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AN ACCOUNT OF
THE PRINTED TEXT
OF THE
GREEK NEW TESTAMENT;

WITH
REMARKS ON ITS REVISION UPON CRITICAL PRINCIPLES.

TOGETHER WITH
A COLLATION
OF THE CRITICAL TEXTS OF GRIESBACH, SCHOLZ, LACHMANN,
AND TISCHENDORF, WITH THAT IN COMMON USE.

BY
SAMUEL PRIDEAUX TREGELLES, LL.D.

“Ita didici, fidem religionem constantiam in nullo negotio posse adhiberi nimiam: neque in his libris, quorum nullam litteram neglegi oportere sentio, velim quiequam meo arbitratu meoque iudicio definire, sed per omnia auctores sequi et antiquissimos et probatissimos.”—
Lachmann. N. T. Præf. ix.



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TO THE
UNIVERSITY OF ST. ANDREWS,
IN GRATEFUL RECOGNITION
OF ENCOURAGEMENT BESTOWED ON BIBLICAL STUDIES,
THIS HISTORY
OF THE GREEK NEW TESTAMENT AS PRINTED,
DESIGNED AS AN AID
FOR THE MORE ACCURATE KNOWLEDGE OF TEXTUAL
CRITICISM,
IS, WITH PERMISSION,
RESPECTFULLY DEDICATED.

P R E F A C E.

THIS Account of the Printed Text of the Greek New Testament is intended to give a correct statement of facts and principles, brought down to the present time, for the use of Christian biblical students.

It is of great importance for such to be thoroughly and fundamentally instructed in subjects of criticism, for this is a department of biblical learning which can never be *safely* neglected; and if Holy Scripture is valued as being the revelation of God concerning his way of salvation through faith in the atonement of Christ, then whatever is needed for wisely maintaining its authority, even though at first sight it may seem only to bear on the subject indirectly, will be felt to be of real importance.

Forms of antagonism to the authority of Scripture have indeed varied. There have been those who, with tortuous ingenuity, charged the inspired writers with deception and dishonesty, and who first devised the term "Bibliolatry," as a contemptuous designation for those who maintained that it was indeed given forth by the Holy Ghost: these opponents might well have been

confuted by the contrast presented between what they were, and the uprightness and holiness inculcated by those writers of the Bible whom they despised. There have been argumentative sceptics,—men who could ingeniously reason on the Zodiac of Denderah, and other ancient monuments, as if they disproved the *facts* of Scripture: God has seen fit that such men should be answered by continuous discoveries, such as that of Dr. Young, by which the hieroglyphics of Denderah were *read*, so that the supposed argument only showed the vain confidence of those who had alleged it. The Rationalistic theory has endeavoured to resolve all the Scripture narrations into honest but blind enthusiasm, and extreme credulity. The Mythic hypothesis has sought to nullify all real objective facts, and thus to leave the mind in a state of absolute Pyrrhonism,—in certainty as to nothing, except in the rejection of the person of Jesus of Nazareth, and of all that testifies to Him as the Messiah. And yet more recently, *Spiritualism* has advanced its claims, borrowing much from preceding systems of doubt and negation, and taking its name and, in many points, its avowed principles, from those very Scriptures whose claims it will not admit. It would have a Christianity without Christ; it would bring man to God, but without blood of atonement; it would present man with divine teaching and guidance, while it denies the true divine teacher, the Holy Ghost, who, when He works on the heart, ever does it by glorifying Jesus; it would adopt ethics from revelation, without admitting that they have been revealed; and it would demand holiness, and that without the knowledge of God's love, from which alone it can spring, without the apprehension of those hopes by which it can be sustained, and without owning that power from above by which alone it can have a reality. Such have been successive, or in part rival and mutually antagonistic, rulers of the Olympus of scepticism and infidelity;—systems which profess to be *new*, and

which seek to establish this claim by recklessly rejecting the basis of all known and long-cherished truth.

νέοι γὰρ οἰακονόμοι
 κρατοῦσ' Ὀλύμπου· νεοχομοῖς
 δὲ δὴ νόμοις
 Ζεὺς ἀθέτως κρατύνει·
 τὰ πρὶν δὲ πελώρια νῦν αἰστοῖ.

Æsch. Prom. Vinc. 153 (Blomf.)

And even now, perhaps, that boasted cry of “progress,” so often heard, without regard to holiness and truth, and which is reiterated by those who seek to conceal, even from themselves, their own superficial pretensions, and to hinder others from knowing their utter want of principle,—may have raised up some yet *newer* claimant to dethrone preceding systems, in the vain thought of maintaining a triumphant rule.

νέον νέοι κρατεῖτε, καὶ δοκεῖτε δὴ
 ναίειν ἀπειθῆ πέργαμ'. οὐκ ἐκ τῶνδ' ἐγὼ
 δισσοῦς τυράννοῦς ἐκπεσόντας ἤσθόμην ;
 τρίτον δὲ τὸν νῦν κοιρανοῦντ' ἐπόψομαι
 αἰσχίστα καὶ τάχιστα.—*Æsch. Prom. Vinc. 991.*

In one thing, and one only, have these forms of opposition been agreed : they have all of them re-echoed the serpent's first whisper of doubt and lying,—“**YEA, HATH GOD SAID?**”

It behoves those who value the revelation of God in his word, both for their own sakes and on account of others, to be really grounded in biblical study: that which is merely superficial will not suffice; it would only be enough to enable the sharpness of the edge of sceptical objections to be felt, causing, perhaps, serious injury, without giving the ability needed to turn the weapon aside: while, on the other hand, fundamental acquaintance with the subject may, through God's grace, enable us so to hold fast the

Scripture as a revelation of objective truth, as to be a safeguard both to ourselves and to others.

The truth of God is as a rock assailed by waves; each in succession may seem to overwhelm it, but the force of each is in measure spent on that which has preceded it, and modified by that which follows. Each wave may make wild havoc amongst the detached pebbles at its base, while the rock itself is unmoved and uninjured. It is as thus knowing our grounds of certainty, that we have to maintain the Scripture as God's revealed truth.

Some have, indeed, looked at critical studies as though they were a comparatively unimportant part of biblical learning. This must have arisen from not seeing the connection between things which are essentially conjoined. These studies contain the elements of that which has to be used practically for the most important purposes. They are the basis on which the visible edifice must rest. The more we rightly regard Holy Scripture as the charter of that inheritance to which we look forward, and which we know as given at the price of the Saviour's blood, the more shall we be able to estimate the importance of **TEXTUAL CRITICISM**, by which we know, on grounds of ascertained certainty, the actual *words* and *sentences* of that charter in the true statement of its privileges, and in the terms in which the Holy Ghost gave it.

S. P. T.

PLYMOUTH, *April 25, 1854.*

*** To prevent all possible misconception which could arise from what is said of Lachmann in page 111, the reader is requested to observe distinctly, that no conjectures were introduced into his text; and those which he suggested in the preface to his second volume had to do with places into which he thought that transcriptural error had found its way, anterior to all existing documents.

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A D D E N D A.

CODEx AMIATINUS. In p. 170, *note*, I have given a list of the places in which Tischendorf has not followed my collation of this MS., but in which I find, from Signor del Furia, that my collation really is right. As Tischendorf has re-issued his impression of the Codex Amiatinus with a list of a few errata, noticed since it first appeared, they are here specified for the information of the reader.

- Mat. xx. 4, *dele* meam.
xxiv. 15, *lege* Danihelo.
Mar. xiv. 40, *lege* ingravati.
Luke viii. 12, *hi deest, a prima manu.*
Acts viii. 17, *lege* inponebant.
xiii. 46, *lege* reppulistis.
xviii. 12, *lege* Achaiae.
1 Cor. iii. 12, *lege* superaedificat supra.
xiv. 18, *dele* meo.
2 Cor. iv. 4, *lege* quae est.
Eph. iv. 25, *lege* in invicem.
vi. 13, *dele* in (2°).
1 Pet. iii. 6, *lege* oboedivit.
1 Joh. ii. 4, *lege* non (*pro* "nos").
Rev. viii. 5, *dele* magnus.

These passages could not be inserted in the former list, as Tischendorf had not marked them amongst the places in which he had not followed my collation: they are simply errata in his edition.

He also corrects in the *canons* and Ammonian Sections at Mat. iv. 21 (22,2); Mat. x. 42 (100,6); Luke xiii. 14 (165,2). Also, he says, that Abbate del Furia informs him, that at John xviii. 37, the MS. has (by mistake, he considers) the notation (180,4). In the Epistle to the Hebrews, section 4 begins at ii. 11.

TISCHENDORF'S MSS., p. 131. The MSS. described in the letter addressed to me are *now* in the hands of Messrs. Williams and Norgate, Henrietta-street, Covent-garden, for sale, for Prof. Tischendorf. The Palimpsest fragments possess, even if it were only on account of their antiquity, a real value in textual criticism. The two other uncial MSS. of part of the Gospels belong probably to about the age assigned them by Tischendorf. I have *examined* the whole collection; and I shall be permitted to *collate* them for critical purposes. In one of them I found very soon *four* occurrences of *Iota postscripta*:

so rare in Biblical MSS. in Uncial Letters (see p. 158). It should be added, that Tischendorf has announced that the Palimpsest fragments will be included in a new volume of *MONUMENTA SACRA* now in the press.

To the MSS. examined by me (mentioned p. 155—168), I may now add the Palimpsest fragments of St. Luke amongst the Nitrian MSS. in the British Museum. They consist of forty-five leaves (of the sixth century, as seems to me), in which Severus of Antioch against Grammaticus has been written in Syriac over the Greek. The older writing is in parts very difficult to read; but by pains I can in a strong light discern almost every letter: this is, however, a great strain on the eye of a collator.

Besides these precious leaves, there is also in the same collection a very ancient Palimpsest fragment of St. John's Gospel, and a few morsels of other parts of the New Testament.

P. 171. Mr. Prevost's comparison of the Æthiopic would have been more exactly described as a collation of the text in Walton's Polyglot, from which Bode's Latin version was made, with Mr. Platt's text.

To the note, p. 165, might be added, that "*perhaps* the line in question was used in 1 Tim. iii. 16, and some other places, simply to *fill up* the Latin text which lies over the Greek."

In p. 248, *note*, Hesychius of Jerusalem is called the contemporary of Gregory of Nyssa. This has been done advisedly; for if these homilies do belong to such a Hesychius, there are good reasons for not regarding him as the Bishop of Jerusalem of that name in the sixth century, but as an earlier Presbyter. Cave, I think, says that it would need an oracle to distinguish the persons bearing the name of Hesychius of Jerusalem.

Let me request any who may wish to understand the principles of textual criticism which I believe to be true, to *read* what I have stated in the section, *On an estimate of MS. authorities in accordance with "comparative criticism"*; so that they may not repeat the assertion that I regard the accidental *age* of a MS., irrespective of its character, and apart from the evidence of ancient versions and early citations.

It ought to be needless for me to have to repeat again and again, that the testimony of very ancient MSS. is *proved* to be good on grounds of *evidence* (not mere assertion); and that the distinction is not between ancient MSS. on the one hand, and all other witnesses on the other,—but between the *united evidence* of the *most ancient documents*—MSS., versions, and early citations—*together* with that of the few more recent copies that accord with them, on the one hand, and the mass of modern MSS. on the other. To which class shall we look as including within itself the readings which have the best claim on our attention as those which really belong to the holy word of God?

July 25, 1854.

AN ACCOUNT
OF THE
PRINTED TEXT OF THE GREEK NEW
TESTAMENT,
AND OF ITS REVISION BY CRITICAL EDITORS.

§ 1.—THE COMPLUTENSIAN EDITION.

THE first *printed* edition of the Greek New Testament was that which formed a part of the Complutensian Polyglot; the volume in which the New Testament in Greek and Latin is contained was completed Jan. 10, 1514.

It may seem a cause for surprise, that while the sacred Hebrew originals of the Old Testament had been multiplied much earlier by means of the press, the case was so different with regard to the Scriptures of the New Testament in the original tongue. For this difference many reasons may be assigned. The Jews applied the invention of printing at a comparatively early period to the multiplication of the Old Testament in Hebrew: they were a numerous and prosperous body in many parts of Europe, and thus they were able to command both the skill and the pecuniary means needed to that end; besides this, there was a demand amongst them for Hebrew books.

The case with regard to the Greeks was wholly different. The capture of Constantinople by the Turkish Sultan (1453), and the bondage or exile of the Greek population, was an event which was almost synchronous with the invention of printing; and thus, although the dispersion of the Greeks led to the knowledge of their language and literature being acquired by many in Western Europe, yet it effectually hindered efforts on their own part to

print, and thus to multiply, copies of their Scriptures. Indeed, so many Greeks earned in their exile a scanty living by copying books in their own tongue, that they had a positive interest in not using the newly-invented art of printing.

Besides, the early attempts at printing Greek were so awkward and unpleasant to the eye, that few books were multiplied through the press in that tongue until greater skill had been manifested in the formation of the type. And so habituated were Greek scholars in that day to read Greek abounding with contractions, many of which were deemed by copyists to be feats of calligraphy, that the endeavours to print Greek with separate types were despised and undervalued.

In Western Europe, the Latin Vulgate was the form in which Holy Scripture was known and received: so that even on the part of theologians there was no desire for the original text; indeed, the feeling was rather that every departure from the version of Jerome, such as it was after it had suffered from the hands of transcribers for more than a thousand years, would be a rash and dangerous innovation. The Old Testament in Hebrew was regarded as a book for the Jews simply, and no part of Holy Scripture was thought to be suitable for the edification of Christians in any tongue except the Latin.

The preparations made by the celebrated Spanish cardinal, Francis* XIMENES de CISNEROS, Archbishop of Toledo, for the publication of the first Polyglot Bible, commenced in the year 1502;† the work was intended to celebrate the birth of the heir to the throne of Castile, afterwards the Emperor Charles V.

* The baptismal name of this remarkable man was *Gonzalo*: this he exchanged for *Francisco*, when he entered the Franciscan order. Cardinal Ximenes was archbishop of Toledo, regent of Castile, and a Spanish general, while also executing other functions.

† It should be observed, that the Complutensian New Testament was not the first *portion* of original Greek which was printed. "The first part of the Greek Testament which was printed consisted of the thanksgiving hymns of Mary and Zacharias (Luke i. 42-56, 68-80), appended to a Greek Psalter published in 1486. The next consisted of the first six chapters of the Gospel by John, edited by Aldus Manutius, at Venice, 1504, 4to."—*Dr. Davidson's "Biblical Criticism,"* ii. p. 106. "The *fourteen first verses* of the Gospel of John. Tübingen 1514: in the Library at Stuttgart, an edition which has been incorrectly stated to be the whole Gospel of St. John, in Masch's *Le Long*, 3. iii. 624, and Marsh's remarks on Michaelis, i. p. 415." [Eng. ed. ii. 845.] *Eichhorn's Einleitung*, v. 249.

It receives its name, *the Complutensian Polyglot*, from COMPLUTUM, the Latin name of ALCALA, in Spain, where it was printed, and where the cardinal had founded an university. The editors of the part containing the New Testament were Ælius Antonius Nebrissensis, Demetrius Cretensis, Ferdinandus Pitianus, and especially Lopez de Stunica: in fact, this last-mentioned editor seems to have been the person who undertook the responsibility of preparing the Greek text under the cardinal's direction, and at his expense.

Although the fifth volume of the Polyglot, which contains the New Testament in Greek and Latin, was completed (as has been said) Jan. 10, 1514, the Old Testament was as yet unfinished; for the subscription to the fourth volume is dated July 10, 1517.*

The *publication* of the work, however, was delayed. There can be but little doubt, that some at least felt alarm at the innovation which would be introduced from the *church* taking for its instructor in Holy Scripture any language except the Latin: it is however worthy of remark, that the whole of this Polyglot edition was finished in the same year in which Martin Luther gave a stern shock to the corrupt theology which was then held and taught, by fixing to the door of the electoral chapel at Wittenberg his theses against the Romish doctrine of indulgences.

Before the *publication* of this work, on which the labour of so many years had been bestowed, Cardinal Ximenes had died;† and Pope Leo X., to whom it was dedicated, sent an authorization for its publication to his executors: this document is dated March 22, 1520. There was, however, some delay even after this; so that the work did not get into general circulation before the year 1522.

As this was the first *printed* Greek New Testament (although not the first *published*), it is natural that inquiry should have been

* Cardinal Ximenes says, in his dedication to Pope Leo X., that the New Testament was finished first. "Imprimis Novum Testamentum Græco Latinoque sermone excudendum curavimus simul cum Lexico Græcarum omnium dictionum: quæ posunt in eo legentibus occurrere: ut his quoque qui non integram linguæ cognitionem adepti sunt pro viribus consuleremus. Deinde vero antequam Vetus Testamentum aggredieremur: dictionarium præmisimus Hebraicorum Chaldaicorumque totius Veteris Instrumenti vocabulorum."

† Cardinal Ximenes did not survive its completion more than a few months. He died Nov. 8, 1517, at the age of eighty-one, in the twenty-third year of his primacy.

made for the MSS. on which the text is based. It need excite no surprise, that the editors have not themselves described the MSS. which they used: such a proceeding was not then customary; indeed, until some attention had been paid to textual criticism, few editors of works, whether biblical, classical, or patristic, seem to have thought of mentioning *what* copies they followed, any more than this would have been done by the transcriber of such a work, before printing had been invented: the archetype might be mentioned, or it might not; just as in the case of an edition of Milton or Bunyan, it is not common to state, in a reprint, *what* edition has been followed.

The Complutensian editors, however, though they do not *describe* their MSS., give us some information with regard to them. In their preface to the New Testament, they say, that "ordinary copies were not the archetypes for this impression, but very ancient and correct ones; and of such antiquity, that it would be utterly wrong not to own their authority; which the supreme pontiff Leo X., our most holy father in Christ and lord, desiring to favour this undertaking, sent from the apostolical library to the most reverend lord the cardinal of Spain, by whose authority and commandment we have had this work printed."*

In this we may distinguish the *fact* which the editors record, from the *opinion* which they express. They must have *known* whether or not they used MSS. from the Vatican, and they were fully competent to record the fact; as to the antiquity of the MSS. or their value, they could not be supposed to give any judgment which lay beyond the horizon of their critical knowledge.

Cardinal Ximenes also bears a similar testimony as to the place from which he obtained the Greek MSS. He says, in his dedication to Pope Leo X., after mentioning the pains which he had taken to procure Latin, Greek, and Hebrew MSS., "For Greek copies indeed we are indebted to your Holiness, who sent us most

* "Non quævis exemplaria impressioni huic archetypa fuisse: sed antiquissima emendatissimaque: ac tantæ præterea vetustatis ut fidem eis abrogare nefas videatur. Quæ sanctissimus in Christo pater et dominus noster Leo decimus pontifex maximus huic instituto favere cupiens ex apostolica bibliotheca educta misit ad reverendissimum dominum Cardinalem Hispaniæ; de cujus autoritate et mandato hoc opus imprimi fecimus."

kindly from the apostolic library very ancient codices, both of the Old and the New Testament; which have aided us very much in this undertaking."*

When critical attention was paid to the text of the Greek New Testament, and to the MSS. from which the first printed edition was supposed to be derived, it was too hastily concluded from the editors' having mentioned that they had the use of very ancient MSS. from the papal library, that the celebrated Codex Vaticanus was amongst the number; and as the actual readings of that valuable document were then almost entirely unknown, the Complutensian text was relied on by some, as if it could be taken as the representative of the Codex Vaticanus.

Afterwards, when Greek MSS. were more extensively investigated, it was thought that those of the Complutensian Greek New Testament were probably still preserved at Alcalà; and thus when the Danish professor Moldenhawer was in Spain for the purpose of examining Greek MSS., he visited Alcalà in 1784, in hopes of finding them in the university library. He could find none there of the Greek New Testament; and he imagined that, for some reason of suspicion, they were kept secret from him. At last he was told that, about the year 1749, they had been sold to a rocket-maker, *as useless parchments*. Michaelis, in mentioning the result of these inquiries, says, "This prodigy of barbarism I would not venture to relate, till Professor Tychsen, who accompanied Moldenhawer, had given me fresh assurances of its truth."

This account was for many years repeated and believed, until, in 1821, Dr. Bowring cast some doubt on it: he did not however fully clear up the story, or explain how it originated. But we can *now* go farther, and say that the inquiry of Moldenhawer, and the reply which it received, were alike grounded on mistake. Dr. James Thomson made careful inquiries as to the MSS. belonging to the university of Alcalà, and the result (including an

* "Atque ex ipsis quidem Græca Sanctitati tuæ debemus: qui ex ista apostolica bibliotheca antiquissimos tum Veteris tum Novi Testamenti codices perquam humane ad nos misisti: qui nobis in hoc negotio maximo fuerunt adjumento."

The editors also say the same thing, in their preface to the reader, as to the *Greek* MSS. They add however, "Quibus etiam adjunximus alia non pauca: quorum parte ex Bessarionis castigatissimo codice summa diligentia transcriptam illustris Venetorum senatus ad nos misit," etc.

account of the investigation made several years before by Dr. Bowring) was published in the *Biblical Review* for March, 1847.* Thus we can regard as an ascertained fact, that all the MSS. which were formerly known as belonging to Cardinal Ximenes, and which were preserved in the library at Alcalá, are now, with the rest of that library, at Madrid; that the catalogue made in 1745 correctly describes the MSS. which still exist; that at the time of the alleged sale to the rocket-maker, the library of Alcalá was under the care of a really learned and careful librarian, who caused all the books of the library to be rebound.

It remains, however, a fact, that a sale to a rocket-maker did take place at the time mentioned; but it could not have been of MSS. belonging to the library; so that there can be but little doubt, that the "useless parchments" thus disposed of, were the old covers of the books in the library, compacted of vellum and folded paper.

Don José Gutierrez, the librarian at Madrid, furnished Dr. J. Thomson with a catalogue of the Complutensian MSS.;† and from this it appears, that the principal ones used in the Polyglot are all safely preserved: the Greek New Testament is, however, contained in none of them; also the one containing the LXX. does *not* include the Pentateuch.

And thus we can only suppose that, when Moldenhawer was inquiring at Alcalá for what that library never had possessed, and when he thought that the MSS. were concealed from him, the librarians, to remove the suspicion, and to satisfy his inquiries in some manner, referred to the sale of "useless parchments" in 1749, as if it set the question at rest. Neither the Danish professor nor yet the Spanish librarians seem to have thought of the previous question, "Were any such MSS. *ever* in the library at Alcalá?"

As, then, the other MSS. used by the Complutensian editors are still in existence, and as the collection contains none of that part of the LXX. which comprises the Pentateuch or of the Greek New Testament, we have only an additional reason for believing

* See the Appendix to this section, where Dr. Thomson's communication to the *Biblical Review* is subjoined.

† See the Appendix to this section.

(what indeed never need have been doubted),* that the account given by the cardinal and the editors was a simple fact, that Greek MSS., both of the Old and the New Testament, were furnished from the Vatican library; and to that library they were no doubt returned, when the object was accomplished for which they had been lent. Stunica, in his controversies with Erasmus, mentions a MS. which he calls Codex Rhodiensis, and which seems to have been his own; he cites it occasionally as an authority, but nothing more is known about it, nor did Stunica ever so describe it as to make its identification possible.

It has been alleged, that if the date in the subscription to the Complutensian New Testament be true, it is impossible that it could have been edited from Greek MSS. sent by Pope Leo X. Bp. Marsh says (Notes to Michaelis, ii. 846), "Now Leo X. was elected pope March 11, 1513;† and yet the subscription at the end of the Revelation bears date Jan. 10, 1514. If therefore the MSS. were sent by Leo X., they must have arrived when at least three parts of the Greek Testament were already printed; and yet the editors, in the preface at least, mention no other MSS." It does not appear on what data Bp. Marsh forms his conclusion, as to when the printing commenced. As the first edition of Erasmus was completed in a *far shorter* time (see the following section) and as he was at that time overburdened with other editorial cares, which he had to sustain alone, there appears to be no sufficient reason for judging that the editors of the Complutensian text, who were several, and not distracted by other labours, could not have accomplished this work in the manner in which they say that they did. In fact, this argument only appears to be one of the many cases in which supposed improbabilities are brought forward to set aside direct testimonies.‡

* The doubt seems to have been diffused, if it did not originate, through a remark of Wetstein on the subject: "Neque dubito, quin, si accuratior inquisitio fieret, iidem illi codices, quibus usi sunt editores, adhuc hodie Compluti reperirentur, argumento ducto ex Melchioris de la Cerda Apparatu Latini Sermonis, Bibliothecæ Hispanicæ, p. 61." Wets. Proleg. in N. T., p. 118.

† Precision is needed here, as it is a question of time. Leo was *elected* on the 28th of Feb. 1513, and *crowned* on the 11th of March.

‡ There seems to be no ground for questioning the date in the subscription to the volume of this book which contains the New Testament. We have the testimony of Cardinal Ximenes himself, that this volume (the fifth in order) was printed the first,

One reason why it was important to ascertain, if possible, on what MSS. the Complutensian edition was based, is, that, as being one of the primary texts, it is desirable to know what its authority may be, and how far readings which may have emanated from it are rightly retained in other editions. But as the MSS. used by the editors are wholly unknown, we can only form a judgment as to their antiquity and value from the text itself; and this we are able to do very decidedly. Bishop Marsh observes (“Lectures on the Criticism of the Bible,” page 96), “Wherever modern Greek MSS.,—MSS. written in the thirteenth, fourteenth, or fifteenth centuries,—differ from the most ancient Greek MSS., and from the quotations of the early Greek fathers, in such characteristic readings the Complutensian Greek Testament almost invariably agrees with the modern, in opposition to the ancient MSS. There cannot be a doubt, therefore, that the Complutensian text was formed from modern MSS. alone.”

Although doubts may be felt as to the erudition of the Complutensian editors, it need not be questioned that they really regarded the MSS. which they used as being ancient and valuable. Such subjects were then but little investigated; and the work of editing the Greek New Testament was altogether new. That they were not very skilful in their work, may be seen from the circumstance that, in Heb. vii. 3, they have blended the *title* of the section of the epistle with the *words* of the text thus, *μενει ιερευς εις το διηνεκες, εν ω οτι και του Αβρααμ προετιμηθη. θεωρειτε κ. τ. λ.** It also need not be questioned, that the editors fully intended to use their MSS. fairly; although, from their reverence for the Latin, they would certainly have regarded any Greek reading as being defective, if it did not accord with their

—that then the Lexicons, etc., were prepared; but the volume containing this apparatus, and the four which comprise the Old Testament, were all five printed and finished by July 10, 1517. This leaves but little more than eight months for each volume, to say nothing of the time occupied in preparing the Lexicons, etc. If the date Jan. 10, 1514, be doubted, as being too early, it makes the expedition used in printing the other volumes only the greater. But, really, the fact that the other five parts were printed in so few months each, is an argument that the New Testament volume was not long in the press.

* It may, indeed, be said that this was an oversight on the part of Stunica and his coadjutors, which must not be judged too severely, as reflecting on their scholarship: in illustration of which reference may be made to the edition of the Latin and Greek Codex Laudianus of the Acts, published by Hearne in 1715, who in Acts v. 24 (in the

valued translation. That they must in general have followed their Greek MS. (or MSS.) simply, is plain, from the passages being but few in which such an accusation could be made, as that of alteration to suit the Latin.

Their estimate of the Latin Vulgate is shown by the astonishing comparison which they use, in connection with the arrangement of the Old Testament; where that version occupies the central column, with the original Hebrew on the one side, and the Greek LXX. on the other: this they compare to the position of Christ as crucified between *two thieves*,—the unbelieving synagogue of the Jews, and the schismatical Greek church.*

With this feeling of veneration, it can cause no surprise, that in 1 John v. 7, 8 they should have supplied in the Greek the testimony of the heavenly witnesses; and also that they should have omitted the concluding clause of the eighth verse. In both these changes they evidently thought that they were doing right; for in the controversy between Stunica and Erasmus, the latter inquired by what authority the Complutensian editors had inserted 1 John v. 7, and whether they really had MSS. so different from any that Erasmus himself had seen: to this the answer was given by Stunica, “You must know that the copies of the *Greeks*

MS. folio 38 b.), inserted a *Latin word* in the Greek column as two Greek words; reading thus:

και ο στρατηγος
του ιερου
και οι αρχιερεις
εθανμαζον
MENTE και διηπορουν,

and in a note he reflects on the inaccuracy of Mill, who had cited the various reading without *μεν·τε*. The word really belongs to the Latin column, which precedes the Greek: thus,

MIRARI COEPERUNT ΕΘΑΥΜΑΖΟΝ
ET CONFUNDEBANTUR MENTE ΚΑΙ ΔΙΗΠΟΡΟΥΝ,

where the length of the Latin line causes it to run on into the Greek column.

* “Mediam autem inter has Latinam beati Hieronymi translationem, velut inter synagogam et Orientalem Ecclesiam posuimus; tanquam duos hinc et inde latrones, medium autem Jesum, hoc est Romanam sive Latinam ecclesiam collocantes. Hæc enim sola supra firmam petram ædificata (reliquis a recta Scripturæ intelligentia quandoquidem deviantibus) immobilis semper in veritate permansit.”

Profound, however, as was their reverence for the Romish church, they knew nothing of those dogmas which were authorised at Trent, thirty years afterwards, for canonising the Apocrypha. “At vero libri *extra canonem*, quos ecclesia potius ad ædificationem populi, quam ad auctoritatem ecclesiasticorum dogmatum confirmandum recipit: Græcam tantum habent scripturam,” etc.

are corrupted; that OURS, however, contain the very truth.”* This was quite enough for them; and this *passage*, in this edition, demands particular attention, because it is in this one place that the Greek Testaments in common use have been affected by the Complutensian text.

In *omitting* the final words of ver. 8, *καὶ οἱ τρεῖς εἰς τὸ ἔν εἶσω*, Stunica and his coadjutors were guided by what they considered to be the judgment of the Lateran council, and the authority of Thomas Aquinas; for they justify the non-insertion by a note in their margin; this being one of the *very few* annotations which they have subjoined. On the same grounds as they assign for the omission in the Greek, these words are left out in Latin MSS. subsequent to the year 1215.

Besides this passage, however, there are very few places in which the charge of conforming the Greek to the Latin has been suggested; although the variations of the two must have been prominently brought before the attention of the editors, because they affix a letter of reference to each word, and they use the same letter again in the Latin column, to connect the two texts verbally, where that is practicable. It should be added, that the Latin Vulgate is given by the Complutensian editors with more accuracy than had previously been shown in printing it.

Stunica and his fellow-editors have not given the Greek text with the common accents; but they have marked every word of two or more syllables with an acute accent on the tone-syllable. In their preface, the editors refer to the peculiar manner in which they had printed the Greek; and they defend it on the ground that accents, breathings (which they omit, except in the case of *ῥ*), etc., are no parts of the genuine text, and that they are omitted in the more ancient copies, and consequently they wished to leave the sacred text with “its majesty and beauty untouched”: they add, however, that they have marked the tone-syllable of each word with a simple *apex*, “not as the Greek accent, but as a mark and sign for the guidance of the reader.” So that, if the “grace and majesty of the text” depended on its not being printed with any grammatical additions, it would be as much

* “Sciendum est, Græcorum codices esse corruptos; nostros vero ipsam veritatem continere.”

marred by the Complutensian editors as if they had used the common accents.

The Greek type, in the New Testament, is large and peculiar: in the LXX., however, they used such characters as were then common.

The New Testament appeared with the brief title, "Nouum testamentum grece et latine in academia complutensi nouiter impressum"; this is in the lower part of a page, above which (as in the other volumes) appear the arms of the cardinal.

The Complutensian text never came into general use: before it was published, another edition had pre-occupied the ground; it was, however, followed by several impressions at a later period, especially from the press of Plantin at Antwerp, and at Geneva.

There are passages in which the readings of this edition may well be compared with those of Erasmus; some in which the Latin and Greek texts differ will be noticed in speaking of the Erasmian text.

APPENDIX TO SECTION 1.

THE remarks on the Complutensian MSS. by Dr. James Thomson, and the catalogue furnished to him by Don José Gutierrez, the librarian at Madrid, were communicated to the *Biblical Review*: from that work they were transferred to the pages of at least one other periodical; and it has been thought well to insert them in this place because of their importance as bearing on the history of the Complutensian text; and also in order to bring them before some who might be unacquainted with them, as appearing only in periodical publications.

On the catalogue, it may be remarked, that the Greek MS. of part of the LXX. is in all probability the copy of the MS. of Bessarion, which was transmitted from Venice to the cardinal; and that the Pentateuch and the New Testament were probably those parts of the Scripture, for Greek copies of which the editors were indebted to the papal library.

THE CRITICAL SOURCES OF THE COMPLUTENSIAN
POLYGLOT.*

REPRINTED FROM THE BIBLICAL REVIEW, NO. XV.

(*To the Editors of The Biblical Review.*)

London, February 4th, 1847.

DEAR SIRS,—I take the liberty of forwarding to you a communication analogous, as I conceive, to the objects of your Review, and I shall feel obliged by your giving it a place in your periodical at your earliest convenience.

The first edition of the Greek New Testament ever *printed*, it is well known, is that contained in the Complutensian Polyglot. It was *printed* in 1514, but was not *issued* to the public till 1522. In the meantime Erasmus printed his edition in 1516, and reprinted it again in 1519 and 1522. The editions following these, and which were printed in 1527 and 1535, were in several places affected by the readings in the Complutensian. Stephens's edition afterwards, and also the Elzevir, were in like manner affected by the Complutensian, and hence our Textus Receptus. From these circumstances, and in consideration that the Complutensian Bible was the first Polyglot, and published by a cardinal, it became an object of no little interest to know what were the manuscripts used in the formation of this edition of the Bible.

In the earlier editions of the valuable work of the Rev. T. Hartwell Horne, in his "Introduction to the Critical Study and Knowledge of the Holy Scriptures," there are some notices given respecting these manuscripts, on the authority of Michaelis, but of a very discouraging nature. It is said that when they were sought for, information was given, that they had for a long time disappeared, having been sold, as waste materials, to be made into sky-rockets.

Soon after I returned from South America, in 1825, I became acquainted with several Spanish refugees then in London, and among these was a learned Spanish priest, whose name is, I believe, pretty well known in this country,—I mean Don Lorenzo Villanueva. I remember particularly having mentioned the opinion current respecting these manuscripts to this gentleman, intimating that it would be desirable that a new search should be made for them, as probably what had been reported concerning their fate might not be true. Mr. Villanueva discredited the common report about these manuscripts,

* We are indebted for the following paper to Dr. James Thomson, a highly respected agent of the Bible Society; and we feel it due to that gentleman to express our gratitude for so valuable a communication.

and expressed his belief of their existence still in Alcalá, where they had been deposited, and mentioned some circumstances in favour of his entertaining that opinion on the subject.

On my return from Mexico, in 1844, I had thoughts of going into Spain on the part of the Bible Society, and wished to obtain all the information I could respecting that country. I had then the pleasure of becoming acquainted with Don Pedro Gomez de la Serna, who had been one of the Secretaries of State during the regency of Espartero, and who came over to this country with the ex-regent. This gentleman held for some time the situation of Rector of the University of Madrid, which is the same establishment that was formerly at Alcalá, it having been some time ago removed from the latter to the former place. I had thus a favourable opportunity of extending my inquiries about these manuscripts. Mr. La Serna expressed his view as coinciding with Mr. Villanueva's, which I had mentioned to him, and indeed expressed his confident belief as to the existence of the manuscripts *entire* at the present day in the archives of that University, the same as they were left there by Cardinal Ximenes. He had heard the report that was current about the vandalic destruction of these manuscripts, and felt grieved that his country in this matter should have been thus maligned. In conversing further on this subject, it was agreed that he should write to the present Rector of the University, who is his particular friend, in order to make the proper inquiries. We soon heard from this gentleman, who stated that all the manuscripts were there, and in good preservation. Subsequently the rector was written to by his friend here, begging that a catalogue of the manuscripts might be sent; for it was desirable to know, not only their existence, but also what was the nature of them, as bearing on the great subject of Biblical criticism. This catalogue was sent, and is now in my hands. On mentioning the circumstances here noticed to Mr. Hartwell Horne, and inquiring of him what periodical would be the most suitable for giving to the public this definite knowledge of these interesting manuscripts, he mentioned yours.

It is to be understood, that the manuscripts in this catalogue are those which belonged to the cardinal himself. There were others used besides in the formation of his Polyglot, which were said to have been sent him from Rome, and returned after the work was completed. Of these Roman manuscripts nothing is yet known, as to their number or value.

The last edition of Mr. Hartwell Horne's work, published last year, came into my hands soon after its issue, and on looking into it in regard to this subject, I found that the common and evil report respecting these manuscripts had been changed, by a communication from Dr. Bowering, and I afterwards learned that the two preceding editions contained the same notices. I informed my friend La Serna of this more favourable view, and he was greatly relieved by it.

It appears to me that it would be suitable to bring forward here all that has been said against and for these manuscripts, that the whole subject might be viewed together, many perhaps being little acquainted with the particulars of

the case, I therefore give you, first, what is found in Marsh's Michaelis, and then the notices of Dr. Bowring, after which will follow the catalogue.

Before I close, I would beg leave to express my confident belief, arising from the intercourse held with the parties concerned, that the freest access will be given to any one, both to see, and also to examine with every minuteness, these manuscripts.

I remain, Gentlemen,

Respectfully and faithfully yours,

JAMES THOMSON.

See Marsh's Michaelis on the New Testament, vol. ii. part i. pp. 440, 441 :—1793. After speaking of the arguments for and against the Complutensian Polyglot, he says—

“In this situation it was natural for every friend to criticism to wish that the manuscripts used in this edition, which might be supposed to have been preserved at Alcalá, should be collated anew. But the inconceivable ignorance and stupidity of a librarian at Alcalá, about the year 1749, has rendered it impossible that these wishes should ever be gratified. Professor Moldenhawer, who was in Spain in 1784, went to Alcalá for the very purpose of discovering those manuscripts; and being able to find none, suspected that they were designedly kept secret from him, though contrary to the generous treatment which he had at other times experienced in that country. At last he discovered that a very illiterate librarian, about thirty-five years before, who wanted room for some new books, sold the ancient vellum manuscripts to one Toryo, who dealt in fireworks, as materials for making rockets.”

In a note to this statement he says as follows :—

“The account which he gives is the following :—‘As the University of Alcalá has a very considerable library, and has existed many centuries, it was reasonable to suppose, that it contained many manuscripts. Gomez declares that they cost 4000 aurei, and that among them were seven of the Hebrew Bible. In this library it is highly probable that the Greek manuscripts were deposited which were used for the Complutensian edition, and of which the German literati have so long wished to have some intelligence. But all these manuscripts were sold in a lump, about thirty-five years ago, to a rocket-maker of the name of Toryo, and were put down in the librarian's account *como membranas inútiles*.* Martinez, a man of learning, and particularly skilled in the Greek language, heard of it soon after they were sold, and hastened to save these treasures from destruction; but it was too late, for they were already destroyed, except a few scattered leaves, which are now preserved in the library. That the number of manuscripts was very considerable, appears from the following circumstance. One Rodan assured Bayer, that he had seen the receipt which was given to the purchaser, from which it appeared that the money was paid at two different payments.’”

See Monthly Repository, vol. xiv. p. 596, note. Dr. Bowring says, on visiting Alcalá, in 1819—

“I inquired for the manuscripts of Ximenes Cisneros: they had been cut up for sky-rockets, to celebrate the arrival of some worthless grandee.”

* As useless parchments.

In the Monthly Repository, vol. xvi. p. 203, Dr. Bowring writes—

“Hackney, March 29th, 1821:—Having been instrumental in the circulation of a misstatement, originally, but certainly unintentionally, made by Michaelis, I beg you will allow me to correct it. That misstatement regarded the destruction of the manuscripts at Alcalá, from which Ximenes' Polyglot was made.

“Those manuscripts never were employed, though the story has been frequently repeated, for the purpose of making rockets. The oldest catalogue which exists of the books at the Alcalá University, is of the date of 1745. There is a prologue to it, complaining of damage done to other manuscripts of less value, but no reference to any loss of these scriptural documents. In the middle of the last century a famous firework manufacturer (called Torija) lived at Alcalá, but he was a man of letters, with whom the most eminent of the professors were accustomed to associate; it is impossible he should have been instrumental in such an act of barbarism. But what demonstrates the falsity of the supposition is that Alvaro Gomez, who, in the 16th century, published his work ‘De rebus gestis Cardinalis Francisci Ximenes de Cisneros,’ there affirms that the number of Hebrew manuscripts in the University was only seven, and seven is the number that now remains.

“The period in which these manuscripts are said to have been so indignantly treated, was one when the library was under the judicious care of a man of considerable eminence, and when the whole of the manuscripts, amounting to 160, were handsomely bound. There are at Alcalá, indeed, no Greek manuscripts of the whole Bible; but we are told by Gomez, that Leo the X. lent to Ximenes those he required from the Vatican, which were returned as soon as the Polyglot was completed. These were probably taken charge of by Demetrius, the Greek, who was sent into Spain at this period by the Pope. It must not be forgotten that Ximenes' character was one of a strange affection for economy, of which everything at Alcalá bears proofs. That which he could borrow he would not buy. His ambition, proud as it was, was ministered to by his avarice as well as his vanity.—JOHN BOWRING.”

“*Catálogo de los Códices manuscritos que se tuvieron presentes á la formacion de la Biblia Complutense, fielmente sacado del índice de la Biblioteca de la Universidad de Alcalá, hoy de esta corte, por Don José Gutierrez, oficial de la misma.**”

Manuscriptos Latinos.†

Biblia Latina maximæ molis caractere Gothico antiquissimo exarata, cui Complutenses in prologo ad Biblia plus octingentos annos antiquitatis tribuebant, quod etiam ab illis scriptum legitur ad calcem annotationum in Liram de differentiis Vet. Testam. ubi sic habent et notandum quod intelligimus quosdam vetustissimos Codices Gothicis characteribus propter nimiam antiquitatem scriptos, quos constat esse a temporibus destructionis Hispaniæ fueruntque reperti in civitate Toletana et deinde in Libraria Collegii Complutensis collocati: totum Vetus et Novum Testamentum comprehendit. Sed sunt ibi alia Biblia Latina ejusdem folii et characteris, ut ab eadem manu conscripta videri possint, nisi quia horum character paulo rotundior est: Codex est ejusdem molis ac præcedens præter crassitud. incipiens ab ultimis verbis cap. 7, Proverb. et terminat in Apocalypsi. Principio et

* Catalogue of the Manuscripts which were used in the formation of the Complutensian Polyglot, faithfully copied from the list in the Library of the University of Alcalá [Complutum], now of Madrid, by Don José Gutierrez, Librarian.

† Latin Manuscripts.

fine caret, estque ejusdem omnino notæ cum precedenti. Utrumque Vol. membranaceum.—*Dos tomos, en pasta.* [*Two volumes, bound.*]

Biblia Latina duobus voluminibus maximæ molis comprehensa: continentur hæc et hoc ordine: Genesis initio carens ad cap. 12. Exodus, 4 Regum defectivus: Isaias, Hieremiæ Prophetia: Baruch: cætera Hieremiæ (cujus Lamentationes iterum scribuntur ad marginem cum notis musicis, quod in aliis quoque libris fit), Ezequiel, Prophetæ minores, Job, Psalmi, Proverbia, Parabolæ, Ecclesiastes, Cantica, Sapientia, Ecclesiastici quædam, varia particularium dierum Evangelia: totum Novum Testamentum suo ordine.—Apocalypsis liber defectivus est a cap. 25. Codices membranacei quorum character crassus est, et quadratus cum frequentibus ad marginem notis, licet minuitiore characterere et alterius recentioris nonnunquam de horum antiquitate sic Complutenses ad Liram ubi supra: sunt etiam ibi in Bibliotheca Complutensis Collegii alii codices licet non tam antiqui, sed tamen cum illis antiquissimis mirum in modum concordantes: videntur sæculi XII.—*Dos tomos, en pasta.*

Psalterium et Cantica cum glossa, acephalos et atele. Codex Latinus membranaceus, characterere rotundo eodem cum eo qui est in glossa ad epistolas Pauli ut idem calamus videtur.—*Un tomo, en pasta.* [*One volume, bound.*]

Commentaria in Apocalypsim Sancti Joannis. Codex membranaceus, characterere quadrato descriptus: de auctore nil constat, aut de tempore; videtur tamen esse satis antiquus.—*Un tomo, en pasta.*

Pauli Apostoli (S.) Epistolæ: cum glossa seu expositione marginali et interlineali characteris minutioris. Codex membranaceis foliis affabre perpolitis exaratus, cujus literæ initiales miniaturis, et flosculis ornantur. Nil legitur de tempore, sed est valde antiquus.—*Un tomo, en pasta.*

Expositio sive Commentaria Historica in Lib. Numerorum a cap. 1, usque ad XIX. inclusive. Codex papyraceus characterere cursivo veteri exaratus, in quo nihil de ejus Auct. et vetustate legitur.—*Un tomo, en pasta.*

Novum Testamentum à DD. Complutensibus annotatum, quorum annotationes post illum seorsim collectæ reperiuntur: Codex papyraceus cujus character illius temporis est, quo Biblia Complutensia elaborabantur. Item: adjunguntur Laurentii Vallæ Adnotationes apprimè utiles in Latinam Novi Testamenti interpretationem, ex collatione Græcorum exemplarium Parisiis prælo excussæ typis Ascensianis Anno 1505, cum prologo Desiderii Erasmi Roterdami. Item: aliud opusculum itidem prælo excussum sine loco et anno cui titulus; Interpretationes Hebræorum, Chaldecorum, Græcorumque nominum Novi Testamenti.—*Un tomo, en pasta.*

Scripturæ Sacræ Vocabulorum Acceptiones, sive significationes variæ, quæ in diversis sacræ paginæ locis jaacent incognitæ. Codex membranaceus innominati auctoris, characterere quadrato antiquo exaratus, in quo nil de tempore constat.—*Un tomo, en pasta.*

Expositio sive Commentaria Latina in Psalmos, innominati auctoris. Præcedit prologus, qui quidem videtur esse epistola Divi Hieronimi. Codex membranaceus, characterere quadrato minuto exaratus anno D.N.I. 1269, ut patet ex nota quad. in primo fol.—*Un tomo, en pasta.*

Sanctorale maximæ molis in tria volumina divisum, sanctorum vitas per ordinem dierum anni continens: Primum incipit à D. Stephano (nam acephalon est,) et desinit in vitam S. Pontii Martyris V. id. Maii: Secundum à D. Marcellino, et Petro, die mensis Julii secunda, et explicit in translatione S. Nicolai fine mensis Augusti: Tertium incipit à D. Antonio, cui præcedit vitæ alterius (forte Divi Ægydii Abbatis) fragmentum, et finit in translatione S. Isidori die 25 Decembris; litera est initialis, qualis in libris Chori, Ecclesiæque usui deservit; literæ initiales quæ plane maximæ sunt, auro, minioque, et aliis coloribus mirifice variegatæ exornantur, quarum non pauca avulsæ sunt propter incuriam, ut nonnullæ quæ in ipso

operis ordine in Codicibus deesse deprehenduntur; nam codices imperfecti sunt initio, et calce, præter tertium cui in fine nil deest.—*Tres tomos, en pasta.* [*Three volumes, bound.*]

*Manuscritos Hebreos y Griegos.**

Bibliorum volumen Græcum incipiens à Lib. Judicum, et expiciens lib. Machabeorum: Codex membranaceus, caractere cursivo exaratus. Videtur esse unum ex transcriptis quæ ex Bessarionis Codice à Venetorum senatu Em^{mo}. Cardinali Ximeno ad Bibliorum editionem missæ; memoratur in Prol. ad Lectorem Bibliorum Complutensium.—*Un tomo, en pasta.*

Bibliorum volumina duo Chaldaica cum Latina interpretatione è regione apposta, quorum primum continet Prophetas: secundum ad Esther, ad Cantica Canticoorum cum notis manu Alphonsi de Zamora ad marginem apposis: opus ab AA. Complutensibus elaboratum, sed in suis Bibliis omissum; editum autem à Benedicto Aria Montano in Bibliis Regiis in regione inferiore, qua de causa vide ibi in eorum prologo. Codices 2 membranacei anno 1517 exarati, ut videre est in notis ad calcem ipsorum apposis.—*Dos tomos, en pasta.*

Bibliorum volumen Hebraicum continens Pentateuchum à cap. 9. Geneseos cum Paraphrasi Chaldaica et Rabbinica ad margines: sequuntur varia Veteris Testamenti capitula cum eadem Paraphrasi: ultimum caput ex Ezechiele desumitur nec finitur, caret enim fine. Codex membranaceus, caractere grandiori, elegante et quadrato exaratus cum Massora recensione quod ex atramenti diversitate colliquitur. De ejus antiquitate nil inibi legitur, est tamen valde vetus.—*Un tomo, en pasta.*

Biblia Hebraica caractere quadrato elegantissimo conscripta, ad cujus finem notam oblongam caractere itidem Hebraico, rudioris tamen formæ exhibet in qua legitur nobilissimos R. Isaac et R. Abraham medicos, honorabilis R. Maimonidis filios, sacrum hoc volumen sibi pretio comparasse Toleti anno mundi 5040 (Christi 1280). Codex est membranaceus omnes Veteris Testamenti Libros in Canone Judæorum receptos, continens, auro aliisque coloribus in initialibus venuste ornatus. Ad margines invenitur Massora parva et magna diversi, ut videtur, atramenti, literis minutissimis hinc inde in varias figuras et flosculos artificiosissime redactis et contortis, ut fert Judæorum consuetudo. Id vero maxime reddit hunc codicem commendatione dignum, antiquitatem adeo miram redolere, ut saltem cum antiquioribus etiam Pentateucho Dominicano Bononiensi merito contendere possit.—*Un tomo, en pasta.*

Al final de esta Biblia se lee la siguiente:—'Nota: Rabbi Joseph Eràsmo Moyses Judio convertido à nuestra santa feé cathólica dixo al ver esta Biblia el año 1756. 'Que no tenia semejante, que no habia otra; que no habia precio à su digna estimacion: que sus notas al margin la hacian tan singular que à cogerlas los Judios las pusieran entre diamantes.'—Pónela de antiguedad como de 1800 años. Es hombre muy erudito en Hebreo y Biblias. Mui conocido en especial en Salamanca, donde enseñó. Estuvo aqui el año de 1756.'—Tiene este libro trescientas trienta y ocho fojas útiles.†

Biblia item Hebraica alia integra nitidissimo quoque caractere exarata cum Massora, et aureis literis in Librorum initiis, ad cujus calcem hæc nota Hebraico idio-

* Hebrew and Greek Manuscripts.

† At the end of this Bible there is the following:—'Note: Rabbi Joseph Erasmus Moses, a Jew converted to our holy Catholic faith, said, on seeing this Bible in the year 1756, 'that there was none like it, or at all equal to it, that it was above all price, that the notes in the margin made it so singular, that the Jews, could they obtain it, would enclose it with diamonds.' He gave to it an antiquity of 1800 years. This individual was very learned in the Hebrew language, and skilled in regard to Bibles. He was well known, especially in Salamanca, where he gave instructions. He was in Madrid in 1756.'—This Book contains 338 leaves, in good condition.

- mate legitur: Ego Jom tov* filius sapientis Rabbi Isahac sat. Amarilio scripsi hunc librum, qui vocatur Sanctuarium Domini. . . . et perfecti illum in mense Thebeth anni creationis generis nostri 242 sexti millenarii in Tarasonah.—*Un tomo, en pasta.*
- Zamora (Alphonsi de) Interpretationes Chaldecorum, Hebræorum atque Græcorum nominum in tota serie Latini Canonis, tam Veter. quam Novi Testamenti contentorum. Codex autographus.—*Un tomo, en pasta.*
- Zamora (Alphonsi de) Interpretatio Latina ex Hebraico Veteris Testamenti ad verbum interlinealis tribus codicibus, quorum primus continet Genesim, secundus Exodum, tertius Prophetas majores: Codices papyrac. autographi.—*Tres tomos, en pasta.*
- Pentateuchum Chaldaicum cum Targ. Codex membranaceus alicubi in papyro a Zamora suppletus: antiquitas ejus non claret, nam initio et fine carebat nisi à Zamora perficeretur.—*Un tomo, en pasta.*
- Abraham (Rabbi Aben Ezræ) Perusc. in Genesim et Exodum: Codex papyraceus cum membranis interjectis, caractere Rabbinico exaratus, antiquus, sed nil est certum.—*Un tomo, en pasta.*
- Kimchi (Rabbi David) Perus. Sepher Jieshaian, sive expositio libri Isaïæ. Codex papyraceus elegans, caractere Rabbinico exaratus; ad medium ejus legitur nota scribæ quæ sic habet: Ego Salomon Ben Abraham . . . scripsi hanc expositionem, et conclusi illam . . . in anno 206, minor. supput. Christi 1446. In fine defectivus est, et in principio ab Alphonso de Zamora quod deerat, suppletus.—*Un tomo, en pasta.*
- Chaiim (Rabbi Ben Samuelis) forte Toletanus ille, de quo Bartol. part. 2, folio 837, cod. 541). Paraphrasis in Esaïam, Hebraico Idiomate. Codex papyraceus cum pauculis membranis interjectis, caractere Rabbinico exaratus, et alicubi ab Alphonso de Zamora suppletus, cujus est nota ad calcem ubi dicit se hujus libri defectus supplevisse anno Christi 1532: huic alia antecedit nota, ubi dicitur librum esse Rabbi Chaiim Ben Samuelis, et scriptum fuisse anno mundi 5291, Christi 1241. Hujus notæ calamus idem est, qui totum librum exaravit.—*Un tomo, en pasta.*
- Pentateuchum Hebraicum in initio et fine ab Alphonso de Zamora suppletus in papyro: membranaceus codex, caractere quadrato eleganti exaratus sine temporis nota.—*Un tomo, en pasta.*
- Psalterium Græcum: Codex papyraceus incipiens ab ultimo versu primi psalmi (nam cætera desunt) antiquus, ut ex caractere patet, sed ibi nil certum legitur.—*Un tomo, en pasta.*

Los treinta volúmenes que espresa este catálogo se hallan todos hoy día de la fecha en la Biblioteca de la Universidad Literaria de esta Corte.—Madrid seis de Mayo de mil ochocientos cuarenta y seis.—El oficial de Biblioteca,

JOSE GUTIERREZ.†

* The two words (Jom tov) are copied exactly from the manuscript.

† The thirty volumes which this Catalogue contains, are all at the present time in the Library of the University of Literature in this city.—Madrid, 6th May, 1846.

JOSE GUTIERREZ, Librarian.

[This catalogue appears to be verbally incorrect in a few places; it is here simply reprinted: it supplies more *positive* information as to the other parts of the Complutensian edition, than as to the New Testament.]

§ 2.—THE EDITIONS OF ERASMUS.

ALTHOUGH Cardinal Ximenes had caused the first Greek New Testament to be *printed*, yet from his deferring its publication until the whole of his Polyglot should be finished, the first *published* Greek Testament was given to the world by others. The enterprise of FROBEN, the printer of Basle, and the editorial care of ERASMUS, anticipated the work prepared under the patronage of Ximenes.

The first edition of Erasmus had found its way to Spain while Cardinal Ximenes was yet living: and although he saw that his own edition was anticipated, he had the nobility of spirit to repress the remarks by which Stunica sought to depreciate the work which a rival scholar had edited. "I would (he said) that all might thus prophesy (referring to Num. xi. 29); produce what is better, if thou canst; *do not condemn the industry of another.*"

It appears that Froben, the printer of Basle, wished to anticipate the edition of the Greek Testament which was (as he heard) in preparation in Spain. He, therefore, knowing that Erasmus had paid attention to the Greek MSS. of the sacred volume, caused application to be made to him, through a friend, proposing that it should be immediately undertaken at his office.

This was on April 17, 1515. It seems as if Erasmus had before this made some preparations for such a work, as to the revised Latin translation, which accompanied his Greek Testament, and the annotations which were subjoined. All these parts had, however, yet to be brought into a suitable form for publication. Erasmus was in England when the proposition of Froben was sent to him; this was reiterated; and not only did this energetic printer ask him to undertake the New Testament, but he also made application to him for his editorial care for various other works. He seems to have reached Basle in the course of the summer of 1515; but on Sept. 11, it was as yet undetermined whether the Latin translation should stand by the side of the Greek in a parallel column, or should appear in a separate volume;

for on that day Gerbelius wrote to Erasmus on the subject, strongly advising that the Greek text should be separate, for convenience of use and portability. A few days after this, Œcolampadius joined Erasmus at Basle to assist him in correcting the proof sheets; for he was at this same time over-occupied in editing the works of Jerome, as well as other literary labours.

In less than six months from the commencement of the printing, the whole volume was completed.* The date on the back of the title page is "Sexto Calendæ Martias, anno M.D.XVI"; that at the end of the dedication to Pope Leo X. is "M.D.XVI. Calendis Februariis"; at the end of the whole volume, is "Mense Februario, anno M.D.XVI."; while at the end of the annotations the date is given "M.D.XVI. Kalendis Martij."

The publication appears to have taken place immediately. Erasmus mentions in his letters, that copies were at once sent to various persons besides Pope Leo, to whom it was dedicated. As the first *publication in print* of the original text of the Christian Scriptures, its appearance was an event of no small importance. We may, indeed, regard it as a mark of the overruling of God's providence that just before the Reformation was about to burst forth, leading so many to inquire into the Scripture doctrine of justification through faith in the sacrifice of Christ, it was so ordered that the Scripture in the original language should appear, so as to lead inquirers to study it in the tongue in which it was given forth by the inspiration of the Holy Ghost.

The first edition of Erasmus was thus printed and published in extreme haste.† The MSS. used for it are still, for the most part, preserved in the library at Basle, so that we are not left to mere conjecture as to their value and antiquity. Erasmus seems

* Nouum instrumentum omne, diligenter ab Erasmo Roterodamo recognitum et emendatum, non solum ad Græcam ueritatem uerum etiam ad multorum utriusq; linguæ codicum eorumq; ueterum simul et emendatorum fidem, postremo ad probatissimorum autorum citationem, emendationem et interpretationem, præcipue, Origenis, Chrysostomi, Cyrilli, Vulgarij, Hieronymi, Cypriani, Ambrosij, Hilarij, Augustini, una cum annotationibus, quæ lectorem doceant, quid qua ratione mutatum sit.

† Wetstein indeed asks, "At quomodo ipsam festinationem excusavit, aut quis ipsum eo adegit ut festinaret?" The fact of the case, however, was that Erasmus was in Froben's hands, who would leave no stone unturned to get his edition into the hands of the public before that which was already finished at Alcalá.

in general to have used them as diligently as the extreme speed that was needed, allowed. For the Apocalypse he had but one mutilated MS., borrowed from Reuchlin, in which the text and commentary were intermixed almost unintelligibly. And thus he used here and there the Latin Vulgate for his guide, *retranslating* into Greek as well as he could. This was the case with regard to the last six verses, which from the mutilated condition of his MS. were wholly wanting.

In other places, also, he used the Latin Vulgate to supply what he supposed to be deficient in his MSS., in the same manner in which the Complutensian editors had done, only with greater frequency.

The publication of Erasmus's first edition excited great attention amongst scholars and theologians. There were many who hailed its appearance, while others condemned it on every possible ground. If he had been content with publishing the Greek text, or if he had only subjoined the Latin Vulgate, as then in common use, all might have been well; but his own revised Latin version was regarded as such an innovation, that every variation from what had been commonly read, was regarded as presumption or even as heresy. In fact the outcry with which Jerome had once been assailed was now renewed against Erasmus. The annotations also by which he justified what were regarded as his innovations were fresh causes of displeasure to many amongst the monkish theologians of the day.

He did not insert the testimony of the heavenly witnesses, 1 John v. 7, and *this* was a ground of suspicion on the part of many. It was in vain for him to say that it was not his place, as an editor, to add to the Greek text which was before him; he was treated (as other critics have since been) as though it had been his duty to have invented evidence when he did not find it. The controversies in which Erasmus was involved, in consequence of the publication of his Greek Testament, are not without instruction to us; for we thus see what were the opinions on critical subjects which were current in that day. He was attacked by Edward Lee, afterwards Archbishop of York, and also by Stunica, the Complutensian editor. The ignorance and presumption of the former, are such as might seem almost incredible. If Erasmus's

MSS. did not contain what Lee said *ought* to have been there, he should have condemned and rejected them as worthless! Stunica was an antagonist of a different stamp;* and he had the tact to point out the marks of overhaste in the edition of Erasmus, and to object to those things which really required correction.

Especially did Lee and Stunica complain of the omission of 1 John v. 7; and it was in vain for Erasmus to answer that this was a case not of *omission*, but simply of *non-addition*. He showed that even some Latin copies did not contain the verse; and that Cyril of Alexandria, in his "Thesaurus," so cited the context of the passage as to show that he knew nothing of the words in question. All this availed nothing in a dispute with dogmatic reasoners. At length Erasmus promised that if a Greek MS. were produced which contained the words, he would insert them. It was some time, however, before such a MS. made its appearance. In the course of the discussions on this passage, the authority of the *Codex Vaticanus* was appealed to for the first time in a point of criticism. Erasmus requested his friend, Paulus Bombasius, at Rome, to examine the Codex Vaticanus for him as to this passage; and accordingly, in a letter, dated Rome, June 18, 1521, he sent him a transcript of the introductory verses of both the 4th and the 5th chapters of St. John's 1st Epistle.

In the course of these discussions Erasmus expressed an opinion, that Greek MSS. which contained any such passages must have been altered from the Latin subsequently to the council of Florence, in the fifteenth century. This was apparently suggested to have been a secret agreement of that council. Much has been made of this hint of Erasmus by later writers, as if the alteration of Greek

* The manner in which the Complutensian editors speak of the Apocryphal books has been noticed above. It is rather curious to observe that Erasmus in his reply to Lee (*Ad notationes novas XXV.*), alludes to them with much greater veneration, as being received fully by the church. It is probable from this that in different countries, before the council of Trent, they were regarded in very different ways, and that their canonisation by that council arose (as has been thought) rather from mistake, than from any other cause. Erasmus speaks of the Apocryphal books of Esdras (amongst the rest), "*quæ nunc Ecclesia sine discrimine legit;*"—both of which books were rejected at Trent.

MSS. to make them suit the Latin version had been a thing practised in early ages.*

In proof that Erasmus at times used the Vulgate to amend his Greek MSS., where he thought them defective, we need only turn to his annotations for proof. Thus, Acts ix. 5, 6, we find in the annotations: “Durum est tibi.) In græcis codicibus id non additur hoc loco, cum mox sequatur, *Surge*; sed aliquanto inferius, cum narratur hæc res.” And yet in his text there is the full passage, answering to the Latin, *σκληρόν σοι πρὸς κέντρα λακτίζειν τρέμων τε καὶ θαμβῶν εἶπεν, κύριε τί με θέλεις ποιῆσαι; καὶ ὁ κύριος πρὸς αὐτόν, ἀνάστηθι*, instead of the simple reading *ἀλλα ἀναστηθι*.

Again, on Acts viii. 37, the note is, “Dixit autem Philippus, Si credis &c.) et usque ad eum locum. Et jussit stare currum, non reperi in Græco codice, quanquam arbitror omissum librariorum incuria. Nam et hæc in quodam codice græco ascripta reperi sed in margine.” And this verse, little as is its claim to be considered part of Holy Scripture, was inserted by Erasmus, as being supposed to have been incorrectly omitted in his MSS.; and from his edition, this and similar passages have been perpetuated, just as if they were undoubtedly genuine. In such cases, we repeatedly find the Complutensian editors, in spite of their reverence for the Vulgate, give the Greek as they found it in their copies; although from their mode of editing they must have been very well aware of the difference between it and the Latin by the side; where, in fact, they fill up the Greek column in such a manner as to make the variation conspicuous. In such places, if the Complutensian text had ever acquired a place in common use, the many who now uphold what they read, traditionally, just because they are accustomed to it, would have been as strenuous in repudiating words as spurious, as they now are in defending them as genuine.

But let us make whatever deductions are needful, still Erasmus is entitled to our thanks for the labour which he *undertook* and

* Some of Stunica's criticisms on Erasmus are singularly amusing. The Complutensian text had spelled *Spain* in Rom. xv., *Ἰσπανία*, as it stands in a few of the later MSS.; Erasmus had spelled it *Σπαρία*; it is scarcely credible that Stunica should have charged Erasmus with casting an intentional slight upon his country, by taking away one of the letters with which it is spelled.

accomplished, in spite of so many hindrances. He furnished the Greek readers of the Word of God with the first published edition, six years before they could have obtained that which had been prepared under the auspices of Ximenes.

The next published edition was that which appeared at Venice in 1518, at the end of the Aldine LXX. It was taken from the first edition of Erasmus, to whom it was dedicated. Of course, it omitted the text, 1 John v. 7.

In March, 1519, Erasmus's second edition was published,* while he himself was absent from Basle: he employed much of the time which had passed since the appearance of his first edition in examining MSS., and in revising and improving his own Latin translation.†

To this edition was prefixed a letter of thanks, which Pope Leo X. had addressed to Erasmus the preceding year, for his Greek Testament. And yet, in his prefaces, sentiments had been expressed but little in accordance with papal dogmas. He had spoken of the importance of Holy Scripture to all Christians; and had expressed a wish that it might be so translated and used, as not to be in the hands of the learned merely, but also of the common people, such (he specifies) as the Scots and Irish. Little did the Pope think that in encouraging the publication of Holy Scripture, he was sharpening that weapon which the Spirit of God was about to use so powerfully against Rome, and Romish doctrine and practice. Perhaps Erasmus, who was so conscious of the evils which arose from ignorance of Holy Scripture, would have recoiled from the work in which he was engaged, if he could only have seen the use which God would make of the New Testament, in the hands of the Christian people, even in his own day.

* In the title page of this edition, the extraordinary error was corrected which had appeared in the title page of the first; in which *Vulgarius* appeared as the name of a person; this only having been, by mistake, formed by Erasmus from *Bulgaria*, the region of which Theophylact was archbishop.

† In writing from Louvain, to Pirkheimer, Erasmus says, "Novum Testamentum, quod pridem Basileæ præcipitatum, verius quam editum, retexo ac recudo, et ita recudo, ut aliud opus sit futurum. Absolvetur, ut spero, inter quatuor menses." This letter is dated Nov. 2, 1517, in the printed editions: it can, however, hardly admit of a doubt that the year should be 1518. The arrangement of Erasmus's letters, as to years, is all confusion.

As to this second edition, Erasmus enjoyed comparative leisure; he was not over-worked in reading proof sheets and copying for the press, so as to be hardly able to accomplish the work pressing on him. In this edition, others undertook the labour of correcting what he transmitted to Basle.

The places in which the text was altered in this edition were (according to Mill) *four hundred*; many of these were the errata which had arisen from over-haste in the execution of the first edition. It may be doubted whether all the changes were improvements. The text 1 John v. 7 was still not introduced. Erasmus was not able, however, to bestow on this edition all the care that he desired; he was hindered, he says, by the state of his health.

It is not often that we know, with any exactitude, the number of copies of an edition of any work which were published in early times: we are, however, informed in one place by Erasmus, that the numbers unitedly of his first two editions amounted to three thousand three hundred: how many of these belonged respectively to each edition, we do not know. The whole of these, however, were in circulation by the year 1522, as is shown by Erasmus then bringing out his third edition. This shows that the demand for the Greek New Testament was considerable; and that Froben had shown his judgment, in taking steps to meet a requirement on the part of theological students.

The revision of the Latin version of Erasmus, in his edition of 1519, raised up against him yet more enemies. In his first edition, he retained, in the beginning of St. John's Gospel, the expression of the Vulgate, "In principio erat Verbum": in 1519, however, he followed the phrasology of the early Latin fathers, substituting "Sermo" for "Verbum." This was deemed almost, if not quite, a heresy; and he had to defend himself, in consequence, against many attacks.*

Erasmus's third edition appeared in 1522; in this he introduced the verse 1 John v. 7, in fulfilment of his promise that he would

* Erasmus gives a curious account of the effect which this change of a word produced in England among some. A bishop (whose name he suppresses) was preaching at "Paul's Cross," when he went out of his way to attack Erasmus's new translation. It was a shameful thing for those who had been so long doctors of divinity, to have

do so, if it were found in any Greek MS. Between 1519 and 1522, a MS. was brought forward in England, containing the verse in a particular form; and he inserted it, not as convinced of its genuineness, but to redeem his promise, and to take away the handle for calumniating him which had been afforded by his honestly following his MSS. in this passage. The verse in question continued to hold its place in the other editions of Erasmus, and in those which were taken from them; it was, however, soon moulded into a grammatical form, and one which did not so fully display its origin in the Latin Vulgate as did the MS. from which it was taken.*

This third edition differed from the text of the preceding (according to Mill) in 118 places: several of the amended readings were such as Erasmus took from the tacit corrections which had been introduced into the Aldine reprint of his own first edition.

Soon after the appearance of Erasmus's third edition, the Com-

to go to school again,—for such to receive instruction from any mere Greekling. At length his zeal waxed so warm (he said) that he called on the *lord mayor of London*, who was present, and on the citizens for aid, that they would show themselves men, and not suffer such new translations, which subvert the authority of Holy Scripture, to obtain farther currency!

* The Codex Britannicus to which Erasmus referred is the Codex Montfortianus, now in the library of Trinity College, Dublin. His note on the place, in his third edition, concludes thus: "Verumtamen ne quid dissimulem repertus est apud Anglos Græcus codex unus in quo habetur quod in Vulgatis deest. Scriptum est enim hunc ad modum, ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν εἰσίν. Καὶ τρεῖς εἰσὶν μαρτυροῦντες ἐν τῇ γῆ πνεῦμα, ὕδωρ, καὶ αἷμα εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων, etc. Quanquam haud scio an casu factum sit, ut hoc loco non repetatur quod est in Græcis nostris, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσίν. Ex hoc igitur codice Britannico reposuimus, quod in nostris dicebatur deesse: ne cui sit ansa calumniandi. Tametsi suspicor codicem illum ad nostros esse correctum. Duos consului codices miræ vetustatis Latinos in bibliotheca quæ Brugis est divi Donatiani. Neuter habebat testimonium patris, verbi, et spiritus. Ac ne illud quidem in altero addebatur, In terra. Tantum erat, Et tres sunt qui testimonium dant, spiritus, aqua, et sanguis." Accordingly in this form the passage stands in Erasmus's third edition, only ἄγιον is added after πνεῦμα, οἱ is inserted before the second μαρτυροῦντες, and καὶ before ὕδωρ (the two former of these words are thus in the MS.); the discrepancy between the text and the note probably arose from an oversight in copying. Erasmus did not omit the end of verse 8.

In his subsequent editions, he inserted the articles before πατήρ, λόγος and πνεῦμα (though he did not make a similar improvement in verse 8); and when subsequent editors had grammatically placed ἄγιον between the article and the substantive, the verse assumed, in the common editions, the form which it has retained. Its origin, however, is clear: the Complutensian editors translated it from the modern Latin, and so did the writer of the Dublin MS.; the latter, however, was too clumsy even to insert the articles.

plutensian Polyglot found its way into general circulation. This edition consisted of six hundred copies; and, though it might do something towards supplying the demand which had sprung up for the original Scriptures, yet the number of copies was too limited for it to be able to supersede in common use the Erasmian text.

In the Apocalypse, however, it was superior to the mere piecemeal text which Erasmus had been able to give; and thus, when that critic published his fourth edition in 1527, there were at least *ninety* readings in that book alone which had been emended on the authority of the Complutensian: more corrections *might* have been made; but Erasmus seems to have forgotten what all the places were which he had himself turned into Greek, ten years before, to supply the defects of his MS. If it is wonderful that he should have allowed such readings to remain, is it not still more wonderful that, for three hundred years, they have been repeated in the common editions, although their origin has been a matter of common knowledge?

Erasmus has often been blamed for using the Aldine reprint of his own first edition as if it were a distinct authority. But it appears from Erasmus's own words, that he was not aware that such was the case. Indeed he *could* not have known it, for some time at least; for he wrote from Louvain, or Antwerp, to his friends at Basle, before the appearance of his second edition, requesting them to *restore* the concluding verses of the Revelation, in accordance with the Aldine.* Hence the idea seems to have been received, that there was MS. authority for what really rests on none.

Except in the Revelation, Mill says, the fourth edition of Erasmus differed only in about ten places from his third. This fourth edition differs from all the others published by Erasmus, in having *two* Latin versions by the side of the Greek,—that of Erasmus himself, and the Vulgate. It was thus thought, that the severe

* "Cum igitur Basileam mitterem recognitum exemplar, scripsi amicis, ut ex editione Aldina restituerent eum locum. Nam mihi nondum emptum erat hoc opus. *Id ita, ut jussi, factum est.*"—Erasmi Apologia ad Leum. 1520. This quotation is taken from Wetstein, Proleg., p. 126; for this *Apologia* is not included in Erasmus's collected works.

censures cast upon the new translation might be shown to be undeserved.

In the fifth edition of Erasmus, published in 1535, the year before his death, the text differs scarcely at all from that of the year 1527 (Mill says only in *four* places); and as the fifth edition of Erasmus is the substantial basis of the text which has commonly been used, and as that edition scarcely varies from the fourth, we may look on the edition of 1527 as containing really that revision of the text, which has obtained a kind of permanency.

Erasmus's materials were but few, in comparison with those which have been since available for purposes of criticism; they were also comparatively modern; they might, indeed, have been used to more advantage; but still, while criticism was in its infancy, it is not too much to say that Erasmus's name is entitled to a high place amongst those who have laboured in this field; and, had he possessed the materials since brought to light, no one would have valued more than he those *ancient* MSS. and versions, on the authority of which the New Testament might *now* be edited.

He valued the readings of his Greek MSS. far more highly than those of the Vulgate, in its condition after having suffered from the hands of ignorant and careless transcribers. Had he, however, extensively used *ancient* Latin MSS. (such, for instance, as those which he mentions that he saw at Bruges), he would have found that they would give a very different notion of the version of Jerome from that which could be obtained from those in common use. And had he been so situated, as to be able to use the more ancient Greek MSS. (or those whose text agrees with such),* he would have found himself in possession of ancient authority, both Greek and Latin, in a sort of general accordance.

For, whatever may be said of the text which he produced, Erasmus valued *ancient* testimony to readings. Thus his note on Acts xiii. 33 is the following:—"Quidam codices habebant *in*

* Only one such MS. appears to have fallen under Erasmus's own notice. This is the MS. at Basle numbered 1 in the Gospels. This he thought to be of but little value, from its readings being so different from the common Greek copies. In fact, the MS. of the Gospels which he put for *copy* into the compositors' hands, is one of exceedingly little value. It still has the marks of Erasmus's corrections, and the printer's notices of the beginnings of the folios.

psalmo secundo, quidam, *in psalmo*, omisso numero. At Hieronymus palam testatur in Actis hunc psalmum qui apud nos secundus est, *primi* titulo citari; et hinc sumit* argumentum, aut primum illum, *Beatus vir*, præfationis additur vice, aut illum et proximum, *Quare fremuerunt*, eundem esse psalmum.† Proinde nos his autoribus germanam restituimus scripturam." Thus he gives the reading of the passage ἐν τῷ ψαλμῷ τῷ πρώτῳ, considering that the absolute evidence which he possessed was sufficient authority to warrant his changing one word. This may be taken as an illustration how Erasmus would have formed his conclusions if ancient evidence had been before him. This is one of the places in which the commonly received text did *not* follow Erasmus: had it been otherwise, *this reading* would have been certainly upheld, maintained, and defended by those who now condemn it as an innovation.‡

Thus it was that the Greek New Testament was published in print, just in the same manner as other ancient works appeared: in all such cases, the MSS. which came first to hand were used; and with regard to almost all other works, pains were continually taken to use such materials as might come to light for correcting the text, and causing it the more exactly to represent the original work as first written.

The Greek New Testament, however, soon became, as it were, stereotyped in men's minds; so that the readings originally edited on most insufficient MS. authority, were supposed to possess some prescriptive right, just as if (to use Dr. Bentley's phrase) an apostle had been the compositor. Dogmatic discussions (of deep and real importance in themselves) occupied the minds of theologians; and thus textual criticism was neglected, or even shunned, by those who ought to have cultivated it, as intimately connected with true reverence for God's inspired and holy word.

* The above citation is from Erasmus's first edition, in which, however, this word is erroneously printed "sumunt"; it is corrected in the edition of 1522, in which this note also is expanded.

† The edition of 1522 here adds, "Idem prodit ferme Hilarius, illud ingenue testatus, hunc primum citari a Paulo. Quin et divus Augustinus in commentariis indicat hunc potius esse unum quam primum."

‡ It is proper to add, for the reader's information, that πρώτῳ is expressly stated to be the reading by Origen, and that it is found in the Codex Bezae (D). Tertullian also (Adv. Marc. lib. iv. 22) cites the passage as from the first psalm.

§ 3.—THE EDITIONS OF STEPHENS, BEZA, AND THE ELZEVIRS.

FROM the time that Erasmus's editions had obtained their place in public use, it was long before any real attention was paid to MS. authorities.

The edition of Colinaeus (Paris, 1534) deserves mention because it was in some places based on MSS. which the editor had examined: it was not, however, by any means a *critical* edition; that is, one in which the text was throughout examined with MSS; and thus, in the end of the Apocalypse, there are Erasmian readings retained. Colinaeus did not insert the text 1 John v. 7. This edition seems to have had no influence whatever on those which succeeded.

In the years 1546 and 1549, Robert Stephens printed at Paris two beautiful small editions of the Greek Testament; and in 1550 appeared his folio edition, in the margin of which were given various readings from MSS. which had been collated by his son Henry Stephens.

The editions of 1546 and 1549 had contained a text blended from the Complutensian and Erasmian; in the folio, Erasmus was almost exclusively followed. The collation of MSS. had probably been made with Erasmus's fifth edition, and thus Stephens in his principal edition used it as the basis of his text. The various readings in the margin are from the Complutensian printed edition, and from fifteen MSS. It was supposed by some, that in this edition, Robert Stephens followed MS. authority *always*; attention to the book itself would soon have shown that this *could* not be the case; for not unfrequently the margin quotes a reading *differing* from the text, in which *all* the cited MSS. agree.

Critical collation was then but a new subject; and thus we cannot be surprised that Stephens should have merely given a kind of *selection* from what the MSS. contained. Mill says, "We find in this edition more than *seven hundred* Complutensian readings omitted; that is a considerably greater number than those which are given; for they do not amount to more than five

hundred and ninety-eight. And it is not very credible that the other copies were examined with more care than the Spanish edition." Besides this, it may be said, that as the Complutensian text is often *incorrectly* cited in Stephens's margin, we may conclude that the same thing is true of the MSS. which were collated; for it would be remarkable if *manuscripts* were examined with greater accuracy than a printed book.

In fact, the various readings in the margin of Stephens's folio edition seem rather to be appended as an *ornament* to the text, than as giving it any real and fundamental utility.

This was the first *collection* of various readings of any extent; and it was at least suggestive of what might be done by means of MSS. in emending the text of the Greek Testament. Robert Stephens, ten years before, in editing the Latin Vulgate, had made pretty extensive use of MSS.; and in giving the work of Greek collation into the hands of his son Henry, then aged only eighteen, he might have had some thoughts of similarly applying criticism to the Greek text. Circumstances may have led to his change of purpose; and thus he only gave the variations in the margin instead of using them himself. He was much harassed by the doctors of the Sorbonne, even at this time, because of his corrected Latin editions; and he may have feared to provoke those severe censors more by publishing an emended Greek text. The various readings in the margin did not however pass without remark. The learned theological examiners, like their monkish predecessors, stuck to the adage, "Græcum est, legi non potest"; and as they could make nothing out of what they found in Stephens's margin, they prohibited the edition, because of the *annotations*; Stephens told them that there were *none*, but various readings: they then desired him to produce the MS. copy from which the variations were taken; they had again to be informed that the MSS. were many, not one merely, and that the library of the king of France was the place from which they had (mostly) been taken, and to which they had since been returned.

Much inquiry has been made as to *what* MSS. were used by Henry Stephens for his collations; several have been identified (mostly in the French Royal Library), and the MS. which is marked β by Stephens, and which is described as having been

collated in Italy, is either the Codex Bezae, or else a document so precisely resembling it, as to be an undoubted transcript.

The discussions connected with the passage 1 John v. 7, rendered it a matter of interest to critics to inquire whether Stephens's MSS. could be identified; for in that edition, there is the mark of omission preceding ἐν τῷ οὐρανῷ, after which words is a semicircle, indicating that the omission extends thus far; the margin contains a reference to *seven* MSS. as being the authorities for this omission; these *seven* being the only MSS. which were collated for that part. Hence some thought that these seven were witnesses for the whole passage (those three words excepted) which the Complutensian editors had introduced by translating it from the Latin, and which Erasmus had, after some years, inserted from the Codex Montfortianus. But no such MSS. were ever found in the Royal Library at Paris, or any where else; and thus it was supposed by more intelligent critics that the semicircle in Stephens's edition had been misplaced, and that it really belonged after ἐν τῇ γῆ, ver. 8; thus including in the omission all the words not found in the Greek MSS. The absolute ascertainment of some of the MSS. in question has proved this to be a fact, so certainly, that it is vain for any argument to be based on this note of reference in Stephens's edition.

Allusions to this passage are of necessity in inquiries as to the history of the Greek New Testament as printed; because controversies connected with it have led to extensive examinations of MSS., and to a more accurate apprehension of the channels by which Holy Scripture, like all other ancient books, has been transmitted to us.*

Robert Stephens soon after the publication of his folio edition made his escape from the censors at Paris, and betook himself to Geneva, where he published a *fourth* edition containing just the

* It may here be mentioned that the only MSS. containing this text *in any form*, which have been produced or discovered, are the Codex Montfortianus at Dublin, brought forward as an authority to compel Erasmus to insert the words; the Codex Ravianus at Berlin, a transcript from the Complutensian Polyglot, imitating its very misprints; a MS. at Naples, where a recent hand has added it in the margin; and the Codex Ottobonianus, 298, in the Vatican, a Greek and Latin MS. of the fifteenth century, in which the Greek is a mere accompaniment of the Latin and in which the words are quite peculiar (ἀπὸ τοῦ οὐρανοῦ, etc.).

same text as the third; but with this remarkable peculiarity, that this is the first impression divided into our modern *verses*. Stephens formed his plan of these divisions for convenience of reference in a Concordance which he projected.* This fourth edition contains two Latin versions, the Vulgate and that of Erasmus, one on each side of the Greek text.

Theodore Beza succeeded Robert Stephens as an editor of the Greek Testament: he published five editions—in 1565, 1576, 1582, 1589, and 1598. He mostly followed the text of Stephens; and he not unfrequently *mentions* various readings, and he occasionally introduces changes into his text on MS. authority.

Two ancient and valuable MSS. were for many years in Beza's possession; one, of the Gospels and Acts in Greek and Latin, which he afterwards sent to the University of Cambridge, where it still remains; this is commonly known as the Codex Bezae or Cantabrigiensis: the other contains the Epistles of St. Paul, also in Greek and Latin. This MS., which is called the Codex Claromontanus (from Clermont, whence it is said that it was brought), is now in the Bibliothèque du Roi, at Paris.

Besides these MSS. Beza had the use of the collations made by Henry Stephens for his father, and to which he seems to have afterwards added the results of farther examinations of MSS. Beza, however, was not much of a textual critic; he valued readings more in proportion to their theological importance in his eyes than to the testimony by which they are upheld. Indeed, if the places in which he differs from Stephens's third edition are examined, there will be found but little reason for the changes. All his five editions are accompanied by his Latin translation (which had previously appeared in 1556), and by the Latin Vulgate; ample annotations are subjoined.

Beza's text was during his life in very general use amongst Protestants; they seemed to feel that enough had been done to establish it, and they relied on it as giving them a firm basis.

* Henry Stephens, the elder, the father of Robert, had introduced *verse numbering* in the Psalterium Quincuplex which he published in 1509. That is, he affixed *numbers* to the verse divisions which exist in the Old Testament. Pagninus, in 1528, used such a notation in the whole Bible; in the New Testament, however, his verses differ totally from Stephens's; they are often considerable paragraphs.

The Romanists, with whom they so often engaged in controversy, understood, as yet, no principles of criticism, which could be brought to bear on the position which the Protestants had thus taken. The same was true of those with whom the Protestants were engaged in so many discussions relative to the Trinity and the Godhead of Christ. Beza could argue on 1 John v. 7, as if the true position of Stephens's semicircle were an undoubted proof that seven MSS. at least contained the verse, and his adversaries, understanding the bearing of the case with as little of correct apprehension as himself, were not able to controvert him.

But Theodore Beza did not suppose that a text ought to be traditionally adopted, and then, as it were, stereotyped: his notes gave him the opportunity for expressing his opinions; and he thus proved that if his attention were properly directed to ancient evidence on a passage, he so weighed it as to consider that it ought to prevail. Thus the passage in John viii. 1—12, the omission of which by critical editors has seemed to some such a proof of temerity, or of want of reverence for Holy Scripture, was differently regarded by Beza: he states the manner in which various ancient writers knew nothing about it, and the great variation in MSS.; he then concludes thus:—"As far as I am concerned, I do not conceal that I justly regard as suspected what the ancients with such consent either rejected or did not know of. Also such a variety in the reading causes me to doubt the fidelity of the whole of that narration."*

And yet the plan of using a kind of stereotyped text of the Greek New Testament was practically adopted by Beza in his first edition, 1565; and this, by a kind of tacit consent was admitted as a principle, when the Elzevirs, printers at Leyden, published their small and convenient editions. The first of these appeared in 1624.† The editor, if any, is wholly unknown; it is probable that the printers took the third edition of Robert Ste-

* Ad me quidem quod attinet, non dissimulo mihi meritò suspectum esse quod veteres illi tanto consensu vel rejecerunt vel ignorarunt. . . . Tanta denique lectionis varietas facit ut de totius istius narrationis fide dubitem.

† Ἡ Καινὴ Διαθήκη. Novum Testamentum. Ex Regijs alijsque optimis editionibus cum curâ expressum. By the *Editio Regia*, the third edition of Stephens was intended, printed with the types of the French Royal printing-office.

phens as their basis, introducing merely a few changes, which they considered to be corrections, and using for this purpose a copy of one of Beza's editions. The text thus formed accords in some respects with Stephens, and in some with Beza; while sometimes, whether by accident or design is uncertain, it varies from both.

The Elzevir edition was soon reprinted in an extremely small form; and in 1633 the publishers themselves brought out their own second edition, which is considered as their best.* The first edition had the notation of verses placed in the margin; in this they were distinguished by the breaks in the text. The preface speaks of the acceptance which this text had received, and of the care which had been taken in purging it from typographical errors. A high ground is assumed as to the text which is thus presented. The reader is told, "Thou hast *the text* now received *by all*, in which we give nothing altered or corrupted." †

From this expression in the preface has arisen the phrase, "Textus Receptus," as applied to the text of the Greek Testaments in common use, in the supposition that they were accurate reprints of the Elzevir editions.

Stephens's text was that followed in the Greek New Testament in WALTON'S POLYGLOT, 1657; it was also edited without intentional variation by MILL in 1707: and since that period Mill's text has been commonly reprinted in this country, having thus become *our* current text: in foreign countries the Elzevir edition has been regarded as "the received text"; although, in point of fact, in many of those places in which the Stephanic text differs from that of the Elzevirs (comparatively few as such variations are) the editions published on the Continent as "the received text," follow such Stephanic readings; and sometimes (as in 1 Pet. iii. 7) they follow neither.

After the appearance of the texts of Stephens and Beza, many Protestants ceased from all inquiry into the authorities on which the text of the Greek Testament in their hands was based;

* On the title page is said, "Ex Regiis aliisque optimis editionibus, hac nova expressum: cui quid accesserit, Præfatio docebit." The Preface, however, gives no account of what the critical principles or authorities were, which the editors followed.

† "*Textum, ergo habes, nunc ab omnibus receptum; in quo nihil immutatum aut corruptum damus.*"

they received with a kind of traditional submission what the publishers presented to them; although they *might* have well known that the same care and attention are demanded as to the text of God's Holy Word, as are bestowed upon ancient works of a value infinitely less. But so it was; and those who justly condemned the proceedings of the Roman Catholic Council of Trent, in 1545, in declaring the Latin Vulgate version *authentic*, and who showed the ignorance and weakness of the Papal decrees by which in 1590 and 1592 *diverse* editions of the Vulgate were declared to be exclusively genuine,—were, in fact, following a Greek text which they had tacitly adopted as authentic; and they did this with as little intelligence as did the Romanists in their use of the Clementine Vulgate.*

§ 4.—THE EARLIER COLLECTIONS OF CRITICAL MATERIALS:—WALTON'S POLYGLOT; BISHOP FELL'S GREEK TESTAMENT.

As soon as the Greek Testament was printed, various readings began to be observed. And thus, little as was then really thought about true principles of textual criticism, or of their uniform application, something of the kind was *practised* whenever any variation in copies was noticed, and a choice had to be made between such differences.

All ancient writings whatever, which have come down to us in several copies, contain *various readings*; that is, places in which one copy differs more or less from another. The causes of such

* We need not wonder that Bentley should have spoken of "the Protestant Pope Stephens." The following citation from Hottinger is given by Wetstein;—"Satisfecit Stephani et Bezae industria Ecclesiis Reformatis hactenus omnibus. Quotquot enim vel in Belgio vel Germania vel Gallia N. T. novas procurarunt editiones, magnorum illorum virorum codices religiose sunt secuti; Casaubonus etiam et Heinsius, quorum tamen in crisi et antiquitatis studiis magnum est nomen, in illis acquieverunt."

various readings are many: but they all bear the same relation to MSS., which errata and variations made by compositors and press correctors do to printed books.

It is *impossible* (unless human infirmity were overruled by a miracle) for a writing to be copied again and again without the introduction of some errors of transcription. Hence has arisen the necessity of comparing and considering the various readings of copies to obtain thereby a correct text. This is what is meant by *textual criticism*. This labour of comparison has to be applied to all ancient works, if we seek to ascertain what was actually written by their authors. Had the inspired autographs of the apostles and evangelists been in existence, there would have been no room, as well as no necessity, for textual criticism.

If we compare the earliest editions of any important classic with those in common use in the present day, we discover a remarkable difference: we find other readings adopted, and many passages convey a much clearer sense. Whence, then, does this difference arise? Simply from editors having in the succeeding centuries used a greater range of critical authorities,—from their having laboriously examined MSS. so as to discover those on which most reliance ought to be placed,—and their having *used* the critical data so obtained, as their authority for a more exact and accurate text. No one acquainted with the subject would have recourse to an early edition of a classical writer (Cicero, for instance), based upon slender and imperfect authority, in preference to a text of the same author based upon the collations of MSS., and a careful examination of authorities.

Such too should be the case with regard to the New Testament. If God had so pleased, he *could* have preserved its text from all the casualties of transcriptural error: but the text has *not* been so preserved; it is therefore no reflection on the divine wisdom, no want of reverence for God's inspired word, to admit the *fact*. God did not see fit to multiply the copies of his Scripture for the use of mankind by miracle; and just as He left it to the hands of men to copy His Word in the same manner as other books, so was it left exposed to the same changes, from want of skill in copyists, from carelessness or misapprehension, as affect all other ancient writings. To this, however, it should be added (even though it be by anticipa-

tion), that the providence of God has transmitted to us far more ample materials for the restoration of the text of the New Testament, than we have in the case of any other work of similar antiquity.

The sources for textual criticism are MSS., versions, and early citations, all of which may be used as illustrating and confirming or correcting one another. Of these materials the original editors possessed but few. They had some recent Greek MSS.; as to versions they had the Latin Vulgate only; and of early citations some use, but only on a limited scale, was made by Erasmus.

The various readings printed in the margin of Stephens's folio (mentioned in the preceding section) form the first collection of critical materials presented to the eye of the reader. To these Beza added a few more in his notes; and a little was done from time to time just as MSS. or ancient versions were brought under the notice of scholars. The Syriac version (of which Tremellius had published a Latin translation) was used occasionally by Beza.

The publication of various ancient versions, and of more correct editions of the fathers, increased greatly the amount of critical materials *ready for use*.

The first important collection of various readings, drawn from MSS., is that contained in the sixth volume of Walton's Polyglot, 1657. In the fifth volume the readings of the Codex Alexandrinus had been given under the Greek text; and the collection in the sixth volume formed a valuable Apparatus Criticus. Of this one of the most important parts is a collation of *sixteen* MSS. made by the direction of the learned Irish Primate, Archbishop Usher. Besides these, there are the Stephanic collection, and others which had been made by various individuals; and also a collection (the history of which formerly led to much discussion), which has been commonly called "the Velezian Readings." They were first printed in 1626, by De la Cerda, in his *Adversaria Sacra*. He says that the Greek Testament, in the margin of which they were written, had passed into his hands from Mariana, the Spanish historian. Mariana says that he did not know how the copy had come into his possession; but he found in it the various readings of sixteen Greek MSS. inserted by a former owner, Don Pedro Faxardo, Marquis of Velez. The marquis seems to have stated that eight out of the sixteen MSS. which he used, had come from

the Library of the King of Spain. Mariana was surprised to find that the cited readings bore a strong resemblance to the Vulgate, so that he thought that there might be some imposture in the matter. In fact, but little doubt was soon felt that the readings in question were not derived from any Greek MSS. whatever; so that the empty boast of having used sixteen MSS. passed for what it was worth, and the readings themselves have long ceased to be cited.* Walton, however, is not to be blamed for inserting these readings in his collection. Critical studies were not then sufficiently advanced to authorise the *selection* of materials: all that was presented required to be brought together; the quality and value of the material so obtained might be for after consideration.

In speaking of Walton's Polyglot, reference must be made to the versions contained in the 5th volume; which are a valuable storehouse of materials in that department of criticism. The Prolegomena also contain information of great value.

In 1658, one year after the appearance of Walton's Polyglot, the Greek Testament of Curcellæus appeared with various readings in the margin. The *authorities* for the readings were not given; and those drawn from MSS. were intermingled with mere conjectures. And as these conjectures bore on points of dogmatic theology, this edition of Curcellæus (which was three times reprinted) had the effect of deterring many from the study of criticism even as then understood, because it was thought that it was directed against the authority and integrity of Scripture, and that it might undermine the most important doctrines. The right course would have been to meet the false criticism of Curcellæus by that which is true. It is probable that much of the alarm expressed in connection with the critical apparatus of Walton's Polyglot, arose from the almost simultaneous appearance of Curcellæus's edition. It is certain that alarm was expressed; and that the appearance of the various readings collected by Usher

* Although the Latin origin of these readings was sufficiently plain, yet still there were points of difficulty. These were cleared up by Bishop Marsh in his letters to Archdeacon Travis: he showed that the Velezian readings were fabricated to support not the Latin Vulgate in general, but that version as it stood in the edition of Stephens, 1539-40. Bishop Marsh's process of induction is so curious and interesting that it is well worth the attention of the critical inquirer.

and others was lamented, as if in some way Holy Scripture were impugned.

To allay this feeling, and if possible to diffuse juster notions on the subject, Dr. John Fell, Bishop of Oxford, published in 1675 a small edition with the various readings at the foot of the page, with the authorities by which they were supported; those taken from Curcellæus of course had only the abbreviation of his name as their authority. Besides MSS., the margin contains citations from the Coptic (Memphitic) and Gothic versions. Bishop Fell gave the readings of some MSS. previously uncollated; and in his appendix he added what has been called the Barberini collection of various readings from twenty MSS. This collation was found by Poussin in the Barberini Library at Rome, and he published it at the end of a *Catena* on St. Mark, in 1673. In it the MSS. are not cited separately; but merely *so many* as agreeing in any particular reading. The collation had been made by Caryophilus of Crete, about fifty years before. Wetstein suspected that the whole was a forgery; but Birch found the manuscript collation of Caryophilus in the Barberini Library; he also found the permission of Pope Paul V. to use MSS. in the Vatican, including the celebrated *Codex Vaticanus*, for the purpose of the intended edition of Caryophilus. It seems as if the plan was frustrated from the want of patronage on the part of Urban VIII., who succeeded to the papal chair soon after the death of Paul V.; the short pontificate of Gregory XV. alone intervening. Caryophilus's plan was to have formed a Greek text on the united testimony of Greek MSS. and the Vulgate: when any of his MSS. accorded with the reading of the Latin, he would have adopted it in his text.

Bishop Fell did not give extracts from the fathers, or cite them as authorities; because he undervalued their testimony, not apprehending how they may, by the union of their evidence with that of MSS. and versions, be of the greatest use: they may often show what the reading is in whose favour the evidence preponderates. This edition of Bishop Fell, and the encouragement which he gave to the more extensive critical labours of Dr. John Mill, were of very great importance in furthering sacred criticism.

Richard Simon, one of the fathers of the *Oratoire* (or Con-

gregation of St. Philip Neri) at Paris, in his *Histoire Critique du Nouveau Testament*, enlarged much the knowledge of MSS. and versions. Though Simon did not himself conduct the student to anything satisfactory in the way of result, yet he caused the character of the MSS. to be better understood, and furnished much information for those who were desirous of inquiring into the subject.

§ 5.—MILL'S GREEK TESTAMENT.

IN the year 1707, the edition of Dr. JOHN MILL appeared; a work on which that critic had been engaged for thirty years, and which was completed only a fortnight before his death. Like Cardinal Ximenes, Mill lived but just to see the labour on which he had been so long interested brought to its conclusion.

Mill's edition has been said to commence the age of manhood in the criticism of the Greek Testament. There is some truth in the remark; it might rather, perhaps, be termed a *promise*, the full accomplishment of which was delayed and deferred through many circumstances.

It appears as if Mill's earnest and anxious endeavour had been to bring together all the critical materials which were accessible; so that every aid might be presented to the biblical student for forming a correct judgment as to the text of the Greek Testament. He gathered together the various readings which had been previously noticed; he collated such Greek MSS. as were accessible to himself, and he procured collations of others to be made by his friends; and he first used the ancient versions in general and habitually, as well as the writings of the early fathers, as evidences of the ancient text. Much may have been done by later editors in collating MSS. with more correctness, and in examining valuable documents wholly unknown to Mill; they may have done more in obtaining the variations of the ancient versions with exactitude, and in collecting the citations scattered through the writings of the fathers; but the real value and importance of

these sources of criticism were properly estimated by Mill, and to the best of his opportunities he acted on them.

Dr. Edward Bernard, Savilian professor of mathematics at Oxford, was the first who directed Mill's mind to the importance of New Testament criticism. Of this he gives a very interesting account in his *Prolegomena*. After he saw the extended scale on which authorities should be consulted and brought together, he made all the collections that he could, without at the time considering what the result might be. Dr. John Fell, Bishop of Oxford (editor of the Greek Testament of 1675), saw Mill's collections, and earnestly pressed on him to publish an edition, according to the plan and extent which he and Dr. Bernard considered to be necessary for the purpose of completeness. This Mill undertook; and the latter part of his *Prolegomena* is occupied with a detail of his literary labours: it shows how the work *grew* beneath his hands; what were the encouragements, what the hindrances, until it reached its completion. Bishop Fell promised to defray the expenses of the edition; and he desired that it should be so printed as to excel even Stephens's third edition in beauty. It was easier to exceed that impression in the size of the type, however, than in the real beauty of the characters.

Dr. Fell was very anxious for the printing to commence; and at length the beginning of St. Matthew's Gospel was set in type, as a specimen. But, as it proceeded, Mill found point after point which required re-examination; and the time which he devoted to the patristic citations was rather irksome to his patron, who did not apprehend with the same acumen as did Bernard and Mill, the real value of those citations as critical subsidia. Sheet after sheet was printed off, but slowly enough, as it seems. At length, when the 24th of Matthew was in the press, the death of Bishop Fell put a stop for a time to the progress of the work. This shows that it must have commenced before 1686, for in that year it was that the bishop died.

Mill was retarded by the cessation of the pecuniary aid which he had received from Bishop Fell: indeed, he appears to have found difficulty in continuing his work. After many years, the text and readings of the New Testament were completed; but the various materials which had reached his hands too late to take

their proper place, had to be arranged in an appendix. Before the whole was then ready for publication, Mill had to prepare his Prolegomena, which contain an historical account of the text;—and of the principal editions,—of the versions, etc.; each being described in connection with the time of its publication; while the notices of MSS. are distributed throughout the Prolegomena according as each was mentioned when speaking of its collator or owner.

Of Mill's editorial labours it may be said, in the words of Wetstein, "This learned man alone did more, in the labour of thirty years, than all those who had preceded him."*

In stating the various readings, Mill frequently expressed his opinions as to their value: in his Prolegomena, however, when the whole work was completed, he often corrected his previous judgment; so that it is in that part of his edition that we have to seek for his matured and deliberate opinion. He thus showed his true critical apprehension, that TRUTH is the great object to be sought, and not the maintenance of a particular opinion because it was once expressed. *Evidence* must always modify critical opinions, when that evidence affects the data on which such opinions were formed; it must be so, at least, on the part of those who really desire to be guided on any definite principles. Mill did not desire or attempt to form a new *text*; he simply used that of Stephens's third edition, correcting the errata, but not making other *intentional* changes. When he departs from the Stephanic text, it seems to have been from not being aware that the Elzevir editions differed from it in several places: he supposed such variations to amount to but twelve. It is singular that "Mill's *text*" has been, in this country, assumed to be a kind of standard; and thus it has been imagined, that he had *formed* a critical text; and this is what *we* commonly use; and thus Mill's supposed authority has been sometimes quoted *against* what he maintained to be the true readings of passages.

But though Mill laid down the plan of a critical edition, and showed what the sources are from which to obtain a well-supported text, there were many points in which the execution of his work

* "Hic vir Cl. unus labore triginta annorum plus præstitit, quam omnes qui ipsum ætate præcesserunt."

was of necessity incomplete. These things may be freely mentioned, not to detract from the real merits of that critic, but as showing what remained for others to complete. The collation of Greek MSS. was in that age somewhat rudely performed; it was not felt to be needful to notice all minute variations, such, for instance, as those which relate to the *order of words*; it was not then customary (nor, indeed, was it till of late years) so to collate a MS. as to leave no doubt as to what readings it supports, and what it opposes; and yet, unless this is done, it is impossible to form a correct judgment as to the balance of evidence. Mill was unable himself to consult the greater part of the ancient versions, and as he had no critical assistant for this part of his work, he had to depend entirely on the Latin translations of the versions in Walton's Polyglot; and thus, whenever they are inadequate or inexact, he was betrayed into error. The patristic citations which Mill gave, were often less complete than they might be made by a closer attention to this part of the subject: it should be added, that *this* labour has been much facilitated, since the time of Mill, by the editions of some of the fathers which have since been published.

In speaking of these defects of Mill's edition, it is not necessary to rest upon his not having *classified* the MSS. the readings of which he gave: for he had to *collect* the materials; and until this should be done, no principles of arrangement could be laid down. He does however often show in his Prolegomena what his opinion is of MSS. which have a kind of relationship among themselves, or with any particular ancient version: he often showed true critical acumen in his estimate of readings, not in accordance with what might seem at first sight to be correct. Michaelis says (Marsh's *Introd.*, ii. 457), "His critical judgment prevented him from adopting a reading as genuine, because it was smooth and easy; and, in this respect, he has introduced among the critics a taste which is perfectly just, but contrary to that which prevailed at the revival of learning." And this judgment was in a great measure formed during the progress of his work; for at first he valued the evidence of *numbers* in his MSS. more than other things; but as he became more alive to the value of the *united* testimony of authorities of different kinds, he ceased to be swayed

by the consideration of numerical preponderance. This may be seen clearly from his Prolegomena.

In 1710 a second edition of Mill's Greek Testament was published at Rotterdam, under the editorial care of Ludolph Küster, a Westphalian, who had resided for some years in England. Küster inserted the greater part of Mill's appendix in its proper places under the Greek text; he made the mode of reference to the various readings more clear; and he added readings from twelve MSS., which are described in his preface. Some of these MSS. were ancient and valuable; and it was in this manner that public attention was first called to them. Some copies of Küster's were re-issued with a new title-page in 1723, and others again in 1746: this was only part of the unsold stock.

It has been already mentioned that Mill only survived the completion and publication of his edition one fortnight. It was thus impossible for him to fulfil his intention of publishing the literal text of some of the most ancient MSS.; and it was many a year before any others were found fully to undertake that service to sacred criticism.

Dr. Bentley, in his "Epistola ad Johannem Millium" (first printed in 1691), refers to the publication of these texts as part of the plan which Mill had proposed to himself. After mentioning the Alexandrian MS., the Codex Bezae, the Codex Laudianus of the Acts of the Apostles at Oxford, and the Codex Claromontanus at Paris, and lamenting the chances of destruction to which they were exposed, he goes on to speak of Mill's plan for publishing them at the same time as his Greek Testament. The edition of the ancient texts* was at each opening to exhibit the Codex Alexandrinus, and the Codex Bezae in the Gospels; in the Acts,

* "Tu vero, Milli doctissime, qui omnium mortalium maxime in eo studio versatus es, non patieris hunc laudem tibi præripi; sed maturabis veneranda illa pignora et monumenta vetustatis a situ et interitu vindicare. Scimus enim te horum omnium editionem instituire, quæ una pagina et in uno conspectu codicem Alex. qui familiam duces, et Cantabrigiensem cum versione sua, atque ubi hic deficit, Oxoniensem [i. e. Laudianum] atque Gallicum [i. e. Claromontanum] representet: quæ singulas literas atque apices exemplarium, etiam ubi a librariis peccatum est, accurate et religiose subsequatur. Nihil illi purpuræ assuetur discolor aut diversum; nullæ interpunctiones, nullæ notæ accentuum, quorum omnis hodie ratio præpostera est atque perversa: adeo ut qui tuam editionem sibi comparaverit, ipsa illa propemodum archetypa versare manibus atque oculis usurpare videatur. Ea res, olim, ut certum est augurium, et Britannicæ nostræ splendori erit, et Ecclesie presidio: tuos vero utique

the Codex Laudianus was also to be introduced, and in St. Paul's Epistles there would be the Codices Alexandrinus and Claromontanus. Everything was to be given as left by the copyists, without any corrections or changes.

It was not long after the publication of Mill's Greek Testament that an attempt was made to *apply* results of criticism, both to the emendation of the Greek text, and also to a revised English version. This was done by Dr. EDWARD WELLS, whose Greek Testament, with an English translation, notes, and paraphrase, appeared at Oxford, in separate parts, from 1709 to 1719. This edition of Wells deserves mention, as being the first attempt to present a critically-revised Greek text: as such, it is a very respectable work. Its appearance is a proof that textual criticism was not decried by *all* in this country, and that the labours of Mill were deemed to be of real value.

It might have been expected that thirty years of toil which Mill had expended, and the means which were thus afforded to the biblical scholar to form his own judgment, in cases of various reading, would have been appreciated highly by all who professed to value Holy Scripture. But it was not so. "The great diligence which he displayed in collecting so many thousand readings exposed him to the attacks of many writers, both in England and Germany, who formed not only an unfavourable, but unjust opinion of his work. Not only the clergy in general, but even professors in the universities, who had no knowledge of criticism, considered his vast collection of various readings as a work of evil tendency, and inimical to the Christian religion."—(*Marsh's Michælis*, ii. 458.)

labores amplissimis præmiis atque immortalī gloria compensabit. Macte ista pietate et diligentia esto. In te omnes ora atque oculos convertimus, te unum in hoc curriculum vocamus: ipsi codices celerem tuam opem implorant et flagitant: quid cessas per medias laudes et faventium plausus secundo rumore ingredi? Tu vero, ut polliceri de te possum, facies id sedulo; simulatque exhibit *Novum* tuum *Testamentum* jam fere ad umbilicum usque perductum."—*Ep. ad Millium* (p. 362, ed. Dyce)

The first of the ancient MSS. which Mill thus intended to publish, which actually appeared in a printed edition, was the Codex Laudianus, edited by Hearne, in 1715; the Codex Alexandrinus was printed by Woide in 1786; Kipling's edition of the Codex Bezae was published in 1793; while the Codex Claromontanus did not thus appear till 1852, when Tischendorf edited it, from his own transcripts and collations and those of Tregelles.

The principal opponent of Mill's edition was Dr. Whitby, whose attack appeared in 1710: it may be well that Mill, who was thus aspersed for his long-continued labours, had been removed from the scenes in which such unjust and ignorant attacks can be felt. They worked much mischief, however, amongst the living, who were led to believe, through clamour, that textual criticism is dangerous in the extreme.*

It is scarcely possible to conceive that Whitby could have attempted thus to defend the common text, had he really been conscious how it originated. And yet some will always be found to listen and applaud, when writers like Whitby charge honest and reverential criticism with rendering the word of God uncertain, and with being hostile to Christianity. It was easy for Whitby to say that, in all cases of important variation, the Stephanic reading *may be defended*; for it is a rare thing for there to be a paradox, however glaring, which does not find some one to maintain it. But if it be asked by what *arguments* would Whitby do this, we come to a very different point; for boldness of assertion and invective against an opponent can avail only up to a certain point. We might in fact seem to be discussing over again the attacks of Lee upon Erasmus, grounded on his departures from the Latin readings.

Whitby's appendix contains "*Millius éαντὸν τιμωρούμενος,*" in which he attacks the changes of opinion on Mill's part, as to the value of various readings, which introduce a kind of contradiction between Mill's margin and his Prolegomena. Now this accusation is a manifest proof how little Whitby was capable of apprehending the subject on which he was writing, and how little he understood what it was to carry on critical labours such as those of Mill. No doubt that critic had changed his mind, in the

* The title of Whitby's work was—

"*Examen variantium lectionum Johannis Millii, S.T.P., ubi ostenditur,*

"1. *Lectionum harum fundamenta incerta plane esse, et ad lectionum textus hodierni convellendam protinus inidonea.*

"2. *Lectiones variantes, quæ sunt momenti alicujus, aut sensum textus mutant, paucissimos esse, atque in iis omnibus lectionem textus defendi posse.*

"3. *Lectiones variantes levioris momenti, quas toties expendimus, tales esse, in quibus a lectione recepta rarissime recedendum est.*

"4. *Millium in hisce variantibus lectionibus colligendis sæpius arte non ingenuum esse, falsis citationibus abundare, et sibimet ipsi multoties contradicens."*

course of his work, as to many readings: he gives the results of his latest consideration in his Prolegomena; and for *this* he was thus to be blamed! It is possible that no amount of evidence would have been sufficient to convince Whitby of a point to which he was opposed; but it was not so with Mill. Whitby seems to have valued the evidence of numbers as counterbalancing all other considerations, *except* when numbers preponderate *against* the common text.

If Mill could be thus charged with *making* the text of Scripture *precarious*, by those who professed to reverence its authority, simply because he presented to their view *thirty thousand* various readings, it is no cause for surprise that enemies of revelation, who knew (what others *might* have known or remembered) that Mill did not *make* the variations, but only stated the previously existing *fact*, should have taken up the assertion, and declared that the text of Scripture *is* precarious on this very ground. They used the ignorance of those who wished to uphold Scripture and to condemn Mill, against themselves; so that, *on their principles*, they could hardly answer the enemies of revelation.

And thus in 1713 Anthony Collins, in his "Discourse of Free Thinking," was able to use the arguments of Whitby to some purpose, in defence of his own rejection of the authority of Scripture. This part of Collins's book *ought* to be a warning to those who raise outcries on subjects of criticism. If Mill had not been blamed for his endeavours to state existing facts relative to MSS. of the Greek Testament, and if it had not been said that thirty thousand various readings are an alarming amount, this line of argument could not have been put into Collins's hands.

In consequence, however, of Collins's book, Dr. BENTLEY published his reply, under the name of *Phileleutherus Lipsiensis*; and while he fully exposed the pretensions of Collins in his general argument, using himself the assumed disguise of a Leipsic doctor, and professing to regard all that was passing in England from a *foreign* point of view, he so took up the subject of the various readings of the Greek Testament, as to place the argument in its true light; and while, on the one hand, he vindicated the sacred records from material or essential corruption, he showed the importance of paying proper attention to critical studies.

Bentley had to steer clear between two points,—between those who wished to represent the text of the New Testament as altogether *uncertain* because of the variations of copies, and those who used this fact of differences to depreciate critical inquiries, and to defend the text as commonly printed against all evidence whatever.

In the section which Bentley devoted to the subject, he showed that the attention which he had paid to sacred criticism before he wrote his *Epistola ad Millium*, twenty-two years previously, still continued; and that, when soon after this time he issued his proposals for an edition of the Testament in Greek and Latin, he was not seeking to occupy a field to which he was a stranger.

APPENDIX TO SECTION 5.

THE 32nd section of the 1st part of Bentley's "Remarks upon a late Discourse of Free Thinking, in a Letter to F. H., D.D., by Phileleutherus Lipsiensis," is often partially quoted, when various readings are discussed; and *references* to it are not unfrequently made. As the principles laid down in it are of the utmost value, and as the force of the argument can be but dimly apprehended from mere partial quotation, the greater part of the section is here appended: this forms in fact an integral part of the history of the application of criticism to the text of the Greek New Testament.

In the preceding section Bentley had referred to Collins's accusations of the English clergy; amongst others, Dr. Mill had been charged with "rendering the Canon of the Scripture uncertain." Collins's object in bringing forward such points was, that he might allege, that until believers in Revelation were perfectly agreed, others need not trouble themselves to inquire into its claims. Dr. Bentley disposes of this charge against Mill in a few remarks, showing that the *Canon* of Scripture could not have been *complete* before all the books were *written*, and that this was simply what Mill and others had stated. He then speaks of the use which Collins had chosen to make of Mill's labours.

"Yes! but poor Dr. MILL has still more to answer for; and meets with a sorry recompense for his long labour of xxx. years. For, if we are to believe

not only this wise author, but a wiser doctor* of your own, he was *labouring* all that while to *prove the text of the Scripture precarious*; having scraped together such an immense collection of *various readings*, as amount in the whole, by a late author's computation, to above thirty thousand. Now this is a matter of some consequence, and will well deserve a few reflections.

"I am forced to confess with grief, that several well-meaning priests, † of greater zeal than knowledge, have often, by their own false alarms and *panic*, both frightened others of their own side, and given advantage to their enemies. What an uproar once was there, as if all were ruined and undone, when Capellus wrote one book against the antiquity of the *Hebrew points*, and another for *various lections* in the Hebrew text itself! And yet time and experience has cured them of those imaginary fears; and the great author in his grave has now that honour universally, which the few only of his own age paid him when alive.

"The case is and will be the same with your learned friend Dr. MILL; whose friendship (while I staid at Oxford) and memory will be ever dear to me. For what is it that your WHITBYUS so inveighs and exclaims at? The doctor's labours, says he, make the whole text precarious, and expose both the Reformation to the *papists*, and religion itself to the *atheists*. God forbid! we'll still hope better things. For surely those *various readings* existed before in the several exemplars; Dr. Mill did not make and coin them, he only exhibited them to our view. If religion, therefore, was true before, though such various readings were in being, it will be as true, and consequently as safe still, though everybody sees them. Depend on't, no truth, no matter of fact fairly laid open, can ever subvert true religion.

"The 30,000 various lections are allowed, then, and confessed: and if more copies yet are collated, the sum will still mount higher. And what's the inference from this? Why, one Gregory, here quoted, infers *that no profane author whatever has suffered so much by the hand of time as the New Testament has done*. Now if this shall be found utterly false; and if the *scriptural text* has no more variations than what must necessarily have happened from *the nature of things*, and what are common and in equal proportion in all classics whatever; I hope this *panic* will be removed, and the text be thought as firm as before.

"If there had been but one manuscript of the Greek Testament, at the restoration of learning about two centuries ago, then we had had no *various readings* at all. And would the text be in a better condition then, than now we have 30,000? So far from that, that in the best single copy extant we should have had some hundreds of faults, and some omissions irreparable. Besides that the suspicions of fraud and foul play would have been increased immensely.

"It is good, therefore, you'll allow, to have more anchors than one; and

* Bentley of course intends Whitby by this reference.

† Bentley frequently used *Collins's* phraseology, in his remarks.

another MS. to join with the first would give more authority, as well as security. Now choose that second where you will, there shall still be a thousand variations from the first; and yet half or more of the faults shall still remain in them both.

“A third therefore, and so a fourth, and still on, are desirable, that by a joint and mutual help all the faults may be mended; some copy preserving the true reading in one place, and some in another. And yet the more copies you call to assistance, the more do the various readings multiply upon you; every copy having its peculiar slips, though in a principal passage or two it do singular service. And this is fact not only in the New Testament, but in all ancient books whatever.

“’Tis a good providence and a great blessing, that so many manuscripts of the New Testament are still amongst us; some procured from Egypt, others from Asia, others found in the Western churches. For the very distances of places, as well as numbers of the books, demonstrate, that there could be no collusion, no altering nor interpolating one copy by another, nor all by any of them.

“In profane authors, (as they are called), whereof one manuscript only had the luck to be preserved, as Velleius Paterculus amongst the Latins, and Hesychius among the Greeks, the faults of the scribes are found so numerous, and the defects so beyond all redress, that, notwithstanding the pains of the learnedest and acutest critics for two whole centuries, these books still are, and are like to continue, a mere heap of errors. On the contrary, where the copies of any author are numerous, though the *various readings* always increase in proportion, there the text, by an accurate collation of them made by skilful and judicious hands, is ever the more correct, and comes nearer to the true words of the author.

“Were the very originals of ancient books still in being, those alone would supersede the use of all other copies; but since that was impossible *from the nature of things*, since time and casualties must consume and devour all, the subsidiary help is from the various transcripts conveyed down to us, when examined and compared together.

“Terence is now in one of the best conditions of any of the classic writers; the oldest and best copy of him is now in the Vatican Library, which comes nearest to the poet’s own hand; but even that has hundreds of errors, most of which may be mended out of other exemplars, that are otherwise more recent and of inferior value. I myself have collated several; and do affirm that I have seen 20,000 various lections in that little author, not near so big as the whole *New Testament*; and am morally sure, that if half the number of manuscripts were collated for Terence with that niceness and minuteness which has been used in twice as many for the *New Testament*, the number of the *variations* would amount to above 50,000.

“In the manuscripts of the *New Testament* the variations have been noted with a religious, not to say superstitious, exactness. Every difference, in spelling, in the smallest particle or article of speech, in the very order or

collocation of words without real change,* has been studiously registered. Nor has the text only been ransacked, but all the ancient versions, the Latin Vulgate, Italic,† Syriac, Ethiopic, Arabic, Coptic, Armenian, Gothic, and Saxon; nor these only, but all the dispersed citations of the Greek and Latin fathers, in the course of 500 years. What wonder then, if, with all this scrupulous search in every hole and corner, the varieties rise to 30,000? when in all ancient books of the same bulk, whereof the MSS. are numerous, the variations are as many or more, and yet no versions to swell the reckoning.

“The editors of profane authors do not use to trouble their readers, or risk their own reputation, by an useless list of every small slip committed by a lazy or ignorant scribe. What is thought commendable in an edition of Scripture, and has the name of fairness and fidelity, would in them be deemed impertinence and trifling. Hence the reader not versed in ancient MSS. is deceived into an opinion, that there were no more variations in the copies than what the editor has communicated. Whereas, if the like scrupulousness was observed in registering the smallest changes in profane authors, as is allowed, nay required, in sacred, the now formidable number of 30,000 would appear a very trifle.

“’Tis manifest that books in verse are not near so obnoxious to variations as those in prose; the transcriber, if he is not wholly ignorant and stupid, being guided by the measures, and hindered from such alterations as do not fall in with the laws of numbers. And yet even in poets the variations are so very many as can hardly be conceived without use and experience. In the late edition of Tibullus by the learned writer Mr. Broukhuis [1708], you have a register of *various lections* in the close of that book, where you may see, at the first view, that they are as many as the lines. The same is visible in Plautus, set out by Pareus. I myself, during my travels, have had the opportunity to examine several MSS. of the poet Manilius; and can assure you that the variations I have met with are twice as many as all the lines of the book. Our Discourser ‡ here has quoted nine verses out of it, p. 151; in which, though one of the easiest places, I can shew him xiv. various lections. Add likewise that the MSS. here used were few in comparison: and then do you imagine what the lections would amount to, if ten times as many (the case of Dr. Mill) were accurately examined. And yet in these and all other books the text is not made more *precarious* on that account, but more certain and authentic. So that, if I may advise you, when you hear more of this

* When Bentley began to examine Greek MSS. of the New Testament for himself, he learned that many of these points had been *neglected* by collators.

† The *Italic* version was a phrase which Bentley afterwards thoroughly rejected. The “*Itala*” is once mentioned by Augustine, and this word Bentley considered to be a transcriptural error. There is no occasion for such suspicions; the word, however, does not apply to the Ante-hieronymian Latin texts in general, but (as is clear from the passage in Augustine) to a particular revision of the Old Latin which was current in Upper Italy.

‡ *i. e.* Collins, against whom Bentley was writing, although discussing at the same time the theories and charges of Whitby.

scarecrow of 30,000, be neither astonished at the sum, nor in any pain for the text.

"'Tis plain to me that your learned Whitbyus, in his invective against my dead friend, was suddenly surprised with a *panic*; and under his deep concern for the *text*, did not reflect at all what that word really means. The present text was first settled almost 200 years ago out of several MSS. by Robert Stephens, a printer and bookseller at Paris; whose beautiful and (generally speaking) accurate edition has been ever since counted the standard, and followed by all the rest.* Now this specific *text*, in your doctor's notion, seems taken for the sacred original in every word and syllable; and if the conceit is but spread and propagated, within a few years that *printer's* infallibility will be as zealously maintained as an *evangelist's* or *apostle's*.

"Dr. MILL, were he alive, would confess to your doctor, that this *text* fixed by a printer is sometimes by the various readings rendered *uncertain*, nay, is proved certainly wrong. But then he would subjoin, that the real text of the sacred writers does not now (since the originals have been so long lost) lie in any single MS. or edition, but is dispersed in them all. 'Tis competently exact indeed even in the worst MS. now extant; nor is one article of faith or moral precept either perverted or lost in them; choose as awkwardly as you can, choose the worst by design, out of the whole lump of readings. But the lesser matters of diction, and among several synonymous expressions the very words of the writer, must be found out by the same industry and sagacity that is used in other books; must not be risked upon the credit of any particular MS. or edition, but be sought, acknowledged, and challenged, wherever they are met with.

"Stephens followed what he found in the King of France's copies, Acts xxvii. 14, *ἀνεμος τυφωνικός, ὁ καλούμενος ΕΥΡΟΚΛΥΔΩΝ*; and he is followed by your translators, *there arose against it a tempestuous wind called EUROCLYDON*. This reading, perhaps, your learned doctor would not have now be made *precarious*: but if that printer had had the use of your Alexandrian MS., which exhibits here *ΕΥΡΑΚΥΛΩΝ*, it's very likely he would have given it the preference in his text; and then the doctor, upon his own principle, must have stickled for this.

"The wind *euroclydon* was never heard of but here; it's compounded of *εὖρος κλύδων*, the *wind* and the *waves*; and it seems plain *a priori* from the disparity of those two ideas, that they could not be joined in one compound; nor is there any other example of the like composition.

"But *εὐρακίλων*, or, as the Vulgar Latin here has it, *euro-aquilo* (approved by Grotius and others) is so apposite to the context, and to all the circumstances of the place, that it may fairly challenge admittance as the word of

* This is said according to what was then the common opinion relative to Stephens's text; when it was thought that it was edited from MSS., instead of following almost absolutely Erasmus's fifth edition: the only use made of MSS. was to take various readings from them to place in the margin.

St. Luke.* 'Tis true, according to Vitruvius, Seneca, and Pliny, who make *eurus* to blow from the winter solstice, and *aquilo* between the summer solstice and the north point, there can be no such wind or word as *euro-aquilo*, because the *solanus* or *apheliotes* from the cardinal point of east comes between them. But *eurus* is here to be taken, as Gellius, ii. 22, and the Latin poets use it, for the middle equinoctial east, the same as *solanus*; and then in the table of the xii. winds according to the ancients, between the two cardinal winds *septentrio* and *eurus*, there are two at stated distances, *aquilo* and *kaikias*. The Latins had no known name for *καικίας*: *Quem ab oriente solstitiali excitatum Græci καικίαν vocant, apud nos sine nomine est*, says Seneca, *Nat. Quæst.* v. 16. *Καικίας*, therefore, blowing between *aquilo* and *eurus*, the Roman seamen (for want of a specific word) might express the same wind by the compound name *euro-aquilo*, in the same analogy as the Greeks call *ἐυρόνορος* the middle wind between *eurus* and *notus*, and as you say now *south-east* and *north-east*. Since therefore we have now found that *euro-aquilo* was the Roman mariners' word for the Greek *καικίας*, there will soon appear a just reason why St. Luke calls it *ἄνεμος τυφωτικός*, a *tempestuous wind*, *vorticosus*, a whirling wind; for that's the peculiar character of *καικίας* in those climates; as appears from several authors, and from that known proverbial verse,

Ἔλκων ἐφ' αὐτὸν ὡς ὁ καικίας νέφη.

So that, with submission, I think our Luther's and the Danish version have done more right than your English to the sacred text, by translating it *NORD-OST*, *north-east*; though, according to the present compass, divided into xxxii., *euro-aquilo* answers nearest to *OST-NORD-OST*, *east-north-east*; which is the very wind that would directly drive a ship from Crete to the African Syrtis according to the pilot's fears, in the 17th verse.

"The Alexandrian copy, then, though it has vastly increased the number of readings, as you see in your Polyglot and Dr. Mill's edition, has been of excellent use here; and so in many other places; retrieving to us the true original, where other copies failed. And what damage if all the other copies of near the same antiquity, which Mr. Montfaucon has discovered, and Dr. Mill never saw, were sometime collated as exactly, and all the varieties published, let the thousands grow never so many?

"When the doctor is so alarmed at the vast sum of 30,000 he seems to take it for granted, that within that number the very original is every where found; and the only complaint is, that true are so blended with false, that they can hardly be discovered. If that were the only difficulty, some abler heads than ours would soon find a remedy: in the mean time I can assure him, that if that be the case, the *New Testament* has suffered *less injury by the hand of time than any profane author*, there being not one ancient book besides it in the world, that, with all the help of various lections (be they 50,000, if you

* It has since been found that this is the reading of the *Codex Vaticanus a prima manu*.

will) does not stand in further want of emendation by true critic;* nor is one good edition of any that has not inserted into the text (though every reader knows it not) what no manuscript vouches.

“ ’Tis plain indeed that if emendations are true, they must have once been in some manuscripts, at least in the author’s original; but it does not follow, that because no manuscript now exhibits them, none more ancient ever did. Slips and errors (while the art of printing was unknown) grew presently and apace, even while the author was alive. Martial tells us himself, how one of his admirers was so curious, that he sent a copy of his poems, which he had bought, to be *emended* by his own hand. (Martial vii. 11.) And we certainly know from Gellius (i. 21; ix. 14), that even so early as Hadrian’s time, and before, the common copies of Virgil had several mistakes.

“ Not frightened, therefore, with the present 30,000, I, for my part, and (as I believe) many others, would not lament, if out of the old manuscripts yet untouched 10,000 more were faithfully collected: some of which without question would render the text more beautiful, just, and exact, though of no consequence to the main of religion; nay, perhaps wholly synonymous in the view of common readers, and quite insensible in any modern version.†

* * * * *

“ But to return to our Discourser, and to close up this long *remark*: it is fact undeniable, that the sacred books have suffered *no more alterations than com-*

* The word “critic” is used by Bentley and some of his contemporaries (*e. g.* Bp. Hare) for *Ars Critica*, after the analogy of *Logic, Music, Rhetoric, Arithmetic*. It seems to have fallen into disuse from the inconvenience that the same word stands in English for him who exercises the art or excels in it, *Criticus*. And thus *Criticism* has been adopted as the current term, and not *Critic*, to express the *art*.

Of late an endeavour has been made to force upon the English tongue the words *Patristik, Symbolik, Dogmatik*, by some of those translators from the German, who, even if they are skilled in the language which they seek to transfuse, are at least, unaware of the proprieties of that into which they profess to translate. Some of these have sought to revive the word *Critic* in the sense in which it has gone out of use.

The analogies observed in the formation of *Pneumatics*, or *Criticism*, would be far better to be followed, if new technical terms must be introduced: although it may be observed that new technical terms, *if not well explained*, are commonly a veil for indefiniteness of thought and absolute mysticism.

† Bentley here gives specimens of conjectural criticism as applied to the text of the New Testament. He soon, however, rejected the notion of introducing any *conjectural* emendations into the text, and was satisfied that the joint testimony of MSS. versions and early citations present us with such materials for critical application as we have not for any profane work whatever.

The conjectures inserted in Wetstein’s Greek Testament as those which Bentley communicated to his friends, are such as few will probably think to have really proceeded from that Critic. There seems to have been some mistake or misapprehension on Wetstein’s part. In the first edition of his Prolegomena in 1730, Wetstein inserted these conjectures without giving any name in connection with them: he seems to have failed in memory, when twenty-two years afterwards he ascribed them all to Bentley.

mon and classic authors; it has been the common sense of men of letters, that numbers of manuscripts do not make a text *precarious*, but are useful, nay, necessary to its establishment and certainty. And as Scaliger, Casaubon, Heinsius, &c., when they designed to publish a correct edition of an author, first laboured to procure all the manuscripts they could hear of, as the only means that promised laudable success; so Stephanus, Junius,* Curcellæus, Walton, Fell, and Mill proceeded in the same method. All these, except Stephens the printer, were christian *priests*; and what, pray, were they doing with all this pains and labour? Why, according to our wise author, they were confounding their own scheme. Very magisterial and decisive! And yet the comfort is, that in his courteous distribution of all mankind into *knaves* and *fools*, he can neither accuse the *clergy* here as playing their *priestcraft*, nor, without involving with them the most learned of the *laity*, turn them over to the second row of *crackbrained* and *idiots*.

“The result of the whole is, that either *a posteriori* all ancient books, as well as the sacred, must now be laid aside as *uncertain and precarious*; or else to say *a priori*, that all the transcripts of sacred books should have been privileged against the common fate, and exempted from all slips and errors whatever. Which of these our writer and his *new sect* will close with I cannot foresee: there’s in each of them such a gust of the *paradox* and *perverse*, that they equally suit with a modern *free-thinker’s* palate; and therefore I shall here bestow a short reflection on both.

“If all the old authors are abandoned by him, there is one compendious answer to this *Discourse of Free-thinking*. For what becomes of the boasted passages out of Cicero, Plutarch, and his long list of ancient *free-thinkers*, if the *text* of each is *precarious*? those passages, as they came from the author’s hands, might be *for* superstition, which are now cited *against* it. Thus our writer will be found *felo de se*; unless the coroner, to save his effects, favours him with his own titles of *fool* and *madman*.

“But I have too much value for the ancients to play booty about their works, for the sake of a short answer to a *fool according to his folly*. All those passages, and all the rest of their remains, are sufficiently pure and genuine to make us sure of the writer’s design. If a corrupt line or dubious reading chances to intervene, it does not darken the whole context, nor make an author’s opinion or his purpose *precarious*. Terence, for instance, has as many variations as any book whatever, in proportion to its bulk; and yet, with all its interpolations, omissions, additions, or glosses, (choose the worst of them on purpose), you cannot deface the contrivance and plot of one play; no, not of one single scene; but its sense, design, and subserviency to the last issue and conclusion, shall be visible and plain thorow all the mist of various lections. And so it is with the Sacred Text: make your 30,000 as many more, if numbers of copies can ever reach that sum: all the better to a

* *i. e.* Patrick Young, librarian to King Charles I., the earliest collator of the Cod. Alex.

knowing and serious reader, who is thereby more richly furnished to select what he sees genuine. But even put them into the hands of a knave or a fool, and yet with the most sinister and absurd choice, he shall not extinguish the light of any one chapter, nor so disguise Christianity but that every feature of it will still be the same.

“And this has already prevented the last shift and objection, that sacred books, at least, books imposed upon the world as divine laws and revelations, should have been exempted from the injuries of time, and sacred from the least change. For what need of that perpetual miracle, if, with all the present changes, the whole Scripture is perfect and sufficient to all the great ends and purposes of its first writing? What a scheme would these men make! What worthy rules would they prescribe to Providence! That in millions of copies transcribed in so many ages and nations, all the notaries and writers, who made it their trade and livelihood, should be infallible and impeccable? That their pens should spontaneously write true, or be supernaturally guided, though the scribes were nodding or dreaming? Would not this exceed all the miracles of both Old and New Testament? And, pray, to what great use or design? To give satisfaction to a few obstinate and untractable wretches; to those who are not convinced by *Moses and the prophets*, but want *one from the dead* to come and convert them. Such men mistake the methods of Providence, and the very fundamentals of religion; which draws its votaries by the *cords of a man*, by rational, ingenuous, and moral motives; not by conviction mathematical; not by new evidence miraculous, to silence every doubt and whim that impiety and folly can suggest. And yet all this would have no effect upon such spirits and dispositions: if they now believe not Christ and his apostles, *neither would they believe* if their own schemes were complied with.”—*Bentley's Works, Dyce's edition*, iij. 347–361.

§ 6.—BENTLEY'S PROPOSED EDITION.

MENTION has been already made of the early attention which Bentley paid to the subject of New Testament criticism; this possession of accurate knowledge of the facts which bear upon it enabled him to meet the scepticism of Collins, by which he had sought to cast a veil of uncertainty upon those records which

Christians have ever regarded as the foundations of their hopes. It is not surprising that he should have sought to take up the subject at the place where Mill had left it, and to go onward with the attempt to present a *settled text* of the sacred volume.

The public manner in which he had shown the causelessness of the outcry which was occasioned by the *fact* that various readings exist, directed attention to himself as the person who was especially suited to undertake and execute such an edition. Dr. (afterwards Bishop) Hare in his "Clergyman's Thanks to Phile-leutherus,"* publicly called on Bentley to carry out a work for which his scholarship rendered him so peculiarly competent.

In the beginning of 1716, Wetstein, then a young man, came to England, and showed Bentley the collations which he had made of MSS. at Paris. Wetstein appears to have been wholly unaware of the attention which Bentley had previously paid to sacred criticism, for he says that this was the first time that he contemplated such a scheme. So far from this being the case, he had already himself collated the whole of the Alexandrian MS.; and the interest which he felt in the extracts which Wetstein had made from the Codex Ephraemi, seems to have arisen from finding how very often they confirmed the readings of that MS. Indeed Bentley knew what MSS. of great antiquity had come to light since the collations made by Mill and his friends, so that he was competent at this time to have instructed Wetstein on the whole subject. In 1723, Conyers Middleton complained that Bentley had detained MSS. from the public library at Cambridge, some for eleven years, some eight, and some for shorter periods; these MSS. appear to have been connected with his Greek Testament collations. Amongst other MSS. was the Codex Bezae; which, after having kept it for seven years, Bentley returned in 1722. Thus it is clear that Bentley did not *commence* his preparations *subsequently* to Wetstein's visit, in 1716.

When Bentley saw the collections which Wetstein had made, he pressed him to publish them, offering his assistance. Wetstein,

* The date of Hare's pamphlet is March, 1713; this may very probably mean 1714, according to our present reckoning; the 25th of March was then commonly counted the beginning of the year in this country, until the adoption of the New Style in 1752.

however, preferred to transfer these extracts to Bentley, who purchased his services for a time, and sent him to Paris to make a more complete collation of the Codex Ephraemi.

Bentley unfolded his plan of proceeding in a letter to Dr. Wake, Archbishop of Canterbury, April 16, 1716, while Wetstein was still in England.

In this letter he refers to the alarm which had been needlessly raised on the subject of various readings; and he expresses his satisfaction that he hears that what he wrote on the subject in answer to Collins, had "made several good men more easy in that matter than they had been before." He then gives some account of his studies in (what may be called) *comparative criticism*.* He found (he says) a wonderful resemblance and agreement between the oldest Latin and Greek MSS.; and by means of this agreement he was able (he believed) to restore the text of the New Testament to what it had been at the time of the Council of Nice in the best copies then current. He even says enthusiastically, "so that there shall not be 20 words, or even particles, difference."

He had found (he says) in collating one or two of St. Paul's Epistles in the Codex Alexandrinus, that the transpositions of words, etc., had not been noticed by Mill and other collators; this led him to recollate the entire MS. He then refers to the Codex Ephraemi, and to the confirmation which the readings extracted by Wetstein often gave to the Alexandrian copy.

He then speaks of the history of Jerome's translation; which (he considers) must at first have accurately represented in Latin the best Greek MSS. then obtainable. But finding how different the modern Clementine Vulgate is from the oldest Greek readings, he examined the oldest MSS. which he could see of that version, and then was well pleased to discover that there was often a precise accordance between the Latin and the Greek.

Bentley next speaks briefly of the formation of the common

* The introduction of such a term as this scarcely demands an apology. Few secular writers of antiquity admit of *comparative criticism* of the text, for they have in general come down to us in MSS. of one language only. Not so the New Testament; for there a new element of textual criticism *must* be considered; and it is our ability to use comparative criticism that enables us to form a more correct judgment of the absolute and relative value of different MSS. and versions.

text of the Greek Testament. These sentences, both as to the current Greek and Latin copies, are well worthy of attention:—

“The New Testament has been under a hard fate since the invention of printing.

“After the Complutenses and Erasmus, who had but very ordinary MSS., it became the property of booksellers. Robert Stephens’s edition, set out and regulated by himself alone, is now become the standard. That text stands, as if an apostle was his compositor.

“No heathen author has had such ill fortune. Terence, Ovid, etc., for the first century after printing, went about with 20,000 errors in them. But when learned men undertook them, and from the oldest MSS. set out correct editions, those errors fell and vanished. But if they had kept to the first published text, and set the various lections only in the margin, those classic authors would be as clogged with variations as Dr. Mill’s Testament is.

“Popes Sixtus and Clement, at a vast expense, had an assembly of learned divines to recense and adjust the Latin Vulgate, and then enacted their new edition authentic: but I find, though I have not discovered anything done *dolo malo*, they were quite unequal to the affair. They were mere *theologi*, had no experience in MSS., nor made use of good Greek copies, and followed books of 500 years before those of double age. Nay, I believe, they took these new ones for the older of the two; for it is not everybody knows the age of a manuscript.

“* * * To conclude: in a word, I find that by taking 2000 errors out of the Pope’s Vulgate, and as many out of the Protestant Pope Stephens’s, I can set out an edition of each in columns, without using any book under 900 years old, that shall so exactly agree word for word, and, what at first amazed me, order for order, that no two tallies, nor two indentures, can agree better.

“I affirm that these so placed will prove each other to a demonstration; for I alter not a letter of my own head, with the authority of these old witnesses.”

Earnestly for a time did Bentley prosecute his design; great pains were taken to procure accurate collations of the oldest Greek and Latin MSS. It is to be lamented that the proposed edition never appeared. The delays which arose from the strange conten-

tions in which Bentley was involved, and the outcry which was raised by well-meaning prejudice, so far prevailed as to delay the work, until it was impossible for Bentley himself to superintend its publication. And thus all that was accomplished was the acquirement of a mass of materials.

It was very soon reported that Bentley was engaged in such an edition; and before the end of the year in which he had informed Archbishop Wake what he had in hand, some took alarm in the belief that he would not insert 1 John v. 7. This was made the subject of a kind of an anonymous argumentative remonstrance to Bentley; who replied (Jan. 1, 1716-17) that the decision as to that verse *must* depend on ancient evidence, the same as all other passages. In the following 1st of May, Bentley, who was little accustomed to withhold his opinions, delivered his probationary lecture as candidate for the Regius Professorship of Divinity; in this lecture he gave his decided judgment for the *rejection* of the verse in question. In such a case boldness is prudence; if the verse is not owned as part of Holy Writ by competent authorities, it is needful to speak out, even though the equanimity of subjective dogmatists be ruffled, and though they may raise an anticipative feeling of condemnation against the honest critic.

Amongst other steps taken by Bentley, was that of sending John Walker, Fellow of Trinity College, Cambridge, to Paris to collate MSS. for him. On his return, in 1720, Bentley issued his *Proposals* for his Greek and Latin New Testament, accompanied by the last chapter of the Revelation, as a specimen.

The whole of Bentley's *Proposals* were comprised in *eight* paragraphs: the *first* spoke of the actual condition of the printed Greek Text and the Latin Vulgate, and the importance of the service of revising both, on the authority of MSS. of more than a thousand years old. The *second* related to the view which Bentley took of certain passages in St. Jerome "where he declares, that (without making a new version) he adjusted and reformed the whole *Latin Vulgate to the best Greek exemplars*; that is to say, to those of the famous Origen," and also of the passage containing Jerome's statement that the *order* even of the words is important in translations of Holy Scripture. From these passages he concluded that the oldest Greek and

Latin copies ought to agree both in words and in their order, "and upon making the essay (he says) he has succeeded in his conjecture beyond his expectation or even his hopes." In the *third* paragraph he states his belief that the mass of various readings may, from his collations, be so reduced in number as to leave only about two hundred places in which the true text of a passage can be a matter of doubt. In the *fourth*, he says, that he uses as subsidiary, in order to confirm the readings which he adopts, "the old versions, Syriac, Coptic, Gothic, and Æthiopic, and of all the fathers, Greeks and Latins, within the first five centuries; and he gives in his notes all the various readings (now known) within the said five centuries. So that the reader has under one view what the first ages of the Church knew of the text; and what has crept into any copies since is of no value or authority." In the *fifth* paragraph, Bentley disclaims the use of *conjecture* altogether in the text itself of the sacred volume; the notes are to contain all the evidence on which every word rests; and also the common readings of Stephens's Greek and Clement the VIIIth's Latin are to be plainly exhibited. In the *sixth*, the reader is told that any conjectures of the editor will be given, as such, in the Prolegomena, in which also there was promised a full account of the MSS., etc., used. The *seventh* paragraph informed the reader of the terms of subscription; the price charged being rendered needful by the great expense incurred: "the lowest subscription for smaller paper must be three guineas, one advanced in present; and for the great paper five guineas, two advanced." The concluding paragraph promised that the edition should be put to press as soon as a sufficient sum was contributed by subscribers. John Walker was to be the superintendent of the impression, and the profit or loss was to be equally shared by him and Dr. Bentley.

The *specimen* was so arranged as to exhibit the general *plan* of the edition. As the collations were by no means complete or brought into order, the MSS. were not cited by name, but "Anglici duo," "Gallici tres,"* etc., were inserted in that part of the

* It is rather curious that Wetstein, who had had good opportunities for knowing Bentley's plan, and how he had himself explained these references, took them for

page, as showing *how* the authorities would be cited, rather than as giving references to actual MSS.

Almost as soon as Bentley's proposals and specimen appeared, they were severely attacked in an anonymous pamphlet, written by Conyers Middleton. This was replied to in a tone of great severity in a pamphlet also anonymous, but which has been commonly attributed to Bentley, and which was undoubtedly, in part at least, his. In this reply, however, Bentley is always referred to in the third person, and remarks on Dr. Mill and his edition are introduced, such as *apparently* Bentley would not have made; this was probably a mere device. In general learning, and in acquaintance with textual criticism in particular, Middleton was no match for Bentley; he repeats the merest assertions, such as might have proceeded from Whitby, to exalt the early editors, to decry criticism, and yet to applaud the labours of Mill, in order to depreciate those of Bentley. One thing is *deeply* to be regretted, that such a subject was discussed in such a manner on *both* sides:* for the solemn reverence due to God's holy word was utterly forgotten, and the question of the text of the New Testament was made a mere point of intellectual gladiatorship. Middleton did not in general understand the really weak points of Bentley's plan, and he spent his strength in assailing what was well-established. Bentley gives important information on the subject before him, and he well defends those true principles of criticism which Middleton had assailed. And yet the spirit of such advocacy was utterly unsuited to the cause.† "Non tali auxilio."

actual existing MSS; and thus in his Prolegomena to the Apocalypse he inserts in his list of MSS.—

"20 et 21, Duo Codices *Gallicani*, qui citantur in specimine Capitis ultimi Apocalypseo a R. Bentelejo edito."

From Wetstein these supposed MSS. were transferred to Griesbach's list. Scholz, however, not doubting that these MSS. were amongst the others at Paris which he had seen, excludes them from his list, and substitutes for them two Codices Vallicelliani, D. 20 and B. 86; however, he has never cited these Vallicellian MSS.; the only places in which 20 or 21 occur in his notes are taken from Wetstein.

Why Wetstein should have referred to Bentley for *two* MSS. only from France does not appear. Bentley sometimes cites "*Gallici tres*," "*Gallici quatuor*."

* Bentley seems to have thought that Middleton's pamphlet had proceeded from Dr. John Colbatch, Professor of Casuistry at Cambridge, with whom he had at this time a fierce feud. Much of his reply is based on this supposition.

† "It is painful to narrate the animosity and virulence which displayed themselves

Bentley mentions, in reply to a remark of his opponent on the manner in which the citations of authorities stand in his *specimen*, what the kind of notation was that he had adopted;—that of distinguishing the MSS. by letters, A, B, C, etc., and α , β , γ : this is, in fact, the system which was adopted by Wetstein, and which has still continued in use.

He showed good discrimination in his use of patristic citations, receiving them for as much as they were worth, remembering that they, too, might have suffered from the hands of copyists; and thus in many instances they possess but little value in evidence. The case is wholly different when a father cites words *expressly*, or where a peculiar reading is found in the quotation which also accords with other ancient authorities. In small and unimportant points the citations of “fathers” have been indubitably modernized by transcribers, who adapted what they copied to what was familiar to their own ears; while in readings of marked peculiarity they could not do this, because the verbal difference was so much greater.

Bentley might well be annoyed at being attacked in such a manner by anticipation; and if he had replied in a different tone and temper, all candid readers would have felt that he was the aggrieved party. We can easily understand how Bentley should conclude his answer thus:—“If they will need attack an edition before it’s begun, let them put their *names* to their work. If they do not, they *shall have* no answer; and if they do, they *will need* none.” However frequently the *former* of these sentences may be applied, few could be *Bentleian* enough to use the latter.

Conyers Middleton replied to Bentley’s answer in a much longer and abler pamphlet than his former; its whole character, in fact, was very superior to his previous attack. But still it did not really bear on the *critical* points at issue; and one unhappy consequence was, that the feeling was increased in this country that it is unsafe to apply criticism to the text of the New Testament; that it is often better to retain readings traditionally, without evidence, than to revise them in accordance with good and sufficient testimony.

on such a subject as a new edition of the Gospel of Peace.”—Bishop Monk’s Life of Bentley, ii. 130.

Other publications attacked Bentley's proposed edition; and it is certain that the scheme was retarded,—that the expected permission to obtain the paper free from duty was not granted,—and that it was commonly believed that such an alarm had been excited as frustrated the edition.

Bentley's time and thoughts were unhappily much engaged by the feuds in which he had involved himself at Cambridge; and yet, in spite of these hindrances, and the great opposition raised, he continued to collect materials for his work, and to receive subscriptions: the sum thus paid him in advance was *two thousand guineas*.

The most important critical authority of which Bentley obtained a collation for his intended edition is the *Codex Vaticanus*: of this most important document he procured first a collation made for him by an Italian named Mico, and he afterwards (as appears by his published correspondence) obtained a more accurate comparison of some parts of the MS. from his nephew Dr. Thomas Bentley, and then from the Abbate Rulotta a collation of the *corrections* found in the MS. This was sent him in 1729; so that up to that time he had his Greek Testament still in hand.

While Bentley was prosecuting this design, discussions were carried on as to the genuineness of the verse 1 John v. 7, as if all criticism of Scripture must be directed to that one point, as if no principles of evidence could be good unless they established its authenticity, and as if none could be holders of the Christian faith on the subject of the Trinity, unless this verse were maintained to be part of divine Scripture. These discussions, conducted in such a manner, *could* not really further Biblical studies: it is in vain to determine a priori what *must* be received as God's Word, and then to condemn all the evidence which would contradict such pre-devised conclusions. All this, however, made many feel that a critical text of the New Testament would be a very dangerous book.

The maintainers of orthodox truth who decried criticism, were punished for the line of conduct which they pursued; for in 1729 DANIEL MACE published his Greek Testament, with an English translation, in which he boldly and arbitrarily changed passages, with evidence or without it, in accordance with his own subjec-

tive notions. He was a man apparently of some ingenuity, of no real or accurate scholarship, and possessed of but little principle; he so contrived to use remarks in Mill's *Prolegomena*, as to have apparently the sanction of the name of that critic for his mode of editing passages. In 1732 he was *answered* by Dr. Leonard Twells, whose work met with great approbation at the time: a fact which does not speak highly for the knowledge of criticism then commonly possessed.

After the year 1729, we do not find any further notices of Bentley's continued labour for the publication of his Greek Testament. Hofmann, in his edition of Pritius's Introduction, in 1737, says that it was an understood thing that Bentley had prepared the edition, but that he had left it to be published after his death.* In 1742, when that event occurred, Bentley left his books, etc., to his nephew, of the same name as himself: "probably expecting that he would give to the world his edition of the New Testament, and others of his unpublished lucubrations. But that gentleman never edited any posthumous works of his uncle, and returned the money of the subscribers to the New Testament."†

After the death of Bentley's nephew, many of his collections for his projected edition found their way to the library of Trinity College, Cambridge, where they are still preserved. There appears to be much more *completed* towards giving a revised text of the *Latin Vulgate* than of the original Greek. The most precious of the collations, that of the *Codex Vaticanus*, was transcribed for publication by Woide; and after his death was edited by Ford, in 1799. It is the most exact and complete collation of that MS. which is accessible to biblical scholars.

This proposed edition, although never published, is of no small importance in the *history* of the text of the New Testament. For the time had arrived when it was possible to use some discrimination in the choice and the application of Greek MSS. to purposes

* "Tandem ipse Clar. Bentleius, futura forsitan adversa prudenter præagens, promissam Novi Testamenti editionem vivus edere recusat, laborem hunc filio unico eique doctissimo relicturus" (p. 406). Probably, in this description of Bentley's *son*, Hofmann confounded him with his *nephew* Thomas Bentley, or with Richard Bentley, to whom he left his books.

† Bishop Monk's *Life of Bentley*, ii. 415.

of criticism. Bentley saw that the *ancient* MSS. are the witnesses to the *ancient* text; and after this had been *proved* from the *general accordance* of such documents with the ancient versions, and the early citations, he was ready to discard from consideration, on a question of evidence, the whole mass of the modern copies. This limited the field of inquiry, and reduced it within tangible and practicable bounds.

It is on many accounts to be regretted that the edition itself never appeared, for it would have given the readings of *all* the ancient MSS. then known,—those of many ancient versions, together with early citations; and as to the *Latin* Vulgate, it would have presented a body of critical materials, such as have never been brought together. The Greek text would probably (or certainly) have been that of the Greek MSS. which resemble the *oldest* copies of the Vulgate; but this, though an *ancient* text, would *not* have been sufficient to meet the requirements of criticism. It would have been the text, not of the whole body of Christian readers in the third and fourth centuries, but rather that only which was current in the West. Bentley formed *two* hasty conclusions: first, that Jerome revised the Latin versions previously current by the Greek MSS. of Origen; whereas the work of Jerome, having been executed at *Rome*, was adapted rather to such MSS. as were current *there* in ancient times; and also Jerome himself says that he did not emend all that might have been corrected, and in his Commentaries he appeals to MSS. against what he had adopted at Rome. The second of Bentley's hasty conclusions was that, prior to the time of Jerome, there had not existed *one* known and received Latin version, which having been variously altered and revised, produced the confusion which that father sought to remedy.

In spite of these drawbacks, Bentley's edition would have been a valuable contribution towards the establishment of a settled text: it would at least have shaken the foundations of the traditional "textus receptus"; and it might well have formed the *basis* of further labours.

After Bentley's time, it was long before New Testament critics adopted the principle of *selecting* from amongst the mass of materials those which are really valuable, and worthy of adoption:

many indeed still shrink from this, as though it were an *arbitrary* proceeding, instead of being, as it really is, a principle based upon the soundest induction.

The labours of Bentley in this field have been long comparatively little known or understood in his own country;* and thus attention has often been paid to topics of comparatively little moment in the history of criticism, while those of such importance have been overlooked.

With Bentley's death the period closes, in which the textual criticism of the New Testament *peculiarly* belonged to scholars in this country. The names of Usher, Walton, Fell, Mill, and Bentley, are a list of those that had continued such studies amongst us for more than a century; so that the field might well be esteemed especially *ours*. From the time of Bentley's death well nigh a century had passed away, before attempts were again made to revive the textual criticism of the New Testament in this its former abode.

§ 7.—BENGL'S GREEK TESTAMENT.

WHILE Bentley was delaying the completion and publication of his projected edition, there were two others occupied in similar pursuits,—Bengel and Wetstein.

* Michaelis gave a considerable account of Bentley's labours, which was *wholly omitted* by Bishop Marsh in his translation, who inserted instead the following note, for the information of Bentley's countrymen:—"Here follows in the German original a long account of Bentley's intended edition of the Greek Testament, and of the controversy which was conducted between him and Middleton on that occasion. But as the subject itself is of LITTLE IMPORTANCE, because Bentley's plan was never put into execution; and as those whose curiosity may lead them to inquire into the history of Bentley's proposals, and the opposition with which they met from Middleton, may derive better information from the publications of the time, than can be expected from the work of a foreigner, I have taken the liberty to omit the whole description. Those who wish to see a short account of this intended edition may consult Wetstein's Prolegomena, p. 153."—*Marsh's Michaelis*, ii. 877.

The translation of the Introduction of Michaelis was long the storehouse of materials for all who in this country studied subjects of this kind. The omission of all that related to Bentley's edition has caused it to be but little known, except to those into whose hands the pamphlets of a hundred and thirty years ago have fallen.

Of these BENGEL was the first to publish the edition which he had prepared: it appeared at Tübingen in 1734.

It is always refreshing to see that critical studies, in connection with God's word, have been carried on by those who themselves knew the real spiritual value of that sacred volume on which they were engaged; and this gives an especial interest to Bengel's labours.

John Albert Bengel was born in Würtemberg in 1687: during his period of study at Tübingen, 1703-7, the various readings in the Greek New Testament interested him much; for, having learned to value the New Testament as being the declaration of God's revealed will, he was *anxious* to be satisfied that he could know the precise form and terms in which it has been given forth. Could it be true, that God had not guarded his own inspired word from material error? One cause of Bengel's difficulty was, that prior to the appearance of Mill's edition, there were only such partial collections of various readings, as raised in his mind the feeling of anxious doubt. At length, however, patient study led him to the conclusion that the various readings *are less numerous than might have been expected*, and that they do not shake any article of the Evangelic doctrine. Thus Bengel was gradually led to see the need of a Greek text, based on really sound principles of criticism applied to exact and complete collations. It is well that, at this time, those in Germany who maintained orthodox and Evangelic truth were *not* opposed to the application of criticism to the sacred text.*

At first Bengel gathered materials wholly for his own use, but others encouraged him to go on and complete his work for public benefit.† He thus made application in many quarters for collations,

* In 1702 the celebrated Augustus Herman Francke, of Halle, had re-edited Bishop Fell's Greek Testament of 1675.

† In Burk's Memoir of Bengel, (Walker's translation, p. 227,) it is stated that Whitby and Le Clerc were amongst the number of those "who sent him repeated exhortations to proceed." If this be correct as to *Whitby*, he could have but little understood what Bengel had in hand; for Bengel's labours were as much opposed to Whitby's opinions, as were those of Mill;—nay, they were *more opposed*; for Bengel intended to revise the text itself. Le Clerc would probably have encouraged any one to undertake a work which might oppose the projected edition of Bentley, whom he disliked much, in consequence of the manner in which that great critic had exposed his pretensions in those departments of learning in which he knew less than nothing.

and he met with a response so far as to issue, in 1725, his "Pro-dromus Novi Testamenti Græci rectè cautèque adornandi," in which he gave a general notion of the edition which he afterwards published. This work itself made its appearance in 1734: the *Text*, except in the Revelation, never departs from that which had previously been given in the same printed edition; in the margin, however, he placed those readings which he accepted as genuine, with a mark by which he indicated their value; he also gave in the same part of his page other readings, the value of which he considered to be sufficiently great for him to draw particular attention to them.

The various readings and critical remarks upon them were separately given in the *Apparatus Criticus* at the end of the volume. He did not profess to give *all* the readings of the collated MSS., but only those which he judged to be of some importance; but one part of his plan, which was long neglected by more recent editors, was of great value; *he gave the evidence FOR as well as AGAINST each reading, clearly stated.* The great principle of distinction between various readings was expressed by Bengel according to his own judgment, in four words, *Proclivi scriptioni præstat ardua*,—a principle then little understood, and which has been practically opposed by many who have discussed such subjects in later times. But surely in cases of equal evidence, the more difficult reading,—the reading which a copyist would not be likely to introduce,—stands on a higher ground, as to evidence, than one which presents something altogether easy. In the adoption of this rule, Bengel carried out an idea which is often to be found in Mill's Prolegomena: he likewise agreed with Mill in attaching a high value to the Latin versions as witnesses of the true text.

It is to be regretted that Bengel was not better furnished with accurate collations of ancient Greek MSS; for with his critical principles they would have led him much further than he ever went towards forming a text resting simply on *authority*. He must himself have desired such aids; for it was the hope of receiving them that delayed him some years from publishing. In 1726, Bengel wrote thus with regard to his Greek Testament. "It is already in such forwardness, that if other circumstances shall

permit, I may soon send it to the press. What principally holds me back is the delay of Bentley's promised edition of the Greek Testament, a specimen of which was given many months since in the English 'Library.' Bentley possesses invaluable advantages; but he has prepossessions of his own, which may prove very detrimental to the received Text. All danger, however, of this kind, I hope I have the means of obviating.* Thus there was some delay in waiting for Bentley's announced edition; and when this was hopeless, the publication of the first edition of Wetstein's Prolegomena in 1730 led Bengel to see the necessity of re-examining both authorities and principles, before he put his edition to press. Thus the delay from 1725 to 1734 may be well accounted for.

Bengel clearly observed the difference existing in MSS. and versions, so that he saw that in a general manner they belonged to two different *families*. The one embraces the most ancient documents whether MSS. or versions, the other comprises the greater part of those that are more recent. It was thus that the ground plan of a division into Alexandrian and Byzantine families was laid down: these were termed by him, African and Asiatic.†

This critic, like his predecessors, had to pass through misrepresentation on account of his work: his own orthodoxy and godliness were unquestionable; but the Greek Testament, with the text revised in some measure, and with further corrections in the margin, was considered dangerous. One of his opposers, Kohlreif, "publicly challenged him to a most uncritical measure; namely, to hush the enemies of criticism by admitting that even the various lections were given by inspiration, in order to meet the necessities of various readers"‡

Wetstein was the most able of Bengel's opponents; he immediately reviewed the new edition with much severity; he endeavoured to disparage the critical principles on which Bengel formed his choice of readings, by plainly asserting that we ought to adopt

* Letter to Marthius of Presburg. Walker's translation of Burk's Memoir of Bengel, p. 437.

† The former of these would in most respects coincide with those MSS. which Bentley most highly valued, to the rejection of others in general.

‡ Walker's translation of Burk's Memoir, p. 245.

those which are supported by the greatest number of MSS. The attacks on Bengel continued till his death in 1752: one of the latest proceeded from Wetstein, who inserted new remarks on the subject in the Prolegomena which accompanied the first volume of his Greek Testament in 1751. This, however, Bengel never saw.

It was well that some valued the labours of this critic: amongst others was Count Zinzendorf, who used Bengel's text as the basis of the German translation of the New Testament that he executed. The pains taken by Bengel to regulate the punctuation of the New Testament, and to divide it into paragraphs, were appreciated by some; and in these respects he was followed by John Gambold in the edition of Mill's text, which appeared at Oxford in 1742; and these divisions have been very frequently adopted in this country, as for instance, in the Greek Testament, edited by Bishop Lloyd, in 1828, at Oxford, and frequently reprinted. In 1745, the king of Denmark caused the authorised Danish version to be revised; and the text of Bengel was used as the standard for that purpose.

Bengel felt that the attacks to which he was exposed were not made so much against himself personally, as against the genuine text of the New Testament; he thus bore the violent language with which he was assailed, with much equanimity, while he replied firmly and temperately to those who attacked him.

In one of his replies (in 1747) he said, "Oh that this may be the last occasion of my standing in the gap to vindicate the precious original text of the New Testament! The children of peace cannot love contention; it is wearying and painful to them to be obliged to contend even for the truth itself."

Bengel's *text* was repeatedly reprinted; and he continued up to the time of his death to augment and correct his *Apparatus Criticus*; the enlarged edition of which was published in 1763, under the care of Philip David Burk.*

It is cheering to the mind of every Christian to observe the

* This is not the place to speak of Bengel's other works; it should, however, be borne in mind, that the revision of the sacred text was only *one part* of the labour of this critic.

spirit in which Bengel acts and speaks in connection with his critical labours. The revision of the text of the word of God was with him no mere affair of learning or literary skill; but, knowing the preciousness of that volume on which he was engaged, he felt that he had to act in the consciousness of solemn responsibility before God in editing His word:—and he knew that God could give the needed intelligence and diligence, and thus he looked to Him that the work on which he was engaged might be to the glory of Christ.

§ 8.—WETSTEIN'S GREEK TESTAMENT.

THE Greek Testament edited by WETSTEIN, in 1751-2, greatly enlarged the boundaries of the critical horizon by the accession of new materials, from which more accurate judgments might be formed on many points.

He commenced his critical studies when quite young. He was related to the senior partner in the firm of Wetstein and Smith, publishers and printers at Amsterdam; who, in the year 1711, had brought out an edition of the Greek Testament, in which a selection of the various readings given by Mill and Küster were repeated, and at the end an attempt was made to repudiate the greater part of them as not worthy of notice, by means of the application of certain canons of Gerard von Maestricht, the editor. Wetstein's relation to this publisher was intimately connected with his becoming the editor of a Greek Testament.

In 1713, Wetstein, then just twenty, defended a dissertation at Basle, which he had written on the various readings of the Greek Testament. His relative, J. L. Frey, who presided on the occasion, encouraged him after this to examine MSS. in different libraries with more accuracy than had been previously done. And thus, after a while, he went to Paris, and made extracts

from MSS. in the library there; he then came to England in the beginning of 1716, where he showed his collations to Bentley, who for a while employed him to compare MSS. at Paris, and to whom he sold his collations.

In 1719, Wetstein was requested by his relatives, the publishers at Amsterdam, who had heard before this of Bentley's proposed edition, to transmit to them *without delay*, for publication, the various readings which he had collected: it was, however, at length agreed between the relatives that they should be reserved for a second edition of the Greek Testament of Gerard von Maestricht, which they had published in 1711.

About 1724, Frey requested Wetstein to make a selection of those various readings which he judged the more important; he accordingly wrote such readings as he judged preferable to the common text in the margin of a Greek Testament. Frey pressed on him to undertake the publication of *the text* so revised. This appears to be the first time that it occurred to Wetstein to do more than edit the *various readings* which he had collected. He hesitated for some time; but in 1728, his brother Peter Wetstein being at Amsterdam, the subject was mentioned to the publishers there, and they pressed for a specimen of the edition, with Prolegomena. It was desired (Hug says) to anticipate the forthcoming edition of Bengel. With this request Wetstein complied; and at once he obtained from Frey copies of the fathers, out of which he gathered various readings; then he examined the early editions, and began to bring the mass of various readings which he had himself collected into some order.

In the beginning of 1729, Wetstein says that Frey's whole conduct towards him was altered; and from that time he did nothing but oppose both him and the work on which he was engaged. On the 17th of September in that year, a petition was presented to the town-council of Basle, from the theological faculty in the university, and the parochial clergy, that J. J. Wetstein, deacon of St. Leonard's, be *prohibited* from publishing his criticisms on the Greek Testament, as it was a useless, needless, and dangerous work. The town-council did not grant the petition; but the opposition of Frey and others continued unabated. The real reason of this alarm, though it can hardly be gathered from Wet-

stein's *ex parte* statement, was the certainty that this critic had adopted *Arian* sentiments, and that he was endeavouring *covertly* to introduce them in his public preaching and academical lectures. On these accounts disciplinary proceedings commenced against him, which led to his leaving Basle, and taking up his abode at Amsterdam, in 1733. He says, however, that the opposition of the Basle theologians prevented the publication of his Greek Testament for nearly twenty years more.

In 1730, the Prolegomena which he had transmitted from Basle were published anonymously at Amsterdam: they gave an outline of his proposed edition, and an account of the critical authorities which he had consulted. On many grounds, it is to be regretted that Wetstein did not *then* publish his edition; because the critical principles which he *afterwards* adopted rendered him less able to form a fair judgment of the value of the oldest authorities.

He was, however, constantly accumulating more materials; so that, in each year, the work grew and extended under his hands. In 1735, he wrote the Preface to a new edition of Gerard von Maestricht's Greek Testament, which was published by Wetstein and Smith: in this he referred to the edition of Bengel; and, indeed, the labours of that critic had no small effect on Wetstein; for opposition to him led him to repudiate many of the critical principles which he had previously held.

Originally Wetstein had thought of using the text of the Codex Alexandrinus as his basis, all other authorities being compared with it: he afterwards judged that it would be best to give a text, such as was supported by what was (in his opinion) the best evidence; but at length he determined to retain the common text, and to place immediately below it, in a distinct manner, the readings which he thought to be true.* But, in fact, the changes which he thus proposed were not many, and not very important. Twenty years before, he would have *applied* critical authorities much more steadily and uniformly. In 1763, Bowyer published

* This plan of not changing the text itself, was adopted, it is said (Marsh's *Michaëlis*, ii. 475), at the request of the Remonstrants (Arminians), whom Wetstein had joined on quitting Basle. He succeeded Le Clerc as rector of the Remonstrants' High School at Amsterdam. Le Clerc's latitudinarian sentiments on Scripture inspiration, on the Godhead of Christ, and other subjects, are well known. In all these points, Wetstein seems to have been his disciple.

an edition of the Greek Testament in London, in which Wetstein's suggested readings were adopted in the text itself; and a list of these (with the exception of those in the Revelation, where they are numerous) is given at the end, the number of them being three hundred and thirty-five only: of these not a few relate to very minute points.

After such long preparations, and so many hindrances, Wetstein's edition appeared at Amsterdam in two volumes folio; the former in 1751, the latter in the following year. The upper part of each page contains the text itself; below this stand those variations from it (if any) approved of by Wetstein; then the various readings are placed; and as he had examined so many documents which no one had previously collated, the part of the page which these fill is often considerable. The lower part of the page is occupied with a mass of passages from classical authors (both Greek and Latin), Talmudical and Rabbinical extracts, etc., which in Wetstein's opinion illustrate some passage in the sacred text, or elucidate the use of some word, or present instances of a similar grammatical construction. The greatest variety is found in *this* collection; while some parts are useful, others are such as only excite surprise at their being found on the same page as the text of the New Testament. Occasional remarks show that Wetstein was not at all concerned to conceal his non-acceptance of the doctrine of the proper Godhead of Christ.

In the arrangement of the books, the Acts is placed *after* St. Paul's Epistles; this is done that it may accompany the Catholic Epistles, with which it is found in many MSS.

Ample Prolegomena precede the first volume; in these, various subjects are discussed which relate to the work in general; and the MSS., etc., are described which are cited as critical authorities in the four Gospels. Brief Prolegomena introduce the other three parts of the work,—the Pauline Epistles,—the Acts and Catholic Epistles,—and the Apocalypse.

The notation of MSS. is that which is still in common use: the ancient MSS. (those in uncial letters) are distinguished by Roman capitals, A, B, C, etc.; the other MSS. by Arabic numerals. The notation *recommences* in each of the four parts; and this is an inconvenience in two ways; for the same mark may

mean a valuable MS. in one part, and one of small importance in another; and also the *same* MS. is cited with one reference in one part, and with another reference in another: much confusion has arisen from *both* these causes, especially from the latter.

Bishop Marsh says of Wetstein, what that critic had said of Mill, that he accomplished more than all his predecessors put together. If this character be too high, it is but little more than the truth; and *this* must be borne in mind in considering the edition; because otherwise it might seem as if a work, which has been so often and so severely scrutinised, could hardly possess that importance in sacred criticism which is admitted to belong to this.

Never before had there been so methodical an account presented to the biblical student, of the MSS. versions and fathers, by whose aid the text of the New Testament may be revised, as that which is contained in the Prolegomena. The description of the early editions has also a far more scholar-like completeness than any which had preceded it.

Wetstein's own labours had been considerable in the collation of MSS.; they have indeed been often *overstated* by those who took every MS. in his list as an authority which he had himself examined: the actual number of the MSS. of the Gospels which he had *himself* collated in the course of thirty-five years was about *twenty*, and about an equal number in the other parts of the New Testament. Besides this, he had, with great industry, collected the collations of Mill and others, and had re-examined not a few of the versions and fathers. And thus his notes present the general storehouse of critical collations and examinations up to the time of the publication of his edition.

To say that this part of his work might not have been much improved, would be to exhibit a want of apprehension on the whole subject; but none who understands the difficulties connected with such a work, can do other than render a tribute to Wetstein's patient industry.

The Prolegomena contain, however, besides what is valuable, some strange theories. It had been long noticed that some of the Greek MSS. which have a Latin version written with them, present a remarkable resemblance to the readings of the Latin Testament. Hence arose a suspicion that in such MSS. the Greek

text had been adapted to the Latin, and thus the name *Codices Latinizantes* arose. Also a suspicion had been thrown out by Erasmus that, at the council of Florence in 1439, it had been agreed that the Greeks who then united with the church of Rome, should alter or *correct* their copies to suit the Vulgate; the term *Fœdus cum Græcis* was applied to this supposed compact; and if any MSS. much resembled the Latin in their readings, it was thought that this supposed compact might explain it: to this it would have been a sufficient answer that the MSS. charged with Latinising are *ancient*; whereas Erasmus only applied the notion to any which might have been posterior to the Florentine council. Wetstein, however, carried his charge of Latinising much farther than had been done by others; for he applied it to *every one* of the more ancient MSS.

Bentley had valued highly the MSS. which may agree with the old copies of the version of Jerome; and on such he had especially employed Wetstein's labours; indeed the collation which he made of the Codex Ephraemi at Paris, was not only the work of the greatest toil and patience of any part of his edition, but it was also about the most important. After the cessation of Bentley's intimacy with Wetstein, the latter, who seems to have expected a continuance of employment, looked upon MSS. of that class with a less favourable eye than before. But it was not until the publication of Bengel's Greek Testament, when public attention was particularly called to the high value which he set on the Latin versions and the oldest Greek MSS., that Wetstein, who involved himself in critical controversies with him, formed a less and less favourable opinion of the oldest MSS.; every thing which agreed with the Latin was now affirmed to be interpolation from that version. This, if true, would affect not only these MSS., but also the greater part of the ancient *versions* as well. It might well be asked, how or when did Latin versions come into existence? and how could Latin streams thus universally affect Greek sources? And again, how could early Greek *fathers* have followed the readings adopted *from the Latin* in subsequent times?

To see the effect of a theory, it is only needful to compare the first edition of Wetstein's Prolegomena, with that which actually

accompanied his Greek Testament twenty-one years later: in the one he speaks of these ancient documents in a very different tone from that which he afterwards adopted. It is almost incredible that the same person who formed such a harsh estimate of the Codex Alexandrinus in the enlarged Prolegomena, could ever have thought of using it as the basis of his text. This low value for the most ancient MSS. seems to have hindered Wetstein from taking any particular pains to obtain the use of the collation of the Codex Vaticanus which had been made for Bentley.

Wetstein seems almost to *wonder* at the result of his own theory; when he expresses his lamentation that *all* the most ancient monuments should be interpolated from the Latin, and that we have to descend several centuries from the date of the oldest copies before we find any which, on *his* principles, could be used for establishing a pure text. He observed certain phenomena very accurately; but he accounted for them with as little accuracy as the inventors of some of the old systems of astronomy explained the motions of the heavenly bodies.

Many parts of Wetstein's Prolegomena are encumbered with his attacks on others, and by the details of his contentions with Frey and Iselin. These portions are so mixed up by him with the details of the history of his edition, that they cannot be passed by without notice; although, even by Wetstein's own showing, they leave an unpleasant impression as regards himself. No one who values Holy Scripture, and who desires rightly to appreciate sound learning applied to the revision of its text, can do other than desire *not* to find the New Testament accompanied by remarks in such a tone as many of those of Wetstein.*

Certain *Animadversiones et Cautiones* on the subject of the text of the New Testament, and the examination of various readings, were subjoined to Wetstein's second volume. He laid down, that the New Testament should be edited as correctly as possible; that all critical aids should be employed to that end; that the prescription of the common text should have no authority whatever; that editors must form their own judg-

* "Doctrinam ei concedo, et literas, et diligentiam, et multiplicem lectionem; sed mansuetudinem, humanitatem, candorem in Prolegomenis ejus desidero." Woide, quoted approvingly by Bp. Marsh. Trans. of Michaelis, ii. 873.

ment as to accents, breathings, punctuation, and orthography; that conjectural emendations are never to be hastily admitted or rejected; that the distinction of readings into those more and those less weighty is useless; between two readings, the one which is better sounding, or more clear, or better Greek, is not to be at once chosen, but more often the contrary; a reading which exhibits an unusual expression, but which is in other respects suitable to the matter in hand, is preferable to another, which, although equally suitable, has expressions such as are not peculiar; of two readings the fuller and more ample is not at once to be accepted, but rather the contrary; if of two readings one is found in the same words elsewhere, and the other is not, the former is by no means to be preferred to the latter; a reading altogether conformable to the style of each writer, *cæteris paribus*, is to be preferred; of two various readings, that which seems the more orthodox is not to be forthwith preferred; of two various readings in Greek copies, that which accords with the ancient versions is not easily to be looked on as the worse; patristic testimonies have very great weight in proving the true reading in the New Testament; the silence of the fathers as to readings of importance in the controversies of their own times makes such readings suspected; great care must be taken in not adopting the *errata* of collectors of various readings or of printers; the reading which is proved to be the more ancient, *cæteris paribus*, must be preferred; the reading of the majority of MSS., *cæteris paribus*, must be preferred; there is no reason why we should not receive a reading into the text, not only if it is suitably attested, but even when it is doubtful which reading is preferable.

Wetstein illustrates his axioms by pretty copious remarks and examples: it is evident that he did not consider that any *classification* of authorities could form a part of his system, and that thus they were all before him as one labyrinth, through which there was no definite guiding clue. Many of these axioms are such as all critics must approve, and some pretty nearly accord with Bengel's rule, *Proclivi scriptioni præstat ardua*; while others, such as that which sanctions the introduction of conjecture in the text, and that which attributes so great a value to *numbers*, are of a different kind. Had Wetstein applied his own rules to the

recension of the text, he would have done much more than he actually performed in that department. But, while he stigmatised the oldest Greek MSS. because of their often agreeing with the Latin versions, and supposed that this accordance was the result of interpolation, he was hardly consistent in maintaining that the agreement of MSS. and versions was an important testimony to the true reading; and so, too, it was not easy to uphold the authority of the *most ancient* readings, when the evidence of the most ancient MSS. had been thus set aside. Some of Wetstein's remarks on the citations found in the writings of the fathers, as edited, are excellent: he was fully aware how habitually these quotations have been modernised by copyists and editors: so that he fully agreed with Bentley, that these citations must be examined first, and then a judgment formed as to what the cited reading actually was. "The consent of the editions of the fathers with the common text of the New Testament is often deservedly suspected; and, as often as some ancient MS. accords with the reading of a father, differing from the common editions, and from himself as edited, this is to be taken for the genuine reading of that father (and, so far, for that of the sacred writer), and is to be preferred to that commonly edited."

Wetstein's Prolegomena were reprinted by Semler in 1764, who added his own notes and remarks: he also edited the supplementary observations of Wetstein with large additions in 1766. The theories of Wetstein on the subject of what were called Latinising MSS., as well as on other points, found in Semler a critic well able to discuss them, and often to show their fallacy. It was, however, long before some of these theories lost their hold on the minds of biblical students. The *edition* of Wetstein received far more attention than did the critical principles which he laid down, which might have modified much of what preceded.

The notes of Semler brought forward much that was of importance—much that has been almost essential to the biblical student.

A new edition of Wetstein's Greek Testament was undertaken, about a quarter of a century ago, by J. A. Lotze of Amsterdam: the first part, containing the Prolegomena *castigated*, and the

supplementary remarks on critical principles, was published at Rotterdam in 1831. Lotze retained the greater part of the notes of Semler, to which he added others of his own.

Those parts of Wetstein's Prolegomena which relate to his own contentions with Frey and Iselin, or which speak severely of Bengel and his critical labours, were wholly omitted by Lotze. On some accounts none would regret their absence, but for one reason they are almost *necessary*; because it is only in these parts that the *history* of Wetstein's own edition can be found. This may be taken as a sample of the *judgment* exercised by Lotze in the preparation for this edition: no other portion appeared, as the decease of the new editor hindered the *text* from being reprinted; and, however much it may be desired that students should have access to Wetstein's edition at a more moderate cost, it is no cause for regret, from the specimen afforded by the Prolegomena, that it was not re-edited by Lotze. The misprints, false references from one part to another, oversights and errors in judgment manifest in the reprinted Prolegomena, fully justify this opinion.*

Succeeding editors have *selected* from Wetstein: Griesbach did this avowedly, adding also other readings; and Scholz, following Griesbach, used what he had extracted as the basis of his own additions; but the critical materials found in Wetstein, have never, as a whole, been reprinted.

* Semler's editorial care in republishing Wetstein's Prolegomena is not to be commended. He added good notes, but all the rest seems to have been left to his printer; hence remarkable mistakes have required correction in the preface, in which, however, Semler speaks as if he had revised the proof-sheets himself. This is scarcely possible. Some of the errata noticed by Wetstein are not corrected; nor are they in Lotze's edition, who even uses one of them as the basis of an annotation. The fact stands thus:—Wetstein, in his account of different editions, mentions that published by his relatives at Amsterdam in 1711, and speaks of what was done in connection with it "a D. *Georgio* a Maastricht Syndico Bremensi" (Prol. p. 177); among the errata (p. 967) the word "*Georgio*" is corrected to "*Gerardo*" (as it might be from the following page); but Lotze retains "*Georgio*," and gives a note on Gerard von Maestricht's edition, as if it had been wholly neglected by Wetstein; and yet the very next page of Wetstein might have set Lotze right.

§ 9.—THE EDITIONS OF GRIESBACH, AND CONTEMPORARY LABOURS.

WETSTEIN left New Testament criticism with a vast mass of materials accumulated; with many MSS. and versions examined *partially*; and with a kind of idea of indefinite vastness thrown over the whole subject. The hints on the classification of MSS., which had been given by Bentley and Bengel, were no longer heeded; and in many minds there was a kind of fear lest any material variation from the common text would prove eventually to rest upon fallacious grounds. Wetstein had so widened the field for *study*, that it was some time before the authorities and various readings which he had amassed were so understood and appreciated, that an independent judgment *could* be formed.

And besides, there were certain received opinions amongst the critics which were now rudely overturned: the high value which, from the time of Usher and Walton to that of Bentley and Bengel, had been ascribed to the Alexandrian and other most ancient MSS. was denied; and they were peremptorily condemned as "Latinising."

It was, therefore, of importance that the true character of the most ancient MSS. should be shown,—that authorities should (if possible) be arranged in an intelligible order, and that they should be steadily, consistently, and critically used in the emendation of the text.

The scholar who undertook this task was GRIESBACH. With him, in fact, texts which might be called really critical begin; so that if any one wishes to give the results of critical inquiries as applied to the common text, he would begin with that formed by Griesbach. The first edition published by that scholar was one commenced in 1774, in which the Gospels were brought into a kind of synopsis: this part of the work was reprinted in the common order three years later, and that volume, with the previously printed Epistles, &c. (1775), forms what is called Griesbach's *first* edition. For this the critical materials were in great part *selected* from those of Wetstein; they were not, however,

confined to what had been found in that edition; for Griesbach during his travels had *examined* many MSS. and *collated* a few. He had also made extensive use of the old Latin Texts published by Blanchini and by Sabatier, and he had collected the citations found in the writings of Origen with much care.

He differed entirely from the judgment of Wetstein against the most ancient Greek MSS.; and on this subject accorded in opinion with Bentley, Bengel, and Semler: he also approved of the judgment of Bengel as to a twofold division of the Greek MSS. into families,—one African and one Byzantine; but, like Semler, he divided the former into two parts; so as in fact to maintain that there are *three* classes of text—two ancient, and one more recent. These three classes would respectively correspond to the three sources from which Bentley speaks of MSS. having come to us—from Egypt, from the West, and from Asia. The names assigned by Griesbach to the three *classes* of text which he sought thus to establish, were Western, Alexandrian, and Constantinopolitan. The first of these contained (he considered) the text which in the early periods had been in circulation, and which, through the errors of copyists, required much correction; the Alexandrian was, in his opinion, an attempt to revise the old corrupt text, and the Constantinopolitan flowed (in his opinion) from the other two. Thus, although the *second* only was an actual revision, the term *recension* was applied to each of the three, and under that name they are commonly discussed. The origin of the Western and Alexandrian recensions was differently explained,—only, on this theory, both existed as distinct in the latter part of the second century.

The critical authorities were ranged by Griesbach under his three recensions; and each was valued, not so much for its absolute evidence as for contributing its testimony as to what the reading is of the *recension* to which it belongs. Thus, in forming his text he placed more reliance upon union of *recensions* in attesting a reading, than upon other external evidences.

In his first edition of the New Testament, many readings were given in the margin with marks to indicate the *recension*, or the mixture of recensions to which he considered them to belong. Although his later critical edition is more complete, and in all

respects more valuable, yet if his system of recensions in its application is the subject of examination, this first edition is necessary.

Griesbach showed great apprehension of the value of absolute evidence to the antiquity of readings; and thus he was able to form a judgment of the character of MSS. which had previously been condemned (as by Wetstein), or had attracted but little notice. In the form in which the Lord's Prayer occurs in Luke xi., Griesbach, in his first edition, followed the evidence of the distinct statements of Origen, confirmed by some of the ancient versions, although he could then show no *ancient* MS. as authority for some of the omissions. His judgment was remarkably confirmed a few years afterwards, when the readings of the most ancient of our MSS., the Codex Vaticanus, were published; for it was found that *all* these omissions are confirmed by that document. This is an illustration of the independent channels through which the antiquity (and often the genuineness) of a reading, may become a matter of demonstration. Had not Griesbach been fettered by his recension-theory, he would in all his editions have adhered far more closely than he did to ancient evidence. As it is, in all his editions there is a correction of the text in many places; suggested corrections in others, placed in the margin, or noted (in the case of omissions) in the text itself. He did not put forth an edition resting simply on *authority*.

