

AN EXAMINATION OF THE  
GREEK TEXT OF THE EPISTLES  
TO TIMOTHY AND TITUS

by

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ABSTRACT.

To my knowledge there has been no thoroughgoing eclectic study of the text of any New Testament book, although the principles of eclectic textual criticism have been applied to individual readings. This thesis attempts to provide a study of all the known variant readings in the Greek text of the Pastoral Epistles. To this end, a full critical apparatus has been compiled and a discussion on each variant reading is provided with the object of establishing the original text and of explaining how variants arose.

The theory, on which these discussions are based is found in an introductory chapter. This introduction begins by arguing that previous methods of textual criticism based largely on the "cult of the best manuscript" are untenable and unreliable nowadays- due partly to the growing realisation that no one manuscript or group of manuscripts contains the original text. Many scholars realise that the original reading may be found in any given manuscript. The implication of this is of course that the peculiar readings of every manuscript must (ultimately) be examined.

The principles for such an eclectic study then follow. These emphasise the need for an awareness of how scribes worked and how palaeography often caused variation in a text. It is also shown how

Atticism was sometimes responsible for variant readings. This section of the Introduction also indicates how scribes often made deliberate alterations in a text they were copying in order to avoid a theological or grammatical expression they found offensive. It is also argued in this section how an awareness of the author's style can often enable the textual critic to reestablish the original text.

The Introduction closes with a discussion of the positive advantages of the eclectic method of textual criticism. Among these advantages are (1) that the original text is established independently of purely documentary evidence, (2) that a full commentary on the critical apparatus is written, and (3) that the behaviour and reliability of manuscripts can be seen.

There then follows a discussion on all the variant readings in "I Timothy", "II Timothy" and "Titus". The variants are arranged in verse order with the exception of the variants involving  $\delta\epsilon$ ,  $\kappa\alpha\iota$  and the Divine Names, which are discussed for convenience in Appendices. Each page of variants is headed by a critical apparatus showing Greek, Versional and Patristic evidence. Beneath each apparatus appears a discussion on the variant: this discussion is based on the principles outlined in the introductory chapter, and without regard to the "weight" of the manuscript support.

In Appendix I the author's use of the Divine Names  $\overline{\tau\epsilon}$   $\overline{\chi\epsilon}$ ,  $\overline{\kappa\epsilon}$  and  $\overline{\theta\epsilon}$  is established and a discussion on the variants involving these titles follows. It is, for instance, argued that strict grammatical regulations governed the author in his use of anarthrous or anarthrous  $\overline{\kappa\epsilon}$  and  $\overline{\theta\epsilon}$ , and in the order of writing  $\overline{\tau\epsilon}$   $\overline{\chi\epsilon}$ .

Appendix II contains the discussion of variants involving the addition and omission of  $\kappa\alpha\iota$ . It is argued that many instances of  $\kappa\alpha\iota$  are original, but that scribes tended to reduce the frequent use of  $\kappa\alpha\iota$ , which characterises the style both of the author of the Pastorals and of Koine Greek. Appendix III deals with the variants omitting or adding  $\delta\epsilon$ . It is found that many instances of  $\delta\epsilon$  are secondary, and have been added by scribes to avoid asyndeton.

Because the critical apparatus in this thesis contains a larger number of manuscripts than any previous critical apparatus of the Pastoral Epistles, many of the statements made in Wordsworth and White's apparatus to the N. T. in Latin are inaccurate. Appendix IV lists such inaccuracies and in particular shows how many variants known to Wordsworth and White in only Latin manuscripts, are now known to have Greek support.

Appendix V is concerned with the work of Westcott and Hort. These two scholars championed the merits of the readings of the manuscripts S and B for their New Testament text. This appendix begins with a list of readings followed by Westcott and Hort in the Pastorals. A commentary on the list shows that in the absence of B for the Pastorals, Westcott and Hort tended to follow the readings of S A C, but that the readings of other manuscripts were sometimes heeded. A statistical survey concludes this appendix and shows the extent to which Westcott and Hort used S, A or C.

The final two appendices are concerned with the results of the thesis. First, in Appendix VI, an attempt is made to show how the text of the Pastoral Epistles resulting from a purely eclectic treatment of the variants differs from existing printed editions of these epistles.

To this end, the readings I accept as original on the basis of the discussions in the main body of the thesis are collated against the readings of the Textus Receptus, Lachmann, Tischendorf, Tregelles, Nestlé and Westcott and Hort. The readings, which have not appeared in any printed edition, are then listed together with their manuscript support. There are about 65 such readings, most of them supported by several manuscripts - only a few are supported <sup>by</sup> a few or late witnesses: only ~~three~~ readings are accepted without Greek support. Some of the readings concern word-order, others orthography, but in general most are of a grammatical or syntactical nature, and thus the resulting text differs but little from printed editions. Perhaps the most significant reading is the acceptance of  $\alpha\upsilon\theta\rho\omega\pi\iota\nu\omicron\varsigma$  at 1 Tim. 1:15 and 3:1, and the acceptance of the longer reading at Titus 2:7. Very occasionally the discussion on variants does not yield a confident conclusion, and these readings are listed separately in Appendix VI.

The basic contention in the Introduction is that no confidence can be placed in the exclusive reliability of any one manuscript or manuscript grouping. This led to the discussion on variants based on principles, which were not purely documentary. Appendix VII shows the justification of that basic contention. The main uncial manuscripts and the bulk of the minuscules are examined in this appendix, and it is shown how often and where they preserve the correct reading, and how often they preserve the wrong reading.

Where they preserve the original text, the allegiances of the manuscript are noted. It is concluded that, in general, it is impossible to establish groupings of manuscripts. The final assessment is (1) that no one manuscript preserves the monopoly of truth, (2) that, because of their capriciousness, certain manuscripts (such as S A C) can not be relied on automatically, and (3) that any one manuscript (however untrustworthy basically) may preserve the original reading.

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## PREFACE.

For many years textual critics have been dissatisfied with the theories about so-called neutral texts or "best" manuscripts but so far no thoroughgoing eclectic principles have been applied to any one New Testament book or books, even though eclecticism has been appealed to and exercised in the case of many individual readings throughout the Greek N.T. This study attempts to apply the theories of eclecticism to the letters to Timothy and Titus, and to discuss each variant reading with a view to establishing the original text. It also attempts to provide a full critical apparatus to the Pastoral Epistles.

Constant encouragement and supervision has been given throughout the preparation of this thesis by the Revd. G. D. Kilpatrick, Dean Ireland's Professor of the Exegesis of Holy Scripture in the University of Oxford. Sincere thanks go to him for his help and friendship. Thanks too are rendered to Dom B. Fischer at Beuron for allowing me to visit and make use of the files at the Vetus Latina Institut, and also to Professor K. Aland of the University of Münster in Westphalia for welcoming me to the Institut für Neutestamentliche Textforschung, where I was privileged to use its wealth of material.

I also wish to acknowledge Miss M. Davies' kindness in providing me with readings from 2344, which she was collating. Miss M. E. Thrall, lecturer in Hellenistic Greek at University College, Bangor, North Wales kindly advised me on variants concerning particles.

Finally I wish to thank the staff of the Bodleian library,  
Oxford, for its kindness and patience during the time this  
thesis was being written.

## TABLE OF ABBREVIATIONS.

### (a) General Abbreviations.

The standard abbreviations used are generally those which appear in Appendix I (or on pages XIV - XVI) of the Concise Oxford Dictionary (4th edition by E. McIntosh). Those which differ or which are not included there are as follows: -

ad. loc	- ad locum. At the place under consideration.
ζ . λ .	- hapax legomenon.
aor.	- aorist.
ap.	- apud (= as quoted by).
Byz.	- Byzantine.
cod(d)	- codex (codices).
comm.	- commentary.
def. art.	- definite article.
dir.	- direct.
et al.	- et alii (and others)
f (f)	- following (usually with reference to verses)
Gk.	- Greek.
inc.	- including.
indic.	- indicative.
mg.	- margin.
mid.	- middle.
mins.	- minuscule (manuscripts).
ms.(s)	- manuscript(s).
n.	- neuter.
nom. sac.	- nomina sacra (the divine names).

om. - omit.  
p. Oxy. - Oxyrhynchus Papyrus.  
pf. - perfect.  
pr. - primus (first).

(b) Books, Editors, and Journals.

B. F. B. S. - The British and Foreign Bible Society.  
B. T. (or Bib. Trans.) - "The Bible Translator" London (1950 - ).  
Bl.-Deb. - Blass - Debrunner's Grammar. (See Bibliography).  
Ex. - Tim. - "The Expository Times". Edinburgh (1880 - ).  
I.C.C. - The International Critical Commentaries.  
J. B. L. - "The Journal of Biblical Literature" Philadelphia (1882 - ).  
J. T. S. - "The Journal of Theological Studies". Oxford (1900 - ).  
N. S. - New Series: (1950 - ).  
L. (+) S. - Liddell and Scott's Greek Lexicon (see Bibliography).  
Migne P. G. - Patrologia Graeca (1857 - ).  
N. E. B. - The New English Bible.  
N. T. - "Novum Testamentum" Leiden (1956 - ).  
N. T. S. - "New Testament Studies". Cambridge (1955 - ).  
N. T. T. S. - "New Testament Tools and Studies". Leiden.  
R. S. V. - The Revised Standard Version.  
Tisch. - Tischendorf (usually with reference to his text of the N. T. See Bibliography).  
T. R. - Textus Receptus.  
W. (+) H. - Westcott and Hort (usually with reference to their text of the N. T. See Bibliography).

- W. (+) W. - Wordsworth and White. (usually with reference to their edition of the Vulgate Latin. See Bibliography).
- Z. N. T. W. - "Zeitschrift für die Neutestamentliche Wissenschaft". Giessen and Berlin (1900 - ).

(c) The Books of the Bible.

These and all books from the apocryphal writings are usually abbreviated according to convention: e.g. Gen. = Genesis, Mk. = Mark. 1 Tim. = 1 Timothy.

(d) Greek Manuscripts.

- S (Aleph) - Codex Sinaiticus.
- A - Codex Alexandrinus.
- C - Codex Ephraemi Rescriptus.
- D - Codex Claromontanus.
- F - Codex Augiensis.
- G - Codex Boernerianus.
- H - Codex Euthalianus.
- I - The Washington MS. (Freer Collection).
- K - Codex Mosquensis.
- L - Codex Angelicus.
- P - Codex Porphyrianus.
- Ψ - Codex Athous Laurae.

Manuscripts with numbers follow the conventional Gregory-Dobschütz - Aland symbol. Occasionally the von Soden grouping has been cited and indicated as such: this is because it is not always possible to ascertain how many mss. in that grouping are extant for the reading in question.

An asterisk denotes the original hand of a manuscript e.g. S<sup>\*</sup>.

Superscript letters denote correctors e.g. D<sup>b</sup>.

P followed by a number refers to a Papyrus manuscript.

Lect. with a number following refers to a lectionary text.

Guelf.= Guelferbytar~~ius~~.

(e) Greek Fathers.

Ath.	-	Athanasius.
Chrys.	-	Chrysostom.
Clem.-Alex.	-	Clement of Alexandria.
Cyr.-(Alex.)	-	Cyril of Alexandria.
Cyr.-Rome	-	Cyril of Rome.
Dam.	-	John of Damascus.
Didy.-(Alex.)	-	Didymus of Alexandria.
Epiph.	-	Epiphanius.
Eulog.	-	Eulogius.
Eus.	-	Eusebius.
Eus.-E.	-	Eusebius Emesensus.

Euthal.	-	Euthalius.
Greg. - Myssa.	-	Gregory of Nyssa.
Hesych.	-	Hesychius.
Hipp.	-	Hippolytus.
Ign.	-	Ignatius.
Iren.	-	Irenaeus.
Oec.	-	Oecumenius.
Pamph.	-	Pamphilus.
Phot.	-	Photius.
Sev.	-	Sevarian of Gabala.
Theod.	-	Theodoret.
Theod-Mops.	-	Theodore of Mopsuestia.
Theophyl.	-	Theophylact.

All other Greek Fathers are not abbreviated.

(f) Latin Manuscripts.

L (vt)	-	Old Latin manuscripts.
d.	-	Claromontanus.
f.	-	Augiensis.
g.	-	Boernerianus.
m.	-	The Speculum.
dem.	-	Demidouianus.
diu.	-	Diuionensis.
mon.	-	Monza.
t.	-	Liber Commicus.
r.	-	Monacensis.

L (vg) - The Vulgate.  
L (vg. clem.) - TheClementine Vulgate.

The Wordsworth and White symbols are adopted for Vulgate manuscripts.

(g) Latin Fathers.

Although my abbreviations of the names of the Latin Fathers closely follow the abbreviations used in the Vetus Latina Institut and in their "Verzeichnis der Sigel" (by B. Fischer. Freiburg 1949 and 1963) the majority are listed below: -

Ald. - Aldhelm.  
Amb. - Ambrose.  
Ps.-Amb. - Pseudo Ambrose.  
Ambst. - Ambrosiaster.  
AN stat. - Anonymous Statutes.  
AN te. - Anonymous Testimonies.  
Anatol. - Anatolius.  
Apon. - Aponius.  
A. SS. - Acta uel Vitae Sanctorum  
Ani. - Anianus.  
Att. - Atticus.  
Aug. - Augustine.  
Ps.-Aug. - Pseudo Augustine.  
Avit. - Avitus of Vienna.  
Ben.-N. - Benedict of Nursia.

Bon. IV	-	Pope Bonifatius IV.
Cae.	-	Caesarius.
Caec.	-	Caecilianus.
CAN. nic.	-	Council of Nicaea.
Cassian.	-	John Cassianus.
Car. or Cassiod	-	Cassiodorus.
Ce-Ca.	-	Cerealis of Castellum.
Cyp(r).	-	Cyprian.
Ps-cyp.	-	Pseudo-Cyprian.
Def.	-	Defensor.
Dion.-E.	-	Dionysius Exiguus.
Euch.	-	Eucherius.
Eust.	-	Eustathasius.
Fac.	-	Facundus.
Favst.	-	Faustus of Reji.
Ferriol.	-	Ferriolus.
Fir.	-	Firmicus Maternus.
Fulg.	-	Fulgentius.
Ps.-Fu.	-	Pseudo Fulgentius.
Gau.	-	Gaudensius.
Gel.	-	Gelasius I.
Gi.	-	Gildas.
Gr (eg)-M.(agnus)-	-	Pope Gregory the Great.
Hes.	-	Hesychius.
Hil.	-	Hilary.

Ps.-Hyg.	-	Pseudo Hyginus.
Ps.-Ig. (lat).	-	Pseudo Ignatius (in Latin).
Is.	-	Isidore of Seville.
Jer.	-	Jerome.
Ps.-Jer.	-	Pseudo Jerome.
Julian.	-	Julian of Eclanum.
(Luc.-Brug.	-	Lucas of Bruges).
Luc.	-	Lucifer
Mart.	-	Martin of Braga.
Mart. I.	-	Pope Martin I.
Ps.-Mil.	-	Pseudo Miltiades.
Novat.	-	Novatian.
Pacian.	-	Pacianus.
Pel.	-	Pelagius.
Pel. A: Pel. B.	-	Pelagius Ms. A. : Ms. B.
Pos.	-	Possidius.
Praedest.	-	"Praedestinatus".
Prim.	-	Primasius.
Pris.	-	Priscillian.
Ruf.	-	Rufinus.
Rus.	-	Rusticus.
S - Mo.	-	Sacramentarium Mozarabicum.
Sedul. - (Sc.)	-	Sedulius Scottus.
Tert.	-	Tertullian.

Theod-Mops. (lat.)	-	Theodore of Mopsuestia (in Latin).
Ps. - Vals.	-	Pseudo Valerius.
Vict. of Rome	-	Victorinus of Rome.
Vig.	-	Vigilius of Thapsus.
Ps.-Vig.	-	Pseudo Vigilius.

(h) Other versions: -

Arm.	-	Armenian.
Copt.	-	Coptic.
	(boh.)	(boharic).
	(sah.)	(sahidic).
Eth.	-	Ethiopic.
	pp.	(Rome).
	ro.	(Pell Platt and Praetorius).
Goth.	-	Gothic.
Ⲫ	-	Syriac.
	hl.	(Harclean).
	hl. mg.	(Harclean margin).
	pal.	(Palestinian).
	vg.	(Peshitta).

(i) Classical and Other Authors.

Aesch	-	Aeschylus.
Aq.	-	Aquila.

Arist.	-	Aristotle.
Clem.	-	Letters of Clement.
Demos.	-	Demosthenes.
Hdt.	-	Hérodoteus.
Pind.	-	Pindar.
Plut.	-	Plutarch.
Soph.	-	Sophocles.
Sm.	-	Symmachus.
Teb.	-	The Tebtunis Papyri.
Thuc.	-	Thucydides.
Xen.	-	Xenophon.

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INTRODUCTION.REACTION AGAINST WESTCOTT AND HORT'S METHOD.

## 1. The evidence of mss. other than SB.

"No one 'family' of mss .. has the monopoly of truth" (1).

"We can never speak of a 'bad text' or a 'good text' in general, only a text with 'many good readings' or 'few good readings' (2).

Such are the opinions expressed in two recent books against Westcott and Hort's method of textual criticism. There is now a growing distrust in the exclusive reliability of any one ms. or of any one text type. Modern textual critics usually allow witnesses from other text types to contribute readings. It is true that W. & H. allowed the Western text to influence their judgement as in the case of the so-called Western non-interpolations, but since the time of W & H., the Western text as a whole has been very much discussed, and nowhere more than in the book of Acts. For example, A. C. Clark in 'The Acts of the Apostles' (3) and J. H. Ropes in 'The Text of Acts' (4) discuss respectively the

(1) H. J. M. Milne, and T. C. Skeat in 'Sinaiticus and Alexandrinus' 2nd ed. revised by Skeat, p. 25.

(2) A. F. J. Klijn 'Survey of the Researches into the Western Text of the Gospels and Acts', p. 168.

(3) Published 1933.

(4) In 'The Beginnings of Christianity' edited by F. J. F. Jackson and K. Lake, Pt. I, Vol. III (1926).

relative merits of D and SB and although Clark favours D, and Ropes, SB, both studies show that neither D on the one hand nor SB on the other can be relied on exclusively throughout. The confidence, which was put in Western readings, and which grew after W. & H's. day, can also be seen in the work of F. C. Burkitt. In an article entitled 'Texts and Versions' (5), he recognises that D may have preserved some original readings. C. H. Turner (6) shows that the Western Text is often superior in its readings.

The confidence in the superiority of the S.B. partnership has been broken. It no longer reigns supreme. Other mss. may equally have their share of original readings and, therefore, must have their say. (7).

## 2. Text Types.

" ... the guiding light of the Neutral text .. no longer shines"(8).

The chief witnesses to W. & H's so-called Neutral text type have lost their supreme authority, and their claim to contain the "best"

(5) In the 'Encyclopaedia Biblica' Vol. 4. Col. 4977 - 5031.

(6) J.T.S. XXIX p. 1. and in 'Markan Usage' J.T.S. XXVI p. 12, p.145, p.225, p.337, XXVII p.58, XXVIII p.9, p.349, XXIX p.276, p.346.

(7) See G. D. Kilpatrick on Syrian readings in 'The Greek New Testament Text of Today and the Textus Receptus' in the MacGregor memorial volume. Especially p. 205.

(8) K. Aland 'The Significance of the Papyri for Progress in New Testament Researches' p. 340 in 'The Bible and Modern Scholarship' ed. J. P. Hyatt.

readings. The reason for this is, as seen above, a growing recognition of the merits of (particularly) D and its allies. But in addition to this, the realisation that no one text type is purer in its witness than another, weakens the power of the Neutral text type. Each text type was subject to corruption: no one text type escaped impurities of reading.

B. M. Metzger in a recent article (9) shows that Origen's variant readings can now be found in representatives of all text types. Origen was quite unconscious of impurity in any one line of textual tradition resulting from editorial activity.

K. W. Clark in 'The Gospel of John in Third-Century Egypt' (10) says that P 66 and P 75 vary considerably in their variants even though both are from the same district and are of similar age. Both represent 'mixed texts'. The development from them to fourth century texts like SBW shows no consistent indebtedness to either P 66 or P 75. Each of these three uncials agrees now with one papyrus, now with another, and sometimes shows no agreement at all with the papyri. (11).

(9) 'Explicit References in the Works of Origen to Variant Readings in New Testament Manuscripts' in the Casey Volume, ed. by J. N. Birdsall and R. W. Thomson.

(10) N. T. Vol. V p. 17.

(11) Besides, as G. D. Kilpatrick reminds us, early finds of papyri from Egypt which agree with SB in the main must not be claimed as near the original: finds are not made in Italy. If they were the same may be true of the Western text. In 'The Bodmer and Mississippi Collection of Biblical and Christian Texts' in 'Greek, Roman, and Byzantine Studies' Winter 1963, p. 33f.

A. F. J. Klijn (12) maintains that P 66 has a mixed text, but shows fewer Caesarean readings than P 45 and concludes that a variety of textual traditions were current in Egypt at the times these papyri were written.

G. Zuntz in 'The Text of the Epistles' (13) shows that P 46 has some Byzantine readings, but is linked by its errors to B. He speaks of a proto-Alexandrian bloc preserving readings not in later Alexandrian witnesses. Sometimes P 46 is with B, sometimes against, yet both mss. have a similar provenance. Readings thought of once as Byzantine, late, and therefore unworthy of consideration appear in an early papyrus. It is obvious that to speak of Byzantine readings in relation to P 46 or of Caesarean readings in relation to P 45 is to put the cart before the horse. It is useless under such conditions to try to maintain Streeter's nomenclature and method. The theory that we can detect local text types and say that some have been open to corruption more than others is really an extension of W & H's cult of the best ms. and is inter<sup>or</sup>able. The evidence of the papyri shows that we can now speak of 'text types' only in broad terms, and say that such and such a reading in P 46

(12) N.T.S. Vol. 3, p. 327.

(13) Schweich lectures 1946, Published 1953.

became more popular in a certain group of mss. (14).

Not only do the papyri support this view, but the lectionaries do too. Studies into papyrus and lectionary readings, undeveloped, at the time at Streeter's 'Four Gospels' (15) help to disprove the theory of rigid text types. A. Wikgren in 'Chicago Studies in the Greek Lectionary of the New Testament' (16) concludes that the basis of the lectionary texts cannot be identified with any text type, and that the lectionary text system developed from the third-fourth centuries and was founded on texts of a mixed character.

Another reason why mss. cannot be fitted into text types is given by E. C. Colwell and E. W. Tune in an article entitled 'The Quantitative Relationships between M S. Text-Types' (17). They show how the usual method of collation has often falsely evaluated the family relationship of that ms. (18). Using a

(14) Aland op-cit. p. 335 says that it is impossible to speak of mixed texts before rescensions were made. A rescension may have selected one text as represented in a papyrus and based the rescension on it.

(15) Fourth impression 1930.

(16) In the Casey memorial volume, op. cit.

(17) In the Casey memorial volume, op. cit.

(18) See also E.C.Colwell 'The Significance of Grouping New Testament Manuscripts N.T.S. Vol. 4, p. 73 f., where he says that limitation of attention to variants from the T.R. obscures the kinship of mss. See also E. C. Colwell and E. W. Tune 'Variant Readings: Classification and Use' JBL LXXXI, p. 253 f.

statistical method of collation against a broad selection of mss., they claim to discover more accurately the agreements between types of text. For example, they show that  $\textcircled{A}$  does not form a group with the T.R. and 565, as a single comparison with  $\textcircled{A}$  as a base might suggest. They also show how Egyptian readings are of a mixed nature and are, therefore, as "corrupt" as any other given line of descent.

B. M. Metzger (19) shows how recent investigations into the Caesarean and Syrian text types and into the old Slavonic version are unable to maintain ms. - groups in watertight compartments, and only serve to prove how much mixture exists in all branches of the N.T. ms. tradition.

### 3. The Genealogical Method.

As seen above, the evidence of certain early texts does not allow the critic to speak strictly about a pure line of textual transmission resulting in a given text type. The reason is the 'mixed' textual character of witnesses. Zuntz (20) remarks that 'faced with a tradition of this kind, the strictly genealogical method of textual criticism becomes inapplicable. It presupposes the existence of a definite archetype recoverable from extant copies through unambiguous lines of descent'. Milne and Skeat

(19) 'Chapters in the History of New Testament Textual Criticism'  
N.T.T.S. Vol. IV.

(20) op. cit. p. 155.

say (21) 'In recent years it has been growing steadily clearer that the old idea of a variety of local texts each confined to a particular area is mistaken'.

But it is not only the disintegration of the theory of local text types, which has made W & H's (and Streeter's) genealogical method impractical. Mixture makes it impossible to confine a text to a certain geographical area or text grouping. Similarly, a full genealogical plan cannot be constructed to work back to an archetype. The genealogical method is possible in only a restricted way, such as in the building up of family 1, family 13, and family  $\pi$ . F. H. Tannefeld (22) works back from D E F G to an archetype. But such a genealogical method is limited, and even in these family groups, variants, corruption and complete readings occur. They have to be explained, and as a result the term 'family' can be applied only in a loose way.

One example will suffice to demonstrate this. F and G, because of their peculiar readings are often independent of other mss. as at 1 Tim. 1:18 in reading  $\alpha\pi\alpha\gamma\gamma\epsilon\lambda\iota\alpha\nu$  but are with 33, 1739 and 2344 at 1 Tim. 1:9 in reading  $\tau\sigma$ , and with 436, 103 at al. in reading  $\omicron\upsilon$  at 1 Tim. 2:6. Throughout the

(21) op. cit. p. 20.

(22) 'Untersuchungen zur altlateinischen Überlieferung des 1. Timotheusbriefes' in *Klassisch-Philologische Studien* 26.

apparatus to the N.T. such mixture occurs showing mostly quite irregular points of contact between mss. It is obvious that under such conditions, it is impossible to draw up a genealogical tree or assess the pedigree and relationship of one ms. to another. Mixture, as E. C. Colwell (23) says, is both occasional and regular in nature. Intermarriage of mss. the correction of a late ms. against an earlier one, mss. copied from more than one exemplar, the fact that so many N.T. mss. have been lost, and the fact that many, which are available, present conflate readings, affect the whole ms. tradition and make it impossible to trace a genealogical pattern.

#### 4. New Knowledge.

The increase of Biblical and textual studies since the time of W & H. has done much to dispel the 'cult of the best ms'. Some critics still try to clutch at the remnants of W & H's methods. But, with the distrust of the superiority of any given ms. or text type, with the disintegration of closely-knit family units, and with the recognition that the genealogical method is impractical, it is difficult to justify the use of these methods. A more rational system of textual criticism is obviously necessary to replace the old, and it is possible using new knowledge. For example, there is a much greater knowledge of Koine Greek due to papyrological studies, more grammars of N. T. Greek are available, the readings of fathers, versions and papyri are accessible. Past methods have been disproved, new knowledge is available: the way is clear for an eclectic study of the N.T. text.

(23) 'Genealogical Method: its Achievements and its Limitations'. in JBL LXVI, p. 109 f.

THE CASE FOR ECLECTICISM.

1. The Use of Eclecticism by Textual Critics.

Vincent Taylor (24) realises that a critic cannot base his judgement of readings solely on the local-text theory or on the exclusive reliability of any one ms. or group of mss. In his 'Select Readings' he shows how other criteria must be used in assessing a reading especially when ms. evidence is balanced in division over a variant. He, therefore, considers the influence of doctrinal motives, orthography and style in creating a variation in a text.

B. Weiss in his edition of the N. T. (25) used an eclectic method of textual criticism. He worked through an apparatus criticus accepting readings on their intrinsic probability: he was conscious as he did so of the author's style and theology, and also of classes of error, as is seen in his 'Textkritik der Paulischen Briefe' (26) for example. As a result, he considered B the most reliable N. T. ms.

B. M. Metzger in the 'Text of the New Testament' (27), when assessing a reading, sometimes makes use of criteria other than

(24) 'The Text of the New Testament' 1961.

(25) Published 1894-1900.

(26) In 'Texte und Untersuchungen' XIV Heft. 3.

(27) Published 1964.

purely documentary but it would seem that he, like Taylor, resorts to these criteria to evaluate the worth of a reading, if the ms. evidence does not lead to a conclusive decision.

Westcott and Hort in the introduction to their Greek New Testament (28) show that knowledge of documents does not always help the critic to decide on the final judgement of readings, when both readings in a variant are attested by a division of the 'best' mss. In their 'Notes on Select Readings', they give examples of criteria other than purely documentary, which have made them decide on difficult readings. For instance, at Luke 22: 19<sup>b</sup> - 20, they consider the place of theology and of doctrinal motives in the creation of the longer text.

Metzger's article on Origen's variants (29) shows that Origen appears to have been an eclectic critic. In his discussion of Jn. 1:28, for example, he prefers 'Bethabara' on geographical and etymological grounds and ignores documentary evidence.

The new American Greek Testament (30) appears to have rejected exclusively documentary criteria. Consider for example Acts 16:12, where they print  $\pi\rho\omega\tau\alpha\varsigma \mu\epsilon\rho\iota\delta\omicron\varsigma \tau\eta\varsigma$  following the old German, three Latin vulgate mss. and the Provençal version, against the rest of ms. tradition.

(28) Published 1882.

(29) op. cit.

(30) Edited by K. Aland, A. Wikgren, M. Black and B. M. Metzger.  
Published 1966.

## 2. The Case for a thorough-going Eclecticism.

"The true readings of the Greek N. T. cannot safely be derived from any one set of authorities, whether mss., versions or Fathers, but ought to be the result of patient comparison and careful estimate of the evidence given by them all" (31).

"The fluid state of textual criticism today makes the adoption of the eclectic method not only desirable, but all but inevitable" (32).

As seen in the last section, certain textual critics have made use of an eclectic method, but generally this method has been used only when documentary witness is such that these critics have been obliged to resort to other criteria.

In view of the present dilemma and discussion about the relative merits of individual mss., and of ms. tradition, it is reasonable to depart from a documentary study and to examine the N. T. text from a purely eclectic standpoint. Max Wilcox (33) in his study of the book of Acts makes a plea for an eclectic textual study of that N. T. book.

(31) An opinion expressed by F. H. A. Scrivener in the introduction to 'An Exact Transcript of the Codex Augiensis', p. XX.

(32) Expressed by R. V. D. Tasker in the introduction to the 'Greek New Testament for the New English Bible', p. VII.

(33) 'The Semitisms of Acts' p. 185.

A. E. Housman in 'The Application of Thought to Textual Criticism' (34) advocates a thoroughgoing eclectic study for classical texts and tells the critic to weigh each reading on its merits, and not to hold preconceived ideas on mss. In the preface to his edition of Manilius (35) he argues that the 'cult of the best ms. is a method of preventing an editor from thinking.' He also says that it is part of a textual critic's task to explain corrupt passages and not merely to correct them.

Even though, as seen above, critics like W & H and Taylor, do make use of criteria other than purely documentary in assessing certain readings, they are less confident in their trust of the other criteria. However, with the increased knowledge about N. T. Greek, authors' styles, causes of scribal error, and with the present day lack of confidence in individual mss' weight, it is possible to attempt a textual study of the N. T. using a consistent eclecticism. But to prevent such a study from being purely subjective, it can be based on certain principles.

(34) In 'Selected Prose' edited by J. Carter, p. 131.

(35) 2nd edition 1937. Part I p: XXX111.

3. Some Basic Principles for use in a Thoroughgoing Eclectic Study of the N. T. Text.

(a) Hom. and line-omission.

It has long been recognised that homoioteleuton and, to a lesser extent, homioarkton have been responsible for causing certain scribes to create shorter texts. However, it is not always legitimate to use these terms, because many omissions occurred in texts copied from, and written in, scriptio continua. It is, therefore, better to use the term coined by A. C. Clark (36) namely  $\delta\mu$ . That is to say the same letter groups (or letter groups of similar appearance) recurring in a text can cause errors of omission. A scribe's eye passes from the first letter group to the second and omits the intervening text. Vogel's lists several examples of this cause of omission in his introduction (37). As this is an obvious cause of error, an eclectic study will presume that where Hom can be demonstrated, the longer text will be original, other things being equal. Such has been the method of argument at 1 Tim. 5:16 (q.v.) where the longer text  $\pi\iota\sigma\tau\omicron\varsigma \eta$   $\pi\iota\sigma\tau\eta$  is read with D et al. The shorter text can be explained by Hom because in reading  $\pi\iota\sigma\tau\omicron\varsigma \eta \pi\iota\sigma\tau\eta$  the scribe's eye has passed from the first  $\pi\iota\sigma\tau$  to the

(36) In the 'Descent of Manuscripts', p. 1.

(37) H. J. Vogels 'Handbuch der Textkritik des Neuen Testaments' 2nd ed.

See also W. Headlam 'On Editing Aeschylus', p. 92.

second, and he has omitted the intervening letters. Hom seems to have been a frequent cause of error in the Pastoral Epistles (for example the omission of 1 Tim. 3:7, the omission of  $\kappa\alpha\lambda\eta\varsigma$  (1 Tim. 4:6),  $\acute{\alpha}\sigma\tau\omicron\rho\gamma\omicron\iota$  (2 Tim. 3:3)  $\acute{\alpha}\gamma\alpha\theta\omicron\upsilon$  (Tit. 1:16)).

Another cause of omission is line-omission. Clark in his 'Acts of the Apostles' (38) shows how the shorter text of Acts was frequently the result of line omission. L. Havet (39) states the following rule: 'Quand un ms. omet de suite plusieurs mots sans qu'ils forment ensemble une unité de sens et sans qu'il y ait saut du même au même, il est à présumer que la suite de mots en question formait une ligne de modèle'. This cause of omission is less demonstrable in the Pastoral epistles, but it may be the reason for the shorter text at 1 Tim. 6:5 where  $\acute{\alpha}\beta\iota\sigma\tau\acute{\alpha}\sigma\omicron$   $\acute{\alpha}\pi\omicron$   $\tau\omega\upsilon$   $\tau\omicron\iota\omicron\upsilon\tau\omega\upsilon$  is deficient in some mss.

In contrast to the old rule "brevior lectio potior", it would be truer to state that scribes tended to omit accidentally rather than add deliberately. When copying a ms., a scribe is for more susceptible to the former than the latter peculiarity. Additions to a text are the work of conscious editing; omissions from a text are the result of scribal error. Thus stands the

(38) Published 1933. Especially p. XXVII f.

(39) 'Manuel de Critique Verbale appliqué aux textes latins', p. 200.

basic rule. Obviously examples can be found where omission is due to editorial activity, or where the longer text has resulted from assimilation to parallel passages, or from scribal comment included into the text. But in general it is easier and more reasonable to explain the shorter text from the longer text, than vice versa, especially where Hom or line omission can be demonstrated.

(b) Author's Style and Usage.

"Wie bei jeden Autor ist bei der Apk. die genaue Prüfung des Sprachgebrauches für die Textkritik von grosser Bedeutung" (40).

It is true to say that every author displays certain peculiarities in his use of language and idiom, which constitute his style. In order to determine the character of an author's style and usage, a comprehensive use of grammar, vocabulary, syntax, word order, and idioms has to be made, and rules about this usage can then be established. Variations from the rule should be particularly noticed to verify if a v.l. restores the author's usage to the norm. For instance, if there is no

(40) J. Schmid 'Studien zur Geschichte des Griechischen Apokalypsestextes' Vol. 2, p. 249 in Münchener Theologische Studien edited by F. X. Seppelt and others.  
Also see J. de Zwaan in the 'Beginnings of Christianity' Vol. 2, p. 30 f "The Greek of Acts" which stresses that each N. T. author was an individualist insofar as his style is concerned.

certain example of the perfect tense in a given work, an eclectic critic may justifiably be distrustful of a variant which reads the perfect. Also if it is discovered that a certain author is susceptible to Semitic idiom, the critic will be less distrustful of such an idiom in a variant reading.

Various scholars have worked on the style of individual N. T. writers (41) and each has discovered distinctive and peculiar features of N. T. Koine within these books. Presuming the Pastoral Epistles to have an independent author (42) the distinctive style and usage of that author can be appealed to, to decide on variant readings. (Even if one argues for Pauline authorship, the language and style are sufficiently different from Paul's undisputed writings as to enable us to study the Pastoral Epistles in isolation). Where it is impossible to establish Pastoral usage, perhaps through too meagre examples of a particular grammatical feature, N. T. usage as a whole is often a guide. However, where it is possible to establish author's usage, the result is likely to be more valuable.

- (41) C. H. Turner on 'Markan Usage' op. cit.: J. C. Doudna 'The Greek of the Gospel of Mark' J. B. L. Monograph X 11;  
 H. J. Cadbury 'The Diction of Luke-Acts' in 'The Style and Literary Method of Luke' Harvard Theological Study 6.  
 R. H. Charles on the grammar of 'Revelation' p. CXVII f in the I.C.C. Commentary on Revelation Vol. 1.
- (42) As Harrison and others believe.

