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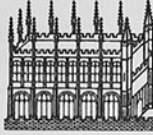
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THE NEW TESTAMENT TEXT

OF

HIPPOLYTUS OF ROME

PART I

HIPPOLYTUS' N.T. TEXT

APPENDIX

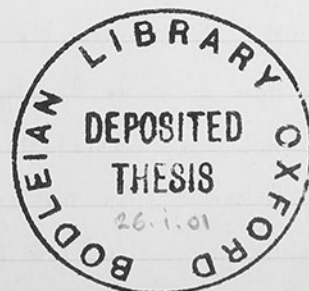
HERETICAL AND OTHER TEXTS

QUOTED BY HIPPOLYTUS

[UNIVERSITY OF OXFORD, MT 1952]

[B.D. Thesis]

[by J. C. Fenton]



ABBREVIATIONS

A. Editions of Hippolytus' Works

- GCS Die Griechischen christlichen Schriftsteller der ersten drei Jahrhunderte
Hippolytus
- GCS I Band I, G. N. Bonwetsch und H. Achelis 1897
This volume is divided into two parts, with separate pagination:
- GCS I 1 The first part, edited by G. N. Bonwetsch
- GCS I 2 The second part, edited by H. Achelis
- G.C.S 3 Band III, Paul Wendland 1916
- GCS 4 Band IV, R. Helm und J. Markwart
- Bon. Abhand. Abhandlungen der Gesellschaft der Wissenschaften zu Göttingen, pp. 347-360
Hippolytus Danielkommentar Buch I, 1-14. Von N. Bonwetsch
- Diob. T. U. XXXVIII, 1, pp. 50-55. C. Diobarniotis, Hippolytus Danielkommentar in
Handschr. Nr. 573 des Meteornklosters
- Duensing Hugo Duensing, The Aethiopic Text of the Apostolic Tradition. Göttingen 1946
- Lagarde Hippolyti Romani quae sunt omnia Graece e recognitione
Pauli Antonii de Lagarde, 1858
- Meecham The Epistle to Diognetus, H. G. Meecham, 1949
- Schwartz, Sitzungsberichte Sitzungsberichte der Bayerischen Akademie der
Wissenschaften Philos.-philol.-hist. Klasse Mu 1936, 3 H, pp. 5-46
E. Schwartz, Zwei Predigten Hippolytus
- T. U. XXXVIII, 1 C. Diobarniotis - N. Beis, Hippolyt, Über die Segnungen Jakobs
pp. 11-43

B. Works of Hippolytus

- Aut περί τοῦ ἀντεχρίστου GCS I 2 pp. 3-47
- Apoc de Apocalypsi GCS I 2 pp. 231-238
- A. T. ἀποστολική παράδοσις Duensing
- Balaam ἐκ τῶν ἐβλογίων τοῦ βαλαάμ GCS I 2 p. 82
- Bevon ἐκ τοῦ κατὰ Βήρωνος καὶ Ἑλλικός ... λόγου Lagarde pp. 57-63

- Cant εἰς τὸ Ἄσμα GCS 1-1 PP. 343-374
- Chrm χρονικῶν GCS 4
- Dan εἰς τὸν Δαριῆλ { Ben. Abhand PP. 347ff
GCS 1-1 PP. 2-234
T.U. XXXVIII, 1 PP. 50ff
Meechan
- * Diogenes ἐπιστολὴ πρὸς Διόγγυτον GCS 1-2 PP. 121, 122
- Elkanah εἰς τὸν Ἐλκανὰ καὶ τὴν Ἄναν GCS 1-2 PP. 251-253
- Epistle ἐκ τῆς πρὸς βασιλῆδα τετάρτης ἐπιστολῆς GCS 1-2 PP. 241-247
- Gaius κεφάλαια κατὰ Γαίου GCS 1-2 PP. 51-81
- Gen Fragments in Genesis Lagarde PP. 68-73
- Greeks ἐκ τοῦ πρὸς Ἑλλήνας λόγου T.U. XXXVIII, 1 PP. 11ff
- Jacob εἰς τὰς εὐλογίας τοῦ Ἰακώβ { Lagarde PP. 63-68
Schwartz PP. 19-23
- Jews ἀποδεικτικὴ πρὸς Ἰουδαίους GCS 1-2 PP. 215-227
- * Lazarus εἰς τὸν τετραήμερον Λάζαρον β' GCS 1-2 PP. 197-208
- Matthew εἰς Μαθθαῖον { Lagarde PP. 43-57
Schwartz PP. 5-19
- Noetus ὁμιλία Ἰππολύτου εἰς τὴν κέρεσον Νόητος τενός GCS 1-2 PP. 267-271
- Passover περὶ τοῦ ἁγίου πάσχα GCS 1-2 PP. 87-119
- Pent Fragments in the Pentateuch GCS 1-2 PP. 157-178
- Proverbs εἰς τὰς παροιμίας Σολομῶντος GCS 1-2 PP. 128-153
- Psalms εἰς τοὺς ψαλμοὺς GCS 3
- Refut ὁ κατὰ πασῶν κέρεσεων ἔλεγχος GCS 1-2 P. 211
- Robbins ἐκ τοῦ λόγου τοῦ εἰς τοὺς δύο Ἀγστίας GCS 1-2 P. 120
- Ruth ἐκ τῆς ἐρμηνείας Ῥούθ μαρτύρια GCS 1-2 PP. 257-263
- * Theoph λόγος εἰς τὰ ἅγια θεοφάνεια

C. Symbols etc.

The right-hand page shows the text of Hippolytus' quotation
+...+ indicates that the passage is preserved in a translation alone, and that this
is the Greek which is presumed to lie behind the translation.

— red underlining indicates that the MSS, VSS etc, of Hippolytus differ at that point,
and that the variants bear some relation to N.T. Textual criticism; other variants
are not shown.

* a black asterisk against a word or words underlined in red, means that the variant
reading on the left-hand page is to be preferred: see Part II, Section III pp 20-22

* a blue asterisk in the left-hand margin of the right-hand page, indicates that the
quotation is from one of the works of which the authorship is uncertain: see Part II
Appendix C pp 40-44.

The first column of the left-hand page gives, first, the reference to the work of Hippolytus
in which the quotation is made; second, the reference for the edition used.

The second column of the left-hand page gives the variant readings of the authorities
of Hippolytus.

— black underlining indicates that this reading is preferred to that of the editor,
which is on the right-hand page, and is marked with a black asterisk *

HIPPOLYTUS' NEW TESTAMENT TEXT

the

of part

with

with

20-22

with

with

with

MATTHEW

- I, 11 Dan I. 13. 6. Ben. Abhand. P. 359 l. 1
- I, 12 Dan I. 13. 9. Ben. Abhand. P. 359 l. 14
- 16 Chron, Lib. Gen. I 718 GCS 4 P. 211
of Chron, Lib. Gen. II 720 GCS 4 P. 213
- 17 Chron, Lib. Gen. I 301, GCS 4 P. 1921
- II, 1 { Dan I. 9. 2. Ben. Abhand. P. 356 l. 8
{ cf. Dan. IV. 23. 3. GCS 1.1 P. 242 l. 2
2. Dan I. 9. 2. Ben. Abhand. P. 356 l. 11
- II Pent I GCS 1.2 P. 87 l. 22
- III, 1 Aut XLV GCS 1.2 P. 28 l. 24
- 7 Pent V GCS 1.2 P. 92 l. 11
- II Theoph III GCS 1.2 P. 258 l. 31
- 12 Jacobs I T. U. xxxviii, 1, P. 13 l. 25
Matth
~~Act~~ XIII GCS 1.2 P. 207 l. 8
- 14 Theoph IV GCS 1.2 P. 259 l. 18
- 15 { Theoph V GCS 1.2 P. 259 l. 29
{ cf. Prov XVII GCS 1.2 P. 162 l. 25
{ Theoph V GCS 1.2 P. 260 l. 14
- 16 { Theoph V GCS 1.2 P. 260 l. 14
{ Theoph VI GCS 1.2 P. 261 l. 5
- δ' ἡσ-οὐς] am S
- κ. ἐμ. ἐκ' αὐτῶν] am S
- 17 { Theoph V GCS 1.2 P. 260 l. 17
{ Theoph VI GCS 1.2 P. 261 l. 6
Noetus V Lagade P. 47 l. 15
- IV 15 { Gen XXVII GCS 1.2 P. 62 l. 3
{ Gen XL GCS 1.2 P. 66 l. 14

I, 11 Ἰωσίας γεννᾷ τὸν Ἰερχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλωνος

12 Ἰερχονίας γεννᾷ τὸν Σαλαθειᾶ, καὶ Σαλαθειᾶ γεννᾷ τὸν Σαραβάρει

16 † Ἰακώβ... τὸν Ἰωσήφ, ᾧ μνηστεύεσσα παρθένος Μαρία, ἣ ἔτεκεν Ἰησοῦν Χριστὸν ἐκ πνεύματος ἁγίου. †

17 allusion

II, 1 τοῦ γὰρ κυρίου ἐν Βηθλέεμ γεννηθέντος... οἱ μάγοι ἀπὸ ἀνατολῶν ἦλθον εἰς Ἱεροσόλυμα

2 λέγοντες· ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; ἴδμεν γὰρ αὐτοῦ τὸν ἀστὴρα ἐν τῇ ἀνατολῇ καὶ ἦλθμεν προσκυνῆσαι αὐτῷ.

11 † [Χρυσὸν καὶ σμύρναν καὶ λίβανον] †

III 1 κηρύσσω ἐν τῇ ἐρήμῳ

7 † εἶπεν αὐτοῖς· γεννήματα ἰχθυῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; † = Lk III, 7

* 11 ἔρχεται ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βασιτάσαι, αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ † Lk III, 16 Mk I, 7

12 εἰς ἀποθήκην † Mt XIII 30

† κατακάψει πυρὶ ἀβύσσῳ † Lk III 17

* 14 ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς μέ;

* 15 τί οὖν ὁ κύριος πρὸς αὐτόν; ἀπεκρίθη, οὕτω γὰρ πρέπει ἡμῖν ἔσθαι πληρῶσαι πᾶσαν δικαιοσύνην

* τότε λοιπὸν ἀφίγησεν αὐτόν ὁ Ἰωάννης

* 16 καὶ βαπτισθεὶς ὁ Ἰησοῦς εὐθέως ἀνέβη ἀπὸ τοῦ ὕδατος καὶ {omit} ἠνεώχθησαν αὐτῷ οἱ οὐρανοί, καὶ ἶδον τὸ πνεῦμα τοῦ θεοῦ κατέρχεται ἐν εἴδει περιστερᾶς καὶ ἔμελλεν ἐπ' αὐτόν.

* 17 καὶ φωνή {ἐγένετο} {omit} {ἐκ τῶν οὐρανῶν} λέγουσα οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ ἠρέσκω οὗτός ἐστιν ὁ υἱός μου (ὁ) ἀγαπητός, εἰς ὃν ἠγάπησα, τούτου ἀκούετε † Mt XVII 5

IV 15 γῆ Ζαβουλῶν καὶ γῆ Νεφθαλείμ, ὁδὸν θαλάσσης πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν

MT IV 16 } Gen XL GCS 1.2 P66 l.15
cf Gen XXVII GCS 1.2 P62 l.14
23 Dan IV.33.3 GCS 1.1 P272 l.15

V 8 Gen XVI GCS 1.2 P58 l.6
13 A.T. XX, 1. Duensing P71 l.8
15 Jacob I TU XXXVIII, 1 P.11 l.9

17 } Gen XXIX GCS 1.2 P62 l.14
cf Dan IV.33.2 GCS 1.1 P272 l.8
+ Cant XIX GCS 1.1 P.366 l.6
18 Refut VI.24.1 GCS 3 P.150 l.25

ἡ ΜΡ] Καὶ all the others

VI 13 Titus VII GCS 1.2 P246 l.19
24 Dan III.24.6 GCS 1.1 P168 l.8

VII 3 } Refut VIII.8.1 GCS 3 P.225 l.23
cf Refut VIII.11.1 GCS 3 P.231 l.22
7,8 Ant III GCS 1.2 P.6 l.8
13 Dan I.23.4 GCS 1.1 P35 l.14
14 Dan I.18.3 GCS 1.1 P30 l.10

Refut IV.48.9 GCS 3 P.72 l.6

Refut IV.48.9. GCS 3 P.72 l.13

15 } Ant VI GCS 1.2 P.8 l.5
cf Apoc XIII GCS 1.2 P234 l.27
21 Dan IV.59.5 GCS 1.1 P.336 l.15

omit whole passage, A S Diob. P57

X 5 Refut V.23.1 GCS 3 P.125 l.5

27 } Dan IV.60.2 GCS 1.1 P338 l.6
cf Dan IV.34.3 GCS 1.1 P.278 l.2

σωμάτων] σωμάτων A

5
Μτ IV 16 ὁ λαὸς ὁ καθύμνος ἐν σκότει εἶδε φῶς μέγα, καὶ τοῖς
καθύμνοισ ἐν σκότει φῶς ἀνέτελεν αὐτοῖς
23 καὶ θεραπύοντα πᾶσαν νόσον καὶ πᾶσαν μαλακίαν cf Μτ IX 35, ̅̅̅ 1

V 8 ὅτε ἄλλοι τὸν θεὸν ὄψονται
13 † ὑμῖς ἐστε τὸ ἄλλας τῆς γῆς †
15 λύχνος ... ὑπὸ τὸν μόδιον κρυπτόμενος ... ἐν λυχνίᾳ cf Μκ IV 21
Lk XI 33
17 οὐκ ἦλθον καταλῶσαι τὸν νόμον *† τοὺς προφῆτας ἀλλὰ
πληρῶσαι

18 τὴν μίαν κεφαίαν

VI 13 † [ἀλλὰ ῥῶσαι ἡμῶς] ἀπὸ τοῦ ποταμοῦ †
24 οὐδεις (γὰρ δύναται) δυσὲν κυρίους δουλεύειν

VII 3 τὴν δοκὸν ἐν τῷ ὀφθαλμῷ ἔχοντες cf Lk VI 41, 42

7,8 allusivi cf Lk XI 9, 10

13 τὴν πλατεῖαν καὶ εὐρύχωρον ὁδὸν

14 ... ἀποτάξασθαι μὲν θφείλει τῇ πλατεῖᾳ θύρᾳ, διὰ δὲ τῆς
στενῆς καὶ τεθλημένης εἰσελθεῖν cf Lk XIII 24
ὀλίγοι γὰρ, φησὶν, εἰσὶν οἱ διὰ τῆς στενῆς ὁδοῦ πορευόμενοι
ἢ στενῆ ὁδός

15 ἐνδοθεν λύκος ὢν

21 τὸ θέλημα τοῦ θεοῦ ... ποιῶντες

VIII 20 Lk IX 58

IX † θάρσει ... ἀφένταί σου αἰ μαρτίαι †

35 see IV 23

X 1 see IV 23

5 εἰς ὁδὸν ἔθνων μὴ ἀπέλθητε

27 ἐπὶ τῶν σωμάτων κυρῦσεται

cf Lk XII 3

Mt X 28 Dan II. 17.1. GCS 1.1 P.74 l.20

τύν - ἀποκτεῖνας] om S

38 } Dan II. 21.3. GCS 1.1 P.82 l.9
cf Cant XIX GCS 1.1 P.372 l.15

ἀκολουθῶν] ἀκολουθήσει A

XI 28 Gen XXXI. GCS 1.2 P.63 l.6

{ Cant XII GCS 1.2 P.349 l.4

{ Cant XIX GCS 1.1 P.366 l.4

{ Cant XIX GCS 1.1 P.371 l.21

XII 30 Galins VII GCS 1.2 P.246 l.31

33 Dan I. 14.2 Bm. Abhand. P.359 l.20

40 Jacob XVI T.U. XXXVIII, 1 P.33 l.7

42 Aut V GCS 1.2 P.7 l.17

49 { Jacob XVI T.U. XXXVIII, 1 P.32 l.11

{ Jacob XXVII T.U. XXXVIII, 1 P.42 l.18

50 Cant XIX GCS 1.1 P.372 l.16

XIII 19 Galins VII GCS 1.2 P.246 l.26

30 Jacob VII T.U. XXXVIII, 1 P.19 l.6

38 Jacob VII T.U. XXXVIII, 1 P.18 l.23

43 Aut LXV GCS 1.2 P.45 l.16

ἐκλάμψουσιν ER, λάμψουσιν H

φαίνεσ... αὐτοῦ] omitted by S

Dan IV. 56. 3 GCS 1.1 P.328 l.6

ἐκλάμψουσιν] ἐκλάμψουσιν A | δ] om.

O Mai | φαίνεσ... αὐτοῦ] omitted by CB

52 Cant X GCS 1.1 P.346 l.22

XV 19 Dan III. 7.6 GCS 1.1 P.134 l.25

24 Jacob IV T.U. XXXVIII, 1 P.15 l.23

Mt X 28 <μη φοβείσθε ἀπὸ τῶν> ἀποκτείνων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυνάμενων <ἀποκτεῖναι φοβήθητε δ' ἐμὴν> λῆν τὸν> δυνάμενον καὶ ψυχὴν καὶ σῶμα <ἀπολέσαι> ἐν γεννήῃ.

38 ὅς ἂν μὴ ἄρῃ τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθήσῃ ὀπίσω μου, οὐκ ἔστιν μου ἄξιος cf Mt XVI 24

XI 28 δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι καὶ τὰ ἔξῃς.
† κἀγὼ ἀναπαύσω ὑμᾶς †

XII 30 τὸ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἔστιν, καὶ ὁ μὴ συνάγων σκορπίζει †

33 ἐκ γὰρ τοῦ καρποῦ... τὸ δένδρον γινώσκεται

40 ὡς περ Ἰωάνης ἐποίησεν ἐκ τῆς καρδίας τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, <οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας>

42 ἐκ τῶν περάτων τῆς γῆς Lk XI 31

49 ἀδελφοί μου καὶ συγκληρονόμοι Mk III 34 Lk VIII 21 R VIII 17

50 † [αὐτός μου ἀδελφός, ἀδελφὴ καὶ μήτηρ ἔστιν] †

XIII 19 † ἄρπάξει τὸν λόγον τὸν ἐσπαρμένον † Mk IV 15

30 σίτον εἰς ἀποθήκην συναγομένους cf Mt III 12

38 ἀγρὸς γὰρ ἔστιν ὁ κόσμος

43 τότε οἱ δίκαιοι *ἐκλάμψουσιν ὡς ὁ ἥλιος φαίνει ἐν τῇ δόξῃ αὐτοῦ cf Rv I 16

τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος φαίνει ἐν τῇ δόξῃ αὐτοῦ cf Rv I 16

52 † παλαιὰ καὶ καινὰ †

XV 19 τοὺς τῆς καρδίας αὐτοῦ προσρχομένους διαλογισμούς cf Mk VII 21

24 οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ

Wt XVI 16 Theoph IX GCS 1-2 P.262 P.31

27 Dan IV. 53. 4 GCS 1-1 P.322 P.11
Dan IV. 10. 4. GCS 1-1 P.210, 210

XVII 2 Theoph X GCS 1-2 P.263 P.17

3 Jacob XXI T.U. XXXVIII, 1 P.36 P.8

5 Noetus 5 Lagarde P.47 P.15

Noetus 18 Lagarde P.56 P.31

11 Grains VI GCS 1-2 P.245 P.13

20 Lazarus GCS 1-2 P.224 P.33

XVIII 20 Cant XIX GCS 1-1 P.363 P.9

XIX 30 Pent XX GCS 1-2 P.109 P.7

XXI 7 Jacob T.U. XXXVIII, 1 P.34 P.7

20 Lazarus GCS 1-2 P.224 P.35

23 Jacob XXIII T.U. XXXVIII, 1, P.37 P.19

24 Jacob XXIII T.U. XXXVIII, 1, P.37 P.22

* Μτ ΧVΙ 16 σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος

24 see Μτ Χ 38

27 μετὰ δυνάμεως ἀγγελικῆς καὶ δόξης πατρικῆς παραχρῆστος
καὶ ἀποδώσει ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ cf Ps LXXI, 12 (LXX)

* ΧVΙΙ 2 λαμπρὸς ὡς ὁ ἥλιος

3 καὶ γὰρ ἐν τῷ ὄρει ὤφθησαν Μωϋσῆς καὶ Ἡλίας ἐν δεξιᾷ καὶ
ἐξ εὐωνύμων συνομιλοῦντες αὐτῷ

5 οὗτός ἐστιν ὁ υἱὸς μου <ὁ> ἀγαπητός, εἰς ὃν ἠδούκησα,
τούτου ἀκούετε

οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἀκούετε αὐτοῦ cf Μτ III¹⁷
+ Μκ ΙΧ 7

11 † Ἡλίας μὲν ἐλεύσεται ἀποκαταστήσει πάντα † cf Μκ ΙΧ 12

20 ἂν πίστιν ἔχητε ὡς κόκκον σιτάριος, ἐρείτε τῷ ὄρει τούτῳ·
ἴσθητε καὶ βλήθητε εἰς τὴν θάλασσαν, καὶ γενήσεται
ὑμῶν Μτ ΧΧΙ, 21. Μκ ΧΙ 23

ΧVΙΙΙ 20 † οὗ εἶσαν δύο ἢ τρεῖς (ὑμῶν) συγγενεῖς εἰς τὸ ἕμὸν ὄνομα,
ἕκαστος ἐν μέσῳ (ὑμῶν) †

ΧΙΧ 26 see Λκ ΧVΙΙΙ 27

30 † πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι †
cf Μτ ΧΧ 16 Μκ Χ 31

ΧΧ 16 see Μτ ΧΙΧ 16

ΧΧΙ 7 ὄνομα καὶ πῶλον ... ἐφ' οὗ ὁ σωτὴρ ἐπεβὰς εἰσῆγει εἰς
Ἱερουσόλυμα

21 ἴσθητε καὶ βλήθητε εἰς τὴν θάλασσαν, καὶ γενήσεται ὑμῶν Μτ ΧVΙ²⁰

23 τότε προσῆλθον αὐτῷ τινες τῶν φαρισαίων λέγοντες· διδάσκαλε,
εἰπὲ ἡμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς καὶ τίς ἐστιν
ὁ δούς σοι τὴν ἐξουσίαν ταύτην; cf Λκ ΧΧ 2

24 ὁ δὲ εἶπεν αὐτοῖς· ἐρωτήσω ὑμᾶς καὶ γὰρ ἓνα λόγον, ὃν εἰ
εἴπητέ μοι, καὶ γὰρ ἀπαγγελωῦμαι ὑμῖν, ἐν ποίᾳ ἐξουσίᾳ
ταῦτα ποιῶ.

Mt XXI 25 Jacobs XXIII T. U. XXXVIII, 1, P. 37 l. 24

26 Jacobs XXIII T. U. XXXVIII, 1, P. 37 l. 27

27 Jacobs XXIII T. U. XXXVIII, 1, P. 38 l. 1

31 Gen XLIV GCS 1-2 P. 68 l. 4

XXII 21 Dan III, 22, 1 GCS. P. 164 l. 9

XXIII 34 Aut LXI GCS 1-2 P. 42 l. 11

37 Aut LXI GCS 1-2 P. 42 l. 17

XXIV 3 Dan IV. 5. 6 GCS 1.1 P. 198 l. 4

4 Dan IV. 16. 11 GCS 1.1 P. 224 l. 11

καὶ omitted by S

6 Dan IV. 17. 9 GCS 1.1 P. 230 l. 6

ἐν αὐτοῖς + A

7 Dan IV. 17. 8 GCS 1.1 P. 230 l. 3

ἐγερθῆσται] ἐγερθήσονται Diob P. 54

8 Dan IV. 17. 9 GCS 1.1 P. 230 l. 6

ἀρχαί] ἀρχή Diob P. 54 // ὠδύρων] ὀδύρων B

12 Dan IV. 6. 4 GCS 1.1 P. 198 l. 16

14 Dan IV. 17. 9 GCS 1.1 P. 230 l. 7

τοῦ κυρίου omitted by S // ἐν ὅλῳ τῷ κόσμῳ omitted by B // οὕτως] τότε S

Dan IV. 24. 6 GCS 1.1 P. 246 l. 15

Dan IV. 35. 3 GCS 1.1 P. 278 l. 15

ἐν παντὶ τόπῳ] ἐν πᾶσιν τοῖσιν S: ἐν παντὶ τῷ κόσμῳ H

Dan IV. 58. 3 GCS 1.1 P. 334 l. 9

ἐν παντὶ κόσμῳ Diob. P. 54

Dan IV. 60. 2 GCS 1.1 P. 335 l. 11

τοῖς - κόσμῳ omitted by A S Diob. P. 57

Dan IV. 6. 4 GCS 1.1 P. 198 l. 19

15 Aut LXII GCS 1-2 P. 42 l. 19

ἐστὸς] ἐστὼς HER

8
 ΜΤ XXI 25 τὸ βάπτισμα Ἰωάννου πόθεν ἦν, ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων;
 οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες· εἰ ἂν εἶπωμεν ἐξ
 οὐρανοῦ, ἔρει ἡμῖν διὰ τί οὐκ ἐπιστεύσατε αὐτῷ;
 26 εἰ ἂν δὲ εἶπωμεν ἐξ ἀνθρώπων, φοβούμεθα τὸν λαόν· πάντες
 γὰρ γινώσκουσιν τὸν Ἰωάννην, ὅτι ὄντως προφῆτης ἐστίν. ^{Σ132} ~~ψακ~~
 27 καὶ ἀποκριθεὶς τῷ Ἰησοῦ εἶπεν· οὐκ οἶδαμεν· ὁ δὲ
 ἀποκριθεὶς εἶπεν αὐτοῖς, οὐδὲ ἐγὼ λέγω ὑμῖν, ἐν ποίᾳ
 ἐξουσίᾳ ταῦτα ποιῶ. ψ Λκ XXI 8
 31 καὶ ἐν τῷ εὐαγγελίῳ δε' τὸν ποιῶντα τὸ θέλημα τοῦ πατρὸς
 εἶπεν ὁ ἰσχυρὸς

XII 21 ἀποδιδούς τὰ μὲν καίσαρι τῷ καίσαρι, τὰ δὲ τῷ θεῷ τῷ θεῷ
 30 Μκ XII 25

● XXIII 34 ὁ τύραννος δειώων τὴν ἐκκλησίαν φεύγουσαν ἀπὸ πόλεως
 εἰς πόλιν
 37 καὶ σκεπάζων ὡς ὄρνις νεοσσούς Λκ XIII 34

XIV 3 καὶ πότε ταῦτα ἔσται; Μκ XIII, 4 Λκ XXI, 7

καὶ πότε ταῦτα ἔσται;

6 ἀλλ' οὕτω τὸ τέλος ἐν αὐτοῖς Μκ XIII 7

7 ἐγερθήσεται γὰρ... ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν
 καὶ ἔσονται σεισμοὶ κατὰ τόπους καὶ λιμοὶ καὶ
 λοιμοί Μκ XIII 8 Λκ XXI 10, 11.

8 ταῦτα δὲ πάντα... ἀρχαὶ ὠδένων

12 ἡνίκα πληθυνθῆ ἡ ἀνομία ἐν τῷ κόσμῳ

14 πρῶτον γὰρ δεῖ κηρυχθῆναι τὸ εὐαγγέλιον τοῦ κυρίου ἐν ὅλῃ τῇ
κόσμῳ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν, καὶ οὕτως ἔξει τὸ
 τέλος ψ Μκ XIII 10

εἰς πάντα τὸν κόσμον τὸ εὐαγγέλιον κηρυχθῆ

καὶ τοῦ εὐαγγελίου ἐν παντὶ τόπῳ κηρυχθέντος

ἵνα τὸ εὐαγγέλιον τοῦ κυρίου κατὰ πάντα τὸν κόσμον κηρυχθῆ

τοῖς καὶ κηρυχθεῖσιν ἐν ὅλῃ τῇ κόσμῳ

τότε ἔξει ἐπ' αὐτοὺς τὸ τέλος

15 ὅταν ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως *ἐστὸς ἐν τόπῳ ἀγίῳ,
 ὁ ἀναγκάσκων κοίτω,

Mt XIV

15 Dan IV.17.4. GCS 1.1 P.228 l.7

ἔστως] ἔστως B

αὐτοῦ + A

Dan IV.17.6. GCS 1.1 P.228 l.16

ὅταν] om. A, + γὰρ S

16 { Dan IV.17.4 GCS 1.1 P.228 l.8

Aut LXII GCS 1.2 P.42 l.21

Matth II GCS 1.2 P.198 l.30

17 Dan IV.17.4. GCS 1.1 P.228 l.9

καὶ] om. B || τε] om. B ||

αὐτοῦ] τε B

Aut LXII GCS 1.2 P.42 l.21

κατασάτω] κατασαυρίτω ER

cf Matth II GCS 1.2 P.199 l.23

18 { Dan IV.17.4 GCS 1.1 P.228 l.10

Aut LXII GCS 1.2 P.42 l.22

cf Matth II GCS 1.2 P.199 l.27

19 { Dan IV.17.4 GCS 1.1 P.228 l.11

Aut LXII GCS 1.2 P.42 l.23

cf Matth III GCS 1.2 P.200 l.2

20 Dan IV.52.1 GCS 1.1 P.320 l.16

χειμῶνος ἢ σαββάτου] ἐν χειμῶνος μήτις ἐν σαββάτου

cf Matth IV GCS 1.2 P.200 l.30

cf Grains V GCS 1.2 P.244 l.12

21 Dan IV.17.4 GCS 1.1 P.228 l.12

οὐδὲ μὴ γένηται] om. S

Dan IV.50.3 GCS 1.1 P.316 l.7

Aut LXII GCS 1.2 P.42 l.25

οὐκ ἐγένετο H] οὐ γέγονεν ER

cf Grains I GCS 1.2 P.241 l.12

οὐδὲ μὴ γένησται] "noch sein wird" S, om. HER

22 { Dan IV.17.4 GCS 1.1 P.228 l.13

Aut LXII GCS 1.2 P.42 l.26

Dan IV.52.2. GCS 1.1 P.320 l.19

εἰ γὰρ μὴ AS] εἰ μὴ γὰρ M: καὶ εἰ μὴ B ||

cf Matth VI GCS 1.2 P.201 l.23

κολοβωθήσονται] ἐκολοβώθησαν P' || αἱ

ἡμέραι ἐκείναι] om B

23 Dan IV.18.3 GCS 1.1 P.230 l.16

ἔπη ὑμῶν] ὑμῶν ἔπη B

24 Dan IV.18.3 GCS 1.1 P.230 l.14

ἔξερθησονται] -οντε A: ἔγερθησονται B ||

ψευδόχριστος καὶ] om. S

Μκ ΧΙΨ 15 ὅταν γὰρ ἴδῃτε ... τὸ βδέλυγμα τῆς ἐργμώσεως *ἔστος ἐν τόπῳ ἀγίῳ (<αὐτοῦ> - ὁ ἀναγιγνώσκων νοεῖτω -

16 ὅταν ἴδῃτε τὸ βδέλυγμα τῆς ἐργμώσεως ἔστος ἐν τόπῳ ἀγίῳ τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη Μκ ΧΙΙΙ, 14, Μκ ΧΧΙ, 21

17 καὶ ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω ἄραί τε ἐκ τῆς οἰκίας αὐτοῦ Μκ ΧΙΙΙ 15

καὶ ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω ἄραί τε ἐκ τῆς οἰκίας αὐτοῦ Μκ ΧΙΙΙ 15

18 καὶ ὁ ἐν τῷ ἀγῶ μὴ ἐπιστραφάτω εἰς τὰ ὀπίσω ἄραί το' ἱμάτιον αὐτοῦ Μκ ΧΙΙΙ 16

19 οὐκὶ δὲ ταῖς ἐν γαστρὶ ἔχούσαις καὶ ταῖς θηλαζούσαις ἐν ἡμέραις ταῖς ἡμέραις Μκ ΧΙΙΙ 17

20 προσεύχεσθε ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος ἢ σαρρέτου

21 ἔσται γὰρ τότε θλίψις μεγάλη, οἷα οὐκ ἐγένετο ἀπ' ἀρχῆς κόσμου οὐδὲ μὴ γένηται

τότε γὰρ ἔσται θλίψις μεγάλη, οἷα οὐ γέγονεν τοσαύτη ἀπὸ καταβολῆς κόσμου

ἔσται γὰρ τότε θλίψις μεγάλη, οἷα οὐκ ἐγένετο ἀπ' ἀρχῆς κόσμου οὐδὲ μὴ γενήσεται

22 καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκείναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ.

εἰ γὰρ μὴ ἐκολοβώθησαν... αἱ ἡμέραι ἐκείναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς *κολοβωθήσονται αἱ ἡμέραι ἐκείναι

23 τότε εἰ τις εἶπῃ ὑμῖν: ἰδοὺ ᾧδε ὁ Χριστός, ἢ ᾧδε, μὴ πιστεύετε

24 ἔξεγρηθήσονται πολλοὶ *ψευδόχριστοι καὶ ψευδοπροφῆται καὶ δώσουσιν σημεῖα καὶ τέρατα, ὥστε πλανῆσθαι εἰ δυνατόν καὶ τοὺς ἐκλεκτοὺς

Wt XXIV 26 Dan IV. 18.3 GCS 1.1 P.230 l.17

Ταμίσιος] ταμίσιος B

Matth VIII GCS 1.2 P.203 l.35

27 Dan IV. 18.5 GCS 1.1 P.232 l.8

φαίνε] φαίνεται A Diob P.54 // ἕως] μέχρι
A Diob P.54 // καὶ] om. A S^a Diob P.54

Aut LXIV GCS 1.2 P.44 l.12

φαίνε A] φαίνεται ER // μέχρι H] ἄλλο ER //
ἔσται] + καὶ ER

cf Matth IX GCS 1.2 P.204 l.11

28 Aut LXIV GCS 1.2 P.44 l.14

οἱ] καὶ οἱ ER

cf Matth IX GCS 1.2 P.205 l.1

29 Dan IV. 53.3 GCS 1.1 P.322 l.1

ἄλλο μετὰ AS] μετὰ δὲ M: καὶ μετὰ B //

καὶ οἱ ... ἐκπίπτοντες] om. B // κκίοντες ...

ἐκπίπτοντες] πεσοῦνται S // κκίοντες] ἔσονται Diob P.56

ἐκπίπτοντες] πίπτοντες Diob P.56

cf Matth X GCS 1.2 P.205 l.31

30 Matth XI GCS 1.2 P.206 l.14

Dan IV. 53.3 GCS 1.1 P.322 l.5

cf Dan IV. 18.5 GCS 1.1 P.232 l.10

καὶ δόξης πολλῆς] πολλῆς καὶ δόξης Diob P.56

31 Aut LXIV GCS 1.2 P.44 l.16

ἐπισυνάξε] ἐπισυνάξουσι S // ἀπὸ H] ἐκ ER

32 Dan IV. 17.6 GCS 1.1 P.228 l.17

καὶ ἔσταν] ἔσταν δὲ Diob P.54 // γενώσκει] γενώσκειται AB // ἐγγὺς ἔσταν] ἐγγὺς B

33 Dan IV. 17.6 GCS 1.1 P.228 l.18

οὕτως] οὕτω B // γενώσκει] οὐδαμῃ A

42 Dan IV. 16.3 GCS 1.1 P.224 l.19

οὐ γὰρ οὐδαμῃ] ὅτι οὐκ οὐδαμῃ B

cf Dan IV. 16.1 GCS 1.1 P.224 l.12

46 Dan IV. 16.4 GCS 1.1 P.226 l.2

αὐτοῦ] om. S

47 Dan IV. 16.4 GCS 1.1 P.226 l.3

48 Dan IV. 16.4 GCS 1.1 P.226 l.4

μου ἔρχεσθαι] om. B

49 Dan IV. 16.4 GCS 1.1 P.226 l.5

δὲ] + A

10
Mt xxiv 26 ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθητε· ἰδοὺ ἐν τοῖς
ταμείοις, μὴ εἰσέλθητε

† εἰάν εἴπωσιν ὑμῖν· ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθητε·
{καὶ} ἐν τοῖς ταμείοις, μὴ πιστεύσητε †

27 ὡς περ ἡ ἀστραπή ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνει εἰς
δυσημῶν, οὕτως ἐστὶν *καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ
ἀνθρώπου

ὡς περ γὰρ ἡ ἀστραπή ἐγείρεται ἐπὶ ἀνατολῶν καὶ φαίνει μέχρι
δυσημῶν, οὕτως ἐστὶν ἡ παρουσία τοῦ υἱοῦ τοῦ
ἀνθρώπου

28 ὅπου ἀν ἡ τὸ πτώμα, ἐκεῖ συνεχθήσονται *οἱ ἀετοί

29 ἀλλὰ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται
καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς καὶ οἱ ἀστέρες
καίονται ἐκ τοῦ οὐρανοῦ ἐκπίπτοντες καὶ αἱ δυνάμεις τῶν
οὐρανῶν σαλευθήσονται

30 † τότε κόψονται ^{αἱ} πᾶσαι φυλαὶ τῆς γῆς †

καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον μετὰ
δυνάμεως καὶ δόξης πολλῆς Mk xiii 26 Lk xxi 27

31 τότε ἀποστραφεί οἱ υἱοὶ τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ καὶ
ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἀπὸ τῶν τεσσάρων ἀνέμων
τοῦ οὐρανοῦ

32 καὶ ὅταν ἴδητε τὴν συκῆν προβάλλουσαν τὰ φύλλα αὐτῆς, *γινώσκετε
ὅτι ἔγγυς ἐστὶν τὸ θέρος

33 οὕτως καὶ ὑμεῖς ὅταν ἴδητε ταῦτα πάντα γινόμενα, γινώσκετε
ὅτι ἔγγυς ἐστὶν ἐπὶ θύραις

42 γρηγορεῖτε... οὐ γὰρ οἴδατε ποίαν ἡμέραν ἢ ὥραν ὁ κύριος
ὑμῶν ἐρχεται, ἢ ὀψέ, ἢ μεσονυκτίῳ, ἢ πρωί Mk xiii 35

46 μακάριος ὁ δούλος ἐκεῖνος ὃν ἔλθῶν ὁ κύριος αὐτοῦ
εὐρήσει γρηγοροῦντα cf Lk xii 37, 43

47 ἀμὴν λέγω ὑμῖν, ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει
αὐτόν cf Lk xii 44

48 εἰάν δι' εἴπη ὁ κακὸς δούλος ἐν τῇ καρδίᾳ αὐτοῦ, χρονίσει ὁ
κύριός μου ἐρχέσθαι cf Lk xii 45

49 καὶ ἀρξήσεται <δι> τύπειν τοὺς παῖδας καὶ τὰς παιδίσκας,

XXIV

50 Dan IV. 16. 4 GCS I. 1 P. 226 l. 7

51 Dan IV. 16. 4. GCS I. 1 P. 226 l. 8

γάρ] α. S

XXV

6 A.T. XXXII 26 Duraising P. 143 l. 13

13 A.T. XXXII 26 Duraising P. 143 l. 15

34 Aut LXV GCS I. 2 P. 45 l. 17

ἔπει] "spricht" S // τοῦ πατρῴου] α. H //
πρὸ H] ἀπὸ ER

41 Aut LXV GCS I. 2 P. 45 l. 19

προρεύσθε] προρεύσθε H, ὑπάγετε ER //
οἱ] α. H // ὁ ὑπόμασεν ὁ πατήρ μου] HS:

τὸ ὑπομασίνον ER // αὐτοῦ] + ὁ ὑπόμασεν ὁ πατήρ μου
ER

46 Dan I. 21. 3 GCS I. 1 P. 33 l. 13

XXVI

3 Jacobs XIV T. U. XXXVIII. 1 P. 29 l. 28

4 Jacobs XIV T. U. XXXVIII. 1. P. 29 l. 23

Jacobs XXIII T. U. XXXVIII. 1. P. 37 l. 15

12 Cant XIX GCS I. 1 P. 373 l. 32

41 Passover VII GCS I. 2 P. 271 l. 3

Beron 2 Lagarde P. 59 l. 18

55 Jews 8 Lagarde P. 66 l. 27

56 Jews 4 Lagarde P. 65 l. 14

11
ΜΑΤ XXIV 49 ἔσθιεν τε καὶ πίνεν μετὰ τῶν μεθύοντων *cf.* Λκ XII 45
50 ἦξε ὁ κύριος αὐτοῦ ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ
ἐν ᾧρᾳ ἣ οὐ γινώσκει
51 καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων
θήσει· ἐκεῖ γὰρ ἔσται ὁ κλυθμός καὶ ὁ βρυγμός
τῶν ὀδόντων *cf.* Λκ XII 46

XXV 6 † μέσης δὲ νυκτὸς κραυγὴ γέγονεν· εἶδου ὁ νυμφίος ἔρχεται·
ἐγέρεσθε εἰς ἀπάντησιν αὐτοῦ †

13 † γρηγορεῖτε, ὅτι οὐκ οὔδατε τὴν ᾠραν ἐν ἣ ἔρχεται †

34 καὶ τοῖς ἀγίοις ἔρξε· δεῦτε οἱ εὐλογημένοι τοῦ πατρὸς μου,
κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν πρὸ
καταβολῆς κόσμου

41 πρὸς δὲ τοὺς ἀνόμους τέ φησιν· *πορεύεσθε ἀπὸ ἐμοῦ οἱ καταραμένοι
εἰς τὸ πῦρ τὸ αἰώνιον ὃ ἡτοίμασεν ὁ πατήρ μου τῷ
σαβώλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ

46 ...κόλασιν αἰώνιον...

