

An examination of the Greek text of the epistles to Timothy and Titus

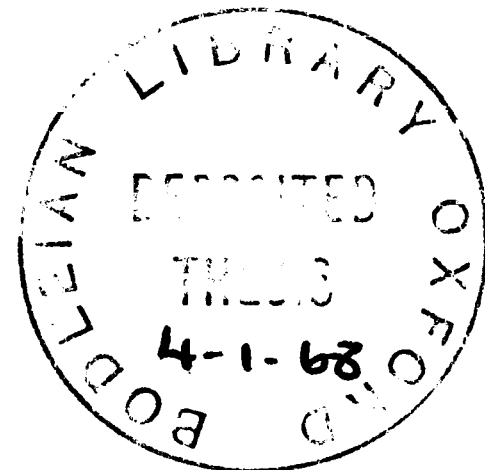
Volume 2

By J. K. Elliott

St. Peter's College

Thesis submitted for the Degree of Doctor of Philosophy at the University of
Oxford

1967



6:1 δουλοι -

δουλειαις - 1836. 2400. 442. 216^x. 489.

L (vg N)(vt r). Copt. (sah.).

δουλου - F G.

(cf. v.l. at 2 Tim. 1:7).

δουλοι is likely to be original. In apposition to δουλο it was felt to be difficult, therefore two attempts were made by scribes to remove this difficulty by using genitives. If δουλειαις were original, it is difficult to understand how the other variants arose.

δουλειαι occurs in the N. T. at Rom. 8:15, 8:21, Gal. 4:24, 5:1, Heb. 2:15.

F G, as Tinnefeld (op. cit.) shows and as is borne out by the investigation of these mss. in the Pastorals, have a tendency to mis-spell. 'Under the yoke of the slave' makes no sense, and one presumes that the original author generally wrote sense.

ὑπο ἰγον obviously means 'under the yoke (of slavery)' as 1836. 2400 and others attempt to make clear. Arndt and Gingrich understand the words in this way. The word is often used figuratively in Hellenistic literature. See 1 Clem. 16:17 "under the yoke of grace" and see also Barnabas 2:6.

6:1 ἰδious v.l. οἰκious is discussed at 1 Tim. 4:2
(v.l. ἰδian).

6:1 ἀξious ἡγεισθωσαν -
ἀξiousεθωσαν - 1311.

ἡγεομαι is frequent in the LXX and N. T. It occurs
elsewhere in the Pastorals at 1 Tim. 1:12.

The curious variant by 1311 seems to have resulted from the
careless contraction of the two words ἀξious and
ἡγεισθωσαν.

6:1

$\overline{\Theta\Upsilon}$ -

$\overline{\text{KV}}$ - D^x

33. 330. 2400.

L (vg)(vt d f g m r). Gothic.

Ambst.

The phrase $\tau\omicron \delta\upsilon\omicron\mu\alpha \tau\omicron\upsilon \overline{\Theta\Upsilon}$ occurs at Rev. 3:12, but the phrase $\tau\omicron \delta\upsilon\omicron\mu\alpha \tau\omicron\upsilon \overline{\text{KV}}$ is more frequent in the N. T. (Mt. 21:9, 23:12, Jas. 5:10, 5:14, Rom. 10:13, Acts 8:16 and see also 2 Tim. 2:19).

Arthrous $\overline{\text{KC}}$ after an arthrous noun agrees with Pastoral usage (cf. 1 Tim. 1:14, 2 Tim. 1:8). The same is true of $\overline{\Theta\text{C}}$ (cf. 1 Tim. 1:11, 2 Tim. 2:19 (pr.) Titus 2:5, 2:11. 2:13.)

Here N. T. usage suggests that the phrase should read $\tau\omicron \delta\upsilon\omicron\mu\alpha \tau\omicron\upsilon \overline{\text{KV}}$. This was altered because scribes found $\overline{\text{KC}}$ ambiguous.

6:1 ἡ διδασκαλία -

οἱ διδασκαλοὶ - 1022. 1245. (and the verb in

the plural: βλασφημούνται.)

Διδασκαλία is singular at 1 Tim. 4:6 - 'Christianity':

and plural at 1 Tim. 4:1 - 'heresies'. διδασκαλός

appears in the Pastorals at 1 Tim. 2:7, 2 Tim. 1:11, 4:3.

In the context, the author is concerned more with teaching.

Perhaps the variant arose to safeguard teachers of Christianity

at a time of persecution. The Pastorals are not concerned

with persecution as such.

1 TIMOTHY.

6:1 βλασφημεῖται v.l. βλασφημηταὶ is discussed at

1 Tim. 1:3 (v.l. παραγγελίης).

6:2 ἔχοντες v.l. ἔχοντας is discussed at 1 Tim. 3:8
(v.l. προσέχοντες).

6:2 καταφρονετωσαν -
καταφρονητωσαν - L

440

John of Damascus.

Mayser 2:2, p. 211 shows that in the Ptolemaic papyri

καταφρονεω does take η in some parts.

Howard p. 71 shows that the letters ελ and η are often interchanged. As with many of the orthographical variants, conventional spelling is generally to be followed. Unless it can be proved that the author of the Pastorals always wrote "η" in such forms, the traditional "ελ" spelling must be read.

6:2 Omit ὅτι ἀδελφοὶ εἶεν - S^x

1518.

Perhaps the omission represents one line of the exemplars.
Once omitted, the phrase would not be missed. The longer
reading balances the sentence: another ὅτι clause follows.

6:2 ΕΥΕΡΓΕΛΙΑΣ -
ΕΥΣΕΒΕΙΑΣ - F G

181.

ΕΥΣΕΒΕΙΑ in the Classical language means 'piety' or 'reverence'. In the LXX and N. T. it usually means 'fear of God'. Of the 59 occurrences of the word in the LXX, 47 are in 4 Macc.

ΕΥΕΡΓΕΛΙΑ occurs in the N. T. only here and at Acts 4:9 (no v.l.). In the LXX, it occurs at Wis. 16:11, 16:24, 2 Macc. 6:13, 9:26, 4 Macc. 8:17, Ps. 77 (78)":11

ΠΙΣΤΟΙ and ἀγαπῆτοι are the predicates of the sentence, which determines that the subject οἱ τῆς ΕΥΕΡΓΕΛΙΑΣ (sic) ἀντιλαμβανόμενον must be a description of the masters. Therefore the context refers to the benefit the masters receive from the obedience of their slaves. ΕΥΣΕΒΕΙΑΣ is not suitable in the context.

ΕΥΣΕΒΕΙΑΣ may have been introduced accidentally from v. 3.

6:2 Omit ταυτα - 440.

cf. 1 Tim. 6:11 ταυτα φευγε and 2 Tim. 3:1 τουτο δε γινωσκε which show that author's usage favours the longer reading here. The omission probably resulted from carelessness, or from an attempt to heighten the instruction διδασκε και παρακαλει.

6:2 Add οὐδ after τὰυτὰ - 1891.

οὐδ is comparatively rare in the Pastorals. The addition of it here is an attempt to remove asyndeton by means of a retrospective particle. (cf. the attempts made to remove asyndeton at Jn. 1:39). Here, however, the demonstrative in effect removes the need to avoid asyndeton. (cf. Bl-Deb § 459. and see 1 Tim. 2:3, v.l. adding γὰρ). The addition of particles is a characteristic scribal emendation in the Pastorals.

ρη -
 οὐ - ψ

Turner p. 281 mentions the increase in the use of ρη in the later language. On p. 283 he states that in the N. T.

εἰ has οὐ if the condition is real: ρη is found in the Classical language. See 1 Tim. 3:5, 5:8 where οὐ follows εἰ .

Bl-Deb. § 428 instances this example of ρη as a remnant of Classical usage and εἰ... οὐ at 1 Tim. 3:5, 5:8 as literary.

See also Bl-Deb § 42.

εἰ... ρη is found at Lk. 6:4, Barn. 6:19, Did. 12:4-5

(with v.ll.). εἰ τις .. καὶ ρη occurs at 1 Tim. 5:16

followed by an imperative.

Moulton p. 171 says that εἰ οὐ is common but lists four

examples of ρη in the N. T. (1 Cor. 15:2, 2, Cor. 13:5,

Gal. 1:7, 1 Tim. 6:3) of which he says only the last example

is normal. Far from this being a stray claim for the

originality of ρη, it confirms what Turner and Bl.-Deb.

suspect (but do not state) namely that ρη here is a Classical

usage untypical of the N. T. οὐ is original: it was altered

by Atticist scribes.

6:3 ΠΡΟΣΕΡΧΕΤΑΙ - S^c A D F G K L P

. T.R. and most minuscules.

Goth. Sah. Copt. Eth.

Basil. Chrys. Cyril. Theod.

ΠΡΟΣΕΡΧΗΤΑΙ - 442. 241. 464. 1908. 436. 356.

061.

ΠΡΟΣΕΧΕΤΑΙ - S^x

181 . 1912 .

L (vg)(vt) - acquiescit, intendit

Theod-Mops.

Cyp. Luc. Ambst.

ΠΡΟΣΕΧΩ is frequent in the Pastorals (1 Tim. 1:4, 3:8, 4:1, 4:13, Tit~~/~~. 1:14 no v.11.) and in Heb. 2 Pet. Mt. , Lk., Acts. Exegesis suggests that this verb should be read here. The author's concern as in other instances in 1 Tim. is that readers should not be perverted from the truth. The man in ^v4 is already supposed to teach falseness. There is no question of his "coming to συλαβουσε λογους ". For προσερχομαι to have the meaning 'to consent to' is to give it a meaning not found elsewhere in the N. T. as Field (op. cit) points out in his Notes. Quoting Bentley he says that προσεχω λογους is a phrase familiar to sacred and profane authors. Orthography could easily have accounted for both variants. προσερχεται is a sheer error through misreading. προσερχηται is a mere spelling variant. There is no reason for the subjunctive (cf. ἐπεροδιδασκαλει.)
Read ΠΡΟΣΕΧΕΤΑΙ .

6:3 Συγαινουσε λογους -
λογους Συγαινουσε - 2005.

(cf. 1 Tim. 5:15 for comments on the inversion of words).

Συγαινουση διδασκαλια occurs at 1 Tim. 1:10, Tit. 2:1
Συγαινουσης διδασκαλιας at 2 Tim. 4:3 and Συγαινωντων λογων
at 2 Tim. 1:13. These examples encourage us to read Συγαινουσε
λογους here as the original order of the words. Sheer
error by 2005.

6:3 $\overline{\tau\upsilon}$ $\overline{\chi\upsilon}$ v.l. $\overline{\chi\upsilon}$ $\overline{\tau\upsilon}$ is discussed at Appendix I (i) b.

6:3 $\tau\eta$... $\delta\iota\delta\alpha\kappa\alpha\lambda\iota\alpha$ -
 $\tau\eta\varsigma$... $\delta\iota\delta\alpha\kappa\alpha\lambda\iota\alpha\varsigma$ - 1912.

Many variants involve the word $\delta\iota\delta\alpha\kappa\alpha\lambda\iota\alpha$
(cf. 1 Tim. 6:1, 4:1, 4:6).

The genitive here would introduce the idea of 'words of teaching' as at 1 Tim. 4:6, but at 1 Tim. 5:17 'the word' and 'the teaching' are separated. The genitive is unlikely here as it is separated from its noun by too great a distance.

6:3 Add οὐση after εἰσεβέλαν - D^x

Latin mss.

The addition is uncharacteristic of the author. ὠν, οὐσα, ὄν are found at 1 Cor. 1:2, Acts 5:17, Lk. 8:43 Jn. 4:9.

If original here there is no obvious reason why it was omitted. The reading in D^x however, is probably secondary and came to it through d and the Latin tradition.

6:4 ΤΕΤΥΦΩΤΑΙ -
ΠΡΟΣΤΕΤΥΦΛΩΤΑΙ - 440.

τυφομαι usually appears in the perfect tense as at
1 Tim. 3:6 and 2 Tim. 3:4, and is therefore used by the
author in the simple form. ΠΡΟΣΤΕΤΥΦΛΩΩ does not
appear in L + S or in the N. T. Variant is a quirk of 440.

The following variant is also discussed here: -

2 TIMOTHY.

3:4 ΤΕΤΥΦΩΡΕΝΟΙ -
ΤΕΤΥΦΛΩΡΕΝΟΙ - 440.

τυφλω is less appropriate in the context. It is not a
Pastoral word, whereas τυφωω is. The word, which is
part of the author's vocabulary should be accepted as
original here, as it fits the context too. The variant
here again reveals the quirk of 440.

6:4

γινεται -

γινονται - 81. 547. 330. 2400.

L (vg) (vt r) - orientur.

γεννωται - D*

L (vt d f m).

Lucifer - nascentur.

N.B. 547. 330 L (vg) read φθονο following.

If the singular φθονος is accepted as original, γινεται will be read here. The subject treated as a compound would have had a singular verb because the first element in the list is singular. To alter a singular verb to a plural after a compound subject is a favourite cause of textual corruption (cf. Acts 4:19, 5:17, 5:21, 5:29, 5:36, 7:11, 7:15, 8:21, 11:14, 13:11, 14:14, 16:15, 16:31, 26:30, Mk. 1:5, 1:36, 2:25, 3:31, 14:1, 14:43, 15:40 etc. etc.).

γεννωται is either a variant spelling of the 2nd aor. subj.

middle γεννωται, or as the Latin understands it, from

γεννωω (which is used metaphorically at 2 Tim. 2:23). The

plural form condemns the originality of the verb. It may have

been written in an attempt to provide a stronger verb than γινονται.

6:4

φθονος -

φθονοι - D*

547. 330.

L (vg)(vt f g) Goth. Coptic.

Ambst. Lucifer.

φονος - 823.

φθονος and ἔρις are associated at Rom. 1:29 (no v.l.) and at Gal. 5:21 (v.l. φονοι). φθονος occurs only 4 times in the LXX (1 Macc. 8:16, 3 Macc. 6:7, Wis. 2:24, 6:23), but is fairly frequent in the N. T. φονος is frequent in the LXX, but is less in keeping with the list here. The reading of 823 probably arose because of the careless omission of the "θ".

In the rest of the N. T. φθονος is singular at Rom. 1:29, Mt. 27:13, Mk. 15:11, Phil. 1:15 and at Tit. 3:3. It is plural at Gal. 5:21, 1 Pet. 2:1. The direction of change seems to have been from singular to plural in order to conform to the plurals in the list, βλασφημια(ι), υπονοουαι, πονηρα(ι) διαπαρατριβα(ι) (sic) See also v.l. ἔρις.

Read φθονος.

6:4 The variant adding $\nu\alpha\lambda$ before $\epsilon\pi\iota\varsigma$ is discussed in Appendix II.

6:4 $\epsilon\pi\iota\varsigma$ - S A K P

Minuscules.

Ϛ (vg). Coptic.

$\epsilon\pi\epsilon\iota\varsigma$ - D F G L.

1175.

Ϛ (hl). Gothic. Latin (vg)(vt)(Fathers)

- contentiones.

The following variant is also discussed below

TITUS.

3:9 $\epsilon\pi\epsilon\iota\varsigma$ -

$\epsilon\pi\iota\nu$ - $S^x \Psi$ ($D^x F G - \epsilon\pi\epsilon\iota\nu$)

999.

Eth.

Ambst. Jer.

$\epsilon\pi\iota\delta\alpha\varsigma$ - 241. 462.

At 1 Tim. 6:4 orthography could have accounted for the variant in either direction. Howard p. 131 says that "when $\epsilon\iota$ and ι were identical in pronunciation, it is unlikely that such a new form $\epsilon\pi\epsilon\iota\varsigma$ would oust the regular $\epsilon\pi\iota\delta\epsilon\varsigma$ (1 Cor. 1:11, no v.l.) and produce needless ambiguity". This says that $\epsilon\pi\epsilon\iota\varsigma$ is an alternative spelling for the singular $\epsilon\pi\iota\varsigma$. There is no definite occurrence of $\epsilon\pi\epsilon\iota\varsigma$ in the N. T. The nominative



plural ἑπεις always appears with variant ..ἐπίδας
is the Hellenistic plural form. ἑπίς is singular at
Rom. 1:29, 13:13, 2 Cor. 12:20 (v.l plural), Gal. 5:20
(v.l. plural) etc. The plural is found without variant at
1 Cor. 1:11. Read ἑπίς at 1 Tim. 6:4. If it was spelt
ἑπεις it would have appeared as a plural form to Atticist
scribes, and may have accounted for its popularity: the plural
in itself is not impossible - abstract expressions are often
plural (see Mt. 15:19, Mk.7:21), but as seen above this
spelling does not represent the normal Hellenistic plural.

ἑπεί should be read at Titus 3:9. This conforms to the
normal N. T. usage of this word in the singular, and accounts
for the other variants. It was assimilated to the plurals
around it by 241. 462. The second stage in the corruption came
from Atticist scribes, who corrected this plural form to the
form ἑπεις .

6:4 Add $\xi\eta\lambda\omicron\varsigma$ after $\xi\pi\iota\varsigma$ - 181.

This word does not occur elsewhere in the Pastorals. The addition by 181 was probably motivated by assimilation to Gal. 5:20.

6:4 βλασφημιαι -
βλασφημια - 103. 462. 2344. 1319.
§ (vg).
Basil.

On this occasion we hesitate to state that the variant conforms to the tendency to make all the nouns in the list plural. (cf. v.11. φθονοι , (ξερες)). The plural here is difficult to explain unless one follows Zerwick (1) and calls this a pluralis categoriae § 4^A

βλασφημια is singular at Mt. 12:31, Mk. 7:22, Eph. 4:31. Col. 3:8, Rev. 2:9, and is plural at Mt 15:19, Mk. 3:28 (v.1. singular), Jude 9.

Here perhaps the plural is original. The final iota could easily have been omitted. Difficulty may have been felt about the plural form of this noun.

(1) Cited by Turner p. 26.

6:4 Omit ὕπνοια πονηρα - 1518.

The variant here is another instance of accidental omission from a list. The reading may have been facilitated by Hom.

βλασφημιαι ὕπνοια πονηρα ΑΙ.

6:5 Διαπατριβαί - S A D F G L P

1739. 33. 69. 2412. 2401. 1960.

1799. 1022. 223. 876. etc. etc.

L (vg) (vt r).

Clement. Basil. Chrys.

Διατριβαί - K.

642. 327. 319 et al.

παρδιατριβαί - T.R. 216. 2344.

L (vt d f m).

Lucifer.

Διατριβή (the only form known to the authors in Schmid's

"Atticismus") occurs in the N. T. at Jn. 3:22, 11:54,

Acts 12:19, 14:3, 14:28, 15:35, 16:12, 20:6, 25:6, 25:14, but

it is not found in the plural as a noun: and many of the above

references are to the verb Διατριβώ. There are many words

compounded with δια in the Pastorals, e.g. 1 Tim. 1:7, 2:2, 3:6,

3:7, 3:11, 4:6, 5:21, 2 Tim. 2:26, 4:5, Tit. 3:8, etc.

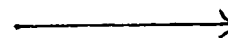
παρδ + δια + root is not frequent in the N. T., and is not

Classical. L + S. list παρδιατριβή as "vulgar". Words with

a double compound are rare among Classical writings. Scribes

would object to this compound form. The original text here is

either Διαπατριβαί or παρδιατριβαί .



παρὰδιὰτριβαῖ is known only here according to L + S.

It is not a Classical compound. Because of its rarity it

may be original, and was altered to the form διὰπαρὰ —

because this compound was more familiar, or else reduced to

a simple verb.

6:5 ἄπεστ ερημευων-

ἄπεστραμμευων ἄπο + D^z.

ἄποστρεω (to rob) is suitable in the context.

It forms part of the author's vocabulary (Tit. 1:14).

It is usually followed by a direct accusative (cf. 1 Cor. 6:7).

ἄπεστραμμευων comes from ἄποστρεφω (to repel, to

turn back) and is not suitable in the context. ἄπο

stands or falls with the verb.

6:5 της ἀληθείας -
του νοου - ψ^c

T O V V O U V is obviously wrong in the context after
) ἀποστρεψω. It has been introduced from T O V V O U V
earlier in the sentence.

6:5 τῶριβρον -
περδρον - 1022. 1245.

τῶριβρον is obviously correct in the context. The author continues his argument by discussing religion as a source of gain (v. 6).

περδρον is hardly appropriate in this discussion of religion. The reading probably arose through misreading.

6:5 ΕΒΕΒΕΛΑΝ - S A D[✱] F G 048.

88. 33. 424^{✱✱}. 1881. 1739. 81. 1398.

Latin. Coptic. Gothic. (COD.) Eth^{ro}.

Origen.

Amb.

ΕΒΕΒΕΛΑΝ ἀφίστασο ἀπὸ τῶν τούτων

- D^c K L ψ P 061.

T. R. and most minuscules.

Lect. Byz.

L (vg DLT) ⚡ (hl. vg). Arm.

Goth. (COD.) Eth^{pp}. L (vt mon) (m)

Euthal. Chrys. Theod-Mops. Iren

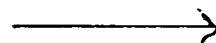
Ephraim.

Ambst. Pel^B. Cyp. Lucifer. Ps-Aug.

ἀφίστα for ἀφίστασο - 1912.

The language of the longer reading could belong to our author. ἀφίστημι appears at 1 Tim. 4:1. ΤΟΛΟΥΤΟΣ occurs at Tit. 3:11. A similar instruction is given at 1 Tim. 6:11 (ταῦτα φευγε) and there are many imperatives in this chapter.

If original, the omission could be accounted for, by the careless omission of 2 lines of the exemplar. If secondary, the longer reading would be a gloss introduced to the text.



In view of the above comments on the language, the former is more likely. Accept the longer reading.

The reading of 1912 is a sheer error.

6:6 Add δ before ΠΟΡΙΣΜΟΣ - 1022.

ΠΟΡΙΣΜΟΝ occurs in v. 5 without the article. Perhaps the scribe of 1022 considered that the second mention deserved the article. But the main emphasis in the sentence is on the repetition of ΕΥΘΕΒΕΙΑ. The article would give the wrong sense, i.e. "the reward is great: religion with contentment".

6:6 Add $\overline{\Theta\Upsilon}$ after $\epsilon\upsilon\sigma\epsilon\beta\epsilon\omega$ - F G

L (vt g) (vg D).

As Middleton on the Greek Article (op. cit. p. 390) points out, the addition of $\overline{\Theta\Upsilon}$ is unlikely after an arthrous noun. This would be untypical of our author. $\epsilon\upsilon\sigma\epsilon\beta\epsilon\omega$ does not occur qualified by $\overline{\Theta\Upsilon}$ in the Pastorals, or in the rest of the N. T. The longer reading is a pious addition.

6:7 ϛου - S^x A F G 048. 061.

33. 81. 1881. 1739.

L (vt g r^l) Copt. (sah.) ~~Arm.~~ ~~Eth.~~

Origen.

σηλον ουτ - S^c D^{bc} K L P Ψ

T. R. and most minuscules.

Lect. Byz.

L (vg - dubium) β (vg)(hl.).

Bede. Cassian. Jer. Ca^r.

Basil. Orig. Macarius. Euthal.

Marcion. Chrys. Theod. John-Dam.

αληθες ουτ - D^x

L (vt d m - 'verum') Goth.

Ambst. Pel.^β Theod-Mops (Lat.) Cyp.

Paulinian. Aug. Jer. Ald. Paulinus -

- Nola. Anon-Job I (Migne P G 1857).

Eus. Basil.

Omit ουτ - Cyril (Syr).

Jer. Aug. Orosius.

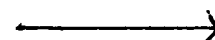
αλλ' ουδε - Polycarp. Aug. Amb. Ant.

Rufin. Gau.

Chrys.

'and' - Copt. Eth. Arm.

ουτ alone is difficult. If it means 'because', it produces what Field in his notes (op. cit.) calls a preposterous statement.



If it does not mean 'because' it is elliptical. Scrivener (op. cit. Vol. 2 p. 395) says that the addition of $\delta\eta\lambda\omicron\nu$ or $\alpha\lambda\eta\theta\epsilon\varsigma$ smooths away any difficulties. W & H. on select readings ad loc. try to explain the difficult presence of $\delta\tau\iota$ on orthographical grounds, saying that it has developed from the O N of $\kappa\omicron\sigma\rho\omicron\nu$. There are other attempts to explain $\delta\tau\iota$. Some commentators like Bernard and Parry (1) point to Seneca (ep. 102) or Philo (de Sac. 6) to show other examples of what they call 'resumptive $\delta\tau\iota$ '. Other examples for this phenomenon are Job. 1:21, Eccles. 5:15. Parry tries to read $\omicron\upsilon\delta'$ $\delta\tau\iota$ in this verse instead of $\delta\tau\iota$ and to translate as '... not to speak of being able to carry anything out'. Hillard cited by Lock says that $\delta\tau\iota$ comes from $\delta\omicron\epsilon\tau\iota\varsigma$ and means 'wherefore' as in Eur. Hec. 13.

$\delta\eta\lambda\omicron\nu \delta\tau\iota$ appears in the N. T. at 1 Cor. 15:27, Gal. 3:11.

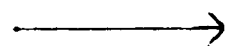
If original, its omission can be accounted for by hom: -

$\kappa\omicron\sigma\rho\omicron\nu\delta\eta\lambda\omicron\nu$.

This may be original here. $\alpha\lambda\eta\theta\epsilon\varsigma$ is unlikely to be.

$\alpha\lambda\eta\theta\epsilon\varsigma \delta\tau\iota$ does not occur in the N. T. However if $\delta\tau\iota$

(1) R. St. J. Parry 'The Pastoral Epistles'. ad loc.



is original, this would explain how both $\alpha\lambda\eta\theta\epsilon\varsigma \delta\tau\epsilon$
and $\delta\eta\lambda\omicron\nu \delta\tau\epsilon$ came into the text. Both represent
attempts to improve the text, and to remove the difficulty
of $\delta\tau\epsilon$. If $\delta\tau\epsilon$ is original it is probably
elliptical as at 1 Jn. 3:20 pace Bernard, who in his
commentary attempts to explain this verse in another way.

Original $\delta\tau\epsilon$ would also account for the other variants.
This variant is listed as doubtful in Appendix 6, but the
choice lies only between $\delta\eta\lambda\omicron\nu \delta\tau\epsilon$ and $\delta\tau\epsilon$.

6:7 Omit τϞ - 061.

241. 2138.

L (vt. d m).

Ps-Aug. Aug. Aut. Paulinus-Nol.

Pel^A

Theod. Polycarp. Cyp.

Reicke (1) on 061 says that the omission of τϞ in that ms. is merely "a fault of the text" and that τϞ is necessary in the context. This is true. τϞ is a word which is easily overlooked in copying (cf. 1 Tim. 1:10).

(1) B. Reicke "Les deux fragments grecs onciaux de 1 Tim. appelés 061 publiés" in *Coniectanea Neotestamentica* XI.

6:7 Add $\forall\forall$ after \top (- 440.

At 1 Tim. 6:17 $\forall\forall$ is used as a temporal.

Here $\forall\forall$ is unlikely to be correct. To limit the statement to the present is to make the generalisation too precise.

The variant possibly represents an interpretative addition designed to make the statement apply to a definite situation.

6:8 Διατροφας - S A L

33 and most minuscules.

L (vg)(vt f).

Aug. Car. Cassian. Def.

Amb. Theod-Maps (Lat.).

Chrys. Basil.

Διατροφήν - D F G K P 061.

1739. 460. 181.

L (vt d g m). Copt (boh.).

Origen. Ath.

Cyp. Aug. Nov. Jer. Ambst, etc.

Reicke on 061 (op. cit.) says that Διατροφήν is original here, and that the plural is secondary having been caused by assimilation to $\epsilon\kappa\epsilon\tau\alpha\beta\eta\alpha\tau\alpha$.

In the N. T. τροφή is always singular except at Jn. 4:8 τροφας (no v.l.). Διατροφή occurs in the Greek Bible only at 1 Macc. 6:49 (no v.l.).

Follow Reicke's suggestion and read Διατροφήν.

6:8 ἄρκεσθησομεθα -
ἄρκεσθησωμεθα - κ

356. 642. 122.

Ephr.

Bas. Chrys. Dam.

Gignac (op. cit. p. 271) shows that the interchange of 'ο' and 'ω' occurs extremely frequently in all phonemic conditions at all places throughout the period of the post-Christian papyri, and is one of the most frequent interchanges. This is true also of the N. T. variants. See Howard p. 56.

There is no reason for the subjunctive here, and the reading by K and others is purely orthographical.

Read -ομεθα, which is the normal indicative spelling in the Pastorals (e.g. 1 Tim. 4:10).

6:9 παγίδα .. περσρον -
περσρον .. παγίδα - 181.

The changed word order in 181 is the result of the scribe's faulty memory. He probably committed the sentence to memory, but rewrote it in a changed order. εἰς περσρον is more frequent than εἰς παγίδα in the N. T.

The following variants in this verse are also considered below.

Add του διαβολου after παγίδα - D^x F G

876. 431. 634. 2344. 1610.

L (vg clem.) (vt). Gothic.

Chrys. Theod.

Aug.

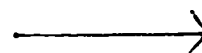
The list περσρον, παγίδα, ἐπιθυμιας is unqualified, and should remain so. The longer reading is secondary to the text, and is the result of assimilation to 1 Tim. 3:7.

παγίδα -
παγιδας - 33.

Cyril-Alex.

Ephr.

Jer. Cyp. Aug.



This word is singular at 1 Tim. 3:7, 2 Th. 2:26, Rom. 11:9, Lk. 21:35. It may have been altered to the plural here to conform to the plurals following.

6:9 Add εἰς before ἑπιθυμίας - 1149.

The reiteration of the preposition here, as at 1 Tim. 2:9 (v.l. adds ἕν) does not reflect Semitic idiom. The addition here is secondary and has been motivated by stylistic considerations. περὶ and παγίδα earlier in the sentence are dependent on εἰς. These words are singular. It was felt by the scribe of 1149 that the cumbersome phrase ἑπιθυμίας πολλὰς ἀνοητοῦς καὶ βλαβεράς should have its own preposition.

6:6 δὺταρκείας -
εὺταρκίαις - 69.
ἄκριβείας - 1908.

δὺταρκεία (sufficiency) is a favourite Cynic and Stoic word, and occurs at 2 Cor. 9:8. It means 'contentment' here. The word does not occur in the LXX.

εὺταρκίαις has resulted from misreading. No such word is known by L + S. 69 may have been thinking of εὐταρκος (well-ordered).

ἄκριβεία occurs only at Acts 22:3 in the N. T. The meaning 'exactness' is not appropriate in the context here, even if it is read with εὐσεβεία. This reading is the quirk of 1908.

6:9 ἀνοητους - Most Greek mss.
L (vt r) - stulta.
Basil. Chrys. Theod.
Aug.

ἀνονητους - 056. 0142.
2.
L (vg) (vt d f g) - inutilia.
Cyril.
Ambst.

The word is omitted by L (vg Z^x).

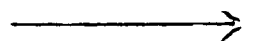
Cyp. Jer. Aug.

Both words are Classical and both are suitable in the context:

ἀνοητος means "unintelligent" and ἀνονητος means
"unprofitable". Either could have been written for the other
by careless scribes.

ἀνοητος occurs in our author's work at Tit. 3:3, and
occurs elsewhere in the N. T. ἀνονητος does not occur in
the N. T. This indicates the probability that an original
ἀνοητους was altered to ἀνονητους.

The omission of the word could have occurred through Hom, but
may have been omitted because it was felt to be unnecessary in
the sentence. πρῶτος in the Pastorals sometimes occurs
before or after the noun it is qualifying (cf. 1 Tim. 3:8, 3:13).



The fact that both ἀνοητους and βλαβερας following qualify ἔπιθυμιας πολλας may also have influenced some stylists to omit one of the adjectives following ἔπιθυμιας .

6:9 βλαβερας -
βαρεας - 1836.

βλαβερος in the Greek Bible occurs only here and at
Prov. 10:26. It occurs elsewhere in Xen. and Plato.

βαρεας is due to misreading. It is an impossible
form.

The variants adding κη before and/or after ἀνοητους
are discussed in Appendix II.

6:10 Omit τωv - D^x

The omission was caused by Hom.

πρὸς τὸν ἄνθρωπον κακῶν .

κακός is arthrous at Lk. 16:25, Rom. 16:19,

1 Cor. 13:5.

6:10 ἀπεπλανήθησαν.
ἐπλανήθησαν - 1319. 1518.

ἀποπλανᾶω occurs only here and at Mk 13:22
(v.l. πλαν—).

πλανᾶω is frequent in the N. T. and is in the
Pastorals at 2 Tim. 3:13, Tit. 3:3 without v.l.

Here ἀπ— could have been omitted on stylistic grounds.
ἀπο follows, and scribes often objected to this feature.
Scribes also tended to prefer the simple form of verbs.

Read ἀπεπλανήθησαν.

Notice that to avoid ἀπεπλανήθησαν ἀπο some scribes
omit ἀπο. This variant is discussed at 1 Tim. 4:1 (v.l.
omit ἀπο).

6:10 Σαυτους -
 ξαυτους - 1311.
 αυτους - 81.

(cf. 1 Tim. 6:19).

περ (never occurs with the dative in the N. T. The verb περιπειρω (α.λ. in the Greek Bible) is likely to be followed by the accusative. The reading of 1311 is possibly orthographical: υ and ς are confused by scribes elsewhere.

αυτους probably represents the careless omission of ξ and the orthographical change of υ and ς . It is unlikely to be αστους . αστους is not found without variant in the N. T. (cf. 1 Tim. 2:9).

6:10 πολλὰς -
ποικίλας - S^x H.

ποικίλος means 'variegated' and hence by extension 'various'. It appears at 2 Tim. 3:6 (see below) and Tit. 3:3 (no v.l.), and elsewhere in the N. T. It is less frequent in the Papyri, and where it is found as at Teb. III 703. 93 (111:91) it means 'many coloured'.

πολύς occurs in v. 9 and v. 12. Therefore, it was altered on stylistic grounds.

The following variant is also discussed here.

2 TIMOTHY.

3:6 ποικίλας -
πολλὰς - 177.

Here ποικίλας is probably original. πολλὰς is secondary and has possibly been introduced by assimilation to 1 Tim. 6:9 ἑπιθυμίας πολλὰς.

6:11 δε v.l. τξ is discussed at 1 Tim. 1:9 (v.l. τξ).

6:11 Omit ω̂ - 1739. 1319.

L (vg P H ⊕ L M V') (vt. r m diu).

Maximus-Taurinensis. Ambst.

Aug. Caesarius. Paul-Nol.

Missale Moz.

Theod. - Mops.

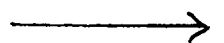
and

1. TIMOTHY.

6:20 Omit ω̂ - P.

Turner p. 3 says that "Biblical and Hellenistic Greek share the non-Classical tendency to omit ω̂ in the vocative". On p. 33 he says that the Classical ω̂ is more frequently omitted in the N. T. than in the Classical language. Except in 'Acts' ω̂ is only used to express emotion in the N. T., and at 1 Tim. 6:20 possibly to express affection.

Bl.-Deb. § 146 agrees saying that "in conformity with Semitic and Koine usage before the vocative ω̂ is frequently omitted before the vocative in the N. T. while it was regularly used in Attic". The polite unemotional ω̂ is confined to 'Acts' and is classed as an Atticism.



The above statements make us suspect that the above variants represent the original text and that the addition of ὦ is Atticistic. Josephus for example adds ὦ before the vocatives in Aristaeus (1), Gildersleeve on Classical Greek (op. cit. p. 7) says that the omission of ὦ in prose is passionate or late; and that it was popular to write ὦ before the vocative in Classical Greek.