Soon after the appearance of Griesbach's first edition, other collations were instituted. C. F. MATTHEI published at Riga, in twelve volumes, 1782-88, the New Testament in Greek and Latin. The Greek was based on MSS. which he had himself collated at Moscow, where he was a Professor for some years. Having access to MSS. which had not been previously collated, he was induced to take up a work for which he had no peculiar fitness on the ground of previous studies. The tone and manner in which he expresses himself are very unpleasant, especially towards Griesbach; and the want of acquaintance with the labours of previous collators, which he manifests, often leads him into great mistakes. In his earlier volumes he speaks of Wetstein's edition very contemptuously; but after he had seen the book itself, and found that the opinions (or prejudices) of that editor

led him to estimate very lightly the most ancient MSS. which Griesbach most highly valued, he changed his tone, and upheld Wetstein to depreciate Griesbach. Matthæi appears to have collated the Moscow MSS. with much diligence, so that the reader is rarely in doubt as to the evidence of a MS. *for* or *against* any particular lection. The Latin Vulgate is given in this edition from a MS. (the Codex Demidovianus) with which Matthæi met in Russia.

All ideas of systems of recension or classification were wholly rejected by Matthæi; and he never loses an opportunity of pouring ridicule on Griesbach and his critical principles. In doing this he applies the most offensive epithets to all the most ancient MSS., and he endeavours to decry the citations given in the writings of the fathers, as if they were worth nothing. He even imagined that MSS. had been *habitually* corrupted by having their text altered and adapted to what was found in certain fathers. All MSS. which did not fall in a general way into a kind of accordance with those in common use in later times, were utterly condemned by Matthæi. All of those from which he edited his Greek Testament belonged to Griesbach's Constantinopolitan family.

Matthæi published a second edition, without the critical authorities, in three volumes, 1803-7.

It is painful and wearisome to see so much learning and patience as Matthæi had, combined with so offensive a mode of speaking of those to whom he was opposed. This will always make his discursive notes unpleasant to the student; and this long hindered scholars in general from paying much attention to his arguments against Griesbach's system of recensions. It should be observed that the tone and manner in which Griesbach speaks of Matthæi is always courteous, and devoid of a spirit of retaliation.

In 1786-7, ALTER published the text of a MS. in the imperial library at Vienna: this was accompanied with the collations of other MSS. in the same depository.

The Danish Professors BIRCH, ADLER, and MOLDENHAUER, for several years, were occupied in collating MSS. principally in

Italy and Spain, at the expense of the King of Denmark. The results of their labours appeared, as far as the four Gospels are concerned, in 1788, under the editorial care of Birch. The readings of the Codex Vaticanus were now for the first time published; in part from Birch's collation, and in the Gospels of Luke and John from that made for Bentley.* A fire in the royal printing-house at Copenhagen having prevented the completion of this edition, Birch published the various readings collected from the Acts and Epistles in 1798; those for the Apocalypse in 1800; and in 1801, those which had accompanied the text of the edition of the Gospels were reprinted separately in the same form as the rest.

Thus, in the course of a few years, there was a new body of critical materials published, which was far larger than that which had been collected by Wetstein from his own labours and those of his predecessors; and, besides this, many of the newly-examined documents were collated with more accuracy than had hitherto been customary.

And besides the new collations of MSS., the text of some few of the more important documents was printed: Hearne had thus edited the Greek and Latin Codex Laudianus (E) of the Acts in 1715; and, in the period now under consideration, Woide edited the New Testament part of the Codex Alexandrinus (A) in 1786, and the Codex Bezae (D) of the Gospels and Acts was similarly published by Kipling in 1793; also the Greek and Latin Codex Boernerianus (G) of St. Paul's Epistles was edited by Matthæi in 1791.† Montfaucon, in his *Bibliotheca Coisliniana*, had given the text of the fragments of an ancient MS. of St. Paul's Epistles (H) and to the list of edited fragments had since been added two Wolfenbüttel palimpsests (P and Q), containing parts of the Gospels, published by Knittel in 1763, and the very ancient Greek and Thebaic Borgian fragments (T) of part of St. John's Gospel which appeared at Rome in 1789.

And thus it was that in the twenty years which elapsed between the first edition of Griesbach and the first volume of his second,

* The whole of Bentley's collation of this MS. was published at Oxford in 1799.

† This is sometimes *said* to have been reprinted in 1818; but there was only one impression: a new title-page was prefixed to the unsold copies with this false date.

the materials had increased to double the quantity previously known.* From these accumulations it was the place of a wise critic judiciously to select what was worthy of especial consideration.

The first volume of Griesbach's second edition appeared in 1796. The preface is valuable, as giving not only his own principles of criticism, but also an account of much which bears on the *history* of the text. The general plan of this edition resembles that of the first, amplified, corrected, and improved; various degrees of *probability* as to various readings are indicated as before; but no attempt is made to enter minutely into the refinements of theory as to the additions and peculiarities of the *recensions*.

One of Griesbach's principles was, that if a reading were supported by two out of the three recensions, the evidence in its favour was exceedingly great. This might be almost the same as saying, if the most ancient MSS. *agree* (for these MSS. make up his Alexandrian and Western recensions), their evidence is preponderating; if they disagree, then if the later MSS. (Constantinopolitan) agree with one of these classes, their combination must prevail. This, however, would not always hold good, even on Griesbach's principles; for he considered that no document contained one recension pure and unmixed; *and thus those of the most ancient classes, when their readings are in accordance with the more recent, may often in such places possess no independent testimony.*

The following is a brief synopsis of some of the general principles of criticism laid down by Griesbach:—No reading must be considered preferable, unless it has the support of at least some ancient testimonies.† As to readings, looked at in themselves, a shorter is to be preferred before one that is more verbose;‡ so also is that which is more difficult and obscure,—that which is more

* Birch probably did more than any other scholar in the collation of MSS. of the Greek Testament.

† "Opus non crit, ut sæpe sæpius repetamus, lectiones, quas in se spectatas potiores esse judicamus, tum demum cæteris esse præferendas, si nonnullorum saltim testium vetustorum suffragiis commendentur." (Proleg., p. lxi., *note*.)

‡ It can hardly be too habitually remembered, in criticism, that copyists were always more accustomed to *add* than to *omit*. Those who know nothing of criticism or of ancient books, biblical or classical, often imagine the contrary; but such is not the fact. Of course careless transcribers may omit; but, in general, texts, like snowballs, grow in course of transmission.

harsh,—that which contains something unusual,—that which is less emphatic (unless emphasis may be expected); in all these cases, however, and others which are laid down, such as those favouring “monkish piety,” seeming glosses, etc., weight of evidence may cause the apparently less preferable reading to be accepted as genuine.

Griesbach gives many remarks on the *weight of evidence* to be attributed to different testimonies; and, as might be expected, he treats at considerable length on the value of his different recensions, and the manner in which their evidence should be estimated. These considerations are such as would necessarily modify considerably the critical principles of general application which he had before laid down, and they therefore would affect the text which he formed. Some of these considerations, however, apart from all theories of recensions, are useful in forming an estimate of any individual document; for if it has peculiarities, such as a tendency to omit, or to insert, or to bring parallel passages into close verbal agreement, or anything else of the kind, then, *in such cases*, its evidence is of far less weight than it would have had, if it had not been characterised by such peculiarities.

In the places in which Griesbach differs from the common text, he *generally* gives a reading which is better attested, though in many cases not the best supported. That he improved the text is unquestionable; that he led the way for the same thing to be done by others is equally certain; and yet his own *theoretical system* had very little to do with the benefit which resulted from his labours.

The concluding volume of Griesbach's second critical edition was published in 1806, after having been for several years in the press. In the preceding year he published a *manual edition*, containing the text and the more important various readings, but without any statement of the authorities.* This edition contains,

* Griesbach's manual edition has been reprinted, but without care as to accuracy; the edition of Leipsic, 1805, is the only one which can be trusted as giving *his* text; besides a short list of errata, the volume ought to be accompanied by a *longer* list, relating mostly to the Revelation.

In 1827, Dr. David Schulz published a new and much-improved edition of the first volume of Griesbach's critical text and various readings. Its value is considerably greater than the original work.

generally speaking, the most matured judgment of Griesbach as to the formation of the text; and thus in the places in which it differs from his critical edition, it is entitled to general preference, as giving his critical judgment.

The system of recensions laid down by Griesbach occasioned much discussion; and while some opposed it altogether, others embraced and defended it, and others modified it, or made it the starting-point of theories of their own. Of those who thus formed new systems, the Roman-Catholic Professor HUG, of Freiburg, was the one entitled, as a biblical scholar, to the greatest attention. He considered that the text was, in the early periods, left without revision; and that its then state, with various corruptions, is that found in the Codex Bezae: to this he gave the name of *κοινή ἔκδοσις*: this old text, replete with errors of transcribers, was (he supposed) revised about the same time by Origen in Palestine, by Hesychius in Egypt, and by Lucian at Antioch. To these *recensions* he ascribed the MSS. which have come down to us. The only basis for the supposed fact of these three revisions is, that some ancient writers mention the *copies* of Origen, of Hesychius, and of Lucian: they say, however, not one word about systematic revision, and they do not hint (what Hug assumed) that the recension of Hesychius was adopted in Egypt, as the text of the New Testament, and that of Lucian in Asia. There is some ground for supposing that they did something with regard to the *Septuagint*, which was adopted in those countries; but although certain MSS. of the Gospels were called after those two men, they seem to have been only received and used by a few, and they could not have been revisions of the *κοινή ἔκδοσις*, if (as seems from Jerome) they contained various *additions* from parallel places.* It was easier for Hug to show the weak points of Griesbach's theory, than for him to establish another on its ruins: indeed, if Griesbach erred in assuming certain points as facts, Hug did the same to a far greater degree. The untenable

* "Prætermitto eos codices quos a Luciano et Hesychio nuncupatos paucorum hominum adserit perversa contentio: quibus utique nec in veteri instrumento post septuaginta interpretes emendare quid lieuit, nec in novo profuit emendasse, cum multarum gentium linguis scriptura ante translata doceat falsa esse quæ addita sunt."
—Hieron. ad Damasum.

point of Griesbach's system, even supposing that it had some historic basis, was the impossibility of drawing an actual line of distinction between his Alexandrian and Western recensions: *together* they might be clearly seen to stand in opposition to the mass of Byzantine documents; amongst themselves there are certain differences (especially in St. Paul's Epistles); but the precise distinction, so as to afford a warrant for exact classification, is not to be found. Indeed, Griesbach himself virtually gave up his system as to this point, in the last work which he lived to publish. In the second part of his *Commentarius Criticus*, in 1811 (the year before his death), he showed that the readings of Origen do not accord at all precisely with the Alexandrian recension to which he had attributed them, and that thus the boundary-line between Alexandrian and Western authority was not definable.

Soon after Griesbach's death, Archbishop Laurence took up the subject in his *Remarks on Griesbach's systematic classification of MSS.*; and he very fully demonstrated, that the final judgment of that critic had been the correct one.

And yet the influence which Griesbach's labours exercised upon criticism was most important. There are many who, when they hear that his system of *recensions* has been thoroughly demolished, think that all reference to his labours may be cast aside as being *now* unworthy of attention. This procedure savours both of ignorance and temerity. Even though *facts* have been accounted for wrongly, they still remain *facts*. Astronomical observations by a Ptolemæan may be highly valued, as good and useful, by those who know the truth of the Copernican system. Facts in chemistry stand good, even though the first observers of those facts explained them on systems now obsolete and exploded. The *facts* to which Griesbach gave a prominence should thus be distinguished from the *theories* which he deduced from them.

Griesbach's critical studies commenced at a time when Wetstein's influence had cast discredit on all the most ancient MSS., and when every document which accorded with the most ancient authorities was deemed unworthy of a voice in criticism. Against this peremptory and arbitrary procedure Griesbach protested. He sought in some measure to restore the ancient documents to

the consideration which they had received from Bentley and from Bengel. He showed that the MSS. charged with Latinising were such as contained the readings cited by Origen; and all this was labour well bestowed, even though he went too far in drawing distinctions amongst the documents themselves whose text is ancient. Within a few years after the time when Griesbach endeavoured to vindicate the character of the most ancient MSS., and to show their true value, documents were collated or came to light which marvellously confirmed his judgment. A collation of the Codex Vaticanus was published for the first time, and it was remarkable to find that it accorded so much with the characteristics of the class of MSS. which Griesbach had styled Alexandrian; so too the text of the Borgian fragment (T) of St. John, published by Georgi; and when the Dublin palimpsest of St. Matthew came to light, it was a text of just the same character. Thus were the *facts* confirmed, which Griesbach had previously deduced from such data as he could obtain: the result, apart from all theories of recensions, is, the value attaching to the ancient documents as the witnesses of the ancient text.

§ 10.—SCHOLZ'S GREEK TESTAMENT.

THE late Professor J. M. A. SCHOLZ, of Bonn, who had been a pupil of Hug, after spending several years in the collation and examination of MSS., and several more in arranging his materials, published his critical edition in two volumes in 1830-36. He had formerly been the proposer of a recension-theory according to which all documents were divided into *five* families; *two* African (Alexandrian and Western), one Asiatic, one Byzantine, and one Cyprian. This theory he afterwards rejected; and, in its stead, he reverted to the two families, as they had been defined

a century before by Bengel. Instead, however, of deeming the Alexandrian documents the more important, Scholz took exactly the opposite view: he maintained that the true text should be sought mainly amongst the Constantinopolitan documents.

These principles were defended with a certain degree of ingenuity. Scholz alleged that his favourite family of MSS. always presented one uniform text,—a text, which, having been preserved in general purity before Constantinople received its imperial supremacy, still preserved it (in spite of some Alexandrian intermixture in the fourth century); and thus, in the patriarchate of Constantinople, this text was (he supposed) retained and transmitted.

In support of this theory, he referred to the known discrepancies of the MSS. and versions of the Alexandrian family from one another; and in contrast he maintained the general unity of the Constantinopolitan MSS. as to the text which they present. It is true that there was a difficulty arising from the fact that none of the most ancient MSS. belong to the Constantinopolitan class; but this Scholz sought to obviate by pointing out that MSS., which were approved and kept in constant use, would necessarily be worn out. It might, however, be asked, how it happens that *several* documents of the Alexandrian family remain, and *none* of the oldest class of any other, not even in fragments? Scholz endeavoured to strengthen his cause by pressing into his service some of the ancient versions; but they only serve his purpose in places where they happen to differ from the Alexandrian text; an examination of their divergencies from the Constantinopolitan documents would show that they accord *far less* with it. The older fathers do Scholz but little service; so that he is forced to descend to about the fifth century before he finds those who use the text which he prefers.

The result of Scholz's classification is, that he calls *Alexandrian* the most ancient MSS., the old Latin version, and the Vulgate of Jerome, the two Egyptian versions, and the Æthiopic. This class of text was also used by Clement of Alexandria and Origen, as well as later writers.

He considers the later MSS. in general to be Constantinopolitan, together with the old Syriac version (in part), the later Syriac,

the Gothic, Georgian, and Slavonic versions, as well as certain fathers from the fourth century and onward. (He cites indeed some earlier fathers, whose evidence really proves nothing.)

Now taking *his own classification* (which as to the old Syriac is not very correct), it comes to this, that the witnesses *against* his favoured family of authorities are formidable both from numbers and character; for *all* the oldest MSS. extant, and most of the more ancient versions, are opposed to his conclusions. It is a rather significant fact to see the *later* of the versions ranging themselves unequivocally on the same side as the later MSS.

One part of Scholz's labours must be definitely stated before further considering his principles. He examined many MSS. in the course of his travels, and he collated some; he described the places in which many are preserved, which were previously unknown to critics; so that the list of MSS. which he gives is *nearly double* in number that which had accompanied the edition of Griesbach. He has thus been an exploring traveller; and the general report which he brings back of the regions in which he has journeyed, is one highly favourable to the Constantinopolitan views which he had imbibed.

But it sometimes happens that an exploring collector is by no means the most competent person to classify and catalogue the objects which he brings home with him: his own estimate of their value may be far higher than that of an experienced man of science, whose time has been occupied rather with studying than with wandering. And so it has been with Scholz; his estimate of the number of MSS. which he has seen, as containing the true text, is far higher than sober criticism can admit. And further, the readings which Scholz gives from the MSS. which he has collated are (in the cases in which others have tested them) *by no means accurate*; his Greek Testament abounds in errata, and these of an extraordinary kind; so that even if his collations, as made by himself, were exact, his readers have not the benefit of their accuracy; for, *as printed* they can be depended on but little.

Scholz is entitled to the respect due to a laborious scholar, devoted for years to one object: he has rendered no small service in pointing out *where* MSS. are preserved; and those who come after him may find from his list some documents worthy of their

attention which were previously unnoticed. It must be observed that the greater part of the documents which none had consulted before Scholz, have a place in the *list* which he gives, but no readings are cited from them in his collection of various lections: he calls the greater number of them Constantinopolitan (as doubtless they are), and rests on the supposed uniformity of text as giving the weight of numbers in favour of what he advocated. And thus in many discussed passages in which Griesbach had varied from the common text in following ancient authorities, Scholz, relying on *numbers*, followed the more recent documents, and thus adhered to the received text or to readings not differing from it greatly.

And hence the text of Scholz was highly valued by many who feared innovation: they were willing to believe that a deep truth lay at the basis of the system; and they acquiesced in his estimate of authorities. Others, too, who were themselves dissatisfied with Griesbach's system of recensions, or who knew that competent scholars had raised objections with regard to it, were willing to assent to the twofold division of MSS., etc., proposed by Scholz; and this was often the case without inquiry and accurate investigation into the correctness of his arrangement of documents and authorities under the respective classes. Scholz's twofold division was supposed by some to be a new discovery of his own: they overlooked Bengel's distribution of documents into families, and the entirely different estimate which he had formed of their respective authority.

In this manner the critical principles of Scholz found many advocates in this country: not so much amongst those who had really *studied* the subject, as amongst the very numerous class who deprecate all application of criticism to the sacred text.

When Scholz relied on the great uniformity of text found (as he said) in the Greek documents written during the last nine centuries within the limits of the patriarchate of Constantinople, as though this uniformity guaranteed its genuineness, appeal was made to the Latin MSS., in which uniformity was far more manifest in those of a comparatively modern date, than in any class of Greek copies; and yet it was a notorious fact, that the later Latin MSS. accord in readings repudiated by the more

ancient, and which are totally different from what that version was as it left the hands of Jerome. So that by analogy the uniformity of later Greek copies proved nothing whatever. Also the mass of these Greek MSS. were written at Constantinople or on Mount Athos; so that it would not be very remarkable if they followed a few exemplars closely resembling one another. There was a difficulty always, however, to be reconciled, if possible, to Scholz's theory, that the Constantinopolitan text was preserved and maintained by a kind of Church authority; and this difficulty was the fact that some manifestly *Alexandrian* MSS. were written for Church use in Constantinople in the later period: this is a good disproof of the existence of a received text in the eastern imperial capital.

But the alleged uniformity of the later documents of Scholz's approved family is not quite a fact;* so that the argument, if it be worth anything, drawn from the supposed agreement, fails utterly and entirely. Many amongst them may be generally alike, but there is no settled and established standard to which the copies as a matter of course conform.

Thus beyond the point of the twofold division of classes, Scholz cannot be safely followed; for he substituted theories for proofs; and in advancing forward with his Constantinopolitan forces, he seems to have forgotten how he had left the Alexandrian authorities behind him, holding a sort of quiet possession of the text of the first four centuries.

In the text itself, Scholz seems often to depart from his own principles: this arises partly from the extensive use which he made of the previous labours of Griesbach, and partly from the difficulty of *always* combatting a mass of evidence sufficient to rebut his hypothesis. He does not follow Griesbach in adopting any signs of greater or less probability, so that all stands on the same ground of acceptance.

In the margin he gave not only the readings of the common text which he had changed, but he also placed there a mass of readings which he terms *Alexandrian*; many of which are the

* In full proof of this, see Mr. Scrivener's recently-published collation of the Gospels. There is great want of uniformity in very many MSS., Church Lectionaries and others, of the Constantinopolitan class.

best attested of all by ancient evidence. He also gives there those Constantinopolitan readings which he does not accept. It must be owned, however, that both these terms are used in this margin in a manner rather arbitrary, and that Scholz's text is not nearly as Constantinopolitan as might have been expected from his principles: this is particularly observable in the second volume.

It is rather singular that a Roman Catholic should adopt a critical system peculiarly opposed to the text of the Latin Vulgate;—a system in fact which would stigmatise that version, even when fresh from the hand of Jerome, as following incorrect or even corrupted copies of the Greek text.

Scholz's edition was received with greater approbation in this country than elsewhere; indeed the publication of the second volume was aided considerably, even if the whole cost was not defrayed, by subscriptions in England. This evidently sprung from a feeling that Scholz's labours were on the side of conservative criticism; whereas such criticism, if rightly understood and applied to the word of God, will seek to uphold what the Apostles and Evangelists actually wrote, in their own words, and not as their writings are found in the later copies.

If Scholz's text is compared with that of Griesbach, it will be seen that it is a retrograde step in the application of criticism; and thus though he maintained a truer system of families than Griesbach did, yet his results are even less satisfactory, because he applied a theory to the classification of authorities by which their respective value was *precisely reversed*.

§ 11.—LACHMANN'S EDITIONS.

IN 1831 a small edition appeared with this title,—“*Novum Testamentum Græce. Ex recensione Caroli Lachmann.*” There was no Preface; and the only indication of the critical principles on which it was edited (besides what could be gathered from the text

itself), was a brief notice at the end, preceding a list of the places in which it differed from the common text.

This notice stated, that the plan of the edition had been explained in a German periodical of the preceding year; and that it was sufficient there to say that the editor had never followed his own judgment, but the custom of the most ancient *oriental* churches. That when this was not uniform, he had preferred what (as far as could be ascertained) was supported by African and Italian consent: that where there was great uncertainty, this was indicated in part by enclosing words within brackets, and in part by placing a different reading in the margin;—the so-called *textus receptus* being allowed no place.*

It need be no cause for surprise that Lachmann's edition was long but little comprehended in this country. The exposition of his principles in a foreign periodical rendered it out of the question for many (or indeed for most) of those into whose hands the edition might come, to be in possession of the information which would enable them to appreciate it. And as, in his brief notice to the reader, he divided all the MSS. of which he spoke into *eastern* and *western*, and as others had used the terms *oriental* or *Asiatic*, as denoting the mass of the more recent MSS., such as contained the text which had, perhaps, originally come into use in the regions from Antioch to Constantinople, the mistake was made of imagining Lachmann to be an adherent of the general principle of Scholz. Of course, if the text of the edition had been *studied*, the mistake would never have been made; but few, indeed, there were who were inclined to form a judgment in this laborious manner; considering that they were not informed on *what* MSS. the edition was based, or on what principles they were applied. It is to be regretted that Lachmann had not, by giving a few

* The following is the *whole* of this notice in Lachmann's own words:—

“De ratione et consilio huius editionis loco commodiore expositum est (theol. Studien und Kritiken, 1830, p. 817—845). licet satis erit dixisse, editorem nusquam iudicium suum, sed consuetudinem antiquissimarum orientis ecclesiarum secutum esse. hanc quoties minus constantem fuisse animadvertit, quantum fieri potuit ea quæ Italarum et Afrorum consensu comprobarentur prætulit: ubi pervagatam omnium auctorum discrepantiam deprehendit, partim uncis partim in marginibus indicavit. quo factum est ut vulgatæ et his proximis duobus sæculis *receptæ lectionis* ratio haberi non posset. huius diversitatis hic in fine libri adiecta est, quoniam ea res doctis iudiciis necessaria esse videbatur.”

explanatory remarks, obviated the possibility of such mistakes ; for he would thus have caused his labours to be appreciated at an earlier period by those whose studies would have led them to value them the most.

This small edition was actually the result of very close labour and study, carried on during five years. Lachmann determined to cast aside the *received text* altogether, and to edit in such a manner as if it had never existed. His object was to give the Greek Testament in that form in which the most ancient documents have transmitted it, according as these documents are known : his plan was, in fact, this—such and such evidence *ought* to lead to such and such results. And thus he professed *implicitly* to follow ancient copies so far as then existing collations rendered them accessible ; the oldest Greek MSS. are the basis, compared with the citations of Origen ; the readings of the old Latin (as found in unrevised MSS.) and the citations of Latin fathers were his subsidiary aids : and thus the text was formed ; not giving what he would necessarily consider to be the *true* text, but the transmitted text of about the fourth century. *This* he considered would be a basis for criticism, delivering it in fact from the readings of the sixteenth century, and bringing us to a period a thousand years and more nearer to the time when the sacred books were written. Where the principal authorities *agree in an error*, a certain unquestionable *error*, still Lachmann would follow them in editing ; not as supposing, however, that such errors proceeded from the writers themselves, but as regarding such errors to have been parts of the *textus traditus* of the fourth century.

Let Lachmann's critical principles be approved or not, still to him must be conceded this, that he led the way in casting aside the so-called *textus receptus*, and boldly placing the New Testament wholly and entirely on the basis of actual authority. It would have been well if he had made his object intelligible to those around him ; for, even in Germany, this was but little understood, and thus reviewers misstated his plan and purpose, and described his edition in such a manner as to show that they did not comprehend what he had intended, or what he had performed. Even De Wette supposed that Lachmann's time and labour had been wasted, and this was to him a cause of deep trial.

Two things were needful, besides a full exposition of Lachmann's views, before it could be considered that the text was really placed on the basis of the fourth century: care ought to have been taken to procure collations of the ancient MSS. *as accurately as possible*; and also the Latin versions were not sufficient as subsidiary witnesses. A wider scope of ancient evidence should have been taken.

As Lachmann's object was gradually better apprehended, a wish was expressed by many that he would formally undertake an edition with a full statement of the authorities on which he relied in forming his text. At length, in 1837, Lachmann obtained the aid of Philip Buttmann the younger, whose part of the labour was to arrange the authorities for the *Greek text* only. On this he was occupied for seven years; part of which time was after the appearance of the first volume of Lachmann's larger edition. In 1839, Lachmann and Buttmann went together to Fulda, that they might unitedly copy and examine the very ancient Latin Codex Fuldensis for the use of the forthcoming edition. In this MS. the Gospels are thrown into a sort of combined narrative: the object kept in view being *not to omit* any part of any of the four histories: the consequence of this procedure is that a Diatessarōn is formed, always tautological, and often (from the sentences not combining) quite contradictory. The Codex Fuldensis has, however, a peculiar value as an authority for the Latin text. In collating this MS. Buttmann read aloud, while Lachmann noted the various readings in a copy of the Latin Vulgate.

In the year 1842, the first volume of Lachmann's larger edition appeared. The variations in the *text* from the small edition of 1831 are not many; and as they have sometimes been made a ground of unintelligent remark, it will be well in a few words to explain the characteristic difference between the two. The text of the *small* edition is *wholly* based on the sources which were (in Lachmann's sense of the word) *oriental*; and, where these differ among themselves, the readings were adopted "quæ Italarum et Afrorum consensu comprobarentur." In the *larger* edition, Lachmann used the combined evidence (in his sense) of eastern and western authorities.

The upper part of each page of the larger edition contains

Lachmann's recension of the Greek text; in this, brackets are used, as before, to indicate words of doubtful authority; and immediately below the text readings are sometimes placed, as to which the authorities fluctuate. The middle part of the page contains the authorities,—the Greek arranged by Buttmann, the Latin by Lachmann himself; in this part the reference to the text is merely by *lines*, and the want of distinctness in the arrangement is a sore hindrance to the usefulness of the work; it is probable that these notes were perfectly clear to those who arranged them, because they had the subject and the authorities altogether familiar to their minds; but it is not so with regard to others; and thus it has been to some a *study* to understand how the balance of authorities is denoted in this edition. Lachmann's own arrangement of the *Latin* readings derived from different sources, *in his own hand-writing*, were as clear and comprehensible as could possibly be wished.

The lower part of the page is occupied with the Latin version of Jerome, edited mostly on the authority of the Codices Fuldenis and Amiatinus; this latter MS. is one of great antiquity and value, now preserved in the Laurentian library at Florence.*

In this edition, then, much was accomplished of that which Bentley had purposed so long before: there are certain differences of *plan* between that which each of these critics designed, and yet there is a general resemblance.

Both maintained that the oldest authorities are to be relied on as the witnesses to the genuine ancient text; and both relied on the combined evidence of Greek and Latin readings. There was this difference between the *materials* with which they were furnished,—that while Bentley had taken all practicable measures for obtaining the accurate collation of the oldest Greek MSS. (and as to one—the Codex Vaticanus—he was more successful than any one since has been), his Latin authorities were limited to the ancient MSS. of Jerome's translation; whereas, the publication of the texts of that Latin version, which in its various forms was in

* The Codex Amiatinus is of the sixth century, as also is the Fuldenis. Lachmann was only able to use the very imperfect and inaccurate collation of the Codex Amiatinus which had been published by Fleck. The text of this MS. has been edited by Professor Tischendorf (Leipsic, 1851), from his own and S. P. Tregelles's transcripts and collations.

circulation before the time of Jerome, has furnished a new body of evidence; and on those Latin texts which appeared to him to be the most unaltered, Lachmann relied as being a valuable class of witnesses. Bentley can hardly be blamed for not having understood their value; for, while they remained buried in libraries to which (in some cases) access was almost denied, it was impossible for a true judgment to be formed of their contents; nor could it as yet have been demonstrated that the Ante-hieronymian Latin was *one* version subsequently altered and revised: the notion was prevalent that the many forms of Latin text were so many separate versions; and this notion was by no means corrected by those who used the term *Itala*, and the one passage in Augustine in which it occurs, as though the *one* original Latin version was thereby denoted.

In Lachmann's preface there is much that is valuable on the subject of the Latin texts, and the mode in which alterations had been introduced. He accedes to the opinion of Cardinal Wiseman, which had been held long before by Wetstein and others, that the old Latin was a version made in northern Africa.* He shows how the text had been modernised into the form in which some MSS. (such as the Codex Brixianus) exhibit it;—a form far more resembling the later Greek MSS., than that did in which this Latin version had previously existed. He, therefore, rejects altogether from his consideration as witnesses those texts of the old Latin, in which the version has thus been changed.

One class of Latin text does not come forward in Lachmann's consideration at all;—that in which the readings are introduced which agree with the Alexandrian family (in Griesbach's classification) far more than the old Latin did originally. Of this class there were then only fragments published; so that Lachmann was unable so to take them into consideration as to form a judgment on their nature.

The Latin texts, then, which have been transmitted to us consist of, i. the old Latin version (as found in the Codices Vercellensis, Veronensis, and Colbertinus); ij. the same version revised with what may be called a Byzantine tendency; (the Codex Brixianus,

* Wetstein says (in speaking of Mill), "*Italice versioni, h. e. indoctis, nescio quibus Interpretibus, certe *Iliotis Afris* plus tribueret,*" etc. *Proleg.* 176.

etc.); iij. the old Latin made more Alexandrine (Codex Bobbrianus, etc.), and, iv. the version or revision of Jerome. Other MSS. contain some admixture of this last with readings from what had preceded it.

The mode in which Lachmann states the various degrees of weight which attach to different readings is the following: (i.) nothing is better attested than that in which all authorities accord: (ij.) the agreement has rather less moment, if part of the authorities are silent or defective: (iij.) the evidence for a reading when it is that of witnesses of different regions, is greater than that of witnesses of some particular locality differing either from negligence or from set purpose: (iv.) but the testimonies must be considered to be doubtfully balanced when witnesses from regions wide apart stand opposed to others equally separated in locality: (v.) readings are uncertain which are in one form in one region, and differently in another region with great uniformity: (vi.) lastly, readings are of weak authority, as to which not even the same region presents an uniform testimony.

To discuss the subject *fully*, it would be needful to examine these principles in all their bearings, and also to inquire how they were practically applied by Lachmann himself. A few remarks, however, must here suffice. There are general truths, which ought to be admitted by all who examine the subject, enunciated in these principles; while at the same time they are connected with points questionable in themselves, and still more so in their application. For the value of particular witnesses, as learned from the general character of their testimony, ought to have a greater weight assigned to it, than these principles admit; and thus, in difficult places, certain authorities of weight may be safely followed, even though it be true that others of different regions present a different testimony: this is especially the case with regard to such readings as were liable to alteration from the hands of transcribers from the nature of the case. Lachmann does not take these into consideration, because such points do not fall within his plan of giving the text *as transmitted* and simply as resting on *authority*: it may, however, be well said, that his plan might have been suitably extended, so as to embrace these

additional considerations; and thus in cases of uncertainty from the variety of reading, he might have relied upon such grounds in forming his selection. He says, indeed, that upon his principles, *choice* is excluded; this may be true to a certain degree, while absolutely it is hardly possible: for at times a certain degree of judgment must almost necessarily be exercised; and therefore it would have been an extension of his plan, not a departure from it, to have brought into view those grounds of judgment which might give a determining value to the evidence on some one side in doubtful cases.

As it is, Lachmann's plan was to place in his text whatever reading was the highest in the scale according to his scheme of numerical value; and to indicate uncertainty by inclosing words in the text within brackets, or by giving another reading in the margin.

The *authorities* which Lachmann admitted were very few in number: thus in the Gospels he used the collations of but four Greek MSS., and four fragments, and two of these MSS. were considerably mutilated. The only version admitted (as has been said) was the Latin, in its twofold form,—as prior to the time of Jerome, and as revised by him: the only fathers whose writings were employed were Irenæus and Origen, and the Latins, Cyprian, Hilary of Poitiers, and Lucifer. In consequence of this restriction there are passages in which two MSS. or perhaps only one contain the sacred text; and thus an error in such a copy or copies is *assumed* to be the wide-spread reading of the fourth century. But in connection with such passages it must always be borne in mind that Lachmann did not profess to give a perfect text; and thus if a certain unquestionable error was attested by his authorities, they were to be followed in editing; not as supposing that such error proceeded from the sacred authors, but on the ground that it belonged to the traditive text of the fourth century.

An instance of this is seen in Ephes. i. 15, where the common text reads, ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους: here Lachmann omits the words τὴν ἀγάπην, as not being found in the Alexandrian MS., and (apparently) not in the Vatican. But he gives this, not as the true passage, as written by St. Paul, but as being (he thinks)

an early mistake,—an hiatus, in fact, of early copyists. He says (Proleg., vol. ii., p. xii.) that it is manifest that ἀγάπην has dropped from the text, but whether it be that word alone, or more, it is impossible to say; comparing the passage with Col. i. 4, where in the clause καὶ τὴν ἀγάπην ἣν ἔχετε, the words ἣν ἔχετε are not uniformly read in all the more ancient authorities. Now here the reason for not giving either ἀγάπην, or else τὴν ἀγάπην, in the text, on the authority of the Codices Claromontanus and Boernerianus (two of Lachmann's admitted witnesses), supported by the more recent copies in general, and the other ancient versions, as well as the Latin,* can only be the supposition that it had been filled in as a correction in the copies in which it is found. And yet, when the word certainly belongs to the text as an original part of it, and when the versions vouch for it, and that without any other addition, it can hardly be deemed an exercise of mere choice for it to receive a place in the text, in spite of its omission in certain ancient and valuable documents.

Thus far, then, Lachmann's principles (to say nothing at present of his range of authorities) might be safely extended, without at all trenching upon his plan of presenting the traditive text of the early centuries. It was, however, a great and grievous mistake, on the part of those who criticised Lachmann's edition, when they lighted on such passages as Eph. i. 15, as if he had there given what he believed to be the genuine and original text. Lachmann's censors (such for instance as Tholuck) who did not apprehend his plan, or had not truly investigated the facts of the case, copied from one another, in representing Lachmann's range of Greek authorities as more confined than it really was, especially in his larger edition. Hence the following judgment of Tholuck is far from correct:—"Since there are so few codices which are written in uncial characters, and are preserved entire, Lachmann has been obliged sometimes to adopt readings which are authorised only by a single codex. Thus he has given the whole text, from the fourth to the twelfth chapter of 2 Corinthians, according

* This case would come apparently under the fourth head in Lachmann's statement of weight of evidence; for the documents of the Western region stand opposed to those considered peculiarly Alexandrian; and thus it seems that, even on those principles, the reading is only doubtful.

to no other authority than that of the Codex B, and the whole text from Hebrews ix. 14 to the end, on the basis of Codex A merely." Such statements have misled students; for it has been supposed that they would not have been advanced, except on grounds of competent knowledge. But how do the *facts* stand? In the passage in 2 Corinthians, the whole, up to chap. x. 8, is contained in C (Cod. Ephraemi), and the *whole* of the chapters, said to rest on B only, are contained in D (Cod. Claromontanus) and G (Cod. Boernerianus): in the latter part of the Hebrews, the hiatus in C is from x. 24 to xii. 15, and in D there is there no defect at all. It is important to state these things explicitly, because the incorrect assertions have misled, and will still mislead, those who are unacquainted with critical details.

While maintaining that a critical basis should be laid broad enough for us not to be obliged to follow certain authorities into known error, it is of great importance not to put down an attested reading to be an error without full inquiry and examination. It may be very natural thus to condemn a reading which differs from what we are accustomed to see; but we must look well to it, lest, in stigmatising a reading as devoid of meaning, we only show that *we* have not understood it. This is wholly different from cases of known and certain mistake in MSS.

Matt. xxi. 28-31 affords an illustration of the importance of not hastily condemning a reading as unintelligible. In the parable of the two sons bidden by their father to work in his vineyard, Lachmann retains the common order of the answers and actions, that is, the *first* son refuses to work, but afterwards repents and goes; the *second* son says that he will go, but does not: but in the answer of the Jews to the inquiry of Christ, "Which did the will of his father?"—the answer in Lachmann's text is *ὁ ὕστερος*, instead of the *ὁ πρῶτος* of the common text. This was deemed by De Wette to deprive the passage of all meaning;* and Tischendorf, who adopted it in the first edition which he published, afterwards turned to the common reading. In examining the authorities in this passage, considerable discrepancies will be found; several have *ὑστερος* (or an equivalent) in the latter part, while

* He asks, "Was soll der Exeget mit dem blossen Lachmannschen Texte anfangen in Stellen, wo er sinnlos ist, wie Matt. xxi. 28-31?"—*Einleitung ins N. T.*, ed. 5, p. 80.

they avoid all difficulty by *inverting the order* of the answers, etc., of the two sons. Origen,* however, is an explicit witness, that in the early part of the third century, the answers and actions were in the same order in which we now have them,—the second son professing a willingness and not going, the first refusing and afterwards going. Hippolytus, an elder contemporary of Origen, is an equally explicit witness, that the answer of the Jews to our Lord was *the latter*, not *the former*.† Now, I fully believe that Lachmann gives the true reading of the passage, and that in some documents the *order* of the answers has been changed so as to avoid a supposed difficulty, and that, in others, the word *πρῶτος* has been introduced instead of *ὑστερος*, for a similar reason. Transcribers felt persuaded, that the answer of the Jews *must* have been that the son who *really went* into the vineyard was he who *did* the father's will; when, however, documents avoid a difficulty in different paths, they give a very plain hint as to the true state of the case as a matter of evidence. Jerome appears to have translated "*novissimus*," a rendering which elsewhere answers to *ὑστερος*: this, too, had been the Latin reading prior to the time of Jerome (as shown in the Codices Vercellensis, Veronensis, Corbeiensis, and the Evangelium Palatinum, published by Tischendorf); the best copies of Jerome's translation (such as the Codices Amiatinus, Fuldensis, and Forojulienensis) also retain it. Jerome, in his Commentary, seems to have felt the difficulty, and he appeals to other copies which read "*primus*" (such as the revised text contained in the Codex Brixianus): he seems, however, to have had but little confidence in the copies that read differently; for he tries to explain his own reading, *novissimus*, by attributing this answer to the obstinacy of the Jews.

But what is to be said to this seemingly contradictory reading? The youngest son professed his readiness to obey, and then does not act according to his father's will, and yet the answer is *ὁ ὑστερος*. I believe that *ὁ ὑστερος* refers not to the order in which the two sons have been mentioned, but to the previous expression about

* Ed. De la Rue, iij. 770.

† The words of Hippolytus are, *καὶ ἐν τῷ εὐαγγελίῳ τὸν ποιήσαντα τὸ θέλημα τοῦ πατρὸς εἶπεν ὁ ἕσχατος*. (Ed. Fabric., tom. ij., p. 30.) *ἕσχατος* is the equivalent for *ὑστερος* in some MSS. of this passage.

the elder son, ὕστερον δὲ μεταμεληθεὶς ἀπῆλθεν, “afterwards he repented and went.” “Which of the two did his father’s will?” ὁ ὕστερος. *He who afterwards* [repented and went]. This answers the charge that the reading of Lachmann is void of sense.

Lachmann, indeed, in the Prolegomena to his second vol., p. v., suggests that this clause not being noticed in the Commentary of Origen on St. Matthew, as it has come down to us, was unknown to that father, and that therefore it was not in his copy: and thus, though Lachmann thought that the words might be very well explained in that manner just stated, he considered it more probable that the clause, λέγουσιν, Ὁ ὕστερος. λέγει αὐτοῖς ὁ Ἰησοῦς was an after-insertion: probably he would not have thrown out this suggestion had he taken into consideration the statement of Hippolytus, to say nothing now of the combined evidence of MSS. and versions.

In some places Lachmann really follows none of the *Greek* authorities on which he *avowedly* relies. This may be seen repeatedly in the latter chapters of the Apocalypse: in such cases he considered that the combined testimony of the *other* authorities was sufficient to warrant the introduction of the readings which he adopts: it would, however, on any principles of criticism, have been well if the *Greek copies* which contain the reading as he gives it, had been mentioned.

In some places in his larger edition, Lachmann introduces a critical correction of the authorities, the actual reading of which he had given in his smaller. Thus in Rev. xviii. 3, the reading of the oldest authorities is, ὅτι ἐκ τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέπτωκαν πάντα τὰ ἔθνη, “because by reason of the wrath of her fornication all the nations *have fallen*” (see Jerem. li. 4 and 49). And thus the passage stood in Lachmann’s earlier edition. In the larger, however, the word πέπτωκαν is corrected into πέπωκαν; no authority is cited for this change, and it seems to be on the ground of the reading of the version of Jerome and the supposed nature of the case. But still choice is introduced instead of the simple following of authorities. But there was no need to depart from the best attested and most ancient reading, for it has sufficient witnesses. πέπτωκαν is supported by A and C,

while B (Cod. Basilianus) and ten others have the cognate reading *πεπτώκασιν*; and this is the meaning found in the Memphitic and Æthiopic versions. The most ancient reading has been variously changed in later documents; thus the oldest copies of Jerome's version (c. g. the Codices Amiatinus and Fuldensis) read, "quia de ira fornicationis ejus biberunt omnes gentes" (the modern Vulgate has "*de vino iræ fornicationis*"),—reading the Greek as if they had Lachmann's text before them, or as if *πέπτωκαν* had been misapprehended. In some documents (most indeed) *τοῦ οἴνου* is inserted before *τοῦ θυμοῦ* (as in Rev. xiv. 8), and thus the reading of the common text seems to have sprung up, "because by reason of the *wine* of the wrath of her fornication all the nations have drunk" (as found also in the modern Clementine Vulgate). The omission of *τοῦ οἴνου* is sufficiently warranted; and thus the ancient reading in all its parts may be retained without correction, on grounds of inferential reasoning. And, in fact, what is the line of argument? whether it be most likely that translators and recent copyists mistook *πέπτωκαν* for *πέπωκαν* (which they judged to be the *sense* of the passage),* or whether the transcribers of the more ancient Greek MSS. were unitedly mistaken, and that the two mutually confirming and corroborating readings *πέπτωκαν* and *πεπτώκασιν* were alike mere mistake: the reading thence arising being also somewhat the more difficult of the two.

It may be asked, without any desire to be censorious, whether Lachmann has not in this and similar passages shown some tendency to indulge in *subjectiveness*? It is difficult not to do this, at least in some measure, and thus it can be no cause for surprise if traces of this feeling are found in every critical work.

In Acts xiii. 33, Lachmann reads *ὡς καὶ ἐν τῷ ψαλμῷ γέγραπται τῷ πρώτῳ*, on which Tischendorf remarks that he has given this reading *sine teste*. The argument on the reading, however, divides itself into two parts; i. the *order* of the words; and ij. the

* The following is the note of Lachmann referring to *πέπωκαν πάντα τὰ ἔθνη* in his text: "*πεπτωκαν* (sic *πέπωκε* ε) *παντα τα εθνη* A C ε, *om. h.*" By the mark "ε" Lachmann designates the Elzevir text; by "h," he signifies the citations of the Apocalypse found in the writings of Primasius. Thus the version of Jerome at the foot of the page, was the only authority for the word given in the text.

numeral to be adopted, whether *δευτέρῳ* or *πρώτῳ*. i. then, as to *order*, Lachmann follows A B C and other authorities; as to the *numeral* he gives that which Origen *expressly mentions* as being the reading of the passage,* and which is found in D, although in a different *order*. Thus it is hardly correct to say that Lachmann has edited the passage *sine teste*, as there is *separate* evidence in favour of each part: this is not the place for fully discussing the best form of the reading of this passage; it should, however, be noticed that the reading *πρώτῳ* was edited by Erasmus (relying on the express authority of Jerome), by Griesbach, and by Tischendorf himself. In fact, it can hardly be doubted but that *δευτέρῳ* has been a correction, to avoid a supposed difficulty, by accommodating the passage to the present order and division of the Psalms.

This passage affords a good specimen of the cases in which an absolute and express early testimony to a particular reading possesses a paramount importance:—there are other passages in which Lachmann might suitably have given more weight to this kind of testimony. It may also be noticed that, in balancing conflicting witnesses to readings, in those passages which were liable to alteration from parallel texts, a less amount of evidence may preponderate in favour of those readings which represent those passages as not precisely the same in their phraseology.

The contrast which Lachmann drew between his own mode of editing and that of Griesbach was, that Griesbach's inquiry had been, "Is there any necessity for departing from the common reading?" while his own was, "Is there any necessity for departing from the best attested reading?" To this it might suitably be added, Ought we not to use all means for obtaining evidence as accurately as possible? And, Ought we not, if relying on *ancient* evidence, to take it in its widest extent?

The printing of Lachmann's second volume (to some passages of which allusion has already been made) was completed, as to the *text*, in 1845; it was not, however, *published* till 1850,

* The words of Origen on Ps. ii. are the following:—*Δυσὶν ἐντυχόντες ἑβραϊκοῖς ἀντιγράφοις, ἐν μὲν τῷ ἐτέρῳ εὐρομεν ἀρχὴν δευτέρου ψαλμοῦ ταῦτα· ἐν δὲ τῷ ἐτέρῳ συνήπτετο τῷ πρώτῳ. καὶ ἐν ταῖς πράξεσι δὲ τῶν ἀποστόλων τὸ, Ὑῖός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε, ἐλέγετο εἶναι τοῦ πρώτου ψαλμοῦ. ὡς γὰρ γέγραπται, φησὶν, ἐν πρώτῳ ψαλμῷ κτλ. Ed. de la Rue, ij, 537—8.*

about a year before the death of the editor. Two reasons occasioned this delay: it had been Lachmann's intention to have written pretty full remarks on various passages, and on the application of *criticism* (i. e. the exercise of a critical judgment, not a mere adherence to authorities) for their correction; and this intention (though never carried out) caused delay: but the great obstacle in Lachmann's mind was the want of apprehension which his friend De Wette showed as to his object and design: it was this, in fact, that hindered him from giving the second volume to the public so long as De Wette lived. That scholar seems, indeed, not to have at all apprehended *what* Lachmann meant; and thus, although more fitted mentally than most scholars of Germany for understanding Lachmann's edition, it was always so described by him as to lead to misapprehension on the part of others. De Wette would always have used exegetic clearness, as though it had a primary importance in forming a judgment of the true text; and he was in so many respects a true pupil of Griesbach, that he shrunk from an entire reversion to the really oldest authorities.

Although Lachmann never wrote the full remarks on passages which he had once intended to have done, he prefixed to his second volume a few notes on readings which had called forth the observations of De Wette and others. In these notes he gives occasionally his own conjectures as to the *true* readings of passages, using the traditive reading of the oldest documents as his basis of argument. These in general call for no further notice here; for they belong, not to Lachmann's principles as an editor, but to his own personal opinions; and though it may be freely admitted that all ancient books may contain errors of copyists, so old as to precede all documentary means of their restoration, yet when we have such united witnesses as we possess to the text of the New Testament, it would be useless and rash in the extreme to depart from what has been transmitted, in search of something which we may *suppose* or imagine. But in the midst of Lachmann's conjectures, there are good and valuable remarks introduced: thus, on Acts xiii. 32, he speaks of those who prefer to see the text "skinned over and plaistered," rather than with the wounds visible: that is, that some would prefer the text as it has passed through the hands of copyists and non-critical editors, with the

wounds (if such there be) of the earliest copies and versions concealed by a sort of artificial vail, to that which gives the text *as transmitted*, a text which *may* be the basis of true exposition, and from which what is genuine may be gathered on grounds of evidence, which never can be the case if the concealment of modified and modernised phraseology be adopted and canonised. The reading which led to these remarks is *καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην, ὅτι ταύτην ὁ θεὸς ἐκπεπλήρωκεν τοῖς τέκνοις ἡμῶν*, where the common text has *τοῖς τέκνοις αὐτῶν ἡμῶν*, a reading which seems to have only sprung up as an amendment, a “skinning over and bandaging” of *τοῖς τέκνοις ἡμῶν* as found in the ancient authorities:—“*filiis nostris*,” as it stands in the Vulgate, both in the ancient and modern copies: now here the first question is, not whether we can give an *exposition* of the ancient text, but whether this is to be received, as supported by *authority*, in preference to that which seems to show its more recent origin. We may well pause before we pronounce a reading void of meaning, when we find that ancient copyists in various lands have transmitted it, and ancient translators have equally allowed it a place in their versions.

Those who remember how Erasmus was assailed by Edward Lee, and how Mill was criticised by Daniel Whitby, can feel no surprise that Lachmann should have been similarly treated by critics who had as little intelligence as those two writers as to the subjects which they had undertaken to discuss. If Lachmann’s edition only is known, it may seem as if he dealt hard words against his censors; but if the nature of the attacks *on him* were at all considered, the contumely with which he was assailed, the names of reproach (such as *simia Bentleii*) which were invented in order to make him appear ridiculous, then those who have complained of his *tone* as “bitter and arrogant,”* would at least be obliged to own that he treated his assailants with gentleness and courtesy, in comparison with their mode of acting towards him. He did not spare the pretentious spirit of sciolists who wrote on subjects of which they were ignorant, but he often dealt with those whose opinions he was discussing in a tone of pleasantry,

* Scrivener’s Supplement to the Authorised English Version. Introduction, p. 23.

which others have misunderstood or misrepresented. It is much to be wished that those who have undertaken to criticise the *spirit* and *manner* of Lachmann's remarks, would, as a measure of even-handed justice, bestow a due and fully-expressed condemnation on the mis-statements, misrepresentations, and unseemly language of those who set themselves up to be his censors.

Lachmann's edition and its critical principles may be discussed without any of these unbecoming accessories; and praise and dispraise may be meted out according to the measure of what is judged to be due. It would be well for those who take the place of judgment to remember the words of Bishop Marsh: "Critical editions are intended only for men who are acquainted with the subject: and those, who are ignorant of it, should be initiated in the science, before they presume to form a judgment." (Marsh's *Michaelis*, ij., p. 887.) Lachmann did not object to *intelligent* discussion of his plans and principles, although he was not willing to be set down as a rash and ill-informed editor.

The simple truth is, that Lachmann's text was looked on as a kind of WHOLESALE INNOVATION, and *this* was enough to give offence to the whole generation of adherents of what they had *traditionally* received. Much might have been done by a *simple* and *full* exposition of his plan and object; but Lachmann unfortunately neglected at the first to do this; and afterwards, in remembering how Bengel was treated a century ago, he abstained from replying to his censors, well knowing how fruitless such a labour had been in the case of that critic.

Let any objections be raised to the plan, let inconsistencies be pointed out in the execution, let corrections of varied kinds be suggested, still the fact will remain, *that the first Greek Testament, since the invention of printing, edited wholly on ancient authority, irrespective of modern traditions, is due to CHARLES LACHMANN.*

It is in vain to call such a labour "wholesale innovation," or to say that it manifests "want of reverence for Holy Scripture"; for it is not *innovation* to revert to the first sources, it is not irreverence for the text of God's word to give it forth on the best and most attested basis. It is not *cancelling* words and sentences when they are not inserted, because the oldest and best authori-

ties know nothing of them. Honest criticism has to do with facts *as they are*, with evidence as it has been transmitted, and not with some subjective notion in our own minds of what is true and right,—a notion which has no better basis than recent, ill-grounded tradition.

The pains which Lachmann took in editing the Latin version of Jerome, subjoined to his Greek text, deserves more notice than can be given to it in this place. The principal authorities were the Codices Fuldensis (collated by himself and Buttmann) and Amiatinus (or Laurentianus) at Florence: of this unhappily he had only the very incorrect collation published by Fleck. With some other aid from MSS., he revised the whole of the version of Jerome; and although it requires no small measure of application and attention fully to understand the authorities as given (when they are mentioned), and though at first sight it may be difficult to know precisely what the Codex Fuldensis itself reads,—yet in result Lachmann's recension of the Latin New Testament of Jerome is of great value, and worthy of the labour bestowed. In the Prolegomena to his second volume he says that he had intended to give the means of forming a more accurate judgment of the manner in which the Gospels are arranged in a kind of combined narrative in the Codex Fuldensis, but the want of interest in the revision of the Latin text, which he had found (he says) to be general, induced him to desist. Perhaps his *Latin* text would have been more valued if he had subjoined to it the variations of the Clementine Vulgate; for then it would have been at once *visible* to the reader how much had been done for its emendation on MS. authority. Some, however, who were by no means disposed to bestow too much praise on Lachmann, appreciated *this part* of his work. Mr. Scrivener (Supplement to the English Version, p. 25) says of the attention paid by Lachmann to the Latin translations, that on them "he has bestowed such diligent care as entitles him to the gratitude of the biblical student."

Lachmann's punctuation of the Greek text must not pass unnoticed; for he took great pains to improve it; and though minute punctuation is rarely of very much importance (because

passages in general are not ambiguous in their connection), yet all care should be taken so to place the pauses as to render them subservient to the sense, or, at all events so as not to contradict it, or hinder it from being apprehended. This part of Lachmann's edition was deservedly commended by Tischendorf, who in other things was not too lavish in his praises: "In latino pariter atque in graeco edendo textu, ille primus quod sciam eiusmodi interpunctionem adhibuit quae et intellectui textus prodesset et antiqui sermonis conveniret rationi."*

However little of real appreciation Lachmann met with, and however much there was to discourage him, from the manner in which his labours were received, he looked to a different judgment from scholars of another generation. He says in the last sentence of the Prolegomena to his second volume, "I may be allowed to hope that my object, undertaken with diligence and with confidence of Divine aid, and brought to a completion to the best of my ability, will be approved by posterity from the utility being known, more than has been the case from this age."† Had Lachmann always been thus moderate in his hopes, he would have been saved from some deep disappointments; but probably the manner in which he found that he was misapprehended caused him gradually to be less sanguine in his expectations.‡

* Proleg. in Cod. Amiat., p. xxijj.

† "Mihî quidem sperare licet fore ut consilia nostra, alacriter et cum opis divinae fiducia suscepta, et pro viribus nostris ad finem perducta, utilitate cognita a posteris magis quam ab hoc saeculo probentur; qui si nos operam pie ac modeste collocasse iudicabunt, tantum nobis quantum a mortalibus expectari possit nacti esse videbimur."

‡ For two reasons have I sought to give a clear and comprehensible notion of Lachmann's text and the principles on which it is formed: i. because of the misapprehensions which still exist as to the plan; and ii. because of the points of similarity to what I believe to be the true principles of editing the sacred text: so that if I did not give Lachmann full credit for what he has done, I might *seem* to claim an originality to which I have no title.

As to the *first* point, some may say that they learn nothing from what I have stated above, that they have not been able to gather for themselves from Lachmann's papers in the Studien und Kritiken, and from the introductory pages of his Prolegomena. If so, I am glad that such readers have paid more close attention than most have done; for the fact is plain that Lachmann's plan has *not* been generally understood; for else the extensive misrepresentations would have been impossible.

And as to the *second* point, I intend elsewhere to give (as I have often done already in print) a statement of the particulars in which I differ from Lachmann as to critical principles, and also of the entirely different path through which I arrived at some-

§ 12.—TISCHENDORF'S EDITIONS.

THE first of the editions published by Professor TISCHENDORF, of Leipsic, appeared in 1841, in a small volume, containing the text, some of the authorities, and Prolegomena, partly explaining

what the same results. The similarity is sufficient to make me feel desirous of not claiming anything which is not my own:—a thing of which Lachmann when living would have been the last to accuse me. Lachmann it was who first entered the domain of textual criticism, in the direction and through the channel of access, which Bentley pointed out a hundred and twenty years before.

I do not wish to overlook the points on which Lachmann's plan and its execution were capable of amendment, nor do I desire to conceal them from others; but I do wish to protest against the arbitrary manner in which censors have condemned him *without a hearing*, without taking the pains to know the facts of the case. It is easy to speak of his "daring and mistaken theory" (Scrivener's Supplement, p. 30), to say that he "unfairly insinuates" that the "received text" is adhered to from mere traditional feeling (ib., p. 32):—for the real questions still remain behind, "What is the *evidence* which we possess as to the actual text of the New Testament in the earliest ages?" and, "How can we reasonably suppose that readings are ancient, when they not only have *no* ancient vouchers, but all the ancient witnesses contradict them?"

Some have taken offence at Lachmann's "tone and manner": no doubt he did speak strongly of mistakes and ignorance on the part of those whose pretensions were high; some of his expressions might be rather rough; but he spoke of *his own* mistakes in terms quite as severe; thus, if he made a mere oversight, he did not speak of it as unimportant; it was *pu'denda negligentia*: and if any think it remarkable that he should have sometimes spoken of his censors in strong terms, let such suspend their expressions of condemnation until they have *read* and *well considered* the misstatements, the perverse arguments, the uncourteous and reproachful language employed by the censors themselves. I own that I have but little patience with those who direct their attention exclusively to the *manner* in which an *assailed* person repels an attack, and have their eyes wholly blind as to the attack itself, and the tone and manner in which it is made. True fairness would lead us to say that *even if* there be something reprehensible in the mode of defence, yet the assault itself merits far more strong condemnation. Bentley's observations on a similar subject in the Preface to his Dissertation on Phalaris are well worthy of remembrance: "I will here crave the reader's leave to make one general apology for anything either in my Dissertation or my Defence of it, that may seem too severe. I desire but this favour or justice rather, that he would suppose my case to be his own: and then if he will say sincerely, that he should have answered so many calumnies with fewer marks of resentment, I am content to lie under his censure. But it's a difficult thing, for a person unconcerned, and out of the reach of harm, to be a fair arbitrator here. He will be apt to think the injured party too angry; because he cannot have as great a passion in seeing the ill usage, as the other has in feeling it. . . . 'Twas an excellent saying of Solon's, and worthy of the wisest of the famous Seven; who when he was asked, Πῶς ἤκιστα ἀδικοῦεν οἱ ἄνθρωποι; *What would rid the world of in-*

the principles adopted by the editor, and partly discussing (together with some other subjects) the different systems of *recensions* brought forward, with an especial reference to the theories of Scholz, and the manner in which his Greek Testament was edited.

In many respects, it was at once evident that Lachmann's smaller edition (1831) had exercised a considerable influence on

"*juries?* If the by-standers, says he, would have the same resentment with those that suffer the wrong; *Εἰ ὁμοίως ἀχθόντο τοῖς ἀδικουμένοις οἱ μὴ ἀδικούμενοι.* If the reader will but follow that great man's advice, and have an equal sense of my ill-usage as if it had fallen upon himself, I dare then challenge him to think, if he can, that I have used too much severity." (Dyce's edition, i., p. xlviij.)

But perhaps Lachmann, after all, treated his censors with moderation. Just as Galileo had to do with inquisitors who wandered into the domain of facts in science, so Lachmann fell into the hands of reviewers who thought themselves competent to express a judgment on facts in grammar. And thus when he spoke of *ἵνα δώση* (Rev. viii. 3, of the common text) as being the *subjunctive future* (*coniunctivum futuri temporis*), a reviewer castigated him for his ignorance that there was no such tense as the subjunctive future ("das futurum hat ja keinen conjunctiv"): that is to say, the existence of such a tense lay as much beyond the limits of his grammatical apprehension, as the motion of the earth was beyond the philosophical knowledge of the inquisitors. And yet facts remain *facts*: if (as Pascal says) phenomena prove that the earth *does move*, all inquisitorial decrees can neither keep *it* from moving, nor themselves from moving along with it: if there *are* subjunctive futures actually used by Greek authors, all the decrees of reviewers cannot annihilate them; and if writers of grammars do not recognise such forms, they only show that there is something in the flexion of the Greek verb more extended than their rules and examples. Grammatical forms are not used by authors because they had anterior existence in grammars; but grammars *ought* to recognise and explain forms, because of their actual existence and use. Galileo was treated by the inquisitors as if he had been responsible for making the earth move, and as if it had previously obeyed their dogmas and stood still: just so critics have been condemned as if they had *invented* the various readings of which they show the existence; and Lachmann was even held responsible by his reviewers for the fact that a certain tense is found in books, of which some grammars make no mention. Would such censors deny that *ἵνα δώση* *does* occur in Rev. viii. 3, of the common text, and that *καυθήσωμαι* is found in 1 Cor. xiii. 3? And if these forms *exist*, why may no one say *what* part of the verbs they are, without fear of censure, and without being liable to condemnation for pointing out the narrow limits of inquisitorial circumspection?

It is a kind of misfortune for such a man as Lachmann to fall into the hands of reviewers whose knowledge was so much less than his, and who thought that nothing could exist beyond the horizon of their own vision. Lachmann asked not that he might be followed as a leader, but that what he had performed might be examined and weighed; and then, as need might be, approved, corrected, and enlarged. "Id præcipue officio meo contineri existimavi, ut adulescentes probos et candidos, in quorum studiis fortuna ac spes ecclesiae et litterarum posita est, ea docerem quae multo labore et anxia sedulitate quaesita viderer mihi quam verissima reperisse; non ut illi me tanquam ducem sectarentur aut in his quae tradidissem adquiescerent, sed singula ut ipsi investigarent, investigata perpenderent, perpensa probarent corrigèrent augerent."

the mind of Tischendorf, in leading him often to adopt readings on *ancient* authority: there was, however, throughout the edition a considerable fluctuation. Indeed, as Tischendorf's labours as a collator were *subsequent* to the appearance of this edition, and as in the course of years his critical principles became more definitely formed, it is useless to recur to this first edition as though it could be regarded as containing Tischendorf's *text*: it merely occupies a place in the *history* of the printed editions.*

The next editions which Tischendorf superintended were *three* which appeared at Paris, in 1842. One of these had the Latin Vulgate in a parallel column, and in this the Greek text was conformed to the Clementine Vulgate, whenever this could be done on any MS. authority whatever. At the end, a table was given of the variations of Stephens's third edition, and Griesbach's second, from this peculiar recension of the Greek text. There was a smaller edition, containing the same Greek text as that just described, but without the Latin or the table of variations. And besides these, there was one which generally accorded in text with that which had appeared at Leipsic in the preceding year; no critical apparatus was subjoined; but, at the end, the variations of Stephens, Elzevir, and Griesbach, were appended. This edition was not corrected by Tischendorf himself, and it seems to have been executed very inaccurately.

In 1849 appeared Tischendorf's second Leipsic edition; the one in which the text is given as he judged that it ought to be revised. It exhibits a recension of the Greek text, with a *selection* of various readings—the result not merely of the labours of previous collators, but especially those of the editor himself, during the years which had elapsed since the appearance of his first edition.

* One of the most curious descriptions of Tischendorf's plan and object is that given by Mr. Scrivener: "A desperate effort has recently been made by Tischendorf (Nov. Test. Lips. 1841) to retrieve the credit of Griesbach's theory, or at least to vindicate the principal changes which he introduced into the text of Scripture (e. g. Matt. vi. 13; John vii. 8; Acts xx. 28; 1 Tim. iii. 16)." (Supplement to Eng. Vers., p. 30.) "Griesbach's *theory*" apparently can only apply to *recensions*, as to which Tischendorf had nothing in common with him; and as to the passages specified (in three at least of them), the preponderating ancient evidence was valued alike by Griesbach and Tischendorf (as well as others) and hence identity of reading. In fact, Mr. Scrivener goes on to show that so far from Tischendorf having made a desperate effort to uphold Griesbach, his text is of a *very different* complexion.

Prefixed there are Prolegomena, in which many subjects are discussed—his own labours in the collation and transcribing of MSS.; the critical principles which he now adopted; the dialect of the Greek New Testament; the subject of recensions, etc.

In giving an account of what he had himself done, it becomes evident that the *results* could not be comprised in a *manual* edition, such as this was. It was therefore necessary to adopt some principle, or plan of selection; and this was done by often giving the authorities which *support* his text, and also those which he considered to merit notice. The manner in which he acted as to this was very briefly explained in a note (p. xj.). The authorities are cited with such brevity, that it requires a very considerable degree of *attention* for the reader fully and *quickly* to observe what authorities *support*, and what *oppose*, the readings mentioned. In the Acts, Epistles, and Revelation, the readings are given less sparingly than in the Gospels. To many, an edition which presented the *full* results of Tischendorf's extended labours, would have been far more useful and acceptable than any mere manual could be.

The following are the principles laid down by Tischendorf for the formation of his text:—

“The text is only to be sought from ancient evidence, and especially from Greek MSS., but without neglecting the testimonies of versions and fathers. Thus the whole conformation of the text should proceed from the evidences themselves, and not from what is called the *received* edition.”

In this sound and important rule, Lachmann's fundamental principle is adopted. *What* the inspired authors actually wrote, is a matter of testimony; the ancient evidences which have been transmitted to us present us with the best-accredited grounds on which we can form a judgment. Tischendorf then adds, that, where testimonies differ, the most ancient Greek MSS. deserve especial reliance. Under the term, “Codices Græci antiquissimi,” he includes the documents from the fourth to about the ninth century. This limit is, however, pretty wide; and these MSS. themselves he would classify according to their age. This, if *fully* carried out, would present several important features in the history of the text; for it would show a gradual change from the

most ancient documents of all, until such readings become general as are almost identical with the mass of modern copies.

But, although Tischendorf carries down his "most ancient MSS." as far as the ninth century, he adds, that the authority of the older among them is much the greater: and that this authority, on the one hand, is greatly confirmed if there are corroborating testimonies of versions and fathers; and on the other hand, it is not to be rejected, even though most, or all, of the more modern copies read differently.

In discussing the early rise of various readings, Tischendorf speaks (p. xij.) of the want of reverence for "the written letter," on the part of the early Christians, and this he considers to be the cause of some of the variations. The fact of such want of reverence may, however, be doubted, and of course the consequence drawn from the supposed fact would then fall to the ground. For Irenæus shows us what the early Christians thought and felt as to the text of Scripture: in discussing the various reading which, even in his day, had found its way into the text of Rev. xiii. 18 (616 for 666), he speaks positively as to the point that the true reading is 666; a fact which he learned from those who had known the apostle John face to face: and then he alludes to those who had introduced the reading 616, an erroneous number, which he was willing to suppose to have originated in transcriptural error—"We think that pardon will be granted by God to those who have done this simply and without malice." He would have used very different language, had he supposed that indifference existed as to the words and letters of Holy Scripture. It is far more in accordance with what we know, to attribute the early origin of various readings in the New Testament to the ordinary causes, which must have operated all the more rapidly, from the *frequency* with which the Scriptures were transcribed, for the use of individuals and Christian communities in the first ages.

In addition to the principle of following ancient testimonies entirely, Tischendorf lays down certain rules, which he adopts in weighing authorities:—

i. A reading altogether peculiar to one or another ancient document is suspicious; as also is any, even if supported by a class of

documents, which seems to evince that it has originated in the revision of a learned man.

ij. Readings, however well supported by evidence, are to be rejected, when it is manifest (or very probable) that they have proceeded from the errors of copyists.

ijj. In parallel passages, whether of the New or Old Testament, especially in the synoptical Gospels, which ancient copyists continually brought into increased accord, those testimonies are preferable, in which precise accord of such parallel passages is not found; unless, indeed, there are important reasons to the contrary.

iv. In discrepant readings, that should be preferred which may have given occasion to the rest, or which appears to comprise the elements of the others.

v. Those readings must be maintained which accord with New Testament Greek, or with the particular style of each individual writer.

These rules are then illustrated by examples and remarks; and, in point of fact, the *application* of critical principles needs just as much tact, as is required in laying them down with accuracy.

On the *first* of these rules Tischendorf says, that, especially in the Gospels, where the uncial MSS. are several in number, it would be incautious to receive a reading into the text on the authority of but *one* MS., unless such reading be in some measure corroborated. To this it may be said, that it seems unlikely that, in the Gospels, it would be needful to rely on but *one* MS., unless, in such a place, many of the leading authorities are defective, or *unless the passage present a remarkable discrepancy of reading*. Tischendorf would apparently introduce this latter limitation. He gives as an example of this rule Mark ii. 22, where, instead of the common reading, *ὁ οἶνος ἐκχέεται καὶ οἱ ἀσκοὶ ἀπολύνται*, he reads, *ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί*. This reading he adopts as being that of *the* Vatican MS., though he would not have received it, as resting on that single testimony, had it not also been the reading of the Coptic (Memphitic) version. He considers that, in the copies in general, this passage has been corrupted from the parallel places in the other Gospels. It must also be considered that, in this passage, the Vatican MS. receives partial confirmation from other authorities. The following words

(ἀλλὰ οἶνον νέον εἰς ἀσκόους καινοὺς βλητέον) he omits, on the authority of D and four ancient Latin copies, considering that they were introduced from the parallel passages. In such cases as these, the great weight which attaches to the direct and united evidence of all the other most ancient documents must be borne in mind; and this must be weighed against the evidence of the few witnesses, and the *presumption* arising from the known fact, that parallel passages were so often brought into closer agreement. Tischendorf says, that he has often paused in doubt in such cases, as to what reading he should insert in his text; and this difficulty may have been especially felt by him, as he does not indicate *probable* or *not improbable* readings in his margin.

In cases in which particular MSS. appear to be partial to particular *tenses of verbs*, or modes of expression, Tischendorf would use his first rule, as excluding such readings from being received, simply on the authority of such MSS. He would exclude any reading which may seem to have arisen from a *recension* (that is, critical revision) by a learned man. He specifies Matt. xxv. 16, as an instance; where he rejects the reading ἐκέρδησεν, though supported by A** B C D L, and other MSS., the Vulgate, copies of the old Latin, Syriac, later Syriac in the margin, Memphitic, Æthiopic, and Armenian versions.* In spite of all this evidence, he considers that it *must* be regarded as a critical emendation for the common reading ἐποίησεν. But as to this, must we not follow *evidence*? If ἐκέρδησεν be a critical correction, is it not strange that it should be supported so strongly by the best and most ancient MSS. in a body, and that this should be confirmed by the versions? Tischendorf, indeed, admits that this critical correction (if such it be), is as old as the *second* or *third* century: if so, how can we prove this reading not to be genuine? or how can we show the manner in which the reading ἐποίησεν (if genuine) had been transmitted through the early period of the history of the text? In this passage, Tischendorf has *not* stated the authorities *for* the reading which he has adopted. It may be further asked, whether a copyist might not have changed the more appropriate term ἐκέρδησεν into the more familiar ἐποίησεν?

* To these the Arabic and Persic might be added, if they possessed (which they do not) *any* critical value as authorities.

As to his *second* rule, Tischendorf fully admits that it must often be a matter of doubt whether a reading which *appears* to have arisen from the error of a copyist, *really* did so or not. Many things which would strike an inexperienced reader as transcriptional errors are in fact not such, but true and genuine readings. As to the confusion of similar words really arising from this source, Tischendorf gives some good examples. Many readings, which some (Tischendorf as well as others) would attribute to the errors of transcribers, are, I doubt not, really genuine; and before a well-attested reading be rejected as utterly devoid of sense, the *whole passage* must be well and cautiously considered; and then it will commonly be found that the reading in which the ancient authorities agree, affords a sense, which, though perhaps not obvious at first, is *good*; and that, so far from its being attributable to the error of a transcriber, it must be considered as genuine, and that the more apparently simple reading is only an attempt at correction.

Tischendorf illustrates his *third* rule by Matt. xxiii. 4, where he omits *καὶ δυσβάστακτα* after *βαρέα* with L and a few later MSS. and some versions: this he does because the common text agrees with the reading of the parallel passage in Luke. This place is, however, hardly a full illustration of the rule with regard to parallel texts in the synoptical Gospels; because here the amount of evidence for the retention of the words in Matthew is too considerable for it to be set aside at once by the application of a principle, not *universal* but only of frequent use. Indeed in all such cases, it is surely needful *first* to examine the evidence, and *then* to compare the parallel passages: a judgment must be formed as to probabilities, when it cannot be as to certainties.

In the case of parallel texts cited from the Old Testament, Tischendorf states that he has continually used the collations in the Oxford edition of the LXX. by Holmes and Parsons. In this manner it may be better understood how much has been done by the later copyists in amplifying the Old Testament citations; for the additions are not unfrequently in accordance with some of the later MSS. of the LXX.

The *fourth* rule—that the reading should be preferred from which the others have sprung—is described as being (if taken in

a wide sense) the principle of all rules. In support of this, reference is made to Griesbach's Prolegomena. Its *application* will, however, depend very much on the *subjective* feeling of each one who uses it. Tischendorf gives as an illustration Matt. xxiv. 38, where the common reading is ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ; some MSS. insert ἐκείναις after ἡμέραις, while others (L, one Lectionary, three Latin MSS., and Origen twice) omit ταῖς πρὸ, and this latter form of the text is followed by Tischendorf. He thinks it far more probable that the original reading was "days of the flood," and that the others have arisen out of it. He considers that some copyists or critics thought that it was hardly correct to say "they were eating and drinking in the days of the flood," and hence (he supposes) originated the reading "that were *before* the flood." This *might* possibly be the source of this reading; but is not the evidence too great in favour of the reading "that were before the flood," for this consideration and this measure of evidence to suffice to overturn it? The words ταῖς πρὸ might most easily be passed over by a transcriber; and as to the citation of Origen, how often do we not find a quotation slightly abridged, when nothing in the argument turns on the omitted words? As to the term "days of the flood," being not strictly correct to express days that *preceded* the flood, the assertion seems to me to go rather too far; the days preceding the flood, up to and *including* that on which the flood came, might be so called; so that *if* this had been the original expression of the text, the idea of correcting it would hardly be sufficient to account for the introduction of the words ταῖς πρὸ, so as to make it "before the flood."

In the other passage which is given as an illustration of this fourth rule—Mark viii. 26—there are much stronger grounds; for here μηδὲ εἰς τὴν κόμην εἰσέλθης, *without* the words which follow them in the common text, is the reading supported by B L, two later MSS. and the Memphitic version. Other authorities introduce a great variety of reading, all of which may easily have sprung from that which Tischendorf has adopted; the common text has, however, considerable support.

In cases such as those which Tischendorf here discusses, the principle laid down by Bengel, *Proclivi scriptioni præstat ardua*,

deserves a very prominent place : for in *amplified* readings it is often apparent that an endeavour is made by different documents to *avoid a difficulty* by different paths. Here too should be considered and remembered the habitual tendency of copyists to *amplify* what was before them.

Tischendorf gives some remarks on adhering to the forms, etc., of the New Testament Greek—the *fifth* of the rules which he laid down ; the subject, however is (as he says) too extensive to be taken up in a mere passing way. The forms which have been called *Alexandrian* have been by some rejected as spurious when they occur in MSS. of the New Testament, although their existence in the LXX. version of the Old Testament has been maintained. Now, when the New Testament was written, Alexandrian Greek was very widely diffused, and in many things the LXX. formed the style, etc., of the apostolic writings. And also, although the copies of the LXX. in common use are replete with these forms, while the common text of the New Testament is without them, this does not prove any contradistinction ; because the LXX. has been printed from *ancient* MSS., and the New Testament from modern. The ancient copies of the New Testament contain these forms, the modern MSS. of the LXX. (as shown in the various readings of Holmes and Parsons) do not ; so that in this respect there is a general agreement between the MS. authorities. And thus Tischendorf says, “The authorities on which we rely in the Old Testament may be safely followed in the New. Further, if it be thought that the Alexandrian grammarians were prone to transform to their own peculiarities the works which they received from elsewhere, it would be indeed wonderful that they have not changed Æschylus or Sophocles, Plato or Aristotle into *Egyptians*.”* This argument is excellent ; and on two points very conclusive : 1st, that the occurrence of Alexandrian forms in a MS. of the New Testament does not *prove* Egypt to be the country of such a MSS. as to its origin ; 2nd, that such forms

* “Hinc quibus testibus in Veteri Testamento fidem habemus, eosdem in Novo sequi tutum est. Ceterum si grammatici alexandrini potissimum hoc egisse putandi essent, ut quae aliunde accepissent scripta ad suam ipsorum consuetudinem transformarent, profecto mirum esset quod non Aeschylum vel Sophoclem, Platonem vel Aristotelem aeque ac sacros scriptores reddiderunt aegyptios.”—Proleg., xix.

being generally found in the older MSS. of the New Testament may be safely followed (when properly attested) as belonging to the books as they proceeded from the hands of the authors. Tischendorf then gives an enumeration of some of these forms: with this subject he connects notices of some orthographical peculiarities of ancient MSS. One of the points of which he treats is the entire rejection of the form *ἀυτοῦ*, and those which flow from it; like Bengel, Lachmann, and some other editors, he always gives *αυτοῦ*, etc., with the smooth breathing. This is a point on which the *most* ancient MSS., as having neither breathings nor accents (at least à prima manu), can afford us no *direct* aid: they can, however, assist us *indirectly*; because we find before *αυτου* the pronouns elided, *not* into *ἐφ', ἀφ', μεθ', καθ', ἀνθ', but ἐπ', ἀπ', μετ', κατ', ἀντ'*;—this is also the case in the LXX.

It may be added on the subject of Alexandrian forms, that *here* too we must be guided simply by *evidence*; it can hardly be expected that there was precise uniformity in the original autographs of the New Testament as to dialectic distinctions; and therefore, while fully owning the admissibility of these forms when well supported, in each occurrence of such a form the evidence must be weighed which belongs to that particular case.

These remarks will suffice to show what Tischendorf's general plan is in the formation of his text: he acknowledges the paramount importance of ancient authority; but he admits many modifications, which might, in *application*, interfere materially with the continual recurrence to the oldest class of documents. Tischendorf's general principle (which is that of Lachmann rather differently expressed) may be used yet more widely than it has been by him; and the true text should be sought in the *most ancient* MSS., using the collateral aid of versions and early citations,—all modifying rules being subjected to the claims of absolute *evidence*. The application of such modifying rules should be restricted to passages in which the real conflict of evidence is great. In many cases, indeed, the balance of probabilities is all that can be stated; and thus, besides the reading given in the text, it may be needful to mention others as possessing a strong claim to attention.

One of the subjects of which Tischendorf treats is that of *Re-*

ensions of the text, a subject which renders it needful to discuss the principle of twofold division stated by Bengel, the modifications of Semler, the ordered system of Griesbach, and the refined theory of Hug, of which the most fanciful part was the supposed recension undertaken by Origen; the whole supposition of which was a creation of the imagination.

The facts of the case (as has been already intimated) are simply these, that the *ancient* documents may be considered as *one family*, possessed of many features in common, and the more recent are another family. The former of these classes (although differing among themselves in many particulars) have a *general* agreement, and these for the most part are also found in the more ancient versions, and in the citations of the earlier writers. The later MSS. agree amongst themselves more habitually than the most ancient do, and these MSS. are supported in their readings by the *more recent* versions. The Greek MSS. from the 12th century and onward, present a marked agreement in many passages, in which the most ancient are very different; and this is the *most recent* form of the text. The *absolute agreement* of the mass of the recent copies, of which many have spoken, as though it were an evidence of the truth of the text which they contain, is an *over statement*; for the recent MSS. have *their own* peculiar variations from each other in particulars, in which all ancient evidence opposes them.

On these *facts* of the case, Tischendorf proposes his classification, which is (he says) applicable especially to the Gospels, least of all to the Apocalypse, and more so to the Acts and the Pauline Epistles than to the Catholic Epistles. He thinks that the documents *may* admit of a *fourfold* division, which might receive the names of Alexandrian and Latin, Asiatic and Byzantine, not as being four separate classes, but rather *two pairs*: the first *pair* would comprehend the more ancient documents, the latter the more recent. But the line of demarcation would often be extremely faint, if the attempt were made definitely to mark out what should belong to each of these supposed classes. For it may be questioned how far an actual classification of MSS. (to say nothing now of any other authorities) is practicable beyond the distinction of the *ancient* and the *more recent*; subdivisions no

doubt exist; and thus there are general truths on which Tischendorf's arrangement is based. Thus, in St. Paul's Epistles, A B C might belong to one *division*, and D (with E) F G to another, of the same general *class*; while J K, on the one hand, and many MSS. later than the twelfth century on the other, may be considered as divisions of the other class. Whatever truth there be in theories of this kind, their importance is greater in connection with the gradual *modernisation* of the text, than with the establishment of the ancient and original readings: and if the term *recension* be used at all, let it at least be confined entirely to those attempts to correct the ancient text out of which the modern readings have arisen.

It should be stated that Tischendorf does not allow his theories on recensions to influence his judgment in the application of his critical *rules*; for such theories, if true, are not the basis on which a judgment must be formed, but are a part of the conclusions arrived at from data previously ascertained.

It has been stated above, that Tischendorf's second Leipsic edition was the result of his own extensive collations of ancient MSS. since the appearance of his first. Since the publication of that edition he had himself copied or collated almost every known MS. which exists in uncial letters. He states that he has himself examined every one of these documents, except H of the Gospels at Hamburg; V of the Gospels and K of the Epistles at Moscow; the Codex San-germanensis at St. Petersburg; and (of those whose text had been published) the fragments P Q at Wolfenbüttel, Z at Dublin, and Δ at St. Gallen. The travels during which Tischendorf was closely occupied in these collations extended from 1840 to 1844.*

As to the ancient versions, Tischendorf himself copied the most valuable Codex Amiatinus of Jerome's version (which he has since published), and he also transcribed and collated himself some other Latin authorities; the text of some of these he has also published. For the versions in other languages besides the

* A detailed account of what Tischendorf did in copying and collating MSS. is given in several successive parts of the Wiener Jahrbücher, 1847, etc. (Anzeigblatt). For an enumeration of the texts of MSS. published by Tischendorf, see the Appendix to this section.

Latin he was under the necessity of depending on the extracts made by others.

The text of Tischendorf, in many places, accords with that of Lachmann, where both differ from the common text: this has arisen from the fact that Tischendorf followed Lachmann in ascribing a high value to ancient authorities. Where Tischendorf differs from Lachmann he *commonly* follows some others of the ancient documents. In such points it is almost impossible to exclude some measure of subjective feeling.

APPENDIX TO SECTION 12.

THE GREEK MSS. THE TEXT OF WHICH HAS BEEN PUBLISHED.

No right estimate could be formed of the industrious labours of Professor Tischendorf, unless the texts which he has published were definitely mentioned. A complete list of the MSS. which have thus been rendered accessible to critics is, therefore, given, in order to bring the whole subject at once into view; some of the particulars have already been noticed in the preceding pages.

In 1715, Hearne published at Oxford the Greek and Latin Codex Laudianus (E) of the Acts of the Apostles.

In the same year the Coislin fragments of St. Paul's Epistles (H) were published by Montfaucon in his *Bibliotheca Coisliniana*.

The palimpsest fragments of two MSS. of the Gospels (P and Q) at Wolfenbüttel, were published by Knittel in 1762.

In 1786, the New Testament portion of the Codex Alexandrinus was published under the editorial care of Woide.

In 1789, Giorgi edited at Rome the Greek and Thebaic fragments (T) of St. John's Gospel.

Matthæi published, in 1791, the Greek and Latin Codex Boernerianus (G) of St. Paul's Epistles.

In 1793, Kipling edited the text of the Greek and Latin Codex Bezae (D) of the Gospels and Acts.

In 1801, Dr. Barrett edited the Dublin palimpsest of St. Matthew's Gospel (Z) at Dublin; all that was then legible was published in facsimile engraving. [As to this MS., see the *Appendix* to Section 13.]

In 1836, the Greek and Latin Codex San-gallensis (Δ) of the Gospels was lithographed in facsimile under the editorial care of Rettig.

This was the state of the case when Tischendorf began to publish his editions of the text of MSS.

The first which appeared was the Codex Ephraemi (C), a palimpsest containing about two-thirds of the New Testament. The original writing had been in a great measure restored by a chemical application ("tinctura Giobertina"), and thus much was legible which had previously been wholly hidden. This edition of the New Testament fragments appeared in 1843. The Old Testament fragments were similarly published in 1845.

In 1846, Tischendorf edited in one volume several MSS. and fragments; this work ("Monumenta Sacra Inedita") contained the following texts:—

L of the Gospels, a very valuable MS. at Paris; the readings of which (though it does not appear to be actually older than the eighth century) present a general accordance with the *most ancient* MSS.

The Basilian MS. of the Apocalypse (now in the Vatican); a MS. the readings of which were previously but little known: this is one of the three ancient copies containing the book of Revelation.

Three fragments, J N Γ , of great antiquity; which appear to be certainly parts of the *same* MS., though now so scattered and dispersed that four of these leaves are in the British Museum, two in the Imperial Library at Vienna, and six in the Vatican.

Besides these, the volume contains the text of the more recent fragments Θ W Y and F^a.

In 1852, Tischendorf published the Codex Claromontanus (D) of St. Paul's Epistles in Greek and Latin, from the transcripts and collations of himself and Tregelles; this is the most important of all the Greek texts which he has edited except the Codex Ephraemi.

This *list* of published MSS. shows at once for how much we are indebted to Tischendorf: he has done far more in this department than had *ever* been accomplished before. And when the *character* of the MSS. which have been published by himself and his predecessors in that field of labour, is taken into consideration, we are able to judge how very much has been done to facilitate the labours of critics. For (with the important and lamented exception of the Codex Vaticanus) these published copies include *all* the more ancient and valuable of the MSS. which have been used for purposes of criticism.

There are two other publications of Tischendorf which should be mentioned in this place:—

1st. The Codex Friderico-Augustanus, a MS. of part of the LXX., of extreme antiquity, found by Tischendorf himself during his eastern travels; this was published in a lithographed facsimile, beautifully executed, in 1846.

2nd. The Codex Amiatinus; a most valuable Latin MS. of the whole Bible in Jerome's version, written before the middle of the sixth century; it is now kept in the Laurentian Library at Florence. Tischendorf in 1850 published the Latin New Testament according to the text of this MS. from the collations

made by himself and Tregelles separately. This text is of very great importance in restoring the Latin Vulgate to the condition in which it was left by Jerome.

Dr. Tischendorf has still continued his researches for biblical MSS.; the measure of success which has attended his recent efforts may be seen in the following extract from a letter :—

“Leipsic, July 11, 1853.

“My dear Tregelles,

* * *

“I embrace this opportunity to give you some information of the literary discoveries which have crowned my last expedition to Egypt, whence I returned two months ago.

“I have brought back with me *seven* Greek biblical MSS. Three of these contain parts of the Old Testament. One, a palimpsest as old as the *fifth* century, contains parts of the Pentateuch; a second, of the eighth or ninth century, is a veritable supplement [as to text] of the Vatican MS.; the third, the writing of which perfectly resembles that of the Dialogues of Plato at Oxford [in *very early* cursive letters], contains the whole of the book of Judges and that of Ruth: its text is very curious and important.

“But the others, which relate to the New Testament, will be of greater interest for you. Twenty-eight palimpsest leaves in uncial letters of the *fifth* century, take a place amongst our MSS. of the highest class. Such readings as that of the MS. A, εἰς τὸν τόπον (John xx. 25), are confirmed by this palimpsest. Two other MSS. are of the eighth and ninth centuries: one of these contains the two Gospels of St. Luke and St. John, the other comprises fragments of St. Matthew, St. Mark, and St. John, and the whole of St. Luke. Both of these are more curious, in a critical point of view, than E G H K M S U V. One of them, in the passage St. Luke iii. 23—38, confirms almost all the readings of B L. The other has, in John v. 1, ἡ ἑορτὴ τῶν ἀζύμων: it is enriched with scholia, which sometimes possess a critical value. My fourth New Testament MS. is dated 1054; it contains the Acts of the Apostles, wanting six or seven chapters. I was much surprised at the perfect agreement of this MS. with A B C, and the other ancient MSS. But I must tell you that I have not yet found more than a few moments to devote to an exact examination of all these MSS., as well as of others which are not biblical.

“Amongst the Arabic fragments which I have brought with me, there is one MS. of the eighth century (the date of another determines the age of this); it contains five of St. Paul’s Epistles; this *version* has been hitherto unknown.

“I also possess a Syriac palimpsest of fifty leaves, as old at least as the *fifth* century. The fragments of the Gospels which M. Tuch has deciphered prove that this Syriac version adheres more scrupulously to the Greek than any other Syriac text hitherto known.”

* * * * *

§ 13.—ON AN ESTIMATE OF MS. AUTHORITIES IN ACCORDANCE WITH COMPARATIVE CRITICISM.

As a preliminary definition of terms, I state that by “*Comparative Criticism*” I mean such an investigation as shows what the character of a document is,—not simply from its age, whether known or supposed,—but from its actual readings being shown to be in accordance or not with certain other documents. By an estimate of MSS. through the application of comparative criticism, is intended merely such an arrangement as may enable it to be said, that certain MSS. do, as a demonstrated fact, present features of classification as agreeing or not agreeing in text with ancient authorities with which they are compared.

The MSS. must first be stated according to age, and to known affinities amongst themselves in certain particulars.

In the *Gospels*, the *most ancient* MSS. are—

A B C D and the fragments Z J (with N and Γ) P Q T.

The uncial MSS. from the *seventh* century which frequently accord with these, are L X Δ.

The other uncial MSS. are E F G H K M S U V, and the fragments O R W Y Θ Λ F^a.

There are also cursive MSS. which generally support the most ancient documents; amongst these may be specified 1, 33, 69.

In the *Acts*, the *oldest* MSS. are A B C D E.

Then come the uncials which present a differing text, G H. (Besides these MSS. are the fragments F^a.)

There are also cursive MSS. according with the most ancient, such as 13, 31.

In the *Catholic Epistles* are the same MSS. of those in the Acts, A B C, G, 13, 31, with the addition of J, a MS. differing from the *most ancient*.

In the *Pauline Epistles*, the most ancient MSS. are A B C D (with E, its copy), and the fragments H.

Uncial MSS. often agreeing with some of the above, F G.
Other uncial MSS. J K (also the fragments F^a).

Some later MSS., such as 17, 37, agree generally with the most ancient.

In the *Revelation*, the most ancient MSS. are A C.

Later uncial MS., B (Codex Basilianus, *not* THE Codex Vaticanus).

Cursive MSS., often agreeing with the most ancient, 14, 38.

The process of investigation now is to take such passages as afford good and unequivocal evidence; to inquire what are the readings which in such places are supported by *known* ANCIENT testimony; and then to see what MSS. support such early evidence: and thus it may be learned whether the *most ancient* MSS. (and those which accord with them in reading) do or do not present fair samples of the ancient text.

The passages brought forward first will be some on which the advocates of the mass of the recent copies have relied; as though the ancient MSS., which some critics have considered to be of the most value, *could not* be followed rightly in the readings which they present. The points of inquiry will be in such places, 1, What readings are attested as ancient, *apart from* the MS. authorities? and, 2, What MSS. support the readings so far authenticated? The reader is requested in each case to observe particularly what reading is *proved to be ancient* by the joint evidence of different versions, and (in cases where the place has been cited) by early quotations.

- (i.) Matt. xix. 17. *τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός εἰ μὴ εἰς.* This is the reading of the *common* text supported by the mass of the more recent copies; other authorities, however, differ widely, and the form which they give to the passage is, *τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἰς ἐστὶν ὁ ἀγαθός.*

The evidence respecting this passage (and also as to the words *ὁ θεός* which the common text subjoins) requires to be stated distributively; because the vouchers for the different readings in the respective parts are not precisely the same.

1. *τί με λέγεις ἀγαθόν*; This is supported by the greater number of MSS., in accordance with the Peshito Syriac and the text of the Harclean Syriac and the Thebaic (alias Sahidic) versions (the latter as found in the *Oxford* fragments); also by the Codex Brixianus, one of the Latin MSS. published by Blanchini.

Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; The Vulgate, all the *Old* Latin copies except Cod. Brix. the Syriac brought into notice by Mr. Cureton; the Jerusalem Syriac (this Lectionary *does* read thus, I made a special note of the place myself: the passage was imperfectly examined by Adler); the margin of the Harclean Syriac; the Memphitic (alias Coptic), the Armenian, and the Æthiopic; the MSS. B D L, 1, 22; Matthæi's x., in addition to the common reading.

2. *οὐδεὶς ἀγαθός, εἰ μὴ εἷς*. So most MSS., three copies of the *Old* Latin, the Peshito and Harclean Syriac, and the Thebaic.

εἷς ἔστιν ὁ ἀγαθός. The Latin Vulgate; the oldest and best copies of the *Old* Latin; the Curetonian Syriac, and the Jerusalem Syriac Lectionary; the Memphitic, the Armenian, and the Æthiopic. B D L, 1, 22.

ὁ θεός is then added by most MSS.; by the Vulgate and most copies of the *Old* Latin; the Curetonian, Peshito, and Harclean Syriac; the Memphitic and the Thebaic: while it is *not* inserted in the Latin Codices Vercellensis and San-germanensis 1, the Jerusalem Syriac, the Armenian, and the Æthiopic. B D L, 1, 22.

The reading which is *opposed* to the common text has the express testimony of Origen* in its favour; so that here we have distinct evidence of its early existence; we find this statement confirmed by several of the best and earliest versions; and, in accordance with these united witnesses, certain MSS., few in number (but two amongst them being some of the most ancient), uphold the same reading.

The bearing of this passage on the question of the value of ancient testimony will be best understood by citing what Mr. Scrivener, an opposer of the principle of recurring to the *ancient* MSS., as such, says on the passage in his "Supplement to the Authorised English Version."

Matt. xix. 17. "Griesbach and Lachmann here admit into the

* See Origen's own words in the citation from Mr. Scrivener given just below.

text an important variation, which, both from its extent and obvious bearing, cannot have originated in accidental causes. Instead of *τί με λέγεις ἀγαθόν ; οὐδείς ἀγαθός, εἰ μὴ εἷς ὁ θεός*, 'Why callest thou me good? *there is none good but one, that is God*': they read, *τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστὶν ὁ ἀγαθός*, 'Why askest thou me concerning what is good? He who is good is One.' I fear it is but too evident that this text was mangled by some over-zealous scribe, who was displeased with the doctrine of the Son's inferiority which seemed to be implied in it; and who did not perceive that His subordination to the Father in the economy of grace, is perfectly consistent with His equality in respect to the Divine nature and essence. The received text is found in Mark x. 18; Luke xviii. 19; with no variety in the manuscripts worthy of notice; and even in this place Griesbach's reading is contained only in *five* copies (B D L, 1, 22), and partially in a sixth (Matthæi's x.). Now, all these documents (except perhaps one) being Alexandrine, and B alone being of first-rate importance, every rule of sober criticism calls for the rejection of Griesbach's correction, especially since it is clear in what sources of mistaken feeling it took its rise. It is supported, however, by the Italic, Vulg. and the Coptic versions (with the slight addition of *Deus*), and in part by the Sahidic, Æthiopic, and one or two of less weight. Syr. agrees with the *Textus Receptus*; but the language of Origen (tom. iij. p. 664) may show at how early a period Griesbach's variation had become current: *ὁ μὲν οὖν Ματθαῖος ὡς περὶ ἀγαθοῦ ἔργου ἐρωτηθέντος τοῦ σωτῆρος ἐν τῷ τί ἀγαθὸν ποιήσω ; ὁ δὲ Μάρκος καὶ Λουκᾶς φασὶ τὸν σωτῆρα εἰρηκέναι, τί με λέγεις ἀγαθόν ; οὐδείς ἀγαθός εἰ μὴ εἷς, ὁ θεός*. The process whereby Griesbach and Lachmann persuaded themselves of the genuineness of their new text is visible enough. The Codices B D, the Italic, Origen, and the Vulgate, constitute a clear majority of the authorities admitted by the latter. The former, conceiving that the joint evidence of Codices B L, 1, Origen, the Sahidic, and Coptic, is decisive of the testimony of his Egyptian family; while the Codex D, the Italic, and Vulgate represent that of the western recension; infers that their joint influence will more than counterbalance Syr., Chrysostom, and the whole mass of corrupt Byzantine documents of

every kind : although numerically they exceed, in the proportion of about ninety to one, the vouchers for both his other classes united. Thus it is only by denying the premises assumed by these critics, that we can avoid subscribing to their perilous conclusions."

On this passage I willingly join issue with Mr. Scrivener ; and I do it all the more cheerfully, because I know that I am discussing the question, not with some sciolist who thinks that he shows his acuteness in argument, but with a scholar who maintains his views honestly, and straightforwardly, and who so writes that all may know exactly what he means, whether they agree with him or not.

But I not only join issue with Mr. Scrivener as to the reading of this one passage, but I rely on it as supplying an argument on the whole question as to the comparative authority of the *mass* of MSS., and that of the *few* which are in accordance with ancient testimony. On the one hand, let it be remembered, that we have the distinct evidence of Origen, in full accordance with which are (i.) the best copies of the *Old Latin*, (ij.) the Vulgate, (iij.) the Curetonian Syriac, (iv.) the Jerusalem Syriac, (v.) the Memphitic, (vj.) the Armenian, (vij.) the Æthiopic. On the other hand there is no testimony of the same kind to place against that of Origen ; and as to versions there are (i.) the Peshito Syriac (*as it has come down to us*), (ij.) the Harclean Syriac *in part*, (iij.) the Thebaic, and (iv.) *revised* copies of the Old Latin. It is utterly unimportant, in the present inquiry, to ask what the versions of the seventh century and onward, such as the Arabic, Slavonic, and Persic, may read.

To recur, then, to Mr. Scrivener's arguments ; I do not uphold Griesbach's recensions, nor do I *now* discuss Lachmann's principles ; but here there is, on the one hand, a reading of the text older than the time of Origen, and, on the other, a reading of a different complexion. It is in vain to speak of the text having been mangled by an over-zealous scribe, unless proof presumptive at least is given ; for if there were an alteration from design, it must have become diffused in some marvellous manner. For the reading mentioned by Origen is that not only, in its essential features, of the Vulgate, but of the *Old Latin* version, in all copies except the re-cast Cod. Brixianus, and of all the *ancient*

versions, except the Peshito and Harclean Syriac, and the Thebaic (as found in the *Oxford* fragments); this reading must thus have been diffused widely in *all* the regions of early Christianity. Mr. Scrivener does indeed ("Collation of the Gospels," page xv.) express surprise that Griesbach "infers, that the joint influence" of the MSS. and versions which support this wide-spread reading "will more than counterbalance the venerable Peshito Syriac,* and the whole mass of Byzantine documents of every kind;"—I should have thought that no such importance could have attached to the Peshito Syriac, as to outweigh the counter-testimony of so many other versions: now, however, we may put in the opposite scale the Curetonian Syriac, (a version far more worthy of the epithet of "venerable" than that which is called the Peshito as it has come down to us), and which (as we might have expected) accords with the other most ancient witnesses in upholding the wide-spread reading. Whether "every rule of sober criticism" will require us to discard this attested reading, must, I suppose, depend on what we consider such rules to be. Might I not well ask for some *proof* that the other reading existed, in the time of Origen, in copies of St. Matthew's Gospel?

And as to the source of the reading existing in the mass of MSS., need we feel any difficulty in seeking it out? For it is that which is found in the two other synoptical Gospels; and every one who knows MSS. minutely, must be aware how *habitually* copyists inserted in one Gospel the readings of another, so as to bring them (perhaps unconsciously) into closer verbal agreement. We do not know of a single MS. or version that has not suffered more or less in this manner; † we have to make the same

* But Mr. Scrivener sometimes gives little weight to the Peshito Syriac. Thus on Matt. ix. 13, in his note on *εἰς μεράνοιαν* which is not known as part of the text by the ancient witnesses, he remarks, "The accordance of the Peshito with the Vulgate and earlier Latin versions, I have before noticed as a little suspicious." Thus the evidence of the Peshito, when *confirmed* by other versions of great age and excellent character, is valued *less* than if it stood in opposition to them.

† Some people rest much on some one incorrect reading of a MS., and then express a great deal of wonder, that such a MS. could be highly valued by critics. The exposure of such excessive ignorance as this might be well dealt with by one who knows Greek MSS. as well as Mr. Scrivener. This ignorance is just as great, as that would be of a man who thought that all copyists and compositors ought to be infallible.

Some have marvelled that the Codex Bezae (D) should have been highly valued by

complaint as was made by Jerome well nigh 1500 years ago. In a case like this, where we have the direct testimony of Origen, confirmed by good MSS., and upheld by versions widely diffused, we need not hesitate to maintain the authority of that reading, which is not exactly the same as that of Mark and Luke. How *naturally* copyists sought verbal conformity, may be seen in this passage; for C, 33, and some of the other MSS. which commonly exhibit the same class of text as B L, etc., here accord with the later MSS. in giving the reading rightly found in Mark and Luke.

Mr. Scrivener is quite right in saying that the reading of B D L “cannot have originated in accidental causes;”—the rival reading *may*, however, have so originated, and the notion that it did so is one of the highest probability. Indeed, if a designed alteration, for doctrinal purposes, had taken place in Matthew, how could Mark and Luke escape from a similar injury?

But the mass of the MSS., “in the proportion of about ninety to one,” oppose what I have proved to be the ancient and widespread reading of this passage:—what does this teach? Why, that the mass of recent documents possess no determining voice, in a question as to what we should receive as genuine readings. We are able to take the *few* documents whose evidence is *proved* to be trustworthy, and safely discard from present consideration the eighty-nine ninetieths, or whatever else their numerical proportion may be.

I do not see anything “perilous” in the “conclusions” to which such a passage as this leads; on the contrary, it presents us with a safe line of evidence, connecting our good MSS. with the former part of the third century of our era. I should feel that I did indeed put the text of the New Testament in peril, if I adopted the authority of the mass of MSS. which is *proved* to be at variance with what was read by the Christians of the third century at least.

most critics from Griesbach onward, when it is known that it is replete with interpolations: but this admitted fact does not affect *the text itself*; the interpolations might be separated as definitely as the foot-notes of a book can be from the text. The first book of Esdras in the Apocrypha is the canonical Ezra greatly interpolated; and yet Esdras preserves true readings of *numbers*, etc., which are all wrong in the non-interpolated Ezra, both in the Hebrew text and the Greek version.

(ij.) Matt. xv. 8. The common text reads Ἐγγίξει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χεῖλεσί με τιμᾷ. Other copies have ὁ λαὸς οὗτος τοῖς χεῖλεσί με τιμᾷ without the other words.

The common text is found in *none* of the more ancient versions, but it is that of the mass of MSS. : the other reading is that of *all* the more ancient versions which we have (the Thebaic being here defective), of Origen and other fathers, and is in the MSS. B D L, 33, 124. So that this one passage might be relied on as an important proof that it is the few MSS. and not the multitude which accord with ancient testimony. On this passage, Mr. Scrivener remarks in opposition to the view just stated :—

Matt. xv. ver. 8. “Griesbach, Vater, and Lachmann, remove from the text as spurious the words ἐγγίξει μοι, ‘draweth nigh unto me,’ and τῷ στόματι αὐτῶν, καί, ‘with their mouth, and.’ They are wanting in Syr., Vulg., the Italic, Æthiopic, and Armenian versions; in Origen, Chrysostom, and several other fathers. This would form a strong reason for questioning their authenticity, were they not found in all existing manuscripts except *five* (B D L, 33, 124), all of which are decidedly Alexandrian. Fully admitting the weight of the versions on a point of this kind, and the *possibility* that the disputed words were inserted from the LXX. of Isaiah xxix. 13; I still think it unreasonable to reject the reading contained in so immense a majority of the manuscripts of every age, and of both families. Indeed, we cannot do so without unsettling the first principles of Scriptural criticism.”

Then, if so, *those* “first principles,” must be, that numbers, and numbers only, shall prove a point; for here we have versions and fathers rejecting certain words, and this testimony confirmed by a few good MS. witnesses; but because ninety MSS. to one can be produced on the other side, the united ancient testimony must (we are told) be rejected, although it is admitted that this host of witnesses *may possibly* testify to what they got from Isaiah, and not from St. Matthew; I should say, that on every true principle of textual criticism, the words *must* be regarded as an amplification borrowed from the prophet. This naturally explains their introduction; and when once they had gained a footing in the text, it is certain that they would be multiplied by copyists *who almost always preferred to make passages as full and complete as pos-*

sible. To the evidence *for* the reading to which Mr. Scrivener objects, as stated above, some items must be added; for the Memphitic version, as well as the Curetonian Syriac, agree with the other ancient translations; so that (as the Thebaic is here defective) the *whole* of the more ancient versions give one according to testimony; which Mr. S. *rejects*, thinking that if he were not to do this, he would unsettle the first principles of Biblical criticism. I should not wish to adopt principles which led to such conclusions. It is right to add, the Latin Codex Brixianus *does* contain the words; which is just what we should expect from the character of the MS., as giving a *remodelled* version.*

We come again to just the same conclusion as before, that the MSS. which are entitled to a primary rank as witnesses, are the few and not the many; the few whose character is well attested and confirmed.

(iij.) Matt. xx. 22. The evidence on this passage shall be given in Mr. Scrivener's own words; only premising that the versions which support the common text are the Peshito and Harclean Syriac and the Armenian; while to the list on the other side must be added the Curetonian Syriac. Mr. Scrivener (in accordance with many other writers) means the *Old* Latin by the Italic, the Memphitic by the Coptic, and the Thebaic by the Sahidic.

Matt. xx. ver. 22. "Griesbach and Lachmann remove from the text *καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι*, and the corresponding clause in the next verse. Their meagre array of witnesses is of the usual character: six decidedly Egyptian † MSS. in v. 22 (B D L Z, 1, 22, see note on chap. xix. 17); Origen and Epiphanius amongst the Greeks; the Sahidic, Coptic, Æthiopic, Italic, and Vulgate, with their faithful attendants the Latin fathers. But even if we grant that the Latin and other versions are more trustworthy in their omissions than in their additions to the text; or concede to Origen the *possibility* that the disputed words properly belong only to Mark (ch. x. 38, 39); still it is extravagant to claim for translations so high authority,

* On the other side should be added that Codex 1 in part agrees with the reading of B D L; it transposes *ἐγγίζει μοι*, and rejects the other words mentioned above.

† What if the MSS. be *Egyptian*, the *Latin* versions are not; and therefore the land of the MSS. even if it be Egypt, proves nothing against them.

that they should be held competent to overthrow the positive testimony of MSS. of the original. . . . In v. 23, seven other cursive MSS. besides those enumerated above, favour the omission of the clause; two of them (Colbert. 33, and Ephes. Lambeth 71) being of some little consequence. But even there the evidence is much too weak to deserve particular notice."

If ancient and independent versions agree in not presenting a certain clause or expression, then on all true principles of textual criticism such omitted words are *suspicious*; but if the most ancient MSS. agree with the versions in their rejection, then the case is greatly strengthened; and this is all the more confirmed if early citations accord. The case would be more correctly stated if it were claimed, that the *united* testimony of versions, fathers, and the oldest MSS. should be preferred to that of the mass of modern copies; and farther, that the character of the few ancient MSS. which agree with versions and fathers, must be such (*from that very circumstance*) as to make their general evidence the more trustworthy.

Thus we may indeed see that an investigation, even though intended, like that of Mr. Scrivener, to cast discredit on the ancient MSS. as witnesses, tells on the opposite side, and shows how needful it is to trust to ancient testimony if we would really use the ancient text, such as was current amongst the Christians of the first three centuries after the New Testament was written.

(iv.) Matt. xviii. 35. After καρδιῶν ἰμῶν the common text adds τὰ παραπτώματα αὐτῶν; omitted, however, by "Griesbach's old favourites B D L, 1, and three other MSS. of less note: the Vulg., Italic, Sahidic, Coptic, and Æthiopic versions." So Mr. Scrivener, who adds, "But a version need be very literal indeed, to be relied on in a case like the present." I should have thought that but a small acquaintance with the better class of the ancient versions would prove that they are always literal enough to show whether they acknowledged or not such a material portion of a sentence. To the versions cited *against* the addition of these words I may now add the Curetonian Syriac.

(v.) Mar. iii. 29. Common text, αἰωνίου κρίσεως. Vulg. has, however, "*reus erit aeterni DELICTI*;" so too the *Old Latin*, the *Memph.*, *Goth.*, *Arm.*; and this is the reading of Cyprian, Augustine, and Athanasius. Corresponding with this B L, Δ, 33 (and one

- other MS.), read *αἰωνίου ἁμαρτήματος*, and C* (ut videtur), D, 69 (and two others), have *αἰωνίου ἁμαρτίας*, a perfectly cognate reading.
- (vj.) Mar. iv. 12. τὰ ἁμαρτήματα of the common text is omitted by Origen *twice*; by one MS. of the *Old Latin*, the *Memph.*, and *Arm.*, with B C L, 1 (and some other MSS.).
- (vij.) Mar. iv. 24. τοῖς ἀκούουσιν omitted by the *Old Latin*, *Vulg.*, *Memph.*, *Æth.*, with B C D L Δ, and some other copies.
- (viii.) Mar. x. 21. ἄρας τὸν σταυρόν omitted by the *Old Latin* in most copies, *Vulg.*, *Memph.*, (so too *Clem. Alex.* and *Hil.*), with B C D, Δ.
- (ix.) Mar. xii. 4. λιθοβολήσαντες omitted by *Old Latin*, *Vulg.*, *Memph.*, *Arm.*, with B D L Δ, 1, 33, and four other copies.
- (x.) Mar. xii. 23. ὅταν ἀναστῶσιν *om.* some copies of *Old Latin*, *Memph.*, *Syr.*, with B C D L Δ, 33.
- (xi.) Mar. xiii. 14. τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου *om.* most copies of *Old Latin*, *Vulg.*, *Memph.*, *Arm.*, also *Augustine ex-pressly*, with B D L.
- (xii.) Luke viii. 9. λέγοντες not in *Old Lat.*, *Vulg.*, *Curetonian* and *Peshito Syr.*, *Memph.*, *Arm.*, with B D L, 1, 33.
- (xiii.) Luke viii. 20. λεγόντων not in *Old Lat.*, *Vulg.*, *Curetonian* and *Peshito Syriac*, *Memph.*, *Goth.*, with B D L Δ, 1, 33 (and a few others).
- (xiv.) Luke viii. 38. ὁ Ἰησοῦς not in some copies of *Old Lat.*, *Memph.*, *Theb.*, *Arm.*, *Æth.*, with B D L, 1 (and two others).
- (xv.) Luke viii. 54. ἐκβαλὼν ἔξω πάντας καὶ *om.* *Old Latin*, *Vulg.*, *Curetonian Syriac*, with B D L X, 1.
- (xvj.) Luke ix. 7. ὑπ' αὐτοῦ *om.* *Old Latin* (some copies), *Curetonian Syriac*, *Memph.*, *Theb.*, *Arm.*, with B C* D L, 69 (and one other).
- (xvii.) Luke ix. 54. ὡς καὶ Ἡλίας ἐποίησεν *om.* some copies of *Old Latin*, *Vulg.*, *Curetonian Syr.*, *Memph.* 1, *Arm.*, with B L (and a few others).* The whole of the passage may also be examined as to the readings in which the ancient versions and MSS. agree.
- (xviii.) Luke xi. 2, etc.* The form in which the Lord's Prayer is given in the most ancient authorities in St. Luke's Gospel is much shorter than in the common text, which agrees far more with St.

* It has been said that the Lord's Prayer, both in Matthew and Luke, has been an especial object of attack by textual critics. The charge comes to this, that the *doxology* in Matthew is omitted by critical editors, because it is *attested* that it is an addition, and so in Luke it is matter of *evidence*, not *opinion*, that it has been enlarged out of Matthew.

Matthew. The parts in which the variations occur stand thus seriatim :—

πάτερ ἡμῶν: ἡμῶν is omitted by the Vulg., by Origen, by Tertullian, with B, 1, 33 (ut vid.), and a few others.

ὁ ἐν τοῖς οὐρανοῖς. om. by the Vulg., Arm., by Origen, by Tertullian, with B L, 1, and a few others.

γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. om. Vulg., and some other Latin copies, the Curetonian Syriac, Arm., Origen *expressly*, Tert., Jerome, Augustine *expressly*, with B L, 1, and a few other copies.

(ver. 4.) ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. om. Vulg., Arm., Origen *expressly*, Tert., Jerome, Augustine *expressly*; with B L, 1, and a few other copies.

This passage is a good illustration of the kind of agreement which is often found between a few MSS. and readings which are proved to be ancient by *express* testimony, such as that of Origen.

- (xix.) Luke xi. 29. After ἡ γενεὰ αὐτῆς of the common text, γενεὰ is added by the Old Latin, Vulg., Curetonian Syriac, Harelean Syr. (with *), Memph., Arm., with A B D L X, 1, 33, 69, and some others.
- (xx.) Luke xi. 29. τοῦ προφητοῦ. om. Old Lat., Vulg., Curetonian Syr., Memph., Arm., Jerus. Syr., with B D L.
- (xxj.) Luke xi. 44. γραμματεῖς καὶ φαρισαῖοι ὑποκριταί. om. Vulg. (and some copies of the Old Latin), the Curetonian Syriac, Memph., Arm., also Marcion and Augustine, with B C L, 1, 33, and a few others.
- (xxij.) Luke xii. 31. τὴν βασιλείαν τοῦ θεοῦ common text; but τ. βασ. αὐτοῦ Old Latin in some copies, Memph., Theb., Æth., with B D* L.
- (xxiij.) Luke xiii. 24. διὰ τῆς στενῆς θύρας is the reading of Origen, where the common text has πύλης. The reading of Origen is found in B D L, 1 (and one other copy).
- (xxiv.) John iv. 43. καὶ ἀπῆλθεν omitted by Origen; so too in copies of the Old Latin, Curetonian Syriac, Memph., with B C D, 69 (and one other copy).
- (xxv.) John v. 16. The words καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι are omitted by the Old Latin, the Vulg., Curetonian Syriac, Memph., Arm., as well as by Cyril and Chrysostom, with B C D L, 1, 33, 69 (and a very few others).
- (xxvj.) John vi. 22. ἐκεῖνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ. om. Old

- Latin (in some copies), Vulg., Memph., Goth., Æth., with A B L, 1, and a few others.
- (xxvij.) John vi. 39. *πατρός om.* in copies of Old Latin, Peshito Syr. MS., Memph., Theb., some fathers, with A B D L T, 1, and a few other copies.
- (xxviii.) John vi. 40. *τοῦ πέμφαντός με* common text; but *τοῦ πατρός μου*, some copies of Old Latin, Curetonian Syriac, as well as Peshito and Harclean, Memph., Theb., Arm., Æth., Clement and other fathers, with B C D L T U, 1, 33 (and a few other copies). Several other versions, etc., blend together both readings.
- (xxix.) John vi. 51. *ἦν ἐγὼ δώσω om.* Old Latin, Vulg., Curetonian Syriac, Theb. Æth.; also Origen and other fathers, with B C D L T, 33 (and one other).
- (xxx.) John vi. 69. *τοῦ ζῶντος om.* Old Latin, Vulg., Curetonian Syriac, Memph., Theb., Arm., some fathers, with B C D L, 1, 33 (and one other).
- (xxxj.) John viii. 59. *διελθὼν διὰ μέσου αὐτῶν καὶ παρήγεν οὕτως om.* Old Latin, Vulg., Theb., Arm., so too Origen, with B D.
- (xxxij.) John ix. 8. *τυφλός* common text, but *προσαίτης* in copies of Old Latin, Vulg., Peshito, and Harclean Syr., Memph., Theb., Goth., Arm., Æth., some fathers, with A B C* D K L X, 1, 33 (and a few other copies).
- (xxxiii.) John ix. 11. *καὶ εἶπεν om.* some copies of Old Latin, Vulg., Theb., Arm., with B C D L, 1, 33 (and one other MS.).
- (xxxiv.) John ix. 11. *τὴν κολυμβήθραν τοῦ Σιλωάμ* common text; but simply *τὸν Σιλωάμ* Old Latin, Peshito and Jerus. Syr., Memph., Theb., Arm., with B D L X, 1.
- (xxxv.) John ix. 25. *καὶ εἶπεν om.* some Latin copies, Thebaic, Goth., Harclean Syr.; also Cyril; with A B D L, 1, 33 (and a few other copies).
- (xxxvj.) John ix. 26. *πάλιw om.* Old Latin, Vulg., Memph., Theb., with B D.
- (xxxvij.) John x. 12. *σκορπίζει τὰ πρόβατα* common text; but *om. τὰ πρόβατα here* Memph., Theb., Arm., Æth., Jerus. Syr., with B D L, 1, 33 (and a few other copies).
- (xxxviii.) John x. 13. *ὁ δὲ μισθωτὸς φεύγει om.* by just the same authorities.
- (xxxix.) John x. 14. Common text *γινώσκονται ὑπὸ τῶν ἐμῶν*, but *γινώσκουσι με τὰ ἐμά* is the reading of the Old Latin, the Vulg., Memph., Theb., Goth., Æth.; also of Epiphanius and Cyril, with B D L.

- (xl.) John x. 26. *καθὼς εἶπον ὑμῶν om.* Old Latin in some copies, Vulg., Memph., Theb., Arm., and some fathers, with B K L M*, 33, and a few other copies.
- (xlij.) John x. 33. *λέγοντες om.* Old Latin, Vulg., Peshito and Hareclean Syriac, Memph., Theb., Goth., Arm., with A B K L M X, 1, 33, 69 (and a few other copies).
- (xliij.) John xi. 41. *οὐ ἦν ὁ τεθνηκὼς κείμενος om.* Old Latin, Vulg., Peshito Syriac, Memph., Theb., Arm., Æth.; also Origen repeatedly; with B C* D L X, 33 (and three others). The Gothic and Hareclean Syriac have only *οὐ ἦν*; so also A K, 1 (and one other copy).
- (xliij.) Acts i. 14. *καὶ τῇ δεήσει* not in Vulg., Peshito and Hareclean Syr., Memph., Theb., Arm., Æth., also some fathers, with A B C* D E, and a few others.
- (xliv.) Acts i. 15. Common text *μαθητῶν*; but *ἀδελφῶν* Vulg., Memph., Theb., Arm., Æth., with A B C* 13, and two or three others.
- (xlv.) Acts ii. 7. *πρὸς ἀλλήλους om.* Vulg., Memph., Æth. with A B C.
- (xlvj.) Acts ii. 23. *λαβόντες om.* Vulg., Peshito Syriac, Memph., Theb., Arm., Æth., also Irenæus, and other fathers; with A B C, and a few other copies.
- (xlviij.) Acts ii. 30. *τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστόν om.* Vulg., Peshito Syr., Memph., Theb., Arm., Æth., also Irenæus, and other fathers; with A B (sic) C D**, and one or two other copies.
- (xlviii.) Acts ii. 31. *ἡ ψυχὴ αὐτοῦ om.* Vulg., Pesh. Syr., Memph., Theb., Æth., also Irenæus, and other fathers; with A B C D.
- (xlix.) Acts ii. 47; and iii. 1. Common text *καθ' ἡμέραν τῇ ἐκκλησίᾳ. Ἐπὶ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης.* But the reading of the oldest authorities differs much, ("cotidie in id ipsum. Petrus autem et Johannes") Vulg., Memph., Arm., Æth.; so also Cyril, and the MSS. A B C, *καθ' ἡμέραν ἐπὶ τὸ αὐτό. Πέτρος δὲ καὶ Ἰωάννης.*
- (l.) Acts iii. 22. *πρὸς τοὺς πατέρας om.* Vulg., Peshito Syr., Memph., with A B C, and a few more.
- (lij.) Acts xv. 24. *λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον om.* Vulg., Memph., Theb., some fathers; with A B D, 13.
- (liij.) Acts xv. 33. Common text *ἀποστόλους*; but *ἀποστείλαντας αὐτούς* Vulg., Memph., Theb., Æth., also some fathers; with A B C D, and some other copies.
- (liij.) Rom. i. 16. Common text *τὸ εὐαγγέλιον τοῦ Χριστοῦ*; but *τοῦ*

- Χριστοῦ *om.* Vulg., Peshito and Harcl. Syr., Memph., Arm., Æth., also Origen, and other fathers; with A B C D* E G, 17, and others.
- (liv.) Rom. iii. 22. *καὶ ἐπὶ πάντας om.* some Latin copies, Harcl. Syr., Memph., Arm., Æth., also Clement, Origen, and other fathers, with A B C, and a few others.
- (lv.) Rom. v. 1. Common text ἔχομεν, but ἔχωμεν, Vulg., Peshito Syr., Memph., Arm., Chrysostom, Cyril, and other fathers; with A B* (sic) D J, 17, 37, and other copies.
- (lvj.) Rom. vi. 12. *αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτοῦ* common text; but *ταῖς ἐπιθυμίαις αὐτοῦ* simply, Vulg., Peshito Syr., Memph., Theb., Arm., Æth.; also Origen, etc.; with A B C* and a few others.
- (lvij.) Rom. viii. 1. *μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα om.* Memph., Theb., Æth., also Origen, Athanasius, etc.; with B C D* F G, and a few others. [The clause *ἀλλὰ κατὰ πνεῦμα* is omitted by Vulg., Peshito Syr., Goth., Arm., with A D**].
- (lvijj.) Rom. x. 15. *τῶν εὐαγγελιζομένων εἰρήνην om.* Memph., Theb., Æth.; also Clement, Origen, etc.; with A B C, and a few others.
- (lix.) Rom. xi. 6. *εἰ δὲ ἐξ ἔργων οὐκέτι ἐστὶ χάρις, ἐπεὶ τὸ ἔργον οὐκέτι ἐστὶν ἔργον om.* Vulg., Memph., Theb., Arm., Æth.; with A C D E F G, 17 (ut vid.), and one other.
- (lx.) Rom. xiv. 6. *καὶ ὁ μὴ φρονῶν τὴν ἡμέραν κυρίῳ οὐ φρονεῖ om.* Vulg., Memph., Æth.; with A B C* D E F G, and a few others.
- (lxj.) Rom. xiv. 9. Common text, *Χριστὸς καὶ ἀπέθανε καὶ ἀνέστη καὶ ἀνέζησεν* but *om. καὶ ἀνέστη* Vulg. MS., Harcl. Syr., Memph., Æth., Arm.; also Dionysius of Alex., and other fathers; with A B C. Also for *ἀνέζησεν* the reading *ἔζησεν* in the same authorities, also the Peshito Syr., and D E J, 17, 37, and some other copies.
- (lxij.) Rom. xv. 24. *ἐλεύσομαι πρὸς ὑμᾶς om.* Vulg., Peshito Syr., Memph., Arm., Æth.; also Chrysostom, etc.; with A B C D E F G.
- (lxijj.) Rom. xv. 29. *τοῦ εὐαγγελίου τοῦ om.* some Latin MSS., (Cod. Amiatinus, etc.), Memph., Arm., Æth., Clement, and other fathers; with A B C D E F G, and two later copies.
- (lxiv.) Rom. xvi. 5. *Ἀχαΐας* common text; but *Ἀσίας*, Vulg., Memph., Arm., Æth.; Origen, etc.; with A B C D* E F G, and two later copies.
- (lxv.) Rom. xvi. 25–27. These three verses are placed at the end of chap. xiv. by the mass of the recent copies,—that is, by no less than *two hundred and sixteen* of those which have been examined

in this passage, and by the Harclean Syriac; while they are found in this place in Vulg., Peshito Syr., Memph., Æth.; with B C D E, and five other copies. These verses stand in *both* places in Arm., with A, 17, and two others. F G omit the verses altogether. Here then the ancient testimony of versions in favour of the common text accords with that of the most ancient MSS., in opposition to the vast numerical majority of copies.

(lxvj.) 1 Cor. ii. 4. ἀνθρωπίνης σοφίας om. ἀθρ. Vulg. (in the best copies), Pesh. Syr., Theb., Arm., Æth., Origen five times; other fathers; with B D E F G, 17, and a few others.

(lxvij.) 1 Cor. iii. 4. σαρκικοί common text; but ἄνθρωποι, Vulg., Memph., Æth., Origen, Didymus, and other fathers; with A B C D E F G, 17, and one or two other copies.

(lxviii.) 1 Cor. vi. 20. καὶ ἐν τῷ πνεύματι ὑμῶν ἅτινά ἐστι τοῦ θεοῦ om. Vulg., Memph., Basmuric, Æth.; also Irenæus, and other fathers, with A B C* D* E F G, 17, and four others.

(lxix.) 1 Cor. vii. 5. τῇ νηστεία καὶ om. Vulg., Memph., Basmuric, Arm., Æth.; also Origen, and other fathers; with A B C D E F G, 17, and a few others.

(lxx.) Gal. iii. 1. τῇ ἀληθείᾳ μὴ πείθεσθαι om. some Latin copies, Pesh. Syr., Memph., Theb., Arm.; also some fathers; with A B D* F G, 17*, and one or two others; also the exemplars of Origen cited by Jerome.

(lxxj.) Gal. iii. 1. ἐν ὑμῖν om. Vulg., Pesh. Syr., Memph., Theb., Arm., Æth., Cyril, and other fathers; with A B C, 17*, and a few others.

(lxxij.) Eph. iii. 14. τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ om. some Latin copies, Memph., Æth.; also Theodotus, Origen, and others; with A B C, 17, and one or two others.

Here, then, is a sample of the very many passages, in which, by the testimony of ancient versions, or fathers, that such a reading was current in very early times, the fact is proved indubitably; so that even if no existing MS. supported such readings, they would possess a strong claim on our attention: and such facts, resting on combined evidence, might have made us doubt, whether the old translators and early writers were not in possession of better copies than the modern ones which have been transmitted to us. Such facts so proved might lead to the inquiry, whether there are not

some MSS. which accord with these ancient readings; and when examination shows that such copies actually exist, (although they are the *few* in contrast to the *many*), it may be regarded as a demonstrated point that such MSS. deserve peculiar attention.

I have cited more than *seventy* passages of this kind; and their number may, I believe, be increased easily *twenty-fold*:*—they all prove the same point,—that in places in which the more valuable ancient versions (or some of them), agree in a particular reading, or in which such a reading has *distinct* patristic testimony, and the mass of MSS. stand in opposition to such a lection, there are certain copies which *habitually* uphold the older reading.

The passages have been taken on no principle of selection except that of giving such as bring out this point clearly.† Those from St. Matthew are places in which defenders of the mass of copies had themselves drawn attention to the ancient readings, as though they *could not* be followed. For the sake of brevity most of the passages have been given without remark, and without any attempt to state the balance of evidence; for it was sufficient for the purpose to prove that the best versions do uphold certain readings (often in accordance with fathers), and that they are in this confirmed by certain MSS.

Even when much might be said against a reading so attested, it must, on principles of evidence, be regarded as *highly probable*, even if not certainly genuine.

The *result*, then, of this Comparative Criticism stands thus:—

Readings, whose antiquity is proved apart from MSS., are found in repeated instances in a *few* of the extant copies.

These few MSS., the text of which is thus proved to be ancient, include some (and often several) of the oldest MSS. extant.

In some cases, the attested ancient reading is found in but one or two MSS., but those of the most ancient class.

* There are, I suppose, on a rough estimate, between two and three thousand places of this kind.

† Thus those which depend on the *order of words* have been wholly omitted; for although some of them are very striking, it might be thought that a preliminary investigation was needed to *prove* that the versions in general adhere to the original in this particular.

And, as certain MSS. are found, by a process of inductive proof, to contain an ancient text, their character as witnesses must be considered to be so established, that in other places their testimony deserves peculiar weight.

It is in vain for it to be objected that the readings of the versions, on which so much stress has been laid, are purely accidents of transcription or translation, and that the accordance of certain MSS. with them is equally the result of fortuitous circumstances, or of arbitrary alteration. This might be plausible in the case of some *one* version; but when there are *two* versions which combine in a definite reading, this plausibility is almost excluded; and so when the according versions are *three*, or *four*, or even *five*, *six*, or *seven*, the balance of probabilities increases in such a ratio, as to amount to a moral evidence of a fact of the most convincing kind.

Of course, it is fully admitted that versions may have suffered in the course of transmission, and that some have suffered materially: but when the ancient versions accord, it is a pretty plain proof that in such passages they have not suffered; and this is (if possible) still more clearly evinced, when we find that the oldest copies of a version (such as the Codex Amiatinus of the Vulgate) present in important passages a far more accordant text than is found in the modern MSS. or printed editions of such a version.

So, too, as to patristic citations:—copyists have often modernized them to suit the Greek text to which they were accustomed; they thus require examination (as Bentley showed*); but when the reading is such that it could not be altered without changing the whole texture of their remarks, or when they are so express in their testimony that such a reading is that found in such a place, we need not doubt that it was so in their copies. And so, too, if we find that the reading of early fathers *agrees* with other early testimonies in opposition to those which are later.

Comparative Criticism admits of a threefold application—to MSS.—versions—and fathers. The same process which I have used with respect to MSS., will, when applied to versions, show how different is the general character of the Old Latin, the

* See Bentley's Reply to Middleton (vol. iij. p. 523, in Dyce's edition).

Vulgate, the Curetonian Syriac, and others, from that of the Harclean Syriac, or the re-wrought Latin of the Codex Brixianus;—to say nothing of those versions which are scarcely worth mentioning in such an estimate, such as the Arabic and the Slavonic. And so, too, the general character of the citations of Origen and others is sufficiently shown; and thus we obtain a three-fold cord of credible testimony;—not, be it remembered, that of witnesses arbitrarily assumed to be trustworthy, because of real or supposed antiquity, but of those valued because their internal character has been vindicated on grounds of simple induction of facts.

But it is with MSS. that I have now specially to do; let then the primary classification, stated in the beginning of this section, be compared with the estimate formed by Comparative Criticism; and thus it will be clear, that the same MSS. to which, as a class, the first place was given on the ground of age, are those which deserve the same rank because of their internal character; for in them as a class, or in some of them, the readings are found, the antiquity of which has been independently proved.

Thus it is neither prejudice nor dogmatism to assign the highest place in the rank of witnesses to the most ancient MSS., followed by those which in text exhibit a general agreement with them: and thus in places of doubt and difficulty the balance of probabilities will lead to the adoption of the readings of such MSS. as being the best supported. The limits of variation, also, will be so far circumscribed, that we may dismiss from consideration the various readings only found in modern Greek copies, however numerous they may be.

Occasionally it has been shown that the ancient reading is only found in one or two of the MSS.; this is a proof what an especial attention is due to their united testimony. Thus the joint evidence of the Vatican MS. (B) and the Codex Bezae (D of the Gospels and Acts) has often a peculiar weight, from their alone (or nearly so) supporting the readings proved to be ancient.

We need not, therefore, consider a regard for the Vatican MS. to be “a blind adherence to antiquity,” though it is our oldest copy; nor is it “unaccountable” that the Codex Bezae should be valued in spite of strange interpolations. The Vatican MS. is valued because Comparative Criticism proves it to be *good* as well as old;

the readings of the Codex Bezae receive much attention, because the same mode of investigation shows, that, in spite of all peculiarities in the MS., they possess an ascertained worth. And thus, as to other MSS., Comparative Criticism *proves* their value, and shows how they may be confidently used as witnesses.

APPENDIX TO SECTION 13.

THE COLLATIONS AND CRITICAL STUDIES OF S. P. TREGELLES.*

THE Textual Criticism of the New Testament had occupied my attention for several years, before I contemplated any thing beyond employing for my own use the results of such studies. While feeling the importance of those verities which the Holy Ghost has communicated to us in the Scriptures of the New Testament, and while considering the doctrinal value of particular passages, I *continually* found it needful to refer to the statements of authorities as given in critical editions, such as those of Griesbach and Scholz: with the former of these I was familiarly acquainted; the first volume was all that was then published of the latter.

In referring to such editions, I soon found that my inquiries could not stop at looking at the *text* given by critics; but that the authorities for or against

* There are two reasons why I should here speak of the critical labours in which I have been myself engaged: 1st, Because the point which I have reached in speaking of the historical order of facts in New Testament criticism brings me to what I have myself done; and 2nd, Because it has been wished that I should give an account in one place of my collations, etc. I gave an outline of my proceedings up to Aug. 1848, in my "Prospectus of a Critical Edition of the Greek New Testament, now in preparation," appended to "The Book of Revelation translated from the ancient Greek Text," (and also published separately); and some account of my more recent collations at Paris and in Germany were given in letters addressed to Dr. Kitto, which appeared in his *Journal of Sacred Literature* for July and October, 1850. The Appendix to my "Lecture on the Historic Evidence of the Authorship and Transmission of the Books of the New Testament," contains a compendious statement of what I have done, and the principles of criticism which I use in applying the materials that I have collected. None, I believe, who value critical studies, will think that I have gone out of my way to bring my own labours unduly before the attention of others.

particular readings of importance needed to be habitually consulted, if I wished to follow *evidence*, and not the authority of editors.

Scholz's first volume was published in 1830; the second did not appear till 1836: prior to that year, I made a particular examination, in the Gospels, of those readings which he rejects in his inner margin as *Alexandrian*: in the course of this examination, and with continued reference to the authorities which he cited, I observed what a remarkable body of witnesses stood in opposition to the text which he had adopted as *Constantinopolitan*. Thus I learned that the most ancient MSS. were witnesses *against* his text; and not only so, but when I sought to ascertain the character of these MSS. themselves, I found that they were continually supported by many of the older versions. Thus, then, it was to my mind a proved fact, that readings could be pointed out, certainly belonging to the earlier centuries; and that a text might be formed, which, if not genuine, was at least ancient; and, if such readings ought to be rejected, I felt that the *proof* which would warrant this should be very strong.

While engaged in this examination, I went all through St. Matthew's Gospel, writing in the margin of a Greek Testament those well-supported readings which Scholz rejected. This was, of course, wholly for my own use: but I saw that, as a general principle, the modern MSS. can have no authority apart from ancient evidence, and that it is the *ancient* MSS. alone (although comparatively few in number), which show within what *limits* we have to look as to the real ancient text.

Hence there arose before my mind an earnest desire that some scholar, possessed of the needful qualifications, mental, moral, and spiritual, and who had leisure for such a work, would undertake an edition resting on *ancient* authorities *only*, and in which the citations from MSS. might be given as correctly as possible. For I saw, from the discrepancies of the citations in Griesbach and Scholz, that something ought to be done to remove such discrepancies, by re-examining the original MSS., or at least the best and most complete collations.

Although I approved of Griesbach's text in many of the places in which Scholz follows the modern copies, yet I was not satisfied: for he did not take the decisive step of disregarding the *Textus Receptus altogether*, and forming a text resting on the best authorities *throughout*. I could not help regarding it as rather a patch-work performance;* for, unless every word rested on *ancient authority*, I was not satisfied.

Thus there had arisen before my mind a plan for a Greek New Testament, in which it was proposed—

1st.—*To form a text on the authority of ancient copies, without allowing the "received text" any prescriptive right.*

* Subsequent studies have probably led me to regard Griesbach's critical labours more highly than I was then capable of doing; although his text, as such, still must appear to me to present a kind of incongruous mixture in its character.

2nd.—*To give to the ancient versions a determining voice, as to the insertion or non-insertion of CLAUSES, etc.; letting the order of words, etc., rest wholly upon MSS.*

3rd.—*To give the AUTHORITIES for the text, and for the various readings, clearly and accurately, so that the reader might at once see what rests upon ancient evidence.*

As to the formation of a text, I then thought rather of giving well-supported ancient readings, and stating all the evidence, than expressing any very decided judgment of my own. I should not, however, have given the "Received Text," except when supported by competent ancient authorities.

When the plan of a Greek Testament was thus far arranged in my own mind, in August, 1838, I prepared a specimen. A passage which had peculiarly occupied my attention, in connection with the *ancient readings*, was Colossians ii. 2. I had seen that *whatever* the genuine reading might be, and however doubtful it be, as a matter of evidence, *which* reading is true, yet still Griesbach and Scholz had alike departed from all ancient authority in the reading which they gave. This led me to take my specimen from the Epistle to the Colossians. I took the common Greek text, and struck the words out in all places in which the ancient MSS. varied *at all*; I then assumed the uncancelled words as genuine and indisputable; and as to the gaps thus made in the text, I filled them in (unless preponderating authority required an omission) as I judged the ancient evidence to demand. I was quite unaware at that time, that any one had adopted principles at all similar; I had supposed that I stood alone in *wholly* casting aside the "received text."* I do not say this as claiming any merit on the ground of originality, but rather as it may be satisfactory to some to find that the same (or nearly the same) end has been reached through different paths of study. It was some time before I apprehended how far Dr. Lachmann had already acted on what I believed to be the true plan; for, as he only had developed his principles in German (a language of which I then knew nothing), and as his whole system was completely misunderstood in this country, I unfortunately remained in the same want of apprehension as others. I knew of his edition, but I was not aware of the claims which it had on my attention.

Subsequently to the preparation of the Specimen of which I have just spoken, I made it my habit to examine in my leisure time (which was not very much) various editions of the New Testament: with Lachmann's, which I again took up, I was dissatisfied, from the *authorities* not being given on which he based his text, and also from his speaking at the end of *Eastern* testimonies as those which he would prefer: this led me (in common with many others), for some time to suppose Lachmann to be a follower of the

* The specimen, as then drawn up, I have still by me; I had there placed in the margin the MS. authorities which contain the portion of the text, with an indication where any of them are defective, in the same manner as they stand in my *published* specimen; and just as they have been given (wholly independently, I believe,) by Mr. Alford.

critical principles of Scholz, instead of being the very opposite. But, even if I had fully apprehended Lachmann's plan, it would not have satisfied me; for a leading thought in my mind was, *to give the full statement of all the ancient authorities*; so that, be the true reading what it may, the reader would see *within what limits* the variation of evidence is confined; nor would the principles of Lachmann's text have been altogether satisfactory; for nothing that resembles a mechanical following of authorities is the proper mode of applying critical principles, nor could I confine the testimony of *versions* to the *Latin* only. As to relying on the ancient authorities irrespective of modern variations or received readings, I should be almost of the same judgment as Lachmann; and this was the critical principle which I had adopted before I understood those which he had previously formed and applied.

From the time when my first specimen was prepared, I kept the object of editing a Greek New Testament before me. I have increasingly felt the importance of the object; believing such an undertaking, if entered on in the fear of God, to be really service to Him, from its setting forth more accurately His word.

After I felt the importance of the object, I mentioned it to any whom I thought at all competent to undertake it, and who possessed more leisure than myself for such a work. Some who saw my specimen understood what I meant, some did not: no one took it up, and I gradually pursued the studies and the critical examinations, which I found as I went on to be needful, if such a work were ever executed.

In the course of my studies, I was of necessity led to become more accurately acquainted with the ancient versions; and thus I knew their value to be much greater, in all points of evidence, than I had at first supposed. For, so far from their being *merely* witnesses to the insertion or non-insertion of *clauses*, I learned that they were continually explicit in their testimony as to minute points. When Fleck's collation of the Codex Amiatinus of Jerome's Latin version was published, in 1840 (imperfect and inaccurate as that collation is), it was highly satisfactory to me to find in what a vast number of passages it confirms the oldest Greek readings, in opposition to the modern Clementine Vulgate. This was a valuable confirmation of the critical principles which I had adopted. It was soon however evident, that Fleck's collation *could* not be relied on for completeness or accuracy—a fact which I had the fullest opportunity of confirming a few years afterwards.

I need not here detail the hindrances in my way: although from time to time I did something, yet I was often stopped: at length, in the end of 1841 and in 1842, after thinking over the peculiarly incorrect condition of the Greek text of the Book of Revelation, and also how desirable it is that the mere English reader should be in possession of this book translated from accurate readings, I formed a Greek text of this book, from ancient authorities and an English translation. This was published in June, 1844. I then gave some account of the critical principles on which I had acted, and announced my intention of editing the Greek Testament with various readings.

I have had cause for thankfulness, in connection with the text of the Apocalypse which I edited. It has been used in this country by expositors of that book, whose schemes of interpretation have been the most different from one another. I trust that I may regard this as a proof that I succeeded in one part, at least, of my endeavour; namely, to give, without bias or prejudice, the text which, according to the evidence, I believed to belong to the truth of God's word.

After the publication of the Greek and English Revelation, I applied myself almost unremittingly to my Greek Testament. I found that it was important, whenever practicable, to collate the ancient MSS. in uncial letters over again, in order to avoid, if possible, the errors which are found in existing collations, and to this part of the work I devoted myself.

The mode in which I proceeded with my collations was the following:—

I procured many copies of the same edition of the Greek New Testament, so that all the MSS. might be compared with exactly the same text.

When a MS. was before me, I marked in one of these copies every variation, however slight; I noted the beginning of every *page*, *column*, and *line*, so that I can produce the text of every MS. which I have collated, *line for line*. This gave a kind of *certainty* to my examinations, and I was thus prevented from hastily overlooking readings. I marked all readings which are corrections by a later hand, and all erasures, etc. At leisure, I compared my collation with any others which had been previously published; and I made in my note-book a list of all variations (such as readings differently given, or readings not noticed by former collators); then I went over this list with the MS., re-examining all these passages; and, to prevent all doubt, *I made a separate memorandum of every discrepancy*, so that, in all such cases, I feel an absolute certainty as to the readings of the MSS.

I used, of course, a separate Greek Testament for each collation; otherwise the marks of various readings, beginning of lines, etc., would have caused inextricable confusion.

Also I traced one whole page, in facsimile, of each MS. which I collated when abroad: this is often important, for the writing of a MS. is one of the criteria as to its age, etc.

These details of my proceedings, as to the mode of collation, and the particulars which I give of the different MSS. which I have examined, are mostly for the information of those who have some acquaintance with biblical criticism. The letters A, B, C, etc., in connection with MSS., are the marks of reference used in critical works in denoting the respective MSS.

Before I went abroad in 1845, I had collated the *CODEx AUGIENSIS* (F of St. Paul's Epistles) in the library of Trinity College, Cambridge, to which the Rev. W. CARUS, with great kindness, procured me access. This is an important MS., and the collation previously published is only partial, and not very accurate. It was made by Wetstein, who gathered certain readings from it, during a very short time when he saw it at Heidelberg. As it has been supposed that this MS. was a copy of the Codex Boernerianus (G of St. Paul's

Epistles) at Dresden, or *vice versâ*, it was important to be able to compare the readings of this MS. in all places, with those of that Codex (published by Matthæi in 1791). While this re-collation of F proved that, in many places, it agreed with G, in readings previously unnoticed, yet it was abundantly evident that neither of these MSS. was copied from the other: both probably were transcribed from the same exemplar.

One principal object which I had in going abroad was to endeavour to collate for myself *the Vatican MS.* (B). This important document was collated for Bentley by an Italian named Mico, and this collation was published in 1799; it was subsequently collated (with the exception of the Gospels of Luke and John) by Birch. A third collation (made previously to either of these, in 1669,) by Bartolucci, remains in MS. at Paris.* As this is the most important of all New Testament MSS., I had compared the two published collations carefully with each other: I found that they differed in nearly *two thousand* places; many of these discrepancies were readings noticed by one and not by the other. I went to Rome, and during the five months that I was there, I sought diligently to obtain permission to collate the MS. accurately, or at least to examine it in the places in which Birch and Bentley differ with regard to its readings. All ended in disappointment. I often *saw* the MS., but I was hindered from transcribing any of its readings. I read, however, many passages, and have since noted down several important readings. The following are of some moment: Rom. v. 1, *εχομεν* is the original reading of the MS. (thus agreeing with the other more ancient MSS. etc.); a later hand has changed this into *εχομεν*. The collations of Birch, Bentley, and Bartolucci, do not notice this passage. In Rom. viii. 11, the MS. reads *δια το ενουκουν αυτου πνευμα*: to notice this reading explicitly is of the more importance, because Griesbach and Scholz cite the Vatican MS. as an authority for the other reading (which, however, they reject), *δια του ενουκουντος αυτου πνευματος*.

My especial object at the Vatican was thus entirely frustrated; and this I regret the more from my increased conviction of the value and importance of *the Vatican MS.* I *inspected* several other MSS. in the Vatican library; I was only, however, able to consult them in particular passages. One of these is the *Codex Basilianus* (B in the Apocalypse: *the Vatican MS.* is defective in that book); one of the three ancient copies which contain the Revelation. From the very defective character of the collation of this MS. which was communicated to Wetstein, it was supposed that this MS. had many chasms. By transcribing the first and last line of every page, I obtained certain proof that the MS. contains the Revelation entire: besides this, I was allowed to *trace* four pages. Tischendorf has since published the *text* of this MS. (not a facsimile edition); in a few places, he has, however, erred as to the readings; —in Rev. xvi. 9, he reads *την εξουσιαν*,—the MS. really *omits την*: in Rev. xvi. 12, he reads *τον μεγαλ τον εφρατην*,—the second *τον* is not in the MS. I

* This I copied in the Bibliothèquc du Roi, in 1849.

do not mention these particulars in order to find fault with Tischendorf, to whose critical labours I am so deeply indebted; but for the sake of that accuracy in little things which has an importance in all that relates to textual criticism. From having a facsimile tracing of that part of the MS., I am able to make these corrections with certainty.*

It is needless to dwell on the detail of my annoyances at the Vatican: there was one repetition of promises made and then broken;—hopes held out which came to nothing. All that I could actually do there was through the real kindness of the late Cardinal ACTON, whose efforts were unremitting to procure me access to the Vatican MS. Cardinal Acton at once obtained permission for me (which had been previously refused) to collate in the Bibliotheca Angelica. The introduction, etc., which I brought from Bishop (now Cardinal) WISEMAN to Dr. GRANT, then the Principal of the English College at Rome, was utterly useless. I must speak with gratitude of the efforts to aid my object on the part of Abbate FRANCESCO BATTELLI, and of Dr. JOSEPH NICHOLSON (since Bishop of Hierapolis *in partibus*, and coadjutor to the Roman Catholic Archbishop of Corfu).

I now have to speak of collations not merely attempted but executed; all these collations having been made in the manner above described.

At Rome, I collated the Codex Passionei, containing the Acts and Catholic Epistles (G), and those of St. Paul (J): this MS. is in the Bibliotheca Angelica, belonging to the Augustine monastery, to which access was allowed me by Dr. GIUSEPPE PALERMO, the librarian.

At Florence, I collated the New Testament part of the Codex Amiatinus; a most important MS. of the Latin translation of Jerome, belonging to the sixth century. I have to acknowledge the kindness which I received at the Laurentian library, from Signor del FURIA, the librarian, and the aid afforded me there as to all I wished to examine. The Codex Amiatinus had been previously collated, partly by Fleck, and partly for him; this collation is, however, so defective, and so inaccurate in many important respects, that it gives a very inadequate idea of the real text of this noble MS. Fleck's (so called) facsimile, too, gives no proper representation of the regular and beau-

* Tischendorf has questioned my accuracy as to one of these passages since I first published them: he says (N. Test. Proleg. p. lxxiv.), "Ibi paucis aliquot locis, certe duobus, errorem se deprehendisse, nuperrime indicavit Tregelles (A. Prospectus of a Critical Edition, etc. p. 20) legendum enim esse xvj. 9, *εξουσιαν* non *την εξουσιαν* (quod vereor ne ipse male videret) et xvj. 12, *εφρατην* non *τον εφρατην*." I will freely allow that Tischendorf's eyes are better as to strength than mine are *ποιω*; in 1845, however, I saw both clearly and *easily*; and, as to this passage, mistake was excluded by my having made a facsimile tracing.

μέγα κ' ἐβλασφήμησαν δι' ἀνοί τὸ ὄνομα
 τοῦ θύ τοῦ ἐχοντος ἐξουσίαν ἐπὶ τὰς πλη
 γαστάτας, καὶ ὀυμετενήσαν δοῦναι αὐ

The letters stand thus: the final *ς* of *εχοντος* being under *μ* in the one line, and above *μ* in the other: the initial *ε* of *εξουσιαν* has *η* above it and *ε* below it.

tiful writing of the MS., nor even of the stichometry of the lines: it could not have been *traced* from the MS. itself.*

At Modena, Count GIOVANNI GALVANI, the librarian at the ducal palace, enabled me to use the Codex Mutinensis, 196. The *ancient writing* of this MS. (H) contains only the Acts of the Apostles (with some chasms); the Catholic and Pauline Epistles are in a later hand: this MS. had been examined previously with so little exactitude, that my collation was virtually the first; except, indeed, that of Tischendorf, with which I afterwards became acquainted, but which, except extracts, remains unpublished.

At Venice, I collated the Codex Nanii (U of the Gospels), now in the library of St. Mark: no collation of this MS. had been previously published, except as to particular places. Although the general text is that of the later copies, yet in many remarkable readings it accords with the Alexandrian (or more ancient) class of MSS. The librarians at St. Mark's, Venice, who kindly afforded me the fullest access to all that I wanted, were Dr. GIUSEPPE VALENTINELLI, and (the late) Signor ANDREA BARETTA. Those who know how MONTFAUCON was treated, a century and a half ago, at the library of St. Mark (see his "Diarium Italicum," page 41) will understand how gladly I acknowledge this courtesy. I know by experience what Montfaucon describes, for I have met *elsewhere* with the same kind of exclusion.†

At Munich I collated the Codex Monacensis (X) of the Gospels (formerly Landshutensis, and previously Ingoldstadiensis). This MS. is now in the University Library at Munich, having been removed, with the university, first from Ingoldstadt to Landshut, and thence to its present location. Through the kindness of the late Dr. HARTER, one of the librarians, I was able to use this MS. out of the library; and this, of course, facilitated my labour in collating it.

The readings of this MS. are commonly ancient; but, interspersed with the uncial text, there is a commentary in *cursiva* letters: it would seem as if its text had been transcribed from some ancient copy, of which even the form of the letters was in some measure imitated. The condition of this MS. (X) is such as to render its collation in parts extremely difficult: some of the leaves have become brown, while the ink has faded to a sort of yellow. "Parce oculis tuis," was the expression of the kind librarian, Dr. Harter, when he saw me engaged in the collation of one of the almost obliterated pages of this

* I afterwards found that Tischendorf had collated this Latin MS.; he has since published its text from his and my separate collations; in that volume he has given a lithographed facsimile of about a quarter of a page, executed from the whole one which I made when at Florence.

† In speaking of this MS., I may mention that it is the only uncial copy in which I remember to have observed a *post*-scribed iota. In this MS. this is found once, Matt. xxv. 15, where ὠτ (i. e. ω̄) occurs. I have not seen a *sub*-scribed iota in any uncial document. Lachmann points out that in the Codex Bezae, Mar. i. 34, ἠδίσσαν (i. e. ἠδίσσαν) occurs; and that in the Codex Boernerianus (G Epp.), Eph. vi. 6, is found Ηι τς, where the blundering copyist may have thought that ἠιτς was a word in which the iota *might* or should be added.

Codex,—one on which he felt sure that nothing could be read. In this MS., the order of the Gospels now is, *John, Luke, Mark, Matthew*; but before the beginning of John there stand two injured leaves, to one of which I have just alluded. Tischendorf, in his description of this MS., seems to have entirely overlooked them. They contain part of Matthew, commencing ch. vi. 3 (in fragments of lines at first), and ending at verse 10. Also in the *Commentary* Matt. v. 45 is found. The statement of Scholz, that this MS. is defective up to Matt. v. 40, is not quite correct, though more so than that of Tischendorf, who overlooked these earlier fragments.

In connexion with this MS., I may express my obligation to Dr. Scholz for the aid which he gave me, during his visit to England, previous to my going on the continent, by informing me *where* different MSS. (and this one in particular) are now to be found.

At Basle, I collated the Codex Basileensis B vi. 21 (E of the Gospels). Besides comparing my collation with that of Wetstein, and verifying all discrepancies, I had, through the kindness of Professor MULLER, of Basle, the opportunity of using a collation which he had himself made of this same MS. I also collated that part of the MS. B vi. 27, which contains the Gospels (1). This MS., though written in *cursive* letters, is, in the Gospels, of great importance, from the character of the text which it contains. To the late Professor DE WETTE I am under great obligation, for the kindness with which he procured me the use of these MSS. out of the library.

I returned to England in 1846, disappointed indeed as to the Vatican MS., but well satisfied that the time had not been wasted, which I had devoted to the re-collation of other documents; for I thus learned how often I should merely have repeated the errors of others, if I had not re-examined the documents for myself.

In 1847, I collated (G of the Gospels) the Codex Harleianus 5684 in the British Museum. Of this same MS. there exists a fragment in the library of Trinity College, Cambridge, which I met with in 1845, while examining Bentley's books and papers. In that marked B. 17, 20, there are two fragments of vellum with a part of the Gospels on them, written in uncial letters, placed loosely in some pieces of more modern Greek MS. in cursive characters. The Rev. John Wordsworth (who took great pains in describing, etc., Bentley's papers) says in the catalogue, "The two loose scraps are copies of some other MS." It appeared, however, plain that they were really ancient fragments. Accordingly, I made a facsimile of each. One of them struck me as certainly in the same handwriting as G, which I had inspected several years before. On re-examining my facsimile with G, this persuasion amounted to a certainty; the writing was identical with that of the *former part* of G; and in calculating the lines in a page, etc., this fragment would form half a leaf (the outer column being gone). It contains part of Matt. v., ver. 29-31 and 39-43. This MS. was one of the two Codices Seideli, both which afterwards were in the possession of Wolf, of Hamburg. Wolf says, in his description of this MS., that it commenced at Matt. vi. 6 (as it does now), so

that this fragment must have been separated previously. The other MS. of the Gospels, which Wolf possessed, is denoted H, and at the time when I found these fragments, its present location was unknown; but, as I had identified the one fragment with G, the other was (I had no doubt) part of H. This second fragment contains part of Luke i.,—ver. 3, *θεοφιλε* to 6, *πασαι ται*—(the lines having all lost about ten letters at the end), and ver. 13, *αυτον ο αγγελος*, to 16, *εκ κοιλιας* (the lines having similarly lost about ten letters at the beginning). This fragment is on thickish vellum, and it seems as if it had been cut round with a knife. How could these fragments get into Bentley's possession? Who could have been guilty of thus wantonly mutilating Greek MSS.?

Some years afterwards, I noticed the following passage in Wolf's letter to Bentley, of Oct. 1, 1721: "Ut de ætate ac conditione utriusque Codicis eo rectius judicium formari posset, adjeci specimina, A et B signata, quibus in collatione ipsa [a Wolfio sc. Bentleii gratia instituta] designantur." Could these "specimina" mean bits of the MSS. themselves? I looked again at my facsimiles, and there, indeed, were the letters A and B (at the top of the one and the foot of the other); and thus it actually appeared that Wolf had been the mutilator of his own MSS.! This was a yet further proof that the fragment marked A is part of the Codex G. And thus, though I had not yet seen the MS. H (which came to light at Hamburg), it was a matter of certainty that the other fragment belonged to it. Having thus brought home the charge to Wolf of mutilating his MSS., by the coincidence of his statement with the discovery of the fragments themselves, of course it is clear how to understand what Wetstein says of H, "Specimen istius Codicis a possessore mihi missum vidi Amstelodami mense Januario, an. 1734."

In 1848, I remodelled the *translation* of the Book of Revelation, which I had previously published: it now appeared *without* the Greek, but with the text more closely conformed to the ancient MSS. In 1844, it was *impossible* to do this absolutely; but after the publication of the Codex Basilianus, I was able to follow ancient authority as to *every word*. This edition was accompanied with a Prospectus of the Greek Testament, on which I was occupied; and it was the means of making me acquainted with several points which were of some importance for me to know, such as the present place of deposit of the MS. H.

In the early part of 1849, through the kindness of the Rev. WM. CURETON, I became acquainted with the very important and valuable Syriac copy of part of the Gospels, to which he first drew attention amongst the MSS. in the British Museum from the Nitrian monasteries.* It was extremely confirming to the critical opinions which I had previously formed and published, to find

* The MS. of the *Curetonian* Syriac Gospels, in its present mutilated condition, contains Matt. i. to viii. 22; from x. 31 to xxiii. 25. Of St. Mark, there are only the concluding verses of the last chapter (ver. 17 to 20). Then follows St. John i. 1—42, and from iii. 6 to vii. 37. There are also fragments of John xiv. 11—29. St. Luke begins in ii. 48 to iii. 16, then from vii. 33 to xv. 21, from xvii. 24 to xxiv. 44.

the text of this hitherto unknown version, altogether *ancient* in its readings, and thus an important witness to the ancient text. It was worth my while to have learned Syriac, if it had only been that it enabled me to use the Curetorean Syriac version for myself.

When Professor Tischendorf was bringing out his second Leipsic edition of the Greek Testament, he sent me the part containing the Gospels before the volume was completed: this led me to compare the readings which he has cited, in that part of the New Testament, out of any MSS. which I had collated, with the variations which I had noted: I immediately sent the result to Tischendorf, so that, when the complete volume appeared in the summer of 1849, he gave corrigenda in his Prolegomena, as to the readings of the MSS. of the Gospels E G U X.

In 1849, I was again able to go abroad to collate; and I then remained at Paris for several weeks. I first collated Codex Claromontanus, D of St. Paul's Epistles; a MS. of peculiar value, both because of its antiquity and its text: although beautifully written, it is difficult to collate, from the number of correctors who have interfered with the original text. The primary reading is, however, almost invariably discernible.

The collation of the Codex Vaticanus made by Bartolucci is amongst the MSS. of the library at Paris (No. 53); I transcribed it as a *contribution* to the correct knowledge of what that MS. contains: this collation is, however, very imperfect, though useful as sometimes supplying readings omitted by Bentley or Birch, and as confirming one or the other of the two collations.

Next I began to collate the Codex Cyprius, K of the Gospels; but a few days after I had commenced, a severe attack of cholera brought me very low; and though, through the mercy of God, it was not long before I was convalescent, I was so weakened, that it was *impossible* for me to resume my collations until after a considerable interval.

In the spring of 1850 I returned to Paris; and after finishing the collation of the Codex Cyprius, I took up the Colbert MS. 2844. This MS., in cursive letters, is noted 33 in the Gospels, 13 Acts and Cath. Epp., and 17 in St. Paul's Epistles. This is the MS. which Eichhorn speaks of as full of the most excellent and oldest readings; styling it "the Queen of the MSS. in cursive letters."* It had not, however, received such attention from collators as it merits: this may probably have arisen from its injured condition, which is such as to make it a work of great difficulty to collate it with accuracy; the time, too, needed for this is greater than what most of those who merely *examine* MSS. would like to expend on one document. Larroque, whose extracts were used by Mill, collated this MS. very negligently. Griesbach recollated eighteen chapters of St. Matthew, from which he gathered about three hundred readings not noticed by Larroque. He also made some extracts

* "Der Text ist . . . voll der vortrefflichsten und ältesten Lesarten. Die Königin unter den Cursiv geschriebenen Handschriften." Einleitung in N. T. v. 217.

from the Epistles. It was his desire that some scholar who had access to the Bibliothèque du Roi would carefully recollate this excellent MS.*

Although Scholz speaks of having collated this MS. entirely, yet his examination of it must have been very cursory; for he cites readings from it utterly unlike those which it actually contains, besides a vast number of omissions. I have taken particular care to be *certain* of the readings which I cite, by re-examining with the MS. everything in which I differ from others.

It is difficult to convey a just notion of the present defaced condition of this MS. The leaves, especially in the lower part, have been grievously injured by damp; so that part of the vellum is utterly destroyed. The leaves have often stuck together, and, in separating them, parts have been entirely defaced. The book of Acts is in the worst condition: the leaves there were so firmly stuck together, that, when they were separated, the ink has adhered rather to the *opposite* page than to its own; so that, in many leaves, the MS. can only be read by observing how the ink has *set off* (as would be said of a printed book), and thus reading the Greek words *backwards*; I thus obtained the reading of every line from many pages, where *nothing* could be seen on the page itself: in some places, where part of a leaf is wholly gone from decay, the writing which was once on it can be read from the *set-off*. It might be thought by some unaware of this, that readings were quoted *by mere blunder* from parts of the MS. which no longer exist.

I have had some experience in the collation of MSS.; but none has ever been so wearisome to my *eyes*, and exhaustive of every faculty of attention, as this was.†

After this valuable but wearying MS., I collated Codex Campensis, M of the Gospels.

Then I re-examined the Codex Claromontanus, D of St. Paul's Epistles; so as to compare my collation with that of Tischendorf, especially as to corrections of different hands. That I might form a more accurate judgment, I made a facsimile of the different *kinds* of alterations, and then classified the others according to their agreement in form of letters, ink, etc.

A few months before my stay in Paris, in 1850, M. Achille Joubinal had published a pamphlet complaining of the carelessness with which (he said) the MSS. in the Bibliothèque du Roi are kept. He said that thirty-four leaves of

* "Perquam negligenter codicem hunc contulit Larroquius, cujus excerptis usus est Millius. Equidem denuo excussi XVIII. capita Matthæi, atque ex his collegi 300 circiter lectiones ab illo prætermittas. Præterea ex epistolis decerpsi etiam nonnullas, ... Utinam vir doctus, cui aditus ad bibliothecam Regiam patet, reliquas etiam eodictis egregii partes denuo et accurate conferat!"—Griesbach. *Symb. Crit.* i. p. clxviii.

† This MS. contains parts of the Prophets; then all the New Testament (except the Apocalypse) in a very peculiar order,—the Gospels last. It is clear, however, that the Gospels did once immediately follow the Prophets; for the writing in the beginning of St. Matthew is just like that with which the Prophets end. The handwriting *gradually* changes a little, so that the end of St. John is just like the commencement of the contents of the Epistles.

the Codex Claromontanus, which had been cut out by Aymon, and sold to the Earl of Oxford in 1707, and restored by him (in 1729), had *again* disappeared. As I had examined this part of the MS., as well as the rest, in 1849, I was surprised at the statement, as well as grieved. However, I had the satisfaction to find that this was all a stupidly and shamefully erroneous assertion; the leaves were as safe as when I had collated them in the May preceding. They still remain in Lord Oxford's binding, with a label appended to them to record his liberality in restoring them to the Paris library. They are kept among other *show* books in a glass case, as conspicuous in that library as "Charlemagne's Bible" is in the British Museum.

There was a single leaf lying *loose* in the MS., which had also been separated and sold by Aymon (folio 149), at the foot of which is written, "Feuillet renvoyé de Hollande par Mr. Stosch, Mars 1720." To render this less liable to abstraction, I procured it to be fixed into its place before I left Paris.* My critical labours at Paris concluded with making facsimiles of the MSS. and fragments (besides those which I have spoken of as collated by myself) L and W of the Gospels, and H (the Coislin fragments) of St. Paul's Epistles. The text of these three documents has been published.

The kindness and courtesy of M. HASE, "Ancien Conservateur" of the library, deserve to be gratefully mentioned by me; I have also to express my obligation to M. EMMANUEL MILLER, an assistant-librarian in 1849, and to M. LETRONNE (son of the late well-known Academician), who occupied the same place in 1850.

At Hamburg, through Dr. PETERSEN's kindness, I was allowed to have access to the city library for *twice* the number of hours that it is commonly open. Here I collated the Codex Seidelii, H of the Gospels, which no one seems to have used critically since the very inaccurate and defective collation of Wolf. Of course, I found that the fragment in the library of Trinity College, Cambridge, belongs to it.†

I also collated the Uffenbach fragment of the Epistle to the Hebrews (53 Paul) twice, with what care I could.

At Berlin, whither I next went, I saw much of Prof. LACHMANN: he discussed many points connected with New Testament criticism; it was very

* I am sorry to say that I found another of M. Joubinal's accusations to be more authentic. He says that the leaf of the *Old* Testament part of the Codex Ephraemi, from which the facsimile was made for Tischendorf's edition of its text, has *disappeared*. I had seen it in July, 1849, lying *loose* at the end of the MS., but in the spring of 1850 it was gone: I also found that in the *printed* edition of the New Testament part of this Codex, the lithographed facsimile had been abstracted. I was able to secure the original leaf of the MS. from which this had been taken, by causing it to be fixed into its place.

† The Codex Seidelii of St. John's Gospel, of which Michaelis speaks (Marsh's translation, ii. p. 215. *note*), as never having been collated, is only *this* copy under a mistaken description. Bentley heard of such a MS. of St. John having belonged to Seidel, and he wrote in 1721 to La Croze to procure for him a collation of its text: the reply shows that it was this MS. of the four Gospels, H. It is time to *weed* lists of MSS. of those things which ought never to have been introduced into them.

interesting to hear *from himself* an explanation of his plan, etc., in his Greek Testament. He showed me the books from which he has condensed his Latin readings. These collations are very nicely inserted in different Latin New Testaments. I regret exceedingly that they have not been published; for they would form a valuable contribution to the criticism of the Vulgate. For instance, in 1 Pet. iii. 21, the addition found in the common Vulgate, “deglutiens mortem, ut vitæ æternæ heredes efficeremur,” is enclosed in Lachmann’s edition within brackets, with the note, “*om. F. al.*” showing that it is omitted in the *Codex Fuldensis* and *another*. To what *other* he refers, it is of some importance to know; for Porson (whose knowledge of Latin biblical MSS. was great) says of this passage, that the *Lectioarium Luxoviense* (some readings of which were published by Mabillon) was the only copy then known that was free from that addition. The *codex alius*, however, to which Lachmann alluded, is one of the excellent MSS. at Wolfenbüttel mentioned in his *Prolegomena*. I entreated Lachmann to publish his Latin collations,—little thinking how soon this scholar was to be taken from us.

I went to Leipsic, to compare my collations with some of those executed by TISCHENDORF. For our mutual benefit I made the comparison of our respective collations of K, U, and X of the Gospels, of H, and G (Cod. Passionei) of the Acts, of the Epistles J (Cod. Passionei). I also recompared my collation of E of the Gospels with that of Professor Müller, which I had seen at Basle, four years before, and I examined it with Tischendorf’s own collation. The MS. 1 in the Gospels had been collated by Dr. Roth, and I compared his collation with mine. These were all the MSS. of which Tischendorf had *collations* available for comparison; those whose text he has published, he had *copied*. I made out lists of all discrepancies, so that I might get the variations *recompared* in the MSS. themselves, so as to ensure (as far as possible) perfect accuracy.

I communicated to Tischendorf my examination of his extracts from the Codex Claromontanus; my notes served to correct some oversights of his, and to confirm him in other places.*

* In Tischendorf’s edition of the Codex Claromontanus, the notes of the corrections of different hands fill in the Appendix sixty-two quarto pages, in double columns. *All* these Greek corrections I recompared with the MS., and they are printed from his and my notes; sometimes indeed we differed as to *which* hand had made the correction, and then Tischendorf has given simply his own opinion; but as to the corrections themselves, I can certify that they are all in the copy. In *all* these places I was careful to ascertain the *original* reading of the MS., of which there can scarcely ever be a doubt. Whoever compares these *corrections* of D in Tischendorf’s Greek Testament with the Appendix to Codex Claromontanus, will see that many amendments have been introduced.

In 1 Cor. viii. 4, I read the line

ΝΕΡΙΑΕΤΗΓΗΟΟΕΩΟΤΗ

as originally written; and I noted that ΟΤΗ had afterwards been *erased*; (a later hand has changed ΓΗΟΟΕΩΟ into ΒΡΟΟΕΩΟ). On this, however, Tischen-

At Dresden I examined the *Codex Boernerianus* (G Paul.) especially as to those places in which its text, as published by Matthæi, differs from that of F. The resemblance of this MS. to the *Codex Sangallensis*, Δ of the Gospels (published in a lithographed facsimile by Rettig), is even more evident in looking at the MS. itself, than in examining the facsimile specimen in Matthæi. At the beginning of the *Codex Boernerianus* there is one leaf, and at the end there are eleven, written on in a later hand exactly like that of the leaves prefixed to the *Codex Sangallensis*. It is thus evident that these MSS. are the severed parts of the same book.*

On my return towards England, I examined the palimpsest fragments of the Gospels P and Q in the library at WOLFENBÜTTEL: I think that the book in which they are, contains faint traces of more old writing than has as yet

dorf observes, "non possum quin Tregellium cl. errasse existimem, nuntiantem post ΒΡΟΨΕΩΣ additum in codice esse ΟΥΗ." I can only repeat that the vellum bears traces that these three letters were once there, as may be observed by a person accustomed to read erasures in ancient MSS., when this page is held in the proper light. Of course each one must hold his own opinion; but Tischendorf might have thought it likely that the memorandum which I made on the spot with the MS. before me was not altogether a mistake; for in 1 Cor. i. 24 he inserts ΤΕ after ΙΟΥΔΑΙΟΙΣ (which in his Greek Testament he had said was omitted) on my information, saying in his Appendix, "ΤΕ: id nunc in ligatura codicis latet." I read the word by opening the book wide.

* The reading of 1 Tim. iii. 16 in this MS. is worthy of notice, because of assertions which have been made respecting it of late. The following sentence has been quoted from Le Clerc's Epistle to Optimianus, prefixed to Küster's edition of Mill's Greek Testament:—"Codicem vidi qui fuit in Bibliothecâ Francianâ in hac urbe, anno MDCCV. venditâ, in quo erat O (nempe in 1 Tim. iii. 16), sed ab aliâ manu additum Sigma. Codex est in quo Latina interpretatio Græcæ superimposita est: quæ hic quoque habet QΥΟΔ." To this the following remark has been added:—"In this Codex the alteration is betrayed, not merely by the fresh colour of the ink, and by the word *quod*, placed immediately above the altered word, but by the difference of the size of the letters; for the corrector, not having room for a full-sized C, has stuck a small one up in the corner between the O and the letter E which follows, thus O^c. Dr. Griesbach could hardly fail to be aware of this, yet he quotes G without any remark, as supporting the reading ες not ð. The Codex F (Augiensis) was copied from G, after it had been thus altered." These statements would have required *proof*, and none is given. Le Clerc seems to have argued on the reading of the Greek, *backward* from the Latin *quod*: it might be well asked, how the ink could look *fresh* after a lapse of a thousand years? Also in fact F is *not* a transcript of G, so that it may be left out of the question. To set this whole matter at rest, and to test these assertions, I made a facsimile of that page of G. The sigma stands on a level with the line, and there is no pretence for saying that it is an addition; the words are not cramped together, but they stand thus ΟC εΦΑΜΕΡΩΘΗ; with *three sixteenths of an inch* between the words. It has also been said by those who suppose OC here to be a contraction for θεος that there is a line over the O; but this is not the mark of contraction, but it lies over the vowel, drawn upward from left to right. In folio 57 of the MS., such a line occurs twice; Gal. iii. 24, the initial vowel of *wa* is so marked, and Gal. iii. 28, *ev*: (where the common text reads ες). It may be a mode of denoting the spiritus asper.

been deciphered, though it appears that Knittel, who published P and Q, and the Gothic fragments, took pains to ascertain that the other writing is at least not biblical. Through Professor Lachmann's introduction, I received there every kindness from Dr. SCHÖNEMANN, the librarian (become quite *blind*), and Dr. HOECK, the secretary.

In passing through Holland, I took the opportunity of examining, at UTRECHT, the Codex Boreelii, F of the Gospels; Professor ROYAARDS kindly introduced me to Professor VINKE (who published Heringa's collation of the text of this MS.), and to Mr. ADER, the librarian. This MS. was found at Arnhem a few years ago, after it had been lost for about two centuries. It was still just in the same state as when it was found, the leaves being all *loose* in a box: in fact, from its not having been *bound* and catalogued, it was some time before it could be found for me to examine in order to make a facsimile.

In speaking of the MSS. which I have myself collated, I may now mention the *latest* which I have *thus* examined;—the Codex Leicestrensis (69 Gospels, 31 Acts and Cath. Epp., 37 Paul. 14 Apoc.), which, though not older than the fourteenth century, contains a *text* in many respects *ancient*; and it was the desire of several scholars that I should recollate this MS., which is the most important of those in cursive letters which we have in this country. Application was made to the Town Council of Leicester, to whom it belongs, on my behalf; and through the kind exertions of GEORGE TOLLER, Esq., then the Mayor of that place, this MS. was transmitted to me, in the autumn of the year 1852, to use in my own study. (Due security was, of course, given for its safety and restoration.) Through this particular act of courtesy, which deserves my fullest acknowledgment, I was able without inconvenience to collate this valuable MS.

Besides the MSS. which I have collated, or re-examined, I have endeavoured, with some measure of success, to *restore* what remains of the Dublin palimpsest Z of St. Matthew's Gospel.

Dr. Barrett, the discoverer of the ancient writing of these important fragments, when he edited them in 1801, gave but a very partial description of the state of the different leaves; and thus it was wholly a matter of uncertainty, when but a part of a page appeared on the engraved plate, whether the rest of the leaf still existed, but was illegible, or whether it was no longer extant. There are also many places in which lines, words, or letters, in the pages in other respects tolerably perfect, are wanting in the published edition.

As this MS. is one of the more important monuments of the text of St. Matthew's Gospel (and as, indeed, all the *fragments* of such antiquity are of great value), it was very desirable to ascertain its present condition; to learn what parts are really there; to use *chymical means for restoring the text in any part in which the vellum still exists*, and which could not be read by Dr. Barrett; and thus to exclude from among the citations of authorities for readings the unsatisfactory doubt of “? Z.”

Mr. Henry E. Brooke, B. A., of Trinity College, Dublin, had the kindness

to examine the MS. for me; and, after having taken some pains, he was able to identify the larger number of the leaves containing the older uncial writing. This was not easy, in the state in which the MS. then was. On inquiring, through Mr. Brooke, whether the authorities of Trinity College would take measures for the restoration of the older writing, it appeared best for me to go to Dublin myself and do it, if permitted by the Provost and the rest of the Board of Trinity College. Accordingly, in October, 1853, I went thither, and my object was most kindly furthered by the Rev. James Henthorn Todd, D.D., librarian of the College, and one of the Senior Fellows. After giving him and the Board ocular proof that the process of chymically restoring the obliterated writing was not injurious to the material, or to the later writing, I was allowed to proceed, and in the early part of November it was accomplished.

The first thing was to identify the pages from which the fragments had been edited by Dr. Barrett. Mr. Brooke had already saved me much of this labour; and by a continuous examination in a strong light, I was able to discover all, with the exception of one leaf. In thus examining the MS., I saw at once that, where Dr. Barrett published but half a page, the other half was gone; for, in such cases, the scribe who re-used the ancient vellum for more modern works, has made out his page by sticking on another piece of the ancient uncial fragment. The condition, too, of the MS. is much worse than it was in Dr. Barrett's days; for it has been *rebound*,* and that without any regard to the ancient writing. The binder simply seems to have known of the Greek book in the cursive letters, which are all black and plain to the eye. And so, the pages have been unmercifully *strengthened*, in parts, by pasting paper or vellum over the margins; leaving indeed the cursive writing untouched, but burying the uncial letters, of so much greater value. Also in places there were fragments, all rough at the edges of the leaves; and these have been cut away so as to make all smooth and neat; and thus many words and parts of words read by Dr. Barrett are now gone irrecoverably. And besides, the binder seems to have taken the traces of the ancient writing for *dirt marks*, and thus they have been, in parts, industriously obliterated; and in those places in which the writing instrument of the ancient copyist had deeply furrowed the vellum, a new surface of *size* (or something of the kind) had been superadded.

The MS. being in such a state, I had to endeavour chymically to restore the words and letters in the parts still extant, which are blank in Dr. Barrett's publication. And in this I was very successful; so that, in the existing portion of the MS., there is hardly a reading as to which any doubt remains. After doing what I could to the portions previously identified, I re-examined the whole of the volume in search of the one leaf not previously found. At

* No person now connected with Trinity College, Dublin, is responsible for the manner in which this was done. It was the work of a departed generation, when the library must have been under care of a very different kind from that now exercised by Dr. Todd.

length I noticed, that, in one place, the texture of the vellum was like that of the fragments of St. Matthew: and though there was not a letter or line of the older writing to be seen in any position or light, I determined to try, as an experiment, whether the application would bring out any buried letters. In doing this, it was beyond all expectations of mine to see the ancient writing, first gradually, and then definitely, appear on the surface.

The volume contains *no* ancient leaves of St. Matthew, besides those edited by Dr. Barrett. The fragments of Isaiah and of Gregory Nazianzen, in the same volume, differ from those of St. Matthew, and from one another, as to vellum, handwriting, and age.

I cannot speak of important discoveries through my work on this MS.; but still it was worth the trouble, if it only were that readings in it are rescued from mere uncertainty and conjecture, and questions are set at rest. For instance, in Matt. xix. 24, Tischendorf cites this MS. for the reading *καμιλον*, and as it is of older date than the time when *ι* and *η* were confused by copyists, it might seem like authority for that word, instead of the common *κάμηλον*. Now, the presence of the Iota was simply a *conjecture*, from the blank space in Dr. Barrett's page; and Lachmann cautiously cites, "*καμιλον Ζ*". But I brought the whole word *KAMHΛON* distinctly to light: the H is at the end of one line, the three other letters at the beginning of the next.

As the authorities of Trinity College, Dublin, still possess the copper plates on which Dr. Barrett's (so called) facsimile is engraved, it is to be hoped that they will republish the text of this MS. *with the addition of all that can now be given*. This object would be furthered by Dr. Todd, the librarian, for whom I have inserted, in a copy of Dr. Barrett's work, all that could be read on the MS. as restored.

In such a republication, the text in common Greek types may well be omitted: in fact, its insertion was an injury to Dr. Barrett's book; for, while what he had read in 1787 was expressed correctly by the engraver whom he employed, his accuracy of eye was so thoroughly gone in 1801, that he made great and strange mistakes in expressing the same text in common Greek letters.*

* And yet it has been an accusation against Lachmann, that he remarked on Dr. Barrett's unskilfulness. Mr. Scrivener says (Supplement to Authorised Version, *Introd.*, p. 24, *note*), "It might almost be said, that Lachmann speaks well of no one. . . . But the most amusing case of all is Dr. Barrett's, who was guilty of editing the facsimile of the Dublin palimpsest of St. Matthew (*Z* of Scholz). After duly thanking the engraver for his workmanlike skill, Lachmann kindly adds, 'Johannem Barretum, qui Dublini edidit anno 1801, non laudo: hominem huius artis, ultra quam credi potest, imperitum.'" This censure *much amused* Lachmann when I drew his attention to it; for he supposed that he had gently hinted Dr. Barrett's unskilfulness; little dreaming that this would be turned into a charge of speaking ill of others. He thought that, when the engraver had expressed the text correctly on one page, and Dr. Barrett had given it in a different manner on the opposite (reading letters wrongly, and marking others as omitted, which the engraved plate exhibits as there), that it was well to hint the fact, lest the wrong page should be taken as the authority for the text of this MS. Dr. Davidson quite agrees with Lachmann: "The editor

The work of the engraver gives a sort of *general idea* of the letters, etc.; but it cannot be commended for calligraphic exactitude; there is a stiffness and hardness in the engraving, very different from the formation of letters by the copyist from whose hand the MS. proceeded: this is very observable in the letters M and A.

Of course, I looked at the Codex Montfortianus, such as it is. This MS. is commonly described as being on glazed paper: the glazing seems, however, to be confined to the pages which open at the verse 1 John v. 7; and the *gloss* is, apparently, the result of the many fingers which have been applied to that one place of this recent MS.; or, if not, the material at that place must be different.

After my return from the continent, I have at different times sent to various libraries lists of the discrepancies between Tischendorf's collations and mine; from Basle, Munich, and Venice, I received prompt and satisfactory replies to my inquiries, so that I have full testimony as to the readings, in every place of doubt.

Signor VELLUDO compared the list I sent with Codex U at Venice; Dr. STRÖHL did the same with X at Munich; and E and I, at Basle, were examined by Dr. C. L. ROTH. They are entitled to thanks from me, and from all who desire complete accuracy in critical data.

I also sent to Florence the places in which Tischendorf differed from me, as to the text of the Codex Amiatinus; and Signor Francesco DEL FURIA promptly sent me a full statement (made by his son, the Abbate del Furia) of each reading.

When I was at Leipsic, in 1850, I found that Tischendorf's edition of the Latin New Testament from this Codex was about half printed. I had sent

gives on the opposite page to the facsimile the words in the usual Greek type, with lines corresponding. *Here his accuracy cannot be commended. In fact, he has made many blunders*" (Biblical Criticism, ij. 311). Lachmann did not know that the engraved plates were what Dr. Barrett read rightly in 1787, and the printed pages were what he read wrongly in 1801. His judgment, however, as to the incorrectness of the latter, was quite a true one.

No one would more fully see that the censure on Lachmann was undeserved, than Mr. Scrivener himself, if *examining* Dr. Barrett's publication. It is evident that he had not done this (even if he had seen it), when he thus blamed Lachmann. I learn this from his note, page 261. "In verse 7 [of Matt. xxi.], Scholz asserts that the Codex Z reads *ἐπεκάθισεν*. Buttman informs us, that nothing remains of that word in Codex Z but the first two letters." Now, if Mr. Scrivener had access to Dr. Barrett's publication, he might have spoken on this point from the facsimile, without having to quote from another as to this published book.