XXVI 3 τότε γὰρ ἐπισυνήχθησαν ἐπὶ αὐτὸν πάντες οἱ ἀρχιερεῖς καὶ
οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ ἐπὶ τὴν
οἰκίαν τοῦ ἡγεμόνος

4 ἐβουλεύσαντο ζητοῦντες ἀφορμὴν κατὰ ἡγοῦ, ὅπως αὐτὸν
δόλω κρατήσαντες ἀποκτείνωσιν *cf.* Λκ XI 54
βουλόμενοι ἀφορμὴν εὑρεῖν κατ' αὐτοῦ, ὅπως αὐτὸν δόλω
κρατήσαντες ἀποκτείνωσιν

12 † βαλοῦσα αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματος μου
πρὸς τὸ ἐνταφιάσαι με ἐποίησεν †

26 *see* IC XI 23, 24

27 *see* IC XI 25

28 *see* IC XI 25

41 τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής *Μκ XIV 38*

55 ἦλθετε πρὸς αὐτὸν ληστρικῶς ἐν τῷ κήπῳ *Μκ XIV 48*

56 ἀφέντες γὰρ πάντες οἱ ἐμοὶ μαθηταὶ ἔφυγον

- Wt XVII 24 Dan I. 27.5 GCS 1.1 P. 39 l. 15
30 Jacobs XIII T.U. XXXVIII, 1 P. 28 l. 5
34 Jews I. Lagarde P. 64 l. 2
42 Ant LV GCS 1.2 P. 37 l. 6
51 Dan I. 8.5 Bm. Abhand. P. 356 l. 3
66 Dan III. 27.5 GCS 1.1 P. 172 l. 22

- XXVIII 7 Cant XV GCS 1.1 P. 354 l. 1
9 Cant XV GCS 1.1 P. 351 l. 16
Cant XV GCS 1.1 P. 352 l. 1
18 Dan IV. 57.4 GCS 1.1 P. 332 l. 1
19 Noctus 14 Lagarde P. 53 l. 13
20 Cant XIX GCS 1.1 P. 364 l. 28

- Μκ XXVII 24 † ἄθῶός εἰμι (ἐγὼ) ἀπὸ τοῦ αἵματος τούτου †
 30 καὶ καλῶς κεφαλὴν τύποντες ... καὶ εἰς πρόσωπον αὐτοῦ
 ἐμπύοντες Μκ XV 19
 34 καὶ ὄξος καὶ χολὴν αὐτὸν ἐπότισας
 42 ἑαυτὸν σῶσαι μὴ δυνάμενος Μκ XV 31
 51 καὶ ὁ πᾶς κόσμος ἐσείσθη
 66 σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας

- XXVIII 7 † πορευθεῖσαι εἶπατε τοῖς μαθηταῖς προᾶγε ἕμεις εἰς τὴν
 Γαλιλαίαν †
 9 † ὡς δὲ ἐπορεύοντο Ἰησοῦς ἐπήτησεν αὐταῖς †
 † ἐκράτησεν αὐτοῦ τοὺς πόδας †
 18 αὐτῷ ἐδόθη πᾶσα ἀρχὴ καὶ ἐξουσία
 19 πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς
 εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου
 πνεύματος
 20 † μεθ' ὑμῶν ... ἕως τῆς συντελείας τοῦ αἰῶνος †

MARK I 7 Theoph III GCS 1.2 P. 258 l. 31

8 } Theoph III GCS 1.2 P. 258 l. 32

{ Theoph III GCS 1.2 P. 259 l. 6

III 29 Noetus I Lagarde P. 43 l. 17

IV 15 Gaius VII GCS 1.2 P. 246 l. 26

21 Jacobs I T.U. XXXVIII, 1. P. 11 l. 9

22 Aut XXIX GCS 1.2 P. 19 l. 21

ἀγερ] H, ἀγερ ER, "herauszuführen" S

38 Noetus 18 Lagarde P. 56 l. 5

Psalms XVIII GCS 1.2 P. 146 l. 5

V 41 Passmer III GCS 1.2 P. 269 l. 22

42 Jacobs VIII T.U. XXXVIII, 1. P. 20 l. 9

VII 5 Dan IV 20.2. GCS 1.1 P. 236 l. 1

IX 7 Noetus 18 Lagarde P. 56 l. 31

48 Gnosis Lagarde P. 71 l. 9

Refut X 34.2 GCS 3 P. 292 l. 18

XII 25 Resurrection GCS 1.2 P. 254 l. 5

MARK* I 7 ἔρχεται ὁ ἰσχυρότερός μου, οὐδὲ οὐκ εἰμὶ ἐκάνος τὰ ὑποδήματα
βασιτάσαι Mt III 11

* 8 αὐτὸς ἑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ Mt III 11 Lk III 16

III 29 ὁ γὰρ εἰς πνεῦμα ἅγιον βλασφημῶν Lk XII 10
34 Mt XII 49

IV 15 † αὖρε τὸν λόγον τὸν ἐσπαρμένον † Mt XIII 19

21 ὡς λύχνος ἐν τῷ νόμῳ ὑπὸ τὸν μόδιον ... ὡς ἐν λυχνίᾳ Mt I 15 Lk XI 33

22 τοιμῶντες τὰ ὑπ' ἐκείνων ἀποκρύφως εἰρημμένα εἰς φανερόν
ἄγειν Lk VIII 17

38 καὶ ἐπὶ προσκεφάλαιον καθεύδει ὁ ἄυπνος ἔχων
καὶ ἐπὶ προσκεφαλίου καθεύδει om Tc = DW Θ Jam 1

V 41 τὸ κοράσιον ἔγειρε † Lk VIII 54

42 ἐξίστη δι' Ἰσαὰκ ἕκστασιν μεγάλην

VII 5 τὸν μὲν τοῦ θεοῦ νόμον ἐβουθενοῦντες παρεγράφοιτο, ταῖς δὲ τῶν
πρεσβυτέρων παραδόσεις ἐδιδασκαλοῦντες ὑπετάσσοντο Mk VIII 5

8 Mk VII 5

21 Mt XV 19

IX 7 οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἀκούετε αὐτοῦ Mt XVII 5

12 Mt XVII 11

48 σκώληξ δὲ τις ἔμπυρος μὴ τελευτῶν
καὶ σκώληκα σώματος (ἀπουσίαν)

X 31 Mt XIX 30

XI 23 Mt XVII 20
32 Mt XXI 26

XII 25 ἔσονται ... ἐν τῇ ἀναστάσει οἱ ἄνθρωποι ὡς οἱ ἄγγελοι
τοῦ θεοῦ Mt XII 30
= Jam 13 ; D + all other uncial om

XIII 4 Mt XXIV 3

XIII 10 Dan IV.17.9 GCS1.1 P.230 l.7 τοῦ κυρίου] an.S // ἐν ὄψει τοῦ κόσμου] an.B // οὕτως] τότε S

35 Dan IV.16.3 GCS1.1 P.224 r.19 οὐ γὰρ οἴδατε] ὅτι οὐκ οἴδατε
 ↓

37 Dan IV.16.4 GCS1.1 P.226 r.10 διὰ... γρηγοροῦσιν] Amits

XIV 8 Cant XVI GCS1.1 P.356 r.15

65 Jews 6 Lagarde P.66 r.1

XVI 3 Cant XV GCS1.1 P.351 r.6

18 A.T. XXVII 2 Duesing P.131 l.14

19 Ant XLVI GCS1.2 P.29 r.13 ἐν οὐρανοῖς] εἰς οὐρανοῦς R

Μκ xiii 7

Μτ xxiv 6

8

Μτ xxiv 7

10

πρώτον γὰρ δεῖ κηρυχθῆναι τὸ εὐαγγέλιον ^{= Μτ,} τοῦ κυρίου ἐν ὅλῳ τῷ κόσμῳ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν, καὶ οὕτως ἔξει τὸ τέλος Μτ xxiv 14

14

Μτ xxiv 15, 16

15

Μτ xxiv 17

16

Μτ xxiv 18

17

Μτ xxiv 19

26

Μτ xxiv 30 Λκ xxi 27

35

γρηγορεῖτε γὰρ λέγει οὐ γὰρ οἴδατε ποία ἡμέρα ἢ ὥρα ὁ κύριος ὑμῶν ἔρχεται, ἢ ὀψέ, ἢ μεσονυκτίῳ, ἢ πρωί Μτ xxiv 42

37

διὰ τοῦτο λέγω ὑμῖν γρηγορεῖτε | 12700 : Σ

xiv

8

† εἰς τὸν ἐνταφιασμόν †

38

Μτ xxvi 41

48

Μτ xxvi 55

xv

65

ἐκάλυψας τὰ τοῦ Χριστοῦ ὄμματα οὕτως αὐτὸν ἐσ[θ]άπιδες

19

Μτ xxvii 30

31

Μτ xxvii 42

xvi

3

αλλοσίῳ

18

αλλοσίῳ

19

τοῦ ἀναληφθέντος ἐν οὐρανοῖς καὶ ἐν δεξιᾷ τοῦ Θεοῦ καὶ πατρὸς καθισθέντος

LK I 15 Pent XVI GCS 1.2 P.103 l.14

17 Aut XLVI GCS 1.2 P.29 l.17 πρὸς H] ἐπὶ ER

35 Theoph IX GCS 1.2 P.262 l.28

41 Aut XLV GCS 1.2 P.28 l.22

II 4 Jacob XVI T.U. XXXVIII, 1, P.33 l.2

22 Passover II GCS 1.2 P.267 l.7

34 Gen XXXVI GCS 1.2 P.65 l.8

III 2 Aut XLIV GCS 1.2 P.28 l.16

7 Theoph III GCS 1.2 P.258 l.21

17 Dan IV.10.3 GCS 1.1 P.210 l.4

μὲν + A || συνάγωγῶν AS] συναγωγῶν B
κατακείων] κατακλύσεσ A

23 Prov XXV GCS 1.2 P.166 l.2

IV 18 Dan IV.32.4 GCS 1.1 P.270 l.13

ἐΐρεκεν] ἔρεκεν A, ἤρεκεν B

19 Dan IV.32.4 GCS 1.1 P.270 l.15

V 38 Dan II.32.1 GCS 1.1 P.104 l.4

LUKE I 15 + οἶνον καὶ σίκερα οὐ μὴ πίνῃ καὶ πνεύματος ἁγίου
πλησθῆσεται ἔτι ἐν κοιλίᾳ μητρὸς αὐτοῦ †

17 ὅς ἀποκαταστήσει καρδίας πατέρων πρὸς τέκνα καὶ ἀπειθεῖς ἐν φρονήσει
δικαίων cf Malachi III 23 LXX

* 35 πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις ὑψίστου
ἐπισκιάσει σοι

41 οὗτος ἀκούσας τὸν ἀσπασμὸν τῆς Μαρίας ἐσκέρτησεν ἐν κοιλίᾳ μητρὸς
ἀγγαλιώμενος Lk I 44

44 Lk I 41

II 4 ἡ Μαρία, διὰ τὸ εἶναι ἐξ ὄκου καὶ πατρὸς Δαβὶδ

22 ὅτι αὐτὸν ἀνήγαγον εἰς τὸ ἐσθλόν, παροστήσας τῷ κυρίῳ, τὰς καθαροῦς
ἐπιτελοῦντες ἀναφοράς

34 ἴδου οὗτος κείται εἰς πτώσειν καὶ ἀνάστασειν πολλῶν

III 2 Ἰωάννης ὁ τοῦ Ζαχαρίου υἱός

* 7 ἐβόα λέγων τοῖς ἀπερχομένοις ὑπὸ αὐτοῦ βαπτισθῆναι, γεννήματα ἐκιδνῶν,
τί μοι σφοδρῶς ἀτερίζετε; Mt III 7

16 Mt III 11 Mk I 7,8

17 τὸν μὲν σῦτον συνάγων εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχρον
κατακαίων πρὸς ἀσβέστῳ Mt III 12

23 ἦν δὲ ὁ Ἰησοῦς ἀρχόμενος ὡς ἑτῶν τριάκοντα

IV 18 πνεῦμα κυρίου ἐπὶ ἐμέ, οὗ ἐπέθηκεν ἔχρισέν με, εὐαγγελίσασθαι
πτωχοῖς ἀπέσταλκέν με, ἰάσασθαι τοὺς συντετριμμένους
τῇ καρδίᾳ, κηρύξαι ἀιχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν

19 κηρύξαι ἐκελευτὸν κυρίου δικαίον

VI 38 ὦ μέτρη μιστρεῖτε ἀντιμετροθήσεται ὑμῖν

41 Mt VII 3

42 Mt VIII 3

VIII 17 Mk IV 22

21 Mt XII 49

54 Mk V 48

LK IX 58 Theoph VII GCS 1.2 P.261 l.22
X 17 Pent XVII GCS 1.2 P.105 l.13
Cant XIX GCS 1.1 P.366 l.15
19 Cant XIX GCS 1.1 P.366 l.17
22 Noetus 6 Lagarde P.47 l.29
Noetus 6 Lagarde P.48 l.6 ↘

27 Jacobs XXVI T.4. XXXVIII, 1, P.41 l.15

XIII 15, 16 Dan IV. 33.3 GCS 1.1 P.272 l.16 τὸν β. κ. τὸν ὄκ. λύσε] λύσε τὸν β. κ. τὸν ὄκ. P
λύσε] οὐ λύσε JS // καὶ] ἢ J
θυγατέρα] θυγατέραν B

32 Cant XIV GCS 1.1 P.350 l.2

XIV 33 Dan II. 21.3 GCS 1.1 P.82 l.11

XVI 16 Dan IV. 33.2 GCS 1.1 P.272 l.9 γὰρ] ου S
22 Greeks Lagarde P.69 l.12
26 Greeks Lagarde P.69 l.23

X 17 Ἦ ὑπέστρεψαν δεῖ οἱ ἐβδομήκοντα ... ἐν τῷ βνόματί σου †
† κύρις, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῶν †

19 † τὴν ἐξουσίαν τοῦ πατρὸς ἐπάνω ὄφρων καὶ σκορπίων, καὶ ἐπὶ
πᾶσαν τὴν δύναμιν †

22 πάντα μοι παραδέδοται ὑπὸ τοῦ πατρὸς
πάντα μοι παραδέδοται παρὰ τοῦ πατρὸς

XI 9,10 allusion of Mt VII 7,8

27 μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοί, οὓς ἐθήλασας

31 Mt XII 42

33 Mt V 15
54 Mt XXVII 4

XII 3 Mt X 27

10 Mk III 29

37 Mt XXIV 46

43 Mt XXIV 46

44-46 Mt XXIV 47-51

XIII 15 ὑποκριταί, ἕκαστος ὑμῶν τὸν βούρ καὶ τὸν ὄνον λύσει ἀπὸ τῆς
φάτνης καὶ ἀπαχυῶν ποτίζει

16 ταύτην δεῖ θυγατέρα Ἀβραάμ οὔσαι, ἣν ἔδοξεν ὁ σατυνᾶς ἔτη
δέκα καὶ ὀκτώ, οὐκ ἔδου λυθῆναι <ἐν> τῇ ἡμέρᾳ τοῦ

σαββάτου;

24 Mt VII 14
32 † εἶπατε τῇ ἀλώπεκι ταύτῃ· ἐδοῦ ... σήμερον, νῦν, καὶ τῇ τρίτῃ
[ἡμέρᾳ] [τελευτούμαι]

34 Mt XXIII 37

XIV 33 καὶ ὅς μὴ ἀποτάσσεται πᾶσιν τοῖς ὑπάρχουσιν αὐτῷ, οὐ
δύναται εἶναι μου μαθητής

XVI 16 ὁ νόμος γὰρ καὶ οἱ προφῆται ἕως Ἰωάννου

22 τούτῳ δεῖ ὄνομα κικλήσκων κόλπον Ἀβραάμ

26 allusion

Lk XVIII 2-5 Act LVI GCS 1:2 P.37 l.9

τὴν ἡμέραν] τὴν ἡμέραν ER

ἡ] "und sie" S

καὶ] omitted by H // καὶ ἄνο. οὐκ H] οὐσὶ ἄνο. E
διὰ δὲ] ἀλλά γὰρ διὰ ER

8 Gen XXXVIII GCS 1:2 P.66 l.2

27 Dan II 35.5 GCS 1:1 P.108 l.21

Dan III 27.2 GCS 1:1 P.172 l.15 Θεοῦ] τῷ Θεῷ Diobonitis T.4. XXXVIII, 1, P.53

Dan I VIII.1 Bar. Abhand. P.355 l.9

Dan II 4.1 GCS 1:1 P.50 l.12 παρὰ Θεῶν] παρὰ τῷ Θεῷ V² P¹

XX 41 Elkanah III GCS 1:2 P.122 l.2

XX 2 Jacobo XXIII T.4. XXXVIII, 1, P.37 l.20

XXI 9 Dan IV 17.8 GCS 1:1 P.230 l.2

10,11 Dan IV 17.8 GCS 1:1 P.230 l.3

18 Act LXIV GCS 1:2 P.44 l.11

ἐκ] ER, ἀπὸ H // ἀπόληται] ἀπολείται H,
ἀπόλλυται ER

20 { Dan IV 17.2 GCS 1:1 P.228 l.4
of Gainis VI GCS 1:2 P.244 l.29

τ. ἴσρ. ὑπὸ στρ.] ὑπὸ στρ. τ. ἴσρ. A

25,26 Gainis II GCS 1:2 P.242 l.11

28 { Act LXIV GCS 1:2 P.44 l.9
of Gainis III GCS 1:2 P.242 l.31

12
LK XVIII 2 κριτής τις ἦν ἐν *τινι πόλει τὸν θεὸν μὴ φοβούμενος καὶ
ἄνθρωπον μὴ ἐντρέπόμενος

3 χήρα δὲ τις ἦν ἐν τῇ πόλει ἐκείνῃ, ἣ παρεκάλει αὐτὸν λέγουσα·
ἐκδέκυσόν με ἀπὸ τοῦ ἀντιδίκου μου

4 ὁ δὲ οὐκ ἤθελεν ἐπὶ χρόνον· ὕστερον μάλιστα εἶπεν ἐν ἑαυτῷ
λέγων· εἰ *καὶ τὸν θεὸν οὐ φοβοῦμαι καὶ ἄνθρωπον οὐκ
ἐντρέπομαι,

5 διὰ δὲ τὸ παρενοχλεῖν μοι τὴν χήραν ταύτην ἐκδέκῃσω αὐτήν.

8 ἐν τάχει ποιήσῃ τὴν ἐκδέκῃσιν ὁ κύριος

27 τὰ ἰδύνατα παρὰ ἀνθρώποις, δυνατὰ παρὰ θεῷ MT XIX 26

τὰ παρὰ ἀνθρώποις ἰδύνατα, παρὰ θεοῦ δυνατὰ εἶναι δεχθῆ

τὰ οὖν ἰδύνατα παρὰ τοῖς ἀνθρώποις, ταῦτα δυνατὰ παρὰ τῷ θεῷ

τὰ παρ' ἀνθρώποις ἰδύνατα, ταῦτα δυνατὰ ἦν παρὰ θεῷ

XIX 41 ὅς καὶ ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ' αὐτῇ

XX 2 λέγοντες διδάσκαλε, εἰπέ ἡμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς
καὶ τίς ἐστὶν ὁ δούς σοι τὴν ἐξουσίαν ταύτην; MT XXI 23

XX 8 MT XXI 27

XXI 7 MT XXIV 3

9 ὅταν ἴδῃτε πολέμους καὶ ἀκαταστασίας, τότε γινώσκετε ὅτι
ἐγγύς ἐστὶν ἡ γῆ LK XXI 31

10 ἐγεροθήσεται γὰρ... ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν MT XXIV 7

11 καὶ ἔσονται σεισμοὶ κατὰ τόπους καὶ λιμοὶ καὶ λοιμοὶ MT XXIV 7

18 καὶ θρῖβ' ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται Ac XXVII 34

20 ὅταν γὰρ ἴδῃτε... κυκλουμένην τὴν Ἱερουσαλήμ ὑπὸ στρατοπέδων,
τότε γινώσκετε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς

21 MT XXIV 16

25 † καὶ ἔσονται σημεῖα ἐν ἡλίῳ, σελήνῃ καὶ ἀστῆροισι, καὶ ἐπὶ τῆς
γῆς συνοχὴ ἔθνων †

26 † καὶ αἱ δυνάμεις αἱ ἐν τῷ οὐρανῷ σαλευθήσονται †

27 MT XXIV 30

28 ἀρχομένων δὲ τούτων γίνεσθαι, ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς

LK XXI 28 Cant

ἡγγικεν Η] ἡγγισεν ER

31 Dan IV. 17. 8 GCS 1.1 P. 230 l. 3

34 Dan IV. 60. 2 GCS 1.1 P. 338 l. 16

34, 35 Dan IV. 52. 2 GCS 1.1 P. 320 l. 18

μήπως] μήποτε Didonmistic T.U. XXXVIII, 1 P. 56

XXII

16 Passover V GCS 1.2 P. 270 l. 10

42 Dan II. 36. 8 GCS 1.1 P. 112 l. 14

Passover VII GCS 1.2 P. 271 l. 3

43 Noctus 18 Lagarde P. 56 l. 7

Psalms XVIII GCS 1.2 P. 146 l. 6

44 { Noctus 18 Lagarde P. 56 l. 7

{ Psalms XVIII GCS 1.2 P. 146 l. 6

XXIII

34 Jacob IX T.U. XXXVIII, 1 P. 22 l. 14

Jews 3 Lagarde P. 65 l. 3

XXIV

5 Cant XV GCS 1.1 P. 351 l. 1, 15

20 Ruth GCS 1.2 P. 120 l. 15

23 Cant XV GCS 1.1 P. 351 l. 1

39 Epistle GCS 1.2 P. 253 l. 13

Ἐπιστὴς] omitted by Theod'

Lk Xxi 28 καὶ ὑμῶν, ὅτι ἤγγικεν ἡ ἀπολύτρωσις ὑμῶν

31 τότε γινώσκειτε ὅτι ἤγγύς ἐστιν cf Lk Xxi 9

34 ἕνα μὲν τῆς κρατῆρα καὶ τῆς μέθυ καὶ τῆς παντοίας φρυγασίας καὶ ἕδωκ' αὐτῷ τοῦ βίου τούτου ἀπατηθέντες

μήπως ἀφηνειώσῃ ἐπιστῆ εἰς ὑμᾶς ἡ ἡμέρα ἐκείνη

35 ὡς παγίς.

Xxii 16 προσεπιὼν ὅτι οὐκέτι φάγομεν τὸ πᾶσχα

19 Μτ Xxvi 26-28, 1 C Xi 23-25

42 πᾶτερ μὲν τὸ ἕμὸν θέλημα, ἀλλὰ τὸ σὸν γενέσθω

πατέρ μὲν τὸ θέλημά μου

43 ὑπ' ἀγγέλου ἐνδυναμοῦται ὁ ἐνδυναμῶν τοὺς εἰς αὐτὸν πιστεύοντας

ὑπ' ἀγγέλου δυναμοῦται

44 καὶ ἀγωνιῶν ἰσχυροῦ

Xxiii 34 ἔλεγεν, πᾶτερ, ἄφες αὐτοῖς, οὐ γὰρ οἴδασιν ὃ ποιοῦσιν

πᾶτερ, ἄφες αὐτοῖς

Xxiv 5 † τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν †

20 κρίμα θανάτου

23 † καὶ μὲν εὐροῦσαι

39 προσκαλεσόμενος τὸν Θωμᾶν ἔφη δεῦρο ψυλάφῃσον καὶ ἴδε, ὅτι πνεῦμα ὀστοῦν καὶ σὰρκα οὐκ ἔχει, καθὼς ὑμεῖς ἐμὲ θεωρεῖτε

ἔχοντα Jn Xx 27

- JOHN I
- 1 } Noctus 12 Lagarde P.52 l.5
 - } Noctus 14 Lagarde P.52 l.25
 - 3 } Noctus 12 Lagarde P.52 l.6
 - } Lazarus GCS 1:2 P.221 l.24
 - 9 Ant XLIV GCS 1:2 P.28 l.18
 - 10 Noctus 12 Lagarde P.52 l.8
 - } Noctus 7 Lagarde P.49 l.8
 - 11 Noctus 12 Lagarde P.52 l.9
 - 13 Refut VI.9.2 GCS 3 P.136 l.5
 - 18 Noctus 5 Lagarde P.47 l.22

- 20 } Theoph III GCS 1:2 P.258 l.24
- } Theoph III GCS 1:2 P.259 l.7
- 29 Ant XLV GCS 1:2 P.29 l.3
- } Dan IV.31.2 GCS 1:1 P.268 l.8
- } Dan IV.31.2 GCS 1:1 P.268 l.6
- } Theoph III GCS 1:2 P.259 l.2
- } Theoph IV GCS 1:2 P.259 l.26
- 30 Theoph III GCS 1:2 P.258 l.29

ἰδοῦ] H, ἰδε ER || Θεοῦ] + ἰδοῦ H || (τ. & μ) "die Sünden"
 τὴν ἁμαρτίαν] τὰς ἁμαρτίας B S
 τὰς ἁμαρτίας] τὴν ἁμαρτίαν J

- II
- 3 Lazarus GCS 1:2 P.225 l.24
 - 4 Lazarus GCS 1:2 P.225 l.26
 - 7 Lazarus GCS 1:2 P.225 l.29
 - 9 Cant XVII GCS 1:1 P.357 l.20

- III
- 5 Theoph GCS 1:2 P.262 l.17
 - 6 Noctus 16 Lagarde P.55 l.8
 - 13 } Noctus 4 Lagarde P.46 l.25
 - } Noctus 5 Lagarde P.47 l.23
 - 17 Theoph III GCS 1:2 P.258 l.20
 - 18 Dan IV.18.7 GCS 1:1 P.232 l.19
 - 29 Cant XIX GCS 1:1 P.369 l.8
 - 32 Noctus 5 Lagarde P.47 l.23

ΙΟΗΝ Ι 1 ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεὸν καὶ θεὸς ἦν
 ὁ λόγος
 3 πάντα δι' αὐτοῦ ἐγένετο καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν
 9 τὸ ἐπουράκιον φῶς τὸ ἐν κόσμῳ φανέν
 10 ὁ κόσμος δι' αὐτοῦ ἐγένετο καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω
 ὑπ' αὐτῶν μὴ γενωσκόμενος ὄντων ἐν κόσμῳ
 11 εἰς τὰ ἔθνη ἦλθεν καὶ οἱ ἔθνη αὐτὸν οὐ παρέλαβον
 13 ἔξ αἱμάτων
 18 θεὸν οὐδεὶς ἑώρακεν πώποτε, μονογενὴς υἱὸς ὁ ὢν εἰς τὸν κόλπον
 τοῦ πατρὸς, αὐτὸς διηγύσατο
 * 20 οὐκ εἰμὶ ἐγὼ ὁ χριστός

29 καὶ λέγει· ἴδου ὁ ἀμὸς τοῦ θεοῦ ὁ ἀῖρων τὴν ἁμαρτίαν τοῦ κόσμου
 λέγει· ἴδε ὁ ἀμὸς τοῦ θεοῦ ὁ ἀῖρων τὴν ἁμαρτίαν τοῦ κόσμου
 ὁ ἀῖρων τὰς ἁμαρτίας τοῦ κόσμου
 * αὐτὸς δὲ ἁμαρτιῶν ἀφαιρετὴς
 * ἁμαρτιῶν ἀφαιρετὴς ὑπάρχεις
 * 30 ἔρχεται δι' ὀπίσω μου ὃς ἔμπροσθέν μου ἔστί

* II 3 † καὶ οἶνον οὐκ εἶχον ... λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν·
 οἶνον οὐκ εἶχουσιν †
 * 4 † λέγει αὐτῇ ὁ Ἰησοῦς· οἴπω ἦκει ἡ ὥρα μου †
 * 7 † γεμίσατε τὰς ὑδρίας ὕδατος †
 9 † τὸ ὕδωρ οἶνον γεγεννημένον †

* III 5 δε' ὕδατος καὶ ἁγίου πνεύματος
 6 τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν
 13 οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ
 καταβὰς, ὁ υἱὸς τοῦ ἀθρώπου ὁ ὢν ἐν τῷ οὐρανῷ
 * 17 παρεγγύουσι σῶσαι καὶ οὐ κρίναι τὴν οἰκουμένην
 18 ἤδη κέκριται
 29 † ὁ ἔχων τὴν νόμφην νυμφίος ἐστί †
 32 ὁ ἤκουσεν καὶ ἑώρακεν μαρτυρεῖ

In IV 7 Lazarus GCS 1.2 P. 220 l. 27

20 Pent XXVII GCS 1.2 P. 117 l. 29

32 Jacobs IV T. U. XXXVIII, 1, P. 16 l. 2

V 18 Lazarus GCS 1.2 P. 223 l. 10

22 Greeks Lagaide P. 70 l. 25

Aut XXVI GCS 1.2 P. 18 l. 18

25 Dan IV. 56. 5 GCS 1.1 P. 328 l. 9

ἀκούσουσιν] ἀκούσων AB

ἀκούσονται] ER, ἀκούσων H

Aut LXV GCS 1.2 P. 45 l. 9

θεοῦ] ἀνθρώπου H

27 Dan II. 32. 3 GCS 1.1 P. 104 l. 9

Dan IV. 10. 3 GCS 1.1 P. 210 l. 7

29 Dan IV. 56. 5 GCS 1.1 P. 328 l. 10

πράξαντες] } omit Did. T. U. XXXVIII, 1 P. 56
πράξαντες] }

VI 29 Dan IV. 34. 4 GCS 1.1 P. 278 l. 5

35 Gen XXXIX GCS 1.2 P. 66 l. 6

48-50 Jacobs XXIV T. U. XXXVIII, 1 P. 38 l. 14

50 cf. A. T. XXXII 12 Dussang P. 139 l. 11

53 Refut IV. 48. 11 GCS 3 P. 72 l. 24

VII 37 Lazarus GCS 1.2 P. 220 l. 28

38 Dan I. 17. 11 GCS 1.1 P. 29 l. 15

VIII 51 Jacobs XXIV T. U. XXXVIII, 1 P. 38 l. 15

X 18 Noetus 18 Lagaide P. 56 l. 18

IV 7 + λέγει αὐτῇ ὁ Ἰησοῦς· δός μοι πικρὴν +

20 + οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσκύνουσιν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἔστιν ὁ τόπος ὅπου προσκυνεῖν δεῖ +

32 ἔλεγεν τοῖς μαθηταῖς· ἐγὼ βρωσὶν ἔχω φαγεῖν, ἢ ὑμεῖς οὐκ οἴδατε

V 18 τότε οὐ μόνον ἔλεγεν τὸ σάββατον, ἀλλὰ ^{ὅτι} καὶ πατέρα ἴσον ἔλεγεν τὸν Θεόν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ +

22 τούτῳ γὰρ ὁ πατὴρ τὴν κρίσιν πᾶσαν δέδωκε τὴν ἐξουσίαν πᾶσαν τὴν παρ' αὐτοῦ δεδομένην τῷ υἱῷ

25 ἀμὴν λέγω ὑμῖν, ἔρχεται ὥρα καὶ νῦν ἔστιν, ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ

πολλοὶ ἐν αἰνίῃ τῇ ἡμέρᾳ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ καὶ οἱ ἀκούσαντες ζήσονται

27 οὗτος ἦν ὁ τὴν ἐξουσίαν τῆς κρίσεως παρὰ τοῦ πατρὸς λαβὼν τίνε παραδέδοται ἢ ἐξουσία τῆς κρίσεως

29 καὶ ἀναστήσονται οἱ τὰ ἀγαθὰ πράξαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως

VI 29 ἵνα ... πιστεύσωμεν εἰς ὃν ἐκεῖνος ἀπέστειλεν Ἰησοῦν Χριστὸν τὸν Κύριον ἡμῶν

35 ἐγὼ εἶμι ὁ ἄρτος τῆς ζωῆς

48 ἐγὼ εἶμι ὁ ἄρτος, ὁ ἀπ' οὐρανῶν καταβάς **IV VI 51**

49 οἱ πατέρες ἡμῶν ἔφαγον τὰ μάννα ἐν τῇ ἐρήμῳ καὶ ἀπέθανον

50 ὁ τρώγων ἐκ τοῦ ἔμοῦ ἄρτου θάνατον οὐ μὴ ἴδῃ εἰς τὸν αἰῶνα ...

οὐ γὰρ εἶπεν οὐ μὴ ἀποθάνῃ, ἀλλὰ θάνατον οὐ μὴ ἴδῃ εἰς τὸν αἰῶνα **IV VI 51**

51 **IV VI 48, 50**

53 οὐκ ἔχοντα ζωὴν ἀπὸ τῆς ρίζης ἐν αὐτοῖς

VII 37 + εἴάν τις διψᾷ, ἐρχέσθω καὶ πινέτω πρὸς με

38 ἄλλω

VIII 51 ... θάνατον οὐ μὴ ἴδῃ εἰς τὸν αἰῶνα ... οὐ γὰρ εἶπεν οὐ μὴ ἀποθάνῃ, ἀλλὰ θάνατον οὐ μὴ ἴδῃ εἰς τὸν αἰῶνα

X 18 ἐξουσίαν ἔχω θεῖται τὴν ψυχὴν καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν. ~~ἐγὼ~~ ... ἐγὼ ἀπ' ἐμυτοῦ τίθημι αὐτήν

Ju X 30 Noctus 7 Lagarde P. 48 l. 27

32,33 Lazarus GCS 1.2 P. 223 l. 14

36 Dan IV. 32.4 GCS 1.1 P. 270 l. 12

XI 1,2 Lazarus GCS 1.2 P. 216 l. 16

3 Lazarus GCS 1.2 P. 216 l. 22

4 Lazarus GCS 1.2 P. 216 l. 21

Lazarus GCS 1.2 P. 216 l. 25

6 Lazarus GCS 1.2 P. 217 l. 8

10 Jews VI Lagarde P. 65 l. 24

11 Lazarus GCS 1.2 P. 217 l. 18

Lazarus GCS 1.2 P. 217 l. 23

Lazarus GCS 1.2 P. 218 l. 1

12 Lazarus GCS 1.2 P. 218 l. 3

13-15 Lazarus GCS 1.2 P. 218 l. 9

ὁ φίλος ἡμῶν] Armeni anits

20,21 Lazarus GCS 1.2 P. 218 l. 35

25 Noctus 18 Lagarde P. 56 l. 23

33,34 Lazarus GCS 1.2 P. 219 l. 18

Ju X 30 ἐγὼ καὶ ὁ πατήρ ἐν ἑσμέν ... οὐκ εἶπεν ὅτι ἐγὼ καὶ ὁ πατήρ ἐν ἑμέ, ἀλλὰ ἐν ἑσμέν

* 32 † ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· πολλὰ καλὰ ἔργα ὑμῖν ἔδειξα ἐκ τοῦ πατρὸς μου· διὰ ποῖον αὐτῶν ἔργον ἐμεῖ λεθάζετε; †

* 33 † ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· περὶ καλοῦ ἔργου οὐ λεθάζομεν σε ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν Θεόν †

36 τὸν κεχρισμένον ὑπὸ τοῦ πατρὸς καὶ εἰς τὸν κόσμον ἀπεσταλμένον

* XI 1 ἦν τις ἀσθενῶν ... Λάζαρος ἀπὸ Βηθανίας ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς

* 2 ἦν δὲ Μαρία ἡ ἀδελφήσα τὸν κύριον μύρω, ἧς ὁ ἀδελφὸς Λάζαρος ἡσθένει

* 3 † ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι· ἔδε, ὃν φελοῖς ἀσθενεῖ †

* 4 εἶπε δὲ ὁ Ἰησοῦς· οὐκ ἔστιν ἡ ἀσθένεια αὕτη πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ Θεὸς δι' αὐτῆς

* ἡ ἀσθένεια αὕτη οὐκ ἔστι πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ Θεοῦ

* 6 ὅτε δὲ ἤκουσεν... ὁ Ἰησοῦς, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπω δύο ἡμέρας 10 αλλουαί

* 11 μετὰ ταῦτα οὖν λέγει τοῖς μαθηταῖς ὁ Ἰησοῦς· Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι ἵνα ἔξυπνίσω αὐτὸν πορεύομαι, ἵνα ἔξυπνίσω αὐτὸν

* Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι ἔξυπνίσαι αὐτὸν

* 12 οἱ δὲ μαθηταὶ ἀκούσαντες εἶπον· κύριε, εἰ κεκοίμηται, σωθήσεται

* 13 ἔδειξαν οἱ μαθηταὶ λέγειν τὸν κύριον περὶ τῆς κοιμήσεως τοῦ ὕπνου

* 14 εἶπε μετὰ παρηγορίας· Λάζαρος ὁ φίλος ἡμῶν ἀπεθάνεν

* 15 καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἦμην ἐκεῖ· ἀλλὰ ἔγωγε πρὸς αὐτόν.

* 20 ἀπήντησαν αὐτῷ αἱ ἀδελφαὶ Λαζάρου, προσπίπτουσαι τοῖς πόδεσσι τοῦ κυρίου κλαίουσαι καὶ λέγουσαι ψ Ju XI 32

* 21 κύριε, εἰ ἦς ἔδεις, οὐκ ἂν ἀπέθανεν ἡμῶν ὁ ἀδελφός

25 αὐτὸς ὢν ἡ ἀνάστασις καὶ ἡ ζωὴ

32 see Ju XI 20

* 33 καὶ θεωρήσας αὐτὰς κλαίουσας, καὶ τοὺς παρόντας Ἰουδαίους, ἐνεφρονήσατο τῷ πνεύματι, καὶ ἔταραξεν ἑαυτὸν

Ju XI

- 34,35 Lzarus GCS 1.2 P. 224 P. 12
- 38 Lzarus GCS 1.2 P. 224 P. 28
- 39 Lzarus GCS 1.2 P. 224 P. 30
- Lzarus GCS 1.2 P. 222 P. 34
- 40 Lzarus GCS 1.2 P. 219 P. 14
- 41 { Lzarus GCS 1.2 P. 225 P. 8
- { Lzarus GCS 1.2 P. 223 P. 3, 33
- 42 Lzarus GCS 1.2 P. 223 P. 33
- Lzarus GCS 1.2 P. 224 P. 5
- 43 Lzarus GCS 1.7 P. 226 P. 14, 39
- 44 Lzarus GCS 1.2 P. 226 P. 16

52 Ant VI GCS 1.2 P. 8 P. 8 Δεισκοπιζόμενα] E P, Ξεισκοπιζόμενα H

- XII 3 Cant XIX GCS 1.1 P. 361 P. 27
- 43 Dan III. 24. 1 GCS 1.1 P. 166 P. 18
- 47 Pent XI GCS 1.2 P. 95 P. 28

- XIII 8 Ruth GCS 1.2 P. 120 P. 20
- 18 Gen XXXV GCS 1.2 P. 64 P. 20

- XIV 6 Gen XXXV GCS 1.2 P. 64 P. 16
- Jews 5 Lagarde P. 65 P. 26
- 8 Noctus 7 Lagarde P. 49 P. 11
- 9 Noctus 7 Lagarde P. 49 P. 13
- Noctus 7 Lagarde P. 49 P. 22

- 10 Noctus 7 Lagarde P. 49 P. 15 Πατέρας] + πῶς οὐ λέγεις δεῖξόν ἡμῖν τὸν πατέρα
- Schwartz P. 11
- 12 Noctus 7 Lagarde P. 49 P. 28
- 26 Cant XIX GCS 1.1 P. 363 P. 34

- Ju *XI 34 καὶ εἶπεν· ποῦ τῆθεύκατε αὐτόν;
- * ἦ δὲ Μαρία· ἔρχου, φησὶν, καὶ ἕδε, κύριε
- * 35 καὶ ἐδάκρυσεν ὁ Ἰησοῦς
- * 38 ἔρχεται ἐπὶ τὸ σπήλαιον, καὶ θωπεύει λίθον ἐπικειμένον τῷ μνήματι
- * 39 κελύει τοῖς παριστάων Ἰουδαίοις ἀποκαλύσαι τὸν λίθον ἀπὸ τοῦ στόματος τοῦ σπηλαίου
- * † λίγει αὐτῷ Μάρθα· κύριε, ἦδη ὄζει, τετραταῖος γὰρ ἔστιν †
- * 40 εἶπε δὲ πρὸς αὐτὴν ὁ κύριος· πιστεύσατε, καὶ ὄψεσθε τὴν δόξαν τοῦ Θεοῦ
- * 41 εἶτα μετὰ τὸ ἀποκαλύσαι τὸν λίθον, ἀναβλέψας ὁ Ἰησοῦς εἰς τὸν οὐρανόν, εἶπεν, εὐχαριστῶ σοι, πάτερ, ὅτι ἤκουσάς μου
- * 42 † ὅτι πάντοτε μου ἀκούεις †
† ἄλλὰ διὰ τὸν ὄχλον τὸν περὶστώτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ μὲ ἀπέστειλάς †
- * 43 καὶ ταῦτα εἰπὼν ἔκραξε φωνῇ μεγάλῃ λέγων, Δάξασθε, δεῦρο ἔξω
- * 44 καὶ εὐθέως ἐξηλθὲν ὁ τεθυγκῶς δεδεδυμένος τὰς χεῖρας καὶ τοὺς πόδας κερταύου
- 52 συνήγαγε τὰ δυσκορπισμένα πρόβατα ὁ δωτήρ

XII 3 allusion
38 see Rom X 16
43 ἕνα μὲν δόξαν Θεοῦ θεῶ ὑποκάτω δόξης ἀνθρώπου
47 allusion

XIII 8 μέρος μετὰ Χριστοῦ ἔχειν οὐ δύναται
18 ὁ τρώγων μετ' ἐμοῦ ἄρτον ἐπήρκεν ἐπὶ ἐμὲ πτέρναν

XIV 6 ἐγὼ εἴμι ἢ ὁδὸς τῆς ζωῆς
ἐγὼ εἴμι ἢ ὁδὸς
8 δεῦρον ἡμῖν τὸν πατέρα καὶ ἄρκεῖ ἡμῖν
9 τοσοῦτον χρόνον μεθ' ὑμῶν εἴμι, φίλιππε, καὶ οὐκ ἔγνωκός με;
ὁ ἑωρακὴς ἐμὲ ἑώρακε τὸν πατέρα
φίλιππε, τοσοῦτον χρόνον μεθ' ὑμῶν εἴμι καὶ οὐκ ἔγνωκός με;
ὁ ἑωρακὴς ἐμὲ ἑώρακε τὸν πατέρα
10 οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοί ἐστιν;
12 πρὸς πατέρα πορευόμενον
26 allusion

Ju XIV 30 } Pur XXII GCS1.2 P.165 l.8
 } of Gaius VII GCS1.2 P.246 l.18

XV 1 } Gen XXII GCS1.2 P.59 l.17
 } Jacobs XXV T.U. XXXVIII, 1, P.38 l.25
 } Aut X GCS1.2 P.10 l.11
 } Cant XIX GCS1.1 P.362 l.5

4 } Cant XIX GCS1.1 P.363 l.32
 } Cant XIX GCS1.1 P.366 l.21

5 Jacobs XXV T.U. XXXVIII, 1, P.38 l.26

19 Pent XV GCS1.2 P.99 l.10

26 Theoph IX GCS1.2 P.262 l.32

XVI 22 Cant XIX GCS1.1 P.364 l.3

28 Noetus 16 Lagarde P.54 l.22

XVII 11 Pent XV GCS1.2 P.99 l.9

14 Pent XV GCS1.2 P.99 l.9

22,23 Noetus 7 Lagarde P.49 l.1

23 of Cant XIX GCS1.1 P.364 l.10

XVIII 4,5 Cant XV GCS1.1 P.357 l.13

36 Dan II.36.8 GCS1.1 P.112 l.11

XIX 14 Dan IV.24.5 GCS1.1 P.246 l.11

20 Dan IV.60.2 GCS1.1 P.338 l.7

ῥωμ. κ. ἑλλ. κ. ἑβρ.] ῥωμ. κ. ἑλλ. ἑβρ. B, Dis. T. U.
ἑβρ. ῥωμ. κ. ἑλλ. S XXXVIII, 1, P.57

34 Noetus 18 Lagarde P.56 l.20

Theoph VII GCS1.2 P.262 l.2

Jacobs XXIII T. U. XXXVIII, 1 P.34 l.22

of Robbers I GCS1.2 P.211 l.3

Robbers II GCS1.2 P.211 l.9

Aut XI GCS1.2 P.10 l.18

36 Robbers III GCS1.2 P.211 l.15

Jn XIV 30 ἴδου ἔρχεται ὁ ἄρχων τοῦ κόσμου τούτου, καὶ ἐν ἐμοὶ ἐσθήσει οὐδέν.

XV 1 ἐγὼ εἰμι ἡ ἀρεπελος ἡ ἀληθινή

4 τμείνατε ἐν ἐμοί, καὶ ἐν ὑμῖν †

5 allusion

19 † εἰ ἐν τοῦ κόσμου ἦτε, ὁ κόσμος ἀν ὑμᾶς ἐφίλει †

*

26 allusion

XVI 22 † χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς ἀρεῖ ἀφ' ὑμῶν †
28 ἐγὼ ἐκ τοῦ πατρὸς ἐξῆλθον καὶ ἔκω ... ἐξῆλθον ἐκ τοῦ πατρὸς

XVII 11 † πᾶτερ, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου †

14 † ὅτι οὐκ εἰσὶν ἐν τοῦ κόσμου †

22 τὴν δόξαν ἣν ἔδωκας μοι εἶδωκα αὐτοῦ, ἵνα ᾧσκον ἐν, καθὼς ἡμεῖς ἐν

23 ἐγὼ ἐν αὐτοῦ καὶ σὺ ἐν ἐμοί, ἵνα ᾧσκον τετελειωμένοι εἰς ἐν, ἵνα γινώσκῃ ὁ κόσμος ὅτι σὺ με ἀπέστειλας

XVIII 4,5 allusion

36 ἵνα μὴ παραδοθῇ τοῖς Ἰουδαίοις

XIX 14 ἦν δὲ ὥρα ἕκτη

20 τίτλον ῥωμαϊστὶ καὶ ἑλληνιστὶ καὶ ἑβραϊστὶ γεγραμμένον

34 πλευρὰν λόγχῃ νύσσεται

*

ὁ τὴν πλευρὰν νυτίομενος

ὁς νυχθὲς τὴν πλευρὰν προύχχεν αἷμα καὶ ὕδωρ

36 οὐ συντρίβεται δὲ ὅστων τοῦ ἀγίου προβάτου

Ju XX 17 Cant XV GCS 1.1 P. 352 l. 2, 11

Noctus 6 Lagarde P. 48 l. 20

19 Noctus 18 Lagarde P. 57 l. 12

Cant XV GCS 1.1 P. 355 l. 16

22 Noctus 18 Lagarde P. 57 l. 12

XXI 15-17 Cant XIX GCS 1.1 P. 366 l. 23

Ju XX 17 † μὴ μου ἄπτου, οὕτω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου ...

