

THE NEW TESTAMENT TEXT
OF GREGORY OF NYSSA

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Gordon Fee

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THE NEW TESTAMENT TEXT OF GREGORY OF NYSSA

by
James A. Brooks

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In Memory of
George Dunbar Kilpatrick

In Honor of
Bruce Manning Metzger

Who taught me New Testament textual criticism

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The writer wants to acknowledge that the late Oxford professor G. D. Kilpatrick first suggested to him that a study needed to be made of the textual relationships of Gregory of Nyssa's quotations from the New Testament and that Prof. Kilpatrick made many helpful suggestions for the dissertation which was the predecessor of the present work. And the writer wants to thank the following for their contribution to this work: J. K. Elliott for suggesting that the Oxford dissertation ought to be revised and published; Gordon Fee, the editor of the series, for many ideas about how to improve the dissertation form of the work; the librarians at Southwestern Baptist Theological Seminary and Bethel Theological Seminary for securing needed materials; the Ancient Biblical Manuscript Center for providing microfilms of manuscripts; his wife Beverly for doing some of the statistical work and proofreading; his former student Mark Dunn for doing much of the statistical work with a computer program he wrote; and Carlton Winbery of Louisiana College for much help on the intricacies of computer use and for doing the final printing.

EDITOR'S PREFACE

This is the second volume in a series that is designed to make the New Testament text(s) used by the various early Greek Fathers available to the larger scholarly community for greater accessibility and more general usefulness. The guidelines for the series are found in the Editor's Preface to volume 1 (Bart Ehrman, *Didymus the Blind and the Text of the Gospels*, pp. xi-xii; its rationale in Dr. Ehrman's first chapter, pp. 4-11).

Our aim is both to present and to evaluate the recoverable data from a given Father. In this case Professor James Brooks, now at Bethel Theological Seminary, St. Paul, MN, has presented the entire NT text that is recoverable from the extant writings of Gregory of Nyssa, as those are available in critical editions.

Professor Brooks is well qualified for this task. He has been working closely with patristic citations over many years. The present work is the fruition, although with considerable rewriting, of his D. Phil. dissertation, written under G. D. Kilpatrick, and submitted to Oxford University in 1979.

We are glad to make the fruit of this labor available to scholars and students alike, with the hope that such data will find their useful role in the larger tasks of writing the history of the NT text, and of determining its original form.

GORDON D. FEE

INTRODUCTION

Gregory of Nyssa (c. 330 to c. 395), along with his elder brother Basil the Great of Caesarea and their intimate friend Gregory of Nazianzus, was one of the "Great Cappadocians" whose defense of orthodoxy was a major factor in the final defeat of Arianism at the Council of Constantinople in 381. Basil was the administrator (especially in his promotion of monasticism); Nazianzus was the preacher; and Nyssa was the philosopher, theologian, and mystic.

Gregory was the fourth child of at least seven of a Christian family in Caesarea of Cappadocia (modern Kayseri, Turkey). Much of what is known about his life comes from his *Life of St. Macrina*, a biography of his sister who was a person of unusual piety and who, along with their mother Emmelia and grandmother Macrina the elder, greatly influenced him and his brother Basil. His father Basil the elder evidently wanted him to go into the priesthood, and perhaps as a first step Gregory did become a lector. Soon, however, he chose instead to become a rhetor like his father, and he may also have married.¹ Nazianzus certainly,² and Basil and Macrina probably, rebuked Gregory for his worldliness, and after a while he withdrew to a monastery, probably the one Basil himself had established at Annesi (exact location unknown) on the Iris River (modern Yeşilirmak). About 371, much against Gregory's will, Basil appointed him as bishop of Nyssa (pro-

¹In *Virg.* 3 Gregory expresses regret that he could not know the beauty of virginity. Also Greg. Naz., *Ep.* 197, consoles his namesake for the death of Theosebia, whom he describes as "a blessed sister," one who had been "united" to Gregory, and the "wife" of a priest.

²Greg. Naz., *Ep.* 11.

bably modern Nevşehir, Turkey), an insignificant town some fifty miles to the west of Caesarea.¹

At first Gregory was unequal to the task and was even castigated by his brother.² In 376 some Arian bishops, with the concurrence of the Arian emperor Valens, deposed and banished Gregory because of alleged irregularities in his election and his handling of finances. Upon the death of Valens in 378, however, he was triumphantly restored.³ The following year Basil died, and for the first time Gregory was able to be his own person and assume a rightful role of leadership. The first indication of his new role was his appointment by the Synod of Antioch of 379 as "visitor" of Pontus and his election in 380 as bishop of Sebaste.⁴ He soon resigned the latter and was probably instrumental in getting the position for his younger brother Peter. On the return journey from Antioch he visited his sister Macrina on her deathbed at Annesi where she was the superior of a convent.

Gregory was a leader of the orthodox party at the Council of Constantinople in 381. He gave the opening address⁵ and delivered the funeral oration of Meletius of Antioch, the president of the council who died during the meeting.⁶ The significance of the council is that the

¹Basil, *Ep.* 225.

²Basil, *Ep.* 58, 59, 60, 100.

³*Ep.* 3.

⁴*Ep.* 15, 18, 19, 22.

⁵Socrates, *H. E.* 4.26. Jean Daniélou, *From Glory to Glory: Texts from Gregory of Nyssa's Mystical Writings* (New York: Scribner's, 1961), 6, identifies this address with the sermon *De deitate adversus Euagrium* (vulgo *In suam ordinationem*). Others, however, date this sermon in 394 at a synod in Constantinople and believe that Gregory's opening address at the council of 381 has perished.

⁶*Oratio funebris in Meletium.*

Arian cause was irretrievably lost. The council gave Gregory the oversight of Cappadocia and Pontus and sent him to Arabia to settle a dispute between two bishops.¹ On the way back he visited the Holy Land, something which was a profound disappointment to him.² In the following years he attended a synod in Constantinople in 383³ and was several times invited to the capital to deliver funeral orations for members of the royal family.⁴ During the last decade of his life his influence seems to have waned due to charges that his Christology was Antiochian⁵ and perhaps due to the ascent of John Chrysostom at the capital. His attraction to certain aspects of Origen's thought may also have been a factor. The last known event in his life was attendance at a synod in Constantinople in 394. He probably died soon after that.

It is not possible to give here a detailed account of Gregory's writings. A list of most of them may be found later in this introduction. Probably the most important are the dogmatic writings. *Against Eunomius*, *Refutation of the Confession of Eunomius*, and *Answer to Apollinaris* are polemical, whereas the *Great Catechism* is a positive and systematic statement of Christian doctrine. The second most important group is the ascetical and mystical writings, especially *On Virginity*, *On Perfection*, and *Life of St. Macrina*. Among the more important exegetical works are *Creation of Man*, *Six Days of Creation*,

¹Some date this visit after the Synod of Antioch in 379.

²*Ep.* 2.

³*De deitate filii et spiritus sancti*.

⁴*Oratio funebris in Flacillam; Oratio consolatoria in Pulcheriam*.

⁵*Ad Theophilum; Adversus Apollinaristas*.

Life of Moses, Homilies on Ecclesiastes, Commentary on the Canticle of Canticles, On the Lord's Prayer, and On the Beatitudes.

The significance of Gregory in the history of theology is that he used concepts of Middle- and Neoplatonism to systematize a balanced Christology. Against Arius and more particularly his follower Eunomius, he affirmed the full divinity of Christ. Against Apollinaris he affirmed the full humanity. It was this balanced Christology which commended itself to the emperor Theodosius I and the bishops at Constantinople in 381 and to many since that time.

The purpose of the present study, however, is not to examine Gregory's significance in the history of theology but in the history of the text of the New Testament (NT). This will be done by collecting his quotations of the NT, reconstructing from them the corresponding portions of the text of his NT manuscript or manuscripts (ms. and mss.), and determining the textual relationships of his NT.

Although Gregory lived at an important time and place in the history of the development of the text of the NT, and although he quoted the NT with moderate frequency, no systematic collection has been made of his quotations, he is cited infrequently in most critical editions of the NT, and no major study of his textual relationships has been published.¹ The present study will seek to remedy the first and third of

¹The present study has grown out of the author's "The New Testament Text Employed by Gregory of Nyssa," unpublished D. Phil. dissertation, Oxford University, 1979, supervised by the late Prof. G. D. Kilpatrick, but it constitutes a complete rewriting. In the former study *De instituto Christiano* was accepted as a genuine work of Gregory; in the present study it is not. In the former study Gregory's NT quotations were not presented; in the present study they are, and from them the text of his NT, or at least as much of it as he quotes, is reconstructed. In the former study only a partial collation of many Greek mss., versions, and fathers was obtained

these deficiencies and to establish Gregory's significance in the history of the NT textual tradition.

Previous Studies of Gregory's Text

H. F. von Soden

Von Soden treats together the texts of Chrysostom, the three Cappadocians (Gregory of Nazianzus, Gregory of Nyssa, and Basil the Great of Caesarea), and Theodoret of Cyrus in that order.¹ He concludes that Chrysostom for the most part attests the K¹ text (S V W Ω 0211 399 461 476 655 661) but that in his *Homilies on John* he has the $\text{I}^{\text{K}\alpha}$ text (A K II 265 489 1219 1346).² Then he compares Chrysostom to the Gregories and Basil.

Sehr interessant ist nun das Verhältnis des Chrysostomus-Textes zu dem der Kappadokier, den ich allerdings nur an der Hand der Zitatlisten bei Migne bis zu Mt 12 geprüft habe. Es kann keinem Zweifel unterliegen, dass letztere in der Hauptsache alle denselben Text benutzten, und zwar den für die Purpurcodd, ob auch in verschiedenen Abwandlungen, gewählten Text II.³

After citing a single example from Nazianzus, von Soden devotes a paragraph to Nyssa.

from the various critical editions of the NT; in the present study a full collation of a comparatively small number of Greek and Old Latin mss. has been obtained from editions, facsimiles, and collations of those mss. There are some differences in the methodology which is used to determine textual relationships. Some of the conclusions are different.

¹Hermann Freiherr von Soden, *Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt*, I. Teil, *Untersuchungen*, II. Abteilung, *Die Textformen* (Göttingen: Vandenhoeck und Ruprecht, 1911), 1460-9.

²Ibid., 1461.

³Ibid., 1466.

Etwas mehr Ausbeute gewährt Gregor von Nyssa. Zweimal ist es möglich nachzuweisen, dass er mit *H* nichts zu tun hat; er schreibt 9:2 ἀφεωνται, 11:29 πρως. Von 9 Stellen mit Text-varianten geht er 6 mal mit *K*, ebenso *Π* und *Χρ*, desgleichen *Βασ*, in dem sich 4 von den 6 Stellen finden. An 5 Stellen geht er mit *I*; zweimal gegen *Π* und *Χρ*, desgleichen das eine Mal, wo *Βασ* zur Stelle ist, gegen ihn, beidemale aber folgt er Origenes: 3:10 om καὶ p δε, 6:12 ἀφῆκαμεν. Einmal sind alle einig 5:48 ο ουρανιος, einmal *Π* und *Χρ*, während *Βασ* die Stelle nicht citiert, 9:2 σου αι αμαρτια; nur einmal bietet *Βασ* mit *Κ* ωσπερ, wogegen *Π* *Χρ* und Gregor mit *I* ως schreiben. Bedeutsamer noch ist, dass Gregor und *Βασ* 5:16 τα καλα εργα υμων, 12:28 ¹ εγω εν πνι αγιω (*Χρ* om εγω), Gregor, *Βασ* und *Χρ* 12:50 ουτος / αυτος schreiben, Gregor und *Χρ* 5:48 γινεσθε / εσεσθε υμεις. Neben diesen dem Texttyp eigentümlichen Lesarten bietet Gregor noch als Sonderlesarten 6:14 τας αμαρτίας υμων, 7:14 om η πυλη, 18 ενδυματι, 23 αποστητε.¹

Basil is favored with a somewhat longer treatment, after which von Soden concludes:

Also der Purpurtext ist annähernd der Text des Basilius, dieser annähernd der des Chrysostomus. *Π*-19 [= N / 022] ist bekanntlich bei Cäsarea in Kappadokien aufgefunden worden. Dieser Text ist aber in allen drei Nuancen *K*-Text mit eingesprengten *I*-Lesarten. Und der von Chrysostomus bei seinen Jo-Homilien bevorzugte oder für sie geschaffene *Ka*-Text ist nur eine etwas anderer, im Prozentsatz beider Elemente ungefähr gleichartige Mischung von *K* und *I*.

Ganz ähnlich steht es mit Theodoret von Kyros. . . .²

According to von Soden, therefore, Gregory's quotations from the Gospels, as well as those of Basil, Gregory of Nazianzus, and Theodoret, reflect the *Π* text consisting of N, O, Σ, Φ, 080. Several observations are in order, however. First, the conclusion is based upon an examination of a mere twelve chapters of Matthew only. Second, it depends in part upon the assumption that Chrysostom, the Cappadocians, and Theodoret employ the same type of text. Third, it is based

¹Ibid.

²Ibid., 1467.

upon only twenty readings of Gregory himself. Fourth, it is based upon quotations taken from precritical editions of the above fathers' works. One cannot have much confidence therefore in von Soden's conclusions. Furthermore, neither the I text in general nor the I π text in particular has been accepted as legitimate by many scholars.¹ Von Soden's own description of the I π text provides an example of the kind of problem which plagues it: "Er ist eine Mischung aus I und K1, in die nur ganz wenige weder in I noch in K vorkommenden Lesarten gedungen sind."² Elsewhere he is even more specific: "Ist doch II selbst nicht anders als ein durch K dezimierter I-Text. Dezimiert im Wortsinn. Denn kaum mehr als ein Zehntel der I von K unterscheidenden Lesarten sind in II erhalten."³ If the I π text is nine-tenths K, how can it be a part of the I text at all? As a matter of fact all of the I π mss. have been classified as Byzantine (the equivalent of von Soden's K) by some scholars.⁴

¹Note for example the statement in F. G. Kenyon, *The Text of the Greek Bible*, 3rd ed. rev. and augmented by A. W. Adams (London: Duckworth, 1975), 194: "The constitution of the I family is the most original feature of von Soden's work, but it is to be feared it is also the least sound."

²*Die Schriften des Neuen Testaments*, I, ii, 1254.

³*Ibid.*, 1246-7.

⁴For example by Kurt and Barbara Aland, *The Text of the New Testament*, rev. and enlarged ed. (Grand Rapids: William B. Eerdmans, and Leiden: E. J. Brill, 1989), 113, 118, 120. The Alands' Category V is their designation for the Byzantine type of text (p. 106).

A. F. J. Klijn

The primary concern of Klijn's article¹ is the question of whether Gregory was dependent upon Macarius' *Great Letter* in his *De Instituto Christiano* or whether Macarius was dependent upon Gregory. He refers to an article by Quispel² in which the latter seeks to demonstrate that the *Great Letter* employs a "Thomas-Diatessaron" text, i. e. a Western type of text. Then Klijn goes on to say: "It is only conceivable that Gregory has used the variants in Macarius if Gregory used a quite different text elsewhere. . . . From the many writings of Gregory, however, we see that he was heavily influenced by a text which can be considered to belong to the 'Thomas-Diatessaron-group'."³ Klijn gives fourteen examples to support his claim and then concludes: "These variant readings clearly show that Gregory used a text which was influenced by what is usually called the Western text."⁴

It is in fact possible to find a few instances where Gregory reads with Western witnesses against most others, but this does not prove that he is a Western witness. Klijn's conclusion is based upon only fourteen examples, and it is difficult to have much confidence in such a narrowly based conclusion. The method of quantitative analysis which is used in the present study shows that Gregory has less affinity with the Western text than any other. Furthermore, there is a serious

¹A. F. J. Klijn, "Some Remarks on the Quotations of the Gospels in Gregory of Nyssa's 'De Instituto Christiano' and Macarius' 'Epistula Magna,'" *Vigiliae Christianae* 19 (1965): 164-8.

²G. Quispel, "The Syrian Thomas and the Syrian Macarius," *Vigiliae Christianae* 18 (1964): 226-35.

³Klijn, "Quotations in Gregory," 165.

⁴*Ibid.*, 166.

question whether *De instituto Christiano* is an authentic work of Nyssa. If it is not, the legitimacy of Klijn's work is undermined.

The Present Study of Gregory's Text

Sources of the Quotations

It is imperative to limit any collection and study of patristic quotations to those works of a father about which there is no serious question of authenticity and to those which are available in a critical edition. Because of the first limitation it is necessary to exclude quotations in *Adversus Arium et Sabellium de Patre et Filio* and *De instituto Christiano*, despite the fact that they are included in the Jaeger edition (below). Because of the second limitation the following must be omitted: *De Beatitudinibus* which is projected for vol. VII, ii of the Jaeger edition; *Epistula canonica ad Letorium episcopum* which will appear in vol. III, v; and four sermons which will appear in vol. X, ii.

Quotations from the following works of Gregory are included. The abbreviations are those which are used in the first apparatus.¹

¹For the sake of uniformity an attempt has been made to use the abbreviations in Lampe's *Patristic Greek Lexicon* (1961). The first word, however, is capitalized in accordance with the usual practice. *Hom. in Eccl.* has been simplified to *Eccl.* and *Hom. in Cant.* to *Cant.* Where the Jaeger or other editions have a different title from the one in Migne / Lampe, an appropriate abbreviation has been devised.

*Those in the Jaeger edition*¹

<i>Ant. Apol.</i>	<i>Antirrheticus adversus Apolinarium</i> , ed. F. Mueller; III, i
<i>Ascens.</i>	<i>In ascensionem Christi oratio</i> , ed. E. Gebhardt; IX
<i>Bas.</i>	<i>In Basilium fratrem</i> , ed. O. Lendle; X.1
<i>Benef.</i>	<i>De beneficentia</i> (vulgo <i>De pauperibus amandis oratio</i> , I), ed. A. van Heck; IX
<i>Cant.</i>	<i>In Canticum Canticorum</i> , ed. H. Langerbeck; VI
<i>Comm. not.</i>	<i>Ad Graecos</i> (<i>Ex communibus notionibus</i>), ed. F. Mueller; III, i
<i>Eccl.</i>	<i>In Ecclesiasten homiliae</i> , ed. P. Alexander; V
<i>Ep.</i>	<i>Epistulae</i> , ed. G. Pasquali; VIII, ii
<i>Euag.</i>	<i>De deitate adversus Euagrium</i> (vulgo <i>In suam ordinationem</i>), ed. E. Gebhardt; IX
<i>C. Eun.</i>	<i>Contra Eunomium libri</i> , ed. W. Jaeger; I and II
<i>Ref. Eun.</i>	<i>Refutatio confessionis Eunomii</i> (vulgo <i>C. Eun. lib. II</i>), ed. W. Jaeger; II
<i>Fat.</i>	<i>Contra fatum</i> , ed. J. A. McDonough; III, ii
<i>Fid.</i>	<i>Ad Simplicium de Fide</i> , ed. F. Mueller; III, i
<i>Fil.</i>	<i>In illud: Tunc et ipse Filius</i> , ed. J. K. Downing; III, ii
<i>Flacill.</i>	<i>Oratio funebris in Flacillam imperatricem</i> , ed. A. Spira; IX

¹Wernerus Jaeger et al., eds., *Gregorii Nyseni Opera*, 11 bound vols. through Jan. 1990 (Leiden: E. J. Brill, 1952-).

<i>For.</i>	<i>Contra fornicarios oratio</i> , ed. E. Gebhardt; IX
<i>V. Gr. Thaum.</i>	<i>De vita Gregorii Thaumaturgi</i> , ed. G. Heil; X, i
<i>Infant.</i>	<i>De infantibus praemature abreptis</i> , ed. H. Hörner; III, ii
<i>Inscript. Pss.</i>	<i>In inscriptiones Psalmorum</i> , ed. J. McDonough; V
<i>Lucif.</i>	<i>In luciferam sanctum Domini resurrectionem</i> (vulgo <i>In Christi resurrectionem oratio</i> , V), ed. E. Gebhardt; IX
<i>Lum.</i>	<i>In diem luminum</i> (vulgo <i>In baptismum Christi oratio</i>), ed. E. Gebhardt; IX
<i>Maced.</i>	<i>Adversus Macedonianos de Spiritu Sancto</i> , ed. F. Mueller; III, i
<i>V. Macr.</i>	<i>Vita S. Macrinae</i> , ed. V. W. Callahan; VIII, i
<i>Mart. 1a</i>	<i>In XL martyres 1a</i> , ed. O. Lendle; X, i
<i>Mart. 1b</i>	<i>In XL martyres 1b</i> , ed. O. Lendle; X, i
<i>Mart. 2</i>	<i>In XL martyres 2</i> , ed. O. Lendle; X, i
<i>Melet.</i>	<i>Oratio funebris in Meletium episcopum</i> , ed. A. Spira; IX
<i>Mihi fecistis</i>	<i>In illud Quatenus uni ex his fecistis mihi fecistis</i> (vulgo <i>De pauperibus amandis oratio</i> , II), ed. A. van Heck; IX
<i>Mort.</i>	<i>De mortuis oratio</i> , ed. G. Heil; IX
<i>V. Moy.</i>	<i>De vita Moysis</i> , ed. H. Musurillo; VII, i
<i>Pascha 1</i>	<i>In sanctum Pascha</i> (vulgo <i>In Christi resurrectionem oratio</i> , III), ed. E. Gebhardt; IX
<i>Pascha 2</i>	<i>In sanctum et salutare Pascha</i> (vulgo <i>In Christi resurrectionem oratio</i> , IV), ed. E. Gebhardt; IX

<i>Perf.</i>	<i>De perfectione</i> , ed. W. Jaeger; VIII, i
<i>Prof. Chr.</i>	<i>De professione Christiana</i> , ed. W. Jaeger; VIII, i
<i>Ps. 6</i>	<i>In sextum Psalmum</i> , ed. J. McDonough; V
<i>Pulch.</i>	<i>Oratio consolatoria in Pulcheriam</i> , ed. A. Spira; IX
<i>Pyth.</i>	<i>De Pythonissa</i> , ed. H. Hörner; III, ii
<i>Steph. 1</i>	<i>In sanctum Stephanum</i> 1, ed. O. Lendle; X, i ¹
<i>Steph. 2</i>	<i>In sanctum Stephanum</i> 2, ed. O. Lendle; X, i
<i>Thdr.</i>	<i>De sancto Theodoro</i> , ed. J. P. Cavarinos; X, i
<i>Thphl.</i>	<i>Ad Theophilum adversus Apolinaristas</i> , ed. F. Mueller; III, i
<i>Tres dei</i>	<i>Ad Ablabium quod non sint tres dei</i> , ed. F. Mueller; III, i
<i>Trid.</i>	<i>De tridui inter mortem et resurrectionem Domini nostri Iesu Christi spatio</i> (vulgo <i>In Christi resurrectionem oratio</i> , I), ed. E. Gebhardt; IX
<i>Trin.</i>	<i>Ad Eustathium de Sancta Trinitate</i> , ed. F. Mueller; III, i
<i>Usur.</i>	<i>Contra usurarios oratio</i> , ed. E. Gebhardt; IX
<i>Virg.</i>	<i>De virginitate</i> , ed. J. P. Cavarinos; VIII, i

¹Lendle's earlier publication of this work was entitled *Gregorius Nyssenus Encomium in Sanctum Stephanum Protomartyrem* (Leiden: E. J. Brill, 1968).

Those in Other Critical Editions

<i>Anim. et res.</i>	<i>De anima et resurrectione</i> , ed. J. G. Krabinger ¹
<i>Hex.</i>	<i>Apologia in hexaemeron</i> , ed. G. H. Forbes ²
<i>Hom. opif.</i>	<i>De opificio hominis</i> , ed. G. H. Forbes ³
<i>Or. catech.</i>	<i>Oratio catechetica magna</i> , ed. J. H. Srawley ⁴
<i>Or. Dom.</i>	<i>De Oratione Dominica</i> , ed. J. G. Krabinger ⁵

Reconstruction of Gregory's NT Text

Unfortunately Gregory wrote no commentaries with a running text, nor did he often quote at one place more than two or three consecutive verses. Often, however, he quoted a single verse more than once, even a half dozen or more times. It is possible therefore to recover only fragments of his NT.

These fragments could be set forth as individual quotations, e. g. if Gregory quotes a verse six times all six quotations could be displayed. This in effect is done in the first apparatus of the present study.

¹Jo. Georgius Krabingerus, *S. Gregorii Episcopi Nysseni de Anima et Resurrectione* (Lipsae: in Libraria Gustavi Wuttigii, 1837).

²George H. Forbes, *Sancti Patris Nostri Gregorii Nysseni Basilii Magni Fratris quae Supersunt Omnia* (Burntisland: E Typographeo de Pitsligo, 1855), 1-95.

³*Ibid.*, 96-319.

⁴James Herbert Srawley, *The Catechetical Oration of Gregory of Nyssa*, Cambridge Patristic Texts (Cambridge: University Press, 1903).

⁵Io. Georgius Krabingerus, *S. Gregorii Episcopi Nysseni de Precatione Orationes V* (Landishuti: in Libraria Io. Nepom. Attenroferi, 1840).

Gordon Fee, however, has shown that a better way is to present a critically reconstructed text.¹ Whether a father quotes a verse once or a dozen times, one critically reconstructed text is presented, which text is then made the subject of further study of textual relationships. Not only does this procedure reduce and simplify the material, it also facilitates the use of a father's adaptations and allusions as well as his direct quotations.²

The first item therefore under every passage considered is the critically reconstructed text in bold type. The following principles have been followed in reconstructing the text from the actual quotations, adaptations, and allusions which are presented in the first apparatus. First, missing words—and especially introductory or transition words which Gregory rarely reproduces—are restored in brackets on the basis of the reading in the NT mss. to which he is most closely related. As the study progresses it will become clear that these are mss. in the Byzantine tradition. Second, substitution is made in parentheses for words in the actual quotations which have little or no support in the witnesses to the text of the NT. Each instance of possible restoration or substitution is considered on its own merits, but as a point of departure the reading in Gregory's work(s) is usually allowed to stand if it is supported by two Greek mss. or one Greek ms. and one version or one father, *regardless of the text-type of the witnesses and whether or not they are on the select list of witnesses which are used in apparatus*

¹Gordon D. Fee, "The Text of John in Origen and Cyril of Alexandria: A Contribution to Methodology in the Recovery and Analysis of Patristic Citations," *Biblica* 52 (1971): 357-94.

²On the distinction see *ibid.*

III. In rare instances where Gregory attests two readings, they are enclosed within the upper half of angular brackets and separated by a virgule ('. . . / . . .').

The First Apparatus

The first apparatus (designated 'I') sets forth the nature, text, source, and any variant readings of the individual quotation(s) which is or are used to produce the reconstructed biblical text above.

The individual quotations are classified as direct quotations ('CIT.'), adaptations to the context ('ADAPT.'), and allusions ('ALLUS.').¹ By the nature of the case comparatively few allusions are usable for reconstructing a father's NT and / or determining his textual relationships. Those which can in any way be used for these purposes are included in the present study, those which cannot are not included anywhere. Another kind of quotation which is unusable and which does not appear anywhere in this study is one whose source cannot be determined. This is often the case with parallel passages in the Synoptic Gospels and quotations from the OT. Still another which must be rejected is Gregory's citation from the works of another, usually an opponent such as Eunomius or Apollinaris. It is ordinarily impossible to determine if Gregory cites the passage according to his opponent's text or his own.

¹For definitions of these see Fee, "Text of John in Origen and Cyril," 362, and cf. 374 ff. He uses ADAPT. for both adaptations and allusions and does not label citations.

The text of the individual quotations, including introductory formula, is given to the extent that it differs from the reconstructed text above. Where it is identical ellipses (. . .) are used to save space. Giving the text of the actual quotations will enable the reader to make his or her own evaluation of the accuracy of the reconstructed text above.

The source of the quotations is given in terms of the name of the work and its book, chapter, and section (if any)—all three in arabic numerals and separated by periods in accordance with current practice—and, following a semicolon, in terms of volume, page(s), and line(s) of the particular edition used. In the case of the Jaeger edition, no mention is made of that edition or the particular editor of the work, but the volume is designated by a upper case roman numeral, the part (if any) by a lower case roman numeral, and the page and lines in arabic numerals—all separated by commas. In the case of other critical editions, the editor's name replaces the volume and part number.

Any significant variant readings in the Greek mss. or versions (but not editions) of Gregory's works follow the indicator 'VR'. The abbreviation 'ms.' means that one Greek manuscript of Gregory's work supports the variant, 'mss.' more than one. The abbreviation 'vers.' means that a version supports the variant. The individual mss. and versions must be determined from the critical editions of Gregory's works.

The Second Apparatus

The second apparatus ('II'), if necessary, is used to explain how the biblical text was reconstructed from the actual quotation(s). In

many instances textual evidence not given in the third apparatus is presented, and this evidence is usually gathered from the various critical editions of the Greek NT rather than from independent collations (cf. below). It includes witness not on the select list used in the study to determine textual relationships.

The Third Apparatus

The third apparatus is designated with a roman numeral which is followed by a hyphen and an arabic numeral to indicate the particular unit of variation within the part of the NT being studied (thus 'III-1', 'III-2', etc.). This apparatus provides the ms. evidence necessary to determine textual relationships.

For quantitative analysis a minimum of one hundred units of variation is desirable in order to correspond to full percentage points. There are more than twice that number in Gregory's quotations of the Pauline Epistles, just over that number in those from Matthew, 79% in the quotations from John, about 65% of it in those from Luke, and considerably less than 50% in those from Mark, Acts, and the Catholic Epistles. (There are no usable quotations from Revelation.) It is unlikely that less than fifty units of variation will yield accurate results. Therefore no attempt is made to determine Gregory's textual relationships in Mark, Acts, or the Catholic Epistles, and the third apparatus appears only in the chapters on Matthew, Luke, John, and the Pauline Epistles.

Selection of manuscript witnesses

A carefully selected group of Greek and Old Latin mss. of the NT is presented in the third apparatus. Three principles guided the selection of the Greek mss. First, the mss. had to be representative of the text-types and families which have been identified by various scholars. Second, they had to be extant for a substantial portion of the book or books of the NT involved. (Note, however, some exceptions to this guideline below.) And, third, their entire text had to be available in photographic facsimile (whether published edition or microfilm), transcription, or collation. The last of these makes it possible to indicate the manuscript's reading in every unit of variation which qualifies for inclusion and at which the ms. is extant, something which cannot be done by using the critical editions which are presently available for Matthew, John, and the Pauline Epistles.

The following Greek mss. are employed:

- For Matthew: Ⲛ A B C D E K L S U V W Θ Π Σ Φ Ω 1 13 28 33
 157 544 565 700 892 1241 1424 1604
- For Luke: ⲡ45 ⲡ75 Ⲛ A B C D E K L S U V W Θ Π Ψ Ω 1 13
 28 33 157 544 565 700 892 1241 1424 1604
- For John: ⲡ66 ⲡ75 Ⲛ A B C D E K L S U V W Θ Π Ψ Ω 1 13
 28 33 157 544 565 700 892 1241 1424 1604
- For Paul: ⲡ46 Ⲛ A B C D G K L P Ψ 049 056 075 0142 0150
 0151 33 223 2423 1739

Because of its importance in the ms. tradition, ⲡ45 is included in Luke even though it is extant in only sixteen of the units of varia-

tion which are included in the study, but it is excluded in Matthew and John because it is extant in only one unit (no. 97) and four units (nos. 44, 45, 46, 50) respectively. For the same reason C is included in all portions of the study despite its fragmentary nature. A in Matthew and W, V, and 892 in John are included despite their fragmentary nature because they are employed in the other Gospels and, with the possible exception of V, are also important in the textual tradition. F is not employed in the Pauline Epistles because it is virtually identical with G which is used.¹ The minuscules 223 and 2423 are included in the Pauline Epistles because of the desirability of including some Byzantine minuscules and because a collation happens to be available.

In addition, for reasons which will appear presently, the readings of the majority text (M)² and the Bible Societies' text (UBS)³ are also included.

Despite the inherent differences in languages which prevent versions from being cited in every unit of variation in the Greek text, despite other uncertainties which are produced by translation and retrans-

¹F and G support different readings in only two of the units of variation used in the chapter on the Pauline Epistles (nos. 19 and 139). To employ both F and G, and to retain the requirement of a minimum of two witnesses against Gregory in order to include a unit (below), would add about fifty units of variation in which F and G agree against all other witnesses. This would greatly inflate the percentages of agreement of all other witnesses.

²Zane C. Hodges and Arthur L. Farstad, eds., *The Greek New Testament According to the Majority Text*, 2nd ed. (Nashville: Thomas Nelson, 1985).

³This text is found in Kurt Aland et al., eds., *The Greek New Testament*, 3rd cor. ed. (New York, London, Edinburgh, Amsterdam, and Stuttgart: United Bible Societies, 1983) and Eberhard Nestle, Erwin Nestle, and Kurt Aland, eds., *Novum Testamentum Graece*, 26th ed., 7th cor. print. (Stuttgart: Deutsche Bibelgesellschaft, 1979/1983).

lation, and despite their fragmentary nature, six Old Latin mss. are included in the Gospels only in order to avoid having the Greek ms. D as the only Western witness. They are a, b, c, e, and k in Matthew; a, b, c, and e in Luke; and a, b, c, e, and j in John. a, k, e, and j were chosen because they are the only pure Old Latin mss.¹ k and e were also chosen because they are the chief representatives of the African Old Latin; and a, b, and c were also chosen because they are the chief representatives of the European Old Latin.²

The following abbreviations are used where a ms. cannot be cited: vac. = vacant / lacuna; illeg. = illegible, hom. = omission due to homoeoarcton or homoeoteleuton; and trans. = inability to determine which Greek variant is supported by the Latin translation.

Selection of units of variation

A unit of variation is a place in the NT text where the witnesses differ, a place where there are two or more individual variant readings.³ Not every place of variation, however, is useful for the study of textual relationships. Only those where there is a significant division of the witnesses reveal anything about textual relationships. It is very difficult to define significant division. In the present study only those units are included where at least one Greek ms. on the select list supports and at least two Greek mss. or, in the Gospels, at least one

¹Bruce M. Metzger, *The Early Versions of the New Testament* (Oxford: Clarendon Press, 1977), 294.

²Ibid., 327; cf. Kenyon-Adams, *Text*, 156; and K. and B. Aland, *Text*, 185.

³E. C. Colwell and E. W. Tune, "Variant Readings: Classification and Use," *JBL* 83 (1964): 253-6.

Greek and one Latin ms. on the select list oppose Gregory's reading. Where the Latin cannot be cited, an exception is made, however, in the case of Codex Bezae (D) in Matthew, Luke, and John, because in such instances it is the only Western witness employed in the study. The same is true with Codex Claromontanus (D) in the Pauline Epistles in rare instances where both F and G are not extant.¹

Another type of unit of variation which is excluded is one which contains only itacistic or spelling variation—unless it changes the inflected form of the word. Also units where Gregory's text is uncertain (e. g. most words in parentheses and all in brackets in the reconstructed NT text) and where he has two or more readings are omitted.

The first reading in the third apparatus is that of Gregory, and Gregory himself ('Greg') is listed as the first witness supporting that reading. If the mss. and versions of Gregory's works differ, the first reading is designated 'Greg^{ed}' to indicate that it is the reading accepted as original by the editor of the edition of Gregory's works and by this study. The other(s) is (are) then designated 'Greg^{ms}', 'Greg^{mss}', or 'Greg^{vers}'.

'Greg' or 'Greg^{ed}' is followed by a letter in braces which indicates the degree of confidence one may have that the reading is indeed what stood in Gregory's NT ms. or mss. As in the United Bible Societies' *Greek New Testament*, {A} indicates a large amount of confidence, {B} some degree of doubt, and {C} a considerable degree of

¹There is no instance where F, which is not employed in this study, is extant and G and D are not.

doubt. There is no {D} designation in apparatus III. It could appropriately designate those instances where Gregory appears to attest two different readings, but these are not included in the apparatus. The following have been taken into consideration in determining the ratings: the number of times Gregory cites the passage the same way, whether there are variations in the mss. of Gregory's work, whether the reading is that of the text-type to which Gregory is most closely related (i. e. the Byzantine type as this study will show), the amount and source of the other attestation of the reading (even if that attestation is Byzantine), the presence or absence of a citation formula, the length of the quotation in which the reading is found, whether the reading is in accord with Gregory's habits of quotation, and the nature of the variant itself.¹

Where two or more verses are involved, the verse number of the first is not indicated in the reconstructed quotation or in apparatuses I, II, or III. That of the subsequent verse or subsequent verses is always indicated in parentheses.

Determination of Textual Relationships

Following the reconstructed quotations and the three apparatuses in Matthew, Luke, John, and the Pauline Epistles only, an attempt is made to determine the textual relationships of Gregory's quotations. Two methods are employed. The first is quantitative analysis which has become the most widely used method. This is done both in terms

¹Much of what is in this paragraph was suggested to the writer by Gordon Fee in the typescript of a forthcoming article entitled "The Use of Greek Patristic Citations in New Testament Textual Criticism: the State of the Question."

of Gregory's percentage of agreement with individual witnesses and his average agreement with representatives of the text-types and families which have been identified by various scholars. No attempt is made to justify these groups. That is beyond the scope of the study.

Second, the method pioneered by Gordon Fee has been employed with minor modifications.¹ It involves collation of a father's quotations against both the majority text² and a critical text, more specifically the Bible Societies' text (above). The latter is an approximation of the Alexandrian text.³ In those instances where the majority text differs from the Bible Societies' text, an indication is given of the number and percentage of Gregory's agreement with each as well as the number of times he supports a third variant. Notation is made of those witnesses which join him in supporting a third variant. Then in those instances where the majority and critical texts agree and where Gregory supports a second variant, notation is made of the number of agreements of the various witnesses with him. The method used by the Alands appears to be similar to that of Fee, although they do not explain it in detail.⁴ It should be noted that neither method takes into consideration the Western or Caesarean texts. The Alands do recognize a D text in the Gospels and Acts only, which, however, they distin-

¹Gordon D. Fee, "The Text of John and Mark in the Writings of Chrysostom," *NIS* 26 (1979-80): 525-47.

²Fee used the *Textus Receptus* but eliminated the variants where it differed from the majority text. The present study simply employs the majority text as edited by Hodges and Farstad (above).

³If one wanted to use a text even nearer to the Alexandrian type, that of Westcott and Hort would be the obvious choice.

⁴K. and B. Aland, *Text*, 106-107.

guish from what others call the Western text.¹ How they isolated it using their method they do not say.

Something also needs to be said about other methods which recently have been employed but which are not in the present study. One is the Claremont Profile Method. Thus far in a published work it has been employed only for three chapters in Luke,² and for this reason alone it cannot be used in the present study. Furthermore it is intended primarily to classify Byzantine mss. Gregory does not quote enough of the NT to enable it to give clear results. Another is the Comprehensive Profile Method of B. D. Ehrman.³ This method compares a father or any textual witness with variant readings which are supported *mainly* by the members of one text-type (primary readings) and with those supported *only* by the members of one text-type. The latter are divided into readings supported by *most* of the members of the group (distinctive readings) and those supported by only a *few* members of the group (exclusive readings). This method could possibly be used in the present study. In fact a simplified version of it was used in the 1979, dissertation version of the study. It is not used, however, because of the significant number of units of variation in the Gospels where the Old Latin cannot be cited and D is the only Western witness and because only two Western witnesses (D and G) are used in the Pauline

¹Ibid., 50-52, 54-55, 68-69, 106, 109-110.

²Frederick Wisse, *The Profile Method for Classifying and Evaluating Manuscript Evidence*, vol. 44 of *Studies and Documents* (Grand Rapids: Eerdmans, 1982).

³Bart D. Ehrman, *Didymus the Blind and the Text of the Gospels*, no. 1 of *The New Testament in the Greek Fathers* (Atlanta: Scholars Press, 1986) and "The Use of Group Profiles for the Classification of New Testament Documentary Evidence," *JBL* 106 (1987): 465-86.

Epistles. There is also the problem of whether the reading of $\mathfrak{M}$ would always be the profile reading even if a majority of the individual Byzantine witnesses which are actually employed in the study support another reading.

Gregory's Habits of Quotation

A Greek ms. can be used with greater confidence in reconstructing the original text of the NT if one knows the habits of its scribe: whether he was especially prone to haplography or dittography, to substitution, to transposition, etc. The same is true of a father. Furthermore knowing the quotation habits of a father has a bearing upon the confidence one can have that the reading which has come down in the mss. of the father's works is in fact what stood in his NT.

For these reasons Gregory's quotations from Matthew and Romans were studied thoroughly. In apparatus I there are 114 individual quotations of Matthew and 84 of Romans, a sufficient sample upon which to base conclusions. The first observation is that 98 or 86% of those from Matthew and 63 or 75% of those from Romans have citation formulas. This is an indication that Gregory was conscious that he was quoting and that he wanted his readers to know that he was doing so.

A second observation—and perhaps the most important one of all—is that Gregory usually quotes accurately. Of the 114 quotations of Matthew, 53 or 46% are exact, and of the 84 of Romans, 45 or 54%

are exact.¹ If one ignores variations in initial conjunctions etc. (below), the numbers and percentages rise to 65 and 57% and 57 and 68% respectively.

Third, the one exception to the preceding is that Gregory makes no effort to reproduce introductory and transition words such as conjunctions and particles. γάρ, δέ, καί, ἀλλά, οὖν, etc. are frequently omitted (e. g. *C. Eun.* 3.2.26 / *Matt.* 1:20), added (e. g. *Mihi fecistis* / *Matt.* 5:7), or substituted for one another (e. g. *Tres dei* / *Matt.* 9:4). Sometimes the word is reproduced (e. g. *Eccl.* 7 / *Matt.* 16:26), but one gets the impression that such instances are as often by chance as intent. It is true, however, that at least some of the changes are due not to carelessness or forgetfulness but to adaptation to context (e. g. *Cant.* 10 / *Matt.* 25:35 where it would have been inappropriate to retain γάρ after the δτι which is used to introduce the quotation). Therefore it is unsafe to cite Gregory for a variant reading involving an introductory or transition word.

Fourth, although it is possible to find virtually every kind of variation among Gregory's quotations, there does not appear to be any particular tendency, i. e. undue frequency of one kind or several kinds of variation. Probably the most frequent is substitution of a synonym (e. g. of ἀπράθεια for εἰρήνη and μακαριότης for χαρά in *Hom. opif.* 19.9.95 / *Rom.* 14:17). Omission is more common than addition, and sometimes the omission appears to be the result of a deliberate attempt

¹By 'exact' is meant that the quotation conforms to a text attested by at least two Greek mss. or by at least one Greek ms. and one version or father and therefore is included in the reconstructed quotation in the present study.

to abbreviate the quotation or merely to refer to it (e. g. *Or. Dom.* 4 / Matt. 6:33). There are several omissions of pronouns (e. g. *Or. Dom.* 3 / Matt. 5:16). The only other kind of variation of moderate frequency is change of word order (e. g. *C. Eun.* 2.223 / Rom. 1:20; in *V. Moy.* 2 / Rom. 1:26-28 there is a change of verse order).

CHAPT. I

GREGORY'S TEXT OF MATTHEW

Quotations and Apparatuses

Constant Witnesses in Apparatus III: $\aleph$ A B C D E K L S U V W Θ
 Π Σ Φ Ω 1 13 28 33 157 544 565 700 892 1241 1424 1604 $\mathfrak{W}$ UBS a
b c e k

(1:20) τὸ [γὰρ] ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος
ἀγίου (ἐστίν).

I. ADAPT. το ἐν . . . πνευματος αγιου ην (C. *Eun.* 3.2.26; II,
60, 24-25. VR: ην om. ms.).

II. There is no evidence for the omission of γαρ or for ην instead of
ἐστίν. ην is an adaptation to the context. Although the word order
αγιου ἐστίν is supported by D L and a few other witnesses not em-
ployed in this study, it is not treated below because of uncertainties
about the effect of Gregory's substitution of ην upon the word order.

III-1. γεννηθεν Greg {B} *et rel.*] γενηθεν K Ω (A Φ 13 e vac.).

(2:20) τεθνήκασι [γὰρ] οἱ ζητοῦντες τὴν ψυχὴν τοῦ
παιδίου.

I. CIT. ο αγγελος . . . τω Ιωσηφ . . . φησιν οτι τεθνηκασιν οι
. . . (Ref. *Eun.* 176; II, 386, 15-17).

II. There is no evidence for the omission of γαρ.

(5:4) μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακλη-
θήσονται.

I. CIT. ο λογος τη ευαγγελικη . . . οτι μακαριοι . . . (*Eccl.*
6; V, 385, 21—386, 2).

III-2. πενθουντες Greg {A} *et rel.*] + νυν 33 892 (A L Φ e
vac.).

(5:7) μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.

I. CIT. ταυτα βουλεται . . . ο κυριος . . . μακαριοι οι ελεημονες (C. Eun. 1.501; I, 171, 5-8); CIT. μακαριοι γαρ οι . . . (Mihi fecistis; IX, 123, 29).

(5:8) μακάριοι οἱ καθαροὶ τῇ καρδίᾳ ὅτι αὐτοὶ τὸν θεὸν ὁψονται.

I. ALLUS. αξιουνται δε μονοι οι καθαροι τη καρδια, οι δια τουτο οντως μακαριοι και οντες και ονομαζομενοι, οτι αυτοι τον θεον οψονται (Virg. 23; VIII, i, 343, 10-12).

II. The first clause is virtually without variation in the Matthean witnesses.

(5:14) ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὁρους κειμένη.

I. CIT. φησιν οτι υμεις . . . κοσμου (Cant. 13; VI, 385, 7); CIT. υμεις . . . κοσμου, φησι προς τους αποστολους ο κυριος (V. Moy. 2; VII, i, 95, 20-21); CIT. υμεις . . . κοσμου (Steph. 2; X, i, 101, 28); CIT. το παρα του κυριου λεγομενον οτι ου δυναται . . . (Cant. 7; VI, 238, 10-11. VR: επανω ορους κειμενη κρυβηναι ms.).

(5:16) [οὕτω] λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως [ἴδωσιν ὑμῶν] τὰ καλὰ ἔργα καὶ δοξάσωσι τὸν πατέρα [ὑμῶν] τὸν ἐν τοῖς οὐρανοῖς.

I. CIT. ειποντες . . . λαμψατο . . . ανθρωπων (Cant. 13; VI, 385, 20-21. VR: υμων om. mss.); ADAPT. φησιν . . . οπως ιδωσιν οι ανθρωποι τα . . . πατερα τον . . . (Or. Dom. 3; Krabinger 54, 6-9); ALLUS. λαμψατω τα εργα υμων . . . ανθρωπων (Steph. 2; X, i, 101, 28-29).

II. The addition of οι ανθρωποι in Or. Dom. is an unattested adaptation necessitated by the omission of the first part of the verse. The omissions of ουτω(ς) and υμων³ are unattested, and only 346 omits υμων². τα εργα instead of το φως in Steph. 2 is found elsewhere only in Clem^{Pt}., although καλα εργα is found in Just Or Tert and τα αγαθα . . . εργα in Clem^{Pt}.

III-3. δοξασωσι(ν) Greg [B] *et rel.*] δοξασουσιν 157 1424 (A C L Φ e vac., a b c k trans.).

(5:17) [μὴ νομίσητε ὅτι] (ἦλθον) καταλῦσαι τὸν νόμον (ἢ) τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι.

I. ADAPT. ου γαρ ηλθε καταλυσαι τον νομον και τους προφητας, αλλα πληρωσαι (*Steph.* 2; X, i, 101, 23-24); ADAPT. καθως εν τω ευαγγελιω φησιν οτι ουκ ηλθον καταλυσαι τον νομον αλλα πληρωσαι (*Cant.* 13; VI, 371, 13-14); ADAPT. ο ειπων ουκ ηλθον καταλυσαι τον νομον αλλα πληρωσαι (*Steph.* 1; X, i, 83, 3. VR: τον νομον om. mss.; τον νομον αλλα πληρωσαι om. ms.).

II. και instead of η in *Steph.* 2 is attested by sin cur eth Aphr. The unattested addition of τον νομον in *Cant.* and *Steph.* 1 is a necessary adaptation due to failure to cite the first part of the verse.

(5:33-37) [παλιν] ἤκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις· οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ κυρίῳ τοὺς ὅρκους σου. (34) ἐγὼ δὲ λέγω (ὑμῖν) μὴ ὁμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ θεοῦ, (35) . . . μήτε (εἰς Ἱεροσόλυμα), ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως, (36) μήτε ἐν τῇ κεφαλῇ σου ὁμόσης, ὅτι οὐ δύνασαι ποιῆσαι [μίαν] τρίχα λευκὴν ἢ μέλαιναν. (37) ἔστω δὲ (ὁ λόγος ὑμῶν) τὸ ναὶ ναὶ καὶ τὸ οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ (πονηροῦ) ἐστίν.

I. CIT. διο φησιν ηκουσατε . . . (34) . . . λεγω σοι, φησι, μη . . . (35) μητε εν Ιεροσολυμοις, οτι πολις . . . (37) εστω δε υμων ο λογος το . . . του διαβολου εστιν (*Cant.* 13; VI, 371, 19—372, 8. VR: οτι] τι ms.; τω κυριω mss.; (34) σοι om. mss.; ο θρονος mss.; θεου μητε εν τη γη οτι υπο ποδιον εστι των ποδων αυτου mss. and vers.; (35) Ιερουσαλημ mss.; (36) ομοσεις mss., om. ms.; δυναται ms.; μιαν τριχα ms. and vers.; τριχαν ms.; μελαινα ms.; (37) εστω] εσται mss.; ο λογος υμων ms.; περισσοτερον mss.; διαβολου] πονηρου vers.); CIT. ο ευαγγελικος νομος λεγων (37) εστω δε υμων ο λογος το ναι ου (*Cant.* 13; VI, 374, 6-7. VR: ο λογος om. mss.; τοι του ms.).

II. The omission of παλιν is supported by vg^{ms} sin sa Aug Ir Or. (34) There is no other evidence for the substitution of σοι for υμιν.

(35) The only other evidence for *εν Ιεροσολυμοις* is "in hicrosolima" in (d) k. The change is stylistic. (36) The only other evidence for the omission of *μιαν* is Clem. (37) Only 1424 supports Gregory twice in the word order *υμων ο λογος. το ναι ου οη* p. 374 of *Cant.* 13 is unattested. There is no other evidence for *διαβολου*.

III-4. *κυριω* Greg^{ed} [C] L 1 544 1604] *pr. τω* Greg^{mss} *et rel.* (A C Φ e vac., a b c k trans.).

-5. (36) *ποιησαι τριχα μιαν λευκην η μελαιναν* (Greg^{ed} [C] om. *μιαν*) D (1 *μιαν τριχα*) k] *μιαν (τριχα) λευκην ποιησαι η μελαιναν* Ξ B (L om. η) W Θ 33 UBS a b c; *μιαν τριχα ποιησαι λευκην η μελαιναν* 13 700; *μιαν (τριχα) λευκην η μελαιναν ποιησαι* *rel.* (A C Φ e vac.).

-6. *τριχα* Greg^{ed} [C] *et rel.*] *τριχαν* Greg^{ms} Ξ* E L W Θ Σ 13 157 (A C Φ e vac., a b c k trans.).

-7. (37) *εστω* Greg^{ed} [C] *et rel.*] *εσται* Greg^{mss} B Σ 544 700 (A C Φ e vac.).

-8. *το ναι ναι και το ου ου* Greg [C] Θ; *ναι ναι και ου ου* L; *ναι ναι ου ου* *rel.* (A C Φ e vac., b trans.).

(5:42) *καὶ τὸν θέλοντα δανείσασθαι μὴ ἀποστραφῆς.*

I. CIT. *και . . .* (*Usur.*; IX. 196. 20).

III-9. *τον θελοντα* Greg [B] *et rel.*] *τω θελοντι* D 565 700 (A C Φ e vac., a b c k trans.).

-10. *θελοντα* Greg [C] D k; + *απο σου* *rel.* (A C Φ e vac.).

(5:43) *ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου.*

I. CIT. *ο . . . φησιν αγαπησεις . . .* (*Ep.* 3.7; VIII, ii, 21, 25-26); CIT. *φησι ο νομος, οτι μισησεις . . .* (*Eccl.* 8; V, 425, 9-10).

(5:44-45) *καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, προσεύχεσθε ὑπὲρ τῶν ἐπηρεάζοντων ὑμᾶς καὶ διωκόντων, (45) ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνα-*

γέλλει ἐπὶ πονηροῦς καὶ ἀγαθοῦς καὶ βρέχει ἐπὶ
δικαίους καὶ ἀδίκους.

I. CIT. ο κύριος ἐν ευαγγелиοις . . . καλῶς . . . (*Lum.*; IX, 239, 11-17. VR: ὑμᾶς¹) ἡμᾶς ms.; καὶ διωκόντων om. ms.; διωκόντων ὑμᾶς mss.; (45) ἡμῶν ms., μου ms.).

II. Verse 44 is paralleled closely in Luke 6:27-28, but v.45 has only a remote parallel further on in Luke, i.e., in 6:35. As a result it is likely that Gregory quotes the whole from Matthew despite the statement ἐν ευαγγелиοις.

III-11. καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς (καὶ) προσευχεσθε ὑπὲρ τῶν ἐπηρεάζοντων (ὑμᾶς) καὶ διωκόντων (ὑμᾶς) Greg [A] *et rel.*] καὶ προσευχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς $\aleph$ B 1 UBS k; καὶ προσευχεσθε ὑπὲρ τῶν διωκόντων καὶ ἐπηρεάζοντων ὑμᾶς a b (A C V Φ e vac.).

-12. προσευχεσθε Greg [C] W 28] pr. καὶ *rel.* (A C V Φ e vac.).

-13. ὑμᾶς² Greg [A] *et rel.*] om. D (a b) (A C V Φ e vac., $\aleph$ B 1 UBS k see # 11).

-14. διωκόντων Greg [C] 33] + ἡμᾶς Θ^* ; + ὑμᾶς *rel.* (A C V Φ e vac.).

-15. (45) ὁπῶς Greg [B] *et rel.*] + ἀν Θ Σ (A C V Φ e vac., a b c k trans.).

-16. οὐρανοῖς Greg [B] $\aleph$ B D E L W Σ Ω 1 28 157 892 UBS] pr. τοῖς *rel.* (A C V Φ e vac., a b c k trans.).

(5:48) γίνεσθε [οὖν ὑμεῖς] τέλειοι ὥς 'καὶ / om.' ὁ πατὴρ ὑμῶν ὁ οὐράνιος τέλειός ἐστιν.

I. CIT. τῆς ἐντολῆς τοῦ κυρίου ἡ φησι, γίνεσθε τέλειοι ὥς ὁ πατήρ . . . (*V. Moy.* 1; VII, i, 4, 21-23); CIT. εἰπεῖν ὅτι γίνεσθε τέλειοι ὥς καὶ ὁ πατήρ . . . (*Prof. Chr.*; VIII, i, 138, 1-2. VR: καὶ om. ms.); CIT. λεγὼν γίνεσθε τέλειοι ὥς καὶ ὁ πατήρ . . . (*Or. Dom.* 2; Krabinger 42, 5-6).

II. There is no evidence for the omission of οὖν ὑμεῖς in all three quotations. The omission of καὶ is supported by 16 243 346 470 482

543 1241 aur c ff¹ l m vg Bas^{Pt} Chr Or, and therefore the safest conclusion is that Gregory knew both readings.

III-17. γινεσθε Greg {B} 157 a b c] εσεσθε *rel.* (A C V Φ e vac.).

-18. ως Greg {C} *et rel.*] ωσπερ D K S U W Θ Π Ω 28 157 565 1604 M (A C V Φ e vac., a b c k trans.).

-19. ουραuiος Greg {B} *et rel.*] εν τοις ουραuiοις (D* om. τοις) K S Θ Π Ω 565 700 M b c k (A C V Φ e vac.).

(6:7) . . . ὥσπερ οἱ ἐθνικοί

I. CIT. ειπων, ωσπερ . . . (*Or. Dom.* 1; Krabinger 26, 1).

III-20. εθνικοι Greg {A} *et rel.*] υποκριται B 1424 (A C V 33 e vac.).

(6:12) καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν.

I. CIT. και . . . ημων, καθως και . . . (*Usur.*; IX, 201, 16-17. VR: αφιεμεν ms.); CIT. εδιδαξεν ο σωτηρ, αφες . . . (*Usur.*; IX, 203, 13-14. VR: αφιεμεν ms.); CIT. καλως κεχρημεθα ταις τοιανταις φωναῖς, οτι αφες . . . (*Or. Dom.* 5; Krabinger 102, 30-32).

II. καθως instead of ως in *Usur.*, p. 201, is without other support.

III-21. αφηκαμεν Greg^{ed} {C} N* B 1 UBS] αφιεμεν Greg^{mss} *et rel.*; αφιομεν D E (L αφιωμεν) W Θ Σ (157 αφιοιμεν) 565 (A C V 33 e vac., a b c k trans.).

(6:14) ἐὰν ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατήρ ὁ οὐράuiος (τὰ παραπτώματα) ὑμῶν.

I. CIT. φησιν οτι εαν . . . ο ουραuiος τας αμαρτιας υμων (*Inscript. Pss.* 2.3; V, 76, 25-27. VR: αφητε] αφηται mss.).

II. γαρ after εαν is omitted by D* L 59 118^c 399 482 566 713 788 pesh(1 ms.) geo and therefore in the reconstructed text. Because of Gregory's carelessness in reproducing introductory and transition words, however, it is best not to treat the unit in apparatus III. υμων after

πατηρ is omitted by 251 346 470 1229 and therefore also in the reconstruction. There is no evidence for Gregory's τας αμαρτίας, but it shows that he knew the addition of τα παραπτώματα υμων but substituted a synonym. The degree of confidence is sufficient to include the unit of variation in the third apparatus below even though the reading must be placed in parentheses above.

III-22. και υμιν Greg {A} *et rel.* υμιν και D b c k; και 28; υμιν a (A C e vac.).

-23. ουρανος Greg {A} *et rel.* εν τοις ουρανοις Θ 700 a b c k (A C e vac.).

-24. τα παραπτώματα υμων (Greg {C} τας αμαρτίας) L 13 1604 c] om. *rel.* (A C e vac.).

(6:19-20) μη θησαυρίζετε [ὑμῖν] θησαυροὺς ἐπὶ τῆς γῆς . . . (20) θησαυρίζετε [ὑμῖν] θησαυροὺς ἐν οὐρανοῖς, ὅπου οὔτε σῆς οὔτε βρώσις ἀφανίζει [καὶ] (ὅπου κλέπται οὐ διορυσσουσιν) καὶ κλέπτουσιν.

I. CIT. μη θησαυρίζετε γὰρ φησι θησαυροὺς . . . γῆς· (20) ἀλλὰ θησαυρίζετε θησαυροὺς . . . ἀφανίζει οὔτε κλεπταὶ διορυσσουσιν καὶ . . . (*Prof. Chr.*; VIII, i, 140, 14-17. VR: θησαυρισητε ms.; (20) ἀφανίζουσι ms.; διορυσσουσιν οὔτε mss.).

II. There is no evidence for the omission of υμιν. (20) δε after θησαυρίζετε is omitted with I¹ 482 g² sa (ἀλλὰ is substituted for δε in cur pesh geo¹ Or). There is no evidence for the omission of υμιν. ουρανοῖς is found elsewhere only in 243 1342 Or. καὶ¹ has unanimous support. There is no evidence for Gregory's οὔτε κλεπταὶ διορυσσουσιν.

III-25. (20) καὶ κλεπτουσιν Greg {C} K l a b] οὔτε κλεπτουσιν 700; οὔδε κλεπτουσιν *rel.*; om. W k (A C D e vac.).

(6:21) ὅπου γὰρ ἐστὶν ὁ θησαυρὸς [ὑμῶν], ἐκεῖ (ἐστὶν) καὶ ἡ καρδία [ὑμῶν].

I. CIT. ὅπου . . . θησαυρὸς, ἐκεῖ ἐστὶ καὶ ἡ καρδία (*Or. Dom.* 2; Krabinger 44, 9-10).

II. There is no evidence for the omission of the pronouns, although in both instances $\aleph$ B 1 372 1582 lat cop eth Bas Cyp Eus Tert substitute σου. There is no evidence for the substitution of εστι for εσται.

(6:33) (ζητεῖτε) [δὲ πρῶτον] τὴν βασιλείαν [τοῦ θεοῦ] καὶ τὴν δικαιοσύνην [αὐτοῦ], καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

I. ALLUS. αἰτεῖτε, φησι, τὴν βασιλείαν καὶ τὴν δικαιοσύνην, καὶ . . . (*Or. Dom.* 4; Krabinger 90, 25-27).

II. There is no evidence for αἰτεῖτε, and it may have been unconsciously lifted from 7:1. δε is omitted only by k arm and several of the Fathers. Even though the omission of πρῶτον is supported by 61 b Chr Just and the omission of τοῦ θεοῦ by $\aleph$ B k 1, both are restored above and the latter not treated below because the first sentence is a mere allusion. αὐτοῦ is read by all the witnesses except Clem^P, 119 245 482 l¹⁸⁴ l¹⁸⁷ Geo^B (Just) which also omit καὶ τὴν δικαιοσύνην, and k Cyp which substitute τοῦ θεοῦ.

(6:34) ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

I. ALLUS. ἀρκετον . . . αὐτῆς, κακίαν τὴν κακοπαθειαν λεγών (*Or. Dom.* 4; Krabinger 88, 12-13).

II. Ω 157 440 655 1093 f h Clem Chr add γὰρ after ἀρκετον, but because of his carelessness with transitional words it is not safe to cite Gregory for the omission.

(7:13) εἰσελθετε διὰ τῆς στενῆς πύλης.

I. CIT. εἰσελθετε γὰρ, φησι, δια τῆς στενῆς καὶ τεθλιμμένης πύλης (*Mihi fecistis*; IX, 125, 21-22. VR: πύλης om. mss).

II. There is no evidence for γὰρ, although 174 l⁴⁷ insert δε. Nor is there any support for καὶ τεθλιμμένης which is an assimilation to v. 14.

III-26. εἰσελθετε Greg [B] *et rel.*] εἰσελθατε $\aleph$ B C L W Θ Σ Φ 13 157 UBS (A D e vac., a b c k trans.).

(7:14) [τί] στενὴ καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπαγούσα εἰς τὴν ζωὴν.

I. CIT. στενη γαρ και τεθλιμμενη, φησιν, η οδος . . . (*Mihi fecistis*; IX, 125, 12-13).

II. It is much more likely that Gregory knew τι with *rel.* than οτι with N* (B* οτι δε) X^c 157 700^c 1010 1071 1546^{vid} lect^{pt} sa bo arm geo Gaud Naas Or or και with 209 Chr Or. Only 2148 omits. In addition to those indicated below η πυλη is omitted by 113 182* 482 a k m and about a dozen Fathers.

III-27. στενη Greg [C] 544 a k] + η πυλη *rel.* (A D 33 e vac.).

(7:15-16) (προσέχετε) ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, ἔσωθεν δὲ εἰσὶ λύκοι ἀρπαγες. (16) ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.

I. ADAPT. η του κυριου φωνη κελευουσα προσεχειν απο . . . ερχονται, φησι, προς . . . (*Ant. Apol.*; III, i, 131, 1-5); CIT. φησι γαρ οτι (16) εκ των καρπων . . . (*Ant. Apol.*; III, i, 131, 11-12).

II. There is no evidence for the adaptation προσεχειν. In the reconstruction δε before απο is omitted with N B Ω 565 1424 others, but it is not treated in apparatus III because it is the kind of transition word about which Gregory is indifferent. (16) Only c k Just have the εκ των καρπων in line 11, and it is therefore unlikely that Gregory had mss. with both readings.

(7:17) [οὕτω] πᾶν δένδρον (ἀγαθόν) καρποὺς καλοὺς ποιεῖ.

I. ALLUS. παν δενδρον καλον καρπους . . . (*Eccl.* 2; V, 301, 12-13).

II. ουτω(ς) is omitted only by cur. There is no evidence for καλον.

III-28. καρπους καλους ποιει Greg [A] *et rel.*] καρπους αγαθους ποιει 700; καρπους ποιει καλους B; καλους καρπους ποιει a b (k) (A D e vac.).

(7:18) οὐ δύναται δένδρον (ἀγαθόν) καρποὺς ποιηροὺς ποιεῖν οὐδὲ δένδρον σαπρὸν καρποὺς (καλοὺς) ποιεῖν.

I. CIT. καθως φησι που ο κυριος· ου . . . δενδρον καλον καρπους . . . καρπους αγαθους ποιειν (*Ant. Apol.*; III, i, 179, 27-29); ALLUS. οντως εκ του καρπου το δενδρον επιγινωσκομεν· ου δυναται δενδρον σαπρον καρπους ποιησαι (*Mart.* 1b; X, i, 154, 28—155, 2. VR: ποιησαι καλους ms.).

II. There is no evidence for the reversal of the adjectives meaning 'good' in *Ant. Apol.*, and it would seem that Gregory's memory slipped. There is perhaps an allusion to v. 16 in the first part of the quotation from *Mart.*, but it is too remote to use.

III-29. ποιειν . . . ποιειν Greg (A) *et rel.*] ενεγκειν . . . ποιειν B; ποιειν . . . ενεγκειν K* (A D 28 e vac.).

(7:23) οτι ουδέποτε ἔγνω ὑμᾶς.

I. CIT. λεγει ο τα παντα ειδως οτι ουδεποτε . . . (*Hom. opif.* 21.1.97; Forbes 226, 10-12).

(7:25) κατέβη ἡ βροχή (καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἀνεμοί).

I. CIT. εν τω ευαγγελιω ο κυριος λεγων . . . κατεβη η βροχη και επνευσαν οι ανεμοι και ηλθον οι ποταμοι (*Cant.* 4; VI, 109, 17-20. VR: και . . . ανεμοι om. ms.; διεπνευσαν ms.; ηλθον οι ποταμοι om. mss.).

II. Only b c g¹ q (pal) reverse the clauses as does Gregory.

(8:26) τί δειλοί ἐστε, ὀλιγόπιστοι;

I. CIT. φησι . . . τι . . . (*Ref. Eun.* 230; II, 409, 16-17).

(9:4) (καὶ) ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν

I. CIT. ιδων γαρ, φησιν, ο . . . (*Tres dei*; III, i, 45, 9-10. VR: Ιησους] θεος excerptor).

II. It is more likely that Gregory's NT had και than δε, the latter of which has the support of N Σ Θ 71 240 244 1194 a h m sa eth arm. There is no evidence for γαρ; it is an adaptation to context.

III-30. ιδων Greg {B} *et rel.* ειδως B (Θ) Π^{ixi} I (157 ιδως) 565
700 1424 1604 (A 28 1241 e vac.).

(10:16) γίνεσθε (οὖν) φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περὶ στεραί.

I. CIT. γινεσθε γαρ, φησι, φρονιμοι . . . (*Virg.* 17; VIII, i, 315, 19-20).

II. ουν is omitted only by f ff¹ k geo¹ Hil. There is no evidence for γαρ.

III-31. ὡς οἱ ὄφεις Greg {A} *et rel.* ὡσει ὄφεις L 700; ὡσει οἱ ὄφεις 157*; ὡς ὁ ὄφις N* (A 1241 e vac., a b c k trans.).

(10:36) ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ.

I. CIT. περὶ ὧν φησιν ὁ κυριος, οτι ἐχθροι . . . (*Eccl.* 8; V, 431, 7-8. VR: οἱ ἐχθροι mss.; τῷ ἀνθρωπῷ ms^{cor.}; οἰκειακοὶ mss., οἰκειοὶ ms.; αὐτοὶ ms.).

(10:39) ὁ εὐρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ εὐρήσει αὐτήν.

I. CIT. ταυτα παρα της του κυριου φωνης μεμαθηκαμεν· ο ευρων . . . (*Eccl.* 7; V, 403, 9-11. VR: αὐτοῦ^{twice} αὐτοῦ mss.).

(11:10) οὗτός ἐστι περὶ οὗ γέγραπται· ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου.

I. CIT. λεγει γαρ περὶ ἐκεινου ὁ λογος, ουτος . . . (*C. Eun.* 3.9.29; II, 274, 19-21).

II. γαρ after ουτος is omitted with N B D Z 892 b g¹ k sin cur bo^{mss} eth Or. It is not safe, however, to treat in apparatus III variants involving introductory conjunctions.

(11:17) ἠυλῆσαμεν ὑμῖν καὶ οὐκ ὥρχησασθε, ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε.

I. CIT. εν οἷς φησιν, ηυλισαμεν . . . (*Eccl.* 6; V, 388, 20-21. VR: ηυλισαμεν ms.; ορχησασθε mss.; εθρηνησαμεν υμιν mss.).

II. The use of εκοψασθε rather than εκλαυσασθε would seem to indicate that Gregory is quoting Matthew rather than Luke 7:32. (*f*¹³, however, has εκοψασθε there.)