Variants involving orthographical changes ought to be mentioned here. These variants can be evaluated in the same way, that is, using the style and usage of the author as a touchstone but added care is necessary. Spelling can vary considerably with the passage of time, and the quirks of individual scribes operate in this field very strongly, but a clue can often be found indicating the standard first century spelling. This can be seen in the case of ἑπιπορευς v.l. ἑφιορευς (1 Tim. 1:11): N. T. usage is not a guide as the word is found only here, but Phrynichus provides a clue to the correct reading when he indicates that ἑφιορευς is the Hellenistic spelling (43).

The eclectic method of textual criticism cannot, by its very nature, create and abide by intransigent rules, but a basic rule of thumb may be stated: That a variant consistent with the author's style and usage elsewhere, is more likely to be original than a variant out of character with the general usage, other things being equal.

(c) Atticism.

"All our mss. have to a greater or less extent suffered from the same effacement of unclassical forms of words" (44).

(43) 'The New Phrynichus' by W. G. Rutherford CCLXXX.

(44) J. H. Moulton citing W & H. in his Prolegomena to 'A Grammar of New Testament Greek' Vol. I p. 43.

Another criterion, which can be appealed to, when assessing variant readings, is Atticism. Although not the only influence affecting stylistic improvement, Atticism may account for several changes in N. T. text. This movement was an attempt to improve Greek style and to rid the language of unGreek expressions. Lexicons and handbooks (45) of the second century A. D. enable us to appreciate Attic usage and the ideas and ideals of the Attic-stylists.

G. D. Kilpatrick in an article entitled 'Atticism and the Text of the Greek New Testament' (46) follows H. J. Vogels (47) in saying that most deliberate changes were introduced into the N. T. text by A. D. 200, and says that after Tatian, Christians were less free in altering the N. T. text as a reaction against the changes of text made for doctrinal reasons during the second century. (48).

(45) Such as Moeris' lexicon, the Philetairos attributed to Herodian, the Ecloga of Phrynichus, the Ἐπιτομὴ τῆς Ἀντιαττικῆς and Demetrius on style.

(46) In 'Neutestamentliche Aufsätze': Festschrift for J. Schmid, p. 125 f.

(47) op. cit. p. 162.

(48) See also A. Pelletier 'Flavius Josèphe Adepteur de la lettre à Aristée: Une Réaction Atticisante contre la Koinè' in Études et Commentaires XLV. Also J. E. Sandys on the Atticistic revival in 'A Short History of Classical Scholarship' Vol. I pp. 72 - 85. Also see J. H. Moulton op. cit. pp. 24 - 25.

Where the lexicographers and grammarians are unhelpful, the indexes to the Attic authors of the 5th - 6th centuries B. C. often enable the present day critic to recognise what was regarded as normal Attic usage.

It will frequently be observed that where a grammarian or lexicographer objects to a particular word, idiom or expression and marks it as Hellenistic by substituting the Attic equivalent, variation occurs also in the N. T. text where such an idiom or expression appears. That the neo Attic stylists were successful in influencing N. T. scribes may be seen from the apparatus to the N. T.: many unGreek or Hellenistic expressions occur here, while their Attic equivalents or counterparts appear in our printed editions. This should not be. An eclectic critic not reliant on ms. attestation will, other things being equal, accept the non-Attic reading <sup>in preference</sup> to the Attic. Thus at 1 Tim. 1:4 the v.l.  $\sigma\iota\kappa\omicron\delta\omicron\rho\eta$  will be accepted as original because it was objected to by Atticists (49).

Metzger in 'The Text of the New Testament' (50) warns against such an assumption and states that influences other than Atticism may have affected scribes. But in answer to this objection, it may be stated that, when faced with a straight choice between an

(49) CCCXCLV of 'The New Phrynichus' op. cit.

(50) op. cit. p. 178.

Attic and a non-Attic expression, the latter is more likely to be what the original author wrote. A scribe is unlikely to substitute a perfectly normal Greek expression for a barbarism or unAttic expression which was current in the Hellenistic period. The stylistic consciousness of certain scribes may be compared with Matthew's use of Mark. Kibone expressions or Semitic idiom would appear as barbaric or archaic Greek, and would be altered to Greek acceptable to the scribe and his contemporaries.

(d) Deliberate Alterations.

A consciousness and awareness of the field, in which deliberate alteration occurs, frequently helps the critic.

- (i) Theological or liturgical alterations: These emendations attempt to clarify apparent difficulties in theology, or to avoid an expression offensive to the scribe. The omission of Luke 22:43-44, for example, is probably due to such a cause.

Where the critic is suspicious that additional detail has been added to amplify a theological point, or liturgical formula or where an apparently offensive detail has been omitted, an appeal to the author's stylistic usage, as well as to his theological standpoint will often provide additional support for either the longer or shorter text. As far as the Pastorals are concerned, this has been the criterion adopted with reference to the divine names in Appendix 1.

- (ii) Grammatical and linguistic alterations: Just as Atticism accounts for many alterations in the N. T. text, so too do stylistic considerations within Hellenistic usage itself. Matthew improved Mark by altering less literary Koine into literary (51). N. T. scribes did the same with the texts they were copying. C. S. C. Williams lists such deliberate changes in his book 'Alterations to the Text of the Synoptic Gospels and Acts' (52). The direction of change ~~was~~ generally from less literary to literary Koine, and so the former will be accepted as original other things being equal.
- (iii) Assimilation or harmonisation of parallel passages are frequent reasons for deliberate alterations of the text. This is especially noticeable in the case of O. T. quotations in the N. T. Scribes tended to bring these quotations into line with the familiar LXX form so that the version of a quotation least like an existing Greek translation of the O. T. will be the original, other things being equal. Assimilation also occurs frequently between the Synoptic Gospels. However, assimilation and harmonisation can operate elsewhere in the N. T. For instance, if a scribe alights on a group of words familiar to him, he may be reminded of a similar turn of phrase elsewhere in the N. T.,

(51) cf. W. C. Allen I. C. C. on Matthew.

(52) Especially chapter one.

and will accordingly assimilate the words in the ms. he is copying to the words he has been reminded of. Assimilation may occur within the same book between similar recurring ideas and phrases. The critic in such an instance must ask himself which is the likelier: that the author was consistent in his phraseology throughout his work, and that where a variant occurs changing a set phrase, the responsibility for such a variant rests with a scribe who occasionally altered a repetitive phrase on stylistic grounds, or that if a scribe encountered two different phrases expressing the same idea he would assimilate the one to the other. When this happens, the author's general style elsewhere must be appealed to. However, it may be remembered that assimilation is more likely to have occurred in the introductory and concluding formulae in the epistles: and this can be demonstrated in the case of the Pastorals.

(e) Accidental Errors.

Anyone copying a ms. is liable to error. A knowledge of palaeography helps the critic to explain why scribes made accidental errors. Sometimes words were misdivided, when being copied from script<sup>o</sup> continua; sometimes letters similar in shape were confused; at other times dictation caused aural errors. The misinterpretation of an abbreviation; the fact that a scribe may be copying from an exemplar without breathings or accents; the part played by itacism; and many other palaeographical and orthographical phenomena account for most of the accidental errors.

Introductions to textual criticism such as Vogels' or Metzger's list and illustrate some causes of palaeographical and accidental error, and many examples will be seen throughout the following discussion on the v.11 in the Pastoral epistles.

## HOW FAR CAN AN ECLECTIC CRITIC GO?

By using criteria such as the above the critic may reach a conclusion in discussing textual variants and be able to say which variant is the original reading. However, it is legitimate to ask: can a reading be accepted as genuine if it is supported by only one ms.? There is no reason why an original reading should not have been preserved in only one ms. but obviously a reading can be accepted with greater confidence, when it has stronger support. When a weakly attested reading is accepted as the true reading, it must be shown why and how the variant came about and why it was so widely accepted.

Before accepting as original a reading found in only one ms., the critic must be aware of the characteristics of that ms. and its peculiarities (53). For example, in the Pastorals 1799 alone adds  $\tau\epsilon\kappa\nu\omicron\nu\ \tau\iota\mu\omicron\delta\epsilon\epsilon$  ( $\tau\epsilon\tau\epsilon$ ) in several places: whereas under different conditions the critic might be tempted to look for possible reasons why the longer reading is correct, the fact that such an addition is a recurrent peculiarity of that ms. warns against such a decision. The additions in this example reveal the quirk of one scribe. For an assessment of scribal peculiarity see Appendix 6 and Appendix 7.

(53) Hort's dictum that knowledge of mss. must precede judgement of readings is therefore true to this extent.

The criteria under heading 3 above are not intransigent laws, merely pointers, rules of thumb and guides. The eclectic method of textual criticism by its very nature evaluates the merits of each individual variant. That is why it was impossible to pontificate when debating theoretically about harmonisation versus author's consistency (54). In practice, however, the critic will often be able to reach a conclusion based on such criteria as appear under heading 3. He will then examine the ms. evidence. If the reading he wishes to accept as original has weak support, then the reason why the support is weak must be sought and supplied.

Even Aland with his reservation about eclecticism says: "Theoretically the original readings can be hidden in a single ms. thus standing alone against the rest of tradition" (55), and Tasker has a similar comment: "The possibility must be left open that in some cases the true reading may have been preserved in only a few witnesses or even in a single relatively late witness" (56).

(54) 3 (d) (iii) above.

(55) p. 340 in his article in the Hyatt volume op. cit.

(56) op. cit. p. Vlll.

POSITIVE ADVANTAGES OF THE ECLECTIC METHOD.

- (1) An attempt is made to reach the true or original text. This is, of course, the ultimate aim of any textual critic, but the eclectic method, by using different criteria and by working from a different standpoint, tries to arrive at the true reading, untrammelled by discussion about the weight of ms. support.
- (2) Klijn (57) writes "We shall have to hammer out the text of the original N. T., reading by reading, discussing every possibility", and this is what the eclectic method ensures. A full discussion of how v.l. came about is given: textual systems such as 'the cult of the best ms', tend to avoid such discussion. The full discussion reveals how scribes worked, what their knowledge of Greek and the N. T. was, and how errors appeared. It also demonstrates author's usage, and shows developments in the Greek language. The discussion may also improve knowledge about Koine Greek. Even if there remains doubt about the true reading in a given variant, a discussion about all the variants ensures that each has its say.
- (3) Because an eclectic critic considers every relevant variant, a full apparatus must be available to him. This method ensures a discussion and consideration of each v.l., so that even false readings attested perhaps by only one ms. can be
- (57) 'A Survey of the Researches into the Western Text in the Gospels and Acts', p. 171.

understood and the reason for their existence explained. Such a study provides a complete examination of any critic's apparatus of the work in question. A comprehensive apparatus ensures that no reading is unjustifiably labelled 'weak' or 'strong'. The only readings not discussed are those which are insignificant or obvious such as F and G's frequent and false word divisions, which in most instances do not form proper words. These v.l.l. are of value only to critics examining the text of these particular mss. (58).

- (4) After reaching conclusions about the v.l.l., the behaviour of certain mss. can be traced, and from a standpoint independent of the documentary method. Often such a study serves as further ammunition against the documentary method, as the illogical fluctuations in mss. are visible. There is, for example, no consistency in the witnesses to  $\overline{\text{U}}$   $\overline{\text{XU}}$  as a variant to  $\overline{\text{XU}}$   $\overline{\text{U}}$  in the Pastorals: S, to cite one ms., sometimes reads  $\overline{\text{U}}$   $\overline{\text{XU}}$  sometimes  $\overline{\text{XU}}$   $\overline{\text{U}}$ . See Appendix 7 for a full assessment.
- (5) The quirks and peculiarities of individual mss. are discovered, because, as seen under 'How far can an eclectic study go?', p. 24 such features have to be taken into account before their evidence is relied on.

(58) Such as Tinnefeld on D E F G. op. cit.

APPLICATION TO THE PASTORALS.

Having stated the theory in the above pages, it remains to explain how these theories have been applied to the following study. The Pastoral letters to Timothy and Titus have been selected because they form a unity within the N. T. The problem of Pauline authorship does not really arise, because where it is relevant to appeal to author's style, the 13 chapters of the Pastorals in many instances supply a sufficient body of evidence. If not, the N. T. as a whole has been appealed to. The Pastoral Epistles are also valuable for such a study, because in these letters, advocates of the so-called Neutral Text theory are at a disadvantage insofar as B is absent throughout. Appendix 4 on Westcott and Hort shows how these critics reacted to this situation.

Once the theory of a superior text or text group has been exploded, then the possibility exists that the original text has sometimes been preserved in a small group of mss. It follows, therefore, that a broad body of evidence must be collected and as many variants as possible listed. In this study, variants of grammar, syntax, vocabulary, omission and addition, and other textual alterations have been listed. Many variants of a purely orthographical nature have been included and discussed but they are not exhaustive. When a full collation of a ms. has been published, many of its v.l. reveal purely idiosyncratic

spellings (1), and can easily be recognised as such and rejected: only the more significant or interesting orthographical variants are discussed here.

The same is true of punctuation. The oldest mss. probably did not have a developed system of punctuation and discussion of these problems is so often purely exegetical in character. A few v.ll. of this nature are, however, included, but such discussion concerns the editor of a printed edition more than the textual critic trying to establish the original words of an author. The majority of the punctuation variants have been culled from Nestlé's 25th edition but the American Bible Society's N. T. lists variants of this sort in its footnotes (2).

The majority of the Greek variants have been gathered from the printed editions and collations listed in the relevant section of the Bibliography. The resources of the Institut für neutestamentliche Textforschung at Münster were made available and yielded valuable and hitherto unpublished textual evidence. But it must be realised that many of the Greek v.ll. discussed in this study are cited by only von Soden. The reliability of some of this scholar's readings and evidence has often been doubted, but, in the absence of a printed

(1) See for example the wild orthography in the papyri published by K. Treu in 'Archiv für Papyrusforschung' Vol. 18, 1966.

(2) See also the introduction to this edition, p. XXAVI following.

edition of the Pastorals with so full an apparatus as he provides, all his variants have been included here, even though later critical examination of von Soden's readings and/or attestation may prove them inaccurate from time to time.

Much of the versional evidence has come from the editions cited in the Bibliography, but the majority of the Latin Patristic variants have been taken from the files of the Vetus Latina Institut at Beuron. Until the Centre d'Analyse et de Documentation Patristique in the Protestant theology faculty at Strasbourg has been developed (1), the readings of the Greek Fathers have been taken from the printed editions of the N. T., but occasionally from editions of individual Fathers, as shown in the Bibliography. Where Fathers have been cited in support of a variant, it must be remembered of course that that Father does not necessarily use the same words every time he quotes the particular verse. The convention of fractions has not been adopted in my apparatus.

The apparatus to this study can of course be expanded as more and more mss. are collated and published, and many new v.ll. will be discovered too. As far as the N. T. is concerned there are many more mss. extant today, than at the time of W.+H. Aland's

(1) See 'Les Citations de l'Écriture chez les Pères' by A. Benoît and P. Frigent in 'Revue d'Histoire et de Philosophie Religieuses' 1966 No. 2, p. 161 f.

Handlist (1) states that there are now 75 Papyri, over 200 uncials, nearly 3,000 cursives and about 2,000 lectionaries. The majority have not been collated or examined (2), and until an organisation such as that at Münster is able to make available more and more evidence, we must content ourselves with the readings now known. For this reason, readings which are said to be authentic in this study but which have meagre support must not be rejected as impossible readings on these grounds alone (See Appendix 6). As ever more readings are made known out of previously unread mss., attestation once meagre may become strong because of increased support.

Two papyri (1), about 24 uncials (2) and over 500 cursives read part or the whole of the Pastorals. The majority of the cursives have never been collated, and because of this only about 150 are cited in the following apparatus, and in some cases very infrequently. Uncials and papyri have been cited as fully as possible. P 32 is extant only at Tit. 1:11 - 15, 2:3 - 8 and P.61 is extant only at Tit. 3:1 - 5, 8 - 11, 14 - 15. Treu (3) knows papyri which include 1 Tim. 1:4 - 7, 15 - 16.

(1) 'Kurzgefasste Liste der Griechischen Handschriften des Neuen Testaments', 1963.

(2) See 'The Present State of New Testament Textual Criticism', p. 717 ff. by K. Aland in 'Texte und Untersuchungen' 73 "Studia Evangelica I" 1959.

(1) P.32. P. 61.

(2) S A C Ψ D (E) 7 G H I K L P 048. 075. 088. 041. 050.0240. 0241. and 0151. 075. 0142 and 056 (commentaries). See Aland's 'Kurzgefasste Liste'.

(3) op. cit.

Uncials which are fragmentary in the Pastorals are as follows: -

H (1 Tim. 1:7 - 2:13, 3:7 - 13, 6:9 - 13, 2 Tim. 2:1 - 9,  
Titus 1:1 - 3, 15 - 2:5, 3:13 - 15, and also (1)  
1 Tim. 1:4 - 7, 2:14 - 3:2, 2 Tim. 1:17 - 2:1).

I (Fragmented)

048 (1 Tim. 5:6 - 6:15, 2 Tim. 1:1 - 2:25, Tit. 3:13 - 15.)

088 (Tit. 1:1 - 13).

0205 (Tit. 2:15 - 3:7, 2:11 - 3:15 in Coptic).

0240 (Tit. 1:4 - 6, 7 - 9).

0241 (1 Tim. 3:16 - 4:3).

o61

The majority of peculiar versional readings ~~found only in~~  
~~that version~~ have generally been ignored, especially when the  
variant obviously does not reflect a Greek reading behind it.

Appendix 7 shows how various mss. deemed "important" or  
"neutral" or "significant" by textual critics have behaved.  
These mss. can be seen afresh having been subjected to an  
eclectic criticism, and a new evaluation of their distinctive  
readings can be made. Similarly, the results of an eclectic  
textual study of the variants in these three epistles have been  
added (Appendix 6), so that the new text derived from criteria  
other than those adopted by say W. & H. and von Soden can be  
studied.

(1) Additions in the contents of H known to Aland's list are  
from J. A. Robinson: "Euthaliana" in 'Texts and Studies'  
(1895) Vol. III No. 3.

Because so many variants concern the divine names, and the omission or addition of  $\kappa\alpha\iota$  and  $\delta\epsilon$  , these problems have been grouped together and discussed in appendices. Where other variants are best discussed together, this has been done, and for this reason some variants are not in strict verse order. In each of these instances, a cross reference ad loc. indicates where that reading and the discussion on it may be found. All variants are thus mentioned in their order of appearance in the Greek text.

DISCUSSION OF VARIANTS.

1. TIMOTHY.

1:1  $\overline{\text{IY}} \overline{\text{XU}}$  v.1.  $\overline{\text{XU}} \overline{\text{IY}}$

Discussed in Appendix One (i) b.

1:1  $\overset{\text{2}}{\text{EPI}}\text{TAYH} \text{V} -$   
 $\overset{\text{1}}{\text{EPA}}\text{YELIAN} \text{V} - \text{S}.$

$\overset{\text{2}}{\text{EPI}}\text{TAYH}$  is found in the N.T. at 1 Cor. 7:6, 25, 2 Cor. 8:8, and in the Pastorals at Tit. 2:15. The phrase  $\text{KAT} \overset{\text{2}}{\text{EPI}}\text{TAYH} \text{V}$  as here, also occurs at Tit. 1:3 and in Rom. 16:26. The phrase is found in the LXX of Esther 1:18 in the sense of a 'royal command', and in the LXX of Daniel 3:16. It may have been objected to as a non-Attic word. The Attic equivalent is  $\overset{\text{2}}{\text{EPI}}\text{TAYH} \text{A}.$

$\overset{\text{2}}{\text{EPA}}\text{YELIA}$  is frequent in the N.T. in the sense 'promise'. It is frequent in Classical authors (Plato. Demosthenes) and in the LXX (1 Es. 1:7, 4:7, Ps. 55(56):8. Amos 9:6, 1 Macc. 10:15, 4 Macc. 12:9).  $\text{KAT} \overset{\text{2}}{\text{EPA}}\text{YELIAN} \text{V}$  occurs in the N.T. at Gal. 3:29, 2 Tim. 1:1.

Read  $\overset{\text{2}}{\text{EPI}}\text{TAYH} \text{V}.$  The reading of S occurred possibly through assimilation to 2 Tim. 1:1 or because the scribe preferred an Attic to a non-Attic word.

1:1 Omit  $\overline{\Theta U}$  - 1874 <sup>z</sup>

cf. v.1 omitting  $\overline{\Theta U}$  in a similar context at Titus 2:10.

$\overline{\Theta \omega \tau \eta \rho \omicron \varsigma}$  is always qualified in the Pastorals  
(1 Tim. 2:3, Tit. 1:3 3:4 etc.) but not in the rest of the  
N.T., where it occurs only 9 times.

The opening sentences are balanced in the Pastorals.

$\overline{\Theta U}$  here is parallel to  $\overline{XU}$   $\overline{IU}$  following. The omission is  
probably a sheer error. Anarthrous  $\overline{\Theta C}$  after anarthrous  
noun is typical of the author's usage (of 1 Tim. 3:5, 3:15, 4:4 etc).

1:1

$\overline{\Theta\Upsilon}$  σωτηρος -

$\overline{\Theta\Upsilon}$  του σωτηρος - D.

104. 81.

του σωτηρος ἡμων  $\overline{\Theta\Upsilon}$  - 436, 256, 330, 1837

69, 462, 2344.

Arm.

The balance of the opening sentences demands both the article and the order of the majority. cf.  $\overline{\chi\upsilon}$   $\overline{\tau\upsilon}$  της ἑλπίδος ἡμων following. This conforms with Pastoral usage at Tit. 1:4 3:6. (cf order του  $\overline{\kappa\upsilon}$  ἡμων in Appendix I).

Bl-Deb. § 268 states that appositives with anarthrous  $\overline{\Theta\zeta}$  can dispense with the article in solemn contexts and cites this verse in support. Turner (p.206) states that in formal wording as in the opening of an epistle,  $\overline{\Theta\zeta}$  and  $\overline{\kappa\zeta}$  appear without the article followed by an anarthrous appositional phrase as at Phil 3:20 Rom. 1:7. The views of both of these scholars are disproved by Pastoral style and usage.

The order of 436, 256, etc. may have been motivated by an attempt to conform to the frequent occurrences in the Pastorals of appositional phrases before the noun as at 1 Tim. 2:3  
2 Tim 1:10 Tit. 1:3, 2:10, 2:3, 3:4.

1:1 σωτηρος ἡρων -  
πατρος ἡρων - P.

216<sup>z</sup>

πατρος και σωτηρος L (vg DN<sup>z</sup> PSU)

K<sup>c</sup> group of von Soden omit

και (sec.)).

The variant πατρος could easily have been written for σωτηρος especially if the abbreviated forms were used  $\overline{CTC}$  and  $\overline{TPC}$ : and especially as πατρος occurs in the next verse. πατρος could also be the result of assimilation to 2 Tim. 1:2 and Tit. 1:4.

Σωτηρ is used of God in this phrase at Tit. 1:3, 2:10, 3:6.

The opening sentences here are balanced and liturgical: here σωτηρος ἡρων balances ἐλπιδος ἡρων The addition of πατρος spoils this balance and looks like conflation, or the expansion of a liturgical formula.

Ignore variants.

1:1 και πατρος και as a v.l. is discussed in Appendix II.

1:1  $\overline{XU}$   $\overline{IU}$  v.l.  $\overline{KU}$   $\overline{IU}$   $\overline{XU}$  is discussed in Appendix I(i)b.

1.2 Add τῆ before ἔν τιγτελ - 489.

It is characteristic of the author to recapitulate by means of the definite article (cf 2 Tim 1:1 2:1 2:10 3:13) but here different criteria operate, especially as τῆ is senseless in the context. It can refer only to τῆς ἑλπίδος but to recapitulate after an interval is not the author's characteristic. Ignore the variant.

The following v.l are to be considered in conjunction with the above. -

1:4 Omit τῆν ἔν - FG.

of 2 Tim 3:15 where a v.l omits τῆς ἔν but where the longer reading is presumed original on the basis of author's usage. The omission here would be untypical of Pastoral usage also.

1:11 Add τῆ before κατὰ - D<sup>x</sup> H

263

(quae) L (vg)(vt d.f.g.) Arm .

Basil

Lucifer



If it is agreed that the recapitulation of the article as at 2 Tim 1:1 2:1 2:10 3:13 etc. is a characteristic of the author, especially before a preposition, it is reasonable to assume that τῆ here is original, and was omitted by scribes, who disliked this feature.

1:14 Omit τῆς - 1908, 489.

The addition of τῆς here conforms to the author's usage discussed above. The omission in this instance can be ascribed to the influence of ἄομ.

ἀγαπᾷ τὴν ἐκκλησίαν

2 TIMOTHY.

1:13 Omit τῆ - 2344.

The same rule of usage applies here as above. The omission was caused by ἄομ.

ἀγαπᾷ τὴν ἐκκλησίαν.

1:2      πατρός - S<sup>x</sup> A D<sup>x</sup> FG  
1739.33 and some other mins.  
L (vg)(vt) Goth. Copt. Arm.  
Origen.  
Prim.

πατρός ἡμῶν - S<sup>c</sup> D<sup>c</sup> K L P H Ψ  
T.R. 69 1908 etc. etc.  
ß. Eth. Copt (sah).  
Ambst.  
Chrys. Theod.

ἡμῶν is probably original. It balances ἑωτέρου ἡμῶν  
in v.I . πατέρ and possessive occurs at  
Mt. 6:4 LK 6:36 Rom. 1:7 etc. The possessive was  
omitted here on stylistic grounds: ἡμῶν occurs 4 times  
in verses 1 and 2.

1:2  $\overline{\chi\upsilon}$  -  
 $\overline{\kappa\upsilon}$  - 1836

(for v.l.  $\overline{\kappa\upsilon}$   $\overline{\tau\upsilon}$   $\overline{\chi\upsilon}$  see Appendix I(iii)b).

This v.l. probably represents a second stage in the above reading. The exemplar to 1836 probably read  $\overline{\kappa\upsilon}$   $\overline{\tau\upsilon}$   $\overline{\chi\upsilon}$  and omitted  $\overline{\chi\upsilon}$  accidentally through hom.  $\overline{\kappa\upsilon}$   $\overline{\tau\upsilon}$  is not a combination in the Pastorals.

1:2 του  $\overline{\text{KV}}$  ἡρῶν -  
του σωτηρος ἡρῶν - 93. 69.  
της ἑλπίδος ἡρῶν - 927  
Omit του  $\overline{\text{KV}}$  ἡρῶν - 623.5.

69. 93 add  $\overline{\text{KV}}$  before  $\overline{\text{W}} \overline{\text{XV}}$  (see Appendix I(iii)b).

Hence they introduce stylistic variety by reading  $\overline{\text{σωτηρος}}$  afterwards.

The reading της ἑλπίδος ἡρῶν is probably due to assimilation to v.1. In the opening sentences of the epistles, the author carefully balances his sentences, and it is uncharacteristic of Pastoral style to read a phrase such as της ἑλπίδος ἡρῶν twice in an opening formula.

The usage of  $\overline{\text{KV}}$  here abides by Pastoral style. (cf 1 Tim, 1:2 6:3 6:14). See Appendix I on  $\overline{\text{KV}}$  in Apposition (iii)c.

The omission of the phrase is accidental and may have been caused through the omission of one line of the exemplar.

1:3 Omit  $\kappa\alpha\theta\omega\varsigma$  - § (vg).

Ephraim.

Probably this is a versional variant due to the recasting of the sentence for translation. If the v.l rests on a Greek ms., that ms. was influenced by Atticism, because Phrynichus CCCXCVII condemned  $\kappa\alpha\theta\omega\varsigma$

This is the only occurrence of  $\kappa\alpha\theta\omega\varsigma$  in the Pastorals. Ewald<sup>(i)</sup> says that the anacoluthon in this sentence is possibly the result of rhetoric. Translators would find this awkward and therefore omit.

(i) P. Ewald: 'Probabilia betreffend den Text. des ersten Timotheusbriefes' in the Festschrift for Luitpold of Bavaria (1901).

1:3    ΠΡΟΣΡΕΥΔΙ —  
         ΠΕΡΙΡΕΥΔΙ — D<sup>x</sup>

ΠΡΟΣΡΕΥΩ occurs at Mt. 15:32 Mk. 8:2  
Acts 11:23 (no v.11) and at Acts  
13:43 18:18 (v.11 ἐπιρ.).

ΠΕΡΙΡΕΥΩ occurs elsewhere only at Acts 1:4 (no v.1).

Both words are synonymous in the context.

The v.1. by D<sup>x</sup> here probably represents the quirk of that  
scribe. The reading ΠΡΟΣΡΕΥΔΙ is to be preferred  
as it is a Pastoral word and is found at 1 Tim 5:5 (no v.1)

ΠΕΡΙΡΕΥΩ is not found in the Pastorals.

1:3 παραγγελης -  
 παραγγελεις - IP  
 παραγγελης - F<sup>\*</sup>  
 216

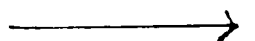
The main vb. occurs after  $\epsilon\upsilon\alpha$ , so it is to be presumed that the spelling of IP represents an alternative spelling of the subjunctive. In such v.ll it is difficult to determine the original spelling, but from collations known there is no v.l for  $\epsilon\pi\iota\pi\lambda\eta\rho\eta\varsigma$  at 1 Tim 5:1 and so the spelling of this subjunctive ending is to be followed here. The reading  $\pi\alpha\rho\alpha\gamma\gamma\epsilon\lambda\lambda\eta\varsigma$  is also an orthographical error. After a main verb in the aorist, the aorist subj. gives the required futurist sense as at 1 Tim 1:16 1:18 1:20.

The following variants are to be considered here: -

2:2 διδωμεν -  
 διαγομεν - F<sup>\*</sup> IP (F<sup>\*</sup> reads -ομην)

It may be assumed that  $\delta\iota\alpha\gamma\omicron\mu\epsilon\nu$  does not represent an indicative ending but an alternative spelling of the subjunctive, although one which does not reflect the spelling of the subjunctive at 1 Tim 1:20, 6:9 (no v.ll)(with omega).

3:14  $\epsilon\pi\iota\sigma\tau\epsilon\upsilon\theta\eta$  -  
 $\pi\iota\sigma\tau\epsilon\upsilon\theta\eta$  - FG.



As all the other verbs in this poem are indicative, it seems likely that the apparent subjunctive of FG is an example of carelessness by those scribes in omitting the augment.

6:1 βλασφημηται -

βλασφημεται - KL (G - εται)

33. 1908<sup>x</sup>. 102. 103. 1518.

2400.206. 1799. 2412.

Howard (p. 71) shows that there is much variation in mss. between ε and η

In the Pastorals ετα (μη) is followed by the subjunctive mood. That the author spelt the subjunctive with η may be seen at 1 Tim 5:1 5:21. Read βλασφημηται.

1:4  $\xi\upsilon\zeta\eta\tau\eta\sigma\epsilon\iota\varsigma$  - SA

33. 2344.88.1906.462.

$\zeta\eta\tau\eta\sigma\epsilon\iota\varsigma$  - D F G H L P K  $\Psi$

T.R. 6.69.1908 etc.

Iren. Chrys. Dam. ~~Enthal~~ et. al.

$\xi\upsilon\zeta\eta\tau\eta\sigma\epsilon\iota\varsigma$  is found only here but its verb is at

Lk. 11:50-51. Acts 15:17. Rom. 3:11. Heb. 12:17.

I Pet. 1:10 (no v.11) and at Heb.11:6 (v.1  $\zeta\eta\tau-$ )

The verb is rare in the L + S examples.

$\zeta\eta\tau\eta\sigma\epsilon\iota\varsigma$  occurs at 1 Tim 6:4, 2 Tim 2:23, Tit. 3:9 (no v.11)

and in the rest of the N.T. at Acts 15:2 (v.1  $\sigma\upsilon\}$  - )

15:7 (v.1.  $\sigma\upsilon\}$  - ) 25:20 (no v.1) and Jn. 3:25 (v.1  $\sigma\upsilon\upsilon\}$  - ).

The verb is frequent but occurs in the Pastorals only once

(2 Tim. 1:17). The meaning of  $\zeta\eta\tau\eta\sigma\epsilon\iota\varsigma$  is more suitable

in the context, than  $\xi\upsilon\zeta\eta\tau\eta\sigma\epsilon\iota\varsigma$  (research).  $\zeta\eta\tau\eta\sigma\epsilon\iota\varsigma$  is

part of the author's vocabulary, and bears the same meaning as

at 1 Tim. 6:4.

On the other hand, it was a tendency for scribes to reduce compound words to simple, and there are many examples of this in the Pastorals. In this instance ~~Dom~~ could have assisted in the reduction:

$\alpha\iota\tau\iota\nu\epsilon\epsilon\kappa$

1:4 παρέχουσιν μάλλον-  
μάλλον παρέχουσιν - 1908.

Arm.

Iren. Epiph.

Hil. Amb. Aug.

μάλλον ἢ stand together at 2 Tim. 3:4 and at  
Mt. 18:13 Gal 4:27. Acts 5:29, 4:9. Only when two  
verbs appear are μάλλον and ἢ separated (cf  
Acts 27:11, Jn. 3:19 where two contrasts are  
juxtaposed). But see Acts 20:34 and variants which place  
μάλλον and ἢ together.

Read παρέχουσιν μάλλον.

124 οἰκονομῖαν - Pap. 3605 published by Treu

S A F G K L P H.

33.69.1908, etc. T.R

§ (hl). Copt. Arm.

Chrys.

Theod. Mops. (lat.)

οἰκοδομῖαν - D<sup>c</sup>

625 ~~T.R.~~

Iren.

οἰκοδομην - D<sup>\*</sup>

§ (vg. hl (mg) ). Goth.

~~Iren (lat.)~~

Epiph.

L - 'aedificationem' supports οἰκοδομην  
or οἰκοδομῖαν

The commentaries of Bernard and Lock favour οἰκονομῖα

It is a word used at Col. 1:25. Eph 1:10, 3:2.

1 Cor. 9:17 (no v.11). Also at Eph. 3:9 (v.1 κοινωνῖα)

and 1 Pet. 4:10 (no v.1). The idea of God as the οἰκονομος

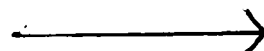
occurs at Titus 1:7, and the church as his οἶκος occurs

at 1 Tim. 3:15. It occurs in the LXX, and the word is also

used by Attic authors since Xenophon

οἰκοδομῖα is rare in L & S. and does not occur in the

N.T. It is found in Polyb. Jos and Plato.



οἰκοδομη occurs in the N.T. and LXX. It is equivalent to the Classical οἰκοδομημα Bauer says that the word was objected to by Atticists. Phrynichus CCCXCIV denounces it: οἰκοδομη οὐ λεγεται 'αυτ' αὐτου δε οἰκοδομημα.

Read οἰκοδομην which was objected to by Atticist scribes.

It is a word found in some Attic authors (see Schmid:

Atticismus III p. 248). οἰκοδομια has little claim

to originality. οἰκονομιαν was probably added by scribes

who objected to οἰκοδομην and substituted for it a

Pastoral idea.

1:4 v.l. omitting της εν is discussed at 1 Tim 1:2  
(under the v.l. adding τη).

1:5 Add { before ἀγάπη - ψ  
462

ἀγάπη is anarthrous at Eph. 6:23. Jn. 13:35,  
Rom. 5:8. 1 Cor. 13:1 - 3 etc.

It is arthrous at Mt. 24:12. Lk. 11:42.

Jn. 5:42. Rom. 5:5. 8:35. 12:8. etc. In such instances  
it is usually qualified. In the Pastorals ἀγάπη  
is anarthrous at 1 Tim. 6:11.

It is possible that the article was added in an attempt  
to make the noun more definite, i.e. The love (of God).

1:5  $\sigma\upsilon\nu\epsilon\iota\delta\eta\sigma\epsilon\omega\varsigma$  -  
 $\sigma\upsilon\nu\epsilon\iota\delta\iota\sigma\epsilon\omega\varsigma$  - 1799<sup>x</sup>

Howard p.72 shows that  $\epsilon$  and  $\eta$  are frequently interchanged.

L & S. know only  $\sigma\upsilon\nu\epsilon\iota\delta\eta\sigma\epsilon\iota\varsigma$  .

The spelling of 1799<sup>x</sup> is the result of carelessness or  
is a scribal whim.

1:5 Omit ἀγαθός - F G H  
1739.

The sentence matches 3 nouns and 3 adjectives. It is possible that the omission here was facilitated by **hom** (Sigma at the end of **εὐειδής** and the sigma at the end of **ἀγαθός**) or because scribes thought that the noun was qualified by **ἀνυπόκριτος**.

**εὐειδής** is usually qualified in the N.T. (cf. Acts 23:1. 1 Cor. 8:12. 1 Pet. 3:16, 3:21) and in the Pastorals at 1 Tim. 3:9, 2 Tim. 1:3.

1:7 Omit  $\mu\eta\tau\epsilon$  (pr.) . . . .  $\delta\iota\alpha\beta\epsilon\beta\alpha\iota\omicron\upsilon\upsilon\tau\alpha\iota$  - Eth.

The sense requires these verbs to complete the construction.

Accidental omission by one version.

Omit  $\mu\eta\tau\epsilon$  (pr)- 1845.