ἀναβένω πρὸς τὸν πατέρα μου †

ὑπάγω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεὸν μου καὶ θεὸν ὑμῶν

19 θυρῶν κεκλεισμένων

τείρην ὑμῶν †

22 οὗτος ἐμφυσῶν δίδωσι πνεῦμα μαθηταῖς

27 Lk XXIV 39

XXI 15 † βόσκει τὰ ἀρνία μου †

16,17 † βόσκει τὰ πρόβατά μου †

8 of Gen xxxiii GCS 12 P.63 P.12

τῆ Γαλ.] πάλῃ τῆ Ἰουδαία S

π. χώρα τ. Σαμ.] Σαμαρεία BS

9 Noetus 18 Lagarde P.57 P.13

18 Ruth GCS 1.2 P.120 P.23

πληγῆς] Πιπυγῆς A

22 Proverbs XXV GCS 1.2 P.165 P.1

II 3 Theoph. TA GCS 1.2 P.262 P.25

17 Jacobs XVIII T. U. XXXVIII, 1 P.34 P.16

24 Jacobs XVI T. U. XXXVIII, 1 P.33 P.20

Jacobs XXV T. U. XXXVIII, 1 P.39 P.4

37 Jacobs IX T. U. XXXVIII, 1 P.22 P.16

Dan I.20.1 GCS 1.1 P.32 P.1

τῆν καρδίαν] τῆ δουλοῦ O (μαρτ τῆ καρδία)

Dan II.33.2 GCS 1.1 P.106 P.12

Dan II 33.4 GCS 1.1 P.106 P.17

38 Jacobs IX T. U. XXXVIII, 1 P.22 P.19

Jacobs XVIII T. U. XXXVIII, 1 P.34 P.12

39 Jacobs IX T. U. XXXVIII, 1 P.22 P.21

III 15 { Jacobs XIV T. U. XXXVIII, 1 P.30 P.9
4 Jeros 9 Lagarde P.67 P.1

IV 12 Jacob VII T. U. XXXVIII, 1 P.19 P.9 →

13 Refut IX.11.1 GCS 3 P.245 P.14 →

25

ACTS I 6 ...προσελθόντες οἱ μαθηταὶ ἐπὶ τῶν αὐτῶν λέγοντες· κύριε, εἰ ἐν
 τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τοῦ Ἰσραὴλ
 7 ὁ δὲ εἶπεν πρὸς αὐτοὺς· οὐχ ὑμῶν ἐστὶν γινῶναι χρόνος
 ἢ ἡμετέρας οὐδὲ τοῦ πατρὸς ἐθέτει ἐν τῇ ἰδέᾳ εἰσεῖναι
 8 ἀλλὰ λήψεσθε δυνάμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ'
 ὑμᾶς, καὶ ἔσεσθε μοι μάρτυρες ἐν τῇ Ἱερουσαλῆμ
 καὶ ἐν τῇ Γαλιλαίᾳ καὶ πάσῃ χώρᾳ τῆς Σαμαρείας καὶ
 ἕως ἑσχατοῦ τῆς γῆς
 9 καὶ βλέπόντων μαθητῶν ὑπὸ νεφέλης ἀναλαμβάνεται εἰς οὐρανοὺς
 18 πρηνὴς γενόμενος ἐλάκησεν μέσος
 22 ἀρξάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου

* II 3 τὸ πνεῦμα τὸ δοθέν τοῖς ἀποστόλοις ἐν εἰδελπυμένων γλωσσῶν
 17 ἔκχεω ἀπὸ τοῦ πνεύματός μου ἐπὶ πάντας τὴν σάρκα
 24 ὅν ὁ θεὸς ἤγειρεν, λύσας τὰς δεύρας τοῦ θανάτου, καθ' ὅτι οὐκ ἦν
 δυνατόν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ
 τὸ ἐλευθερούμενον ἐκ τῶν τοῦ θανάτου δεσμῶν
 37 ἀκούσαντες γὰρ αὐτὰ κατενόησαν τῇ καρδίᾳ, εἰπόντες πρὸς τὸν Πέτρον
 καὶ τοὺς λοιποὺς ἀποστόλους· τί ποιήσωμεν ἄνδρες ἀδελφοί;
 τούτων οὖν τῶν ῥημάτων ἀκούσασα ἡ μακαρία Σωφάνκα κατενόη
τὴν καρδίαν
 τίς δὲ ὁ τὴν καρδίαν σου κατανόησας
 τὴν καρδίαν τούτου κατένοησεν
 38 οἱ δὲ εἶπον· μετανοήσατε καὶ βαπτισθήτω ἕκαστος ὑμῶν εἰς
 τὸ ὄνομα Ἰησοῦ Χριστοῦ, καὶ λήψεσθε τὴν δωρεάν τοῦ
 ἁγίου πνεύματος
 ἔλαβεν τὴν χάριν καὶ τὴν δωρεάν τοῦ ἁγίου πνεύματος
 39 ὑμῖν γὰρ ἐστὶν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ἡμῶν καὶ πᾶσιν τοῖς
 εἰς μακρὰν, ὅσους ἂν προσκαλέσγηται κύριος ὁ θεὸς ἡμῶν

III 15 τὸν ἀρχηγὸν τῆς ζωῆς... ἀποκτείναντες

IV 12 ...τὸν Χριστὸν, δι' οὗ ἐκνόμητος καὶ σώζονται
 13 ἄνδρα ἰδιώτην καὶ ἀγράμματον

AC V 18-20 Dan III.23.4 GCS I.1 P.166 P.14

28,29 Dan III.23.4 GCS I.1 P.166 P.12

Noctus 6 Lugade P.46 P.26

VI 5 Refut VII.36.3 GCS 3 P.223 P.7

VII 51 Jacob XIV T.U. XXXVIII, 1 P.30 P.12
59 Dan II.36.5 GCS I.1 P.112 P.3

VIII 11 Refut VI 20.2 GCS 3 P.148 P.8

20,21 Ruth GCS I.2 P.120 P.16

IX 14 Jacob XXVIII T.U. XXXVIII, 1 P.43 P.5

X 36 Noctus 13 Lugade P.52 P.20

42 Pincus XXVII GCS I.2 P.167 P.2

Refut IV.48.12 GCS 3 P.72 P.27

45 Epistle II GCS I.2 P.251 P.25

XII 10,11 Dan II.26.3 GCS I.1 P.110 P.20

XIII 21 Gen LI GCS I.2 P.70 P.13

50 Ant V GCS I.2 P.7 P.17

Ac V 18 ἔθεντο αὐτοὺς ἐν τρυφῇσι δημοσίᾳ
 19 ἀλλ' ὁ ἄγγελος διὰ νυκτὸς ἐξαγαγὼν αὐτοὺς εἶπεν·
 20 πορευθέντες λαλεῖτε τὰ ῥήματα τῆς ζωῆς ταύτης
 28 οἱ μὲν οὖν ἀπόστολοι κωλυόμενοι ὑπὸ τῶν ἀρχόντων καὶ γραμματέων
 τὸν λόγον λαλεῖν
 29 οὐκ ἐπαύοντο πειθαρχοῦντες θεῷ μᾶλλον ἢ ἀνθρώποις
 πειθαρχεῖν γὰρ δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις

VI 5 Νικόλαος εἰς τῶν ἑπτὰ εἰς διακονίαν ὑπὸ τῶν ἀποστόλων καταστάσθαι

VII 51 ἀειῶσο κλήρουατ τὸν ἑαυτῶν τράχηλον τῷ ἀγίῳ πνεύματι ἀντιπίπτοντες
 59 allusion

VIII 11 οὗτος ὁ Σίμων πολλοὺς πλανῶν ἐν τῇ Σαμαρείᾳ μαγείαις ὑπὸ
 τῶν ἀποστόλων ἠλέγχθη, καὶ ἐπάρατος γενόμενος... φ VIII 20
 20 οὐ γὰρ ἔγνωσαν τὸ εἰρημένον ὑπὸ τοῦ μακαρίου Πέτρου πρὸς
 τὸν Σίμωνα ὅτι τὸ ἀργυρίον σου σὺν σοὶ εἰς ἀπώλειαν,
 ἀνθ' ὧν τὴν χάριν καὶ τὴν δωρεὰν τοῦ θεοῦ ἠθέλησας
 ἀργυρίῳ κτᾶσθαι

φ VIII 11

21 οὐκ ἔστιν σοι μερὶς οὐδὲ κλήρος ἐν τῷ λόγῳ τούτῳ

IX 14 ἀνερῶν πάντας τοὺς τὸ ὄνομα κυρίου ἐπικαλουμένους

X 36 ἐξαπέστειλεν ὁ θεὸς τὸν λόγον αὐτοῦ τοῖς υἱοῖς Ἰσραὴλ διὰ
 κηρύγματος Ἰησοῦ Χριστοῦ. οὗτος ἐστὶν ὁ θεὸς ὁ πάντων κύριος
 42 κριτὴς ζώντων καὶ νεκρῶν
 ζώντων καὶ νεκρῶν κριτὴς καθέστηκε
 45 allusion

XII 10,11 ἐρρύσατο καὶ τὸν Πέτρον ἐκ χειρὸς Ἡρώδου ἐξαγαγὼν αὐτὸν ἐκ
 τῆς φυλακῆς

XIII 21 ὁ γὰρ Σαούλ ὢν ἐκ τῆς Βενιαμὴν φυλῆς
 50 θλίψεν δὲ καὶ διωχμὸν ἐπὶ τοὺς ἀγίους ἐπιτελεσθεῖ

AC XVII 7 Dan I. 20.3 GCS I.1 P. 32 l. 11

XX 24 Ant LXIV GCS I. 2 P. 44 l. 5

28 Dan IV. 22.4 GCS I.1 P. 240 l. 12

XXI 20 Apoc I GCS I. 2 P. 231 l. 4

Dan I .14.2 Barwetsch Abhandlungen P. 359 l. 22

XXII 21 Jacob XI T.U. XXXVIII, 1 P. 25 l. 20

22 Dan I. 23.3 GCS I.1 P. 35 l. 12

καθηκορ] καθηκεν ο' v'

ΑC XVIII 7 ὡς ἐναντία τοῦ δόγματος κείσθαι πρᾶσσοντας

XIX 24 τὸν ἕδιον δρόμον τελειωσάντων

28 οὔτινες τὸ ἕδιον αἶμα ὑπὲρ τοῦ Χριστοῦ ἐξέχεαν

XXI 20 † θεωρεῖς, ἀδελφέ, πόσαι μυριάδες (? Ἰουδαίων) τῶν πεπιστευκότων
ἄνδρες γὰρ εὐλαβεῖς καὶ ζήλωται τοῦ νόμου γεγεννημένοι

XXII 21 τοῖς ἔθνεσιν ἀπόστολος ἐπέμφθη

22 καὶ λέγοντες· κέρει ἐκ τῆς γῆς τοὺς τολούτους· οὐ γὰρ *καθήκον αὐτοῖς
ζῆν

XXVII 34 Lk XXI 18

ROMANS I 3 Aut VIII GCS1.2 P.9 l.10 γεύουσιν] γεύομενον H, γεγενημέον E, γεγεννημέον RS
Jacob XV T.u. XXXVIII, 1 P.31 l.16

18 Aut LXIV GCS1.2 P.45 l.1

τῶν] am ER

21 Refut X.32.5 GCS 3 P.288 l.24

II 3 Ruth GCS1.2 P.120 l.24

21,22 Dan I.19.3 GCS1.1 P.31 l.1

III 4 Dan IV 21,1 GCS1.1 P.236 l.8 πᾶς δὲ] πᾶς A

20 Dan I.17.12 GCS 1.1 P.29 l.19

IV 17 Dan II.30.5 GCS1.1 P.100 l.14

V 15 Dan III.2.3 GCS1.1 P.118 l.25

VI 6 Pur XXI GCS1.2 P.165 l.1

8 Aut XXI GCS1.2 P.20 l.18 γὰρ] am ER

12 Pur XXVI GCS1.2 P.166 l.6

13 Dan IV.39.7 GCS1.1 P.288 l.15 ὧς] am C, ὧσε A

VII 6 Gen XXIII GCS1.2 P.60 l.7

VIII 3,4 Noctus 15 Lagarde P.54 l.8

τῶν] ἐν τῶν Schwante Satzungsberichte P.15 l.24

6 Jacob V T.u. XXXVIII, 1 P.16 l.25

ROMANS I 3

τὸν ἐξ Ἰούδα καὶ Δαβίδ, τὸν κατὰ σάρκα χειρόμεινον παῖδα Θεοῦ ἐσόμενον
ἐπειδὴ γὰρ ἐκ τῆς Ἰούδα φυλῆς ἐμελλεν ὁ Δαβὶς γεννηθῆναι, ἐκ δὲ τοῦ Δαβὶς
τὸ κατὰ σάρκα Χριστὸς ... κατὰ σάρκα γεννηθῆναι Χριστόν

18 ἀποκαλύπτεται γὰρ ὄργη Θεοῦ ἀπ' οὐρανοῦ ἐπὶ πάντων ἀσέβειαν καὶ
ἀνομίαν τῶν ἀνθρώπων τῶν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν ἀδικία
κατεχόντων

21 τὰ μέρη τῆς κτίσεως ἐδόξασαν τὸν κτίσαντα ἀγνοῦσάντες

II 3 τὴν κρίσιν τοῦ Θεοῦ ἐμφυεῖν

21 οὐτρεῖ τὸν νόμον ἀναγκώσκοντες ἑτέρους διδάσκετε;

22 ὁ λέγων μὴ μοιχεύειν, μοιχεύεις; ὁ κηρύττων μὴ φονεύειν αὐτὸς
φονεύεις;

III 4 ἐπεὶ οὖν τὰ τοῦ κυρίου ῥήματά ἐστιν ἀληθῆ, πᾶς δὲ ἄνθρωπος ψεύστης,
καθὼς γέγραπται

20 ἡ δὲ γὰρ νόμου ἐπίγνωσις ἀμαρτίας†

IV 17 καὶ τὰ μὴ ὄντα ὡς ὄντα προσκυρεῖν

V 15 ἡ <γὰρ ἐκ τοῦ> Θεοῦ χάρις <καὶ δωρεὰ> ἄνωθεν

VI 6 τῆς ἀμαρτίας δουλεύων

8 ἀπεσώνετε γὰρ σὺν Χριστῷ, ἀλλὰ ζήστε ἐν θεῷ Col II 20

12 ἡ ἀμαρτία τοῦτον, δούλη οὖσα φύσει, ἐρασίουλευσεν ἐν τῷ θνητῷ τῶν
ἀνθρώπων σώματι

13 ὡς ἐκ νεκρῶν ζῶντας

VII 6 τῆ τοῦ νόμου παλαιότητι

VIII 3 τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἤσθηναι, ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν
πέμψας ἐν ὁμοιώματι σαρκὸς ἀμαρτίας κατέκρινεν τὴν
ἀμαρτίαν τῆ σαρκί

4 ἵνα τὸ σκῆνωμα τοῦ νόμου φανερωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα
περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα

6 ζωὴ καὶ εἰρήνη

Rm VIII 10 Epistle V GCS 1.2 P. 252 l. 21

11 Noetus 4 Lagarde P. 46 l. 13 ἵγροῦν] om R with Schwartz Sitzungsberichte P. 8 l. 9
T. Xp. ἵγρ. ἐκ vsk.] ἐκ vsk. Xp. ἵγρ. Rand Schwartz ibid.

Epistle V GCS 1.2 P. 252 l. 22

17 Theoph VIII GCS 1.2 P. 262 l. 12

Theoph VIII GCS 1.2 P. 263 l. 19

27 Dan II. 6. 9 GCS 1.1 P. 56 l. 8

35 Dan III. 24. 4 GCS 1.1 P. 168 l. 2

Cant XV GCS 1.1 P. 352 l. 5, 20

Cant XIX GCS 1.1 P. 366 l. 20

X 5 Noetus 6 Lagarde P. 47 l. 26

ὁ] To R and Schwartz Sitzungsberichte P. 9 l. 22

ὁ] om Rand Schwartz Sitzungsberichte P. 9 l. 24

Noetus 2 Lagarde P. 44 l. 27

16 Lazarus GCS 1.2 P. 216 l. 2

21 Epistle VIII GCS 1.2 P. 253 l. 18

X 4 Theoph V GCS 1.2 P. 260 l. 6

10 Cant XIX GCS 1.1 P. 369 l. 31

16 Noetus 17 Lagarde P. 55 l. 16

καὶ] Schwartz Sitzungsberichte P. 16 l. 29, κύριε; R κῆ; f κα

XI 1 Jacob XXVIII T. U. XXVIII, 1 P. 47 l. 23

Jacob XXVIII T. U. XXVIII, 1 P. 48 l. 3

Gen LI GCS 1.2 P. 71 l. 3 ἐκ] om B

32 Ant III GCS 1.2 P. 6, l. 15

Rm VIII 10 † τὸ μὲν σῶμά ἐστιν νεκρὸν διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζῆ διὰ δικαιοσύνην †

11 εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος Χριστὸν * Ἰησοῦν ἐκ νεκρῶν οἴκει ἐν ὑμῖν, ὁ ἐγείρας τὸν Χριστὸν Ἰησοῦν ἐκ νεκρῶν ζωοποιήσεται καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος ἐν ὑμῖν

εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος Χριστὸν ἐκ νεκρῶν οἴκει ἐν ὑμῖν, ὁ ἐγείρας Χριστὸν ἐκ νεκρῶν ζωοποιήσεται καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τὸ ἐνοικοῦν αὐτοῦ πνεῦμα ἐν ὑμῖν †

* 17 συγκληρονόμος Χριστοῦ

27 καὶ τοὺς διαλογισμοὺς τῶν καρδιῶν ἐρευνῶν

35 τίς γὰρ ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ; θλίψις ἢ στενοχωρία ἢ δεισμός ἢ λιμὸς ἢ κίνδυνος ἢ μάχηρα
† τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; †

IX 5 ὧν οἱ πατέρες, ἐξ ὧν ὁ Χριστὸς ὁ κατὰ σὰρκα ὁ ὧν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας ... οὗτος ὁ ὧν ἐπὶ πάντων Θεὸς ἐστὶν ὁ ὧν ἐπὶ πάντων Θεὸς εὐλογητὸς ... εἰς τοὺς αἰῶνας
ὧν οἱ πατέρες, ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σὰρκα, ὁ ὧν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας

* 16 οὔτε τοῦ θέλοντος, οὔδ' τοῦ τρέχοντος, οὔδ' τοῦ δεικνόντος, ἀλλὰ τοῦ ἰδουόντος Θεοῦ.

21 ἐκ τοῦ αὐτοῦ φερόματος

* I 4 πλήρωμα νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι
10 † καρδίᾳ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν †

16 καὶ τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν Is LIII, 1 Jn XII 38

XI 1 ... Παῦλον... ὃς ἐκ τῆς φυλῆς τοῦ Βενιαμίν Phil III 5
ὁ Παῦλος ἐκ φυλῆς Βενιαμίν Phil III 5
... Παῦλον· καὶ γὰρ αὐτὸς (ἐκ) τῆς Βενιαμίν φυλῆς ὧν Phil III 5
32 ἀλλὰ πάντες ἰδεῶν

Rm XII 15 Lazarus GCS1.2 P.224 l.20

XIII 1 Dan III.23.1 GCS P.2 P.166 P.2
Dan III.23.1 GCS1.2 P.164 l.20

3,4 Dan III.23.3 GCS1.1 P.166 l.7

Dan III.23.3 GCS1.1 P.166 l.6

11,12 Cant XIX GCS1.1 P.365 l.23
1/2

XIV 8 Dan II.36.1 GCS 1.1 P.110 l.17

ἀποθύσκωμεν] ..θύσκωμεν A
ἀποθύσκωμεν] ἀποθύσκωμεν A

9 Dan I.22.1 GCS 1.1 P.34 l.13

12 Dan I.26.2 GCS1.1 P.38 l.7

XV 30 Ant II GCS1.2 P.5 l.20

* Rm XII 15 κλαίειν μετὰ κακίωντων

XIII, 1 Πάσαις ἐξουσίαις ὑπερεχούσαις ὑποτάσσεσθαι
οἱ γὰρ θεῷ πιστεύοντες οὐκ ἐφείλουσεν οὔτε ὑποκλίνεσθαι οὔτε τοὺς θεοῖς
ἐξουσιῶν τσεκχμένους φοβεῖσθαι, χωρὶς εἰν μὴ τε κακὸν ποιήσωσιν
cf Rm XIII 3, 4, 7

3 θέλεις μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποίει, καὶ ἕξεις ἔπαινον ἐξ αὐτῆς

4 ἐπὶ δὲ τὸ κακὸν ποιῆς, φόβου· οὐ γὰρ ἐκὴ τὴν μάχην φορεῖ.
θεοῦ διάκονός ἐστιν ὁ ἐκδικῶν τοῖς τὸ κακὸν πράσσουσιν

11 † ἡμᾶς ἐξ ὕπνου ἐγερθῆναι †

12 † ἡ νὺξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν †

XIV 8 <εἰάν τε> γὰρ ζῶμεν, τῷ κυρίῳ > ζῶμεν· <εἰάν τε ^{*}ἀποθνήσκωμεν, τῷ
κυρίῳ ἀποθνήσκωμεν· <εἰάν τε> ζῶμεν, εἰάν τε ^{*}ἀποθνήσκωμεν, τοῦ
κυρίου ἐσμέν

9 † εἰς τοῦτο γὰρ χριστὸς καὶ ἀπέθανεν καὶ ἐζήσεν, ἵνα καὶ νεκρῶν
καὶ ζώντων κυριεύσῃ †

12 λόγον ἔχομεν δοῦναι τῷ θεῷ

XV 30 Παρακαλῶ καὶ σέ, ὦ Θεόφιλε, συναγωνίσασθαί μοι ἐν τῇ πρὸς τὸν θεὸν
δεήσει

I CORINTHIANS I 2 Epistle III GCS 1-2 P. 252 P. 6
19 Jacob V T.U. XXXVIII, 1 P. 16 P. 24

II 1 Dan III 2.4 GCS 1-1 P. 120 P. 3

ἡλθον] ἡλθων A

6 Dan I. 15.3 GCS 1-1 P. 25 P. 6

9 Dan IX. 59.2 GCS 1-1 P. 336 P. 3

τοῖς ἀγίοις] om A : ἀγκυλώσων αὐτὸν ἀγίοις V' P'
+ καὶ V²

Greeks Lagarde P. 73 P. 1

13 Dan III 2.4 GCS 1-1 P. 120 P. 4

14 Dan III 2.5 GCS 1-1 P. 120 P. 7

III 15 Dan IV 56.2 GCS 1-1 P. 328 P. 4

αὐτὸς ... πύλος] om AS + Diobonitis T.U. XXXVIII, 1, P. 56

20 Dan III 15.3 GCS 1-1 P. 152 P. 17

<δ>] + Benwetsch || σοφῶν] ἀνθρώπων S || γίνωσκε ...
μάταροι] om Diobonitis T.U. XXXVIII, 1, P. 52

V 7 Elkanah IV GCS 1-2 P. 122 P. 8
VI 40 A.T. XI 16 Dunsing P. 47 P. 18

VIII 1 Diogenes XII 5 Meehan P. 90 P. 12
6 Noctus 3 Lagarde P. 45 P. 13

IX 20-22 Cant XIX GCS 1-1 P. 366 P. 25

25 Ant XLVI GCS 1-2 P. 29 P. 10

27 Proverbs XII GCS 1-2 P. 161 P. 17

X 4 Proverbs XIX GCS 1-2 P. 177 P. 21
11 Dan I. 16.4 GCS 1-1 P. 27 P. 5

κατήντησεν] κατήντησαν d. Edd.

XI 3 Jacob XXVII T.U. XXXVIII, 1 P. 42 P. 14

10 Dan I. 25.4 GCS 1-1 P. 37 P. 8

23-25 A.T. IV 19 Dunsing P. 23 P. 12

I CORINTHIANS I 2 + τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου ἡμῶν +

18 τὸ γὰρ πάθος τοῦ κυρίου τοῖς μὲν ἀπίστοις νομίζεται κατὰ κράτος, τοῖς δὲ πιστεύουσιν ζωὴ καὶ εὐαγγέλιον. Rm VIII 6

II 1 κἀγὼ ἦλθον πρὸς ὑμᾶς ... καταγγέλλων ὑμῖν τὸ μυστήριον τοῦ χριστοῦ

6 τῷ ἄρχοντι τοῦ αἰῶνος τούτου

9 δὲ ἠτόίμασεν ὁ θεὸς τοῖς ἀγίοις ἐκδηγγάσθαι ἄνθρωπος νῦν οὐ δύναται - οὔτε γὰρ ὀφθαλμὸς αὐτοῦ εἶδεν οὔτε οὖς ἤκουσεν οὔτε ἐπὶ καρδίαν ἀνθρώπου ἀνέβη

δὲ οὔτε ὀφθαλμὸς εἶδεν οὔτε οὖς ἤκουσεν οὔτε ἐπὶ καρδίαν ἀνθρώπου ἀνέβη, ὅσα ἠτόίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν

13 οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις ... ἀλλ' ἐν διδακτοῖς πνεύματος, πνευματικοῖς πνευματικᾶ συγκρίνοντάς

14 allusion

III 15 αὐτὸς δὲ σωθήσεται ὡς διὰ πυρός

20 γινώσκει γὰρ (ὁ) κύριος τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι εἰσὶν μάταιοι

V 7 τοῖς δὲ πάσχα ἡμῶν ὑπὲρ ἡμῶν ἐτύθη, χριστὸς ὁ θεὸς
allusion

* 1 ἡ γνώσις φυσικοῦ, ἡ δὲ ἀγάπη ὁμοδομοῦ

VIII 6 εἰς θεὸν ὁ πατὴρ, ἐξ οὗ πάντα πατρά, δι' οὗ τὰ πάντα, ἐφ' οὗ τὰ πάντα καὶ ἡμεῖς ἐν αὐτῷ Eph III 15

IX 20-22 allusion

25 ὅσα οἱ ἀξίως ἀγωνισάμενοι ἀξίως ὑπ' αὐτοῦ στεφανώθωσιν

27 ὁ Παῦλος δὲ τούτου ἔνεκεν ὑπεκρίθη τὸ σῶμα καὶ ἐδουλαγῆται

X 4 allusion

11 ταῦτα δὲ τυπικῶς συνέβαινεν ἐκείνοις, ἐγράφη δὲ πρὸς Κοινοσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰῶνων κατήγγισεν

XI 3 πάντων γὰρ τῶν ἁγίων κεφαλὴ ὁ χριστὸς ᾧν

10 τὸ φεῖλαι ἡ γυνὴ κέλυμα ἔβλεν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους +

23 + ἔλαβεν τὸν ἄρτον + Mt XXVI 26

24 + εὐχαριστήσας καὶ εἶπεν· λάβετε φάγετε τοῦτο μού ἐστιν τὸ σῶμα τοῦ ἐπὶ ὑμῶν κλιόμενον + Mt XXVI 26,27

25 + ὡσαύτως καὶ τὸ ποτήριον λέγων· τοῦτο ἐστὶν τὸ αἷμά μου τὸ περὶ ὑμῶν ἐκχυνόμενον. τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν + Mt XXVI 28

I Cor XII 20 Pincus XXI GCS 1.2 P. 164 l. 4

24 Act IV GCS 1.2 P. 6 l. 22

XV 9,10 Jacobs XXVIII T.U. XXXVIII, 1 P. 42 l. 26

20 Epistla VII GCS 1.2 P. 253 l. 10

Act XLVI GCS 1.2 P. 29 l. 8

23-27 Notus 6 Lagarde P. 48 l. 7

ἀχρῖς ἀχρῖ for Schwantz Sitzungsberichte P. 6 l. 5

27

πάντα... αὐτῶ] am Schwantz Sitzungsberichte P. 10 l. 7

Notus 6 Lagarde P. 48 l. 16

Notus 8 Lagarde P. 50 l. 3

Dan II 11.5 GCS 1.1 P. 212 l. 17

Jacobs XXVI T.U. XXXVIII, 1 P. 41 l. 6

28 Notus 6 Lagarde P. 48 l. 15

τότε] <ὅταν δὲ ὑποταγῇ αὐτῶ τὰ πάντα>, τότε
Schwantz Sitzungsberichte P. 10 l. 9

37 Galus Lagarde P. 70 l. 10

38 Galus Lagarde P. 70 l. 17

47 Gen XLIV GCS 1.2 P. 68 l. 3

52 Lazarus GCS 1.2 P. 227 l. 22

I Cor XII 20 Ἐν μὲν ἔστε τὸ σῶμα, μέλη δὲ πολλὰ ἔχετε

24 ὅπως συγκράσας τὸ θνητὸν ὑμῶν σῶμα

XV 9 οὐκ εἰμι ἐκκλῆτος ἀπόστολος· διότι καθ' ὑπερβολὴν ἐδίδωκον
τὴν ἐκκλησίαν τοῦ Θεοῦ Gal I B

10 χάριτι δὲ Θεοῦ εἰμι ὃ εἰμι

20 Ἐπαρχὴν οὖν τοῦτον λέγει τῶν κεκοιμημένων

Ἐπαρχὴ ἀναστάσεως πάντων τῶν ἀνθρώπων ἦν ὁ σωτὴρ

23 Ἐπαρχὴ Χριστός, ἔπειτα οἱ τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ

24 εἶτα τὸ τέλος, ὅταν παραδιδῷ τὴν βασιλείαν τῷ Θεῷ καὶ πατρί, ὅταν

καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν

25 δεῖ γὰρ αὐτὸν βασιλεύειν ἄχρις οὗ ὅθῃ πάντας τοὺς ἐχθρούς ὑπὸ

τοὺς πόδας αὐτοῦ

26 Ἰσχυρὸς ἐχθρὸς καταργεῖται ὁ θάνατος

27 πάντα γὰρ ὑποτέτακται αὐτῷ. ὅταν δὲ εἴπῃ Πάντα ὑποτίθεται

αὐτῷ, δηλοῦν ὅτι ἐκτός τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα

εἰ οὖν τὰ πάντα ὑποτέτακται αὐτῷ ἐκτός τοῦ ὑποτάξαντος

ὁ πᾶντε πατὴρ ὑπέταξε παρρησίᾳ αὐτοῦ καὶ πνεύματος ἁγίου

τῷ οὖν εἶπω υἱῶ ὁ πατὴρ πάντα ὑποτάξας

Eph I 22

28 τότε καὶ αὐτὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἕνα ἧ

ὁ Θεὸς πάντα ἐν πᾶσιν

37 καὶ τὸ μὲν σπέρμα κόκκος γυμνὸς σπέρεται

38 καὶ ἐκείσῃ σώματι ἢ ἰδίᾳ ψυχῇ ἀποδοθήσεται

47 ὁ δεύτερος ἄνθρωπος ἐξ οὐρανοῦ

*

52 σκληπίσει γὰρ, καὶ οἱ κέκροι ἀναστήσονται ἄφθαρτοι

II CORINTHIANS I 10 Dan II. 36.4 GCS I. P. 112 l. 1

Aut LXIV GCS I. 2 P. 44 l. 8

II 15 { Jacobs VII T. U. XXXVIII. 1 P. 18 l. 25
of Cant XIX GCS I. P. 364 l. 33
Cant XIX GCS I. P. 365 l. 31

16 Jacobs VII T. U. XXXVIII. 1 P. 18 l. 26

III 7, 8 Dan III. 7. 6 GCS I. 1 P. 134 l. 19

IV 4 Dan II. 27. 7 GCS I. 1 P. 92 l. 12

7 Epistle IV GCS I. 2 P. 252 l. 9

8 Dan I. 21. 2 GCS I. 1 P. 33 l. 7

11 Dan II. 38. 3 GCS I. 1 P. 116 l. 4

Epistle VI GCS I. 2 P. 252 l. 29

18 Dan IV. 60. 2 GCS I. 1 P. 338 l. 18

XI 2 Dan I. 16. 2 GCS I. 1 P. 26 l. 20

Dan I. 33. 1 GCS I. 1 P. 45 l. 1

3 Dan I. 18. 4 GCS I. 1 P. 30 l. 13

Dan I. 22. 6 GCS I. 1 P. 34 l. 30

II ΚΟΡΙΝΘΙΑΝΣ I 10 Παῦλον ἐρρύσατο ἐκ κινδύων πολλῶν II Τιμ III, 11
εἰς οὗ ἡλπίκαμεν

II 15 ὅτι χριστοῦ εὐωδία ἔσμεν ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις

16 οἷς μὲν γὰρ ὁσμὴ θανάτου εἰς θάνατον, οἷς δὲ ὁσμὴ ζωῆς εἰς ζωὴν

III 7 εἰ γὰρ τοῦ μαμφίου Μωϋσέως τὸ πρόσωπον οἱ υἱοὶ Ἰσραὴλ εἶδεν οὐκ ἔδυνάμην (θῆσαν) διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ

8 πῶς οὐκ...

IV 4 ἡ εἰκὼν τοῦ Θεοῦ ὁ λόγος Col I 15

7 ἔτρομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστέκινους σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἡ τοῦ Θεοῦ καὶ μὴ ἐξ ἡμῶν †

8 θλίβεται καὶ στενοχωρεῖται

11 ἑαυτοὺς τῷ θανάτῳ παραδόντες

† ἀεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδεδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν †

18 *missi*

XI 2 καθαρὰ νύμφη Θεῷ παρίσταται

ἵνα σῶμα καθαρὸν Θεῷ παραστήσῃτε

3 ἵνα πάντες ἐκ δευτέρου διαφθερῇ τὴν εὐάν

† φοβοῦμαι δὲ μὴ ὡς ὁ ὄφας εὐάν ἐξηπάτησεν ἐν τῇ πανουργίᾳ αὐτοῦ, οὕτω φοβῶ τὰ νόματα ὑμῶν ἀπὸ τῆς ἀπλότητος τῆς εἰς Χριστόν †

GALATIANS I

- 1) Act VIII GCS 1.2 P. 10 l. 3
- 2) Jacobs XVI T.U. XXXVIII, 1 P. 33 l. 18
- 13) Jacobs XXVIII T.U. XXXVIII, 1 P. 42 l. 25
- 14) Refut V. 7.1 GCS 3 P. 78 l. 23

II 4) Dan I. 15.1 GCS 1.1 P. 24 l. 20

7) Cant XIX GCS 1.1 P. 372 l. 2

III 13) Jacobs VI T.U. XXXVIII, 1 P. 16 l. 26

16) Gen VIII GCS 1.2 P. 55 l. 7

17) Dan IV. 32.2 GCS 1.1 P. 270 l. 7 Τετρακόσια] Τριακόσια Α

20) Balaam GCS 1.2 P. 82 l. 5

21) Cant XIX GCS 1.1 P. 372 l. 29

IV 4) Dan IV. 39.5 GCS 1.1 P. 288 l. 4

γινόμενον] γυρνόμενον S, γυρνόμενον A

Refut VI. 9.2 GCS 3 P. 136 l. 5

5) Passover II GCS 1.2 P. 267 l. 15

26) Cant XIX GCS 1.1 P. 364 l. 14

Cant XIX GCS 1.1 P. 367 l. 16

V 2) Refut VII. 19.9 GCS 3 P. 195 l. 18

3) Refut VIII. 18.2 GCS 3 P. 237 l. 23

VI 3) Dan III. 16.4 GCS 1.1 P. 154 l. 16

7.8) Cant XX GCS 1.1 P. 373 l. 6

GALATIANS I 1 καὶ Θεοῦ πατρὸς τοῦ ἐσφραντός αὐτὸν ἐκ νεκρῶν

13 διότι καθ' ἡμετέραν ἐδῶκεν τὴν ἐκκλησίαν τοῦ Θεοῦ ἑφ' ἡμῶν
19 τὸν Ἰάκωβον τοῦ κυρίου τὸν ἀδελφόν

II 4 διὰ δὲ τοὺς παρεσάκτους φροδοδέλφους, οἵτινες ἐσῆλθον κατασκοπεύοντες
τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ

7 allusion

III 13 Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρτης τοῦ νόμου, γινόμενος ὑπὲρ
ἡμῶν κατάρτης

16 ὡς ἔχιστο ὁ Θεὸς τῷ Ἀβραάμ τὴν ἐπαγγελίαν καὶ τῷ σπέρματι αὐτοῦ

17 ἐπειδὴ γὰρ ἡ πρώτη διαθήκη τοῖς υἱοῖς Ἰσραὴλ μετὰ τετρακόσια τριάκοντα
τέσσαρα ἔτη ἐδόθη

20 ὁ δὲ μεσίτης εἰς ἑνὸς ἀνθρώπου οὐ γίνεται, ἀλλὰ δύο

27 allusion

IV 4 ἡμεῖς δὲ τὸ πλήρωμα τοῦ χρόνου παρῆν, ἐξέπισσεκεν ὁ Θεὸς τὸν υἱὸν
αὐτοῦ, γινόμενον ἐκ γυναικός

γέννημα γυναικός

5 ἕνα τῆς τοῦ νόμου δουλείας ἐξηγόρασεν

26 τῆ δὲ ἄνω ἱεροσολύμων

V 2 αὐτοὺς Χριστὸς οὐδὲν ὠφελήσει

3 διαμαρτύρομαι παντὶ περιτεταμένῳ, ὅτι ὀφειλὴς ἐστὶ τοῦ πάντα τὸν
νόμον ποιῆσαι

VI 3 ἕνα ἐν τούτῳ σώσωσιν αὐτοὶ εἰνέ τε, μηδὲν ὄντες

7,8 allusion

EPHESIANS I 10 Beron 2 Lagarde P. 59 l. 28

13 { Dan IV. 12. 1 GCS 1.1 P. 214 l. 11
of Dan IV. 59. 4 GCS 1.1 P. 336 l. 9
Aut LIX GCS 1.2 P. 40 l. 1

17 Cant XIX GCS 1.1 P. 363 l. 28

21 Dan II. 30. 6 GCS 1.1 P. 102 l. 1 εἴτε ἀρχ. εἴτε ἐξ.] εἴτε ἐξ. εἴτε ἀρχ. S

22 Jacob XXVI T. U. XXXVIII, 1 P. 41 l. 6

II 12 Jacob VIII T. U. XXXVIII, 1 P. 21 l. 4

14 { Dan IV. 31. 4 GCS 1.1 P. 268 l. 11 ἐγχεύθη] ἕσται J
of Cant XIX GCS 1.1 P. 368 l. 8 διακρίνας] λύσας A, Σισδὼν P

15 Dan IV. 31. 4 GCS 1.1 P. 268 l. 13

17 Cant XIX GCS 1.1 P. 360 l. 1

19 { Cant XIX GCS 1.1 P. 360 l. 2

{ Cant XIX GCS 1.1 P. 356 l. 3

20 Cant XIX GCS 1.1 P. 370 l. 33

III 15 Noctus 3 Lagarde P. 45 l. 13

Cant XIX GCS 1.1 P. 363 l. 35

19 { Aut XXIX GCS 1.2 P. 19 l. 16

{ of Cant XIX GCS 1.1 P. 363 l. 29

IV 6 Noctus 14 Lagarde P. 53 l. 5

13 Aut III GCS 1.2 P. 6 l. 19

15 Gen L GCS 1.2 P. 70 l. 7

18 Dan I. 31. 4 GCS 1.1 P. 43 l. 18

24 Refut IV. 48. 9 GCS 3 P. 72 l. 5

V 2 Jacob IV T. U. XXXVIII, 1 P. 15 l. 30

14 Dan IV. 56. 4 GCS 1.1 P. 328 l. 7 ἐγχευε] ἐγχευαι Gre. // ἐγχευθητι] ἐγγερωθητι A, ἀνάστα

B Dioboniotis T. U. XXXVIII 1, P. 56

Aut LXV GCS 1.2 P. 45 l. 11

EPHESIANS I 10 ἡς ἔργον ἢ τῶν ἄλλων ἴστίεν εἰς αὐτὸν ἀνακεφαλαιώσας

13 ἴδωμεν ἡμῖς οἱ τῷ εἰς ἀληθείας λόγῳ πιστεύοντες Jas I 18

†

τὸ πνεῦμα τὸ ἀπ' οὐρανῶν, δι' οὗ σφραγίζονται οἱ πιστεύοντες τῷ θεῷ Eph IV 30

17 † πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ †

21 εἴτε ἀρχὰς εἴτε ἰσχυροῦς εἴτε δυνάμεις εἴτε θρόνους εἴτε κυριότητες
εἴτε πᾶν ὄνομα ὀνομαζόμενον, ὑπέταξεν τὰ πάντα Col II 16

22 πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ I Cor XV 27

II 12 τὴν διαθήκην τῆς ἐπαγγελίας

14 αὐτοῖς ἐπιθύμῃ ἢ ἐπιθυμίᾳ ἡμῶν, ὁ ποιήσας τὰ ἀμρότητα ἐν καὶ τὸ
μισότοχον τοῦ φραγμοῦ διαλύσας,

15 τὴν ἐχθρὴν ἐν τῇ σαρκί, τὸν νόμον τῶν ἐντολῶν (ἐν) τοῖς δόγμασιν
καταργήσας

17 † ἐλθὼν ἐγγυησάμενος ἐπιθυμίᾳ ὑμῶν τοῖς μακρὰν καὶ τοῖς ἐγγύς †

19 † οὐκ ἔτι ἴστίεν ξένος καὶ πάροχος, ἀλλὰ συμπόλιτας τῶν ἀχρίων καὶ
οἰκῆσαι τοῦ θεοῦ †

20 † ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν †

III 15 εἰς θεὸς ὁ πατήρ, ἐξ οὗ πᾶσα πατριὰ

16 κλησίου

19 διὰ τὴν ὑπερβάλλουσαν χριστοῦ ἀγάπην

IV 6 ὁ ὢν πατήρ ἐπὶ πάντων, ὁ δὲ υἱὸς διὰ πάντων, τὸ δὲ ἅγιον πνεῦμα ἐν πᾶσιν

13 εἰς τὸν ἕνα τέλειον καὶ ἑπουράνιον ἄνθρωπον οἱ πάντες κατακτῆσαι ἐπιθυμ-
οῦμεν

15 πάντων ἡμῶν ἴστίεν κεφαλὴ ὁ κύριος ἡμῶν

18 ἴστίεν σμῆνος τῷ νοῦ

24 τῆς δευτέρας κτίσεως τῆς κατὰ θεὸν κτισθείσης

30 see Eph I 13

V 2 εἰς ὁσμὴν εὐωδίας

14 καὶ Ἡσαΐας λέγει: ἔγερσε ὁ καθεύδων καὶ ἐξεγέρθητε ἐκ τῶν νεκρῶν,
καὶ ἐπιφύσει σοὶ ὁ Χριστός

ὁ δὲ προφήτης λέγει: ἔγερσε ὁ καθεύδων καὶ ἐξεγέρθητε ἐκ τῶν νεκρῶν, καὶ ἐπιφύσει σοὶ
ὁ Χριστός

Eph V 30 Dan IV 37.2 GCS 1.1 P. 282 l. 17

VI 12 Gaius VII GCS 1.2 P. 246 l. 22

17 Cant XIX GCS 1.2 P. 368 l. 18

PHILIPPIANS II 7 Jacobs VIII T. 4. XXXVIII, 1 P. 21 l. 15

Jews 4 Lagarde P. 65 l. 10

8 Dan IV 39.5 GCS 1.1 P. 288 l. 2

Dan III 14.6 GCS 1.1 P. 150 l. 16

Aut VI GCS 1.2 P. 8 l. 11

Jews 2 Lagarde P. 64 l. 11

10 Dan II 30.4 GCS 1.1 P. 100 l. 8

Aut XXVI GCS 1.2 P. 18 l. 19

III 14 Cant XIX GCS 1.1 P. 363 l. 26

19 Dan II 2.2 GCS 1.1 P. 46 l. 19

Eph V 30 τὸ γὰρ σῶμα (αὐτοῦ) τὰ τέλειον αὐτὸς ἦν, ἡμεῖς δὲ αὐτοῦ μέλη

VI 12 τοῦτο ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἄλλω πρὸς τοὺς ἔξουσιὰς καὶ
πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου

17 + τὴν μάχην ... ῥῆμα θεοῦ

PHILIPPIANS II) μορφὴν δούλου λαμβάνειν

ἢ μορφὴν τοῦ δούλου

8 ὁ λόγος τοῦ θεοῦ ὡς ἄνθρωπος ἐν σχήματι ἀνθρώπου

καὶ σχῆμα ἀνθρώπου ἄναλαμβάνειν

ἐν σχήματι ἀνθρώπου ἐφάνη ὁ υἱοῦς

Χριστός, ὁ ταπεινώσας ἑαυτὸν καὶ τὴν μορφὴν τοῦ δούλου ἄσχημ' ἐδυσγάμενος

10 τὰ τῆς ἰσπουράνια καὶ τὰ ἱερέια καὶ τὰ καταχθόνια

ὡς ἰσπουράνων τῶν καὶ ἱερέων καὶ καταχθονίων βασιλέων

III 5 Rom XI 1

14 + τῆς ἀνω κλήσεως +

19 τῶν τὰ ἱερέια φρονούντων ἀνθρώπων

COLOSSIANS I 5 Puncts XXIII GCS 1.2 P. 165 C. 14

18 Dan IV, 11.5 GCS 1.1 P. 214 C. 6 πρωτότοκον] πρωτότοκος V'V'P' || (κε)δ'εκ] A
Aut XLVI GCS 1.2 P. 29 C. 8
Jacob I T. U. XXVIII, 1 P. 12 C. 18

II 9 Jacob X T. U. XXVIII, 1 P. 22 C. 6
14 Dan IV, 31.4 GCS 1.1 P. 268 C. 14

ἦρκεν] ἦρκεν Ge.