III-32. εθρηνησαμεν Greg {B} & B D 1 892 c k] + υμιν *rel.* (A 1241 e vac.).

-33. εκοψασθε Greg {A} *et rel.*] κοψασθαι Θ; εκλαυσασθαι W (A 241 e vac., a b c k trans.).

(11:27) οὐδείς (ἐπιγινώσκει) τὸν υἱὸν εἰ μὴ ὁ πατήρ, (οὐδὲ) τὸν πατέρα (τις) ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ ὃ ἂν βούληται ὁ υἱὸς ἀποκαλύψαι.

I. CIT. τον ειποντα . . . και οτι, ουδεις οιδε τον υιον . . . πατηρ, και οτι και τον πατερα ουδεις επιγινωσκει ει μη ο υιος (*Ref. Eun.* 28; II, 322, 26—323, 5. VR: και² om. ms.); CIT. ινα τας υψηλοτερας παρωμεν φωνας, . . . και, ουδεις οιδε τον υιον . . . πατηρ (*C. Eun.* 3.6.64; II, 209, 5-8); CIT. ουδεις γαρ, φησιν, εγνω τον πατερα, ει μη . . . (*C. Eun.* 1.459; I, 159, 27—160, 2. VR: εαν ms.).

II. Only ff¹ h Ath Bas Cyr Did^{Pt} Tert support the substitution of οιδε in the first two quotations for επιγινωσκει¹. There is no evidence for the substitution in the second and third quotations of ουδεις for ουδε . . . τις. Only it (exc. ff¹ h) vg Antioch Clem Did^{Pt} Eus Ir Just Marcus Mcion Or Ps-Clem (Tat) support the substitution in the third quotation of εγνω for επιγινωσκει².

III-34. αν Greg {C} D 33] εαν *rel.* (A 1241 e vac., a b c k trans.).

-35. βουληται Greg {A} *et rel.*] βουληθη 33; βουλεται (L βουλετε) W Σ 157 544 1424 (A 1241 e vac., a b c k trans.).

(11:29) ἄρατε τὸν ζυγὸν μου ἐφ' ὑμᾶς (καὶ) μάθετε ἀπ' ἐμοῦ, ὅτι πρᾶός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ.

I. CIT. αρατε, φησι, τον . . . υμας (*Mihi fecistis*; IX, 122, 7); CIT. καθως φησιν οτι μαθετε . . . (*Can.* 4; VI, 126, 11-12); CIT. μαθετε γαρ, φησιν, απ . . . (*Perf.*; VIII, i, 196, 17-18).

II. και is read by all witnesses, γαρ in *Perf.* by none.

III-36. πρως Greg {A} *et rel.*] πρως Ɑ B C* D UBS (A 33 1241 e vac., a b c k trans.).

(12:28) εἰ δὲ ἐγὼ ἐν πνεύματι θεοῦ ἐκβάλλω τὰ δαιμόνια. . . .

I. CIT. ο μονογενης θεος . . . λεγων ει . . . (*Ref. Eun.* 223; II, 406, 14-17); CIT. λεγει γαρ ει . . . (*Tres dei*; III, i, 50, 8-9. VR: λεγει . . . θεου om. ms. vers.; ει δε| ιδε ms.; εν πνευματι θεου om. mss.; εκβαλλει vers.).

II. The use of πνευματι rather than δακτυλῳ indicates that the quotation is from Matthew rather than Luke 11:20.

III-37. ἐγὼ ἐν πνεύματι θεοῦ Greg {B} 157 1424] ἐγὼ ἐν πνεύματι θεοῦ ἐγὼ 1; ἐν πνεύματι θεοῦ b c k; ἐν πνεύματι θεοῦ ἐγὼ *rel.* (A 1241 e vac., 33 hom.).

(12:34-35) ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. (35) . . . ἐκ τοῦ πονηροῦ θησαυροῦ. . . .

I. CIT. εκ γαρ του περισσευματος, φησι, της . . . λαλει (*C. Eun.* 1.540; I, 182, 27—183, 1); ALLUS. καθως φησι που το ευαγγελιον, αγαθα λαλειν τω πονηρος ειναι, αλλ εκ του περισσευματος της καρδιας φθεγγεσθαι (35) και εκ του πονηρου θησαυρου προχειριζεσθαι (*C. Eun.* 1.77; I, 49, 4-7).

II. The absence of αὐτου, which is firm in Luke 6:45, points toward a Matthean quotation.

(12:40) ὥσπερ Ἰωάνης ἦν ἐν τῇ κοιλίᾳ τοῦ κήτους [τρεις ἡμέρας καὶ τρεις νύκτας], οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς [τρεις ἡμέρας καὶ τρεις νύκτας].

I. CIT. προς τους Φαρισαίους μεν γαρ φησιν οτι ωσπερ . . . κητους, ουτως . . . γης κατα το τριημερον του χρονου διαστημα (*Frid.*; IX, 290, 21—291, 2. VR: ην Ιωνας ms.; μεν ην ms.; και om. mss.).

II. Gregory's omission of γαρ after ὥσπερ is supported by 472 565 only. The word order Ιωνας ην is found only in 047 252 892. There is

no evidence for the omission of τρεῖς . . . νυκτας twice, and Gregory's reference to το τριήμερον του χρόνου makes it certain that he knew the clause.

III-38. ὡςπερ Greg {A} *et rel.*] ὡςπερι (for ὡςπερει ?) D; om. 565 (A 33 1241 e vac., a b c k trans.).

-39. ἦν Greg {A} *et rel.*] ἐγένετο Θ 1424; om. D (A 1241 e vac., a b c k trans.).

-40. καὶ² Greg^{ed} {C} D E L W Σ 544 1424 a b k] om. Greg^{mss} *et rel.* (A 33 1241 e vac.).

(12:50) ὃς γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς, οὗτός (μου ἀδελφός) καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

I. CIT. ὃς . . . ποιήσῃ, φησί, το . . . οὗτος ἀδελφός μου καὶ . . . (*Cant.* 4; VI, 115, 8-10. VR: put ποιήσῃ after μου¹ ms.; τοῖς om. mss.; μητὴρ μου ms. vers.).

II. Gregory's τοῦ πατρὸς μου rather than τοῦ θεοῦ insures that the passage is Matthean rather than from Mark 3:35. There is no evidence for the word order ἀδελφός μου.

III-41. ὃς Greg {C} L Σ e k] ὅστις *rel.* (A 1241 vac.).

-42. ἀν Greg {B} *et rel.*] εἰαν 13; om. D (A 1241 vac., 565 illeg., a b c e k trans.).

-43. ποιήσῃ Greg {B} *et rel.*] ποιῇ C 700; ποιήσει K L Θ 13 28 544 1424; ποιεῖ D (A 1241 vac., a b c e k trans.).

-44. τοῖς Greg {C} 33] om. *rel.* (A 1241 vac., a b c e trans., k om. του εν (τοῖς) ουρανοῖς).

-45. οὗτος Greg {B} L Σ 28 157 700 1424 1604 k] ἐκεῖνος e; αὐτός *rel.* (A 1241 vac.).

-46. ἀδελφός Greg {A} *et rel.*] πρ. καὶ Θ 13 544 700 1424 b e (A 1241 vac.).

(13:39) ὁ [δὲ] θερισμὸς συντέλεια τοῦ αἰῶνός ἐστιν.

I. CIT. εκ της του κυριου φωνης, η τουτο φησιν οτι ο θερισμος . . . (*Cant.* 5; VI, 155, 21—156, 1. VR: ο om. ms.; η συντελεια ms.).

II. δε is attested by all witnesses.

III-47. συντελεια Greg^{ed} [B] *et rel.* pr. η Greg^{ms} 28 1424 (A vac., *ℵ* hom., a b c e k trans.).

-48. συντελεια (του) αιωνος εστιν Greg [A] *et rel.* εστιν συντελεια του αιωνος 1424; συντελεια εστιν του αιωνος Σ; συντελεια 700 (A vac., *ℵ* hom.).

-49. του Greg [A] *et rel.* om. B D Θ 13 33 UBS (A [700 cf. # 48] vac., *ℵ* hom., a b c e k trans.).

(13:43) τότε οί δίκαιοι λάμπουσιν ὡς ὁ ἥλιος.

I. CIT. καθώς φησιν εν τῷ ευαγγελίῳ ο λογος, οτι τοτε . . . (*Ps.* 6; V, 190, 1-2. VR: εκλαμπουσι mss.) CIT. ειποντος . . . και τοτε . . . (*Cant.* 13; VI, 385, 20-22. VR: εκλαμπουσιν mss.).

III-50. λαμπουσιν Greg^{ed} [C] D 1424] εκλαμπουσιν Greg^{mss} *et rel.* (A vac., a b c e k trans.).

(15:13) πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος ἐκριζωθήσεται.

I. CIT. πασα γαρ φυτεια . . . (*Ecccl.* 6; V, 382, 8-9).

II. There is no evidence for γαρ after πασα.

(16:26) τί γὰρ ὠφελείται ἄνθρωπος ἐὰν τὸν κόσμον ὅλον κερδήσῃ τὴν δὲ ψυχὴν αὐτοῦ ζημιώσῃ;

I. CIT. τι . . . (*Ecccl.* 7; V, 403, 15-16. VR: κερδησει ms.; put κερδηση after εαν ms.; και ζημιώθη την ψυχην αυτου ms.).

III-51. ωφελειται Greg [A] *et rel.* ωφεληθησεται *ℵ* B L Θ 1 13 33 157 700 892 UBS e; ωφελησει 1424 1604; ωφεληση Φ (A k vac.).

-52. ἀνθρώπος Greg {A} *et rel.* ἀνθρώπον 1424 1604 a? b? c?
(A k vac.).

-53. εἰν Greg {A} *et rel.* ὅταν 157 892 (A k vac., 1424 hom.,
a b c e trans.).

-54. ὅλον Greg {A} *et rel.* om. Θ b c e (A k vac., 1424 hom.).

-55. κερδηση Greg^{ed} {B} *et rel.* κερδησει Greg^{ms} L 28 (A k
vac., 1424 hom., a b c e trans.).

(17:20) εἰν ἔχητε πίστιν ὡς κόκκον σινάπεως,
ἐρεῖτε τῷ ὄρει τούτῳ. . . .

I. CIT. εἰπεν ὁ κύριος ὅτι εἰν . . . (*Cant.* 5; VI, 141, 19—
142, 1. VR: πίστιν θεοῦ ms.).

II. The sentence is completed by quoting the secondary parallel in Mark
11:23.

(18:7) ἀνάγκη [γάρ] εἰλθεῖν τὰ σκάνδαλα.

I. ALLUS. ἀνάγκη εἰλθεῖν . . . (*Ant. Apol.*; III, i, 232, 9).

II. Only 1170 omits γάρ.

III-56. εἰλθεῖν Greg {B} B L Θ Σ Φ 1 33 544 700 1241 1424 UBSJ
pr. εστιν *rel.* (A C k vac.).

(18:10) ὅτι οἱ ἄγγελοι [αὐτῶν] [ἐν οὐρανοῖς] διὰ
παντὸς βλέπουν τὸ πρόσωπον τοῦ πατρός μου τοῦ
ἐν τοῖς οὐρανοῖς.

I. CIT. εἰρηται ὅτι δια . . . οὐρανοῖς οἱ ἀγγελοι (*Trin.*; III, i,
13, 11-12. VR: τοῦ² om. mss.).

II. There is no evidence for Gregory's transposition of οἱ ἀγγελοι or
the omission of αὐτῶν. It is a problem to decide whether his omis-
sion of ἐν οὐρανοῖς after αὐτῶν is due to loose quotation or to what
appeared in his NT. The omission is attested by Ν Ο Γ Σ 1 13 22 245
291 1093 1200 1279 1396 1574 1582 aur e ff¹ gig k sin pesh sa Bas
Chr Clem Cosm Eus Hil Or Tat Thdot. This is certainly enough evi-
dence to support the real possibility that Gregory's NT did not have
these words. But the words are naturally associated with οἱ ἀγγελοι,

and Gregory's transposition would have brought the two instances of ουρανοῖς into intolerable proximity. His unattested omission of αὐτῶν may have further contributed to the omission of the two words which immediately followed in his NT. It is therefore best to restore the words in the reconstruction, but because they do not actually appear in the quotation they cannot be treated in apparatus III.

III-57. δια παντος βλέπουσι το πρόσωπον του πατρος μου του εν (τοις) ουρανοῖς Greg {A} *et rel.* βλέπουσι δια παντος το πρόσωπον του πατρος του εν ουρανοῖς 700 c; βλέπουσι του πατρος μου του εν ουρανοῖς το πρόσωπον δια παντος 28 (A C k vac.).

-58. τοις Greg {B} D V Σ Φ 33 892] om. *rel.* (A C k vac., a b c e trans.).

(18:32-34) δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκα σοι, ἐπεὶ παρεκάλεσάς με· (33) οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὥς καὶ ἐγὼ σε ἠλέησα; (34) καὶ ὀργισθεὶς ὁ κύριος [αὐτοῦ] παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον αὐτῷ.

I. CIT. Ματθαῖος δε εν παραβολαις εκραξε λεγων . . . δουλε . . . (34) κυριος παρεδωκεν . . . (*Usur.*; IX, 204, 15-20. VR: (34) οργισθεις] ωρκισθεις ms.).

II. There is no evidence for the omission of αὐτου in v. 34.

III-59. (33) εδει Greg {A} *et rel.*] + ουν D Θ a b c (A Φ k vac.).

-60. και εγω Greg {B} *et rel.*] καγω N B D L (Θ καιγω) 33 892 1604 UBS (A Φ k vac., a b c e trans.).

-61. (34) ου Greg {A} *et rel.*] om. B 892 (A Φ k vac., a b c e trans.).

-62. αυτω Greg {A} *et rel.*] om. B D Θ 700 1424 UBS a b c e (A Φ k vac.).

(19:14) ἄφετε τὰ παιδία καὶ μὴ κωλύετε αὐτὰ ἔρχεσθαι πρὸς με.

I. CIT. ηκουσατε γαρ λεγοντος του κυριου· αφετε . . .
(*Pulch.*; IX, 465, 2-4).

II. On the whole the citation is closer to Matthew than Mark 10:14 or Luke 18:16.

III-63. παιδια . . . (ερχεσθαι) προς (με) Greg [A] *et rel.*] παιδια
ερχεσθαι προς (με) . . . (28 om. και . . . αυτα) 157 1424 e (A Π
k vac.).

-64. κωλυετε Greg [A] *et rel.*] κωλυσητε D 13 (A Π k vac.,
28 hom., a b c e trans.).

-65. ερχεσθαι Greg [C] 28 157 1424] ελθειν *rel.* (A Π k vac.,
a b c e trans.).

-66. με Greg [B] *et rel.*] εμε N L (A Π k vac., a b c e trans.).

(19:29) πᾶς ὅστις ἀφῆκεν οἰκίαν ἢ ἀδελφούς ἢ
ἀδελφάς ἢ πατέρα ἢ μητέρα ἢ γυναῖκα ἢ τέκνα ἢ
ἀγρούς [ἐνεκεν τοῦ ὀνόματός μου,] ἑκατοντα-
πλασίονα λήψεται καὶ ζωὴν αἰώνιον κληρονομήσει.

I. CIT. Πετρου γαρ ερωτωντος και λεγοντος· (27 // Mark
10:28 // Luke 18:28) ιδου ημεις αφηκαμεν παντα και ηκολου-
θησαμεν σοι· τι αρα εσται ημιν; (28 // Mark 10:29 // Luke
18:29) αμην λεγω υμιν, φησι, (29) πας . . . αγρους εκατον-
ταπλασιονα . . . (*Usur.*; IX, 199, 15-19).

II. Because of the close parallels it is not safe to use the first part of
the quotation in reconstructing the text of any Gospel. The last part,
however, is certainly Matthean. There is no evidence for the omission
of ἐνεκεν του ονοματος μου, although there is for the substitution of
εμου ονοματος (N B Θ 124).

III-67. οστις Greg [B] *et rel.*] ος S U V Ω 28 1424 ℣ a b (A Π
k vac.).

-68. οικιας Greg [B] *et rel.*] οικιαν K Θ 33 544 565 700 a b c;
om. N* (A k vac.).

-69. οικιας η αδελφους η αδελφας η πατερα η μητερα η
γυναικα η τεκνα η αγρους Greg [B] *et rel.*] οικιας η αδελφους
η αδελφας η πατερα η μητερα η τεκνα η αγρους B (E η

αδελφους η αδελφους) UBS a; οικιας η αδελφους η αδελφας η μητερα η τεκνα η αγρους D b; αδελφους η αδελφας η πατερα η μητερα η γυναικα η τεκνα η αγρους η οικιας C L 892; αδελφους η αδελφας η πατερα η μητερα η γυναικα η τεκνα η αγρους N*; αδελφους η αδελφας η γονεις η τεκνα η αγρους η οικιας I; οικιας η αγρους η αδελφους η αδελφας η τεκνα η γονεις e (A Π k vac.).

-70. εκατονταπλασιονα Greg {A} *et rel.* πολλαπλασιονα B L (A Π k vac.).

-71. κληρονομησει Greg {A} *et rel.* κληρονομηση 1424; κληρονομησαι Θ (A Π 33 k vac., a b c e trans.).

(20:13-15) ἑταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησά σοι; (14) (ἄρον) τὸ σὸν [καὶ ὑπαγε.] θέλω δὲ καὶ [τούτῳ] τῷ ἐσχάτῳ (δοῦναι ὥς) καὶ σοί· (15) (ἢ οὐκ ἐξεστὶ μοι ποιῆσαι) ὃ θέλω ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός [ἐστίν] ὅτι ἐγὼ ἀγαθός εἰμι;

I. ALLUS. φησι προς τινα των χαλεπαινοντων ο δικαιος κριτης οτι εταιρε . . . σοι την ημεραν; (14) ιδου εχεις το σου· θελω δε και τω εσχατω χαρισασθαι ωσπερ και σοι. (15) μη ουκ εχω εξουσιαν εν τοις εμοις ποιειν ο θελω; η . . . πονηρος οτι . . . (C. Eun. 3.9.17-18; II, 270, 9-14. VR: η²] ει mss.).

II. There is no evidence for Gregory's την ημεραν. (14) There is no evidence for ιδου εχεις instead of αρον. It may be an assimilation to 25:25. Nor is there evidence for the omission of και υπαγε or τουτω or for the substitution of χαρισασθαι for δουναι or ωσπερ for ὥς. (15) The first part of Gregory's allusion is so loose that one can only conjecture that his NT read like those mss. to which he is most closely related. There is no evidence for the omission of ἐστιν.

III-72. (13) συνεφώνησα σοι Greg {B} L Σ Ω 33 892 (e) συνεφώνησας μοι *rel.* (A a k vac.).

-73. (14) και² Greg {C} E 1424 a b c] om. *rel.* (A 33 k vac.).

-74. (15) η² Greg^{ed} {C} *et rel.* ει Greg^{mss} S 1 13 28 1241 1604 M a b c (A k vac.).

(21:43) ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία [τοῦ θεοῦ]
καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς.

I. CIT. ο εἰπὼν . . . ὅτι ἀρθήσεται . . . βασιλεία καὶ . . .
(*Inscript. Pss.* 2.14; V, 147, 16-19. VR: ἀφ ὑμῶν om. ms.; ἐθνη
ms., εἶθνος ms.).

II. There is no other evidence for the omission of τοῦ θεοῦ.

(22:12) πῶς εἰσηλθες ὧδε μὴ ἔχων ἔνδυμα γάμου;

I. CIT. πρὸς ὃν εἶπεν παντὸς ἡ δίκαια φωνή· πῶς . . .
(*Perf.*; VIII, i, 207, 2-3).

III-75. εἰσηλθες Greg {A} *et rel.*] ἤλθες D (a) b c e (A C k vac.).

(22:30) ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε
γαμίσκονται.

I. CIT. ἐν . . . ἀναστάσει, φησιν, οὔτε . . . (*Hom. opif.*
18.2.90; Forbes 210, 10-12. VR: γαμίζονται mss., ἐγαμίζονται
ms.).

III-76. γαμίσκονται Greg^{ed} {C} W Θ 33 157 700] γαμίζονται
Greg^{mss} B D L 1 892 1424 UBS; ἐγαμίζονται Greg^{ms} *et rel.*
(A C k vac., a b c e trans.).

(22:40) ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὁλος ὁ
νόμος 'καὶ οἱ προφῆται κρέμανται / κρέματα καὶ οἱ
προφῆται'.

I. CIT. οὕτως εἰπόντος τοῦ κυρίου ὅτι ἐν . . . κρέμανται
(*Cant.* 14; VI, 418, 6-8. VR: put κρέμανται before καὶ mss. vers.);
CIT. ὁλος ὁ νόμος κρέματα . . . προφῆται, καθὼς φησι πού
το εὐαγγέλιον (*Trid.*; IX, 277, 12-13. VR: κρέματα om. mss.).

II. One can only conclude that Gregory probably knew both readings.
καὶ οἱ προφῆται κρέμανται is found in E K S U V W II Φ Ω 1 13
28 157 544 565 700 1241 1424 1604 ℵ, κρέματα καὶ οἱ προφη-
ται in B D L Θ Σ 33 892. Furthermore Gregory's brother attests
both readings.

III-77. ὁλος Greg {A} *et rel.*] om. ℵ* 1424 (A C k vac.).

(22:43) [πὼς οὖν] Δαβὶδ ἐν πνεύματι καλεῖ αὐτὸν κύριον;

I. ADAPT. ο δε Δαβιδ . . . κυριον, καθως λεγει το ευαγγελιον (Steph. 1; X, i, 92, 4-5). VR: αυτον καλει mss.; κυριον] Ιησουν ms.).

II. πὼς οὖν is omitted only by 1473 sa bo. It is restored above, however, because Gregory must have deliberately omitted the words in order to change the question to a declarative sentence.

III-78. καλει αυτον κυριον Greg [C] (B*) D (Θ) UBS a b c] καλει κυριον αυτον N L 892; κυριον αυτον καλει rel. (A C k vac.).

(22:45) εἰ (οὖν) Δαβὶδ ἐν πνεύματι καλεῖ αὐτὸν κύριον, πὼς υἱὸς αὐτοῦ ἐστίν;

I. CIT. ει γαρ Δαβιδ εν πνευματι, φησι, καλει . . . (C. Eun. 3.5.15; II, 165, 10-11).

II. The use of ει points to Matthew rather than Mark 12:37 or Luke 20:44 as the source of the quotation. οὖν is omitted only by sin.

III-79. εν πνευματι Greg [B] D K Θ II 13 28 157 565 1241 1424 a b c] om. rel. (A C V k vac.).

(23:8-9) [ὕμεῖς δὲ] μὴ (κληθῆτε) (Ῥαββί). εἷς γάρ ἐστιν ὑμῶν καθηγητής, ὁ Χριστός, [πάντες δὲ ὑμεῖς ἀδελφοί ἐστε.] (9) καὶ μὴ καλέσητε πατέρα ἐπὶ τῆς γῆς· εἷς γάρ ἐστιν ὑμῶν [ὁ] πατὴρ ὁ ἐν τοῖς οὐρανοῖς.

I. ALLUS. λεγεσθαι ειπων μη καλεσητε καθηγητην επι της γης· εις . . . Χριστος. (9) και . . . υμων πατηρ . . . (C. Eun. 3.8.45; II, 255, 21-25. VR: εστιν om. mss.; υμων] ημων ms.; (8-9) Χριστος . . . υμων om. mss.).

II. There is no evidence for the omission of υμεῖς δε, for the substitution of καλέσητε for κληθῆτε or καθηγητην for ραββί, for επι της γης in v. 8 as well as v. 9, for the omission of παντες δε υμεῖς ἀδελφοί ἐστε. Only 473 1555 1604 omit ο before καθηγητης/ διδασκαλος. (9) There is no evidence for the omission of ο.

III-80. εστιν υμων ο (καθηγητης) Greg {A} *et rel.*] εστιν υμιν ο (καθηγητης) ε; υμων εστιν ο (καθηγητης) 700 1424 (1604 om. ο); εστιν ο (καθηγητης) υμων W a b c (A C V Φ k vac.).

-81. καθηγητης Greg {A} *et rel.*] διδασκαλος B U 33 892* 1604 UBS (A C V Φ k vac., a b c e trans.).

-82. ο Χριστος Greg {A} *et rel.*] om. Ξ B D L W Θ Π I 33 565 892* UBS a b c e (A C V Φ k vac.).

-83. (9) καλεσητε Greg {C} 1241 1424] + υμιν D Θ a b c e; + υμων *rel.* (A C V Φ 33 k vac.).

-84. εστιν υμων ο πατηρ Greg {B} Ξ B U Σ 33 892 UBS] εστιν ο πατηρ υμων *rel.* (A C V Φ k vac.).

-85. εν τοις ουρανοις Greg {A} *et rel.*] εν ουρανοις D W Θ Σ I; ουραnios Ξ B L 13 33 892 UBS (A C V Φ k vac., a b c e trans.).

(23:35) (Ζαχαρίου) [υιού Βαραχίου δν] (έφονεύσατε) μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου.

I. ADAPT. Ζαχαρίας μεταξὺ . . . θυσιαστηρίου σφαγείς (*Mari.* 2; X, i, 168, 24—169, 1).

II. There is no evidence for the omission of ον or the substitution of σφαζω for φονευω. The omission of υιου Βαραχιου is found in Ξ* only, and Gregory's omission is more likely due to loose quotation than ms. dependence.

(23:37) ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου δν τρόπον ὄρνις [ἐπι]συνάγει τὰ νοσσία ὑπὸ τὰς πτέρυγας αὐτῆς.

I. CIT. το παρα του κυριου . . . ειρημενον, οτι ποσακις . . . ορνις συναγει τα . . . (*Cant.* 15; VI, 447, 9-11. VR: νοσσία αυτης mss.; αυτης²] εαυτης ms.).

II. Only Caes and Clem support συναγει.

III-86. ορνις επισυναγει (Greg {B} συναγει) *et rel.*] επισυναγει ορνις C E S U V W Π Σ Ω 28 157 544 565 1241 1424 Ξ (A k vac.).

-87. νοοσια Greg [C] B* 700] + αυτης N* D W Σ Φ 33 544 892 1424; εαυτης rel. (A k vac., a b c e trans.).

-88. αυτης Greg [B] 28 1424 a b c e] om. rel. (A k vac.).

(24:30) (δψονται) τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ (δυναμείως καὶ δόξης) πολλῆς.

I. CIT. οψεσθε, φησι, τον . . . μετα δοξης και δυναμειως πολλης (Ant. Apol.; III, i, 229, 25-27).

II. The presence of του ουρανου would seem to indicate that Gregory is citing Matthew rather than Mark 13:26 or Luke 21:27. There is no evidence for οψεσθε instead of οψονται or for the word order δοξης και δυναμειως.

III-89. και δοξης πολλης Greg [A] et rel.] πολλης και δοξης D (A C k vac., a b c e trans.).

(24:31) καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης, καὶ ἐπισυναξεί τοὺς ἐκλεκτοὺς αὐτοῦ.

I. CIT. και αλλαχου παλιν σαφεστερον· και . . . (Steph. 1; IX, 261, 22-24).

II. There is no question that the quotation is from Matthew rather than Mark 13:27, although Gregory's ἐπισυναξεί could be an assimilation to Mark rather than the reading in his ms(s). of Matthew. In addition to those indicated below, it is attested by 1375 sin Hil Hip.

III-90. αποστελει Greg [A] et rel.] αποστελλει (Θ αποστελλη) Σ 1241 (A C k vac.).

-91. σαλπιγγος φωνης Greg [A] et rel.] σαλπιγγος και φωνης D 544 1241 a b c; σαλπιγγος N L W Θ 1 700 892^{ix} 1424 UBS c (A C k vac.).

-92. επισυναξει Greg [C] N 1604] επισυναξουσι rel. (A C k vac.).

-93. αυτου² Greg [A] et rel.] αυτων Σ Φ; om. Θ 565 (A C k vac.).

(25:1) τότε ὁμοιωθήσεται ἡ βασιλεία. . . .

I. ALLUS. τότε . . . βασιλεία, και μυρια τοιαυτα δια πασης εστι της γραφης εις αποδειξιν του προκειμενου λαβειν (C. Eun. 3.7.40; II, 229, 23-25).

III-94. ὁμοιωθήσεται Greg [A] *et rel.* ὁμοιωθη W 892 (Aack vac.).

(25:34) δεῦτε οἱ εὐλογημένοι τοῦ πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου.

I. CIT. η φησι προς τους εκ δεξιων, δευτε . . . (*Inscript. Pss.* 2.5; V, 83, 8-10); CIT. οτε φησιν ο κυριος τοις αγαθον πεποιηκοσιν, οτι δευτε οι ευλογημενοι, κληρονομησατε . . . βασιλειαν (*Eccl.* 8; V, 441, 10-12. VR: κληρονομησατε . . . βασιλειαν om. ms.; βασιλειαν + απο καταβολης κοσμου ms.); CIT. η φησι . . . δευτε . . . βασιλειαν προ καταβολης κοσμου (*Cant.* 2; VI, 69, 16-19. VR: του πατρος μου om. mss.; μου και mss.; κληρονομησατε την υμιν βασιλειαν προ ms.; προ] απο mss.); CIT. ο βασιλευς λεγει· δευτε . . . βασιλειαν (*Cant.* 15; VI, 462, 11-13. VR: του πατρος μου om. mss.); CIT. αναγνωθι το ευαγγελιον· δευτε . . . μου (φησι ταυτα προς τους δεξιους ο κριτης), κληρονομησατε . . . βασιλειαν (*Flacill.*; IX, 487, 6-8); CIT. φησι δευτε . . . μου (*Mihi fecistis*; IX, 113, 14-15. VR: του πατρος μου om. mss.); CIT. δευτε, φησιν, οι ευλογημενον (C. Eun. 2.328; I, 322, 1-2); CIT. εκεινην φωνην οτι δευτε οι ευλογημενοι (*Mihi fecistis*; IX, 112, 5-6. VR: ευλογημενοι του πατρος μου mss.).

II. There is no evidence for the omission of του πατρος μου from *Eccl.* or the omission of απο καταβολης κοσμου from *Eccl.*, *Cant.* 15, and *Flacill.* Only Hip Epiph support *Cant.* 2 in substituting προ for απο.

(25:35) ἐπείνασα [γὰρ] καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ ἐπότισάτέ με.

I. CIT. οις μαρτυρει ο επι του θρονου καθημενος οτι επεινασα και . . . φαγειν . . . προς ους τουτο φησιν οτι εδιψησα . . . (*Cant.* 10; VI, 307, 14-19. VR: και ουκ ms.).

II. The omission of γαρ is supported only by Tat.

(25:40) ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

I. CIT. ἐφ' . . . (*Flacill.*; IX, 487, 11-12); CIT. ἐφ' . . . τούτων, ἐμοὶ ἐποιήσατε (*Mihi fecistis*; IX, 113, 13-14. VR: τούτων τῶν ἐλαχίστων mss.).

II. There is no evidence for the omission of τῶν ἐλαχίστων in *Mihi fecistis*.

III-95. τούτων Greg {C} B* 1424] + τῶν μικρῶν τῶν ἀδελφῶν μου Σ; + τῶν ἀδελφῶν μου *rel.* (C e k vac.).

(25:41) πορεύεσθε ἀπ' ἐμοῦ οἱ κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον.

I. CIT. τοῦ εἰπόντος ὅτι πορεύεσθε ἀπ' ἐμοῦ εἰς . . . (*Mihi fecistis*; IX, 121, 13-14); CIT. φησιν . . . πορεύεσθε οἱ κατηραμένοι (*C. Eun.* 2.328; I, 322, 2); CIT. ἐκείνην φωνὴν . . . ὅτι πορεύεσθε οἱ κατηραμένοι (*Mihi fecistis*; IX, 112, 5-7).

II. There is no evidence for the omission of ἀπ' ἐμοῦ from *C. Eun.* or *Mihi fecistis*, p. 112, or of οἱ κατηραμένοι from *Mihi fecistis*, p. 121.

III-96. πορεύεσθε Greg {A} *et rel.*] υπαγετε ⲛ 1424 (C e k vac., a b c trans.).

-97. οἱ Greg {A} *et rel.*] om. ⲛ B L 33 (C e k vac., a b c trans.).

(25:45) ἐφ' ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων [τῶν ἐλαχίστων,] οὐδὲ ἐμοὶ ἐποιήσατε.

I. CIT. ἐφ' ὅσον γὰρ οὐκ . . . τούτων, φησιν, οὐδὲ . . . (*Mihi fecistis*; IX, 121, 14-15. VR: οὐδὲ ἐμοὶ ἐποιήσατε om. ms.).

II. There is no support for the inclusion of γὰρ or the omission of τῶν ἐλαχίστων.

(26:39) εἰ δυνατόν παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο.

I. CIT. η φησιν ει . . . παρελθτω το ποτηριον τουτο απ εμου (*Ant. Apol.*; III, i, 179, 11-12).

II. There are no witnesses to Gregory's transposition of απ εμου. His omission of εστι(ν) after δυνατον is supported only by 990 1402 1515 Ath Bas Chr Cyr Did Eus Or^{pl} Ps-Ath Val.

III-98. παρελθτω Greg [B] *et rel.* παρελθατω K A C D E L Θ Σ 28 33 UBS (13 e k vac., a b c trans.).

(27:9) καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου.

I. CIT. ουτω γαρ και παρα της προφητειας Ιερεμιου το γεγονος ονομαζεται και . . . (*Inscript. Pss.* 2.8; V, 99, 12-14).

II. The wording and attribution to Jeremiah make it certain that the source is Matthew rather than Zech. 11:12.

(27:25) τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.

I. CIT. οτε εβωων εκεινην την ατακτον και ολεθριον φωνην . . . το αιμα . . . (*Lucif.*; IX, 317, 2-4).

(27:46) θεέ μου θεέ μου, ἵνατί με ἐγκατέλειπες;

I. CIT. φησι δε ο πασχων οτι θεε . . . (*Ant. Apol.*; III, i, 168, 7-8).

II. The wording is that of Matthew, not Ps. 21:2.

III-99. εγκατελειπες Greg [B] *et rel.* εγκατελειπες A E K W Π* (Φ λειπας) 33 1424 1604 (C 13 28 e k vac., a b c trans.).

(28:1) ὁψέ σαββάτων.

I. CIT. οψε σαββατων, ο Ματθαιος βοα (*Trid.*; IX, 289, 5).

II. δε is omitted by H L 047 4 6 33 243 245 262 273 346 348 837 1187 1194 1241 1295 1375 1424 1675¹⁸⁴ and other lectionaries geo Or and therefore in the reconstruction above. It is also plausible that Gregory omitted δε to adapt the brief quotation to the context.

III-100. σαββατων Greg {B} *et rel.* σαββατω L 565 (13 e k vac., a b c trans.).

(28:19-20) πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἀγίου πνεύματος, (20) διδασκόντες [αὐτοὺς] τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· [καὶ] ἰδοὺ ἐγὼ] μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας.

I. CIT. πορευθεντες, φησι, μαθητευσατε . . . πνευματος (C. *Eun.* 3.9.62; II, 287, 23-25); CIT. πορευθεντες, φησι, μαθητευσατε . . . πνευματος (*Ep.* 5.4; VIII, ii, 32, 15-17); CIT. περιου ειπων ο κυριος οτι βαπτιζοντες . . . ονομα (*Ref. Eun.* 14; II, 318, 3-4); CIT. καθως εδιδαχθημεν υπο της του κυριου φωνης, εις . . . πνευματος (*Ref. Eun.* 18; II, 319, 17-19); CIT. φησι . . . βαπτιζοντες . . . πνευματος (*Lum.*; IX, 229, 5-7); CIT. πορευθεντες γαρ, φησι, μαθητευσατε . . . (20) διδασκοντες τηρειν . . . υμιν (*Ep.* 24.1; VIII, ii, 75, 9-12); CIT. ιδου γαρ, φησι, μεθ . . . (*Mihi fecistis*; IX, 112, 14-15).

II. It was difficult to decide whether to include unit 102 because the issue is whether to omit or include an introductory word. Despite Gregory's carelessness about such words, it was finally decided to include the unit because οὖν plays such an important part in this the climactic passage of Matthew that if Gregory had a NT with the word it seems likely that he would have included it. (20) There is no evidence for the omission of καὶ and ἐγώ, and αὐτοὺς is omitted by vg^{ms} only.

III-101. πορευθεντες Greg {A} *et rel.* πορευεσθαι D e (C L k vac.).

-102. πορευθεντες Greg {C} ⲛ A E K S U V Ω 28 157 544 700 1424 ℳ] + οὖν D a b; + οὖν *rel.* (C L k vac.).

-103. βαπτίζοντες Greg {A} *et rel.* βαπτισαντες B D (C L k vac., a b c e trans.).

-104. του² Greg {A} *et rel.* om. D (C L k vac., a b c e trans.).

-105. (20) μεθ υμων ειμι Greg {A} *et rel.* ειμι μεθ υμων ⲛ D (C L k vac., a b c e trans.).

Textual Relationships

The percentage of agreement of the various witnesses with one another in the 105 units of variation in Matthew are found in Table 1, pages 58-59.

One can begin to get an impression of Gregory's textual affinities by arranging the witnesses in descending order of his agreement with them. This is done in Table 2.

Table 2

Percentage of Agreement of
Gregory with All Witnesses

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
A	8	3	11	72.7
V	60	27	87	69.0
1241	59	29	88	67.0
E	69	36	105	65.7
I	68	36	104	65.4
33	62	33	95	65.3
Ω	68	37	105	64.8
U	68	37	105	64.8
544	68	37	105	64.8
Φ	49	27	76	64.5
Σ	67	38	105	63.8
157	67	38	105	63.8
C	34	20	54	63.0
K	66	39	105	62.9
S	66	39	105	62.9
ⲙⲏ	66	39	105	62.9
1604	65	40	105	61.9
28	62	39	101	61.4
892	64	41	105	61.0
Π	57	39	96	59.4
W	62	43	105	59.0
UBS	61	43	104	58.7
565	60	44	104	57.7

13	58	43	101	57.4
1424	58	44	102	56.9
L	55	43	98	56.1
700	58	46	104	55.8
k	15	12	27	55.6
B	57	47	104	54.8
κ	54	47	101	53.5
D	51	49	100	51.0
c	30	31	61	49.2
Θ	50	55	105	47.6
a	27	32	59	45.8
b	24	36	60	40.0
e	14	21	35	40.0

Table 2 does not give a clear picture of Gregory's textual relationships. Of the top eleven on the list Metzger classifies four (A, E, V, Ω) as Byzantine, two (33, 1241) as Later Alexandrian, one (1) as Pre-Caesarean, and four (U, Σ, Φ, 544) not at all, although he does mention that the last four were treated as weak representatives of the Caesarean text by B. H. Streeter.¹ Of the same eleven mss. the Alands classify six or seven (E, U, V, Σ, Φ, Ω, and perhaps A) as Category V (Byzantine), two or three (1, 1241, and perhaps A) as Category III (mixed text?), and one (33) as Category II (later Alexandrian?).² Little significance should be attached to A because it is extant in only eleven units of variation, but even without it a majority of the ten remaining is classified as Byzantine by both Metzger and the Alands. Although

¹Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, cor. ed (London and New York: United Bible Societies, 1975), xxviii-xxxi. The same classifications are found in idem, *The Text of the New Testament*, 2nd ed. (New York and Oxford: Oxford University Press, 1968), 213-216.

²K. and B. Aland, *Text*, 96-140 (the page numbers are to their section on the classification of all Greek mss. and not just the ones mentioned above).

Table 1
Percentage of Agreement
of All Witnesses

	Orig	K	A	B	C	D	E	K	L	S	U	V	W	Θ	Π	Σ	Φ	Ω
Greg	-	53	73	55	63	51	66	63	56	63	65	69	59	48	59	64	64	65
K	53	-	64	73	77	57	70	65	71	66	68	69	68	58	65	63	67	66
A	73	64	-	46	xx	46	100	91	xx	82	82	82	82	82	82	73	82	82
B	55	73	46	-	74	58	66	63	65	65	69	70	63	61	67	63	74	65
C	63	77	xx	74	-	68	89	85	72	87	89	89	83	70	89	82	85	85
D	51	57	46	58	68	-	59	59	52	58	56	60	58	57	58	52	58	58
E	66	70	100	66	89	59	-	87	71	89	89	91	83	64	88	81	83	89
K	63	65	91	63	85	59	87	-	64	92	90	92	77	70	94	71	87	92
L	56	71	xx	65	71	52	71	64	-	64	64	69	61	64	70	66	66	66
S	63	66	82	65	87	58	89	92	64	-	96	98	79	66	94	75	86	96
U	65	68	82	69	89	56	89	90	64	96	-	99	79	64	92	77	87	94
V	69	69	82	70	89	60	91	92	64	98	99	-	83	67	95	80	88	97
W	59	68	82	63	83	58	83	77	69	79	79	83	-	67	80	77	83	79
Θ	48	58	82	61	70	57	64	70	61	66	64	67	67	-	70	63	71	64
Π	59	65	82	67	89	58	88	94	64	94	92	95	80	70	-	72	87	92
Σ	64	63	73	63	82	52	81	71	70	75	77	80	77	63	72	-	83	77
Φ	64	67	82	74	85	58	83	87	66	86	87	88	83	71	87	83	-	86
Ω	65	66	82	65	85	58	89	92	66	96	94	97	79	64	92	77	86	-
1	65	74	73	75	80	59	78	76	70	80	78	82	76	65	80	69	80	77
13	57	67	xx	66	80	56	81	85	70	83	81	82	74	70	83	71	82	80
28	61	59	100	56	77	52	81	83	61	86	84	86	71	57	85	68	71	84
33	65	68	82	71	70	55	74	73	67	71	75	76	71	65	72	71	82	71
157	64	63	82	62	76	50	81	79	67	81	81	83	77	64	82	73	75	81
544	65	63	82	63	80	55	84	86	68	86	86	85	77	64	82	78	82	84
565	58	62	73	64	83	61	83	88	63	88	87	90	77	71	94	72	81	87
700	56	60	82	64	72	51	70	77	60	76	74	73	66	67	74	64	73	74
892	61	74	73	75	74	58	75	74	71	76	80	82	74	60	76	71	83	78
1241	67	61	73	63	86	58	84	86	65	90	88	90	76	68	89	78	81	85
1424	57	49	73	50	55	39	66	66	51	66	66	65	60	53	68	58	58	64
1604	62	62	73	65	78	50	80	84	65	86	86	84	73	62	85	69	84	82
21	63	66	82	65	87	58	89	92	64	100	96	98	79	66	94	75	86	96
UBS	59	81	82	87	87	64	78	73	74	75	79	80	74	72	75	71	83	75
a	46	49	xx	47	52	69	58	54	46	54	53	57	58	53	54	39	49	51
b	40	45	xx	41	48	70	52	53	42	53	48	54	52	60	53	33	47	48
c	49	51	xx	50	59	68	57	64	50	61	56	59	59	67	63	43	58	56
e	40	41	xx	49	42	54	43	43	58	40	40	43	54	51	47	40	48	46
k	56	50	xx	41	46	78	52	48	50	52	48	43	52	41	48	52	38	48
	Orig	K	A	B	C	D	E	K	L	S	U	V	W	Θ	Π	Σ	Φ	Ω

xx = less than ten units of variation in common

Table 1, continued
Percentage of Agreement
of All Witnesses

1	13	28	33	157	544	565	700	892	1241	1424	1604	Dr	UBS	a	b	c	e	k	
65	57	61	65	64	65	58	56	61	67	57	62	63	59	46	40	49	40	56	Grog
74	67	59	68	63	63	62	60	74	61	49	62	66	81	49	45	51	41	50	M
73	xx	100	82	82	82	73	82	73	73	73	82	82	xx	xx	xx	xx	xx	xx	A
75	66	56	71	62	63	64	64	75	63	50	65	65	87	47	41	50	49	41	B
80	80	77	70	76	80	83	72	74	86	55	78	87	87	52	48	59	42	46	C
59	56	52	55	50	55	61	51	58	58	39	50	58	64	69	70	68	54	78	D
78	81	81	74	81	84	83	70	75	84	66	80	89	78	58	52	57	43	52	E
76	85	83	73	79	86	88	77	74	86	66	84	92	73	54	53	64	43	48	K
70	70	61	67	67	68	63	60	71	65	51	65	64	74	46	42	50	58	50	L
80	83	86	71	81	86	88	76	76	90	66	86	100	75	54	53	61	40	52	S
78	81	84	75	81	85	87	74	80	88	66	86	96	79	53	48	56	40	48	U
82	82	86	76	83	86	90	73	82	90	65	84	98	80	57	54	59	43	43	V
76	74	71	71	77	77	77	66	74	76	60	73	79	74	58	52	59	54	52	W
65	70	57	65	64	64	71	67	60	68	53	62	66	72	53	60	67	51	41	Ø
80	83	85	72	82	82	94	74	76	89	68	85	94	75	54	53	63	47	48	Ω
69	71	68	71	73	78	72	64	71	78	58	69	75	71	39	33	43	40	52	Σ
80	82	71	82	75	82	81	73	83	81	58	84	86	83	49	47	58	48	38	Φ
78	80	84	71	81	84	87	74	78	85	64	82	96	75	51	48	56	46	48	Ω
--	76	70	70	73	76	77	72	79	82	58	78	80	83	52	49	57	54	56	1
76	--	77	71	75	78	79	72	72	85	59	80	83	77	52	51	63	51	38	13
70	77	--	59	79	75	77	66	65	80	69	77	86	66	51	47	54	43	44	28
70	71	59	--	63	73	70	64	79	72	54	71	71	80	53	46	58	52	43	33
73	75	79	63	--	74	79	69	70	80	69	75	81	69	47	45	56	49	44	157
76	78	75	73	74	--	80	78	72	89	70	77	86	71	54	50	54	43	48	544
77	79	77	70	79	80	--	74	72	85	59	80	88	72	53	52	64	43	48	565
72	72	66	64	64	78	74	--	65	75	63	72	76	69	44	47	51	54	44	700
79	72	65	79	70	72	72	65	--	73	55	74	76	82	49	42	56	57	48	892
82	85	80	72	80	89	85	75	73	--	71	82	90	74	50	49	61	41	55	1241
58	59	69	54	69	70	59	63	55	71	--	65	66	54	45	47	48	41	41	1424
78	80	77	71	75	77	80	72	74	82	65	--	86	73	49	45	61	43	44	1604
80	83	86	71	81	86	88	76	76	90	66	86	--	75	54	53	61	40	52	Dr
83	77	66	80	69	71	72	69	82	74	54	73	75	--	59	53	60	54	52	UBS
52	52	51	53	47	54	53	44	49	50	45	49	54	59	--	88	75	41	59	a
49	51	47	46	45	50	52	47	42	49	47	45	53	53	88	--	82	46	62	b
57	63	54	58	56	54	64	51	56	61	48	61	61	60	75	82	--	49	59	c
54	51	43	52	49	43	43	54	57	41	41	43	40	54	41	46	49	--	xx	e
56	38	44	43	44	48	48	44	48	55	41	44	52	52	59	62	59	xx	--	k
1	13	28	33	157	544	565	700	892	1241	1424	1604	Dr	UBS	a	b	c	e	k	

Table 2 does not give a clear picture, it does suggest that Gregory may be more closely related to the Byzantine text than any other.

A more accurate indication of Gregory's textual relationships can be made by showing his average agreement with the representatives of the various textual groups which have been identified. This is done in Tables 3-5. The first are those of Prof. Metzger.

Table 3

Gregory's Average Agreement
with the Groups of Metzger

Proto-Alexandrian

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
8	54	47	101	53.5
B	<u>57</u>	<u>47</u>	<u>104</u>	54.8
	111	94	205	54.1

Later Alexandrian

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
(C) ¹	34	20	54	63.0
L	55	43	98	56.1
33	62	33	95	65.3
892	64	41	105	61.0

¹In all portions of the NT Metzger places C in his Later Alexandrian category, but he puts it in parentheses to indicate that it is mixed in character. Mark R. Dunn, "An Examination of the Textual Character of Codex Ephraemi Syri Rescriptus (C, 04) in the Four Gospels," Dissertation, Southwestern Baptist Theological Seminary, 1990, has done much to clarify the textual character of C. He has used quantitative analysis and profile methods to show that C is a weak Byzantine witness in Matthew, a weak Alexandrian in Mark, and a strong Alexandrian in John. In Luke C's textual relationships are unclear. What Dunn has not done is to examine whether the mixture is more or less evenly distributed throughout each book or whether there is block mixture.

1241	<u>59</u>	<u>29</u>	<u>88</u>	67.0
	274	166	440	62.3

All Alexandrian

<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
385	260	645	59.7

Western

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
D	51	49	100	51.0
a	27	32	59	45.8
b	24	36	60	40.0
c	30	31	61	49.2
e	14	21	35	40.0
k	<u>15</u>	<u>12</u>	<u>27</u>	55.6
	161	181	342	47.1

Pre-Caesarean

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
1	68	36	104	65.4
13	58	43	101	57.4
28	<u>62</u>	<u>39</u>	<u>101</u>	61.4
	188	118	306	61.4

Caesarean Proper

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
Θ	50	55	105	47.6
565	60	44	104	57.7
700	<u>58</u>	<u>46</u>	<u>104</u>	55.8
	168	145	313	53.7

All Caesarean

<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
356	263	619	57.5

Byzantine

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
A	8	3	11	72.7
E	69	36	105	65.7
K	66	39	105	62.9
S	66	39	105	62.9
V	60	27	87	69.0
W	62	43	105	59.0
II	57	39	96	59.4
Ω	<u>68</u>	<u>37</u>	<u>105</u>	64.8
	456	263	719	63.4

The highest percentage of agreement is with the Byzantine type of text with 63.4%, which, however, is only 1.1% more than with the Later Alexandrian and 2.0% more than with the Pre-Caesarean. Inasmuch as it is a priori improbable that Gregory is closely related to the Alexandrian type of text, an explanation is needed of his comparatively high percentage of agreement with the Later Alexandrian group of Metzger. A possible explanation is that Later Alexandrian witnesses, while preserving a significant number of Alexandrian readings, nevertheless have been significantly assimilated to the Byzantine text, the one to which Gregory is most closely related. There appears to be no instance in Matthew where Gregory agrees with Alexandrian witnesses against all, or at least most, others.¹ Furthermore most of the Later Alexandrians have a larger percentage of agreement with UBS (representing the Alexandrian text) than with $\mathfrak{M}$ (representing the Byzantine

¹If only the witnesses which are used in apparatus III are considered, units 14, 21, and 44 show Gregory agreeing with Alexandrian mss. against all or most others, but when witnesses not on the select list are added this is no longer true.

text),¹ but Gregory has a larger agreement with $\mathfrak{M}$ —thus showing that he is not a Later Alexandrian. Also if the Alexandrian text is considered as a whole, Gregory's distance from it increases to 3.7%.

Likewise Gregory's closeness to the Pre-Caesarean group could be explained if, as some now think, the Caesarean text is not a legitimate type but an early and weak form of the Byzantine text. And if the Caesarean text is treated as a whole, the gap widens to 5.9%. Therefore, even if the Caesarean is a legitimate text-type, it is difficult to make a case for Gregory as a Caesarean witness in Matthew.

Gregory is the furthest removed from the Western type, in fact by 16.3%. He is further removed than thirty of the thirty-six other witnesses used in the study. There are no units of variation where he agrees with Western witnesses against all others and only two units (5 and 10) where he agrees with Western witnesses against most others, including witnesses not used in apparatus III.

Therefore after exploring several other possibilities one must return to the preliminary conclusion that Gregory is most closely related to Metzger's Byzantine group. Even so Gregory is not much closer to the Byzantine text than he is to several other types. Recently Kurt and Barbara Aland have devised a new scheme of classifying mss.,² and

¹The exceptions are C with the same amount of agreement with UBS and $\mathfrak{M}$, and 1241 with 16% more agreement with $\mathfrak{M}$ (K. and B. Aland, *Text*, 134, however, put 1241 in their Category III, and if they are correct Metzger may not be correct in classifying 1241 as Later Alexandrian. The textual relationships of 1241 need to be restudied!) See also the footnote above on the textual relationships of C.

²K. and B. Aland, *Text*, 96-138 and especially 106-107.

Gregory's average agreement with the representatives of these groups is the subject of Table 4.¹

Table 4

Gregory's Average Agreement
with the Groups of the Alands

Category I

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
κ	54	47	101	53.5
B	<u>57</u>	<u>47</u>	<u>104</u>	54.8
	111	94	205	54.1

Category II

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
C	34	20	54	63.0
L	55	43	98	56.1
Θ	50	55	105	47.6
33	62	33	95	65.3
892	<u>64</u>	<u>41</u>	<u>105</u>	61.0
	265	192	457	58.0

Category III

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
W	62	43	105	59.0
1	68	36	104	65.4
13	58	43	101	57.4
157	67	38	105	63.8
565	60	44	104	57.7
700	58	46	104	55.8

¹The uncial A is excluded from consideration. In their first English edition (1987) the Alands put A in category III. In the second edition they say: "category: Gospels III—strictly V." The present writer finds such a statement to be unintelligible.

1241	<u>59</u>	<u>29</u>	<u>88</u>	67.0
	432	279	711	60.8

Category IV

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
D	51	49	100	51.0

Category V

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
E	69	36	105	65.7
K	66	39	105	62.9
S	66	39	105	62.9
U	68	37	105	64.8
V	60	27	87	69.0
Π	57	39	96	59.4
Σ	67	38	105	63.8
Φ	49	27	76	64.5
Ω	68	37	105	64.8
28	62	39	101	61.4
1424	58	44	102	56.9
1604	<u>65</u>	<u>40</u>	<u>105</u>	61.9
	755	442	1197	63.1

The results are similar to those obtained by observing Gregory's agreement with the textual groups of Bruce Metzger. The highest percentage of agreement is with Category V, "manuscripts with a purely or predominantly Byzantine text."¹ In second place, 2.3% behind, is Category III, "manuscripts of a distinctive character with an independent text, usually important for establishing the original text, but particularly important for the history of the text."² In third place, with 5.1% less agreement, is Category II, "manuscripts of a special

¹K. and B. Aland, *Text*, 106.

²*Ibid.*

quality, but distinguished from manuscripts of category I by the presence of alien influences (particularly of the Byzantine text), and yet of importance for establishing the original text (e. g., the Egyptian text belongs here)."¹ Category II approximates Metzger's Later Alexandrian, but its percentage of agreement with Gregory is less because of the presence of Θ and the absence of 1241.

There is some value in comparing Gregory with several other textual groups which have been identified by various scholars. This is done in Table 5.

Table 5

Gregory's Average Agreement
with Other Textual Groups

Streeter's Tertiary and
Supplementary Caesarean²

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
U	68	37	105	64.8
Σ	67	38	105	63.8
Φ	49	27	76	64.5
157	67	38	105	63.8
544	68	37	105	64.8
1424	58	44	102	56.9
1604	<u>65</u>	<u>40</u>	<u>105</u>	61.9
	442	261	703	62.9

¹Ibid., 105-6.

²Burnett Hillman Streeter, *The Four Gospels* (London: Macmillan, 1924), 108, 575-81.

Champlin's Family E¹

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
E	69	36	105	65.7
S	66	39	105	62.9
U	68	37	105	64.8
V	60	27	87	69.0
Ω	<u>68</u>	<u>37</u>	<u>105</u>	64.8
	331	176	507	65.3

Geerlings' Family II²

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
K	66	39	105	62.9
II	<u>57</u>	<u>39</u>	<u>96</u>	59.4
	123	78	201	61.2

Von Soden's Iπ Text³

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
Σ	67	38	105	63.8
Φ	<u>49</u>	<u>27</u>	<u>76</u>	64.5
	116	65	181	64.1

Gregory exhibits a high percentage of agreement with each of the above groups. He has a larger amount of agreement with two of them, Champlin's Family E and von Soden's Iπ text, than with either Metzger's Byzantine (63.4%) or the Alands' Category V (63.1%). None of this is surprising, however, because all of the mss. in the four groups except 157 and 544 are classified as Byzantine by Metzger and /

¹Russell Champlin, *Family E and Its Allies in Matthew*, Studies and Documents 28 (Salt Lake City: University of Utah Press, 1966).

²Jacob Geerlings, *Family II in Matthew*, Studies and Documents 24 (Salt Lake City: University of Utah Press, 1964).

³von Soden, *Die Schriften des NT*, 1:1245-59.

or the Alands. The only significance is that Gregory is closer to some Byzantine witnesses than to others. Whether Family E is a legitimate subdivision of the Byzantine text has not been substantiated by other scholars,¹ and it is not within the domain of the present study to do so.

No full account is given here or elsewhere of Gregory's relationship to all the groups of von Soden because it is doubtful whether most of them are legitimate, but von Soden's $\Pi\pi$ text is included above because he is one of the few who has attempted to classify Gregory's quotations and because, as indicated in the Introduction, he placed Gregory in that subgroup. More specifically neither the I text in general nor the $\Pi\pi$ text in particular has found much favor among textual critics, the most notable exceptions being Merk² and Bover³ who follow von Soden closely in their classification of mss. Even if N, O, Σ , Φ , and 080 should prove to be a legitimate textual group, it does not appear that Gregory is a part of it. There are in fact nine mss. employed in this study with which he has a higher percentage of agreement than with Σ or Φ .⁴ Furthermore Gregory has a higher percentage of agree-

¹For example von Soden's Ki text contains only E F G H.

²Augustinus Merk, *Novum Testamentum Graece et Latine*, 10th ed. (Rome: Pontifical Biblical Institute, 1984), 38*.

³Jose Maria Bover and Carlo M. Martini, *Nuevo Testamento Trilingüe* (Madrid, Biblioteca de Autores Cristianos, 1977), lvix.

⁴See Table 2. It should be noted that all the statistics employed above are based on 105 units of variation extending over the entire Gospel. If, however, the comparison is limited to Matt. 1-12, as was von Soden's examination of Gregory's quotations, the percentage of agreement with Σ falls to 56.5% and with Φ to 55.6%. The fact that Φ is vacant until Matt. 6:3, i. e. in the first nineteen units of variation employed in the present study, adds to the problems with von Soden's study. Gregory's agreement with the other mss. in the first twelve chapters, units 1-46, has not been computed, however.

ment with three of von Soden's other groups than with Π : 64.8 with Io , 65.4 with Ina , and 65.7 with Ki .¹

It is clear therefore that on the basis of simple quantitative analysis Gregory is most closely related to the Byzantine type of text. Therefore if Gregory is to be classified at all, it must be as a Byzantine witness. If he is a representative of that text, how good a one is he? If $\mathfrak{M}$ is accepted as the standard of the text, Gregory stands at the bottom of the list. Table 6 shows the percentages of agreement with $\mathfrak{M}$ of all the mss. which are classified as Byzantine by either Metzger or the Alands, with of course the addition of Gregory himself.

Table 6

Percentage of Agreement of
Byzantine Witnesses with $\mathfrak{M}$

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
S	105	0	105	100.0
V	85	2	87	97.7
U	101	4	105	96.2
Ω	101	4	105	96.2
Π	90	6	96	93.8
K	97	8	105	92.4
E	93	12	105	88.6
28	87	14	101	86.1
1604	90	15	105	85.7
Φ	65	11	76	85.5
A	9	2	11	81.8
W	83	22	105	79.0
Σ	79	26	105	75.2
1424	67	35	102	65.7
Greg	66	39	105	62.9

¹It should be noted, however, that only one ms. in each group is used in this study: U, 1, and E respectively.

The Majority Text is the consensus of medieval minuscule mss. Gregory, however, if he is a Byzantine witness at all, is one of the earliest members of that text-type, and one should not expect him to have as high a percentage of agreement with $\mathfrak{M}$ as do most other members. Aside from Gregory, the earliest witnesses on the list are A (fifth century), W (fifth century), Σ (sixth century), and Φ (sixth century). Although they have considerably more agreement with $\mathfrak{M}$ than Gregory, they also have considerably less than such later members as S, V, U, and Ω . Furthermore, no father or version will likely have as high a percentage of agreement as a continuous-text Greek ms. of the same textual group—that because of the involved mechanics of quotation and translation. Even so it is perplexing that even $\aleph$ and B have a higher percentage of agreement with $\mathfrak{M}$ than Gregory (see Table 1). The most one could claim is that Gregory is an early and weak Byzantine witness.

Fee's unnamed method gives similar results. Where $\mathfrak{M}$ and UBS have different readings, Gregory agrees with $\mathfrak{M}$ fourteen times (units 11, 26, 36, 49, 51, 60, 62, 69, 81, 82, 85, 91, 98, and 102) and with UBS ten times (units 16, 18, 19, 21, 56, 67, 74, 78, 84, and 86). In these twenty-four units Gregory agrees with $\mathfrak{M}$ 58.3% and with UBS 41.7%. The percentage of agreement is significantly in favor of a Byzantine rather than an Alexandrian orientation for Gregory, but 58.3% is not a very high amount of agreement and would seem to indicate that at best Gregory is a weak Byzantine witness. Nyssa supports a third variant only in units 5 and 76 where he is joined by D W Θ I

33 157 700 k once each. Nothing can be made out of such a tiny amount of evidence.

There are twenty-seven instances where $\mathfrak{M}$ and UBS agree but Gregory supports another reading (units 4, 8, 10, 12, 14, 17, 24, 25, 27, 32, 34, 37, 40, 41, 44, 45, 50, 58, 65, 72, 73, 79, 83, 87, 88, 92, and 95). In these Gregory agrees with 1424 ten times; D and a seven times; L b c k six times; Σ 33 157 five times; and 28 1604 four times. The others agree with Gregory either three, two, one, or zero times in the twenty-seven units. Little significance should be attached to so few examples, but five of the twelve (D a b c k) are Western according to Metzger, four (Σ 28 1424 1604) are Category V = Byzantine according to the Alands (Metzger treats 28 as Pre-Caesarean), two (L 33) are Later Alexandrian / Category II, and one (157) is Category III. Two conclusions may be drawn from those instances where Gregory supports a reading different from the one supported by $\mathfrak{M}$ and UBS. The Byzantine element is still prominent—all the more so when it is remembered that Later Alexandrian / Category II and Category III mss. have a significant number of Byzantine readings. And there is also a noticeable Western element. By the nature of the case the Western element in Gregory is most apparent when he has a reading not supported by either $\mathfrak{M}$ or UBS.

In conclusion therefore, Gregory's quotations from the Gospel of Matthew are undoubtedly most closely related to the Byzantine type of text, but the amount of agreement is not high and there are also some Western and even Alexandrian elements. One could do no more than say that Gregory's is a mixed text, but it is also quite possible,

even probable, that he should be looked upon as an early and weak Byzantine.

CHAPT. II

GREGORY'S TEXT OF MARK

(2:21) αἶρει τὸ πλήρωμα τὸ καινὸν τοῦ παλαιοῦ καὶ χεῖρον σχίσμα γίνεται.

I. CIT. αἶρει γὰρ, φησι, τὸ πλήρωμα . . . (*Cant.* 9; VI, 329, 6-7. VR: τὸ σχίσμα ms., σχῆμα mss.).

II. Gregory's omission of αὐτοῦ or ἀπ' αὐτοῦ after πλήρωμα is supported by D f¹³ 28 72 349 517 954 1424 1675 a b c e f ff² g² i q r¹ vg.

(4:39) σιώπα, πεφίμωσο.

I. CIT. τῇ θαλάσῃ λέγει σιώπα πεφίμωσο (*Cant.* 5; VI, 153, 11-12. VR: σιώπα om. ms.).

(9:25) ἐγὼ ἐπιτάσσω σοι. . . .

I. CIT. ὁ μονογενὴς θεὸς ὁ λεγὼν τῷ δαίμονι ὅτι ἐγὼ ἐπιτάσσω σοι (*Ref. Eun.* 223; II, 406, 14-15); ALLUS. καὶ ἐγὼ ἐπιτάσσω σοι (*Ant. Apol.*; III, i, 166, 31-32).

II. Gregory's word order is supported by B C L W Δ Ψ 33 579 892 ff² k vg^{cl} sin pesh pal har sa bo eth geo.

CHAPT. III

GREGORY'S TEXT OF LUKE

Quotations and Apparatuses

Constant Witnesses in Apparatus III: ϕ45 ϕ75 ⋈ A B C D E K L S
U V W Θ Π Ψ Ω I 13 28 33 157 544 565 700 892 1241 1424 1604 217
UBS a b c e

(1:2) καθὼς παρέδωκαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται
καὶ ὑπηρεῖται τοῦ λόγου γενόμενοι.

I. CIT. ἡμεῖς καθὼς . . . γενομενοὶ δια τῶν ἀγίων γραφῶν πε-
πιστευκαμεν (C. Eun. 3.3.36; II, 120, 14-16. VR: οἱ om. ms.);
ALLUS. οἱ τε ἀπ . . . υπηρεῖται . . . (C. Eun. 1.157; I, 74,
14-15. VR: γενομενοὶ τοῦ λόγου mss.); ALLUS. αὐτοπται καὶ
υπηρεῖται τοῦ λόγου (Hom. opif. 17.15.89; Forbes 206, 2-3).

II. The word order τοῦ λόγου γενομενοὶ is also found in 123 l¹⁸⁴ Cyr
Thdr.

III-1. καθὼς Greg [A] et rel.] καθά D (ϕ45 ϕ75 C a vac., b c e
trans.).

-2. παρεδωκαν Greg [B] K Π Ψ* 544 892] παρεδοσαν rel.
(ϕ45 ϕ75 C a vac., b c e trans.).

(1:15) καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοι-
λίας μητρος.

I. CIT. καθὼς ἡ τοῦ ἀγγέλου περὶ αὐτοῦ μηνυεὶ φωνὴ λε-
γουσα· καὶ . . . (Ant. Apol.; III, i, 175, 6-8).

III-3. ἐκ κοιλίας Greg [A] et rel.] ἐν κοιλία W c c (ϕ45 ϕ75 Ω
vac.).

(1:17) . . . ἐν πνεύματι καὶ δυνάμει Ἰησοῦ. . .

I. ALLUS. ὁ ἐν . . . (Bas.; X, i, 113, 12).

III-4. Ηλίου Greg {A} *et rel.* Ηλεια / Ηλια N B* L W 565 (p45 p75 Ω a vac., b c e trans.).

(1:28) χαῖρε, κεχαριτωμένη.

I. CIT. χαίρε γαρ, φησι, κεχαριτωμένη (*Canl.* 13; VI, 389, 9-10).

(1:78) ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολή ἐξ ὕψους.

I. CIT. κατα την λεγουσαν περι αυτου προφητειαν· εν . . . (*Steph.* 2; X, i, 101, 14-16).

III-5. ἐπεσκέψατο Greg {A} *et rel.* επισκεπεται N* B L W Θ UBS (p45 p75 E Π vac.).

(1:79) (ἐπιφάναι) τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις. . . .

I. ALLUS. οταν επιφανη το φως το αληθινον τοις . . . (*Canl.* 5: VI, 145, 7-8. VR: σκias ms.); ALLUS. νυν τοις . . . καθημενοις η εξ υψους ανατολη επισκεπτεται (*Trid.*; IX, 280, 12-13. VR: τους . . . καθημενους mss.).

II. It is not safe to cite Gregory for the addition of φως after επιφαναι (with D d r¹). το φως το αληθινον is an assimilation to John 1:9.

(2:6-7) ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν, (7) καὶ ἔτεκε.

I. CIT. και οτι επλησθησαν . . . (*C. Eun.* 3.2.26; II, 60, 25-26).

(2:10-11) [εἶπεν αὐτοῖς] (ὁ ἄγγελος . . . εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην ἣτις ἔσται) παντὶ τῷ λαῷ, (11) . . . ὃς ἔστι Χριστὸς κύριος. . . .

I. ADAPT. οτε ευηγγελιζοντο τοις ποιμεσιν οι αγγελοι την μεγαλην χαραν την εσομενην παντι τω λαω επι τη γενεσει του σωτηρος, (11) ος εστι, φησι, Χριστος κυριος προσφορως ονομαζομενος κατα τον λογον του Γαβριηλ . . . (*Ani. Apol.*; III, i, 225, 16-19. VR: ος] ο mss.).

II. The quotation is too loose to cite Gregory against the omission of ο αγγελος in A* 700 b.

III-6. (11) Χριστος κυριος Greg {A} *et rel.* κυριος Χριστος W; Χριστος Ιησους κυριος e (P45 P75 C Π vac.).

(2:13) ἐγένετο . . . πληθος οὐρανίου στρατιᾶς αἰνούντων τὸν θεόν.

I. CIT. αφ ων παρα της θεοπνευστου γραφης ακηκοαμεν . . . εγενετο γαρ, φησι, πληθος . . . (*Eccl.* 8; V, 435, 6-9. VR: στρατιας ουρανιου ms., στρατος ουρανιος mss.); ALLUS. οτι μεν ουν η δοξα παρα της ουρανιου στρατιας αναπεμπεται . . . (*Cant.* 15; VI, 442, 16).