$\mu\eta$  . . .  $\mu\eta\tau\epsilon$  . . .  $\mu\eta\tau\epsilon$  construction occurs in the N.T. (cf. Mt. 5:34) but this long formula may have

appeared as tautology to scribes, who would reduce it to

$\mu\eta$  . . .  $\mu\eta\tau\epsilon$  . The longer reading is more likely to be original.

1:7  $\tau\iota\nu\omega\nu$  -

$\tau\iota\nu\omicron\varsigma$  - P.

ϛ (vg).

P and others write  $\alpha$  in v.7a. The plural  $\tau\iota\nu\omega\nu$  is probably correct here too.

The following v.l. is considered here.

## 2 TIMOTHY.

3:14  $\tau\iota\nu\omega\nu$  - SAC<sup>x</sup> F G P.

33. 1739. 1022. 1912

L(vt. d g) ϛ (pal).

Pel.<sup>β</sup> Hil. Ambst. Mart. I.

$\tau\iota\nu\omicron\varsigma$  - C<sup>4</sup> D K L

T.R. and most minuscules.

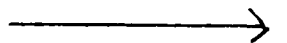
L (vg) ϛ (hl. vg) Arm. Goth. Eth.

Chrys.

Aug. Hil. Theod-Mops (lat.) etc.

Here different conditions exist but  $\tau\iota\nu\omega\nu$  is probably original. The author is thinking of Timothy's Christian mentors since his childhood, and in particular Lois and Eunice.

$\tau\iota\nu\omega\nu$  was altered to the singular because some scribes were under the impression that the reference was to the apostle (cf. 2 Tim. 3:10 - 11). Possibly the v.l.  $\tau\iota\nu\omicron\varsigma$  represents



an exaltation of Paul and his teaching and may be compared to those v.11 where 'Jesus' replaces the Markan original 'Jesus and his disciples.' (This is pointed out by C. H. Turner on Markan Usage: JTS XXVI p. 225f. ).

The variant probably arose during a period, when it was essential to stress an undivided and direct line of teaching, an idea spoilt if the impression were promulgated that such early Christians as Timothy had more than one mentor. There is no reason to presume  $\tau\iota\upsilon\sigma$  is an oblique reference to God.

Read  $\tau\iota\upsilon\omega\upsilon$ .

1:7 Διαβεβαιούνται -  
Διαβεβαιούται - D corr.

Following λεγουσιν, διαβεβαιούνται is  
obviously correct. D corr. mistakenly strike out 'ν'

1:8 1799 adds ΤΕΚΝΟΝ ΤΙΝΟΔΞΕ at 1 Tim. 1:8, 1:5, 3:13,  
2:1 3:1, 4:4, 4:9, 5:1, 5:11, 5:22, 6:11, 6:17, 440 adds  
ΤΕΚΝΟΝ ΤΙΝΟΔΞΕ at the beginning of 1 Tim. 2:1, 3:1.

1799 adds ΤΕΚΝΟΝ ΤΙΝΟΔΞΕ at 2 Tim. 1:3, 1:5,  
2:11, 2:20, 3:10, 3:16, 4:5, 4:9.

69 adds ΤΕΚΝΟΝ ΤΙΝΟΔΞΕ at 2 Tim. 3:10, 4:5, 440 adds  
ΤΕΚΝΟΝ ΤΙΝΟΔΞΕ at 2 Tim. 2:1, 3:1, 4:9, 1799 adds  
ΤΕΚΝΟΝ ΤΙΤΞ at Titus 1:5, 1:15, 2:11, 3:8.

Whereas under different circumstances, one may be tempted to argue for the originality of the longer reading, and explain the shorter text as a reduction of personal detail and address at a time, when the epistles were read liturgically, these v.l. are obviously the quirks of three mss. 1799 has added the names arbitrarily throughout the epistles to stress the personal nature of the correspondence. This vocative is not characteristic of the author.

The addition by 69 at 2 Tim. 4:5 seems to be explanatory, in order to clarify  $\omega$ . Perhaps the same is true at 2 Tim. 3:10.

v.l. omitting  $\delta\epsilon$  in this verse is discussed in Appendix III.

1:8 αὐτῷ -

αὐτοῦ - P

1149

L (vg. B C H ⊕<sup>x</sup> K N O<sup>x</sup> P T U<sup>x</sup> Z<sup>x</sup>) (vt. d.).

Aug. & Cypr.

Theod.

The following variant is also considered here:-

1 TIMOTHY.

5:23 οἶνῳ ὀλίγῳ -

οἴνου ὀλίγον - P

1311

Χρῶματι + DAT. rei occurs in Acts 27:17 (v.l. + ACC).

1 Cor. 9:12, 9:15, (no v.11).

Χρῶματι + ACC. rei is not Attic according to L + S.

This occurs at 1 Cor. 7:31 (v.l. + DAT.). Read accusative

in both variants above. The datives are Atticists' corrections.

A v.l. by 1022 omitting αὐτῷ at 1 Tim. 5:23 is to be

ignored. Χρῶματι requires an object. Careless omission.

1:8 Χρηταί -

Χρησιταί - AP

1245. 2344.

Clem - Alex.

The I.C.C. on Matthew shows in the introduction how Mt. alters many Markan imperfects to aorists in the indicative mood. In the subjunctive and other moods, the tendency was to alter present tenses to aorists.

The present aktionsart implies a recurring hypothesis (cf. 1 Tim. 3:15) and this is appropriate here.

ἔσθι + pres. subj occurs at Rom. 14:8, Gal. 1:8, 1 Tim. 3:15, 2 Tim. 2:5, (no v.11) and at 1 Cor. 14:16 (v.l. aorist subj).  
ἔσθι + aor. subj. occurs at 1 Tim. 2:15 (see below), 2 Tim. 2:5, 2:21.

The following 2 variants are considered here:-

1 TIMOTHY.

1:18 ἑστρευσῆναι - S<sup>c</sup> A D<sup>c</sup> F G L K P.

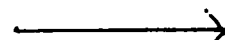
T.R. and minuscules.

Chrys. Theod.

ἑστρευσῆναι - S<sup>x</sup> D<sup>x</sup> Ψ

Clem. - Alex.

W.H. print ἑστρευσῆναι in their margin.



<sup>ε</sup>ἵνα + pres. subj. occurs in the Pastorals at  
 1 Tim. 2:2, 4:15, 5:7, 5:20, 6:1. ἵνα + aor. subj.  
 occurs in the Pastorals at 1 Tim. 1:16, 1:20, 3:6, 3:7,  
 3:15, 5:16. The aorist subjunctive after ἵνα tends  
 to bear a future meaning. The present, however, is  
 probably original here after παρὰ δευῖ and it was  
 altered to the aorist to convey a future idea rather than  
 a present possibility or desideratum.

1 TIMOTHY.

2:15 ΠΕΛΥΩΓΕΝ -

ΠΕΛΥΩΓΕΝ - Theodoret.

(Not in D<sup>86</sup> - error by Tregelles).

Here, it must be borne in mind, that orthography could have  
 caused the variant in either direction. Turner, p. 114  
 says that the aorist after ἕδεν has the force "one event  
 in the future anterior to the main verb" as at Mt. 4:9.  
 This is the sense required here, because the verb πρυω is  
 not interpreted in an iterative sense. Read aorist  
 subjunctive.

1:9 Omit ΤΟΥΤΟ - 241.

οἰδαμεν + ὅτι occurs at 1 Tim. 1:8,

2 Pet. 1:14 without ΤΟΥΤΟ, but 2 Tim. 1:15, 2:23,  
Tit. 3:11, Phil. 21, 1 Cor. 8:1, 8:4 etc. all have the  
demonstrative.

B1-Deb § 290:3 says that ΤΟΥΤΟ prepares for a  
subordinate clause dependent on ὅτι, ἵνα etc.  
This is characteristic of N.T. and Pastoral style. The  
omission by 241 of ΤΟΥΤΟ is probably accidental,  
facilitated by hom.

οἰδαμεν ΤΟΥΤΟ ὅτι

1:7     δικαιω -  
          δικαιωv - 88.

An example of dittography: 'v' from the next word *βοπος* has been repeated. Not all such v.ll are reported in the apparatus of Greek editions, but full collations of mss. reveal many such errors. A few such variants occur in this study, but most are obvious and need no discussion.

1:9 Add  $\alpha\lambda\lambda'$  before  $\alpha\nu\theta\eta\rho\iota\varsigma$  - F G

L (vt g).

An interpretative addition by F G g being an attempt to strengthen a weak adversative. It is uncharacteristic of the author to write  $\alpha\lambda\lambda'$  and  $\delta\epsilon$  in the same clause.

1:9  $\overline{\delta\epsilon}$  -  
 $\tau\xi$  - F G

33. 1319. 2344.

$\tau\xi$  solitarum is frequent in Acts but rare in the rest of the N.T. where it occurs at Mt. 28:12, Jn. 4:42, 6:18, Rom. 7:7, 1 Cor. 4:21, 2 Cor. 10:8, Eph. 3:19, Heb. 1:3, 6:5, 9:1, 12:2, Jude 6, Lk. 24:20, many with v.l.  $\overline{\delta\epsilon}$ . Many of the occurrences in Acts have v.l.  $\overline{\delta\epsilon}$ .

$\tau\xi$  is frequent in Attic Greek, and in the neo Attic stylists like Aelian and Philostratus II (see Schmid: Atticismus III page 343, and IV p.559). There is no firm example of  $\tau\xi$  in the Pastorals. The firm examples in the N.T. are only found in the higher strata of Koine as in 'Hebrews' and 'Acts'.

$\tau\xi$  here is an Attic correction. Read  $\overline{\delta\epsilon}$ . Read  $\overline{\delta\epsilon}$  also in the following v.11 and for the same reasons.

1 TIMOTHY.

2:12  $\overline{\delta\epsilon}$  -  
 $\tau\xi$  - 255.

1 TIMOTHY.

6:11  $\overline{\delta\epsilon}$  -  
 $\tau\xi$  - 999.

The v.l. adding  $\kappa\alpha\iota$  before  $\delta\epsilon\tau\beta\epsilon\epsilon\iota$  is discussed in Appendix II.

1:9 Omit (καὶ) ἄθεβελ - Eus.

Origen (lat.)

As often happens in a list, some mss. omit one or more elements accidentally (cf 1 Tim. 6:11) especially if, as here, καὶ was in the examples, and the scribes' eye went from one καὶ to the next omitting the intervening text. If the omission here was not accidental, it may have been because these fathers thought the list was complete and comprehensive.

1:9 ἄνοροις ... Σπαρτωλοῖς repeated after Σπαρτωλοῖς  
- 2412.

As far as this study is concerned this is the most striking  
example of dittography listed.

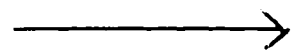
The v.1 adding ἄδι before ἄνοροις is discussed  
in Appendix II.

1:9	πατρο -	μητρο -	- S A D F G L H. 33. 69. 263. etc. Basil. Euthal.
	πατρω -	μητρω -	- P.
	πατρα -	μητρο -	- K.
	πατρα -	μητρα -	- T.R. 330. 226 <sup>x</sup> , 547. 206. 2. 216. 35 <sup>x</sup> . 2005. 1518. 255. K <sup>r</sup> Group in von Soden.
	-λωδισ	-λωδισ	- S A D <sup>x</sup> F G L P 33 and most minuscules. Basil. Euthal.
	λοδισ	-λοδισ	- D <sup>c</sup> 69. 1908 <sup>x</sup> . 1739.
	-λοιδισ	-λουιδισ	- K (and H according to von Soden) 328. 1908. 436. 263. 226. 547. 255. 330. 242. 204. 2. 440. 216. 35 <sup>x</sup> . 2005. 1518. K <sup>r</sup> Group in von Soden. Epiph. Dam. Theod, Chrys.

The consciousness of the origin of the word has been weakened

(i.e. πατηρ + ἄλωιδις) and the analogy of other πατηρ compounds has prevailed (such as πατροκτονος, πατρονομος, πατροβουλος etc.).

Cf. Mt. 6:7 βαπτο - v.1 βαπτα - Here Radermacher in his Neutestamentliche Grammatik 2nd edition, p. 37, is correct, when he says 'Volksetymologische Anlehnung an



ὄλλυριε liegt anscheinend vor bei πατρο- μητρο-  
Accept as original πατρο- μητρο-

Radermacher also on p. 37 thinks that the ending -λωαίς  
is the correct one.

Bauer lists examples of μητρῶλωαίς spelling since  
Aesch. and brands it as Attic, and may make us hesitate in  
accepting Radermacher at this point.

The spelling -ωαίς should perhaps be accepted as original  
here. Blass-Deb § 26 doubts if ω would have had an  
iota subscript in the first century, but ω does occur for  
οι in Hellenistic literature.

Read πατρολωαίς και μητρολωαίς

The reading of K is the result of sheer carelessness. The  
reading of P is due to confusion with the omega following, or  
is a purely orthographical change of ο and ω.

1:9 Omit (και) μητρολωαίς - 1874. 623. 1836.

This is an obvious instance of omission through hom:

πατρωνσαις (και) μητρωνσαις

1836 retains και , and represents a second stage in the corruption, namely that και was added to link

πατρωνσαις to ανδροφονους once και μητρολωαίς had been omitted. This is also discussed in Appendix II.

1:10 Omit  $\pi\theta\rho\nu\omicron\varsigma$  - 915. 917.

Omission from a list is a frequent cause of variant readings (cf 1 Tim. 1:9, 6:11). The error here has been facilitated by  $\eta\omicron\mu$ .

$\lambda\upsilon\delta\rho\omicron\phi\omicron$  NOIC  $\pi\theta\rho$  NOIC .

1:10 ἀνδραποδιστῶν -  
ἀνδραποδιστῶν - F G

Error by F.G. due to misreading ICT as IT.

1:10 ἑπιφορκῶν -  
ἑφφορκῶν - D<sup>x</sup> P.

(Same v.l. at Mt. 5:33 in the verb).

Howard p. 314 says that ἑπιφορκῶν in Koine appears as ἑφφορκῶν. Grönert in his "Memoria Graeca Herculaneensis" p. 153 notes that most but not all his papyri favour ἑπ- in compounds such as ἑφφορκιδ

The reading of D<sup>x</sup> P. should be accepted as original here on the evidence of Phrynichus, who condemns ἑφφορκῶν as un-Attic. § CCLXXX ἑφφορκῶν : ἑφφορκῶν  
τοῦτο δὲ τοῦ π λέγε.

The reading of the majority of N.T. mss. here is due to Atticistic correction.

1:10 Variant omitting  $\kappa\alpha\iota$  is discussed in Appendix II.

1:10 Omit  $\tau\iota$  - 69.

$\tau\iota$  is a word which could easily have been omitted by oversight (cf. v.l. at 1 Tim. 6:7) especially here when  $\kappa\omicron\mu$ . could have facilitated the omission:  $\xi|\tau|$ .

1:10 Omit ἄντικειται - A.

Pel.<sup>B</sup>

The verb is necessary to the sense. The omission may have been facilitated by ~~hom~~ especially if the ~~iota~~ of διδασκαλιᾶ were written adscript in the exemplar of A. ἄντικειται is a Pastoral word (cf. 1 Tim. 5:14).

1:11 Variant reading adding  $\tau\eta$  before  $\kappa\alpha\tau\alpha$  is discussed at 1 Tim. 1:2 (v.1 add  $\tau\eta$ ).

1:11 Add  $\pi\alpha\upsilon\lambda\omicron\varsigma$  after  $\xi\gamma\omega - 33$ .

In the Pastorals, the alleged author's name appears only in the first verse of each letter. The  $\xi\gamma\omega \pi\alpha\upsilon\lambda\omicron\varsigma$  formula occurs at 2 Cor. 10:1, Gal. 5:2, Eph. 3:1. Phil. 19, Col. 1:23, 1 Th. 2:18., where there is a special reason for the emphatic statement.

The variant here is probably due to assimilation to the formula in the Pauline letters.

1:12 Variant adding  $\kappa\alpha\iota$  before  $\chi\alpha\rho\iota\varsigma$  is discussed in Appendix II.

1:12  $\epsilon\nu\delta\upsilon\nu\alpha\rho\omega\sigma\alpha\nu\tau\iota - S^*$

Lect. 603.

51. 33. 223. 1022. 337.

467. 330. 451.

L (vt. g). Copt (sah).

Theophyl. Epiph.

$\epsilon\nu\delta\upsilon\nu\alpha\rho\omega\sigma\alpha\nu\tau\iota - S^c A D F G K L P H.$

Minuscules.

Fathers.

Both linear and punctiliar aspect are possible in the context.

The author has had strength given to him, or he is in the continual process of being strengthened.

Scribes had the tendency to alter from the present to the aorist in moods outside the indicative. A second-hand and later report of the incident sees the reception of strength as punctiliar, whereas the author sees it as a linear process. The present is used at Phil 4:13 (no v.l.).

Read the present here too.

1:12 Omit  $\mu\epsilon$  (pr.) - S<sup>x</sup>

330.

Cf. 1 Tim. 4:16 for frequency of S<sup>x</sup>'s omissions.

The phrase here echoes Phil. 4:13 ....  $\tau\omega$   $\xi\nu\delta\upsilon\nu\alpha\mu\omicron\upsilon\nu\tau\iota$   $\mu\epsilon$  (no v.l.), but it is unlikely that similarity results from assimilation. The verb  $\xi\nu\delta\upsilon\nu\alpha\mu\omicron\omega$  needs an object (see above and 2 Tim. 4:17). The tendency of some scribes to reduce pronouns has resulted in this variant.

1:12 Add  $\overline{\Theta\omega}$  before  $\overline{\text{IV}} \overline{\text{XU}}$ - 440. 491.

$\overline{\Theta\omega}$  does not occur in apposition to  $\overline{\text{IC}}$   $\overline{\text{XC}}$  although  $\overline{\text{KC}}$  does. This is an example of a pious expansion of the divine name motivated in this instance either by trinitarian ideas, or at a time when the full divinity of Christ was first being discussed. Despite Tit. 2:13 which is ambiguous, the theology of the Pastorals is not so developed.

It is interesting to note that the addition of  $\overline{\Theta\omega}$  in 440 caused the divine names to appear in the order  $\overline{\text{IV}} \overline{\text{XU}}$  (see Appendix I (i) b.).

1:12 Add ἔν before ΧΡΙΕΤΩ - D<sup>x</sup>

3

L (vg D.H ⊕ C S V Z<sup>x</sup>) (vt d dem g).

Arm. Eth.

Lect. Guelf. Old Gallic lect.

Pel.<sup>B</sup> Cassiod. Amb.

Luc. Ambst.

Theod-Mops. Chrys.

The comment of Luc. Brug: 'non praeponas praepositionem in' is not to be heeded.

If ἔν is added ἘΝΘΥΝΑΡΟΥΤΙ refers to God (of 2 Tim. 2:1, 4:7 and see Eph 6:10) ἔν ΧΩ ΤΩ is found at 1 Tim. 1:14, 3:13

2 Tim. 1:1, 1:9, 2:10, 3:12, etc. Without ἔν, ΧΩ ΤΩ ΤΟΥ ΚΩ would be in apposition to ἘΝΘΥΝΑΡΟΥΤΙ and would be an uncharacteristically Pastoral use of the dative.

ἔν was omitted on stylistic grounds. Scribes tended to reduce prepositions, especially ἔν which was overworked in the N.T. The formula ἘΝΘΥΝΑΡΟΥΤΙ ἔν may also have offended stylists.

Variant omitting ΙΥ is discussed in Appendix I(i) a.

1:12 Add  $\overset{\circ}{\sigma}\nu\tau\alpha$  after  $\rho\varepsilon$  - 255.

Cf. 1:13 where a v.1 adds  $\rho\varepsilon$  after  $\overset{\circ}{\sigma}\nu\tau\alpha$ .  $\overset{\circ}{\sigma}\nu\tau\alpha$  here has probably been introduced from the verse following.

1:13 τὸν πρότερον - D<sup>c</sup> K L

T.R. and minuscules.

Theod. Chrys. Dam.

τὸ πρότερον - S. A. D<sup>38</sup> F G P.

33. 424. 1739. 1908. 93.

Chrys. Cyril.

ποτὲ - 69.

Cf. τὸ or ὁ πλοῦτος at 2 Cor. 8:2, Phil. 4:19,

Col. 1:27, 2:2, where there is often correction from the

Hellenistic τὸ πλοῦτος to the Attic ὁ πλοῦτος.

Possibly a similar correction exists here. The neuter τὸ

πρότερον is Hellenistic and characteristic of N.T.

usage, as may be seen in the following examples Jn.

6:62, 9:8, Gal. 4:13 (no. v.11).

v.l. ποτὲ may possibly be due to a misreading, or be an

attempt to avoid τὸ or τὸν πρότερον by substituting a

more common word which conveys the same sense. ποτὲ is

used in a similar context at Tit. 3:3.

1:13 Add  $\rho\epsilon$  after  $\overset{\gamma}{\sigma\nu\tau\alpha}$  - A $\Psi$

81. 442.

Ath.

Cf. v.1. at 1:12 adding  $\overset{\gamma}{\sigma\nu\tau\alpha}$  after  $\rho\epsilon$

$\rho\epsilon$  added here through confusion with the occurrences  
of  $\rho\epsilon$  in the previous verse.

1:13 ᾿αλλ᾿ -

᾿αλλ᾿α - S A D F G K L P.

33. 69. 1908. 223. 2423. 2587.

1902. 1799. 1022. 876. 2401. 2412.

The same variant also occurs at:

1 TIMOTHY.

2:12 ᾿αλλ᾿ -

᾿αλλ᾿α - A.

33.

3:3 ᾿αλλ᾿ -

᾿αλλ᾿α - S A P

2004. 256. 33.

5:23 ᾿αλλ᾿α -

᾿αλλ᾿ - D<sup>c</sup> K L

T.R.

2 TIMOTHY.

2:9 ᾿αλλ᾿α -

᾿αλλ᾿ - F G K L P

T.R. 1175. 1739. 104. 326, etc.

2:24 ᾿αλλ᾿ -

᾿αλλ᾿α - S A D F G

33. 81

᾿αλλ᾿ occurs without any known variant at 1 Tim. 2:10  
(before ε ) at 1 Tim. 6:17 (before ε π ι), and before  
vowels at 2 Tim. 1:2, 3:9.



Although problems about breathings did not usually affect scribes until after the 5th century (see Howard, p. 49), the direction of change in all these examples is from  $\alpha\lambda\lambda\alpha$  to  $\alpha\lambda\lambda'$ .

Atticists would prefer to institute elision wherever possible and to avoid  $\alpha\lambda\lambda\alpha$  where it occurs before a vowel. Howard, p. 61 says that  $\alpha\lambda\lambda\alpha$  usually elides before articles, before prepositions with an initial vowel, and before pronouns.

All variants listed above occur before verbs, nouns or adjectives with the exception of 2 Tim. 2:9, where  $\alpha\lambda\lambda(\alpha)$  occurs before  $\epsilon$ . Here 1 Tim. 2:10 may indicate author's regular usage, but if so it is difficult to decide how the variant  $\alpha\lambda\lambda\alpha$  arose. The variant at 2 Tim. 2:24 depends on the v.l.  $\nu\eta\pi\iota\omicron\nu$  and  $\eta\pi\iota\omicron\nu$  (q.v. ad loc.).

Compare the variants  $\mu\epsilon\tau'$  and  $\mu\epsilon\tau\alpha$ .

1:13 The variant adding  $\kappa\alpha\iota$  after  $\alpha\lambda\lambda\alpha$  is discussed in Appendix II.

1:13 Add  $\delta\iota\alpha\ \tau\omicron\upsilon\tau\omicron$  after  $\acute{\alpha}\lambda\lambda\alpha$  - D<sup>x</sup>

Pel. Aug. (ideo).

$\delta\iota\alpha\ \tau\omicron\upsilon\tau\omicron$  occurs frequently in the N.T. including  
1 Tim. 1:16, 2 Tim. 2:10.

The variant is an attempt to give emphasis to a clause  
beginning with  $\acute{\alpha}\lambda\lambda\alpha$ .  $\tau\omicron\upsilon\tau\omicron$  must point forward to the  
 $\delta\tau\iota$  clause, but the very presence of this  $\delta\tau\iota$  clause  
throws doubt on the originality of  $\delta\iota\alpha\ \tau\omicron\upsilon\tau\omicron$ . At  
1 Tim. 1:16, 2 Tim. 2:10,  $\delta\iota\alpha\ \tau\omicron\upsilon\tau\omicron$  anticipates a  $\delta\iota\alpha$   
clause.

The addition may have been caused by assimilation to  
1 Tim. 1:16, however,  $\acute{\alpha}\lambda\lambda\alpha\ \delta\iota\alpha\ \tau\omicron\upsilon\tau\omicron\ \acute{\epsilon}\lambda\epsilon\eta\theta\eta\nu$ .

1:13 ἄγνωστον -  
ἄγνωστον - F.  
ἄγνωστον - G.

The vb. ἄγνωστον is found at Heb. 5:2, Acts, 13:27, 17:23, etc.

Many variants of this type occur in F and in G (cf 1 Tim. 2:6).

Here one omits 'σ' and the other 'ο'. Both variants, which were possibly due to confusion with ἄγνωστον, are to be ignored.

1:13

ἔν -  
τῆ - D<sup>x</sup>

τῆ represents a stylistic improvement by D<sup>x</sup> and is an attempt to reduce the incidence of ἔν. The plain dative however was on its way out of fashion in the Hellenistic period. Blass-Deb. § 187 "The dative was exposed to a greater extent than either the accusative or the genitive to the encroachment of various prepositions especially ἔν and εἰς on the function of the simple case". This explains the Hellenistic tendency, which our author followed: D<sup>x</sup>'s reading is a later and probably Atticistic "correction".

1:14 Variant adding  $\kappa\lambda$  after  $\delta\varepsilon$  is discussed in Appendix II.

1:14 Omit  $\mu\epsilon\tau\alpha\dots\varepsilon\nu$  and invert  $\overline{\chi\omega}$   $\overline{\tau\upsilon}$  - 1518.

The omission may represent one or two lines of an exemplar.

The scribe's eye passed from  $\tau\omega$   $\overline{\kappa\upsilon}$   $\acute{\eta}\mu\omega\nu$  to the divine names, which he inverts and alters to  $\overline{\tau\upsilon}$   $\overline{\chi\omega}$  to follow  $\tau\omega$   $\overline{\kappa\upsilon}$   $\acute{\eta}\mu\omega\nu$ .

1:14 The variant omitting  $\tau\eta\varsigma$  is discussed at 1 Tim. 1:2 (v.1 adding  $\tau\eta$  ).

1:15 πῆγτος -

ἑνδρωπῆτινος (humanus) - L (vt r).

Codices known to Jer.

Jul. - Aeclanensis. Ambst.

Aug. Fac. Ps-Pel. Ps-Vig.

Ps.-Hyg. Mar.-M.

The following variant is also considered here:

L TIMOTHY.

3:1 πῆγτος -

ἑνδρωπῆτινος - D\*

L (vt d g m mon).

Codices in Jer. Ambst.

ἑνδρωπῆτινος occurs in LXX. Herodotus, Philo, Josephus, and in the N.T. at Acts 17:25, Rom. 6:19, 1 Cor. 2:13, 4:3, 10:13 Jas. 3:7, 1 Pet. 2:13 (without v.11).

πῆγτος is frequent in the N.T. With an arthrous noun as a predicate, it occurs at 1 Cor. 1:9, 10:13, 2 Cor. 1:18, 1 Th. 5:2, 2 Th. 3:3 (no v.11).

Lock in his commentary (i) thinks that the correction from πῆγτος in 1:15 is unlikely whereas the assimilation to πῆγτος in 1 Tim. 4:9, 2 Tim. 2:11, Tit. 3:8 (no v.11) is very probable. The phrase ἑνδρωπῆτινος ὁ ἄνθρωπος is peculiar to the Pastorals in these variants, and Lock says

(i) In the I.C.C. series. ad loc.

that the meaning 'true to human needs' is probably right and

akin to ἡ φιλανθρωπία του σωτηρος ου  
in Tit. 3:4.

Zahn (2) says that λυδρωπιος was the prevalent reading until Jerome but it was changed to πιστος in uniformity with the other examples of the phrase in the Pastorals.

Swete (3) suggests that the old Latin translators may have

read ΠΙΣΤΟΣ as ΠΙΝΟΣ i.e. the end of λυδρωπιος

The phrase does not occur as such in the LXX or in the N.T.

(but cf. Rev. 21:5, 22:6) although it is good Greek (πιστος ε λεγος occurs in Dionysius, Dio Chrysostom and Arrian). Swete also suggests that the translators may have been reminded of Rom. 6:19 'humanum dico'.

The notes on select readings in the New English Bible Greek

Text say that at 3:1 λυδρωπιος was changed to ΠΙΣΤΟΣ

in view of the frequent occurrence of the phrase. They also

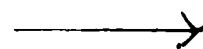
say that the change in the other direction is less likely.

The author is understood by translators to be quoting a

proverbial saying. This suggestion should be accepted not

(2) T. Zahn. 'Introduction to the New Testament' E.T. Vol. 2, p.124.

(3) H.B. Swete 'The faithful Sayings' in J T S XVIII, p. 1.f.



only with reference to 1 Tim. 3:1 but also to 1:15 and for the same reasons as Lock and Zahn give. Swete's orthographical suggestion is unlikely.

Another motive for the change is that  $\pi\iota\sigma\tau\omicron\varsigma$  is an easier word, than  $\lambda\upsilon\delta\rho\omega\tau\tau\iota\nu\omicron\varsigma$ . It is difficult to see how  $\lambda\upsilon\delta\rho\omega\tau\tau\iota\nu\omicron\varsigma$  arose if  $\pi\iota\sigma\tau\omicron\varsigma$  was original.

Jerome condemned  $\lambda\upsilon\delta\rho\omega\tau\tau\iota\nu\omicron\varsigma$  as an improbable reading; it is likely that scribes too found the word unacceptable.

Read  $\lambda\upsilon\delta\rho\omega\tau\tau\iota\nu\omicron\varsigma$  on both occasions.

1:15  $\overline{XC}$   $\overline{IC}$  v.l.  $\overline{IC}$   $\overline{XC}$  is discussed in Appendix I (i)b.

1:15 εἰς τὸν κόσμον -  
εἰς κόσμον - S

L (vg C G T) (vt g).

Origen. Theod. Chrys.

Cassiod., Fulg. Aug.

Pel<sup>A</sup> Aug (omit hunc)

ἐν κόσμῳ - 1518.

Turner p. 175 says that κόσμος is frequently anarthrous especially after prepositions or in prepositional formulae.

Blass-Deb. § 253 lists such formulae, and includes ἐν κόσμῳ, ἀπὸ κόσμου. As with γῆ, the article could have the force "one world as opposed to another".

Despite this, however, N.T. usage in general favours arthrous κόσμος after a preposition (see Jn. 1:9, 1:10, 3:17, 3:19, 6:14, 8:23, 8:26, 9:39, 11:27, 12:25, 2 Cor. 1:12, Eph. 2:12 etc), and so too does Pastoral usage (1 Tim. 6:7).

The usual phrase in the N.T. is εἰς τὸν κόσμον not ἐν κόσμῳ. Jn. 1:9, 12:46, 16:28, Mk. 16:15, 1 Tim. 6:7).

ἐν and εἰς are frequently interchanged (see I.C.C. on Matthew p. XXVII).

Follow Pastoral usage and read εἰς τὸν κόσμον.

1:16 πρωτω -

πρωτο - F

πρωτον - ψ H

206<sup>x</sup> . 1518. 69. 440. 2400. 104.

1912. 623. 2344.

Omit - D<sup>x</sup>

L (vt d).

Leo- . Anatol. Pel<sup>^</sup> Aug.

The variant by F is purely orthographical. See examples elsewhere of the substitution of 'o' for 'ω' in some mss.

Adv. - Adj. variants exist elsewhere at Jn. 1:41, 8:7

1 Jn. 4:19 (πρωτον - πρωτος). Adverb 'at first'

either of time or order appears frequently in the N.T.

(e.g. Mt. 8:21, Rom. 3:2, 1 Cor. 11:1, Mk. 4:28 and

2 Tim. 1:5). The adjectival use occurs at Jn. 20:4, 20:8

Acts 27:43, Rom. 10:19). The context and the preceding

statement (ὡν πρωτος ειμι εγω) require πρωτω .

This is the only example in the dative (in apposition to

ειμι εγω). The variant πρωτον arose because

some scribes were unfamiliar with the construction and

thought that 'first' should be an adverb modifying

ειμι εγω . This confusion may have led some mss.

to omit 'first'.

1:16  $\overline{IC}$   $\overline{XC}$  v.l.  $\overline{XC}$   $\overline{IC}$  is discussed in Appendix I (i) b.

1:16 The v.l. omitting  $\overline{IC}$ ,  $\overline{XC}$ , and adding  $\overset{\circ}{\sigma}$  are discussed in Appendix I (i) a.

1:16  $\overset{\circ}{\lambda}\pi\alpha\epsilon\alpha\nu$  - S A F G H

33. 104. 69. 326. 462. 1518. 2400.

Chrys... Cyril.

$\pi\alpha\epsilon\alpha\nu$  - D K L P  $\Psi$

T.R. 1739. 6. 1912, etc.

Theodoret.

Omit - 1149.

The omission of  $\pi\alpha\varsigma$  is a frequent variant and may be ignored.

$\overset{\circ}{\lambda}\pi\alpha\varsigma$  is only found in Luke-Acts with any degree of frequency. Outside this corpus, most examples have v.l.  $\pi\alpha\varsigma$

Even within Luke this v.l. exists (cf. 4:40, 7:16, 9:15, 15:13, 17:29, 21:4).  $\pi\alpha\varsigma$  seems to be the normal form for the N.T.

authors. The v.l.  $\overset{\circ}{\lambda}\pi\alpha\epsilon\alpha\nu$  here is stylistic and represents a correction from less literary Koine to more literary.

That the author of the Pastorals wrote  $\pi\alpha\varsigma$  after a consonant may be seen at 1 Tim. 2:1.

Read  $\pi\alpha\epsilon\alpha\nu$ .

1:16 Add αὐτοῦ after μακροθυμῶν D.

1702. 2587.

L (vg D)(vt d) ~~Copt.~~

§ (vg)

Eus.-E.

Add αὐτοῦ before μακροθυμῶν - 1908.

Turner p. 38 says that unemphatic anclitic pronouns were attached to nouns "with a liberality and casualness which offend classical taste'. This was felt by scribes who removed αὐτοῦ here (or added it before the noun, as 1908 did).

μακροθυμία occurs without a possessive at Gal. 5:22, 2 Cor. 6:6, Eph. 4:2, 2 Tim. 3:10, 4:2 (no v.11) but the sense here apparently requires αὐτοῦ.

Although the Pastoral epistles are sparing in their use of possessives, scribes tended to reduce not add possessives.

Apart from purely stylistic reasons, scribes may have removed αὐτοῦ on theological grounds, lest μακροθυμία be thought to refer to Christ. With the exception of the developed theology in 2 Pet. 3:15, μακροθυμία in the N.T. always refers to God's forbearance. (Rom. 2:4, 9:22, 1 Pet. 3:20).

1:16 Add ἁγίων after μελλόντων - S\*

Usually this ms. tends to omit. However μελλόντων here is linked to πιστεύειν ἐπ' αὐτῷ, and ἁγίων has been introduced from Heb. 9:11.

1:17 Omit τῶν δὲ ἰσχυρῶν (pr.) - 623.

This variant represents a stylistic omission: <sup>ς</sup> δὲ ἰσχυρῶν  
appears four times in VV 16 - 17. This title appears  
elsewhere in the N.T. in Rev. 15:3.

The variant is also an attempt to put the appositional  
phrases (ἀφ' ἑαυτῶν etc.), closer to βασιλεῖς.

1:17 ἀφθαρτῶ -  
ἀθανάτῶ - D<sup>x</sup>

L (vg)(vt r) Goth. Eth. § (hl.(mg.)).

Tert. Cae. Novat. Ambst. Pel. Jer. etc.

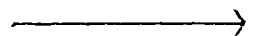
Add ἀθανάτῶ after ἀορατῶ - F G  
l. (vt b s)  
Add ἀφθαρτῶ after ἀορατῶ - L (vt r. mon).

Aug.

ἀφθαρτος occurs in the LXX only at Wis. 12:1, 18:4. In the N.T. it refers to God at Rom. 1:23, and in the disputed ending of Mk. 16. It is a regular epithet of the deity in Philo (e.g. Quod deus immut. 6) and other writers. It is not a frequent word in L + S's examples. It is found in Arist. Dion. Philo, and is used of the Christian community by Hippolytus. The Lexicon of Patistic Greek cites examples by Justin and Greg-Nyasa.

ἀθανάτος is very frequent in Patistic Greek. It is also found in the Sibylline oracles and Dion (used of God).

ἀθανάτων occurs in I Tim. 6:16. The adjective occurs in Wisdom literature and in 4 Macc. but is not found without variant in the N.T. (see Jn. 1:18 apparatus criticus). It is frequent in L + S's examples. The word presupposes a more developed theology.