Lachmann thought that this was a good example of the mode in which reviewers in his own country had treated him—passing a judgment first, and learning the facts (if at all) afterwards. I am surprised that Mr. Scrivener should have charged Lachmann with hardly speaking well of any one, with the Preface before him, in which he so commends Bentley and Bengel.

him a transcript of my collation; and thus there was a confirmation of several readings. I regretted, however, that the printing should have taken place before the passages in which we at all differed should have been recompared at Florence.*

It would have been a comparatively easy thing to have drawn out a select statement of the readings of the MSS., borrowing the citations of the *versions* from previous editions, and giving the citations from the fathers similarly on second-hand authority. But this was not the object for which I had toiled. I wanted to give *all* the readings supported by ancient MSS., and not a mere selection, as Tischendorf has done. And further, I should not be satisfied without doing my utmost to give the citations from the versions with all the correctness that I could; and so, too, I found it needful to examine and re-examine the writings of the fathers (as far as Eusebius inclusive) so as not to repeat citations without knowing the bearings of each passage with the context: hence has arisen a great expenditure of time and labour. Also, as I wanted (what has never been done fully) to give the evidence both *for* and *against* every reading, where there is really any balance of testimony, a vast amount of work was needed. In all this, the condition of my *eyes*, after collations and trying study of several years, has *retarded* me in a manner which I can hardly describe.

Of the ANCIENT VERSIONS, I use and examine myself the LATIN and the SYRIAC.

The LATIN consist of (i) the OLD LATIN, as found in the Codices Vercellensis, Veronensis, and Colbertinus (ij), the revised text of Upper Italy, as in the Codex Brixianus (iij), a revised text, in which the influence of ancient MSS. is discernible, as found in the Codex Bobbiensis (this text was unknown to Lachmann), and (iv) the Vulgate of Jerome, in which I follow ancient MSS. Besides these, many Latin copies contain a mixed text. Many writers have unsuitably blended all the non-Hieronymian Latin texts, under the name of *Italic*.

The SYRIAC are (i) the Curetonian, from the Nitrian monasteries of which mention has previously been made.—(ij) The version commonly printed as the Peshito: of this, I collated the whole of Rich's MS., 7157 in the British Museum: this MS. is a good proof how the Syriac scribes modernised their

* From the recomparison of the places of discrepancy made by Abbate del Furia, I am able to point out the following *corrections* for Tischendorf's edition of this Latin text.

Matt. xxvii. 20, *principes* autem sacerdotum; not, princeps.

Mark xiv. 43, *de* duodecim; not, *ex* duodecim.

Luke ix. 13, *duos* pisces (sic).

John vi. 54, *et bibit*; not, *et bibet*.

2 Tim. iii. 16, *divinitus inspirata*; not *inspirata divinitus*.

iv. 10, Tischendorf here gives *Galliam* in his text, stating in his Prolegomena (p. xliij.) that *Galatiam* is the reading of a corrector: Del Furia says that there is no change, but that *Galatiam* is the only reading of the MS.

1 Pet. iii. 20, *Dei patientia*; not, *Dei clementia*.

copies.—(iii) The Harclean, published by White, under the name of the Philoxenian.—(iv) Besides these versions, there is in the Vatican the Lectionary, called by Adler the Jerusalem Syriac; he published many readings from it: I have myself extracted the readings of some passages, and I also possess a transcript of a few leaves.

For the MEMPHITIC* version, I follow Schwartz's edition of the Gospels, depending on the collation which he has subjoined. It is to be regretted that Boetticher's edition of the Acts (in continuation of what Schwartz left unfinished at his death) is a bare Egyptian text, without version or collation.

The THEBAIC is also collated by Schwartz; the fragments of this version were collected and published by Woide and Munter.

In the GOTHIC, I follow the edition of Gabelentz and Loebe.

Zohrab's edition of the ARMENIAN, on the authority of MSS., has as yet been unused by critical editors. A collation of this version had been promised me by my Christian friend Sarkies Davids, M.D. (Glasgow), from Shiraz; but, after his death, happy in the conscious knowledge of Christ's redemption, it was long before I met with any one competent and *willing* to undertake the task. In 1851, however, the Rev. T. H. Horne kindly exerted himself for me, and through him I was introduced to Mr. CHARLES RIEU, of the British Museum; who has so collated this version, as to afford me all the need that I could ask. He performed this far more with the spirit of one who wished to render a service to sacred criticism, than in consideration of such remuneration as I could offer. In speaking of this version, it is well to say, that it is wholly incorrect to suppose that its MSS. were altered to suit the Latin Vulgate: Zohrab found no trace of the Latinising readings in any copy which he collated. The first printed edition by Uscan, and those that follow it, stand alone in such alterations.

As to the ÆTHIOPIC, Bode published a Latin version of it, from the text of Walton's Polyglot: Mr. T. P. PLATT edited the same version from MSS.; unfortunately, however, he preserved no lists of various readings, and but few memoranda; the latter he kindly sent me; and, through the Rev. T. H. Horne's instrumentality, Mr. L. A. PREVOST, of the British Museum, has compared for me Bode's Latin version with Mr. Platt's text.

The versions later than the sixth century do not possess any value as wit-

* These two Egyptian versions, *Memphitic* and *Thebaic*, are very often termed in critical works *Coptic* and *Sahidic*; but these latter names, however common, are objectionable: Coptic is rather a general term applying alike to the old Egyptian tongue as a whole; the Memphitic is the dialect of *Lower Egypt*, and therefore there is a great incongruity in assigning to it a name formed, it is said, from *Coptos*, a place in *Upper Egypt*. There is no such *geographical* incongruity involved in terming the Thebaic, "Sahidic," for each shows a connection with *Upper Egypt*. But still to call the ancient dialect of the Thebais by a name سعيد *Sa-id*, imposed after the occupation of the Arabs, is as unsuitable as if we were to say that the Gauls in Julius Cæsar's time spoke *French*. I was confirmed in my opinion of the impropriety of the name Sahidic, at hearing an inquiry whether it were not the dialect of the Delta, taking it from the city *Suis*.

nesses to the *ancient* text; their readings may, therefore, be omitted; for it is worse than useless to allow them to encumber a critical page, and to perpetuate citations from them, on the accuracy of which but little reliance can often be placed.

The following is a brief summary of the MSS. as to their availability:—

The text has been published of the MSS.

- i. of the Gospels A C D L Δ, and the fragments Z (see above) P Q T J N Γ O R W Y A F^a.
- ij. of the Acts, A C D E, and fragment F (of these A C contain also the Cath. Epp.)
- ijj. of St. Paul's Epistles A C D G. Fragments H F^a.
- iv. of the Revelation A C B (i. e. Cod. Basilianus).

The *readings* of F V of the Gospels I take from the *published collations*; so too as to E and K of St. Paul's Epistles (the latter of which contains also Cath. Epp.).

The readings of the Codex Vaticanus B, I gather as best I can from the three published collations.*

All the rest of the uncial MSS.† (and a few others) I have myself collated.

- i. of the Gospels E G H K M U X, 1, 33, 69 (besides the restoration of Z).
- ij. of the Acts G H, 13, 31 (these, except H, contain also the Cath. Epp.).
- ijj. of St. Paul's Epistles D (prior to its publication) F J, 17, 37, and fragment 53.
- iv. of Revelation 14.

And besides these, I have examined and made a facsimile of almost every one of the MSS. which have been published, and also collated the printed texts.

There is a great deal of truth in the opinion expressed by Dr. Davidson, that it would be far better for the offices of collator of MSS. and editor of the text, to be dissociated.‡ But things desirable are not always practicable. It would be far better for an architect not to be compelled *also* to toil as a

* The edition which Cardinal Mai has caused to be printed from this MS. remains as yet unpublished; if it should be rescued from this unworthy obscurity, it will enable critics to use the authority of this MS. with some measure of confidence. Often, as to the readings, there is now no doubt; but all the three collations have their imperfections. That made for Bentley is by far the best of those that have been published, and yet that critic was not satisfied with it, for he caused the Abbate Rulotta to re-examine the whole MS. as to the earlier writings and the corrections. This labour of Rulotta seems to be entirely lost.

† I do not here take into account the recently-discovered MSS. of Tischendorf, to which I expect soon to have full access.

‡ "We are thankful to the collators of MSS. for their great labour. But it may be doubted whether they be often competent to make the best critical text out of existing materials. . . . We should rather see the collator and the editor of the text dissociated. We should like to have one person for each department."—Davidson's *Biblical Criticism*, ij. pp. 101-5.

quarryman; and yet, *if* stones could not be otherwise obtained, quarry them himself he must, if he would build at all. An artist is often the grinder of his own colours, and photographers prepare their own materials. If what is needed cannot be obtained ready to hand from the labour of others, those whose special place it is to *apply* the materials must be themselves preparers.

There is a danger lest a collator should overvalue what he has toiled on himself. And yet, in my own case, the authorities of the *highest* value are those which have been published or collated by others, through whose labours I have benefited. I say this, although I consider that the value of X. 1, 33, 69, and of D F of St. Paul's Epistles, is very great, and that the restoration of parts of Z was an important work: my general critical principles were formed on sufficient data before I began to collate, and thus I was hindered from estimating MSS. etc., because they were connected with *my own* labours.

There are many subjects of interest closely linked with the retrospect of my work; it was this that brought me into connection with DE WETTE, the disciple of Griesbach, with whom I had much intercourse, both in Rome and Basle. Thus, too, I met SCHOLZ, who indicated to me, with much kindness, before I left England, *where* various MSS. had now migrated: and in more recent time, I was thus brought into acquaintance with LACHMANN, the first who edited irrespective of traditional authorities, and with TISCHENDORF, the publisher of so many ancient texts. And all of these, except the last, and not these only, but LAUREANI and MOLZA, the custodi of the Vatican, BARETTA of Venice, HARTER of Munich, Cardinal ACTON, and others with whom collations have brought me into connection, have, in these few years, passed away from this present earthly scene.

In this country, also, my labour of collations, etc., has been to me the occasion of intercourse with scholars not a few;—of these one may be specified, the Patriarch of all who have been occupied with Sacred Literature,—Dr. ROUTH.

I may give the *result* of my studies in a few words:—I now propose—

I.—*To give the text on the authority of the oldest MSS. and versions, and the aid of the earlier citations, so as to present, as far as possible, the text commonly received in the fourth century;—always stating what authorities support, and what oppose the text given.*

II.—In cases in which we have *certain proofs* which carry us still nearer to the apostolic age, to use the data so afforded.

III.—In cases in which the oldest documents agree in certain, undoubted, transcriptional error, to state the reading so supported, but not to follow it; and to give the grounds on which another reading is preferred.

IV.—In matters altogether doubtful, to state distinctly the conflicting evidence, and thus to *approximate* towards a true text.

V.—To give the various readings of all the uncial MSS. and ancient versions, *very correctly*, so that it may be clearly seen what readings possess

any *ancient authority* whatever. To these I add the more important citations of the earlier writers (to Eusebius inclusive). The places are also to be indicated in which the common text departs from the ancient readings.

Enough has been said to show what the critical principles are, on which I consider that the Sacred Text should be edited. The following section *on critical principles and their application*, though it relates, not only to this particular branch of the subject, but to the present point in the history of the printed text, becomes in fact a further development of the views here expressed, together with a consideration of objections sometimes brought forward, with remarks on the evidence as to the reading of particular passages.

§ 14. REMARKS ON PRINCIPLES OF TEXTUAL CRITICISM.

THE object of all Textual Criticism is to present an ancient work, as far as possible, in the very words and form in which it proceeded from the writer's own hand. Thus, when applied to the Greek New Testament, the result proposed is to give a text of those writings, as nearly as can be done on existing evidence, such as they were when originally written in the first century.

While the *object* of the textual criticism of the New Testament is admitted to be the same, there are two very different routes by which different editors may seek to arrive at the proposed result; they are, however, *so* different, that the conclusions cannot be identical: the one is, to regard the mass of documents *numerically*, and to take them, on the ground of their wide diffusion, as the general witnesses to the text which should be adopted; the other is, to use those documents which are *in themselves* ancient, or which, as a demonstrated fact, contain *ancient* readings; and thus to give a text which was current at least in the fourth century of our era. On the one side, there are the mass of MSS. written from the eighth century to the sixteenth; on the other side, there are a few MSS. of great antiquity, together with a few

of later date ; and these are supported by the ancient versions in general, and by the citations of ecclesiastical writers. To those who delight in numerical display, the more ancient witnesses may seem to be but a meagre array ; and they speak of them as such, pointing with a kind of triumph to their own more ample list : but *numbers* do not always insure victory, as was learned by Xerxes and Darius Codomannus ; much less is that the case in questions of *truth* and *fact*, than in contentions of martial power ; and here the real question is, not, What was read most generally in the sixteenth century, when the Greek Testament was first printed ? but, What was read commonly and widely in the earliest period to which we can recur ?

Now I believe that two things are of the utmost importance at present in the criticism of the text of the New Testament : (i.) To draw a line of demarcation as to *what* critical aids shall be admitted as good and useful witnesses ; and (ii.) To determine as a fixed and settled principle that the only proof that a reading *is* ancient, is, that it is found in *some* ancient document.

Both these ideas were enunciated by Griesbach : he said, “ Perhaps we shall soon have to think of lessening our critical aids, rather than of increasing them without limit. . . . Those, indeed, who carry on criticism as though it were a *mechanical art*, are delighted with so numerous an array of MSS.” (Symb. Crit. i. Præf. 2.) On the other point he said, “ There is no need to repeat, again and again, that readings, which, looked at in themselves, we should judge to be the better, are not to be preferred, *unless authenticated by at least some ancient testimonies.*” (Gr. Test. i. Proleg. p. lxii.)

The selection of authorities must not be a mere arbitrary procedure ; but it must be the adoption, as a basis, of such as are *proved* to be witnesses worthy of confidence. Ancient MSS., the older versions, and such early citations as have come down to us in a trustworthy form, are the vouchers, and the only *certain* ones, that any reading *is* ancient. And again, *Comparative Criticism* (see § 13) proves, that in selecting these authorities we do not act empirically or rashly, but that we rely on the evidence of witnesses whose character admits of being *tested*. And besides those MSS. which are actually the oldest, we may use as valuable

auxiliaries those whose *general text* accords with them, and that on two grounds; 1st, Because the character of such MSS. is shown from their general agreement with the oldest; and 2nd, Because it is also proved by the same criteria of accordance with the best early versions and citations. The MS. "33" would *on this ground* have been proved to contain a text of the highest character; and this (especially perhaps in the Epistles) would give it a claim to be admitted as an authority, even though the oldest uncial documents had not been in existence. Indeed, at the time when Griesbach wrote the greater part of his *Symbolæ Criticæ*, before a collation of B had been published, and when the palimpsest C was but partially known (as was the case long after), there was not a better witness available for the ancient text, as a whole, than this MS., imperfectly as it had then been collated. Thus, if the oldest MSS. had not existed, and we were left, as we are with respect to so many classical authors, to MSS. later than the tenth century, true critical principles might still have guided us aright *in many respects*. But we may be thankful that God has in His Providence ordered otherwise than that we should be so left; and thus we have the satisfaction of using the oldest MSS. as witnesses of the ancient text. Their age would cause them to have a primary claim on our attention; their proved character equally shows that this claim is well founded.

The readings of the most ancient MSS. are not matters of doubt; for, with the lamentable exception of *the Vatican MS.*, all those of this class which are available for criticism have been published; and as to the Vatican MS., we are more often sure what its readings are than the contrary. Thus it is useless to object that the readings of these MSS., as a class, are involved in doubt; for such an assertion is wholly a mistake. Even with regard to such a MS. as the Codex Claromontanus of St. Paul's Epistles, which has suffered from the hands of repeated correctors, it is in vain to urge against it that it has been so treated; for this does not affect the actual original readings of the first scribe, which are still visible.

Nor can it be urged as an objection of any weight that we do not know *by whom* the ancient copies were written: if there had been any force of *argument* in the remark, it would apply quite as

much to a vast number of the modern codices. If I find an anonymous writer, who appears to be intelligently acquainted with his subject, and if in many ways I have had the opportunity of testing and confirming his accuracy, I do not the less accept him as a witness of historic facts, than I should if I knew his name and personal circumstances. The *Epistle to Diognetus* is a trustworthy document of early Christianity, though we have no evidence as to the name of the writer, who he was, or where he lived; and though we are acquainted with but the name, and nothing more, of the person to whom it was addressed.

But it has been repeatedly urged that the few most ancient MSS. bear but a minute proportion to the mass of those which perished in the early centuries; and thus the lost copies may have contained a very different text. To appeal from what we have to what we never can have, from what we know to what we never can know, would transfer us at once from the domain of facts and proofs into that of mere conjectures and suppositions. The words of Cicero might be taken as a sufficient answer to such surmisings: "*Est ridiculum, ad ea quæ habemus nihil dicere; QUÆRERE QUÆ HABERE NON POSSUMUS.*" (Cic. pro Arch. iv.).

What if any one were to say, in defence of any doctrine or practice, that it is true that it is not taught, or that it may even seem to be discountenanced, in the twenty-seven books of the New Testament which we have, but why may it not have been inculcated in *other* writings of the Apostles, or their companions, *which we have not*? In the realms of pure imagination one question as to possibilities is just as good as another.

Does it not strike those who bring forward this trite objection (until, on their own confession, they are weary of repeating it), as at least *singular*, that ALL the oldest documents belong to the kind which they decry, because of their being in the numerical minority? That each newly-found palimpsest should exhibit its relation to the oldest copies previously known? That a version coming newly to light (such as the Curetonian Syriac) should still so perversely differ from the array of recent MSS.? But, indeed, if in the early centuries MSS. did exist which accorded with the later mass of copies, such documents would present a strange and unaccountable contradiction to the other monuments

with which we might compare them. Comparative Criticism would be able to prove that their text was at least suspicious.*

One objection raised against the oldest documents is that they were written by *Egyptian* copyists, and that they exhibit Alexandrian forms of inflection, etc. All this may be admitted for argument's sake: but what then? This does not show that the MSS. are corrupt, or that the Alexandrian scribes introduced the forms to which they were accustomed. For this objection, when examined, contains two parts; that the Alexandrian copyists, as being studious of elegance, mended the books which they transcribed; and also, that, in the Greek MSS. of the New Testament, written at Alexandria, *forms* which exhibit a *rusticity* of dialect were introduced. One of these objections or the other might be discussed, but hardly both at once. It has also been said that we might more suitably seek copies of the New Testament from the parts, in which the books which compose it were written, rather than from *Egypt*; as if there was some stigma in the name. Now the fact is, that in those days Alexandria was the great centre of Greek literature; and thus *publishers* of books (in the ancient sense of the word) were especially congregated there. To object to receive copies of works from Alexandria because they had been written elsewhere, would be just as reasonable as if objection were made to Sir Walter Scott's works printed in London, or to Schiller's printed in Leipsic. Now, as to Alexandrian forms, it is well said, that if they had been introduced into the New Testament by Egyptian copyists, how comes it that the classical MSS. written in that country are free from them? And as these forms were in the LXX. long before the New Testament was written, would it not be remarkable if Greek formed so much on the model of that version, exhibited no trace of them? Does not this very consideration go some way to show that the MSS. which are wholly free from these inflections must have been *improved* by *non-Alexandrian* scribes? And if rusticity of Greek be a distinguishing mark of Egyptian copies, does not this, at least, show

* Various facts and arguments which were mentioned in preceding sections have been treated, of necessity, in greater detail in this. A mere reference to what had been previously said would not have been sufficient here, where the subjects are more formally taken up.

that there could have been no general attempt to produce elegance of diction? Of course they were exposed to the same liability of mistake as ever has been the common lot of transcribers; but it would be as little reasonable to bring such formal accusations against the compositors and correctors of a London printing-office, as against the Alexandrian copyists as a body. In ancient times, when Greek literature had become diffused, it was as natural to obtain copies of books in that tongue from Alexandria, as it is now to obtain English works from London.*

It has often been said that the uniform text of the later MSS. is an evidence in its favour, and that thus the variations of the oldest, not only from the more recent, but also from one another, show that we cannot rely on them as authorities. If this had been a fact, it might have been sufficiently met by another which is more striking; for it has never been even alleged that the later Greek MSS. are so uniform in their text as are the later Latin; and yet the recent MSS. of the Vulgate agree in perhaps two thousand readings, differing from what Jerome could have given, and also from the few very ancient copies which have been transmitted. And thus the Latin MSS. supply us with an argument from analogy; the mass of the recent copies contain a text notoriously and demonstrably incorrect; the few oldest MSS. supply the means of emendation; and these few must be followed if we think of giving the genuine text of Jerome's version. It is quite true that the mass of the Greek copies do agree in readings which differ from the ancient; and then the advocates of numerical majority point triumphantly to the proportion in favour of the modern reading as being ninety or a hundred to one. Transfer the ground of discussion to the Latin, and then the odds may be increased tenfold; for in cases of the most absolutely certain corruption of recent ages, the proportion of MSS. in their favour will

* But does not Strabo charge booksellers of Alexandria with multiplying errors by employing, for the sake of gain, incompetent copyists? (Strab. Geog. p. 609, ed. Casaubon.) No doubt he does; and he makes the same accusation against those of Rome; for, in the first century, Rome and Alexandria were the two literary centres of the two languages of the east and west. Some at Alexandria were careless, but this is very different from making a general charge, or from comparing Alexandria with some other Greek city. If I say that there are London printers who employ incompetent compositors, I may state a fact, but I do not condemn either the masters or the men *in a body*, much less do I charge London books with general inaccuracy.

be perhaps nine hundred or a thousand to one. So futile is an argument drawn from numerical preponderance. And the text of Latin MSS. has been found to be almost a criterion of their age; the century to which they belong has been shown to present a singular relation to their actual text.

But although the later MSS. often show a general agreement in favour of some reading opposed to the most ancient, it is not strictly true that these more modern copies contain an uniform text: Mr. Scrivener's recent collation of MSS. of the Gospels* has proved this, and has swept away at once and for ever the argument drawn from the supposed unity of text. The recent copies have *their own kind* of variations, so have the ancient; the real question is, "Within the limits of which class are we to seek for the genuine and original text?"

In speaking of the modern copies as opposed to the ancient, I mean the cursive documents *in general* as opposed to the MSS. anterior to the seventh century. The copies from the seventh century to the tenth, that is, the later uncials, accord in text, in part with one, in part with the other, of these classes. And besides this *general* division there are *cursive* MSS., as I have again and again said, which accord with the ancient text; and there are also cursive MSS. which, though generally agreeing in text with the mass, contain lections, here and there, such as are found in the ancient copies. These facts do not in the least interfere with the general phenomena of transcriptural mutation, nor with its general course in one direction. They only show that there were exceptions, but just such exceptions as prove the rule. It cannot be doubted that, in the Latin New Testament, the text current before the time of Jerome gradually gave place to his version or revision; and yet the Colbert MS., containing one of the purest ante-hieronymian texts of the Gospels (edited by Sabatier), was written *in the twelfth century*. Just so Greek MSS. of

* "A full and exact collation of about twenty Greek MSS. of the Holy Gospels, (hitherto unexamined) deposited in the British Museum, the Archbishopal Library at Lambeth. etc., with a Critical Introduction. By the Rev. Frederick Henry Scrivener, M.A.," Cambridge, 1853. The MSS., the collations of which are given in this volume, are mostly in cursive letters, and but few among them contain really ancient readings. The book is a valuable contribution to our knowledge of the character of the later MSS., of which so few have been *carefully* examined. Mr. Scrivener seems to have used scrupulous accuracy.

the ancient class of text were occasionally written in later ages; although the general course was the same; and the new variations introduced demonstrate that there was no established, uniform, Constantinopolitan text.*

It is granted freely that the oldest copies differ among themselves,—that none of them is perfect; but these considerations do not take away their value as critical authorities: they are certainly monuments of what was read and used in the time when they were written; and from their contents, in connection with other ancient evidence, it is for criticism, in a Christian spirit and with proper intelligence, to seek the materials for reconstructing that

* Mr. Scrivener, after showing how MSS. of a more recent date contain readings less modernised than some that are older, adds, "Examples such as these can be multiplied almost indefinitely, even with our most imperfect acquaintance with the great majority of cursive records: and, to my mind, such phænomena are absolutely fatal to the scheme of those persons who have persuaded themselves that a process of gradual change and corruption of the inspired writings was silently yet steadily flowing onwards *in the same direction* during the middle ages, till the sacred originals passed from the state exhibited in the most venerable uncials A B C, or even D, into the stereotyped standard of the Constantinopolitan church, whereof our codices l m n [Mr. S.'s notation of three of those which he collated] may be looked upon as fair representatives. Thus easily is rooted up from its foundations the system which would revise the text of the New Testament on the *exclusive* authority of the most ancient books." *Introd.* p. lxxviii.

I admit the phænomena noticed (as I have said above), but I do not see that they prove in the slightest degree that the course of corruption did not advance in the same *general* direction. There was no Byzantine *standard*, and thus ancient readings at times re-appeared. The note of victory is sounded, however, too soon in the close of the above paragraph; for all that has been shown is that some modern copies *may* be valuable auxiliaries to the most ancient—a thing which the advocates of "the system" to which Mr. S. refers would fully admit. If the expression "*exclusive* authority of the most ancient books" has been used, it has been in connection with the fact that the proof that a reading *is* ancient, is that it has some ancient voucher; and that an ancient MS. contains an ancient text is a mere axiom. But what later MS. *could* Lachmann have used as a collateral witness of the ancient Greek Text? Was there one cursive document of that class of which a trustworthy collation was available? That he would have valued the aid of Cod. 1. in the Gospels, and of 33 throughout, in spite of their more recent date, might be seen to be certain from the use which he made of the Latin Colbert MS. of the twelfth century. But I need not state this as a matter of inference: for Lachmann never saw a full collation of 33 till he saw mine (as indeed none had ever been made), and in examining it he judged it to be a sincere monument of the ancient text (though written in the eleventh century), and he quite approved of the use which I intended to make of it; for he himself considered that it deserved a place beside the older uncials as much as does the Latin Codex Colbertinus beside the ancient Codices Vercellensis and Veronensis.

The "system" to which Mr. Scrivener refers is really that of upholding *proved ancient authority*; it is maintained that *this* should be *exclusively* followed; and this principle is untouched by any peculiarities of the later MSS.

fabric of revealed truth which has been in some measure disfigured by the modern copyists and their followers, the early printers.

But if any choose to advocate the mass of the modern copies as authorities, the difficulty is great; not only because of their internal variations, but also from the fact that such an advocate will find that his witnesses stand opposed to every one of the most ancient copies, also to the ancient versions as a class, and not only to these, but to every Christian writer of the first three centuries of whom we have any considerable remains.

In saying these things, I do not undervalue the MSS. in general: as monuments of the *history* of the text they are very important; and not unfrequently some which are not amongst the most ancient are of great value as collateral witnesses; but I do protest against the whole notion of *numerical* criticism as opposed to *ancient authority*, be that notion defended by whom it may, or in whatever mode.

It has been indeed said that the quiet monks and others who copied the MSS. from the seventh century and onward, had no desire of literary pride, and that thus they may probably in an honest and good spirit have copied faithfully what was before them; while, on the contrary, the Alexandrian scribes, having a certain pride of literary elegance, might have mended and *improved* what they were transcribing. To this supposition I reply, 1st. That the later copyists *did* alter and change in many ways, from the common principles of human infirmity, what was before them; 2nd. That the Alexandrian scribes retain rusticity of form far more than their monkish successors, so that the latter might be supposed to be more studious of elegance; 3rd. That this surmise, if it were a good argument, would apply to the Latin as well as to the Greek, and there it signally fails: and thus nothing can be built upon it. Let it be remembered that no set of copyists are held up as infallible; that mistakes were made in early ages; that greater mistakes were often made in trying to correct them; that the *improvement* of different passages (especially the synoptical Gospels) by the introduction of what is found in parallel places, spread widely even before the end of the fourth century; while, however, the host of MSS. are those which con-

tain the most manifest proofs of this mode of improvement. Thus to be at all certain that the readings which we advance are *ancient*, we must place ourselves on evidence which is certainly such.

And this is called *innovation*: and it often seems as if words sufficiently hard could not be found to stigmatise the *temerity* of those who thus have recourse to the ancient documents. A collator or critic is sometimes treated as if he *made* the variations whose existence he points out; an ancient reading is called *his*, as if he had *invented* it conjecturally: it is just as if, in fact, a physician were guilty of causing the illness whose working he detects, and to which he seeks to apply the fitting remedy. Those, too, who are not so devoid of intelligence as to argue thus, speak just as strongly of critics who recur to ancient authority. If a passage which has hardly a trace of evidence (or none) in its favour is not inserted, an editor is accused of *expunging* or *cancelling* it; his "*rashness*," "*tampering*" with Holy Scripture, making "*needless alterations*," "*want of reverence*" for God's word, "*reckless innovation*," etc., etc., are stigmatised in the severest manner. And if *scholars* use such language, because others have abstained from preferring the evidence of the fifteenth century to that of the fifth, we need not marvel that those less informed have re-echoed the cry; as if criticism on ancient grounds were really a (hardly covert) attack on Scripture, and on the sacred truths revealed therein. Serious discussion of a question is almost excluded, when a moral stigma is endeavoured to be affixed by anticipation to those who hold one particular opinion, to which the other party objects.

But Jerome long ago taught textual critics what they must expect, for not *adding* to the ancient copies what readers had found inserted in those that were later. "Quis enim doctus pariter vel indoctus, cum in manus volumen assumserit, et a saliva quam semel imbibit, viderit discrepare quod lectitat, non statim erumpat in vocem, me FALSARIUM, me clamans esse SACRILEGUM, qui audeam in veteribus libris, addere, mutare, corrigere." (Ad Damasum.)

It is a simple fact that many, learned as well as unlearned, are *afraid* of reading a passage at all differently from that to which they have been accustomed as Holy Scripture; and this feeling of

indefinite apprehension is a hindrance to their minds in looking fairly and fully at the evidence or the cases. Their own subjective feeling hinders them from rightly weighing *objective facts*: so that there is even a *reluctance* to admit TRUTH, although owned to be such on grounds of overwhelming objective evidence—evidence to which the judgment is compelled, though with regret, to submit.*

It is to be lamented that the feeling thus exists, even on the part of some scholars, that recurrence to the most ancient sources for the text of Scripture deserves to be so condemned and deprecated, that they hold up critics (conscientious men, it may be), who press the importance of ancient testimony, as *reckless innovators*, and they thus lead an unjudging crowd to condemn them and their labours. “Sed ego ita existimo, quo majus crimen sit id, quod ostendatur esse falsum, hoc majorem ab eo injuriam fieri, qui id confingat. *Vult enim magnitudine rei sic occupare animos eorum qui audiunt, ut difficilis aditus veritati relinquitur.*” (Cic. pro. M. Font. v.).

In illustration of the results of appealing to ancient documents as witnesses of an ancient text, I have already referred to the difference between the few very ancient MSS. of the Latin Vulgate, and vast number of those that are modern; the same thing is shown in the *printed editions* of works now revised according to early authorities, but which were first printed from recent copies.

* That I have not stated too strongly this *unwillingness* to surrender subjective feelings even when absolute evidence *compels*, is shown, I think, by Mr. Scrivener's note on St. Matthew vi. 18: “*ἐν τῷ φανερωθῆ* ‘openly,’ is found in all Eng. in Beza and Castalio; but is omitted by Syr. Vulg. and Campbell, I FEAR *correctly*,” etc. Why should there be any FEAR in simply following *evidence*? for TRUTH, the truth of God's Scripture in its own proper words, is that which has alone on these questions to be upheld.

The following sentence of PORSON (Letters to Travis, pp. 149, 150) is well worthy of attention: “Perhaps you think it *an affected and absurd* idea that a marginal note can ever creep into the text; yet I hope you are not so ignorant as not to know that this has actually happened, not merely in hundreds or thousands, but in millions of places. *Natura* (says Daille) *ita comparatum est, ut auctorum probatorum libros plerique omnes amplos quam breves malint: vereutes scilicet, ne quid sibi desit, quod auctoris vel sit vel esse dicatur.* To the same purpose Bengelius, *Non facile pro superfluo aliquid hodie habent complures docti viri* (he might have added, *omnesque indocti*), *eademque mente plerique quondam librarii fuere.* From this known propensity of transcribers to turn everything into text which they found written in the margin of their MSS., or between the lines, so many interpolations have proceeded, that at present the surest canon of criticism is, *Præferatur lectio brevior.*”

The first text of the LXX. which obtained a wide and general currency, was the Aldine (Venice, 1518). This was repeatedly reprinted and habitually used. About seventy years after this first appeared, the Roman edition of the LXX. was published (1586), based on the Codex Vaticanus; how was it that the Roman text obtained such a currency as to displace the Aldine,* and to maintain its stand in public estimation for more than two centuries and a half? How should *Protestants* have been willing to concede such an honour to this text which had appeared under Papal sanction? It gained its ground and kept it, because it was really an ancient text, such in its general complexion as was read by the early fathers. The Roman editors shrewdly guessed the antiquity of their MS. from the form of the letters, etc., and that too, in an age when Palæography was but little known; they inferred the character of its text, partly from its age, partly from its accordance with early citations; and thus, even though they departed at times inadvertently from their MS., they gave a text vastly superior to that of the New Testament in common use from the days of Erasmus. The goodness of the Vatican MS. of the LXX. has been severely tested, but its value is plainly shown by the various readings collected and edited by Holmes and Parsons. Few have *studied* the critical apparatus of their edition, confused as it is in arrangement, and in many ways wearying to the reader; but those who have done so, see how the whole confirms the principle of recurrence to ancient MSS. as authority for the ancient text. I can say this conscientiously, for I have read the whole of the various readings in Holmes and Parsons's edition through, and it all illustrates that principle of recurrence to the ancient MSS. which should be applied equally to the text of the New Testament. The modern MSS. of the LXX. in general widely differ from what was read by the early fathers.

If, then, from one ancient MS. we obtain a text of the LXX. of known ancient value, why should those who themselves adopt that text in preference to the Aldine, object to the New Testa-

* The comparative oblivion into which the Aldine text has fallen would be almost total, if it had not been that Conrad Kircher used it as the basis of his Concordance to the LXX. Kircher's Concordance is now little used; but when Trommius (then aged nearly seventy) undertook an improved Concordance to that version, he made considerable use of Kircher, and in consequence he employed the Aldine Text himself.

ment if edited on analogous authority? And as the Codex Vaticanus is the basis of the Roman LXX., why may not this same MS. (in conjunction with other authorities), be equally trusted as a witness to the ancient text of the New Testament?

Thus, then, I revert to the principles previously expressed, that the mass of documents are not to be taken as competent witnesses, and that some ancient voucher must be sought for every admitted reading.

In confining the examination to the ancient documents, all care must be taken rightly to understand their testimony, and to weigh it in all its particulars.

Authorities cannot be followed mechanically; and thus, where there is difference of reading amongst the more trustworthy witnesses, all that we know of the nature and origin of various readings, and of the kind of errors to which copyists were liable, must be employed. But, let it be observed, that discrimination of this kind is only required when the witnesses differ; for otherwise, we should fall into the error of determining by conjecture what the text *ought* to be, instead of accepting it as it is.

And while all pains and the exercise of a cool judgment should be employed in estimating the value of evidence, let it never be forgotten, that just as it is the place of a Christian to look to God in prayer for his guidance and blessing in all his undertakings, so may he especially do this as to labours connected with the text of Scripture. The object sought in such prayer is not that the critic may be rendered infallible, or that he may discriminate genuine readings by miracle, but that he may be guided rightly and wisely to act on the evidence which the providence of God has preserved, and that he may ever bear in mind *what* Scripture is, even the testimony of the Holy Ghost to the grace of God in the gift of Christ, and that thus he may be kept from rashness and temerity in giving forth its text. As God in his providence has preserved Holy Scripture to us, so can He vouchsafe the needed wisdom to judge of its text simply on grounds of evidence.

For my own part, I have that reverence for Holy Scripture, that so far from feeling timidity as to not receiving as divine, words or phrases which do not rest on competent authority, my

fear would always be, lest, on any traditional ground, such readings should be received as are not supported by evidence. We reject the Apocrypha in spite of tradition; and there is no want of reverence in our doing this, for those books are *not* Scripture; just so there is no want of reverence for *Scripture*, in our not accepting the modern readings in opposition to the ancient, involve what it may.

Where there is the united evidence of the oldest MSS., versions, and citations, criticism has no place, for the reading is not in question.

In passages where testimonies differ, an *express statement* that the reading was so and so, is of very great value.

Thus the *express testimony* of Origen, that *τί με λέγεις ἀγαθόν*; is *not* the reading of Matt. xix. 17, would have *very great* weight alone; for it is decisive of the fact that this was *not* the reading of the third century; so that this sentence would be suspicious even if it were *not* rejected as it is by the best MSS. and versions; which, with Origen, read *τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ*; (see the evidence in full in the preceding Section, p. 133). Such passages might be multiplied greatly, in which *express testimony* accords with the conclusion to which other evidence would have led.

But there may be *express testimony* which gives a determining value to conflicting evidence. Thus, in Matt. v. 4, 5, the *order* of the benedictions in most copies (as well as the common text) is, *μακάριοι οἱ πενθοῦντες . . . μακ. οἱ πραεῖς κτλ.* But Origen (iv. 740) says, *ἐννοίαν δὲ τοῦ τοιούτου λαμβάνω ἐπιστήσας τῇ τάξει τῶν ἐν τῷ κατὰ Ματθαῖον μακαρισμῶν, ἐν οἷς μετὰ τό. μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν, ἐξῆς γέγραπται τό. μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν. τήρει γὰρ ἐν τούτοις ὅτι πρῶτον μὲν τῶν μακαρισμῶν ἡ βασιλεία ἐστὶ τῶν οὐρανῶν δευτέρου δὲ κληρονομήσουσι τὴν γῆν.* Now though the only MSS. in favour of this reading are D, 33, (B C D are the only MSS. of the *oldest* class that contain this portion), it is supported by the *order* of the Eusebian Canons and Ammonian Sections,* and by the *Old Latin*

* Ammonius seems, in the third century, to have divided the four Gospels into *sections*, placing opposite each other those which were parallel, so as to construct what is called a harmony. Eusebius so arranged these sections as to throw them

in all copies (except Cod. Veronensis, and the revised Cod. Brixianus), by the Vulgate, and by the Curetonian Syriac. So that few as the *MSS.* are which contain it, this reading was once widely diffused, and it is maintained by the distinct testimony of Origen and Eusebius. This *express testimony* overbalances all that could be said in favour of the common order of these verses, as deduced from the other *MSS.* and versions.

The search after ancient evidence may lead us very far back; so far indeed that hardly any *existing* MS. goes to such antiquity in its text; the last referred to is a passage in which only two of the *MSS.* contain the demonstrated ancient reading. Now, in Matt. i. 18, we know how it was read in the second century from Irenæus, who (after having previously cited the words "*Christi autem generatio sic erat*") continues, "*Ceterum potuerat dicere Matthæus, Jesu vero generatio sic erat; sed prævidens Spiritus Sanctus depravatores, et præmuniens contra fraudulentiam eorum, per Matthæum ait: Christi autem generatio sic erat.*" (C. H. lib. iij. 16. 2.) This is given in proof that Jesus and Christ are one and the same person, and that Jesus cannot be said to be the receptacle that afterwards received Christ; for *the Christ was born.*

In all such cases it *may* be supposed that Irenæus or any other writer only testifies to what was in *his own* copy, and therefore the evidence *may* go no farther than as relates to that single exemplar; we may always then inquire whether an express statement has such confirmation as to show that the reading was

all into ten tables, the first containing those portions common to all the Evangelists; the next three those that were common to three of them; the next five those that were common to two; and the last comprising what was peculiar to each Gospel. These sections and canons often attest what passages were or were not read in the third century. In this place the order of the Sections and Canons as placed by Eusebius in the margin is $\frac{\kappa\varsigma}{\iota}$, $\frac{\kappa\zeta}{\epsilon}$ (i. e. $\frac{26}{\alpha}$, $\frac{27}{\nu}$); showing that the

26th section (under Canon X) was something peculiar to St. Matthew, namely, *μακάριοι οἱ πραεῖς κτλ*; while the 27th section falling under Canon V, contained something common to Matthew and Luke. A reference to the table shows that it is the 48th section of St. Luke that answers to the 27th in St. Matthew; the words in St. Luke being the *latter part* of vi. 21. Thus in St. Matthew, the clause, *μακάριοι οἱ πειθούντες, ὅτι αὐτοὶ παρακληθήσονται*, answers to that in Luke, *μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε*. Transcribers have confused the notes of the Canons as they stand in the margin of many *MSS.*; but the *table* which makes the 27th section of St. Matthew answer to the 48th of St. Luke, corrects the confusion and supplies the ancient evidence.

widely diffused. Let it be remembered that in this place the common reading is *τοῦ δὲ Ἰησοῦ Χριστοῦ*, while Irenæus maintains that *Ἰησοῦ* is not in the sentence. The *Old Latin* and the *Vulgate* support Irenæus's reading, and thus we have full proof that it was common in *the west*; and further, the same reading is found in the Curetonian Syriac, *ܐܝܢܐ ܕܥܝܣܐ ܕܡܫܝܚܐ ܕܥܝܣܐ ܕܥܝܠܐ*. Thus, then, we have full proof that this reading was also *eastern*. But how does the case stand as to MS. authority? Not a single known MS. supports it.* But while this is owned, it can be *proved* that this was once the reading of one of our oldest Greek MSS., now defective in this passage. The first leaf of the Codex Bezae (D) is gone, but the *Latin text* on the opposite page preserves the readings; so that it does not admit of reasonable doubt that that MS. omitted *Ἰησοῦ*. Thus, then, the statement of Irenæus is confirmed by a variety of independent testimony. Lachmann marks the *Irenæan* reading =, as being equal to the common which stands in his text: it is thus that he distinguishes those readings which are (in his judgment) as well attested as what he admits into his text, but which he does not introduce either into the context or the inner margin, because he considers that they have no ancient *Greek* authority for the *actual words*.

There is one important exception to the general consent of MSS. in favour of the common form of the text; for the Vatican MS. reads (as cited by Birch), *τοῦ δὲ Χριστοῦ Ἰησοῦ*:† this subtracts greatly from any supposed common agreement of MSS. on the passage. It must be remembered that transcribers *continually* added *Ἰησοῦς* to *Χριστός*, and *vice versa*, from the mere habit of associating the names; hence it is not remarkable that it should have been added here: the position, too, of *Ἰησοῦ* here *between* the article and the adjective *Χριστοῦ*, seems to belong to the time when this had become a sort of united proper name: in

* Tischendorf indeed cites Cod. 71 in its favour; this seemed to be a mistake from the silence of all others who had examined this MS.; and now that Mr. Scrivener has included this copy (Cod. Ephesius at Lambeth) in his "Collation of the Gospels," we may be sure that this reading is *not* there.

† Lachmann refers to Origen iii. 965^d as an authority for the same reading as is found in the Vatican MS. The passage occurs in Jerome's Latin translation of Origen's 28th Homily on St. Luke, where the words are, "Christi autem Jesu generatio sic erat." This is rather doubtful ground for citing Origen's authority, especially as in the Greek fragments of this very homily we find the common reading.

the New Testament this collocation is only found in passages certainly erroneous in reading, or else suspicious in the extreme.

If we were arguing on grounds of internal evidence it might well be asked, How would the phrase be understood, with *Ἰησοῦ* between the art. and the adj., giving the collocation its full force and meaning? for then "the adjective does not distinguish the substantive from any other, but from itself in other circumstances;" so that the adjunct *Christ* would not distinguish the Jesus here spoken of from the many others who bore it, but it would indicate that our blessed Lord had been born in some other manner, and that now the Evangelist said "the birth of Jesus as the Christ was thus."

In another place (C. H. iij. 11, 8) Irenæus cites the same text, and then in the Old Latin version it stands of course in the same form. It is, however, a curious illustration of the manner in which transcribers have moulded citations in the writings of the fathers into the form of reading with which they were themselves familiar, that we find in the Greek text of this passage of Irenæus, as preserved in the citation of Germanus, Patriarch of Constantinople, the words given as read in the common Greek copies,—a reading which Irenæus repudiates as expressly as any one can a reading of which he never had heard.

In Matt. xxiv. 36, after *οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν*, B D, and some versions, add *οὐδὲ ὁ υἱός* (as in Mark); the absence of this clause from ancient Greek copies, especially those of Origen and Pierius, is so attested by Jerome,* that we might even consider the evidence irrespective of the MSS. which have come down to us. And thus we may safely regard these words as introduced from the parallel place in Mark by harmonising copyists: the *non-insertion* is supported then by MSS. (once existing) in the third century, as well as by the Vulgate, the Peshito and Harclean Syriac, the Memphitic and Thebaic.

Sometimes an early variation of reading is stated (which still exists in our copies) so fully, as to give the opportunity of comparing the ancient express testimonies with those still extant, and

* "In quibusdam Latinis codicibus additum est, *neque Filius*: quum in Græcis, et maxime Adamantii et Pierii exemplaribus hoc non habeatur adscriptum." Hieron. in loc. (ed. Vallarsii. vij. 199).

then forming a judgment on the whole evidence. Thus, in 1 Cor. xv. 51, there are three readings the early existence of which can be shown from Jerome (*Ad Minervium et Alexandrum*) and Origen (as cited by Jerome, and as reading differently in one of his extant works).

- I. πάντες οὐ κοιμηθήσόμεθα, πάντες δὲ ἀλλαγῆσόμεθα.
we shall not all sleep, but we shall all be changed.
- II. πάντες κοιμηθήσόμεθα, οὐ πάντες δὲ ἀλλαγῆσόμεθα.
we shall all sleep, but we shall not all be changed.
- III. πάντες ἀναστήσόμεθα, οὐ πάντες δὲ ἀλλαγῆσόμεθα.
we shall all rise, but we shall not all be changed.

The *first* of these readings is nearly the same as that of the common text (which however introduces *μὲν*); it is supported (besides this ancient testimony) by B D*** J K 37 and most later MSS. The Pesh. and Harcl. Syr. Memph. Goth. and some fathers.

The *second* reading is that of C F G (17) [and of A nearly], the Arm. and Æth., and some fathers.

The *third* is the reading of D*, and the Latin Vulg., and of many Latin fathers.

Thus the evidence for each of the three readings is strong; but we can treat the question on the same grounds as if we had lived in the third century, for to that point the early testimony carries us.

Does not the *first* of the readings then possess the best claim on our attention? For the connection is such that the Apostle immediately speaks of the *ἡμεῖς* who will *not* sleep, but will be changed when the trumpet sounds at the coming of the Lord. From this reading I consider the others to have sprung; the expression πάντες οὐ κοιμηθήσόμεθα seems to have been misapprehended, as though it meant “*none* of us will sleep” (just as *πᾶς* in New Testament Greek, when followed by a negative, is sometimes equivalent to *οὐδεὶς*): it is no wonder that the negative should have been transposed in order to avoid this seemingly impossible statement. Origen in one place (i. 589 f) reads οὐ πάντες κοιμ. so as to connect the negative with the whole of the sentence.

1 Cor. xiii. 3, Jerome (ed. Vall. vij. 517 c) mentions the same

diversity of reading, *καυθήσωμαι* and *καυχήσωμαι*, which we still find: an error on the one side or the other of part of a letter. That the former is the *true* reading need not be doubted. Perhaps the rarity of a subj. fut. helped the introduction of the latter of these two readings, as a means of avoiding a form which sounded strange.

Great care must be taken not to be hasty in assuming that we have express testimony to a reading; all particulars of the evidence must first be weighed.

In Matt. viii., Mark v., and Luke viii., we have narrations of the miracle of our Lord in casting out devils across the sea of Galilee, in which there is a great diversity as to the *name* of the region, Gadarenes, Gerasenes, Gergesenes.

In Matt. viii. 28, the evidence stands thus:—

Γαδαρηνῶν B C M Δ and some more recent copies, Pesh. and Harcl. (txt.) Syr.

Γεργεσηνῶν L X K S U V (and C*** in mg.) 1 (and most copies), Memph. Goth. Arm.

Γερασηνῶν D apparently, though now defective, because this is the reading of the *Latin*. *Old Latin*, the *Vulg.* Harcl. Syr. in mg. (codd. 33 and 69 hiant).

In Mark v. 1, the authorities stand thus: .

Γερασηνῶν B D. *Old Latin*; *Vulg.*

Γεργεσηνῶν L Δ U 1, 33, and later MSS. Harcl. Syr. in mg. Memph. Arm. Æth.

Γαδαρηνῶν A C E F G H K M (and S V e sil.), 69, and most copies. Pesh. and Harcl. (txt.) Syr. Goth.

In Luke viii. 26, thus:—

Γερασηνῶν B C* D, *Old Lat.* *Vulg.* Theb. Harcl. Syr. mg.

Γεργεσηνῶν C** P L X, 1, 33, etc. Memph. Arm. Æth. Jer. Syr.

Γαδαρηνῶν A E F G H K M Δ Gr. (and S V e sil.) 69 Pesh. Hel. (txt.) and Curt. Syr. (Curt. Syr. is defective in the other places.)

The statement of this evidence seems to show that *Γαδαρηνῶν*

is the best supported reading in Matt., and *Γερασηνῶν* in Luke, and (probably) in Mark. The great variety of reading in the versions seems to have sprung from the manner in which not only in MSS. but also in versions, parallel passages were altered from one another. But a testimony from Origen (iv. 140) has been quoted, as if it *proved* that *Γερασηνῶν* was the reading in Matt. It does seem to show that *Γεργεσηνῶν* (or *Γεργεσαίων*) was a reading then unknown; and it has been judged that this reading originated in the conjecture expressed by Origen. He says—

Τὸ μέντοιγε ἡμαρτήσθαι ἐν τοῖς Ἑλληνικοῖς ἀντιγράφοις τὰ περὶ τῶν ὀνομάτων πολλαχοῦ, καὶ ἀπὸ τούτων ἂν τις πεισθεῖη ἐν τοῖς εὐαγγελίοις· ἢ περὶ τοὺς ὑπὸ τῶν δαιμονίων κατακρημνιζομένους καὶ ἐν τῇ θαλάσῃ συμπνυγομένους χοίρους οἰκονομία ἀναγέγραπται γεγονέναι ἐν τῇ χώρᾳ τῶν Γερασηνῶν. Γέρασα δὲ τῆς Ἀραβίας ἐστὶ πόλις, οὔτε θάλασσαν οὔτε λίμνην πλησίον ἔχουσα. καὶ οὐκ ἂν οὕτως προφανὲς ψεῦδος καὶ εὐέλεγκτον οἱ εὐαγγελισταὶ εἰρήκεσαν, ἄνδρες ἐπιμελῶς γινώσκοντες τὰ περὶ τὴν Ἰουδαίαν. ἐπεὶ καὶ ἐν ὀλίγοις εὔρομεν “εἰς τὴν χώραν τῶν Γαδαρηνῶν,” καὶ πρὸς τοῦτο λεκτέον. Γάδαρα γὰρ πόλις μὲν ἐστὶ τῆς Ἰουδαίας, περὶ ἣν τὰ διαβόητα θερμὰ τυγχάνει, λίμνη δὲ κρημοῖς παρκειμένη οὐδαμῶς ἐστὶν ἐν αὐτῇ ἢ θάλασσα. Ἀλλὰ Γέργεσα, ἀφ’ ἧς οἱ Γεργεσαῖοι, πόλις ἀρχαία περὶ τὴν νῦν καλουμένην Τιβεριάδα λίμνην, περὶ ἣν κρημνὸς παρακείμενος τῇ λίμνῃ, ἀφ’ οὗ δεικνύται τοὺς χοίρους ὑπὸ τῶν δαιμόνων καταβεβλήσθαι. ἐρμηνεύεται δὲ ἡ Γέργεσα, παροικία ἐκβεβληκότων, ἐπώνυμος οὐσα τάχα προφητικῶς οὐ περὶ τὸν σωτῆρα πεποιήκασι παρακαλέσαντες αὐτὸν μεταβῆναι ἐκ τῶν ὀρίων αὐτῶν οἱ τῶν χοίρων πολίται.

The geographical difficulty need not be discussed here, though it seems clear enough that Origen had no authority for the mention of *Gergasenes* in this narration, and that this word may have obtained its place to avoid a difficulty, real or supposed. But is there any ground in this passage for the assumption that Origen had before his mind only *Matt.* viii.? This remark occurs in his Commentary on John, when discussing the meaning and (what he considers to be) the corruption of proper names. He refers to the *narration*, but not to any one of the three Evangelists by name; hence I regard the application of this

passage, as though it were an *express testimony* to the text of *St. Matthew*, to be a *mistake*; it is a good evidence that the name was sometimes read *Gadarenes* sometimes *Gerasenes*, and AGAINST *Gergesenes* as not being then a known reading. But this passage cannot be, I believe, appropriated to any *one* of the Evangelists exclusively.

In Matt. xxvii. 16 and 17, some few copies prefix *Ἰησοῦν* to *Βαραββᾶν* as though this had been the *name* of that malefactor, and that Barabbas (son of Abbas) was the surname or appellation merely. For this reading the authority of Origen has been cited from a passage no longer extant in Greek, but which stands thus in the Latin Interpreter of his Commentary on Matthew:—
“Habebat autem tunc vincitum insignem, qui dicebatur Barabbas. Congregatis ergo eis, dixit eis Pilatus: Quem vultis dimittam vobis Jesum Barabbam, an Jesum qui dicitur Christus? Sciebat enim quod per invidiam tradiderunt eum. In multis exemplaribus non continetur, quod Barabbas etiam Jesus dicebatur, et forsitan recte, ut ne nomen Jesu conveniat alicui iniquorum.” (iii. p. 918.)
 Now this does not give any ground for citing Origen for this reading in *both* the verses, for (as Lachmann, i. xxxviii. very properly pointed out) Origen’s interpreter only mentions *Jesus Barabbas* in the words of Pilate, ver. 17; and further, Origen himself (i. p. 316) quotes *that* sentence *without* *Ἰησοῦν*: he cites these words with *τὸν* before *Βαραββᾶν*, as now read in B (*τίνα θέλετε τῶν δύο ἀπολύσω ὑμῖν; τὸν Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν*). A scholion in certain MSS. (sometimes ascribed to Anastasius, bishop of Antioch) also speaks of ancient copies which gave the words of Pilate *Ἰησοῦν τὸν Βαραββᾶν*. If then this supposed ancient authority were unexceptionable, still it would relate to ver. 17 only; but it has been shown how doubtful it is in itself, and that Origen *himself* cites there the contrary reading; and thus the inquiry arises, What existing *evidence* is there for such a reading? In ver. 16, *Ἰησοῦν Βαραββᾶν* is found in 1 à primâ manu, and two other copies; also in another, à correctore: also in the Armenian and Jerusalem Syriac versions. In ver. 17, *Ἰησοῦν τὸν Βαραββᾶν* is the reading of 1 à primâ manu, and of the two above mentioned which agree with it; and

a similar reading (though perhaps without τὸν) is given by the corrector in the fourth:* the same two versions support the reading here. If, however, the *authority* of Origen's interpreter be pleaded in the one verse, it should be in the other also; and thus the insertion of Ἰησοῦν in ver. 16, must not be admitted: and further, if this interpreter is a good witness that *some* copies contained this name in ver. 17, he is equally competent to testify that some copies, and those too, perhaps, in his opinion, preferable, were then without it. Thus the adoption of this reading in *both* verses, involves a great inconsistency. Let it be freely admitted that, in the early centuries, some copies read, in ver. 17, ἀπολύσω ὑμῖν Ἰησοῦν Βαραββᾶν (or Ἰησοῦν τὸν Βαρ.). This need not be felt to be the slightest difficulty: it might have arisen, either from a copyist taking the words which follow (omitting at first Βαραββᾶν ἦ), and then, correcting himself in part, without erasing the word which he had written; or it might have sprung still more easily from a repetition of the two last letters of ὑμῖν, which would form the contraction IN for Ἰησοῦν. Thus,

ΑΠΟΛΥCΩΥΜΙΝΤΟΝΒΑΡΑΒΒΑΝ

ΑΠΟΛΥCΩΥΜΙΝΙΝΤΟΝΒΑΡΑΒΒΑΝ

This slight mistake is all that would be needed to introduce the reading. Few, perhaps, are aware how often errors of this kind arose in the ancient, undivided writing, from the accidental repetition of a few letters: indeed, the name *Jesus* has found its way in MSS. into many places simply from this cause: after the pronoun ΑΥΤΟΙC, the three last letters having been repeated, ΑΥΤΟΙCΟΙC, this has been read as the contraction for αὐτοῖς ὁ Ἰησοῦς.

After the marginal scholion already noticed had been appended to certain copies, it can be no cause for surprise that the name Ἰησοῦν was inserted (at full length as in Cod. 1, and not as a contraction) in some few copies in both verses.

Thus slight are the grounds on which some would apply the

* Scholz's 299: but he leaves us in uncertainty as to this; for he incorrectly quotes the other three MSS. in ver. 17, without noticing that they insert τὸν; in this Tischendorf has followed Scholz; and as he inserts the word Ἰησοῦν in his text in *both* verses, the want of accuracy as to the wording of his authorities is of all the more consequence.

notion of "explicit ancient testimony" to this passage, and thus important is it to *sift* such testimony. Lachmann well asks, how could any suppose that if the evangelist had written Ἰησοῦν Βαραββᾶν in verses 16 and 17, he could have expressed himself (in verse 20), οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ ἸΗΣΟΥΝ ἀπολέσωσιν.

It may be fully admitted, that ancient authorities *may* agree in upholding a reading which *cannot* be the true one. In every passage, however, where this is supposed, the whole case must be examined, so as to see whether there is really something incongruous in the ancient reading, or whether the objection springs from *subjective* feeling, and from that alone. If there is a certain error, let us next inquire if any means of correction are supplied, and if *evidence* does not furnish us with such, then we must avoid having recourse to the modern conjecture which recent traditional copies might supply. Better by far is it to preserve an ancient work of art which bears the marks of the injuries of time, than to submit it to the clumsy hands of some mere workman who would wish to mend it. If somewhat defaced, it might still bear testimony to the genius of the artist whose mind conceived it, and whose hand wrought it;—but, if unskilfully repaired, the original design must of necessity be yet more defaced and obscured; so that a true judgment could scarcely be formed of its original excellence.

But at all times let the objections to an ancient reading be weighed, and let it be seen whether they have not simply sprung from some traditional notion as to what the meaning of a passage ought to be. Thus, in 2 Tim. iv. 1, the common text runs thus, διαμαρτύρομαι [οὖν ἐγὼ] ἐνώπιον τοῦ θεοῦ καὶ [τοῦ κυρίου] Ἰησοῦ Χριστοῦ τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκροὺς κατὰ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ: in our English version, "I charge [thee] therefore before God and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and his kingdom." It is admitted that the words οὖν ἐγὼ and τοῦ κυρίου (placed within brackets above) are not genuine; and also the best authorities have Χριστοῦ *before* Ἰησοῦ: but, besides these differences, the best authorities have καὶ τὴν ἐπιφ., instead of κατὰ

τὴν ἐπιφ. And this last-mentioned variation has been pointed at as devoid of sense. But whence does the supposed difficulty arise? Entirely from the meaning *traditionally* assigned to *διαμαρτύρομαι*, which has been taken as though it expressed a *charge* given to Timothy, for which purpose "thee" has been added in translating. But *διαμαρτύρομαι* means far more fitly, "I testify," "I bear witness," than "I charge," and especially so in such a connection as this: see Acts xx. 21, 24. Of course, it is fully admitted that such a phrase as "I testify *that*" such a thing should be done, may, in its ultimate result, be equivalent to "I charge that"; here, however, the case is wholly different. The following is then the form of the verse, as found in the oldest and best Greek and Latin copies:—

Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ Χριστοῦ Ἰησοῦ, τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκροὺς, καὶ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ.

"Testificor coram Deo et Christo Jesu, qui judicaturus est vivos ac mortuos, et adventum ipsius et regnum ejus."

"I bear witness in the presence of God and of Christ Jesus, who is to judge the quick and dead, both to His appearing and His kingdom."

Thus the ancient copies *really* contain a very good meaning, and one which would, no doubt, have been seen at once, if it had not been obscured by a kind of traditional misapprehension. To this it may be added, that the *order* of the words in the Greek, as thus corrected, being somewhat opposed to modern idiom, may have aided in perpetuating the misapprehension.

Sometimes the reading of a passage which is supposed to contain something incongruous, is not merely that of the ancient copies, but also of so many others as to be perhaps the numerical majority. Thus, in Luke xiv. 5, our Lord says, in the common text, "Which of you shall have an ass or an ox (*ὄνος ἢ βοῦς*) fallen into a pit, and will not straightway pull him out on the sabbath day?"

But, instead of *ὄνος*, the reading *υἷος* is found in (A) B E G H M S (U) V Δ, with many later copies (in A U preceded by the article *ὁ*); the same reading has been cited from the Peshito and Harelean Syriac (to which I may now add the Curetonian Syriac

σινδ ο| σινδ), the Thebaic, and two copies of the Old Latin (corrected).

Πρόβατον is the reading of D; while *ὄνος*, as found in the common text, is that of K L X, the Old Latin; the Vulg., Memph., Arm., Æth. The other ancient MSS. not cited by name are here defective, as is the Gothic version.

That *υἱὸς ἢ βοῦς* is the best-supported reading is most certain; *ὄνος* seems to have sprung from Luke xiii. 15, where our Lord is also defending his having healed on the sabbath, saying, “Doth not each one of you on the sabbath loose his ox or his ass (*τὸν βούην αὐτοῦ ἢ τὸν ὄνον*) from the stall, and lead him away to watering?” Here we have *ὄνος* so connected with *βοῦς* on the subject of the sabbath, that it would be surprising indeed if some copyists had not introduced the word into this second passage; translators, also, would have the same tendency quite as strongly; for they ever sought to make intelligible what they rendered; and *υἱὸς* might be as much a difficulty to them as it has been to some later critics. *Πρόβατον*, as found in D, seems to be simply another correction, taken from the “one sheep” (*πρόβατον ἓν*) falling into the pit on the sabbath, Matt. xii. 11.

And yet the reading *υἱὸς* has been opposed by many, who have thought that almost any conjecture is admissible in such a case. Michaelis says (ii. 394), “The first editors of the Greek Testament so sensibly felt the impropriety of the reading *υἱὸς ἢ βοῦς*, Luke xiv. 5, that they unanimously inserted *ὄνος*, though they found it not in a single MS. It is true that they had the authority of the Vulgate, but even there the alteration had probably been made from mere conjecture.” It is probable that Michaelis mistook in thinking that the early editors did not find *ὄνος* in any of their copies; but still *he* approved of this, which he considered to be a purely conjectural reading of theirs. It seems, in fact, to be a conjecture of an earlier period.

Mill had suggested, that for *υἱὸς* we should read *ΟΙΣ*: and, though Lachmann of course inserted *υἱὸς* in his text, yet he mentions this conjecture most approvingly in the Prolegomena to his second volume, page vij. He says, “Luke xiv. 5. *τίνας ὑμῶν ὙΣ* (or rather *Ο ὙΣ*) ἢ βοῦς εἰς φρέαρ πεσεῖται; that which pleased the early correctors is devoid of skill, namely, to substitute *ὄνος* or

πρόβατον. Mill was most true in his conjecture Οἶς. For I prefer writing ὄις rather than οἶς, a form perhaps too Attic, and which by the ancients was not written ὄς."

Very similar conjectures have been put forth by a writer in the Edinburgh Review,* who traces however the reading υἱὸς or ὁ υἱὸς to the Latin *ovis*. This writer says that the reading υἱὸς is "obviously an absurd one," "a senseless reading," etc.

But this conjecture has not nearly as much to recommend it as that of Mill and Lachmann: it is complicated; and probably the writer would not have thought of it, and afterwards believed it to be so certain, if he had not been engaged in maintaining a new theory, on the supposed *Latinising* of the most ancient Greek MSS. (on this subject a word presently).

If we had not the most ancient MSS. as witnesses, Mill's con-

* Edinburgh Review, No. CXCI., July 1851, p. 34. "Luke xiv. 5. The reading of the Textus Receptus is, *τίνος ὑμῶν ὄνος ἢ βοῦς εἰς φρέαρ πεσεῖται*; if there were no variations in the MSS, there would be nothing here but what might be expected. The two animals, 'the ass' and 'the ox,' are continually coupled together in the Old Testament, and therefore may be naturally expected in connection with one another here. But how to account for the extraordinary variation of the older Greek MSS.? With two exceptions [this is not quite correct: *see above*] the uncial codices all have the reading *τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ πεσεῖται*; 'Which of you shall have a SON or an ox fall into a pit?'—a reading which is obviously an absurd one, but which is sanctioned not only by a large number of uncial MSS., but by some versions and ecclesiastical writers. Of the two exceptions, the one is the Vatican Codex [this is an erroneous statement; the Alexandrian MS. probably is meant, but that is not alone] which has ὁ υἱὸς (a reading which would witness against itself by the article, even if there were nothing suspicious about υἱὸς); and the other the Codex Bezae, which furnishes a clue to the whole difficulty. That MS. has *τίνος ἐξ ὑμῶν πρόβατον ἢ βοῦς εἰς φρέαρ πεσεῖται*; The Latin equivalent of πρόβατον (*ovis*) being written in the margin of a Greek MS. by way of *explanation* of the word, was, no doubt, taken by transcribers for a Greek word erroneously spelt, and indicating an *alternative reading*. One probably thought the initial letter forced out of its proper place, and that for ονις was to be read υἱός. Another, taking the initial letter for the article, thought that the ο of the last syllable had been omitted, and that by ονις was meant ὁ υἱὸς, the reading of the Vatican [read Alexandrian] Codex. Whether ὄνος is an arbitrary correction of the senseless reading υἱὸς, or whether there were two very early alternative readings, *τίνος ὑμῶν πρόβατον ἢ βοῦς*, and *τίνος ὑμῶν ὄνος ἢ βοῦς*, we will not pretend to determine. But we think no one, whose attention has been once called to the matter, will doubt for an instant that the reading *τίνος ὑμῶν υἱὸς ἢ βοῦς* (which has far more weighty MS. authority than any other) grew up in the way we have described, through the intervention of a Latin version."

To this I say, in the words of a German of the last century, on a different subject, "Then I am that *no one*": even if a conjecture had been needful and justifiable, why should we wander to the *Latin* for *ovis*, when the Greek tongue itself supplies us with οἶς? To do this, would be like making an immense circuit to reach a point near home.

jecture *might* have had much in its favour: for the later of the uncial codices do so confuse vowels, as to exchange *OI* and *T*: thus *σοι* and *σν* are confounded; and so *οις* *might* have been written *υς*, identical in letters with the contraction $\overline{υς}$ for *υιδς*. But the oldest MSS. are free from vowel changes such as *this*, and besides, the *versions* do not support the word *sheep* (be the Greek *δῖς* or *πρόβατον*) in the passage.

The investigation then shows, that, without license of conjecture, the reading *υιδς* cannot be rejected: is it, then, so *absurd* and *senseless* as has been asserted? Let the *whole context* be examined, instead of narrowing the question just as if we had to inquire, whether we should have expected the collocation "son or ox"?

Our Lord is here speaking of the sanctification of the sabbath, which the Pharisees deemed that he had violated by healing on that day. Now the law of the sabbath, as given in the decalogue, Deut. v. 14, runs thus: "In it thou shalt not do any work, thou, nor thy SON, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine OX, nor thine ass, nor any of thy cattle." This law, then, is divided into two parts; the former relating to the rest of the *persons*, the latter to that of the *animals* of him to whom it is addressed. At the head of the former stands the *son*, of the latter stands the *ox*. But, though persons and animals were alike to rest, yet, if either had fallen into a well, our Lord shows (in full conformity with the decisions of the Jewish doctors, so that no one could answer a word), that he should be delivered from this danger and inconvenience, even on the sabbath; and similarly had he acted in healing the man that had the dropsy. Was there, then, any thing *strange* in his referring to the *son* and the *ox* in the very terms of the law of Moses, as the heads of the two classes whose rest was commanded? "Which of you shall have a SON or an OX fallen into a pit, and will not straightway pull him out on the sabbath day?" Though you are commanded to let them rest, yet, on emergency, you may act for their welfare.

The article in the Edinburgh Review, to which allusion has just been made, repeats the charge of *Latinising* against the oldest MSS., and not against these only, but also sometimes (as in the passage just given) against even the numerical majority. A new

theory is, however, brought forward, as explaining and accounting for the alleged "Latinising."

After speaking of "the alteration of Greek MSS. from Latin ones" as a "fact," "to which it would be desirable that the attention of scholars should be more carefully directed than has hitherto been the case," the Reviewer develops his theory thus:—

"The main origin of the comparison of Greek MSS. with Latin ones, is probably to be looked for in the intercourse which took place between some of the principal ecclesiastics of the Greek church and the church of Rome, during the time of the Arian troubles. Among others, Athanasius and his successor Peter, in the fourth century, and John, also bishop of Alexandria, in the fifth, passed a considerable time at Rome, and probably brought from thence not only an intimacy with the Latin language, but also copies of the Scriptures as used in the Latin churches. Now nothing would be more natural than for the possessor of any one of these, when he found a discrepancy between the Greek codex used in his own church, and his new acquisition, to note the variation in the margin, either in Latin (as it existed) or in its Greek equivalent, or perhaps in both; the former for his own satisfaction, the latter for the information of his successors who might not be 'docti sermones utriusque linguæ.'"

This theory is then illustrated by three passages: the *third* of these has just been mentioned; the *second* is thus stated:—

"Marc. xi. 8. The Textus Receptus has πολλοὶ δὲ (καὶ πολλοὶ B C) τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν, ἄλλοι δὲ στιβάδας ἔκοπτον ἐκ τῶν δένδρων καὶ ἔστρωσαν (ἐστρώννον D a b c) εἰς τὴν ὁδόν. For the last clause, the Vatican Codex (B) has the variation ἄλλοι δὲ στιβάδας κόψαντες ἐκ τῶν ἀγρῶν. Now it is not at all difficult to conceive how both these readings might be derived from a common original, if it were not for the strange discrepancy between ἀγρῶν and δένδρων. But these words can never have been *directly* interchanged with one another. The change must have come through a Latin version; 'arborum,' the translation of δένδρων, became readily altered into (or taken for) 'arvorum,' and the Greek equivalent of this (ἀγρῶν) was placed in the margin as an alternative reading to δένδρων. The true reading is (we have little doubt) to be gathered from the combi-

nation of the two sources: *καὶ πολλοὶ τὰ ἰμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδὸν, ἄλλοι δὲ στιβάδας κόψαντες ἐκ τῶν δένδρων.*" (Edin. Rev. CXCI., July 1851, pp. 33, 34.)

There are a good many questions involved in this *theory* and its application. The examples ought themselves to be of the clearest nature, so as to be legitimate premises for a process of inductive reasoning; and they ought, if applied to a particular *theory*, at least to involve no impossibility, an anachronism for instance.

To investigate the case before us, the evidence for *ἀγρῶν* (instead of *δένδρων*, of the common text) must first be stated: B C L Δ (Greek); the Memphitic version as edited by Schwartz, the Thebaic, and the margin of the Harelean Syriac; also Origen twice. This last-cited authority upsets all connection of this passage with the Latinising theory now advanced; for, as Origen twice cited *ἀγρῶν* in the *third* century, it *could* not have been introduced through Latin influence in the *fourth*. "The change *must* have come through a Latin version," is only an assertion, requiring *proof*, and that is not supplied by a second assertion, that it took place in a certain manner: and whether "these words CAN never have been *directly* interchanged," or not, must depend wholly on facts: few that have examined various readings are not aware that the most unaccountable changes *have* continually taken place—words have been mistaken for one another, wholly irrespective of sense or of resemblance. *Δένδρων* is a reading which may well have arisen from an attempt, designed or not, to correct *ἀγρῶν*, the reading which has the support of the best MS. authority, as well as of good versions, and Origen. For *δένδρων* is the reading of the parallel place Matt. xxi. 8, and a copyist would easily enough exchange "cut branches from the *fields*," for "cut branches from the *trees*."* Proclivi scriptioni præstat ardua. The cases in which one evangelist had been *corrected* to produce verbal agreement with another, could hardly be over-estimated at the end of the fourth century.

* The reading *δένδρων* would affix definitely to *στιβάδας* (or *στοιβάδας*) the signification of *branches*. But this is not exactly the *meaning* of *στιβάς*, even though it might be so applied: "stuffs of leaves," or cushions so made, is what the word implies; so that here it might mean such herbage as was gathered from the fields to strew before our Lord. The nature of the case would almost exclude the notion of any branches being strewed in the way of the ass's colt, except the small ones covered with fresh verdure.

The other case brought forward by the Reviewer is Mark i. 41, where, for the common reading *σπλαγχισθείς*, the Codex Bezae (D) has *ὀργισθείς*, and in the Latin *iratus* (which is found in Cod. Vercellensis, and one other Latin copy). The Reviewer supposes that *iratus* came from *miseratus*, misread in some Latin copy, and that *ὀργισθείς* sprang from a retranslation into Greek. This *may* possibly be the origin, but even then we might ask for some *proof* that any Latin copies ever read *miseratus*; and it would be vain to argue from a peculiarity in the Codex Bezae, as though we could *generalise* from such a point. But the notion of *ὀργισθείς* and *iratus* might just as well spring up from confounding this miracle of healing with the very different one in Mark iii. 5, where *μετ' ὀργῆς* occurs. This passage is but a poor help to the theory, that Greek MSS. became conformed to the Latin through a comparison in the fourth century; for one doubtful supposition cannot be rightly brought forward to strengthen another of the same kind.

So much, then, for the charge of Latinising, in its most recent form. The supposed *fact* should first be proved; for until that is done, it is vain to invent theories to account for it. It may, however, be remarked, that *Greeks* were but little likely to introduce, or even to notice, Latin variations. If versions ever affected copies of the original, it could hardly have arisen, except among those to whom such versions were vernacular; and Greek fathers show little proof of much acquaintance with Latin, acquired through residing in the West or otherwise.

The difficulty felt as to a passage in the form presented in the most ancient authorities, when arising solely from the mode in which such a passage has been traditionally apprehended, is well illustrated by 1 Cor. xi. 29, where the oldest copies read, *ὁ γὰρ ἐσθίων καὶ πίνων κρίμα ἐαντῷ ἐσθίει καὶ πίνει μὴ διακρίνων τὸ σῶμα*, without *ἀναξίως* after *πίνων*, or *τοῦ κυρίου* after *τὸ σῶμα*. A great difficulty has been raised as to the former non-insertion, as if it involved some unprecedented ellipsis of *ἀδοκιμαστῶς*, or some such word, or as if the verse would thus affirm absolutely of him who eateth and drinketh, that he *doth* eat and drink judgment unto himself, not discerning the body [of the Lord]. But

let the words be taken just as a schoolboy would be told to construe them if they occurred in some common book, and then all notion of difficulty, harshness, and ellipsis, vanishes at once. *Μὴ διακρίνων* must be taken with the nominative before the verb, and then we get the meaning plainly enough, "He that eateth and drinketh not discerning the [Lord's] body, eateth and drinketh judgment to himself." All this would be too obvious to require its being pointed out, had it not been that *very learned men* have stumbled at this very sentence, and raised a difficulty where none really exists.

Simply to construe a sentence according to its grammatical meaning, and in the order of construction, will sweep away many supposed difficulties in the ancient readings, and it will even make phrases which at first seemed *contradictory* to be identical in their general meaning. Thus, in Col. ii. 18, "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, *ἂ μὴ ἐώρακεν ἐμβατεύων εἰκὴ φυσιοῦμενος ὑπὸ τοῦ νοῦς τῆς σαρκὸς αὐτοῦ, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind*"; the negative *μὴ* is not recognised by the oldest and best authorities. This looks at first like a contradiction; and hence it has been inferred that, if we so read, we conclude that the person spoken of *had seen* what is mentioned. But simply *construe* the sentence without *μὴ*, and the supposed difficulty vanishes: "intruding into those things which he, vainly puffed up by his fleshly mind, hath seen;" it was not that he *actually* had seen them, but only as thus puffed up. It is not surprising that, in such a sentence as this, the versions should generally have introduced the negative, thus to exclude all notion of its being predicated that he *had* seen them.

The passages to which reference has thus been made, may be taken as instances of the supposed difficulties which have been started in connection with the oldest readings,—difficulties which disappear when investigated, and which thus lead the more strongly to the confirmed conclusion, that the ancient documents are the witnesses to the ancient text.

All proper means, of course, should be used for *checking* the testimony of the oldest MSS., especially in places of supposed

mistake. One important aid in this, as to the Gospels, is afforded by the *Ammonian Sections* and *Eusebian Canons*; for we are thus enabled to show the insertion or non-insertion of clauses in the third century. Thus in Luke xxiii., vv. 43, 44 are omitted in A B; they are marked with asterisks in others; they are omitted in the Thebaic, the *revised* Latin Cod. Brixianus, and in one MS. of the Memphitic; but, besides their being supported by other authorities, they form the section marked $\frac{\sigma\pi\gamma}{\iota}$; that is the 283rd section of St. Luke, belonging to the *tenth* Eusebian Canon, comprising what is *peculiar* to the respective Gospels. Thus the section, though omitted by such good authorities, is well and satisfactorily supported. It was *passed over*, in church reading, at an early period, and hence transcribers omitted it. Its genuineness is well vouched by Justin Martyr, Irenæus, and Hippolytus. But, besides the MSS. which now contain it, it is supported, as to evidence, even by A, which omits it; for that MS. has the Ammonian Section and Eusebian Canon in the margin, opposite the end of verse 42, to which they cannot belong.

In Mat. xvi., B and some other authorities omit the latter half of v. 2 (from *ὄψις γεν.*) and all v. 3; but here again the Eusebian Canons aid us, by arranging these verses as answering to Lu. xii. 54, etc. The omission in B produces verbal conformity to ch. xii. 39.

A proved erratum in MSS. (the best in themselves) must be rejected: thus, in Matt. xxvii. 28, where the *order of the words* in the best MSS., etc., is, *καὶ ἐκδύσαντες αὐτὸν χλαμύδα κοκκίνην περιέθηκαν αὐτῷ*: but here the MSS. B D and the Old Latin are cited as reading *ἐνδύσαντες*: of these, however, D and the Latin copies read *ἐνδύσαντες αὐτὸν ἱμάτιον πορφυροῦν καὶ*, so that B stands alone in having merely *ἐνδύσαντες* for *ἐκδύσαντες*. The origin of the erratum seems to have been the parallel passage, Mark xv. 17, *καὶ ἐνδιδύσκουσιν* (common text *ἐνδύουσιν*) *αὐτὸν πορφύραν καὶ περιπιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον*: hence the change of *one letter*, as in B, and then, to make this consistent, the addition (from John xix. 2) in D, etc. In such a case as this, it is no departure from principle, but the very contrary, to adhere to such authorities as A L, and the mass of MSS. (including 1, 33, 69) and versions, in reading *ἐκδύσαντες*.*

* Cod. 33 has *αὐτὸν τὰ ἱμάτια αὐτοῦ*.

ξεν αὐτοῦ τὴν πλευράν, καὶ ἐξηλθεν ὕδωρ καὶ αἷμα. This clause is found in the very ancient and valuable copies B C, also in L U and five cursive MSS., in the Æthiopic and the Jerusalem Syriac. But the other versions do not contain this clause, and their united testimony is, in such cases, of paramount weight. The Eusebian Canons mark them as peculiar to St. John (chap. xix. 34); and indeed St. John himself (in verse 35) intimates very plainly that he was testifying to a circumstance not previously on record; so that, on the face of it, this clause cannot pertain also to St. Matthew. The MSS. in general are free from it, and amongst others A D, which belong to the most ancient class. To this testimony, we must, of course, adhere; and if surprise be expressed by any, that such excellent copies as B C should wrongly insert it in Matthew, it is only needful to inform such, that *no manuscript whatever is wholly free from the harmonising mistakes of copyists*, who brought passages into verbal agreement with one another, and inserted in one Gospel what properly belongs to another. A scholion which is found in the margin of a Greek MS., ascribing this insertion in St. Matthew's Gospel to the effects of Tatian's Harmony (or *Dia Tessarōn*) is probably right in its statement of the fact.

Among the points which may be specified in which the oldest authorities should be followed, are *proper names*, as to which, not a little has been done by copyists in the way of alteration, and attempted correction. Thus, from the name *David* having been commonly written by contraction ΔΑΔ, has arisen the vicious orthography found in common editions, Δαβίδ. The older MSS., when they give this name at full length, spell it Δαυειδ, and in this they ought to be followed; it is a point quite unimportant whether the copyists meant by *ει* the diphthong, or the simple vowel *ι* (which are continually interchanged even in the oldest books), for we cannot do better than adhere to the form which they actually give. In Hebrew names in general, when written in Greek, the forms best supported by authority should be used, even though they show that the sound of the name had been somewhat corrupted by the Greek writers. Thus, in Matt. i. 10, we need not be surprised to find that Ἀμὼς is the reading of B C

M Δ and other authorities, where the common text has *Ἀμών*: nor can we rightly argue that as the latter was properly the name of this king, therefore the other form must be a mistake of copyists; for the argument lies directly the other way: the better authorities give the name in such a form that others were inclined *pro more* to *correct* it. The real question is not, What was the form of the name in Hebrew? but, How was it written in Greek? For nothing can be more habitual than the changes of the terminations of proper names, when transfused from one language to another. Similar to this is *Ἀσάφ* instead of the commonly edited *Ἀσά* in verse 7. In Josephus it may be seen how there was a tendency to add a consonant to a Hebrew proper name; *he* then further appends a declinable termination.

Some of these forms of the oldest MSS. seem strange to those who are unaccustomed to them; but we must remember that we find no difficulty with regard to names of which we have adopted the Greek rather than the Hebrew forms; thus, both in the Old Testament and the New, we have through the Greek adopted Moses, Solomon, Eve, Abel, etc., which are quite as inadequate as the instances just mentioned, to express מֹשֶׁה, שְׁלֹמֹה, חַוָּה, אֲבֶלֶת. The proper name Shiloah affords a good example of the changes made in giving such a word a Greek form. This, in Hebrew, is שִׁילֹחַ Isa. viii. 6, and שִׁילַח Neh. iii. 15; while Σιλωάμ is employed as the Greek equivalent in the New Testament, and also in the LXX. in Isaiah. This shows that no objection can be raised against such forms, from the added consonant giving a termination quite foreign to the nature of the Greek tongue. We may also remember how, in English, we find no difficulty in using *James* as the equivalent for that which sounds so differently, Ἰάκωβος. In names of places, etc., the older orthography should of course be followed, and thus the form *Καφαρναούμ* stands on a higher ground of authority than *Καπερναούμ* of the later copies. In some words there seems to be such a difference of orthography, that each occurrence must stand on its own degree of evidence: *Nazareth* is an instance of this; this name is sometimes found simply *Ναζαρά*, and this seems to have been the name in itself; and then it is lengthened in different occurrences, by various authorities, into *Ναζαράτ*, *Ναζαράθ*, *Ναζαρέτ*, *Ναζαρέθ*: the latter

appears to be the form generally best attested; in Matt. iv. 13, however, *Ναζαρά* simply appears to be correct. It may be in itself wholly indifferent whether we spell *Μαθθαῖος* or *Ματθαῖος*, but the former has the united authority of B D, and there was no reason why it should be changed into this form from the latter; while the analogy of Greek orthography would tend to the alteration the other way.

In grammatical forms, the old authorities must be allowed to assert their claim; and thus the *νύ ἐφέλκυστικόν* ought to appear in the flexion of verbs, whether a consonant follow or a vowel; so too in the datives plural of nouns and participles. This retention of *ν* is not peculiar to a few of the most ancient copies, but it is so widely extended that its present general omission is remarkable. So, too, as to *λαμβάνω* and its compounds; in which the ancient MSS. retain the *μ* before a labial, where the common books omit it. In this we must follow the old copies, in the *rusticity* of sound, and write *λήμψεται*, *λημφθήσεται*, etc. In other points of orthography, united testimony should prevail over custom.

But besides these points, there are others in which the oldest MSS. (or some of them) stand opposed as to grammatical flexion to the other copies: in these cases, the forms in the later MSS. may be considered to be corrections. Amongst these must be reckoned the accusatives in *-αν*, such as *χείραν*, *ἀστέραν*, the genitives and datives in *-ης* and *-η* instead of *-ας* and *-α*, such as *μαχαίρης*, *-ρη*, *σπείρης*, *σπείρη*.

So, too, peculiarities as to the formation of verbs; such as the second aorist with the terminations of the first, as *ἦλθα*, *ἦλθαμεν*, *εὐράμην*: peculiarities as to the augment, such as not doubling the letter *ρ*, as *ἐραβδίσθην*; the reduplication of the same letter, as *ῥεραντισμένοι*; the insertion of the augment before the former part of a compound verb, as *ἐπροφήτευσαν* for *προεφήτευσαν* (or *προφήτ.*) To these points, amongst others, might be added the formation of the third person plural of the perfect, with the same termination as the first aorist, as *γέγοναν*, *έώρακαν*: also the termination *-σαν* for the third person plural of the imperfect and second aorist.

It must always be borne in mind, that the uncial MSS. contain

many interchanges of vowels; arising, apparently, from the mode of pronunciation which prevailed when they were written; in the MSS. older than the seventh century, this was, however, not nearly as prevalent as in those that are more recent; and thus the probability of confusion of syllables (or even words) is far less in the oldest class. In *all*, the interchange of $\epsilon\iota$ and ι is habitual; so too of $\alpha\iota$ and ϵ in most (from which, however, B is in great measure exempt); while the other confusions of vowels are rare in the oldest class,* so that they cannot be charged, like the more recent copies, with confounding ω and o ,—a permutation which would continually affect the sense; and which, if general, would often make the true reading of a passage a point of conjecture: in any question of reading between omega and omicron, the most ancient copies must determine.

In those interchanges of vowels which were common even when our oldest MSS. were written ($\epsilon\iota$ and ι , and $\alpha\iota$ and ϵ), the ordinary rules of Greek orthography must be followed throughout: but it must be remembered that, whichever is *written*, it involves no license of conjecture to *read* the other.

Iota subscribed or postscripted belongs to the same subject as vowel changes. This letter had formerly been *postscripted*, as may be seen in inscriptions, and in secular MSS., such as the Vatican fragments of Dion Cassius;† but it was wholly omitted in biblical codices before the time when our most ancient copies were written,‡ and the subscribed Iota belongs to a much more recent period.§ Its insertion, therefore, in printed editions, is rather a compliance with modern practice, than a requirement of ancient

* The interchange of the words η and $\epsilon\iota$ appears to be anterior to the confusion of sound, which subsequently led to the substitution of one vowel for another.

† For instance, $\Theta\text{NT}\Omega\text{IC}\text{Y}\text{N}\epsilon\Delta\text{PI}\Omega\text{I}$, $\text{AYT}\Omega\text{I}$, $\text{GKGIN}\Omega\text{I}$; but on the same page occurs $\text{TOIOYT}\Omega\text{AN}\Delta\text{PI}$, showing that the insertion of the Iota was on the wane.

‡ For the only traces of Iota postscripted in uncial MSS. of the New Testament, see above, page 158 *note*.

§ The cursive MSS. are most irregular in their use of the postscripted or subscribed Iota. The following is the testimony of Mr. Scrivener, in his "Collation of the Gospels" (a book of great value on such points, for the facts which it contains):—"I have diligently noted in the preceding chapter which of the copies I have collated retain, and which reject, the ι . In the great majority ι scriptum is found but rarely; in all, it is far oftener neglected than inserted: . . . ι subscriptum is seldom met with at all except in m and n, and even in them I must make the same reservation; it is still more frequently omitted." (*Introd.* p. lxxj.)

authority. But, though the oldest MSS. of the New Testament show no instance of this Iota, yet there are cases in which there may be perhaps a trace of its existence: for the oldest MSS. present the forms $\delta\varphi$ (written, of course, $\delta\omega$) and $\delta\omicron\iota$, and $\gamma\eta\varphi$ ($\gamma\eta\omega$) and $\gamma\eta\omicron\iota$, etc., as though they might stand interchangeably the one for the other: as if, in fact, $\Delta\Omega\text{I}$ of the more ancient orthography *might* be expressed by either $\Delta\Omega$ or $\Delta\text{O}\text{I}$. In all these points the authorities must be followed; but this fact suggests the inquiry, whether the terminations $-\omicron\iota$ and $-\varphi$ ever stand the one for the other in circumstances of a different kind; for if this appears to be the case, it must be considered as orthographic variation merely; and thus to disregard the form actually occurring, would not be in any sense license of conjecture.

An instance of a word in which it has been supposed that the termination $-\omicron\iota$ ought to be $-\varphi$, is found in *συγκληρονόμοι*, 1 Pet. iii. 7: for which it has been proposed to read *συγκληρονόμφ*, so as to be closely connected with the dative singular *σκεύει*, which has immediately preceded. Now, though there is no direct *authority* for so taking this word, yet there is no occasion to alter a letter of the text to *enable* us to understand it thus, if the connection and construction really require it;* for, when the postscripted ι had ceased to be written, $-\omicron\iota$ was in fact expressed either by $-\omicron\iota$ or $-\omega$.

In the MSS. later than the seventh century, there is a similar (almost indiscriminate) use of $-\epsilon\iota$ and $-\eta$ (for $-\eta$ as well as for $-\eta$ simply). Thus, in Matt. viii. 20, *κλίβη* is written *κλίβει* in G K M X. Now, if it could be shown that, at an earlier period, $\eta\iota$ (after the ι had ceased to be written) was expressed at option by $-\eta$ or $-\epsilon\iota$, it might account for some of the terminations which we find. Thus it would explain away the future subjunctive (as it now stands) *ἵνα δώσῃ*. But until it has been shown that such interchanges were in use prior to the general confusion of vowels, as found in the later uncials, this must remain a future subjunctive, in spite of those grammarians† who wish to bend the facts of

* The Elzevir text has often been quoted (among others by Tischendorf) as though it read *συγκληρονόμοις*, this, however, is a mistake; for it accords with the Stephanic reading $-\omicron\iota$. For $-\omicron\iota\varsigma$, which Tischendorf has adopted, there appears to be hardly any MS. authority at all.

† An allusion has been made, in the concluding foot-note to § 12, to the manner in which Lachmann was attacked for calling *ἵνα δώσῃ* the future subjunctive. Besides

language to their rules, instead of making the rules the record of the facts previously existing.

As the oldest MSS. are without accents (for those in B are from a later hand), they must be placed according to the ordinary rules, irrespective of what we find in those MSS. which contain them; for in the oldest of such MSS. they are frequently placed with but little regard to exactness.

PUNCTUATION is a subject on which, generally speaking, editors have thought themselves at liberty to act according to their own discretion: because there is no proof that the stops were any part of the original documents, and thus their introduction has been regarded as simply marking the sense affixed by the copyist (or by those whose exposition he followed) to the sacred Text.

But although it is fully owned that authoritative punctuation does not exist, yet there are, in many of the ancient MSS., marks of distinction, which serve as pauses; and where there is any *uniformity* in their collocation, a supposed necessity should be very great which leads to a departure from them. To this may be added, that, at times, early writers distinctly show how they connected words, and where they introduced pauses; and this, in such a case, may be called *authority*, as far as it goes. Pauses are indicated in some MSS. by a simple dot* between two words, accompanied at times by a small blank space: and, after *stichometry* was introduced, the division of the lines, with or without a dot, served the same purpose. It will generally be found that these ancient pauses answer to some of our stops, because lan-

Rev. viii. 3 of the common text, the same construction is found in the authenticated reading of John xvii. 2, ἵνα πάντες ἡμεῖς αὐτοῖς ζωὴν αἰώνιον. There would be no difficulty about the case, had not one been made by grammatical critics.

* Farther than this we cannot go in our definitions; an endeavour has been made to distinguish between the powers of such a dot, according to its place in the middle, the top, or the bottom of a line, as indicating a greater or less pause. This theory, however, is untenable; and all that can be said is, that a dot indicates *some pause*, so that the words included between such dots were meant to be taken together in reading, whether *much* disjoined from the rest of the sentence or not.

Stichometrical writing was intended for the same purpose,—namely, to aid the reader, who might often have found difficulty in reading aloud the Greek as written without even word-divisions: hence the *στίχοι* were in part dependent on the reader's *breath*, and in a long sentence they would indicate often much smaller pauses than in a short one. The divisions into *στίχοι* very often answer to the place of a dot in previous use.

guage is more frequently definite than the contrary; and though it sometimes happens that sense may be made of a passage with variety of interpunction, yet such a case is the exception: it commonly holds good, that he who understands the subject will be able to supply the pauses, even when no stops are marked: * and so the *sense* of most Greek writers enables an intelligent editor to introduce the modern notation of stops as we use them.

The great aim in the interpunction of the New Testament, ought to be so to place the pauses as not to hinder the sense from being apprehended. Where an editor must determine how he will connect words, he has to examine the scope of the passage, and to avoid, on the one hand, adhering to a traditional division unless it is supported by both *sensé* and grammar, and on the other he should not reject an ancient interpunction, when it can be proved to be such, provided it involves no impropriety; even though it may differ from what has been usual ever since the sacred text was printed.

Thus, in John i. 3, 4, the *habitual* ancient division is presented thus:—πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν. "Ο γέγονεν ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. "All things were made by him, and without him was not anything made. That which was in him was life, and the life was the light of men." The modern practice has been to disjoin ὃ γέγονεν from the latter sentence, and to connect it with the former, and this our English version follows. But the other connection is that of Irenæus, Clem. Alex., Theophilus, Ptolemy, Heracleon, and Theodotus, in the *second* century; Tertullian, Hippolytus, Novatian, and Origen, in the *third*; and subsequently Alexander of Alexandria, Eusebius, Athanasius, Marcellus, Eunomius, Victorinus, Lactantius, Hilary, Ambrose, both Gregories, both Cyrils, Augustine, and other Latin writers. This is sufficient proof that this mode of dividing the sentence was common. To this the best ancient MSS. (which have any inter-

* Thus the stops, marks of parenthesis, etc., form no part of a modern Act of Parliament, and in the roll, as engrossed, none of these distinctions appear. Such phraseology must be used as will not be ambiguous, for the Legislature enacts no punctuation. A curious instance of this occurred in the "Reform Bill" of 1832, in which Lord Brougham had, in Committee, to move an alteration in the order of the words, for as they stood the wrong borough would have been disfranchised.

punction) adhere, as A C D L (B has *not any* distinction in the whole passage), and also more recent copies, such as 1, 33. And although *versions* are on such points liable to change in course of transcription, this mode of distinction is found in some which we still possess *in ancient MSS.*, such as the *Old Latin*, excellent MSS. of the Vulgate and the Curetonian Syriac, and also the Thebaic. To depart, therefore, from this ancient and widely-diffused mode of dividing this sentence, must be regarded as the innovation, and adhering to it (in spite of modern editions), must not be so deemed.*

While the more minute interpunction must be left to an editor's discretion, he ought not, without good cause, so to introduce the colon or the period as to change the sense. When this is done, it requires that a definite and sufficient reason should be given. Thus, in Rom. ix. 5, the common punctuation is *καὶ ἐξ ὧν ὁ*

* It cannot reasonably be doubted that the division of these verses, now common, was invented to oppose the Macedonians, who affirmed that the Holy Ghost was included in the *πάντα δι' αὐτοῦ ἐγένετο*: this was not very dextrously met by joining ὁ *γένετο* to the former sentence to limit *πάντα* and *οὐδὲ ἐν*.

That any reverence to a demonstrably ancient punctuation will be regarded as "innovation," and will be called a *new* interpunction, must be regarded as certain; since readings once spread into almost every region where the New Testament was used, are called *new* when any critic adopts them on grounds of evidence. The following remarks of Mr. Scrivener (Supplement to Authorized Version, *Introd.* p. 47.), in some respects, go too far. "Even were we to grant that no such points were employed by the writers of the New Testament themselves, still the system of punctuation, which long usage has established, is not to be disturbed on slight grounds. It has existed from time immemorial, and is doubtless the arrangement which those, whose native tongue was Greek, judged most suitable to the order of the words, and the exigency of the sense. Hence it is that I look with much suspicion on the innovations in punctuation which have been proposed by Griesbach, and more recently by Lachmann. Though there are cases in which their adoption may possibly be the least of antagonist difficulties (*e. g.* 1 Cor. vi. 4; Heb. vii. 18, 19; x. 2; James iv. 5), yet it is a resource to which we should betake ourselves only in the last extremity." To this Mr. Scrivener subjoins, approvingly, a sentence from an (anonymous) work of the late Mr. Edgar Taylor. "If I give a man the liberty of punctuating for me, I resign him much of interpretation." That, however, depends on whether the author has so written as to express his meaning, and as to exclude any generally false interpretation, and whether he who punctuates understands what is before him, and acts honestly. The "long usage" to which Mr. Scrivener appeals cannot *rightly* apply to any case in which *anterior* usage is notorious, and the "time immemorial" must not be limited to the period which has elapsed since the first edition of Erasmus. Let punctuation be always subjected to the reason of the case; and though in the greater distinctions change will not often be required, and even then it will probably be commended by some *authority*, yet the fact must be freely owned, that never in printed editions or MSS. has the insertion of the smaller pauses been on a "system of punctuation which long usage has established."

χριστὸς τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. ἀμήν. This is not only the mode in which the passage has been taken in modern times, but so it has been connected *habitually*; and though the pauses in the ancient MSS. do not help us, yet the early writers do, for they so quote and explain the passage as to connect the last clause with *χριστός*. There are, indeed, *eighteen* writers in the first four centuries who are proofs of this, and (in spite of the very erroneous statement of Wetstein) there are *none* who can be cited in opposition. The versions too unanimously confirm this connection of the words, which in them is not a mere question of punctuation; for let that be changed, and then, in a translation, the whole sentence must be re-cast. The *onus probandi* rests, then, on those who would change the commonly-received connection. This has been done by some modern editors, who have introduced a full point after *σάρκα*. They thus give a different meaning to the whole sentence, intending apparently to introduce a doxology, "God, who is over all, [be] blessed for ever!" But the clause thus left disjoined would be altogether contrary to the principles of Greek collocation; for the order of words in a doxology would have been entirely different: *εὐλογητὸς* must have introduced the sentence. This is evident to any one who will compare the doxologies with *εὐλογητὸς* in other parts of the New Testament and the LXX.* Thus, whether we look at the passage in the light of philology or authority, the division of the sentence at *σάρκα* is equally opposed.† In fact, the division was originally suggested by some in opposition to the application of *ὁ ὢν ἐπὶ πάντων θεός* to the Lord Jesus Christ, and others may have adopted it without due consideration. Those who, in spite of Greek idiom, would make the concluding words of this passage a doxology, are by no means agreed *where* to place the stop. The passage is pointed as given above by some modern editors; the late Professor De Wette,

* And this Socinus himself admitted. See J. J. Gurney's "Biblical Notes and Dissertations on the Doctrine of the Deity of Christ," p. 445. This passage is examined in that work with great ability, pp. 423—456.

† If it be said that MSS., such as the Codex Ephraemi (C) have a point after *σάρκα*, let it also be observed that that MS. has a similar point after *νομοθεσία, λατρεία, and ἐπαγγελίαι*, in ver. 4; at none of which places we could introduce *more than a comma*, if indeed even that were needed.

however, translated thus—“und aus welchen Christus stammet nach dem Fleische, der über alle ist. Gott sei gepriesen in Ewigkeit! Amen.”

But a new punctuation is here not only needless but inadmissible: the *only* connection of the words which will bear the test of criticism is that commonly received: the climax of what the Apostle has to say of the privileges conferred on Israel—“of whom, as concerning the flesh, CHRIST came, who is over all GOD blessed for ever. Amen.”

The mode in which Tertullian, Chrysostom, and Theodoret, explain the passage 1 Cor. xv. 29, has appeared to some as if it could not be easily connected with the actual words of the text. They understood ὑπὲρ τῶν νεκρῶν somewhat in this way; persons baptized receive a rite symbolical of *death*, but not of death only, but also of RESURRECTION; if the dead did not rise, this, *then*, would be ὑπὲρ τῶν νεκρῶν τουτέστι τῶν σωματίων, and what meaning would there be in baptism so received or administered? * For then the believer would be “planted in the likeness of Christ’s death,” without the acknowledged hope of resurrection. In this exposition they could not have so connected the words ὑπὲρ τῶν νεκρῶν with the preceding βαπτιζόμενοι as is done by our common punctuation. (As to this, the ancient MSS. afford us no help in the passage). The following would apparently be the division of the sentence according to this exposition: ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι; ὑπὲρ τῶν νεκρῶν, εἰ ὅλως νεκροὶ οὐκ ἐγείρονται· τί καὶ βαπτίζονται ὑπὲρ αὐτῶν; † “Else what shall the baptized do; [It is] for the dead, if the dead rise not at all; why then are they BAPTIZED for them?” In baptism there is the retrospect of the believer having died (judicially) in Christ our surety, and having risen in him, as partaker of spiritual life from him as so raised; and as baptism thus declareth how death, as the damnatory sentence deserved by us, has fallen upon our holy and perfect surety, so are we pointed on to the assured hope of our resurrection, and our receiving, in body as well as in spirit, the blessing

* If there were no resurrection, then baptism would be for the dead. εἰ δὲ νεκρὸν ἔστι τὸ σῶμα, καὶ οὐκ ἀνίσταται. τί δήποτε καὶ βαπτίζεται; *Theodoret.*

† αὐτῶν, instead of τῶν νεκρῶν of the common text, is the ancient reading.

secured to us through Christ's precious blood. If the dead rise not, baptism would be vain; for, as the Apostle had said just before, they who are fallen asleep in Christ would have perished. If punctuation, according to the mode in which this passage was understood by early writers, be adopted, then the expression "baptized for the dead" may be safely excluded from our theological vocabulary, as not being a thing mentioned in Scripture; except as a thing which could not exist, unless the Christian doctrine of the resurrection of our mortal bodies be first set aside. Baptism for the dead, in that sense, might be the confession that our sins have merited death, God's denounced penalty; but without the knowledge that the redemption of Christ has thus met death, and that his resurrection declares the value of his propitiatory sacrifice to every believing sinner.

The proper placing of parenthesis marks has much to do with the intelligibility of a sentence; for it is thus that words which are connected with what has gone before, but which, as to location, *wait* till the end of the sentence, can have their construction made plain to the reader's eye. Thus, in 1 Pet. iii. 21, our English version rightly marks a clause as parenthetic; *ὃ καὶ ἡμᾶς ἀντί-τυπον, νῦν σώζει βάπτισμα, (οὐ σαρκὸς ἀπόθεσις ῥύπου ἀλλὰ συνειδήσεως ἀγαθῆς ἐπηρώτημα εἰς θεόν), δι' ἀναστάσεως Ἰησοῦ Χριστοῦ.* "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God), by the resurrection of Jesus Christ." In this case, however difficult we may find it to *read* such a passage *aloud* in English, rightly connecting the words (a difficulty which, in Greek, is mostly, if not entirely, obviated by the construction of the language, as *σώζει* may *wait* for *δι' ἀναστάσεως*), yet the parenthesis marks help the *eye*, and the true construction is *seen*.

An instance of a similar parenthesis is found, I consider, in 2 Pet. i. 19, which I should mark thus: *τὸν προφητικὸν λόγον, ᾧ καλῶς ποιεῖτε προσέχοντες, (ὡς λύχνῳ φαίνονται ἐν ἀύχμηρῷ τόπῳ, ἕως οὗ ἡμέρα διανύσῃ καὶ φωσφόρος ἀνατείλῃ), ἐν ταῖς καρδίαις ὑμῶν.* "The prophetic word, whereunto ye do well to take heed, (as unto a light shining in a dark place, until the day have dawned,

and the morning-star arisen), in your hearts." What the meaning of the latter words may be, according to the common punctuation, I do not see; for the day does not dawn in the heart of one already quickened by God's Spirit to believe in Christ, nor does the morning-star arise *there*; but the Prophetic Word is to instruct us, not till something is wrought in us, or some spiritual light received by us, but until the shining of the day of God, the coming of Him who has said, "I am the bright and morning star." No objection can rightly be raised as to this connection being forced; for what is more frequent than the occurrence of dependent words which relate to a more distant verb or participle, and not to the nearer?

In Rom. viii. 20, I would introduce a similar kind of parenthesis, with a construction of the same sort: τῇ γὰρ ματαιότητι ἣ κτίσις ὑπετάγη (οὐχ ἐκούσα ἀλλὰ διὰ τὸν ὑποτάξαντα) ἐπ' ἐλπίδι, ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται, κτλ. "For the creation was subjected to vanity (not willingly, but in consequence of him who hath subjected it) in expectancy, because the creation itself also shall be delivered," etc., so as to connect ἐπ' ἐλπίδι with ὑπετάγη, and not with ὑποτάξαντα.*

At the beginning of Rom. ix. is a passage in which many have found a difficulty, which would, I believe, be obviated, if part of the words were read as parenthetic, thus: Ἀλήθειαν λέγω ἐν χριστῷ, οὐ ψεύδομαι, συμμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν

* Thus, too, the words are connected by Mr. Alford in his Greek Testament, but without the introduction of the parenthesis by which this would be indicated. He says in his note, "ἐπ' ἐλπίδι must not be joined with ὑποτάξαντα, because then the ἐλπίς becomes the hope of the ὑποτάξας,—but with ὑπετάγη, being the hope of the ὑποταγείσα."

Mr. Alford, in his Greek Testament, has shown himself in a great measure an adherent of the principle of recurring to the ancient authorities. This, in his first vol., he did avowedly as a kind of provisional measure; in his second vol. (Acts to 2 Cor. inclusive) he has discarded the notion of a provisional text, and has introduced what he considers to be the best readings. But in doing this he often departs widely from the ancient authorities, and exercises a great deal of choice. In his digest of various readings (which occupy the part of the page between the text and the notes), he continually endeavours to account for the variations found in MSS., especially when he does not follow those best attested by ancient evidence: but this *habitual* pragmatism really belongs to the realms of pure conjecture; for we might just as well discuss philosophically the mistakes made through inadvertence by modern compositors, as trace the mental phenomena of a *large portion* of those made by their predecessors, the ancient copyists: *some* we can classify and explain, as having to do with common causes of error, but there are many about which nothing further can be defined beyond stating the fact. And it is utterly unsafe to use a pragmatic argument in opposition to absolute evidence.

πνεύματι ἁγίῳ, ὅτι λύπη μοί ἐστιν μεγάλη καὶ ἀδιάλειπτος ὀδύνη τῇ καρδίᾳ μοι, (ἠὺχόμην γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ χριστοῦ), ὑπὲρ τῶν ἀδελφῶν μου τῶν συγγενῶν μου κατὰ σάρκα· in this manner joining ὑπὲρ τῶν ἀδ. μου, with λύπη . . . καὶ ἀδιάλ. ὀδύνη τῇ κ. μου instead of with ἀνάθεμα. "I have great heaviness and continual sorrow in my heart (for I myself did wish to be anathema from Christ), for my brethren, my kinsmen according to the flesh." Paul felt full sympathy for his own nation still remaining in unbelief, for he had once been in their condition, thinking in himself that he ought to do many things contrary to the name of Jesus of Nazareth, and doing them : the desire of his heart had *then* run in full opposition to Him whom he now knew as the Christ, so that his wish had been to stand in no other relation to that person, than in one which he now knew to be anathema. The preceding chapter has ended with the most absolute statement of the impossibility of his being separated from Christ his Saviour. "I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." How, after this strong and full assertion, can we imagine the Apostle, immediately in the most solemn manner, calling on Christ and the Holy Ghost as witnesses to a *wish* on his part to be anathema from Christ for his brethren? This is incomprehensible to me ; nor can I suppose that the New Testament can on its own principles sanction such an idea, even hypothetically, as that any could be the substitute for others, except Christ himself. He who knows the love of Christ in his heart cannot indulge in such an awful thought ; and what could be said to the Holy Ghost being the witness with the Apostle's conscience (if he had admitted such a sentiment), and this being left by the Spirit on record for our instruction?

When once the position has been definitively taken, that the ancient evidence is that which we must especially regard, other considerations affecting various readings must have their place, in order to judge between the ancient authorities, when they differ among themselves.

If the difference is found in so few MSS. as to bear but a small proportion both as to *authority* and number, and if it is not supported by witnesses of the other classes (versions and citations), then it may be looked on as an accidental variation, and one which does not materially disturb the united evidence of the other witnesses.

But, where there is real *conflict* of evidence,—a real and decided variation amongst the older documents, then, in forming a judgment, the common causes of various readings, and the kind of errors to which copyists were liable, must be considered; and thus a decided judgment may often be formed.

As copyists were *always* more addicted to amplification than the contrary, as a general rule it must be said, that less evidence is sufficient (other things being equal) in favour of an omission than of an insertion; especially if the insertion is one which might naturally be suggested. Thus, in Mark vi. 36, some authorities read, *ἴνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν*, while others have . . . *ἀγοράσωσιν ἑαυτοῖς ἄρτους, τί γὰρ φάγωσιν οὐκ ἔχουσιν*: in this and similar cases of *conflicting evidence*, the rule approved by Porson holds good, *Præferatur brevior lectio*.

Some of the amplifications might be called *common additions*, such, for instance, as *αὐτῷ* or *αὐτοῖς* after *λέγει* or *εἶπεν*, *Ἰησοῦς* before or after *Χριστός*, *ὁ Ἰησοῦς* at the beginning of a narrative in the Gospels, where the nominative was thus supplied in reading; so, too, at the beginning of an ecclesiastical lesson; and in such portions, when taken from the Epistles, *ἀδελφοὶ* was in like manner introduced.

One cause of amplification seems to have been the pure mistake of *repeating letters*: thus, after *αὐτοῖς*, there is in some copies the addition *ὁ Ἰησοῦς* in Matt. iv. 19; viii. 26, 32; xvi. 15; xix. 8; xxii. 20, 43; xxvi. 38, etc., which might indeed have been a mere *common addition*, but which seems more probably to have arisen from the three last letters of *ΑΥΤΟΙΣ* having been repeated,—*ΑΥΤΟΙΣΟΙΣ*, and then the added *ΟΙΣ* having been read (since it would make good sense in the passages) as *ΟΙΣ* the contraction for *ὁ Ἰησοῦς*, found in the MSS. in general.

One of the most habitual kinds of amplification arose from

inserting in one Gospel that which belongs to the parallel place in another; by this means, a sort of harmonising verbal agreement was produced: this was long ago noticed by Jerome; and probably, just as often, *similar* sentences in the *same* Gospel were brought into exact verbal identity. Another mode of amplification was that of adding to a citation from the Old Testament; a copyist, perhaps, in these cases, having noted in the margin how a passage was read in the other Gospels, or what the connection was of the Old Testament citation; and this marginal annotation would then become a sort of authority to the next copyist to insert the whole in the text. It is thus that *in all ancient works*, marginal scholia have been intruded into the text: happily, with regard to the New Testament, we can, by means of our existing monuments, go back to a period far earlier than classical MSS. lead us, and the various channels of transmission of the sacred text are so many different checks, on the ordinary classes of transcriptural error.

Omissions by copyists sometimes appear to have occurred from one source which might be called *systematic*; these are those which have taken place δι' ὁμοιοτέλευτον; that is, where the *eye* of the scribe was deceived from two clauses *ending* with the same word or syllable; and thus all that was intermediate was passed by. Sometimes, but more rarely, an omission of a similar kind took place from two sentences *beginning* alike. Of course, omissions took place in different circumstances from the mere fact that transcribers were not infallible;—these and many other variations of MSS. and versions cannot be explained on any pragmatistical principles.

In cases of conflict of ancient evidence, Bengel's rule—

Proclivi scriptioni præstat ardua,

is of wide application: there are *difficult readings* which deserve the name, from the terms and expressions used, and also those which present some kind of involved construction, such as a copyist would be likely to modify or alter; to the same head may be referred readings which exhibit some grammatical peculiarity,*

* Some of these peculiarities have been noticed above (page 209). Amongst others may be reckoned the peculiarity of a *double augment* in verbs compounded with two prepositions, such as ἀποκαθίστημι. From this verb, ἀπεκατεστάθη is found in many MSS.

which, although retained by the ancient Alexandrian copyists, would offend every Byzantine Aristarchus, and all the successors of that class of critics—men often of real and extensive learning, but who look at every object from one point of view—that of present intelligibility.

In judging of conflicting evidence, it has often been laid down that we should adhere to that reading from which the others would be likely to spring: the rule is good, but the application is often very difficult; still, however, it should be borne in mind, and used when it really can.

The confusion of vowels has often been brought forward as a source of various readings; but as the oldest MSS. have no such confusion beyond those of *ει* and *ι*, and *αι* and *ε*, the supposed interchange must not go beyond these limits: any that have to do with *ω* and *ο*, for instance, can have no place: such variations are intentional in such MSS.

At times, readings have been introduced from the ascetic spirit which prevailed at the period when the MSS. were written. Thus, in the common text, in 1 Cor. vii. 5, *τῆ νηστεία καὶ* has been introduced before *τῆ προσευχῆ*, and *νηστεύων καὶ* stands similarly after *ἡμῶν* in Acts x. 30. The better authorities know nothing of these additions. Such, too, seems to have been the origin of other peculiar readings: in Rom. xii. 13, the text has *ταῖς χρείαις τῶν ἀγίων κοινωνοῦντες*: now, when *ἄγιοι* were no longer familiarly considered to be Christ's believing people *on earth*, but something far more exalted, it is no cause for surprise that *χρείαις* should have been changed into *μνείαις*, an idea utterly foreign to the sub-

in Matt. xii. 13, and other places. This is not the case merely in the *most ancient* copies, but also in very many others. But though it did not offend even the critics of Constantinople and Mount Athos, it surprises modern scholars that any should adopt such a form, even on competent authority. Thus Mr. Scrivener ("Supplement," page 21), speaking of Scholz, says, "Few other critics would have introduced into the text the anomalous form *ἀποκατεστάθη* (Matt. xii. 13), and that, too, chiefly on Alexandrine authority." To this might be answered, that even if the evidence for this form and for the common *ἀποκατεστάθη* had been equal, the former would deserve the preference, because of its being apparently anomalous, and not, therefore, a copyist's attempt at improvement. Mr. Scrivener subjoins in a note, "*ἀντεπαρετάξαι* however is found in several MSS. of Chrysostom, Hom. in Mattheum, II., p. 20, where see Mr. Field's note. I recollect no other examples of such a form." Among other similar instances may be mentioned *κατεδήγησα*, Dem. 542. 1 (cited in Liddell and Scott under *διατῶ*).

ject on which the apostle is writing: the passage then seemed to be an exhortation *to communicate at the memorials of the saints*, (*μνεία*, *memoria*, being used to express the days set apart to commemorate the dead), and thus it would accord with the corrupt customs which Jerome describes in writing against Vigilantius, when the communion was celebrated at the graves of martyrs, etc. From a similar spirit, probably, arose the addition found in a MS. which, in Rom. xiv. 17 (“the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost”) after *δικαιοσύνη*, adds *καὶ ἀσκησις*, using the word apparently in the sense to which it had become appropriated.

It would be, however, an entire mistake to suppose that there was any evidence of doctrinal corruption of the sacred records having taken place, unless in an occasional manner, as in the above instances: but, in those and in all similar cases, the wide diffusion of MSS. and versions were safeguards against the *reception* of such readings; and our ancient authorities, as a class, take us back to a time anterior to the introduction of any *such* changes.

When a passage has been discussed, and reasons have been assigned for the adoption of a particular reading, it is always well to *consider* the reasons, even though they may not be satisfactory in carrying conviction on the subject. Such reasons commonly bring to light what can be said against the best-attested reading. Thus, in Luke viii. 17, *οὐ γάρ ἐστιν κρυπτόν ὃ οὐ φανερόν γενήσεται, οὐδὲ ἀπόκρυφον ὃ οὐ μὴ γνωσθῆ καὶ εἰς φανερόν ἔλθῃ*, for *οὐ μὴ γνωσθῆ*, the reading of B L, 33, the common text has *οὐ γνωσθήσεται*. On this Mr. Green observes—“Luke viii. 17, *οὐ γάρ ἐστι . . . ἀπόκρυφον ὃ οὐ γνωσθήσεται καὶ εἰς φανερόν ἔλθῃ*, is remarkable; because, though *ὃ οὐ γνωσθήσεται* is correct, *ὃ οὐκ ἔλθῃ* is a solecism: but *ἔλθῃ* appears to be used as if *οὐ μὴ* had preceded. The reading *ὃ οὐ μὴ γνωσθῆ* has evidently arisen from a critical correction, to render *ἔλθῃ* consistent.”* On the other hand it may be said, that the common reading may as probably (or more so) be borrowed from Matt. x. 26, where the same words occur, *οὐδὲν γάρ ἐστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ*

* Treatise on the Grammar of the New Testament Dialect, by the Rev. T. S. Green, M. A., page 128.

κουπτόν, ὃ οὐ γνωσθήσεται.* Alteration from parallel passages was far more habitual, than change on real or supposed grammatical grounds.

Matt. i. 25. ἕως οὗ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον. Here, for the words τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, only υἱὸν is found in B Z, 1, 33, with the *Old Latin*, Curetonian Syriac, Memph., Theb. (some of the versions retaining αὐτῆς). Now, this omission (or non-insertion) has been by some attributed to *designi*, on the part of those who wished to exclude the idea of the Mother of our Lord having had other children besides him. Hence they have not abstained from charging the authorities which do not contain the words, with arbitrary alteration. But in Luke ii. 7 the words stand, καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, and thus the alteration in Matthew (if alteration there had been) would be incomplete, for πρωτότοκον in Luke would be equally a difficulty. The known propensity to insert in one Gospel what is found in another, would make the probability very great *in opposition* to the genuineness of the words in Matthew; and this probability, which would turn the scale if the evidence had been equal, is confirmed by the best witnesses: there are, in fact, no testimonies which can be brought forward such as would at all counterbalance B Z. The versions show, too, how general this reading was in both the East and the West. Had the omission of πρωτότοκον in Matt. i. originated from the dogmatic ground of upholding the “perpetual virginity of Mary,” we might have expected to have found the shorter reading in the *later* MSS. and versions, and not in the earlier: for, before there is in the mind a disposition to accommodate a text to a doctrine, the doctrine itself must have become pretty generally received. But how does it stand in this case? Why, that the longer reading with πρωτότοκον is all but universal, from and after the time when it was deemed all but a heresy to suppose that Mary had other children besides Jesus. So little had dogma to do with the reading found in B Z. Versions such as the Curetonian Syriac and the *Old Latin*, and probably also both the Egyptian, are anterior in date to the adoption of this opinion as an article of faith; and it is curious to observe that

* In Luke viii. 17, D reads ἀλλὰ ἵνα γνωσθῆ, partly confirming B L. ἀλλὰ ἵνα seems to spring from ἀλλ' ἵνα εἰς φανερόν ἐλθῆ, in Mark iv. 22.

while the *Old Latin* is content with *filium*, the version of Jerome, the strenuous asserter of the dogma that Mary had no other children, is *filium suum primogenitum*. He doubtless followed the MS. which he had before him in *inserting* the words: the older translator followed his MS. in omitting them.

I have rested the more fully on this passage, because so much has been said of the *dogmatic bias* of the copyists and translators, who did not insert the words found in the common text. It was thus important to show that this *bias* (if it had existed) would have affected the later scribes, and not the earlier, and that the occurrence of the words in Luke (without any doubtfulness of authority) shows that dogmatic design in Matt. is most improbable, and that the common error of parallel amplification is sufficient to account for the lengthened later reading.

The tendency to produce verbal conformity in different passages will often, when considered, outweigh the pragmatistical grounds assigned for not following the more important authorities. Thus, in Acts xv. 22, we have τότε ἔδοξεν τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι, "Then it pleased the apostles and the elders, with the whole church, that, having chosen men from among them, they should send," etc. (or, "to choose and send men from among them"; *not*, as in our common version, "to send chosen men"); farther on in the same chapter (verse 25) we have, in the letter written on the occasion, ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν ἐκλεξαμένοις ἄνδρας πέμψαι, "It seemed good to us assembled with one accord to choose men and send them," according to the reading of A B G, etc. The common text has here ἐκλεξαμένους just as in verse 22, with C D E H, etc.; but this reading can be so simply attributed to the *harmonising* tendency of copyists, that here the *varying* reading stands on a higher ground on that consideration, as well as possessing the support of at least equal evidence. Mr. Alford says of the reading of A B G, "Grammatical correction"; but as in fact the sentence with the common reading would have required *no* grammatical correction, and as the harmonising of copyists explains the difference of MSS., the varying reading should be preferred. The sense is not affected; but there is just this importance in the reading of A B G in verse 25, that,

had it been before our translators, they *could* not have given the rendering “*chosen men*”; for this would require them to join together dative and accusative; and this would have hindered them from supposing that, in verse 22, the participle should be taken in a passive sense (as if *ἐκλεχθέντας*) agreeing with *ἄνδρας*, instead of seeing that it governed it, and translating accordingly.

The passages to which attention has been directed, will serve as examples of the application of principles as to evidence: it is impossible for critics or editors to state continually in detail the *arguments* connected with the evidence; the *proofs* must be stated fully, and the *results* given: the mental links in the chain of argument must be understood from the general subject being rightly apprehended. In this, the student who comprehends what principles have to be applied, will find no real difficulty, while to one who does not understand such principles, it would be fruitless to remark constantly the same things. If authorities and their value are known, few difficulties will be raised as to their application in particular instances.

§ 15. NOTES ON SOME PASSAGES OF DOGMATIC IMPORTANCE.

AMONGST the passages to the reading of which discussion has been directed on *theological* grounds, the more prominent are 1 John v. 7; 1 Tim. iii. 16; and Acts xx. 28.

To enter into a formal discussion of the genuineness of the “testimony of the heavenly witnesses,” 1 John v. 7, is really superfluous; for it would only be doing over again what has been done so repeatedly that there cannot be two opinions in the minds of those who now *know* the evidence, and are capable of appreciating its force. The passage stands thus (the words not known by the ancient authorities being enclosed within brackets): Ver. 7, ὅτι τρεῖς

εἰσὶν οἱ μαρτυροῦντες [ἐν τῷ οὐρανῷ, ὁ πατήρ ὁ λόγος καὶ τὸ ἅγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν εἰσιν. (ver. 8) καὶ τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐν τῇ γῆ] τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, κτλ. I only add, that *if* the marked words be considered genuine, then any addition of any kind, found in any MS. (however recent), and supported by the later copies of any one version in opposition to the more ancient, possesses as good a claim to be received and used as a portion of Holy Scripture.

In 1 Tim. iii. 16, there are three readings, θεός ἐφανέρωθη ἐν σαρκί, as in the common text; ὁς ἐφαν. κτλ. and ὁ ἐφαν. κτλ. Now, to state the evidence for these readings respectively, it is necessary (as I had occasion long ago to point out), to divide the authorities at first into those which support the substantive θεός, and those which have in its stead a relative pronoun: *what* relative is the better supported by evidence is for after consideration.

In favour of the substantive. θεός is supported by the uncial MSS. J K (also D from a third corrector), and the cursive MSS. in general.* But it is upheld by no version whatever, prior to the Arabic of the Polyglot and the Slavonic, both of which are more recent than the seventh century, and possess *no value* as critical witnesses. Some of the Greek fathers, who, *as edited*, have been cited as authorities for the reading θεός, ought to be omitted from the list; because it is certain, from other parts of their writings, that they did read ὁς in this passage, or because more exact collations of the MSS. of their works show that θεός is an unauthorised addition; so that in this case copyists have amplified by introducing this reading; just as in the former case they substituted it, as being that to which they were accustomed, for ὁς, which was then become peculiar.†

The fathers, then, who support θεός are, Didymus, Dionysius of Alexandria, and Theodoret, the two former *possibly*, the latter not improbably; and in more recent times John Damascenus, Theophylact, and Œcumenius. Cyril Alex. and Chrysostom do not belong to this list.

In favour of a relative. ὁς is the reading of A C* F G, 17, and two other cursive MSS. ὁ is the reading of D*. It has, indeed, been said, that the true reading of A C F G is doubtful; and, indeed, some have cited them all for θεός; and it has been asserted also that G originally read ὁ.

Both A and C have suffered correction in this word; A in modern times,

* In one cursive MS., Cod. Leicest., I observed that the reading is ὁ θεός.

† Thus Cyril Alex. really read ὁς, though in his printed works θεός *also* occurs; the very context would prove that this latter reading had no place in Cyril's sentence. Several MSS. contain a scholion to the purport that ὁς was the Cyrillian reading, even though the MSS. themselves contain the common text θεός (ὁ ἐν ἀγίοις Κύριλλος . . . φησιν, Ὅς ἐφανέρωθη).

Chrysostom has been cited in favour of θεός; but I have had occasion to point out that though the word so stands in the editions, yet the citation of the same passage of Chrysostom in the Catena on 1 Tim., published by Cramer (p. 31), shows plainly that εἰς ἕτερον ἀνάγει τὸ πρᾶγμα· ὅτι ἐφανέρωθη ἐν σαρκί, has been transformed into εἰς ἕτερον ἀνάγει τὸ πρᾶγμα, λέγων θεός ἐφανέρωθη ἐν σαρκί.

and C at a remote period. Such a change was effected by altering OG into $\overline{\Theta G}$ by introducing two little strokes, and then there was the contraction commonly found for $\theta\acute{o}s$. The ink in which this has been done in A is sufficiently modern and black to declare its recent application, but it has been said that the trace of an *original* transverse line may be seen besides the modern *black dot* in the middle, decisive that the first letter is not O but Θ . Wetstein attributed this stroke, which in some lights is visible at *one side* of the O, to a part of the transverse line of the letter G on the back of the leaf. He says that it was only visible when he held it in such a position that he could see some light through the leaf. This was denied by Woide, who said (trusting to the eyes of others rather than his own) that the G was so placed that no part of it could be seen directly opposite to the O. Now I can state positively that Wetstein was right and Woide was wrong: for I have repeatedly looked at the place, sometimes alone, sometimes with others; sometimes with the unassisted eye, sometimes with the aid of a powerful lens: and as to the position of these two letters, by holding the leaf up to the light, it is seen that the G does *slightly* intersect the O, so that part of the transverse line may be seen on one side of that letter.

As to the reading of the palimpsest C, before the writing had been chymically restored, it was shown by Griesbach and others that the line denoting the contraction was not like the writing of the original copyist; and since the ancient letters have been revived, it is abundantly manifest that both this stroke and the transverse line (previously invisible) forming the Θ are additions of a later corrector: Tischendorf states this explicitly in the Prolegomena to his edition of the text of this MS.; and I can abundantly confirm, from my own repeated inspection of the passage, and from comparing these strokes with the other corrections, that this is the fact.

With regard to F and G it is a mistake,* that either or both of them read $\overline{\Theta G}$; they read $\acute{o}s$, and G has no correction in the place, as if it had ever read $\acute{\delta}$. It must be remembered that F and G are both of them copies of some one more ancient MS., and thus they are but one witness.

The versions which support a *relative*, are 1 the Old Latin, 2 the Vulgate, 3 Peshito and 4 Harelean Syriac, 5 Memphitic, 6 Thebaic, 7 Gothic, 8 Armenian, 9 Æthiopic: that is, ALL the versions older than the seventh century. (Also a MS. Arabic version in the Vatican.) This *united* testimony that $\theta\acute{o}s$ did not belong to the passages in the days when those versions were made, is peculiarly strong; and when it is remembered that no version of similar antiquity can be brought forward to counterbalance these witnesses of every region of Christendom, the preponderance of testimony is overwhelming.

It may now be stated that some of these versions cannot show whether they support $\acute{\delta}s$ or $\acute{\zeta}$, from the want of genders in the relative; while others (such as the Vulgate), which mark the neuter, have given, not improbably, what was considered to be *constructio ad sensum*, by taking $\mu\upsilon\sigma\tau\eta\rho\iota\omicron\nu$ as a personal

* See above p. 165, *note*.

designation for the antecedent. The two Syriac versions (the Harelean as to the *text* at least), the Armenian and the Æthiopic, are wholly doubtful as to *this* point: the Old Latin and the Vulg. have the neut. *quod*: the Gothic has the masc. relative, and so too the Memph. and Theb.; but, in the case of these two latter versions, it is said that the word by which *μυστήριον* is translated is also masc., and so the masc. relative in itself proves nothing.

Theodorus of Mopsuestia, Cyril Alex., Epiphanius, read *ὁς*, while the Latin fathers in general (*e.g.* Hilary, Augustine, etc.) have *quod*. The *silence* of the fathers as to this passage in the fourth century, when, if they had known the reading *θεός*, it would have maintained an important part in *arguments*, must not be forgotten, for such silence expresses much.

In addition to the evidence of MSS., versions, and early citations, there is a narrative which relates to this passage. According to this narrative, Macedonius, Patriarch of Constantinople, was deprived by the Emperor Anastasius, anno 506, for having corrupted the Scriptures (called in the account "evangelia," as a general term), especially in this passage, by changing one letter so as to make OG into ΘG.

"Hoc tempore Macedonius Constantinopolitanus episcopus ab imperatore Anastasio dicitur expulsus, tamquam evangelia falsasset, et maxime illud apostoli dictum, *qui apparuit in carne, justificatus est in Spiritu*. Hunc enim immutasse, ubi habet ΟΣ, id est, QUI, monosyllabum Græcum; litera mutata O in Θ vertisse, et fecisse ΘΣ, id est, ut esset, DEUS *apparuit per carnem*. Tamquam Nestorianus ergo culpatus expellitur per Severum Monachum."

Such is the testimony of Liberatus Diaconus,* rather less than fifty years after the event took place. It has, indeed, been thought that the reading *θεός* could not have been introduced by one who was imbued with Nestorianism; for it has been said that this reading would contradict the distinction which that form of doctrine made between the natures of Christ, as though they were

* Breviarium, cap. xix. I take the citation from Bentley (Dyce's edition, iij. 366), who adds, "The editions of Liberatus, instead of Θ and ΘΣ, have Ω and ΩΣ; but it appears from Baronius, that the manuscript had no Greek letters here at all, and that they were supplied by the first editor. I have not scrupled, therefore, to correct the place, as the Latin clearly requires: for DEUS answers to ΘΕΟΣ, and the Greek *monosyllable* ΟΣ is in opposition to that *dissyllable*. And so Hincmarus in his *Opusculum*, chap. xviii., where he cites the same story (without doubt out of Liberatus), has it plainly, as I have put it, *Θ in Θ vertit et fecit ΘΣ*." It is important to remember this fact out of Baronius, that the MS. of Liberatus had no Greek letters; for it has been cited again and again, as if it had been said that Macedonius changed *ὁς* into *ὡς*, and this has even been put in *opposition* to the testimony of Hincmar. "The first editor," whoever he may have been, had probably some notion how a *short* O might be interchanged with a long one, and hence the mistake;—one which might have been avoided, if he had noticed the Latin *qui* and *Deus*; but probably he did not understand that ΘΣ would be the common contraction for *θεός*.

The same transaction regarding Macedonius and the corruption of Scripture is referred to in the *Chronicon* of Victor. "Messalla V. C. Coss. Constantinopoli, jubente Anastasio imperatore, sancta evangelia tamquam ab idiotis evangelistis composita, reprehenduntur et emendantur."

not joined in *unity of person*. But it must be remembered that *Cyril* was the orthodox authority then with the strong anti-Nestorian party, and *he* read $\delta\varsigma$ ἐφανερώθη: also the reading $\theta\epsilon\delta\varsigma$ decidedly favoured *the conception then formed of the doctrine of Nestorius*; as if it had taught that God was manifest in or by the flesh of him who was born of Mary, whereas the reading $\delta\varsigma$ strongly asserts unity of person.

This narration shows that in the early part of the sixth century the readings $\delta\varsigma$ and $\theta\epsilon\delta\varsigma$ were both known; even if it be doubted whether this was the *origin* (as it may have been) of the latter. If it did so spring up,* and if it was thus propagated, the versions made previously are witnesses against the addition: "cum multarum gentium linguis scriptura ante translata doceat falsa esse quæ addita sunt," says Jerome (*ad Damasum*) of similar cases.

It is thus seen that for reading *a relative pronoun* in this place, there are the MSS. A C D F G, 17, and two others, *nine* ancient versions, and some fathers *certainly*.

For reading the substantive $\theta\epsilon\delta\varsigma$, there are J K (two of the later uncial MSS.), and the cursive copies in general; no version prior to the seventh century; and of the fathers of the earlier centuries there are only some doubtfully.

Codex B does not contain this epistle.

Thus the evidence in favour of *a relative* preponderates greatly; for it is not to be supposed that the independent more ancient versions could *agree* fortuitously in ignoring the substantive *God*, if they had it in their copies; and if *none* of them had it, then the Greek copies must have agreed in reading *a relative*.

The advocates for $\theta\epsilon\delta\varsigma$, as being the reading supported by the numerical array of copies, are accustomed to divide the evidence into three heads, 1 $\theta\epsilon\delta\varsigma$, 2 $\delta\varsigma$, 3 δ : and then, by giving the ancient versions in general to δ , they seem to make $\delta\varsigma$ rest on weak grounds: but upon such a question the testimony of versions must not be separated thus minutely; for the primary question between the substantive and the relative must first be settled, just as in all preliminary inquiries, *cognate readings* must be taken as presenting united evidence, when contrasted with something wholly opposite.

A relative is then by far the best attested reading. The next inquiry is, *what relative*, $\delta\varsigma$ or δ . This must be decided by *Greek* authorities, for most of the versions are doubtful. $\delta\varsigma$ then has in its favour A C F G, 17, and two others, with *Cyril* and other Greek fathers, while δ is only supported by D *a primâ manu*. Thus $\delta\varsigma$ is by far the best supported reading.

It is also the reading from which the others might most easily have sprung from supposed correction; while the change from δ or $\theta\epsilon\delta\varsigma$ into $\delta\varsigma$ would in such a sentence be most unlikely. And further, $\delta\varsigma$ is the more difficult reading; for the inquiry immediately arises as to the structure and translation of

* If so, the occurrence of $\theta\epsilon\delta\varsigma$ in any earlier citations must be occasioned by copyists or editors assimilating, pro more, the Biblical citations to the text which they were accustomed to read.

the sentence : Does $\delta\varsigma$ go back to $\theta\epsilon\omicron\upsilon$ ζῶντος for an antecedent ? or are we to take $\mu\upsilon\sigma\tau\acute{\eta}\rho\iota\omicron\nu$ $\delta\varsigma$ for a constructio ad sensum ? or is the antecedent understood, that being the nominative to the verb of the next clause $\acute{\epsilon}\delta\iota\kappa\alpha\iota\acute{\omega}\theta\eta$, "he who was manifested in the flesh, was justified," etc. ? I do not think that either of these solutions is *precisely* the true one ; $\delta\varsigma$ appears to me to relate to the *person* indicated, with something of the same kind of *indefinite emphasis* (if I may use the term) as is found in the mode in which $\alpha\upsilon\tau\omicron\varsigma$ occurs in 1 John. "Confessedly great is the mystery of godliness : HE WHO was manifested in flesh, (he who) was justified in spirit, (he who) was seen by angels, (he who) was preached among Gentiles, (he who) was believed on in the world, (he who) was received up in glory."

The passage thus sets before us the whole dignity of Christ's person ; and it has been well asked, If He were not essentially superhuman, how could the Apostle have emphatically declared that he was *manifested in flesh* ?

I now pass on to Acts xx. 28, $\pi\omicron\iota\mu\alpha\iota\acute{\nu}\epsilon\iota\nu$ τὴν ἐκκλησίαν . . . ἣν περιποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου.

After $\acute{\epsilon}\kappa\kappa\lambda\eta\sigma\iota\alpha\nu$ there are *three* readings which are entitled to be considered as to their claims to fill up the place which I have left blank.

1. Τὴν ἐκκλησίαν τοῦ θεοῦ, the Church of God.
2. Τὴν ἐκκλησίαν τοῦ κυρίου, the Church of the Lord.
3. Τὴν ἐκκλησίαν τοῦ κυρίου καὶ θεοῦ, the Church of the Lord and God.

There are also three readings which have to be *mentioned* simply with the evidence for them ; none of which has a claim requiring much attention : (i.) τ. ἐκκ. τοῦ κυρίου θεοῦ in one or two later MSS., and the Arabic of the Polyglot, a version of *no* critical importance ; (ii.) τ. ἐκκ. τοῦ θεοῦ καὶ κυρίου, in one cursive copy ; (iii.) τ. ἐκκ. τοῦ χριστοῦ as found in the Peshito Syriac (and of course in the Erpenian Arabic made from it) ; Origen so reads once ; and this lection is found in three copies of Athanasius, and in Theodoret twice. *It has no MS. authority*, and it might easily have sprung from the connection, in which the Church is mentioned as being *his* who redeemed it with his own blood.

To revert, then, to the readings with regard to which there is some amount of evidence.

1. Τοῦ θεοῦ. This is found in B, and about twenty cursive copies : * and in the following versions (1) the Vulg. in the most ancient MSS., as well as in the common Clementine (but not, however, in the Complutensian edition).

* As doubt has been cast on the reading of B, I state explicitly that this *is* the reading of that MS. The late Mr. Edgar Taylor procured a tracing of rather more than three lines in this passage from the *custode* of the Vatican library : and it appeared in the editorial *Monitum* prefixed to the second London reprint of Griesbach's Greek Testament (1818). But it was soon suggested that though the MS. *now* reads $\Theta\bar{\Upsilon}$, it might formerly have had $\bar{\text{KY}}$: I therefore, when at Rome, directed my attention particularly to that point, and I can state positively that the Θ stands without any erasure, or trace of there having been originally a K . This was contrary to what I had expected ; for I had quite anticipated that I should have found that it had at first the same reading as A C.

(2) the Harclean Syriac (text.), and a Syriac lectionary in the Vatican of the eleventh century. Epiphanius and some later Greek writers have this reading, as also have Ambrose and other Latins. Athanasius in some MSS. has this reading, and Chrysostom has been cited for it; however, he certainly *himself* has *κυρίου*, and the reading *θεοῦ* has been taken from the Homilies on the Acts which bear his name; but even there the reading is doubtful.* Cyril of Alexandria reads *θεοῦ* twice, in a treatise on the name *θεοτόκος*, as applied to the Virgin Mary, edited by Cardinal Mai (Scriptorum Collectio Vaticana, viij. part 2, pp. 125, 126). It is necessary to notice this explicitly, because it has been remarked that this reading is *not* found in Cyril, and the supposed silence of this anti-Nestorian writer has been made the basis of argument. The genuineness of *this* treatise is supported by its being cited in the Emperor Justinian's epistle to the Alexandrian monks (p. 306), edited by Mai in vol. vii. of the same collection. This treatise is likewise thoroughly Cyrillian in tone and style. †

2. Τοῦ κυρίου is the reading of A C D E, 13 (with thirteen other cursive MSS.), of (1) the Old Latin, as found in D and E, (2) the Memphitic, (3) the Thebaic, (4) the Armenian, and (5) the margin of the later Syriac. Irenæus (or his contemporary Latin interpreter), Eusebius, the Apostolic Constitutions, Didymus, Ammonius, Athanasius in one MS., Chrysostom (on Eph. iv. 12), and at a later date Theophylact (three times), have this reading; as also, among the Latins, Lucifer, Jerome, Augustine, and others.

3. Τοῦ κυρίου καὶ θεοῦ: this is the *common reading* of MSS., being found in G H, (also C a *tertia manu*) and in more than a hundred cursive copies, also in six lectionaries. As to versions, it is found in the Slavonic alone, ‡ which is of the ninth century, and has no voice in criticism. Theophylact has this

* In expressing my opinion that the Homilies on the Acts are not really Chrysostom's, I shall not be accused of rashness by those who understand the real state of the question: a statement which I once made that I thought they were not really his, was met by such remarks as if this was some *new* opinion of my own, previously maintained by no one. In reading those Homilies, I felt often astonished at their contents and style being so *un-Chrysostomlike*; and this was when I had for some weeks read hardly anything except his works, so that my perceptions were fully alive as to such points. On examination I found that, from Erasmus onwards, scholars had doubted or denied that this work is genuine. This was no small confirmation of my previously formed judgment.

† Some of the *other* works published by Mai in the same place as Cyril's, are certainly *not* his (in one of these, p. 56, *κυρίου* is cited in this passage); they contain abundant proof that they were subsequent to the Eutyehian controversy; and not only do they combat heresy of later date than Cyril's time, but they express sentiments by no means Cyrillian.

‡ It is instructive to see how repeatedly, when the mass of modern MSS. oppose the ancient, they are supported by *no versions* except those later than the seventh century. In speaking of the Slavonic as belonging to the ninth century, I do not discuss whether or not the other books were translated about the same time as the Gospels. We know when this version was begun, but as to its *completion* we have no evidence: the oldest existing MS. of the whole Slavonic Bible is of A.D. 1499. (Davidson's Biblical Criticism, ii. p. 238.)

reading once, so that when he has *τοῦ κυρίου* simply, he may probably abbreviate the reading to which he was accustomed. This reading is found in the Complutensian edition, and as it is that supported by *numbers*, it would of course have been defended by many *if it had been in the common text*. The Latin in the Complutensian differs from other copies of the Vulgate in having “*dñi* (i. e. *Domini*) et dei.”

In this conspectus of authorities, the Æthiopic version has not been cited for any of the readings: it is doubtful whether the Roman text of this version should be quoted for *θεοῦ* or *κυρίου*, and the edition of Mr. Platt has *χριστοῦ*. All that can be said is, that, like the Peshito Syriac, it *opposes* the compound reading *τοῦ κυρίου καὶ θεοῦ*.

The whole question must lie between *τοῦ κυρίου* and *τοῦ θεοῦ*; for the reading that combines both fails as to *ancient MS.* authority (showing plainly that the mass of copies must not be valued on the ground of numbers), as to versions, and as to early citations: if this had not been sufficient, it might be added that it is the *longer reading*, and as such would require *preponderating* evidence before it could be received.

Τοῦ θεοῦ has good witnesses in B (the other MSS. are unimportant) and the Vulgate; but *τοῦ κυρίου* has preponderating testimony; for B alone could not on such a point outweigh A C D E; and as to versions and fathers, *τοῦ κυρίου* stands on stronger ground; and therefore it should be accepted, even while all that can be said in favour of *τοῦ θεοῦ* is fully admitted. Either of these readings might easily have sprung from the other, as the change is but one letter (KY and OY); and, while *θεοῦ* might claim the preference as being, in connection with “blood,” the more difficult reading, ἡ ἐκκλησία τοῦ κυρίου is a reading found nowhere else in the New Testament; so that a copyist would naturally alter it to ἐκκ. τοῦ θεοῦ, as is found 1 Cor. i. 2; x. 32; xi. 22; xv. 9; 2 Cor. i. 1; Gal. i. 13; 1 Tim. iii. 5, 15. This whole passage may also be compared with 1 Pet. v. 2, ποιμάνετε τὸ ἐν ὑμῖν ποιμνιον τοῦ θεοῦ ἐπισκοποῦντες, which might aid in suggesting *τοῦ θεοῦ* in Acts xx. 28, προσέχετε . . . τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πᾶν τὸ ἅγιον ἔθετο ἐπισκόπους ποιμαίνειν τὴν ἐκκλησίαν τοῦ κυρίου. Thus the introduction of *θεοῦ*, instead of *κυρίου* would be *natural*, though the contrary would not be so; and even if the evidence for ἐκκ. τοῦ κυρίου had not been so strong, it would have been confirmed by its peculiarity, and by the immense probability of the familiar phrase being substituted for it.

But although this passage with the reading *κυρίου* gives no direct testimony to the Godhead of the Lord Jesus Christ, it is of very great doctrinal value; for it brings out in full view the true sacrificial character of his death on the cross: “Feed the Church of the Lord, which He hath purchased *with his own blood*.” Thus, even if the dignity of his person were not here stated, the preciousness of his blood is emphatically declared, as being that which was *adequate* to meet the infinite holiness of God and His wrath against sin, and to secure the Church unto Christ as His own, as that which He has thus appropriated at so costly a price. If this work of propitiation is rightly considered, and its value as thus declared as applied in result, how much does it show that

the dignity of this Redeemer exceeds that of a mere man. His blood was so unspeakably precious that it was capable of outweighing, even before God, the sins of all his people; and *this* it is that shows how exalted must be the person of whom such things could be spoken. If this passage, as rightly read, does not declare our Lord's Godhead, it still states, in clearest words, his redemption and Lordship.

Many have shrunk from the results of criticism because of these three passages: they were accustomed to them as setting forth theological verities; and they have desired to cling to them; although they might have known that in argument they are worthless, because opposers are full well aware how groundless or uncertain are those readings of these passages which some have called *orthodox*. The consequence unhappily has been, that the most essential and fundamental truths of Christian doctrine have been supposed by some to rest on uncertain grounds. Now, the same criticism which shows that particular readings are not genuine, proves incontestably that others are unquestionable; and thus no point of orthodox truth is weakened, even though supports, which some have thought sustained it, are found to differ from such supposed use and bearing. There are *undoubted* passages enough (such as Matt. i. 23; John i. 1; xx. 28; Rom. ix. 5; Phil. ii. 6; Heb. i. 8) which speak of the proper Godhead of Christ, without our wishing to press into the same cause others for which we have no sufficient evidence, and which were not required to establish that necessary truth in the early controversies.

Criticism, however, need not be at all feared; if it takes away on the one hand readings which were thought to have some dogmatic value, it will give on the other quite as much. Instances of this will be seen in two passages, John i. 18, and I Pet. iii. 15.

John i. 18, *θεὸν οὐδεὶς ἑώρακεν πώποτε· ὁ μονογενὴς υἱὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.*

Here, instead of *μονογενὴς υἱὸς* of the common text, great authorities support *μονογενὴς θεός*. This is the reading of B C* L, 33. (As to B, this reading is given in Bartolocci's MS. collation at Paris, and I myself saw it in the MS. at Rome; in C it was chymically brought to light.) This is supported by the following versions, the Peshito Syriac and the *marg.* of the Harclean; the Memphitic (*sic*) and the Æthiopic: and as to fathers, the reading may almost be called *general*, for it is that of Clement of Alexandria, Irenæus, Origen, Eusebius, Epiphanius, Lucian, Basil, Gregory of Nazianzum, Gregory of Nussa, Didymus, Basil of Seleucia, Isidore of Pelusium, Cyril of Alexandria, Titus of Bostra; as also of Theodotus (in the second century), Arius, Marcellus, Eunomius, etc.; and amongst the Latins, Hilary, Fulgentius, Gaudentius, Ferrandus, Phœbadius, Vigilius, Alcuin, etc. The reading of the common text, *υἱός*, is found in A and the MSS. in general: of these A alone belongs to the *most ancient* class; D is here defective. It is that of the Old Latin, of the Vulgate, the Curetonian Syriac, the text of

the Harclean Syriac, and the Jerusalem Syriac Lectionary, and the Armenian. It is found twice in Origen, in Eusebius, Basil, and Irenæus (though all these writers have *also* the other reading, and in general they so speak of *θεός* in the passage, that *υἶός* must have proceeded from the copyists):—the Latin writers in general agree with the Latin versions in reading *filiius*.

In forming a judgment between these two readings, it must be remembered that *μονογενής* would *naturally* suggest *υἶός* as the word which should follow it, whereas *θεός* strikes the ear as something peculiar, and not elsewhere occurring in Scripture; the change, being but of *one letter* ($\overline{Y\Gamma}$ for $\overline{\Theta\Gamma}$), might be most inadvertently made; and though the evidence of the Latin versions and the Curetonian Syriac is not of small weight, yet the same chance of change would, in a case of this kind, affect the copyists of a version (or indeed the translators) just as much as the transcribers of Greek MSS. *Θεός*, as the more difficult reading, is entitled to especial attention; and, confirmed as it is by MSS. of the highest character, by good versions, and by the general consent of early Greek writers (even when, like Arius, they were opposed to the dogma taught), it is necessary, on grounds of combined evidence, to receive it in preference to the easier and more natural reading *υἶός*. No critical edition hitherto published has given *θεός* in the text; it is placed, however, in Lachmann's inner margin, as a reading between which and that in the text the evidence stands in doubt: he gave it that place on the combined testimony of Origen and Irenæus, but he did not know (for then it was not ascertained) that this reading is that of B and C, two of the principal witnesses that he admitted.*

1 Pet. iii. 15, *κύριον δὲ τὸν θεὸν ἀγιάσατε*, so the common text; but instead of *θεὸν* the reading *χριστὸν* is supported by most preponderating evidence; for it is the reading of A B C, 13, and some other cursive MSS.; of the Vulg. the Peshito and Harclean Syr., the Memph. Theb. Arm. (the Æthiopic has neither word); it is also cited by Clement and others: the reading *θεὸν* is supported by the evidence of no MS. older than G and J (at Moscow) of the ninth century, and it is found in no version older than the Arabic in the Polyglot. Thus the reading *χριστὸν* may be relied on *confidently*. This occurs in a citation by the Apostle from Isa. viii. 12, 13. In the Prophet the words are, "Neither fear ye their fear nor be afraid; sanctify the LORD of hosts himself." The citation of the Apostle exactly agrees with this, except in the concluding words, in which, in the corrected text, we have *κύριον δὲ τὸν χριστὸν ἀγιάσατε*, "Sanctify the Lord Christ": this shows that the expression אֲתָּוּת אֱלֹהֵי יְהוָה: "Jehovah of hosts Himself" in the prophet, finds its New Testament exposition as an equivalent in *κύριον τὸν χριστόν*, "the Lord Christ," thus marking the divine glory of our Lord in the most emphatic manner. And this is in thorough accordance with the Apostle's train of thought; for the following

* When Lachmann really knew from me the MS. authority in favour of *θεός*, he at once admitted the claim of that word to stand in the text instead of *υἶός*. Indeed, his principal witness for giving the preference to the latter word was B, which had been *supposed* to read thus.

words of the prophet, in which he says that Jehovah of Hosts should become "a stone of stumbling and rock of offence," had been previously applied by him (ch. ii. 7, 8) to the Lord Jesus. The LXX., which so often has influenced copyists to bring passages in the New Testament into verbal conformity with it, has not caused the introduction of the word *θεόν*; for the passage there runs *τὸν δὲ φόβον αὐτοῦ οὐ μὴ φοβηθῆτε οὐδὲ μὴ παραχθῆτε· κύριον αὐτὸν ἀγιάσατε*. In this citation the Apostle shows how independent the New Testament writers can be of the LXX. when needful; indeed, in some part of the passage the LXX. so reads as utterly to contradict both the Hebrew text and the New Testament use of the facts previously revealed. To the LXX. translators it was incomprehensible that the Lord could become a stone of stumbling and rock of offence to Israel; and thus, in ver. 14, a negative is introduced, *καὶ οὐχ ὡς λίθου προσκόμματι συναντήσεσθε, οὐδὲ ὡς πέτρας πτόματι*. On such points, and all that relate to the Godhead of Christ, and in doctrinal statements, the LXX. is continually at variance with both the New Testament and the Hebrew text.

§ 16.—NOTES ON JOHN VII. 53—VIII. 11; JOHN V.
3, 4; AND MARK XVI. 9—20.

IN the application of criticism to some of the longer passages which are found in some copies, but omitted in others, it is necessary to state the evidence fully and distinctly, so as to obviate, if practicable, all possible misconception as to its value and bearing. A few such passages will now be considered; in doing which, it is only needful to premise that the principle of following the evidence which Divine Providence has caused to be transmitted to us, must in these cases, as well as in all that are similar, be strictly maintained.

St. John vii. 53—viii. 11, is a passage which has held its place in the text by a very doubtful tenure, as is familiar to all who are acquainted with the simplest facts relative to biblical criticism; and even in the copies which contain these twelve verses there are peculiarities of a singular kind.

This narrative is found *in some form or other* in the following authorities: D F G H K U, and more than 300 cursive copies,

without any note of doubt or distinction, as also in a few lectionaries. In E it is marked with asterisks in the margin; so, too, in sixteen cursive copies (two of which thus note only from viii. 3). In M there is an asterisk at vii. 53, and at viii. 3. In S, it is noted with obeli, and so, too, in more than forty cursive codices. This narrative is placed at the end of the Gospel, by itself, in ten cursive copies;* four others similarly place viii.3—11. Four MSS. (of which Cod. Leicestrensis, 69, is one) place this passage at the end of Luke xxi., and one copy has it after John vii. 36.

As to *versions*, it is found (i.) in Cod. Colbertinus and some others of the *Old Latin* (Cod. Veronensis is here defective); (ii.) the Vulgate, (iii.) Æthiopic, and (iv.) Jerusalem Syriac Lectionary. (As to the other versions, see below.)

It is mentioned by Jerome as being found in many copies, by Ambrose, Augustine, and other writers since the fourth century. But, though cited from the time of Augustine and onward, that father was well aware that the passage was far from universally read in the copies then extant; and he endeavoured to account for the fact by a conjecture: “nonnulli modicæ, vel potius inimici veræ fidei, CREDO, metuentes peccandi impunitatem dari mulieribus suis, illud, quod de adulteræ indulgentia dominus fecit, *auferrent* de codicibus suis, quasi permissionem peccandi tribuerit, qui dixit, Deinceps noli peccare.” (De Adult. Conj., ii. 6, 7.) But this *supposition* of Augustine would not account for the fact of the omission of this passage having been so general, as it will be shown to be when the testimony of the versions against it is stated.

* One of these is the excellent Basle MS., Cod. 1. On the last leaf this passage is added, with this prefatory note: τὸ περὶ τῆς μοιχαλίδος κεφάλαιον. ἐν τῷ κατὰ ἰωάννην εὐαγγελίῳ· ὡς ἐν τοῖς πλείοσιν (sic) ἀντιγράφοις· μὴ κειμένον· μὴ δὲ παρὰ τῶν θείων πρων· τῶν ἐρημνευσάντων μνημονευθέν· φημι δὴ ἰωάννου τοῦ χ. κ. κυρίλλου ἀλεξανδρε[ῖ]: οὐδὲ μὴν ὑπὸ θεοῶ: μωψουεστ: καὶ τῶν λοιπ[ῶν]· παρέλειψα κτ| τὸν τόπ|· κείται δὲ οὕτως· μετ’ ὀλίγα τῆς ἀρχ. τοῦ πς κε| ἰξῆς τοῦ ἐρευνῆσον καὶ ἴδε· ὅτι προφήτης ἐκ τῆς γαλιλαίας· οὐκ ἐγγίρεται. This note has been printed commonly (as taken from Wetstein) with mistakes such as πλείστοις for πλείοσιν, an alteration which has been so rested on in argument as to affect the sense.

The 86th section (πς), to which this note refers, commences at John vii. 45, and extends to the end of viii. 18. Now whatever may be the antiquity of this prefatory note, it appears to have belonged to a more ancient copy than Cod. 1. For, as it quotes vii. 52, οὐκ ἐγγίρεται, it can hardly have originated with this MS., which has in the *text* οὐκ ἐγγίρεται [*sic*] (though commonly quoted for ἐγγίρεται, as given by Wetstein, who must have followed the note at the end, instead of the text itself of the MS.). ἐγγίρεται is the best-supported reading (B D T Δ, 33, etc.).

This passage *is omitted* by A B C T (MSS. of the oldest class*), by L X Δ,† by Cod. 33, and more than fifty other cursive copies, by more than thirty lectionaries, in some of which, if not all, this passage is omitted where it would occur in the middle of a section. In connection with MSS. which omit this section, reference must be made to those mentioned above, which mark it as doubtful, or transfer it to the end of the Gospel, or place it elsewhere; for all these are *so far* witnesses against its insertion.

The *versions* to which this section does *not* belong are (i.) the *Old Latin* (as found in Cod. Vercellensis, the revised Cod. Brixianus, and some others), (ii.) the Peshito and (iii.) the Harclean Syriac, (iv.) the Memphitic, in the MSS. of value and authority, (v.) the Thebaic, (vi.) the Gothic, (vii.) the Armenian.

It is true that, in some of the *editions* of the Peshito Syriac, subsequent to that in Walton's Polyglot, this section is found; but it does not belong to that version: and so, too, such MSS. of the later Syriac as are cited as exhibiting it at all, mention that it is an addition. As to the Armenian, *six* old codices of those used by Zohrab omit the whole passage, as also do the MS. lectionaries; nineteen MSS. have the section separately, at the end of the Gospel, while only *five* (and those the most recent) place it here. One proof that it is a later addition, and not an original part of this version, is found in the great variety of forms in which it exists in those Armenian copies which contain it at all; some of these are quite peculiar, and resemble none of the Greek copies. It is thus rejected, as not a genuine part of that version. (For this precise statement I am indebted to Mr. Charles Rieu.)

Though the *mere silence* of ecclesiastical writers is no proof that they were unacquainted with a particular section, yet that silence becomes significant when they wrote expressly on the *subject* to which it relates, and when they wrote in such a way as to show

* A and C are defective in this part of St. John's Gospel; but it is certain, from the exactitude with which the quantity in each page of these MSS. can be calculated, that they *could* not have contained these twelve verses.

† In L and Δ there is a blank space left, but not sufficient to contain the passage: the copyists seem to have had a notion that something was here inserted in some exemplars; but this was clearly not the case with regard to those from which they were transcribing. In Δ, the first words of viii. 12 were at first written directly after vii. 52, and then a line was drawn through the words.

that they could hardly by possibility have been acquainted with it. So, too, with regard to such ecclesiastical writers as wrote Commentaries.

Thus it may be held for certain, that Tertullian* and Cyprian knew nothing of the passage; while Origen and Chrysostom show in their Commentaries, that they were not aware of its existence. It has been indeed objected that nothing is proved by Origen's silence; because he often passes by portions of St. John's Gospel, and he had no occasion to mention this narrative: but, in reading his Commentary on this part of the Gospel, it is difficult (if not impossible) to imagine that he knew of anything between vii. 52 and viii. 12: for he cites and comments on every verse from vii. 40 to 52, and then at once continues from viii. 12 in the same manner (iv. p. 299, ed. De la Rue). The silence of Chrysostom on the subject, as well as that of Cyril of Alexandria, and Theodorus of Mopsuestia, was long ago noticed.

The omission of this section by Nonnus, in his metrical Paraphrase of this Gospel, is worthy of notice; for though he does pass by parts, yet no narrative portion of certain genuineness, and of such length as this, is unnoticed.

* Granville Penn, in his "Annotations to the Book of the New Covenant," states well the argument which may be drawn from Tertullian's silence: he says, "That the passage was wholly unknown to Tertullian, at the end of the second century, is manifest in his book *De Pudicitia*. The Bishop of Rome had issued an edict, granting pardon to the crime of *adultery*, on repentance. This new assumption of power fired the indignation of Tertullian, who thus apostrophised him: 'Audio [etiam] edictum esse propositum, et quidem peremptorium, "*Pontifex* scilicet *Maximus* [quod est] episcopus episcoporum, dicit [edicit]: "Ego et *mæchiæ* et *fornicationis delicta*, *pœnitentiâ* *functis* *dimitto*"' (c. 1). He then breaks out in terms of the highest reprobation against that invasion of the divine prerogative; and (c. 6) thus challenges: "Si ostendas de quibus patrociniis *exemplorum* præceptorumque *caelestium*, *soli mæchiæ*, et in eâ fornicationi quoque, januam pœnitentiæ expandas, ad *hanc jam lineam* dimicabit nostra congressio.' 'If thou canst show me by what authority of *heavenly examples* or precepts thou openest a door for penitence to *adultery alone*, and therein to fornication, our controversy shall be disputed on *that ground*.' And he concludes with asserting, 'Quæcunque auctoritas, quæcunque ratio *mæcho* et *fornicatori* pacem ecclesiasticam reddit, eadem debet et homicidæ et idololatriæ pœnitentibus subvenire.'—'Whatever authority, whatever consideration, restores the peace of the church to the *adulterer* and *fornicator*, ought to come to the relief of those who repent of *murder* or *idolatry*.' It is manifest, therefore, that the copies of St. John with which Tertullian was acquainted did not contain the '*exemplum caeleste*,—the *divine example*,' devised in the story of the '*woman taken in adultery*'" (pp. 267, 268). Was this edict that of *Callistus*, referred to in the recently-discovered *Philosophoumena* (of Hippolytus), ix. 12, pp. 290, 291?

It thus appears that the oldest MS. authority for this narration is D, and that the only important versions in its favour are the Vulgate, and such copies of the Old Latin as contain it. The Vulgate resolves itself into the testimony of Jerome, who mentions that copies existed of both kinds,—those which contained it and those which did not. I have put together the authorities which contain *this narration*, because, in fact, those in which it is found give it in such a variety of phraseology, as exceeds the difference commonly understood by the term various readings. In D, the oldest MS. which contains it, it is utterly unlike the other copies; and they, too, abound in extraordinary variations. This circumstance would weaken the testimony of the authorities which contain this narration, even if there had been a less conclusive array of witnesses (all the oldest MSS. except D, most versions, and *decided* testimony of fathers) on the other side.

In the fourth century, this section seems to have obtained a place in some copies (first perhaps in the West, where it was first mentioned), but even then it is spoken of doubtfully; it gradually was received into most MSS., but still with expressions of uncertainty, and with notes of its doubtful authenticity; and thus, even though it was adopted as a part of the printed text by the first editors, yet its genuineness was not believed by Erasmus himself: the same opinion was held in that century by Calvin, Beza, and other biblical scholars.* If the last three hundred years have removed all feeling of question from many, it has not been from better grounds of certainty having been discovered, but from that kind of traditional inertness of mind, which has rendered many unconscious of what have been deemed the most manifest facts of criticism.

We can no more canonise this passage, if it were not genuine Scripture from the beginning, than we can the books of the Apocrypha, or any other writings. If the best MSS., versions, and fathers, know nothing of such a portion of Holy Scripture, it behoves all who value God's word not to adopt, as part of it, what is not only unsupported by sufficient evidence, but which is opposed by that which could hardly be surmounted. The ancient

* See Beza's note on the passage, above, page 34.

translators *in general* could not have agreed, in so many countries, to pass by so considerable a portion of this Gospel, if they knew it, or had it in their Greek copies.

I do not rest at all on the internal difficulties connected with this passage, on the supposition that it is genuine Scripture; because, if it had been sufficiently attested, they would not present anything insurmountable. The peculiarities of the language are indeed remarkable, and very unlike anything else in St. John's Gospel; but to this it might be said, that the copies differ so much that it is almost impossible to judge what the true phraseology is. Perhaps the difficulties in the passage have been over-estimated: at least we have no reason to conjecture that any omitted it on account of such difficulties, any more than we have to think that any expunged it on doctrinal grounds, as suggested by Augustine.

It may be felt by some to be a serious thing to conclude, that twelve whole verses which they have been accustomed to read are no part of Holy Scripture; and yet if they are only in possession of a moderate share of information, they must know well that they are and have always been regarded as of unproved genuineness: I would also ask such, if it is not a very serious thing to accept, as part of the word of God, what (as they have the full opportunity of knowing) rests on precarious grounds, and is contradicted by the best testimonies? Would it not render all Scripture doubtful, and go far to undermine all true thoughts of its authority, if all that rests on utterly insufficient evidence, and all that is supported by unquestionable testimonies, were placed on the same ground? It is impossible to give real and sufficient sanction to that which is not attested to be a genuine part of a book of Scripture, and thus, while it is in vain to attempt to raise it to the place of authority, the only consequence will be to depress the true Scripture to the low and unsatisfactory level of such unattested additions.

Though I am fully satisfied that this narration is not a genuine part of St. John's Gospel, and though I regard the endeavours to make the evidence appear satisfactory to be such as would involve all Holy Scripture in a mist of uncertainty, I see no reason for doubting that it contains a true narration. There is nothing unworthy of the acting of the Lord Jesus detailed in this history.

And thus I accept the *narrative* as *true*, although its form and phraseology are wholly uncertain, and although I do not believe it to be a divine record. No doubt, that there were many narrations current in the early church of some of the many unrecorded actions of our Lord, and the only wonder is that *more* have not been transmitted to us. *This*, from the variety of its forms, seems to have been handed down through more than one channel. Perhaps some one added it at the end of John's Gospel, as one of the "many things which Jesus did which are not written in this book," and others afterwards placed it where it seemed to them to belong.

We learn from Eusebius, that Papias transmitted an account of a woman who was accused before our Lord, ἐκτέθειται δὲ καὶ ἄλλην ἱστορίαν περὶ γυναικός, ἐπὶ πολλαῖς ἁμαρτίαις διαβληθείσης ἐπὶ τοῦ Κυρίου· ἦν τὸ καθ' Ἑβραίου εὐαγγέλιον περιέχει (H. E., iii. 39). "Papias also put forth another history concerning a woman accused of many sins before the Lord: and this history is contained in the Gospel according to the Hebrews." The Hebrew original of St. Matthew's Gospel appears to have been the basis of "the Gospel according to the Hebrews"; and it seems, from the mode in which Eusebius mentions the narrative as having proceeded from Papias, that he regarded it as a later addition introduced into that Hebrew document. It has been much discussed whether this is the same as the narration in John vii. 53—viii. 11. In favour of the identity may be mentioned that in D (Cod. Bezae) the sin of the woman is spoken of in a general manner, ἐπὶ ἁμαρτία γυναῖκα εἰλημμένην, instead of ἐν μοιχείᾳ κατελημμένην. And if it had been circulated in the fourth century in a Hebrew (Syro-Chaldaic) dress, the leading forms in which it is now found might have originated in *different* Greek translations of the narrative; or else from the writings of Papias in *Greek*, and from a Greek translation of the Syro-Chaldaic form of the narration. From Ruffinus's version of the passage in Eusebius, it seems clear that in the age immediately subsequent to that historian, it was thought that the narration to which he referred, was the same as that which had by this time found its way into some copies. Ruffinus renders, "Simul et historiam quendam subjungit de muliere adultera, quae accusata est a Judæis apud

Dominum." Attention to this, and also to the point of resemblance between the Cod. Bezae and the words of Eusebius, was directed by Dr. Routh; who adds, "Evidenter constat, etiamsi suspecta hæc evangelii pericope eadem esse censeatur atque historia Papiana, *nondum eam codici Novi Testamenti tempore Eusebii insertam fuisse*" (Rel. Sac., i. 39). The judgment expressed in these last words, however contrary to the notions of those who prefer modern tradition to ancient evidence, is fully confirmed by the most searching investigations. We first hear of this narrative in any copies of the New Testament after the middle of the fourth century. The statement of Eusebius gives us a probable account of its origin, and I believe that we shall not err if we accept this as a true history, transmitted not by the inspired apostle St. John, but by the early ecclesiastical writer Papias.

John v. 3, 4. . . . τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, [ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν]. (verse 4) [ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολλυμβήθρᾳ καὶ ἐτάρασσε τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν παραχῆν τοῦ ὕδατος, ὑγίης ἐγένετο, ᾧ δὴποτε κατείχετο νοσήματι].

There exists a great variety of reading in this passage of the common text; which, however, can be more conveniently discussed by taking in order the two separate parts which are included above within brackets.

The last clause of verse 3, *ἐκδεχομ. τ. τ. ὕδ. κίνησω*, is *omitted* by A* B C* L and a few cursive MSS.; also by the Curetonian Syriac, the MSS. of the Memph., and by the Thebaic version; also by Nonnus in his metrical paraphrase.

This clause is found in most MSS., including D (the only one of the *most ancient* class which contains it), 33, and some of the later uncials; also in the Latin and other versions.

Ver. 4 is *omitted* by B C* D, 33, and a few other cursive MSS.; it is marked with asterisks in S and others; it is omitted in the Codices Brixianus and Rhedrigianus (*f* and *l*) and others of the Old Latin; in the Curetonian Syriac, in the Memphitic MSS., the Thebaic; while of the Armenian, Mr. Rieu states, "*Many* leave out verse 4. Amongst the few which have it, some mark it with

apostrophes." In the Harclean Syriac the former half of the verse is marked with an asterisk (*ἄγγελος . . . τὸ ὕδωρ*), and the remainder is marked with an obelus; this latter part of the verse is omitted in the Æthiopic (except in Mr. Platt's edition). Augustine is cited as omitting the verse.

This verse is *found* in A L and the other MSS., and in the versions not already mentioned. (The Gothic is, however, defective in all this part of St. John's Gospel.) Tertullian says, "Piscinam Bethsaidam angelus interveniens commovebat. Observabant qui valetudinem quærebantur. Nam si quis prævenerat descendere illuc, queri post lavaerum desinebat." (De Baptismo, c. v.) Chrysostom, etc., have the passage.

The authorities in favour of this verse differ greatly among themselves as to the words and their connection: thus, some have *ἄγγ. γάρ*, and some *ἄγγ. δέ*; some then add *κυρίου*, and some *τοῦ θεοῦ*, while others, with the rec. have neither: *κατὰ καιρὸν* is inserted elsewhere in some authorities, and in the best copies of the Old Latin is altogether omitted: instead of *κατέβαινε*, some copies (including A) have *ελούετο*: the best *Old Latin* codices omit *ἐν τῇ κολυμβήθρα*, and also *μετὰ τὴν παραχῆν τοῦ ὕδατος*. There are also several other minor variations; and thus the testimony in favour of the verse is materially lessened; the Old Latin in particular had it in a far shorter form.

The following are the remarks of Bishop Marsh on this verse: "As this verse is totally omitted in the Codex Bezae and the Codex Vaticanus, which are the two (?) most ancient MSS. now extant; is likewise omitted in the text of the Codex Ephrem, (which was somewhat inferior [?] in age to the Codex Bezae), but written in the margin as a scholion [by a much more recent hand]; is written in more modern manuscripts in the text itself, but marked with an asterisk or an obelus, as suspicious; and in manuscripts still more modern, is written without any mark; we see the various gradations by which it has acquired its place in our present text, and have proof positive that the verse was originally nothing more than a marginal scholion, and of course spurious. Other passages likewise in the Greek Testament owe their present existence in the printed editions to the same cause." (Notes to Michaelis, ij. 737, 8.)

How much does the discovery of the Curetonian Syriac, and the fact that it omits the whole passage, confirm this judgment, that we have here a marginal scholion inserted in the text!

In fact, the words added in the common text to verse 3 seem to have been *one scholion*, and verse 4 *another*; the *former* intended to explain why the multitude of the sick waited there; the latter as an exposition of what the moving of the water, spoken of subsequently in verse 7, might mean. These scholia belonged at first to *different* MSS. (whether in margin or text); the former only is found in D; only the *latter* in A; and the insertion of *both* in the *same* copy seems to have sprung from the cherished principle of transcribers,—to omit nothing that is or seems to be part of the text.

I have spoken of verse 4 as one scholion; but this, too, may be divided into two parts, as is seen in the Harelean Syriac; and these are shown by some of the authorities to have had once a separate and independent existence: but when the varied forms in which this verse had floated, assumed a more defined and concrete character, then both members were superadded, though, when attached to the preceding scholion, the last member contained a repetition.

Tertullian gives us a plain proof that this process had commenced in his day; although it is wholly uncertain whether these scholia, or any one of them, had as yet found its way into the text itself. In this and in all similar cases, it is only what might be expected if we find the versions in general containing the passage; for the transcribers of the versions had exactly the same tendency to make the text *full* and (as they thought) *complete*. The thing which is worthy of remark is, when we find that existing copies of the versions do *not* contain additions, and this is most often the case when we possess them in MSS. of extreme antiquity, such as that of the Curetonian Syriac. Such MSS. take us back approximately to the time when the version was actually made, and thus they often give us the text free from later accretions.

Copyists had no motive for *omitting* these clauses, if they had them before them; for there was no wish to avoid anything which spoke of miraculous interference:* but, on the other hand, scho-

* I only mention the fact, that some have chosen to accuse critics who do not

liasts had strong pragmatcal reasons for explaining *why* the multitude of sick persons lay in the porches, and to *what* the moving of the water in verse 7 referred, and *why* the impotent man had remained there so long. With the text in its shorter form, these points are *unexplained*; and this is an indication that the longer form originated in a pragmatcal desire to meet a difficulty by a marginal note or notes, and that then (as usual) all found a place in the text of subsequent copyists. B C (with D, 33, mostly), copies of the Old Latin, the Curetonian Syriac, Memphitic, Thebaic, and the MSS. of the Armenian, preserve a text to us *anterior* to this process of accretion.

Thus the shorter form is upheld, 1st, by the early evidence; 2nd, by proofs of the *gradual* insertion of two (or three) scholia in the text of *different* copies; 3rd, by marks of doubt still continued after the insertions were combined and had become common; as well as, 4th, by the grounds of argument affecting the question of omission or addition.

St. Mark xvi. 9—20. The last twelve verses of this Gospel have some remarkable phænomena connected with their history; in order fully to discuss their authority, it is needful first to establish by evidence of facts certain propositions.

I. That it is historically known that in the early ages it was denied that these verses formed a part of the Gospel written by St. Mark.

II. That it is certain, on grounds of historical transmission, that they were from the second century, at least, and onward, known as part of this book.

III. That the early testimony that they were not written by St. Mark is confirmed by existing monuments.

After these propositions have been established, the conclusions to be drawn may assume the form of corollaries.

adopt this passage as genuine, of having done so from their wish to get rid of the mention of supernatural agency. I regret that those who have thrown out such insinuations have not *first* informed themselves of the opinions of such critics, before they indulged in injurious and improper insinuations against their honesty and orthodoxy. But could the opinions of these modern critics, by any process of reflex action, affect the ancient MSS. and versions? I say again, that critics are held responsible for *finding* the evidence to be such as it is. Is this equitable?

(I.) The absence of this portion from some, many, or most copies of St. Mark's Gospel, or that it was not written by St. Mark himself, is attested by Eusebius, Gregory of Nyssa, Victor of Antioch, Severus of Antioch, Jerome; and by later writers (especially Greeks), who, even though they copied from their predecessors, were competent to *transmit* the record of a fact.

(i.) Eusebius, in the *first* of his *Questiones ad Marinum*, discusses πὼς παρὰ μὲν τῷ Ματθαίῳ “ὄψ’ ἐ σαββάτων” φαίνεται ἐγγηγερμένος ὁ σωτήρ, παρὰ δὲ τῷ Μάρκῳ “πρὸ τῆ μιᾶ τῶν σαββάτων.”* He thus commences his solution of the difficulty: *τούτου διττῆ ἂν εἴη ἡ λύσις· ὁ μὲν γὰρ τὸ κεφάλαιον αὐτὸ τὴν τοῦτο φάσκουσαν περικοπὴν ἀθετῶν, εἶποι ἂν μὴ ἐν ἅπασιν αὐτῇν φέρεσθαι τοῖς ἀντιγράφοις τοῦ κατὰ Μάρκον εὐαγγελίου. τὰ γ’ οὖν ἀκριβῆ τῶν ἀντιγράφων τὸ τέλος περιγράφει τῆς κατὰ τὸν Μάρκον ἱστορίας ἐν τοῖς λόγοις τοῦ ὀφθέντος νεανίσκου ταῖς γυναιξὶ καὶ εἰρηκότος αὐταῖς, “μὴ φοβεῖσθε, Ἰησοῦν ζητεῖτε τὸν Ναζαρηθόν.” καὶ τοῖς ἕξης, οἷς ἐπιλέγει, “καὶ ἀκούσασαι ἔφυγον, καὶ οὐδενὶ οὐδὲν εἶπον, ἐφοβοῦντο γάρ.” ἐν τούτῳ γὰρ σχεδὸν ἐν ἅπασιν τοῖς ἀντιγράφοις τοῦ κατὰ Μάρκον εὐαγγελίου περιγέγραπται τὸ τέλος· τὰ δὲ ἕξης σπανίως ἔντισιν ἀλλ’ οὐκ ἐν πᾶσι φερόμενα περιττὰ ἂν εἴη, καὶ μάλιστα εἴπερ ἔχοιεν ἀντιλογίαν τῇ τῶν λοιπῶν εὐαγγελιστῶν μαρτυρίᾳ ταῦτα μὲν οὖν εἶποι ἂν τις παραιτούμενος καὶ πάντῃ ἀναιρῶν περιττὸν ἐρώτημα. (Mai Scriptorum Collectio Vaticana, i. ed. 2, 1831, p. 51, 2).* Eusebius then goes on to explain the supposed difficulty, irrespective of the supposed authorship of these verses. This testimony, then, is clear, that the greater part of the Greek copies had not the twelve verses in question. It is evident that Eusebius did not believe that they were written by Mark himself, for he says, *κατὰ Μάρκον μετὰ τὴν ἀνάστασιν οὐ λέγεται ὄφθαι τοῖς μαθηταῖς.*† The arrangement of the Eusebian Canons are also an argument that he did not own the passage; for in *genuine copies* of the notation of these sections the numbers do not go beyond

* Similarly cited p. 74, and also p. 53 (ter.), except that there τοῦ σαββάτου is the reading.

† Cited from Eusebius in Victor's Commentary on Mark ii. 208, ed. Matthæi, Moscow, 1775. The quotation is here taken from Matthæi's New Testament, ii. 269, and Griesbach's Commentarius Criticus (ii. 200), who adds, “quod scribere non potuisset si pericopam dubiam agnovisset.”

ver. 8, which is marked σλγ' (233). Some copies, carry indeed, this notation as far as ver. 14, and some to the end of the chapter; but these are unauthorised additions, and contradicted by not only good copies which contain these sections, both Greek and Latin (for instance A, and the Codex Amiatinus), but also by a scholion found in a good many MSS. at ver. 8, *ἕως ὧδε Εὐσέβιος ἐκάνομισεν*. It has been objected that these sections show nothing as to the MSS. extant in Eusebius's time, but only the condition of the Harmony of Ammonius, from which the divisions were taken. The objection is not without significance; but it really carries back our evidence from the fourth century to the third; and thus it is seen, that just as Eusebius found these verses absent in his day from the best and most numerous copies, so was also the case with Ammonius when he formed his Harmony in the preceding century.

(ii.) Gregory of Nyssa says, in his second Homily on the Resurrection,* *ἐν τοῖς ἀκριβέστεροις ἀντιγράφοις τὸ κατὰ Μάρκον εὐαγγέλιον μέχρι τοῦ "ἐφοβούτο γάρ," ἔχει τὸ τέλος*.

(iii.) Victor of Antioch, in his Commentary on Mark, says:—*ἐπειδὴ ἔν τισι τῶν ἀντιγράφων πρόσκειται τῷ κατὰ Μάρκον εὐαγγελίῳ, "ἀναστὰς δὲ τῇ μιᾷ τοῦ σαββάτου πρῶτῃ ἐφάνη," κτλ. δοκεῖ δὲ τοῦτο διαφωνεῖν τῷ ὑπὸ τοῦ Ματθαίου εἰρημένῳ, ἐροῦμεν, ὡς δυνατὸν ἦν εἰπεῖν, ὅτι νενόθενται τὸ παρὰ Μάρκῳ τελευταῖον ἔν τισι φερόμενον. πλὴν ἵνα μὴ δόξωμεν ἐπὶ τὸ ἔτοιμον καταφεύγειν, οὕτως ἀναγνωσόμεθα, "ἀναστὰς δέ," καὶ ὑποστίξαντες ἐπάγομεν, "πρῶτῃ τῇ μιᾷ τοῦ σαββάτου," κτλ. . . . παρὰ πλείστοις ἀντιγράφοις οὐκ ἦν δὲ ταῦτα τὰ ἐπιφερόμενα ἐν τῷ κατὰ Μάρκον εὐαγγελίῳ ὡς νόθα γὰρ ἐνόμισαν αὐτὰ τινες εἶναι. ἡμεῖς δὲ ἐξ ἀκριβῶν ἀντιγράφων, ὡς ἐν πλείστοις εὑρόντες αὐτά, κατὰ τὸ παλαιστιναῖον εὐαγγέλιον Μάρκου, ὡς ἔχει ἡ ἀλήθεια, συνθεσέκαμεν καὶ τὴν ἐν αὐτῷ ἐπιφερομένην δεσποτικὴν ἀνάστασιν μετὰ τὸ, ἐφοβούτο γάρ. (Matthæi Gr. Test. ii. 269.)* This remark of

* This is not the place to discuss the real authorship of these Homilies; they have been commonly attributed to Gregory of Nyssa, and they may probably be vindicated as his by a critical editor, when any such will exert his abilities on the works of that Cappadocian bishop. As it is we can only read him in editions very inferior to those of his contemporaries, his brother Basil and Greg. Nazianzen. If, as some have thought, these Homilies really belong to his contemporary, *Hesychius of Jerusalem*, the argument based on the citation is not affected, the only difference is the name of the witness.

Victor is worthy of attention ; for his *testimony* to the absence of these twelve verses from some or many copies, stands in contrast to his own *opinion* on the subject. He seems to speak of having *added* the passage in question (to his own copy, perhaps) on the authority of a Palestinian exemplar.

(iv.) Severus of Antioch, in the sixth century, says, ἐν μὲν οὖν τοῖς ἀκριβεστέροις τῶν ἀντιγράφων τὸ κατὰ Μάρκον εὐαγγέλιον μέχρι τοῦ “εφοβούντο γάρ,” ἔχει τὸ τέλος· ἐν δὲ τισι προσκεῖται καὶ ταῦτα, “ἀναστὰς δὲ πρῶτῃ πρώτῃ σαββάτων ἐφάνη πρῶτον,” κτλ.* This testimony *may* be but a repetition of that already cited from Gregory of Nyssa ; but if so, it is, at least, an *approving* quotation.

It is worthy of remark that both Eusebius and Victor have τῆ μιᾷ where our text has πρώτη ; this *may* be an accidental variation ; as they do not afterwards give the words *precisely* as they had before quoted them ; or it may show that they spoke of the passage, ver. 9—20, without having before them a copy which contained it, and thus that they unintentionally used τῆ μιᾷ as the more customary phraseology in the New Testament.

Dionysius of Alexandria has been brought forward as a witness on each side. Scholz refers to his Epistle to Basilides, as though he had there stated that some, or many, copies did *not* contain the passage ; and Tischendorf similarly mentions his testimony ; while, on the other hand, Dr. Davidson (Introd. i. 165) places Dionysius amongst those by whom the passage “is sanctioned.” All, however, that I can gather from his Epistle to Basilides (Routh, Rel. Sac. iii. 223—32) is, that in discussing the testimony of the four evangelists to the *time* (whether *night*, or early in the morning) at which our Lord arose from the dead, he takes no notice whatever of Mark xvi. 9 ; and this he could hardly fail to have done, as bearing more closely on the question, when referring to the beginning of the same chapter, if he had acknowledged or known the last twelve verses. His testimony, then, *quantum valeat*, is purely negative.