However, ὦ was an easy word for careless scribes to omit, and once it was omitted, its absence would not be felt readily.

At 1 Tim. 6:11 the vocative alone is really sufficient.

Scribes may have thought this and omitted ὦ. ὦ ἄνθρωπε is found at Rom. 2:1, 2:3, 9:20 without variant.

At 1 Tim. 6:20 ὦ introduces a strict command. ὦ + vocative is found in Acts 1:1, 18:14, 27:21 and is probably original here.

ὦ is original in both variants. Its omission was due to carelessness.

(1) See Pelletier op. cit. p. 73.

6:11 The variant omitting $\tau\upsilon$ before $\overline{\theta\upsilon}$ is discussed at Appendix I (ii) b.

6:11 The variant omitting the second $\delta\xi$ in this verse is discussed at Appendix III.

6:11 Omit εὐσεβείων- S^x

1908.

Cop. (sah.) L (vg Z^x).

Aug.

Omission from a list is a fairly frequent cause of variation. (cf ἀγαπῆ following). See 1 Tim. 1:9, 1:10 and variants.

The omission here could also have been the result of assimilation to 2 Tim. 2:22.

6:11 Omit ἀγαπᾷν - 1912.

Another instance of omission from a list.

ἀγαπᾷ is a frequent Pastoral word and occurs at
1 Tim. 1:5, 1:14, 2:15, 4:12, 2 Tim. 1:7, 1:13, 2:22, 3:10,
Tit. 2:2, 2:10.

6:11 Add εἰρησῆν after ἀγαπῆν - 1836. 181.

As with ἀγαπῆν (above) and εὐσεβείαν (above) εἰρησῆν could be original. The omission could be accounted for as another example of scribes carelessly omitting one or more elements from a list. Here hom could have facilitated such an omission:

ἀγαπῆν εἰρησῆν .

εἰρησῆν occurs in the Pastorals at 1 Tim. 1:2, 2 Tim. 1:2, 2:22, Tit. 1:4 so may well be original here. If it is secondary, it may have come into the text here by assimilation with 2 Tim. 2:22.

This variant is listed as doubtful in Appendix 6.

6:11 $\pi\rho\alpha\upsilon\pi\alpha\theta\epsilon\iota\alpha\nu$ - 263. 1912.

Petr-Alex.

Ephr.

$\pi\rho\alpha\upsilon\pi\alpha\theta\iota\alpha\nu$ - S^x A F G P H^x Ψ

330. 326.

Copt (boh) supports the above readings.

$\pi\rho\theta\omicron\tau\eta\tau\alpha$ - K L

T.R. 33, 69, 1908, etc.

Chrys.

$\pi\rho\theta\upsilon\tau\eta\tau\alpha$ - D^x S^c

104.

Copt (sah.) supports these two readings.

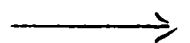
$\pi\rho\theta\omicron\tau\eta\varsigma$ occurs elsewhere in the Pastorals at 2 Tim. 2:25,

Tit. 3:2 with the variants below. $\pi\rho\alpha\upsilon\pi\alpha\theta\iota\alpha$ is not a Classical word, nor does it appear in the LXX. It occurs in Philo (de. Abr. § 37) and is $\alpha\lambda\lambda$ in the N. T.

Either word is possible in the context. Offence may have been taken at $\pi\rho\alpha\upsilon\pi\alpha\theta\iota\alpha$ because of its unfamiliarity.

On analogy with 2 Tim. 2:4 $\pi\rho\alpha\gamma\mu\alpha\tau\iota\alpha\iota\varsigma$ q.v. read $\pi\rho\alpha\upsilon\pi\alpha\theta\iota\alpha\nu$ (rather than $-\epsilon\iota\alpha\nu$) here.

The following variants are also discussed here.



2 TIMOTHY.

2:25 πρᾶυτητι -

πρᾶοτητι - ψ D^c

326. 1912. 330. 263. 88. 436. 69.

256. 1837.

Basil. Chrys.

and

TITUS.

3:2 πρᾶυτητα -

πρᾶοτητα - S^c ψ D F G

326. 88. 1908. 69. 256.

πρᾶυτης is listed in L + S. as a late form of πρᾶοτης.

πρᾶος is Attic as shown by Blass-Deb. § 26. The spelling

with 'u' is more usual in the LXX. Bauer lists the 'u'

spelling and says it is found in Philo, Aesop and Josephus.

Crönert p. 290:2 says that πρᾶοτης is found in Isoc. Plat.,

and πρᾶυτης in the N. T. and Philo.

There is much variation in the N. T. mss. e.g. see 1 Cor. 4:21,

2 Cor. 10:1, Gal. 5:23, 6:1, Eph. 4:2, Col. 3:12, Jas. 1:21, 3:13.

In view of the above evidence it is most likely that πρᾶυ —
represents the original spelling in the above variants and that

πρᾶο — is an Attic correction.

6:12 The variant adding $\kappa\alpha\iota$ after $\xi\upsilon$ is discussed in Appendix II.

6:12 $\xi\kappa\lambda\eta\theta\eta\varsigma$ -
 $\xi\kappa\lambda\alpha\theta\eta\varsigma$ - F.

The aor. passive of $\kappa\alpha\lambda\epsilon\omega$ is $\xi\kappa\lambda\eta\theta\eta\nu$. The reading by F is a careless misreading of the vowel.

6:13 Omit 60 (- S^x F G.

33. 1739.

Ambr. Aug.

Theod. Theod-Mops. Basil.

This variant is another example of how scribes tended to reduce 2nd p.s. references in an attempt to make the epistles more general. (cf. 1 Tim. 4:10, 5:23, 6:14).

6:13 The variant adding $\tau\omicron\upsilon$ before $\overline{\Theta\upsilon}$ is discussed in
Appendix I (ii) b.

6:13 Omit $(\tau\omicron\upsilon)$ $\overline{\Theta\upsilon}$ - 1836.

It is possible that the omission was facilitated by hom

$\tau\omicron\upsilon\overline{\Theta\upsilon}\tau\omicron\upsilon\zeta\omega\omicron-$

and that as the sense was completed by $\zeta\omega\omicron-$ the omission
would not be noticed readily. This presumes the exemplar
of 1836 read $\tau\omicron\upsilon\overline{\Theta\upsilon}$.

6:13 Omit τοῦ(sec.) - 330^x.

τοῦ may have been omitted on stylistic grounds because of the frequency of the def. art. in this verse.

The use of the article here is characteristic of the author (cf. 1 Tim. 6:17 τῷ Θῷ τῷ παρεχόντι), and so the variant by 330^x should be ignored.

6:13

ζωοποιουντος - S K L.

T.R. 69. 326. 1908, etc.

Copt. (boh)(sah.).

Basil. Cyril-Jer. Chrys.

ζωογονουντος - A D P F G H.

1022. 1739. 33. et. al.

Ath. Cyril. Greg.-Nyssa.

In the LXX, both verbs are used to translate ἠ΄ π

ζωογονεω appears in the LXX and usually means 'to spare alive', but is never used of God except at 1 Sam. 2:6 (the Lord brings to life) and this meaning is unlikely here. It is found in the N. T. at Lk. 17:35, Acts 7:19 in the sense 'to preserve alive'. ζωοποιεω is used of God in the LXX at 2 Kings 5:7, Neh. 9:6, Job. 36:6, Ps. 70:20 and is attributed to God in Rom. 4:17 in the sense 'to give life to' usually in the sense of creating animate objects (1).

Here ζωοποιεω is original and is used in the sense of the Classical ζωογονεω i.e. 'to cause to live' rather than in the N. T. sense of ζωογονεω 'to preserve alive'. In Classical Greek both verbs are synonymous and Atticist scribes may have substituted ζωογονουντος for ζωοποιουντος.

(1) see C. H. Turner on this verse in J T S LVIII, p. 270f.

6:13 $\overline{\chi\upsilon\ \tau\upsilon}$ v.l. $\overline{\tau\upsilon\ \chi\upsilon}$ is discussed at Appendix I (i) b.

6:15 $\mu\alpha\rho\tau\upsilon\rho\eta\sigma\alpha\nu\tau\omicron\varsigma$ -
 $\mu\alpha\rho\tau\upsilon\rho\omicron\upsilon\nu\tau\omicron\varsigma$ - 1245.

The aorist is required by the context. The 'noble
confession' is seen as a completed action before Pontius
Pilate. The variant was caused by confusion with $\tau\omicron\upsilon\nu\tau\omicron\varsigma$
in 1 Tim. 6:13a.

6:13 Πιλατου -

Πελατου - A D^æ

The Prolegomena to Tischendorf's New Testament p. 84 merely notes this variant without comment. Moulton's Prolegomena p. 35 says that it is impossible to decide on the autograph spelling; and on p. 47 says that it is "safer to spell according to tradition". This is probably true as far as this variant is concerned and as Martini (1) reminds us, mss. have their favourite form and maintain it throughout.

The variant could have occurred in either direction. Howard p. 76 says that 'ε\`' and ' \` ' were equivalent in Papyri and inscriptions of the Hellenistic period.

This variant is listed as doubtful in Appendix 6.

(1) C. M. Martini "Il Problema della Rescensionalità del Codice B alla luce del Papiro Bodmer XIV" in *Analecta Biblica* 26 p. 107.

6:14 Omit $\sigma\epsilon$ - D^x

326.

Lect. 185.

Didymus.

(cf. v.l. omitting $\sigma\epsilon$ at 1 Tim 6:13).

This variant represents another attempt to make the epistles more general by reducing 2nd p.s. references.

Ignore the variant.

6:14 The variant adding $\kappa\alpha\iota$ before $\lambda\upsilon\sigma\tau\epsilon\lambda\eta\mu\pi\tau\omicron\nu$ is discussed in Appendix II.

6:14 $\lambda\upsilon\sigma\tau\epsilon\lambda\eta\mu\pi\tau\omicron\nu$ v.l. $\lambda\upsilon\sigma\tau\epsilon\pi\iota\lambda\eta\mu\pi\tau\omicron\nu$ is discussed at 1 Tim. 3:2 (v.l. $\lambda\upsilon\sigma\tau\epsilon\pi\iota\lambda\eta\mu\pi\tau\omicron\nu$).

6:15 Omit και νονος - 81.

The omission here was caused either by hom

μακαριος και νομος

or on stylistic grounds as ο νομος follows.

The longer reading is consistent with N. T. phraseology

cf. Jn. 17:3. τον νονον αληθινον Θεον

Bernard ad loc. cites examples from Philo (de sac. Ab. e

Can. 30) where God is described as ... αγιου και νονου μακαριου

and from the Sibylline Oracles 3:718 where the words νονος

εστι συνδετης occur.

Ignore the variant.

6:15 Omit και κυριος των κυριευοντων

- 122. 1908.

Hilary.

Origen.

The omission here was caused by hom

των βαλειοντων και τε των κυριευοντων.

The phrase is a frequent Biblical one, e.g. it occurs at Deut. 10:17, Ps. 136:3, Rev. 19:16, 17:14, etc. It is frequent in the Talmud and Midrash. (1).

Ignore the variant.

(1) See Strack and Billerbeck 'Kommentar zum Neuen Testament aus Talmud und Midrasch' 2nd. ed. Vol. 3. p. 656.

6:16 The variant adding *Kα* before *φωσ* is discussed in Appendix II.

6:16 Omit *σν ... σνντα* - 876.

The omission probably represents three lines of the exemplar, and was accidentally omitted. If intentional, the reading of 876 may have been motivated by theological objection to the O. T. idea as found in Ex. 33. But the idea is also a N. T. one as at Jn. 1:18, so that the words omitted by 876 could easily have formed part of our author's theology.

Ignore the variant.

6:16 εῖδεσθε - S D F G K L

Minuscules.

ἴδεσθε - A P

Did. Dam.

Gignac (op. cit.) p. 7 states that εῖ is identified with ἴ in post-Christian papyri. Howard p. 76 states that the two vowel sounds were equivalent in Hellenistic literature and that it was a "matter of scribal fancy" which was written.

Pastoral spelling may be found at 1 Tim. 3:15, and the rest of the N. T. (1 Cor. 2:12, 13:2, 1 Jn. 2:29, Eph. 6:21) favours the εῖ spelling generally.

εῖδεσθε should be read here. ἴδεσθε was the result of a changed orthography, suggested here by ἴδεσθε following.

(cf. v.l. at 1 Pet. 1:8).

6:16 οὐδεις ἄνθρωπων -
ἄνθρωπων οὐδεις - F G

L (vt g) Gothic.

Nov. Amb. Maximus. -

- (apud. Aug.) Pel⁶. Sedul-Sc.

Omit ἄνθρωπων - Eus.

οὐδεις ...ἄνθρωπων occurs at Mk. 11:2.

οὐδεις usually stands before its noun, as at

Lk. 4:24, 4:26, 16:13, Jn. 13:28, and represents normal

N. T. practice. Accept this order here.

The omission of ἄνθρωπων occurred because οὐδεις
was felt to be sufficient by itself.

Read οὐδεις ἄνθρωπων.

6:16 Add ΤΩΝ before ἀνδρωτων - 181.

(cf. 2 Tim. 3:2).

At 1 Tim. 6:5 ἀνδρωτος is anarthrous.

οὐδεις + Noun occurs at 1 Cor. 2:8 οὐδεις των ἀρχωντων
and at Mk. 11:2 οὐδεις ἀνδρωτων (no v.1) Lk. 4:24 οὐδεις
προφητης Lk 14:24 οὐδεις των ἀνδρωτων
(v.1. ἀνδρων).

N. T. usage is therefore divided over the addition or omission
of the article after οὐδεις . Pastoral usage, however,
may help us to decide in favour of anarthrous ἀνδρωτων
here. At 2 Tim. 2:4 οὐδεις στρατευομενος occurs.

The scribe of 181 added the generic article (see Turner p. 180 f) -
this is not likely to represent the original text.

6:16 οὐδὲ -
οὐτε - 2004.

cf. J. Schmid on the ~~Apocrypha~~^{-Apocalypse} Vol. II p. 224 f. who states that οὐτε and οὐδὲ are frequent variants in mss. of the ~~Apocrypha~~^{Apocalypse}. As far as the rest of the N. T. is concerned οὐδὲ ... οὐτε is found at Jn 4:11, Gal. 1:12, 1 Th. 2:3, 3 Jn 10 but all occur with variant οὐδὲ ... οὐδὲ

οὐδὲ is more common than οὐτε in the N. T. οὐδὲ is used by the author of the Pastorals at 1 Tim. 2:12, 6:7 (no v.ll.) οὐτε is on the decline in the N. T. Like τε it was revived as an Atticism. οὐτε here is probably an Atticism. See S. Linner (1) who says that " .. οὐτε kommt klassisch bei den Epikern, Eligikern und Lyrikern vor .. Nachchristliche Papyri geben einige Belege so auch die Inschriften".

(1) In 'Syntaktische und Lexicalische Studien zur Historia Lausiaca des Palliados' in Uppsala Universitets Årsskrift 1943 Vol. 2 p. 93.

6:16 The variant omitting the second $\kappa\alpha\iota$ in this verse is discussed in Appendix II.

6:16 Add $\tau\omicron$ before $\kappa\rho\alpha\tau\omicron\varsigma$ - S.

$\kappa\rho\alpha\tau\omicron\varsigma$ is anarthrous at Lk. 1:51, Jude 25 (in a doxology).

It is arthrous in doxologies at 1 Pet. 4:11, 5:11, Rev. 1:6, 5:13.

N. T. evidence is, therefore, ambiguous, but as $\tau\iota\mu\eta$ is anarthrous, $\kappa\rho\alpha\tau\omicron\varsigma$ probably is too.

6:16 Omit $\alpha\mu\eta\nu$ - L (vt mon).
Pel.^B

and

1 TIMOTHY.

6:21 $\alpha\mu\eta\nu$ - S^c D^{b c} K L P
218 etc.

L (vg clem.).

$\alpha\mu\eta\nu$ omitted by S^x A D^x F G.

33. 1739.

L (vg D SGL^x) (vt).

2 TIMOTHY.

4:18 Omit $\alpha\mu\eta\nu$ - 623.

L (vg F).

Pel.

2 TIMOTHY.

4:22 Add $\alpha\mu\eta\nu$ after the last word of the epistle.

- S^c K L P Ψ D

T.R. 1702. 1704. 2404, etc.

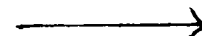
Eth^{ro}. Copt (boh^{ms}.) \S (vg).

L (vg) (vt d dem diu).

Pel.^B . Jer. Cassiod. Ambst.

Theod-Mops (Lat.) Prim

John-Dam. Euthal.



TITUS.

3:15 Add ἀμήν after the last word of the epistle.

S^c H P Ψ D^{*} K L.

104. 326. 2587. 1702. 2404, etc.

Lect. 147 MG. 1153 MG. 1365.

On stylistic grounds scribes may have objected to a Semitic word, but at the end of epistles particularly, liturgical considerations would overrule this objection. Bauer ad loc. points out that ἀμήν was added to epistles according to later custom and that it is not original. Von Soden p. 1982 says that scribes tended to add ἀμήν. At the end of the other epistles there is usually variation, and in all instances ἀμήν has been added.

At 2 Tim. 4:18 and 1 Tim. 6:16, however, ἀμήν is likely to be original. ἀμήν is found after doxologies at Rev. 22:21, 1 Tim. 1:17, Gal. 1:5, Eph. 3:21, 2 Pet. 3:18 and most of these examples are firm. The omission at 2 Tim. 4:18 may have been facilitated by hom.

6:17 ἔν τῳ νῦν αἰῶνι -
 ἔν τῳ νῦν καιρῳ - S^x
 Origen.
 τοῦ νῦν αἰῶνος - D.
 L (vg) Copt. β (vg).
 Basil.

For examples of the phrase with καιρος see 2 Cor. 8:13

ἔν τῳ (νῦν) καιρῳ.

Rom. 3:26, 11:5, ἔν τῳ νῦν καιρῳ.

Rom. 8:18 τοῦ νῦν καιροῦ.

For the phrase with αἰῶν see Mt. 12:32 ἔν τούτῳ τῳ αἰῶνι οὔτε ἔν τῳ μελλούτι with v.l. ἔν τῳ νῦν αἰῶνι οὔτε ...

where the reference is to the world under aspects of time

(cf. 1 Tim. 1:17). Also see Mk. 10:30 ἔν τῳ αἰῶνι τῳ ἐρχομένῳ

The author's usage may be seen at Tit. 2:12 ἔν τῳ νῦν αἰῶνι.

(no v.l.). Phrases with αἰῶν in the N. T. usually appear

with a preposition as seen above, and at Rom. 16:27 and

Lk. 1:70. The reading of D is therefore uncharacteristic

and may have been influenced by the Latin huius saeculi.

Timmefeld (op. cit.) indicates how d f g influenced D F G.

on occasion.

The author's usage suggests ἔν τῳ νῦν αἰῶνι to be original. The variant καιρῳ possibly resulted from assimilation to 2 Cor. 8:13 or Rom. 3:26 or Rom. 11:5.

6:17 παραγγελλε -
παραγγελλω - 1739.

Many imperatives appear from 1 Tim. 6:11 to the end of the epistle (φευγε, διωκε, τηρησαι, ζγωνι}ου). Here the author is ordering Timothy to give a command to the rich. This is a different situation from 1 Tim. 6:13 where the author is making a command directly to Timothy (παραγγελλω σοι). The 1st p.s. at 1 Tim. 6:13 may have been the cause of the variant above.

When the author makes a 1st p.s. command the verb is usually at the beginning of the sentence (cf. 1 Tim. 2:8, 5:14).

When the imperative mood occurs as here it comes after the object (cf. 1 Tim. 4:7, 4:11, 4:13, 6:11, 6:20 etc.).

For these reasons read παραγγελλε here.

6:17 μη -
μηδε(v) - 330. 2344.

and

TITUS.

3:2 μηδενα -
μηδεν - K.
μη - F G.

In the N. T. βλασφημεω is usually applied to people and for this reason μηδενα is preferable to μηδεν at Titus 3:2. The variant by K represents the careless omission of 'α'. The contrast at Tit. 3:2 is with προς παντας ανθρωπους following and therefore μη is unsuitable, because it spoils the parallelism. The reading of F G was influenced possibly by 1 Tim. 1:20. μη βλασφημειν

The error at 1 Tim. 6:17 was probably caused by μηδε following. In the Pastorals μη...μηδε occurs at 1 Tim. 1:4, 5:22. μηδεν...μηδε is not a New Testament combination. Generally in the N. T. ουδε and μηδε resume and emphasise a previous negation (see Turner p. 340 and see also 2 Cor. 13:7, 2 Th. 2:3, 1 Pet. 3:6 for examples of the μη ..μηδεν construction).

6:17 ελπιζειν v.l. ηλπικεναι is discussed at 1 Tim. 4:6 (v.l. παρηκολουθηκας).

6:17 ὑψηλα φρονεω - S^x I

81.

Origen.

ὑψηλοφρονεω - A D F G K L P H.

Most minuscules.

Basil. Chrys. Theod.

ὑψηλος appears at Mt. 4:8, 17:1, Mk. 9:2, Lk. 16:15

Acts 13:13, Heb. 1:3, 7:26, Rev. 21:10, 21:12 (no. v.11.).

ὑψηλα appears before φρονουτος at Rom. 12:16 (no v.1.).

ὑψηλοφρονεω appears with v.1. ὑψηλα φρονεω in S and P.46
at Rom. 11:20. This compound form is found in Pollux (1).

In view of the uncertain use of ὑψηλοφρονεω in the N. T.
and of the rarity of compounds with ὑψηλο — it is more likely

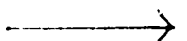
that ὑψηλα φρονεω is original here as at Rom. 12:16.

As seen above ὑψηλος is frequent in the N. T.; and

φρονεω is usually a simple verb in the N. T.

The variant probably arose through misreading. As far as
minuscules are concerned, when mss. were copied out of scriptio
continua into cursive script some scribes thought that the two

(1) See P. N. Harrison 'The Authorship of the Pastoral
Epistles' E. T. 1955, p. 77 f.



words ὑψηλα φρονειν should on the analogy of μεγαλοφρονειν
appear as one word. As far as the uncials are
concerned, the scribes thought along the same lines and
altered A into O.

6:17 πλουτου -

πλουτω - D^x I

442. 460. 38. 218. 623^x. 330.

L (vt. d).

πλουτου is dependent on ἀδηλοτης

Misreading the exemplar may have caused the variant. Scribes thought that the dative should follow ἐπι and read ἀδηλοτητι as an adjective agreeing with πλουτω ('uncertain wealth' instead of 'uncertainty of wealth'). This may account for πλουτω but is unlikely to be original as ἀδηλος -ον in the adjectival form from ἀδηλοτης.

Read πλουτου

6:17 ἔν τω Θω - D^c K L

2003 and most minuscules.

ἔπι τω Θω - A P

256. 436. 1245. 1908. 69. 442.

424. 1908. (and 33. 81. 104 which do not have the addition^{*}).

Origen. Basil. Chrys. Theod.

ἔπι Θω - S D^{*} F G

1912. 451. 808. 886. 330.

455. 858. 1943. (and 1721

1889 which do not have the addition^{*})

*Add τω ζωντι after Θω D K L

69. 876. 1022. 1245. 254 etc.

L (vt m) β (hl) (vg)

Chrys. Origen, etc.

Amb. Theod-Mops etc.

Add ζωντι after Θω - D^{}

256. 451. 808. 886. 330. 2003.

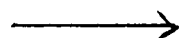
The author's usage favours ἔπι . 1 Tim. 4:10 reads ἔπι

Θω ζωντι after ἐλπίζω . See also

1 Tim. 5:5 and 6:17a. The only firm example of ἐλπίζω ἔν

is at 1 Cor. 15:19. ἔπι may have been altered on stylistic

grounds as ἔπι appears earlier in the verse, and ἔν .



chosen by analogy with ἔν Χριστῷ. At 1 Tim. 4:10 ὁ
is anarthrous and this verse again may indicate Pastoral
usage, but here an adjective follows. See the full
discussion in Appendix I (ii) b where it is argued that
ἐπι τῷ ᾧ should be read here.

The longer reading echoes a phrase used of God at Mt. 16:16,
Jn. 6:57, Rom. 9:26, 1 Th. 1:9, Heb. 3:12. See also Rev. 7:2
where a v.l. adds the article before ᾧ and ζῶντος
If the longer reading is original we would expect the article
to be included (as before παρέχοντι) (1). However, it is
unlikely that it is original. (τῷ)ζῶντι was probably
added by assimilation to 1 Tim. 4:10. The author already has
one phrase in apposition following (τῷ παρέχοντι) and
is unlikely to have two such phrases following - it is not
characteristic of his style.

(1) τῷ ζῶντι is probably an early corruption of the text.
The variant ζῶντι is an Attic correction. See Turner
p. 221-222: In the N. T. as opposed to Classical Greek
a considerable number of instances of the omission of the
second article appear to exist as here. (cf. v.l. at
Eph. 6:5, Col. 3:22).

6:17 Omit ἡμῶν - 33. 920.

Origen.

The variant probably represents an interpretative omission on theological grounds. Scribes believed that God's gifts were freely given: to say ἡμῶν seems to limit this idea; hence they omitted the pronoun. There was a general tendency for scribes to dispense with pronouns.

6:17 πάντα πλουσιως -
τα πάντα πλουσιως - A I H.

33. 81. 1739.

Basil. Chrys.

τα πλουσιως πάντα - T. R. 1836. etc.

Omit (τα) πάντα - F G
L (1 5)
81^x

The omission of πάντα could have been caused by hom.

especially if the exemplars of F G 81^x read τα πάντα

ΤΑ ΠΑΝΤΑ ΠΛΟΥΣΙΩΣ,

An object is required after παρέχοντι and πάντα

supplies it. The longer reading is in accord with N. T.

theology of πατηρ παντων (Eph. 4:6). Ignore variant

omitting πάντα

τα πάντα should be read. At Col. 1:16 τα πάντα

refers to all the things God has created. δ πας

occurs elsewhere at 1 Tim. 6:13 (in a similar context) and

at Heb. 2:8, 2:10, Acts, 17:25, 20:18, Mk. 4:11, 1 Cor. 15:28,

Rev. 4:11.

At Col. 3:16 πλουσιως follows the verb and a pronominal

phrase, but at 2 Pet. 1:11 it precedes the verb. N. T. usage

as a whole is therefore divided but Tit. 3:6 may decide Pastoral

usage. Here the order is as at Col. 3:16.

πλουσιως

6:18

πλουτειν -
πλουτιζεν - F G.

(cf. variants at 1 Tim. 5:14 $\mu\rho\epsilon\upsilon\upsilon, \gamma\alpha\rho\iota\zeta\epsilon\upsilon\upsilon$ and at
2 Tim. 3:6 $\lambda\acute{\iota}\chi\eta\lambda\omega\tau\iota\zeta\omicron\upsilon\tau\epsilon\varsigma, \lambda\acute{\iota}\chi\eta\lambda\omega\tau\epsilon\upsilon\omicron\upsilon\tau\epsilon\varsigma$).

Both words are Attic and occur in the LXX and N. T. Usually in the N. T. $-\iota\zeta\omega$ verbs require an object whereas the $-\epsilon\omega$ form of the verb is intransitive (cf. 1 Cor. 7:38), but there are exceptions such as $\kappa\alpha\theta\iota\zeta\omega$ which is intransitive (Howard p. 409). In the rest of the N. T. $\pi\lambda\omicron\upsilon\tau\iota\zeta\omega$ is followed by the accusative, or is passive.

Read $\pi\lambda\omicron\upsilon\tau\epsilon\iota\upsilon$ here. The $-\iota\zeta\omega$ form may have been suggested by $\alpha\pi\omicron\theta\eta\varsigma\alpha\upsilon\rho\iota\zeta\omega$ following.

6:18 ἔργους -
λόγους - 1022. 1245.

The Pastoral epistles speak of καλοῦς ἔργους and ἔργους ἀγαθοῦς but never of 'good words'. Possibly the variant represents a stylistic alteration, as πλουτεῖν ἐν ἔργους καλοῦς may have appeared superfluous after ἀγαθοεργεῖν.

1 TIMOTHY.

6:18 καλοῦς v.l. ἀγαθοῦς is discussed at 1 Tim. 5:10
(v.l. καλοῦς).

6:19 ἄποθῆσσυριζοντάς -
 ἄποθῆσσυριζόντες - L
 ἄποθῆσσυριζειν - D

L (vg)(vt. d f m).

Ambst.

Read the participle. The infinitive was introduced because of confusion with the infinitives in 6:18 ἀγαθοεργεῖν . πλουτεῖν . The participles in v. 19: εὐμεταδότους . κοινωνικούς . ἀποθ. — are dependent on εἰπάι , and are actions simultaneous with the commands of the previous verses.

The reading of L may be a sheer error, but could represent an alternative spelling of the accusative. Moulton (Prolegomena p. 36) says that N. W. Greek had an accusative plural in -εῖς and this is found in the papyri and in N. T. mss. Gignac (op. cit.) p. 594) agrees with this saying that sometimes the accusative plural in post-Christian papyri varies between the -εῖς of the Classical language and the -εῖς of Modern Greek. Our author wrote the accusative plural in -εῖς as seen at 1 Tim. 6:9 for example.

6:19 ξ δουτους -
 ξ δουτους - P ~~61~~.
 440.
 ξ δουτων - 1319.

(cf. 1 Tim. 6:10).

λ πο) θ γαυριω is followed by the dative of the person and the accusative of the thing as at Mt. 6:19, 6:20, Lk. 12:21, 2 Cor. 12:14.

The confusion in some mss. between 'u' and 'ι' which is noted elsewhere, accounts for the variant. ξ δουτους. The force of λ πο may have caused 1319 to write the genitive.

Read ξ δουτους

6:19 θεμελιον καλον appears after μελλον in 330.

Prepositional phrases such as εις το μελλον

tend to come after the direct object in Pastoral usage

(cf. 1 Tim. 4:7 προς ευσεβειαν : 1 Tim. 6:17 εις
απολαυσιν). The reading of 330 is a sheer error.

6:19 τὸ μέλλον -

τῶν μελλόντων - F G.

εἰς τὸ μέλλον occurs at Lk. 13:9. The same idea is expressed in the genitive at Rom. 5:14 and in the dative at Eph. 1:21.

μελλόντων usually appears in the sense "things present" as at Rom. 8:38, 1 Cor. 3:22, Mk. 10:32 where it is plural.

This remembrance may have caused F G to err.

6:19 ζῶντως - S A D^{*} F G H

81. 330. 451. 1739. 1877. 2127. 33.

1906. 104. 218. 1022. 2492.

L (vg)(vt). ⚧ (vg). Copt. Arm. Eth.

Basil. Euthal.

Ambst.

ζῶντιου - D^c K L P

T.R. 326. 1908. etc.

Byz. Lectionary.

Theophyl. Chrys. Euthal. Ps-Oec.

John-Dam.

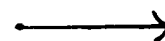
Aug. Theod-Maps (Lat.).

ζῶντως ζῶντιου - 69. 296. 1175. 467.

If ζῶντως is original, it agrees with Pastoral usage. At 1 Tim. 5:3, 5:5, 5:16 it appears as here between article and noun. Difficilior lectio potior may be an acceptable maxim on this occasion. Scribes found ζῶντως difficult here, and consequently altered the text by identifying "the real life" with "the eternal life" as at 1 Tim. 6:12 ἐπιλάβου της αἰωνίου ζωης

Note that the same verb occurs in each passage.

ζωη αἰωνιος occurs 43 times in the N. T. according to the I.C.C. on Galatians (op. cit. p. 432) and could easily have been in the scribe's mind. Read ζῶντως here.



²οὐτως ἀνωγειοῦ is not found in the LXX or N. T. and is a
conflate reading. The position of ²οὐτως does not agree
with Pastoral usage. (N.B. 69 conflates ^cο + ΘC at
1 Tim. 3:6).

6:20 The variant omitting ω here is discussed at 1 Tim. 6:11
(omit ω).

6:20 παραθηκην - S A D F G K L P H.
1799^x. 1960. 2401^x. 2412.
§ (vg) Copt. (sah.).
Clement. Theod. Ignatius.

παρακαταθηκην - 326. 917. 489. etc.
Chrys. Hipp.

and

2 TIMOTHY.

I;12 παραθηκην -
παρακαταθηκην - 489. 2143. 547. 241. 1311. 38.
2. 323. 35. 1245. 1867. 1906.
234. 103. 223. 1022, etc.
Chrys. Theophylact.

and

2 TIMOTHY.

I;14 παραθηκην -
παρακαταθηκην - 876. 1799. 1960. 2401. 2412.
489. 2143. 547. 2. 323. 1319.
241. 103. 1908. etc.



Both forms are synonymous in the context παρακατα —

does not appear as an undisputed compound in the N. T.

although it is found frequently in Classical Greek.

παρακαταθηκη is a frequent variant for παραθηκη
in the LXX.

In the Pastorals the author wrote παρα + τιθημι

at 1 Tim. 1:18 (no v.l.) and παραθηκην is original in

the above variants.

παρακαταθηκην is an Attic correction. Demetrius

CCLXXXVII: παραθηκην Ἰππιαν και Ἰωνα τινά
συγγραφεα φασιν εἰρηκεναι ἡμεις δε τουτο
παρακαταθηκην εἶρουμεν ὡς Πλατων και
Θουκυδιδης και Δημοσθενης

Moeris p. 207-10 lists παρακαταθηκη as Attic and παραθηκη

as Hellenistic.

6:20 ΚΕΝΟΦΩΝΙΑΣ - S A D K L P

Most Minuscules.

ΚΑΙΝΟΦΩΝΙΑΣ - F G H

103^{XX}. 442.

Arm. L (vg)(vt) - vocum novitatos.

Theod-Mops. Epiph.

Most Latin Fathers.

ΚΟΙΝΩΝΙΑΣ - 917. 1874.

and

2 TIMOTHY.

2:16 ΚΕΝΟΦΩΝΙΑΣ -

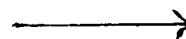
ΚΑΙΝΟΦΩΝΙΑΣ - F G

Latin.

Lucifer. Aug. Ambst. Ps-Cyp.

If one accepts Skeat's theory about dictation (1) these variants could have been aural. There is also much variation over ε and α in mss. (see Vogels op. cit. p. 163 and Howard p. 69). On orthographical (or aural) grounds the error could have been in either direction.

(1) T. C. Skeat: 'The Use of Dictation in Ancient Book Production' in "Proceedings of the British Academy" X Lll p. 179 f.



The only reference to $\kappa\epsilon\nu\phi\omega\nu\iota\alpha$ in L + S. is to the above passages. The verb $\iota\kappa\epsilon\nu\lambda\omicron\gamma\epsilon\omega$ appears in the LXX of Isa. 8:19. The verb $\kappa\alpha\iota\nu\phi\omega\nu\epsilon\omega$ is known in Eustathius in the sense 'to use new words' but L + S list no noun from this verb. Bauer translates as 'moderne Redereien' but adds "wenn es sich nicht lediglich um eine phonetische Variante handelt". This is probably so, and we should accept as original $\kappa\epsilon\nu\phi\omega\nu\iota\alpha\varsigma$ which fits the context more naturally than $\iota\kappa\alpha\iota\nu\phi\omega\nu\iota\alpha\varsigma$

$\kappa\omicron\iota\nu\omega\nu\iota\alpha\varsigma$ is not appropriate in the context and has been substituted for $\iota\kappa\alpha\iota\nu\phi\omega\nu\iota\alpha\varsigma$ or $\kappa\epsilon\nu\phi\omega\nu\iota\alpha\varsigma$ because it is a more common word. The word, however, is not found in the plural in the N. T.