ἁφθαρτος is probably original here. It was felt to be an obvious quality of the deity, and scribes therefore thought it was unnecessary to mention it. It is a N.T. epithet of God whereas there is no firm example of ἁδανατος. Patristic evidence shows that ἁδανατος gained popularity. It was then substituted for ἁφθαρτος. It is unlikely that F G and Aug are correct in having both adjectives. Doxologies in the rest of the Pastorals are fairly modest (cf. 1 Tim. 6:16, 2 Tim. 4:18). Scribes tended to add to these liturgical formulae. Four or five adjectives before Θω here would be very exceptional in Pastoral style. The additions are conflate readings. F G <sup>ms</sup> Aug. knew mss. which read ἁφθαρτω and other mss. which read ἁδανατω.

1:17  $\rho\omicron\upsilon\omega$   $\overline{\theta\omega}$  - S<sup>\*</sup> A D<sup>\*</sup> F G H<sup>\*</sup>  
 69. 33. 2125. 1739. 1894.  
 L. Copt. Arm. Eth. § (hl).  
 Tert. Theod- Mops(lat.) Ambst.  
 Chrys. Cyril, Eus.

$\rho\omicron\upsilon\omega$   $\epsilon\omicron\phi\omega$   $\overline{\theta\omega}$  - S<sup>c</sup> D<sup>c</sup> K L P H.  
 T.R. and most minuscules.  
 § (vg). Goth.  
 Didymus. Ath. Greg-Nyasa  
 Dam.

The longer reading could easily have been shortened through omission by  $\text{hom.}$

$\rho\omicron\upsilon\Omega\epsilon\omicron\phi\Omega$  .

This formula exists with a similar variant at Jude 25, and at Rom. 16:27 (the disputed ending) it occurs again but without a variant omitting  $\epsilon\omicron\phi\omega$  . It is significant that Latin witnesses omit this disputed ending, and also read the shorter text here. This may make us hesitate before accepting the longer reading: it could be an expanded liturgical formula, possibly due to assimilation to Rom. 16:27. Appendix 6 notes this variant as uncertain.

The variant omitting  $\kappa\alpha\lambda$  in this verse is discussed in Appendix II.

1:18 The discussion of  $\delta\epsilon$  after  $\tau\alpha\upsilon\tau\eta\nu$  is found in Appendix III.

1:18  $\pi\alpha\rho\alpha\gamma\gamma\epsilon\lambda\iota\alpha\nu$  —  
 $\delta\pi\alpha\gamma\gamma\epsilon\lambda\iota\alpha\nu$  - F G.

$\pi\alpha\rho\alpha\gamma\gamma\epsilon\lambda\iota\alpha$  in the N.T. occurs at Acts 5:28, 16:24, 1 Th. 4:2 and at 1 Tim. 1:5 (no v.11).  $\delta\pi\alpha\gamma\gamma\epsilon\lambda\iota\alpha$  does not occur in the N.T. although the verb is frequent in the Gospels and Acts, often with v.1  $\delta\gamma\gamma$  —

$\pi\alpha\rho\alpha\gamma\gamma\epsilon\lambda\iota\alpha$  (summons, order) is more appropriate in the context than  $\delta\pi\alpha\gamma\gamma\epsilon\lambda\iota\alpha$  (used of a report, description, recital).

F G may have wished to avoid two consecutive words beginning with the same prefix, and altered  $\pi\alpha\rho\alpha\gamma\gamma\epsilon\lambda\iota\alpha\nu$ . Author's usage suggests he compounded  $\delta\gamma\gamma\epsilon\lambda\iota\alpha$  with  $\pi\alpha\rho\alpha$ ,  
Read  $\pi\alpha\rho\delta\pi\alpha\gamma\gamma\epsilon\lambda\iota\alpha\nu$ .

1:18 παρατιθεναι -  
παρατιθημι - 1836. 2400. 547. 256. 330.

Moulton in his Prolegomena, p. 158 reminds us that in general, Hellenistic Greek preserved the distinction between active and middle, but that some examples of the unclassical substitution of active for middle and vice versa are found.

The middle here means 'to commit' as at 2 Tim. 2:2. The active 'to set before' is used metaphorically of teaching at Mt. 13:24, 13:31 etc.

Here the middle is expected. The variant παρατιθημι .  
is possibly <sup>an</sup> orthographical error.

1:18      60c -  
            6ε - 440.

and

1 TIMOTHY.

1:18      6ε -  
            60c - 69.

The proximity of 6ε to 60c and 60c to 6ε has caused scribes of 440 and 69 respectively to confuse these pronouns. *παρὰ τὸ δευρῆ* is usually followed by the accusative *rei* and the dative of the person. The accusative is frequently used in the N.T. of blessings, etc. coming upon a person (cf. Mt. 10:13, 12:28, Acts 2:12 Jn. 18:4 etc.).

1:18 The variants *στρατευσῆ* and *στρατευσῆ* which occur between the above v.11 are discussed at 1 Tim. 1:8 (v.1. *Χρηταρ*)

1:18 ἐπι -  
εἰς - H.

256.

(n.b. Latin uses "in" not "supra").

προδῶ + εἰς occurs at Mt. 14:22, 21:31, 26:32,  
28:7, Mk. 6:45, 14:28, 16:7, Acts 17:5 and 1 Tim. 5:24  
(no v.11) προδῶ + ἐπι occurs at Acts 25:26 (bis)  
(no v.11).

ἐπι appears with persons after προδῶ, and  
εἰς occurs with places. However, the preposition εἰς  
is used in the sense 'upon' with persons as at Rom. 5:12,  
2 Cor. 10:14. The strict Classical meaning of εἰς  
is "into". If εἰς is original here, scribes would have  
objected to it for this reason. The direction of change  
seems to have been from εἰς to ἐπι, thus avoiding a  
non-classical use of εἰς and also bringing the text into  
line with Koine of the higher literary stratum as in Acts 25:26.

1:18 αὐταῖς -  
αὐτοῖς - 506. 1908.

Omit ἔν αὐταῖς / αὐτοῖς - 489.

The antecedent to αὐτ- can only be προδουβας  
which is feminine. Therefore read αὐταῖς . 506. 1908  
were possibly confused because the antecedent is far removed.  
The error could also have been motivated by orthographical and  
palaeographical considerations.

489 may have felt the phrase to be redundant. As seen from  
Mt's use of Mk. , pronominal phrases tended to be  
reduced on stylistic grounds. The same motive may have lain  
behind 489's omission.

1:19 Add τῆν before ΠΙΣΤΙΝ (pr.) - P.

See references at Titus 1:13.

ΠΙΣΤΙΣ is anarthrous at 1 Tim. 1:19, 6:11, 2 Tim. 2:22, Tit. 2:10 (mostly prepositional phrases). It is arthrous at 1 Tim. 3:9, 4:1, 4:6, 4:12, etc.

ἀγαθὴν συνείδησιν following is anarthrous. Probably ΠΙΣΤΙΝ here is to be read without the article too. The addition of τῆν may have been an attempt to make the statement more definite, i.e. the Christian Faith. But in view of the author's usage and meaning elsewhere, it is not necessary to add the article for this purpose. The article could have been introduced from τῆν ΠΙΣΤΙΝ following.

1:19 ἦν ΤΙΝΕΣ -  
Οἵ ΤΙΝΕΣ - 69.

The oblique cases of ὅστις are found in the N.T., but here the sense is against it. ἦν refers to σὺνεδῆσαι.

ΤΙΝΕΣ is the subject of the verbs following. The variant may possibly be a scribal attempt to avoid a subordinate clause. Read ἦν ΤΙΝΕΣ .

1:19

ἔνδουαγῆσαν -  
ἔνδουγαγῆσαν - A.

1912. 1311.

ἔνεουαγῆσαν - 69. 1948.

ἔναβᾶγῆσαν - 1022. .

νδουαγῆσαν occurs here and 2 Cor. 11:25 (v.l. ἔναβᾶ - )

It is not uncommon in Greek (Xen. Cyr. Hdt. Dem. Aesch.).

ναβᾶγῆσαν does not exist in L + S. It is probably a phonetic error, where 'ου' is pronounced as 'ν' or 'β'.

Gignac (i) shows that 'αου' and 'αβ' were often interchanged due to the influence of the Latin "au". Howard p. 110 says that the spelling did not exist until the second century A.D. insofar as proper names like φλαυιος, ειλουανος etc. were concerned.

All other words from the same stem (ναυς + ἄγυυρι) have

νδουαγῆ - , νεου - forms are not found. That ε and α

were often interchanged can be seen in Ziegler's Introduction to

Daniel p.68.

ἔνδουγαγῆσαν is an error, due possibly to a mistaken analogy to ἄγω in the 2nd aorist.

Read ἔνδουαγῆσαν.

(i) F.T. Gignac Oxford D. Phil. Thesis on the language of post-Christian papyri p. 229.

1:20 ὙΠΕΝΔΙΟΣ -  
ὙΠΕΝΕΟΣ - A H D P

326. 6. 1912.

and also

2 TIMOTHY.

2:13 ὙΠΕΝΔΙΟΣ -  
ὙΠΕΝΕΟΣ - A P D\* F G.

326. 38. 256. 1319. 2298. 1912.

L (vg).

N.B. other variations of spelling occur, but the above are the main examples.

Howard p.69 points to frequent variation in mss. between  $\alpha$  and  $\epsilon$ . Here the spelling ὙΠΕΝΔΙΟΣ should perhaps be adopted. Bauer says that this is the usual spelling in inscriptions (although he does not date these examples). The spelling ὙΠΕΝΕΟΣ is found, also in the Acta Pauli, and in Justin's Apol. I. 26:4.

1:20

παρεδωκα -  
παρξδωκε - 642.

This may be a sheer orthographical error but on the other hand may have a theological motive behind it. The scribe of 642 may have felt that it was God's task to send a person to Satan, and so altered the person of the verb. That the original author, as a Paulinist, wrote the 1st p.s. is not unlikely, as a similar idea occurs in 1 Cor. 5:3 and is expressed in the 1st p.s.

1:20 Omit

μη βλασφημευ

- ψ

In the rest of the N.T., παιδευω is followed by a verb or object. Here βλασφημευ is necessary to the sense. The reading of ψ represents a careless omission facilitated by hom.

παιδευω C I N μη βλασφημει N .

2:1 παρακαλω - Uncials except as below

Minuscules.

Arm. Copt (boh). Eth. L (vg)

Ambst. Aug. Luc. etc.

Origen.

παρακαλει - D<sup>x</sup> F G

Copt (sah) L (vt d) (g)

Hil. Ambst. Pel.

A similar use of the imperative occurs at 1 Tim. 5:1, 6:2, Titus 2:6. In the earlier part of the epistle, however, the author is giving his own witness. From 1 Tim. 4:6 to the end, he is commanding Timothy. There are no direct imperatives to Timothy before 4:6.

It is less usual for imperatives in the Pastorals to be placed at the beginning of a sentence or clause (cf. 1 Tim. 5:1, 6:2, 6:20 etc.).

Read παρακαλω.



2:1

ΠΡΟΒΕΥΧΑΣ ΞΕΝΤΕΥΞΕΙΣ -  
ΞΕΝΤΕΥΞΕΙΣ ΠΡΟΒΕΥΧΑΣ - 1912.

This is another instance of nouns in a list being rearranged by scribes. In the absence of a precedent for these nouns together, follow the majority reading.

2:1 Omit ἔντευξις - I.

A further example of a word being omitted from a list.

Hom. may possibly have aided the omission here.

προσευχα ἔντευξις εὐχαριστίας,

2:1 εὐχαριστίας -  
εὐχαριστιᾶν - 665.

The other words in the list are plural. εὐχαριστία  
is used here in the primary sense of 'thanksgiving' as is  
usual in the N.T. This meaning is appropriate in the  
context. The scribe of 665 was probably more familiar  
with the technical sense 'Eucharist' and altered the noun  
to the singular under the mistaken idea that the author was  
demanding that a eucharist be celebrated for all men.

2:2 ἔν ὑπεροχῇ -  
ὑπεροχῇ - F G

2344. 489. 1799.

ὑπερδουχῆν - 1319.

The word ὑπερδουχος (connected with 'overproudness') does not occur in the N.T. Change of 'δου' and 'ο' is possibly orthographical: 'ν' may have been introduced accidentally, several words in the surrounding context end in this consonant.

ὑπεροχῇ with the meaning 'authority' fits the context better. The same phrase († ἔν) occurs at 2 Macc. 3:11, and the word itself occurs elsewhere in the LXX (Jer. 52:22, 2 Macc. 6:23, etc). ἔν was omitted on stylistic grounds. Moulton p. 103 says that ἔν was too overworked that "we cannot wonder at its ultimate disappearance as too indeterminate". Moulton p.62 also mentions that the dative after a preposition was considerably more prominent in the N.T. than in the classical language or in post Classical writers. Atticists would, therefore, remove ἔν here.

2:2

<sup>λ</sup>ἡρερον -  
<sup>ξ</sup>ἡρεριον - F G.

<sup>λ</sup>ἡρερος occurs in late Greek according to L. + S.

In the LXX it occurs in Esther 3:13.

<sup>ξ</sup>ἡρεριος does not occur in L. + S. and was probably written  
accidentally by F G because of the influence of <sup>ξ</sup>ἡερχιον  
following.

2:2 Omit καὶ ἡσυχίου - 1319.

This is a Pastoral word (1 Tim. 2:11, 2:12) and was probably omitted through hom.

ἤρερον καὶ ἡσυχίον .

Once the words had been omitted, they would not be readily noticed.

2:2 διαγυρην v.1 διαγορην is discussed at  
1 Tim. 1:3 (παρρηγι λησ ).

2:2 Omit TRG<sup>1</sup> - D<sup>x</sup>  
L (vt d)  
Lucifer.

πας + abstract noun occurs elsewhere at  
Mt. 3:15, 2 Cor. 1:4, 1 Tim. 3:4, 5:2, etc. Some  
scribes objected to πας and therefore reduced its  
frequency in the N.T. mss.

2:2 εὐσεβείᾳ -  
εὐλαβείᾳ - P

1891.

εὐσεβείᾳ is frequent in the Pastorals (11 times).

It is used less frequently in the rest of the N.T.

(2 Peter and Acts only). It is common in the LXX (but of 53 examples, 47 occur in 4 Macc). In the N.T.

εὐσεβείᾳ refers to God. By the time of Athanasius, εὐσεβείᾳ meant 'orthodoxy' as in Arius and Didymus.

εὐλαβείᾳ occurs at Heb. 5:7, 12:28, and means 'discretion' or 'caution'. The word is common in Greek literature, but

in the sense of 'piety' it occurs only in Plutarch. εὐλαβῆς occurs 4 times in Acts, and 3 times in the LXX. εὐλαβῶς occurs once in the LXX (2 Macc.). The verb εὐλαβεσθαι occurs at Heb. 11:7, and is probably original at Acts 23:10.

εὐσεβείᾳ should be read here. It fits the context better than εὐλαβείᾳ and is part of the author's vocabulary. The error is possibly due to misreading: there is only <sup>one</sup> ~~one~~ letter difference in the two words.

2:3 Add  $\Upsilon\alpha\rho$  after  $\tau\omicron\upsilon\tau\omicron$  - S<sup>c</sup> D F G K L P H.

Minuscules.

§ (vg. hl.) Eth. Goth.

Arm. L (vg) (vt).

Dam. Theod.

Ambst.

Read  $\tau\omicron\upsilon\tau\omicron$  alone - S<sup>x</sup> A.

33. 424 \* \* 1739.

Copt (sah).

Hesych.

Latin Fathers exc. Ambst.

Headlam on Aeschylus (op. cit), p. 121 says that  $\Upsilon\alpha\rho$  is often inserted into texts. It is so here, and has been introduced to emphasise the connection of vv 2 - 3. The new sentence introduced by a demonstrative is not really asyndetic (cf. Bl. - Deb. § 459).  $\Upsilon\alpha\rho$  is an interpretative addition by some mss. (cf. Gal. 1:10) and is unlikely to be original. Read  $\tau\omicron\upsilon\tau\omicron$  without  $\Upsilon\alpha\rho$ .

2:3 Omit καλον (νιδι) - 440. 823. 2.

The omission by 440 and 823 of καλον alone forms an unlikely reading. The reading of 2 is also likely to be a mere careless error. Assimilation to 1 Tim. 5:4 must also be taken into consideration.

2:3 ἡμῶν θεοῦ  
θεοῦ ἡμῶν - 440.

(cf. 1 Tim. 1:1 where θεοῦ in apposition to θεοῦ bears the possessive).

ἡμῶν here is likely to refer to θεοῦ.

Hellenistic writers tended to prefer possessives post-positional. See A. Wifstrand 'A Problem Concerning the Word Order in the New Testament' (i) p. 172 following and especially p. 183. 440 attempts to apply the possessive to θεοῦ

2:4 ἀνθρώπους θέλει -  
θέλει ἀνθρώπους - 1739.

θέλει here governs εὐδοῦναι and ἔλθειν so should precede both. θελω precedes its infinitive at 1 Tim. 1:7, 2 Tim. 3:12 and this is by far the more usual position in the N.T. ( Mt. 26:15 Jn. 5:40 Rom. 16:19, Gal. 1:7, etc.).

Ignore v.l. by 1739`.

2:5 εἰς καὶ -

καὶ εἰς - 51. 547. 876.

L (vg D Z) (vt. dem. m.r.).

Hil. Ambr. Aug. AN. ta.

Semitic idiom places καὶ at the beginning of its clause. The direction of the change is likely to be from καὶ εἰς to εἰς καὶ. The changed order was intended to place emphasis on εἰς. There is no firm example of καὶ ( ) as the second word in its clause unless in such combinations as ἀλλὰ καὶ, ὡσαύτως καὶ etc. As well as replacing the emphasis, the order of the majority of mss. recreates balance. At v.5 ■ εἰς γὰρ occurs:

Variant omitting καὶ is discussed in Appendix II.

2:5  $\overline{\text{IC}} \overline{\text{XC}}$  v.l.  $\overline{\text{XC}} \overline{\text{IC}}$  is discussed in Appendix I (i) b.

2:6 Omit  $\text{Ϛπξρ}$  - L.

A similar expression is found at Tit. 2:14 where  $\text{Ϛπξρ}$  is used without variant. This is in the same sense of 'on behalf of' after  $\text{διδωρι}$ . The sense here requires 'ransom for all' not 'ransom of all'. L's reading is a careless omission.

2:6 ἑαυτον ἀντιλυτρον-  
ἀντιλυτρον ἑαυτον- 241.

The order for this sentence in Mk.10:45 is  $\delta\iota\delta\omega\mu\iota$   
+ reflexive + object.

In the Pastorals, reflexives appear early in the sentence.  
(1 Tim. 3:13, 6:10, 6:19). The reflexive here appears  
with  $\sigma\circ\upsilon\varsigma$ , Ignore v.l. by 241.

2:6 ~~ΤΟ~~ ΠΑΡΤΥΡΙΟΝ -

Οὐ ΤΟ ΠΑΡΤΥΡΙΟΝ - D<sup>x</sup> F G.

436. 1911. 2625. 1911.

(cuius)

L (vg DWZ) (vt d g) § (vg).

Sedul. Pel<sup>B</sup>. Cassiod. Ambst.

Add ἐξουθεν after ἰδίοις - D<sup>x</sup> F G

L (vg D) (vt d g).

Ambst. Pel.<sup>S</sup> (datum est).

Omit ΤΟ - S<sup>x</sup>

Omit (Οὐ) ΤΟ or καὶ ΠΑΡΤΥΡΙΟΝ - A.

Scribes objected to the two appositional phrases. The addition οὐ is to ease the construction. The v.l. adding ἐξουθεν occurs in some of the mss. adding οὐ, and attempts to complete the changed construction.

Corssen as quoted by Tinnefeld (op. cit. p.22) says that this addition came to D F G from the Latin. But there is no reason why D F G did not originate the variant.

The reading of A is another attempt to ease the construction.

It causes καίτοις ἰδίοις to follow πάντων and complete the sense of δούξ

The reading of S<sup>x</sup> is due to the addition of καὶ in this ms'. See Appendix II. ΠΑΡΤΥΡΙΟΝ is normally arthrous (cf. 1 Cor. 1:6, 2:1, 2 Cor. 1:12, 2 Th. 1:10, 2 Tim. 1:8).

Ignore this reading. Read ΤΟ ΠΑΡΤΥΡΙΟΝ.

2:6 κλιποις -  
κλιποις - F.

(cf. v.l. by F at 1 Tim. 3:13, 5:16).

The variant here is a sheer error and should be compared to v.l. substituting "υ" for "α" as in πολ

ῥιθιου following is not affected by F's error here.

2:7 εἰς ὃ ἔτεθην -  
ἐν ᾧ ἔτεθην - F G

L (vg)

ὁ ἐπιστεύθην - A

ὄν ἔτεθην - 81.

It is very likely that εἰς dropped out of A 81 through hom.

ἰδ. οἰκει

Cf. Acts 26:20 for a similar variant ἰεροσολυθητικῆς

The scribe of A then altered the text to ὁ ἐπιστεύθην by assimilation to 1 Tim. 1:11 or Tit. 2:3. But ἐτεθην is more suitable in the context here.

εἰς ὃ ἔτεθην is a Pastoral phrase and occurs without v.l. in a similar context at 2 Tim. 1:11 (εἰς ὃ ἔτεθην ἕγω κηρυσθῆναι καὶ ἀποστολὸς καὶ διδασκαλὸς). The reading ὄν may reflect a later stage in the ms. tradition after εἰς had dropped out.

Blass-Deb. § 205 says that εἰς and ἐν were often confused in the N.T. This confusion lay behind the v.l. in F G L (vg). But at 1 Tim. 1:12 θεμελιωθῆναι + εἰς occurs without v.l. with the same meaning as is required here. i.e. 'appointed for' ἔτεθην + ἐν occurs at 1 Cor. 12:28 but there the sense is 'in the church' and not 'for the church'.

2:7 Variant omitting καὶ (pr.) is discussed in Appendix II.

2:7 Add γὰρ after ἀληθειῶν - 642.

(cf. 1 Tim. 2:3).

Here ἀληθειῶν-ψευδοῦσι are in parenthesis as at Rom. 9:1 (q.v.). Such a statement is already closely linked to its context by its very nature. Parenthesis is grammatically independent, i.e. asyndetic. 642 mistakenly adds γὰρ because the scribe misunderstood the flow of the sentence.

2:7 Add ἔν Χριστῷ after λέγω - S\* D<sup>c</sup> K L H

T.R. 33. 69. 625. etc.

Gothic. Arm..

Ambst. Pel.<sup>b</sup>

Euthal. Theodoret.

This is a favourite phrase in the Pauline epistles,  
and the v.l. here probably represents assimilation to  
Rom. 9:1, where the closest parallel exists.

2:7 Omit ἀληθεῖν λέγω - 1984. 1985.

These words should not be omitted. They are necessary to the sense, especially in view of the following οὐ<sup>2</sup> ψευδοῦναι. The error by 1984, 1985 is probably accidental.

2:7 Add ἔγω after λεγω- 2495.

Many 1 p.s. references in the Pastorals are without the pronoun. ἔγω is, however, used with 1 p.s. verbs at 1 Tim. 1:11, 2:7, 2 Tim. 1:11, 4:6, Tit. 1:3, 1:5, none of which are active verbs; and at 1 Tim. 1:15 with εἶπε for special emphasis.

It is unlikely that ἔγω is original here. It may have been introduced to the text by dittography.

2:7 ΠΙΣΤΕΙ -

ΥΝΩΣΕΙ - S.

917. 2004.

ΠΝΕΥΜΑΤΙ - A.

ΠΙΣΤΙΣ occurs 33 times in the Pastorals with the meaning

'the Christian Faith'. <sup>γ</sup>ΕΝ ΠΙΣΤΕΙ occurs at

1 Tim. 1:2, 1:4, 2:5, 3:13, 2 Tim. 1:13, Tit. 1:3, 3:15.

ΥΝΩΣΙΣ is frequent in the LXX and in the Fathers. <sup>ε</sup>ΕΝ

ΥΝΩΣΕΙ is found at 1 Cor. 8:11, 14:6, 2 Cor. 6:6, 8:7,

2 Pet. 3:18 (no. v.11). The reading of S 917, 2004 may

have been caused by assimilation to Rom. 2:20 . . . ΤΗΣ  
ΥΝΩΣΕΩΣ ΚΑΙ ΤΗΣ Ἀληθείας Ἐν τῷ νοῦν .

<sup>ε</sup>ΕΝ ΠΝΕΥΜΑΤΙ is frequent in the N.T. and occurs in the

hymn at 1 Tim. 3:16. The reading of A may have been

caused by assimilation to Jn. 4:23 <sup>ε</sup>ΕΝ ΠΝΕΥΜΑΤΙ .

καὶ Ἀληθεία .

Both instances of assimilation are attempts to remove the <sup>ε</sup>ΕΝ

ΠΙΣΤΕΙ formula.

2:8 βουλομαι -  
θουλομαι - F G.

An impossible reading. F G's orthographical error does not form a known verb, although θυλεομαι or θελω may have been in their minds, when they mistakenly copied βουλομαι (which occurs elsewhere in the Pastorals at 1 Tim. 5:14, Tit. 3:8).

2:8 προσευχεσθαι τους ανδρας εν παντι τοπω -  
τους ανδρας προσευχεσθαι εν παντι  
τοπω - D F G

103. 1912.

Gothic. Eth. L (vg) Copt.

Amb.

Eus. Origen.

παντι τοπω τους ανδρας προσευχεσθαι - 115

Pastoral order may be ascertained from 1 Tim. 2:1

παρακαλω ου... vb. and object of παρακαλω ποιεισθαι ,

The variants listed above exist to place the object of  
βουλομαι nearer that verb, and should be ignored.

2:8  $\overset{\epsilon}{\omicron}\omicron\iota\omicron\varsigma$  -  
 $\overset{\epsilon}{\omicron}\omicron\iota\alpha\varsigma$  - H

1734. 1. 2+1. 2404. 2587. 2626.

249<sup>x x</sup> 479<sup>x x</sup> 489.

$\chi\epsilon\iota\pi$  is feminine.

The Hellenistic authors decline  $\overset{\epsilon}{\omicron}\omicron\iota\omicron\varsigma$  as - $\omicron\varsigma$  - $\omicron\varsigma$  - $\omicron\upsilon$   
(Howard p. 157). Hence the accusative feminine pl. is - $\omicron\upsilon\varsigma$

Attic Greek declined  $\overset{\epsilon}{\omicron}\omicron\iota\omicron\varsigma$  - $\alpha$  - $\omicron\upsilon$  ,

This example is the only occurrence of the feminine of  $\overset{\epsilon}{\omicron}\omicron\iota\omicron\varsigma$   
in the N.T. The reading of H and the others is an Atticist  
correction.

The variant omitting  $\kappa\alpha$  in this verse is discussed in  
Appendix 2.

2:8 Διαλογισμου - S<sup>x</sup> A D K L P

T.R. and most minuscules.

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

Goth. Eth.

Dam. Euthal. Orig. Chrys.

Theod-Mops.(lat.) Ambst.

Διαλογισμων - S<sup>c</sup> F G H

33. 424<sup>x x</sup> 1908. 81. 1739.

1873. 876. 1022. 204. 1518.

L (vt g) ⚡ (hl. vg) Copt. (boh).

Orig. Eus. Basil.

Jerome.

This word appears in the plural except at Lk. 9:46, 9:47, where the meaning is 'discussion'. In all the other occurrences (e.g. Mt 15:19, Lk 24:38, Rom. 1:21) the meaning implies 'evil intentions' or 'queries'. Either sense is appropriate here.

Possibly we should read the plural here. This was altered by some scribes to the singular in order to be consistent with the preceding  $\beta\omicron\rho\gamma\eta\varsigma$ .

2:9 The variant adding *καὶ* after *ᾧδουτως* is discussed in Appendix II.

2:9 Add *τας* before *γυναικας* - D<sup>c</sup> K L H Ψ  
T.R. 69. 1908. etc.  
Chrys. Theod. Euthal.

See v.l. at Tit. 2:6.

The words here parallel the phrase at verse 8 *τους ἀνδρας*  
so perhaps *τας* should be added here.

*γυνή*, however, is anarthrous at 1 Tim. 3:11 *γυναικας*  
*ᾧδουτως σεπυδας* and at Heb. 11:35,  
Mk. 15:40 (no v.l.) cf. also 1 Pet. 3:1 *ομοως*  
*αι γυναικες* (v.l. omits *αι*).

At 1 Tim. 3:8 and 3:12 general nouns of this sort appear without the article.

Nevertheless, we should be inclined to add *τας* here, which parallels *τους ἀνδρας*. Some scribes omitted the article to conform to other and similar uses of the anarthrous generic noun.

2:9 κ<sup>ο</sup>ε<sup>ρ</sup>ι<sup>ω</sup> - S<sup>x</sup> A D<sup>c</sup> L P.

69. 1908. and most minuscules.

L (vg.) (vt.).

Clem. Basil, Chrys. Theod.

κ<sup>ο</sup>ε<sup>ρ</sup>ι<sup>ω</sup>ν - K

κ<sup>ο</sup>ε<sup>ρ</sup>ι<sup>α</sup> - 547. 323. 2412. 2401.

κ<sup>ο</sup>ε<sup>ρ</sup>ι<sup>ως</sup> - S<sup>c</sup> D<sup>x</sup> F G H.

33. 1739.

Origen.

Howard p. 157 states that κ<sup>ο</sup>σ<sup>μ</sup>ι<sup>ο</sup>ς has a dative feminine singular κ<sup>ο</sup>ε<sup>ρ</sup>ι<sup>ω</sup> in the N.T. whereas the Attic form is κ<sup>ο</sup>ε<sup>ρ</sup>ι<sup>α</sup>. The reading κ<sup>ο</sup>ε<sup>ρ</sup>ι<sup>α</sup> is therefore an Atticistic alteration.

The adverb κ<sup>ο</sup>ε<sup>ρ</sup>ι<sup>ως</sup> does not appear in the LXX and is a  $\xi . \lambda$  in the N.T. The classical meaning of κ<sup>α</sup>τ<sup>α</sup>ε<sup>τ</sup>ο<sup>λ</sup>η is 'quietness' 'demeanour', whereas in the N.T. it is used in the sense of 'dress' 'attire'. Scribes familiar with the Classical meaning of κ<sup>α</sup>τ<sup>α</sup>ε<sup>τ</sup>ο<sup>λ</sup>η may therefore, have altered κ<sup>ο</sup>ε<sup>ρ</sup>ι<sup>ω</sup> to κ<sup>ο</sup>ε<sup>ρ</sup>ι<sup>ως</sup> believing that the meaning should be 'fittingly and with decorum' rather than 'in modest dress'. The context, however, speaks of clothing and appearance. κ<sup>ο</sup>ε<sup>ρ</sup>ι<sup>ο</sup>ς is part of the author's vocabulary (1 Tim. 3:2).

The reading of K may be a pure error or an attempt to avoid the dative in -<sup>ω</sup>ν. The genitive plural is of no sense here.

2:9  $\rho\epsilon\tau\alpha$  -  
 $\rho\epsilon\tau'$  - 226<sup>x</sup>. 1022. 2005. 1149.

and the following

1 TIMOTHY.

4:3  $\rho\epsilon\tau\alpha$  -  
 $\rho\epsilon\tau'$  - 917. 1845. 330. 1149. 256. 226<sup>x</sup>. 2400.

Clement. Origen.

1 TIMOTHY.

4:4  $\rho\epsilon\tau\alpha$  -  
 $\rho\epsilon\tau'$  - F G  
1874. 2004. 547. 330. 69. 1149.

Clement. Origen.

$\rho\epsilon\tau\alpha$  precedes a vowel at 1 Tim. 6:6, and shows our author is insensitive to elision. Even though he does write  $\rho\epsilon\theta'$  as at 2 Tim. 4:11,  $\rho\epsilon\tau'$  is likely to be secondary in all the above examples, and represents a stylistic improvement.

See also 1 Tim. 4:14: also notice Scrivener's remark (i) that breathings and accents were not habitual until the 7th century.

(i) In the introduction to 'A Full Collation of the Codex Sinaiticus' p. XXIII.

2:9 αἰδους και σωφροσυνης -  
σωφροσυνης και αἰδους - D.

Cyp. Ambst.

A further instance of two nouns being inverted by copyists.

Follow the majority reading in the absence of precedent in the order of these words.

2:9 εδουτας -  
δουτας - 1319.

The reflexive pronoun is found in the N.T. and in the Pastorals  
(cf. 1 Tim. 6:19 and elsewhere).

There is no firm example of δουτας in the N.T. The error is  
possibly due to the careless omission of ε .

2:9

πλευρῶσι -  
καταπλευρῶσι - A.

Scribes generally preferred the simple form of words to the compound, but as *καταπλευρῶ* is known neither to the N.T. nor to L.S., *πλευρῶ* is to be accepted as original here. *πλευρῶ* appears in the LXX. The *κατα* - in A may have been introduced by error because of *καταστολή* earlier in the sentence.

2:9 Add ἔν before παρηγοιταῖς - 255.

Unlike 1 Tim. 5:23 (διὰ) and 1 Tim. 3:7 (εἰς) where Semitic idiom is thought to have influenced the original author's language, here other criteria operate. It is possible, for example, that the preposition was added to create the balance ἔν . . . καὶ , ἔν . . . ἡ . It is unlikely that this occurrence of ἔν is the sole survival of original ἔν before each noun. (cf. 1 Tim. 6:9).

The following variant ought to be considered here too.

1 TIMOTHY.

2:9 Add ἔν before χρυσεῖω - 1874

Although in general scribes tended to reduce the incidence of prepositions, here the longer reading is likely to be secondary. N.B. there is no preposition before ἰσατισμῶ .

2:9 καὶ (before Χρυσίω) -

ῆ - Ψ Δ' K L

T.R. 104. 6. 69. 1908. etc.

Gothic.

Clem-Alex. Origen. Euthal. Theod.

Basil. Chrys.

Cyp. Aug. Ambst.

See Titus 3:10.

ῆ is secondary. It was suggested to the above scribes by the ῆ following, and was added here for greater exactness.

καὶ is less precise, but the usage of καὶ is the same at 1 Tim. 5:19.

Variant omitting κα here is discussed in Appendix II.

2:9 Χρυσω - S D K L H Ψ

T.R. and most minuscules.

Origen. Basil. Theod. Chrys. Clem.

Χρυσω - A F G P.

326. 6. 1912. 33. 321. 1908. 1739.

223. 1022. et. al.

(Χρυσω appears in W. H's margin).

Χρυσος appears at Mt. 2:11, 10:9, 23:16, 23:17,

Jas. 5:3 (no. v.11.) and at Acts 17:29, (v.1. χρυσιω).

Not frequent in LXX.

Χρυσιον appears at Acts 3:6, 20:33, etc. (no v.11.)

and at 1 Cor. 3:12 (v.1 χρυσον) 1 Pet. 1:7 (v.1 χρυσον)

Diminutive form is frequent in LXX, but less frequent in

L. + S. examples.

Diminutives were not popular with some scribes. c.f. variants

νηρη and νηρεων at Mk. 5:3, 5:5, 15:46, 16:2 etc.

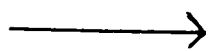
and variants παις and παιδιον as at Mt. 2:11, and variants

αγγελος and αγγελιον (48 times according to Arndt-Gingrich).

See particularly Mt. 13:48 Hermas 5:2, 5:5. The form αγγελιον

is frequent in Philo.

Phrynichus. (LX and CLXXX11) does not like -ιον -αριον



endings. Such a prejudice may have influenced scribes such  
as S D K L P H Ψ etc. above.

Read  $\chi\rho\upsilon\sigma\iota\omega$ .

2:9 Add ᾠ ἀργυρίου after Χρυσίου - 255. 223.

Add ἀργυρίου καὶ before Χρυσίου - group in von Soden.

The fact that both variants exist possibly indicates that ᾠ  
ἀργυρίου or ἀργυρίου καὶ are additions attempting  
to expand the text. Hom could have been the cause of omission  
if either variant above had been original, but such a  
possibility here is less likely. Neither is original. The  
additions are due to the ease with which the combination 'silver  
and gold' comes to mind. See Acts 3:6, 20:33, 1 Pet. 1:18,  
2 Tim. 2:20.

2:10

ς -

ως - 255. 2412. 642. 919.

οπερ - 330.

ο ἑπιγετευθην ἐγω appears in parenthesis at 1 Tim. 1:11,  
and the phrase in parenthesis at 1 Tim. 1:15 is introduced  
by a relative pronoun. This establishes Pastoral usage.

The variant  $\omega\varsigma$  may have been suggested by  $\kappa\alpha\theta\omega\varsigma$  at Eph. 5:3  
( $\kappa\alpha\theta\omega\varsigma$   $\pi\rho\epsilon\pi\epsilon\iota$   $\alpha\gamma\iota\omicron\iota\varsigma$ ).  $\omega\varsigma$  introduces clauses at Acts 23:11.  
See also Rom. 1:9, Mk. 7:6.

The direction of change seems to be from  $\delta$  to  $\omega\varsigma$ , as a  
comparison introduced by  $\omega\varsigma$  is expected in the context. The  
relative is more difficult to attach to an antecedent and  
really anticipates  $\delta\iota$   $\epsilon\rho\gamma\omega\nu$   $\alpha\gamma\alpha\theta\omega\nu$ . It is unlikely  
that  $\omega\varsigma$  is part of the relative - Howard p. 179 knows of  
no such possible ~~ded~~ension.