Jerome's testimony is yet to be adduced. He discusses (Ad Hedibiam, Quæst. II. ed. Vallarsi, i. col. 819,) the difficulties brought forward as to the *time* of the resurrection. “Hujus

* (Montfaucon, Bibliotheca Coisliniana, p. 74.)

quæstionis duplex solutio est; aut enim non recipimus Marci testimonium, *quod in raris fertur Evangelis, omnibus Græciæ libris pene hoc capitulum in fine non habentibus*, præsertim quum diversa atque contraria Evangelistis cæteris narrare videatur; aut hoc respondendum, quod uterque verum dixerit," etc. He then proposes to remove the difficulty by a different punctuation, in the same manner as Eusebius and Victor did. But an endeavour has been made to invalidate Jerome's testimony by referring to what he says in his Dialogue against the Pelagians, II. 15. "In quibusdam exemplaribus, *et maxime in Græcis codicibus juxta Marcum in fine ejus Evangelii scribitur*: Postea quum accubissent undecim apparuit eis Iesus, et exprobravit incredulitatem et duritiam cordis eorum, quia his qui viderant eum resurgentem non crediderunt. *Et illi satisfaciebant dicentes; Sæculum istud iniquitatis et incredulitatis substantia* est, quæ non sinit per immundos spiritus veram Dei apprehendi virtutem: idcirco jam nunc revela justitiam tuam. Cui si contradicitis, illud certe renuere non audebitis; Mundus in maligno positus est,*" etc. (Ed. Vallarsi. ij. 744, 5.) Hence it has been inferred that Jerome contradicts himself as to the Greek copies. But (i.) that conclusion does not follow, because he may here speak of those Greek copies which did contain the verses in question, and not of the MSS. in general. (ii.) If this testimony be supposed to relate to Greek MSS. *in general*, it is at least remarkable that we have no other trace of such an addition at ver. 14. (iii.) Jerome wrote against the Pelagians in extreme old age, and he made in that work such demonstrable errors (e. g. citing II. 2, Ignatius instead of Polycarp), that it would be a bold step if any were to reject an unequivocal testimony to a fact stated in his earlier writings on the ground of something contained in this; especially when, if the latter testimony be admitted as conclusive, it would involve our accepting a strange addition at ver. 14 (otherwise wholly unknown to MSS., versions, and fathers) as a reading *then* current in Greek copies.

These testimonies sufficiently establish, as an historical fact,

* "Unus Vatican. *sub satana est*, quam certe præferrem lectionem, si qui haberet pro *quæ*." Vallarsi. *Quia* might be suggested for *quæ*, or the relative might be connected with *incredulitatis*.

that in the early ages it was denied that these twelve concluding verses formed a part of the Gospel of St. Mark.

(II.) I now pass to the proofs of the *second* proposition ;—that it is certain, on grounds of historical transmission, that, from the second century at least, this Gospel concluded as it does now in our copies.

This is shown by the citations of early writers who recognise the existence of the section in question. These testimonies commence with Irenæus : * “ In fine autem Evangelii ait Marcus, *Et quidem Dominus Iesus, postquam locutus est eis, receptus est in celos, et sedet ad dexteram Dei*” (C. H. iii. 10. 6). This sentence of the old Latin translator of Irenæus is thus cited in Greek in confirmation of his having used this part of the Gospel : ‘Ο μὲν οὖν κύριος μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελήφθη εἰς τὸν οὐρανόν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ. Εἰρηναῖος ὁ τῶν ἀποστόλων πλησίον ἐν τῷ πρὸς τὰς αἰρέσεις γ’ λόγῳ τοῦτο ἀνήνεγκεν τὸ ῥητὸν ὡς Μάρκῳ εἰρημένον.†

Whether this part of St. Mark was known to Celsus has been disputed. My own opinion is, that that early writer against Christianity did, in the passage which Origen discusses (lib. II. §§ 59 and 70), refer to the appearance of Christ to Mary Magdalen, as found in Mark xvi. 9 ; but that Origen, in answering him, did not exactly apprehend the purport of his objection, from (probably) not knowing or using that section of this Gospel. This would not be the only place in which Origen has misapprehended

* Clement of Rome, Justin Martyr, and Clement of Alexandria, have been often mentioned as sanctioning this passage. So Scholz, following apparently Griesbach's Greek Test. but without attending to Griesbach's *correction* in his *Commentarius Criticus* (ii. 201), as to the two former of these writers. Hug says (Fosdick's trans. p. 480 *note*), “ We shall look in vain in Clem. Romanus for the passage referred to in some editions of the N. T. It is in Pseudo-Clement's *Constit. Apost.* l. viii. c. 1. I find, too, no passage in Justin Martyr, nor in Clement of Alexandria.” It is strange that Hug, in making this remark, should not have noticed that the whole section in the *Apost. Constit.*, to which he supplied the reference, is taken from Hippolytus *περὶ χαρισμάτων*, the very work to which Hug had referred in the place to which this note is appended. Those who originally cited Clement and Hippolytus made one authority into two. So, too, Ammonius has been quoted on the same side, when it is certain, from the Sections which he formed, that he belongs really to the other.

† Published by Cramer from Cod. Harl. 5647, in the *Addenda* to the *Catena* on Matt. and Mar. This fragment is not noticed by Stieren in his recent edition of Irenæus.

the force of remarks of Celsus from difference of reading in the copies which they respectively used, or from his not being aware of the facts to which Celsus referred.*

Amongst the works of Hippolytus, enumerated as his on the ancient marble monument now in the Vatican, is the book *περὶ χαρισμάτων ἀποστολικῆ παράδοσις*, in which this part of St. Mark's Gospel is distinctly quoted: (*apostoli loquuntur*) ὡς ἂν τετελειωμένων ἡμῶν φησὶν [ὁ κύριος] πᾶσιν ἅμα περὶ τῶν ἐξ αὐτοῦ διὰ τοῦ πνεύματος διδομένων χαρισμάτων, Σημεῖα δὲ τοῖς πιστεύσασιν ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσι, γλώσσαις καιναῖς λαλήσουσιν, ὄφεις ἄροῦσι, κἂν θανάσιμον τι πίωσιν οὐ μὴ αὐτοὺς βλάβει· ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσι, καὶ καλῶς ἔξουσι. Τούτων τῶν χαρισμάτων πρότερον μὲν ἡμῖν δοθέντων τοῖς ἀποστόλοις, μέλλουσι τὸ εὐαγγέλιον καταγγέλλειν πάσῃ τῇ κτίσει· ἔπειτα δὲ τοῖς δι' ἡμῶν πιστεύσασιν ἀναγκαίως χορηγουμένων. (Ed. Fabr. i. 245. Cotel. Patr. Apost. i. 391, cd. 1724).†

After these testimonies of the second and third centuries, there are many who use the passage; such for instance as Cyril of Jerusalem, Ambrose, Augustine, Nestorius, (ap. Cyr. Alex. vi. 46.)

Under this head may be mentioned the MSS. and versions *in*

* In proof of difference of *reading*, I refer to Origen against Celsus, vi. 36; where Celsus says of our Lord *ἐπεὶ τέκτων ἦν τὴν τέχνην*, and Origen denies that he is *himself* so called in any of the Gospels received by the Church. Celsus seems to have followed Mark vi. 3, as found in the common text, and in the ancient copies A B D; Origen's reading seems to have been *ὁ τοῦ τέκτονος υἱὸς καὶ Μαρίας*, as in Codd. 33, 69, the *Old Latin*, etc. As to *facts*, Origen tries to render suspicious the remarks of Celsus against the Christians as mutilating their ears,—remarks which *really* (as has been pointed out) *applied* to the Carpocratians. See Iren. C. H. i. 25, 6, and Hippol. Philos. vii. 32, sub fin. (p. 256.)

† This is not the place to discuss the form and composition of the "Apostolical Constitutions," or how far the genuine work of Hippolytus has been interwoven in the eighth book. The introductory treatise is certainly, in the main, genuine, even if a later writer has so moulded it as to make the apostles speak in the first person. Chevalier Bunsen, in his "Hippolytus and his Age," ii. 243, 4, speaks doubtfully of the first sentence from which the former part of the above citation is taken. But Hippolytus knew well the writings of Irenæus, in which the latter part of Mark xvi. is quoted; so that the use of that portion is no objection; and further, this citation is *almost essential* to introduce what follows, the genuineness of which Chevalier Bunsen maintains (*ἔπειτα δὲ τοῖς πιστεύσασιν*). I see no occasion for supposing that the compiler made other change in this treatise, except putting it into the first person plural, as if the apostles unitedly spoke.

general (the conspectus of their evidence on both sides will be given under the next proposition); and amongst the MSS. those may in particular be specified which continue the Ammonian Sections on to the end of the chapter. This seems to have been done to supply a supposed omission; and in ancient MSS., such as C, it is clear that the copyist took this section for an integral part of the book.

The early mention and use of this section, and the place that it holds in the ancient versions in general, and in the MSS., sufficiently show, on historical grounds, that it had a place, and was transmitted as a part of the second Gospel.

III. To consider properly the *third* proposition (that the early testimony that St. Mark did not write these verses is confirmed by existing monuments), the evidence of the MSS. and versions must be stated in full.

The passage is wholly *omitted* in Codex B.,* in the Latin Codex Bobbiensis (*k*), in old MSS. of the Armenian, and in an Arabic version in the Vatican (Cod. Arab. Vat. 13).† Of these versions, the Codex Bobbiensis adds a different brief conclusion, “*Omnia autem quæcunque præcepta erant et qui cum puero [l. cum Petro] erant breviter exposuerunt. Posthæc et ipse jhesus adparuit. et ab orientem usque. usque in orientem. misit per illos sanctam et incorruptam (** add. prædicationis, *-nem?) salutis æternæ. Amen.*” And the Armenian, in the edition of Zohrab, separates the concluding twelve verses from the rest of the Gospel. Mr. Rieu thus notices the Armenian MSS.; “*ἐφοβοῦντο γάρ*” Some of the oldest MSS. end here: many put after these words the final *Εὐαγγέλιον κατὰ Μάρκου*, and then give the additional verses with a new superscription, *εὐαγγ. κατὰ Μ*. Oscan goes on without

* Of course no man who apprehends the facts of the case will be surprised that this most ancient MS. should accord in this with the documents whose readings we know from the testimony of Eusebius and others. It is marvellous that any could have such unintelligent temerity as to write that “this circumstance appears to us sufficient to stamp the character of this highly-lauded codex as unworthy of trust, although the most ancient, it is thought, in existence.” At this rate, readings and documents are only to be valued according to some subjective estimate of unintelligent traditionists.

† This Vatican MS. version must not be confounded with “the *Roman edition* of the Arabic.” This mistake has been made by Mr. Alford, for instance, Gr. Test. i. 299. The *Roman edition* of the Gospels contains the whole passage.

A C D, X Δ, E G H K M S U V (F is defective); as well as in 33, 69, and the rest of the cursive copies which have been collated. It is in copies of the *Old Latin*; in the *Vulg.* in the *Curetonian Syriac*, as well as the *Peshito* and the *Harclean* (with the marginal note given above), and the *Jerusalem Syriac*; in the *Memphitic*, *Gothic*, and *Æthiopic*; besides those which have been previously mentioned as characterised by some peculiarity. The *Thebaic* is here defective, but it is supposed that a citation in that language may be a paraphrase of ver. 20. The *Gothic* is defective in the concluding verses, but enough is extant to show that it recognised the passage; and of the *Curetonian Syriac* no part of this Gospel is found except a fragment containing ver. 17 to the end of this chapter.

The *Old Latin* is here defective in the best copies; for the *Codex Vercellensis* is imperfect from ch. xv. 15, and *Cod. Veronensis* from xiii. 24. Also the *Cod. Brixianus* is defective from xiv. 70. The mode in which *Cod. Bobbiensis* concludes has been noticed already. The *Codices Colbertinus*, *Corbiensis*, and others, are those which may be quoted as showing that the *Old Latin* contains this section.*

It has been suggested that this portion of St. Mark was *omitted* by those who found a difficulty in reconciling what it contains with the other Evangelists. But so far from there being any proof of this, which would have required a far less change, we find that the same writers who mention the non-existence of the passage in many copies, do themselves show how it may be harmonised with what is contained in the other Gospels; we have no

* Hug says (Fosdick's translation, p. 480), "The splendid, but much injured, MS. at Verona, wants all after chap. xvi. ver. 7; and the neater and less injured MS. at Brescia, which contains a mixed text, has met with a still greater loss, viz., all of the book after xv. 66; but the better preserved MSS. of Vercelli and Corvey . . . are evidences in favour of the passage in question." This statement is replete with errors; but as the whole section is *omitted* in the last German edition (posthumous), of Hug's *Einleitung*, I am unable to say whether they belong wholly to him, or in part (as is often the case throughout) to the translation. As these errors, however, have been copied by others, it is of some consequence to point them out.

(i.) *Cod. Veronensis* does not end at xvi. 7, but at xiii. 24. (ii.) *Cod. Brixianus* does not end at xv. 66, but at xiv. 70. (iii.) *Cod. Vercellensis* can give no evidence in the matter, as it is imperfect from xv. 15. A later writer has *added* to this MS. xvi. 7—20 *from the Vulgate*, and this probably misled Hug as to this MS.: how the mis-statements as to the other MSS. arose it is difficult to conjecture. Also *Cod. Corbeiensis* takes its name not from *Corvey* on the Weser, but from *Corbie* in Picardy.

reason for entertaining the supposition that such a Marcion-like excision had been here adopted.

In opposing the authenticity of this section, some have argued on the nature of the contents;—that the appearance of our Lord to Mary Magdalene *first*, is not (it is said) in accordance with what we learn elsewhere; that the supposition of miraculous powers to be received (ver. 17, 18) is carried too far;—that (in ver. 16) *Baptism* is too highly exalted. I mention these objections, though I do not think any one of them separately, *nor yet the whole combined*, to be of real weight. There is no historical difficulty which would be regarded as of real force, if, on other grounds, doubt had not been cast on the passage; for else we might object to many Scripture narrations, because we cannot harmonise them, *owing to our not being acquainted with all the circumstances*. As to the *doctrinal* points specified, it is hard to imagine what difficulty is supposed to exist; I see nothing that would involve the feelings and opinions of an age subsequent to the apostolic.

The *style* of these twelve verses has been relied on as though it were an argument that they were not written by Mark himself. I am well aware that arguments on *style* are often very fallacious, and that *by themselves* they prove very little; but when there does exist external evidence, and when internal proofs as to style, manner, verbal expression, and connection, are in accordance with such independent grounds of forming a judgment, then these internal considerations possess very great weight.

A difference has been remarked, and truly remarked, between the phraseology of this section and the rest of this Gospel. This difference is in part negative and in part positive. The phraseology of St. Mark possesses characteristics which do not appear in these verses. And besides these *negative* features, this section has its own peculiarities; amongst which may be specified *πρώτη σαββάτου* (ver. 9), instead of which *τῇ μιᾷ τῶν σαββάτων* would have been expected: in ver. 10 and 14 sentences are conjoined without a copulative, contrary to the common usage in St. Mark. *ἐκεῖνος* is used four times in a manner different from what is found in the rest of the Gospel. The periodic structure of verses 19 and 20 is such as only occurs once elsewhere in this Gospel (xiv. 38).

Many words, expressions, and constructions occur in this section, and not in any other part of St. Mark : e. g. *πορεύομαι* (thrice), *θεόομαι* (twice), *ἀπίστω* (twice), *ἕτερος*, *παρακολουθέω*, *βλάπτω*, *ἐπακολουθέω*, *συνεργέω*, *βεβαιόω*, *πανταχοῦ*, *μετὰ ταῦτα*, *ἐν τῷ ὀνόματι, ὁ κύριος*, as applied absolutely to Christ (twice).* Now, while each of these peculiarities (except the first †) may possess singly no weight, yet their *combination*, and that in so short a portion, has a force which can rather be *felt* than *stated*. And if any parallel be attempted, as to these peculiarities, by a comparison of other portions of St. Mark, it will be found that many chapters must be taken together before we shall find any list of examples as numerous or as striking as those which are crowded together here in these few verses.

These considerations must be borne in mind as additional to the *direct evidence* stated before.

It has been asked, as an argument that the section before us was actually written by St. Mark, whether it is credible that he could have ended his Gospel with . . . *ἐφοβοῦντο γαρ*. Now, however improbable, such a difficulty must not be taken as sufficient, *per se*, to invalidate testimony to a fact as such. We often do not know what may have caused the abrupt conclusion of many works. The last book of Thucydides has no proper termination at all ; and in the Scripture some books conclude with extraordinary abruptness: Ezra and *Jonah* are instances of this. Perhaps we do not know enough of the circumstances of St. Mark when he wrote his Gospel to say whether he did or did not leave it with a complete termination. And if there is *difficulty* in supposing that the work ever ended abruptly at ver. 8, would this have been transmitted as a fact by good witnesses, if there had not been real grounds for regarding it to be true? And further, irrespective of recorded evidence, we could not doubt that copies in ancient times did so end, for B, the oldest that we have, actually does so. Also the copies which add the concluding twelve verses as something separate, and those (as L) which give *another* brief termination, show that this

* Peculiarities in addition to these are given by Dr. Davidson. Introd. i. 169, 70.

† The change (as noticed above) of *πρώτη σαββάτου* into *τῆ μιᾶ τ. σαββ.* by Eusebius and Victor of Antioch in their citations, may show how unexpected the phraseology is which is found in ver. 9.

fact is not incredible. Such a peculiarity would not have been invented.

It has also been urged with great force that the contents of this section are such as preclude its having been added at a post-apostolic period, and that the very difficulties which it contains afford a strong presumption that it is an authentic history: the force of this argument is such that I do not see how it can be avoided; for even if a writer went out of his way to make difficulties in a supplement to St. Mark's Gospel, it is but little likely that his contemporaries would have accepted and transmitted such an addition, except on grounds of known and certain truth as to the facts recorded. If there are points not easy to be reconciled with the other Gospels, it is all the less probable that any writer should have put forth, and that others should have received, the narrative, unless it were really authentic history. *As such* it is confirmed by the real or supposed points of difficulty.

As, then, the facts of the case, and the early reception and transmission of this section, uphold its authenticity, and as it has been placed from the second century, at least, at the close of our second canonical Gospel;—and as, likewise, its transmission has been accompanied by a continuous testimony that it was not a part of the book as originally written by St. Mark;—and as both these points are confirmed by internal considerations—

The following corollaries flow from the propositions already established:—

I. That the *book of Mark himself* extends no farther than *ἐφοβούντο γάρ*, xvi. 8.

II. That the remaining twelve verses, by whomsoever written, have a full claim to be received as an authentic part of the second Gospel, and that the full reception of early testimony on this question does not in the least involve their rejection as not being a part of Canonical Scripture.*

It may, indeed, be said that they might have been written by St. Mark *at a later period*; but, even on this supposition, the attested

* The conclusions at which Mr. Alford arrives in the note in his Greek Testament are very similar to these.

fact that the book once ended at ver. 8 would remain the same, and the assumption that the same Evangelist had added the conclusion would involve new difficulties, instead of removing any.

There is in some minds a kind of timidity with regard to Holy Scripture, as if all our notions of its authority depended on our knowing who was the writer of each particular portion; instead of simply seeing and owning that it was given forth from God, and that it is as much his as were the commandments of the Law written by his own finger on the tables of stone. As to many books of Scripture, we know not who the writers may have been; and yet this is no reason for questioning their authority in the slightest degree. If we try to be *certain* as to points of which there is no proof, we really shall find ourselves to be substituting conjecture in the place of evidence. Thus some of the early Church received the Epistle to the Hebrews as Holy Scripture; who, instead of absolutely dogmatising that it was written by St. Paul—a point of which they had no proof—were content to say that “God only knoweth the real writer”: and yet to many in the present day, though they have not one whit more evidence on the subject, it seems, that to doubt or disbelieve that Epistle to have been written by St. Paul himself, and to doubt or disbelieve its canonical authority, is one and the same thing. But this mode of treating Scripture is very different from what *ought* to be found amongst those who own it as the word of God.

I thus look on this section as an authentic anonymous addition to what Mark himself wrote down from the narration of St. Peter (as we learn from the testimony of their contemporary, John the Presbyter); and that it ought as much to be received as part of our second Gospel, as the last chapter of Deuteronomy (unknown as the writer is) is received as the right and proper conclusion of the books of Moses.

I cannot but believe that many upholders of orthodox and evangelical truth practically narrow their field of vision as to Scripture by treating it (perhaps unconsciously) as though we had to consider the thoughts, mind, and measure of apprehension possessed personally by each individual writer through whom the Holy Ghost gave it forth. This is a practical hindrance to our receiving it, in the full sense, as from God; that is, as being really

inspired: for, if inspired, the true and potential author was God, and not the individual writer, known or anonymous.*

We know from John the Presbyter just enough of the origin of St. Mark's Gospel to be aware that it sprang from the oral narrations of the Apostle Peter; and we have the testimony of that long-surviving immediate disciple of Christ when on earth (in recording this fact) that Mark erred in nothing. But even with this information, if we thought of mere human authorship, how many questions might be started: but if we receive inspiration as a *fact*, then inquiries as to the relation of human authors become a matter of secondary importance. It has its value to know that Apostles bore testimony to what they had seen of Christ's actions, and that they were inspired to write as eye and ear witnesses of his deeds and teaching. So it is of importance to know that in this Gospel we have the testimony of Peter confirmed by John the Presbyter; but the real essential value of the record for the continuous instruction of believers, is that inspiration of the Holy Ghost which constitutes certain writings to be Holy Scripture.†

* "If one knew a person to have compiled a book out of memoirs, which he received from another, of vastly superior knowledge in the subject of it, especially if it were a book of great intricacies and difficulties; it would in no wise follow, that one knew the whole meaning of the book, from knowing the whole meaning of the compiler: for the original memoirs, i. e. the author of them, might have, and there would be no degree of presumption, in many cases, against supposing him to have, some further meaning than the compiler saw. To say, then, that the Scriptures, and the things contained in them, can have no other or further meaning than those persons thought or had, who first recited or wrote them, is evidently saying, that those persons were the original, proper, and sole authors of those books, i. e. that they are not inspired." Butler's Analogy, pt. II. ch. vii. § 3. (Dr. Fitzgerald's edition, p. 267.)

† "On the allowance of a real inspiration, it was God, and not the writer, who was the proper author of the Prophecy." Warburton's Divine Legation, book vi. sect. vi. (cited by Dr. Fitzgerald.)

† Καὶ τοῦθ' ὁ πρεσβύτερος ἔλεγε· Μάρκος μὲν ἐρμηνευτὴς Πέτρου γενόμενος, ὅσα ἐμνημόνευσεν, ἀκριβῶς ἔγραψεν. οὐ μὲν τοι τάξει τὰ ὑπὸ τοῦ χριστοῦ ἢ λεχθέντα ἢ πραχθέντα· οὔτε γὰρ ἤκουσε τοῦ κυρίου οὔτε παρηκολούθησεν αὐτῷ ὕστερον δέ, ὡς ἔφην, Πέτρω, ὅς πρὸς τὰς χρείας ἐποιεῖτο τὰς διδασκαλίας, ἀλλ' οὐχ ὥσπερ σύνταξιν τῶν κυριακῶν ποιούμενος λόγων, ὥστε οὐδὲν ἤμαρτε Μάρκος, οὕτως ἕνα γράψας ὡς ἀπεμνημόνευσεν. ἐνὸς γὰρ ἐποιήσατο πρόνοιαν, τοῦ μηδὲν ὧν ἤκουσε παραλιπεῖν, ἢ ψεύσασθαι τι ἐν αὐτοῖς. (Euseb. H. E. iij. 39.)

We can hardly over-estimate the importance of this testimony of John the Presbyter—a witness who had seen the actions of Christ when He was on earth, and had heard his teaching; and who lived thus to attest the work of one who had not written from personal knowledge. Much has been said on the meaning of *ἐρμηνευτὴς Πέτρου*, but it seems to be here used as indicating that Mark wrote for others the narrations which Peter had orally declared. The Presbyter says that Mark wrote *οὐ τάξει* and *οὐχ ὥσπερ σύνταξιν τῶν κυριακῶν ποιούμενος λόγων*; this *may* mean that he did not compose a history, but only wrote down the *separate* narrations given by the Apostle Peter; or

Those which were originally received on good grounds as such, and which have been authentically transmitted to us, we may confidently and reverently receive, even though we may not know by what pen they were recorded.

CONCLUSION.

THE generation of EDWARD LEE and DANIEL WHITBY (see pp. 21 and 47), is yet flourishing amongst us. Many still sympathise with those feelings which aroused against Erasmus, on account of his meddling with sacred criticism, the indignation of a certain bishop, who wished the secular arm to hinder the boldness of biblical scholars.* It was *then* deemed to be unbearable that *theologians* should have to learn from *grammarians* what the word of God actually contains; *now*, however, both theologians and grammarians *of certain classes* are united in contemning and condemning those critical studies which they have never taken the pains rightly to understand for themselves. And thus it is that those who labour in the collation of MSS., or in seeking to render the results of such collation available for others, are misrepresented, not on the ground of what they have done, but because of what some choose to *say* that they have done or attempted. And such sweeping condemnations find their *admirers* amongst those who wish to take what may be called a popular theological stand.

it may mean that he did not give a digest of our Lord's *teaching*, as speaking more of his *actions*; or it may include *both*. If the former explanation be true, then another must have arranged the narrations in order, and then the supplement *may* have been added. Be this as it may, the book of Mark was received as authoritative by the Apostolic Church, and transmitted, with the narrations in their present order, so that the point need occasion no difficulty.

* See above, p. 25, note. Erasmus, in his "Apologia de *In principio erat sermo*" (Opera ix. 111, 112), does not give the name of this bishop: but in a letter to Herman Busch, dated July 31, 1520 (Ep. DXIV. tom. iij. 561, seq.), he mentions that it was Standish, Bishop of St. Asaph, whose unintelligent zeal thus carried him away.

These things are not very encouraging to those who, with solemn and heartfelt reverence for God's Holy Word, desire to serve Him, and to serve his people, by using intelligent criticism in connection with the text of the New Testament. Assailants often say much of the "temerity" of critics, and they speak of the "sweeping alterations" which they have made on "slight or insufficient grounds." This involves the question not simply of principles, but also of *facts*. It may not sound quite courteous to say of *such* opposers, *Don't believe them too readily*; but however it may be phrased, in whatever gentle circumlocution it may be clothed, or with what soft epithets of any kind it may be accompanied, still those homely words express what has to be said, and that plainly and distinctly. There are good and sufficient reasons for speaking plainly; and though we should, if possible, maintain courtesy, in the place in which it ought to be found; yet it is better to be considered open to a charge on this head, than to be misunderstood as to important facts relative to the text of God's word. But indeed the defenders of that traditional modern Greek text of the later copyists, and of the early editors who followed them, often seem to think that no courtesy of *any kind* is due to those scholars who recur to ancient authority at all. To say nothing of earlier assailants, Matthæi and his followers have shown with great skill what can be done by imputing evil motives, and misrepresenting principles, and that, too, in language most studiously offensive. I desire to adhere to all courtesy of expression and statement; but if it shows a want of urbanity plainly to say, that those who maintain the traditional text often *invent* or dream *their facts*, and then draw their inferences, then I must be obnoxious to the charge.*

* In proof of what has been stated above, I refer the reader to Dr. Bloomfield's "Additional Annotations on the New Testament" (1851), who, as well as other writers devoted to the advocacy of similar principles, *habitually* overlooks the real *facts* in the statement of evidence: and thus he accuses critics of having made false allegations which really are not so,—of inserting or cancelling readings which they have not inserted or cancelled,—and of being actuated by *evil motives*, such as no one ought to think of imputing without sure knowledge and definite proof.

I now add examples of these misstatements of fact used as the basis of argument: the passages in Dr. Bloomfield have been taken just as they may be found *throughout*.

Luke x. 11. "I can by no means approve of the cancelling of ἐφ' ἑμας by Griesb., Lachm., and Tisch., on the authority, they *allege*, of MSS. B D L, 1, 33," etc.
 "But MS. B (the most ancient of all MSS.) *has* the words." Thus Griesbach, Lach-

They *do* thus advance allegations *as facts*, which are *not* such; and by such invented premises, they draw conclusions of the most

mann, and Tischendorf are charged in plain terms with an incorrect allegation of evidence, and in reply it is peremptorily asserted that "B has the words." But, in opposition to Dr. B.'s charge of error, be it known that the separate collations of both Bentley and Bartolucci attest that B HAS NOT the words.

James i. 3. Here Dr. B. charges Tischendorf with erroneously quoting Cod. B for the omission of τῆς πίστewς—adding, "nor is there any proof extant that the MS. has not the words, for none of the collators attest their absence?" Did it never occur to Dr. B. to examine *published* collations before thus making assertions about them? Bentley's collation of B *does* attest the omission of the words in question.

2 Tim. ii. 3. Dr. B. says, "Here, instead of σὺ οὖν κακοῦ., six uncial and five cursive MSS., . . . have σνγκακ." These six uncial MSS. are A C* D* E* F G; and of them he says immediately after, "Moreover, what weakens our confidence in those uncial MSS. in this case is that they *all of them* have the manifest blunder of the scribes in reading σνοστρατιῶτης for στρατ.;" he adds, that σὺ οὖν κακοῦ. "is found in the Vat. B." What Dr. B., in referring to six MSS., says of "*all of them*," is true *only of two*, D* E*; and to quote a reading in 2 Timothy from the Vatican MS. is futile, for that MS. does not contain the Epistle: yet Dr. B., drawing, as before, his *facts* from his imagination, says that a certain reading "is found" in it! Just so, on 2 Cor. v. 12, he quotes A!

1 Pet. iv. 1. "The ἐν before σαρκι, not found in very many MSS., has been cancelled by Griesb., Scholz, Lachm., and Tisch." This assertion, as far as Scholz and Tischendorf are concerned, is *utterly incorrect*; and Griesbach does not cancel ἐν, but only marks it as a *probable* omission.

Rom. ix. 11. "For κακόν Lachm. and Tisch. edit φαῦλον, from MSS. A B and eight others, confirmed by several fathers; perhaps rightly," . . . "The same diversity of reading exists at 2 Cor. v. 10, . . . where Tisch., on slender external authority, though with strong support from internal evidence, edits φαῦλον; while Lachmann, by a *glaring inconsistency*, retains κακόν." This "inconsistency" is that he *in each case* follows EVIDENCE.

So on 1 Peter i. 20, after noticing that "Lachm. and Tisch. adopt the reading ἐσχάτου" instead of the common ἐσχάτων; he says that the former derives support from Heb. i. 2, "and 2 Pet. iii. 3, ἐπ' ἐσχάτου τῶν ἡμέρων, which has place in Text. Rec.; though there Lachm. and Tisch. think proper to read, *inconsistently* enough, from several MSS. ἐπ' ἐσχάτων. Surely the reading, whether ἐσχάτων or ἐσχάτου, ought to be made the same in the same writer." And so, no doubt, the copyists thought, and so they *made it the same*. But might not St. Peter use *difference* of language when he speaks of *different* things? and why should critics be charged with *inconsistency* in cases in which they consistently follow evidence, and not preconceived imaginations?

On Rom. v. 13, Dr. B. says, "It is remarkable that in this passage, and that of Philemon 18, above noticed, Lachm. and Tisch. should read, from a few uncial MSS., ἐλλόγα, and Lachm. should place in the margin here ἐλλογάται; for there is not the slightest vestige of such a verb as ἐλλογάω." But there is just as little trace of ἐλλογάω, for if it be not the true reading of these passages, Dr. B. himself states that it is only found in one inscription. It is *not* therefore remarkable that in such cases critics should follow their MSS.: and so they have done; and thus it is *not true* that either Lachmann or Tischendorf has in the text in Rom. v. 13 departed from the common reading ἐλλογείται: it is also incorrect to state that Lachmann's margin has ἐλλογάται, for it has ἐλλογάτο.

[On

unfavourable kind against the ancient documents of every sort and region,—against the text which rests on such documents; and they speak against the critics who value them and bring them forward, as if they were both devoid of all acumen, and had no moral conscience with regard to Holy Scripture. This renders discussion almost impossible; for it is not a question of principles, but often simply of *facts*; and there are those who are sure to regard *confidence of assertion* as carrying with it a great (if not convincing) force in a question of argument.

Of late such assertions have been put forth as to the grounds on which the common Greek text rests, as would (if they were received) cause all critical labours to be regarded as needless, if not mischievous. An endeavour has been made to cast doubt upon the simplest and most elementary facts connected with the original editions, and to make it appear that early editors possessed almost all that could be desired in the way of critical aids.

Facts which critics have successfully laboured in establishing have been ignored; while some separate portions of their arguments have been taken as a groundwork on which to establish the strangest paradoxes;—such, for instance, as that the Complutensian MSS. were really *ancient*; that Erasmus “possessed a collation of the Vatican MS. (B) itself” (see above, page 22, as to what he really had from that MS.); that Erasmus’s copy of the Apocalypse, in which *he says* that the commentary was *intermixed* with the text, *might* have been of the extremest antiquity, and that the

On Rom. xiv. 10, Dr. B. ascribes such motives to critics as ought not to be *hinted* without distinct proof. “Lachm. and Tisch. edit *θεοῦ* [instead of *χριστοῦ*] on the authority of seven uncial and one other MS., with the Coptic and some later versions—grounds these so slender, as can hardly satisfy any but those who (like the Socinians) would bring in *θεοῦ* here, in order to weaken (though vain is the endeavour) the strong evidence for the Divinity of our Lord, supplied in the next verse.” Did, then, the copyists of A B C D E F G introduce *θεοῦ* in this place to oppose the proper Godhead of Christ? Or are the ancient MSS. of *no* value as witnesses? or are we to put words in or out of the text, just as may be dogmatically convenient? But in 2 Cor. v. 10 we read, that we must all be manifested *ἐμπροσθεν τοῦ βήματος τοῦ χριστοῦ*, and hence, on the usual principle of harmonising, has arisen *χριστοῦ* instead of *θεοῦ* in Rom. xiv. 10: “for we must all appear before *τῷ βήματι τοῦ θεοῦ*.” Compare the two passages, and then say whether reading *θεοῦ* here has a tendency to oppose our Lord’s true Divinity.

These are *samples* of the mode in which *facts* are misstated, and grounds of criticism are misrepresented; and that, by some persons, repeatedly and habitually. These remarks apply to none who repudiate and condemn advocacy of *such* a kind.

commentary was afterwards added; that "Griesbach, Davidson, and Tregelles" were all guilty of making a false charge against Erasmus, in asserting "that the MSS. which he employed were *very few*, and those modern;" that the collations of certain MSS. "were doubtless of *immense value* in the formation of Beza's first edition" (an edition which only in the most trifling points differs from those of Stephens, and for which, in fact, MSS. were scarcely used at all):—these and the like statements, gravely propounded as *facts*, have their parallel in the enunciation of *principles* which succeeds: "we think that the uncial or ancient MSS., *as a whole*, are of less value than the great body of *cursive* or modern ones, and that the consent of the later uncials, and a majority of the cursive MSS., ought to decide a reading, in opposition to the more ancient uncials and a small minority of modern MSS." This is intelligible, and it presents a ground on which discussion is *possible*, which is not the case when all that is presented is *assertion* in opposition to known and proved *facts*,—facts familiar to all those who have studied the subject. I quite believe that those who enunciate such principles are thoroughly sincere, and that the more recent any copies may be, the more they would value them.

It may be thought that such opinions might pass unnoticed, and that those who value critical studies might regard them as very harmless: but, observe, the evil lies in this, not that *opinions* of a peculiar kind are held and maintained, not that critical *principles* are stated which would lead to conclusions which others believe to be wrong; but that *facts* are misrepresented,—facts, which are the true basis of all argument, and which, if apprehended untruly, would affect all conclusions. This it is that requires that plain words should be spoken; for the uninformed *are actually* misled, even though it may be to the instructed quite sufficient refutation of these allegations for them to be stated plainly.

Be this, then, my excuse for saying definitely, that all such representations of facts are utterly and absolutely untrue: I have no doubt that those who advance them fully believe them;* just

* The statements just given, with much more in the same strain, may be found in a paper "On the Sources of the Received Text of the Greek Testament," in the "Journal of Sacred Literature," Jan. 1854. The reader who wishes, will find more of

so does the uninstructed traveller in the parched desert hasten onward, in the confidence that water is before him, and just so does he encourage others, when all that he really beholds is a delusive mirage. The text of God's holy word is in question, and is it better smoothly and courteously to receive the assertions by which others are guided astray, or to be obnoxious to the charge of rude dogmatism for stating plainly how facts really stand, and for endeavouring to direct to true sources of criticism?

Holy Scripture is too precious a deposit for there to be any real question, when its value is intelligently known and felt; and thus there must be a willingness to meet, and, by God's grace, to bear the obloquy attached to those who seek to oppose the traditional inertia which has fallen on so many of those who profess warm regard for the word of God. Would that their zeal had been more accompanied by knowledge! For had it been so, they would not have canonised the very dust and the vulgar accretions which

the same kind of thing in an article "on the Greek Vulgate" (by this term the writer means, the common Greek text of the New Testament) in the same Journal, Oct. 1852, signed "W. E. T." Dr. Kitto, then the editor of that journal, inserted the last-mentioned article to call forth a reply *from me*: I was, however, little inclined to *answer* twelve pages of *assertions*, which any knowledge of *facts* would serve to correct; nor would readers of common courtesy and ingenuousness expect me to *discuss* questions *with* any one who departs from the limits of such inquiries, not only in being the *inventor* of his so-called *facts*, but also in endeavouring to obtain a vantage-ground by imputing evil motives. A man who lays down as a preliminary, that his opponent is "greatly wanting in due reverence for the word of God," and has been "guilty of a capriciousness and inconsistency most reprehensible," is one who need himself expect no answer. As to facts and imputations alike, Neh. vi. 8 is a sufficient reply to W. E. T., a writer with whom I am not acquainted, and whose reasons for diligently contradicting whatever I state are wholly unknown and unguessed by me. In the same Journal for July, 1853, W. E. T. ("on the Samaritan Pentateuch") enunciates his critical canon, "*Transcribers are more liable to omit than to add*": this opinion is one which (according to Porson) "omnes indocti" maintain. This might be enough; but W. E. T. illustrates his position by citing the long addition of the Samaritan text at Exod. xx. 17, saying, "This very important addition to our present Hebrew text possesses, we certainly think, very strong claims to be received as authentic." Now this said addition represents God as speaking, AT MOUNT SINAI, of Mount Gerizim as being "*beyond Jordan towards the west*," בעבר הירדן אחרי דרך מבווא השמיט. This is plain proof that these words could not have been spoken by God at Mount Sinai, but that they have been interpolated in the Samaritan copy in Exod. xx. from Deut. xi. 30, where all is right as spoken in the plains of Moab. Such writers deserve no serious refutation, *even if, for the sake of others, the character of their assertions is shown*. Whatever differences of *opinion* there may be, *discussion* is very practicable so long as *facts* are adhered to, and there is no imputing improper motives; for this introduces into a region in which fair discussion is impossible.

the carelessness of past ages has allowed to adhere to the sword of the Spirit, and partly to hide its brightness.

How much has been done of late to put the word of God into circulation, and to translate it into the tongues of pagan nations! Would that this could be carried out tenfold more! But is it not at least remarkable that, as far as modern translations in general are concerned, all the labours of critics have been in vain? If scholars had been engaged in giving to the nations of India translations of Homer or Æschylus, it would not have been so; for they would instinctively have embodied the results of criticism: is it not then strange that Christian scholars should have so generally acted with less intelligence in translating into the tongues of such nations that infinitely more precious book, the New Testament? Are there *many* modern translations in which *any* results of criticism have been introduced? What is the number of those in which 1 John v. 7 does not appear, and from which converts to Christianity would not think that verse to be a special ground for believing the infinitely precious doctrine of the Holy Trinity?

It is a cause for thankfulness that the common Greek text is no worse than it is; but it is cause for *humiliation* (and with sober sadness do I write the word) that Christian translators have not acted with a more large-souled and intelligent honesty. There has, indeed, been honesty of purpose and deep devotedness; and hence the feeling of sadness is the deeper that there was not a fuller intelligence. A while ago this could not have been expected,* but of late years it might reasonably have been demanded; and *now* it is not too much to ask for this from all engaged in publishing translations of Holy Scripture for the nations to whom the gospel is carried forth.† It is futile to plead,

* Because for a long time critical studies, in connection with the text of the New Testament, were as much neglected amongst us, as the Passover often was of old, in the times of the kings of Judah. Bishop Marsh, by his translation of Michaelis, directed attention in some measure to the subject, and this was done far more extensively through the appearance of the Rev. T. H. Horne's Introduction, thirty-six years ago. There was, however, a continuous want of pains-taking, personal study, as if Biblical Criticism had deserted the shores on which it had formerly been specially cherished.

† In connection with this subject, may I remark on the unhappy practice of publishing and circulating dishonestly perverted versions in the languages of Roman Catholic countries,—versions which are, here and there, intentionally corrupted,

that our English authorised version is based on a different text, and that translations for newly-evangelised nations ought not to differ from it: our English version was honestly executed before critical studies had properly begun; and to make it the *standard of criticism* shows as little intelligence as if it were made the standard of translation. But indeed the latter error, puerile as it is, has been committed; and good, well-meaning men, of limited mental horizon, have constituted themselves judges of new versions, criticising, through the medium of what others report, words or sentences which are not in precise accordance with our English translation; and that, too, even when the idiom of language demanded a different collocation of clauses from what we use in English. Translators, no doubt, have felt the inconvenience of such censorship, and of being subjected, tacitly or avowedly, to such trammels.

But we need not be surprised that, with regard to *translations*, facts are such; for in this country there has been a *timidity* about the whole matter,—the *truths* of God's word have been valued, and yet there has been seemingly a fear lest too close a scrutiny of the text of that word would invalidate those truths, or render them doubtful; as if the doctrines which God has revealed might rest just as well on a basis of dim uncertainty, perchance of trans-*scriptural* error, that is (if deliberately maintained) of *falsehood*, as on the ground of absolute and ascertained *truth*. This kind of caution is exactly the same as if any would sanction and perpetuate errata found in a printed edition of the Bible.

And thus texts are quoted in discussion, as proving doctrines, which rightly have no bearing on them at all. Are there none who still bring forward 1 John v. 7 in proof of the Trinity? In this, there has been indeed a retrogression from Luther and from Cranmer. The *doctrine* is most true, as resting on indubitable warrants of Holy Scripture; but it is not to be proved by citing *as Scripture* that which, if there be any truth in evidence, is no part of Scripture at all. In discussions on baptism, we still some-

especially in opposition to the doctrine of the finished sacrifice of Christ. This practice of circulating such versions has been, in spite of remonstrance, defended on various grounds; and those who have so remonstrated have been blamed for interfering. "Is there not a cause?"

times find those who cite Acts viii. 37: "And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." This is done* apparently in entire unconsciousness that no part of this verse is recognised in critical texts, or indeed (what would weigh more with some) in the first printed edition.

In questions on church order, it is often said that *ἐκκλησία*, in the singular, is not applied to many assemblies, or to that portion of the Church universal which may be diffused through any particular country or countries; and, amongst other proofs, Acts ix. 31 is still relied on ("then had the *churches*, *ἐκκλησῖαι*, rest throughout all Judæa and Galilee and Samaria," etc.), though critical texts, relying on united ancient authority, have here the whole passage in the *singular*, *ἡ μὲν οὖν ἐκκλησία καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχεν εἰρήνην, οἰκοδομουμένη καὶ πορευομένη τῷ φόβῳ τοῦ κυρίου, καὶ τῇ παρακλήσει τοῦ ἀγίου πνεύματος, ἐπληθύνετο.*†

Pains have often been taken to *explain* difficulties occasioned wholly by readings of later copies: thus, in Acts xiii. 19, 20, in our version, St. Paul says, "And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot: and after that he gave unto them judges, about the space of four hundred and fifty years, until Samuel the prophet." Endeavours of various kinds have been made to reconcile this term of *four hundred and fifty years*, from the rise of the judges till Samuel, with other Scripture dates; and this passage, as thus read, has furnished materials for whole volumes.‡ But the most ancient copies put this period of four hundred and fifty years in quite a

* It may be denied that this verse is *still* thus quoted: I therefore explicitly state that it has been so done, even while these sheets were passing through the press. I subjoin a remark from the *North British Review*, No. xxxviii., August, 1853, on the doctrine which this verse is used to establish. "Though the words in Acts viii. 37, containing the reply of Philip to the eunuch, when he asked to be baptized, 'If thou believest with all thine heart, thou mayest,' are now allowed on all hands to be an interpolation, we should refuse nevertheless to admit an adult to baptism, save on the personal profession of his faith." (Review of Dr. Davidson's *Biblical Criticism*, page 435.)

† I only state the *fact*; I build no theories on it.

‡ In the title of Sir Henry Ellis's new edition of Blair's *Chronological and Historical Tables*, this period is still called "*the computation of St. Paul.*"

different connection: “. . . he divided to them their land by lot, *ὡς ἔτεσιν τετρακοσίους καὶ πενήκοντα, καὶ μετὰ ταῦτα ἔδωκεν κριτάς*, about four hundred and fifty years; AND AFTERWARDS he gave unto them judges.” *This* is the reading to which attention should have been drawn, and which should have received explanation.

A later reading may cause an expositor needless labour: thus, in 1 John v. 13, the common text has *ταῦτα ἔγραψα ὑμῖν τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ, ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ*. But this *reduplicate* reading of the modern copies has sprung, by addition and transposition, from two varieties found in the older copies, *ταῦτα ἔγρ. ὑμ. ἵνα εἰδῆτε ὅτι ζω. ἔχ. αἰών. οἱ πιστεύοντες* (or *τοῖς πιστεύουσιν*) *εἰς τ. ὄν. τ. υἱ. τ. θεοῦ*.

In discussions on prophecy how much has been said about “the beast that was and is not, AND YET IS!” Rev. xvii. 8, *τὸ θηρίον ὃ τι ἦν καὶ οὐκ ἔστι, καίπερ ἔστί*, as it stands in the common text. But this phraseology would not have been used if the older text had been known or remembered, *τὸ θηρίον ὅτι ἦν καὶ οὐκ ἔστιν καὶ πάρεσται*; “. . . the beast, because it was and is not, AND SHALL BE PRESENT.” Expositors of the Apocalypse have in general followed readings of little or no authority, and that to a degree that has of necessity vitiated much of their explanation.* How easily might a more intelligent course have been pursued!

Those who profess to be competently informed on any science, or on any branch of similar knowledge, would, as a matter of unquestioned certainty, be very differently grounded in their acquaintance with elementary facts. They would not go on perpetually drawing conclusions irrespective of really knowing and ascertaining the data which they use as their premises.

Few things are more to be deprecated than that there should

* I ought here to except two who, though differing widely in their expositions, have used the revised Greek Text which I published in 1844. This was done by B. W. Newton, in his “Thoughts on the Apocalypse,” 1st edition, 1844, 2nd edition, 1853; and by the Rev. E. B. Elliott in his “*Horæ Apocalypticæ*,” in the second and subsequent editions. The Rev. Chr. Wordsworth, D.D., has also himself adopted an ancient text as the basis of explanation.

The English translation of the Revelation from ancient authorities, after it had been again closely revised, was published without the Greek Text in the end of 1848.

be any divorce of the vital godliness of the Church from its intelligence and knowledge; and yet can it be denied that there is a danger of this? Is it not evident that real spiritual Christianity is often found in those whose measure of biblical knowledge is very limited? and also that they make the narrow boundary of their own apprehension the limit within which they wish to confine others, condemning as wrong and dangerous all that is more intelligent and comprehensive? And on the other hand has there not been too often an extent of biblical knowledge in those whose minds have been cold, dead, and lifeless as to all its spiritual value and efficacy? and has not this caused others to shrink from critical studies, as though they must be, of necessity, soul-deadening and delusive?

These things cannot be doubted by any who are informed on the subject; and thus it becomes a thing of deep importance to press on the attention of those whose hearts know and love the *truths* of Scripture, that they should make fundamental biblical studies their own field; that they should combine intelligence with grace, and that on no account should they leave criticism in the hands of those who do not apprehend the true value of that revelation which Holy Scripture contains.

I am persuaded that very much of the biblical study amongst us in the present day is superficial in the extreme. Holy Scripture is examined for particular purposes, and is valued so far as it seems to answer such objects. It is very right that those who, with awakened consciences, are inquiring what the will of God is, should specially seek to know what the Holy Ghost has taught as to sin, and God's judgment against it, and our condition as sinners; and what is set before us as to God's mercy to us sinners, in sending his eternal Son to be the Saviour for evermore of all who believe in his name; whose blessing then is to know Him as their sacrifice, substitute, and surety, and now their forerunner in glory. But this is not all: if peace is preached by Jesus Christ, let him who has relied on his blood know of a certainty that he has that peace, and let him go on to learn all the extent of God's revealed will as set forth in Holy Scripture. If "all Scripture is given by inspiration of God," . . . "that the man of God may be perfect, thoroughly furnished unto all good works," it behoves that the

believer should look at Scripture comprehensively, seeking light and guidance from above; and not merely at portions or passages of such a character as may suit some real or supposed personal feeling or want.

But if it be asked by any if I think that *textual criticism* is that which will *furnish* this more comprehensive and thorough-going understanding of Holy Scripture, I answer, *Certainly not*: criticism is a means tending to an end, *and nothing more*. And thus let it be remembered that in the sanctuary of Israel, there were those who had to attend to the external services; and the hewers of wood and drawers of water had their place; so that without them the priests could not have ministered within as to their sacred functions. In erecting the temple, not only was it needful to build the visible and glorious edifice, but it was essentially necessary that there should be the deeply-laid and firmly-built substructions—unseen indeed by most; unthought-of, perhaps, by the casual observer; but indispensable to the edifice whose glory should be visible to all.

The student of Scripture, who seeks to use it for the spiritual edification of others, takes a high stand, and engages in a blessed work: to this I make no claim in these textual studies; but one thing I do claim, to labour in the work of that substructure on which alone the building of God's truth can rest unshaken;* and this claim, by the help of God, I will vindicate for the true setting forth of his word as He wills it for the instruction of his Church.

A partial and imperfect acquaintance with Scripture; a neglect of fundamental biblical study; the holding of true doctrines more traditionally than intelligently; a meagre theology which does much in excluding the Lord Jesus Christ from a great part of Scripture; a superficial habit of exposition, which causes a slender and partial apprehension of the word of God to be held, to the exclusion of all that is more deep and substantial;—are amongst the weaknesses of Christian people in this day. And those who most require to be told that this is the case, are those

* "Ex elementis constant, ex principiis oriuntur omnia: et ex judicii consuetudine in rebus *minutis* adhibita, pendet sepiissime etiam in *maximis* vera atque accurata scientia." (Clark, cited by Blomfield: *Prom. Vinet.*, p 135.)

who are least willing to hear that it is so. Close, accurate, and pains-taking study is needed, as well as personal godliness ; for most assuredly the Scripture, when looked at in the limited manner so common, is treated not as if it were God's objective revelation, but as if it were to be measured by man's subjective apprehension. It is true that it addresses to us those things which we have to know for our personal well-being and salvation ; but there we must not stop ; for the Scripture reveals God,—his actings for his own glory,—his purposes as resting on Jesus Christ the Lord of glory. And unless Scripture is apprehended as this objective revelation, its full force and significance are unnoticed and unfelt.

Those who uphold evangelical truth, are well aware that doctrinal error in many forms, and those, too, at times, both plausible and attractive, is widely disseminated. It is useless to ignore this as a fact ; and it cannot be met by mere re-assertions of orthodox truth. These statements may be felt to be very satisfactory to those who, through God's mercy, already believe them ; but they do not suffice for guarding TRUTH against opposers ; and it is no mercy to those who are in danger of being led astray to meet questions and objections by assertions of dogmatic orthodoxy. If anything can be done, Scripture and the truths taught therein must be apprehended spiritually, *morally*, and **MENTALLY**. And thus, while the whole basis of evangelic belief remains the same as to the ground of personal salvation, through the atonement of Christ, there will be a fuller apprehension of divine truth, and (through the blessing of God) a greater ability to use aright the things so taught. The glory of Christ in his believing people will be more known, and the Church will be apprehended as a *reality*, in contrast, on the one hand, to a body constituted by forms or ordinances, and, on the other, to that *agglomeration* of orders (to use the monastic term) in which it seems, in the apprehension of many, to consist.

The subject of biblical study in its lower elements, namely, textual criticism, has led to these remarks ; the meagre and superficial manner in which this is treated is only a symptom of the *partial* character of all biblical learning, and of the need that there is, if possible, to revive it in its widest extent amongst those who

know in their own souls the value of divine truth, and wish to use it *for God* as applicable to themselves and others.

I trust that in this department of sacred learning some among us will be found desirous of not being mere perfunctory students; for thus, and thus only, can sacred criticism flourish again in this its former abode. I have long laboured with this object in view; and, whatever the actual *results* may be, I have the fullest confidence that my *efforts* have been made in the right direction.

This Account of the Printed Text of the Greek New Testament is, of course, primarily intended for biblical students: let me then, in conclusion, request any such, into whose hands this volume may come, to remember, that the Scripture has been given us, not as that on which our minds are to rest with any mere intellectual interest, but as being the revelation granted in mercy by God to us sinful men. How easy is it for us to misuse God's best and holiest gifts! How often is Holy Scripture regarded only intellectually, without its value or purport being apprehended by the heart and conscience! To what can this lead but a deeper spiritual blindness, a twofold veil over the heart? But let the Scripture be known as the written testimony of the Holy Ghost,—a testimony that the Son of God has come to save the lost, and that now forgiveness and reconciliation to God through faith in his blood are set forth,—then will the word of God be felt as speaking with life-giving power to the heart and conscience, and then will there be the ability to seek for spiritual light and guidance to know and apprehend it aright for the purposes for which it was bestowed. We have to remember the solemn position in which we stand as sinners against God, whose wrath has been revealed from heaven against all unrighteousness, and that the record of his mercy, as shown in the cross of Christ, is contained in Holy Scripture: the privilege of possessing it and using it will either be the greater condemnation of those who do not rest on the message of the Gospel thus declared, or else it will be for the eternal welfare of those who, through the mercy of God, thus receive into their hearts by faith the knowledge of Jesus Christ as the Saviour.

A COLLATION OF
THE CRITICAL TEXTS
OF
GRIESBACH, SCHOLZ, LACHMANN, AND TISCHENDORF,
WITH THAT IN COMMON USE.

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THE CRITICAL TEXTS

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WITH THAT IN COMMON USE.

THE following Collation exhibits to the reader, at one view, a comparison of the common Text with those which have been formed by critical editors, in accordance with the principles adopted by them.

The Text of GRIESBACH has been taken from his manual edition, Leipzig, 1805; in which his matured judgment is most fully expressed: for although the second volume of his large edition, with critical authorities, was not published till the following year, the greater part of it had been printed some years previously; and the former volume of that edition had appeared in 1796. The points of variation are but few between the two editions, and they relate more often than not to questions of the degree of *probability* attaching to different readings.

In Griesbach's Manual, as well as in his larger edition, besides the Text actually adopted, the *probability* of readings being true or not is indicated according to the value which he set on different classes of evidence. These designations of that critic have been retained; for they are as essentially parts of his system as are the readings in his text: he also placed certain readings at the foot of the page of his

manual edition, simply as being such as students might perhaps hear discussed by their instructors, and which they might therefore find convenient to see in the edition which they used, although Griesbach himself rejected them: these readings have been, of course, altogether omitted in this Collation.

The Text of SCHOLZ has been taken from his edition, 1830-36, but with due regard not to follow typographical errors, as if they had been the variations advisedly adopted by that editor. The readings which Scholz subjoins to his Text, and which he designates as *Alexandrian* or *Constantinopolitan* (i. e. according to his system and nomenclature), have been also introduced into this collation. In this part of Scholz's edition, as well as in the text, etc., the errata are numerous, and the needful designations are not unfrequently omitted or confused: hence it has been needful to exercise some judgment in correcting such errors of notation: occasionally, however, this was almost, or quite, impossible; and then it was necessary to pass by the reading in Scholz's margin without inserting it.

It must be remembered that Scholz professedly follows the *Constantinopolitan* family of authorities; so that when a reading *not* in his text is thus designated, it points out a place in which he advisedly departs from that class of witnesses. Sometimes the reading adopted by Scholz is itself marked as pertaining to one of these families; in such cases the object of the designation is to contrast the readings found in the two classes of authorities.

LACHMANN'S Text has, of course, been taken from his larger edition, 1842-50. In this Collation, besides the variations of his text, the readings of his margin have been given; these are the places in which, in the opinion of that critic, the authorities are so divided as to cause the preferable reading to be a matter of uncertainty. Similarly the readings which he enclosed within brackets as being questionable, have been distinguished in this Collation.

The readings adopted by TISCHENDORF have been taken from his second Leipsic edition, 1849: as he only gives a *text*, without indicating doubts or degrees of probability, there was nothing to insert in this Collation, except a conspectus of the readings *actually adopted* by him.

Besides these four critical texts, the variations have been noticed of that of STEPHENS, 1550, from the Elzevir text, 1624 (second and more correct edition, 1633): this comparison will be of some value, though the variations are neither great nor very important, as the editions in common use fluctuate between these two texts. Mill followed the edition of Stephens without intentional variation (except in the correction of errata), and from Mill's edition (as if he had formed a critical text, which he did not) reprints have been made habitually in this country.

Explanation of the Abbreviations, etc., used in the Collation.

Gb., Sch., Ln., Tf., St., Elz., stand, of course, as the contractions for Griesbach, Scholz, Lachmann, Tischendorf, Stephens, Elzevir.

The mark) (is placed between the word or words of the common text and the variation noticed: if it is an addition, omission, or transposition, this mark is *not* inserted.

Precedence is given to the readings adopted in the *Text* by the critical editors: to these are subjoined, with some mark of distinction, those readings which Griesbach designates as falling under one of the heads in his list as to degree of probability, those which Scholz denotes as Alexandrian or Constantinopolitan, and those which Lachmann places in his margin, or which he encloses between brackets as being doubtful.

The following is the list of Griesbach's signs:—

- ∓ indicates a *probable* omission.
- indicates a less probable omission.
- ⊕ (rarely found) signifies an addition of some *slight* probability.
- ∞ marks a reading of great value, which, however, Griesbach did not *prefer* placing in his text.
- ∞ marks a reading of somewhat less authority, considered by Griesbach to be *inferior* to the text.

When these two latter signs are affixed to the reading of the common text, for which Griesbach substitutes another, then they mark readings which that critic considered to be inferior, indeed, to that which he adopted, but still supported by much authority.

Alex. and *Const.* are, of course, the abbreviations denoting Scholz's so-called Alexandrian and Constantinopolitan readings.

Ln. txt. signifies that Lachmann has the reading in his text, with that of the common text (if no other is specified), in his margin.

Ln. mg. implies the same with regard to Lachmann's margin.

Readings enclosed between brackets are those which Lachmann has thus marked as being doubtful; but if such readings have *also* been cited as connected with other critical texts, then the readings themselves have not been bracketed, which might occasion confusion, but the reference to Lachmann is given thus [Ln].

It is believed that this will be found a sufficient explanation of the following Collation to make it useful, as presenting a concise conspectus of the *results* of critical studies hitherto carried on.

M A T T H E W.

CHAP. I.

1. Δαβιδ Ἰ Δαυιδ Gb. Sch. Tf.;
Δαυειδ Ln. *semper*.
5. Βοὸς Ἰ Βοὸς bis Ln.
- Ὡβηδ Ἰ Ἰωβηδ bis Ln. Tf.
6. ὁ βασιλεὺς, om. Ln. Tf.
- Σολομώντα Ἰ Σολομώντα Gb.
Sch. Tf.
- 7, 8. Ἀσὰ Ἰ Ἀσὰφ Ln.
8. Ὁζίαν Ἰ Ὁζείαν Ln.
9. Ὁζίας Ἰ Ὁζείας Ln.
- Ἐζεκίαν Ἰ Ἐζεκείαν Ln.
10. Ἐζεκίας Ἰ Ἐζεκείας Ln.
- Ἀμών Ἰ Ἀμών bis Ln. Tf.
- Ἰωσίαν Ἰ Ἰωσειάν Ln.
11. Ἰωσίας Ἰ Ἰωσειάν Ln.
15. Μαθθάν Ἰ Μαθθάν bis Ln.
18. Ἰησοῦ, om. Tf. [Gb. →].
— γέννησις Cst. Ἰ γένεσις Gb.
Ln. Tf. [Alx.] [Rec. Gb. ~].
— γὰρ, om. Ln.
19. παραδειγματίσαι Ἰ δειγμα-
τίσαι Ln. Tf. [Gb. ~].
20. Μαριάμ Ἰ Μαρίαν Tf.
22. τοῦ Κυρίου, om. τοῦ Ln. Tf.
[Gb. →]. [Alx.]
23. ὁ Θεός, om. ὁ Ln.
24. διεγερθεὶς Ἰ ἐγερθεὶς Ln. [Alx.]
25. τὸν υἱὸν αὐτῆς τὸν πρωτό-
τοκον Ἰ υἱὸν Ln. Tf. [om. αὐτ.
τὸν πρωτ. Alx.]

CHAP. II.

1. Ἱεροσόλυμα Ἰ Ἱερουσαλήμ
Alx.
3. Ἡρώδης ὁ βασιλεὺς Ἰ ὁ βασι-
Ἡρώδης Ln. Tf. [Alx.]
8. ἀκριβῶς ἐξέτασατε Ἰ ἐξετ.
ἀκριβῶς Ln. Tf. [Alx.]
9. ἔστη Ἰ ἐστάθη Ln. Tf. [Gb. ~].
[Alx.]
11. εὐρον Ἰ εἶδον Gb. Sch. Ln. Tf.
13. φαίνεται κατ' ὄναρ Ἰ κατ'
ὄναρ φαίν. Tf.; κατ' ὄναρ
ἐφάνη Ln.

15. τοῦ Κυρίου, om. τοῦ Ln. Tf.
[Gb. →]. Alx.
17. ὑπὸ Ἰ διὰ Sch. Ln. Tf. [Gb. ~].
Alx.
18. θρῆνος καί, om. Ln. Tf.
[Gb. =]. Alx.
- ἤθελε Ἰ ἠθέλησεν Ln.
19. κατ' ὄναρ φαίνεται Ἰ φαίν.
κατ' ὄν. Ln. Tf. Alx.
21. ἦλθεν Ἰ εἰσῆλθεν Ln. Tf.
22. ἐπὶ, om. Ln. [Gb. →].
— Ἡρώδου τοῦ πατρὸς αὐτοῦ Ἰ
τοῦ πατρ. αὐτ. Ἡρώδ. Ln.
23. Ναζαρέτ Ἰ Ναζαρέθ Ln. Tf.
[Alx.]

CHAP. III.

1. δὲ Gb. →. [om. Alx.]
- καὶ λέγων, om. καὶ Ln. Tf.
3. ὑπὸ Ἰ διὰ Sch. Ln. Tf. [Gb.
~]. Alx.
4. αὐτοῦ ἦν Ἰ ἦν αὐτοῦ Ln. Tf.
6. ἐβαπτίζοντο, add. [πάντες]
Ln.
— Ἰορδάνη, add. ποταμῷ Ln. Tf.
[Alx.]
7. αὐτοῦ, om. Ln. Tf.
8. καρποὺς ἀξίους Ἰ καρπὸν
ἀξιον Gb. Sch. Ln. Tf.
10. ἤδη δὲ καί, om. καὶ Ln. Tf.
[Gb. →]. [Alx.]
11. βαπτίζω ὑμᾶς Ἰ ὑμᾶς βαπ-
τίζω Ln. Tf.
— καὶ πυρί Gb. →. [om. Cst.]
12. αὐτοῦ Gb. →.
- ἀποθήκη, add. αὐτοῦ Ln.
14. Ἰωάννης, om. Ln. Tf.
15. πρὸς αὐτὸν Ἰ αὐτῷ Ln. Tf.
16. καὶ βαπτισθεὶς Ἰ βαπτισθεὶς
δὲ Ln. Tf.
— ἀνέβη εὐθὺς Ἰ εὐθὺς ἀνέβη
Ln. Tf. [Alx.]
- ἀνεψύχθησαν Ἰ ἠνεψύχθησαν
Ln.; αὐτῷ [Ln.].
— καὶ ἐρχόμενον, om. καὶ Ln. Tf.

CHAP. IV.

1. ὁ Ἰησοῦς, om. ὁ Tf.
3. αὐτῷ, om. Tf. [Alx.]
- εἶπεν, add. αὐτῷ Ln. Tf. [Alx.]
4. ἄνθρωπος Ἰ ἄνθρωπος Ln.
Tf. [Gb. ~]. Alx.
- ἐπὶ παντὶ Ἰ ἐν πάντι Ln. Tf.
[Gb. ~].
5. ἴστησιν Ἰ ἔστησεν Ln. [Gb.
~]. Alx.
6. λέγει Ἰ εἶπεν Ln.
9. λέγει Ἰ εἶπεν Ln. [Alx.]
- πάντα σοὶ Ἰ σοὶ πάντ. Tf. [Alx.]
10. Ὑπαγε, add. ὀπίσω μου
Gb. → Sch. [Ln.] Tf.
12. ὁ Ἰησοῦς, om. Tf. [Gb. =]. Alx.
13. Ναζαρέτ Ἰ Ναζαρέθ Tf. [Alx.];
Ναζαράθ Ln.
— Καπερναοὺμ Ἰ Καφαρναοὺμ
Ln. Tf. [Gb. ~] sic *semper*. Alx.
16. σκοτεῖ εἶδε φῶς Ἰ σκοτία
φῶς εἶδεν Ln. Tf.
18. ὁ Ἰησοῦς, om. Gb. Sch. Ln. Tf.
19. αὐτοῖς, add. ὁ Ἰησοῦς [Ln.].
23. ὄλην τὴν Γαλιλαίαν ὁ Ἰη-
σοῦς Ἰ ὁ Ἰησοῦς ὄλη τὴν
Γαλιλαίαν Ln.; ἐν ὄλη τῇ
Γαλιλαίᾳ Tf. [om. ὁ Ἰησοῦς].
24. καὶ δαιμονιοζόμενος, om. καὶ
Ln. Tf.

CHAP. V.

1. αὐτῷ, om. Ln.
- 4 & 5. Trans. Ln. (text) Tf.
9. αὐτοὶ [Ln.].
11. ῥῆμα, om. Ln. Tf.
- καθ' ὑμῶν, ante πᾶν πον. Tf.
- ψευδόμενος, om. Ln. Tf. [Gb. =].
13. βληθῆναι ἔξω καὶ Ἰ βληθῆν
Ln. Tf.
21. ἐρρήθη Ἰ ἐρρήθη Ln. Tf. (et
sic *deinceps*).
22. εἰκὴ, om. Ln. Tf.
25. ἐν τῇ ὀδῷ μετ' αὐτοῦ Ἰ μετ'
αὐτοῦ ἐν τῇ ὀδῷ Ln. Tf.

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26. σε παραδῶ, *om.* Ln.
 27. τοῖς ἀρχαίοις, *om.* Gb. Sch. Ln. Tf.
 28. αὐτῆς ἢ αὐτήν Sch. Ln. Tf. [Gb. ∞].
 — αὐτοῦ ἢ ἐαυτοῦ Ln.
 30. βληθῆ εἰς γέενναν ἢ εἰς γέενναν ἀπέλθη Ln. Tf. [Alx.]
 31. ὅτι, *om.* Ln. Tf. [Alx.]
 32. ὃς ἂν ἀπολύσῃ ἢ πᾶς ὁ ἀπολύων Ln. [Gb. ∞]. [Alx.]
 — μοιχᾶσθαι ἢ μοιχευθῆναι Ln. Tf. [Alx.]
 — ὃς ἂν ἀπολ. γαμήσῃ ἢ ὁ ἀπολελ. γαμήσας Ln.
 36. ἡ μέλαιναν ποιήσας ἢ ποιήσασα ἡ μέλαιναν Ln. Tf.
 37. ἔστω ἢ ἔσται Ln. Tf.
 39. ῥάπισει ἐπὶ ἢ ῥάπιζει εἰς Ln. — σου σιαγόνα ἢ σιαγόνα σου Ln. Tf.
 42. δίδου ἢ δός Ln. Tf.
 44. εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλὰς ποιεῖτε τοὺς μισούντας ὑμᾶς, *om.* Ln. Tf. [Gb. ∞] [τοῖς μισούσιν Gb. Sch.].
 — ἐπηρεάζοντων ὑμᾶς, καὶ, *om.* Ln. Tf. [Gb. ∞].
 46. τὸ αὐτὸ ἢ οὕτως Ln. Tf.
 47. ἀδελφὸς ἢ φίλος Gb. ∞.
 — τελῶνα ἢ ἔθνηκοί Gb. Ln. Tf. [Alx.] [Rec. Gb. ∞].
 — οὕτω ἢ τὸ αὐτὸ Ln. Tf. [Alx.]
 48. ὡσπερ ἢ ὡς Ln. Tf. [Alx.]
 — ἐν τοῖς οὐρανοῖς ἢ οὐράνιος Ln. Tf. [Gb. ∞]. Alx.

CHAP. VI.

1. προσέχετε, *add.* δὲ Tf. [Alx.]
 — ἐλεησύνην ἢ δικαιοσύνην Gb. Ln. Tf. [Alx.]
 4. ἀντὸς, *om.* Ln. Tf. [Gb. ∞]. [Alx.]
 — ἐν τῷ φανερωῖ, *om.* Ln. Tf. [Gb. ∞]. Alx.
 5. προσεύχῃ ἢ προσεύχθησε οὐκ ἔσσεθε Ln. Tf. [Alx.]
 — ὡσπερ ἢ ὡς Ln. Tf.
 — ἂν, *om.* Ln. Tf. [Alx.]
 — ὅτι, *om.* Ln. Tf. [Alx.]
 6. τῷ ἐν, τῷ Gb. ∞.
 — ἐν τῷ φανερωῖ, *om.* Ln. Tf. [Alx.]
 10. τῆς γῆς, *om.* τῆς Ln. Tf.
 12. ἀφίμεν ἢ ἀφήκαμεν Ln. Tf.
 13. ὅτι σου ἔστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς

- τοὺς αἰῶνας. ἀμήν *Cst.*; *om.* Gb. Sch. Ln. Tf.
 15. τὰ παραπτώματα αὐτῶν, *om.* Tf. [Gb. ∞].
 16. ὡσπερ ἢ ὡς Ln. Tf.
 — αὐτῶν ἢ ἐαυτῶν Ln.
 — ὅτι ἀπέχουσι, *om.* ὅτι Ln. Tf.
 18. τοῖς ἀνθρώποις νηστεύων ἢ νηστ. τοῖς ἀνθρ. Ln.
 — κρυπτῶ ἢ κρυφαίῳ bis Ln. Tf. [Gb. ∞].
 — ἐν τῷ φανερωῖ, *om.* Gb. Sch. Ln. Tf.
 21. ἡμῶν ἢ σου bis Ln. Tf. [Gb. ∞].
 — καὶ, *om.* Ln.
 22. ὀφθαλμός· αἰδ. σου Ln.
 — ὁ ὀφθαλμός σου ἀπλοῖς ἢ ἢ ὁ ὀφθ. σου ἀπλ. Ln.
 24. μαμωνᾶ ἢ μαμωνᾶ Gb. Sch. Ln. Tf.
 25. καὶ ἢ Ln.; *om.* καὶ τί πῆγε Tf. [Gb. ∞].
 28. αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει ἢ αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ νήθουσιν Ln. Tf.
 32. ἐπιζητεῖ ἢ ἐπιζητοῦσιν Ln. Tf.
 33. τὴν βασιλείαν τοῦ Θεοῦ καὶ τὴν δικαιοσύνην ἢ τὴν δικαιοσ. καὶ τὴν βασ. Ln. Tf.
 34. τὰ ἐαυτῆς ἢ ἐαυτῆς Ln. Tf. [Gb. ∞].

CHAP. VII.

2. ἀντιμετρηθήσεται ἢ μετρηθήσ. Gb. Sch. Ln. Tf.
 4. ἀπὸ ἢ ἐκ Ln.
 5. τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου ἢ ἐκ τοῦ ὀφθ. σου τὴν δοκὸν Ln. Tf.
 6. καταπατήσωσιν ἢ καταπατήσουσιν Ln. Tf.
 8. ἀνοίγησεται ἢ ἀνοίγεται Ln.
 9. ἔστιν, *om.* Ln. Tf.
 — εἶν, *om.* Ln. Tf.
 — αἴτησῃ ἢ αἰτήσει Ln. Tf.
 10. καὶ εἰς ἰχθὺν αἰτήσῃ ἢ ἢ καὶ ἰχθ. αἰτήσει Ln. Tf. [ἢ καὶ, Alx.]
 — εἶν, Alx. *om.*
 12. οὕτος ἢ οὕτω Gb. ∞.
 13. εἰσέλθετε ἢ εἰσέλθατε Ln. Tf.
 — ἡ πύλη, *om.* Ln.
 14. ὅτι στενὴ ἢ τί στενὴ Gb. Sch. Ln. [Rec. Gb. ∞].
 — ἡ πύλη [Ln.]
 15. Προσέχετε δὲ, *om.* δὲ Ln.
 16. σταφυλὴν ἢ σταφυλὰς Ln.

19. πᾶν, *add.* [οὖν] Ln.
 20. ἀπὸ ἢ ἐκ Ln.
 21. οὐρανοῖς ἢ τοῖς οὐρ. Ln. Tf.
 22. προσφητεύσαμεν ἢ ἐπροφητεύσ. Ln. Tf.
 24. τούτους [Ln.]
 — ὁμοίωσα αὐτὸν ἢ ὁμοιωθήσεται Ln. [Alx.]
 — τὴν οἰκίαν αὐτοῦ ἢ αὐτοῦ τὴν οἰκίαν Ln. Tf.
 25. προσέπεισον ἢ προσέπεισαν Ln.; προσέπεισαν Tf. Alx.
 26. τὴν οἰκίαν αὐτοῦ ἢ αὐτοῦ τὴν οἰκ. Ln. Tf.
 27. προσέκοψαν ἢ προσεῖρήξαν Ln. mg.
 28. συντέλεσεν ἢ ἐτέλεσεν Ln. Tf. [Alx.]
 29. γραμματεῖς, *add.* αὐτῶν καὶ οἱ φαρισαῖοι Ln.; *add.* αὐτῶν Tf. Alx.

CHAP. VIII.

1. Καταβῆτι δὲ αὐτῷ ἢ καὶ καταβάντος αὐτοῦ Ln.; [καταβάντος αὐτοῦ Alx.]
 2. ἔλθων ἢ προσελθὼν Ln. Tf. [Gb. ∞].
 3. ὁ Ἰησοῦς, *om.* Ln. Tf. [Alx.]
 4. προσένεγκε ἢ προσένεγκον Ln. Tf.
 — Μωσῆς ἢ Μωϋσῆς Ln. Tf. (*semper*) [Gb. ∞].
 5. Εἰσελθόντι δε τῷ Ἰησοῦ ἢ εἰσελ. δὲ αὐτῷ Gb. Sch. Tf.; εἰσελθόντος δὲ αὐτοῦ Ln. [Alx.]
 7. Καὶ λέγει αὐτῷ ὁ Ἰησοῦς ἢ Λέγει αὐτῷ Ln. Tf.
 8. Καὶ ἀποκριθεὶς ἢ ἀποκριθ. δὲ Ln.
 — λόγον ἢ λόγῳ Gb. Sch. Ln. Tf.
 9. ἔξουσιαν, *add.* τασσόμενος Ln.
 10. ἀκολοθοῦσιν, *add.* αὐτῷ Ln.
 — οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν ἢ παρ' οὐδενὶ τοσ. πίστιν ἐν τῷ Ἰσραὴλ Ln. Tf.
 13. ἑκατοντάρχῳ ἢ ἑκατοντάρχη Gb. Sch. Ln. Tf.
 — καὶ 2°, *om.* Ln. Tf.
 — αὐτοῦ, *om.* Ln. Tf.
 — ἐν τῇ ὥρᾳ ἐκείνῃ ἢ ἀπὸ τῆς ὥρας ἐκείνης Ln.; [*ad fin. ad h.*]
 — οὐδὲ ἐπὶ τρέψας ὁ ἑκατοντάρχος εἰς τὸν οἶκον αὐτοῦ, ἐν αὐτῇ τῇ ὥρᾳ, εὗρε τὸν παῖδα ὑγιανόντα Alx.]

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15. αὐτοῖς ἄντῳ Sch. Ln. Tf. [Gb. ~].
 18. πολλοὺς ὄχλους ἄχλον Ln.
 21. αὐτοῦ, om. Ln. Tf.
 22. εἶπεν ἄ λέγει Ln. Tf.
 23. τὸ πλοῖον, om. τὸ Ln. Tf. [Atr.]
 25. οἱ μαθηταί, om. Tf. [Ln.]
 — αὐτοῦ, om. Gb. Sch. Ln. Tf.
 — ἡμᾶς, om. Ln. Tf.
 27. ὅτι καὶ, om. καὶ Ln. Tf.
 — ὑπακούουσιν αὐτῷ ἄ αὐτῷ ἵπακ. Ln. Tf.
 28. ἐλθόντι αὐτῷ ἄ ἐλθόντος αὐτοῦ Ln. [Atr.]
 — Γερουσιῶν Γερουσιῶν Ln. [Gb. ~]; Γαδαρηνῶν Sch. Tf. [Gb. ~].
 29. Ἰησοῦ, om. Gb. Ln. Tf. Atr.
 31. ἐπίτρεψον ἡμῖν ἀπελθεῖν ἄ ἀπόστειλον ἡμᾶς Gb. Ln. Tf. [Atr.] Rec. Gb. ~.
 32. αὐτοῖς, add. [ὁ Ἰησοῦς] Ln.
 — ἀπῆλθον ἄ ἀπῆλθαν Ln.
 — εἰς τὴν ἀγέλην τῶν χοίρων ἄ εἰς τοὺς χοίρους Gb. Ln. Atr.
 — τῶν χοίρων, om. Gb. Ln. [Atr.]
 34. συνάντησιν ἄ ὑπάντησιν Ln.
 — ὅπως ἄ ἵνα Ln.

CHAP. IX.

1. τὸ, om. Ln. Tf. [Gb. ~]. Atr.
 2. προσφέρων ἄ προσφέρουσιν Ln.
 — ἀφένεται ἄ ἀφίενται Ln.
 — σοὶ αἱ ἁμαρτίαι σου ἄ σου αἱ ἁμαρ. Ln. Tf. [Gb. ~]. Atr.
 3. εἶπον ἄ εἶπαν Ln.
 4. ἰδὼν ἄ εἰδὼς Ln. [Gb. ~].
 — ἡμεῖς, om. Ln. Tf.
 5. ἀφένεται ἄ ἀφίενται Ln.
 — σοὶ ἄ σου Gb. Sch. Ln. Tf.
 — ἔγειραι ἄ ἔγειρε Sch. Ln. Tf. [Gb. ~].
 6. ἐγερθεῖς ἄ ἔγειρε Ln.
 8. ἐθαύμασαν ἄ φοβήθησαν Ln. Tf. [Gb. ~]. Atr.
 9. ὁ Ἰησοῦς ἐκέλευεν ἄ ἐκέθι. ὁ Ἰησ. Tf.
 — Ματθαῖον ἄ Μαθθ. Ln. *semper*.
 10. αὐτοῦ ἀνακειμένου ἄ ἀνακ. αὐτ. Ln.
 11. εἶπον ἄ ἔλεγον Ln. Tf.
 12. Ἰησοῦς, om. Ln. Tf.
 — αὐτοῖς, om. Ln. Tf. [Gb. ~]. Atr.
 — ἀλλ' ἄ ἀλλὰ Ln.
 13. ἔλεον ἄ ἔλεος Ln. Tf. [Gb. ~]. Atr.
 — ἀλλ' ἄ ἀλλὰ Tf.

13. εἰς μετάνοιαν, om. Gb. Ln. Tf. [Atr.]
 14. πολλὰ, om. Ln.
 17. ἀπολούνται ἄ ἀπόλλυνται Ln.
 — βάλλουσιν, *post* ἄσκούς Ln.
 — ἀμφότερα ἄ ἀμφότεροι Gb. Sch. Ln. Tf.
 18. ἄρχων ἄ *add.* εἰς Gb. Sch. Ln.
 — ἐλθῶν ἄ προσελθῶν Ln.; εἰσελθῶν Tf. [Gb. ~].
 — Ὅτι, om. Tf.
 19. ἠκολούθησεν ἄ ἠκολούθει Ln.
 22. ἐπιστραφεῖς ἄ στραφεῖς Ln. Tf.
 24. λέγει αὐτοῖς ἄ ἔλεγεν Ln. Tf. [Gb. ~]. Atr.
 27. αὐτῷ, om. Ln.
 — νιῆ ἄ νιδός Ln. Tf. [Gb. ~].
 28. προσήλθον ἄ προσήλθαν Ln.
 — τοῦτο ποιῆσαι ἄ ποιῆσαι τοῦτο Ln.
 30. ἀνεψχθησαν ἄ ἠνεψχθησ. Ln. Tf.
 — ἐνεβριμήσατο ἄ ἐνεβριμήθη Ln. Tf.
 32. ἄνθρωπον, om. Ln.
 33. λέγοντες, *add.* ὅτι St. Elz.; om. Mill, Gb. Sch. Ln. Tf.
 35. ἐν τῷ λαῷ [Cst.] om. Gb. Sch. Ln. Tf.
 36. ἐκκελυμένοι ἄ ἐσκυλμένοι Gb. Sch. Ln. Tf.
 — ἐρριμμένοι ἄ ῥεριμμένοι Ln.; ἐριμμένοι Tf.

CHAP. X.

2. Ἰάκωβος ἄ καὶ Ἰάκ. Ln.
 3. Λεββαῖος ὁ ἐπικληθεῖς, om. Ln. [Gb. ~].
 — ὁ ἐπικληθεῖς Θαδδαῖος, om. Tf. [Gb. ~].
 4. Κανανίτης ἄ Καναναῖος Ln. Tf. [Gb. ~]. Atr.
 — Ἰούδας, *add.* ὁ Elz. Ln. [Atr.]
 — Ἰσκαριώτης ἄ Ἰσκαριῶθ Ln.
 7. Ὅτι, om. Tf.
 8. νεκροὺς ἐγείρετε, *ante* λεπρ. Gb. Ln. Tf. [Atr.]; om. Sch. [Gb. ~].
 10. ῥάβδον ἄ ῥάβδους Sch. Tf. [Gb. ~]. [Ln. mg.]
 — ἔστιν, om. Ln. Tf. [Atr.]
 12. *ad fin.* *add.* λέγοντες, Εἰρήνη τῷ οἴκῳ τούτῳ Atr.
 13. ἐλθέτω ἄ ἐλθάτω Tf.
 14. εἰς ἄ ἵν Ln. Tf.
 — ἐξερχόμενοι, *add.* ἐξω Ln. Tf.
 — κοινορτόν, *add.* ἐκ Ln.

15. Γομόρρων ἄ Γομόρρας Tf. [Gb. ~]. Atr.
 19. παραδίδωσιν ἄ παραδώσιν Ln. Tf.; παραδώσουσιν Atr.
 — δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσετε, Gb. ~. [Ln.]
 23. ἄλλην ἄ ἑτέραν Gb. Ln.; *add.* [κὰν ἐν τῇ ἑτέρᾳ διώκωσιν ὑμᾶς, φεύγετε εἰς τὴν ἀλλήν] Ln.; *add.* eadem, sed ἐκ ταύτης Gb. ~.
 — γὰρ Gb. ~; om. [Atr.]
 — τοῦ, om. Ln. Tf.
 — ἂν, om. Tf.
 25. τὸν οἰκοδεσπότην ἄ τῷ οἰκοδεσπότην Ln.
 — ἐκάλεσαν ἄ ἐπεκάλεσαν Gb. Sch. Ln. Tf.
 — τοὺς οἰκιακοὺς ἄ τοῖς οἰκιακοῖς Ln.
 28. φοβήθητε ἄ φοβεῖσθε Gb. Sch. Ln. Tf.
 — ἀποκτενόντων ἄ ἀποκτενόντων Ln. Tf.; ἀποκτενόντων Gb. Sch.
 — καὶ ψυχὴν, [καὶ] Ln.
 29. ἐπὶ τὴν γῆν, Gb. ~.
 31. φοβήθητε ἄ φοβεῖσθε Ln. Tf. [Atr.]
 32. οὐρανοῖς ἄ τοῖς οὐρ. Ln. Tf.
 33. ὃ ἂν ἄ δέ Ln. Tf.
 — αὐτὸν κατὰ ἄ κατὰ αὐτὸν Ln. Tf.
 — οὐρανοῖς ἄ τοῖς οὐρ. Ln. Tf.
 38. ὃς οὐ λαμβάνει ἄ ὃς ἂν μὴ ἄρη Ln. mg.
 — ἀκολουθεῖ ἄ ἀκολουθήσῃ Ln. mg.
 42. εἰς ἄ ἵν Ln.

CHAP. XI.

2. δύο ἄ διὰ Ln. Tf. [Gb. ~]. Atr.
 5. καὶ χωλοὶ, [καὶ] Ln.
 — καὶ κωφοὶ, [καὶ] Ln.
 — νεκροί, *preem.* καὶ Tf. [Ln.] Atr.
 — καὶ πτωχοί, [καὶ] Ln.
 6. εἰς ἄ ἵν Ln.
 7, 8, 9. ἐξήλαθε ἄ ἐξήλαθατε Ln. Tf. [Atr.]
 8. ἱματίοις, om. Tf. [Ln.]
 — βασιλείων ἄ βασιλείων Sch. [Gb. ~].
 9. ἰδεῖν; προφήτην ἄ προφ. ἰδεῖν Tf.
 10. γὰρ [Ln.]
 — ἐγὼ [Ln.]
 — ὃς ἄ καὶ Ln. Tf.

Μ Α Τ Τ Η Ε W.

11. αὐτοῦ ἔστιν ἔστιν αὐτοῦ Tf.
 13. προφήτευσαν ἔ προφήτ.
 Ln. Tf.
 15. ἀκούει, om. Tf.
 16. παιδαρίους ἔ παιδίους Gb. Sch.
 Ln. Tf.
 — ἐν ἀγοραῖς καθήμενος ἔ καθ.
 ἐν ἀγορᾷ Ln. [Gb. ∞]. *Alx.* ;
 καθ. ἐν ἀγοραῖς Tf.
 — καὶ προσφωνοῦσι τοῖς ἐταί-
 ροις αὐτῶν, 17. καὶ λέγου-
 σιν ἔ ἀ προσφωνοῦντα τοῖς
 ἐταίροις (ἐτέροις) λέγουσιν
 Ln. (Tf.) Gb. ∞. [*Alx.*]
 — ἡμῖν, om. Ln. Tf. [*Alx.*]
 21. Χοραζῖν ἔ Χοραζέιν Tf.
 — Βηθσαϊδὰν ἔ Βηθσαϊδὰ Ln.
 [Gb. ∞]. *Alx.*
 23. ἡ ἕως ἔ μὴ ἕως Ln. [*Alx.*]
 — τοῦ, om. Ln. Tf.
 — ὑψωθείσα ἔ ὑψώθης Tf. [Gb.
 ∞]. *Alx.* ; ὑψωθήση Ln. [Cst.]
 — καταβιβασθήση ἔ καταβί-
 σῃ Ln. Tf.
 — ἐγένοντο ἔ ἐγενήθησαν Ln. Tf.
 — γενόμενοι ἐν σοι, ἔμειναν ἔ
 ἐν σοὶ γεν. ἔμεινεν Ln. Tf.
 25. ἀπέκρυσας ἔ ἔκρυσας Ln. Tf.
 26. ἐγένετο εὐδοκία ἔ εὐδ. ἐγέν.
 Ln.
 27. ἐὰν βούληται ὁ υἱὸς ἀποκα-
 λύψαι ἔ ἂν ὁ υἱὸς ἀποκα-
 λύψῃ Ln. mg.
 29. πρᾶός ἔ πρᾶύς Ln. Tf.

CHAΡ. XII.

1. σάββασι ἔ σαββάτοις Ln.
 2. εἶπον ἔ εἶπαν Ln. Tf.
 3. αὐτὸς, om. Gb. Sch. Ln. Tf.
 4. ἔφαγεν ἔ ἔφαγον Ln.
 — οὗς ἔ ὅ Ln. (txt.) Tf.
 6. μεῖζον ἔ μεῖζον Sch. Ln. Tf.
 [Gb. ∞].
 7. Ἐλεον ἔ ἔλεος Ln. Tf.
 8. καὶ, om. Gb. Sch. Ln. Tf.
 10. ἦν τῆν, om. Ln. Tf. [Gb. -].
 11. ἔσται, om. Tf.
 — ἐγείρει ἔ ἐγείρει Ln.
 12. σάββασι ἔ σαββάτοις Ln.
 13. τὴν χεῖρά σου ἔ σου τὴν
 χεῖρα Ln. Tf.
 — ἀποκατεστάθῃ ἔ ἀπεκατεστ.
 Sch. Ln. Tf.
 14. Οἱ δὲ Φαρισαῖοι συμβούλιον
 ἔλαβον κατ' αὐτοῦ ἐξεληθόν-
 τες ἔ ἐξεληθ. δὲ οἱ Φαρισ.
 συμβ. ἔλαβον κατ' αὐτοῦ
 Ln. Tf. [*Alx.*]

15. ὄχλοι, om. Ln.
 17. ὅπως ἔ ἴνα Ln. Tf.
 18. εἰς, om. Ln. Tf.
 21. ἐν, om. Gb. Sch. Ln. Tf.
 22. προσήμεχθη ἔ προσήμεγκαν
 Ln.
 — δαιμονιζόμενος τυφλὸς καὶ
 κωφὸς ἔ δαιμονιζόμενον τυ-
 φλὸν καὶ κωφόν Ln.
 — τὸν τυφλόν, om. Ln. Tf.
 — καὶ λαλεῖν, om. καὶ Ln. Tf.
 25. ὁ Ἰησοῦς, om. Ln. Tf.
 27. ἡμῶν ἔσονται κριταὶ ἔ κριτ.
 ἔσонт. ἡμῶν Ln. Tf.
 28. ὅγῳ ἐν Πνεύματι Θεοῦ ἔ ἐν
 Πν. Θεοῦ ἐγὼ Gb. Sch. Ln. Tf.
 29. διαρπάσαι ἔ ἀρπάσαι Ln. Tf.
 — διαρπάσει ἔ ἀρπάσει Ln. Tf.
 31. τοῖς ἀνθρώποις 2^ο, om. Ln.
 32. ἂν ἔ ἐὰν Ln. Tf.
 — οὐκ ἀφεθήσεται ἔ οὐ μὴ
 ἀφεθῆῃ Ln.
 — τούτῳ τῷ ἔ τῷ νῦν Sch.
 [Gb. ∞].
 35. τῆς καρδίας, om. Gb. Sch. Ln.
 Tf.
 — τὰ, om. Sch. Ln. Tf. [Gb. -].
 36. ἂν, om. Ln. Tf.
 — λαλήσωσιν ἔ λαλήσουσιν Tf.
 38. ἀπεκρίθησάν, *add.* αὐτῷ Ln.
 Tf. [*Alx.*]
 — καὶ Φαρισαίων, om. Ln.
 42. Σολομώντος ἔ Σολομώντος bis
 Gb. Sch. Ln. Tf.
 44. Ἐπιστρέψω εἰς τὸν οἶκόν
 μου ἔ εἰς τὸν οἶκ. μου ἐπιστ.
 Ln. Tf.
 — σχολάζοντα, *add.* [καὶ] Ln.
 45. ἑπτὰ ἔτερα ἔ ἑτερ. ἑπτ. Ln. mg.
 46. δέ, om. Ln. Tf.
 — ἀδελφοὶ αὐτοῦ, [αὐτοῦ] Ln.
 48. εἰπόντι ἔ λέγοντι Ln. Tf.
 50. ποιῆσῃ ἔ ποιῆ Tf.

CHAΡ. XIII.

1. δέ, om. Ln. Tf.
 — ἀπὸ ἔ ἐκ Ln.
 2. τὸ, om. Ln. Tf.
 — σπείρειν ἔ σπείρει *Alx.*
 4. ἦλθε ἔ ἦλθον Ln. [*Alx.*];
 ἐλθόντα Tf.
 — καὶ κατέφαγεν, om. καὶ Tf.
 5. γῆς ἔ τῆς γῆς Ln.
 9. ἀκούειν, om. Tf.
 10. μαθηταί, *add.* αὐτοῦ Ln.
 — εἶπον ἔ εἶπαν Tf.
 11. τῶν οὐρανῶν, Gb. -.
 14. ἐπ', om. Gb. Sch. Ln. Tf.

15. ὄσι, *add.* [αὐτῶν] Ln.
 — συνῶσι ἔ συνιώσιν Sch. Tf.
 [Gb. ∞].
 — ἰάσωμαι ἔ ἰάσομαι Ln. Tf.
 [Gb. ∞]. [*Alx.*]
 16. ἡμῶν, om. Ln.
 — ἀκούει ἔ ἀκούουσιν Ln. Tf.
 [*Alx.*]
 17. εἶδον ἔ εἶδαν Ln.
 18. σπείροντος ἔ σπείραντος Ln.
 Tf.
 22. τούτου, om. Ln. Tf.
 23. γῆν τὴν καλὴν ἔ καλὴν γῆν
 Ln. Tf.
 — συνιών ἔ συνιείς Ln. Tf.
 24. σπείροντι ἔ σπείραντι Ln.
 Tf. [*Alx.*]
 25. ἔσπειρε ἔ ἐπέσπειραν Ln. Tf.
 27. τὰ, om. Gb. Sch. Ln. Tf.
 28. δούλοι, om. Tf.
 — εἶπον αὐτῷ ἔ αὐτῷ λέγουσιν
 Ln. Tf.
 29. ἔφη ἔ φησιν Ln. Tf.
 30. μέχρι ἔ ἕως Ln. Tf.
 — τῷ καιρῷ, om. τῷ Gb. Sch.
 Ln. Tf.
 — εἰς δέσμας, om. εἰς Tf. [Gb. ∞].
 — συναγάγετε ἔ συνάγετε Ln.
 32. κατασκηνοῦν ἔ κατασκηνοῦ-
 ῖν Ln. Tf.
 33. ἀτοῖς, *add.* λέγων *Alx.*
 — ἐπέκρυσεν ἔ ἔκρυσεν Gb. ∞.
 34. οὐκ ἔ οὐδὲν Ln. Tf.
 35. κόσμου, om. Ln. Tf.
 36. ὁ Ἰησοῦς, om. Ln. Tf. [Gb. ∞].
 — προσῆλθον ἔ προσῆλθαν Ln.
 — Φράσον ἔ διασάφησον Ln.
 37. αὐτοῖς, om. Ln. Tf.
 39. ὁ σπείρας αὐτὰ ἔστιν ἔ ἐστ-
 ῖν ὁ σπείρ. αὐτὰ Ln.
 — τοῦ αἰῶνος, om. τοῦ Ln. Tf.
 40. κατακαίεται ἔ καίεται Gb.
 Sch. Tf.
 — τούτου, om. Ln. Tf. [Gb. -].
Alx.
 43. ἀκούειν, om. Tf. [Ln.]
 44. Πάλιν, om. Tf. [Ln.]
 — πάντα ὅσα ἔχει πωλεῖ ἔ πωλ.
 πάντα ὅσα ἔχει Ln. Tf.
 46. ὅς εὐρῶν ἔ εὐρῶν δὲ Gb. Sch.
 Ln. Tf. [*Alx.*] [Rec. Gb. ∞].
 48. ἀναβιβάζσαντες, *add.* αὐτῶν
 Ln. Tf.
 — ἐπὶ τὸν αἰγιαλόν, καὶ καθί-
 σαντες ἔ καὶ ἐπὶ τὸν αἰγ.
 καθ. Ln. [Rec. mg. Ln.]; om.
 καὶ Tf.
 — ἀγγελία ἔ ἄγγελ Tf.

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51. λέγει αὐτοῖς ὁ Ἰησοῦς, *om.*
 Ln. Tf. [Gb. =].
 — κύριε, *om.* Ln. Tf. [Gb. =]. *Alx.*
 52. ὁ δὲ εἶπεν ἢ λέγει Ln.
 — εἰς τὴν βασιλείαν ἢ τῆ βα-
 σιλεία Gb. Tf. (*sic præt.* ἐν
 Ln.) *Alx.*
 54. ἐκπλήττεσθαι ἢ ἐκπλήσσε-
 σθαι Ln. Tf.
 55. οὐχὶ ἢ οὐχ Ln. Tf.
 — Μαριάμ ἢ Μαρία Tf.
 — Ἰωσῆς ἢ Ἰωσήφ Ln. Tf.
 57. πατρίδι αὐτοῦ, *om.* αὐτοῦ Ln.
 Tf.

CHAP. XIV.

3. καὶ ἔθετο, *om.* Tf. ; ἀπέθετο,
post καὶ ἐν τῇ φυλ. Ln.
 — φυλακῇ ἢ τῇ φυλακῇ Ln. Tf.
Alx.
 — Φιλίππου, *om.* Tf.
 4. αὐτῷ ὁ Ἰωάννης ἢ ὁ Ἰωάν.
 αὐτ. Ln.
 6. γενεσιῶν δὲ ἀγομένων ἢ γε-
 νεσίαις δὲ γενομένοις Ln. Tf.;
 γεν. δὲ γενομένων Gb. ∞.
 7. εἶν ἢ ἄν Ln. Tf.
 9. ἐλυπήθη ὁ βασιλεὺς, διὰ δὲ
 τοῦς ἢ λυπηθεὶς ὁ βασι. διὰ
 τοῦς Ln. Tf.
 10. τὸν, *om.* Ln. Tf.
 12. σώμα ἢ πτώμα Ln. [Gb. ∞].
 — αὐτὸ ἢ αὐτὸν Tf. [Ln. mg.]
 13. καὶ ἀκούσας ἢ ἀκούσας δὲ
 Ln. Tf. [Alx.]
 — περὶ ἢ περὶοί Ln. mg.
 14. ὁ Ἰησοῦς, *om.* Ln. Tf. [Gb. =].
Alx.
 — αὐτοὺς ἢ αὐτοῖς Gb. Sch. Ln.
 Tf.
 15. προσήλθον ἢ προσήλθαν Ln.
 — αὐτοῦ, *om.* Ln. Tf.
 — ἀπόλυσον, *add.* οὖν Tf.
 18. αὐτοὺς ὥδε ἢ ὥδε αὐτ. Ln. Tf.
 19. τοὺς χόρτους ἢ τοῦ χορτοῦ
 Ln.
 — καὶ λαβῶν, *om.* καὶ Gb. Sch.
 Ln. Tf.
 — ἐιλόγησε ἢ ἐιλόγησεν Ln. Tf.
 21. γυναικῶν καὶ παιδιῶν ἢ παι.
 καὶ γυν. Ln.
 22. ὁ Ἰησοῦς [Cst.], *om.* Gb. Sch.
 Ln. Tf.
 — αὐτοῦ [Cst.], *om.* Gb. Sch. Tf.
 — τὸ πλοῖον, *om.* τὸ Tf.
 25. ἀπήλθε ἢ ἦλθεν Ln. Tf. [Gb. ∞].
 — ὁ Ἰησοῦς, *om.* Gb. Sch. Ln. Tf.
 — τῆς θαλάσσης ἢ τὴν θάλασ-
 σαν Ln. Tf. [Alx.]

26. καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ
 ἢ οἱ δὲ μαθ. ἰδόντες αὐτὸν
 Ln.
 — τὴν θάλασσαν ἢ τῆς θαλάσ-
 σης Ln. Tf. [Alx.]
 27. εὐθέως ἢ εὐθύς Ln.
 — αὐτοῖς ὁ Ἰησοῦς ἢ ὁ Ἰησοῦς
 αὐτοῖς Ln.
 28. αὐτῷ ὁ Πέτρος εἶπε ἢ ὁ Πέ-
 τρος εἶπεν αὐτῷ Ln.
 — πρὸς σε ἔλθειν ἢ ἔλθ. πρὸς
 σε Ln. Tf. [Alx.]
 29. ὁ Πέτρος, *om.* Ln. Tf.
 — ἔλθειν ἢ καὶ ἦλθεν Tf.
 32. ἐμβάντων ἢ ἀναβάντων Ln.
 Tf. [Alx.]
 33. ἔλθόντες, *om.* *Alx.*
 34. Γεννησαρέτ ἢ Γεννησαρέθ Ln.

CHAP. XV.

1. οἱ ἀπὸ, *om.* οἱ Ln. [Alx.]
 — γραμματεῖς καὶ Φαρισαῖοι ἢ
 Φαρ. καὶ γραμ. *Alx.*
 4. ἐνετείλατο, λέγων ἢ εἶπεν
 Ln. Tf. [Gb. ∞]. *Alx.*
 — πατέρα σου, *om.* σου Gb. Sch.
 Ln. Tf.
 5. καὶ οὐ, *om.* καὶ Ln. Gb. →. [Alx.]
 — τιμῆς ἢ τιμήσει Ln. Tf. [Gb.
 ∞]. *Alx.*
 — ἢ τὴν μητέρα αὐτοῦ, *om.* Ln.
 6. τὴν ἐντολὴν ἢ τὸν λόγον Ln. ;
 τὸν νόμον Tf.
 7. προσεφῆτεσε ἢ ἐπροφήτευ-
 σεν Ln. Tf.
 8. Ἐγγίζει μοι ὁ λαὸς οὗτος τῷ
 στόματι αὐτῶν, καὶ ἢ ὁ λαὸς
 οὗτος Gb. Ln. Tf. [Alx.]
 12. αὐτοῦ, *om.* Ln. Tf. [Alx.]
 — εἶπον ἢ λέγονσιν Ln. Tf. *Alx.*
 14. ὁδηγοὶ εἰσι τυφλοὶ ἢ τυφλοὶ
 εἰσι ὁδηγοὶ Ln. Tf.
 15. ταύτην, *om.* Ln. Tf.
 16. Ἰησοῦς, *om.* Ln. Tf. [Alx.]
 17. οὐπω ἢ οὐ Ln. Tf. [Alx.]
 22. ἐκραύγασεν ἢ ἐκραξεν Ln.
 (txt.) ; ἔκραξεν Ln. mg.
 — αὐτῷ, *om.* Ln. Tf.
 — υἱὲ ἢ υἱὸς Ln. Tf.
 23. ἡρώτων ἢ ἡρώτων Ln. Tf.
 25. προσεκύνει ἢ προσεκύνησεν
 Gb. ∞. Ln. mg.
 26. ἔστι καλὸν ἢ ἐξέστιν Ln. Tf.
 30. τυφλοὺς, κωφοὺς ἢ κωφοὺς,
 τυφλοὺς Tf.
 — τοῦ Ἰησοῦ ἢ αὐτοῦ Ln. Tf.
 [Gb. ∞]. *Alx.*
 31. τοὺς ὄχλους ἢ τὸν ὄχλον Tf.

31. χωλοὺς, *præt.* καὶ Ln. Tf.
 [Alx.]
 32. ἡμέρας ἢ ἡμέραι Gb. Sch. Ln.
 Tf.
 33. αὐτοῦ, *om.* Tf. [Ln.]
 35. ἐκέλευσε ἢ παραγγείλας Ln.
 [Alx.]
 — τοῖς ὄχλοις ἢ τῷ ὄχλῳ Ln.
 (txt.) [Rec. mg.] *Alx.*
 36. καὶ λαβῶν ἢ ἐλαβεν Ln. [Alx.]
 — εὐχαριστήσας, *præt.* καὶ Ln.
 — ἔδωκε ἢ ἐδίδου *Alx.*
 — αὐτοῦ, *om.* Tf. [Ln.] *Alx.*
 — τῷ ὄχλῳ ἢ τοῖς ὄχλοις Tf.
 37. ἦραν, *post* κλασμάτων Ln. Tf.
 39. ἐνέβη ἢ ἀνέβη Gb. Tf.
 — Μαγόδαλ ἢ Μαγαδάν Ln. Tf.

CHAP. XVI.

3. ὑποκριταί, *om.* Ln. Tf. [Gb. =].
Alx.
 — τὸ μὲν, *præt.* καὶ Ln.
 4. τοῦ προφήτου, *om.* Ln. Tf.
 [Gb. →].
 5. αὐτοῦ, *om.* Ln. Tf.
 8. αὐτοῖς, *om.* Gb. Sch. Ln. Tf.
 — ἐλάβετε ἢ ἔχετε Ln. [Alx.]
 10. σπιρίδας ἢ σφυρίδας Ln.
 11. ἄρτου ἢ ἄρτων Sch. Ln. Tf.
 [Gb. ∞].
 — προσέχετε ἢ προσέχετε δὲ Ln.
 Tf. [Gb. ∞] ; προσέχετε
 Gb. ∞.
 12. τοῦ ἄρτου ἢ τῶν ἄρτων Ln. Tf.
 — ἄλλ' ἢ ἄλλα Tf.
 13. με, *om.* Tf. [Ln.] [Gb. →].
 14. εἶπον ἢ εἶπαν Ln.
 — ἀλλοὶ ἢ οἱ Ln.
 15. αὐτοῖς, *add.* [ὁ Ἰησοῦς] Ln.
 17. Καὶ ἀποκριθεὶς ἢ ἀποκρ. δὲ
 Ln. Tf. [Alx.]
 — τοῖς οὐρανοῖς, *om.* τοῖς Ln. Tf.
 19. κλείς ἢ κλείδας Ln. Tf.
 — ὁ εἶν ἢ ὁ ἄν Ln. (txt.) Tf. ;
 ὅσα ἄν Ln. mg.
 — δεδεμένον ἢ δεδεμένα Ln. mg.
 20. διεστείλατο ἢ ἐπετίμησεν Ln.
 [Gb. ∞].
 — αὐτοῦ, *om.* Ln. Tf.
 — Ἰησοῦς, *om.* Gb. Sch. Ln. Tf.
 21. ὁ Ἰησοῦς, *om.* ὁ Ln.
 — ἀπέλθειν εἰς Ἱερουσόλυμα ἢ
 εἰς Ἱερ. ἀπέλ. Ln. Tf. [Alx.]
 22. ἐπιτιμῶν αὐτῷ ἢ αὐτ. ἐπιτ.
 Ln. Tf.
 23. μὴ εἴ ἢ εἴ ἐμοῦ Ln. ; εἴ μου
 Tf.
 25. γὰρ ἄν ἢ γὰρ εἶν Ln. Tf.

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26. ὠφελείται ἢ ὠφελήθησεται
Ln. Tf. [Alx.]
28. ὑμῖν, *add.* ὅτι Ln.
— τῶν ὧδε ἐστηκότων ἢ τῶν
ὧδε ἐστῶτων Gb. Ln. [Alx.];
ὧδε ἐστῶτες Sch. Tf. [Cst.]

CHAP. XVII.

3. ὤφθησαν ἢ ὠφθη Ln. Tf.
— Μωσῆς ἢ Μωϋσῆς Ln. Tf.
— μετ' αὐτοῦ συλλαλοῦντες ἢ
συλλ. μετ' αὐτοῦ Ln.
4. ποιήσωμεν ἢ ποιήσω Ln. Tf.
— Μωσῆ ἢ Μωϋσεί Ln. Tf.
— μίαν Ἡλία ἢ Ἡλία μίαν Ln.
Tf. [Alx.]
5. φαιτειῇ ἢ φωτὸς Gb. [Rec. ∞].
— εὐδόκησα ἢ ἠδોક. Ln. Tf.
— αὐτοῦ ἀκούετε ἢ ἀκού. αὐτ.
Ln. Tf.
6. ἔπεσον ἢ ἔπεσαν Ln. Tf.
7. προσελθὼν ὁ Ἰησοῦς ἤψατο
αὐτῶν, καὶ ἢ προσῆλθεν ὁ
Ἰησ. καὶ ἀψάμενος αὐτῶν
Ln.
9. ἀπὸ ἢ ἐκ Gb. Sch. Ln. Tf.
— ἀναστῆ ἢ ἐγερθῆ Ln. Tf.
10. αὐτοῦ, *om.* Ln.
11. Ἰησοῦς, *om.* Ln. Tf. [Gb. ∞].
Alx.
— αὐτοῖς, *om.* Ln. Tf.
— πρῶτων, *om.* Ln. Tf. [Gb. ∞].
Alx.
12. ἀλλ' ἢ ἀλλά Tf.
14. ἐλθόντων αὐτῶν ἢ ἐλθόν-
των Ln.; ἐλθῶν Tf.
— αὐτῶ ἢ αὐτὸν Gb. Sch. Ln. Tf.
15. πάσχει ἢ ἔχει Ln.
17. ἔσομαι μεθ' ὑμῶν ἢ μεθ' ὑμ.
ἔσομ. Ln. Tf. [Alx.]
20. Ἰησοῦς, *om.* Ln. Tf. [Alx.]
— εἶπεν ἢ λέγει Ln. Tf.
— ἀπιστίαν ἢ ὀλιγοπιστίαν Ln.
[Alx.]
— Μεταίβηθι ἐντεῦθεν ἢ μετὰβα
ἔνθεν Ln. Tf.
22. ἀναστρεφόμενον ἢ συστρεφ.
Ln.
23. ἐγερθήσεται ἢ ἀναστήσεται
Ln.
24. εἶπον ἢ εἶπαν Ln. Tf.
25. ὅτε εἰσῆλθεν ἢ εἰσελθόντα
Ln.; ἐλθόντα Tf.
26. λέγει αὐτῶ ὁ Πέτρος ἢ εἰ-
πόντος δὲ Ln.; *om.* ὁ Πέτρος
Tf. [Gb. ∞].
27. τὴν θάλασσαν, *om.* τὴν Ln.
Tf. [Alx.]

CHAP. XVIII.

1. ὥρα ἢ ἡμέρα Ln. [Gb. ∞].
2. ὁ Ἰησοῦς, *om.* Tf.
4. ταπεινώση ἢ ταπεινώσει Sch.
Ln. Tf. [Gb. ∞].
5. ὃς ἐὰν ἢ ὃς ἂν Ln. Tf.
— παιδίον τοιούτου ἐν ἢ ἐν παι-
δίον τοιούτ. Ln. Tf.
6. ἐπὶ ἢ περὶ Ln. [Alx.]; εἰς Sch.
Tf. [Gb. ∞]. *Cst.*
7. ἐστιν, *om.* Ln. Tf. [Alx.]
— ἐκείνω, *om.* Ln. [Alx.]
8. αὐτὰ ἢ αὐτὸν Ln. Tf. [Gb. ∞].
Alx.
— χαλὸν ἢ κυλλὸν ἢ κυλλὸν ἢ
χῶλὸν Ln.
10. ἐν οὐρανοῖς, *om.* Tf.; ἐν τῷ
οὐρανῷ Ln.
11. ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώ-
που σώσαι τὸ ἀπολωλὸς,
om. Ln. Tf. [Gb. ∞]. *Alx.*
12. ἀφεῖς ἢ ἀφήσει Ln. Tf.
— πορευθεῖς ἢ καὶ πορ. Ln. Tf.
14. ὑμῶν ἢ μου Ln. Tf.
— εἰς ἢ ἐν Ln. Tf. [Gb. ∞]. *Alx.*
15. εἰς σέ, *om.* Ln. Tf.
— καὶ ἔλεγξον, *om.* καὶ Gb. Ln.
Tf. [Alx.]
16. μετὰ σοῦ, *post* δύο Ln.
18. ἐὰν δήσητε ἢ ἂν δήσητε Ln.
Tf.
— τῷ οὐρανῷ, *om.* τῷ *bis* Ln. Tf.
19. πάλιν ἢ ἀμῆν Ln.; *add.* ἀμῆν
Gb. ∞. [Alx. & Cst.]
— ὑμῶν συμφωνήσωσιν ἢ συμ-
φων. ἐξ ὑμῶν Ln. Tf.; (συμ-
φωνήσουσιν Tf.)
21. αὐτῶ ὁ Πέτρος εἶπε ἢ ὁ Πέ-
τρος εἶπεν αὐτῶ Ln. Tf.
22. ἀλλ' ἢ ἀλλά Ln. Tf.
24. προσηκέχη ἢ προσήχη Ln.
Tf.
25. κύριος αὐτοῦ, *om.* αὐτ. Tf.
— εἶχε ἢ ἔχει Ln. Tf.
26. Κύριε, *om.* Ln. Tf.
— σοι, *post* ἀποδώσω Ln. [Alx.];
om. Tf.
27. ἐκείνου, *om.* Ln.
28. ἐκείνος, *om.* Ln.
— μοι, *om.* Ln. Tf. [Gb. ∞]. *Alx.*
— ὁ τι ἢ εἶ τι Gb. Sch. Ln. Tf.
29. εἰς τοὺς πόδας αὐτοῦ, *om.* Gb.
Ln. Tf. [Alx.]
— ἐμοὶ ἢ ἐμέ Ln. Tf.
— πάντα, *om.* Sch. Tf. [Ln.] Gb.
Ln. Tf. [Alx.]
30. ἀλλ' ἢ ἀλλά Ln. Tf.
— οὐ, *om.* Ln. Tf.

31. δὲ οἱ σύνδουλοι αὐτοῦ ἢ οὐν
αὐτοῦ οἱ σύνδ. Ln.
— αὐτῶν ἢ ἑαυτῶν Ln. Tf.
33. καὶ ἐγὼ ἢ καγὼ Ln. Tf.
34. οὐ, *om.* Ln.
— αὐτῷ, *om.* Ln. Tf.
35. ἐπουράνιος ἢ οὐράνιος Ln.
Tf. [Gb. ∞]. *Alx.*
— τὰ παραπτώματα αὐτῶν, *om.*
Gb. Ln. Tf. [Alx.]

CHAP. XIX.

1. τῆς Γαλιλαίας, *om.* τῆς Elz.
3. οἱ Φαρισαῖοι, *om.* οἱ Ln. Tf.
— αὐτῶ, *om.* Ln. Tf. [Gb. ∞]. *Alx.*
— ἀνθρώπων, *om.* Ln. Tf.
4. αὐτοῖς, *om.* Ln. Tf. [Alx.]
5. Ἐνεκεν ἢ ἐνεκα Ln. Tf.
— προσκολληθήσεται ἢ κολλη-
θήσ. Sch. Ln. Tf. [Gb. ∞].
7. Μωσῆς ἢ Μωϋσῆς Ln. Tf. (*et*
sic deinceps).
— αὐτῇ, *om.* Ln. Tf. [Alx.]
9. ὅτι, *om.* Ln. Tf.
— εἰ μὴ ἐπὶ πορείᾳ ἢ μὴ ἐπὶ
πορείᾳ Gb. Tf. [Cst.]; παρ-
εκτὸς λόγου πορείας Ln.
[Alx.]
10. αὐτοῦ, *om.* Tf.
11. τοῦτου, *om.* Tf. [Ln.]
13. προσηκέχη ἢ προσηκέθη-
σαν Ln. Tf. [Alx.]
14. εἶπεν, *add.* αὐτοῖς *Alx.*
15. αὐτοῖς τὰς χεῖρας ἢ τὰς χεῖρ.
αὐτ. Ln. Tf.
16. εἶπεν αὐτῷ ἢ αὐτῷ εἶπ. Ln.
Tf.
— ἀγαθῆ, *om.* Ln. Tf. [Gb. ∞].
Alx.
— ἔχω ἢ σχῶ Ln. Tf. [ζῶην αἰὼ.
κληρονομήσω Ln. mg.]
17. τί με λέγετε ἀγαθόν; οὐδεὶς
ἀγαθός, εἰ μὴ εἰς, ὁ Θεός ἢ
τί με ἐρωτᾷς περὶ τοῦ ἀγα-
θοῦ; εἰς ἐστὶν ὁ ἀγαθός
Gb. Ln. Tf. [Rec. Gb. ∞]. *Alx.*
— εἰσελθεῖν εἰς τὴν ζῶην ἢ εἰς
τὴν ζῶην εἰσελ. Ln. Tf.
— τήρησον ἢ τήρει Ln. Tf.
18. Λεγεῖ ἢ ἔφη Ln.
— οὐ φονεύσεις; οὐ μοιχεύεις
ἢ οὐ μοιχ. οὐ φον. Ln. mg.
19. πατέρα σου, *om.* σου Gb. Sch.
Ln. Tf.
20. πάντα ταῦτα ἢ ταῦτ. πάντ.
Ln. [Alx.]
— ἐφυλάξαμην ἢ ἐφυλάξα Ln.
Tf. [Alx.]

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20. ἐκ νεότητός μου, *om.* Ln. Tf. Gb. -.
21. ἔφη ἢ λέγει Ln.
- πτωχοῖς, *praem.* τοῖς Ln. Tf.
- οὐρανῶ ἢ οὐρανοῖς Tf. Ln. mg.
22. τὸν λόγον, *om.* Tf.; *add.* [τοῦτον] Ln.
23. δυσκόλος πλούσιος ἢ πλού. δυσκ. Ln. Tf. [Alx.]
24. διελθὲν ἢ εἰσελθ. Gb. Sch. Tf.
- τρυπήματος ἢ τρυμαλιᾶς Alx.
- τοῦ Θεοῦ ἢ τῶν οὐρανῶν Ln. Tf.
- εἰσελθὲν, *post* πλούσιον Ln.; *om.* Tf. [Alx.]
25. αὐτοῦ, *om.* Gb. Sch. Ln. Tf.
26. δυνατὰ ἐστί, *om.* ἐστί Gb. Sch. Ln. Tf.
29. ὅς ἔστις Ln. Tf. [Gb. *]. Alx.
- οἰκίας, ἦ, *om.* Tf.
- ἡ πατέρα, ἡ μητέρα ἢ ἡ γονεῖς Ln. mg.
- ἡ γυναῖκα, *om.* Tf.
- ἡ ἀγροῦς, *add.* ἡ οἰκίας Tf.
- ἑκατονταπλασίονα ἢ πολλαπλασ. Ln. Tf.

CHAP. XX.

2. συμφωήσας δὲ ἢ καὶ συμφωήσας Cst.
3. τὴν τρίτην, *om.* τὴν Gb. Sch. Ln. Tf.
5. πάλιν, *add.* δὲ Tf. Alx.
6. ὄραν, *om.* Ln. Tf. [Gb. =]. Alx.
- ἀργούς, *om.* Gb. Ln. Tf. [Alx.]
7. ἀμπελῶνα, *add.* μου [Ln.] [Alx.]
- καὶ ὁ ἐάν ἢ δίκαιον λήψετε, *om.* Ln. Tf. [Gb. =]. Alx.
9. καὶ ἐλθόντες ἢ ἐλθόντες δὲ Ln.
10. ἐλθόντες δὲ ἢ καὶ ἐλθ. Tf. [Alx.]
- πλείονα ἢ πλείον Ln. Tf. [Alx.]
- καὶ αὐτοὶ ἀνὰ δημῆριον ἢ τὸ ἀνὰ δημῆρ. καὶ αὐτ. Tf.
12. Ὅτι, *om.* Ln.
- ἡμῖν αὐτοῦς ἢ αὐτοῦς ἡμῖν Ln. (txt.)
15. ἢ οὐκ, *om.* ἢ Ln. Tf.
- ποιῆσαι ὁ θέλω ἢ ὁ θέλω ποιῆσαι Ln. Tf. [Alx.]
- ἢ ἢ ἐί St. Tf. Gb. ∞.
16. πολλοὶ γὰρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί, *om.* Tf.
17. μαθητὰς, *om.* Tf.

17. ἐν τῇ ὁδῷ, καὶ ἢ καὶ ἐν τῇ ὁδῷ Ln. Tf. [Alx.]
19. ἀναστήσεται ἢ ἐγερθήσ. Tf.
- παρ' ἢ ἀπ' Ln. Tf.
21. οὗτοι [Ln.]
- δεξιῶν σου, *om.* σου Ln.
- εὐώνυμων, *add.* σου Gb. Sch. Ln. Tf.
22. δὲ ὁ ἢ ὁ δὲ St.
- καὶ τὸ βάπτισμα, ὁ ἐγὼ βαπτίζομαι, βαπτισθῆναι, *om.* Gb. Ln. Tf. [Alx.]; [ἢ το βάπτ. Sch.]
23. καὶ λέγει, *om.* καὶ Ln. Tf.
- καὶ τὸ βάπτισμα, ὁ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε, *om.* Gb. Ln. Tf.; [ἢ το βάπτ. Sch.]
- εὐώνυμων μου, *om.* μου Ln. Tf. [Gb. =]. Alx.
- ἐμὸν, *add.* τοῦτο Tf.
24. καὶ ἀκούσαντες ἢ ἀκούσαντες δὲ Tf. Alx.
26. δέ, *om.* Gb. Sch. Ln. Tf.
- ἔσται ἢ ἐστί Ln. [Alx.]
- ὅς ἐάν ἢ ὅς ἂν Ln.
- ἐν ἡμῖν ἢ ἡμῶν Tf.
- ἔστω ἢ ἔσται Ln. [Gb. ∞]. Alx.
27. ὅς ἐάν ἢ ὅς ἂν Ln.
- ἔστω ἢ ἔσται Ln. [Gb. ∞].
30. Ἐλέησον ἡμᾶς, Κύριε ἢ Κύρ., ἐλέησ. ἡμ. Ln. Tf.
- υἱὸς ἢ υἱέ Ln. [Alx.]
31. ἔκραζον ἢ ἔκραξαν Ln. Tf. [Alx.]
- Ἐλέησον ἡμᾶς, Κύριε ἢ Κύρ., ἐλέησ. ἡμ. Ln. Tf. [Alx.]
- υἱὸς ἢ υἱέ Ln.
32. θέλετε, *add.* [ἴνα] Ln.
33. ἀνοιχθῶσιν ἢ ἀνοιγῶσιν Ln. Tf. [Alx.]
34. ὀφθαλμῶν ἢ ὀφθαλμῶν Ln. Tf. [Alx.]
- αὐτῶν οἱ ὀφθαλμοί, *om.* Ln. Tf. [Alx.]

CHAP. XXI.

1. Βηθσαγῆ ἢ Βηθσαγαῆ Tf. [Alx.]
- πρὸς ἢ εἰς Ln. Tf.
2. Πορεύθητε ἢ πορεύεσθε Ln. Tf. [Alx.]
- ἀπέναντι ἢ κατέναν. Ln. [Alx.]
- ἀγαγετε ἢ ἄγετε Ln.
3. ἀποστελεῖ ἢ ἀποστέλλει Gb. Sch.

4. ὄλον, *om.* Ln. Tf. [Gb. =]. Alx.
5. καὶ ἐπιβεβηκώς, *om.* καὶ Tf.
- πᾶλον, *praem.* ἐπὶ Ln. Tf.
6. προσέταξεν ἢ συνέταξεν Ln. Tf.
7. ἐπάνω ἢ ἐπ' Ln. Tf.
- ἱμάτια αὐτῶν, *om.* αὐτῶν Tf. [Ln.]
- ἐπεκάθισεν ἢ ἐπεκάθισαν Elz.
8. ἐστρωσαν ἢ ἐστρωσαν Ln. mg.
9. προάγοντες, *add.* αὐτὸν Ln. Tf. [Alx.]
11. Ἰησοῦς ὁ προφήτης ἢ ὁ προφήτ. Ἰησ. Ln. Tf.
12. ὁ Ἰησοῦς, *om.* ὁ Ln. Tf.
- τοῦ Θεοῦ, *om.* Ln. [Gb. -]. Alx.
13. ἐποιήσατε ἢ ποιεῖτε Ln. Tf.
15. κρῆζοντας, *praem.* τοὺς Ln. Tf.
16. εἶπον ἢ εἶπαν Ln. Tf.
18. ἐπαναγών ἢ ἐπαναγαγῶν Tf.
19. Μηκέτι, *praem.* οὐ Ln. Tf.
22. ἂν ἢ ἐάν Tf.
23. ἐλθόντι αὐτῷ ἢ ἐλθόντος αὐτοῦ Ln. [Alx.]
24. δέ, *om.* Ln.
25. Ἰωάννου, *praem.* τὸ Ln. Tf.
- παρ' ἢ ἐν Ln. Tf.
26. ἔχουσι τὸν Ἰωάννην ὡς προφήτην ἢ ὡς προ. ἔχ. τὸν Ἰωάν. Ln. Tf.
28. ἄνθρωπος, *add.* τις Ln.
- τέκνα δύο ἢ δύο τέκνα Ln. Tf.
- μου, *om.* Tf. [Gb. =]. Alx.
- οὐ θέλω ἢ ἐγὼ κύριε, καὶ οὐκ ἀπῆλθεν Alx.
29. ὕστερον δέ, [δὲ] Ln.
30. καὶ προσελθῶν ἢ προσελ. δὲ Ln. Tf.
- δευτέρῳ ἢ ἑτέρῳ Gb. Sch. Tf. [Rec. Gb. ∞].
31. αὐτῷ, *om.* Ln. Tf.
- Ὁ πρῶτος ἢ ὁ ὕστερος Ln. (Tf. 1841).
32. πρὸς ἡμᾶς ἢ Ἰωάννης ἢ Ἰωάν. πρὸς ἡμ. Ln. Tf.
- οὐ ἢ οὐδέ Ln. Tf. Alx.
33. τις, *om.* Gb. Sch. Ln. Tf.
- ἐξέδοτο ἢ ἐξέδοτο Tf.
38. κατὰσχωμεν ἢ σχῶμεν Ln. Tf. [Gb. ∞]. Alx.
41. ἐκδόσεται ἢ ἐκδώσεται Gb. Ln. Tf. [Rec. Gb. ∞].
44. καὶ ὁ πᾶσων ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται. ἔσθ' ὃν δ' ἂν πᾶση, λικμήσει αὐ-

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- τόν ver. 44, om. Tf. [Ln.] [Gb. -].
 46. τὸν ὄχλουσ ἅ τὸν ὄχλουσ Ln. mg.
 - ἐπειδὴ ἅ ἐπεὶ Tf. *Alx.*
 - ὡσ ἅ εἰσ Ln. Tf. [Gb. ∞]. *Alx.*

CHAR. XXII.

1. αὐτοῖσ ἐν παραβολαῖσ ἅ ἐν παραβ. αὐτοῖσ Ln. Tf.
 4. ἡτοῖμασα ἅ ἡτοῖμασα Ln. Tf. [*Alx.*]
 5. ὁ μὲν ἅ ὁσ μὲν Ln. Tf. [*Alx.*]
 - ὁ δὲ ἅ ὁσ δὲ Ln. Tf. [*Alx.*]
 - εἰσ τὴν ἅ ἐπὶ τὴν Ln. Tf. [Gb. ∞]. *Alx.*
 7. Ἀκούσασ δὲ ὁ βασιλεὺσ ἅ ὁ δὲ βασιλ. ἀκ. Ln. Tf. [Gb. ∞]. *Alx.*; καὶ ἀκ. ὁ βασ. Sch.; *add.* ἐκείνοσ Sch. [Gb. ∞].
 9. ἂν ἅ ἐάν Ln. Tf. [*Alx.*]
 13. εἶπεν ὁ βασιλεὺσ ἅ ὁ βασιλεὺσ εἶπεν Ln. Tf.
 - ἄρατε αὐτὸν καὶ, om. Ln. Tf. [Gb. ∞]. *Alx.*
 - ἐκβάλετε, *add.* αὐτὸν Ln. Tf. [Gb. ∞].
 15. ἔλαβον, *add.* κατὰ τοῦ Ἰησοῦ, s. κατ' αὐτοῦ *Alx.*
 16. λέγοντεσ ἅ λέγοντασ Ln.
 20. αὐτοῖσ, *add.* ὁ Ἰησοῦσ Ln. [*Alx.*]
 - ἀπῆλθον ἅ ἀπῆλθον Ln. Tf.
 23. οἱ λέγοντεσ, om. οἱ Ln. [*Alx.*]
 - ἐπιγαμβρεύσει, *praem.* ἵνα Ln.
 25. γαμήσασ ἅ γήμασ Ln. Tf.
 28. οὐν ἀναστάσει ἅ ἀναστ. οὐν Ln. Tf.
 30. ἐγαμίζονται ἅ γαμίζονται Ln. Tf.; [*Alx.* s. γαμίσκονται] [Gb. ∞].
 - τοῦ Θεοῦ, om. Ln. Tf. [Gb. -].
 - οὐρανῶ, *praem.* τῷ Ln. Tf.
 32. Θεοσ νεκρῶν, om. Θεοσ Ln. [*Alx.*]
 35. καὶ λέγων, om. Ln. Tf. [*Alx.*]
 37. Ὁ δὲ Ἰησοῦσ εἶπεν ἅ ὁ δὲ ἔφη Ln. Tf. [*Alx.*]; ὁ δὲ Ἰησ. ἔφη Gb. Sch.
 - ὄλη τῇ καρδια ἅ ὄλη καρδ. Gb. ∞. [Cst.]
 38. πρώτη καὶ μεγάλη ἅ ἡ μεγ. καὶ πρώτη Ln. Tf. (*sic sine* ἡ Gb. ∞). *Alx.*
 39. σεαντόν ἅ ἐαντόν [Gb. ∞].
 40. καὶ οἱ προφήται κρέμανται ἅ κρέματα καὶ οἱ προσφ. Ln. Tf. [*Alx.*]

43. κύριον αὐτὸν καλεῖ ἅ καλεῖ αὐτὸν κύρ. Ln. Tf.
 - αὐτοῖσ, *add.* ὁ Ἰησοῦσ *Alx.*
 44. ὁ Κύριουσ, om. ὁ Ln. Tf.
 - ὑποπόδιον ἅ ὑποκάτω Ln. Tf. [Gb. ∞]. *Alx.*
 46. αὐτῷ ἀποκριθῆναι ἅ ἀποκρ. αὐτῷ Ln. Tf. [*Alx.*]

CHAR. XXIII.

3. τηρεῖν, om. Ln. Tf. [Gb. -]. *Alx.*
 - τηρεῖτε καὶ ποιεῖτε ἅ ποιήσατε καὶ τηρεῖτε Ln. Tf. [*Alx. sic* s. ποιεῖτε].
 4. γὰρ ἅ δὲ Ln. Tf. [Gb. ∞]. *Alx.*
 - καὶ δυσβάστακτα, om. Tf. [Gb. -].
 - τῷ δὲ ἅ αὐτοὶ δὲ τῷ Ln. [*Alx.*]
 5. πλατύνουσι δὲ ἅ πλατ. γὰρ Ln. Tf. [Gb. ∞]. *Alx.*
 - τῶν ἱματιῶν αὐτῶν, om. Ln. Tf. [Gb. -].
 6. τε ἅ δὲ Ln. Tf. [*Alx.*]
 7. ῥαββί, ῥαββί ἅ ῥαββί Ln. Tf. [Gb. -]. *Alx.*
 8. ὁ καθηγητῆσ ἅ ὁ διδασκάλουσ Ln. Tf. [Gb. ∞].
 - ὁ Χριστόσ, om. Gb. Ln. Tf. [*Alx.*]
 9. ὁ πατῆρ ὑμῶν ἅ ὑμῶν ὁ πατῆρ Ln.
 - ἐν τοῖσ οὐρανοῖσ ἅ οὐράνιοσ Ln. Tf.
 10. εἰσ γὰρ ὑμῶν ἐστίν ὁ καθηγητῆσ ἅ ὅτι καθηγητῆσ ὑμῶν ἐστίν εἰσ Ln. Tf. [Gb. ∞]. *Alx.*
 13. Οὐαὶ ὑμῶν, γραμματεῖσ καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κατεσθίετε τὰσ οἰκίασ τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψετεσ περισσότερον κρίμα, om. Ln. Tf. [Gb. ∞] *Alx.*; ver. 13 post ver. 14 Elz.; (*contra* Sch. Cst.)
 17. τίσ ἅ τί Ln.
 - μείζων ἅ μείζων Ln.
 - ἀγίαζων ἅ ἀγίασασ Ln. Tf.
 18. ἐάν ἅ ἂν Ln. Tf. [*Alx.*]
 19. μωροὶ καὶ, om. Tf. [Ln.] Gb. -.
 21. κατοικοῦντι ἅ κατοικήσαντι Gb. Sch. Tf.
 23. τὸν ἔλεον ἅ τὸ ἔλεουσ Ln. Tf. [*Alx.*]
 - ταῦτα, *add.* δὲ Ln. Tf. [Gb. -]. *Alx.*

23. ἀφείναι ἅ ἀφείναι Ln. Tf.
 24. οἱ, om. Ln.
 25. ἐξ, om. Ln.
 - ἀκρασίασ [*Alx.*] ἅ ἀδικίασ Gb. Sch. [Rec. Gb. ∞]. Cst.
 26. καὶ τῆσ παροψίδουσ, om. Tf. [Gb. ∞].
 - αὐτῶν ἅ αὐτοῦ Ln. Tf. [Gb. ∞]. *Alx.*
 27. παρομοιάσετε ἅ ὁμοιάσετε Ln.
 28. μεστοὶ ἐστε ἅ ἐστε μεστοὶ Ln. Tf. [*Alx.*]
 30. ἦμεν bis ἅ ἦμεθα Gb. Sch. Ln. Tf.
 - κοινοὶ αὐτῶν ἅ αὐτ. κοιν. Ln. Tf.
 34. καὶ ἐξ ἰῶ, om. καὶ Ln. Tf.
 35. ἐκχυνόμενον ἅ ἐκχυνόμενον Ln. Tf.
 36. ἦξει, *praem.* ὅτι Gb. - & Sch.
 - ταῦτα πάντα ἅ πάντα ταῦτα Ln. Tf.
 37. ἀποκτείνουσα ἅ ἀποκτενοῦσα Gb. ∞.
 - ἐπισυνάγει ὄρνισ ἅ ὄρν. ἐπισυν. Ln. Tf. [*Alx.*]
 - ἐαντήσ, om. Ln. Tf.
 πτέρυγασ, *add.* αὐτῆσ [Ln.] Tf.
 38. ἔρρηουσ, om. Ln.

CHAR. XXIV.

1. ἐπορευέτο ἀπὸ τοῦ ἱεροῦ ἅ ἀπὸ τοῦ ἱερ. ἐπορευέτο Tf. (*sic, sed* ἐκ Ln.) [*Alx.*]
 2. Ἰησοῦσ ἅ ἀποκριθεῖσ Ln. Tf. [*Alx.*]
 - Οὐ ἰῶ, Gb. ∞; om. *Alx.*
 - πάντα ταῦτα ἅ ταῦτα πάντα Ln. Tf.
 - μὴ καταλυθῆσεται, om. μὴ Gb. Sch. Ln. Tf.
 3. μαθηταί, *add.* [αὐτοῦ] Ln.
 - τῆσ συντελείασ, om. τῆσ Ln. Tf. [*Alx.*]
 6. πάντα, om. Ln. [Gb. -]. *Alx.*
 7. καὶ λοιμοὶ, om. Ln. Tf. [*Alx.*]
 9. τῶν ἐθνῶν, om. τῶν Elz.
 15. ἐστώσ ἅ ἐστώσ St. Ln. Tf. [Gb. ∞].
 16. ἐπὶ ἅ εἰσ Ln.
 17. καταβανέτο ἅ καταβάτω Ln. [*Alx.*]
 - τι ἅ τὰ Gb. Sch. Ln. Tf.
 18. τὰ ἱμάτια ἅ τὸ ἱμάτιον Ln. [Gb. ∞]. *Alx.*
 20. ἐν σαββάτω, om. ἐν Gb. Sch. Ln. Tf.

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23. πιστεύσητε ἄ πιστεύετε Ln.
 24. πλανήσῃσι ἄ πλανάσῃσι Ln. mg.
 27. καὶ, om. Sch. Ln. Tf. [Gb. =].
 28. γὰρ, om. Ln. Tf. [Gb. -]. *Alx.*
 30. τῷ οὐρανῷ, om. τῷ Ln. Tf.
 32. ἐκφύη ἄ ἐκφύη Ln. [Gb. =].
 34. οὐ μὴ, *preem.* ὅτι Ln. [*Alx.*]
 - πάντα ταῦτα ἄ ταῦτα πάντα *Alx.*
 35. παρελεύσονται ἄ παρελεύσεται Gb. Ln. Tf. [*Alx.*]
 36. τῆς ὥρας, om. τῆς Gb. Sch. Ln. Tf.
 - οὐρανῶν, *add.* οὐδὲ ὁ υἱὸς Ln. [*Alx.*]
 - μου, om. Gb. Ln. [*Alx.*]
 37. καὶ ἡ παρουσία, om. καὶ Ln. Tf.
 38. ὡσπερ ἄ ὡς Ln. Tf.
 - ἡμέραις, *add.* ἐκείναις Ln.
 - ταῖς πρὸς, om. Tf. [Gb. -].
 - ἐγαμίζοντες ἄ γαμίζοντες Ln.
 39. καὶ ἡ παρουσία, om. καὶ Ln. Tf.
 40. δύο ἔσονται ἄ ἔσον. δύο Ln.
 - ὁ, om. *bis* Ln. Tf. [Gb. -]. *Alx.*
 41. μυλῶν ἄ μυλῶ Ln. Tf.
 42. ὥρα ἄ ἡμέρα Ln. Tf. [*Alx.*]
 44. ὥρα οὐ δοκεῖτε ἄ οὐ δοκ. ὥρα Ln. Tf.
 45. κύριος αὐτοῦ, om. αὐτοῦ Ln. Tf. [*Alx.*]
 - θεραπεΐαις ἄ οικεταίαις Ln. Tf.
 - διδόναι ἄ δοῦναι Gb. Ln. Tf. [Rec. Gb. =]. *Alx.*
 46. ποιοῦντα οὕτως ἄ οὕτως ποι. Ln. Tf. [*Alx.*]
 48. ὁ κύριος μου ἄ μου ὁ κύριος Ln. Tf. [*Alx.*]
 - ἐλθεῖν, om. Ln.
 49. συνδούλους, *add.* αὐτοῦ Sch. Ln. Tf. [Gb. =].
 - ἐσθλιεὶν δὲ καὶ πίνευ ἄ ἐσθίη δὲ καὶ πίνη Gb. Sch. Ln. Tf.

CHAP. XXV.

1. αὐτῶν ἄ ἐαντῶν Ln. Tf.
 - ἀπάντησιν ἄ ὑπάντ. Ln. Tf.
 2. ἦσαν ἐξ αὐτῶν ἄ ἐξ αὐτῶν ἦσαν Ln. Tf. [*Alx.*]
 - φρόνιμοι ἄ μοραῖ Ln. Tf. [*Alx.*]
 - αἱ πέντε, om. αἱ Elz. Gb. Ln. Tf.; *habent* Sch. [Gb. =].
 - μοραῖ ἄ φρόνιμοι Ln. Tf. [*Alx.*]

3. αἴτινες ἄ αἱ δὲ Ln.; αἱ γὰρ [*Alx.*]
 - ἐαντῶν ἄ αὐτῶν Gb. Sch. Ln. Tf.
 4. ἀγγείοις αὐτῶν, om. αὐτῶν Ln. Tf.
 - αὐτῶν 2^ο ἄ ἐαντῶν Ln.
 6. ἔρχεται, om. Ln. Tf. [Gb. =]. [*Alx.*]
 - αὐτοῦ, om. Tf.
 7. αὐτῶν ἄ ἐαντῶν Ln. Tf.
 8. εἶπον ἄ εἶπαν Tf.
 9. οὐκ ἄ οὐ μὴ Sch. Ln. Tf. [Gb. =].
 - δὲ μᾶλλον, om. δὲ Gb. Sch. Ln. Tf.
 11. καὶ, om. Ln.
 13. ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται, om. Gb. Sch. Ln. Tf.
 16. δὲ [Ln].
 - ἐποίησεν ἄ ἐκέρδησεν Ln. [Gb. =].
 - τάλαντα, om. Ln. [Gb. -].
 17. ὡσαύτως καὶ ἄ ὡς. [καὶ] Ln.
 - καὶ αὐτὸς, om. Ln. Tf. [Gb. -]. *Alx.*
 18. ἐν, *add.* τάλαντον Ln.
 - ἐν τῇ γῇ ἄ γῆν Tf.
 - ἀπέκρυσεν ἄ ἐκρυσεν Ln. Tf. [*Alx.*]
 19. χρόνον πολλὸν ἄ πολλὸν χρόνον Ln. Tf. [*Alx.*]
 - μετ' αὐτῶν λόγον ἄ λόγον μετ' αὐτ. Ln. Tf. [*Alx.*]
 20. ἐπ' αὐτοῖς, om. Ln. Tf. [Gb. =]. *Alx.*
 21. Ἐφῆ δὲ, om. δὲ Gb. Sch. Ln. Tf.
 22. λαβῶν, om. Ln. Tf. [Gb. -]. *Alx.*
 - ἐπ' αὐτοῖς, om. Ln. Tf. [Gb. =].
 26. πονηρὲ δοῦλε ἄ δοῦλε πον. Ln.
 27. οὐν σε ἄ σε οὐν Tf.
 29. ἀπὸ δὲ τοῦ μὴ ἄ τοῦ δὲ μὴ Ln. Tf. [Gb. =].
 30. ἐκβάλλετε ἄ ἐκβάλετε Gb. Sch. Ln. Tf.
 31. ἄγιοι, om. Gb. Ln. Tf. [*Alx.*]
 32. συναχθήσεται ἄ συναχθήσονται Ln. Tf. [*Alx.*]
 36. ἦλθετε ἄ ἦλθατε Ln. Tf. [*Alx.*]
 39. ἀσθενῆ ἄ ἀσθενούντα Ln. (txt.) Tf.
 40. τῶν ἀδελφῶν μου [Ln].
 41. τὸ ἠτοιμασμένον ἄ ὁ ἠτοι-

- μασεν ὁ πατήρ μου Gb. =.
 44 αὐτῷ, om. Gb. Sch. Ln. Tf.

CHAP. XXVI.

3. καὶ οἱ γραμματεῖς, om. Ln. Tf. [Gb. -]. *Alx.*
 4. κρατήσῃσι δόλω ἄ δόλ. κρατ. Gb. Sch. Ln. Tf.
 7. ἀλάστρον μύρου ἔχουσα ἄ ἔχ. ἀλάβ. μύρου Ln. [*Alx.*]
 - βαρυντίμων ἄ πολυντίμων Ln. [*Alx.*]
 - τὴν κεφαλὴν ἄ τῆς κεφαλῆς Ln. [*Alx.*]
 8. αὐτοῦ, om. Ln. Tf. [Gb. =]. *Alx.*
 9. τὸ μύρον, om. Gb. Sch. Ln. Tf.
 - τοῖς, om. St. Elz. Gb.; *habent* Mill, Sch. Ln. Tf. [Gb. =].
 17. αὐτῷ, om. Ln. Tf. [Gb. =]. *Alx.*
 20. δώδεκα, *add.* μαθητῶν Ln. [*Alx.*]
 22. ἕκαστος αὐτῶν ἄ εἰς ἕκαστος Ln. Tf. [Gb. =]. *Alx.*
 23. ἐν τῷ τρυβλίῳ τὴν χεῖρα ἄ τὴν χεῖρα ἐν τῷ τρυβ. Ln. Tf. [*Alx.*]
 26. τὸν ἄρτον, om. τὸν Ln. [Gb. =]. *Alx.*
 - εὐλογήσας [*Alx.*] ἄ εὐχαριστήσας Sch. [Gb. =]. *Cst.*
 - ἐδίδον τοῖς μαθηταῖς καὶ ἄ δούς τοῖς μαθ. Ln. [*Alx.*]
 27. τὸ ποτήριον, om. τὸ Tf. [*Alx.*]
 - καὶ εὐχ., om. καὶ Ln.
 28. τὸ τῆς, om. τὸ Ln. Tf.
 - καινῆς, om. Tf. [*Alx.*]
 - ἐκχυνόμενον ἄ ἐκχυνόμενον Ln. Tf. [*Alx.*]
 29. ὅτι, om. Ln. [*Alx.*]
 - γεννήματος ἄ γεννήματος Ln. Tf. [*Alx.*]
 - μεθ' ὑμῶν καινὸν ἄ καινὸν μεθ' ὑμῶν *Alx.*
 31. διασκορπισθήσεται ἄ διασκορπισθήσονται Ln. Tf. [*Alx.*]
 33. καὶ πάντες, om. καὶ Gb. Sch. Ln. Tf.
 - ἐγὼ, *add.* δὲ Gb. =.
 35. ἀπαρνήσομαι ἄ ἀπαρνήσομαι *Cst.*
 - Ὀμοίως, *add.* δὲ Sch. Gb. =.
 36. Γεσθημανῆ ἄ Γεσθημανεῖ Sch. Ln. Tf. [Gb. =].
 - μαθηταῖς, *add.* αὐτοῦ Ln. [*Alx.*]

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36. οὐ ἄν, Ln.; ἄν Tf.; om. [Alx.]
 - προσεύξομαι ἐκεῖ ἄν ἐκεῖ προσεύξ. Ln. Tf. [Alx.]
38. αὐτοῖς, add. ὁ Ἰησοῦς Sch. [Gb. ♣].
39. προσελθὼν ἄν προσελθὼν Sch. [Gb. ∞].
 - μου, om. Tf.
 - παρελθέτω ἄν παρελθάτω Ln. Tf. [Alx.]
42. τὸ ποτήριον, om. Ln. Tf. [Gb. ∞]. [Alx.]
 - ἀπ' ἐμοῦ, om. Tf. [Ln.] [Gb. ∞]. [Alx.]
43. εὐρίσκει αὐτοὺς πάλιν ἄν πάλιν εὐρεν αὐτοὺς Ln. Tf. [Gb. ∞]. Alx.
44. ἀπελθὼν πάλιν ἄν πάλιν ἀπελθ. Ln. Tf. [Alx.]
 - ἐκ τρίτου, om. Tf. [Ln.] [Gb. ∞].
45. αὐτοῦ, om. Ln. Tf. Alx.
 - τὸ λοιπὸν, om. τὸ Tf. [Alx.]
50. ἐφ' ᾧ ἄν ἐφ' ὃ Gb. Sch. Ln. Tf. [Rec. Gb. ∞].
52. σου τὴν μάχαιραν ἄν τὴν μάχαιραν σου Ln. Tf. [Alx.]
 - μαχαίρα ἄν μαχαίρη Ln. Tf. [Alx.]
 - ἀπολούνται ἄν ἀποθανούνται Gb. ∞. [Cst.]
53. πλείους ἄν πλείω Ln. Tf.
 - ἢ δώδεκα, om. ἢ Tf. [Ln.]
55. ἐξήλθετε ἄν ἐξήλθατε Ln. Tf. [Alx.]
 - πρὸς ὑμᾶς, om. Tf. [Gb. ∞]. Alx.
 - ἐκαθεξέστην διδάσκων ἐν τῷ ἱερῷ ἄν ἐν τῷ ἱερ. ἐκαθ. διδάσκ. Tf.; ἐκαθ. ἐν τῷ ἱερ. διδάσκ. Ln.; [διδάσκων Gb. ∞].
56. μαθηταί, add. [αὐτοῦ] Ln.
59. Οἱ δὲ ἀρχιερεῖς ἄν οἱ δὲ ἀρχιερεῖς Ln. mg.
 - καὶ οἱ πρεσβύτεροι, om. Ln. Tf. [Gb. ∞]. Alx.
 - αὐτὸν θανατώσωσι ἄν θαν. αὐτὸν Sch.
 - θανατώσωσιν ἄν θανατώσουσιν Ln. Tf.
60. καὶ πολλῶν, om. καὶ Gb. Ln. Tf. [Alx.]
 - ψευδομαρτύρων προσελθόντων ἄν προσελθ. ψευδομαρ. Ln. Tf. Alx. [Gb. ∞ πολλ. ψευδ. προσελθ.]
60. οὐχ εὐρον, om. Gb. Tf. [Ln.] Alx.
 - ψευδομαρτύρες, om. Tf. [Alx.]
61. αὐτὸν, om. Tf.; ante οἶκός. Ln. mg.
63. ἀποκριθεὶς, om. Alx.
65. Ὅτι, om. Ln. Tf. [Alx.]
 - αὐτοῦ, om. Tf. [Ln.] [Gb. ∞]. Alx.
67. ἐῤῥάπισαν ἄν ἐράπισαν Ln. Tf. [Alx.]
69. ἔξω ἐκάθητο ἄν ἐκάθ. ἔξω Ln. Tf.
70. ἔμπροσθεν, add. αὐτῶν [Gb. ∞]. Sch.
71. ἐξελθόντα δὲ αὐτὸν ἄν ἐξελθόντα δὲ, s. ἐξελθόντος δὲ αὐτοῦ Alx.
 - αὐτὸν, ἰ° [Ln.]
 - τοῖς ἐκεῖ ἄν αὐτοῖς ἐκ. Sch. Tf. [Ln. ∞].
72. μεθ' ἄν μετὰ Ln. Tf.
74. καταναθεματίζειν ἄν καταθεματίζειν Gb. Sch. Ln. Tf.
75. τοῦ Ἰησοῦ, om. τοῦ Ln. Tf. [Gb. ∞]. Alx.
 - αὐτῷ, om. Tf. [Ln.] Alx.

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2. παρέδοκαν αὐτὸν, om. αὐτὸν Ln. Tf. [Alx.]
 - Ποντίῳ, om. Tf. [Alx.]
3. παραδούς ἄν παραδοὺς Ln.
 - ἀπέστρεψε ἄν ἔστρεψεν Tf.
 - τοῖς πρεσβυτέροις, om. τοῖς Ln. Tf. [Alx.]
4. ἀθῶν ἄν δικαίων Gb. ∞.
 - ὄψει ἄν ὄψει Sch. Ln. Tf.
5. ἐν τῷ ναῷ ἄν εἰς τὸν ναὸν Alx.
6. εἶπον ἄν εἶπαν Ln. Tf.
10. κορβανᾶν ἄν κορβᾶν Ln. mg.
11. ἔστη ἄν ἔστᾶθη Ln. Tf.
16. Βαραββᾶν, prem. Ἰησοῦν Tf.
17. Βαραββᾶν, prem. Ἰησοῦν Tf.
22. αὐτῷ, om. Ln. Tf. [Gb. ∞]. [Alx.]
23. ἡγέμων, om. Tf.
24. ἀέναντι ἄν κατέναντι Ln.
 - τοῦ δικαίου, om. Tf. [Gb. ∞]. [Ln.] post τούτου.
28. ἐκδύσαντες ἄν ἐκδύσαντες Ln.
 - περιέθηκαν αὐτῷ χλαμύδα κοκκίνην ἄν χλαμύδα κοκκίνην περιέθηκ. αὐτῷ Ln. Tf. [Alx.]
29. τὴν κεφαλὴν ἄν τῆς κεφαλῆς Tf.

29. ἐπὶ τὴν δεξιὰν ἄν ἐν τῇ δεξιᾷ Ln. Tf. [Alx.] [Gb. ∞].
 - ἐνέπαιζον ἄν ἐνέπαιζαν Alx.
 - ὁ βασιλεὺς ἄν βασιλεὺς Ln.
33. ὃς ἄν ὁ Gb. Sch. Ln. Tf. [Alx.]
 - λεγόμενος κρανίου τόπος ἄν κραν. τόπ. λεγ. Ln. Tf. [Alx.] [Gb. ∞ λεγόμενος]. s. om. λεγόμενος Alx.
34. ὄξος ἄν οἶνον Ln. Tf. [Gb. ∞]. Alx. [Rec. Ln. mg.]
 - ἤθελε ἄν ἠθέλησεν Ln. Tf. [Alx.]
35. βάλλοντες ἄν βαλόντες Ln. Tf.
 - ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου, Διμερίσαντο τὰ ἱματῖα μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κληροῦ, om. Gb. Sch. Ln. Tf.
40. εἰ τοῦ Θεοῦ ἄν Θεοῦ εἶ Ln.
 - κατὰ βῆθι, prem. καὶ Ln.
41. δὲ καὶ [Ln.]
42. πρεσβυτέριον, add. καὶ Φαρισαίων Alx.
42. εἰ βασιλεὺς, om. εἰ Tf. Gb. ∞. [Alx.]
 - πιστεύσομεν ἄν πιστεύομεν Ln.
 - αὐτῷ ἄν ἐπ' αὐτὸν Tf.; ἐπ' αὐτῷ Sch. [Gb. ∞].
43. τὸν Θεόν ἄν τῷ Θεῷ Ln. txt.
44. αὐτῷ ἄν σὺν αὐτῷ Ln. Tf.
 - αὐτῷ ἄν αὐτὸν Gb. Sch. Ln. Tf.
46. ἀνεβόησεν ἄν ἐβόησεν Ln. mg.
 - λαμὰ ἄν λημὰ Ln.; λημὰ Tf.
 - σαβαχθανί ἄν σαβακθανί Ln.
47. ἔστωτων ἄν ἔστηκότων Tf.
49. ἔλεγον ἄν εἶπαν Ln.
50. ad fin. add. ἄλλος δὲ λαβὼν λόγῃην, ἔνυξεν αὐτοῦ τὴν πλευρὰν, καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα Alx.
51. εἰς δύο ἀπὸ ἄνωθεν ἔως κάτω ἄν εἰς δύο, post κάτω Tf.
52. ἡγέρθη ἄν ἡγέρθησαν Ln. Tf. [Alx.]
54. γινόμενα ἄν γινόμενα Ln. Tf.
 - Θεοῦ υἱὸς ἄν υἱὸς Θεοῦ Ln. txt.
57. ἐμαθήτευσεν ἄν ἐμαθητεύθη Ln.
64. νυκτός, om. Gb. Sch. Ln. Tf.
65. δὲ, om. Gb. Sch. Ln. Tf.

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CHAP. XXVIII.

2. ἀπὸ τῆς θύρας, *om.* Ln. Tf.
[Gb. →]. *Alx.* s. ἀπὸ τῆς θύρας τοῦ μνημείου.
3. ἰδέα ἢ εἰδέα Tf.
— ὡσεὶ ἢ ὡς Ln. Tf. *Alx.*
4. ἐγένοντο ἢ ἐγενήθησαν Ln. Tf.

4. ὡσεὶ ἢ ὡς Ln. Tf.
6. ὁ Κύριος, *om.* Tf. *Alx.*
8. ἐξελεθούσαι ἢ ἀπελθούσαι Tf.
9. ὡς δὲ ἐπορεύοντο ἀπαγγέλλαι τοῖς μαθηταῖς αὐτοῦ, *om.* Ln. Tf. [Gb. →]. *Alx.*
— ἀπήντησεν ἢ ὑπήντησεν Tf.

14. ἐπὶ ἢ ὑπὸ Ln.
15. σήμερον, *add.* ἡμέρας Ln. Tf.
17. αὐτῶ, *om.* Ln. Tf. *Alx.*
18. γῆς, *præm.* τῆς Ln. Tf.
19. οὐν, *om.* Gb. Sch. Tf. [Ln.]
— βαπτίζοντες ἢ βαπτίσαντες Tf.
20. Ἀμήν, *om.* Gb. Ln. Tf. *Alx.*

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CHAP. I.

1. τοῦ, *om.* Ln. Tf.
2. ὡς ἢ καθὼς Tf. *Alx.*
— ἐν τοῖς προφήταις ἢ ἐν Ἡσαΐᾳ τῷ προφήτῃ Gb. Sch. [Ln. (txt.) Tf. τῷ Ἡ.] [Rec. Gb. ∞. Ln. mg.]
— ἐγὼ, *om.* Ln. Tf.
— ἐμπροσθέν σου, *om.* Gb. Sch. Ln. Tf.
4. βαπτίζων, *præm.* ὁ Tf. *καὶ, om.* Tf.
5. ἐξεπορεύετο ἢ ἐξεπορεύοντο Gb. ∞. Cst.
— καὶ ἐβαπτίζοντο πάντες ἢ πάντες· καὶ ἐβαπτίζοντο Gb. Ln. Tf. *Alx.*
— ἐν τῷ Ἰορδάνῃ ποταμῷ ἢ ἐν αὐτοῦ ἢ ἐν τῷ Ἰορ. ποτ. Tf. Ln. mg. *Alx.*
6. ἦν δὲ ἢ καὶ ἦν Ln. (txt.) Tf. *Alx.*
— Ἰωάν., *præm.* ὁ Tf. *Alx.*
— ἐσθίων ἢ ἔσθων Tf.
8 μὲν, *om.* Tf. [Ln.] *Alx.*
— ἐν ὕδατι, *om.* ἐν Tf.
— ἐν Πνεύματι, *om.* ἐν Tf. [Ln.]
9. Καὶ ἐγένετο, [Καὶ] Ln.
— Ναζαρέτ ἢ Ναζαρέθ Tf.
— ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην ἢ εἰς τὸν Ἰορδ. ὑπ. Ἰωάν. Ln. (txt.) Tf. *Alx.*
10. εὐθέως ἢ εὐθὺς Tf.
— ἀπὸ ἢ ἐκ Ln. Tf. [Gb. ∞]. *Alx.*
— ὡσεὶ ἢ ὡς Gb. Sch. Ln. Tf. *Alx.*
— ἐπ' αὐτόν ἢ εἰς αὐτόν Ln. (txt.) Tf.
11. ἐν ᾧ ἢ ἐν σοὶ Ln. (txt.) Tf. [Gb. ∞]. *Alx.*
12. εὐθὺς ἢ εὐθέως Ln.
13. ἐκεῖ, *om.* Gb. Ln. Tf. *Alx.*
— ἡμέρας τεσσαράκοντα ἢ τεσ.

- ἡμέρ. Ln. mg. *Alx.*; *add.* καὶ τεσσ. νύκτας *Alx.*
14. Μετὰ δὲ ἢ καὶ μετὰ Ln. Tf.
— τὸν, *om.* *Alx.*
— τῆς βασιλείας, *om.* Tf. [Ln.] [Gb. →]. *Alx.*
15. καὶ λέγων, *om.* καὶ Tf. [Gb. →]. Cst.
16. Περιπατῶν δὲ ἢ καὶ παράγων Ln. Tf. [Gb. ∞]. *Alx.*
— αὐτοῦ ἢ τοῦ Σίμωνος Ln. [Gb. ∞]. *Alx.*; αὐτοῦ τοῦ Σίμωνος Sch. Cst.; Σίμωνος Tf.
— βάλλοντας ἢ ἀμφιβάλλοντας Gb. Sch. Ln. Tf. [Rec. Gb. ∞].
— ἀμφίβληστρον, *om.* Tf.
18. αὐτῶν, *om.* Ln. Tf. [Gb. →]. *Alx.*
19. ἐκεῖθεν, *om.* Tf. [Ln.] Gb. →. *Alx.*
— δίκτυα, *add.* αὐτῶν *Alx.*
20. εὐθέως ἢ εὐθὺς Tf. *Alx.*
21. εἰσελθῶν, *om.* Tf. [Gb. →].
— εἰς τὴν συναγωγὴν, ἐδίδασκε ἢ εἰς τὴν συναγ. ἐδίδασκεν Tf.; *om.* τὴν Elz.
22. γραμματεῖς, *add.* [αὐτῶν] Ln.
23. Καὶ, *add.* εὐθὺς Tf. *Alx.*
24. Ἐα, *om.* Ln. Tf. [Gb. →]. *Alx.*
— οὐδὰ ἢ οὐδαμὲν Tf.
26. κράξαν ἢ φωνήσαν Tf.
— ἐξ ἢ ἀπ' Ln. [Gb. ∞]. *Alx.*
27. πάντες ἢ ἅπαντες Tf.
— αὐτοῦς ἢ ἑαυτοῦς Ln. Tf.
— λέγοντας, τί ἐστι τοῦτο; τίς ἢ διδαχὴ ἢ καυὴ αὐτῆ, ὅτι ἢ λέγοντες· τίς ἢ διδαχὴ ἢ καυὴ; Gb. ∞.
— τίς ἢ διδαχὴ ἢ καυὴ αὐτῆ, ὅτι ἢ διδαχὴ καυὴ Ln. Tf. *Alx.*
28. Ἐξῆλθε δὲ ἢ καὶ ἐξῆλθεν Ln. Tf. *Alx.*

28. εὐθὺς, πανταχοῦ, s. εὐθὺς πανταχοῦ *Alx.*
29. εὐθέως ἢ εὐθὺς Ln. Tf. *Alx.*
— ἐξελεθόντες, ἦλθον ἢ ἐξελεθῶν ἦλθεν Ln. [Gb. ∞].
30. εὐθέως ἢ εὐθὺς Ln. Tf. *Alx.*
31. αὐτῆς, *om.* Ln. Tf.
— εὐθέως, *om.* *Alx.*
32. ἔδω ἢ ἔδυσεν Ln. Tf.
33. ἡ πόλις ὅλη ἐπισυναγμένη ἦν ἢ ἦν ὅλη ἢ πόλις ἐπισ. Ln. Tf.
34. αὐτὸν, *add.* Χριστὸν εἶναι *Alx.*
35. ἔννευον ἢ ἔννευα Ln. Tf. [Gb. ∞]. *Alx.*
— κάκει ἢ καὶ ἐκεῖ Ln.
36. ὁ Σίμων, *om.* ὁ Tf.
37. εὐρόντες αὐτὸν ἢ εὐρον αὐτὸν καὶ Tf.
— ζητοῦσι σε ἢ σὲ ζητοῦσι Sch. Ln.
38. Ἄγωμεν, *add.* ἀλλαχοῦ Tf. *Alx.*
— κάκει ἢ καὶ ἐκεῖ Gb. Sch.
— ἐξελήλυθα ἢ ἐλήλυθα Gb. ∞; ἐξῆλθον Tf.
39. ἐν ταῖς συναγωγαῖς ἢ εἰς τὰς συναγωγὰς Gb. Ln. Tf. *Alx.*
40. καὶ γουπητῶν αὐτὸν, *om.* Ln. Tf.
— καὶ λέγων, *om.* καὶ Tf.
— Ὅτι ἢ Κύριε Ln. mg. *Alx.*; s. *om.* ὅτι *Alx.*
41. Ὁ δὲ Ἰησοῦς ἢ Καὶ Ln. (txt.) Tf.
— ἠψατο αὐτοῦ ἢ αὐτοῦ ἠψατο Ln. Tf.
42. εἰπόντος αὐτοῦ, *om.* Ln. Tf. [Gb. →]. *Alx.*
— εὐθέως ἢ εὐθὺς Tf.
43. εὐθέως ἢ εὐθὺς Ln. Tf.
44. μηδὲν, *om.* Ln. *Alx.*
— ἀλλ' ἢ ἀλλὰ Ln. Tf.

44. Μωσῆς ἄλλ' ἄλλα Ln. Tf.
 45. ἄλλ' ἄλλα Ln. Tf.
 - ἐν ἔπ. Tf.
 - ἦν [Ln.]
 - πανταχόθεν ἄπαντοθεν Sch. Ln. Tf.

CHAΡ. II.

1. πάλιν εἰσῆλθεν ἄλλοτε Sch. Ln.; εἰσελθὼν πάλιν Tf.
 - καὶ ἠκούσθη, om. καὶ Tf. [Ln.] *Alx.*
 - εἰς οἶκον ἔν' οἴκῳ Ln.
 2. εὐθέως [Ln.] om. *Alx.*
 3. παραλυτικὸν φέροντες ἄφ' ἐξ. παραλ. Ln.
 4. ἐφ' ᾧ ἔσπου Ln. (txt.) Tf. [Gb. ~].
 5. ἰδὼν δὲ καὶ ἰδὼν Tf. *Alx.*
 - ἀφέωνται ἄφίενται Ln. (txt.)
 - σοὶ αἱ ἁμαρτίαι σου ἄμαρ. Gb. Tf. *Alx.* [Rec. Gb. ~]. [σου] Ln.
 7. λαλεῖ βλασφημίας ἄλλοτε; βλασφημεῖ Ln. Tf.
 8. εὐθέως ἄλλοτε Ln. Tf.
 - οὕτως, om. Ln.; *add.* αὐτοῖς Gb. Sch. Tf. [Gb. ~].
 - εἶπεν ἄλλοτε Tf. [Gb. ~].
 9. Ἀφίενται ἄφίενται Ln. txt.
 - σοὶ ἄμαρ. Gb. Sch. Tf.
 - ἔγειραι ἄγειραι Gb. Sch. Ln.; ἔγειρον Tf.
 - καὶ, om. Gb. Sch. Tf.
 - σου τὸν κράββατον ἄλλοτε τὸν κράβ. σου Ln. Tf. *Alx.*
 10. ἀφίενται ἐπὶ τῆς γῆς ἄλλοτε ἐπὶ τῆς γῆς ἀφίενται Gb. Sch. Ln.
 11. ἔγειραι ἄγειραι Gb. Sch. Ln. Tf.
 - καὶ ἰ, om. Gb. Sch. Tf. [Ln.]
 12. εὐθέως καὶ ἄλλοτε εὐθέως Tf.
 - λέγοντας [Ln.]
 - οὐδέποτε οὕτως ἄλλοτε. οὐδέπ. Tf.
 - εἶδομεν ἄλλοτε εἶδαμεν Ln.
 15. ἐγένετο ἄλλοτε γίνεται Tf.
 - ἐν τῷ, om. *Alx.*
 - ἠκολούθησαν ἄλλοτε ἠκολούθησαν *Alx.*
 16. καὶ οἱ Φαρισαῖοι ἄλλοτε τῶν Φαρισαίων Ln. mg. *Alx.*; *add.* [καὶ] Ln. *Alx.*
 - αὐτὸν ἐσθίοντα ἄλλοτε ὅτι ἐσθίει Ln. *Alx.*

16. τελῶν καὶ ἁμαρτωλῶν ἄμαρ. καὶ τελ. Ln. Tf.
 - τί, om. Tf.
 - τελῶν καὶ ἁμαρτωλῶν 2° ἄμαρ. καὶ τῶν τελ. Ln. (txt.) Tf.
 - καὶ πίνει; [Ln.]
 17. οὐκ ἦλθον ἄλλοτε γὰρ ἦλθ. Ln. mg.
 - εἰς μετάνοιαν, om. Gb. Sch. Ln. Tf.
 18. οἱ τῶν Φαρισαίων ἄλλοτε οἱ Φαρισαῖοι Gb. Sch. Ln. Tf. [Rec. Gb. ~].
 - καὶ οἱ, *add.* μαθηταὶ Tf.
 19. ὅσον χρόνον μεθ' ἄλλοτε ἐαυτῶν ἐχοῦσι τὸν νυμφίον, οὐ δύνανται νηστεύειν, Gb. ~.
 - μεθ' ἄλλοτε ἐχοῦσι τὸν νυμφίον ἄλλοτε ἔχ. τὸν νυμφ. μεθ' ἄλλοτε. Ln.; *sic, sed μετ' αὐτῶν Tf.*
 20. ἐκείνας ταῖς ἡμέρας ἄλλοτε ἐκείνη τῇ ἡμέρᾳ Gb. Sch. Ln. Tf.
 21. καὶ οὐδεὶς, om. καὶ Gb. Sch. Ln. Tf.
 - ῥάκουσ ἄλλοτε ῥάκουσ Ln.
 - ἐπιγράπτει ἄλλοτε ἐπιγράφει Tf.
 - ἱματίῳ παλαιῷ ἄλλοτε ἱματίῳ παλαιῶν Ln. Tf. *Alx.*
 - αὐτοῦ ἄλλοτε ἄπ' αὐτοῦ Ln. Tf. [*ante τὸ πλ.*]
 22. ῥήσσει ἄλλοτε ῥήξει Ln. (txt.) *Alx.*
 - ὁ νόσος, om. Ln. Tf. [Gb. ~]. *Alx.*
 - ἐκχεῖται καὶ οἱ ἄσχοι ἀπολύνται ἄλλοτε ἀπόλλυται καὶ οἱ ἄσχοι Tf.
 - ἀλλὰ οἶνον νέον εἰς ἄσκούσ καινούς βλητέον, om. Tf.
 23. παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασι ἄλλοτε αὐτ. ἐν τ. σάβ. διαπορ. Ln.
 - ἠρξάντο οἱ μαθηταὶ αὐτοῦ ἄλλοτε οἱ μαθ. αὐτ. ἠρξ. Ln. Tf. *Alx.*
 - ὁδὸν ποιεῖν ἄλλοτε ὁδοποιεῖν Ln.
 24. ποιοῦσιν, *add.* οἱ μαθηταὶ σου *Alx.*
 - ἐν, om. Ln. Tf. [Gb. ~]. *Alx.*
 25. αὐτὸς [Ln.] Gb. ~.
 - ἔλεγεν ἄλλοτε λέγει Ln.
 26. τοῦ ἀρχ., om. τοῦ Ln. Tf. [Gb. ~]. *Alx.*
 27. οὐχ, *præm.* καὶ Tf.

2. παρετήρουν ἄλλοτε παρετηροῦτο Ln.
 - κατηγορήσασιν ἄλλοτε κατηγορήσουσιν Ln.
 3. ἐξηραμμένην ἄλλοτε ἔχοντι τὴν χεῖρα ἄλλοτε τὴν χεῖρα ἄλλοτε ἔχοντι ξηράν Ln. Tf.
 - ἔγειραι ἄγειραι Gb. Sch. Ln. Tf.
 5. σου, om. Tf.
 - ἀποκατεστάθη ἄλλοτε ἀπεκατ. Gb. Sch. Ln. Tf. [Gb. Rec. ~].
 - ὑγιῆς ὡς ἄλλη, om. Gb. Sch. Ln. Tf.
 6. εὐθέως ἄλλοτε εὐθέως Tf.
 - ἐποιοῦν ἄλλοτε ἐδίδουν Tf. *Alx.*
 7. ἀνεχώρησε μετὰ τῶν μαθητῶν αὐτοῦ ἄλλοτε μετὰ τῶν μαθ. αὐτ. ἀνεχ. Gb. Ln. (txt.) Tf. *Alx.*
 - πρὸς ἄλλοτε εἰς Gb. Ln. Tf. [Gb. Rec. ~].
 - ἠκολούθησαν ἄλλοτε ἠκολούθησεν Ln. Tf. (Gb. ~). [Gb. ~].
 - αὐτῷ, om. Tf. [Ln.] (Gb. ~).
 8. οἱ περὶ, [οἱ] Ln.
 - ἀκούσαντες ἄλλοτε ἀκούοντες Ln. Tf.
 - ὅσα ἄλλοτε ἄ Ln. mg.
 - ἐποίει ἄλλοτε ποιεῖ Tf.
 11. ἐθεώρει ἄλλοτε ἐθεώρουν Ln. Tf. *Alx.*
 - προσέπιπτεν ἄλλοτε προσέπιπτον Ln. Tf. *Alx.*
 - ἔκραξε ἄλλοτε ἔκραζον Ln. Tf. *Alx.*
 12. αὐτὸν φανερόν ἄλλοτε φαν. αὐτ. Gb. Sch. *Cst.*
 - ποιήσωσι ἄλλοτε ποιῶσιν Tf. *Alx.*; *add.* [ὅτι ἠδειςαν τὸν Χριστὸν αὐτὸν εἶναι] Ln.
 14. δώδεκα, *add.* οὐς καὶ ἀποστόλους ἀνόμασεν *Alx.*
 15. θεραπεύειν τὰς νόσους, καὶ, om. Tf.
 16. καὶ, *præm.* πρῶτον Σίμωνι Gb. ~.
 - τῷ Σίμωνι ὄνομα ἄλλοτε ὄνομα τῷ Σίμ. Tf. Ln. mg. *Alx.*
 17. Βοανηργῆς ἄλλοτε Βοανηργῆς Ln. Tf.
 18. Καναίτην ἄλλοτε Καναταίων Ln. Tf. *Alx.*
 19. Ἰσκαριώτην ἄλλοτε Ἰσκαριῶθ Ln. Tf. *Alx.*
 20. ὄχλος, *præm.* ὁ Ln. Tf.
 - μῆτε ἄλλοτε μῆδέ Ln. Tf.
 25. δύναται ἄλλοτε δυναίσεται Tf. Ln. mg.

CHAΡ. III.

1. τὴν ἰ, om. Tf.
 - ἦν, om. Ln. Tf.

25. σταθῆναι ἢ οἰκία ἐκεῖνη ἢ οἰκ. ἐκεῖνη σταθ. Ln. (txt.) Tf.
 — σταθῆναι ἢ στήναι Tf. *Alx.*
 26. σταθῆναι ἢ στήναι Tf.
 27. οὐ δύναται οὐδεὶς ἢ οὐδεὶς δύναται Gb. Sch. Ln.; ἀλλ' οὐ δύνατ. οὐδ. Tf.
 — διαρπάσει ἢ διαρπάσῃ *Cst.*
 28. τὰ ἁμαρτήματα τοῖς υἰοῖς τῶν ἀνθρώπων ἢ τοῖς υἰοῖς τ. ἀνθρ. τὰ ἁμαρτ. Gb. Ln. Tf. *Alx.*
 — βλασφημίαι ὅσας ἢ αἰ βλασφημίαι, ὅσα Ln. Tf.; *preem.* αἰ Gb. → Sch.
 — ἂν ἢ ἐάν Tf.
 29. εἰς τὸν αἰῶνα Gb. →.
 — ἀλλ' ἢ ἀλλὰ Ln. Tf.
 — κρίσεως ἢ ἁμαρτήματος Ln. Tf. [Gb. ∞]. *Alx.* (s. ἁμαρτίας)
 31. Ἐρχονται οὖν ἢ καὶ ἔρχονται Ln. Tf. *Alx.*
 — οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ ἢ ἡ μήτ. αὐτ. καὶ οἱ ἀδελ. αὐτ. Gb. Sch. Ln. [Rec. Tf. *sed* ἀδελφ. αὐτ.]
 — ἐστότες ἢ στήκοτες Tf.
 — φωνοῦντες ἢ καλοῦντες Ln. Tf. *Alx.* [Gb. → φων. αὐτ.]
 32. ὄχλος περὶ αὐτὸν ἢ περὶ αὐτ. ὄχλ. Ln. Tf. [*Alx.*]
 — εἶπον δὲ ἢ καὶ λέγουσιν Ln. Tf. *Alx.*
 — ἀδελφοί σου, *add.* καὶ αἱ ἀδελφαί σου Sch. Ln. Tf. [Gb. ∞].
 33. ἀπεκρίθη αὐτοῖς, λέγων ἢ ἀποκριθεὶς αὐτ. λέγει Tf. (Ln. mg.)
 — ἡ ἢ καὶ Ln. (txt.)
 — ἀδελφοί μου, *om.* μου Tf.
 34. κύκλω τοὺς ἢ τοὺς κύκλω Gb. ∞.
 — κύκλω τοὺς περὶ αὐτὸν ἢ τοὺς περὶ αὐτὸν κύκλω Ln.
 — περὶ αὐτὸν, Gb. →.
 — ἴδε ἢ ἰδοὺ Ln. *Alx.*
 35. γάρ, *om.* Ln. Tf.
 — τὸ θέλημα ἢ τὰ θελήματα Tf.
 — ἀδελφὴ μου, *om.* μου Ln. *Alx.*

CHAP. IV.

1. συνήχθη ἢ συνάγεται Ln. Tf. *Alx.*
 — πολὺς ἢ πλείστος Tf.
 — ἐμβάντα εἰς τὸ πλοῖον ἢ εἰς

- τὸ πλοῖον ἐμβ. Ln. *Alx.*; *om.*
 τὸ Tf. [*Alx.*]
 1. ἦν ἢ ἦσαν Tf.
 3. τοῦ, *om.* Ln. Tf.
 4. τοῦ οὐρανοῦ, *om.* Gb. Sch. Ln. Tf.
 5. ἄλλο δὲ ἢ καὶ ἄλλο Ln. (txt.) Tf.
 — πετρῶδες, *add.* καὶ [Ln.] Tf.
 — εὐθέως ἢ εὐθύς Ln. Tf.
 — γῆς, *preem.* τῆς Ln.
 6. ἡλίου δὲ ἀνατείλαντος ἢ καὶ ὅτε ἀνέτειλεν ὁ ἥλιος Ln. txt. Tf. *Alx.*
 — ἐκαυματίσθη ἢ ἐκαυματίσθησαν Ln. mg.
 7. τὰς, *om.* Gb.
 8. ἄλλο ἢ ἀλλὰ Tf. *Alx.*
 — αὐξάνοντα ἢ αὐξανόμενον Ln. Tf. [Gb. ∞]. *Alx.*
 — ἐν, *ter* εἰς Tf. [*ter* ἐν Gb. ∞].
 9. αὐτοῖς, *om.* Gb. Sch. Ln. Tf.
 — Ὁ ἔξωκ ἢ ὅς ἔχει Ln. Tf.
 10. Ὅτε δὲ ἢ καὶ ὅτε Ln. Tf. *Alx.*
 — ἠρώτησαν ἢ ἠρώτων Ln. Tf.; *sic*, s. ἐπηρώτησαν *Alx.*
 — τῆν παραβολὴν ἢ τὰς παραβολὰς Tf. *Alx.*
 11. γινώσκαι, *om.* Ln. Tf. [Gb. ∞]. *Alx.*
 — τὸ μυστήριον, *ante* δέδοται Tf.
 12. τὰ ἁμαρτήματα, *om.* Tf. [Ln.] Gb. ∞. *Alx.*
 15. εὐθέως ἢ εὐθύς Tf. *Alx.*
 — ἐν ταῖς καρδίαις αὐτῶν ἢ ἐν αὐτοῖς Ln. mg. Tf. [Gb. ∞].
 16. εὐθέως ἢ εὐθύς Ln. Tf. *Alx.*
 17. εὐθέως ἢ εὐθύς Tf. *Alx.*
 18. οὗτοί 1^ο ἢ ἄλλοι Gb. Ln. Tf. *Alx.* [Gb. ∞: οὗτοί εἰσιν *Cst.*]
 — οὗτοί εἰσιν, *om.* Elz. Gb. ∞.
 — ἀκούοντες ἢ ἀκούσαντες Tf. [Gb. ∞]. *Alx.*
 19. τοῦτου, *om.* Gb. Ln. Tf. *Alx.*
 20. οὗτοι ἢ ἐκέοι Tf. *Alx.*
 — ἐν ἢ ἐν Tf. *ter* [Gb. ∞].
 21. αὐτοῖς, *add.* ὅτι Tf.
 — ὁ λύχνος ἔρχεται ἢ ἔρχ. ὁ λύχν. Ln. Tf.
 — ἐπιτεθῆ ἢ τεθῆ Ln. Tf. *Alx.*
 22. τι, *om.* Tf. [Ln.] Gb. →. *Alx.*
 — ὁ, *om.* Ln. Tf. *Alx.* [Gb. ∞, s. εἰ μὴ ἴνα].
 — φανερωθῆ, *preem.* ἴνα Ln.
 — εἰς φανερόν ἔλθη ἢ ἔλθ. εἰς φανερόν Tf.

24. καὶ προστεθήσεται ὑμῖν, *om.* Gb.
 — τοῖς ἀκούουσιν, *om.* Gb. Ln. Tf.
 25. ἂν ἔχη ἢ ἔχει Ln. Tf.
 26. εἶν, *om.* Tf. *Alx.*
 27. καθεύθει καὶ ἐγειρήται ἢ καθεύθει καὶ ἐγείρεται *Cst.*
 — βλαστανῆ ἢ βλαστᾶ Ln. Tf.
 28. γάρ, *om.* Ln. Tf. [Gb. ∞].
 — πληρῆ σίτου ἢ πλήρης σίτος Ln. Tf. *Alx.*
 29. παραδῶ ἢ παραδοί Ln. Tf. *Alx.*
 — εὐθέως ἢ εὐθύς Tf. *Alx.*
 30. Τίνι ἢ πῶς Tf. Ln. mg. [Gb. ∞]. *Alx.*
 — ἐν ποίᾳ παραβολῇ παραβά-
 λωμεν αὐτήν ἢ ἐν τίνι αὐτήν
 παραβολῇ θάμεν Ln. txt. Tf. *Alx.*
 31. κόκκω ἢ κόκκον Gb. Sch. Ln.
 — μικρότερος ἢ μικρότερον Ln. Tf. [Gb. ∞]; *add.* ὅν Ln. Tf.
 — ἐστὶ, *om.* Ln. Tf.
 — τῶν ἐπὶ τῆς γῆς [Ln.]
 32. μεῖζον, *ante* πάντων Ln. Tf. *Alx.* [μεῖζον Ln. mg. Gb. ∞].
 33. πολλαῖς, Gb. →.
 — ἠδύνατο ἢ ἐδύνατο Ln. Tf.
 34. μαθηταῖς αὐτοῦ ἢ ἰδίοις μισ. Tf.
 36. δὲ, *om.* Ln.
 — πλοῖα ἢ πλοῖα Gb. Ln. Tf. *Alx.*
 37. ἀνέμου μεγάλη ἢ μεγάλη ἀνέμου Ln. Tf.
 — τὰ δὲ ἢ καὶ τὰ Ln. Tf. *Alx.*
 — αὐτὸ ἠῶν γεμίξασθαι ἢ ἠῶν γεμ. τὸ πλοῖον Ln. Tf. [Gb. ∞]. *Alx.*
 38. ἐπὶ 1^ο ἢ ἐν Gb. Ln. Tf. *Alx.* [Rec. Gb. ∞].
 — διεγείρουσιν ἢ ἐγείρουσιν Tf.
 40. οὕτω; πῶς οὐκ ἔχετε ἢ οὕτω ἔχετε Ln. [Gb. ∞] *Alx.*; οὕτως οὕτω Gb. ∞.
 41. ὑπακούουσιν αὐτῷ ἢ αὐτῷ ὑπακούει Tf. [*Alx.*]

CHAP. V.