6:21 Ἐπαγγελόμενοι or Ἐπαγγελλόμενοι -
Ἐπαγγελόμενοι - 33. 1799.

The reading with εἰ is a sheer orthographical error. The spelling with εἰ is normally reserved for the 1st Aor as at Jn. 5:15.

Mayser I:2 p. 166 shows that most papyri read double λ in participial forms. Bl.-Deb. § 11 says that the N. T. and papyri keep double consonants in obscure compounds but that elsewhere there is vacillation. The form with double λ should be read here. L + S. cite examples of this verb in the Passive with λλ. The reduction of the two λ may be due to scribal carelessness. This may be especially true if we accept the suggestion of Colwell in 'Some Unusual Abbreviations' in ms. 2427' (1) where he points out that one way of expressing a double consonant was to write an abbreviation-line over one consonant. This line could have been overlooked by some scribes.

(1) In 'Texte und Untersuchungen' 73 Studia Evangelica I (1959).

6:21 μεθ' ὑμῶν - S A F G P H

33.

μετα σοῦ - D K L

T.R. 1175. 69. 1908, etc.

L (vg)(vt) β. Arm. Eth.

Theod. John-Dam.

(cf. variants at 2 Tim. 4:22).

The author addresses Timothy directly at 1 Tim. 4:16, 5:23, 6:20 and in his introductory words. It is therefore consistent to use the 2nd p.s. in the closing formula. The address at the end of 1 Timothy is directed to Timothy as shown by 6:20. Compare 2 Jn. and 3 Jn. . where the addressee is ostensibly the elect lady and the concluding greeting is in the 2nd p.s.

It is likely that μετα σοῦ is original here. It was altered to the plural when the epistle became common and was read in the Church. The general epistles to churches conclude with the plural (see 1, 2 Cor. 1, 2 Thess., Heb. Gal. Phil).

The fact that μετα originally meant 'in the midst of' and that consequently could be considered incorrectly used when followed by the singular by strict Atticist stylists is less likely to be an important factor in the discussion of this variant, although it may have influenced some scribes to avoid the singular σοῦ .

6:21 The variant adding κηϋ is discussed at 1 Tim. 6:16.

2 TIMOTHY.

1:1 $\overline{\chi\upsilon}$ $\overline{\iota\upsilon}$ v.l. $\overline{\iota\upsilon}$ $\overline{\chi\upsilon}$ is discussed in Appendix I (i) b.

1:1 The variant omitting $\overline{\iota\upsilon}$ (sec.) is discussed in Appendix I (i) a.

1:1 $\xi\pi\alpha\gamma\gamma\epsilon\lambda\iota\alpha\nu$ -
 $\xi\pi\alpha\gamma\gamma\epsilon\lambda\iota\alpha\varsigma$ - S.

440.

$\kappa\alpha\tau\alpha$ is followed by the accusative at 1 Tim. 1:1,
2 Tim. 1:9, 2:8, Tit. 1:1, 1:3, 1:4, 1:5, 1:9, 3:5, 3:7 etc.
There is no example of $\kappa\alpha\tau\alpha$ followed by the genitive in the
Pastorals except at 1 Tim. 5:19 where $\kappa\alpha\tau\alpha$ means 'against'.

There is no logical reason for the error. 440 omits $\omega\eta\varsigma$
and may have written $\xi\pi\alpha\gamma\gamma\epsilon\lambda\iota\alpha\varsigma$ to agree with the
following $\tau\eta\varsigma$. Sheer error by S.

L:1 Omit }ωης - 440.

Ἐπαγγελία }ωης is a Pastoral phrase. It appears at
1 Tim. 4:8 but there is no obvious assimilation to this
verse.

}ωης is necessary here; it was omitted accidentally
by 440.

1:1 Add τω κω after χω ιω - 88.

The divine names occur in long liturgical formulae in the opening sentences of the epistles, and the author is careful to balance his ideas, perhaps following the tradition of Hebrew poetic parallelism. This variant is probably an addition to the original text. χω ιω is qualified by του θω at 2 Tim. 1:2 and balances θω πατρος: but in 2 Tim. 1:1 χω ιω is not qualified. Similarly, therefore, it is unlikely that χω ιω is qualified.

The variant by 88 possibly represents assimilation to 1 Tim. 1:12.

1:2 ἁγαπητῶ -
γνησῶ - 33. 330. 2400.

ἁγαπητός is found in the Pastorals at 1 Tim. 6:2. γνησός
is found at 1 Tim. 1:2 and Tit. 1:4.

The opening formulae of the Pastoral Epistles vary. Scribes,
however, tended to harmonise the opening greetings and to
assimilate one letter to another. γνησῶ here is the result
of harmonisation to 1 Tim. 1:2.

The following variant is considered here: -

2 TIMOTHY.

1:2 Add ἕν τις τε after τέκνῳ - 33.

This variant represents another instance of assimilation between
the opening verses of the epistles by 33. The addition here is
due to assimilation to 1 Tim. 1:2.

1:2 χάρις , ἔλεος , εἰρήνη -
χάρις σοι καὶ ἔλεος καὶ εἰρήνη - Copt. (sah.).

(cf. variant by Latin mss. which add 'et' before 'pax':

This is discussed in Appendix II. See also the variants at
Titus 1:4).

The words χάρις , ἔλεος , εἰρήνη occur at 1 Tim. 1:2,
but assimilation to this verse is unlikely in this instance,
because the longer reading does not represent a formula used
by the author. The expanded liturgical formula by the
Sahidic version is unlikely to reveal an underlying Greek
text.

1:2 Add ἡμῶν after πατρός - 326. 2494. 57.
76. 330. 2400. 876.
§ (vg).
Pel.^B

This variant represents another instance of assimilation in the opening verses of the epistles. Here ἡμῶν has been introduced from 1 Tim. 1:2.

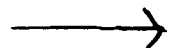
The general tendency seems to have been to add possessive pronouns to divine titles as a result of liturgical influence. Elsewhere scribes tended to reduce postpositional possessive pronouns.

The following variants are also considered here: -

TITUS.

1:4 Add ὑμῶν after χεῖρις - 33.
Add ἡμῶν after $\overline{\kappa\upsilon}$ - 489.
Add ἡμῶν after πατρός - 33.
Eth.
Pel.^B

The addition of ὑμῶν does not represent normal Pastoral usage (cf. 1 Tim. 1:2, 2 Tim. 1:2). If the pronoun appears $\mu\epsilon\tau\alpha$ usually precedes it as at 1 Tim. 6:21, 2 Tim. 4:22, Tit. 3:15. ὑμῶν is either an explanatory addition or the



result of assimilation to Rom. 1:7.

The variant by 489 may be compared to the variant at 2 Tim. 4:1
(του $\overline{\kappa\upsilon}$ $\xi\mu\omega\iota$). $\overline{\kappa\upsilon}$ is unlikely to be original: see
Appendix I (iii) a. This variant also represents assimilation
to Rom. 1:7. It is secondary and is an expansion of the
liturgical formula.

$\overline{\pi\alpha\tau\eta\rho}$ appears with the possessive at 1 Tim. 1:2 (v.l. omit)
but at Titus 1:4 the same balance does not exist. $\overline{\pi\alpha\tau\eta\rho}$ +
possessive also occurs at Phil. 3. 1 Th. 1:3, 2 Th. 1:1, 1:2,
Col. 1:2. The possessive here, as at II Tim. 1:2 has been
introduced by assimilation to 1 Tim. 1:2.

1:2 Omit και $\overline{\kappa\upsilon}$ $\overline{\eta\mu\omega\nu}$ - P.

The opening sentences are balanced and $\overline{\theta\upsilon}$ $\overline{\pi\alpha\tau\rho\omicron\varsigma}$ needs to be paralleled by $\overline{\chi\upsilon}$ $\overline{\iota\upsilon}$ $\overline{\tau\omicron\upsilon}$ $\overline{\kappa\upsilon}$ $\overline{\eta\mu\omega\nu}$. Sheer error by P.

1:2 $\overline{\chi\upsilon}$ $\overline{\iota\upsilon}$ v.l. $\overline{\kappa\upsilon}$ $\overline{\iota\upsilon}$ $\overline{\chi\upsilon}$ is discussed in Appendix I (i) b.

1:3 $\overline{\Theta\Omega}$ -
 $\overline{K\Omega}$ - 5. 623.

Both readings abide by the arthrous usage of these titles in the dative. See 2 Tim. 2:15 and Appendix I (ii) b.

In the N. T. it is more usual for thanks to be given to $\overline{\Theta\zeta}$ as at 1 Cor. 1:4, Rom. 1:8, 7:25, 1 Th. 1:2, Phil 4 etc. There is no firm example where $\overline{K\zeta}$ appears in such a formula.

$\chi\alpha\rho\iota\varsigma$ and $\overline{\Theta\zeta}$ are closely connected at 2 Tim. 1:2, Tit. 1:4, 2:11 and in the rest of the N. T. Read $\overline{\Theta\Omega}$ here.

1:3 Add μου after $\overline{\Theta\Upsilon}$ - D^x.

8. 33. 330.

L (vg D F H L M O W) (vt d dem.).

Goth. Copt. (sah.).

Origen.

Ambst. Pel^B Sedul.

Cassiod. Ps-Vig. Greg-M.

and

2 TIMOTHY.

1:12 Omit μου - D^x

1799. 206. 102. 489.

2 TIMOTHY.

2:8 Omit μου - § (pal.).

2 TIMOTHY.

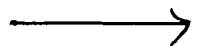
2:10 Add μου after ἐκλεκτοῦς - § (pal.).

2 TIMOTHY.

4:6 Omit μου - Tertullian.

2 TIMOTHY.

4:16 Omit μου - 2.



At 2 Tim. 4:16 stylistic considerations caused the variant because $\mu\omicron\upsilon$ and $\mu\epsilon$ follow closely.

At 2 Tim. 2:10 the variant appears characteristically in a Semitic version and is unlikely to represent a Greek original.

$\epsilon\kappa\lambda\epsilon\kappa\tau\omicron\varsigma$ used of a Christian is not qualified by a possessive pronoun in the N. T. (see Mt. 24:22, 24:24, Mk. 13:20, 13:22, 13:27, 1 Pet. 1:1).

$\mu\omicron\upsilon$ may be original at 2 Tim. 1:3. The frequency of the oblique cases of the personal pronouns without emphasis is a feature of N. T. Greek. (Bl.-Deb. § 278). When scribes were not assimilating, they tended to omit possessive pronouns. The phrase 'I give thanks to my God' appears at Rom. 1:8, 1 Cor. 1:4, Phil. 1:3. The same is probably true at 2 Tim. 1:12 where $\mu\omicron\upsilon$ is likely to be original.

The variant at 2 Tim. 2:8 is noteworthy because it is unusual to find β (pal.) omitting a personal pronoun suffix. The reading is probably a sheer error. So too is the reading at 2 Tim. 4:6. The context in Tertullian's writing may have required the omission there.

1:3

λατρευω -

λατρευων - C*

A finite verb is needed in the context. The first hand of C was confused by προγονων or by the present participle following (επιποθων). Ignore the variant.

1:3 ἀδιαλειπτον -
ἀδιαλειπτως - 547.

ἀδιαλειπτος appears at Rom. 9:2 (no v.l.) ὡς

ἀδιαλειπτως appears at Rom. 1:9 ἀδιαλειπτως

occurs at 1 Th. 1:3, 2:13, 5:17.

(cf. v.l. σπουδαιότερον -ως and ταχ-ιον -εως
at 2 Tim. 1:17, 2 Tim. 4:9 respectively).

The occurrence of ὡς may have caused the scribe to alter
the ending of ἀδιαλειπτον.

Read ἀδιαλειπτον.

1:4 Ἐπιποδων -
Ἐπιποδω . - F G

Copt. (boh.) Arm.

Photius.

(cf. v.11 at 2 Tim. 1:3 λατρευω(ν) and at
Titus 2:8 ἔχω(ν)).

If the variant was deliberate, it probably represents a stylistic alteration and is an attempt to prevent two consecutive participial clauses standing together. This is probably true of the versions concerned. F G may have overlooked a bar representing 'v' in their exemplar.

Read Ἐπιποδων .

1:4 δακρυων -
 διδακρυων - F.

δακρυον occurs at Heb. 5:7, 12:17, Mk. 9:24 etc.

Error by F through misreading, or by connection to διδακρουω

"to knock" (see L + S).

1:4 πληρωθω -
πλησθω - ψ

1799.

I ε! .+ K^c (in Von Soden).

πλησθω (from περιπληρι) fits the context and appears elsewhere at Mt 22:10, Lk. 5:7, Acts 19:29, etc.

πληρωω also fits the context. It occurs at Rom. 15:14

in the sense 'filled with knowledge' and at Acts 13:52

('filled with joy') and suggests it is a N. T. phrase.

There is no obvious assimilation to Acts 13:52. πληρωθω

is probably original to the text here. The variant may have

arisen through misreading.

1:4 Lock states that without a break after πληρωθω , ενα χαρις
πληρωθω would be joined closely with the following
words, i.e. 'filled with joy by the receipt of a reminder,
which your coming would give'.

Otherwise εστορησειν... would be loosely constructed with
χαρις εχω 'I thank God on the recent receipt of a
reminder of your faith'.

1:5 ΣΠΟΜΥΗΣΙΣ -

ΣΠΟΚΡΙΣΙΣ - (per incuriam) - Muthal(COD)

ΣΠΟΜΥΗΣΙΣ is a N. T. word which fits the context here.

ΣΠΟΚΡΙΣΙΣ has been suggested by ἄνυστοκρίτου later
in the sentence.

1:5

λαβων -
λαρβανων - S^c D K L

T.R. 330. 69. 6. 1838. etc.

Chrys. Euthal. Dam. Theod.

At 2 Tim. 4:11 ἀνελαβων occurs without variant and refers to only one act. Here, however, one act is not meant - a continuing feeling is what the author is emphasising. The tendency to alter present tenses to aorists outside the indicative has already been noted.

1:5 ἔνωκῆσεν -
 ᾤκῆσεν - 255.
 ἐδοκῆσεν - 917.
 ἐνοκῆσεν - D*
 33.

ἐδοκῆσεν is frequent in the N. T. but does not occur in the Pastorals. It is unsuitable in the context. The reading of 917 is a sheer error, due to misreading ΕΝΟΙΚ- as ΕΥΔΟΚ- The reading of D* 33 is also due to misreading.

ἐνοκῆσεν occurs at 2 Tim. 1:14 and elsewhere in the N. T. (e.g. 2 Cor. 6:16 Col. 3:16, Rom. 8:11, (no. v.11.).

Rom. 7:17 (v.1. οἰκ-). οἰκῆσεν occurs at Rom. 7:18, 7:20, 8:9, 8:11, 1 Cor. 3:16, 7:12 etc. and in the Pastorals at 1 Tim. 6:16. Both simple and compound verbs are Attic. As ἔν follows, scribes took exception to the compound form here and reduced it to ᾤκῆσεν
 Read ἔνωκῆσεν.

1:5 Omit $\pi\rho\omega\tau\omicron\nu$ - 1319.

This variant is less likely to represent a grammatical objection to $\pi\rho\omega\tau\omicron\nu$, than a mere careless omission facilitated by homoioteleuton.

1:5 Λωιδι -
Λωιδη - 103. 642.

Λοιδι - KL.

440.

Euthal. (COD.)

Λοιδει - F G

Λαιδι - 327.

As with many proper names in the N. T., there is much variation over the spelling. Bl-Deb. § 3 says that 'the question as to the extent the mss. transmit the original orthography is still little clarified'.

The works of Fick and Bechtel (1) do not illuminate the problem here. They list Greek names in Λω- and Λοι- but none which begin with Λαι -

Λωις is a ζ.λ in the N. T.

Accept the traditional spelling. Read Λωιδι here.

(1) A Fick and F. Bechtel 'Die Griechischen Personennamen,' 2nd edition. +
F. Bechtel 'Die Historischen Personennamen des Griechischen'.

1:5 Add ἔν before τῆ μητρὶ σου - 2625. 489.

378. 483. 1022. 1845. 256. 2344.

Semitic idiom repeats the preposition before each noun it governs. This idiom in Greek was often objected to by scribes.

ἔν is probably original here. Scribes removed it because of the reason given above, and also because of the frequency of ἔν in the sentence, and in the N. T. as a whole.

Bl-Deb. § 218 says that ἔν is used 2698 times in the N. T.

1:5 Εὐνικῆ -

Εὐνεκῆ - T.R. Seven minuscules acc. to Scriv.

Gothic.

Latin generally reads Eunice.

The spelling Εὐνικε is preferred by Fick and Bechtel (op. cit.) and in Bechtel (op. cit.). Preisigke (1) knows this spelling from Fay. 130:18 III. Howard p 76 shows that 'Ϸ' and 'ελ' were equivalent in papyri and inscriptions of the Hellenistic period.

Spelling often rested with a scribe's own preference. It is difficult to determine the original spelling. This variant is listed as doubtful in Appendix 6.

(1) F. Preisigke 'Namenbuch'.

1:5 ΠΕΠΤΕΙΟΝΑΙ -
ΠΕΠΟΙΘΑ - 33.

Chantraine (1) says that the old perfect ΠΕΠΟΙΘΑ remains in the N. T. especially in Mt. , Mk. , Lk. , and frequently in Paul. But the active makes no sense in the context.

The pf. pass. of ΠΕΙΘΩ appears at 2 Tim. 1:12 with variant and in the same sense as here. Read ΠΕΠΤΕΙΟΝΑΙ here.

(1) P. Chantraine 'Histoire du Parfait Grec' p. 216 in "Collection Linguistique" XXI.

1:5 Omit $\delta\tau\iota$ και - 440.

$\pi\epsilon\iota\theta\eta\sigma\alpha\iota$ + $\delta\tau\iota$ occur at 2 Tim. 1:12.

$\delta\tau\iota$ is awkward here, and it is difficult to account for its subsequent (scribal) addition if it is not original.

The reading of 440 is a careless omission.

1:6 ἀναμνησκω -

ὑπομνησκω - ΨD

255. 256. 1518. 1245. 2005.

1022.

ἀναμνησκω appears at Mk. 11:21, 14:72, 1 Cor. 4:17,

2 Cor. 7:15 Heb. 10:32 without variants. ὑπομνησκω

appears at Lk. 22:61, Jn. 14:26, 2 Pet. 1:12, 3 Jn. 10,

Jude 5 without variants and in the Pastorals at 2 Tim. 2:14,

Tit. 3:1 (no v.11 re prefix).

Variation over the prefix in compounded words is a frequent feature of scribal activity. It is not restricted to N. T. mss. Pelletier (op. cit. p. 336) shows how Josephus' corrections of Aristeas are often of this nature (cf.

παλαλβανω v.l. μεταλαλβανω).

ὑπομνησκω is probably correct here. It is part of the author's vocabulary. It was altered to ἀναμνησκω accidentally because of 'AN' at the end of the previous word, or because of the ANA in ἀναζωπυρειν following.

1:6 ἀνα}ωπυρευν -
ἀνα}ωπυρησαι - 1022. 2005. 1245.

As seen from Mt. 's use of Mk., there was a tendency to alter present tenses to aorists in moods outside the indicative. A secondary and later account often places events back one tense. Votaw (1) shows that this sort of variant occurs frequently in the LXX.

The present is more suitable in the context here and should be read.

(1) C. W. Votaw 'The Use of the Infinitive in Biblical Greek', p. 59.

1:6 ΧΑΡΙΣΜΑ -
 ΘΕΛΗΜΑ - S*

ΧΑΡΙΣΜΑ is frequent in the N. T. and appears in the
Pastorals at 1 Tim. 4:14. ΘΕΛΗΜΑ is also a frequent
word in the N. T. and appears in the Pastorals at
2 Tim. 1:1, 2:26.

The context at 2 Tim. 1:6 is the same as that at 1 Tim. 4:14,
but there is no obvious assimilation between the verses.

Read ΧΑΡΙΣΜΑ

ΘΕΛΗΜΑ may have been introduced from 2 Tim. 1:1.

1:6 $\overline{\Theta\Upsilon}$ -
 $\overline{\chi\Upsilon}$ - A.
356*

It is argued in Appendix I (i) a, that except at 1 Tim. 5:11 where it occurs in the genitive, $\overline{\chi\zeta}$ does not occur without $\overline{\iota\zeta}$ in the Pastorals.

$\chi\alpha\rho\iota\sigma\mu\alpha$ του $\overline{\Theta\Upsilon}$ is a N. T. phrase and idea (cf. Rom. 6:23, 1 Cor. 7:7). Arthrous $\overline{\Theta\zeta}$ dependent on arthrous noun agrees with Pastoral usage (2 Tim. 2:9, 2:19 (pr.) 3:17, Tit. 2:5, 2:11, 2:13).

The variant $\overline{\chi\Upsilon}$ probably occurred, when the full divinity of Christ was being realised. The scribe of A believed that $\overline{\Theta\zeta}$ and $\overline{\chi\zeta}$ were interchangeable (cf. 2 Tim. 2:15).

1:6

διὰ τῆς -
δι' - 241.

At 1 Tim. 4:14 ἐπιθεσεως is anarthrous after πετὰ
It is anarthrous also at Heb. 6:2 but not at Acts 8:18.

Both at 1 Tim. 4:14 and here ἐπιθεσις is qualified by
the genitive. Arguments in favour of the anarthrous form
would be stronger were it not for δι' earlier in the verse.
The scribe of 241 may have been influenced by this δι'.

διὰ τῆς ἐπιθεσεως does not conflict with N. T. usage
(see Acts 8:18).

1:7 οὐ -
οὐδε - 2.

(cf. variants at 2 Tim. 1:8, Tit. 2:3, 2:10).

οὐδε is infrequent in the Pastorals. Where it does occur, it occurs with another negative - usually οὐ - as at 1 Tim. 2:12, 2:7.

Read οὐ here.

1:7 Omit § $\overline{\Theta}$ - 1319.

Arthrous $\overline{\Theta}$ in the nominative is characteristic of the author (cf. 1 Tim. 4:3, 2 Tim. 2:25, Tit.1:2).

Sheer error by 1319. The subject is obvious from the context and there is no reason why § $\overline{\Theta}$ should have been added by scribes.

1:7 δουλειας -
δουλειας - 431. 1518.

Eth.

Clem. Didymus.

(cf. variant at 1 Tim. 6:1).

δουλεια is a ἀ.λ. in the N. T., but the verb δουλειω
appears at Jn. 14:27.

"Cowardice" fits the context better, but δουλειας
is not impossible.

At Rom. 8:15 where πνευμα δουλειας occurs, a contrast
is made to a πνευμα υιοθεσιας that is a release from
slavery into a new relationship. There is no such contrast
at 2 Tim. 1:7 but scribes may have assimilated δουλειας
here to δουλειας of Rom. 8:15.

Read δουλειας.

1:8 μῆ -

μηΤΞ - 1022. 1611. 1108. 2138. 2005. 1852.

1245. 1518.

(cf. variants at Tit. 2:3 and 2:10).

μηΤΞμηδΞ is found in the Ptolemaic papyri according to Mayser II:3 p. 172. μηΤΞ is used by the author at 1 Tim. 1:7 (v.1. omits μηΤΞ), but there is no firm example in the Pastorals of μηΤΞ...μηδΞ.

Read μῆ .

1:8 Ἐπαλιχουθῆς -
Ἐπαλιχουθεὺς - L*

1908. 462.

The subjunctive is required for this prohibition (cf. $\epsilon\lambda\pi\iota\sigma\eta\varsigma$ at Mt 6:2) and this imperatival force is required in the context.

The reading $\epsilon\pi\alpha\lambda\iota\chi\upsilon\nu\theta\epsilon\upsilon\varsigma$ is an orthographical variant. That the subjunctive ending is spelt with η is shown at 1 Tim. 1:18, 3:15, 2 Tim. 2:4, 2:5, 4:17, etc., and this traditional spelling ought to be followed here.

1:8 Omit $\overset{\zeta}{\eta\rho\omega\nu}$ - S*.

104. 1908.

Add $\overline{\tau\upsilon}$ after $\overset{\zeta}{\eta\rho\omega\nu}$ - Gothic.

Add $\overline{\tau\upsilon}$ $\overline{\chi\upsilon}$ after $\overline{\kappa\upsilon}$ - 104. 1908.

Add $\overline{\tau\upsilon}$ $\overline{\chi\upsilon}$ after $\overset{\zeta}{\eta\rho\omega\nu}$ - 1022. 234. 1245.

/ß (hl.).

Pel^B . Pope Martin I.

The addition by 104. 1908 of $\overline{\tau\upsilon}$ $\overline{\chi\upsilon}$ may have caused them to omit $\overset{\zeta}{\eta\rho\omega\nu}$. The omissions of S* do not usually represent the original text. $\overline{\tau\upsilon\upsilon}$ $\overline{\chi\upsilon}$ $\overset{\zeta}{\eta\rho\omega\nu}$ occurs at 1 Tim. 1:14, 2 Tim. 1:2 and should be read here.

As seen in Appendix I (i)a , the reading $\overline{\tau\upsilon}$ alone is unlikely to be original in the Pastoral Epistles, but the variant may indicate that the archetype to the Gothic read $\overline{\tau\upsilon}$ $\overline{\chi\upsilon}$.

The order $\overline{\tau\upsilon}$ $\overline{\chi\upsilon}$ after $\overline{\kappa\upsilon}$ is normal in the Pastorals (see Appendix I (iii) c), but the longer reading is unlikely to be original. Scribes tended to expand liturgical formulae - here by assimilation to 1 Tim. 6:3, 6:14.

1:8 Add $\rho\iota\pi\eta\sigma\iota\nu\ \kappa\alpha\iota$ after $\kappa\alpha\tau\alpha$ - 1319.

$\rho\iota\pi\eta\sigma\iota\varsigma$ does not occur in the N. T. The reading of 1319 represents an inappropriate and inexplicable addition.

1:8 Add τῆν before δυνάμιν - 462.

Arthrous $\overline{\Theta\epsilon}$ in the genitive is usually dependent on an arthrous noun in the Pastorals and it is significant that 462 adds the article before $\overline{\Theta\upsilon}$ in this verse.

δυνάμιν is anarthrous at Acts 10:38, but in the Pastorals δυνάμιν is usually arthrous when qualified. Here the preposition may have caused δυνάμιν to be anarthrous. This frequently happens (see 1 Tim. 2:15, 4:12).

δυνάμιν is arthrous in the N. T. when it refers to definite beings as at Mk. 13:35 or to a precise power as at Acts 8:10. At 2 Tim. 1:8 the 'power' is precise and defined, but the preposition has caused the author to omit the article. The scribe of 462 tried to emphasise the phrase and has added the τῆν.

The variant adding τοῦ before $\overline{\Theta\upsilon}$ is discussed in Appendix I (ii) b.

1:8 $\overline{\Theta\Upsilon}$ -

$\alpha\upsilon\tau\omicron\upsilon$ - 2344.

and

2 TIMOTHY.

4:1 $\alpha\upsilon\tau\omicron\upsilon$ (after Ἐπιφανείων) -

$\tau\omicron\upsilon$ $\overline{\Theta\Upsilon}$ - 2344.

At 2 Tim. 1:8 $\overline{\Theta\Upsilon}$ is probably original. $\text{Ἐναγίς } \overline{\Theta\Upsilon}$

is a frequent N. T. idea (cf. Lk. 22:69, Acts 8:10,

1 Cor. 1:18, Rev. 19:1 etc). $\alpha\upsilon\tau\omicron\upsilon$ could refer grammatically

to Ἐναγγελίῳ but Ἐναγίς Ἐναγγελίου is not a N. T. idea.

At 2 Tim. 4:1 $\tau\omicron\upsilon$ $\overline{\Theta\Upsilon}$ is unlikely to be original, and seems to

have been introduced as an explanatory gloss. τὴν βασιλείαν

$\alpha\upsilon\tau\omicron\upsilon$ $\tau\omicron\upsilon$ balances $\text{τὴν Ἐπιφανείων αὐτοῦ}$. Ἐπιφανείων

refers to Christ as at 1 Tim. 6:14, 2 Tim. 2:8, Tit. 2:13.

Ignore the variants.

1:9 Add ἡμᾶς after καλεσέντος - 618. 177.

1908. 489. 1311. 1319.

Omit ἡμᾶς after εωσέντος - 1908.

1908 made one occurrence of ἡμᾶς after εωσέντος suffice for both εωσέντος and καλεσέντος . ἡμᾶς is probably original after both καλεσέντος and εωσέντος Scribes tended to remove suffixed pronouns in the Semitic position especially if they were repetitive.

ἄπο τοῦ καλεσέντος ἡμᾶς occurs at Gal. 1:6 and shows that the addition of the pronoun after this verb does not conflict with N. T. ideas.

1:9 Add τῆ before ἑγὼ - L.

The adjective ἑγὼ agrees with and qualifies κλησεῖ
which is anarthrous. Sheer error by L.

1:9 $\kappa\alpha\tau\alpha$ (sec.) -

$\kappa\alpha\tau'$ - D K L.

T.R. 1175. 623. 1827. 436. 256, etc.

Theod. Dam. Euthal, Chrys.

$\kappa\alpha\theta'$ - F G.

$\kappa\alpha\tau'$ ἰδίων is a common N. T. phrase (cf. Mt. 14:13, 14:23, 20:17, Mk. 4:34, 7:33, Lk. 10:23 etc) but the variant $\kappa\alpha\theta'$ occasionally exists. Scribes tended to elide words like $\kappa\alpha\tau\alpha$, $\mu\epsilon\tau\alpha$ and $\alpha\lambda\lambda\alpha$ before vowels. If the original author wrote $\kappa\alpha\tau\alpha$ here, the other variants are understandable. The author of the Pastorals did sometimes write $\kappa\alpha\tau'$ before a vowel as at 1 Tim. 1:1, 1 Tim. 6:3, 2 Tim. 1:1, Tit. 1:3, but the direction of change is likely to be away from an original $\kappa\alpha\tau\alpha$. It is argued that $\tau\eta\nu$ should stand before ἰδίων , and if this argument is correct $\kappa\alpha\tau\alpha$ is obviously the correct reading.

The following variants are considered here: -

TITUS.

1:1 $\kappa\alpha\tau'$ -

$\kappa\alpha\tau\alpha$ - F G.

Although it is argued above that scribes would tend to alter $\kappa\alpha\tau\alpha$ to $\kappa\alpha\tau'$ in order to elide words, we hesitate to accept $\kappa\alpha\tau\alpha$ as original here. It has been shown above that



the author did occasionally write $\kappa\alpha\tau'$. F G are not always reliable in this respect as can be seen in the variants here.

TITUS.

3:7 $\kappa\alpha\tau'$ -

$\kappa\alpha\tau\alpha$ - D^x

$\kappa\alpha\theta'$ - F G.

As at 2 Tim. 1:9 $\kappa\alpha\tau\alpha$ is likely to be the original reading.

1:9 Add τῆν before ἰδιδν - 436. 81. 330. 1837. 256.
Ath.

(cf. Titus 2:9).

Nouns following prepositions in the Pastorals are often anarthrous (cf. 1 Tim. 2:15, 4:12). ἔργα earlier in the sentence is arthrous because of ἡμῶν following. προθεσις is anarthrous after a preposition at Rom. 8:28, Eph. 1:11, προθεσις is arthrous in the N. T. at Mt. 12:4, Mk. 2:26, Lk 6:4, Heb. 9:2, Acts 11:23, 27:13, 9:11, Eph. 3:11 and at 2 Tim. 3:10.

When ἰδιος precedes its noun in the Pastorals the noun is usually arthrous as at 1 Tim. 3:4, 3:5, 3:12, 4:2, 5:4, 6:1, Tit. 2:5. This gives a firmer indication of the author's usage than the above, and suggests that τῆν is original here. It was omitted by scribes because of the preposition.

1:9 ἦμων -
μοι - 1836.

The context requires the 1st p.p. as ἦμων follows in the sentence.

The scribe of 1836 probably wrote μοι because of the frequency of 1st p.s. references in vv. 1 - 9.

1:9 δῖωϋιωϋ -
δῖωϋιαϋ - S^c

πρὸ χροϋωϋ δῖωϋιωϋ occurs at Tit. 1:2 without variant.
δῖωϋιοϋ must agree with χροϋωϋ here. Sheer error by
this corrector of S.

1:9 Add ἐν χω του after διωνιων - P.

τῶν χρόνων διωνιων occurs at Tit. 1:2 without any addition.

(ἐν) χω του occurs in the Pastorals at 1 Tim. 1:14, 3:13, 2 Tim. 2:1, 1:13, 3:15, usually at the end of a sentence. When other prepositional phrases are contained in the sentence, the evidence is as follows: 2 Tim. 2:10 ἐν χω του precedes μετὰ σοφίας διωνιου at 2 Tim. 1:1 κατ' ἐπαγγελίαν ζωης is followed by ἐν χω του . At 2 Tim. 1:1, however, the construction is different, so that the reference at 2 Tim. 2:10 provides the closest parallel and clue to the author's usage. This suggests that the ~~variant~~ reading here is uncharacteristic and should be rejected.

1:10 φανερωθεισαν -
φανερωθαιτος - κ.

φανερωθαιτος is an impossible form and has been
introduced accidentally because of -αιτος
following.

The accusative fem. sing. is required to agree with χαιτην.

Read φανερωθεισαν

1:10 Omit της Ἐπιφαν(ε)ίας - 177.
Ἐπιφανείας -
Ἐπιφανίας - C D* F G et al.

The omission by 177 is a sheer error. Ἐπιφανεῖα
is a Pastoral word, and is found at 1 Tim. 6:14, 2 Tim. 4:1, 4:8,
Tit. 2:13. This is the word generally used of the appearance
of the deity. L + S. list Ἐπιφανία as the Epiphany as in
Ath. 542E. This spelling here is an itacism, and as such
probably represents no more than an orthographical variant.

1:10 σωτηρος -
KU

- ψ

218. 81. 1906.

§ (hl.).

Origen.

Aug. Quod ~~ult~~ deus: Liber promissionum.

Pel

(cf. v.1. at Tit. 3:6).

σωτηρος fits the context as saving acts are listed at the
end of the verse. του σωτηρος ημων in apposition to
XU ~ TU is a Pastoral formula (cf. Tit. 1:4). KU was
added through assimilation to 1 Tim. 6:14της
επιφανειας του KU ημων TU XU

1:10 The variants TU XU and XU TU are discussed in
Appendix I (i) b.

1:10 Add $\tau\omicron\upsilon$ before $\kappa\alpha\tau\alpha\rho\eta\gamma\epsilon\alpha\nu\tau\omicron\varsigma$ - D

Sevarian.

At 2 Tim. 1:9, 1:14, 4:1 the article is repeated to resume the subject. If $\tau\omicron\upsilon$ is original, it was omitted on stylistic grounds. Such a usage is not always popular with scribes (see 1 Tim. 1:2).

1:10 Add $\nu\nu\nu$ before $\zeta\omega\eta\nu$ - 440.

Ignore the variant. $\delta\epsilon$ $\nu\nu\nu$ occurs earlier in the sentence.

The scribe accidentally added $\nu\nu\nu$ after the second. $\delta\epsilon$.

1:10 Add την before ζωην - D^x.
Add την before υυυ - 440.