The reading of 330 is probably the result of misreading

$\omega\pi\rho(\epsilon\pi\epsilon\iota)$  .

2:12 διδάσκειν δε γυναίκι - S A F G P H

69. 1912. 442. 31. 33. 1739.

436. 462. 241. 263.

Latin. Arm. Gothic.

Ambst. Cyp.

Origen.

γυναίκι δε διδάσκειν - K L

T.R. and most minuscules

Eth. Ⲫ (vg. hl.) Coptic

Cyril. Theod-Mops.

Ambst. AN stat. Aug.

Ps-Aug. Bede.

At 1 Tim. 2:11  $\gamma\upsilon\nu\eta$  appears at the head of the sentence.

At 1 Tim. 5:1 the indirect object precedes the verb at the beginning of the sentence. It is not usual for an infinitive to stand first in a sentence in the Pastorals.

The variant  $\delta\iota\delta\alpha\sigma\kappa\epsilon\iota\nu\ \delta\epsilon\ \gamma\upsilon\nu\alpha\iota\kappa\iota$  arose on stylistic grounds to prevent two consecutive sentences beginning with the same noun.

2:12 δε v.l. τε is discussed at 1 Tim. 1:9 (δε v.l. τε).

2:12 v.l. omitting δε(τε) is discussed in Appendix III.

2:12 γυναικε —  
γυναιξιν- 255.

γυνη is singular at 1 Tim. 2:11, 2:14. The singular verb σωθησεται appears at 1 Tim. 2:15. The author when speaking collectively uses the singular.

255 may have altered to the plural believing it to be more accurate.

2:12 ἀϋθεντεῖν -

ἄθετεῖν - 522. 2344.

Howard p. 278 says that ἀϋθεντεῖν was branded as vulgar by Atticists, but does not give any references for this statement.

ἀϋθεντεῖν is a σ.λ. in the Greek Bible. L.S. refer only to this passage with the meaning 'to have authority over'. The Classical meaning is 'to commit a murder' as in Aesch.

ἄθετεῖν is frequent in the LXX, where it translates 17 different Hebrew words. It is also frequent in the N.T. and appears in the Pastorals at 1 Tim. 5:12. It is usually followed by the accusative. Therefore, it is nonsensical here, unless the variant ἀνδρα were found.

The error is likely to be an example of a scribe misreading a word, then writing down a shortened form of the original.

2:12 ἀνδρες -  
ἀνδρας - F. G.

As with γωνη, ἀνθρωπ appears in the singular in the sense  
'man collectively'.

F G may have altered to the plural believing it to be more  
correct, but the accusative is unlikely. The change,  
therefore, seems to be purely orthographical.

2:12 ἀλλ' v.l. ἀλλὰ is discussed at 1 Tim. 1:13 (ἀλλ' ).

2:13 Omit  $\gamma\alpha\rho$  - 2004. 2412. 1311.

Jerome.

The author's style demands  $\gamma\alpha\rho$  in such contexts (cf. 1 Tim. 2:5, 4:8). Ignore v.l.

The following variants involving  $\gamma\alpha\rho$  ought to be considered here.

#### 1 TIMOTHY.

5:18 Omit  $\gamma\alpha\rho$  - 226\* 1960.

$\gamma\alpha\rho$  fits the context, but it may have been added to remove the asyndeton. This variant is listed as doubtful in Appendix 6.

#### 2 TIMOTHY.

2:7 Omit  $\gamma\alpha\rho$  (enim) - L(vt. t).

$\gamma\alpha\rho$  here is emphatic. It was perhaps unsuitable in this lectionary.

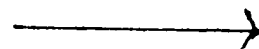
#### 2 TIMOTHY.

2:13 Omit  $\gamma\alpha\rho$  - S<sup>c</sup> D F G K

1838. 1827. 1311. 263. etc.

L (vg.)(vt except f g) Arm.

Gothic.  $\text{ſ}$  (hl.).



Tertullian.

Theodoret.

ΥΑΡ has been added to remove asyndeton. Therefore, accept the variant above. The rest of the poem is asyndetic between lines.

2 TIMOTHY.

3:2 Omit ΥΑΡ - 1836.

L (vg C S<sup>x</sup> T Z<sup>x</sup>)(vt d m dem)

Fir. Cypr. Lucifer.

The Latin mss which omit ΥΑΡ read κα (et) at the beginning of the sentence. κα ( is weaker in the context and may well be original here. Once κα ( was removed, ΥΑΡ was added to remove the asyndeton. See Appendix II.

2 TIMOTHY.

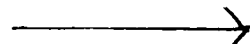
3:6 Omit ΥΑΡ - 1319

L (vt m)

Prosper. Ps-Ang. Ang. Cypr.

Retrospective ΥΑΡ is in keeping with the author's style.

It may have been objected to as the third word in the sentence.



TITUS.

2:11 Omit  $\chi\rho$  - 104. 206<sup>c</sup>. 462. 69. 460. 1371. 823 etc.

L (vt t).

Lect. Guelf.

Cassian. Faust-Rei. Praedest. Aug.

Again  $\chi\rho$  is retrospective as at Tit. 1:7, 3:3, 3:9, 3:12).

Particles are easily omitted by careless scribes but they are added by stylistically conscious scribes. Here the addition of  $\chi\rho$  removes asyndeton.

This variant is listed as doubtful in Appendix 6.

2:13 πρῶτος ἐπιλασθῆ -  
ἐπιλασθῆ πρῶτος - F G

L (vt g) Copt . ⚪ (vg).

πρῶτος stands early in the sentence and before the verb at Acts 26:23, Rom. 10:19, 1 Jn. 4:19, Jn. 5:4, but this is by no means a general tendency in the N.T. Sometimes πρῶτος comes after the verb, sometimes before. Pastoral usage favours the position before the verb (1 Tim. 1:15, 1:16, 2:13, 5:12) and so πρῶτος ἐπιλασθῆ ought to be read here.

2:14 ἔξπατηθεῖα - S<sup>x</sup> A D<sup>x</sup> F G H P.

1518. 33. 876.

Basil. Chrys.

ἔπατηθεῖα - S<sup>c</sup> D<sup>bc</sup> K L

T.R. and most minuscules.

Chrys.

Both are synonymous in the context, although the compounded form may stress the entirety of the action.

ἔξπαταω occurs at Rom. 7:11, 16:18, 2 Cor. 11:3,

2 Th. 2:3 (no v.11) and at 1 Cor. 3:18 (v.1 ἔπ-). The

word is used by Philostratus II (Schmid: Atticismus IV p. 163).

ἔπαταω appears at Eph. 5:6, Jas. 1:26 (no v.11).

Bernard p. 37 says that the simple form is a correction

suggested by ἔπατηθῆ earlier in the verse. But the variant

could represent a stylistic alteration, which puts the second

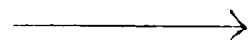
occurrence of the verb in a different form. This, however, is

less likely - stylists tended to choose a different verb.

Demetrius on style § 191 says that "Compound words should

not be admitted". As a result many scribes reduced compound

words to simple. This may have happened here.



Latin stylists objected to compound words. This can be seen in the following quotations.

'Richesses et Déficiences des Anciens Psautiers latins' (i) shows how Jerome avoids compounds in Latin for stylistic reasons.

Löfstedt (2) with reference to Latin says 'Eine der hervorstechendsten Eigentümlichkeiten der poetischen und gehobenen Sprache ist bekanntlich der Gebrauch der Verba simplicia statt der Komposita'.

Löfstedt (3) on 'Verba Simplicia pro Composita' also says 'Es werden nämlich nicht nur überhaupt die Verba simplicia in Spätlatein mit einer oft sehr überraschenden Freiheit statt der Komposita gebraucht'.

For these reasons read the compound form

$\xi\{\alpha\pi\alpha\tau\eta\delta\epsilon\iota\sigma\alpha.$

here,

(i) In 'Collectanea Biblica Latina' XIII p. 181.

Also pp. 162 - 163.

(2) In 'Syntactica' Part 2 p. 278.

(3) In 'Vermischte Studien' p. 117.

2:15 δε -  
γὰρ - D\*  
Pel.<sup>s</sup>

Particle omitted - 206\*. 270.

γὰρ is possible only if it refers back to verses 10 - 12 (cf. v.l. at 1 Tim. 5:14). Denniston on Particles (1) says that this usage is rare both in Attic and Koine Greek.

The sentence beginning with εὐθιγεται marks a progression in contrast to the preceding clause. An adversative conjunction is obviously required by the force of the author's arguments, and by the contrast between εὐθιγεται and ἐν παραβασει γεγυμεν. The scribal alteration γὰρ was caused by a mistaken understanding in the flow of the argument.

δε was overworked in the N.T., so that its removal or alteration may have been stylistic.

(1) J. D. Denniston: 'The Greek Particles' 2nd. ed. p. 63.

2:15 Add καὶ εὐσεβείῃς after σωφροσύνης  
- 1611. 2005. 1022.  
§ (hl. mg.).

Added before σωφροσύνης 1245.

It is characteristic of the author to write long lists of human qualities (cf. 1 Tim. 3:8, 3:11, 2:8, etc.). The addition here is not inappropriate in the context, and εὐσεβείῃς is a Pastoral word (at 2 Tim. 2:7).

Scribes, however, were also liable to add to existing lists like this, and the fact that the longer reading appears in two different positions makes us suspicious of its originality (cf. 2:9 adding ἀργυρίου).

This reading is listed as doubtful in Appendix 6.

2:15 - 3:1 πιστος ὁ λογος belongs to 2:15 in H

L (vt d).

Theod-Mops. Chrys. etc.

Fel. Ambst.

πιστος ὁ λογος begins a new sentence in

Arm.

Chrys.

At 1 Tim. 1:15 a short aphorism follows the words ἀνδραγαθία  
ὁ λογος . There is no such aphorism at 1 Tim. 2:15,  
although there is at 1 Tim. 3:1. Swete (J T S Vol. 18,  
p. 1f) thinks that the words prevent an abrupt beginning  
to 3:1

See 2 Tim. 2:11 and Tit. 3:8.

3:1 Add και πασης ἀποδοχης ἀφ' ους  
after λογος - 33  
L (vg D)

and the old Gallic lectionary 76 (if it is citing this  
verse and not 1 Tim. 1:15).

There are two firm examples of this phrase after πιστος (ἀνθρωπινος)  
ὁ λογος (1 Tim. 1:15, 4:9).

Ignore the variant. Scribes assimilated this verse to  
the formula at 1 Tim. 1:15 (or 4:9).

3:1 εἰ -  
ἦ - 33.

εἰ fits the context.

εἰ τῆς is found without variant at 1 Tim. 5:16, 6:3.

The reading ἦ has been caused by itacism, a frequent cause of scribal variation (see Bl - Deb. § 67).

The following variants ought to be considered here.

#### 1 TIMOTHY.

3:15 ἦ τῆς -  
εἰ τῆς (or εἰ τῆς) - C P.

ὅτι τῆς in a causal sense occurs at 1 Tim. 1:4, 4:10, 6:9, 6:10, Tit. 1:11 (cf. Argyle in B. T. Vol. 6, p. 165 f). εἰ τῆς occurs in the Pastorals (see above), but obviously this sense is not required here. Itacism has again caused this variant.

#### 1 TIMOTHY.

5:10 ἦ stands for second, third, fourth and fifth εἰ - 1836. 623.  
ἦ stands for second εἰ - 440.

Itacism has been responsible for this variant too, but a stylistic consideration may have been operative too, in an attempt to subjugate all the alternatives beneath the first occurrence of εἰ. The repetitive εἰ (for rhetorical purposes) is probably original.

→

TITUS.

1:9      $\overline{\eta}$      -  
          $\epsilon^2$    - 2401\* 440.

n.b. 440 at 1 Tim. 5:10 (supra).

$\epsilon^2$  obviously does not suit the context.  $\overline{\eta}$  is obviously correct. This variant shows that itacism operates in both directions (see variants above).

3:1 ἑπιεκοπῆς -  
ἑπιεκοπος - 489. 2344.

ἑπιεκοπῆς (the office of an ἑπιεκοπος ) occurs at  
Acts 1:20 (LXX). Elsewhere it is used of God's visitation.

ὁρεγω and Gen. rei is usually used in the sense of  
"desiring an office" rather than "desiring to be". This  
favours ἑπιεκοπῆς .

The variant ἑπιεκοπος occurred because of the proximity of  
this word (v. 2) and because of the commonness of this word in  
early Christendom.

3:2 οὖν -

γὰρ (enim) - L (vt m)

Ban IV. Ps-Am. Ps-Aug.

Ambst. *Σαλ* *Σ*.

δε -

F G

L (vt f g). ϛ (vg). Copt (boh. codd.)

Greg - Magnus. Hesychius.

Theod-Mops . (Lat). Is. Jer. Sedul-Sc.

Particle omitted by Arm. Eth.

Ps-Jer (codd). Gel. Jer.

and

1 TIMOTHY.

5:14 οὖν -

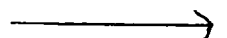
δε - ψ

330. 2400.

γὰρ - 206\*

At 1 Tim. 3:2, Luc. Brug comments 'Non commutes 'ergo' cum 'enim' '.

οὖν seems to be demanded at 1 Tim. 3:2. The inceptive οὖν abides by the author's usage (1 Tim. 2:1). It is not the most normal (i.e. inferential) use of οὖν which a scribe would be familiar with. οὖν here in its inceptive sense 'well now ... ' was misunderstood as 'therefore' by scribes and altered.



γὰρ at 1 Tim. 3:2 is weak and may be an attempt to remove the hiatus caused by δεῖ οὖν . The variant δεξ may have been suggested by δεῖ δεξ at 1 Tim. 3:7. The omission at 1 Tim. 3:2 may represent an intermediate stage. After οὖν had been removed, this reading resulted, before the other variants came into existence to avoid asyndeton.

At 1 Tim. 5:14 οὖν is resumptive, returning to the main theme. The usage is similar to 1 Tim. 2:1, where the particle forms part of the natural Pastoral usage.

βουλομαι is followed by οὖν at 1 Tim. 2:8 and again represents a constancy in usage. οὖν is a way of emphasising the verb. In view of this strongly established Pastoral usage, it is difficult to account for the variants. δεξ is obviously weak in the context being a non-committal connective: γὰρ could refer back to v.11 but is less likely to; Pastoral usage usually places γὰρ closer to its context (see 1 Tim. 5:11). See Denniston (op. cit. p.63), who states that γὰρ referring to a remoter context is not an Attic or N. T. habit. The variants may represent mere peculiarities of scribes. Headlam on Aeschylus (op. cit.) shows that γὰρ and δεξ are frequently substituted in mss. (see especially p. 119).

Read οὖν in both places.

3:2 ἀνεπιληπτον - S A D F G H

69

ἀνεπιληπτον - K L (P)

T. R. and most minuscules.

The following variants are discussed here: -

1 TIMOTHY.

3:16 ἀνελημφθη - S A C D<sup>\*</sup> F G.

ἀνεληφθη - D<sup>c</sup> K L P

T. R. and the minuscules.

1 TIMOTHY.

4:3 μεταλημφεν - S A D<sup>\*</sup> F G

μεταληψεν - C D<sup>c</sup> K L P

Minuscules.

1 TIMOTHY.

5:7 ἀνεπιληπτοι - S A C D<sup>\*</sup> F G.

ἀνεπιληπτοι - D<sup>c</sup> K L P

T.R. and the minuscules.

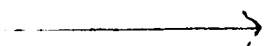
1 TIMOTHY.

6:14 ἀνεπιληπτον - S D<sup>\*</sup> F G.

ἀνεπιληπτον - D<sup>c</sup> K L P

T. R. and the minuscules.

Mayser (op. cit) 1 part 1 p. 194 claims that the nasal is generally dropped, but that both forms (i.e. with and without ρ) are found in the papyri.



The spelling with  $\rho$  is not in L. S.

The classical conjugation of  $\lambda\rho\beta\alpha\nu\omega$  drops  $\rho$  in certain tenses. The Hellenistic authors may have written  $\rho$  to show the derivation of the word (this practice is not consistent).

Read all the above variants with  $\rho$

3:2 νηφαλιον - S<sup>x</sup> A D<sup>x</sup>  
 33. 69. 104. 1022. etc.  
 Basil. Chrys. Theod. Origen.

νηφαλεον - D<sup>c</sup> K  
 1908. 223. 1960. 2401 etc.

νηφαλαιον - S<sup>c</sup> F G L P  
 1912. 642. 1518 etc.

The following variants are discussed here: -

1 TIMOTHY.

3:11 νηφαλιους - S A D<sup>x</sup> H C  
 223. 1739. 1960. 1022. 1960 etc.

νηφαλεους - D<sup>c</sup> K  
 T. R. 69. 1908.

νηφαλαιους - F G L P

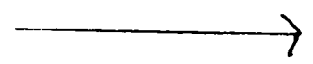
TITUS.

2:2 νηφαλιους - S A C H  
 Minuscules.

νηφαλειους - F.

νηφαλαιους - G L P D<sup>x</sup>

νηφαλεους - D<sup>c</sup> K  
 Dam.



Moulton in his Prolegomena (op. cit.) reminds us (p. 34) that "the scribe made his choice of ε, η, αι etc. according to the grammar and the sense." L. S. favour νηφαλιος saying that νηφαλεος is branded as late. Howard p. 76 indicates the ease with which 'ι' and 'ει' were interchanged.

Radermacher in his Grammar (op. cit.) p. 43 says that "Ein Beleg für diese Schwächung (ι → ε) ist νηφαλεον. Häufig ist sie bei lateinischen Worten λεγων Legio".

The above comments suggest νηφαλεον to be original at 1 Tim. 3:2, and νηφαλεος at 1 Tim. 3:11 and Titus 2:2. The v.ll. ι, αι and ει are orthographical and possibly Atticistic alterations.

See v.ll. αιγιος, αιγειος (Heb. 11:37) and μεγαλια and μεγαλα at Lk. 1:49.

3:3 πληκτην - S A D F G L P  
(no add.) 33. 1908.  
Versions.  
Origen (Lat.). Ambst.  
Const-Apost. Chrys. Theod-Mops.

πλεονεκτην - 1022. 1245  
(no add.) § (vg. MG.).

Add μη πλεονεκτην after ἀισχροκερδη  
- 1243. 1836. 440. 2400.

Add μη ἀισχροκερδη after πληκτην - L  
T.R. 31. 69. 104, etc.  
§  
Basil.

πληκτης occurs only here and at Tit. 1:7 (no. vl.) in  
the N. T. Not in the LXX except Sm. of Ps. 34(35):15.

In L.S. only in Arist. Plut. Eust.. πλεονεκτης appears  
at 1 Cor. 5:10, 5:11, 6:10, 1 Th. 4:6 (no. v.11) in Sirach 14:9  
and in the versions by Aq. and Sm. of Ps 9:24 (10:3). The  
word appears in Thuc. Hd̄t. Xen.

The contrast in the context favours πληκτην. The idea  
of μη πλεονεκτην is already present in ἀφελργυρον  
following.

μη ἀλεχροκερδη has been added by assimilation to  
Tit. 1:7. It was easy for scribes to add to or to  
reduce lists of qualities. The reading of 1836. 2400.  
1243. 440. is a conflate reading from mss. reading μη  
ἀλεχροκερδη after πληκτην, and from those  
mss. which read πλεονεκτην instead of πληκτην.

3:3 Variants ᾿αλλ᾿ and ᾿αλλ᾿α are discussed at  
1 Tim. 1:13 (᾿αλλ᾿ v.l. ᾿αλλ᾿α ).

3:3 ᾿επιεικη -  
᾿επιεικην - F G.

(cf. similar variants by F G at 1 Tim. 1:13, 2:6, 5:16, 6:19,  
etc).

All the other adjectives in the list end in 'ν'. ᾿επιεικης  
however is third declension. F G were confused by the  
other endings.

3:4 προῖσταμενον -  
προῖστανομενον - S  
προβισταμενον - F G.

The forms προῖ- and προβι- are both found in Classical authors, but προβιστημι is not found elsewhere in the N. T.. προῖστημι is frequent in the Pastorals (1 Tim. 3:5, 3:12, 5:17, Tit. 3:8, 3:14) and in the rest of the N. T. at Rom. 12:8, 1 Th. 5:12 (no. v.11). προῖ- seems to be original here, on the basis of author's usage.

The reading of S is characteristic of this ms. See for example Rom. 12:8 προβισταμενος (v.l. by S - προῖστανομενος) and at 1 Th. 5:12 προῖσταμενους (v.l. by S - προῖστανομενους). Bl-Deb. § 93 refers to this as "a transition to the -ω conjugation". S tries to give the "correct" form of -δναι -δεδαι verbs. The author of the Pastorals' usage is shown at 1 Tim. 3:12 προῖσταμενοι (no. v.1.).

Read προῖσταμενον.

324 ΤΕΚΥΔ -

ΤΕΚΥΟΥ - 2005.

At 1 Tim. 3:12 the author speaks of house (singular)  
and children (plural). The variant here is probably  
a sheer error.

3:4 Weiss puts a comma after ὑποταγή

The children are to be ἐν ὑποταγῇ μετὰ  
πατρὸς σεβνότητος. A similar usage occurs at  
1 Tim. 2:15 and shows that such prepositional phrases  
added to datives are not uncharacteristic of the author's  
style. The comma is unnecessary.

3:5 Omit  $\overline{\Theta\Upsilon}$  - 1311. 1874.

L (vt. t. mon.).

Amb. Aug.

Anarthrous  $\overline{\Theta\Upsilon}$  dependent on an anarthrous noun is characteristic of the author. (cf. 1 Tim. 1:4, 4:4, 2 Tim. 1:1, Tit. 1:1, 1:7).

The same phrase occurs at 1 Tim. 3:15 ( $\overline{\text{ἐκκλησία } \Theta\Upsilon}$ ), to which there is no obvious assimilation. The omission (if not accidental) may have occurred at a time when  $\overline{\text{ἐκκλησία}}$  meant "the Church of God" and so  $\overline{\Theta\Upsilon}$  would appear to be otiose.

3:5

ἔπιμελησεται -  
ἔπιμελησηται - 33. 642.

As the future is obviously required by the sense, and as there is no reason to include a subjunctive at this point, the variant is orthographical, representing an alternative spelling of the future. This spelling is not characteristic of the author (e.g. at 1 Tim. 2:15 - no variant).

The following variant is considered here: -

1 TIMOTHY.

5:11 κατὰσπρηνιδωσεν - S C D K L

Minuscules.

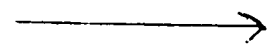
Chrys. Theod.

κατὰσπρηνιδουσεν - A F G P

104.

Again, the apparent subjunctive ending may represent an alternative spelling of the future, which does not represent the original author's spelling (see ἀρκεσθησομεθα at 1 Tim. 6:8 and ἀποστησονται at 1 Tim. 4:1) but it may also be assumed that the alteration was deliberate.

οταν + Aor. Subj. implies a future action to be concluded before the action of the main verb (see Turner p. 112). This would apply here and would represent Pastoral usage (Tit. 3:12) and N. T. usage (Mk. 2:20, 4:15, 4:16, 4:29 etc).



ὅταν + Ind. does occur in the N. T. in the non-Classical  
sense of "when" as at Mk. 3:11, 11:25, Rev. 4:9, 8:1  
(no. v.11.).

3:6 τυφωθεις -  
τυφλωθεις - 1836. 256.

τυφωω does not appear in the LXX, and the only occurrences in the N. T. are in the Pastorals (1 Tim. 6:4 and 2 Tim. 3:6 with variants q.v.). It is common in Greek literature; for example, in Aelian, Philo. Dem. Arist. etc.

τυφλωω occurs in the LXX, and in Jn. 12:40, 2 Cor. 4:4, 1 Jn. 2:11 (no. v.11.). It is an Attic word. τυφλωω is used in a metaphorical sense at Wis. 2:21, Is. 42:19 and in a literal sense at Tob. 7:7. In the N. T. the verb is used metaphorically.

τυφωθεις is probably original here as it forms part of the author's vocabulary. The reading τυφλωθεις probably occurred through misreading.

3:6 ἔρπεσῆ -  
 ἔνπεσῆ - D<sup>x</sup> F G  
 ἔρπεσει - P

440.

and

1 TIMOTHY.

3:7 ἔρπεσῆ -  
 ἔνπεσῆ - D<sup>x</sup> F G  
 ἔρπεσει - P.

ἔνπιπτω does not occur in the N.T.. ἔρπιπτοῦσιν occurs at 1 Tim. 6:9 (no. v.l.) and shows that the spelling of D<sup>x</sup> F G does not reflect the author's usage but is a quirk of their own. ἔρπεσῆ occurs at Mt. 12:11 without a variant over ρ .

ἴνδ is followed by the subjunctive in the Pastorals. The form of the verb in P is impossible. Howard p. 71 points to the frequent confusion of εἰ and ἦ . The spelling of P does not reflect the Pastoral spelling of subjunctive endings as far as we can ascertain from the undisputed readings at 1 Tim. 5:1, 5:21, etc.

3:6 Add και παιδα before του - L

1739. 81. 1912. 1827.

Ps.-Am. Att. Caec. Mart.

Can.-Nic. Dion-E.

As far as the Greek witnesses are concerned, they have assimilated the words of v. 6 to those of v. 7. The Fathers may have been citing 1 Tim. 3:7.

3:7 The verse is omitted by G<sup>x</sup>

205

L (vt. g).

This variant is an obvious example of the operation of homoioteleuton. Both verse 6 and verse 7 end with  $\tau\omicron\upsilon$   $\delta\iota\alpha\beta\omicron\lambda\omicron\upsilon$ . Verses 7 and 8 each begin with a delta.

3:7 The variant adding *καὶ* after *δε* is discussed in Appendix II.

3:7 *δει δε* - S A F G H

33.

*δει δε αὐτοῦ* - D K L P Ψ and F G according to von Soden.

69. 1912. 2344 etc. etc.

L (vt m)

Ps - Aug. Jer.

Origen and other Fathers.

(cf. v.l. at 1 Tim. 3:15, adding *εε*).

The addition of the personal pronoun is essential to the sense. *αὐτοῦ* is the object of *δει : μαρτυριαν καλην* is not. It can, however, be argued that the following verb *ἐμπροσθεν* leaves no ambiguity as to the real subject of the verb, *ἔχειν*.

The explanatory *αὐτοῦ* could be scribal. If *αὐτοῦ* is original, its omission possibly represents an attempt by certain scribes to reduce pronouns on stylistic grounds. Thus scribal activity could have operated in both directions. This variant is listed as doubtful in Appendix 6.

3:7 ἔχειν καλὴν - D F G

927. 489.

L (vg)(vt.).

Greek and Latin Fathers.

καλὴν ἔχειν - S A H K L P

Most minuscules.

L (vg. W).

Except when it qualifies ἔργον, καλὸς appears in many positions in the Pastorals. Sometimes before its noun: as at 1 Tim. 1:18, 6:12 (bis) 6:13, 2 Tim. 1:14, 2:3, 4:7. Sometimes after its noun: as at 1 Tim. 6:19. Sometimes it is separated from its noun: as at 1 Tim. 3:13, 4:6.

The order ἔχειν καλὴν would, therefore, not be impossible and it is in accordance with the author's style. Scribes would tend to invert the order to place the adjective nearer its noun.

3:7 ἔμπροσθεν v.l. ἔνπροσθεν and v.l. ἔμπροσθεν  
are discussed at 1 Tim. 3:6 ( ἔμπροσθεν ).

3:7 Place του διαβολου before κλη 1319.

The variant is possibly due to the influence of 1 Tim. 3:6,  
where του διαβολου follows ἔμπροσθεν .

του διαβολου should follow παγίδα , as this conforms  
to the idea at 2 Tim. 2:26 ... ἕκ της του διαβολου  
παγιδος .

3:7 Add εἰς before παγιδῶν - D<sup>x</sup>  
L (vg H ⊕ K L)(vt. d g m)  
Pel.<sup>B</sup> Jer.

The repetition of a preposition before a second noun is a characteristic of Semitic idiom, and is unlikely to have been added by scribes. On the contrary, they would remove such a repetition on stylistic grounds. Accept the addition as original.

3:8 Omit εἰρηνοῦς - S<sup>x</sup>

1836. 181<sup>x</sup>. 460. 122.

Another omission by S<sup>x</sup>

The instruction here parallels the instruction to wives in v. 11, where they are encouraged to be εἰρηναῖαι. As with the instructions to bishops too, the author gives deacons a positive command, before turning to prohibitions.

The error was either a careless omission, or was caused by

hom :-

ὡσαύτω (εἰρηνοῦς).

3:8  $\beta\epsilon\rho\nu\omicron\upsilon\varsigma$  -  
 $\beta\epsilon\rho\nu\alpha\varsigma$  - 330.

and

1 TIMOTHY.

3:11  $\beta\epsilon\rho\nu\alpha\varsigma$  -  
 $\beta\epsilon\rho\nu\omicron\upsilon\varsigma$  - A.

At 1 Tim. 3:8  $\beta\epsilon\rho\nu\omicron\upsilon\varsigma$  is obviously correct, as it agrees with  $\delta\iota\alpha\kappa\omicron\nu\omicron\upsilon\varsigma$ . The variant represents a sheer error by 330.

At 1 Tim. 3:11 two adjectives follow in  $-\omicron\upsilon\varsigma$ . The ending may have confused the scribe. Howard p. 157 says that the reading of A is "a mere casual slip".

3:8 διλογους -  
διαλογους - 623 \*. 69.

διλογος - ἀ.λ. in the N. T. Polycarp § 5 uses the word. So too does Xen. but in the sense "given to repetition". In the LXX διγλωσσος is used in the sense "double-tongued" as at Prov. 11:13. Sir 5:9.

διαλογος does not appear elsewhere in the N. T., but the verb διαλογιζομαι appears in the Gospels, and διαλογικμος appears at 1 Tim. 2:8 in the sense of "quarreling".

Despite the uncommonness of διλογος, this seems to be the word required in the context. A quality of character is necessary, and unless διαλογος can bear a meaning implying an "evil intention in quarreling", its place in the text here is doubtful'.

Possibly δια- here occurred through assimilation with Tit. 2:3 where διαβολουσ precedes the words μηδε οινω πολλω. διαλογουσ may have been the result of misreading, or may have been a deliberate attempt to avoid an unusual word.

3:8    ΠΡΟΣΕΧΟΝΤΑΣ -  
         ΠΡΟΣΕΧΟΝΤΕΣ - F G.

The accusative is correct and agrees with ΔΙΑΚΟΝΟΥΣ ,  
ΘΕΡΜΟΥΣ , ΔΙΔΑΧΟΥΣ , ΞΕΧΟΝΤΑΣ etc. Howard  
§ 55 A:4, p. 130 says that the accusative plural m. and f.  
in -ΕΣ was encouraged by the identity of nominative and  
accusative plurals of ΠΟΛΙΣ etc., and is common in papyri  
of early and late date.

The following variant is discussed here: -

1 TIMOTHY.

6:2    ΞΕΧΟΝΤΕΣ -  
         ΞΕΧΟΝΤΑΣ - A F G D<sup>\*</sup> I  
                         326. 181. 623. 1838. 1908<sup>\*</sup> 794.  
                         69. 489.

The order of the sentence may have confused scribes. -ΑΣ  
may have been introduced from ΔΕΞΠΟΤΑΣ following or  
because scribes thought that ΞΕΧΟΝΤΕΣ should agree with  
ΔΕΞΠΟΤΑΣ .

The nominative οἱ ΞΕΧΟΝΤΕΣ should be read.

Possibly this variant was caused on orthographical grounds.  
Howard pp. 68 - 69 states that three examples of the  
nominative in -ΑΣ are found in the LXX.

3:9 ΠΙΣΤΕΩΣ -  
Ἀναστάσεως - 440.

The genitive is either appositional or subjective.

Neither phrase (το μυστήριον τῆς πίστεως :  
το μυστήριον τῆς ἀναστάσεως) is found  
elsewhere in the N. T.

πίστις is used in an absolute sense (i.e. the Christian  
faith).

ἀνάστασις is never spoken of as a mystery in the N. T.,  
but it is in the early church (e.g. Ath. ep. Drac. 10.: Chrys  
'in pasche' 7:5, Chrys:Paschale p. 228 - cited in Lampe's  
Lexicon of Patristic Greek). Christianity is spoken of as  
a mystery in the N.T.: for instance, at 1 Cor. 2:7, the  
wisdom of God is called a mystery. A reference to  
resurrection would be unusual in the context.

Read ΠΙΣΤΕΩΣ

3:1 πιστος v.l. ανθρωπινος is discussed at  
1 Tim. 1:15 ( πιστος v.l. ανθρωπινος ).

3:1 Omit πιστος ( ανθρωπινος ) ο λογος - 256.

The variant represents an accidental omission. The scribe  
may have considered the phrase redundant and unnecessary.

(page misplaced  
by scribe)

3:9 ἔν καθαρά συνειδησει -  
καὶ καθαρὰς συνειδησεως - S\*

ἔν καθαρά συνειδησει is found at 2 Tim. 1:3, but

Pastoral usage is ambiguous in its use of this phrase. See

1 Tim. 1:19 ἔχων πιστιν καὶ ἀγαθὴν συνειδησειν

and 1 Tim. 1:5 ἀγαπῆ ἐκ καθαρὰς καρδίας καὶ  
συνειδησεως ἀγαθῆς.

S\* is noted as unreliable at Titus 2:8, 2:14, 3:1, and its  
reading ought perhaps be rejected here especially in view of  
the frequent occurrences of phrases with ἔν at the end of  
sentences (1 Tim. 1:13, 2:9, 2:15 etc.).

3:10 οὗτοι -  
αὗτοι - H

442.

On orthographical grounds, the error could have occurred in either direction. Atticism is more important than orthographical considerations here. This is shown by statements in Bl-Deb. § 277 and § 290 that οὗτος usually points backward, and that the Classical language used οὗτος for αὗτος . αὗτος is foreign to Attic usage. The subject of οὗτος is always obvious and is usually in the previous clause. This is so here. αὗτος however, provides a weak emphasis and scribes would have been tempted to alter an original αὗτοι to οὗτοι especially as καὶ αὗτος is a strong Semitism (see Acts 10:6, οὗτος v. 1. καὶ αὗτος and Lk. 8:41, καὶ αὗτος v. 1. οὗτος)

Read αὗτοι .

3:10 The variant omitting δε is discussed in Appendix III.

3:10 δοκιμα}εεθωσαν -  
δοκιμα}ετωσαν - 1311. 1319.

The passive ending and sense are required, but the active ending has been substituted by two mss. because of confusion with δοκονειτσαν following.

The following variant is discussed here: -

1 TIMOTHY.

5:16 επαρκεισθω - S A F G.  
33. 2344. 1175.  
Pel<sup>B</sup> (subministraret).  
επαρκειτω - C D K L P.  
T. R. 69. 1908, etc.  
L (vg)(vt) - (subministret)  
Euthal, Dam. Theod. Chrys.

Here the reverse has taken place.

The only occurrence of this verb in the N. T. is at 1 Tim. 5:10 where it is active. The examples in L.S. are all active. The middle ending may have arisen because of confusion with βαρειτσαν following (as von Soden (vol. 1 part 4, p. 1981) suggests).

3:10

εἰτα -  
καὶ οὕτω - D<sup>x</sup>

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

Latin Fathers - et sic.

There is no firm example of οὕτω in the N. T. and οὕτως is more common in the Ptolemaic papyri (see Howard, p. 112). εἰτα is used by the author at 1 Tim. 2:13. Here εἰτα gives the idea of progression necessary in the context. οὕτω is limiting. Perhaps because of its unpopularity (6 times in the Gospels in the sense "then" and 3 times in 1 Cor. with v.11 ἐπειτα) εἰτα was altered by scribes. Perhaps also, scribes were unaware that δεικνύω is used in a technical sense in 1 Tim. (cf. 1 Tim. 3:13) and felt that the verb needed an object. οὕτω was therefore supplied to refer to God (or to the ἐπιεικός). The variant οὕτω may also have occurred through confusion with οὕτοι earlier in the sentence.

3:10

οἰτες -  
οὐ ἔχοντες - F G

All Latin witnesses read "habentes"  
except Ambst and Pel<sup>8</sup> who follow the majority of Greek mss.  
with "sine crimine (constituti)".

ἀνεγκλήτος + εἶναι occurs at Tit. 1:6, 1:7.

ἔχοντες may have arisen from the occurrence of ἔχοντας  
in v. 9 or v. 10. Hatch (1) argues that F and G were  
influenced to a certain extent by the Latin translation.

If οὐ ἔχοντες translates a Latin idiom the variant is  
explicable.

Read οἰτες .

(1) W. H. P. Hatch "On the Relationship of Codex Augiensis  
and Codex Boernerianus of the Pauline Epistles" in  
'Harvard Studies in Classical Philology'. Vol. LX (1951)  
p. 187 f. especially pp. 191 - 192.