20 Aut XXXI GCS 1.2 P. 20 C. 18

III 1 Cant XIX GCS 1.1 P. 363 C. 31

9 { Cant XIX GCS 1.1 P. 369 C. 1
[4 Theoph VI GCS 1.2 P. 260 C. 23

IV 1 Dan III, 4.4 GCS 1.1 P. 124 C. 10 ἐνουράνιον] ἐν οὐροῖς H S

I THESSALONIANS II 10 Aut I GCS 1.2 P. 4 C. 4

IV 13-17 Aut LXVI GCS 1.2 P. 46 C. 6 θέλομεν] "will ich" S || ἰσχυροί] m. ER

φθάσωμεν] H, φθάσμεν ER

πρώτου] H, πρώτου ER

ἐπάρτησον] H; ἀπάρτησον ER || τῷ Χριστῷ] H, τῷ
κυρίου ER S

17 Dan IV, 18.3 GCS 1.1 P. 230 C. 19

COLOSSIANS I 5 ἔχουσα τὴν ζωὴν ἀποκεκρίνην ἐν τοῖς οὐρανοῖς

15 II Cor IV 4

16 Eph I 21

18 πρωτότοκον (ἡ αἰ) ἐκ νεκρῶν ἵνα ἀπαρχὴ τῆς ἡμετέρας ἀναστάσεως αὐτῶς γενηθῆ I Cor XV 20, 23

ἀπαρχὴ ἀναστάσεως I Cor XV 20, 23

ὡς ἀπαρχὴν ἄγιον πρωτότοκον ἐκ νεκρῶν ἀνέστησεν I Cor XV 20, 23

Rom I 5

II 9 ἵνα γὰρ πᾶν τὸ πλῆρωμα τῆς θεότητος σωματικῶς ἐν τῷ χριστῷ κατοικοῦν εὐρεθῆ

14 καὶ ἀπαλείψας τὸ καθ' ἡμῶν χειρόγραφον τῶν ἁμαρτιῶν, ὃ ἦν ὑπεκνήστιον ἡμῶν, καὶ αὐτὸ ἕρηκεν ἐκ τοῦ μίσου, προσηλώσας αὐτὸ τῷ σταυρῷ

20 ἀπειθέστε γὰρ σὺν χριστῷ Rom VI 8

III 1 + οὗ ὁ χριστὸς ἐστὶν ἐν δεξιᾷ τοῦ θεοῦ καθήμενος +

9 + ἀπειθεῖσθε τὸν παλαιὸν ἄνθρωπον +

IV 1 εἰδότες ὅτι καὶ αὐτοὶ κύριον ἔχουσιν ἐνογράμιον

I THESSALONIANS II 10 ὁσίως καὶ δικαίως

IV 13 οὐ θέλομεν δεῖ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κεκοιμημένων, ἵνα μὴ λυπηθῆτε ὡς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα

14 εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανε καὶ ἀνέστη, οὕτως καὶ ὁ θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἔξει σὺν αὐτῷ

15 τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπούμενοι εἰς τὴν παρουσίαν τοῦ κυρίου οὐ μὴ φθίσωμεν τοὺς κοιμηθέντας

16 ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν χριστῷ ἀναστήσονται πρῶτοι

17 ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπούμενοι ἕμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλῃ εἰς ὕπάντησιν τῷ χριστῷ εἰς ἀέρα, καὶ οὕτω πάντοτε σὺν κυρίῳ ἔσόμεθα

εἰς συνάντησιν τῷ χριστῷ

I Thess IV 17 Cont / Dan IV.60.3 GCS 1.1 P. 340 P. 3 <ἀπὸ κτ. - χάρις>] on AS

4 Matth IX GCS 1.2 P. 205 P. 10

Cent XIX GCS 1.1 P. 367 P. 32

V 2 Galis I GCS 1.2 P. 241 P. 19

3 Dan IV.49.7 GCS 1.1 P. 314 P. 10

4 Galis II GCS 1.2 P. 242 P. 15

8 Gen VIII GCS 1.2 P. 55 P. 14

Theoph X GCS 1.2 P. 263 P. 5

ὅταν] ὅταν δὲ ? S || διφθερίως] ἐφθερίως B

ἢ ὡς ἴσῃ] ἢ ὡς ἴσῃ τῆ Ge. Diobornidic τ. u. XXXVIII, 1 P. 56

II THESSALONIANS 16,7 Dan IV.53.4 GCS 1.1 P. 322 P. 14

Dan IV.10.2 GCS 1.1 P. 208 P. 18

10 Dan IV.53.4 GCS 1.1 P. 322 P. 12

II 1 Dan IV.21.2 GCS 1.1 P. 236 P. 14

Aut LXIII GCS 1.2 P. 43 P. 5

2 Dan IV.21.2 GCS 1.1 P. 236 P. 14

Dan IV.19.4 GCS 1.1 P. 234 P. 7

Aut LXIII GCS 1.2 P. 43 P. 6

ὡς - κυρίου] on AS Diobornidic τ. u. XXXVIII, 1 P. 54

μηδὲ] H, μήτε ER

3 Dan IV.21.2 GCS 1.1 P. 236 P. 16

μηδὲ] μή τις B || ἐξέπαύσθη] ἐξέπαύθη A

Dan IV.49.3 GCS 1.1 P. 312 P. 14

Aut LXIII GCS 1.2 P. 43 P. 9

Galis VI GCS 1.2 P. 245 P. 6

4 Dan IV.21.2 GCS 1.1 P. 236 P. 18

ἐπί] B S^a ἐπί A || <τὸν>] +A

καθίστα] καθίστα AB || ἀποδικνύοντα] ἀποδικνύον B,
ἀποδικνύοντα Ge

I Thess IV 17 φθάσωμεν <ἀπαντήσαι μετὰ χαρᾶς> εἰς τὴν ἐπιφάνειαν

- V 2 τῆς ἡμέρας κυρίου ὡς κλέπτῃς ἐν νυκτὶ οὕτως ἔρχεται
- 3 *ὅταν λέγωσιν· εἰρήνη καὶ ἀσφάλεια, τότε *ἀφνιδίως αὐτοῖς ἐφίσταται ὁ ἄγγελος, ὡς περὶ ἡ ὠδὴν τικτούσῃ καὶ οὐ μὴ ἐκφύγῃσιν
- 8 ἐλπίδα δεῖ δοῦν αὐτῶ σωτηρίας
- * καὶ ἐνδύσῃ τὸν θώρακα τῆς πίστεως

II THESSALONIANS I 6 ἀνταποδοῦναι τοῖς θλίβουσιν ἡμεῖς θλίψιν

- 7 ἡμῶν δεῖ τοῖς θλιβομένοις ἀνεσθῆναι μετὰ δυνάμεων καὶ στρατιῶν ἀγγέλων
- 10 ὅταν ἔλθῃ ἐυδοξασθῆναι ἐν πᾶσιν τοῖς ἁγίοις αὐτοῦ καὶ θαυμασθῆναι ἐν πᾶσιν τοῖς ἐπικαλουμένοις αὐτόν

II 1 ἐρωτῶμεν δεῖ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ κυρίου ἐρωτῶμεν δεῖ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν

- 2 ἵνα μὴ θορυβῆσθε μήτε διὰ λόγου μήτε δι' ἐπιστολῆς ὡς ἐξ ἡμῶν, ὡς ὅτε ἐνίστηκιν ἡ ἡμέρα κυρίου ὡς ὅτε ἐνίστηκιν ἡ ἡμέρα τοῦ κυρίου.

εἰς τὸ μὴ ταχέως σκληυθῆναι ὑμᾶς ἀπὸ τοῦ νοῦς μηδὲ θροεῖσθαι, μήτε διὰ πνεύματος μήτε διὰ λόγου μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτε ἐνίστηκιν ἡ ἡμέρα τοῦ κυρίου

- 3 μηδεὶς ὑμᾶς ἐξαπατήσῃ κατὰ μηδένῃ τρόπον· ὅτι ἐὰν μὴ πρῶτον ἔλθῃ ἡ ἀποστασία καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἀμαρτίας, ὁ υἱὸς τῆς ἀπωλείας

υἱὸν διαβόλου μήτις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένῃ τρόπον, ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἀμαρτίας, ὁ υἱὸς τῆς ἀπωλείας

+...ἔλθῃ ἡ ἀποστασία πρῶτον καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἀμαρτίας +

- 4 ὁ ἀντικείμενος καὶ ὑπεραίρούμενος. ὑπὲρ πάντα <τὸν> θεὸν λεγόμενον, ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ θεοῦ καθῆσαι, ἀποδοκνύντα ἑαυτὸν ὅτι ἐστὶν θεὸς

II Thess II 4cont Aut LXIII GCS1.2 P.43 P.11 ὑπερπερόμενος] Η, ὑπερόμενος ER

200

Dan IV.12.5 GCS1.1 P.218 P.6

Dan IV.49.5 GCS1.1 P.312 P.19

Aut V GCS1.2 P.7 P.18

Aut XLVII GCS1.2 P.30 P.15

Grains VI GCS1.2 P.245 P.5

5 Dan IV.21.2 GCS1.1 P.238 P.2

Aut LXIII GCS1.2 P.43 P.14 ἐμοῦ ὄντος] Η, ὠν ER

6 Dan IV.21.2 GCS1.1 P.238 P.3

Aut LXIII GCS1.2 P.43 P.15

7 Dan IV.21.2 GCS1.1 P.238 P.4 πλάγης] ἀνομίας A

Aut LXIII GCS1.2 P.43 P.16

Dan IV.21.3 GCS1.1 P.238 P.8

8 Dan IV.21.2 GCS1.1 P.238 P.5 ἴησους] om S

Dan IV.55.5 GCS1.1 P.326 P.8 ἴησους] ἴησους Χριστός Diobonietis T.4. XLVII, 1 P.56

Aut LXIII GCS1.2 P.43 P.17 ἴησους] ἴησους Χριστός S

Aut V GCS1.2 P.7 P.14

Grains VI GCS1.2 P.245 P.6

9 Dan IV.21.2 GCS1.1 P.238 P.7

{ Dan IV.9.2 GCS1.1 P.206 P.16

{ of Dan IV.2 GCS1.1 P.30 P.27

{ Dan IV.49.3 GCS1.1 P.312 P.14

{ Dan IV.49.7 GCS1.1 P.314 P.9

Aut LXIII GCS1.2 P.43 P.19

10 Aut LXIII GCS1.2 P.43 P.20 τοῖς] ἐν τοῖς *logically with?*

{ of Dan IV.49.5 GCS1.1 P.314 P.7

11 Aut LXIII GCS1.2 P.43 P.22 καὶ] om S || πέμπτη] πέμψει ER || αὐτοὺς] Η, αὐτῶν E, αὐτοῖς B, om S

II Thess II 4rat ὁ ἀντεκείμενος καὶ *ὑπερηγούμενος ἐπὶ πάντα λεγόμενον Θεὸν ἢ σέβασμα,
ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ καθίσαι, ἀποδοσκύντα ἑαυτὸν
ὡς ὅτι ἔστι Θεός

βουλούμενος ὑπὸ πάντων δοξάζεσθαι καὶ προσκυνεῖσθαι ὡς Θεός

ὅς ὑπὲρ πάντας βασιλεῖς καὶ πάντα Θεὸν ἐπαρθεῖς

καὶ πῶς ἑαυτὸν δοξάζει ὡς Θεόν

ὅς ἐπαρθεῖς δουρῶν τῆ καρδία ἄρχεται ἑαυτὸν εὑροῦν καὶ δοξάζειν ὡς Θεόν

+ εἰς τὸν ναὸν [τοῦ Θεοῦ] ~~καθίσαι~~ ὡς Θεὸν καθίσαι +

5 οὐ μνημονεύετε ὅτι ἔτε ὧν πρὸς ὑμᾶς ταῦτα ἔλεγον ὑμῖν;

οὐ μνημονεύετε ὅτι ἔτε ἐμοῦ ὄντος πρὸς ὑμᾶς ταῦτα ἔλεγον ὑμῖν

6 καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ κεντρῷ

καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν τῷ ἑαυτοῦ κεντρῷ

7 τὸ γὰρ μυστήριον ἡΐδη ἐνεργεῖται τῆς πλάνης, μόνον ὁ κατέχων ἄρτι
ἕως ἐκ μέσου γένηται

τὸ γὰρ μυστήριον ἡΐδη ἐνεργεῖται τῆς ἀνομίας, μόνον ὁ κατέχων ἄρτι
ἕως ἐκ μέσου γένηται

τίς οὖν ἔστιν ὁ κατέχων ἕως ἄρτι

8 καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ κύριος Ἰησοῦς ἀνελεῖ τῷ πνεύματι

τοῦ στόματος αὐτοῦ καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ

ὃν ὁ κύριος Ἰησοῦς ἀνελεῖ τῷ πνεύματι τοῦ στόματος αὐτοῦ καὶ καταργήσει

τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ

καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ κύριος Ἰησοῦς ἀνελεῖ τῷ πνεύματι τοῦ

στόματος αὐτοῦ καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ

ὁ ἄνομος ἀποκαλυφθήσεται

+ ὃν ὁ κύριος Χριστὸς ἀνελεῖ +

9 οὐ ἔστιν ἡ παρουσία κατ' ἐνεργειῶν τοῦ σατανᾶ

κατ' ἐνεργειῶν τοῦ σατανᾶ

οὐ ἔστιν ἡ παρουσία κατ' ἐνεργειῶν τοῦ σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις
καὶ τέρασιν ψεύδους

10 καὶ ἐν πάσῃ ἀπάτῃ ἀδικίας τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην τῆς
ἀληθείας οὐκ ἔδέξαντο εἰς τὸ σωθῆναι αὐτούς.

11 *καὶ διὰ τοῦτο πέμψαι αὐτοῖς ὁ Θεὸς ἐνεργειῶν πλάνης εἰς τὸ πιστεῦσαι *αὐτοῖς

τῷ ψεύδει

II Thess II 12 Aut LXIII. GCS 1:2 P. 43 P. 24 πιστεύουσιν] πιστεύοντες H

III 2 Aut I GCS 1:2 P. 4 P. 13 πάντων] add ἡν ER

I TIMOTHY II 4 Dan II. 26. 5 GCS 1:1 P. 90 P. 7 ἑαυτοῦ] see S Diabamidis T. U. XXXVIII, 1 P. 51
5 Belham GCS 1:2 P. 82 P. 4
8 Dan III. 24. 7 GCS 1:1 P. 168 P. 10

III 9 Aut I GCS 1:2 P. 34 P. 8

IV 1 Refut VIII. 20. 2 GCS 3 P. 239 P. 3

Dan IV. 20. 3 GCS 1:1 P. 236 P. 4 ἠποσεχ. - Σαμουήων] see AS Diabamidis T. U. XXXVIII, 1 P. 54
2 Refut VIII. 20. 2 GCS 3 P. 239 P. 6
3 Refut VIII. 20. 2 GCS 3 P. 239 P. 7

Refut VIII. 30. 3 GCS 3 P. 216 P. 5

4, 5 Refut VIII. 20. 2 GCS 3 P. 239 P. 9

7 Dan IV. 20. 1 GCS 1:1 P. 234 P. 23 μεθ. - γράψασα] see AS Diabamidis T. U. XXXVIII, 1 P. 54
10 Dan III. 6. 8 GCS 1:1 P. 132 P. 15

V 14 Dan III. 24. 3 GCS 1:1 P. 166 P. 20
Dan III. 22. 4 GCS 1:1 P. 164 P. 19
20 Proverbs XIX GCS 1:7 P. 167 P. 13

VI 14 Dan IV. 60. 3 GCS 1:1 P. 340 P. 4
17 Dan III. 6. 8. GCS 1:1 P. 132 P. 13

πλούτου] πλούτω S^ai

Gen II GCS 1:2 P. 52 P. 2

II Thess II 12 ἵνα κριθῶσι πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ, ἀλλ' εὐδοκῆσαντες τῇ ἀδικίᾳ

III 2 οὗτου *πάντων ἢ πίστεως

I Τιμοθη II 4 ὁ Θεὸς ... πείθει πάντας ἀνθρώπους εἰς τὴν ἑαυτοῦ ἐπίγνωσιν εἰθεῖν
5 μεσότης Θεοῦ καὶ ἀνθρώπων, ἀνθρώπος Χριστὸς Ἰησοῦς
8 ... ἵνα μὴ ἐπαίρωσιν προσευχόμενοι χεῖρας ὁσίου τῷ Θεῷ

III 9 ἔχοντας δεῖ τὸ μυστήριον τοῦ Θεοῦ ἐν καθαρῇ καρδίᾳ

IV 1 τὸ δεῖ πνεῦμα ῥητῶς λέγει ἐν ὑστέροις καιροῖς ἀποστήσονται τινες τῆς
ἐκκενούσης διδασκαλίας, προσέχοντες πνεύμασι πλάνοις καὶ διδασκαλίαις
δαίμονίων

προσέχοντες ὁράμασι ματαίους καὶ διδασκαλίαις δαιμονίων

2 ἐν ὑποκρίσει ψευδολόγων, κηρυττασμένων τὴν εἰδὴν συκείδουσι
3 κωλύοντων γαρτεῖν, ἀπέχεσθαι βρωμάτων ἃ ὁ Θεὸς ἔκτισεν εἰς μετάληψιν μετὰ
εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκῶσι τὴν ἀλήθειαν
κωλύσει γαρτεῖν, τρέφουσι, ἀπέχεσθαι βρωμάτων, ὧν ὁ Θεὸς ἔκτισεν εἰς μετάληψιν
τοῖς πιστοῖς καὶ ἐπεγνωκῶσι τὴν ἀλήθειαν

4 ὅτι πᾶν κτίσμα Θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον μετὰ εὐχαριστίας λαμβανόμενον
5 ἀγιάζεται γὰρ διὰ λόγον Θεοῦ καὶ ἐντεύξεως
7 μυθολογίας καὶ λόγοις γαῖώδεις μᾶλλον (ἢ δέως) πίεθονται
10 ἀλλ' ἡλπικένοι ἐπὶ Θεὸν ζῶντα, ὅς ἐστιν σωτὴρ πάντων ἀνθρώπων, μάλιστα δεῖ
πιστῶν

V 14 μηδὲ μίαν ἀφορμὴν δεδόναι τοῖς ζητοῦσιν ἀφορμὴν
οὐκ ἔδωκεν ἀφορμὴν καταλαλίας τοῖς ἀντεκτειμένοις
20 τοὺς ἀμαρτάνοντάς ... ἐνώπιον πάντων ἔλεγχέ

VI 14 εἰς τὴν ἐπιφάνειαν τοῦ ὑπαγμένου παιδὸς αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν
17 τοῖς πλουσίοις τοῦ νῦν αἰῶνος παράγγελλε μὴ ὑψηλοφροτεῖν, μηδὲ πεποιθῆναι ἐπὶ
* πλούτου ἀδολότητι, ἀλλ' ἡλπικένοι ἐπὶ Θεὸν ... I Τιμ IV 10
πρὸς χρησιν καὶ ἀπόλαυσιν τοῖς ἀνθρώποις

I Tim VI 20 Aut I GCS1.2 P. 4 P. 5 Παρὰ Θύκην] Η, Παρὰ Κατὰ Θύκην ER

Refut IV 51. 13 GCS 3 P. 76 P. 23

21 Aut I GCS1.2 P. 4 P. 7

II Τιμοτήκ I 10 Aut ~~XLIV~~ GCS1.2 P. 44 P. 6

II/2 Aut I, GCS1.2 P. 4 P. 8

17, 18 Episth I GCS1.2 P. 25 P. 18

III 8 ^{Ganis} ~~Episth~~ III GCS1.2 P. 243 P. 7

13 Ganis III GCS1.2 P. 243 P. 2

IV 7 Aut XLVII GCS1.2 P. 30 P. 11

Aut LXIV GCS1.2 P. 44 P. 5

8 Aut XXXI GCS1.2 P. 21 P. 2

TITUS II 13 Aut LXVII GCS1.2 P. 46 P. 21

III 5 Dan IV 59. 5 GCS1.1 P. 336 P. 14

Aut LIX GCS1.2 P. 39 P. 19

Pursu XXI GCS1.2 P. 165 P. 2

of Cant XIX GCS1.1 P. 370 P. 4

Cant V GCS1.1 P. 345 P. 16

Sid — παλιγγεσείας] om AS Didronitii T. U. XXXIV
P. 57

I Τιμ VI 20 Ω Τιμ όθει, τήν παραθήκην φύλαξον, έκραι πόκειος τὰς βεβήλους κενοφωνίας
καί ἀντιθέσεις τῆς ψευδωνύμου γνώσεως

τῆς ψευδωνύμου γνώσεως

21 ἦν τινες ἐπαγγελόμενοι περὶ τῆν πίστιν ἡστοίχουσαν

II ΤΙΜΟΤΗΝ ΙΙΟ τέ περιλείπειται ἀλλ' ἢ ἡ ἐπιφάνεια τοῦ κυρίου ἡμῶν καί σωτήρος Ἰησοῦ
Χριστοῦ τοῦ υἱοῦ τοῦ Θεοῦ ἀπ' οὐρανῶν

II 1 οὐ οὖν, τέκνον μου, ἐν δυναμῶ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ

2. καί δ' ἤκουσες παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῦ
ἀνθρώποις, οἵτινες ἔκανοι ἔσονται καί ἑτέρους διδάξαι

17 + Ὑμέναιος καί φιλητός +

18 + οἵτινες λήγοντες τῆν ἀνάστασιν ἡδὴ γεγορήκασιν, καί ἀνατρέψουσιν τῆν τεικνὴν πίστιν

III 8 τὸν τρόπον δὲ Ἰάκωβου καί λαμβρῆς ἀντίεστησαν Μωϋσεῖ +

11 see II Cor I 10

13 + πλανῶντες καί πλανώμενοι +

IV 7 καί όταν τελώσῃ τὸν δρόμον αὐτῶν
τὸν ἕδιον δρόμον τελεωσάντων

cf Ru XI 6

8 ἔχετε γὰρ ἡδὴ τὸν τῆς ζωῆς καί ἀφθαρσίας ἀποθέμενον ὑμῖν ἐν τοῖς οὐρανοῖς
στέρνον

ΤΙΤΟΥΣ III 3 προσδεχόμενος τῆν μακαρίαν ἐλπίδα καί ἐπιφάνειαν τοῦ Θεοῦ καί
σωτήρος ἡμῶν

III 5 διὰ τοῦ πνευματικοῦ λουτροῦ τῆς παλιγγενεσίας

τῷ λουτρῶν τῆς παλιγγενεσίας, ἀναποῦσαν τοῖς πιστεύοντες

λουτρον παλιγγενεσίας

HEBREWS I 14 Dan IV.30.1 GCS1.1 P.262 l.13

II 10 Lazarus GCS1.2 P.218 l.25

14 Aut XXVI GCS1.2 P.19 l.3

IV 12 Dan IV.37.4 GCS1.1 P.284 l.6

15 Beron I Lagarde P.58 l.12

VI 4 Dan II.2.4 GCS1.1 P.48 l.9

VIII 5 Dan I.17.3 GCS1.1 P.28 l.11

X 1 Cant XIX GCS1.1 P.371 l.31

31 Dan I.21.5 GCS1.1 P.33 l.19 τὰς] αὐτῶν

XI 31 Dan II.19.5 GCS1.1 P.78 l.19

37 Cant XIX GCS1.1 P.369 l.28

XIII 12 Jews 3 Lagarde P.64 l.32

HEBREWS I 14 τῶν ἀγγέλων, οἵτινες εἶσιν πνεύματα πιστόμενα

42

* II 10 σωτηρίας ἀρχηγός
14 διὰ θανάτου θάνατον νικῶν

IV 12 ? allusion
15 διὸ καὶ καθ' ἡμᾶς ἀληθῶς γενόμενος ἄνθρωπος χωρὶς ἁμαρτίας

VI 4 <ἐν μὲν μετέχῃ τοῦ ἁγίου πνεύματος>

VIII 5 ? allusion, cf Ex XXV 10

X 1 ? allusion
31 ἐμπιστῆν εἰς τὰς χεῖρας τοῦ Θεοῦ

XI 31 Ῥαββὴ ἡ πόρνη πιστῆ ἐν πόλει Ἰερουσαλὴμ
37 + [περιήλθον... ἐν αἰγείοις δέρμασιν] +

XIII 12 ἔξω γὰρ τῆς πόλεως με ἐστειλώσω

JAMES I 1 Apoc I GCS 1.2 P. 231 l. 10

III 15 Dan III. 2.5 GCS 1.1 P. 120 l. 7

IV 14 Dan III. 6.9 GCS 1.1 P. 132 l. 17

V 1 Dan IV. 12.2 GCS 1.1 P. 216 l. 2

20 Aut III GCS 1.2 P. 6 l. 6

I PETER I 10 Aut XII GCS 1.2 P. 10 l. 21

11 ~~11~~ Jacobs XIX T. u. XXXVIII, 1 P. 35 l. 1

12 Jacobs XIX T. u. XXXVIII, 1 P. 35 l. 1

Dan IV. 59.2 GCS 1.1 P. 336 l. 5 και] om AV'V'P'Ge || τότε] OS, και' V'V'P' om AB

24 Dan III. 6.7. GCS 1.1 P. 132 l. 10

Dichromitis T. u. XXXVIII, 1 P. 56

II 5 Dan I. 17.8 GCS 1.1 P. 78 l. 25

IV 6 Aut XII GCS 1.2 P. 19 l. 2

11 Aut I GCS 1.2 P. 3 l. 10

V 4 Dan II. 38. 5 GCS 1.1 P. 116 l. 12

8 Aut VI GCS 1.2 P. 7 l. 25

JAMES I 1 + τὰς δώδεκα φυλακὰς ταῖς ἐν τῇ διασπορᾷ ἐν τῷ κόσμῳ +
18 Eph I 13

III 15 ἡ ἐπίγειος σοφία

IV 14 ?allusion

V 1 ἀπὸ τῆς θλίψεως τῆς μεγάλης τῆς ἐπιχομένης τῷ κόσμῳ
20 τοὺς δεῖ πλανημένους ἐπιστρέφειν εἰς τὴν ἐκείνου ἀληθινὴν ὁδόν

I PETER I 10 οἱ μὲν ἄνθρωποι προφῆται, οἱ προΐδόντες τῷ πνεύματι καὶ προκηρῶντες τὰ
εἰς αὐτὸν συμβεβηκότα πάντα ἢ I Pet I 11
11 προκηρῶσάντες τὰ εἰς αὐτὸν συμβεβηκότα πάντα
12 ἅτινα καὶ ταῖς μεταγενεστέραις συγκόνησαν γενεαῖς
εἰς αὐτὰ καὶ ἐπιθυμοῦσιν τότε ἄγγελος παρακύψει
24 πάντα γὰρ σὰρξ χόρτος, καὶ πάντα δόξα ἀνθρώπου ὡς ἄνθος χόρτου. ὁ
χόρτος ἐξηράνθη καὶ τὸ ἄνθος ἐξέπεσεν

II 5 allusion

IV 6 καὶ ἐν νεκροῖς καταδικασθῆναι, ἐπαγγελισθέντας τὰς τῶν ἀγίων ψυχῶν
11 κατὰ πάντα τὸν ὅσον δοξάζονται συνεθῆς

V 4 allusion
8 ὁμοίως λείοντα

II PETER I 19 Cant XIX GCS1.1 P. 366 l. 29
Refut X. 33.11 GCSB P. 290 l. 25
↓

II 4 Refut X. 34.2 GCS 3 P. 297 l. 15
19 Dan III. 22.4 GCS1.1 P. 164 l. 19

III 8 Dan IV. 23.5 GCS1.1 P. 244 l. 5
Dan IV. 24.5 GCS1.1 P. 246 l. 11
Grains VII GCS1.2 P. 247 l. 9
9 Dan IV. 10.4 GCS1.1 P. 210 l. 8

Dan IV. 22.2 GCS1.1 P. 240 l. 2

I JOHN V 4 Dan II. 19.7 GCS1.1 P. 80 l. 2
16 Refut IX. 12.21 GCSB P. 249 l. 22

II PETER I 19 + ἔχουσι ... ὡς λύχνοι φαίνοντες ἐν ἀρχαῖῳ τόπῳ, ἕως οὗ ἢ ἡμέρας⁴⁴
δικυγῶσι, καὶ φωσφόρος ἀνατείλη +
ἢ πρὸ ζωσφόρου φωσφόρος φωνή

II 4 καὶ τριτάρου ζοφεροῦ

19 ὦ γὰρ ἂν τις ὑποταγῇ τούτῳ καὶ δεδούλωται

III 8 ἡμέρα γὰρ κυρίου ὡς χίλια ἔτη ἡ B^s XC, 4

ἡμέρα δὲ κυρίου χίλια ἔτη ἡ B^s XC, 4

τρία ἡμέρα ... ὡς χίλια ἔτη + ἡ B^s XC, 4

9 εἰ γὰρ καὶ νῦν βραδύναι προ' καιροῦ μὴ θέλων τὴν κρίσιν τῷ κοσμῷ
ἐπιτελεῖν

εἰμὲς ἐμακροθύμεσι ὁ θεὸς ἐφ' ἡμῖν διὰ τὴν ὑπερβέλουσαν αὐτοῦ εὐσπλαγχνίαν

I JOHN V 4 ὁχλος Βαβυλωνίων τὴν ἡμετέραν πίστιν μὴ κηρύσσου

16 ... εἰ καὶ πρὸς θέκτον

REVELATION I 5 Epistla VII GCS I.2 P. 253 l.10

8 Notus 6 Laguna P.48 l.3

9 Aut XXXVI GCS I.2 P. 23 l.8

II 14 Refut VII GCS 3 P.223 l.10

17 Dan IV.19.2 GCS I.1 P. 206 l.14

A.T. XVI 31 Dunsing P.65 l.13

III 5 Dan IV.60.2 GCS I.1 P.338 l.6,10

7 Dan IV.34.1 GCS I.1 P.274 l.16

ή] ου J || ο] ου A || κλέει] κλέει A, κλέει B || κλείων] κλείων B || ἀνόγει] ἀνόγει A

10 Dan IV.53.4 GCS I.1 P.322 l.8

20 Dan I.33.1 GCS I.1 P.45 l.2

V 1-10 Dan IV.34.2 GCS I.1 P.274 l.17

εἶδον] ἴδων A

2

εἶδον] ἴδων || <έν> φωνῆ] A, φωνῆ B

3

ἴδονατο] ἴδονατο B

4

πολλοί] πολὺ γε

5

6

εἶδον] ἴδων A

ἐστηκός] ἐστηκός A, -κός B || ἐσφαγμένοι] ἐσφαγμένοι A, ἐσφαγμένοι B || ἔχον] ἔχων B || τὰ ἐπιτὰ] ἐπιτὰ J || τὰ ἀπ.] ἀπ. B P || ἀνεσταλέμενα] ἀνεσταλέμενα A

7

8

εἰκοστέσσαρες] κς P

ἔπεισαν] ἔπεισαν B || ἕκαστος] ου J

κισθάρων] ου J, κισθάρων S || ἔειπεν] εἶπεν αἰ J

REVELATION I 5 πρωτότοκον τῶν νεκρῶν Cα I 18

8 ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, εἶθός ὁ παντοκράτωρ
9 Ἰωάννης... οὕτως γὰρ ἐν Πάτρῳ τῆς κήσῃ ὢν
16 see Mt XIII 43

Π 14 Σὺ δ' ἴης ἀποκαλύψῃς Ἰωάννης ἡλέγη προνεύοντες καὶ εἰδωλόθῳτα ἐσθίουτας
17 καὶ καινὸν ὄνομα
† καὶ ἐπὶ [τὴν ψῆφον] ὄνομα καινὸν γεγραμμένον, ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων †

ΠΙ 5 αἰκισμῶν

7 καὶ ἡ κλεις ἡ ἐκ Δαυὶδ, ὃ ἀνοίγων καὶ οὐδεὶς *κλείει καὶ κλείων καὶ οὐδεὶς *ἀνοίγει
10 περιστάσει τοὺς κατοικοῦντας ἐπὶ τῆς γῆς
20 ἵνα κρούσῃ τὸν θάνατον ἐσοδός γεσθῃ

Ἦ 1 καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τὸν θρόνον βιβλίον γεγραμμένον ἔσωθεν καὶ ἔξωθεν, ἐσφραγισμένον σφραγῖσιν ἑπτὰ.
2 καὶ εἶδον ἄγγελον κρούσοντα (ἐν) φωνῇ μεγάλῃ· τίς ἄξιός ἐστι ἀνοίξαι τὸ βιβλίον καὶ λῦσαι τὰς σφραγίδας αὐτοῦ;
3 καὶ οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ οὔτε ἐπὶ τῆς γῆς οὔτε ὑποκάτω τῆς γῆς ἀνοίξαι τὸ βιβλίον οὐδὲ βλέπειν αὐτό.
4 καὶ ἔκλαιον πολλοί, ὅτι οὐδεὶς ἄξιός ἐστι εὐρέθῃ ἀνοίξαι τὸ βιβλίον οὔτε βλέπειν αὐτό.
5 καὶ εἶς ἐκ τῶν πρεσβυτέρων λέγει μοι· μὴ κλαῖς· ἰδοὺ ἐνέκυσεν ὁ λέων ὃ ἐν τῆς φυλῆς Ἰούδα, ἡ ρίζα καὶ τὸ γένος Δαυὶδ, ἀνοίξαι τὸ βιβλίον καὶ λῦσαι τὰς ἑπτὰ σφραγίδας αὐτοῦ.
6 καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ ἐν μέσῳ τῶν πρεσβυτέρων ἄγγελον ἑστῆκόσ ἐσφραγισμένον, ἔχον κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ, ἃ ἔστιν τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ *τὰ ἀποσταλήντα εἰς πᾶσαν τὴν γῆν.
7 καὶ ἦλθεν καὶ ἔλαβεν τὸ βιβλίον ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου.
8 καὶ ὅτε ἔλαβεν τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσον ἐνώπιον τοῦ ἄγγελου, ἔχοντες ἕκαστοι κεθάραι καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, *αἱ εἰσὶν προσευχαὶ τῶν ἁγίων

Rv V 9

ἡμᾶς τῷ θεῷ] τῷ θεῷ ἡμᾶς A

10

13 Dan IV.11.5 GCS.1.P.212 l.17 τῆς] αὐ B || καὶ τὰ ὑποκάτω τῆς γῆς] αὐ AC

VI 9-11 Dan IV.22.3 GCS.1.P.240 l.5 καὶ] αὐ A || εἶδον] ἴδον A

ἐπέσθη] ἐπέθη B

χρόνον ἔτι μικρόν] ἔτι χρόνον μικρόν A || <<καὶ>> + A
ἀποκτείνεσθαι] ἀποκτείνεσθαι A, ἀποκτείνεσθα B

IX 4 Cant XIII GCS.1.P.349 l.7

13 Dan III.9.10 GCS.1.P.142 l.5

14 { Dan III.9.10 GCS.1.P.142 l.5 τέσσαρες] τέσσαρες A
 { cf Gainis IV GCS.2.P.243 l.17,21

X 7 Dan IV.15.1 GCS.1.P.222 l.18

XI 3 { Dan IV.50.1 GCS.1.P.314 l.15

 Aut XLVII GCS.2.P.30 l.1

 { ^{Aut} XLIII GCS.2.P.27 l.25

 Aut XI GCS.2.P.42 l.10

 Aut LXIV GCS.2.P.44 l.4

 Gainis VI GCS.2.P.245 l.10,24

4 { Aut XLVII GCS.2.P.30 l.4 xē] αὐ ER

 { cf Gainis VI GCS.2.P.245 l.27

5 Aut XLVII GCS.2.P.30 l.5 ἔκπορεύεσθε] H, ἐξελεύσεσθε ER

εἴ τις] ἦ τις H || θέλει] θελήσει ER

Rv V 9 και ἄδουσιν ὡδὴν καιρὴν λέγοντες· ἄξιός ἐστι λαβεῖν τὸ βιβλίον
καὶ ἀνοῦξαι τὰς σφραγίδας αὐτοῦ, ὅτι ἐσφάγης καὶ ὑγράσας
*ἡμᾶς τῷ Θεῷ ἐν τῷ αἵματί σου ἐκ πάσης φυλῆς καὶ γλώσσης
καὶ λαοῦ καὶ ἔθνους

10 καὶ ἐποίησας τῷ Θεῷ ἡμῶν βασιλείαν καὶ ἱερεῖς καὶ βασιλεύουσιν
ἐπὶ τῆς γῆς

13 τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς καὶ τὰ ὑποκάτω τῆς γῆς

Vl 9 *καὶ *ἔδωκε τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὸ ὄνομα Ἰησοῦ
ὑποκάτω τοῦ θυσιαστηρίου

10 καὶ ἐβόησαν καὶ εἶπαν πρὸς τὸν Θεόν· ἕως πότε, κύριε ὁ Θεὸς ἡμῶν,
οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἀπὸ τῶν κατοικοῦντων
ἐπὶ τῆς γῆς;

11 καὶ ἔδωθον αὐτοῖς στολὰς λευκὰς καὶ ἔρρεθον αὐτοῖς, ἵνα περιμύνωσιν
*χρόνον ἕτε μικρὸν, ὅπως *καὶ οἱ σύνδουλοι αὐτῶν πληρώσωσιν
τὴν μαρτυρίαν αὐτῶν οἱ μίλλοντες ἀποκτείνεσθαι ὡς καὶ αὐτοῖ

IX 4 † ἔχουσιν τὴν σφραγίδα ... ἐπὶ τῶν μετώπων †

13 καὶ ἦκουσα ἑνὸς

14 λέγοντος· λύσονται οἱ τέσσαρες ἄγγελοι τοὺς καθημένους ἐπὶ τῷ
ποταμῷ τῷ μεγάλῳ Εὐφράτῃ

X 7 τὸ μυστήριον τοῦ Θεοῦ

XI 3 καὶ δώσω τοῖς δυοῖς μαρτυροῦσι μου, καὶ προφητεῦσάσιν ἡμέρας
σεκαθάρσεως ἐξήκοντα, περιβεβλημένοι σάκκους

4 οὗτοί εἰσιν αἱ δύο ἐλαίαι καὶ αἱ δύο λυχνίαι κεινῶπιον τοῦ
κυρίου τῆς γῆς ἐστῶσαι

5 καὶ εἴ τις αὐτοὺς θελήσει ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος
αὐτῶν· καὶ εἴ τις θέλει αὐτοὺς ἀδικῆσαι, οὕτω δεῖ αὐτὸν
ἀποκτανθῆναι

Rv XI 6 Ant XLVII GCS1.2 P.30 l.8

καὶ] om ER

7 { Ant XLVII GCS1.2 P.30 l.11
cf Gains VI GCS1.2 P.245 l.28

8 Gains VI GCS1.2 P.245 l.3

XII 1 Ant LX GCS1.2 P.40 l.11

δῶδεκα] H, δεκάδύο ER

Ant LXI GCS1.2 P.41 l.12

{ cf Apoc IV GCS1.2 P.232 l.13
Apoc V GCS1.2 P.232 l.9
Matthew XV GCS1.2 P.207 l.20

ἐκάνω] H, ἐπὶ ER

δῶδεκα] H, δεκάδύο ER

2 Ant LX GCS1.2 P.40 l.13

τοῦ τεκνῶν] τεκνῶν ER

Ant LXI GCS1.2 P.41 l.17

4 Ant LX GCS1.2 P.40 l.14

5 Ant LX GCS1.2 P.40 l.16

ἄρσενά] H, ἄρσενά ER

πρὸς] H, εἰς ER

Ant LXI GCS1.2 P.41 l.20

ἄρσενά] H, ἄρσενά ER

ἡράσθη] H, ἡράσθη ER

6 { Ant LX GCS1.2 P.40 l.18

ἐκεί] om ER || τρέπον] + ἐκεί ER

{ cf Dan III.9.2 GCS1.1 P.140 l.1

ἐκτρέφωσιν] H, τρέφωσιν ER

10 { Gen XXXIV GCS1.2 P.64 l.8

{ cf Apoc VII GCS1.2 P.233 l.2

13 Ant LX GCS1.2 P.41 l.1

εἶδεν] HS, εἶδὼν ER || ἄρσενά] H, ἄρσενά ER

Ant LXI GCS1.2 P.42 l.5

ἄρσενά] H, ἄρσενά ER

14 Ant LX GCS1.2 P.41 l.2

πέντητα] HE, πέντατα R

Ant LXI GCS1.2 P.42 l.7

αὐ] om H

Rv XI 6 οὗτοι ἔχουσιν ἐξουσίαν κλείσαι τὸν οὐρανόν, ἵνα μὴ ἕστος βρέξῃ τὰς ἡμέρας τῆς προφητείας αὐτῶν, καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὕδατων στρέφειν αὐτὰ εἰς αἶμα καὶ πατάξει τὴν γῆν ἐν πάσῃ πληγῇ ὅσακις ἂν θελήσωσιν

7 καὶ ὅταν τελῶσι τὸν δρόμον αὐτῶν καὶ τὴν μαρτυρίαν αὐτῶν... τὸ θυρίδιον τὸ ἀναβαίνον ἐκ τῆς ἀβύσσου ποιήσει μετ' αὐτῶν πόλεμον καὶ νικήσει αὐτούς καὶ ἀποκτενεῖ αὐτούς cf II Tim IV

8 + καὶ τὰ πτώματα αὐτῶν ἐπὶ τῶν πλατειῶν ῥίψῃ +

XII 1 καὶ εἶδον σημεῖον μέγα καὶ θαυμαστόν, γυναῖκα περιβεβλημένην τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δῶδεκα

...γυναῖκα τὴν περιβεβλημένην τὸν ἥλιον... σελήνην... ὑποκάτω τῶν ποδῶν αὐτῆς... ἐπάνω τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δῶδεκα

2 καὶ ἐν γαστρὶ ἔχουσα κράζει ὠδίνουσα καὶ βασανιζομένη τοῦ τέκειν καὶ ἐν γαστρὶ ἔχουσα κράζει ὠδίνουσα καὶ βασανιζομένη τεκεῖν

4 καὶ ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναίκος τῆς μελλούσης τεκεῖν ἵνα ὅταν τέμῃ, τὸ τέκνον αὐτῆς καταφάγῃ

5 καὶ ἔτεκεν υἱὸν ἄρσενά, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη, καὶ ἤρπασθη τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ. καὶ ἔτεκεν... υἱὸν ἄρσενά, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη...

ἤρπασθη τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ.

6 καὶ ἡ γυναῖκ' ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἐκεῖ ἔχει τόπον ἡτοιμασμένον ἀπὸ τοῦ θεοῦ, ἵνα ἐκεῖ ἐκτρέφωσιν αὐτὴν ἡμέρας χιλίας διακοσίας

9 ^{εἰς ἕκοντα} See Rv XII 10

10 ὅτε ἐβλήθη εἰς τὴν γῆν ὁ διάβολος ὁ κατηγορῶν τοὺς ἀνθρώπους ἐνώπιον τοῦ θεοῦ cf Rv XII 9, 13

13 καὶ ὅτε εἶδεν ὁ δράκων, εἰδὼς τὴν γυναῖκα ἣτις ἔτεκε τὸν ἄρσενά καὶ εἶδεν... ὁ δράκων καὶ εἰδὼς τὴν γυναῖκα ἣτις ἔτεκε τὸν ἄρσενά

14 καὶ ἐδόθησαν τῇ γυναικὶ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον, ὅπου τρέφεται ἐκεῖ κληρὸν καὶ κληροῦς καὶ ἡμισυ κληροῦ ἀπὸ προσώπου τοῦ ὄφθους καὶ ἐδόθησαν τῇ γυναικὶ * καὶ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου,

Aut LXI GCS1.2 P. 42 P. 13 Tds] am H

Apo VIII, GCS1.2 P. 233 P. 4

15 Aut LX GCS1.2 P. 41 P. 5 ἔβαλον] ἔλαχεν ER || ἐκ.τ.στ. αὐτ. ὀπ.τ.γ.] H(ER), ὀπ.τ.γ. ἐκ.τ.στ. αὐτ. S || ὡς ποταμὸν] S, πολὺ H.

16 { Aut LX GCS1.2 P. 41 P. 7
y Apo IX GCS1.2 P. 233 P. 5

17 Aut LX GCS1.2 P. 41 P. 9 ὠργίσθη] H, ὀργίσθη ER

ἴγσοῦ] ERS, τοῦ θεοῦ H

Apo X GCS1.2 P. 233 P. 16

18 { Apo XII GCS1.2 P. 234 P. 15

{ Apo XIII GCS1.2 P. 237 P. 5

XIII 1 { Apo XIV GCS1.2 P. 234 P. 15
{ Apo XV GCS1.2 P. 237 P. 6

3 { Aut XLIX GCS1.2 P. 32 P. 6
{ Apo XI GCS1.2 P. 233 P. 27

5 Dem IV.53.4 GCS1.1 P. 322 P. 6

10 Aut XLIX GCS1.2 P. 32 P. 13

11 { Aut XLVIII GCS1.2 P. 31 P. 1

{ Aut XLIX GCS1.2 P. 31 P. 22

{ y Apo XII GCS1.2 P. 234 P. 19

{ Aut XLIX GCS1.2 P. 31 P. 22

δύο] S, am HER

12 Aut XLVIII GCS1.2 P. 31 P. 2

ἐπορεύ] ERS, πορεύ H || πορεύ] HS, ἐπορεύ ER

Aut XLIX GCS1.2 P. 31 P. 25

τὸ θηρίον] ER, τῷ θηρίῳ H

αὐτοῦ] am S

13 Aut XLVIII GCS1.2 P. 31 P. 5

πορεύ] HS, ἐπορεύ ER || καταβῆ] H, πορεύ καταβῆ ER

14 Aut XLVIII GCS1.2 P. 31 P. 6

48
Rv XII 4 cont. ἕνα πέτυται εἰς τὴν ἔρμιν, ὅπου τρέφεται ἐκείναι καὶ
καιροῦ καὶ ἡμῶν καιροῦ ἀπὸ προσώπου τοῦ ὄφιος
ἔχουσιν μεθ' ἑαυτῆς οὐδὲν ἕτερον ἐμὴ * τὰς δύο πτέρυγας τοῦ ἀετοῦ
τοῦ μεγάλου

+ αἱ δύο πτέρυγες +

15 καὶ ἔβαλεν ὁ ὄφιος ἐκ τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναίκης
ὕδωρ ὡς ποταμὸν, ἕνα αὐτὴν ποταμοφόρον ποιήσῃ

16 καὶ ἐβούθησεν ἡ γῆ τῇ γυναικί, καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς καὶ
κατέπιε τὸν ποταμὸν, ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ.