ἀφθαρσίαν following is anarthrous and so ζωην should be too. The article has been added by these scribes to suggest the Christian life or the present life (as 440's v.11. suggest) or to balance the article in τον θάνατον preceding.

1:11 και διδασκαλος -
και διακονος * - 33.
και διδασκαλος ἑθνων - S^c D G et al.

* διακονος is added after ἀποστολος in 623
διακονος replaces κηρυξ in the Armenian. (N. B. 623
and 33 do not add ἑθνων).

The addition of ἑθνων is due to assimilation to
1 Tim. 2:7. If it had been original here there is no obvious
reason for its omission by scribes.

διδασκαλος is probably original. The author of the
Pastorals calls himself a διδασκαλος at 1 Tim. 2:7.

The addition of διακονος is probably due to
assimilation to Col. 1:23, and it was felt this title was
stronger than διδασκαλος alone. Therefore 33
replaced διδασκαλος by διακονος, 623 added
it, and the Armenian substituted it for another word.

1:11 ἀποστολος και διδασκαλος-
διδασκαλος και αποστολος- 623. 5.
διδασκαλος ἀποστολος - 2000. 2248.

The two words do not occur together elsewhere in the Pastorals, so no precedent for the order can be established.

The variant is another example of readings created from a scribe's faulty memory. A scribe memorised the sentence but rewrote some words in a different order. Read ἀποστολος και διδασκαλος . This order explains the variants already discussed.

The variant omitting και is discussed in Appendix II.

1:11 Add $\epsilon\gamma\epsilon\nu\eta\theta\eta\nu$ after $\delta\iota\delta\alpha\sigma\kappa\alpha\lambda\omicron\varsigma$ - 38.

This verb does not appear in the aorist indicative elsewhere in the Pastorals. It is an unnecessary addition. $\epsilon\tau\epsilon\theta\eta\nu$ governs all the verbs in the sentence. (cf. 1 Tim. 2:7).

The variant may have arisen through faulty misreading of $\epsilon\theta\nu\omega\nu$ in the exemplar.

1:12 The variant omitting καὶ (pr.) is discussed in Appendix II.

1:12 πασχω ἄλλ' -
πασχω - 440. 823.

The sense of the sentence requires πασχω ἄλλ'. It is unlikely that the author wrote 'suffering these things I am not ashamed'. The error by 440. 823 was due to misreading the argument of the sentence.

1:12 ΠΕΠΙΣΤΕΥΚΑ -
ΠΕΠΙΣΤΕΥΝΑΙ - 1319. 1836.

Chantraine (op. cit. p. 215) says that the pf. mid is frequent in the N. T. (39 times). The old type of pf. act tended to disappear in the N. T., with the development of the use of the pf. middle.

ΠΕΠΙΣΤΕΥΝΑΙ occurs at Gal. 2:7 with the meaning 'to have been entrusted' and is followed by a direct object. At 2 Tim. 1:12 an indirect obj. pron. follows.

The active is required by the context. The M A I ending was probably introduced from ΠΕΠΕΛΟΜΑΙ following.

1:12 The variant omitting the second $\kappa\alpha\iota$ in this sentence is discussed in Appendix II.

1:12 The variant omitting $\mu\omicron\upsilon$ is discussed at 2 Tim. 1:3 (v.l. omit $\mu\omicron\upsilon$).

1:12 $\delta\upsilon\nu\alpha\tau\omicron\varsigma \acute{\epsilon}\sigma\tau\iota\nu$ after $\delta\tau\iota$ -
 $\delta\upsilon\nu\alpha\tau\omicron\varsigma \acute{\epsilon}\sigma\tau\iota\nu$ after $\mu\omicron\upsilon$ 241. 876. 1518.

The variant represents an attempt to place $\delta\upsilon\nu\alpha\tau\omicron\varsigma \acute{\epsilon}\sigma\tau\iota\nu$ near $\phi\upsilon\lambda\alpha\chi\epsilon\iota$. N. T. usage tends to separate $\delta\upsilon\nu\alpha\tau\omicron\varsigma \acute{\epsilon}\sigma\tau\iota\nu$ from its infinitive (cf. Rom. 11:23, 14:4).

1:12 $\pi\alpha\rho\alpha\theta\eta\kappa\eta\nu$ v.l. $\pi\alpha\rho\alpha\kappa\alpha\tau\alpha\theta\eta\kappa\eta\nu$ is discussed at 1 Tim. 6:20 (v.l. $\pi\alpha\rho\alpha\theta\eta\kappa\eta\nu$).

1:13 ἀγαπή τῆ -
ἀγαπῆς τῆς - D*.

The dative is required after ἐν, which governs both πιστεῖ and ἀγαπή as at 1 Tim. 2:15. The general context requires the meaning "faith and love". The genitive is unlikely to follow and depend on πιστεῖ because of the intervening καί. Sheer error by D*.

1:13 $\overline{\chi\omega}$ $\overline{\tau\upsilon}$ v.l. $\overline{\tau\upsilon}$ $\overline{\chi\omega}$ is discussed in Appendix I (i) b.

1:13 The variant omitting τῆ is discussed at 1 Tim. 1:2 (v.l. add τῆ).

1:14 καλην παραθηκην -
παραθηκην καλην - 1836.

Except when it is qualifying [?]εργον , καλος has no fixed place in the Pastoral epistles. It is attributive at 1 Tim. 1:8, 5:4; it occurs before an arthrous noun at 1 Tim. 1:18, 4:6, 6:12, 6:13, 2 Tim. 4:7; before an anarthrous noun at 1 Tim. 3:1, 2 Tim. 2:3; after an anarthrous noun at 1 Tim. 3:7, 6:19. The above references are not affected by case. Thus no firm precedent for usage can be found and so the reading παραθηκην καλην can be judged as the quirk of 1836.

1:14 παραθηκην v.l. παρακαταθηκην is discussed at 1 Tim. 6:20 (v.l. παραθηκην).

1:14 ΤΟΥ -

ΟΥΤΟΥ - F G.

ΟΥΤΟΥ is an impossible form, and is the result of the
dittography of Ἄγλουτου.

1:14 ἔνοικουντος ἐν ἡμῶν -
κατοικουντος ἐν ἡμῶν - 1518.

ἐν ἡμῶν - 337. 177.

δοθεντος ἡμῶν - ψ

33.

Cyril of Jer.

Amb.

ἔνοικεω appears at 2 Tim. 1:5, and should be read here.

κατοικεω is not a Pastoral word. The omission of the verb

is due to carelessness. Rom. 8:11 contains the idea of the

Spirit 'living in you'. ἔνοικουντος may have been omitted

through hom: -

του ἐνοικουντος ἐν.

δοθεντος ἡμῶν arose through assimilation to Rom. 5:5.

1:14 ἦμων -
ὑμων - 792.
L (vt mon. CORR).
σοι - 255.
ϛ (pal).

and

TITUS.

2:8 ἦμων -
ὑμων - A.
T.R.
Copt. ϛ (pal.).
Theod.
Ephr.

The confusion of ' ὑ ' and ' ἦ ' is orthographical and is a common cause of variation in mss. See Howard p. 79.

At Tit. 2:8 ὑμων is original. It was altered possibly to meet the hortatory needs of the churches for which the mss. were being copied.

At 2 Tim. 1:14 ἦμων is likely to be original. ὑμων was written by some scribes because of assimilation to Rom. 8:11 or Col. 3:16. σοι was written by other scribes because of the many 2nd p.s. references in this section.

1:15

οἰδαζ -

οἰδα - 81. 356. 635.

Gignac (op. cit. p. 811) shows that οἰδαζ was used regularly for οἰδα in the post-Christian papyri. The variant here may be an attempt to avoid a non-Attic form. The 1st p.s. was chosen because at the time the letter was being copied, the information following would not be known. This variant represents another attempt to avoid the 2nd p.s.

1:15 Add $\gamma\pi$ after $\delta\iota\delta\alpha\varsigma$ - 1836.

L (vg D R)(vt diu^c)

Pel⁶ . Ambst. Cassiod. Jer.

The addition of $\gamma\pi$ is secondary, and is an attempt to remove asyndeton. The advice of Luc. Brug. may be followed: "Scis hoc. Non interponas enim". The choice of $\gamma\pi$ may have been determined by assimilation to 2 Tim. 1:12.

1:15 Omit $\pi\alpha\nu\tau\epsilon\varsigma$ - 206. 1799.

$\pi\alpha\varsigma$ was a word many scribes objected to (see 2 Tim. 4:21). This was not surprising in view of its excessive use in the N. T. Bo Reicke reminds us (1) that after $\overline{\kappa\epsilon}$, $\pi\alpha\varsigma$ is the next most frequent word in the Greek Bible, and says it occurs over 1228 times in the N. T. Stylistic rather than exegetical or palaeographical reasons account for the variant above.

(1) B. Reicke on $\pi\alpha\varsigma$ and $\xi\pi\alpha\varsigma$ in Kittel's Wörterbuch Vol. 5 p. 885 f. and especially p. 889.

1:15 φυελος -

φυελλος - A.

T.R. 1912. 920. 241. 1827. 1898 etc.

Copt. L (vg CLEM). (vt. dem.).

Epiph. Bas. Theod.

φρυελλος - 327. 442. 319.

This name does not occur elsewhere in the N. T. Howard says that the spelling *φυελος* is better attested in inscriptions.

In N. T. mss. a double tendency occurs (a) to double consonants and (b) to reduce such doublets. At 2 Tim. 4:17, the variant *ερευεθην, ερρευεθην* exists, and *ερρευεθην* is accepted as original. The reading *φυελλος* is read but without confidence here. The variants are orthographical.

1:16 $\xi\lambda\epsilon\omicron\varsigma \delta \overline{\kappa\varsigma}$ —
 $\delta \overline{\kappa\varsigma} \xi\lambda\epsilon\omicron\varsigma$ - 33. 1. 326. 1908. 442. 209.
 Copt. (sah.). β . Arm. ,
 Orig. Eus. Bas. Theod-Mops.
 Rufin.
 Omit (δ) $\overline{\kappa\varsigma}$ - 1319.

The variant adding δ before $\overline{\kappa\varsigma}$ is discussed at Appendix I (ii) d.

Parallels for this phrase are as follows: -

2 Tim. 2:25, $\delta\omega$ + IND. OBJ. PRON. + SUBJ. + OBJ.

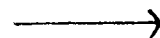
2 Tim. 2:7 $\delta\omega\eta$ + IND. OBJ. PRON. + SUBJ. + OBJ.

2 Tim. 4:14 $\alpha\pi\omicron\delta\omega\eta$ + IND. OBJ. PRON. + SUBJ.

This shows that the subject of the verb in these phrases is separated from the verb by an object. The order $\xi\lambda\epsilon\omicron\varsigma \delta \overline{\kappa\varsigma}$ should be read. The variant is an attempt to place the subject nearer the verb.

The subject is always expressed in this sort of phrase. The reading by 1319 is a sheer error due to hom.

The following variant is discussed here.



2 TIMOTHY.

1:18 δ $\overline{\kappa\sigma}$ εὑρεῖν ῥελεος -

δ $\overline{\kappa\sigma}$ - ς (pal.).

δ $\overline{\kappa\sigma}$ ῥελεος εὑρεῖν - P.

Theod.

εὑρεῖν δ $\overline{\kappa\sigma}$ ῥελεος - H.

216.

The reading of ς (pal.) can be ignored. An object is required as at 2 Tim. 1:16. The variant is a sheer error of omission.

The variant by H 216 is an attempt to place the infinitive nearer the main verb. None of the other sentences listed above contains an infinitive. Difficulty felt over the presence of the infinitive caused the variant by P and Theod. εὑρεῖν ῥελεος together stands as the object. P. Theod by placing ῥελεος next to δ $\overline{\kappa\sigma}$ show an assimilation to 2 Tim. 1:16.

1:16 ἑπαίσχυνθη -
οὐ καταίσχυνθη - F G
ἑπηίσχυνθη - s* κ.

337. 256. 241. 242. 206. 1758 etc.

Origen. Basil, Chrys.

καταίσχυνω does not occur in the Pastorals. ἑπαίσχυνοναι
occurs at 2 Tim. 1:8. F G misread ΟΥΚ ΕΠΑΙΣΧΥΝΘΗ as
ΟΥ ΚΕΠΑΙΣ — and hence wrote
ΟΥ ΚΑΤΑΙΣ — .

Howard p. 191 says that αι is usually augmented to η but
cites ἑπαίσχυνθη as an exception (with reference to this
verse). The change from αι to η would be a natural
grammatical one scribes tended to make to conform to N. T.
practice: cf. Acts 1:9 ἑπηρθη Lk. 16:8 ἑπηνεσεν
etc.

Read: ἑπαίσχυνθη.

1:17 γΕΝΟΜΕΝΟΣ -

παργΕΝΟΜΕΝΟΣ - 642.

παργινομαι is frequent in the N. T. and is in the Pastorals at 2 Tim. 4:16 (v.l. ~~ευνταρ~~ -). γινομαι is frequent in the N. T. and occurs in the Pastorals at 1 Tim. 2:14, 4:12, 5:9, 6:4, 2 Tim. 2:18, 3:9, 3:11, Tit. 3:7. Both are Attic verbs.

παργινομαι is never followed by ^ςεν in the N. T. (at Acts 9:26 v.l. εις occurs). The compound form may have been added here on exegetical grounds: the scribe understood the sentence to mean "arrived at Rome", and felt παργΕΝΟΜΕΝΟΣ would express this better.

1:17 **επουδαιως** - S C D^{*} F G P.

33. 459. 104. 421^{KK}. 81. 1739.

1840. 1881. 2008. 1838.

επουδαιοτερον - ψ D^c K L

T.R. 326. 1912. 69. etc.

L (vg)(vt).

Origen. Basil.

επουδαιοτερως - A.

88. 255. 256. 263. 442. 365.

886. 1751. 2127.

(cf. **ταχεως** v.l. **ταχιον** at 2 Tim. 4:9).

επουδαιως occurs at Lk. 7:4 (no. v.l.) and Tit. 3:13

(v.l. **ταχεως**). The comparative **επουδαιοτερως**

occurs at Phil. 2:28 (v.l. **-τερον**). The comparative of

επουδαιος (**επουδαιοτερος**) occurs at 2 Cor. 8:22 (no v.l.)

and at 2 Cor. 8:17 (v.l. **-τερως**).

Bl-Deb. § 102 says that adverbs of manner in **-ως** formed from

adjectives have a comparative in **-τερως** in the N. T.,

whereas in Attic authors **-τερον** is normal. **επουδαιοτερως**

is probably original here. Some scribes altered it to the

Attic form, others to the strict positive form of the adverb.

1:17 $\xi\}ητῆσεν-$

$\xiπξ\}ητῆσεν$ - 104. 2400. 330. 1908. 2400.

1838. 1919. 706. 459. 1398.

$\alphaνξ\}ητῆσεν$ - C.

1642.

Origen.

$\alphaν\alpha\}ητῆσεν$ occurs at Lk. 2:44 (v.l. $\xi\}ητ-$) 2:45

(v.l. $\etaτ-$) Acts 11:25 (no. v.l.). The meaning of this

compound implies a "difficult search." $\xiπ\}ητῆσεν$ occurs

at Mt. 6:32, 12:39, 16:4, Lk. 4:42, 12:30, etc. sometimes

with v.l. $\etaτῆσεν$ It is not found in the Pastorals. Both

compounds are found in Attic Greek.

The simple verb is likely to be original in this instance.

Both compounds are attempts by scribes to improve on the force

of the verb: thus both $\alphaνξ\}-$ and $\xiπ\}-$ are

epexegetical in nature. $\etaτῆσεν$ is of course a frequent verb in

the N. T.

1:17 ἐξηγήσα(ν) με -
με ἐξηγήσεν - 2005. 996. 1661.

(cf. v.l. at 2 Tim. 2:12).

με precedes its verb at 2 Tim. 4:10, 4:16, 1:16, 3:11,
1 Tim. 1:13. It follows the verb at 1 Tim. 1:12,
2 Tim. 1:15, 4:17, 4:18.

Here ἐξηγήσεν με is original. The variant is
an attempt to make με apply more obviously to both
and εὔρεν (cf. Jn. 7:34, 7:36 for similar usage
με καὶ οὐκ εὔρησεται).
ἐξηγήσεν
ζητήσετε

k:18 δ κ̄ εὐρεῖν ἔλεος v.l. εὐρεῖν δ κ̄ ἔλεος
v.l. δ κ̄ ἔλεος εὐρεῖν v.l. ε̄ κ̄ are discussed
at 2 Tim. 1:16 (v.l. ἔλεος δ κ̄).

1:18 ἔλεος —
ἔλεον - D^c K

1891. 917. 919. 920. 623. 337. 460.

177. 794. 122.

and

TITUS.

3:5 το ... ἔλεος -
των ... ἔλεον - ψ D^b K L

T.R. 326. 88. 623. 5. 256. etc.

Clem. Didy. Ath. Cyril-Jer.

Cyril-Alex.

Gignac (op. cit. p. 460) says that δ ἔλεος is rare in his papyri. He says that το ἔλεος is Hellenistic and may have arisen to distinguish ἔλεος and ἔλεον (which were identical in pronunciation) in the oblique cases. In the Herculanean papyri only the masculine is found (Crönert p.176). Moulton (Prolegomena p. 60) says that ἔλεος is neuter in Hellenistic literature. 'The Psalms of Solomon' ed. by Ryle and James shows that there is much variation between the neuter and the masculine of ἔλεος (e.g. at 2:8, 5:14, 8:34, 9:16). See also Howard, p. 126. There is no firm example of the masculine in



the N. T.

Read τὸ ἔλεος and ἔλεος above. The variants are
Atticisms.

1:18 $\overline{\pi\alpha\rho\alpha\ \kappa\upsilon}$ -
 $\overline{\pi\alpha\rho\alpha\ \kappa\omega}$ - $\psi\ D^c$

1908.

Theod. Chrys.

$\overline{\pi\alpha\rho\alpha\ \theta\omega}$ - D^*

L (vt d) (vg D gig.).

Rus.

Omit - C.

241.

Tert.

$\overline{\pi\alpha\rho\alpha\ \kappa\upsilon}$ omitted because it was thought to be otiose
following $\delta\ \overline{\kappa\epsilon}$.

Bl-Deb. §§ 237. 238 says that $\overline{\pi\alpha\rho\alpha}$ + DAT. is the least
used case. $\overline{\pi\alpha\rho\alpha}$ + GEN is more usual with verbs of receiving,
hearing, giving. The genitive after $\overline{\pi\alpha\rho\alpha}$ is found at
Lk. 1:45 ($\overline{\pi\alpha\rho\alpha\ \kappa\upsilon}$). Read $\overline{\pi\alpha\rho\alpha\ \kappa\upsilon}$

$\overline{\theta\omega}$ may be a stylistic variant to avoid two occurrences of $\overline{\kappa\epsilon}$
in the sentence.

1:18 ἐν ἐκείνη τῇ ἡμέρᾳ -
ἐν τῇ ἡμέρᾳ ἐκείνη - D.

L (vg OS)(vt d).

Vig.

Omit - 1845.

The variant by 1845 is a careless omission of a prepositional phrase. The phrase is Pastoral and occurs at 2 Tim. 4:8.

ἐκεῖνος occurs before its noun at 2 Tim. 2:26, 2:13, Tit. 3:7. See also 2 Tim. 1:12, εἰς ἐκείνην τὴν ἡμέραν and 2 Tim. 4:8 ἐν ἐκείνη τῇ ἡμέρᾳ.

This appears to be normal Pastoral usage. Elsewhere in the N.T. ἐκεῖνος sometimes precedes, sometimes follows temporal phrases with a preposition. Compare 2 Th. 1:10, Eph. 2:12 with Jn. 4:53, 5:9, 14:53, Lk. 17:31, Rev. 11:13.

1:18 Add $\mu\omicron\upsilon\lambda$ after $\delta\omicron\lambda$ - 1022. 2005.

§ (hl.).

and

Add $\mu\omicron\upsilon\lambda$ after $\delta\iota\eta\kappa\omicron\nu\eta\sigma\epsilon\nu$ - 1836. 462. 1845. 31.

69. 330. 256.

L (vg D C H (mg.) Ⓜ L T U Z)

(vt f g dem. diu).

Copt. § . Arm. Eth. Goth.

Ambst. Pel.^b ~~Jer.~~ Theod-Mops. (LAT).

Theodoret.

Although $\delta\iota\alpha\kappa\omicron\nu\epsilon\omega$ occurs in the N. T. followed by the dative pronoun as at Mt. 4:11, 8:15, 25:24, 27:55, Phil. 13 etc., the verb does not necessarily require $\mu\omicron\upsilon\lambda$ here.

"Services" in general are in mind. $\mu\omicron\upsilon\lambda$ has been introduced by scribes to complete what they thought was the sense after $\text{ἐξηγήσεν με καὶ εὗρεν.}$

1:18 γινωσκεεις -
²επιγινωσκεεις - 1022.

γινωσκω occurs in the Pastorals at 2 Tim. 2:19 (O. T.) 3:1
without variant.

²επιγινωσκω is frequent in the N. T. and occurs in the
Pastorals at 1 Tim. 4:3 (No v.1.). At 1 Tim. 4:3 the verb
has a directive force as in Classical Greek. The ²επι—
form is less suitable here, and may be a quirk of 1022.

2:1 $\overline{\chi\omega}$ $\overline{\tau\upsilon}$ v.l. $\overline{\tau\upsilon}$ $\overline{\chi\omega}$ is discussed in Appendix I (i) b.

2:2 ξ $\eta\kappa\upsilon\epsilon\alpha\varsigma$ —
 $\eta\kappa\upsilon\epsilon\alpha\varsigma$ - F G.

$\eta\kappa\upsilon\epsilon\alpha\varsigma$ is an impossible form ^{in the context.} Sheer error by F G
caused by ξ preceding, which these mss. assumed was part
of the verb $\eta\kappa\upsilon\omega$.

2:2

μαρτυρων -
παρακλησεων - Hippolytus.

παρακλησις is frequent in the N. T. and occurs in the
Pastorals at 1 Tim. 4:13. The variant may represent a
deliberate alteration as Hippolytus may have felt μαρτυρων
was unsuitable to his purposes.

2:2 ἀνδρωπιους -
ἀγιοις - 1836.
ἀνδραειν - 2.

ἀγιος occurs in the Pastorals at 1 Tim. 5:10, 2 Tim. 1:9, 1:14, Tit. 3:5. Each time it occurs, it is an adjective. ΠΙΣΤΟΣ does not occur as an adjective with ἀνηρ or ἀνδρωπιος in the Pastorals. ἀγιοις therefore, is unlikely to be original.

ἀνηρ occurs in the Pastorals at 1 Tim. 2:8, 2:12, 3:2, 3:12, 5:9, Tit. 1:6, 2:5. There is no real difference in meaning in the Pastorals between ἀνηρ and ἀνδρωπιος although the former often refers to a married man. If ἀνδρωπιους is original, it explains how ἀνδραειν occurred. Colwell on the abbreviations of 2427 (op. cit. p. 788) shows that ἀνδρωπιος was sometimes abbreviated to ανος. 2 read this as an abbreviated form of ἀνηρ and wrote the dative plural of this noun in error. The abbreviation of ἀνδρωπιους could also have caused the other variant here on palaeographical grounds. ANOIC was read by 1836 as ΑΓΙΟΙC.

2:2 ἱκανοί -

δυνατοί - K.

ἱκανοί suits the context. δυνατοί may have been an interpretative addition prompted by ἐνδυναμοῦσιν v. 1.

2:3 $\epsilon\upsilon\nu\kappa\alpha\kappa\omicron\tau\tau\alpha\theta\eta\sigma\omicron\nu$ or $\epsilon\upsilon\gamma\kappa\alpha\kappa\omicron\tau\tau\alpha\theta\eta\sigma\omicron\nu$ - S A C^x D^x G H^x P.

33. 81. 88. 365. 436.

Latin mss. Eth.

Coptic. Arm $\text{Ⲫ}^{(1)}$ (pal. hl. MG.)

Ambst.

$\epsilon\upsilon$ $\omicron\upsilon\nu$ $\kappa\alpha\kappa\omicron\tau\tau\alpha\theta\eta\sigma\omicron\nu$ -

C^c D^c H^x K L.

256. 326. 6. 1912. 88. etc.

Ⲫ (vg. hl). Goth.

Chrys.

$\kappa\alpha\kappa\omicron\tau\tau\alpha\theta\eta\sigma\omicron\nu$ -

1175.

$\epsilon\upsilon$ $\kappa\alpha\kappa\omicron\tau\tau\alpha\theta\eta\sigma\omicron\nu$ -

Ⲫ (pal LECT).

$\epsilon\upsilon$ $\omicron\upsilon\nu$ $\epsilon\upsilon\gamma\kappa\alpha\kappa\omicron\tau\tau\alpha\theta\eta\sigma\omicron\nu$ -

451. 1735. 2189. 1952.

Theod-Mops (IAT.)

$\kappa\alpha\kappa\omicron\tau\tau\alpha\theta\epsilon\omega$ occurs at 2 Tim. 2:9, 5:4, Jas. 5:13 (no v.11.).

The only occurrence of $\epsilon\upsilon\gamma\kappa\alpha\kappa\omicron\tau\tau\alpha\theta\epsilon\omega$ known to L + S. is the reference at 2 Tim. 1:8. It is a Pastoral word, and should be read here. Scribes objected to compound verbs on occasion; so reduced then to simple verbs. Here, $\epsilon\upsilon\nu\kappa\alpha\kappa\omicron\tau\tau\alpha\theta\epsilon\omega$ would also be objected to because of its rarity. The orthography is discussed below.

In reducing the verb to its simple form, some scribes thought the $\epsilon\upsilon\nu$ prefix ought to be $\epsilon\upsilon$ $\omicron\upsilon\nu$ as at 2 Tim. 2:1. At 2 Tim. 2:1 $\epsilon\upsilon$ $\omicron\upsilon\nu$ is used for special stress as $\tau\epsilon\kappa\nu\omicron\nu$ $\rho\omicron\upsilon$ follows.

(1) Gwilliam in "The Palestinian Version of the Holy Scriptures" p. XXXVI says that three words in the Syriac attempt to render $\epsilon\upsilon\gamma\kappa\alpha\kappa\omicron\tau\tau\alpha\theta\eta\sigma\omicron\nu$ and show that the translator had this word before him.



In support of the originality of $\epsilon\upsilon \overset{\circ}{\omicron}\upsilon\upsilon$ it can be argued, that

- (a) scribes elsewhere tended to reduce 2nd p.s. references (e.g. at 2 Tim. 4:22).
- (b) $\epsilon\upsilon \overset{\circ}{\omicron}\upsilon\upsilon$ was omitted by some scribes on stylistic grounds, as it occurs in v. 1.
- (c) if the exemplars read $\epsilon\upsilon \overset{\circ}{\omicron}\upsilon\upsilon \text{ συγκακοπαθησον}$ as 451. 1735 etc. $\epsilon\upsilon \overset{\circ}{\omicron}\upsilon\upsilon$ could have been omitted by hom. $\epsilon\upsilon \overset{\circ}{\omicron}\upsilon\upsilon \text{ συγκακοπαθησον}$ on the other hand may represent a conflate reading. In which case, the real choice here is between $\epsilon\upsilon \overset{\circ}{\omicron}\upsilon\upsilon \text{ κακοπαθησον}$ and $\epsilon\upsilon \overset{\circ}{\omicron}\upsilon\upsilon \text{ συγκακοπαθησον}$.

The arguments advanced earlier favour the originality of

$\epsilon\upsilon \overset{\circ}{\omicron}\upsilon\upsilon \text{ κακοπαθησον}$. This explains how the other variants arose. If $\epsilon\upsilon \overset{\circ}{\omicron}\upsilon\upsilon \text{ κακοπαθησον}$ were original, it is difficult to explain how $\epsilon\upsilon \overset{\circ}{\omicron}\upsilon\upsilon \text{ συγκακοπαθησον}$ occurred.

The Palestinian Syriac lectionary reading may represent a stress brought out by the translator. From an exemplar reading κακοπαθησον he added the pronoun.

The reading of 1175 is probably not so much an example of $\epsilon\upsilon \overset{\circ}{\omicron}\upsilon\upsilon$ being omitted, as the reduction of a compound verb to a simple. The exemplar of 1175 probably read συγκακοπαθησον .

As far as the orthography of the original reading is concerned, there is no hard and fast rule. Howard p. 104 suggests that $\sigma\upsilon\nu$ before $\gamma\chi$ assimilates and adds "assimilation takes place in composition according to the traditional spelling". Bl.-Deb. § 19 is non-committal saying $\xi\nu$ and $\sigma\upsilon\nu$ often assimilate but non assimilation is also frequent. As far as the Pastorals are concerned, see v.11 at 2 Tim. 2:12 $\sigma\upsilon\rho\beta\alpha\sigma\iota\lambda\epsilon\upsilon\sigma\omicron\rho\epsilon\nu$: 1 Tim. 3:6, $\xi\rho\pi\epsilon\sigma\eta$ Tit. 1:8 $\xi\gamma\kappa\rho\alpha\tau\eta$. However at 2 Tim. 1:8 the reading $\sigma\upsilon\nu\kappa\alpha\kappa\omicron\pi\alpha\theta\eta\sigma\omicron\nu$ is found without variant, and should indicate Pastoral usage here.

Read $\sigma\upsilon\nu\kappa\alpha\kappa\omicron\pi\alpha\theta\eta\sigma\omicron\nu$.

2:3 στρατιωτης -
συνστρατιωτης - D*.

D* reads συνκακοπαθησον earlier. The correctors of D remove the συν in that word and in the above variant.

συνστρατιωτης occurs at Phil. 2:25, Phm. 2 (no v.l.).
στρατιωτης is frequent in the N. T. but does not occur elsewhere in the epistles.

συν was probably added before στρατιωτης by D* because of confusion with συνκακο- earlier.

Read στρατιωτης.

2 TIMOTHY.

2:3 $\overline{\chi\upsilon} \overline{\iota\upsilon}$ v.l. $\overline{\iota\upsilon} \overline{\chi\upsilon}$ is discussed in Appendix I (i) b.

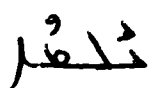

2:4 Add $\tau\omega$ $\overline{\theta\omega}$ after $\epsilon\tau\rho\alpha\tau\epsilon\upsilon\omicron\pi\epsilon\nu\omicron\varsigma$ - F G
L (vg)(vt f g t) Goth.
Cypr. Ambst. Orig (Lat.).
Theod-Mops (Lat.) etc.

$\epsilon\tau\rho\alpha\tau\epsilon\upsilon\omega$ occurs at 1 Tim. 1:18 and is followed by the
dative and accusative.

The addition of $\tau\omega$ $\overline{\theta\omega}$ by scribes is more likely than the
omission. The longer reading represents an interpretative
addition by scribes concerned lest the sense be misconstrued.

2:4

βίου -
Κοεμου - § (pal. vg).

βίος is a frequent N. T. word and occurs in the Pastorals at 1 Tim. 2:2. The variant is probably just a translation necessity rendering βίος by  and not by .

2:4 ΠΡΑΓΜΑΤΕΙΔΙΣ -
ΠΡΑΓΜΑΤΙΔΙΣ - S D F G K Ψ
1739. 81. 241. 642. 479.

Both spellings occur in the LXX. L + S however list ΠΡΑΓΜΑΤΕΙΑ as Classical. The Papyri know this spelling (see Mayser II:2 p. 359 and II:1 p. 19 and I:3 p.8).

Howard p. 339 on -ειδ and -ιδ says that the shortened form -ιδ is due to the itacistic tendencies of scribes in the age of the uncials.

Perhaps in view of L + S. we should follow the spelling of the Uncials, and argue ΠΡΑΓΜΑΤΕΙΔΙΣ as an Atticistic correction.

2:4 ἄρᾶς -
ἄρᾶς - 69^x

Origen.

The general tendency noted elsewhere has been to alter present subjunctives to aorists. ἄρᾶς is a fairly popular verb in the N. T. and the present is the most common tense. Read ἄρᾶς.

2:5 The variant omitting $\delta\epsilon$ is discussed in Appendix III.

2:5 The variant omitting $\kappa\alpha\iota$ is discussed in Appendix II.

2:5 $\alpha\theta\lambda\eta$ -
 $\alpha\theta\lambda\eta\tau\eta\varsigma$ - 33. 623. 917.

$\xi\alpha\nu$ + subj. of the verb $\alpha\theta\lambda\epsilon\omega$ is suitable in the context.

The variant arose because of confusion with $\alpha\theta\lambda\eta\sigma\eta$
following, or because $\alpha\theta\lambda\eta\tau\eta\varsigma$ was misread as $\alpha\theta\lambda\eta\tau\eta\varsigma$.

2:5 The variant adding $\delta\epsilon$ after $\xi\alpha\nu$ (sec.) is discussed in
Appendix III.

2:6

πρωτον -
προτερον - S^{*}.

Zerwick § 151 says that the superlative *πρωτος* supplanted the comparative in the N. T. See notes on *ταχως* at 2 Tim. 4:9.

Turner p. 32 cites many examples where the N. T. and early Christian writings used *πρωτος* in the sense of *προτερος* (e.g. Acts 1:1 where *πρωτος* is used of 2 volumes). In Classical Greek *πρωτος* meant the first of a series. In the N. T. although this usage is found (as at Lk. 2:2), it often means the first of two. *προτερος* according to Bl-Deb. § 62 has surrendered the strict Attic meaning to *πρωτος* and now means only 'earlier'. At 1 Tim. 1:13 *προτερον* means 'formerly'. However, in this context *πρωτος* is preferable to *προτερον* which is a sheer error by S^{*}. If the facsimile of S^{*} is examined it will be seen that the scribe began to write *πρωτον*.

2:6 ΤΩΝ ΚΑΡΠΩΝ-
ἘΚ ΤΟΥ ΚΑΡΠΟΥ - 1311.

L (vg) "de fructibus"

ΤΟΝ ΚΑΡΠΟΝ - 489. 226. 255. 38. 69^x. 462.

440. 1906. 319. 76. 425. 102.

464. 1960. 2412.

μεταλαμβάνω followed by gen. rei occurs at Heb. 6:7, 12:10,

Acts 2:46, 27:33 - 34. No preposition is required in Greek.

μεταλαμβάνω followed by the acc. rei (usually with the

force 'of the whole') occurs in the N. T. at Acts 24:25

(no v.l.).

The reading with ἘΚ is obviously wrong, and seems to have been

introduced through the Latin. The choice is between ΤΟΝ

ΚΑΡΠΟΝ and ΤΩΝ ΚΑΡΠΩΝ.

Bl.-Deb. § 169 states that the partitive genitive was replaced by

other cases in the N. T. μεταλαμβάνω is cited as a

verb followed by the genitive in the sense 'to receive a share of'.

What appears as accusative above may be an orthographical variation

for ΤΩΝ ΚΑΡΠΩΝ.

2:7 ϸ - S^x A C F G P.

1739. 33.

L (vt g) Gothic. Eth. ϣ (vg. pal).

Chrys.

Ϻ - S^c Ψ D H K L.

T.R. 104. 81. 326, etc.

ϣ (hl.) L (vt d f t)(vg). Coptic. Arm.

Chrys. Theod-Mops.

Latin Fathers.

cf. 1 Tim. 1:7 Ϻ λεγουειν where ΠΕΡΙ ΤΙΝΩΝ
follows.

ϸ, however, could refer to a definite statement which is to
follow. Ϻ would therefore be an interpretative correction.
The forms of the relative are normal in the N. T.