II. Only 544 Chr support Gregory's word order ουρανιου στρατιας.

III-7. ουρανιου Greg {A} *et rel.* ουρανου B* D*; ουρανιων b c (P45 P75 C Π vac.).

(2:14) δόξα ἐν ὑψίστοις θεῷ, [καὶ] ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας.

I. ADAPT. καθως φησιν επι των ποιμενων η επουρανιος στρατια, οτε ειδον οι αγγελοι επι γης την ειρηνην την υπερ της εν ανθρωποις ευδοκίας τω βιω ημων επιφανεισαν, οτι δοξα εν υψιστοις θεω (*Inscript. Pss.* 2.14; V, 158, 18-21. VR: εν om. mss.); ADAPT. οτι μεν ουν η δοξα παρα της ουρανιου στρατιας αναπεμπεται τω εν υψιστοις θεω υπερ της εν ανθρωποις ευδοκίας εν ταις ακοαις των ποιμενων, οτε ειδον γεννηθεισαν επι γης την ειρηνην (*Cant.* 15; VI, 442, 16—443, 1. VR: ευδοκια ms.).

II. There is no evidence for Gregory's omission of και or of his article before ειρηνην.

III-8. ευδοκίας Greg^{ed} {B} N* A B* D W UBS a b c e] ευδοκια Greg^{ms} *et rel.* (P45 P75 C Π vac.).

(2:29-30) νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ· (30) ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου.

I. CIT. αἱ τοῦ Συμεῶνος φῶναι, ὅς φησι νυν . . . (*Cant.* 5; VI, 164, 10-12. VR: δεσποτα om. mss; (30) μου] σου ms.).

(2:42, 51) (ἐτῶν δώδεκα) . . . (51) ἦν ὑποτασσόμενος (αὐτοῖς).

I. ALLUS. ὁ φησι τὸ κατὰ Λουκᾶν εὐαγγέλιον ὅτι ἦν ὑποτασσόμενος τοῖς γονευσιν εἰς δώδεκατον προελθὼν ἐτος ὁ κυρίος (*Fil.*; III, ii, 7, 19-20. VR: εἰς] ὡς ms.; ἐτος προελθὼν mss.).

III-9. ἐτῶν Greg [A] *et rel.*] αὐτῶ ἐτη D L a b (P45 P75 C vac.).

-10. δώδεκα Greg [A] *et rel.*] δεκαδυο W 1 (P45 P75 C vac., a b c e trans.).

(2:52) Ἰησοῦς προέκοπτεν ἡλικίᾳ καὶ σοφίᾳ καὶ χάριτι.

I. CIT. Ἰησοῦς γὰρ προέκοπτεν, φησιν, ἡλικία . . . (*C. Eun.* 3.4.60; II, 157, 15-16); ALLUS. ὅτι προέκοπτεν Ἰησοῦς ἡλικία . . . (*Ant. Apol.*; III, i, 149, 13); CIT. πειθομένοι τῷ εὐαγγελίῳ οὕτως διεξιόντι ὅτι Ἰησοῦς δὲ προέκοπτεν . . . (*Ant. Apol.*; III, i, 175, 12-14).

III-11. σοφία Greg [A] *et rel.*] πρ. ἐν τῇ N L UBS; πρ. τῇ B W (P45 P75 vac., a b c e trans.).

-12. ἡλικία καὶ σοφία Greg [C] D L a b c e] σοφία καὶ ἡλικία *rel.* (P45 P75 vac.).

(4:23) πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην· ἱατρέ, θεράπενσον σεαυτόν.

I. CIT. ὁ κυρίος τοῦτο πρὸς εαυτὸν λεγὼν· πάντως . . . (*Hom. opif.* 26.12.114; Forbes 264, 2-4).

(4:25) ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ.

I. CIT. οὕτως φησιν ἡ γραφή, ὅτι ἐκλείσθη . . . (*Hex.* 44; Forbes 60, 29-31).

III-13. ἐπι Greg [A] *et rel.*] om. B D 1241 (P45 P75 vac., a b c e trans.).

(5:21) τί οὗτος λαλεῖ βλασφημίας; τίς δύναται ἀφί-
 ῥῃναι ἁμαρτίας εἰ μὴ μόνος ὁ θεός;

I. CIT. περὶ τοῦ πατρὸς λεγόντες· τι οὗτος, φησιν, λαλεῖ
 . . . (*Or. Dom.* 3; Krabinger 66, 7-9); ADAPT. εἰρηται γὰρ οἱ
 οὐδεὶς δύναται . . . (*Or. Dom.* 5; Krabinger 92, 13-14).

II. There is only patristic evidence for Gregory's substitution of οὐδεὶς
 for τίς in *Or. Dom.* 5, and it is probably the result of adaptation.

III-14. τι οὗτος Greg [C] D] τίς ἐστὶν οὕτως ὅς 13; τίς
 ἐστὶν ὅς 544; τίς ἐστὶν οὗτος ὅς *rel.* (P45 P75 vac.).

-15. ἀφίρῃναι ἁμαρτίας Greg [A] *et rel.*] ἁμαρτίας ἀφίρῃναι L
 1 c e; ἁμαρτίας ἀφίρῃναι B D (P45 P75 vac.).

-16. μόνος Greg [A] *et rel.*] εἰς D Ψ 28 a (P45 P75 vac.).

-17. ο Greg [A] *et rel.*] om. D* (P45 P75 vac., a b c e trans.).

(5:31) οὐ χρεῖαν ἔχουσι οἱ ὑγιαίνοντες ἰατροῦ ἀλλ'
 οἱ κακῶς ἔχοντες.

I. CIT. καθὼς λέγει τὸ εὐαγγέλιον, τοὺς κακοὺς ἰατροῦντος·
 οὐ χρεῖαν γὰρ ἔχουσι, φησι, οἱ . . . (*Or. catech.* 8; Srawley 48,
 3-5).

II. The quotation is probably from Luke rather than Mark 2:17 or
 Matt. 9:12 because of the absence of ἰσχυόντες.

III-18. υγιαίνοντες Greg [A] *et rel.*] ἰσχυόντες Ψ 13 1424 1604
 (P45 P75 vac.).

-19. ἀλλ Greg [B] *et rel.*] ἀλλὰ A B W UBS (P45 P75 vac., a
 b c e trans.).

(6:34) καὶ (ἐὰν) δανείζετε, παρ' ὧν ἐλπίζετε ἀπο-
 λαβεῖν.

I. CIT. λεγουσα· και ει δανειζετε . . . (*Usur.*; IX, 201, 8. VR: ει] ου ms.).

II. There is no evidence for ει.

III-20. δαν(ε)ιζετε Greg {B} *et rel.*] δαν(ε)ιζητε U V Θ Π Ψ 1 565 700 1604 M; δαν(ε)ισητε φ75^{vid} (N) B* (W) 157 892 UBS (φ45 C vac., a b c e trans.).

-21. απολαβειν Greg {A} *et rel.*] λαβειν φ75^{vid} N B L W UBS; λαμβανειν 157 (C vac., a b c e trans.).

(6:36) γίνεσθε [οὖν] οἰκτίρμονες. . . .

I. CIT. ταυτα βουλεται παλιν ο κυριος και ημας γινεσθαι τε και ονομαζεσθαι· γινεσθε γαρ οικτιρμονες . . . (*C. Eun.* 1.501; I, 171, 5-7).

II. Gregory's γαρ is unattested, and it is unsafe to cite him for either the omission (φ75 N B D L W 1 33 157 700 *al.* a b c e) or inclusion (A E K S U V Θ Π Ψ Ω 13 28 544 565 892 1241 1424 1604 M) of ουν.

(6:40) κατηρτισμένος [δε] (πᾶς ἔσται) ὡς ὁ διδάσκαλος αὐτοῦ.

I. CIT. δια τουτο φησι· κατηρτισμενος εσται πας μαθητης ως . . . (*Ep.* 17.24; VIII, ii, 56, 23-24); ALLUS. κατηρτισμενος γαρ εσται μαθητης ως . . . (*Bas.*; X, i, 134, 9-10). VR: εστω mss.; ο μαθητης ms.; πας μαθητης ms.).

II. In *Ep.* Gregory omits δε before εσται with Δ Ξ 205 348* Const Tat, whereas in *Bas.* he reads γαρ with 1279 gat pesh sa. Because his testimony is divided between two poorly attested readings, and because he is very careless about conjunctions, it is best to conclude that his NT had δε with *rel.* The word order εσται πας in *Ep.* is attested only by 1195 2613 c gat q Const, whereas the omission of πας in *Bas.* is found only in N 157 716 1443 b. Because Gregory has two different, poorly supported readings it is best to restore πας εσται. Because Gregory does not quote the first part of the verse he has interpolated μαθητης from it.

III-22. εσται Greg^{ed} {B} *et rel.*] εστω Greg^{mss} 8 Θ 157; εσεσθε c (p45 p75 vac.).

(7:13-15) ἰδὼν αὐτὴν ὁ Ἰησοῦς ἐσπλαγχνίσθη . . .
(14) καὶ προσελθὼν ἤψατο τῆς σοροῦ, οἱ δὲ
(βαστάζοντες) ἔστησαν, καὶ (εἶπεν·) νεανίσκε, σοὶ
λέγω, ἐγέρθητι. (15) καὶ . . . παρέδωκεν αὐτὸν τῇ
μητρὶ αὐτοῦ.

I. CIT. ἰδων γὰρ αὐτὴν ὁ Ἰησοῦς, φησιν, ἐσπλαγχνίσθη, (14)
καὶ προσελθὼν . . . δε βαστασαντες εστησαν· καὶ λέγει τῷ
νεκρῷ, νεανίσκε . . . ἐγερθητι, (15) καὶ . . . αὐτοῦ ζῶντα
(*Hom. opif.* 26.10.112; Forbes 260, 7-11. VR: (14) σοὶ λέγω
νεανία mss.; (15) ζῶντα τῇ μητρὶ ms., τῇ μητρὶ ζῶντα
mss.).

II. (14) There is no evidence for βαστασαντες or λέγει τῷ νεκρῷ.
(15) There is no evidence for the addition of ζῶντα. The substitution
of παρέδωκεν for ἔδωκεν is also attested only by eth.

III-23. αὐτὴν Greg {A} *et rel.*] om. D 1241 (p45 vac.).

-24. Ἰησοῦς Greg {C} D W 1 700 1241] κύριος *rel.* (p45
vac.).

-25. ἐσπλα(γ)χνίσθη Greg {A} *et rel.*] εὐσπλαγχνίσθη 13 157
1424 (p45 vac.).

-26. (14) νεανίσκε Greg {A} *et rel.*] + νεανίσκε (sic) D a p45
vac.).

-27. (15) παρέδωκεν Greg {C} 1241] ἀπέδωκεν A 33 c;
ἔδωκεν *rel.* (p45 vac.).

(7:45) φίλημά μοι οὐκ ἔδωκας.

I. CIT. διὸ μοι δοκεῖ τῷ λεπρῷ Σίμωνι τὸ τοιοῦτον
οὐκιδιστικῶς τροφεῖν ὁ κύριος, ὅτι φίλημα . . . (*Cant.* 1;
VI, 33, 5-6).

II. Note how Gregory has confused 7:45 and Matt. 26:6.

(8:45) ἐπιστάτα, οἱ ὄχλοι συνέχουσί σε καὶ ἀπο-
θλίβουσιν.

I. CIT. ο Πέτρος ἰδὼν ἀπεκρίνατο λέγων, ὅτι ἐπιστάτα . . .
(*Mart.* 1a; X, i, 137, 11-12).

(10:18) ἐθεώρουν τὸν σατανάν ὡς ἀστραπὴν πεσόντα
ἐκ τοῦ οὐρανοῦ.

I. CIT. περὶ οὗ καὶ ὁ κύριος ἀποκαλύπτων τοῖς μαθηταῖς τα
μυστήρια ἐλεγεν· ἐθεώρουν . . . (*C. Eun.* 1.281; I, 109, 7-9.
VR: ἐκ τοῦ οὐρανοῦ πεσόντα ms.).

III-28. ὡς ἀστραπὴν πεσόντα ἐκ τοῦ οὐρανοῦ Greg^{ed} {C} ϣ75
c] ἐκ τοῦ οὐρανοῦ ὡς ἀστραπὴν πεσόντα B; ὡς ἀστραπὴν ἐκ
τοῦ οὐρανοῦ πεσόντα Greg^{ms} *et rel.*

(10:19) δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπά-
νω ὀφείων καὶ σκορπίων.

I. CIT. λέγει ὅτι δέδωκα ὑμῖν ἐξουσίαν . . . (*Cant.* 5; VI,
143, 8-9. VR: ἰδοὺ δέδωκα vers.; ἡμῖν ms.); ALLUS. τὴν
. . . ὀφείων ἀπολεσάι (*Eccl.* 2; V, 300, 10-11).

II. The omission of the article before ἐξουσίαν in *Cant.* only is
supported by Apophth-Patr Ath Chr Cyr Did Diod Eus Gennad Nil Or
Pall Thdr.

III-29. δέδωκα Greg {B} ϣ75 & B C* L W 1 700 892 1241 1424
UBS b e] διδωμι *rel.* (a vac.).

-30. τοῦ Greg {A} *et rel.*] om. W 1 (a b c e trans.).

-31. ὀφείων καὶ σκορπίων Greg {A} *et rel.*] τῶν ὀφείων καὶ
τῶν σκορπίων D; τῶν ὀφείων καὶ σκορπίων 157 (a b c e
trans.).

(10:20) τὰ ὀνόματα ὑμῶν ἐγγέγραπται ἐν τοῖς οὐρά-
νοις.

I. CIT. λεγοντος ὅτι τα . . . (*Cant.* 13; VI, 385, 15-16. VR:
γεγραπται mss.).

III-32. εγγεγραπται /ευγεγραπται Greg^{ed} [C] ρ75 N B* L 1 33 1241 UBS] γεγραπται Greg^{mss} Θ; ενεγραφη 157; εγραφη *rel.* (a b c e trans.).

-33. τοις ουρανοις Greg [A] *et rel.*] τω ουρανω D a b c e.

(10:29) καὶ τίς ἐστί μου πλησίον;

I. CIT. εν τω λεγειν· και . . . (*Cant.* 14; VI, 427, 11-12).

(11:1) διδασκον ἡμᾶς προσεύχεσθαι.

I. CIT. και μοι δοκει την τοιαυτην ο κυριος εννοιαν παραδιδοναι τοις ειπουσι προς αυτον οτι διδασκον . . . (*Inscript. Pss.* 2.3; V, 76, 22-23).

(11:2) ἐλθέτω ἡ βασιλεία σου, ἐλθέτω τὸ ἅγιον πνεῦμά σου ἐφ' ἡμᾶς καὶ καθαρисάτω ἡμᾶς.

I. CIT. καθως ημιν υπο του Λουκα . . . ουτω γαρ εν εκεινω τω ευαγγελιω φησιν, αντι του ελθετω . . . (*Or. Dom.* 3; Krabinger 60, 5-11).

II. The famous addition is also attested in a slightly different form by 162 Max Mcion.

III-34. ἐλθετω¹ Greg [B] *et rel.*] ἐλθατω N C W 13 1241 (ρ45 ρ75 illeg., a b c e trans.).

-35. ἐλθετω². . . ἡμας Greg [C] (700)] om. *rel.* (ρ45 vac.).

(11:7) ἤδη ἡ θύρα κέκλεισται καὶ τὰ παῖδιά μετ' ἐμοῦ ἐπὶ τῆς κοίτης ἐστίν.

I. CIT. εκ της του κυριου φωνης διδασκομεθα . . . ηδη . . . (*Cant.* 6; VI, 198, 3-6. VR: θυρα μου κρουεται ms.; κοιτης μου ms.).

II. επι της κοιτης is attested only by 118 205 209 Tat, επι της κλινης by 2757, εν τη κοιτη by D Bas, and εις την κοιτην by *rel.*

III-36. παιδια Greg [B] C 1 157 700 1241 b c] + μου *rel.* (ρ45 a e vac.).

-37. εστιν Greg [C] D W] εισιν *rel.* (P45 a e vac.).

(12:5) φοβήθητε τὸν μετὰ τὸ ἀποκτείνει ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς τὴν γέενναν τοῦ πυρός.

I. CIT. λέγει ὁ κυριος· φοβήθητε . . . (*Cant.* 15; VI, 462 14-16. VR: φοβήθη *ms.*).

II. του πυρος (// Matt. 5:22) is also added by ¹⁶⁶³ Aug.

III-38. φοβήθητε Greg [A] *et rel.*] om. N D 157* a (C 544 vac.).

-39. εχοντα εξουσιαν Greg [B] *et rel.*] εξουσιαν εχοντα P45 E S U V Ω 28 565 1424 1604 M (C 544 vac.).

-40. εμβαλειν Greg [A] *et rel.*] εμβαλλειν N; βαλειν D W (C 544 vac.).

-41. την Greg [A] *et rel.*] om. D Ψ 157 700 (C 544 vac., a b c e *trans.*).

-42. του πυρος Greg [C] 1424] om. *rel.* (C 544 vac.).

(12:19) φάγε, πίε, καὶ εὐφραίνου.

I. CIT. οτι φαγε και πие και ευφραινου (*Fil.*; III, ii, 20, 21).

II. The addition of και¹ is attested by geo Tat and that of και² by 69 f g¹ gat arm Hil Tat.

(12:35) ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι καιόμενοι.

I. CIT. λεγων εστωσαν . . . (*Cant.* 11; VI, 317, 5-6. VR: ημων *ms.*; λυχνοι υμων *vers.*).

II. It is not safe to cite Gregory for the omission of δε after εστωσαν with 700 1005 1365 1604 2372 2613 b f ff² i l q r¹.

III-43. υμων αι οσφυες περιεζωσμεναι Greg [B] *et rel.*] αι οσφυες υμων περιεζωσμεναι A K Θ Π 157 1604 a b c e; υμων η οσφυς περιεζωσμενη D (C 544 vac.).

(12:36) καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἐαυτῶν, πότε ἀναλύσει ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ.

I. CIT. δι' ὧν φησιν ὅτι καὶ . . . (*Cant.* 11; VI, 317, 18—318, 2. VR: ἡμεῖς mss.; κυρίου] θεόν mss.; ἀναλυση mss.; του γάμου ms.; ἵνα . . . γάμων (p. 318, line 3) om. ms.; κρουοντος mss.; ευθεως om. mss; αυτον mss.).

III-44. εαυτων Greg [A] *et rel.*] αυτων D W Ω 1 13 33 700 892 1241 1424 (C 544 vac., a b c e trans.).

-45. αναλυσει Greg^{ed} [B] K Ψ 1 13 28 157 565 700 892 1424 1604 ℳ] αναλυση Greg^{mss} *et rel.*; ερχεται e (ℳ45 C 544 vac., a b c trans.).

-46. κρουσαντος Greg [A] *et rel.*] + αυτου A 1241 (C 544 vac.).

-47. αυτω Greg^{ed} [B] *et rel.*] αυτον Greg^{mss} 28 157 1424 (ℳ45 C 544 vac., a b c e trans.).

(12:37) μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὕρησει (οὕτως ποιούντας).

I. CIT. μακαριοι γαρ, φησι, οι . . . ευρησει ποιουντας ουτως (*Cant.* 11; VI, 319, 3-5. VR: κυριος αυτων vers.; ευρησει ο κυριος mss.).

II. There is no evidence for Gregory's transitional γαρ.

III-48. μακαριοι Greg [A] *et rel.*] + εισιν 1241 1604 (ℳ45 C 544 vac.).

-49. ελθων ο κυριος Greg [A] *et rel.*] ο κυριος ελθων L Ψ 33 892 (ℳ45 C 544 vac.).

-50. ουτως ποιουντας (Greg [C] ποι. ουτ.) 1424] γρηγορουνας *rel.* (C 544 vac.).

(15:9) συγχάρητέ μοι, ὅτι εὑρον τὴν δραχμὴν ἣν ἀπώλεσα.

CIT. συγχαρητε γαρ μοι, φησιν, οτι . . . (*Virg.* 12; VIII, i, 301, 21-22).

III-51. την δραχμην ην απωλεσα Greg {A} *et rel.* ην απωλεσα δραχμην D e; την δραχμην b (P45 C E 33 vac.).

(15:18 / 21) πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου.

I. CIT. εφησε γαρ εκει· πατερ . . . (*Or. Dom.* 2; Krabinger 38, 23-24).

II. There is no way to tell which verse is intended. It is doubtful that Gregory intended one as opposed to the other.

(18:1) [τὸ] δεῖ πάντοτε προσεύχεσθαι καὶ μὴ ἐκκακεῖν.

I. ADAPT. ουκουν τουτο χρη προτερον υμας διδαχθηναι τω λογω, οτι δει . . . (*Or. Dom.* 1; Krabinger 6, 35-37).

II. There is no evidence for the omission of το. δει instead of δειν is found in 047 1071* 1319 Mac.

III-52. δει Greg {C} L] δειν *rel.* (P45 P75 C 33 vac., a b c e trans.)

-53. προσευχεσθαι Greg {B} D E 1 28 157 1424] + αυτους *rel.* (P45 C 33 vac.).

-54. εκκακειν Greg {C} *et rel.* εγκακειν / ενκακειν K A B D K L U Θ Π 13 UBS (P45 P75 C 3 vac., a b c e trans.).

(19:10) ἦλθεν (γὰρ ὁ υἱὸς τοῦ ἀνθρώπου) ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

I. ALLUS. ηλθεν ο κυριος ζητησαι . . . (*Ref. Eun.* 173; II, 385, 10).

II. There is no evidence for Gregory's ο κυριος, undoubtedly an adaptation.

(20:36) οὔτε γὰρ ἀποθανεῖν ἔτι δύναται, ἰσάγγελοι γὰρ εἰσιν καὶ υἱοὶ θεοῦ εἰσιν τῆς ἀναστάσεως υἱοὶ ὄντες.

I. CIT. φησιν . . . οὔτε . . . (*Hom. opif.* 18.2.90; Forbes 210, 11-13. VR: οὐδε mss.; εἰσιν θεοῦ mss.; om. εἰσιν ms.).

III-55. οὔτε Greg^{ed} [C] *et rel.*] οὐδε Greg^{mss} A B D L Θ 157 UBS; ου 892 (P45 P75 C 28 33 b vac., a c e trans.).

-56. ἐτι Greg [A] *et rel.*] om. W 1 1424 (P45 P75 C 28 33 565* b vac.).

-57. δύναται Greg [A] *et rel.*] μελλουσιν D W Θ (P45 P75 C 28 565* b vac.).

-58. καὶ υἱοὶ εἰσιν (Greg^{ed} [B] cf. # 60) *et rel.*] καὶ υἱοὶ Greg^{ms} Π 1; om. D 157 a c e (P45 P75 C 28 33 b vac.).

-59. θεοῦ Greg [B] K A B L (157) 892 UBS] τοῦ θεοῦ *rel.*; τῷ θεῷ D (P45 P75 C 28 33 b vac., a c e trans.).

-60. θεοῦ εἰσιν Greg^{ed} [C] K] εἰσιν (τοῦ) θεοῦ Greg^{mss} *et rel.* (P45 P75 C 28 33 b vac., Π 1 om. εἰσιν above).

(22:35) ὅτε ἀπέστειλα ὑμᾶς. . . .

I. CIT. καὶ ὅτε ἀπεστείλα ὑμᾶς, . . . καὶ μυρία τοιαῦτα διαπάσης ἐστὶ τῆς γραφῆς εἰς ἀποδείξιν τοῦ προκειμένου λαβεῖν, . . . (*C. Eun.* 3.7.40; II, 229, 22-25).

(23:42) [Ἰησοῦ] κύριε, μνησθητί μου ἐν τῇ βασιλείᾳ σου.

I. ALLUS. κύριε . . . μου εἰπὼν ἐν . . . (*Mart.* 1b; X, i, 156, 9-10). VR: κύριε . . . σου om. mss.; εἰπὼν om. ms.).

II. Ἰησοῦ is omitted by one pesh ms. only. κύριε is found before μνησθητε in Greg Q aur c e f ff² g¹ gal l vg sin cur and some fathers, after μου in A R W Θ Ψ (0124) 0135 f¹ f¹³ W, and not at all in P75 K B C* (D) L M* Π 1241 *al.* pal^{mss} sa^{mss} geo² and some fathers. Because no Greek ms used in this study places it before μνησθητε, it

cannot be treated in apparatus III. *οταν ελθης* is omitted with Q 472 827 1009 1365 {253* {1761 and several fathers.

III-61. *εν τη βασιλεια* Greg [A] *et rel.*] *εις την βασιλειαν* Ɔ75 B L c c (Ɔ45 vac.).

(23:43) *σήμερον μετ' ἐμοῦ ἔση ἐν τῷ παραδείσῳ.*

I. CIT. *εδειξε την επι παντων εξουσιαν εν οις φησι σημερον . . .* (Ref. Eun. 141; II, 373, 15-16); CIT. *προς δε τον ληστην οτι σημερον . . .* (Trid.; IX, 291, 3-5); CIT. *ειπεν ο κυριος οτι σημερον . . .* (Mart. 1b; X, i, 156, 5-6. VR: *εση μετ εμου ms.*); ALLUS. *ως δε προς τον ληστην εν τω παραδεισω* (Ant. Apol.; III, i, 153, 19-20).

III-62. *σημερον* Greg [A] *et rel.*] + *οτι* L 892 b c (Ɔ45 vac.).

(23:46) *πάτερ, εἰς χεῖράς σου 'παρatiθεμαι / παρatiθημι' τὸ πνεῦμά μου.*

I. CIT. *ο . . . κυριακος ανθρωπος . . . εν τω σταυρω προσεφωνει λεγων· πατερ . . . σου παρatiθημι το . . .* (Steph. 2; X, i, 100, 5-7. VR: *παρathsoμαι ms.*); CIT. *ο ειπων προς τον ιδιον πατερα οτι εν ταις χερσι σου παρatiθεμαι το . . .* (C. Eun. 3.3.68; II, 132, 11-13. VR: *παρatiθημι mss.*); CIT. *ως μεν προς τον πατερα φησιν οτι εν ταις χερσι σου παρatiθημι το . . .* (Ant. Apol.; III, i, 153, 17-19); CIT. *προς δε τον πατερα οτι εις χειρας σου παρatiθημι το . . .* (Trid.; IX, 291, 4-5. VR: *τας χειρας ms.*; *παρatiθεμαι ms.*).

II. The only other evidence for *εν ταις χερσι* in C. Eun. and Ant. Apol. is the Old Latin ms. a, and the reading is probably the result of faulty memory. *παρatiθεμαι* is the reading of Ɔ75 8 A B C K M P Q U W X ̸ Π Ψ 0124 33 1241 *al.* *παρatiθημι* is supported by D R 1 544 892 *al.* It would appear that Gregory knew both readings, and therefore both are incorporated into the reconstruction. One might expect him to have known *παρathsoμαι*, the reading of E G H L S V Y ̦ Δ Λ Ω 0117 0135 13 28 157 565 700 1424 1604 2R. It is a variant in Steph. 2.

III-63. *πατερ* Greg [A] *et rel.*] om. 28* 1604 (Ɔ45 vac.).

(24:5) *τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;*

I. CIT. φησι γαρ και ο αγγελος τοις εν τω μνηματι ζητουσι τον κυριον· τι . . . νεκρων; ουκ εστι ωδε, ηγερθη. ιδε ο τοπος εν ω εκειτο (*Inscript. Pss.* 2.16; V, 171, 3-6. VR: ιδον mss.).

II. ουκ εστιν ωδε ηγερθη could as well be from Mark 16:6 or Matt. 28:6, and ιδε ο τοπος εν ω εκειτο is certainly from one of these.

(24:39) ψηλαφήσατέ με και ιδετε οτι πνεῦμα σάρκα και ὅστέα οὐκ ἔχει (καθὼς) ἐμὲ θεωρεῖτε ἔχοντα.

I. CIT. ειπειν ταυτα τον κυριον οτι ψηλαφησατε με [και ιδετε] και γνωτε, οτι το πνευμα . . . εχει, ωσπερ εμε . . . (*Ant. Apol.*; III, i, 150, 23-25. VR: και ιδετε om. mss.; το om. ms.); CIT. φησι προς τους μαθητας ο αυτος οτι ψηλαφησατε με (*C. Eun.* 3.10.4; II, 290, 8).

II. There is no evidence for the addition of και γνωτε or for the substitution of ωσπερ for καθως in *Ant. Apol.* το before πνευμα, also in *Ant. Apol.*, is found elsewhere only in Isid Tat (D seems to substitute το for οτι).

III-64. με Greg {A} *et rel.* om. D W Θ a b c e (P45 C vac.).

-65. σαρκα και οστέα ουκ εχει Greg {A} *et rel.* σαρκας και οστέα ουκ εχει P75 K*; οστέα ουκ εχει και σαρκας D (P45 C vac.).

Textual Relationships

The percentages of agreement of the various witnesses with one another in the 65 units of variation in Luke are set forth in Table 7, pp. 90-91.

Table 7
Percentage of Agreement
of All Witnesses

	Q45	Q75	K	A	B	C	D	E	K	L	S	U	V	W	Θ	Π	Ψ	Ω	
Q45	..	69	64	62	66	58	71	45	70	71	62	69	66	68	52	58	67	66	67
Q45	69	..	69	63	81	69	xx	50	100	88	75	100	100	100	63	81	88	88	94
Q75	64	69	..	89	72	94	77	42	74	75	86	78	78	78	72	75	78	72	75
K	62	63	89	..	72	78	81	43	73	72	75	74	75	74	69	74	75	66	73
A	66	81	72	72	..	77	84	54	84	88	72	86	86	85	63	83	87	77	84
B	58	69	94	78	77	..	65	48	71	71	80	72	74	72	68	72	73	65	71
C	71	xx	77	81	84	65	..	52	90	90	68	90	90	90	71	81	90	84	90
D	45	50	42	43	54	48	52	..	54	52	45	52	52	51	45	54	52	49	52
E	70	100	74	73	84	71	90	54	..	90	73	98	95	97	67	84	88	86	97
K	71	88	75	72	88	71	90	52	91	..	72	92	92	91	63	86	95	89	90
L	62	75	86	75	72	80	68	45	73	72	..	74	74	72	58	72	70	68	73
S	69	100	78	74	86	72	90	52	98	92	74	..	97	98	68	85	90	88	98
U	66	100	78	75	86	74	90	52	95	92	74	97	..	98	66	88	93	88	95
V	68	100	78	74	85	72	90	51	97	91	72	98	98	..	68	86	92	89	97
W	52	63	72	69	63	68	71	45	67	63	58	68	66	68	..	66	65	60	71
Θ	58	81	75	74	83	72	81	54	84	86	72	85	88	86	66	..	88	78	83
Π	67	88	78	75	87	73	90	52	88	95	70	90	93	92	65	88	..	87	88
Ψ	66	88	72	66	77	65	84	49	86	89	68	88	88	89	60	78	87	..	86
Ω	67	94	75	73	84	71	90	52	97	90	73	98	95	97	71	83	88	85	..
1	70	69	69	64	67	63	84	45	79	77	64	78	78	80	69	70	77	75	79
13	65	88	72	71	80	66	84	51	86	89	68	88	88	86	65	78	83	85	89
28	68	100	67	66	80	64	84	53	93	86	66	92	88	90	59	78	82	85	89
33	71	81	74	73	88	71	84	54	91	88	79	91	89	89	63	82	87	84	93
157	60	56	58	66	72	62	81	49	75	75	60	74	72	74	49	74	72	72	71
544	71	xx	70	69	85	63	87	50	94	96	67	96	92	94	62	81	91	92	96
565	67	100	75	73	81	71	87	48	93	90	71	95	95	97	70	84	88	89	96
700	74	75	67	68	75	66	90	51	84	85	66	86	86	88	68	77	82	86	87
842	69	81	75	71	78	71	90	46	83	86	75	85	83	85	65	75	82	86	86
1241	69	69	67	68	75	66	84	49	79	77	65	82	78	80	65	71	73	72	83
1424	69	81	61	62	71	60	87	43	86	80	62	85	82	83	62	69	73	78	86
1604	63	100	67	66	80	65	84	45	89	89	65	91	91	92	60	82	87	88	89
501	69	94	75	72	83	71	90	49	95	92	71	97	97	98	66	85	90	91	95
UBS	66	75	92	86	86	89	81	48	81	80	83	82	83	82	72	82	82	74	79
a	58	xx	67	68	75	65	79	73	68	78	68	73	73	73	63	73	77	73	72
b	59	60	67	64	72	67	86	56	68	74	72	69	69	69	64	72	77	64	68
c	53	70	67	56	74	67	64	51	63	72	70	67	67	67	58	67	74	63	69
e	55	50	77	57	64	67	65	50	60	67	64	62	62	62	64	68	57	63	
	Q45	Q75	K	A	B	C	D	E	K	L	S	U	V	W	Θ	Π	Ψ	Ω	

xx = less than ten units of variation in common

Table 7 . continued
 Percentage of Agreement
 of All Witnesses

1	13	28	33	157	544	565	700	892	1241	1424	1604	Mr	UBS	a	b	c	e	
70	65	68	71	60	71	67	74	69	69	69	63	69	66	58	59	53	55	Greg
69	88	100	81	56	xx	100	75	81	69	81	100	94	75	xx	60	70	50	945
69	72	67	74	58	70	75	67	75	67	61	67	75	92	67	67	67	77	975
64	71	66	73	66	69	73	68	71	68	62	66	72	86	68	64	56	57	K
67	80	80	88	72	85	81	75	78	75	71	80	83	86	75	72	74	64	A
63	66	64	71	62	63	71	66	71	66	60	65	71	89	65	67	67	67	B
84	84	84	84	81	87	87	90	90	84	87	84	90	81	79	86	64	65	C
45	51	53	54	49	50	48	51	46	49	43	45	49	48	73	56	51	50	D
79	86	93	91	75	94	93	84	83	79	86	89	95	81	68	68	63	60	E
77	89	86	88	75	96	90	85	86	77	80	89	92	80	78	74	72	67	K
64	68	66	79	60	67	71	66	75	65	62	65	71	83	68	72	70	64	L
78	88	92	91	74	96	95	86	85	82	85	91	97	82	73	69	67	62	S
78	88	88	89	72	92	95	86	83	78	82	91	97	83	73	69	67	62	U
80	86	90	89	74	94	97	88	85	80	83	92	98	82	73	69	67	62	V
69	65	59	63	49	62	70	68	65	65	62	60	66	72	63	64	58	62	W
70	78	78	82	74	81	84	77	75	71	69	82	85	82	73	72	67	64	Ø
77	83	82	87	72	91	88	82	82	73	73	87	90	82	77	77	74	68	Π
75	85	85	84	72	92	89	86	86	72	78	88	91	74	73	64	63	57	ψ
79	89	89	93	71	96	95	87	86	83	86	89	95	79	72	68	69	63	Ω
--	75	78	82	69	75	81	86	77	78	78	75	81	70	64	69	64	61	1
75	--	81	86	71	88	86	83	82	78	85	85	88	75	68	64	63	57	13
78	81	--	84	78	89	90	80	81	71	86	88	92	75	69	62	59	53	28
82	86	84	--	73	91	85	82	88	82	80	80	88	82	69	68	68	59	33
69	71	78	72	--	75	73	74	72	63	71	72	75	71	75	67	67	62	157
75	88	89	91	75	--	92	87	88	81	87	91	94	75	71	63	62	56	544
81	86	90	85	73	92	--	87	84	76	84	92	98	78	71	69	66	60	565
86	83	80	82	74	87	87	--	85	83	80	83	89	75	70	72	65	62	700
77	82	81	88	72	88	84	85	--	75	78	80	86	80	70	74	67	62	892
78	78	71	82	63	81	76	83	75	--	72	75	78	72	63	64	60	55	1241
78	85	86	80	71	87	84	80	78	72	--	82	85	69	58	59	51	50	1424
75	85	88	80	72	91	92	83	80	75	82	--	94	74	68	64	63	57	1604
81	88	92	88	75	94	98	89	86	78	85	94	--	80	73	69	67	62	Mr
70	75	75	82	71	75	78	75	80	72	69	74	80	--	75	74	67	67	UBS
64	68	69	69	75	71	71	70	70	63	58	68	73	75	--	83	75	73	a
69	64	62	68	67	63	69	72	74	64	59	64	69	74	83	--	82	73	b
64	63	59	68	67	62	66	65	67	60	51	63	67	67	75	82	--	80	c
61	57	53	59	62	56	60	62	62	55	50	57	62	67	73	73	80	--	e
1	13	28	33	157	544	565	700	892	1241	1424	1604	Mr	UBS	a	b	c	e	

The descending order of agreement of Gregory with all witnesses is displayed in Table 8.

Table 8

Percentage of Agreement of
Gregory with All Witnesses

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
700	48	17	65	73.8
33	40	16	56	71.4
544	37	15	52	71.2
C	22	9	31	71.0
K	46	19	65	70.8
I	45	19	64	70.3
E	44	19	63	69.8
S	45	20	65	69.2
892	45	20	65	69.2
1241	45	20	65	69.2
1424	45	20	65	69.2
W	45	20	65	69.2
ⲡ45	11	5	16	68.8
28	40	19	59	67.8
V	44	21	65	67.7
Π	40	20	60	66.7
Ω	42	21	63	66.7
565	42	21	63	66.7
A	43	22	65	66.2
U	43	22	65	66.2
ψ	43	22	65	66.2
UBS	43	22	65	66.2
13	42	23	65	64.6
ⲡ75	23	13	36	63.9
1604	41	24	65	63.1
κ	40	25	65	61.5
L	40	25	65	61.5
157	39	26	65	60.0
b	23	16	39	59.0
B	38	27	65	58.5

Θ	38	27	65	58.5
a	23	17	40	57.5
e	23	19	42	54.8
c	23	20	43	53.5
W	34	31	65	52.3
D	29	36	65	44.6

Before making any conclusions about Gregory's text of Luke, it needs be emphasized that all such conclusions must be tentative because of the fewness of the number of units of variation. Furthermore many of them involve textual trivia rather than significant variants which best reveal textual relationships. No conclusions can be based on Table 8. Using Metzger's categories, four of the first eleven witnesses on the list (C 33 892 1241) are Later Alexandrian, three (E K S) are Byzantine, two (1 700) are Caesarean, and two (544 1424) are unclassified. Using those of the Alands, four (E K S 1424) are Category V, three (1 700 1241) are Category III, three are Category II (C 33 892), and one (544) is unclassified.

Nor does the picture become much clearer when one observes in Table 9 Gregory's average agreement with the groups of Prof. Metzger.¹

¹Metzger, *Textual Commentary*, xxix-xxx, describes Ψ as partially Alexandrian and partially Byzantine in Luke and John, and for that reason it is not included at all in the following table or in Table 15. Nevertheless it should be pointed out that L. Allan Jackson, "The Textual Character of the Gospels in Codex Ψ," Ph.D. dissertation Southwestern Baptist Theological Seminary, 1987, has used quantitative analysis to show that Ψ, although exhibiting some mixture (evenly spread mixture, not block mixture) in Luke and John, is a Byzantine witness—more so in Luke than John. Jackson did not examine Ψ in the Pauline Epistles, but Table 18 shows that in the units of variation used in the present study it also has there higher percentages of agreement with Byzantine than Alexandrian witnesses.

Table 9

Gregory's Average Agreement
with the Groups of Metzger

Proto-Alexandrian

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
ⲡ75	23	13	36	63.9
Ⲭ	40	25	65	61.5
B	<u>38</u>	<u>27</u>	<u>65</u>	58.5
	101	65	166	60.8

Later Alexandrian

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
(C)	22	9	31	71.8
L	40	25	65	61.5
W ¹	14	13	27	51.9
33	40	16	56	71.4
892	45	20	65	69.2
1241	<u>45</u>	<u>20</u>	<u>65</u>	69.2
	206	103	309	66.7

All Alexandrian

<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
307	168	475	64.6

Western

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
D	29	36	65	44.6
a	23	17	40	57.5
b	23	16	39	59.0
c	23	20	43	53.5

¹In 1:1—8:12.

e	<u>23</u>	<u>19</u>	<u>42</u>	54.8
	121	108	229	52.8

Pre-Caesarean

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
Ⓟ45	11	5	16	68.8
1	45	19	64	70.3
13	42	23	65	64.6
28	<u>40</u>	<u>19</u>	<u>59</u>	67.8
	138	66	204	67.6

Caesarean Proper

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
Θ	38	27	65	58.5
565	42	21	63	66.7
700	<u>48</u>	<u>17</u>	<u>65</u>	73.8
	128	65	193	66.3

All Caesarean

<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
266	131	397	67.0

Byzantine

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
A	43	22	65	66.2
E	44	19	63	69.8
K	46	19	65	70.8
S	45	20	65	69.2
V	44	21	65	67.7
W ¹	20	18	38	52.6
II	40	20	60	66.7

¹In 8:13—24:53.

Ω	<u>42</u>	<u>21</u>	<u>63</u>	66.7
	324	160	484	66.9

The highest percentage of agreement is 67.6 with the Pre-Caesarean group. Following closely, however, are the Byzantine with 66.9, the Later Alexandrian with 66.7, and the Caesarean Proper with 66.3. No conclusions can be drawn where four groups are within 1.3% of each other! It is worth noting that Gregory is further removed from the Proto-Alexandrian and far removed from the Western. If all the Alexandrian witnesses are treated as one group, Gregory agrees with the Byzantine group 2.3% more, but if all the Caesarean witnesses are treated together he still agrees with them 0.1% more than with the Byzantine. There appears to be no unit of variation where Gregory agrees with Alexandrian witnesses against most others and only one or two (12 and 14?) where he agrees with Western witnesses against the rest.

The picture becomes somewhat clearer after comparing Gregory to the categories of the Alands in Table 10.

Table 10

Gregory's Average Agreement
with the Groups of the Alands

Category I

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
Ɑ45	11	5	16	68.8
Ɑ75	23	13	36	63.9
κ	40	25	65	61.5
B	<u>38</u>	<u>27</u>	<u>65</u>	58.5
	112	70	182	61.5

Category II

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
C	22	9	31	71.0
L	40	25	65	61.5
Θ	38	27	65	58.5
33	40	16	56	71.4
892	<u>45</u>	<u>20</u>	<u>65</u>	69.2
	185	97	282	65.6

Category III

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
W	34	31	65	52.3
Ψ	43	22	65	66.2
1	45	19	64	70.3
13	42	23	65	64.6
157	39	26	65	60.0
565	42	21	63	66.7
700	48	17	65	73.8
1241	<u>45</u>	<u>20</u>	<u>65</u>	69.2
	338	179	517	65.4

Category IV

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
D	29	36	65	44.6

Category V

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
E	44	19	63	69.8
K	46	19	65	70.8
S	45	20	65	69.2
U	43	22	65	66.2
V	44	21	65	67.7
Π	40	20	60	66.7
Ω	42	21	63	66.7
28	40	19	59	67.8

1424	45	20	65	69.2
1604	<u>41</u>	<u>24</u>	<u>65</u>	63.1
	430	205	635	67.7

The highest agreement is 67.7% with Category V (Byzantine text). That is 2.1% more than with Category II (Later Alexandrian ?) and 2.3% more than with Category III. The differences are not great, but they are more than those among the groups of Prof. Metzger. It does appear that Gregory has a slight proclivity toward the Byzantine type of text, about the same as in Matthew.

Gregory's agreement with other groups which have been identified may be observed in Table 11. Von Soden is not treated because he confined his study of Gregory to Matthew and because N is the only representative of his Π text, the one to which he assigned Gregory, which is extant in Luke.

Table 11

Gregory's Average Agreement
with Other Textual Groups

Streeter's Tertiary and
Supplementary Caesarean

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
U	43	22	65	66.2
157	39	26	65	60.0
544	37	15	52	71.2
1424	45	20	65	69.2
1604	<u>41</u>	<u>24</u>	<u>65</u>	63.1
	205	107	312	65.7

Geerlings' Family E¹

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
E	44	19	63	69.8
S	45	20	65	69.2
U	43	22	65	66.2
V	44	21	65	67.7
Ω	<u>42</u>	<u>21</u>	<u>63</u>	66.7
	218	103	321	67.9

Geerlings' Family II²

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
K	46	19	65	70.8
II	<u>40</u>	<u>20</u>	<u>60</u>	66.7
	86	39	125	68.8

The Groups of Frederik Wisse³

Group B

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
N	40	25	65	61.5
B	38	27	65	58.5
D	29	36	65	44.6
L	40	25	65	61.5
33	40	16	56	71.4
892	45	20	65	69.2

¹Jacob Geerlings, *Family E and Its Allies in Luke*, Studies and Documents 35 (Salt Lake City: University of Utah Press, 1968).

²Jacob Geerlings, *Family II in Luke*, Studies and Documents 22 (Salt Lake City: University of Utah Press, 1962).

³*Profile Method*. Only those witnesses are included here which Wisse placed in the same textual group in all three of the chapters of Luke he examined.

1241	<u>45</u>	<u>20</u>	<u>65</u>	69.2
	277	169	446	62.1

Group Π^a

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
A	43	22	65	66.2
K	46	19	65	70.8
Π	<u>40</u>	<u>20</u>	<u>60</u>	66.7
	129	61	190	67.9

Group K^x

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
E	44	19	63	69.8
S	45	20	65	69.2
V	44	21	65	67.7
Ω	<u>42</u>	<u>21</u>	<u>63</u>	66.7
	175	81	256	68.4

Group I

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
I	45	19	64	70.3

Group 13

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
13	42	23	65	64.6

The highest agreement is 70.3% with Wisse's Group 1, which others have treated as a part of the Caesarean text. This is 2.6% higher than with the Alands' Category V. A measure of uncertainty arises, however, where a group is represented by only one ms. The 67.9%

agreement with Geerlings' Family E is fractionally higher than Gregory's agreement with any of the groups of Metzger or the Alands, and the 68.8% agreement with Geerlings' Family II is 1.2% higher than his agreement with Metzger's Pre-Caesarean and 1.1% higher than his agreement with the Alands' Category V. These facts are not particularly significant because of the uncertainty of the status of Caesarean witnesses outside of Mark (and even in Mark) and because all of the witnesses in Wisse's Group Π^a and K^x and in Geerlings' Families E and II have been classified as Byzantine by the Alands and all but one (U) by Metzger. The high agreement with Groups Π^a and K^x and with Families E and II shows only that Gregory agrees with some Byzantine witnesses more often than others. Indeed the high agreement with these textual groups supports the tentative conclusion above that Gregory is slightly closer to the Byzantine type of text in Luke than to any other.

As in Matthew, however, he stands at the bottom of the list of the agreement of Byzantine witnesses with $\mathfrak{M}$ (Table 12) with the resulting uncertainty about whether he should actually be classified as a Byzantine witness. It is worth noting that his agreement with $\mathfrak{M}$ is greater in Luke than in Matthew (69.2% vs. 62.9%), and at this point a better case could be made for his being a Byzantine witness in Luke than in Matthew.

Table 12

Percentage of Agreement of
Byzantine Witnesses with $\mathfrak{M}$

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
V	64	1	65	98.5
S	63	2	65	96.9
U	63	2	65	96.9
E	60	3	63	95.2
Ω	60	3	63	95.2
1604	61	4	65	93.8
K	60	5	65	92.3
28	54	5	59	91.5
II	54	6	60	90.0
1424	55	10	65	84.6
A	54	11	65	83.1
W ¹	27	11	38	71.1
Greg	45	20	65	69.2

Quantitative analysis therefore probably indicates that Gregory's quotations from Luke are slightly closer to the Byzantine type of text than several others and that he is probably to be looked upon as a weak Byzantine witness.

Turning then to a comparison of Gregory with the Byzantine text as represented by $\mathfrak{M}$ and with the Alexandrian text as represented by UBS, where the two divide he agrees with $\mathfrak{M}$ seven times (units 5, 11, 19, 21, 45, 54, and 55) and with UBS five times (units 8, 29, 32, 39, and 59) or 58.3% and 41.7% respectively. The significance of the difference of agreement, however, is minimized by the small number of units of variation which can be cited. There is only one instance where $\mathfrak{M}$ and UBS diverge and Gregory has a third reading, unit 20 where he

¹In 8:13—24:53.

agrees with A C D E K L S Ω 13 28 544 1241 1424. There are fourteen places (units 2, 12, 14, 24, 27, 28, 35, 36, 37, 42, 50, 52, 53, and 60) where $\mathfrak{M}$ and UBS agree and Gregory has another reading. In these he agrees with D five times, with 1 700 1241 1424 three times, and with the others two, one, or zero times. The only relationship of even the slightest significance is the agreement with D (six times if unit 20 is added), but obviously in a method which compares Gregory primarily with $\mathfrak{M}$ and UBS his relationship with D will be the greatest where he has a reading different from either $\mathfrak{M}$ or UBS.

Fee's method therefore probably confirms the ever-so-tentative conclusion reached from quantitative analysis that Gregory's text of Luke is nearer to the Byzantine type of text than others and that he may be an early and weak Byzantine witness.

CHAPT. IV

GREGORY'S TEXT OF JOHN

Quotations and Apparatuses

Constant Witnesses in Apparatus III: Ϙ66 Ϙ75 Ɀ A B C D E K L S
U V W Θ Π Ψ Ω 1 13 28 33 157 544 565 700 892 1241 1424 1604 21
UBS a b c e j

(1:1) ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.

I. CIT. τι οὖν λέγει ὁ υἱὸς τῆς βροντῆς; ἐν . . . (*Ref. Eun.* 161; II, 380, 15-16); CIT. Ἰωάννης τα αὐτὰ διδάσκει λέγων ὅτι ἐν . . . θεοῦ (*Fid.*; III, i, 64, 23-24); CIT. ὅταν μὲν γὰρ εἴπῃ ὅτι ἐν ἀρχῇ ἦν ὁ λόγος (*Ref. Eun.* 86; II, 347, 22); CIT. φησὶν ἐν ἀρχῇ ἦν ὁ λόγος (*C. Eun.* 3.2.17; II, 57, 19); CIT. εἶπε γὰρ ὅτι καὶ . . . (*Ref. Eun.* 22; II, 321, 13-14); CIT. ταῦτα γὰρ διδάσκει λέγων ὅτι ἐν . . . καὶ πρὸς τὸν θεὸν καὶ θεὸς (*C. Eun.* 3.6.40; II, 200, 14-15); CIT. οὕτως ἀναβοήσας τὸ κηρυγμα ὅτι ἐν . . . καὶ πρὸς τὸν θεὸν καὶ θεὸς (*Ref. Eun.* 96; II, 352, 8-10).

(1:3) πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν / οὐδὲν ὃ γέγονεν ἐν αὐτῷ.

I. CIT. λεγοντος· πάντα γὰρ, φησὶ, δι' αὐτοῦ . . . οὐδὲ ἐν . . . (*C. Eun.* 1.302; I, 116, 1-3. VR: οὐδὲν ms.; ἐν αὐτῷ om. mss.); CIT. τοῦ τοίνυν εὐαγγελιστοῦ φησαντος, ὅτι πάντα . . . οὐδὲ ἐν . . . (*C. Eun.* 1.303; I, 116, 9-11. VR: οὐδὲν γέγονεν ὁ γέγονεν ms.); CIT. πάντα γὰρ, φησὶ, . . . οὐδὲν (*Cant.* 2; VI, 55, 1-2. VR: οὐδὲ ἐν mss.); CIT. πού τοίνυν τὸ πάντα διὰ τοῦ υἱοῦ ἐγένετο καὶ . . . οὐδὲ ἐν (*C. Eun.* 3.1.36; II, 16, 6-8); CIT. πρὸς οὓς ἐρουμέν ὅτι πάντα δι' αὐτοῦ ἐγένετο (*Ref. Eun.* 196; II, 395, 10-11); CIT. τοῦ Ἰωάννου τὴν φωνὴν . . . ὅτι πάντα δι' αὐτοῦ ἐγένετο (*Ref. Eun.* 76; II, 343 30—344, 2. VR: πάντα τα ms.); CIT. φησὶν ὅτι πάντα δι' αὐτοῦ ἐγένετο (*Cant.* 11; VI, 337, 12-13); CIT. ὁ Ἰωάννης μαρ-

τυρεται λεγων οτι παντα δι αυτου εγενετο (*Ref. Eun.* 107; II, 356, 28—357, 1); ALLUS. οτι παντα δι αυτου εγενετο (*C. Eun.* 1.528; I, 179, 5); ALLUS. παντα δι αυτου εγενετο (*C. Eun.* 1.335; I, 126, 20); ALLUS. δι ου τα παντα εγενετο και ου χωρις των οντων εστιν ουδεν, καθως Ιωαννης μαρτυρεται (*Ref. Eun.* 70; II, 341, 7-9).

II. There is no evidence for the substitution of του υιου for αυτου in *C. Eun.* 3.1.36. ουδεν is supported by $\Psi^{66} \kappa^* D f^1 71 139 1071 1582 2193 \text{ Clem}^{\text{Pl}} \text{Eus}^{\text{Pl}} \text{Ir Or}^{\text{Pl}} \text{Ptol Thdot Thdri}^{\text{Pl}}$, ουδε εν by *rel.* It is probable that Gregory knew both readings.

(1:5) τὸ φῶς ἐν τῇ σκοτίᾳ (φαίνει), καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

I. CIT. το γαρ φως . . . σκοτια, φησιν, ελαμψε, και . . . (*C. Eun.* 3.10.27; II, 300, 9-10. VR: εν om. ms.; σκοτια| εναντια mss.; κατελαχεν ms.); ALLUS. οτι το φως εν τη σκοτια ελαμψεν (*C. Eun.* 3.3.35; II, 120, 8); CIT. το γαρ φως, φησιν, εν τη σκοτια ελαμψεν (*Ant. Apol.*; III, i, 171, 20); ALLUS. εν τη σκοτια ελαμψε (*Ant. Apol.*; III. i. 174. 3); ALLUS. ινα του φωτος εν τη σκοτια λαμψαντος (*Cant.* 2; VI, 57, 15. VR: τη om. ms.).

II. There is no other attestation for ελαμψε, and even though Gregory has it in four places it cannot be allowed in the reconstruction. It may have been influenced by II Cor. 4:6.

III-1. αυτο Greg {A} *et rel.* αυτον 13 a e (j vac., W supp.).

(1:11) εἰς τὰ ἴδια ἦλθε.

I. ALLUS. εις . . . (*Ant. Apol.*; III, i, 174, 3).

(1:12) ὅσοι [δὲ] ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι.

I. CIT. όσοι γαρ ελαβον αυτον, φησιν, εδωκεν . . . (*Or. Dom.* 2; Krabinger 42, 13-15); CIT. όσοι ελαβον αυτον, φησι . . . , εδωκεν . . . (*Or. catech.* 40; Srawley 162, 3-5); CIT. όσοι γαρ ελαβον αυτον, φησιν η θεια φωτη, εδωκεν . . . (*V. Gr. Thaum.*; X, i, 5, 12-13. VR: γενεσθαι θεου ms.); ALLUS. οι λαβοντες εξουσιαν του τεκνα θεου γενεσθαι μαρτυρουσι τω πνευματι

την θεότητα (*Ref. Eun.* 190; II, 393, 6-8); ALLUS. ο γαρ του θεου δεξαμενος, καθως φησι το ευαγγελιον, εξουσιαν εχει τεκνον θεου γενεσθαι (*Bas.*; X, i, 132, 6-8. VR: εξουσιαν εχει] εξουσιάζει ms.).

II. Only D e Tert omit δε. Although one must allow that Gregory occasionally has a Western reading, it is best to add δε to the restoration with *rel.* because he makes no effort to reproduce introductory conjunctions. Because so much uncertainty surrounds the matter, δε cannot be treated in apparatus III. There is no evidence for substituting γαρ for δε in *V. Gr. Thaum.*, for του τεκνα θεου in *Ref. Eun.*, or for substituting δεχομαι for λαμβανω or for the singular τεκνον in *Bas.*

(1:13) [οἷ] οὐκ ἐξ αἱμάτων (οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς) ἀλλ' ἐκ θεοῦ (ἐγενήθησαν).

I. ADAPT. ου γαρ εν ανομiais εστιν η συλληψις ετι, ουδε εν αμαρτιαis η κυνησιs, ουδε εξ αιματων ουδε εκ θεληματος ανδρος και εκ θεληματος σαρκος, αλλ εκ θεου μονου η γεννησιs γινεται (*Virg.* 14; VIII, i, 308, 11-14. VR: ανδρος και εκ θεληματος om. mss.); ALLUS. τις η γεννησιs; ουκ εξ αιματων ουδε εκ θεληματος ανδρος ουδε εκ θεληματος σαρκος αλλ εκ θεου γενομενη (*Trid.*; IX, 278, 1-3. VR: ουδε εκ θεληματος σαρκος om. mss.; του θεου ms.; γεννομενη ms., γεναμενη ms., γενομενης mss.).

II. It is not safe to cite Gregory for the omission of οι because it stands at the beginning of the passage which is quoted and because of the looseness of the quotations. There is no evidence for the substitution of ουδε for ουκ in *Virg.*, for the reversal of the phrases in both passages, or for the substitution of γινεται in *Virg.* or γενομενην in *Trid.* for εγενηθησαν. However, the use of two forms of γινομαι does make it highly probable that Gregory's NT ms(s). had εγενηθησαν rather than εγεννηθησαν, and for this reason the unit is included below.

III-2. εκ² Greg [A] *et rel.*] om. R* D* (j vac., W supp.).

-3. εγενηθησαν (Greg [C] γινεται / γενομενην) ϣ75 A B* Θ Ω 13* 28] εγεννηθησαν *rel.* (j vac., W supp.).

(1:14) [καὶ] ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, [καὶ] ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς

μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.

I. CIT. της μεγάλης του Ιωαννου φωνης, η φησιν οτι ο λογος . . . ημιν (*Ant. Apol.*; III, i, 173, 26-28); ALLUS. μετα ταυτα ο λογος σαρξ εγενετο (*C. Eun.* 3.2.54; II, 70, 11); ALLUS. οτι ο λογος σαρξ εγενετο (*C. Eun.* 3.3.35; II, 120, 7-8); ALLUS. ει μη ο λογος σαρξ εγενετο (*C. Eun.* 3.4.46; II, 152, 6-7); ALLUS. οταν δε επαγαγη οτι ο λογος σαρξ εγενετο (*Ref. Eun.* 86; II, 347, 23-24); CIT. προφερουσι την του ευαγγελιου φωνην οτι ο λογος σαρξ εγενετο (*Ref. Eun.* 180; II, 388, 15-16); CIT. ο λογος, φησι, σαρξ εγενετο (*Ant. Apol.*; III, i, 133, 4); CIT. ο λογος σαρξ εγενετο, λεγει το κηρυγμα (*Ant. Apol.*; III, i, 147, 4-5); CIT. ουτως ειποντος του Ιωαννου οτι εθεασαμεθα την δοξαν αυτου, . . . δοξαν, φησιν, ως . . . (*Cant.* 13; VI, 381, 7-10. VR: παρα πατρος om. ms.; πληρη ms.); CIT. εθεασαμεθα γαρ, φησι, την δοξαν . . . πατρος (*C. Eun.* 3.2.23; II, 59, 26-27); CIT. ειπων εθεασαμεθα . . . πατρος (*C. Eun.* 3.10.28; II, 300, 26-27).

II. There is no evidence for the omission of either και.

III-4. πληρης Greg^{ed} (B) *et rel.*] πληρη Greg^{ms} D b c (j vac., W supp.

(I:15) πρώτος μου ἦν.

I. CIT. του Ιωαννου φωνην το πρωτος . . . (*Ant. Apol.*; III, i, 148, 6-7).

(I:16) ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν.

I. CIT. φησιν ο Ιωαννης εκ . . . (*Ref. Eun.* 191; II, 393, 16-17. VR: ημεις om. ms.).

(I:18) θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς θεὸς ὁ ὢν (εἰς τὸν κόλπον) τοῦ πατρὸς. . . .

I. CIT. ο της γραφης αληθευη λογος . . . οτι θεον . . . πωποτε (*C. Eun.* 3.5.55; II, 180, 1-3); CIT. ο λογος οτι θεον . . . πωποτε (*C. Eun.* 3.8.8; II, 241, 15-16); CIT. ουδεις εωρακε πωποτε, καθως φησιν Ιωαννης (*Cant.* 8; VI, 256, 12-13);

CIT. διο φησι και ο υψηλος Ιωαννης . . . οτι θεον . . . πωποτε (*V. Moy.* 2; VII, i, 87, 9-11); CIT. οτι θεον . . . πωποτε (*Steph.* 1; X, i, 90, 15); ALLUS. και ο μονογενης . . . ων εν τοις κολποις του πατρος (*V. Moy.* 2; VII, i, 42, 1-2. VR: τοις om. mss.); ALLUS. απερ παντα εστιν ο μονογενης . . . ων εν τοις κολποις του πατρος (*C. Eun.* 3.1.48; II, 20, 14-15); ALLUS. ο μονογενης . . . ων εν τοις κολποις του πατρος (*Ref. Eun.* 162; II, 380, 26-27); ALLUS. ο μονογενης υιος ο ων εν τοις κολποις του πατρος (*Ep.* 1.16; VIII, ii, 8, 3); ALLUS. τον δε μονογενη θεον τον οντα εν τοις κολποις του πατρος (*Ref. Eun.* 61; II, 336, 24—337, 1); ALLUS. ο μονογενης εστι θεος ο ων εν τοις κολποις του πατρος, ων εν τοις κολποις, ουχι εγγενομενος (*Ref. Eun.* 8; II, 315, 27-28. VR: ων²] pr. o mss.).

II. There is no evidence for εν τοις κολποις, and despite the fact that Gregory has it in every quotation it is most unlikely that his NT did. This is the kind of deviation which could easily result from quoting from memory. Only in *Ep.* 1.16 does Gregory have υιος and there in a passage that combines John 1:18; 1:1-2; Phil. 2:6; Heb. 1:3; and Phil. 2:8. The use of θεος in such a composite may have seemed inappropriate to Gregory, especially since the portion from John 1:18 is followed by ο εν μορφη θεου υπαρχων from Phil. 2:6. υιος therefore is probably an adaptation and not from a NT ms. which Gregory knew. For this reason, and because he has θεος in five out of his six quotations, it is probable that only θεος appeared in his mss. of John. The degree of confidence is sufficient that the unit of variation should be included below.

III-5. ο¹ Greg [A] *et rel.*] om. $\mathfrak{P}^{66}$ $\aleph$ * B C* L UBS (D j vac., W supp., a b c e trans.).

-6. θεος Greg [B] $\mathfrak{P}^{66}$ $\mathfrak{P}^{75}$ $\aleph$ B C* L 33 UBS] υιος *rel.* (D j vac., W supp.)

-7. ο ων Greg [A] *et rel.*] om. $\aleph$ a (D j vac. W supp.).

(1:29) ἀμνὸς τοῦ θεοῦ ὁ αἰρῶν τὴν ἀμαρτίαν τοῦ κόσμου.

I. ALLUS. και αμνος . . . (*Trid.*; IX, 287, 15. VR: ο αμνος ms.); ALLUS. τον αμνον του θεου τον αιροντα την . . . (*Cant.* 7; VI, 243, 12); ALLUS. ο αμνος ο αιρων . . . (*Cant.*

15; VI, 431, 6. VR: ο αμνος om. mss.; αμνος του θεου mss. vers.; του κοσμου την αμαρτιαν mss.).

(1:43) εὕρισκει Φίλιππον. [καὶ] (λέγει) [αὐτῷ] (ὁ Ἰησοῦς), ἀκολουθεῖ μοι.

I. ADAPT. καθώς φησι το ευαγγελιον οτι ευρισκει τον Φιλιππον ο Ιησους, ακολουθος χειροτονηθη του λογου του ειποντος οτι ακολουθει μοι (*Cant.* 15; VI, 432, 7-9. VR: ευρισκοι mss.; τον om. ms.).

II. There is no evidence for an article before Φιλιππον or for the other deviations.

(1:45) ὃν ἔγραψε Μωϋσῆς [ἐν τῷ νόμῳ] καὶ οἱ προφῆται εὐρήκαμεν, Ἰησοῦν [τὸν υἱὸν τοῦ Ἰωσήφ] τὸν ἀπὸ Ναζαρέτ.

I. CIT. φησιν· ον . . . Μωυσης και . . . Ιησουν τον απο Ναζαρετ της Γαλιλαιας (*Cant.* 15; VI, 432, 13-14. VR: Μωυσης mss.; Μωυσης εν τω νομω mss.; ευραμεν ms.).

II. εν τω νομω is omitted only by e l r¹ sin Or^P Tat. There is no evidence for the omission of τον υιον του Ιωσηφ or the addition of της Γαλιλαιας.

(1:46) ἐκ Ναζαρέτ δύναταί τι ἀγαθὸν εἶναι; . . . ἔρχου καὶ ἴδε.

I. CIT. ειποντος οτι εκ . . . ειναι, τοτε οδηγος προς την χαριν ο Φιλιππος γινεται λεγων· ερχου και ιδε (*Cant.* 15; VI, 433, 12-14).

(1:47) ἴδε (ἀληθῶς) Ἰσραηλῆτης ἐν ᾧ δόλος οὐκ ἔστιν.

I. CIT. ιδε γαρ, φησιν, αληθινος Ισραηλιτης . . . (*Cant.* 15; VI, 434, 4. VR: αληθως mss., ανηρ ms., om. mss. vers.).

II. There is no other evidence for αληθινος.

(1:49) σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ.

I. CIT. προς ον ειπεν ο Ναθαναηλ, οτι συ . . . (*Eccl.* I; V, 280, 12-13. VR: ο² om. ? ms.).

III-8. ο υιος Greg {A} *et rel.*] pr. αληθως ϕ66* 1241 (C D j vac., W supp.).

-9. ει ο βασιλευς Greg {A} *et rel.*] βασιλευς ει ϕ75 A B L Ψ 1 33 UBS (C D j vac., W supp.).

(2:1, 4) . . . ἐν Κανὰ τῆς Γαλιλαίας . . . (4) τί ἐμοί καὶ σοί, γύναι; οὐπὼ ἤκει (ἡ ὥρα μου).

I. CIT. ἐν . . . (4) . . . γυναι; . . . οὐπὼ ἤκει μου ἡ ὥρα (*Fil.*; III, ii, 8, 19 and 24-25. VR: σοί| συ mss.; ἡ ὥρα μου ms., μου om. ms.).

II. There is no evidence for the word order μου ἡ ὥρα.

(2:19) λύσατε τὸν ναὸν τοῦτον καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.

I. CIT. ο κυριος . . . λεγων λυσατε . . . (*Ref. Eun.* 141; II, 373, 5-8); ALLUS. λυσατε . . . (*Ref. Eun.* 180; II, 388, 10-11).

(3:5) ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

I. CIT. εαν . . . γεννηθη, φησιν, εξ . . . (*Lum.*; IX, 224, 27—225, 1. VR: δυναται εισελθειν| μη εισελθη ms.); ALLUS. των . . . γεννωμενων εκ του υδατος τε και του πνευματος (*C. Eun.* 3.2.51; II, 69, 8-9); ALLUS. οτι αν μη τις γεννηθη ανωθεν δι υδατος και πνευματος (*C. Eun.* 3.9.56; II, 285, 5-6).

II. There is no evidence for ανωθεν in *C. Eun*; it is borrowed from v. 3.

III-10. εισελθειν εις Greg {A} *et rel.*] ιδειν N* 1241; γεννηθηναι εις b (C D vac., W supp.).

(3:6) τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμα ἐστίν.

I. CIT. εἰπων ὅτι, ὡς περ τὸ γεγεννημένον . . . σαρκὲς ἐστίν, οὕτω καὶ τὸ γεγεννημένον . . . (*Ref. Eun.* 191; II, 393, 11-13. VR: γεγεννημένοι twice mss.); CIT. ἠκουσαμεν τοῦ κυρίου πρὸς τὸν Νικοδήμου λέγοντες ὅτι τὸ γεγεννημένον . . . σαρκὲς ἐστὶ τὸ δε γεγεννημένον . . . (*Virg.* 13; VIII, i, 304, 22-25. VR: τῆς . . . εκ² om. ms.); CIT. καθὼς λέγει ὁ κύριος ὅτι τὸ γεγεννημένον . . . σαρκὲς ἐστὶ, τὸ δε γεγεννημένον . . . (*Fid.*; III, i, 67, 16-18. VR: τὸ δε| καὶ τὸ mss.); CIT. καθὼς φησὶ πού ὁ κύριος ὅτι τὸ γεγεννημένον ἐκ τῆς σαρκὸς ἐστίν (*Ani. Apol.*; III, i, 187, 8-9); ALLUS. τὸ γὰρ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμα (*C. Eun.* 3.2.114; II, 90, 10-11); ADAPT. τὸ γὰρ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμα καὶ οὐχὶ σαρκὲς εἶναι λέγεται (*Ant. Apol.*; III, i, 200, 22-23); CIT. οὕτω γὰρ φησὶ περὶ τοῦ πνεύματος τὸ εὐαγγέλιον ὅτι τὸ γεγεννημένον ἐκ τοῦ . . . (*Or. catech.* 39; Srawley 155, 11-12).