3:11  $\sigma\epsilon\rho\nu\alpha\varsigma$  v.l.  $\sigma\epsilon\rho\nu\omicron\upsilon\varsigma$  is discussed at 1 Tim. 3:8  
(  $\sigma\epsilon\rho\nu\omicron\upsilon\varsigma$  ).

3:11  $\nu\eta\phi\alpha\lambda\iota\omicron\upsilon\varsigma$  v.l.  $\nu\eta\phi\alpha\lambda\epsilon\omicron\upsilon\varsigma$  and v.l.  $\nu\eta\phi\alpha\lambda\alpha\iota\omicron\upsilon\varsigma$   
is discussed at 1 Tim. 3:2 (  $\nu\eta\phi\alpha\lambda\iota\omicron\nu$  ).

3:12 The variant adding  $\delta\epsilon$  after  $\delta\iota\alpha\kappa\omicron\nu\epsilon\iota$  is discussed in  
Appendix III.

3:12  $\kappa\alpha\lambda\omega\varsigma$  -  
 $\kappa\alpha\lambda\omega\nu$  - D<sup>x</sup>  $\epsilon\iota$ .

81.

The adverb is required by sense.  $\kappa\alpha\lambda\omega\varsigma$  occurs before its  
verb in  $\nu$  13.  $\kappa\alpha\lambda\omicron\varsigma$  as an attributive adjective does not  
usually follow its noun in the Pastorals. (cf. 1 Tim. 1:18, 3:1,  
4:6, 6:12).  $-\omega\nu$  occurred because of  $\tau\epsilon\kappa\nu\omega\nu$  : the scribe  
thought he was writing an adjective to agree with this noun,  
but children are not called good in 1 Tim. 3:4.

3:12 οὐκων -  
οὐκίων - C.

If οὐκων is in fact οὐκίων this is unlikely to be original as οὐκίον as a diminutive of οἶκος (see L.S.) does not occur in the N. T. The author, however, does use diminutives elsewhere (e.g. 1 Tim. 2:9 κρυβύω) and diminutives were unpopular with scribes.

If οὐκίων is οὐκίωσ, it is from the noun οὐκία and there is frequent variation between οἶκος and οὐκία in N. T. mss. See for example Lk. 12:39.

οὐκία is used by the author of the Pastorals at 1 Tim. 5:13, 2 Tim. 2:20, 3:6 (no. v.11.). οἶκος is used at 1 Tim. 3:4, 3:5, 3:13, 3:15.

Orthographical considerations oblige us to treat the reading of C as secondary. The -ΙΩΝ ending was probably suggested by ἰδΙΩΝ preceding.

Read οὐκων

3:13 Περὶ ποιοῦνται -  
Περὶ ποιοῦντες - 522.

Περὶ ποιοῦνται is the main verb in the sentence,  
the subject of which is οἱ . . . διακονήσαντες

The participial ending is a sheer error by 522 caused by the  
ending of διακονήσαντες .

3:13 ἔν πιστεῖ τῇ -  
 ἔν πιστεῖ τῆν - F G  
 Omit these words - 181<sup>x</sup>  
 L (vg Z<sup>x</sup>)  
 Pel<sup>B</sup>.

If τῆν is original, it refers to πολλήν παρησιαν  
 but in the Pastorals, and in the rest of the N. T. (cf.  
 Col. 1:4) "faith in Jesus Christ" is more usual than  
 "boldness in Jesus Christ". Sheer error by F. G.

Col. 1:4 indicates that this phrase is found in the N. T.  
 There is no obvious assimilation to this verse. The  
 omission of ἔν πιστεῖ τῇ would again cause the  
 unparalleled reading "boldness in Jesus Christ". The  
 omission was facilitated by hom.

παρησιαν ἐν πιστεῖ τῇ ἐν.

3:14 ἑλεπὶ ὤν -  
 ἑλεπ(ε)ὶ ὤ - F G

69. 104

L (vt g).

ἑλεπ(ε)ὶ ὤ is incorrect in the context. A participle is required by sense. The ὤ ending was possibly suggested by γραφῶ preceding. Perhaps a recasting of the sentence as ταῦτα ἐκὶ γραφῶ ἑλεπὶ ὤ caused the error, but the placing of two 1 p.s. verbs together is untypical of the author (at 2 Tim. 1:12 the verbs are in two separate clauses).

3:14 πρὸς εἰς after ἔλθειν -

πρὸς εἰς after ταχίον (ἐν ταχεί) - 104. 1241. 33.

459. 81. 1912.

L (vt f g)

Ambst.

πρὸς εἰς before ἔλθειν - 181. 2344. 1991.

1943. 254

L (vg CLEM).

Omit πρὸς εἰς - F G.

263. 255. 6. 1881. 1739. 424<sup>\*\*</sup>.

Arm. Ⲫ (pal) Copt. (sah)

Origen.

(cf. Tit. 3:12 and 2 Tim. 4:9 where there is confusion over the positioning of πρὸς εἰς / πρὸς )

The omission probably represents an attempt to reduce the incidence of pronominal phrases. Scribes objected to them, especially those involving 2 p.s. references.

πρὸς εἰς has no set place in the N. T. sentence. See the various positions at Heb. 13:13, 1 Th. 2:2, 2:18, 3:4, 3:6, Rev. 3:20 (after verb) 1 Th. 3:11, 2 Th. 3:10, Rev. 12:5 (at the end of the sentence) and 2 Th. 2:5 (before verb).

An infinitive dependent on a participle usually stand as closely together as possible (See references at Titus 2:8), but this is not always so. (cf. 2 Tim. 1:4 Ἐπιπιδωκὲς εἰς ἰδεῖν ).

It is difficult to decide which position represents the original, although ἔλθειν πρὸς ἐγὼ is likely in view of the position of pronominal phrases after this infinitive at Rom. 1:10, 1:13, 15:22, 15:23, 15:29, 1 Cor. 2:1, 16:11, 2 Cor. 1:16.

3:14 ταχίον -

ἔν ταχει - A C D\* P.

33. 81, 442. 1912.

Copt. (sah).

ἔν ταχει occurs frequently in the N. T. without variant as

at Lk. 18:8, Acts, 12:7, 22:18, 25:4, Rom. 16:20, Rev. 1:1, 22:6.

It also occurs frequently in Pind, Aesch. Soph. Thuc. . ταχίον

is not found in a comparative sense in the N. T. as Lock indicates

in his commentary (1). The word is rare in the LXX although it

occurs at Wis. 13:9. In the N. T. the word occurs at Jn. 13:27

(v.l. ἔν ταχει), Heb. 13:23 (no. v.l.), 13:19 (v.l. ταχειον),

2 Tim. 4:9 (v.l. ταχειως : ἔν ταχει). ταχίον was

objected to by scribes. Bauer says that the word was 'von den

Attizisten verworfen'. The Philetaeros attributed to Herodian

§ 18 says θαπτον ἔρεως οὐχι ταχίον. Phrynichus

§ LVIII says ταχίον οὐ ἑλληνες οὐ λεγουσι θαπτον δε.

Moeris says ταχίον οὐ λεγεται παρ' Ἀττικους ἄλλα

θαπτον. ταχίον was objected to because it had no relative

force. The v.l. at Acts 17:15 ἔν ταχει for ὡς ταχειτα

ought to be borne in mind here.

- (1) Turner p. 30 points to ταχίον as an example of the comparative for the positive at 1 Tim. 3:14 and 2 Tim. 4:9. Other examples could be relative (Jn. 13:27) or a true comparative (Heb. 13:19).

ταχίον should be read here. It was altered by Atticistic scribes.

3:15 The variant omitting δε is discussed in Appendix III.

3:15 βραδυνω -  
βραδυνωσιν - 33.

The 1st p.s. is expected after γραφω . Sheer error  
by 33.

3:15 Add εε after δευ - D\*

L (vt d f)(vg) Arm.

Ambst. Hil. etc.

Origen, etc.

εε is necessary to the sense. Possibly this was felt by the translators. Most of the evidence for εε is versional. D\* was possibly influenced by L (vt d).

The person is indicated by εἰδης and by πρὸς εε in the preceding verse. Where δευ + 1N7. occurs with a personal pronoun, the person is not obvious from the context (Acts 9:6, 27:24 Rev. 10:11).

εε is an explanatory addition by scribes and translators.

(cf. variant adding αὐτοῦ at 1 Tim. 3:7).

3:15  $\overline{\Theta\Upsilon}$  -  
 $\overline{\text{K}\Upsilon}$  - P.

Origen. Epiph.

Either word agrees with author's usage of arthrous  $\overline{\Theta\text{C}}$  /  $\overline{\text{K}\text{C}}$

(See 1 Tim. 3:5, 4:4, 2 Tim. 1:1, 2:24).

$\delta\iota\kappa\omicron\varsigma$  at 1 Tim. 3:5 refers to  $\overline{\Theta\text{C}}$ . The close association of  $\delta\iota\kappa\omicron\varsigma$  and  $\overline{\Theta\text{C}}$  occurs also at

Mt. 12:4, 21:13, Mk. 2:26, 11:17, Lk. 6:4, Heb. 10:21,

Jn. 2:16, 2:17, etc. There is no firm example with  $\overline{\text{K}\text{C}}$

$\overline{\text{K}\Upsilon}$  here is a stylistic alteration.  $\overline{\Theta\text{C}}$  occurs twice in this verse. This criterion accounts for the variation in mss. at 1 Tim. 5:4, 5:5, Tit. 2:10 (q.v.).

Read  $\overline{\Theta\Upsilon}$

3:15 ἦτις v.l. εἴτις is discussed at 1 Tim. 3:1  
(εἴ v.l. ἦ ).

3:15 ἀληθείας -  
ἐκκλησίας - 421. 1022. 1245. 2344.

ἀληθῆ is used absolutely in the Pastorals. Here  
στῦλος...ἀληθείας is in apposition to ἐκκλησία  $\overline{\Theta\Upsilon}$   
ζῶντος.

στῦλος in the N. T. usually refers to people in the N. T.

(Gal. 2:9, Rev. 3:12) and in Eusebius H. E. 5:1 - 6. Lock

thinks στῦλος ἀληθείας refers to Timothy, but Bernard

in his commentary (p. 62 - 63) suggests that this is too

strong of an individual. But στῦλος ἐκκλησίας

would be even stronger. It is unlikely that στῦλος is

loose and ungrammatical in apposition to  $\overline{\Theta\Upsilon}$  as Holtzmann

(cited in Lock's commentary) suggests, because this is an

inadequate description of God. In view of this στῦλος

ἀληθείας is to be taken with ἐκκλησία and so ἀληθείας

is likely to be original. ἐκκλησίας was obviously

introduced from the previous occurrence of the word in the

same sentence.

3:16 Add ὁ before καὶ - 440.

If ὁ is original, it must refer to στύλος, or to the whole of the phrase preceding it.

However, it is unlikely to be original and is due to the scribe having misread the sentence as ..... 'the pillar and mainstay of the truth which is also unquestionably great'.

This is wrong in view of the continuation of the sentence.

3:16 ὁμολογουμένως -  
ὁμολογουμέν ὡς - D<sup>x</sup>  
§ (pal.).

The adverb ὁμολογουμένως is rare. It is a ζ.λ. in the N. T. but appears in 4 Macc. 6:31, 7:16, 16:1. It also appears in the Ep. Arist. 24, in Thuc. Plat. Diod. Epict. Jos.

The reading ὁμολογουμέν ὡς came about when copying from scriptio continua. The scribe misdivided the word because of his unfamiliarity of this adverb. A. S. Lewis (1) says that the words in § (pal.) which follow, probably formed part of a liturgy or creed recited by the congregation. But there is no example of ὡς introducing dependent indirect speech in the N. T.

Read, ὁμολογουμένως .

(1) A. S. Lewis "1 Timothy 3:16" in J.T.S. XLX 1917, p. 80.

- C<sup>c</sup> D<sup>c</sup> K L P S<sup>e</sup> Ψ A<sup>c</sup>

T. R. and most minuscules.

Lect. Byz.

Slavonic, Arabic Polyglott.

L (vg L<sup>c</sup>).

Didy-Alex. Greg-Nyssa. Ign.

Theophyl. Theod. Oec. Diony.

Disciple of Appolinarius.

Chrys. Epiph. Hipp. Dam.

65

- S<sup>x</sup> A<sup>x</sup> C<sup>x</sup> (F G (1)).

73. 181. 33. 442. 363. 2127.

Lect. 599.

Goth. (Copt. Ɑ (?) Arm. Eth).

Epiph. Theod-Mops. Cyril-Alex

Orig. (Lat), Jer. Liberatus.

(Ephraim).

6

- D<sup>x</sup> 061

L (vt f g) (vg) - quod.

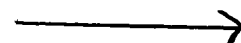
(Ɑ (?) Arm. Copt. Eth).

Hilary. Ambst. Cassiod. Aug.

Vict. of Rome

(Ephraim).

(1) The line represents a rough breathing according to Scrivener's Introduction to Textual Criticism 4th edition, Vol. 2, p. 390.



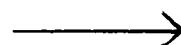
$\delta\varsigma$   $\overline{\theta\zeta}$  - 256.  
 $\delta$   $\overline{\theta\zeta}$  - 69. 88.

This is probably the most discussed variant in the Pastoral epistles. Here are the views of some critics on the verse: -

- (1) Westcott and Hort on select readings p. 133. say that  $\overline{\theta\zeta}$  is a late Antiochene reading. This change to  $\overline{\theta\zeta}$  is one of the readings charged against Macedonius bishop of Constantinople at the time of his expulsion by Emperor Anastasius during the Monophysite influence of 510. The change was facilitated or caused by the removal of an apparent solecism and obtained concurrently with the acquisition of increased definiteness for a theological statement. The reverse can only be accounted for on palaeographical grounds.  $\overline{\theta\zeta}$  is unlikely to stand at the head of 6 clauses though it might harmonise with the first. The antecedent of  $\delta\varsigma$  is not found in the preceding verse, because this is an extract from a hymn and the preceding verse is not quoted.

- (2) The view of Badcock (2) who translates the verse back into Aramaic from which language he presumes it comes, leaves no room for the divine name to appear.

(2) F. J. Badcock 'The Pauline Epistles', p. 134.



- (3) Bernard in his commentary prefers  $\acute{\omicron}\varsigma$  because of the parallelism in the hymn and because  $\acute{\omicron}\varsigma$  is the relative to an unexpressed antecedent.
- (4) Field's notes approve of  $\overline{\theta\varsigma}$  saying that  $\acute{\omicron}\varsigma$  is of no significance and that the first statement refers to God. He is concerned about the possible meaning of the relative and the fruitless attempts to link it to an antecedent.
- (5) Robertson (3) quotes Liberatus "Hunc enim immutasse ubi habet  $\theta\varsigma$  id est "qui" monosyllabum Graecum, littera mutata  $\theta$  in  $\omega$  vertisse et fecisse  $\overline{\theta\varsigma}$  id est "deus" ut esset: "Deus apparuit per carnem" ".

Tregelles, Tischendorf and others discuss this variant and much of the discussion hinges on whether certain mss. read  $\acute{\omicron}\varsigma$  or  $\overline{\theta\varsigma}$ . Stylistic considerations and author's usage are usually ignored by textual critics but these criteria can help us to decide with certainty the original reading here.

- (3) A. T. Robertson "An Introduction to the Textual Criticism of the New Testament", p. 214.



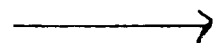
If the reading  $\delta$  is an example of the article used as a relative pronoun it is unlikely to be original. Turner, p. 37 points out that there are no certain examples of this usage in the N. T.

If  $\delta'$  is the neuter relative pronoun, it is, as Hammond points out,<sup>(4)</sup> developed from  $\delta\varsigma$  because of the foregoing neuter  $\mu\upsilon\sigma\tau\eta\rho\iota\omicron\nu$ . The idea of God or Christ as a mystery is however not alien to N. T. theology (cf. Col. 2:2 and possibly 1 Cor. 2:1) but it is difficult to see how the other variants arose if  $\delta'$  is original here.

$\overline{\theta\zeta}$  cannot be original. The section of  $\overline{\theta\zeta}$  in the appendix on the divine names (Appendix 1) shows that anarthrous  $\overline{\theta\zeta}$  in the nominative is untypical of Pastoral usage (e.g. at 1 Tim. 4:3, 2 Tim. 1:7, 2:25, Titus 1:2). Also  $\overline{\theta\zeta}$  would be unsuitable in the context with  $\xi\delta\iota\kappa\alpha\iota\omega\delta\eta$  following. The fact that this verse is a quotation from a hymn and that author's style and usage may be inoperative here, may be discounted in view of the following.

If  $\delta\varsigma$  is original, it explains how the other variants occurred.

(4) In his "Outlines of Textual Criticism applied to the New Testament" 6th edition, Appendix B.



As Hort says  $\zeta\varsigma$  does not have an antecedent, as the verse is quoted out of its context. Scribes experienced the difficulty, which Field expressed and altered  $\zeta\varsigma$  to  $\overline{\theta\varsigma}$  in order to provide a definite subject for the sentence. Such a change would be facilitated by orthographical considerations, and some scribes may have written  $\overline{\theta\varsigma}$  accidentally. However, other scribes wrote  $\zeta'$  in an attempt to make the relative agree with the neuter antecedent  $\mu\upsilon\sigma\tau\eta\rho\iota\omicron\nu$ . 69 and 88 conflated the two readings  $\zeta$  and  $\overline{\theta\varsigma}$  (69 is guilty of conflation at 1 Tim. 6:19  $\epsilon\upsilon\tau\omega\varsigma$   $\alpha\lambda\omicron\omega\upsilon\iota\omicron\nu$ ) or else realised that  $\overline{\theta\varsigma}$  in the exemplar should not appear without the article.

If  $\zeta\varsigma$  is original, it creates ~~with~~ the parallelism in the verse noted by Norden in "Agnostos Theos" p. 254 f.

The variant by 256 looks like a conflation of  $\zeta\varsigma$  and  $\overline{\theta\varsigma}$ , or is an addition of  $\overline{\theta\varsigma}$  to supply a nominative.

If  $\zeta\varsigma$  is original, it was altered to  $\overline{\theta\varsigma}$ :-

- (a) because of a palaeographical and orthographical error.
- (b) to supply a nominative and improve the construction.
- (c) for dogmatic and theological motives.

$\zeta\varsigma$  originally referred to Christ.

3:16 ἄγγελους -  
ἄνθρωποις - 623.

The antithesis in the hymn is between ἔθνη and ἄγγελοι a revelation embracing two extremes. The revelation to angels is by a vision (ὡφθῆ) as at 1 Cor. 15:6 - 8. cf also 1 Pet. 1:12, Eph. 3:10, and the Ascension of Isaiah 11. The variant possibly occurred because 623 was reminded of 1 Cor. 4:9 ἄγγελοι καὶ ἄνθρωποις.

3:16 Omit the third <sup>ς</sup>εν - 0241.

337. 323. 177.

L (vg except N).

L (vt except g).

Latin Fathers (except Aug.

Julian<sup>d</sup>. Leo-M. Ps-Aug. S-Mo).

The previous line in the poem appears without a preposition.

If the preposition were absent here too, the meaning would be

"preached by nations" rather than "preached among nations".

The use of <sup>ς</sup>εν in this sense of "among" is less frequently

found, and is a specialised use. There was a tendency for

scribes to reduce the incidence of prepositions. The omission

here may also have been made to improve the parallelism of the

couplet.

3:16 <sup>ς</sup>επιστευθη v.l. πιστευθη is discussed at  
1 Tim. 1:3 (παραγγελιας).

3:16 ανελημφθη v.l. ανεληφθη is discussed at  
1 Tim. 3:2 (ανεπιληπτον).

4:1    To    -  
          o    - F G.

πνευμα is always neuter in the N. T.    Sheer error by  
F. G.

4:1 ὅστερος -

ἔσχατος - 33.

L (vg) (vt d f g).

Tert. Novat. Luc. Hil. Aug.

Ambst.

Ath. Origen. Theod.

(Latin reads "novissimis" = "extreme", "hindermost").

The expression 'latter end of days', in the O. T. is always conveyed with ἔσχατος as in ἔπ' ἔσχατων τῶν ἡμερῶν (Gen. 49:1) and ἐν ταῖς ἔσχαταις ἡμέραις (Isa. 2:2). See also Num. 24:14. Deut. 4:30, 31:29, etc.

ὅστερον appears at 3 Macc. 2:24 in the phrase ἐν χρόνῳ ὅστερον (See Hatch and Redpath's concordance).

Zerwick (1) says that ὅστερος strictly means 'latter' but that it is used here in the sense of 'last'. ὅστερος is usually used of times future to the speaker. This sense is required at 2 Tim. 3:1, 2 Pet. 3:3, Jude 18, but at all these places, the text reads ἔσχατος (without variant). There is no firm example of the adjective ὅστερος in the N. T.

At Mt. 21:31 the v.l. πρῶτος exists. It is rare in the LXX, where its sense is 'latter' 'next'. ὅστερον in the sense of ὅστερος is fairly frequent in the N. T.

(1) 'Biblical Greek' translated from the 4th ed. by J. Smith.  
§ 149.



As ὑστερος has not been used in its strict sense, ἔεχατος has been substituted to convey the true sense and to conform to the general term. The Latin translated as if the Greek read ἔεχατος. Blass-Deh § 62 says that ἔεχατος in N. T. Greek appears in a comparative sense (as at Mt. 27:64) and ὑστερος in a superlative sense, so that if the end needs to be emphasised ἔεχατος is used regardless of the number of units - duality is eliminated. If the relative is to be emphasised, the comparative is used without reference to the unity of comparison (i.e. ὑστερος). At 1 Tim. 4: the times are future and so the superlative is needed.

The variant ὑστερος may have arisen because of the different emphasis given to the sentence by scribes. An Atticist scribe may have objected to ἔεχατος because it strictly means the last of a series, just as πρῶτος means the first of a series. Turner p. 29 - 32 shows that there is much confusion in the N. T. over the comparison of adverbs and adjectives.

4:1 Add ἄπο before τῆς πίστεως  
- 206. 1149. 1799.  
L (vg) adds "a".

cf. 1 Tim. 6:10 ἄπο πλάνων ἄπο τῆς πίστεως  
and variant discussed below.

Often Mt. improved Mk.'s style by omitting a preposition when it follows a verb compounded with that same preposition, or else altered the verb, e.g. Mk. 1:16 παρῶν παρὰ = Mt. 4:18 περὶπατῶν παρὰ ; Mk. 1:21 ἐπισπορευόντων εἰς = Mt. 4:17 ἔλθων εἰς .

In the sense 'to depart' ἀφίστημι is followed by ἄπο without v.ll at Lk. 4:13 Acts 5:38 Lk. 13:27 etc. In a metaphorical sense 2 Tim. 2:19 has the verb and ἄπο See also Heb. 3:12. Except for the absolute use at Lk. 8:13, this is the only instance of the metaphorical use without the preposition. Therefore accept the variant. Read ἄπο Scribes omitted it on stylistic grounds.

The following variant is considered here: -

1 TIMOTHY.

6:10 Omit ἄπο - 2.

This omission also represents a stylistic improvement: the verb is compounded with the same preposition.

4:1 Add ὀρθῆς before ΠΙΣΤΕΩΣ - 255.

The variant probably represents an interpretative addition dating from a period of heretical faiths. ὀρθός is used in the N. T. in Acts and Hebrews. ΠΙΣΤΙΣ in the rest of the Pastorals obviously refers to a true faith in God or Christ.

Apologists were concerned with ὀρθὸς λόγος  
e.g. Appendix 2:2, 7:7, 9:4, 55:4, Dial. 3:3, 8:2 etc. (1).

(1) See E. J. Goodspeed "Die Ältesten Apologeten".

4:1 The variant adding *καί* before *προσεχόντες* is discussed in Appendix II.

4:1 *πλανοις* -

*πλανοι* - 33.

*πλανης* - P. 0241.

440. 917. 462. and a few other minuscules.

L (vg). Arm.

Clem. Orig. Basil.

Phot. Justin. Ambst.

Bartlet (1) says that *πνευματων πλανης* is a Hebraism and that *πλανοις* is "suspiciously better Greek".

*πλανης*, the Genitive of *πλανη* (an error) is more common in the N. T. than the adjective *πλανος*, which is a *σ. λ. .*  
Note that *διδασκαλος* following is qualified by the Genitive.

*πλανης* as a Semitism was avoided by certain scribes. It is likely to be original here.

*πλανοι* by 33 is probably a sheer error of omission of sigma.

Because of the case, it is unlikely to be a separate noun as at

Mt. 27:3, 2 Cor. 6:8, 2 Jn. 7.

(1) In 'A New Fifth-Sixth Century Fragment of 1 Timothy' in J.T.S.X VIII (1917) p. 309.

4:1 The variant omitting καὶ before διδάσκαλιδις is discussed at Appendix II.

4:1 διδάσκαλιδις -  
διδάσκαλιδας - S\* P\*

69. 1799.

ΠΡΟΣΕΧΟΝΤΕΣ is followed by the dative ΠΝΕΥΜΑΤΙΝ:  
διδάσκαλιδι should also be in the dative case. The error by  
S\* and others was caused by misreading, aided by the distance  
separating noun and verb.

4:1 Weiss puts a comma after  $\delta\alpha\lambda\mu\sigma\iota\omega\nu$  . This punctuation is followed in most printed editions ( B F B S diglott, Souter etc.).

$\xi\nu \cdot \sigma\pi\omicron\kappa\rho\iota\varsigma\epsilon\iota\ \psi\epsilon\upsilon\delta\omicron\lambda\omicron\gamma\omega\nu$  is not to be taken with  $\delta\alpha\lambda\mu\sigma\iota\omega\nu$  . The words refer to the whole sentiment expressed before. It is necessary therefore, to separate them off with a comma.

4:2 ΚΕΚΔΥΣΤΗΡΩΔΕΝΩΝ - S A L

69. 1799. 440. 223.

506. 917.

Clem. Origen.

ΚΕΚΔΥΤΗΡΩΔΕΝΩΝ - C D F G K P I O 61.

T. R. and most minuscules

Hippolytus. Origen. Clem.

L + S. list the form with sigma as Vulgar for ΚΔΥΤΗΡΩΝ .

In other words formed from this root, L + S. list both spellings.

In Howard p. 342 and p. 405 this word appears with the sigma bracketed.

Read with sigma. It may have been objected to by certain scribes as a Vulgar form.

4:2 ἴδων συνελθῶν -  
συνελθῶν

- 57. 181<sup>x</sup>

Ambst. Jer. Tert. Aug. Ruf.

Prosper. Prae.

Clem. Epiph.

συνελθῶν ἑαυτῶν - D.

181.

L (vt d).

Novat. Luc. Aug. Jer.

Origen.

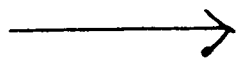
οἰκιδὸν συνελθῶν - 81.

Origen.

οἰκ(ε)ῖος is Classical (cf. Turner p. 191) therefore the reading of 81 is probably an Atticistic alteration.

In the Pastorals ἑαυτοῦ is used only as a reflexive as at 1 Tim. 6:10, 6:19 not as a possessive pronoun. This rules out the originality of ἑαυτῶν here. There was much interchange between ἴδιος and ἑαυτοῦ as seen in Mayser II 2 p. 73 § 66c. (1). ἴδων is likely to be original here. ἴδιος was objected to. In the Classical

(1) See also S. B. Psaltes 'Grammatik der Byzantischen Chroniken' in 'Forschungen zur Griechischen und Lateinischen Grammatik' Vol. 2. p. 197.



language it meant "ones own personal". Turner p. 191 shows that in the N. T. ἰδιος appears as a mere possessive, although both meanings are apparent in Mt 22:5. Stylistic purists may have objected to this non-Classical use, and would omit it or change it. Both forms of variation are found in this reading. ~~D particularly has a marked dislike for ἰδιος (see v.11. at Mt. 13:57, Mk. 15:20, Acts 1:19, 24:24).~~

The use of ἰδιος is similar at 1 Tim. 2:6, 3:4, 3:5, 3:12, 5:4, 6:15, 2 Tim. 4:3, Tit. 1:3, 2:5, 2:9.

The following variant is considered here: -

#### 1 TIMOTHY.

6:1 ἰδιους -  
οἰκίους - 440.

The arguments about οἰκίους above apply here, and ἰδιους ought to be read.

4:3      $\acute{\alpha}$      -  
           $\acute{\omega}\nu$  - C<sup>c</sup>

Marcion as quoted by Hippolytus.

Scribes sometimes followed the Classical rule whereby a relative pronoun is attracted to the case of its antecedent. See Turner p. 324. cf. Mk. 13:19  $\acute{\eta}\nu$  in A W C<sup>2</sup> and also the v.ll. below. Read  $\acute{\alpha}$  as original here:  $\acute{\omega}\nu$  is an Atticistic alteration.

The following variants are discussed here: -

1 TIMOTHY.

4:6      $\acute{\eta}$      -  
           $\acute{\eta}\varsigma$  - A.  
                  436. 8     (Tischendorf).

Another example of attraction.  $\acute{\eta}$  is likely to be original.  
See Bl-Deb. § 294,  
and

TITUS.

3:5      $\acute{\omega}\nu$     -  
           $\acute{\alpha}$      - C<sup>\*</sup> S P D<sup>\*</sup> F G A.

33. 424. 1739.

Didymus. Ath. Cyril-Alex. Cyril-Jer.

Clement. Theod.

Read  $\acute{\alpha}$  as original.  $\acute{\omega}\nu$  is Atticistic.

4:3 μεταληψιν v.l. μεταληψιν is discussed at  
1 Tim. 3:2

4:3 μετα v.l. μετ' is discussed at 1 Tim. 2:9, μετα  
v.l. μετ'

4:3 Add αὐτοῦ after ἀληθειαν - D<sup>x</sup>.

In the context ἀληθεια is the eternal truth of the  
Christian gospel. This idea is weakened if it is qualified  
by αὐτοῦ. ἀληθεια is used absolutely of a body of  
doctrine (cf. Gal. 2:5 ἡ ἀληθεια του εὐαγγελιου  
and Rom. 1:25 ...την ἀληθειαν του  $\overline{\Theta\upsilon}$  where  $\overline{\Theta\upsilon}$   
is objective genitive).

ἀληθεια is not qualified at 1 Tim. 2:3 and 6:5. The  
addition here represents an attempt by D<sup>x</sup> to apply ἀληθεια  
directly to God.

4:4 Omit  $\overline{\Theta\Upsilon}$  - P.

Anarthrous  $\overline{\Theta\Upsilon}$  dependent on an anarthrous noun is characteristic of the author. (1 Tim. 1:4, 3:15, 4:5, 2 Tim. 1:1, Tit. 1:1, 1:7).

$\overline{\tau\alpha\upsilon\kappa\tau\iota\sigma\mu\alpha}$  occurs without  $\overline{\Theta\Upsilon}$  at Rev. 5:13, but there the context does not require  $\overline{\Theta\Upsilon}$ . The omission here may be theological and based on the belief that all creation is God's, and that it is unnecessary to qualify  $\overline{\kappa\tau\iota\sigma\mu\alpha}$ . The omission may possibly be stylistic:  $\delta\ \overline{\Theta\Upsilon}\ \overline{\xi\kappa\tau\iota\sigma\epsilon\nu}$  occurs in the previous verse.

4:4  $\overline{\rho\epsilon\tau\alpha}$  v.l.  $\overline{\rho\epsilon\tau}$  is discussed at 1 Tim. 2:9  $\overline{\rho\epsilon\tau\alpha}$   
v.l.  $\overline{\rho\epsilon\tau}$ .

4:4 λαμβανόμενον -  
μεταλαμβάνόμενον - 81. 2005.

Both words are synonymous in the context. λαμβάνω occurs in the Pastorals at 2 Tim. 1:5 (no. v.1.). μεταλαμβάνω occurs in the Pastorals at 1 Tim. 4:3, 2 Tim. 2:6 and at Acts 2:46, 27:33 and 27:34 (no. v.11.). At Acts 24:25 a variant reads simple verb.

Radermacher (1) says that the .. "Gebrauch des Verbums simplex an Stelle eines Kompositums (wie ἐκευ}ω für κατακευ}ω) ist bei ihm (Philo) wie anderswo ein Charakteristikum vulgärer Rede". However, Demetrius on Style § 191 says that simple verbs are the mark of better style. This fact has been borne out by other variants in this study. When a compound verb is followed by the same preposition in Mk. , Mt. alters either the verb or the preposition (compare Mk. 1:16 and Mt. 4:18; Mk. 1:21 and Mt. 4:13; Mk. 5:13 and Mt. 8:32). μεταλαμβάνόμενον is likely to be correct here.

(1) M. L. Radermacher "Koine" p. 36 in 'Akademie der Wissenschaften in Wien'. Sitzungsbericht 224:5.

4:5 Ἐντευξῶς -  
Ἐντευξέων - D<sup>36</sup>

(cf. other variants by D<sup>36</sup> at 1 Tim. 1:13, 3:13, 5:4).

ἀγαθῶ + διὰ + Genitive appears at Heb. 10:10, 13:12.

The scribe misunderstood the sentence, and felt that Ἐντευξίς  
should mean "by petitions", but the dative plural should be

Ἐντευξέων.

4:6 ὑποτιθεμενος -  
ἄποτιθεμενος - 639.  
ὑποθεμενος - 440.

ὑποθεομαι . No Classical examples of this verb are listed by L. + S. The verb does not appear in the LXX.

N. T. examples make it unlikely that it bears the meaning 'to entreat' here. Elsewhere it is used of footgear ('to fasten on').

Lock ad loc. says that ὑποτιθημι is a gentle word suited to Timothy's youth. ὑποθεομαι would not be gentle. ὑποτιθημι ('to set before') is more suitable in the context. N. T.

knows the word only here and at Rom. 16:4.

ἄποτιθημι ('to put away') is found more frequently in the N. T. (Mt. 14:3, Acts 7:58, Eph. 4:22, 4:25, Col. 3:8, Heb. 12:1, Jas. 1:21, 1 Pet. 2:1) but is not suitable in the context. Sheer error.

Read ὑποτιθεμενος

4:6 Omit καλος - 665.

The author sometimes separates noun and adjective,

e.g. 1 Tim. 3:13 βαθμον..... καλον . This separation may have caused 665 to err. See also v.l. omitting ζωης at 1 Tim. 4:8.

Hom. may have facilitated the omission.

αδελφ οικαλοσεη

4:6  $\overline{\chi\upsilon} \overline{\tau\upsilon}$  v.l.  $\overline{\tau\upsilon} \overline{\chi\upsilon}$  is discussed at Appendix I(i) b.

4:6 The variant omitting  $\overline{\tau\upsilon}$  is discussed at Appendix I(i) a.

4:6  $\text{Ἐντρέφομενος} -$

$\text{Ἐκτρέφομενος} - 919. 876. 1518. 242.$

$\text{Ἐντρέπομενος} - D^x$

(in von Soden's apparatus  $D^x$  is said to read  $\text{Ἐκτρέπομενος}$  ).

The reading of  $D^x$  is obviously wrong and is an orthographical

error. See 1 Tim. 1:10 where the  $\phi$  in  $\text{Ἐφιορκους}$  is

declared unAttic. See also Acts 13:18  $\text{Ἐτροφοφορησεν}$

v.l.  $\text{Ἐτροποφορησεν}$  .

$\text{Ἐντρέφομαι}$  'to nourish' is found only here in the N. T..

Schmid's "Atticismus" III p. 196 lists Aelian as having the

word in his writings.  $\text{Ἐκτρέφομαι}$  likewise is a  $\alpha.\lambda.$

in the Greek N. T.  $\text{Ἐκτρέφω}$  however appears at

Eph. 5:29, 6:4 and frequently in the LXX (Gen. 45:7, 45:11

Isa. 23:4 etc.).

The choice is therefore between  $\text{Ἐκ-}$  and  $\text{Ἐν-τρέφομενος}$

This variant is listed as doubtful in Appendix 6. If a choice

must be made  $\text{Ἐκτρέφομενος}$  is preferable as forms of  $\text{Ἐκτρέφω}$

are found in the N. T.

4:6 Omit καλῆς - 462. 489. 2344.

The omission was motivated by stylistic considerations.

καλός occurs earlier in the sentence. The omission was possibly facilitated by Hom.

- HC καλ HC

4:6 της καλης διδασκαλιας -  
τη καλη διδασκαλια - 642. 496. 876.  
§ (vg). Arm.

The two ideas the author is conveying are τους λογους της  
πιστεως and τους λογους της καλης διδασκαλιας .  
Scribes were possibly confused by the ἡ following and have  
made καλη διδασκαλια dependent on ἐκτρεφόμενος  
directly. The scribes may also have been reminded of  
1 Tim. 5:17 ἐν λογῳ και διδασκαλια .

4:6 διδακαλιας -  
διδκονιας - 1831.

The sense obviously requires διδακαλιας which is a frequent word in the Pastoral epistles (15 times compared to 5 times in the rest of the N. T.). 1831 adds διδκονιας instead of διδακαλιας through confusion with the earlier occurrence of διδκονος in the sentence.

4:6 ἦ v.l. ἦς is discussed at 1 Tim. 4:3 ἦ v.l. ὦν

4:6 παρακολουθηκας - S A D K L P

T.R. and most minuscules.

Chrys. Theodoret.