ϸ is tentatively offered as the original reading. ϸ
was more likely to be altered to Ϻ than vice versa.

2:7 Add σοι after λεγω - § (pal.).

σοι has been introduced from later in the verse. § (pal.)
is not usually reliable for determining the underlying Greek
text. Ignore the variant.

2 TIMOTHY.

2:7 δωη v.l. δωσει is discussed at 2 Tim. 4:14
(v.l. ἀποδωσει).

2:7 γὰρ σοι -
σοι γὰρ - D.

γὰρ occurs as the second word in its clause in the
Pastorals.

1 Tim. 2:5, 2:13, 3:13, 4:5, 4:8, 4:10 (εἰς τοῦτο γὰρ)
4:16, 5:11, 5:15, 5:18, 6:7, 6:10, 2 Tim. 1:7, 1:12, 2:16
(ἐπιπλεῖον γὰρ) 3:2, 3:6, 3:9, 4:3, 4:6, 4:10,
4:11, 4:15, Titus, 1:7, 1:10, 2:11, 3:3, 3:9, 3:12

Sheer error by D. (cf. v.l. by D* at 2 Tim. 4:10).

The variant omitting γὰρ is discussed at 1 Tim. 2:13 (v.l.
omit γὰρ).

2:7 The variant adding δ before \overline{KC} is discussed in Appendix I (iii) d.

2:7 $\epsilon\upsilon\upsilon\epsilon\sigma\lambda\upsilon$ -
 $\delta\upsilon\upsilon\alpha\pi\lambda\upsilon$ - 1836.

$\delta\upsilon\upsilon\alpha\pi\iota\varsigma$ occurs in the Pastorals at 2 Tim. 1:7, 1:8, 3:5.

$\epsilon\upsilon\upsilon\epsilon\sigma\iota\varsigma$ is not a Pastoral word although it occurs in the N. T.

at Lk. 2:47, 1 Cor. 1:19, Eph. 3:4, Col. 1:9, 2:2. Note that

$\delta\upsilon\upsilon\alpha\pi\epsilon\omega\varsigma$ occurs as a variant for $\epsilon\upsilon\upsilon\epsilon\sigma\epsilon\omega\varsigma$ at Mk. 12:33

and $\epsilon\upsilon\upsilon\epsilon\tau\omega\upsilon$ for $\delta\upsilon\upsilon\alpha\tau\omega\upsilon$ at Mt. 11:25.

It is difficult to decide how this variant arose.

2:8 $\mu\nu\eta\mu\omicron\nu\epsilon\upsilon\epsilon$ -
 $\mu\nu\eta\mu\omicron\nu\epsilon\upsilon\epsilon\lambda\nu$ - D*.

1836. 1924.

In Appendix I (i) b under 'Accusative', it is argued that the IN apparently belonging to $\mu\nu\eta\mu\omicron\nu\epsilon\upsilon\epsilon$ is in fact an abbreviation for Ἰησοῦν . Note that 1836 follows $\mu\nu\eta\mu\omicron\nu\epsilon\upsilon\epsilon\lambda\nu$ with $\overline{\text{XV}}$ alone. In the context the imperative not infinitive is required.

2 TIMOTHY.

2:8 $\overline{\text{IV}} \overline{\text{XV}}$ v.l. $\overline{\text{XV}} \overline{\text{IV}}$ is discussed in Appendix I (i) b.
The variant omitting $\overline{\text{IV}}$ is discussed in Appendix I (i) a.

2:8

Δαβιδ -
Δαυειδ - S C D*

In all occurrences of the name in the N. T., the above variants exist (e.g. at Mt. 20:30, 20:31, Rom. 1:3, Rev. 5:5 etc). Both spellings exist in the LXX. W + H in their introduction p. 151 enunciate the principle that scribes tended to shorten long vowels. Howard p. 110 says that the spelling Δαβιδ came in with the cursives. The earlier spelling paralleled Roman names, e.g. Flavius φλαυιος . Silvanus appears as Σιλουανος , but in papyri from the 3rd century A.D. as Σιλβανος . In other names β represents the Latin u much earlier. These comments suggest that Δαυειδ is original. However, Colwell on the abbreviations of 2427 (op. cit. p. 791) points out that this name was often abbreviated to δαδ . Paap cited by Strycker (1) says that in the papyri from the first century A.D. onwards Δαυειδ is much more frequent than other spellings. There is no real clue as to the original N. T. spelling of the name. This variant is listed as doubtful in Appendix 6.

2:8

The variant omitting μου is discussed at 2 Tim. 1:3 (v.l. add μου).

(1) E de Strycker 'La Forme la plus ancienne du Protévangile de Jacques' in Subsidia Hagiographica 33, p. 310.

2:9 The variant adding κα(after ω̇ is discussed in Appendix II.

2:9 ἄλλ' v.l. ἄλλα is discussed at 1 Tim. 1:13 (v.l. ἄλλ').

2:9 Omit ου̇ - S*.

The sense requires a negative. The omission could have been caused by hom.

ου̇ου (or θεουου).

The bar over the ου̇ was not always clearly written: see the controversy at 1 Tim. 3:16.

κακουργος , δεδεται

W + H suggest κακουργος δεδεται '

This has the effect of creating a new sentence beginning with *αλλα* . Although this is not uncharacteristic of our author (cf. 1 Tim. 1:13, 1:16, 3:9) it is not likely here. *αλλα* refers back to the previous words and contrasts the chains of the prisoner with the chaining of the word of God. *Διὰ τούτο* can stand at the beginning of a new sentence and refer back naturally. Ignore the punctuation of W + H.

2:10 Omit πάντα - 33. 206^z.

ὑπομένω when it is transitive means 'to endure' and is followed by πάντα at 1 Cor. 13:7. When ὑπομένω is intransitive the meaning is 'to stay behind' as at Lk. 2:43, Acts 17:14. The context requires the transitive meaning. The variant is a careless omission.

2:10 The variant adding μου after ἐκλεκτους is discussed at 2 Tim. 1:3 (v.l. add μου).

2:10

εωτηριδς ... της -

εωτηριδν ... τη - F G.

The Pastoral epistles always abide by the rule of concord.

F G are obviously wrong insofar as they break the concord.

As Turner points out on p. 232 τυχωνω is followed by

the genitive in the N. T. Sheer error by F G.

2:10 ἀἰωνίου -
ὁὐρανίου - L (vg)(vt f) ⚭ (hl. MG pal.).

Eth. Arm.

Most Latin Fathers except Theod-Mops (Lat.).

It is significant that this variant exists only in versions.

ἀἰων is frequent in these epistles. cf. 1 Tim. 1:17

καὶ δοξὰ εἰς τοὺς αἰῶνας τῶν αἰώνων

μετὰ δόξης ἀἰωνίου is a frequent N. T. phrase and should
be read here. It is difficult to explain the change away from
ἀἰωνίου

The following variant is also considered here.

2 TIMOTHY.

2:10 Omit μετὰ δόξης ἀἰωνίου - L (vt t).

It is significant that this ms. is a liturgy. These words
may not have been suitable to the needs of this version at this
point, and were therefore omitted.

2:11 Add καὶ πατρὶς ἀποδοχῆς ἀξίως
after λόγος. - 74. 206. 429. 1311. 1799.

Add δὲ ὅς καὶ ζῶρεν after λόγος - 1838.

πιστὸς ὁ λόγος occurs without any addition at Tit. 3:8.

See the variant at 1 Tim. 3:1. The longer reading has been introduced by assimilation to 1 Tim. 1:15, 4:9.

The reading by 1838 is a pious or liturgical addition.

K. W. Clark in 'The Theological Relevance of Textual Variation in Current Criticism of the Greek New Testament' in J B L Vol. LXXXV p.1 f and especially p. 15 acknowledges that many variants are theological in nature despite comments to the contrary by critics like Vaganay and Kenyon. This variant is one such theological alteration to the text. πιστὸς ὁ λόγος elsewhere in the Pastorals leads directly into a quotation.

2:11 Souter's apparatus indicates the possibility that the punctuation is $\lambda\omicron\gamma\omicron\varsigma \cdot \epsilon\acute{\iota}$ and not $\lambda\omicron\gamma\omicron\varsigma , \epsilon\acute{\iota}$

Here $\lambda\omicron\gamma\omicron\varsigma$ seems to point forward to the hymn.

$\gamma\alpha\rho$ in the opening words of the hymn probably belongs to the quotation or else is an explanatory 'for, as you remember'. It is unlikely that $\gamma\alpha\rho$ introduces a reason for what has been said. $\epsilon\acute{\iota}$ therefore, introduces the hymn, and the standard punctuation should be followed, namely $\lambda\omicron\gamma\omicron\varsigma , \epsilon\acute{\iota}$.

2:11 The variant adding $\kappa\alpha\iota$ after $\gamma\alpha\rho$ is discussed in Appendix II.

2:11 Add $\alpha\lambda\lambda\alpha$ before $\kappa\alpha\iota$ - 1836.
and

2:12 Add $\alpha\lambda\lambda\alpha$ before $\kappa\alpha\iota$ - 1836.

A quirk by this ms. The addition of $\alpha\lambda\lambda\alpha$ spoils the parallelism of the poem.

2:11

σ υ ν } η σ - -
σ υ } η σ - -

- C D F G K L.

T.R. 1739. 6. 1836. 181, etc.

- σ ο ρ ε ν - -

- σ ω ρ ε ν - - C Ψ L P

104. 326. 1912. 1836 etc.

W. H. on orthography in their introduction p. 149 say that 'υ' is retained in 'σ υ ν' but not in 'ε ν' compounds. They say that assimilation is most frequent when the original force of the preposition is lost in the current sense of the compound.

Bl-Deb. § 34 says that the Hellenistic language tended to omit consonants. On the other hand Koine generally preferred to emphasise etymology. Crönert p. 60 lists examples of σ υ ν } - and σ υ } - . L + S. list Classical examples of this compound form, generally σ υ } - . It is difficult to determine the original author's orthography but perhaps the etymological form σ υ ν } - is the original.

All the other verbs in the poem end in -ο ρ ε ν . There is no need for the subjunctive ending here. Turner points out on p. 97 that mss. often vary between fut. ind. and aor. subj. The variant here is probably orthographical. Crönert p. 19 quotes Mayser: " - der quantitative und qualitative Unterschied der beiden o - Laute wird seit dem Beginn des 2. Jahrh. v. Chr. verwischt." Examples are given by Crönert. Read -ο ρ ε ν here.

2:12 εἰ v.l. ἀλλὰ καὶ is discussed at 2 Tim. 2:11
(v.l. ἀλλὰ καὶ).

2:12 ΣΥΡΒΑΣ-
ΣΥΝΒΑΣ- S F G A P.

Dam.

-ΒΑΣΙΛΕΥΘΟΥΜΕΝ -
-ΒΑΣΙΛΕΥΣΩΜΕΝ - C L A P.

1912. 1836. 623. 1311. 263. etc.

-ΒΑΣΙΛΕΥΟΥΜΕΝ - D*
Pel⁶.

All the other finite verbs in the poem are indicative. There is no reason for the subjunctive here. The reading *ωμεν* is orthographical and represents the substitution of Ω and O. N. T. mss. suggest generally that *-ωμεν* be reserved as the subjunctive spelling.

The second half of each line of the poem is future: *συστησομεν*
ἀρνησεται. The present is unlikely here both because of the sequence of tenses and because it is less suitable in the context. Sheer error by D*.

Howard p. 104 is not helpful in deciding whether *συν-* or *συμ-* is the original reading. The reading which shows the etymology better was the criterion adopted in the variant *συστησομεν*

→

συνζησομεν in this verse, and perhaps ought to be adopted here. (cf. 1 Cor. 4:8 συμβουλευσωμεν v.l. συμβ +

Read συμβουλευσομεν.

2:12 ἀρνησομεθα -
ἀρνούμεθα - S^c D K L P.

T.R. 1739. 1898. 1827. 326. etc.

L (vt. d).

Pel. Ambst.

Euthal. Dam. Theod. Cypr.

Turner p. 115 says that εἰ + fut. indic. is "almost causal" as at Mt. 26:33, Mk. 14:29, Lk. 11:8, 1 Pet. 2:20, 1 Cor. 9:11, but at 2 Tim. 2:12 the condition is only hypothetical. Bl.-Deb.

§ 372:2a says that without causal or restrictive implications εἰ + indicative of reality is limited almost only to (a) disjunctive deductions as at 2 Tim. 2:11, 12, Rom. 8:13, 1 Cor. 11:6, Rev. 13:10, Lk. 6:4 or (b) to other kinds of logical reasoning.

In the rest of the poem the εἰ clause contains a verb in the present tense. This conforms to Bl-Deb's (a) grouping.

Read ἀρνούμεθα .

2:12 κἀκελνος -
ἑκελνος - 241.

and

2 TIMOTHY.

2:13 ἑκελνος -
κἀκελνος - 223.

καὶ ἑκελνος by crasis becomes κἀκελνος and is frequent in the N. T. The parallelism in the poem suggests κἀκελνος in one line balances ἑκελνος in another. Scribes of 241 223 were confused: one wrote ἑκελνος in both lines, the other wrote κἀκελνος in both.

2:12

ἀρνησεται ἡμᾶς -
ἡμᾶς ἀρνησεται (- 255. 256.

(cf. v.l. at 2 Tim. 1:17).

ἀρνεομαι is followed by a pronoun at Mt. 10:33 (bis)
Lk. 12:9, 22:57, Jn. 13:38, Acts 3:13. There is no instance
in the N. T. of the pronoun preceding ἀρνεομαι. Read
ἀρνησεται ἡμᾶς on the basis of standard N. T. usage. The
variant is another inexplicable instance of changed word-order.

2:12

ἀρνησεται -

ἀρνησηται - 33.

There is no reason for the subjunctive ending. The variant is orthographical. Read ἀρνησεται .

2:13 ξ ΚΕΛΝΟΣ v.l. ΚΑΚΕΙΝΟΣ is discussed at 2 Tim. 2:12
(v.l. ΚΑΚΕΙΝΟΣ).

2:13 $\gamma\alpha\rho$ -
 $\delta\epsilon$ - 794.

Omit particle - S^c D F G K.

T.R. 1827. 1838. 919. 1311. 547, etc.

§ (hl.) L (vg)(vt except f g) Arm.

Gothic.

Tert.

Theod.

The omission of the particle is discussed at 1 Tim. 2:13 and it is decided on the basis of that discussion that the text without the particle is the original. The addition of $\delta\epsilon$ or $\gamma\alpha\rho$ is intended to remove the asyndeton especially if the phrase is part of the quotation, and not the author's comment.

Other variants concerning particles are discussed here:

2 TIMOTHY.

3:8 $\delta\epsilon$ -
 $\gamma\alpha\rho$ - 81. 88.

Omit particle - 337. 2344.



Here $\delta\epsilon$ because of its very weakness in the context is probably original. Some scribes substituted $\gamma\alpha\rho$ because of the weakness of $\delta\epsilon$. The omission was probably accidental.

2 TIMOTHY.

4:6 $\gamma\alpha\rho$ -
 $\delta\epsilon$ - 999.

Origen.

Ruf.

$\gamma\alpha\rho$ does not have the strict resumptive sense it has at 2 Tim. 1:7, 1:12, 3:9, 4:10. Some scribes therefore felt it was unsuitable and substituted $\delta\epsilon$. There is a precedent for this sort of correction. C. H. Bird (1) shows how Mt. and Lk. often eliminated Mark's $\gamma\alpha\rho$ clauses because they are not used correctly. In Mk. as here and at 2 Tim. 2:13 supra, $\gamma\alpha\rho$ seems to be used as if it were $\delta\epsilon$. Stylistically conscious scribes would take offence at this usage and substitute $\delta\epsilon$.

(1) In "Some $\gamma\alpha\rho$ clauses in St. Mark's Gospel". J T S IV 1953 p. 171 f and especially p. 172-173.

2:13 ξ δουτου -
δουτου - D

and

2 TIMOTHY.

4:18 αὐτου -
 ξ δουτου - D^c F G.

For the variant at 2 Tim. 2:13 see v.11 at 1 Tim. 2:9, 6:10. There is no firm example of αὐτου in the N. T. The reflexive sense is required. Bl-Deb. § 283 points to the variation in mss. between ξ δ- and δυ- . Here δουτου may represent the careless omission of ξ .

At 2 Tim. 4:18 the reflexive is of no sense and is a sheer error. αὐτου dependent on βασιλευν is suitable in the context.

2:14

ὑπομνησκε -

διδασκε - 547.

ὑπομνησκε - 2412.

ὑπομνησαι - P.

cf. 2 Tim. 1:5 ὑπομνησειν : Tit 3:1 ὑπομνησκε

Therefore this verb forms part of the author's vocabulary.

The usage here is as at Tit. 3:1. διδασκε is the result of possible assimilation to 1 Tim. 6:2. Here, however, the charge is not to teach, but to remind them of the hymn and its meaning, or of the words to follow.

The variant ὑπομνησκε is due to the accidental shortening of the original verb.

The aor. imper. mid. of this verb is not found elsewhere in the Pastorals. The present is required by sense. The

reading by P may have been caused by the preceding δυνάται.

2:14

ΔΙΑΡΑΡΤΥΡΟΡΕΝΟΣ -

ΔΙΑΡΑΡΤΥΡΟΥΡΕΝΟΣ - C

255. 5. 623. 431. 1827.

Theod.

ΔΙΑΡΑΡΤΥΡΟΡΕΝΟΣ appears after $\overline{\text{KV}}$ in 1319.

The normal conjugation in Veitch (1) does not know of $-\text{ΟΥΡΕΝΟΣ}$.
Mayser I:2, p. 186 knows of no form with $-\text{ΟΥ}$ - Reading by
C and others may be a sheer error.

The author's usage at 1 Tim. 5:21, 2 Tim. 4:1 suggests that
 ΔΙΑΡΑΡΤΥΡΟΡΑΙ should precede ΞΥΩΠΤΙΟΝ . The variation
by 1319 is an attempt to place ΔΙΑΡΑΡΤΥΡΟΡΕΝΟΣ near ΜΗ
 ΛΟΓΟΡΑΧΕΙΝ but in so doing creates the reading ΥΠΟΜΙΝΥΣΚΕ
 ΞΥΩΠΤΙΟΝ ΤΟΥ ΚΥ . This is not an idea found
elsewhere in the Pastorals.

(1) W. Veitch "Greek Verbs" under ΔΙΑΡΑΡΤΥΡΟΡΑΙ .

2:14 $\tau\omicron\upsilon$ $\overline{\kappa\upsilon}$ - K P A D Ψ 048.

T.R. and most minuscules.

Lect. Byz.

L (vg)(vt d) ß (hl. vg). Goth.

Copt. (boh. sah(mss.)).

Chrys. Euthal. Theophyl

Primasius. Ambst. Ps-Jer.

Theod-Mops (Lat.).

$\tau\omicron\upsilon$ $\overline{\theta\upsilon}$ - S C F G.

31. 1175. 1912. 436. 69. etc.

Lect. 598.

Coptic. Arm. Eth.

Cassiod. Ps-Jer. Pel.^A Amb.

Chrys.

Ephraim.

Omit $\tau\omicron\upsilon$ - D^x.

88. 1925. 2344.

$\overline{\chi\upsilon}$ - 206. 1799. 1758. 429.

omit - 33.

$\overline{\chi\upsilon}$ is unlikely to be original. See Appendix I (i) a.

$\xi\nu\omega\pi\iota\omicron\nu$ $\tau\omicron\upsilon$ $\overline{\theta\upsilon}$ is a characteristic Pastoral phrase. See

2 Tim. 4:1, and the arguments at 1 Tim. 5:4. There is no firm

example in the Pastorals of $\xi\nu\omega\pi\iota\omicron\nu$ ($\tau\omicron\upsilon$) $\overline{\kappa\upsilon}$ and although



such a phrase is found in the N. T. (e.g. at 2 Cor. 8:21
(v.l. $\overline{\Theta\Upsilon}$), it is rare. There is much variation between
 $\overline{\Theta\Upsilon}$ and $\overline{\text{K}\text{C}}$ in N. T. mss. If $\overline{\Theta\Upsilon}$ is original, so too is
 $\tau\theta\upsilon$. See Appendix I (ii) b. The error by 33 is a senseless
omission.

2:14 μῆ -
 μῆδ̄ε - 1518.

and

TITUS.

2:3 μῆ - S^c P D F G H K L.
 T.R. 33. 326. etc.
 L (vg)(vt) non ... non. ξ (hl. vg. pal.).
 Clem. Bas. Chrys. Euthal, etc.

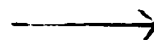
 μῆδ̄ε - S^x A C.
 442. 1739.

and

TITUS.

2:10 μῆ -
 μῆδ̄ε - C^c D F G.
 33. 88. 5. 203. 506. 623.

μῆδ̄ε/οῦδ̄ε occur in the Pastorals only with another negative,
and never alone. cf. v.l. at 2 Tim. 1:7 and at 1 Tim. 2:12, 6:7.
1518 is unlikely, therefore, to preserve the correct and original
reading at 2 Tim. 2:14.



The variants $\mu\eta$ and $\mu\eta\delta\epsilon$ often indicate variations of emphasis or a different handling of the conjunction. The v.l. at Tit. 2:3 may have been influenced by 1 Tim. 3:8 where $\mu\eta$ $\omicron\lambda\nu\omega$ $\pi\omicron\lambda\lambda\omega$ occurs as a second negative in the sentence. $\mu\eta$ -- $\mu\eta\delta\epsilon$ is part of the author's usage. If $\mu\eta\delta\epsilon$ is original, $\mu\eta$ is the result of scribal assimilation to 1 Tim. 3:8. The variant at Tit. 2:10 is of the same type. $\mu\eta$ -- $\mu\eta\delta\epsilon$ may be correct there, where $\mu\eta\delta\epsilon$ as at Tit. 2:3, 1 Tim. 3:8, 2 Tim. 1:8 negates adjectives or pronouns.

2:14

λογομαχεῖν -

λογομαχει - A C^x.

L (vg) (vt).

Fathers inc. Amb. Ambst and

Origen.

The object infinitive occurs after verbs of command at 1 Tim. 1:3, 4:3, 6:14, 6:17,18. Bl-Deb. § 389 says that the imperatival infinitive is not frequent in Attic Greek and occurs only twice in the N. T. without the subject. When the subject is to be expressed Paul uses εἶνα. The author of the Pastorals expresses the subject at 1 Tim. 1:3, 1:20. Here no ind. object follows ταῦτα ὑπομνησε. Who are to be reminded? Obviously, a vague "them". Because of the rareness of this imperatival infinitive, and because of ὑπομνησε some scribes altered λογομαχεῖν to the imperative. (cf. Mk. 8:32 καὶ παρηγεῖα τὸν λόγον ἔλαλει). λογομαχεῖν is loosely dependent on διαμαρτυρομενος.

2:14

ἔπει -

εἰς - S^c Ψ D K L.

1739. 104. 81. 6. 330. 69. etc.

and

οὐδεν -

οὐδενι - F G.

330. 2400.

L (vt. g).

L + S. state that *χρησιμος* can be followed by either *ἔπει* or *εἰς*. *ἔπει*, however, is likely to be original here as *ἔπει* follows, so that some scribes may have altered the first occurrence on stylistic grounds.

Bauer states that ^{*χρησιμῶς*} *ἔπει* + Acc. is Classical and *ἔπει* + Dat. is Hellenistic. If so, we may read *οὐδενι* here. The variant *οὐδεν* is therefore an Atticism.

Read *ἔπει οὐδενι*.

2:15

σεαυτοῦ -

Ξαυτοῦ - 920. 642. 489. 2400.

As shown at 1 Tim. 4:16 the author of the Pastorals did write the 2nd p. reflexive form despite the general Hellenistic tendency to use the 3rd p. form. The variant probably represents the careless omission of sigma.

2:15 $\overline{\theta\omega}$ -
 $\overline{\chi\omega}$ - A L.

Dam. Theod-Mops.

(cf. 2 Tim. 1:6).

It is argued in Appendix I (i) a that except at 1 Tim. 5:11

$\overline{\chi\epsilon}$ does not occur without $\overline{\tau\epsilon}$ in the Pastorals. The variant here probably came about when the full divinity of Christ was being realised and that therefore $\overline{\theta\epsilon}$ and $\overline{\chi\epsilon}$ were interchangeable.

2 TIMOTHY.

2:15 The variant adding $\kappa\alpha\iota$ after $\overline{\theta\omega}$ is discussed in Appendix II.

2:16 κενοφωνίας v.l. καινοφωνίας is discussed at
1 Tim. 6:20 (v.l. κενοφωνίας).

2:16 ΠΕΡΙΪΣΤΑΘΟ -
ΠΕΡΙΪΣΤΑΘΟΝ - F G.
ΠΡΟΪΣΤΑΘΟΝ - 440.

ΠΕΡΙΪΣΤΗΡΗ occurs at Jn. 11:42, Acts 25:7 (no v.l.)
and Tit. 3:9 (v.l. ΠΑΡΑΙΤΟΥ). ΠΡΟΪΣΤΗΡΗ occurs at
Rom. 12:8, 1 Th. 5:12 (no v.l.) and in the Pastorals at
1 Tim. 3:4 (v.l. ΠΡΟΣ —) 3:5, 3:12, 5:17 (no v.l.) Tit. 3:8
(v.l. ΞΕΠΛ —) Tit. 3:14 (no v.l.). Both are Attic verbs.
The meaning here is as at Tit. 3:9. The mid. imper. occurs
there and should be read here. ΠΕΡΙΪΣΤΑΘΟ may have been
objected to by scribes because of its rarity. ΠΡΟΪΣΤΑΘΟΝ
is less suitable in the context. The reading by F G is merely
to avoid hiatus: variants of this sort are not usually
included in this study.

2:16 πλεον -
πλειστον - 2412.

and

2 TIMOTHY.

3:9 πλεον -
πλειστον - K^c group of von Soden. 51. 327, etc.
323. 876. 2412.
Cyp.

Zerwick (op. cit. § 151) says that the comparative supplanted the superlative in the N. T. Bl-Deb. § 60 points to the decline in the strict use of the superlative in the N. T.: the superlative is used mostly with an elative force. Moulton's Prolegomena p. 78 f draws attention to πλειστος in this respect saying that it is generally elative in the papyri. Turner p. 31 supports these views and says that the true superlative is virtually dead in the N. T. cf. Mt. 21:8 ὁ πλειστος ὄχλος and Mk. 4:1 ὄχλος πλειστος (v.l. πολυς).

These views would support the originality of πλειστον above, but there is no firm example in the N. T. of the Classical phrase ἐπι πλειστον, ἐπι πλεον



however, occurs at Acts 4:17, 20:9, 24:4 (no v.11.). In this respect therefore $\pi\lambda\epsilon\iota\omicron\nu$ is likely to be original, and $\pi\lambda\epsilon\iota\sigma\tau\omicron\nu$ is an Atticistic variant.

2:16 Add οὐδ' after προσκοψουσιν - § (pal.).

and

2 TIMOTHY.

3:4 Add γαρ after πολλόν - § (pal.).

These variants are unlikely to represent Greek readings.

The particles appear in an unlikely position. The readings are versional peculiarities.

2:16 λσ ε β ε λ α ς -

λσ ε β ε λ ς - D^κ K.

1022. 1912. 2005. 623. 2400.

Copt. (sah.).

λσ ε β ε λ α - D^α

The reading of D^α probably represents an attempt to add to
α omitted by D^κ. λσ ε β ε λ ς is unlikely to represent
a plural form, and is a mistaken spelling of the original.

2:17 ^ς λογος -
 ^ς λογος - 223.

^ς λογος was generally applied in the N. T. to the Christian message (as at Phil. 1:14, Col. 1:25, 3:16, 1 Th. 2:13). λογος occurs in the Pastorals at 1 Tim. 1:15, 3:1, 4:5, 4:9, 4:12, 5:17, 2 Tim. 2:9, 2:11, 2:15, 4:2. Tit. 1:3, 1:9, 2:5, 2:8, 3:8. The noun is usually singular and is so qualified in its context to refer to the Christian teaching. λογος here refers to profane teaching. The variant may be an attempt to avoid confusion with the Christian teaching.

2:17 γαγγραυδα -
γαγγρα ^ςυδα - F G

L (vt g) cancer ut.

γαγγραυδα is a λ . in the N. T. It is not Classical and does not occur in the LXX. F + G divided the word having noticed ^{INA} at the end of word and thought it was the conjunction ^ςυδα . A ^ςυδα clause is unwanted here. There is no word γαγγρα .

2 TIMOTHY.

2:17 Ὑπευδιος v.l. Ὑπευδος is discussed at 1 Tim. 1:20
(v.l. Ὑπευδιος).

2:18

ΥΕΥΟΝΕΝΔΙ -

ΥΕΝΕΝΔΙ - 1799.

As Votaw (op. cit. p. 59) points out, and as the concordances show, the pf. inf. is very rare in the N. T. 1799 may have been confused by an unfamiliar form and abbreviated the verb accidentally by omitting $\gamma\omicron$.

2:18 Omit τῆν before ἁναστασις - S F G 048.

33.

Copt. (boh. COD.).

Cyril-Alex.

Lock in the I.C.C. cites Polycarp § 7 and the Acts of Paul and Thecla § 14 for examples of ἁναστασις without the article. This noun is anarthrous at Mk. 12:18, Lk. 20:27. The noun is arthrous at Acts 1:22, 2:31, Rom. 6:5. As shown in the N. T. and in Lampe's Lexicon of Patristic Greek, the presence of the article does not denote Christ's Resurrection.

Here the context speaks of a definite resurrection of believers. The article should be included in the original text.

2:18

την τινων πιστιν - A C K L P.

Minuscules.

L (vg)(vt exc. g). Copt. ⚡. Arm. Eth.

Most fathers.

την πιστιν την τινων - S^x D.

1175.

⚡ (vg) Gothic.

την πιστιν τινων - S^c F G

33. L (v⚡ g)

omit τινων - 263.

Place ἀνδρεπουειν after τινων - D.

Goth. ⚡ (vg).

Aug. Ambst.

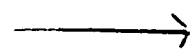
The omission of τινων is unlikely to be original. It was facilitated by hom especially if the exemplar of 263 followed the reading of most cursives: -

την τινων πιστιν .

This is not the only occurrence of τινων in the genitive in the Pastorals (see 1 Tim. 1:7, 5:24 and v.l. at 2 Tim. 3:14). But it is not usual for the author of the Pastorals to place the genitive of possession between the article and the noun. Accept

την πιστιν τινων as original. Both variants την πιστιν την τινων and την τινων πιστιν

represent attempts to avoid the strict Semitic position of the



possessive. The same mss. which read $\tau\eta\nu\ \pi\iota\sigma\tau\iota\nu\ \tau\eta\nu\ \tau\iota\nu\omega\nu$
read $\lambda\upsilon\lambda\tau\rho\epsilon\pi\omicron\upsilon\sigma\iota\nu$ at the end to avoid the
Semitic $\kappa\alpha\iota$ + verb at the beginning of the clause. This
change was facilitated by the fact that the verb in the previous
clause ($\gamma\epsilon\gamma\omicron\nu\ \epsilon\nu\alpha\iota$) comes at the end.

2:19 δ (pr.) -
 δ - 69.

Sheer error by 69. This ms. also omits δ (sec.).

2:19

$\overline{\Theta U}$ -

\overline{KU} - s*.

1739.

Arthrous $\overline{\Theta U}$ and arthrous \overline{KU} dependent on an arthrous noun conforms to Pastoral usage. See Appendix I.

\overline{KC} was often avoided by scribes because of its ambiguity.

In addition here, stylistic considerations could have motivated the removal of \overline{KU} . \overline{KC} follows twice in the verse. $\overline{\Theta U}$ was an obvious choice for scribes: 1 Cor. 3:10 speaks of $\overline{\Theta C}$ laying a foundation.

Read \overline{KU}

2:19 $\xi\gamma\nu\omega$ $\overline{\kappa\epsilon}$ $\tau\omicron\upsilon\varsigma$ $\delta\omicron\upsilon\tau\alpha\varsigma$ $\alpha\upsilon\tau\omicron\upsilon$ -

Add $\overline{\pi\alpha\nu\tau\omega\varsigma}$ before $\tau\omicron\upsilon\varsigma$ - S*.

..... $\alpha\upsilon\tau\omega$ 257. 2412.

Add δ before $\overline{\kappa\epsilon}$ - 257.

The quotation appears at Num. 16:5 as $\text{וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה וְאֶל אֶלְעָזָר בְּנֵי אֹהֵן$

(Kittel) and in the LXX as $\xi\gamma\nu\omega$ δ $\overline{\theta\epsilon}$ $\tau\omicron\upsilon\varsigma$ $\delta\omicron\upsilon\tau\alpha\varsigma$ $\alpha\upsilon\tau\omicron\upsilon$

The Apostolic Constitutions 2:54 reads ... $\xi\gamma\nu\omega$ $\overline{\kappa\epsilon}$ $\delta\omicron\upsilon\tau\alpha\varsigma$ $\alpha\upsilon\tau\omicron\upsilon$

(cited by Lock I.C.C. p. 101).

The addition of the definite article may be due to assimilation

to the LXX of Num 16:5. Pastoral style normally reads anarthrous

$\overline{\kappa\epsilon}$ only in the genitive case or after prepositions but as this

v.l. occurs in an O. T. quotation the author's style may be

inoperative as a criterion. See also Appendix I (iii) d.

The variant $\alpha\upsilon\tau\omega$ for $\alpha\upsilon\tau\omicron\upsilon$ may be an Atticistic

correction. Bl-Deb. § 189 says that Classical authors made the

distinction between the genitive, which stressed the possessor,

and the dative, which stressed the object possessed.

The adverb $\overline{\pi\alpha\nu\tau\omega\varsigma}$ occurs in the N. T. at Lk. 4:23,

Acts 21:22, 28:4, Rom. 3:9, 1 Cor. 5:10, 9:10, 16:12, but is not

found in the Pastorals. The variant possibly represents a pious

addition by a scribe, who wished to add emphasis to the statement.

2:19 Omit ^ε (sec.) - 69. 1799. 206. 429.

The definite article is not uncharacteristic of the author's style. cf. 2 Tim. 3:12 ΠΑΝΤΕΣ ΔΕ ΟΙ ΘΕΛΟΥΤΕΣ and 2 Tim. 4:8. ΠΑΡΕΛ ΤΟΙΣ ἡγαπητοῖς.

The omission was due possibly to haplography.

2:19

$\overline{\text{KV}}$ -
του $\overline{\text{XU}}$ - s^c

1518.

Tischendorf says Scrivener knew mss. which read $\text{του } \overline{\text{KV}}$

The phrase in which this variant occurs is not an exact O. T. quotation, but is reminiscent of Isa. 26:13 ($\text{το } \delta\upsilon\omicron\mu\alpha \text{ σου } \delta\upsilon\omicron\mu\lambda\upsilon\omicron\upsilon\epsilon\upsilon$ where σου refers to Κυριε).

Except in the phrase $\text{'εν } \overline{\text{XU}}$, $\overline{\text{XC}}$ in the Pastorals does not occur alone. It occurs with $\overline{\text{TC}}$ everywhere except at 1 Tim. 5:11. $\overline{\text{XC}}$ is unlikely to be original at 2 Tim. 2:19 as the variant is either orthographical (the change from $\overline{\text{XC}}$ to $\overline{\text{XC}}$ being an easy one) or is deliberate (being a stylistic improvement, as $\overline{\text{XC}}$ occurs earlier in the verse). If the author's style is operative in this instance would normally prefer arthrous $\overline{\text{XC}}$. See Appendix I. Read $(\text{του}) \overline{\text{KV}}$

2:20 The variant omitting δε (pr.) is discussed in Appendix III.