1. ἦλθον ἢ ἦλθεν Gb. ∞.
 — Γαδαρηνῶν ἢ Γερμασηνῶν Ln. Tf. [Gb. ∞].
 2. ἐξελθόντι αὐτῷ ἢ ἐξεληθόντος αὐτοῦ Ln. *Alx.*
 — εὐθέως, *om.* Ln.; εὐθύς Tf.
 — ἀπῆρτησεν ἢ ὑπῆρτησεν Ln. *Alx.*

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3. μνημείους ἄ μνήμασιν Gb. Sch. Ln. Tf.
 - οὔτε ἄ οὐδὲ Ln. Tf.
 - ἀλύσεσιν ἄ ἀλύσει Ln. txt. Tf. *Alx.*
 - οὐδεὶς ἠδύνατο ἄ οὐκέτι οὐ-
 δεὶς ἐδύν. Ln. Tf. *Alx.*
4. αὐτὸν ἴσχυε ἄ ἴσχυεν αὐτὸν
 Ln. Tf.
5. ἐν τοῖς ὄρεσι καὶ ἐν τοῖς
 μνήμασιν ἄ ἐν τοῖς μνήμα-
 σιν καὶ ἐν τοῖς ὄρεσι Gb.
 Sch. Ln. Tf.
6. Ἰδὼν δὲ ἄ καὶ ἰδὼν Tf. *Alx.*
 - ἀπὸ, Gb. →.
7. εἶπε ἄ λέγει Ln. Tf. [Gb. ∞].
Alx.
8. ἐκ ἄ ἀπὸ Ln. mg.
9. ἐπήρωτα ἄ ἐπήρωτησεν Ln.
 mg.
 - σοὶ ὄνομα ἄ ὄνομα σοὶ Ln.
 Tf. *Alx.*
 - ἀπεκρίθη, λέγων ἄ λέγει αὐ-
 τῷ Gb. Sch. Ln. Tf. [Gb.
 Rec. ∞].
 - Λεγὼν ἄ Λεγῶν Ln. Tf. *Alx.*
 - μοι, *add.* ἔστιν Ln.
10. παρεκάλει ἄ παρεκάλουν Ln.
 mg.
 - αὐτοὺς ἀποστείλῃ ἄ ἀποστ.
 αὐτ. Ln. mg.
11. ἐκεῖ πρὸς τὰ ὄρη ἀγγέλι χοί-
 ρων μεγάλη βοσκομενη.
 12 καὶ παρεκάλεσαν ἄ ἐκεῖ
 ἀγγέλι χοίρων μεγάλη βοσ-
 κομένη πρὸς τῷ ὄρει καὶ
 παρεκάλουν Ln. mg.; [με-
 γάλῃ Gb. →].
 - τὰ ὄρη ἄ τῷ ὄρει Gb. Sch. Ln.
 Tf. [Gb. → πρὸς τ. ὄρ.]
12. πάντες, *om.* Gb. Sch. [Ln.] Tf.
Alx.
 - οἱ δαίμονες, *om.* Tf. [Gb. →]. *Alx.*
13. εὐθέως ὁ Ἰησοῦς [Ln.]; *om.*
Alx.; ὁ Ἰη. Gb. →.
 - ἦσαν δὲ, *om.* Tf. [Ln.] Gb. →.
Alx.
14. Οἱ δὲ ἄ καὶ οἱ Ln. Tf. *Alx.*
 - τοὺς χοίρους ἄ αὐτοὺς Gb.
 Sch. Ln. Tf.
 - ἀγγέλιαν ἄ ἀγγέλιαν Gb.
 Sch. Ln. Tf.
 - ἐξήλθον ἄ ἦλθον Ln. Tf. [Gb.
 ∞]. *Alx.*
15. καὶ ἱματισμένον, *om.* καὶ Ln.
 Tf. [Gb. →]. *Alx.*
 - τὸν ἐσχηκότα τὸν λεγόμενα
 Gb. →; Λεγόμενα Ln. Tf.
18. ἐμβαίντος ἄ ἐμβαίνοντος Ln.
 Tf. [Gb. ∞]. *Alx.*
 - ἦ μετ' αὐτοῦ ἄ μετ' αὐτ. ἦ
 Ln. Tf. *Alx.*
19. ὁ δὲ Ἰησοῦς ἄ καὶ Gb. Sch.
 (Ln.) Tf.; Ln. [Ἰησοῦς].
 - ἀνάγγελον ἄ ἀπάγγελον Ln.
 txt. Tf.
 - σοὶ ὁ Κύριος ἄ ὁ Κύρ. σοὶ Tf.
 - ἐποίησε ἄ πεποίηκεν Gb. Sch.
 Ln. Tf.
22. ἰδοῦ, *om.* Tf. [Ln.] Gb. →. *Alx.*
 - ὀνόματι Ἰαίερος Gb. →.
23. παρεκάλει ἄ παρακαλεῖ Tf.
Alx.
 - αὐτῇ τὰς χεῖρας ἄ τὰς χεῖ-
 ρας αὐτῇ Ln. Tf.
 - ὅπως σωθῆ καὶ ζήσεται ἄ
 ἵνα σωθῆ καὶ ζήσῃ Ln. Tf.
Alx.; [καὶ ζήσεται Ln. mg.]
 - ὅπως ἄ ἵνα Gb. ∞.
25. τις, *om.* Ln. [Gb. →]. *Alx.*
26. ἐαυτῆς ἄ αὐτῆς Gb. Sch. Ln.
 Tf.
28. κὰν τῶν ἱματίων αὐτοῦ ἄψω-
 μαι ἄ ἐὰν ἄψωμαι κὰν τῶν
 ἱματ. αὐτοῦ Tf.
29. εὐθέως ἄ εὐθὺς Tf. *Alx.*
30. εὐθέως ἄ εὐθὺς Tf.
33. ἐπ', *om.* Tf. [Ln.] *Alx.*
34. ὁ δὲ, *add.* Ἰησοῦς Ln. *Alx.*
35. - Θυγάτερ ἄ θυγάτηρ Ln. Tf.
36. εὐθέως, *om.* Tf. [Ln.] [Gb. →].
Alx.
 - ἀκούσας ἄ παρακούσας Tf.
37. αὐτῷ ἄ μετ' αὐτοῦ Tf. *Alx.*
 - συνακολουθῆσαι ἄ ἀκολουθ.
 Ln.
 - Πέτρον, *praem.* τὸν Tf.
 - Ἰακώβου ἄ αὐτοῦ Gb. ∞.
38. ἔρχεται ἄ ἔρχονται Ln. Tf.
Alx.
 - θόρυβον, *add.* καὶ Gb. Sch.
 Ln. Tf.
 - ἀνακείμενον, *om.* Gb. [Ln.] Tf.
Alx.
41. κοῦμι ἄ κοῦμ Tf.
 - ἔγειραι ἄ ἔγειρε Gb. Sch. Ln.
 Tf.
42. εὐθέως ἄ εὐθὺς Tf.
 - ἐξέστησαν, *add.* εὐθὺς Tf.
43. γυνὴ ἄ γυνὴ Ln. Tf. *Alx.*
2. ἐν τῇ συναγωγῇ διδάσκει ἄ
 διδ. ἐν τῇ συναγ. Tf.
 - πολλοί, *praem.* οἱ Tf. [Gb. ∞].
 - αὐτῷ ἄ τούτῳ Tf.
 - ὄτι, *om.* Gb. Sch. Ln. Tf.
 - δυνάμεις τοιαῦται ἄ αἱ δυν.
 αἱ τοιαῦτ. Tf.
 3. Μαρίας, *praem.* τῆς Tf. *Alx.*
 - ἀδελφὸς δὲ ἄ καὶ ἀδελφὸς
 Ln. Tf. [Gb. ∞]. *Alx.*
 - Ἰωσῆ ἄ Ἰωσήτος Ln. Tf.
Alx.
4. ἔλεγε δὲ ἄ καὶ ἔλεγεν Ln.
 txt. Tf. *Alx.*
 - συγγενέσι, *add.* αὐτοῦ [Ln.]
 Tf. *Alx.*
5. ἠδύνατο ἄ ἐδύν. Tf.
 - οὐδεμίαν δύναμιν ποιῆσαι ἄ
 ποι. οὐδ. δύν. Ln. Tf.
8. πῆραν, μὴ ἄρτον ἄ ἄρτον μὴ
 πῆραν Tf.
9. ἀλλ' ἄ ἀλλὰ Ln. Tf.
 - ἐνδύσθησε ἄ ἐνδύσασθαι Elz.
 Ln. mg.
10. Καὶ ἔλεγεν ἄ καὶ λέγει Ln.
 mg.
 - ἐὰν ἄ ἂν Ln. Tf.
11. ὅσοι ἀν μὴ δέξωτα ἄ ὅς ἂν
 τόπος μὴ δέξηται Tf. *Alx.*
 - ἀμὴν λέγω ὑμῖν, ἀνεκτότε-
 ροῦ ἔσται Σοδόμοις ἢ Γο-
 μορρίθου ἐν ἡμέρα κρίσεως,
 ἢ τῇ πόλει ἐκεῖνῃ, *om.* Gb.
 [Ln.] Tf. *Alx.*
12. ἐκήρυσσον ἄ ἐκήρυσαν Tf.
Alx.
 - μετανοήσωσι ἄ μετανόωσιν
 Tf.
14. ἔλεγεν ἄ ἔλεγον Ln. txt.
 [Gb. ∞].
 - ἐκ νεκρῶν ἠγέρθη ἄ ἐγήγερε-
 τα ἐκ νεκρῶν Ln. *Alx.*
 - ἠγέρθη ἄ ἀνέστη Tf. *Alx.*
15. Ἄλλοι, *add.* δὲ Sch. Ln. Tf.
 [Gb. ∞].
 - ἔστιν, *om.* Tf. [Ln.]
 - ἦ, *om.* Gb. Sch. Ln. Tf.
16. εἶπεν ἄ ἔλεγεν Tf. *Alx.*
 - Ὅτι, *om.* Ln. Tf. Gb. →. *Alx.*
 - Ἰωάννην, Gb. →.
 - οὗτος ἄ αὐτός Gb. ∞.
 - ἔστιν αὐτός, *om.* Gb. Sch.
 [Ln.] Tf.
 - ἐκ νεκρῶν, *om.* Tf. *Alx.*
17. τῇ φυλακῇ, *om.* τῇ Gb. Sch.
 Ln. Tf.
19. ἠθελεν ἄ ἐζήτει Ln.
 21. ὅτε ἄ ὅ τε Ln.

CHAP. VI.

1. ἦλθεν ἄ ἔρχεται Tf.

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21. ἐποίει ἄποιήσεν Ln. Tf. *Alx.*
 22. αὐτῆς τῆς ἄλλου s. τῆς *Alx.*
 — καὶ ἀρεσάσης ἤηρεσεν Ln. txt. Tf. *Alx.*
 — εἶπεν ὁ βασιλεὺς ἔειπεν δὲ ὁ βασι. Ln.; ὁ δὲ βασι. εἶπεν Tf. *Alx.*
 23. με Gb. →
 24. Ἡ δὲ ἡ καὶ Tf.
 — αἰτήσομαι ἢ αἰτήσωμαι Ln. Tf. *Alx.*
 — βαπτιστοῦ ἢ βαπτίζοντος Tf.
 25. εὐθέως ἢ εὐθὺς Ln. Tf. (*Alx.* s. om.) [Gb. →].
 — μοι δῶς ἐξ αὐτῆς ἢ ἐξαυτῆς δῶς μοι Ln. Tf.
 26. συνακακιμένους ἢ ἀνακιεμ. Tf.
 — αὐτὴν ἀθετήσαι ἢ ἀθετ. αὐτ. Tf.
 27. εὐθέως ἢ εὐθὺς Tf.; (*sic* s. om. *Alx.*)
 — σπεκουλάτωρα ἢ σπεκουλάτορα Ln. Tf.
 — ἐνεχθῆναι ἢ ἐνέγκαι Tf.
 — κεφαλὴν αὐτοῦ, *adi.* ἐπὶ πίνακι [Ln.]
 28. ὁ δὲ ἀπελθὼν ἢ καὶ ἀπελθ. Ln. txt. Tf. *Alx.*
 29. ἦλθον ἢ ἦλθαν Tf.
 — τῷ μνημείῳ, om. τῷ Elz. Gb. Sch. Ln. Tf.
 30. καὶ ὅσα, om. καὶ Ln. Tf. [Gb. →]. *Alx.*
 31. εἶπεν ἢ λέγει Tf.
 — ἀναπαύεσθε ἢ ἀναπαύσασθε Tf. *Alx.*
 — ἠκαίρουν ἢ εὐκαίρουν Ln. Tf. *Cst.*
 32. ἀπῆλθον ἢ ἀπῆλθεν *Cst.*
 — εἰς ἔρημον τόπον τῷ πλοίῳ ἢ ἐν τῷ πλ. εἰς ἔρημ. τόπ. Ln. *Alx.*
 33. οἱ ἕχλοι, om. Gb. Sch. Ln. Tf.
 — ἐπέγνωσαν ἢ ἔγνωσαν Ln. Tf.
 — αὐτὸν, om. Gb. Ln. Tf.; (om. s. αὐτοὺς *Alx.*)
 — ἐκεῖ καὶ προῆλθον αὐτοὺς ἢ καὶ ἦλθον ἐκεῖ Gb. ∞; om. Gb. *Alx.* s. κ. προσῆλθ. αὐτ.
 — καὶ συνῆλθον πρὸς αὐτὸν, om. Gb. Ln. Tf. *Alx.*
 34. ὁ Ἰησοῦς, om. Gb. Tf. *Alx.*; *ante* εἶδεν [Ln.]
 ἐπ' αὐτοῖς ἢ ἐπ' αὐτοὺς Ln. Tf.
 35. αὐτοῦ [Ln.]
36. ἄρτους, om. Tf. *Alx.* [Gb. ∞]. [Ln.]
 — γὰρ, om. Tf. *Alx.* [Ln.] [Gb. ∞].
 — οὐκ ἔχουσιν, om. Tf. *Alx.* [Ln.] [Gb. ∞].
 37. διακοσίων δηναρίων ἢ δην. διακ. Gb. Sch. Ln. Tf.
 — δῶμεν ἢ δώσομεν Ln. Tf. *Alx.* s. δώσωμεν.
 38. ὑπαγετε καὶ, om. καὶ Tf. *Alx.* [Ln.] Gb. →.
 — λέγουσι, *adi.* [αὐτῶ] Ln.
 39. ἀνακλίνας ἢ ἀνακλιθῆναι Ln.
 40. ἀνέπεσον ἢ ἀνέπεσαν Tf.
 — ἀνά-ἀνά, *bis* κατὰ Ln. Tf.
 41. αὐτοῦ, om. Tf.
 — παραθῶσω ἢ παρατιθῶσω Tf.
 43. κοφίνους πλήρεις ἢ κοφίνων πληρώματα Tf.
 44. ὡσεὶ, om. Gb. Sch. Ln. Tf.
 45. εὐθέως ἢ εὐθὺς Tf.
 — ἀπολύση ἢ ἀπολύει Ln. Tf.
 48. εἶδεν ἢ ἰδὼν Ln. Tf.
 — καὶ περὶ, om. καὶ Ln. Tf.
 50. καὶ εὐθέως ἢ καὶ εὐθὺς Ln. txt. Tf.; ὁ δὲ εὐθὺς Ln. mg.
 51. λίαν Gb. →.
 — καὶ ἐθαύμαζον, om. Tf. [Ln.] Gb. →. *Alx.*
 52. ἦν γὰρ ἢ ἀλλ' ἦν *Alx.*
 — ἡ καρδία αὐτῶν ἢ αὐτῶν ἢ καρδ. Sch. Ln. Tf.
 54. εὐθέως ἢ εὐθὺς Tf. *Alx.*
 — ἐπίγνωτες, *adi.* [οἱ ἄνδρες τοῦ τόπου ἐκείνου] Ln.
 55. περιδραμόντες ὄλ. τ. περίχωρον ἕκ. ἢ περιέδραμον ὄλ. τ. χώραν ἕκ. καὶ *Alx.*
 — περίχωρον ἢ χώραν Tf. Ln. mg.
 — ἐκεῖ, om. Ln.
 56. πολλοῖς, *praem.* εἰς Tf. [Ln.]
 — ἀγροῦς, *praem.* εἰς Tf. [Ln.]
 — ἐτίθουν ἢ ἐτίθεισαν Tf.
 — ἤπτοντο ἢ ἤψαντο Ln. txt. *Alx.*
- CHAP. VII.
2. ἄρτους ἢ τοὺς ἄρτ. Ln. Tf. *Alx.*
 — ἐμέμψαντο, om. Gb. Sch. Ln. Tf.
 4. ἀπὸ ἢ ἀπ' Ln. Tf. *Alx.*
 5. ἔπειτα ἢ καὶ Ln. Tf. [Gb. ∞]. *Alx.*
 — οἱ μαθηταὶ σου οὐ περιπα-
- τοῦσι ἢ οὐ περιπ. οἱ μαθ. σου Tf.
 5. ἀνίπτους ἢ κοιναῖς Gb. Ln. txt. Tf. *Alx.* [Rec. Gb. ∞].
 6. ἀποκριθεὶς, om. Tf. *Alx.*
 — Ὅτι, om. Tf. [Ln.] *Alx.*
 — προεφῆτευσεν ἢ ἐπροφήτ. Ln. Tf. *Alx.*
 — Οὗτος ὁ λαὸς ἢ ὁ λαὸς οὗτ. Ln.
 8. γὰρ, om. Ln. Tf.
 — βαπτισμοὺς ξεστῶν καὶ ποτηρίων, καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε, om. Tf. *Alx.*
 9. ἠρήσητε ἢ στήσητε Gb. ∞.
 12. καὶ οὐκέτι, om. καὶ Ln. *Alx.*
 — τῷ πατρὶ αὐτοῦ ἢ τῇ μητρὶ αὐτοῦ, om. αὐτοῦ *bis* Ln. Tf. *Alx.*
 14. πάντα ἢ πάλιν Ln. Tf. [Gb. ∞]. *Alx.*
 — Ἄκουετε ἢ ἀκούσατε Ln. Tf.
 — συνίετε ἢ σύνετε Ln. Tf.
 15. ἐκπορευόμενα ἀπ' αὐτοῦ ἢ ἐκ τοῦ ἀνθρώπου ἐκπορευόμε. Ln. Tf. *Alx.*
 16. εἴτις ἔχει ὄτα ἀκούειν, ἀκούετω, om. Tf. *Alx.*
 17. περὶ τῆς παραβολῆς ἢ τὴν παραβολὴν Ln. Tf. [Gb. ∞]. *Alx.*
 19. καθαρῖζον ἢ καθαρῖζων Ln. Tf. *Alx.*
 21. μοιχεῖαι, πορνεῖαι, φόνοι, κλοπαὶ ἢ πορνεῖαι, κλοπαί, φόνοι, μοιχεῖαι Tf.
 24. Καὶ ἐκείθεν ἢ ἐκείθεν δὲ Tf.
 — μεθῶρα ἢ ὄρια Ln. *Alx.*
 — καὶ Σιδῶνος, om. Tf. [Gb. →].
 — τὴν οἰκίαν, om. τὴν Sch. Ln. Tf. [Gb. →].
 25. ἀκούσασα γὰρ ἢ ἀλλ' εὐθὺς ἀκούσ. Tf. *Alx.*
 26. ἦν δὲ ἡ γυνὴ ἢ ἡ δὲ γυνὴ ἦν Ln. Tf.
 — Συροφοίνισσα ἢ Συροφοίνικισσα Sch. Ln.; Σύρα Φοινίκισσα Tf. [Gb.]
 — ἐκβιάλλη ἢ ἐκβιάλη Gb. Sch. Ln. Tf.
 — ἐκ Gb. →; om. *Alx.*
 27. ὁ δὲ Ἰησοῦς ἢ καὶ Ln. Tf.
 — εἶπεν ἢ ἔλεγεν Ln. Tf.
 — καλὸν ἔστι ἢ ἔστιν καλὸν Ln. Tf. *Alx.*
 — βαλεῖν τοῖς κνυαρίοις ἢ τοῖς κνυ. βαλεῖν Tf.

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28. γάρ [Ln.] om. *Alx.*
 - ἐσθίει ἄ ἔσθιονσω Ln. Tf. *Alx.*
 29. τὸ δαιμόνιον ἐκ τῆς θυγα-
 τρός σου ἄ ἐκ τῆς θυγ. σου
 τὸ δαιμ. Tf.
 30. τὸ δαιμόνιον ἐξεληλυθός, καὶ
 τὴν θυγατέρα βεβλημένην
 ἐπὶ τῆς κλίνης ἄ τὸ παιδίον
 βεβλημένον ἐπὶ τὴν κλίνην
 καὶ τὸ δαιμόνιον ἐξεληλυ-
 θός Ln. txt. Tf. *Alx.*
 31. καὶ Σιδῶνος, ἦλθε ἄ ἦλθε
 διὰ Σιδῶνος Ln. Tf. [Gb. ∞].
Alx.
 - πρὸς ἄ εἰς Gb. Ln. Tf. *Alx.*
 32. κωφὸν, *add.* καὶ Ln. [Gb. ∞].
 - μογγιλάλον ἄ μογγιλάλον Tf.
 [Gb. ∞]. *Alx.*
 35. εὐθέως, om. Tf. *Alx.* [Ln.]
 - διηνοίχθησαν ἄ ηνοίγησαν
 Ln. Tf.
 36. εἴπωσιν ἄ λέγωσιν Tf.
 - αὐτὸς, om. Ln. Tf. *Alx.*
 - μάλλον, *præm.* αὐτοῖς Ln. Tf.
Alx.
 37. τοὺς ἀλάλους, om. τοὺς Tl.

CHAP. VIII.

1. παμπολλοῦ ἄ πολλοῦ πολλοῦ
 Ln. Tf. [Gb. ∞]. *Alx.*
 - ὁ Ἰησοῦς, om. Gb. Sch. Ln.
 Tf. *Alx.*
 - αὐτοῦ, om. Tf. *Alx.*
 2. ἡμέρας ἄ ἡμέραι Gb. Sch. Ln.
 Tf.
 - μοι, om. Ln. Tf.
 3. τινὲς γὰρ ἄ καὶ τινες Ln. Tf.
Alx.
 - μακρόθεν, *præm.* ἀπὸ Tf.
 - ἦκασι ἄ ἦκουσι Elz.; εἰσὶν
 Tf. *Alx.* s. ἦκασι.
 4. Πόθεν, *præm.* ὅτι Tf.
 5. ἐπηρώτα ἄ ἠρώτα Tf.
 - εἶπον ἄ εἶπαν Tf.
 6. παρήγγειλε ἄ παραγγέλλει
 Ln. Tf.
 - ἄρτους, *add.* [καὶ] Ln.
 - παραθῶσι ἄ παρατιθῶσιν Tf.
Alx.
 7. εἶχον ἄ εἶχαν Ln. Tf.
 - εὐλογήσας, *præm.* ταῦτα Ln.
præm. s. *add.* αὐτὰ *Alx.*
 - παραθεῖναι ἄ παρατεθῆναι
 Ln.
 - καὶ αὐτὰ Gb. →.
 8. ἔφαγον δὲ ἄ καὶ ἔφαγον Ln.
Alx.

8. σφυρίδας ἄ σφυριδας Ln.
 9. οἱ φαγόντες, om. Tf. [Gb. →].
Alx.
 10. εὐθὺς ἄ εὐθύς Ln. Tf.
 - ἐμβάς, *add.* [αὐτὸς] Ln.; *ante*
de. *Alx.*
 12. σημεῖον ἐπιζητεῖ ἄ ζητεῖ ση-
 μείον Ln. Tf. *Alx.*
 13. ἐμβάς πάλιν ἄ πάλιν ἐμβάς
 Ln. Tf. *Alx.*
 - εἰς τὸ πλοῖον, om. Tf. [Gb.
 →]. *Alx.*; om. τὸ Ln.
 15. βλέπετε, *præm.* [καὶ] Ln.
 16. λέγοντες, om. Ln. Tf. *Alx.*
 - ἔχομεν ἄ ἔχουσιν Ln. Tf.
 17. ὁ Ἰησοῦς, om. Tf.
 - ἔτι, om. Ln. Tf. [Gb. →]. *Alx.*
 19. πλήρεις κλασμάτων ἄ κλασ.
 πλῆρ. Ln. Tf. *Alx.*
 20. Ὅτε δὲ ἄ καὶ ὅτε Ln. mg.
 - ἐπὰ, *add.* [ἀρτους] Ln.
 - Οἱ δὲ εἶπον ἄ καὶ λέγουσιν
 αὐτῷ Tf. *Alx.*
 21. Πῶς, om. Tf.
 - οὐ ἄ οὐπω Ln. txt. Tf. *Alx.* s.
 πῶς οὐπω, s. πῶς οὐν οὐπω
 22. ἔρχεται ἄ ἔρχονται Ln. Tf.
 [Gb. ∞]. *Alx.*
 - Βηθσαϊδάν ἄ Βηθάνιαν Gb. ∞.
 23. ἐξηγαγεν ἄ ἐξηγεγκεν Tf.
 - βλέπει ἄ βλέπεις Tf.
 24. ἔλεγε ἄ εἶπεν Ln. mg.
 - ὅτι ὡς δένδρα ὀρῶ ἄ ὡς δέν-
 δρα Elz. Gb. Sch. [St. Gb. ∞].
Alx. et Cst.]
 25. ἐπέθηκε ἄ ἔθηκε Tf.
 - καὶ ἐποίησεν αὐτὸν ἀναβλέ-
 ψαι ἄ καὶ διέβλεψεν Tf.
 [Gb. →]. *Alx.* s. καὶ ἐνέβλε-
 ψεν.
 - ἀποκατεστάθη ἄ ἀπεκατε-
 στάθη Ln.; ἀπεκατέστη Tf.
 - ἐνέβλεψε ἄ ἐνέβλεπεν Ln.
 Tf.
 - ἅπαντας ἄ ἅπαντα Sch. Ln.
 Tf. [Gb. ∞].
 26. τὸν οἶκον, om. τὸν Gb. Sch.
 Ln. Tf.
 - μηδὲ εἴπης τινὶ ἐν τῇ κώμῃ,
 om. Tf.
 27. αὐτοῖς, om. *Alx.*
 28. ἀπεκρίθησαν ἄ εἶπαν Tf. *Alx.*;
add. αὐτῷ λέγοντες Ln. Tf.
Alx.
 - Ἰωάννην, *præm.* ὅτι Tf.
 - ἔνα ἄ ὅτι εἰς Ln. Tf.; *Alx.* s.
 ὡς ἔνα.
 29. λέγει αὐτοῖς ἄ ἐπήρωτα αὐ-

- τοὺς Ln. txt. Tf. [Gb. ∞].
Alx.
 29. Ἀποκριθεὶς δὲ ἄ καὶ ἀποκρ.
 Ln.; ἀποκρ. Tf.
 30. λέγωσι ἄ εἴπωσιν Ln.
 31. ἀπὸ ἄ ὑπὸ Ln. Tf. [Gb. ∞].
Alx.
 - ἀρχιερέων, *præm.* τῶν Gb.
 Sch. Ln. Tf.
 - γραμματέων, *præm.* τῶν Gb.
 Sch. Ln. Tf.
 32. αὐτὸν ὁ Πέτρος ἄ ὁ Πέτ.
 αὐτ. Ln. Tf.
 33. τῷ Πέτρῳ, om. τῷ Ln. Tf.
 - λέγων ἄ καὶ λέγει Tf.
 34. Ὅστις ἄ εἰ τις Ln. [Gb. ∞].
Alx.
 - ἐλθεῖν ἄ ἀκολουθεῖν Gb. Sch.
 Tf. Cst. [Rec. *Alx.*]
 35. ἂν ἄ ἐὰν Tf.
 - ἀπολέσῃ ἄ ἀπολέσει Tf.
 - τὴν ψυχὴν αὐτοῦ ἄ τὴν εἰ-
 του ψυχὴν Gb. Sch. Tf. [Gb.
 →].
 - οὗτος, om. Gb. Sch. Ln. Tf.
Alx.
 36. ὠφελήσει ἄ ὠφελεῖ Ln. mg.
 Tf.
 - ἀνθρωπον, *præm.* τὸν Ln. Tf.;
 ἄνθρωπος Gb. ∞. *Alx.* et Cst.
 s. *Alx.* τὸν ἄνθρωπον.
 - εἶν κερδήσῃ ἄ κερδήσῃαι Tf.
 - ζημωθῇ ἄ ζημωθῆναι Tf.
 37. ἡ τί δώσει ἄνθρωπος ἄ τί
 γὰρ Tf.
 38. ἂν ἄ ἐὰν Ln. Tf.

CHAP. IX.

1. τῶν ὄδε ἄ ὄδε τῶν Tf.
 2. μεθ' ἄ μετὰ Ln. Tf.
 - τὸν Ἰωάννην, om. τὸν Gb.
 Sch. Ln. Tf. Cst.
 3. ἐγένετο ἄ ἐγένοντο Ln. Tf.
 - ὡς χιῶν, om. Tf. [Gb. →]. *Alx.*
 - δύναται, *add.* οὕτω Tf. Gb. ∞.
Alx.
 5. σκηνὰς τρεῖς ἄ τρεῖς σκηνὰς
 Ln. Tf. *Alx.*
 6. λαλήσῃ ἄ λαλήσει Gb. ∞.
 Cst.; ἀποκριθῇ Tf. *Alx.*
 - ἦσαν γὰρ ἔκφοβοι ἄ ἔκφο-
 βοὶ γὰρ ἐγένοντο Ln. Tf.
 [Gb. ∞]. *Alx.*
 7. ἦλθε ἄ ἐγένετο *Alx.*
 - λέγουσα, om. Gb. Sch. Tf. *Alx.*
 - αὐτὸ ἀκούετε ἄ ἀκού. αὐτ.
 Ln. txt. Tf.
 8. ἀλλὰ ἄ εἰ μὴ Ln. *Alx.*

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8. εἶδον, ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν ἢ εἶδ. μετὰ ἑαυτ. εἰ μὴ τὸν Ἰησ. μόνον Ln. mg.
9. Καταβαίνοντων δὲ ἢ καὶ καταβ. Ln. *Alx.*
 - ἀπὸ ἢ ἐκ Ln.
 - διηγῶνται ἢ εἶδον ἢ εἶδ. διηγ. Ln. txt. Tf. *Alx.*
10. τὸ, ἐκ νεκρῶν ἀναστῆναι ἢ ὅταν ἐκ νεκρῶν ἀναστῆ Gb. ∞.
11. ἐπηρώτων ἢ ἐπηρώτησαν Ln. mg.
 - λέγουσιν, *add.* οἱ Φαρισαῖοι καὶ [Ln.]
12. ἀποκριθεὶς, εἶπεν ἢ ἔφη Tf. [Gb. ∞].
 - μὲν, om. Tf.
 - ἀποκαθιστᾷ ἢ ἀποκαθιστάγει Ln. Tf. *Alx.* s. ἀποκαστήσει.
 ἐξουθενωθῆ ἢ ἐξουδενηθῆ Ln. Tf.
13. ἠθέλησαν ἢ ἤθελον Tf.
14. αὐτοῖς ἢ πρὸς αὐτοὺς *Alx.*
15. εὐθέως ἢ εὐθὺς Tf. *Alx.*
 - ἰδὼν ἢ ἰδόντες Ln. Tf. [Gb. ∞]. *Alx.*
 - ἐξεθαμβήθη ἢ ἐξεθαμβήθησαν Ln. Tf. [Gb. ∞]. *Alx.*
16. τοὺς γραμματεῖς ἢ αὐτοὺς Gb. Ln. txt. Tf. *Alx.* [Rec. Gb. ∞].
17. ἀποκριθεὶς ἢ ἀπεκρίθη αὐτῷ Ln. Tf.
 - εἶπε, om. Ln. Tf. [*Alx.* ἀπεκρίθη εἰς ἐκ τοῦ ὄχλου s. ἀποκριθεὶς ἐκ τοῦ ὄχλου εἰς εἶπεν αὐτῷ.]
18. ἂν ἢ εἰάν Ln. Tf.
 αὐτοῦ, om. Tf. [Ln.] [Gb. ∞]. *Alx.*
19. αὐτῷ ἢ αὐτοῖς Gb. Sch. Ln. Tf. [Gb. ∞].
20. εὐθέως τὸ πνεῦμα ἢ τὸ πνεῦμα εὐθὺς Ln. Tf. [Gb. ∞]. *Alx.*
 - ἐσπάρξεν ἢ συνεσπάρξεν Ln.
21. παιδιόθεν, *præm.* ἐκ Ln. Tf.
22. αὐτὸν καὶ εἰς πῦρ ἢ καὶ εἰς πῦρ αὐτὸν Tf.; (*add.* τὸ ante πῦρ Sch. Gb. ∞).
- δύνασαι ἢ δύνῃ Ln. Tf. *Alx.*
23. δύνασαι ἢ δύνῃ Ln. Tf.
 πιστεῦσαι, om. Tf. [Gb. ∞].
24. Καὶ εὐθέως, om. καὶ Tf. [Ln.] [εὐθὺς Tf.]
 - μετὰ δακρύων, om. Ln. Tf. *Alx.*
 - Κύριε, om. Gb. Sch. Ln. Tf.
25. πνεῦμα τὸ ἄλαλον καὶ κωφὸν ἢ ἄλ. καὶ κωφὸν πνεῦμα Ln. Tf. *Alx.*
 - σοι ἐπιτάσσω ἢ ἐπιτάσσω σοι Tf.
 - ἐξ ἢ ἀπ' Ln.
26. κράξαν, καὶ πολλὰ σπαράξαν ἢ κράξας καὶ πολ. σπαράξας Gb. Ln. Tf. *Alx.*
 - αὐτὸν, om. Tf. [Ln.] *Alx.*
 - πολλοὺς ἢ τοὺς πολλοὺς Ln. Tf.
27. αὐτὸν τῆς χειρὸς ἢ τῆς χειρὸς αὐτοῦ Ln. *Alx.*
28. εἰσελθόντα αὐτὸν ἢ εἰσελθόντος αὐτοῦ Ln. *Alx.*
 - ἐπηρώτων αὐτὸν κατ' ἰδίαν ἢ κατ' ἰδίαν ἐπηρ. αὐτὸν Ln. Tf. *Alx.*
 - ὅτι ἢ διὰ τί *Alx.*
29. καὶ ἰηστοία, om. Tf.
30. Καὶ ἐκείθεν ἢ κακεῖθεν Ln. Tf.
 - παρεπορεύοντο ἢ επορεύοντο Ln. txt.
 - ἴνα τις ἢ τις ἴνα Elz.
31. τῇ τρίτῃ ἡμέρᾳ ἢ μετὰ τρεῖς ἡμέρας Ln. Tf. [Gb. ∞]. *Alx.*
32. ἦλθεν ἢ ἦλθον Ln. Tf.
33. ἢ πρὸς ἑαυτοὺς, om. Ln. Tf. [Gb. ∞]. *Alx.*
34. ἐν τῇ ὁδῷ [Ln.]
37. εἰάν ἢ ἂν bis Ln. Tf. *Alx.*
 - δέχεται ἢ δέχεται Tf. Ln. mg.
38. Ἀπεκρίθη δὲ ἢ ἔφη Tf. *Alx.*; [δὲ] Ln.
 - ὁ Ἰωάννης, om. ὁ Gb. Sch. Ln.
 - τῷ ὀνόματι, *præm.* ἐν Elz. Ln. Tf. *Alx.*
 - ὃς οὐκ ἀκολουθεῖ ἡμῖν, om. Gb. *Alx.*
 - ἐκωλύσαμεν ἢ ἐκωλύομεν Tf.
 - ὅτι οὐκ ἀκολουθεῖ ἡμῖν, om. Tf. [Gb. ∞].
40. ἡμῶν, ὑπὲρ ἡμῶν ἢ ἡμῶν, ὑπὲρ ἡμῶν Elz. Tf.
41. ἐν τῷ ὀνόματι μου ἢ ἐν ὀνόματι Gb. Sch. Ln. Tf.
 - ἡμῖν, *add.* ὅτι Tf. [Ln.] *Alx.*
 - ἀποπέσει ἢ ἀποπέσει Ln. Tf.
42. μικρῶν, *add.* τούτων Ln. *Alx.*
42. πιστευόντων εἰς ἔμε ἢ πίστιν ἐχόντων Tf.
 - λίθος μωλικὸς ἢ μύλος ὀνικὸς Ln. Tf. [Gb. ∞]. *Alx.*
43. σκανδαλίζη ἢ σκανδαλίση Ln. mg.
 - σοι ἐστὶ ἢ ἐστίν σε Ln. Tf. *Alx.*
 - κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν ἢ κυλ. εἰσελθεῖν εἰς τ. ζωὴν Ln. Tf. *Alx.*
 - εἰς τὸ πῦρ τὸ ἄσβεστον Gb. ∞.
44. ver. 44, om. Tf. Gb. ∞. *Alx.*
45. καλὸν, *add.* [γὰρ] Ln.
 - ἐστὶ σοι ἢ ἐστίν σε Sch. Ln. Tf.
 - εἰς τὸ πῦρ τὸ ἄσβεστον, om. Tf. [Ln.] [Gb. ∞]. *Alx.*
46. ver. 46, om. Tf. [Gb. ∞]. *Alx.*
47. σοι ἐστὶ ἢ ἐστίν σε Tf.
 - τὴν γένναν, om. τὴν Tf.
 - τοῦ πυρὸς, om. Ln. Tf. [Gb. ∞]. *Alx.*
50. ἅλας ἢ ἅλα Ln. Tf. *Alx.*

CHAP. X.

1. Κακεῖθεν ἢ καὶ ἐκείθεν Ln. Tf. *Alx.*
 - διὰ τοῦ πέραν ἢ καὶ πέραν Ln. Tf. *Alx.*
2. οἱ Φαρισαῖοι, om. οἱ Gb. Sch. Ln. Tf.
- ἐπηρώτησαν ἢ ἐπηρώτων Ln. Tf. *Alx.*
4. εἶπον ἢ εἶπαν Ln. Tf.
 - Μωσῆς ἐπέτρεψε ἢ ἐπέτρεψεν M. Ln. Tf. *Alx.* s. M. ἐνετείλατο.
5. καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἢ ὁ δὲ Ἰησοῦς Tf. *Alx.*
 - ἡμῖν, om. *Alx.*
6. ὁ Θεός, om. Tf. [Ln.]
7. καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, om. Tf.
 - πρὸς τὴν γυναῖκα ἢ τῇ γυναικί Ln. *Alx.*
8. μία σὰρξ ἢ σὰρξ μία *Alx.*
10. ἐν τῇ οἰκίᾳ ἢ εἰς τὴν οἰκίαν Ln. Tf. [Gb. ∞].
 - αὐτοῦ, om. Tf. [Ln.]
- τοῦ αὐτοῦ/τουτοῦ Ln. Tf. *Alx.*
 - ἐπηρώτησαν ἢ ἐπηρώτων Tf.
11. ἐάν ἢ ἂν Ln.
12. γυνὴ ἀπολύση ἢ αὐτὴ ἀπολύσασα Tf.
 - γαμηθῆ ἄλλω ἢ γαμήση ἄλλον Ln. Tf. *Alx.*

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13. ἄψ. αὐτ. Ἢ αὐτ. ἄψ. *Alx.*
 - ἐπερίμων τοῖς προσφέρουσιν Ἢ ἐπερίμων αὐτοῖς *Ln. mg.*
14. καὶ μὴ κωλύετε, *om.* καὶ *Gb. Sch. Tf.*
15. ἐὰν Ἢ ἄν *Ln. Alx.*
16. ἠὺλόγει Ἢ εὐλόγει *Sch. Ln. ;*
 αὐτὰ καὶ εὐλ. *ante τιθεῖς Tf.*
19. Μὴ μοιχεύσης· μὴ φονεύσης Ἢ μὴ φον. μὴ μοιχ. *Ln. txt. (μὴ φον. Gb. -).*
 - μητέρα, *add. σου Ln.*
 - μὴ ἀποστερήσης, *om. Alx.*
20. ταῦτα πάντα Ἢ πάν. ταῦ. *Ln. txt.*
 - ἐφύλαξάνην Ἢ ἐφύλαξα *Ln.*
 - νεότ. μου, *add. τί ἔτι ὑστερῶ ; Alx.*
21. εἶπεν αὐτῷ, *add. εἰ θέλεις τέλειος εἶναι Alx.*
 - σοὶ Ἢ σε *Tf.*
 - τοῖς πτωχοῖς, *om. τοῖς Ln. Tf. Gb. =. Alx.*
 - ἄρας τὸν σταυρὸν [*Ln.*] [*Gb. =;*] *om. Alx.*
24. Τέκνα Ἢ τεκνία *Ln.*
 - τοῖς χρήμασιν, *om. τοῖς Ln. Tf. [Gb. =]. Cst.*
25. τῆς τρυμαλιᾶς τῆς, *om. τῆς bis Ln. [Gb. -]. Cst.*
 - εἰσελθεῖν ἰ^ο *Cst.* Ἢ διελθεῖν *Gb. Sch. Elz. Ln. txt. Tf. [εἰσελθεῖν Gb. =].*
27. δέ, *om. Tf.*
 - ἀνθρώπους, *add. [τοῦτο] Ln.*
 - τῷ Θεῷ, *om. τῷ Tf. [Gb. -].*
 - πάντα γὰρ δυνατὰ ἐστί παρὰ τῷ Θεῷ *Gb. -.*
28. Καὶ ἤρξατο, *om.* καὶ *Gb. Sch. Ln. Tf.*
 - λέγειν, *ante* ὁ Πέτ. *Tf.*
 - ἠκολουθήσαμέν Ἢ ἠκολουθήκαμέν *Ln. Tf.*
29. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ἢ ἔφη ὁ Ἰησ. *Tf. ; om. δέ Gb. Ln. ;* καὶ ἀποκρ. *Sch.*
 - ἡ πατέρα, ἡ μητέρα Ἢ ἡ μητ. ἡ πατ. *Ln. txt. Tf.*
 - ἡ γυναῖκα, *om. Ln. Tf. [Gb. -]. Alx.*
 - ἐμοῦ καὶ, *add. ἔνεκεν Gb. Sch. [Ln.] Tf.*
 - μητέρας Ἢ μητέρα *Ln. Alx.*
31. οἱ ἔσχατοι, *om. οἱ Gb. Ln. Alx.*
33. τοῖς γραμματεῦσι, *om. τοῖς Ln. [Gb. =].*
34. καὶ μαστιγώσουσιν αὐτὸν, καὶ ἐμπύσουσιν αὐτῷ Ἢ καὶ ἐμπύσ. αὐτῷ καὶ μαστιγώσ. αὐτόν *Ln. Tf. Alx.*
 - ἀποκτενοῦσιν αὐτόν, [αὐτόν] *Ln.*
 - τῇ τρίτῃ ἡμέρᾳ Ἢ μετὰ τρεῖς ἡμέρας *Ln. Tf. [Gb. =]. Alx.*
35. οἱ υἱοί, *om. οἱ Tf.*
 - λέγοντες, *add. αὐτῷ Tf. [Ln.] Alx.*
 - αἰτήσωμεν, *add. σε Ln. Tf. Alx.*
36. ποιῆσαι με Ἢ με ποιῆσαι *Tf. ;*
 ποιῶ *Ln. [Gb. =]. Alx.*
37. εἶπον Ἢ εἶπαν *Ln. Tf.*
 - ἐκ δεξιῶν σου Ἢ σου ἐκ δεξ. *Tf.*
 - εὐνώνμων σου Ἢ ἀριστερῶν *Tf. ; [σου] Ln.*
38. καὶ τὸ βάπτισα Ἢ ἡ τὸ βάπτ. *Ln. Tf. [Gb. =]. Alx.*
39. εἶπον Ἢ εἶπαν *Ln. Tf.*
 - μὲν, *om. Tf.*
40. καὶ ἐξ εὐνώνμων Ἢ ἡ ἐξ εὐ-
 - μου. *Ln. Tf. Alx.*
 - μου, *om. Gb. Sch. Ln. Tf.*
42. ὁ δὲ Ἰησοῦς προσκαλεσά-
 - μενος αὐτοὺς Ἢ καὶ προσ-
 - καλ. αὐτ. ὁ Ἰησοῦς *Ln. Tf. Alx.*
43. ἔσται Ἢ ἔστιν *Ln. Tf. Alx.*
 - ἐὰν Ἢ ἄν *Ln.*
 - γενέσθαι μέγας Ἢ μέγας γε-
 - νέσθαι *Ln. mg. Alx.*
 - διάκονος ὑμῶν Ἢ ὑμῶν διά-
 - κονος *Gb. Sch. Ln. Tf.*
44. ἄν Ἢ ἐὰν *Gb. Tf.*
 - ὑμῶν Ἢ ἐν ὑμῖν *Ln. Alx.*
 - γενέσθαι Ἢ εἶναι *Ln. Alx.*
46. ἐρχονται Ἢ ἔρχεται *Ln. txt.*
 - ἀπὸ Ἰεριχῶ Ἢ ἐκείθεν *Gb. =.*
 - υἱὸς Ἢ ὁ υἱὸς *Ln. Tf. [Gb. =]. Alx.*
 - ὁ τυφλὸς, *om. ὁ Ln. Tf. Alx.*
 - προσαίτων Ἢ προσαίτης, *post*
 τυφλὸς *Tf.*
47. Ναζωραῖος Ἢ Ναζαρητὸς *Ln. Tf. Alx.*
 - Ὁ υἱὸς Ἢ υἱὲ *Ln.*
49. αὐτὸν φωνηθῆναι Ἢ φωνή-
 - σατε αὐτόν *Tf. Alx.*
 - ἔγειραι Ἢ ἔγειρε *Gb. Ln. Tf. Alx.*
50. ἀναστὰς Ἢ ἀναπηδήσας *Ln. Tf. Alx.*
51. λέγει αὐτῷ ὁ Ἰησοῦς Ἢ αὐτ. ὁ Ἰησ. εἶπεν *Tf. Alx.*
51. τί θέλεις ποιῶσω σοὶ Ἢ τ. σοὶ θέλ. ποιῶσω *Alx.*
 - Ῥαββουὶ Ἢ Ῥαββουνὶ *Gb. Sch. Ln. Tf.*
52. εὐθέως Ἢ εὐθύς *Tf.*
 - τῷ Ἰησοῦ Ἢ αὐτῷ *Gb. Ln. Tf. Alx.*

CHAP. XI.

1. Ἰερουσαλὴμ Ἢ Ἱεροσόλυμα *Ln. Tf. Alx.*
 - εἰς Βηθφαγὴ καὶ Βηθανίαν Ἢ καὶ εἰς Βηθαν. *Ln. [Gb. =].*
 - ἀποστέλλει Ἢ ἀπέστειλεν *Ln.*
2. εὐθέως Ἢ εὐθύς *Tf.*
 - οὐδεὶς, *add. οὕτω Ln. Alx.*
 - λύσαντες αὐτόν Ἢ λύσατε αὐτόν καὶ *Ln. Tf. [Gb. =]. Alx.*
3. ἀγάγετε Ἢ φέρετε *Tf. [Gb. =]. Alx.*
3. Τί ποιεῖτε τοῦτο Ἢ τί λύτετε τὸν πῶλον *Ln. mg.*
 - Ὅτι, *om. Ln. Tf.*
 - εὐθέως Ἢ εὐθύς *Ln. Tf.*
 - ἀποστέλει Ἢ ἀποστέλλει *Gb. Sch. Ln. Tf.*
4. Ἀπῆλθον δὲ Ἢ καὶ ἀπῆλθον *Ln. Tf.*
 - τὸν πῶλον, *om. τὸν Gb. Sch. Ln. Tf.*
 - τὴν θύραν, *om. τὴν Tf.*
6. ἐνετείλατο Ἢ εἶπεν *Ln. txt. Tf. [Gb. =].*
7. ἤγαγον Ἢ φέρουσιν *Tf. [Gb. =].*
 - ἐπέβαλον Ἢ ἐπιβάλλουσιν *Gb. Ln. Tf. Alx.*
 - αὐτῷ Ἢ αὐτόν *Ln. Tf. [Gb. =]. Alx.*
8. πολλοὶ δὲ Ἢ καὶ πολλοὶ *Tf.*
 - εἰς τὴν ὁδὸν Ἢ ἐν τῇ ὁδῷ *Ln. mg. Alx.*
 - στοιβάδας Ἢ στιβάδας *Ln. Tf. Alx.*
 - ἔκοπτον Ἢ κόψαντες *Tf.*
 - δένδρων Ἢ ἀγγρῶν *Tf.*
 - καὶ ἐστρώννον ἐἰς τὴν ὁδὸν *om. Tf.*
9. λέγουσιν, *om. Tf. [Ln.] [Gb. -]. Alx.*
10. ἐν ὄνοματι Κυρίου, *om. Gb. Sch. Ln. Tf.*
11. ὁ Ἰησοῦς, καὶ, *om. Ln. Tf. [Gb. =]. Alx.*
 - καὶ εἰς, *om. καὶ Ln. Tf. Alx.*
13. μακρόθεν, *praem. ἀπὸ Ln. Tf. [Gb. =].*

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13. εὐρήσει τι ἅ τι εὐρ. Ln. Tf. *Alx.*
 - φύλλα, *add.* [μόνα] Ln.
 - καιρός, *præm.* ὁ Ln.; [ὁ γὰρ καιρός οὐκ ἦν Tf.]
 14. ὁ Ἰησοῦς, *om.* Gb. Sch. Ln. Tf.
 - ἐκ σοῦ εἰς τὸν αἰῶνα ἅ εἰς τὸν αἰῶνα ἐκ σοῦ Ln. Tf. *Alx.*
 - μηδεὶς ἅ οὐδεὶς Elz.
 15. ὁ Ἰησοῦς, *om.* Gb. Ln. Tf. *Alx.*
 - ἀγοράζοντας, *præm.* τοὺς Ln. Tf.
 17. λέγων ἅ καὶ ἔλεγεν Tf. *Alx.*
 - αὐτοῖς, *om.* Tf. [Ln.]
 - Ὅτι, *om.* Ln.
 - ἐποιήσατε αὐτὸν ἅ αὐτὸν ἐποιήσατε Ln. mg.; πεποιήκατε αὐτ. Tf.
 18. γραμματεῖς καὶ οἱ ἀρχιερεῖς ἅ ἀρχ. καὶ οἱ γραμ. Ln. Tf. *Alx.*
 - ἀπολέσουσιν ἅ ἀπολέσωσιν Ln. Tf. [Gb. ∞]. *Alx.*
 - αὐτὸν 2° [Ln.]
 - ὅτι πᾶς ἅ πᾶς γὰρ Tf. *Alx.*
 19. ὅτε ἅ ὅταν Tf. *Alx.*
 - ἐξεπορεύετο ἅ ἐξεπορεύοντο Ln. *Alx.*
 20. πρῶτῳ παραπορευόμενοι ἅ παραπορευόμενοι πρῶτῳ Ln. Tf. *Alx.*
 22. ὁ Ἰησοῦς, *om.* ὁ St. & Elz. [Gb. ∞].
 23. γὰρ, *om.* Ln. Tf. *Alx.*
 - πιστεύσῃ ἅ πιστεύῃ Tf.
 - ἂ ἅ ὁ Tf.
 - λέγει ἅ λαλεῖ Tf.
 - ὁ εἶν εἶπη, *om.* Tf. [Gb. ∞].
 24. ἂν, *om.* Ln. Tf. [Gb. ∞]. *Alx.*
 - προσευχόμενοι ἅ προσεύχεσθε καὶ Ln. txt. Tf. *Alx.*
 - λαμβάνετε ἅ ἐλάβετε Ln. Tf. [Gb. ∞].
 25. στήκητε ἅ στήκητε Ln. Tf.
 26. *om.* ver. Tf.
 - τοῖς οὐρανοῖς, *om.* τοῖς Ln.
 28. λέγουσιν ἅ ἔλεγον Tf. *Alx.*
 - καὶ τίς ἅ ἢ τίς Tf. *Alx.*
 - τὴν ἐξουσίαν ταύτην ἔδωκεν ἅ ἔδωκεν τὴν ἐξουσίαν ταύτην Ln. *Alx.*
 29. ἀποκριθεὶς, *om.* Tf. *Alx.*
 - ὑμᾶς κἀγὼ ἅ κἀγὼ ὑμᾶς Ln.; *om.* κἀγὼ Tf.
 30. Ἰωάννου, *præm.* τὸ Ln. Tf. *Alx.*

31. ἐλογίζοντο ἅ διελογίζοντο Ln. Tf. [Gb. ∞]. *Alx.*
 - οὖν, *om.* Ln. Tf. *Alx.*
 32. ἀλλ' εἶν ἅ ἀλλὰ Sch. Ln. Tf. [Gb. ∞].
 - ἐφοβούντο ἅ φοβούμεθα *Alx.*
 - ἅπαντες ἅ πάντες Ln.
 - ὅτι ὄντως ἅ ὄντως ὅτι Tf. *Alx.* (*s. om.* ὄντως).
 33. λέγουσι τῷ Ἰησοῦ ἅ τῷ Ἰησοῦ λέγ. Ln. mg. Tf. *Alx.*
 - ὁ Ἰησοῦς ἀποκριθεὶς ἅ [ἀποκριθεὶς] ὁ Ἰησ. Ln. *Alx.*; *om.* ἀποκρ. Tf. *Alx.*

CHAP. XII.

1. λέγειν ἅ λαλεῖν Ln. Tf. *Alx.*
 - ἐφύττεισεν ἄνθρωπος ἅ ἄνθ. ἐφύτ. Tf.
 - ἐξέδοτο ἅ ἐξέδοτο Tf.
 2. τοῦ καρποῦ ἅ τῶν καρπῶν Tf.
 3. οἱ δὲ ἅ καὶ Ln. txt. Tf.
 4. λιθοβολήσαντες, *om.* Ln. Tf. [Gb. ∞]. *Alx.*
 - ἀπέστειλαν ἡτιμωμένον ἅ ἡτίμησαν Ln. Tf. *Alx.*
 5. πάλιν, *om.* Gb. Ln. Tf. *Alx.*
 - τοὺς, *bis* οὐς Ln. Tf. *Alx.*
 - ἀποκτείνοντες ἅ ἀποκτείνοντες Gb. Ln. Tf.
 6. οὖν, *om.* Tf. [Ln.]
 - νιὸν ἔχων ἅ ἔχων νιὸν Ln.; εἶχεν νιὸν Tf.
 - αὐτοῦ, *om.* Ln. Tf. [Gb. ∞]. *Alx.*
 - καὶ αὐτὸν, *om.* καὶ Tf. [Ln.]
 - πρὸς αὐτοὺς ἔσχατον ἅ ἔσχ. πρὸς αὐτ. Ln. Tf.
 7. εἶπον ἅ εἶπαν Ln. Tf.; *post* πρὸς ἑαυτοὺς Tf.
 8. αὐτὸν ἀπέκτειναν ἅ ἀπέκτ. αὐτ. Tf.
 - ἐξέβαλον, *add.* αὐτὸν Ln. Tf. *Alx.*
 9. οὖν, *om.* Tf.
 14. οἱ δὲ ἅ καὶ Ln. txt. Tf.
 - διδάσκεις, *add.* εἶπε οὖν ἡμῖν Ln.
 - κῆρσον Καίσαρι δοῦναι ἅ δοῦναι κῆρσον Καίσαρι Ln.
 15. εἰδὼς ἅ ἰδὼν Gb. ∞.
 16. Οἱ δὲ ἅ [οἱ δὲ] Ln.
 - εἶπον ἅ εἶπαν Ln. txt. Tf.; λέγουσιν Ln. mg.
 17. Καὶ ἀποκριθεὶς ὁ ἅ ὁ δὲ Ln. Tf.
 - αὐτοῖς, *om.* Tf.

17. Ἀπόδοτε τὰ Καίσαρος ἅ τὰ Καίσαρ. ἀπόδοτε Tf.
 - ἐθαύμασαν ἅ ἐθαύμαζον Ln. Tf.
 18. ἐπρωτόησαν ἅ ἐπρωτῶν Ln. txt. Tf.
 19. τέκνα ἅ τέκνον, *post* ἀφῆ ἅ Tf.
 - γυναικα αὐτοῦ, *om.* αὐτοῦ Tf. *Alx.*
 20. ἐπτὰ, *add.* οὖν Elz.
 - ἦσαν, *add.* παρ' ἡμῖν *Alx.*
 21. καὶ οὐδὲ αὐτὸς ἀφῆκε ἅ μὴ καταλιπὼν Tf. Ln. mg.
 22. ἔλαβον αὐτήν, *om.* Tf. [Ln.] *Alx.*
 - καὶ, *om.* Tf. *Alx.*
 - ἐσχάτη πάντων ἀπέθανε καὶ ἡ γυνὴ ἅ ἔσχατον πάντων καὶ ἡ γυνὴ ἀπέθανεν Ln. Tf. [Gb. ∞]. *Alx.*
 23. οὖν, *om.* Tf. [Gb. ∞]. *Alx.*
 - ὅταν ἀναστῶσι [Ln.] [Gb. ∞]. *Alx.*
 24. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς ἅ ἔφη αὐτ. ὁ Ἰησ. Tf.; ἀποκρ. δὲ, *s. om.* καὶ ἀποκριθεὶς *Alx.*
 25. γαμίσκονται ἅ γαμίζονται Ln. Tf.
 - οἱ ἐν τοῖς, *om.* οἱ Gb. Sch. Ln.
 26. τῆς βιάτου ἅ τοῦ βιάτου Gb. Sch. Ln. Tf.
 - ὡς ἅ πῶς Tf.
 - ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς, *om.* ὁ *bis* Ln. Tf.
 27. ὁ Θεὸς, *om.* ὁ Ln. Tf.
 - Θεὸς ζώντων, *om.* Θεὸς Gb. Sch. Ln. Tf.
 - ἡμεῖς οὖν, *om.* Tf.
 28. εἰδὼς ἅ ἰδὼν Ln. *Alx.* *s.* καὶ ἰδὼν.
 - αὐτοὺς ἀπεκρίθη ἅ ἀπεκρ. αὐτ. Tf. *Alx.*
 - πασῶν ἅ πάντων Gb. Sch. Ln. Tf.; (ἐντολῇ) πρώτη πάντων Tf. Ln. mg.)
 29. Ὁ δὲ Ἰησοῦς ἀπεκρίθη ἅ ἀπεκρ. ὁ Ἰησ. Tf. Ln. mg.
 - αὐτῷ, *om.* Tf.
 - πασῶν ἅ πάντων Gb. Sch. Ln. Cst.
 - τῶν, *om.* Gb.
 - ἐντολῶν [ἐντολῇ ἐστίν] Ln.; (ὅτι πρώτη ἐστίν, Ἰακουε) Tf. [Gb. ∞]; [πάντων πρώτη Gb. ∞].
 30. καὶ ἐξ ὀλης τῆς διανοίας σου, *om.* Tf.

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30. αὕτη πρώτη ἐντολή, *om.* Tf.
 31. καὶ δευτέρα, *om.* καὶ Tf. [Ln.]
 — ὁμοία, *om.* Tf.
 32. Θεός, *om.* Gb. Sch. Ln. Tf.
 33. καὶ ἐξ ὅλης τῆς ψυχῆς, *om.*
 Tf. [Ln.] *Alx.*
 — τῶν θυσιῶν, *om.* τῶν Gb. Sch.
 Ln. Tf.
 35. ἐστὶ Δαβὶδ ἢ Δ. ἐστὶ *Alx.*
 36. γὰρ, *om.* Tf. [Ln.]
 — τῷ Πνεύματι τῷ, *om.* τῷ *bis*
 Gb. Sch.
 — εἶπεν 2^ο ἢ λέγει Gb. Sch. [Rec.
 Gb. ~].
 — ὁ Κύριος, *om.* ὁ Ln. Tf.
 — Κάθον ἢ κάθισον Tf.
 — ὑποπόδιον ἢ ὑποκάτω Tf.
 37. οὖν, *om.* Tf. [Ln.] Gb. →. *Alx.*
 — υἱὸς αὐτοῦ ἐστὶ ἢ αὐτοῦ ἐστ-
 τιν υἱὸς Tf.
 38. ἔλεγεν αὐτοῖς ἐν τῇ διδασκαλίᾳ
 αὐτοῦ ἢ ἐν τ. διδ. αὐτ. ἔλε-
 γεν Tf.
 40. κατεσθίοντες ἢ κατέσθοντες
 Tf.
 41. ὁ Ἰησοῦς, *om.* Tf. [Ln.]
 42. πτωχή Gb. →.
 43. λέγει ἢ εἶπεν Gb. Ln. *Alx.*
 [Rec. Gb. ~].
 — βάλῃκε ἢ ἐβαλεν Ln.
 — βαλόντων ἢ βαλλόντων Ln.
 Tf. *Alx.*

CHAΡ. XIII.

1. τῶν μαθητῶν, *præm.* ἐκ Tf.
 2. ὁ Ἰησοῦς ἀποκριθεὶς ἢ ἀποκ.
 ὁ Ἰησ. Ln.; *om.* ἀποκρ. Tf.
 — οικοδομαίς, *add.* ἀμὴν λέγω
 σοι (s. ὑμῖν) ὅτι *Alx.*
 — ἀφεβῆ, *add.* ὡδε Ln. [Gb. ~].
Alx.
 — λίθω ἢ λίθον *Alx.*
 3. ἐπηρώτων ἢ ἐπηρώτα Tf.
 4. εἶπε ἢ εἶπον Ln. Tf. *Alx.*
 — πάντα ταῦτα ἢ ταῦτα πάντα
 Ln.; ταῦτα συντ. πάντ. Tf.
 5. ἀποκριθεὶς, *om.* Tf. *Alx.* (s.
 καὶ ἀποκρ. ὁ Ἰησ.)
 — αὐτοῖς ἤρξατο λέγειν ἢ ἤρξ.
 λέγ. αὐτ. Ln. Tf.
 6. γὰρ, *om.* Tf.
 7. ἀκούσῃτε ἢ ἀκούετε Tf.
 — γὰρ, *om.* Tf.
 8. καὶ ἔσονται, *om.* καὶ Tf. *Alx.*
 — καὶ ἔσονται, *om.* καὶ Tf.
 — καὶ ταραχαί, *om.* Ln. Tf. [Gb.
 →]. *Alx.*
 9. ἀρχαὶ ἢ ἀρχή Sch. Ln. [Gb. ~].

9. γὰρ, *om.* Tf.
 10. δεῖ πρώτων ἢ πρώτον δεῖ Ln.
 Tf.
 11. ὅταν δὲ ἢ καὶ ὅταν Ln. Tf.
Alx.
 — ἀγάγων ἢ ἄγωνισιν Gb. Sch.
 Ln. Tf.
 — μηδὲ μελετᾶτε, *om.* Tf. [Ln.]
Alx. [Gb. ~].
 — ὁ εἶν ἢ ὁ ἄν Ln.
 12. παραδώσει δὲ ἢ καὶ παραδ.
 Ln. Tf. *Alx.*
 14. τὸ ῥῆθὲν ὑπὸ Δανιὴλ τοῦ
 προφήτου, *om.* Gb. [Ln.] Tf.
Alx.
 — ἐστὸς ἢ ἐσθηκὸς Ln. Tf.;
 ἐστὼς *Elz.*
 15. δὲ, *om.* Ln.
 — εἰς τὴν οἰκίαν [Ln.]
 — εἰσελθέτω ἢ εἰσελθᾶτω Ln.
 Tf. *Alx.*
 — ἄρα τι ἢ τι ἄρα Tf.
 16. ὦν, *om.* Ln. Tf.
 18. ἢ φυγὴ ὑμῶν, *om.* Ln. Tf.
 [Gb. ~].
 19. ἧς ἔκτισεν ἢ ἦν ἔκτ. Ln. Tf.
 20. Κύριος ἐκολόβωσε ἢ ἐκόλο.
 ὁ Κύρ. Ln. mg. Tf.
 21. ὑμῖν εἶπη ἢ εἶπη ὑμῖν Tf.
 — Ἰδοὺ 1^ο ἢ ἴδε Tf.
 — ἦ, *om.* Tf. [Gb. →].
 — Ἰδοὺ 2^ο ἢ ἴδε Ln. Tf.
 — πιστεύσῃτε ἢ πιστεύετε Gb.
 Sch. Ln. txt. Tf.
 22. ψευδόχριστοι καὶ, *om.* Tf.
 — καὶ δώσουσι ἢ ποιήσουσι Tf.
 — καὶ τοὺς ἐκλεκτοὺς, *om.* καὶ
 Tf.
 23. ἰδοὺ, *om.* Tf. [Ln.]
 24. ἀλλ' ἢ ἀλλὰ Ln. Tf.
 25. τοῦ οὐρανοῦ ἔσονται ἐκπίπ-
 τόντες ἢ ἔσονται ἐκ τοῦ οὐ-
 ρανοῦ πίπτοντες Ln. Tf. *Alx.*
 (s. ἐκπίπτ.)
 26. πολλῆς καὶ δόξης ἢ καὶ δόξ.
 πολλ. Ln.
 27. αὐτοῦ 1^ο, *om.* Tf. [Ln.] *Alx.*
 [Gb. →].
 — αὐτοῦ 2^ο, *om.* Tf.
 28. αὐτῆς ἤδη ὁ κλάδος ἢ ἤδη ὁ
 κλ. αὐτ. Ln. *Alx.*
 — γνώσκετε ἢ γνώσκειται Tf.
 29. ταῦτα ἴδητε ἢ ἴδητε ταῦτα
 Ln. *Alx.*
 30. πάντα ταῦτα ἢ ταῦτα πάντα
 Tf. *Alx.*
 31. παρελεύσονται ἢ παρελεύ-
 σεται Gb. Sch. Ln. mg.

31. παρελθῶσω ἢ παρελεύσο-
 ται Tf.
 32. καὶ τῆς ἢ ἡ τῆς Gb. Sch. Ln.
 Tf.
 — οἱ ἄγγελοι οἱ ἢ ἄγγελος Tf.
 33. καὶ προσεύχεσθε, *om.* Ln. Tf.
 34. καὶ ἐκάστω, *om.* καὶ Ln. Tf.
 35. ὄψε, *præm.* ἢ Tf.
 — μεσουκτίον ἢ μεσουκτίον
 Tf.
 37. ἀ δὲ ἢ ὁ δὲ Ln. Tf. *Alx.*

CHAΡ. XIV.

2. δὲ ἢ γὰρ Ln. Tf. *Alx.*
 — θύρωσθε ἔσται ἢ ἔστ. θύρ.
 Tf.
 3. καὶ συντρίψασα, *om.* καὶ Tf.
 — τὸ ἀλάστρον ἢ τὸν ἀλάβ.
 Ln.; τὴν ἀλάβ. Tf.
 — κατὰ, *om.* Ln. Tf.
 4. καὶ λέγοντες, *om.* Tf.
 5. τοῦτο, *add.* τὸ μύρον Gb. Sch.
 Ln. Tf. [Gb. →].
 — τριακοσίων δηναρίων ἢ δην.
 τριακ. Ln. Tf.
 6. εἰς ἐμὲ ἢ ἐν ἐμοί Gb. Sch.
 Ln. Tf.
 7. αὐτοῖς ἢ αὐτοῖς Ln. Tf. *Alx.*
 8. εἶπεν ἢ ἔσχεν Gb. Sch. Ln.
 Tf.
 — αὕτη, *om.* Tf. [Ln.] *Alx.*
 — μου τὸ σῶμα ἢ τὸ σῶμά μου
 Ln. *Alx.*
 9. ἀμὴν, *add.* δὲ Tf. [Ln.] *Alx.*
 — ἄν ἢ εἶν *Alx.*
 — τοῦτο, *om.* Tf. [Ln.] *Alx.*
 10. ὁ Ἰουδας ὁ, *om.* ὁ *bis* Ln. Tf.
Alx.
 — εἰς, *præm.* ὁ Tf.
 — παραδοῖ ἢ παραδοί Ln.; (*sic*
 Tf. *post* αὐτὸν [Alx.])
 11. εὐκαιρῶς αὐτὸν ἢ αὐτὸν εὐ-
 καιρῶς Ln. Tf. *Alx.*
 — παραδοῖ ἢ παραδοί Ln. Tf.
 14. εἶν ἢ ἄν Ln. Tf.
 — κατὰνυμα, *add.* μου Tf. [Ln.]
Alx.
 15. ἀνώγειν ἢ ἀνάγειν Gb. Sch.
 Ln.; ἀνώγειον Tf.
 — ἔτοιμον [Ln.]; *om.* *Alx.* (s.
 ἀλλ. καὶ).
 — ἐκεῖ, *præm.* καὶ Tf.
 19. Οἱ δὲ, *om.* Tf.
 — καθ' ἢ κατὰ Tf.
 — Καὶ ἄλλος, Μὴ τι ἐγώ; Gb.
 →. *Alx.*
 20. ἀποκριθεὶς, *om.* Ln. Tf. [Gb.
 →]. *Alx.*

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20. μετ' ἐμοῦ, *add.* τὴν χεῖρα Ln.
 21. ὁ μὲν, *præm.* ὅτι Tf.
 — ἦν, *om.* Tf. [Ln.]
 22. ὁ Ἰησοῦς, *om.* Tf. [Ln.]
 — φάγετε, *om.* Gb. Sch. Ln. Tf.
 23. τὸ ποτήριον, *om.* τὸ Ln. Tf.
 [Gb. -]. *Alx.*
 24. τὸ τῆς, *om.* τὸ Tf. [Ln.] [Gb. -].
 — καινῆς, *om.* Tf. [Gb. =]. *Alx.*
 — περὶ ἧ ὑπὲρ Ln. Tf. *Alx.*
 — ἐκχυνόμενον ἢ ἐκχυνόμενον Ln. Tf.; τὸ ἐκχυνν. ὑπὲρ πολλῶν Tf.
 25. πῶς ἢ προσθῶ πιεῖν Gb. ∞.
 — γεννήματος ἢ γενήματος Tf. [Gb. ∞].
 27. ἐν ἐμοί, *om.* Tf. [Gb. =]. *Alx.*
 — ἐν τῇ νυκτὶ ταύτῃ, *om.* Tf. [Ln.] [Gb. =]. *Alx.*
 — διασκορπισθήσεται τὰ πρόβατα ἢ διασκορπισθήσονται τὰ πρόβ. Ln. *Alx.*; τὰ πρόβ. διασκορπισθήσονται Tf.
 29. Καὶ εἰ ἢ εἰ καὶ Tf. *Alx.*
 30. ὅτι, *add.* σὺ Gb. Sch. Ln. Tf.
 — ἐν τῇ νυκτὶ ταύτῃ ἢ ταύτῃ τῇ νυκτὶ Ln. txt. Tf. *Alx.*
 — τρίς ἀπαρνήση με ἢ τρίς με ἀπαρνήση Ln. Tf.
 31. ὁ δὲ, *add.* Πέτρος *Alx.*
 — ἐκ περισσοῦ ἢ ἐκ περισσῶς Ln. Tf. [Gb. ∞]; *Alx.* s. *περισσῶς.*
 — ἔλεγε ἢ ἐλάλει Ln. txt. Tf.
 — μᾶλλον, *om.* Ln. Tf. [Gb. =]. *Alx.*
 — με δέη ἢ δέη με Ln.
 32. οὐ τὸ ἢ ᾧ Ln.
 — Γεθσημανῇ ἢ Γεθσημανεὶ Ln. Tf. *Alx.*
 33. τὸν Ἰάκωβον, *om.* τὸν Gb. Sch. Ln. Tf.
 — μεθ' ἑαυτοῦ ἢ μετ' αὐτοῦ Ln. Tf.
 35. προσελθὼν ἢ προσελθὼν Gb. ∞. *Alx.*
 — ἔπεσαν ἢ ἐπιπτεν Tf.
 36. ἀπ' ἐμοῦ τοῦτο ἢ τοῦτ. ἀπ' ἑμ. Ln. Tf. *Alx.*
 38. εἰσέλθητε ἢ ἔλθητε Tf.
 40. ὑποστρέψας ἢ πάλιν ἐλθὼν Ln. Tf.
 — πάλιν, *om.* Ln. Tf. [Gb. =].
 — βεβαρημένοι ἢ καταβαρυνόμενοι Ln. Tf. [Gb. ∞]. *Alx.*

40. αὐτῷ ἀποκριθῶσι ἢ ἀποκρ. αὐτῷ Ln. Tf. *Alx.*
 41. τὸ λοιπὸν, *om.* τὸ Ln. Tf. [Gb. =]. *Alx.*
 43. εὐθέως ἢ εὐθύς Ln. Tf.
 — Ἰούδας ἢ ὁ Ἰούδ. ὁ Ln. Tf. (ὁ Ἰσκαριώτης, s. Ἰσκαριώτης, s. Ἐκαριώτης *Alx.*)
 — ὄν, *om.* Ln. [Gb. =]. *Alx.*
 — πολλὸς, *om.* Tf. [Ln.] *Alx.*
 44. παραδιδούς ἢ παραδούς Ln. mg.
 — ἀπαγάγετε ἢ ἀπάγετε Ln. Tf. *Alx.*
 45. εὐθέως ἢ εὐθύς Ln. Tf.
 — λέγει, *add.* αὐτῷ *Alx.*
 — ῥαββί, *om.* Ln. [Gb. -]. *Alx.* (s. *χαίρε*)
 46. ἐπ' αὐτὸν τὰς χεῖρας αὐτῶν ἢ τὰς χεῖρ. ἐπ' αὐτὸν Ln.; τὰς χεῖρ. αὐτῷ Tf. *Alx.*
 47. τις, *om.* Ln. Tf. *Alx.*
 — ὧτιον ἢ ὠτάριον Ln. Tf. [Gb. ∞].
 — ἐξήλθετε ἢ ἐξήλθατε Ln. Tf. *Alx.*
 49. ἐκρατήσατε ἢ ἐκρατεῖτε Tf.
 50. πάντες ἔφυγον ἢ ἔφυγον πάντες Tf.
 51. εἰς τις νεανίσκος ἢ νεανίσκος τις Ln. *Alx.*
 — ἠκολούθει ἢ συνηκολ. Ln. Tf. [Gb. ∞]; ἠκολούθησεν Sch. [Gb. ∞].
 — οἱ νεανίσκοι, *om.* Ln. Tf. [Gb. =]. *Alx.*
 52. ἀπ' αὐτῶν [Ln.] [Gb. -]; *om.* *Alx.*
 53. ἀρχιερέα, *add.* Καϊάφαν *Alx.*
 — αὐτῷ, *om.* *Alx.*
 — οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς ἢ οἱ γραμ. καὶ οἱ πρεσβ. Ln.
 54. τὸ φῶς, *om.* τὸ Elz.
 55. εὐρισκὸν ἢ ἠῤῥισκον Ln. Tf.
 60. τὸ μέσον, *om.* τὸ Gb. Sch. Ln. Tf.
 61. οὐδὲν ἀπεκρίνατο ἢ οὐκ ἀπεκρίν. οὐδὲν Tf. *Alx.*
 — καθήμενον ἐκ δεξιῶν ἢ ἐκ δεξ. καθ. Gb. Sch. Ln. txt. Tf.
 64. τῆς βλασφημίας ἢ τὴν βλασφημίαν Ln.
 — εἶναι ἔνοχον ἢ ἔνοχον εἶναι Tf.
 65. ἔβαλλον ἢ ἔλαβον Ln. Tf. [Gb. ∞]; *Alx.* s. *ἐλάμβανον*, s. *ἔβαλον.*

66. ἐν τῇ αὐλῇ κάτω ἢ κάτω ἐν τῇ αὐλῇ Tf.
 67. Ἰησοῦ ἦσθα ἢ ἦσθα τοῦ Ἰησ. Ln. Tf.
 68. Οὐκ οἶδα, οὐδὲ ἢ οὔτε οἶδα οὔτε Ln. txt. Tf.
 — τί σὺ ἢ σὺ τί Ln. Tf.
 — καὶ ἀλέκτωρ ἐφώησεν [Ln.]
 69. πάλιν, *om.* Tf.
 — παρεστῆκοσιν ἢ παρεστῶσιν Tf.
 70. καὶ ἡ λαλιά σου ὁμοιάζει, *om.* Ln. Tf. [Gb. =]. *Alx.*
 71. ὁμνῖεν ἢ ὁμνύειν Gb. Ln. Tf. [Rec. Gb. ∞].
 72. ἐκ δευτέρου, *præm.* εὐθύς Ln.; *præm.* εὐθέως Sch. [Gb. ∞].
 — τοῦ ῥήματος οὐ ἢ τὸ ῥῆμα ὡς Ln. Tf.; τὸ ῥῆμα ὁ Sch. [Gb. ∞].
 — φωνήσων δις ἢ δις φων. Ln. Tf.
 — ἀπαρνήση με τρίς ἢ τρίς με ἀπαρν. Ln. Tf.

CHAΡ. XV.

1. εὐθέως ἢ εὐθύς Tf.
 — ἐπὶ τῷ, *om.* Ln.
 — τῷ Πιλάτῳ, *om.* τῷ Ln. Tf. *Alx.*
 2. ἐπηρώτησεν ἢ ἐπηρώτα Ln. mg.
 — εἶπεν αὐτῷ ἢ αὐτῷ λέγει Tf.
 4. ἐπηρώτησεν ἢ ἐπηρώτα Tf.
 — καταμαρτυροῦσιν ἢ κατηγοροῦσιν Ln. Tf. *Alx.*
 7. συστασιαστῶν ἢ στασιαστῶν Ln. Tf. *Alx.*
 8. ἀναβήσας ἢ ἀναβὰς Ln. Tf.
 10. παραδεδώκεισαν ἢ παρέδωκαν *Alx.*
 12. ἀποκριθεὶς πάλιν ἢ πάλιν ἀποκρ. Ln. Tf.
 — εἶπεν ἢ ἔλεγεν Tf.
 — θέλετε, *om.* *Alx.*
 — ὄν λέγετε, *om.* Ln. *Alx.*
 — βασιλεῖα, *præm.* τὸν Ln. Tf. *Alx.*
 13. ἔκραξαν, *add.* λέγοντες Ln. *Alx.*
 14. κακὸν ἐποίησεν ἢ ἐποί. κακὸν Tf.
 — περισσotέρως ἢ περισσῶς Gb. Sch. Ln. Tf.
 — ἔκραξαν ἢ ἔκραζον Ln. *Alx.*
 17. ἐνδύουσιν ἢ ἐνδιδύσκουσιν Ln. Tf. *Alx.*

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18. βασιλεῦ ἢ ὁ βασιλεὺς Gb. Sch. Tf.
 20. τὰ ἴδια ἢ αὐτοῦ Ln. [Gb. -].
 - ἐξάγουσιν ἢ ἄγουσιν Ln.
 - σταυρώσωσιν ἢ σταυρώσουσιν Ln. Tf. *Alx.*
 21. ἀπ' ἢ ἀπὸ Ln. Tf.
 22. ἐπὶ, *add.* τὸν *Alx.*
 23. πιεῖν, *om.* Tf.
 24. σταυρώσαντες αὐτὸν ἢ σταυροῦσιν αὐτὸν καὶ Tf.
 - διεμέριζον ἢ διαμερίζονται Gb. Sch. Ln. Tf.
 28. καὶ ἐπλήρωθη ἢ γραφῆ ἢ λέγουσα, Καὶ μετὰ ἀνόμων ἐλογίσθη, *om.* Tf. [Gb. =].
 29. Οὐαὶ ἢ Οὐὰ St. Elz. Gb. Sch. Ln. Tf.
 - ἐν τρισὶν ἡμέραις οἰκοδομῶν ἢ οἰκοδ. τρισὶν ἡμέρ. Ln. Tf. (*om.* ἐν *Alx.*)
 30. αἶ κατάβα ἢ καταβάς Ln. Tf.
 31. δε, *om.* Gb. Sch. Ln. Tf.
 32. τοῦ Ἰσραὴλ, *om.* τοῦ Ln. *Alx.*
 - πιστεύσωμεν, *add.* αὐτῷ Ln. *Cst.*

32. αὐτῷ, *praem.* σὺν Ln.
 33. Γενομένης δὲ ἢ καὶ γεν. Ln. Tf. *Alx.*
 34. τῇ ὥρᾳ τῇ ἐνάτῃ ἢ τῇ ἐν. ὥρᾳ Ln. Tf. *Alx.*
 - λέγων, *om.* Tf. *Alx.*
 - λαμῶν ἢ λεμὰ Ln.; λαμὰ Tf.; λαμὰ *Cst.*
 - μὲ ἐγκατέλιπες ἢ ἐγκατ. με Ln. txt. Tf.
 35. ἴδου ἢ ἴδε Tf.
 36. εἰς ἢ τις Tf.
 - καὶ γεμίσας, *om.* καὶ Ln. Tf.
 - περιβίβεις τε, *om.* τε Ln. Tf.
 38. ἀπὸ ἢ ἀπ' Ln. Tf.
 39. κράξας, *om.* Tf.
 - ὁ ἄνθρωπος οὗτος ἢ οὗτ. ὁ ἄνθρ. Ln. Tf.
 40. τοῦ Ἰακώβου, *om.* τοῦ Ln. Tf. *Alx.* (*s. om.* ἢ τοῦ.)
 - Ἰωσή ἢ Ἰωσήτος Ln. Tf. [Gb. ∞]. *Alx.*
 41. αἶ καὶ, *om.* καὶ Ln.; (*om.* αἶ *Alx.*)
 42. προσάββατον ἢ πρὸς σάββατον Ln.
 43. ἦλθεν ἢ ἐλθὼν Ln. Tf. [Gb. ∞]. *Alx.*
 - Πιλάτου, *praem.* τὸν Tf.

44. πάλα ἢ ἤδη Ln.
 45. σῶμα ἢ πτώμα Ln. Tf.
 46. καὶ καθελὼν, *om.* καὶ Ln. Tf.
 - κατέθηκεν ἢ ἔθηκεν Ln. *Alx.*
 47. Ἰωσή ἢ Ἰωσήτος Ln. Tf.
 - τίθεται ἢ τέθειται Ln. Tf. [Gb. ∞]. *Alx.*

CHAP. XVI.

1. τοῦ Ἰακώβου, Gb. → τοῦ
 2. τῆς μᾶς ἢ μᾶ τῶν Ln.
 3. ἐκ ἢ ἀπὸ Ln. *Alx.*
 4. ἀποκεκύνισται ἢ ἀνακεκύνισται Tf.
 5. εἰσελθούσαι ἢ ἐλθοῦσαι Tf.
 7. ἀλλ' ἢ ἀλλὰ Ln. Tf.
 8. ταχὺ, *om.* Gb. Sch. Ln. Tf.
 - δὲ ἢ γὰρ Ln.
 - οὐδὲν, *om.* Ln. (? *erratum.*)
 9. ver. 9 ad fin. *om.* Tf. [Gb. =].
 - ἀφ' ἢ παρ' Ln.
 10. ἐκείνη, *add.* δὲ Ln.
 14. ὕστερον, *add.* δὲ Ln.
 - ἐγγεγερμένον, *add.* ἐκ νεκρῶν Ln.
 17. ταῦτα παρακολουθήσει ἢ παρακολουθήσει ταῦτα Ln.
 18. βλάψει ἢ βλάβῃ Gb. Sch. Ln.
 19. Κύριος, *add.* Ἰησοῦς Ln. *Alx.*
 20. Ἀμήν, *om.* Elz. Gb. Sch. Ln.

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CHAP. I.

5. καὶ ἢ γυνὴ αὐτοῦ ἢ καὶ γυνὴ αὐτῷ Ln. txt. Tf. *Alx.*
 6. ἐνώπιον ἢ ἐναντίον Tf.
 7. ἢ Ἐλισάβητ ἢ ἢ ἢ Ἐλισάβητ Ln.; ἢ ἢ Ἐλισ. Tf. *Alx.*
 8. ἔναντι ἢ ἐναντίον Gb. ∞. *Alx.*
 10. τοῦ λαοῦ ἢ ἢ ἢ τοῦ λαοῦ Gb. Sch. Ln. Tf.
 14. γενήσεται ἢ γενέσεται Gb. Sch. Ln. Tf.
 15. τοῦ Κυρίου, *om.* τοῦ Gb. *Alx.*
 20. πληρωθήσονται ἢ πλησθήσονται Gb. ∞.
 22. ἠδύνατο ἢ ἐδύνατο Ln. Tf.
 25. ὁ Κύριος, *om.* ὁ Ln.
 26. ὑπὸ ἢ ἀπὸ Tf.
 - Ναζαρέτ ἢ Ναζαρέθ Ln. Tf.
 27. μεμνηστευμένην ἢ ἐμνηστευμένην Ln. Tf.
 28. ὁ ἄγγελος, *om.* Tf.

28. εὐλογημένη σὺ ἐν γυναῖξιν, *om.* Tf. [Gb. -].
 29. ἰδοῦσα, *om.* Gb. Tf. *Alx.*
 - διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ ἢ ἐπὶ τῷ λόγῳ διεταρ. Gb. Tf. *Alx.*; διεταράχθη Gb. ∞; [ἰδοῦσα διεταράχθη Gb. ∞].
 30. αὐτῇ ἢ πρὸς αὐτὴν Ln. mg.
 34. ἔσται, *add.* μοι *Alx.*
 35. γεννώμενον, *add.* ἐκ σου [Ln.] [Gb. ∞].
 36. συγγενῆς ἢ συγγενίς Ln. Tf.
 - γῆρα ἢ γῆρει Gb. Sch. Ln. Tf.
 37. τῷ Θεῷ ἢ τοῦ Θεοῦ Ln. mg. Tf.
 39. Μαριάμ ἢ Μαρία Ln. mg.
 41. ἢ Ἐλισάβητ τὸν ἀσπασμὸν τῆς Μαρίας ἢ τὸν ἀσπ. τ. Μαρ. ἢ Ἐλισ. Ln. Tf. *Alx.*
 42. φωνῇ ἢ κραυγῇ, Tf.
 44. ἐν ἀγαλλιάσει τὸ βρέφος ἢ

- τὸ βρέφ. ἐν ἀγαλλ. Gb. Sch.
 49. μεγαλεῖα ἢ μεγάλα Ln.
 50. γενεῶν ἢ καὶ γενεὰς Tf. [Gb. ∞]; [εἰς γενεὰν καὶ γενεῖν Gb. ∞].
 55. εἰς τὸν αἰῶνα ἢ ἕως αἰῶνος Gb. Sch. [Rec. Gb. ∞].
 56. ὥσει ἢ ὡς Ln.
 59. ὀδὸν ἡμέρα ἢ ἡμ. τῇ ὀγδ. Ln. Tf. [Gb. ∞]. *Alx.*
 61. εἶπον ἢ εἶπαν Tf.
 - ἐν τῇ συγγενείᾳ ἢ ἐκ τῆς συγγενείας Ln. Tf. [Gb. ∞]. *Alx.*
 62. αὐτὸν ἢ αὐτό Ln. Tf.
 66. Καὶ χεῖρ ἢ καὶ γὰρ χεῖρ Ln. Tf. *Alx.*
 67. προσήτευσεν ἢ ἐπροφήτευσεν Ln. Tf.
 69. τοῦ οἴκου, *om.* τῷ Ln. Tf. *Alx.*
 - τοῦ παιδὸς, *om.* τοῦ Ln. Tf.

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70. τῶν ἀπ' αἰῶνος, *om.* τῶν Tf. *Alx.*
 74. τῶν ἐχθρῶν, *om.* τῶν Ln. Tf. — ἡμῶν [Ln.] *om.* Tf.
 75. πάσας τὰς ἡμέρας ἄ πάσαις ταῖς ἡμέραις Ln. mg. — τῆς ζωῆς, *om.* Gb. Sch. Ln. Tf.
 76. Καὶ σὺ, *add.* δὲ Tf. *Alx.*

CHAP. II.

2. ἡ ἀπογραφὴ, *om.* ἡ Ln. — Κυρηναίου ἄ Κυρίνου Ln.
 3. ἰδίαν ἄ ἐαυτοῦ Ln.
 4. Ναζαρέτ ἄ Ναζαράθ Ln.; Ναζαρέθ Tf.
 5. ἀπογράψασθαι ἄ ἀπογράψασθαι Ln.
 — μνηστευμένη ἄ ἐμνηστευμένη Ln. Tf. *Alx.*
 — γυναικί, *om.* Ln. Tf. *Alx.*
 7. τῇ φάτιγῃ, *om.* τῇ Ln. Tf. [Gb. —]. *Alx.*
 9. Κυρίου 2^o Gb. —.
 12. ἐσπαργανωμένον, *add.* καὶ [Ln.] *Alx.*
 — τῇ φάτιγῃ, *om.* τῇ Gb. Sch. Ln. Tf.
 14. εὐδοκία ἄ εὐδοκίας Ln.
 15. καὶ οἱ ἄνθρωποι [Ln.]; *om.* *Alx.*
 — εἶπον ἄ ἐλάλουν Ln. mg.
 16. ἀνεύρον ἄ ἀνεύραν Tf.; εὐδρον *s.* εὐραν *Alx.*
 17. διεγνώρισαν ἄ ἐγνώρισαν Ln. *Alx.*
 19. Μαριάμ ἄ Μαρία Ln.
 20. ἐπέστρεψαν ἄ ἐπέστρεψαν Gb. Sch. Ln. Tf.
 21. τὸ παιδίον ἄ αὐτὸν Gb. Sch. Ln. Tf.
 — καὶ ἐκλήθη, *om.* καὶ *Alx.*
 22. αὐτῶν ἄ αὐτῆς Elz.; αὐτοῦ Gb. ~.
 23. νόμῳ, *presm.* τῷ Ln.
 24. νόμῳ, *presm.* τῷ Ln. Tf.
 — νεοσσούς ἄ ροσσούς Tf. [Gb. ~]. *Alx.*
 25. ἦν ἄνθρωπος ἄ ἄνθρ. ἦν Ln. mg.
 — ἄγιον ἦν ἄ ἦν ἄγιον Gb. Sch. Ln. Tf.
 28. αὐτοῦ, *om.* Tf. [Ln.]
 33. Ἰωσήφ ἄ ὁ Ἰωσήφ Ln.; ὁ πατὴρ αὐτοῦ Gb. Tf. *Alx.* [Rec. Gb. ~].
 35. δὲ [Ln.]
 36. ἔτη μετὰ ἀνδρὸς ἐπτά ἄ μετὰ ἀνδρὸς ἔτη ἐπτά Ln. Tf.

- Alx.*; (*s.* ἔτη ἑπτα μετὰ ἀνδρὸς)
 37. ὡς ἄ ἕως Ln. Tf. *Alx.*
 — ἀπὸ, *om.* Tf.
 38. αὕτη, *om.* Ln. Tf. *Alx.*
 — Κυρίῳ ἄ Θεῷ Ln. txt. Tf. *Alx.*
 — ἐν, *om.* Ln. Tf. [Gb. ~].
 39. τὴν πόλιν αὐτῶν ἄ πόλιν ἐαυτῶν Ln. Tf.
 — Ναζαρέτ ἄ Ναζαρέθ Tf.; *et sic deinceps.*
 40. πνεύματι, *om.* Ln. Tf. [Gb. =]. *Alx.*
 — σοφίας ἄ σοφία Tf. Ln. mg.
 42. ἀναβάντων ἄ ἀναβαινόντων Ln. Tf. *Alx.*
 — εἰς Ἰεροσόλυμα, *om.* Tf. [Gb. =]. *Alx.*
 43. ἔγνων Ἰωσήφ καὶ ἡ μήτηρ ἄ ἔγνωσαν οἱ γονεῖς Ln. txt. Tf. [Gb. ~]. *Alx.*
 44. ἐν τῇ συνοδίᾳ εἶναι ἄ εἶναι ἐν τῇ συνοδίᾳ Ln. Tf. *Alx.*
 — καὶ ἐν, *om.* ἐν Gb. Ln. Tf. *Alx.*
 45. αὐτὸν 1^o, *om.* Gb. Tf. [Ln.] *Alx.*
 — ζητούντες ἄ ἀναζητούντες Ln. Tf. [Gb. ~]. *Alx.*
 46. μεθ' ἄ μετὰ Tf.
 48. εἶπε, *ante* πρὸς αὐτ. Ln. Tf. *Alx.*
 51. καὶ ἦλθεν Gb. —.
 — πάντα τὰ ῥήματα ἄ τ. ῥήμ. πάντα Ln. txt. Tf.
 — ταῦτα [Ln.]

CHAP. III.

2. ἐπ' ἄ ἐπὶ Gb. Sch. Ln. Tf.
 — ἀρχιερέων ἄ ἀρχιερέως Gb. Sch. Ln. Tf.
 — τοῦ Ζαχαρίου, *om.* τοῦ Gb. Sch. Ln. Tf.
 3. τὴν περιχώρον, *om.* τὴν Ln. Tf. *Alx.*
 4. λέγοντος, *om.* Ln. Tf. [Gb. =]. *Alx.*
 5. εὐθείαν ἄ εὐθείας Ln. Tf.
 7. οὐν ἄ δὲ *Alx.*
 9. καλὸν [Ln.]
 10. ποιήσομεν ἄ ποιήσωμεν Sch. Ln. Tf. [Gb. ~].
 11. λέγει ἄ ἔλεγεν Ln. Tf. *Alx.*
 12. εἶπον ἄ εἶπαν Ln.
 — ποιήσομεν ἄ ποιήσωμεν Ln. Tf.
 14. Καὶ ἡμεῖς τί ποιήσομεν ἄ τί

- ποιήσ. καὶ ἡμ. Ln. txt. Tf.; [Alx.] (ποιήσωμεν Tf.)
 14. πρὸς αὐτοὺς ἄ αὐτοῖς Ln. Tf. *Alx.*
 16. ὑμᾶς, *add.* εἰς μετόπιον Ln.
 17. καὶ διακαθαριεῖ ἄ διακαθάραται Ln. mg.
 19. Φιλίππου, *om.* Gb. Sch. Ln. Tf.
 20. προσέθηκε καὶ, [καὶ] Ln. — ἐν τῇ, *om.* τῇ Ln. Tf. *Alx.*
 22. ὡσεὶ ἄ ὡς Ln. Tf. *Alx.*
 — λέγουσαν, *om.* Ln. Tf. [Gb. =]. *Alx.*
 — ἠυδόκησα ἄ εὐδόκησα Ln. Tf.
 23. ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος ἄ ὁ Ἰησ. ἀρχόμε. ὡσεὶ ἐτῶν τριάκ. Tf. Ln. mg. *Alx.*
 — ὦν, ὡς ἐνομιζέτο, υἱὸς ἄ ὦν υἱὸς ὡς ἐνομ. Ln. Tf. *Alx.*
 — Ἰωσήφ, *presm.* τοῦ Tf.
 24. Ματθαῖ ἄ Μαθθάν *Alx.*
 — Ἰαννᾶ ἄ Ἰανναί Ln. Tf.
 26. τοῦ Σεμεὶ, τοῦ Ἰωσήφ ἄ τ. Σεμεῖν, τ. Ἰωσήφ Tf. Ln. mg. *Alx.*
 — Ἰουδᾶ ἄ Ἰωδὰ Tf.
 27. Ἰωαννᾶ ἄ Ἰωανάν Ln. Tf.
 28. Ἐλμαδάμ ἄ Ἐλμαδάμ Ln. Tf.
 29. Ἰωσῆ ἄ Ἰησοῦ Ln. Tf. *Alx.*
 31. τοῦ Μαϊνᾶν ἄ τοῦ Μενᾶ [Ln.] Tf.
 — Ναθάν ἄ Ναθὰμ Ln. mg.
 32. Ὠβηδ ἄ Ἰωβηδ Ln. Tf.
 — Βοδὺ ἄ Βοὸς Ln. Tf. *Alx.*
 33. τοῦ Ἀράμ ἄ τοῦ Ἀδμείν, τοῦ Ἀρνὶ Tf.; τοῦ Ἀράμ, τοῦ Ἰωράμ *Alx.*
 — Ἐσρώμ ἄ Ἐσρών Ln. txt. Tf.
 35. Σαροῦχ ἄ Σεροῦχ Gb. Sch. Ln. Tf.
 — Φάλεκ ἄ Φάλεγ Tf. Ln. mg. *Alx.*
 36. Καϊνὰ ἄ Καϊνὰ Tf.
 37. Ἰαρέδ ἄ Ἰαρέθ Ln.

CHAP. IV.

1. Πνεύματος Ἁγίου πλήρης ἄ πλ. Πν. ἄγ. Ln. Tf. *Alx.*
 — εἰς τὴν ἔρημον ἄ ἐν τῇ ἐρήμῳ Ln. txt. Tf. [Gb. ~]. *Alx.*
 2. ὑσπερον, *om.* Ln. Tf. [Gb. =]. *Alx.*
 3. καὶ εἶπεν ἄ εἶπεν δὲ Ln. Tf. *Alx.*

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36. ἐπιβλημα, *om.* Tf. [Gb. =].
Cst.; *præm.* τὸ *Alx.*
 37. ῥήξει ἢ ῥήσσει Ln. mg.
 — ὁ νέος οἶνος ἢ ὁ οἶνος ὁ νέος
 Ln. Tf. *Alx.*
 38. καὶ ἀμφότεροι συντηροῦν-
 ται, *om.* Tf. [Gb. =]. *Alx.*
 — εὐθέως, *om.* Tf. *Alx.*

CHAΡ. VI.

1. δευτεροπρώτῳ, *om.* Tf. [Ln.]
Alx.
 — τῶν σοριμῶν, *om.* τῶν Ln.
 Tf.
 — χερσί, *add.* αὐτῶν [Ln.]
 2. αὐτοῖς, *om.* Tf. [Ln.] [Gb. =].
Alx.
 — ποιῆν ἐν, *om.* Ln. Tf. *Alx.*
 3. πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς
 ἢ ὁ Ἰησ. εἶπεν πρὸς αὐτοὺς
 Ln. *Alx.*
 — ὅποτε ἢ ὅτε Ln. *Alx.*
 — ὅντες, *om.* Ln. *Alx.*
 4. ὡς, *om.* Tf. [Alx.]; πῶς Ln.
 txt. [Alx.]
 — ἔλαβε, καὶ Gb. →, [om. *Alx.*];
 λαβὼν Ln. [Alx.]
 — καὶ τοῖς, *om.* καὶ Ln. Tf. *Alx.*
 6. καὶ ἐν, *om.* καὶ Ln. *Alx.*
 — ἐκεῖ ἄνθρωπος ἢ ἄνθρ. ἐκεῖ
 Tf. *Alx.*
 7. παρετήρουν ἢ παρετηροῦντο
 Ln. Tf. [Gb. =]. *Alx.*
 — αὐτῶν, *om.* Sch. Ln. [Gb. =].
 — θεραπεύσει ἢ θεραπεύει αὐ-
 τὸν *Alx.*
 8. καὶ εἶπε ἢ εἶπεν δὲ Tf. Ln.
 mg. *Alx.*
 — τῷ ἀνθρώπῳ ἢ τῷ ἀνδρὶ Tf.
 [Gb. =]. *Alx.*
 — Ἐγχεῖται ἢ ἔγχευε Gb. Ln. Tf.
Alx.
 — Ὁ δὲ ἢ καὶ Ln. Tf. *Alx.*
 9. οὖν ἢ δὲ Ln. Tf. *Alx.*
 — Ἐπερωτήσω ἢ ἐπερωτῶ Tf.
Alx.
 — τί ἢ εἰ Ln. Tf.
 — τοῖς σάββασιν ἢ τῷ σαβ-
 βάτῳ Ln. txt. Tf.
 — ἀπολέσαι ἢ ἀποκτεῖναι Gb.
 Sch. [Rec. Gb. =].
 10. τῷ ἀνθρώπῳ ἢ αὐτῷ Gb. Sch.
 Ln. Tf. [Rec. Gb. =].
 — ἐποίησεν ἢ ἐξέτεινε Gb. ~.
Alx.
 — οὕτω, *om.* Gb. *Cst.*
 — ἀποκατεστάθη ἢ ἀπεκατε-
 στάθη Gb. Ln. Tf. *Alx.*

10. ὑγιῆς, *om.* Gb. Sch. Ln. Tf.
 — ὡς ἢ ἄλλη, *om.* Tf. [Ln.] [Gb.
 =]. *Alx.*
 11. ποιήσαιεν ἢ ποιήσαιεν Ln.
Alx.
 12. ἐξῆλθεν ἢ ἐξελεῖν αὐτὸν
 Tf. [Gb. =]. *Alx.*
 14. Ἰακώβον, *præm.* καὶ Ln. Tf.
Alx.
 — Φίλιππον, *præm.* καὶ Ln. Tf.
Alx.
 15. Ματθαῖον, *præm.* καὶ Ln. Tf.
Alx.
 — τὸν τοῦ, *om.* Tf. *Alx.*
 16. Ἰούδαν, *præm.* καὶ Ln. Tf. *Alx.*
 — Ἰσκαριώτην ἢ Ἰσκαριῶθ Ln.
 Tf.
 — ἔς καὶ, *om.* καὶ Ln. Tf.
 18. ὀχλοῦμενοι ἢ ἐνοχλοῦμενοι
 Tf. [Gb. =]. *Alx.*
 — ὑπὸ ἢ ἀπὸ Gb. Sch. Ln. Tf.
 — καὶ ἐθεραπεύοντο, *om.* καὶ
 Ln. Tf. *Alx.*
 19. ἐξῆγει ἢ ἐξήρουν Tf. Ln. mg.
 22. μισήσωσιν ἢ μισήσουσιν Ln.
 mg.
 — ἔνεκα ἢ ἔνεκεν Ln.
 23. χάριτε ἢ χάρητε Gb. Sch.
 Ln. Tf.
 — ταῦτα ἢ τὰ αὐτὰ Ln. txt. Tf.
Alx.; ταῦτα Ln. mg. [Gb. =].
 25. ἐμπεπλησμένοι, *add.* νῦν *Alx.*
 — ἦμῖν, οἱ γελῶντες ἢ ἡμῖν, *om.*
 Tf. [Gb. =]. *Alx.*
 26. ἡμῖν, *om.* Gb. Sch. Ln. Tf.
 — πάντες, *om.* Gb. Sch.
 — ταῦτα ἢ τὰ αὐτὰ Ln. txt. Tf.
Alx.; ταῦτα Ln. mg. [Gb. =].
 27. Ἄλλ' ἢ ἄλλὰ Ln. Tf.
 28. ἡμῖν ἢ ἡμᾶς Gb. Sch. Ln. txt.
 — καὶ προσεύχεσθε, *om.* καὶ
 Gb. Sch. Ln. Tf.
 — ὑπὲρ ἢ περὶ Tf.
 30. δὲ τῷ [Ln.]; *om.* δὲ *Alx.*
 31. καὶ ἡμεῖς [Ln.]
 33. χάρις ἐστὶ ἢ ἐστὶν χάρις Ln.
 34. δαεῖζετε ἢ δαεῖσητε Ln.
 txt.; δανείζετε Tf. Ln. mg.
 [Gb. =].
 — ἀπολαβεῖν ἢ λαβεῖν Tf.
 — γὰρ, *om.* Tf.
 — οἱ, *om.* Ln. Tf. [Gb. =]. *Alx.*
 35. ἀπελπίζοντες ἢ ἀφελπίζον-
 τες Ln.
 — πολλὸς, *add.* ἐν τοῖς οὐρανοῖς
 [Ln.]
 — τοῦ ὑψίστου, *om.* τοῦ Gb.
 Sch. Ln. Tf.

36. οὖν, *om.* Ln. Tf. [Gb. =]. *Alx.*
 — καθὼς καὶ, *om.* καὶ Tf. [Ln.]
Alx.
 37. καὶ οὐ μὴ ἢ ἴνα μὴ Ln. txt.
 — μὴ καταδικάζετε, *præm.* καὶ
 Tf. *Alx.*
 38. καὶ σεσαλευμένον καὶ *om.*
 καὶ bis Ln. Tf.
 — ὑπερεκχυνόμενον ἢ ὑπερεκ-
 χυννόμενον Ln. Tf.
 — τῷ γὰρ αὐτῷ μέτρῳ ᾧ ἢ ᾧ
 γὰρ μέτρῳ Ln. txt. *Alx.*
 — ἀντιμετρηθήσεται ἢ μετρη-
 θήσεται Ln. mg.
 39. Εἴτε δὲ, *add.* καὶ Ln. Tf. *Alx.*
 — πεσοῦνται ἢ ἐμπεσοῦνται Ln.
 txt. Tf. *Alx.*
 40. διδάσκαλον αὐτοῦ, *om.* αὐτοῦ
 Ln. Tf. *Alx.*
 42. ἢ πῶς, *om.* ἢ Tf.
 — ἐκβαλεῖν, *post* τοῦ ἀδελφοῦ
 σου Tf.
 43. οὐδέ, *add.* πάλιν [Ln.] Tf.
Alx.
 44. τρυγῶσι σταφυλὴν ἢ σταφ.
 τρυγ. Tf. *Alx.*
 45. ἄνθρωπος 2^ο, *om.* Tf. [Ln.]
 [Gb. =]. *Alx.*
 — θησαυροῦ τῆς καρδίας αὐ-
 τοῦ 2^ο, *om.* Tf. [Ln.] [Gb. =].
Alx.
 — τοῦ περισσεύματος τῆς, *om.*
 τοῦ *et* τῆς Ln. Tf. *Alx.*
 — λαλεῖ τὸ στόμα αὐτοῦ ἢ τὸ
 στόμα αὐτ. λαλεῖ Ln. [αὐ-
 τοῦ Gb. =].
 48. τεθεμελιώτω γὰρ ἐπὶ τὴν
 πέτραν ἢ διὰ τὸ καλῶς οἰ-
 κοδομῆσθαι αὐτὴν Tf. *Alx.*
 49. οἰκοδομήσαντι ἢ οἰκοδομοῦν-
 τι Ln.
 — εὐθέως ἢ εὐθὺς Tf.
 — ἔπεσε ἢ συνέπεσεν Tf. *Alx.*

CHAΡ. VII.

1. Ἐπεὶ δὲ ἢ ἐπειδὴ Ln. Tf.
 4. παρεκάλουν ἢ ἠρώτων *Alx.*
 — λέγοντες, *add.* αὐτῷ *Alx.*
 — παρέξει ἢ παρέξῃ Ln. Tf.
Alx.
 6. ὁ ἑκατοντάρχος φίλους ἢ φί-
 λους ὁ ἑκατοντ. Tf. Ln. mg.
Alx.
 — εἰμι ἱκανὸς ἢ ἱκανὸς εἰμι Tf.
 Ln. mg.
 — ὑπὸ τὴν στέγην μου ἢ μου
 ὑπὸ τ. στέγ. *Alx.*
 7. ἰαθήσεται ἢ ἰαθήτω Tf.

9. οὐδὲ ἄ οὐτε Cst.
 10. οἱ πεμφθέντες εἰς τὸν οἶκον ἄ εἰς τὸν οἶκον οἱ πεμφ. Ln. Alx.
 — ἀσθενούντα, om. Ln. [Alx.]
 11. τῇ ἐξῆς ἄ τῷ ἐξῆς Ln. mg. [Gb. =]. Cst.
 — ἱκανοὶ [Ln.] [Gb. -]; om. Alx.
 12. τεθηγκῶς [Ln.]
 — υἱὸς μονογενῆς ἄ μονογ. υἱὸς Tf. Ln. mg.
 — αὐτῆ, add. ἦν St. Ln. Alx.
 — ἱκανὸς ἦν, om. ἦν St. Ln. Tf. [Gb. =]. Cst.
 15. ἀνεκάθισεν ἄ ἐκάθισεν Ln. mg.
 — ἔδωκεν ἄ ἀπέδωκεν Ln. mg.
 16. ἀπαντας ἄ πάντας Gb. Sch.
 — ἐγγήρευται ἄ ἠγγέρθη Ln. Tf. Alx.
 17. ἐν πάσῃ ἄ ἐν [Ln.]
 19. Ἰησοῦν ἄ Κύριον Tf. Ln. mg.
 20. εἶπον ἄ εἶπαν Ln. Tf.
 — ἄλλον ἄ ἕτερον Alx.
 21. Ἐν αὐτῇ ἄ ἐν ἐκείνῃ Tf. Ln. mg. Alx.
 — δέ, om. Ln. Tf.
 — τὸ βλέπειν, om. τὸ Ln. Tf. [Gb. =]. Cst.
 22. ὁ Ἰησοῦς, om. Tf. [Ln.] Alx.
 — ὅτι τυφλοὶ, om. ὅτι Ln. Alx.
 24. πρὸς τοὺς ὄχλους ἄ τοῖς ὄχλους Cst.
 — ἐξεληλύθατε ἄ ἐξήλθατε Ln. [Gb. =]. Alx.
 25. ἐξεληλύθατε ἄ ἐξήλθατε Ln. [Gb. =]. Alx.
 26. ἐξεληλύθατε ἄ ἐξήλθατε Ln. [Gb. =]. Alx.
 27. ἐγὼ, om. Ln. Tf. Alx.
 28. λέγω γάρ, om. γάρ Tf.; ἀμὴν λέγω, s. λέγω δέ, s. λέγω Alx.
 — προφήτης, om. Ln. [Gb. -]. Alx.
 — τοῦ Βαπτιστοῦ, om. Tf. [Gb. -]. Alx.
 31. εἶπε δὲ ὁ Κύριος, om. Gb. Sch. Ln. Tf.
 32. καὶ λέγουσιν ἄ λέγοντες Tf. Alx.
 — ὑμῖν 2^ο, om. Alx.
 33. ἄρτον ἐσθίων ἄ ἔσθων ἄρτον Ln. Tf.; [ἄρτον Gb. -]; om. Alx.]
 — οἶνον πίνων ἄ πίνων οἶνον Ln. Tf.; [οἶνον Gb. -]; om. Alx.]

34. ἐσθίων ἄ ἔσθων Tf.
 — τελωνῶν φίλος ἄ φίλος τελωνῶν Gb. Sch. Ln. Tf.
 35. τῶν τέκνων αὐτῆς πάντων ἄ πάντων τ. τέκ. αὐτ. Ln. Tf.; [πάντων Gb. -]; om. Alx.]
 36. ἦν οἰκίαν ἄ τὸν οἶκον Ln. Tf. Alx.
 — ἀνεκλίθη ἄ κατεκλίθη Ln. Tf. Alx.
 37. ἐν τῇ πόλει, ἦτις ἦν ἄ ἦτις ἦν ἐν τῇ πόλει Ln. txt. Tf.
 — ἐπιγνοῦσα, prae. καὶ Ln. Tf. [Gb. =]. Alx.
 — ἀνάκειται ἄ κατακείται Ln. Tf. Alx.
 38. παρὰ τοὺς πόδας αὐτοῦ ὀπίσω ἄ ὀπίσω παρὰ τοὺς πόδας αὐτοῦ Gb. Sch. Ln. Tf.
 — τοῖς δάκρυσι, ante ἤρξατο Ln. Tf. Alx.
 — ἐξέμασσε ἄ ἐξέμαξε Alx.
 40. φησὶ, Διδάσκαλε, εἰπέ ἄ Διδ. εἰπέ, φησὶν Tf.
 41. χρεωφειλέται ἄ χρεωφειλέται Ln. Tf.
 42. δέ, om. Tf. [Ln.] Gb. =. Alx.
 — εἰπέ, om. Ln. [Gb. -]. Alx.
 — αὐτὸν ἀγαπήσει ἄ ἀγαπήσει αὐτὸν Ln. Tf. Alx.
 43. δὲ 1^ο, om. Tf. [Ln.] Alx.
 44. ἐπὶ τοὺς πόδας μου ἄ μοι ἐπὶ πόδας Tf.
 — τῆς κεφαλῆς, om. Gb. Sch. Ln. Tf.
 45. εἰσῆλθον ἄ εἰσῆλθεν Gb. =. — μου τοὺς πόδας ἄ τοὺς πόδ. μου Gb. Ln. [Gb. -].
 46. μου τοὺς πόδας ἄ τοὺς πόδ. μου Ln. Tf.
 47. αἱ ἁμαρτίαι αὐτῆς ἄ αὐτῇ αἱ ἁμαρ. Ln.
 49. οὗτός ἐστιν ἄ ἐστιν οὗτος Ln. Alx.

CHAP. VIII.

3. αὐτῷ ἄ αὐτοῖς Sch. Tf. [Gb. =].
 — ἀπὸ ἄ ἐκ Ln. Tf. [Gb. =]. Alx.
 5. αὐτοῦ ἄ ἐαυτοῦ Cst.
 6. ἔπεσαν ἄ κατέπεσαν Tf.
 8. ἐπὶ ἄ εἰς Gb. Sch. Ln. Tf.
 9. λέγοντες, om. Ln. Tf. [Gb. -]. Alx.
 15. ad fin. add. ταῦτα, λέγων ἐφώνει, Ὁ ἔχων ὄτα ἀκούειν, ἀκουέτω Cst.
 16. λυχνίας ἄ τὴν λυχνίαν Alx

16. ἐπιτίθησιν ἄ τίθησιν Ln. Tf. Alx.
 17. οὐ γνωσθήσεται ἄ οὐ μὴ γνωσθῆ Ln.
 18. γὰρ ἂν ἄ ἂν γὰρ Tf.
 20. καὶ ἀπηγγέλη ἄ ἀπηγγέλη δὲ Ln. Tf. Alx.
 — λεγόντων, om. Ln. Alx.
 21. πρὸς αὐτοὺς ἄ αὐτοῖς Ln. txt.
 — αὐτὸν, om. Gb. Ln. Tf. Alx.
 22. Καὶ ἐγένετο ἄ ἐγένετο δὲ Ln. Tf. Alx.
 — ἐπέβη ἄ ἀπέβη Tf.
 23. ἀέμου, post λίμνην Ln. mg.
 24. ἐγερωθεὶς ἄ διεγερωθεὶς Tf. Alx.
 25. ἔστιν, om. Ln. Tf. Alx.
 26. Γαδαρηνῶν ἄ Γερασηνῶν Ln. Tf. [Gb. =]. Alx. (s. Γεργεσηνῶν).
 — ἀντιπέραν ἄ ἀντίπερα Ln. Tf. [Gb. =].
 27. ἐκ χρόνων ἱκανῶν ἄ καὶ χρόνω ἱκανῷ Alx.
 28. καὶ ἀνακράξας, om. καὶ Ln. Tf. Alx.
 — Ἰησοῦ Gb. -
 — τοῦ Θεοῦ Gb. -.
 29. Παρήγγειλε ἄ παρήγγελλεν Ln. Tf. Alx.
 — ἐδεσμεῖτο ἄ ἐδεσμεύετο Tf.
 — διαῤῥήσων ἄ διαῤῥήσ. Ln. Tf.
 — δαίμονος ἄ δαιμονίου Ln. txt.
 30. λέγων, om. Ln.
 — ἐστὶν ὄνομα ἄ ὄνομα ἐστὶν Ln. Alx.
 — δαιμόνια πολλὰ εἰσῆλθεν ἄ εἰσῆλθ. δαιμ. πολ. Ln. Tf.
 31. παρεκάλει ἄ παρεκάλουν Ln. [Gb. =]. Alx.
 32. βοσκομένη ἄ βοσκομένη Ln. txt. Alx.
 — παρεκάλουν ἄ παρεκάλεσιν Ln. Tf. Alx.
 33. εἰσῆλθεν ἄ εἰσῆλθον Sch. Ln. Tf. [Gb. =].
 34. γεγεννημένον ἄ γέγονος Gb. Sch. Ln. Tf.
 — ἀπελθόντες, om. Gb. Sch. Ln. Tf.
 35. καθήκων τὸν ἄνθρωπον ἄ τὸν ἄνθρωπον καθήμενον Ln. mg.
 36. καὶ οἱ ἰδόντες, om. καὶ Ln. [Gb. =]. Alx.
 — ὁ δαιμονισθεὶς Gb. =.
 37. ἠρώτησαν ἄ ἠρώτησεν Ln. Alx.

LUKE.

37. Γαδαρηνῶν ἤ Γερασηνῶν Ln. Tf. *Alx.* (s. Γεργεσηνῶν).
 — τὸ πλοῖον, *om.* τὸ Ln. Tf. *Alx.*
38. ἐδέετο ἢ ἐδεείτο Ln.
 — ἐξεληλυθεί τὰ δαιμόνια ἢ τὰ δαιμ. ἐξέλ. Ln. mg. *Alx.*
 — ὁ Ἰησοῦς, *om.* Tf. [Ln.] [Gb. =]. *Alx.*
39. ἐποίησέν σοι ἢ σοι ἐποί. Ln. Tf. *Alx.*
40. ἐγένετο δὲ ἐν τῷ ἢ ἐν δὲ τῷ *Alx.*
 — ὑποστρέψαι ἢ ὑποστρέφειν Ln. mg.
41. αὐτὸς ἢ οὗτος Ln. txt. *Alx.*
42. ὡς ἢ ὡσεὶ *Alx.*
 — Ἐν δὲ τῷ ὑπάγειν ἢ καὶ ἐγένετο ἐν τῷ πορεύεσθαι Ln. Tf. *Alx.*
 — συνέπιγον ἢ συνέθλιβον *Alx.*
43. εἰς ἱατροὺς ἢ ἱατροῖς Gb. Sch. Ln. Tf.
 — βίου, *add.* αὐτῆς Ln.
 — ὑπ' ἢ ἀπ' Ln. Tf.
45. μετ' αὐτοῦ ἢ σὺν αὐτῷ Gb. Ln. Tf. *Alx.*
 — καὶ λέγεις, τίς ὁ ἀψάμενός μου; Gb. →; *om.* *Alx.*
46. Ἰησοῦς Gb. =.
 — ἐξελθούσαν ἢ ἐξεληλυθίαν Tf.
47. αὐτῷ, *om.* Ln. Tf. [Gb. =]. *Alx.*
48. Θάρσει, *om.* Ln. Tf. [Gb. =]. *Alx.*
 — θύγατερ ἢ θυγάτηρ Tf.
49. παρὰ ἢ ἀπὸ Ln.
 — αὐτῷ, *om.* Tf. *Alx.*
 — μὴ ἢ μηκέτι Ln.
50. λέγων, *om.* Ln. Tf. *Alx.*
 — πιστεῦτε ἢ πιστευσον Tf.
51. Εἰσελθῶν ἢ ἔλθων Gb. Sch. Ln.
 — οὐδένα ἢ τίνα σὺν αὐτῷ Ln. Tf. [*Alx.*]
 — Ἰάκωβον καὶ Ἰωάννην ἢ Ἰωάν. καὶ Ἰάκ. Gb. Sch. Ln. Tf.
52. οὐκ ἢ οὐ γὰρ Ln. txt. Tf. *Alx.*
 — ἀπέθανεν, *add.* τὸ κοράσιον *Alx.*
54. ἐκβαλὼν ἔξω πάντας, καὶ, *om.* Ln. Tf. [Gb. =]. *Alx.*
 — ἐγειροῦ ἢ ἐγειρε Ln. Tf. *Alx.*
2. ἀσθενούντας ἢ ἀσθενεῖς Ln. Tf. [Gb. =]. *Alx.*
3. ῥάβδους ἢ ῥάβδον Gb. Sch. Ln. Tf.
5. δέξονται ἢ δέχονται Ln. Tf. [Gb. =]. *Alx.*
 — καὶ τὸν, *om.* καὶ Tf. [Ln.] *Alx.*
7. γινόμενα ἢ γενόμενα Ln. mg.
 — ὑπ' αὐτοῦ, *om.* Tf. [Ln.] [Gb. =]. *Alx.*
 — ἐγγήγερται ἢ ἠγέρθη Ln. Tf. *Alx.*
8. εἶς ἢ τις Tf. *Alx.*; (s. *om.* εἶς).
9. Καὶ εἶπεν ἢ εἶπεν δὲ Ln. Tf. *Alx.*
 — ὁ Ἡρώδης, *om.* ὁ Gb. Sch. Ln. Tf.
10. τόπον ἔρημον πόλεως καλουμένης ἢ πόλιν καλουμένην Tf. [Gb. =] [*Alx.*]; [εἰς τόπον ἔρ. Gb. =]. [*Alx.*]
11. δεξιόμενος ἢ ἀποδεξιόμενος Ln. Tf. *Alx.*
12. ἀπελθόντες ἢ πορευθέντες Gb. Ln. Tf. [Rec. Gb. =]. *Alx.*
 — τοὺς ἀγροὺς, *om.* τοὺς *Alx.*
13. ὑμεῖς φαγεῖν ἢ φαγ. ὑμεῖς Ln. Tf.
 — εἶπον ἢ εἶπαν Ln. Tf.
 — δύο ἰχθύες ἢ ἰχθύες δύο Gb. Sch. Ln. Tf.
14. κλισίας, *add.* [ῶσεί] Ln. [*Alx.*]
15. ἀνέκλιαν ἢ κατέκλιαν *Alx.*
16. παρατίθεναι ἢ παραθεῖναι Tf.
18. μαθηταί, *add.* αὐτοῦ *Alx.*
19. εἶπον ἢ εἶπαν Ln. Tf.
20. Ἀποκριθεὶς δὲ ὁ Πέτρος ἢ Π. δὲ ἀποκ. Tf. *Alx.*; ἀποκ. δὲ Π. *Cst.*
21. εἶπεν ἢ λέγειν Gb. Ln. Tf. [*Alx.*] [Rec. Gb. =].
22. ἐγερθῆναι ἢ ἀναστήναι Ln. Tf. [Gb. =]. [*Alx.*]
23. ἐλθεῖν ἢ ἔρχεσθαι Gb. Ln. Tf. [*Alx.*]
- ἀπαρησάσθω ἢ ἀρησάσθω Gb. Ln. Tf. *Alx.*
 — καὶ ἀράτω τὸν σταυρὸν αὐτοῦ Gb. →.
 — καθ' ἡμέραν, *om.* Sch. Ln. [Gb. =].
24. ἂν ἢ ἐν *Cst.*
27. ὦδε ἢ αὐτοῦ Tf.
 — ἐσθηκώτων ἢ ἐστώτων Gb. Sch. Ln. Tf.
 — γεύσονται ἢ γεύσονται Gb. Sch. Ln. Tf.
28. καὶ παραλαβῶν ἢ [καὶ] Ln.
 — τὸν Πέτρον, *om.* τὸν Gb. Sch. Ln. Tf.
 — Ἰωάννην καὶ Ἰάκωβον ἢ Ἰάκ. καὶ Ἰωάν. Tf. [*Alx.*]
31. Ἐλεγον, *add.* [δὲ] Ln.
 33. ὁ Πέτρος, *om.* ὁ *Cst.*
 — σκηρὰς τρεῖς ἢ τρεῖς σκηρὰς *Alx.*
 — Μωσεί μίαν ἢ μίαν Μωσεί [Gb. Sch.] Ln. Tf.
34. ἐπεσκίασεν ἢ ἐπεσκίαζεν Tf. Ln. mg.
 — ἐκείνους εἰσελθεῖν ἢ εἰσελθ. αὐτοὺς Tf.
35. ἀγαπητός ἢ ἐκκληγεμένος Tf. [Ln. mg.] [Gb. =]. [*Alx.*]
36. ὁ Ἰησοῦς, *om.* ὁ Ln. Tf. [Gb. =]. [*Alx.*]
 — ἐωράκασιν ἢ ἐώρακαν Tf.
37. ἐν τῇ, *om.* ἐν Tf.
38. ἀνεβόησε ἢ ἐβόησεν Ln. Tf. [*Alx.*]
 — ἐπίβλεψον ἢ ἐπίβλεψαι Gb. Sch. Tf.
 — ἐστὶ μοι ἢ μοι ἐστιν Ln. Tf. [*Alx.*]
39. κράζει, *add.* καὶ ῥήσσει *Alx.*
40. ἐκβάλλωσιν ἢ ἐκβάλλωσιν Gb. Sch. Ln. Tf.
41. καὶ ἀνέξομαι ἢ ἔως πότε ἀνέξ. *Alx.*
 — ὦδε τὸν υἱόν σου ἢ τὸν υἱόν σου ὦδε Gb. Sch.; [ὦδε Gb. =].
43. ἐποίησεν ἢ ἐποίει Gb. Ln. Tf. [*Alx.*]
 — ὁ Ἰησοῦς, *om.* Tf. [Gb. =]. [*Alx.*]
45. ἐρωτήσαι ἢ ἐπερωτήσαι Ln. [*Alx.*]
47. ἰδὼν ἢ εἰδὼς *Cst.*
48. ἐὰν ἢ ἂν Ln.
 — ἔσται ἢ ἔστιν Ln. txt. Tf. [Gb. =]. *Alx.*
49. ὁ Ἰωάννης, *om.* ὁ Ln. Tf.
 — ἐπὶ ἢ ἐν *Alx.*
 — τὰ δαιμόνια, *om.* τὰ Sch. Ln. Tf. [Gb. =].
 — ἐκωλύσαμεν ἢ ἐκωλύομεν Ln. mg.
50. Καὶ εἶπε ἢ εἶπεν δὲ Ln. txt. Tf. *Alx.*
 — κωλύετε, *add.* αὐτὸν *Alx.*
 — ἡμῶν, ὑπὲρ ἡμῶν ἢ ὑμῶν ὑπὲρ ὑμῶν Gb. Sch. Ln. Tf.
51. αὐτοῦ [Ln.]; ἐαυτοῦ *Cst.*
 — ἐστήριξε ἢ ἐστήρισεν Tf.

CHAR. IX.

1. μαθητὰς αὐτοῦ, *om.* Gb. Tf. *Alx.* (s. ἀποστόλους).

53. ὥστε ἄς Ln. mg.
 54. εἶπον ἄς ἔϊπαν Tf.
 - ἀπό ἄς ἔκ Ln.
 - ὡς καὶ Ἡλίας ἐποίησε, om. Tf. [Gb. -]. *Alc.*
 55. καὶ εἶπεν, Οὐκ οἴδατε οἷον πνεύματος ἐστε ὑμεῖς; 56. ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι, om. Ln. Tf.; [56. ὁ γὰρ . . . σῶσαι, om. Gb. Sch., cetera Gb. =; om. *Alc. et Cst.*]
 57. Ἐγένετο δὲ ἄς καὶ Tf. [Gb. -]. *Alc.*
 - ἂν ἄς ἐάν Ln. Tf. [*Alc.*]
 - κύριε, om. Ln. Tf. [Gb. -]. *Alc.*
 59. ἀπελθόντι πρῶτον ἄς πρῶτον ἀπελθεῖν Ln.
 60. ὁ Ἰησοῦς, om. Tf. [Ln.] [Gb. =].
 62. πρὸς αὐτόν, om. Tf.; *post* ὁ Ἰησ. Ln. [Cst.]
 - ἐπιβαλῶν ἄς ἐπιβάλλων Ln.
 - εἰς τὴν βασιλείαν ἄς τῆ βασιλείᾳ Ln. Tf. [*Alc.*]

CHAΡ. X.

1. ἐβδομήκοντα, *add.* [δύο] Ln. [*Alc.*]
 - ἐμελλεν ἄς ἤμελλεν Ln. Tf.
 - ἐρχεσθαι ἄς εισέρχεσθαι Ln. mg.
 2. οὖν ἄς δὲ Ln. Tf. [Gb. -]. [*Alc.*]
 - ἐκβάλλη ἐργάτας ἄς ἐργάτας ἐκβάλλη Tf.; ἐκβιάλλη ἐργ. Gb. Sch. Ln.
 3. ἐγώ, om. Ln. Tf.
 4. βαλάντιον ἄς βαλλάντιον Ln. Tf.
 5. οἰκίαν εισέρχησθε ἄς οἰκίαν εισέλθητε Ln. [Gb. -]. *Alc.*; εισέλθητε οἰκίαν Tf.
 6. μέν, om. Gb. Sch. Ln. Tf.
 - ἢ ἐκεῖ ἄς ἐκεῖ ἢ Ln. mg.
 - ὁ υἱός, om. ὁ St. Gb. Sch. Ln. Tf.
 7. ἐσθιόντες ἄς ἐσθοντες Ln. Tf.
 - ἐστί, om. Ln. Tf. [*Alc.*]
 8. ἢν δ' ἂν ἄς ἢν ἂν Ln. [Gb. -].
 10. εισέρχησθε ἄς εισέλθητε Ln. Tf. [Gb. -]. [*Alc.*]
 11. ὑμῶν, *add.* εἰς τοὺς πόδας Ln. [*Alc.*]; [*sic, add. ἡμῶν Tf.*]
 - ἐφ' ὑμᾶς, om. Gb. Ln. Tf. [*Alc.*]

12. λέγω δὲ, om. δὲ Gb. Sch. Tf. [Ln.]
 13. Χοραζῖν ἄς Χοραζεῖν Tf. [*Alc.*]
 - Βηθσαῖδᾶ ἄς Βηθσαιδᾶ Ln. mg.
 - ἐγένοντο ἄς ἐγενήθησαν Ln. Tf. [*Alc.*]
 - καθήμεναι ἄς καθήμενοι Ln. Tf. [*Alc.*]
 15. ἢ ἕως ἄς μὴ ἕως Ln. txt. Tf. [*Alc.*]
 - ὑψωθείσα ἄς ὑψωθήσῃ; Ln. txt. Tf. [*Alc.*]
 - τοῦ οὐρανοῦ, om. τοῦ Ln.
 - ἄδων, *gram.* τοῦ Tf.
 16. Ὁ ἀκούων ὑμῶν ἄς ὁ ὑμ. ἀκ. Ln. mg.
 17. ἐβδομήκοντα, *add.* [δύο] Ln. [*Alc.*]
 19. διδωμι ἄς δέδωκα Tf. Ln. mg. [*Alc.*]
 - ἀδικήσῃ ἄς ἀδικήσει Elz. Ln. Tf.
 20. πνεύματα ἄς δαιμόνια *Alc.*
 - μάλλον, om. Gb. Sch. Ln. Tf.
 - ἐγράφη ἄς ἐγγέγραπται Tf. [*Alc.*]
 21. πνεύματι, *add.* τῷ ἁγίῳ Ln. [*Alc.*]; [*gram. ἐν Alc.*]
 - ὁ Ἰησοῦς, om. Ln. Tf. [*Alc.*]
 - ἐγένετο εὐδοκία ἄς εὐδοκ. ἐγένετο Ln. Tf. [*Alc.*]
 22. Καὶ στραφεῖς πρὸς τοὺς μαθητὰς εἶπε, om. Elz. Gb. [*Alc.*]
 - παρεδόθη μοι ἄς μοι παρεδόθη Gb. Sch. Ln. Tf.
 - ἐάν ἄς ἂν Ln. Tf. [*Alc.*]
 24. εἶδον ἄς εἶδαν Tf. [*Alc.*]
 25. καὶ λέγων, om. καὶ Tf.
 27. ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας σου ἄς ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ ἰσχυῖ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου Ln. txt.
 29. δικαιοῦν ἄς δικαιοῦσαι Ln. Tf. [*Alc.*]
 30. ἐδύσαντες ἄς ἐξέδυσαν *Cst.*
 - τυγχάνοντα, om. Ln. *Alc.*
 32. γενόμενος, om. *Alc.*
 - ἔλθων Gb. -, [*Alc.*]
 - ἰδῶν, *add.* αὐτόν Ln.
 33. αὐτόν 2^ο om. Tf. [Ln.]
 34. ἐπιβιβάσας δὲ ἄς καὶ ἐπιβίβ. Ln.
 35. ἐξελεθῶν, om. Ln. Tf. [Gb. =]. [*Alc.*]

35. αὐτῷ, om. Tf. [Ln.] [*Alc.*]
 36. οὖν, om. Tf. [Ln.] *Alc.*
 - δοκεῖ σοι πλησίον ἄς πλησίον δοκεῖ σοι Gb. Sch. Tf.
 37. οὖν ἄς δὲ Gb. Ln. Tf. [*Alc.*] [Gb. -].
 38. ἐγένετο δὲ ἐν τῷ ἄς ἐν δὲ τῷ *Alc.*
 - καὶ αὐτὸς ἄς [καὶ] Ln.
 39. παρακαθίσασα ἄς παρακαθίσθεισα Tf. [*Alc.*]
 - παρὰ ἄς πρὸς Tf. Ln. mg. *Alc.*
 - Ἰησοῦ ἄς κυρίου Ln. txt. Tf. *Alc.*
 40. εἶπέ ἄς εἶπόν Tf.
 41. Ἰησοῦς ἄς κύριος Tf. Ln. mg.; [ὁ Ἰησοῦς εἶπεν αὐτῇ, s. εἶπεν αὐτῇ Κύριος *Alc.*]
 - τυρβάζῃ ἄς θορυβάζῃ Ln.
 42. ἐνὸς δὲ ἐστί χρεία ἄς ὀλίγων δὲ ἐστί χρεία ἢ ἐνὸς *Alc.*
 - ἀπ' αὐτῆς ἄς [ἀπ'] Ln.; [om. ἀπ' *Alc.*]

CHAΡ. XI.

2. προσεύχησθε ἄς προσευχέσθε *Alc.*
 - ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, om. Gb. Tf. [*Alc.*]
 - ἡ βασιλεία σου ἄς σου ἢ βασ. Gb.
 - γεννηθῆτω τὸ θέλημα σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς, om. Gb. Sch. Tf. [*Alc.*]; [ὡς ἐν οὐρ. καὶ ἐπὶ γῆς] Ln.
 4. ἀφίμεν ἄς ἀφίμεν Ln. Tf. [Gb. -]. [*Alc.*]
 - ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, om. Gb. Sch. Tf.
 5. εἶπη ἄς ἔρει Ln. *Alc.*
 6. μου [Gb. -].
 8. αὐτοῦ φίλον ἄς φίλον αὐτοῦ *Alc.*
 - ὅσων ἄς ὅσων *Cst.*
 9. ἀνοιγήσεται ἄς ἀνοιχθήσεται Tf. [Cst.]
 10. ἀνοιγήσεται ἄς ἀνοιχθήσεται Ln. Tf. [Cst.]
 11. τίνα ἄς τίς *Alc.*
 - ὑμῶν ἄς ἐξ ὑμῶν Sch. Ln. Tf. [Gb. -].
 - εἰ καὶ ἄς ἢ καὶ Gb. Sch. Ln. Tf.
 - ἐπιδώσει αὐτῷ ἄς αὐτῷ ἐπιδώσει Tf. Ln. mg.
 12. αἰτήσῃ ἄς αἰτήσῃ Tf. [*Alc.*]
 13. ὑπάρχοντες ἄς ὄντες *Alc.*
 - ἀγαθὰ δόματα ἄς δόματα ἀγαθὰ Gb. Sch. Ln. Tf.

L U K E.

13. πατήρ, *add.* ἡμῶν Ln.
 - ὁ ἐξ, *om.* ὁ *Alx.*
14. καὶ αὐτὸ ἦν, *om.* *Alx.*
 - ἐξελθόντος ἢ ἐκβληθέντος Ln. [*Alx.*]
15. ἄρχοντι ἢ τῷ ἄρχ. Ln. Tf. [*Gb.* ∞]. *Alx.*
 - *ad fin.* *add.* ὁ δὲ ἀποκριθεὶς εἶπε, Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν *Alx.*
16. παρ' αὐτοῦ ἐξήτουν ἐξ οὐρανῶ ἢ ἐξ οὐρ. ἐξ. παρ' αὐτ. Ln. Tf. *Alx.*
17. αὐτῶν τὰ διανοήματα ἢ τὰ διαν. αὐτ. Ln.
19. οἱ υἱοὶ, *om.* οἱ Ln.
 - κριταὶ ἡμῶν αὐτοὶ ἢ αὐτοὶ ἡμῶν κριταὶ Ln. Tf. *Alx.*
20. ἐκβάλλω, *praem.* ἐγὼ *Alx.*
22. ὁ ἰσχυρότερος, *om.* ὁ Ln.
24. ὄταν, *add.* δὲ *Alx.*
 - λέγει, *praem.* [τότε] Ln. [*Alx.*]
25. εὐρίσκει, *add.* σχολάζοντα *Alx.*
26. ἐπὶ τὰ ἔτερα πνεύματα ποηρότερα ἑαυτοῦ ἢ ἔτ. πν. ποηρ. ἑαυτ. ἐπὶ τὰ Tf.
 - εἰσελθόντα ἢ ἐλθόντα Tf. [*Gb.* ∞]. *Cst.*
27. γυνὴ φωνῆν ἢ φωνὴν γυνῆ Ln. Tf.
28. αὐτὸν, *om.* Gb. Ln. Tf. [*Alx.*]
29. αὕτη, *add.* γενεὰ Ln. Tf. [*Alx.*]
 - ἐπιζητεῖ ἢ ζητεῖ Tf.
 - τοῦ προφήτου, *om.* Gb. Ln. Tf. [*Alx.*]
30. σημεῖον τοῖς Νινευίταις ἢ τοῖς Νιν. σημ. Tf. [*Alx.*]
31. Σολομώντος *bis* ἢ Σολομῶνος Gb. Sch. Ln. Tf.
32. Νινεὺ ἢ Νινευίται Sch. Ln. Tf. [*Gb.* ∞].
33. κρυπτὸν ἢ κρυπτὴν *Elz.* Gb. Ln. Tf.
 - φέγγος ἢ φῶς Ln. [*Alx.*]
34. ὀφθαλμός, *add.* σου Sch. Ln. Tf. [*Gb.* ∞].
 - οὖν, *om.* Ln. Tf. [*Gb.* -]. *Alx.*
 - καὶ ὄλον, *om.* καὶ Ln.
 - ἐστὶν ἢ ἔσται *Alx.*
 - σκοτεῖον, *add.* ἔσται *Alx.*
36. τί μέρος ἢ μέρος τι Ln. Tf. [*Alx.*]
37. λαλήσαι, *add.* αὐτὸν Ln.
 - ἡρώτα ἢ ἔρωτα Ln. Tf.
 - τις, *om.* Tf. [*Alx.*]
40. ἔξωθεν καὶ τὸ ἔσωθεν ἢ ἔσωθεν καὶ τὸ ἔξωθεν Ln. mg.

41. ἐστὶν ἢ ἔσται *Alx.*
42. ἀλλ' ἢ ἀλλὰ Tf.
 - ταῦτα, *add.* [δὲ] Ln. [*Gb.* ∞]. *Alx.*
 - ἔδει ἢ δεῖ Ln. mg.
 - ἀφίεναί ἢ παρῆναί Ln. Tf.
43. ἀγοραῖς, *add.* [καὶ τὰς πρωτοκλισίας ἐν τοῖς δέιπνοις] Ln.
 44. γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, *om.* Gb. Tf. [*Ln.*] *Alx.*
 - οἱ περιπατοῦντες, *om.* οἱ Ln. Tf. [*Gb.* -].
48. μαρτυρεῖτε ἢ μάρτυρές ἐστε Tf.
 - αὐτῶν τὰ μνημεῖα, *om.* Tf. [*Ln.*] [*Gb.* ∞]. *Alx.*
50. ἐκχυνόμενον ἢ ἐκχυννόμενον Ln. Tf.
51. τοῦ αἵματος 1^ο, *om.* τοῦ Ln. Tf. [*Alx.*]
 - τοῦ αἵματος 2^ο, *om.* τοῦ Ln. Tf. [*Alx.*]
 - εἰσῆλθετε ἢ εἰσῆλθατε Gb. Ln. Tf. [*Alx.*]
53. Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς ἢ κακεῖθεν ἐξεληθόντος αὐτοῦ Tf.; καὶ Gb. ∞.
54. ἐνεδρεύνοντες αὐτὸν Gb. ∞.
 - καὶ ζητοῦντες, *om.* Tf.; *om.* καὶ Gb. Sch. Ln.; [ζητοῦντες Gb. ∞].
 - ἵνα κατηγορήσωσιν αὐτοῦ, *om.* Tf. [*Gb.* ∞].

CHAR. XII.

4. ἀποκτεινόντων ἢ ἀποκτεινόντων Gb. Sch. Ln. Tf.
 - περισσότερον ἢ περισσόν Ln.
5. ἐξουσίαν ἔχοντα ἢ ἔχοντα ἐξουσ. Ln. Tf. [*Alx.*]
6. πωλεῖται ἢ πωλοῦνται Tf.
7. οὖν, *om.* Tf. [*Ln.*].
 - διαφέρετε, *add.* ὑμεῖς *Alx.*
9. ἐνώπιον 1^ο ἢ ἔμπροσθεν Ln. Tf.
10. βλασφημῆσαντι Gb. ∞.
11. προσφέρωσιν ἢ φέρωσιν Tf.
 - μεριμνᾶτε ἢ μεριμνήσητε Tf. [*Ln.* mg.] [*Alx.*]
 - ἢ τί 1^ο, *om.* Tf.
13. αὐτῶ ἐκ τοῦ ὄχλου ἢ ἐκ τοῦ ὄχλου αὐτῶ *Alx.*
14. δικαστήν ἢ κριτήν Ln. Tf. [*Alx.*]

15. τῆς ἢ πάσης Ln. Tf. [*Gb.* ∞]. *Alx.*
 - αὐτοῦ 2^ο ἢ αὐτῶ Ln. txt. Tf. *Alx.*
16. εὐφώρησεν ἢ ἠψώρησεν Ln. Tf.
18. γενήματά ἢ γεινήματά St. Gb. Sch. Ln. Tf. [*Cst.*]; τὸν σίτον *Alx.*
20. Θεὸς ἢ κύριος Ln. mg.
 - Ἄφρων ἢ ἄφρον *Elz.* Gb. Sch.
22. αὐτοῦ [*Ln.*]
 - ὑμῖν λέγω ἢ λέγω ὑμῖν Tf.
 - ἡμῶν, *om.* Ln. Tf. [*Gb.* ∞]. *Alx.*
 - σῶματι, *add.* [ὑμῶν] Ln.
23. ἡ ψυχὴ ἢ ἡ [γὰρ] ψυχὴ Ln. [*Gb.* ∞]. *Alx.*
24. οὐ ἢ ὅτε Tf.
 - οὐδὲ ἢ ὅτε Tf.
25. μεριμῶν, *om.* Tf.
 - προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ ἢ ἐπὶ τὴν ἡλικ. αὐτ. προσθεῖναι Tf.
 - ἕνα, *om.* Tf.
26. οὔτε ἢ οὐδὲ Ln. Tf. [*Alx.*]
27. αὐξάνει· οὐ κοπιᾷ, οὐδὲ νῆθει ἢ οὔτε νῆθει οὔτε ὑφαίνει Tf.
 - οὐδὲ, *praem.* [ὅτι] Ln. [*Alx.*]
28. τὸν χόρτον ἐν τῷ ἀργῷ ἢ ἐν ἀργῷ τὸν χόρτον σήμερον Tf.; τ. χόρ. σῆμ. ἐν ἀργῷ Ln.
 - ἀμφιέννυσι ἢ ἀμφιείζει Tf.; ἀμφιείζει Ln.
29. ἢ τί ἢ καὶ τί Tf.
30. ἐπιζητεῖ ἢ ἐπιζητοῦσιν Tf. [*Alx.*]
31. τοῦ Θεοῦ ἢ αὐτοῦ Ln. (txt.) Tf. [*Gb.* ∞]. *Alx.*
 - πάντα, *om.* Tf. [*Ln.*] [*Gb.* ∞].
33. βαλλάντια ἢ βαλλάντια Ln. Tf. [*Alx.*]
35. ἡμῶν αἰ ὀσφύες ἢ αἰ ὀσφύες ἡμῶν Ln.
36. ἀναλύσει ἢ ἀναλύσῃ Ln. Tf.
38. οἱ δούλοι, *om.* Tf. [*Gb.* -].
39. ἂν 2^ο, *om.* Tf.
 - διορυγῆναι ἢ διορυχθῆναι Tf.
40. οὖν, *om.* Ln. Tf. [*Alx.*]
41. αὐτῶ, *om.* Ln. Tf. [*Alx.*]
42. εἶπε δὲ ἢ καὶ εἶπεν *Alx.*
 - καὶ φρόνιμος ἢ ὁ φρον. Ln. txt. Tf. [*Gb.* ∞].
 - τοῦ διδόναι, *om.* τοῦ Ln. Tf. [*Alx.*]
 - τὸ σιτομέτριον, *om.* τὸ Tf.
 44 αὐτὸν ἢ αὐτῶ Ln. mg.

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47. *ἐαυτοῦ* ἄυτοῦ Ln. Tf. [*Alx.*]
 49. *εἰς* ἔπι Ln. [Gb. ∞]. [*Alx.*]
 50. *οὗ* ἔπου Ln. Tf. [Gb. ∞].
 52. *οἶκῳ ἐνὶ* ἔνι οἶκῳ Ln. txt.
 — *τριῶν* 53. *διαμερισθήσεται* ἔ
τριῶν 53. *διαμερισθήσονται*
 Ln. Tf. [*Alx.*]
 53. *ἐφ'* ἔπι Tf.
 — *θυγατρί* ἔθυγατέρα Ln.; *sic*
πραεμ. τήν Tf. [*Alx.*]
 — *μητρί* ἔτήν μητέρα Ln. Tf.
 [*Alx.*]
 — *αὐτῆς* 2^ο, *om.* Tf.
 54. *τήν νεφέλην*, *om.* τήν Ln.
 [*Alx.*]
 — *λέγετε*, *add.* ὅτι Tf. [Ln.]
 [*Alx.*]
 56. *τῆς γῆς καὶ τοῦ οὐρανοῦ* ἔ
 τοῦ οὐρανοῦ καὶ τῆς γῆς
Alx.
 — *οὐ δοκιμάζετε* ἔ οὐκ οἴδατε
δοκιμάζειν *Alx.*
 58. *παραῶν* ἔ παραδώσει Ln. Tf.
Alx.
 — *βάλλη* ἔ βαλεῖ Ln. Tf.; *βά-*
λη Gb. Sch.
 59. *τὸ* ἔ τὸν Tf.

CHAΡ. XIII.

2. ὁ Ἰησοῦς, *om.* Tf. [Ln.]
 3. *μετανοήτε* ἔ μετανοήσητε Ln.
 txt. Tf. [*Alx.*]
 — *ὡσαύτως* ἔ ὁμοίως Ln. [*Alx.*]
 4. *καὶ ὀκτῶ* ἔ [καὶ] Ln.; *om.*
Alx.
 — *οἰτοὶ* ἔ αὐτοῖ Ln. Tf. [*Alx.*]
 — *ἀνθρώπους*, *πραεμ.* τοὺς Ln.
 Tf. [*Alx.*]
 — *ἐν*, *om.* Tf. [*Alx.*]
 5. *μετανοήτε* ἔ μετανοήσητε Ln.
 Tf. [*Alx.*]
 — *ὁμοίως* ἔ ὡσαυτῶς Tf. [*Alx.*]
 6. *ἐν τῷ ἀμπελῶνι αὐτοῦ πε-*
φυτευμένην ἔ πεφυτ. ἐν τῷ
ἀμπ. αὐτ. Ln. Tf. [*Alx.*]
 — *καρπὸν ζητῶν* ἔ ζητῶν καρ-
 πὸν Gb. Sch. Ln. Tf.
 7. *ἔτη*, *add.* ἀφ' οὗ *Alx.*
 — *ἔκκοψον*, *add.* οὖν Ln. [*Alx.*]
 8. *κοπρία* ἔ κόπρια Elz. Gb.
 Sch. Ln. Tf.
 9. *εἰ δὲ μήγε εἰς τὸ μέλλον* ἔ
εἰς τὸ μέλλον, *εἰ δὲ μήγε*
Alx.
 11. *ἦν* 1^ο, *om.* Ln. Tf. [*Alx.*]
 — *καὶ ὀκτῶ* ἔ [καὶ] Ln.
 12. *τῆς ἀσθενείας*, *πραεμ.* ἀπὸ Ln.
 13. *ἀνωρθῶθη* ἔ ἀνορθῶθη Ln. Tf.

14. *ἄλλῳ*, *add.* ὅτι Tf.
 — *ταῦται* ἔ αὐταῖς Ln. Tf. [*Alx.*]
 15. *οὖν* ἔ δὲ Ln. Tf. [*Alx.*]
 — Ἰποκριτὰ ἔ ὑποκριταὶ Sch.
 Ln. Tf. [Gb. ∞].
 18. *δὲ* ἔ οὖν Tf. [Ln. mg.] *Alx.*
 19. *μέγα* [Ln.] Gb. —; *om.* *Alx.*
 20. *καὶ*, *om.* Sch. Tf. [Gb. ∞].
 21. *ἐνέκρυσεν* ἔ ἐκρυσεν Tf.
 [*Alx.*]
 22. Ἰεροσολήμ ἔ Ἰεροσόλυμα
 Ln. mg.
 24. *πύλης* ἔ θύρας Gb. Ln. (txt.)
 Tf. [*Alx.*] [Rec. Gb. ∞].
 25. *κύριε* 2^ο, *om.* Tf. [Ln.] [*Alx.*]
 26. *ἄρξασθε* ἔ ἀρξήσθε *Alx.*
 27. *ὑμᾶς*, *om.* Tf. [Ln.]
 — *οἱ ἐργάται*, *om.* οἱ Tf. [Gb.
 —].
 — *τῆς ἀδικίας*, *om.* τῆς Ln. Tf.
 29. *ἀπὸ* 2^ο, *om.* Tf. [Ln.] Gb. ∞.
 31. *ἡμέρα* ἔ ὥρα Gb. ∞. [*Alx.*]
 32. *ἐπιτελῶ* ἔ ἀποτελῶ Ln. Tf.
 — *τρίτη*, *add.* [ἡμέρα] Ln.
 34. *τήν ἑαυτῆς νοσοσίαν* ἔ τὰ
ἑαυτ. νοσοσία Ln. txt.
 35. *ἔρημος*, *om.* Gb. Sch. Ln. Tf.
 — *ἀμὴν* δὲ λέγω ἔ λέγω δὲ Gb.
 Sch. Ln. Tf.
 — *ὅτι* [Ln.]
 — *με ἴδητε* ἔ ἴδητέ με Ln. Tf.
 — *ἂν*, *om.* Tf.
 — *ἦξῃ* ἔ ἦξει Ln.

CHAΡ. XIV.

3. *λέγων* [Ln.]
 — *εἰ*, *om.* Tf. [*Alx.*]
 — *θεραπεύειν* ἔ θεραπεύσαι Ln.
 Tf. [*Alx.*]; *add.* ἡ οὐ Tf.
 [Ln.]
 5. *καὶ ἀποκριθεὶς πρὸς αὐτοὺς*
εἶπε ἔ καὶ εἶπεν πρὸς αὐ-
 τοὺς Ln.; [*ἀποκριθεὶς* Gb.
 ∞; *om.* *Alx.*]
 — *ὄνος* ἔ υἱὸς Sch. Ln. Tf. [Gb. ∞].
 — *ἐμπειρεῖται* ἔ πεσεῖται Ln. Tf.
 — *ἐν* [Ln.]; *om.* *Alx.*
 6. *αὐτῷ*, *om.* Tf.
 9. *μετ'* ἔ μετὰ Ln. Tf.
 10. *ἀνάπεσον* ἔ ἀνάπεσε Sch. Ln.
 Tf.; *ἀνάπεσαι* Gb.
 — *εἶπη* ἔ ἔρει Tf.
 — *ἐνώπιον*, *add.* πάντων Ln.
 [*Alx.*]
 12. *μηδὲ τοὺς συγγενεῖς σου* Gb.
 — *σε ἀντικαλέσωσι* ἔ ἀντικαλ-
 σε Ln. txt. Tf. [*Alx.*]

12. *σοι ἀναπόδομα* ἔ ἀναπό-
 δομὰ σοι Tf.
 13. *ἀναπήρους* ἔ ἀναπείρους Ln.
 15. *ὄς* ἔ ὅστις *Alx.*
 — *ἄρτον* ἔ ἄριστον Gb. ∞. [*Cst.*]
 16. *ἐποίησε* ἔ ἐποίηε Tf.
 — *μέγα* ἔ μέγαν Ln. Tf.
 17. *πάντα* [Ln.]
 18. *παρατεῖσθαι πάντες* ἔ πάν-
 τες *παρατεῖσθαι* Ln. [*Alx.*]
 — *ὁ πρῶτος*, *πραεμ.* [καὶ] Ln.
 — *ἔχω ἀνάγκη* ἔ ἀνάγκ. ἔχω Ln.
 — *καὶ ἰδεῖν*, *om.* καὶ Tf.
 21. *ἐκείνος*, *om.* Ln. Tf. [Gb. ∞].
Alx.
 — *ἀναπήρους* ἔ ἀναπείρους Ln.
 — *χωλοὺς καὶ τυφλοὺς* ἔ τυφ.
 καὶ χωλ. Ln. Tf.
 22. *ὄς* ἔ ὁ *Alx.*
 23. *ὁ οἶκος μου* ἔ μου ὁ οἶκος Tf.
 24. *αἱ ψῆλαι*, *add.* πολλοὶ γάρ εἰσιν
κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.
Cst.
 26. *ἐαυτοῦ* ἔ αὐτοῦ Ln. Tf.
 — *ἔτι* δὲ ἔ ἔτι τε Ln. txt. Tf.
 — *μου μαθητῆς εἶναι* ἔ εἶναι
 μου μαθ. Tf.
 27. *αὐτοῦ* ἔ ἑαυτοῦ Ln. Tf.
 — *μου εἶναι μαθητῆς* ἔ εἶναι
 μου μαθ. Tf. Ln. mg.
 28. *θέλων*, *πραεμ.* ὁ *Cst.*
 — *τὰ πρὸς* ἔ τὰ εἰς Ln. [Gb.
 ∞]; *εἰς* Gb. Sch. Tf.
 29. *ἐμπαίξειν αὐτῷ* ἔ αὐτῷ ἐμπ.
 Ln. Tf. [*Alx.*]
 31. *συμβαλεῖν ἑτέρῳ βασιλεῖ* ἔ
ἑτέρῳ βασ. *συμβαλεῖν* Ln.
 Tf. [*Alx.*]
 — *βουλεύεται* ἔ βουλεύσεται
 Ln. mg.
 — *ἀπαντήσαι* ἔ ὑπαντήσαι Ln.
 Tf. [*Alx.*]
 32. *αὐτοῦ πόρρω* ἔ πόρρω αὐτοῦ
Cst.
 33. *μου εἶναι μαθητῆς* ἔ εἶναι
 μου μαθ. Ln.
 34. *Καλὸν*, *add.* οὖν Tf.
 — *ἐὰν* δὲ, *add.* καὶ Ln. Tf. [*Alx.*]

CHAΡ. XV.

1. *ἐγγίζοντες αὐτῷ* ἔ αὐτῷ ἐγ-
 γίζοντες Ln. Tf.
 2. *οἱ Φαρισαῖοι* ἔ οἱ τε Φαρ. Ln.
 Tf.
 4. *ἐν ἐξ αὐτῶν* ἔ ἐξ αὐτῶν ἐν
 Tf. [*Alx.*]
 7. *ἔσται ἐν τῷ οὐρανῷ* ἔ ἐν τῷ
 οὐρ. ἔσται Tf.

L U K E.

9. συγκαλείται ἄ συγκαλεῖ Tf.
 — τὰς γείτονας, om. τὰς Ln. Tf.
 10. χαρὰ γίνεται ἄ γίνεται χαρὰ Tf.
 12. καὶ διείλεν ἄ δὲ διειλ. Ln. Tf.
 13. ἅπαντα ἄ πάντα Ln.
 14. ἰσχυρὸς ἄ ἰσχυρὰ Ln. Tf. [Gb. ∞]. *Alx.*
 15. γεμίσει τὴν κοιλίαν αὐτοῦ ἀπὸ ἄ χортаσθῆναι ἐκ *Alx.*
 17. εἶπε ἄ ἔφη Tf.
 — περισσεύουσιν ἄ περισσεύονται Tf.
 — ἐγὼ δέ, *add.* ὡδε Gb. Sch. Tf. [post λιμῶ Ln.]
 19. καὶ οὐκέτι, om. καὶ Gb. Sch. Ln. Tf.
 20. ἑαυτοῦ ἄ αὐτοῦ Ln. [*Alx.*]
 21. αὐτῷ ὁ υἱὸς ἄ ὁ υἱὸς αὐτῷ Tf.
 — καὶ οὐκέτι, om. καὶ Ln. Tf. [Gb. ∞]; *ad fin.* *add.* ποιήσόν με ὡς ἕνα τῶν μισθίων σου *Alx.*
 22. Ἐξενέγκατε, *praem.* ταχὺ Ln. [*Alx.*]
 — τὴν στολὴν, om. τὴν Ln. Tf. [Gb. ∞]. [*Alx.*]
 — πόδας, *add.* αὐτοῦ *Alx.*
 23. ἐνέγκαντες ἄ φέρετε Tf.
 24. καὶ ἀπολωλὸς ἦν ἄ ἦν ἀπολωλὸς Ln. Tf.; [καὶ Gb. ∞; om. *Alx.*; ἦν Gb. ∞].
 25. ἠγγισε ἄ ἠγγίξεν Ln. mg.
 26. αὐτοῦ, om. Elz. Gb. Sch. Ln. Tf.
 — τί, *add.* [ἄν] Ln. [*Alx.*]
 28. ἠθέληεν ἄ ἠθέλησεν Ln. mg.
 — οὖν ἄ δὲ Ln. Tf. [*Alx.*]
 29. πατρί, *add.* αὐτοῦ Ln. [*Alx.*]
 30. πορνῶν, *praem.* τῶν Ln. Tf.
 — μόνον τὸν στευτῶν ἄ τὸν σιτ. μόσχ. Tf.
 32. ἀνέζησε ἄ ἐζήσεν Tf.
 — καὶ ἀπολωλὸς, καὶ Gb. ∞; om. *Alx.*
 — ἦν 2^ο, om. Ln. Tf. [Gb. ∞]. [*Alx.*]

CHAΡ. XVI.

1. αὐτοῦ, om. Tf. [*Alx.*]
 2. οἰκονομίας σου, σου Gb. ∞; om. *Alx.*
 — δυνήση ἄ δύνῃ *Alx.*
 4. τῆς οἰκονομίας, *praem.* [ἐκ] Ln. [*Alx.*]
 — αὐτῶν ἄ ἑαυτῶν Tf.

5. χροσφειλετῶν ἄ χροσφειλετῶν Ln. Tf.
 — ἑαυτοῦ ἄ αὐτοῦ *Alx.*
 6. Καὶ ἄ δὲ Ln. Tf.
 — τὸ γράμμα ἄ τὰ γράμματα Ln. txt. Tf. [*Alx.*]
 7. Καὶ λέγει, om. καὶ Ln. Tf.; λέγει δὲ *Alx.*
 — τὸ γράμμα ἄ τὰ γράμματα Ln. txt. Tf.
 9. Κἀγὼ ἄ καὶ ἐγὼ Tf. [*Alx.*]
 — Ποῦσατε ἑαυτοῖς ἄ ἑαυτοῖς ποι. Tf.
 — ἐκλίπτετε ἄ ἐκλίπη Sch. Ln. (txt.) [Gb. ∞]; ἐκλείπη Tf.
 — σκηνάς, *add.* [αὐτῶν] Ln.
 15. ἔστιν, om. Gb. Sch. Ln. Tf.
 16. ἕως ἄ μέχρι Tf. [*Alx.*]
 18. πᾶς, om. Ln. Tf. [Gb. ∞]. [*Alx.*]
 — ἀπὸ ἀνδρὸς, Gb. ∞.
 20. ἦν, om. Tf. [Ln.] [*Alx.*]
 — ἔσ, om. Tf. [Ln.] *Alx.*
 — ἠλωμένος ἄ εἰλωμένος Ln. Tf. [*Alx.*]
 21. ψυχίων τῶν, om. Tf. [Ln.]
 — ἀπέλειχον ἄ ἐπέλειχον Ln. Tf.
 22. τοῦ Ἀβραάμ, om. τοῦ Gb. Sch. Ln. Tf.
 23. τὸν Ἀβραάμ, om. τὸν Ln. Tf. [*Alx.*]
 25. σὺ, om. Gb. Sch. Tf.
 — ὄδε ἄ ὡδε Sch. Ln. Tf. [Gb. ∞].
 26. ἐπὶ ἄ ἐν Ln. mg.
 — ἐντεῦθεν ἄ ἐνθεν Gb. Sch. Ln. Tf.
 — οἱ ἐκείθεν, om. οἱ Ln.
 27. οὖν σε ἄ σε οὖν Ln. Tf.
 29. λέγει ἄ λέγει δὲ Ln. Tf. [*Alx.*]
 — αὐτῷ, om. Tf.
 31. οὐδέ, ἕαν ἄ οἶδ' ἕαν Ln. Tf.

CHAΡ. XVII.

1. μαθητὰς, *add.* αὐτοῦ Ln. Tf. [*Alx.*]
 — ἐστι, *add.* τοῦ St. Ln. Tf.
 — μὴ ἐλθεῖν τὰ σκάνδαλα ἄ τὰ σκάν. μὴ ἐλθεῖν Tf.
 — οὐαὶ δὲ ἄ πλὴν οὐαὶ Ln. [*Alx.*]
 2. μίλος ὀνκὸς ἄ λίθος μυλῶκος Ln. Tf. [Gb. ∞]. [*Alx.*]
 — ἕνα τῶν μικρῶν τούτων ἄ τ. μικρ. τούτ. ἕνα Tf.
 3. δέ, om. Ln. [Gb. ∞]. [*Alx.*]
 — εἰς σέ, om. Ln. Tf. [Gb. ∞]. [*Alx.*]

4. ἀμάρτη ἄ ἁμαρτήση Ln. Tf. [Gb. ∞]. [*Alx.*]
 — ἐπτάκις, *praem.* [ἕαν] Ln.
 — τῆς ἡμέρας, om. Ln. Tf. [*Alx.*]
 — ἐπὶ σέ, om. Gb. Sch. Tf.; πρὸς σέ Ln.
 5. εἶπον ἄ εἶπαν Ln. Tf.
 6. εἴχετε ἄ ἔχετε *Alx.*
 7. εἶρεῖ, *add.* αὐτῷ Tf. [Ln.] [*Alx.*]
 — ἀνάπεσαι ἄ ἀνάπεσε Ln. Tf. [*Alx.*]
 8. ἕως, *add.* ἄν *Alx.*
 9. χάριν ἔχει ἄ ἔχει χάριν Ln. txt. Tf. [*Alx.*]
 — ἐκείνῳ, om. Ln. Tf. [*Alx.*]
 — αὐτῷ, om. Gb. Sch. Ln. Tf.
 — οὐ δοκῶ, om. Tf. [Ln.] [*Alx.*]
 10. λέγετε ὅτι, om. ὅτι Ln. [Gb. ∞]. [*Alx.*]
 — ὅτι δ, om. ὅτι Ln. Tf.
 11. μέσον ἄ μέσον Ln.
 12. αὐτῷ, om. Ln.
 17. οὐχί ἄ οὐχ Ln.
 — οἱ δέ, om. δὲ Ln.
 21. ἦ Gb. ∞.
 — ἰδοὺ 2^ο, om. Tf.
 22. μαθητὰς, *add.* αὐτοῦ Ln.
 23. Ἰδοὺ ὡδε, ἦ, ἰδοὺ ἐκεῖ ἄ ἰδοὺ ἐκεῖ, ἰδοὺ ὡδε Tf.; [om. ἦ *Alx.*]
 24. ὑπ' 1^ο ἄ ὑπὸ τὸν Ln. Tf.
 — καὶ ὁ υἱὸς, om. καὶ Gb. Sch. Tf. [Ln.]
 — ἐν τῇ ἡμέρᾳ αὐτοῦ, om. Ln.
 26. τοῦ Νῶε, om. τοῦ Gb. Sch. Ln. Tf.
 27. ἐξγαμίζοντο ἄ ἐγαμίζοντο Ln. Tf. [*Alx.*]
 — ἅπαντας ἄ πάντας Ln.
 29. ἅπαντας ἄ πάντας Ln.
 30. ταῦτα ἄ τὰ αὐτὰ Gb. Tf. [*Alx.*]; ταῦτα Ln.
 31. τῷ ἀγρῷ, om. τῷ Tf.
 33. σῶσαι ἄ περιποιήσασθαι Tf. — αὐτὴν 2^ο, om. Tf. [Ln.]
 34. μᾶς [Ln.]
 — ὁ εἶς, om. ὁ Gb. Sch. Ln. Tf.
 35. δύο ἔσονται ἄ ἕσ. δύο Ln.
 — ἡ μία, om. ἡ St. Tf. [Gb. ∞].
 — καὶ ἡ ἄ ἡ δὲ Tf.
 — ἀφειθήσεται, *add.* δύο ἔσονται ἐν τῷ ἀγρῷ, εἰς παραληφθήσεται, καὶ ὁ ἕτερος ἀφειθήσεται (v. 36, Elz. & Sch.), om. St. Gb. Ln. Tf.
 36. συναχθήσονται οἱ ἀετοὶ ἄ οἱ ἀετοὶ ἐπιναχθήσονται Tf.;

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- συναχθ. [καὶ] οἱ ἄετοί Ln. [Alx.]
- CHAP. XVIII.
1. δὲ καὶ, om. καὶ Ln. [Alx.]
 - προσεύχεσθαι, add. αὐτοῦς Ln. Tf.
 - ἐκκαεῖν ἄ ἐγκαεῖν Ln. Tf.
 3. χήρα δέ, add. τις Elz.
 4. ἠθέλησεν ἄ ἠθέλεν Ln. Tf. [Gb. ∞]. [Alx.]
 - καὶ ἄνθρωπον οὐκ ἄ οὐδὲ ἄνθ. Ln.
 5. ὑποπιάζῃ ἄ ὑποπιάζῃ Gb. ∞.
 7. ποιήσει ἄ ποιήσῃ Ln. Tf. [Alx.]
 - πρὸς αὐτὸν ἄ αὐτῷ Tf.
 - μακροθυμῶν ἄ μακροθυμεί Ln. Tf. [Alx.]
 9. εἶπε δὲ καὶ ἄ [καὶ] Ln. [Gb. ∞]; [om. Cst.]
 10. ὁ εἶς, om. ὁ Ln. Tf.
 11. πρὸς ἑαυτὸν ταῦτα ἄ ταῦτα πρὸς ἑαυτὸν Ln. mg. [Alx.]
 - ὡσπερ ἄ ὡς Ln.
 - οὗτος ὁ τελῶνης ἄ ὁ τελ. οὗτ. Ln. mg.
 13. Καὶ ὁ τελῶνης ἄ ὁ δὲ τελ. Ln. mg.
 - εἰς τὸν οὐρανὸν ἐπᾶραι ἄ ἐπᾶραι εἰς τὸν οὐρανὸν Tf. [Ln. mg.]
 - εἰς τὸ στήθος, om. εἰς Ln. Tf. [Gb. ∞]. [Alx.]
 14. ὑμῖν, add. [ὅτι] Ln.
 - ἢ ἐκεῖνος ἄ παρ' ἐκεῖνον Ln.; ἢ γὰρ ἐκεῖνος Gb. Sch. Tf.
 - ὁ δὲ ἄ καὶ ὁ Ln.
 15. ἐπετίμησαν ἄ ἐπετίμων Ln. Tf. [Alx.]
 16. προσκαλεσάμενος αὐτὰ εἶπεν ἄ προσκαλέσατο λέγων Ln. mg.; [προσεκαλεῖτο αὐτὰ λέγων Alx.]
 17. ἐὰν ἄ ἂν Ln. Tf.
 20. σου, 2^ο, om. Ln. [Gb. ∞]. [Alx.]
 21. ἐφύλαξάμην ἄ ἐφύλαξα Ln. Tf.
 - μου, om. Tf.
 22. ταῦτα, om. Ln. Tf. [Alx.]
 - διάδος ἄ δὸς Ln. [Alx.]
 - οὐρανῷ ἄ τοῖς οὐρανοῖς Ln. txt. Tf.
 23. ἐγένετο ἄ ἐγενήθη Tf.
 24. περίλυπον γενόμενον, om. Tf. [Alx.]
 24. εἰσελεύονται εἰς τὴν βασιλείαν τοῦ Θεοῦ ἄ εἰς τ. βασι. τοῦ Θεοῦ εἰσπορεύονται Tf.
 25. τρυφᾶς ἄ τρήματος Ln. Tf.
 - ῥαφίδος ἄ βελόνης Ln. Tf. [Gb. ∞]. [Alx.]
 - εἰσελθεῖν ἄ διελθεῖν Ln. [Alx.]
 27. ἐστὶ παρὰ τῷ Θεῷ ἄ παρὰ τῷ Θεῷ ἐστὶν Tf.; [om. τῷ Ln. txt.]; ἐστὶν παρὰ Θεῷ Ln. mg.
 28. ὁ Πέτρος, om. ὁ Tf. [Cst.]
 - ἀφήκαμεν πάντα, καὶ ἄ ἀφέντες τὰ ἴδια Ln. Tf. [Gb. ∞].
 29. ἢ γονεῖς, ἢ ἀδελφούς, ἢ γυναῖκα ἄ ἢ γυν. ἢ ἀδελφ. ἢ γονεῖς Tf.
 30. οὐ ἄ οὐχὶ Tf.
 - ἀπολάβῃ ἄ λάβῃ Ln. txt.
 31. Ἱεροσόλυμα ἄ Ἱερουσαλήμ Tf.
 35. προσαιτῶν ἄ ἐπαιτῶν Ln. Tf.
 36. τί, add. [ἂν] Ln. [Alx.]
 39. προάγοντες ἄ παράγοντες Ln. mg.
 - σωπῆσῃ ἄ σιγήσῃ Ln. Tf.
 41. λέγων, om. Tf. [Alx.]
- CHAP. XIX.
2. οὗτος ἄ αὐτός Ln.
 - ἦν 2^ο [Ln.]
 3. προδραμῶν ἄ προσδραμῶν Cst.
 4. συκομοραῖαν ἄ συκομορέαν Ln. Tf.; συκομορέαν Gb. [Rec. Gb. ∞].
 7. ἅπαντες ἄ πάντες Ln. Tf.
 8. ἡμίση ἄ ἡμίσεια Ln.; ἡμίσεια Tf.
 - τῶν ὑπαρχόντων μου ἄ μου τῶν ὑπαρχ. Tf.
 - διδῶμι τοῖς πτωχοῖς ἄ πτωχ. διδ. Tf.; [τοῖς πτ. διδ. Alx.]
 11. αὐτὸν εἶναι Ἱερουσαλήμ ἄ εἶναι αὐτὸν Ἱερ. Ln.; εἶναι Ἱερ. αὐτὸν Tf.
 13. ἕως ἄ ἐν φᾶ Ln. Tf. [Gb. ∞]. [Alx.]
 15. ἔδωκε ἄ δεδόκει Ln. txt. [Alx.]
 - γνῶ ἄ γνοί Ln. Tf.
 - τίς τι διεπραγματεύσατο ἄ τι διεπραγματεύσαντο Alx.
 16. προσειργάσατο δέκα μνᾶς ἄ δέκα προσήργ. μνᾶς Ln. Tf.
 17. εὗ ἄ εὗγε Ln. Tf.
 19. γίνου ἐπάνω ἄ ἐπάνω γίνου Tf.
 20. ἕτερος, πραγμ. ὁ Ln. Tf.
 22. δέ, om. Tf. [Gb. ∞].
 23. τὸ ἀργύριόν μου ἄ μου τὸ ἀργ. Ln. Tf. [Alx.]
 - τὴν τράπεζαν, om. τὴν Ln. Tf.
 - καὶ ἐγὼ ἄ καγῶ Ln. Tf.
 - ἐπραξα αὐτὸ ἄ αὐτὸ ἐπραξα Ln. Tf.
 25. εἶπον ἄ εἶπαν Ln. Tf.
 26. γὰρ, om. Tf. [Ln.]
 - ἀπ' αὐτοῦ, om. Tf. [Ln.]
 27. ἐκείνους ἄ τούτους Tf. [Alx.]
 - κατασφάξατε, add. αὐτοῦς Tf.
 29. αὐτοῦ, om. Tf.
 30. εἰπὼν ἄ λέγων Ln. [Alx.]
 - λυσαντες, πραγμ. καὶ Tf.
 31. αὐτῷ [Ln.]; [om. Alx.]
 33. εἶπον ἄ εἶπαν Ln. Tf.
 34. εἶπον ἄ εἶπαν Ln. Tf.; add. ὅτι Ln. Tf. [Alx.]
 35. ἐπὶρίψαντες ἄ ἐπιρίψαντες Ln. Tf.
 - ἑαυτῶν ἄ αὐτῶν Ln.
 37. πασῶν ἄ πάντων Ln.
 38. εἰρήνη ἐν οὐρανῷ ἄ ἐν οὐρ. εἰρήνῃ Tf.
 39. εἶπον ἄ εἶπαν Ln. Tf.
 40. αὐτοῖς, om. Tf.
 - σιωπήσωσιν ἄ σιωπήσουσιν Ln. Tf.
 - κεκράζονται ἄ κρᾶζουσιν Tf.
 41. ἐπ' αὐτῇ ἄ ἐπ' αὐτήν Ln. Tf. [Alx.]
 42. καὶ γε [Ln.]
 - σου 1^ο, om. Ln. [Alx.]
 - σου 2^ο, [Ln.] Gb. ∞.
 43. περιβαλοῦσιν ἄ παρεμβάλουσιν Ln. mg.
 44. ἐν σοὶ λίθον ἐπὶ λίθῳ ἄ λίθον ἐπὶ λίθῳ ἐν σοὶ Ln. Tf.
 45. ἐν αὐτῷ καὶ ἀγοράζοντας, om. Tf. [Gb. ∞]; [om. ἐν αὐτ. Alx.]
 46. Γέγραπται, add. ὅτι Ln. txt. [Alx.]
 - Ὁ οἶκός μου οἶκος προσευχῆς ἐστίν ἄ καὶ ἔσται ὁ οἶκ. μου οἶκ. προσ. Tf. Ln. mg. [Alx.]
 48. εὐρισκον ἄ ἤρῃσκον Ln.
- CHAP. XX.
1. ἐκείνω, om. Ln. Tf. [Gb. ∞]. [Alx.]

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1. ἀρχιερείς ἤ ἱερείς Tf. [Gb. ∞.] [Cst.]
2. εἶπον ἢ εἶπαν Tf.
— πρὸς αὐτὸν, λέγοντες ἢ λέγοντες πρὸς αὐτόν Ln.; om. λέγοντες Tf.
— εἶπέ ἢ εἶπον Tf.
3. ἕνα, om. Ln. Tf. [Gb. =]. [Alx.]
5. συνελογίσαντο ἢ συνελογίζοντο Ln.
— ἐρεί, add. ἡμῖν Ln.
— οὖν, om. Tf. [Ln.] [Gb. -].
6. πᾶς ὁ λαὸς ἢ ὁ λαὸς ἅπας Tf. Ln. mg.
9. πρὸς τὸν λαὸν λέγειν ἢ λέγειν πρ. τ. λαὸν Ln. Tf.
— Ἄνθρωπός τις ἐφύτευσεν ἀμπελῶνα ἢ ἀμπελ. ἐφύτ. ἄνθρ. Ln.
— τις, om. Gb. Sch. Ln. Tf.
— ἐξέδοτο ἢ ἐξέδετο Tf.
10. ἕν, om. Ln. Tf.
— δώσω ἢ δώσουσιν Ln. Tf. [Alx.]
11. πέμψαι ἕτερον ἢ ἕτερον πέμψαι Ln. Tf.
12. πέμψαι τρίτον ἢ τρίτον πέμψαι Ln. Tf.
— καὶ τοῦτον ἢ κακείνον Ln.
— ἰδόντες, om. Ln. [Gb. =]. [Alx.]
14. διελογίζοντο ἢ διελογίσαντο Ln.
— ἑαυτοὺς ἢ ἀλλήλους Tf. [Alx.]
— δεῦτε, om. Ln. Tf. [Gb. -]. [Alx.]
— γένηται ἢ ἔσται Ln. mg.
16. Ἀκούσαντες δὲ ἢ οἱ δὲ ἀκού. Ln. txt.
- εἶπον ἢ εἶπαν Ln. Tf.
19. ἐζήτησαν ἢ ἐζήτησαν Ln. txt.
— οἱ ἀρχιερείς καὶ οἱ γραμματεῖς ἢ οἱ γραμ. καὶ οἱ ἀρχ. Ln. Tf. [Alx.]
— τὸν λαὸν, om. Cst.
— τὴν παραβολὴν ταύτην εἶπε ἢ εἶπεν τὴν παραβ. ταύτ. Ln. Tf. [Alx.]
20. εἰς τὸ ἢ ὥστε Ln. Tf.
22. ἡμῖν ἢ ἡμῖς Tf. [Alx.]
23. Τί με πειράζετε, om. Tf. [Gb. =]. [Alx.]
24. ἐπιδειξατέ ἢ δείξατέ Gb. Sch. Ln. Tf.
— δηνάριον, add. [οἱ δὲ ἔδειξαν καὶ εἶπεν] Ln. [Alx.]
— εἶπον ἢ εἶπεν Tf.
25. αὐτοῖς ἢ πρὸς αὐτοὺς Tf. [Alx.]

25. Ἀπόδοτε τοῖνυν ἢ τοῖνυν ἀπόδοτε Tf.
— Καίσαρι, *præm.* τῷ Tf.
27. ἀντιλέγοντες ἢ λέγοντες Ln. mg. [Alx.]
28. ἀποθάνῃ ἢ ἤ Ln. txt. [Alx.]
30. ἔλαβεν, om. Tf. [Gb. ∞.]
— τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος, om. Tf. [Gb. ∞.]
31. αὐτήν, add. [ὡσαύτως] Ln. [Cst.]
— καὶ οὐ, om. καὶ, St. Gb. Sch. Ln. Tf.
32. δὲ, om. Ln. Tf. [Gb. =]. [Alx.]
— πάντων, om. Ln. Tf. [Gb. -]. [Alx.]
— ἀπέθανε καὶ ἡ γυνὴ ἢ καὶ ἡ γυνὴ ἀπέθανεν Tf. [Alx.]
— γίνεται ἢ ἔσται *Alx.*
33. ἐν τῇ οὖν ἢ ἡ γυνὴ οὖν ἐν τῇ Tf.
34. ἀποκριθεὶς, om. Ln. Tf. [Alx.]
— ἐγαμίσκονται ἢ γαμίσκονται Ln. Tf.
35. ἐγαμίσκονται ἢ γαμίζονται Ln. Tf.
36. οὔτε ἢ οὐδὲ Ln. Tf.
— τοῦ Θεοῦ, om. τοῦ Tf.
37. τὸν Θεὸν 2^ο, om. τὸν Ln. Tf.
— τὸν Θεὸν 3^ο, om. τὸν Ln. Tf.
39. εἶπον ἢ εἶπαν Ln. Tf.
40. δὲ ἢ γὰρ Tf.
41. υἱὸν Δαβὶδ εἶναι ἢ εἶναι Δ. υἱὸν Tf.; [εἶναι Gb. -].
42. καὶ αὐτὸς ἢ αὐτὸς γὰρ *Alx.*
— ψαλμῶν, *præm.* τῶν Ln.
— ὁ Κύριος, om. ὁ Ln. Tf.
44. κύριον αὐτὸν ἢ αὐτὸν κύριον Tf. [Alx.]
— υἱὸς αὐτοῦ ἢ αὐτοῦ υἱὸς Tf.
45. τοῖς μαθηταῖς αὐτοῦ ἢ πρὸς αὐτοὺς Tf.
46. περιπατεῖν ἐν στολαῖς ἢ ἐν στολαῖς περιπατεῖν *Alx.*
47. οἱ κατεσθίουσιν ἢ οἱ κατεσθιόντες Ln.
— προσεύχονται ἢ προσευχόμενοι Ln.

CHAΡ. XXI.

1. τὰ δῶρα αὐτῶν εἰς τὸ γαζοφυλάκιον ἢ εἰς τὸ γαζοφ. τὰ δῶρα αὐτ. Tf. [Alx.]
2. καὶ τινα ἢ τινα καὶ Tf. [Cst.]; καὶ [Ln.] [Gb. -]. [Alx.]
- δύο λεπτὰ ἢ λεπτὰ δύο Ln. mg. [Alx.]

3. ἡ πτωχὴ αὐτῆ ἢ αὐτῆ ἡ πτωχῆ Ln. txt. [Alx.]
— πλείον ἢ πλείω Ln. Tf.
4. ἅπαντες ἢ πάντες Ln.
— τοῦ Θεοῦ, om. Tf. [Alx.]
— ἅπαντα ἢ πάντα Ln.
— ἔβαλε, add. ταῦτα λέγων ἐφώνει, Ὁ ἔχων ὄτα ἀκούειν, ἀκούετω Cst.
5. ἀναθήμασι ἢ ἀναθέμασιν Ln.
6. ἀφεθῆσεται, add. ὧδε *Alx.*
— λιθῶ, add. ὧδε Ln. [Alx.]
8. Ὅτι [Ln.]
— οὖν, om. Ln. Tf. [Alx.]
9. ταῦτα γενέσθαι ἢ γέν. ταῦτα Ln.
10. ἐπὶ ἔθνος ἢ ἐπ' ἔθνος Ln. Tf.
11. κατὰ τόπους καὶ ἢ καὶ κατὰ τόπους Tf.
— λιμοὶ καὶ λοιμοὶ ἢ λοιμοὶ καὶ λιμοὶ Ln. Tf.
— φόβητρα ἢ φόβηθρα Ln.
— σημεῖα ἀπ' οὐρανοῦ ἢ ἀπ' οὐρανοῦ σημεῖα Ln.
12. ἀπάντων ἢ πάντων Gb. Sch. Ln. Tf.
— ἀγομένους ἢ ἀπαγομένους Tf.
14. θέσθε ἢ θέτε Ln. Tf.
— εἰς τὰς καρδίας ἢ ἐν ταῖς καρδίαις Ln. Tf. [Alx.]
15. ἀντειπεῖν οὐδὲ ἀντιστῆναι ἢ ἀντιστῆναι οὐδὲ ἀντειπεῖν Ln.; ἀντιστ. ἢ ἀντειπ. Tf. [Alx.]; [οὐδέ, Gb. ἤ].
— πάντες ἢ ἅπαντες Tf.
19. κτήσασθε ἢ κτήσεσθε Ln. Tf. [Gb. ∞]. [Alx.]
20. τὴν Ἱερουσαλὴμ, om. τὴν Ln.
22. πληρωθῆναι ἢ πλησθῆναι Gb. Sch. Ln. Tf.
23. οὐαὶ δὲ, om. δὲ Ln. Tf. [Alx.]
— ἐν τῷ λαῷ, om. ἐν Gb. Sch. Ln. Tf.
24. πάντα τὰ ἔθνη ἢ τὰ ἔθνη πάντα Ln. txt. Tf.
— ἄχρι ἢ ἄχρις οὐ Ln. [Tf.] [Alx.]
25. ἔσται ἢ ἔσονται Ln. Tf.
— ἡχοῦσης ἢ ἤχους Gb. Ln. Tf. [Rec. Gb. ∞]. [Alx.]
27. νεφέλῃ ἢ νεφέλαις Ln. mg.
33. παρελεύσονται ἢ παρελεύσεται Ln. mg.
— παρέλθωσι ἢ παρελεύσονται Ln. Tf. [Alx.]
34. βαρυνθῶσιν ἢ βαρῆθῶσιν Gb. Sch. Ln. Tf.