(3:8) τὸ πνεῦμα ὅπου θέλει πνεῖ καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει.

I. CIT. τὸ γὰρ πνεῦμα . . . (*Lum.*; IX, 225, 8-10); ALLUS. τὸ τε γὰρ πνεῦμα τὸ ἅγιον οὗ . . . πνεῖ (*Ref. Eun.* 44; II, 330, 5-6. VR: πνεῦμα τὸ ἅγιον| ἅγιον πνεῦμα ms.); CIT. ὁ δε κύριος . . . ἐν τῷ πρὸς Νικοδήμου λόγῳ . . . λέγων ὅτι τὸ πνεῦμα . . . πνεῖ (*Ref. Eun.* 197; II, 395, 24—396, 1); ALLUS. εἰ δε τὸ πνεῦμα οὗπου θέλει πνεῖ, . . . (*Ep.* 2.18; VIII, ii, 19, 9-10); ALLUS. περὶ τοῦ πνεύματος τοῦ ἁγίου . . . οὐκ οἶδας δε πόθεν . . . (*Ep.* 24.6; VIII, ii, 76, 24-27).

II. There is no other evidence for the τὸ ἅγιον of *Ref. Eun.* 44.

III-11. καὶ² Greg [A] *et rel.*] ἡ ΑΨ α β (C D vac., W supp.).

(3:9) πῶς δύναται (ταῦτα) γενέσθαι;

I. CIT. Νικοδήμου . . . λέγων πῶς δύναται τοῦτο γενέσθαι; (*C. Eun.* 3.2.8; II, 54, 22-25).

II. τοῦτο is otherwise attested only by *sin cur Tal.*

(3:13) οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ (ἐκ τοῦ) οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου.

I. CIT. τουτω τω ρηματι τω ειρηκοτι ουδεις . . . μη ο εξ ουρανου . . . (*Ant. Apol.*; III, i, 139, 7-9).

II. There is no other evidence for the omission of the article before ουρανου. Because it follows the portion of the verse he quotes, Gregory cannot be cited for the omission of ο ων εν τω ουρανω.

(3:14) καθως Μωϋσῆς ὕψωσε τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου.

I. CIT. δια της του ευαγγελιου φωνης . . . δι ων φησιν· ὡσπερ γαρ Μωυσης . . . (*V. Moy.* 2; VII, i, 42, 12-15. VR: δει και ms.); CIT. η του κυριου φωνη διδασκει, εν οις φησιν οτι καθως υψωσε Μωυσης εν τη ερημω τον οφιν, οутως . . . (*V. Moy.* 2; VII, i, 128, 11-13. VR: τον οφιν Μωυσης υψωσε ms., Μωυσης τον οφιν υψωσε mss.).

II. There is no evidence for ὡσπερ instead of καθως or for the word order variations on p. 128.

III-12. υψωθῆναι δει τον υιον του ανθρωπου Greg [A] *et rel.*] δει υψωθῆναι τον υιον του ανθρωπου A a; δει τον υιον του ανθρωπου υψωθῆναι 33 (C D vac., W supp.).

(3:20) πᾶς γὰρ ὁ τὰ φαῦλα πρὸςσων μισεῖ τὸ φῶς.

I. CIT. πας . . . (*Mori.*; IX, 57, 24-25).

II. Only 983 Ast support τα before φαυλα.

(3:29) ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν.

I. CIT. καθως φησιν ο Ιωαννης οτι ο εχων . . . (*Canl.* 11; VI, 318, 12-13).

(3:31) ὁ ἀνωθεν ἐρχόμενος ἐπάνω πάντων (ἐστίν).

I. ALLUS. απερ ο ανωθεν ερχομενος και επανω παντων ων υπεδειξεν ημιν . . . (*Canl.* 4; VI, 126, 8-9).

(4:10) εἰ ᾗδεις τὴν δωρεὰν τοῦ θεοῦ καὶ τίς ἐστὶν ὁ λέγων σοι· δός μοι πῖειν, σὺ ἂν ᾗτησας αὐτὸν καὶ ἔδωκεν ἂν σοι ὕδωρ ζῶν.

I. CIT. του κυριου προς την Σαμαρειτιν ειποντος ει . . .
(*Cant.* 9; VI, 292, 12-15. VR: ειδης mss.; αυτον] αυτω ms.;
αν om. ms.).

III-13. π(ι)ειν Greg {A} *et rel.*] pr. υδωρ 700 1241 (W supp.).

-14. αν² Greg {A} *et rel.*] om. L Ω 544 (W supp., a b c e j
trans.).

(4:13-14) πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψή-
σει πάλιν· (14) ὃς δ' ἂν πίῃ ἐκ τοῦ ὕδατος οὗ
ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα, [ἀλλὰ
τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ] πηγὴ
ὑδατος ἀλλομένου εἰς ζωὴν αἰώνιον.

I. CIT. και προς την Σαμαριτιν· πας . . . (14) . . . αιωνα
(*Lum.*; IX, 236, 20-23. VR: διψηση mss.; εις τον αιωνα] παλιν
ms.); CIT. περι δε του πνευματος . . . (14) πηγη . . . (*C.*
Eun. 3.8.20; II, 246, 15-17); ALLUS. ου ο γευσαμενος (14)
πηγη γινεται υδατος . . . (*Cant.* 2; VI, 62, 6-7).

III-15. (14)ος δ αν πιη Greg {A} *et rel.*] ο δε πινων R* D (a
vac., W supp., b c e j trans.).

-16. διψησει Greg^{ed} {C} *et rel.*] διψηση Greg^{mss} ρ66 E K S U
V Π 13 565 700 892 1424 π (W supp., C hom., a b c e j trans.).

(4:22) ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε.

I. ALLUS. το υμεις . . . (*C. Eun.* 3.1.105; II, 39, 13-14); CIT.
το γαρ υμεις . . . οιδατε φησι προς την Σαμαρειτιν ο κυριος
(*C. Eun.* 3.1.109; II, 40, 25-26).

(4:24) πνεῦμα ὃ θεός.

I. CIT. πνευμα δε και ο θεος (ουτω γαρ λεγει και το
ευαγγελιον) (*C. Eun.* 3.5.17; II, 166, 2-3); CIT. και ο ειπων
πνευμα . . . (*C. Eun.* 3.10.4; II, 290, 7); ALLUS. πνευμα γαρ
ο θεος (*Ref. Eun.* 183; II, 389, 23); CIT. φησι . . . ο λογος,
οτι πνευμα . . . (*Ant. Apol.*; III, i, 212, 16-17).

(4:32) ἐγὼ βρώσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε.

I. CIT. αποκρινόμενος ὅτι ἐγώ . . . (*Cant.* prologue; VI, 9, 2-3. VR: φαγεῖν ἐχὼ βρωσὶν mss.; ἡμεῖς ms.).

(4:34) ἐμὸν βρῶμα ἐστὶν ἵνα ποιῶ τὸ θέλημα τοῦ (πέμψαντός με).

I. CIT. ὅτι ἐμὸν . . . τοῦ πατρὸς μου (*Cant.* 10; VI, 303, 19-20. VR: μου om. mss.).

II. There is no evidence for the substitution of τοῦ πατρὸς μου for τοῦ πεμψαντός με.

III-17. ποιῶ Greg [A] *et rel.*] ποιήσω φ66 φ75 B C D K L Θ Π Ψ 1 33 565 UBS (j vac., W supp., a b c e trans.).

(4:49) κατὰβηθι πρὶν ἀποθανεῖν τὸ παιδίον.

I. CIT. φησὶν . . . καταβηθὶ . . . (*Hom opif.* 26.8.111; Forbes 256, 23-24. VR: παιδίον μου mss.).

III-18. τὸ παιδίον Greg [A] *et rel.*] τὸν υἱὸν A 13 c; τὸν παιδα κ (j vac., W supp.).

(4:50) πορεύου, ὁ υἱός σου ζῇ.

I. CIT. εἶπεν ὁ κύριος, ὅτι πορεύου . . . (*Bas.*; X, i, 125, 15-16. VR: σου om. ms.).

(5:14) ὑγιὲς γέγονας, μηκέτι ἀμάρτανε.

I. CIT. ἐν οἷς φησὶν ὅτι υγιὲς . . . (*Ref. Eun.* 177; II, 386, 28—387, 1).

(5:17) ὁ πατήρ μου ἕως ἄρτι ἐργάζεται καὶ ἐργάζομαι.

I. CIT. τῇ εὐαγγελικῇ φωνῇ τῇ λεγουσῇ ὅτι ὁ πατήρ . . . (*Ant. Apol.*; III, i, 176, 5-7); ALLUS. καὶ ἐργάζομαι ἐγώ (*Ant. Apol.*; III, i, 166, 32).

(5:21) ὥσπερ γὰρ ὁ πατήρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὗς θέλει ζωοποιεῖ.

I. CIT. ὡς περ γάρ, φησιν, ὁ πατήρ . . . (*C. Eun.* 3.10.33; II, 302, 16-17. VR: γάρ om. mss.); CIT. ὅταν τοῦ κυρίου διεξιόντος ἀκουσώμεν ὅτι ὁ πατήρ . . . ζῶσποιε καὶ ὁ υἱός . . . (*Ant. Apol.*; III, i, 176, 15-17); ALLUS. καὶ οὗς θέλει ζῶσποιε (*Ref. Eun.* 44; II, 330, 9); CIT. καθὼς εἰρηται παρὰ τοῦ κυρίου ὅτι οὗς θέλει ζῶσποιε (*Maced.*; III, i, 105, 33—106, 1); ALLUS. ζῶσποιε ὁ πατήρ, καθὼς εἶπε τὸ εὐαγγέλιον (*Ep.* 24.13; VIII, ii, 78, 27-28).

(5:22) [οὐδὲ] (γὰρ ὁ) πατήρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ.

I. CIT. ὁ γὰρ πατήρ, φησὶ, κρίνει . . . (*C. Eun.* 3.9.18; II, 270, 17-18. VR: κρίνει ms.); CIT. ὅτι ὁ πατήρ . . . (*Ref. Eun.* 171; II, 384, 15-16); CIT. ὅς φησιν ὅτι ὁ πατήρ . . . (*Cant.* 7; VI, 204, 3-4. VR: οὐ κρίνει mss.; κρίνει ms.); ALLUS. ἀκουσάντες ὅτι ὁ πατήρ κρίνει οὐδένα (*Tres dei*; III, i, 49, 10-11. VR: κρίνει ms.); ALLUS. καὶ γὰρ καὶ τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ αὐτοῦ κρίνων οὐδένα (*C. Eun.* 3.4.33; II, 146, 24-25).

(5:23) ἵνα πάντες τιμῶσι τὸν υἱὸν καθὼς τιμῶσι τὸν πατέρα.

I. CIT. ἵνα πάντες, φησὶ, τιμῶσι . . . (*C. Eun.* 1.333; I, 125, 20-21); ALLUS. ἵνα . . . (*C. Eun.* 2.16; I, 231, 22-23).

(5:28-29) ἔρχεται ὥρα ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ, (29) καὶ ἔκπορεύσονται / ἐξελεύσονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως.

I. CIT. καὶ παλιν· ἐρχεται . . . (29) καὶ ἐκπορεύσονται οἱ . . . (*Pascha* 1; IX, 268, 23—269, 3. VR: (29) πρᾶσσοντες mss.); CIT. ὅτε πάντες . . . (29) καὶ ἐξελεύσονται οἱ μὲν τὰ ἀγαθὰ . . . (*Ref. Eun.* 19; II, 320, 2-5. VR: ἀκουσάντες ms.; (29) μὲν om. ms.); CIT. (29) πορεύσονται, φησιν, οἱ μὲν τὰ ἀγαθὰ . . . (*Perf.*; VIII, i, 204, 11-13. VR: μὲν om. ms.).

II. (29) There is no attestation for μὲν in *Ref. Eun.* and *Perf.*; it is a minor adaptation to context. ἐξελεύσονται in *Ref. Eun.* is supported by D W 850 1820 e Ast Ir, πορεύσονται in *Perf.* by no other wit-

nesses, and εκπορευσονται in *Pascha*. by *rel.* (except 1194 εισπορευσονται).

III-19. ακουσονται Greg {A} *et rel.*] ακουσωσι ϕ66 N L W 33; ακουσουσιν ϕ75 B 157 UBS (C j vac., a b c e trans).

-20. (29) οι δε Greg {B} *et rel.*] οι B a e; και οι ϕ66* W (C j vac., V supp.).

(5:30) οὐ δύναμαι [ἐγὼ] ἀπ' ἐμαυτοῦ ποιεῖν οὐδέν· ἀλλὰ καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ δίκαια ἐστίν.

I. CIT. ος φησιν οτι . . . ου δυναμαι απ . . . (*Cant.* 7; VI, 204, 3-6. VR: ποιειν απ εμαυτου mss.; αλλα om. ms.; κρινῶ ms.).

II. There is no evidence for the omission of ἐγω. αλλα is attested only by 1071 f q cur pesh arm Tat.

III-21. ἐγὼ απ εμαυτου ποιειν ουδεν (Greg^{ed} {C} om. ἐγω) D 13 a b c j] ἐγὼ απ εμαυτου ουδεν ποιειν ε; ποειν ἐγὼ απ εμαυτου ουδεν N 33; ἐγὼ ποειν απ εμαυτου ουδεν Greg^{mss} *et rel.* (C vac.).

(5:35) ἐκεῖνος ἦν ὁ λύχνος ὁ καίόμενος.

I. CIT. ο δε κυριος . . . εκεινος ην, φησιν, ο . . . (*Steph.* 2; X, i, 102, 5-6); ALLUS. ο βαπτιστης Ιωαννης ο λυχνος ην ο καιομενος (*V. Moy.* 2; VII, i, 95, 17-18. VR: ο^{twice} om. mss.).

(5:44) τὴν (δόξαν) τὴν παρὰ τοῦ μόνου θεοῦ (οὐ ζητοῦντες.)

I. ALLUS. την δε παρα του μονου θεου δοξαν μη ζητουντας (*Ref. Eun.* 120; II, 363, 15-16. VR: μονου του mss.; μη ζητουντας om. ms.).

II. The transposition of δοξαν has no support, nor does μη rather than ου before the participle. The accusative of the participle is due to adaptation.

III-22. θεου Greg {A} *et rel.*] om. ϕ66 ϕ75 B W a (b) (C vac.).

-23. ζητουντες (Greg {C} ζητουντας) N* 1424 e] ζητετε *rel.* (C vac.).

(6:27) τουτον [γαρ] ο πατηρ εσφραγισεν ο θεος.

I. CIT. καθως φησιν η του ευαγγελιου φωνη η λεγουσα τουτον ο πατηρ . . . (C. *Eun.* 3.2.148; II, 100, 15-17).

II. There is no evidence for the omission of γαρ, which is another example of Gregory's indifference toward introductory and transition words.

(6:32-33) ου Μωυσης δεδωκεν υμιν τον αρτον, αλλ' ο πατηρ μου διδωσι [υμιν] τον αρτον [εκ του ουρανου] τον αληθινον. (33) [ο γαρ αρτος του θεου εστιν] (ο καταβαινων εκ του ουρανου και ζων διδους τω κοσμω).

I. CIT. περι δε του αρτου αναγνωτω το ευαγγελιον . . . ου γαρ Μωυσης . . . διδωσι τον αρτον τον αληθινον, εαυτον λεγων (33) τον εκ του ουρανου καταβαντα και ζων διδοντα τω κοσμω (C. *Eun.* 2.350; I 327, 29—328, 6. VR: ημιν ms.; αλλ . . . αρτον om. ms.); ALLUS. (33) τον αρτον τον εκ των ουρανων καταβαινοντα (*Cant.* prologue; VI, 9, 11-12. VR: του ουρανου mss. vers.; καταβαντα ms.); ALLUS. (33) τον αρτον τον εκ του ουρανου καταβαινοντα και ζων διδοντα τω κοσμω (*Cant.* 10; VI, 303, 12-13. VR: καταβαντα ms.).

II. The omission of εκ του ουρανου after αρτον¹ in C. *Eun.* does have support (69 472 476), and is therefore accepted in the reconstruction; but there is no evidence for the omission of the second εκ του ουρανου or of υμιν, and as a result they are restored. (33) των ουρανων in *Cant.* prologue is supported by 483 1689 only. Because the passage is a mere allusion it is best to conclude that the plural is the result of something other than ms. dependence and that Gregory should not be cited for both readings. For the same reason it would be unsafe to cite Gregory for the word order ζων διδους.

III-24. δεδωκεν Greg {A} *et rel.*] εδωκεν B D L W (φ66 C II vac., V supp., a b c e j trans.).

(6:44) ουδεις [δυναται] (ελθειν) προς με εαν μη ο πατηρ μου [ο πεμψας με] (ελκυση) αυτον.

I. CIT. λεγει δε η οδος αυτη εν τω ευαγγελιω οτι ουδεις ερχεται προς . . . μου βουληται ελκυσαι αυτον (*Inscript. Pss.* 1.8; V, 55, 18-20. VR: εαν] ει ms.; μου om. mss.; βουλεται mss.).

II. There is no evidence for the omission of δυναται or ο πεμψας με or for the addition of βουληται or for the substitution of ερχεται and ελκυσαι. All these are due to loose quotation.

III-25. με¹ Greg [A] *et rel.*] εμε B E U V Θ (ϕ75 vac., a b c e j trans.).

-26. ο πατηρ μου Greg [C] ϕ66 157] ο πατηρ *rel.*; om. A.

(6:54) ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα (ἔχει ζωὴν αἰώνιον).

I. CIT. παρα της αγιας φωνης . . . οτι ο τρωγων . . . αιμα εκεινος ζησεται εις τον αιωνα (*C. Eun.* 3.9.56; II, 285, 4-8).

II. There is no evidence for Gregory's loose rendition of the last part of the quotation.

III-27. μου . . . μου Greg [A] *et rel.*] αυτου . . . αυτου D e (A vac.).

(6:55) ἡ σὰρξ μου ἀληθῶς ἐστὶ βρώσις, καὶ τὸ αἷμά μου ἀληθῶς ἐστὶ ποσις.

I. CIT. φησι γαρ, οτι η σαρξ . . . (*Eccl.* 8; V, 423, 6-7. VR: αληθης mss.); ALLUS. αληθως γαρ η σαρξ αυτου βρωσις εστι και το αιμα αυτου αληθως εστι ποσις (*Perf.*; VIII, i, 191, 18-19).

II. γαρ before σαρξ is omitted by F K 229* 474 489 565 700 1223 b e and—with hesitation—in the reconstruction. Nevertheless, Gregory is so careless about reproducing introductory and transition words that it is not safe to treat the unit of variation in apparatus III.

III-28. αληθως . . . αληθως Greg^{ed} [B] ϕ66* (D om. και . . . ποσις) E S U V Θ Ω 28 700 1604 ℣ a b c e j l αληθης . . . αληθης Greg^{mss} *et rel.* (A vac., κ 33 hom.).

-29. ποσις Greg [A] *et rel.*] ποτον & e (A vac., D hom.).

(6:56) . . . (έν έμοι μένει) κἀγώ έν αύτῳ.

I. CIT. ειποντος του λογου οτι ο μενων εν εμοι καγω . . . (*Cant.* 14; VI, 428, 8-9).

II. There is no evidence for ο μενων εν εμοι.

(6:57) (κἀγώ) ζῶ δια τόν πατέρα.

I. CIT. εγω γαρ, φησι, ζω . . . (*C. Eun.* 1.639; I, 210, 4-5).

II. καγω seems to be universally attested.

(6:63) τὸ πνεῦμά ἐστι τὸ ζωοποιῶν. . . . τὰ
ῥήματα δ' ἐγὼ λαλῶ [ὑμῖν] πνεῦμά ἐστι καὶ ζωὴ
ἐστίν.

I. CIT. καθως φησιν ο κυριος . . . οτι το πνευμα . . .
ζωοποιουν (*Maced.*; III, i, 105, 28-30); CIT. ειπεν ο κυριος οτι
το πνευμα . . . ζωοποιουν (*Ep.* 5.5; VIII, ii, 33, 8); CIT. την
του κυριου μαρτυριαν του ειποντος οτι το πνευμα . . .
ζωοποιουν (*Ep.* 24.15; VIII, ii, 78, 29—79, 1); CIT. το δε
υψηλον ευαγγελιον φησι· τα ρηματα . . . λαλω πνευμα . . .
(*C. Eun.* 3.5.16; II, 165, 20-21); CIT. τα γαρ ρηματα, φησιν, α
εγω λαλω, πνευμα εστι και ζωη εστιν (*Eccl.* 2; V, 298, 9-10.
VR: τα om. ms.); ALLUS. τα ρηματα του νυμφιου πνευμα
εστι και ζωη εστι (*Cant.* 1; VI, 32, 8-9. VR: εστι² om. mss.).

II. There is no evidence for the omission of ὑμιν.

III-30. λαλω Greg [A] E S V Ω 28 700 892 1424 1604 ℣ |
λελαληκα *rel.* (A vac.).

-31. εστιν³ Greg [A] *et rel.*] om. & b (p75 A vac.).

(6:68) ῥήματα ζωῆς αἰωνίου ἔχεις.

I. CIT. οι ειποντες οτι ρηματα . . . (*Cant.* 5; VI, 164, 14-15.
VR: ρηματι ms.).

(7:23) ἐμοὶ χολάτε ὅτι ὄλον ἄνθρωπον ὑγιῇ ἐποίησα ἐν σαββάτῳ;

I. CIT. παλιν φησι προς αυτοὺς οτι εμοι . . . (Ref. Eun. 177; II, 386, 20-22. VR: ἄνθρωπον ὄλον).

III-32. ὄλον ἄνθρωπον ὑγιῇ ἐποίησα ἐν σαββάτῳ Greg {A} *et rel.* ὄλον ἐποίησα ἄνθρωπον ὑγιῇ ἐν σαββάτῳ 13; ὄλον ἄνθρωπον ἐν σαββάτῳ ὑγιῇ ἐποίησα Θ; ἄνθρωπον ὄλον ὑγιῇ ἐποίησα ἐν σαββάτῳ P75 (A C vac., V supp.).

(7:37-39) 'εἰ / ἐάν' τις διψᾷ ἐρχέσθω πρὸς με καὶ πινέτω. (38) ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν ὕδατος ζῶντος. (39) τοῦτο δὲ ἔλεγε περὶ τοῦ πνεύματος οὗ ἡμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν.

I. CIT. εἰ τις . . . (38) ὁ γὰρ πιστευων . . . (Cant. 9; VI, 292, 15-19. VR: ἐλεγεῖ εἶπε ms.; ἐμελλον mss.; πιστευσαντες mss.); ALLUS. εἰ τις . . . πινετω (Inscript. Pss. 2:13; V, 138, 1-2); CIT. ὁ κυριος ὁ εἰπων εἰ . . . πινετω (Cant. 1; VI, 32, 17-18); CIT. καθὼς ἐν τῷ εὐαγγελίῳ φησιν ἡ γραφή οτι εἰ . . . πινετω (Cant. 8; VI, 248, 6-7. VR: εἰ τις διψαῖ ὁ διψων mss., πας ὁ διψων vers.); CIT. τῆς εἰπουσης οτι εἰ . . . πινετω (Cant. 11; VI, 327, 2-3); CIT. αὐθις ἐν εὐαγγελίοις ὁ κυριος· εἰ τις . . . πινετω (Lum.; IX, 236, 19-20); CIT. μακαριζει τοὺς . . . πινωντας ὁ κυριος· καὶ εἰ τις διψα, φησιν, ἐρχεσθω . . . πινετω (Hom. opif. 20.1.95; Forbes 222, 8-10); CIT. (38) ἐχει δε οὕτως ἡ λεξις ὁ πιστευων . . . ζωντος (Cant. 14; VI, 414, 10-12).

II. Although εἰ is attested only by W Ath Did, the fact that Gregory has it in six of his seven quotations requires that it be recognized as the probable reading of one or more of his NT mss. (38) There is no evidence for the inclusion of γὰρ in Cant. 9. (39) ἡμελλον / ἐμελλον is excluded from the apparatus below because it is an itacistic-type variant.

III-33. προς με Greg {B} *et rel.* προς εμε P75 B; om. P66* N* D b e (A C j vac., a c trans.).

-34. (39) ἐλεγε Greg^{ed} {C} P66 N 157 c] εἶπεν Greg^{ms} *et rel.* (A C j vac.).

-35. ου Greg {B} *et rel.*] ο ϣ75^{vid} B E K S U V 700 UBS (A C j vac., a b c e trans.).

-36. πιστευοντες Greg^d {B} *et rel.*] πιστευσαντες Greg^{mss} ϣ66 B L W UBS e (ϣ75 A C j vac.).

(8:12) ἐγὼ εἶμι τὸ φῶς τοῦ κόσμου.

I. CIT. περι εαυτου λεγων ο σωτηρ· ἐγὼ . . . κοσμου τουτου (*Steph.* 2; X, i, 101, 24-25).

II. There is no evidence for the addition of τουτου.

(8:29) ὁ πέμψας με μετ' ἐμοῦ ἐστιν.

I. CIT. ο ειπων οτι ο πεμψας . . . (*C. Eun.* 3.10.36; II, 303, 20-21).

(8:34) πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός (ἐστιν τῆς ἁμαρτίας).

I. CIT. αλλ επειδη πας . . . δουλος της αμαρτίας ἐστιν (*Virg.* 18; VIII, i, 320, 27—321, 1. VR: δουλος ἐστιν mss.).

II. There is no evidence for Gregory's word order.

III-37. της αμαρτίας Greg {A} *et rel.*] om. D b (A II vac., V supp.).

(8:40) νῦν δὲ ζητεῖτέ με ἀποκτεῖναι ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα.

I. CIT. προς τους Ιουδαιους λεγομενον νυν δε ζητετε . . . (*Ant. Apol.*; III, i, 203, 18-20); CIT. ο ειπων νυν δε ζητετε . . . (*Ant. Apol.*; III, i, 207, 20-21); CIT. ο κυριος προς τους Ιουδαιους λεγει οτι ζητετε . . . (*Ref. Eun.* 176; II, 386, 17-19).

II. There is no evidence for νυνι instead of νυν in *Ant. Apol.*, p. 203.

III-38. υμιν λελαληκα Greg {A} *et rel.* λελαληκα υμιν D Θ W
13 a b c e (A j vac., V supp.).

(8:42) ἐκ τοῦ θεοῦ ἐξηλθον καὶ ἦκα.

I. CIT. καθως φησιν η πηγη οτι εκ . . . (*Cant.* 9; VI, 293, 13-14).

(8:44) (ὕμεις) ἐκ τοῦ πατρὸς τοῦ διαβόλου (ἐστὲ)
. . . . (οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ.) . . . ἐκ τῶν
ἰδίων λαλεῖ, [ὅτι] (ψεύστης ἐστίν καὶ ὁ πατὴρ
αὐτοῦ).

I. ALLUS. ουτος εκ του πατρος του διαβολου εστιν, ος αφεις
της αληθειας τα ρηματα εκ των ιδιων λαλει, πατηρ ψευδος
γινόμενος (*Ref. Eun.* 3; II, 313, 21-23).

II. There is no evidence for any of Gregory's changes. The quotation is
so loose that it would not be safe to cite him for any variant reading.

(8:54) ὃν ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἐστίν.

I. CIT. ον υμεις, φησιν, λεγετε . . . (*Maced.*; III, i, 101, 19-20).

III-39. θεος Greg {A} *et rel.* pr. o φ66 L (j vac., V supp., a b c e
trans.).

-40. ημων Greg {B} *et rel.* υμων φ66* κ B* D Ψ 13 157* 700
1424 a b c e (j vac., V supp.).

(8:58) πρὶν Ἀβραάμ γενέσθαι ἐγὼ εἰμί.

I. CIT. την . . . μαρτυριαν το πριν . . . (*Ant. Apol.*; III, i, 148, 5-6).

III-41. γενεσθαι Greg {A} *et rel.* om. D a b c e (j vac., V supp.).

(9:22) (ἐάν) τις ὁμολογήσει Χριστόν, ἀποσυνάγωγος
γένηται.

I. CIT. εν τω ευαγγελιω . . . ει τις ομολογησει τον Χριστον
. . . . (*Inscript. Pss.* 2.8; V, 92, 1-2).

II. There is no evidence for ει instead of εαν or for τον before Χριστον. In addition to A (below), the omission of αυτον is attested only by ι¹⁸⁴.

III-42. ομολογησει Greg [C] Θ 13 28 1424] ομολογηση *rel.* (C Π vac., V supp., a b c e j trans.).

-43. ομολογηση Χριστον Greg [C] A] ομολογηση αυτον Χριστον φ66 φ75 K 13 544; ομολογηση αυτον Χριστον ειναι D e; αυτον ομολογηση Χριστον *rel.* (C Π vac., V supp.).

(10:9) ἐγὼ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ σωθήσεται καὶ ἐξελεύσεται καὶ νομὴν εὕρήσει.

I. CIT. ακουσωμεν της θειας φωνης. εγω ειμι, φησιν, η θυρα . . . (C. *Eup.* 3.8.6; II, 240, 24-26); CIT. τῷ λογῷ τῷ εἰποντι οτι εγω ειμι η οδος και η θυρα, και οτι δι . . . εισελθῃ, και εισελευσεται και εξελευσεται (*Cant.* 12; VI, 354, 3-5. VR: εξελευσεται . . . εισελευσεται *vers.*).

II. There is no evidence for the addition of η οδος και or the omission of σωθησεται in *Cant.*

III-44. και εισελευσεται Greg [A] *et rel.*] om. W a e (C Π vac., V 892 supp.).

(10:10) ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ.

I. ALLUS. ο γαρ κλεπτης . . . (*Cant.* 12; VI, 363, 8-10).

(10:11) (ὁ ποιμὴν ὁ καλὸς) τὴν ψυχὴν (αὐτοῦ) (τίθησιν) ὑπὲρ τῶν προβάτων.

I. ADAPT. επει ουν εδει τον καλον ποιμενα την ψυχην εαυτου θειναι υπερ . . . (*Ant. Apol.*; III, i, 152, 30-31. VR: αυτου *ms.*; των *om. ms.*); ALLUS. ουτος γαρ εστιν ο ποιμην ο καλος (*Cant.* 5; VI, 168, 18).

II. There is no evidence for any of the adaptations, but θειναι does show that Gregory's NT had τιθησιν rather than διδωσιν, and for this reason the unit is treated below.

III-45. τιθησιν (Greg [B] θειναι) *et rel.*] διδωσιν N* D (b) c j (C vac., V 892 supp.).

(10:18) οὐδεὶς αἶρει (αὐτήν) ἀπ' ἐμοῦ, 'δλλ' ἐγὼ τίθημι αὐτήν ἀπ' ἐμαυτοῦ / om.'. ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν.

I. ADAPT. λεγων ουδεις αιρει την ψυχην μου απ εμου αλλ . . . θειναι την ψυχην μου, και εξουσιαν . . . (*Ref. Eun.* 178; II, 387, 5-8); ADAPT. εν οἷς φησιν οτι ουδεις αιρει την ψυχην μου απ εμου αλλ . . . τιθημι απ . . . (*Trid.*; IX, 287, 3-6. VR: απ εμου om. mss.; απ² om. ms.; απ εμαυτου] αφ εαυτου ms.; γαρ εχω θειναι ms.; λαμβειν ms.; αυτην² om. ms.); ADAPT. ο κυριος . . . λεγων . . . και παλιν ουδεις αιρει την ψυχην μου απ εμου, εξουσιαν εχω θειναι . . . (*Ref. Eun.* 141; II, 373, 5-10); ADAPT. τουτο ειπων επαγει την του ευαγγελιου φωνην; το ουδεις αιρει την ψυχην μου απ εμου· εξουσιαν εχω θειναι . . . (*Ant. Apol.*; III, i, 177, 7-9. VR: και εξουσιαν¹ mss.); ADAPT. ο καθως φησιν εξουσιαν εχων θειναι αυτην και εξουσιαν εχων παλιν . . . (*C. Eun.* 3.3.68; II, 132, 13-14. VR: θειναι . . . εχων om. mss.; εξουσιαν εχων² om. ms.); ALLUS. ουδεις αιρει την ψυχην αυτου απ αυτου, αλλ εξουσιαν εχει θειναι αυτην και εξουσιαν εχει παλιν λαβειν αυτην (*Cant.* 7: VI, 234, 5-8).

II. There is no evidence for την ψυχην μου instead of αυτην¹ (five times) and -² (*Ref. Eun.* 178), for the omission of αυτην² (*Trid.*), or for the substitution of εχων for εχω (*C. Eun.*). All these are the result of adaptation—especially the failure to cite v. 17. The omission of αλλ . . . εμαυτου in *Ref. Eun.* 141 and *Ant. Apol.* is attested by D 64 251 828 d l goth Eus^{Pl}. Gregory's omission may be due to incomplete citation, but one must allow for the possibility that he knew both readings—thus the reconstruction.

III-46. αιρει Greg [A] *et rel.*] ηρεν N* B (p75 C 33 j vac., V 892 supp.).

-47. λαβειν Greg [A] *et rel.*] αραι D c (C j vac., V 892 supp.).

(10:27) τὰ (πρόβατα τὰ ἐμὰ) τῆς (φωνῆς μου) ἀκούει.

I. CIT. ἡμῖν διαλεγεται λεγων τα εμα προβατα της εμης φωνης ακουει (*Ant. Apol.*; III, i, 152, 25-26).

II. There is no evidence for Gregory's variant wording.

III-48. ακουει Greg {A} *et rel.*] ακουουσιν ϳ66 ϳ B L W Θ 13 33 157 1241 UBS (C j vac., V 892 supp., a b c e trans.).

(10:30) ἐγὼ καὶ ὁ πατήρ ἐν ἐσμεν.

I. CIT. ο γαρ ειπων εγω . . . (*C. Eun.* 1.499; I, 170, 17); CIT. ακουσαντες τοιουν οτι εγω . . . (*C. Eun.* 1.503; I, 171, 24); CIT. εγω γαρ, φησι, και . . . (*C. Eun.* 3.9.21; II, 271, 20-21); CIT. ουτως ειποντος του κυριου οτι εγω . . . (*Ref. Eun.* 21; II, 321, 10-11); CIT. εν οἷς φησιν εγω . . . (*Ref. Eun.* 40; II, 328, 20); CIT. φησι . . . εγω . . . (*Ant. Apol.*; III, i, 230, 13-14); CIT. εγω . . . πατηρ, φησιν ο κυριος (*C. Eun.* 1.198; I, 84, 19).

III-49. πατηρ Greg {A} *et rel.*] + μου W* e (C j vac., V 892 supp.).

(10:38) ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοὶ

I. CIT. καθως φησιν ο κυριος· εγω . . . (*C. Eun.* 1.635; I, 209, 6-7).

II. Gregory's word order is supported only by 213 (sin) Chr Ps-Ath Tert Thdri. There is really no way to determine whether it is due to ms. dependence or loose quotation.

III-50. τῷ πατρὶ Greg {B} ϳ66 ϳ75 ϳ B D L W 33 157 544 1241 UBS a c e] αὐτῷ *rel.* (C j vac., V 892 supp.).

(12:27) νῦν ἡ ψυχὴ μου τετάρακται.

I. CIT. ειπεν . . . νυν . . . (*Steph.* 2; X, i, 103, 27-28).

(12:28) καὶ ἐδόξασα καὶ πάλιν δοξάσω.

I. CIT. αποκρινεται η θεια φωνη· και εδοξασα . . . (*Maced.*; III, i, 109, 6-7).

(12:30) οὐ δι' ἐμέ ἢ φωνή αὕτη γέγονεν ἀλλὰ δι' ὑμᾶς.

I. CIT. καθὼς φησι καὶ πρὸς τοὺς Ἰουδαίους ὁ κύριος . . . ὅτι οὐ δι' . . . (C. *Eun.* 2.249; I, 299, 5-8).

III-51. ἡ φωνὴ αὕτη Greg [B] *et rel.*] αὕτη ἡ φωνὴ E K S U* Π Ω 13 28 700 1424 1604 ℣ (C j vac., V supp.).

-52. γέγονεν Greg [A] *et rel.*] ἦλθεν ℣66 D; ἐληλυθεν Θ (C j vac., V supp., a b c e trans.).

(12:41) ταῦτα εἶπεν Ἡσαΐας ὅτε εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ.

I. CIT. ὁ δὲ εὐαγγελιστὴς Ἰωάννης . . . λεγὼν . . . ὅτι ταῦτα . . . (Ref. *Eun.* 192; II, 393, 22—394, 1).

III-53. ὅτε Greg [B] *et rel.*] ὅτι ℣66 ℣75 ✠ A B L Θ Ψ 1 33 157 UBS c; εἶπε W (C 28 j vac., V supp.).

-54. αὐτοῦ¹ Greg [A] *et rel.*] τοῦ θεοῦ Θ 13; τοῦ θεοῦ αὐτοῦ D (C 28 j vac., V vac.).

(13:5) [ἤρξατο] (νίπτειν) τοὺς πόδας . . . καὶ (ἐκμάσσειν) τῷ λεντίῳ ᾧ (ἦν διεζωσμένος).

I. ALLUS. ὁ κύριος νίπτει τοὺς πόδας τῷ ὕδατι καὶ ἐκμασσεῖ τῷ λεντίῳ ὡς διεζώσατο (*Cant.* 11; VI, 330, 19-20. VR: ὁ κύριος om. ms.; ἐκμασσεῖν ms.).

II. There is no evidence for any of Gregory's variations.

(13:13) ὑμεῖς (φωνεῖτέ) με· [ὁ] (κύριος), καί· [ὁ] (διδάσκαλος), καὶ καλῶς λέγετε· εἰμί γάρ.

I. CIT. λέγει γὰρ ὅτι ὑμεῖς καλεῖτε με κύριον καὶ διδασκαλον καὶ καλῶς . . . (C. *Eun.* 3.845; II, 255, 19-20).

II. There is no evidence for καλεῖτε instead of φωνεῖτε, the omission of the articles, or the accusatives instead of the nominatives.

III-55. κυριος . . . διδασκαλος (Greg {B} κυριον . . . διδασκαλον) E 13 28 33 157 544 892 1241 1604] διδασκαλος . . . κυριος *rel.* (ϣ75 565 j vac., V *supp.*).

(13:34) ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

I. CIT. ἡμῖν ὁ κυριος ἐθησαυρισεν εἰπών· ἐντολὴν . . . (*Euag.*; IX, 334, 16-17).

(14:6) ἐγὼ εἰμι ἡ ὁδος [καὶ] ἡ ἀλήθεια.

I. CIT. ὁ εἰπὼν ἐγὼ . . . ὁδος (*Ref. Eun.* 112; II, 359, 12); ALLUS. εἰμι ἡ ὁδος (*C. Eun.* 3.1.51; II, 21, 24). VR: ἡ ὁμ. mss.); CIT. μαθὼν παρὰ τοῦ εἰπόντος ὅτι ἐγὼ . . . ὁδος (*Cant.* 11; VI, 330, 15-16); CIT. τῷ λογῷ τῷ εἰπόντι ὅτι ἐγὼ . . . ὁδος (*Cant.* 12; VI, 354, 3-4); CIT. τὸν εἰπόντα ὅτι ἐγὼ εἰμι ἡ ἀλήθεια (*Ref. Eun.* 51; II, 333, 3-4).

(14:9) ὁ ἐωρακὼς ἐμὲ ἐώρακε τὸν πατέρα.

I. CIT. ὁ εἰπὼν ὅτι ὁ ἐωρακὼς . . . (*C. Eun.* 3.6.11; II, 190, 4); CIT. ἵνα τὰς ὑψηλότερας παρῶμεν φωνὰς . . . καὶ ὁ ἐωρακὼς . . . (*C. Eun.* 3.6.64; II, 209, 5-7); CIT. τὸν εἰπόντα . . . ὅτι ὁ ἐωρακὼς . . . (*Ref. Eun.* 28; II, 322, 26—323, 3); CIT. φησὶν . . . ὅτι ὁ ἐωρακὼς . . . (*Ref. Eun.* 40; II, 328, 20-21); CIT. φησὶ πρὸς τὸν Φίλιππον· ὁ ἐωρακὼς . . . (*Ant. Apol.*; III, i, 230, 27-28); CIT. φησὶν ὁ κυριος ὅτι ὁ ἐωρακὼς . . . (*Perf.*; VIII, i, 189, 14-15).

III-56. ἐώρακε Greg {A} *ei rel.*] + καὶ ϣ75 a b (c + καὶ μου) (ϣ66 C j vac., V *supp.*).

(14:10) ὁ [δὲ] πατὴρ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα (αὐτοῦς).

I. CIT. ὁ εἰπὼν ὅτι . . . ὁ πατὴρ . . . ἔργα ταῦτα (*C. Eun.* 3.10.36; II, 303, 20-22. VR: ὁ ἐν ms.).

II. Only 899 omits δὲ. Only f cur har Tat have ταῦτα instead of αὐτος or αὐτου. This poorly attested substitution shows that Gregory was not quoting carefully, and for this reason it is best not to include him among the witnesses (ϣ66 ϣ75 ⋈ B D L W X 33 213 579 1071

1321 1819 sa bo ach² Cyr^{pl} Hil) which support the word order ποιει τα εργα αυτος /αυτου.

III-57. εν² Greg^{ed} {C} 766 775 B L Ψ UBS] pr. o Greg^{ms} *et rel.* (C j vac., 544 hom., V supp., a b c e trans.).

(14:23) ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ ποιησόμεθα.

I. CIT. φησιν ο κυριος οτι εγω και ο πατηρ ελευσομεθα . . . (Cant. 4; VI, 127, 16-17. VR: ελευσωμεθα mss.; ποιησωμεθα mss., ποιησομεν mss., ποιησωμεν ms.); CIT. εγω γαρ, φησι, και ο πατηρ μου ελευσομεθα . . . (V. Moy. 2; VII, i, 76, 21-22).

III-58. ελευσομεθα Greg {A} *et rel.*] ελευσομαι D e; εισελευσομεθα 766 (C j vac., V 892 supp.).

-59. ποιησομεθα Greg^{ed} {C} *et rel.*] ποιησομεν Greg^{mss} A E K S U Θ Π Ψ Ω 28 157 700 1424 27; ποιησομαι D e; ποιησωμεθα Greg^{mss} 13 1604; ποιησωμεν Greg^{ms} 544 1241 (C j vac., V 892 supp., a b c e trans.).

(14:26) ἐκεῖνος διδάξει ὑμᾶς πάντα.

I. CIT. καθως φησιν ο κυριος· οτι εκεινος . . . (Inscript. Pss. 2.11; V, 115, 18-19. VR: διδαξη ms.).

II. The word order διδαξει υμας is also supported by 213 245 346 1546 Eus.

III-60. διδαξει υμας Greg {C} 1241] υμας διδαξει *rel.* (766 C j vac., V W 892 supp.).

(14:27) μὴ ταρασσέσθω (ὑμῶν ἡ καρδία) μηδὲ δειλιάτω.

I. CIT. ο δεσποτης . . . φησι μη ταρασσεσθω η καρδια υμων μηδε . . . (Ref. Eun. 230; II, 409, 15-17. VR: υμων η καρδια mss.).

II. There is no evidence for Gregory's word order.

(14:30) ἔρχεται γὰρ ὁ ἀρχὼν τοῦ κόσμου τούτου καὶ ἐν ἐμοὶ (εὐρήσει) οὐδέν.

I. CIT. ἐρχεται γαρ, φησιν, ὁ ἀρχὼν . . . ἐμοὶ εὐρίσκει τῶν ἰδίων οὐδεν (Eccl. 7; V, 402, 9-10).

II. εὐρίσκει is read only by sa bo Epiph Or^{Pl}, but it does show that Gregory knew εὐρήσει rather than οὐκ ἐχει. There is no evidence for the addition of τῶν ἰδίων.

III-61. ἀρχὼν τοῦ κόσμου τούτου Greg {C} 1 13 565 e] τούτου τοῦ κόσμου ἀρχὼν a b c; τοῦ κόσμου τούτου ἀρχὼν 1424; τοῦ κόσμου ἀρχὼν *rel.* (p66 p75 C j vac., V W 892 supp.).

-62. εὐρήσει οὐδεν (Greg {C} εὐρίσκει) K Π 544] οὐκ ἐχει οὐδεν *rel.*; οὐκ ἐχει οὐδεν εὐρεῖν D a (p66 p75 C j vac., V W 892 supp.).

(15:1) ὁ πατήρ μου ὁ γεωργὸς ἐστίν.

I. CIT. ὁ . . . κύριος φησιν, ὅτι ὁ πατήρ . . . (Eccl. 6; V, 382, 3-4).

III-63. ο² Greg {A} *et rel.*] om. D (p66 p75 C j vac., V W 892 supp., a b c e trans.).

(15:5) ἐγὼ (εἰμι) ἡ ἀμπελος, ὑμεῖς τὰ κλήματα.

I. CIT. τοῦτο φανερόν ἐκ τῶν τοῦ κυρίου λόγων γενήσεται τοῦ εἰπόντος ἐγὼ ἡ ἀμπελος . . . (Inscript. Pss. 2.5; V, 85, 1-3. VR: ἐγὼ εἰμι ms.).

II. There is no evidence for the omission of εἰμι.

(15:15) οὐκέτι (λέγω) ὑμᾶς δούλους, (ὅτι ὁ δούλος οὐκ οἶδε τί ποιεῖ ὁ κύριος αὐτοῦ). ὑμᾶς δὲ εἴρηκα] φίλους.

I. CIT. ἡ φησι πρὸς τοὺς μαθητάς ὅτι οὐκετι καλῶ υμᾶς δούλους, ἀλλὰ φίλους. . . . ἡ φησιν ὅτι ὁ δούλος . . . αὐτοῦ; (C. Eun. 3.8.55; II, 259, 19-26).

II. Only Or Tat substitute καλω for λεγω. There is no evidence for the transposition of the second and third clauses. There is no evidence for the omission of υμας δε ειρηκα.

III-64. λεγω υμας (Greg {C} καλω) ϑ66 8 A B E L S U Ψ 33 1424 UBS a b c e] υμας λεγω *rel.* (ϑ75 C j vac., V W 892 supp.).

-65. ο κυριος αυτου Greg {C} 13 157 544 700 1424 a b c e] αυτου ο κυριος *rel.* (ϑ75 C j vac., V W 892 supp.).

(15:22) ει μη ηλθον και ελαλησα αυτοις, αμαρτιαν ουκ ειχον.

I. CIT. ει . . . ελαλησα, φησιν, αυτοις . . . (C. Eun. 3.8.46; II, 256, 7-8. VR: ειχουσαν *ms.*).

III-66. ειχον Greg^{ed} {B} *et rel.*] ειχουσαν Greg^{ms} ϑ66 8 B L 1 33 UBS; ειχαν D* (ϑ75 C j vac., V W 892 supp., a b c e trans.).

(15:26) το πνευμα της αληθειας δ παρα του πατρος εκπορευεται.

I. CIT. ειπων γαρ ο κυριος το . . . αληθειας ευθυσ επιγαγεν ο παρα . . . (Ref. Eun. 188; II, 392, 5-6).

III-67. πατρος² Greg {A} *et rel.*] + μου D a b c (ϑ66 ϑ75 C 28 33 j vac., Ω illeg., V W 892 supp.).

(16:15) παντα οσα εχει ο πατηρ εμα εστιν.

I. CIT. την τε λεγουσαν . . . οτι παντα . . . (Ref. Eun. 121; II, 364, 1-3. VR: οσα] α *mss.*); ALLUS. παντα γαρ οσα εχει ο πατηρ του υιου εστι (C. Eun. 1.594; I, 197, 8-10); ALLUS. δια το παντα οσα εχει ο πατηρ και του υιου ειναι (C. Eun. 1.683; I, 222, 26-27).

(16:21) οτι εγεννηθη ανθρωπος εις τον κοσμον.

I. CIT. ειπεν εν τω ευαγγελιω ο κυριος οτι προσεγγιζουσης της ωδινος εν λυπη γινεται η γυνη, μετα ταυτα δε χαρα χαιρει οτι εγεννηθη . . . (C. Eun. 3.1.70; II, 29, 1-4); CIT. κατα το ευαγγελιον εικοτως οτι εγεννηθη . . . (Eccl. 6; V, 380, 14-16).

(16:33) θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

I. CIT. φησι . . . θαρσεῖτε παλιν, ἐγὼ . . . (*Ref. Eun.* 230; II, 409, 16-19. VR: παλιν om. ms.).

(17:4-5) ἐγὼ σε ἐδόξασα . . . (5) δόξασόν με . . .
τῇ δόξῃ ἣ / ἣν εἶχον παρὰ σοὶ πρὸ τοῦ τὸν
κόσμον εἶναι.

I. CIT. ἐγὼ σε ἐδοξάσα, φησι πρὸς τὸν πατέρα ὁ κυριος· καὶ
παλιν (5) δοξασόν . . . εἶχον ἀπ ἀρχῆς παρὰ . . . (*Maced.*;
III, i, 109, 4-6); CIT. (5) δοξασόν με γὰρ, φησιν, ὡσανεὶ χρῖσιν
εἶπε τῇ δόξῃ, ἣν εἶχον . . . (*Ant. Apol.*; III, i, 222, 9-10);
CIT. καθὼς φησιν ἑτερώθι πρὸς τὸν πατέρα· (5) δοξασόν . . .
εἶχον ἀπ ἀρχῆς παρὰ . . . (*Fil.*; III, ii, 22, 5-7).

II. (5) ἣν in *Ant. Apol.* is read only by $\aleph^*$ Eus Or^{Pl}. It is more likely due to loose quotation than ms. dependence, but objectivity requires that both readings be included in the reconstruction. There is no evidence for ἀπ ἀρχῆς in *Fil.*

III-68. (5) παρὰ σοὶ πρὸ τοῦ τὸν κόσμον εἶναι Greg [C] $\Phi 66$
a) παρὰ σοὶ πρὸ τοῦ γενέσθαι τὸν κόσμον D*; πρὸ τοῦ τὸν
κόσμον εἶναι παρὰ σοὶ *rel.* ($\Phi 75$ 13 j vac., V 892 supp.).

(17:10) (τὰ ἐμὰ πάντα) σὰ ἐστὶ καὶ τὰ σὰ ἐμὰ, καὶ
δεδοξασμαι ἐν αὐτοῖς.

I. CIT. πάντα γὰρ, φησι, τὰ ἐμὰ σα καὶ τὰ σα ἐμὰ . . . τὸν
εἰποντα ὅτι τὰ σα ἐμὰ καὶ δεδοξασμαι . . . (*C. Eun.* 3.8.58;
II, 260, 21-25); CIT. ὁ γὰρ ταῦτα περὶ τοῦ πατρὸς εἰπὼν
κακεῖνα πρὸς τὸν πατέρα φησιν ὅτι πάντα τὰ ἐμὰ σα ἐστὶ καὶ
. . . (*C. Eun.* 3.9.19; II, 270, 24-26. VR: καὶ τὰ σα ἐμὰ om.
mss.); CIT. οὕτως γὰρ εἶπε πρὸς τὸν πατέρα ὅτι πάντα τὰ
ἐμὰ σα ἐστὶν καὶ τὰ σα ἐμὰ (*Ref. Eun.* 41; II, 329, 2-3).

II. Even though he has it three times, there is no evidence for the word order πάντα τὰ ἐμὰ, and it is unlikely therefore that it was in Gregory's NT. There is no evidence for the omission of ἐστὶ(ν) in *C. Eun.* 3.8.58.

III-69. ἐμὰ² {A} Greg *et rel.*] + ἐστὶν D a c ($\Phi 75$ 13 33 j vac., $\aleph$ hom., V 892 supp.).

(17:21) ἵνα πάντες ἐν ὧσι, καθὼς σύ, πάτερ, ἐν ἔμοι κάγω ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ὧσιν.

I. CIT. τας θειας του ευαγγελιου φωνας· ἵνα . . . (*Cant.* 15; VI, 467, 3-5. VR: ἐν ἡμιν om. ms.); CIT. καθως φησιν ἐν τῷ ευαγγελίῳ ὁ κυριος . . . ἵνα . . . σοι, ἵνα οὕτω κακεῖνοι ἐν ἡμιν . . . (*Fil.*; III, ii, 21, 16-19. VR: οὕτω om. mss.; κακεῖνοι] καὶ αὐτοὶ mss.).

II. There is no evidence for οὕτω or κακεῖνοι in *Fil.*

III-70. πατερ Greg {A} *et rel.*] πατηρ B D W (ϕ66 ϕ75 j vac., 544 hom., V 892 supp., a b c e trans.).

-71. ἐν² Greg {A} *et rel.*] om. ϕ66^{vid} B C D W UBS a b c e (ϕ75 j vac., 544 1424 hom., V 892 supp.).

(17:22) τὴν δόξαν ἣν ἔδωκάς / δέδωκάς μοι ἔδωκα / δέδωκα αὐτοῖς, ἵνα ὧσιν ἐν καθὼς ἡμεῖς ἐν ἔσμεν.

I. CIT. τὴν δοξαν γαρ, φησιν, ἣν ἐδωκας μοι ἐδωκα αυτοις (*Cant.* 15; VI, 467, 8-9. VR: δεδωκας ms.; δεδωκα mss.); CIT. του ευαγγελιου συναδει τοις ειρημενοις· τὴν δοξαν ἣν δεδωκάς μοι δεδωκα αυτοις (*Fil.*; III, ii, 21, 22-23); CIT. καθως ημεῖς εσμεν ἐν . . . ἵνα ὧσιν ἐν καθὼς ἡμεῖς εσμεν ἐν (*Fil.*; III, ii, 23, 1-3. VR: εσμεν ἐν¹] ἐν εσμεν mss; ἵνα . . . ἐν om. mss.); CIT. φησιν οτι τὴν δοξαν ἣν δεδωκάς μοι δεδωκα αυτοις . . . (*Fil.*; III, ii, 22, 14-15, 18, 22-23. VR: ἐδωκας ms.; ἐν² om. mss.).

II. Gregory may have known both ἐδωκας and δεδωκας and both ἐδωκα and δεδωκα, or his memory may have wavered. There is no way to determine which. In both instances the Byzantine reading is δεδ-, but ἐδ- is also well-attested so that if he knew only one of the two there is no way to determine which. There is no evidence for his word order εσμεν ἐν *Fil.*, p. 23, which must be due to loose quotation.

III-72. εσμεν Greg {A} *et rel.*] om. ϕ66 (N*) B C* D L W 1 33 UBS c (ϕ75 j vac., V 892 supp.).

(17:23) σὺ ἐν ἐμοί καὶ ἐν αὐτοῖς, ἵνα ὥσι τε-
τελειωμένοι εἰς τὸ ἔν, . . . ἡγάπησας αὐτοὺς καθὼς
ἐμὲ ἡγάπησας.

I. CIT. οτι εγω εν αυτοις (*Fil.*; III, ii, 23, 4); CIT. συ εν εμοι
καγω εν αυτοις . . . ινα ωσι τετελειωμενοι εις το εν (*Fil.*;
III, ii, 22, 18-20. VR: συ| σοι ms.); CIT. ειπων οτι ηγαπησας
αυτους καθως εμε ηγαπησας (*Fil.*; III, ii, 23, 10-11).

II. The word order συ εν εμοι καγω εν αυτοις in *Fil.*, p. 22, is
supported by D d and is therefore accepted in the reconstruction and
treated in apparatus III. το before ἔν in the same passage is supported
by D Chr Eus, and therefore it qualifies for similar treatment.

III-73. συ εν εμοι καγω εν αυτοις Greg [C] D] εγω εν αυτοις
και συ εν εμοι *rel.* (P66 P75 j vac., V 892 supp.).

-74. το Greg [C] D] om. *rel.* (P66 P75 j vac., V 892 supp., a
b c e trans.).

-75. ηγαπησας¹ Greg [A] et *rel.*] ηγαπησα D a b (P66 P75
j vac., V 892 supp.).

(19:15) ἄρον ἄρον, σταύρωσον αὐτόν.

I. CIT. οτε εβων εκεινην την ατακτον και ολεθριον φωνην
αρον . . . (*Lucif.*; IX, 317, 2-3); CIT. εκραζον· αρον . . .
(*Lucif.*; IX, 317, 11).

(19:24) διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ
τὸν ἱματισμόν μου (ἔβαλον κλῆρον).

I. CIT. πρεπουσα τω Ιωσηφ η του δεσποτου φωνη· διεμερι-
σαντο . . . ιματισμον μου επεβαλον ψευδος (*For.*; IX, 216, 9-
11. VR: ψευδος| ψηφος ms.).

II. The citation formula points toward John rather than Psa. 21:19 as
the source, although it is most curious that the person addressed is said
to be Joseph. There is no evidence for the substitution of επεβαλον
ψευδος for εβαλον κληρον.

(20:17) μή μου ἄπτου, οὐπω γὰρ ἀναβέβηκα πρὸς
τὸν πατέρα μου· (πορεύου) δὲ πρὸς τοὺς ἀδελφούς

μου καὶ εἶπὲ αὐτοῖς· ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεὸν μου καὶ θεὸν ὑμῶν.

I. CIT. τον προς την Μαρναν του κυριου λογον . . . λεγων μη . . . μου· πορευθητι δε . . . αυτοις· οτι αναβαινω . . . (C. Eun. 3.10.1; II, 289, 8-13. VR; πορευου mss.; οτι om. mss.); CIT. ο κυριος λεγων· μη μου απτου (Trid.; IX, 304, 15-16); CIT. περι ων φησι προς την Μαρναν οτι πορευθητι και ειπε τοις αδελφοις μου, πορευομαι προς . . . (Ref. Eun. 82; II, 346, 5-8. VR: ειπον ms.; μου⁴) οτι mss.; πορευσομαι ms.); CIT. πορευομαι, φησι, προς . . . (Perf.; VIII, i, 205, 17-19. VR: υμων^{twice}] ημων ms.); CIT. ο εντεταλται ημιν ο κυριος προς υμας ειπειν . . . οτι πορευομαι προς . . . (Trid.; IX, 305, 5-8. VR: πορευσομαι ms.; και πατερα . . . υμων om. ms.).

II. Although he has it twice, there is no other evidence for Gregory's substitution of πορευθητι for πορευου. πορευομαι instead of αναβαινω (three times) is supported by Chr Cyr Eus^{Pl} Or only; it is the substitution of a synonym due to memory lapse. οτι before αναβαινω / πορευομαι (twice) is attested by f¹³ f sin Tat, but it is the kind of transition word about which Gregory has no concern. It is best to conclude that his NT did not have it.

III-76. μου² Greg {A} et rel.] om. ⋈ B D W UBS b e (φ75 C 28 j vac., V 892 supp.).

-77. δε Greg {B} et rel.] ουν D L; om. A (φ66 φ75 C 28 j vac., c hom., V 892 supp.).

-78. μου³ Greg {A} et rel.] om. ⋈* D W c (φ75 C 28 j vac. c hom., V 892 supp.).

(21:25) ἄτινα ἐὰν γράφηται καθ' ἓν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία.

I. CIT. πολλὰ ἐστὶ τὰ ὑπο τοῦ κυρίου γεγεννημένα· αὐτίνα, φησιν, εἰαν . . . (C. Eun. 2.119; I, 261, 1-3).

III-79. ουδε Greg {B} et rel.] ουδ B D Θ 1 UBS (φ66 φ75 ⋈ L 13 28 33 j vac., Ω illeg., 892 supp., a b c e trans.).

Textual Relationships

The percentage of agreement of the various witnesses with one another in the seventy-nine units of variation in John are set forth in Table 13, pp. 138-139.

Gregory's descending order of agreement with the witnesses is found in Table 14.

Table 14

Percentage of Agreement of
Gregory with All Witnesses

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
892	39	11	50	78.0
544	58	18	76	76.3
28	54	18	72	75.0
1604	59	20	79	74.7
1424	58	20	78	74.4
157	58	21	79	73.4
565	57	21	78	73.1
V	24	9	33	72.7
Ω	56	21	77	72.7
E	57	22	79	72.2
S	57	22	79	72.2
Ϟ	57	22	79	72.2
j	13	5	18	72.2
1241	56	23	79	70.9
Π	52	22	74	70.3
U	55	24	79	69.6
700	55	24	79	69.6
K	54	25	79	68.4
ψ	54	25	79	68.4
13	52	24	76	68.4
33	50	24	74	67.6
ϣ75	37	18	55	67.3

A	45	22	67	67.2
l	53	26	79	67.1
C	22	12	34	64.7
Θ	51	28	79	64.6
UBS	49	30	79	62.0
L	48	30	78	61.5
Ⓟ66	40	26	66	60.6
c	33	23	56	58.9
ℵ	42	34	76	55.3
a	31	27	58	53.4
B	42	37	79	53.2
e	30	30	60	50.0
b	29	30	59	49.2
W	25	28	53	47.2
D	26	44	70	37.1

The second, fourth, fifth, and sixth mss. on this list (544, 1604, 1424, and 157 respectively) are not classified by Metzger. He does mention that Streeter looked upon them, as well as U lower on the list, as weak representatives of the Caesarean text, but that they are not generally recognized as such.¹ The highest ranking ms. is 892, a Later Alexandrian, but its place is suspect because of the small number of units of variation in which it is extant. The third is 28, a Pre-Caesarean, and the seventh is 565, a Caesarean Proper. The eighth through eleventh (V, Ω, E, and S respectively) are all Byzantine. Therefore little direction is provided by Table 13. If Streeter's fringe Caesareans were a legitimate group, it would seem that Gregory is most closely related to them. If, however, what has been identified by some as the Caesarean text were in fact a part of the Byzantine text, then the table would indicate that Gregory is closely related to the latter.

¹*Textual Commentary*, xxx.

Table 13
Percentage of Agreement
of All Witness

	Greg	Φ66	Φ75	κ	A	B	C	D	E	K	L	S	U	V	W	Θ	Π	Ψ	Ω
Greg	61	67	55	67	53	64	37	72	68	62	72	70	73	47	65	70	68	73	
Φ66	61	--	65	58	50	71	83	46	55	59	76	58	58	61	62	55	58	62	53
Φ75	67	65	--	56	71	85	91	41	67	75	76	67	69	67	61	67	70	76	67
κ	55	58	56	--	58	66	71	49	59	58	68	62	62	44	62	58	58	64	60
A	67	50	71	58	--	61	70	37	81	79	70	84	82	67	56	78	79	87	83
B	53	71	85	66	61	--	85	43	63	63	81	63	66	64	74	66	62	72	62
C	64	83	91	71	70	85	--	47	74	88	91	79	79	68	91	74	88	85	73
D	37	46	41	49	37	43	47	--	39	44	43	41	41	54	44	44	46	46	44
E	72	55	67	59	81	63	74	39	--	90	69	97	97	100	57	80	89	84	91
K	68	59	75	58	79	63	88	44	90	--	72	92	92	88	62	80	99	86	88
L	62	76	76	68	70	81	91	43	69	72	--	72	72	64	75	71	74	81	73
S	72	58	67	62	84	63	79	41	97	92	72	--	97	97	60	80	92	86	94
U	70	58	69	62	82	66	79	41	97	92	72	97	--	97	60	82	92	86	91
V	73	61	67	44	67	64	68	54	100	88	64	97	97	--	53	85	85	76	85
W	47	62	61	62	56	74	91	44	57	62	75	60	60	53	--	58	67	64	62
Θ	65	55	67	58	78	66	74	44	80	80	71	80	82	85	58	--	82	81	84
Π	70	58	70	58	79	62	88	46	89	99	74	92	92	85	67	82	--	88	90
Ψ	68	62	76	64	87	72	85	46	84	86	81	86	86	76	64	81	88	--	84
Ω	73	53	67	60	83	62	73	44	91	88	73	94	91	85	62	84	90	84	--
1	67	64	80	67	79	73	88	49	80	85	83	82	82	79	70	82	86	89	84
13	68	47	58	52	69	53	65	37	75	78	58	75	75	76	54	78	79	71	76
28	75	50	68	60	83	61	73	44	92	86	69	92	89	88	60	88	90	83	96
33	68	67	78	74	73	76	90	46	77	76	86	77	77	69	71	76	77	82	76
157	73	64	71	68	78	67	76	40	81	81	74	81	81	76	64	78	82	85	82
544	76	58	76	59	75	63	81	45	83	88	75	83	83	82	68	75	89	83	86
565	73	62	75	63	79	65	88	45	88	92	77	90	90	85	69	82	95	88	88
700	70	55	64	59	78	61	74	41	92	90	67	95	92	94	58	77	89	84	91
892	78	58	67	61	74	62	80	54	92	88	72	92	88	91	72	74	91	82	88
1241	71	58	65	64	73	62	79	43	82	82	73	82	82	76	70	77	84	81	83
1424	74	55	62	61	76	60	82	38	88	86	68	91	88	88	60	76	89	85	87
1604	75	55	67	62	81	61	76	44	94	89	72	94	91	91	60	81	91	85	95
18	72	58	65	62	82	61	79	44	95	92	72	97	95	94	62	82	95	86	96
UBS	62	73	85	71	70	89	97	46	72	75	90	75	75	70	75	72	73	81	71
a	53	60	58	45	48	57	56	54	59	57	53	60	62	71	62	57	58	62	58
b	49	55	56	54	54	58	60	61	63	59	54	64	66	68	55	61	61	66	62
c	59	59	58	59	57	57	64	63	66	63	63	68	70	79	54	64	62	66	65
e	50	58	48	59	49	63	68	54	55	53	60	57	58	71	66	57	54	58	53
j	72	72	65	71	45	78	xx	79	83	78	83	83	89	85	64	83	80	78	83
	Greg	Φ66	Φ75	κ	A	B	C	D	E	K	L	S	U	V	W	Θ	Π	Ψ	Ω

xx = less than ten units of variation in common

Table 13. continued
 Percentage of Agreement
 of All Witnesses

i	13	28	33	157	544	565	700	892	1241	1424	1604	97r	UBS	a	b	c	e	j	
67	68	75	68	73	76	73	70	78	71	74	75	72	62	53	49	59	50	72	Greg
64	47	50	67	64	58	62	55	58	58	55	55	58	73	60	55	59	58	72	966
80	58	68	78	71	76	75	64	67	65	62	67	65	85	58	56	58	48	65	975
67	52	60	74	68	59	63	59	61	64	61	62	62	71	45	54	59	59	71	8
79	69	83	73	78	75	79	78	74	73	76	81	82	70	48	54	57	49	45	A
73	53	61	76	67	63	65	61	62	62	60	61	61	89	57	58	57	63	78	B
88	65	73	90	76	81	88	74	80	79	82	76	79	97	56	60	64	68	xx	C
49	37	44	46	40	45	45	41	54	43	38	44	44	46	54	61	63	54	79	D
80	75	92	77	81	83	88	92	92	82	88	94	95	72	59	63	66	55	83	E
85	78	86	76	81	88	92	90	88	82	86	89	92	75	57	59	63	53	78	K
83	58	69	86	74	75	77	67	72	73	68	72	72	90	53	54	63	60	83	L
82	75	92	77	81	83	90	95	92	82	91	94	97	75	60	64	68	57	83	S
82	75	89	77	81	83	90	92	88	82	88	91	95	75	62	66	70	58	89	U
79	76	88	69	76	82	85	94	91	76	88	91	94	70	71	68	79	71	85	V
70	54	60	71	64	68	69	58	72	70	60	60	62	75	62	55	54	66	64	W
82	78	88	76	78	75	82	77	74	77	76	81	82	72	57	61	64	57	83	Ø
86	79	90	77	82	89	95	89	91	84	89	91	95	73	58	61	62	54	80	Π
89	71	83	82	85	83	88	84	82	81	85	85	86	81	62	66	66	58	78	ψ
84	76	96	76	82	86	88	91	88	83	87	95	96	71	58	62	65	53	83	Ω
.	72	83	88	81	82	92	80	88	81	79	85	85	85	55	59	63	60	83	1
72	..	80	66	76	77	80	78	76	74	80	79	78	59	59	56	65	53	78	13
83	80	..	77	83	84	87	89	90	85	87	96	94	71	52	58	62	52	83	28
88	66	77	..	81	77	82	72	82	80	71	80	77	86	57	55	63	55	82	33
81	76	83	81	..	87	85	84	86	86	82	85	84	76	59	59	70	58	78	157
82	77	84	77	87	..	88	83	92	88	82	88	86	74	61	60	67	58	78	544
92	80	87	82	85	88	..	87	96	87	87	91	92	77	60	64	67	58	83	565
80	78	89	72	84	83	87	..	88	82	91	91	95	70	60	64	68	57	78	700
88	76	90	82	86	92	96	88	..	90	90	94	94	76	61	59	69	57	81	892
81	74	83	80	86	88	87	82	90	..	78	87	85	73	53	56	61	50	72	1241
79	80	87	71	82	82	87	91	90	78	..	87	91	69	61	66	69	61	72	1424
85	79	96	80	85	88	91	91	94	87	87	..	96	72	57	61	64	53	83	1604
85	78	94	77	84	86	92	95	94	85	91	96	..	72	59	63	66	55	83	97r
85	59	71	86	76	74	77	70	76	73	69	72	72	..	55	59	63	65	83	UBS
55	59	52	57	59	61	60	60	61	53	61	57	59	55	..	74	73	60	72	a
59	56	58	55	59	60	64	64	59	56	66	61	63	59	74	..	79	56	72	b
63	65	62	63	70	67	67	68	69	61	69	64	66	63	73	79	..	59	100	c
60	53	52	55	58	58	58	57	57	50	61	53	55	65	60	56	59	..	61	e
83	78	83	82	78	78	83	78	81	72	72	83	83	83	72	72	100	61	..	j
1	13	28	33	157	544	565	700	892	1241	1424	1604	97r	UBS	a	b	c	e	j	

As before in Matthew and Luke, a more accurate classification of Gregory can be made by showing his average agreement with the representatives of various textual groups. This is done in Tables 15 and 16. The first are those of Bruce M. Metzger.