17 καὶ ᾤργίσθη ὁ δράκων ἐπὶ τῇ γυναικί, καὶ ἀπέθλη ποιῆσαι πόλεμον
μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς τῶν τηρούντων τὰς
ἐντολὰς τοῦ Θεοῦ καὶ ἔχόντων τὴν μαρτυρίαν Ἰησοῦ

+ τῶν τηρούντων τὰς ἐντολὰς τοῦ Θεοῦ καὶ ἔχόντων τὴν μαρτυρίαν Ἰησοῦ +

18 καὶ ἵστάθη ἐπὶ τὴν ἔρμιν τῆς θαλάσσης +

XIII 1 + ἐκ τῆς θαλάσσης θηρίον ἀναβαίνειν +

2

3 τὸ θηρίον τὸ τέταρτον, οὗ ἐπλήγη ἡ κεφαλὴ καὶ πάλιν ἐθεραπεύθη

5 εἰ γὰρ ὁ διάβολος πρὸς ὀλίγον ἔλασεν ἐξουσίαν τρέφει τὴν γῆν, ὡς κίβητις,
ἔδωκεν αὐτῷ ὁ Θεὸς ἐξουσίαν ποιῆσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς Rv 110

10 ἴδου ἡ πίστις καὶ ἡ ὑπομονὴ τῶν ἀγίων

11 καὶ εἶδον ἄλλο θηρίον ἀναβαίνειν ἐκ τῆς γῆς, καὶ εἶχε κέρατα δύο ὅμοια ἀρνίῳ
καὶ ἐλάλει ὡς δράκων

τὰ δύο κέρατα αὐτοῦ ὅμοια ἀρνίῳ

12 καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν * ἐποίησε ἐνώπιον αὐτοῦ. καὶ ποιεῖ
τὴν γῆν καὶ τοὺς ἐν αὐτῇ κατοικοῦντας ἕνα προσκυνήσωσι τὸ θηρίον
τὸ πρῶτον, οὗ ἐθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ

καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ἐποίησε, καὶ ποιεῖ τὴν γῆν καὶ
τοὺς ἐν αὐτῇ κατοικοῦντας, ἕνα προσκυνήσωσι τὸ θηρίον τὸ πρῶτον, οὗ
ἐθεραπεύθη ἡ πληγὴ τοῦ θανάτου * αὐτοῦ

13 καὶ ποιεῖ σημεῖα μεγάλα, ἕνα καὶ πῦρ καταβῇ ἐκ τοῦ οὐρανοῦ εἰς τὴν
γῆν κατεκώπιοι τῶν ἀνθρώπων

14 καὶ πλανῆ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεῖα αἱ εἰδόθαι αὐτῶν

Rv XIII 14 Cant.

λέγω] H, λίσγο] ER

15 Ant XLVIII GCS 1.2 P. 31 P. 10 δοῦναι πνεῦμα] H, πνεῦμα δοῦναι ER // εἶνα ... θηρίου] am ER
ποιήσῃ] H, ποιήσει ER // ὅσοι] + ἐκ ER // εἰς] ER, εἰν H

Ant XLIX GCS 1.2 P. 32 P. 10

16 Ant XLVIII GCS 1.2 P. 31 P. 12

κ.τ.εἰ.κ.τ.δ.] κ.τ.δ. κ.τ.εἰ. S // δώσω] H, δώσω E, δώσω R
αὐτῶν] am S // ἡ] , καὶ S // αὐτῶν] am S

Ant XLIX GCS 1.2 P. 32 P. 14 ποιῆσῃ] HS, ποιήσει ER

δώσω] HS, δώσωσω E, δώσω R

αὐτῶν] am S

Ant XLIX GCS 1.2 P. 32 P. 23

Apos XIV GCS 1.2 P. 235 P. 1

17 Ant XLVIII GCS 1.2 P. 31 P. 15 καὶ] H, am ERS

τὸ ὄνομα] τοῦ ὀνόματος S

Ant XLIX GCS 1.2 P. 32 P. 17 δύναιτο] H, δύνηται ER // μήτις] H, ἡ] ERS

Ant XLIX GCS 1.2 P. 32 P. 22 μήτις] H, μηδεις ER

Dan IV. 50.3 GCS 1.1 P. 316 P. 16 μήτις] ἡ] P'

18 Ant XLVIII GCS 1.2 P. 31 P. 17 ~~ἀνθρώπων~~ ἀριθμὸν] + τοῦ ὀνόματος S

ἀνθρώπου ἐστίν] ^{ER,} ἐστίν ἀνθρώπου H

Ant L GCS 1.2 P. 33 P. 15

γὰρ] HER, δὲ S, Didamotis τ.α. XXXIII, 1 P. 56] ἐστίν ἀνθρώπου] H

ἀνθρώπου ἐστίν ER // ἀριθμὸς] ὁ ἀριθμὸς ER

XIV 14 Apos XVI GCS 1.2 P. 235 P. 10

XVI 12 Apos XVII GCS 1.2 P. 235 P. 14

16 Apos XVIII GCS 1.2 P. 236 P. 11

XVII 1 Ant XXXVI GCS 1.2 P. 23 P. 12 εἰς] + ἐκ ER // μετ' ἐμοῦ] nos ER ? S

Rv XIII 14 cont

ποιῆσαι εἰκόνα τοῦ θηρίου λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς
ποιῆσαι εἰκόνα τῷ θηρίῳ, ὃς ἔχει τὴν πληγὴν τῆς μαχάρας καὶ
ἔζησεν

15 καὶ ἰδοὺ αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἢ
εἰκῶν τοῦ θηρίου, καὶ ποιήσῃ ὅσα ἐὰν μὴ προσκυνήσωσι τῇ
εἰκόνι τοῦ θηρίου ἀποκτανθῶσιν

δώσει πνεῦμα τῇ εἰκόνι καὶ λαλήσει ἢ εἰκῶν τοῦ θηρίου

16 καὶ ποιῆσει πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους καὶ τοὺς πλουσίους καὶ τοὺς
πτωχοὺς καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα δώσιν αὐτοῖς
χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τῷ μέτωπῳ * αὐτῶν

καὶ ποιῆσει πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους καὶ τοὺς πλουσίους καὶ
τοὺς πτωχοὺς καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα δώσιν αὐτοῖς
χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τῷ μέτωπῳ

τὸ χάραγμα τὸ ἐπὶ τῆς χειρὸς τῆς δεξιᾶς δεξιόμοιον... ἐπὶ τῷ μέτωπῳ
† χάραγμα ἐπὶ τῆς χειρὸς ... ἐπὶ τῷ μέτωπῳ †

17 καὶ ἵνα μὴ τις δύνηται ἀγοράσαι ἢ πωλῆσαι εἰ μὴ ὁ ἔχων τὸ χάραγμα,
τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ
ἵνα μὴ τις δύνηται ἀγοράσαι μῆτε πωλῆσαι εἰ μὴ ὁ ἔχων τὸ χάραγμα
ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ

ἵνα μὴ τις δύνηται τῶν ἀγίων μῆτε ἀγοράσαι μῆτε πωλῆσαι ...
μὴ δυναμένων αὐτῶν μῆτε πωλῆσαί τι τῶν ἰδίων μῆτε ἀγοράσαι παρὰ
τῶν ἀλλοτρίων, χωρὶς ἐὰν μὴ τις τὸ ὄνομα τοῦ θηρίου ἐν χειρὶ
περιφέρῃ, ἢ τὸ τοῦτου χάραγμα ἐπὶ (τῷ) μετώπῳ βασιλῆος, ἢ Rv XIII 16

18 Ὡς ἢ σοφία ἐστίν. ὁ ἔχων νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς
γὰρ ἀνθρώπου ἐστίν. καὶ ὁ ἀριθμὸς αὐτοῦ ἐστίν ΧΞV

Ὡς ὁ νοῦς. ὁ ἔχων σοφίαν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς
γὰρ ἐστίν ἀνθρώπου, καὶ ἀριθμὸς αὐτοῦ ἐστίν ΧΞV

XIV 14 + ἐπὶ τὴν νεφέλην καθήμενον †

XVI 12 + ἵνα ἐτοιμασθῇ ἢ ὁδὸς τῶν βασιλέων τῶν ἐπὶ ἀνατολῆς ἡλίου †

16 † εἰς τὸν τόπον τὸν καλούμενον Ἐβραϊστὶ Ἀρμαγεδδὸν †

XVII 1 καὶ ἦλθεν εἰς τῶν ἑπτὰ ἀγγέλων τῶν ἔχοντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησε μετ'
ἐμοῦ λέγων· δεῦρο, δέξου σοὶ τὸ κρίμα τῆς πόλεως τῆς μεγάλης τῆς καθυμένους
ἐπὶ ὕδατων πολλῶν

RV XVII 2 Aut XXXVI GCS 1.2 P. 23 P. 15

3 Aut XXXVI GCS 1.2 P. 23 P. 17

εἶδεν] H, εἶδον ER

τῶ] με ER || ὀνόματα] H, ὀνομάτων βλασφημίας ER

4 Aut XXXVI GCS 1.2 P. 23 P. 19

γέμων] HE, γέμων R || τὰ ἀκάθαρα] "der Unreinheit" S

5 Aut XXXVI GCS 1.2 P. 23 P. 22

6 Aut XXXVII GCS 1.2 P. 23 P. 24

τοῦ κίματος] ἐκ τοῦ κίματος ER

ἴγσοῦ] τοῦ ἴγσοῦ ER

7 Aut XXXVII GCS 1.2 P. 24 P. 1

8 Aut XXXVII GCS 1.2 P. 24 P. 4

ἐπάρει] H, ἐπάρει ERS || θαυμάζουσιν] H, θαυμάζουσιν^{ERS}

ἐπὶ τῆς γῆς] H, τῆς γῆς ER || τὸ ὄνομα] τὸ ὄνομα S

ἐπὶ τὸ βιβλίον] H, ἐν βιβλίῳ ER

παρίσταται] "ist" S

9 Aut XXXVIII GCS 1.2 P. 24 P. 8

γ Aut XXIX GCS 1.2 P. 19 P. 20

Apoe VI GCS 1.2 P. 232 P. 12

10 Aut XXXVIII GCS 1.2 P. 24 P. 10

ἔπισθεν] HE, ἔπισθεν R || ὁ] ὁ δὲ ER

Dan IV. 23. 6 GCS 1.1 P. 244 P. 8

ἔπισθεν] ἔπισθεν J || <δὲ>] A, me BJS

γ Apoe XXI GCS 1.2 P. 237 P. 8

11 Aut XXXVIII GCS 1.2 P. 24 P. 11

καὶ 2^ο] με ER || καὶ 3^ο] με S

12 Aut XXXVIII GCS 1.2 P. 24 P. 13

οὕτω] HER, mit S || ἴδεν] H, ἴδεν ER

13 Aut XXXVIII GCS 1.2 P. 24 P. 15

αὐτῶ] H, αὐτῶ ER, me S

γ Gen IX GCS 1.2 P. 50 P. 6

διδόσκον] H, δίδωσκον ER

- 2 μισθ' ἧς ἐπόρευσαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύθημεν οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς
- 3 καὶ ἀπήνεκέν με εἰς ἔρημον ἐν πνεύματι καὶ εἶδα γυναῖκα καθυμένην ἐπὶ θηρίον κόκκινον, γέμον τὰ ὀνόματα, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα
- 4 καὶ ἡ γυνὴ ἦν περιβεβλημένη πορφύρῳ καὶ κόκκινον, κίχρωμένη χρυσῷ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς γέμων βδελυγμάτων καὶ τὰ ἀκάθαρτα τῆς πορνείας τῆς γῆς
- 5 καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον μυστήριον, θαυρῶν ἢ μεγάλη, ἢ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς
- 6 καὶ εἶδον τὴν γυναῖκα μεθύουσαν τοῦ αἵματος τῶν ἀγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ, καὶ ἐθαύμασα ἰδὼν αὐτὴν θαυμά μίγα
- 7 καὶ εἶπέ μοι ὁ ἄγγελος· διατί ἐθαύμασας; ἐγὼ εἶρω σοι τὸ μυστήριον τῆς γυναίκος καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα
- 8 τὸ θηρίον δὲ εἶδες ἦν καὶ οὐκ ἔστι καὶ μέλλει ἀνασταίνειν ἐκ τῆς ἀβύσσου καὶ εἰς ἀπόλειαν ὑπάγει· καὶ θαυμάζουσιν οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὸ ὄνομα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλέποντες τὸ θηρίον ὅτι ἦν καὶ οὐκ ἔστι καὶ παρῆσται
- 9 Ὡς δὲ οὖς ὁ ἔχων σοφίαν· αἱ ἑπτὰ κεφαλὰς ἑπτὰ ὄρη εἰσὶν, οὗου ἡ γυνὴ κάθεται ἐπὶ αὐτῶν, καὶ βασιλεῖς αἱ ἑπτὰ εἰσιν
- 10 οἱ πέντε ἔπεσαν, ὅστις ἔστιν, ὁ ἄλλος οὕτω ἦλθεν, καὶ ἔταν ἔληθῃ ὀλίγον αὐτὸν δεῖ μένει
οἱ πέντε *ἔπεσον, ὁ *δὲ εἰς ἔστιν, τοῦτ' ἔστιν ὁ ἔχτος, ὁ ἄλλος οὕτω ἦλθεν
- 11 καὶ τὸ θηρίον ὃ ἦν καὶ οὐκ ἔστιν, καὶ αὐτὸς ὄυδοός ἐστιν, καὶ ἐκ τῶν ἑπτὰ ἔστιν, καὶ εἰς ἀπόλειαν ὑπάγει
- 12 καὶ τὰ κέρατα τὰ δέκα, δὲ εἶδες, δέκα βασιλεῖς εἰσιν, οἵτινες βασιλεύουσιν οὕτω ἔληρον, ἀλλὰ ἔξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου
- 13 μίαν γυνῶν ἔχουσιν καὶ τὴν δύναμιν καὶ τὴν ἐξουσίαν αὐτῷ τῷ θηρίῳ δίδόντων

Rv XVII 14 Aut XXXVIII GCS 1.2 P. 24 l. 16

Dan IV 24.8 GCS 1.1 P. 248 l. 9

15-18 Aut XXXIX GCS 1.2 P. 24 l. 19

16

ποιήσουσιν αὐτῶν] H, αὐτῶν ποιήσουσι ER
καὶ γυμνήν] am S

17

18

XVIII 1-5 Aut XL GCS 1.2 P. 25 l. 3

2

ἐν ἰσχυρί] H, ἰσχυρᾶ ER || λίγων] am H || ἔπεισε] am S
δαίμονίων] H, δαιμόνων ER

3

πεπτάκασι] H S, πέπτακεν εἰς ER

4

στρήνους] H, στρήνου ER
ἴθλατε] HE, ἴθλατε R || ὁ λαός μου ἴθ' αὐτῶν] H, ἴθ' αὐτῶν ὁ
λαός μου ERS

5

ἄχρι] H, ἕως ER

6-19 Aut XLI GCS 1.2 P. 25 l. 15 τὰ] am H || δεπλᾶ] + ὡς καὶ αὐτῶν ἀπείδωκε ER

αὐτῶν] ERS, αὐτῶν H

7

αὐτῶν] H, ἑαυτῶν ER

8

ἡμέρα] am S

RV XVII 14 οὗτοι μετὰ τοῦ ἀρκίου πολέμῳσουσιν, καὶ τὸ ἀρκίον νικῶσει αὐτούς, ὅτι κύριος κυρίων ἐστὶ καὶ βασιλεὺς βασιλέων, καὶ οἱ μετ' αὐτοῦ κλητοὶ καὶ ἐκληκτοὶ καὶ πιστοί.

ὁ βασιλεὺς τῶν βασιλέων

15 καὶ λέγει μοι· τὰ ὕδατα δ' εἶδες, οὗ κάθηται ἡ πόρνη, λαοὶ καὶ ὄχλοι εἰσὶ καὶ ἔθνη καὶ γλώσσαι

16 καὶ τὰ δένδρα κέρατα δ' εἶδες καὶ τὸ θηρίον, οὗτοι μισήσουσι τὴν πόρνην καὶ ἠρημωμένην ποιήσουσιν αὐτὴν καὶ γυμνήν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἐν πυρὶ.

17 ὁ γὰρ θεὸς ἔδωκεν εἰς τὴν καρδίαν αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ καὶ ποιῆσαι μίαν γνώμην καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι τελεσθῆσονται οἱ λόγοι τοῦ θεοῦ.

18 καὶ ἡ γυνὴ ἣν εἶδες ἐστὶν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς

XVIII

1 μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἕξουσίαν μεγάλην, καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ.

2 καὶ ἔκραξεν ἐν ἰσχυρῇ φωνῇ μεγάλῃ λέγων· ἔπεισον, ἔπεισε βαβυλῶν ἡ μεγάλη καὶ ἐγένετο κατοικητήριον δαιμονίων καὶ φουλακῆ παντὸς θηρίου ἀκαθάρτου καὶ μισητοῦ

3 ὅτι ἐκ τοῦ θυμοῦ τοῦ οἴνου τῆς πορνείας αὐτῆς πεπτώκασι πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρώγου αὐτῆς ἐπλούτησαν

4 καὶ ἤκουσα ἄλλην φωνὴν ἐκ τῶν οὐρανῶν λέγουσαν· *ἐξέλθατε ὁ λαός μου ἐξ αὐτῆς, ἵνα μὴ συγκοινωνήσῃτε ταῖς ἀμαρτίαις αὐτῆς, καὶ ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβῃτε

5 ὅτι ἐκολλήθησαν αἱ ἀμαρτίαι αὐτῆς ἄχρι τοῦ οὐρανοῦ καὶ ἐμνημόνευσεν ὁ θεὸς τὰ ἀδικήματα αὐτῆς

6 ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν, καὶ διπλώσατε *τὰ διπλά κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασε κέρασατε *αὐτῇ διπλοῦν.

7 ὅσα εἰδόξασεν αὐτὴν καὶ ἐστρηγίασεν, τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος, ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει· ὅτι κέθημαι βασίλισσα καὶ χήρα οὐκ εἰμι καὶ πένθος οὐ μὲν ἴδω

8 διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἕξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός, καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυρὸς κύριος ὁ θεὸς ὁ κρίνας αὐτήν.

Rv κνι 9

κλύσουσι] H, κλύσονται ER
καὶ στρηγιάσαντες] αὐς

10

11

12

χρυσού] αὐ H, χρυσοῦ ER [(ἀργύρου] H, ἀργυρίου ER
σφαικοῦ] H, σφαικοῦ ER

13

καὶ μαρμάρου] αὐς
κινναμώμου] H, κινναμώμου ER, + καὶ ἄμωμον ER
πρόβατα] + καὶ τράχους ER || ὑπῆων] HE, ὑππους R

14

σου τ. ἐπιθ. τ. ψ.] HER, τ. ἐπιθ. τ. ψ. σου S
αὐτὰ οὐμῆ] H, οὐμῆ αὐτὰ ER
εὐρύσουσιν] H, εὐρύς ERS

15

16

καὶ] ERS, αὐ H || οὐκί] αὐ ER
καὶ] αὐ H || κεχρυσωμένῃ] ER, κεχρυσωμένη H
χρυσῶ] H, χρυσοῦ ER || μαργαρίτῃ] μαργαρίτη H
μαργαρίταις ERS

17

18

19

ἔβλαυν] H, ἔβλων ER
οὐκί] αὐ ERS
πλοῖα] τὰ πλοῖα ER

20-24

Αὐτ κλι GCS 1.2 P. 26 P. 21 αὐτήν] H, αὐτῆ ER

- QV XVIII 9 και κλαύσουσι και κόψονται ἐπ' αὐτήν οἱ βασιλεῖς τῆς γῆς οἱ μετ' αὐτῆς πυρνεύσαντες και στρηνιάσαντες, ὅταν βλέπωσι τὸν καπνὸν τῆς πυρώσεως αὐτῆς
- 10 ἀπὸ μακρόθεν ἰσθηκότες διὰ τὸν φόβον τοῦ βασιαισμοῦ αὐτῆς, λέγοντες· οὐκί οὐκί, ἡ πόλις ἡ μεγάλη, Βαβυλῶν ἡ πόλις ἡ ἰσχυρά, ὅτι μετ' ὥρα ἦλθεν ἡ κρίσις σου.
- 11 και οἱ ἔμποροι τῆς γῆς κλαύσουσι και πενθήσουσιν ἐπ' αὐτήν, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι
- 12 γόμον χρυσοῦ και ἀργύρου και λίθου τιμίου και μαργαρίτας και βύσσους και πορφύρας και συρικοῦ και κοκκίνου, και πᾶν ξύλον θύνον και πᾶν σκεῦος ἐλεφάντινον και πᾶν σκεῦος ἐν ξύλου τιμιωτάτου και χαλκοῦ και σιδήρου και μαρμάρου
- 13 και κινναμύμου και θυμίαμα και μύρον και λίβανον και ὄϊνον και ἔλαιον και σερμάδακιν και σῦτον και κτήνη και πρόβατα, και ἔππων και ῥόδων και σωμαίων, και ψυχῆς ἀνθρώπων
- 14 και ἡ ὀψώρα σου τῆς ἐπιθυμίας τῆς ψυχῆς ἀπῆλθεν ἀπὸ σου, και πάντα τὰ λαπαρὰ και τὰ λαμπρὰ ἀπώλετο ἀπὸ σου, και οὐκέτι αὐτὰ οὐ μὴ εὐρήσουσιν
- 15 οἱ ἔμποροί σου, οἱ πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήθονται διὰ τὸν φόβον τοῦ βασιαισμοῦ αὐτῆς κλαίοντες και πενθοῦντες
- 16 και λέγοντες· οὐκί οὐκί, ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσινον και πορφυροῦν και κόκκινον, και κίχουσιμένη ἐν χρυσῷ και λίθου τιμίου και μαργαρίτη, ὅτι μετ' ὥρα ἦρημώθη ὁ τοσοῦτος πλοῦτος.
- 17 ~~ὅτι μετ' ὥρα ἦρημώθη ὁ τοσοῦτος πλοῦτος, και πᾶς κυβερνήτης και πᾶς ἐπὶ τῶν πλοίων και ναῦται και ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν ἰσθησαν~~
- 18 και ἔκραζαν βλέποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς λέγοντες· τίς ὁμοία τῇ πόλει τῇ μεγάλῃ;
- 19 και ἔβυλῶν χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν, και ἔκραζαν κλαίοντες και πινθοῦντες, λέγοντες· οὐκί οὐκί, ἡ πόλις ἡ μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες πλοῦτα ἐν τῇ θαλάσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μετ' ὥρα ἦρημώθη
- 20 εὐφραίνου ἐπ' αὐτήν, οὐρανὸν και οἱ ἄγγιλοι και οἱ ἀπόστολοι και οἱ προφῆται, ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς

XVIII

21

22

καὶ] om S // σαλευσίων] HS, σαλευίων ER

καὶ πᾶς ... (23) ἐν σοὶ ἔτι] om HER

ἔτι καὶ ... ἐν σοὶ ἔτι] om S

23

νυμφίου καὶ φωνῆ] om ER

φαρμακεία] H, φαρμακίαι ER

24

XIX

11-13

Noctus 15 Lagarde P. 53 l. 22

ἰσπαντισμένον] ἰσπαντισμένον, Schwantz, Sitzungsbericht
P. 15 P. 12

XX

1-3

Apoe XXII GCS I. 2 P. 237 l. 24

4 Dan IV. 23. 5 GCS I. 1 P. 244 l. 3

6 { Ant LXV GCS I. 2 P. 45 l. 13

{ Dan IV. 56. 2. Diobornistis T. II. XXXVII. 1. P. 56

{ Dan II. 37. 4 GCS I. 1 P. 114 l. 1

{ Dan I. 22. 3 GCS I. 1 P. 34 l. 22 } →

7 Apoe XXII GCS I. 2 P. 238 l. 8

Ganis VII GCS I. 2 P. 247 l. 11

8 Ganis VII GCS I. 2 P. 247 l. 12

XVIII

- 21 και ἤρην εἰς ἀγγελοσ ἰσχυροσ λίθον ὡσ μύλον μέγαν, και ἔβαλεν εἰς τὴν θάλασσαν λέγων· οὕτωσ ὀρμήματι βληθήσεται Βαβυλων ἡ μεγάλη πόλισ, και οὐ μὴ εὐρεθῆ ἔτι.
- 22 και φωνῆ κιθαρωδῶν και μουσικῶν και αὐλητῶν και σαλπιστῶν οὐ μὴ ἀκουσθῆ ἐν σοὶ ἔτι, και πῶσ τεχνίτησ πάσασ τέχνησ οὐ μὴ εὐρεθῆ ἐν σοὶ ἔτι, και φωνῆ μύλου οὐ μὴ ἀκουσθῆ ἐν σοὶ ἔτι
- 23 και φῶσ λύχνου οὐ μὴ φανῆ ἐν σοὶ ἔτι, και φωνῆ νυμφίου και φωνῆ νύμφησ οὐ μὴ ἀκουσθῆ ἐν σοὶ ἔτι, ὅτι οὐ εἴμποροσ σου ἦσαν οὐ μεγιστᾶνεσ τῆσ γῆσ, ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη
- 24 και ἐν αὐτῇ αἶμα προφητῶν και ἁγίων εὐρέθῃ και πάντων τῶν ἐσφαγμένων ἐπὶ τῆσ γῆσ.

XIX

- 11 και εἶδον τὸν οὐρανὸν ἠνεωχμένον· και ἰδού ἵπποσ λευκοσ, και ὁ καθήμενοσ ἐπὶ αὐτοῦ πιστοσ και ἀληθινόσ, και ἐν δικαιοσύνῃ κρινεῖ και πολεμεῖ.
- 12 οὐ δὲ ὀφθαλμοσ αὐτοῦ φλόξ πυροσ, διαδήματα πολλὰ ἐπὶ τὴν κεφαλὴν αὐτοῦ, ἔχων ὄνομα γεγραμμένοσ, ὃ οὐδεὶσ οἶδεν εἰ μὴ αὐτοσ.
- 13 και περιβεβλημένοσ ἐμάτιον ἑρρατισμένον αἵματι. και ἐκέκληται τὸ ὄνομα αὐτοῦ ὁ λόγοσ τοῦ θεοῦ

XX

- 1 και εἶδον ἀγγελον καταβαίνοντα ἐν τοῦ οὐρανοῦ, ἔχοντα τὴν κλεῖν τῆσ ἄβυσσου και ἄλυσεν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ †
- 2 † και ἐκράτησεν τὸν δράκοντα, ὃ ὄφεισ ὁ ἀρχαῖοσ, ὃ ἔστιν ὁ διάβολοσ και ὁ σατανᾶσ, και ἔδρασεν αὐτὸν χεῖρα ἔτη, †
- 3 † και ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον, και ἔκλεισεν και ἐσφάγισεν ἑπάνω αὐτοῦ, ἵνα μὴ πλανήσῃ ἔτι τὰ ἔθνη, ἕχρι τελεσθῆ τὰ χεῖρα ἔτη· μετὰ ταῦτα δεῖ αὐτὸν λυθῆναι μικρὸν χρόνον †
- 4 ... Συμβασιλεύσουσιν τῷ χριστῷ
- 6 μακάριοσ και ἅγιοσ ὃ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτου ὃ δεύτεροσ θάνατοσ οὐκ ἔχει ἑξουσιῶν μέρος ἑδιον ἐν τῇ πρώτῃ ἀναστάσει ἔχων
- 7 † και ὅταν τελεσθῆ τὰ χεῖρα ἔτη, λυθήσεται ὁ σατανᾶσ †
- † μετὰ τὰ χεῖρα ἔτη, λυθήσεται ὁ σατανᾶσ †
- 8 † και [ἐξελύσεται πλανῆσαι] τὰ ἔθνη †

RV XX 14 } Aut LXV GCS1.2 P.45 P.14

{ Dan IV 56.2 T.C. XXXVIII, 1, 56 }
15 Dan IV 56.6 GCS1.1 P. 238 P.13

β.β δω] Β.β κω, Ρισσανιτις Τ.α. XXVIII, 1 P.56
[ἑγγεγραμμένος] ἑγγεγραμμένος ο, γεγραμμένος
Ρισσανιτις ἰσίδ

XXI 8 Aut LXV GCS1.2 P.45 P.23

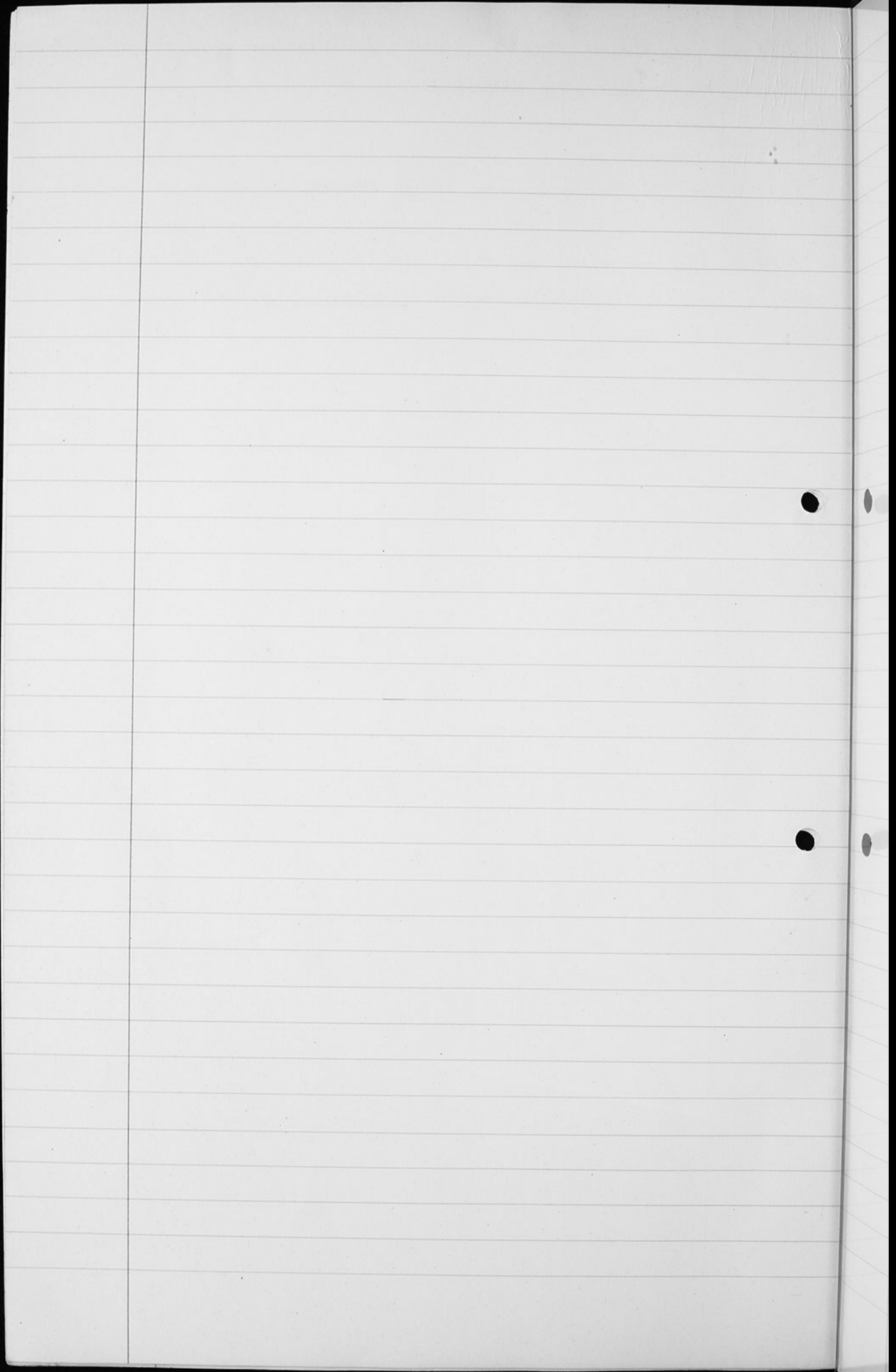
XXII 15 Aut LXV GCS1.2 P.45 P.21

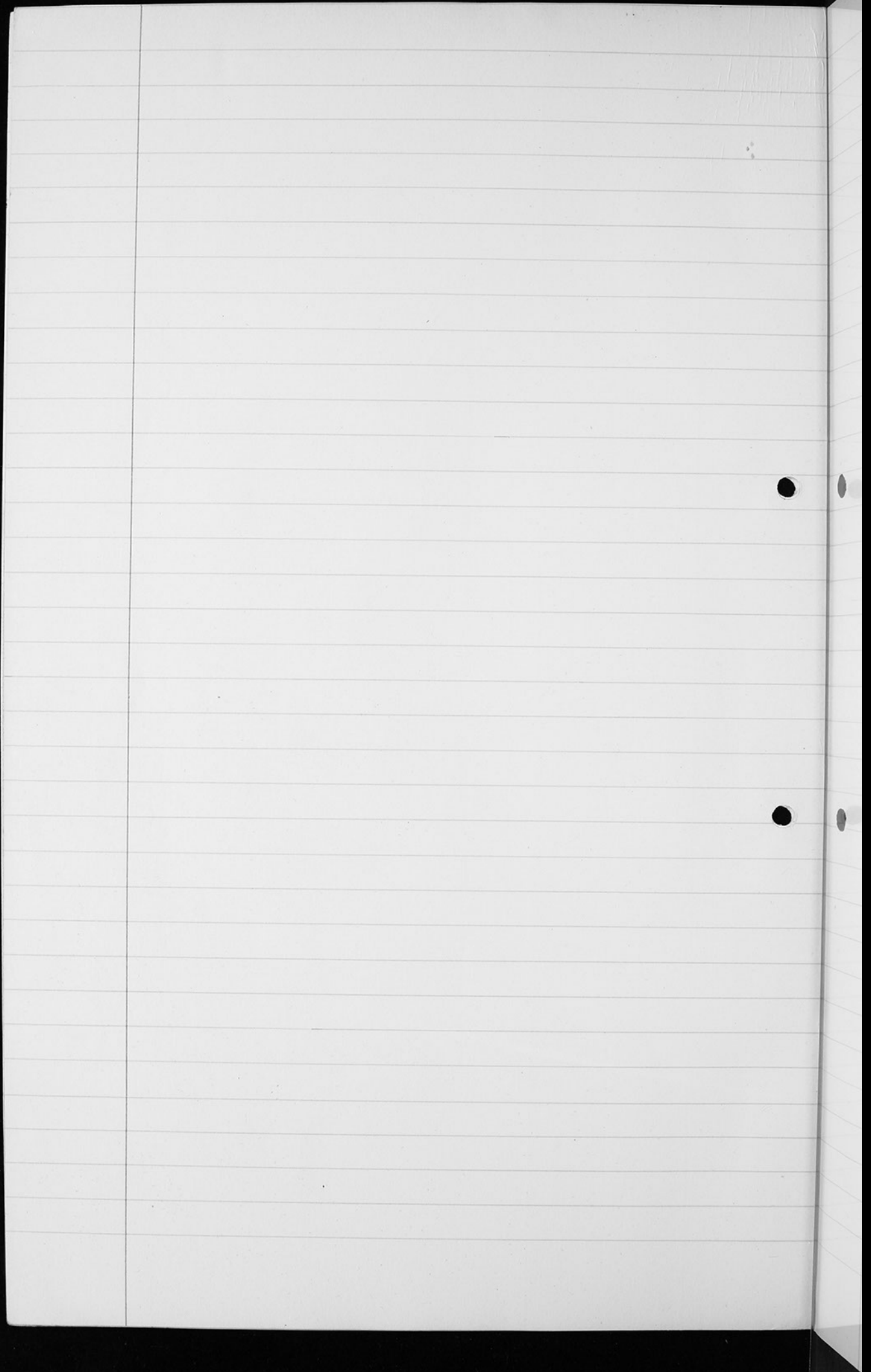
φελών και ποιών] HS, ποιών και φελών ER

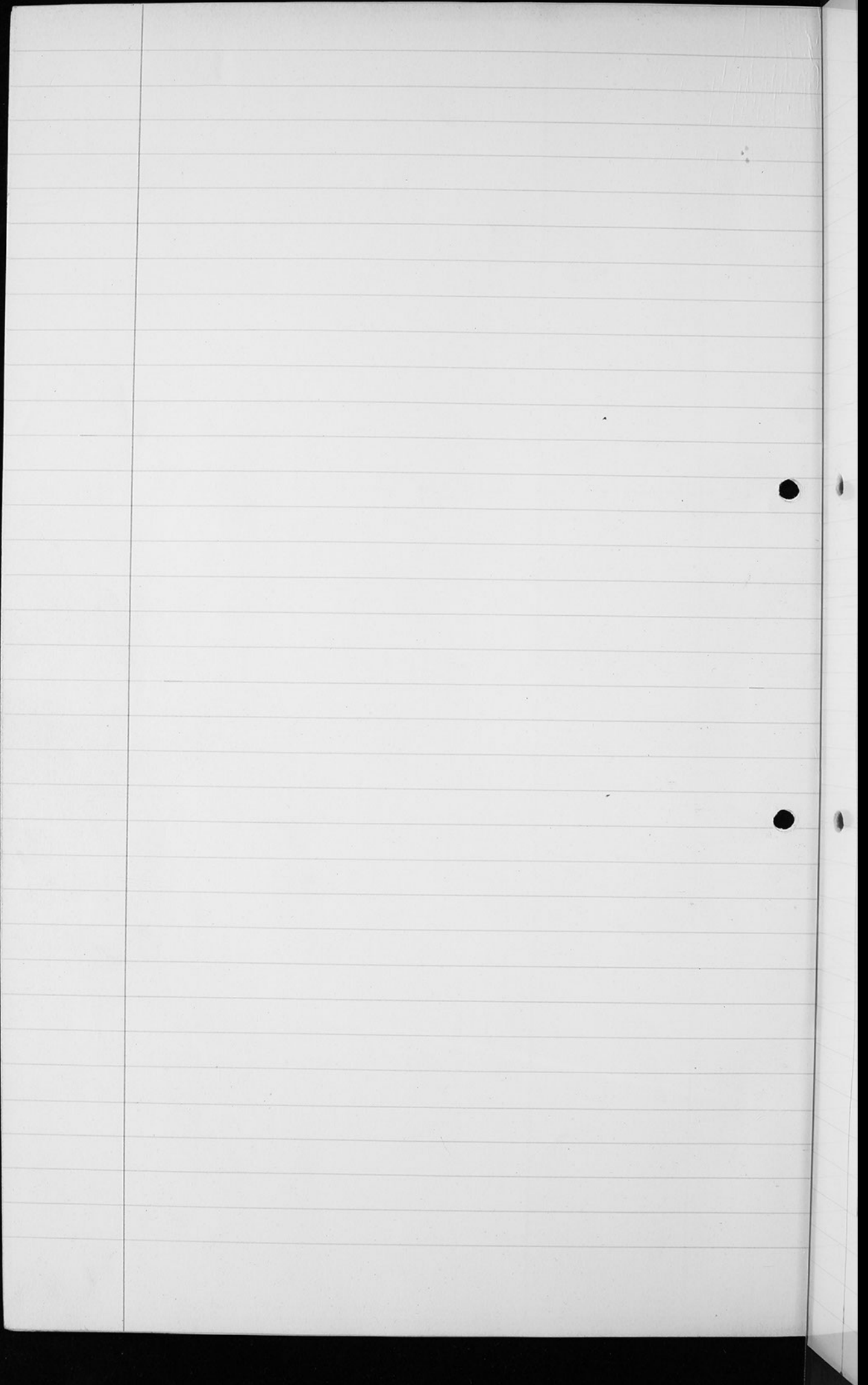
Rv XX 14 ὁ γὰρ δεύτερος θάνατός ἐστιν ἡ λύπη τοῦ πνεύς τοῦ κλειμένου
15 καὶ ἐν *σίβλη ζωῆς ἐγγεγραμμένος

XXI 8 ὅτι τὸ μέρος ὑμῶν ἐστιν εἰς τὴν γέννην τοῦ πνεύς

XXII 15 ἔξω οὐ κύνας καὶ οὐ φάρμακός καὶ οὐ πόρνος καὶ οὐ φονεὺς καὶ
οὐ ἐδωδοτάται καὶ πᾶς πεδῶν καὶ ποσῶν ψεύδος







APPENDIX

HERETICAL AND OTHER TEXTS QUOTED BY HIPPOLYTUS

All references in the left-hand page are to GCS 3, except when it is otherwise stated - i.e. 2T III 12, 13

The following abbreviations are used for the names of the heretical authors, etc.

Apell	Ἀπελλῆς
Anat	Ἄρατος
Basil	Βασιλειδῆς
Call	Κάλλιστος
Cerinth	Κήρινθος
Docet	Δοκῆται
Elch	Ἐλχασαί
Gaius	Γάϊος
Heracl	Ἡράκλειτος
Just	Ἰουστίνος
Marcion	Μαρκίων
Marc	Μάρκος
Mon	Μονόϊμος
Naass	Ναασσηνοῦ
Pemat	Πεμάται
Prep	Πρέπων
Pyth	Πυθαγόρειος
Seth	Σεθιανός
Sim	Σίμων
Theod	Θεόδοτος
Valent	Ὀυαλεντίνος

ult II 1 Just. V. 26. 29 P. 131 C. 18
cf. Perat V. 12. 4 P. 105 C. 3
Perat V. 16. 10 P. 112 C. 24
Basil. VII. 27. 5 P. 206 C. 23
18 Naass. V. 8. 37 P. 95 C. 27

III 10 Sim. VI. 16. 6 P. 142 C. 23

Naass. V. 8. 31 P. 94 C. 32

12 Sim. VI. 9. 10 P. 137 C. 13

V 18 Mon. VIII. 12. 6 P. 232 C. 21

45 Naass. V. 7. 26 P. 84 C. 20

VII 6 Naass. V. 8. 33 P. 95 C. 7

cf. Elch. X. 17. 1 P. 255 C. 8

11 Perat V. 17. 7 P. 115 C. 7

13 Naass. V. 8. 45 P. 97 C. 22

Naass. V. 8. 43 P. 97 C. 3

14 Naass. V. 8. 45 P. 97 C. 20

18 (Marcin.) X. 19. 3 P. 280 C. 7

21 Naass. V. 8. 27 P. 94 C. 7

Με II 1 ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως

cf Lk I 5

καὶ οἱ μάγοι τὸν ἀστὲρα γεθεαμένοι

18 ἔκλινε Ῥαχὴλ τὰ τέκνα καὶ οὐκ ἤθελε ... παρακαλεῖσθαι
κλιούσα ἐπ' αὐτοῖς ἤδεν γὰρ ... ὅτι οὐκ εἴσι. Gen xxxi 15

III 10 ἔγγυς γὰρ που ... ἡ ἄζυγη παρὰ τὰς ρίζας τοῦ δένδρου πᾶν
δένδρον ... μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς
πῦρ βάλλεται cf Lk III 9

πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ
βάλλεται cf Lk III 9

12 ... ὁ καρπός, ἕνα εἰς τὴν ἀποθήκην τριθῆ, τὸ δὲ ἄχυρον, ἕνα παραδοθῆ
τῷ πυρὶ cf Lk III 17

V 18 ἰώτα ἐν τὴν μίαν κεραίαν

45 ὁ πατὴρ μου ὁ ἐν τοῖς οὐρανοῖς, ὃς ἀνατέλλει τὸν ἥλιον αὐτοῦ ἐπὶ
δικαίους καὶ ἀδίκους καὶ βρέχει ἐπὶ ὀστίους καὶ ἀμνηστους.