2:20 ρουον -

ρουα - 69. 462. 436. 2344.

οὐ ρουον ... ἀλλὰ (καί) is a set phrase, and appears at
Acts 19:26 1 Jn. 5:6 etc. ρουα is a sheer error.

2:20

Χρυσά καὶ ἄργυρά -
ἄργυρά καὶ χρυσά - 69. 462. 2344.

Note that these mss. read *ποῦν* earlier.

This variant is another instance of changed order resulting from a scribal slip. A scribe memorised the sentence but rewrote it in a changed order. N. T. evidence is ambiguous for this phrase: Acts 17:29, χρυσῶ ἢ ἀργυρῶ and Acts 20:33 ἀργυρίου ἢ χρυσοῦ. The majority of mss. ought to be followed here in view of the unreliability of 69. 2344. 462 in these verses.

2:21 οὐ -

δε - 2093.

L (vg. CODD.).

Pel^s . Aug. Fir. Fulg. Cassiod.

ἔαν δε occurs at 1 Tim. 3:15, 2 Tim. 2:5. 2093 may have objected to the sound of ἔαν οὐ and substituted the more common δε. Some Latin translators allowed themselves more freedom in rendering a part of speech such as a particle, and are therefore less valuable in helping us to determine the underlying Greek text.

2:21 Ἐκκαθάρη ἑαυτὸν -
ἑαυτὸν Ἐκκαθάρη - 33. 88.

Theod.

Omit ἑαυτὸν - 1022. 1245.
Ἐκκαθάρισεν ἑαυτὸν - 1611. 2005.

(cf. 2 Tim. 4:3).

The reflexive follows the verb at 1 Tim. 2:6, 2:9, 2 Tim. 2:13, Tit. 2:14 and precedes at 1 Tim. 6:10. The position of the reflexive is not rigid in the rest of the N. T. either. The general tendency in the Pastorals, however, would cause us to prefer the majority reading.

The reading of 1022. 1245 represents a sheer error. The verb Ἐκκαθαίρω is transitive: the reflexive is needed.

The reading of 1611. 2005. represents an improbable form of καθαίρω which is a frequent verb in the N. T. There is no example of Ἐκκαθαίρω in the N. T.

2 TIMOTHY.

2:21 The variant adding ΠΕΝ after ἑαυτὸν is discussed at 1 Tim. 4:8 (v.l add ΠΕΝ).

2:21 Omit ἔσται σκευος - S^x.

εἰς τὴν is meaningless by itself. This clause

(ἔσται σκευος εἰς τὴν) forms the apodosis of

the sentence. S^x may have connected ἡ γλασπέων

to εἰς τὴν which resulted in the omission of

ἔσται σκευος. The phrase is not uncharacteristic of

a N. T. author, and the same idea is expressed at Rom. 9:21.

2:21

εἰς (pr.) -

προς - D F G.

1175. 81. 1912. 547. 1611. 1704. 2005.

and

εἰς (sec.) -

προς - D F G

1908.

ἐτοιμαζω + εἰς occurs without variants at Rev. 9:7, 9:15.

ἐτοιμαζω + Dat. occurs at Rev. 21:2 (no v.l.). The verb is never followed by προς in the N. T. ἐτοιμος however, is followed by προς at Tit. 3:1 and 1 Pet. 3:15. (no v.l.).

Turner p. 256 says εἰς here stands for προς . The

Apostolic Fathers write ἐτοιμαζεν and ἐτοιμος with

εἰς but Polybius only and frequently follows ἐτοιμαζεν with προς . N. T. usage prefers εἰς here.

εἰς τινην occurs at 2 Tim. 2:20 (where the usage is the same as here) and Rom. 9:21. εἰς may have been objected to on stylistic grounds as it occurs three times in verses 20 and 21.

Read εἰς in both variants.

2:21 The variant omitting καὶ before εὐχρηστον is discussed in Appendix 2.

2:21 εὐχρηστον -
εὐχαρηστον - 2005.

εὐχρηστος occurs at 2 Tim. 4:11 and Phil. 11.

εὐχαρηστον is possibly an orthographical variant of

εὐχαριστων : εὐχαριστος occurs at Col. 3:15.

The context here requires εὐχρηστον and ἠγλασμενον
to stand together with τις ἐκκαθαρησεν εαυτον ἀπο
τουτων,

the error by 2005.

2:21 δεσποτη -
κυριω - 1311.

δεσποτης occurs at Tit. 2:9, 1 Tim. 6:1, 6:2 but is not used of God. As a title of God it is frequent in the LXX, but in the N. T. occurs only at Lk. 2:20, Acts 4:24, Jude 4, Rev. 6:10. 1311 may have wanted to insert the more popular title for 'master' or 'lord' namely $\overline{\kappa\epsilon}$.

n.b. the Latin translates both nouns by 'dominus', so von Soden's apparatus which lists L (vg) support for κυριω may be ignored.

2:21 omit ἀγαθόν - 1319.

ἔργον is usually qualified in the Pastorals by the adjective 'good'. (cf. 2 Tim. 3:17, Tit. 3:1). The variant here as at Tit. 1:16 has been facilitated by hom:

ἔργον ἀγαθόν.

2:22 The variant omitting δε(pr.) is discussed in Appendix III.

2:22 The variant omitting δε(sec.) is discussed in Appendix III.

2:22 ΠΙΣΤΙΝ, ἁγίασιν

ἁγίασιν, ΠΙΣΤΙΝ - F G

L (vt. g).

cf. 1 Tim. 4:12 ...ἐν ἁγίασιν, ἐν πίστει....

1 Tim. 6:11 ΠΙΣΤΙΝ, ἁγίασιν.... (where the words occur in a list as here.) There is no reason to assume

assimilation to this verse, which contains a larger list than

at 2 Tim. 2:22. The following are also worthy of note: -

1 Th. 3:6 ΠΙΣΤΙΝ ΚΑΙ ἁγίασιν

1 Tim. 1:14 ΠΕΤΑ ΠΙΣΤΕΩΣ ΚΑΙ ἁγίας

1 Tim. 2:14 ἐν πίστει καὶ ἁγίασιν

Rev. 2:19 and Phil. 5 ...ἁγίασιν καὶ τὴν ΠΙΣΤΙΝ

N.T. evidence is therefore ambiguous. The majority reading

ought perhaps be followed here. It is not untypical of

Pastoral usage. As elsewhere, such rearrangements of words

are obviously accidental. Scribes did not always memorise

the order of the sentence correctly before writing.

The following variants show the unreliability of the
Palestinian Syriac version, when it stands alone.

2 TIMOTHY.

2:22 Add $\kappa\alpha\iota$ $\pi\iota\sigma\tau\epsilon\lambda$ after $\epsilon\dot{\iota}\rho\eta\nu\eta$ - §(pal.).

This variant is unlikely to represent the original text,
as $\pi\iota\sigma\tau\iota\varsigma$ occurs earlier in the list.

2 TIMOTHY.

2:26 Add $\delta\iota\omicron\tau\iota$ $\epsilon\grave{\epsilon}\sigma\tau\iota\nu$ after $\pi\alpha\gamma\iota\delta\omicron\varsigma$ - §(pal).

$\delta\iota\omicron\tau\iota$ is not a Pastoral word. The variant is probably
a translation necessity.

2 TIMOTHY.

3:4 Add $\kappa\alpha\tau\eta\gamma\omicron\rho\omicron\iota$ after $\pi\rho\omicron\delta\omicron\tau\alpha\iota$ - §(pal.).

The addition here is probably a pious insertion.

2:22 Add $\pi\alpha\upsilon\tau\omega\upsilon$ before $\tau\omega\upsilon$ - A C (F G) I. 048.

436. 330. 38. 1022. 33. 104. 81.

1912. 451. 326. 1877. 2492.

L (vt g) Eth. Coptic. § (hl.).

Chrys. Isodore. Theod-Mops. Theod.

(n.b. F G add $\pi\alpha\upsilon\tau\omega\upsilon$ and omit $\tau\omega\upsilon$).

Bernard in his commentary says that $\pi\alpha\upsilon\tau\omega\upsilon$ is secondary and comes from 1 Cor. 1:2. But there is no obvious assimilation to this verse. There is much variation over $\pi\alpha\varsigma$ in the mss. of the Pastorals (see 2 Tim. 1:15, 4:8, 4:21 etc.). $\pi\alpha\varsigma$ followed by article and noun (or participle) occurs at 1 Tim. 6:10, 2 Tim. 2:17 (v.l omit article) 3:12, 4:8, 4:17. It is probably original here. Scribes tended to omit $\pi\alpha\varsigma$.

$\tau\omega\upsilon$ probably fell out in F G through hom.

2:22 ἑπικαλουμένων -
 ἑπικαλουμένων - 2344.
 ἁγαπώντων - A.

A similar phrase occurs at 1 Cor. 1:2, Acts 2:21, Rom. 10:13.

The variant by A is unlikely to be correct. This ms. has been confused by ἁγάπη earlier. In the above references the verb is in the middle, and means 'to invoke'. The reading of 2344 is a sheer error.

2 TIMOTHY.

2:22 The variant adding "lesu" after $\overline{\text{KV}}$ is discussed in Appendix I (i) a.

2:24 ᾽αλλ᾽ v.l. ᾽αλλα is discussed at 1 Tim. 1:13 (v.l ᾽αλλα).

2:24 ᾽ηπιον -

νηπιον - D^x F G.

Eth.

D^x F G read ᾽αλλα before, but in view of Pastoral usage, this does not necessarily mean that a consonant is to follow.

᾽ηπιος (pure) occurs elsewhere in the N. T. only at 1 Th. 2:7 (v.l. νηπιος). Metzger in his notes on select readings (1) decides that ᾽ηπιος is original at 1 Th. 2:7.

νηπιος (childish) occurs at Mt. 11:25, 21:16, Lk. 10:21 Rom. 2:20, 1 Cor. 3:1, 13:11, Gal. 4:1, 4:3 (no v.l.), and at Eph. 4:14, 1 Th. 2:7, Heb. 5:33 (v.l. ᾽ηπιος). It is not impossible for an author following in the Pauline tradition to refer to converts as "babes" as in 1 Cor. 3:1, but the direction of change is likely to have been from an original ᾽ηπιον to the more common word νηπιον .

(1) In the 'Text of the New Testament' p. 230 f.

2:25

²ΕΝ -

ΕΟΥ - F G

L (vg)(vt) - cum.

Origen. (Lat.). Amb. Jer.

ΕΟΥ is a rare preposition in the Pastorals. It appears only here and at 2 Tim. 4:11 in variants. There is no example of ΕΟΥ ΠΡΑΥΤΗΤΙ in the N. T. ²ΕΝ ΠΡΑΥΤΗΤΙ occurs at Jas. 1:21, 3:13 (no v.11.).

Read ²ΕΝ here. F G appear to have been influenced by f g here.

2:25 Πραυτητι v.l. πραοτητι is discussed at
1 Tim. 6:11 (v.l. πρᾶπταθειαν).

2:25 παιδευοντα -
παιδευων - 1311. 1319.

The accusative is demanded here because the participle is
in apposition to δευ δουλον . As δουλον
is somewhat removed, the error may have occurred because
the scribes of 1311. 1319. mistook the flow of the sentence.

2:25 $\delta\omega$ v.l. $\delta\omega\eta$ is discussed at 2 Tim. 4:14
(v.l. $\acute{\alpha}\pi\omicron\delta\omega\epsilon\iota$).

2:25 $\overline{\theta\zeta}$ -
 $\overline{\kappa\zeta}$ - 547.

Add $\overline{\kappa\zeta}$ before δ $\overline{\theta\zeta}$ - 489.

The reading of 489 may be rejected. $\overline{\kappa\zeta} \delta \overline{\theta\zeta}$ is unparalleled
in Pastoral usage.

$\overline{\kappa\zeta}$ may be due to assimilation to 2 Tim. 1:16, 1:18 where
a similar sentence occurs. There is much interchange
between $\overline{\kappa\zeta}$ and $\overline{\theta\zeta}$.

2:25 ἄντιδιαθενεὺς -
ἄντιδιαθενεὺς - C.

81. 462.

ἄντικειμενός - F G.

ἄντικειμαι is frequent in the LXX in the sense 'to resist'
e.g. at Ex. 23:22, Is. 66:6. It occurs as a participial
substantive at 1 Tim. 5:14 ('the Devil'). The context and
the plural form here, however, show that the author is not
thinking specifically of the Devil as at 1 Tim. 5:14 but of
opposition generally.

ἄντιδιατίζω is a word of higher Koine according to
Arndt and Gingrich, but is post-Classical. See also Nágeli
"Wortschatz des Apostels Paulus" p. 30. The verb occurs in
Diod. Eust. Longinus (περὶ ἰψῶς XVII:1) in the
sense 'to be adversely affected' (1). This verb is suitable
here in the sense "those who oppose". Read the present tense.
Scribes often wrote verbs in the aorist, even though the
original author wrote present verbs. This has been
demonstrated earlier.

Read ἄντιδιαθενεὺς.

(1) Cited by Field in his "Notes" ad loc.

2:25

μετανοειν -

μετανοεις - 1908.

Omit

- S^x.

L (vt dem.).

S^x is prone to omission (cf. 2 Tim. 4:8, 2:21, etc.). σω(η)
needs an object as at 2 Tim. 1:16, 1:18. μετανοειν is
needed both grammatically and on grounds of sense. Σιδωρι
is sometimes followed by εις + Acc. (see L + S.), but it
is less usual than Σιδωρι + obj. The accusative of
μετανοει is required in this construction. The phrase
'God of repentance' is unparalleled, whereas Σιδωρι μετανοειν
occurs at Acts 5:31, 11:18.

Read μετανοειν.

2:25 Add ἔλθειν after ἄληθειας - A.

An interpretative addition. The force of this verb is already apparent in εἰς ἑπιγνώσειν.

2:26

ἀνανηψωεν -
ἀναληψωεν - D^x.
ἀνανηψουεν - C.

33. 1908^x.

The variants have arisen because scribes misread their exemplar. ἀναλαρβανω is inappropriate in the context. ἀνανηφω is suitable. The subjunctive is required after ρηπποτε . Read ἀνανηψωεν.

2:26 ξ } ωγρημενοι -
 ϵ } ωγιδεμενοι - P.

P shows the wrong form of the verb. The verbal stem is

ξ ωγρω (see L + S.).

2 TIMOTHY.

2:26 The variant adding $\delta\iota\sigma\tau\iota$ $\xi\sigma\tau\iota\nu$ after $\pi\alpha\gamma\iota\delta\omicron\varsigma$
is discussed at 2 Tim. 2:22 (v.l. add $\kappa\alpha\iota$ $\pi\iota\sigma\tau\iota\nu$).

2:26 Weiss adds a comma after αὐτοῦ .

The problem in this verse is whether αὐτοῦ and ἑκεῖνου refer to the same subject. Weiss by adding the comma thinks not.

The meaning of the verse is either: -

- a) 'Having been captured by the devil to do his will' or
- b) 'After having been captured by the devil, they may then return to do God's will'.

J. P. Wilson (1) on the translation of this verse states that in Plato "Phaedo" 106 and "Protagoras" 310 ἑκεῖνου follows αὐτοῦ and both refer to the same person. Field (op. cit.) states that ἑκεῖνου is remoter and refers to God (v. 25), but also states that the devil is 'THAT person'.

Wis 1:16 uses two pronouns to refer to the same person. If this is so here, ἑκεῖνου has been substituted for αὐτοῦ by the author to suggest a contrast with God

(1) 'The Translation of 2 Timothy 2:26' in E. T. XLIX (1937) p. 45.



whose will they ought to be doing, but this does not give the full force to $\xi\lambda\gamma\alpha\gamma\eta\mu\epsilon\nu\omicron\iota$ and is a harsh use of pronouns.

Lock, who discusses the possibilities at length in his commentary, concludes that the translation should be: "Having been saved alive, captured into life by the servant of the Lord, to do the Lord's will and not the devil's" (cf. Bengel, Wetstein and R V margin). This gives the full force to $\xi\lambda\gamma\alpha\gamma\eta\mu\epsilon\nu\omicron\iota$ (cf. 2 Cor. 10:5 for a similar metaphor). It also succeeds in making $\epsilon\acute{\iota}\varsigma \xi\epsilon\kappa\epsilon\iota\nu\omicron\upsilon \theta\epsilon\lambda\eta\mu\alpha$ parallel $\epsilon\pi\iota\gamma\upsilon\nu\omega\sigma\iota\nu$ $\alpha\lambda\eta\theta\epsilon\iota\alpha\varsigma$.

To place a comma after $\alpha\acute{\upsilon}\tau\omicron\upsilon$ does not really assist the exegesis.

2:26

$\epsilon^2 S$ -
 $\epsilon^2 K$ - F G.

$\epsilon^2 K$ is senseless in the context. The variant by
F G may be a sheer misreading of

$\epsilon I C$ as ϵK .

3:1 $\gamma\iota\nu\omega\sigma\kappa\epsilon$ -
 $\gamma\iota\nu\omega\sigma\kappa\epsilon\tau\epsilon$ - A (F G - $\epsilon\tau\lambda$).
 33. 38. 431. 462.
 L (vt g) Eth. Arm.
 Gi. Ferreol.

Lock says in his commentary that $\gamma\iota\nu\omega\sigma\kappa\epsilon\tau\epsilon$ is due to a feeling on the part of scribes that vv 1 - 9 are more general than 2 Tim. 2:22 - 25 or 3:10 f. This is probably so. It conforms to a tendency noted elsewhere that 2nd p.s. references are sometimes "corrected" to the plural. Weiss (op. cit. p. 37) writes that " $\gamma\iota\nu\omega\sigma\kappa\epsilon\tau\epsilon$ ist eine ganz gedanklose Einführung der umfassenderen Applikation nach Gal. 3:7". But there is no obvious assimilation to this verse, and it is more likely that the variant is an attempt to universalise the epistle.

Read $\gamma\iota\nu\omega\sigma\kappa\epsilon$

The spelling of F G is orthographical. ϵ and λ were often interchanged (see Howard p. 69).

3:1 Add τῶν before ἑξήκοντα - P.

1022.

cf. Acts 2:17: ἐν ταῖς ἑξήκοντα ἡμέραις
but in the Pastorals, the article is often dropped after
ἐν, as can be seen at 1 Tim. 4:1, where the context is
similar: ἐν ὑστεροῖς καιροῖς. Ignore the
variant.

3:2 The variant omitting $\gamma\alpha\rho$ is discussed at 1 Tim. 2:13 (v.l. omit $\gamma\alpha\rho$).

3:2 The variant adding $\kappa\alpha\iota$ before $\xi\epsilon\omicron\nu\tau\alpha\iota$ is discussed in Appendix II.

3:2 Omit $\omicron\iota$ - S
103. 234. et al. (according to Tischendorf).

(cf. 1 Tim. 6:16).

Turner p. 180 f. says that the article is found before plurals like $\lambda\upsilon\theta\rho\omega\pi\omicron\iota$ in the N. T. This generic article was possibly objected to by certain scribes, perhaps because they considered the arthrous noun to be too definite here.

3:2 φιλαργυροὶ -
φιλαυγοὶ - G.

φιλαργυρία occurs at 1 Tim. 6:10 and φιλαργυρὸς
at Lk. 16:14. φιλαυγος is a word unknown to the N. T.
or to L. + S. G. appears to have misread and shortened the
original word.

3:2

ἀλαζονες -
ἀλαζοντες - F G
ἀλαλαζοντες - 103.

ἀλαζων fits the context. It is a N. T. word and occurs at Rom. 1:30. 103 misread the exemplar, and thought the word was part of the verb ἀλαλαζω (to weep). This is obviously unsuitable in the sentence.

F G made a false analogy. Unlike λεων - λεοντος the genitive of ἀλαζων is ἀλαζονος, hence the nom. pl. is ἀλαζονες. This should be read here.

3:2 ἄχαριστοι -
ἄχριστοι - C^x
ἄχρηστοι - K
69.

(cf. εὐχρηστος and v.l. at 2 Tim. 2:21).

ἄχρηστος occurs at Phil. 11 (no v.l.). ἄχαριστος
occurs at Lk. 6:35 (no. v.l.). Both words are Classical.
ἄχαριστος however, is more suitable in the context, and
is probably original here. The variants are orthographical.

3:3 ἄκρατεὺς ἀνημέροι appear before ἄστοργοὶ
in 489.

As with other variants involving a changed order, the variant cannot always be accounted for on logical grounds. ἄκρατης is a ζ-λ. in the N. T. No precedent for the order of these words can be established.

3:3 ἄστοργοι ἀπονοῦδοι -
ἀπονοῦδοι ἄστοργοι - D.

256. 255. 2344. 442.

462. 69. 122.

L (vt g). Arm.

Chrys.

Omit ἄστοργοι - S.

Both omitted by 431.

§ (vg).

Omit ἀπονοῦδοι, διαβολοι - § (pal.).

The omissions by Greek mss. can be accounted for by hom: -

ἀνομοι οἱ ἀστοργοι οἱ ἀπονοῦδοι οἱ διαβολοι

This is a frequent cause of omission especially from a list.

The omissions by § (pal.) may be sheer carelessness. For

other examples of omissions from a list see 2 Tim. 3:10.

The changed order of elements in a list is frequently found

in mss. A scribe because of a fault in memory, sometimes

rewrote a sentence in a different order. There is no reason

why one order is right and the other wrong here.

3:4 The variant adding κατηγοροῖ after προδοταῖ is discussed at 2 Tim. 2:22 (v.l. καὶ πιστιν).

3:4 Τετυφωρενοι v.l. τετυβλωμενοι is discussed at 1 Tim. 6:4 (v.l. τετυφωταί).

3:4 The variant adding γαρ after μαλλον is discussed at 2 Tim. 2:16 (v.l. add οὖν).

3:5 The variant omitting δε is discussed in Appendix III.

3:5 εὐσεβείας -
δικαιοσύνης - § (pal.).

The variants by § (pal.) alone are not usually reliable witnesses to the underlying Greek text (see 2 Tim. 2:16, 3:4).

The reading here is probably due to a mis-translation of εὐσεβείας

3:6 The variant omitting $\kappa\rho$ is discussed at 1 Tim. 2:13
(v.l. omit $\gamma\alpha\rho$).

3:6 Omit $\overset{\epsilon}{\omicron}\zeta$ - 440. 823.

The article is needed to show the substantive nature of the
participle. The omission of the article may have been
motivated by $\delta\iota\chi\rho\alpha\lambda\omega\tau\iota\} \omicron\nu\tau\epsilon\varsigma$ following.

3:6 ἔνδυνοντες -
 ἔνδουτες - P.
 226^c . 35. 241. 1960.
 εἰςδυνοντες - 330. 2400.

ἔνδυνω or ἔνδουω is frequent in the N. T.
 (e.g. at Mt. 22:11, 27:31, 2 Cor. 5:3, Rom. 13:12, Col. 3:12).
 εἰςδυνω does not occur elsewhere in the N. T., and for
 this reason is unlikely to be original here. εἰς — has been
 introduced from εἰς following.

ἔνδουω and ἔνδυνω are listed as alternative spellings
 in L. + S. Both spellings occur in LXX. In the rest of the
 N. T. the spelling ἔνδουω is favoured. Bauer classes ἔνδουω
 as poetic and Ionic. cf. also Mayser I:2, p. 119 where δουω
 is listed as poetic. This variant is listed as doubtful in
 Appendix 6.

3:6

ἀἰχμαλωτεύοντες -

ἀἰχμαλωτίζοντες - D F G.

223. 876. 1022. 1749. 88.

1960 etc.

Origen. Chrys. Theod.

See the discussion at 1 Tim. 6:18 on πλουτεῖν

In the N. T. generally -ίζω verbs require an object.

ἀἰχμαλωτεύω, however, occurs at Eph. 4:8 (no. v.l.) and is transitive. ἀἰχμαλωτίζω occurs at Lk. 21:24, Rom. 7:23, 2 Cor. 10:5 followed by the direct object.

Psaltes (op. cit. p. 326) writes: "Die Verba auf -ίζω haben wie schon von Mayser ... und von Blass für die Sprache des N. T.

hervorgehoben wurde, in der späteren Zeit sehr weit um sich gegriffen und haben diese Tendenz auch noch bis heute behalten:

denn auch jetzt ist im Ngr. das Suffix -ίζω das am meisten wirkende paragogische Suffix". The -ίζω form seems likely here.

Bl.-Deb § 108 agrees with this view and says that ἀἰχμαλωτίζεῖν

is Hellenistic. The variant ἀἰχμαλωτεύοντες has been

coined on the analogy of φουγαδύειν but the -εύειν

form strictly means 'to follow a profession'.

Read

ἀἰχμαλωτίζοντες .

3:6 Add Τζ before γυναικαριδ - T. R. 440. 206, etc.

γυναικαριδ is a 'α.λ. in the N. T. Scribes sometimes objected to the generic article (see earlier in this verse, 1 Tim. 2:9 etc.). Τζ may be original.

3:6 Add πολλὰις after ἁμαρτιὰις - 1022.
Ic' : (von Soden).
ρ (hl.).

There is no parallel to ἁμαρτιὰ πολλὰ in the
N. T. (1). However, πολλὰις here balances ποικιλὰις
later in the sentence. If πολλὰις is original, it
could have been omitted by hom.

This variant is listed as doubtful in Appendix 6.

(1) Lk. 7:47 does not offer a real parallel.

3:6 - 7 ἀγορευα ... πανθάνοντα .. συνάρενα -
ἀγορευοί .. πανθάνοντες .. συνάρευοί - 440. 823.

The three adjectives agree with γυναικῶν γεωργεμένων
440. 823 omit οἱ in v. 6. They appear to have mistaken
the flow of the argument in these verses. Ignore the
variant.

3:6 Add και ἡδοναῖς after ἑπιθυμιαῖς
- A.

1022. 2005. 1245.

§ (hl.).

Theod.

The longer reading is unlikely to be original. It is due to assimilation to Tit. 3:3.

3:6 ποικιλιαῖς v.l. πολλαῖς is discussed at
1 Tim. 6:10 (v.l. πολλαῖς).

3:7 The variant adding $\kappa\alpha\iota$ before $\pi\alpha\upsilon\tau\omicron\tau\epsilon\varsigma$ is discussed in Appendix II.

3:7 $\rho\alpha\upsilon\theta\alpha\upsilon\omicron\upsilon\tau\alpha$ -
 $\rho\alpha\theta\omicron\upsilon\tau\alpha$ - 81.

The continuous tense is required by the context especially after $\pi\alpha\upsilon\tau\omicron\tau\epsilon\varsigma$. According to Greenlee (1) only the present tense can express this. The reading of 81 is due to misreading and shortening the original verb.

(1) J. H. Greenlee "New Testament Participles" in the Bible Translator Vol. 5 (1954) p. 98 f.

3:8 δε v.l. γαρ v.l. omit particle, are discussed at
2 Tim. 2:13 (v.l. γαρ).

3:8 Ἰακωβῆς -

Ἰωακωβῆς - C*

Euthal. (COD.)

Ἰακυβῆς - L (vt m dem.) (vg)

Origen. (Lat.) Cyp. Ps-Jer. Lucifer, etc.

(n.b. most Latin witnesses read Μακβηῆς for Ἰακβηῆς).

H. Odeberg (1) says that Ἰακωβῆς and Ἰακυβῆς are linked together but that in Hebrew texts, both names are 'stark verderben'. ρ may have been introduced from Μακβηῆς following.

Westcott and Hort on select readings say that Ἰωακωβῆς cannot be dismissed altogether. If Ἰωακωβῆς is original, the variant Ἰακωβῆς would have arisen through assimilation to Ἰακωβῆς καὶ Ἰακβηῆς. If Ἰακωβῆς is original, Ἰωακωβῆς would be the quirk of scribes. This variant is to be considered in conjunction with Ἰακυβηῆς v.l. Μακβηῆς. The variant is listed as doubtful in Appendix 6.

(1) On Ἰακωβῆς Ἰακβηῆς in Kittel's Wörterbuch Vol. 3, p. 192.

3:8

᾿Ιαμβρης -

Μαμβρης - F G

L (vg) (vt) Gothic.

Origen.

Cyp. Const-Apost. and all Latin fathers except Jerome, who writes Iambres once.

Odeberg (op. cit.) points out that the Gelasian decree of 494 condemned a book "Paenitentia Iamnae et Mambrae". This book is known to Origen (on Mt. §117). Μαμβρης occurs in the Talmud and Gen. 13:18, 14:13, 14:24. Wilcox on the semitisms in Acts (op. cit. p. 114) says that the Latin reading is the correct one, and Sparks (1) thinks that F G have been influenced by their Latin side, and says that the variant by all Latin mss. except R is unlikely to be a mere slip. Μαμβρης may be a correction from a possible Rabbinic source. Jewish authorities read אִרְבַּח and ס' אִרְבַּח. The translater himself, says Sparks, could have been that Rabbinic source.

Strack-Billerbeck (op. cit. Vol. III p. 660 f) list the Rabbinic spellings cited above, and say the form with ᾿Ι is the least correct, but original to the text here. Μαμβρης is a Rabbinic correction. Read ᾿Ιαμβρης.

(1) H. F. D. Sparks 'On the Form Mambres in the Latin Versions of 2 Tim. 3:8' in J. T. S. XL 1939 p. 257 f.

- 3:8 Μωυσελ -
 Μωσει - 69. 424^{xxx}. 462. 1022. 876 etc.
 Μωση - K.
 1739. 2412. etc.
 Dam. Euthol. Chrys. Theod.
 Μωυση - 223. 2400. 2401^{xxx}. 1910. 1799.

Schmid (1) lists possible variations on the spelling of the name Moses found in Andreas' commentary: these include Μωυε - Μωε - and -ση -σελ . The LXX varies between Μωυε - and Μωε - ; and in the rest of the N. T., similar variation exists, as at Mt. 1:44, Lk. 16:29, 16:31, Jn. 6:32, Acts 7:29, 7:31, Rev. 15:3. The usual Hebrew spelling is מֹשֶׁה מֹשֶׁה Bl.-Deb. § 38 says that -ωυ- is a diphthong attempting to reproduce the Egyptian pronunciation, and that Μωσης is not an attempt to get back to Hebrew, but is the form of the name outside Egypt. This however is not constant as can be seen in Jeremias' list of spellings of this name in P. 45 and P. 46 (2). The spelling with -η does not represent normal Pastoral orthography. Either Μωσελ or Μωυσελ is original here.

(1) On the text of the Apocalypse (op. cit.) Einleitung Part I (2), p. 340.

(2) Μωυσης by J. Jeremias in Kittel's "Wörterbuch" Vol. 4, p. 853.

3:8 οὐτως -
οὐτω - 1739.

Howard p. 112 points out that in the N. T., the final ς of οὐτως is practically fixed before a consonant. οὐτως also predominates in the Ptolemaic papyri.

The scribe of 1739 may have been confused because of the proximity of οὐτοϋ and thought that οὐτως should be part of οὐτοϋ.

3:8 οὗτοι -
αὐτοὺς - F.

At 1 Tim. 3:10 the variant καὶ οὗτοι — καὶ αὐτοὺς exists, and it is argued that καὶ αὐτοὺς is original because it is a strong Semitism. καὶ αὐτός occurs at 2 Tim. 2:10 (no. v.l.). αὐτοὺς may be original here despite the general unreliability of F with respect to orthography. οὗτοι may have been introduced because of οὕτως preceding.

3:8 ἄνθισταῖται -
 ἄντισταῖται - D^x.
 ἄντιστησονται - 547.
 ἄντιστασάν - 33. 917. 431.

ἄντιστημι is not found in the N. T. It may represent an alternative spelling of ἄνθιστημι (which is found at Acts 13:8). The spelling with 'T' is the result of confusion with the aorist. ἄντιστασάν has been introduced from 2 Tim. 3:8a through misreading or assimilation.

The context presupposes a present reality (v. 6: εἶσιν , ἐνδυνάστες , ἀίχμαλωτιζόντες : v. 7: ἔλθουσιν). To read the future here makes nonsense of the argument. Sheer error by 547.

Read ἄνθισταῖται .

3:8 Add αὐτῶν after ὑοῦν - S/ (pal. vg.).

This variant by a Semitic version can be dismissed as a translation peculiarity.

2 TIMOTHY.

3:8 The variant adding κτc before ἑδονιστοῦ is discussed in Appendix II.

3:9 πλειον v.l. πλειστον is discussed at
2 Tim. 2:16 (v.l. πλειον).

3:9 ἀνοια -
διανοια - A.

330. 2400.

Both are words found in the N. T., but neither word occurs
elsewhere in the Pastorals. 'Folly' fits the context better.

διανοια is therefore a sheer error.

3:9 ᾿εβτλ v.l. ᾿εβταλ is discussed at 1 Tim. 5:8
(v.l. ᾿εβταλ).

3:9 Omit ᾿η (sec.) - ψ

This ᾿η refers to ᾿η ἀνοα . This rare use of the definite article as a pronoun possibly confused the scribe of ψ who omitted it. This usage with the article is not uncharacteristic of the author as may be seen at 2 Tim. 2:20.

3:10 παρηκολουθησας -
παρηκολουθηκας - D K L P Y
T.R. 1175. 81. 1739. 617. 69 etc.

This variant also occurs at 1Tim. 4:6 q.v. for full discussion.

Turner p. 70 draws attention to the fact that this v.l. is fairly common in N. T. mss.

Moulton, in his Prolegomena p. 140 - 141 says that 'In Greek as in English, the line between aorist and perfect is not always easy to draw'. The variant here was facilitated by palaeography: the change from C to K or from K to C being an easy one.

In view of the rarity of the perfect in the Pastorals, read

παρηκολουθησας here.

3:10

ρου -

ρολ - D^x.

1845.

See also 2 Tim. 4:6 and 4:17, where ρου has been substituted for an original ρολ . Orthographical considerations cannot help us to decide which is original here: they can only explain how the variant occurred. The context and grammar of the sentence proclaim ρου to be original. ρου qualifies the following nouns.

3:10 Omit τῆ (pr) - F G.
 Omit τῆ (3rd) - 1799^z.
 Omit τῆ (second and third) A.
 1827. 103. 1926.

τῆ occurs seven times in this verse. The variants above represent attempts by various scribes to reduce this number. The reduction would be a stylistic improvement. The original author wrote τῆ before all the nouns. *διδασκαλία* for example is frequent in the Pastorals and always appears with the article.

A. 103. 1926 also omit τῆ ἁγαπῆ. This variant would be facilitated by hom. Omission from a list is a frequent cause of scribal error (see 1 Tim. 1:9).

3:10 'αγωγη -
 'αγαπη - D^x.

'αγωγη is a Σ.λ. in the Greek N. T., but it is found
in L. + S. 'αγαπη occurs later in the sentence.

The author is unlikely to have repeated himself in this way.
The scribe of D^x, however, was confused by this later
occurrence and has repeated the noun.

3:10 The omission of τη ἀγαπή is discussed two pages earlier.

3:11 ἔγενετο —
ἔγενοντο - A.

81. 1836. 623. 2004. 255. 51. 122.

460. 1245. 2401. 1022. 234. 1867.

(cf. v.1. at 2 Tim. 4:13).

Scribes tended to alter plural verbs following neuter plural subjects to singular verbs to conform to Classical practice.

N. T. writers often followed neuter plurals with plural verbs.

Read ἔγενοντο here.