Table 15

Gregory's Average Agreement
with the Groups of Metzger

Proto-Alexandrian

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
ⲡ66	40	26	66	60.6
ⲡ75	37	18	55	67.3
Ⲙ	42	34	76	55.3
B	<u>42</u>	<u>37</u>	<u>79</u>	53.2
	161	115	276	58.3

Later Alexandrian

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
C	22	12	34	64.7
L	48	30	78	61.5
W	25	28	53	47.2
33	50	24	74	67.6
892	39	11	50	78.0
1241	<u>56</u>	<u>23</u>	<u>79</u>	70.9
	240	128	368	65.2

All Alexandrian

<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
401	243	644	62.3

Western

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
D	26	44	70	37.1
a	31	27	58	53.4
b	29	30	59	49.2
c	33	23	56	58.9
e	30	30	60	50.0
j	<u>13</u>	<u>5</u>	<u>18</u>	72.2
	162	159	321	50.5

Pre-Caesarean

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
1	53	26	79	67.1
13	52	24	76	68.4
28	<u>54</u>	<u>18</u>	<u>72</u>	75.0
	159	68	227	70.0

Caesarean Proper

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
Θ	51	28	79	64.6
565	57	21	78	73.1
700	<u>55</u>	<u>24</u>	<u>79</u>	69.6
	163	73	236	69.1

All Caesarean

<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
322	141	463	69.5

Byzantine

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
A	45	22	67	67.2
E	57	22	79	72.2
K	54	25	79	68.4

S	57	22	79	72.2
V	24	9	33	72.7
Π	52	22	74	70.3
Ω	<u>56</u>	<u>21</u>	<u>77</u>	72.7
	345	143	488	70.7

The highest percentage of agreement is 70.7 with the Byzantine type of text, which, however, is not significantly higher than the 70.0% with the Pre-Caesarean and the 69.1% with the Caesarean Proper. In John the Later Alexandrian text, which was high in its agreement with Gregory in Matthew and Luke, falls back to 65.2%. There seems to be no instance in John where he reads with Alexandrian witnesses against all others (in unit 60 he and 1241 are joined by 213, 245, 346, 1546, and Eus). Again there are the questions about the legitimacy of the Caesarean text and what to do with the witnesses previously classified as Caesarean if that text is disallowed. A definitive study needs to be made of the Caesarean text in all four Gospels so that it can either be confirmed or dissolved.¹ In the meantime the present writer is inclined to treat it as an early form of the Byzantine text-type. If this is true, Gregory's average agreement with the Byzantine type of text is 5.5% more than with the Later Alexandrian which is the next closest. As in

¹Larry W. Hurtado, *Text-Critical Methodology and the Pre-Caesarean Text: Codex W in the Gospel of Mark* (Grand Rapids: Eerdmans, 1981), is confined to Mark and even there does not treat the Caesarean text in its entirety. He has concluded that P45 and W are themselves closely related and have some affinity with f¹³ but that they are not in turn closely related to any textual group and certainly not to the Caesarean proper witnesses Θ and 565 (pp. 86-89). Wisse, *Profile Method*, pp. 52-64, is confined to three chapters in Luke and variously classifies the witnesses previously called Caesarean as B (= Alexandrian), Kx (= Byzantine), and mixed. In addition 1 and 13 are made the head of their own groups but not part of a still larger group.

Matthew and Luke the closeness to the Later Alexandrian is probably due to the fact that its representatives have been infused with some Byzantine readings while retaining many Alexandrian ones.

Again Gregory is furthest removed from the Western text. In fact no witness used in this study has a lower percentage of agreement with D than Gregory, although several have the same 37% agreement (see Table 13). Only in unit 73 does he stand with Western witnesses (D d) against all others (in unit 74 he and D and in unit 21 he and D 13 a b c are joined by other, non-Western witnesses not used in this study).

The groups of the Alands cannot be used in John because they have not classified mss. for this Gospel.¹

There are only two other groups which need to be considered, Streeter's tertiary and supplementary Caesarean and Geerlings' Family II.² Family E is not included because no volume on its text of John was ever published. Von Soden's *It* group is not included because he studied Gregory's text only in Matthew and because N is the only member of that group extant in John. Wisse's groups are not treated because he confined his study to Luke. The groups of Streeter and Geerlings are treated in Table 16.

¹*Text*, 106, 128.

²Jacob Geerlings, *Family II in John*, Studies and Documents 23 (Salt Lake City: University of Utah Press, 1963).

Table 16

Gregory's Average Agreement
with Other Textual Groups

Streeter's Tertiary and
Supplementary Caesarean

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
U	55	24	79	69.6
157	58	21	79	73.4
544	58	18	76	76.3
1424	58	20	78	74.4
1604	<u>59</u>	<u>20</u>	<u>79</u>	74.7
	288	103	391	73.7

Geerlings' Family II

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
K	54	25	79	68.4
II	<u>52</u>	<u>22</u>	<u>74</u>	70.3
	106	47	153	69.3

The 73.7% figure is 3.0% higher than Gregory's agreement with Metzger's Byzantine group and the 69.3% figure only 1.4% less. Of course K and II are part of Metzger's Byzantine text-type, and Gregory's high agreement with them creates no problem. The problem is how to relate the 73.7% agreement with Streeter's fringe Caesarean to the 70.7% agreement with Metzger's Byzantine. Metzger does not classify any of the mss. in the fringe Caesarean. In Matthew and Luke the Alands classify three of the five (U 1424 1604) as Category V / Byzantine and one (157) as Category III, and they do not classify the other (544). It is a priori probable—but by no means certain—that

they are the same in John. If so one could only state the obvious, that Gregory is closer to some Byzantine witnesses than others. If, however, there really is a Family 1424, Gregory could prove to be a member of it, although he has a higher percentage of agreement with four other mss. on the select list than 1424 (see Table 14).¹

Although there is some confusion about the classification of several of the mss. to which Gregory is closely related, it would appear that on the basis of simple quantitative analysis he is most closely related to the Byzantine type of text. Again it must be asked, how good a representative of that text is he? If $\mathfrak{M}$ is accepted as the standard of the text, Gregory again stands at the end of the list. Table 17 shows the percentages of agreement with $\mathfrak{M}$ of all the mss. which are classified as Byzantine by Metzger, with of course the addition of Gregory himself.

Table 17
Percentage of Agreement of
Byzantine Witnesses with $\mathfrak{M}$

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
S	77	2	79	97.5
Ω	74	3	77	96.1
E	75	4	79	94.9
II	70	4	74	94.6
V	32	2	34	94.1
K	73	6	79	92.4
A	55	12	67	82.1
Greg	57	22	79	72.2

¹K. and B. Aland, *Text*, 135: "The whole of Family 1424 deserves a more thorough textual study than it has yet received."

Again it must be remembered that the Majority Text is the consensus of medieval minuscule mss. If in fact Gregory is a Byzantine witness, he is one of the earliest Byzantine witnesses. Therefore he should not be expected to have one of the highest percentages of agreement with $\mathfrak{M}$. And as previously indicated, no father or version will likely have as high a percentage of agreement as a Greek ms. of the same textual group. Nevertheless 72.2 is a significant percentage of agreement. Gregory's position does not improve if, rather than $\mathfrak{M}$, A, the ms. nearest in date to him, or E, the ms. next nearest in date, is made the basis of comparison. Gregory is still the last of the six. None of this is surprising. It is exactly what should be expected.

On the basis of conventional quantitative analysis therefore one can say that Gregory's quotations from John are most closely related to the Byzantine form of the text and that he may represent an early form of the that type of text.

Fee's unnamed method gives similar results. Where $\mathfrak{M}$ and UBS have different readings, Gregory agrees with $\mathfrak{M}$ fifteen times (units 5, 9, 17, 19, 28, 30, 35, 36, 48, 53, 66, 71, 72, 76, and 79) and with UBS only seven times (units 6, 16, 50, 51, 57, 59, and 64). In these twenty-two units Gregory agrees with $\mathfrak{M}$ 68.2% and with UBS only 31.8%. The percentage of agreement is decisively in favor of a Byzantine classification for Gregory.

There is no instance where $\mathfrak{M}$ and UBS differ and Gregory supports a third variant. There are fifteen instances where $\mathfrak{M}$ and UBS agree but Gregory supports another reading (units 3, 21, 23, 26, 34, 42, 43, 55, 60, 61, 62, 56, 68, 73, and 74). In these Gregory reads with 13

five times, with 157 four times, and with $\wp$ 66, D, 28, 544, 1424, a, c, and e three times each. His agreement with all the others is either two, one, or zero. The most that one can say about the witnesses which agree with Gregory when he has a reading which is different from that of both $\mathfrak{M}$ and UBS is that Caesarean and fringe Caesarean mss. and Western witnesses are well represented. Because the method being employed is most concerned with comparing Gregory with the Alexandrian and Byzantine texts, the results are not surprising.

In conclusion therefore, most of the evidence points to Gregory's quotations from the Gospel of John having their greatest affinity with the Byzantine type of text.

CHAPT. V

GREGORY'S TEXT OF ACTS AND THE CATHOLIC EPISTLES

ACTS

(1:7) (χρόνους [ἢ καιροὺς οὓς] ὁ πατὴρ ἔθετο ἐν τῇ
ἰδίᾳ ἐξουσίᾳ.)

I. ALLUS. και ο πατηρ εν τη ιδια εξουσια τους χρονους
εθετο (*Ref. Eun.* 44; II, 330, 10).

II. There is no evidence for the omission of η καιρους ους or for the
article before χρονους. These things and the word order are the result
of loose quotation.

(2:6, 8) . . . ἕκαστος τῇ ἰδίᾳ διαλέκτῳ. . . . (8) . . .
ἐν ᾗ (ἐγεννήθημεν).

I. ALLUS. καθαπερ και επι της των Πραξεων ιστοριας
εμαθομεν οτι εκαστος εν τη ιδια διαλεκτω (8) εν η εγεννηθη
την διδασκαλιαν εδεχετο, . . . (*C. Eun.* 2. 238; I, 296, 5-7).

II. There is no evidence for εν before τη ιδια διαλεκτω or for εγεν-
νηθη.

(2:24) . . . λυσας τὰς ὠδῖνας τοῦ θανάτου.

I. ALLUS. δι εαυτου λυσας τας ωδινας του θανατου, ωστε και
ημιν οδοποιηθηναι την εκ του θανατου παλιγγενεσιαν, δια της
του κυριου αναστασεως της ωδινος του θανατου λυθειας
(*Ref. Eun.* 81; II, 345, 20-23. VR: ωδυνας ms.; εκ om. ms.);
ALLUS. πρωτοτοκος γαρ εκ νεκρων γινεται ο πρωτος δι
εαυτου τας ωδινας του θανατου λυσας (*C. Eun.* 3.2.50; II, 69,
1-2); ALLUS. λυσας . . . (*Fil.*; III, ii, 15, 8).

II. δι εαυτου after (not before as Gregory has it in *C. Eun.*) λυσας is
attested only by E Bede. The placing of λυσας after θανατου in *C.*
Eun. has no support.

(2:27, 31) ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ἄδην οὐδὲ δώσεις τὸν δσιόν σου ἰδεῖν διαφθοράν.
(31) ὅτι οὔτε (ἐγκατελείφθη ἡ ψυχὴ αὐτοῦ) εἰς ἄδην οὔτε ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν.

I. CIT. αλλά και ο προφήτης Δαβιδ κατα την ερμηνειαν του μεγαλου Πητρον εις αυτον προορωμενος ειπεν οτι . . . διαφθοραν, ουτω του αποστολου Πητρον το ρητον ερμηνευσαντος, (31) οτι ουτε η ψυχη αυτου εγκατελειφθη εις τον αδην ουτε . . . (Ref. Eun. 178; II, 387, 8-14. VR: διαφθοραν] διαφοραν ms.).

II. The word order η ψυχη αυτου εγκατελειφθη in v. 31 is supported only by Chr Greg-Thau Philaster. There is no evidence for τον before αδην.

(2:33) τῇ δεξιᾷ (οὖν) τοῦ θεοῦ ὑψωθείς.

I. CIT. και σαφευτερον εφερμηνευει λεγων δια των εφεξης· τη δεξια γαρ, φησι, του . . . (C. Eun. 3.3.43; II, 122, 29—123, 2. VR: υψωθη ms.).

II. There is no evidence for the substitution of γαρ for ουν.

(2:36) (γινωσκέτω πᾶς οἶκος) Ἰσραὴλ ὅτι [καὶ] κύριον αὐτὸν καὶ Χριστὸν / κύριον καὶ Χριστὸν αὐτὸν / κύριον καὶ Χριστὸν' ἐποίησεν ὁ θεός / ὁ θεός ἐποίησεν', τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.

I. CIT. ουκουν ειρηται μεν παρα του Πητρον προς τους Ιουδαιους οτι κυριον αυτον και Χριστον εποιησεν ο θεος, τουτον . . . (C. Eun. 3.3.12; II, 111, 14-16. VR: και Χριστον αυτον ms.); CIT. επειδη γαρ ειποντος του αγιου Πητρον κυριον αυτον και Χριστον εποιησεν (C. Eun. 3.4.11; II, 137, 19-20); CIT. τις εστιν η του αποστολου φωνη; γνωστον εστω, φησιν, οτι κυριον αυτον και Χριστον εποιησεν ο θεος (C. Eun. 3.4.41; II, 149, 27—150, 1). VR: κυριον om. ms.; και Χριστον αυτον ms.); ADAPT. φωνη του Πητρον . . . οτι γνωστον εστω παντι τω οικω Ισραηλ οτι κυριον αυτον και Χριστον εποιησε ο θεος, τουτον . . . (C. Eun. 3.4.47; II, 152, 14-17). VR: ο θεος om. mss.); CIT. καθως ειπεν ο Πητρος οτι κυριον αυτον και Χριστον εποιησεν ο θεος, τουτον . . . (Ref.

Eun. 179; II, 387, 25—388, 2); CIT. καθως ο Πετρος φησιν οτι κυριον αυτον και Χριστον ο θεος εποιησεν (*Thphl.*; III, i, 127, 13-14. VR: και Χριστον αυτον ms.; ο θεος om. mss.); CIT. καθως φησι προς τους Ιουδαιους ο Πετρος οτι κυριον και Χριστον αυτον εποιησεν ο θεος, τουτον . . . (*Ant. Apol.*; III, i, 221, 11-13); CIT. Πετρος φησιν ο αποστολος κυριον και Χριστον ο θεος εποιησε, τουτον . . . (*C. Eun.* 3.3.42; II, 122, 20-22. VR: ημεις ms.); CIT. τι φησιν η γραφη; οτι κυριον και Χριστον εποιησεν ο θεος, τουτον . . . (*C. Eun.* 3.4.53; II, 154, 26-28. VR: ημεις ms.).

II. Gregory's γνωστον εστω (*C. Eun.* 3.4.41, 47) is an assimilation to v. 14. παντι τω οικω (sec. 47 only) is a necessary adaptation following the assimilation. κυριον και Χριστον αυτον (*Ant. Apol.*) is supported by E P Ψ 81 104 Ath^{Pt} Caes Epiph. κυριον και Χριστον (*C. Eun.* 3.3.42 and 3.4.53) is found in D* d p only. κυριον αυτον και Χριστον (the other six quotations) is supported by *rel.* The first two are more likely the result of loose quotation than ms. dependence, but because they have other support they are included in the reconstruction. ο θεος εποιησεν (*Thphl.* and *C. Eun.* 3.3.42) is supported by Ϝ74 A C D E P dem vg^W sa arm Bas^{Pt} Chr Epiph Eust Ir^{lat}, εποιησεν alone (*C. Eun.* 3.4.11) by no other witness, and εποιησεν ο θεος (the other six quotations) by *rel.* Therefore the first and last of these are shown in the reconstruction.

(5:3) (διὰ) τί ἐπλήρωσεν ὁ σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ πνεῦμα τὸ ἄγιον;

I. CIT. λεγει προς τον Ανανιαν ο Πετρος ινα τι . . . (*Tres dei*; III, i, 45, 10-12).

II. It is not safe to cite Gregory for the variant προς Ανανιαν or to try to reconstruct the first part of the verse because λεγει . . . Πετρος is his way of introducing the quotation. There is no evidence for ινα τι.

(6:5) (ἄνδρα πλήρης πίστεως) καὶ πνεύματος ἁγίου.

I. ALLUS. εκλογη των αποστολων ανηρ ειναι πιστος και πληρης πνευματος . . . (*Steph.* 2; X, i, 97, 21—98, 1. VR: ειναι om. ms.); ALLUS. ην γαρ ανηρ αγαθος και πληρης πνευματος . . . (*Steph.* 2; X, i, 98, 11. ανηρ om. ms.).

II. There is no evidence for the nominative *ανηρ*, the different placement of *πληρης*, or the substitution of *πιστος*.

(6:10) (οὐκ ἰσχυρον) ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει.

I. ADAPT. μηδενά δυνασθαι αντιστηναι . . . (*Steph.* 2; X, i, 98, 17-18. VR: μηδενά] μη).

II. There is no support for *δυναμαι* instead of *ισχυνω*.

(6:13-14) οὐ παύεται λαλῶν ῥήματα κατὰ τοῦ τόπου τοῦ ἁγίου καὶ τοῦ νόμου· (14) ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον καὶ ἀλλάξει τὰ ἔθνη ἃ παρέδωκεν ἡμῖν Μωϋσῆς.

I. CIT. ου παυεται, φησι, λαλων . . . (*Steph.* 1; X, i, 82, 1-4. VR: παυεται ο ανθρωπος ουτος ms.; ρηματα βλασφημα mss.; αγιου τουτου mss.; (14) αλλαξει| αλλαξη mss.; ειθη ms.; απερ εδωκεν ms.; υμιν ms.; Μωσης ms.).

II. *ᾧ* has *ρηματα βλασφημα λαλων*, and what Lendle treats as a variant reading may have been what Gregory wrote.

(7:2) ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε.

I. CIT. ανδρες γαρ, φησιν, αδελφοι . . . (*Steph.* 1; X, i, 86, 7-8. VR: αδελφοι om. ms.; ακουσατε μου mss.).

(7:22) ἐπαιδευθῇ (Μωϋσῆς) πάσῃ σοφίᾳ Αἰγυπτίων.

ADAPT. καθως περι του Μωυσεως φησιν η γραφη οτι επαιδευθη παση . . . (*V. Gr. Thaum.*; X, i, 10, 8-9. VR: των Αιγυπτιων).

(7:51) σκληροτράχηλοι καὶ ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὠσίν, ὑμεῖς δὲ τῷ πνεύματι τῷ ἁγίῳ ἀντιπίπτετε (ὥς) οἱ πατέρες ὑμῶν.

I. CIT. ειπειν μετα την πολλην εκεινην διδασκαλιαν· σκληροτραχηλοι . . . αντιπιπτετε καθως οι . . . υμων, και τα εξης (*Steph.* 2; X, i, 99, 18-20. VR: αντιπιπτετε τω πνευματι τω αγιω ms.; ως ms.; και τα εξης| και υμεις ουτως ms.).

II. καθως is supported only by D.

(7:54) διεπρίοντο ταῖς καρδίαις αὐτῶν καὶ ἔβρυχον τοὺς ὀδόντας ἐπ' αὐτόν.

I. CIT. καθως παρασημαινεται η̄ θεια γραφη οτι διεπριοντο . . . (Steph. 1; X, i, 85, 6-7). VR: διεπριωτο ms.; τας καρδιας ms.; τους om. ms.)

(7:55) (ὑπάρχων) δὲ πλήρης πνεύματος ἁγίου (ἀτενίσας εἰς τὸν οὐρανὸν) εἶδε δόξαν θεοῦ καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ θεοῦ.

I. ALLUS. Στεφανος δε πληρης ὦν πνευματος ἁγίου εἶδε τὴν δόξαν τοῦ θεοῦ καὶ τὸν μονογενὴ τοῦ θεοῦ [υἱον] (Steph. 1; X, i, 90, 5-6. VR: ὦν om. mss.; πνευματος ὦν mss., ὦν πληρης ms.; τὴν om. mss.; του om. mss.); ALLUS. τὸν Στεφανον, ὃς ἐνατενίσας τῷ ουρανῷ εἶδε δόξαν θεοῦ καὶ τὸν Ἰησοῦν . . . (Steph. 1; X, i, 89, 8-10. VR: ἀνατενίσας ms., ἀτενίσας ms.; ἐνατενίσας . . . εἶδε] ἀτενίσαντα εἰς ὤψος καὶ ἰδοντα ms.; δόξαν εἶδε mss., δόξαν θεοῦ εἶδε mss.; τὸν om. mss.; Ἰησοῦν] υἱον ms.; θεοῦ²] πατρος ms.).

II. There is no evidence for the substitution of ὦν for ὑπάρχων or of τοῦ μονογενὴ τοῦ θεοῦ for Ἰησοῦν on p. 90. Nor is there any evidence for the substitution of ἐνατενίσας τῷ ουρανῷ for ἀτενίσας εἰς τὸν ουρανὸν or for the addition of τὸν before Ἰησοῦν on p. 89. All these are the result of loose quotation.

(7:56) θεωρῶ τοὺς οὐρανοὺς (ἀνεωγμένους) καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐστῶτα ἐκ δεξιῶν τοῦ θεοῦ.

I. CIT. θεωρῶ, λεγων, τοὺς ουρανοὺς ἀνεωγοτας καὶ . . . (Steph. 1; X, i, 87, 18-19. VR: ἀνεωγμενους mss.; ἀνεωγμενους τοὺς ουρανοὺς ms.; ἐκ δεξιῶν ἐστῶτα mss.).

II. There is no evidence for ἀνεωγοτας. The word order ἐστῶτα ἐκ δεξιῶν is supported by κ A C 69 255 323 460 476 927 1175 1873 Chr Epiph.

(7:57) (κράξαντες δὲ) φωνὴ μεγάλη (συνέσχον) τὰ ὦτα, αὐτῶν [καὶ] ὤρμησαν (ὁμοθυμαδὸν ἐπ' αὐτόν).

I. ALLUS. οἱ δὲ κραξαντες φωνῇ μεγάλῃ καὶ συσχοῦντες τὰ ὦτα αὐτῶν ὠρμησαν ἐπ' αὐτὸν ὁμοθυμαδόν (*Steph.* 1; X, i, 87, 20—88, 1. VR: μεγάλη om. ms.; συνεχοντες ms., συσχοῦντες ms., συνοχοντες ms.; αὐτῶν om. ms.; ὁμοθυμαδὸν ἐπ' αὐτὸν mss.).

II. There is no evidence for any of Gregory's deviations from the standard text.

(7:59) κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου.

I. CIT. Στεφανὸς . . . Κυριε, φησιν, Ἰησου . . . (*Steph.* 2; X, i, 100, 7-8. VR: δεξε ms.).

(7:60) κύριε, μὴ στήσης αὐτοῖς τὴν ἁμαρτίαν ταύτην.

I. CIT. κυριε . . . (*Steph.* 1; X, i, 84, 15-16. VR: κυριε after αὐτοῖς ms.; στήσεις ms.).

(10:10) ἐγένετο [δὲ] πρόσπεινος καὶ ᾗθελε γεύσασθαι.

I. CIT. ὅτε ἐγενετο προσπεινος . . . (*Cant.* 10; VI, 310, 2. VR: ἠθελῆσεν ms.).

II. There is no evidence for the omission of δε.

(10:38) Ἰησοῦν τὸν ἀπὸ Ναζαρέθ, ὃν ἐχρῖσεν ὁ θεὸς ἐν (πνεύματι ἁγίῳ).

I. CIT. Ἰησοῦν γὰρ, φησὶ, τὸν . . . θεὸς τῷ πνεύματι τῷ ἁγίῳ (*Ant. Apol.*; III, i, 222, 22-23); CIT. τοῦτον ἐχρῖσε, φησιν, ὁ θεὸς ἐν πνεύματι ἁγίῳ (*Maced.*; III, i, 102, 15-16).

II. ὃν ἐχρῖσεν in *Ant. Apol.* is attested only by D* it pesh mac arm Bas^{pl}, ὡς ἐχρῖσεν αὐτὸν by *rel.* τοῦτον ἐχρῖσε has no other support, but it probably indicates that Gregory's ms.(s) of *Maced.* had ὃν ἐχρῖσεν. There is no evidence for the article τῷ in *Ant. Apol.*, but the preposition ἐν is found in E L 69 88 216 915.

(17:21) ἥ λέγειν τι καὶ ἀκούειν καινότερον.

I. CIT. καθώς περι των Αθηναίων η ιστορία φησιν, η εις το λεγειν . . . (C. Eun. 3.2.163; II, 106, 5-6).

II. There is no evidence for εις το before λεγειν.

(17:28) ἐν αὐτῷ [γὰρ] ζῶμεν καὶ κινούμεθα καὶ ἐσμέν.

I. CIT. καθώς φησιν ο αποστολος οτι εν αυτω ζωμεν . . . (Inscript. Pss. 1.8; V, 55, 22-23); CIT. εν αυτω ζωμεν τε και . . . εσμεν, καθώς φησιν ο αποστολος (Mihi fecistis; IX, 112, 16-17. VR: εν . . . κενουμεθα om. ms.); CIT. καθώς φησιν ο αποστολος . . . ζωμεν τε και κινουμεθα . . . (C. Eun. 1.373; I, 137, 1-3); CIT. ειπερ εν αυτω ζωμεν . . . (V. Gr. Thaum.; X, i, 26, 4-5); ALLUS. εν τινι ζωμεν . . . (Ref. Eun. 127; II, 366, 20); ADAPT. εν αυτω ζων και κινουμενος (Or. Dom. 1; Krabinger 10, 13-14).

II. There is no evidence for the omission of γαρ in three or four of the quotations or the addition of τε in *Mihi fecistis* and *C. Eun.* or the use of participles rather than finite verbs in *Or. Dom.*

(28:26) ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε.

I. CIT. ο δε μεγας Παυλος . . . προς Ιουδαιους κατα την Ρωμην . . . οτε φησιν καλως ειπε περι υμων πνευμα το αγιον οτι ακοη . . . (Ref. Eun. 193; II, 394, 1-5. VR: ακουσητε mss.).

II. There is also an allusion to v. 25, but it is too loose to use.

I. PETER

(2:22) ὃς ἁμαρτίαν οὐκ ἐποίησεν οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ.

I. CIT. αμαρτιαν γαρ, φησιν, ουκ . . . (C. Eun. 3.4.29; II, 145, 2-4. VR: αμαρτιας ms^{cor.}); CIT. ος αμαρτιαν γαρ, φησιν, ουκ . . . (Cant. 14; VI, 407, 7-8. VR: ος om. ms. vers.); CIT. ος . . . (Perf.; VIII, i, 195, 12-13. VR: δολος ευρεθη mss.); CIT. οτι αμαρτιαν . . . (Perf.; VIII, i, 203, 15-16. VR: δολος ευρεθη mss.); CIT. αμαρτιαν γαρ, φησιν, ουκ . . . (Perf.; VIII, i, 205,

2-4); CIT. αμαρτιαν γαρ, φησιν, ουκ . . . (*Ep.* 3.18; VIII, ii, 24, 28--25, 1).

II. There is no evidence for the omission of *ος* in four of the quotations and in a ms. of a fifth.

I JOHN

(1:1) ὁ ἦν ἀπ' ἀρχῆς, ὁ (ἀκηκόαμεν, [δ] ἐώρακαμεν) . . . καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς.

I. CIT. ὁ μέγας Ἰωάννης πεποιήκεν, ὁ μὲν ἦν ἀπ ἀρχῆς σιωπήσας, ὁ δὲ ἐώρακαμεν καὶ ἀκηκοαμεν καὶ . . . τῆς ἀληθείας (*Cant.* 13; VI, 383, 20-22. VR: ἀπ ἀρχῆς ἦν mss.); CIT. καθὼς εἶπεν ὁ εἰπὼν ὅτι αἱ χεῖρες . . . (*Cant.* 1; VI, 34, 13-14. VR: [ζωῆς] ἀληθείας mss.).

II. There is no evidence for any of Gregory's deviations from the standard text. λόγου τῆς ἀληθείας (certainly once and possibly twice—thus Gregory's editor) is an assimilation to II Cor. 6:7; Eph. 1:13; Col. 1:5; II Tim. 2:15; and James 1:18. It is surprising that no copyist of I John did the same.

(4:7-8) ὅτι [ἡ] ἀγάπη ἐκ τοῦ θεοῦ ἐστίν . . .
(8) . . . ὁ θεὸς ἀγάπη ἐστίν.

I. CIT. τοῦτο γὰρ φησιν Ἰωάννης ὁ μέγας, ὅτι . . . ἐστίν, (8) καὶ ὁ θεὸς . . . (*Hom. opif.* 5.2.54; Forbes 130, 9-10. VR: ἐστίν ἐκ τοῦ θεοῦ mss.).

II. There is no evidence for the omission of *η*.

(5:19) (ὁ κόσμος ὅλος) ἐν τῷ πονηρῷ κεῖται.

I. CIT. καθὼς φησιν ἐτερωθὶ πρὸς τοὺς μαθητάς, ὅτι ὅλος ὁ κόσμος ἐν . . . (*Or. Dom.* 5; Krabinger 114, 16-17); CIT. καθὼς φησιν ὁ κύριος, ὁ κόσμος ἐν . . . (*V. Moy.* 2; VII, i, 133, 5-6. VR: κόσμος οὗτος mss.); ADAPT: ὁ τοῦ κυρίου λόγος ὁ εἰπὼν ὅλον τὸν κόσμον ἐν τῷ πονηρῷ κεῖσθαι (*Ep.* 3.4; VIII, ii, 21, 6-7).

II. There is no evidence for the change of word order in *Or. Dom.* or for the omission of $\alpha\lambda\omicron\varsigma$ in *V Moy.* or for the substitution of the accusative and the infinitive in *Ep.*

CHAPT. VI

GREGORY'S TEXT OF THE PAULINE EPISTLES

Quotations and Apparatuses

Constant Witnesses in Apparatus III: Ϙ46 8 A B C D G K L P Ψ 049
056 075 0142 0150 0151 33 223 1739 2423 28 UBS.

ROMANS

(1:1) Παῦλος δοῦλος Ἰησοῦ Χριστοῦ.

I. CIT. τουτω γαρ και ο αποστολος Παυλος δουλευειν καυχεται λεγων· Παυλος . . . (*Ref. Eun.* 30; II, 324, 1-3).

(1:4) τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἀγιωσύνης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

I. CIT. εγενετο ημιν πιστον το μυστηριον του ορισθεντος . . . (*Inscript. Pss.* 2.12; V, 127, 11-14. VR: θεου om. mss.; αγιωσυνην ms.; Χριστου κυριου ms., om. ms.).

(1:5) εἰς ὑπακοὴν πίστεως ἐν πᾶσι τοῖς ἔθνεσιν.

I. ALLUS. εις υπακοην της πιστεως . . . (*Bas.*; X, i, 114, 5. VR: της om. mss.).

II. There is no evidence for της.

(1:20) τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοούμενα καθοράται, ἥ τε αἰδὶς αὐτοῦ δύναμις καὶ θεϊότης.

I. CIT. η της γραφης διδασκαλια . . . τα γαρ αορατα . . . (*Trin.*; III, i, 6, 22—7, 4); CIT. καθως φησιν ο αποστολος, η αιδιος . . . θειοτης απο της του κοσμου κτισεως νοουμενη καθοραται (*C. Eun.* 2.223; I, 290, 17-19).

II. There is no evidence for the changes in *C. Eun.*

(1:25) τῇ κτίσει παρὰ τὸν κτίσαντα.

I. CIT. παρα της μεγαλης του Παυλου φωνης μεμαθηκαμεν το σεβασθαι και λατρευειν τη κτισει . . . (*Ref. Eun.* 71; II, 341, 22-24).

(1:26-28) παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη ἀτιμίας . . . (27) τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες. (28) καὶ καθὼς οὐκ ἐδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει, (παρ-έδωκεν) αὐτοὺς εἰς ἀδόκιμον νοῦν.

I. CIT. τη αγια γραφη . . . παρεδωκεν . . . ατιμιας (28) και εδωκεν αυτους εις . . . (*Eccl.* 2; V, 302, 9-11. VR: (28) παρδεδωκεν ms.); CIT φησιν και ο θειος αποστολος οτι (28) καθως . . . επιγνωσει, (26) παρεδωκεν . . . ατιμιας (*V. Moy.* 2; VII, i, 54, 12-14. VR: (28) καθον ms.); CIT. ο θειος αποστολος ειπων οτι (27) την αντιμισθιαν . . . απολαμβανοντες (*Unscript. Pss.* 2.11; V, 122, 29—123, 2).

II. (28) There is no evidence for the substitution of εδωκεν in *Eccl.* ο θεος after αυτους is also omitted by 0172* 2 1827 1845 Dam Ephr Hil Victorin.

III-1. (27) εαυτοις Greg [A] *et rel.* αυτοις B K 0151 (p46 075 0150 vac., D supp.).

-2. (28) αυτους Greg [B] *κ* A*] + ο θεος *rel.* (p46 075 0150 vac., D supp.).

(2:5-6) κατὰ [δὲ] τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως καὶ δικαιοκρισίας τοῦ θεοῦ (6) ὃς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ.

I. CIT. καθως φησιν ο αποστολος . . . κατα την σκληροτητα . . . (*V. Moy.* 2; VII, i, 59, 5-9. VR: σεαυτω] εαυτω ms.; και³ om. ms.).

II. There is no evidence for the omission of δε.

III-3. και³ Greg^{ed} {B} *et rel.* om. Greg^{ms} 8* A B D* G UBS (p46 C 075 0150 vac.).

(2:11) (οὐ) [γάρ] ἐστι προσωποληψία παρὰ [τῷ] θεῷ.

I. CIT. ουκ ἐστι . . . παρα θεω (*Or. Dom.* 2; Krabinger 44, 12-13).

II. There is no evidence for the omission of γαρ, and ουκ for ου is necessitated by the omission of γαρ. Only D* omits τω.

(2:13) (οὐ) [γάρ] οἱ ἀκροαταὶ τοῦ νόμου δίκαιοι παρὰ τῷ θεῷ, ἀλλ' οἱ ποιηταὶ τοῦ νόμου δικαιωθῆσονται.

I. CIT. ἀλλ ἐπειδὴ ουχ οἱ ακροαται . . . (*Cant.* 14; VI, 428, 13-15. VR: του^{1,2} om. ms.).

II. There is no evidence for the omission of γαρ, and ουχ instead of ου is required because of the omission.

III-4. του¹ Greg^{ed} {B} *et rel.* om. Greg^{ms} 8 A B D G Ψ 1739 UBS (p46 C 075 0150 vac., P hom.).

-5. τω Greg {A} *et rel.* om. B D* 056 0142 (p46 C 075 0150 33 vac., P hom.).

-6. του² Greg^{ed} {B} *et rel.* om. Greg^{ms} 8 A B D G 1739 UBS (p46 C 075 0150 vac., P hom.).

(2:15) (ἐνδείκνυνται) τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν.

I. ADAPT. καθως φησιν ο αποστολος, ενδεικνυμενων το εργον . . . (*Cant.* 14; VI, 414, 15-16. VR: ενδεικνυμενον mss.; τον γραπτον mss., γραπτων ms.; εν ταις καρδιαις αυτων εν τω πυξιω των καρδιων αυτων vers.).

(2:29) ὁ ἐπαινος οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ θεοῦ.

I. CIT. ο επαινος, καθως φησιν ο αποστολος, ουκ . . . (*Cant.* 7; VI, 230, 19—231, 1. VR: ουκ εξ ουξ ms.; εκ om. ms.; του θεου mss.).

II. The omission of του is also attested by 42 51 206 234 429 823 1758 1765.

III-7. θεου Greg^{ed} {C} G 223] του θεου εστιν D*; του θεου Greg^{miss} *et rel.* (P46 C 075 0150 vac.).

(3:25) δν προέθετο ὁ θεός ἱλαστήριον.

I. CIT. ὅς φησιν ὅτι οὐν . . . (V. *Moy.* 2; VII, i, 94, 16-17).

(3:29-30) (ἡ) Ἰουδαίων ὁ θεὸς μόνον; (οὐχί) καὶ ἔθνων; . . . (30) ἔπειπερ εἰς ὁ θεὸς ὅς δικαιώσει περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως.

I. ADAPT. οὐ γὰρ Ἰουδαίων . . . μόνον, ἀλλὰ καὶ ἐθνῶν . . . (*Inscript. Pss.* 2.14; V, 158, 2-4).

II. There is no evidence for η or ουχι. Just because Gregory does not have ουχι, it would not be safe to cite him for the omission of δε after ουχι.

III-8. μόνον Greg {A} *et rel.*] μόνων B 223; μόνος D; om. 0151 (P46 075 0150 vac.).

-9. (30) ἐπειπερ Greg {A} *et rel.*] εἰπερ K* A B C 1739 UBS; ἐπειδηπερ K 0151 (P46 075 0150 vac.).

(4:14) κεκένωται ἡ πίστις.

I. ALLUS. κεκενωται . . . (*Fil.*; III, ii, 25, 17).

(5:1) δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχωμεν πρὸς τὸν θεόν.

I. CIT. ὁ μέγας ἀποστόλος, ἐν οἷς φησὶ· δικαιωθέντες . . . (*Eccl.* 8; V, 435, 19—436, 2. VR: ἐχομεν mss.).

II. There is so much uncertainty about Gregory's text and the significance of this kind of variant to textual affinities that it is best to exclude ἐχωμεν / ἐχομεν from the study.

(5:5) ἡ δὲ ἐλπίς οὐ κατασχύνει.

I. CIT. η . . . κατασχυνει, καθώς φησιν ο αποστολος (*Eccl.* 6; V, 388, 11-12. VR: δε] γαρ ms.; κατασχυνη ms.).

(5:8) ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε.

I. CIT. δι ἡν και αμαρτωλων . . . (*Cant.* 13; VI, 378, 13-14. VR: Χριστος om. vers.).

(5:10) εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ θεῷ . . . καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ.

I. CIT. εν τῷ προς Ρωμαιοὺς μεμνηται λογω ειπων οτι ει . . . θεῷ . . . οὕτω και εν ετερῷ φησιν οτι καταλλαγεντες . . . (*Fil.*; III, ii, 27, 1-3 and 6-7).

(5:14) ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ (μέχρι Μωϋσέως).

I. ALLUS. ἐβασίλευσεν . . . (*Trid.*; IX, 277, 17. VR: ἐβασίλευεν ms.); ALLUS. ἐβασίλευσε δε ο θανατος απο Αδαμ και εως του νομου, ον βουλεται μηκετι βασιλευειν εν υμιν ο αποστολος εν τῷ θνητῷ ἡμῶν σώματι (*Inscript. Pss.* 2.16; V, 170, 17-19. VR: του Αδαμ ms.; εως] μεχρι mss.).

II. There is no evidence for the substitution of εως του νομου for μεχρι Μωυσεως in *Inscript. Pss.* The last part of the passage from *Inscript. Pss.* is an allusion to Rom. 6:12 but is too loose to include there.

(6:3) ὅσοι εἰς Χριστὸν ἐβαπτίσθημεν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν.

I. CIT. την αποστολικην ρησιν εαυτοις επιλεγειν· όσοι . . . (*Lum.*; IX, 240, 2-4. VR: ἐβαπτισθημεν¹ ἐβαπτισθησαν (sic) ms.).

II. The word order εἰς Χριστὸν (Ἰησοῦν) ἐβαπτισθημεν is attested by 206 241 326 1311 1799 1827 1831 1836 Cyr-Jer. In addition to B, the omission of Ἰησοῦν is supported by 104^c 206 241 255 326 429 441 460 463 1799 1831 1913 1928 Chr Ephr Mcion Or^{lat-pt} Tert^{pt} Thphyl.

III-10. Χριστον Greg {B} B} + Ιησουν *rel.* (P46 075 0150 vac.).

(6:4) συνετάφημεν (οὖν) αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον.

I. CIT. συνεταφημεν γαρ αυτω, φησι, δια . . . (*Ant. Apol.*; III, i, 227, 6-7).

II. γαρ instead of ουν is supported by d r vg Cyr Or only.

III-11. τον Greg {A} *et rel.*] om. D* G (P46 075 0150 vac.).

(6:10) [ὁ γὰρ] ἀπέθανε, τῇ ἁμαρτίᾳ (ἀπέθανεν) ἐφ' ἧς παῖς· [ὁ δὲ ζῆ], ζῆ τῷ θεῷ.

I. ADAPT. απεθανε τη αμαρτια (τουτεστιν τω σωματι), ζη δε τω θεω (τουτεστιν τη θεοτητι) (*C. Eun.* 3.4.10; II, 137, 11-12); ADAPT. καθως φησιν ο αποστολος, εφαπαξ αποθανειν τη αμαρτια (*Or. catech.* 35; Srawley 135, 6).

II. The omissions and the addition of δε in *C. Eun.* and the change of word order and use of an infinitive in *Or. catech.* are without support.

(6:21) τίνα οὖν καρπὸν εἶχετε τότε; ἐφ' οἷς νῦν ἐπαισχύνεσθε.

I. CIT. καθως φησιν ο αποστολος . . . οτι τινα . . . (*V. Moy.* 2; VII, i, 56, 16-18).

(7:14) ὁ νόμος πνευματικός ἐστιν.

I. CIT. ημεις δε διδαχθεντες παρα του μεγαλου Παυλου οτι ο νομος . . . (*P.s.* 6; V, 188, 1-2); CIT. ουτως ειποντος του Παυλου οτι ο νομος . . . (*Cant.* 5; VI, 163, 7-8).

(7:23) βλέπω [δὲ] ἕτερον νόμον ἐν τοῖς μέλεσί μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοῦς μου καὶ αἰχμαλωτίζοντά με τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσί μου.

I. CIT. καθως ερμηνευει ο θειος αποστολος λεγων οτι βλεπω ετερον . . . (*Cant.* 2; VI, 57, 2-5. VR: βλεπω + δε mss., βλεπων mss.; νομον εν τοις μελεσι om. ms.); ALLUS. του

νομον της σαρκος τον αντιστρατευομενον . . . νοος σου και αιχμαλωτιζοντα τω νομω της αμαρτίας (Eccl. 8; V, 429, 2-4. VR: σου om. mss.).

II. There is no evidence for the omission of δε in *Cant.* or the substitution of σου for μου¹ in *Eccl.* The omission of με in the same quotation is supported only by A and is probably due to adaptation and loose quotation rather than ms. dependence.

III-12. με Greg [A] A C L 056 0142 223 1739 B¹] + εν rel. (P⁴⁶ 075 0150 vac.).¹

(7:24) ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ῥύσεται (ἐκ) τοῦ σώματος τοῦ θανάτου τούτου;

I. CIT. τι λεγει περι της ωδε ζωης . . . ; ταλαιπωρος . . . ρυσεται απο του σωματος . . . (*Flacill.*; IX, 484, 5-8. VR: απο| εκ mss.).

II. There is no attestation for απο instead of εκ.

(8:3) ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί.

I. CIT. προσμαρτυρει λεγων . . . και ο θεος . . . (*C. Eun.* 3.4.10; II, 137, 5-8); ADAPT. τον αποστολον . . . λεγοντα . . . ο θεος . . . υιον επεμψεν (*C. Eun.* 3.4.9; II, 136, 25-27. VR: εαυτου| αυτου ms.); CIT. καθως και ο μεγας Παυλος φησι, εν ομοιωματι σαρκος αμαρτίας (*V. Moy.* 2; VII, i, 127, 18-19).

II. There is no evidence for the substitution of επεμψεν for πεμψας in *C. Eun.* 3.4.9. The omission of και περι αμαρτίας after αμαρτίας in *C. Eun.* 3.4.10 is supported by 110 460 1836 1912 Ephr EpiPh¹ Hip.

(8:7) διότι τὸ φρόνημα τῆς σαρκὸς ἐχθρα εἰς θεόν, τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται.

¹In the textual analysis B is treated as though vac. The same is true in units 30 and 175.

I. CIT. διότι . . . θεον και τω νομῶ . . . (*Perf.*; VIII, i, 187, 3-4. VR: τῷ om. ms.; ουτε ms.); CIT. ο γαρ ειπων οτι το φρονημα . . . υποτασσεται (*Ant. Apol.*; III, i, 141, 7-8); CIT. καθως φησιν ο αποστολος οτι το φρονημα . . . θεον (*Cant.* 6; VI, 191, 17-18); ADAPT. το δε λεγειν οτι η σαρχ τῷ νομῶ του θεου ουχ υποτασσεται (*Ant. Apol.*; III, i, 212, 24-25).

II. There is no evidence for the substitution of και for γαρ in *Perf.* Its omission in *Ant. Apol.*, p. 212, is due to loose quotation (only 1610 attests the omission). οτι for διότι is supported by F G, but the οτι in *Ant. Apol.*, p. 141, and *Cant.* is probably an introduction to the quotation rather than part of it.

(8:9) εἰ (δέ) τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.

I. CIT. εἰ γαρ τις . . . (*Fil.*; III, ii, 22, 4-5); CIT. εἰ γαρ τις, φησι, πνευμα . . . (*Or. Dom.* 3; Krabinger 64, 17-18. VR: τις om. ms.).

II. There is no evidence for the substitution of γαρ for δε in both.

(8:13) εἰ [δέ] πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε ζήσεσθε.

I. CIT. φησι . . . εἰ πνευματι . . . (*C. Eun.* 3.5.2; II, 160, 22—161, 2. VR: ζήσεσθε pr. και).

II. There is no evidence for the omission of δε.

III-13. του σωματος Greg [A] *et rel.* της σαρκος D G (p46 075 0150 vac.).

(8:16) αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν.

I. CIT. αυτο, φησι, το πνευμα. . . ο γαρ λεγων οτι αυτο . . . (*C. Eun.* 3.5.2; II, 160, 22-23 and 161, 5-6).

(8:22) ([πᾶσα] ἡ κτίσις συστενάζει καὶ συνωδίνει [ἄχρῃ] τοῦ νῦν.)

I. ALLUS. διότι μέχρι του νυν συστεναζει η κτισις εκείνη και συνωδινει τη καθ ημας ματαιοτητι (C. Eun. 3.2.49; II, 68, 15-16. VR: στεναζει ms.).

II. The omissions and the changes in word order are unattested and due to loose quotation.

(8:24) ὁ γὰρ (βλέπει) τις, τί καὶ ἐλπίζει;

I. CIT. ο γαρ εχει τις, φησι, τι . . . (C. Eun. 2.93; I, 254, 7-8).

II. There is no evidence for εχει instead of βλέπει.

III-14. τις τι και Greg {A} *et rel.* τις, τι D G; τις και N* 1739*; τις φ46^{vid} B* UBS (075 0150 vac.).

-15. ἐλπίζει Greg {A} *et rel.* ὑπομένει N* A (075 0150 vac.).

(8:29) πρωτότοκον ἐν πολλοῖς ἀδελφοῖς.

I. CIT. φησι . . . πρωτοτοκον . . . (C. Eun. 3.2.45; II, 67, 7-8); ADAPT. της φωνης ταυτης μεμνηται ο θειος αποστολος . . . πρωτοτοκος εν . . . (Ref. Eun. 79; II, 344, 21-23).

(8:32) ὅς [γε] τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο.

I. CIT. οὕτω γαρ εν τινι των επιστολων απεφηνατο· ος του . . . (Ref. Eun. 55; II, 334, 27-28. VR: εφησατο ms.); CIT. τον αποστολον . . . λεγοντα οτι του . . . (C. Eun. 3.4.9; II, 136, 25-26); CIT. οταν ουν λεγη οτι του . . . (C. Eun. 3.4.14; II, 138, 23-24. VR: ιδιου om. mss.).

II. γε in Ref. Eun. is omitted by D* F G, but the probable reason is that they substitute ουδε for ουκ and move the negative forward. δε is substituted for γε in 1245 1739. Gregory's NT therefore probably had γε.

III-16. του ιδιου υιου ουκ Greg {A} *et rel.* ουδε του ιδιου υιου D* (G om. του) (075 0150 vac.).

(8:35) τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστοῦ Ἰησοῦ; θλίψις ἢ στενοχωρία ἢ διωγμός ἢ λιμός ἢ γυμνότης ἢ κίνδυνος ἢ μάχαιρα;

I. CIT. λεγων τις . . . (Eccl. 5; V, 360, 9-11. VR: του θεου της εν Χριστω Ιησου του Χριστου της εν Χριστω Ιησου mss., της εν Χριστω Ιησου ms., του Χριστου mss.; η διωγμος om. ms.; η μαχαρα η κινδυνος mss.).

II. In addition to B, του θεου της εν Χριστου Ιησου instead of του Χριστου is supported only by Or^{lat-27}. Gregory's text could be the result of ms. dependence or unconscious assimilation to v. 39.

III-17. του θεου της εν Χριστου Ιησου Greg^{ed} [C] B] του θεου X; του Χριστου Greg^{mss} et rel. (P 075 0150 vac., A illeg.).

-18. η² Greg [A] et rel.] om. ϕ46 D* G (P 075 0150 vac.).

(9:3) ηύχόμεν [γὰρ αὐτὸς ἐγώ] ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου τῶν συγγενῶν μου κατὰ σάρκα.

I. CIT. λεγων ηυχομην αναθεμα . . . (Cant. 15; VI, 443, 18-19. VR: ευχομην mss.; ηυχομην + γαρ εγω ms.; του om. mss.; μου¹ om. ms.; μου² om. mss.; μου² + των ms.; σαρκα + (4) οιτινες Ισραηλιται vers.).

II. The omission of γαρ is supported only by 1827 Ast; it is an introductory word which Gregory makes no effort to reproduce. The omission of αυτος εγω is found only in Ast Eus, which is insufficient evidence to conclude that Gregory's NT lacked the words. It is more likely that it stood before αναθεμα ειναι in Gregory's NT as in C K L 049 056 0142 0151 0285 33 69 223 330 436 462 1241 1739 1908 2344 π vg pesh bo eth arm Cyp Cyr^{pt} Dam (Or^{pt} Phot) Ps-Ath Thdrt (Tyc) than after with ϕ27 ϕ46 (X) A B D F G Ψ 049 5 216 440 623 1108 1611 d e f g har goth Amb Ambst Chr Or^{lat} Pac Thrd-Mops. ηυχομην / ευχομην is excluded from the apparatus because of the uncertainty of Gregory's text and the itacistic nature of the variant.

III-19. απο Greg [A] et rel.] υπο D G; υπερ Ψ (P 075 0150 vac.).

-20. των αδελφών μου Greg^{ed} {B} *et rel.*] των αδελφών Greg^{ms} ̲46; om. B* (P 075 0150 vac.).

-21. μου² Greg^{ed} {B} *et rel.*] om. Greg^{ms} D* G (P 075 0150 vac.).

-22. κατα Greg^{ed} {B} *et rel.*] pr. των Greg^{ms} D* G (P 075 0150 vac.).

(9:5) ὧν οἱ πατέρες καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σὰρκα ὁ ὧν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας.

I. CIT. τας Παύλου φωνας . . . προς μεν Ρωμαιοις λεγων οτι
ων οι . . . (C. Eun. 3.9.16; II, 269, 18-23); CIT. λεγων . . . ἐξ
ων . . . (Perf.; VIII, i, 194, 8-10); CIT. εν οἷς φησιν ἐξ . . .
θεος (C. Eun. 3.9.29; II, 274, 28—275, 1).

III-23. το Greg {A} *et rel.*] ο ̲46; τα C*; om. G (P 075 0150 vac.).

(9:6) οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ οὗτοι Ἰσραήλ.

I. ALLUS. ου γαρ παντες . . . (Cant. 6; VI, 196, 16-17. VR:
ουτοι| ουτε ms.; Ἰσραηλ²] Ἰσραηλιται mss.).

III-24. Ἰσραηλ² Greg^{ed} {B} *et rel.*] Ἰσραηλ(ε)ιται Greg^{ms} D* G (C
P 075 0150 33 vac.).

(9:22) σκεὺς ὀργῆς κατηρτισμένα εἰς ἀπώλειαν.

I. ALLUS. εχει κακεινος σκευη . . . (Cant. 14; VI, 421, 20-
21).

(10:6-7) μὴ εἴπῃς ἐν τῇ καρδίᾳ σου· τίς ἀναβήσεται
εἰς τὸν οὐρανόν; τουτ' ἔστι Χριστὸν καταγαγεῖν·
(7) ἢ· τίς καταβήσεται εἰς τὴν ἄβυσσον; τουτ'
ἔστι Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν.

I. CIT. περι ου φησιν· μη ειπῃς . . . (Inscript. Pss. 2.8; V,
96, 21-24. VR: τις] της [sic] ms.).

(10:8) ἐγγύς σου τὸ ῥῆμα.

I. CIT. εγγυς . . . ρημα, φησιν ο αποστολος (Virg. 23; VIII, i, 334, 2-3).

(10:9-10) ἐὰν ὁμολογήσης [ἐν] τῷ στόματί σου κύριον Ἰησοῦν καὶ πιστεύσης ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἡγείρεν ἐκ νεκρῶν, σωθήσῃ· (10) καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν.

I. CIT. ο αποστολος . . . λεγων εαν ομολογησης τω στοματι . . . (Cant. 7; VI, 229, 13-18. VR: τον κυριον ms.; Ιησουν] υιον ms.; ηγειρεν αυτον ms.).

II. There is no evidence for the omission of εν.

III-25. κυριον Ιησουν Greg [A] et rel.] κυριου Ιησουν Χριστον 946 A 056 0142; οτι κυριος Ιησους B (C 075 0150 vac.).

-26. πιστευσης Greg [A] et rel.] πιστευεις P; πιστευσεις 0151 33 (C 075 0150 vac.).

-27. αυτον ηγειρεν Greg^{ed} [B] et rel.] ηγειρεν αυτον Greg^{ms} A P (C 075 0150 vac.).

(11:1) ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμίν.

I. CIT. και εκ σπερματος Αβρααμ και φυλης Βενιαμιν, Παυλος ο θειος αποστολος (Inscript. Pss. 2.14; V, 148, 3-4. VR: και¹ . . . Βενιαμιν om. ms.; βενιαμην ms.).

II. There is no evidence for και. Βενιαμιν and its variants are not treated in apparatus III because it is an itacistic type of variant.

(11:16) εἰ δὲ ἡ ἀπαρχὴ ἀγία, καὶ τὸ φύραμα.

I. CIT. ει . . . αγια, φησι, και . . . (Ref. Eun. 84; II, 346, 24-25. VR: η om. ms.).

(11:20) μὴ ὑψηλοφρόνει ἀλλὰ φοβοῦ.

I. CIT. μη υψηλοφρονει, καθώς φησιν ο αποστολος, αλλα φοβου (Mihi fecistis; IX, 120, 22-23).

III-28. υψηλοφρονει Greg {A} *et rel.*] υψηλα φρονει P46 K Avid B UBS (K 075 0150 vac.).

(11:29) ἀμεταμέλητα γὰρ (τὰ χαρίσματα [καὶ ἡ κλησις] τοῦ θεοῦ).

I. CIT. ἀμεταμέλητα γὰρ τοῦ θεοῦ τὰ χαρίσματα, καθὼς φησιν ὁ ἀποστολὸς (*Ant. Apol.*; III, i, 153, 7-8); CIT. ἀμεταμέλητα γὰρ αὐτοῦ, φησι, τὰ χαρίσματα (*Eccl.* 4; V, 336, 15-16).

II. There is no evidence for the omission of καὶ ἡ κλησις or the substitution of αὐτοῦ for τοῦ θεοῦ in *Eccl.* or for the different placement of τοῦ θεοῦ in *Ant. Apol.*

(11:33-34) ὃ βάθος πλούτου καὶ σοφίας καὶ γνώσεως θεοῦ· ὥς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ. (34) τίς γὰρ ἐγνων νοῦν κυρίου;

I. CIT. τὴν τοῦ ἀποστόλου φωνὴν . . . λεγὼν ὡ . . . (*Infant.*; III, ii, 76, 3-7. VR: (34) γὰρ om. mss.; ἐγνων ms.); CIT. (34) τίς ἐγνων κυρίου, φησιν ὁ ἀποστολὸς (*Hom. opif.* 11.2.66; Forbes 156, 24. VR: τίς γὰρ ms.).

II. ἀνεξερεύνητα / -αυ- is excluded from the apparatus as a variant spelling. (34) There is no evidence for the omission of γὰρ in *Hom. opif.* The content of v. 34 is found also in I Cor. 2:16, but its combination with v. 33 assures that its source is Romans. Likewise the combination assures that the quotation is from Romans rather than several OT passages, as does also the introductory formula.

III-29. θεου Greg {A} *et rel.*] πρ. του G 33 (P46 C K 075 0150 vac.).

(11:36) ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα.

I. ALLUS. ἐξ . . . (*Ant. Apol.*; III, i, 203, 12-13); ALLUS. ἐξ αὐτοῦ γὰρ καὶ . . . (*Cant.* 10; VI, 306, 7-8).

(12:2) μὴ συσχηματίζεσθαι τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθαι τῇ ἀνακαινώσει τοῦ νοῦς (ὧμῶν) (εἰς

τὸ δοκιμάζειν [ὕμᾱς] τί τὸ θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

I. CIT. το μη . . . νοος αὐτοῦ ἐν τῷ δοκιμαζειν τι . . . (Perf.; VIII, i, 186, 17-20. VR: ἀνακαινισει ms., ἀνακενωσει mss.).

II. There is no evidence for the substitution of αὐτοῦ for ὑμῶν, for the substitution of ἐν τῷ for εἰς το, or for the omission of ὑμᾶς.

III-30. συσχηματιζεσθαι . . . μεταμορφουσθαι Greg (B) A D G Ψ 049 0151 18P¹ ὅθε . . . ὅθε rel.; ὅθε . . . ὅθαι K; ὅθαι . . . ὅθε 056 0142 33 (C K 075 0150 vac.).

(12:3) [μή] (ὑπερφρονεῖν) παρ' ὃ δεῖ φρονεῖν.

I. ALLUS. καν ἐπεμβαινη τη ευλαβεια ταυτη του λογου ο υπερφρονων παρ . . . (C. Eun. 3.1.105; II, 39, 6-7).

II. There is no evidence for the omission of μη or the substitution of υπερφρονων. These are due to loose quotation.

(12:4) τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πράξιν.

I. CIT. φησιν ο Παυλος . . . τα δε . . . (Cant. 13; VI, 382, 6-8. VR: ταξιν mss.).

(12:12) τῇ ἐλπίδι χαίροντες, . . . τῇ προσευχῇ προσκαρτεροῦντες.

I. CIT. κατα τον αποστολον . . . τη ελπιδι . . . (Mari. 2; X, i, 169, 14-16. VR: τη² . . . προσκαρτερουντες om. mss.); ADAPT. το δειν παντως τη προσευχη προσκαρτερειν, καθως φησιν ο αποστολος (Or. Dom. 1; Krabinger 2, 12-14).

(12:15) χαίρειν μετὰ χαιρόντων [καὶ] κλαίειν μετὰ κλαιόντων.

I. ALLUS. χαιρειν μετα χαιροντων, τουτο ημεις εποιησαμεν κλαιειν . . . (Melei.; IX, 444, 15-16).

II. Because of his insertion of τουτο ημεις εποιησαμεν between the clauses, Gregory cannot be cited for the omission of και with ̱46 K B

D* F G 6 1739 1881 2495 *pc.* latt har. It is best to conclude that his NT had it with A $\mathfrak{M}$.

(12:19) ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει κύριος.

I. CIT. ὡς φησιν· ἐμοὶ . . . (*Ep.* 16.3; VIII, ii, 50, 20-21).

II. The presence of λέγει κύριος insures that the quotation is from Romans rather than Deut. 32:35.

(13:12-13) (ἀποθώμεθα) [οὖν] τὰ ἔργα τοῦ σκότους . . . (13) ὥς ἐν ἡμέρᾳ εὐσχημόνως (περιπατήσωμεν).

I. ADAPT. αποθεμενοι τα . . . σκοτους και ὡς . . . ευσχημονως περιπατουντες, καθως φησιν ο αποστολος (*Inscript.* Pss. 2.5; V, 83, 18-20).

II. There is no evidence for the substitution of participles for subjunctives or for the omission of οὖν.

III-31. αποθωμεθα Greg [A] *et rel.*] αποβαλωμεθα Φ 46 D* G (K 075 vac.).

(13:14) ἐνδύσασθε τὸν κύριον Ἰησοῦν Χριστόν.

I. CIT. ο θειος αποστολος εν οις διακελευεται οτι ενδυσασθε . . . (*C. Eun.* 3.1.52; II, 21, 27—22, 1); CIT. Παυλος . . . λεγων . . . οτι ενδυσασθε . . . (*Ref. Eun.* 112; II, 359, 7-10. VR: κυριον + ημων ms.); CIT. ενδυσασθε γαρ, φησι, τον κυριον Ιησουν (*V. Moy.* 2; VII, i, 124, 4-5).

II. It is not safe to cite the short quotation in *V. Moy.* for the omission of Χριστον.

III-32. κυριον Ιησουν Χριστον Greg [A] *et rel.*] Χριστον Ιησουν B; κυριον Ιησουν 1739; Ιησουν Χριστον τον κυριον ημων Φ 46 (K 075 vac.).

(14:9) ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ.

I. ALLUS. . . ἵνα . . . (*C. Eun.* 3.2.54; II, 70, 17).

(14:17) οὐ γάρ ἐστιν ἡ βασιλεία τοῦ θεοῦ βρώσις καὶ πόσις ἀλλὰ δικαιοσύνη καὶ (εἰρήνη) καὶ (χαρὰ).

I. CIT. παρα του αποστολου ηκουσαμεν οτι ουκ εστιν . . . δικαιοσυνη και απαθεια και μακαριοτης (*Eccl.* 6; V, 372, 1-3); CIT. ου γαρ εστι, καθως φησιν ο αποστολος, η βασιλεια . . . ποσις (*Hom. opif.* 19.9.95; Forbes 220, 17-18).

II. There is no evidence for the omission of γαρ or for the substitution of απαθεια and μακαριοτης in *Eccl.*

(14:23) πᾶν [δὲ] ὁ (οὐκ) ἐκ πίστεως ἁμαρτία ἐστίν.

I. CIT. ως γαρ ο Παυλος φησιν οτι παν ο μη εκ . . . (*Perf.*; VIII, i, 210, 17-18).

II. There is no evidence for the omission of δε or the substitution of μη for ουκ. γαρ instead of δε is supported only by 216 and 440.

III-33. ὁ Greg {A} *et rel.* το D* P 1739 (P46 K 075 33 vac., N hom.).

(15:19) ἀπὸ Ἱερουσαλὴμ (καὶ) κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ.

I. ALLUS. απο Ιερουσαλημ εν κυκλω . . . (*Virg.* 19; VIII, i, 324, 9-10. VR: εν om. mss.; και κυκλω ms.; και μεχρι ms.).

II. There is no evidence for εν instead of και, although L omits και.

III-34. κυκλῳ . . . Ἰλλυρικοῦ Greg {A} *et rel.* Ἰλλυρικοῦ . . . κυκλῳ D* G (K 075 vac.).

I CORINTHIANS

(1:5) ἐν παντὶ ἐπλουτίσθητε [ἐν αὐτῷ], ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει.

I. CIT. φησιν ο αποστολος οτι εν παντι επλουτισθητε, εν παντι . . . (*Cant.* 15; VI, 457, 11-12. VR: εν παση mss.; om. παση ms.); ADAPT. ο αποστολος . . . φησι . . . αποδεχεται τους παρα της θειας χαριτος πλουτισθεντας εν παντι λογω

. . . (*Infant.*; III, ii, 76, 7-10); CIT. τη του μεγαλου Παυλου φωνη . . . εν παντι λογω . . . (*Pyth.*; III, ii, 101, 10-12).

II. There is no evidence for the omission of εν αυτω.

(1:17) ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ.

I. CIT. ἵνα . . . (*Fil.*; III, ii, 25, 18).

(1:24) (Χριστὸν) θεοῦ (δύναμιν) καὶ θεοῦ (σοφίαν).

I. ADAPT. εἰ δε τιμιον ἡ σοφια δοκει, Χριστος θεου δυναμις καὶ θεου σοφια (*C. Eun.* 1.335; I, 126, 24-26); ADAPT. εἰ γαρ κτιστη του θεου ἡ σοφια, Χριστος δε θεου δυναμις καὶ θεου σοφια (*C. Eun.* 3.1.49; II, 20, 19-21. VR: θεου² om. ms.); ALLUS. τοις υψηλοτεροις κεχρηται των ονοματων . . . καὶ δυναμιν θεου καὶ σοφίαν (*C. Eun.* 3.4.15; II, 139, 9-11); ADAPT. Χριστος γαρ θεου δυναμις καὶ θεου σοφια (*Ref. Eun.* 26; II, 322, 15-16); ADAPT. Χριστος θεου δυναμις καὶ θεου σοφια (*Tres dei*; III, i, 50, 1. VR: Χριστος δε mss. excerptor vers.); ADAPT. Χριστος δε θεου δυναμις καὶ θεου σοφια (*Ant. Apol.*; III, i, 219, 23); ADAPT. Χριστος θεου δυναμις καὶ θεου σοφια (*Cant.* 4; VI, 133, 10-11. VR: θεου² om. vers.); ADAPT. Χριστος δε θεου δυναμις καὶ θεου σοφια (*Eccl.* 5; V, 355, 15. VR: δε om. ms.); ADAPT. αὐτη δ αν εἰη Χριστος ἡ θεου δυναμις καὶ θεου σοφια (*V. Moy* 2; VII, i, 91, 14-15. VR: του θεου¹ mss.); ADAPT. Χριστος, φησι, θεου δυναμις καὶ θεου σοφια (*Perf.*; VIII, i, 182, 3-4); ADAPT. Χριστος δε θεου δυναμις καὶ θεου σοφια (*Euag.*; IX, 339, 24); ADAPT. εἰπων οτι Χριστος εστι θεου δυναμις καὶ θεου σοφια (*Perf.*; VIII, i, 175, 15-16); ADAPT. Χριστος δε εστιν ἡ του θεου δυναμις καὶ σοφια (*Ref. Eun.* 70; II, 341, 7. VR: δεῖ γαρ ms.^{msb}).

II. Only $\mathfrak{P}46$ sa bo Clem^{pt} Ephr support Gregory in the use of the nominative instead of the accusative in all of the quotations except the one in *C. Eun.* 3.4.15. The use of the accusative in all other witnesses is because the statement is in apposition with Χριστον in v. 23. Gregory does not cite v. 23, and therefore it was appropriate for him to adapt by using the nominative. For these reasons the accusative is restored above and the unit of variation excluded below. There is no evidence for any of his other deviations from the standard text.

(1:26-27) βλέπετε [γάρ] τὴν κλῆσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοί, οὐ πολλοὶ εὐγενεῖς· (27) ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ θεός.

I. CIT. βλέπετε, φησι, τὴν κλῆσιν . . . (*Ep.* 17.12; VIII, ii, 54, 10-13. VR: ου πολλοι δυνατοι om. ms.).

II. There is no evidence for the omission of γαρ.

(2:6) σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις.

I. CIT. ειπων· σοφίαν . . . (*Canl.* 14; VI, 399, 19).

(2:9) ἃ ὀφθαλμός οὐκ εἶδεν καὶ οὐς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ θεός τοῖς ἀγαπῶσιν αὐτόν.