VI 6 μὴ βάλῃτε τὸ ἄγιον τοῖς κυσὶ μὴ δὲ τοὺς μαργαρίτας τοῖς
χοίροις

11 ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς

13 πλατεῖα δὲ καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν,
καὶ πολλοὶ εἰσιν οἱ διερχόμενοι δι' αὐτῆς
τῆς ὁδοῦ τῆς ἀγούσης ἐκεῖ, οὕτως πλατεῖας καὶ εὐρυχώρας καὶ
φερούσης τοὺς ἀπολλυμένους

14 ^{ὅτι} στενὴ καὶ τεθλιμμένη ἐστὶν ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν
καὶ ὀλίγοι εἰσὶν οἱ εἰσερχόμενοι εἰς αὐτήν

18 οὐ δύναται δένδρον καλὸν καρποὺς ποιεῖν καὶ τὰ ἐξῆς

21 οὐ πᾶς ὁ λέγων μοι κύριε κύριε εἰσελεύσεται εἰς τὴν βασιλείαν τῶν
οὐρανῶν, ἀλλ' ὁ ποῶν τὸ θέλημα τοῦ πατρός μου τοῦ ἐν
τοῖς οὐρανοῖς

XIII VIII 12 Docet. VIII 10.6 P. 230 l. 12

X 27 Naass. V 7. 28 P. 85 l. 11
34 Seth. V 21. 5 P. 123 l. 24

XI 13 Valant. VI 35.1 P. 164 l. 7
4, 15 Docet. VIII 10.2 P. 229 l. 18

27 Mon. VIII 13.3 P. 233 l. 8

XIII 3 Docet. VIII 9.1 P. 227 l. 18

8 Docet. VIII 9.1 P. 227 l. 18 To + Gö

9 Docet. VIII 9.1 P. 227 l. 20

13 Naass. V 8.3 P. 89 l. 18

16 Penat. V 16.14 P. 113 l. 18

30 Call. IX 12.22 P. 250 l. 3

33 Naass. V 8.8 P. 90 l. 21

44 Naass. V 8.8 P. 90 l. 21

XVII 1 Marc. VI 47.1 P. 179 l. 2

XVIII 10 Marc. VI 42.8 P. 175 l. 9

12 Pyth. V 52.4 P. 185 l. 6

XIX 17 Naass. V 7.26 P. 84 l. 20

Marcin VII 31.6 P. 217 l. 16

XXI 19 Docet. VIII 8.3 P. 226 l. 10

31 Naass. V 8.28 P. 94 l. 11

Μτ VIII 12 τὸ σκότος . . . τὸ ἐξώτερον

Σ 27 κήρυγμα κηρυσσόμενον ἐπὶ τῶν δωματίων
34 οὐκ ἦλθον ἐρέγγην βαλεῖν εἰς τὴν γῆν, ἀλλὰ μάχασθαι

XI 13 πάντες οὖν οἱ ἀποφῆται καὶ ὁ νόμος ἐλάλῃσιν ψλκ χυ16
14 καὶ εἰ θέλητε δεξασθαι, αὐτὸς ἐστὶν Ἡλίας ὁ μέλλων ἔρχεσθαι
15 ὁ ἔχων ὦτα ἀκούειν ἀκουέτω
27 ὁ υἱὸς τοῦ ἀνθρώπου, ὃν ἐγνώκεν οὐδείς

Ψυ 3 ἐξῆλθεν ὁ σπέρων τοῦ σπέραι ψμκ ιν 5
8 καὶ (τὸ) πεσὸν εἰς τὴν γῆν καλὴν καὶ ἀγαθὴν ἐποίησεν ὁ μὲν
ἐκατόν, ὁ δὲ ἐξήκοντα, ὁ δὲ τριάκοντα ψμκ ιν 8
9 ὁ ἔχων ὦτα ἀκούειν ἀκουέτω ψμκ ιν 9 κνυ18
13 ἕνα ἀκούοντες μὴ ἀκούωσι καὶ βλέποντες μὴ βλέπωσιν ψμκ ιν 12 κνυ18
16 . . . οἱ ὀφθαλμοὶ μακάριοι ψλκ χ 23
30 ἄψετε τὰ ζιζάνια συναύξεν τῷ σίτῳ
33 ὡς ζύμη εἰς ἀλεύρου τρία σάτα κεκρομμῆνη
44 ὡς θυμαρός, ^{ὡς ζύμη} . . . κεκρομμῆνη

XVII 1 μετὰ τὰς ἐξ ἡμέρας ψμκ ιχ 2

XVIII 10 . . . ὡς ὁ κύριος ἀγγέλους ἐρέγγει, τὰς διγενεῶς βλέπούσας
τὸ πρόσωπον τοῦ πατρὸς
12 allusion ψλκ χν 4

XIX 17 τί με λέγετε ἀγαθόν; εἰς ἵστιν ἀγαθός, ὁ πατήρ μου ὁ
ἐν τοῖς οὐρανοῖς, ὅς . . . (Μτ V 45) ψμκ χ 18
τί με λέγετε ἀγαθόν; εἰς ἵστιν ἀγαθός ψμκ χ 18

XXI 19 allusion ψλκ χπι 67
31 οἱ τειλώναι καὶ αἱ πόρται προάγουσιν ὑμᾶς εἰς τὴν
βασιλείαν τῶν οὐρανῶν

Mt xxviii 27 Naass v. 8. 23 P. 93 l. 14

xv 32 Doct viii. 8. 4 P. 226 l. 15

Mk I 4 Doct viii. 10. 2 P. 229 l. 21

10 Marc. vi. 46. 2 P. 179 l. 6

Heract vi 35. 5 P. 165 l. 7

Marc vi. 51. 2 P. 183 l. 13

Marcus vi 51. 4 P. 184 l. 1

iv 3 Doct. viii. 9. 1 P. 227 l. 18

Naass. v. 8. 29 P. 94 l. 17

4 Naass. v. 8. 29 P. 94 l. 18

5 Naass v. 8. 29 P. 94 l. 18

8 Naass v. 8. 29 P. 94 l. 20

Doct viii 9. 1 P. 227 l. 18 To' + Gö.

9 Naass v. 8. 29 P. 94 l. 22

Doct. viii. 9. 1 P. 227 l. 20

17 Anst iv. 48. 11 P. 72 l. 24

21 Naass v. 7. 28 P. 85 l. 10 oöx + Miller

31 Naass v. 9. 6 P. 98 l. 25

Marc vi. 40. 2 P. 171 l. 18

Basil vii. 21. 3 P. 197 l. 3

vi 14 Theod vii. 35. 2 P. 222 l. 10

Μτ XXIII 27 Τάφοι ἵστί κενονιαμένοι, γίμοντες ... ἔσωθεν ὀστέων νεκρῶν

XXIV 32

Μκ XXII 28

Μκ I 4 ... κγρύσσεται εἰς ἀφ᾽ ἑσεν ἡμερῶν

10 αλλωῖν

τὸ πνεῦμα ὡς περιστέρα καταβήσεται

ἐλθόντος δὲ αὐτοῦ εἰς τὸ ὕδωρ, καταβήσεται εἰς αὐτὸν ὡς περιστέρα

τὸν ἀναβάνοντα ἄνω

αλλωῖν

IV 3 ἐξῆλθεν ὁ σπέρρον τοῦ σπέρρου

Μτ XIII 3

ἐξῆλθεν ὁ σπέρρον τοῦ σπέρρου

4 καὶ τὰ μὲν ἔπεσε παρὰ τὴν ὁδὸν καὶ κατεπατήθη

58 τὰ δὲ ἐπὶ τὰ πετρώδη καὶ ἐξανέτειλε... καὶ δεὰ τὸ μῆ' ἔχεν

βάθος ἐξηράνθη καὶ ἀπέθανε

8 τὰ δὲ ἔπεσε... ἐπὶ τὴν γῆν καλὴν καὶ ἀγαθὴν, καὶ ἐποίησεν καρπὸν,

ὁ μὲν ἑκατὸν, ὁ δὲ ἐξήκοντα, ὁ δὲ τριάκοντα

καὶ (τὸ) περισσὸν εἰς τὴν γῆν τὴν καλὴν καὶ ἀγαθὴν ἐποίησεν ὁ μὲν

ἑκατὸν, ὁ δὲ ἐξήκοντα, ὁ δὲ τριάκοντα

Μτ XIII 8

see Μκ IV 31

9 ὁ ἔχων... ὡτα ἀκούειν ἀκούετω

Μτ XIII 9 Lk VIII 8

ὁ ἔχων ὡτα ἀκούειν ἀκούετω

Μτ XIII 9 Lk VIII 8

12 see Μτ XIII 13

17 οὐκ ἔχοντα ζωὴν ἀπὸ τῆς ρίζης ἐν αὐτοῖς

21 φῶς (οὐκ) ὑπὸ τὸν μόδιον, ἀλλὰ ἐπὶ τὴν λυχνίαν ἐπιχειρίμιον

31 αὕτη... ἴσθιν ἡ βασιλεία τῶν οὐρανῶν, ὁ κόκκος τοῦ σινάπεως

ἐγκυατασπείρουσα τὸν κόκκον τοῦ σινάπεως εἰς τὴν ἀγαθὴν γῆν. IV 8

ὡς ὁ τοῦ σινάπεως κόκκος ἐν ἐλαχίστῳ συλλεβῶν...

VI 14 τὰς δυνάμεις ἐν αὐτῷ ἐνηργηκίαι

MK VI 49 Apell VII 38.4 P.224 l.17

IX 2 Marc. VI.47.1 P.179 l.2

X 18 Naass V.7.26 P.84 l.20

Marcin VII.31.6 P.217 l.16

38 Naass V.8.11 P.91 l.8.

XIII 28 Docet VIII.8.4 P.226 l.15

XV 25 Marc VI.47.3 P.179 l.11

ΜΚ VI 49 καὶ οὐ φάντασμα

IX 2 τὸν μετὰ τὰς ἑξήμαρας τέταρτον ἀναβάντα εἰς τὸ ὄρος καὶ
γενόμενον ἕκτον, τὸν καταβάντα

cf ΜΚ IX 9

9 see ΜΚ IX 2

X 18 τί με λέγετε ἀγαθόν; εἷς ἐστὶν ἀγαθός, ὁ πατήρ μου ὁ ἐν τοῖς
οὐρανοῖς ... (Μτ V 45)

cf Μτ XI 17 +

τί με λέγετε ἀγαθόν; εἷς ἐστὶν ἀγαθός

cf Μτ XI 17 Lk XVII 19

38 ἀλλὰ κἂν αἴητε ... τὸ ποτήριον ὃ ἐγὼ πίνω

XI 13 see Lk XIII 6

14 see Lk XIII 6

20 see Lk XIII 6

21 see Lk XIII 6

XIII 28 ἀπαιδῶν γενομένων τῶν κλάδων τῆς συκῆς προήλθε φύλλα, ὡς περ ἐστὶν
ὀρώμενον, ἐπιμένως δὲ ὁ καρπός

cf Μτ XIV 32

XV 25 τὴν ἑκτὴν ὥραν εἶναι, ἐν ᾗ προσηλώθη τῷ ζύκῳ

cf XV 33

33 see XV 35

Lk I

26 Just V. 26.29 P. 131 l. 18

Docet VIII. 10.6 P. 230 l. 13

26, 27 Marc. VI. 51.1 P. 183 l. 9

35 Valent. VI. 35.3 P. 164 l. 19

Marc VI. 51.1 P. 183 l. 10

Basil VII. 26.15 P. 205 l. 15

ἐπισκιάσει] ἐπεσκιάσει P

II 42 Just V. 26.29 P. 131 l. 20

III 1 Marcian VII. 31.5 P. 217 l. 8

ἔτι περὶ ἐπισκιάσει] ἔτι πάντε καὶ δευτέρω

23 Docet VIII. 10.8 P. 231 l. 1

IV 15 Prop. VII. 31.5 P. 217 l. 10

XIII 6 Docet VIII. 8.3 P. 226 l. 10

XV 4 Pyth V. 52.4 P. 185 l. 6

Sim VI. 19.2 P. 145 l. 10

Lk I 5 see Mt II 1

26 καταπεμφθεὶς πάλιν ὑπὸ τοῦ Ἑλωείμ καὶ ἐλθὼν εἰς Ναζαρέτ
ἄγγελος συνοδεύσας αὐτῷ ἀνωθεν τὴν Μαριάμ εὐαγγελιάσατο...
ὡς γέγραπται

26,27 allusion

35 Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ... καὶ δύναμις ὑψίστου
ἐπισκιάσει σοι... διὸ τὸ γεννώμενον ἐκ σοῦ ἅγιον κληθήσεται
τὸ ἅγιον πνεῦμα... τὴν τοῦ ὑψίστου δύναμιν
Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ... καὶ δύναμις ὑψίστου
ἐπισκιάσει σοι

II 42 παιδάριον δωδεκάετης

III 1 ἔτι πεντεκαδεκάτῃ τῆς ἡγεμονίας Τιβερίου Καίσαρος

9 see Mt III 10

12 see Mt III 12

23 ἐπὶ τριάκοντα ἔτη γέγονεν

IV 15 διδάσκειν ἐν ταῖς συναγωγαῖς

VIII 5 see Mk IV 3, 4

6 see Mk IV 5, 6

8 see Mk IV 8, 9

10 see Mt XIII 13

23 see Mt XIII 16

XIII 6 ... ζητούμενον καρπὸν, ἐφ' ἧν ἦλθεν ὁ ζητῶν... τρεῖς καὶ
οὐχ εἶρε· διὸ κατηγάσατο... τῇ συκῇ, ὅτι τὸν γλυκὸν
ἐκεῖνον καρπὸν οὐχ εἶρεν ἐν αὐτῇ, καρπὸν ζητούμενον

cf Mt XXI 19, 20 Mk XI 13, 14, 20, 21

7 see Lk XIII 6

XV 4 allusion

Lk XV 8 Pyth VI.52.5 P. 185 l. 7

τούτων] τούτω ? Miller || ἦν] ἦν P
ἔψασα] ἔψασα P

XVI 8 Marc VI.47.4 P. 179 l. 14

XVII 21 Naass V.8.8 P. 90 l. 21

Naass V.7.20 P. 83 l. 12

<τῶν> omit P

XXIII 46 Naass V.26.32 P. 132 l. 2

Lk XV 8 καὶ ἐπὶ τούτων τὴν δραχμὴν λέγουσ~~α~~, ἢν ἀπολίσσασα γυνὴ
ἄψασα λύχνον ἐξήγαγε

XVI 8 ... τοῖς υἱοῖς τοῦ φωτός

16 see Mt XI 13

cf 1 Th V 5

XVII 21 αὕτη ... ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἐντὸς ἡμῶν κατακειμένη
(τὴν) ἐντὸς ἀνθρώπου βασιλείαν οὐρανῶν

XVIII 19 see Mt XIX 17

XXIII 46 αὐτὸς δὲ εἰς χεῖρας παραθέμενος τὸ πνεῦμα τοῦ πατρὸς

XXIV 39 see Jn XX 25

Ju I 1 Pent V. 16. 12 P. 113 l. 11

2 Pent V. 16. 12 P. 113 l. 13

Man VIII. 12. 4 P. 232 l. 12

3 Pent V. 16. 12 P. 113 l. 13

Naass V. 8. 5 P. 89 l. 26

Naass V. 9. 2 P. 98 l. 7

4 Pent. V. 16. 12 P. 113 l. 14

Naass. V. 8. 5. P. 89 l. 27

9 Basil VII. 22. 4 P. 198 l. 9

Naass. V. 9. 20 P. 102 l. 2

23 Pent. V. 14. 1 P. 108 l. 14

II 4 Basil VII. 27. 5 P. 206 l. 23

11 Naass V. 8. 7 P. 90 l. 18

III 5 Doct VIII. 10. 8 P. 230 l. 24

Naass V. 7. 40 P. 88 l. 23

Naass V. 8. 37 P. 96 l. 4

6 Doct VIII. 10. 8 P. 230 l. 25

Naass V. 7. 40 P. 88 l. 24

14 Pent V. 16. 11 P. 113 l. 6

17 Pent V. 12. 7 P. 105 l. 16

In I 1 ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ
 Θεὸς ἦν ὁ λόγος
 2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν
 αλληλεῖ
 3 πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ
 γέγονεν
 πάντα... δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ
 δὲ γέγονεν
 ὁ λόγος, δι' οὗ τὰ πάντα ἐγένετο καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲν
 4 ἐν αὐτῷ, ζωὴ ἔστιν
 ἐν αὐτῷ, ζωὴ ἔστιν
 9 ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον
 εἰς τὸν κόσμον
 ... φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν
 κόσμον
 23 ἐγὼ φωνὴ ἐξουκτισμοῦ

II 4 οὕτω ἦκει ἡ ὕψος μου
 11 αὕτη... ἔστιν ἡ μεγάλη καὶ ἀληθινή ἀρχὴ τῶν σφαιρῶν ἡ
 ἐπιόχου ὁ Ἰησοῦς ἐν κανῶ τῆς Γαλιλαίας καὶ
 ἐφανέρωσε τῆ βασιλείαν τῶν οὐρανῶν

III 5 εἰάν μή τις γεννηθῆ ἐξ ὕδατος καὶ πνεύματος, οὐκ εἰσελεύσεται
 εἰς τὴν βασιλείαν τῶν οὐρανῶν
 γεννᾶται γὰρ ἐξ ὕδατος μόνοι καὶ πνεύματος πνευματικός...
 τὸν ἀναγεννώμενον ἐξ ὕδατος καὶ πνεύματος
 6 ὅτε τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἔστιν
 τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἔστι, καὶ τὸ γεγεννημένον
 ἐκ τοῦ πνεύματος πνεῦμά ἐστιν
 14 καὶ ὃν τρόπον ὕψωσε Μωυσῆς τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως
 ὕψωθηκα δεῖ τὸν υἱὸν τοῦ ἀνθρώπου
 17 οὐ γὰρ ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὸν κόσμον, ἀπολέσαι τὸν
 κόσμον, ἀλλ' εἶνα σωθῆ ὁ κόσμος δι' αὐτοῦ

IV 10 Just V. 27.2 P. 133 l. 6
Naass V. 9. 18 P. 101 l. 23

Naass V. 7. 19 P. 83 l. 7
Seth V. 19. 21 P. 120 l. 25

14 Just V. 27.2 P. 133 l. 7

21 Naass V. 9. 3 P. 98 l. 10

23 Naass V. 9. 3 P. 98 l. 11

24 Naass V. 9. 3 P. 98 l. 9

V 28 Naass V. 8. 23 P. 93 l. 16

VI 44 Naass V. 8. 27 P. 94 l. 4

VI 53 Naass V. 8. 11 P. 91 l. 6

VIII 21 Naass V. 8. 11 P. 91 l. 8

39 Valent VI. 34. 4 P. 163 l. 6

44 Perat V. 17. 7 P. 115 l. 9

IX 1 Naass V. 9. 20 P. 102 l. 2

X 7 Perat V. 17. 9 P. 115 l. 18

8 Valent VI. 35. 1 P. 164 l. 9

of Just V. 26. 29 P. 131 l. 23

9 Naass V. 8. 20 P. 93 l. 2

of Naass V. 9. 21 P. 102 l. 13

XII 31 Valent VI. 33. 1 P. 162 l. 2

Jn IV 10 και πίνει ἀπὸ τοῦ ζῶντος ὕδατος
εἰ ἤδεις τίς ἐστὶν ὁ δειτῶν, σὺ ἀν' ἤτησας παρ' αὐτοῦ, καὶ
ἔδωκάν ἄν σοι πρὶν ζῶν ὕδωρ ἀλλομένον
ζῶντι ὕδατι

v. Jn IV 4

καὶ ἔπειε τὸ ποτήριον ζῶντος ὕδατος ἀλλομένου

v. Jn IV 4

14 πηγῇ ζῶντος ὕδατος ἀλλομένου
See Jn IV 10

21 οὔτε ἐν τῷ ὄρει τούτῳ προσκυνοῦσιν οὔτε ἐν Ἱερουσαλὴμ ...

23 ... οὐ ἀληθινοὶ προσκυνῆταί, ἀλλὰ ἐν πνεύματι

24 πνεῦμα ἴαρον... ἐστὶν ὁ θεός

V 28 ἔξαλοῦνται ἐκ τῶν μνημείων οἱ νεκροί

VI 44 οὐδεὶς δύναται ἐλθεῖν πρὸς με, εἰ μὴ τίνα ἐλάσῃ ὁ πατήρ
μου ὁ οὐράνιος

VI 53 εἰ μὴ πίνητέ μου τὸ αἷμα καὶ φάγητέ μου τὴν σάρκα, οὐ
μὴ εἰσελθῆτε εἰς τὴν βασιλείαν τῶν οὐρανῶν

● VII 21 ... ὅπου ἐγὼ ὑπάγω, ἐκεῖ ὑμεῖς εἰσελθεῖν οὐ δύνασθε

39 αλλοῦ

44 ὁ ὑμέτερος πατήρ ἀπ' ἀρχῆς ἀνθρωποκτόνος ἐστὶ

IX 1 εἰδέτε... ~~ἐ~~ ἐστὶ τυφλὸς ἐκ γενετῆς

X 7 ἐγὼ εἶμι ἡ θύρα

8 πάντες οἱ πρό' ἐμοῦ ἐληλυθότες κλέπται καὶ λησταὶ εἰσιν

9 ἐγὼ εἶμι ἡ πύλη ἡ ἀληθινή

XII 31 ὁ ἄρχων τοῦ κόσμου τούτου

Jn xiv 10 Call xviii.17.17 P.249 p.1.

XIX 26 Just v.26.32 P.131 p.32

XX 25 Apell vii.38.4 P.224 p.16

AC II 24 Setti v.19.21 P.110 p.24

III 21 Marc vi.42.7 P.175 p.5

Ἰω XIV 10 οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί;

XIX 26 γύρα, ἀπέχεις σου τὸν υἱόν

XX 25 ...δεδόξατα τοὺς τύπους τῶν ἡλίων καὶ τῆς πλευρῆς,
 πείθοντα ὅτι αὐτὸς εἶμι καὶ οὐ φάντασμα, ἀλλὰ ἕναρκος
 ἦν
 cf Mk vi 49 Lk xiv 29

Αἰ II 24 καὶ λῦσαι τὰς ὠδύνας τὰς ἐν ἐμείνῳ τῷ σκότει

III 21 τὴν ἀποκατάστασιν τῶν ὄλων

Rm I 20-23 Naass V. 47. 16 P. 82 l. 13

23 Marc VI. 47. 1 P. 179 l. 2

26, 27 Naass V. 7. 17 P. 82 l. 20

V 13 Basil VIII. 25. 2 P. 203 l. 3

VII 22 Naass V. 7. 36 P. 87 l. 22

VIII 11 Valent VI. 35. 6 P. 165 l. 10

19 Valent VI. 35. 2 P. 164 l. 9

Basil VII. 25. 1 P. 202 l. 25

Basil VII. 25. 5 P. 203 l. 16

- Rm I 20 τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ τῆς κτίσεως τοῦ κόσμου τοῖς ποιήμασιν αὐτοῦ νοούμενα καθοράται, ἢ τε ἀΐδειος αὐτοῦ δύναις καὶ θεϊότης, πρὸς τὸ εἶναι αὐτοῖς ἀναπολογήτους
- 21 διότι γινόντες τὸν θεὸν οὐχ ὡς θεὸν ἐδόξασαν ἢ γυμνασίωσαν, ἀλλ' ἐμετακίωθη ἢ ἀσύνητος αὐτῶν καρδία
- 22 φάσκοντες γὰρ εἶναι σοφοὶ ἐμετακίωσαν
- 23 καὶ ἠλλάξαν τὴν δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὁμοιωμασιν εἰκόνας φθαρτοῦ ἀνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν
ἐν ὁμοιωματι εἰκόνας
- 26 διὸ καὶ παρέδωκεν αὐτοῖς ὁ θεὸς εἰς πάθη ἀτιμίας· αἷ τε γὰρ θήλειαι αὐτῶν μετέλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν
- 27 ὁμοίως δὲ καὶ οἱ ἄρρениς ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρρениς ἐν ἄρρени τὴν ἀσχημοσύνην κατεργαζόμενοι... καὶ τὴν ἀντιμισθίαν ἣν εἶδε τῆς πλάτης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες

V 13 μέχρι μὲν οὖν Μωσέως ἀπὸ Ἀδάμ ἐβασίλευσεν ἡ ἀμαρτία 14
14 13

VII 22 ὁ ἕσσω ἄνθρωπος

VIII 11 ὁ ἐγείρας χριστὸν ἐκ νεκρῶν ζωοποιήσκει καὶ τὰ θνητὰ σώματα ὑμῶν

19 ... τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ

καὶ ἡ κτίσις αὐτῆς συστηνάζει καὶ συνωδίνει τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ ἐνδεχομένη

εἶδε ἀποκαλυφθῆναι... ἡμᾶς τὰ τέμνα τοῦ θεοῦ

Rm VIII 22 Basil VII. 25. 5. P. 203 l. 17
Basil VII. 27. 1 P. 205 l. 28

X 18 Naass I. 7. 34 P. 87 l. 8

XIV 4 Call. IX. 12. 22 P. 250 l. 2

1 Cor I 2 Marc. VI. 45. 3 P. 177 l. 19

II 9 Just V. 24. 1 P. 125 l. 25

Just V. 26. 16 P. 129 l. 13

Just V. 27. 2 P. 113 l. 4

Pyth VI. 24. 4 P. 151 l. 10

13 Naass V. 8. 26 P. 93 l. 28

Basil VII. 26. 3 P. 204 l. 11

14 Naass V. 8. 26 P. 94 l. 1

Valent VI. 34. 8 P. 164 l. 1

III 10 Basil VII. 23. 5 P. 201 l. 8

VII 9 Sim VI. 17. 4 P. 143 l. 15

Rm VIII 22 ἔστίν αἴθε... ἡ κτίσις καὶ ὠδενεν ἀπεκδεχομένη τὴν ἀποκάλυψιν
... ἡ κτίσις στένει γὰρ μέχρι τοῦ νῦν καὶ βαστανίζεται
καὶ μένει τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ

X 18 εἰς πᾶσαν τὴν γῆν ἐξήλθεν ὁ φθόγγος αὐτῶν

XIV 4 σὺ τίς εἶ ὁ κρένων ἀλλότριον οὐκ ἔστιν

1 Cor I 2 ἴσοῦς ... ὄνομα ... ὑπὸ πάντων (τῶν) τῶν κλήσεως ἐπικαλούμενον

II 9 ἂ ὀφθαλμὸς οὐκ εἶδε καὶ οὐς οὐκ ἤκουσεν οὐδὲ ἐπὶ καρδίαν
ἀνθρώπου ἀνέβη

ἂ ὀφθαλμὸς οὐκ εἶδε καὶ οὐς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν
ἀνθρώπου οὐκ ἀνέβη

ὅσα ὀφθαλμὸς οὐκ εἶδε καὶ οὐς οὐκ ἤκουσε καὶ ἐπὶ καρδίαν
ἀνθρώπου οὐκ ἀνέβη

ἐκείνο γὰρ οὔτε ὀφθαλμὸς εἶδε οὔτε οὐς ἤκουσεν οὔτ' ἔγνω

II 13 ἂ (καὶ κληροῦμεν) οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγους,
ἀλλ' ἐν διδακτοῖς πνεύματος, πνευματικοῖς πνευματικῶν
συγκρίνοντες

οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγους, ἀλλ' ἐν διδακτοῖς
πνεύματος

14 ψυχικός δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ·
μωρία γὰρ αὐτῷ ἐστίν.

ψυχικός ... ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ·
μωρία γὰρ αὐτῷ ἐστίν.

III 10 σοφὸς ῥηχιστικῶν

VII 9 allusion

I Cor X 11 Naass V. 8. 28 P. 94 l. 14

XI 32 { Peret IV. 12. 7 P. 105 l. 20
Sain VI. 14. 6 P. 140 l. 3
XIII 10 Docet VIII. 10. 11 P. 231 l. 14

XV 29 Naass V. 7. 34 P. 87 l. 8
45 Marc VI. 47. 3 P. 179 l. 10

II Cor III 15 Valent VI. 35. 2 P. 164 l. 16

V 2 Seth V. 19. 21 P. 121 l. 1
3 Docet VIII. 10. 7 P. 230 l. 21

XII 2 Naass V. 8. 25 P. 93 l. 24

4 Basil VII. 26. 7 P. 205 l. 11
Naass V. 8. 25 P. 93 l. 25

I Cor X 11 εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντηκε

XI 32 ἕνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν

XIII 10 αλλωμί

XV 27 αὐτῷ πάντα ὑποτέσσεται

45 τὸν ἐσχατὸν ἀνθρώπου

II Cor III 15 ... κάλυμα ἐπὶ τῆν καρδίαν

V 2 καὶ ἐπενδύσασθε ἔνδυμα οὐράνιον

c/II(a)V 4

3 μὴ εὐρεθῆ γυμνή

4 see II C 2

XII 2 ... ἤρπασθε ὑπὸ ἀγγέλου καὶ γεγονέναι ἕως δευτέρου καὶ τρίτου οὐρανοῦ

4 καὶ ἤκουσα ἄρρητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ εἰπεῖν εἰς τὸν παράδεισον αὐτὸν καὶ ἑωρακίαι ἃ ἑώρακε, καὶ ἀκηκοίαι ῥήματα ἄρρητα ἃ οὐκ ἐξὸν ἀνθρώπῳ εἰπεῖν

Gal III 10 Valent VI. 35. 6 P. 165 l. 12
19 Merwin VII. 31. 6 P. 217 l. 15
28 Naass V. 7. 15 P. 82 l. 8

IV 24 Mar VIII. 14. 3 P. 234 l. 1
26 Naass V. 7. 39 P. 88 l. 19
Valent VI. 34. 3 P. 163 l. 3
27 Naass V. 8. 36 P. 95 l. 23

V 16 Naass V. 8. 31 P. 94 l. 31
17 Just V. 26. 25 P. 130 l. 24

Gal III 10 ... ὑπὸ κατάρων ἐλύθητε

19 ? *missive*

28 ὅπου... οὐκ ἔστιν οὔτε θῆλυ οὔτε ἄρσεν, ἀλλὰ καινὴ κτίσις,
καινὸς ἄνθρωπος

cf Gal VI 15

IV 24 ἵνα... ἔστι τῆς κτίσεως ἀλλογορούμενα > σύμβολα

26 ... τὴν ἄνω Ἱερουσαλήμ, ἣτις ἔστι μήτηρ ζώντων

ἐν Ἱερουσαλήμ τῇ ἄνω

27 ὅτι πλείονα... τὰ τέκνα τῆς ἐργασίας μάλλον ἢ τῆς ἐχούσης
τὸν ἄνδρα

cf Is LII, 1

V 16 τῆς ἐπιθυμίας τῆς σαρκὸς

17 διὰ τοῦτο ἡ ψυχὴ κατὰ τοῦ πνεύματος τέτακται καὶ τὸ
πνεῦμα κατὰ τῆς ψυχῆς

VI 15 see Gal III 28

Eph I 21 Basil VII. 20.3 P. 196 l. 3

Basil VII. 25.5 P. 203 l. 19

Kai 1° + Miller // Kai 2° + Busen

II 15 Naass V. 7.15 P. 82 l. 9

17 Naass V. 8.22 P. 93 l. 10

III 3 Basil VII. 26.7 P. 205 l. 10

5 Valent VI. 35.1 P. 164 l. 10

Basil VII. 25.3 P. 203 l. 7

Basil VII. 26.7 P. 205 l. 9

14 Valent VI. 34.7 P. 163 l. 20

15 Naass V. 7.7 P. 80 l. 10

Naass V. 7.35 P. 87 l. 17

16 Valent VI. 34.7 P. 163 l. 21

18 Valent VI. 34.7 P. 163 l. 23

V 14 Naass V. 7.33 P. 87 l. 3

Ερη Ι 21 ἀλλὰ ἴσθι ... ὑπὲρ πάντος ὀνόματος ὀνομαζομένου
διὰ πάσης ἀρχῆς καὶ ἐξουσίας (καὶ) κυριότητος (καὶ) πάντος
ὀνόματος ὀνομαζομένου

II 15 καινὸς ἄνθρωπος J E IV 24
17 εἰρήνην τοῖς μακρὰν ... καὶ εἰρήνην τοῖς ἐγγύς

III 3 κατὰ ῥηκόλυφην ἐγνωρίσθη μοι τὸ μυστήριον
5 τὸ μυστήριον ὃ ταῖς προτέρας γενεαῖς οὐκ ἐγνωρίσθη
τὸ μυστήριον, ὃ ταῖς προτέρας γενεαῖς οὐκ ἐγνωρίσθη ...
τὸ μυστήριον ὃ ταῖς προτέρας γενεαῖς οὐκ ἐγνωρίσθη
14 τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν θεὸν καὶ πατέρα
καὶ κύριον τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ

15 ἀφ' οὗ ... πᾶσα πατριὰ ὀνομαζομένη ἐπὶ γῆς καὶ ἐν τοῖς οὐρανοῖς
ἐξ οὗ πᾶσα πατριὰ χαρακτηρίζεται
16 ἵνα δώῃ ὑμῖν ὁ θεὸς κατοικῆσαι τὸν χριστὸν εἰς τὸν ἕσω ἄνθρωπον
18 ἵνα ἐξισχύσητε νοῆσαι, τί τὸ βάθος ... καὶ τί τὸ πλάτος ... ἢ
τί τὸ μήκος

IV 24 see II 15

V 14 ἐγείρει ὁ καθεύδων καὶ ἐξεγέρθητι, καὶ ἐπιφάνυσε σοι ὁ χριστὸς

Phil II 6, Seth I, 11, 11 P. 272 l. 13

Seth I, 11, 11 P. 272 l. 14

Seth V, 19, 20 P. 120 l. 21

10 Naass II, 7, 11 P. 81 l. 13

Naass V, 8, 22 P. 93 l. 8

Perat V, 16, 14 P. 113 l. 22

III 20 Seth V, 21, 6 P. 124 l. 3

Cl I 19 Mn. VIII, 13, 2 P. 233 l. 4

II 9 Perat I, 10, 4 P. 269 l. 16

Perat V, 12, 5 P. 105 l. 6

σωματικῶς] H, Bernays : σώματι P

15 Doct VIII, 10, 7 P. 230 l. 20

1 Th V 5 Marc VI, 47, 4 P. 179 l. 14

Ρωμ II 6 ὅς ἐν μορφῇ θεοῦ ὑπάρχων οὐκ ἔρπαυμένον ἡγήσατο τὸ εἶναι
 ἴσα θεῷ
 7 ἀλλ' ἑαυτὸν ἐκένωσε μορφῇ δούλου λαβῶν
 ἢ τοῦ δούλου μορφῇ
 10 ἑπουρανίων... καὶ ἐπιγείων καὶ καταχθονίων
 τὸ γὰρ δόγμα... τοῦ πίπτα πάντων ὁμοῦ ἔστι τῶν ἑπουρανίων
 καὶ ἐπιγείων καὶ καταχθονίων
 οὔτε τῶν οὐρανίων οὔτε τῶν ἐπιγείων οὔτε τῶν καταχθονίων

III 20 ὧν ἔστι τὸ πολιτεῖμα ἐν οὐρανοῦ ἀνω

Cl I 19 ὅτι πᾶν τὸ πλῆρωμα ἡδύνησε κατοκῆσαι ἐπὶ τὸν υἱὸν
 τοῦ ἀνθρώπου σωματικῶς Ϛ II 9

II 9 ἐν ᾧ κατοκεῖ πᾶν τὸ πλῆρωμα τῆς θεότητος σωματικῶς Ϛ I 9
 πᾶν τὸ πλῆρωμα εὐδύνησε κατοκῆσαι αὐτῷ σωματικῶς, καὶ
 πᾶσα ἔστιν ἐν αὐτῷ ἡ θεότης Ϛ I 9

15 ἀπεικδυσάμενη τὸ σῶμα καὶ προσηλώσασα πρὸς τὸ ἕθλον καὶ
 θριαμβεύσασα δι' αὐτοῦ τὰς ἀρχὰς καὶ τὰς ἐξουσίας

I Th V 5 τοῦ υἱοῦ τοῦ φωτός Ϛ I Th xvi 8

I T VI 15 Basil VII 27.4 P. 206 l. 21

II T III 12, 13 Gaius, Gaius III 65.1-2 P. 242 l. 22

Heb IV 14 Valent VI 32.2 P. 160 l. 9

V 6 Theod. Yamyu VII 36.1 P. 222 l. 16

XII 22 Valent VI 30.9 P. 158 l. 12

Valent VI 32.9 P. 161 l. 18

I P. I 24 Sui VI 10.2 P. 137 l. 22

Man. VII 14.8 P. 235 l. 8

I T VI 15 κειροῦς ἰδίοις

II T III 12 τ...δωχθῶσονται †

13 † πονηροὶ δι' ἄνθρωποι προσκόψουσι ἐπὶ τὸ χεῖρον, πλανῶντες καὶ πλανώμενοι †

Hob IV 14 ὁ Ἰησοῦς ... ὁ ἀρχιερεὺς ὁ μέγας

V 6 // allusion

XII 22 ἡ ἑπουράνιος Ἱερουσαλήμ
Ἱερουσαλήμ ἑπουράνιος

P. I 24 ὅτι πᾶσα σὰρξ χόρτος, καὶ πᾶσα δόξα σαρκὸς ὡς ἄνθος χόρτου.
ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε· τὸ δὲ
ῥῆμα κυρίου μένει εἰς τὸν αἰῶνα
πᾶσα γὰρ σὰρξ χόρτος

cf Isa XL, 6 //
cf Isa XL, 6

I J IV 8 Valent VI. 29. 14 P. 156 C. 14

Rv

XXII 13 Marc VI. 49. 5 P. 182 C. 9

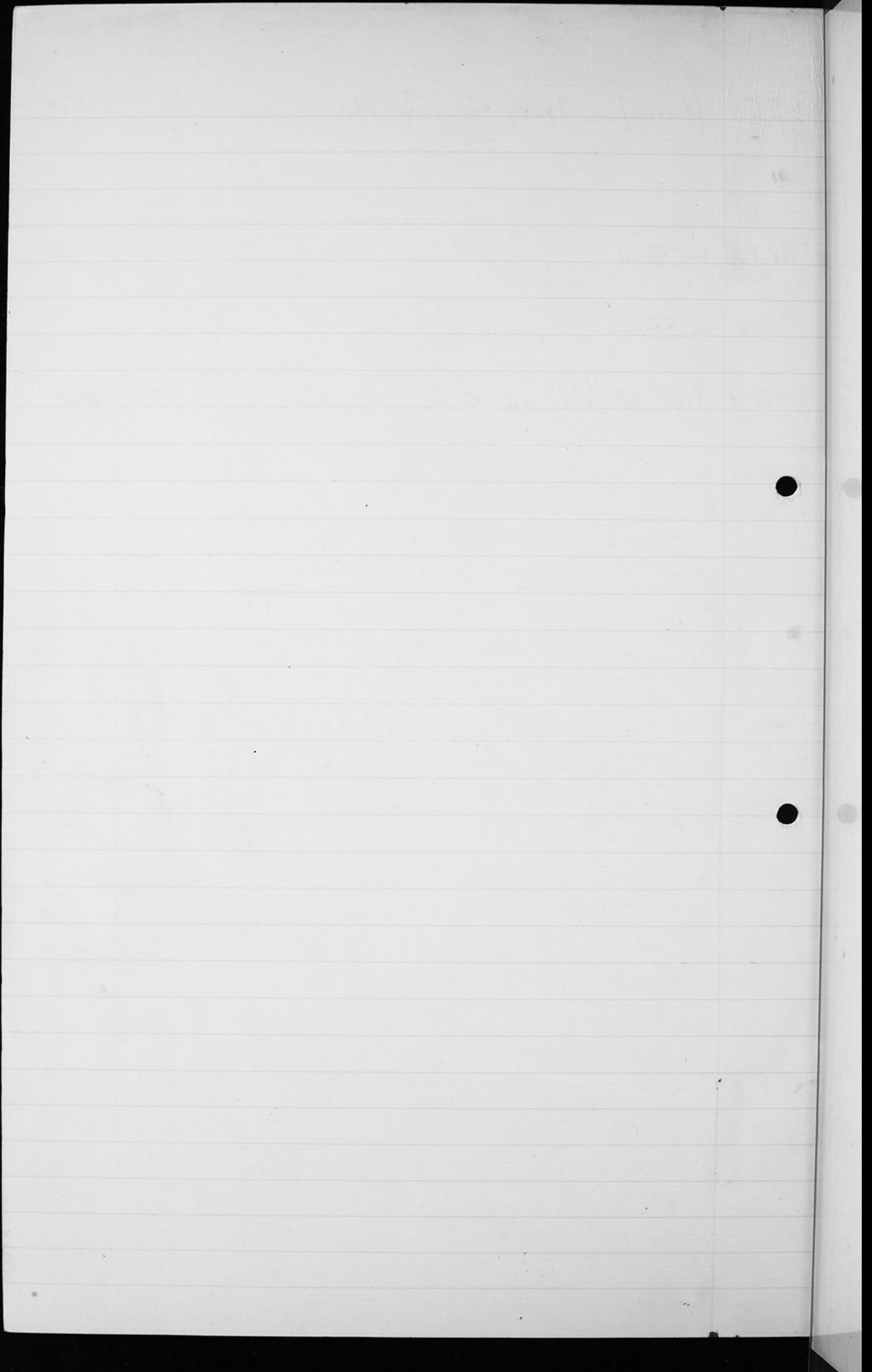
I J IV 8 [ὁ πατήρ] ... ἀγάπη γὰρ ... ἦν ὁ θεός

RV I 8 see XXII 13

XXI 6 see XXII 13

XXII 13 ἐγὼ τὸ ἄλφα καὶ τὸ ὦ

4 I 8, XXI 6



THE NEW TESTAMENT TEXT OF
HIPPOLYTUS OF ROME.

Part II.

- I. Introduction.
- II. The Character of the text used by Hippolytus.
- Note A: Hippolytus and the Diatessaron.
- III. The New Testament text of Hippolytus and the Manuscripts of Hippolytus.
- Note B: Did Hippolytus always use the same text?
- IV. Hippolytus as a witness to the Western text of the New Testament.
- V. Hippolytus as a witness to the original text of the New Testament.
- VI. Hippolytus as a witness to the original text, against the Textus receptus.
- VII. Hippolytus as a witness to the original text, against Westcott and Hort.

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APPENDICES.

- A. The New Testament text in the refutatio Omnium Haeresium.
- B. The extent of the New Testament quoted by Hippolytus.
- C. The New Testament text in some of the disputed works of Hippolytus.
- D. Bibliography for New Testament text.

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I. INTRODUCTION

In 1901 Sir Frederick Kenyon¹ said that Hippolytus' quotations from the New Testament had not been specially investigated. The aim of this thesis is to fill this gap in New Testament textual criticism; for, in spite of various studies of Hippolytus' New Testament, a full scale investigation of it is still lacking.

A modern critical edition of Hippolytus² had only begun to appear four years before Sir Frederick wrote; and since the investigator of patristic quotations depends on the work of patristic editors, little could have been expected before the beginning of this century. There had, indeed, been editors of Hippolytus before Bonwetsch and Achelis (1897); in particular, P.A. de Lagarde (1858).³ And Lagarde's edition had been used by Tischendorf in his Apparatus of 1869⁴. But the manuscripts and versions which were at the disposal of Bonwetsch and Achelis threw a completely new light on the character of the New Testament text used by Hippolytus. The Jerusalem manuscript of the Treatise on Anti-Christ, for example "completely antiquates Tischendorf's reports of Hippolytus' readings, specially in chapters XVII and XVIII of the Apocalypse."⁵

Therefore, in order to review the study of Hippolytus' New Testament text in the past, we do not need to go further back than 1897; that is the starting point.

1. Handbook to the Textual Criticism of the New Testament
by F.C. Kenyon p.217.
2. Hippolytus Werke, G.N. Bonwetsch and Hans Achelis
3. Hippolyti romani ... Pauli Antonii de Lagarde
4. Novum Testamentum Graece ... Constantinus Tischendorf
5. The Text and Canon of the New Testament by Alexander
Souter, 1912 p.82.

INTRODUCTION

In 1901 the first systematic study of the human mind was undertaken. The aim of this study was to determine the nature of the human mind and its functions. This study was conducted by the psychologist, William James, in his book, "The Principles of Psychology".

The study of the human mind has since then become a major branch of psychology. It has led to the development of many theories and methods of research. The study of the human mind is now a well-established and important part of the scientific study of behavior.

The study of the human mind is a complex task. It involves the study of the mind's structure and its functions. It also involves the study of the mind's development and its relationship to the body. The study of the human mind is a field that is constantly expanding and evolving.

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1. James, W. (1890). The Principles of Psychology. London: Holt, Rinehart & Winston.

2. James, W. (1890). The Principles of Psychology. London: Holt, Rinehart & Winston.

3. James, W. (1890). The Principles of Psychology. London: Holt, Rinehart & Winston.

4. James, W. (1890). The Principles of Psychology. London: Holt, Rinehart & Winston.

5. James, W. (1890). The Principles of Psychology. London: Holt, Rinehart & Winston.

Nevertheless, before that date the general character of his text had been discussed. Westcott and Hort, for example, had declared it "substantially Western"¹. Dr. Scrivener had replied that even if Hippolytus' readings "had been as rigorously examined and as thoroughly known as they certainly are not," Westcott and Hort's judgement could not be substantiated.² And Scrivener went on to show that certain quotations of Hippolytus from the New Testament could be used against Westcott and Hort to support the received Text: e.g. Luke XXII 43, 44, John III 13.

In 1901 came Sir Frederick Kenyon's first edition of the Handbook; he made no judgement on the type of text used by Hippolytus but said that his quotations were "often too inexact to be useful for textual purposes".³ And this sentence was repeated verbatim in the second edition of 1912.⁴

Meanwhile two writers on New Testament textual criticism had included Hippolytus in their investigations: Hermann von Soden and Dr. Alexander Souter. In Part I, volume 2 of Die Schriften des Neuen Testaments (1907) and in volume 3 (1910), von Soden discussed the text of Hippolytus in the Gospels and in the Apocalypse; he did not apparently discuss Hippolytus' text in Acts from which there are few extant quotations, or in Paul from which there are more. von Soden claimed that these quotations from the Gospels and the Apocalypse alike supported his reconstruction of the New Testament text; and that the former showed the influence of Tatian's Diatessaron upon them: "Auch Hippolyte also hat das Diatessaron gekannt und sich von ihm bei seinen Citaten beeinflussen lassen" p.1608. He also indicated similarities

1. The New Testament in the Original Greek II page 113
2. Introduction to the Criticism of the New Testament, page 140
3. Handbook to the Textual Criticism of the New Testament
(1901) P, 217
4. Handbook to the Textual Criticism of the New Testament
(1912) P. 255

...had been discussed...
...had declared it...
...had noted that...
...had examined...
...had noted...
...had noted...
...had noted...
...had noted...

In 1901...
...of the...
...used by...
...had been...
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...had been...
...had been...
...had been...

1. The text...
2. The text...
3. The text...
4. The text...

between Hippolytus' type of text and δ^s Sy^{sc} *af. t.* In Part II (1913) von Soden included a great many references to Hippolytus in his Apparatus.

While von Soden's work was being published in Germany, the Oxford University Press produced a New Testament text, with a critical apparatus compiled by Dr. Souter (1910). Here, for the first time in England since the publication of the Berlin edition of Hippolytus, was a large number of that Father's readings made easily accessible to the New Testament critic: about 60 references for the whole of the New Testament of which two thirds were in the Apocalypse.