3:11 Add ἡ δὲ τὴν δεκλάν ἐπαθεν after Ἀντιοχείᾳ - 181.

Tischendorf says that Dam. (COMM) adds ἡ δὲ δεκλάν
πεπονθε λέγει after Ἀντιοχείᾳ

These additions came from an Apocryphal source. The addition
by 181 is characteristic of this ms. (cf. 2 Tim. 4:19).

3:11 Omit ἐν Λυστρούς - 255.

This variant is a further example of how one element in a list was overlooked accidentally by a careless scribe.

3:11 Add $\alpha\upsilon\tau\omega\nu$ after $\pi\alpha\nu\tau\omega\nu$ - § (pal. vg.).

(cf. v.l. by § at 2 Tim. 3:8).

It is a characteristic of this version to add possessives.

Here the intention was to improve the connection between

$\pi\alpha\nu\tau\omega\nu$ and $\omicron\lambda\omicron\upsilon\varsigma \delta\iota\omega\gamma\eta\omicron\upsilon\varsigma$.

3:11

ΝΞ ἔρ(ρ)υγατο -
ἔρρυγατο ΝΞ - 623.

Lect. Guelf.

L (vt dem.) (vg. DCT).

Avit. Jer. Ambst.

Omit ἔρ(ρ)υγατο - 88^x.

cf. 2 Tim. 4:18 ῥυγεται ΝΞ δ̄ KC

Note that it is mainly versional evidence which favours the changed order ἔρρυγατο ΝΞ.623 may have been influenced by the order of 2 Tim. 4:18.

The omission by 88^x is a senseless variant. The verb- a Pastoral one - is necessary to the sense.

3:11 ἔππυσατο -
ἔπυσατο - A D*.

642. 2005.

(cf. 2 Cor. 1:10, Col. 1:13, 2 Pet. 2:7 and below at 2 Tim. 4:17 for other examples where this verb occurs with variants as above).

The examples of the augmented tenses of this verb in L. + S. show doubled 'p'. Mayser 2:3, p. 89 and p. 189 show that ρωυυυυυ doubles 'p' in augmented tenses. Howard p. 101 points to the tendency in Hellenistic writing to double the consonant. In view of evidence from Koine, Classical and the papyri, ἔππυσατο appears to be the original reading here, but it is difficult to explain how the variant with one 'p' came about.

The following variants involving this verb are discussed here:

2 TIMOTHY.

4:17 ἔππυσαθη -
ἔπυσαθη - S A C

69.

Euthal.

The same arguments as above apply here. Read ἔππυσαθη

→

2 TIMOTHY.

4:18 ῥυγεται -
ἐρρυγατο - F G

L (vt) (vg. CODD) - liberavit.

Pel. Ps-Jer. Cassiod. Prim.

ῥυγεται should be read with ῥυγατο to balance
ἐρρυγατο . The aorist here may have been written
through confusion with ἐρρυγατο earlier.

3:11 \overline{KC} —
 $\overline{\Theta C}$ — D

L (vg. W.).

Avit.

In the Pastorals both $\overline{\Theta C}$ and \overline{KC} appear with the article in the nominative. \overline{KC} appears with $\acute{\rho}\upsilon\omicron\pi\alpha\iota$ at 2 Tim. 4:18. It is probably original here, but was altered to $\overline{\Theta C}$ because of its ambiguity.

3:12 The variant omitting $\delta\epsilon$ is discussed in Appendix III.

3:12 The variant omitting $\overline{\tau\upsilon}$ is discussed in Appendix I (i) a.

3:12 $\zeta\eta\nu$ $\epsilon\upsilon\sigma\epsilon\beta\omega\varsigma$ - S A P.

33. 69. 1912. 1739.

Eth. Copt. (sah.).

Aug.

$\epsilon\upsilon\sigma\epsilon\beta\omega\varsigma$ $\zeta\eta\nu$ - C D F G K L Ψ

T. R. 1838. 1175. 330 etc.

§ (hl.) Gothic. L (vg)(vt d f g).

Orig. Ath. Eus. Chrys. Bas.

Omit - 1022.

The omission is unlikely to be original. The words are indispensable in the sentence, and are Pastoral words (cf. Tit. 2:12).

The order at Tit. 2:12 is $\epsilon\upsilon\sigma\epsilon\beta\omega\varsigma$ $\zeta\eta\omega\mu\epsilon\nu$. Despite the fact that the verb at 2 Tim. 3:12 is infinitive, there is no reason to assume that the author deviated from his natural order of adverb + verb. The verb $\theta\epsilon\lambda\omicron\nu\tau\epsilon\varsigma$ is not qualified by the adverb.

Read $\epsilon\upsilon\sigma\epsilon\beta\omega\varsigma$ $\zeta\eta\nu$.

3:13 The variant omitting $\delta\epsilon$ is discussed in Appendix III.

3:13 $\gamma\omicron\eta\tau\epsilon\varsigma$ -

$\gamma\omicron\eta\tau\alpha\iota$ - D^{\times} .

$\gamma\omicron\eta\tau\alpha\iota\varsigma$ - D^c F G

(cf. 2 Tim. 2:16 where D^c incorrectly alters the error by D^{\times}).

Here the reading of D^c represents an attempt to add the sigma omitted by the first hand, without altering the incorrect $\alpha\iota$

Howard p. 127 cites the reading of D^{\times} here but not as the authentic and original spelling.

The reading of F G is probably an orthographical variation.

The substitution of $\alpha\iota$ for ϵ is found elsewhere in these mss. (cf. 2 Tim. 3:1 $\gamma\iota\nu\omega\epsilon\kappa\epsilon\tau\alpha\iota$).

3:13 ΤΟ ΧΕΙΡΟΝ -
ΠΛΕΙΟΝ - 1739.

Origen.

At 2 Tim. 3:9 ἔτι πλεον means 'to progress further'. Here the progression is to a worse situation as described in the following πλανωντες και πλανωμενα. ἐπι το χειρον is a N. T. phrase and occurs at Mt. 5:26. It is suitable here. The variant was caused through assimilation to verse 9.

3:13 πλανωντες και πλανωμενοι -
πλανωμενοι και πλανωντες - β (vg) (pal.).
L (vg F²).

It is significant that only versional evidence supports this reading. The translators grasped the sense of both parts of πλανω but wrote them in a different order.

3:14 The variant omitting καὶ (is discussed in Appendix II.

3:14 Add οἷς after καὶ(pr.) - 226^c . 1960. 241. 216.

Ambst.

(n.b. 226^c also reads ἐπιστευδης). The reading οἷς is unlikely. In the rest of the N. T. πιστευω and πιστω are followed by the accusative rei. οἷς has been introduced from οἷς ἐπαδες earlier in the verse.

3:14 ἘΠΙΣΤΩΘΗΣ -
ἘΠΙΣΤΕΥΘΗΣ - 226^c 498. 201. 480. 664.

Chrys.

ΠΙΣΤΩ is a α - λ in the N. T. The verb occurs in the LXX of Ps 77:8, 77:37 and elsewhere. 2 examples of the passive occur in 1 Clem. 15:4, 42:3 according to Bauer.

The passive of ΠΙΣΤΕΥΩ occurs in the Pastorals at 1 Tim. 1:11, Tit. 1:3 (no v.11.), but there is no obvious assimilation to these verses. ἘΠΙΣΤΩΘΗΣ is probably original. Scribes may have objected to the rarity of this verb, and so substituted the more common ἘΠΙΣΤΕΥΘΗΣ. The change from ΕΥ to Ω or Ω to ΕΥ is not mentioned in Howard's notes on orthography. The change therefore seems to have been a deliberate one.

2 TIMOTHY.

3:14 ΤΙΝΟΣ v.l. ΤΙΝΩΝ is discussed at 1 Tim. 1:7 (v.l. ΤΙΝΟΣ).

3:15 The variant omitting κα\ is discussed in Appendix II.

3:15 ἄπο -
ἐκ - 216.

Bl.-Deb. § 209 states that in N. T. times ἄπο began to absorb ἐκ. This seems to have happened here. Bauer lists ἄπο βρεφους from Philo. This seems to be the normal preposition in the phrase in Hellenistic Greek. L. + S. know only ἐκ βρεφους and cite ἄπο βρεφους in this verse as an exception. ἄπο is original here. It was corrected by 216 to the more usual ἐκ.

3:15 Omit ΤΑ (pr.) - S C^b D^z F G.

33. 1912. 1739.

Arm. Coptic.

Epiph. Clem-Alex.

ΤΑ ἱερα γραμματα referring to the O. T. is found in Philo Vit. Mos. iii 39 and Jos. Ant. 10:10 and 10:4, according to Bernard's commentary.

Weiss (op. cit. p. 76) argues that ΤΑ has been introduced from ΤΑ συναρμενα later. Von Soden p. 1413 does not think ΤΑ is original. But in view of the parallels in Philo and Josephus, read ΤΑ as original.

3:15

οἶδας -
οἶδες - D.
ἐπαδες - 1022. 1245.

The error by D is probably orthographical or was based on the mistaken assumption that οἶδα has the same 2nd p.s. ending as ἐπαδες preceding.

The argument requires οἶδας . ἐπαδες has been introduced from v. 14 where it occurs twice.

3:15 Omit $\delta\iota\alpha\ \pi\iota\sigma\tau\epsilon\omega\varsigma\ \kappa\eta\varsigma$ - 1319.

'Faith in Jesus Christ' is more usual in the Pastorals than
'salvation in Jesus Christ'. See 1 Tim. 3:13, 2 Tim. 1:14.
1319 accidentally omitted these words.

3:15 Add $\tau\eta\varsigma$ before $\pi\iota\sigma\tau\epsilon\omega\varsigma$ - 33. 69.

For full details about arthrous and anarthrous $\pi\iota\sigma\tau\iota\varsigma$ see Tit. 1:13. At Rom. 3:30 f. $\pi\iota\sigma\tau\iota\varsigma$ in the genitive following $\delta\iota\alpha$ is arthrous twice, but there an earlier occurrence of $\pi\iota\sigma\tau\iota\varsigma$ is found; here $\pi\iota\sigma\tau\epsilon\omega\varsigma$ is the first occurrence in the context.

At 2 Tim. 2:1 the idiom $\epsilon\nu\ \tau\eta\ \chi\alpha\rho\iota\tau\iota\ \tau\eta$ occurs. This agrees with the longer reading here. However 2 Tim. 1:13 contains the reading $\epsilon\nu\ \pi\iota\sigma\tau\epsilon\iota\ \kappa\alpha\iota\ \acute{\alpha}\gamma\alpha\pi\eta\ \tau\eta\ \epsilon\nu\ \overline{\chi\omega}\ \overline{\tau\omega}$. This provides a parallel for the shorter reading.

$\tau\eta\varsigma$ may have been introduced because of $\tau\eta\varsigma$ following.

$\pi\iota\sigma\tau\iota\varsigma$ is anarthrous after prepositions at 1 Tim. 1:2, 1:4, 1:5, 1:14, 2:7, 2:15, 3:13, 4:12, 2 Tim. 1:13, Tit. 1:1, 1:4, 3:15.

Where $\pi\iota\sigma\tau\iota\varsigma$ is arthrous after a preposition (1 Tim. 1:19, 6:1, 6:21, 2 Tim. 3:8) the context refers to a definite body of teaching known as THE Faith. This latter interpretation is possible here. This variant is listed as doubtful in Appendix 6, as no definite conclusion can be drawn.

3:15 Omit τῆς ἐν - 1908. 2344.

Omit τῆς - 442. 463.

It is characteristic of the author to recapitulate with the def. art. especially before ἐν $\overline{\chi\omega}$ $\overline{\iota\upsilon}$ (cf. 2 Tim. 1:1, 2:1, 2:10, 3:13). Scribes, however, seem to have objected to this feature, and many of the above examples appear with a variant reading omitting the article. The omission of τῆς here is unlikely to be original. The omission of τῆς ἐν is a senseless variant quite out of keeping with the author's style. The author of the Pastorals usually adds the preposition before the dative of the nomina sacra (e.g. 1 Tim. 1:14, 3:13) especially after $\overline{\pi\iota\epsilon\tau\iota\varsigma}$ (see footnote of Turner, p. 263).

2 TIMOTHY.

3:15 $\overline{\chi\omega}$ $\overline{\iota\upsilon}$ v.l. $\overline{\iota\upsilon}$ $\overline{\chi\omega}$ is discussed at Appendix I (i) b. The variant omitting $\overline{\iota\upsilon}$ is discussed at Appendix I (i) a.

3:16 Add ἑστιν after ὠφελιμος - 483.

Eth. L (vg. PZ tol. hart.).

L (vt dem. diu. t). § (hl.).

Theod-Mops.

Fac. Ruf. Ps-Am and

most Latin Fathers.

cf. 1 Tim. 4:8 where ἑστιν occurs with ὠφελιμος twice in one verse.

As Turner shows (p. 294), it was a N. T. habit and even more so an Attic habit to ellipse ἑστιν in certain sentences. The omission of ἑστιν here could be accounted for on stylistic grounds. The longer reading on the other hand, could be secondary, especially as far as the versional evidence is concerned, and be an attempt to avoid the ellipse. This variant is listed as doubtful in Appendix 6.

3:16

ἔλεγμαον -
ἔλεγχον

- ψ F G D P.

T.R. 326. 436. 1838. 1912, etc.

Clem.-Alex. Chrys.

The words are similarly confused in the Psalms of Solomon 10:1 (see Kyle and James' edition op. cit. p. 96). Both words come from the root ἔλεγχω and are both suitable in the context. ἔλεγχος occurs at Heb. 11:1 (no. v.1.) ἔλεγμαον is a α-λ in the N. T., but it occurs in the LXX at Num. 5:18, Sir. 21:6, 32:1 etc. Possibly the N. T. word ἔλεγχος is to be preferred here.

3:17 ἄρτιος -
τελειος - D^κ.

L (vg) - perfectus.

The reading of D^κ may be the result of assimilation to Jas. 3:2.

3:17

ἔξητιςμενος -

ἔξητημενος - F G.

2004. 255. 330. 2. 794. 2298.

623. 876. 223. 917. 323. 1518.

1867. 440.

cf. 1 Tim. 5:14 γαριζειν . I Tim. 6:18 πλουτιζειν

2 Tim. 3:6 διχραλωτιζοντες and variants. See the

citation from Psaltes at 2 Tim. 3:6.

-ιζω verbs in the N. T. usually require an object. ἔξητιζω

is not Classical, and may be original, despite the fact that it

is not followed grammatically by a direct object. The verb occurs

at Acts 21:5. ἔξηταω occurs at Mk. 3:21: this is less

suitable in the context.

4:1 Add οὖν ἔγω after διαμαρτυρομαι

- D^c K L.

T.R. and most minuscules.

§ (hl.).

Chrys. Euthal.

Theod-Mops (Lat.).

Add οὖν after διαμαρτυρομαι - 1022. 88. 454.

620. 1996. 1998^c . 1999. 2000.

2005. 2138. 1405. et al.

Theodoret.

οὖν if secondary, has been added to avoid asyndeton, but it is not uncharacteristic of the author to use οὖν in this way (cf. 1 Tim. 5:14 βουλομαι οὖν). ἔγω is sometimes used by the author for emphasis. (1 Tim. 1:11 ὁ ἐπιστευθη ἔγω and also see 1 Tim. 1:15, 2:7, 2 Tim. 1:11, 4:6, Tit. 1:3, 1:5).

This is a solemn proclamation and it is possible that ἔγω (and οὖν) are original. On the other hand it must be remembered that the mss. which read οὖν ἔγω also read του κυ before ιυ χυ , and the whole may represent a scribal intensification of the seriousness. At 1 Tim. 5:21 διαμαρτυρομαι is followed by ενωπιον directly, and may indicate the author's normal usage. This evidence is somewhat weightier and helps us to reject the variants above.

4:1 Add $\tau\omicron\upsilon \overline{\kappa\upsilon}$ before $\overline{\iota\upsilon} \overline{\chi\upsilon}$ - Ψ D^c K L.

T.R. 33. 1739. 104, etc.

β. Gothic.

Sevarian. Didy. Cyril.

Add $\overline{\kappa\upsilon}$ before $\overline{\iota\upsilon} \overline{\chi\upsilon}$ - 1175 and others.

These variants, together with the variant adding $\eta\rho\omega\nu$ after $\overline{\kappa\upsilon}$, and the variant $\overline{\chi\upsilon} \overline{\iota\upsilon}, \overline{\iota\upsilon} \overline{\chi\upsilon}$ are discussed in Appendix I (i) b. It is argued there that $\overline{\kappa\upsilon}$ before $\overline{\iota\upsilon} \overline{\chi\upsilon}$ is unlikely to be original. The formula $\tau\omicron\upsilon \overline{\kappa\upsilon} (\eta\rho\omega\nu)$, however, may be original, as at 1Tim. 6:3, 6:14. As a weighty pronouncement is being made, the addition of $\tau\omicron\upsilon \overline{\kappa\upsilon}$ would be appropriate here. On the other hand it may be argued here, as for the variants $\omicron\delta\upsilon\upsilon \epsilon\gamma\omega$, that the longer readings represent various attempts to amplify a liturgical formula.

Theological arguments about the apparent ambiguity of the phrase $\epsilon\upsilon\omega\tau\iota\omicron\nu \tau\omicron\upsilon \overline{\theta\upsilon} \kappa\alpha\iota \overline{\chi\upsilon} \overline{\iota\upsilon}$ are a two-edged sword. Some may say that scribes were responsible for the phrase, which assumes full divinity for Jesus, whereas others may claim that $\tau\omicron\upsilon \overline{\kappa\upsilon} (\eta\rho\omega\nu)$ are scribal additions to remove the apparent ambiguity. This latter argument is more likely here. 1 Tim. 5:21 provides the normal Pastoral usage, and agrees with the shorter reading.

Ignore the longer readings, which attempted to amplify the formula to avoid ambiguity.

4:1 Omit του $\overline{\Theta\Upsilon}$ κδλ - 33.

Although cited by Tischendorf as an omission, this variant probably represents the substitution of $\overline{\kappa\Upsilon}$ for $\overline{\Theta\Upsilon}$ (cf. variants in this verse).

Σαμαριτῶνδλ occurs with ἑνωπίον του $\overline{\Theta\Upsilon}$ at 1 Tim. 5:4, 5:21, 6:13 and 2 Tim. 2:14 (v.l. $\overline{\kappa\Upsilon}$).

4:1 κρινευ -

κριναλ - F G.

33. 6. 81. 38. 79⁴. 241. 216. 424^{XX}.

Theod. Theophylact.

The tendency to alter present tenses to aorists in moods outside the indicative has already been noted. See also the I.C.C. on Matthew. This tendency has caused the variant here. κρινευ is likely to be original.

'through' more clearly. $\delta\iota\alpha$ was perhaps to have been expected as $\kappa\rho\iota\nu\omega$ $\kappa\alpha\tau\alpha$ bears the meaning 'to judge' according to at Jn. 18:31, Acts 23:3, Rev. 20:12-13. If, however, scribes intended $\kappa\alpha\tau\alpha$ to follow $\delta\iota\alpha\mu\alpha\rho\tau\upsilon\rho\omicron\nu\alpha\iota$ this idiom would parallel the use of $\kappa\alpha\tau\alpha$ + A C C. after verbs of swearing (noted by Bl.-Deb. § 149). $\kappa\alpha\tau\alpha$ could however mean 'at the time of'. Mayser II:2 p. 432 points out that $\kappa\alpha\tau\alpha$ $\tau\iota\nu\alpha$ can mean 'zur Zeit, um'. This would imply that Christ would judge the living and the dead, at the time of his Parousia. ~~at~~ (2 Tim. Jesus' appearance is associated with judgement.

The reading with $\kappa\alpha\tau\alpha$ provides less exegetical or grammatical difficulty but for this very reason may be secondary.

4:1 Omit την βασιλείαν αὐτοῦ - 1908.

An obvious example where hom. has caused the omission of these words.

2 TIMOTHY.

4:1 αὐτοῦ v.l. του $\overline{\theta\upsilon}$ is discussed at 2 Tim. 1:8 (v.l. αὐτοῦ).

4:2 εὐκαιρως ἄκαιρως -
ἄκαιρως εὐκαιρως - C.

Ps-Hil. Jer.

Omit ἄκαιρως

- 425. 103.

Pe1^B

A similar variant occurs at 2 Tim. 3:13 πλανῶντες ~ πλανώμενοι

The variant by C and others is an easy one for scribes to write. It is more logical for the original author to have written the positive before the negative, but no ruling can be established.

The omission occurred through hom, especially if the exemplars of 425 etc. followed the majority order:

εὐκαιρως ἄκαιρως .

4:2 ἑπιτιμησον παρακαλεσον -
παρακαλεσον ἑπιτιμησον - S* F G.

69. 462.

L (vg. vt.) Copt. (boh.).

Latin Fathers (excluding Jer. Aug.).

Origen.

Omit παρακαλεσον - β (vg).

ἑπιτιμω in its absolute sense occurs only here, so no precedent for N. T. practice or cause for assimilation can be established. Weiss (op. cit. p. 242) comments that the variant by S* etc. was intended to bring παρακαλεσον nearer ἑλεγειον but he does not explain what advantage S* could have had for such a reading. There is no reason why one reading is right and the other wrong.

The omission was caused by carelessness and represents another instance of omission from a list.

483 Add ΠΙΣΤΕΩΣ καὶ before διδασκαλίας - 623.

(cf. variant at Tit. 2:1).

Συγιγνῶ occurs with διδασκαλία at 1 Tim. 1:10
and Tit. 1:9. The reading above was probably caused by
association with Tit. 1:13 where Συγιγνῶ and ΠΙΣΤΙΣ
occur together.

4:3 ἀνεξήκοντα -
ἐνεξήκοντα - 0.

ἀνεχῶ occurs in the N. T. at Mt. 17:17, Mk. 9:19,
Lk. 9:41, Acts 18:14 etc. often with v.l. ἐν - . ἐνεχῶ
occurs at Mk. 6:19, Lk. 11:53, Gal. 5:1, 2 Th. 1:4
sometimes with v.l. ἀν - . ἀνεχῶ (to endure) is more
suitable in the context than ἐνεχῶ (to entangle).

4:3

κατά -

προς - P D.

L (vg)(vt d f) - ad.

Lucifer. Ambst. Aug.

προς may be original. It is the more difficult reading, and scribes would tend to avoid it. κατά may have been suggested because it precedes ἐπιθυμῶν at Jude, 16, 18, 2 Pet. 3:3.

4:3 τὰς ἑπιθυμίας τὰς ἰδίας - KL

Most minuscules.

Chrys. Dam.

Aug.

τὰς ἰδίας ἑπιθυμίας - DFGSAC.

1912. 69. 1836. et al.

L (vg)(vt)(Fathers).

Theodoret.

The occurrence of the def. art. before ἰδίος after a preposition is not typical of Pastoral usage (see 2 Tim. 1:9 and the discussion at Tit. 2:9).

ἰδίος occurs before its noun at Jas. 1:14, 2 Pet. 3:3 and at 1 Tim. 3:4, 3:12, 4:2, 5:4, 6:1, 2 Tim. 1:9, Tit. 2:5, etc. However τὰς ἑπιθυμίας τὰς ἰδίας is the order stylists would object to and alter. This order appears at 2 Tim. 4:7 (τοῦ ζυγίου τοῦ καλοῦ).

This order is likely to be original. The reading τὰς ἰδίας ἑπιθυμίας is secondary.

413 ^ς
 εδουτοϋς -
 ^ς
 εδουτους - 1. 1245. 1022.

Other variants where υ and ϋ are interchanged include
1 Tim. 2:6 (καυποϋς) and 2 Tim. 4:17 (ροϋ).

Here, the dative is required: ἐπισωρευοϋς ϋ
is followed by the acc. σιδεκαλους, therefore the
reflexive needs to be in the dative.

4:3 ἑαυτοῖς ἐπιωρεῦσθαι -

ἑπιωρεῦσθαι ἑαυτοῖς - F G.

436. 69. 462. 1837.

L (vg)(vt. f g) §.

Arm. Copt. (boh.).

Most Latin Fathers.

(cf. references at 2 Tim. 2:21, v.l. ἑκκαθάρη ἑαυτοῦ)
> ἑπιωρεῦω is a λ-λ. in the N. T., so no precedent
for the order of reflexives with this verb can be established
from N. T. usage. The reflexive in the dative precedes the
verb at 1 Tim. 3:13 and follows at 1 Tim. 6:19, Tit. 2:14.
Pastoral usage in this respect is ambiguous.

413 ἔπι σωρευοῦσιν -

ἔπι σωρευοῦσιν - ψ

440. 81.

The future tense is required by the context. The variant may reflect a change of aspect: the future likelihood to the author may have become a present reality to the scribes of ψ 81. 440.

484 Omit $\nu\kappa\epsilon$ $\delta\kappa\omicron\eta\nu$ - 1960.

This variant is an obvious example of where hom. has caused the omission. The scribe has jumped from the first occurrence of $\tau\eta\nu$ $\delta\kappa\omicron\eta\nu$ to the second and omitted the intervening words.

484 ᾿ΑΠΟΣΤΡΕΨΟΥΣΙΝ —
᾿ΕΠΙΣΤΡΕΨΟΥΣΙΝ - 69²³. 223.

᾿ΕΠΙΣΤΡΕΨΩ is frequent in the N. T. but is not found in the Pastorals. ᾿ΑΠΟΣΤΡΕΨΩ occurs in the N. T. and in the Pastorals at 2 Tim.^{1:15}, Tit. 1:14. The reading

᾿ΕΠΙΣΤΡΕΨΟΥΣΙΝ is a stylistic change such as Mt. makes when Mk. has a verb compounded and followed by the same preposition. Here ᾿ΑΠΟ follows ᾿ΑΠΟΣΤΡΕΨΟΥΣΙΝ grammatically, so some scribes altered the verb.

Read ᾿ΑΠΟΣΤΡΕΨΟΥΣΙΝ.

4:5 Omit κακοπαθεισων - S^x.

L (vg S).

Pe1^B.

κακοπαθεισων appears as a separate entity in the sentence, therefore once it was omitted, its absence would not be felt immediately. The verb occurs in the Pastorals at 2 Tim. 2:9.

4:5 Add ὡς καλὸς στρατιώτης $\overline{\chi\upsilon}$ $\overline{\tau\upsilon}$
after κακοπαθεισὸν - A.

The longer reading has been introduced to the text here
from 2 Tim. 2:3.

2 TIMOTHY.

4:6 γὰρ v.l. $\overline{\delta\epsilon}$ is discussed at 2 Tim. 2:13 (v.l. γὰρ).

4:6 ἀναλυσεως μου -
ἔμης ἀναλυσεως - D K L Ψ

T.R. 326. 1739. 330 etc.

Arm.

Eus. Ath.

The emphatic forms of the personal pronouns are not common in the N. T. (see Turner p. 42, p. 191, Mayser II:2, p. 67 - 68 and p. 71 f). The emphatic form of the personal occurs at 2 Tim. 4:17, $\delta\iota' \epsilon\mu\omicron\upsilon$ and 2 Tim. 1:8 $\epsilon\mu\epsilon$, but the possessive adjectives do not occur in the Pastorals. These possessives are, however, found in higher style Koine (1), and $\epsilon\mu\eta\varsigma$ here may have been introduced by scribes as a stylistic improvement. $\alpha\nu\alpha\lambda\upsilon\sigma\epsilon\omega\varsigma \mu\omicron\upsilon$ is a Semitic idiom and is original here.

4:6 The variant omitting $\mu\omicron\upsilon$ is discussed at 2 Tim. 1:3 (v.l. add $\mu\omicron\upsilon$).

The following variant is discussed here: -

4:6 $\mu\omicron\upsilon$ -
 $\mu\omicron\iota$ - 2005.

The genitive is required by the context. $\mu\omicron\iota$ is an orthographical error. See 2 Tim. 4:3 $\epsilon\delta\upsilon\tau\omicron\upsilon\varsigma$

(1) See G. D. Kilpatrick 'The Possessive Pronouns in the New Testament' in J. T. S. Vol. XLIII 1941 p. 184 - 186.

4:7 τὸν ἀγῶνα τοῦ καλοῦ -
τοῦ καλοῦ ἀγῶνα . - S A C F G Ψ

6. 1739. 69. 462. 33. 1912. 1838.

L (vg.) (vt f g).

Ps-Ath. Cyril. Chrys.

The position of καλὸς in the Pastorals is not constant.

For references see 2 Tim. 1:14 (v.l. καλήν).

τὸν ἀγῶνα τοῦ καλοῦ is Semitic in order. This feature of the author's style can be found in variants at 1 Tim. 5:25, 2 Tim. 4:3. Scribes objected to this idiom. τὸν καλὸν ἀγῶνα is secondary, and is a stylistic improvement.

4:7 Omit τὸν δρόμον τετέλεκεν - 24.12.

The scribe probably omitted the phrase accidentally. Once omitted, the words would not be readily missed. Both the verb and δρόμος are N. T. words.

4:8

ἄποδωξι -
ἄνταποδωξι - 205.

ἄποδιδωμι is frequent in the N. T. and occurs in the Pastorals at 1 Tim. 5:4, 2 Tim. 4:14. ἄνταποδιδωμι occurs in the N. T. at Lk. 14:14, Rom. 11:35, 12:19, 1 Th. 3:9, 2 Th. 1:6, Heb. 10:30 (no v.l.). For a discussion of double prefixed compounds see 2 Tim. 4:10 (v.l. κατελιπεν). As at 2 Tim. 4:10 Pastoral usage decides the original reading. Read ἄποδωξι. The variant may represent the quirk of one ms. or it may be exegetical: the scribe intended to convey the idea of a full and complete recompense.

4:8

The variant adding δ before $\overline{\theta\varsigma}$ is discussed in Appendix I (iii) d.

4:8 Omit ὁ δὲ δίκαιος κριτὴς before οὗ - I.

These words are in ~~ap~~position to ὁ $\overline{\text{KC}}$. They could have been omitted accidentally. Once omitted, their absence would not be noticed readily.

4:8 The variant omitting $\delta\epsilon$ is discussed in Appendix III.

4:8 Omit $\pi\alpha\sigma\iota$ - D^x.

1739. 424^{xxx}. 1881.

L (vg)(vt except g) § (vg).

Most Latin Fathers (Those excepted are

Cyp. Jer. Aug. Cae. Ruf. Leo. Mar-M.

Ps.-Ruf. Ps-Vals).

(cf. v.11 at 2 Tim. 1:15, 2:10, 4:21 where $\pi\alpha\sigma$ is omitted).

$\pi\alpha\sigma\iota$ could have been omitted through hom:

$\kappa\alpha\iota\ \pi\alpha\sigma\iota\ \tau\omicron\iota\varsigma$

Some scribes may have felt $\pi\alpha\sigma\iota$ to be superfluous in the sentence and therefore omitted it.

$\pi\alpha\sigma$ + ARTICLE + Noun is Semitic in order and this order is found in the Pastorals at 1 Tim. 6:10, 2 Tim. 3:12, 4:17.

$\pi\alpha\sigma\iota$ here balances $\omicron\upsilon\ \rho\omicron\nu\omicron\nu\ \delta\epsilon\ \xi\mu\omicron\iota$

4:8 Omit τοις ἡγαπητοῖσι - S^x.

The words are necessary to sense. They may have been omitted through hom.:

πασι τοῖς ἡγαπητοῖσι τῶν.

4:9

ρξ -
ερξ - D.

Although the emphatic form ερξ is found at 2 Tim. 1:8,

ρξ is commoner in the Pastorals (see 2 Tim. 4:10) ρξ

is probably original here.

4:9

ΤΑΧΕΩΣ -

ΤΑΧΙΟΥ - I.

33.

Ἐν ΤΑΧΕΙ - 442. 463.

ΤΑΧΙΟΥ is not Classical. Bauer says that it was "... von der Attizisten verworfen". A statement in the Philetaeros § 18 says ΘΑΤΤΟΥ ἔρεις, οὐχι ΤΑΧΙΟΥ.

ΤΑΧΙΟΥ is likely to be original here.

Bl.-Deb. § 102 says that ΤΑΧΕΩΣ is "literary". It occurs at 1 Tim. 5:22 (no v.l.) and elsewhere in the N. T. The variant is therefore a correction from less literary to more literary Koine. The variant Ἐν ΤΑΧΕΙ represents another attempt to avoid ΤΑΧΙΟΥ and is an Atticistic variant.

The remarks at 1 Tim. 3:14 (Ἐν ΤΑΧΕΙ v.l. ΤΑΧΙΟΥ) should be read in connection with this variant.

4:9 ἔλθω πρὸς μὲ -
ἔλθω ταχέως πρὸς μὲ - 489.

(cf. Tit. 3:12 ὅταν πέμψω ἄρτεραν πρὸς σε
and v.l. πρὸς σε ἄρτεραν and 1 Tim. 3:14 ἔλθω
πρὸς σε ταχίον and variants of order).

Here however the reading of 489 is unlikely to preserve the
original order. It has already been decided that ταχέως
is secondary to the text here.

4:10 γαρ με -
 με γαρ - D^x.
 Omit ΝΣ - 1245.

For a similar variant by D^x see 2 Tim. 2:7. It is a sheer error by this ms.: γαρ should stand as the second word in the sentence.

It will have been noticed that where variants of changed order exists, other variants of omission occur. The reading by 1245 is incorrect. ἐγκαταλείπω needs an object as at 2 Tim. 4:16.

4:10 Ἐγκατελείπεν -
Ἐγκατελίπεν - S (D^x) F G.
6. 81. 1912. 1898. 104.
326. 623. etc.

and the following variants are discussed together: -

2 TIMOTHY.

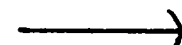
4:13 ἄπελιπον -
ἄπελείπον - A C F G L P.
1175. 104. 326. 1898. 88. 917.
1319. 256. 263. etc.

2 TIMOTHY.

4:16 Ἐγκατελίπον -
Ἐγκατελείπον - C A F G D.
256. 1175. 1739. 104. 326. 920.
1022. 2004. 1845. 1319. 263.

2 TIMOTHY.

4:20 ἄπελιπον -
ἄπελείπον - C L P Ψ
33. 104. 326. 1319. 256, etc.



TITUS.

1:5

- λ ι π ο υ

- S D K Ψ

33. 1906. 69. etc.

Origen. Basil.

- λ ε ι π ο υ

- A C F G L P H. 088.

1908. 263 and most minuscules.

In the above apparatus notice the inconstancy of mss. F G for example, sometimes writes aor. sometimes impf.

Howard p. 77 - 78 points out how ε λ and λ are often interchanged in mss. Blass-Deb. § 22 states that itacism makes certain vowels sound like λ : mss. often wrote phonetically. On orthographical grounds the variant could have occurred in either direction. Headlam on Aeschylus (op. cit. p. 18) points to the ms. confusion of - λ ι π - and - λ ε ι π -

The I.C.C. on Mt. (p. XX f) shows that the imperfect tended to be altered by scribes to the aorist, but here other criteria operate. There is, for instance, no firm example of the imperf. in the Pastorals. Also it must be noted that the aorist is required by sense.



It is possible that certain scribes objected to the non-Attic aorist -λιποῦν, but it is surprising no variant -λεῖψα occurs. The variant is probably orthographical. Read -λιπενῶ -λιποῦν throughout.

In addition to these variants of tense, other variants exist in the above words. These are dealt with below: -

2 TIMOTHY.

4:10 ἔγκατελ—
κατελιπενῶ - D*.