παρακολουθησας - C F G.

1319. 2005.

(W. H. place the aorist in their margin).

Burton (1) says that the N. T. authors knew the difference between the perfect tense and the aorist. The strict perfect is rare in the Pastorals. Perfect verbs in 1 Tim. without variant include 2:14 γεγονε : 3:5 οἶδα : 1:8 οἶδαμεν : 5:6 τεθνηκε : 4:3 ἐπεγνωκε : 1:9 κειτα : 1:10 ἀντικειτα . In view of the rarity of the strict

perfect in the Pastorals, we should be inclined to read the aorist above. Scribes would alter aorists with a perfect meaning into perfects proper. The

perfect of παρακολουθηω occurs at Lk. 1:3 and

2 Tim. 3:10 (v.l.). Orthography would have eased the transition from aorist to perfect.

(1) E. D. Burton 'New Testament Moods and Tenses', p. 44.



The following variants are also discussed here: -

1 TIMOTHY.

4:10 ἡλπικαμεν -  
ἡλπισαμεν - D\*

33.

The above arguments favour the aorist here. Orthography again would have eased such a change.

1 TIMOTHY.

5:5 ἡλπικεν -  
ἡλπισεν - 88.

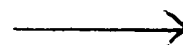
Orthography could have caused the variant in either direction, but the above arguments again apply, and the reading of 88 should be followed. That the perfect of this verb is suspect may be seen in the variant below.

1 TIMOTHY.

6:17 ἡλπικεναι -  
ἡλπισεναι - F G

John of Damascus.

Here orthography is unlikely to have caused the variant.



παραγγελλε and συηλα φρονεuv are present.

So ελπιδεuv agrees naturally. The perfect has the idea of the durative effect of 'their having set their hopes on' - this is the idea, which scribes wished to convey in the sentence.

The perfect infinitive is rare. τεθvαναι appears at Acts 14:19  
γεγονεναι at 2 Tim. 2:14 and ειδεναι at Tit. 1:16.

Read ελπιδεuv.

4:7 γραωδεις -  
αλυραωδεις - G.

An error not untypical of G. The αλ in αλυραωδεις  
is a dittography of those letters in the preceding καλ.

4:7 μυθους -  
θυμους - c.

θυμος occurs in Lk. Acts, Heb. Rev. and 5 times in Paul.

μυθος occurs in 1 Tim. 3:4, 2 Tim. 4:4, Tit. 1:14,

2 Pet. 1:16. The sense and context require this word.

Transposition of letters has caused this variant.

4:7 γυρναζε -  
γυρνα - 69.

γυρνα is an impossible form, and is a senseless error by  
69.

4:7 The variant omitting the second δε is discussed in Appendix III.

4:7 πρὸς -  
εἰς - 241.

The use of πρὸς here is the same as at 2 Tim. 3:16.

L + S. cite examples of πρὸς after γὰρ ὅτι but no examples with εἰς. Turner p. 257 suggests that πρὸς tends to appear with a personal object and εἰς with an impersonal; but this is unlikely to apply here. Bl.-Deb. § 207 says that εἰς is used for ἐπι and πρὸς as at Jn. 4:5, Mt. 12:41, Mk. 3:7. Hence an interchange exists between these prepositions. πρὸς is original here. It was altered on stylistic grounds: πρὸς follows twice in the next verse.

4:8 γυρνᾶσα -  
γυρνᾶστικῆ 635.

This variant is interesting, because the scribe has begun to write γυρνᾶσα but has added to it the ending of σωματικῆ (preceding).

4:8 Omit πρὸς (pr.) - S\*

2400.

ὠφέλιμος + πρὸς + ACC. occurs at 2 Tim. 3:16.

Without the preposition ὠφέλιμος is followed by the dative directly as at Tit. 3:8.

ὀλίγον does occur without a preposition and is used adverbially of time or of space as at Mk. 1:19, 6:31, but

πρὸς ὀλίγον is found as at Jas. 4:14.

πρὸς here should be regarded as original. Its omission was caused by stylistic considerations: πρὸς occurs 3 times in verses 7 and 8.

4:8 Add  $\mu\epsilon\nu$  after  $\text{ὀλίγον}$  - F G

L (vt f g) = *quidem*.

and also

2 TIMOTHY.

2:21 Add  $\mu\epsilon\nu$  after  $\text{ἐαυτον}$  - 1827.

Turner p. 332 states the fact that there is much variation over the omission of  $\mu\epsilon\nu$  in the N. T. mss., but he does not attempt to solve the problem of its originality.

$\mu\epsilon\nu \dots \delta\epsilon$  is used by our author at 2 Tim. 1:10, 2:20, 4:4. There are about 20 examples of  $\mu\epsilon\nu \dots \delta\epsilon$  in the LXX; and in the N. T. the construction occurs mainly in the N. T. books of higher style ('Acts' and 'Hebrews').

Blass-Deb. § 447 shows that  $\mu\epsilon\nu$  is classical, and so its introduction above by scribes is more probable than its omission by copyists.  $\mu\epsilon\nu$  at 2 Tim. 2:21 may have been introduced from the preceding verse.  $\mu\epsilon\nu$  solitarum is rare in the N. T. and never occurs in the Pastorals.

Ignore the addition of  $\mu\epsilon\nu$  at both 1 Tim. 4:8 and 2 Tim. 2:21.

4:8 Omit ἔστι (sec.) - F G

L (vg L<sup>x</sup>)

Clement.

Read ἔστιν before not after second ὠφελίμος - 489.

1518. 483. 1022. 2400.

(cf. the omission of εἶναι at 2 Tim. 2:11, Tit. 3:8 and at 1 Tim. 2:5, 5:25). The v.l. omitting ἔστι probably represents a stylistic omission; ἔστι occurs earlier in the sentence. The omission could also have been motivated by Atticistic tendencies. Turner p. 294 points out that the ellipse of ἔστι is not so common in the N. T. as in Attic. See also Bl-Deb. § 127, and Doudna (op. cit) p. 4<sup>f</sup>, where it is stated that the ellipse of εἶναι is often Classical.

The variant by 489 and others could represent assimilation to 4:8<sub>a</sub>. The endings of 3:6 and 3:7, however, suggest that the author is not always sensitive to repetitions. In this instance it seems more probable that scribes wrote the words in the same order in 4:8<sub>a</sub> and 4:8<sub>b</sub> for the sake of consistency.

Ignore this variant.

4:8 Ἐπαγγελῶν-  
Ἐπαγγελίας- κ.

1960. 2412 and most minuscules.

Arm. Gothic. ⚡ (vg).

The context suggests that it is the εὐσεβεία which has the promise in it. The plural of Ἐπαγγελία is found less frequently than the singular in the N. T. (Rom. 9:4, Gal. 3:21, Heb. 8:6, 11:17).

Read the singular. It was altered to the plural, because it was felt that there were two promises: one for the present life, and one for the future.

4:8 Omit }ωης- 255.

The separation of ἑπαγγελιδαν from the dependent genitive may have caused the scribe to be careless. }ωης is necessary to the sense.

"Promise of life" is a Pastoral idea paralleled at 2 Tim. 1:1.

4:9 Omit  $\pi\alpha\epsilon\eta\varsigma$  -  $S^x$   
§ (vg).

(cf. variants omitting  $\pi\alpha\varsigma$  elsewhere and see the list at  
2 Tim. 4:8).

In other quotations of this phrase  $\pi\alpha\epsilon\eta\varsigma$  occurs (e.g.  
1 Tim. 1:15). It is unlikely that the addition of  $\pi\alpha\epsilon\eta\varsigma$   
is the result of assimilation in view of  $S^x$ 's tendency to  
omit.

4:10 The variant adding  $\kappa\alpha\iota$  before  $\kappa\omicron\tau\tau\iota\omega\rho\epsilon\nu$  is discussed in Appendix II.

4:10  $\lambda\gamma\omega\nu\iota\zeta\omicron\rho\epsilon\theta\alpha$  - S<sup>\*</sup> A C F G K.

1518. 88. 33. 1908. 104. 326.

1912. 1022.

Cyril.

$\omicron\nu\epsilon\iota\delta\iota\zeta\omicron\rho\epsilon\theta\alpha$  - S<sup>c</sup> D L P.

T. R. 1739. 69. etc.

Byz. Lect.

Versions.

Chrys. Origen. et al.

Theod-Mops (Lat.). Ambst et al.

W. H. place  $\omicron\nu\epsilon\iota\delta\iota\zeta\omicron\rho\epsilon\theta\alpha$  in their margin. Latin translations read "maledicimur".

There are many examples of  $\lambda\gamma\omega\nu\iota\zeta\omicron\rho\epsilon\theta\alpha$  in L. S. It is found in Macc. In the Pastorals the verb occurs at 1 Tim. 6:12, 2 Tim. 4:7, and in the rest of the N. T. at 1 Cor. 9:25 Col. 1:29 (no v.11.). The sense 'to fight' is suitable in the context and balances  $\kappa\omicron\tau\tau\iota\omega\rho\epsilon\nu$  (cf.  $\gamma\upsilon\rho\nu\alpha\zeta\epsilon$ )  
The reading is protected by 2 Tim. 4:7.

$\omicron\nu\epsilon\iota\delta\iota\zeta\omicron\rho\epsilon\theta\alpha$  is also from an Attic verb. It occurs frequently in the LXX and the N. T. including 1 Pet. 4:14, Heb. 10:33, 13:13. Lock's commentary states that  $\omicron\nu\epsilon\iota\delta\iota\zeta\omicron\rho\epsilon\theta\alpha$

may be correct especially if 1 Tim. 4:10 is the faithful saying, but it is less suitable in the context. Persecution and reproach are not prominent in this epistle. It is not a Pastoral word. Possibly it was introduced into the text during a time of persecution.

4:10 ἠλπικαμεν v.l. ἠλπισαμεν is discussed at  
1 Tim. 4:6 (παρηκολουθησας v.l.  
παρηκολουθησας).

4:10  $\overline{\Theta\omega}$  ζωντι -  
 $\overline{\Theta\nu}$  ζωντα - D<sup>x</sup>  
L (vg) (vt. d f).  
 $\overline{\Theta\upsilon}$  ζωντι - F.

ἠλπιζω ἔπι is usually followed by the dative in the N. T.  
(cf. 1 Tim. 6:17 - ἔπι τῷ  $\overline{\Theta\omega}$  τῷ παρεχοντι)  
but at 1 Tim. 5:5 ἠλπιζω ἔπι is followed by  
the accusative.

The original hand of D may have been influenced by the  
Latin side of the ms. The reading of F is a sheer  
orthographical error.

4:10

ΕΩΤΗΡ -  
ΠΑΤΗΡ - 327.  
§ (hl. MG.).

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

In view of the ambiguity of ΕΩΤΗΡ, it was sometimes changed by scribes to ΠΑΤΗΡ. ΕΩΤΗΡ is used of God at 1 Tim. 1:1, 2:3, Tit. 1:3, 2:10, 3:4. It was used of Christ at 2 Tim. 1:10, Tit. 1:4, 2:13, 3:6. ΠΑΤΗΡ as an attributive or title of God would be facilitated by trinitarian doctrines and by assimilation to those passages in the Pastorals, where God is so addressed (e.g. 1 Tim. 1:2, 2 Tim. 1:2, Tit. 1:4). In the rest of the N. T. ΠΑΤΗΡ is a common name for God.

Read ΕΩΤΗΡ

4:10 Omit ἀνδρωτων - 88. 1960.

πας + ἀνδρωτος occurs at 1 Tim. 2:4 (no. v.1.)  
and elsewhere in the N. T. (Rom. 5:12, 5:18, 12:18,  
1 Cor. 7:7, 1 Th. 2:15) (1) See also Tit. 2:11, 3:2,  
1 Tim. 2:1.

ἀνδρωτων was possibly omitted through hom :-

παντων ανδρωτων

or because it was felt to be unnecessary as παντες  
often means 'all men' as at 1 Tim. 2:2.

4:10 The variant adding δε after μαλιστα is discussed in  
Appendix III.

(1) Middleton on the Greek article discusses δε πας ανδρωτος  
on p. 103.

4:12 Omit ἄλλὰ - 1739.

Pe1<sup>8</sup>

ἄλλὰ is necessary as an adversative. It is frequently found in the N. T. that ἄλλὰ balances a negative clause with a qualification. See for example 1 Tim. 2:9, 3:3, 5:1, 5:13, 6:2, 2 Tim. 1:8, 4:16, Tit. 1:7 - 8, 2:10, etc. 1739 possibly took ἴ26. as a separate sentence and thus omitted ἄλλὰ .

4:12 γινου -

γενου - 1836. 2004. 642. 42. 1908. 625.

236. 223. 483 and the K<sup>c</sup> group of  
von Soden.

The meaning of the present and 2nd aorist imperative of  
γινουαι is virtually the same. The error is possibly  
orthographical - in either direction: see Howard (p. 76)  
who lists the changes of ' ξ ' and ' ς '.

γινου is probably correct here. It follows many  
present imperatives (παραγγελλε , διδακε , καταφρονειτω).

Scribes tended to alter present tenses to aorists in moods  
outside the indicative (see I.C.C. on Matthew).

4:12 ἘΝ ΠΙΓΤΕΙ - S A C D F G.

33. 1908. 1739. 1022. 1245.

1251. 1505. 1611. 81. 88.

629. 618. 459. 363. 104.

2482. 2541. 1721. 1738.

ἘΝ ΠΙΓΤΕΙ ἘΝ ΠΝΕΥΜΑΤΙ - 257.

ἘΝ ΠΝΕΥΜΑΤΙ ἘΝ ΠΙΓΤΕΙ - K L P

69. 2344. etc.

§

Theodoret.

(Many of the above minuscules are from the Münster files).

ἘΝ ΠΝΕΥΜΑΤΙ is followed ἘΝ ΠΝΕΥΜΑΤΙ at Col. 1:8. As seen elsewhere in a list, some mss. tend to omit one or more nouns. Possibly ἘΝ ΠΝΕΥΜΑΤΙ was accidentally omitted through hom.

ΕΝ ΠΝΕΥΜΑΤΙ ΕΝ ΠΙΓΤΕΙ

The reading of 257 may represent a secondary stage in the transmission of the text. It may have attempted to replace ἘΝ ΠΝΕΥΜΑΤΙ once it had been accidentally omitted. On the other hand, it may simply represent the accidental rearrangement of elements in a list.

Read ἘΝ ΠΝΕΥΜΑΤΙ ἘΝ ΠΙΓΤΕΙ .

4:14 Omit <sup>ς</sup>ΕΝ - 1022<sup>\*</sup>.

A similar usage of <sup>ς</sup>ΕΝ occurs at 2 Tim. 1:5 ... ΤΗΣ <sup>ς</sup>ΕΝ ΘΟΥ  
<sup>ς</sup>ΔΥΝΑΤΟΚΡΑΤΟΥ..... The omission may have been caused by  
assimilation to ΘΟΥ later in the verse.

4:14 ΧΑΡΙΣΜΑΤΟΣ -  
ΧΡΙΣΜΑΤΟΣ - P.

ΧΑΡΙΣΜΑ appears frequently in the N. T. epistles including 2 Tim. 1:6. Moulton and Geden's concordance indicates that the word was not used before the Christian era. In the LXX the words occur only in Sirach, with the v.l. ΧΡΙΣΜΑ at Sir. 38:30.

ΧΡΙΣΜΑ occurs in the N. T. at 1 Jn. 2:20, 2:27 (bis). It is frequent in Exodus (e.g. at 30:25). There is no indication elsewhere that Timothy was anointed, or that ordination by chrism was practiced in N. T. times. The reading could easily have occurred through the accidental dropping of 'α' (cf. ἄχριστοι at 2 Tim. 3:2), or through assimilation to 1 Jn. 2:20, 2:27 where the anointing is God-given, "Gifts" are also said to be God-given in the N. T. (cf. 1 Cor. 7:7).

Read ΧΑΡΙΣΜΑΤΟΣ .

4:14  $\delta\iota\alpha$  -  
 $\nu\epsilon\tau\alpha$  - 181\*. 2344.

The context requires  $\delta\iota\alpha$ . It is used in the sense 'medium through which' as at Mt. 1:22, Rom. 12:3.

$\nu\epsilon\tau\alpha$  has been introduced through confusion due to the proximity of this preposition in this verse.

The following variant is also discussed at this point.

#### 1 TIMOTHY.

4:14  $\nu\epsilon\tau\alpha$  -  
 $\nu\epsilon\tau'$  - F G  
1149.

$\delta\iota'$  - 1518.

L (vg B L)(vt d) - per impositionem.

Jer. Aug. Cyp.

Theod.

The Latin may represent either another attempt to translate the phrase, or be the result of confusion with "per" earlier in the verse. The Greek  $\delta\iota'$  probably arose through confusion with the earlier occurrence of  $\delta\iota\alpha$ . But notice that 2 Tim. 1:6 writes  $\delta\iota\alpha$  τῆς ἐπιθεσεως τῶν χειρῶν and Acts 8:18 has  $\delta\iota\alpha$  τῆς ἑπιθεσεως. If this preposition is accepted as normative in this phrase, then  $\nu\epsilon\tau(\alpha)$  would be a stylistic improvement avoiding a repetition of the preposition (cf. variants at 1 Tim. 2:9, 4:3, 4:4).

—————→

The following consideration makes this unlikely.

Grundmann on  $\epsilon\upsilon\nu$  and  $\mu\epsilon\tau\alpha$ (1) says that here and at 1 Tim. 1:14 are two of the rare examples where  $\mu\epsilon\tau\alpha$  "hat die Bedeutung 'zusammen mit' 'in Verbindung' ". (The other instances being Eph. 6:23 and Phil. 1:4). If this is so, there is reason for scribes to alter  $\mu\epsilon\tau\alpha$  to  $\delta\iota$ (2) Both this avoidance of a rare usage and assimilation to 2 Tim. 1:6 have caused the variant.

The following variant is also discussed here: -

1 TIMOTHY.

4:14  $\tau\omega\nu$  -

$\delta\iota\delta$  - 241.

This is a further example of scribal confusion over the prepositions in this verse.  $\tau\omega\nu$  is obviously correct on grounds of sense and style ( $\epsilon\pi\iota\delta\epsilon\sigma\epsilon\omega\varsigma$  + Gen. occurs at 2 Tim. 1:6). The variant may also be an attempt to avoid a double genitive.

(1) In Vol. 7 of Kittel's 'Theologisches Wörterbuch' p. 766 f. and especially in the footnote to p. 772.

4:14

ΠΡΕΣΒΥΤΕΡΙΟΥ-

ΠΡΕΣΒΥΤΕΡΕΙΟΥ - 1739.

ΠΡΕΣΒΥΤΕΡΟΥ - S\*

1319. 69.

Ɑ (hl.) Goth. L (vg. L Z<sup>c</sup> D S V N<sup>g</sup>)

Eth. (= episcoporum).

ΠΡΕΣΒΥΤΕΡ(Ε)ΙΟΥ is rare and occurs in the N. T. only at Lk. 22:66 and Acts 22:5 (no. v.ll.) where it refers to the Sanhedrin.

ΠΡΕΣΒΥΤΕΡΟΣ is frequent in the N. T. in this special Christian meaning of "elder".

It is possible the reading ΠΡΕΣΒΥΤΕΡΟΥ resulted from the accidental omission of 'ι' or 'ελ'. But if the reading ΠΡΕΣΒΥΤΕΡΟΥ was intentional, scribes may have written it to avoid a possible misunderstanding with the word meaning Sanhedrin. Scribes may also have been avoiding what they thought was a diminutive. Koine showed a marked increase in the use of diminutives (1). Howard p. 344 - 346 lists words, which looked like diminutives. Scribes often objected to such

(1) "Besonderes charakteristisch für die Volkssprache sind zwei Dinge: Rückgang im Partikelgebrauch und Häufigkeit von Diminutivbildungen ... Diminutiva fehlen in hohen Stil wie der attischen Tragödie gänzlich" in Radermacher's N. T. Grammatik 2nd ed. p. 37.



endings. See Phryrichus LX and CLXXII.

Jeremias (2) suggests that  $\pi\rho\epsilon\beta\upsilon\tau\epsilon\rho\upsilon$  is a scribal error and that  $\pi\rho\epsilon\beta\upsilon\tau\epsilon\rho\iota\upsilon$  bears the meaning 'college of elders'. It is as in Ignatius a collective noun (3) Katz (4) without ms. authority would like to read  $\pi\rho\epsilon\beta\epsilon\lambda\omicron\upsilon$  as at Sus. 50. He says the reading  $\pi\rho\epsilon\beta\upsilon\tau\epsilon\rho\iota\upsilon$  was the result of a mistaken resolution of a supposed contraction  $\pi\rho\epsilon\beta\epsilon\lambda\omicron\nu$ . For this he draws attention to Gen. 43:33 where papyrus 962 alone reads  $\pi\rho\epsilon\beta\upsilon\tau\epsilon\rho\epsilon\iota\alpha$ . But without ms. support at 1 Tim. 4:14 the suggestion by Katz must be discounted.

The spelling  $-\epsilon\lambda\omicron\nu$  is noted by L + S. It must be rejected here. The N. T. spelling is shown to be  $-\omicron\nu$  at Lk. 22:66, Acts 22:5 (no. v.11.).

(2) In  $\pi\rho\epsilon\beta\upsilon\tau\epsilon\rho\iota\upsilon$  ausserchristlich bezeugt' in Z.N.W. Vol. 48. (1957) p. 127.

(3) See also D. C. Swanson on 'The Diminutives in the Greek New Testament' in J B L LXXVII (1958) p. 134 f. and especially p. 140.

(4) P. Katz "Appendix on 1 Tim. 4:14" in Z.N.W. Vol. 51 (1960), p. 27.

4:15 ἔν πᾶσι - D<sup>c</sup> K L P Ψ

1175. 69. 1908. 326. etc. etc.

L (vg M).

Aug. Ambst. Rus.

πᾶσι - S A C D<sup>x</sup> F G.

33. 104. 1739. 81. 1912. 459.

2243. (Corr.)

L (vg)(vt) ⚡ (hl)(vg). Arm.

Bernard, who, in his commentary, describes the insertion of ἔν as a mistaken explanatory gloss, is himself mistaken.

πᾶσι occurs with prepositions in the N. T. in such phrases as διὰ πάντων, ἔν πάντι, πρὸ πάντων. ἔν πᾶσι occurs at 1 Pet. 4:11 and elsewhere in the N. T., including 2 Tim. 2:7, 4:5, Tit. 2:9 (no. v.11.).

The omission of ἔν is a stylistic improvement: ἔν is an overworked preposition in the N. T. The use of prepositions in Hellenistic Greek is characteristic especially where the older language would use a straight dative. This variant is therefore an Atticistic correction. The Pastorals do contain examples of straight datives e.g. Tit. 2:11 σωτηρίας πᾶσι. However, the direction of change in this variant is likely to be from ἔν πᾶσι to πᾶσι.

4:16 ἔπεχε -

προεχε - 6. 33. 88. 206. 424<sup>xx</sup>. 436. 1799.

Both are synonymous in the context. ἔπεχω appears at Lk. 14:7, Acts 3:5, 19:22. Phil 2:16 (without v.11). The verb is used by Philostratus II (see Schmid. 'Atticismus' IV p. 403).

προεχω appears at 1 Tim. 1:4, 3:8, 4:1, 4:13, 6:3, Tit. 1:14 (no. v.11.) and at Heb. 2:1, 2 Pet. 1:19, etc.

Following the usage of the author προεχε will be preferred here. It was altered to ἔπεχε possibly because this verb was gaining popularity in Atticist circles, as Philostratus' use of it may indicate.

4:16 ἘΠΙΝΕΥΕ -  
ἘΠΙΝΕΥΕ - 326.  
ἘΠΕΡΕΥΕ - P.

The apparent change from present to aorist is probably no more than an orthographical variant. (cf. -λεῖπ-, -λιπ- variants at 2 Tim. 4:20 and elsewhere). The present is more likely in the context following προεχε. The iterative force is required.

'ι' and 'ξ' were often interchanged in mss. (see Howard p. 76).

There is no reason for the augmented form in P, and its reading must therefore represent such an orthographical variant.

4:16 Add ἔν before αὐτοῖς - D\*

910.

L (vt)(vg except M\* T).

ἔπιπενω is followed by ἔν only when a place is mentioned, as at 1 Cor. 16:8. In the metaphorical sense 'to continue in' a straight dative follows as at Rom. 11:22, 11:23, Col. 1:23 (no. v.11).

ἔν has been introduced from the previous verse. N. T. usage rules out the originality of ἔν in this variant.

The variant omitting the second καὶ in this verse is discussed in Appendix II.

4:16    ἑξαυτον -  
          ξυτον - 81.

Hellenistic Greek generally tended to use the 3rd p.s. reflexive instead of the 2nd p.s. (See Turner p. 42. Bl-Deb. § 64). The author of the Pastorals, however, does use the 2nd p.s. reflexive: ἑξαυτω occurs earlier in the sentence, without variant.

The variant by 81, therefore, probably represents no more than a careless omission of sigma.

4:16 Omit εου - S<sup>x</sup>

S<sup>x</sup> frequently omits words (cf 1 Tim. 1:12, 3:8, 4:8, 4:9, 5:1, etc.).

Semitic idiom would encourage the addition of a pronominal suffix. In better Greek style, therefore, the omission of the suffix would be *made*. Another motivation for the omission here would have been the reduction of 2nd p.s. references - a tendency, which is noted elsewhere (1 Tim. 5:23, 6:21 etc.). This was an attempt to make the letters more general for later generations.

5:1 πρεσβυτερῶ -  
πρεσβυτερους - 1836.

and

πατερᾶ  
πατερᾶς - 1836.

The accusative pl. has been substituted on the analogy with πρεσβυτερᾶς following and is an attempt to be consistent. However, ἐπιπλησσω is followed by the dative, and παρακαλῶ by the accusative (on which depend νεωτερους, πρεσβυτερᾶς and νεωτερᾶς). πατερᾶ is in apposition to πρεσβυτερῶ but is dependent on παρακαλῶ.

5:1 Omit ὡς πατέρα - S<sup>x</sup>

Another omission by this ms. If the variant was intentional, the omission was due to the mistaken exegesis of the verse by the scribe, who thought that παρακαλεῖ must precede νεωτέρους. ὡς πατέρα balances ὡς ἀδελφούς and ὡς μητέρας balances ὡς ἀδελφάς .

5:1 ΠΡΕΒΥΤΕΡΑΣ -  
ΠΡΕΒΥΤΙΔΑΣ - 1739.

ΠΡΕΒΥΤΙΣ which is the feminine of ΠΡΕΒΥΤΗΣ means 'an aged woman'. There is no firm example of this word in the N. T. although it appears as a variant at Tit. 2:3. Epiph. (Haer. Collyr. 79 uses the word of church widows not deaconesses).

ΠΡΕΒΥΤΕΡΑΣ is probably original here. In Egypt ΠΡΕΒΥΤΕΡΟΣ was used of official priests (1). ΠΡΕΒΥΤΕΡΑΣ was altered because it might have appeared as if it meant a priestess, and priestesses were not required theologically. So 1739 altered the word to ΠΡΕΒΥΤΙΔΑΣ which can only mean 'an aged woman' in contrast to ΝΕΩΤΕΡΑΣ.

(1) See G. A. Deissmann 'Bible Studies' tr. by A. Grieve. p. 233.

5:4

ἔκγονα -

ἐγγονα - ψ D\*

794. 104. 1912. 88. 623. 920. 1836.

Omit ἡ ἔκγονα - 1874.

ἡ ἔκγονα was felt to be otiose, so 1874 omitted it.

Hom would have facilitated such an omission:

ΤΕΚΝΑ ἡ ἔκγονα.

In the following words, variants exist with 'K' for 'Γ':

Col. 2:11 ἀπεγδυσεν ; Lk. 12:33 ἀνεγλιπτος

Heb. 12:5 ἐγλουου ; Acts 9:39 ἐπεδιδυμεναυ .

The N. T. generally softens 'ν', Howard p. 108 says that the papyri often show ἔκ- with 'κ' softened before a voiced sound.

L + S. state that ἐγγονος properly means "Grandson", whereas ἔκγονος which is more common in mss. means "descendent". If two words are to be thought of in this context then ἐγγονα is likely to be original, but it is difficult to say how far orthographical corruption is operative. Mayer I p. 228 says "Die auf attischen Inschriften bis etwa 300 v. Chr. nicht seltene Schreibung ἐγγονος für ἔκγονος ist belegt". Rüsck (1) cites occurrences of both spellings over centuries. Crönert

(1) E. Rüsck: "Grammatik der Delphischen Inschriften", Vol. I 50, p. 270 f.



(op. cit. p.55) also lists both spellings in his papyri.

In view of the ambiguity over the spelling, accept <sup>2</sup>εγγονα  
as original in its sense 'grandsons'.

5:4

ΠΑΝΘΑΝΕΤΩΘΑΝ -

ΠΑΝΘΑΝΕΤΩ - 3. 323. 1319.

L (vg. except A<sup>x</sup> D G L<sup>c</sup> N)

L (vt except g) = discat.

Ambst. Pel.

Ephrain.

ΠΑΘΕΤΩΘΑΝ - D<sup>x</sup>

The context requires ΠΑΝΘΑΝΕΤΩΘΑΝ. It is the children who must learn. Scribes who altered to ΠΑΝΘΑΝΕΤΩ did so believing it to refer to Χηρα. They may, however, have altered the verb to the singular after a collective plural both elements of which are neuter.

The variant of D<sup>x</sup> is unlikely. The tendency to alter verbs to the aorist has been noted elsewhere. The present is required here after ἔχει and the iterative force is required by the context. ΠΑΘΕΤΩΘΑΝ may have occurred through misreading.

5:4 Omit  $\pi\rho\omega\tau\omicron\nu$  - 1908.

(cf. v.l. omitting  $\pi\rho\omega\tau\omega$  at 1 Tim. 1:16).

The omission is probably accidental. Once  $\pi\rho\omega\tau\omicron\nu$  was omitted, its absence would not be obvious.

5:4 ΤΟΝ ἴδιον οἶκον -  
~~ΤΩΝ~~ ἴδιων οἴκων - D<sup>2</sup>

The error might be an orthographical variant. If not,  
it is difficult to account for the genitive.

5:4 ἔστιν ἀποδεκτόν-

ἔστιν καλοῦ καὶ ἀποδεκτόν - 330. 462. 642.

T.R. 323. 440. 1610.

Copt. Goth. Arm.

Von Soden claims that some mss. add καλοῦ καὶ before  
ἔστιν, but his apparatus seems confused at this point.

The longer reading is probably due to assimilation to

1 Tim. 2:3 τοῦτο καλοῦ καὶ ἀποδεκτόν.

5:4 ΤΟΥ ΘΥ -  
ΚΥ - 1319.  
Aug.

(cf. 2 Tim. 2:14).

Ἐνὸς πλοῦ (τοῦ) ΚΥ is rare in the N. T. (Lk. 1:15, 1:76,  
2 Cor. 8:21, Jas. 4:10) but is not found in the Pastorals.

Ἐνὸς πλοῦ τοῦ ΘΥ is found at 1 Tim. 5:21, 6:13,  
2 Tim. 4:1.

The reading ΚΥ is likely to be stylistic. ΘΥ appears  
twice in verses 4 and 5.

Read ΤΟΥ ΘΥ .

5:5 ἤλπικεν v.l. ἤλπισεν is discussed at 1 Tim. 4:6  
(v.l. παρηκολούθηκας).

5:5 ἔπι τον ᾠν - S<sup>c</sup> A D K L

T.R. 69. 2344. 1908. etc.

ἔπι ᾠν

- C F G P

L (vt)(vg) support

Ambst. Amb.

Theod.

ἔπι κν - S<sup>x</sup>

ἔπι τον κν - D<sup>x</sup>

81

Aug. Pel.<sup>B</sup> Fulg. Cassiod.

Car. . Salvian.

ἐλπι } ω + ἔπι + ᾠν occurs at 1 Tim. 4:10, 6:17.

ᾠν appears twice in this sentence. On stylistic grounds,  
some mss. altered the second occurrence, others the first.

Accept ᾠν

For a discussion on the article see

App. I (ii) b.

5:5 The variant omitting the third  $\kappa\lambda$  is discussed in Appendix II.

5:5 Omit  $\tau\lambda\varsigma$  (pr.) - 1836.

This variant is a sheer error by 1836 as the second occurrence of  $\tau\lambda\varsigma$  is firm in the text.

5:5 Add ἄγρυπνιάς before προσευχαῖς  
- 1319.

ἄγρυπνία occurs in the N. T. at 2 Cor. 6:5, 11:27,

but is not found with προσευχή. Lampe's

Patristic Greek Lexicon cites ἄγρυπνία καὶ προσευχή  
from Bas. ep. 207:3 and others. Such an idea may have  
influenced 1319.

5:7 The variant omitting καὶ is discussed in Appendix II.

5:7 ἀνεπιληπτοὶ v.l. ἀνεπιληπτοὶ is discussed at  
1 Tim. 3:2 (v.l. ἀνεπιληπτον)

5:8 Add οἰκῶν after ἰδίων - 462.

Τὰ ἰδία means here "one's own family" as at Jn. 5:43  
and elsewhere. οἰκῶν has been suggested by οὐκείων  
following, and may be a dittography. Otherwise, the  
longer reading may have been suggested by 1 Tim. 5:4 τὸν  
ἰδίων οἶκον

5:8 Add τωυ before οἰκειωυ - C D<sup>bc</sup> K L P

T.R. 1739. 69, etc.

Chrys. Theod.

Omit τωυ before οἰκειωυ - S D<sup>\*</sup> A F G.

442.

οἰκειος (household) occurs three times in the N. T.,  
once here, once at Gal. 6:10 (arthrous: no. v.l.), and  
Eph. 2:19 (anarthrous no. v.l.).

ἰδωυ is arthrous earlier in the sentence, and it is  
therefore likely that οἰκειωυ is arthrous too. The  
article was omitted on stylistic grounds by scribes who felt  
that τωυ (pr) governed οἰκειωυ also.

5:8 ΠΡΟΝΟΕΙΤΑΙ - S<sup>x</sup> D<sup>x</sup> F G K I

104. 1873. 489.

ΠΡΟΝΟΕΙ - S<sup>c</sup> A C D<sup>c</sup> L P

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

Chrys. Theod.

Blass-Deb. § 307 indicates that in New Testament Greek there was much fluctuation between active and deponent, but as far as this verb is concerned, L + S say that Atticists preferred the middle form ΠΡΟΝΟΟΥΜΑΙ. In the N. T. the verb occurs at Rom. 12:17, 2 Cor. 8:21 (with v.ll. deponent for active). Read ΠΡΟΝΟΕΙ here. This was altered by Atticist scribes.

5:8 ἔστιν -  
ἔσται - K.

The rest of this sentence speaks of present realities  $\pi\rho\omicron\nu\omicron\sigma\iota$ ,  
 $\eta\rho\nu\eta\tau\alpha\iota$ . Therefore, it would appear likely that the  
original author wrote ἔστιν here. K may read ἔσται  
because the scribe was confused by  $\pi\rho\omicron\nu\omicron\sigma\iota\tau\alpha\iota$ ...  
 $\eta\rho\nu\eta\tau\alpha\iota$ .

The following variant is considered here.

## 2 TIMOTHY.

3:9 ἔσται -  
ἔστι - D F G  
3  
Pel<sup>B</sup>.

$\eta\rho\nu\eta\tau\alpha\iota$  here occurs in a  $\gamma\alpha\rho$  clause, which looks back  
to the future verb  $\pi\rho\kappa\omicron\upsilon\sigma\omicron\upsilon\sigma\iota$ . The reading ἔστι  
may have arisen through misreading, or from itacism.

5:9 ἔλαττον -  
ἔλαττων - F G  
103. 101. (MG.)

Ω and O were often interchanged.

The adverbial use of the neuter of this word is its only occurrence in the N. T. This sense is required. The meaning is "less than 60 years "not" less 60 years."

The -ων ending, if not an orthographical error, was caused by -ων in ἔτων following.

5:9 γεγονυια before ενος -  
γεγονυια after γυνη - P.

n.b. D. 436. 101 and others read γεγονυια with the following clause. So too do the Latin versions. The readings of these mss. may have influenced P. The Latin reads "Uidi~~ta~~ eligatur non minus sexoginta annorum, quae fuerit unius viri uxor".

The tense of γεγονυια fits ενος ... γυνη better than  
ετων εηκοντα.

Perhaps the sense and punctuation of the Latin and others ought to be followed. The reading of P represents a more drastic attempt to remove the ambiguity. Ignore the reading of P.

5:9 ἕνος ἀνδρος -  
ἀνδρος ἕνος - 223.

Numerals in the N. T. usually precede their noun

(cf. Mt. 25:15, 18:5, 18:10, 26:69, Rom. 5:12, 15:6, 5:17,

1 Cor. 10:8, 12:13, etc. etc.). Error by 223.

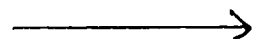
5:10 καλοῖς -  
ἀγαθοῖς - P.