I. CIT. τον αποστολον . . . λεγοντα . . . οφθαλμος ουκ ειδεν . . . και ους ουκ ηκουσεν . . . και επι καρδιαν ανθρωπου ουκ ανεβη (*Canl.* 8; VI, 247, 2-7. VR: ο οφθαλμος mss.; ιδεν ms., οιδε ms.; αναβαινει ms.); ALLUS. ος φησιν . . . επι καρδιαν ανθρωπου αναβηται φυσιν ουκ εχει (*Canl.* 11; VI, 336, 2, 9-10. VR: αναβαινει ms.); ALLUS. ουτε γαρ οφθαλμος ειδεν ουτε ους ηκουσεν ουτε των επι καρδιαν ανθρωπου συνηθως αναβαινοντων εστιν (*V. Moy.* 2; VII, i, 84, 11-13. VR: των om. ms.); ADAPT. η θεοπνευστος διδασκει γραφη οτι ουτε ο οφθαλμος ειδεν ουτε ους ηκουσεν ουτε επι καρδιαν ανθρωπου ανεβη, α ητοιμασεν . . . (*Prof.*; VIII, i, 141, 27—142, 3. VR: ανθρωπου ουκ ms.; ο θεος ητοιμασεν ms.; θεος αγαθα ms.); ALLUS. α ουτε οφθαλμος ειδεν ουτε ους ηκουσεν ουτε επι καρδιαν ανθρωπου ανεβη (*Pascha* 2; IX, 309, 18-19).

II. There is no evidence for any of Gregory's deviations from the standard text.

III-35. α² Greg {A} *et rel.*] οσα Α Β C^{vid} (K 075 vac.).

(2:10) διὰ τοῦ πνεύματος . . . πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ θεοῦ.

I. CIT. λογον καταλιπειν εκεινοις οι δια του πνευματος τα βαθη του θεου ερευναν δυναμιν εχουσιν (*V. Moy.* 2; VII, i, 91,

3-4); CIT. καθώς φησιν ο αποστολος, και παντα . . . (C. Eun. 2.218; I, 289, 2-3); CIT. τα βαθη του θεου διερευνωντι, καθώς φησιν ο αποστολος (V. Moy. 2; VII, i, 67, 1-2).

II. Because of the omissions in the quotation in V. Moy., p. 91, it is not safe to cite Gregory for the omission of αυτου after πνευματος. ερευνα /εραυνα is considered to be an itacistic variant.

(2:11) (τ(ς) [γάρ] οἶδε τὰ τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τὸ ἐν αὐτῷ.

I. ADAPT. φησι . . . ουδεις οιδε . . . (C. Eun. 3.5.2; II, 160, 23-24. VR: τα| το ms.; ενοικουν εν ms.); ADAPT. ουδεις οιδε . . . (C. Eun. 3.5.3; II, 161, 11-12. VR: ενοικουν εν ms.); ADAPT. λεγεται γαρ παρα της γραφης . . . ουδεις οιδε . . . (Ant. Apol.; III, i, 172, 24-28).

II. There is no evidence for the substitution of ουδεις for τις or the omission of γαρ. In addition to A 33 below, the omission of ανθρωπων after οιδε is supported only by Ath^{3/4} Cyr. In addition to G, the omission of του ανθρωπου after πνευμα is supported only by F a b f g m bo Amb^P Eus^P Hil Or^P Pelag Tert.

III-36. οιδε Greg [B] A 33] + ανθρωπων rel. (K 075 vac.).

-37. πνευμα Greg [B] G] + του ανθρωπου rel. (K 075 vac.).

(2:14-15) ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος· μωρία γὰρ αὐτῷ ἐστίν. . . . (15) ὁ δὲ πνευματικὸς ἀνακρίνει μὲν πάντα αὐτὸς δὲ ὑπ' οὐθενὸς ἀνακρίνεται.

I. CIT. λεγει ψυχικὸς . . . (Hom. opif. 8.6.61; Forbes 144, 16-19. VR: μεν τα mss.); ADAPT. ειπει δε παλιν ο αποστολος ιδιον (15) του πνευματικου φησι το ανακρινειν τα παντα (Infant.; III, ii, 76, 7-8).

II. του θεου after πνευματος is omitted with 2 216 255 330 440 823 1506 1827 pesh Ath Chr Clem Epiph Hil Ir Mcion Theot. (15) Because the passage from Infant. is an adaptation, it is very doubtful that Gregory should be cited as supporting τα παντα.

III-38. (15) μεν παντα Greg {B} *et rel.*] παντα G; μεν τα παντα P 33 1739; τα παντα φ46 A C D* UBS (K 075 vac., K* hom.).

(3:2) γάλα υμᾶς ἐπότισα, οὐ βρώμα· οὐπω γὰρ ἡδύνασθε.

I. CIT. φησιν, οτι γαλα . . . (*Infant.*; III, ii, 83, 16-17. VR: ἐδυνασθε ms., + αλλ ουδε ετι νυν δυνασθε ms.).

II. ἡδυνασθε / ἐδυνασθε is considered to be an itacistic variant and therefore is not treated in apparatus III.

(3:3) σαρκινοὶ ἐστε. ὅπου γὰρ ἐν ὑμῶν ζῆλος καὶ ἔρις, οὐχὶ 'σαρτικοὶ / σαρκινοὶ' ἐστε;

I. CIT. φησι προς Κορινθίους . . . σαρκινοὶ ἐστε (*Hom. opif.* 8.6.61; Forbes 144, 13-15); CIT. οπου . . . υμιν, φησι, ζηλος . . . ουχι σαρτικοὶ ἐστε; (*Ant. Apol.*; III, i, 142, 3-4. VR: σαρκινοὶ mss.); CIT. προς Κορινθίους φησι . . . σαρκινοὶ ἐστε (*Ant. Apol.*; III, i, 141, 27-28).

II. Gregory's σαρκινοὶ ἐστε, as opposed to σαρκικοὶ ἐστε, is elsewhere attested only by Or^{Pl}, but D* F G d e f g vg^{mss} Clem Cyp Hil Or^{Pl} have ἐστε σαρκινοὶ. It would serve no purpose first to cite Gregory with D* G for the spelling variation and then against them in the word order variation. σαρκινοὶ, however, should be accepted in the reconstruction. In the last part of the verse it is best to conclude that he knew both readings, although the text of *Ant. Apol.* is not certain.

III-39. ἐρις Greg {B} K (A ἐρεῖς) B C P Ψ 0150 1739 UBS] + καὶ διχοστασιαὶ *rel.* (K 075 vac.).

(3:8) ἕκαστος [δὲ] τὸν ἴδιον μισθὸν λήψεται κατὰ τὸν ἴδιον κόπον.

I. CIT. φησιν οτι εκαστος τον . . . (*Cant. prolog.*; VI, 13, 7-8); CIT. τον μισθον ληψεται, καθως φησιν ο αποστολος, κατα τον ιδιον κοπον εκαστος (*C. Eun.* 2.8; I, 228, 22-23).

II. δε is omitted by C 104 as well as *Cant.*, but it is the kind of introductory word about which Gregory shows no consistency. It is

best to restore it with $\mathfrak{D}^t$. The displacement of $\epsilon\kappa\alpha\sigma\tau\omicron\varsigma$ in *C. Eun.* is unattested.

(3:9) $\theta\epsilon\omicron\upsilon$ γεώργιον . . . έστε.

I. CIT. ο δε αποστολος προς ημας λεγει οτι θεου γεωργιον εστε (*Eccl.* 6; V, 382, 4-5).

II. It would not be safe in a critical apparatus of the Greek NT to cite Gregory for the addition of εστε after γεωργιον with $\mathcal{D}^c$ 1611 f z vg har arm Chr Pelag.

(3:11) θεμέλιον [γάρ] άλλον ούδεις δύναται θεΐναι παρὰ τὸν κείμενον, ὅς ἐστιν Ἰησοῦς Χριστός.

I. CIT. φησιν οτι θεμελιον αλλον . . . (*Canl.* 14; VI, 417, 11-13. VR: αλλο ms., om. ms.; Ιησους] pr. ο mss., om. mss.). CIT. κατα την του Παυλου φωνην, ος φησιν οτι θεμελιον ουδεις . . . κειμενον (*Ref. Eun.* 112; II, 359, 16-17).

II. There is no evidence for the omission of γαρ in both quotations or of αλλον in *Ref. Eun.*

III-40. Ιησους Χριστος Greg^{ed} [B] et rel.] Χριστος Ιησους D 0150; Χριστος Greg^{mss} C* (G K 075 vac.).

(3:12) ει [δε] τις εποικοδομει επι τον θεμελιον τουτον 'χρυσον, αργυρον / χρυσιον, αργυριον,' λιθους τιμιους, (ξυλα, χορτον, καλαμην).

I. ADAPT. ει τις γαρ εποικοδομει . . . χρυσιον και αργυριον και λιθους τιμιους, ταυτα η αρετη ονομαζεται· ξυλω δε και χορτω και καλαμη η της κακιας ερμηνευεται φυσις (*Eccl.* 6; V, 385, 4-8. VR: οικοδομει mss.; χρυσον mss.; και^{1,2} om. mss.; αργυρον mss.; ξυλα mss.; χορτος mss.); ALLUS. ο μεγας αποστολος κατα ταυτον [sic ed. without variant] ονομαση ξυλα και χορτον και καλαμην χρυσον τε και αργυρον και λιθους τιμιους (*C. Eun.* 3.2.101; II, 86, 1-3).

II. There is no evidence for the omission of δε, the addition of και before λιθους, or the substitution of datives for the three accusatives at the end of the verse—all in *Eccl.* και before αργυριον in *Eccl.* is found only in (P46) B (pesh) eth Chr Clem Cyr-Jer Or. Inasmuch as

Gregory seems to have added the second *καὶ* apart from ms. dependence, it is likely that he added the first one in the same way. For this reason the addition is not allowed in the reconstruction, nor is the unit treated below. Another question is whether Gregory knew both *χρυσὸν ἀργυρὸν* and *χρυσίον ἀργυρίον*. The latter is supported by *κ* (B) Cvid 0150 (0289) 441 623 630 927 1175 1241^s 1506 1739 1838 2143 Bas^{pl} Clem Dam Ephr Epiph^{pl} Or^{pl}, the former by *rel*. Inasmuch as both readings have good attestation, it is best to include both in the reconstruction.

III-41. *τουτον* Greg {A} *et rel.*] *om.* *φ*46 *κ** A B C* UBS (G K 075 vac.).

(3:17) *εἰ τις τὸν ναὸν τοῦ θεοῦ φθείρει, φερεῖ τοῦτον ὁ θεός.*

I. CIT. παραγγελίαν βωοντι *ει* . . . (*For.*; IX, 217, 11-13).

III-42. *φθερει* Greg {B} *et rel.*] *φθειρει* D G L P 049* 0150 0151 (33 *φθηρει*) (K 075 vac.).

-43. *τουτον* Greg {A} *et rel.*] *αυτον* A D G (K 075 vac.).

(3:19) *ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν.*

I. ALLUS. *ωστε δια παντων ο δρασσομενος* . . . (*C. Eun.* 3.5.18; II, 166, 16-17).

II. The wording unquestionably is that of I Cor. 3:19 rather than Job 5:13.

(4:2) *ὥδε λοιπὸν ζητεῖται ἐν τοῖς οἰκονόμοις, ἵνα πιστός τις εὔρεθῇ.*

I. CIT. *ουτωςι γραφας τω ρηματι* *ωδε* . . . (*Cant.* 14; VI, 408, 17-19. VR: *ωδε*] *ο δε* mss.).

III-44. *ωδε* Greg^{ed} {C} *et rel.*] *ο δε* Greg^{mss} L 049 056 0142 0150 0151 223 1739 2423 *π* (K 075 vac.).

-45. *ζητεται* Greg {A} *et rel.*] *ζητειτε* *φ*46 *κ* A C D G P 33 1739 (K 075 vac.).

-46. πιστος τις ευρεθη Greg {A} *et rel.* τις ευρεθη πιστος D*; τις πιστος ευρεθη G (K 075 vac.).

(4:9) θέατρον (ἐγενήθημεν) τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις.

I. CIT. κατα την Παυλου φωνην θεατρον εγενηθη τω κοσμω . . . (Steph. I; X, i, 76, 3-4. VR: ανθρωποις και αγγελους mss.).

II. There is no evidence for ἐγενήθη.

(4:10) ἡμεῖς μωροὶ διὰ Χριστόν.

I. CIT. λεγει ημεις . . . (Eccl. 5; V, 359, 15-16; VR: τον Χριστον ms.).

(5:8) μὴ ἐν ζύμῃ παλαιᾷ μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας ἀλλ' ἐν ἀζύμοις ἐίλικρινείας καὶ ἀληθείας.

I. CIT. φησιν ο αποστολος ο μη εν ζυμη . . . (Trid.; IX, 296, 14-16. VR: μη εν| μηδε ms., μη mss.; παλαια . . . ζυμη om. ms.; μηδε εν ζυμη om. ms.; μηδε| η ms.; εν² om. mss.; αζυμοις| ζυμοις ms.; και αληθειας om. ms.).

III-47. μηδε Gred^{ed} {B} *et rel.* μη B 056*^{vid}; η Greg^{ms} 1739 (P46 K 075 vac.).

(5:12) τί [γάρ] μοι τοὺς ἔξω κρίνειν;

I. CIT. τι μοι . . . κρινειν; φησιν ο ειπων (Virg. 7; VIII, i, 282, 20); CIT. τι μοι . . . κρινειν; φησιν ο ειπων (Euag.; IX, 335, 10-11).

II. There is no evidence for the omission of γαρ.

III-48. μοι Greg {B} *et rel.* + και DL Ψ 056 0142 0150 0151 223 2423 W (K 049 075 vac.).

(5:13) ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

I. CIT. εξαρατε. . . ταυτα κελευει ο θειος αποστολος (Eccl. 7; V, 408, 5-6. VR: τον| το ms.; εξαραι ms.).

III-49. εξαράτε Greg {B} *ei rel.*] εξαρείτε L 223 2423 M;
εξαιρέτε P46 1739 (K 049 075 vac.).

(6:18) φεύγετε τὴν πορνείαν. πᾶν ἁμάρτημα ὃ ἐὰν
ποιήσῃ ἄνθρωπος ἐκτὸς τοῦ σώματός ἐστι· ὃ δὲ
πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει.

I. CIT. σκοπεῖ μοι τὴν εἰς τοῦτο τοῦ Παύλου λεπτολογίαν·
φεύγετε, φησι, τὴν πορνείαν. δια τι; ὅτι παν . . . ἐστὶ . . .
ὁ δὲ πορνεύων . . . (For.; IX, 213, 6-12); CIT. φεύγετε γὰρ,
φησι, τὴν πορνείαν (For.; IX, 211, 8-9); CIT. φεύγετε τὴν
πορνείαν (For.; IX, 212, 4-5 and 214, 18).

(7:31) (παράγει [γὰρ] τὸ σχῆμα τοῦ κόσμου.)

I. CIT. τοῦ κόσμου παραγεῖ το σχῆμα, καθὼς φησιν ὁ
ἀποστόλος (Mart. 1a; X, i, 140, 22-23. VR: παρελευσονται
ms.).

II. There is no evidence for Gregory's word order or the omission or
γὰρ.

(7:32-33) ὁ ἀγαμος μεριμνᾷ τὰ τοῦ κυρίου . . .
(33) ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου.

I. CIT. ὁ γὰρ ἀγαμος . . . (Virg. 9; VIII, i, 288, 7-9. VR: τα
om. ms.); CIT. ὁ γὰρ ἀγαμος . . . (Virg. 20; VIII, i, 326, 15-16).

II. There is no evidence for the insertion of γὰρ.

(8:2) εἰ τις δοκεῖ ἐγνώκεναι τι, οὐπω ἔγνω καθὼς
δεῖ γνῶναι.

I. CIT. τοῦ ἀποστόλου φωνὴ ἡ λεγούσα ὅτι εἰ τις . . . (Cant.
II; VI, 320, 18-20. VR: τὸ ἐγνώκεναι ms.; τι om. mss.;
οὐδὲπω mss.); CIT. δι' ὧν φησιν . . . εἰ τις . . . (Cant. II;
VI, 326, 17-19. VR: ἐγνώκε ms.).

II. In accordance with the principles used in this study, δε is omitted
from the reconstruction with P46 B A B P Ψ 0150 0278 33 81 104
630 1175 1739 1881 2464 2495 pc. vgst Ambst Clem Cyp Epiph,
contra D F G M vg^{cl} pesh har*, but because it is a transition word

which Gregory has no concern to reproduce, one can have little confidence whether it did or did not appear in Gregory's NT ms(s).

III-50. ἐγνώκεναι Greg {B} *et rel.*] εἶδεναι K L 056 0142 0151 223 2423 ℵ (C 049 075 vac.).

-51. οὐπῶ Greg^{ed} {C} *et rel.*] οὐδεπῶ Greg^{mss} D* G Ψ; οὐδεπῶ οὐδεν K L 056 0142 0151 223 2423 ℵ (C 049 075 vac.).

-52. ἐγνώ Greg^{ed} {B} *et rel.*] ἐγνώκε(ν) Greg^{ms} K L 056 0142 0151 223 2423 ℵ; εἶδει 33 (C 049 075 vac.).

(8:6) εἷς θεὸς ὁ πατὴρ ἐξ οὗ τὰ πάντα . . . εἷς κύριος Ἰησοῦς Χριστὸς δι' οὗ τὰ πάντα.

I. CIT. ὁ μέγας ἀποφαινεται Παυλοῦς . . . εἷς . . . ἐξ οὗ τὰ πάντα (*Cant.* 2; VI, 54, 15-16. VR: ο ἰ και mss.); CIT. εἷς γὰρ θεός, φησι, καὶ πατὴρ ἐξ οὗ τὰ πάντα (*C. Eun.* 3.10.9; II, 292, 18-19); ALLUS. μαθὼν ὅτι εἷς κύριος . . . (*Thphl.*; III, i, 128, 12-13. VR: Ἰησοῦς Χριστὸς om. ms.); ALLUS. εἷς κύριος δι' οὗ τὰ πάντα (*Ant. Apol.*; III, i, 148, 7); CIT. εἷς κύριος . . . , λεγεται Χριστὸς ὡσαυτῶς (*Ant. Apol.*; III, i, 222, 4-5); CIT. βῶντος ἀκούω τοῦ Παυλοῦ ὅτι εἷς κύριος Ἰησοῦς Χριστὸς (*C. Eun.* 3.8.43; II, 255, 9-10); ALLUS. εἷς κύριος Ἰησοῦς Χριστὸς (*Ref. Eun.* 183; II, 389, 24).

II. There is no evidence for the substitution of καὶ for ο in *C. Eun.* 3.10.9 or for the omission of Ἰησοῦς Χριστοῦ in *Ant. Apol.*, p. 148.

III-53. θεός Greg {A} *et rel.*] πρ. ο G; om. N* (C 049 075 vac.).

(8:13) οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα.

I. CIT. εἰ γὰρ δια βρώμα, φησιν, ὁ ἀδελφός μου λυπείται, οὐ μὴ . . . (*C. Eun.* 1.546; I, 184, 16-17).

(9:9) οὐ φιμῶσεις βοῦν ἀλωῶντα. μὴ τῶν βοῶν μέλει τῷ θεῷ;

I. CIT. ὁ μακάριος Παῦλος . . . λεγὼν οὐ . . . ἀλωῶντα . . . μὴ τῶν βοῶν . . . (*Cant.* 7; VI, 226, 3-8. VR: φημῶσεις ms., κημῶσεις mss.; περὶ τῶν mss.; μελῇ mss.; μελλεῖ mss.).

III-54. φιμώσεις Greg^{ed} {B} *et rel.*] κημώσεις Greg^{mss} B* D* G 1739 UBS (049 075 vac.).

-55. των Greg^{ed} {B} *et rel.*] πρ. περι Greg^{mss} D G (049 075 vac.).

(9:15) τὸ καύχημά μου οὐδεὶς κενώσει.

I. CIT. το . . . (*Fil.*; III, ii, 25; 16-17).

III-56. ουδεὶς κενώσει Greg {B} P46 K B D 33 1739 UBS] ουδεὶς μὴ καινώσει A; τις κενώσει G; ἵνα τις κενώσει *rel.* (049 075 vac.).

(10:4) ἡ [δὲ] πέτρα (ἡν) ὁ Χριστός.

I. CIT. ἡ γὰρ πέτρα, καθὼς φησὶν ὁ ἀποστόλος, ὁ Χριστὸς ἐστὶν (*V. Moy.* 2; VII, i, 76, 18-19).

II. There is no evidence for γὰρ instead of δὲ or ἐστὶν instead of ἡν. δὲ πέτρα is the reading of M and is therefore more likely than πέτρα δὲ as the reading of Gregory's NT.

(10:11) τυπικῶς συνέβαινεν ἐκείνοις, ἐγράφη δὲ πρὸς νοθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντησεν.

I. CIT. φησὶν ὅτι τυπικῶς μὲν συνεβαίνειν . . . ἡμῶν (*Cant.* prolog.; VI, 6, 4-5. VR: ἐν ἐκεῖνοις ms.; δὲ om. ms.; ἡμῶν + εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντησεν ms.); CIT. ἐγραφή γὰρ ταῦτα, φησὶ, πρὸς . . . (*Cant.* 7; VI, 231, 10-11. VR: τῶν αἰώνων] τῆς νοθεσίας mss.; κατήντηκεν mss.); CIT. ἀκουσάτω τοῦ ἀποστόλου· ὅτι ἐκεῖνοις μὲν συνεβαίνει τυπικῶς, ἐγραφή . . . ἡμῶν (*Virg.* 18; VIII, i, 322, 18-20.).

II. There is no evidence for μὲν after τυπικῶς in *Cant.* prolog, γὰρ for δὲ in *Cant.* 7, or the word order ἐκεῖνος συνεβαίνει τυπικῶς in *Virg.*

III-57. τυπικῶς συνέβαινεν Greg {B} *et rel.*] τυποὶ συνεβαίνουν D G L 056 0142 0150 223 2423 M; τυπικῶς συνεβαίνουν A Ψ (049 075 vac.).

-58. κατηντησεν Greg^{ed} [B] *et rel.*] κατηντησαν P;
κατηντηκεν Greg^{mss} ̱46 ̱ B D G 1739 UBS (049 075 0150 vac.).

(10:31) εἴτε (οὖν) ἐσθίετε εἴτε πίνετε εἴτε τι ποι-
εἴτε, πάντα εἰς δόξαν θεοῦ ποιεῖτε.

I. CIT. εἴτε γὰρ ἐσθίετε, φησί, εἴτε πίνετε . . . (*Ant. Apol.*;
III, i, 210, 25-26. VR: τι om. ms.).

II. There is no evidence for γὰρ instead of οὖν.

III-59. τι ποιεῖτε Greg [A] *et rel.*] ποιεῖτε τι D G (049 075
vac.).

-60. ποιεῖτε² Greg [A] *et rel.*] om. ̱46 G (049 075 vac.).

(11:1) μιμηταὶ μου γίνεσθε καθὼς κἀγὼ Χριστοῦ.

I. CIT. του μεγαλου Παυλου του λεγοντος . . . μιμηται . . .
(*Cant.* 2; VI, 46, 19—47, 1. VR: γινεσθαι mss.); CIT. ελεγεν
. . . μιμηται . . . (*Cant.* 7; VI, 212, 2-4. VR: γινεσθαι mss.;
καθως| ως mss.; καγω| εγω mss.; του Χριστου mss.); CIT.
καθως ειπε ο αποστολος· μιμηται . . . (*Or. Dom.* 5; Krabinger
96, 9-10).

(11:5) κατασχύνει τὴν κεφαλὴν αὐτῆς.

I. CIT. κατασχυνει . . . αὐτης, καθως φησιν ο αποστολος
(*Cant.* 7; VI, 220, 15. VR: κατασχυνη mss.; αὐτης mss.).

III-61. αὐτης Greg^{ed} [C] B 223 2423 ̱D] αὐτης Greg^{mss} *et rel.*
(049 075 vac.).

(11:28-29) δοκιμαζέτω δὲ ἕκαστος ἑαυτὸν καὶ οὕτως
ἐκ τοῦ ἄρτου ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω·
(29) ὁ γὰρ ἀναξίως ἐσθίων καὶ πίνων κρίμα ἑαυτῷ
ἐσθίει καὶ πίνει.

I. CIT. ουτω του αποστολου προσδιορισαντος οτι δοκιμαζετω
. . . (29) ο δε αναξιος . . . (*Perf.*; VIII, i, 192, 2-5. VR: εις
κριμα mss.; εαυτω κριμα ms.); ALLUS. (29) ο γαρ αναξιος
. . . (*Cant.* 10; VI, 311, 3-4. VR: εις κριμα mss.; εαυτω om.
ms.).

II. Gregory's *εκάστος* for *ανθρωπος* is supported only by 4 257 Chr^{Pt} Or^{Pt}. Because of this substitution it is not safe to cite him for *ανθρωπος εαυτον* rather than *εαυτον ανθρωπος*. (29) His displacement of *αναξίως* in both quotations is supported only by 104 467.

III-62. (29) *αναξίως* (Greg [A] ⁵) *et rel.* om. Φ 46 $\aleph^*$ A B C* 33 1739 UBS (049 075 vac.).

(12:3) οὐδείς δύναται εἰπεῖν κύριον Ἰησοῦν, εἰ μὴ ἐν πνεύματι ἁγίῳ.

I. CIT. καθὼς ὁ ἀποστόλος λέγει ὅτι οὐδείς . . . Ἰησοῦν Χριστόν, εἰ . . . (*Fid.*; III, i, 67, 22-23. VR: Χριστόν om. mss.); CIT. οὐδείς γὰρ δύναται . . . (*Maced.*; III, i, 114, 4-5); CIT. οὐδείς γὰρ δύναται . . . (*Cant.* 4; VI, 106, 9-10); ALLUS. οὕτως ἀδύνατον ἐστὶ κύριον Ἰησοῦν εἰπεῖν μὴ ἐν πνεύματι ἁγίῳ (*Maced.*; III, i, 98, 27-28); ALLUS. ἀμηχανὸν γὰρ ἀλλῶς θεωρηθῆναι τὸν κύριον Ἰησοῦν, εἰ . . . ἁγίῳ, καθὼς φησὶν ὁ ἀπόστολος (*C. Eun.* 1.531; I, 180, 4-6. VR: τὸν om. mss.).

II. There is no evidence for Gregory's addition of Χριστόν in *Fid.* only.

III-63. κύριον Ἰησοῦν Greg [A] *et rel.* κύριος Ἰησοῦς Φ 46 $\aleph$ A B C 33 1739 UBS (049 075 vac.).

(12:4-6) διαιρέσεις δὲ χαρισμάτων εἰσὶ, τὸ δὲ αὐτὸ πνεῦμα· (5) καὶ διαιρέσεις διακονιῶν εἰσιν, ὃ δὲ αὐτὸς κύριος· (6) καὶ διαιρέσεις ἐνεργημάτων εἰσιν, ὃ δὲ αὐτὸς θεός.

I. CIT. τὰς ἐκ τῶν γραφῶν μαρτυρίας . . . διαιρέσεις . . . (*C. Eun.* 1.199; I, 84, 22-26. VR: κύριος . . . αὐτός om. ms.); ALLUS. εἰπὼν, ἐν μεσοῖς εἶναι ὡς ὁ διακόνων, ὁ τὰς διαιρέσεις τῶν διακονιῶν ἐνεργῶν, καθὼς φησὶν ὁ ἀπόστολος (*Steph.* 1; X, i, 79, 2-3. VR: (5) ὁ om. mss.; διακονῶν mss.).

II. (5) Gregory's *ὁ δὲ* instead of *καὶ ὁ* is also attested by 57 103 218 441 1827 1831 1926 d e f m vg arm Ath Bas Chr Cyr Epiph Eus Hil Ir^{lat} Or^{lat}.

III-64. (5) ὁ δὲ Greg [C] 33] καὶ A*; καὶ ὁ *rel.* (049 075 vac.).

-65. (6) ο δε αὐτος Greg {B} *et rel.* και ο αὐτος P46 B C 1739; ο αὐτος δε D G (049 075 vac.).

-66. θεος Greg {B} *et rel.* pr. εστιν (B θεος . . . εστιν) K L 0150 0151 223 (1739 θεος . . . εστιν) 2423 M (049 075 vac.).

(12:11) πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται.

I. CIT. ἐν τοῖς σωζοῦσιν ἡμᾶς ἀναγεγραπται, ταῦτα πάντα ἐνεργεῖ . . . (*Ref. Eun.* 220; II, 405, 5-7. VR: πάντα ταῦτα ms.); ALLUS. διαιροῦν . . . (*Ref. Eun.* 229; II, 409, 4-5); CIT. διαιρεῖ μὲν ἰδία ἐκαστῷ τὰ ἀγαθὰ, καθὼς φησὶν ὁ ἀποστόλος, τὸ ἐν . . . πνεῦμα (*Tres dei*; III, i, 51, 9-11. VR: ἰδία vers.; τὰ ἀγαθὰ ἰδία ἐκαστῷ excerptor); CIT. πάντα γὰρ ταῦτα . . . βούλεται. καὶ μυρίας ἀλλὰς ἐκ τῶν γραφῶν ἐστὶν ἀποδείξεις εὐρεῖν (*Fid.*; III, i, 66, 11-14); CIT. ἡ διδασκαλία τοῦ λόγου, πάντα . . . (*Euag.*; IX, 338, 11-13. VR: το¹ om. mss).

II. There is no evidence for the omission of δε in *Ref. Eun.* 220 or the substitution of γὰρ in *Fid.* *Ref. Eun.* 220 may attest the word order ταῦτα δε πάντα which is found in D F G 181 it vg bo arm Ath Bas Chr Cyr Did Or Thdrt, but the effect of the omission of δε creates enough uncertainty that the reading should not be included in the reconstruction or treated in apparatus III. *Euag.* clearly has πάντα δε ταῦτα, the reading of *rel.* There is no evidence for the substitution of διαρεῖ or the addition of μὲν in *Tres dei*.

III-67. το¹ Greg^{ed} {B} *et rel.* om. Greg^{mss} D* G (049 075 vac.).

-68. ἰδία Greg {A} *et rel.* om. P46 D* G (049 075 vac.).

(12:20) πολλὰ μὲν μέλη ἐν δὲ σῶμα.

I. ALLUS. ὥστε εἶναι πολλὰ . . . (*Fil.*; III, ii, 20, 6-7).

III-69. μὲν Greg {A} *et rel.* om. P46* B D* (049 075 vac.).

(12:21) οὐ δύναται ὁ ὀφθαλμὸς εἰπεῖν τῇ χειρὶ· χρεῖαν σου οὐκ ἔχω.

I. CIT. Παύλου ὡς φησὶν ὅτι οὐ δύναται . . . (*Cant.* 14; VI, 406, 11-13. VR: ο om. mss.); ALLUS. φησὶ πού των εαυτου

λογων ο θεος αποστολος μη δυνασθαι λεγειν τον οφθαλμον τη χειρι . . . (*Cant.* 13; VI, 393, 19-21).

II. Because Gregory's omission of δε after δυναται is supported elsewhere by A C F G P 33 104 326 365 614 *al.* lat pesh, δε is also omitted from the reconstruction, but because the textual question involves a transition word, there is no treatment in apparatus III.

III-70. ο Greg^{ed} [B] *et rel.*] om. Greg^{mss} K 1739 (049 075 vac.).

(12:27) υμεις [δε] εστε σωμα Χριστου και μελη εκ μερους.

I. CIT. προς την Κορινθιων εκκλησιαν φησιν· υμεις εστε . . . (*Fil.*; III, ii, 19, 3-5).

II. There is no evidence for the omission of δε.

III-71. μερους Greg [A] *et rel.*] μελους D* Ψ (049 075 vac.).

(12:28) εθετο ο θεος εν τη εκκλησία πρωτον αποστολους, δευτερον προφητας, τρίτον διδασκαλους.

I. CIT. καθώς φησιν ο αποστολος οτι εθετο . . . διδασκαλους επειτα τα καθ εκαστον παντα προς τον καταρτισμον των αγιων [= Eph. 4:12] (*Cant.* 7; VI, 211, 11-14).

(12:29) (μη) παντες αποστολοι; (μη) παντες προφηται;

I. ADAPT. ου παντες γαρ, φησιν, αποστολοι, ουδε παντες προφηται (*V. Moy.* 2; VII, i, 86, 2-3. VR: ουδε ου ms.).

(13:7) παντα πιστευει, παντα ελπίζει, παντα υπομενει.

I. CIT. η αγαπη παντα πιστευει και παντα ελπίζει και παντα υπομενει, καθώς φησιν ο αποστολος (*Bas.*; X, i, 118, 14-15. VR: υπομενη ms.).

II. There is no evidence for the additions of και.

(13:8) ἡ ἀγάπη οὐδέποτε ἐκπίπτει· [εἴτε δὲ] προφητεῖαι, καταργηθήσονται· [εἴτε γλώσσαι, παύσονται· εἴτε] γνώσεις, (καταργηθήσονται).

I. ADAPT. προφητεῖαι γαρ, φησι, καταργηθήσονται και γνώσεις παύσονται· η δε αγαπη ουδεποτε εκπιπτει (*Anim. et res.*; Krabinger 88, 30-32. VR: γνώσεις] γλώσσαι ms.; πιπτει mss.).

II. There is no evidence for any of Gregory's variations, and they are due to adaptation and / or loose quotation.

III-72. εκπιπτει Greg^{ed} {B} *et rel.*] πιπτει Greg^{mss} Ɔ46 Ɔ* A B C* 0151 33 1739 UBS (049 075 vac.).

-73. προφητεῖαι καταργηθήσονται Greg {A} *et rel.*] προφητεῖα καταργηθήσεται B; προφητεῖα καταργηθήσονται A (049 075 vac.).

-74. γνώσεις καταργηθήσονται (Greg {B} παύσονται) (Ɔ γνώσις) A G 0150 (33 γνώσις)] γνώσις καταργηθήσεται *rel.* (C 075 vac.).

(13:9) ἐκ μέρος [δὲ] γινώσκομεν καὶ ἐκ μέρους προφητεύομεν.

I. CIT. φησιν οτι εκ μερος γινωσκομεν . . . (*Cant.* 11; VI, 326, 17-18).

II. There is no evidence for the omission of δε / γαρ. Gregory's NT probably contained δε, the reading of Ɔ.

(13:11) ὅτε ἤμην νήπιος, ὡς νήπιος ἐλάλουν, ὡς νήπιος ἐφρόνουν, ὡς νήπιος ἐλογιζόμεν· ὅτε δὲ γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου.

I. CIT. ο μεγας αποστολος εν τη προς Κορινθιους διδασκει, λεγων· οτε ημην . . . (*Hom. opif.* 31.31.137; Forbes 316, 21-25).

III-75. ως νηπιος ελαλουν, ως νηπιος εφρονουν, ως νηπιος ελογιζομην Greg {A} *et rel.*] ελαλουν ως νηπιος, εφρονουν ως νηπιος, ελογιζομην ως νηπιος Ɔ* A B 0150 33 1739 UBS (C 075 vac.).

-76. δε Greg {B} *et rel.* om. $\aleph^*$ A B D* 1739 UBS (ϕ46 C 075 vac.).

-77. κατηγορηκα τα του νηπιου Greg {A} *et rel.* τα του νηπιου κατηγορηκα D G Ψ (C 075 vac.).

(14:2) πνεύματι [δὲ] λαλεῖ μυστήρια.

I. CIT. Παυλος . . . φησιν, εν πνευματι λαλει τα μυστηρια (*Steph.* 1; X, i, 92, 6-7. VR: τα om. mss.).

II. There is no evidence for the addition of εν or τα or for the omission of δε.

(14:34-35) αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις σιγα-
τῶσαν . . . (35) εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἰκῷ
τοῦς ἰδίοις ἀνδρας ἐπερωτάτωσαν.

I. CIT. αι . . . σιγατῶσαν· παλιν εδωκα τη σιγη τον καιρον·
(35) ει . . . θελουσιν, ων αγνοουσιν, εν οικῳ . . . (*Eccl.* 7; V,
409, 20—410, 2. VR: εκκλησιας ms.; σιγητῶσαν ms.;
μανθανειν mss.; ων αγνοουσιν om. mss.; εν οικῳ om. ms.).

III-78. γυναikes Greg {B} ϕ46 $\aleph$ A B Ψ 0150 33 1739 UBS] +
υμων *rel.* (C P 075 vac.).

-79. (35) δε τι Greg {A} *et rel.* τι δε D G (C P 075 vac.).

-80. μαθεῖν Greg^{ed} {B} *et rel.* μανθανειν Greg^{mss} $\aleph^*$ A 33 (C
P 075 vac.).

(14:40) πάντα (εὐσχημόνως καὶ κατὰ τάξιν) γινέσθω.

I. CIT. Παυλος ο λεγων παντα κατα ταξιν εν υμιν και
ευσχημονως γινεσθω (*Cant.* 4; VI, 112, 20-21. VR: και ευσ-
χημονως εν υμιν mss.; εν υμιν om. mss.; ημιν mss.;
ευσχημοσυνην mss.).

II. Gregory's NT probably omitted δε after παντα with K L 049 056
0142 0151 $\mathfrak{M}$, but it is not safe to treat this in the apparatus. There is
no evidence for Gregory's change of word order or the addition of εν
υμιν.

(15:12) πῶς λέγουσί τινες [ἐν ὑμῖν] ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν;

I. CIT. αν ειη το αποστολικον επιφθεγξασθαι, πως λεγουσι τινες οτι . . . (*Hom. opif.* 26.12.114; Forbes 264, 21-22).

II. There is no evidence for the omission of ἐν ὑμῖν. It is more likely that Gregory's NT had these words after τινες with D F G K L Ψ 049 056 0142 0151 223 M than before τινες with ρ46 K A B P 048 0150 0243 0270 33 1739.

(15:13, 17) εἰ [δὲ] ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται. (17) εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις [ὑμῶν] ἔστιν.

I. CIT. λεγων οτι ει αναστασις . . . (17) . . . ματαια και η εις αυτον πιστις εστιν (*Fil.*; III, ii, 12, 11-13. VR: (17) ει . . . εγηγερται om. ms.; ο Χριστος mss.; η om. ms; εστιν om. mss.).

II. There is no evidence for the omission of δε, except K* *al.* which omit ει . . . εστιν due to hom. (17) There is no evidence for και or εις αυτον. There is no evidence for the omission of ὑμῶν, although 38 1245 1836 1898 2004 substitute ἡμῶν. The addition of εστιν is supported only by it vg syr Tert.

III-81. (17) εστιν Greg^{ed} [C] B D*] om. Greg^{mss} *et rel.* (C 075 vac.).

(15:19) εἰ (ἐν) τῇ ζωῇ ταύτῃ ἡλικιώτεες ἐσμέν [ἐν Χριστῷ μόνον] ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν.

I. CIT. φησιν· εἰ επι τη ζωη . . . εσμεν, ελεεινότεροι . . . (*Pascha* 1; IX, 251, 19-20. VR: ἐλπιכותες ms.).

II. There is no evidence for ἐπι instead of ἐν or the omission of μόνον. The omission of ἐν Χριστῷ is attested only by 1912. Because Gregory omits both ἐν Χριστῷ and μόνον, it is not safe to cite him for any of the word order variations involving ἐν Χριστῷ ἡλικιώτεες ἐσμεν μόνον. It is likely that his NT had the word order in the reconstruction, the one supported by K L P 049 056 0142 0151 M.

III-82. παντων ανθρωπων εσμεν Greg {A} *et rel.* εσμεν παντων ανθρωπων D Ψ (C 075 vac.).

(15:20) Χριστός ἐγγήγερται ἐκ νεκρῶν ἀπαρχὴ τῶν κεκοιμημένων 'ἐγένετο / om.'.

I. CIT. τουτο εστι το παρα του Παυλου λεγομενον οτι Χριστος . . . κεκοιμημενων (*Ant. Apol.*; III, i, 226, 17-19); ALLUS. απαρχη των κεκοιμημενων εγενετο (*Fil.*; III, ii, 15, 7).

II. εγενετο is included by D^c K L Ψ 049 056 0142 0150 0151 104 1506 2495 ℣ syr and omitted by ℣46 ℞ A B D* F G P 0243 6 33 81 365 630 1175 1241s 1739 1881 2464 pc. lat cop Eriph

(15:21) ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν.

I. CIT. προσμαρτυρει λεγων επειδη . . . (C. *Eun.* 3.4.10; II, 137, 5-6); CIT. του αποστολου διαρρηδην βοωντος οτι δι ανθρωπου αναστασις εκ νεκρων (*Ant. Apol.*; III, i, 215, 1-2).

II. There is no evidence for εκ before νεκρων in *Ant. Apol.*.

III-83. ο Greg {A} *et rel.* om. ℣46 ℞ A B D* K 0151 1739 UBS (C 075 33 vac.).

(15:22-28) ὥσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀπο-
θνήσκουσιν, οὕτως καὶ ἐν τῷ Χριστῷ πάντες ζωο-
ποιηθήσονται. (23) ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγ-
ματι· ἀπαρχὴ Χριστός, ἔπειτα οἱ τοῦ Χριστοῦ ἐν
τῇ παρουσίᾳ αὐτοῦ, (24) εἴτα τὸ τέλος, ὅταν
παραδιδῷ τὴν βασιλείαν τῷ θεῷ καὶ πατρί, ὅταν
καταργήσῃ πᾶσαν ἀρχὴν καὶ ἐξουσίαν καὶ δύναμιν.
(25) δεῖ γὰρ αὐτὸν βασιλεύειν (ἄχρις οὗ) ἃν θῇ
τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ. (26) ἔσχα-
τος ἐχθρὸς καταργεῖται ὁ θάνατος· (27) πάντα γὰρ
ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. ὅταν δὲ εἴπῃ ὅτι
πάντα (ὑποτέτακται), δηλὸν ὅτι ἐκτός τοῦ ὑπο-
τάξαντος αὐτῷ τὰ πάντα. (28) ὅταν δὲ (ὑποταγῇ)
αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς 'ὁ υἱὸς ὑπο-
ταγήσεται / ὑποταγήσεται ὁ υἱὸς' τῷ ὑποτάξαντι
αὐτῷ τὰ πάντα, ἵνα ἢ ὁ θεὸς τὰ πάντα ἐν πᾶσιν.

I. CIT. οὕτως· ὡς περ . . . (25) . . . βασιλευειν εως αν . . . (27) . . . οτι παντα υπεταξεν, δηλον . . . (28) . . . αυτος υποταγησεται τω . . . (*Fil.*; III, ii, 17, 1-12. VR: αποθνησκομεν ms.; αποθνησκουσιν . . . παντες om. ms.; (23) παραδω mss.; (24) πασαν εξουσιαν ms.; (26-27) εσχατος . . . αυτου om. ms.; (27) υποτετακται ms.; (28) οταν . . . παντα² om. ms.); CIT. τουτο εστι το παρα του Παυλου λεγομενον οτι . . . ὡς περ εν τῷ Αδამ . . . οὕτως εν . . . ζωοποιηθησομεθα (*Ant. Apol.*; III, i, 226, 17-20); CIT. το ὡς περ εν . . . παντες αποθνησκουμεν οὕτως . . . ζωοποιηθησομεθα (*Fil.*; III, ii, 13, 11-13); CIT. φησι και τουτο ὡς περ εν . . . παντες αποθνησκομεν, οὕτως εν . . . παντες ζωοποιηθησομεθα (*Inscript. Pss.* 2.8; V, 97, 5-7. VR: απεθνησκομεν ms.); CIT. επειδη γαρ, καθως φησιν ο αποστολος, εν τῷ Αδამ παντες αποθνησκομεν (*Or. Dom.* 5; Krabinger 102, 36—104, 1); ALLUS. (23) οπου δε η απαρχη, Χριστος δε η απαρχη, εχει και οι του Χριστου, καθως φησιν ο αποστολος (*Ref. Eun.* 84; II, 346, 25—347, 1. VR: Χριστος Χριστος (sic) ms.); CIT. (24) οταν . . . βασιλειαν ημων τω . . . πατρι (*Fil.*; III, ii, 21, 9. VR: παραδω ms.); CIT. (24) οταν γαρ καταργη, φησι, πασαν . . . δυναμιν (*Cant.* 14; VI, 421, 14-15. VR: πασαν εξουσιαν mss. vers.; πασαν δυναμιν vers.); CIT. (25) δει . . . βασιλευειν, εως αν θη . . . αυτου (*Fil.*; III, ii, 27, 19-20); ALLUS. (26) ο εσχατος . . . θανατος (*Trid.*; IX, 285, 21-22. VR: ο¹ om. mss.); CIT. ος φησιν οτι (28) τοτε υποταγησεται ο υιος τῷ υποταξαντι αυτῷ τα παντα (*Fil.*; III, ii, 4, 8-9); CIT. εκ της προς Κορινθιους επιστολης, οτι (28) τοτε αυτος ο υιος υποταγησεται τῷ υποταξαντι αυτῷ τα παντα (*Fil.*; III, ii, 5, 7-8. VR: τοτε + και mss.); CIT. (28) παντα εν πασι γινεται, καθως φησιν ο αποστολος (*Infant.*; III, ii, 85, 28—86, 1).

II. (24) ημων in *Fil.*, p. 21, is without other support. The omission of πασαν before εξουσιαν in *Fil.*, p. 17, and *Cant.* is found elsewhere only in 1319 1898 vg Did and is therefore accepted in the reconstruction. (25) εως instead of αχρι(ς) ου in *Fil.*, pp. 17 & 27, is unattested. Other than ψ below, it would appear that the omission of παντας after θη in the same passages is supported only by Mcion. (27) υπεταξεν instead of υποτετακται in *Fil.*, p. 17, is unattested. (28) υποταξη finds other support only in ψ (below). The omission of και in *Fil.*, p. 5, is unique. The omission of ο υιος in *Fil.*, p. 17, is supported only by vg^{ms} Ambst Greg-Naz Hip Mcell Ps-Ath Ps-Ign

Tert, and the change of word order *Fil.*, p. 4, appears to be attested only by Ψ. There is no evidence for γινεται in *Infant*.

III-84. (24) παραδιδω Greg^{ed} {C} Ɔ46 Ɔ A D P Ψ UBS] παραδιδου B G; παραδω Greg^{ms} *et rel.* (C 075 vac.).

-85. (25) αν Greg {A} K L Ψ 049 056 0142 0151 223 2423 Ɔ] om. *rel.* (C 075 vac.).

-86. θη Greg {C} Ψ] + παντας *rel.* (C 075 vac.).

-87. εχθρους Greg {A} *et rel.*] + αυτου A G 33 (C 075 vac.).

-88. (27) οτι Greg {A} *et rel.*] om. Ɔ46 B 33 (C 075 vac.).

-89. (28) υποταξη Greg {C} Ψ] υποταγη *rel.* (Ɔ46 C 075 vac.).

-90. υποταγη αυτω (Greg {A} υποταξη) *et rel.*] αυτω υποταγη D (Ψ υποταξη) (Ɔ46 C 075 vac.).

-91. και Greg {A} *et rel.*] om. B D* G 33 1739 (Ɔ46 C 075 vac.).

-92. τα³ Greg {A} *et rel.*] om. A B D* 33 1739 (Ɔ46 C vac.).

(15:31) καθ' ἡμέραν ἀποθνήσκω, νῆ τὴν ὑμετέραν καύχησιν.

I. CIT. εν οis φησιν οti καθ . . . (*Eccl.* 6; V, 381, 4-5. VR: αποθνησκω om. ms.; νη| μη ms.).

III-93. αποθνησκω Greg^{ed} {B} *et rel.*] αποθνησκων Ɔ46 33; om. Greg^{ms} (A C vac.).

(15:32) φάγωμεν καὶ πίωμεν, αὐριον γὰρ ἀποθνήσκομεν.

I. CIT. ευρεθησεται λογος· φαγωμεν . . . (*Pascha* 1; IX, 251, 15-16); CIT. τα ρηματα Παυλου· φαγωμεν . . . (*Pascha* 1; IX, 264, 29—265, 1).

(15:35) πῶς ἐγείρονται οἱ νεκροί; ποίῳ (δὲ) σώματι ἔρχονται;

I. CIT. λεγοντες· πῶς . . . νεκροὶ καὶ ποιῶ . . . (*Fil.*; III, ii, 10, 10-11).

II. There is no evidence for καὶ instead of δε.

(15:36-38) ἀφρων, σὺ δ' σπείρεις, τοῦ ζωοποιεῖται ἔάν μὴ ἀποθάνῃ· (37) καὶ δ' σπείρεις,] οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις ἀλλὰ γυμνὸν κόκκον εἰ τύχοι οἴτου ἢ τινος τῶν λοιπῶν· (38) ὁ δὲ θεὸς δίδωσιν αὐτῷ σῶμα καθὼς ἠθέλησεν.

I. CIT. Παῦλος . . . λεγών· ἀφρων . . . σπείρεις οὐ το . . . λοιπὸν σπερμάτων· (38) ὁ δὲ θεὸς . . . (*Pascha* I; IX, 259, 17-22).

II. There is no evidence for the omission of οὐ . . . σπείρεις, and the words were probably omitted by an early scribe of *Pascha* due to hom. There is no evidence for the addition of σπερμάτων after λοιπῶν.

III-94. ἀφρων Greg [B] *ei rel.*] ἀφρον K L Ψ 049 056 0142 223 1739 2423 ℣ (C vac.).

-95. (37) γενησομενον Greg [A] *ei rel.*] γενησομενον ℣46 G (C vac.).

-96. (38) διδωσιν αὐτῷ Greg [B] ℣46 N A B P 0150 33 UBS] αὐτῷ διδωσιν *rel.* (C vac.).

(15:41) ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ.

I. CIT. καὶ ἀλλῃ δόξα ἡλίου, φησὶν ὁ ἀποστολὸς, καὶ ἀλλῃ . . . (*Hex.*; Forbes 80, 25-29); ALLUS. ὡς γὰρ ἀλλῃ δόξα ἡλίου . . . σελήνης (*Ref. Eun.* 42; II, 329, 7-8).

II. Because of Gregory's carelessness in reproducing transitional words, it is not safe to cite him with *rel.* against the addition of δε after ἀλλῃ twice in F G.

(15:47-49) ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός, ὁ δεύτερος ἐξ οὐρανοῦ. (48) οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί, καὶ οἷος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι. (49) καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσομεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου.

I. CIT. ο πρῶτος, φησιν, ἄνθρωπος . . . (49) . . . χοικου, ουτω φορεσομεν . . . (*Fil.*; III, ii, 11, 20—12, 4. VR: δευτερος + ἄνθρωπος ο κυριος ms.; (49) φορεσωμεν mss.); CIT. ο γαρ ειπων (48) οιος ο επουρανιος . . . επουρανιοι (*Ant. Apol.*; III, i, 145, 17-18).

II. ἄνθρωπος ο κυριος (8^c A D^c K L P Ψ 049 056 075 0142 0151 81 104 365 1241^s 1881 2464 2495 28 syr) / ἄνθρωπος πνευματικος (346) / ἄνθρωπος (8* B C D* F G 0150 0243 6 33 1175 1739* pc. lat bo) / ο κυριος (630 Mcion) after δευτερος is omitted only by 1912 sa Cyr. (49) There is no evidence for the addition of ουτω in *Fil.* φορεσομεν is further supported by 1 88 630 1881 Lect sa eth and about 10 fathers.

III-97. (48) επουρανιος . . . επουρανιοι Greg {A} *et rel.* ουρανιος . . . ουρανιοι 346 D* (G).

-98. (49) φορεσομεν Greg^{ed} {C} B 049 056 0142 0150 UBS] φορεσωμεν Greg^{mss} *et rel.*

(15:51-52) ἰδου μυστήριον ὑμῖν λέγω· πάντες μὲν οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα, (52) ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπίζει γὰρ καὶ οἱ νεκροὶ ἀναστήσονται.

I. CIT. ο θειος αποστολος . . . φησιν· ιδου . . . (52) . . . σαλπγγι (*Hom. opif.* 23.6.103; Forbes 238, 16-21. VR: λεγω + υμιν ms.); CIT. καθως ο θειος λογος φησι· (52) σαλπσει . . . (*Pascha* 1; IX, 261, 21-22. VR: εγερθησονται ms.); CIT. τω λεγοντι· (52) σαλπσει . . . (*Pascha* 1; IX, 268, 22-23); ALLUS. (52) οτι μεν ουν αναστησομεθα παντες εν ριπη . . . σαλπγγι (*Perf.*; VIII, i, 204, 5-7. VR: παντες + εν ατομω mss.).

III-99. μεν Greg {A} *et rel.* om. 346^{vid} B C* D* 1739 UBS.

-100. ου κοιμηθησομεθα, παντες δε Greg [A] *et rel.*] ου κοιμηθησομεθα, ου παντες δε P46; κοιμηθησομεθα, ου παντες δε K (A ου) οι C 33 1739; αναστησομεθα, ου παντες δε D*; ουν κοιμηθησομεθα, ου παντες δε G.

-101. (52) ριπη Greg [A] *et rel.*] ροπη P46 D* G 1739.

-102. αναστησονται Greg^{ed} [B] A D G P 056 0142 0150] εγερθησονται Greg^{ms} *et rel.*

(15:53) δει γαρ το φθαρτον τουτο ενδυσασθαι αφθαρσιαν και το θνητον τουτο ενδυσασθαι αθανασιαν.

I. CIT. Παυλον . . . λεγοντα ουτως· δει . . . (*Lucif.*; IX, 319, 16-18).

(15:55) που σου, θανατε, το κεντρον; που σου, αδη, το νικος;

I. CIT. διο και ημεις βωμεν· που σου θανατε . . . (*Lucif.*; IX, 319, 5-7).

II. The wording is certainly that of I Corinthians rather than Hos. 13:14.

III-103. κεντρον . . . αδη . . . νικος Greg [A] *et rel.*] νικος . . . θανατε . . . κεντρον P46 K* B C 1739* UBS; νικος . . . αδη . . . κεντρον 0150 33; κεντρον . . . θανατε . . . νικος D* G (A hom.).

(15:58) εδραιου γινεσθε και αμετακίνητοι.

I. CIT. ο θειος αποστολος . . . λεγων· εδραιου . . . (*V. Moy.* 2; VII, i, 95, 22-23. VR: και om. mss.).

II. In addition to A below, και is found only in f vg pesh eth Ambst.

III-104. και Greg [C] A] om. *rel.*

II CORINTHIANS

(1:3-4) ευλογητος ο θεος και πατηρ του κυριου ημων Ιησου Χριστου, ο πατηρ των οικτιρμων και

θεὸς πάσης παρακλήσεως, (4) ὁ παρακαλῶν ἡμᾶς
ἐπὶ πάσῃ τῇ θλίψει ἡμῶν.

I. CIT. ὁ μέγας ἀποστολὸς . . . λεγὼν εὐλογητὸς . . .
Χριστοῦ, (4) ὁ παρακαλῶν . . . (*Ref. Eun.* 185; II, 390, 22-25.
VR: (4) ἐπὶ ἐν mss.; τῇ om. ms.); CIT. εἰπόντος τοῦ
Παυλοῦ εὐλογητὸς . . . Χριστοῦ, (4) ὁ παρακαλῶν . . . (*Ref.*
Eun. 225; II, 407, 10-12); ALLUS. ὁ πατὴρ τῶν . . . παρα-
κλήσεως (*Ep.* 18.1; VIII, ii, 51, 3-5).

(1:9) αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου
ἐσχήκαμεν.

I. CIT. ἐν οἷς φησιν . . . αὐτοὶ . . . (*Eccl.* 6; V, 381, 4-7. VR:
ἐσχῆκαμεν ms.).

(2:7) μὴ [πῶς] τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ
τοιούτος.

I. ADAPT. λεγὼν, ἵνα μὴ τῇ . . . (*Eccl.* 7; V, 408, 11-12).

II. There is no evidence for the omission of πῶς; it is possibly the
result of adaptation due to the use of ἵνα.

(2:15-16) ὅτι Χριστοῦ εὐωδία ἐσμέν ἐν τοῖς
σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις, (16) οἷς
μὲν ὁσμὴ θανάτου εἰς θάνατον, οἷς δὲ ὁσμὴ ζωῆς
εἰς ζωὴν.

I. CIT. ἐλεγεν . . . ὅτι Χριστοῦ . . . (*Cant.* 3; VI, 92, 5-7.
VR: (16) ἐκ θανάτου . . . ἐκ ζωῆς mss.).

II. In addition to K 0151 below, τῷ θεῷ after ἐσμεν is also omitted by
0151 Adam Aug^P Or^P Philo.

III-105. ἐσμεν Greg {C} K 0151] + τῷ θεῷ *rel.* (P vac., 075
supp.).

-106. (16) θανάτου . . . ζωῆς Greg^{ed} {B} *et rel.*] ἐκ θανάτου
. . . ἐκ ζωῆς Greg^{mss} 346 B A B C 0150 33 1739 UBS (P vac.,
075 supp.).

(3:3) οὐ μέλανι ἀλλὰ πνεύματι θεοῦ ζῶντος, οὐκ ἐν πλαξὶ λιθίναις.

I. CIT. ου . . . ζωντος εγχαρασσομενων τη ψυχη των τοι-
ουτων γραμματων, ουκ . . . λιθιναις, καθως φησιν ο αποστολος
(*Cant.* 14; VI, 414, 17-19).

(3:6) τὸ γὰρ γράμμα 'ἀποκτεννεί / ἀποκτείνει', τὸ
δὲ πνεῦμα ζωοποιεῖ.

I. CIT. το γαρ γραμμα, φησιν, αποκτεννει, το . . . (*C. Eun.*
199; I, 283, 6. VR: αποκτενει ms.); CIT. φησι . . . το γραμμα
αποκτεννει, το . . . (*C. Eun.* 3.5.2; II, 160, 22—161, 1. VR:
αποκταινει ms.); CIT. φησι το γραμμα αποκτεννει, το . . .
(*C. Eun.* 3.5.9; II, 163, 18-19. VR: αποκταινει ms.); CIT. φησιν
οτι το γραμμα αποκτενει, το . . . (*Cant.* prologue; VI, 7, 1-2.
VR: το¹ om. ms.; αποκτεννει mss., αποκτενει mss.,
αποκταινει (sic) ms.); CIT. ο του αποστολου λογος . . . το
γραμμα αποκτεινει (πονηρων γαρ εχει πραγματος εν εαυτου
υποδειγμα), το . . . (*Cant.* prologue; VI, 7, 12-14. VR: αποκτεν-
νει mss., αποκτενει mss.).

II. There is no evidence for the omission of γαρ in all except the first
quotation. αποκτεννει is found in ℱ46^c K F G K P Ψ 056 075 0142
0234 6 33 1739 ℳ^{Pt} and αποκτεινει in B ℳ^{Pt} Ath Bas Or^{Pt}. (ℱ46 A
C D E L 049 0150 0151 *al.* have αποκτενει.)

(3:15) κάλυμμα ἐπὶ (τὴν καρδίαν).

I. CIT. ο αποστολος καλυμμα επι της καρδιας εχειν φησι (*C.*
Eun. 3.5.9; II, 163, 14-15).

II. There is no evidence for the genitive rather than the accusative.

(3:16-17) (ἥνίκα δ' αὖν) ἐπιστρέψῃ πρὸς κύριον
περιαίρεται τὸ κάλυμμα. (17) ὁ δὲ κύριος τὸ πνεῦ-
μα ἐστίν· οὐ δὲ τὸ πνεῦμα κυρίου, ἐλευθερία.

I. CIT. λεγων· οταν δε επιστρεψη . . . (17) . . . εστιν
(*Cant.* 12; VI, 361, 2-4); CIT. ειπων γαρ ο Παυλος (17) ο δε
κυριος . . . (*C. Eun.* 3.5.7; II, 162, 18-19); CIT. τον αποστολον
. . . λεγοντα προς Κορινθιους (17) ο δε κυριος . . . εστιν
(*C. Eun.* 3.5.1; II, 160, 4-6); CIT. (17) ο δε κυριος . . . εστιν

(*C. Eun.* 3.5.5; II, 162, 3-4 and 3.5.6; II, 162, 8-9); CIT. Παυλος . . . φησιν· (17) ο δε κυριος . . . εστιν (*Or. Dom.* 3; Krabinger 64, 33-35).

II. οταν δε in *Cant.* is attested only Bas Did Thdr^{Pl} and is probably the result of loose quotation. ηρικα δ αν (N^c B D I K L P Ψ 049 056 075 0142 0150 0151 0243 223 436 462 876 1241 1739 2344 M) was more likely the reading in Gregory's NT than ηρικα δε εαν (P⁴⁶ N^{*} A 33 330 1175), ηρικα δε (C 489 927 Dam Macar) or οταν δ αν (F G).

III-107. (17) ελευθερια Greg {B} P⁴⁶ N A B C D 33 1739 UBS] πρ. εκει *rel.*

(4:8) ἐν παντὶ θλιβόμενοι ἀλλ' οὐ στενοχωρούμενοι.

I. CIT. οὕτως, καθὼς φησι ὁ θεὸς ἀποστόλος, τὸ θλιβεσθαι καὶ μὴ στενοχωρεῖσθαι τοῦτο ἐστὶ. ἐν παντὶ γὰρ, φησι, θλιβομενοι . . . (*Mari.* 1a; X, i, 137, 12-15).

II. There is no evidence for γὰρ.

(4:10) πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι (περιφέροντες).

I. CIT. ὡς καὶ ὁ Παῦλος . . . παντοτε . . . ἐν τῷ ἰδίῳ σώματι περιφερῶν (*Cant.* 12; VI, 347, 1-4. VR: τῷ om. ms.; ἰδίῳ om. mss.).

II. There is no evidence for ἰδίῳ or περιφερῶν.

III-108. Ἰησοῦ Greg {B} P⁴⁶ N A B C P 33 UBS] κυρίου Ἰησοῦ *rel.*; Χριστοῦ D* G; κυρίου ἡμῶν Ἰησοῦ 0142.

-109. σώματι Greg {A} *et rel.*] + ἡμῶν D G Ψ.

(4:16) εἰ καὶ ὁ ἐξῶθεν ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἐξῶθεν ἀνακαινύεται ἡμέρα καὶ ἡμέρα.

I. CIT. ἐν οἷς φησιν εἰ καὶ . . . διαφθείρεται, τὸ σῶμα λεγὼν, ἀλλ . . . (*Ani. Apol.*; III, i, 185, 19-21).

II. ἐξῶθεν is also attested by 263 442 547^c 623 Bas^{Pl} Thdr^{Pl}.

III-110. ἐξωθεν Greg [B] D* Ψ] ἐξω *rel.* (A vac., C illeg.).

-111. διαφθειρεται Greg [B] *et rel.*] φθειρεται K L 049 075 0151 (A vac.).

-112. εσωθεν Greg [A] K L Ψ 049 056 0142 0151 2423 38] εσω *rel.* (A 33 vac.).

-113. εσω /εσωθεν Greg [A] *et rel.*] + ημων 346 8 B C D G 1739 UBS (A 33 vac.).

(4:18) μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια.

I. CIT. διδασκει τουτο η του αποστολου φωνη λεγουσα· μη . . . (*Ecccl.* 7; V, 400, 5-7). CIT. μη σκοπουντων γαρ ημων, φησι, τα . . . (*Cant.* 14; VI, 411, 8-10. VR: σκοπουντων] σιωπουντων *ms.*; γαρ *om. ms.*; αλλα . . . βλεπομενα *om. mss.*); CIT. ειποντος του Παυλου οτι μη σκοπουντων . . . (*Mort.*; IX, 40, 15-17. VR: σκοπειν *ms.*; ημων *om. ms.*; αλλα τα μη βλεπομενα *om. mss.*); CIT. καθως και ημιν εγκελευεται . . . οτι τα μεν βλεπομενα προσκαιρα . . . (*Hex.* 76; Forbes 92, 3-9. VR: προσκαιρα τα δε *om. mss.*).

II. There is no evidence for the minor variations in *Hex.*, and they are due to loose quotation or adaptation.

III-114. σκοπουντων ημων Greg [A] *et rel.*] σκοπουσιν ημων Ψ; σκοπουντες D* G (A 33 vac.).

(5:1) ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκηνους καταλυθῇ, οἰκοδομῇ ἐκ θεοῦ (ἐχομεν), οἰκίαν ἀχειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς.

I. CIT. αληθες γαρ εστιν ως φησιν η θεια φωνη οτι εαν . . . καταλυθη, τοτε αυτην ευρησομεν οικοδομην εκ θεου . . . (*Mort.*; IX, 62, 5-8. VR: οικια] ουσια *ms.*; αιωνιαν *ms.*).

II. There is no evidence for γενομενην rather than εχομεν.

III-115. οικοδομην Greg [A] *et rel.*] *pr.* οτι (346) D G (A vac.).

(5:4) [ἵνα] καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς.

I. ADAPT. καθὼς φησιν ὁ ἀποστόλος ὅτι κατεποθῇ το . . . (*Ant. Apol.*; III, i, 201, 17-18); ALLUS. καταποθῇ . . . (*Trid.*; IX, 283, 5-6); ALLUS. ἀλλὰ το μὲν θνητὸν ὑπο τῆς ζωῆς κατεποθῇ (*Thphl.*; III, i, 126, 7).

II. There is no evidence for the indicative rather than the subjunctive in *Ant. Apol.* and *Thphl.*, and it is due to adaptation.

(5:7) διὰ πίστεως [γὰρ] (περιπατοῦμεν), οὐ διὰ ἐῤδους.

I. CIT. καθὼς φησιν ὁ ἀποστόλος, δια πιστεως περιπατων, ου . . . (*C. Eun.* 2.86; I, 252, 9-10).

II. Only 88 omits γαρ. There is no evidence for περιπατων.

(5:13) εἴτε γὰρ ἐξέστημεν, θεῷ· εἴτε σωφρονοῦμεν, ὑμῖν.

I. CIT. λεγων εἴτε γαρ . . . θεῷ (πρὸς ἐκεῖνον γαρ αὐτῷ ἡ ἐκστασις ἦν), εἴτε . . . (*Cant.* 10; VI, 309, 10-12. VR: τῷ θεῷ mss.).

(5:16) εἰ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστόν, ἀλλὰ νῦν οὐκέτι γινώσκομεν.

I. CIT. εἰποντος τοῦ Παύλου ὅτι εἰ καὶ ἐγνώκαμεν ποτε κατὰ . . . (*C. Eun.* 3.4.20; II, 141, 15-16); CIT. εἰ γαρ καὶ ἐγνώκαμεν ποτε, φησι, κατὰ . . . (*Ant. Apol.*; III, i, 222, 29—223, 1. VR: ἐγνώκειμεν mss.); ALLUS. ἡμεῖς οἱ κατὰ τὴν τοῦ Παύλου φωνὴν γινόντες μὲν κατὰ σάρκα Χριστὸν νῦν δὲ οὐκέτι γινώσκοντες (*Ant. Apol.*; III, i, 183, 9-11).

II. Despite the fact that he twice has it, there is no other evidence for ποτε. It is unsafe to cite Gregory in connection with any of the variants involving εἰ καὶ because two of them involve δε, an introductory word which is of no concern to Gregory. Nor can he be cited for the omission of κατὰ σάρκα after γινώσκομεν because it stands at the end of his quotation.

III-116. ἐγνώκαμεν Greg [A] *et rel.* ἐγνώμεν 33 1739 (A vac.).

(5:17) εἰ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονε τὰ πάντα καινὰ.

I. CIT. καθὼς φησιν ὁ ἀποστόλος . . . εἰ . . . Χριστῷ, φησι, καινὴ . . . (C. *Eun.* 3.2.53; II, 69, 28—70, 5).

II. In addition to those mss. included below, τα πάντα καινα is supported by about 40 minuscules, vg^{cl}, and about 15 fathers.

III-117. τα πάντα καινα Greg {A} 33 223 056 075 0142] καινα τα πάντα K L P Ψ 049 0150 0151 2423 ℘; καινα *rel.* (A vac.).

(5:19) ὁ θεὸς ἦν ἐν Χριστῷ κόσμον (καταλλάσσων ἑαυτῷ).

I. CIT. ὁ θεὸς . . . κόσμον ἑαυτῷ καταλλάσσων, ἱκανὸς εἰς μαρτυρίαν ὁ μέγας Παῦλος (*Ant. Apol.*; III, i, 202, 17-18).

II. In addition to those indicated below, ο is supported by 216 440 442 Chr Thdrt. The word order ἑαυτῷ καταλλάσσων is supported only by 2005.

III-118. ο Greg {B} ℘46 G K 0150 0151] om. *rel.* (A vac.).

(5:20) ὑπὲρ Χριστοῦ πρεσβεύομεν ὡς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν· δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ θεῷ.

I. CIT. τῷ λεγοντι οτι υπερ . . . (*Fil.*; III, ii, 27, 14-16. VR: θεοῦ| Χριστοῦ mss.; ὑμῶν mss.; του Χριστοῦ ms.); CIT. ὁ μέγας ἀπὸστολος . . . φησι . . . υπερ . . . (*Eccl.* 8; V, 435, 19—436, 4. VR: καταλλαγηται ms.); CIT. ὁ Παῦλος . . . προς τοὺς Κορινθίους γραφῶν . . . υπερ . . . (*Ref. Eun.* 186; II, 391, 8-14).