Two years later, in 1912, Dr. Souter followed up his Apparatus with The Text and Canon of the New Testament, in which he said of Hippolytus "in the Gospels he used a good Western text. His citations of Matthew XIII 43, XXIV 48-49 and XXV 41 suggest that he may also have used Tatian's Diatessaron on occasion. In the epistles of Paul, also, he appears to have used a good Western text: at least this is suggested by the text in which he quotes I Thessalonians IV 13-17. In the Apocalypse his text is particularly important; there he is found to agree with the best authorities".¹

Souter was in general a supporter of Westcott and Hort; and in the years immediately before 1914 the tide was flowing in their favour. ^{c.} D.H. Turner, for example, wrote in The Journal of Theological Studies for 1910: "Hort was the last and perhaps the ablest of a long line of editors of the Greek Testament commencing in the eighteenth century, who very tentatively at first, but quite ruthlessly in the

1. p. 82.

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lonians IV 13-17. In the Epistles his text is
particularly important; there he is found to agree with
the best authorities."
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text; and in the years immediately before 1913 the text
was being in their favour. W. E. Thrane, for example, wrote
in The Journal of Theological Studies (1913): "Soden was
the last and perhaps the chief of a long line of editors of
the Greek Testament commencing in the sixteenth century,
who very tentatively at first, but quite definitely in the

79

end, threw over the later in favour of the earlier Greek manuscripts: and that issue will never have to be tried again."¹

But the opposition, which we have already heard from Dr. Scrivener had not died; it was kept alive by Mr. H.C. Hoskier. In his Codex B and its allies, a Study and an Indictment 1914, he uses Hippolytus as one of the large bundle of sticks with which he beats Hort and the Neutral text. Thus:

"Hippolytus cites 1 Thess IV 13-17, 2 Thess 1-12 in full. In the face of these quotations it is seen how loosely Turner argues when he says 'Hort was the last and perhaps the ablest'. But permit me to ask what Mr. Turner means by this light hearted sentence. He cannot mean that Hippolytus' manuscript was later than that of B? Yet, allow me to state that in these long passages comprising 12 consecutive verses from one epistle and four from the other Hippolytus' early 3rd century Manuscript is found generally on the side of what Turner would call the Later Manuscripts. Has he ever consulted these important passages before writing down so positively statements which seem to me to be extremely misleading?"

Hoskier then quotes 13 readings of Hippolytus in these two quotations from the Epistles to the Thessalonians to show that Hippolytus disagrees with Hort and agrees with the so called later manuscripts. He then sums up:

"Thus, there is no such thing as earlier and later Manuscripts in this connection. Hippolytus' manuscript was early enough to be of service here and to indicate that what Turner (and others) would designate the readings and leanings of the later manuscripts are not later at all, but go to the second century or at latest

1. J.T.S. Vol. XI p. 183 f.

to the first quarter of the third century. The question is not at all of earlier or later manuscripts, but as to which of two readings current in the second century was the correct one. And as to this B evidently has no more to say than F."¹

Two comments may be made on this section of Hoskier's Indictment:

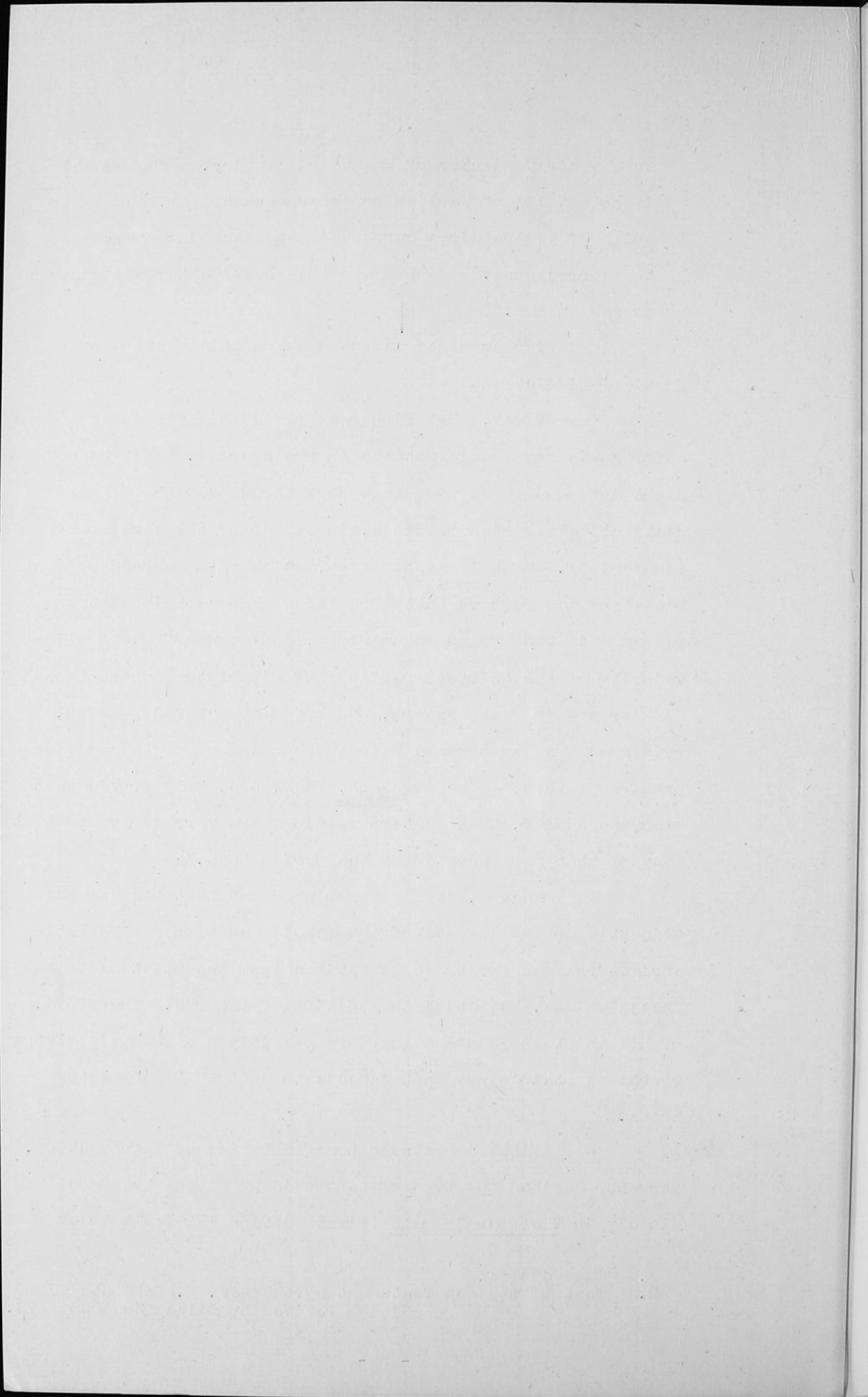
First, that Turner expressed himself in an unfortunate way in his article in the Journal. What he no doubt intended to say was that Hort threw over the distinctively Syrian readings, in favour of the earlier manuscripts. It is also a fact, which no-one would deny (least of all Turner) that Hort threw over certain Western readings in the Syrian manuscripts, in favour of B. The majority of the thirteen readings of Hippolytus quoted by Hoskier are in fact Western, and not distinctively Syrian, readings. We may compare here the summing up of this dispute by Kirsopp Lake: "The argument, therefore, only proved what everyone admits, that Western readings are very early and that many of them were adopted by the Syrian text."²

Second, it may be pointed out that Hoskier was evidently not making use of the Achelis edition of the Anti-christ-Treatise for these quotations from the Epistles to the Thessalonians, but still the edition of Lagarde. Therefore, of his thirteen readings four are possibly not what Hippolytus wrote: certainly not what Achelis thought that Hippolytus wrote.

Little more need be said by way of introduction. Streeter defined the type of text used by Hippolytus more closely in The Four Gospels (first edition 1924): "A Greek

1. Page 426 ff.

2. Text of the New Testament by the Rev. K. Lake 6th Edition revised by Silva New 1933 P 72.



text roughly speaking, corresponding to the Old Latin;"¹ and Kirsopp Lake: "A definitely Western type of text with many agreements though with some differences from the Greek text implied by the Latin group" i.e. Tertullian, Cyprian, Novatian.²

Finally, the treatment of Hippolytus in two editions of the Greek N.T. may be mentioned.

First, Nestle's Seventeenth Edition 1941. Hippolytus is quoted four times in the Apparatus, at 1 Cor. XV 28, Rev. XVII 8, XVIII 2, 3. As Professor Kilpatrick said in his Review, "Hippolytus could have been quoted much more frequently."³

Second, Merk's fifth edition (1944). Here Hippolytus is quoted about sixty times, and only a third of these are from the Apparatus to the Apocalypse (contrast Souter).

From this sketch of the treatment of Hippolytus' New Testament quotations in the first half of this century, it will be clear that the first task is to answer two questions:

First, what type of text did Hippolytus use? Are Streeter and Lake right when they speak of it as Western? And what does this mean?

Second, when the manuscripts of Hippolytus' works support different readings in the New Testament quotations, which reading is to be preferred?

When these questions have been answered we may go on to consider the value of Hippolytus as a witness to his particular type of text, whatever that may be; and finally as a witness to the original text of the New Testament.

1. Page 67
2. The Text of the New Testament P. 51
3. J.T.S. Vol. L, P. 17.

II. The Character of the Text used by Hippolytus.

The two preliminary tasks are interconnected. How can we discover what type of text Hippolytus used, unless we make use of his quotations? And how can we choose between the readings in the manuscripts of Hippolytus in these quotations, unless we know what kind of text he used? For if, in a particular quotation from the New Testament, manuscript I contains reading A which is the reading of family X of the New Testament authorities and manuscript II of Hippolytus reads B, the reading of family Y of the New Testament authorities, then considerable weight will be given to that manuscript of Hippolytus which contains the reading of the New Testament authorities which Hippolytus most frequently follows. Therefore, we need to know the type of text (X or Y) which he used before we choose between his manuscripts (I or II), and establish the text of his quotations (A or B).

But happily we are not in as bad a position as might at first appear. Not every significant work of every quotation which Hippolytus made from the New Testament varies in the extant manuscripts of his works; that is, not every significant word in Part I is underlined in red. There is enough agreement among the manuscripts of Hippolytus to allow us to form a judgement on the character of his text, without making use of those readings in which his manuscripts are not unanimous. When we have thus decided what kind of text Hippolytus used, we can proceed, in the next section, to consider those passages where the Hippolytean manuscripts vary.

But how shall we discover what kind of text of the New Testament Hippolytus used?

The University of the South Pacific
The two principal aims of the study are:
How can we improve the quality of the
as a result of his research? The aim of the study
between the quality of the research in
these questions, unless we have some idea of what
how to do a particular question from the UK
University of the South Pacific
Faculty A of the New Zealand University and University B
of the University of the South Pacific
New Zealand University, both of which will be
given some examples of the quality of the
reading of the New Zealand University and the quality of the
most commonly found. Therefore, we need to know the
type of text (I or Y) which is used before we should know
the characteristics (I or Y), and establish the text of the
question (I or Y).
But finally we are not in a position
as a result of the study. We are very slightly aware of
every question which appears in the New Zealand
version in the exact manner of the text; that is
not every question word in text Y is mentioned in text
there is some agreement with the characteristics of
University of the South Pacific as to have a balance in the character
of the text, without which we do not know the value
his characteristics are not identical. What we have then
decided that kind of text which we can produce
in the next section, to consider those questions which are
University of the South Pacific
But how shall we choose the kind of text
of the New Zealand University study?

Let us begin as Streeter advises¹, by making a collation with the Textus receptus of the non-variable quotations of Hippolytus (i.e. those not underlined in red in Part I). With this text, because it may be that the scribes of Hippolytus' works tended to assimilate their author's quotations from the New Testament to the standard text. By making the first collation with this standard text (or at least with one very near to it, except in the Apocalypse) any such assimilations are ruled out.

We are left then with a mass of readings, namely all those in which Hippolytus differs from the received text. There are about seven hundred of these. Not all of them are important for our present purpose, therefore, we may eliminate certain classes, in order to make the investigation more manageable.

(a) We can eliminate, first, all those readings which have no support from the surviving manuscripts, versions, and patristic quotations. These are the singular readings of Hippolytus and they will not help us to find his nearest relatives.

(b) Secondly, we can eliminate from the present investigation those quotations which support two or more different readings at the same point; that is to say, where quotation I of a passage agrees with the authorities for Group A, and quotation II of the same passage agrees with the authorities for Group B, etc. These are the occasions on which one would write "Hipp $\frac{1}{2}$ ", etc. These quotations should be eliminated here, because we cannot be sure, yet, whether Hippolytus did in fact know both readings, or whether the scribes of one or other quotation have altered the original.

1. The Four Gospels P. 147; cf. J.T.S. XLIII pp 25, 33, 89, 181.

(c) We can ignore at present those New Testament quotations of Hippolytus which are preserved in translation alone, since these will be unsafe for the present investigation: the translator may have substituted his own text in the act of translation.

(d) We can ignore also those readings from Hippolytus' New Testament text which may be original. As Burkitt said in the case of Clement of Alexandria: "It is companionship in error which shows real affinity in text."¹ The principle involved here is that on which a schoolmaster acts: he is less suspicious of collusion between two boys who present the same answer when it is the right answer, than of collusion between two who present the same answer when it is wrong: and the more wrong the answer the more suspicious he is. But how are we to know what the original text of the New Testament is? Let us say, for our present purposes, the text printed by Nestle.

(e) We must ignore for the present the readings given only in works of which the Hippolytean authorship is uncertain; these are considered in Appendix C.

When all these eliminations have been made, we shall have the New Testament readings of Hippolytus where his own manuscripts and versions are unanimous; where he is not giving us a singular, unsupported reading; where he gives us one reading and not two or three different readings; where his reading has been preserved in Greek, and not in translation; and where it is probably the wrong reading, or rather, it is not Nestle's. We shall then consider which manuscripts support these readings. The result of this investigation is shown in the following table:

1. Texts and Studies V 5. p. XIII.

(a) We can ignore all passages which have been...
...of Hippolytus which are...
...these will be...
...investigation: the...
...text in the...
(b) We can ignore also those...
...Hippolytus' New Testament...
...should be in the...
...responsibility in...
...The principal...
...text: he is...
...who present the...
...that of...
...when it is...
...translation...
...text of the New Testament...
...purpose, the text...
(c) We must...
...only in...
...these are...
...when all...
...have the New Testament...
...manuscripts and...
...giving us a...
...at one...
...where his...
...translation...
...rather, it is...
...manuscripts...
...investigation is shown in the following table:

Table showing the results of the investigation

Table IA

	Total No. of readings	K	A	B	C	D	W	Θ
Mt	16	4	1	0	2	4	4	2
Lk	14	2	1	0	0	7	-	1
Jn	9	3	3	0	0	2	-	3
3 Gospels	39	9	5	0	3	13	-	6
<hr/>								
	Total	K	A	B	C	D		
Acts	9	2	2	1	1	4		
<hr/>								
	Total	K	A	B	C	D	F	G
Paul	20	1	1	0	1	7	5	5
<hr/>								
	Total	K	A	B	C	P		
rv.	19	2	4	10	6	7		
<hr/>								

From this table, it will be seen that D (Bezae and Claromontanus) is the most frequent supporter of Hippolytus of the uncial manuscripts listed in it. In Matthew and John D supports a quarter of the total, and in Luke nearly half; in these three together, D supports a third of the total. Similarly in Acts D supports nearly half. In Paul, D (Claromontanus) is first with seven out of twenty and F and G are second with five. In the Revelation B is first with ten out of nineteen and P is second with seven.

This first test for the character of Hippolytus' New Testament confirms the judgement of Hort that it is mainly Western in the Gospels, Acts and Paul.

Moreover, when we examine those readings in these lists which have not the support of Bezae and Claromontanus we find that in many cases they have the agreement of some of the old Latin manuscripts. Adding together D and the Old Latin, we have the following results:-

Table 11

	Total No. of readings					
	A	B	C	D	E	
1	4	1	0	0	0	5
2	3	1	0	0	0	4
3	3	1	0	0	0	4
4	2	0	0	0	0	2
5	2	0	0	0	0	2
6	2	0	0	0	0	2
7	2	0	0	0	0	2
8	2	0	0	0	0	2
9	2	0	0	0	0	2
10	2	0	0	0	0	2
11	2	0	0	0	0	2
12	2	0	0	0	0	2
13	2	0	0	0	0	2
14	2	0	0	0	0	2
15	2	0	0	0	0	2
16	2	0	0	0	0	2
17	2	0	0	0	0	2
18	2	0	0	0	0	2
19	2	0	0	0	0	2
20	2	0	0	0	0	2
21	2	0	0	0	0	2
22	2	0	0	0	0	2
23	2	0	0	0	0	2
24	2	0	0	0	0	2
25	2	0	0	0	0	2
26	2	0	0	0	0	2
27	2	0	0	0	0	2
28	2	0	0	0	0	2
29	2	0	0	0	0	2
30	2	0	0	0	0	2
31	2	0	0	0	0	2
32	2	0	0	0	0	2
33	2	0	0	0	0	2
34	2	0	0	0	0	2
35	2	0	0	0	0	2
36	2	0	0	0	0	2
37	2	0	0	0	0	2
38	2	0	0	0	0	2
39	2	0	0	0	0	2
40	2	0	0	0	0	2
41	2	0	0	0	0	2
42	2	0	0	0	0	2
43	2	0	0	0	0	2
44	2	0	0	0	0	2
45	2	0	0	0	0	2
46	2	0	0	0	0	2
47	2	0	0	0	0	2
48	2	0	0	0	0	2
49	2	0	0	0	0	2
50	2	0	0	0	0	2
51	2	0	0	0	0	2
52	2	0	0	0	0	2
53	2	0	0	0	0	2
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55	2	0	0	0	0	2
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57	2	0	0	0	0	2
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61	2	0	0	0	0	2
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65	2	0	0	0	0	2
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67	2	0	0	0	0	2
68	2	0	0	0	0	2
69	2	0	0	0	0	2
70	2	0	0	0	0	2
71	2	0	0	0	0	2
72	2	0	0	0	0	2
73	2	0	0	0	0	2
74	2	0	0	0	0	2
75	2	0	0	0	0	2
76	2	0	0	0	0	2
77	2	0	0	0	0	2
78	2	0	0	0	0	2
79	2	0	0	0	0	2
80	2	0	0	0	0	2
81	2	0	0	0	0	2
82	2	0	0	0	0	2
83	2	0	0	0	0	2
84	2	0	0	0	0	2
85	2	0	0	0	0	2
86	2	0	0	0	0	2
87	2	0	0	0	0	2
88	2	0	0	0	0	2
89	2	0	0	0	0	2
90	2	0	0	0	0	2
91	2	0	0	0	0	2
92	2	0	0	0	0	2
93	2	0	0	0	0	2
94	2	0	0	0	0	2
95	2	0	0	0	0	2
96	2	0	0	0	0	2
97	2	0	0	0	0	2
98	2	0	0	0	0	2
99	2	0	0	0	0	2
100	2	0	0	0	0	2

From this table, it will be seen that D (Lodges and
 Altoncham) is the most frequent supporter of
 the majority of the various manuscripts listed in the
 list and John D. supports a number of the total, and in
 this case D falls in line with the majority of supporters
 a third of the total. Similarly in case D supports nearly
 half in Paul D (Altoncham) in line with the
 of Henry and T and C and second with Henry in the
 revelation B is first with one of Altoncham and T in
 second with Henry.

This list lists for the comparison of manuscripts
 the following contains the judgment of how that it is made
 in relation to the Borgia, Ace and Paul.

Moreover, when we examine these readings in detail
 these which have not the support of John and Altoncham
 we find that in many cases they have the support of some
 of the old Latin manuscripts. Adding together T and the
 old Latin, we have the following results:

Table IB

	<u>Total</u>	<u>D and/or Old Latin</u>
Mt.	16	12
Lk.	14	7
Jn.	9	3
	—	—
3 Gospels	39	23
Acts	9	5
Paul	20	8

We would therefore be justified in saying that there is a considerable Western element in the New Testament text of Hippolytus; meaning here by Western that type of text which is common to D (Bezae in the Gospels and Acts, Claromontanus in Paul) and to the Old Latin.

But if this is so, then the Textus receptus is not the most suitable text with which to collate Hippolytus. Because the Textus Receptus includes a number of Western readings, as we have already noticed; and these disappear when Hippolytus agrees with it.

Therefore, in order to see more exactly the kind of text which Hippolytus used (at least in the Gospels, Acts and Paul) we need to collate them with a non-Western text. For this purpose, Westcott and Hort's text is ideal.

We shall then make the same eliminations as before, except for (d). It will not be very likely that many original readings which were rejected by Hort will be involved; and even if they were, our rough and ready method of eliminating them (agreement with Nestle) will not help us to any great extent now; for Hort is a third of Nestle.

Table II

(see over)

Table II

	Total	κ	A	B	C	D	Θ	W
Mt.	46	9	8	2	8	15	12	14
Lk.	39	5	8	0	3	11	8	-
Jn.	19	6	10	1	1	5	8	-
3 Gospels	104	20	26	3	12	31	28	-

	Total	κ	A	B	C	D	HCP
Acts	10	1	0	0	1	5	000

	Total	κ	A	B	C	D	F	G	K
Paul	42	3	8	5	4	19	15	16	12

	Total	κ	A	B	C	P
Av	44	8	5	16	7	20

From this table it will be seen that, when a thoroughly non-Western base is taken, Hippolytus still has D (Bezae and Claromontanus) as his main supporter, namely for nearly one third of the total in the Gospels, for half in Acts, and just less than half in Paul. Meanwhile in the Apocalypse B and P have changed places, though they are still the leading supporters.

Unfortunately it is not possible to define the type of text used by Hippolytus more closely than this. For example, it is not possible to say that his quotations follow any one, or any group, of the old latin manuscripts. Sometimes one of them supports his reading, sometimes another. And our knowledge of his text is so slight, his extant quotations being in fact so few, that a more definite statement of his type of text cannot be made.

We shall not consider the character of Hippolytus' text any further at present. Until the second question, that raised by the differences between the manuscripts of Hippolytus, has been answered, a final

Table II

Year	1950	1951	1952	1953	1954	1955	1956	1957	1958	1959	1960
Total	100	100	100	100	100	100	100	100	100	100	100
...

When this table is read, it will be seen that there is a general upward trend in the number of... (The text is extremely faint and largely illegible due to the quality of the scan.)

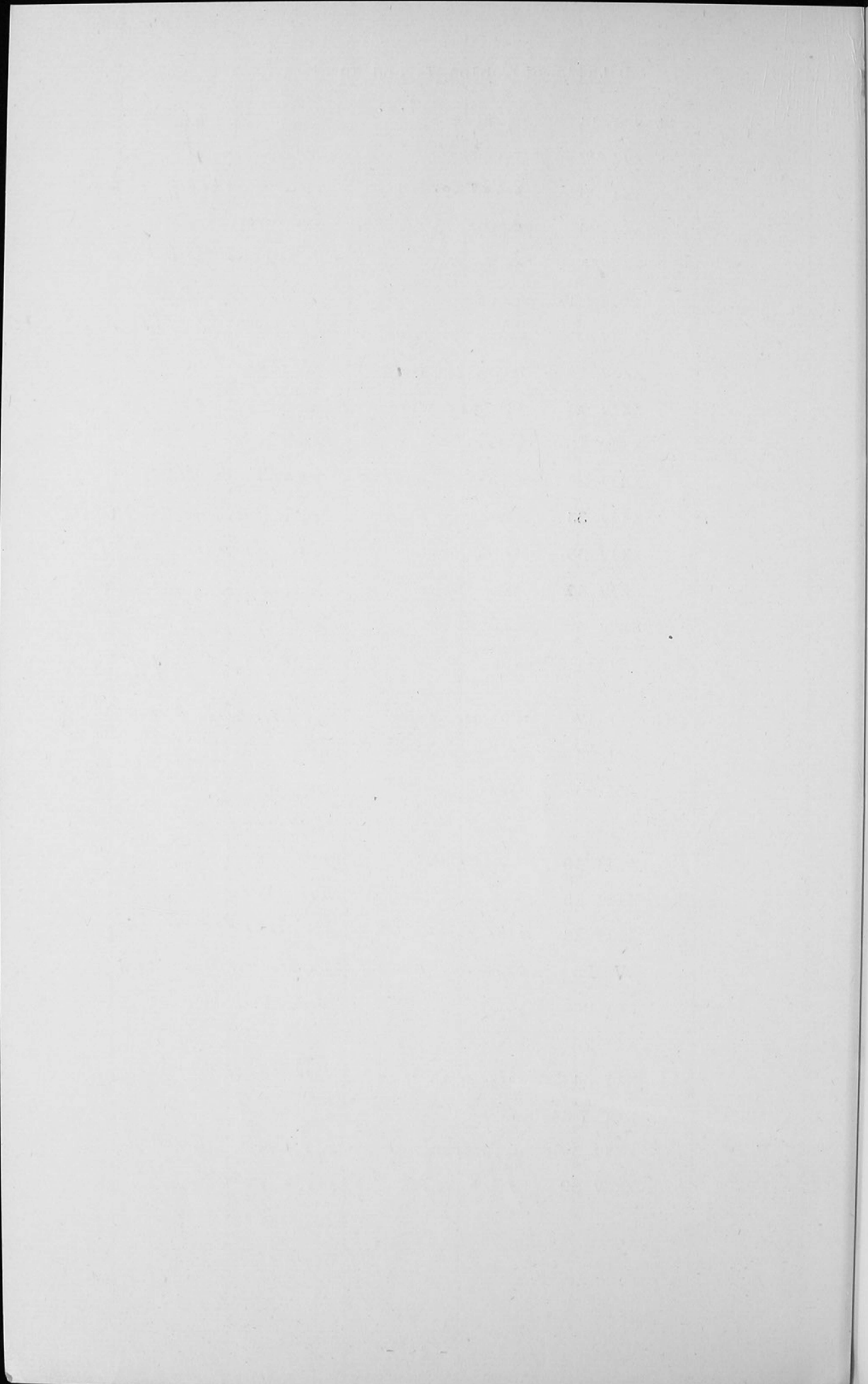
judgement on the type of text which he used, must be delayed. For we are at present working under this disadvantage: many of the most interesting readings of Hippolytus are excluded from this enquiry until the second task has been completed. When we have made up our minds on the reading of Hippolytus in those places where the authorities for his text are not unanimous we shall be in a better position to consider the value of Hippolytus as a witness to the Western text of the New Testament.

Meanwhile, we have this to guide us through the variations of the Hippolytean authorities; in the Gospels, Acts and Epistles, his New Testament text contained a larger element of Western readings than of any other single group. In the Apocalypse he seems to agree with B and P more often than with the others.

judgment on the type of text which is to be followed.
For we are at present writing under this assumption, and
of the most interesting readings of Hippolytus are obtained
from this source with the same result as was obtained
when we have made up our minds to the reading of Hippolytus
in those places where the authorities do not
not mention it shall be in a better position to compare
the value of Hippolytus as a witness to the original text of
the New Testament.
Accordingly we have had to give as though the
variation of the Hippolytus authorities in the text.
John and Ephraim, his two principal text witnesses a large
element of variation existing from of any other group.
In the Apocalypse he seems to agree with E and S more often
than with the others.

Details of Tables IA and IB

Mt VII 14	ἡ πύλη	T.R.	ου α h k w Hipp.
XVI 27	τὴν πράξιν		τὰ ἔργα ἢ it
XXI 23	διδάσκοντες		ου α b c e ff' g' h l
XXI 24	λόγον ἕνα		ἕνα λόγον C D
XXI 31	ὁ πρῶτος		ὁ ἔσχατος D Θ it
XXII 21	καίσαρι		τῷ καίσαρι D Θ
XXIV 8	πάντα δι' ταῦτα		ταῦτα δι' πάντα W c e f f' g' h l
XXIV 14	τοῦτο τὸ εὐαγγ.		τὸ εὐαγγ. α
XXIV 14	τῆς βασιλείας		ου g'
XXIV 15	ὅταν οὖν		ὅταν
XXIV 24	σημεῖα μεγάλα		σημεῖα ἢ W
XXIV 33	πάντα ταῦτα		ταῦτα πάντα ἢ D W it
XXIV 33	πάντα ταῦτα		add γινόμενα a c f h
XXIV 42	ποῖα ἔργα		ποῖα ἡμέρα ἢ ἔργα (e)
XXIV 49	ἔσθιεν δι'		ἔσθιεν τς C W
XXVIII 19	οὖν		ου it ἢ A c e f f' g' h
Lk III 17	συν. τὸν σίτον		τὸν μὲν σίτον συν. D
III 23	καὶ αὐτὸς ἦν		ἦν δι' D
III 23	ὥστε		ὥς D
IV 18	τὴν καρδίαν		τῇ καρδίᾳ
XIII 15	τῷ σαββάτῳ		ου ἢ*
XIII 15	ἢ		καὶ D
XIII 16	δέκα κ. οὐκ ἔτι		ἔτι δέκα κ. οὐκ ἔτι D e f
XVII 5	παρέχειν μοι κ.		παρανοχλεῖν μοι ἢ*
XXI 20	γνώτε		γινώσκετε W
XXI 28	διότι		ὅτι
XXI 34	ἀρν. ἐφ' ὑμ. ἐπ.		ἀρν. ἐπ. ἐφ' ὑμ. A
XXIII 34	τί		ὅ
XXIV 39	φυλάξασατέ με		φυλάξασατε D W Θ it
XXIV 39	σάρκ. κ. ὄστ.		ὄστ. κ. σάρκ.



		T.R.	Hipp
Jn	III 5		
	III 32	ἑώρ. κ. ἡκ.	ἡκ. κ. ἑώρ.
	III 32	τοῦτο	ου ἡ D
	VI 49	ἡμῶν	ἡμῶν
	XI 38		
	XI 41		
	XI 43		
	XI 45		
	XI 44		
	XI 44		
	XIII 18	ἐπῆρσεν	ἐπῆρκεν SAWθ
	XIII 18	τῆν πέρναν	πέρναν
	XIV 30	ὁ τ.κ.τ. ἄρχων	ὁ ἄρχων τ.κ.τ.
	XIV 30	οὐκ ἔχει	εὐρύσσει f
	XVII 22	δέδωκας	ἔδωκας ADD
	XVII 22	δέδωκα	ἔδωκα ἡ AB
Ac.	I 7	εἶπε δε'	ὁ δε' εἶπεν C
	II 37	εἰπόντες	εἰπόντες ἡ D
	II 38	ἐπὶ τῷ ὀνόματι	εἰς τὸ ὄνομα
	II 39	τ. τεκ. ἡμῶν	τ. τεκ. ἡμῶν D
	IV 13	ἠγράμμε... ἰδιῶτ.	ἰδιῶτ... ἀγράμμη
	V 28	δεδασκεῖν	λαλεῖν A
	V 29	περιθαρξέιν	περιθαρξέιν γὰρ D
	VIII 20	εἶγ	ου
	X 36	ὄν	ου ἡ AB d m
	XIII 50	δωχαμὸν	θλίψεν καὶ δωχαμὸν D
Am	I 18	ἀλήθεσαν	ἀλήθεσαν τοῦ θεοῦ
	VIII 3	καὶ περὶ ἀμαρτίας	ου
	VIII 35	τίς ἡμῶν	τίς γὰρ ἡμῶν
	IX 5	καὶ ἐξ ᾧν	ἐξ ᾧν FG
	XIII 1	πᾶσα ψυχὴ...	πάσαις ἰξουσίαις DFG fg
	XIII 4	εἰς ὀργὴν	ου D*FG d*fg
I O	II 1	τὸ μαρτύριον	τὸ μυστήριον ἡ AC
	II 1	τοῦ θεοῦ	τοῦ Χριστοῦ

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	T.R.	Hipp.
1 C V 77	Χριστός	Χριστός ὁ Θεός
XV 28	ὁ υἱός	αὐ
	XV 52	
2 C II 15	τῷ Θεῷ	αὐ
E III 19	τῆς γνώσεως	αὐ
IV 15	ἡ κεφαλὴ	κεφαλὴ DFG
Cl I 18	ἀρχή	ἀπαρχή
1 Th IV 13	καθὼς καὶ	ὡς καὶ DFG
1 T IV 1	τῆς πίστεως	τῆς ὑγιαίνουσας διδασκαλίας
IV 10	ἐπὶ Θεῷ ζῶντε	ἐπὶ Θεόν ζῶντα D
IV 10	μάλιστα	μάλιστα δε'
VI 17	ἐν τῷ νῦν αἰῶνι	τοῦ νῦν αἰῶνος Dfm
H II 14	διὰ τ. θαν.	διὰ τοῦ θαν. θάνατον D
Rv VII 1	ὀπίσθεν	ἔξωθεν BP
V 3	οὐδεὶς ἔ.τ.γ.	οὔτε ε.τ.γ. Η Β
V 3	οὐδεὶς ὑποκ.	οὔτε ὑποκ. Β
V 6	ὡς ἔσφαγ.	ἔσφαγ.
V 6	οὐ εἶσε	ἂν εἶσιν Β
VI 11	ἐκάστους	αὐτοῖς Β
vI 11	πληρώσονται	πληρώσωσιν Η ΒΡ
IX 14	λέγουσαν	λέγοντες Β
XI 5	θέλη 1 ^ο	θελήσει
XI 5	αὐτοὺς θέλ.	θελ. αὐτοῦς ABCP
XI 6	ἐάν	ἐάν C
XIII 18	αὐτοῦ	αὐτοῦ εἶσιν CP
XVII 4	πορν. αὐτῆς	πορν. τῆς γῆς Β
XVIII 11	κλείουσα ... πενθοῦσιν	καλύπτουσα ... πενθόγουσιν Β
XVIII 12	μαργαρίτου	μαργαρίτας CP
XVIII 13	θυμιάματα	θυμιάμα
XVIII 18	ἔκραζον	ἔκραξαν ACP
XVIII 19	ἔκραζον	ἔκραξαν AC
XIX 11	καλούμενος	αὐ AP

Note A. Hippolytus and Tatian's Diatessaron

We have seen already in the Introduction that von Soden and Souter suggest that Hippolytus used the Diatessaron in some at least of his quotations from the Gospels. If this is so, then these quotations in Hippolytus from the Gospels will have a different interest for us: they will no longer be evidence for Hippolytus' New Testament text, but they will be evidence for Hippolytus' text of the Diatessaron. Something must be said here on this question. Is there any evidence that Hippolytus used the Diatessaron?

Apart from the Dura fragment, no part of the Diatessaron survives in Greek, but only in translations and re-translations into other languages. Hence the difficulty of answering this question. Two kinds of approach are possible; on the one hand, it could be argued that some of the original Tatian-readings have survived translation and that we can therefore restore the original Greek, and so show the parallels between Tatian's Greek and Hippolytus; on the other hand, it could be argued that, while the Greek readings may not be recoverable, the arrangement of the verses can still be seen and that there is a similar conflation of the Gospels in the quotations of Hippolytus. One argument will be from readings, the other argument from arrangement.

von Soden used the former argument. But it is open to criticism in two directions. First, on the ground that we do not possess Tatian in Greek, and the translations cannot be trusted to retain his Greek readings. Second, on the ground that Tatian must have used some text which was in use in his day; if therefore another writer used the same text, this does not necessarily prove that he made use of Tatian. The Tatian-readings may have been

the common readings of Rome in the second century.¹ Their appearance in both Tatian and Hippolytus (granted that it be so) would not prove the dependence of Hippolytus on Tatian.

With regard to the argument from arrangement, I can only report that I have been through the Gospel quotations in Hippolytus and can find no evidence that Hippolytus conflates passages in a way which is parallel to their arrangements in the Diatessaron. It is of course true that Hippolytus does conflate his gospel quotations, combining Matthew, Mark and Luke in such a way that it is at times almost impossible to say which Evangelist is being quoted. But when these conflations are compared with Tatian's conflations, they do not agree.

Moreover it may not have been noticed that what may appear to be an argument from arrangement is often in fact an argument from reading. For example, Dr. Souter suggested that Hippolytus' quotation of Mt. XXIV 48, 49 showed dependence on the Diatessaron. Here Hippolytus diverges from the normal text in Matthew by reading $\xi\theta\acute{\iota}\sigma\iota\nu\ \tau\epsilon\ \kappa\alpha\iota\ \pi\acute{\iota}\nu\sigma\iota\nu$ instead of $\xi\theta\acute{\iota}\sigma\iota\gamma\ \delta\delta\ \kappa\alpha\iota\ \pi\acute{\iota}\nu\gamma$; and the former is, according to Merk the reading of Tatian, no doubt drawn from the parallel passage Luke XII 45. But it is not so clear that we have here Tatian's arrangement since this is also, according to Merk the reading of W 700 565. It may be therefore a reading which both Tatian and Hippolytus drew from the text of Rome in the second and third centuries.

The thesis that Hippolytus knew and used the Diatessaron cannot therefore in the present state of the evidence be either proved or disproved.²

1. cf. Alterations to the Text of the Synoptic Gospels and Acts, by C.S.C. Williams (1951) p. 23
 2. cf. Williams, *ibid*, Chapter 3 and J.T.S. XLIII 1942 p.p. 37-42; unfortunately none of the passages quoted in the latter are quoted by Hippolytus.
- cj. Die Abendmahlswork Jesu, von D. Dr. Joachim Jeremias (1949) pp. 70-72

III. The New Testament Text of Hippolytus and the Manuscripts of Hippolytus.

The preceding investigation into the character of the text used by Hippolytus provides us with this rule, by which we may judge between the variants in the manuscripts and versions of his works; in the Gospels, Acts and Paul, we should prefer readings which are in agreement with D and the old Latin group; in the Apocalypse we should prefer readings which are in agreement with B, P and the Latin fathers.

We shall consider the passages where Hippolytus' authorities are not in agreement, not in New Testament order which is the order in which they appear in Part I, but book by book of Hippolytus. And it will be best to begin with the treatise on Antichrist since there we have three continuous Greek manuscripts and an ancient translation (see G.C.S. I.1 P.1). That is to say the authorities for Antichrist are better than for the other works, and the text of the New Testament used by Hippolytus is probably better preserved in Antichrist than in any other of the works.

An example may help to clarify this point. In DAN IV 21. 2, II Thess II 5 is quoted as follows:

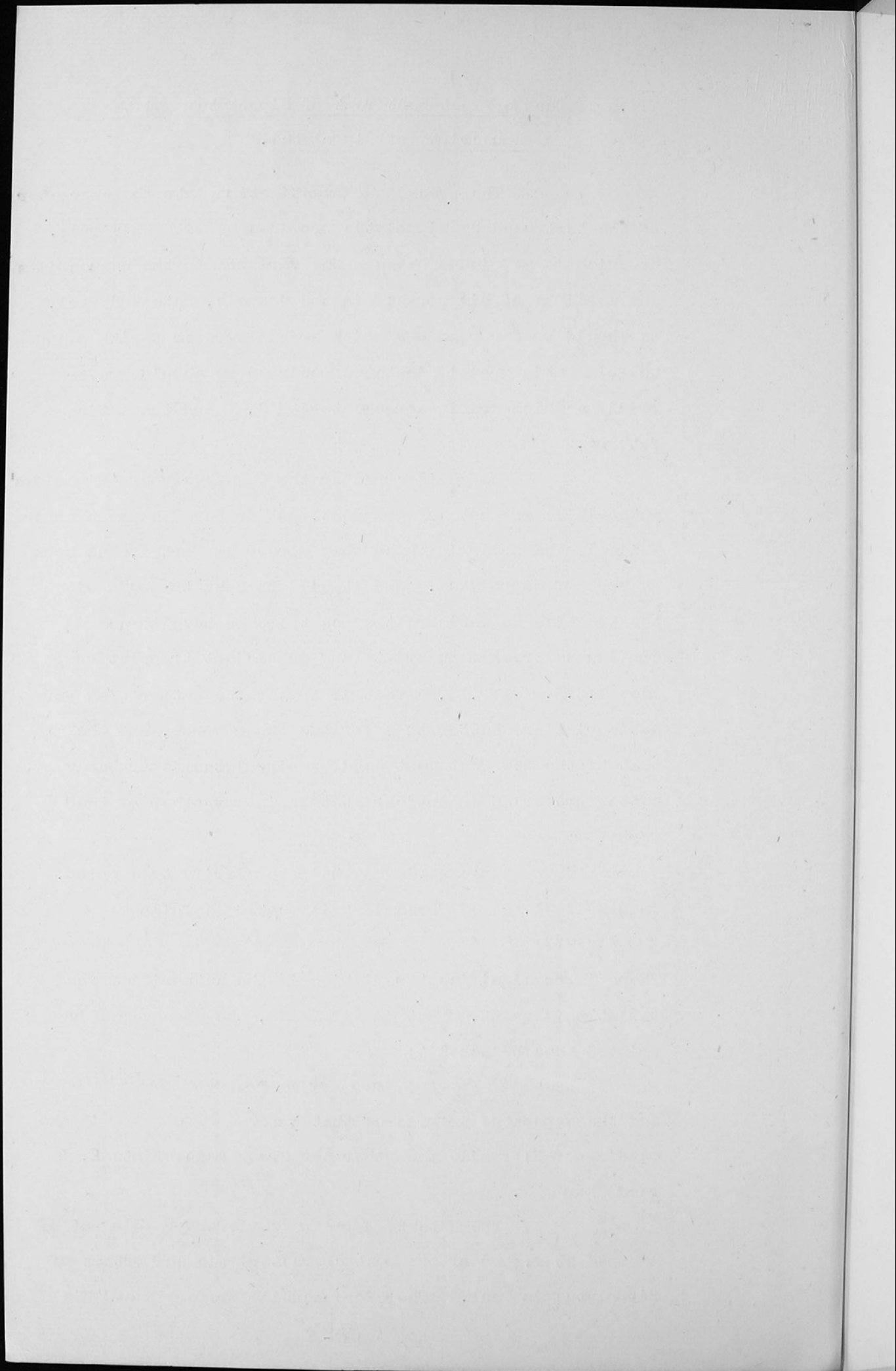
οὐ μνημονεύετε ὅτι ἔτι ὧν πρὸς ὑμᾶς ταῦτα ἔλεγον ὑμῖν;

There is no significant variation in the authorities for DAN at this point. But in ANT LXIII, the same verse is printed thus be Achelis:

οὐ μνημονεύετε ὅτι ἔτι ἐμοῦ ὄντος πρὸς ὑμᾶς ταῦτα ἔλεγον ὑμῖν;

And the apparatus informs us that ἐμοῦ ὄντος is the reading of H; while the other two Greek manuscripts E, R read ὧν .

The H text, ἐμοῦ ὄντος is the reading of D Ambrosiaster, two of the most characteristic supporters of Hippolytus in Paul. Therefore Achelis prefers H at this



point, and rightly. Either therefore Hippolytus used a different kind of text in DAN from that which he used in ANT or the authorities in DAN have suffered correction to the more usual text at this point as have also E and K in ANT. The former possibility cannot be ruled out and must be considered later (note B). At least we can say from this example that the ANT text is more in agreement with D than the DAN text.

This particular example serves to bring out another point. The rule which we have established is that Hippolytus is more likely to have used a text of the D type than of any other type. But as we have already noticed more than once, readings of this kind were taken into the standard Byzantine text of the Church. In this example from II Thess II 5 we see the scribes of E and K, or the scribe of an ancestor of both E and K, making their reading conform to the standard.¹ Suppose therefore that in a particular instance Hippolytus did not write the reading of D but another reading, preserved in H. Suppose further that the reading of D at this point became the standard reading of the church through entry into the Byzantine text, and that the scribes of E K or their predecessors assimilated Hippolytus to the Byzantine text at this point. Then we should have H not agreeing with D but E K agreeing with D. A mechanical application of the rule (prefer the manuscript with the D reading) would leave us to adopt the emendation in E K, and not the original in H, as the true text of Hippolytus.

This question is raised by the quotation of Mt. XXIV 15 in ANT LXII, should we read ἕστωσ with Achelis or ἕστωσ with H E R? The latter is the reading of D, therefore our rule leads us to prefer it; on the

1. Compare E K in Mt XXV 41, 1 Tim VI 20

... and finally ...
different kind of text in the ...
... on the ...
... the ...
... The ...
... be ...
... this ...
... D ...

... in ...
... another ...
... hypothesis ...
... type ...
... defined ...
... like ...
... example ...
... or ...
... reading ...
... that ...

... the ...
... suppose ...
... the ...
... ...
... hypothesis ...
... at ...
... but ...
... this ...
... as ...
... at ...

... This ...
... ...
... ...
... ...
... ...

other hand, it is also the reading of many of the Byzantine authorities; therefore it is perhaps an emendation introduced by the scribes of Hippolytus:

Is there a second rule which will help us to distinguish the original Western readings from secondary (Western and) Byzantine readings? The situation is such that we must, in the case of ANT at least, fall back on the unsafe and discredited principle of "the best manuscript". There are approximately 180 significant variants in the New Testament quotations in ANT; and according to Achelis H is right about 150 times. Further, we can say that the Byzantine element is smaller in H than in E R. Therefore, when a Western and Byzantine reading is in E R but not in H we shall reject it; when it is in H but not in E R we shall accept it.