καταλειπω is frequent in the N. T. ἔγκαταλειπω occurs at 2 Tim. 4:16 and elsewhere in the N. T. including Acts 2:31 where the variant ἔγκατελειφθη and καταλειφθη occur. Usually scribes tended to eliminate the compound form of a verb in favour of the simple, but in the case of double-compounded verbs the rule may not operate, (cf. παρακαταθήκη v.l. παραθήκη at 1 Tim. 6:20, 2 Tim. 1:12, 1:14 and διαπατριβή and παραδιατριβή at 1 Tim. 6:5). Here, however, Pastoral usage is in favour of the originality of ἔγκατελιπενῶ. καταλειπω is not part of the Pastoral's vocabulary.

→

2 TIMOTHY.

4:13 ἄπελιπον / ἀπελειπὸν-
ἀπεστειλά - 255. 69.

ἄπελιπον fits the context. ἀπεστειλά is secondary to the text and has been introduced from 2 Tim. 4:12.

TITUS.

1:5 ἄπελ - - S^x A C D^x F G 088. 0240.
33. 1906. 218. 442. 263 etc.

Origen. Basil.

κατελ - - S^c D^c K L P.

T.R. and most minuscules.

Bas. Chrys. Theod. Dam. etc.

ἄπολειπω occurs at 2 Tim. 4:13, 4:20, Heb. 4:6, 4:9, 16:26
Jude 6 (no. v.11.) καταλειπω does not occur in the
Pastorals but is frequent in the N. T. (e.g. at Mk 10:7, 12:19, 12:21,
1 Th. 3:1, Eph. 5:31, 2 Pet. 2:15). The context here is as at
2 Tim. 4:13, 4:20. Read ἄπελ - . The variant (which is
synonymous in the context) may have been suggested by κατὰ -
in καταστήσει following.



Variants $\zeta\epsilon\gamma\kappa -$ and $\zeta\epsilon\nu\kappa -$ exist at 2 Tim. 4:10, 4:16,
but they have not been listed above.

- (a) because the existing apparatuses do not always provide full evidence about this sort of variant,
and
- (b) previous discussions in this study on variants of this nature are often unrewarding and no clue to first century orthography is available although it is usually presumed that the form preserving the etymology is likely to be original. (cf. Tit. 1:8

$\zeta\epsilon\gamma\kappa\rho\alpha\tau\eta$).

4:10

Κρησεκης -

Κρ, σεκης - K.

104. 223. 1960. 1908~~XX~~. 1022~~XX~~.

1799. 2412. 2344. 2401.

Most Latin mss. read Cresces or Crescens.

The name occurs at Acts 2:11 with v.l. Κρητης . The variant above may be due to the itacistic tendencies of certain scribes. Howard p. 72 shows how mss. alter η to ε .

Preisigke's Namenbuch lists many names beginning with Κρη — (including Κρησεκων) but none with Κρε—. Perhaps, therefore, the most popular form of the name Κρησεκης ought to be read here.

4:10 Γαλατιαν -

Γαλλιαν - S C

81. 1906. 104. 326. 122. 436.

L (vg A^x C G^x L^c T) Copt (sah. boh^{mss.}).

Eth.^{ro.}

Eus. Epiph.

Tasker's notes on the variants in the Greek Text of the N.E.B. say that Γαλλιαν is a corruption of Γαλατιαν by scribes, who understood it to mean Gaul, which was called Γαλατια by Greek-speaking people. Elsewhere in the N. T. however, Γαλατια is always Asiatic Galatia. Lightfoot's commentary on 'Galatians' (1) also states that Γαλατια could mean Gaul or Galatia in Paul's day, as is seen in Strabo, Josephus, Polybius etc.. Γαλατιαν is original. It was altered to Γαλλιαν because some scribes thought that Gaul was meant. This is not likely to be so: Γαλατιαν refers to Galatia as at 1 Cor. 16:1. Weiss (op. cit. p. 9) indicates that the change could be orthographical. ΓΑΛΑΤΙΑΝ was read as ΓΑΛΛΙΑΝ by some scribes.

(1) In 'St. Paul's Epistle to the Galatians' by J. B. Lightfoot. 10th edition p. 3 and p. 31.

4:10

Δαλματιαν -

Δελματιαν - C.

1845. 104. 440. 1149. 5. 623. 823. ' .

Δερματιαν - A.

1311.

Latin versions usually read Dalmatian.

Δερματιαν is not found elsewhere, and may be ignored here as the quirk of A 1311.

There is much fluctuation over the spelling of the name

Δαλματιαν . Deissmann (Bible Studies p. 182) says that in the 2nd - 3rd centuries, some papyri read Δαλ - others Δελ - . Krahe (1) says that Δαλ - is the usual spelling, but Δελ - is found in Dio and elsewhere. There is much variation. Psaltes (op. cit. p. 2) says that " ε erscheint für α in Namen Δελματιαν", and Radermacher (Grammar p. 43-44) assigns the reading Δελματιαν to Latin influence.

The consensus of scholarly opinion favours Δαλματιαν here.

(1) H. Krahe: "Die Alten Balkanillyrischen Geographischen Namen" in 'Indogermanische Bibliothek' (7) p. 20.

4:11 $\mu\omicron\nu\omicron\varsigma$ $\mu\epsilon\tau'$ $\acute{\epsilon}\rho\omicron\upsilon$ -
 $\mu\epsilon\tau'$ $\acute{\epsilon}\rho\omicron\upsilon$ $\mu\omicron\nu\omicron\varsigma$ - (D^x).

C¹ group of von Soden.

Goth. β (hl.) L (vg)(v~~t~~ d f g).

Latin Fathers except Theod-Mops (Lat.).

Omit $\mu\omicron\nu\omicron\varsigma$ - 1311.

$\sigma\upsilon\nu$ $\acute{\epsilon}\rho\omicron\upsilon$ $\mu\omicron\nu\omicron\varsigma$ - D^x.

1611.

The omission of $\mu\omicron\nu\omicron\varsigma$ by 1311 is unlikely to be original.

$\mu\omicron\nu\omicron\varsigma$ conforms to N. T. usage as shown below. The omission can be ascribed to carelessness.

As far as the order is concerned, N. T. usage suggests that $\mu\omicron\nu\omicron\varsigma$ normally stays as close to its subject as possible (e.g. Mk. 6:47, Lk. 9:36, 24:18, Jn. 6:15, 16:32, Rom. 16:4). The context here demands that $\mu\omicron\nu\omicron\varsigma$ be understood with $\acute{\epsilon}\rho\omicron\upsilon$, so that the order placing $\mu\omicron\nu\omicron\varsigma$ after $\acute{\epsilon}\epsilon\tau\iota\nu$ is to be accepted as original. That D has little regard for order may be seen at 2 Tim. 2:7, 4:10, 4:20.

There is no firm example of $\sigma\upsilon\nu$ in the Pastoral epistles.

Pastoral usage prefers $\mu\epsilon\tau\alpha$ in such contexts, as can be seen in the closing greetings of the letters.

4:11 ἀναλαβων -
ἀναλαβου - 1319. 2344.

L (vg)(vt exc. d g).

The versions and these two minuscules may have preferred two

imperatives to stand together. Note that 1319 writes ἀγαγε

4:11 ᾿αγε -
 ᾿αγαγε - A.

104. 642. 623. 1912. 1311. 1319. 378.

223 and K^c group of von Soden.

Theorderet.

The present imperative is more likely to be original. It was altered to the aorist in order to follow the aorist participle ᾿αλαβωυ.

The reading ᾿αγαγε may also have resulted from dittography.

4:12 The variant omitting $\delta\epsilon$ is discussed in Appendix III.

4:13 The variant adding $\delta\epsilon$ after $\tau\epsilon\nu$ is discussed in Appendix III.

4:13 $\phi\epsilon\lambda\omicron\nu\eta\nu$ -
 $\phi\alpha\iota\lambda\omicron\nu\eta\nu$ (and $\phi\alpha\iota\lambda\omega\nu\eta\nu$) L.

T.R. 1739. 326, etc.

$\phi\epsilon\lambda\omega\nu\eta\nu$ - K.

69. 1022. 2344. 2400. 356.

Howard p. 70 shows that most papyri of the first and second centuries favour $\phi\alpha\iota\nu$ - but P. Fay, 347 parallels $\phi\epsilon\lambda\omicron\nu\eta\varsigma$. L. + S. say that $\phi\alpha\epsilon\lambda\omicron\nu\eta\varsigma$ is the incorrect form of $\phi\alpha\iota\nu\epsilon\lambda\eta\varsigma$. But this variant does not exist. Howard p. 106 says that popular etymology may have suggested that the name came from $\phi\alpha\iota\nu\omega$. However, the readings $\phi\alpha\iota\lambda\omicron\nu\eta\nu$ and $\phi\alpha\iota\lambda\omega\nu\eta\varsigma$ are probably mere orthographical variants. It is impossible from the existing evidence to establish what the original author wrote.

4:13 ἄπελιπον v.l. ἄπελειπον v.l.
ἄπεστεῖλα are discussed at 2 Tim. 4:10 (v.l.
ἐγκατελείπεν).

4:13 Omit παρὰ - 1758.

Omit παρὰ καρπῷ - 1799. 206.

The use of prepositions was widespread in Hellenistic literature. The numerous variants omitting prepositions show that scribes often objected to the frequency of prepositions. The reading by 1758 is one such variant.

παρὰ καρπῷ was probably omitted because it was thought the detail was unnecessary.

4:13 The variant adding δε after μαλιετα is discussed
in Appendix III.

4:13 Μεμβρανας -
βεμβρανας - 69.

μεμβρανα is a Latin loan word and it occurs in P. Oxy,
2156:9 and Theodoret III 695 according to Bauer. The reading
by 69 is an error of orthography.

4:14 Omit σ (pr.) - 1022. 1245.

Professions in apposition usually bear the def. art. in the

N. T. (cf. Mt. 3:1 Ἰωάννης ὁ Βαπτιστής

Mk. 1:2 ἐν τῷ ἑσθιατῷ προφήτῃ.

The omission of σ here could have been facilitated by hom.

Ἀλεξάνδρ ΟΟΟ

4:14

μοι κακα -

κακα μοι - P L.

326. 88. 2004. 332. 177. 1835.

218. 38. 69. 635. 2298.

L (vg)(vt f).

Ambst. Photius and most Latin fathers

except Jer.

πολυς usually stands next to its noun in the Pastorals.

See 1 Tim. 3:8, 3:13, 6:9, 6:10, 6:12, 2 Tim. 2:2, Tit. 1:10, 2:3,

but here πολλα μοι κακα is the more awkward style.

The variant represents an attempt to ease this difficulty by

placing πολλα and κακα together.

4:14 ἁποδωσει αὐτῷ ὁ $\overline{\text{KC}}$ κατὰ τὰ ἔργα αὐτοῦ

The following variants exist in this quotation.

Omit δ - K.

489. 2400. 216. 876.

Eulog. ap. Photius.

Omit αὐτοῦ - S^x.

Omit τὰ - 1908.

ἁποδωη - D^c Ψ L

T.R. 1912. 917. 88. 326. etc.

L (vg)(vt ā) Copt (sah.) Ⲫ (hl.).

Diod. Chrys.

Pel. Theod-Mops (Lat.).

The quotation is a reminiscence of Ps. 62:12.

σου (= $\overline{\text{KC}}$) ἁποδωσεις ἑκδστῷ κατὰ
τὰ ἔργα αὐτοῦ (with v.l. ἁποδωσης).

and of Prov. 24:12.

.... κατὰ τὰ ἔργα αὐτοῦ.

cf. also 2 Tim. 1:9 κατὰ τὰ ἔργα ἡμῶν

and 1 Pet. 1:17, 2 Cor. 11:15. See Rom. 2:6, Phot. 1:1 where

a similar sentence reads ἁποδωσει .



The above quotations suggest αὐτοῦ to be original. It is in the semitic position. This idiom was often objected to by scribes. S^h is prone to omission. The omission of αὐτοῦ is stylistic, because αὐτῷ occurs earlier in the sentence.

ο̅ κ̅ is likely to be original. It is untypical of the author to write κ̅ in the nominative without the article. See App. I (iii) d and see 2 Tim. 1:18, 4:17.

The omission of τὰ is due to hom κΑΤΑΤΑ. ἔργα occurs with the article in the O. T. and N. T. occurrences of the quotation listed above.

Many difficulties have been experienced about the verb. Luc. Brug. comments: "Futurum indicativi 'reddet' non veritas in praesens imperativi 'reddat'. Aug. (serm in Monte 1:72) writes: "~~ut~~ Nota quod apostolus non ait 'reddat' sed 'reddet' ... quod verbum praenuntiantis est, non imprecantis". ἀποδωγή was objected to because it gives the impression that it is an imprecation. The future ἀποδωσει on the other hand gives no offence and is found in similar contexts at 2 Tim. 4:8, Prov. 24:12, Ps. 62:12, Rom. 2:6, ~~4:16~~.

→

-δωη was also questionable on grammatical grounds. δωη could be read as an optative, and this mood is rare in the N. T. Atticist stylists like Phrynichus (1) did not approve of δωη as an optative form: he preferred the Attic δειη.

These objections explain why δωη was avoided by some scribes. The reading ἀπο δωεξ is secondary here, and δωη is original, but not as an optative. It is original as the subjunctive δωη. δωη occurs as a variant spelling for δω at Jn 15:16, Eph. 3:16 where the mood is subjunctive. The reading δωη may represent a Hellenistic spelling for the 2nd aor. subj. active (2). That a firm example of the optative mood does occur in the Pastorals (at 2 Tim. 4:14 λογισθειη) does not really affect the issue here, for λογισθειη occurs after ηη and this idiom is not unknown to Koine (cf. ηη γενετο). At 2 Tim. 4:14 the wish is not negative. If it was expected that an optative should appear here, it is surprising no scribes wrote the Attic optative δειη. The idiom at 2 Tim. 4:14 requires the subjunctive, as at 2 Tim. 2:7 (infra).

(1) § CCCXV.

(2) Howard p. 210 cites δωη as a subjunctive form. Bl-Deb § 95:2 agrees, saying that δωη until 300 A.D. was seen as an uncommon optative: then altered to the normal subjunctive form. He says of δωη at Eph. 1:17 that "the alleged optative is subjunctive". See also Turner p. 100.

In view of the above support for $\delta\omega\eta$ as a subjunctive form, we may read $\acute{\alpha}\pi\omicron\delta\omega\eta$ as the original form of the text. $\acute{\alpha}\pi\omicron\delta\omega\epsilon\iota$ resulted from assimilation to the LXX.

The following variants are also discussed here: -

2 TIMOTHY.

2:7 $\delta\omega\eta$ -

$\delta\omega\epsilon\iota$ - S A C^{*} D F G.

104. 1022. 1739. 326. 81. 6. 462.

1245.

L'(vg)(vt) Copt. (boh.) Arm. Goth.

Hilary.

The context is similar to 2 Tim. 4:14. The grammatical problem is the same. $\delta\omega\eta$ is original. It was altered to $\delta\omega\epsilon\iota$ to avoid

(a) an unusual subjunctive form or

(b) because it was read as $\delta\omega\eta$ and the optative gave the impression of an imprecation.

(c) because it was read as $\delta\omega\eta$ and Atticist scribes objected to this form of the optative.

2 TIMOTHY.

2:25

δω -

δωη - S A C D^z F G.

104. 81. 2400. 330. 547. 2004.

This variant particularly shows that δωη represents a subjunctive spelling. Bl-Deb. § 370 states that μηποτε is followed by the subjunctive in the N. T. as at Lk. 3:15, 11:35, Gal. 2:2, Acts 5:39, 1 Th. 3:5. Moulton p. 193 comments that δωη at 2 Tim. 2:25 is δωη. He says that δωη cannot be an optative here. The optative would clash with ἀναυγησωσει, and could not be justified syntactically. For parallels to the form, Moulton points to γωη in Clem. Paed. 3:1 and elsewhere in early Christian literature. Some mss. read δωη for δω at Plato. Gorg. 481^A where an optative would be out of place. This is further evidence to the earlier discussion that δωη is subjunctive, at 2 Tim. 2:7, 2:25, 4:16. It is relevant to inquire at this point what the mood of δωη is at 2 Tim. 1:16, 1:18 (no v.11.). Should we print δωη or δωη. Harrison (3) assumes 2 Tim. 1:16, 1:18 (and 2:25) are optative. Turner p. 129 says that δωη at 2 Tim. 1:16, 1:18 can be nothing else but optative. On p. 128, however, he says that Atticists often preferred the optative in such sentences. These

(3) P. N. Harrison 'Paulines and Pastorals' p. 15.



scribes, therefore, may have been contented to read $\delta\omega\eta$
as $\delta\omega\eta$. We may, however, be justified in printing $\delta\omega\eta$
at 2 Tim. 1:16, 1:18 as well as at Rom. 15:5, 2 Th. 3:16.
These subjunctives would be rare examples of the jussive
(see Turner p. 94). If this is so, there are no firm examples
of $\delta\omega\eta$ in the Pastoral epistles.

4:15 και ου φυλασσει-
φυλασσει και ου - 1319.

Sheer error by 1319. και does not usually appear so late
in a sentence in the Pastorals. (see 1 Tim. 1:9, 2:9 etc.).

The imperative comes late in the sentence at 1 Tim. 6:3, 6:11, 6:17
and is a frequent and effective device in the Pastorals.

4:15 ἄντεση - S^x A C D^x F G.

33.

ἀνδεστηκε - S^c D^c K L P.

T.R. 69. 1912, etc.

Euthal. Theod. Chrys.

The perfect tense is rare in the Pastorals and in the N. T. as a whole. It is unlikely to be original here. The perfect is due to an Atticist or stylistically conscious scribe.

(cf. 2 Tim. 3:8 ἀνδισταντι - ἀντεστησαν).

The following variant is also considered here: -

2 TIMOTHY.

4:17 παρσητη -
παρσητηκεν 623.

συπαρσητη - 242. 330.

As above, the perfect is unlikely to be original. Here the perfect would clash with ἔνεδυναρωθεν following (no. v.1.).

παρσητημι occurs at 2 Tim. 2:15 (no. v.1.). συπαρσητημι does not occur in the N. T. and is unlikely to be original here.

συρ - may have been introduced accidentally from

συπαρσητηκεν in v. 16.

4:16 The variant omitting σου is discussed at 2 Tim. 1:3
(v.l. add σου).

4:16 ΠΑΡΕΥΕΝΕΤΟ -

ΣΥΝΠΑΡΕΥΕΝΕΤΟ - S^c D K L P.

876 and most minuscules.

Eth.

Eus. Euthal. Chrys.

ΣΥΝΠΑΡΑΓΙΝΟΜΑΙ occurs at Lk. 23:48 (v.l. παρ -)

ΠΑΡΑΓΙΝΟΜΑΙ occurs frequently in the N. T. especially in LK-
Acts.

Compound verbs with double-prefixed prepositions are sometimes original, sometimes secondary (cf. 1 Tim. 6:5, 6:20, 2 Tim. 1:12, 1:14, 4:8, 4:10). Von Soden p. 1982 writes ΠΑΡΕΥΕΝΕΤΟ kam durch ΠΑΡΕΣΤΗ (17) veranlasst sein, wo I^c 259 ΣΥΝΠΑΡΕΣΤΗ schreibt'. This may be so. Scribes tended to avoid or reduce compound verbs. See Pelletier (op. cit. p. 333) where Josephus rewrites Aristeeas' ἐπιβουαγω as βουαγω.

Read ΣΥΝΠΑΡΕΥΕΝΕΤΟ .

4:16 Omit ρε - 1739.

Ἐγκατελειπω is followed by ρε at 2 Tim. 4:10. See also
Mt 27:46 Acts 2:27, Heb. 13:5 for similar examples.

The omission here may have been motivated by stylistic
considerations. ρε may have been considered unnecessary
as μοι precedes.

2 TIMOTHY.

4:16 Ἐγκατελειπον v.l. Ἐγκατελειπον is discussed
at 2 Tim. 4:10 (v.l. Ἐγκατελειπον).

4:17 Add $\rho\epsilon$ after $\overset{\circ}{\epsilon}\rho\rho\upsilon\epsilon\theta\eta\nu - 241$.

$\rho\epsilon$ has been introduced from v. 18, where it follows
 $\overset{\circ}{\rho}\upsilon\theta\mu\alpha\iota$. Ignore the variant.

4:17 δ δε -
 'αλλ' δ - 1827.

The variant is an attempt to emphasise the contrast. 'αλλ' is a stronger adversative than δε (cf. 1 Tim. 1:9).

4:17 $\mu\omicron\iota$ $\pi\alpha\rho\epsilon\sigma\tau\eta$ -
 $\mu\omicron\upsilon$ $\pi\alpha\rho\epsilon\sigma\tau\eta$ - 2. (242). 440.
 $\pi\alpha\rho\epsilon\sigma\tau\eta$ $\mu\omicron\iota$ - 1311. 241. 876.
 Cassiod. Rufin.
 Theod-Mops.

 $\pi\alpha\rho\epsilon\sigma\tau\eta$ - A.
 L (vg S)(vt f).

(242 reads $\sigma\upsilon\mu\pi\alpha\rho\epsilon\sigma\tau\eta$).

As seen at 2 Tim. 4:3, 4:6 and elsewhere, it is an easy orthographical error to write 'υ' for 'ι' or 'ι' for 'υ'. In this context, however, $\mu\omicron\iota$ is required after $\pi\alpha\rho\epsilon\sigma\tau\eta$ in the same way as $\epsilon\upsilon\epsilon\delta\upsilon\nu\alpha\rho\omega\sigma\epsilon\nu$ following needs an object. The omission of the pronoun is unlikely to be original. The verb $\pi\alpha\rho\iota\sigma\tau\eta\mu\iota$ needs an indirect object, as at Rom. 16:2.

The order $\mu\omicron\iota$ $\pi\alpha\rho\epsilon\sigma\tau\eta$ should be followed. This order was inverted in order to balance $\epsilon\upsilon\epsilon\delta\upsilon\nu\alpha\rho\omega\sigma\epsilon\nu$ $\mu\epsilon$.

2 TIMOTHY.

4:17 $\pi\alpha\rho\epsilon\sigma\tau\eta$ v.l. $\pi\alpha\rho\epsilon\sigma\tau\eta\kappa\epsilon\nu$ and v.l.
 $\sigma\upsilon\mu\pi\alpha\rho\epsilon\sigma\tau\eta$ are discussed at 2 Tim. 4:15 (v.l. $\acute{\alpha}\nu\tau\epsilon\sigma\eta$).

4:17 δι' ἔμου το κηρυγμα -
το κηρυγμα δι' ἔμου - 440. 876.

Note that 440 inverts μου παρεστη earlier in the sentence.

The context demands emphasis on δι' ἔμου which is provided because it occurs early in the sentence. The reading of 440 876 is inexplicable.

4:17 πληροφορηθη -
πληρωθη

- P G. 056.

442. 81. 88. 489. 256. 1891. 462.

πληρω occurs at 1 Tim. 1:4 and is frequent in the N. T.

πληροφω occurs at 2 Tim. 4:5 (no. v.l.) and at Lk. 1:1,

Rom. 4:21, 14:5, Col. 4:12.

The reading πληρωθη may represent an example of an orthographical variant: the accidental shortening of a word.

Or it may be an Atticistic variant: to avoid the non Classical

verb πληροφω

4:17

ἀκουσεν -

ἀκουσῆ - K L Υ

T.R. 1912. 547. 69, etc.

Eus. Chrys. Theod. Dam. Euthal.

(cf. 1 Tim. 5:25 v.l. δυνάται).

In Attic Greek a neuter plural is usually followed by a singular verb. Hellenistic Greek did not always abide by this usage. The plural here is original. The variant is an Attic reading.

4:17 πάντα τὰ ἑθνη -
τὰ ἑθνη πάντα - 330.

There is no firm example of $\pi\alpha\varsigma$ after its noun in the Pastorals. $\pi\alpha\varsigma$ + Article + Noun is the Semitic order and it is found at 1 Tim. 6:10, 2 Tim. 2:22, 3:12, 4:8. The variant by 330 possibly represents an attempt to avoid a Semitism.

2 TIMOTHY.

4:17 ἑρπυγθῆν v.l. ἑρρυγθῆν is discussed at 2 Tim. 3:11 (v.l. ἑρρυγματο).

4:17 The variant adding $\rho\epsilon$ after ἑρρυγθῆν is discussed at 2 Tim. 4:16 (v.l. omit $\rho\epsilon$).

4:18 The variant adding $\nu\alpha$ before $\rho\upsilon\gamma\epsilon\tau\alpha$ is discussed in Appendix II.

4:18 ἑρρυγματο v.l. $\rho\upsilon\gamma\epsilon\tau\alpha$ is discussed at 2 Tim. 3:11 (v.l. ἑρρυγματο).

4:18 The variant adding σ before $\overline{K\zeta}$ is discussed in Appendix I (iii) d.

4:18 αὐτοῦ v.l. ἑαυτοῦ is discussed at 2 Tim. 2:13 (v.l. ἑαυτοῦ).

4:18

ὧ -
αὐτῷ - A.

489.

(cf. 1 Tim. 3:16 where ὧς means αὐτῷ).

αὐτῷ here represents an exegetical variant. It is more explicit than ὧ : 'to whom'. The variant may have been motivated by assimilation to 1 Pet. 5:11.

4:18

Omit

7

- F G

Armenian.

Our usual caution in accepting as original the peculiar readings of F G is heightened in this instance because F G are prone to this sort of variant (cf. 2 Tim. 2:18 (bis) 2:22, Tit. 3:4).

$\delta\omega\zeta\alpha$ in the nominative is usually arthrous in the N. T. (cf. 2 Tim. 2:10, 2 Pet. 2:10, Jude 25 (doxology)

Rev. 4:9, 5:12, 11:13, 14:7, 16:9) but is anarthrous at

Lk. 2:9, 2:14, 14:10, 19:38, Rom. 2:10, 1 Cor. 15:41,

2 Cor. 8:23, etc. F G may have been influenced here by

1 Tim. 6:16 where the nouns in the doxology are anarthrous.

Ignore the variant.

4:18 Add καὶ τὸ κράτος after δοξά - 81.

The addition is not original. It has been introduced from
1 Pet. 5:11 where τὸ κράτος precedes εἰς τοὺς
αἰῶνας τῶν αἰῶνων.

4:18 Omit τῶν αἰωνῶν - P.

256.

εἰς τοὺς αἰῶνας τῶν αἰωνῶν is a set phrase as at 1 Tim. 1:17, Rom 16:27, 1 Pet. 5:11. The omission by P 256 is accidental, and possibly motivated by hom. if ἀρηῖ was absent in the exemplar.

αἰων AC τῶν αἰωνῶν AC παλαι

2 TIMOTHY.

4:18 The variant omitting ἀρηῖ is discussed at 1 Tim. 6:16 (v.l. omit ἀρηῖ).

4:19 ἄλλα ἄλλα -
ἄλλα ἄλλα ὁ εἰ - ψ I.

431. 442. 2412.

L (vg N P^c).

It was inevitable that when a letter originally written to an individual, became a sacred book read in public, some second person singular references would be altered. That scribes omitted or altered 2nd p.s. verbs and pronouns in the Pastorals has already been noted. Here is another example where the 2 p.s. (imperative) has been altered to the 2 p.p. The generalisation in this context is not really appropriate. The singular is original.

4:19

ΠΡΙΣΚΑΝ -

ΠΡΙΣΚΙΛΛΑΝ - D.

1827. 38. 206. 440. etc.

§. L (vt g)(vg. D P K L M O S V Z).

Ambst. Pel.

Chrys. Theod-Mops.

Other variants exist as with most proper names, but the above are the major variants.

ΠΡΙΣΚΙΛΛΑ occurs at Acts 18:2, 18:18, 18:26 (no v.ll.)

and at Rom. 16:3 and 1 Cor. 16:19 with v.ll. as above.

Preisigke's Namenbuch (op. cit.) does not list ΠΡΙΣΚΑ

but says the name ΠΡΙΣΚΙΛΛΑ occurs in several papyri.

It is irrelevant to ask if the individual here is to be

identified with Priscilla of Acts. If ΠΡΙΣΚΑΝ is

original here, it would be altered to agree with the name in

Acts 18:2. This is probably what has happened, and ΠΡΙΣΚΑΝ

ought to be read here.

4:19 Add Λεκτρων την γυναικα αὐτου και
Σιμαναν (Σημαιαν-460) και Ζηνωνα τους
υιους αὐτου after Ἀκουσαν
- 181. 460.

Additions from an apocryphal source (probably the Acts of
Paul and Thecla) are characteristic of these mss. See also
2 Tim. 3:11, Tit. 1:9, 1:11. Ignore the variant.

4:20 The variant adding $\delta\epsilon$ after $\epsilon\rho\alpha\sigma\tau\omicron\varsigma$ is discussed in Appendix III.

4:20 The variant omitting $\delta\epsilon$ after $\tau\rho\omicron\phi\iota\mu\omicron\nu$ is discussed in Appendix III.

4:20 $\acute{\alpha}\pi\epsilon\lambda\iota\pi\omicron\nu$ v.l. $\acute{\alpha}\pi\epsilon\lambda\epsilon\iota\pi\omicron\nu$ is discussed at 2 Tim. 4:10 v.l. ($\acute{\epsilon}\gamma\kappa\alpha\tau\epsilon\lambda\iota\pi\epsilon\nu$).

4:20 $\acute{\epsilon}\nu$ $\mu\iota\lambda\eta\tau\omega$ $\acute{\alpha}\theta\epsilon\nu\omicron\nu\nu\tau\alpha$ -
 $\acute{\alpha}\theta\epsilon\nu\omicron\nu\nu\tau\alpha$ $\acute{\epsilon}\nu$ $\mu\iota\lambda\eta\tau\omega$ - D
 β (vg)L (vg)(vt d).
Theod-Mops.
Ambst.

D is prone to inversion. See 2 Tim. 2:7, 4:10 etc. Versions are less valuable for determining original word order. These considerations may help us to ignore the variant.

4:20

Μιλιητω -

Μηλωτω - A.

Μηλητω - C^x.

33. 2004. 1, 11. 104.

Μηλιτω - P.

917. 5. 920. 330. 440. 823.

(Most Latin mss. read Miletī).

The most popular reading *Μιλιητω* is to be preferred. At Acts 20:15, 20:17 *Μιλητων* occurs without v.l. All the variants here can be accounted for on orthographical grounds.

4:21 ἑπουδαεον -
 ἑπουδης - D^c

181. 440. 460. 1311.

ἑπουδη occurs in the N. T. at 2 Cor. 7:11, 7:12, 8:7, Heb. 6:11, 2 Pet. 1:5, Jude 3 etc. ἑπουδαεον occurs at 2 Tim. 2:15, and occurs in connection with ἔλθειν at 2 Tim. 4:9, Tit. 3:12. This is normal Pastoral usage, and is to be preferred here. ἑπουδης without for example μετὰ before it, is unlikely to be original.

4:21 ἀσπιδ}εταί -
ἀσπιδ}ουταί - F G.

Eth. L (vt g)(vg C D L O P S W).

Cassiod. Jer.

Theod.-Mops.

A composite subject of which the first element is singular was sometimes followed by a singular verb in the N. T. cf. Mk. 1:36.

Acts 5:36 (ἀνηρεθη and διελυθη). Scribes objected to this and replaced the singular verb with a plural verb.

This seems to have happened here. Therefore read ἀσπιδ}εταί as original.

4:21 Omit παντες - S¹⁶.

33. 1739.

This is the only example of .πας after the noun in the Pastorals. It is, however, probably original to the text. Scribes tended to remove πας. See 2 Tim. 1:15, 2:10, 4:8.

4:22

ὁ $\overline{\kappa\epsilon}$ -
ὁ $\overline{\kappa\epsilon}$ $\overline{\tau\epsilon}$ - A.

102. 104.

ὁ $\overline{\kappa\epsilon}$ $\overline{\tau\epsilon}$ $\overline{\chi\epsilon}$ - S^c C L P D Ψ

T.R. 1022. 326. 2412. 81 etc.

L (vg)(vt. d f) β.

(cf. 2 Tim. 1:8 v.l. add $\overline{\tau\upsilon}$ $\overline{\chi\upsilon}$).

The names $\overline{\tau\epsilon}$ $\overline{\chi\epsilon}$ do not occur in the concluding verses of the other Pastoral epistles. At 1 Tim. 1:5, 1:16, 2:5 $\overline{\tau\epsilon}$ $\overline{\chi\epsilon}$ occurs but it is significant that the names are not in apposition to $\overline{\kappa\epsilon}$. Pastoral usage suggests that $\overline{\tau\epsilon}$ $\overline{\chi\epsilon}$ occur in apposition to $\overline{\kappa\epsilon}$ only in the genitive and dative case. Similarly $\overline{\kappa\epsilon}$ $\overline{\tau\epsilon}$ is not a title found in the Pastorals. The variants represent liturgical additions.

4122 ἡ χάρις μεθ' ὑμῶν -
ἡ χάρις μεθ' ἡμῶν - 460. 1908. 2400.

L (vg. codd.).

Chr. Theod-Mops.

Theod. Ps-Oec. Theophyl.

Pel^B.

ἡ χάρις μετὰ σοῦ - Most minuscules.

Ⲫ (vg) Arm.

ἔρρωσο ἐν εἰρήνῃ - D^{ff}.

L (vt d).

Omit - 330. 8.

Copt. (sah.). Eth.

Ps.-Jer (codd.) Ambst. Sedul. Pel^A

The omission of the words after πνεύματος σοῦ is explicable through hom. if the exemplars of 330, 8 read ἡ χάρις μετὰ σοῦ with most minuscules.

ἡ χάρις μετὰ σοῦ

is probably original. There are many 2nd p.s. references in the letter, including πνεύματος σοῦ earlier in the verse. The variant ὑμῶν was written in an attempt to make the letter more general. (See v.l. at the end of 1 Tim.). The reading ἡμῶν represents a second stage in the corruption of the text.

Howard p. 79 shows how easily scribes could write ἡμῶν for ὑμῶν

The reading of D^{ff} d is unlikely to be original. The pf. imper. of ῥωυυυυ occurs only at Acts 15:29 (no. v.l.) and 23:30

4:22 ἡ χάρις μεθ' ὑμῶν -
ἡ χάρις μεθ' ἡμῶν - 460. 1908. 2400.

L (vg. codd.).

Chr. Theod-Mops.

Theod. Ps-Oec. Theophyl.

Pel^B.

ἡ χάρις μετὰ σοῦ - Most minuscules.

β (vg) Arm.

ἔρρωσο ἐν εἰρήνῃ - D^x.

L (vt d).

Omit - 330. 8.

Copt. (sah.). Eth.

Ps.-Jer (codd.) Ambst. Sedul. Pel^A

The omission of the words after πνεύματος σοῦ is explicable through hom. if the exemplars of 330, 8 read ἡ χάρις μετὰ σοῦ with most minuscules.

ἡ χάρις μετὰ σοῦ

is probably original. There are many 2nd p.s. references in the letter, including πνεύματος σοῦ earlier in the verse. The variant ὑμῶν was written in an attempt to make the letter more general. (See v.l. at the end of 1 Tim.). The reading ἡμῶν represents a second stage in the corruption of the text.

Howard p. 79 shows how easily scribes could write ἡμῶν for ὑμῶν

The reading of D^x d is unlikely to be original. The pf. imper. of ῥωύυυυ occurs only at Acts 15:29 (no. v.l.) and 23:30

4:22 The addition of $\alpha\mu\eta\nu$ at the end of the epistle is
discussed at 1 Tim. 6:16 (v.l. omit $\alpha\mu\eta\nu$).