III-119. Χριστοῦ¹ Greg {B} ℘46 D* G Ψ] + ουν *rel.* (A vac.).

-120. δεομεθα . . . καταλλαγητε Greg {A} *et rel.*] δεομενοι . . . καταλλαγηται D* G Ψ (A vac.).

(5:21) τὸν μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν.

I. CIT. τον μη . . . ημων, φησιν, αμαρτιαν . . . (C. Eun. 3.4.10; II, 137, 15-16); CIT. δια του ειπειν αμαρτιαν εποιησεν (C. Eun. 3.4.12; II, 138, 7).

II. The omission of γαρ after τον is supported by Ϝ34 Ϝ46 N B C D* F G 048 1243 *al.*, the inclusion by N^c D^c K L P Ψ 049 056 075 0142 0150 0151 M. Because it is an introductory word, one cannot determine whether it stood in Gregory's NT. It must be excluded from apparatus III.

(6:6) ἐν ἀγνότητι.

I. CIT. ακουσον Παυλου . . . ειπων, και εν αγνοτητι φησιν (Virg. 20; VIII, i, 327, 15-18. VR: om. εν ms.).

(6:7-8) διὰ τῶν ὀπλῶν τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν, (8) διὰ δόξης καὶ ἀτιμίας.

I. ALLUS. δια . . . αριστεων (V. Moy 2; VII, i, 102, 10-11. VR: δια αριστεων om. mss.); ALLUS. καλως δε τους δια . . . δικαιουνης (Cant. 6; VI, 198, 6); CIT. δια των δεξιων οπλων και αριστερων, φησιν ο αποστολος, (8) δια . . . (Virg. 4; VIII, i, 271, 24-25. VR: δεξιων τε mss.; οπλων om. mss.).

(6:14-16) τίς κοινωνία φωτὶ πρὸς σκότος; (15) τίς [δὲ] συμφώνησις Χριστῷ πρὸς Βελιάρ; [ἢ] τίς μερίς πιστῷ μετὰ ἀπίστου; (16) [τίς δὲ συγκατάθεσις] ναῷ θεοῦ μετὰ εἰδῶλων; . . . ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω.

I. ALLUS. τις γαρ κοινωνια . . . σκοτος (15) η Χριστω προς Βελιαρ; (Eccl. 7; V, 399, 10-11); (14) ALLUS. τις γαρ κοινωνια . . . σκοτος; (Eccl. 6; V, 385, 17); ADAPT. ουδεμια γαρ κοινωνια . . . σκοτος, φησιν ο αποστολος (Cant. 10; VI, 298, 1-2); CIT. τις γαρ κοινωνια . . . σκοτος; φησιν ο αποστολος (Perf.; VIII, i, 180, 7-8); CIT. αλλ ου τις . . . σκοτος, φησιν ο αποστολος (Or. Dom. 2; Krabinger 34, 20-21. VR: τις] ουδεις mss.); ALLUS. τις . . . σκοτος (Or. Dom. 2; Krabinger 36, 29-30); ALLUS. τις κοινωνια (15) Χριστω προς Βελιαρ; τις μερίς . . . απιστου; (14) τι κοινον τω φωτι προς το σκοτος (Perf.; VIII, i, 207, 5-7. VR: (14) το om. mss.; (15) Χριστου . . . πιστου ms.); ADAPT. καθώς και ο Παυλος βοα οτι ουκ εστι (15) συμφωνησις Χριστος προς Βελιαρ, (16) ουδε

κοινωνία ναῶ . . . εἰδωλῶν (*Ref. Eun.* 39; II, 328, 2-4; (16) CIT.
ο εἰπων ἐνοικησῶ . . . (*Cant.* 2; VI, 68, 16-17).

II. There is no evidence for any of the minor variations from the reconstructed text, including (v. 15) κοινωνία for συμφωνησις in *Perf.*

III-121. (15) Χριστῶ Greg^{ed} {B} *et rel.*] Χριστοῦ Greg^{ms} p46 K
B C P 0150 33 1739 UBS (A vac.).

-122. Βελιαρ Greg {A} *et rel.*] Βελιαν D K Ψ 049; Βελιαβ
G (A vac.).

-123. πιστῶ Greg^{ed} {B} *et rel.*] πιστοῦ Greg^{ms} B 33 (A vac.).

(7:6) ὁ παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν
ἡμᾶς ἐν τῇ παρουσίᾳ Τίτου.

I. CIT. ο Παῦλος . . . λεγὼν ο παρακαλῶν . . . (*Ref. Eun.*
186; II, 391, 8-11. VR: τοὺς . . . ἡμᾶς] ἡμᾶς τοὺς . . . ms.).

II. ο θεὸς after ἡμᾶς is omitted with 102 206 234 429 1758 1799 ¹⁴⁴
Bas Chr Thdr.

(8:9) δι' ἡμᾶς ἐπτώχευσε πλούσιος ὦν.

I. ALLUS. δι . . . (*Cant.* 15; VI, 444, 4).

II. ἡμᾶς is also read by 0151, about 30 minuscules, and about a dozen
fathers.

III-124. ἡμᾶς Greg {A} C^{vid} K 056 0142 0151] υμᾶς *rel.* (A
vac.).

(8:14) τὸ ὑμῶν περισσεύμα εἰς τὸ ἐκείνων ὑστέ-
ρημα.

I. CIT. το ὑμῶν περισσεύμα, φησιν, εἰς . . . (*Mihi fecistis*; IX,
123, 21).

(10:4-5) λογισμοὺς (καθαίρουντες) (5) καὶ πᾶν
ὑψῶμα ἐπαυρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ.

I. CIT. παντας τω λογω της αληθειας κατηγονιζετο, λογισμους καθαιρων (5) και . . . (*Steph.* 2; X, i, 98, 14-16).

II. There is no support for the singular καθαιρων.

(12:2, 4) εἴτε ἐν σώματι οὐκ οἶδα, εἴτε ἐκτὸς τοῦ σώματος οὐκ οἶδα, ὁ θεὸς οἶδεν, ἀρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ. (4) ἡπάργη εἰς τὸν παράδεισον καὶ ἤκουσεν ἄρρητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι.

I. CIT. τουτο γαρ και αυτος τω ιδιω λογω παρασημαινεται ειπων, οτι ειτε εν . . . ουρανου (*Hex.* 75; Forbes 90, 12-15. VR: τω σωματι mss.; ειγε twice mss.; του om. mss.); CIT. τριτον ουρανον ειδεν εκεινος και (4) ηπαργη . . . λαλησαι. αλλ ουδε εκεινος φανερωσ δια της σαρκος ταυτης την τοιαυτην χαριν εδεξατο. ου γαρ επικρυπτεται την αμφιβολιαν λεγων· (2) ειτε εν σωματι . . . οιδεν (*Bas.*; X, i, 118, 22—119, 3. VR: (4) ρημα ms; ανθρωπων mss.); CIT. (4) α ουκ . . . λαλησαι καθως φησιν ο αποστολος (*Mori.*; IX, 47, 13-14).

(13:3) ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ.

I. CIT. τα ρηματα του Παυλου παρα του Χριστου λαλεισθαι φησιν ο ειπων· η δοκιμην . . . (*Fil.*; III, ii, 24, 4-6). CIT. καθως φησιν . . . επει . . . (*Perf.*; VIII, i, 175, 10-12. VR: επει| οτι ει mss.).

II. There is no evidence for η instead of επει in *Fil.*

III-125. επει Greg {A} *et rel.* επι AD*; οτι G.

(13:4) ἐσταυρώθη ἐξ ἀσθενείας, (ἀλλὰ) ζῆ ἐκ δυνάμεως.

I. CIT. φησιν . . . εσταυρωθη εξ ασθενειας (την σαρκα δια της ασθενειας σημαινων), ζη δε εκ δυναμεως (το θεον δια της δυναμεως εν δεικνομενος) (*C. Eun.* 3.4.10; II, 137, 8-11).

II. There is no evidence for δε instead of αλλα.

(13:13) ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ θεοῦ καὶ ἡ κοινωνία τοῦ ἀγίου πνεύματος.

I. ALLUS. ἡ χάρις . . . θεοῦ (*C. Eun.* 1.199; I, 84, 20-21); ALLUS. καὶ ἐλθοι ἐφ' ὑμᾶς ἡ χάρις . . . Χριστοῦ καὶ ἡ κοινωνία . . . πνεύματος αὐτοῦ εἰς τὸ γενεσθαι ὑμῖν θεράπεια (Ep. 17.1; VIII, ii, 51, 6-8).

II. In addition to 223, ἡμῶν is found in 5 35 57 69 201 226^c 255 330 440 479 480 489 498 664 1831 1960 2298 f m vg pesh sa bo eth arm goth Ambst Bas Chr Did Thdri.

III-126. ἡμῶν Greg [A] 223] om. *rel.* (C vac.).

-127. Χριστοῦ Greg [A] *et rel.*] om. B Ψ (C vac.).

GALATIANS

(1:1) οὐκ (ἀπ') ἀνθρώπων οὐδὲ δι' ἀνθρώπων, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ.

I. ALLUS. οὐκ ἐξ ἀνθρώπων . . . (*Trid.*; IX, 305, 3-4. VR: ἀνθρώπων¹) οὐρανῶν ms.; οὐδὲ δι' ἀνθρώπων om. mss.; δι' παρ ms.).

II. There is no evidence for ἐξ instead of ἀπ. ἀνθρώπων instead of ἀνθρώπου after δι' is supported by 216 440 823 1518 1959 Chr Cyr^l Eus Mcell Or Thdri.

(1:16) οὐ (προσανεθέμην) σαρκὶ καὶ αἵματι.

I. ALLUS. οὐ γὰρ προσανεθέτο σαρκὶ . . . (*Cant.* 14; VI, 403, 8-9. VR: προανεθέτο ms.); ALLUS. καθὼς φησιν ὁ ἀποστόλος, σαρκὶ καὶ αἵματι προσανεχεῖν ὥστε δεῖν (*V. Gr. Thaum.*; X, i, 16, 7-8).

(2:19-20) Χριστῷ συνεσταύρωμαι. (20) ζῶ δὲ οὐκ ἔτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός.

I. CIT. φησι γὰρ τοῦ των εαυτοῦ λόγων ὁ Παῦλος ὅτι Χριστῷ . . . (*Fil.*; III, ii, 23, 22—24, 1); CIT. καθὼς φησιν . . .

οτι (20) ζω . . . (*Perf.*; VIII, i, 175, 10-13. VR: εγω ουκ ετι mss.).

(3:20) ὁ [δὲ] μεσίτης ἐνὸς οὐκ ἔστιν, ὁ δὲ θεὸς εἰς ἔστιν.

I. CIT. ἐπει οὖν ὁ μεσίτης . . . (*Ref. Eun.* 144; II, 374, 12-13).

II. There is no evidence for the omission of δὲ, although 33 substitutes γάρ.

(3:28) οὐκ ἐνι ἄρσεν / ἄρρεν' καὶ θῆλυ.

I. CIT. ἐπειδὴ γάρ, καθὼς φησιν ὁ ἀποστόλος, οὐκ ἐνι ἄρσεν . . . (*Virg.* 20; VIII, i, 328, 4-5. VR: ἄρρεν); CIT. ἐν γάρ Χριστῷ Ἰησοῦ, καθὼς φησιν ὁ ἀποστόλος, οὔτε ἄρρεν οὔτε θῆλυ ἐστίν (*Hom. opif.* 17.7.85; Forbes 200, 5-7. VR: ἄρσεν mss.).

II. There is no evidence for οὔτε . . . οὔτε . . . ἐστίν in *Hom. opif.* The Attic form ἄρρεν in the same work (also a variant in *Virg.*) is supported only by B 330 Clem^{pl}.

(4:8) (ἐδουλεύσατε) τοῖς 'φύσει μὴ / μὴ φύσει' οὖσιν θεοῖς.

I. ADAPT. μαθεῶσαν παρὰ τοῦ μεγάλου Παύλου, ὅτι οἱ δουλευόντες τοῖς μὴ φύσει θεοῖς θεῷ οὐ δουλεύουσιν (*Ref. Eun.* 30; II, 323, 26-27. VR: μὴ + οὖσει ms.); ADAPT. ἡμεῖς τοίνυν οἱ μὴκετι δουλευόντες τοῖς μὴ φύσει οὖσι θεοῖς ἐπεγνώμεν τὸν φύσει ὄντα θεόν (*Ref. Eun.* 30; II, 324, 3-5. VR: φύσει μὴ mss.); ALLUS. ἀποστάντες γὰρ τοῦ θεοῦ οἱ ἀνθρώποι ἐδουλεύσαν τοῖς φύσει μὴ οὖσι θεοῖς (*Ref. Eun.* 82; II, 346, 10-11. VR: μὴ οὖσι φύσει ms.); ALLUS. οὐκετι γὰρ δουλεύουσιν τοῖς φύσει μὴ οὖσι θεοῖς (*Ref. Eun.* 118; II, 362, 15); ALLUS. ὥς μὴκετι οὐκ εἶναι τοῖς δουλεύσασιν τοῖς φύσει μὴ οὖσι θεοῖς (*Trid.*; IX, 305, 12-13. VR: μὴ φύσει mss.).

II. There is no evidence for the variant forms of δουλεύω. There is no evidence for the omission of οὖσιν in *Ref. Eun.*, p. 323. Gregory seems to attest both φύσει μὴ (P46 B A B C D* P 0150 0151 33 81 104 1739 *al.* f vg pesh bo goth Amb Aug Bas Cyr^{pl} Dam Euthal Hier)

and μη φύσει (D^c [F G] L Ψ 049 ™, arm Chr Cyr^{Pt} Mcion Thdrt, although there is much uncertainty in his ms. tradition.

(4:12) γίνεσθε ὡς ἐγώ, ὅτι (καὶ) ὡς ὑμεῖς.

I. CIT. του μεγαλου Παυλου του λεγοντος γινεσθε . . . οτι και εγω ως υμεις (*Cant.* 2; VI, 46, 19-20. VR: γινεσθαι mss.; καγω ms.; ημεις ms.); CIT. ελεγεν οτι γινεσθε ως εγω (*Cant.* 7; VI, 212, 2-3. VR: γινεσθαι mss.).

II. και εγω is attested only by Ψ.

(4:22) Ἀβραάμ δύο υἱοὺς ἔσχεν, ἓνα ἐκ τῆς παιδίσκης καὶ ἓνα ἐκ τῆς ἐλευθέρας.

I. CIT. εγραφη . . . Αβρααμ . . . (*Cant.* 7; VI, 226, 8-10).

(4:30) ἔκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς· οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας.

I. CIT. εκβαλε γαρ, φησι, την παιδισκην . . . (*Cant.* 15; VI, 465, 19-21. VR: εκβαλλε ms.; εμβαλλει ms.; κληρονομησει ms.).

II. The wording is that of Galatians, not Gen. 21:10 LXX.

III-128. μη Greg [A] *et rel.*] om. φ46 G.

-129. κληρονομησῃ Greg^{ed} [B] *et rel.*] κληρονομησει Greg^{ms} φ46 κ B D P 075 33 2423 UBS.

(5:6) πίστις δι' ἀγάπης ἐνεργουμένη.

I. ALLUS. πιστις . . . (*Cant.* 7; VI, 229, 8-9); CIT. ερουμεν ο παρα του Παυλου εμαθομεν οτι . . . πιστις . . . (*Cant.* 13; VI, 378, 19-21. VR: αγαπης ενεργουμενη] διενεργουμενη mss.).

III-130. ενεργουμενη Greg [A] *et rel.*] ενεργουμενης φ46 Ψ.

(5:13) (διὰ) [τῆς] ἀγάπης (δουλεύετε ἀλλήλοις).

I. ALLUS. οτι χρη δι αγαπης αλληλοις δουλευειν ημας (*Pyth.*; III, 2, 101, 15-16. VR: δι 8 ms.).

II. There is no evidence for the omission of the article or change of word order.

III-131. δια της αγαπης (Greg {A} δι αγαπης) *et rel.*] τη αγαπη του πνευματος D G.

(5:17) ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός.

I. ADAPT. ινα μηκετι η σαπξ επιθυμη κατα . . . (*Perf.*; VIII, i, 184, 12-14. VR: σαρκικου mss.); ALLUS. η γαρ σαρξ . . . πνευματος (*C. Eun.* 3.1.31; II, 14, 21-22); ALLUS. η σαρξ . . . πνευματος (*Virg.* 23; VIII, i, 340, 11-12); ALLUS. γαρ η σαρξ . . . πνευματος (*Bas.*; X, i, 126, 16. VR: επεθυμει ms.).

II. There is no evidence for the omission of γαρ in *Perf.* and *Virg.* or for the substitution of the subjunctive for the indicative in *Perf.*

(5:25) εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν.

I. CIT. φησι . . . ει ζωμεν . . . (*C. Eun.* 3.5.2; II, 160, 22—161, 2. VR: πνευματι ζωμεν ms.; πνευματι² om. ms.; και om. ms.; στοιχουμεν ms.).

III-132. ζωμεν πνευματι Greg^{ed} {B} *et rel.*] πνευματι ζωμεν Greg^{ms} D G; ζωμεν εν πνευματι L.

-133. και Greg^{ed} {B} *et rel.*] om. Greg^{ms} p46 G.

-134. στοιχῶμεν Greg^{ed} {B} *et rel.*] στοιχουμεν Greg^{ms} D K L 0150 0151 1739.

(6:3) εἰ [γὰρ] (δοκεῖ τις) εἶναί τι μηδὲν ὄν, φρεναπατᾷ ἑαυτόν.

I. CIT. ακουσατω της Παυλου φωνης οτι ει τις δοκει ειναι . . . (*Or. catech.* 40; Srawley 162, 1-3).

II. There is no evidence for the omission of γαρ or the change of word order.

III-135. φρεναπατα εαυτον Greg {B} Ɔ46 8 A B C 0150 33 1739 UBS] εαυτον φρεναπατα *rel.* (075 supp.).

(6:8) ὁ σπείρων εἰς τὴν σάρκα [ἑαυτοῦ] ἐκ τῆς σαρκὸς θερίσει φθορὰν, ὁ (δὲ) σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον.

I. CIT. ο γαρ σπειρων, φησιν, εις το . . . αιωνιον· ο δε σπειρων . . . σαρκα εκ της . . . φθοραν (V. *Moy.* 2; VII, i, 79, 22-25).

II. There is no evidence for the reversal of clauses or the variation in conjunctions at the beginning of each. εαυτου is omitted only by Aug Cassio Cyr Or^{Pt} Procop Zen (αυτου is substituted by D* F G Ψ 2 5 103 122 206 257 326 623 1241s 1845 1898 1913 Or^{Pt} Thdr̄t Thphyl).

III-136. σαρκος Greg {A} *et rel.*] + αυτου D* G (Ɔ46 vac., 075 supp.).

(6:14) μὴ γένοιτο καυχᾶσθαι εἰ μὴ (ἐν) τῷ σταυρῷ τοῦ [κυρίου ἡμῶν Ἰησοῦ] Χριστοῦ.

I. CIT. μη γενοιτο, φησιν, επι τινι αλλω καυχασθαι ει μη επι τω σταυρω του Χριστου (C. *Eun.* 3.3.39; II, 121, 18-19. VR: γενοιτο + μου ms.).

II. There is no evidence for επι instead of εν or the omission of κυριου ημων Ιησου.

III-137. καυχασθαι Greg {A} *et rel.*] καυχησασθαι A D* K (075 supp., 0150 illeg.).

(6:17) τὰ στίγματα τοῦ Χριστοῦ ἐν τῷ σώματί μου (βαστάζω).

I. CIT. ελεγεν οτι τα στιγματα . . . μου περιφερω (Cant. 12; VI, 366, 4-5. VR: μου om. mss.).

II. Χριστου is also supported by 81 255 256 442 463 1175 1319 1908 2127 *bo arm eth al.* περιφέρω for βασταζω is otherwise attested only by Ps-Ign Thdōt.

III-138. Χριστου Greg (B) P Ψ] Ιησου ρ46 A B C* 33 UBS; κυριου Ιησου *rel.*; κυριου Ιησου Χριστου N; κυριου ημων Ιησου Χριστου D* G (075 *supp.*).

EPHESIANS

(1:7) τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἀφέσιν τῶν (παραπτωμάτων).

I. CIT. την λεγουσαν δι αυτου ημας ειληφεναι την απολυτρωσαν . . . των αμαρτιων (*Ant. Apol.*; III, i, 151, 26-28); CIT. η φησιν εχειν ημας την απολυτρωσιν . . . των αμαρτιων (*Ant. Apol.*; III, 1, 154, 19-21).

II. There is no evidence for the substitution of αμαρτιων for παραπτωματος in both quotations.

(2:14) αὐτὸς [γὰρ] ἐστὶν ἡ εἰρήνη ἡμῶν . . . τὸ μεσοτοιχὸν τοῦ φραγμοῦ λύσας.

I. CIT. φησι ο αποστολος, οτι αυτος εστιν . . . ημων (*Ecccl.* 8; V, 436, 9-10. VR: η om. ms.); ALLUS. το μεσοτοιχον . . . (*Perf.*; VIII, i, 184, 8-9).

II. There is no evidence for the omission of γαρ.

(2:15) τὸν νόμον τῶν ἐντολῶν (ἐν δόγμασιν) καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἓνα καὶ ἓνα ἄνθρωπον ποίῳν εἰρήνην.

I. CIT. ος φησιν οτι τον νομον των εντολων καταργησας τοις εαυτου δογμασιν (*Ref. Eun.* 142; II, 373, 22-23. VR: καταργησας ms.); ALLUS. τους δυο εκτισεν εν . . . (*Perf.*; VIII, i, 184, 9-10); CIT. φησι και Παυλος· ινα . . . ανθρωπον (*Ref. Eun.* 178; II, 387, 2-3); ALLUS. ινα . . . (*Cant.* 7; VI, 201, 15-16. VR: εν om. mss.; αυτω mss.; και ποιων vers.).

II. There is no evidence for any of the variations, except of course those treated below.

III-139. εαυτώ Greg^{ed} {B} *et rel.* αὐτῷ Greg^{mss} φ46 K A B P 0150 33 1739 UBS (C 2423 vac.).

-140. καινον Greg {A} *et rel.* κοινον φ46 G; μονον K; κενον 0142 0150 (C 2423 vac.).

(2:18) δι' (αὐτοῦ) ἔχομεν τὴν προσαγωγὴν [οἱ ἀμφοτέροι] ἐν ἐνὶ πνεύματι πρὸς τὸν πατέρα.

I. CIT. δι ου εχομεν την προσαγωγήν εν . . . (*Fil.*; III, ii, 28, 2-3).

II. There is no evidence for ου instead of αὐτου or the omission of οι ἀμφοτέροι.

(2:20) (ἐποικοδομηθέντες) ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν.

I. ALLUS. παντων εποικοδομηθεντων επι τῷ θεμελίῳ των προφητων τε και αποστολων (*Fil.*; III, ii, 19, 15-17. VR: αποστολων και προφητων mss.); CIT. καθως φησιν ο αποστολος, επι . . . (*Cant.* 7; VI, 202, 3-4. VR: και των ms., τε και των mss.).

II. There is no evidence for the genitive or the change of word order in *Fil.*

(2:22) (κατοικητήριον θεοῦ) ἐν πνεύματι.

I. ALLUS. θεου κατοικητηριον εν . . . (*Mort.*; IX, 62, 9).

II. There is no evidence for the change of word order. The omission of του before θεου is attested by 1319 2127 only.

(3:10-12) ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ θεοῦ, (11) κατὰ πρόθεσιν τῶν αἰώνων ἣν ἐποίησεν ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, (12) ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ.

I. CIT. εχει δε η λεξις ουτως· ινα . . . (*Cant.* 8; VI, 254, 20—255, 4. VR: γνωρισθειη ms.; του θεου σοφια mss.; (11)

αιωνιων ms.; ην after κατα ms.; (12) την προσαγωγην mss.; δια om. vers.).

III-141. νυν Greg {A} *et rel.* om. G 2423* (P46 vac.).

-142. (11) Χριστω Ιησου Greg {A} *et rel.* τω Χριστω Ιησου A B C* 33; τω κυριω Ιησου P46; om. G.

-143. (12) παρρησιαν . . . προσαγωγην Greg {A} *et rel.* προσ-
αγωγην . . . παρρησιαν D* G.

-144. προσαγωγην Greg^{ed} [C] P46 K* A B 33 1739 UBS] pr.
την Greg^{mss} *et rel.*

(3:15) ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανῷ καὶ ἐπὶ γῆς
ὀνομάζεται.

I. CIT. ως και ο αποστολος λεγει εξ . . . (*Inscript. Pss.* 1.8;
V, 63, 22-23).

II. ουρανω is also read by 81 102 103 104 181 241 256 330 365 436
442 479 945 1175 1518 1827 1908 2127 2143 a vg^{mss} pesh har^{mss}
goth Bas Cyr^{pl} Ephr Epiph^{pl} Hil Method Or^{pl} Phot Thdr.

III-145. ουρανῷ Greg {B} P 075 0150] ουρανοῖς *rel.*

(3:18-19) ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσι
τοῖς ἁγίοις τί τὸ πλάτος καὶ μῆκος καὶ βάθος καὶ
ὕψος, (19) γινῶναι τε τὴν ὑπερβάλλουσαν ἀγάπην
τῆς γνώσεως τοῦ Χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν
τὸ πλήρωμα τοῦ θεοῦ.

I. CIT. προς Εφεσιους . . . λεγων· ινα . . . (*Trid.*; IX, 299,
16—300, 4. VR: συμπασι mss.; και¹] το mss.; (19) της¹ ης
ms.; της γνωσεως αγαπην mss.).

II. (19) The word order αγαπην της γνωσεως is found also in 103
206 429 917 1758 1799 1831 2147 Ath.

III-146. εξισχυσητε Greg {A} *et rel.* ισχυσητε D* P.

-147. βαθος και υψος Greg {A} *et rel.* υψος και βαθος P46
B C D G P 0150 33 UBS.

-148. (19) τε Greg {A} *et rel.* om. D* G.

-149. αγαπην της γνωσεως Greg^{ed} {B} A] της γνωσεως
αγαπην Greg^{mss} *et rel.*

-150. πληρωθητε εις Greg {A} *et rel.*] πληρωθη φ46 B 33.

(4:6) εις θεος και πατηρ παντων [δ] επι παντων και
δια παντων και εν πασιν.

I. ALLUS. επειδη εις . . . παντων¹ (C. Eun. 1.213; I, 89, 2-3);
CIT. του Παυλου φωνη . . . επι παντων αυτον λεγουσα και
δια . . . (Ref. Eun. 169; II, 383, 17-19).

(4:12-13, 15-16) προς τον καταρτισμον των αγιων
εις εργον διακονιας, εις οικοδομην του σωματος
του Χριστου, (13) μεχρι κατανησωμεν οι παντες
εις την ενότητα της πιστεως και της επιγνωσεως
του υιου του θεου, εις ανδρα τελειον, εις μετρον
ηλικιας του πληρωματος του Χριστου, (15) αληθευ-
οντες δε εν αγαπη αυξησωμεν εις αυτον τα πάντα,
ος εστιν η κεφαλη, ο Χριστος, (16) εξ ου παν το
σωμα συναρμολογουμενον και συμβιβαζόμενον δια
πάσης αφης της επιχορηγιας κατ' ενεργειαν εν
μετρω ενος εκαστου μερους την αυξησιν του σωμα-
τος ποιειται εις οικοδομην εαυτου εν αγαπη.

I. CIT. προαγει τον λογον ειπων οτι εθετο ο θεος εν τη
εκκλησια αποστολους και προφητας και διδασκαλους και
ποιμενας προς τον καταρτισμον . . . (13) . . . Χριστου. και
παλιν (15) αυξησωμεν, φησιν, εις . . . (Cant. 13; VI, 382, 14—
383, 3. VR: (13) om. verse ms.; κατανησωμεν mss.; υιου του
om. ms.; θεου + και vers.; (15) αυτον| Χριστον vers.; ο om.
mss; ο Χριστος| και vers.; (16) το om. ms.; κατ ενεργειαν
om. ms.; την om. mss.; του . . . αγαπη] ποιειται του σωματος
αυτου εις οικοδομην εν αγαπη mss.); CIT. καθώς φησιν ο
αποστολος . . . προς . . . αγιων (Cant. 7; VI, 211, 11-14);
ALLUS. (13) μεχρις αν κατανησωμεν οι παντες εις ανδρα
. . . του Χριστου (Cant. 8; VI, 256, 16-17); CIT. καθώς φησιν ο
αποστολος, (13) κατανησωμεν . . . Χριστου (Fil.; III, ii, 19,
17-20); CIT. σαφεστερον δε τοις Εφεσίοις το περι τουτου
παραιτιθεται δογμα δι ων φησιν οτι (15) αληθευοντες . . . (16)
. . . αφης επιχορηγιας . . . (Fil.; III, ii, 19, 5-11. VR: (15) δε

om. mss.; (16) αφης om. mss.; ποιείται του σωματος mss.); CIT. ειποντος του αποστολου, οτι (15) εκεινος μεν εστιν η κεφαλη (16) εξ αυτου δε παν . . . επιχορηγιας της κατ ενεργειαν . . . ποιείται (*Perf.*; VIII, i, 199, 8-12. VR: (15) μεν om. ms.; η om. mss.; (16) εν μετρω om. mss.); ADAPT. εκεινην λεγω την κεφαλην ητις εστιν ο Χριστος, (16) εξ ου παν το σωμα συναρμολογεται και συμβιβάζεται (*Cant.* 7; VI, 234, 18-20).

II. εθετο . . . ποιμενας in *Cant.* 13 is a conflation of Eph. 4:11 and I Cor. 12:28 and is unusable. (13) There is no evidence for μεχρις αν in *Cant.* 8. μεχρις alone is attested by D^c 2005 2138 and μεχρις ου by 1317 and 2127. (16) There is no evidence for αυτου δε instead of ου and της before κατ in *Perf.* There is no evidence for the omission of της in *Fil.*

III-151. διακονιας Greg {A} *et rel.*] pr. της D* G (2423 vac.).

-152. (13) κατανητωμεν Greg^{ed} {B} *et rel.*] κατανησομεν Greg^{mss} 223 1739; κατανησω G (2423 vac.).

-153. οι Greg {A} *et rel.*] om. D* G (2423 vac.).

-154. (15) ος εστιν Greg {A} *et rel.*] ο εστιν ϐ46* D 1739^{vid}; om. 0142 (2423 vac.).

-155. η Greg {A} *et rel.*] om. D* G 1739 (2423 vac.).

-156. ο Χριστος Greg {A} *et rel.*] Χριστος N* A B C 0150 33 1739 UBS; του Χριστου ϐ46 (2423 vac.).

-157. (16) κατ ενεργειαν Greg^{ed} {B} *et rel.*] κατα την ενεργειαν 33; και ενεργειας ϐ46; om. Greg^{ms} G (2423 vac.).

-158. μερους Greg {A} *et rel.*] μελους A C Ψ (2423 vac.).

-159. εαυτου Greg {A} *et rel.*] αυτου N D* G (2423 vac.).

(4:14) [ενα μηκέτι ὤμεν] (νήπιοι, κλυδωνιζόμενοι) καὶ (περιφερόμενοι) παντὶ ἀνέμῳ τῆς διδασκαλίας.

I. ALLUS. οὕτω καὶ ἐπὶ τοῦ θεοῦ καλλοὺς ὁ τε νηπιὸς ἐπὶ καὶ κλυδωνιζόμενος καὶ περιφερόμενος παντὶ . . . (*Cant.* 1; VI, 38, 12-13).

II. There is no evidence for the use of the singular.

(4:24) 'ἐνδύσασθε / ἐνδύσασθαι' τὸν καινὸν ἄνθρωπον τὸν κατὰ θεὸν κτισθέντα ἐν ὁσιότητι καὶ δικαιοσύνῃ.

I. CIT. φησιν ἐνδύσασθε . . . κτισθέντα (*C. Eun.* 3.1.52; II, 22, 2-3); CIT. καθὼς φησιν ὁ ἀποστόλος . . . ἐνδύσασθε . . . κτισθέντα (*C. Eun.* 3.2.53; II, 69, 28—70, 4. VR: ἄνθρωπον + καὶ ms.); ALLUS. τὸν γὰρ καινὸν ἐκεῖνον ἄνθρωπον . . . κτισθέντα (*C. Eun.* 3.10.13; II, 294, 4-5); CIT. Παῦλος . . . λεγὼν ἐνδύσασθε . . . κτισθέντα (*Ref. Eun.* 112; II, 359, 7-9); CIT. τοῦ ἀποστόλου ὑφηγησιν, ὅς κελεύει . . . ἐνδύσασθαι τὸν καινὸν χιτῶνα τὸν κατὰ . . . (*Cant.* 11; VI, 328, 8-11. VR: τὸν καινὸν om. mss.).

II. ἐνδύσασθε (in four of the quotations) is supported by $\mathfrak{P}^{46}$ $\aleph$ B D^c K 0150 0151 104 323 1241s 1881 *al.* latt pesh har bo 9 fathers, whereas ἐνδύσασθαι (only in *Cant.*) is supported by $\mathfrak{P}^{49\text{vid}}$ A D* F G L P Ψ 049 33 81 365 630 1175 2464 2495 $\mathfrak{M}$ Hier^{pl}. There is no evidence for χιτῶνα instead of ἄνθρωπον in *Cant.* Only Ambst joins Gregory and $\aleph$ in the word order ὁσιότητι καὶ δικαιοσύνῃ.

III-160. ὁσιότητι καὶ δικαιοσύνῃ Greg [C] $\aleph^*$] δικαιοσύνῃ καὶ ὁσιότητι *rel.*

(4:25) (λαλεῖτε) ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ.

I. CIT. λαλεῖτω ἀλήθειαν . . . αὐτοῦ· πάλιν ἡ ἐξουσία τοῦ λόγου. καὶ πολλὰ τοιαῦτα ἐστὶν εἰπεῖν καὶ ἐκ τῆς ἀρχαιότερας γραφῆς (*Ecccl.* 7; V, 410, 3-6. VR: ἕκαστος ἀλήθειαν mss.; μετὰ τοῦ/ι πρὸς τὸν ms.; αὐτοῦ om. ms.).

II. The use of μετὰ τοῦ rather than πρὸς τὸν would seem to indicate that the quotation is from Ephesians rather than Zech. 8:16 (but see the VR). There is no evidence for λαλεῖτω.

(4:26) ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν.

I. CIT. ο ἥλιος . . . υμων, φησιν ο αποστολος (Trid.; IX, 296, 13-14).

III-161. τω Greg [A] *et rel.* om. N* A B 1739 (C vac.).

(4:29) πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ἀλλ' εἰ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς πίστεως, ἵνα δῶ χάριν τοῖς ἀκούουσιν.

I. CIT. Παυλος . . . το λεγειν πας . . . εκπορευεσθω· ουτος σιωπης ο νομος· αλλ . . . (Eccl. 7; V, 409, 16-19. VR: μη εκπορευεσθω εκ . . . υμων ms.; ει η ms.; της om. mss.).

II. In addition to the two indicated below, πίστεως is read by F 181 1836 1898 d e f g m vg^{cl} goth Ambst Bas Cassio Clem^{Pt} Cyp Pelag Ps-Hier Tert Victorin.

III-162. πίστεως Greg [C] D* G] *χρειας rel.* (C vac.).

(5:2) (παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν).

I. ALLUS. εαυτον γαρ, φησιν, ανηνεγκε προσφοραν και θυσιαν υπερ ημων (Perf.; VIII, i, 186, 12-13. VR: προσφοραν και om. ms.).

II. There is no evidence for any of Gregory's variations in this verse, since all are due to loose quotation.

(5:27) μὴ ἔχουσιν σπῖλον ἢ ῥυτίδα ἢ τι τῶν τοιούτων.

I. ALLUS. μη εχουσαν . . . (Virg. 16; VIII, i, 313, 5-8); ALLUS. σπιλον . . . (Cant. 1; VI, 38, 18-19. VR: σπιλην ms.).

(5:31-32) ἔσονται οἱ δύο εἰς σάρκα μίαν. (32) τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν.

I. CIT. ειπων γαρ οτι εσονται . . . μιαν επηγαγεν οτι (32) το μυστηριον . . . (*Cant.* 4; VI, 108, 16-18. VR: (32) εις² om. mss.).

III-163. (32) εις² Greg^{ed} {B} *et rel.* om. Greg^{mss} B K 2423*? (C vac., 049 illeg.).

(6:2-3) τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίαις, (3) ἵνα εὖ σοι γένηται.

I. CIT. τιμα γαρ, φησι, τον . . . (*Mari.* 1a; X, i, 138, 12-13).

II. σου after μητερα is also added by F 69 81 263 296 635 pesh cop Or Thdot. επαγγελιαις is also found in 2 81 Bas Chr.

III-164. σου² Greg {B} G P 075] om. *rel.* (C vac.).

(6:12) πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.

I. CIT. Παυλος μεν αγωνιζεται προς τας αρχας . . . εξουσιαις και προς τους . . . σκοτους και προς τα . . . (*Ref. Eun.* 229; II, 408, 27—409,3); ALLUS. προς τον κοσμοκρατορα του σκοτους τουτου και προς τα . . . (*Inscript. Pss.* 2.13; V, 132, 23-24. VR: σκοτους του αιωνος ms.).

II. There is no evidence for και after εξουσιαις and σκοτους or the omission of τουτου in *Ref. Eun.* There is no evidence for τον κοσμοκρατορα or και after τουτου in *Inscript. Pss.*

III-165. σκοτους Greg^{ed} {C} Ϙ46 K* A B D* G 0150 33 1739* UBS] + του αιωνος Greg^{ms} *et rel.* (C vac.).

(6:14) στητε περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ . . . θώρακα [τῆς] δικαιοσύνης.

I. CIT. Παυλος . . . παραγγελλει· στητε . . . αληθεια (*For.*; IX, 211, 13-16); CIT. θωρακα δικαιοσυνης, καθως φησιν ο αποστολος (*Mori.*; IX, 61, 26-27).

II. οὐν is hesitantly omitted in the reconstruction with D F G d Ambst Ath Lcf Victorin, but inferential conjunctions at the beginning of a quotation are among those words which Gregory makes little effort to reproduce. Therefore it is not treated in apparatus III. There is no evidence for the omission of της in *Mort.*

III-166. περιζωσάμενοι Greg [A] *et rel.* περιεζώσμενοι D* G (C vac.).

(6:17) (περικεφαλαίαν . . . μάχαιραν [τοῦ] πνεύματος.)

I. CIT. καθώς φησιν ο αποστολος και μαχαιραν πνευματος και περικεφαλαιαν ελπιδος και πασαν την του θεου πανοπλιαν κατεργασμενος (*Mort.*; IX, 61, 26—62, 1).

II. There is no evidence for the change of word order or the omission of του. It is not possible to tell whether την του θεου πανοπλιαν is an allusion to v. 11 or 13, and therefore it cannot be used.

PHILIPPIANS

(1:6) ὁ ἐναρξάμενος [ἐν ὑμῖν] ἔργον ἀγαθὸν καὶ ἐπιτελέσει.

I. CIT. καθώς φησιν ο αποστολος, ο εναρξαμενος εργον . . . (*Ep.* 25.1; VIII, ii, 79, 12-13).

II. There is no evidence for the omission of εν υμιν. Only 81 462 2344? have και before επιτελεσει.

(1:21) ἐμοὶ [γάρ] τὸ ζῆν Χριστός.

I. CIT. ο γαρ ειπων οτι εμοι το . . . (*Cant.* 15; VI, 440, 13. VR: ο Χριστος mss.); CIT. ου χαριν εμοι το . . . (*Cant.* 15; VI, 441, 1. VR: ο Χριστος ms.).

II. There is no other evidence for the omission of γαρ in both quotations.

(1:23) τὸ ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι, πολλῷ κρεῖττον.

I. CIT. οτι το αναλυσαι . . . κρειττον ειναι φησιν (*Flacill.*; IX, 484, 8-9).

II. In addition to Ɔ46 below, μαλλον after πολλω is omitted only by 436 Clem. Because the word does not stand near the beginning of his quotation, it is probably safe to cite Gregory for the omission of γαρ.

III-167. πολλω Greg {A} *et rel.*] ποσω D* G.

-168. (πολλω) Greg {A} *et rel.*] + γαρ Ɔ46 A B C 075 33 1739 UBS.

-169. πολλω Greg {C} Ɔ46] + μαλλον *rel.*

(2:5-7) τουτο φρονεισθω εν υμιν δ και εν Χριστω
 'Ιησου, (6) ος εν μορφη θεου υπαρχων ουχ
 αρπαγμον ηγησατο το ειναι ισα θεω (7) αλλ'
 εαυτον εκενωσε μορφην δουλου λαβων, εν ομοιωματι
 ανθρωπου γενόμενος και σχήματι.

I. CIT. τουτο φρονεισθω, φησιν, εν υμιν . . . (7) . . . λαβων
 (*Cant.* 4; VI, 126, 15-18. VR: φρονειτε vers.; ημιν mss.; εν
 Χριστω Ιησου] Ιησους Χριστος vers.); CIT. (6) ος εν μορφη
 θεου, φησιν, υπαρχων (*Ant. Apol.*; III, i, 159, 3); ADAPT. το μη
 λεγειν αγαθον ειναι τον (6) εν μορφη θεου υπαρχοντα και
 ουχ αρπαγμον ηγησαμενον το ειναι ισα θεω, (7) αλλ επι το
 ταπεινον της ανθρωπινης καταβαντα φυσεως (*C. Eun.* 3.9.8; II,
 266, 25-28. VR: (6) ισα ειναι ms.); CIT. (6) ος . . . (7) . . .
 λαβων (*Ref. Eun.* 18; II, 319, 21-23); CIT. (7) εν ομοιωματι γαρ,
 φησιν, ανθρωπου . . . (*Ant. Apol.*; III, i, 159, 29-30); CIT. (7)
 εκενωσεν εαυτον, φησι, μορφην δουλου λαβων (*Ant. Apol.*; III,
 i, 159, 14); ALLUS. (7) ος εαυτον . . . λαβων (*Cant.* 15; VI,
 444, 2-3); ALLUS. (7) εν ομοιωματι . . . (*Or. catech.* 24;
Srawley 94, 8-9); ALLUS. (7) εκενωσεν εαυτον χρησις (*Fil.*; III,
 ii, 25, 16).

II. (7) The word order εκενωσεν εαυτον in *Ant. Apol.*, line 14, and
 in *Fil.* has no support. ανθρωπου in *Ant. Apol.*, line 29, and *Or.*
catech. is supported by pesh pal sa bo Amb Cyp^{Pt} Hil Mcion Or Tert,
 in addition to Ɔ46 0142 below.

III-170. φρονεῖσθω Greg {A} *et rel.*] φρονεῖτε P46 K A B C D G 33 1739 UBS.

-171. ὑμῖν Greg {A} *et rel.*] ἡμῖν P46 B.

-172. (6) το Greg {A} *et rel.*] om. P46 G.

-173. (7) ἀλλ Greg {A} *et rel.*] ἀλλὰ P46 K B G UBS.

-174. ἀνθρώπου Greg {C} P46 0142] ἀνθρώπων *rel.*

(2:9) διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν . . . ὑπὲρ πᾶν ὄνομα.

I. CIT. διο, φησι, καὶ . . . ὑπερυψωσεν (*Ant. Apol.*; III, i, 161, 5-6); CIT. πῶς δ' ἂν τις εὐροῖ ἐκείνου ὄνομα, ὅπερ ὑπὲρ παν ὄνομα εἶναι φησὶν ἡ θεία τοῦ ἀποστόλου φωνή; (*Eccl.* 7; V, 406, 9-10. VR: παν om. mss.).

(2:10-11) ἐν τῷ ὀνόματι 'Ἰησοῦ / + Χριστοῦ' πᾶν γόνυ κάμψει, ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων (11) καὶ πᾶσα γλῶσσα 'ἐξομολογήσεται / ἐξομολογήσεται' ὅτι κύριος 'Ἰησοῦς 'Χριστὸς / om.' εἰς δόξαν θεοῦ πατρός.

I. ALLUS. ἐν τῷ ὀνόματι Ἰησοῦ παν γόνυ καμπτει, ἐπουρανίων . . . καταχθονίων (*Ref. Eun.* 85; II, 347, 7-9. VR: καὶ^{1,2} om. mss.); ALLUS. ἐν τῷ ὀνόματι τοῦ Χριστοῦ παν γόνυ καμπτει, ἐπουρανίων . . . καταχθονίων (*Ref. Eun.* 128; II, 367, 13-15); ALLUS. ἐν γὰρ τῷ ὀνόματι Ἰησοῦ παν γόνυ καμψει (*Ant. Apol.*; III, i, 161, 19-20); CIT. πρὸς Φιλιππησίους . . . οἷς φησὶν ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ παν . . . καταχθονίων (*Or. catech.* 32; Srawley 121, 3-6); CIT. παν αὐτῷ γόνυ . . . (11) . . . γλῶσσα ἐξομολογήσεται ὅτι κύριος Ἰησοῦς Χριστός (*Fil.*; III, ii, 20, 12-14. VR: καταχθονίων ms.; καὶ καταχθονίων om. ms.; (11) ἐξομολογήσεται mss.); CIT. ἐπιστολῆς πρὸς Φιλιππησίους εἰπών· αὐτῷ παν γόνυ καμπτει . . . καταχθονίων (*Anim. et res.*; Krabinger 62, 6-8); CIT. ὑπὸ τοῦ Παύλου καλεῖται . . . ἐπουρανίων . . . καταχθονίων (*Thphl.*; III, i, 128, 1-3); CIT. ἐν γὰρ τῷ ὀνόματι, φησὶν, Ἰησοῦ παν . . . (11) . . . γλῶσσα ἐξομολογήσεται ὅτι κύριος Ἰησοῦς εἰς . . . (*C. Eun.* 3.4.64; II, 159, 2-5. VR: καμπτει ms.; καὶ^{1,2} om. mss.; (11) Ἰησοῦς Χριστός ms.); ALLUS. παν γόνυ καμπτει . . .

καταχθονίων . . . (11) πασα γλωσσα εξομολογείται οτι κυριος Ιησους εις . . . (*Ref. Eun.* 30; II, 324, 5-9. VR: παντα mss.; (11) εξομολογησεται mss.); CIT. ειπωντος του Παυλου οτι αυτω καμφει παν γονυ επουρανιων . . . (11) . . . γλωσσα εξομολογησεται οτι κυριος Ιησους . . . (*Ref. Eun.* 199; II, 396, 21-24); CIT. ουτως εν τω ονοματι Ιησου Χριστου παν . . . (11) . . . γλωσσα εξομολογησεται οτι κυριος Ιησους Χριστος εις . . . (*Ant. Apol.*; III, i, 162, 2-5. VR: καμπτει mss.; και^{1,2} om. mss.); CIT. φησι και ο μεγας αποστολος οτι (11) πασα γλωσσα εξομολογησεται, (10) επουρανιων . . . καταχθονιων (11) οτι κυριος Ιησους Χριστος εις . . . (*Inscript. Pss.* 1.9; V, 66, 28—67, 1. VR: (11) πατρος αμην); CIT. λεγεται και (11) πασα γλωσσα εξομολογεται οτι κυριος Ιησους Χριστος εις . . . (*C. Eun.* 3.3.66; II, 131, 14-16); ALLUS. οταν (11) πασα σαρκς εξομολογησεται και πασα γλωσσα οτι κυριος Ιησους Χριστος (*Thphl.*; III, i, 128, 6-7. VR: εξομολογησεται mss., ομολογηται ms.; και om. ms.; πασα² om. mss.); ALLUS. (11) πασαν γλωσσαν εξομολογησασθαι οτι κυριος Ιησους Χριστος εις . . . (*Eccl.* 6; V, 382, 13-15. VR: Χριστος om. ms.; πατρος|θεος ms.; πατρος αμην ms.).

II. There is no evidence for: καμπτει (3 out of 10 times plus one variant); του Χριστου instead of Ιησου or Ιησου Χριστου in *Ref. Eun.* 128; αυτω instead of εν τω ονοματι Ιησου in *Fil.* and *Anim. et res.*; the word order καμφει παν γονυ in *Ref. Eun.* 199; and γαρ at the beginning of the verse in *C. Eun.* 3.4.64. The addition of Χριστου after Ιησου in *Ant. Apol.* is supported by N* 5 81 102 103 255 330 383 442 363 876 1908 1912 har* eth arm Ast Ath Chr Cyr Mark Or and must therefore be included in the reconstruction. (11) There is no evidence for εξομολογείται in *Ref. Eun.* 30 or *C. Eun.* 3.3.66 or for εξομολογησασθαι in *Eccl.* εξομολογησεται is supported by A C D F G K L P 0150 0151 6 33 81 365 630* 1175 1241s 1739 1881 2464 W^{P1} and εξομολογησεται by P⁴⁶ B Ψ 104 323 2495 W^{P1} Clem. The omission of Χριστος in *C. Eun.* 3.4.64 and *Ref. Eun.* 30 is supported by F G 1898 g m Ambst^{P1} Did Eus^{P1} Hil Nov Or^{lat} and must therefore be included in the reconstruction.

(2:15) ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ.

I. CIT. περι ων φησιν οτι . . . εν οις . . . (*Cant.* 13; VI, 385, 7-8).

(3:13) ἐγὼ ἐμαυτὸν οὕπῳ λογίζομαι κατειληφέναι.

I. CIT. δι' ὧν φησιν . . . ἐγὼ ἐμαυτον . . . (*Cant.* 11; VI, 326, 17-20); CIT. λέγει ὅτι ἐμαυτον . . . (*Cant.* 8; VI, 245, 15).

III-175. οὕπῳ Greg [A] N A D* P 075 0150 33 223 2423*? *ΠΡΠ*
ου *rel.* (C 049 vac.).

(4:1) (μου ἀγαπητοὶ) . . . χαρὰ καὶ στέφανός [μου],
οὕτῳ στήκετε.

I. CIT. ὁ θεὸς ἀποστολὸς φησιν· ἀγαπητοὶ μου, χάρα καὶ
στεφανὸς, οὕτῳ . . . (*Steph.* 2; X, i, 99, 6-7. VR: μου καὶ
ἐπιποθητοὶ ms.; στεφανὸς μου ms.; στήκετε ἐν κυρίῳ ms.).

II. The word order ἀγαπητοὶ μου is found elsewhere only in 635 which
also adds ἀδελφοί. μου² is omitted only by B*.

(4:8) ὅσα [ἐστὶν] ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα
ἀγνά, ὅσα προσφιλή, ὅσα εὐφημα, εἴ τις ἀρετὴ καὶ
εἴ τις ἐπαινος.

I. CIT. ἐστὶ δὲ ταῦτα ὅσα ἀληθῆ . . . (*Cant.* 15; VI, 438, 18-20.
VR: ὅσα σεμνα ὅσα δίκαια om. mss.; ὅσα προσφιλή ὅσα ἀγνα
mss.; ὅσα προσφιλή om. mss.; εἰ¹) ἢ mss.; ἢ ms.); CIT.
ὅσα φησὶ ὁ ἀποστολὸς ἀληθῆ καὶ ὅσα σεμνα καὶ ὅσα προσφιλή,
ὅσα δίκαια, ὅσα ἀγνα, ὅσα εὐφημα . . . (*Cant.* 15; VI, 442, 4-6.
VR: καὶ^{1,2} om. mss.; ἀγνα . . . προσφιλή mss.; προσφιλή καὶ
ms.; δίκαια καὶ mss.; ἀγνα καὶ mss.; εὐφημα καὶ ms.; εἰ¹) ἢ
mss.).

II. There is no evidence for the omission of ἐστὶν (pp. 438, 442), for
the addition of καὶ twice (p. 442), or for the word order προσφιλή . . .
δίκαια . . . ἀγνα (p. 442).

(4:12) ἐν παντὶ καὶ ἐν πᾶσι (μεμύημαι) . . . καὶ
(περισσεύειν καὶ ὑστερεῖσθαι).

I. ADAPT. ὁ γὰρ ἐν παντί . . . μεμυημένος Παῦλος οἶδε καὶ
υστερεῖσθαι καὶ περισσεύειν (*Eccl.* 2; V, 304, 9-10. VR:
μεμυημένος mss.; περισσεύεσθαι mss.).

II. There is no evidence for μεμυημένος or the change of word order.

(4:13) πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με Χριστῷ.

I. ALLUS. πάντα . . . (For.; IX, 217, 24-25).

III-176. Χριστῷ Greg [A] *et rel.*] om. N* A B D* 33 1739 UBS (C vac.).

COLOSSIANS

(1:15,18) πρωτότοκος πάσης 'τῆς / om.' κτίσεως . . . (18) πρωτότοκος ἐκ τῶν νεκρῶν.

I. CIT. ο θεὸς ἀποστόλος . . . εἰπὼν ὅτι πρωτότοκος πάσης κτίσεως . . . (18) πρωτότοκος . . . ἐκ . . . (Ref. Eun. 79; II, 344, 21-24. VR: πρωτότοκος πάσης κτίσεως om. ms.); ADAPT. φησὶ πρωτότοκον πάσης τῆς κτίσεως . . . (18) πρωτότοκον ἐκ . . . (C. Eun. 3.2.45; II, 67, 7-9); ALLUS. καὶ (18) πρωτότοκος ἐκ . . . (Fil.; III, ii, 15, 7-8).

II. τῆς in C. Eun. is supported only by 88 181 483 917 920 2412.

III-177. (18) ἐκ Greg [A] *et rel.*] om. P46 N*.

(1:16) ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε (κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι).

I. CIT. φησὶ . . . ἐν αὐτῷ ἐκτίσθαι τὰ πάντα, τὰ ὁρατὰ . . . θρόνοι, εἴτε ἐξουσίαι, εἴτε ἀρχαὶ, εἴτε κυριότητες εἴτε δυνάμεις (V. Moy. 2; VII, i, 93, 6-9. VR: ἐκτίσθη mss.; τα¹ om. ms.; τε καὶ ms.; ἀρχαὶ εἴτε ἐξουσίαι ms.); CIT. ο θεὸς ἀποστόλος ἐν αὐτῷ ἐκτίσθαι τὰ πάντα λέγει (Cant. 7; VI, 203, 2-3. VR: ἐκτείσθαι ms., κεκτείσθαι ms.); CIT. καθὼς ο Παῦλος διεξείσιν, ἐν αὐτῷ λεγὼν ἐκτίσθαι τὰ πάντα, ὁρατὰ καὶ ἀόρατα (C. Eun. 3.1.8; II, 6, 17-18. VR: αὐτ ms.; τα om. ms.; ὁρατὰ τε ms.; τα ἀόρατα ms.); CIT. ἐν ᾧ, καθὼς φησὶ ο ἀποστόλος, ἐκτίσθη τὰ πάντα (C. Eun. 3.10.4; II, 290, 11-13); ALLUS. ο υἱὸς δι' οὗ τὰ πάντα ἐγένετο, ὁρατὰ τε καὶ ἀόρατα, ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς (Ref. Eun. 44; II, 330, 7-9. VR: τα τε ὁρατὰ καὶ τα ἀόρατα ms.); CIT. ὁρατὰ γὰρ, φησὶ, καὶ ἀόρατα (C. Eun. 1.305; I, 117, 2).

II. There is no evidence for ἐκτισται in *V. Moy.* or ἐκτισθαι in *Cant.* and *C. Eun.* 3.1.8 (κετισται is read by F G), for the change in word order in *V. Moy.*, for the addition of δυναμεις in *V. Moy.* (cf. Eph. 1:21), or for the omission of τα twice in *C. Eun.* 1.305 and 3.1.8 and in *Ref. Eun.*

III-178. τα¹ Greg^{ed} [A] *et rel.*] om. Greg^{mss} K Ψ 0151.

(1:17) καὶ αὐτός ἐστι πρὸ πάντων καὶ (τὰ πάντα ἐν αὐτῷ συνέστηκεν).

I. ALLUS. καὶ αὐτὸς . . . παντῶν (*Ant. Apol.*; III, i, 148, 7-8); CIT. καθὼς φησιν ὁ ἀποστόλος . . . καὶ ἐν ὧ τα πάντα συνεστήκεν (*C. Eun.* 3.10.4; II, 290, 12-13); CIT. ἐν ἡ πάντα, καθὼς φησιν ὁ ἀποστόλος, συνεστήκε (*C. Eun.* 1.373; I, 137, 1-2); CIT. ἐν ὧ τα πάντα συνεστήκε, καθὼς φησιν ὁ ἀποστόλος (*Ref. Eun.* 169; II, 383, 10-11).

II. There is no evidence for ἐν ὧ instead of ἐν αὐτῷ or for the word order ἐν (αὐτῷ) τα πάντα in *C. Eun.* 3.10.4 and *Ref. Eun.* τα is omitted by D F G 33* arm, but in *C. Eun.* 1.373 the omission is at the beginning of a short quotation and is not relevant.

(1:24-25) νῦν χαίρω ἐν τοῖς παθήμασι μου [ὑπὲρ ὑμῶν] καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων (τοῦ Χριστοῦ) ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἐστὶν ἡ ἐκκλησία, (25) ἧς ἐγενόμην [ἐγὼ] διάκονος κατὰ τὴν οἰκονομίαν.

I. CIT. καθὼς φησὶ πρὸς τοὺς Κολοσσαεῖς ὁ ἀποστόλος, οὕτως λέγων τῷ ρηματι· νῦν . . . παθήμασι μου καὶ . . . τῶν ὑπὲρ Χριστοῦ θλίψεων ἐν . . . (25) ἧς ἐγενόμην διάκονος . . . (*Fil.*; III, ii, 18, 23—19, 3. VR: ἐν| ἐπὶ ms.; ἀναπληρῶ ms.; οἱ ὀπερ ms.; (25) ἡ| ἡ ms.; τὴν αὐτοῦ ms.).

II. μου after παθήμασι(ν) is found in ℵ^c 35 38 81 216 226 323 326 330 440 547 629 642 1241^s 1867 1912 2005 2464 vg^{mss} har arm Chr Cyr and is therefore included in the reconstruction, but it cannot be treated below because none of the witnesses employed in this study support Gregory. There is no evidence for the omission of ὑπὲρ ὑμῶν, although ὑπὲρ alone is omitted by ℵ* L 69*. There is no evidence for τῶν ὑπὲρ Χριστοῦ θλίψεων instead of τῶν θλίψεων τοῦ Χριστοῦ. (25) There is no evidence for the omission of ἐγὼ. Just because

Gregory omits *εγω*, it is not safe to cite him for the omission of *Παυλος*.

III-179. ο *Greg^{ed} [B] et rel.*] ος C D 0150 0151; οπερ *Greg^{ms}*.

(2:5) τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως.

I. CIT. το στερεωμα . . . πίστεως καθως ο Παυλος φησι (*Cant.* 13; VI, 385, 2-3).

(2:8) διὰ τῆς φιλοσοφίας καὶ κενῆς δπάτης.

I. ALLUS. ουκ ερρωσθαι φρασαντες τοις δια της . . . (*Hom. opif.* 26.13.114; Forbes 264, 28—265, 2).

(2:9) ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς.

I. ADAPT. ἐν ᾧ κατώκησε το πληρωμα . . . (*C. Eun.* 3.10.13; II, 294, 5-6); ADAPT. ἐν αὐτῷ δε κατοικειν το πληρωμα της θεοτητος ο μεγας Παυλος διαμαρτυρεται (*Ref. Eun.* 192; II, 393, 17-18. VR: κατοικει *ms.*); CIT. η της γραφης διδασκαλια . . . οτι ἐν . . . θεοτητος (*Trin.*; III, i, 6, 22—7, 1); ADAPT. ἐν αὐτῷ φησιν ο αποστολος κατοικειν παν . . . (*Ant. Apol.*; III, i, 173, 17-19); ALLUS. ἐν ᾧ κατώκησε παν . . . (*Cant.* 13; VI, 391, 4-5. VR: παν *om. mss.*; σωματικην *ms.*); ALLUS. ἐν η κατοικει . . . θεοτητος (*V. Moy.* 2; VII, i, 92, 18-19).

II. There is no evidence for any of Gregory's variations from the standard text.

(2:14) αὐτὸ ἦρκεν ἐκ τοῦ μέσου προσηλώσας τῷ σταυρῷ.

I. CIT. καθως φησιν . . . αυτο . . . (*Inscript. Pss.* 2.11; V, 119, 11-12).

III-180. ἦρκεν *Greg [A] et rel.*] ἦρεν D* G 223; ἦρκεται P.

(3:1-4) εἰ [οὖν] συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω (ζητεῖτε) οὗ ὁ Χριστός ἐστιν ἐν δεξιᾷ τοῦ (θεοῦ) καθημενος· (2) τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς. (3) ἀπεθάνετε γὰρ καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν

τῷ Χριστῷ ἐν τῷ θεῷ. (4) ὅταν ὁ Χριστὸς φανε-
ρωθῇ, ἡ ζωὴ ὑμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερω-
θήσεσθε ἐν δόξῃ.

I. CIT. εἰ συνηγεθήτε τῷ Χριστῷ, (2) τα ἀνω . . . γης.
λεγει ταυτα πρὸς ἡμᾶς ὁ ἐν Παυλῷ λαλῶν. (3) ἀπεθανε-
τε γὰρ, φησι, καὶ . . . (*Cant.* 9; VI, 262, 1-5. VR: (2) καὶ μὴ
mss.; τα²] το ms.; τῆς om. ms.; (3) ἡμῶν mss.; (4) καὶ ὅταν
vers.; ἐν τῇ ζῶν ms.; ἡμῶν mss.; ἡμεῖς mss.; σὺν αὐτῷ
om. mss.); CIT. ὅς ἐκ τῆς ἀγαν προσοχῆς τῶν θεοπνευστῶν
γραφῶν οὐπὼ ἠκούσεν ὅτι τα ἀνω φρονεῖτε, οὐ . . . δεξία
τοῦ πατρὸς καθημένος (*Ref. Eun.* 43; II, 329, 16-18. VR: ἐν τῇ
ms.); ALLUS. οὐ ὁ Χριστὸς . . . δεξία τοῦ πατρὸς καθημένος
(*Cant.* 9; VI, 262, 16-17. VR: ἐστὶν om. mss.).

II. There is no evidence for the omission of σὺν in *Cant.*, line 1, for
the substitution of φρονεῖτε for ζητεῖτε in *Ref. Eun.*, or for the
substitution of πατρὸς for θεοῦ in *Cant.*, line 2, and *Ref. Eun.*

III-181. (3) τῷ² Greg [A] *et rel.*] om. K L 049.

-182. (4) ὑμῶν Greg^{ed} [C] P⁴⁶ N D* G P Ψ 075 33 UBS] ἡμῶν
Greg^{mss} *et rel.* (A illeg.).

(3:5) (νεκρώσατε [οὖν] τὰ μέλη τὰ ἐπὶ τῆς γῆς.)

I. ALLUS. ὁ γὰρ δια τοῦ νεκρῶσαι τα ἐπὶ τῆς γῆς μελῇ
(*Bas.*; X, i, 126, 20. VR: τῆς om. ms.; τα μελῇ τα ἐπὶ τῆς
γῆς ms.).

II. There is no evidence for any of the changes Gregory makes.
Because the statement is a mere allusion with changes in word order, it
would be unsafe to cite Gregory for the omission of ὑμῶν after μελῇ.

(3:9-10) μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι
τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσι αὐτοῦ (10)
καὶ (ἐνδυσάμενοι) τὸν [νέον τὸν] ἀνακαινούμενον
[εἰς ἐπίγνωσιν] κατ' εἰκόνα τοῦ κτίσαντος [αὐτόν].

I. CIT. μὴ . . . ἀλλήλους. . . καὶ πολλὰ τοιαυτὰ ἐστὶν
εἰπεῖν καὶ ἐκ τῆς ἀρχαιοτέρας γραφῆς (*Eccl.* 7; V, 410, 2-3, 5-
6. VR: ψευδεσθῆαι mss.); CIT. καθὼς φησὶν ὁ ἀποστόλος . . .
ἀπεκδυσάμενοι, λεγῶν, τὸν παλαιὸν . . . πράξεις καὶ ταῖς

ἐπιθυμiais αὐτοῦ (C. *Eun.* 3.2.53; II, 69, 28—70, 3); CIT. ὁ Παῦλος . . . λεγὼν ἀπεκδυσασθαι δεῖν τὸν παλαιὸν ἀνθρώπον (10) καὶ ἐνδυσασθαι τὸν ἀνακαινισμένον κατ' εἰκόνα τοῦ κτισάντος (*Hom. opif.* 31.33.138; Forbes 318, 16-18).

II. There is no evidence for the addition of καὶ ταῖς ἐπιθυμiais in C. *Eun.* There is no evidence for any of the deviations in the quotation in *Hom. opif.*

(3:11) πάντα καὶ ἐν πᾶσι Χριστός.

I. CIT. καθὼς φησὶν ὁ ἀποστόλος, οὐκ ἐνί ἀρσεν καὶ θήλυ, πάντα δε καὶ . . . (*Virg.* 20; VIII, i, 328, 5-6).

II. The first part of the quotation is from Gal. 3:28, although D* F G 629 d dem e f g Amb Aug Hier Hil Pelag add ἀρσεν καὶ θήλυ here. It is not safe to cite Gregory for the omission of τα before πάντα.

I THESSALONIANS

(1:9) θεῷ ζῶντι καὶ ἀληθινῷ.

I. CIT. θεῷ ζῶντι τε καὶ ἀληθινῷ, καθὼς ὁ ἀποστόλος λέγει (*Ref. Eun.* 30; II, 323, 28—324, 1. VR: τε om. mss.).

II. There is no evidence for the addition of τε.

(2:7) ὥς ἐὰν τροφὸς θάληη τὰ ἐαυτῆς τέκνα.

I. CIT. ὥς . . . τέκνα, καθὼς . . . ἐλεγεν ὁ ἀποστόλος (*Cant.* 7; VI, 242, 11-13. VR: θαλεῖ mss.).

III-183. εἰαν Greg [B] B C D G P Ψ 1739 UBS] αν *rel.* (p46 0142 vac.)

-184. θαληη Greg^{ed} [C] *et rel.*] θαλεῖ Greg^{mss} K L P 0151 33^{vid} (p46 0142 vac.).

(2:8) ὁμειρόμενοι ὑμῶν.

I. CIT. εἰπόντα ὅτι ὁμειρομενοι υμων (*Fil.*; III, ii, 25, 20. VR: υμειρομενοι ms., υμειρομενος ms.).

(4:13) οὐ θέλω [δὲ] ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κεκοιμημένων, ἵνα μὴ λυπηθῆτε / λυπεῖσθε ὥς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.

I. CIT. τη του μεγαλου Παυλου φωνη . . . ου θελω υμας . . . μη λυπησθε ως . . . (*Mort.*; IX, 66, 19-22. VR: θελομεν ms.); CIT. ου θελω ουν υμας . . . κεκοιμημενων ταυτα α μεμα-
θηκαμεν, και ει τι αλλο προς τουτοις παρα του πνευματος του
αγιου τοις τελειοτεροις αποκαλυπτεται μαθημα, ινα μη
λυπησθε ως . . . (*Mort.*; IX, 68, 10-14); ADAPT. ακουσατε του
Παυλου παρεγγυωντος· μη λυπεισθε ως . . . (*Melet.*; IX, 456,
3-4).

II. There is no evidence for the omission of δὲ in *Mort.*, p. 66, or the substitution of ουν on p. 68. θελω instead of θελομεν in both quotations from *Mort.* is also supported by 1 104 203 506 614 630 642 794 876 1908 2138 pesh har bo arm Aug^{P1} Bas Chr^{P1} Eus Or^{P1} Thdr^{P1}. λυπεισθε is attested A D* F G L (330 λυπεισθαι) 1241 1908 2344 2412 Bas Cyr Euthal, λυπησθε by K B D^c K Ψ 0150 0151 69 223 436 462 876 1739 Θ. ως is also read by K^c 1 255 1149 1611 1872 1908 1912 2005 2138 Bas Cyr-Jer Hip Or.

III-185. θελω Greg [B] 0142] θελομεν *rel.* (P46 C P 049 vac.).

-186. κεκοιμημενων Greg [A] *et rel.*] κοιμωμενων K A B 0150 0151 (33 κοιμημενων) 1739 UBS (P46 C P 049 vac.).

-187. ως Greg [B] D* G Ψ 075 1739] καθως *rel.* (P46 C P 049 vac.).

(4:16) (αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχ-
αγγέλου . . . καταβήσεται).

I. ADAPT. φησιν ο αποστολος, αυτον καταβησεσθαι τον κυριον
εν κελευσματι, εν φωνη αρχαγγελου (*Hom. opif.* 26.11.113;
Forbes 262, 19-21).

II. There is no evidence for any of Gregory's alterations.

(4:17) ἀρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ
κυρίου εἰς ἀέρα· καὶ οὕτως πάντοτε σὺν κυρίῳ
ἔσόμεθα.