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34. ἡμῶν αἰ καρδία ἢ αἰ καρδ.
 ἡμ. Ln. [Alx.]
 - αἰφνίδιος ἐφ' ἡμᾶς ἐπιστῆ ἢ
 αἰφ. ἐπισ. ἐφ' ἡμ. Ln. txt.;
 ἐπισ. ἐφ' ἡμ. αἰφ. Tf. Ln.
 mg.
 35. γὰρ, ante ἐπὶ πάντας Ln. txt.
 - ἐπελεύσεται ἢ ἐπεισελεύσε-
 ται Ln. Tf.
 36. οὖν ἢ δὲ Ln. txt. Tf.
 - καταξιωθῆτε ἢ κατισχύσητε
 Alx.
 - ταῦτα πάντα ἢ πάντα ταῦτα
 Ln. mg.; [om. ταῦτα Cst.]
 37. ἐν τῷ ἱερῷ διδάσκων ἢ διδ.
 ἐν τῷ ἱερῷ Tf. Ln. mg.

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3. ὁ Σατανᾶς, om. ὁ Gb. Sch. Ln.
 Tf.
 - ἐπικαλούμενον ἢ καλούμενον
 Tf. [Alx.]
 4. ἀρχιερέσιν, add. καὶ τοῖς
 γραμματεῦσιν Ln.
 - τοῖς στρατηγοῖς, om. τοῖς Tf.
 - αὐτὸν παραδῶ αὐτοῖς ἢ αὐ-
 τοῖς παραδῶ αὐτὸν Ln. txt.
 Tf.
 5. ἀργύριον ἢ ἀργύρια Alx.
 6. καὶ ἐξαμολόγησεν, om. Ln.
 - τοῦ παραδούνα ἢ ἱνυ παρα-
 δῶ Ln. mg.
 - αὐτοῖς, post ὄχλου Ln. txt.
 Tf.
 7. ἐν ἧ, om. ἐν Tf.
 9. εἶπον ἢ εἶπαν Ln. Tf.
 - ἐτοιμάσωμεν, add. [σοι] Ln.
 10. οὗ ἢ εἰς ἡν Ln. [Alx. s. εἰς ἡν].
 12. ἀνώγειν ἢ ἀνάγειν Gb. Sch.
 Ln. Tf.
 13. εἶρηκεν ἢ εἰρήκει Ln. txt.
 14. δώδεκα, om. Ln. Tf.
 16. οὐκέτι [Ln.]; om. Alx.
 - ἐξ αὐτοῦ ἢ αὐτὸ Ln. Tf.
 17. ποτήριον, pncem. τὸ Ln. [Alx.]
 - ἐαυτοῖς ἢ εἰς ἐαυτοῦς Ln.
 [Alx.]
 18. ἔτι, om. Tf.; [Alx. s. ἀπὸ τοῦ
 νῦν].
 - γενήματος ἢ γενήματος Ln.
 Tf.
 20. Ὡσαύτως καὶ τὸ ποτήριον ἢ
 καὶ τὸ ποτήρ. ὡσαύτως Tf.
 - ἐκχυννόμενον ἢ ἐκχυννόμενον
 Ln. Tf.
 22. καὶ ὁ μὲν υἱὸς ἢ καὶ ὁ υἱὸς
 μὲν Ln. mg.; ὅτι ὁ υἱὸς μὲν
 Tf. [Alx.]

22. πορεύεται κατὰ τὸ ὄρισμέ-
 νον ἢ κατὰ τὸ ὄρισμ. πο-
 ρεύεται Ln. Tf. [Alx.]
 30. ἐσθήτε ἢ ἔσθητε Ln. Tf.
 - ἐν τῇ βασιλείᾳ μου, om. Alx.
 - καθίσθηθε ἢ καθίσεσθε Gb.
 Ln. Tf.
 31. εἶπε δὲ ὁ Κύριος, om. Tf.
 32. ἐκλείπη ἢ ἐκλίπη Ln. [Alx.]
 - στήριξον ἢ στήρισον Ln. Tf.
 [Alx.]
 34. Ὁ δὲ εἶπε ἢ εἶπεν δὲ Ln. mg.
 - οὐ μὴ, om. μὴ Tf.
 - πρὶν ἢ ἢ ἔως Ln. Tf. [Alx. s.
 ἔως οὗ].
 - ἀπαρνήση μὴ εἰδέναι με ἢ
 με ἀπαρνήση εἰδέναι Ln.
 [Alx.]
 35. βαλλαντίου ἢ βαλλαντίον Ln.
 Tf.; et sic ver. 36.
 - εἶπον ἢ εἶπαν Ln. Tf.
 - Οὐδενός ἢ οὐθενός Tf.
 36. ἂν ἢ δὲ Alx.
 - πωλησάτω . . . ἀγορασάτω
 ἢ πωλήσει . . . ἀγορά-
 σαι Cst.
 37. ἔτι, om. Ln. [Gb. -]. [Alx.]
 - τὸ ἢ ὅτι Ln. txt.
 - γὰρ [Ln.]
 38. εἶπον ἢ εἶπαν Ln. Tf.
 39. αὐτοῦ, om. Tf. [Alx.]
 42. παρενεγκεῖν ἢ παρένεγκε Ln.
 [Alx.]
 - τὸ ποτήριον τοῦτο ἢ τοῦτο
 τὸ ποτήριον Tf. [Alx.]
 43. ver. 43, 44 [Ln.]
 - ἀπὸ τοῦ ἢ ἀπ' Ln.
 45. αὐτοῦ, om. St. Gb. Sch. Ln. Tf.
 - αὐτοῦς κοιμωμένους ἢ κοιμ.
 αὐτοῦς Tf.
 47. Ἔτι δὲ, om. δὲ Ln. Tf. [Alx.]
 - αὐτῶν ἢ αὐτοῦς Gb. Sch. Ln.
 Tf.
 48. ὁ δὲ Ἰησοῦς ἢ Ἰησοῦς δὲ
 Tf.
 49. εἶπον ἢ εἶπαν Ln. Tf.
 - αὐτῶ, om. Tf.
 50. τὸν δούλον τοῦ ἀρχιερέως ἢ
 τοῦ ἀρχ. τὸν δουλ. Tf.
 - αὐτοῦ τὸ οὖς ἢ τὸ οὖς αὐτοῦ
 Ln. Tf.
 51. αὐτοῦ, om. Tf.
 52. ὁ Ἰησοῦς, om. ὁ Ln. Tf.
 - ἐξεληλύθατε ἢ ἐξήλθατε Ln.
 [Alx.]
 53. ἀλλ' ἢ ἀλλὰ Tf.
 - ἡμῶν ἔστιν ἢ ἔστιν ἡμῶν Ln.
 [Alx.]

54. αὐτὸν 2^ο, om. Ln. Tf. [Gb. =].
 [Alx.]
 - τὸν οἶκον ἢ τὴν οἰκίαν Tf.
 [Alx.]
 55. ἀψάντων ἢ περιαιψάντων Tf.
 - συκαθίσαντων ἢ περικαθί-
 σάντων Ln. txt.
 - αὐτῶν 1^ο, om. Ln. Tf. [Alx.]
 - ἐν μέσῳ ἢ μέσος Tf.
 57. αὐτὸν 1^ο, om. Ln. [Gb. =].
 [Alx.]
 - Γύναϊ, οὐκ οἶδα αὐτόν ἢ οὐκ
 οἶδα αὐτόν, γύναϊ Tf.
 - εἶπεν ἢ ἔφη Tf. [Alx.]
 60. ὁ ἀλεκτωρ, om. ὁ Gb. Sch.
 Ln. Tf.
 - λόγου ἢ ῥήματος Alx.
 - φωνῆσαι, add. σήμερον Tf.
 [Alx.]
 62. ὁ Πέτρος, om. Gb. [Alx.]
 63. τὸν Ἰησοῦν ἢ αὐτόν Ln. Tf.
 [Gb. =]. Alx.
 64. ἔτυπτον αὐτοῦ τὸ πρόσω-
 που, καὶ, om. Tf. [Ln.] [Alx.]
 - αὐτὸν 2^ο, om. Tf.
 66. ἀνήγαγον ἢ ἀπήγαγον Alx.
 - ἐαυτῶν ἢ αὐτῶν Sch. [Gb. =].
 - εἶπέ ἢ εἶπον Tf.
 68. καὶ, om. Ln. Tf.
 - μοι, ἢ ἀπολύσητε, om. Tf.
 69. νῦν, add. δὲ Ln. Tf. [Alx.]
 70. εἶπον ἢ εἶπαν Tf.
 71. εἶπον ἢ εἶπαν Ln. Tf.
 - χρεῖαν ἔχομεν μαρτυρίας ἢ
 ἔχομεν μαρτ. χρεῖαν Tf.

CHAΡ. XXIII.

1. ἦγαγεν ἢ ἤγαγον Gb. Sch. Ln.
 Tf.
 2. τὸ ἔθνος, add. ἡμῶν Ln. Tf.
 [Alx.]
 - Καίσαρι φόρους ἢ φόρους
 Καίσαρι Ln. Tf.
 - λέγοντα, pncem. [καὶ] Ln.
 3. ἐπρωτήσεν ἢ ἠρώτησεν Tf.
 7. Ἡρώδης, pncem. τὸν Ln.
 8. θέλων ἐξἱκανοῦ ἢ ἐξἱκανῶν
 χρόνων θέλων Ln. [Alx.]
 - πολλά, om. Tf. [Gb. =]. [Alx.]
 11. αὐτὸν 2^ο, om. Tf. [Ln.]
 - ὅ τε Πιλάτος καὶ ὁ Ἡρώδης
 ἢ ὅ τε Ἡρ. καὶ ὁ Πιλ. Ln. mg.
 15. ἀνέπεμψα γὰρ ἡμᾶς πρὸς
 αὐτὸν ἢ ἀπέπεμψε γὰρ αὐ-
 τὸν πρὸς ἡμᾶς Gb. =. [Alx.]
 17. Ἀνάγκη δὲ εἶχεν ἀπολύειν
 αὐτοῖς κατὰ ἑορτὴν ἓνα, om.
 ver. Tf. [Ln.] [Gb. =]. [Alx.]

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18. ἀνέκραξαν ἄνεκραγον Tf.
 - τὸν Βαραββάν, τὸν Gb. →.
 [Alx.]
19. βεβλημένος ἄβληθεις Tf.
 - εἰς φυλακὴν ἔν τῇ φυλακῇ
 Tf.
20. οὖν ἄ δέ Ln. [Alx.]
 - προσεφώνησε, add. αὐτοῖς
 Ln.
21. Σταύρωσον, σταύρωσον ἄ
 σταύρου, σταύρου Ln. Tf.
23. καὶ τῶν ἀρχιερέων [Ln.]
24. Ὁ δὲ ἄ καὶ Ln. Tf.
25. αὐτοῖς, om. Gb. Sch. Tf. [Ln.]
 - τὴν φυλακὴν, om. τὴν Ln. Tf.
26. Σίμωνός τιως Κυρηναίου τοῦ
 ἐρχομένου ἄ Σίμωνά τινα
 Κυρηναῖον ἐρχόμενον Ln. Tf.
 [Alx.]; [τοῦ, om. Gb. Sch.]
 - ἀπ' ἄ ἀπὸ Ln.
27. αἶ καὶ, om. καὶ Ln. [Gb. →].
28. ὁ ἄ Ἰησοῦς, om. ὁ Tf.
29. κοιλία, prem. αἶ Tf.
30. ἐθήλασαν ἄ ἔθρηψαν Ln. Tf.
30. πέσετε ἄ πέσατε Tf.
33. ἀπῆλθον ἄ ἦλθον Ln. [Alx.]
 - ἀριστερῶν ἄ εὐωνύμων Alx.
34. ὁ δὲ ἄ Ἰησοῦς ἔλεγε, Πάτερ,
 ἄψες αὐτοῖς· οὐ γὰρ οἶδασι
 τί ποιοῦσι [Ln.]
35. κλῆρον ἄ κλήρους Tf. Ln. mg.
 [Alx.]
35. καὶ οἱ ἄρχοντες, om. καὶ Ln.;
 prem. αὐτὸν Alx.
35. σὺν αὐτοῖς, om. Tf. [Ln.]
 [Gb. →]. Alx.
35. ὁ τοῦ Θεοῦ ἐκλεκτός ἄ ὁ ἐκ-
 λεκτός τοῦ Θεοῦ Ln. mg.;
 τοῦ Θεοῦ ὁ ἐκλεκτός Tf.
36. Ἐνέπαιζον ἄ ἐνέπαιξαν Tf.
 - καὶ ὄξος, om. καὶ Tf. [Ln.]
 Alx.
37. Εἰ σὺ ἄ [εἰ] Ln.
38. γεγραμμένη ἄ ἐπιγεγραμ-
 μένη Ln. [Alx.]; om. Tf.
 [Alx.]
 - γράμμασιν ἄ Ἑλληνικοῖς καὶ
 Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς,
 om. Tf. [Ln.] [Alx.]
38. Οὗτός ἐστιν ὁ βασιλεὺς τῶν
 Ἰουδαίων ἄ ὁ βασ. τ. Ἰουδ.
 [οὗτος] Ln. txt. Tf.; [οὗτός
 ἐστιν] Ln. mg.
39. λέγων, om. Tf.
39. - Εἰ σὺ ἄ οὐχὶ σὺ Tf. Ln. mg.
40. ἐπέτιμα αὐτῶ, λέγων ἄ ἐπι-
 τιμῶν αὐτῶ ἔφη Tf. [Alx.]
42. τῷ ἄ Ἰησοῦ, om. τῷ Tf.

42. Μνήσθητί μου, post [Κύριε]
 Ln. mg.
 - Κύριε, om. Tf. [Ln.] [Alx.]
 - ἐν τῇ βασιλείᾳ ἄ εἰς τὴν
 βασιλείαν Ln. mg.
43. ὁ ἄ Ἰησοῦς, om. Tf.
44. λέγω σοι ἄ σοι λέγω Tf.
 44. Ἦν δὲ ἄ καὶ ἦν ἦδη Ln. txt.
 Tf. [Alx.]
46. παραθήσομαι ἄ παρατίθεμαι
 Ln. Tf. [Gb. →]. [Alx.]
 - Καὶ ταῦτα ἄ καὶ τοῦτο Ln.
 txt.; τοῦτο δὲ Tf. Ln. mg.
47. ἐδόξασε ἄ ἐδόξαζεν Ln. txt.
 Tf.
48. θεωροῦντες ἄ θεωρήσαντες
 Ln. txt. Tf. [Alx.]
 - ἑαυτῶν, om. Tf. [Gb. →]. [Alx.]
49. αὐτοῦ ἄ αὐτῷ Ln. Tf. [Alx.];
 add. ἀπὸ Ln.
51. συγκαταθεμῖνος ἄ συγ-
 κατατιθέμενος Ln. mg. [Alx.]
 - ὅς καὶ προσεδέχετο καὶ αὐ-
 τὸς τὴν ἄ ὅς προσεδέχετο
 τὴν Ln. Tf. [Gb. →]. [Alx.]
53. αὐτὸ 1^ο, om. Ln. Tf. [Alx.]
 - αὐτὸ 3^ο ἄ αὐτὸν Ln. txt. Tf.
 - οὐδέπω οὐδεὶς ἄ οὐδεὶς οὐ-
 πὼν Ln. Tf. [Alx. s. οὐδεὶς
 οὐδέπω].
54. καὶ ἡμέρα, καὶ Gb. →.
 - παρασκευῇ ἄ παρασκευῆς Ln.
 - καὶ σάββατον, om. καὶ Tf.
 [Alx.]
55. καὶ γυναῖκες, om. καὶ Ln. Tf.
 [Gb. →]. [αἶ γυναῖκες Ln.
 Alx.]

CHAP. XXIV.

1. βαθέος ἄ βαθέως Ln. Tf.
 - καὶ τιwes σὺν αὐταῖς, om. Ln.
 Tf. [Gb. →]. [Alx.]
3. καὶ εἰσελθοῦσαι ἄ εἰσελθού-
 σαι δὲ Ln. Tf. [Alx.]
 - τοῦ κυρίου ἄ Ἰησοῦ, om. Tf.
4. διαπορεύσθαι ἄ ἀπορεύσθαι
 Ln. Tf. [Alx.]
 - δύο ἄνδρες ἄ ἄνδρες δύο Gb.
 Sch. Ln. Tf.
4. ἐσθήσεν ἄ στραπτούσαις ἄ
 ἐσθήτη ἀστραπτούση Ln.
5. τὸ πρόσωπον ἄ τὰ πρόσωπα
 Tf. [Alx.]
 - εἶπον ἄ εἶπαν Ln. Tf.
6. ἀλλ' ἄ ἀλλὰ Tf.
 - ὡς ἄ ὅσα Ln. mg.
7. δεῖ τὸν υἱὸν τοῦ ἀνθρώπου ἄ
 τὸν υἱὸν τοῦ ἀνθ. ὅτι δεῖ Tf.

10. ἦσαν δὲ ἄ ἦν δὲ Sch. [Gb. →];
 [om. ἦσαν δὲ Gb. →].
- Ἰακώβου, prem. ἣ Ln. Tf.
 [Alx.]
 - αἶ, om. Ln. [Gb. →].
11. ῥήματα αὐτῶν ἄ ῥήμ. ταῦτα
 Ln. [Alx.]
12. ver. 12, om. Tf. [Ln.]
15. ὁ ἄ Ἰησοῦς, om. ὁ Tf.
17. καὶ ἔστε, om. Tf.
18. ὁ εἶς, om. ὁ Ln. Tf. [Alx.]; add.
 [ἐξ αὐτῶν] Ln.
18. ὃ ὄνομα ἄ ὄνοματι Ln. mg.
 - ἐν, om. Gb. Sch. Tf. [Gb. →,
 εἰς].
19. Ναζωραίου ἄ Ναζαρηνοῦ Ln.
 mg.
 - λόγῳ, prem. [ἐν] Ln.
20. παρέδωκαν αὐτὸν ἄ αὐτὸν
 παρέδωκαν Ln.
21. ἀλλὰ γε, add. καὶ Ln. Tf.
22. ὄρθρην ἄ ὄρθρην Ln. Tf.
 [Alx.]
24. καθὼς καὶ, om. καὶ Ln.
27. διεμῆνευεν ἄ διεμῆνευεν
 Ln. Tf.
27. ἑαυτοῦ ἄ αὐτοῦ Elz. Gb. Sch.
 Ln. Tf.
28. προσεποιεῖτο ἄ προσεποι-
 ἦσατο Ln. txt. [Gb. →].
 [Alx.]
 - πορρώτερον ἄ πορρώτερον
 Ln. Tf.
29. κέκλικεν, add. ἦδη Tf. [Ln.]
 [Alx.]
30. εὐλόγησε ἄ ὑλόγησεν Ln.
32. εἶπον ἄ εἶπαν Tf.
 - καὶ ὡς, om. καὶ Ln. Tf.
33. συνηθροισμένους ἄ ἠθροισ-
 μένους Ln. Tf.
34. ἠγέρθη ὁ Κύριος ὄντως ἄ
 ὄντως ἠγέρθη ὁ Κύριος Ln.
 [Gb. →]. [Alx.]
36. ὁ ἄ Ἰησοῦς, om. Gb. Ln. Tf.
 [Alx.]
 - καὶ λέγει αὐτοῖς, Εἰρήνη
 ὑμῖν, om. Tf.; add. [ἐγὼ εἰμι
 μὴ φοβεῖσθε] Ln.
38. διατὶ ἄ τί Tf.
 - ταῖς καρδίας ἄ τῇ καρδίᾳ
 Ln. txt. Tf.
39. ἀπὸς ἐγὼ εἰμι ἄ ἐγὼ εἰμι
 αὐτός Ln. txt. Tf.
40. ver. 40, om. Tf.
40. ἐπέδειξεν ἄ ἔδειξεν Ln. [Alx.]
41. ἀπὸ τῆς χαρᾶς καὶ θαυμα-
 ζόντων ἄ καὶ θαυμ. ἀπὸ τῆς
 χαρᾶς Ln.

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42. καὶ ἀπὸ μελισσίου κηρίου, *om.* Ln. [Gb. →]. [Alx.]
 44. αὐτοῖς ἄ προς αὐτοὺς Ln. mg. Tf.
 - λόγοι, *add.* μου Tf. [Ln.] [Alx.]
 46. καὶ οὕτως ἔδει, *om.* Tf. [Ln.] [Gb. →]. [Alx.]
 47. ἀρξάμενον ἄ ἀρξάμενοι Tf. [Alx.]; ἀρξαμένων Ln. mg.
 48. δέ ἐστε, *om.* Tf.
 49. ἀποστέλλω ἄ ἐξαποστέλλω Tf.
 - Ἰερουσαλήμ, *om.* Gb. Ln. Tf.
 - δύναμιν ἐξ ὑψους ἄ ἐξ ὑψους δύναμιν Tf.
 50. ἔξω [Ln.] Gb. →. [Alx.]
 - εἰς Βηθανίαν ἄ πρὸς Βηθανίαν Ln. txt.
 51. καὶ ἀνεφέρετο εἰς τὸν οὐρανόν, *om.* Tf. [Gb. →].
 52. προσκυνήσαντες αὐτὸν, *om.* Tf. [Gb. →].
 53. Ἀμήν, *om.* Gb. Sch. Tf. [Ln.]

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CHAP. I.

4. ζωὴ ἦν ἄ ζωὴ ἐστίν Ln. txt.
 16. Καὶ ἰὸ ἄ ὅτι Gb. Ln. txt. Tf. [Alx.]
 18. υἱὸς [Gb. →]; θεὸς Ln. mg.
 19. ἀπέστειλαν, *add.* πρὸς αὐτὸν Ln. [Alx.]
 20. οὐκ εἰμι ἐγὼ ἄ ἐγὼ οὐκ εἰμι Ln. Tf. [Alx.]
 22. Εἶπον ἄ εἶπαν Ln. Tf. - οὖν, *om.* Ln.
 24. οἱ, *om.* Tf. [Alx.]
 25. εἶπον ἄ εἶπαν Ln. Tf.
 - οὔτε *bis* ἄ οὐδὲ Ln. Tf. [Alx.]
 26. μέσος δέ, *om.* δέ Tf. [Alx.]
 - ἐστήκει ἄ στήκει Tf. Ln. mg.
 27. αὐτός ἐστιν, *om.* Gb. Tf. [Ln.] [Alx.]
 - ὃς ἔμπροσθέν μου γέγονεν, *om.* Gb. Tf. [Ln.] [Alx.]
 - ἐγὼ, *post* εἰμι Tf. [Ln.] [Gb. →]. [*om.* Alx.]
 28. Βηθαβαρᾶ ἄ Βηθανία Gb. Sch. Ln. Tf. [Rec. Gb. →].
 - Ἰωάννης, *praem.* ὁ Ln.
 29. ὁ Ἰωάννης, *om.* Gb. Sch. Ln. Tf.
 30. περὶ ἄ ὑπὲρ Ln. Tf.
 31. ἦλθον ἐγὼ ἄ ἐγὼ ἦλθ. Ln. mg. - τῷ ὕδατι, *om.* τῷ Ln. [Gb. →]. [Alx.]
 32. ὡσεὶ ἄ ὡς Gb. Sch. Ln. Tf.
 33. οὗτός ἐστιν ἄ αὐτός ἐστίν Ln. mg.
 35. ὁ Ἰωάννης, *om.* ὁ Ln. Tf.
 36. τοῦ Θεοῦ, *add.* [ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου] Ln.
 38. στραφεὶς δέ, *om.* δέ *Cst.*
 39. εἶπον ἄ εἶπαν Ln. Tf. - ἐρμηνεύμενον ἄ μεθερμηνεύμενον Ln. [Alx.]
 40. ἴδετε ἄ ὄψεσθε Tf. [Gb. →]. [Alx.]
 40. ἦλθον ἄ ἦλθαν Tf.; *add.* οὖν Tf. [Ln.] [Alx.]
 - εἶδον ἄ εἶδαν Ln. Tf.
 - ὦρα δέ, *om.* δέ Gb. Sch. Ln. Tf.
 41. ἦν, *add.* [δὲ] Ln.
 42. πρῶτος ἄ πρῶτον Ln. [Alx.]
 - Μεσσίαν ἄ Μεσίαν [Gb. →].
 - ὁ Χριστός, *om.* ὁ Gb. Sch. Ln. Tf.
 43. καὶ ἦγαγεν, *om.* καὶ Tf. [Ln.]
 - ἐμβλέψας δέ, *om.* δέ Gb. Sch. Ln. Tf.
 - Ἰωανᾶ ἄ Ἰωάνου Ln. txt.
 44. ὁ Ἰησοῦς, *om.* Gb. Sch. Ln. Tf.
 - λέγει αὐτῷ, *add.* ὁ Ἰησοῦς Sch. Ln. Tf.
 46. τὸν υἱόν, *om.* τὸν Ln.
 - τοῦ Ἰωσήφ, *om.* τοῦ Alx.
 - Ναζαρέτ ἄ Ναζαρέθ Gb. Sch. [Rec. →].
 47. Φίλιππος, *praem.* ὁ Ln. Tf.
 48. ὁ Ἰησοῦς, *om.* ὁ Ln. Tf.
 49. ὁ Ἰησοῦς, *om.* ὁ Gb. Sch. Ln. Tf.
 50. Ἀπεκρίθη, *add.* αὐτῷ Tf. [Ln.]
 - καὶ λέγει, *om.* Tf. [Ln.]
 - αὐτῷ, *om.* Ln. Tf.
 - εἰ ὁ βασιλεὺς ἄ ὁ βασι. εἰ Ln. Tf.
 51. Εἶδόν, *praem.* ὅτι Ln. Tf.
 - ὄψει ἄ ὄψη Gb. Sch. Ln. Tf.
 52. ἀπ' ἄρτι, *om.* Ln. Tf. [Gb. →]. [Alx.]
 CHAP. II.
 1. τῇ ἡμέρᾳ τῇ τρίτῃ ἄ τῇ τρίτῃ ἡμέρᾳ Ln. mg.
 4. Λέγει, *praem.* [καὶ] Ln. [Alx.]
 6. ὀβρίαί λιθναί ἄ λιθναί ὕδρ. Ln. txt. Tf.
 6. κείμεναι, *post* Ἰουδαίων Tf.
 8. Καὶ ἤνεγκαν ἄ οἱ δέ ἤνεγκαν Ln. mg. [Alx.]
 10. τότε [Ln.]
 11. τὴν ἀρχήν, *om.* τὴν Ln. Tf.
 12. ἀδελφοὶ αὐτοῦ ἄ αὐτοῦ [Ln.]
 - ἔμειναν ἄ ἔμεινον Ln. mg.
 15. τὸ κέρμα ἄ τὰ κέρματα Ln. mg. [Alx.]
 16. μὴ ποιείτε, *praem.* [καὶ] Ln.
 17. Ἐμνήσθησαν δέ, [δὲ] Ln.
 - κατέφαγε ἄ καταφάγεται Gb. Sch. Ln. Tf.
 18. εἶπον ἄ εἶπαν Ln. Tf.
 19. ὁ Ἰησοῦς, *om.* ὁ Ln. Tf. [Gb. →]. [Alx.]
 20. Εἶπον ἄ εἶπαν Ln. Tf.
 22. αὐτοῖς, *om.* Gb. Sch. Ln. Tf.
 - ὃ εἶπεν ἄ ὃν εἶπεν Ln.
 23. Ἰεροσολύμοις, *praem.* τοῖς Gb. Sch. Ln. Tf.
 - ἐν τῇ ἑορτῇ, [ἐν] Ln.
 24. ὁ Ἰησοῦς, *om.* ὁ Ln. Tf.
 - ἐαυτὸν ἄ αὐτὸν Ln. Tf.
 25. τοῦ ἀνθρώπου, *om.* τοῦ Ln

CHAP. III.

2. τὸν Ἰησοῦν ἄ αὐτὸν Gb. Sch. Ln. Tf.
 - ταῦτα τὰ σημεῖα δύναται ἄ δύναται ταῦτα τὰ σημεῖα Ln. Tf. [Alx.]
 3. ὁ Ἰησοῦς, *om.* ὁ Ln. Tf. [Gb. →]. [Alx.]
 5. ὁ Ἰησοῦς, *om.* ὁ Gb. Ln. Tf.; [*add.* καὶ εἶπεν αὐτῷ Alx.]
 10. ὁ Ἰησοῦς, *om.* ὁ Gb. Sch. Ln. Tf.
 13. ὃν ἐν τῷ οὐρανῷ Gb. →.
 14. ὑψωθῆμαι δεῖ ἄ δεῖ ὑψωθῆναι Ln. mg.
 15. εἰς αὐτὸν ἄ ἐπ' αὐτὸν Ln. txt.; ἐν αὐτῷ Tf. Ln. mg.

15. μὴ ἀπολῆται, ἀλλ', *om.* Tf. [Ln.] [Gb. =]. [Alx.]
 17. αὐτοῦ, *om.* Alx.
 18. ὁ δὲ, [δέ] Ln.
 19. ποιῆρά αὐτῶν ἅ αὐτῶν ποιηρὰ Ln. Tf. [Alx.]
 25. Ἰουδαίων ἅ Ἰουδαίου Gb. Sch. Ln. Tf. [Rec. Gb. =].
 28. μοι, *om.* Cst.
 — Οὐκ εἰμι ἐγὼ ἅ ἐγὼ οὐκ εἰμι Ln. txt.
 31. ἐπάνω πάντων ἐστὶ, 32. καὶ Gb. =; [*om.* Alx.]
 32. καὶ ὁ ἑώρακε, [καὶ] Ln. — τοῦτο Gb. =. [Alx.]
 34. ὁ Θεός, *om.* Tf. [Ln.] [Gb. =]. [Alx.]
 35. μένει ἅ μενεῖ Gb. ∞.

CHAΡ. IV.

1. Κύριος ἅ Ἰησοῦς Alx.
 2. Ἰουδαίαν, *add.* γῆν Alx.
 3. πάλιν Gb. →. [Cst.]
 5. Συχαρ ἅ Σιχαρ Elz.
 — ὁ ἔδωκεν ἅ οὐ ἔδωκεν Gb. Sch. Ln. Tf.
 6. ὡσεὶ ἅ ὡς Ln. Tf. [Alx.]
 7. πιεῖν ἅ πῖν Tf.
 9. πιεῖν ἅ πῖν Ln. Tf.
 — οὔσης γυναικὸς Σαμαρείτιδος ἅ γυν. Σαμαρ. οὔσης Ln. Tf. [Alx.]
 10. πιεῖν ἅ πῖν Tf.
 13. ὁ Ἰησοῦς, *om.* ὁ Gb. Sch. Ln. Tf.
 14. οὐ μὴ διψῆσῃ εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ ὁ δώσω αὐτῷ [Ln.] (διψῆσει Ln. Tf. [Alx. et ὁ ἐγὼ Alx.])
 16. ὁ Ἰησοῦς, *om.* Tf.; *om.* ὁ Ln.; [Ἰησοῦς] Ln.
 — τὸν ἄνδρα σου ἅ σου τὸν ἄνδρα Tf.
 17. εἶπεν, *add.* [αὐτῷ] Ln. [Cst.]
 — οὐκ ἔχω ἄνδρα ἅ ἄνδρα οὐκ ἔχω Alx.
 — ἔχω ἅ ἔχεις Ln. mg.
 20. τοῦτο τῷ ὄρει ἅ τῷ ὄρει τοῦτο Gb. Sch. Ln. txt. Tf.
 — δεῖ προσκυνεῖν ἅ προσκυνεῖν δεῖ Ln. Tf. [Alx.]
 21. Γυναί, *post* μοι Tf. Ln. mg. [Gb. =]. [Alx.]
 — πιστευσόν ἅ πιστεue Ln. Tf. [Gb. =]. [Alx.]
 23. ἀλλ' ἅ ἀλλὰ Ln. Tf.
 27. ἐθαύμασαν ἅ ἐθαύμαζον Gb. Sch. Ln. Tf.

29. ὅσα ἅ Tf.
 30. Ἐξήλθον, *praem.* [καὶ] Ln. — οὖν, *om.* Gb. Sch. Ln. Tf.
 31. Ἐν δὲ, *om.* δὲ Tf. [Ln.] Alx. [Gb. =].
 34. ποιῶ ἅ ποιήσω Ln. [Gb. =]. Alx.
 35. ἔτι Gb. →. [Alx.]
 — τετραμήρον ἅ τετράμηρος Gb. Sch. Ln. Tf.
 36. καὶ ὁ θερίζων, *om.* καὶ Gb. Tf. [Ln.] Alx.
 — καὶ ὁ σπείρων, *om.* καὶ Tf. [Alx.]
 37. ὁ ἀληθινός, ὁ Gb. →. [Alx.]
 39. ὅσα ἅ Tf. [Alx.]
 42. Ὅτι [Ln.]
 — ὁ Χριστός, *om.* Ln. Tf. [Gb. =]. [Alx.]
 43. καὶ ἀπῆλθεν, *om.* Tf. [Ln.] [Gb. →]. Alx.
 44. ὁ Ἰησοῦς, *om.* ὁ Gb. Sch. Ln. Tf.
 45. ἡ ἅ ὅσα Ln. Tf. [Alx.]
 46. ὁ Ἰησοῦς, *om.* Gb. Ln. Tf. [Alx.]; (*post* πάλιν Sch.)
 47. αὐτὸν 2^ο, *om.* Tf. [Ln.] Alx.
 — ὃ ἅ ὄν Ln. [Alx.]
 50. Καὶ ἐπίστευσεν, *om.* καὶ Tf. [Ln.] [Gb. →].
 — ὁ Ἰησοῦς 2^ο, *om.* ὁ Elz. St. Gb. [Gb. =]. [Alx.]
 51. ἀπήντησαν ἅ ὑπήμνησαν Ln. Tf. [Alx.]
 — παῖς σου ἅ παῖς αὐτοῦ Ln.; *νῖδς* αὐτοῦ Alx.
 52. παρ' αὐτῶν τὴν ὥραν ἅ τὴν ὥρ. παρ' αὐτ. Ln. Tf. [Alx.]
 — καὶ εἶπον ἅ εἶπον οὖν Tf.
 — χθὲς ἅ ἐχθὲς Ln. Tf. [Gb. =]. Alx.
 53. Ὅτι, *om.* Ln. [Alx.]

CHAΡ. V.

1. ἑορτῇ, *praem.* ἡ Tf.
 — ὁ Ἰησοῦς, *om.* ὁ Ln. Tf. [Gb. =]. Alx.
 2. Βηθεσδὰ ἅ Βηθσαϊδὰ Ln. mg.
 3. πολλὸν, *om.* Tf. [Ln.] [Gb. =]. Alx.
 — ἐκδεχομένων τὴν τοῦ ὕδατος κίνισιν. 4. ἄγγελος γὰρ κατὰ καιρὸν κατέβαινον ἐν τῇ κολυμβήθρᾳ, καὶ ἐτάρασσε τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν παραχῆν τοῦ ὕδατος, ὑγῆς ἐγένετο, ὃ δῆποτε κατείχετο νοσηματι,

- ad fin.* ver. 4, *om.* Tf. [Gb. =].
 4. ἄγγελος γὰρ, *add.* [Κυρίου] Ln. [Alx.]
 — ἐτάρασσε τὸ ἅ ἐταράσσετο τὸ Ln. mg. [Cst.]
 5. τριακονταοκτῶ ἅ τριάκοντα καὶ ὀκτῶ Gb. Sch. Tf. (Ln. [καὶ]).
 — ἀσθeneία, *add.* αὐτοῦ Tf. [Ln.] Alx.
 7. βάλλῃ ἅ βάλλῃ Gb. Sch. Ln. Tf.
 8. Ἐγειραι ἅ ἔγειρε Sch. Ln. Tf.; *add.* [καὶ] Ln.
 10. οὐκ ἐξέστὶ, *praem.* [καὶ] Ln. [Alx.]
 — κράζβατον, *add.* σου Ln.
 11. Ἀπεκρίθη, *praem.* ὅς δὲ Ln. [Alx.]
 12. οὖν, *om.* Tf. [Ln.] [Gb. →].
 — τὸν κράζβατόν σου, *om.* Tf.
 13. ἰαθεῖς ἅ ἀσθενῶν Tf. [Gb. =].
 14. τί σοι ἅ σοί τι St. Gb. Sch. Ln. Tf.
 15. Ἀπῆλθεν, *praem.* [καὶ] Ln.
 — ἀνήγγειλε ἅ εἶπεν Tf. Ln. mg.; [*sic s.* ἀπήγγειλε Alx.]
 16. τὸν Ἰησοῦν οἱ Ἰουδαῖοι ἅ οἱ Ἰουδ. τὸν Ἰησοῦν Ln. txt. Tf. [Alx.]
 — καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι, *om.* Gb. Tf. [Ln.] [Alx.]
 19. ἂ γὰρ ἂν ἐκείνος ποιῇ ἅ γὰρ ἐκείνος ποιεῖ Ln. mg.
 20. φιλεῖ ἅ ἀγάπα Ln. mg.
 25. ἀκούσονται ἅ ἀκούσωσι s. ἀκούσουσι Alx.
 — ζήσουται ἅ ζήσουσιν Ln. Tf. [Alx.]
 26. ἔδωκε καὶ τῷ υἱῷ ἅ καὶ τῷ υἱῷ ἔδωκεν Ln. mg.
 27. καὶ κρίσω, *om.* καὶ Ln. [Alx.]
 29. οἱ δὲ, *om.* δὲ Tf. [Ln.]
 30. πατρός, *om.* Gb. Sch. Ln. Tf.
 35. ἀγαλλιασθῆναι ἅ ἀγαλλιαθῆναι Gb. Sch. Ln. Tf.; [*post* πρὸς ὥραν Ln. mg.]
 36. μεῖζω ἅ μεῖζων Ln.
 — ἔδωκέ ἅ δέδωκέν Tf.
 — ἐγὼ ποιῶ, *om.* ἐγὼ Ln. [Alx.]
 37. αὐτός ἅ ἐκείνος Tf. Ln. mg.
 — ἀκηκάτε πῶποτε ἅ πῶποτε ἀκηκάτε Ln. [Alx.]
 38. μένοντα ἐν ὑμῖν ἅ ἐν ὑμῖν μένοντα Tf. Ln. mg. [Alx.]
 42. ἀλλ' ἅ ἀλλὰ Ln. Tf.
 44. Θεοῦ [Ln.]

CHAΡ. VI.

2. καὶ ἠκολούθει ἧκολούθει δὲ Ln. Tf. [Alx.]
 - ἑώρων ἔθεώρουν Ln. [Alx.]
 - αὐτοῦ, om. Gb. Sch. Ln. Tf.
 3. ὁ Ἰησοῦς, om. ὁ Ln. Tf.
 5. ὁ Ἰησοῦς τοὺς ὀφθαλμοὺς ἧ τοὺς ὀφθ. ὁ Ἰησοῦς Ln. Tf. [Alx.]
 - τὸν Φίλιππον, om. τὸν Ln. Tf.
 - ἀγοράσομεν ἧ ἀγοράσωμεν Sch. Ln. Tf.
 6. ἔμελλε ἧ ἤμελλε Alx.
 7. αὐτῶν, om. Ln. Tf. [Alx.]
 - τι [Ln.].
 9. ἐν, om. Tf. [Ln.] [Gb. -]. [Alx.]
 - ὁ ἧς Ln. Tf. [Gb. ∞]. [Alx.]
 10. δέ, om. Tf. [Ln.] [Gb. ∞].
 - χόρτος πολλὸς ἧ πολλὸς χόρτος Ln. mg.
 - ἀπέπεσον ἧ ἀπέπεσαν Ln. Tf. [Alx.]
 - οὖν [Gb. ∞]. [Cst.]
 - οἱ ἄνδρες, om. οἱ Alx.
 11. δὲ ἧ οὖν Ln. Tf. [Alx.]
 - τοῖς μαθηταῖς, οἱ δὲ μαθηταῖ, om. Ln. Tf. [Gb. ∞]. Alx.
 13. ἐπερίσσευσε ἧ ἐπερίσσευσαν Ln. Tf.
 14. ὁ ἐποίησε σημεῖον ἧ ἀ ἐποίησεν σημεῖα Ln. mg.
 - ὁ Ἰησοῦς, om. Tf.
 15. αὐτὸν 2^ο, om. Ln. Tf. [Cst.]
 - πάλιν, om. Tf. [Gb. ∞]. [Cst.]
 17. οὐκ ἧ οὐπω Ln. txt. [Alx.]
 18. διεγείρετο ἧ διεγείρετο Tf.
 19. ὡς ἧ ὡσεὶ Ln.
 21. τὸ πλοῖον ἐγένετο ἧ ἐγένετο τὸ πλοῖον Ln. Tf. [Alx.]
 22. ἰδὼν ἧ εἶδον Ln. [Alx.]
 - ἐκεῖνο εἰς ὁ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, om. Gb. Ln. Tf. [Alx.]
 - πλοῖάριον ἧ πλοῖον Gb. Ln. Tf. [Alx.]
 23. πλοῖα ἧ πλοῖα Ln.
 - εὐχαριστήσαντος τοῦ Κυρίου Gb. -.
 24. καὶ αὐτοί, om. καὶ Gb. Sch. Ln. Tf.
 - πλοῖα ἧ πλοῖα Ln. [Alx.]
 28. ποιούμεν ἧ ποιῶμεν Elz. Gb. Sch. Ln. Tf. [Alx.]
 29. ὁ Ἰησοῦς, om. ὁ Tf. [Gb. ∞]. Cst.
 - πιστεύσητε ἧ πιστεύητε Alx.
 32. οὖν Gb. ∞.

32. δέδωκεν ἧ ἔδωκεν Ln.
 33. ζῶην διδοὺς ἧ διδοὺς ζῶην Ln. mg.
 35. δέ, om. Tf. [Ln.] [Gb. ∞].
 - πεινάσῃ ἧ πεινάσει Ln.
 - διψήσῃ ἧ διψήσει Ln.
 36. με [Ln.]
 38. ἐκ ἧ ἀπὸ Ln. Tf. [Alx.]
 39. πατὴρ, om. Gb. Ln. Tf. [Alx.]
 - αὐτὸ ἐν ἧ αὐτὸν Cst.
 40. δέ ἧ γὰρ Gb. Sch. Ln. Tf.
 - πέμψαντός με ἧ πατρός μου Ln. txt. Tf. [Gb. ∞]. Alx.
 - ἐγὼ [Ln.]
 - τῇ ἐσχάτῃ, *præm.* ἐν Ln. Tf. [Alx.]
 42. οὖν ἧ νῦν Tf.
 - οὗτος 2^ο [Ln.] [Gb. -]. Alx.
 43. οὖν, om. Gb. Sch. Tf. [Ln.]
 44. πρὸς με ἧ πρὸς ἐμέ Tf.
 - καὶ ἐγὼ ἧ καγὼ Ln. Tf. [Alx.]
 - τῇ ἐσχάτῃ, *præm.* ἐν Gb. Sch. Ln. Tf.
 45. τοῦ Θεοῦ, om. τοῦ Gb. Sch. Ln. Tf.
 - οὖν, om. Gb. Sch. Ln. Tf.
 - ἀκούσας ἧ ἀκούων Sch. [Gb. ∞].
 46. τις ἐώρακεν ἧ ἐώρακέν τις Ln. Tf. [Alx.]
 47. εἰς ἐμέ, om. Tf.
 49. τὸ μάννα ἐν τῇ ἐρήμῳ ἧ ἐν τῇ ἐρήμῳ τὸ μάννα Ln. txt. Tf. [Alx.]
 51. ἦν ἐγὼ δώσω, om. Ln. Tf. [Gb. -]. [Alx.]
 52. πρὸς ἀλλήλους οἱ Ἰουδαῖοι ἧ οἱ Ἰουδ. πρὸς ἀλλ. Ln. txt.
 - τὴν σάρκα, *add.* αὐτοῦ Ln.
 54. καὶ ἐγὼ ἧ καγὼ Ln. Tf. [Alx.]
 - τῇ ἐσχάτῃ, *præm.* ἐν Sch. Tf. [Ln.]
 55. ἀληθῶς ἧ ἀληθῆς *bis* Ln. Tf. [Gb. ∞]. Alx.
 57. ζήσεται ἧ ζήσει Ln. Tf. [Gb. ∞]. Alx.
 58. ἐκ τοῦ ἧ ἐξ Ln. Tf. [Alx.]
 - ἡμῶν, om. Ln. Tf. [Gb. ∞]. Alx.
 - τὸ μάννα, om. Gb. Tf.
 - ζήσεται ἧ ζήσει Tf. [Gb. ∞].
 60. οὗτος ὁ λόγος ἧ ὁ λόγος οὗτος Ln. Tf. [Alx.]
 63. λαλῶ ἧ λελάληκα Sch. Ln. Tf. [Gb. ∞].
 64. ἀλλ' ἧ ἀλλὰ Tf.
 65. μου, om. Ln. Tf. [Gb. ∞]. Alx.

66. ἀπῆλθον, *post* αὐτοῦ Ln. [Alx.]
 - τῶν μαθητῶν, *præm.* ἐκ [Ln.].
 68. οὖν, om. Gb. Sch. Ln. Tf.
 69. ὁ Χριστὸς ὁ υἱὸς ἧ ὁ ἄγιος Gb. Ln. Tf. [Rec. Gb. ∞]. [Alx.]
 - τοῦ ζῶντος, om. Gb. Sch. Ln. Tf.
 70. ὁ Ἰησοῦς, om. Tf. [Gb. ∞]. Cst.
 71. Ἰσκαριώτην ἧ Ἰσκαριώτου Ln. Tf. [Alx.]
 - ἤμελλεν ἧ ἔμελλεν Ln. Tf. [Alx.]
 - αὐτὸν παραδιδόναι ἧ παραδιδόναι αὐτὸν Alx.
 - ὦν, om. Ln. [Gb. ∞].

CHAΡ. VII.

1. καὶ, om. Alx.
 - μετὰ ταῦτα, *ante* περιεπάτει Gb. Sch. Ln. Tf.
 3. θεωρήσωσι ἧ θεωρήσουσιν Tf.
 - τὰ ἔργα σου ἧ σου τὰ ἔργα Ln.
 4. ἐν κρυπτῷ τι ποιεῖ ἧ τι ἐν κρυπτῷ ποιεῖ Ln.
 - αὐτὸς ἧ αὐτὸ Ln.
 6. οὖν, Gb. ∞.
 8. ταῦτην, om. Ln. Tf. [Gb. ∞]. Alx.
 - οὐπω 1^ο ἧ οὐκ Gb. Sch. Tf.
 - ὁ καιρὸς ὁ ἐμός ἧ ὁ ἐμὸς καιρὸς Ln. Tf. [Alx.]
 9. δέ, om. Gb. Sch. Tf.
 - αὐτοῖς ἧ αὐτοῖς Tf. [Gb. ∞].
 10. εἰς τὴν ἐορτὴν, *ante* τότε Ln. [Alx.]
 - ἀλλ' ἧ ἀλλὰ Ln. Tf.
 12. πολλὸς περὶ αὐτοῦ ἦν ἧ περὶ αὐτοῦ ἦν πολλὸς Ln. Tf.
 - δέ, om. Gb. Sch. Tf.
 14. ὁ Ἰησοῦς, om. ὁ Ln. Tf.
 15. καὶ ἐθαύμαζον ἧ ἐθαύμαζον οὖν Ln. Tf. [Alx.]
 16. Ἀπεκρίθη, *add.* οὖν Sch. Ln. Tf. [Gb. ∞].
 19. δέδωκεν ἧ ἔδωκεν Ln.
 20. καὶ εἶπε, om. Ln. Tf. [Alx.]
 21. ὁ Ἰησοῦς, om. ὁ Tf. [Gb. -]. Cst.
 22. ἐν σαββάτῳ, [ἐν] Ln.
 24. κρίνατε ἧ κρίνετε Ln.
 26. καὶ 1^ο, Gb. -.
 - ἀληθῶς, om. Gb. Sch. Ln. Tf.
 29. ἐγὼ δέ, om. δέ Gb. Sch. Ln. Tf.

30. ἐπέβαλεν ἄ βαλεν Ln. mg.
 31. Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἄ ἐκ τοῦ ὄχλου δὲ πολλοὶ Ln. Tf. [Alx.]
 — Ὅτι, om. Ln. [Alx.]
 — μήτι ἄ μὴ Ln. Tf. [Gb. ∞]. [Alx.]
 — τούτων, om. Ln. Tf. [Gb. ∞].
 32. οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ἄ οἱ ἀρχ. καὶ οἱ Φαρ. Ln. Tf. [Alx.]
 — ὑπηρέτας, post ἀπέστειλαν Tf.
 33. αὐτοῖς, om. Gb. Sch. Ln. Tf.
 — μικρὸν χρόνον ἄ χρόνον μικρὸν Ln. Tf.
 34. εὐρήσετε, add. με Ln.
 36. οὗτος ὁ λόγος ἄ ὁ λόγος οὗτος Ln. Tf.
 — εὐρήσετε, add. με Ln.
 39. ἔμελλον ἄ ἤμελλον Cst.
 — πιστεύοντες ἄ πιστεύσαντες Ln.
 — ἄγιον, om. Tf. [Gb. ∞]; δευδομένον Ln.
 — ὁ Ἰησοῦς, om. ὁ Ln. Tf. [Gb. ∞]. Alx.
 — οὐδέπω ἄ οὐπω Ln.
 40. πολλοὶ, om. Ln. Tf.
 — οὖν ἐκ τοῦ ὄχλου ἄ ἐκ τοῦ ὄχλου οὖν Ln. Tf. [Alx.]
 — τὸν λόγον ἄ τῶν λόγων τούτων Ln. [Alx.]; τῶν λόγων Tf. [Alx.]
 41. ἄλλοι, add. δὲ [Ln.]
 — ἄλλοι δὲ ἄ οἱ δὲ Ln. [Alx.]; om. δὲ Tf. [Gb. ∞]. Alx.
 42. οὐχὶ ἄ οὐχ Ln. Tf.
 — ὁ Χριστὸς ἔρχεται ἄ ἔρχεται ὁ Χριστὸς Ln. Tf.
 43. ἐν τῷ ὄχλῳ ἐγένετο ἄ ἐγένετο ἐν τῷ ὄχλῳ Ln. Tf. [Alx.]
 44. ἐπέβαλεν ἄ ἔβαλεν Ln. Tf.
 46. οὕτως ἐλάλησεν ἄ ἐλάλησεν οὕτως Ln. Tf. Alx.
 — ὡς οὗτος ὁ ἄνθρωπος, om. Ln. Tf. [Gb. ∞]. Alx.
 47. οὖν, om. Tf.
 49. ἀλλ' ἄ ἀλλὰ Ln. Tf.
 — ἐπικατάρτοι ἄ ἐπάρατοί Ln. Tf.
 50. νεκτὸς πρὸς αὐτὸν ἄ πρὸς αὐτὸν πρότερον Ln. [Alx.]; πρὸς αὐτὸν Tf.
 51. παρ' αὐτοῦ πρότερον ἄ πρῶτον παρ' αὐτοῦ Ln. Tf. [Gb. ∞]. [Alx.]

52. εἶπον ἄ εἶπαν Ln. Tf.
 — προφήτης ἐκ τῆς Γαλιλαίας ἄ ἐκ τῆς Γαλ. προφ. Ln. Tf. [Alx.]
 — ἐγγεγρατὶ ἄ ἐγείρεται Ln. Tf. [Alx.]
 53. . . viii. ιι, om. Ln. Tf. [Gb. ∞].

CHAP. VIII.

3. πρὸς αὐτὸν, om. Sch.
 — ἐν ἄ ἐπὶ Sch.
 5. λιθοβολεῖσθαι ἄ λιθάξεν Sch.
 — λέγεις, add. περὶ αὐτῆς Sch.
 6. κατηγορεῖν ἄ κατηγορίαν κατ' Sch.
 9. ἐστῶσα ἄ οὔσα Sch.
 10. Ἡ γυνὴ ἄ γυναῖκ Sch.
 12. ὁ Ἰησοῦς αὐτοῖς ἐλάλησε ἄ αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς Ln. Tf. [Alx.]
 — ἐμοὶ ἄ μοι Ln.
 — περιπατήσῃ ἄ περιπατήσῃ Ln. Tf. [Alx.]
 14. ἀληθὴς ἐστίν ἢ μαρτυρία μου ἢ μαρτυρία μου ἀληθὴς ἐστίν Ln. mg.
 — καὶ ποῦ ἢ ποῦ Gb. Sch. Tf.
 16. ἀληθὴς ἄ ἀληθινὴ Ln. Tf. [Alx.]
 19. ὁ Ἰησοῦς, om. ὁ Gb. Sch. Ln. Tf.
 — ἦδείτε ἄν ἄν ἦδείτε Ln. Tf. [Alx.]
 20. ὁ Ἰησοῦς, om. Gb. Sch. Ln. Tf.
 21. ὁ Ἰησοῦς, om. Ln. Tf. [Gb. ∞]. [Alx.]
 23. εἶπεν ἄ ἔλεγεν Ln. Tf. [Alx.]
 — τοῦ κόσμου τούτου ἄ τούτου τοῦ κόσμου Ln. Tf.
 25. Καὶ εἶπεν, om. καὶ Ln. Tf. [Gb. ∞]. Alx.
 26. λέγω ἄ λαλῶ Ln. Tf. [Gb. ∞]. Alx.
 28. αὐτοῖς, om. Ln.
 — μου, om. Ln. [Alx.]
 29. ὁ πατήρ, om. Ln. Tf. [Gb. ∞]. Alx.
 33. αὐτῷ ἄ πρὸς αὐτὸν Ln. Tf. [Alx.]
 34. ὁ Ἰησοῦς, om. ὁ Ln.
 — τῆς ἀμαρτίας Gb. ∞.
 38. ἐγὼ ὁ ἄ ἐγὼ Ln.; ἐγὼ ἄ Tf. — μου, om. Ln. Tf. [Gb. ∞]. Alx.
 — οὖν ὁ ἄ οὖν ἄ Ln. Tf. [Alx.]
 — ἐωράκατε ἄ ἠκούσατε Ln. Tf. [Gb. ∞].

38. τῷ πατρὶ ἄ τοῦ πατρὸς Ln. Tf. [Alx.]
 — ὑμῶν, om. Ln. Tf. [Gb. ∞]. Alx.
 39. εἶπον ἄ εἶπαν Ln. Tf.
 — ἦτε ἄ ἐστε Gb. Ln. [Alx.]
 — ἄν, om. Gb. Sch. Tf.
 41. οὖν, om. Ln. Tf. [Gb. ∞]. Alx.
 — οὐ γεγενήμεθα ἄ οὐκ ἐγεννηθήμεν Ln.
 42. οὖν, om. Gb. Sch. Ln. Tf.
 — ὁ Ἰησοῦς, om. ὁ Ln.
 — πατήρ, ptem. ὁ Ln.
 44. πατήρ, ptem. τοῦ Gb. Sch. Ln. Tf.
 45. λέγω, add. ὑμῖν [Ln.]
 46. δέ, om. Gb. Sch. Ln. Tf.
 48. οὖν, om. Gb. Sch. Ln. Tf.
 — εἶπον ἄ εἶπαν Ln. Tf.
 51. τὸν λόγον τὸν ἐμὸν ἄ τὸν ἐμὸν λόγον Ln. Tf. [Alx.]
 52. οὖν, om. Ln. Tf.
 — γεύσεται ἄ γεύσῃται Gb. Sch. Ln. Tf.
 — εἰς τὸν αἰῶνα Gb. ∞.
 53. σὺ, om. Gb. Sch. Ln. Tf.
 54. δοξάσω ἄ δοξάσω Ln. txt. Tf.
 — ὑμῶν ἄ ἡμῶν Sch. Tf. [Gb. ∞].
 55. καὶ ἐὰν ἄ κὰν Ln.
 — ὑμῶν ἄ ὑμῖν Ln.
 — ἀλλ' ἄ ἀλλὰ Ln. Tf.
 58. ὁ Ἰησοῦς, om. ὁ Tf.
 59. διελθὼν διὰ μέσου αὐτῶν καὶ παρήγεν οὕτως, om. Gb. Ln. Tf.

CHAP. IX.

3. ὁ Ἰησοῦς, om. ὁ Gb. S:h. Ln. Tf.
 4. ἐμεῖ ἄ ἡμᾶς Alx.
 6. ἐπέχρισε, add. αὐτοῦ Ln. Tf. [Alx.]
 — τοῦ τυφλοῦ, om. Tf. [Ln.] [Gb. ∞].
 7. νίψαι [Ln.]
 8. τυφλὸς ἄ προσαίτης Gb. Sch. Ln. Tf.
 9. δέ, om. Tf. [Ln.]; add. ἔλεγον [οὐχὶ, ἀλλ'] Ln. Tf. [Alx.]; ἔλεγον [οὐτι] Ln. mg. [Alx.]
 — Ἐκείνος, add. δὲ Ln.
 10. Πῶς, add. οὖν Tf. [Ln.] Alx.
 — ἀνεψόχθησάν ἄ ἠνεψόχθησαν Ln. Tf. [Alx.]
 — σου ἄ σοι Eliz. Ln. mg.
 11. λεγόμενος, ptem. ὁ Alx.
 — καὶ εἶπεν, om. Tf. [Ln.] Alx.

11. μοι, *add.* ὅτι Tf.
 — ὕπαγε, *add.* νίψαι *Alc.*
 — τὴν κολυμβήθραν τοῦ Χ τὸν
 Gb. Ln. Tf. [*Alc.*]
 — δέ Χ οὖν Ln. Tf. [*Alc.*]
 — καὶ νιψάμενος, *om.* καὶ Tf.
 12. εἶπον Χ εἶπαν Ln. Tf.
 — οὖν, *om.* Ln. Tf.; [*Alc.* s. καὶ
 εἶπον.]
 14. ὅτε Χ ἐν ἧ ἡμέρα Ln. Tf. [*Alc.*]
 15. ἐπὶ τοὺς ὀφθαλμούς μου Χ
 μου ἐπὶ τοὺς ὀφθ. Gb. Sch.
 Ln. Tf.
 16. Οὗτος ὁ ἄνθρωπος οὐκ ἔστι
 παρὰ τοῦ Θεοῦ Χ οὐκ ἔστιν
 οὗτος παρὰ Θεοῦ ὁ ἄνθρω-
 πος Ln. txt. Tf.; [Ln. mg.
et Alc. om. τοῦ.]
 — ἄλλοι, *add.* δέ *Alc.*
 17. Λέγουσι, *add.* οὖν Ln. [*Alc.*]
 — ἤνοιξε Χ ἠνώφην, s. ἀνώφε
Alc.
 18. τυφλὸς ἦν Χ ἦν τυφλὸς Tf.
 Ln. mg.
 19. ἄρτι βλέπει Χ βλέπει ἄρτι
 Ln. txt. Tf. [*Alc.*]
 20. Ἀπεκρίθησαν, *add.* οὖν Ln.;
add. δέ *Cst.*
 — αὐτοίς, *om.* Tf. [Ln.] *Alc.*
 — εἶπον Χ εἶπαν Tf.
 21. αὐτὸς ἠλικίαν ἔχει· αὐτὸν
 ἐρωτήσατε Χ αὐτὸν ἐρωτ.
 αὐτ. ἠλικ. ἔχει Ln. Tf. [*Alc.*]
 23. εἶπον Χ εἶπαν Ln. Tf.
 24. ἐκ δευτέρου τὸν ἄνθρωπον Χ
 τὸν ἄνθρ. ἐκ δευτ. Ln. txt.
 Tf. [*Alc.*]
 — εἶπον Χ εἶπαν Ln. Tf.
 — ὁ ἄνθρωπος οὗτος Χ οὗτος ὁ
 ἄνθρ. Ln.
 25. οὖν Gb. =.
 — καὶ εἶπεν, *om.* Ln. Tf.
 — ὦν Χ ἤμην καὶ *Alc.*
 26. δέ Χ οὖν Ln. Tf. [*Alc.*]
 — πάλιν, *om.* Ln. Tf. [*Alc.*]
 28. οὖν, *om.* Gb. Sch. Ln. Tf.
 — εἰ μαθητῆς Χ μαθητῆς εἶ Ln.
 Tf.
 30. γὰρ τοῦτο Χ τοῦτο γὰρ Tf.
 — ἀνώξε Χ ἠνοιξέ Ln.
 31. δέ, *om.* Ln. Tf. [Gb. =]. *Alc.*
 — ἁμαρτωλῶν ὁ Θεὸς Χ ὁ Θεὸς
 ἁμαρτωλῶν Ln. txt.
 34. εἶπον Χ εἶπαν Ln. Tf.
 35. Θεοῦ Χ ἀνθρώπου Gb. ∞.
 36. καὶ εἶπε, *om.* Ln.; *add.* καὶ
 Gb. Sch. Tf.
 37. δέ, *om.* Ln. Tf. [Gb. =]. *Alc.*

40. Καὶ ἤκουσαν, *om.* καὶ Tf.
 [Gb. =]. *Alc.*
 — ὄντες μετ' αὐτοῦ Χ μετ' αὐ-
 τοῦ ὄντες Ln. Tf. [*Alc.*]
 41. ἂν, *om.* *Alc.*
 — οὖν, *om.* Tf. [Ln.] [Gb. =].
 — ἡ οὖν ἁμαρτία ὑμῶν μένει Χ
 αἱ [οὖν] ἁμαρτίαι ὑμῶν μέ-
 νουσι *Alc.*

CHAR. X.

3. καλεῖ Χ φωνεῖ Ln. Tf. [Gb.
 ∞]. [*Alc.*]
 4. καὶ ὅταν, *om.* καὶ Tf. [Gb. =].
 — πρόβατα Χ πάντα Ln. Tf.
 [*Alc.*]
 5. ἀκολουθήσωσιν Χ ἀκολουθή-
 σουσιν Ln. Tf. [*Alc.*]
 7. πάλιν αὐτοῖς Χ αὐτοῖς πάλιν
 Ln.; *om.* αὐτοῖς Tf.
 — ὅτι, *om.* Tf. [Ln.] *Alc.*
 8. πρὸ ἔμου ἦλθον Χ ἦλθον πρὸ
 ἔμου Gb. Ln. Tf. [*Alc.*]; *om.*
 πρὸ ἔμου *Cst.*
 12. εἰὼν Χ ἔστιν Ln. Tf. [*Alc.*]
 — τὰ πρόβατα, *om.* Tf. [Ln.]
Alc.
 13. ὁ δὲ μισθωτὸς φεύγει, *om.*
 Tf. [Ln.] [Gb. =]. *Alc.*
 14. γνωσκομαὶ ὑπὸ τῶν ἐμῶν Χ
 γνώσκουσί με τὰ ἐμά Ln.
 Tf. [*Alc.*]
 16. με δεῖ Χ δεῖ με Ln. Tf. [*Alc.*]
 — γενήσεται Χ γενήσονται *Alc.*
 17. ὁ πατὴρ με Χ με ὁ πατὴρ
 Ln. Tf. [*Alc.*]
 19. οὖν, *om.* Ln. Tf. [Gb. -]. *Alc.*
 21. ἀνοίγειν Χ ἀνοίξει Tf. [*Alc.*]
 22. τοῖς Ἱεροσολύμοις, τοῖς Gb.
 = [*Alc.*]
 — καὶ χειμῶν, *om.* καὶ Tf. [Gb.
 -]. *Alc.*
 23. τοῦ Σολομώντος Χ Σολομῶ-
 νος Gb. Sch. Ln. Tf.
 26. ἀλλ' Χ ἀλλὰ Ln. Tf.
 — οὐ γάρ ἐστε Χ ὅτι οὐκ ἐστε
 Ln. mg. [*Alc.*]
 — καθὼς εἶπον ὑμῖν [Ln.] [Gb.
 -]; *om.* *Alc.*
 27. ἀκούει Χ ἀκούουσιν *Alc.*
 28. οὐχ ἄρτάσει Χ οὐ μὴ ἄρ-
 τάσει *Alc.*
 29. μείζων πάντων Χ πάντων
 μείζων Tf.
 — μου 2^ο, *om.* Tf.
 31. πάλιν, *om.* *Alc.*
 32. καλὰ ἔργα Χ ἔργα καλὰ Ln.
 [*Alc.*]

32. μου, *om.* Tf. [Ln.]
 — λιθάζετε με Χ με λιθάζετε
 Tf. Ln. mg.
 33. λέγοντες, *om.* Ln. Tf. [Gb. =].
Alc.
 34. Ἐγὼ εἶπα Χ ὅτι ἐγὼ εἶπον
 Ln.; ὅτι ἐγὼ εἶπα Tf. [*Alc.*]
 38. πιστεύσατε Χ πιστεύετε Ln.
 [*Alc.*]
 — πιστεύσατε Χ γνωσκατε Ln.
 Tf. [*Alc.*]
 — αὐτῷ Χ τῷ πατρὶ Ln. txt. Tf.
 [Gb. ∞]. *Alc.*
 39. πάλιν αὐτὸν Χ αὐτὸν πάλιν
 Tf.
 40. ἔμεινεν Χ ἔμενεν Ln.
 41. σημεῖον ἐποίησεν Χ ἐποίη-
 σεν σημεῖον *Alc.*
 42. ἐπίστευσαν πολλοὶ Χ πολ-
 λοὶ ἐπίστευσαν Ln. [*Alc.*]
 — ἐκεῖ εἰς αὐτὸν Χ εἰς αὐτὸν
 ἐκεῖ Ln. Tf. [*Alc.*]

CHAR. XI.

7. μαθηταῖς, *add.* αὐτοῦ [Ln.]
Alc.
 9. ὁ Ἰησοῦς, *om.* ὁ Gb. Sch. Ln.
 Tf.
 — εἰσιν ὄραι Χ ὄραι εἰσιν Ln.
 Tf. [*Alc.*]
 12. οἱ μαθηταὶ αὐτοῦ Χ αὐτῷ οἱ
 μαθηταὶ Ln. [*Alc.*]; αὐτῷ Tf.
 14. οὖν [Ln.]
 15. ἀλλ' Χ ἀλλὰ Ln. Tf.
 17. Ἐλθὼν Χ ἦλθεν Ln.
 — ἔδρεν, *preem.* καὶ Ln.
 — ἡμέρας ἤδη Χ ἤδη ἡμέρας
 Ln. mg.; *om.* ἤδη Tf.
 19. καὶ πολλοὶ Χ πολλοὶ δέ Ln.
 Tf. [*Alc.*]
 — τὰς περὶ Χ τὴν Ln.
 — Μαρῖαν Χ Μαρῖμν Ln. Tf.
 — αὐτῶν, *om.* Tf. [*Alc.*]
 20. ὁ Ἰησοῦς, *om.* ὁ Gb. Sch. Ln.
 Tf.
 21. ἡ Μάρθα, *om.* ἡ Gb. Ln.
 [*Cst.*]
 — ὁ ἀδελφός μου οὐκ ἂν ἐτε-
 θήκει Χ οὐκ ἂν ἀπέθανεν ὁ
 ἀδελφός μου Ln. [*Alc.*];
 οὐκ ἂν ὁ ἀδελ. μου ἐτεθνή-
 κεν Tf.; [ἐτεθνήκει Χ ἀπέθα-
 νεν Gb. ∞].
 22. ἀλλὰ [Ln.]; *om.* *Alc.*
 24. Μάρθα, *preem.* ἡ Ln. Tf.
 [*Alc.*]
 28. ταῦτα Χ τοῦτο Tf.
 — Μαρῖαν Χ Μαρῖμν Ln. Tf.

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29. ἐκείνη, *add.* δὲ *Alx.*
 - ἐγείρεται ἄ ἠγήρηθη Ln.
 - ἔρχεται ἄ ἤρξατο Ln. mg.
 30. ἦν, *aad.* ἔτι Ln. [*Alx.*]
 31. Μαρίαν ἄ Μαριάμ Ln. Tf.
 - λέγοντες ἄ δόξαντες Gb. ∞.
 [*Alx.*]
 32. Μαρία ἄ Μαριάμ Tf.
 - ὁ Ἰησοῦς, *om.* ὁ Ln. Tf.
 [*Alx.*]
 - εἰς τοὺς πόδας αὐτοῦ ἄ αὐ-
 τοῦ εἰς τοὺς πόδας Gb. Tf.;
 αὐτοῦ πρὸς τοὺς πόδας *Alx.*
 - αὐτῶ, *om.* *Alx.*
 - ἀπέθανεν μου ἄ μου ἀπέθα-
 νεν Tf. [*Alx.*]
 37. ἡδύνατο ἄ ἐδύνατο Ln.
 38. ἐμβριμώμενος ἄ ἐμβριμωσά-
 μενος Ln. mg.
 39. ὁ Ἰησοῦς, *om.* ὁ Ln.
 - τεθνηκὸς ἄ τελευτηκὸς
 Ln. Tf. [Gb. ∞]. *Alx.*
 40. ὄψει ἄ ὄψη Ln. Tf. [Gb. ∞].
Alx.
 41. οὐ ἦν ὁ τεθηκὸς κείμενος,
om. Gb. Sch. Ln. Tf.
 - ὀφθαλμοῦς, *add.* αὐτοῦ, *s.*
 αὐτοῦ *Alx.*
 44. Καὶ ἐξήλθεν, *om.* καὶ Gb. Tf.
 [*Alx.*]
 - αὐτοῖς ὁ Ἰησοῦς ἄ Ἰησοῦς
 αὐτοῖς Tf.
 - ἄφετε, *add.* αὐτὸν Tf. [*Alx.*]
 45. Μαρίαν ἄ Μαριάμ Ln. Tf.
 - ἂ ἐποίησεν ἄ ὁ ἐποίησ. *Alx.*
 - ὁ Ἰησοῦς, *om.* Gb. Sch. Ln.
 Tf.
 46. ἂ ἐποίησεν ἄ ὁ ἐποίησεν Ln.
 txt. [*Alx.*]
 - ὁ Ἰησοῦς, *om.* ὁ Ln. Tf.
 47. σημεῖα ποιεῖ ἄ ποιεῖ σημεῖα
 Ln. Tf. [*Alx.*]
 48. πιστεύουσιν ἄ πιστεύω-
 σιν *Alx.*
 - καὶ τὸν τόπον, *om.* καὶ *Alx.*
 50. διαλογίζεσθε ἄ λογίζεσθε
 Ln. Tf. [Gb. ∞]. *Alx.*
 51. προσεφῆτευσεν ἄ ἐπροφή-
 τευσεν Ln. Tf. [*Alx.*]
 - ἔμελλεν ἄ ἤμελλεν Ln. Tf.
 [*Alx.*]
 - ὁ Ἰησοῦς, *om.* ὁ Gb. Ln. Tf.
 [*Alx.*]
 53. συνεβουλεύσαντο ἄ βουλεύ-
 σαντο Ln. [*Alx.*]
 54. Ἰησοῦς οὖν ἄ ὁ οὖν Ἰησοῦς
Alx.
 - διέτριβε ἄ ἔμεινεν *Alx.*

54. αὐτοῦ, *om.* Tf. [*Alx.*]
 56. ἐν τῷ ἱερῷ ἐστηκότες ἄ ἐσ-
 τηκότες ἐν τῷ ἱερῷ *Alx.*
 57. καὶ ἰϞ, *om.* Ln. Tf.
 - ἐντολήν ἄ ἐντολὰς Tf.

CHAP. XII.

1. ὁ τεθηκὸς, *om.* Tf. [Ln.]
 - ἐκ νεκρῶν, *add.* ὁ Ἰησοῦς Ln.
 Tf. [*Alx.*]
 2. ἦν, *add.* ἐκ Tf.
 - συνανακειμένων ἄ ἀνακειμέ-
 νων σὺν Gb. Sch. Ln. Tf.
 4. οὖν ἄ δὲ Tf.
 - εἰς ἐκ τῶν μαθητῶν αὐτοῦ,
 Ἰούδας Σίμωνος Ἰσκαριώ-
 τῆς ἄ ὁ Ἰσκαριώτης εἰς ἐκ
 τῶν μαθητῶν αὐτοῦ Tf.
 6. εἶχε, καὶ ἄ ἔχων Tf. [*Alx.*]
 7. αὐτήν. *add.* ἵνα Ln. Tf. [Gb.
 ∞]. *Alx.*
 - τετήρηκεν ἄ τηρήσῃ Ln. Tf.
 [Gb. ∞]. *Alx.*
 12. ἔρχεται, *post* Ἰησοῦς Ln. mg.
 [*Alx.*]
 - ὁ Ἰησοῦς, *om.* ὁ Gb. Ln. Tf.
 13. ἐκραζον ἄ ἐκρανύαζον Ln. Tf.
 [*Alx.*]; *add.* λέγοντες [Ln.]
Alx.
 - ὁ ἐρχόμενος, ὁ Gb. ∞.
 - ὁ βασιλεὺς, *om.* ὁ Tf. [Gb.
 ∞]. *Cst.*; [*preem.* καὶ *Alx.*]
 15. θυγάτηρ ἄ θυγάτηρ Ln. Tf.
 [*Alx.*]
 16. δὲ, *om.* Tf. [Ln.] [*Alx.*]
 - ὁ Ἰησοῦς, *om.* ὁ Tf. [*Alx.*]
 17. ὅτε ἄ ὅτι Gb. Sch. Ln. Tf.
 [ὅτε Gb. ∞]. *Cst.*
 18. ἤκουσε ἄ ἤκουσαν Gb. Sch.
 Ln. Tf.
 19. κόσμος, *add.* ὅλος *Alx.*
 20. τινες Ἑλληγες ἄ Ἑλληνέ-
 τινες Ln. txt. Tf. [*Alx.*]
 - προσκυνήσωσιν ἄ προσκυ-
 νήσουσιν Ln. Tf.
 22. Φίλιππος, *preem.* ὁ Tf.
 - καὶ πάλιν ἄ ἔρχεται Ln. Tf.
 [*Alx.*]
 - λέγουσι, *preem.* καὶ Ln. Tf.
 [*Alx.*]
 26. διακοῆς τις ἄ τις διακοῆν Ln.
 Tf. [*Alx.*]
 - καὶ εἰάν τις, *om.* καὶ Gb. Sch.
 Ln. Tf.
 28. τὸ ὄνομα ἄ τὸν υἶόν *Alx.*
 29. οὖν [Ln.]
 - ἐστὼς ἄ ἐστηκὼς Ln. [*Alx.*]
 30. ὁ Ἰησοῦς, *om.* ὁ Tf. [*Alx.*]

30. αὐτῆ ἢ φωνῇ ἄ ἢ φωνῇ αὐτῆ
 Ln. Tf. [*Alx.*]
 31. τούτου Gb. ∞. [*Alx.*]
 34. ἀπεκρίθη, *add.* οὖν Tf.
 - σὺ λέγεις ἄ λέγεις σὺ Tf.
 - Ὅτι Gb. ∞. [*Cst.*]
 35. μεθ' ὑμῶν ἄ ἐν ὑμῶν Gb. Sch.
 Ln. Tf.
 - ἕως ἄ ὡς Ln. Tf.
 36. ἕως ἄ ὡς Ln. Tf. [*Alx.*]
 - ὁ Ἰησοῦς, *om.* ὁ Ln. Tf. [*Alx.*]
 40. πεπώρακεν ἄ ἐπώρωσεν Tf.
 [*Alx.*]
 - ἐπιστραφῶσι ἄ στραφῶσιν
 Ln. Tf.
 - λάσωμαι ἄ ἴασομαι Ln. txt.
 Tf. [Gb. ∞]. *Alx.*
 41. ὅτε ἄ ὅτι Ln. Tf. [*Alx.*]
 44. ἀλλ' ἄ ἀλλὰ Ln. Tf.
 47. μὴ πιστεύσῃ ἄ μὴ φυλάξῃ
 Ln. Tf. [Gb. ∞] *Alx.*; [*om.* μὴ
 Gb. ∞].
 49. ἐξ ἄ ἀπ' *Alx.*
 - ἔδωκε ἄ δέδωκεν Ln. Tf. [*Alx.*]
 50. λαλῶ ἐγὼ ἄ ἐγὼ λαλῶ Ln.
 [*Alx.*]

CHAP. XIII.

1. ἐήλυθεν ἄ ἤλθεν Ln. Tf.
 [Gb. ∞]. *Alx.*
 2. γενομένου ἄ γωμένου Tf.
 - Ἰούδα Σίμωνος Ἰσκαριώτου,
om. Tf.; *post* παραδοῖ αὐ-
 τόν, *habet* Ἰούδας Σίμωνος
 Ἰσκαριώτης Tf. [Ln. mg.]
Alx. [Gb. ∞].
 - αὐτὸν παραδοῖ ἄ παραδοῖ αὐ-
 τὸν Ln. Tf.; [καρδιαν ἵνα
 παραδοῖ αὐτὸν Ἰούδας Σί-
 μονος Ἰσκαριώτης Ln. mg.]
 3. ὁ Ἰησοῦς, *om.* Tf. [Ln.] Gb.
 ∞. [*Alx.*]
 5. βάλλει ὕδωρ ἄ λαβὼν ὕδωρ
 βάλλει *Alx.*
 6. καὶ λέγει, *om.* καὶ Tf. [Gb. ∞].
Alx.
 - ἐκέῖνος, *om.* Ln. Tf.
 8. τοὺς πόδας μου ἄ μου τοὺς
 πόδας Ln. txt. Tf. [*Alx.*]
 - αὐτῶ, *post* Ἰησοῦς Ln.
 - ὁ Ἰησοῦς, *om.* Tf.; *om.* ὁ
 Ln. [*Alx.*]
 9. μου, *om.* *Cst.*
 10. ὁ Ἰησοῦς, *om.* ὁ Tf.
 - οὐ χρεῖαν ἔχει ἄ οὐκ ἔχει
 χρεῖαν Ln. Tf. [*Alx.*]
 - ἢ ἄ εἰ μὴ Ln. [*Alx.*]; [ἢ τοὺς
 πόδας Gb. ∞].

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11. Οὐχί, *πρωτ.* ὅτι Ln. Tf.
 12. καὶ ἔλαβε, *ομ.* καὶ Ln.
 — ἀναπεσῶν, *πρωτ.* καὶ Ln.
 [Alx.]; καὶ ἀνέπεσεν Tf.
 13. ὁ διασκάλος καὶ ὁ κύριος ἢ
 ὁ κύρ. καὶ ὁ διδ. Cst.
 15. ἔδωκα ἢ δέδωκα Alx.
 18. ἔως, *add.* γάρ [Ln.] Alx.
 — οὐς ἢ τίνας Alx.
 — μετ' ἐμου ἢ μου Alx.
 19. ὅταν γένηται, πιστεύσητε ἢ
 πιστεύσητε ὅταν γένηται
 Tf. Ln. mg.
 20. εἶν ἢ ἄν Ln. Tf. [Alx.]
 21. ὁ Ἰησοῦς, *ομ.* ὁ Tf.
 22. οὖν, *ομ.* Tf. [Gb. ⇌].
 23. δε, *ομ.* Tf.
 — εἰς, *add.* ἐκ Gb. Sch. Ln. Tf.
 24. πνεύσθαι τίς ἄν εἴη ἢ καὶ
 λέγει αὐτῷ, εἰπέ τις ἐστίν
 Ln. Tf. [Alx.]
 25. ἐπιπεσῶν ἢ ἀναπέσων Ln.
 Tf. [Gb. ⇌]. [Alx.]
 — δε, *ομ.* Tf.; οὖν Alx.
 — ἐκείνος, *add.* οὕτως Tf. [Cst.]
 26. Ἀποκρίνεται, *add.* οὖν [Ln.]
 Tf.; *sic s. add.* αὐτῷ Alx.
 — βάψας ἢ ἐμβάψας Ln. [Alx.];
 βίψω Tf. [Alx.]
 — ἐπιδώσω ἢ καὶ δώσω αὐτῷ
 Tf. [Alx.]
 — Καὶ ἐμβάψας ἢ βάψας οὖν
 Tf. Ln. mg. [Alx.]
 — δίδωσιν, *πρωτ.* λαβάνει καὶ
 Tf. [Alx.]
 — Ἰσκαριώτη ἢ Ἰσκαριώτου
 Tf. [Alx.]
 27. τότε, *ομ.* Alx.
 — ὁ Ἰησοῦς, *ομ.* ὁ Tf.
 29. ὁ Ἰουδας, *ομ.* ὁ Ln. Tf. [Alx.]
 — ὁ Ἰησοῦς, *ομ.* ὁ Tf.
 30. εὐθὺς ἐξῆλθεν ἢ ἐξῆλθεν
 εὐθύς Ln. txt. Tf. [Alx.]
 — οὖν, *ομ.* St. Gb. Sch. Tf.
 31. ὁ Ἰησοῦς, *ομ.* Tf.
 32. εἰ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ
 [Ln.]; *ομ.* Alx.
 33. ὅτι, *ομ.* Alx.
 — ὑπάγω ἐγὼ ἢ ἐγὼ ὑπάγω
 Gb. Ln. Tf. [Alx.]
 36. αὐτῷ, *ομ.* Ln. Tf. [Alx.]
 — ὁ Ἰησοῦς, *ομ.* ὁ Ln. Tf. [Alx.]
 — ὅπου, *add.* ἐγὼ Alx.
 — ὕστερον δὲ ἀκολουθήσεις μοι
 ἢ ἀκολ. δὲ ὕστερον Ln. Tf.
 [Alx.]
 37. ὁ Πέτρος, *ομ.* ὁ Gb. Sch. Ln.
 Tf.

37. σοι, *add.* νῦν Alx.
 38. Ἀπεκρίθη αὐτῷ ἢ ἀποκρίνε-
 ται Ln. Tf. [Alx.]
 — ὁ Ἰησοῦς, *ομ.* ὁ Ln. Tf. [Alx.]
 — φωνῆσει ἢ φωνήσῃ Ln. Tf.
 [Alx.]
 — ἀπαρνήσῃ ἢ ἀρνήσῃ Ln. txt.
 Tf. [Alx.]

CHAΡ. XIV.

2. πορεύομαι, *πρωτ.* ὅτι Ln. Tf.
 [Alx.]
 3. καὶ ἐποιμάσω, *ομ.* καὶ Ln.
 [Alx.]
 — ὑμῖν τόπον ἢ τόπον ὑμῖν Alx.
 4. ἐγὼ [Ln.]; *ομ.* Alx.
 — οἴδατε, καὶ τὴν ὁδὸν οἴδατε
 ἢ οἴδατε τὴν ὁδὸν Tf. [Ln.]
 Alx.
 5. καὶ πῶς, *ομ.* καὶ Ln. txt.
 — δυνάμεθα τὴν ὁδὸν εἰδέναί ἢ
 οἴδαμεν τὴν ὁδὸν Ln. txt. Tf.
 [Gb. ⇌].
 6. ἐργάζεσθε ἄν ἢ ἄν ἤδείτε
 Alx.
 7. καὶ ἀπ' ἄρτι, [καὶ] Ln.
 — ἐωράκατε αὐτόν, [αὐτὸν] Ln.
 9. τοσοῦτον χρόνον ἢ τοσοῦτῶ
 χρόνῳ Ln. [Alx.]
 — καὶ πῶς, *ομ.* καὶ Ln.
 10. λαλῶ ἢ λέγω Tf. [Alx.]
 — ὁ ἐν ἐμοί, *ομ.* ὁ Tf. [Ln.]
 — αὐτὸς post τὰ ἔργα Tf.
 — τὰ ἔργα, *add.* [αὐτοῦ] Ln.
 [Alx.]
 11. ἐν ἐμοί, *add.* ἐστίν Elz.
 — μοι, *ομ.* Tf. [Gb. ⇌]. Alx.
 12. τὸν πατέρα μου, *ομ.* μου Ln.
 Tf. [Gb. ⇌]. Alx.
 14. αἰτήσητε, *add.* [με] Ln.
 — ἐγὼ ποιήσω ἢ τοῦτο ποιήσω
 Ln. mg. [Alx.]
 16. καὶ ἐγὼ ἢ καγὼ Ln. Tf. [Alx.]
 — μένη μεθ' ὑμῶν εἰς τὸν αἰ-
 ῶνα ἢ μεθ' ὑμῶν εἰς τὸν
 αἰῶνα ἢ Ln.; [ἢ] μεθ' ὑμῶν
 Tf. Alx.]
 17. γνωσκει αὐτό, [αὐτὸ] Ln.
 — ἵνα δέ, *ομ.* δὲ Tf. [Ln.]
 — ἔσται ἢ ἐστίν Ln.
 19. ζήσεσθε ἢ ζήσετε Tf.
 20. γνωσεσθε ὑμεῖς ἢ [ὑμεῖς]
 γνώσεσθε Ln. [Alx.]
 21. καὶ ἐγὼ ἢ καγὼ Ln. Tf. [Alx.]
 22. Κύριε, *add.* καὶ Gb. Sch. Tf.
 [Gb. ⇌].
 23. ὁ Ἰησοῦς, *ομ.* ὁ Gb. Sch. Ln.
 Tf.

23. ποιήσομεν ἢ ποιησόμεθα Ln.
 Tf. [Alx.]
 28. εἶπον, *ομ.* Gb. Sch. Ln. Tf.
 — πατήρ μου, *ομ.* μου Tf. [Ln.];
ομ. Ln. [Gb. ⇌].
 30. τούτου, *ομ.* Gb. Sch. Ln. Tf.
 31. καὶ καθὼς, [καὶ] Ln.
 — ἐνετειλατό ἢ ἐντολὴν ἔδωκεν
 Ln.

CHAΡ. XV.

2. πλείονα καρπὸν ἢ καρπὸν
 πλείονα Ln. Tf. [Alx.]
 4. μείνη ἢ μένη Ln. mg.
 — μείνητε ἢ μένητε Ln.
 6. μείνη ἢ μένη Ln.
 — αὐτὰ ἢ αὐτὸ Gb. ⇌. [Alx.]
 — πῦρ, *πρωτ.* τὸ Sch. Tf. [Gb.
 ⇌].
 7. εἶν ἢ ἄν Ln.
 — αἰτήσασθε ἢ αἰτήσασθε Ln
 Tf. [Gb. ⇌]. Alx.
 8. γενήσεσθε ἢ γενήσθε Ln
 Alx. [Gb. ⇌].
 9. ἠγάπησα ὑμᾶς ἢ ὑμᾶς ἠγά-
 πησα Ln. txt. Tf. Alx.
 10. τὰς ἐντολὰς τοῦ πατρὸς ἢ
 τοῦ πατρὸς τὰς ἐντολὰς Tf.
 Ln. mg.
 — μου, *ομ.* Ln.
 11. μείνη ἢ ἢ Ln. Tf. [Gb. ⇌].
 Alx.
 14. ὅσα ἢ ἅ Ln. Tf. [Alx.]
 15. ὑμᾶς λέγω ἢ λέγω ὑμᾶς Ln.
 Tf. [Alx.]
 16. δῶ ἢ δῶν Tf. [Cst.]
 21. ὑμῖν ἢ εἰς ὑμᾶς Ln. txt. Tf.
 [Gb. ⇌]. Alx.
 22. εἶχον ἢ εἶχουσαν Ln. Tf. [Alx.]
 24. πεποιήκεν ἢ ἐποίησεν Ln.
 [Alx.]
 — εἶχον ἢ εἶχουσαν Ln. Tf.
 25. γεγραμμένους ἐν τῷ νόμῳ
 αὐτῶν ἢ ἐν τῷ νόμῳ αὐτῶν
 γεγραμμένους Ln. Tf. [Alx.]

CHAΡ. XVI.

3. ὑμῖν, *ομ.* Gb. Sch. Ln. Tf.
 4. ὦρα, *add.* αὐτῶν Ln. [Alx.]
 7. εἶν γάρ, *add.* ἐγὼ Sch. Ln.
 [Gb. ⇌].
 10. μου Gb. ⇌; *ομ.* Alx.
 12. λέγειν ὑμῖν ἢ ὑμῖν λέγειν Tf.
 Ln. mg.
 13. εἰς πᾶσαν τὴν ἀλήθειαν ἢ εἰς
 τὴν ἀλήθειαν πᾶσαν Ln.
 [Alx.]; ἐν τῇ ἀληθείᾳ πάση
 Tf. [Gb. ⇌]. Alx.

13. ἄν, *om.* Ln. [*Alx.*]
 15. λήψεται ἄ λαμβάνει Gb. Sch. Ln. txt. Tf.
 16. οὐ ἄ οὐκέτι Ln. txt. *Alx.*
 — ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα, *om.* Tf. [Ln.] [Gb. -]
Alx.; [*om.* ἐγὼ Gb. Sch. Ln.]
 17. ἐγὼ, *om.* Ln. [*Alx.*]
 18. Τοῦτο τί ἐστίν ἄ τί ἐστίν τοῦτο Ln.
 19. οὖν, *om.* Gb. Tf. [*Alx.*]
 20. ὑμεῖς δέ, *om.* δέ Ln. [Gb. =]. *Alx.*
 — ἀλλ' ἄ ἀλλὰ Tf.
 22. λύπην μὲν νῦν ἄ νῦν μὲν λύπην Ln. *Alx.*
 — ἔχετε ἄ ἔξετε Ln. txt. [*Alx.*]
 — αἶρει ἄ ἀρεί Ln. txt.
 23. ὅτι, *om.* Tf. [Ln.] *Alx.*
 — ὅσα ἄν ἄ ἄν τι Ln. txt. Tf. [*Alx.*]; [ὅ τι ἄν Ln. mg.]
 — ἐν τῷ ὀνόματί μου, δώσει ὑμῖν ἄ δώσει ὑμῖν ἐν τῷ ὀνόματί μου Tf. [*Alx.*]
 25. ἀλλ', *om.* Gb. Sch. Tf. [Ln.]
 — ἀναγγεῶν ἄ ἀπαγγεῶν Ln. Tf. [*Alx.*]
 27. τοῦ Θεοῦ, *om.* τοῦ Ln.; τοῦ πατρὸς Tf. [*Alx.*]
 28. παρὰ ἄ ἐκ Ln. txt. Tf. [*Alx.*]
 29. αὐτῷ, *om.* Tf. [Ln.]
 — παρῆρσία, *praem.* ἐν Ln. Tf.
 31. ὁ Ἰησοῦς, *om.* ὁ Tf.
 32. νῦν, *om.* Ln. Tf. [Gb. =]. *Alx.*
 — καὶ ἐμὲ ἄ καμὲ Tf.
 33. ἔξετε ἄ ἔχετε St. Tf. Gb. Sch. *Alx.*

CHAΡ. XVII.

1. ἐπῆρε ἄ ἐπάρας Ln. txt. [*Alx.*]
 — καὶ εἶπε, *om.* καὶ Ln. txt. [*Alx.*]
 — καὶ ὁ υἱός, *om.* καὶ Ln. Tf. [Gb. =]. [*Alx.*]
 — σου, *om.* Tf.
 3. γνώσκωσι ἄ γνωσκουσί Tf.
 4. ἐτελείωσα ἄ τελειώσας Ln. [*Alx.*]
 6. δέδωκάς ἄ ἔδωκάς Ln. [*Alx.*]
 — καὶ ἐμοὶ ἄ καμὸι Tf.
 — δέδωκας ἄ ἔδωκας Ln.
 — τετηρήκασι ἄ τετήρηκαν Ln. Tf.
 7. δέδωκάς ἄ ἔδωκάς Ln.
 — ἐστίν ἄ εἰσιν Tf. [*Alx.*]
 8. δέδωκάς ἄ ἔδωκάς Ln. Tf.
 — καὶ ἔγνωσαν [Ln.]

11. καὶ ἐγὼ ἄ καγὼ Ln. Tf. [*Alx.*]
 — οὐς ἄ ῥ Gb. Sch. Ln. Tf.
 — ἡμεῖς, *praem.* καὶ Tf.
 12. ἐν τῷ κόσμῳ, *om.* Ln. Tf. [Gb. -]. [*Alx.*]
 — οὐς ἄ ῥ Tf.
 — ἐφύλαξα, *praem.* καὶ Tf. [Ln.] *Alx.*
 16. ἐκ τοῦ κόσμου οὐκ εἰμί ἄ οὐκ εἰμί ἐκ τοῦ κόσμου Ln. Tf. [*Alx.*]
 17. σου, *om.* Ln. [Gb. =]. *Alx.*
 19. ἐγὼ [Ln.]; *om.* *Alx.*
 — καὶ αὐτοὶ ὄσιν ἄ ὄσιν καὶ αὐτοὶ Ln. Tf. *Alx.*
 20. πιστευσόντων ἄ πιστευσόντων Gb. Sch. Ln. Tf.
 21. ἐν, *om.* Tf. [Ln.] [Gb. =]. *Alx.*
 22. καὶ ἐγὼ ἄ καγὼ Ln. Tf. [*Alx.*]
 — δέδωκάς ἄ ἔδωκάς Ln. [*Alx.*]
 — ἐρμεν, *om.* Tf. [*Alx.*]
 23. καὶ ἴνα, *om.* καὶ Ln. Tf. [*Alx.*]
 [Gb. -].
 24. Πάτερ ἄ πατῆρ Ln.
 — οὐς ἄ ὁ Tf.
 — δέδωκάς ἄ ἔδωκάς Ln.
 — ἔδωκάς ἄ δέδωκάς Ln. Tf. [*Alx.*]
 25. Πάτερ ἄ πατῆρ Ln.

CHAΡ. XVIII.

1. ὁ Ἰησοῦς, *om.* ὁ Tf.
 — τῶν Κέδρων ἄ τοῦ Κέδρων Gb. Sch. Ln.
 2. ὁ Ἰησοῦς, *om.* ὁ Tf.; [*praem.* καὶ *Cst.*]
 3. Φαρισαίων, *praem.* τῶν Ln.
 4. ἐξέλθων εἶπεν ἄ ἐξήλθεν καὶ λέγει Ln. Tf. [*Alx.*]
 5. ὁ Ἰησοῦς, Ἐγὼ εἰμι ἄ ἐγὼ εἰμι ὁ Ἰησοῦς Ln. mg.; *om.* ὁ Ἰησοῦς Tf.
 6. ὅτι, *om.* Ln. [*Alx.*]
 — ἀπήλθον ἄ ἀπήλθαν Ln. Tf.
 — ἔπεσον ἄ ἔπεσαν Ln. Tf.
 7. αὐτοὺς ἐπηρώτησε ἄ ἐπηρ. αὐτοὺς Ln. Tf. [*Alx.*]
 8. ἀπεκρίθη, *add.* αὐτοῖς *Alx.*
 — ὁ Ἰησοῦς, *om.* ὁ Gb. Ln. Tf. [*Alx.*]
 10. ὡτίον ἄ ὡτάριον Tf. [*Alx.*]
 11. σου, *om.* Gb. Sch. Ln. Tf.
 13. ἀπήγαγον ἄ ἤγαγον Ln.
 — αὐτόν, *om.* Tf. [Ln.] *Alx.*
 14. ἀπολέσθαι ἄ ἀποθανεῖν Ln. [Gb. =]. *Alx.*
 15. ὁ ἄλλος, *om.* ὁ Ln. [Gb. =].

15. ἦν γνωστός ἄ γνωστός ἦν Ln. mg.
 16. ὃς ἦν ἄ ὁ Tf.
 — τῷ ἀρχιερεὶ ἄ τοῦ ἀρχιερέως Tf. [*Alx.*]
 17. ἡ παιδεία ἣ θυρωρός τῷ Πέτρῳ ἄ τῷ Πέτρ. ἣ παιδ. ἣ θυρ. Ln. txt. Tf. [*Alx.*]
 18. μετ' αὐτῶν ὁ Πέτρος ἄ καὶ ὁ Πέτρ. μετ' αὐτ. Ln. txt. [*Alx.*]
 20. αὐτῷ [Ln.]
 — ἐλάλησα ἄ λελάληκα Ln. Tf. [*Alx.*]
 — τῇ συναγωγῇ, *om.* τῇ Gb. Sch. Ln. Tf.
 — πάντοτε ἄ πάντες Gb. Ln. [*Alx.*]; πάντοθεν *Elz.*; [πάντοτε Gb. = *Cst.*].
 21. ἐπερωτᾶς ἄ ἐρωτᾶς Ln. Tf. [*Alx.*]
 — ἐπερώτησον ἄ ἐρώτησον Ln. Tf. [*Alx.*]
 22. τῶν ὑπηρετῶν παρεστηκῶς ἄ παρεστηκῶς τῶν ὑπηρετῶν Ln. txt.; τῶν παρεστῶτων ὑπηρετῶν Ln. mg.
 23. ὁ Ἰησοῦς, *om.* ὁ Ln. Tf.
 24. Ἀπεστείλει, *add.* οὖν *Elz.* Ln.
 25. ἠρήσατο, *add.* οὖν *Cst.*
 27. ὁ Πέτρος, *om.* ὁ Ln. Tf. [Gb. =]. *Alx.*
 28. οὖν Gb. =.
 — πρῶτα ἄ πρῶτ' Gb. Ln. Tf. [*Alx.*]
 — ἀλλ' ἴνα ἄ ἀλλὰ Ln. [*Alx.*]
 29. πρὸς αὐτοὺς, *praem.* ἔξω Ln. [*Alx.*]
 — εἶπε ἄ φησιν Tf. [*Alx.*]
 30. εἶπον ἄ εἶπαν Ln. Tf.
 — κακοποιὸς ἄ κακὸν ποιῶν Tf. Ln. mg.
 31. οὖν [Ln.]
 — ὁ Πιλάτος, *om.* ὁ Tf.
 — οὖν, *om.* Ln. Tf.
 33. εἰς τὸ πραιτώριον πάλιν ἄ πάλιν εἰς τὸ πραιτ. Ln. Tf. [*Alx.*]
 34. αὐτῷ ὁ, *om.* Ln. Tf. [*Alx.*]
 — Ἄφ' ἑαυτοῦ ἄ ἀπὸ σεαυτοῦ Ln.
 36. ὁ Ἰησοῦς, *om.* ὁ Gb. Ln. Tf. [*Alx.*]
 — ἂν οἱ ἐμοὶ ἠγωνίζοντο ἄ οἱ εἰ. ἠγον. ἂν *Alx.*
 37. ὁ Ἰησοῦς, *om.* ὁ Tf.
 — ἐγὼ 2^ο [Ln.] *Alx.*
 38. αἰτίαν εὕρισκω ἐν αὐτῷ ἄ

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- εὐρίσκω ἐν αὐτῷ αἰτίαν Ln. Tf.
 39. ὑμῖν ἀπολύσω ἢ ἀπολύσω ὑμῖν Ln. [Alx.]
 — ὑμῖν ἀπολύσω ἢ ἀπολύσω ὑμῖν Ln. [Alx.]
 40. πάντες, om. Alx.

CHAP. XIX.

2. τῇ κεφαλῇ ἢ ἐπὶ τὴν κεφαλὴν Ln. mg.
 — περιέβαλον αὐτὸν, add. καὶ ἤρχοντο πρὸς αὐτόν Ln. Tf. [Alx.]
 3. ἐδίδον ἢ ἐδίδουσαν Ln. Tf.
 4. Ἐξήλθεν οὖν ἢ καὶ ἐξήλθεν Ln. [Alx.]; om. οὖν Gb. [Alx.]
 — ἐν αὐτῷ οὐδεμίαν αἰτίαν εὐρίσκω ἢ οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ Ln.; αὐτ. ἐν αὐτ. οὐδεμ. εὐρ. Tf.
 6. σταύρωσον, add. αὐτόν Gb. Sch. Ln. [Alx.]
 7. ἡμῶν, om. Ln.
 — ἑαυτὸν υἱὸν τοῦ Θεοῦ ἢ υἱὸν Θεοῦ ἑαυτὸν Ln. Tf.; [om. τοῦ St.]
 10. οὖν, om. Tf. [Gb. =]. Alx.
 — σταυρῶσαι σε, καὶ ἐξουσίαν ἔχω ἀπολύσαι σε ἢ ἀπολ. σε κ. ἐξουσ. ἔχω σταυρ. σε Ln. Tf.
 11. Ἀπεκρίθη, add. αὐτῷ [Ln.] Alx.
 — ὁ Ἰησοῦς, om. ὁ Gb. Ln. Tf. [Alx.]
 — οὐδεμίαν κατ' ἐμοῦ ἢ κατ' ἐμοῦ οὐδεμίαν Ln. Tf. [Alx.]
 — σοι δεδομένον ἢ δεδομ. σοι Ln.
 — παραδιδοῦς ἢ παραδούς Ln.
 12. ἐξήτει ὁ Πιλάτος ἢ ὁ Πιλ. ἐξήτει Ln.
 — ἔκραζον ἢ ἐκράυαζον Ln. Tf. [Alx.]
 — αὐτὸν ἢ ἑαυτὸν Gb. Sch. Ln. Tf.
 13. τοῦτον τὸν λόγον ἢ τῶν λόγων τούτων Ln. Tf. [Gb. =]. Alx.
 — τοῦ βήματος, om. τοῦ Ln. Tf. [Gb. =]. Alx.
 14. ὦρα δὲ ὥσει ἢ ὦρα ἦν ὥς Ln. Tf. [Gb. =]. Alx.
 — ἔκτη ἢ τρίτη Gb. =.
 15. Οἱ δὲ ἐκραυγασαν ἢ ἐκράυγασ. οὖν ἐκείνοι Tf. Ln. mg.

16. Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἀπήγαγον, Gb. —.
 — δὲ ἢ οὖν Ln. Tf. [Alx.]
 — καὶ ἀπήγαγον, om. Ln. Tf.; καὶ ἤγαγον Gb. Sch. [Alx.]
 17. τὸν σταυρὸν αὐτοῦ ἢ αὐτῷ τὸν σταυρὸν Ln. Tf.
 — ὅς ἢ ὁ Ln. Tf.
 20. τῆς πόλεως ὁ τόπος ἢ ὁ τόπος τῆς πόλεως Gb. Sch. Ln. Tf.
 — Ἑλληνιστὶ, Ῥωμαῖστί (Ῥωμαῖστί, Ἑλληνιστί Tf. [Alx.]
 23. ἀράφος ἢ ἄραφος Tf.
 24. εἶπον ἢ εἶπαν Tf.
 — ἡ λέγουσα, om. Ln.
 26. αὐτοῦ [Ln.]
 — ἰδοὺ ἢ ἴδε Gb. Ln. Tf. [Alx.] [Rec. Gb. =].
 27. Ἰδοὺ ἢ ἴδε Ln. Tf. [Alx.]
 — αὐτὴν ὁ μαθητῆς ἢ ὁ μαθ. αὐτ. Gb. Sch.
 28. εἰδὼς ὁ Ἰησοῦς ἢ ἰδὼν ὁ Ἰησ. Gb. ~ [Alx.]; Ἰησοῦς εἰδὼς Ln. mg.
 — πάντα ἤδη ἢ ἤδη πάντα Ln. Tf. [Alx.]
 29. οὖν, om. Ln.
 — οἱ δὲ, πλήσαντες σπόγγον ὄξους, καὶ ἢ σπόγγον οὖν μεστὸν τοῦ ὄξους Ln. [Alx.]
 31. ἐπεὶ παρασκευῆ ἦν, ante ἵνα μὴ μείνη Alx.
 — ἐκείνου ἢ ἐκείνη Elz.
 33. αὐτὸν ἤδη ἢ ἤδη αὐτόν Tf.
 34. εὐθύς ἐξήλθεν ἢ ἐξήλθεν εὐθύς Tf. Ln. mg.
 35. κἀκείνος ἢ καὶ ἐκείνος Ln.
 — ἵνα, add. καὶ Gb. Sch. Ln. Tf. [Gb. —].
 36. αὐτοῦ ἢ ἀπ' αὐτοῦ Gb. =.
 38. δὲ, om. Tf. [Gb. =]. Cst.
 — ὁ Ἰωσήφ, om. ὁ Ln. Tf. [Gb. =]. Alx.
 — ὁ ἀπὸ, om. ὁ Ln. [Gb. —]. [Alx.]
 — τοῦ Ἰησοῦ 2^ο ἢ αὐτοῦ Ln. Tf. [Alx.]
 39. τὸν Ἰησοῦν ἢ αὐτόν Ln. Tf. [Alx.]
 — ὡσεὶ ἢ ὡς Gb. Sch. Ln. Tf.
 40. ὀθονιοῖς, gram. ἐν Gb. Sch. Tf. [Gb. =].

CHAP. XX.

4. καὶ ὁ ἄλλος ἢ ὁ δὲ ἄλλ. Ln.
 5. κείμενα τὰ ὀθόνια ἢ τὰ ὀθόνια κείμενα Ln. txt.
 10. ἑαυτοῦς ἢ αὐτοῦς Tf.

11. τὸ μνημεῖον ἢ τῷ μνημεῖον Gb. Ln. Tf. [Alx.]
 — ἔξω, om. Ln.; ante κλαίουσα Tf. [Alx.]
 14. Καὶ ταῦτα, om. καὶ Gb. Sch. Ln. Tf.
 — ὁ Ἰησοῦς, om. ὁ Gb. Ln. Tf. [Alx.]
 15. ὁ Ἰησοῦς, om. ὁ Ln. Tf.
 — αὐτὸν ἔθηκας ἢ ἔθηκας αὐτόν Gb. Sch. Ln. Tf.
 16. ὁ Ἰησοῦς, om. ὁ Ln. Tf.
 — Μαρία ἢ Μαριάμ Tf.
 — αὐτῷ, add. Ἑβραϊστί Sch. Tf. [Ln.] [Gb. =].
 17. ὁ Ἰησοῦς, om. ὁ Ln. Tf.
 — πατέρα μου 1^ο, om. μου Ln. Tf.
 18. Μαρία ἢ Μαριάμ Tf.
 — ἀπαγγέλλουσα ἢ ἀγγέλλουσα Ln. Tf.
 — ἐώρακε ἢ ἐώρακα Ln. mg. [Alx.]
 19. τῶν σαββάτων, om. τῶν Ln. Tf.
 — συνηγμένοι, om. Ln. Tf. [Gb. —].
 20. αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὴν αὐτοῦ ἢ καὶ τὰς χεῖρας καὶ τ. πλευρὰν αὐτοῖς Ln. Tf.
 21. ὁ Ἰησοῦς, om. Tf. [Alx.]
 23. ἂν 1^ο ἢ εἴν Ln.
 — τιων 1^ο ἢ τιος Ln. mg.
 — ἀφίενται ἢ ἀφέωνται Ln. txt. [Alx.]
 — ἂν 2^ο ἢ εἴν Ln.
 — τιων 2^ο ἢ τιος Ln. mg.
 24. ὁ Ἰησοῦς, om. ὁ Ln. Tf.
 25. τύπον ἢ τόπον Ln.
 — τὴν χεῖρά μου ἢ μου τὴν χεῖρα Tf.
 28. Καὶ ἀπεκρίθη, om. καὶ Gb. Ln. Tf. [Alx.]
 — ὁ Θωμᾶς, om. ὁ Gb. Sch. Ln. Tf.
 29. Θωμᾶ, om. Gb. Sch. Ln. Tf.
 30. αὐτοῦ, om. Ln. Tf.
 31. ὁ Ἰησοῦς, om. ὁ Gb. Sch. Ln. Tf.
 — ζῶν, add. αἰώνιον [Ln.] Alx.

CHAP. XXI.

1. ὁ Ἰησοῦς, om. Tf.
 — μαθηταῖς, add. αὐτοῦ Alx.
 3. Ἐξήλθον, gram. καὶ [Ln.]
 — ἀνέβησαν ἢ ἐνέβησαν Gb. Sch. Ln. Tf.

A C T S.

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| <p>3. εὐθὺς, <i>om.</i> Ln. Tf. [Gb. =].
<i>Alw.</i></p> <p>4. γενομένης ἄ γενομένης Tf.
- ὁ Ἰησοῦς, <i>om.</i> ὁ Ln. Tf. [<i>Alw.</i>]
- εἰς ἄ ἐπὶ Ln. Tf. [Gb. ≈]. <i>Alw.</i></p> <p>5. ὁ Ἰησοῦς [Ln.]</p> <p>6. ἰσχυσαν ἄ ἰσχυον Ln. Tf.
<i>Alw.</i></p> <p>8. ἀλλ' ἄ ἀλλὰ Tf.</p> <p>9. βλέπουσιν ἄ εἶδαν Ln. mg.</p> <p>11. Ἀνέβη, <i>add.</i> οὖν Tf.
- ἐπὶ τῆς γῆς ἄ εἰς τὴν γῆν
Ln. Tf. [<i>Alw.</i>]</p> <p>- ἰχθύων μεγάλων ἄ μεγάλων
ἰχθύων Ln. txt. [<i>Alw.</i>]</p> <p>12. δέ, <i>om.</i> Tf.</p> <p>13. οὖν, <i>om.</i> Gb. Ln. Tf. [<i>Alw.</i>]</p> | <p>13. ὁ Ἰησοῦς, <i>om.</i> ὁ Ln. Tf.</p> <p>14. ὁ Ἰησοῦς, <i>om.</i> ὁ Ln. Tf.
- αὐτοῦ, <i>om.</i> Ln. Tf. [<i>Alw.</i>]</p> <p>15. Ἰωᾶ ἄ Ἰωάνου Ln. [<i>Alw.</i>];
Ἰωάνου Tf. [<i>Alw.</i>]
- πλείον ἄ πλέον Ln. Tf.</p> <p>16. λέγει αὐτῷ πάλιν ἄ πάλιν
λέγει αὐτῷ Ln. mg.
- Ἰωᾶ ἄ Ἰωάνου Ln.; Ἰωάνου
Tf.</p> <p>17. Ἰωᾶ ἄ Ἰωάνου Ln.; Ἰωάνου
Tf.
- καὶ εἶπεν, [καὶ] Ln.; λέγει
Ln. mg.
- σὺ πάντα ἄ πάντα σὺ Ln.
Tf.
- ὁ Ἰησοῦς, <i>om.</i> ὁ Ln. Tf.</p> | <p>17. πρόβατα ἄ προβάτια Tf.</p> <p>18. οἴσει, <i>add.</i> σε [Ln.]</p> <p>20. Ἐπιτραφεῖς δέ, <i>om.</i> δέ Ln.
Tf. [<i>Alw.</i>]</p> <p>21. Τοῦτον, <i>add.</i> οὖν Ln.</p> <p>22. ἀκολουθεῖ μοι ἄ μοι ἀκολουθεῖ
Ln. Tf. [<i>Alw.</i>]</p> <p>23. ὁ λόγος οὗτος ἄ οὗτος ὁ λόγος
Ln.
- καὶ οὐκ εἶπεν ἄ οὐκ εἶπεν δέ
Ln. mg.</p> <p>24. γράψας, <i>gram.</i> ὁ Ln.
- ἐστὶν ἡ μαρτυρία αὐτοῦ ἄ
αὐτοῦ ἡ μαρτυρία ἐστὶν Tf.</p> <p>25. ὅσα ἄ ἅ Ln.
- οὐδὲ αὐτὸν ἄ οὐδ' αὐτὸν Ln.
- Ἀμήν, <i>om.</i> Gb. Sch. Ln. Tf.</p> |
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A C T S.

CHAΡ. I.

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| <p>1. ὁ Ἰησοῦς, <i>om.</i> ὁ Ln. Tf.</p> <p>4. παρήγγειλεν αὐτοῖς ἄ αὐτοῖς
παρήγγειλεν Tf.</p> <p>5. βαπτισθήσεσθε ἐν Πνεύματι
ἄ ἐν πνεύμ. βαπτ. Ln.</p> <p>6. ἐπιρώτων ἄ ἠρώτων Ln.</p> <p>8. μοι ἄ μου Ln. Tf. [<i>Alw.</i>]
- ἐν πάσῃ, <i>om.</i> ἐν Ln. Tf. [<i>Alw.</i>]</p> <p>10. ἐσθῆτι λευκῇ ἄ ἐσθήσει
λευκαῖς Ln. Tf. [<i>Alw.</i>]</p> <p>11. εἶπον ἄ εἶπαν Ln. Tf.</p> <p>13. ἀνέβησαν εἰς τὸ ὑπερφῶν ἄ
εἰς τὸ ὑπερφῶν ἀνέβησαν
Ln. Tf.
- Ἰάκωβος καὶ Ἰωάννης ἄ Ἰωάννης
καὶ Ἰάκωβος Ln. Tf.
<i>Alw.</i></p> <p>14. καὶ τῇ δεήσει, <i>om.</i> Gb. Ln.
Tf. [<i>Alw.</i>]
- Μαρία ἄ Μαριάμ Tf.
- σὺν τοῖς ἀδελφοῖς, <i>om.</i> σὺν
Ln. Tf. [Gb. =]. [<i>Alw.</i>]</p> <p>15. μαθητῶν ἄ ἀδελφῶν Ln. Tf.
[Gb. ≈]. <i>Alw.</i></p> <p>16. ταύτην, <i>om.</i> Ln. Tf. [Gb. -].
<i>Alw.</i>
- τὸν Ἰησοῦν, <i>om.</i> τὸν Ln. Tf.</p> <p>17. σὺν ἄ ἐν Gb. Sch. Ln. Tf.
- ἡμῖν ἄ ἡμῖν Tf.</p> <p>18. τοῦ μισθοῦ, <i>om.</i> τοῦ Gb. Sch.
Ln. Tf.</p> <p>19. Ἀκελδαμὰ ἄ Ἀκελδαμάχ Ln.
Tf.</p> | <p>20. λάβοι ἄ λαβέτω Ln. Tf. [<i>Alw.</i>]</p> <p>21. ἐν ᾧ, <i>om.</i> ἐν Ln. Tf. [<i>Alw.</i>]</p> <p>22. γενέσθαι σὺν ἡμῖν ἄ σὺν
ἡμῖν γενέσθαι Ln. Tf. [<i>Alw.</i>]</p> <p>23. Βαρσαβῶν ἄ Βαρσαββάν Ln.
Tf.</p> <p>24. εἶπον ἄ εἶπαν Ln. Tf.
- ἐκ τούτων τῶν δύο ἔνα ὃν
ἐξελέξω ἄ ὃν ἐξελέξω ἐκ
τούτων τῶν δύο ἔνα Gb. Sch.
Ln. Tf.</p> <p>25. κλήρον ἄ τόπον Ln. Tf. [Gb.
≈]. [<i>Alw.</i>]
- ἐξ ἧς ἄ ἐξ ἧς Ln. Tf. [<i>Alw.</i>]</p> <p>26. αὐτῶν ἄ αὐτοῖς Ln. Tf. [<i>Alw.</i>]</p> | <p>12. ἂν θέλοι ἄ θέλει Ln.</p> <p>13. χλευάζοντες ἄ διαχλευάζοντες
Gb. Sch. Ln. Tf.</p> <p>14. Πέτρος, <i>gram.</i> ὁ Ln.
- ἅπαντες ἄ πάντες Ln.</p> <p>16. Ἰωῆλ, <i>om.</i> Tf.</p> <p>17. Καὶ ἔσται, <i>om.</i> καὶ Tf.
- ἐνύπνια ἄ ἐνυπνίαις Gb. Sch.
Ln. Tf.</p> <p>20. πρὶν ἧ, <i>om.</i> ἡ Ln. [Gb. -].
- τὴν ἡμέραν, <i>om.</i> τὴν Ln. Tf.</p> <p>21. ἂν ἄ εἴν Tf.</p> <p>22. ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον
ἄ ἀποδεδειγ. ἀπὸ τοῦ
Θεοῦ Tf. Ln. mg. [<i>Alw.</i>]
- καθὼς καὶ, <i>om.</i> καὶ Ln. Tf.
[Gb. =]. [<i>Alw.</i>]</p> <p>23. ἔκδοτον λαβόντες, διὰ χειρῶν
ἄ ἔκδοτον διὰ χειρὸς
Ln. Tf. [Gb. ≈]. <i>Alw.</i>
- ἀνείλετε ἄ ἀνείλατε Gb. Sch.
Ln. Tf.</p> <p>24. θανάτου ἄ ᾄδου Gb. ≈.</p> <p>25. προορώμην ἄ προορώμην Ln.
Tf.</p> <p>26. ἐνφράνθη ἄ ἐνφράνθη Ln.
Tf. [<i>Alw.</i>]
- ἡ καρδία μου ἄ μου ἡ καρδία
Tf.</p> <p>- ἐπ' ἑλπίδι ἄ ἐφ' ἑλπίδι
Ln.</p> <p>27. ᾄδου ἄ ᾄδην Ln. Tf. [Gb. ≈].
<i>Alw.</i></p> <p>30. τὸ κατὰ σάρκα ἀναστήσειν</p> |
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CHAΡ. II.

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| <p>1. ἅπαντες ἄ πάντες Ln.</p> <p>- ὀμθυμαδὸν ἄ ὀμῶ Ln. [<i>Alw.</i>]</p> <p>2. καθήμενοι ἄ καθεζόμενοι Ln.
Tf.</p> <p>3. ἐκάθισέ τε ἄ καὶ ἐκάθισεν
Ln.</p> <p>4. ἅπαντες ἄ πάντες Ln.
- αὐτοῖς ἀποφθέγγεσθαι ἄ ἀποφθέγγεσθαι
αὐτοῖς Ln. Tf. [<i>Alw.</i>]</p> <p>7. πάντες, <i>om.</i> Sch. Ln. Tf. [Gb.
-].</p> <p>- πρὸς ἀλλήλους, <i>om.</i> Ln. Tf.
[<i>Alw.</i>]
- οὐκ ἄ οὐχ Ln.; οὐχὶ Tf.
- πάντες ἄ ἅπαντες Ln. Tf.</p> <p>12. διηπόρουν ἄ διηποροῦντο Tf.</p> | <p>12. ἀν θέλοι ἄ θέλει Ln.</p> <p>13. χλευάζοντες ἄ διαχλευάζοντες
Gb. Sch. Ln. Tf.</p> <p>14. Πέτρος, <i>gram.</i> ὁ Ln.
- ἅπαντες ἄ πάντες Ln.</p> <p>16. Ἰωῆλ, <i>om.</i> Tf.</p> <p>17. Καὶ ἔσται, <i>om.</i> καὶ Tf.
- ἐνύπνια ἄ ἐνυπνίαις Gb. Sch.
Ln. Tf.</p> <p>20. πρὶν ἧ, <i>om.</i> ἡ Ln. [Gb. -].
- τὴν ἡμέραν, <i>om.</i> τὴν Ln. Tf.</p> <p>21. ἂν ἄ εἴν Tf.</p> <p>22. ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον
ἄ ἀποδεδειγ. ἀπὸ τοῦ
Θεοῦ Tf. Ln. mg. [<i>Alw.</i>]
- καθὼς καὶ, <i>om.</i> καὶ Ln. Tf.
[Gb. =]. [<i>Alw.</i>]</p> <p>23. ἔκδοτον λαβόντες, διὰ χειρῶν
ἄ ἔκδοτον διὰ χειρὸς
Ln. Tf. [Gb. ≈]. <i>Alw.</i>
- ἀνείλετε ἄ ἀνείλατε Gb. Sch.
Ln. Tf.</p> <p>24. θανάτου ἄ ᾄδου Gb. ≈.</p> <p>25. προορώμην ἄ προορώμην Ln.
Tf.</p> <p>26. ἐνφράνθη ἄ ἐνφράνθη Ln.
Tf. [<i>Alw.</i>]
- ἡ καρδία μου ἄ μου ἡ καρδία
Tf.</p> <p>- ἐπ' ἑλπίδι ἄ ἐφ' ἑλπίδι
Ln.</p> <p>27. ᾄδου ἄ ᾄδην Ln. Tf. [Gb. ≈].
<i>Alw.</i></p> <p>30. τὸ κατὰ σάρκα ἀναστήσειν</p> |
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A C T S.

- τόν Χριστόν, *om.* Gb. Ln. Tf. [Alx.]
30. ἐπὶ τοῦ θρόνου ἢ ἐπὶ τὸν θρόνον Ln. Tf.
31. οὐ κατελείφθη ἢ οὔτε ἐγκατελείφθη Ln. Tf. [Gb. ∞]. Alx.
- ἡ ψυχὴ αὐτοῦ, *om.* Gb. Ln. Tf. [Alx.]
- ἄδων ἢ ἄδην Tf.
- οὐδὲ ἢ οὔτε Ln. Tf. [Gb. ∞]. Alx.
33. τοῦ Ἁγίου Πνεύματος ἢ τοῦ Πν. τοῦ ἁγίου Ln. Tf.
- νῦν, *om.* Gb. Ln. Tf. [Alx.]
- βλέπετε, *præm.* καὶ Tf.
36. οἶκος, *præm.* ὁ Ln.
- κύριον, *præm.* καὶ St. Ln. Tf.
- καὶ Χριστὸν αὐτὸν ἢ αὐτὸν καὶ Χριστόν Ln. Tf.
- ὁ Θεὸς ἐποίησε ἢ ἔποι. ὁ Θεὸς Tf.
37. τῇ καρδίᾳ ἢ τὴν καρδίαν Ln. Tf.
- ποιήσωμεν ἢ ποιήσωμεν Tf.
38. ἔφη, *om.* Ln. Tf.
- ἐπὶ τῷ ὀνόματι ἢ ἐν τῷ ὀνόματι Ln.
- ἁμαρτιῶν ἢ τῶν ἁμαρτιῶν ἡμῶν Ln.
39. ὄσους ἢ ὄς Ln.
40. διεμαρτύρητο ἢ διεμαρτύρατο Ln. Tf. [Gb. ∞]. Alx.
- παρεκάλει, *add.* αὐτοὺς Ln. [Alx.]
41. ἀσέβως, *om.* Ln. Tf. [Gb. ∞]. Alx.
- τῇ ἡμέρᾳ, *præm.* ἐν Ln. Tf.
42. τῇ διδαχῇ, *præm.* ἐν [Ln.]
- καὶ τῇ κλάσει, *om.* καὶ Ln. Tf.
43. ἐγένετο ἢ ἐγένετο Ln. Tf.
47. καθ' ἡμέραν τῇ ἐκκλησίᾳ. III. 1. Ἐπὶ τὸ αὐτὸ δὲ Πέτρος ἢ καθ' ἡμέραν ἐπὶ τὸ αὐτό. III. 1. Πέτρος δε Ln.

CHAP. III.

3. λαβεῖν Gb. ∞.
6. ἔγειραι ἢ ἔγειρε Ln. ; *om.* ἔγειραι καὶ Tf.
7. ἤγειρε, *add.* αὐτόν Ln. [Alx.]
- αὐτοῦ αἱ βάσεις ἢ αἱ βάσεις αὐτοῦ Ln.
8. καὶ αἰνῶν, *om.* καὶ Tf. [Ln.]
9. αὐτὸν πᾶς ὁ λαὸς ἢ πᾶς ὁ λαὸς αὐτόν Ln. Tf.
10. τε ἢ δὲ Ln. [Alx.]

10. οὗτος ἢ αὐτός Ln. Tf. [Alx.]
11. τοῦ ἰαθέντος χωλοῦ ἢ αὐτοῦ Gb. Sch. Ln. Tf.
- Ἰωάννη, *præm.* τὸν Ln.
- πρὸς αὐτοὺς πᾶς ὁ λαὸς ἢ πᾶς ὁ λαὸς πρὸς αὐτοὺς Ln. Tf.
- Σολομώντος ἢ Σολομώντος Tf.
12. Πέτρος, *præm.* ὁ Ln. Tf.
13. Ἰσαὰκ καὶ Ἰακώβ ἢ Θεὸς Ἰσαὰκ, καὶ Θεὸς Ἰακώβ Ln. [Alx.]
- ἡμεῖς, *add.* μὲν Gb. Sch. Ln. Tf.
- αὐτὸν, *om.* Ln. [Gb. ∞]. Alx.
18. αὐτοῦ παθεῖν τὸν Χριστόν ἢ παθεῖν τὸν Χριστόν αὐτοῦ Ln. Tf. [Gb. ∞]. Alx.
20. προκεκρυγμένον ἢ προκεχειρισμένον Gb. Sch. Ln. Tf.
- Ἰησοῦν Χριστόν ἢ Χριστόν Ἰησοῦν Ln. txt. Tf.
21. πάντων 2^ο ἢ τῶν Gb. Sch. Ln. Tf. ; [πάντων τῶν Gb. ∞].
- αὐτὸ προφητῶν ἀπ' αἰῶνος ἢ ἀπ' αἰῶνος αὐτοῦ προφ. Ln. Tf. ; [ἀπ' αἰῶνος Gb. ∞].
22. γὰρ, *om.* Gb. Sch. Ln. Tf.
- πρὸς τοὺς πατέρας, *om.* Ln. Tf. [Gb. ∞]. Alx.
23. ἂν ἢ ἐὰν Tf.
- ἐξολοθρευθήσεται ἢ ἐξολοθρευθῆ. Ln. Tf.
24. προκατήγγειλαν ἢ κατήγγειλαν Gb. Sch. Ln. Tf.
25. υἱοί, *præm.* οἱ Gb. Sch. Ln. Tf. [Gb. ∞]
- διέθετο ὁ Θεὸς ἢ ὁ Θεὸς διέθετο Ln.
- ἡμῶν ἢ ὑμῶν Tf.
- τῷ σπέρματι, *præm.* ἐν Gb. Sch. Ln. Tf.
26. ὁ Θεὸς ἀναστήσας ἢ ἀναστήσας ὁ Θεὸς Tf.
- Ἰησοῦν, *om.* Gb. Sch. Ln. Tf.
- ὑμῶν ἢ αὐτῶν Ln.

CHAP. IV.

2. τὴν ἐκ ἢ τῶν Gb. ∞. [Cst.]
3. ἔθεντο, *add.* αὐτοὺς Alx.
4. ὁ ἀριθμὸς, *om.* ὁ Ln.
- ὡσεὶ ἢ ὡς [Ln.] Tf.
5. πρεσβυτέρους, *præm.* τοὺς Ln. Tf.
- γραμματεῖς, *præm.* τοὺς Ln. Tf.
- εἰς ἢ ἐν Ln. Tf. [Gb. ∞]. Alx.
6. Ἄναν τὸν ἀρχιερέα καὶ Κα-

- ῖψαν καὶ Ἰωάννην καὶ Ἀλέξανδρον ἢ Ἄνας ὁ ἀρχ. καὶ Καϊάφας καὶ Ἰωάννης καὶ Ἀλέξανδρος Ln.
7. τῷ μέσῳ, *om.* τῷ Gb. Sch. Tf.
8. τοῦ Ἰσραὴλ, *om.* Ln.
11. οἰκοδομοῦντων ἢ οἰκοδόμων Ln. Tf. [Gb. ∞]. Alx.
12. καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἢ σωτηρία Gb. ∞.
- οὔτε ἢ οὐδὲ Ln. Tf. [Alx.]
14. τὸν δὲ ἢ τόν τε Ln. Tf. [Gb. ∞]. Alx.
15. συνέβαλον ἢ συνέβαλλον Ln. Tf.
16. ποιήσωμεν ἢ ποιήσωμεν Tf. [Alx.]
- ἀρνείσασθαι ἢ ἀρνείσθαι Ln.
17. ἀπειλή, *om.* Ln. [Alx.]
18. αὐτοὺς τὸ, *om.* Ln. ; *om.* αὐτοῖς Tf. [Gb. ∞]. [Alx.]
19. πρὸς αὐτοὺς εἶπον ἢ εἶπον πρὸς αὐτοὺς Ln. Tf. [Alx.]
20. εἶδομεν ἢ εἶδαμεν Ln. Tf.
21. κολάσωνται ἢ κολάσονται. Cst.
22. ἐγγύοι ἢ γεγύοι Ln. Tf.
23. εἶπον ἢ εἶπαν Ln. Tf.
24. εἶπον ἢ εἶπαν Ln. Tf.
- ὁ Θεὸς, *om.* Ln. Tf.
25. ὁ διὰ στόματος ἢ ὁ τοῦ πατρὸς ἡμῶν διὰ Πνεύματος Ἁγίου στόματος Ln.
- τοῦ παιδός, *om.* τοῦ Gb. Sch. Ln. Tf.
27. ἐπ' ἀληθείας, *add.* ἐν τῇ πόλει ταύτῃ Gb. Sch. Ln. Tf. [Alx.] [Gb. ∞].
28. σου 2^ο, *om.* Ln.
29. ἐπίδε ἢ ἔφιδε Ln. Tf.
30. χεῖρά σου, *om.* σου Ln. — σε, *om.* Tf.
31. Πνεύματος Ἁγίου ἢ τοῦ ἁγίου πνεύματος Ln. Tf.
32. ἡ καρδία, *om.* ἡ Ln. — ἡ ψυχὴ, *om.* ἡ Ln. — ἅπαντα ἢ πάντα Ln.
33. μεγάλη δύναμις ἢ δυνάμις μεγάλη Ln. Tf.
- τῆς ἀναστάσεως, *ante* χάρις τε Ln. — Ἰησοῦ, *add.* Χριστοῦ [Ln.] Alx.
34. ἐπήρχεν ἢ ἦν Ln.
35. διεδίδото ἢ διεδίδετο Ln. Tf.
36. Ἰωσήφ ἢ Ἰωσήφ Ln. Tf. [Gb. ∞]. Alx.
- ὑπὸ ἢ ἀπὸ Ln. Tf.

ACTS.

CHAP. V.

1. Ἀνανίας ὀνόματι ἢ ὀνόματι Ἀνανίας Ln.
- Σαπφείρη ἢ Σαπφείρα Ln.
2. συνειδιῶνς ἢ συνειδιῶνς Ln. Tf.
- αὐτοῦ, om. Ln. Tf. [Gb. =].
3. Πέτρος, *præm.* ὁ Ln. Tf.
- νοσφίσασθαι, *add.* σε Tf.
- Ἀνανίας, *præm.* ὁ Gb. Sch. Ln. Tf. [Gb. =].
- ταῦτα, om. Ln. Tf. [Gb. =].
4. δε, om. Tf.
- αὐτῇ ἢ πρὸς αὐτὴν Ln. Tf.
- ὁ Πέτρος, om. ὁ Ln.
9. εἶπε, om. Ln. Tf.
10. παρὰ ἢ πρὸς Ln. Tf.
12. ἐγένετο ἢ ἐγένετο Elz. Ln. Tf.
- ἐν τῷ λαῷ πολλά ἢ πολλὰ ἐν τῷ λαῷ Ln.
- ἅπαντες ἢ πάντες Ln.
- Σολομώντος ἢ Σολομώντος Tf.
15. κατὰ ἢ καὶ εἰς Ln. [Alx.]
- κλινῶν ἢ κλιναρίων Ln. Tf. [Gb. =]. Alx.
16. εἰς Ἱερουσαλὴμ, om. εἰς Ln. Tf. [Gb. =].
18. αὐτῶν, om. Ln. Tf. [Gb. =].
- τῆς νυκτός, om. τῆς Ln.
- ἤνοιξε ἢ ἀνοίξας Tf.
22. ὑπηρεταὶ παραγενόμενοι ἢ παραγενομένοι ὑπηρεταὶ Ln. Tf.
23. μὲν, om. Ln. Tf.
- ἔξω, om. Gb. Sch. Ln. Tf.
- πρὸ ἢ ἐπὶ Ln. Tf.
24. κερεὺς καὶ ὁ, om. Ln. [Alx.]
25. λέγων, om. Gb. Sch. Ln. Tf.
26. ἵνα, om. Ln.
28. Οὐ, om. Ln. Tf. [Gb. =].
29. ὁ Πέτρος, om. ὁ Ln. Tf.
- εἶπον ἢ εἶπαν Ln. Tf.
32. ἔσμεν αὐτοῦ μάρτυρες ἢ ἐν αὐτῷ μάρτυρες ἔσμεν Ln. ; [αὐτοῦ Gb. = ; om. Alx.]
- δε, om. Ln. [Gb. =]. Alx.
33. ἐβουλεύοντο ἢ ἐβούλουτο Ln. [Alx.]
34. βραχὺ τι τοὺς ἀποστόλους ἢ βραχὺ τοὺς ἀνθρώπους Ln. Tf. [Gb. =]. [Alx.]
36. προσεκολλήθη ἢ προσεκλήθη Ln. Tf. [Gb. =]. Alx.
- ἀριθμὸς ἀνδρῶν ἢ ἀνδρῶν ἀριθμὸς Ln. Tf. [Alx.]
- ὥσει ἢ ὡς Ln. Tf. [Alx.]
37. ἱκανῶν, om. Ln. Tf. [Gb. =].

38. ἔασατε ἢ ἄφετε Ln. [Gb. =].
- αὕτη Gb. =.
39. δύνασθε ἢ δυνήσεσθε Ln. Tf. [Gb. =]. Alx.
- αὐτὸ ἢ αὐτοὺς Gb. Ln. Tf. [Rec. Gb. =]. Alx.
40. αὐτοὺς, om. Tf.
41. αὐτοῦ, om. Gb. Sch. Ln. Tf.
- ἀτμασθῆναι, *ante* ὑπὲρ τοῦ ὀνόμ. Ln. Tf.
42. Ἰησοῦν τὸν Χριστόν ἢ τὸν Χριστόν Ἰησοῦν Ln. Tf.

CHAP. VI.

2. εἶπον ἢ εἶπαν Ln. Tf.
3. οὐν ἢ δὴ Ln.
- ἀδελφοί, om. Ln.
- Ἄγιον, om. Gb. Ln. Tf. [Alx.]
- καταστήσομεν ἢ καταστήσομεν Elz. [Alx.]
5. πλήρη ἢ πλήρης Ln. [Alx.]
8. πίστῶς ἢ χάριτος Gb. Sch. Ln. Tf.
9. καὶ Ἀσίας, om. Ln.
13. βλάσφημα, om. Gb. Sch. Ln. Tf.
- τούτου, om. Gb. Sch. Ln. Tf.
15. ἅπαντες ἢ πάντες Ln. [Alx.]

CHAP. VII.

1. ἄρα, om. Ln. [Gb. =]. Alx.
3. ἐκ τῆς συγγενείας, om. ἐκ Tf. [Ln.]
- γῆν ἢ τὴν γῆν Ln. Tf. [Gb. =]. Alx.
5. αὐτῷ δοῦναι ἢ δοῦναι αὐτῷ Ln. Tf. ; [δοῦναι αὐτὴν εἰς κατάσχ. αὐτῷ Alx.]
7. ἐὰν ἢ ἂν Ln.
- δουλεύσωσιν ἢ δουλεύουσιν Ln. [Alx.]
- εἶπεν ὁ Θεὸς ἢ ὁ Θεὸς εἶπεν Ln.
8. ὁ Ἰσαὰκ, om. ὁ Ln.
- ὁ Ἰακώβ, om. ὁ Ln.
10. ἐξείλετο ἢ ἐξείλατο Gb. Ln. Tf. [Alx.]
- ὄλον, *præm.* ἐφ' Alx.
11. γῆν Αἰγύπτου ἢ Αἴγυπτον Ln. [Gb. =]. Alx.
- εὐρισκόν ἢ ἠῤῥισκόν Tf.
12. σίτα ἢ σιτία Ln. Tf. [Gb. =]. Alx.
- ἐν Αἰγύπτῳ ἢ εἰς Αἴγυπτον Ln. Tf. [Gb. =]. Alx.
13. τοῦ Ἰωσήφ, om. τοῦ Ln. Tf. ; [αὐτοῦ Alx.]
14. τὸν πατέρα αὐτοῦ Ἰακώβ ἢ

- Ἰακώβ τὸν πατέρα αὐτοῦ Ln. Tf. [Alx.] ; Ἰακώβ Gb. =].
14. αὐτοῦ, om. Gb. Sch. Ln. Tf.
15. κατέβη δὲ ἢ καὶ κατέβη Ln. Tf. [Alx.]
- εἰς Αἴγυπτον, om. Tf.
16. ὃ ἢ ᾧ Gb. Sch. Ln. Tf.
- Ἐμμὼρ ἢ Ἐμμῶρ Ln. Tf. [Alx.]
- τοῦ Συχέμ ἢ τοῦ ἐν Συχέμ Ln.
17. ὤμωσεν ἢ ὠμολόγησεν Ln. Tf. [Gb. =]. Alx.
18. ἕτερος, *add.* ἐπ' Αἴγυπτον Ln. [Alx.]
19. πατέρας ἡμῶν, om. ἡμῶν Ln. Tf.
- ἔκθετα τὰ βρέφη ἢ τὰ βρέφη ἔκθετα Ln. Tf.
- αὐτοῦ, om. Gb. Sch. Ln. Tf.
21. ἐκτεθέντα δὲ αὐτὸν ἢ ἐκτεθέντος δὲ αὐτοῦ Ln. [Alx.]
- ἀνείλετο ἢ ἀνείλατο Gb. Ln. Tf. [Alx.]
22. πάσῃ σοφίᾳ, *præm.* ἐν Tf. [Alx.]
- καὶ ἐν, om. ἐν Ln. Tf. [Gb. =]. Alx.
- ἐργους, *add.* αὐτοῦ Gb. Sch. Ln. Tf.
25. αὐτοῦ, om. Tf.
- αὐτοῖς σωτηρίαν ἢ σωτηρίαν αὐτοῖς Ln. Tf.
26. τε ἢ δὲ Elz. Gb. Sch. ; [τε Gb. =. Alx.]
- συνήλασεν ἢ συνήλλασεν Ln. Tf. [Gb. =]. Alx.
- ὑμεῖς, om. Ln. Tf. [Gb. =]. Alx.
27. ἡμᾶς ἢ ἡμῶν Ln. Tf. Alx.
28. χθές ἢ ἐχθές Ln. Tf.
30. κυρίου, om. Ln. Tf. [Gb. =]. Alx.
- φλογὶ πυρὸς ἢ πυρὶ φλογὸς Tf. [Gb. =]. Alx.
31. ἐθαύμασε ἢ ἐθαύμαζεν Gb. Sch. Tf.
- πρὸς αὐτὸν, om. Ln. Tf. [Gb. =]. Alx.
32. ὁ Θεὸς, *bis*, *ante* Ἰσαὰκ *et ante* Ἰακώβ, om. Ln. Tf.
33. ἐν ᾧ ἢ ἐφ' ᾧ Ln. Tf.
34. αὐτῶν ἢ αὐτοῦ Ln.
- ἀποστειλῶ ἢ ἀποστειλῶ Ln. Tf.
35. δικαστὴν, *add.* ἐφ' ἡμᾶς s. ἐφ' ἡμῶν Alx.

ACTS.

35. ἄρχοντα, *præm.* καὶ Ln. Tf.
 - ἀπέστειλεν ἄπεσταλκεν
 Ln. Tf. [*Alæ.*]
 - ἐν χειρὶ ἄ συν χειρὶ Ln. Tf.
 [Gb. *εῶ.*] *Alæ.*
36. γῆ Αἰγύπτου ἄ τῆ Αἰγύπτῳ
 Ln.; γῆ Αἰγύπτῳ Gb. Sch.
 Tf.
37. εἰπὼν ἄ εἶπας Ln. Tf.
 - κύριος, *om.* Ln. Tf. [Gb. *εῖ.*]
Alæ.
 - ὑμῶν, *om.* Gb. Sch. Ln. Tf.
 [*Alæ.*]
 - αὐτοῦ ἀκούσεσθε, *om.* Ln.
 Tf. [Gb. *-.*] *Alæ.*
39. ἀλλ' ἄ ἀλλὰ Ln. Tf.
 - ταῖς καρδίαις, *præm.* ἐν Ln.;
 τῆ καρδίᾳ Tf.
40. γέγονεν ἄ ἐγένετο Ln.
43. ὑμῶν, *om.* Ln. Tf.
 - ῥεμφῶν ἄ ῥεφῶν Ln. Tf.
 [Gb. *εῶ.*] *Alæ.*
44. ἐν τοῖς, *om.* ἐν Ln. Tf. [Gb.
εῖ.] *Alæ.*
46. Θεῶ ἄ οἴκῳ Ln.
47. φκοδόμησεν ἄ οἰκοδόμησ. Tf.
48. ναοῖς, *om.* Gb. Sch. Ln. Tf.
50. ταῦτα πάντα ἄ πάντα ταῦτα
 Tf.
51. τῆ καρδίᾳ ἄ καρδίαις Ln.
 [*Alæ.*]
 - ὡς ἄ καθὼς Ln.
52. γεγέννησθε ἄ ἐγένεσθε Ln. Tf.
 [*Alæ.*]
56. ἀνεωγμένους ἄ διανοιγμένους
 Ln. [*Alæ.*]
58. αὐτῶν, *om.* Tf.
60. τὴν ἁμαρτίαν ταύτην ἄ ταύ-
 τὴν τὴν ἁμαρτίαν Ln. Tf.

CHAP. VIII.

1. τε ἄ δέ Ln. Tf. [*Alæ.*]
 2. ἐποίησαντο ἄ ἐποίησαν Ln.
 5. πόλιν, *præm.* τὴν Ln.
 6. τε ἄ δέ Ln. Tf. [*Alæ.*]
 7. πολλῶν ἄ πολλοὶ Ln. [*Alæ.*]
 - μεγάλη φωνῆ ἄ φωνῆ με-
 γάλῃ Ln. Tf.
 - ἐξήρχετο ἄ ἐξήρχοντο Ln.
 Tf. [*Alæ.*]
 8. καὶ ἐγένετο ἄ ἐγένετο δέ Ln.
 Tf. [*Alæ.*]
 - χαρὰ μεγάλη ἄ πολλὴ χαρὰ
 Ln. Tf.
 9. ἐξιστῶν ἄ ἐξιστάνων Ln. Tf.
 10. πάντες, *om.* Tf. [Gb. *-.*]
 - Θεοῦ ἡ, *add.* καλουμένη Gb.
 Sch. Ln. Tf.

12. τὰ περι, *om.* τὰ Ln. Tf. [Gb.
εῖ.] *Alæ.*
 - τοῦ Ἰησοῦ, *om.* τοῦ Gb. Sch.
 Ln. Tf.
13. σημεῖα καὶ δυνάμεις μεγά-
 λας γινόμενας ἄ δυνάμεις
 καὶ σημεῖα γινόμενα Tf.;
 δυν. καὶ σημ. μεγάλα γινο-
 μένα Gb. Sch.; [μεγάλα Gb.
εῖ.]
14. τὸν Πέτρον, *om.* τὸν Ln. Tf.
 [*Alæ.*]
16. οὐπῶ ἄ οὐδέπω Ln. Tf. [Gb.
εῖ.] *Alæ.*
17. ἐπετίθειον ἄ ἐπετίθεισαν Ln.
 Tf. [*Alæ.*]
18. Θεασάμενος ἄ ἰδὼν Gb. Sch.
 Ln. Tf.
 - τὸ ἅγιον, *om.* Tf.
19. ἂν ἄ ἐὰν Elz. Gb. Sch. Ln.
 Tf.
21. ἐνώπιον ἄ ἔναντι Gb. Ln. Tf.
 [*Alæ.*]
22. Θεοῦ ἄ Κυρίου Ln. Tf. [Gb.
εῖ.] *Alæ.*
25. ὑπέστρεψαν ἄ ἐπέστρεφον
 Ln. Tf.
 - Ἰερουσαλὴμ ἄ Ἰερουσόλυμα
 Ln. Tf. [*Alæ.*]
 - εὐηγγελίσαντο ἄ εὐηγγελί-
 ζοντο Ln. Tf. [*Alæ.*]
26. πορεύου ἄ πορεύθητι Ln.
27. τῆς βασιλείας, *om.* τῆς Ln.
 Tf. [Gb. *-.*] *Alæ.*
 - ὃς ἐληλύθει, *om.* ὃς Ln.
 28. καὶ καθήμενος, *om.* καὶ Tf.
 - καὶ ἀνεγίνωσκε ἄ ἀνεγίνω-
 σκέν τε Ln.; ἀναγινώσκων
 Tf.
30. τὸν προφήτην Ἡσαΐαν ἄ Ἡσ.
 τὸν προφ. Ln. Tf.
32. κείροντος ἄ κείραντος Tf.
 [*Alæ.*]
33. αὐτοῦ ἰ^ο, *om.* Ln.
 - τὴν δέ, *om.* δέ Ln.
37. εἶπε δέ ὁ Φίλιππος, εἰ πι-
 στεύεις ἐξ ὅλης τῆς καρ-
 διας, ἔξεστιν. Ἀποκριθεὶς
 δὲ εἶπε, Πιστεύω τὸν υἱὸν
 τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν
 Χριστόν, *om.* Gb. Sch. Ln.
 Tf.

CHAP. IX.

3. καὶ ἐξαίφνης ἄ ἐξαίφνης τε
 Ln. Tf.
 - περιήστραψεν αὐτὸν ἄ αὐ-
 τὸν περιέστ. Ln.

3. ἀπὸ ἄ ἐκ Ln. Tf. [*Alæ.*]
 5. κύριος εἶπεν, *om.* Ln. Tf. [Gb.
εῖ.] *Alæ.*
 - Ἰησοῦς, *add.* [ὁ Ναζωραῖος]
 Ln.
 - σκληρόν σοι πρὸς κέντρα
 λακτίζειν. ὁ Τρέμων τε καὶ
 θαμβῶν εἶπε, Κύριε, τί με
 θέλεις ποιῆσαι; Καὶ ὁ
 κύριος πρὸς αὐτὸν, Ἀνά-
 στηθι ἄ ἀλλὰ ἀνάστηθι Gb.
 Sch. Ln. Tf.
 6. τί ἄ ὅ τι Ln. Tf. [Gb. *εῶ.*] *Alæ.*
 7. ἐνεοὶ ἄ ἐνεοὶ Ln. Tf. [Gb.
εῶ.] *Alæ.*
8. ὁ Σαῦλος, *om.* ὁ Ln. Tf.
 - ἀνεωγμένων ἄ ἠνεωγμένων
 Ln. Tf.
 - οὐδὲνα ἄ οὐδὲν Ln. Tf.
10. ὁ κύριος ἐν ὁράματι ἄ ἐν
 ὁράμ. ὁ Κύρ. Ln. Tf. [*Alæ.*]
11. Ἄναστὰς ἄ ἀνάστα Ln.
12. ἐν ὁράματι, *om.* Ln. Tf.
 - ὀνόματι Ἀνανίαν ἄ Ἀνανίαν
 ὀνόματι Ln. Tf.
 - χεῖρα ἄ τὰς χεῖρας Ln. [*Alæ.*]
13. ὁ Ἀνανίας, *om.* ὁ Gb. Sch.
 Ln. Tf.
 - ἀκήκοα ἄ ἤκουσα Ln. Tf.
 - ἐποίησε τοῖς ἁγίοις σου ἄ τ.
 ἁγ. σου ἐποίησεν Ln. Tf.
15. μοι ἔστιν οὖτος ἄ ἐστὶν μοι
 οὖτος Ln. Tf.
 - ἔθναν, *præm.* τῶν Ln.; *add.*
 τε Ln. Tf. [*Alæ.*]
17. Ἰησοῦς Gb. *εῖ.*
18. ἀπέπεσον ἄ ἀπέπεσαν Ln.
 Tf.
 - αὐτοῦ, *ante* ἀπὸ Ln. Tf.
 - ὡσεὶ ἄ ὡς Ln.
 - παραχρήμα, *om.* Gb. Ln. Tf.
 [*Alæ.*]
19. ὁ Σαῦλος, *om.* Gb. Sch. Ln.
 Tf.
20. τὸν Χριστὸν ἄ τὸν Ἰησοῦν
 Gb. Sch. Ln. Tf.
21. ἐληλύθει ἄ ἐλήλυθεν Tf.
24. παρετήρουν ἄ παρετηροῦντο
 Ln. Tf. [*Alæ.*]
 - τε ἄ δέ Ln. Tf. [*Alæ.*]
 - τὰς πύλας, *præm.* καὶ Ln. Tf.
 [*Alæ.*]
25. αὐτὸν οἱ μαθηταὶ ἄ οἱ μαθη-
 ταὶ αὐτοῦ Ln. [*Alæ.*]
 - καθῆκαν διὰ τοῦ τείχους ἄ
 διὰ τοῦ τείχους καθῆκαν
 αὐτὸν Ln. [*Alæ.*]; [*sic om.*]
 αὐτὸν Tf.]

A C T S.

26. ὁ Σαῦλος, *om.* Gb. Sch. Ln. Tf. [*Alx.*]
 - εἰς ἃ ἐν Ln. Tf. [*Gb. ∞.*] *Alx.*
 - ἐπειράτω ἃ ἐπείραζεν Ln. [*Alx.*]
 27. τοῦ Ἰησοῦ, *om.* τοῦ Ln. Tf.
 28. ἐν ἃ εἰς Ln. Tf. [*Gb. ∞.*] *Alx.*
 - καὶ παῖρησιαζόμενος, *om.* καὶ Ln. Tf. [*Gb. -.*] *Alx.*
 - Ἰησοῦ, *om.* Ln. Tf. [*Alx.*]
 29. αὐτὸν ἀνελεῖν ἃ ἀνελεῖν αὐτὸν Ln. Tf.
 30. αὐτὸν α°, *om.* Ln. Tf.
 31. Αἱ μὲν οὖν ἐκκλησῖαι . . . εἶχον εἰρήνην, οἰκοδομουμένα καὶ πορευόμενα . . . ἐπληθύνοντο ἃ ἡ μὲν οὖν ἐκκλησῖα . . . εἶχεν εἰρήνην, οἰκοδομουμένη καὶ πορευομένη . . . ἐπληθύνετο Ln. Tf. [*Alx.*]
 32. Λύδδαν ἃ Λύδδα Ln. Tf.
 33. Αἰνέαν ὀνόματι ἃ ὀνόματι Αἰνέαν Ln. Tf. [*Alx.*]
 - κραββατῶν ἃ κραβάττου Ln. Tf.
 34. ὁ Χριστός, *om.* ὁ Ln.
 35. εἶδον ἃ εἶδαν Ln. Tf.
 - Λύδδαν ἃ Λύδδα Ln. Tf.
 36. ἀγαθῶν ἔργων ἃ ἔργων ἀγαθῶν Ln. Tf.
 37. ὑπερφῶ, *præm.* τῶ Ln.
 38. δύο ἄνδρας Gb. →
 - μὴ ὀκνήσαι διελθεῖν ἕως αὐτῶν ἃ μὴ ὀκνήσης διελθεῖν ἕως ἡμῶν Ln. Tf. [*Alx.*]
 40. θεῖς, *præm.* καὶ Ln. [*Alx.*]
 42. πολλοὶ ἐπίστευσαν ἃ ἐπίστευσ. πολλοὶ Ln. Tf. [*Alx.*]
 43. ἡμέρας ἰκανὰς μέναι αὐτὸν ἃ αὐτὸν ἡμέρας ἰκανὰς μέναι Ln.

CHAP. X.

1. ἦν, *om.* Gb. Ln. Tf. [*Alx.*] [*Rec.* Gb. ∞.]
 2. τε, *om.* Ln. [*Gb. -.*] *Alx.*
 3. ὄραν, *præm.* περὶ Ln. [*Alx.*]
 4. ἐνώπιον ἃ ἔμπροσθεν Ln. Tf.
 5. εἰς Ἰόππην ἄνδρας ἃ ἄνδρας εἰς Ἰόππην Ln. Tf.
 - Σίμωνα, *add.* τινα Ln. Tf. [*Alx.*]
 - ὃς ἐπικαλοῖται Πέτρον ἃ τὸν ἐπικαλοῦμενον Πέτρον Gb. ∞. [*Cst.*]
 6. οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν, *om.* Gb. Sch. Ln. Tf.
 7. τῶ Κορνηλίῳ ἃ αὐτῶ Gb. Sch. Ln. Tf.

7. αὐτοῦ, *om.* Ln. Tf. [*Gb. -.*] *Alx.*
 8. αὐτοῖς ἅπαντα ἃ ἅπαντα αὐτοῖς Ln. Tf.
 9. ἐκείνων ἃ αὐτῶν Gb. ∞. [*Alx.*]
 10. ἐκείνων ἃ αὐτῶν Ln. Tf. [*Gb. ∞.*] *Alx.*
 - ἐπέπεσεν ἃ ἐγένετο Ln. Tf. [*Gb. ∞.*] *Alx.*
 11. ἐπ' αὐτὸν, *om.* Gb. Sch. Ln. Tf.
 - δεδεμένον καὶ, *om.* Ln. Tf. [*Gb. -.*] *Alx.*
 12. τῆς γῆς Gb. →
 - καὶ τὰ θηρία, *om.* Ln. Tf. [*Gb. -.*] *Alx.*
 - καὶ τὰ ἔρπετά, *ante* τῆς γῆς [*om.* τὰ] Ln. Tf. [*Alx.*]
 - τὰ πετεινά, *om.* τὰ Ln. Tf.
 14. ἡ ἀκάθαρτον ἃ καὶ ἀκάθ. Ln. Tf. [*Alx.*]
 16. πάλιν ἃ εὐθύς Ln. Tf. [*Gb. -.*] *Alx.*
 17. καὶ ἰδοῦ, *om.* καὶ Ln. [*Alx.*]
 - Σίμωνος, *præm.* τοῦ Ln. Tf.
 19. ἐνθυμουμένου ἃ διενθυμουμένου Gb. Sch. Ln. Tf.
 - αὐτῶ τὸ Πνεῦμα ἃ τὸ πν. αὐτῶ Ln. Tf.
 - τρεῖς, *om.* Tf. [*Gb. -.*]
 20. διότι ἃ ὅτι Gb. Ln. Tf. [*Rec.* Gb. ∞.] *Alx.*
 21. τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς αὐτὸν, *om.* Gb. Sch. Ln. Tf.
 22. εἶπον ἃ εἶπαν Ln. Tf.
 23. ὁ Πέτρος ἃ ἀναστὰς Gb. Sch. Ln. Tf.
 - τῆς Ἰόππης, *om.* τῆς Gb. Sch. Ln. Tf.
 24. καὶ τῆ ἃ τῆ δέ Ln. Tf. [*Alx.*]
 - εἰσῆλθον ἃ εἰσῆλθεν Ln. Tf.
 25. εἰσελθεῖν, *præm.* τοῦ Gb. Sch. Ln. Tf.
 26. αὐτὸν ἤγειρε ἃ ἤγειρεν αὐτὸν Ln. Tf. [*Alx.*]
 28. καὶ ἐμοὶ ἃ καμῶι Ln. Tf.
 - ὁ Θεὸς ἔδειξε ἃ ἔδειξεν ὁ Θεὸς Tf.
 30. νηστεύων, καὶ, *om.* Ln. [*Alx.*]
 - ὦραν, *om.* Ln. Tf. [*Gb. -.*] *Alx.*
 32. ὃς παραγενόμενος λαλήσει σοι, *om.* Ln. [*Gb. -.*]
 33. τοῦ Θεοῦ ἃ σοῦ Gb. ∞.
 - ὑπὸ ἃ ἀπὸ Ln. Tf.
 - Θεοῦ ἃ κυρίου Ln. [*Gb. ∞.*] *Alx.*

34. στόμα, *add.* αὐτοῦ *Alx.*
 36. ὄν, *om.* Ln. [*Alx.*]
 37. ἀρξάμενον ἃ ἀρξάμενος Ln. mg. [*Alx.*]; *add.* [γάρ] Ln.
 38. Ναζαρέτ ἃ Ναζαρέθ Ln. Tf. [*Alx.*]
 39. ἔσμεν, *om.* Gb. Sch. Ln. Tf.
 - ἐν Ἰερουσαλήμ, *om.* ἐν Tf. [*Ln.*]
 - ἀνεῖλον ἃ καὶ ἀνεῖλαν [*Gb. Sch.*] Ln. Tf. [*Alx.*]
 42. αὐτὸς ἃ οὗτος Ln. txt. [*Gb. ∞.*] *Alx.*
 44. ἐπέπεσε ἃ ἔπεσεν Ln.
 45. ὅσοι ἃ οἱ Ln.
 - τοῦ Ἁγίου Πνεύματος ἃ τοῦ πν. τοῦ ἁγ. Ln.
 46. ὁ Πέτρος, *om.* ὁ Ln.
 47. κωλύσαι δύναται ἃ δύναται κωλύσαι Ln.
 - καθὼς ἃ ὡς Ln.
 48. βαπτισθῆναι, *post* ἐν τ. ὀνόμ. τοῦ Χρ. Ln.
 - τοῦ Κυρίου ἃ Ἰησοῦ Χριστοῦ Ln. [*Gb. ∞.*] *Alx.*

CHAP. XI.

2. καὶ ὅτε ἃ ὅτε δέ Ln. Tf. [*Alx.*]
 - Ἰεροσόλυμα ἃ Ἰερουσαλήμ Ln. Tf.
 3. εἰσῆλθες, *ante* πρὸς ἄνδρας Ln. Tf.; [*Alx. s.* εἰσῆλθε καὶ συνέφαγε].
 4. ὁ Πέτρος, *om.* ὁ Ln.
 7. ἤκουσα δέ, *add.* καὶ, *s.* καὶ ἤκουσα ἤκουσα
 - φωνῆς, *præm.* καὶ Ln. Tf.
 8. πάν, *om.* Gb. Sch. Ln. Tf.
 9. μοι, *om.* Ln. Tf.
 10. πάλιν ἀνεσπάρσθη ἃ ἀνεσπάρσθη πάλιν Ln. Tf. [*Alx.*]
 11. ἤμην ἃ ἤμεν Ln.
 12. μοι τὸ πνεῦμα ἃ τὸ πνεῦμά μοι Ln. Tf.
 - μηδὲν διακρινόμενον ἃ μηδὲν διακρίναντα Ln.; *om.* Tf. [*Gb. -.*]
 13. τε ἃ δέ Ln. [*Alx.*]
 - ἄνδρας, *om.* Gb. Sch. Ln. Tf.
 16. Κυρίου, *præm.* τοῦ Gb. Sch. Ln. Tf.
 17. δέ, *om.* Ln. [*Gb. -.*] *Alx.*
 18. ἐδόξαζον ἃ ἐδόξασαν Ln.
 - γέ, *om.* Ln.
 - ἔδωκεν εἰς ζωὴν ἃ εἰς ζωὴν ἔδωκεν Ln.
 19. Στεφάνῳ ἃ Στεφάνου Ln. [*Gb. ∞.*]

ACTS.

20. εἰσελθόντες ἄλλοι Gb. Sch. Ln. Tf.
 — ἐλάλουν, *add.* καὶ Ln.
 — Ἑλληνιστὰς ἄλλοι Gb. Sch. Ln. Tf. [Rec. *Alx.*]
 21. πιστεύσας, *presm.* ὁ Ln. Tf.
 22. Ἱεροσολύμοις Ἱερουσαλήμ Ln. Tf.
 — διελθεῖν, *om.* Ln. [*Alx.*]
 23. χάριν, *add.* τὴν Ln.
 25. ὁ Βαρνάβας, *om.* Ln. Tf. [Gb. →].
 — αὐτὸν 1°, *om.* Ln. Tf. [Gb. →].
 — αὐτὸν 2°, *om.* Ln. Tf. [Gb. →].
 26. αὐτοὺς ἄλλοι Ln. Tf. [*Alx.*]
 — ἐνιαυτὸν, *presm.* καὶ Ln. Tf.
 28. ἐσήμανε ἄλλοι Ln.
 — μέγαν ἄλλοι Ln. Tf. [Gb. →].
 — ὅστις ἄλλοι Ln. Tf. [Gb. →].
 — καὶ ἐγένετο, *om.* καὶ Ln. [*Alx.*]
 — Καίσαρος, *om.* Gb. Sch. Ln. Tf.
 29. ἠμπορεῖτο ἄλλοι Ln. Tf.

CHAP. XII.

3. καὶ ἰδὼν ἄλλοι Ln. Tf. [*Alx.*]
 — ἤμῃ, *presm.* αἱ Gb. Sch. Ln. [Gb. →].
 5. ἐκτενῆς ἄλλοι Ln.
 — ὑπὲρ ἄλλοι Ln. Tf. [Gb. →].
 6. ἔμελλεν ἄλλοι Ln.
 — αὐτὸν προαγεῖν ἄλλοι Ln. Tf.
 7. ἐξέπεσον ἄλλοι Ln. Tf.; [ἐπέπεσαν *Alx.*]
 8. τε ἄλλοι Ln.
 — Περιζῶσαι ἄλλοι Ln. Tf. [Gb. →].
 9. αὐτῶ, *om.* Ln. Tf. [*Alx.*]
 — διὰ ἄλλοι Tf.
 10. ἦλθον ἄλλοι Ln. Tf.
 — ἠροίγη ἄλλοι Ln. Tf.
 11. γενόμενος ἐν αὐτῷ ἄλλοι Ln. Tf.
 — ἐξείλετο ἄλλοι Gb. Sch. Ln. Tf.
 12. Μαρίας, *presm.* τῆς Ln. Tf.
 13. τοῦ Πέτρου ἄλλοι Gb. Sch. Ln. Tf.
 15. εἶπον ἄλλοι Ln. Tf.
 — ὃ ἄλλοι Ln. Tf.

15. αὐτοῦ ἔστιν ἄλλοι Ln. Tf.
 16. εἶδον ἄλλοι Ln. Tf.
 17. αὐτοῖς, *om.* Tf.
 — δὲ ἄλλοι Tf.
 19. τὴν Καισάρειαν, *om.* τὴν Ln. [*Alx.*]
 20. ὁ Ἡρώδης, *om.* Gb. Sch. Ln. Tf.
 21. καὶ καθίσας, [καὶ] Ln.
 23. τὴν δόξαν, *om.* τὴν Gb. Sch. Ln.
 25. ἐξ Ἱερουσαλήμ ἄλλοι Ln. Tf.
 — καὶ Ἱωάννην, *om.* καὶ Ln. [*Alx.*]

CHAP. XIII.

1. τινας, *om.* Ln. Tf. [Gb. →].
 2. τε, *om.* Gb. Sch. Ln. Tf.
 — τὸν Σαῦλον, *om.* Ln. Tf. [Gb. →].
 4. οὗτοι ἄλλοι Ln. Tf.
 — Πνεύματος τοῦ Ἁγίου ἄλλοι Ln. Tf.
 — τὴν Σελεύκειαν, *om.* τὴν Ln. [*Alx.*]
 — τὴν Κύπρον, *om.* τὴν Ln. [*Alx.*]
 6. διελθόντες δὲ, *add.* ὅλην Gb. Sch. Ln. Tf.
 — εὐρόν, *add.* ἄνδρα Ln. Tf. [*Alx.*]
 9. καὶ ἀνεΐσας, *om.* καὶ Ln. Tf. [Gb. →].
 11. τοῦ κυρίου, *om.* τοῦ Gb. Sch. Ln. Tf.
 — ἐπέπεσεν ἄλλοι Ln.
 13. τὸν Παῦλον, *om.* τὸν Ln. Tf. [*Alx.*]
 14. τῆς Πισιδίας ἄλλοι Ln.
 15. ἔστι λόγος ἐν ὑμῖν ἄλλοι Ln. Tf.
 17. Ἰσραὴλ, *om.* Gb. Sch. Ln. Tf.
 — Αἰγύπτῳ ἄλλοι Ln.
 19. ἐτροποφόρησεν ἄλλοι Ln. Tf. [Rec. Gb. →].
 — κατεκληροδότησεν ἄλλοι Ln. Tf.
 20. καὶ μετὰ ταῦτα, ὡς ἔτεσι τετρακοσίοις καὶ πενήκοντα ὡς ἔτεσι τετρακοσ. καὶ πενήκ. καὶ μετὰ ταῦτα Ln. [Gb. →]. [*Alx.*]

21. Κίς ἄλλοι Ln.
 — Βενιαμίν ἄλλοι Ln.
 22. αὐτοῖς τὸν Δαβὶδ ἄλλοι Ln. Tf.
 — ἄνδρα Gb. →.
 23. ἠγάγετο ἄλλοι Gb. Sch. Ln. Tf.
 25. ὁ Ἰωάννης, *om.* ὁ Ln. Tf.
 — τινα με ἄλλοι Ln.
 26. ἀπεστάλη ἄλλοι Ln. Tf. [*Alx.*]
 — ὑμῖν ἄλλοι Ln.
 29. ἅπαντα ἄλλοι Ln. Tf.
 31. οἴτινες, *add.* νῦν Sch. Ln. Tf. [Gb. →].
 33. αὐτῶν ἄλλοι Ln. Tf. [*Alx.*]
 — δευτέρῳ ἄλλοι Ln. Tf.; [τῷ πρώτῳ Ln. *post* γέγραπται]. Rec. Gb. →; [*id.* *post* γέγρα. *Alx.*]
 35. διὸ ἄλλοι Ln.
 36. τοὺς πατέρας, *om.* τοὺς Elz.
 39. καὶ ἀπὸ, *om.* καὶ Ln.
 — τῷ νόμῳ, *om.* τῷ Ln. Tf.
 40. ἐφ' ὑμᾶς, *om.* Ln.
 41. ἐγὼ ἐργάζομαι ἄλλοι Ln. Tf.
 — ἔργον 2° Gb. →.
 — φ' ὁ Sch. Ln. Tf. [Gb. →].
 42. Ἐξιώντων δὲ ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων, παρεκάλουν τὰ ἔθνη ἄλλοι Ln. Tf. [Gb. →].
 43. αὐτοῖς, *om.* Sch. Tf. [Gb. →].
 — ἐπιμένειν ἄλλοι Ln. Tf. [Gb. →].
 44. δὲ ἄλλοι Ln. Tf. [Gb. →].
 — ἐρχομένῳ ἄλλοι Ln. Tf. [Rec. Gb. →].
 — Θεοῦ ἄλλοι Ln. Tf. [Gb. →].
 45. τοῦ Παύλου, *om.* τοῦ Ln.
 — λεγομένοις ἄλλοι Ln. Tf. [Gb. →].
 — ἀντιλέγοντες καὶ, *om.* Ln. [Gb. →].
 46. δὲ ἄλλοι Ln. Tf. [*Alx.*]
 — εἶπον ἄλλοι Ln. Tf.
 — δέ, *om.* Ln.
 50. καὶ τὰς ἐσχημόνας, *om.* καὶ Gb. Sch. Ln. Tf.
 — τὸν Βαρνάβαν, *om.* τὸν Ln. Tf. [Gb. →].
 51. αὐτῶν, *om.* Ln. Tf. [*Alx.*]
 52. δὲ ἄλλοι Ln. Tf.

ACTS.

CHAP. XIV.

2. ἀπειθούντες ἄπειθήσαντες
Ln. Tf. [Alx.]
3. καὶ διδόντι, om. καὶ Gb. Sch. Ln. Tf.
6. Λύστραν, *praem.* εἰς Ln.
7. ἦσαν εὐαγγελιζόμενοι ἢ εὐ-
αγγ. ἦσαν Ln.
8. ὑπάρχων, om. Gb. Sch. Ln. Tf.
- περιεπατήκει ἢ περιεπά-
τησεν Ln. Tf.; περιεπα-
τήκει St.
9. ἤκουε ἢ ἤκουσεν Ln. Tf.
[Alx.]
- πίστιν ἔχει ἢ ἔχει πίστιν Ln.
Tf.
10. τῇ φωνῇ, om. τῇ Ln.; *add.* σοὶ
λέγω ἐν τῷ ὀνόματι τοῦ
κυρίου Ἰησοῦ Χριστοῦ Ln.
[Alx.]
- ἤλλετο ἢ ἤλατο Gb. Sch. Ln.
Tf.
11. δὲ ἢ τε Ln. Tf.
- ὁ Παῦλος, om. ὁ Ln. Tf.
12. μὲν, om. Ln. Tf. [Gb. =].
13. ὁ δὲ ἢ ὅ τε Ln. Tf.
- αὐτῶν, om. Gb. Sch. Ln. Tf.
- ἤθελε ἢ ἤθελον *Alx.*
14. εἰσεπήδησαν ἢ ἐξεπήδησαν
Gb. Sch. Ln. Tf.
15. ἔσμεν ὑμῖν ἢ ὑμῖν ἔσμεν Ln.
mg.
- τὸν Θεὸν τὸν ζῶντα ἢ Θεὸν
ζῶντα Ln. Tf. [Gb. =]. *Alx.*
17. γε, om. Ln. [Alx.]
- ἑαυτὸν ἢ αὐτὸν Ln. [Gb. =].
- ἀγαθοποιῶν ἢ ἀγαθοουργῶν
Ln. Tf. [Gb. =]. *Alx.*
- ἡμῖν ἢ ὑμῖν Gb. Sch. Ln.;
om. Tf. [Gb. =].
- ἡμῶν ἢ ὑμῶν Gb. Sch. Ln.
Tf.
19. Ἐπήλθον ἢ ἐπήλθαν Ln. Tf.;
[Alx. διατριβόντων αὐτῶν
καὶ διδάσκων ἐπήλθον ἀπὸ].
- ἔσυρον ἢ ἔσυραν Tf.
- νομίσαντες ἢ νομίζοντες Ln.
- τεθνῆναι ἢ τεθηκέναι Ln.
[Alx.]
20. αὐτὸν τῶν μαθητῶν ἢ τῶν
μαθ. αὐτῶν Ln. Tf.
21. εὐαγγελισμένοι ἢ εὐαγγε-
λιζόμενοι Ln. Tf.
- Ἰκόμιον, *praem.* εἰς Ln. [Alx.]
- Ἀντιόχειαν, *praem.* εἰς Ln.
[Alx.]
23. πρεσβυτέρους κατ' ἐκκλη-

- σίαν ἢ κατ' ἐκκλ. πρεσβ.
Ln. Tf. [Alx.]
24. Παμφυλίαν, *praem.* τὴν Tf.
27. ἀνήγγειλαν ἢ ἀνήγγελλον Ln.
Tf.
28. ἐκεῖ, om. Gb. Sch. Ln. Tf.

CHAP. XV.

1. περιτέμνησθε ἢ περιτμηθῆ-
τε Ln. Tf. [Gb. =]. *Alx.*
- τῷ ἔθει, *add.* τῷ Ln.
2. οὖν ἢ δὲ Tf. [Alx.]
- συζητήσεως ἢ ζητήσεως Gb.
Sch. Ln. Tf.; [καὶ ζητήσεως
Gb. =].
3. Φουίκην, *praem.* τε Ln. Tf.
4. ἀπεδέχθησαν ἢ παρεδέχθη-
σαν Ln.
- ὑπὸ ἢ ἀπὸ Tf.
6. δὲ ἢ τε Tf.
7. ὁ Θεὸς, *post* ἐξελέξατο Ln. Tf.
- ἐν ἡμῖν ἢ ἐν ὑμῖν Ln. Tf.
8. αὐτοῖς 2^ο, om. Tf.
9. οὐδὲν ἢ οὐθέν Tf.
11. Κυρίου, *praem.* τοῦ Gb. Sch.
Ln. Tf.
- Χριστοῦ, om. Gb. Sch. Tf.
14. ἐπὶ, om. Ln. Tf. [Gb. =]. *Alx.*
17. ὁ ποιῶν, om. ὁ Ln.
- πάντα, om. Gb. Sch. Ln. Tf.
18. Γνωστὰ ἢ γνωστὸν Ln.
- ἔστι τῷ Θεῷ πάντα τὰ ἔργα
αὐτοῦ, om. Gb. Sch. Tf.; τῷ
Κυρίῳ τὸ ἔργον αὐτοῦ Ln.
20. ἀπὸ, om. Ln. Gb. -.
- καὶ τοῦ πνικτοῦ, om. τοῦ Ln.
22. ἐπικαλούμενον ἢ καλούμενον
Ln. Tf. [Alx.]
- Βαρσαβᾶν ἢ Βαρσαβᾶν Ln.
Tf. [Alx.]
23. τάδε, om. Ln. Tf.
- καὶ οἱ, om. Ln. [Gb. -]. *Alx.*
24. λέγοντες περιτέμνεσθαι καὶ
τηρεῖν τὸν νόμον, om. Ln.
Tf. [Gb. =]. *Alx.*
25. ἐκλεξαμένους ἢ ἐκλεξαμέ-
νους Ln. [Gb. =]. *Alx.*
28. τῶν ἐπάναγκες τούτων ἢ τού-
των τῶν ἐπάναγκ. Ln. [Alx.];
om. τούτων Tf. [Gb. =]. *Alx.*
29. καὶ πνικτοῦ, Gb. -; καὶ πνι-
κτῶν Ln. Tf.
- πράξετε ἢ πράξατε *Alx.*
30. ἦλθον ἢ κατήλθον Ln. [Gb.
=]. *Alx.*
32. δὲ ἢ τε St. Gb. Sch. Ln. Tf.
— ἐπεστήριξαν ἢ ἐπεστήρισαν
Tf.

33. ἀποστόλους ἢ ἀποστειλαν-
τας αὐτοῦ Gb. Sch. Ln. Tf.
[Gb. Rec. =].
34. ἔδοξε δὲ τῷ Σίλα ἐπιμεῖναι
αὐτοῦ, om. Ln. Tf. [Gb. =].
Alx.
36. Παῦλος πρὸς Βαρνάβαν ἢ
πρὸς Βαρν. Παῦλος Ln. Tf.
— ἡμῶν, om. Gb. Sch. Ln. Tf.
— πᾶσαν πόλιν ἢ πόλιν πᾶσαν
Ln. Tf.
37. ἐβουλεύσατο ἢ ἐβούλετο Ln.
[Gb. =]. *Alx.*
- τὸν Ἰωάννην ἢ καὶ Ἰωάννην
Gb. Sch. Ln. Tf.; [Ἰωάννην
Gb. =].
38. συμπαράλαβειν ἢ συμπαρα-
λαμβάνειν Ln. Tf.
39. οὖν ἢ δὲ Ln. Tf.
40. Θεοῦ ἢ Κυρίου Ln. Tf. [Gb.
=]. *Alx.*
41. Κιλικίαν, *praem.* τὴν Ln.

CHAP. XVI.

1. εἰς Δέρβην, *praem.* καὶ Ln.
[Alx.]
- Λύστραν, *praem.* εἰς Ln.
- τιως, om. Gb. Sch. Ln. Tf.
3. ἅπαντες ἢ πάντες Ln.
- τὸν πατέρα αὐτοῦ, ὅτι "Ελ-
λην ἢ ὅτι "Ελλην ὁ πατὴρ
αὐτοῦ Ln. [Alx.]
4. παρεδίδουν ἢ παρεδίδουσαν
Ln. Tf.
- τῶν πρεσβυτέρων, om. τῶν
Ln. Tf. [Alx.]
- Ἰερουσαλήμ ἢ Ἰεροσολύμοι
Ln. Tf.
6. Διέλθοντες ἢ διήλθον Ln.
[Alx.]
- τὴν Γαλατικὴν, om. τὴν Ln.
Tf. [Alx.]
7. ἔλθοντες, *add.* δὲ Ln. [Alx.]
- κατα 2^ο ἢ εἰς Gb. Sch. Ln.
Tf.
- πορεύεσθαι ἢ πορευθῆναι Ln.
Tf.
- πνεῦμα, *add.* Ἰησοῦ Gb. Sch.
Ln. Tf.
9. τῆς νυκτός, om. τῆς Ln.
- ὄφθη τῷ Παύλῳ ἢ τ. Παύλῳ
ὄφθη Tf.
- τις ἦν Μακεδὼν ἢ Μακ. τις
ἦν Ln.; Μακ. τις Tf.
- παρακαλῶν, *praem.* καὶ Ln.;
[Alx. s. *praem.* κατὰ πρόσω-
πον αὐτοῦ].
10. τὴν Μακεδονίαν, om. τὴν Ln.

ACTS.

10. κύριος ἄ θεός Ln. [Gb. ∞].
Alx.
11. οὖν ἄ δέ Tf.
 — τῆς Τρααίδος, *om.* τῆς Ln.
 — τῆ τε ἄ τῆ δέ Ln.
12. ἐκέειθεν τε ἄ κάκειθεν Ln.
Alx.
 — τῆς μερίδος Gb. —
 — τῆς, *om.* Ln. [Gb. ∞]. *Alx.*
 — κολώνια ἄ κολώνεια Tf.
 — ταύτη ἄ αὐτῆ Tf.
13. πόλεως ἄ πύλης Ln. Tf. [Gb. ∞]. *Alx.*
 — ἐνομίζετο ἄ ἐνομιζόμεν Ln.
[Alx.]
 — προσευχή ἄ προσευχῆν Ln.
[Alx.]
14. ἤκουεν ἄ ἤκουσεν *Alx.*
15. μέναιτε ἄ μένετε Ln.
16. προσευχῆν, *præm.* τὴν Sch.
 Ln. Tf. [Gb. ∞]. *Alx.*
 — Πύθωνος ἄ Πύθωνα Ln. Tf.
[Gb. ∞]. Alx.
 — ἀπαντήσαι ἄ ὑπαντήσαι Tf.
17. ἡμῖν ἄ ὑμῖν Elz. Ln. Tf.
18. τῷ ὀνόματι, *om.* τῷ Ln. Tf.
19. τὸν Σίλαν, *om.* τὸν Tf.
20. εἶπον ἄ εἶπαν Ln. Tf.
22. περιρρήξαντες ἄ περιρῆξαντες Ln. Tf.
24. εὐλόγως ἄ λαβῶν Ln. [Gb. ∞]. *Alx.*
 — αὐτῶν ἡσφαλίσατο ἄ ἡσφ. αὐτῶν Ln. Tf.
26. ἀνεφῆχθῆσαν ἄ ἠνεφῆχθῆσαν Ln. Tf.
 — τε ἄ δέ Ln. Tf. *[Alx.]*
27. μάχαιραν, *præm.* τὴν Ln.
 — ἔμελλεν ἄ ἤμελλεν Ln. Tf.
28. φωνῆ μεγάλη ὁ Παῦλος ἄ Παῦλος φωνῆ μεγάλη Ln.
Alx.
29. τῷ Σίλα, *om.* τῷ Ln. Tf.
31. εἶπον ἄ εἶπαν Ln. Tf.
 — Χριστὸν, *om.* Ln. Tf. *[Alx.]*
 — καὶ πᾶσι ἄ σὺν πᾶσι Gb. Ln.
Tf. [Alx.]
34. αὐτοῦ, *om.* Ln. Tf. *[Alx.]*
 — ἠγαλλιάσατο ἄ ἠγαλλιάτο Tf.
36. τούτους, *om.* Ln.
 — ἀπεστάλκασιν ἄ ἀπέσταλκαν Ln. Tf.
37. ἔβαλον ἄ ἔβαλαν Ln. Tf.
 — ἡμᾶς, *om.* Cst.
38. ἀνγγείλαν ἄ ἀπήγγειλαν Ln. Tf. *[Alx.]*
 — καὶ ἐφοβήθησαν ἄ ἐφοβ. δέ Ln. Tf.

39. ἐξελθεῖν ἄ ἀπελθεῖν ἀπὸ Ln. Tf. *[Alx.]*
40. εἰς ἄ πρὸς Gb. Sch. Ln. Tf. [Gb. Rec. ∞].
 — τοὺς ἀδελφούς, παρεκάλεσαν αὐτοὺς ἄ παρεκάλ. τοὺς ἀδελφ. Ln.

CHAP. XVII.

1. Ἀπολλωνίαν, *præm.* τὴν Ln.
 — ἡ συναγωγῆ, *om.* ἡ Ln. *[Alx.]*
2. διελέγετο ἄ διελέξατο Ln.; *[Alx. s. διελέχθη].*
3. ὁ Χριστὸς, *om.* ὁ Ln.
4. Ἑλλήνων, *præm.* καὶ Ln.
 — πολλὸν πλῆθος ἄ πλῆθος πολλὸν Ln. Tf. *[Alx.]*
5. ζηλώσαντες δὲ οἱ ἀπειθοῦντες Ἰουδαῖοι, καὶ προσλαβόμενοι τῶν ἀγοραίων ἄ προσλαβόμενοι δὲ οἱ Ἰουδαῖοι οἱ ἀπειθοῦντες τῶν ἀγοραίων Sch. Tf.; προσλαβόμενοι δὲ οἱ Ἰουδαῖοι Gb.
 — ἀπειθοῦντες, *om.* Gb. Ln.
 — τινας ἄνδρας, *om.* Gb.; ἄνδρας τινας Ln. Tf. *[Alx.]*
 — ἐπιστάντες τε ἄ καὶ ἐπιστ. Ln. *[Alx.]*
 — ἀγαγεῖν ἄ προαγαγεῖν Ln.
 6. ἔστυρον ἄ ἔστυραν Tf.
 — τὸν Ἰάσονα, *om.* τὸν Ln.
7. πράττουσι ἄ πράσσοσιν Ln. Tf. *[Alx.]*
 — λέγοντες ἕτερον ἄ ἕτερον λέγοντες Ln.
 10. τῆς νυκτός, *om.* τῆς Ln.
 — τῶν Ἰουδαίων ἀπήεσαν ἄ ἀπήεσαν τῶν Ἰουδ. Tf.
11. τὸ καθ', *om.* τὸ Ln. *[Alx.]*
13. σαλεύοντες, *add.* καὶ ταρασσοντες Ln. *[Alx.]*
14. ὡς ἄ ἕως Ln.; *[Alx. s. om. ὡς].*
 — ὑπέμενον ἄ ὑπέμεινεν Ln. Tf.; *[Alx. s. ὑπέμειναν].*
 — δέ ἄ τε Ln. Tf.
15. καθιστῶντες ἄ καθιστάνοντες Ln. Tf.
 — αὐτὸν ι', *om.* Ln. Tf. [Gb. ∞]. *Alx.*
16. θεωροῦντι ἄ θεωροῦντος Ln. Tf. [Gb. ∞]. *Alx.*
18. τινές δέ, *add.* καὶ Sch. Ln. Tf. [Gb. ∞].
 — τὸν Στωϊκῶν, *om.* τῶν Ln. Tf. *[Στωϊκῶν Ln. Tf.]*

18. ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν αὐτοῖς εὐηγγελίετο Gb. —
 — αὐτοῖς εὐηγγελίετο ἄ εὐγγ. αὐτοῖς Ln.; *om.* αὐτοῖς Tf.
 — ἡ ὑπό, *om.* ἡ Ln.
20. τί ἂν θέλοι ἄ τίνα θέλοι Gb. ∞ *[Alx.]*; τίνα θέλει Ln.
21. εὐκαίρουν ἄ ἠκαίρουν Ln. Tf. *[Alx.]*
 — καὶ ἀκούειν ἄ ἡ ἀκούειν Ln. Tf.; *add.* τι Ln.
22. ὁ Παῦλος, *om.* ὁ Ln.
23. ὃν ἄ ὅ Ln. Tf.
 — τοῦτον ἄ τοῦτο Ln. Tf.
24. κύριος ὑπάρχων ἄ ὑπάρχων κύριος Ln. Tf.
25. ἀνθρώπων ἄ ἀνθρωπίνων Ln. Tf. *[Gb. ∞]. Alx.*
 — κατὰ ἄ καὶ τὰ Elz. Gb. Sch. Ln. Tf.
26. αἵματος, *om.* Ln. [Gb. —]. *Alx.*
 — πᾶν τὸ πρόσωπον ἄ πάντος πρόσωπον Ln. Tf. *[Alx.]*
 — προτεταγμένους ἄ προτεταγμένους Gb. Sch. (Ln.) Tf.; *[πρὸς τεταγ. Ln.]* [Gb. Rec. ∞].
27. κύριον ἄ θεὸν Gb. Sch. Ln. Tf.; [Rec. Gb. ∞].
 — καὶ εὐροῖεν ἄ ἡ εὐροῖεν Ln. *[Alx.]*
 — καίτοιγε ἄ καίγε Ln. Tf. [Gb. ∞]. *Alx.*
28. ποιητῶν Gb. —
30. πᾶσι ἄ πάντας Ln. Tf. [Gb. ∞]. *Alx.*
31. διότι ἄ καθότι Ln. Tf. [Gb. ∞]. *Alx.*
32. εἶπον ἄ εἶπαν Tf.
 — πάλιν περὶ τούτου ἄ περὶ τούτου καὶ πάλιν Ln. Tf.; *[Alx. s. om. καὶ].*
33. Καὶ οὕτως, *om.* καὶ Ln. Tf.
 — ὁ Ἀρεοπαγίτης, *om.* ὁ Ln.