Strict lexicographers insist that ἀγαθός means 'good' in a practical sense and καλός means 'good' in a moral sense. But this is not always observed by N. T. authors. καλός occurs over 20 times in the Pastoral Epistles whereas ἀγαθός occurs only at 1 Tim. 1:5, 1:19, 2:10, 2 Tim. 2:21, 3:17, Tit. 1:16, 2:5, 2:10, 3:1 (often with ἔργον). The strict differences in meaning do not apply. The variant here can be decided by author's usage.

καλόν + ἔργον occurs at 1 Tim. 3:1, Tit. 2:7, 2:14, 3:8, 3:14. καλόν only occurs after ἔργον when a Semitic order prevails as at 1 Tim. 5:25. ἔργον + ἀγαθόν occurs at 1 Tim. 5:10 (sec.), 2 Tim. 2:21, 3:17, Tit. 3:1, and πᾶς precedes ἔργον

καλός and ἀγαθός except with ἔργον do not have a fixed position in the rest of the Pastorals (see 1 Tim. 1:5, 1:19).

καλοῖς is unlikely to be original here. There is no other example of this adjective following ἔργον in the Pastorals. On the other hand ἀγαθός only occurs with ἔργον when πᾶς precedes. If καλοῖς is original, it was altered to ἀγαθοῖς through assimilation to the occurrence of this phrase later in the sentence. If ἀγαθοῖς is original, it was altered on stylistic grounds, to provide variation in the words in the



sentence. This variant is listed as doubtful in Appendix 6.

The following variant is considered here: -

1 TIMOTHY.

6:18 καλοῖς -  
ἀγαθοῖς - I

1739.

The same arguments from author's style can be used here:

Nevertheless it may be considered that the author only wrote ἀγαθος with ἔργον where he also used πᾶς, and that as πᾶς does not occur at either 5:10 or 6:18 καλοῖς should be read at both places. Case does not affect usage in the Pastorals. The Johannine usage of ἀγαθος predicatively, and καλος attributively is not applicable in the Pastorals.

If ἀγαθοῖς is original at 1 Tim. 6:18 it may have been altered by scribes to create variety of expression: ἀγαθοεργεῖν precedes. If καλοῖς was original, this too could have been avoided because κιδλον follows later in the sentence.

5:10 ἔτεκνοτροφήσεν-  
ἔτεκνοφορήσεν- F G.

ΤΕΚΝΟΤΡΟΦΕΩ is listed by Howard p. 392 as purely Hellenistic.

It is not found in the LXX.

The adjective from ἔτεκνοφορήσεν is found in L + S, but there is no trace of the verbal form.

ἔτεκνοτροφήσεν fits the context, and should be read here.

The variant by F G is due to misreading.

5:10 The variants reading ἦ for the second, third, fourth and fifth occurrences of εἶ are discussed at 1 Tim. 3:1, εἶ v.l. ἦ

5:10 ἔπρηκεθεν -

ἔπερκεθεν - F

ἔπρηκεθεν - G

460. 101<sup>xx</sup>

N.T. authors usually write the augment in the aorist indic.

The variants are orthographical.

5:11 The variant omitting  $\delta\epsilon$  is discussed in Appendix III.

5:11  $\kappa\alpha\tau\alpha\sigma\tau\eta\nu\iota\delta\theta\upsilon\sigma\iota\nu$  v.l.  $\kappa\alpha\tau\alpha\sigma\tau\eta\nu\iota\delta\theta\upsilon\sigma\iota\nu$   
is discussed at 1 Tim. 3:5 ( $\xi\pi\iota\mu\epsilon\lambda\eta\sigma\epsilon\tau\alpha\iota$  v.l.).

5:12  $\tau\eta\nu$   $\pi\rho\omega\tau\eta\nu$   $\pi\iota\sigma\tau\iota\nu$ -  
 $\tau\eta\nu$   $\pi\iota\sigma\tau\iota\nu$   $\tau\eta\nu$   $\pi\rho\omega\tau\eta\nu$  - 440.

The reading of 440 probably represents the original order.

Scribes were sensitive to such an unGreek order and idiom

(cf.  $\tau\alpha$   $\xi\epsilon\rho\gamma\alpha$   $\tau\alpha$   $\kappa\alpha\lambda\alpha$  at 1 Tim. 5:25 and see also

v.l. at Mt. 12:43  $\xi$   $\chi\eta\rho\alpha$   $\xi$   $\pi\tau\omega\chi\eta$   $\alpha\delta\upsilon\tau\eta$  .)

5:14 οὐ v.l. δε and v.l. γαρ and the variant omitting the particle, are discussed at 1 Tim. 3:2 (οὐ v.l. γαρ ).

5:14 Add τας before νεωτερας - D<sup>x</sup>  
436. 442. 69.

(cf. 1 Tim. 2:9, Tit. 2:6 and variants).

At 1 Tim. 5:9 χηρα is anarthrous and at 1 Tim. 5:11 νεωτερας...  
χηρας is anarthrous. Better style would be to add the article on the second mention of the noun, i.e. those definite younger widows just mentioned. Ignore v.l.

Note that most minuscules add χηρας . D<sup>x</sup> does not.

5:14 Add  $\chi\eta\rho\alpha\varsigma$  after  $\nu\epsilon\omega\tau\epsilon\rho\alpha\varsigma$  - 81. 326. 1912.  
181<sup>\*</sup>. 223. 876. 1799. 209.  
437. 424. 234. 1907 et al.  
Chrys. Theod-Mops.  
Jer. Ruf.

Add  $\chi\eta\rho\alpha\varsigma$  after  $\acute{\omicron}\upsilon\upsilon$  - 2401<sup>XX</sup>.

Although an original  $\chi\eta\rho\alpha\varsigma$  could have been omitted after  $\nu\epsilon\omega\tau\epsilon\rho\alpha\varsigma$  through hom., this is unlikely. The two positions for the longer reading make us hesitate. The word  $\chi\eta\rho\alpha\varsigma$  has been added on explanatory grounds. The word "widow" is some distance away (v. 11). The author, however, does not always repeat a noun especially if it is obvious from the context, for example  $\nu\epsilon\omega\tau\epsilon\rho\alpha\varsigma$  at 1 Tim. 5:2.

5:14 γαρ ειν -  
γαριζειν - 1319.

at I Cor. 7:38 γαριζω means "to marry", i.e. "to practise marriage" rather than "to give in marriage" (1). But even though this verb may bear this meaning, the author of the Pastorals probably wrote γαρ ειν in the sense "to marry" as at 1 Tim. 5:11, where he exhorts younger widows to marry.

1319 intended γαριζειν to bear the same meaning as at 1 Cor. 7:38. It is unlikely the scribe of this ms. intended γαριζειν to mean 'to give in marriage' as the rest of the sentence shows that the widows themselves are the subjects of the actions.

(1) See D. Smith 'The Life and Letters of St. Paul', p. 269.

5:14 διδοναι -  
παρδιδοναι - 1311.

παρδιδωμι contains the idea of 'handing over' or  
'transmitting', as at 1 Tim. 1:20 where this meaning is  
required. Here, however, the simple verb is needed.

διδωμι is frequent in the Pastorals including  
1 Tim. 2:6 (bis), 4:14, etc. The variant is probably a  
quirk of one ms.

5:15 Verse omitted by 1736. 6.

The idea expressed in this sentence is paralleled in 1 Tim. 1:19. The sentence belongs to the context and to the author's theology. The language too is characteristic: the verb appears at 1 Tim. 1:6. The name 'Satan' appears at 1 Tim. 1:20.

These mss. omitted the verse because they objected to the theology in it, or else because they accidentally missed 2 or 3 lines from their exemplar. This cause of omission is emphasised by A. C. Clark in 'The Primitive Text of the Gospels and Acts', and in his rejoinder in J T S XVI, p. 225f.

5:15 ἦδη -  
δε - F.

δε is incorrect for several reasons. δε γαρ is not found as a combination in the Pastorals: δε does not appear in the first word in a sentence ; and ἦδη fits the context. The error δε is due to the scribe's carelessness.

5:15 ἔξτραπησαν τινες - A F G

L (vt g)

τινες ἔξτραπησαν - S C D K L P

T.R. and minuscules

L (vg) (vt. d f).

τις appears before its verb at 1 Tim. 3:1, 3:5, 6:3, and

τινες...ἔξτραπησαν appears at 1 Tim. 1:6. This order ought

to be followed here. There are many instances of inverted

order in mss. (see variants at 1 Tim. 5:2, 5:9). Scribes

probably memorised phrases and occasionally copied the words

down in the wrong order.

5:16 ΤΙΣ v.l. ΤΙΣ ΔΞ and v.l. ΔΞ are discussed in Appendix III.

5:16 ΠΙΕΤΗ - S A C F G P. 048.

1881. 33. 263. 1908. 81. 1739.

L (vg) Coptic. (Arm.)

Ath. Euthal (MS.)

Ps-Jer. Cassiod. Amb. Ambst.

ΠΙΕΤΟΣ - L (vt g) Eth. (A-m.)

Theod-Mops. (Lat). Aug. Amb.

ΠΙΕΤΟΣ ἢ ΠΙΕΤΗ - D K L Ψ

T.R. 69, etc.

Lect. Byz.

L (vg codd.) § (hl) (vg).

Chrys. Dam. et al.

Ambst. Pel. Pris.

This is an obvious place where hom can be demonstrated in favour of the originality of the longer text. Von Soden p. 1920 recognises the possibility that the scribes passed from ΠΙCΤ to ΠΙCΤ causing the omission of the intervening text. (He was influenced more by ms. attestation, of course, and rejected the longer reading as secondary).

ΠΙΕΤΟΣ alone is probably a <sup>patristic</sup> ~~versional~~ peculiarity. These versions read ΠΙΕΤΗ but decided to translate as a masculine.

————— >

Tasker on the N.E.B. in Greek p. 441 discusses the shorter reading by saying that it is unlikely that the change in question was laid solely on women. Read  $\pi\iota\sigma\tau\omicron\varsigma$  ἢ  $\pi\iota\sigma\tau\eta$  .

5:16 ἔπαρκειτω v.l. ἔπαρκεισθω is discussed at  
1 Tim. 3:10 (v.l. δοκιμασθωσαν).

5:16 ἔκκλησις -  
ἔκκλησις - F.

(cf. 1 Tim. 3:13; F is subject to such errors). Here the  
reading of F is a sheer error.

5:16

βαρειοθω -

ἑπιβαρειοθω - 81. 181. 917. 1836. 1898.

Both verbs are used figurately in the N. T. and both are synonymous in the context.

βαρειω appears at Mt. 26:43, Lk. 9:32, 21:34, 2 Cor. 1:8, 5:4 without variant, and ἑπιβαρειω appears at 2 Cor. 2:5, 1 Th. 2:9, 2 Th. 3:8 without variant.

Scribes tended to prefer simple verbs to compound verbs. This has already been seen in other variants in the Pastorals. Here scribes would have been particularly sensitive about the style because ἑπι- appears twice as a prefix in this verse (ἑπιπαρειτω ἑπιπαρειω ).

Read ἑπιβαρειοθω .

5:16 Add αὐτῶν before ἐκκλησία - 1836.

The author is speaking generally, and of the church as a whole. αὐτῶν would be an unnecessarily precise addition, and is unlikely to be original.

5:16 ὄντως -  
ὄντες - 69.

ἢ ὄντως Χηρα is paralleled at 1 Tim. 5:3 and 5:5.

This use of ὄντως in this position is common to the  
Pastorals (see also 1Tim. 6:19).

Accidental error by 69.

5:16 Ἐπαρκεσῆ -  
 ἄπαρκεσῆ - 1319.  
 Ἐπαρκῆ - 1022. 1611. 1108. 2138. 1245.  
 2005. 1852.  
 Ἐπαρκεσεῖ - F G P  
 57. 1908\*.

ἄπαρκεω does not appear in the N. T. It means 'to be sufficient' and is less suitable in the context than Ἐπαρκεω. Ἐπαρκεω is part of the author's vocabulary and appears at 1 Tim. 5:10 and 5:16a. Compounds with Ἐπι- are frequent in the Pastorals. If ἄπαρκεσῆ is an intentional variant, it may have been introduced to avoid the repetition of the same verb in one sentence.

Ἐπαρκῆ could easily be an unintentional contraction of Ἐπαρκεσῆ. The variant with -εῖ is probably orthographical. Ἰνα is followed by the subjunctive in the Pastorals: and the subjunctive ending is spelt with -ῆ (e.g. 1 Tim. 1:18).

5:17 The variant adding  $\delta\epsilon$  after  $\omicron\upsilon$  is discussed in Appendix III.

5:17 Omit  $\overset{\gamma}{\epsilon}\nu$  - F G  
§ (hl.).

Scribes tended to reduce the incidence of prepositions governing the dative case.

$\overset{\gamma}{\epsilon}\nu$  +  $\lambda\omicron\gamma\omega$  is a frequent combination in the N. T. (e.g. Jn. 8:31, Acts 7:22, 7:29 etc.).

Read  $\overset{\gamma}{\epsilon}\nu$  .

5:17 διδασκαλιᾶ -  
 διδασκαλιας - P (which omits καὶ also).  
 ἄληθειᾶ - I  
 διδαχῆ - 1739.

The omission of καὶ is discussed in Appendix II. For the variant by P, compare the v.l. at 1 Tim. 4:1. The dative is required after ἔν, but if the καὶ is omitted, the phrase 'word of teaching' results, and this idea is present at 1 Tim. 4:6. The direction of change seems to have been from καὶ διδασκαλιᾶ to the neater λογῶ διδασκαλιας. Ignore the v.l. by P.

Διδασκαλιᾶ occurs 15 times in the Pastorals and only 6 times in the rest of the N. T. The meaning here is 'active teaching' according to Lock p. 13. It is impossible to say that διδασκαλιᾶ in the Pastorals refers only to the substance of the teaching (although it can bear this meaning). Similarly it is impossible to say that διδαχῆ refers only to the activity of teaching (see Tit. 1:9 where it means 'the substance of the teaching').

So διδαχῆ and διδασκαλιᾶ are virtually synonymous here.

διδαχῆ here however is secondary and is due to assimilation to 2 Tim. 4:2.

ἄληθειᾶ is probably an interpretative variant. It is used at 1 Tim. 2:4, 2:7, 3:15, 4:3, 6:5 and elsewhere in the Pastorals, often in an absolute sense.

5:18 The variant omitting  $\gamma\alpha\rho$  is discussed at 1 Tim. 2:13 (v.l. omitting  $\gamma\alpha\rho$ ).

5:18 οὐ φημι βουν ἄλλωντα - A C P I

33. 442 et al.

L (vg K L W)(vt f).

Pel.

βουν ἄλλωντα οὐ φημι βουν ἄλλωντα - S F G K L

Both. Arm.  $\beta$  (hl). L (vt d g r).

Benedict. Gr-M. Aug. Tert.

Theod-Mops. Clem.  $\overset{\cup}{\wedge}$  Ethal. Dam.

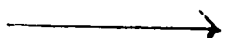
βουν ἄλλωντα οὐ κημι βουν ἄλλωντα - D

1739.

οὐ μη φημι βουν ἄλλωντα - 69.

μη φημι βουν ἄλλωντα - 440. 203. 506. 823.

Max Wilcox in 'The Semitisms of Acts' reminds us on page 53 that not all O. T. quotations in the N. T. are from the LXX as we know it: some in their divergence agree with the Massoretic Text, or the Targum, or the Samaritan Pentateuch. It may be assumed that scribes would tend to "correct" an O. T. quotation to the normal LXX reading. Therefore, it is generally true to say that the reading least like the LXX is likely to be original, other things being equal. The N. T. author may be quoting from memory, or from an edition of the O. T. which has not survived.



The quotation here appears in Deut. 25:4 without variants as  
οὐ φηρῶεις βουὺν ἄλωοντα. This order is also found in  
the Hebrew and old Latin version.

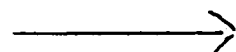
At 1 Cor. 9:9 the quotation occurs in the order οὐ φηρῶεις  
βουὺν ἄλωοντα. At 1 Tim. 5:18 we may assume βουὺν ἄλωοντα  
to stand first. Scribes altered the order to make the  
quotation conform to the passage in Deuteronomy, or to  
assimilate it to the parallel passage in 1 Cor.

The variant κηρῶεις also appears at 1 Cor. 9:9 in B<sup>x</sup> D<sup>x</sup> F G,  
and at Deut. 25:4 in Philo (see the apparatus to the Cambridge  
edition of the LXX).

φηρῶ occurs at Mt. 22:34, Mk. 1:25, 4:35, and is an Attic  
word. κηρῶ is used in Ken. Jos. Chrys. and κηρῶεις  
is likely to be original at 1 Tim. 5:18. It was altered  
because it did not conform to the familiar LXX wording, and  
also because it was not a strictly Attic word.

It is less easy to decide on the variants regarding the negative.

οὐ μὴ is Classical when followed by the future tense, and the  
only certain example in the N. T. is at Mt. 16:22. The other  
instances usually have a variant reading the aorist as at  
Mt. 26:15. The I.C.C. on Matthew p. XXV shows that this Gospel



avoids double negatives in general, but takes no exception to  
 $\overset{\circ}{\omicron} \mu\eta$  . Moulton's Prolegomena p. 190 shows that of the  
93 occurrences of  $\overset{\circ}{\omicron} \mu\eta$  in the N. T., 71 occurrences are with  
the aorist subjunctive, and 8 with the future (most of which are  
with variants).  $\overset{\circ}{\omicron}$  followed by the future indicative is a way  
of expressing an imperative as at Mt. 5:21, 6:5, 20:26 and in  
the Mosaic laws (e.g. LXX at Ex. 20). See Bl-Deb. § 365.  
In view of the rarity of  $\overset{\circ}{\omicron} \mu\eta$  read  $\overset{\circ}{\omicron}$   
^ here.

5:18 Omit § - 1319.

The citation in Lk. 10:7, Mt. 10:10 reads. § . Careless  
omission by 1319.

5:18 Add  $\gamma\alpha\rho$  after  $\alpha\{\iota\omicron\varsigma$  - F G.  
L (Mt. 10:7)  
Paccian.

$\gamma\alpha\rho$  has been added through assimilation to the quotation in the gospels, or because it often occurs with  $\alpha\{\iota\omicron\varsigma$  in the N. T. (Mt. 10:10, Lk. 10:7, 23:41). It is incorrect here as  $\kappa\alpha\iota$  joins two quotations:  $\gamma\alpha\rho$  is unnecessary. The earlier occurrence of  $\gamma\alpha\rho$  in the sentence may have caused F G to err.

5:18 του μισθου -  
της τροφης - s\*

Clement.

Both nouns are frequent in the LXX. μισθος however occurs in association with εργατης at Jas. 5:4.

The maxim here is not in the O. T., but is cited by Lk. 10:7 (μισθου), and by Mt. 10:10 τροφης (v.l. μισθου).

~~Euripides~~ Euripides and Phocylides use the maxim, with μισθος.

μισθος therefore, seems to be the natural word used in this maxim. It was altered to τροφης by scribes who assimilated the quotation to those mss. of Mt. reading τροφης

The I. C.C. to the Pastorals p. XXIV shows that the author of the Pastorals knew Luke's gospel better than Matthew's; so that if he found the quotation in a written source, he would have been more likely to follow Luke's wording.

5:19 πρεσβυτερου -  
πρεσβυτερουσ - L

(cf. 1 Tim. 5:1 where πρεσβυτερος appears in the singular).

κατα in the sense 'hostility towards a person' is followed by the genitive as at Mt. 5:23, Lk. 23:14, Rom. 8:33. It is not usually followed by the accusative with this sense. Sheer error by L.

5:19 παραδεχου -  
ἐπιδεχου - 1022. 1245.  
καταδεχου - 2. 1311. 823. 635.

καταδεχομαι contains the idea of 'taking back or receiving'  
and is less appropriate here. It is not found in the N. T.  
It may have been introduced here by confusion with κατα  
earlier in the sentence.

ἐπιδεχομαι is more suitable in the context. It is found  
in the N. T. at 3 Jn. 9, 10 only. It may have been written  
here because of the suggestion of ἐπι later in the sentence.

παραδεχομαι means 'to receive from another' according to L. + S.,  
and is more suitable in the context than the other variants.  
It is likely to be original. It is frequent in the N. T.  
(Mk. 4:20, Acts, 16:21, 22:18, Heb. 12:6 (no v.11.) and at  
Acts 15:4 with v.11 προς - , απ - , υπ - ). There is  
confusion over this verb. Apost. Const. 75 on this verse  
uses προσδεχομαι .

5:19 ἔπι δύο ἢ τριῶν μαρτυρῶν -  
ἔπι δύο ἢ τριῶν μαρτυρῶν - 255.

Read καὶ for ἢ - 1022. 1739. 1245. 2005.

L (vg codd.).

Aug. Car . Euch.

Omit ἔπι - F G

L (vt d g).

Pel.<sup>6</sup>

Omit ἔκτος...μαρτυρῶν - Cyp. Ambst. Pel<sup>A</sup>

Ps-Jer.(codd.) Jer.(codd.)

This quotation appears at Deut. 19:15, ἔπι στομάτος δύο μαρτυρῶν καὶ ἔπι στομάτος τριῶν μαρτυρῶν στησεται (v.l. σταθσεται) πᾶν ῥημα according to Swete, ~~Rabbinis~~ and

Tischendorf's editions of the LXX with the variant δύο μαρτυρῶν ἢ τριῶν in Lucian. The Latin for this

verse reads 'Sed in ore duorum aut (v.l. et) trium testium

stabit omne verbum,' and the Hebrew of Kittel (and the B F B S)

reads

וְעַל-שְׁנֵי אֲדָמָה וְעַל-שְׁלוֹשֵׁי אֲדָמָה  
וְעַל-שְׁלוֹשֵׁי אֲדָמָה וְעַל-שְׁנֵי אֲדָמָה

At Mt. 18:16 the quotation appears as ... ἵνα ἔπι στομάτος δύο μαρτυρῶν ἢ τριῶν σταθῆ πᾶν ῥημα

At 2 Cor. 13:1 the following is found: ἔπι στομάτος δύο μαρτυρῶν καὶ (v.l. ἢ) τριῶν σταθῆσεται πᾶν ῥημα .  
→

At Heb. 10:28 we read ... ἔπι δὺς ἢ τρεῖς μαρτυρῶν .

The quotation here may also allude to Deut. 17:6 which reads in the LXX ... ἔπι δὺς μαρτυρῶν ἢ ἔπι τρεῖς μαρτυρῶν

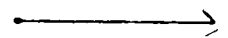
with variants omitting ἔπι and μαρτυρῶν (sec.).

By omitting ἑτοίματος the quotation at 1 Tim. 5:19 resembles Heb. 10:28 and Deut. 17:6. The v.l. by 255 is probably an assimilation to the dative plural of these verses, and is to be ignored.

ἔπι is probably original; F G may have omitted it on stylistic grounds. ἔπι is necessary to the sense in this context (cf. use of ἔπι at 1 Tim. 6:13 and Acts 11:10).

καὶ is probably original. It was felt to be too loose in meaning. ἢ represents an attempt to translate ἢ more closely or is due to assimilation to Heb. 10:28 or Deut. 17:6. καὶ appears at Deut 19:15. The sense requires 'two or three'.

Read ἔπι δὺς καὶ τριῶν μαρτυρῶν .



The omission of the whole phrase from ἔκτος to παρτυρω ✓  
may be due to the omission of two or three lines of the  
exemplar. If the omission was intentional, it may have been  
made because of theological or sociological objection to the  
sentiment: the clause may have been thought of as a limiting  
qualification and that one should not accuse an elder under  
any circumstances.

5:20 The variants adding δε after το υς, and after τους μαρτυροντας are discussed in Appendix III.

5:20 The variant omitting και is discussed in Appendix II.

5:21 Διαμαρτυρομαι -  
μαρτυρομαι - 506. 206\*.

The compound is more frequent in the Pastorals than the simple verb. Διαμαρτυρομαι occurs at 2 Tim. 2:14, 4:1 and in the rest of the N. T. at Lk. 16:28, Acts 2:40, 8:25, 10:42, 18:5, 20:21, 20:23, 20:24, 23:11, 28:33 (no v.11.) μαρτυρομαι occurs at Acts 20:26, 26:22, Gal. 5:3, Eph. 4:13, 1 Th. 2:12 (no v.11.).

The intensive form is characteristic of the author of the Pastorals and should be read here. As seen elsewhere scribes tended to prefer simple verbs to compound - hence the variant here.

5:21  $\overline{\chi\upsilon}$   $\overline{\tau\upsilon}$  v.l.  $\overline{\tau\upsilon}$   $\overline{\chi\upsilon}$  is discussed in Appendix I (i) b.

5:21 Add  $\acute{\alpha}\upsilon\tau\omicron\upsilon$  before  $\acute{\alpha}\gamma\gamma\epsilon\lambda\omega\nu$  - 88. 436. 327.

Basil.

Ps-Jer. Jer. Dion-E.

Add  $\acute{\alpha}\upsilon\tau\omicron\upsilon$  after  $\acute{\alpha}\gamma\gamma\epsilon\lambda\omega\nu$  - 33.

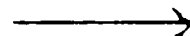
β (vg) Copt (boh).

Patricius. Pel.<sup>B</sup>

(cf. II Tim. 4:1).

The author solemnly charges his hearers 1) before God, 2) before Christ and 3) before the angels. The variants above would make the change 1) before God and 2) before Jesus and his angels. If  $\acute{\alpha}\upsilon\tau\omicron\upsilon$  refers to Jesus, the idea is unusual. At Lk. 18:7 where the phrase  $\acute{\epsilon}\kappa\lambda\epsilon\kappa\tau\omega\nu$   $\acute{\alpha}\upsilon\tau\omicron\upsilon$  occurs, it refers to God. cf. also Lk. 1:11 (angel of the Lord) and Mt. 4:6 where Satan speaks of God's angels. Jesus is often listed with angels as at Mk. 13 (see especially v. 27) but they are not his. At Mk. 8:38, where the Parousia is described, and the Son of Man appears we read  $\mu\epsilon\tau\alpha$   $\tau\omega\nu$   $\acute{\alpha}\gamma\gamma\epsilon\lambda\omega\nu$   $\tau\omega\nu$   $\acute{\alpha}\gamma\iota\omega\nu$  (but note the v.l.  $\kappa\alpha\iota$  for  $\mu\epsilon\tau\alpha$ ).

If  $\acute{\alpha}\upsilon\tau\omicron\upsilon$  referred to God, it is ambiguous and may have been omitted on this account. If secondary it may also have been intended to refer to God. There is no firm instance in the



Lexicon of Patristic Greek to Christ's angels. The occurrence of the longer reading in two positions is significant and may warn us against its originality. This variant is listed as doubtful in App. 6.

5:21 ταυτα φυλαξης -  
φυλαξης ταυτα - 33.

The Pastorals tend to place ούτος before its verb.

1 Tim. 6:11 ταυτα φυγε . 1 Tim. 4:16 τουτο γαρ ποιω ν

1 Tim. 5:7 ταυτα παραγγελλε .

Read ταυτα φυλαξης here . Sheer error by 33.

5:21 **προεκλιειν** - S F G K  
 T. R. 1908<sup>XX</sup> 424<sup>XX</sup>  
 L (vg)(vt)  
 Chrys. Theod.

**προεκληειν** - A D L P  
 69. 1827. 33. etc. etc.  
 Ath.

**χαριεν** - 88.

**κατα χαριεν** is unsuitable in the context, and has been accidentally introduced to the text here by the scribe of 88. The words here should parallel **χωρις προκριματος** earlier, and for this reason **κατα προεκλιειν** is likely to be original.

**προεκλιεις** is a ζ.λ. in the Greek Bible. It is not Attic. **προεκληεις** is also a ζ.λ. and L. + S. list is meaning 'judicial summons' (from **προεκαλεω**).

The reading **προεκληειν** is probably an orthographical variant (see Howard p. 51 and Mayser I p. 82 f). The same variant occurs in Ep. Aristeas § 5.

5:22 ἔπιτιθεῖ -  
 ἔπιτιθεοῦ - D<sup>x</sup>  
 ἔπιτιθε - 69.  
 ἔπιτιθη - L.  
 2344.

Howard p. 96 f. states that in the second and third centuries B.C. λυεῖ and λυῖ were equivalent, but an additional force was trying to differentiate the subjunctive and indicative. However, he gives no indication of the conditions prevailing in the first century A.D. Generally speaking most mss. of the Pastorals abide by the conventional spelling of the subjunctive endings.

There are many imperatives in the surrounding verses: κολυμβεῖ , τηρεῖ , ὑδροποτεῖ . There are very few aorist imperatives in 1 Tim., and the aorist imperative with its "once and for all" aspect is less suitable in the context (cf. aor. imper. at 1 Tim. 6:12, 6:20).

ἔπιτιθε probably represents the careless omission of ε

ἔπιτιθη is also an orthographical variant. There is no reason for the subjunctive here.

5:22 ἁμαρτιαῖς ἄλλοτριαῖς -  
ἄλλοτριαῖς ἁμαρτιαῖς - P.

796.

Tert. Pacian.

ἄλλοτριος precedes its noun at Rom. 15:20, 2 Cor. 10:15, 10:16.

It follows its noun at Heb. 9:25 and at Acts 7:6 (where the sense is 'foreign').

The sense here, as at Rom. 15:20, 2 Cor. 10:15, 10:16 is 'not one's own' 'belonging to another', and is the opposite of ἰδιος

But no firm N. T. ruling can be established because Heb. 9:25 bears this meaning too, and there ἄλλοτριος follows the noun.

5:22-23 Omit  $\sigma\epsilon\lambda\upsilon\tau\omicron\nu$  ...  $\zeta\delta\rho\omicron\pi\omicron\tau\epsilon\iota$  - 2401<sup>x</sup>

The words are necessary to the sense and ought not be omitted. The reading of 2401<sup>x</sup> probably represents the accidental omission of two lines of the exemplar.

5:23 ὅλνω ὀλιγω v.l. ὀνον ὀλιγον is discussed at  
1 Tim. 1:8 (v.l. αὐτω).

5:23 ὀλλω v.l. ὀλλ' is discussed at 1 Tim. 1:13 (v.l. ὀλλω).

5:23 T O V -

T O - A.

ἄτομαχος is a  $\xi$ -λ in the N. T. In its sense  
'stomach' it is masculine as in Plutarch. The scribe of  
A was confused by ἄτομα which is neuter.

5:23  $\sigma\tau\omicron\mu\alpha\chi\omicron\nu$  - S A D<sup>\*</sup> P

33. 1739.

L (vt d. r. mon.).

Jer. Aug. Pel. ~~Bas.~~ Pos. Greg-M.

Ps-Jer. Gau.

Chrys... Ps-Bas.

$\sigma\tau\omicron\mu\alpha\chi\omicron\nu$   $\sigma\omicron\upsilon$  - D<sup>c</sup> F G K L

T.R. 1175, etc.

Arm. Eth. L (vg).  $\text{\textcircled{S}}$  (vg.) Copt.

Clement.

Parts of the body are often qualified by possessives in the N. T. (cf. Mt. 3:12, Lk. 6:6). The omission here represents another instance where 2nd p. singular references are removed. (cf. 1 Tim. 4:16 where a variant omits  $\sigma\omicron\upsilon$ ).

Read  $\sigma\tau\omicron\mu\alpha\chi\omicron\nu$   $\sigma\omicron\upsilon$  .

5:23 Add  $\delta\iota\alpha$  before  $\tau\alpha\varsigma \pi\omicron\kappa\nu\alpha\varsigma$  - F G

L (vt g)  $\delta$  (vg).

$\delta\iota\alpha$  here is probably original and has been removed by scribes as a stylistic improvement.

5:25 Omit  $\lambda\nu\theta\rho\omega\pi\omega\nu$  -  $\psi^*$   
226\*. 69. 356.

(cf. 1 Tim. 4:10 where a variant omits  $\lambda\nu\theta\rho\omega\pi\omega\nu$ ).

$\lambda\nu\theta\rho\omega\pi\omega\nu$  is probably original here. There are several reasons why it was omitted by scribes. They either felt that it was superfluous, or that it was undesirable on stylistic grounds. The omission of  $\lambda\nu\theta\rho\omega\pi\omega\nu$  would create a balance with  $\tau\iota\epsilon\iota\nu$  following. Hom may also have operated:

$\tau\iota\nu\Omega\text{NA}\nu\theta\rho\omega\pi\Omega\text{NA}\iota.$

$\pi\alpha\varsigma + \lambda\nu\theta\rho\omega\pi\omega\varsigma$  is characteristic of the author of the Pastorals. (cf. 1 Tim. 2:1, 2:4, Tit. 2:11, 3:2).

5:24 Omit  $\alpha\acute{\iota}$  before  $\alpha\mu\alpha\rho\tau\iota\delta\iota$  - 88. 326.

$\alpha\mu\alpha\rho\tau\iota\delta\iota$  is usually arthrous in the N. T. when definite sins are in mind (cf. Lk. 5:23, Mk. 2:5, 2:7). Exceptions are caused by the presence of prepositions or by qualification of the noun.

Here definite sins are in mind. Read with the article.

$\alpha\acute{\iota}$  has been omitted through hom:  $\text{A}\alpha\mu\alpha\rho\tau\iota\delta\iota$ .

5:24

ἀναπτιαλ -

μαπτυριαλ - 1022. 1245.

The context requires ἀναπτιαλ . There is no logical reason why the scribes of 1022. 1245 wrote μαπτυριαλ unless they misread the exemplar, seeing only the letters -μαπτ-

5:24    ΤΙΘΛΥ    -  
          ΤΙΥΩΥ    - 33.  
                  L (vg 0)  
                  Origen.

ΤΙΘΛΥ is likely to be original. It is the more difficult reading 'to others (their sins) follow'. This has been altered to ΤΙΥΩΥ on the analogy with v. 24a to '(the sins) of others follow'.

5:24

ἑπακολουθουσιν -

ἑπακολουθουσαι - 206. 1799.

1799 and 206 have been influenced by προαγουσαί,  
and attempted to balance the sentence by making ἑπακολουθουσιν  
into a participle. It is unlikely that the change was  
made in the opposite direction.

5:25 The variant adding  $\delta\epsilon$  after  $\omega\sigma\upsilon\tau\omega\varsigma$  is discussed in Appendix III.

5:25  $\tau\alpha\ \kappa\alpha\lambda\alpha\ \acute{\epsilon}\rho\gamma\alpha$  - K L

T.R. and most minuscules

Savarian. Oecum.

$\tau\alpha\ \acute{\epsilon}\rho\gamma\alpha\ \tau\alpha\ \kappa\alpha\lambda\alpha$  - S A D F G P

33. 69. 462.

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

Amb.

Theophyl.

$\tau\alpha\ \acute{\epsilon}\rho\gamma\alpha\ \kappa\alpha\lambda\alpha$  - 1912.

These words are omitted by 1739. 6.

(cf. 1 Tim. 5:12 for the similar idiom  $\tau\eta\nu$   
 $\pi\iota\sigma\tau\iota\nu\ \tau\eta\nu\ \pi\rho\omega\tau\eta\nu$  ).

$\tau\alpha\ \acute{\epsilon}\rho\gamma\alpha\ \tau\alpha\ \kappa\alpha\lambda\alpha$  is likely to be original here. The variants represent attempts to improve on the style and to avoid a Semitism.

The reading of 1739. 6. is to be ignored. Note that 1739 also omits  $\epsilon\iota\sigma\iota/\epsilon\sigma\tau\iota$ . The words were probably accidentally omitted.  $\omega\sigma\upsilon\tau\omega\varsigma\ \kappa\alpha\iota\ \pi\rho\omicron\delta\eta\lambda\alpha$  makes no sense by itself. The presence of the words "good deeds" is assumed by  $\tau\alpha\ \alpha\lambda\lambda\omega\varsigma\ \acute{\epsilon}\chi\omicron\nu\tau\alpha$  following.

5:25

προδηλα - S A

1739. 424<sup>XX</sup>

προδηλα ἔστι - K L

T.R. 104. 69. 1908, etc.

Chrys. Theod. Dan. Euthal.

προδηλα εἰσι - D F G P

33. 424<sup>X</sup>. 8. 88.

Origen.

L (vt)(vg.) adds sunt.

On the ellipse of εἶναι see references at 1 Tim. 4:8.

εἰσι follows προδηλοι in v. 24. Here the style would be improved if the verb to be were omitted. Note that 1739 also omits "good deeds" in this sentence.

εἰσι is likely to be original. It was altered to the singular following a neuter plural by Atticist scribes.

5:25 οὐ δύναται - A D P

206. 1518. 2412. 33. 1908.

424. 1912. 234. 876. 1799.

1960. 2401.

Theod.

ἄδυνατον - 255.

οὐ δύναται - S F G K L

T.R. 6. 1739, etc.

Chrys.

cf. Jn. 10:25, πάντα κερτυρει περι ἔμου

where πάντα refers to the neuter plural τα ἔργα.

Hellenistic Greek however does not always abide by the

Classical usage of following a neuter plural with a singular

verb, hence scribes tended to correct to the Classical form.

The direction of change here therefore is from an original οὐ

δύναται. This rules out the possibility that ἄδυνατον

is correct: this reading was possibly due to misreading.

A verb is needed.

Read οὐ δύναται.