I. CIT. ειπόντος του λόγου . . . αρπαγησόμεθα . . . (*Mort.*; IX, 62, 21-24); CIT. αρπαγησόμεθα γαρ, καθώς φησιν ο αποστολος, εν νεφέλαις . . . (*Or. Dom.* 4; Krabinger 74, 33-36); CIT. κατα τον του αποστολου λόγον και ημεις αρπαγησόμεθα . . . αερα (*C. Eun.* 3.10.15; II, 295, 1-2. VR: υπαντησιν ms.).

III-188. απαντησιν Greg^{ed} [B] *et rel.*] υπαντησιν Greg^{ms} D* G (P46 C 049 vac.).

-189. του κυριου Greg [A] *et rel.*] τω Χριστω D* G (P46 C 049 vac.).

(4:18) παρακαλείτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.

I. ALLUS. παρακαλείτε . . . (*Melet.*; IX, 457, 1-2. VR: εν om. ms.; εν καλως ms.).

(5:23) [αὐτοῖς] (δὲ ὁ) θεὸς [τῆς εἰρήνης] ἀγιασθεῖ ὑμᾶς ὁλοτελεῖς, καὶ ὁλόκληρον ὑμῶν (τὸ πνεῦμα) καὶ ἡ ψυχὴ καὶ (τὸ σῶμα).

I. CIT. δια τουτο τοις Θεσσαλονικευσιν . . . εἰπών· ο δε θεος αγιασει . . . υμων το σωμα και η ψυχη και το πνευμα (*Ant. Apol.*; III, i, 210, 28-31).

II. There is no evidence for the omission of αὐτος and the resulting change of word order or the omission of της ειρηνης. In addition to G below, αγιασει is found elsewhere only in bo (αγιαση in 1912).

III-190. αγιασει Greg [C] G] αγιασαι *rel.* (P46 C 049 vac.).

II THESSALONIANS

(3:8) δωρεὰν ἄρτον (ἐφάγομεν).

I. ADAPT. το του αποστολου καυχησαιτο οτι δωρεαν αρτον ουκ εφαγον (*C. Eun.* 1.103; I, 57, 5-6. VR: εφαγον| ελαβον ms.).

II. There is no evidence for εφαγον.

I TIMOTHY

(1:7) μὴ (νοοῦντες) μήτε ᾄ (λέγουσιν) μήτε περὶ τίνων διαβεβαιούνται.

I. ADAPT. καθώς φησιν ο αποστολος, μη ειδως μητε α λεγει μητε . . . διαβεβαιουται (C. Eun. 3.5.64; II, 184, 7-8); ADAPT. ουκ ειδοτα δε, καθώς φησιν ο αποστολος, ουτε ο λεγει ουτε περι . . . διαβεβαιουται (C. Eun. 3.8.29; II, 249, 26—250, 1).

II. There is no evidence for any of the adaptations.

(1:13) τὸ πρότερον (ὄντα βλάσφημον) καὶ (διώκτην) καὶ (ὕβριστήν).

I. ADAPT. καθώς φησιν . . . το προτερον ων βλασφημος και διωκτης και υβριστης (Cant. 13; VI, 392, 13-15).

II. There is no evidence for the changes of case.

III-191. το Greg {B} *et rel.* τον K L 0142 0150 0151 223 2423 𐀀 (P46 B C 049 vac.).

-192. οντα (Greg {A} ων) *et rel.* + με A Ψ (P46 B C 049 vac.).

(1:17) ἀφθάρτῳ ἀοράτῳ μόνῳ σοφῷ θεῷ.

I. CIT. όταν . . . λεγη ο θειος αποστολος αφθαρτω . . . (Ref. Eun. 124; II, 365, 11-12. VR: και αορατω ms.).

III-193. αφθαρτω αορατω Greg {A} *et rel.* αθανατω αορατω D*; αφθαρτω αορατω αθανατω G (P46 B C 049 vac.).

-194. σοφῳ Greg {A} *et rel.* om. 8 A D G 0150 33 1739 UBS (P46 B C 049 vac.).

(2:4) ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν.

I. ALLUS. ος . . . (Cant. 10; VI, 304, 1-2. VR: ως ms.; ος θελει παντας ανθρωπους mss.; om. παντας ανθρωπους σωθηται ms.; om. ανθρωπους mss.); ALLUS. ουτω του θεου του

παντας θελοντος σωθηναι . . . αληθειας (C. Eun. 2.249; I, 299, 2-3); ALLUS. ο παντας θελων σωθηναι . . . (Ref. Eun. 16; II, 319, 4-5); CIT. καθως φησιν ο αποστολος, παντας θελει . . . (Ant. Apol.; III, i, 176, 22-24); ALLUS. τουτο δε εστι το παντας ανθρωπους θελειν σωθηναι . . . (Ant. Apol.; III, i, 181, 28-29); ALLUS. ο γαρ παντας θελων σωθηναι . . . (Cant. 1; VI, 15, 15-16); ALLUS. ο θελων παντας σωθηναι . . . (Cant. 4; VI, 130, 2-3. VR: παντας ανθρωπους ms. vers.); ALLUS. τουτο δε εστι το παντας σωθηναι . . . (Cant. 4; VI, 131, 12-13. VR: το ομ. ms.; παντας ανθρωπους vers.); ALLUS. παντας θελει σωθηναι . . . (Cant. 7; VI, 215, 1-2. VR: θελει παντας mss.).

II. There is no evidence for any of the deviations from the standard text.

(2:5) εἰς [γάρ] θεός, (εἰς καὶ) μεσίτης θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Ἰησοῦς Χριστός.

I. ADAPT. ουτος εστιν ο μεσιτης . . . ανθρωπων, ειπων ουτω τω ρηματι οτι εις θεος και εις μεσιτης . . . (Ref. Eun. 142; II, 373, 23—374, 2. VR: Ιησους Χριστος mss.); ALLUS. μεσιτην αυτον θεου και ανθρωπων και ανθρωπον και θεον ονομαζων (C. Eun. 3.4.14; II, 139, 2-3); ALLUS. δι ο μεσιτης λεγεται θεου και ανθρωπων (Ant. Apol.; III, i, 203, 25-26); ALLUS. δι αυτο δε τουτο το νοημα και μεσιτης . . . ανθρωπων ωνομασθη παρα του Παυλου ο κυριος (Fil.; III, ii, 21, 12-13); ALLUS. δια τουτο ο μεσιτης . . . ανθρωπων (Ref. Eun. 83; II, 346, 12-13).

II. There is no evidence for the omission of και in Ref. Eun. 142. και εις in the same work is read only by 51 241 436 547 r. Because the quotation has been adapted, it is best to restore εις και. In addition to K and 223 below, Ιησους Χριστος is supported by 103 201 216 234 337 425 460 480 483 498 664 1836 pesh eth arm Ath Chr Epiph^{P1} Eus^{P1} Hil^{P1} Mcell.

III-195. Ιησους Χριστος Greg^{ed} [C] K 223] Χριστος Ιησους Greg^{mss} et rel. (p46 B C 049 vac.).

(2:10, 9) ὥς πρέπει γυναῖξιν ἐπαγγελλομέναις θεοσεβειαν (9) μετὰ αἰδοῦς καὶ σφόδρσύνης κοσμεῖν ἑαυτάς.

I. CIT. ουτω γραψας τω ρηματι οτι ως πρεπει . . . (*Canl.* 7; VI, 220, 7-9. VR: γυναιξιν ομ. mss.; επαγαλλομεναις mss.; θεοσεβειν mss.).

II. ως as opposed to δ is read only 255 642 919 2412 pesh arm Cyp Ephr.

(2:14) ἡ [δὲ] γυνὴ ἐξαπατηθεῖσα ἐν παραβάσει γέγονε.

I. CIT. καθως φησιν ο αποστολος, η γυνη . . . (*C. Eun.* 3.10.16; II, 295, 9-10).

II. There is no evidence for the omission of δε.

III-196. εξαπατηθεισα Greg {B} *ei rel.*] απατηθεισα KL 075 0142 0151 223 227 (P46 B C 049 2423 vac.).

(2:15) (σωθήσεται) [δὲ] διὰ τῆς τεκνογονίας.

I. CIT. καλως εστι το αποστολικον ειπειν επι τουτου οτι σωζεται δια . . . (*Virg.* 13; VIII, i, 305, 15-16); ALLUS. δια της τεκνογονιας σωζομενην, καθως φησιν ο αποστολος (*Mart.* 1b; X. i, 155, 3-4).

II. There is no evidence for σωζεται or the omission of δε in *Virg.*

(3:2) (δεῖ) [οὖν] τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι.

I. ADAPT. δια της προς Τιμοθεον επιστολης . . . εν οis φησι δειν τον . . . (*Ep.* 17.22; VIII, ii, 56, 12-14).

II. There is no evidence for δειν or the omission of ουν.

(3:15) πῶς δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι . . . (στῦλος) καὶ ἐδραῖωμα τῆς ἀληθείας.

I. CIT. καθως φησιν ο αποστολος οτι πως . . . αναστρεψεσθαι (*Canl.* 14; VI, 415, 21-22. VR: δειν ms.; αναστρεψεσθαι ητις εστιν εκκλησια θεου ζωντος vers.); ADAPT. καθως φησι . . . στυλον και . . . (*V. Moy.* 2; VIII, i, 96, 1. VR: στυλος mss.; αληθειας] εκκλησιας ms.).

II. There is no evidence for *στυλον* in *V. Moy.*

(3:16) μέγα [ἐστίν] τὸ τῆς εὐσεβείας μυστήριον· ὁ / om.· θεὸς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι.

I. CIT. λεγώ δε το μέγα της . . . μυστηριον, δι ου ο θεος . . . σαρκι (*Cant.* 13; VI, 381, 16-17. VR: ο om. mss.); ALLUS. φησι το της ευσεβειας μυστηριον (*Or. catech.* 16; Srawley 69, 13-14); ALLUS. πως ουν εφανερωθη εν σαρκι ο θεος; (*C. Eun.* 3.2.26; II, 60, 22); ALLUS. θεος εφανερωθη εν σαρκι (*C. Eun.* 3.3.35; II, 120, 7); ALLUS. δ ων μανθανομεν οτι ουτ αν εν σαρκι ο θεος εφανερωθη (*C. Eun.* 3.4.46; II, 152, 5-6); CIT. Τιμοθεω δε διαρρηδην βοα οτι ο θεος . . . (*C. Eun.* 3.9.16; II, 269, 25—270, 1); CIT. φησι . . . ο θεος . . . σαρκι (*Ant. Apol.*; III, i, 133, 4-6); ALLUS. και θεος . . . σαρκι (*Ant. Apol.*; III, i, 147, 9); ALLUS. οτι θεος . . . σαρκι (*Cant.* 13; VI, 381, 5-6. VR: ο θεος mss.).

II. There is no evidence for the omission of *ἐστίν το* in *Cant.* 13, line 16, or the changes of word order in *C. Eun.* 3.3 and 3.4. It is impossible to decide whether Gregory's NT ms(s). had both ο θεος and θεος or only θεος or only ο θεος. He himself could easily have added or deleted the article while quoting from memory. The article is attested only by 88 pc. But it is certain that he knew θεος as opposed to ος.

III-197. θεος (Greg {A} θεος and / or ο θεος) *et rel.*] ος N* A*^{vid} C* G 33 UBS; ο D* (P46 B 049 2423 vac.).

(4:2) (κεκαυτηριασμένων) τὴν ἰδίαν συνείδησιν.

I. ADAPT. ους κεκαυτηριασμενους την . . . συνειδησιν ο αποστολος ονομαζει (*Virg.* 7; VIII, i, 282, 14-15).

II. There is no evidence for the accusative instead of the genitive.

III-198. κεκαυτηριασμένων (Greg {B} -μενους) *et rel.*] κεκαυτηριασμένων N A L 223 UBS (P46 B 049 2423 vac.).

(4:4) πᾶν κτίσμα θεοῦ καλὸν καὶ οὐδὲν ἀπόβλητον μετὰ εὐχαριστίας λαμβανόμενον.

1. ALLUS. παν γαρ κτισμα . . . αποβλητον (*Virg.* 12; VIII, i, 299, 14-15); ALLUS. ουκουν παν κτισμα θεου των εν ημιν κατεσκευασμενων καλον . . . (*Eccl.* 8; V, 428, 6-8. VR: μετ mss.); ADAPT. ως αν μηδεν αποβλητον ειη της κτισεως, καθως φησιν ο αποστολος (*Or. catech.* 6; Srawley 31, 1-2).

(4:10) σωτήρ πάντων ἀνθρώπων μάλιστα πιστῶν.

I. CIT. ωσπερ εις ο πατηρ σωτηρ . . . πιστων υπο του αποστολου ωνομασται (*Tres dei*; III, i, 52, 3-4. VR: εις| οισ mss.; εις θεος excerptor.; πατηρ om. mss.; σωτηρ om. ms.; παντων των ms.; ανθρωπων και excerptor.; μάλιστα δε vers.).

(4:13) πρόσεχε τῇ ἀναγνώσει.

I. CIT. ουκουν προσεχε τη αναγνωσει, τεκνον Τιμοθεε (*Pyth.*; III, ii, 101, 9).

II. τεκνον Τιμοθεε is derived from 1:18 but is treated here as a citation formula.

(5:17) οἱ [καλῶς προεστῶτες] πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ.

I. CIT. οι πρεσβυτεροι, φησι, διπλης . . . (*Eccl.* 1; V, 292, 8-9. VR: μάλιστα| μαλλον ms.; οι κοπιωντες| οικοποιωντες ms.).

II. There is no evidence for the omission of καλως προεστωτες.

(6:7) οὐδὲν [γὰρ] εἰσηνέγκαμεν εἰς τὸν κόσμον, [ὅτι] οὐδὲ ἐξενεγκεῖν τι (δυνάμεθα).

I. ADAPT. ουδεν εισηνεγκαμεν . . . κοσμον ουδε . . . τι οφειλομεν (*Mart.* 1b; X, i, 153, 19. VR: εις τον κοσμον om. mss.; ουδε| ουδεν ms.).

II. There is no evidence for the omission of γαρ or for the substitution of οφειλομεν for δυναμεθα. Only cop Hier omit οτι.

(6:10) ῥίζα [γὰρ] πάντων τῶν κακῶν (ἐστίν) ἡ φιλαργυρία.

I. ALLUS. αλλά ρίζα παντων των κακων η φιλαργυρια γινεται (*Hom. opif.* 21.2.97; Forbes 226, 23-24).

II. There is no evidence for the omission of γαρ or the substitution of γινεται for εστιν.

(6:15-16) ὁ μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευόντων καὶ κύριος τῶν κυριευόντων, (16) ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν 'οὐδείς ἀνθρώπων / ἀνθρώπων οὐδείς' οὐδὲ ἰδεῖν δύναται, ᾧ τιμὴ καὶ κράτος αἰώνιον.

I. CIT. ο μέγας Παῦλος . . . ἐν τινι τῶν ἐπιστολῶν . . . ὁ μακάριος . . . (*Inscript. Pss.* 1.1; V, 25, 20—26, 2. VR: (16) καὶ om. ms.); ADAPT. ἐως δ' αὖν ὁ τῆς γραφῆς ἀληθεύη λόγος, . . . καὶ (16) εἶδεν αὐτὸν ἀνθρώπων οὐδείς οὐδὲ ἰδεῖν δύναται, καὶ ὅτι τὸ περὶ αὐτοῦ φῶς ἀπρόσιτον (*C. Eun.* 3.5.55; II, 180, 1-5); ALLUS. ὁ μὲν ἀληθῶς ἀτρεπτός τε καὶ ἀναλλοιώτος (16) μόνος ἐχει τὴν ἀθανασίαν καὶ φῶς οἰκεῖ τῷ ζῳῳ τῆς κακίας ἀπρόσιτον τε καὶ ἀπροσπελάστον (*C. Eun.* 3.6.78; II, 213, 18-21); CIT. ὁ λόγος ὅτι . . . (16) ὃν εἶδεν ἀνθρώπων οὐδείς οὐδὲ ἰδεῖν δύναται (*C. Eun.* 3.8.8; II, 241, 15-17); ALLUS. (16) ὃν οὐτε εἶδε τις ἀνθρώπων οὐτε ἰδεῖν δύναται (*C. Eun.* 3.8.11; II, 242, 21); CIT. φησὶ γάρ ὁ Παῦλος ὅτι (16) φῶς οἰκῶν ἀπρόσιτον (*C. Eun.* 3.10.25; II, 299, 12-13); CIT. (16) οὐδὲ ἰδεῖν τις δύναται, καθὼς ὁ Παῦλος μαρτυρεῖται (*Cant.* 8; VI, 256, 13-14); CIT. ὃν εἶδε γάρ φησιν (16) ἀνθρώπων οὐδείς οὐδὲ ἰδεῖν δύναται (*Perf.*; VIII, i, 188, 10-11. VR: οὐτε ms.); ALLUS. (16) οὐτε τις εἶδεν ἀνθρώπων οὐτε ἰδεῖν δύναται (*Steph.* 1; X, i, 90, 16-17. VR: εἶδεν αὐτὸν mss.).

II. (16) καὶ before φῶς in *C. Eun.* 3.6.78 is read only by D* 629 ^{it}_{pt} ^{vg}_{cl} ^{pesh} bo Ambst Did^{pt} Pelag Tert. It is not included in the restoration because of the loose nature of the quotation. The word order ἀνθρώπων οὐδείς is found only in F G g goth Nov, but especially because Gregory has it three times (*C. Eun.* 3.5.55, 3.8.8, *Perf.*) it could have stood in one of his NT mss. *Inscript. Pss.* has the usual order οὐδείς ἀνθρώπων. There is no evidence for Gregory's other variations, except that 2004 substitutes οὐτε for οὐδε.

III-199. (16) καὶ Greg {A} *et rel.* om. G P 223 (P46 B C 049 2423 vac.).

II TIMOTHY

(2:6) τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν.

I. CIT. τον γαρ κοπιωντα . . . μεταλαμβανειν, φησιν (*Eccl.* 1; V, 292, 17-19); ALLUS. τουτο γαρ εστι το δειν πρῶτον . . . μεταλαμβανειν (*Eccl.* 1; V, 292, 23-24. VR: δει mss.).

(2:7) κύριος σύνεσιν ἐν πάσιν.

I. CIT. τη του μεγαλου Παυλου φωνη . . . κυριος . . . (*Pyth.*; III, 2, 101, 10-11).

(2:13) εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει.

I. CIT. φησι γαρ ο αποστολος οτι ει . . . (*Maced.*; III, i, 97, 19-20).

(2:21) ἐὰν [οὖν] τις ἐκκαθάρῃ ἑαυτὸν [ἀπὸ τούτων], ἔσται σκεῦος εἰς τιμὴν, [ἡγιασμένον, καὶ εὐχρηστον] τῷ δεσπότῃ πρὸς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον.

I. CIT. εαν γαρ τις, φησιν, εκκαθαρη εαυτον, εσται . . . τιμην τω . . . (*Cant.* 7; VI, 208, 19—209, 1. VR: εαυτον απο τούτων ms. vers.; τιμην ευχρηστον ms. vers.; προς] εις mss.; ητοιμασμενον om. vers.).

II. There is no evidence for the omission of ουν, απο τούτων, or ηγιασμενον (και) ευχρηστον. και is included in the reconstruction because it is the Byzantine reading and Gregory is most closely related to the Byzantine type of text. In addition to D G below, προς is also attested by F 81 547 1022 1175 1611 1908 1912 2005.

III-200. προς Greg^{cd} [C] D G] εις Greg^{mss} et rel. (p46 B 049 0151 2423 vac.).

(2:26) ἐζωγρημένοι [ὑπ' αὐτοῦ] εἰς τὸ ἐκεῖνον θέλημα.

I. CIT. οι εξωγρημενοι εις . . . θελημα κατα την του αποστολου φωνην (*Virg.* 7; VIII, i, 282, 23-24. VR: εις] προς mss.).

II. There is no evidence for the omission of υπ αυτου.

(3:14) μένε εν οἷς ἔμαθες καὶ ἐπιστάθης.

I. CIT. μενε, καθως φησιν ο αποστολος, εν . . . (*Eccl.* 1; V, 288, 21-22).

(3:16) πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἐλεγμόν, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ.

I. CIT. πασα γαρ, φησι, γραφη . . . ωφελιμος, ποικιλη δε και πολυειδης η ωφελεια, καθως φησιν ο αποστολος: προς διδασκαλιαν . . . (*C. Eun.* 3.5.8; II, 163, 5-9); CIT. δια τουτο πασα γραφη θεοπνευστος λεγεται (*C. Eun.* 3.5.15; II, 165, 13).

III-201. ελεγμον Greg {B} 8 A C G 33 1739 UBS] ελεγχον *rel.* (P46 B 049 0151 2423 vac.).

(3:17) ἄρτιος (ἦ) ὁ τοῦ θεοῦ ἄνθρωπος.

I. ADAPT. ει μελλοι αρτιος ειναι ο του θεου ανθρωπος, καθως φησιν ο αποστολος (*Perf.*; VIII, i, 178, 17-19).

II. There is no evidence for ειναι instead of η.

(4:7-8) τὸν καλὸν ἀγῶνα ἠγωνίσμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα· (8) (λοιπὸν ἀποκεῖται μοι) ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι . . . ὁ δίκαιος κριτὴς.

I. CIT. το του αποστολου . . . (8) αποκειται μοι λοιπον ο . . . μοι ο δικαιος κριτης, επειδη (7) τον καλον . . . ηγωνισμαι και τον . . . τετελεκα και την . . . (*V. Macr.*; VIII, i, 392, 11-15. VR: (7) τον αγωνα τον καλον mss.).

II. There is no evidence for the word order αποκειται μοι λοιπον in v. 8 or for the addition of και twice in v. 7.

III-202. τον καλον αγωνα Greg {B} $\aleph$ A C G 33 UBS| τον αγωνα τον καλον *rel.* (p46 B 049 0151 2423 vac.).

TITUS

(1:9) τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου.

I. ALLUS. του . . . (*Or. catech.* prologue; Srawley 1, 3-4).

(2:8) ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ μηδὲν ἔχων λέγειν.

I. CIT. ινα, καθώς φησιν ο αποστολος, ο εξ . . . (*V. Moy.* 2; VII, i, 135, 16-17).

(2:9) δούλους ἰδίοις δεσπόταις ὑποτάσσεσθαι.

I. CIT. δουλους τοις ιδιοις . . . υποτασσεσθαι, νομοθετει ο αποστολος (*Ref. Eun.* 198; II, 396, 9-11); ADAPT. οι δουλοι, φησι, τοις ιδιοις . . . υποτασσεσθωσαν (*Fil.*; III, ii, 4, 18-19).

II. There is no evidence for τοις before ιδιοις in both passages. οι δουλοι and υποτασσεσθωσαν in *Fil.* are supported only by D* and are probably due to adaptation.

III-203. ιδιοις δεσποταις Greg {A} *et rel.* δεσποταις ιδιοις A D P 1739 (p46 B 049 0151 2423 vac.).

(2:11) ἐπεφάνη ἡ χάρις τοῦ θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις.

I. CIT. καθώς φησιν ο αποστολος, επεφανη η . . . (*Or. catech.* 18; Srawley 75, 7-8); CIT. ο Παυλος βοα . . . επεφανη ημιν η σωτηριος χαρις (*Ani. Apol.*; III, i, 189, 1-2).

II. γαρ after επεφανη is omitted by 2 69 104 206^s 330 440 460 462 823 1311 1908 and therefore from the reconstruction, but because of Gregory's failure to reproduce accurately introductory words one cannot have much confidence whether the word did or did not stand in his NT.

III-204. η σωτηριος Greg {A} *et rel.* σωτηριος A C D* 33 1739 UBS; σωτηρος $\aleph^*$; του σωτηρος ημων G (p46 B 049 0151 2423 vac.).

(2:12) παιδεύουσα ἡμᾶς, (ἵνα ἀρνησάμενοι) τὴν δσέβειαν.

I. ADAPT. ο Παυλος βοα . . . παιδευουσα ημας αρνησασθαι μεν την ασεβειαν (*Ant. Apol.*; III, i, 189, 1-3).

II. There is no evidence for ἀρνησασθαι μεν.

(2:13) τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν [τῆς δόξης] τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

I. ALLUS. την μακαριαν . . . επιφανειαν του μεγαλου θεου (*Virg.* 14; VIII, i, 309, 5-6); CIT. ο Παυλος βοα . . . την μακαριαν ελπιδα (*Ant. Apol.*; III, i, 189, 1-4); ALLUS. κεχρηται των ονοματων . . . και μεγαν θεον (*C. Eun.* 3.4.15; II, 139, 9-10. VR: μεγα ms.); CIT. προς . . . Τιτον γραφων κατα την επιφανειαν του . . . (*C. Eun.* 3.9.16; II, 269, 23-25); CIT. λεγων· του μεγαλου . . . (*Perf.*; VIII, i, 194, 7-8. VR: ημων om. mss.).

II. There is no evidence for the omission of της δοξης in *Virg.* and *C. Eun.* 3.4.15.

III-205. Ἰησοῦ Χριστοῦ Greg [A] *et rel.*] Χριστοῦ N* G; Ἰησοῦ 1739 (P46 B 049 0151 2423 vac.).

HEBREWS

(1:1-2) πολυμερῶς καὶ πολυτρόπως πάλαι ὁ θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις (2) ἐπ' ἐσχάτων τῶν ἡμερῶν [τούτων] ἐλάλησεν ἡμῖν ἐν υἱῷ.

I. CIT. πολυμερως . . . προφηταις· αυτη η της φωνης ακοη. (2) επ . . . ημερων ελαλησεν . . . (*Cant.* 5; VI, 140, 17—141, 1. VR: λαλησας|ελαλησε mss.; πατρασιν υμων mss.; (2) υιω αυτου vers.); ADAPT. επειδη γαρ γεγραπται οτι (2) επ . . . ημερων εν υιω ελαλησεν ημιν (1) ο θεος ο πολυμερως και πολυτροπως εν τοις προφηταις λαλησας τοις πατρασι το προτερον, αποδειξις εστι, φησι (*Ant. Apol.*; III, i, 155, 13-17).

II. (2) In addition to those below, εσχάτων is the reading of 319 629 1245 1518 1739 1908 2005 2298 d e z pesh har eth Cyr^{Pt} Cyr-Jer Mcell Or^{Pt} Ps-Ath Thdr^{Pt} Tit and the TR but not Ƶ. There is no evidence for the omission of τουτων or the many changes of *Ant. Apol.*

III-206. (2) εσχάτων Greg [A] Ψ 075 0142 0150] εσχάτου *rel.* (C G 049 223 *vac.*)

(1:3) [δς] ὧν ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ, φέρων [τε] τὰ (πάντα) τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, καθαρισμόν τῶν ἀμαρτιῶν ἡμῶν ποιησάμενος ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης.

I. ADAPT. το παρα του αποστολου ειρημενον . . . το απαυγασμα ειναι της δοξης και χαρακτηρα της υποστασεως τον υιον (C. *Eun.* 3.6.12; II, 190, 5-7); CIT. κατα την αποστολικην μαρτυριαν, και το απαυγασμα . . . και ο χαρακτηρ της υποστασεως (C. *Eun.* 3.6.51; II, 203, 24-26); CIT. ων γαρ, φησιν, απαυγασμα της δοξης (C. *Eun.* 1.637; I, 209, 18-19); ALLUS. ο Παυλος απαυγασμα δοξης αυτον ονομαζει (*Fid.*; III, i, 63, 26-27); ALLUS. τον φεροντα τα συμπαντα τω ρηματι της δυναμεως αυτου (C. *Eun.* 3.1.11; II, 7, 18-19); ALLUS. ara ο τα συμπαντα φερων τω ρηματι της δυναμεως αυτου (*Ref. Eun.* 47; II, 331, 11-12); ALLUS. ο γαρ τα συμπαντα φερων τω ρηματι της δυναμεως αυτου (*Ref. Eun.* 70; II, 341, 12-13); ADAPT. ταυτα φησιν ο προφητης περι του τα συμπαντα φεροντος τω ρηματι της δυναμεως αυτου (*Ref. Eun.* 135; II, 370, 16-17. VR: αυτου om. ms.); CIT. ων, φησιν, απαυγασμα . . . υποστασεως αυτου (*Ref. Eun.* 161; II, 380, 19-20); ALLUS. ο τα συμπαντα φερων τω ρηματι της δυναμεως αυτου (*Ref. Eun.* 162; II, 380, 27-28); ALLUS. το γαρ απαυγασμα της δοξης και ο χαρακτηρ της υποστασεως τον καθαρισμον . . . ημων εποιησατο (*Ref. Eun.* 223; II, 406, 11-12); CIT. προσμαρτυρει ο αποστολος· καθαρισμον γαρ, φησι, των αμαρτιων . . . μεγαλοσυνης του πατρος (*Or. Dom.* 3; Krabinger 60, 33-36. VR: πατρος εν υψηλους ms.).

II. There is no evidence for the omission of ος or τε in all of the quotations containing those parts of the verse, for the substitution of τον υιον for αυτου in C. *Eun.* 3.6.12, for συμπαντα instead of παντα in all of the quotations containing that portion, for the substitution of

ειναι for ων in *C. Eun.* 3.6.12, for the addition of του πατρος in *Or. Dom.*, or for the various other deviations due to loose quotation.

III-207. αυτου² Greg^{ed} [A] *et rel.*] om. Greg^{ms} ̱46 1739 (C G 049 223 vac.).

-208. των αμαρτιων (ημων) ποιησαμενος Greg [B] *et rel.*] ποιησαμενος των αμαρτιων (ημων) K L Ψ 075 0142 0151 2423 ̱R (C G 049 223 vac.).

-209. ημων Greg [A] K L 075 0142 0150^{vid} 0151 33 2423 ̱R] om. *rel.* (C G 049 223 vac.).

(1:5-8, 10, 12) τίνι γὰρ εἰπέ ποτε τῶν ἀγγέλων· υἱός μου εἶ σύ; . . . (6) ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει· καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ. (7) καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει· ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα, (8) πρὸς δὲ τὸν υἱόν· ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα τοῦ αἰῶνος, ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου. (10) σὺ κατ' ἀρχάς, (κύριε,) τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί· (12) σὺ δὲ ὁ αὐτὸς εἶ καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι.

I. CIT. ακουσατωσαν της μεγαλης του Παυλου φωνης . . . τινι . . . (6) και οταν παλιν . . . (8) . . . σου, και οσα αλλα μετα τούτων η προφητεια θεολογουσα διεξεισι. προστιθησι δε και αφ ετερας υμνωδιας τα προσφορα το (10) συ κατ αρχας την γην εθεμελιωσας, κυριε, και εργα . . . ουρανοι, και τα εφεξης παντα εως τον (12) συ . . . εκλειψουσι, δι ων το αναλλοιωτον τε και το αιδιον υπογραφει της φυσεως (*C. Eun.* 3.2.40-41; II, 65, 10-26. VR: (6) αυτω| αυτον ms.; (7) και² . . . φλογα om. ms.; (10) κυριε την γην εθεμελιωσας mss.); CIT. εν δε τη προς Εβραιους επιστολη . . . λεγει . . . (6) οταν . . . αγγελου αυτου (*C. Eun.* 3.2.45; II, 67, 9-13. VR: αυτον ms.; αυτου| θεου ms.); CIT. (6) οταν παλιν εισαγαγη, φησι, τον . . . οικουμενην (*C. Eun.* 3.2.47; II, 67, 21-22); CIT. ειπων· (6) οταν . . . θεου (*Ref. Eun.* 79; II, 344, 25—345, 1); CIT. φησιν (6) οταν . . . λεγει (*Ref. Eun.* 84; II, 347, 4-5); CIT. (6) οταν γαρ εισαγαγη τον πρωτοτοκον, φησιν, εις . . . παντες οι αγγελου αυτου (*Ant. Apol.*; III, i, 201, 31—202, 2. VR: οι om.

ms.); CIT. (6) οταν γαρ, φησιν, εισαγαγη . . . αγγελοι αυτου, και το (8) ο θρονος . . . αιωνος, και το (12) ου . . . (C. Eun. 3.9.28; II, 274, 9-13. VR: (6) αυτω| αυτον; (12) ου δε| ου ms.).

II. (6) There is no evidence for: και instead of δε in C. Eun. 3.2.40; αυτου instead of θεου in C. Eun. 3.2.45, 3.9.28, and Ant. Apol.; the omission of δε in C. Eun. 3.2.47; γαρ for δε in Ant. Apol. and C. Eun. 3.9.28; the omission of παλιν in Ant. Apol.; and the addition of οι before αγγελοι in Ant. Apol. (10) There is no evidence for the displacement of κυριε in C. Eun. 3.2.41.

III-210. ποτε των αγγελων Greg [A] et rel.] των αγγελων ποτε D*; των αγγελων 0150 (C G 049 vac.).¹

-211. (7) αγγελους¹ Greg [A] et rel.] + αυτου D (P46 C G 049 vac.).

-212. πνευματα Greg [A] et rel.] πνευμα D (P46 C G 049 vac.).

-213. (8) του αιωνος Greg [A] et rel.] om. B 33 (C G 049 vac.).

-214. αιωνος Greg [A] K L P Ψ 0142 0151 223 W] + και rel. (C G 049 vac.).

-215. ραβδος ευθυτητος η ραβδος Greg [A] et rel.] η ραβδος της ευθυτητος ραβδος P46 A B 0150 33 1739 UBS; η ραβδος K* (C G 049 vac.).

-216. σου² Greg [A] et rel.] αυτου P46 K B (C G 049 vac.).

-217. (12) ο Greg [A] et rel.] και K; om. 33 (C G 049 vac.).

(1:14) λειτουργικά πνεύματα εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν;

¹This unit is included because F G are vac., thus leaving D as the only Western witness. The same is true of units 211, 212, 218, 219, 221, and 224.

I. ALLUS. οὗτοι τα λειτουργικά πνεύματα τα εἰς . . . (*Cant.* 3; VI, 88, 8-10. VR: πνεῦμα ms.; τα om. ms.; σωτηριαν] βασιλειαν ms.); ALLUS. τα λειτουργικά πνεύματα τα εἰς . . . (*Cant.* 5; VI, 166, 15-16. VR: πνεῦμα ms.; εἰς] εἰ ms.); ALLUS. λειτουργικά πνεύματα τα εἰς . . . (*Cant.* 12; VI, 364, 5-7. VR: πνεῦμα mss.; τα om. mss.; κλειρονομείς ms.; σωτηριαν] βασιλειαν ms.); ALLUS. εἰς διακονίαν ἀποστελλόμενοι δια . . . (*V. Moy.* 2; VII, i, 93, 16-17).

II. There is no evidence for τα before εἰς in the first three quotations..

(2:9) βραχύ τι παρ' ἀγγέλους ἡλαττωμένον.

I. ALLUS. βραχυ . . . (*Hom. opif.* 18.2.90; Forbes 210, 30).

(2:10) τὸν ἀρχηγὸν τῆς σωτηρίας ἡμῶν.

I. CIT. καθὼς φησιν ὁ ἀποστόλος, κατὰ τὸν ἀρχηγόν . . . (*Or. catech.* 35; Srawley 131, 4-5).

(2:14) διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου.

I. ALLUS. δια . . . (*Cant.* 7; VI, 242, 16-17. VR: καταρτίσις ms.; καταργίσις ms.; καταργῆς ms.); ALLUS. τῷ τὸ κράτος ἔχοντι τοῦ θανάτου (*Inscript. Pss.* 1.8; V, 54, 4-5).

III-218. θανάτου¹ Greg [A] *et rel.*] + θανάτου D (G 049 vac.).

(3:1-2) ἀπόστολον καὶ ἀρχιερέα . . . (2) πιστὸν ὄντα τῷ ποιήσαντι αὐτόν.

I. CIT. ἐν τῇ πρὸς Ἑβραίους ἐπιστολῇ τὸ ἴσον ἐστὶ παρὰ τοῦ Παύλου μαθεῖν, λεγόντος ἀποστόλον καὶ ἀρχιερεὰ τὸν Ἰησοῦν παρὰ τοῦ θεοῦ γεγενῆσθαι, (2) πιστόν . . . (*C. Eun.* 3.4.18; II, 140, 16-19).

(3:7-9) διό, καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον . . .
(8) μὴ σκληρύνῃτε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ, (9) οὐ ἐπείρασάν με οἱ πατέρες ὑμῶν.

I. CIT. ο αποστολος . . . ουτω γραφας τω ρηματι· διο . . . (Ref. Eun. 194; II, 394, 11-16. VR: (8) υμων| ημων ms.; πειρασμου| παραπιου ms.); CIT. προς Εβραιους το πνευμα προταξας εν οις φησιν οτι διο . . . αγιον (C. Eun. 3.5.14; II, 165, 1-3).

III-219. (9) ου Greg {A} et rel.] οπου D (G 049 vac.).

-220. με Greg {A} et rel.] om. Ϝ46 K* A B C D* 33 UBS (G 049 vac.).

(4:12) τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον.

I. ALLUS. τουτο τοιουν το βελος ο ζων του θεου λογος εστι και τομώτερος . . . (Inscript. Pss. 2.11; V, 119, 18-19).

(4:15) 'πεπειρασμένον / πεπειραμένον' [δὲ] κατὰ πάντα καθ' ὁμοιότητα χωρὶς ἁμαρτίας.

I. ALLUS. τον πεπειραμενον κατα . . . (C. Eun. 3.4.28; II, 144, 30-145, 1); ALLUS. επειραθη γαρ κατα . . . (C. Eun. 3.1.93; II, 35, 23-24); ALLUS. ης μετασχων κατα . . . (Ref. Eun. 111; II, 359, 2); ALLUS. ο ουκ ανελαβεν ο κατα παντα πεπειρασμενος καθ ὁμοιότητα χωρὶς ἁμαρτίας (Ref. Eun. 175; II, 386, 10-11); ALLUS. ο γαρ πεπειραμενος κατα . . . ἁμαρτίας εκ των ημετερων ημιν διαλεγεται (Eccl. 2; V, 305, 16-17); ALLUS. επειρασθη γαρ κατα . . . (Cant. 4; VI, 116, 17—117, 1. VR: κατα om. ms.; καθ ὁμοιότητα om. mss.; ὁμοιότητα ημετερων ms.); ALLUS. κατα . . . (Cant. 11; VI, 338, 7. VR: κατα παντα| και παντα τα ms.); ADAPT. εκει μεν γαρ ο πεπειραμενος κατα . . . ἁμαρτίας εδεξατο (Fil.; III, ii, 7, 23-24).

II. The spelling πεπειραμενον is found in C K L P Ψ 0150 0151 33 69 223 330 436 462 876 1241 1908 2344 ℞ Antioch Chr^P Cyr Epiph Euthal Or^P Thdrt, whereas πεπειρασμενον (Ref. Eun. 175 only and there adapted to -μενος) is the spelling of Ϝ46 K A B D 1739 Chr^P Dam Or^P Thphyl. There is no evidence for the substitution of επειρα(σ)θη for πεπειρα(σ)μενον in C. Eun. 3.1.93 and Cant. 4. Nor does the substitution of γαρ for δε in C. Eun. 3.1.93 or the change of word order in Ref. Eun. 175 find other support.

(5:14) τελείων δέ ἐστιν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἕξιν τὰ αἰσθητήρια γεγυμνασμένα ἔχόντων.

I. CIT. κατα την του Παυλου φωνην, ος φησιν οτι τελειων . . . (*Pyth.*; III, 2, 107, 12-14); CIT. τελειων δε εστι, φησιν, η . . . (*Infant.*; III, ii, 83, 18-19. VR: η om. ms.).

(6:7) ἡ (πινοῦσα) τὸν ἐπ' αὐτὴν ἐρχόμενον ὑετόν.

I. ALLUS. η πινοουσα τον . . . (*Cant.* 13; VI, 385, 3-4. VR: αυτη mss., αυτης mss.).

II. αυτην is attested only by B^c 122^c 1952. πολλακις after ερχομενον is omitted only by 263 1836. There is no evidence for πινοουσα.

(6:8) τὸ τέλος εἰς καῦσιν.

I. CIT. το . . . καυσιν, ως φησιν ο αποστολος (*Virg.* 21; VIII, i, 330, 12-13).

(6:16) ἄνθρωποι [γὰρ] κατὰ τοῦ μείζονος ὀμνύουσι.

I. CIT. η γραφη . . . εν τω λεγειν ανθρωποι κατα . . . (*Tres dei*; III, i, 54, 4-6).

II. There is no evidence for the omission of γαρ. It is not safe to cite Gregory for the omission of μεν after ανθρωποι because it too is an introductory word.

(6:20) ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν (Ἰησοῦς).

I. ALLUS. οπου . . . εισηλθεν ο Χριστος (*C. Eun.* 3.10.15; II, 295, 6-7. VR: ο om. mss.).

II. There is no evidence for the substitution of ο Χριστος for Ιησους, although D adds Χριστος after Ιησους.

(7:3) μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς (τέλος ἔχων).

I. ALLUS. μητε αρχην . . . ζωης εχοντι τελος (C. Eun. 1.688; I, 223, 224, 1); CIT. καθως ειπεν ο αποστολος, μητε αρχην . . . ζωης εχοντος τελος (C. Eun. 2.456; I, 359, 26-28).

II. There is no evidence for εχοντι in 1.688, εχοντος in 2.456, or the change of word order in both.

(7:7) χωρὶς (δὲ) πύσης ἀντιλογίας τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται.

I. ALLUS. χωρις γαρ πασης . . . (Ep. 3.19; VIII, ii, 25, 7-8).

II. There is no evidence for the substitution of γαρ for δε.

(7:9-10) Λευὶς ὁ δεκάτας λαμβάνων δεδεκατῶται· (10) [ἔτι γάρ] ἐν τῇ ὁσφύϊ τοῦ πατρὸς ἦν ὅτε . . . συνήντησεν.

I. CIT. φησιν ο αποστολος, οτι Λευις ο τας δεκατας . . . δεδεκατῶται, και την αποδειξιν τοις λεγομενοις επηγαγεν, οτι (10) εν τη . . . πατρος αυτου ην οτε Αβρααμ τω ιερει του υπιστου συνηντησεν (C. Eun. 1.634; I, 208, 25—209, 2).

II. There is no evidence for τας before δεκατας. The spelling Λευις is found in A 81 1739 (the minor variation Λευεις in B C* I), but because it is a spelling variation it is not treated in apparatus III. (10) There is no evidence for αυτου after πατρος or for the substitution of Αβρααμ τω ιερει του υπιστου for αυτω (ο) Μελχισεδεκ or for changing the location of συνηντησεν.

(10:1) σκιὰν γὰρ [ἔχων ὁ νόμος] τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων.

I. ALLUS. σκιαν γαρ ο τοιχος ποιει των μελλοντων . . . (Cant. 5; VI, 162, 1-2).

II. There is no evidence for the substitution of ο τοιχος ποιει for εχων ο νομος.

(10:20) ὁδὸν πρόσφατον καὶ ζῶσαν.

I. ALLUS. οδον προσφατον τε και ζωσαν (C. Eun. 3.1.51; II, 21, 23-24).

II. There is no evidence for τε.

III-221. και Greg [A] *et rel.* om. D* (B G 049 vac., 075 supp.).

(10:27) φοβερά [δέ] τις έκδοχή κρίσεως και πυρός
ζήλος έσθίειν μέλλοντος τούς υπεναντίους.

I. ALLUS. μενει ημας φοβερα τις . . . (Ecccl. 6; V, 388, 4-5).

II. There is no evidence for the omission of δε.

(11:1) έστι (δε) πίστις έλπιζομένων υπόστασις.

I. ALLUS. εστι γαρ πιστις . . . (V. Moy. 2; VII, i, 43, 5-6).

II. There is no evidence for γαρ instead of δε.

(11:3) πιστει νοούμεν κατηρτίσθαι τούς αίώνας
ρήματι θεού, εις τὸ μή έκ φαινομένων τὰ βλε-
πομένα γεγονέναι.

I. CIT. πιστει . . . θεου, καθως φησιν ο αποστολος (C. Eun. 2.78; I, 250, 1-2); ADAPT. κατηρτίσθαι τους αιωνας τῷ ρηματι νοουμεν του θεου, πιστευοντες (καθως φησιν ο αποστολος) εις το . . . (Hom. opif. 24.1.105; Forbes 244, 3-5. VR: τῷ and του om. mss; put νοουμεν after πιστευοντες ms.; om. νοουμεν ms.; εις το| απο των ms.; εν τῷ ms.; εκ φαινομενων| εκφαινομενων mss.; εκφαινομενω mss.; εκφαινομενον mss.).

II. There is no evidence for the addition of τῷ or του, the change of word order, or the substitution of πιστευοντες for πιστει in Hom. opif.

III-222. τα βλεπομενα Greg [A] K L Ψ 0142 0150 0151 223 2423
W] το βλεπομενον *rel.* (B C G 049 vac., 075 supp.).

(11:6) πιστεῦσαι [γάρ] δεῖ τὸν προσερχόμενον θεῷ
ὅτι ἔστι καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης
γίνεται.

I. CIT. πιστευσαι δει τον προσερχομενον θεω, φησιν ο αποστολος, οτι εστιν (C. Eun. 3.8.32; II, 250, 29—251, 1); ALLUS. ουτω και περι του θεου οτι μεν εστι . . . (C. Eun. 2.103; I, 256, 28-30. VR: αυτον om. mss.).

II. γαρ is omitted only by 440. In addition to N* 33, τω is also omitted by D^c I 103 326 489 1241^s 1912 Ath Epiph.

III-223. θεω Greg {B} N* 33] pr. τω rel. (B G 049 vac.).

(11:10) ἡς τεχνίτης καὶ δημιουργὸς ὁ θεός.

I. CIT. ης . . . θεος καθως φησιν ο αποστολος (Inscript. Pss. 1.3; V, 32, 17-18); ALLUS. εν ἣ ἡ πολις εστιν η μεγαλη ης . . . δημιουργος εστιν ο θεος ημων (Mihi fecistis; IX, 127, 1-2. VR: εστιν| Χριστος ms.; ημων om. ms.); ALLUS. ης . . . (V. Gr. Thaum.; X, i, 5, 8).

II. There is no evidence for εστιν or ημων in *Mihi fecistis*.

(11:25) μᾶλλον ἐλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ θεοῦ ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπολαύσιν.

I. CIT. οτε της των Αιγυπτιων βασιλειας υψηλοτερον τον ονειδισμον του Χριστου εποιησατο μαλλον . . . (Cant. 12; VI, 354, 14-16. VR: μαλλον δε mss.; ελομενος| ειλετο ms.; αμαρτίας απολαυσιν εχειν ms.).

II. The first part of the citation alludes to 11:26, but it is too loose to use.

(11:27) τὸν [γὰρ] ἀόρατον ὡς ὁρῶν ἐκαρτέρησεν.

I. CIT. φησι . . . ο αποστολος οτι τον αορατον . . . (C. Eun. 2.93; I, 254, 10-11).

II. There is no evidence for the omission of γαρ.

(11:37) ὑστερούμενοι, θλιβόμενοι.

I. ALLUS. τουτο προστιφησιν οτι υστερουμενοι και θλιβομενοι (*Eccl.* 2; V, 304, 14-15. VR: και θλιβομενοι] κακουχουμενοι ms.; και om. ms.).

II. There is no evidence for the addition of και.

(12:1) ἡμεῖς τοσούτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων

I. CIT. ημεῖς δε, κατα τον αποστολον, τοσουτον . . . (*Mart.* 2; X, i, 169, 13-15).

(12:2) ἐν δεξιᾷ [τε] τοῦ θρόνου τοῦ θεοῦ κεκάθικεν.

I. CIT. ος εκ της αγαπ προσοχης των θεοπνευστων γραφων ουπω ηκουσεν . . . οτι εν δεξια του . . . (*Ref. Eun.* 43; II, 329, 16-19. VR: εν om. mss.; του θεου om. ms.).

II. τε is omitted only by 635 (δε is substituted by L 1319).

(12:4) . . . (μέχρι αἵματος ἀντικατέστητε) πρὸς τὴν ἀμαρτίαν. . . .

I. ALLUS. αντικαταστας προς την αμαρτιαν μεχρι του αιματος (*Steph.* 1; X, i, 76, 6. VR: αμαρτιαν] μαρτυριον ms.; του om. mss.).

(12:11) πᾶσα παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι ἀλλὰ λύπης.

I. CIT. φησι . . . ο θειος αποστολος οτι πασα παιδεια . . . (*V. Moy.* 2; VII, i, 100, 3-5).

II. δε after πασα is omitted by D* 048 104 416 917 (μεν is substituted by N* P 33 226* 256 794 919 1175 1739 1836 1881 (d z) Or). The unit is not treated below because it involves an introductory word.

(12:15) μή (τις ῥίζα) πικρίας ἄνω φύουσα (ἐνοχλή).

I. ADAPT. αναγκη μη παρελθειν την ριζαν της πικριας του δογματος, ινα μη, καθως φησιν ο αποστολος, ανω φυουσα διοχλη (C. Eun. 3.6.2; II, 186, 3-5).

II. There is no evidence for any of Gregory's variations.

(12:29) καὶ γὰρ ὁ θεὸς ἡμῶν πῦρ καταναλίσκον.

I. ALLUS. ο γαρ θεος . . . (C. Eun. 3.3.52; II, 126, 14-15. VR: καταναλίσκων ms.); ALLUS. και γαρ και ο θεος καταναλίσκον εστιν (Hex. 19; Forbes 32, 1).

II. There is no evidence for any of the variations.

III-224. και Greg {A} *et rel.* κυριος D* (B G 049 075 vac.).

Textual Relationships

The percentage of agreement of the various witnesses with one another in the 224 units of variation in the Pauline Epistles are set forth in Table 18, pp. 254-255.

One can begin to get an impression of Gregory's textual affinities by arranging the witnesses in descending order of his agreement with them. This is done in Table 19.

Table 19

Percentage of Agreement of
Gregory with All Witnesses

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
075	91	33	124	73.4
0142	163	59	222	73.4
ψ	162	62	224	72.3
Ϟ	159	62	221	71.9

P	147	58	205	71.7
056	91	36	127	71.7
223	157	63	220	71.4
049	111	45	156	71.2
0150	132	60	192	68.8
2423	139	64	203	68.5
L	152	72	224	67.9
0151	148	70	218	67.9
K	136	67	203	67.0
UBS	144	80	224	64.3
C	94	53	147	63.9
A	129	76	205	62.9
33	136	81	217	62.7
ℵ	139	83	222	62.6
1739	126	98	224	56.3
B	112	93	205	54.6
Ⓟ46	89	87	176	50.6
G	87	116	203	42.9
D	88	134	222	39.6

Merely observing the witnesses in the top half of the list does not help very much. The third (Ψ) is designated as Later Alexandrian by Metzger,¹ and the eighth (049) and eleventh (L) are classified as Byzantine by the same authority. The first (075), third (Ψ), fifth (P), and ninth (0150) are in the Alands' Category III; and the second (0142), sixth (056), seventh (223), eighth (049), tenth (2423), eleventh (L), twelfth (0151), and thirteenth (K) are in their Category V / Byzantine text. The fourth ($\Re$) represents the mass of medieval Byzantine minuscule mss. If one had only Table 19 he or she might be tempted to conclude that Gregory has a mixed text and cannot further be classified.

¹As previously indicated, the data in Table 18 show that Ψ has a closer affinity with Byzantine than Alexandrian witnesses. This fact makes Metzger's classification doubtful. The Alands are probably correct in placing Ψ in Category III, which evidently is a mixed text.

Table 18
Percentage of Agreement
of All Witnesses

	Greg	Sp46	N	A	B	C	D	G	K	L	P	Ψ
Greg	--	51	63	63	55	64	40	43	67	68	72	72
Sp46	51	--	69	61	71	66	44	46	47	49	58	48
N	63	69	--	81	75	78	45	44	58	61	70	60
A	63	61	81	--	70	82	43	37	57	58	65	60
B	55	71	75	70	--	76	41	34	54	55	61	53
C	64	66	78	82	76	--	41	42	65	66	70	67
D	40	44	45	43	41	41	--	71	41	44	51	51
G	43	46	44	37	34	42	71	--	39	43	48	47
K	67	47	58	57	54	65	41	39	--	92	74	77
L	68	49	61	58	55	66	44	43	92	--	77	79
P	72	58	70	65	61	70	51	48	74	77	--	76
Ψ	72	48	60	60	53	67	51	47	77	79	76	--
049	71	49	66	61	59	68	46	47	91	96	78	83
056	72	49	59	55	53	67	42	44	85	91	75	75
075	73	52	67	65	63	69	50	44	81	85	83	81
0142	73	51	59	58	55	70	43	43	86	91	76	79
0150	69	54	70	67	65	70	46	44	75	79	79	70
0151	68	50	62	59	57	68	43	41	93	91	75	77
33	63	64	76	77	70	80	42	42	60	64	71	59
223	71	50	61	57	57	68	43	44	85	92	77	78
1739	56	68	75	71	74	76	49	41	64	66	67	61
2423	68	51	65	59	58	68	44	46	88	94	78	79
28	72	51	63	60	58	70	45	45	91	96	79	83
UBS	64	76	87	81	85	85	50	46	63	66	74	66
	Greg	Sp46	N	A	B	C	D	G	K	L	P	Ψ

Table 18, continued
 Percentage of Agreement
 of All Witnesses

049	056	075	0142	0150	0151	33	223	1739	2423	2R	UBS	
71	72	73	73	69	68	63	71	56	68	72	64	Greg
49	49	52	51	54	50	64	50	68	51	51	76	9p46
66	59	67	59	70	62	76	61	75	65	63	87	N
61	55	65	58	67	59	77	57	71	59	60	81	A
59	53	63	55	65	57	70	57	74	58	58	85	B
68	67	69	70	70	68	80	68	76	68	70	85	C
46	42	50	43	46	43	42	43	49	44	45	50	D
47	44	44	43	44	41	42	44	41	46	45	46	G
91	85	81	86	75	93	60	85	64	88	91	63	K
96	91	85	91	79	91	64	92	66	94	96	66	L
78	75	83	76	79	75	71	77	67	78	79	74	P
83	75	81	79	70	77	59	78	61	79	83	66	ψ
--	89	87	90	79	90	68	91	69	94	97	71	049
89	--	82	98	78	84	64	89	61	91	92	65	056
87	82	--	84	78	84	68	87	67	88	89	71	075
90	98	84	--	79	86	63	89	63	90	93	65	0142
79	78	78	79	--	79	70	78	69	79	80	74	0150
90	84	84	86	79	--	65	85	65	88	90	68	0151
68	64	68	63	70	65	--	62	71	66	66	78	33
91	89	87	89	78	85	62	--	66	94	95	65	223
69	61	67	63	69	65	71	66	--	67	67	81	1739
94	91	88	90	79	88	66	94	67	--	98	68	2423
97	92	89	93	80	90	66	95	67	98	--	68	2R
71	65	71	65	74	68	78	65	81	68	68	--	UBS
049	056	075	0142	0150	0151	33	223	1739	2423	2R	UBS	

Gregory's textual relationships become clearer, however, when one considers his average agreement with the groups of Metzger and the Alands.

Table 20
Gregory's Average Agreement
with the Groups of Metzger

Proto-Alexandrian

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
ⲡ46	89	87	176	50.6
ⲛ	139	83	222	62.6
B	<u>112</u>	<u>93</u>	<u>205</u>	54.6
	340	263	603	56.4

Later Alexandrian

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
C	94	53	147	63.9
A	129	76	205	62.9
ⲱ	162	62	224	72.3
33	136	81	217	62.7
1739	<u>126</u>	<u>98</u>	<u>224</u>	56.3
	647	370	1017	63.6

All Alexandrian

<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
987	633	1620	60.9

Western

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
D	88	134	222	39.6

G	<u>87</u>	<u>116</u>	<u>203</u>	42.9
	175	250	425	41.2

Byzantine

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
L	152	72	224	67.9
049	<u>111</u>	<u>45</u>	<u>156</u>	71.2
	263	117	380	69.2

The highest percentage of agreement is 69.2 with the Byzantine type, and there is a significant gap of 5.6% between it and the 63.6% agreement with the Later Alexandrian type. The gap would be even larger if Ψ were excluded from the Later Alexandrian group, as suggested above. When all witnesses are considered and not just the constant witnesses used in the present study, there are only four or five units of variation where Gregory supports Alexandrian witnesses against all or most others. They are numbers 17, 36, 89, 169, and perhaps 223.

Again Gregory stands the furthest from the Western text. Table 18 shows that there is no other witness used in this study which has a lower percentage of agreement with D than does Gregory and that only six have a lower percentage of agreement with G. Only in units 37, 162, and 190 does Gregory agree with Western witnesses against most others (in unit 200 he, D, G, and F are joined by about eight non-Western minuscules).

Kurt and Barbara Aland have classified Greek mss. in the Pauline Epistles, and Table 21 shows the average agreement of Gregory with the witnesses in each of their groups.

Table 21

Gregory's Average Agreement
with the Groups of the Alands

Category I

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
sp46	89	87	176	50.6
N	139	83	222	62.6
A	129	76	205	62.9
B	112	93	205	54.6
33	136	81	217	62.7
1739	<u>126</u>	<u>98</u>	<u>224</u>	56.3
	731	518	1249	58.5

Category II

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
C	94	53	147	63.9
D	<u>88</u>	<u>134</u>	<u>222</u>	39.6
	182	187	369	49.3

Category III

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
G	87	116	203	42.9
P	147	58	205	71.7
ψ	162	62	224	72.3
075	91	33	124	73.4
0150	<u>132</u>	<u>60</u>	<u>192</u>	68.8
	619	329	948	65.3

Category V

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
K	136	67	203	67.0
L	152	72	224	67.9

049	111	45	156	71.2
056	91	36	127	71.7
0142	163	59	222	73.4
0151	148	70	218	67.9
223	157	63	220	71.4
2423	<u>139</u>	<u>64</u>	<u>203</u>	68.5
	1097	476	1573	69.7

The highest agreement is with Category V = Byzantine text, and it is 69.7%. In second place 4.4% behind is Category III. One might expect Gregory to be more closely related to Category II than to Category I. The reason he is not is that the Alands place in Category II Codex Claromontanus (D), which most others classify as Western and with which Gregory has little agreement. Table 22 attempts to show how good a Byzantine witness Gregory is. It includes all the mss. used in this study which are classified as Byzantine by Metzger and / or the Alands.

Table 22

Percentage of Agreement of
Byzantine Witnesses with $\mathfrak{M}$

<u>Witness</u>	<u>With</u>	<u>Against</u>	<u>Total</u>	<u>% With</u>
2423	196	4	200	98.0
049	149	5	154	96.8
L	213	8	221	96.4
223	207	10	217	95.4
0142	204	15	219	93.2
056	115	10	125	92.0
K	182	19	201	90.5
0151	193	22	215	89.8
Greg	159	62	221	71.9

Once again Gregory stands last on the list with 26.1% less agreement than the highest ranking witness (2423) and 17.9% less than the otherwise lowest ranking witness (0151). Even so his 71.9% constitutes substantial agreement.

Therefore quantitative analysis of Gregory's quotations from the Pauline Epistles indicates that they are more closely related to the Byzantine text-type than any other. It follows that, if he is classified at all, he is an early and weak Byzantine witness.

Fee's unnamed method gives similar results. Where $\mathfrak{M}$ and UBS have different readings, Gregory agrees with $\mathfrak{M}$ forty-two times (units 3, 4, 6, 9, 14, 28, 38, 41, 54, 58, 61, 62, 63, 72, 75, 76, 83, 85, 99, 103, 106, 112, 113, 121, 129, 139, 147, 156, 168, 170, 173, 176, 186, 194, 197, 198, 204, 209, 214, 215, 220, and 222) and with UBS only twenty-seven times (units 39, 44, 48, 49, 50, 51, 52, 56, 57, 66, 78, 84, 94, 96, 98, 107, 108, 135, 144, 165, 182, 183, 191, 196, 201, 202, and 208). In these sixty-nine units Gregory agrees with $\mathfrak{M}$ 60.9% and with UBS 39.1%. The percentage of agreement is certainly in favor of a Byzantine classification for Gregory, but it is not decisively so and suggests that he is a weak Byzantine witness.

There are only two instances (units 117 and 138) where $\mathfrak{M}$ and UBS differ and Gregory supports a third variant. Notation of the seven witnesses with which he agrees once each would contribute nothing to the study. There are thirty-two instances where $\mathfrak{M}$ and UBS agree but Gregory supports another reading (units 2, 7, 10, 17, 36, 37, 74, 81, 86, 89, 102, 104, 105, 110, 118, 119, 124, 126, 145, 149, 160, 162, 164, 169, 174, 185, 187, 190, 195, 200, 206, and 223). In these units

Gregory agrees with G ten times; with D seven times; with Ψ six times; with $\aleph$, A, and 0142 five times; and with all the others four, three, two, one, or zero times. One should not think that the comparatively large number of agreements with G and D suggest a Western character for Gregory and therefore contradict the previous results. Ten and seven do not compare favorably with forty-two agreements with $\mathfrak{M}$ and twenty-seven with UBS (above). The most one could say is that on those rare instances when Gregory departs from both the Alexandrian and Byzantine types of text he has a slight tendency to support Western witnesses. In such instances there is also some agreement with isolated Alexandrian witnesses (Ψ , $\aleph$, and A).

In conclusion therefore, all of the evidence indicates that Gregory's quotations from the Pauline Epistles are orientated toward the Byzantine text-type, and it suggests but does not prove that he is a peripheral member of that type.¹

¹The readings of 056 appear only in Romans and I and II Corinthians, where they were obtained from K. Junack et. al., *Das Neue Testament auf Papyrus*, Band II:1 *Die Paulinischen Briefe* (Berlin: de Gruyter, 1989). The writer hoped to obtain a microfilm of the ms. through the Ancient Biblical Manuscript Center, but at the time it was necessary to submit this typescript to Scholars Press it still had not come from Paris.

CONCLUSION

Gregory quotes a sufficient number of times from Matthew, Luke, John, and the Pauline Epistles to determine his textual relationships in these portions of the NT. He does not do so in Mark and Acts and the Catholic Epistles. Therefore, although this study sets forth his actual quotations and a reconstructed text of his NT ms. or mss. in all portions of the NT, it analyzes his textual relationships only in Matthew, Luke, John, and the Pauline Epistles. Simple quantitative analysis has yielded the following results.

Table 23

Gregory's Average Agreement
with the Groups of Metzger

	<u>Matt.</u>	<u>Luke</u>	<u>John</u>	<u>Paul</u>
Proto-Alexandrian	54.1	60.8	58.3	56.4
Later Alexandrian	62.3	66.7	65.2	63.6
All Alexandrian	59.7	64.6	62.3	60.9
Western	47.1	52.8	50.5	41.2
Pre-Caesarean	61.4	67.6	70.0	
Caesarean Proper	53.7	66.3	69.1	
All Caesarean	57.5	67.0	69.5	
Byzantine	63.4	66.9	70.7	69.2

Table 24

Gregory's Average Agreement
with the Groups of the Alands

	<u>Matt.</u>	<u>Luke</u>	<u>John</u>	<u>Paul</u>
Category I	54.1	61.5		58.5
Category II	58.0	65.6		49.3
Category III	60.8	65.4		65.3

Category IV	51.0	44.6	
Category V	63.1	67.7	69.7

In Matthew, John, and Paul Gregory is most closely related to Metzger's Byzantine type of text, whereas in Luke he is 0.7% closer to the Pre-Caesarean type and 0.1% closer to the All Caesarean group. In every instance he is closest to the Alands' Category V, their equivalent to the Byzantine text. When Gregory is compared with the Bible Societies' text, which is for the most part an Alexandrian type of text, and with the Majority Text, which is the Byzantine type, he has a much larger amount of agreement with the latter in every instance: 58.3% to 41.7 in both Matthew and Luke, 68.2% to 31.8% in John, and 60.9% to 39.1% in the Pauline Epistles.

Virtually all of the evidence therefore indicates that Gregory's quotations from the NT have their greatest affinity with the Byzantine type of text. There is still the nagging question, however, whether Gregory should actually be classified as a Byzantine witness. Obviously every witness is more closely related to one of the text-types than the others, but not every witness belongs to the text-type to which it is most closely related (e. g. the Latin Vulgate).

Perhaps the first question is whether Gregory exhibits block mixture, i. e. belongs to one text-type in one portion of a book but to another in another portion. The present research shows no evidence of block mixture. Gregory's agreement with various Byzantine witnesses seems to be more or less evenly scattered throughout the portions of the NT which have been examined.

Second, are Gregory's percentages of agreement with $\mathfrak{M}$ (62.9% in Matthew, 69.2% in Luke, 72.2% in John, and 71.9% in Paul) and / or his percentages of average agreement with all the Byzantine witnesses used in this study (63.4% in Matthew, 66.9% in Luke, 70.5% in John, and 69.2% in Paul—using Metzger's groups) sufficient to include him among the Byzantine witnesses to the Greek text of those books? He could not be if one accepts Colwell and Tune's definition of a text-type: "a group of manuscripts that agree more than 70 per cent of the time and is separated by a gap of about 10 per cent from its neighbors."¹ W. L. Richards, however, has shown conclusively that Colwell's definition is too rigid, that its application will eliminate most of the text-types, and that the percentages of agreement of a group must be flexible.² Even so it is the members of the Byzantine type of text which exhibit the highest percentages of agreement, usually 80% and above and often 90% or more (see Tables 1, 7, 13, and 18). Gregory's greatest agreement with $\mathfrak{M}$ is 72.2% in Luke and 71.9% in Paul, well short of 80%. Nevertheless it is not likely that any father or version will have as high a percentage of agreement with a Greek ms. or a group of Greek mss. as a related Greek ms. will. This is because of the involved mechanics of quotation and

¹Ernest C. Colwell, *Studies in Methodology in Textual Criticism of the New Testament*, New Testament Tools and Studies, vol. IX, ed. Bruce M. Metzger (Leiden: E. J. Brill, 1969), 59.

²*The Classification of the Greek Manuscripts of the Johannine Epistles*, SBL Dissertation Series, vol. 35 (Missoula, MT: Scholars Press, 1977), 43-69. Richards also argues that quantitative analysis alone is insufficient for grouping, that a profile method should be used. As previously indicated, however, a profile method is much more easily applied to a continuous-text ms. than to the random quotations of a father.

translation. Therefore, although a Greek ms. with only 63 to 72% agreement with $\mathfrak{M}$ might not qualify as a Byzantine witness, a father or version might. The truth of the matter is that at this point in the course of textual studies a satisfactory definition of a text-type has not been worked out. Much more needs to be done on the subject. Nevertheless it is the carefully considered opinion of the author of this study that Gregory ought to be treated as a very early and weak Byzantine witness. He stands near the beginning of that text. On the one hand it is evident that the Byzantine stream had begun to flow; on the other it was still just a stream or perhaps several streams and not one great river. This explains the presence of Western, Caesarean (if there is such a thing), and even Alexandrian elements in Gregory's quotations. Nevertheless he is one of the earliest writers whose quotations support the Byzantine text more often than any other. This makes Gregory highly significant in the history of the text.

The present study seems to confirm the results of H. H. Oliver, *The Text of the Four Gospels as Quoted in the Moralia of Basil the Great*.¹ He concluded that Basil was most closely related to von Soden's K^1 text (S V W Ω 0211 and five minuscules) in Matthew, Mark, and John and von Soden's K^i text (E F G H) in Luke. All of these are classified as Byzantine by Metzger and / or the Alands. One would expect Gregory and his brother to have similar NT mss.

On the basis of the present study and that of Oliver, one can probably trace the origin of the Byzantine text as far back as the middle

¹Dissertation, Emory University, 1961, published on demand by University Microfilms, Inc., Ann Arbor, MI.

of the fourth century. It remains to be seen if it can be traced back still further (to Asterius the Sophist [d. 341] for example ?). Furthermore the fact that Chrysostom of Antioch and Constantinople,¹ Gregory and Basil of Cappadocia, and possibly Asterius (of Antioch ?) are the first to prefer Byzantine readings strongly suggests that this text had its origin along the Constantinople-Cappadocia-Antioch axis. The axis might also need to be extended southward to Caesarea.

The present writer suspects that the Byzantine stream had its origin in the fifty copies Eusebius was ordered by Constantine to prepare for the churches of Constantinople.² It seems highly probable that a large measure of uniformity was required in both text and content. The latter is significant for the development of the canon, the former for the development of the text. It seems likely that decisions were made about variant readings. These decisions no doubt reflected the cosmopolitan, syncretistic nature of the Constantinian settlement. Such things are characteristic of the Byzantine text. Furthermore it is highly probable that the text of the capital soon became the text of most of the empire. Because none of the fifty copies has survived, however, this thesis is beyond proof.

¹Fee, "Text of John and Mark in Chrysostom."

²Eusebius, *Life of Constantine* 4.34-37.