CHAP. XVIII.

1. δέ, *om.* Ln.
 — ὁ Παῦλος, *om.* Ln. Tf. *[Alx.]*
2. ἐκ ἄ ἀπὸ Ln. Tf. *[Alx.]*
3. εἰργάζετο ἄ ἠργάζετο Ln. Tf.
 — ἦσαν γὰρ σκηνοποιοὶ τὴν τέχνην Gb. —
 — τὴν τέχνην ἄ τῆ τέχνη Ln. Tf. *[Alx.]*
5. πνεύματι ἄ λόγῳ Gb. Sch. Ln. Tf.

A C T S.

5. Ἰουδαίους, *add.* εἶναι Ln. [Gb. ∞]. *Alx.*
 7. ἦλθεν ἢ εἰσῆλθεν Ln. [*Alx.*]
 9. δι' ὀράματος ἐν νυκτὶ ἢ ἐν νυκτὶ δι' ὀράματος Ln.
 11. τε ἢ δέ Ln. [*Alx.*]
 12. ἀνθυπατεύοντος ἢ ἀνθυπαίου ὄντος Ln. [Gb. ∞]. *Alx.*
 13. οὗτος ἀναπείθει ἢ ἀναπείθει οὗτος Ln. Tf.
 14. οὖν, *om.* Ln. [Gb. -]. *Alx.*
 - ἠνεσχόμεν ἢ ἀνεσχόμεν Ln.
 15. ζήτημά ἢ ζήτηματά Ln. Tf. [Gb. ∞]. *Alx.*
 - γάρ, *om.* Ln. Tf. [Gb. -]. *Alx.*
 17. οἱ Ἕλληνες, *om.* Ln. Tf. [Gb. =]. *Alx.*
 18. τὴν κεφαλὴν ἐν Κεγκρεαῖς ἢ ἐν Κεγγ. τὴν κεφαλὴν Ln. Tf.
 19. κατήντησε ἢ κατήντησαν Ln. Tf. [*Alx.*]
 - αὐτοῦ ἢ ἐκεῖ Ln. [*Alx.*]
 - διελέχηθ' ἢ διελέξατο Ln.
 20. παρ' αὐτοῖς, *om.* Ln. Tf.
 21. ἀλλ' ἢ ἀλλά Ln. Tf.
 - ἀπετάξατο αὐτοῖς ἢ ἀποτάξαμενος καὶ Ln. Tf. [Gb. ∞]. *Alx.*
 - Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα, *om.* Ln. Tf. [Gb. =]. *Alx.*
 - δέ, *om.* Ln. Tf. [Gb. =]. *Alx.*
 - καὶ ἀνήχθη, *om.* καὶ Ln. Tf.
 23. ἐπιστηρίζων ἢ στηρίζων Ln.
 25. κυρίου ἢ Ἰησοῦ Ln. Tf. [*Alx.*]
 26. Ἀκύλας καὶ Πρίσκιλλα ἢ Πρίσκ. καὶ Ἀκύλ. Ln. Tf. [*Alx.*]
 - τοῦ Θεοῦ ὁδόν ἢ ὁδὸν τοῦ Θεοῦ Ln. [*Alx.*]; *om.* τοῦ Θεοῦ Tf. [Gb. =].

CHAP. XIX.

1. ἐλθεῖν ἢ κατελθεῖν *Alx.*
 - εὐρών ἢ εὐρεῖν Ln. Tf. [*Alx.*]
 2. εἶπε, *add.* τε Ln. Tf. [*Alx.*]
 - εἶπον, *om.* Ln. Tf. [Gb. =]. *Alx.*
 - οὐδὲ ἢ οὐδ' Ln.
 3. πρὸς αὐτοῦς, *om.* Ln. Tf. [Gb. =]. *Alx.*
 - εἶπον ἢ εἶπαν Ln. Tf.
 4. μέν, *om.* Gb. Ln. [*Alx.*]
 - Χριστόν, *om.* Gb. Ln. Tf. [*Alx.*]
 6. τὰς χεῖρας, *om.* τὰς Ln. Tf.

6. προεφῆτεον ἢ ἐπροφῆτεον Ln. Tf.
 7. δεκαδύο ἢ δώδεκα Ln. [*Alx.*]
 8. τὰ περὶ, *om.* τὰ Ln. Tf. [*Alx.*]
 9. τινός, *om.* Ln. Tf.
 10. Ἰησοῦ, *om.* Gb. Sch. Ln. Tf. [*Alx.*]
 11. ἐποίει ὁ Θεὸς ἢ ὁ Θεὸς ἐποίει Ln. [*Alx.*]
 12. ἐπιφέρεσθαι ἢ ἀποφέρεισθαι Ln. Tf. [Gb. ∞]. *Alx.*
 - ἐξέρχεσθαι ἢ ἐκπορεύεσθαι Gb. Sch. Ln. Tf.
 - ἀπ' αὐτῶν, *om.* Gb. Sch. Ln. Tf.
 13. ἀπὸ ἢ καὶ Ln. Tf. [Gb. ∞]. *Alx.*
 14. ὀρκίζομεν ἢ ὀρκίζω Gb. Sch. Ln. Tf.
 - ὁ Παῦλος, *om.* ὁ Ln. Tf. [*Alx.*]
 14. τινες ἢ τιнос Ln.
 - υἱοί, *post* ἐπὶ τὰ Ln. Tf.
 - οἱ, *om.* Ln. [*Alx.*]
 15. εἶπε, *add.* αὐτοῖς Ln. [*Alx.*]
 16. ἐφαλλόμενος ἢ ἐφαλόμενος Ln.
 - ἐπ' αὐτοὺς ὁ ἄνθρωπος ἢ ὁ ἄνθρ. ἐπ' αὐτ. Ln. Tf.
 - καὶ, *om.* Ln. Tf. Gb. =. [*Alx.*]
 - κατακυριεύσας ἢ κατακυριεύσαν Gb. ∞. *Alx.*
 - αὐτῶν ἢ ἀμφοτέρων Ln. Tf. [Gb. ∞]. *Alx.*
 17. ἐπέπεσε ἢ ἔπεσεν Ln.
 20. ὁ λόγος τοῦ κυρίου ἢ τοῦ κυρίου ὁ λόγος Ln. Tf.
 21. διελθῶν ἢ διελθεῖν Ln.
 - Ἀχαΐαν, *præm.* τὴν Ln.
 - Ἱερουσαλὴμ ἢ Ἱεροσόλυμα Ln. Tf.
 24. παρέχето ἢ παρέιχε Ln.
 - ἐργασίαν οὐκ ὀλίγην ἢ οὐκ ὀλίγ. ἐργ. Ln.
 25. ἡμῶν ἢ ἡμῶν Ln. Tf.; ὑμῶν Gb. ∞. [*Alx.*]
 26. σχεδόν, *præm.* καὶ Ln. [*Alx.*]
 27. Ἀρτέμιδος ἱερὸν ἢ ἱερὸν Ἀρτέμ. Tf. [*Alx.*]
 - οὐδὲν ἢ οὐθέν Ln. Tf.
 - λογισθῆναι ἢ λογισθήσεται Ln. [*Alx.*]
 - μέλλειν ἢ μέλλει Ln.
 - τὴν μεγαλειότητα ἢ τῆς μεγαλειότητος Ln. [*Alx.*]
 29. ὀλη, *om.* Ln. Tf.
 - συγχύσεως, *præm.* τῆς Gb. Sch. Tf. [Gb. -].

29. τοῦ Παύλου, *om.* τοῦ Gb. Sch. Ln. Tf.
 30. τοῦ δὲ Παύλου ἢ Παύλου δὲ Ln.
 32. ἔνεκεν ἢ ἔνεκα Ln.
 33. προβαλλόντων ἢ προβαλόντων *Alx.*
 - προεβίβασαν ἢ συνεβίβασαν Ln. [*Alx.*]
 34. ἐπιγινόντων ἢ ἐπιγινόντες Gb. Sch. Ln. Tf.
 35. ἀνθρώπος ἢ ἀνθρώπων Ln. Tf. [*Alx.*]
 - θεᾶς, *om.* Gb. Sch. Ln. Tf.
 36. πρῆνται ἢ πρᾶσσειν Ln. Tf.
 37. τὴν θεᾶν ἢ τὴν θεὸν Gb. Sch. Ln. Tf.
 - ὑμῶν ἢ ἡμῶν Ln. [Gb. ∞]. *Alx.*
 38. πρὸς τινα λόγον ἔχουσιν ἢ ἔχουσ. πρὸς τινα λόγον Gb. Sch. Ln. Tf.
 39. περὶ ἐτέρων ἢ περαιτέρω Ln.
 40. οὐ, *add.* οὐ Gb. ∞. [*Alx.*]
 - ἀποδοῦναι ἢ δοῦναι Tf. [Gb. ∞]. *Cst.*
 - λόγον, *add.* περὶ Ln. [*Alx.*]

CHAP. XX.

1. προσκαλεσόμενος ἢ μεταπεμφάμενος *Alx.*
 - τοὺς μαθητάς, *add.* παρακαλέσας Ln. [*Alx.*]
 - πορευθῆναι ἢ πορεύεσθαι Ln.
 - τὴν Μακεδονίαν, *om.* τὴν Ln.
 3. αὐτῷ ἐπιβουλῆς ἢ ἐπιβουλῆς αὐτῷ Ln.
 4. Σάπατρος, *add.* Πύργου Gb. Sch. Ln. Tf. [Gb. -].
 5. οὔτοι, *add.* δὲ Ln. [*Alx.*]
 7. τῶν μαθητῶν τοῦ ἢ ἡμῶν Gb. Sch. Ln. Tf.
 8. ἦσαν ἢ ἦμεν Gb. Sch. Ln. Tf.
 9. καθήμενος ἢ καθεζόμενος Ln. Tf. [*Alx.*]
 11. ἄρτον, *præm.* τὸν Ln. Tf. [Gb. ∞]. *Alx.*
 13. εἰς ἢ ἐπὶ Ln. Tf.
 - ἦν διεταγαμένος ἢ διατετῆν Ln.
 14. συνέβαλεν ἢ συνέβαλλεν Ln.
 15. καὶ μέιναντες ἐν Τρωγυλίῳ, τῇ ἐχομένῃ ἢ τῇ δὲ ἐχομένῃ Ln. [Gb. ∞] *Alx.*; [Τρωγυλίῳ Tf.]
 16. ἔκρινε ἢ κεκρίκει Gb. Ln. Tf. [Rec. Gb. ∞]. *Alx.*
 - ἦν ἢ εἶη Ln. [*Alx.*]

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18. πρὸς αὐτὸν, *aad.* ὁμοῦ ὄντων αὐτῶν Ln.
 19. πολλῶν, *om.* Gb. Sch. Ln. Tf.
 21. τὴν εἰς τὸν, *om.* τὴν Ln. [Atx.]; *om.* τὸν Tf.
 — Χριστόν, *om.* Ln. Tf. [Atx.]
 22. ἐγὼ δεδεμένος ἢ δεδεμ. ἐγὼ Gb. Ln. Tf.
 — συναντήσονται ἢ συναντήσαντα *s.* συμβησόμενα Atx.
 23. διαμαρτύρεται, *aad.* μοι Gb. Sch. Ln. Tf.
 — με καὶ θλίψεις ἢ καὶ θλίψ. με Ln. Tf. [Atx.]
 24. ποιούμαι, οὐδὲ ἔχω ἢ ἔχω οὐδὲ ποιούμαι Ln. Atx.; *om.* οὐδὲ ἔχω Tf.
 — ψυχὴν μου, *om.* μου Ln. Tf. [Gb. =].
 — μετὰ χαρᾶς, *om.* Ln. Tf. [Gb. =]. Atx.
 25. τοῦ Θεοῦ, *om.* Ln. Tf. [Gb. =]. Atx.
 26. ἐγὼ ἢ εἰμι Ln. [Atx.]
 27. ὑμῖν, *post* θεοῦ Ln. txt.
 28. οὖν [Ln.]; *om.* Atx.
 — Θεοῦ ἢ κυρίου Gb. Ln. Tf. [Rec. Gb. ∞]; κυρίου καὶ θεοῦ Cst. [Atx.]
 — ἰδίου αἵματος ἢ αἵματος τοῦ ἰδίου Gb. Sch. Ln. Tf. [Rec. Gb. ∞].
 29. γὰρ, *om.* Ln. Tf. [Gb. =]. Atx.
 — τοῦτο, *om.* Ln. Tf. [Gb. =]. Atx.
 32. ἀδελφοί, *om.* Ln. Tf. [Gb. -]. Atx.
 — ἐποικοδομησάι ἢ οἰκοδομησάι Ln. [Gb. ∞]. Atx.
 — ὑμῖν, *om.* Ln. Tf. [Atx.]
 33. οὐδενὸς ἢ οὐθενὸς Tf.
 34. δέ, *om.* Gb. Sch. Ln. Tf.
 35. μάλλον, *ante* διδόναι Gb. Sch. Ln. Tf.
 37. ἐγένετο κλαυθμὸς ἢ κλαυθ. ἐγίν. Ln. Tf.

CHAP. XXI.

1. Κῶν ἢ Κῶ Gb. Sch. Ln. Tf.
 3. ἀναφάναντες ἢ ἀναφανέντες Elz. Gb. Sch. Ln. Tf.
 — κατήχησεν ἢ κατήλομεν Ln. [Atx.]
 — γὰρ ἦν τὸ πλοῖον ἢ γὰρ τὸ πλοῖον ἦν Ln.
 4. καὶ ἀνευρόντες ἢ ἀνευρ. δέ Ln. Tf. [Atx.]
 — αὐτοῦ ἢ αὐτοῖς Ln.

4. ἀναβαίνειν ἢ ἐπιβαίνειν Ln. Tf.
 — Ἱερουσαλὴμ ἢ Ἱεροσόλυμα Gb. Sch. Ln. Tf.
 5. ἡμᾶς ἐξαρτίσαι ἢ ἐξαρτ. ἡμ. Ln. Tf.
 — προσηυξάμεθα ἢ προσευξάμενοι Ln. Tf. [Atx.]
 6. καὶ ἀσπασάμενοι ἢ ἀπρησπασάμεθα Ln. Tf. [Atx.]
 — ἐπέβημεν ἢ καὶ ἐνέβημεν Ln. [Atx.]; καὶ ἀνέβημεν Tf. [Atx.]
 8. οἱ περὶ τὸν Παῦλον, *om.* Gb. Sch. Ln. Tf.
 — ἦλθον ἢ ἦλθομεν Elz. Gb. Sch. Ln. Tf.
 — τοῦ ὄντος, *om.* τοῦ Gb. Sch. Ln. Tf.
 9. παρθένου τέσσαρες ἢ τέσσ. παρθ. Ln.
 10. ἡμῶν, *om.* Ln. Tf.
 11. τε, *om.* Ln. Tf. [Gb. =]. Atx.
 — αὐτοῦ ἢ αὐτοῦ Ln. Tf. [Gb. ∞]. Atx.
 — τὰς χεῖρας καὶ τοὺς πόδας ἢ τοὺς πόδ. καὶ τὰς χεῖρ. Ln. Tf. [Atx.]
 — ἐν ἢ εἰς Tf.
 13. ἀπεκρίθη δὲ ἢ τότε ἀπεκρίθη Ln. [Atx.]; ἀπεκρ. τε Tf.
 14. τὸ θέλημα τοῦ κυρίου ἢ τοῦ κυρίου τὸ θέλημα Ln. Tf. [Atx.]
 — γενέσθω ἢ γινέσθω Ln. Tf. [Atx.]
 15. ἀποσκευασάμενοι ἢ ἐπισκευασάμενοι Ln. Tf. [Gb. ∞]. [Atx.]
 — Ἱερουσαλὴμ ἢ Ἱεροσόλυμα Ln. Tf. [Gb. ∞]. [Atx.]
 17. ἐδέξαντο ἢ ἀπεδέξαντο Ln. Tf. [Gb. ∞]. [Atx.]
 20. κύριον ἢ θεὸν Gb. Ln. Tf. [Atx.]
 — εἰπὸν τε ἢ εἰπόντες Ln.
 — Ἰουδαίων ἢ ἐν τοῖς Ἰουδαίοις Ln. Tf. [Gb. ∞]. [Atx.]
 21. πάντας, *om.* Ln. [Gb. -]. Atx.
 22. δεῖ πλήθος συνελθεῖν, *om.* Tf. [Gb. -]; δεῖ συνελθεῖν πλήθος Ln.
 — γὰρ, *om.* Tf. [Gb. -].
 24. γνώσι ἢ γνώσονται Gb. Sch. Ln. Tf. [Rec. Gb. ∞].
 — τὸν νόμον φυλάσσω ἢ φυλ. τὸν νόμον Ln. Tf.

25. ἐπεστείλαμεν ἢ ἀπευτείλαμεν Ln.
 — μηδὲν τοιοῦτον τηρεῖν αὐτοῦς, εἰ μὴ, *om.* Ln. Tf. [Gb. =]. Atx.
 — τὸ αἶμα, *om.* τὸ Ln. Tf.
 — καὶ πνεκτόν Gb. -.
 27. συνέχεον ἢ συνέχεαν Ln.
 — τὰς χεῖρας ἐπ' αὐτὸν ἢ ἐπ' αὐτὸν τὰς χεῖρας Gb. Ln. Tf. [Atx.]
 28. πανταχοῦ ἢ πανταχῇ Ln. Tf. [Gb. ∞]. Atx.
 31. δέ ἢ τε Ln. Tf.
 — συγχύνεται ἢ συγχύνεται Ln.
 32. ἑκατοντάρχους ἢ ἑκατοντάρχας Ln. Tf.
 33. τότε ἐγγίσαι ἢ ἐγγ. δέ Cst. — ἂν, *om.* Ln.
 34. ἐβόων ἢ ἐπεφώνουν Ln. Tf. [Gb. ∞]. [Atx.]
 — δυνάμενος δὲ ἢ δυναμένου δὲ αὐτοῦ Ln. Tf.
 36. κράζον ἢ κράζοντες Ln. Tf. [Gb. ∞]. [Atx.]
 37. τι, *om.* Tf. [Gb. -]. [Atx.]

CHAP. XXII.

1. νῦν ἢ νυνί Gb. Sch. Ln. Tf.
 2. προσεφώνει ἢ προσφωνεῖ Tf.
 3. μὲν, *om.* Ln. [Gb. =]. Atx.
 7. ἔπεσόν ἢ ἔπεσά Ln. Tf. [Atx.]
 8. με ἢ ἐμέ Ln.
 9. καὶ ἔμφοβοι ἐγένοντο, *om.* Ln. Tf. [Gb. =]. [Atx.]
 12. εὐσεβῆς, *om.* Tf.; εὐλαβῆς Ln.
 13. με ἢ ἐμέ Ln.
 16. τοῦ κυρίου ἢ αὐτοῦ Gb. Sch. Ln. Tf.
 18. τὴν μαρτυρίαν, *om.* τὴν Ln.
 20. ἐξεχείτο ἢ ἐξεχύνετο Ln. Tf. — Στεφάνου Gb. -.
 — τῇ ἀναρέσει αὐτοῦ, *om.* Gb. Sch. Ln. Tf.
 22. καθήκον ἢ καθῆκεν Gb. Sch. Ln. Tf.
 23. δέ ἢ τε Ln. Tf.
 — ἀέρα ἢ οὐρανὸν Gb. ∞.
 24. αὐτὸν ὁ χιλιάρχος ἄγεσθαι ἢ ὁ χιλ. εἰσαγεσθαι αὐτὸν Gb. Ln. Tf.; αὐτὸν ὁ χιλ. εἰσάγ. Sch.
 — εἰπὼν ἢ ἔπας Ln. Tf.
 25. πρότερον ἢ πρότερον Gb. Sch. Ln. Tf.
 — ὁ Παῦλος, *om.* Tf.

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26. ἑκατοντάρχους ἄ εκατοντάρ-
χης Ln. Tf.
- ἀπήγγειλε τῷ χιλιάρχῳ ἄ
τῷ χιλ. ἀπήγ. Ln. Tf. [Alx.]
- "Ορα, om. Gb. Sch. Ln. Tf.
27. εἰ, om. Gb. Sch. Ln. Tf.
28. τε ἄ δέ Ln.; om. Tf.
29. ἦν αὐτὸν ἄ αὐτὸν ἦν Ln.
30. παρὰ ἄ ὑπὸ Ln. [Gb. ∞].
[Alx.]
- ἀπὸ τῶν δεσμῶν, om. Gb.
Sch. Ln. Tf.
- ἐλθεῖν ἄ συναελθεῖν Gb. Sch.
Ln. Tf.
- ὅλον ἄ πᾶν Gb. Sch. Ln. Tf.
- αὐτῶν, om. Gb. Sch. Ln. Tf.

CHAP. XXIII.

1. ὁ Παῦλος τῷ συνεδρίῳ ἄ τῷ
συνεδρ. ὁ Παῦλος Ln. [Alx.]
6. Φαρισαῖον ἄ Φαρισαῖον Ln.
Tf. [Gb. ∞]. Alx.
7. λαλῆσαντος ἄ εἰπόντος Ln.
- τῶν Σαδδουκαίων, om. τῶν
Ln. Tf.; [ante Φαρ. Alx.]
8. μηδὲ ἄ μήτε Ln. [Alx.]
9. οἱ γραμματεῖς τοῦ μέρους ἄ
τινὲς Ln.; om. οἱ Tf.; [τι-
νὲς τῶν γραμματέων τοῦ
μέρους Gb. ∞. Alx.]
- μὴ θεομαχόμεν, om. Gb. Sch.
Ln. Tf.
10. γενομένης στάσεως ἄ στά-
σεως γενομένης Ln.
- εὐλαβηθεῖς ἄ φοβηθεῖς Ln.
[Gb. ∞]. Alx.
- καταβῆναι ἄ καταβῆναι καὶ
Cst.
11. Παῦλε, om. Gb. Sch. Ln. Tf.
12. τινες τῶν Ἰουδαίων συστρο-
φήν ἄ συστροφῆν οἱ Ἰου-
δαῖοι Gb. Sch. Ln. Tf.
13. πεποιηκότες ἄ ποιησάμενοι
Ln. [Gb. ∞]. Alx.
14. εἶπον ἄ εἶπαν Ln. Tf.
- μηδενὸς ἄ μηθενὸς Tf.
15. αὐριον, om. Gb. Ln. Tf. [Alx.]
- αὐτὸν καταγάγη ἄ καταγ. αυ-
τὸν Ln. Tf. [Alx.]
- πρὸς ἄ εἰς Ln. Tf. [Alx.]
16. τὸ ἐνεδρον ἄ τὴν ἐνεδρον Elz.
Gb. Ln.; [τὸ ἐνεδρον Gb.
∞].
17. τι ἀπαγγεῖλαι ἄ ἀπαγγεῖλαι
τι Ln.
18. νεανίαν ἄ νεανίσκον Ln.
20. εἰς τὸ συνέδριον καταγάγης
τὸν Παῦλον ἄ τὸν Παῦλον

- καταγάγης εἰς τὸ συνέδριον
Ln. Tf.
20. μέλλοντές ἄ μέλλων Ln. Tf.
[Alx.]
21. ἔτοιμοί εἰσι ἄ εἰσιν ἔτοιμοι
Ln. Tf.
22. νεανίαν ἄ νεανίσκον Ln. [Alx.]
25. περιέουσαν ἄ ἔχουσαν Ln.
27. ἐξειλόμην ἄ ἐξεϊλάμην Ln. Tf.
- αὐτὸν, om. Ln. [Gb. ∞]. Alx.
28. δέ ἄ τε Ln. Tf.
- γνῶναι ἄ ἐπιγνῶναι Ln. Tf.
29. ἐγκλημα ἔχοντα ἄ ἔχοντα
ἐγκλ. Ln. Tf. [Alx.]
30. μέλλειν, om. Ln. [Alx.]
- ὑπὸ τῶν Ἰουδαίων, om. Ln.
Tf. [Alx.]
- ἐξαντῆς ἄ ἐξ αὐτῶν Ln. [Alx.]
- τὰ πρὸς αὐτὸν ἄ αὐτοὺς Ln.
Tf.
- "Ῥώσο, om. Ln. Tf. [Gb.
∞]. Alx.
31. τῆς νυκτός, om. τῆς Ln.
32. πορεύεσθαι ἄ ἀπερχεσθαι
Ln. Tf. [Gb. ∞].
34. ὁ ἠγεμῶν, om. Gb. Sch. Ln.
Tf.
35. "Ἐκελευσέ τε ἄ κελεύσας Ln.
Tf. [Alx.]
- Ἡρώδου, *præm.* τοῦ Ln.
- αὐτὸν, *post* φυλάσσεσθαι Ln.
Tf. [Alx.]

CHAP. XXIV.

1. τῶν πρεσβυτέρων ἄ πρεσβ.
τινῶν Ln. [Alx.]
3. κατορθωμάτων ἄ διορθωμά-
των Ln. [Gb. ∞]. Alx.
5. στάσιν ἄ στάσεις Ln. [Gb.
∞]. Alx.
6. καὶ κατὰ τὸν ἡμέτερον νόμον
ἠθελήσαμεν κρίνειν. 7. παρ-
ελθὼν δέ Λυσίας ὁ χιλιάρ-
χος μετὰ πολλῆς βίας ἐκ-
τῶν χειρῶν ἡμῶν ἀπήγαγε,
8. κελεύσας τοὺς κατηγο-
ρους αὐτοῦ ἔρχεσθαι ἐπὶ
σέ, om. Ln. Tf. [Gb. ∞]. Alx.
9. Συνέθετο ἄ συνεπέθετο Gb.
Sch. Ln. Tf.
10. δέ ἄ τε Ln. Tf. [Alx.]
- εὐθύμωτερον ἄ εὐθύμως Ln.
Tf. [Gb. ∞]. Alx.
11. γνῶναι ἄ ἐπιγνῶναι Ln. Tf.
[Alx.]
- ἡ δεκατὸ, om. ἡ Gb. Sch.
Tf.; δώδεκα Ln. [Alx.]
- ἐν ἄ εἰς Ln. Tf. [Alx.]

12. ἐπίστασιν ἄ ἐπίστασιν
Ln. [Gb. ∞]. [Alx.]
13. οὔτε ἄ οὐδέ Ln.
- με, om. Elz. Gb. Sch. Ln. Tf.
- δύναται, *add.* σοι Ln. [Alx.]
- νῦν ἄ νυνί Ln. Tf.
14. τοῖς προφήταις, *præm.* ἐν
Elz. Ln.; *præm.* τοῖς ἐν Gb.
Sch.
- νεκρῶν, om. Ln. Tf. [Gb. ∞].
Alx.
16. δέ ἄ καὶ Ln. Tf. [Gb. ∞].
Alx.
- ἔχειν ἄ ἔχων Gb. ∞. Alx.
17. παρεγερόμην, *post* ἔθνος μου
Ln. Tf.
18. οἷς ἄ αἷς Sch. Ln. [Gb. ∞].
Alx.
- δέ, om. Elz.
19. δεῖ ἄ ἔδει Elz. Gb. Sch. Ln.
Tf.; [Gb. δεῖ ∞. Cst.]
- με ἄ ἐμέ Ln. Tf.
20. εἴ τι ἄ τί Gb. Sch. Ln. Tf.
- ἐν ἐμοί, om. Ln.
21. ἐκράξα ἄ ἐκέκραξα Tf.
- ἐστὼς ἐν αὐτοῖς ἄ ἐν αὐτοῖς
ἐστὼς Ln. Tf. [Alx.]
- ἐφ' ἄ ἐφ' Ln. Tf.
22. Ἀκούσας δὲ ταῦτα ὁ Φῆλιξ
ἀνεβίβητο αὐτοὺς ἄ ἀνεβί-
βητο δὲ αὐτοὺς ὁ Φῆλιξ Gb.
Sch. Ln. Tf. [Rec. Gb. ∞].
- εἰπὼν ἄ εἶπας Ln. Tf.
23. τε, om. Ln. Tf. [Gb. ∞]. Alx.
- τὸν Παῦλον ἄ αὐτὸν Gb. Sch.
Ln. Tf.
- ἡ προσέρχεσθαι, om. Ln. Tf.
[Gb. ∞]. Alx.
24. ἡμέρας τινὰς ἄ τινὰς ἡμέρας
Ln.
- γυναικὶ αὐτοῦ ἄ ἰδίᾳ γυναικὶ
Ln.; γυναικὶ Gb. Sch. Tf.
- Χριστὸν, *add.* Ἰησοῦν Sch.
Ln.
25. κρίματος τοῦ μέλλοντος ἄ
μέλλοντος κρίματος Gb. ∞.
Alx.
- ἔσεσθαι, om. Gb. Sch. Ln.
26. ἴμα δέ, om. δέ Gb. Sch. Ln.
Tf.
- ὅπως λύση αὐτόν, om. Sch.
Ln. Tf. [Gb. ∞].
27. χάριτας ἄ χάριτα Ln. [Alx.]

CHAP. XXV.

2. δέ ἄ τε Ln. Tf.
- ὁ ἀρχιερεὺς ἄ οἱ ἀρχιερεῖς
Ln. Tf. [Gb. ∞]. [Alx.]

A C T S.

4. ἐν Καισαρείᾳ ἢ εἰς Καισαρείαν Ln. Tf. [Gb. ∞]. *Alx.*
 5. δυνατοὶ ἐν ἡμῖν, φησὶ ἢ ἐν ἡμῖν, φησιν, δυνατοὶ Gb. Ln. Tf. *Alx.*
 — τούτω ἢ ἄποπον Ln. [Alx.]; *om.* Gb.
 6. πλείους ἢ οὐ πλείους ὀκτώ Gb. Sch. Ln. Tf. [Alx.]; πλείους ὀκτώ Gb. ∞].
 7. περιέστησαν, *add.* αὐτὸν Ln. [Gb. ∞]. *Alx.*
 — αἰτιάματα ἢ αἰτιώματα Gb. Sch. Ln. Tf.
 — φέροντες κατὰ τοῦ Παύλου ἢ καταφέροντες Ln. Tf. [Gb. ∞]. *Alx.*
 8. ἀπολογουμένου αὐτοῦ ἢ τοῦ Παύλου ἀπολογουμένου Ln. Tf. [Alx.]
 9. τοῖς Ἰουδαίοις θέλων ἢ θέλων τοῖς Ἰουδ. Ln. Tf. [Alx.]
 — κρίνεσθαι ἢ κριθῆναι Ln. Tf. [Alx.]
 11. γὰρ ἢ οὖν Ln. Tf. [Gb. ∞]. *Alx.*
 15. δίκην ἢ καταδίωξιν Ln. [Gb. ∞]. *Alx.*
 16. τινα ἢ τιμ Gb. ∞. *Alx.*
 — εἰς ἀπώλειαν, *om.* Gb. Ln. Tf. *Alx.*
 17. αὐτῶν, *om.* Tf.
 18. ἐπέφερον ἢ ἔφερον Ln. Tf. [Gb. ∞]. *Alx.*
 — ὑπενόουν ἐγὼ ἢ ἐγὼ ὑπενόουν Ln.; *add.* πονηρὰν Ln. [Gb. ∞]. *Alx.*
 20. τούτου ἢ τούτων Ln. Tf. [Gb. ∞]. *Alx.*
 — Ἱερουσαλήμ ἢ Ἱεροσόλυμα Ln. Tf.
 21. πέμψω ἢ ἀναπέμψω Ln. Tf. [Alx.]
 22. ἔφη, *om.* Ln. Tf.
 — Ὁ δέ, *om.* Ln. Tf.
 23. τοῖς χιλιάρχοις, *om.* τοῖς Ln. Tf. [Alx.]
 — οὐσι, *om.* Ln. Tf. [Gb. ∞]. *Alx.*
 24. πάν ἢ ἅπαν Ln. Tf. [Alx.]
 — ἐπιβοῶντες ἢ βοῶντες Ln.
 — ζῆν αὐτὸν ἢ αὐτὸν ζῆν Ln. [Alx.]
 25. καταλαβόμενος ἢ καταλαβόμεν Ln. [Alx.]
 — θανάτου αὐτῶν ἢ αὐτῶν θανάτου Ln. Tf. [Alx.]
 — καὶ αὐτοῦ, *om.* καὶ Ln. [Alx.]

25. αὐτὸν, *om.* Ln. Tf. [Gb. ∞]. *Alx.*
 26. γράψαι 2^ο ἢ γράψω Ln. Tf. [Gb. ∞]. *Alx.*

CHAR. XXVI.

1. ἑπὲρ ἢ περὶ Ln. Tf. [Gb. ∞]. *Alx.*
 — ἀπελογεῖτο, *post* χεῖρα Ln. [Alx.]
 — μέλλων ἀπολογεῖσθαι ἐπὶ σοῦ σήμερον ἢ ἐπὶ σοῦ μέλ. σήμε. ἀπολογ. Gb. Sch. Ln.; ἐπὶ σοῦ μέλ. ἀπολογ. σήμε. Tf.
 3. σου, *om.* Ln. Tf. [Gb. ∞]. *Alx.*
 4. τὴν ἐκ νεότητος, *om.* τὴν Tf. — Ἱεροσολύμοις, *praem.* τε Ln. Tf. [Alx.]
 — οἱ Ἰουδαῖοι, *om.* οἱ Ln. Tf.
 6. πρὸς ἢ εἰς Ln. Tf. [Gb. ∞]. *Alx.*
 — πατέρας, *add.* ἡμῶν Sch. Ln. [Gb. ∞].
 7. βασιλεῦ Ἀγρίππα, *om.* Tf. (Ln.); [βασιλεῦ *post* Ἰουδαίων Ln.]; [Ἀγρίππα Gb. ∞]; *om.* *Alx.*
 — τῶν Ἰουδαίων, *om.* τῶν Gb. Sch. Ln. Tf.
 10. πολλοὺς, *add.* τε Ln. Tf. [Gb. ∞]. *Alx.*
 — φυλακαῖς, *praem.* ἐν Gb. Sch. Ln. Tf. [Gb. ∞].
 12. ἐν οἷς καὶ, *om.* καὶ Ln. [Gb. ∞]. *Alx.*
 — τῆς παρὰ, *om.* Ln. [Gb. ∞].
 14. δέ ἢ τε Ln. Tf. [Alx.]
 — λαλοῦσαν ἢ λέγουσαν Ln. Gb. ∞. [Alx.]
 — καὶ λέγουσαν, *om.* Ln.
 15. εἶπον ἢ εἶπα Ln. Tf.
 — Ὁ δέ, *add.* κύριος Ln. Tf. [Alx.]
 17. τῶν ἐθνῶν, *praem.* ἐκ Ln.
 — νῦν ἢ ἐγὼ Gb. Ln. Tf. *Alx.* [Rec. Gb. ∞].
 — σε ἀποστέλλω ἢ ἀποστ. σε Ln.
 20. πρῶτον, *add.* τε Ln. Tf.
 — Ἱεροσολύμοις, *praem.* ἐν Ln. [Alx.]
 — εἰς πᾶσάν, *om.* εἰς Ln.
 — ἀπαγγέλλων ἢ ἀπήγγελλον Elz. Gb. Sch. Ln. Tf.
 22. παρὰ ἢ ἀπὸ Ln. Tf. [Alx.]
 — μαρτυρούμενος ἢ μαρτυρούμενος Ln. Tf. [Alx.]

23. τῷ λαῷ ἢ τῷ τε λαῷ Ln. Tf. [Alx.]
 24. ἔφη ἢ φησιν Ln. Tf. [Alx.]
 25. Ὁ δέ, *add.* Παῦλος Ln. [Alx.]
 — ἀλλ' ἢ ἀλλὰ Ln. Tf.
 26. οὐδέν, *om.* Ln.; οὐθέν Tf.
 28. ἔφη, *om.* Ln. Tf. *Alx.* [Gb. ∞].
 — γεέσθαι ἢ ποιῆσαι Ln. *Alx.*
 29. εἶπεν, *om.* Ln. Tf. [Alx.] [Gb. ∞].
 — πολλῷ ἢ μεγάλῳ Ln. Tf. [Alx.] [Gb. ∞].
 30. Καὶ ταῦτα εἰπόντος αὐτοῦ, ἀνέστη ἢ ἀνέστη τε Gb. Sch. Ln. Tf.
 31. ἄξιον ἢ δεσμῶν ἢ ἡ δεσμῶν ἄξιον Ln.
 32. ἐδύνατο ἢ ἡδύνατο Ln.
 — ἐπεκέκλητο ἢ ἐπικέκλητο Ln. Tf.

CHAR. XXVII.

2. μέλλοντες ἢ μέλλουσι Ln. Tf. [Gb. ∞]. *Alx.*
 — πλεῖν, *add.* εἰς Ln. [Alx.]
 3. φίλους, *praem.* τοῖς Gb. Sch. Ln. Tf.
 — πορευθέντα ἢ πορευθέντι Ln. [Alx.]
 5. Μύρα ἢ Μύρρα Ln.
 6. ἑκατοντάρχος ἢ ἑκατοντάρχης Ln. Tf.
 8. Λασαία ἢ Ἀλασσα Ln.
 10. φόρτου ἢ φορτίου Gb. Sch. Ln. Tf.
 11. ἑκατοντάρχος ἢ ἑκατοντάρχης Gb. Sch. Ln. Tf.
 — εἰπέθετο μάλλον ἢ μάλλον εἰπέθετο Ln.
 — τοῦ Παύλου, *om.* τοῦ Ln.
 12. πλείους ἢ πλείονες Ln. Tf.
 — κάκειθεν ἢ ἐκείθεν Sch. Ln.
 14. Εὐρυκλύδων ἢ Εὐρακύλων Ln.; Εὐρυκλύδων Gb.
 16. Κλαυδῶν ἢ Καῦδα Ln.
 — μολις ἰσχύσαμεν ἢ ἰσχ. μόλις Ln. Tf.
 18. δέ ἢ τε Ln.
 19. ἐρρίψαμεν ἢ ἐρρίψαν Gb. Ln. *Alx.* [Rec. Gb. ∞].
 20. πᾶσα ἐλπίς ἢ ἐλπίς πᾶσα Ln. Tf.
 21. δέ ἢ τε Ln. Tf.
 23. τῇ νυκτὶ ταύτῃ ἢ ταύτῃ τῇ νυκτὶ Gb. Sch. Ln. Tf.
 — ἄγγελος, *post* λατρεύω Ln. Tf. [Alx.]
 — ἐμὶ, *add.* ἐγὼ Ln. [Alx.]

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27. ἐγένετο ἄ ἐπεγένετο Tf.
 29. μήπως ἄ μήπου Tf. [Gb. ∞].
 — εἰς ἄ κατά Ln. Tf. *Alx.* [Gb. ∞].
 — ἐκπέσωωιν ἄ ἐκπέσωμεν Gb. Sch. Ln. Tf.
 — ἠύχοντο ἄ εὐχοντο Tf.
 30. πρώως ἄ πρώως Ln.
 — μελλόντων ἀγκυρας ἄ ἀγκ. μελ. Ln.
 32. οἱ στρατιῶται ἀπέκοψαν ἄ ἀπέκοψαν οἱ στρατιῶται Ln. Tf.
 33. ἔμελλον ἡμέρα ἄ ἡμελ. ἡμέρα Tf.; ἡμέρα ἡμελλεν Ln.
 — μηδέν ἄ μηθέν Ln. Tf.
 — προσλαβόμενοι ἄ προσλαμβανόμενοι Ln.
 34. προσλαβεῖν ἄ μεταλαβεῖν Gb. Sch. Ln. Tf.
 — οὐδενός ἄ οὐθενός Ln.
 — ἐκ ἄ ἀπό Ln. Tf.
 — πεσείται ἄ ἀπολείται Gb. Sch. Ln. Tf.
 35. εἶπόν ἄ εἶπας Ln. Tf.
 37. ἦμεν ἄ ἦμεθα Ln. Tf.
 — ἐν τῷ πλοίῳ, *post* ψυχᾶι Ln. Tf. [*Alx.*]
 39. ἐβουλεύσαντο ἄ ἐβουλεύοντο Ln. [*Alx.*] Gb. ∞.
 — δύναντο ἄ δυνατὸν Tf. *Alx.* [Gb. ∞].
 40. ἀρτέμονα ἄ ἀρτέμωνα Ln. Tf.
 41. ἐπόκειλαν ἄ ἐπέκειλαν Ln. Tf.
 — τῶν κυμάτων, *om.* Ln. Tf.

42. διαφύγοι ἄ διαφύγη Gb. Sch. Ln. Tf.
 43. ἑκατόνταρχος ἄ ἑκατοντάρχης Ln. Tf.

CHAR. XXVIII.

1. ἐπέγνωσαν ἄ ἐπέγνωμεν Ln. Tf. [*Alx.*]
 2. δέ ἄ τε Ln. Tf. [*Alx.*]
 — παρείχον ἄ παρείχαν Ln. Tf.
 — ἀνάψαντες ἄ ἀψαντες Ln.
 3. φρυγῶνων, *add.* τι Ln. Tf. *Alx.* [Gb. ∞].
 — ἐκ ἄ ἀπό Ln. Tf. *Alx.* [Gb. ∞].
 — ἐξελθοῦσα ἄ διεξελθοῦσα Sch. Tf. [Gb. ∞].
 — καθήψεε ἄ καθήψατο Gb. ∞. [*Cst.*]
 4. ἔλεγον, *post* ἀλλήλους Ln. Tf.
 5. ἀποτινάξας ἄ ἀποτιναξάμενος Sch. Tf.
 6. θεὸν αὐτὸν εἶναι ἄ αὐτὸν εἶναι θεόν Ln.
 8. δυσεντερία ἄ δυσεντερίῳ Ln. Tf.
 9. οὖν ἄ δέ Ln. Tf. [*Alx.*]
 — ἔχοντες ἀσθενείας, *post* νήσῳ Ln. Tf.
 10. τὴν χρείαν ἄ τὰς χρείας Ln. Tf. [*Alx.*]
 12. ἡμέρας τρεῖς ἄ ἡμέραις τρισίν Ln.
 14. ἐπ' ἄ παρ' Ln.
 — εἰς τὴν Ῥώμην ἦλθομεν ἄ εἰς τὴν Ῥώμην ἦλθαμεν

- Tf.; ἦλθαμεν εἰς Ῥώμην Ln.
 15. ἐξήλθον ἄ ἦλθον Ln.
 16. ἦλθομεν ἄ εἰσήλθομεν Ln.
 — εἰς Ῥώμην, ὁ ἑκατόνταρχος παρέδωκε τοὺς δεσμίους τῷ στρατοπέδαρχῳ τῷ δὲ Παύλῳ ἐπετράπη ἄ εἰς Ῥώμην, ἐπετράπη τῷ Παύλῳ Ln. [*Alx.*] [Gb. ∞].
 17. τὸν Παῦλον ἄ αὐτὸν Gb. Sch. Ln. Tf.
 — ἐγὼ, *ante* ἄνδρες Ln. Tf. [*Alx.*]
 19. κατηγορηθῆσαι ἄ κατηγορεῖν Ln.
 21. εἶπον ἄ εἶπαν Ln. Tf.
 — περὶ σοῦ ἐδεξάμεθα ἄ ἐδεξάμεθα περὶ σοῦ Ln.
 22. ἐστὴν ἡμῖν ἄ ἡμῖν ἐστὴν Ln. [*Alx.*]
 23. ἦκου ἄ ἦλθον Ln. [*Alx.*] [Gb. ∞].
 — τὰ περὶ, *om.* τὰ Ln. Tf. [Gb. ∞].
 25. ἡμῶν ἄ ὑμῶν Ln. Tf.
 26. λέγον ἄ λέγων Tf.
 — εἰπέ ἄ εἶπόν Gb. Sch. Ln. Tf.
 27. ἴασωμαι ἄ ἴασομαι Tf. [Gb. ∞]. *Alx.*
 28. τὸ σωτήριον, *preem.* τοῦτο Ln. Tf.
 29. Καὶ ταῦτα αὐτοῦ εἰπόντος, ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν ἑαυτοῖς συζήτησιν, *om.* Ln. Tf. [Gb. ∞]. *Alx.*
 30. ὁ Παῦλος, *om.* Gb. Sch. Ln. Tf.

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CHAR. I.

1. Ἰησοῦ Χριστοῦ ἄ Χρ. Ἰησ. Tf.
 8. ὑπὲρ ἄ περὶ Ln. Tf. [Gb. ∞]. *Alx.*
 12. τοῦτο δέ ἐστι ἄ τουτέστιν Ln. mg.
 13. οὐ θέλω ἄ οὐκ οἶμαι *Alx.*
 — καρπὸν τινα ἄ τινὰ καρπὸν Gb. Sch. Ln. Tf.
 16. τοῦ Χριστοῦ, *om.* Gb. Sch. Ln. Tf. [Rec. *Cst.*]
 — πρώτων [Ln.]

19. ὁ γὰρ Θεός ἄ ὁ θεός γὰρ Ln. Tf.
 21. εὐχαρίστησαν ἄ ἠεχαρίστησαν Ln. Tf.
 24. διὸ καὶ, *om.* καὶ Ln. [Gb. ∞]. *Alx.*
 — ἐαντοῖς ἄ αὐτοῖς Ln. Tf. [*Alx.*]
 27. τε ἄ δέ Ln. [Gb. ∞]. *Alx.*
 — ἄρβενες ἄ ἄρσενες Ln. Tf. [*Alx.*]
 29. πορνεία, *om.* Gb. Ln. Tf. [*Alx.*]
 — κακία, *ante* πορνεία Ln.

31. ἀσπόνδους, *om.* Ln. Tf. [Gb. ∞]. *Alx.*
 32. ποιούσιν ἄ ποιοῦντες Ln. mg.
 — συνευδοκοῦσι ἄ συνευδοκοῦντες Ln. mg.

CHAR. II.

2. οἶδαμεν δέ ἄ οἶδαμεν γὰρ Ln. mg.
 5. ἀποκαλύψεως, *add.* καὶ Gb. ∞.
 8. μὲν, *om.* Ln. [*Alx.*]
 — θυμὸς καὶ ὀργή ἄ ὀργή καὶ θυμὸς Gb. Ln. Tf. [*Alx.*]

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13. τοῦ νόμου 1^ο, *om.* τοῦ Ln. Tf. [Gb. =]. *Alx.*
 — τῷ Θεῷ, [τῷ] Ln.
 — τοῦ νόμου 2^ο, *om.* τοῦ Ln. Tf.
 14. ποιῆ ἢ ποιῶσιν Ln. Tf. [*Alx.* s. ποιούσιν].
 — οὗτοι ἢ οἱ τοιοῦτοι Ln. mg.
 16. ὅτε ἢ ἡ Ln.
 17. ἴδε ἢ εἰ δὲ Gb. Sch. Ln. Tf.
 — τῷ νόμῳ, *om.* τῷ Ln. Tf. [Gb. =]. *Alx.*
 26. οὐχὶ ἢ οὐχ Ln.
 29. ἀλλ' ὁ ἢ ἀλλὰ ὁ Tf. [Ln. mg.]

CHAP. III.

2. γὰρ, *om.* Ln. [Gb. →]. *Alx.*
 4. νικῆσθης ἢ νικῆσεις Ln. mg.
 7. γὰρ ἢ δὲ *Alx.*
 9. προηπισάμεθα ἢ ἡπισάμεθα *Alx.*
 11. ὁ συνιῶν, *om.* ὁ Ln. [Gb. →]. *Alx.*
 — ὁ ἐκζητῶν, [ὁ] Ln.
 12. ἠχρειώθησαν ἢ ἠχρεώθησαν Ln. mg.
 14. τὸ στόμα, *add.* [αὐτῶν] Ln.
 22. καὶ ἐπὶ πάντα, *om.* Ln. [Gb. =]. *Alx.*
 23. τῆς πίστεως, *om.* τῆς Ln. Tf. [Gb. =]. *Alx.*
 26. ἔνδειξιν, *mgem.* τὴν Ln. Tf. [*Alx.*]
 — Ἰησοῦ, *om.* Tf. [Gb. →].
 28. οὖν ἢ γὰρ Gb. Sch. Ln.
 — πιστεῖ δικαιοῦσθαι ἢ δικαιοῦσθαι πιστεῖ Gb. Sch. Ln. Tf.
 29. μόνον ἢ μόνων Tf.
 — οὐχὶ δὲ, *om.* δὲ Gb. Sch. Ln. Tf.
 30. ἐπέπερ ἢ εἶ περ Ln. Tf. [Gb. =]. *Alx.*
 31. ἰστώμεν ἢ ἰσπάνομεν Ln. Tf. [Gb. =].

CHAP. IV.

1. Ἀβραὰμ τὸν πατέρα ἡμῶν εὐρηκεῖναι ἢ εὐρηκεῖναι Ἀβρ. τὸν προπάτορα ἡμῶν Ln. [Gb. =]. *Alx.*
 2. τὸν Θεόν, *om.* τὸν Ln. Tf.
 4. τὸ ὕφειλμα, *om.* τὸ Gb. Sch. Ln. Tf.
 8. ᾧ οὐ μὴ ἢ οὐδ' οὐ μὴ Ln. mg.
 9. ὅτι ἐλογίσθη, [ὅτι] Ln.
 11. περιτομῆς ἢ περιτομῆν *Alx.*

11. δι' ἀκροβυστίας ἢ διὰ ἀκροβυστίας Ln. txt. Tf.
 — τὴν δικαιοσύνην ἢ εἰς δικαιοσύνην Ln. mg.
 12. τῇ ἀκροβυστίᾳ, *om.* τῇ Gb. Ln. Tf. [*Alx.*]
 — πίστεως ἢ τῆς πίστ. *ante* τῆς ἐν τῇ ἀκρ. Sch. [Gb. =]. *Cst.*
 13. τοῦ κόσμου, *om.* τοῦ Gb. Sch. Ln. Tf.
 15. γὰρ ἢ δὲ Ln. [Gb. =].
 17. ἐπίστευσε ἢ ἐπίστευσας *Alx.*
 18. ἐπ' ἢ ἐφ' Ln.
 19. πιστεῖ, *mgem.* ἐν *Alx.*
 — οὐ, *om.* Ln. [Gb. =]. *Alx.*
 — ἦδη, *om.* Tf. [Ln.] *Alx.*
 21. καὶ 1^ο, *om.* Tf. [*Alx.*]
 22. διὸ καὶ ἢ καὶ [Ln.] Gb. →; *om.* *Alx.*

CHAP. V.

1. ἔχομεν ἢ ἔχωμεν Sch. Ln. mg. [Tf. ed. 1.]
 2. τῇ πίστει, *om.* Tf. [Ln.] [Gb. →]. *Alx.*
 6. κατὰ καιρὸν, *mgem.* ἔτι Ln. [Gb. →]. *Alx.*
 8. εἰς ἡμᾶς ὁ Θεὸς ἢ ὁ θεὸς εἰς ἡμᾶς Tf. *Alx.*
 9. οὖν, *om.* *Alx.*
 11. δὲ, *add.* τοῦτο *Alx.*
 12. ὁ θάνατος 2^ο, *om.* Tf. [Gb. →]. *Alx.*
 13. ἐλλογείται ἢ ἐλλογίτο Ln. mg.
 14. ἀλλ' ἢ ἀλλὰ Tf.
 — μὴ Gb. →.
 16. ἁμαρτήσαντος ἢ ἁμαρτήματος Gb. =. [*Alx.*]
 — γὰρ, *om.* *Alx.*
 17. τῷ τοῦ ἐνὸς ἢ ἐν ἐνί Tf. Ln. mg. [Gb. =]. *Alx.*
 — τῆς δωρεᾶς [Ln.] Gb. →.

CHAP. VI.

1. ἐπιμενοῦμεν ἢ ἐπιμενώμεν Gb. Ln. Tf. [*Alx.*] [Rec. Gb. =].
 — ὄντινες, *add.* γὰρ *Alx.*
 — ζήσομεν ἢ ζήσωμεν Ln. mg.
 3. Ἰησοῦν, *om.* *Alx.*
 8. αὐτῷ ἢ τῷ Χριστῷ *Alx.*
 11. εἶναι, *om.* Gb. Sch. Ln. Tf.
 — τῷ Κυρίῳ ἡμῶν, *om.* Gb. Sch. Ln. Tf.
 12. αὐτῇ ἐν, *om.* Gb. Ln. Tf.
 — ταῖς ἐπιθυμίαις αὐτοῦ, *om.* Gb. Sch.

13. ὡς ἢ ὡσεὶ Ln. [*Alx.*]
 14. ἀλλ' ὑπὸ ἢ ἀλλὰ ὑπὸ Ln. Tf.
 15. ἁμαρτήσομεν ἢ ἁμαρτήσωμεν Ln. Tf. [Gb. =]. *Alx.*
 — ἀλλ' ὑπὸ ἢ ἀλλὰ ὑπὸ Ln. Tf.
 16. εἰς θάνατον Gb. =.
 21. τὸ γὰρ ἢ τὸ μὲν γὰρ Ln.

CHAP. VII.

2. τοῦ νόμου, *om.* Elz.
 3. ἀνὴρ, *add.* αὐτῆς *Alx.*
 6. ἀποθάνοντες ἢ ἀποθάνοντος Elz.
 — ἡμᾶς [Ln.] *Alx.*
 10. αὐτῇ ἢ αὐτῇ Gb. [Rec. Gb. =].
 13. γέγονε ἢ ἐγένετο Ln. [Gb. =]. *Alx.*
 — ἀλλὰ ἢ ἀλλ' Ln.
 14. γὰρ ἢ δὲ Ln. mg. [*Alx.*]
 — σαρκικός ἢ σάρκινός Gb. Sch. Ln. Tf.
 15. τοῦτο 1^ο, *om.* Tf. [Gb. →]. [*Alx.*]
 17. ἀλλ' ἢ ἀλλὰ Ln. Tf.
 18. ἀγαθόν, *mgem.* τὸ *Alx.*
 — οὐχ εὐρίσκω ἢ οὐ Ln. Tf. [Gb. =]. *Alx.*
 20. ἐγώ, *om.* Ln. Tf. [Gb. =]. *Alx.*
 23. τῷ νόμῳ 2^ο, *mgem.* ἐν *Alx.*
 25. εὐχαριστῶ ἢ χάρις Ln. Tf. [Gb. =]. *Alx.*

CHAP. VIII.

1. μὴ κατὰ σάρκα περιπατήσω, ἀλλὰ κατὰ πνεῦμα, *om.* Gb. Sch. Ln. Tf.
 2. με ἢ σε Ln. mg.
 10. δι' ἁμαρτίαν ἢ διὰ ἁμαρτίαν Ln. Tf.
 — ζωῇ ἢ ζῆ *Alx.*
 11. τὸν Χριστὸν, *om.* τὸν Ln. Tf. [*Alx.*]; *add.* [Ἰησοῦν] Ln.
 — τὸ ἐνοικοῦν αὐτοῦ πνεῦμα ἢ τοῦ ἐνοικοῦντος αὐτ. πνεύματος Elz. Tf.
 13. τοῦ σώματος ἢ τῆς σαρκός Gb. =. [*Alx.*]
 14. εἰσὶν υἱὸ θεοῦ ἢ υἱὸ θεοῦ εἰσὶν Ln. mg. [*Alx.*]; υἱὸ εἰσὶν θεοῦ Ln. txt. Tf. [*Alx.*]
 15. ἀλλ' ἢ ἀλλὰ Ln. Tf.
 21. ὅτι ἢ διότι *Alx.*
 22. συνωδίνει ἢ ὠδίνει *Alx.*
 23. ἔχομεν, *add.* [ἡμεῖς] Ln. *Alx.*
 — ἡμεῖς, *om.* Ln. Tf.
 24. καὶ, *om.* Ln. [*Alx.*]
 — νίθεσιαν, *om.* *Alx.*

ROMANS.

26. ταῖς ἀσθενείαις ἅ τῇ ἀσθε-
νείᾳ Ln. Tf. [Gb. ~]. *Alx.*
— προσευξόμεθα ἅ προσευξό-
μεθα Tf. [Gb. ~]. *Cst.*
— ἀλλ' ἅ ἄλλα Tf.
— ὑπὲρ ἡμῶν, om. Ln. Tf. [Gb.
→]. *Alx.*
28. συνεργεῖ, *add.* ὁ θεὸς Ln.
32. ὅσγε τοῦ ἰδίου νιού οὐκ ἅ
ὅς οὐδὲ νιού ἰδίου *Alx.*
— ἀλλ' ἅ ἄλλα Ln. Tf.
— τὰ πάντα, om. τὰ *Alx.*
34. Χριστὸς, *add.* [Ἰησοῦς] Ln.
Alx.
— καὶ ἐγερθεῖς, om. καὶ Ln. [Gb.
⇒]; *add.* ἐκ νεκρῶν *Alx.*
— ὅς καὶ, [καὶ] Ln. [Gb. →]. *Alx.*
36. ἐνεκά ἅ ἐνεκεν Gb. Sch. Ln.
Tf.
37. τοῦ ἀγαπήσαντος ἅ τὸν ἀγα-
πήσαντα *Alx.*
38. ἄγγελιοι ἅ ἄγγελος *Alx.*
— οὔτε δυνάμεις, *post* μέλλοντα
Gb. Sch. Ln. Tf.
39. τις, om. *Alx.*
— τῷ Κυρίῳ ἅ τοῦ κυρίου Ln.
mg.

CHAP. IX.

3. ἡ χάρις ἅ εὐχόμεν Gb. ~.
— αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἅ
ἀνάθεμα εἶναι αὐτὸς ἐγὼ
Ln. Tf. [Gb. ~]. *Alx.*
— κατὰ σάρκα, *prems.* τῶν *Alx.*
4. αἱ διαθήκαι ἅ ἡ διαθήκη Ln.
txt. [*Alx.*]
— αἱ ἐπαγγελίαι ἅ [ἡ] ἐπαγγε-
λία *Alx.*
6. Ἰσραὴλ ἅ Ἰσραηλεῖται *Alx.*
11. μηδὲ ἅ ἡ *Alx.*
— κακὸν ἅ φαῦλον Ln. Tf. [Gb.
~]. *Alx.*
— τοῦ Θεοῦ πρόθεσις ἅ πρόθε-
σις τοῦ θεοῦ Gb. Sch. Ln. Tf.
12. ἐρρήθη ἅ ἐρρέθη Ln. Tf.
15. γὰρ, *post* Μωσῆ Ln. Tf.
— Μωσῆ ἅ Μωσεῖ Tf. Ln. mg.
16. ἐλεούτος ἅ ἐλεώτων Ln. Tf.
Alx.
18. ἐλεεῖ ἅ ἐλεᾷ Tf.
19. οὐν μοι ἅ μοι οὐν Ln. Tf.
— Τί ἐτι ἅ τί οὐν ἐτι Ln. Tf.
Alx.
— γὰρ, om. *Elz.*
20. μενούμε, ὡ ἄνθρωπε ἅ ὡ
ἄνθρωπε μενούμε γε Ln.;
[μενούμε Gb. → *Alx.*]
25. ἐρρήθη ἅ ἐρρέθη Ln. Tf.

26. αὐτοῖς [Ln.]
27. κατάλειμμα ἅ ὑπόλειμμα Ln.
Tf.
28. ἐν δικαιοσύνῃ ἅ ὅτι λόγον συν-
τεταμένον, om. Ln. [*Alx.*]
29. ὁμοιώθημεν ἅ ὁμοιωθήμεν Tf.
Ln. mg.
31. δικαιοσύνης, om. Ln. [Gb. →].
Alx.
32. νόμου, om. Ln. [Gb. ⇒]. *Alx.*
— γὰρ, om. Ln. [Gb. ⇒]. *Alx.*
33. πᾶς, om. Ln. Tf. [Gb. ⇒]. *Alx.*

CHAP. X.

1. ἡ πρὸς, om. ἡ Ln. Tf. [Gb.
⇒]. *Alx.*
— τοῦ Ἰσραὴλ ἐστὶν ἅ αὐτῶν
Gb. Sch. Ln. Tf.
3. δικαιοσύνη, om. Gb. Ln. [*Alx.*]
5. Ὅτι, *post* γράφει Ln. mg.
— αὐτὰ [Ln.] *Alx.*
— αὐτοῖς ἅ αὐτῇ Ln. [*Alx.*]
8. λέγει, *add.* ἡ γραφή *Alx.*
9. Κύριον Ἰησοῦν ἅ ὅτι Κύριος
Ἰησοῦς Ln. mg.
14. ἐπικαλέσονται ἅ ἐπικαλέ-
σονται Ln. [*Alx.*]
— πιστεύουσιν ἅ πιστεύω-
σιν Ln. txt. [*Alx.*]
— ἀκούουσιν ἅ ἀκούωσιν Ln.
[*Alx.* s. ἀκούσονται].
15. κηρύξουσιν ἅ κηρύξωσιν Ln.
[*Alx.* s. κηρύσσουσιν].
— τῶν εὐαγγελιζομένων εἰρή-
νην, om. Ln. [*Alx.*]
— τὰ ἀγαθὰ, om. τὰ Ln. [Gb.
⇒]. *Alx.*
17. Θεοῦ ἅ Χριστοῦ Ln.; [*Alx.*
s. om. θεοῦ].
19. οὐκ ἐγὼ Ἰσραὴλ ἅ Ἰσρ. οὐκ
ἔγνω Gb. Sch. Ln. Tf.
20. ἀποτολμᾷ καὶ, om. *Alx.*
— Εὐρέθη, *add.* [ἐν] Ln.
— ἐγενόμην, *add.* [ἐν] Ln.

CHAP. XI.

1. τὸν λαὸν αὐτοῦ, *add.* [ὃν προ-
ἔγνω] Ln. [*Alx.*]
— Βενιαμὶν ἅ Βενιαμὴν Ln.
2. λέγων, om. Gb. Sch. Ln. Tf.
3. καὶ τὰ θυσιαστήριά, om. καὶ
Ln. Tf. [Gb. ⇒]. *Alx.*
6. εἰ δὲ ἐξ ἔργων, οὐκ ἐτι ἐστὶ
χάρις ἐπεὶ τὸ ἔργον οὐκ
ἐτι ἐστὶν ἔργον, om. Gb.
Sch. Ln.
7. τοῦτου ἅ τοῦτο Gb. Sch. Ln.
Tf.

13. γὰρ ἅ δὲ Ln. [*Alx.*]
— μὲν, *add.* οὐν Ln. [*Alx.*]
16. εἰ, om. *Alx.*
19. οἱ κλάδοι, om. οἱ Gb. Sch. Ln.
20. ἐξεκλάσθησαν ἅ ἐκλάσθη-
σαν Ln.
— μὴ ὑψηλοφρόνει ἅ μὴ ὑψη-
λὰ φρόνει Ln. mg.
21. μὴ πως, om. Ln. [Gb. ⇒].
Alx.
— φείσεται ἅ φείσεται Gb. Sch.
Ln. Tf.
22. ἀποτομίαν ἅ ἀποτομία Ln.
Tf. [Gb. ~]. *Alx.*
— χρηστότητα ἅ χρηστότης
θεοῦ Ln. Tf. [Gb. ~]. *Alx.*
— ἐπιμένεις ἅ ἐπιμένης Ln. mg.
23. καὶ ἐκείνοι ἅ κάκεινοι Gb.
Sch. Ln. Tf.
25. παρ', om. Tf. [*Alx.* s. ἐν].
26. καὶ ἀποστρέψει, om. καὶ Ln.
Tf. [*Alx.*]
30. καὶ ἡμέεις ποτέ, om. καὶ Gb.
Ln. Tf.; ποτε ἡμέεις Ln. mg.
31. οὗτοι ἅ αὐτοὶ *Alx.*
— ἐλεθῶσι, *prems.* [νῦν] Ln.
32. τοὺς πάντας ἅ τὰ πάντα s.
πάντα *Alx.*

CHAP. XII.

2. συσχηματίζεσθε ἅ συσχη-
ματίζεσθαι Ln. [Gb. ~]. *Alx.*
— μεταμορφοῦσθε ἅ μεταμορ-
φοῦσθαι Ln. [Gb. ~]. *Alx.*
— ἡμῶν, om. Ln. Tf. [Gb. ⇒].
Alx.
4. καθάπερ ἅ ὥσπερ *Alx.*
— μέλη πολλὰ ἅ πολλὰ μέλη
Ln.
5. ὁ δὲ ἅ τὸ δὲ Ln. Tf. [*Alx.*]
8. εἴτε Gb. →. *Alx.*
11. καιρῷ ἅ κυρίῳ *Elz.* Sch. Ln.
Tf. [Gb. ~].
13. χρεῖαις ἅ μνεῖαις *Alx.*
14. ἡμᾶς, om. Tf.
15. καὶ κλαίειν, om. καὶ Ln. Tf.
[*Alx.*]
17. καλὰ, *add.* [ἐνώπιον τοῦ θεοῦ
καὶ] Ln.
— πάντων ἅ τῶν Ln. [*Alx.* s.
om. πάντων].
20. Ἐὰν οὐν ἅ ἀλλὰ ἐὰν Ln.
[*Alx.*; ἐὰν Gb. ~. [*Alx.*]

CHAP. XIII.

1. πᾶσα ψυχὴ ἅ πάσαις *Alx.*
— ἀπὸ ἅ ὑπὸ Ln. [Gb. ~]. *Alx.*
— ἐξουσία, om. Gb. Sch. Ln. Tf.

ROMANS.

1. τοῦ Θεοῦ, *om.* τοῦ Gb. Sch. Ln.
 3. τῶν ἀγαθῶν ἔργων, ἀλλὰ τῶν κακῶν ἢ τῷ ἀγαθῷ ἔργῳ, ἀλλὰ τῷ κακῷ Ln. Tf. [Gb. ~]. *Alx.*
 4. εἰς ὄργην Gb. →. [*Alx.*]
 5. ἀνάγκη ὑποτάσσεσθαι ἢ ὑποτάσσεσθε Gb. ~ [*Alx.*]; ἀνάγκη προτάσσεσθαι *Elz.*
 7. οὖν, *om.* Ln. Tf. [*Alx.*]
 8. ἀγαπᾶν ἀλλήλους ἢ ἀλλήλους ἀγαπᾶν Gb. Sch. Ln. Tf.
 9. οὐ ψευδομαρτυρήσεις, *om.* Gb. Sch. Ln. Tf.
 — τούτῳ τῷ λόγῳ ἢ τῷ λόγῳ τούτῳ Ln. txt. Tf. [*Alx.*]
 — ἐν τῷ [Ln.]
 — ἐαυτῶν ἢ σεαυτῶν Ln. Tf. [*Alx.*]
 — οὖν ἢ δὲ *Alx.*
 11. ἡμᾶς ἥδη ἢ ἥδη ἡμᾶς Ln. [*Alx.*]
 12. καὶ ἐνδυσώμεθα ἢ ἐνδυσώμεθα δὲ Ln. Tf.; [*om.* καὶ *Alx.*]
 — ὅπλα ἢ ἔργα Ln. mg. [*Alx.*]
 13. ξριδι ἢ ξρισί Ln. mg.
 14. ἀλλ' ἢ ἀλλὰ Tf.
 — καὶ, *om.* *Alx.*
 — εἰς ἐπιθυμίας ἢ ἐν ἐπιθυμίαις s. εἰς ἐπιθυμίας *Alx.*
11. πᾶσα γλῶσσα, *post* ἐξομολογήσεται Ln. [*Alx.*]
 12. οὖν, *om.* Ln. [*Alx.*]
 — δώσει ἢ ἀποδώσει Ln. txt. [*Alx.*]
 — τῷ Θεῷ [Ln.]; *om.* *Alx.*
 14. δι' ἑαυτοῦ ἢ δι' αὐτοῦ Gb. Sch. Ln. txt. Tf.
 15. δὲ ἢ γὰρ Ln. Tf. [Gb. ~]. *Alx.*
 16. ὑμῶν ἢ ἡμῶν *Alx.*
 18. τοῦτοις ἢ τούτῳ Gb. Ln. Tf. [*Alx.*] [*Rec.* Gb. ~].
 — τῷ Χριστῷ, *om.* τῷ Ln.
 — δόκιμος ἢ δοκίμοις Ln. mg.
 19. ἄρα ἢ ἄρα Ln. mg.
 — διώκωμεν ἢ διώκομεν Ln. mg.
 — ἀλλήλους, *add.* φυλάξωμεν *Alx.*
 21. ἢ σκανδαλίζεται ἢ ἀσθενεῖ, *om.* Tf. [Gb. -]. *Alx.*
 22. πιστιν, *add.* ἦν Ln. [*Alx.*]
 — σαυτῶν ἢ σεαυτῶν Ln. Tf.
 23. ἁμαρτία ἐστίν, *add.* cap. xvi. 25-27. Gb. *Cst.*
14. ἀλλήλους ἢ ἄλλους Gb. ~. [*Cst.*]
 15. ἀδελφοί, *om.* Ln. Tf. [*Alx.*]
 16. Ἰησοῦ Χριστοῦ ἢ Χριστοῦ Ἰησοῦ Ln. Tf.
 17. καύχησιν, *præm.* τὴν Ln. Tf. [*Alx.*]
 — Θεῶν, *præm.* τὸν Gb. Sch. Ln. Tf.
 18. τολμήσω ἢ τολμῶ Ln. mg.
 — λαλεῖν τι ἢ τι λαλεῖν Ln. Tf. [*Alx.* s. τι εἰπεῖν].
 — κατειργάσατο ἢ κατηργάσατο Tf.
 19. δυνάμει, *add.* αὐτοῦ *Alx.*
 — Θεοῦ ἢ ἀγίου Gb. Sch. Ln. [*Alx.*]; *om.* Tf. [Gb. →].
 — ὥστε με ἀπὸ Ἱερουσαλήμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέαι τὸ εὐαγγέλιον ἢ ὥστε πεπληρωσθαι ἀπὸ Ἱερουσ. μέχρι τοῦ Ἰλλυρ. καὶ κύκλῳ τὸ εὐαγγ. *Alx.*
 20. φιλοτιμούμενον ἢ φιλοτιμούμαι Ln. [*Alx.*]
 22. τὰ πολλὰ ἢ πόλλακις Ln. [*Alx.*]
 23. τοῦ ἐλθεῖν, [τοῦ] Ln.
 — πολλῶν ἢ ἱκανῶν Tf.
 24. ὡς εἶν ἢ ὡς ἂν Ln. Tf. [*Alx.*]
 — πορεύομαι ἢ πορεύομαι *Alx.*
 — ἐλεύσομαι πρὸς ὑμᾶς, *om.* Gb. Sch. Ln.
 — γὰρ, *om.* Gb. Sch.
 — ἴψ' ἢ ἀψ' Ln. Tf. [*Alx.*]
 27. εὐδόκησαν γὰρ και, *om.* *Alx.*
 — αὐτῶν εἰσιν ἢ εἰσιν αὐτῶν Ln. Tf. [*Alx.*]
 28. τὴν Σπανίαν, *om.* τὴν Ln. Tf. [*Alx.*]
 29. πληρώματι ἢ πληροφορία *Alx.*
 — τοῦ εὐαγγελίου τοῦ, *om.* Gb. Sch. Ln. Tf.
 30. ἀδελφοί, *om.* Tf.
 — προσευχαίς, *add.* ὑμῶν *Alx.*
 31. ἵνα 2°, *om.* Ln. Tf. [Gb. →]. *Alx.*
 — διακονία ἢ δωροφορία Ln. [*Alx.*]
 — εἰς ἢ ἐν Ln.
 — γένηται τοῖς ἀγίοις ἢ τοῖς ἀγίοις γένηται Ln. [*Alx.*]
 32. Θεοῦ ἢ Κυρίου Ἰησοῦ Ln. [*Χριστοῦ Ἰησοῦ Alx.*]
 — καὶ συναπατάσομαι ὑμῖν, *om.* Ln. [Gb. →].

CHAP. XV.

2. γὰρ, *om.* Gb. Sch. Ln. Tf.
 3. ἐπέπεσον ἢ ἐπέπεσαν Ln. Tf. [*Alx.*]
 4. προεγράφη 1° ἢ ἐγράφη Ln. mg.; [*Alx.* προεγράφη s. ἐγράφη πάντα].
 — προεγράφη 2° ἢ ἐγράφη Ln. Tf. [Gb. ~]. *Alx.*
 — τὴς παρακλήσεως, *præm.* διὰ Sch. Ln. [Gb. ~]. *Alx.*
 7. ἡμᾶς ἢ ὑμᾶς Gb. Sch. Ln. txt. Tf.
 — Θεοῦ, *præm.* τοῦ Ln. Tf. [*Alx.*]
 8. λέγω δὲ, Ἰησοῦν Χριστὸν ἢ λέγω γὰρ Χριστὸν Ln. Tf. [Gb. ~]. *Alx.*
 — γεγενῆσθαι ἢ γένεσθαι Ln. [*Alx.*]
 11. πάλιν, *add.* λέγει Ln. [*Alx.*]
 — τὸν Κύριον, *post* ἔθνη Ln. txt. Tf. [*Alx.*]
 — ἐπανεσάτε ἢ ἐπαυεσάτασαν Ln. Tf.
 13. πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἢ πληροφορήσαι ὑμᾶς ἐν πάσῃ χαρᾷ καὶ εἰρήνῃ Ln. mg.
 — ἐν τῷ πιστεύειν, *om.* *Alx.*
 — ἐν τῇ ἐλπίδι, *om.* ἐν *Alx.*
 14. καὶ αὐτοί, *om.* *Alx.*

CHAP. XIV.

2. ἐσθίει ἢ ἐσθίετω *Alx.*
 3. καὶ ὁ ἢ ὁ δὲ Ln. Tf. [*Alx.*]
 4. δυνατὸς γὰρ ἐστιν ἢ δυνατεῖ γὰρ Ln. Tf. [Gb. ~]. *Alx.*
 — Θεός ἢ Κύριος Ln. Tf. [*Alx.*]
 5. μὲν, *add.* [γὰρ] Ln. [*Alx.*]
 6. καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, Κυρίῳ οὐ φρονεῖ, *om.* Ln. [Gb. -]. *Alx.*
 — ὁ ἐσθίων, *præm.* καὶ Gb. Sch. Ln. Tf.
 8. ἀποθνήσκωμεν ἢ ἀποθνήσκομεν Ln. [*Alx.*]
 — ἀποθνήσκωμεν ἢ ἀποθνήσκομεν Ln. [*Alx.*]
 9. καὶ ἀπέθανε, *om.* καὶ Ln. Tf. [Gb. →]. *Alx.*
 — ἀνέστη καὶ ἀνέστησεν ἢ ἔζησεν Gb. Sch. Ln. Tf.
 10. ἀδελφόν σου, *add.* ἐν τῷ μὴ ἐσθίειν *Alx.*
 — Χριστοῦ ἢ Θεοῦ Ln. Tf. [Gb. ~]. *Alx.*

1 CORINTHIANS.

33. εἰρήνης, *add.* ἦτω *Alx.*
 — ἀμὴν [Ln.] Gb. →.

CHAP. XVI.

1. δὲ Gb. →. [*Alx.*]
 — ἡμῶν ἢ ὑμῶν Ln. mg. [*Alx.*]
 2. αὐτὴν προσδέξασθε ἢ προσδέξ. αὐτ. Ln. Tf. [*Alx.*]
 — αὐτοῦ ἐμοῦ ἢ ἐμοῦ αὐτοῦ Ln. Tf.
 3. Πρίσκιλλαν ἢ Πρίσκαν Gb. Sch. Ln. Tf.
 5. Ἀχάσις ἢ Ἀσίας Gb. Sch. Ln. Tf. [Rec. Gb. ∞].
 — εἰς Χριστὸν ἢ ἐν Χριστῷ *Alx.*
 6. Μαριάμ ἢ Μαρίαν Ln.
 — ἡμᾶς ἢ ὑμᾶς Ln. [Gb. ∞]; [*Alx.* s. ἐν ὑμῖν].
 7. οἱ καὶ πρὸ ἐμοῦ γεγόνασιν ἢ τοῖς πρὸ ἐμοῦ [*Alx.*]
 — γεγόνασιν ἢ γέγοναν Ln. Tf.
 — Χριστῷ, *add.* Ἰησοῦ *Alx.*

8. Ἀμπλιαν ἢ Ἀμπλιᾶτον Ln. mg. [*Alx.*]
 9. Χριστῷ ἢ κυρίῳ Ln. [*Alx.*]
 12. ἀσπάσασθε Περσίδα τὴν ἀγαπητὴν, ἣτις πολλὰ ἐκοπίσεν ἐν Κυρίῳ [Ln.]
 14. Ἐρμᾶν ἢ Ἐρμῆν Ln. Tf. [*Alx.*]
 — Ἐρμῆν ἢ Ἐρμᾶν Ln. Tf. [*Alx.*]
 15. Ἰουλιαν, Νηρέα ἢ Ἰουνίαν, Νηρέαν Ln. mg.
 16. ἐκκλησῖαι, *add.* πᾶσαι Gb. Sch. Ln. Tf.; [*Alx.*? *om.* ἀσ. ὑμ. αἱ ἐκκλ. τ. Χριστοῦ *Alx.*]
 17. σκοπεῖν ἢ ἀσφαλῶς σκοπεῖτε *Alx.*
 — ἐμάθετε, *add.* λέγοντας ἢ *Alx.*
 18. Ἰησοῦ, *om.* Gb. Sch. Ln. Tf. — Χριστῷ, *ante* ἡμῶν Gb. ∞. — καὶ εὐλογίας, *om.* *Alx.* — θέλω δὲ ἢ καὶ θέλω *Alx.*
 19. χαίρω οὖν τὸ ἐφ' ὑμῖν ἢ ἐφ' ὑμῖν οὖν χαίρω Ln. Tf.; [τὸ Gb. →]. *Alx.*

19. μὲν, *om.* Ln. Tf. [Gb. →]. *Alx.*
 20. ἢ χάρις . . . μεθ' ὑμῶν, *om.* *Alx.*
 — μεθ' ὑμῶν, *add.* ἀμὴν. Elz.
 21. Ἀσπάζονται ἢ Ἀσπάζεται Ln. Tf. [*Alx.*]
 — συγγενεῖς μου, *add.* καὶ αἱ ἐκκλησῖαι πᾶσαι τοῦ Χριστοῦ *Alx.*
 23. τῆς ἐκκλησίας ὅλης ἢ ὅλης τῆς ἐκκλησίας Ln. Tf. [*Alx.*]
 24. Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν, *om.* Ln.
 25. *ad fin.* Gb. *trs.* *post* xiv. 23. — τε, *om.* *Alx.*
 27. αἰῶνας, *add.* τῶν αἰώνων Ln.
 Πρὸς Ῥωμαίους ἐγράφη ἀπὸ Κορίνθου διὰ Φοίβης τῆς διακόνου τῆς ἐν Κεγχραεῖς ἐκκλησίας, *om.* Gb. Sch. Ln. Tf.

1 CORINTHIANS.

CHAP. I.

1. κλητὸς [Ln.] Gb. →. [*Alx.*]
 — Ἰησοῦ Χριστοῦ ἢ Χριστοῦ Ἰησοῦ Ln. Tf.
 2. τῆ οὐσῆ ἐν Κορίνθῳ, *post* Χρῖ. Ἰησοῦ Ln. Tf. [*Alx.*]
 — τε, *om.* Ln.
 8. ἡμέρα ἢ παρουσία *Alx.*
 13. ὑπὲρ ἢ περὶ Ln. txt. Tf.
 14. τῷ Θεῷ, *om.* *Alx.* s. τῷ θεῷ μου.
 — ἐβάπτισα ἢ ἐβαπτίσθητε Ln. Tf. [*Alx.*]
 17. Χριστὸς ἢ [ὁ] Χριστὸς Ln. — ἀλλ' ἢ ἀλλὰ Tf.
 20. τούτου, *om.* Ln. Tf. [Gb. →]. *Alx.*
 22. σημείον ἢ σημεία Gb. Sch. Ln. Tf.
 23. Ἐλλησι ἢ ἔθνεσι Gb. Sch. Ln. Tf.
 26. γὰρ ἢ οὖν *Alx.*
 27. ἵνα τοὺς σοφοὺς καταισχύνη ἢ ἵνα καταισχ. τ. σοφοῦς [Ln.] Tf. [*Alx.*]
 — καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ Θεός [Ln.]

28. καὶ τὰ μὴ, *om.* καὶ Sch. Ln. Tf. [Gb. →].
 29. αὐτοῦ ἢ τοῦ θεοῦ Gb. Sch. Ln. Tf.
 30. ἡμῖν σοφία ἢ σοφία ἡμῖν Ln. Tf. [*Alx.*]

CHAP. II.

1. μαρτύριον ἢ μυστήριον Gb. ∞. [*Alx.*]
 2. τοῦ εἰδέναί τι ἢ τι εἰδέναί τι Gb. Sch. Ln. txt. Tf.; εἰδέναί τι Ln. mg.
 3. καὶ ἐγὼ ἢ καὶ γὰρ Ln. [*Alx.*]
 — ἐν φόβῳ, *om.* ἐν *Alx.*
 4. πειθοῖς ἢ πειθοῖ Gb. ∞.
 — ἀνθρωπίνης, *om.* Gb. Sch. Ln. Tf.
 7. σοφίαν Θεοῦ ἢ θεοῦ σοφίαν Gb. Sch. Ln. Tf.
 9. ἂ ἢ ὅσα Ln.
 10. ὁ Θεὸς ἀπεκάλυψε ἢ ἀπεκ. ὁ θεὸς Ln. Tf.
 — αὐτοῦ, *om.* Ln. [Gb. →]. *Alx.*
 11. οἶδεν ἢ ἐγνώκεν Ln. Tf. [Gb. ∞]. *Alx.*

12. κόσμον, *add.* τούτου *Alx.*
 13. Ἄγιον, *om.* Gb. Sch. Ln. Tf.
 15. μὲν ἢ τὰ Tf. [Ln.] Gb. →. *Alx.*
 16. Χριστοῦ ἢ κυρίου Ln. txt. [*Alx.*]

CHAP. III.

1. Καὶ ἐγὼ ἢ καὶ γὰρ Gb. Sch. Ln. Tf.
 — λαλήσαι ὑμῖν ἢ ὑμῖν λαλήσαι *Cst.*
 — σαρκικοί ἢ σαρκίνους Gb. Ln. Tf. [*Alx.*]
 2. καὶ οὐ, *om.* καὶ Gb. Sch. Ln. Tf. — ἠδύνασθε ἢ ἐδύν. Ln. Tf.
 — οὔτε ἢ οὐδέ Gb. Sch. Ln. Tf.
 — ἔτι [Ln.]
 3. σαρκικοί ἐστε ἢ ἐστε σαρκ. Tf.; σαρκίνοι ἐστε Gb. ∞. [*Alx.*]
 — καὶ διχστασῖαι, *om.* Ln. Tf. [Gb. →]. *Alx.*
 — λέγει τις ἢ τις λέγει *Alx.*
 4. οὐχὶ ἢ οὐκ Ln. Tf. [*Alx.*]
 — σαρκικοί ἢ ἄνθρωποι Ln. Tf. [*Alx.*]

1 CORINTHIANS.

5. τίς ἄ τί bis Ln. txt. [Alx.]
 - Παῦλος, *trs.* Παῦλος et Ἄ-
 πολλῶς Ln. Tf. [Gb. ∞]. *Alx.*
 - δέ, *add.* ἐστίν Ln. [Alx.]
 - ἀλλ' ἢ, *om.* Gb. Sch. Ln.
 6. ἀλλ' ἄ ἀλλά Ln. txt. Tf.
 10. τέθεικα ἄ ἔθηκα Ln.
 11. Ἰησοῦς ὁ Χριστός ἄ Χρι-
 στός Ἰησοῦς Ln. Tf. [Alx.];
 Ἰησ. Χρ. Gb. Sch.
 12. τοῦτον, *om.* Ln. Tf. [Gb. -].
Alx.
 13. πῦρ, *add.* αὐτό Ln. Tf. [Alx.]
 14. ἐφοκοδόμησε ἄ ἐποικοδόμ.
 Tf.
 17. τοῦτον ἄ αὐτόν Ln. [Gb. ∞].
Alx.
 19. τῷ Θεῷ, *om.* τῷ Ln. Tf.
 [Alx.]
 22. ἐστίν, *om.* Ln. Tf. [Gb. ∞].
Alx.

CHAP. IV.

1. Θεοῦ. 2. ὁ δέ ἄ θεοῦ ὠδε.
 Ln. [Alx.]
 6. ὁ ἄ Ln. Tf. [Alx.]
 - φρονεῖν, *om.* Ln. Tf. [Alx.]
 9. ὅτι, *om.* Ln. Tf. [Gb. ∞]. *Alx.*
 11. γυμνητέομεν ἄ γυμντ. Ln.
 Tf.
 13. βλασφημούμενοι ἄ δυσφη-
 μούμενοι Tf. [Gb. ∞]. *Alx.*
 14. νουθετῶ ἄ νουθετῶν Gb. ∞.
 [Alx.]
 17. τέκνον μου ἄ μου τέκνον Ln.
 Tf. [Alx.]
 - Χριστῷ, *add.* Ἰησοῦ Ln.;
 [Alx. s. κυρίῳ s. κυρίῳ Ἰη-
 σοῦ].
 21. πρῶτος ἄ πρᾶντος Ln.
 Tf.

CHAP. V.

1. ὀνομάζεται, *om.* Gb. Sch. Ln.
 Tf.
 2. ἐξαρθῆ ἄ ἀρθῆ Gb. Sch. Ln.
 Tf.
 - ποιήσας ἄ πράξας Tf. [Gb.
 ∞]. *Alx.*
 3. ὡς, *om.* Ln. [Gb. ∞]. *Alx.*
 4. ἡμῶν 1^ο [Ln.]
 - Χριστοῦ 1^ο, *om.* Ln. Tf. [Alx.]
 - ἡμῶν 2^ο [Ln.]
 - Χριστοῦ 2^ο, *om.* Ln. Tf. [Alx.]
 5. Ἰησοῦ, *om.* Tf.; [ἡμῶν Ἰη-
 σοῦ Χριστοῦ] Ln. [Alx.]
 6. ζυμοί ἄ δολοί Gb. ∞.
 7. οὖν, *om.* Gb. Sch. Ln. Tf.

7. ὑπὲρ ἡμῶν, *om.* Ln. Tf. [Gb.
 ∞]. *Alx.*
 - ἐτύθη ἄ ἐθύθη Elz.
 8. ἐορτάζωμεν ἄ ἐορτάζομεν Ln.
 mg.
 10. καὶ οὐ πάντως, *om.* καὶ Ln.
 Tf. [Gb. ∞]. *Alx.*
 - ἢ ἀρπαξῖν ἄ καὶ ἄρπ. Ln.
 Tf. [Gb. ∞]. *Alx.*
 - ὀφείλετε ἄ ὠφείλετε Ln. txt.
 Tf. [Alx.]
 11. νῦν ἄ νῦν Ln. txt.
 12. καὶ τοὺς, *om.* καὶ Ln. [Alx.]
 13. καὶ, *om.* Gb. Sch. Ln. Tf. [Rec.
 Gb. ∞].
 - ἐξαρτεῖτε ἄ ἐξάρτε Gb. Ln.
 Tf. [Rec. Gb. ∞]. *Alx.*

CHAP. VI.

2. οὐκ ἄ ἢ οὐκ Gb. Sch. Ln. Tf.
 5. λέγω ἄ λαλῶ Ln.
 - ἐστίν ἄ ἔνι Gb. Sch. Ln. Tf.
 - σοφός οὐδὲ εἰς ἄ οὐδείς σο-
 φός Ln. *Alx.*; [οὐδὲ Gb. ∞].
Alx.
 7. ἐν, *om.* Gb. Sch. Ln. Tf.
 8. ταῦτα ἄ τοῦτο Ln. Tf. [Gb.
 ∞]. *Alx.*
 9. βασιλείαν Θεοῦ ἄ Θεοῦ βασ.
 Gb. Sch. Ln. Tf.
 10. οὔτε μέθσοι ἄ οὐ μεθ. Tf.
 - οὐ, *om.* Ln. [Gb. ∞]. *Alx.*
 11. ἀλλ' ἄ ἀλλά Ln. Tf.
 - Κυρίου, *add.* ἡμῶν Ln.
 - Ἰησοῦ, *add.* Χριστοῦ Ln.
 14. ἡμᾶς ἄ ὑμᾶς Elz.
 - ἐξεγερεῖ ἄ ἐξεγείρει Ln. txt.
 16. ἦ, *om.* Tf. [Alx.]
 - φησὶν [Ln.]
 19. τὸ σῶμα ἄ τὰ σώματα Tf.
 [Gb. ∞]. *Cst.*
 20. καὶ ἐν τῷ πνεύματι ὑμῶν,
 αὐτὴ ἐστὶ τοῦ Θεοῦ, *om.*
 Gb. Sch. Ln. Tf.

CHAP. VII.

1. μοι, *om.* Tf.
 3. ὀφειλομένην εὐνοίαν ἄ ὀφει-
 λὴν Gb. Sch. Ln. Tf.
 - δέ [Ln.]
 4. ἀλλ' bis ἄ ἀλλά Ln. Tf.
 5. σχολάζητε ἄ σχολάσητε Gb.
 Sch. Ln. Tf.
 - τῇ νηστεία καὶ, *om.* Gb. Sch.
 Ln. Tf.
 - συνέρχθησε ἄ ἦτε Gb. Sch.
 Ln. Tf.
 7. γὰρ ἄ δέ Ln. Tf. [Gb. ∞]. *Alx.*

7. ἀλλ' ἄ ἀλλά Tf.
 - χάρισμα ἔχει ἄ ἔχει χάρι-
 σμα Gb. Sch. Ln. Tf.
 - ὄς . . . ὄς ἄ ὄ . . . ὄ Ln. Tf.
 [Alx.]
 8. ἐστίν, *om.* Gb. Sch. Ln. Tf.
 - εἶν, *add.* [οὐτως] Ln.
 - κρείσσον ἄ κρείπτον Ln. txt.
 - γαμήσαι ἄ γαμεῖν Gb. ∞.
 [Alx.]
 10. ἀλλ' ἄ ἀλλά Ln. Tf.
 - χωρισθῆναι ἄ χωρίζεσθαι
 Ln. [Alx.]
 12. ἐγὼ λέγω ἄ λέγω ἐγὼ Ln.
 Tf.
 13. αὐτός ἄ οἶτος Ln. Tf. [Gb.
 ∞]. *Alx.*
 - αὐτόν ἄ τὸν ἄνδρα Ln. Tf.
 [Gb. ∞]. *Alx.*
 14. γυναικί, *add.* τῇ πιστῇ *Alx.*
 - ἀνδρὶ ἄ ἀδελφῷ Ln. Tf.
 [Alx.]
 15. ἡμᾶς ἄ ὑμᾶς Tf.
 17. ὁ Θεός, . . . ὁ Κύριος, *trs.*
 Gb. Sch. Ln. Tf.
 - διατάσσομαι ἄ διδάσκω *Alx.*
 18. τις ἐκλήθη ἄ κέκληται τις
 Ln. Tf.
 22. καὶ, *om.* Ln. Tf. [Alx.]
 24. τῷ Θεῷ, *om.* τῷ Gb. Sch. Ln.
 Tf.
 28. γήμης ἄ γαμήσης Ln. Tf.;
 [Alx. s. λάζης γυναικα].
 - ἢ παρθένος, [ἦ] Ln.
 29. ἀδελφοί, *add.* ὅτι Elz.
 - τὸ λοιπὸν ἐστίν ἄ ἐστίν, τὸ
 λοιπὸν Sch. Ln. Tf. [Alx.]
 - οἱ ἔχοντες, *om.* οἱ Elz.
 31. τὸ κόσμῳ τούτῳ ἄ τούτῳ τῷ
 κόσμῳ Gb. Sch.; τὸν κό-
 σμον Ln. Tf. [Alx.]
 32. ἀρέσει bis ἄ ἀρέση Ln. [Alx.]
 34. Μεμέρισται ἄ καὶ μεμέρι-
 σται καὶ Sch. Ln. Tf. [Gb.
 ∞]. *Alx.*; μεμέρ. καὶ *Cst.*
 - γυνή, *add.* ἢ ἄγαμος Ln.
 - ἄγία καὶ, [καὶ] Ln.; *add.* τῷ
 Ln.
 - πνεύματι, *gram.* τῷ Ln.
 - ἀρέσει ἄ ἀρέση Ln.
 35. συμφέρον ἄ σύμφορον Ln.
 Tf. [Alx.]
 - ἐμπρόσθερον ἄ εὐπάρεδρον
 Gb. Sch. Ln. Tf.
 37. ἐδραῖος ἐν τῇ καρδίᾳ ἄ ἐν τῇ
 καρδί. αὐτοῦ ἐδραῖος Ln.
 [Alx.]; *om.* ἐδραῖος Tf. [Gb.
 ∞].

1 CORINTHIANS.

37. καρδία αὐτοῦ, *om.* αὐτοῦ Ln.;
 ἰδία καρδία Tf.
 — τοῦ τηρεῖν, *om.* τοῦ Ln. Tf. [Alx.]
 — ποιεῖ ἢ ποιήσει Ln. [Alx.]
 38. ἐγαμίζων ἢ γαμίζων Ln. [Alx.] [Gb. ~]; *add.* τὴν παρ-
 θένον ἑαυτοῦ Ln. [Alx.]
 — ὁ δὲ ἢ καὶ ὁ Gb. Sch. Ln. Tf.
 — ἐγαμίζων ἢ γαμίζων Gb. Sch. Ln.
 — ποιεῖ ἢ ποιήσει Ln. [Alx.]
 39. νόμος, *om.* Gb. Sch. Ln. Tf.
 — εἰν δὲ, *add.* καὶ Tf. [Alx.]
 — αὐτῆς 2^ο, *om.* Ln. Tf. [Gb. =].
 Alx.
 40. δὲ 2^ο ἢ γὰρ Alx.

CHAP. VIII.

2. εἰ δὲ, *om.* δὲ Ln. Tf. [Gb. =].
 Alx.
 — εἰδέναι ἢ ἐγνωκέναι Ln. Tf. [Alx.]
 — οὐδέπω ἢ οὐπω Ln. [Alx.]
 — οὐδὲν, *om.* Ln. [Gb. →]. Alx.
 — ἔγνωκε ἢ ἔγνω Ln. [Alx.]
 4. ἕτερος, *om.* Ln. [Gb. =]. Alx.
 5. τῆς γῆς, *om.* τῆς Gb. Sch. Ln. Tf.
 6. ἀλλ' [Ln.]
 7. συνειδήσει ἢ συνηθεία Ln. [Gb. ~]. Alx.
 — τοῦ εἰδῶλου ἕως ἄρτι ἢ ἕως ἄρτι τοῦ εἶδ. Ln. Tf. [Alx.]
 8. παρίστησι ἢ παραστήσει Ln. Tf. [Gb. ~]. Alx.
 — οὔτε γὰρ εἰν φάγωμεν, περ-
 ρισσοῦμεν· οὔτε εἰν μὴ φάγωμεν, ὑστερούμεθα ἢ οὔτε εἰν μὴ φάγωμεν, περ-
 ρισσοῦμεν, οὔτε εἰν φάγωμεν ὑστερούμεθα Ln. [Alx.]; οὔτε εἰν μὴ φάγωμεν, ὑστερούμεθα, οὔτε εἰν φάγωμεν, περρ-
 ρισσοῦμεν Tf.
 9. ἀσθενούσιν ἢ ἀσθένεισιν Ln. Tf. [Gb. ~]. Alx.
 10. σε [Ln.] Alx.
 11. καὶ ἀπολείται ἢ ἀπόλλυται γὰρ Ln. Tf. [Alx.]
 — ἀδελφός, *om.* hic Ln. Tf. [Alx.]
 — ἐπὶ ἢ ἐν Ln. Tf. [Gb. ~]. Alx.
 — γνώσει, *add.* ὁ ἀδελφός Ln. Tf. [Alx.]
 13. μου, *om.* Alx.

CHAP. IX.

1. ἀπόστολος; οὐκ εἰμὶ ἐλεύ-

- θερος; *trs.* ἀπόστ. et ἐλεύθ. Gb. Sch. Ln. Tf. [Rec. Gb. ~].
 1. Χριστὸν, *om.* Ln. Tf.
 2. τῆς ἐμῆς ἀποστολῆς ἢ μου τῆς ἀποστολῆς Ln. Tf.
 3. αὕτη ἐστὶ ἢ ἐστὶν αὕτη Ln.
 6. τοῦ μὴ, *om.* τοῦ Ln. [Alx.]
 7. ἐκ τοῦ καρποῦ ἢ τὸν καρπὸν Ln. Tf. [Gb. ~]. Alx.
 — εὐθίει, *add.* καὶ πίνει Alx.
 — ἢ τίς, *om.* ἢ Ln. Tf. [Alx.]
 8. λαλῶ ἢ λέγω Alx.
 — οὐχὶ καὶ ὁ νόμος ταῦτα ἢ καὶ ὁ νόμος ταῦτα οὐ Ln. Tf. [Gb. ~]. Alx.
 9. ἐν γὰρ τῷ Μωσῆος νόμῳ γέγραπται ἢ γέγραπται γὰρ Alx.
 — φιμώσεις ἢ κημώσεις Alx.
 10. τῶν βοῶν, *rseni.* περὶ Alx.
 — ἐπ' ἐλπιδὶ ὀφείλει ἢ ὀφ. ἐπ' ἐλπ. Ln. Tf. [Alx.]
 — τῆς ἐλπίδος αὐτοῦ μετέχειν ἐπ' ἐλπίδι ἢ ἐπ' ἐλπίδι τοῦ μετέχειν Gb. Sch. Ln. Tf.
 11. θερίσομεν ἢ θερίσωμεν Tf. [Ln. mg.] Alx.
 12. ἐξουσίας ἡμῶν ἢ ἡμ. ἐξ. Gb. Sch. Ln. Tf.
 — ἐγκοπήν τινα ἢ τινα ἐγκ. Ln. Tf.
 13. ἐργαζόμενοι, *add.* τὰ Alx.
 — προσεδρεύοντες ἢ παρεδρεύοντες Ln. Tf. [Gb. ~]. Alx.
 15. οὐδενὶ ἐχρησάμεν ἢ οὐ κέρημαι οὐδενὶ Gb. Sch. Ln. Tf.
 — ἴνα τις ἢ οὐδεὶς Ln.
 — κενώση ἢ κενώσει Ln. (txt.) Tf.
 16. καύχημα ἢ χάρις Alx.
 — οὐαὶ δὲ ἢ οὐαὶ γὰρ Gb. Sch. Ln. Tf.
 — εὐαγγελίζωμαι 2^ο ἢ εὐαγγελίσωμαι Ln. txt. Tf.
 18. μοι ἢ μου Tf.
 — τοῦ Χριστοῦ, *om.* Ln. Tf. [Gb. =]. Alx.
 20. νόμον 2^ο, *add.* μὴ ὦν αὐτὸς ὑπὸ νόμον Gb. Sch. Ln. Tf.
 21. Θεῷ ἢ Θεοῦ Ln. Tf. [Gb. ~]. Alx.
 — Χριστῷ ἢ Χριστοῦ Ln. Tf. [Gb. ~]. Alx.
 — κερδήσω ἢ κερδάω τοὺς Ln. Tf. [Gb. ~]. Alx.
 — ἀνόμους, *rseni.* τοὺς Ln. Tf.
 22. ὡς, *om.* Tf. [Ln.]

22. τὰ, *om.* Ln. Tf. [Gb. →]. Alx.
 — πάντως τινὰς ἢ πάντας Alx.
 23. τοῦτο ἢ πάντα Ln. Tf. [Gb. ~]. Alx.
 27. ὑποπιάζω ἢ ὑποπιάζω Gb. ~. [Alx.]
 — δουλαγωγῶ ἢ δουλαγαγῶ St.

CHAP. X.

1. δὲ ἢ γὰρ Gb. Sch. Ln. Tf.
 2. ἐβαπτίσαντο ἢ ἐβαπτίσθησαν Ln. [Alx.]
 3. βρῶμα πνευματικὸν ἔφαγον ἢ πνεύμ. ἔφ. βρ. Ln.
 4. πόμα πνευματικὸν ἔπιον ἢ πν. ἐπ. πόμα Ln. Tf.
 — δὲ πέτρα ἢ πέτρα δὲ Ln. txt. Tf.
 5. ἐυδόκησεν ἢ ηὐδόκ. Ln. Tf.
 7. ὡς ἢ ὡσπερ Ln. Tf. [Gb. ~].
 8. ἐπόρνευσαν ἢ ἐξεπόρνευσαν Alx.
 — ἔπεσον ἢ ἔπεσαν Ln. Tf. [Alx.]
 9. Χριστὸν ἢ Κύριον Ln. [Gb. ~]. Alx.
 — καὶ τινες, *om.* καὶ Ln. Tf. [Gb. =]. Alx.
 — ἐπέειρασαν ἢ ἐξεπέειρασαν Ln. mg. [Alx.]
 10. γογγύζετε ἢ γογγύζωμεν Alx.
 — καὶ τινες, *om.* καὶ Ln. Tf. [Gb. =]. Alx.
 11. πάντα, *om.* Tf. [Ln.] Alx.
 — συνέβαυον ἢ συνέβαυεν Alx.
 — τύποι ἢ τυπικῶς Ln. [Alx.]
 — κατήνησεν ἢ κατήνηκεν Ln. Tf.
 13. εἴσει ἢ ἀφήσει Alx.
 — ὑμᾶς, *om.* Gb. Sch. Ln. Tf. [Alx.]
 16. τοῦ αἵματος τοῦ Χριστοῦ ἐστὶ ἢ ἐστὶν τοῦ αἵμ. τοῦ Χρ. Tf.
 — τοῦ σώματος τοῦ Χριστοῦ ἐστὶν ἢ ἐστὶν τοῦ σώμ. τοῦ Χρ. Tf.
 18. οὐχὶ ἢ οὐχ Ln. Tf.
 19. εἰδῶλον ἢ εἰδωλόθυτον Ln. Tf. [Alx.]
 — εἰδωλόθυτον ἢ εἰδῶλον Ln. Tf. [Alx.]
 20. θύει ἢ θύουσιν Ln. Tf. [Gb. ~]. Alx.
 — τὰ ἔθνη, *om.* Ln. Tf. [Gb. =]. Alx.
 — θύει ἢ θύουσιν Tf. [Gb. ~]; [sic post θεῷ Ln.]

1 CORINTHIANS.

23. μοι, *om. bis* Gb. Sch. Ln. Tf.
 24. ἕκαστος, *om.* Gb. Sch. Ln. Tf.
 26. γὰρ Κυρίου ἢ Κυρίου γὰρ Ln. Tf.
 27. δέ, *om.* Ln. [Gb. →].
 — ἀπίστων, *add. εἰς δεῖπνον* *Alx.*
 28. εἰδωλόθυτόν ἢ ἱεροθύτόν Ln. txt. Tf. [Gb. ∞]. *Alx.*
 — τοῦ γὰρ Κυρίου ἢ γῆ καὶ τὸ πλήρωμα αὐτῆς, *om.* Gb. Sch. Ln. Tf.
 30. δέ, *om.* Gb. Sch. Ln. Tf.
 32. γίνεσθε καὶ Ἰουδαίους ἢ καὶ Ἰουδ. γίν. Ln. Tf. *Alx.*
 — συμφέρον ἢ σύμφορον Ln. Tf.

CHAP. XI.

2. ἀδελφοί, *om.* Ln. Tf. *Alx.*
 — παραδόσεις, *add. μου* *Alx.*
 3. Χριστοῦ, *præm. τοῦ* Tf. [Ln.]
 5. αὐτῆς ἢ αὐτῆς Ln. *Alx.*
 7. γυνή, *præm. ἢ* Ln. Tf. *Alx.*
 11. ἀνὴρ χωρὶς γυναικός, οὕτε γυνὴ χωρὶς ἀνδρός ἢ γυνὴ χωρ. ἀνδρ. οὕτε ἀνὴρ χωρ. γυν. Gb. Sch. Ln. Tf.
 14. ἢ οὐδὲ αὐτῇ ἢ φύσις ἢ οὐδὲ ἢ φύσις αὐτῇ Ln. Tf. *Alx.*; [ἢ Gb. →, *om. Alx.*; αὐτῇ Gb. →].
 15. αὐτῇ, *om.* Sch. Tf. [Gb. →].
 17. παραγγέλλων οὐκ ἔπαυῶ ἢ παραγγέλλω οὐκ ἔπαυῶν Ln. Tf. [Gb. ∞]. *Alx.*
 — κρείττον ἢ κρείσσον Ln. Tf.
 — ἀλλ' ἢ ἀλλὰ Tf.
 — ἦττον ἢ ἥσσον Ln. Tf. *Alx.*
 18. τῇ ἐκκλησίᾳ, *om. τῇ* Gb. Sch. Ln. Tf.
 19. ἐν ὑμῖν, *om. Alx.*
 — ἴνα, *add. [καὶ]* Ln. *Alx.*
 20. οὖν, *om. Alx.*
 21. προλαμβανεῖ *(προσλαμ. Alx.*
 — ἐν τῷ ἢ ἐπὶ τῷ *Alx.*
 22. ὑμῖν εἶπω ἢ εἶπω ὑμῖν Ln. Tf. *Alx.*
 — ἐπανέσω ἢ ἔπαυῶ Ln. txt. *Alx.*
 23. παρεδίδοτο ἢ παραδίδοτο Ln. Tf.
 24. Λάβετε, φάγετε, *om.* Gb. Sch. Ln. Tf.
 — κλάμενον, *om.* Ln. Tf. [Gb. →]. *Alx.*
 25. ἐμῷ αἵματι ἢ αἵμ. μου *Alx.*
 — ἂν ἢ εἶν Ln. Tf.

26. ἂν ἢ εἶν Ln. Tf.
 — τοῦτο, *om.* Sch. Ln. Tf. [Gb. →].
 — ἂν, *om.* Gb. Sch. Ln. Tf.
 27. τοῦτον, *om.* Gb. Sch. Ln. Tf.
 — ἦ καὶ Ln. mg. *Alx.*
 — αἵματος, *præm. τοῦ* Gb. Sch. Ln. Tf.
 28. ἄνθρωπος ἑαυτὸν ἢ ἑαυτ. ἄνθρ. Tf. Ln. mg.
 29. ἀναξίως, *om.* Ln. Tf. [Gb. →]. *Alx.*
 — τοῦ Κυρίου, *om.* Ln. Tf. *Alx.*
 31. γὰρ ἢ δέ Ln. Tf. [Gb. ∞]. *Alx.*
 32. ὑπὸ ἢ ὑπὸ τοῦ, *s. ἀπὸ* *Alx.*
 34. δέ, *om.* Gb. Sch. Ln. Tf.
 — διατάξομαι ἢ διατάξωμαι Ln. mg. *Alx.*

CHAP. XII.

2. ὅτι, *add. ὅτε* Sch. [Ln.] Tf. [Gb. ∞].
 3. λαλῶν, *om. Alx.*
 — Ἰησοῦν ἢ Ἰησοῦς Ln. Tf. [Gb. ∞]. *Alx.*
 — Κύριον ἢ Ἰησοῦν ἢ Κύριος ἢ Ἰησοῦς Ln. Tf. [Gb. ∞]. *Alx.*
 6. ὁ δέ ἢ καὶ ὁ Tf. *Alx.*
 — ἐστί, *om.* Gb. Sch. Ln. Tf.
 9. ἐτέρω δέ, [δὲ] Ln.; *om. Alx.*
 — αὐτῷ ἢ ἐνὶ Ln. Tf.
 — δέ 2^ο, *om. Alx.*
 10. δὲ προσφ., *om.* δὲ Ln.
 — δὲ διακρ., *om.* δὲ Ln.
 — δὲ γένη, *om.* δὲ Ln.
 — ἐρμηνεία ἢ διερμηνεία Ln. txt.
 11. ἰδίᾳ, *om. Alx.*
 12. καὶ μέλη ἢ μέλη δὲ *Alx.*
 — ἔχει πολλά ἢ πολλά ἔχει Ln. *Alx.*
 — τοῦ ἐνός, *om.* Sch. Ln. Tf. [Gb. →].
 13. εἰς 2^ο, *om.* Ln. Tf. [Gb. →]. *Alx.*
 18. νυνὶ ἢ νῦν Ln. *Alx.*
 19. τὰ [Ln.]
 20. μέν [Ln.]
 21. δέ, *om.* Gb. Sch. [Ln.]
 — ὀφθαλμός, *præm. ὁ* Gb. Sch. Ln. Tf.
 23. εἶναι, *add. μέλη* *Alx.*
 24. ἀλλ' ἢ ἀλλὰ Ln. Tf.
 — ἔχει, *add. τιμῆς* *Alx.*
 — ὑστεροῦντι ἢ ὑστερουμένῳ Ln. *Alx.*
 25. σχίσμα ἢ σχίσματα *Alx.*
 — μεριμνῶσι ἢ μεριμνᾷ *Alx.*

26. εἴτε ἢ εἴ τι Ln. txt.
 28. εἴτα ἢ ἔπειτα Ln. Tf. *Alx.*
 31. κρείττονα ἢ μείζονα Ln. Tf. *Alx.*

CHAP. XIII.

1. ἀλαλάζων ἢ ἀλαλάζων Ln. mg.
 2. καὶ ἐὰν 1^ο ἢ κἂν Ln.
 — μεθιστάνειν ἢ μεθιστάναι Ln. *Alx.*
 — οὐδὲν ἢ οὐθέν St. Ln. Tf.
 3. καὶ ἐὰν *bis* ἢ κἂν Ln.
 — ψωμίσω ἢ ψωμίζω *Elz.*
 — καυθίσωμαι ἢ καυθίσομαι Tf.; καυχῆσομαι *Alx.*
 4. ἡ ἀγάπη οὐ περπ., [ἡ ἀγάπη] Ln.; *om. Alx.*
 8. ἐκίπτει ἢ πίπτει Ln. *Alx.*
 — δέ, *om. Alx.*
 — γνώσις, καταργηθήσεται ἢ γνώσις, καταργηθῆσονται Ln. mg. *Alx.*
 9. γὰρ ἢ δέ Tf. [Gb. ∞]. *Cst.*
 10. τότε, *om.* Ln. Tf. [Gb. →]. *Alx.*
 11. ὡς νήπιος ἐλάλουν, ὡς νήπιος ἐφρόνουν, ὡς νήπιος ἐλογιζόμεν ἢ ἐλ. ὡς νήπ., ἐφρ. ὡς νήπ., ἐλογ. ὡς νήπ. Ln. Tf.
 — δέ, *om.* Ln. Tf. *Alx.*
 12. γὰρ Gb. →. *Alx.*
 — ἄρτι, *add. ὡς* *Alx.*

CHAP. XIV.

1. γλώσση ἢ γλώσσαις *Alx.*
 2. τῷ Θεῷ, *om. τῷ* Ln. *Alx.*
 5. γὰρ ἢ δέ Ln. Tf.
 6. Νυνὶ ἢ νῦν Ln.
 7. τοῖς φθόγγοις ἢ τοῦ φθογγου ἢ Ln. txt.
 — δῶ ἢ διδῶ Tf. [Gb. ∞]. *Alx.*
 10. ἐστὶν ἢ εἰσὶν Ln. Tf. *Alx.*
 — αὐτῶν, *om.* Ln. Tf. [Gb. →]. *Alx.*
 11. εἰδῶ ἢ ἴδω *s. γίνωσκω* *Alx.*
 — ἐν, *om. Alx.*
 14. διςπερ ἢ διῶ Ln. *Alx.*
 15. προσεύσομαι *bis* ἢ προσεύξομαι Ln. mg. *Alx.*
 — προσεύξομαι δέ, *om.* δὲ Tf.
 — τῷ νοί 2^ο, *om. τῷ* *Elz.*
 — ψαλό δέ, *om.* δὲ Ln. Tf. [Gb. →].
 16. εὐλογῆσθαι ἢ εὐλογῆσθαι Ln. *Alx.*

1 CORINTHIANS.

16. τῷ πνεύματι, om. τῷ Ln. Tf. [Alx.]
 18. μου, om. Gb. Sch. Ln. Tf.
 — γλώσσαις ἢ γλώσση Ln. Tf. [Gb. ~]. Alx.
 — λαλῶν ἢ λαλῶ Ln. Tf. [Alx.]
 19. ἀλλ' ἢ ἀλλὰ Ln. Tf.
 — διὰ τοῦ νοός ἢ τῷ νοῖ Ln. [Gb. ~]. Alx.
 21. ἐτέροις ἢ ἐτέρων Ln. [Alx.]
 23. συνέλθη ἢ ἔλθη Ln. txt.
 — πάντες γλώσσαις λαλῶσιν ἢ πάντ. λαλ. γλώσ. Ln. ἢ λαλ. γλώσ. πάντ. Tf.
 25. καὶ οὕτω, om. Gb. Sch. Ln. Tf.
 — ὁ Θεὸς ὄντως ἢ ὄντως ὁ θεὸς Ln. Tf. [Alx.]
 26. ὑμῶν, om. Ln.
 — γλώσσαν ἔχει, ἀποκαλύψω ἔχει ἢ ἀποκ. ἔχει, γλώσ. ἔχ. Ln. Tf. [Alx.]
 — γενέσθω ἢ γινέσθω Gb. Sch. Ln. Tf.
 28. διερμηνευτῆς ἢ ἐρμηνευτῆς Ln.
 29. οἱ, om. Alx.
 30. δέ, om. Ln.
 31. πάντες, add. καθ' ἕνα Alx.
 32. πνεύματα ἢ πνεῦμα Gb. ~. [Alx.]
 33. ἀλλ' ἢ ἀλλὰ Ln. Tf.
 — ἀγιῶν, add. διδάσκω Alx.
 — vss. 34, 35 post vs. 40 Alx.
 34. ὑμῶν, om. Ln. [Gb. ~]. Alx.
 — ἐπιτέτραπται ἢ ἐπιτρέπεται Ln. Tf. [Gb. ~]. Alx.
 — ἀλλ' ἢ ἀλλὰ Ln. Tf.
 — ὑποτάσσεσθαι ἢ ὑποτασθέντων Ln. [Alx.]
 35. γυναῖξιν ἢ γυναῖκι Ln. Tf. [Gb. ~]. Alx.
 — ἐν ἐκκλησίᾳ λαλεῖν ἢ λαλεῖν ἐν ἐκκλησίᾳ Ln. Tf. [Alx.]
 37. τοῦ Κυρίου, om. τοῦ Gb. Sch. Ln. Tf.
 — εἰσὶν ἢ ἐστίν Ln. Tf. [Alx.]
 — ἐντολαί ἢ ἐντολή Ln. [Alx.]; om. Tf. [Alx.]
 38. ἀγνωίτω ἢ ἀγνωσίται Ln.
 39. ἀδελφοί, add. [μου] Ln. [Alx.]
 — γλώσσαις μὴ κωλύετε ἢ μὴ κωλ. ἐν γλώσσαις Ln. Tf.; [ἐν] Ln.
 40. πάντα, add. δὲ Gb. Sch. Ln. Tf. [Gb. ~]. Alx.

CHAP. XV.

1. ἐιπήκατε ἢ στήκατε Alx.

2. εἰ κατέχετε ἢ ὀφείλετε κατεχεῖν Alx.
 — δέ καί, om. καὶ Ln.
 4. τῇ τρίτῃ ἡμέρᾳ ἢ ἡμέρᾳ τῇ τρίτῃ Ln. Tf.
 5. εἴτα ἢ ἔπειτα s. καὶ μετὰ ταῦτα Alx.
 — δώδεκα ἢ ἑνδεκα Alx.
 6. πλείους ἢ πλείονες Ln. Tf. [Alx.]
 — καί, om. Alx.
 7. εἴτα τοῖς ἢ ἔπειτα Tf. [Ln. mg.] Alx.
 10. ἢ εἰς, om. Alx.
 — ἀλλ' ἢ ἀλλὰ Ln. Tf.
 — ἢ σὺν, om. ἢ Ln. [Alx.]
 11. οὖν ἢ δὲ Alx.
 12. ὅτι ἐκ νεκρῶν ἐγήγερται ἢ ἐκ νεκρ. ὅτι ἐγήγερται Tf.
 — τινες ἐν ὑμῖν ἢ ἐν ὑμῖν τινες Ln. Tf.
 14. τὸ, prem. καὶ Sch. Tf. [Ln.] Gb. ~.
 — δέ καί, om. δὲ Ln. [Gb. ~]. Alx.
 15. εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται, om. Alx.
 17. ὑμῶν, add. [ἐστίν] Ln. [Alx.]
 19. ἠλπιότες ἐσμὲν ἐν Χριστῷ ἢ ἐν Χρ. ἠλπικ. ἐσμὲν Ln. Tf. [Alx.]
 20. ἐγένετο, om. Gb. Sch. Ln. Tf.
 21. ὁ θάνατος, om. ὁ Ln. [Alx.]
 23. Χριστοῦ, prem. τοῦ Gb. Sch. Ln. Tf.
 24. παραδῶ ἢ παραδιδοί Ln. txt. Tf.; παραδιδοῖ Ln. mg. [Gb. ~]. Alx.
 25. ἂν, om. Ln. Tf. [Gb. ~].
 — ἐχθροῦς, add. [αὐτοῦ] Ln. [Alx.]
 27. ὅτι [Ln.]
 28. καὶ [Ln.] [Alx.]
 — Θεὸς τὰ, om. τὰ Ln.
 29. τῶν νεκρῶν 2^o ἢ αὐτῶν Gb. Sch. Ln. Tf.
 31. ἡμετέραν ἢ ἡμετέραν St. [Gb. ~]. Alx.
 — καύχησιν, add. ἀδελφοί Ln. [Alx.]
 33. χρησθ' ἢ χρηστὰ Gb. Sch. Tf.
 34. λέγω ἢ λαλῶ Ln. txt. Tf. [Alx.]
 36. ἄφρον ἢ ἀφρων Ln. Tf. [Alx.]
 38. αὐτῷ δίδωσι ἢ δίδ. αὐτ. Ln. Tf.

38. τὸ ἴδιον, om. τὸ Ln. [Gb. ~]. Alx.
 39. σὰρξ ἀνθρώπων, om. σὰρξ Gb. Sch. Ln. Tf.
 — σὰρξ κτηνῶν, σὰρξ Gb. ~; om. Alx.
 — ἄλλη δὲ ἰχθύων, ἄλλη δὲ πτηνῶν ἢ ἄλλη δὲ σὰρξ πτηνῶν, ἄλλη δὲ ἰχθύων Ln. Tf. Alx.; (σὰρξ [Ln.]).
 40. ἀλλ' ἢ ἀλλὰ Ln. Tf.
 44. ἔστι, prem. εἰ Ln. Tf. [Alx.]
 — καὶ ἔστι ἢ ἔστι καὶ Ln. Tf.
 — σῶμα 4^o, om. Ln. Tf. [Gb. ~]. Alx.
 45. ἄνθρωπος [Ln.]
 47. ὁ Κβριος, om. Ln. Tf. [Gb. ~]. Alx.
 49. φορέσομεν ἢ φορέσωμεν Ln. [Alx.]
 50. κληρονομεῖ ἢ κληρονομήσει Ln. [Alx.]
 51. μὲν, om. Tf. [Ln.]
 — οὐ κοιμηθώμεθα πάντες ἢ κοιμηθ. οὐ πάντες Ln. [Gb. ~]; Alx. s. πάντες μὲν ἀναστήσομεθα, οὐ πάντες δέ.
 52. ῥῆπῃ ἢ ῥοπή Ln. mg. [Alx.]
 — ἐγερθήσονται ἢ ἀναστήσονται Ln. [Alx.]
 55. τὸ κέντρον ἢ τὸ νίκος Ln. txt. [Alx.]
 — ἄδη ἢ θάνατε Ln. Tf. [Alx.]
 — τὸ νίκος ἢ τὸ κέντρον Ln. txt. [Alx.]

CHAP. XVI.

2. σαββάτων ἢ σαββάτου Ln. Tf. [Gb. ~]. Alx.
 — εὐδοῶται ἢ εὐδοῶθῃ Alx.
 3. εἰς ἢ ἂν Ln.
 4. ἢ ἄξιον ἢ ἄξιον ἢ Ln.
 7. δὲ ἢ γὰρ Gb. Sch. Ln. Tf.
 — ἐπιτρέπη ἢ ἐπιτρέψη Ln. Tf. [Gb. ~]. Alx.
 10. καὶ ἐγὼ ἢ καγὼ Ln. Tf.; [Alx. s. om. καί].
 11. οὖν, om. Alx.
 — με ἢ ἐμέ Ln.
 12. ἀδελφοῦ, add. δηλῶ ὑμῖν ὅτι Alx.
 13. κραταιοῦσθε, prem. [καὶ] Ln. [Alx.]
 15. Στεφανᾶ, add. Φορτουναῖου s. καὶ Φορτουνάτου καὶ Ἀχαϊκοῦ Alx.
 17. Φορτουναῖου ἢ Φορτουνάτου Ln. Tf.

2 CORINTHIANS.

17. ὑμῶν ἢ ὑμέτερον Ln. Tf. [Alx.]
 - οὗτοι ἢ αὐτοὶ Ln. Tf. [Alx.]
 18. τὸ ἐμὸν, *praem.* καὶ Alx.
 19. ἀσπάζονται 2^ο ἢ ἀσπάζεταιται Tf. [Ln. mg.]

19. ἐκκλησία, *aidd.* παρ' οἷς καὶ ξενίζομαι Alx.
 22. Ἰησοῦν Χριστόν, *om.* Ln. Tf. [Gb. =]. Alx.
 23. Χριστοῦ, *om.* Tf.
 24. Κυρίου, *aidd.* ἡμῶν Alx.

24. ἀμήν. *om.* Tf. [Ln.] [Gb. =].
 Πρὸς Κορινθίους πρώτη ἐγράφη ἀπὸ Φιλίππων διὰ Στεφάνου, καὶ Φουρτουναίου, καὶ Ἀχαϊκοῦ, καὶ Τιμοθέου, *om.* Gb. Sch. Ln. Tf.

2 CORINTHIANS.

CHAP. I.

1. Ἰησοῦ Χριστοῦ ἢ Χριστοῦ Ἰησοῦ Tf.
 5. οὕτω, *aidd.* καὶ Alx.
 - διὰ Χριστοῦ ἢ διὰ τοῦ Χρ. Gb. Sch. Ln. Tf.
 6. τῆς ἐνεργουμένης ἐν ὑπομοῆ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν, *post* εἶτε παρακαλ., ὑπὲρ τῆς ὑμ. παρακλ. Gb. [Alx.]
 - εἶτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας· καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν ἢ καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν, εἶτε παρακαλούμεθα ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας Sch. Ln. Tf. [Gb. =].
 7. ὡςπερ ἢ ὡς Ln. Tf. [Alx.]
 8. ὑπὲρ ἢ περὶ Ln. [Gb. =]. Alx.
 - ἡμῖν, *om.* Ln. [Gb. =]. Alx.
 - ἐβαρῆθημεν ὑπὲρ δυνάμιν ἢ ὑπὲρ δυνάμιν ἐβαρῆθ. Ln. [Alx.]
 9. ἀλλὰ ἢ ἀλλ' Ln.
 10. καὶ ῥύεται ἢ καὶ ῥύσεται Tf. [Alx.]; (*sic* [Ln.])
 - ὅτι [Ln.]; (ὅτι καὶ ῥύσεται Ln. mg.)
 12. ἀπόλητι ἢ ἀγίοτητι Ln. Tf. [Alx.]
 - Θεοῦ 1^ο, *praem.* τοῦ Ln. Tf. [Alx.]
 13. ἀλλ' [Ln.]
 - ἢ ἀ, *om.* ἢ Alx.
 - ἢ καὶ ἐπιγινώσχετε, Alx. s. *om.* καὶ.
 - καὶ ἕως, *om.* καὶ Ln. Gb. =. [Alx.]
 14. Κυρίου, *aidd.* [ἡμῶν] Ln. [Alx.]
 - Ἰησοῦ, *aidd.* Χριστοῦ Alx.

15. πρὸς ὑμᾶς ἐλθεῖν πρότερον ἢ πρότερον πρὸς ὑμ. ἐλθ. Ln. [Alx.]; πρὸτ. ἐλθ. πρὸς ὑμᾶς Tf. [Alx.]
 - ἔχητε ἢ σχῆτε Tf.
 16. διελθεῖν ἢ ἀπελθεῖν Ln. txt. [Gb. =]. Alx.
 17. βουλευόμενος ἢ βουλόμενος Sch. Ln. [Gb. =].
 18. ἐγένετο ἢ ἐστίν Sch. Ln. Tf. [Gb. =].
 19. ὁ γὰρ τοῦ Θεοῦ ἢ οὗ τοῦ θεοῦ γὰρ Ln. Tf. [Alx.]
 - Ἰησοῦς Χριστὸς ἢ Χρ. Ἰησ. Tf.
 20. καὶ ἐν αὐτῷ ἢ διὸ καὶ δι' αὐτοῦ Ln. [Gb. =]. Alx.
 22. ὁ καὶ, *om.* ὁ Alx.
 - ἀράβωνα ἢ ἀραβῶνα Ln.

CHAP. II.

1. ἐλθεῖν ἐν λύπῃ πρὸς ὑμᾶς ἢ ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν Gb. Sch. Ln.; ἐν λύπῃ ἐλθ. πρὸς ὑμ. Tf.
 2. ἐστίν, *om.* Ln. Tf. [Gb. =]. Alx.
 3. ὑμῖν, *om.* Ln. Tf. [Gb. =]. Alx.
 - λύπην, *aidd.* ἐπὶ λύπην Alx.
 - ἔχω ἢ σχῶ Tf.
 5. ἀλλ' ἢ ἀλλὰ Ln. Tf.
 10. καὶ ἐγὼ ἢ καγὼ Ln. Tf.
 - εἶ τι κεχάρισμαι, ᾧ κεχάρισμαι ἢ ὁ κεχ. εἶ τι κεχ. Gb. Sch. Ln. Tf.
 16. θανάτου, *praem.* ἐκ Ln. Tf. [Alx.]
 - ζῶης, *praem.* ἐκ Ln. Tf.
 17. πολλοὶ ἢ λοιποὶ Gb. =. [Alx.]
 - κατενώπιον ἢ κατέναντι Ln. [Gb. =]. Alx.
 - τοῦ Θεοῦ, *om.* τοῦ Ln. [Gb. =]. Alx.

CHAP. III.

1. συνιστάνειν ἢ συνιστᾶν Ln. - εἰ ἢ ἡ Gb. Sch. Ln. Tf. [Rec. Gb. =].
 - ὡς, *aidd.* [περ] Ln.
 - συστατικῶν, *om.* Ln. Tf. [Gb. =]. Alx.
 3. ἀλλὰ ἢ ἀλλ' Ln. Tf.
 - καρδίας ἢ καρδιαίς Ln.
 5. ἀφ' ἐαυτῶν λογίσασθαι τι ἢ λογιζέσθαι τι ἀφ' ἐαυτῶν Ln. [Alx.]; λογίσασθαι τι ἀφ' ἐαυτ. Tf.
 - ἐαυτῶν 2^ο ἢ αὐτῶν Ln. Tf.
 6. ἀποκτείνει ἢ ἀποκτείνει Ln.; ἀποκτείνει Tf.; ἀποκτείνει [Gb. =].
 7. γράμμασιν ἢ γραμματι Ln. txt. Tf. [Alx.]
 - ἐν λίθοις, *om.* ἐν Ln. Tf. [Gb. =]. Alx.
 9. ἡ διακονία ἢ τῆ διακονίᾳ Ln. txt. [Alx.]
 - δόξα, *aidd.* ἐστίν Alx.
 - ἐν δόξῃ, *om.* ἐν Ln. Tf.
 10. οὐδὲ ἢ οὐ Gb. Sch. Ln. Tf. [Rec. Gb. =].
 - ἔνεκεν ἢ εἵνεκεν Ln. txt. Tf.
 13. ἐαυτοῦ ἢ αὐτοῦ Ln. Tf.
 14. σήμερον, *aidd.* ἡμέρας Sch. Ln. Tf. [Gb. =].
 15. ἡνίκα, *aidd.* ἂν Ln. [Alx.]
 - ἀναγινώσκειται ἢ ἀναγινώσκηται Ln. [Alx.]
 17. ἐκεῖ, *om.* Ln. Tf. [Gb. =]. Alx.

CHAP. IV.

1. ἐκκακούμεν ἢ ἐγκακούμεν Ln. Tf. [Alx.]
 2. ἀλλ' ἢ ἀλλὰ Ln. Tf.
 - συνιστάντες ἢ συνιστᾶντες Ln. Tf. [Alx.]
 4. αὐγάσαι ἢ καταυγάσαι Ln. mg.; [Alx. s. διανυγάσαι].

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4. αὐτοῖς, *om.* Gb. Sch. Ln. Tf.
 5. Χριστὸν Ἰησοῦν ἢ Ἰησοῦν Χριστὸν Ln.
 — διὰ Ἰησοῦν ἢ διὰ Ἰησοῦ Ln. mg.
 6. λάμψαι ἢ λάμψει Ln. txt. [Alx.]
 — ὄς, *om.* Alx.
 — τοῦ Θεοῦ ἢ αὐτοῦ Ln. [Gb. ∞]. Alx.
 — Ἰησοῦ, *om.* Ln. Tf. [Alx.]
 10. Κυρίου, *om.* Gb. Sch. Ln. Tf.
 — σώματι, *add.* ἡμῶν Alx.
 12. μὲν, *om.* Gb. Sch. Ln. Tf.
 14. διὰ Ἰησοῦ ἢ σὺν Ἰησοῦ Ln. Tf. [Gb. ∞]. Alx.
 16. ἐκκακοῦμεν ἢ ἐκκακοῦμεν Ln. Tf. [Alx.]
 — ἔσωθεν ἢ ἔσω ἡμῶν Ln. [Alx.]
 — παραντίκα, *add.* πρόσκαιρον καὶ Alx.

CHAP. V.

1. οἰκοδομῆν, *add.* ὅτι Alx.
 3. γε ἢ περ Ln. [Alx.]
 — ἐνδοσάμενοι ἢ ἐκδυσάμενοι Gb. ∞. [Alx.]
 4. σκήνει, *add.* τούτῳ Alx.
 — ἐπειδὴ ἢ ἐφ' ᾧ Elz. Gb. Sch. Ln. Tf.
 5. καὶ, *om.* Ln. Tf. [Gb. ∞]. Alx.
 6. κυρίου ἢ Θεοῦ Alx.
 8. δὲ Gb. →; οὖν Alx.
 10. διὰ ἢ ἴδια Ln. mg.
 — κακόν ἢ φαῦλον Tf. [Gb. ∞]. Alx.
 12. γὰρ, *om.* Ln. [Gb. ∞]. Alx.
 — ἡμῶν ἢ ὑμῶν Ln. mg.
 — οὐ ἢ μὴ ἐν Ln. [Alx.]
 14. Χριστοῦ ἢ Θεοῦ Alx.
 — εἰ, *om.* Ln. [Gb. →]. Alx.
 16. δὲ, *om.* Ln. [Alx.]
 — γνωσκομεν, *add.* κατὰ σάρκα Alx.
 17. τὰ πάντα, *om.* Ln. [Gb. →]. Alx.
 18. Ἰησοῦ, *om.* Ln. Tf. [Gb. ∞]. Alx.
 19. ἡμῖν, *add.* τοῦ εὐαγγελίου Alx.
 20. ὑπὲρ Χριστοῦ οὖν ἢ ὄν ὑπὲρ Χρ. Alx.
 — καταλλάγητε ἢ καταλλαγήνατε Alx.
 21. γὰρ, *om.* Ln. Tf. [Gb. →]. Alx.
 — γνωμέθα ἢ γενώμεθα Ln. Tf. [Alx.]

CHAP. VI.

1. παρακαλοῦμεν ἢ παρακαλοῦντες Alx.
 3. διακονία, *add.* ἡμῶν Alx.
 4. συνιστῶντες ἢ συνιστάντες Ln. Tf. [Alx.]
 9. παιδεύομενοι ἢ πειραζόμενοι Alx.
 14. τίς δὲ ἢ ἡ τίς Ln. Tf. [Gb. ∞]. Alx.
 15. Χριστῶ ἢ Χριστοῦ Ln. Tf.
 — Βελίαρ ἢ Βελίαλ Elz. Ln.
 16. ὑμεῖς ἢ ἡμεῖς Ln. txt. [Alx.]
 — ἔστε ἢ ἐσμὲν Ln. txt. [Alx.]
 — μοι ἢ μου Ln.
 — καθὼς εἶπεν ἢ λέγει γὰρ Alx.
 17. ἐξέλθετε ἢ ἐξέλθατε Ln. Tf. Alx.

CHAP. VII.

3. οὐ πρὸς κατάκρισιν ἢ πρὸς κατάκρ. οὐ Ln.
 5. ἔσχηκεν ἢ ἔσχηκε Ln. txt.
 8. γὰρ [Ln.]
 10. καταργάζεται ἢ ἐργάζεται Ln. [Alx.]
 11. ἡμᾶς, *om.* Ln. [Gb. →]. Alx.
 — ὑμῖν, *præm.* [ἐν] Ln. [Alx.]
 — ἀλλ' ἢ ἀλλά Ln. Tf.
 — ἐν, *om.* Tf. [Ln.] Gb. →. [Alx.]
 12. εὐνεκεν *ter* ἢ ἕνεκεν Ln.
 — ὑμῶν [Alx.] ἢ ἡμῶν Elz. Gb. Sch. Ln. mg.
 — ἡμῶν [Alx.] ἢ ὑμῶν Elz. Gb. Sch.
 13. ἐπὶ, *add.* δὲ Ln. Tf. [Alx.]
 — ὑμῶν ἢ ἡμῶν Ln. Tf.
 — δὲ, *om.* Ln. Tf. [Alx.]
 14. πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν ἢ πάντοτε ὑμ. ἐν ἀληθ. ἐλαλ. Ln. mg.
 — ἡμῶν ἢ ὑμῶν Ln. Tf.
 — ἐπὶ ἢ πρὸς Alx.
 16. χαίρω, *add.* οὖν Elz.

CHAP. VIII.

2. τὸν πλοῦτον ἢ τὸ πλοῦτος Ln. Tf.
 3. ὑπὲρ ἢ παρὰ Ln. Tf. [Alx.]
 4. δέξασθαι ἡμᾶς, *om.* Gb. Sch. Ln. Tf.
 8. ὑμετέρας ἢ ἡμετέρας Elz.
 12. τίς, *om.* Ln. Tf. [Gb. ∞]. [Alx.]
 13. δὲ, *om.* Ln.
 16. διδόντι ἢ δόντι Sch. [Gb. ∞].
 19. σὺν ἢ ἐν Ln. Tf. [Gb. ∞]. Alx.

19. αὐτοῦ, *om.* Ln. Tf. [Gb. →]. Alx.
 — ὑμῶν ἢ ἡμῶν Gb. Sch. Ln. Tf. [Rec. Gb. ∞].
 21. προνοοῦμενοι ἢ προνοοῦμεν Sch. Ln. [Gb. ∞]; *add.* γὰρ Gb. Sch. Ln. Tf.
 24. ἐνδείξασθε ἢ ἐνδεικνύμενοι Ln. Tf. [Alx.]
 — καὶ, *om.* Gb. Sch. Ln. Tf.

CHAP. IX.

2. ἐξ, *om.* Ln. [Alx.]
 4. λέγωμεν ἢ λέγω Alx.
 — τῆς καυχήσεως, *om.* Gb. Sch. Ln. Tf.
 5. εἰς ἢ πρὸς Ln. [Alx.]
 — προκατηγγελημένην ἢ προεπηγγελημένην Ln. Tf. [Gb. ∞]. Alx.
 — ὥσπερ ἢ ὡς Gb. Sch. Ln. Tf.
 6. ἐπ' εὐλογίας ἢ ἐν εὐλογίᾳ Alx.
 7. προαιρείται ἢ προήρηται Ln. [Alx.]
 8. δυνατὸς ἢ δυνατεῖ Ln.
 10. στέμμα ἢ σπόρον Ln. [Alx.]
 — χορηγήσαι καὶ πληθῆναι . . . αὐξήσαι ἢ χορηγήσει, καὶ πληθῆναι . . . αὐξήσει Gb. Sch. Ln. Tf.
 — γεννήματα ἢ γενήματα Gb. Sch. Ln. Tf.
 11. ἡμῶν ἢ ὑμῶν Alx.
 — τῷ [Ln.]
 15. δὲ, *om.* Ln. Tf. [Gb. ∞]. Alx.

CHAP. X.

1. πράότητος ἢ πραύτητος Ln. Tf.
 5. Χριστοῦ, *add.* ἄγοντες Alx.
 7. Χριστοῦ ἢ δούλος Alx.
 — Χριστοῦ 3^o, *om.* Gb. Sch. Ln. Tf.
 8. τε [Ln.]; *om.* Alx.
 — καὶ, *om.* Ln. Tf. [Alx.]
 — ἡμῶν, *om.* Alx.
 — ἡμῖν, *om.* Ln. Tf. Alx.
 9. δόξω ἢ δόξωμεν Alx.
 10. μὲν ἐπιστολαὶ ἢ ἐπιστ. μὲν Ln.
 — φησὶ ἢ φασιν Ln.
 — ἐξουθενημένος ἢ ἐξουθενημένος Ln.
 12. συνιοῦσιν ἢ συνιάσιν Ln.; [Alx. s. *om.* οὐ συνιοῦσιν ἡμεῖς δὲ].
 13. δὲ Gb. ∞.

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13. οὐχὶ Ἰ οὐκ Ln. Tf. [Alx.]
 - *καυχησόμεθα* Gb. -.
 14. οὐ γὰρ ὡς Ἰ ὡς γὰρ Ln.
 18. *συνιστῶν Ἰ συνιστῶν* Ln.
 Tf. [Gb. ∞]. *Alx.*
 - ἄλλ' Ἰ ἀλλὰ Ln. Tf.

CHAP. XI.

1. ὄφελον Ἰ ὄφελον *Alx.*
 - ἀνείχεσθέ Ἰ ἠνείχεσθέ *Elz.*
 - τῇ ἀφροσύνῃ Ἰ τι ἀφροσύ-
 νης Ln. Tf. [Alx.]; τι τῆς
 ἀφρ. *Elz.* [Gb. ∞].
 3. Εὐὰν ἐξήπατησεν Ἰ ἐξήπατ.
 Εὐὰν Ln. Tf.
 - οὕτω, *om.* Ln. [Gb. -]. *Alx.*
 - ἀπλότητος, *add.* καὶ τῆς ἀ-
 γνώτητος Ln. [Alx.]
 4. ἠνείχεσθε Ἰ ἀνέχεσθε Ln.;
 ἀνείχεσθε Gb. Sch. Tf. [Rec.
 Gb. ∞].
 - Ἰησοῦν Ἰ Χριστὸν *Alx.*
 5. γὰρ Ἰ δέ Ln.
 6. ὑπερηκέναι, *add.* ἐν ὑμῖν *Alx.*
 - φανερωθέντες Ἰ φανερώσαν-
 τες Ln. Tf. [Alx.]
 - ἐν πᾶσιν, *om.* *Alx.*
 8. οὐδενός Ἰ οὐθενός Ln. Tf.
 9. ὑμῖν ἐμαυτὸν Ἰ ἐμαυτὸν ὑμῖν
 Ln.
 10. σφραγίσεται Ἰ φραγίσεται
Elz. Gb. Sch. Ln. Tf.
 14. *θαυμαστὸν Ἰ θαῦμα* Ln. Tf.
 [Gb. ∞]. *Alx.*
 16. μικρὸν τι κἀγὼ Ἰ κἀγὼ μι-
 κρὸν τι Gb. Sch. Ln. Tf.
 17. λαλῶ κατὰ Κύριον Ἰ κατὰ
 κύρ. λαλῶ Ln. Tf. [Alx.]
 18. τὴν σάρκα, *om.* τὴν *Alx.*
 20. ὑμᾶς εἰς πρόσωπον Ἰ εἰς
 πρόσωπον ὑμᾶς Ln. Tf.
 21. ἠσθενησαμεν Ἰ ἠσθενηκαμεν
 Ln.

23. ἐν πληγαῖς ὑπερβαλλόντως,
post ἐν φυλ. περισσ. Ln.
 25. ἐρραβδίσθην Ἰ ἐραβδίσθην
 Ln. Tf. [Alx.]
 27. ἐν κόπῳ, *om.* ἐν Ln. Tf. *Alx.*
 [Gb. -].
 28. ἐπίσυστασις Ἰ ἐπίστασις Ln.
 [Alx.]
 - μου Ἰ μοι Ln. [Alx.]
 31. Κυρίου ἡμῶν Ἰησοῦ Χρι-
 στοῦ Ἰ κυρίου Ἰησοῦ Ln.
 Tf. [Alx.]
 32. *Δαμασκηνῶν πόλιν Ἰ πόλ.*
Δαμασκ. Ln.
 - θέλων, *om.* Ln. Tf. [Gb. -].
Alx.

CHAP. XII.

1. δὴ Ἰ δεῖ Sch. Ln.
 - συμφέρει μοι· ἐλεύσομαι
 γὰρ συμφέρον μὲν, ἐλεύ-
 σομαι δέ, καὶ Ln. [Alx.]
 2. τοῦ σώματος, *om.* τοῦ Ln.
 3. ἐκτός Ἰ χωρὶς Ln. Tf. [Alx.]
 - οὐκ οἶδα, *om.* Ln.
 5. μου, *om.* Ln. [Alx.]
 6. τι, *om.* Ln. [Alx.]
 7. ἴνα, *praem.* διὸ Ln. [Alx.]
 - Σατανᾶ Ἰ Σατανᾶ Ln.
 - ἴνα μὴ ὑπεραίρωμαι [Ln.]
 Gb. -; *om.* *Alx.*
 8. ὑπὲρ, *praem.* [καὶ] Ln.
 9. μου, *om.* Ln. Tf. [Gb. -]. *Alx.*
 - τελειοῦται Ἰ τελείται Ln. Tf.
 [Alx.]
 11. *καυχόμενος, om.* Gb. Sch. Ln.
 Tf.
 12. ἐν σημείοις, *om.* ἐν Ln. Tf.
 [Alx.]
 13. ἠττήθητε Ἰ ἠσώθητε Ln.;
 [Alx. s. ἐλαττώθητε].
 14. τρίτον, *add.* τοῦτο Gb. Sch.
 Ln. Tf.

14. ὑμῶν 1^ο, *om.* Ln. Tf.; [Alx. s.
 ὑμᾶς].
 - ἀλλ' Ἰ ἀλλὰ Ln. Tf.
 15. καὶ, *om.* Ln. [Alx.]
 - ἦττον Ἰ ἦσσον Ln.
 16. ἀλλ' Ἰ ἀλλὰ Ln. Tf.
 19. *Ἡλίου Ἰ πάλου* Ln. Tf. [Alx.]
 - *κατενώπιον Ἰ κατέναντι* Ln.
 Tf. [Gb. ∞]. *Alx.*
 - τοῦ, *om.* Ln. Tf. [Alx.]
 20. ἔρεις, ζῆλοι Ἰ ἔρις, ζῆλος Ln.
 Tf. [Alx.]
 21. ἐλθόντα με Ἰ ἐλθόντος μου
 Ln. Tf. [Alx.]
 - *ταπεινώσῃ Ἰ ταπεινώσει* Ln.
 (txt.) Tf.; *add.* με Sch.

CHAP. XIII.

1. τρίτον, *praem.* ἴδου *Alx.*
 2. *προείρηκα, add.* γὰρ *Alx.*
 - γράφω, *om.* Gb. Sch. Ln. Tf.
 4. εἰ [Ln.]; *om.* *Alx.*
 - ἡμεῖς, *praem.* καὶ *Elz.*
 - ἐν Ἰ σὺν Ln. mg. [Alx.]
 - *ζησόμεθα Ἰ ζήσομεν* Ln. Tf.
 [Alx.]
 5. Ἰησοῦς Χριστὸς Ἰ Χρι. Ἰησ.
 Tf. Ln. mg.
 - ἔστιν, *om.* Tf. [Ln.] *Alx.*
 7. εὐχομαι Ἰ εὐχόμεθα Ln. Tf.
 [Gb. ∞]. *Alx.*
 8. ἀλλ' Ἰ ἀλλὰ Tf.
 9. τοῦτο δέ, *om.* δέ Ln. Tf. [Gb.
 -]. *Alx.*
 10. ἔδωκέ μοι ὁ Κύριος Ἰ ὁ κύρ.
 ἔδ. μοι Ln.
 12. ἀγίῳ φιλήματι Ἰ φιλήματι
 ἀγίῳ Ln. mg. [Alx.]
 13. ἀμὴν. Πρὸς Κορινθίους δευ-
 τέρα ἐγράφη ἀπὸ Φιλίππου
 τῆς Μακεδονίας, διὰ Τίτου
 καὶ Λουκᾶ, *om.* Gb. Sch. Ln.
 Tf.

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CHAP. I.

4. ὑπὲρ Ἰ περὶ Gb. Sch. Ln. Tf.
 - τοῦ ἐνεστώτος αἰῶνος Ἰ τοῦ
 αἰῶνος τοῦ ἐνεστώτος Ln.
 6. Χριστοῦ Gb. -.
 8. εὐαγγελίζηται Ἰ εὐαγγελί-
 σθηται Ln. mg.
 10. γὰρ, *om.* Ln. Tf. [Gb. ∞]. *Alx.*

11. δέ Ἰ γὰρ Tf. [Gb. ∞]. *Alx.*
 12. οὐτε Ἰ οὐδὲ Ln. [Alx.]
 15. ὁ Θεός, *om.* Tf. [Ln.] Gb. ∞.
 [Alx.]
 17. ἀνήλθον Ἰ ἀπῆλθ. Ln. Tf. [Alx.]
 - ἀλλ' Ἰ ἀλλὰ Ln. Tf.
 18. *Ἠέτρον Ἰ Κηφᾶν* Sch. Ln. Tf.
 [Gb. ∞].

CHAP. II.

1. πάλιν ἀνέβην Ἰ ἀνέβην] πάλ-
 λιν *Alx.*
 4. *καταδουλώσονται Ἰ κατα-*
δουλώσουσιν Sch. Ln. Tf.
 5. οἷς οὐδὲ Gb. ∞.
 - *διαμείνη Ἰ διαμείνη* Ln. mg.
 6. Θεός, *praem.* ὁ *Alx.*

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8. καὶ ἐμοὶ ἄμοι Ln. Tf.
 9. Ἰάκωβος καὶ Κηφᾶς ἄ Πέτρος καὶ Ἰάκωβος Gb. ∞. [Alx.]
 - ἡμεῖς, add. μὲν Gb. Sch. [Ln.]
 11. Πέτρος ἄ Κηφᾶς Sch. Ln. Tf. [Gb. ∞].
 12. ἤλθον ἄ ἤλθεν Ln. [Alx.]
 14. Πέτρῳ ἄ Κηφᾶ Sch. Ln. Tf. [Gb. ∞].
 - ζῆς καὶ οὐκ Ἰουδαϊκῶς ἄ καὶ οὐχ Ἰουδ. ζῆς Ln. [Alx.]; [οὐχ Tf.]
 - τί ἄ πῶς Gb. Sch. Ln.
 15. εἰδότες, add. δὲ Gb. Sch. Ln. Tf.
 - Χριστὸν Ἰησοῦν ἄ Ἰησοῦν Χριστὸν Ln. mg.
 - Χριστοῦ, om. Tf.
 - διότι ἄ ὅτι Ln. Gb. ∞. Alx.
 - οὐ δικαιοῦσθεται ἐξ ἔργων ὅμου ἄ ἐξ ἔργων νόμου οὐ δικαιοῦσθεται Gb. Sch. Ln. Tf.
 18. συνίστημι ἄ συνιστάνω Gb. Sch. Ln. Tf.
 20. υἱοῦ τοῦ Θεοῦ ἄ Θεοῦ καὶ Χριστοῦ Ln. [Alx.]

CHAP. III.

1. τῇ ἀληθείᾳ μὴ πείθεσθαι; om. Gb. Sch. Ln. Tf.
 - ἐν ὑμῖν, om. Ln. [Gb. ∞]. Alx.
 7. εἰσιν υἱοὶ ἄ υἱοὶ εἰσιν Ln. txt.
 8. ἐνευλογηθήσονται ἄ εὐλογηθήσονται Elz.
 10. γὰρ, add. ὅτι Gb. Sch. Ln. Tf.
 11. τῷ Θεῷ, om. τῷ Alx.
 12. ἀνθρώπος, om. Gb. Sch. Ln. Tf.
 13. γέγραπται γὰρ ἄ ὅτι γέγραπται Ln. Tf. [Gb. ∞]. Alx.
 14. ἐπαγγελίαν ἄ εὐλογίαν Alx.
 16. δέ, om. Alx.
 - ἐρρήθησαν ἄ ἐρρέθησαν Ln. Tf. [Alx.]
 17. προκεκυρωμένην ἄ κεκυρωμένην Alx.
 - εἰς Χριστὸν, om. Ln. Tf. [Gb. ∞]. Alx.
 - ἔτη τετρακόσια καὶ τριάκοντα ἄ τετρακ. καὶ τριάκ. ἔτη Gb. Sch. Ln. Tf.
 19. προσετίθη ἄ ἐτέθη Gb. Sch. [Rec. Gb. ∞].

21. τοῦ Θεοῦ [Ln.]
 - ἂν ἐκ νόμου ἄ ἐκ νόμου ἂν Ln. Tf. [Alx.]
 22. ὑπὸ ἄ ὑφ' Ln.
 23. συγκεκλεισμένοι ἄ συγκαλειόμενοι Sch. Ln.
 29. καὶ, om. Ln. Tf. [Gb. ∞]. Alx.

CHAP. IV.

6. υἱοὶ, add. Θεοῦ Alx.
 - ὑμῶν ἄ ἡμῶν Gb. Sch. Ln. Tf. [Rec. Gb. ∞].
 7. ἀλλ' ἄ ἀλλὰ Ln. Tf.
 - Θεοῦ διὰ Χριστοῦ ἄ διὰ Θεοῦ Ln. Tf. [Gb. ∞]; Alx. s. διὰ Θεόν.
 8. μὴ φύσει ἄ φύσει μὴ Sch. Ln. Tf. [Gb. ∞]. Alx.
 13. δέ, om. Alx.
 14. μοῦ τὸν ἄ ὑμῶν Ln. [Gb. ∞]. Alx.; om. μου Gb. ∞.
 - ἀλλ' ἄ ἀλλὰ Ln. Tf.
 15. τίς ἄ ποῦ Ln. [Alx.]
 - ἦν, om. Sch. Ln. Tf. [Gb. ∞].
 - ἂν, om. Ln. Tf.; [Alx. s. καί].
 16. ζηλοῦτε, add. ζηλοῦτε δὲ τὰ κρείττω χαρίσματα Alx.
 17. ἡμᾶς ἄ ἡμᾶς Elz.
 18. τὸ, om. Ln. [Alx.]
 19. τεκνία ἄ τέκνα Ln. txt.
 21. ἀκούετε ἄ ἀναγνώσκατε Ln. mg. [Alx.]
 23. μὲν [Ln.]
 - διὰ τῆς ἄ δι' Alx.
 24. αἶ, om. Gb. Sch. Ln. Tf.
 25. γὰρ ἄ δὲ Ln. mg. [Alx.]
 - Ἄγαρ, om. Ln. txt. [Gb. ∞]. Alx.
 - δέ ἄ γὰρ Gb. Sch. Ln. Tf.
 - συστοιχεῖ δὲ ἄ ἡ συστοιχοῦσα Alx.
 26. πάντων, om. Gb. Sch. Ln. [Ln.]

28. Ἡμεῖς ἄ ὑμεῖς Ln. Tf. [Alx.]
 - ἐσμέν ἄ ἐστέ Ln. Tf. [Alx.]
 30. κληρονομίῃ ἄ κληρονομήσει Ln. txt.
 - τῆς ἐλευθέρως ἄ μου Ἰσαάκ Alx.
 31. Ἄρα ἄ διὸ Ln. Tf. [Gb. ∞]. Alx. s. ἡμεῖς δὲ s. ἄρα οὖν.

CHAP. V.

1. Τῇ ἄ ἡ (om. μοι ἡ) Gb. ∞. [Alx.]
 - οὖν, om. Gb. Sch. Ln. Tf.
 - ἦ, om. Ln. [Gb. ∞]. Alx.

1. Χριστὸς ἡμᾶς ἄ ἡμᾶς Χριστὸς Gb. Ln. Tf.
 - στήκετε, add. οὖν Sch. Ln. [Gb. ∞].
 3. πάλιν, om. Alx.
 4. τοῦ Χριστοῦ, om. τοῦ Ln. [Gb. ∞]. Alx.
 7. ἀνέκοψε ἄ ἐνέκοψεν Gb. Sch. Ln. Tf.
 10. ἐγὼ, add. [δὲ] Ln. [Alx.]
 11. ἔτι, om. Alx.
 - σταυροῦ, add. τοῦ Χριστοῦ Alx.
 13. διὰ τῆς ἀγάπης ἄ τῇ ἀγάπῃ τοῦ πνεύματος Alx.
 14. νόμος, add. ἐν ὑμῖν Alx.
 - πληροῦται ἄ πεπληρωταί Ln. Tf. [Alx.]
 - ἐν τῷ, om. Alx.
 - ἐαντόν ἄ σεαντόν Gb. Sch. Ln.
 15. ὑπὸ ἄ ὑπ' Ln.
 17. δὲ ἄ γὰρ Ln. [Alx.]
 - ἀντίκειται ἀλλήλοις ἄ ἀλλήλοις ἀντίκειται Gb. Sch. Ln. Tf.
 - ἂν ἄ [ἐάν] Ln.
 19. μοιχεῖα, om. Gb. Sch. Ln. Tf.
 20. ἔρις, ζηλοὶ ἄ ἔρις, ζηλοὶ Ln. Tf.
 21. φόνου, om. Tf. [Ln.] Alx.
 - καὶ [Ln.]; om. Alx.
 - προεῖπον ἄ προεῖρηκα Alx.
 23. πραΰτης ἄ πραύτης Ln. Tf.
 - ἐγκράτεια, add. ἀγνεία Alx.
 24. Χριστοῦ, add. Ἰησοῦ [Ln.] Tf. [Alx.]
 26. ἀλλήλοις ἄ ἀλλήλους Ln. txt.

CHAP. VI.

1. πραΰτης ἄ πραύτης Ln. Tf.
 2. ἀναπληρώσατε ἄ ἀναπληρώσατε Ln. txt. [Alx.]
 3. ἐαντόν φρεναπατᾶ ἄ φρεναπατᾶ ἐαντόν Ln. Tf.
 7. εἰς ἄ ἔν Ln.
 8. σαρκοῦ, add. αὐτοῦ Alx.
 9. ἐγκακῶμεν ἄ ἐγκακῶμεν Ln. Tf. [Alx.]
 12. μὴ, ante διώκ. Ln. Tf. [Alx.]
 - διώκονται ἄ διώκονται Ln. mg. Tf.
 13. περιτεμνόμενοι ἄ περιτεμνόμενοι Sch. Ln. txt. [Gb. ∞].
 - θέλουσιν ἄ βούλονται Alx.

EPHESIANS.

14. *καυχᾶσθαι* ἢ *καυχῆσασθαι* Ln. mg.
 — *τῷ κόσμῳ*, *om.* τῷ Ln. [Gb. =]. *Alx.*
 15. *ἐν γὰρ Χριστῷ Ἰησοῦ οὕτε*

- ἢ οὕτε γὰρ* Tf. [Gb. =]. *Alx.*
 15. *ἰσχύει ἢ ἔστιν* Gb. Sch. Ln. Tf. [Rec. Gb. =].
 16. *στοιχῆσουσιν ἢ στοιχοῦσιν* Ln. mg. [Gb. =]. *Alx.*

16. *Θεοῦ ἢ κυρίου* *Alx.*
 17. *Κυρίου*, *om.* Ln. Tf. [Gb. =]. *Alx.*
Πρὸς Γαλάτας ἐγράφη ἀπὸ
Ῥώμης, *om.* Gb. Sch. Ln. Tf.

EPHESIANS.

CHAP. I.

1. Ἰησοῦ Χριστοῦ ἢ Χριστοῦ Ἰησοῦ Ln. txt. Tf.
 — *ἐν Ἐφέσῳ* [Tf.]
 3. *ἐν*, *om.* St.
 6. *ἐν ᾗ ἢ ᾗς* Ln. [Gb. =]. *Alx.*
 — *ἡγαπημένῳ*, *add.* *υἱῷ αὐτοῦ* *Alx.*
 7. *τὸν πλοῦτον ἢ τὸ πλούτος* Ln. Tf.
 10. *τε*, *om.* Gb. Sch. Ln. Tf.
 — *ἐν τοῖς οὐρανοῖς ἢ ἐπὶ τοῖς οὐρανοῖς* Ln. txt. [*Alx.*]
 11. *ἐκκληρώθημεν ἢ ἐκλήθημεν* Ln. [Gb. =]. *Alx.*
 — *πρόθεσιν*, *add.* *τοῦ θεοῦ* *Alx.*
 12. *τῆς δόξης*, *om.* *τῆς* Sch. Ln. Tf. [Gb. =].
 — *αὐτοῦ*, *om.* *Alx.*
 13. *καὶ 2^ο*, *om.* *Alx.*
 14. *ὁς ἢ ὁ* Ln. [*Alx.*]
 15. *τὴν ἀγάπην*, *om.* Ln. [*Alx.*]
 16. *ὑμῶν*, *om.* Ln. [*Alx.*]
 18. *διανοίας ἢ καρδίας* Gb. Sch. Ln. Tf.
 — *καὶ τίς*, *om.* *καὶ* Ln. [*Alx.*] [Gb. =].
 19. *ἡμᾶς ἢ ὑμᾶς* *Alx.*
 20. *ἐνήργησεν ἢ ἐνήργηκεν* Ln.
 — *ἐκάθισεν ἢ καθίσας* Ln. [*Alx.*]
 — *ἐπουρανόσι ἢ οὐρανοῖς* Ln. txt.
 23. *πάντα*, *praem.* τὰ Gb. Sch. Ln. Tf.

CHAP. II.

1. *ἁμαρτίας*, *add.* *ὑμῶν* Ln. [*Alx.*]
 3. *τέκνα φύσει ἢ φύσει τέκνα* Ln. [*Alx.*]
 4. *αὐτοῦ*, *om.* *Alx.*
 5. *συνεζωποίησε*, *add.* [*ἐν*] Ln.
 — *χάρτι*, *praem.* *s. οὐ s. οὐ τῇ* *Alx.*
 7. *τὸν ὑπερβάλλοντα πλοῦτον ἢ τὸ ὑπερβάλλον πλούτος* Ln. Tf. [*Alx.*]

8. *χάριτι ἔστε ἢ αὐτοῦ χάριτι ἔσμεν* *Alx.*
 — *τῆς πίστεως*, *om.* *τῆς* Ln. [Gb. =]. *Alx.*
 11. *ὑμέις ποτέ ἢ ποτέ ὑμεῖς* Ln. Tf.
 12. *ἐν τῷ καιρῷ*, *om.* *ἐν* Ln. Tf. [Gb. =]. *Alx.*
 13. *ἐγγὺς ἐγενήθητε ἢ ἐγεν. ἐγγὺς* Ln.
 15. *ἐαυτῷ ἢ αὐτῷ* Ln.
 17. *τοῖς ἐγγύς*, *praem.* *εἰρήνην* Ln. Tf. [Gb. =]. *Alx.*
 19. *ἀλλὰ ἢ ἀλλ' ἔστε* Ln. Tf. [Gb. =]. *Alx.*
 20. *ἀκρογωναίου*, *add.* *λίθου* *Alx.*
 — Ἰησοῦ Χριστοῦ ἢ Χριστοῦ Ἰησοῦ Ln. Tf.
 21. *ἦ*, *om.* Ln. Tf. [Gb. =]. *Alx.*

CHAP. III.

3. *ὅτι* [Ln.]
 — *ἐγνωρίσέ ἢ ἐγνωρίσθη* Gb. Sch. Ln. Tf.
 5. *ἐν ἑτέροις*, *om.* *ἐν* Gb. Sch. Ln. Tf.
 6. *αὐτοῦ*, *om.* Ln. Tf. [Gb. =]. *Alx.*
 — *ἐν τῷ Χριστῷ ἢ ἐν Χρ. Ἰησοῦ* Ln. Tf.
 7. *ἐγενόμην ἢ ἐγενήθην* Ln. Tf.
 — *τὴν δοθείσάν ἢ τῆς δοθείσης* Gb. Ln. *Alx.* [Rec. Gb. =].
 8. *τῶν ἁγίων*, *om.* *τῶν* Gb. Sch. Ln. Tf.; *ἁγίων* Gb. →.
 — *ἐν*, *om.* Ln.
 — *τὸν . . . πλοῦτον ἢ τὸ . . . πλούτος* Ln. Tf. [*Alx.*]
 9. *πάντας* [Ln.]
 — *κοινωνία ἢ οἰκονομία* Gb. Sch. Ln. Tf.
 — *διὰ Ἰησοῦ Χριστοῦ*, *om.* Gb. Sch. Ln. Tf.
 11. *Χριστῷ*, *praem.* τῷ Ln.
 12. *τὴν προσαγωγήν*, *om.* *τὴν* Ln.
 13. *ἐκκακεῖν ἢ ἐγκακεῖν* Ln. Tf.
 — *δόξα ὑμῶν ἢ δόξα ἡμῶν* *Alx.*
 14. *τοῦ Κυρίου ἡμῶν Ἰησοῦ*

- Χριστοῦ*, *om.* Ln. Tf. [Gb. =]. *Alx.*
 16. *δῶν ἢ δὲν* Ln. [*Alx.*]
 — *τὸν πλοῦτον ἢ τὸ πλούτος* Ln. Tf. [*Alx.*]
 18. *βάθος καὶ ὕψος ἢ ὕψος καὶ βάθος* Ln. [*Alx.*]
 20. *ὑπέρ*, *om.* *Alx.*
 21. *ἐκκλησία*, *add.* *καὶ* Ln. [*Alx.*]
 — *τοῦ αἰῶνος* Gb. →.

CHAP. IV.

2. *πρώτητος ἢ πρᾶυτητος* Tf.
 6. *ὑμῶν*, *om.* Ln. Tf. [*Alx.*]; (*ἡμῶν* Sch. Gb. =).
 7. *ἡ χάρις*, *om.* *ἡ* Ln.; [*Alx. s. ἡ χάρις αὐτῆ*].
 8. *ἡχμαλώτευσεν ἢ αἰχμαλωτέυσας* Gb. =.
 — *καὶ ἔδωκε*, *om.* *καὶ* Ln. Tf. [Gb. =]. *Alx.*
 9. *πρώτον*, *om.* Gb. Sch. Ln. Tf.
 — *μέρη*, *om.* Tf. [Gb. =]. *Alx.*
 13. *οἱ πάντες*, *om.* *οἱ* *Alx.*
 15. *ὁ Χριστός*, *om.* *ὁ* Ln. Tf. [Gb. =]. *Alx.*
 16. *μέρους ἢ μέλους* Gb. =. [*Alx.*]
 17. *λοιπὰ*, *om.* Ln. [Gb. =]. *Alx.*
 18. *ἐσκοτισμένοι ἢ ἐσκοτωμένοι* Ln.
 23. *ἀνανεοῦσθαι ἢ ἀνανεοῦσθε* Ln. mg.
 — *δὲ* [Ln.]
 24. *ἐνδύσασθαι ἢ ἐνδύσασθε* Ln. mg.
 — *τῆς ἀληθείας ἢ καὶ ἀληθεία* *Alx.*
 26. *τῷ παροργισμῷ*, *om.* τῷ Ln.
 27. *μητέ ἢ μηδὲ* Sch. Ln. Tf.
 28. *τὸ ἀγαθὸν ταῖς χερσίν ἢ ταῖς ἰδαῖς χερσίν τὸ ἀγαθόν* Ln. [*Alx.*]
 29. *ἀλλ' ἢ ἀλλὰ* Ln. txt.
 — *χρείας ἢ πίστεως* Gb. =. [*Alx.*]
 32. *δὲ*, *om.* Ln.
 — *ὑμῶν ἢ ἡμῶν* Ln. [Gb. =]. [*Alx.*]

PHILIPPIANS.

CHAP. V.

2. ἡμᾶς ἄ ὑμᾶς Tf.
 - ἡμῶν ἄ ὑμῶν Tf.
 3. πᾶσα ἀκαθαρσία ἄ ἀκαθαρ.
 πᾶσα Ln. Tf.
 4. καὶ ἄ ἡ Ln.
 - καὶ ἄ ἡ Ln.
 - τὰ οὐκ ἀνήκοντα ἄ ἄ οὐκ
 ἀνήκον Ln. [Alx.]
 5. ἔστε ἄ ἴστε Gb. Sch. Ln. Tf.
 - ὅς ἄ ὁ Ln. [Alx.]
 9. πνεύματος ἄ φωτὸς Gb. Sch.
 Ln. Tf.
 10. Κυρίῳ ἄ θεῷ Alx.
 14. Ἐγειραὶ ἄ ἐγειρε Gb. Sch.
 Ln. Tf.
 17. συνιέντες ἄ συνίετε Ln. [Alx.]
 - Κυρίῳ ἄ θεῷ Ln. mg. [Alx.]
 19. ἐάντοῖς, *add.* [ἐν] Ln. [Alx.]
 - πνευματικαῖς [Ln.]
 - τῇ καρδίᾳ ἄ ταῖς καρδιάς
 Ln. [Gb. ~]. Alx.
 21. Θεοῦ ἄ Χριστοῦ Gb. Sch. Ln.
 Tf.
 22. ὑποτάσσεσθε, *om.* Tf. [Gb.
 ~]; ὑποτασσέσθωσαν Ln.
 23. ὁ ἀνὴρ, *om.* ὁ Gb. Sch. Ln. Tf.
 - καὶ αὐτὸς ἔστι, *om.* καὶ Gb.
 Sch. Ln. Tf.; *om.* ἔστι Ln.
 Tf. [Gb. =]. Alx.
 24. ἀλλ' ἄ ἀλλὰ Ln. txt.
 - ὡσπερ ἄ ὡς Ln. Tf.
 - ἰδοῖς, *om.* Ln. Tf. [Gb. -].
 Alx.

25. ἐάντων, *om.* Ln. Tf. Alx.
 27. αὐτὴν ἄ αὐτὸς Gb. Sch. Ln.
 Tf.
 28. ὀφείλουσιν οἱ ἄνδρες ἄ καὶ
 οἱ ἄνδρ. ὀφείλ. Ln. Tf. [Alx.]
 29. ἀλλ' ἄ ἀλλὰ Ln. Tf.
 - Κύριος ἄ Χριστὸς Gb. Sch.
 Ln. Tf.
 30. ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ
 τῶν ὀστέων αὐτοῦ, *om.* Ln.
 Tf. [Gb. -]. Alx.
 31. τὸν πατέρα αὐτοῦ καὶ τὴν
 μητέρα ἄ πατέρα καὶ μη-
 τέρα Ln. Tf. [Alx.]
 - πρὸς τὴν γυναῖκα ἄ τῇ γυ-
 ναικὶ Ln. [Alx.]
 32. εἰς τὴν, [εἰς] Ln.

9. τοῦ Κυρίου, *om.* τοῦ Gb. Sch.
 Ln. Tf.
 - ὑμῶν αὐτῶν ἄ αὐτῶν καὶ
 ὑμῶν Ln. Tf. [Gb. ~]. Alx.
 - παρ' αὐτῶ ἄ παρὰ (τῶ) θεῷ
 Alx.
 10. τὸ λοιπὸν ἄ τοῦ λοιποῦ Ln.
 - ἀδελφοί μου, *om.* Ln. Tf.
 [Gb. -]. Alx.
 11. πρὸς ἄ εἰς Alx.
 12. ἡμῖν ἄ ὑμῖν Ln. txt. [Alx.]
 - τοῦ αἰῶνος, *om.* Gb. Sch. Ln.
 Tf.
 16. ἐπὶ ἄ ἐν Ln. txt.
 - τὰ πεπυρωμένα, *om.* τὰ Ln.
 [Alx.]
 17. δέξασθε Gb. →; [*om.* Alx. s.
 δέξασθαι].
 18. τοῦτο, *om.* Ln. Tf. [Gb. ~].
 Alx.
 - ἀγρυπνοῦντες, *add.* πάντοτε
 Alx.
 - προσκαρτερήσεται, *om.* Alx.
 - περὶ ἄ ὑπὲρ Alx.
 19. δοθεῖν ἄ δοθῆ Gb. Sch. Ln. Tf.
 - τοῦ εὐαγγελίου [Ln.]
 21. εἰδῆτε καὶ ὑμεῖς ἄ καὶ ὑμεῖς
 εἰδῆτε Ln. [Alx.]; [ἴδῃτε Ln.
 mg.]
 - ὑμῖν γνωρίσει ἄ γνωρ. ὑμ.
 Ln. [Alx.]
 24. ἄμην. Πρὸς Ἐφεισίους ἐγρά-
 φη ἀπὸ Ῥώμης διὰ Τυχι-
 κού, *om.* Gb. Sch. Ln. Tf.

CHAP. VI.

1. ἐν Κυρίῳ, *om.* Ln. [Gb. -].
 Alx.
 4. ἀλλ' ἄ ἀλλὰ Ln. Tf.
 5. κυρίως κατὰ σάρκα ἄ κατὰ
 σάρκα κυρίως Ln.
 - Χριστῷ ἄ κυρίῳ Alx.
 6. τοῦ Χριστοῦ, *om.* τοῦ Ln. Tf.
 [Gb. =]. Alx.
 7. δουλεύοντες, *add.* ὡς Gb. Sch.
 Ln. Tf.
 8. ὁ ἕαν τι ἕκαστος ἄ ἕκαστος
 ὁ ἕαν Ln. txt. [Gb. ~]. Alx.;
 ἕκαστος ἕαν τι Ln. mg.
 - κομίζεται ἄ κομίζεται Ln. Tf.
 [Alx.]

PHILIPPIANS.

CHAP. I.

1. Ἰησοῦ Χριστοῦ ἄ Χριστοῦ
 Ἰησοῦ Ln. txt. Tf.
 3. *psal.* ἐγὼ μὲν Alx.
 - Θεῷ μου ἄ κυρίῳ ἡμῶν Alx.
 5. ἀπὸ, *add.* τῆς Ln.
 6. Ἰησοῦ Χριστοῦ ἄ Χριστοῦ
 Ἰησοῦ Ln. txt. Tf.
 7. τῇ ἀπολογία, *psal.* ἐν Sch.
 [Ln.] Tf. [Gb. ~].
 8. μου ἄ μοι Alx.
 - ἔστιν, *om.* Tf. [Ln.] [Gb. -].
 Alx.
 - Ἰησοῦ Χριστοῦ ἄ Χριστοῦ
 Ἰησοῦ Gb. Sch. Ln. Tf.

9. περισσεύη ἄ περισσεύσῃ Ln.
 txt.
 11. καρπῶν δικαιοσύνης τῶν ἄ
 καρπῶν δικαιοσύνης τῶν Gb.
 Sch. Ln. Tf.; (τῶν [Ln.])
 13. ἐν Χριστῷ γενέσθαι ἄ γεν.
 ἐν Χρ. Alx.
 14. λόγον, *add.* τοῦ θεοῦ Ln.
 [Alx.]
 16, 17. ἐξ ἐριθείας . . . κείμαι
 ἄ ἐξ ἀγάπης . . . κείμαι;
 οἱ δὲ ἐξ ἐριθείας . . . τοῖς
 δεσμοῖς μου Gb. Sch. Ln.
 Tf.
 16. τὸν [Ln.]

16. ἐπιφέρειν ἄ ἐγείρειν Ln. Tf.
 [Gb. ~]. Alx.
 18. πλὴν, *add.* ὅτι Ln. [Alx.]
 21. Χριστὸς ἄ χρηστόν Gb. ~.
 23. γὰρ ἄ διὲ Gb. Sch. Ln. Tf.
 - πολλῶ, *add.* γὰρ Elz. Gb.
 Sch. Ln. Tf. [Gb. =].
 24. ἐν τῇ σαρκί, ἐν Gb. =. [Alx.]
 25. συμπαραινέω ἄ παραμηνῶ
 Ln. [Gb. ~]. Alx.
 27. ἀκούσω ἄ ἀκούω Ln. txt.
 28. αὐτοῖς μὲν ἔστιν ἄ ἔστιν αὐ-
 τοῖς Gb. Sch. Ln. Tf.
 - ὑμῖν ἄ ὑμῶν Ln. [Gb. ~].
 Alx.

COLOSSIANS.

30. ἴδετε ἄ ἴδετε Sch. Ln. Tf. [Gb. ~]; *πρην.* καὶ *Alx.*

CHAP. II.

1. τι ἄ τις Gb. ~.
- τινα ἄ τις Gb. Sch. Ln. [Rec. Gb. ~].
2. ἐν ἄ αὐτῷ *Alx.*
3. ἡ ἄ μηδὲ κατὰ Ln. Tf. [*Alx.*]
4. ἕκαστος 1^ο ἄ ἕκαστοι Ln. Tf. [*Alx.*]
- σκοπεῖτε ἄ σκοποῦντες Gb. Sch. Ln. Tf.
- ἀλλὰ καὶ, *om.* καὶ *Alx.*
- ἕκαστος 2^ο ἄ ἕκαστοι Gb. Ln. Tf. [*Alx.*]
5. γὰρ, *om.* Ln. Tf. [Gb. ~]; *Alx.*
- φρονεῖσθε ἄ φρονεῖτε Ln. [Gb. ~]. *Alx.*
7. ἀλλ' ἄ ἀλλὰ Ln. txt. Tf.
9. ὄνομα, *πραε.* τὸ Ln. [Gb. ~]. *Alx.*
11. ἐξομολογήσηται ἄ ἐξομολογήσεται Ln. mg. Tf. [*Alx.*]
13. ὁ Θεὸς, *om.* ὁ Ln. Tf. [Gb. ~]; *Alx.*
15. γένησθε ἄ ἦτε Ln. [*Alx.*]
- ἀμώμητα ἄ ἄμωμα Ln. [*Alx.*]
- ἐν μέσῳ ἄ μέσον Ln. [Gb. ~]. *Alx.*
17. Ἄλλ' ἄ ἀλλὰ Ln. Tf.
19. Κυρίῳ ἄ Χριστῷ Ln. [*Alx.*]
21. τοῦ, *om.* Gb. Sch. Ln. Tf.
- Χριστοῦ Ἰησοῦ ἄ Ἰησοῦ Χριστοῦ Gb. Sch. Ln.
23. ἀπίδω ἄ ἀπίδω Ln. Tf. [*Alx.*]

24. ἐλεύσομαι, *add.* πρὸς ὑμᾶς *Alx.*
26. ὑμᾶς, *add.* [ἰδεῖν] Ln. [*Alx.*]
- ὅτι ἠσθένησε ἄ αὐτὸν ἠσθενήκεναι *Alx.*
27. ἀλλ' ἄ ἀλλὰ Ln. Tf.
- αὐτὸν ἠλέησεν ἄ ἠλέησεν αὐτὸν Ln. Tf. [*Alx.*]
- λύπη ἄ λύπην Gb. Sch. Ln. Tf.
- σχῶ ἄ ἔχω *Alx.*
30. τοῦ Χριστοῦ, *om.* Tf. [Gb. ~]; *om.* τοῦ Ln. [*Alx.*]
- παραβουλευσάμενος ἄ παραβουλεύσμενος Gb. Sch. Ln. [Rec. Gb. ~].

CHAP. III.

3. Θεῷ ἄ θεοῦ Sch. Ln. Tf. [Gb. ~].
4. καὶ, *om.* *Alx.*
5. Βενιαμὴν ἄ Βενιαμὴν Ln.
6. ζῆλον ἄ ζῆλος Ln. Tf. [*Alx.*]
7. Ἄλλ' ἄ ἀλλὰ Ln.; *om.* *Alx.*
- ἦν μοι ἄ μοι ἦν Ln. txt.
8. μενούργε ἄ μὲν οὖν Gb. Sch. Ln. Tf.
- Χριστοῦ, *πραε.* τοῦ Ln.
- μὸν ἄ ἡμῶν Ln. mg. [*Alx.*]
- εἶναι, *om.* Ln. [*Alx.*]
10. τὴν κοινωνίαν, *om.* τὴν Ln.
- συμμορφούμενος ἄ συμμορφωζόμενος Ln. Tf. [Gb. ~]. *Alx.*
11. τῶν ἄ τὴν ἐκ Sch. Ln. Tf.
12. ἔλαβον, *add.* s. ἡ ᾗδὴ δεδικαίωμα s. δικαίωμα *Alx.*

12. καὶ bis, *om.* *Alx.*
- ὑπὸ τοῦ Χριστοῦ Ἰησοῦ ἄ ὑπὸ Χριστοῦ Gb. Sch. Ln. Tf.
13. οὐ ἄ οὐπῶ Ln. mg. [*Alx.*]
14. ἐπὶ ἄ εἰς Ln. Tf. [*Alx.*]
16. κανόνι τὸ αὐτὸ φρονεῖν, *om.* Gb. Ln. Tf. [*Alx.*]
21. εἰς τὸ γενέσθαι αὐτὸ, *om.* Gb.
- ἐαυτῷ ἄ αὐτῷ Ln. Tf. [*Alx.*]

CHAP. IV.

2. Εὐδοίαν ἄ Εὐδοίαν Elz. Gb. Sch. Ln. Tf.
3. καὶ ἐρωτῶ ἄ ναὶ ἐρ. Gb. Sch. Ln. Tf.
- σύζυγε γνήσιε ἄ γνήσιε σύνζυγε Ln. Tf. [*Alx.*]
- καὶ Κλήμεντος, *om.* καὶ *Alx.*
12. δέ ἄ καὶ Gb. Sch. Ln. Tf.
13. Χριστῷ, *om.* Gb. Sch. Ln. Tf.
15. οὐδεμία, *add.* ὅτι *Alx.*
16. εἰς [Ln.]; *om.* *Alx.*
17. ἀλλ' ἄ ἀλλὰ Ln. Tf.
19. πληρώσει ἄ πληρώσαι Gb. ~. [*Alx.*]
- τὸν πλοῦτον ἄ τὸ πλοῦτος Ln. Tf. [*Alx.*]
23. ἡμῶν, *om.* Sch. Ln. Tf. [Gb. ~].
- πάντων ἄ τοῦ πνεύματος Ln. Tf. [*Alx.*]
- ἀμῶν, *om.* Tf. [Ln.] Gb. ~. [*Alx.*]

Πρὸς Φιλιππήσιους ἐγράφη ἀπὸ Ῥώμης δι' Ἐπαφροδίτου, *om.* Gb. Sch. Ln. Tf.

COLOSSIANS.

CHAP. I.

1. Ἰησοῦ Χριστοῦ ἄ Χριστοῦ Ἰησοῦ Ln. Tf.
2. Κολασσαῖς ἄ Κολοσσαῖς Elz. Gb. Sch.; [Κολασ. Gb. ~].
- Χριστοῦ, *add.* Ἰησ. Ln. [*Alx.*]
- καὶ Κυρίου Ἰησοῦ Χριστοῦ, *om.* Gb. Sch. Tf. [Ln.]
3. καὶ πατρὶ, *om.* καὶ Ln. Tf. [Gb. ~]; *Alx.* [s. τῷ].
- περὶ ἄ ὑπὲρ Ln. [Gb. ~]. *Alx.*
4. τὴν ἄ ἦν ἔχετε Ln. Tf. [Gb. ~]. *Alx.*

6. καὶ ἔστι, *om.* καὶ Ln. [Gb. ~]; *Alx.*
- καρποφορούμενον, *add.* καὶ αὐξανόμενον Gb. Sch. Ln. Tf.
7. καθὼς καί, *om.* καὶ Sch. Ln. Tf. [Gb. ~].
- ὑμῶν ἄ ἡμῶν Elz. Ln. txt. [Gb. ~]. *Alx.*
10. ὑμᾶς, *om.* Gb. Sch. Ln.
- εἰς τὴν ἐπίγνωσιν ἄ τῇ ἐπιγνώσει Gb. Sch. Ln. [Rec. Gb. ~].
12. πατρὶ τῷ, [πρην. τῷ θεῷ

- καὶ *Alx.*]; *add.* καλέσαντι καὶ Ln. [*Alx.*]
14. διὰ τοῦ αἵματος αὐτοῦ, *om.* Gb. Sch. Ln. Tf.
16. τὰ ἐν, *om.* τὰ Ln. [*Alx.*]
- τὰ ἐπὶ, [τὰ] Ln.; *om.* *Alx.*
19. εὐδόκησε ἄ ἠδύοκησεν Ln. mg. [*Alx.*]
20. δι' αὐτοῦ, *om.* Ln. [Gb. ~]. *Alx.*
21. ἀποκατήλλαξεν ἄ ἀποκατηλάγητε Ln.; [*Alx.* s. ἀποκατάλλαγέντες].
22. θανάτου, *add.* [αὐτοῦ] Ln.

1 THESSALONIANS.

23. τῆ, *om.* Ln. Tf. [Alx.]
 24. νῦν, *prem.* ὁς *Alx.*
 — μου, *om.* Gb. Sch. Ln. Tf.
 — ὃ ὅς Ln. mg. [Alx.]
 26. νῦν ἢ νῦν Ln. txt.
 27. τίς ὁ ἢ τί τὸ Ln. Tf. [Alx.]
 — ὁς ὁ ὅ Ln. txt. [Alx.]
 28. πάντα ἄνθρωπον 2° Gb. → ;
om. Alx.
 — Ἰησοῦ, *om.* Gb. Sch. Ln. Tf.

CHAP. II.

1. περὶ ἢ ὑπὲρ Ln. [Alx.]
 — ἐωράκασι ἢ ἐώρακαν Ln. Tf. [Alx.]
 2. συμβιβασθέντων ἢ συμβι-
 βασθέντες Gb. Sch. Ln. Tf.
 — πάντα πλοῦτον ἢ πᾶν τὸ
 πλοῦτος Ln. Tf. [Alx.]
 — καὶ πατρὸς καὶ τοῦ Χριστοῦ,
om. Gb. Sch. Tf. ; Χριστοῦ
tantum Ln.
 3. τῆς γνώσεως, *om.* τῆς Ln.
 [Alx.]
 4. μή τις ἢ μηδεὶς Ln. Tf. [Alx.]
 7. ἐν τῇ πίστει, *om.* ἐν Ln. Tf.
 [Alx.]
 — ἐν αὐτῇ, *om.* Tf. [Gb. -]; *Alx.*
s. ἐν αὐτῷ.
 8. ἡμᾶς ἔσται ἢ ἔσται ὑμᾶς Ln.
 Tf.
 10. ὅς ὁ ὅ Ln. txt. [Alx.]
 11. τῶν ἀμαρτιῶν, *om.* Gb. Sch.
 Ln. Tf.
 12. βαπτίσματι ἢ βαπτισμῷ Ln.
 mg. [Alx.]
 — συνηγέρθητε ἢ συνηγέρθη-
 μεν Ln. mg.
 — τῶν νεκρῶν, *om.* τῶν Gb. Sch.
 13. ἐν τοῖς ἢ ἐν Gb. →. [Alx.]
 — συνεζωοποίησε, *add.* ὑμᾶς
 Sch. Ln. Tf. [Gb. ~].
 — ἡμῖν ἢ ὑμῖν Elz. Ln. mg.
 14. ἤρκεν ἢ ἤρην *Alx.*
 16. ἢ ἐν πόσει ἢ καὶ ἐν πόσ. Tf.
 — νομηνίας ἢ νομην. Ln. txt.
 17. ἃ ἢ ὁ Ln. txt. [Alx.]

17. τοῦ Χριστοῦ, *om.* τοῦ Gb.
 Sch. Tf.
 18. μὴ [Ln.] Gb. → ; [om. Alx.]
 20. οὐν, *om.* Gb. Sch. Ln. Tf.
 — τῷ Χριστῷ, *om.* τῷ Gb. Sch.
 Ln. Tf.
 23. καὶ ἀφειδία, [καὶ] Ln.

CHAP. III.

4. ἡμῶν ἢ ὑμῶν Ln. mg. [Gb.
 ~]. *Alx.*
 5. ὑμῶν, *om.* Tf. [Alx.]
 6. δι' ἢ ἢ διὸ Ln. mg. [Alx.]
 — ἢ ὀργῆ, [ἢ] Ln.
 — ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας,
om. Tf. [Ln.]
 7. αὐτοῖς ἢ τοῦτοις Ln. Tf. [Gb.
 ~]. *Alx.*
 11. ἐν, *add.* ἄρσεν καὶ θῆλυ *Alx.*
 — Σκύθης, *prem.* καὶ *Alx.*
 — ἐλεύθερος, *prem.* καὶ Ln.
 [Alx.]
 — τὰ Gb. → ; *om.* *Alx.*
 12. τοῦ Θεοῦ, *om.* τοῦ Ln. [Alx.]
 — οἰκτιρῶν ἢ οἰκτιρμού Gb.
 Sch. Ln. Tf.
 — πραότητα ἢ πραῦτητα Ln. Tf.
 13. Χριστὸς ἢ κύριος Ln. [Alx.]
 — ὑμεῖς, *add.* ποιείτε *Alx.*
 14. ἦτις ἢ ὁ Ln. Tf. [Gb. ~]. *Alx.*
 15. Θεοῦ ἢ Χριστοῦ Gb. Sch. Ln.
 Tf.
 16. καὶ ὑμῖν καὶ, *om.* καὶ bis Ln.
 Tf. *Alx.* [1° Gb. Sch.]
 — χάριτι, *prem.* τῇ Ln. Tf.
 [Alx.]
 — τῇ καρδίᾳ ἢ ταῖς καρδίαις
 Gb. Sch. Ln.
 — Κυρίῳ ἢ θεῷ Gb. Sch. Ln.
 Tf. [Rec. Gb. ~].
 17. ὃ τι, *om.* *Alx.*
 — ἄν ἢ ἐάν Ln. txt. Tf.
 — Κυρίου ἢ Ἰησοῦ ἢ Ἰησοῦ Χρι-
 στοῦ Ln. ; [κυρίου Gb. →] ;
om. *Alx.*
 — καὶ πατρὶ, *om.* καὶ Ln. Tf.
 [Gb. -]. *Alx.*

18. ἰδίῳι, *om.* Gb. Sch. Ln. Tf.
 19. γυναικάς, *add.* ὑμῶν Ln. [Alx.]
 20. ἐστὶν εὐάρεστον ἢ εὐάρεστόν
 ἔστιν Ln. [Alx.]
 — τῷ Κυρίῳ ἢ ἐν κυρίῳ Gb.
 Sch. Ln. Tf. [Alx.]
 21. ἐρεθίζετε ἢ παροργίζετε Sch.
 Ln. [Gb. ~].
 22. ὀφθαλμοδουλείας ἢ ὀφθαλ-
 μοδουλεία Sch. Ln. [Gb. ~].
 — Θεόν ἢ κύριον Gb. Sch. Ln.
 Tf.
 23. καὶ πᾶν ὃ τι ἐάν ἢ ὁ ἐάν Sch.
 Ln. Tf. [Gb. ~].
 24. γὰρ, *om.* Ln. Tf. [Gb. →].
Alx.
 25. δὲ ἢ γὰρ Ln. Tf. [Gb. ~].
Alx.
 — κομίζεται ἢ κομίσεται Ln.
 txt. Tf. [Alx.]

CHAP. IV.

1. οὐρανῶις ἢ οὐρανῷ Ln. Tf.
 [Alx.]
 3. ὁ ἢ ὄν Ln. txt.
 8. γνῶ τὰ περὶ ὑμῶν ἢ γνῶτε
 τὰ περὶ ἡμῶν Sch. Ln. [Gb.
 ~].
 9. τῷ πιστῷ καὶ ἀγαπητῷ ἢ τῷ
 ἀγαπ. καὶ πιστῷ *Alx.*
 — γνωρίοσι ἢ γνωρίσουσιν Ln.
 [Alx.]
 11. συνεργοί, *add.* μου εἰσιν
 Ln. Tf. [Alx.]
 12. Χριστοῦ, *add.* Ἰησοῦ Ln. Tf.
 [Alx.]
 — πεπληρωμένοι ἢ πεπληρο-
 φορημένοι Ln. Tf. [Gb. ~].
Alx.
 13. ζῆλον πολλὸν ἢ πολλὸν ὄνον
 Gb. Sch. Ln. Tf.
 15. αὐτοῦ ἢ αὐτῆς Ln. ; [Alx. s.
 αὐτῶν].
 18. ἀμήν. Πρὸς Κολασσαεῖς
 ἐγράφη ἀπὸ Ῥώμης διὰ Τυ-
 χικοῦ καὶ Ὀυσημίμου, *om.*
 Gb. Sch. Ln. Tf.

1 THESSALONIANS.

CHAP. I.

1. ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ
 Κυρίου Ἰησοῦ Χριστοῦ, *om.*
 Tf. [Ln.] [Gb. -]. *Alx.*
 2. ὑμῶν 2° , *om.* Ln. [Alx.]
 3. ὑμῶν, *post* πίστειως *Alx.*

4. Θεοῦ, *prem.* τοῦ *Alx.*
 5. εἰς ἢ πρὸς Ln. [Gb. ~].
Alx.
 — ἐν ὑμῖν, *om.* ἐν *Alx.*
 7. τύπους ἢ τύπον Ln. txt. Tf.
 [Gb. ~]. *Alx.*

7. Μακεδονία καὶ, *add.* ἐν Sch.
 Ln. Tf. [Gb. ~].
 8. Ἀχαΐα, *prem.* ἐν τῇ Sch. Ln.
 [Gb. ~].
 — ἀλλὰ καὶ ἢ ἀλλ' Ln. Tf. [Gb.
 ~]. *Alx.*

2 THESSALONIANS.

7. ἡμᾶς ἔχειν ἢ ἔχειν ἡμᾶς Sch. Ln. Tf.
 9. ἔχομεν ἢ ἔσχομεν Gb. Sch. Ln. Tf.
 10. νεκρῶν, *præm.* τῶν Sch. Ln. Tf.

CHAPTER II.

2. ἀλλὰ καὶ, *om.* καὶ Gb. Sch. Ln. Tf.
 3. οὔτε ἐν ἢ οὐδὲ ἐν Ln. [*Alx.*]
 4. τῷ Θεῷ, *om.* τῷ Tf. [*Ln.*] *Alx.*
 7. ἦπιοι ἢ ἡπιοι Ln. [*Alx.*]
 — ἂν ἢ εἰάν Ln. Tf.
 8. ἰμερόμενοι ἢ ὀμερόμενοι Gb. Sch. Ln. Tf.
 — γεγένησθε ἢ ἐγενήθητε Sch. Ln. Tf. [*Gb. ∞.*]
 9. γὰρ, *om.* Gb. Sch. Ln. Tf.
 12. περιπατήσαι ἢ περιπατεῖν Sch. Ln. Tf. *Alx.*
 13. διὰ, *præm.* καὶ Ln. Tf.
 14. ταῦτὰ ἢ τὰ αὐτὰ Gb. Sch. Ln. txt. Tf.
 15. ἰδίου, *om.* Gb. Sch. Ln. Tf.
 — ἡμᾶς ἢ ἡμᾶς *Elz.* Gb. Sch. Ln. Tf.
 16. ἔφθασεν ἢ ἔφθακεν Ln. txt.
 — ὀργῇ, *add.* τοῦ θεοῦ *Alx.*
 18. διὸ ἢ διότι Ln. [*Gb. ∞.*] *Alx.*
 19. Χριστοῦ, *om.* Ln. Tf. [*Gb. ∞.*] *Alx.*

CHAPTER III.

2. διάκονον ἢ συνεργόν Gb. Ln. txt. Tf.
 — καὶ συνεργὸν ἡμῶν, *om.* Gb. Sch. Ln. Tf.

2. ἡμᾶς, *om.* Ln. Tf. [*Gb. ∞.*] *Alx.*
 — περὶ ἢ ὑπὲρ Sch. Ln. Tf. [*Gb. ∞.*] *Alx.*
 3. τῷ ἢ τὸ Ln. Tf. [*Alx.*]
 — μηδὲνα σαίνεσθαι ἢ μηδὲν ἀσαίνεσθαι Ln.
 7. θλίψει καὶ ἀνάγκη ἢ ἀνάγκη καὶ θλίψει Sch. Ln. Tf.
 11. Χριστὸς, *om.* Ln. Tf. [*Alx.*]
 12. ὁ Κύριος Gb. →; [ὁ θεὸς s. ὁ κύριος Ἰησοῦς *Alx.*]
 13. Χριστοῦ, *om.* Ln. Tf. [*Gb. ∞.*] *Alx.*
 — αὐτοῦ, *add.* [ἀμήν] Ln. [*Alx.*]

CHAPTER IV.

1. Τὸ, *om.* Gb. Sch. Ln. Tf.
 — οὖν, *om.* *Alx.*
 — καθὼς, *præm.* ἵνα Ln. [*Gb. ∞.*] *Alx.*
 3. θέλημα, *præm.* [τὸ] Ln.
 4. ἕκαστον ἢ ἕκαστος Ln. mg.
 6. ὁ Κύριος, *om.* ὁ Ln. Tf.
 — προεῖπαμεν ἢ προείπομεν Gb. Sch. [*Rec. Gb. ∞.*]
 7. ἀλλ' ἢ ἀλλὰ Tf.
 8. καὶ, *om.* Ln. [*Alx.*]
 — δόντα ἢ διδόντα Ln. txt. [*Alx.*]
 — τὸ Πνεῦμα αὐτοῦ ἢ αὐτ. τὸ πνεῦμα Ln.
 — ἡμᾶς ἢ ὑμᾶς Sch. Ln. Tf. [*Gb. ∞.*]
 9. ἔχετε ἢ ἔχομεν Ln. [*Gb. ∞.*] *Alx.*
 10. ἀδελφούς τοὺς, *om.* τοὺς Ln. 11. ἰδίαις, *om.* Ln. Tf. [*Gb. ∞.*] *Alx.*

13. θέλω ἢ θέλομεν Gb. Sch. Ln. Tf.
 — κοιμημένων ἢ κοιμωμένων Ln. Tf. [*Gb. ∞.*] *Alx.*
 — λυπήσθε ἢ λυπεῖσθε Ln. mg.
 16. πρώτον ἢ πρώτοι *Alx.*
 17. ἀπάντησιν ἢ ὑπάντησιν *Alx.*
 — τοῦ Κυρίου ἢ τῷ Χριστῷ *Alx.*

CHAPTER V.

2. ἡ ἡμέρα, *om.* ἡ Ln. Tf. [*Alx.*]
 3. γὰρ, *om.* Gb. Sch. Tf.; [δέ] Ln.
 4. ἡ ἡμέρα ὑμᾶς ἢ ὑμᾶς ἡ ἡμέρα Ln.; [*Alx. s. ὑμᾶς ἡ ἡμ. ἐκείνη.*]
 — κλέπτῃς ἢ κλέπτας Ln.
 5. πάντες, *add.* γὰρ Gb. Sch. Ln. Tf.
 6. ὡς καὶ, *om.* καὶ Ln. [*Alx.*]
 9. ἀλλ' ἢ ἀλλὰ Tf.
 13. ὑπὲρ ἕκ περισσοῦ ἢ ὑπερ-εκπερισσῶς Ln. Tf. [*Alx.*]
 — ἑαυτοῖς ἢ αὐτοῖς Gb. ∞. [*Alx.*]
 15. δώκετε καὶ, *om.* καὶ Sch. Ln. [*Gb. ∞.*]
 18. γὰρ, *add.* ἐστὶν Ln. [*Alx.*]
 21. πάντα, *add.* δὲ Gb. Sch. Ln. [*Gb. ∞.*]
 25. προσεύχεσθε, *add.* [καὶ] Ln. [*Alx.*]
 27. ὀρκίζω ἢ ἐνορκίζω Ln. Tf. [*Alx.*]
 — ἀγίους, *om.* Ln. Tf. [*Gb. ∞.*] *Alx.*
 28. ἀμήν. Πρὸς Θεσσαλονικεῖς πρώτη ἐγράφη ἀπὸ Ἀθη-νῶν, *om.* Gb. Sch. Ln. Tf.

2 THESSALONIANS.

CHAPTER I.

2. ἡμῶν, *om.* Tf. [*Ln.*] Gb. →. [*Alx.*]
 4. καυχᾶσθαι ἢ ἐγαυχᾶσθαι Ln. Tf. [*Alx.*]
 8. πυρὶ φλογὸς ἢ φλογὶ πυρὸς Sch. Ln. txt. [*Gb. ∞.*]
 — Χριστοῦ, *om.* Tf. [*Ln.*] *Alx.*
 9. ὄλεθρον ἢ ὀλέθριον Ln. txt.
 10. πιστεύουσα ἢ πιστεύσασιν Gb. Sch. Ln. Tf.
 12. Χριστοῦ, *om.* Tf. [*Ln.*] *Alx.*

CHAPTER II.

2. νοὺς, *add.* ὑμῶν *Alx.*
 — μήτε θροεῖσθαι ἢ μηδὲ θρ. Ln. Tf.
 — Χριστοῦ ἢ κυρίου Gb. Sch. Ln. Tf.
 3. ἀμαρτίας ἢ ἀνομίας *Alx.*
 4. ὡς Θεόν, *om.* Gb. Sch. Ln. Tf.
 — ἀποδεικνύοντα ἢ ἀποδεικνύοντα Ln. mg.
 8. Κύριος, *add.* Ἰησοῦς Gb. Sch. Ln. [*Gb. ∞.*]

8. ἀναλώσει ἢ ἀνελεῖ Ln. [*Gb. ∞.*] *Alx.*
 10. τῆς ἀδικίας, *om.* τῆς Ln. Tf. [*Gb. ∞.*] *Alx.*
 — ἐν τοῖς, *om.* ἐν Sch. Ln. Tf. [*Gb. ∞.*]
 11. ἠμάρτυει ἢ πέμπει Sch. Ln. Tf. [*Gb. ∞.*]
 12. πάντες ἢ ἅπαντες Tf. Ln. mg. — ἐν [*Ln.*] Gb. →; [*om. Alx.*]
 13. εἴλετο ἢ εἴλατο Ln. Tf. [*Alx.*] *Rec. Gb. ∞.*

1 TIMOTHY.

13. ἀπ' ἀρχῆς ἄπαρχῆν Ln. [Ate.]
 14. ὑμᾶς ἡμᾶς Ln.
 16. Χριστός, *præm.* ὁ Ln.
 — ὁ Θεός, [ὁ] Ln. Gb. —. [Ate.]
 — καὶ πατὴρ ἢ ὁ πατ. Ln. txt. [Gb. ~]. Ate.
 17. ὑμᾶς, *om.* Sch. Ln. Tf. [Gb. =].
 — λόγῳ καὶ ἔργῳ ἢ ἔργῳ καὶ λόγῳ Sch. Ln. Tf. [Gb. ~].

CHAP. III.

3. Κύριος ἢ θεός Ln. [Ate.]
 4. ἡμῖν, *om.* Tf. [Ln.]
 — καὶ ποιεῖτε, *præm.* [καὶ ἐποιήσατε καὶ] Ln.
 5. τῆν, *om.* Elz.
 6. ἡμῶν, *om.* Tf. [Ln.]
 — παρέλαβε ἢ παρελάβοσαν Gb. Tf. [Ln. mg.]; παρελάβετε Ln. txt.; παρέλαβον Sch.
 8. νύκτα καὶ ἡμέραν ἢ νυκτὸς καὶ ἡμέρας Ln. txt.

12. διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἢ ἐν κυρίῳ Ἰησοῦ Χριστῷ Ln. [Gb. ~]. Ate.
 13. ἐκκαθήσητε ἢ ἐγκαθήσ. Ln. Tf.
 14. καὶ μὴ συναναμίγυσθε ἢ μὴ συναναμίγυσσθαι Ln.; [καὶ Gb. =; *om.* Ate.]
 16. τῶσφ ἢ τόσφ Ln. [Gb. ~]. Ate.
 18. ἀμήν, *om.* Tf. [Gb. =].
 Πρὸς Θεσσαλονικεῖς δευτέρα ἐγράφη ἀπὸ Ἀθηνῶν, *om.* Gb. Sch. Ln. Tf.

1 TIMOTHY.

CHAP. I.

1. Ἰησοῦ Χριστοῦ ἢ Χριστοῦ Ἰησοῦ Tf.
 — Κυρίῳ Ἰησοῦ Χριστοῦ ἢ Χριστοῦ Ἰησοῦ Gb. Sch. Ln. Tf.
 2. ἡμῶν, *om.* Ln. Tf. [Gb. =]. Ate.
 4. οἰκονομίαν ἢ οἰκοδομίαν Elz.; οἰκοδομῆν Gb. ~.
 8. χρήται ἢ χρήσεται Ln.
 9. πατραλώαις ἢ πατρολφάις Ln. Tf. [Ate.]
 — μητραλώαις ἢ μητρολφάις Ln. Tf. [Ate.]
 12. καὶ χάριν, *om.* καὶ Ln. [Ate.] [Gb. -].
 13. τὸν ἢ τὸ Ln. Tf. [Gb. ~]. Ate.
 — ὄντα, *add.* με Ln.
 — ἀλλ' ἢ ἀλλὰ Ln. Tf.
 16. Ἰησοῦς Χριστός ἢ Χριστός Ἰησοῦς Ln. Tf.
 — πᾶσαν ἢ ἅπασαν Ln. Tf.
 17. σοφῶ, *om.* Gb. Sch. Ln. Tf

CHAP. II.

3. γὰρ, *om.* Ln.
 6. τὸ μαρτύριον, *om.* Ln.
 7. ἐν Χριστῷ, *om.* Gb. Sch. Ln. Tf.
 8. διαλογισμοῦ ἢ διαλογισμῶν Tf. [Gb. ~]. Ate.
 9. ὡσαύτως καὶ, *om.* καὶ Ln.
 — τὰς γυναῖκας, *om.* τὰς Ln. Tf.
 — κοσμίῳ ἢ κοσμίως Ate.
 — ἢ χρυσοῦ ἢ καὶ χρ. Ln. Tf.
 — χρυσοῦ ἢ χρυσιῶ Ln.

CHAP. III.

2. νηφάλιον ἢ νηφάλιον Elz. Gb. Sch. Ln. Tf.
 3. μὴ αἰσχροκερδῆ, *om.* Gb. Sch. Ln. Tf.
 — ἀλλ' ἢ ἀλλὰ Ln.
 7. αὐτὸν, *om.* Ln. Tf. [Gb. =]. Ate.
 11. νηφαλέους ἢ νηφάλιους Elz. Gb. Sch. Ln. Tf.
 14. τάχει ἢ ἐν τάχει Ln. [Ate.]
 16. Θεός ἢ ὁς Gb. Ln. Tf. [Gb. ὁ ~]; θεός Cst.

CHAP. IV.

1. πλάνοις ἢ πλανῆς Gb. ~. [Cst.]
 6. Ἰησοῦ Χριστοῦ ἢ Χριστοῦ Ἰησοῦ Ln. Tf. [Ate.]
 — παρηκολούθηκας ἢ παρηκολούθησας Ln. mg.
 8. ἐπαγγελίαν ἢ ἐπαγγελίας Ate.
 10. καὶ κοπιῶμεν, *om.* καὶ Ln. [Gb. -]. Ate.
 — ὀνειδιζόμεθα ἢ ἀγωνιζόμεθα Ln. [Gb. ~]. Ate.
 12. ἐν πνεύματι, *om.* Gb. Sch. Ln. Tf.
 15. ἐν πᾶσιν, *om.* ἐν Ln. Tf. [Ate.] [Gb. =].

CHAP. V.

4. καλὸν καὶ, *om.* Gb. Sch. Ln. Tf.
 5. τὸν Θεόν, [τὸν] Ln.
 8. τῶν 2^ο, *om.* Ln.
 11. καταστρηγιάσωσι ἢ καταστρηγιάσουσιν Tf. Ln. mg.
 15. τιwes ἐξετρίψησαν ἢ ἐξετρίψησαν τιwes Ln. txt.
 16. πιστὸς ἢ, *om.* Ln. [Gb. -]. Ate.
 — ἐπαρκέτω ἢ ἐπαρκέισθω Ln. txt.
 18. Βοῦν ἀλοῶντα οὐ φιμώσεις ἢ οὐ φιμώσεις βοῦν ἀλοῶντα Ln. [Ate.]
 20. Τοὺς, *add.* δὲ Ln.
 21. Κυρίου, *om.* Sch. Ln. Tf. [Gb. =].
 — Ἰησοῦ Χριστοῦ ἢ Χριστοῦ Ἰησοῦ Sch. Ln. Tf.
 — πρόσκλιων ἢ πρόσκλησιν Ln. [Ate.]
 23. ἀλλ' ἢ ἀλλὰ Ln. Tf.
 — στόμαχόν σου, *om.* σου Ln. [Ate.]
 25. ὡσαύτως, *add.* δὲ Ln. Tf.
 — τὰ καλὰ ἔργα ἢ τὰ ἔργα τὰ καλὰ Ln. Tf. [Ate.]
 — ἐστι, *om.* Ln. Tf.
 — δύναται ἢ δύνανται Ln. Tf. [Ate.]

CHAP. VI.

5. παραδιατριβαὶ ἢ διαπατριβαὶ Gb. Sch. Ln. Tf. [Ate.]
 — ἀφίστασο ἀπὸ τῶν τοιού-

2 ΤΙΜΟΤΗΥ.

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|---|--|--|
| <p>των, <i>om.</i> Ln. Tf. [<i>Alx.</i>] [Gb. ≈].</p> <p>7. δῆλον, <i>om.</i> Ln. [<i>Alx.</i>] [Gb. ≈].</p> <p>11. τοῦ Θεοῦ, <i>om.</i> τοῦ Ln.</p> <p>— πρῶτα ἄπειρα Sch. Ln. Tf. [Gb. ≈].</p> <p>12. καὶ ἐκλήθη, <i>om.</i> καὶ Gb. Sch. Ln. Tf.</p> <p>13. ζῶσαντος ἡ ζωογονήσας Ln. Tf. [<i>Alx.</i>] [Gb. ≈].</p> | <p>17. ἐν τῷ νῦν αἰῶνι ἡ τοῦ νῦν αἰῶνος <i>Alx.</i></p> <p>— ἐν 2^ο ἡ ἐπὶ Ln. [<i>Alx.</i>]</p> <p>— τῷ ζῶντι, <i>om.</i> Ln. Tf. [<i>Alx.</i>] [Gb. ≈].</p> <p>— πλουσίως πάντα ἡ πάντα πλουσίως Gb. Sch. Tf.; τὰ πάντα πλ. Ln.</p> <p>19. αἰωνίου ἡ ὄντως Gb. Sch. Ln. Tf.</p> | <p>20. παρακαταθήκην ἡ παραθήκην Gb. Sch. Ln. Tf. [Rec. Gb. ≈].</p> <p>21. μετὰ σοῦ ἡ μετ' ἡμῶν Ln.</p> <p>— ἀμήν. Πρὸς Τιμόθεον πρώτη ἐγγραφή ἀπὸ Λαοδικείας, ἥτις ἐστὶ μητρόπολις Φρυγίας τῆς Πακτατιανῆς, <i>om.</i> Gb. Sch. Ln. Tf.</p> |
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2 ΤΙΜΟΤΗΥ.

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| <p style="text-align: center;">ΣΗΡ. I.</p> <p>1. Ἰησοῦ Χριστοῦ ἡ Χριστοῦ Ἰησοῦ Tf. [<i>Alx.</i>]</p> <p>5. λαμβάνων ἡ λαβῶν Ln. [<i>Alx.</i>] [Gb. ≈].</p> <p>— Εὐνείκη ἡ Εὐνηκη Elz. Gb. Sch. Ln. Tf.</p> <p>9. κατ' ἡ κατὰ Ln.</p> <p>10. Ἰησοῦ Χριστοῦ ἡ Χριστοῦ Ἰησοῦ Ln. txt.</p> <p>12. παραθήκην ἡ παρακαταθήκην Elz.</p> <p>14. παρακαταθήκην ἡ παραθήκην Gb. Sch. Ln. Tf.</p> <p>15. Φύγελλος ἡ Φύγελος Ln. Tf. [<i>Alx.</i>]</p> <p>16. ἐπισχύνθη ἡ ἐπαισχύνθη Ln. Tf. [<i>Alx.</i>]</p> <p>17. σπουδαιότερον ἡ σπουδαίως Ln. [<i>Alx.</i>]</p> | <p>14. λογομαχεῖν ἡ λογομαχίη Ln. [<i>Alx.</i>]</p> <p>— εἰς οὐδὲν ἡ ἐπ' οὐδὲν Ln.; [<i>Alx.</i> s. ἐπ' οὐδενὶ γὰρ].</p> <p>19. Χριστοῦ ἡ κυρίου Gb. Sch. Ln. Tf.</p> <p>21. καὶ εὐχρηστον, <i>om.</i> καὶ Ln. Tf. [<i>Alx.</i>] [Gb. ≈].</p> <p>22. μετὰ, <i>add.</i> πάντων Ln. [<i>Alx.</i>]</p> <p>24. ἀλλ' ἡ ἀλλὰ Ln. Tf.</p> <p>25. πρῶτον ἡ πρῶτη Ln. Tf. [<i>Alx.</i>]</p> <p>— δὴ ἡ δὴ Ln. Tf. [<i>Alx.</i>]</p> |
| <p style="text-align: center;">ΣΗΡ. II.</p> <p>3. σὺ οὖν κακοπάθησον ἡ συγκοπάθησον Ln. Tf. [<i>Alx.</i>] [Gb. ≈].</p> <p>— Ἰησοῦ Χριστοῦ ἡ Χριστοῦ Ἰησοῦ Sch. Ln. Tf. [<i>Alx.</i>]</p> <p>7. ἡ ἡ ὁ Ln. Tf. [<i>Alx.</i>]</p> <p>— δῶν ἡ δώσει Sch. Ln. Tf. [Gb. ≈].</p> <p>9. ἀλλ' ἡ ἀλλὰ Ln. Tf.</p> <p>12. ἀρνούμεθα ἡ ἀρνήσομεθα Ln. Tf.</p> <p>13. ἀρνήσασθαι, <i>add.</i> γὰρ Sch. Ln. Tf. [Gb. ≈].</p> <p>14. Κυρίου ἡ θεοῦ Ln. mg. [<i>Alx.</i>]</p> | <p style="text-align: center;">ΣΗΡ. III.</p> <p>1. γίνωσκε ἡ γνώσκετε Ln. txt.</p> <p>6. αἰχμαλωτεύοντες ἡ αἰχμαλωτίζοντες Gb. Sch. Ln. Tf.</p> <p>— τὰ γυναικάρια, <i>om.</i> τὰ Gb. Sch. Ln. Tf.</p> <p>10. παρηκολούθηκας ἡ παρηκολούθησας Ln. [<i>Alx.</i>]</p> <p>11. ἐρύσαστο ἡ ἐρύσατο Ln. txt.</p> <p>14. τίνας ἡ τίνων Ln. [<i>Alx.</i>]</p> <p>15. τὰ ἱερὰ, [τὰ] Ln.; [<i>om.</i> <i>Alx.</i>]</p> <p>16. ἔλεγχον ἡ ἐλεγμὸν Ln.</p> |
| <p style="text-align: center;">ΣΗΡ. IV.</p> <p>1. οὖν ἐγὼ, <i>om.</i> Gb. Sch. Ln. Tf.</p> <p>— τοῦ Κυρίου, <i>om.</i> Gb. Sch. Ln. Tf.</p> <p>— Ἰησοῦ Χριστοῦ ἡ Χριστοῦ Ἰησοῦ Ln. Tf.</p> <p>— κρίνειν ἡ κρίναι <i>Alx.</i></p> <p>— κατὰ ἡ καὶ Gb. Ln. Tf. [<i>Alx.</i>] [Rec. Gb. ≈].</p> | <p>3. ἐπιθυμίας τὰς ἰδίας ἡ ἰδίως ἐπιθυμίας Gb. Sch. Ln. Tf.</p> <p>— ἑαυτοῖς ἐπισωρεύουσιν ἡ ἐπισωρεύουσιν ἑαυτοῖς <i>Alx.</i></p> <p>6. ἐμῆς ἀναλύσεως ἡ ἀναλύσεώς μου Ln. [<i>Alx.</i>]</p> <p>7. ἀγῶνα τὸν καλὸν ἡ καλὸν ἀγῶνα Ln.</p> <p>8. πᾶσι Gb. ≈.</p> <p>10. Δαλματίαν ἡ Δελμ. Ln.</p> <p>11. ἄγε ἡ ἄγαγε Tf.</p> <p>13. Φαιλόνην ἡ Φελόνην Elz. Gb. Sch. Ln. Tf.</p> <p>14. ἀποδόξῃ ἡ ἀποδώσει Sch. Ln. [Gb. ≈].</p> <p>15. ἀνθέστηκε ἡ ἀντίστη Ln. [<i>Alx.</i>]</p> <p>16. συμπαρεγένετο ἡ παρεγένετο Ln. [<i>Alx.</i>]</p> <p>17. ἀκούση ἡ ἀκούσωσιν Ln. Tf. [<i>Alx.</i>] [Gb. ≈].</p> <p>— ἐρύσθη ἡ ἐρύσθη Ln.</p> <p>18. καὶ ῥύσεται, <i>om.</i> καὶ Ln. Tf. [<i>Alx.</i>] [Gb. ≈].</p> <p>22. Ἰησοῦς Χριστὸς, <i>om.</i> Tf.; <i>om.</i> Χριστὸς Ln.</p> <p>— ἡ χάρις μετ' ἡμῶν Gb. ≈.</p> <p>— ἀμήν. Πρὸς Τιμόθεον δεύτερα, τῆς Ἐφεσίων ἐκκλησίας πρῶτον ἐπίσκοπον χειροτονηθέντα, ἐγγραφή ἀπὸ Ῥώμης, ὅτε ἐκ δευτέρου παρέστη Παῦλος τῷ Καίσαρι Νέρωνι, <i>om.</i> Gb. Sch. Ln. Tf.</p> |

HEBREW S.

T I T U S.

CHAP. I.

1. Ἰησοῦ Χριστοῦ Ἰ Χριστοῦ Ἰησοῦ Tf.
4. ἔλεος Ἰ καὶ Sch. Tf. [Gb. ~].
- Κυρίου Ἰησοῦ Χριστοῦ Ἰ Χριστοῦ Ἰησοῦ Ln. Tf.
5. κατέλιπόν Ἰ ἀπέλιπόν Ln. Tf. [Alx.] [Gb. ~].
- ἐπιδιορθώσῃ Ἰ ἐπιδιορθώσῃς Sch. Ln.
10. καὶ ἀνυπότακοι, om. καὶ Ln. [Alx.] [Gb. -].
- μάλιστα, add. [δέ] Ln. [Alx.]
15. μὲν, om. Ln. Tf. [Alx.] Gb. =.
- μεμασμένους Ἰ μεμαμμένους Ln. Tf.

CHAP. II.

3. ἱεροπρεπεῖς Ἰ ἱεροπρεπεῖ Ln. mg.
4. σωφρονίζουσι Ἰ σωφρονίζουσιν Tf. Ln. mg.

5. οἰκουροὺς Ἰ οἰκουροῦς Ln. [Alx.] [Gb. ~].
7. ἀδιαφθορίαν Ἰ ἀφθορίαν Ln. Tf. Alx. [Gb. ~].
- ἀφθαρσίαν, om. Elz. Gb. Sch. Ln. Tf.
8. περὶ ἡμῶν λέγειν Ἰ λέγειν περὶ ἡμῶν Ln. Tf.
- ἡμῶν Ἰ ἡμῶν Gb. Sch. Ln. Tf.
9. ἰδίους δεσπόταις Ἰ δεσπόταις ἰδίοις Ln. txt. [Alx.]
10. πίστιν πᾶσαν Ἰ πᾶσαν πίστιν Ln. [Alx.]
- διδασκαλίαν, add. τὴν Sch. Ln. [Gb. ~].
- ἡμῶν Ἰ ἡμῶν St.
11. ἡ σωτήριος, om. ἡ Ln.; [Alx. s. τοῦ σωτήρος ἡμῶν].

CHAP. III.

1. καὶ ἐξουσίας, om. καὶ Ln. Tf. [Gb. -]. Alx.

2. πράγματα Ἰ πραύτητα Ln. Tf.
5. ὄν Ἰ ἄ Ln. [Alx.]
- τὸν αὐτοῦ ἔλεον Ἰ τὸ αὐτοῦ ἔλεος Ln. Tf. [Alx.]
6. πνεύματος, γραμ. διὰ Alx.
7. γενώμεθα Ἰ γενηθώμεν Ln. Tf. [Alx.]
8. τῷ Θεῷ, om. τῷ Ln. Tf. [Gb. -]. Alx.
- τὰ καλὰ, om. τὰ Ln. Tf. [Alx.] [Gb. =].
10. καὶ δευτέραν νοουθεσίαν Ἰ νοουθεσίαν καὶ δευτ. Tf.
15. ἀμῆν, om. Gb. Sch. Tf. [Ln.]

Πρὸς Τίτον, τῆς Κρητῶν ἐκκλησίας πρῶτον ἐπίσκοπον χειροτονηθέντα, ἐγράφη ἀπὸ Νικοπόλεως τῆς Μακεδονίας, om. Gb. Sch. Ln. Tf.

P H I L E M O N.

1. ἀγαπητῇ Ἰ ἀδελφῇ Ln. [Gb. ~]. Alx.
5. πρὸς Ἰ εἰς Ln. [Alx.]
6. τοῦ, om. Ln.
- ὑμῖν Ἰ ἡμῖν Gb. Sch. Ln. Tf. [Rec. Gb. ~].
- Ἰησοῦν, om. Ln. [Alx.]
7. χάριν Ἰ χαρὰν Elz. Gb. Sch. Ln.; [χάριν Gb. ~].
- ἔχομεν Ἰ ἔσχον Ln. [Gb. ~] [Alx.]; [πολλὴν ἔσχον Ln.]

9. Ἰησοῦ Χριστοῦ Ἰ Χριστοῦ Ἰησοῦ Ln. Tf.
10. μου, om. Ln. Tf. [Gb. =]. Alx.
12. ἀνεπεμψα· σὺ δὲ Ἰ ἀνεπεμψά σοι Ln. [Alx.]; ἔπεμψά σοι Gb. ~. [Alx.]
- προσλαβοῦ, om. Ln. Tf.
13. διακονῇ μοι Ἰ μοι διακονῇ Gb. Sch. Ln. Tf.
17. ἐμέ Ἰ με Gb. Sch. Ln. Tf.

18. ἐλλόγει Ἰ ἐλλόγα Ln. Tf.; [ἐυλόγα Alx.]
20. Κυρίῳ Ἰ Χριστῷ Gb. Sch. Ln. Tf.
21. ἄ Ἰ ὁ Ln. [Alx.]
23. Ἀσπάζονται Ἰ ἀσπάζεται Gb. Sch. Ln. Tf.
25. ἀμῆν. Πρὸς Φιλήμονα ἐγράφη ἀπὸ Ρώμης διὰ Ὀνησίμου οἰκέτου, om. Gb. Sch. Ln. Tf.

HEBREW S.

CHAP. I.

1. ἐσχάτων Ἰ ἐσχάτου Gb. Sch. Ln. Tf.
2. τοὺς αἰῶνας ἐποίησεν Ἰ ἐποίησεν τοὺς αἰῶνας Ln. Tf. [Alx.]
3. δεῖ αὐτοῦ, om. Ln. Tf. [Alx.]

3. ποιησάμενος τῶν ἁμαρτιῶν Ἰ τῶν ἁμαρτιῶν ποιησάμενος Ln. [Alx.]
- ἡμῶν, om. Ln. Tf. [Gb. =]. Alx.
8. ῥάβδος Ἰ καὶ ῥάβδος τῆς Ln. [Alx.]
- ἡ ῥάβδος, om. ἡ Ln.

9. ἀνομίαν Ἰ ἀδικίαν Alx.
12. αὐτοῦς, add. ὡς ἰμάτιον Ln. [Alx.]

CHAP. II.

1. ἡμᾶς προσέχειν Ἰ προσέχειν ἡμᾶς Ln. Tf.

H E B R E W S .

1. παραρρῶμεν ἄ παραρῶμεν Ln. Tf.
6. τί ἐστὶν ἄ τίς ἐστὶν Ln. mg.
7. καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου, om. Gb. Sch. Tf. [Ln.]
8. Ἐν γὰρ τῷ ἄ ἐν τῷ γὰρ Ln. - αὐτῷ [Ln.]
14. σαρκὸς καὶ αἵματος ἄ αἵματος καὶ σαρκὸς Sch. Ln. Tf. [Gb. ~]. *Alx.*

CHAR. III.

1. Χριστόν, om. Gb. Sch. Ln. Tf.
2. ὄλω, om. Tf.
3. δόξης οὗτος ἄ οὗτος δόξης Gb. Sch. Ln. Tf.
4. τὰ πάντα, om. τὰ Ln. Tf. [Gb. ~]. *Alx.*
6. οὗ ἄ ὅς Gb. ~.
- ἐάνπερ ἄ ἐὰν Tf. [Alx.]; ἐάν [περ] Ln.
- μέχρι τέλους βεβαίαν, om. Tf.
9. με, om. Ln. Tf. [Gb. ~]. *Alx.*
- ἐδοκίμασάν με ἄ ἐν δοκιμασίᾳ Ln. Tf. [Gb. ~]. *Alx.*
10. ἐκείνη ἄ ταύτη Ln. Tf. [Gb. ~]. *Alx.*
- εἶπον ἄ εἶπα Ln. [Alx.]
13. τις ἐξ ὑμῶν ἄ ἐξ ὑμῶν τις Gb. Sch. Ln. (txt.) Tf.
- γεγόναμεν τοῦ Χριστοῦ ἄ τοῦ Χριστοῦ γεγόναμεν Gb. Sch. Ln. Tf.
17. δέ, *add.* [καὶ] Ln.
- ἔπεσεν ἄ ἔπεσαν *Alx.*
19. δι' ἄ διὰ Tf.

CHAR. IV.

2. συγκεκραμένους ἄ συγκεκρασμένους Ln. [Gb. ~]. *Alx.*
3. γὰρ ἄ οὖν *Alx.*
6. δι' ἄ διὰ Tf.
7. εἴρηται ἄ προείρηται Ln. Tf. [Gb. ~]. *Alx.*
12. ψυχῆς τε, om. τε Ln. Tf. [Gb. ~]. *Alx.*
- ἐνθυμήσεων ἄ ἐνθυμήσεως Ln. mg.
15. πεπειραμένον ἄ πεπειρασμένον Elz. Gb. Sch. Ln. [St. Gb. ~. *Alx.*]
16. ἔλεον ἄ ἔλεος Ln. Tf. [Alx.]

CHAR. V.

1. τε, om. Ln.

3. διὰ ταύτην ἄ δι' αὐτήν Ln. Tf. [Alx.]
- ἐαυτοῦ ἄ αὐτοῦ Ln.
- ὑπέρ ἄ περί Ln. Tf. [Gb. ~]. *Alx.*
4. ὁ καλούμενος, om. ὁ Gb. Sch. Ln. Tf.
- καθάπερ ἄ καθώσπερ Tf.; καθῶς Ln.
- ὁ Ἀαρῶν, om. ὁ Gb. Sch. Ln. Tf.
9. πᾶσι, *ante τοῖς ὑπακ.* Ln. [Alx.]
12. καὶ οὐ, om. καὶ Tf. [Alx.]

CHAR. VI.

2. διδαχῆς ἄ διδαχὴν Ln. txt.
3. ποιήσομεν ἄ ποιήσωμεν Ln. mg. [Gb. ~]. *Alx.*
7. πολλὰκις ἐρχόμενον ἄ ἐρχόμε. πολλὰκις Ln. Tf.
9. κρείττονα ἄ κρείσσονα Ln. Tf. [Alx.]
10. τοῦ κόπου, om. Gb. Sch. Ln. Tf.
14. Ἡ ἄ εἰ Ln. [Alx.]
15. μὲν, om. Ln. [Alx.]
19. ἀσφαλῆ ἄ ἀσφαλὴν Ln. [Alx.]

CHAR. VII.

1. τοῦ ὑψίστου, om. τοῦ Elz.
- ὁ συναντήσας ἄ ὅς συναντ. Ln. [Alx.]
3. ἀφωμοιωμένος ἄ ἀφομ. Tf.
4. καὶ, om. Ln.
5. υἱῶν, om. Ln.
- ἀποδεκατοῦν ἄ ἀποδεκατῶν Tf.
6. τὸν Ἀβραάμ, om. τὸν Ln. [Alx.]
- ἐλλόγηκε ἄ ἠλόγηκεν Ln.
9. εἰπεῖν ἄ εἶπεν Ln. mg.
- Δεὺτ' ἄ Δευτῖς Ln. Tf.
- διὰ ἄ δι' Ln.
10. ὁ Μελχισεδέκ, om. ὁ Ln. [Alx.]
11. αὐτῇ ἄ αὐτῆς Ln. Tf. [Gb. ~]. *Alx.*
- νενομοθέτητο ἄ νενομοθέτηται Ln. Tf. [Alx.]
13. προσέσχηκε ἄ προσέσχε Gb. ~. [Alx.]
14. οὐδὲν περὶ ἱερωσύνης ἄ περὶ ἱερέων οὐδὲν Ln. Tf. [Gb. ~]. *Alx.*
16. σαρκικῆς ἄ σαρκίνης Gb. Ln. Tf. [Alx.] [Rec. Gb. ~].

17. μαρτυρεῖ ἄ μαρτυρεῖται Ln. Tf. [Gb. ~]. *Alx.*
21. μετὰ ἄ μεθ' Ln.
- κατὰ τὴν τάξιν Μελχισεδέκ, om. Tf. [Gb. ~]. *Alx.*
22. τοσοῦτον ἄ τοσοῦτο Ln. Tf. [Alx.]
23. γεγονότες ἱερεῖς ἄ ἱερεῖς γεγονότες Ln. [Alx.]
26. ἡμῖν, *add.* καὶ Sch. Tf. [Ln.] Gb. ~.

CHAR. VIII.

2. καὶ οὐκ, om. καὶ Ln. Tf. [Gb. ~]. *Alx.*
4. γὰρ ἄ οὖν Sch. Ln.
- τὸν ἱερέων, om. Ln. Tf. [Gb. ~]. *Alx.*
- τὸν νόμον, om. τὸν Ln. Tf.
5. ποιήσεις ἄ ποιήσεις Sch. Ln. Tf.
6. νυνὶ ἄ νῦν Ln.
- τέτευχε ἄ τέτυχεν Ln. Tf. [Alx.]
8. αὐτοῖς ἄ αὐτοῦς Ln. [Alx.]
10. διαθήκη, *add.* [μου] Ln.
11. πλησίον ἄ πολίτην Gb. Sch. Ln. Tf.
- μικροῦ αὐτῶν, om. αὐτῶν Ln. [Alx.] [Gb. ~].
12. καὶ τῶν ἀνομίῶν αὐτῶν, om. Tf. [Alx.]

CHAR. IX.

1. σκηνῆ, om. Gb. Sch. Ln. Tf.
2. ἅγια ἄ ἅγια. ἁγίων. (*sic*) Ln.; [Alx. s. τὰ ἅγια].
5. Χερουβὶμ ἄ χερουβείν Ln.; *add.* τῆς Sch.
9. ὄν ἄ ἦν Sch. Ln. [Gb. ~]. *Alx.*
10. βαπτισμοῖς, καὶ, om. καὶ Gb. Sch. Ln.
- δικαιοῦμασι ἄ δικαιοῦματα Sch. Ln. [Gb. ~].
11. μελλόντων ἄ γενομένων Ln.
13. ταύρων καὶ τράγων ἄ τράγων καὶ ταύρων Ln. Tf. [Alx.]
14. ὑμῶν ἄ ἡμῶν Ln. Tf. [Gb. ~]. *Alx.*
- ζῶντι, *add.* καὶ ἀληθινῷ Ln.
18. οὐδ' ἄ οὐδὲ Ln. Tf.
19. νόμον, *praem.* τὸν Ln. [Alx.]
- τράγων, *praem.* τῶν Ln. Tf.
- ἐράντισε ἄ ἐράντισεν Ln. Tf. [Alx.]

H E B R E W S .

21. ἐρράντισε ἄραντισεν Ln. Tf.
 24. ὁ Χριστός, om. ὁ Ln. [Alx.]
 26. νῦν ἔναντι Ln. Tf.
 — ἀμαρτίας, *præm.* τῆς Ln.
 28. οὕτως, *add.* καὶ Gb. Sch. Ln. Tf.

C H A P. X.

1. ἄς ἄϊς Tf.
 — δύνανται ἔδύνανται Ln. [Alx.]
 2. οὐκ, om. Elz.
 — κεκαθαμένους ἄ κεκαθηρισμένους Ln. [Alx.]
 6. εὐδόκησας ἄ ἠδδόκησας Ln. Tf.
 8. θυσίαν καὶ προσφορὰν ἄ θυσίας καὶ προσφοράς Ln. Tf. [Alx.]
 — εὐδόκησας ἄ ἠδδόκησας Ln. Tf.
 — τὸν νόμον, om. τὸν Ln. Tf. [Gb. -].
 9. ὁ Θεός, om. Gb. Sch. Ln. Tf.
 10. οἱ διὰ, om. οἱ Elz. Gb. Sch. Ln. Tf.
 — τοῦ Ἰησοῦ, om. τοῦ Gb. Sch. Ln. Tf.
 11. ἱερεὺς ἄ ἀρχιερεὺς Ln. [Alx.]
 12. αὐτὸς ἄ οὗτος Sch. Ln. [Gb. -].
 15. προειρηκέναι ἄ ειρηκέναι Ln. [Gb. -]. *Alx.*
 16. τῶν διανοιῶν ἄ τὴν διάνοιαν Ln. [Alx.]
 17. μνησθῶ ἄ μνησθήσομαι Ln. Tf. [Alx.]
 22. ἐρραντισμένους ἄ ῥεραντισμένους Ln. Tf.
 30. λέγει Κύριος, om. Tf. [Gb. =]. *Alx.*
 — Κύριος κρινεῖ ἄ κρινεῖ κύριος Ln. Tf.
 34. δεσμοῖς μου ἄ δεσμίοις Gb. Sch. Ln. Tf.
 — ἐν, om. Gb. Sch. Ln. Tf.
 — κρείττονα ἄ κρείσσονα Ln.
 — ἐν οὐρανοῖς, om. Ln. Tf. [Gb. -]. *Alx.*
 35. μισθαποδοσίαν μεγάλην ἄ μεγάλην μισθαποδοσίαν Ln.
 38. δίκαιος, *add.* μου Ln. Tf.

C H A P. XI.

3. τὰ βλεπόμενα ἄ τὸ βλεπόμενον Ln. Tf. [Gb. -]. *Alx.*
 4. τοῦ Θεοῦ ἄ τῶ θεῶ Ln. [Alx.]
 — λαλεῖται ἄ λαλεῖ Gb. Sch. Ln. Tf. [Rec. Gb. -].

5. εὐρίσκετο ἄ ἠύρίσκετο Ln. Tf.
 — αὐτοῦ, om. Ln. Tf. [Gb. -]. *Alx.*
 — ἐνῆρστηκεναι ἄ εὐαρσε. Ln. Tf.
 8. καλούμενος, *præm.* ὁ Ln.
 — τὸν, om. Ln.
 — ἤμελλε ἄ ἔμελλεν Ln. Tf.
 9. τὴν γῆν, om. τὴν Ln. Tf.
 11. ἔτεκεν, om. Gb. Sch. Ln. Tf. [Rec. Gb. -].
 12. ἐγενήθησαν ἄ ἐγενήθησαν Ln.
 — ὡσεὶ ἄ ὡς ἡ Gb. Sch. Ln. Tf.
 13. λαβόντες ἄ προσδεξάμενοι Ln.
 — καὶ πεισθέντες, om. Gb. Sch. Ln. Tf.
 15. ἐξήλθον ἄ ἐξέβησαν Ln. Tf. [Alx.]
 16. νῦν ἄ νῦν Ln. Tf.
 19. ἐγείρειν δυνατὸς ἄ ἐγείρει δύνανται Ln.
 20. περὶ, *præm.* καὶ Ln. Tf. [Alx.]
 — εὐλόγησεν ἄ ἠδλόγησεν Ln. Tf.
 21. εὐλόγησε ἄ ἠδλόγησεν Ln. Tf.
 23. διάταγμα ἄ δόγμα Ln.
 26. ἐν Αἰγύπτῳ ἄ Αἰγύπτου Gb. Sch. Tf. [Rec. Gb. -]; ἐν Αἰγύπτου Ln.
 28. ὀλοθρεύων ἄ ὀλεθρεύων Ln. Tf.
 29. ξηρὰς, *add.* γῆς Ln. Tf. [Alx.]
 30. ἔπεσε ἄ ἔπεσαν Ln. Tf. [Alx.]
 32. γὰρ με ἄ με γὰρ Ln.
 — Βαράκ τε, om. τε Ln.
 — καὶ Ἰεφθάε, om. καὶ Ln.
 34. μαχαίρας ἄ μαχαίρης Ln.
 — ἐνδυναμώθησαν ἄ ἐδυναμώθησαν Ln.
 35. γυναῖκες ἄ γυναῖκας Ln.
 37. μαχαίρας ἄ μαχαίρης Ln.
 38. ἐν ἐρημίαις ἄ ἐπὶ ἐρημ. Ln.
 39. τὴν ἐπαγγελίαν ἄ τὰς ἐπαγγελίας Ln.

C H A P. XII.

2. ἐκάθισεν ἄ κεκάθικεν Gb. Sch. Ln. Tf.
 3. αὐτὸν ἄ ἐαυτὸν Ln.
 4. ἀντικατέστητε ἄ ἀντεκ. Tf.
 7. εἰ ἄ εἰς Ln. [Alx.]
 — ἔσταν, om. Ln. Tf.
 8. ἔστέ καὶ οὐχ υἱοὶ ἄ καὶ οὐχ υἱοὶ ἐστέ Ln.

9. πολλῶ ἄ πολὺ Ln. Tf.
 15. διὰ ταύτης ἄ δι' αὐτῆς Ln. Tf.
 — πολλοί, *præm.* οἱ Ln. Tf.
 16. ἀπέδοτο ἄ ἀπέδετο Ln. Tf.
 — αὐτοῦ ἄ ἐαυτοῦ Ln. Tf.
 18. ὄρει, om. Ln. [Alx.]
 — σκότῳ ἄ ζόφῳ Ln. Tf. [Gb. -]. *Alx.*
 20. ἡ βολίδι κατατοξευθήσεται, om. Gb. Sch. Ln. Tf.
 23. ἐν οὐρανοῖς ἀπογεγραμμένων ἄ ἀπογεγραμμένων ἐν οὐρανοῖς Gb. Sch. Ln. Tf.
 24. κρείττονα ἄ κρείττον Gb. Sch. Ln. Tf.
 — τὸν ἄ τὸ Gb. -.
 25. ἔφυγον ἄ ἐξέφυγον Ln. Tf.
 — τὸν ἐπὶ τῆς γῆς ἄ ἐπὶ γῆς Ln. Tf.; om. τῆς Gb. Sch.
 — χρηματίζοντα, *præm.* τὸν Ln. Tf.
 — πολλῶ ἄ πολὺ Ln. Tf.
 26. σείω ἄ σείσω Sch. Ln. Tf. [Gb. -].
 27. τῶν σαλευομένων τὴν ἄ τὴν τῶν σαλ. Ln.
 28. λατρεύμεν ἄ λατεύομεν Gb. -.
 — μετὰ αἰδοῦς καὶ εὐλαβείας ἄ μετὰ εὐλαβείας καὶ δέους Ln. Tf. [Gb. -]. *Alx.*

C H A P. XIII.

4. δὲ ἄ γὰρ Ln. [Gb. -]. *Alx.*
 6. καὶ οὐ, [καὶ] Ln.
 8. χθές ἄ ἐχθές Ln. Tf.
 9. περιφέρεσθε ἄ παραφέρεσθε Gb. Sch. Ln. Tf.
 — περιπατήσαντες ἄ περιπατούντες Ln.
 10. ἐξουσίαν, om. Tf.
 11. περὶ ἀμαρτίας, om. Tf.; *post* ἅμα Ln.
 18. πεποιθήμεν ἄ πεθίμεθα Ln. Tf. [Gb. -]. *Alx.*
 20. Ἰησοῦν, *add.* Χριστὸν *Alx.*
 21. ποιῶν, *præm.* αὐτῶ Ln.
 — τῶν αἰώνων, om. Tf. [Gb. =].
 22. ἀνεχθεσθε ἄ ἀνεχθεσθαί Ln.
 23. ἀδελφῶν, *add.* ἡμῶν Ln. [Alx.]
 25. ἀμῆν Gb. -.

Πρὸς Ἑβραίους ἐγράφη ἀπὸ τῆς Ἰταλίας διὰ Τιμοθέου, om. Gb. Sch. Ln. Tf.

J A M E S.

CHAP. I.

5. τῆς πίστεως, *om.* Tf.
 12. ὁ Κύριος, *om.* Ln. Tf. [Gb. -].
 13. τοῦ Θεοῦ, *om.* τοῦ Gb. Sch. Ln. Tf.
 19. ὡστε ἵστε Ln. Tf. [Gb. ~].
Alx.
 - ἕστω, *add.* δὲ Ln. Tf.
 20. οὐ κατεργάζεται ἕ οὐκ ἐργάζεται Ln. *Alx.*
 22. μόνον ἀκροαταὶ ἕ ἀκροαταὶ μόνον Ln. Tf.
 25. οὕτως, *om.* Ln. Tf. [Gb. -].
Alx.
 26. εἰ, *add.* δὲ Ln.
 - ἐν ὑμῖν, *om.* Gb. Sch. Ln. Tf. [Rec. Gb. ~].
 - ἀλλ' ἕ ἀλλὰ Ln. Tf.
 - καρδιαν αὐτοῦ ἕ καρδ. εἰ-
 τοῦ Ln.
 27. θρησκεία, *add.* γὰρ s. δὲ *Alx.*
 - τῷ Θεῷ, *om.* τῷ Tf. [Gb. =].

CHAP. II.

2. τὴν συναγωγὴν, *om.* τὴν Ln.
 3. καὶ ἐπιβλέψητε ἕ ἐπιβλέψητε δὲ Tf. [*Alx.*]
 - αὐτῷ, *om.* Gb. Sch. Ln. Tf.
 - ὧδε, *om.* Ln. Tf. [Gb. =]. *Alx.*
 4. καὶ οὐ, *om.* καὶ Ln. Tf. [Gb. =]. *Alx.*
 5. τοῦ κόσμου ἕ τῷ κόσμῳ Ln. Tf.
 - τούτου, *om.* Gb. Sch. Ln. Tf.
 6. οὐχ ἕ οὐχί Ln.
 10. τηρήσει ἕ τηρήση Ln. Tf.
 - πταίσει ἕ πταίση Ln. Tf.
 11. μοιχεύσεις, φονεύσεις ἕ μοιχεύεις, φονεύεις Ln. Tf.
 13. ἀνίλωσ ἕ ἀνέλεος Ln. Tf. [Gb. =]. *Alx.*
 - καὶ κατακαυᾶται, *om.* καὶ Gb. Sch. Ln. Tf.
 14. τὸ, *om.* Ln.
 - λέγη τις ἕ τις λέγη Ln.
 15. εἶν δὲ, δὲ Gb. = ; *om.* *Alx.*
 - ὡσι, *om.* Tf.
 16. τὸ, *om.* Ln.
 17. ἔργα ἔχη ἕ ἔχη ἔργα Gb. Sch. Ln. Tf.
 18. ἐκ ἕ χωρὶς Gb. Sch. Ln. Tf.
 - σου, *om.* Ln. Tf. [Gb. =]. *Alx.*
 - πίστιν μου, *om.* μου Tf. [Gb. =].
 19. ὁ Θεὸς εἰς ἐστὶ ἕ εἰς ἐστίν

- ὁ θεὸς Ln. ; εἰς ὁ θεὸς ἐστίν Tf.
 20. νεκρά ἕ ἀργή Ln. Tf.
 24. τοῖνον, *om.* Gb. Sch. Ln. Tf.
 25. ὁμοίως δὲ, *om.* δὲ *Alx.*

CHAP. III.

3. ἴδου ἕ εἰ δὲ Ln. Tf. [Gb. ~];
Ἴδε Gb. Sch.
 - πρὸς ἕ εἰς Ln. Tf.
 - αὐτοὺς ἡμῖν ἕ ἡμῖν αὐτοὺς Tf. *Alx.*
 4. σκληρῶν ἀνέμων ἕ ἀνέμων σκληρῶν Ln. Tf. *Alx.*
 5. μεγάλαν χεῖ ἕ μεγάλα αὐχέι Ln.
 - ὀλίγον ἕ ἥλικον Ln. Tf.
 6. οὕτως, *om.* Ln. Tf. [Gb. =]. *Alx.*
 8. δύναται ἀνθρώπων δαμάσαι ἕ δαμάσαι δύναται ἀνθρώπων Ln.
 - ἀκατάσχετον ἕ ἀκατάστατον Ln. Tf.
 9. Θεὸν ἕ κύριον Ln. Tf. [Gb. ~]. *Alx.*
 12. οὕτως, *om.* Ln. Tf. [Gb. =]. *Alx.*
 - οὐδεμία πηγὴ ἀλυκὸν καὶ γλυκὴ ἕ οὔτε ἀλυκὸν γλυκὴ Gb. Ln. Tf. [*Alx.*]
 17. καὶ ἀνυπόκριτος, *om.* καὶ Ln. Tf. [Gb. =]. *Alx.*
 18. τῆς δικαιοσύνης, *om.* τῆς Gb. Sch. Ln. Tf.

CHAP. IV.

1. καὶ, *add.* πόθεν Sch. Ln. Tf. [Gb. ~].
 2. οὐκ ἔχετε δὲ, *om.* δὲ Gb. Sch. Ln. Tf. ; καὶ οὐκ ἔχετε Gb. ~.
 4. Μοιχοὶ καὶ, *om.* Ln. Tf.
 - ἂν ἕ εἴαν Ln.
 5. κατόκησεν ἕ κατόκησεν Ln.
 7. ἀντίστητε, *add.* δὲ Ln. [*Alx.*]
 10. τοῦ Κυρίου, *om.* τοῦ Ln. Tf. [Gb. =]. *Alx.*
 11. καὶ ἕ ἡ Ln. Tf. [Gb. ~]. *Alx.*
 12. νομοθέτης, *add.* καὶ κριτῆς Gb. Sch. Ln. Tf.
 - σὺ, *add.* δὲ Gb. Sch. Ln. Tf.
 - ὅς κρίνεις ἕ ὁ κρίνων Ln. Tf. [Gb. ~]. *Alx.*

12. ἕτερον ἕ πλησίον Ln. Tf. [Gb. ~]. *Alx.*
 13. καὶ 1^ο ἕ ἡ Elz. Ln.
 - πορευώμεθα ἕ πορευσόμεθα Elz. Ln. Tf.
 - ποιήσωμεν ἕ ποιήσομεν Elz. Ln. Tf.
 - ἔνα, *om.* Ln.
 - ἔμπορευώμεθα ἕ ἔμπορευσόμεθα Gb. Ln. Tf.
 - κερδήσομεν ἕ κερδήσομεν Elz. Ln. Tf.
 14. τὸ τῆς ἕ τὰ τῆς Ln.
 - γάρ, *om.* Ln. [*Alx.*]
 - ἐστίν ἕ ἐστε Ln. Tf. ; ἔστα Gb. ~. [*Cst.*]
 - δὲ ἕ καὶ Ln. Tf. [*Alx.*]
 15. ζήσωμεν ἕ ζήσομεν Ln. Tf.
 - ποιήσωμεν ἕ ποιήσομεν Elz. Sch. Ln. Tf.

CHAP. V.

4. εἰσεληύθασιν ἕ εἰσεληύθαν Ln. Tf.
 5. ὡς, *om.* Ln. Tf.
 7. ἂν, *om.* Tf.
 - ἕτερον, *om.* Ln. Tf. ; [*Alx. s. om. καρπῶν*].
 9. κατ' ἀλλήλων, ἀδελφοὶ ἕ ἀδελφοὶ κατ' ἀλλήλων Ln. Tf.
 - κατακριθῆτε ἕ κριθῆτε Gb. Sch. Ln. Tf.
 - ὁ κριτῆς, *om.* ὁ St. Elz.
 10. τῆς κακοπαθείας, ἀδελφοί μου ἕ ἀδελφοί, τῆς κακοπαθείας Gb. Sch. Ln. Tf.
 - τῷ ὀνόματι, *præm. ἐν* Ln. [*Alx.*]
 11. ἵπομένοντας ἕ ἵπομέναντας Ln. [Gb. ~]. *Alx.*
 - εἶδετε ἕ ἴδετε Tf.
 - πολυσπλαγχνὸς ἕ πολυσπλαγχνὸς Gb. ~. [*Alx.*]
 - ὁ Κύριος, *om.* Tf. [Gb. =]. *Cst.*
 12. εἰς ὑπόκρισιν [*sic Cst.*] ἕ ὑπὸ κρίσιν Elz. Gb. Sch. Ln. Tf.
 14. τοῦ Κυρίου, *om.* τοῦ Ln. Tf.
 16. Ἐξομολογήσθε, *add.* οὖν Ln. [*Alx.*]
 - τὰ παραπτώματα ἕ τὰς ἀμαρτίας Ln. [*Alx.*]
 - εὐχεσθε ἕ προσεύχεσθε Ln.
 18. ἕτερον ἕδωκε ἕ ἕδωκε ἕτε. Ln.
 19. ἀδελφοί, *add.* μου Ln. [*Alx.*]
 20. ψυχὴν, *add.* αὐτοῦ Ln. [*Alx.*]

I P E T E R.

CHAP. I.

3. ἡμᾶς ἧ ὑμᾶς Elz.
4. ἡμᾶς ἧ ὑμᾶς Gb. Sch. Ln. Tf.
6. εὔτι, om. Tf.
- λυπηθέντες ἧ λυπηθέντας Cst.
7. πολὺ τιμώτερον ἧ πολυτιμότερον Gb. Sch. Ln. Tf.
- τιμὴν καὶ δόξαν ἧ δόξαν καὶ τιμὴν Ln. Tf. [Alx.]
8. εἰδότες ἧ ἰδόντες Ln. Tf. [Alx.]
9. ὑμῶν, om. Tf.
12. ἡμῖν ἧ ὑμῖν Gb. Sch. Ln. [Rec. Gb. ∞].
- ἐν, om. Ln. Tf. [Gb. →]. Alx.
16. γένησθε ἧ ζήσεσθε Ln. Tf. [Gb. ∞]. Alx.
- εἶμι, om. Ln. Tf. [Alx.]
20. ἐσχάτων ἧ ἐσχάτων Ln. Tf. [Gb. ∞]. Alx.
- ὑμᾶς ἧ ἡμᾶς Alx.
21. πιστεύοντας ἧ πιστοὺς Ln. Tf.
22. διὰ Πνεύματος, om. Ln. Tf. [Gb. →]. Alx.
- καθαρᾶς, om. Ln. Tf.
23. εἰς τὸν αἰῶνα, om. Gb. Sch. Ln. Tf.
24. ὡς χόρτος, om. ὡς Ln.
- ἀνθρώπου ἧ αὐτῆς Gb. Sch. Ln. Tf. [Rec. Gb. ∞].
- αὐτοῦ, om. Ln. [Gb. →]. Alx.
25. τοῦ Κυρίου, om. τοῦ Ln.

CHAP. II.

2. αὐξηθήτε, add. εἰς σωτηρίαν Gb. Sch. Ln. Tf.
3. εἶπερ ἧ εἰ Ln.
- χρηστός ἧ Χριστὸς Cst.
5. ἐράτευμα, prem. εἰς Ln. [Alx.]
- τῷ Θεῷ, om. τῷ Ln. Tf. [Alx.]
6. Διὸ καὶ ἧ διότι Gb. Sch. Ln. Tf.
- ἐν τῇ γραφῇ ἧ ἡ γραφῇ Ln. [Alx.]; ἐν γραφῇ Tf. [Alx.]
7. λίθον ἧ λίθος Ln.
11. ἀπέχεσθαι ἧ ἀπέχεσθε Tf.; add. ὑμᾶς Ln.
12. ἐποπτεύοντας ἧ ἐποπτεύοντες Ln. Tf.
13. οὖν, om. Ln. [Gb. →]. Alx.
14. μὲν, om. Gb. Sch. Ln. Tf.
16. δοῦλοι Θεοῦ ἧ θεοῦ δοῦλοι Tf.
17. ἀγαπάτε ἧ ἀγαπήσατε Cst.

20. τοῦτο, add. γὰρ Ln. Tf.
21. ἡμῶν ἧ ὑμῶν Elz. Gb. Ln.; ἧμῶν Gb. ∞].
- ἡμῖν ἧ ὑμῖν Elz. Gb. Sch. Ln. Tf.
24. αὐτοῦ, om. Ln. [Gb. →]. Alx.
25. πλανώμενα ἧ πλανώμενοι Ln. Tf.

CHAP. III.

1. αἶ, om. Ln.
- κερδηθήσονται ἧ κερδηθήσονται Ln. Tf. [Gb. ∞]. Alx.
3. τριχῶν, om. Ln.
- καὶ περιθέσεως ἧ ἡ περιθεῖς Ln.
4. πραέος καὶ ἡσυχίου ἧ ἡσυχίου καὶ πραέος Ln.
5. ἐπὶ τὸν Θεὸν ἧ εἰς θεὸν Ln. Tf. [Gb. ∞].
6. ὑπήκουσεν ἧ ὑπήκουε Ln.
7. συγκληρονόμοι ἧ συγκληρονόμοι Tf. [Gb. ∞]; add. ποικίλης Alx.
- ἐκκόπτεσθαι ἧ ἐγκόπτεσθαι Gb. Sch. Ln.
8. φιλόφρονες ἧ ταπεινόφρονες Gb. Sch. Ln. Tf.
9. εἰδότες, om. Ln. Tf. [Gb. →]. Alx.
10. αὐτοῦ 1^ο, om. Ln. Tf. [Alx.]
- αὐτοῦ 2^ο, om. Ln. Tf. [Alx.]
11. ἐκκληνιάτῳ, add. δὲ Ln. Tf. [Alx.]
- ἀγαθὸν ζητησάτῳ, om. St. per sphalma.
12. οἶ, om. Sch. Ln. Tf.
13. μμηταὶ ἧ ζηλωταὶ Ln. [Gb. ∞]. Alx.
15. Θεὸν ἧ Χριστὸν Ln. Tf. [Gb. ∞]. Alx.
- δέ, om. Ln. [Alx.]
- ἐλπίδος, add. ἀλλὰ Ln. Tf. [Alx.]
16. καταλαλῶσιν ἧ καταλαλοῦσιν Ln. [Alx.]; καταλαλεῖσθε Tf.; καταλαλοῦσιν Gb. ∞].
- ὑμῶν ὡς κακοποιῶν, om. Tf.
17. θέλει ἧ θέλου Gb. Sch. Ln. Tf.
18. ἔπαθε ἧ ἀπέθανεν Ln. [Gb. ∞]. [Alx.]
- τῷ, om. Gb. Sch. Ln. Tf.

20. ἀπαεξ ἐξεδέχετο ἧ ἀπεξεδέχετο Gb. Sch. Ln. Tf.
- ὀλίγοι ἧ ὀλίγοι Ln. Tf.
21. φ ἧ ὁ St. Gb. Sch. Ln. Tf.
- ἡμᾶς ἧ ὑμᾶς Ln. Tf.

CHAP. IV.

1. ὑπὲρ ἡμῶν, om. Ln. Tf. [Gb. →]. Alx.
- ἐν, om. Ln. [Gb. →]. Alx.
3. ἡμῖν, om. Ln. Tf. [Gb. →]. Alx.
- τοῦ βίου, om. Ln. Tf. [Gb. →]. Alx.
- τὸ θέλημα ἧ βούλημα Ln. Tf. [Gb. ∞]. Alx.
- κατεργάσασθαι ἧ κατεργάσασθαι Ln. Tf.
7. τὰς προσευχὰς, om. τὰς Ln. Tf.
8. ἡ ἀγάπη, om. ἡ St. Ln. Tf. [Gb. →].
- καλύψει ἧ καλύπτει Ln. Tf. [Gb. ∞]. Alx.
9. γογγυσμῶν ἧ γογγυσμοῦ Ln. Tf. [Gb. ∞]. Alx.
13. καθὼς ἧ καθὼς Elz.
14. δόξης, add. καὶ δυνάμεως Sch. Ln. [Gb. ∞].
- κατὰ μὲν αὐτοὺς βλασφημῆται, κατὰ δὲ ὑμᾶς δοξάζεσθαι, om. Ln. Tf. [Gb. →]. Alx.
15. ἀλλοτριπίσκοπος ἧ ἀλλοτριπίσκοπος Ln.
16. μέρει ἧ ὀνόματι Ln. Tf. [Gb. ∞]. Alx.
19. ὡς, om. Ln. [Alx.]
- ἐαντῶν ἧ αὐτῶν Ln. Tf. [Gb. ∞]. Cst.
- ἀγαθοποιῆ ἧ ἀγαθοποιῆσαι Ln. Tf.

CHAP. V.

1. τοὺς ἧ οὖν Ln. [Alx.]
2. ἐπισκοποῦντες, om. Tf.
- ἐκουσίως, add. κατὰ θεὸν Ln. [Alx.]
- μηδὲ ἧ μὴ Tf.
5. ὑποτασσόμενοι, om. Ln. Tf. [Gb. →]. Alx.
6. καιρῷ, add. ἐπισκοπῆς Ln. [Alx.]
7. ἐπιρρίψαντες ἧ ἐπιρίψ. Ln.
8. ὅτι, om. Gb. Sch. Ln. Tf.
- καταπίη ἧ καταπιεῖν Ln. txt. [Cst.]

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| <p>10. ἡμᾶς ἤ ὑμᾶς Ln. Tf. [Gb. ~].
<i>Alx.</i>
- καταρτίσαι ἢ καταρτίσει Ln. Tf. [Gb. ~]. <i>Alx.</i>
- ὑμᾶς, om. Ln. Tf. [Gb. ~].
- στηρίξαι, σθενώσαι, ἢ στη-</p> | <p>ρίξει, σθενώσει Gb. Ln. Tf. [Rec. Gb. ~].
10. θεμελιώσαι, om. Ln.; θεμελιώσει Tf.; <i>sic</i> Gb. ~.
11. ἡ δόξα καὶ, om. Ln. Tf. [Gb. ~].</p> | <p>11. τῶν αἰῶνων, om. Tf.
12. τοῦ πίστευ, om. τοῦ Ln.
- ἐστήκατε ἢ στήτε Ln.
14. Ἰησοῦ, om. Ln. Tf. [Gb. ~].
- ἀμήν, om. Gb. Sch. Ln. Tf.</p> |
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2 P E T E R.

CHAP. I.

1. Σύμειον ἢ Σίμων Ln.
- ἡμῶν 2^ο, om. Ln.
3. διὰ δόξης καὶ ἀρετῆς ἢ ἰδία δόξη καὶ ἀρετῇ Ln. Tf. [Gb. ~]. *Alx.*
4. μέγιστα ἡμῖν καὶ τίμια ἢ μέγιστα καὶ τίμια ἡμῖν Ln.; τίμια καὶ μέγιστα ἡμῖν Tf.; τίμια ἡμ. καὶ μέγιστα *Cst.*
- κόσμῳ, *πιστ.* τῷ Ln. [Alx.]
5. αὐτὸ τοῦτο ἢ αὐτοῖ Ln. [Alx.]
8. ὑπάρχοντα ἢ παρόντα Ln.
9. ἀμαρτιῶν ἢ ἀμαρτημάτων Gb. Sch. Tf. [Rec. Gb. ~].
10. σπουδάσατε, *add.* ἵνα διὰ τῶν καλῶν ὑμῶν ἐργῶν Ln.
- ποιέσθαι ἢ ποιέσθε Ln.
12. οὐκ ἀμελήσω ἢ μελλήσω Ln. Tf. [Gb. ~]. *Alx.*
- ὑμᾶς αἰὲ ἢ αἰὲ ὑμᾶς Gb. Sch. Tf.
21. ποτὲ προφητεία ἢ προφητεία ποτὲ Tf.
- οἱ ἄγιοι ἢ ἀπὸ Tf.; ἄγιοι τοῦ Ln.; om. οἱ Gb. Sch.

CHAP. II.

2. ἀπωλείαις ἢ ἀσελγείαις Gb. Sch. Ln. Tf.
3. νυστάζει ἢ νυσιάζει *Cst.*
4. σειραῖς ἢ σιροῖς Ln.
- τετηρημένους ἢ κολαζομέ-

- vous τηρεῖν Ln.; τηρουμένους Gb. Sch. Tf.
5. ἀλλ' ἢ ἀλλὰ Tf.
6. καταστροφή, om. *Alx.*
8. ὁ δίκαιος, om. ὁ Ln.
11. παρὰ Κυρίου, om. Ln. Tf. [Gb. ~].
12. φυσικὰ γεγεννημένα ἢ γεγεννημένα φυσικὰ Ln. Tf.; φυσικὰ γεγεννημένα St. Sch. - καταφθαρῆσονται ἢ καὶ φθαρῆσονται Ln. Tf. [Alx.]
13. ἀπάταις ἢ ἀγάταις Ln. [Gb. ~]. *Alx.*
14. ἀκαταπαύστους ἢ ἀκαταπαύστους Ln.; ἀκαταπαύστου Gb. ~. *Cst.*
- πλεονεξίαις ἢ πλεονεξίας Gb. Sch. Ln. Tf. [Rec. Gb. ~].
15. τὴν εὐθείαν, om. τὴν Gb. Sch. Ln. Tf.
17. νεφέλαι ἢ καὶ ὀμίχλαι Gb. Sch. Ln. Tf.
- εἰς αἰῶνα, om. Ln. Tf. [Gb. ~].
18. ἀσελγείαις ἢ ἐν ἀσελγείαις Elz.; ἀσελγείας Tf. [Alx.]; ἀσελγείαις Gb. ~.
- ὄντως ἢ ὀλίγως Gb. Sch. Ln. Tf.
- ἀποφυγόντας ἢ ἀποφεύγοντας Ln. Tf. [Gb. ~]. *Alx.*
20. Κυρίου, *add.* ἡμῶν Ln.
21. ἐπινοοῦσιν, *add.* εἰς τὰ ὀπίσω Ln.

21. ἐπιστρέψαι ἐκ ἢ ὑποστρέψαι ἀπὸ Ln.
22. συμβέβηκε δέ, om. δέ Ln. Tf. - κύλισμα ἢ κυλισμὸν Tf.

CHAP. III.

2. ἡμῶν ἢ ὑμῶν Ln. Tf. [Alx.]
3. ἐσχάτου ἢ ἐσχάτων Ln. Tf. [Alx.]
- ἡμέρων, *add.* ἐν ἐμπαιγμονῇ Gb. Sch. Ln. Tf.
- αὐτῶν ἐπιθυμίας ἢ ἐπιθυμίας αὐτῶν Gb. Sch. Ln.
7. αὐτοῦ ἢ τῷ αὐτῷ Elz. Ln.; τῷ αὐτοῦ Gb. Sch. Tf.
9. ὁ Κύριος, om. ὁ Ln. Tf. [Alx.]
- εἰς ἡμᾶς ἢ δι' ὑμᾶς Ln. [Gb. ~]. *Alx.*; εἰς ὑμᾶς Tf. [Gb. ~]. *Alx.*
10. ἡ ἡμέρα, om. ἡ Ln. Tf.
- ἐν νυκτί, om. Gb. Sch. Ln. Tf.
- λυθήσονται ἢ λυθήσεται Ln.
11. ὄν ἢ οὕτως Tf.
12. τήκεται ἢ τακῆσεται Ln.
13. κατὰ τὸ ἐπάγγελμα ἢ καὶ τὰ ἐπαγγέλματα Ln.
14. ἀμόμητοι ἢ ἀμωμοὶ Gb. ~; [Alx.]
15. αὐτῷ δοθεῖσαν ἢ δοθεῖσαν αὐτῷ Ln. Tf. [Alx.]
16. ταῖς ἐπιστολαῖς, om. ταῖς Ln. Tf.
- οἷς ἢ αἷς Ln. [Gb. ~]. *Alx.*
18. ἀμήν, om. Tf. [Gb. ~].

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CHAP. I.

3. ἀπαγγέλλομεν, *add.* καὶ Ln. [Alx.]
- κοινωνία δέ, om. δέ *Alx.*
4. ὑμῖν ἢ ἡμῖς [Gb. ~]. *Alx.*
- ὑμῶν ἢ ἡμῶν St. Ln.

5. αὕτη ἐστίν ἢ ἐστίν αὕτη Tf. [Alx.]
- ἐπαγγελία ἢ ἀγγελία Gb. Sch. Ln. Tf. [Rec. Gb. ~].
7. Χριστοῦ, om. Ln. Tf.
8. οὐκ ἐστὼν ἐν ἡμῖν ἢ ἐν ἡ-

μῖν οὐκ ἐστίν Sch. Ln. Tf.

CHAP. II.

2. διασμός ἐστίν ἢ ἐστίν διασμός Ln.
4. ὁ λέγων, *add.* [ὅτι] Ln. [Alx.]

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6. οὕτως, *om.* Ln. [*Alx.*]
 7. ἀδελφοί ἢ ἀγαπητοί Gb. Sch.
 Ln. Tf. [*Alx.*]
 — ἀπ' ἀρχῆς, *om.* Ln. Tf. [Gb. ⇌]. *Alx.*
 8. ὑμῖν ἢ ἡμῖν Gb. ~.
 10. ἐν αὐτῷ οὐκ ἔστιν ἢ οὐκ ἔστιν ἐν αὐτῷ Ln.
 13. γράφω ἢ ἔγραψα Ln. Tf. [Gb. ~]. *Alx.*
 15. πατὴρ θεοῦ *Alx.*
 16. ἀλλ' ἢ ἀλλὰ Tf.
 17. αὐτοῦ Gb. ~.
 18. ὁ ἀντίχριστος, *om.* ὁ Ln. Tf.
 19. ἐξῆλθον ἢ ἐξῆλθαν Ln. Tf.
 — ἦσαν ἐξ ἡμῶν ἢ ἐξ ἡμῶν ἦσαν Tf.
 23. ἔχει, *add.* ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει Gb. Sch. Ln. Tf.
 24. οὖν, *om.* Ln. Tf. [Gb. ⇌]. *Alx.*
 — καὶ ἐν, *om.* ἐν Ln.
 27. ἐν ὑμῖν μένει ἢ μένει ἐν ὑμῖν Ln. Tf. [*Alx.*]
 — αὐτὸ ἢ αὐτοῦ Tf. [Gb. ~].
 — μενεῖτε ἢ μένετε Ln. [Gb. ~]. *Alx.*
 28. ὅταν ἢ ἔαν Ln. [*Alx.*]
 — ἔχομεν ἢ σχάμεν Ln. Tf.
 29. πᾶς, *praem.* καὶ *Alx.*

CHAP. III.

1. κληθόμεν, *add.* καὶ ἔσμεν Ln. [*Alx.*]
 2. οἴδαμεν δέ, *om.* δέ Ln. Tf. [Gb. ⇌]. *Alx.*
 4. ἡ ἁμαρτία, *om.* ἡ Ln.
 5. ἡμῶν, *om.* Ln. Tf. [Gb. ⇌]. *Alx.*

10. ποιῶν δικαιοσύνην ἢ ὧν δίκαιος Ln.
 11. ἀγγελία ἢ ἐπαγγελία *Alx.*
 13. μου, *om.* Ln. Tf. [Gb. ⇌]. *Alx.*
 14. τὸν ἀδελφόν, *om.* Ln. Tf. [*Alx.*]
 15. αὐτῷ ἢ ἑαυτῷ Ln.
 16. τιθέναι ἢ θέιναι Ln. Tf. [*Alx.*]
 18. μου, *om.* Ln. Tf. [Gb. ⇌]. *Alx.*
 — γλώσση, *praem.* τῇ Gb. Sch. Ln. Tf.
 — ἔργω, *praem.* ἐν Gb. Sch. Ln. Tf.
 19. Καὶ ἐν τούτῳ, *om.* καὶ Ln. [*Alx.*]
 — γινώσκωμεν ἢ γνωσόμεθα Ln. [Gb. ~]. *Alx.*
 21. ἡμῶν, *om.* Ln.
 22. παρ' ἢ ἀπ' Ln. Tf. [*Alx.*]
 23. πιστεύσωμεν ἢ πιστεύωμεν Ln. [Gb. ~]. *Alx.*
 — ἡμῖν, *om.* Tf.

CHAP. IV.

2. γινώσχετε ἢ γνώσκειται Gb. ~.
 3. τὸν Ἰησοῦν, τὸν Gb. ~.
 — Χριστὸν ἐν σαρκὶ ἐληλυθότα, *om.* Gb. Ln. Tf.; *om.* Χριστὸν Sch.
 12. τετελειωμένη ἐστὶν ἐν ἡμῖν ἢ ἐν ἡμῖν τετελειωμένη ἐστὶν Ln.
 16. ἐν αὐτῷ, *add.* [μένει] Ln. [*Alx.*]
 19. ἡμεῖς, *add.* οὖν Ln.
 — αὐτὸς ἢ ὁ θεὸς Ln. [*Alx.*]
 — αὐτὸν, *om.* Ln. Tf.
 20. πῶς ἢ οὐ Ln. [*Alx.*]

CHAP. V.

1. ἀγαπᾷ καὶ, [καὶ] Ln.
 2. τηρώμεν ἢ ποιῶμεν Ln. Tf. [Gb. ~]. *Alx.*
 6. αἵματος, *add.* καὶ πνεύματος *Alx.*
 — ὁ Χριστός, ὁ Gb. ⇌. [*Cst.*]
 — τῷ αἵματι, *praem.* ἐν Ln. Tf.
 7. ἐν τῷ οὐρανῷ, ὁ Πατήρ, ὁ Λόγος, καὶ τὸ Ἅγιον Πνεῦμα καὶ οὗτοι οἱ τρεῖς ἐν εἰσι. 8. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ, *om.* Gb. Sch. Ln. Tf.
 9. ἦν ἢ ὅτι Ln. Tf. [Gb. ~]. *Alx.*
 10. μαρτυρίαν, *add.* τοῦ θεοῦ Ln.
 — ἑαυτῷ ἢ αὐτῷ Tf.
 — Θεῷ ἢ υἱῷ Ln. [Gb. ~]. *Alx.*
 13. τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ, *om.* Gb. Sch. Ln. Tf.
 — ἔχετε αἰώνιον ἢ αἰώνιον ἔχετε Gb. Sch.
 — καὶ ἴνα πιστεύητε ἢ οἱ πιστεύοντες Gb. Sch. Ln. Tf.
 14. ὅτι ἐάν τι ἢ ὅ τι ἂν Ln.
 15. ἐάν ἢ ἂν Ln.
 — ἂν ἢ ἐάν Tf.
 — παρ' ἢ ἀπ' Ln. Tf.
 16. ἴδῃ ἢ εἰδῇ Ln.
 18. ἀλλ' ἢ ἀλλὰ Tf.
 20. οἴδαμεν δέ ἢ καὶ οἴδαμεν Gb. Sch. Ln.
 — ἀληθινὸν, *add.* θεὸν *Alx.*
 — Ἰησοῦ Χριστοῦ Gb. ~.
 — ἡ ζῶη, *om.* ἡ Ln. Tf. [Gb. ~]. *Alx.*
 21. ἑαυτοῦ ἢ ἑαυτὰ Ln.
 — ἀμην, *om.* Gb. Sch. Ln. Tf.

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3. ἡμῶν ἢ ὑμῶν Elz. Gb. Sch. Ln. Tf.
 — Κυρίου, *om.* Ln. Tf. [Gb. ⇌]. *Alx.*
 5. ἐντολὴν γράφων σοι καὶ ἡν ἢ ἐντολὴν καὶ ἡν γράφων σοι Ln.; [γράφω St.]
 6. ἐστὶν ἢ ἐντολὴ ἢ ἡ ἐντολὴ ἐστὶν Ln. Tf.
 7. εἰσῆλθον ἢ ἐξῆλθον Tf. [Gb. ~]. *Alx.*; ἐξῆλθαν Ln.

8. ἀπολέσωμεν ἢ εἰργασίμεθα ἢ ἀπολέσθητε ἢ εἰργάσασθε Ln. Tf. [Gb. ~]. *Alx.*
 — ἀπολάβωμεν ἢ ἀπολάβητε Ln. Tf. [Gb. ~]. *Alx.*
 9. παραβαίνων ἢ προάγων Ln. Tf. [*Alx.*]
 — τοῦ Χριστοῦ, *om.* Ln. Tf. [Gb. ~]. *Alx.*
 — πατέρα καὶ τὸν υἱὸν ἢ υἱὸν καὶ τὸν πατέρα Tf.

11. γὰρ λέγων ἢ λέγων γὰρ Ln.
 — αὐτῷ, *om.* Tf.
 12. ἠβουλήθη ἢ βουλήθη Ln. Tf.
 — ἀλλὰ ἐλπίζω ἢ ἐλπίζω γὰρ Gb. Sch. Ln. [Rec. Gb. ~].
 — ἐλθεῖν ἢ γενέσθαι Ln. Tf. [Gb. ~]. *Alx.*
 — ἡμῶν ἢ πεπληρωμένη ἢ ὑμῶν πεπλ. ἢ Ln. [Gb. ~]. *Alx.*
 13. ἀμην, *om.* Gb. Sch. Ln. Tf.

REVELATION.

3 JOHN.

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| <p>4. ἀληθεία, <i>gram.</i> τῆ Ln. Tf.
 5. ἐργασία ἢ ἐργάζη Ln.
 — εἰς τοὺς ἢ τοῦτο Ln. Tf. [Gb. ~]. <i>Alx.</i>
 7. ὀνόματος, <i>add.</i> αὐτοῦ Elz.
 — ἐξῆλθον ἢ ἐξήλθαν Ln.</p> | <p>7. ἐθνῶν ἢ ἐθνικῶν Ln. Tf. [Gb. ~]. <i>Alx.</i>
 8. ἀπολαμβάνειν ἢ ὑπολαμβάνειν Ln. Tf. [Gb. ~]. <i>Alx.</i>
 9. Ἐγραψα, <i>add.</i> τι Ln. Tf.
 11. δὲ <i>κακοπ.</i> om. δὲ Gb. Sch. Ln. Tf.</p> | <p>12. οἴδατε ἢ οἶδας Ln. [Gb. ~]. <i>Alx.</i>
 13. γράφειν ἢ γράψαι σοι Ln. Tf.
 — γράψαι ἢ γράφειν Tf.; <i>id.</i> ante σοι Ln. [Alx.]
 14. ἰδεῖν σε ἢ σε ἰδεῖν Ln. Tf.</p> |
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J U D E.

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| <p>1. Ἰησοῦ Χριστοῦ ἢ Χριστοῦ Ἰησοῦ Tf.
 — ἡγιασμένοις ἢ ἡγαπημένοις Ln. Tf. [Gb. ~]. <i>Alx.</i>
 3. κοινῆς, <i>add.</i> ἡμῶν Ln. [Alx.]
 4. χάριν ἢ χάριτα Ln. Tf.
 — Θεὸν, om. Gb. Sch. Ln. Tf.
 5. ὑμᾶς, om. Ln. Tf. [Gb. =]. <i>Alx.</i>
 — τοῦτο ἢ πάντα Ln. Tf. [Alx.] [Gb. =].
 — Κύριος ἢ Ἰησοῦς Ln. [Gb. ~]. <i>Alx.</i>
 7. τοῦτοις τρόπου ἢ τρόπου τοῦτοις Ln. Tf. [Alx.]
 9. ὁ δὲ ἢ ὅτε Ln.
 — ὅτε ἢ τότε Ln.
 — ἀλλ' ἢ ἀλλὰ Ln. Tf.
 12. εἰσιν, <i>add.</i> οἱ Ln. Tf. [Gb. ~]. <i>Alx.</i>
 — περιφερόμεναι ἢ παραφερόμεναι Gb. Sch. Ln. Tf.
 13. τὸν αἰῶνα, om. τὸν Gb. Sch. Ln. Tf.</p> | <p>14. Προεφήτευσε ἢ προφήτευσεν Tf.
 — μυριάσιν ἀγίαις ἢ ἀγίαις μυριάσιν Gb. Sch. Ln. Tf.
 15. ἐξελέγξαι ἢ ἐλέγξαι Ln. Tf. [Gb. ~]. <i>Alx.</i>
 — αὐτῶν, om. Ln. [Gb. =]. <i>Alx.</i>
 — ἀσεβείας Gb. ~.
 17. ῥημάτων τῶν προειρημένων ἢ προειρημένων ῥημάτων Ln.
 18. ὅτι 2^ο, om. Ln.
 — ἐν ἐσχάτῳ χρόνῳ ἢ ἐπ' ἐσχάτου τοῦ χρόνου Ln. Tf. [Gb. ~]. <i>Alx.</i>
 — ἔσσονται ἢ ἐλεύσονται Gb. ~. [Alx.]
 19. ἀποδιорίζοντες, <i>add.</i> ἑαυτοὺς Elz. Gb. Sch. [Gb. =]; [<i>Cst.</i> om.]
 20. τῆ ἀγιωτάτη ὑμῶν πίστει ἐπικοινωνοῦντες ἑαυτοὺς ἢ</p> | <p>ἐπικοινωνοῦντες ἑαυτ. τῆ ἀγιωτ. ὑμ. πίστει Ln. Tf.
 22. ἐλεῖτε διακρινομένοι 23. οὐς δὲ ἐν φόβῳ σώζετε, ἐκ τοῦ πυρὸς ἀρπάζοντες ἢ ἐλέγχετε διακρινομένους, οὐς δὲ σώζετε ἐκ πυρὸς ἀρπάζοντες, οὐς δὲ ἐλεῖτε ἐν φόβῳ Ln. Tf. [Gb. ~]. <i>Alx.</i>; ἐκ πυρὸς ἀρπάζετε, διακρινομένους δὲ ἐλεῖτε Gb. ~.
 24. αὐτοὺς ἢ ὑμᾶς Elz. Gb. Sch. Ln.; [αὐτοὺς Gb. ~]. <i>Alx.</i>
 25. σοφῶ, om. Gb. Sch. Ln. Tf.
 — ἡμῶν, <i>add.</i> διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν Gb. Sch. Ln. Tf.
 — δόξα καὶ, om. καὶ Ln. Tf. [Gb. =]. <i>Alx.</i>
 — ἐξουσία, <i>add.</i> πρὸ παντὸς τοῦ αἰῶνος Sch. Ln. Tf. [Gb. ~].</p> |
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REVELATION.

CHAP. I.

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| <p>2. τε, om. Gb. Sch. Ln. Tf.
 4. ἀπὸ τοῦ, om. τοῦ Gb. Sch. Ln. Tf.
 — ἔστιν, om. Ln. Tf. [Gb. =].
 5. ἐκ, om. Gb. Sch. Ln. Tf.
 — ἀγαπήσαντι ἢ ἀγαπῶντι Gb. Sch. Ln. Tf.
 — λούσαντι ἢ λύσαντι Ln. [Alx.]
 — ἀπὸ ἢ ἐκ Ln. [Alx.]</p> | <p>6. ἡμᾶς ἢ ἡμῶν Ln.; ἡμῖν <i>Alx.</i>
 — βασιλεῖς καὶ ἢ βασιλείων Gb. Sch. Ln. Tf.
 — τῶν αἰῶνων, om. Tf.
 8. Α ἢ ἄλφα Ln. Tf.
 — ἀρχὴ καὶ τέλος, om. Gb. Sch. Ln. Tf.
 — ὁ Κύριος ἢ κύριος ὁ θεὸς Gb. Sch. Ln. Tf.</p> | <p>9. καὶ ἀδελφός, om. καὶ Gb. Sch. Ln. Tf.
 — συγκοινωνός ἢ κοινωνός Gb. ~. [<i>Cst.</i>]
 — ἐν τῇ βασιλείᾳ, om. ἐν τῇ Gb. Sch. Ln. Tf.
 — Ἰησοῦ Χριστοῦ ἢ ἐν Ἰησοῦ Ln. [Alx.]; ἐν Χριστῷ Ἰησοῦ Tf. [Gb. ~]; ἐν Χριστῷ Gb. ~. [Alx.]</p> |
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REVELATION.

9. διὰ τὴν, *om.* διὰ Ln. Tf. [Gb. →]. *Alc.*
 Χριστοῦ, *om.* Ln. Tf. [Gb. →]. *Alc.*
 10. ὀπίσω μου φωνῆν ἢ φωνὴν ὀπίσω μου Tf.
 11. Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος· καὶ, *om.* Gb. Sch. Ln. Tf.
 — ἐπτὰ, *om.* Rec.
 — ταῖς ἐν Ἀσίᾳ, *om.* Gb. Sch. Ln. Tf.
 — Θνάτειρα ἢ Θνάτειραν Ln. Tf.
 12. ἐλάλησε ἢ ἐλάλει Sch. Ln. Tf. [Gb. ∞].
 13. ἐπτὰ, *om.* Ln. Tf. [Gb. →].
 — μαστοῖς ἢ μαζοῖς Ln.
 — χρυσῆν ἢ χρυσᾶν Ln.
 14. ὡσεὶ ἢ ὡς Gb. Sch. Ln.
 15. πεπυρωμένοι ἢ πεπυρωμένης Ln.
 16. αὐτοῦ χειρὶ ἢ χειρὶ αὐτοῦ Ln. Tf.
 17. ἐπέθηκε ἢ ἔθηκεν Gb. Sch. Ln. Tf.
 — χεῖρα, *om.* Gb. Sch. Ln. Tf.
 — μοι, *om.* Gb. Sch. Ln. Tf.
 18. ἀμήν, *om.* Gb. Sch. Ln. Tf.
 — ἄδου καὶ τοῦ θανάτου ἢ θανάτου καὶ τοῦ ἄδου Gb. Sch. Ln. Tf.
 19. Γράψον, *add.* οὖν Gb. Sch. Ln. Tf.
 20. ὄν ἢ οὓς Ln.
 — ἐπὶ τῆς δεξιᾶς ἢ ἐν τῇ δεξιᾷ Ln.
 — αἱ ἐπτὰ λυχναῖαι ἢ αἱ λυχναῖαι ἐπτὰ Gb. Sch. Ln. Tf.
 — ἄς εἶδες, *om.* Gb. Sch. Ln. Tf.

CHAP. II.

1. τῆς ἢ τῶ Ln. [Gb. ∞].
 — Ἐφesusίης ἢ ἐν Ἐφέσῳ Gb. Sch. Ln. Tf.
 — χρυσῶν ἢ χρυσεῶν Ln.
 2. κόπον σου, *om.* σου Ln. Tf. [Gb. →].
 — ἐπειράσω ἢ ἐπείρασας Gb. Sch. Ln. Tf.
 — φάσκοιτας εἶναι ἀποστόλους ἢ λέγοντας ἑαυτοὺς ἀποστόλους εἶναι Gb. Sch. Tf.; [*sic sed om.* εἶναι Ln. [Gb. →].]
 3. καὶ ἐβάστασας καὶ ὑπομονὴν ἔχεις, καὶ ἢ καὶ ὑπομ.

- ἔχ. καὶ ἐβάστ. Gb. Sch. Ln. Tf.
 3. κεκοπίας καὶ οὐ κέκμηκας ἢ καὶ οὐκ ἐκοπίασας Gb. Sch. Tf.; καὶ οὐ κεκοπίας Ln.
 4. Ἄλλ' ἢ ἀλλὰ Tf.
 5. ἐκέπηκας ἢ πέπηκας Gb. Sch. Ln. Tf.
 — ταχὺ, *om.* Ln. Tf. [Gb. →]; τάχει St.
 7. ἐκκλησίας, *pres.* ἐπτὰ Ln.
 — νικῶντι ἢ νικούντι Ln.
 — μέσῳ τοῦ παραδείσου ἢ τῷ παραδείσῳ Gb. Sch. Ln. Tf.
 — Θεοῦ, *add.* μου Gb. Sch. Tf.
 8. ἀγγέλω τῆς ἢ ἀγγέλω τῶ Ln.
 — ἐκκλησίας Σμυρναίων ἢ ἐν Σμύρῃ ἐκκλησίας Gb. Sch. Ln. Tf.
 9. τὰ ἔργα καὶ, *om.* Ln. Tf. [Gb. →].
 — πλούσιος δὲ ἢ ἀλλὰ πλούσιος Gb. Sch. Ln. Tf.
 — βλασφημίαν, *add.* ἐκ Gb. Sch. Ln. Tf.
 10. Μηδὲν ἢ μὴ Ln. [Gb. ∞]. *Alc.*
 — ἰδοῦ, *add.* δὴ Tf.
 — βαλεῖν ἢ βάλλειν Sch. Ln.
 — ἐξ ἡμῶν ὁ διάβολος ἢ ὁ διάβ. ἐξ ἡμ. Gb. Sch. Ln. Tf.
 — ἔξετε ἢ ἔχητε Ln.
 — ἡμερῶν ἢ ἡμέρας Gb. ∞. [*Alc.*]
 13. τὰ ἔργα σου καὶ, *om.* Ln. Tf. [Gb. →].
 — καὶ ἐν ταῖς, *om.* καὶ Tf. [Gb. →].
 — ἐν αἰς, *om.* Ln.; *om.* ἐν Tf. [Gb. →].
 — πιστὸς, *add.* μου Ln.
 — ὄς, *om.* Tf.
 — κατοικεῖ ὁ Σατανᾶς ἢ ὁ σατ. κατ. Gb. Sch. Ln. Tf.
 14. Ἄλλ' ἢ ἀλλὰ Tf.
 — ὅτι, *om.* Ln. Tf.
 — ἐδίδασκεν ἢ ἐδίδαξε Gb. ∞. [*Cst.*]
 — τῷ Βαλᾶκ ἢ τὸν Βαλ. Elz.; ἐν τῷ Βαλ. St.
 — φαγεῖν, *pres.* καὶ Tf.
 15. τῶν Νικολαϊτῶν, *om.* τῶν Sch. Ln. Tf.
 — ὁ μισῶ ἢ ὁμοίως Gb. Sch. Ln. Tf.
 16. Μετανόησον, *add.* οὖν Gb. Sch. Ln. Tf.
 17. νικῶντι ἢ νικούντι Ln.

17. φαγεῖν ἀπό, *om.* Gb. Sch. Ln. Tf.
 — ἔγνω ἢ οἶδεν Gb. Sch. Ln. Tf.
 18. τῆς ἢ τῶ Ln.
 — αὐτοῦ, *om.* Ln.
 19. τὰ ἔργα καὶ Gb. →.
 — διακονίαν, καὶ τὴν πίστιν ἢ πιστὴν καὶ τὴν διακ. Gb. Sch. Ln. Tf.
 — τὴν ὑπομονήν, *om.* τὴν Ln.
 — καὶ τὰ ἔσχατα, *om.* καὶ Gb. Sch. Ln. Tf.
 20. Ἄλλ' ἢ ἀλλὰ Tf.
 — ὄλαγ, *om.* Gb. Sch. Ln. Tf.
 — ἄς ἢ ἀφείς Gb. Sch. Ln. Tf.
 — γυναικα, *add.* σου Gb. Sch. Ln. Tf. [Gb. →].
 — Ἰεζαβὴλ ἢ Ἰεζαβὴλ Gb. Sch. Tf.; τὴν Ἰεζαβὴλ Ln.
 — τὴν λέγουσαν ἢ ἡ λέγουσα Gb. Sch. Ln. Tf.
 — διδάσκειν καὶ πλανᾶσθαι ἢ καὶ διδάσκει καὶ πλανᾷ τοὺς Gb. Sch. Ln. Tf.
 — εἰδωλόθυτα φαγεῖν ἢ φαγεῖν ἢ ἰδωλ. Gb. Sch. Ln. Tf. [Rec. Gb. ∞].
 21. ἐκ τῆς πορνείας αὐτῆς, καὶ οὐ μετενόησεν ἢ καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς Gb. Sch. Ln. Tf.; [οὐκ ἠθέλησεν Ln. mg.]
 22. ἐγὼ, *om.* Gb. Sch. Ln. Tf.
 — αὐτῶν ἢ αὐτῆς Gb. Sch. Ln. [txt.] Tf. [Rec. Gb. ∞].
 23. ἐρευνῶν ἢ ἐραυνῶν Ln.
 24. καὶ λοιποῖς ἢ τοῖς λοιπ. Gb. Sch. Ln. Tf.
 — καὶ οἴτινες, *om.* καὶ Gb. Sch. Ln. Tf.
 — βάθη ἢ βαθέα Gb. Sch. Ln. Tf.
 — βαλῶ ἢ βάλλω Sch. Ln. Tf. [Gb. ∞].
 27. συντριβεται ἢ συντριβήσεται Gb. ∞. [*Cst.*]

CHAP. III.

1. ἐπτὰ, *om.* St.
 — τὸ ὄνομα, *om.* τὸ Gb. Sch. Ln. Tf.
 2. στήριξον ἢ στήρισον Gb. Sch. Ln. Tf.
 — μέλλει ἢ ζμελλον Gb. Sch. Ln. Tf.
 — μέλλει ἀποθανεῖν ἢ ζμελλες ἀποβάλλειν Gb. ∞.
 — τὰ ἔργα, *om.* τὰ Ln.

REVELATION.

2. Θεοῦ, *add.* μου Gb. Sch. Ln. Tf.
 3. καὶ ἤκουσας, καὶ τήρει Gb. →.
 — ἐπὶ σέ, *om.* Ln. Tf. [Gb. →].
 4. Ἔχεις ὀλίγα ἄλλα ὀλίγα
 ἔχεις Tf.; ἀλλὰ ἔχεις ὀλίγα
 Gb. Sch. Ln.
 — καὶ ἐν Σάρδεσιν, *om.* καὶ Gb.
 Sch. Ln. Tf.
 — ἃ ἢ οἱ Tf.
 5. οὗτος ἢ οὕτως Ln.
 — ἐξομολογήσομαι ἢ ὁμολογή-
 σω Gb. Sch. Ln. Tf.
 7. κλεῖδα ἢ κλεῖν Gb. Sch. Ln. Tf.
 — τοῦ Δαβὶδ, *om.* τοῦ Ln.
 — κλείει ἢ κλείσει Ln. Tf.
 — καὶ κλείει ἢ [καὶ] κλείων Ln.
 txt.
 — ἀνοίγει ἢ ἀνοίξει Tf.
 8. καὶ οὐδεὶς ἢ ἦν οὐδ'. Gb. Sch.
 Ln. Tf.
 9. δίδωμι ἢ διδῶ Ln.
 — ἤξωσι ἢ ἤξουσιν Ln. Tf. [Gb.
 →]. *Alx.*
 — προσκυνήσωσιν ἢ προσκυνή-
 σουσιν Ln. Tf. [Gb. →]. *Alx.*
 — ἐγὼ Gb. →.
 11. Ἰδὸν, *om.* Gb. Sch. Ln. Tf.
 12. ναφῶ ἢ λαφῶ Elz.
 — ἡ καταβαίνουσα ἢ ἡ κατα-
 βαίνει Elz.
 14. ἐκκλησίας Λαοδικέων ἢ ἐν
 Λαοδικείᾳ ἐκκλησίας Gb.
 Sch. Ln. Tf.
 15. εἴης ἢ ἡς Gb. Sch. Ln. Tf.
 16. ψυχρὸς οὐτε ζεστός ἢ ζε-
 στὸς οὐτε ψυχρὸς Gb. Sch.
 Ln. Tf.
 17. Ὅτι πλούσιός, ὅτι Gb. →.
 — οὐδενὸς ἢ οὐδὲν Ln. Tf. [Gb.
 →]. *Alx.*
 — ἐλευθῆς, *praem.* ὁ Gb. Sch.
 Ln. Tf.
 18. παρ' ἐμοῦ χρυσίον ἢ χρυ-
 σίον παρ' ἐμοῦ Tf.
 — κολλούριον ἢ κολλύριον Tf.
 — ἔγχρισον ἢ ἐγχρίσαι Gb. Sch.
 Ln. Tf.
 19. ζήλωσον ἢ ζήλευε Ln. Tf.
 [Gb. →]. *Alx.*
 20. εἰσελεύσομαι, *praem.* καὶ Sch.
 Tf. [Gb. →].

CHAP. IV.

1. ἠνεφγμένη ἢ ἀνεφγμένη Gb.
 Sch. Ln.
 — λέγουσα ἢ λέγων Gb. Sch.
 Ln. Tf.

1. Ἀνάβα ἢ ἀνάβηθι Ln.
 — ἃ ἢ ὅσα Ln.
 2. Καὶ εὐθέως, *om.* καὶ Ln. Tf.
 [Gb. →].
 — τοῦ θρόνου ἢ τὸν θρόνον Ln.
 Tf. [Alx.]
 3. καὶ ὁ καθήμενος [Gb. →].
 — ἦν, *om.* Gb. Sch. Ln. Tf.
 — σαρδίῳ ἢ σαρδίῳ Gb. Sch.
 Ln. Tf.
 — ὅμοιος ἢ ὅμοια Elz.; ὁμοίως
 Gb. →.
 4. θρόνοι ἢ θρόνους Ln.
 — καὶ τέσσαρες, *om.* καὶ Gb.
 Sch. Ln. Tf.
 — εἶδον, *om.* Gb. Sch. Ln. Tf.
 — καὶ τέσσαρας, *om.* καὶ Gb.
 Sch. Ln. Tf.
 — ἐν, *om.* Ln.
 — ἔσχον, *om.* Gb. Sch. Ln. Tf.
 5. βρονταὶ καὶ φωναὶ ἢ φωναὶ
 καὶ βρονταὶ Gb. Sch. Ln. Tf.
 — θρόνου, *add.* αὐτοῦ Sch. [Gb.
 →].
 — αἶ εἰσι ἢ ἃ ἔστιν Ln.
 — τὰ Gb. →.
 6. θάλασσα, *praem.* ὡς Gb. Sch.
 Ln. Tf.
 7. ὡς, *om.* Gb. Sch. [Rec. Gb. →].
 — ἄνθρωπος ἢ ἀνθρώπου Gb.
 Sch. Ln. Tf.
 — πετωμέμω ἢ πετομέμω Gb.
 Sch. Ln. Tf.
 8. τέσσαρα, *praem.* τὰ Gb. Sch.
 Ln. Tf.
 — ἐαυτὸ ἢ ἐν αὐτῶν Gb. Sch.
 Ln. Tf.; [αὐτῶν Gb. →].
 — εἶχον ἢ ἔχον Gb. Sch. Ln.;
 ἔχων Tf.
 — γέμοντα ἢ γέμουσιν Gb. Sch.
 Ln. Tf.
 — λέγοντα ἢ λέγοντες Gb. Sch.
 Ln. Tf.
 9. δώσωσι ἢ δῶσι Gb. →. [Cst.]
 — τοῦ θρόνου ἢ τῶ θρόνῳ Ln.
 10. καὶ τέσσαρες, *om.* καὶ Gb.
 Sch. Ln. Tf.
 — προσκυνούσι ἢ προσκυνή-
 σουσιν Elz. Gb. Sch. Ln. Tf.
 — βάλλουσι ἢ βαλοῦσιν Elz.
 Gb. Sch. Ln. Tf.
 11. Κύριε ἢ ὁ κύριος καὶ ὁ θεὸς
 ἡμῶν Ln. Tf.
 — τὴν δύναμιν, *om.* τὴν Ln.
 — εἰσι ἢ ἦσαν Gb. Sch. Ln. Tf.

CHAP. V.

1. ὕπισθεν ἢ ἔξωθεν Sch. [Gb. →].

2. φωνῇ, *praem.* ἐν Gb. Sch. Ln. Ln.
 Tf.
 — ἔστων, *om.* Ln. Tf. [Gb. →].
 3. οὐρανῶ, *add.* ἄνω Sch. [Gb.
 →].
 — οὐδὲ βλέπειν ἢ οὔτε βλ. Ln.
 4. πολλὰ ἢ πολὺν Ln. Tf. [Gb.
 →]. *Cst.*
 — καὶ ἀναγνῶναι, *om.* Gb. Sch.
 Ln. Tf.
 5. ὦν, *om.* Gb. Sch. Ln. Tf.
 — ἀνοίξει ἢ ὁ ἀνοίγων Tf. [Gb.
 →]. *Cst.*
 — λῦσαι, *om.* Gb. Sch. Ln. Tf.
 6. καὶ ἰδοῦ, *om.* Gb. Sch. Ln. Tf.
 — ἔχον ἢ ἔχων Tf.
 — οἱ ἢ ἃ Tf. [Gb. →]. *Cst.*
 — ἐπτά, *om.* Ln.
 — τοῦ Θεοῦ πνεύματα ἢ πνεύ-
 ματα τοῦ θεοῦ Gb. Sch. Ln. Ln.
 Tf.
 — τὰ ἀπεσταλμένα ἢ ἀποστελ-
 λόμενα Tf. [Gb. →] *Cst.*; ἀπε-
 σταλμένοι Ln.
 7. τὸ βιβλίον, *om.* Ln. Tf. [Gb.
 →].
 8. ἔπεσον ἢ ἔπεσαν Ln. Tf.
 — κιθάρas ἢ κιθάραν Ln. Tf.
 9. ἡμᾶς, *om.* Ln. Tf. [Gb. →].
 10. ἡμᾶς ἢ αὐτοὺς Gb. Sch. Ln. Ln.
 Tf.
 — τῶ Θεῶ ἡμῶν, *om.* Tf.
 — βασιλεῖς ἢ βασιλείαν Ln. Tf.
 [Gb. →]. *Alx.*
 — βασιλεύσομεν ἢ βασιλεύου-
 σιν Ln. Tf.; βασιλεύσουσιν
 Gb. Sch.
 11. φωνῆν, *praem.* ὡς *Cst.*
 — κυκλόθεν ἢ κύκλω Gb. Sch.
 Ln. Tf.
 — πρεσβυτέρων *add.* καὶ ἦν ὁ
 ἀριθμὸς αὐτῶν μυριάδες μυ-
 ριάδων Elz. Gb. Sch. Ln. Ln.
 Tf.
 12. πλοῦτον, *praem.* τὸν *Cst.*
 13. ἔστιν, *om.* Ln. Tf. [Gb. →].
 — ἐν τῇ γῇ ἢ ἐπὶ τῆς γῆς Gb.
 Sch. Ln. Tf.
 — ἃ, *om.* Ln. Tf.
 — πάντα ἢ πάντας Tf. [Gb. →].
Cst.
 — λέγοντας ἢ λέγοντα Ln. [Gb.
 →]. *Cst.*
 — τοῦ θρόνου ἢ τῶ θρόνῳ Ln.
 Tf.
 14. Ἀμήν, *praem.* τὸ Tf.
 — εἰκοσιτέσσαρες, *om.* Gb. Sch.
 Ln. Tf.

REVELATION.

14. ζῶντι εἰς τοὺς αἰῶνας τῶν αἰῶνων, *om.* Gb. Sch. Ln. Tf.

CHAP. VI.

1. ὅτε ἔστι *Cst.*
 - τῶν, *add.* ἔπτα Gb. Sch. Ln. Tf.
 - φωνῆς ἢ φωνῆ Gb. Sch. Ln. Tf.
 - καὶ βλέπε, *om.* Ln. Tf.; καὶ ἴδε Gb. Sch. [Gb. -].
 2. Καὶ εἶδον Gb. ζ. *Cst.*
 - αὐτῶ ἢ αὐτὸν Gb. Sch. Ln. Tf.
 3. δευτέραν σφραγίδα ἢ σφραγίδα τὴν δευτέραν Gb. Sch. Ln. Tf.
 - καὶ βλέπε, *om.* Gb. Sch. Ln. Tf.
 4. ἐπ' αὐτῶ ἢ ἐπ' αὐτὸν Gb. Sch. Ln. Tf.
 - αὐτῶ [Ln.]
 - ἀπὸ ἢ ἐκ Gb. Sch. Ln. Tf. [Gb. ζ].
 - καὶ ἴνα, καὶ Gb. ζ.
 - σφάξωσι ἢ σφάξουσιν Ln. Tf.
 5. τρίτην σφραγίδα ἢ σφραγίδα τὴν τρίτην Gb. Sch. Ln. Tf.
 - καὶ βλέπε, *om.* Ln. Tf.; καὶ ἴδε Gb. Sch. [Gb. -].
 - Καὶ εἶδον [Gb. ζ].
 - ἐπ' αὐτῶ ἢ ἐπ' αὐτὸν Gb. Sch. Ln. Tf.
 6. φωνὴν, *privem.* ὡς Ln.
 - κριθῆς ἢ κριθῶν Ln. Tf.
 7. φωνὴν, *om.* Gb. Tf. [Cst.]
 - λέγουσαν ἢ λέγοντος Gb. Sch. Ln. Tf.
 - καὶ βλέπε, *om.* Ln. Tf.; καὶ ἴδε Gb. Sch. [Gb. -].
 8. Καὶ εἶδον [Gb. ζ].
 - ἀκολουθεῖ ἢ ἠκολούθει Gb. Sch. Ln.
 - μετ' αὐτοῦ ἢ αὐτῶ Gb. ζ. [Cst.]
 - αὐτοῖς ἢ αὐτῶ Gb. Sch. Tf. [Rec. Gb. ζ].
 - ἀποκτεῖναι ἐπὶ τὸ τέταρτον τῆς γῆς ἢ ἐπὶ τὸ τέταρτον τῆς γῆς ἀποκτ. Gb. Sch. Ln. Tf.
 9. διὰ τὴν, *om.* διὰ Ln.
 10. ἐκραζον ἢ ἐκραξαν Gb. Sch. Ln. Tf.
 - ὁ ἀληθινός, *om.* ὁ Gb. Sch. Ln. Tf.
 - ἀπὸ ἢ ἐκ Ln. Tf. [Gb. -]. *Alx.*

11. ἐδόθησαν ἢ ἐδόθη Gb. Sch. Ln. Tf.
 - ἐκάστοις ἢ αὐτοῖς Gb. Sch. Ln. Tf.; *add.* ἐκαστῶ Ln. [Gb. ζ]. [Cst.]
 - στολαὶ λευκαὶ ἢ στολὴ λευκῆ Gb. Sch. Ln. Tf.
 - ἀναπαύσονται ἢ ἀναπαύσονται Tf.
 - ἔτι χρόνον ἢ χρόνον ἔτι Ln.
 - μικρόν, *om.* Gb. Sch. Tf.
 - οὐ, *om.* Gb. Sch. Ln. Tf.
 - πληρῶσονται ἢ πληρῶσωσιν Gb. Sch. Tf.; πληρωθῶσιν Ln. [Gb. ζ]. [Cst.]
 - ἀποκτείνεσθαι ἢ ἀποκτενεσθαι Gb. Sch. Ln. Tf.
 12. ἰδοῦ, *om.* Gb. Sch. Ln. Tf.
 - μέγας ἐγένετο ἢ ἐγένετο μέγας Tf.
 - ἐγένετο μέλας ἢ μέλας ἐγένετο Gb. Sch.
 - σελήνη, *add.* ὅλη Gb. Sch. Ln. Tf.
 13. βάλλει ἢ βαλοῦσα Tf. [Gb. ζ]. [Cst.]
 - μεγάλον ἀνέμου ἢ ἀνέμου μεγάλον Gb. Sch. Ln. Tf.
 14. ὁ οὐρανός, *om.* ὁ St. Elz.
 - εἰλισσόμενον ἢ ἐλισσόμενον Ln. Tf.
 15. πλοῦσιοι καὶ οἱ χιλιάρχοι ἢ χιλιάρχοι καὶ οἱ πλουσιοὶ Gb. Sch. Ln. Tf.
 - δυνατοὶ ἢ ἰσχυροὶ Gb. Sch. Ln. Tf.
 - πᾶς, *om.* Ln. Tf. [Gb. ζ].
 16. Πέσετε ἢ πέσατε Ln. Tf.
 - τοῦ θρόνου ἢ τῶ θρόνῳ Tf.

CHAP. VII.

1. Καὶ, *om.* Ln.
 - ταῦτα ἢ τοῦτο Sch. Ln. Tf. [Gb. ζ]. *Alx.*
 - πᾶν ἢ τι Ln. Tf. [Gb. ζ]. *Alx.*
 2. ἀναβάντα ἢ ἀναβαίνοντα Gb. Sch. Ln. Tf.
 - ἀνατολῆς ἢ ἀνατολῶν Ln.
 - ἐκραξεν ἢ ἐκραξεν Tf.
 3. οὐ, *om.* Ln. Tf.
 - σφραγίζωμεν ἢ σφραγίσωμεν Elz. Gb. Sch. Ln. Tf.
 4. ἡμῶν ἢ ἐκατὸν τεσσαράκοντα τέσσαρες Gb. Sch. Ln. Tf.
 5. δώδεκα ἢ δώδεκα Ln. Tf.; *et sic deinceps.*
 - ad 8. ἐσφραγισμένοι, *om.* de-
 cies Ln. Tf. [Gb. ζ].

9. καὶ ἰδοῦ ὄχλος πολλὸς ἢ ὄχλον πολλὸν Ln.
 - αὐτὸν Gb. ζ.
 - ἠδύνατο ἢ ἔδύνατο Ln. Tf.
 - περιβεβλημένοι ἢ περιβεβλημένους Gb. Sch. Ln. Tf.
 - φοινίκες ἢ φοινίκας Gb. ζ. [Cst.]
 10. κράζοντες ἢ κράζουσιν Gb. Sch. Ln. Tf.
 - καθήμενῶ ἐπὶ τοῦ θρόνου τοῦ Θεοῦ ἡμῶν ἢ θεῶ ἡμῶν τῶ καθήμενῶ ἐπὶ τῶ θρόνῳ Elz. Gb. Sch. Ln. Tf.
 - τοῦ θρόνου ἢ τῶ θρόνῳ Ln. Tf. [Gb. ζ].
 11. ἐστήκεισαν ἢ ἐστήκεισαν Ln.; ἐστήκεισαν Tf.
 - ἔπεσον ἢ ἔπεσαν Ln. Tf.
 - πρόσωπον ἢ τὰ πρόσωπα Gb. Sch. Ln. Tf. [Rec. Gb. ζ].
 12. ἀμήν, *om.* Ln. Tf.
 14. Κύριε, *add.* μου Gb. Sch. Tf. [Ln.]
 - ἐκ τῆς θλίψεως τῆς ἢ ἀπὸ θλίψεως Ln.
 - στολὰς αὐτῶν, *om.* Tf.; αὐτὰς Gb. Sch. Ln. [Gb. ζ].
 15. τοῦ θρόνου ἢ τῶ θρόνῳ Tf.
 16. διψήσουσιν, *privem.* μὴ Ln.
 - οὐδὲ μὴ ἢ οὐδ' οὐ μὴ Tf.
 17. ποιμανεῖ ἢ ποιμαίνει Tf. [Gb. ζ]. *Cst.*
 - ὁδήγησει ἢ ὁδηγῆ Tf. [Gb. ζ]. *Cst.*
 - ζώσας ἢ ζωῆς Gb. Sch. Ln. Tf.
 - ἀπὸ ἢ ἐκ Gb. Sch. Ln. Tf. [Rec. Gb. ζ].

CHAP. VIII.

1. ὅτε ἢ ὅταν Ln. Tf.
 - ἡμῶριον ἢ ἡμῶρον Ln. Tf.
 3. τὸ θυσιαστήριον ἢ τοῦ θυσιαστηρίου Gb. Sch. Tf. [Cst.]
 - δῶρη ἢ δῶσει Ln. Tf.
 5. τὸ ἢ τὸν Elz. Gb. Sch. Ln. Tf.
 - αὐτὸ ἢ αὐτὸν Elz. Gb. Sch. Ln. Tf.
 - φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ ἢ βρον. καὶ ἀστρ. καὶ φωναὶ Ln. Tf.
 6. ἐχοντες, *privem.* οἱ Gb. Sch. Ln. Tf.
 - ἑαυτοὺς ἢ αὐτοὺς Ln.
 7. ἄγγελος, *om.* Gb. Sch. Ln. Tf.

REVELATION.

7. αἵματι, *præm.* ἐν Gb. Sch. Ln. Tf.
 — τὴν γῆν, *add.* καὶ τὸ τρίτον τῆς γῆς κατεκάη Gb. Sch. Ln. Tf.
 8. πύρρι Gb. ⇌.
 9. τῶν ἐν τῇ, τῶν Gb. ⇌.
 — διεφθάρη ἢ διεφθάρησαν Ln. Tf. [Gb. ∞]. *Cst.*
 10. τῶν ὑδάτων, *om.* τῶν St. Elz.
 11. Ἄψινθος, *præm.* ὁ Gb. Sch. Ln. Tf.
 — γίνεται ἢ ἐγένετο Ln. Tf. [Gb. ∞]. *Cst.*
 — τρίτου, *add.* τῶν ὑδάτων Elz. Gb. Sch. Ln. Tf.
 — ἀνθρώπων, *præm.* τῶν Gb. Sch. Ln. Tf.
 12. φαίνη ἢ φάνη Ln. Tf. [Gb. ∞]; [τὸ τρίτον αὐτῆς (s. αὐτῶν) μὴ φάνη ἢ ἡμέρα Gb. ∞ *Cst.*]
 13. ἀγγέλου ἢ ἀετοῦ Gb. Sch. Ln. Tf.
 — πετομένου ἢ πετομένου Gb. Sch. Ln. Tf.
 — τοῖς κατοικοῦσιν ἢ τοὺς κατοικοῦντας Gb. ∞. [*Cst.*]

CHAP. IX.

2. καὶ ἦνοιξε τὸ φρέαρ τῆς ἀβύσσου Gb. →.
 — μεγάλης ἢ καιομένης Gb. ∞. [*Cst.*]
 — ἐσκοτίσθη ἢ ἐσκοτώθη Ln. Tf.
 4. ἀδικήσωσι ἢ ἀδικήσουσιν Ln. Tf.
 — μόνους, *om.* Gb. Sch. Ln. Tf.
 — τοῦ Θεοῦ Gb. →.
 — αὐτῶν, *om.* Ln. [Gb. →].
 5. αὐταῖς ἢ αὐτοῖς Ln.
 — βασανισθῶσι ἢ βασανισθήσονται Ln. Tf.
 6. οὐχ ἢ οὐ μὴ Gb. Sch. Ln. Tf.
 — ἐρήσουσιν ἢ εὐρωσιν Ln. Tf.
 — φεύξεται ἢ φεύγει Ln. Tf.
 — ὁ θάνατος ἀπ' αὐτῶν ἢ ἀπ' αὐτ. ὁ θάν. Gb. Sch.
 7. ὅμοιοι χρυσοῖ ἢ χρυσοῖ Gb. Sch. [Rec. Gb. ∞].
 8. εἶχον ἢ εἶχαν Ln.
 10. ἦν ἐν ταῖς οὐραῖς αὐτῶν καὶ ἢ καὶ ἐν ταῖς οὐραῖς αὐτῶν Sch. Ln. Tf.; ἐν ταῖς οὐρ. αὐτ. ἢ Gb. ∞.
 — ἀδικῆσαι, *præm.* τοῦ Sch.

11. Καὶ ἔχουσιν, *om.* καὶ Gb. Sch. Ln. Tf.; ἔχουσαι Gb. Sch. Tf. [Rec. Gb. ∞].
 — ἐφ' αὐτῶν βασιλέα ἢ βασιλέα ἐπ' αὐτῶν Tf.; ἐπ' αὐτῶν βασ. Ln.
 — τὸν, *om.* Tf.
 — καὶ ἐν ἢ ἐν δὲ Tf. [Gb. ∞]. *Cst.*
 12. ἔρχονται ἢ ἔρχεται Ln. Tf. [Gb. ∞]. *Alz.*
 13. τεσσάρων, *om.* Ln.
 14. λέγουσαν ἢ λέγοντα Ln. Tf.; λέγοντος Gb. ∞. *Alz.*
 — ὅς εἶχε ἢ ὅ ἔχων Gb. Sch. Ln. Tf.
 16. στρατευμάτων, *præm.* τῶν Gb. Sch. Ln. Tf.
 — ἵππικου ἢ ἵππου Tf. [Gb. ∞].
 — δύο μυριάδες ἢ διςμυριάδες Ln. Tf.
 — καὶ, *om.* Gb. Sch. Ln. Tf.
 18. ὑπὸ ἢ ἀπὸ Gb. Sch. Ln. Tf.
 — τρωῶν, *add.* πληγῶν Gb. Sch. Ln. Tf.
 — ἐκ 1^ο ἢ ἀπὸ Gb. [*Cst.*]
 — καὶ ἐκ *bis*, *om.* Gb. Sch. Ln. Tf.
 19. αἱ γὰρ ἐξουσίαι αὐτῶν ἐν τῷ στόματι αὐτῶν εἰσι ἢ ἡ γὰρ ἐξουσία τῶν ἵππων ἐν τῷ στ. αὐτ. ἐστι καὶ ἐν ταῖς οὐραῖς αὐτῶν Gb. Sch. Ln. Tf.
 20. οὐτε ἢ οὐ Gb. Sch. Tf.
 — προσκυνήσωσι ἢ προσκυνήσουσιν Ln. Tf.
 — εἶδωλα, *præm.* τὰ Gb. Sch. Ln. Tf.
 — δύνανται ἢ δύνανται Ln. Tf.

CHAP. X.

1. ἄλλον Gb. →.
 — ἴρις, *præm.* ἡ Gb. Sch. Ln. Tf.
 — τῆς κεφαλῆς ἢ τὴν κεφαλὴν Ln. Tf.; *add.* αὐτοῦ Gb. Sch. Ln. Tf.
 2. εἶχεν ἢ ἔχων Gb. Sch. Ln. Tf.
 — βιβλαρίδιον ἢ βιβλιδάριον Tf.; βιβλίον Gb. ∞.
 — ἀνεφωγμένον ἢ ἠνεφωγμένον Ln. Tf.
 — τὴν θάλασσαν ἢ τῆς θαλάσσης Gb. Sch. Ln. Tf.
 — τὴν γῆν ἢ τῆς γῆς Gb. Sch. Ln. Tf.
 4. τὰς φωνὰς ἑαυτῶν, *om.* Gb. Sch. Ln. Tf.

4. ἔμελλον ἢ ἤμελλον Ln. Tf.
 — μοι, *om.* Gb. Sch. Ln. Tf.
 — ταῦτα ἢ αὐτα Ln. Tf. [Gb. ∞]. *Cst.*
 5. αὐτοῦ, *add.* τὴν δεξιὰν Gb. Sch. Ln. Tf.
 6. ἐν τῷ ζῶντι, *om.* ἐν *Alz.*
 — καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ [Ln.]
 — οὐκ ἔσται ἔτι ἢ οὐκέτι ἔσται Gb. Sch. Ln. Tf.
 7. ἀλλὰ ἢ ἀλλ' Ln. Tf.
 — τελεσθῆ ἢ ἐτελεσθή Gb. Sch. Ln. Tf.
 — τοῖς ἑαυτοῦ δούλοις τοῖς προφήταις ἢ τοὺς ἑαυτοῦ δούλους τοὺς προφήτας Gb. Sch. Ln. Tf.
 8. λαλοῦσα ἢ λαλοῦσαν Ln. Tf.
 — λέγουσα ἢ λέγουσαν Ln. Tf.
 — βιβλαρίδιον ἢ βιβλίον Ln. ; βιβλιδάριον Tf.
 — ἀγγέλου, *præm.* τοῦ Gb. Sch. Ln. Tf.
 9. ἀπῆλθον ἢ ἀπῆλθα Ln. Tf.
 — Δός ἢ δούναι Gb. Sch. Ln. Tf.
 — βιβλαρίδιον ἢ βιβλιδάριον Tf.
 11. λέγει ἢ λέγουσιν Ln. Tf.
 — ἔθνεσι, *præm.* ἐπὶ Tf.

CHAP. XI.

1. ῥάβδω, *add.* καὶ ὁ ἄγγελος εἰστικαι Elz.
 — ἔγειραι ἢ ἔγειρε Ln. Tf.
 2. ἔσθωθεν ἢ ἔξωθεν Elz. Gb. Sch. Ln. Tf.
 — ἔξω ἢ ἔξωθεν Ln.
 — δύο, *præm.* καὶ Ln. Tf.
 4. καὶ, *add.* αἱ Gb. Sch. Ln. Tf.
 — τοῦ, *om.* Ln.
 — Θεοῦ ἢ Κυρίου Gb. Sch. Ln. Tf.
 — ἐστόωσι ἢ ἐστότες Gb. Sch. Ln. Tf.
 5. θέλη (vis) ἢ θέλει Gb. Sch. Ln. Tf.
 — αὐτοὺς θέλη ἢ θέλει αὐτοὺς Ln. Tf.
 6. ἔχουσιν, *add.* τὴν Ln.
 — ἐξουσίαν κλείσαι τὸν οὐρανὸν ἢ τὸν οὐρανὸν ἐξουσίαν κλείσαι Gb. Sch. Tf.
 — βρέχη ὑπέτος ἢ ὑπέτος βρέχη Gb. Sch. Ln. Tf.
 — ἐν ἡμέραις ἢ τὰς ἡμέρας Gb. Sch. Ln. Tf.
 — αὐτῶν τῆς προφητείας ἢ τῆς

REVELATION.

- προφ. αὐτ. Gb. Sch. Ln. Tf.
 6. πάσις, *præm. ἐν* Gb. Sch. Ln. Tf.
 - ὁσάκις ἐὰν θελήσωσι, *post* τὴν γῆν Gb. Sch.
 7. πόλεμον μετ' αὐτῶν ἢ μετ' αὐτῶν πόλεμον Gb. Sch. Ln. Tf.
 8. τὰ πτώματα ἢ τὸ πτώμα Gb. Sch. Ln. Tf.
 - πόλεως, *præm. τῆς* Ln. Tf.
 - ἡμῶν ἢ αὐτῶν Gb. Sch. Ln. Tf.
 9. βλέψουσιν ἢ βλέπουσιν Gb. Sch. Ln. Tf.
 - τὰ πτώματα ἢ τὸ πτώμα Gb. Sch. Ln. Tf.
 - καὶ ἡμισυ, *om. καὶ* Tf.
 - ἀφήσουσι ἢ ἀφίουσιν Ln. Tf.
 - μνήματα ἢ μνήμα Gb. Sch. Ln. Tf.
 10. χαροῦσιν ἢ χαιρουσιν Gb. Sch. Ln. Tf.
 - εὐφρανθήσονται ἢ εὐφραίνονται Ln. Tf. [Gb. ∞]. *Alx.*
 - πέμψουσιν ἢ δώσουσιν Gb. ∞. [Cst.]
 11. ἐπ' αὐτοὺς ἢ ἐν αὐτοῖς Gb. Sch. Ln. Tf.; αὐτοῖς Gb. ∞.
 - ἔπεσεν ἢ ἐπέπεσεν Ln. Tf. [Gb. ∞]. *Alx.*
 12. ἤκουσαν ἢ ἤκουσα Tf. [Gb. ∞]. *Cst.*
 - Ἀνάβητε ἢ ἀνάβατε Ln. Tf.
 13. ὥρα ἢ ἡμέρα Gb. ∞. [Cst.]
 14. ἰδοὺ ἡ οὐαὶ ἢ τρίτῃ ἢ ἡ οὐαὶ ἢ τρίτῃ ἰδοὺ Tf.
 15. λέγουσαι ἢ λέγοντες Gb. Sch. Ln. Tf.
 - Ἐγένοντο αἱ βασιλείαι ἢ ἐγένετο ἡ βασιλεία Gb. Sch. Ln. Tf.
 16. οἱ ἑκοσι, *om. οἱ* Ln.
 - καὶ τέσσαρες, *om. καὶ* Gb. Sch. Ln. Tf.
 - οἱ ἐνώπιον, *om. οἱ* Ln.
 - καθήμενοι ἢ οἱ κείμενοι *Alx.*
 17. καὶ ὁ ἐρχόμενος, *om. Gb. Sch. Ln. Tf.*
 18. τοῖς μικροῖς καὶ τοῖς μεγάλους ἢ τοῖς μικροῦς καὶ τοῖς μεγάλους Ln.
 - διαφθειράσας ἢ διαφθείραντας Ln.
 19. ἐν τῷ, *præm. ὁ* Ln.
 - αὐτοῦ ἢ τοῦ κυρίου Gb. Sch.

19. καὶ σεισμὸς, *om. Tf.* [Gb. ∞].

CHAP. XII.

2. ἔχουσα, *add. καὶ* Ln.
 - κράζει ἢ ἔκραζεν Sch. Ln.; ἔκραξεν Gb. ∞.
 3. μέγας πυρρὸς ἢ πυρρὸς μέγας Ln. Tf.; πυρὸς μέγας *Alx.*
 - διαδήματα ἑπτὰ ἢ ἑπτὰ διαδήματα Gb. Sch. Ln. Tf.
 5. ἄρρενα ἢ ἄρσεν Ln.
 - τὸν θρόνον, *præm. πρὸς* Gb. Sch. Ln. Tf.
 6. ἔχει, *add. ἐκεί* Gb. Sch. Tf.
 - τρέφωσιν ἢ ἐκτρέφωσιν Tf. [Cst.]
 7. ὁ, *add. τε* Ln.
 - ἐπολέμησαν ἢ τοῦ πολεμήσαι Gb. Sch. Ln. Tf.
 - κατὰ ἢ μετὰ Gb. Sch. Ln. Tf.
 8. ἴσχυσαν ἢ ἴσχυσεν Gb. Sch.
 - οὐτε ἢ οὐδὲ Gb. Sch. Ln. Tf.
 - αὐτῶν ἢ αὐτῶ Gb. ∞. [Alx.]
 9. ὁ Σατανᾶς, ὁ Gb. ∞.
 10. λέγουσαν ἐν τῷ οὐρανῷ ἢ ἐν τῷ οὐρανῷ λέγουσαν Gb. Sch. Ln. Tf.
 - κατεβλήθη ἢ ἐβλήθη Ln. Tf. [Gb. ∞]. *Alx.*
 - κατήγορος ἢ κατήγορ Gb. Sch. Ln. Tf.
 - αὐτῶν ἢ αὐτοὺς Ln. Tf.
 12. τοῖς κατοικοῦσι τὴν γῆν καὶ τὴν θάλασσαν ἢ τῇ γῆ καὶ τῇ θαλάσῃ Gb. Sch. Tf.; τὴν γῆν καὶ τὴν θάλασσαν Ln.
 13. ἄρρενα ἢ ἄρσεναν Ln.
 14. δύο, *præm. αἱ* Ln. Tf.
 - ὅπου τρέφεται ἢ ὅπως τρέφεται Gb. ∞. [Cst.]
 15. ὀπίσω τῆς γυναικὸς ἐκ τοῦ στόματος αὐτοῦ ἢ ἐκ τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς Gb. Sch. Ln. Tf.
 - ταύτην ἢ αὐτὴν Gb. Sch. Ln. Tf.
 17. ἐπὶ, *om.* Ln.
 - τοῦ, *om. Gb. Sch. Ln. Tf.*
 - Χριστοῦ, *om. Gb. Sch. Ln. Tf.*
 18. ἐστάθην ἢ ἐστάθη Ln. [Gb. ∞]. *Alx.*

CHAP. XIII.

1. κεφαλὰς ἑπτὰ καὶ κέρατα

δέκα ἢ κέρατα δέκα καὶ κεφαλὰς ἑπτὰ Gb. Sch. Ln. Tf.

1. ὄνομα ἢ ὀνόματα Gb. Sch. Ln. Tf. [Rec. Gb. ∞].
 2. ἄρκτου ἢ ἄρκου Gb. Sch. Ln. Tf.
 3. εἶδον, *om. Gb. Sch. Ln. Tf.*
 - μίαν, *add. ἐκ* Gb. Sch. Ln. Tf.
 - ὡς ἢ ὡσεὶ Tf.
 - ἐθανύμωθη ἢ ἐθαύμασεν *Elz. Gb. Sch. Tf.*
 - ὄλη τῇ γῆ ἢ ὄλη ἢ γῆ Gb. Sch. Tf.
 4. τὸν δράκοντα ἢ τῷ δράκοντι Gb. Sch. Ln. Tf.
 - ὅς ἢ ὅτι Gb. Sch. Ln. Tf.
 - ἐξουσιαν, *præm. τὴν* Gb. Sch. Ln. Tf.
 - τὸ θηρίον ἢ τῷ θηρίῳ Gb. Sch. Ln. Tf.
 - θηρίῳ, *add. καὶ* Gb. Sch. Ln. Tf. [Gb. ∞].
 - δύναται ἢ δυνατὸς Gb. ∞. [Cst.]
 5. βλασφημίας ἢ βλασφημίαν Tf. [Gb. ∞] *Cst.*; βλάσφημα Ln. [Gb. ∞].
 - ποιῆσαι Gb. ∞; *præm. πόλεμον* *Elz.*
 - δύο, *præm. καὶ* Ln.
 6. βλασφημίαν ἢ βλασφημίας Ln. Tf.
 - καὶ τοὺς, *om. καὶ* Ln. [Alx.] Gb. ∞.
 7. Καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἁγίων, καὶ νικῆσαι αὐτοὺς, *om. Ln.*
 - πόλεμον ποιῆσαι ἢ ποιῆσαι πόλεμον Tf.
 - φυλὴν, *add. καὶ* λαὸν Gb. Sch. Ln. Tf.
 8. αὐτῷ ἢ αὐτὸν Gb. Sch. Ln. Tf.
 - ὦν ἢ οὗ Ln. Tf.
 - τὰ ὀνόματα ἢ τὸ ὄνομα Gb. Sch. Ln. Tf.; *add. αὐτοῦ* Ln. Tf.
 - τῇ βίβλῳ ἢ τῷ βιβλίῳ Gb. Sch. Ln. Tf.
 - ἐσφαγμένον, *præm. τοῦ* Gb. Sch. Ln. Tf.
 10. αἰχμαλωσίαν συνάγει ἢ εἰς αἰχμαλωσίαν Ln. Tf.; αἰχ ἀπάγει Gb. ∞.
 - εἰς αἰχμαλωσίαν ὑπάγει, *om. Ln.*
 - μαχαίρα ἢ μαχαίρη Ln. Tf.

REVELATION.

10. ἀποκτενεῖ ἢ ἀποκταίνει Ln. ;
om. Tf.
— μαχαίρα ἢ μαχαίρη Ln. Tf.
12. ποιεῖ ἢ ἐποίει Tf.
— κατοικοῦντας ἐν αὐτῇ ἢ ἐν
αὐτῇ κατοικοῦντας Gb. Sch.
Tf.
— προσκυνήσωσι ἢ προσκυνή-
σουσιν Ln. Tf.
13. ἵνα καὶ πῦρ ἢ καὶ πῦρ ἵνα
Gb. Sch.
— καταβαίνειν ἐκ τοῦ οὐρανοῦ
ἢ ἐκ τοῦ οὐρανοῦ καταβαί-
νεν [Gb. Sch.] Ln. Tf. ; κα-
ταβῆ Gb. ; καταβαίνη Sch.
14. εἰκόνα ἢ εἰκόνα Ln.
— ὁ ἢ ὁς Ln. Tf.
— ἔχει ἢ εἶχε Gb. ∞. Cst.
— μαχαίρας ἢ μαχαίρης Ln. Tf.
15. αὐτῷ ἢ αὐτῇ Ln.
— ποιῆσῃ, add. ἵνα Ln.
— ἂν ἢ εἰν Ln. Tf.
— τὴν εἰκόνα ἢ τῇ εἰκόνι Gb.
Sch.
— ἵνα, om. Ln.
16. δώση ἢ δώσιν Gb. Sch. Ln.
Tf. ; δώσουσιν Gb. ∞.
— χάραγμα ἢ χαράγματα Gb.
∞. [Cst.]
— τῶν μετώπων ἢ τὸ μέτωπον
Gb. Sch. Ln. Tf.
17. καὶ ἵνα, om. καὶ Ln. [Gb. ∞].
— δύνηται ἢ δύναται Tf.
— ἦ, om. Gb. Sch. Ln. Tf.
— τὸ ὄνομα ἢ τοῦ ὀνόματος Ln.
18. τὸν νοῦν, om. τὸν Gb. Sch.
Ln. Tf.
— χξς' ἢ ἑξακόσιοι ἑξήκοντα
ἕξ Ln. txt. ; ἑξακόσιοι δε-
καῆξ Ln. mg.

CHAP. XIV.

1. ἄρνιον, *præm.* τὸ Gb. Sch.
Ln. Tf.
— ἐστῆκος ἢ ἐστὼς Tf. ; ἐστὸς
Ln.
— ὄνομα, add. αὐτοῦ καὶ τὸ
ὄνομα Gb. Sch. Ln. Tf.
2. φωνῆν ἤκουσα ἢ ἡ φωνῆ ἦν
ἤκουσα ὡς Gb. Sch. Ln. Tf.
3. ὡς, om. Gb. Sch. Tf.
— ἠδύνατο ἢ ἐδύνατο Ln. Tf.
4. εἰσιν οἱ ἀκολουθοῦντες, om.
εἰσιν Ln. Tf. [Gb. ∞].
— ἂν ἢ εἰν Tf.
— ὑπάγη ἢ ὑπάγει Ln.
5. δόλος ἢ ψεῦδος Gb. Sch. Ln.
Tf.

5. γάρ, om. Ln. [Gb. ∞].
— ἐνώπιον τοῦ θρόνου τοῦ
Θεοῦ, om. Gb. Sch. Ln. Tf.
6. ἄλλον Gb. ∞.
— πετόμενον ἢ πετόμενον Gb.
Sch. Ln. Tf.
— εὐαγγελισαί, add. ἐπὶ Ln. Tf.
[Atx.]
— κατοικοῦντας ἢ καθημένους
Gb. Sch. Ln. Tf.
— πᾶν, *præm.* ἐπὶ Gb. Sch. Ln.
Tf.
7. λέγοντα ἐν ἢ λέγων Gb. Sch.
Ln. Tf.
— Θεὸν ἢ κύριον Gb. ∞. [Cst.]
— θάλασσαν, *præm.* τὴν Gb. Sch.
Tf.
8. ἄλλος, add. δεῦτερος Ln. Tf.
Atx.
— ἔπεσεν, om. Atx.
— ἡ πόλις, om. Gb. Sch. Ln. Tf.
— ὅτι ἢ ἡ Ln. Tf. [Gb. ∞].
— τοῦ θυμοῦ Gb. ∞.
— ἔθνη, *præm.* τὰ Ln. Tf.
9. Καὶ, add. ἄλλος Gb. Sch. Ln.
Tf.
— τρίτος ἄγγελος ἢ ἄγγελος
τρίτος Gb. Sch. Ln. Tf. ; [τρι-
τος Gb. ∞].
— τὸ θηρίον προσκνεῖ ἢ προσ-
κνέει τὸ θηρίον Gb. Sch. Ln.
Tf.
10. τῶν, om. Ln.
— ἁγίων, om. Tf. [Gb. ∞] ; *post*
ἀγγέλ. Ln.
11. ἀναβαίνει εἰς αἰῶνας αἰῶνων
ἢ εἰς αἰῶνας αἰῶνων ἀνα-
βαίνει Gb. Sch. Ln. Tf.
12. ὑπομονή, *præm.* ἡ Ln. Tf.
— ὦδε, om. Gb. Sch. Ln. Tf.
13. μοι, om. Gb. Sch. Ln. Tf.
— ἀναπαύσονται ἢ ἀναπαύσον-
ται Ln. Tf.
— δε ἢ γὰρ Ln. [Gb. ∞]. Atx.
14. καθήμενος ὅμοιος ἢ καθίμε-
νον ὅμοιον Gb. Sch. Ln. Tf.
— τῆς κεφαλῆς ἢ τὴν κεφαλὴν
Ln. Tf.
15. ἐκ τοῦ ναοῦ Gb. ∞.
— μεγάλη φωνῆ ἢ φωνῆ μεγά-
λη Gb. Sch. Ln. Tf.
— σοι, om. Gb. Sch. Ln. Tf.
— τοῦ θερίσαι, om. τοῦ Ln. Tf.
[Gb. ∞].
16. τὴν νεφέλην ἢ τῆς νεφέλης
Ln.
17. ἐξῆλθεν, om. Ln. [Gb. ∞].
— ἔχων, *præm.* ὁ Ln. Tf.

17. κραυγῇ ἢ φωνῇ Ln.
— βότρυνας, add. τῆς ἀμπέλου
Elz. Gb. Sch. Ln. Tf.
— ἤκμασαν αἱ σταφυλαὶ ἢ ἤκ-
μασεν ἡ σταφυλὴ Tf. [Gb.
∞]. Cst.
— αὐτῆς ἢ τῆς γῆς Tf. [Gb. ∞].
Cst.
19. τὴν μεγάλην ἢ τὸν μέγαν Gb.
Sch. Ln. Tf.
20. ἕξω ἢ ἕξωθεν Gb. Sch. Ln.
Tf.

CHAP. XV.

2. ἐκ τοῦ χαράγματος αὐτοῦ,
om. Gb. Sch. Ln. Tf.
3. δούλου, *præm.* τοῦ Ln.
— ἁγίων ἢ ἐθνῶν Gb. Sch. Ln.
Tf. ; αἰῶνων Gb. ∞.
4. σε, om. Ln. Tf. [Gb. ∞]. Atx.
— Κύριε Gb. ∞.
— δοξάση ἢ δοξάσει Ln. Tf.
[Atx.]
— ὅσιος ἢ ἅγιος εἶ Gb. ∞. [Cst.]
— πάντα τὰ ἔθνη ἢ πάντες Gb.
∞. [Cst.]
5. ἰδοῦ, om. Gb. Sch. Ln. Tf.
6. ἵχοντες, *præm.* οἱ Gb. Sch.
Ln. Tf.
— ἐκ τοῦ ναοῦ, om. Tf. [Gb. ∞].
— λίων ἢ λίθων Ln.
— καὶ λαμπρὸν, om. καὶ Gb.
Sch. Ln. Tf.
8. καπνοῦ, *præm.* ἐκ τοῦ Tf.
— ἠδύνατο ἢ ἐδύνατο Ln. Tf.

CHAP. XVI.

1. φωνῆς μεγάλης ἢ μεγάλης
φωνῆς Sch. Ln. Tf.
— ἐκ τοῦ ναοῦ, om. Tf. [Gb. ∞].
— καὶ ἐκχέετε, om. καὶ Tf. [Gb.
∞] ; καὶ ἐκχέετε Ln.
— φιάλας, *præm.* ἐπὶ τὰ Gb. Sch.
Ln. Tf.
2. ἐπὶ ἢ εἰς Sch. Ln. Tf. [Gb.
∞].
— εἰς ἢ ἐπὶ Sch. Ln. Tf. [Gb.
∞].
— τῇ εἰκόνι αὐτοῦ προσκυνού-
ντας ἢ προσκυν. τῇ εἰκόνι
αὐτοῦ Gb. Sch. Ln. Tf.
3. ἄγγελος, om. Ln. Tf. [Gb. ∞].
— ζῶσα, om. Sch. ; ζῶης Gb.
Ln. Tf. [Gb. ∞].
— ἀπέθανεν, add. τὰ Ln. Tf.
4. ἄγγελος, om. Gb. Sch. Ln.
Tf.
— εἰς τὰς, om. εἰς Ln.

REVELATION.

4. ἐγένετο ἄ ἐγένοντο Ln.
 5. Κύριε, om. Gb. Sch. Ln. Tf.
 — καὶ ὁ ὄσιος, om. καὶ Gb. Sch.;
 om. καὶ ὁ Ln. Tf. [Alc.]; καὶ
 ὁ ἐσόμενος Elz.
 6. ἔδωκας πιεῖν ἄ δέδωκας πίν
 Ln.
 — γὰρ, om. Gb. Sch. Ln. Tf.
 7. ἄλλον ἐκ, om. Gb. Sch. Ln. Tf.
 8. ἄγγελος, om. Gb. Sch. Ln. Tf.
 9. ἐβλασφήμησαν, add. οἱ ἄν-
 θρωποι Sch. Tf. [Gb. ~].
 — ἔξουσίαν, *præm.* τὴν Ln. Tf.
 10. ἄγγελος, om. Gb. Sch. Ln. Tf.
 — ἐμασῶντο ἄ ἐμασῶντο Ln.
 Tf.
 12. ἄγγελος, om. Gb. Sch. Ln. Tf.
 — τὸν Εὐφράτην, om. τὸν Gb.
 Sch.
 — ἀνατολῶν ἄ ἀνατολῆς Gb. ~.
 [Cst.].
 13. ὅμοια βατράχοις ἄ ὅς βά-
 τραχοι Gb. Sch. Ln. Tf.
 14. δαιμόνων ἄ δαιμονίων Gb.
 Sch. Ln. Tf.
 — ἐκπορεύεσθαι ἄ ἐκπορεύ-
 εται Gb. Sch. Tf. [Gb. -];
sic sine à Ln.
 — τῆς γῆς καὶ, om. Gb. Sch. Ln.
 Tf.
 — πόλεμον, *præm.* τὸν Gb. Sch.
 Ln. Tf.
 — ἡμέρας ἐκείνης τῆς μεγάλης
 ἄ μεγάλης ἡμέρας ἐκείνης
 Gb. -; *μεγ. ἡμέρ.* Ln.
 16. Ἀρμαγεδδών ἄ Ἀρμαγε-
 δών Gb. Sch. Ln. Tf.; Μα-
 γεδών Gb. ~.
 17. ἄγγελος, om. Gb. Sch. Ln. Tf.
 — εἰς ἄ ἐπὶ Gb. Sch. Ln. Tf.
 [Rec. Gb. ~].
 — μεγάλη, om. Ln. [Gb. -].
 — ἀπὸ ἄ ἐκ Ln. [Gb. ~].
 — τοῦ οὐρανοῦ, om. Ln. Tf. [Gb.
 ~].
 18. φωναὶ καὶ βρονταὶ καὶ ἀστ-
 ραπαὶ ἄ ἀστραπαὶ καὶ φω-
 ναὶ καὶ βρονταὶ Gb. Sch. Ln.
 Tf.
 — ἐγένετο Gb. ~.
 — οἱ ἄνθρωποι ἐγένοντο ἄ ἄν-
 θρωπος ἐγένετο Ln. Tf.
 19. ἔπεσον ἄ ἔπεσαν Ln. Tf.

CHAP. XVII.

1. τῶν, om. Gb. Sch. Ln. Tf.
 — τῶν ὑδάτων τῶν πολλῶν ἄ
 ὑδάτων πολλῶν Ln. [Gb. ~].

2. ἐκ τοῦ οἴνου τῆς πορνείας
 αὐτῆς οἱ κατοικοῦντες τὴν
 γῆν ἄ οἱ κατοικ. τὴν γῆν ἐκ
 τοῦ οἴνου τῆς πορνείας αὐ-
 τῆς Gb. Sch. Ln. Tf.
 3. εἶδον ἄ εἶδα Ln. Tf.
 — γέμον ἄ γέμοντα (*seq. ὀνό-
 ματα*) Ln.
 — ὀνομάτων ἄ τὰ ὀνόματα Tf.
 4. ἡ περιβεβλημένη ἄ ἦν περι-
 βεβ. Gb. Sch. Ln. Tf.
 — πορφύρα καὶ κοκκίνω ἄ πορ-
 φυροῦν καὶ κόκκινον Gb.
 Sch. Ln. Tf.
 — καὶ, om. Tf.
 — χρυσοῦ ἄ χρυσίω Gb. Sch.
 Ln. Tf.
 — χρυσοῦν ποτήριον ἄ ποτή-
 ριον χρυσοῦν Sch. Ln. Tf.
 — ἀκαθάριτος ἄ τὰ ἀκάθαρτα
 τῆς Gb. Sch. Ln. Tf.
 — αὐτῆς ἄ τῆς γῆς Tf. [Gb. ~].
 Cst.
 6. εἶδον ἄ εἶδα Ln. Tf.
 7. σοὶ ἐρῶ ἄ ἐρῶ σοὶ Ln. Tf.
 [Cst.].
 8. Θηρίον, *præm.* τὸ Gb. Sch. Ln.
 Tf.
 — ὑπάγειν ἄ ὑπάγει Ln. Tf.
 — ἐπὶ τῆς γῆς ἄ τὴν γῆν Cst.
 — θανατῶνται ἄ θαναμσθή-
 σονται Ln. Tf.
 — οὐ γέγραπται ἄ οὐκ ἐγγρά-
 πτω Ln.
 — τὰ ὀνόματα ἄ τὸ ὄνομα Sch.
 Ln. Tf.
 — τὸ βιβλίον ἄ τοῦ βιβλίου
 Cst.
 — βλέποντες ἄ βλέπόντων Gb.
 Sch. Ln. Tf.
 — τὸ θηρίον ὅτι ἦν ἄ ὅτι ἦν
 τὸ θηρ. Cst.
 — καίπερ ἐστίν ἄ καὶ πάρεσται
 Gb. Sch. Ln. Tf.
 9. ὄρη εἰσὶν ἐπτὰ ἄ ἐπτὰ ὄρη
 εἰσὶν Gb. Sch. Ln. Tf.
 10. καὶ ὁ εἶς, om. καὶ Gb. Sch.
 Ln. Tf.
 12. οὐκω ἄ οὐκ Ln.
 — ἀλλ' ἄ ἀλλὰ Ln.
 13. γνώμων ἔχουσι ἄ ἔχουσιν
 γνώμην Gb. Sch. Tf.
 — τὴν ἐξουσίαν, om. τὴν Ln. Tf.
 — ἐαντῶν ἄ αὐτῶν Ln. Tf. [Gb.
 ~]. Cst.
 — διαδιδάσουσιν ἄ διδάσων
 Gb. Sch. Ln. Tf.
 15. λέγει ἄ εἶπεν Ln.

16. ἐπὶ ἄ καὶ Gb. Sch. Ln. Tf.
 17. καὶ ποιῆσαι μίαν γνώμην, om.
 Ln.
 — μίαν γνώμην ἄ γνώμην μίαν
 Gb. Sch. Tf.
 — τελεσθῆ ἄ τελεσθήσονται
 Gb. Sch. Ln. Tf.; τελεσθῶ-
 σιν Gb. ~.
 — τὰ ῥήματα ἄ οἱ λόγοι Gb.
 Sch. Ln. Tf.

CHAP. XVIII.

1. Καὶ μετὰ, om. καὶ Ln. Tf.
 — εἶδον, add. ἄλλον Gb. Sch.
 Ln. Tf.
 2. ἰσχύϊ, φωνῇ μεγάλῃ ἄ ἰσχυ-
 ρῇ φωνῇ Gb. Sch. Ln. Tf.;
 ἰσχύϊ Gb. ~.
 — δαιμόνων ἄ δαιμονίων Ln. Tf.
 — πνεύματος ἀκαθάρτου, add.
 καὶ μεμνημένον Ln.
 3. τοῦ οἴνου, om. Ln.
 — πέτωκε ἄ πέτωκαν Ln.
 4. Ἐξέλθετε ἄ ἐξέλθετε Ln. [Gb.
 ~]. Cst.
 — ἵνα μὴ λάβητε ἐκ τῶν πλη-
 γῶν αὐτῆς ἄ ἐκ τῶν πληγῶν
 αὐτῆς ἵνα μὴ λάβητε Gb.
 Sch. Ln. Tf.
 5. ἠκολούθησαν ἄ ἐκολλήθησαν
 Gb. Sch. Ln. Tf.
 6. ὑμῖν, om. Gb. Sch. Ln. Tf.
 — αὐτῇ, om. Ln. Tf.; *præm.* τὰ
 Tf.
 7. εἰατήν ἄ αὐτὴν Ln. Tf.
 — Κάθημαι, *præm.* ὅτι Ln. Tf.
 [Alc.].
 8. κρίνων ἄ κρίνας Gb. Sch. Ln.
 Tf.
 9. κλαύσονται ἄ κλαύσουσιν
 Sch. Tf. [Gb. ~].
 — αὐτῇ, om. Gb. Sch. Ln. Tf.
 — αὐτῇ ἄ αὐτὴν Tf.
 10. ἐν, om. Gb. Sch. Ln. Tf.
 11. κλαίουσι καὶ πενθοῦσιν ἄ
 κλαύσουσι καὶ πενθήσουσι
 Gb. ~. [Cst.].
 — αὐτῇ ἄ αὐτὴν Tf.
 12. μαργαρίτου ἄ μαργαρίτας
 Ln.
 — βύσσινον ἄ βυσσίνου Gb. Sch.
 Ln. Tf.
 — πορφύρας ἄ πορφύρου Gb.
 ~. [Cst.].
 — σιρκικοῦ ἄ σιρκικοῦ Ln.
 13. κινάμωμον ἄ κιννάμωμον Ln.
 Tf.; add. καὶ ἄμωμον Gb.
 Sch. Ln. Tf.

REVELATION.

14. τῆς ἐπιθυμίας τῆς ψυχῆς σου ἄ σου τῆς ἐπιθ. τῆς ψυχῆς Ln. Tf.
 - ἀπῆλθεν 2^ο ἄ ἀπώλετο Gb. Sch. Ln. Tf.
 - οὐ μὴ εὐρήσῃς αὐτά ἄ αὐτὰ οὐ μὴ εὐρήσῃς Tf.; [εὐρήσῃ Gb. ≈ Cst.]; αὐτὰ οὐ μὴ εὐρήσουσιν Ln.
 16. καὶ λέγοντες, om. καὶ Sch. Ln. Tf. [Gb. ≈].
 - βύσσωιν ἄ κόκκινον Ln.
 - κόκκινον ἄ βύσσωιν Ln.
 - ἐν, om. Ln. [Gb. ≈].
 - χρυσοῦ ἄ χρυσοῦ Gb. Sch. Ln. Tf.
 - μαργαρίταις ἄ μαργαρίτη Ln.
 17. ἐπὶ τῶν πλοίων ὁ ὄμιλος ἄ ὁ ἐπὶ τόπον πλέων Gb. Sch. Ln. Tf.
 18. ἔκραζον ἄ ἔκραξαν Ln.
 - ὄντωντες ἄ βλέποντες Gb. Sch. Ln. Tf.
 - πόλει, add. ταύτῃ Ln.
 19. ἔβαλον ἄ ἔβαλαν Ln.; ἐπέβαλον Tf.
 - ἔκραζον ἄ ἔκραξαν Ln.
 - λέγοντες, *præm.* καὶ Gb. ≈.
 - πλοῖα, *præm.* τὰ Sch. Ln. Tf. [Gb. ≈].
 20. αὐτὴν ἄ αὐτῇ Gb. Sch. Ln. Tf.
 - αἰγιοι, add. καὶ οἱ Gb. Sch. Ln. Tf.
 21. μύλον ἄ μύλων Ln.
 23. φανῆ ἐν, om. ἐν Ln.
 - οἱ ἔμποροί, om. οἱ Ln.
 24. αἶμα ἄ αἵματα Gb. Sch. Tf.

CHAP. XIX.

1. Καὶ μετὰ, om. καὶ Gb. Sch. Ln. Tf.
 - φωνῆν, *præm.* ὡς Elz. Gb. Sch. Ln. Tf.
 - ὄχλου πολλοῦ μεγάλῃν ἄ μεγάλ. ὄχλ. πολλ. Gb. Sch. Ln. Tf.
 - λέγοντος ἄ λεγόντων Gb. Sch. Ln. Tf.
 - καὶ ἡ δόξα, *post* καὶ ἡ δύν. Gb. ≈. [Cst.]
 - καὶ ἡ τιμῆ, om. Gb. Sch. Ln. Tf.
 - Κυρίῳ τῷ Θεῷ ἄ τοῦ θεοῦ Gb. Sch. Ln. Tf.
 2. ἔφθειρε ἄ διέφθειρε Gb. ≈. [Cst.]
 τῆς χειρὸς, om. τῆς Gb. Sch. Ln. Tf.

4. ἔπесον ἄ ἔπесαν Ln. Tf.
 - οἱ πρесоβύτεροι οἱ εἴκοσι καὶ τέσσαρες ἄ οἱ εἴκ. τέσσ. πρесоβ. Ln.
 - καὶ τέσσαρες, om. καὶ Gb. Sch. Ln. Tf.
 - τοῦ θρόνου ἄ τῷ θρόνῳ Ln. Tf. [Gb. ≈]. Cst.
 5. ἐκ ἄ ἀπὸ Ln. Tf. [Gb. ≈]. Cst.
 - τὸν Θεὸν ἄ τῷ θεῷ Ln. Tf. [Gb. ≈].
 - αὐτὸν καὶ, om. καὶ Gb. Sch. Ln. Tf.
 6. καὶ ὡς, om. ὡς Ln.
 - λέγοντας St. Cst.; λέγοντες Gb. Sch. Tf.; λεγόντων Elz. Ln.
 - Θεός, add. ἡμῶν Gb. Sch. Tf.
 7. ἀγαλλιώμεθα ἄ ἀγαλλιώμεν Ln. Tf.
 - δῶμεν ἄ δώσομεν Ln. Tf.
 8. καθαρὸν καὶ λαμπρὸν ἄ λαμπρὸν καθαρὸν Ln. Tf.; λαμπρὸν καὶ καθαρὸν Gb. Sch.
 - ἐστὶ τῶν ἁγίων ἄ τῶν ἁγίων ἐστὶν Ln. Tf. [Cst.]
 9. ἀληθινοί, *præm.* οἱ Ln. Tf.
 - εἰσι τοῦ Θεοῦ ἄ τοῦ θεοῦ εἰσιν Ln. Tf. [Cst.]
 10. ἔπесον ἄ ἔπесαν Ln. Tf.
 - τοῦ Ἰησοῦ, om. τοῦ Ln. Tf.
 - τοῦ Ἰησοῦ, om. τοῦ Ln. Tf.
 11. ἀνεφωγμένον ἄ ἠνεφωγμένον Ln. Tf.
 12. ὡς, om. Tf. [Gb. ≈].
 - ἔχων, add. ὀνόματα γεγραμμένα καὶ Tf.
 13. καλεῖται ἄ κέκληται Ln. Tf. [Gb. ≈]. *Alz.*
 14. ἐν τῷ, *præm.* τὰ Elz. Gb. Sch. Ln. Tf.
 - ἐφ' ἄ ἐπὶ Tf.
 - καὶ καθαρὸν, om. καὶ Gb. Sch. Ln. Tf.
 15. ῥομφαία, add. δίστομος Sch. [Gb. ≈].
 - πατάσῃ ἄ πατάξῃ Gb. Sch. Ln. Tf.
 - καὶ τῆς, om. καὶ Gb. Sch. Ln. Tf.
 16. τὸ ὄνομα, om. τὸ Gb. Ln. Tf. [Cst.]
 17. ἔνα Gb. ≈.
 - πετομένους ἄ πετομένοις Ln. Tf.
 - καὶ συνάγεσθε ἄ συνάχητε Gb. Sch. Ln. Tf.

17. τοῦ μεγάλου ἄ το μέγα τοῦ Gb. Sch. Ln. Tf.
 18. αὐτῶν ἄ αὐτοῦς Ln.
 - εὐλειθερων, add. τε Gb. Sch. Ln. Tf.
 - μικρῶν, add. τε Sch. Tf. [Gb. ≈].
 19. αὐτῶν ἄ αὐτοῦ Ln.
 - πόλεμον, *præm.* τὸν Sch. Ln. Tf. [Gb. ≈].
 20. μετὰ τούτου ὁ ἄ μετ' αὐτοῦ ὁ Ln.; ὁ μετ' αὐτοῦ Gb. Sch. Tf.
 - τὴν καιομένην ἄ τῆς καιομένης Ln.
 - τῷ θεῷ, om. τῷ Gb. Sch. Ln. Tf.
 21. ἐκπορευομένη ἄ ἐξελθούση Gb. Sch. Ln. Tf.

CHAP. XX.

1. κλεῖδα ἄ κλεῖν Gb. Sch. Ln. Tf.
 2. τὸν ὄφιν τὸν ἀρχαῖον ἄ ὁ ὄφεις ὁ ἀρχαῖος Ln. Tf.
 - Σατανᾶς, *præm.* ὁ Ln. Tf.
 3. ἔκλεισεν αὐτὸν, om. αὐτὸν Gb. Sch. Ln. Tf.
 - πλανήσῃ ἄ πλανᾷ Tf.
 - τὰ ἔθνη ἔτι ἄ ἔτι τὰ ἔθνη Gb. Sch. Ln. Tf.
 - καὶ μετὰ, om. καὶ Ln. Tf. [Gb. ≈].
 - αὐτὸν λυθῆναι ἄ λυθῆναι αὐτὸν Ln. Tf.
 4. τῷ θηρίῳ ἄ τὸ θηρίον Gb. Sch. Ln. Tf.
 - οὔτε ἄ οὐδὲ Ln. Tf.
 - τῇ εἰκόνι ἄ τῇ εἰκόνα St. Ln. Tf. [Gb. ≈]. Cst.
 - μέτωπον αὐτῶν, om. αὐτῶν Gb. Sch. Ln. Tf.
 - Χριστοῦ, *præm.* τοῦ Elz. Gb. Sch. Ln. Tf.
 - τὰ χίλια, om. τὰ Ln. Tf. [Gb. ≈].
 5. δεῖ, om. Ln. Tf.
 - ἀνέξισαν ἄ ἔξισαν Gb. Sch. Ln. Tf.
 - ἔως ἄ ἄχρι Gb. Sch. Ln. Tf.
 6. θάνατος ὁ δεῦτερος ἄ δεῦτερος θάνατος Gb. Sch. Ln. Tf.
 - μετ' αὐτοῦ ἄ μετὰ ταῦτα Gb. ≈. [Cst.]
 7. ὅταν τελεσθῇ ἄ μετὰ Gb. ≈. [Cst.]
 8. τὸν Μαγώ, om. τὸν Ln.

REVELATION.

8. πόλεμον, *praem.* τὸν Sch. Ln. Tf. [Gb. ∞].
 — ἀριθμὸς, *add.* αὐτῶν Gb. Sch. Ln. Tf.
 9. ἐκύκλωσαν ἢ ἐκύκλευσαν Ln. Tf. [Gb. ∞]. *Cst.*
 — ἀπὸ τοῦ Θεοῦ, *om.* Ln. Tf. [Gb. -]; *post* οὐρανοῦ Gb. Sch.
 10. ὄπου, *add.* καὶ Gb. Sch. Ln. Tf.
 11. λευκὸν μέγαν ἢ μέγαν λευκὸν Gb. Sch. Ln. Tf.
 — αὐτοῦ ἢ αὐτὸν Gb. Sch. Tf.
 — προσώπου, *praem.* τοῦ Ln.
 12. μικροὺς καὶ μεγάλους ἢ τοὺς μεγάλους καὶ τοὺς μικροὺς Ln. Tf.
 — Θεοῦ ἢ θρόνου Gb. Sch. Ln. Tf.
 — ἠνεφρχθησαν ἢ ἠνοιχθησαν Gb. Sch. Ln. Tf.
 — βιβλίον ἄλλο ἢ ἄλλο βιβλίον Gb. Sch. Ln. Tf.
 — ἠνεφρχθη ἢ ἠνοιχθη Ln. Tf.
 13. ἐν αὐτῇ νεκροὺς ἢ νεκροὺς τοὺς ἐν αὐτῇ Gb. Sch. Ln. Tf.
 — ἔδωκαν ἢ ἔδωκεν Ln.
 — ἐν αὐτοῖς νεκροὺς ἢ νεκροὺς τοὺς ἐν αὐτοῖς Gb. Sch. Ln. Tf.
 14. ἔστιν ὁ δεύτερος θάνατος ἢ ὁ θάν. ὁ δευτ. ἔστιν Gb. Sch. Ln. Tf.; *add.* ἡ λίμνη τοῦ πυρός Sch. Ln. Tf. [Gb. ∞].
 15. τῇ βίβλῳ ἢ τῷ βιβλίῳ Gb. Sch. [Cst.]

CHAΡ. XXI.

1. παρῆλθε ἢ ἀπῆλθιν Ln. Tf.; ἀπῆλθον Gb. Sch.
 2. ἐγὼ Ἰωάννης, *om.* Gb. Sch. Ln. Tf.
 — εἶδον, *post* καινῆν Gb. Sch. Ln. Tf.
 — ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ ἢ ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ Gb. Sch. Ln. Tf.
 3. οὐρανοῦ ἢ θρόνου Ln. Tf.
 — λαοὶ ἢ λαὸς Gb. Sch. Tf. [Rec. Gb. ∞].
 — ἔσται μετ' αὐτῶν ἢ μετ' αὐτῶν ἔσται Gb. Sch. Ln.
 — Θεὸς αὐτῶν ἢ αὐτῶν θεός Ln. [Gb. ∞].
 4. ὁ Θεός, *om.* Gb. Sch. Ln. Tf.
 — ἀπὸ ἢ ἐκ Ln.

4. ὄτι, *om.* Ln.
 — ἀπῆλθον ἢ ἀπῆλθιν Ln. Tf.
 5. τοῦ θρόνου ἢ τῷ θρόνῳ Gb. Sch. Ln. Tf.
 — μοι, *om.* Ln. Tf. [Gb. ∞].
 — πάντα ποιῶ ἢ ποιῶ πάντα Ln. Tf.
 — μοι, *om.* Gb. Sch. Ln. Tf.
 — ἀληθινοὶ καὶ πιστοὶ ἢ πιστοὶ καὶ ἀληθινοὶ Gb. Sch. Ln. Tf.
 6. Γέγονε ἢ γέγοναν Ln. Tf. [Gb. ∞]; γέγονα Gb. ∞; [*om.* ἐγὼ εἶμι]. [*Cst.*]
 — Α ἢ Ἄλφα Ln. Tf.
 — δώσω, *add.* αὐτῷ Sch. Tf. [Gb. ∞]. [*Cst.*]
 7. πάντα ἢ ταῦτα Gb. Sch. Ln. Tf.
 — ὁ υἱός, *om.* ὁ Ln. Tf.
 8. δειλοῖς δὲ ἢ τοῖς δὲ δειλοῖς Gb. Sch. Ln. Tf.
 — ἀπίστοις, *add.* καὶ ἁμαρτωλοῖς Sch. [Gb. ∞].
 — φαρμακεῖσι ἢ φαρμακοῖς Gb. Sch. Ln. Tf.
 8. δεύτερος θάνατος ἢ ὁ θάν. ὁ δευτ. Gb. Sch. Ln. Tf.
 9. πρὸς με, *om.* Gb. Sch. Ln. Tf.
 — εἰς, *add.* ἐκ Sch. Ln. Tf. [Gb. ∞].
 — τὰς γεμούσας, *om.* τὰς Tf.; τῶν γεμόντων Ln.
 — τῶν ἑπτὰ, *om.* τῶν Tf. [Gb. ∞].
 — τὴν νύμφην τοῦ ἀρνίου τὴν γυναῖκα τὴν γυν. τὴν νύμφ. τοῦ ἀρνίου Tf. [*Cst.*]; τὴν νύμφ. τὴν γυν. τοῦ ἀρνίου Ln. [Gb. ∞]; τ. γυν. τ. ἀρν. Gb. ∞.
 10. ἐπ' ἢ ἐπὶ Ln.
 — τὴν μεγάλην, *om.* Gb. Sch. Ln. Tf.
 — ἀπὸ ἢ ἐκ Tf. [*Cst.*]
 11. καὶ ὁ, *om.* καὶ Gb. Sch. Ln. Tf.
 12. ἔχουσάν τε ἢ ἔχουσα Gb. Sch. Ln. Tf.
 — ἔχουσαν ἢ ἔχουσα Gb. Sch. Ln. Tf.
 — καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, *om.* Ln.
 — ἔστι, *add.* τὰ ὀνόματα Ln.; *add.* ὀνόματα Tf.
 — τῶν νῶν, *om.* τῶν Ln. Tf.
 13. Ἀπ' ἀνατολῆς ἢ ἀπὸ ἀνατολῶν Tf.; ἀπὸ ἀνατολῆς Gb. Sch. Ln.

13. ἀπὸ, *praem.* καὶ *ter* Sch. Ln. Tf. [Gb. ∞].
 14. ἐν αὐτοῖς ὀνόματα ἢ ἐπ' αὐτῶν δώδεκα ὀνόματα Gb. Sch. Ln. Tf.
 15. εἶχε, *add.* μέτρον Gb. Sch. Ln. Tf.
 16. τοσοῦτον ἔστω, *om.* Gb. Sch. Ln. Tf.
 — καὶ τὸ πλάτος 1°, καὶ Gb. ∞.
 — σταδίων ἢ σταδίους Elz. Gb. Sch. Ln. Tf.
 — δώδεκα ἢ δεκαδύο Tf.
 18. ἦν, *om.* Ln.
 — ὅμοια ἢ ὅμοιον Ln. Tf. [Gb. ∞]. *Cst.*
 19. καὶ οἱ θεμέλιοι, *om.* καὶ Ln. Tf. [Gb. ∞].
 — χαλκηδῶν ἢ χαρκεδῶν Gb. Sch. Ln.
 20. σαρδόνυξ ἢ σαρδιόνυξ Ln.
 — σάρδιος ἢ σάρδιον Ln. Tf. [Gb. ∞]. *Cst.*
 — χρυσοπρασος ἢ χρυσόπρασον Ln.
 21. διαφανῆς ἢ διαυγῆς Gb. Sch. Ln. Tf.
 22. ναὸς, *praem.* ὁ Ln.
 23. ἐν αὐτῇ, *om.* ἐν Gb. Sch. Ln. Tf.
 — ἡ γὰρ ἢ γὰρ ἡ Gb. ∞. [*Cst.*]
 24. τὰ ἔθνη τῶν σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσι ἢ περιπατήσουσιν τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς Gb. Sch. Ln. Tf.
 — καὶ τὴν τιμὴν, *om.* Ln. Tf. [Gb. ∞].
 27. κοινῶν ἢ κοινῶν Gb. Sch. Ln. Tf.
 — ποιῶν ἢ ὁ ποιῶν Tf.; ποιῶν Ln. [Gb. ∞]. *Cst.*

CHAΡ. XXII.

1. καθαρὸν, *om.* Gb. Sch. Ln. Tf.
 2. ἐντεῦθεν ἢ ἐκεῖθεν Ln. Tf. [Gb. ∞].
 — μῆνα ἢ μῆναν Ln.
 — ἕνα, *om.* Gb. Sch. Ln. Tf.
 — ἕκαστον ἀποδιδόν ἢ ἀποδιδόνος ἕκαστον Tf. [*Cst.*]; ἀποδιδόνος ἕκαστος Gb. ∞ [*Cst.*]; ἀποδιδόνος ἕκαστος Gb. ∞.
 3. καταθέμα ἢ κατάθεμα Gb. Sch. Ln. Tf.
 — ἔτι ἢ ἐκεῖ Gb. ∞. [*Cst.*]

REVELATION.

5. ἐκεῖ ἔστι Gb. Sch. Ln.; *om.* Tf. [Gb. ⇌].
 - χρείαν οὐκ ἔχουσι ἢ οὐχ ἔξουσιν χρείαν Ln. [Gb. ~]
Alx.; οὐ χρεία Gb. Sch. Tf.
 - λύχου, *præm.* φωτός Ln. [Gb. ~].
 - ἡλίου, *om.* Tf.
 - φωτίζει ἢ φωτιεῖ ἐπ' Gb. Sch. Tf.; φωτίσει ἐπ' Ln. [ἐπ' Gb. →].
 6. εἶπέ ἢ λέγει Gb. ~. [Cst.]
 - Κύριος, *præm.* ὁ Ln.
 - ἀγίων ἢ πνευμάτων τῶν Gb. Sch. Ln. Tf.
 7. Ἰδοὺ, *præm.* καὶ Gb. Sch. Ln. Tf. [Gb. →].
 8. Καὶ ἐγὼ ἢ καὶ γὰρ Ln. Tf.
 - βλέπων ταῦτα καὶ ἀκούων ἢ ἀκούων καὶ βλέπων ταῦτα Gb. Sch. Ln. Tf.
 - ἔβλεψα ἢ ὅτε εἶδον Tf. [Gb. ~]. *Cst.*
 - ἔπεσα ἢ ἔπεσον Elz. Gb. Sch.
 9. γὰρ, *om.* Gb. Sch. Ln. Tf.
 10. ὅτι, *om.* Gb. Sch. Ln. Tf.
 - καιρὸς, *add.* γὰρ Ln. [Gb. ~].
 11. ῥυπῶν ῥυπωσάτω ἢ ῥυπαρὸς ῥυπαρευθήτω Gb. Sch. [Ln.] Tf.; [ῥυπανθήτω Ln.]
 11. δικαιοθήτω ἢ δικαιοσύνην ποιησάτω Gb. Sch. Ln. Tf.
 12. Καὶ ἰδοὺ, *om.* καὶ Gb. Sch. Ln. Tf.
 - αὐτοῦ ἔσται ἢ ἐστὶν αὐτοῦ Ln. Tf.; [ἐστὶ Gb. →].
 13. εἰμι, *om.* Gb. Sch. Ln. Tf.
 - Α ἢ Ἄλφα Ln. Tf.
 - ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος ἢ πρῶτος καὶ ἔσχατος, ἢ ἀρχὴ καὶ τὸ τέλος [Gb. Sch.] Ln. Tf.; [ὁ πρ. κ. ὁ ἔσχ. Gb. Sch.]
 14. οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ ἢ οἱ πλύνοντες τὰς στολὰς αὐτῶν Ln. [Gb. ~]; Tf. ed. 1^o [*Alx.*]
 15. δέ, *om.* Gb. Sch. Ln. Tf.
 - ὁ φιλῶν, *om.* ὁ Ln. Tf. [Gb. ⇌].
 16. ἐπὶ, *om.* Tf.; ἐν Ln. [Gb. →].
 - τοῦ Δαβὶδ, *om.* τοῦ Gb. Sch. Ln. Tf.
 - καὶ, *om.* Sch. Tf.
 - ὀρθρινός ἢ ὁ πρωινός Gb. Sch. Ln. Tf.
 17. Ἐλθέ bis ἢ ἔρχου bis Gb. Sch. Ln. Tf.
 - ἐλθέτω ἢ ἐρχέσθω Gb. Sch. Ln. Tf.
 - καὶ ὁ 2^o, *om.* καὶ Gb. Sch. Ln. Tf.
 17. λαμβανέτω τὸ ἢ λαβέτω Gb. Sch. Ln. Tf.
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 - βίβλου 1^o ἢ τοῦ βιβλίου Gb. Sch. Ln. Tf.
 - ἀφανῆσει ἢ ἀφελεί Gb. Sch. Ln. Tf.
 - βίβλου ἢ τοῦ ξύλου Gb. Sch. Ln. Tf.
 - ἐκ, *om.* Ln.
 - καὶ τῶν, *om.* καὶ Gb. Sch. Ln. Tf.
 - βιβλίῳ, *præm.* τῷ Gb. Sch. Ln. Tf.
 20. Ναὶ, *om.* Gb. Sch. Ln. Tf.
 21. ἡμῶν, *om.* Gb. Sch. Ln. Tf.
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