Of the 180 significant variants in Antichrist it seems that Achelis has made the right choice in all except 22 cases and these are given here:

Table III

	Achelis	Hipp MS etc	Prefer- red read- ing	Hipp MSS etc	N.T. MSS etc
Mt XIII 43	ἐκλήψουσιν	E R	ἀκλήψουσιν	H (D Jan ¹³ Or)	
XXIV 15	ἔστως	-	ἔστως	H E R	D...
28	οἱ ἄστοι	H S	καὶ οἱ ἄστοι	E R	log ^{od}
XXV 41	πορεύσθε	H	ὑπάγετε	E R	h
Lk XVIII 2	τινε	H S	τη	E R	D
4	εἰ καὶ	E R S	εἰ	H	D Old lat.
Jn I 29	θεοῦ	E R S	θεοῦ ἰσοῦ	H	Old lat.
V 25	θεοῦ	E R S	ἀνθρώπου	H	Sy ^{i h^{ing}} 28
XI 52	δισκοραπισμένα	E R	ἰσκοραπισμένα	H	D
2 Th II 4	ὑπερκείμενος	H	ἑπερκείμενος	E R	F G Or
II 11	καὶ	H E R	omit	S	D* d e vg
II 11	αὐτοῦς	H(E R)	omit	S	F G

Table III (contd)

	Achelis	Hipp MSS etc	Prefer- red read- ing	Hipp MSS etc	N.T. MSS etc.
2 Th III 2	πάντων	H S	πάντων ἤν	E R	(F G Ambst. Old Lat)
Rv XII 14	δι δύο	E R S	δύο	H	H B
14	τὰς δύο	E R S	δύο	H	(H B)
XIII 12	ἐποίησε	E R S	ποίησε	H	B P
12	αὐτοῦ	H E R	omit	S	P Prim vg
16	αὐτῶν(20)	H E R	omit	S	Prim
XVIII 2	λέγων	E R S	omit	H	P
XVIII 4	ἐξέλαθε	H E	ἐξέλαθε	R	P
6	τὰ	E R S	omit	H	A B P
6	αὐτῆ	E R S	αὐτῆν	H	B

In DAN the problem of text is more difficult than in ANT. There are in fact no complete Greek manuscripts. Therefore it is difficult to assess the relative value of what there is. And difficult likewise to discover textual tendencies amongst the scribes. Our method must be more ad hoc than in Antichrist.

I suggest ^{the} 25 alterations to Bonwetsch which are in the following table:-

Table IV

	Bonwetsch	Preferred	Hipp MSS etc	N.T. MSS etc.
Mt XXIV 15	ἔστις	ἔστῳς	B	D
22	κολοβωθήσονται	ἐκολοβώθησαν	pl	H*
24	ψευδοχριστοὶ καὶ	omit	S	Δ h
27	καὶ ἡ παρουσία	ἡ παρουσία	A Sa Dich	D
32	γινώσκετε	γινώσκειται	A B	D
Ac XXII 22	καθῆκον	καθῆκον	O V ¹	D
Rm XIV 8	ἀποθνήσκωμεν(10)	ἀποθνήσκειμεν	A	D E F G
8	ἀποθνήσκωμεν(20)	ἀποθνήσκειμεν	A	D E F G
G IV 4	γενόμενον	γεννόμενον	A	M ⁵ Cyp
1 Th V 3	ὅταν	ὅταν δὲ	S	D E
3	ἀφνειδίως	ἐφνειδίως	B	(D* F G)

Table III (continued)

Run No.	Time (min)	Temperature (°C)	Pressure (mm Hg)	Flow Rate (ml/min)	Detector Response
1	1.2	100	100	1.0	0.5
2	1.5	100	100	1.0	0.8
3	1.8	100	100	1.0	1.2
4	2.1	100	100	1.0	1.8
5	2.4	100	100	1.0	2.5
6	2.7	100	100	1.0	3.5
7	3.0	100	100	1.0	5.0
8	3.3	100	100	1.0	7.5
9	3.6	100	100	1.0	10.0
10	3.9	100	100	1.0	15.0
11	4.2	100	100	1.0	20.0
12	4.5	100	100	1.0	28.0
13	4.8	100	100	1.0	38.0
14	5.1	100	100	1.0	50.0
15	5.4	100	100	1.0	65.0
16	5.7	100	100	1.0	85.0
17	6.0	100	100	1.0	110.0
18	6.3	100	100	1.0	140.0
19	6.6	100	100	1.0	180.0
20	6.9	100	100	1.0	230.0
21	7.2	100	100	1.0	300.0
22	7.5	100	100	1.0	380.0
23	7.8	100	100	1.0	480.0
24	8.1	100	100	1.0	600.0
25	8.4	100	100	1.0	750.0
26	8.7	100	100	1.0	920.0
27	9.0	100	100	1.0	1100.0
28	9.3	100	100	1.0	1300.0
29	9.6	100	100	1.0	1550.0
30	9.9	100	100	1.0	1850.0
31	10.2	100	100	1.0	2200.0
32	10.5	100	100	1.0	2600.0
33	10.8	100	100	1.0	3000.0
34	11.1	100	100	1.0	3500.0
35	11.4	100	100	1.0	4000.0
36	11.7	100	100	1.0	4600.0
37	12.0	100	100	1.0	5200.0
38	12.3	100	100	1.0	5900.0
39	12.6	100	100	1.0	6600.0
40	12.9	100	100	1.0	7400.0
41	13.2	100	100	1.0	8200.0
42	13.5	100	100	1.0	9100.0
43	13.8	100	100	1.0	10000.0
44	14.1	100	100	1.0	11000.0
45	14.4	100	100	1.0	12000.0
46	14.7	100	100	1.0	13000.0
47	15.0	100	100	1.0	14000.0
48	15.3	100	100	1.0	15000.0
49	15.6	100	100	1.0	16000.0
50	15.9	100	100	1.0	17000.0
51	16.2	100	100	1.0	18000.0
52	16.5	100	100	1.0	19000.0
53	16.8	100	100	1.0	20000.0
54	17.1	100	100	1.0	21000.0
55	17.4	100	100	1.0	22000.0
56	17.7	100	100	1.0	23000.0
57	18.0	100	100	1.0	24000.0
58	18.3	100	100	1.0	25000.0
59	18.6	100	100	1.0	26000.0
60	18.9	100	100	1.0	27000.0
61	19.2	100	100	1.0	28000.0
62	19.5	100	100	1.0	29000.0
63	19.8	100	100	1.0	30000.0
64	20.1	100	100	1.0	31000.0
65	20.4	100	100	1.0	32000.0
66	20.7	100	100	1.0	33000.0
67	21.0	100	100	1.0	34000.0
68	21.3	100	100	1.0	35000.0
69	21.6	100	100	1.0	36000.0
70	21.9	100	100	1.0	37000.0
71	22.2	100	100	1.0	38000.0
72	22.5	100	100	1.0	39000.0
73	22.8	100	100	1.0	40000.0
74	23.1	100	100	1.0	41000.0
75	23.4	100	100	1.0	42000.0
76	23.7	100	100	1.0	43000.0
77	24.0	100	100	1.0	44000.0
78	24.3	100	100	1.0	45000.0
79	24.6	100	100	1.0	46000.0
80	24.9	100	100	1.0	47000.0
81	25.2	100	100	1.0	48000.0
82	25.5	100	100	1.0	49000.0
83	25.8	100	100	1.0	50000.0
84	26.1	100	100	1.0	51000.0
85	26.4	100	100	1.0	52000.0
86	26.7	100	100	1.0	53000.0
87	27.0	100	100	1.0	54000.0
88	27.3	100	100	1.0	55000.0
89	27.6	100	100	1.0	56000.0
90	27.9	100	100	1.0	57000.0
91	28.2	100	100	1.0	58000.0
92	28.5	100	100	1.0	59000.0
93	28.8	100	100	1.0	60000.0
94	29.1	100	100	1.0	61000.0
95	29.4	100	100	1.0	62000.0
96	29.7	100	100	1.0	63000.0
97	30.0	100	100	1.0	64000.0
98	30.3	100	100	1.0	65000.0
99	30.6	100	100	1.0	66000.0
100	30.9	100	100	1.0	67000.0

The data in Table III show that the detector response increases linearly with time, indicating a constant rate of flow. The pressure and temperature remain constant throughout the run, suggesting that the system is well-controlled. The flow rate is constant at 1.0 ml/min, and the detector response is linearly increasing from 0.5 to 67000.0 units over the 30.9 minute period.

Table IV

Run No.	Time (min)	Temperature (°C)	Pressure (mm Hg)	Flow Rate (ml/min)	Detector Response
1	1.2	100	100	1.0	0.5
2	1.5	100	100	1.0	0.8
3	1.8	100	100	1.0	1.2
4	2.1	100	100	1.0	1.8
5	2.4	100	100	1.0	2.5
6	2.7	100	100	1.0	3.5
7	3.0	100	100	1.0	5.0
8	3.3	100	100	1.0	7.5
9	3.6	100	100	1.0	10.0
10	3.9	100	100	1.0	15.0
11	4.2	100	100	1.0	20.0
12	4.5	100	100	1.0	28.0
13	4.8	100	100	1.0	38.0
14	5.1	100	100	1.0	50.0
15	5.4	100	100	1.0	65.0
16	5.7	100	100	1.0	85.0
17	6.0	100	100	1.0	110.0
18	6.3	100	100	1.0	140.0
19	6.6	100	100	1.0	180.0
20	6.9	100	100	1.0	230.0
21	7.2	100	100	1.0	300.0
22	7.5	100	100	1.0	380.0
23	7.8	100	100	1.0	480.0
24	8.1	100	100	1.0	600.0
25	8.4	100	100	1.0	750.0
26	8.7	100	100	1.0	920.0
27	9.0	100	100	1.0	1100.0
28	9.3	100	100	1.0	1300.0
29	9.6	100	100	1.0	1550.0
30	9.9	100	100	1.0	1850.0
31	10.2	100	100	1.0	2200.0
32	10.5	100	100	1.0	2600.0
33	10.8	100	100	1.0	3000.0
34	11.1	100	100	1.0	3500.0
35	11.4	100	100	1.0	4000.0
36	11.7	100	100	1.0	4600.0
37	12.0	100	100	1.0	5200.0
38	12.3	100	100	1.0	5900.0
39	12.6	100	100	1.0	6600.0
40	12.9	100	100	1.0	7400.0
41	13.2	100	100	1.0	8200.0
42	13.5	100	100	1.0	9100.0
43	13.8	100	100	1.0	10000.0
44	14.1	100	100	1.0	11000.0
45	14.4	100	100	1.0	12000.0
46	14.7	100	100	1.0	13000.0
47	15.0	100	100	1.0	14000.0
48	15.3	100	100	1.0	15000.0
49	15.6	100	100	1.0	16000.0
50	15.9	100	100	1.0	17000.0
51	16.2	100	100	1.0	18000.0
52	16.5	100	100	1.0	19000.0
53	16.8	100	100	1.0	20000.0
54	17.1	100	100	1.0	21000.0
55	17.4	100	100	1.0	22000.0
56	17.7	100	100	1.0	23000.0
57	18.0	100	100	1.0	24000.0
58	18.3	100	100	1.0	25000.0
59	18.6	100	100	1.0	26000.0
60	18.9	100	100	1.0	27000.0
61	19.2	100	100	1.0	28000.0
62	19.5	100	100	1.0	29000.0
63	19.8	100	100	1.0	30000.0
64	20.1	100	100	1.0	31000.0
65	20.4	100	100	1.0	32000.0
66	20.7	100	100	1.0	33000.0
67	21.0	100	100	1.0	34000.0
68	21.3	100	100	1.0	35000.0
69	21.6	100	100	1.0	36000.0
70	21.9	100	100	1.0	37000.0
71	22.2	100	100	1.0	38000.0
72	22.5	100	100	1.0	39000.0
73	22.8	100	100	1.0	40000.0
74	23.1	100	100	1.0	41000.0
75	23.4	100	100	1.0	42000.0
76	23.7	100	100	1.0	43000.0
77	24.0	100	100	1.0	44000.0
78	24.3	100	100	1.0	45000.0
79	24.6	100	100	1.0	46000.0
80	24.9	100	100	1.0	47000.0
81	25.2	100	100	1.0	48000.0
82	25.5	100	100	1.0	49000.0
83	25.8	100	100	1.0	50000.0
84	26.1	100	100	1.0	51000.0
85	26.4	100	100	1.0	52000.0
86	26.7	100	100	1.0	53000.0
87	27.0	100	100	1.0	54000.0
88	27.3	100	100	1.0	55000.0
89	27.6	100	100	1.0	56000.0
90	27.9	100	100	1.0	57000.0
91	28.2	100	100	1.0	58000.0
92	28.5	100	100	1.0	59000.0
93	28.8	100	100	1.0	60000.0
94	29.1	100	100	1.0	61000.0
95	29.4	100	100	1.0	62000.0
96	29.7	100	100	1.0	63000.0
97	30.0	100	100	1.0	64000.0
98	30.3	100	100	1.0	65000.0
99	30.6	100	100	1.0	66000.0
100	30.9	100	100	1.0	67000.0

Table IV (contd)

	Bonwetsch	Preferred	Hipp MSS etc.etc.	N.T. MSS etc.etc.
1 Th VI 17	πλούτου	πλούτω	sai	D*
Rv III 7	κλείσει	κλείσει	A	(S' A B P)
	7	ἔνοίξει	A	S' B
V 6	ἔχον	ἔχων	B	S' A B
	6	τὰ ἀπεσταλμένα	B P	B
	8	ὧ εἰσεν	J	A B P
	9	ἡμεῖς τῷ Θεῷ	A	S' P
VI 9	καὶ	omit	A	A B P
	9	εἶδον	A	S' A B C
	11	χρόνον ἔτι μικρόν	A	A B C P
	11	ὅπως (καὶ)	BS	B Cyp
XVII 10	ἔπασον	ἔπασαν	J	S' A B P
	10	ὁ (δὲ)	B J S	S' A B P
XX 15	βίβλω	βιβλίω	B	B

For the other works of Hippolytus, apart from ANT and DAN, there are fewer manuscripts, etc, and therefore fewer textual variants also. Only three alterations to the text of the editors seem to be necessary:

- In NOETUS 4 Rm VIII 11 τοῦ ἐγείραντος χριστὸν ἴησοῦν] omit ἴησοῦν with R. Schwartz, and Tert. Cyr of Jerusalem
- Rv XIX 13 ἐρραντισμένον] ῥεραντισμένον with Schwartz, and P 36
- In GEN XXIX Mt V 17 ἡ] καὶ with the majority of manuscripts, and with Sy^{s.c.} Afr.

Note B Did Hippolytus always use the same text?

In the previous section we encountered the question, Does Hippolytus use the same text always? Since it has been claimed that one of the Fathers at least, namely Origen, changed his type of text during the course of his writing, it will be worth while enquiring whether there is any evidence that Hippolytus did likewise.

It must be said first that sometimes within one work Hippolytus quotes one passage in two different forms. Four examples, from four of his works, will show this:

Mt XXIV 21	οὐκ ἴγένετο	DAN IV. 17. 4.
	οὐ γέγονεν	DAN IV. 50. 3.
Lk X 20	ὑπὸ τοῦ πατρὸς	NOETUS 6
	παρὰ τοῦ πατρὸς	NOETUS 6
Jn XI 11	* ἵνα ἐξυπνίσω	LAZARUS
	* ἐξυπνίσαι	LAZARUS
Mv XII 2	τοῦ τρεῖν (H)	ANT LX
	τρεῖν	ANT LXI

There are two possible explanations of this: either he knew the passage in two different forms; or he quoted the passage in question in one form on both occasions, and his scribes have altered one of them, and left the other. It is not always possible to decide which explanation is right in every case; therefore we must begin with the possibility that Hippolytus knew the New Testament according to different types of text; in his day there was no single standard, and within a few pages of a work he could change from one to another.

Nevertheless, it is worth comparing a group of nine passages from the New Testament, which Hippolytus quotes both in ANT and in DAN, and in different forms. These quotations are as follows:

Mt XIII 43	λάμπωσιν ἐκλάμπουσιν	(H)	ANT LXV DAN IV, 56, 3.
Mt XXIV 15	ἔστῳς ἔστῳς ἔστῳς	(HER) (B)	ANT LXII DAN IV, 17, 4. DAN IV, 17, 6.
Mt XXIV 21	οὐκ ἐγένετο οὐκ ἐγένετο οὐ γέγονεν	(H)	ANT LXII DAN IV, 17, 4. DAN IV, 50, 3.
Jn I 29	τὴν ἁμαρτίαν τὰς ἁμαρτίας τὰς ἁμαρτίας		ANT LV DAN IV, 31, 2. DAN IV, 31, 2
Jn v 25	ἀκούσονται ἀκούσουσιν	(ER)	ANT LXV DAN IV, 56, 5.
Jn v 25	τοῦ ἀνθρώπου τοῦ θεοῦ	(H)	ANT LXV DAN IV, 56, 5
1 Th IV 17	εἰς ἐπὶ ἀντήσιν εἰς συνάντησιν	(H)	ANT LXVI DAN IV.18, 3.
2 Th II 2	τοῦ κυρίου κυρίου		ANT LXIII DAN IV, 21, 2.
2 Th II 5	ἐμοῦ ὄντος ὄν	(H)	ANT LXIII DAN IV, 21, 2.

In these nine cases, it will be seen that eight times ANT has a more western reading of the two, and DAN a more usual reading. Only in one case, Jn I 29, does DAN preserve the more Western reading against ANT.

Is it possible that Hippolytus had one type of text in his memory, and another type of text in the Manuscripts from which he wrote? (Just as some people to-day probably know the A.V. better than the N.V. and would quote the A.V. from memory, but perhaps write the



R.V. when copying out a long passage). The test of this would be, Does one type of text appear in the shorter quotations, which might have been made from memory, and another type of text appear in the longer quotations which might have been from a M.S.? If the passages in question are consulted it will be seen that the answer is No; the different types of text are indiscriminately in the longer and in the shorter quotations.

We are left to draw either or both of two conclusions:

a) The Antichrist text is better preserved than the Daniel text, and hence the Western readings, which were Hippolytus' original readings, have survived better in ANT than in DAN, where the scribes have assimilated his text to their own standard type.

b) Hippolytus used a more Western text in Antichrist, his earlier work, than in Daniel, his later work. Against this however is the fact that apparently only a few years intervened between the writing of the two works; and the difference remains, not only in the longer quotations as of 2 Th II, but also in the shorter ones, as of Jn I 29, v 25.

It would seem therefore that we cannot say more than that ANT is better preserved than DAN, and that this will account for many of the variations in the type of text between them.

IV. Hippolytus as a Witness to the Western Text.

New Testament textual criticism has a double aim: to reconstruct the original text of the New Testament; and to reconstruct the history of the transmission of the text. We shall consider now the value of Hippolytus for the reconstruction of the history of the transmission of the text.

The term "The Western Text" is by no means free from ambiguity. It is sometimes used, alongside the terms "The Caesarean Text" and "The Alexandrian Text", as though it were one clearly defined type of text, one set of readings, one family of authorities, amongst others. It seems more likely that the term "The Western Text" should be used to cover a number of different readings, found in a somewhat elastic group of authorities. Maybe we should not say "The Western Text at this point reads", but "A Western reading at this point is"

Therefore, when we speak of Hippolytus as a witness to the Western Text, we do not mean by witness what we would mean if we spoke of Θ as a witness to the Caesarean text or B as a witness to the Alexandrian text. What we do mean is that there are Western readings in Hippolytus.

The Western group of authorities differs from the Caesarean and the Alexandrian in the paucity of its Greek authorities. In the Western group we have nothing which corresponds to Θ or B in their respective families. Because D is erratic, you cannot be sure that because a particular reading is in D, it is therefore a typical Western reading; it may be a private whim of D. This happens in other manuscripts too: the trouble is that it happens too often in D.

Here is part at least of the value of Hippolytus' New Testament text. He gives us from time to time the

New Testament textual criticism has long been a field in which the recovery of the original text of the New Testament and the reconstruction of the history of the transmission of the text are still considered not the least of the tasks of the textual critic.

The term "the Gnostic text" is by no means a new one. It is a term which has been used since the discovery of the Nag Hammadi library in Egypt. The discovery of this library has led to a re-evaluation of the Gnostic texts and the relationship between them and the New Testament. It is now generally accepted that the Gnostic texts are not only a valuable source of information on the history of the transmission of the New Testament but also a valuable source of information on the history of the transmission of the Gnostic texts.

Therefore, when we speak of Hippolytus as a witness to the Gnostic text, we do not mean by witness what we would mean if we spoke of a witness to the New Testament text. It is not a witness to the Gnostic text in the same sense as a witness to the New Testament text. It is a witness to the Gnostic text in the sense that it is a witness to the transmission of the Gnostic text. It is a witness to the transmission of the Gnostic text in the sense that it is a witness to the transmission of the Gnostic text.

There is thus at least one value of Hippolytus as a witness to the Gnostic text. He gives us a glimpse into the transmission of the Gnostic text. He gives us a glimpse into the transmission of the Gnostic text. He gives us a glimpse into the transmission of the Gnostic text.

identical reading to that of D, when apart from Hippolytus D stands alone; e.g. in Lk XIII 15 *καὶ τὸν ὄνον*. He thus reduces the number of singular readings in D, and increases our knowledge of the Western text.

Again, there are Western readings which are not the readings of D, but are preserved only in the old latin manuscripts or some other non-Greek authorities. Sometimes Hippolytus agrees with them, to give us a western reading in Greek, which had not survived elsewhere in that language: e.g. in Rom I 18 *τῶν ἀγγέλων τοῦ θεοῦ* with vg, arm, Ambrst alone. In this way also Hippolytus increases our knowledge of the Western text by showing that certain readings which, it might have been thought, belonged only to translations, in fact go back into the period of the transmission of the New Testament text in Greek.

The following Table includes both classes of passages, and other readings which can be called Western and have few supporters.

Table v.

Mt IV 16	ἐν χώρῃ καὶ οὐκ ἐν οὐρανῷ (cf. a c k S ^g)
VII 13	οὐ ἢ πύλυ ἢ a b c h k m ...
14	οὐ ἢ πύλυ 113. 182*. 482. 544. a h k m Or
XVI 27	τὰ ἔργα κ* F minusc. a b c d f ff ² g ² h ² v ² vg
XVII 11	τὸ ἀποκαταστήσει τ ² 7. 844. a b c e f f ² g ² h ² l r ² S ^g S ^g
XXI 23	οὐ διδάσχετε D a b c s' ff ²
XXIV 8	ἀρχαὶ Σ 1515. 1574. 1579. it vg Cyp
20	οὐ δε' g ig Cop ^{bo 2 mss} Arm Cyp ἢ 517. 954. 1424. 1675. it vg Cop ^{bo} C ^{ro 2}
27	φαίνε D G Θ 700.
42	ἡμέρα ἢ ἕρα r ^{1.2} vg ^{pauc}
Mk IV 38	ἐπὶ προσκεφαλίου D Θ 131.
Lk III 23	ἦν δε' D Athan Epiph
XIII 15	καὶ τὸν ὄνον D
16	ἔτι δὲ καὶ ἄκτω D ef
XVIII 2	τῇ DLX 126. 254.

Table v (contd)

Lk XVIII 4	εἰ	D a b c e ff ² i l q Sy ^c
XXI 20	τ. ἱερ. ὑπὸ στρ.	D al Eus
28	ὅτι	l. 131. 209.
	ἤγγικεν	l. 131. 209. l. m. Tert.
XXIV 39	? αὐμς	D Θ it vg Sy ^c
Jn I 29	θεοῦ, Ἰσοῦ	a b c ff ² l vg Sy ^s Cyr
Ac I 6	τοῦ Ἰσοῦ	D*E gij (cf Bede)
II 39	ἡμῶν (10)	D Aug
XIII 50	θλίψιν... καὶ σωτηρίαν	DE
Rm I 18	τοῦ θεοῦ	vg arm Ambust
1 C II 1	τοῦ χριστοῦ	vg arm Ambust ^{cod} Palag
XI 10	† κάλλος	Iren karl** Hsai Aug Or ^{int} ^{cod} ⁶⁰ ^{2nd} ^{ed}
XV 28	αὐτὸς υἱὸς	Iren ^{int} Mcell Caes Nyss Ps-Ath ^{int} Tert ^{int} Hil
E II 14	αὐτοῦ	Mcim
VI 12	† αὐτὸς πρὸς τὰς ἀρχάς	(Pap ⁴⁶) de m Cyp Lucif Hil
2 Th II 5	ἐμοῦ ὄντος	D*E* Ambust
1 T IV 10	ἐπὶ θεῶν ζῶντα	D* Euthal ^{cod}
Rv V 7	τὸ βιβλίον ἐκ τῆς δεξιᾶς	uniusc. Pim gij
VI 11	ἔδωκεν αὐτοῖς στομαχὸν λευκόν	Cyp vg ^{5ms} Sy ^{bo} Sah ¹ Pim vg(Cyp) arm ¹
XI 5	θελήσει (10)	Pim arm ^{1.2.3.4} gij vg
XIII 12	ἔποιε (10)	2016 Pim vg gij arm ^{1.2.3.4}
XVIII 13	καὶ θυμὸν	3 uniusc. Pim gij arm ² bo

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V. Hippolytus as a Witness to the Original Text of
the New Testament.

So far we have been working on the principle that agreement in error is more important than agreement in truth, and therefore we have paid more attention to the places where Hippolytus' text is wrong than to those where it seems to be right. In fact, we have only mentioned the passages where he may be right, in order to dismiss them (see II, character of Text).

But it cannot be denied that the purpose of textual criticism is to establish the original text.

We shall therefore consider here in what ways Hippolytus' New Testament quotations help towards the reconstruction of the original text of the New Testament.

1. von Soden gives a list of 19 readings in the Gospels (p. 1604) which are from Hippolytus' quotations, and, he says, support his I-H-K text, in places where not all of the three (I,H,K) have it. These readings are as follows:-

Mt XXI 31	ἔσχατος
XXIV 15	ἔστος
XXIV 16	εἰς
XXV 41	ὁ ἡτοίμασεν ὁ πατήρ μου
Mk IX 7	ἀκούετε αὐτοῦ
XIII 8	ἀρχαί
XIII 10	πρωτων δεῖ
XIII 14	ου το ῥηθὲν ... προφητου
XIII 15	ου εἰς τὴν οἰκίαν
XIII 16	ου ὡν
XIII 25	ἐκ πίπτων
Lk III 23	ἀρχ. αὐτε ὡς ἑτῶν τριάκ.
XIII 24	θύρας
XIV 33	εἶναί μου

Administrative and Financial Report

THE UNIVERSITY

The first section of the report deals with the administrative aspects of the university. It covers the work of the various departments and the progress of the university as a whole. The second section deals with the financial aspects of the university. It covers the income and expenditure of the university and the position of the university's funds. The third section deals with the work of the university's various committees and the progress of the university's research and teaching. The fourth section deals with the work of the university's various departments and the progress of the university as a whole. The fifth section deals with the financial aspects of the university. It covers the income and expenditure of the university and the position of the university's funds. The sixth section deals with the work of the university's various committees and the progress of the university's research and teaching. The seventh section deals with the work of the university's various departments and the progress of the university as a whole. The eighth section deals with the financial aspects of the university. It covers the income and expenditure of the university and the position of the university's funds. The ninth section deals with the work of the university's various committees and the progress of the university's research and teaching. The tenth section deals with the work of the university's various departments and the progress of the university as a whole.

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- Lk XVIII 4 ἡθελεν
- XXI 34 ἀφιενδως
- XXI 35 ως παγς. to verse 34
- XXII 16 add ουκεις
- XXIII 34 add πατερ αφες αυτοις

Despite what von Soden said of these readings on p. 1604, four of them do not appear in his reconstruction of the text in volume II; namely, Mt. XXIV 16, Mk XIII 15, Lk XXI 34, XXII 16. Apparently von Soden had changed his mind between 1907 and 1913 on these points. The list is open to objection in another direction also: Is von Soden right in assigning some of these quotations to Mark? In part I of this Thesis it will be seen that 5 of them are included in Mt. rather than in Mk; and if the original text of Hippolytus is consulted, it will be seen that it is not at all clear that Hippolytus is quoting Mark, rather than the more common Matthew, at these points. Similarly, the quotation at DAN I, 18, 3 which is given by von Soden as Lk XIII 24, may in fact be a reference to Mt VII 14.

The following readings, from von Soden's list, are accepted by the majority of editors, and are probably correct:

- Mt XXIV 15 εστος (i.e. DAN IV,17,6)
- Mk XI 7 ακουετε αυτοω
- XIII 10 πρωτον δε
- Lk III 23 αρχ. ως ετων τριακ.
- XIV 33 ενδμου
- XVIII 4 ηθελεν
- XXI 35 ως παγς. to verse 34
- XXIII 34 πατερ αφες αυτοις

2. Dr. Souter, in his Text and Canon of the New

Testament (p.82), gives six Hippolytean readings which he believes are original; they are all in the Apocalypse:

ιV v 10 βασιλείαν
 XI 6 θιλήσωσιν
 XII 5 ἡρπάσθῃ
 XIII 16 δῶσιν
 xvII 3 εἶδα
 xvIII 19 εἶβλαν 1

1. This is the reading of E R; H reads εἶβλαν

Testimony of Mr. [Name] given at the [Location] hearing on [Date].

Mr. [Name] is [Age] years of age.
He is [Occupation].
He is [Marital Status].
He is [Residence].
He is [Education].

This is the reading of the [Document] of Mr. [Name].

VI. Hippolytus as a Witness to the Original Text,
against the Textus Receptus.

The work of textual criticism has been to a considerable extent the work of weeding out from the Textus Receptus readings which are not original. In this process Hippolytus plays his part: he bears witness to a third century text against the later text of Byzantium. His evidence is not always clear, because the scribes of the manuscripts of his works have not always copied accurately. And even where his evidence does seem to be clear, there is no a priori reason why it should, in these passages, be trusted: no single group of witnesses is always right; and there is no reason why earlier witnesses should be right against later witnesses.

Nevertheless in the following thirty-~~six~~ readings Hippolytus bears witness against Textus Receptus, and the majority of modern editors agree that, in these readings at least, Hippolytus is right, and Textus Receptus is wrong:

Mt	XXIV	17	καταβαίνετω] καταβάτω
		18	τὰ ἑμάτια] τὰ ἑμάτιον
		27	ἔσται καὶ] ἔσται
	XXVI	4	κρατ. δόλω] δόλω κρατ.
Lk	XIII	15	ὑποκριτά] ὑποκριταί
	XIV	33	μου εἶναι] εἶναι μου
	XVIII	4	ἠθέλησεν] ἠθέουεν
	XLI	34,35	ἢ ἡμέρα ἐκείνη· ὡς παγίς γάρ...] ἢ ἡμέρα ἐκείνη ὡς παγίς...
Jn	I	18	ὁ μονογ.] μονογ.
	III	32	καὶ ὁ] ὁ
	XI	21	
	XVII	22	ἔσμεν] οὐ
		23	καὶ ἕνα] ἕνα
Ac	II	37	ποήσομεν] ποιήσωμεν

Witnesses at a Hearing

The work of a witness is to give evidence to a court of law. It is a solemn duty and one which is not to be taken lightly. In this respect, a witness is not unlike a juror. He must be fair, impartial and honest. He must not be influenced by any party to the case. He must not be afraid to tell the truth, even if it is against his own interests. He must not be swayed by the emotions of the moment. He must be able to give evidence in a clear, concise and logical manner. He must be able to withstand cross-examination. He must be able to give evidence in a way which is understandable to the court. He must be able to give evidence in a way which is consistent with the facts of the case. He must be able to give evidence in a way which is consistent with the law. He must be able to give evidence in a way which is consistent with the interests of justice.

Witnesses at a Hearing

The following are the names of the witnesses who gave evidence at a hearing in the District Court on the 15th day of August 1955.

No.	Name	Address
1	Mr. J. H. Smith	123 Main Street, Dallas, Texas
2	Mr. J. H. Smith	123 Main Street, Dallas, Texas
3	Mr. J. H. Smith	123 Main Street, Dallas, Texas
4	Mr. J. H. Smith	123 Main Street, Dallas, Texas
5	Mr. J. H. Smith	123 Main Street, Dallas, Texas
6	Mr. J. H. Smith	123 Main Street, Dallas, Texas
7	Mr. J. H. Smith	123 Main Street, Dallas, Texas
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36	Mr. J. H. Smith	123 Main Street, Dallas, Texas
37	Mr. J. H. Smith	123 Main Street, Dallas, Texas
38	Mr. J. H. Smith	123 Main Street, Dallas, Texas
39	Mr. J. H. Smith	123 Main Street, Dallas, Texas
40	Mr. J. H. Smith	123 Main Street, Dallas, Texas

Ac	v	19	διὰ τῆς νυκτός] διὰ νυκτός
1 G	II	13	πνεύματος ἁγίου] πνεύματος
	X	11	ταῦτα δὲ πάντα τύποι] ταῦτα δὲ τυπικῶς
	XV	25	οὗ ἄν] οὗ
	XV	47	ἄθ. ὁ κύριος] ἄθ.
E	v	14	ἔγειραι] ἔγειρε
2 Th	II	2	μήτις θροεῖσθαι] μηδέ θροεῖσθαι τοῦ χριστοῦ] τοῦ κυρίου
	II	4	ὡς θεὸν] οὐ
	II	10	τῆς ἀδικίας] ἀδικίας ἐν τοῖς ἀπολλ.] τοῖς ἀπολλ.
	II	12	ἐν τῇ ἀδικίᾳ] τῇ ἀδικίᾳ
1 T	VI	20	παρακαταθήκην] παράθηκην
1 P	I	24	τοῦ ἄνθου αὐτοῦ] τοῦ ἄνθου
hev	v	2	τίς ἐστίν] τίς
	v	4	ἔγω] οὐ
	XVII	1	τῶν ὑδάτων τῶν πολλῶν] ὑδάτων πολλῶν
	XVII	17	τελειοθή] τελειοθῆσαντα
XVIII	4		ἐξ ἑλθετε] ἐξ ἑλθατε
	4		ἐξ αὐτῆς ὁ λαός μου] ὁ λαός μου ἐξ αὐτῆς
XVIII	11		ἐπ' αὐτῇ] ἐπ' αὐτῆν
	18		
XVIII	14		εὐρύσας] εὐρύσουσιν
XVIII	16		μαργαρίτας] μαργαρίτη

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VII. Hippolytus as a Witness to the Original Text,
against Westcott and Hort.

We shall consider finally five passages where Hippolytus may give an original reading which has not been adopted by Westcott and Hort.

(a) Mt. XXI 23. WH read $\delta\iota\delta\acute{\alpha}\sigma\kappa\omicron\upsilon\tau\epsilon$ with the majority of witnesses; but the word is omitted, according to Nestle, by 7 it sy^{s.c.}; according to Merk, by 7 e a b c ff h l r sy^v gg. But Jacob XXIII suggests that Hippolytus' text also omitted it.

The parallel passage in Mk., XI 27, contains no reference to teaching; but the Lucan passage (Lk, XXI) does include such a reference. Therefore the reading in Mt. makes an agreement with Luke against Mark. On the view that such agreements are unlikely to be original, but are due to scribal harmonisation, Professor G.D. Kilpatrick has suggested that $\delta\iota\delta\acute{\alpha}\sigma\kappa\omicron\upsilon\tau\epsilon$ should be omitted in Mt. XXI 23.¹ If this is correct, then Hippolytus will be witnessing to the original text, against W H and the other modern editors.

(b) Mt. XXV 41. W H read $\tau\omicron' \eta\tau\omicron\mu\omicron\sigma\mu\acute{\epsilon}\nu\omicron\nu$, but give in the margin the variant $\delta' \eta\tau\omicron\mu\omicron\sigma\epsilon\upsilon \delta \pi\alpha\tau\acute{\epsilon}\rho \mu\omicron\upsilon$. In their Notes on Select Readings, p. 18, they say that this variant is "Probably from an extraneous source, written or oral". Neither Tischendorf, Nestle, Souter, nor Merk accepts the variant, though Merk marks it with an asterisk, "quo significatur aliquem lectionem eque aut fere probabilem esse ei quae in textu legitur" p.^x14. The variant is accepted by von Soden; and it is found, according to Merk, in D I^r v1 pl Just I^p Cl Ω^p Tert Hipp Aug.

There are three arguments in favour of the longer reading here:

(1) It is easier to understand a scribe's altering the

1. J.T.S. XLIV, p. 29

General Remarks and Conclusions

The general remarks in this section are intended to give a general impression of the scope and content of the report. The report is divided into two main parts, the first of which deals with the general principles of highway financing and the second with the specific details of the proposed plan. The first part is divided into three sections, the first of which deals with the general principles of highway financing and the second with the specific details of the proposed plan. The second part is divided into two sections, the first of which deals with the general principles of highway financing and the second with the specific details of the proposed plan.

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longer reading into the shorter, than the shorter into the longer.

(2) The shorter reading might have come in through assimilation to Mt XXV 34 τὴν ἕτοιμασμένην ἐμὴν βασιλείαν.

(3) The words of the King in XXV 34-6 and 41-3 are parallel; therefore the reference to τοῦ πατρός μου in 34 is balanced by the reference to ὁ πατήρ μου in 41. Nor is this likely to be an argument against the longer reading on the grounds of harmonisation; a scribe who was harmonising would have been more likely to write οἱ καταραμένοι τοῦ πατρός μου in 41, to balance οἱ εὐλογημένοι τοῦ πατρός μου in 34.

These considerations suggest that the original text in Mt. XXV 41 is (πορεύεσθε) ἀπ' ἐμοῦ οἱ καταραμένοι εἰς τὸ πῦρ τὸ αἰώνιον ὃ ἕτοιμασεν ὁ πατήρ μου τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ as in ANT LXV.

(c) Lk. XXII 43-4. Evidence that Hippolytus knew the passage on the sweat of blood is found in NOETUS 18 and PSALMS XVIII. The genuineness of these verses has been upheld most recently by C.S.C. Williams, Alterations to the Text of the Synoptic Gospels and Acts, pp. 6-8.

(d) Lk. XXIII 34. Evidence for this saying from the cross in Hippolytus is in JACOB IX and JEWS 3. Williams, op. cit. pp. 8 f., argues for its genuineness, but does not include Hippolytus in his list of witnesses.

(e) Jn. III 13. ὁ ὢν ἐν τῷ οὐρανῷ NOETUS 4, 5. W H puts this reading in the margin, and in the Notes on Select Readings, (p. 75) say that it is a Western gloss. But as Hoskyns and Davey say (The Fourth Gospel, pp. 235 f) "addition is more difficult to explain than omission", and it is therefore possible that Hippolytus is right (against W H and Merk) with Θ family 1, family 13, lat, Bohairic, (Sy^s Sy^c) etc. (so Hoskyns and Davey); for a full list see, e.g., Souter.

longer reading into the shorter, than the shorter into the longer.

(2) The shorter reading might have been in the original, as the words of the King in XIV 24-5 and 25-6 are

general; therefore the reference to the latter is in 24 is retained by the reference to 25.

in 24, but in this it is to be an assumption, and that the longer reading on the grounds of manuscriptal authority, who are distinguished with some words likely to write

of the shorter text, and in 24, to be more

of the shorter text, and in 24, to be more

These considerations suggest that the original text in XIV 24 is (as in the original)

with the shorter text, and in 24, to be more

as in XIV 24.

(3) In XIV 24-5, it is clear that the shorter text is

passage on the word of God is found in XIV 24 and

which is found in XIV 24. The genuineness of these verses has been

shown most recently by J. G. Williams, *Manuscripts of the*

text of the Synoptic Gospels, pp. 2-3.

(4) In XIV 24, it is clear that the shorter text is

cross in the shorter text, as in XIV 24 and 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

of old, pp. 6-7, argues for the genuineness, but does

not include the shorter text in his list of witnesses.

It is clear that the shorter text is the original, and in the later

Appendix A.

The New Testament Text in the refutatio Omnium
Haeresium.

Neither in the reconstruction of Hippolytus' New Testament text, nor in the discussion of it, has any use been made of the New Testament quotations attributed to the heretics in the refutatio. This is in accordance with the practice of New Testament textual critics who have always distinguished between a Father using his own text, and a Father quoting a heretic using his text.

See, for example, Souter's apparatus at the following places:

- Mt VII 13 ἡ πύλη] ... ou ... Naass. ap. Hipp...
 - VII 14 ὅτι ... Naass. ap. Hipp.
 - Jn I 14 ἦν pr.]... ἔστιν ... Naass. et Pr^erat. ap Hipp.
 - E v 14 ἐπεφύσει σοι ἄχρηστοί] Naass. ap. Hipp.
- Cl^{em}. Hipp.

The distinction between "Hipp" and "ap. Hipp" has been accepted. But is it justified? May not Hippolytus have inserted his own text in his refutation of the heretical doctrines? And ought not these "ap Hipp" quotations to be included in the reconstruction of Hippolytus' New Testament text and in the discussion of it?

The simplest test of this question would be the following: Take those places where Hippolytus and the heretics whom he quotes, cite the same New Testament passage, and collate each with the Textus Receptus. Are there then more agreements between Hippolytus and the heretics than disagreements, or are there more disagreements than agreements? If the former, then the apparently heretical quotations may be genuine Hippolytus-quotations; if the latter, then he is probably preserving their text, not using his own.

The following Table shows the result of this test. Hippolytus contradicts the heretics far more often than he agrees with them; and the places where he

agrees with them against the Textus receptus are sometimes places where the Textus Receptus has poor support from the authorities of the early Centuries e.g. Jn I 3, I Cor. II 13.

On the other hand there are two arguments against this evidence. First, that as we have already noticed (Note B) Hippolytus may not always have used identical types of text, either in one work, or between one work and another. Second, the refutatio is only preserved in one Manuscript and therefore the reconstruction of its text is not certain.

Despite these arguments, and despite the strange agreements in error at E V 14 which has apparently no support elsewhere, it is probably correct to distinguish between Hippolytus' text, and the text of the heretics

Table VI

	<u>T.R.</u>	<u>Hipp</u>	<u>Heretic</u>
Mt VII 13	ἡ πύλη	omit	omit $\frac{2}{3}$
VII 14	ἡ πύλη	omit	omit
Lk I 35	πν. ἄγ. ἐπιτ. ἐπίσ. καὶ δὲ ὄψ. ὄψ.	* as T.R.	το' ἄγιον πν. ... τὴν τοῦ ὄψ. δὲ.
III 17	ἂ ποθ. αὐτοῦ	ἂ ποθ. αὐτοῦ	ἂ ποθ.
Jn I 3	ὁ γίγνουν	omit from v.3.	omit from v.3. $\frac{3}{3}$
III 5	καὶ πνεύματος	* καὶ ἀγίου πνεύματος	καὶ πνεύματος $\frac{3}{3}$
XIV 10	ἐν ἐμοί ἐστε	ἐν ἐμοί ἐστιν	ἐν ἐμοί
Ac II 24	τὰς ὕδνας τοῦ θανάτου	τὰς ὀδύνας τοῦ θανάτου	τὰς ὕδνας τὰς ἐν ἐκείνῳ τῷ θανάτῳ
Lm VIII 11	ὁ ἔγειρ τὸν Χρ.	ὁ ἔγειρ τὸν Χρ. [ἴγθ.]	ὁ ἔγειρ. Χρ.
1 Co II 9	ἂ ὀφθ. οὐκ εἶδς καὶ οὐδ' οὐκ ἴκ.	ἂ οὐτε ὀφθ. εἶδς οὐτε οὐκ ἴκ.	ἂ ὀφθ οὐκ εἶδς $\frac{2}{2}$ καὶ οὐδ' οὐκ ἴκ $\frac{2}{2}$
	καὶ ἐπὶ καρδίαν ἀνθ. οὐκ ἀνίβη	οὐτε ἐπὶ καρδίαν ἀνθ. ἀνίβη	{ οὐδ' ἐπὶ καρδίαν ἀνθ. ἀνίβη $\frac{1}{2}$ καὶ ἐπὶ καρδίαν ἀνθ. οὐκ ἀνίβη $\frac{1}{2}$
1 Co II 13	πνεύματος ἀγίου	πνεύματος	πνεύματος $\frac{2}{2}$
X 11	κατήντησεν	κατήντησεν	κατήντησεν
E II 17	κ. τ. ἰγγύς	κ. τ. ἰγγύς	κ. ἐργύην τ. ἰγγύς

Table VI (contd)

	<u>T.R.</u>	<u>Hipp</u>	<u>Heretic.</u>
E V 14	ἔγεραι ἄνστω ἐκ τῶν νεκρῶν	ἔγεραι $\frac{2}{2}$ ἔξενέρθητε ἐκ τῶν νεκρῶν $\frac{2}{2}$	ἔγεραι ἔξενέρθητε om.
1 P I 24	ὡς χόρτος ἀνθρώπου ἔξηράνθη ὁ Χ. τὸ ἀνθ. αὐτοῦ	χόρτος ἀνθρώπου ὁ Χ. ἔξηράνθη τὸ ἀνθ	χόρτος σαρκὸς ἔξηράνθη ὁ Χ. τὸ ἀνθ. αὐτοῦ

Appendix B.

The Extent of the New Testament quoted by
Hippolytus.

In an article in the Journal of Theological Studies, Dom A.H. Connolly stated that Hippolytus never in his extant works made a corrected quotation from Hebrews or from James.¹

It will be seen from Part I that this is so; Hippolytus did not quote Hebrews; though it seems that he knew Hebrews, and that he used some of its phrases; e.g. II 14, IV 15, X 31; and, if LAZARUS is by Hippolytus, II 10.

There is a reference to James, quoted as "Jude", in the fragment of the Arabic commentary on the Apocalypse; but apart from this it is doubtful whether there is even an allusion to any of the works of James in Hippolytus.

Furthermore, it is difficult to say whether the two references included under I John in Part I indicate knowledge of I John or not; but at least it can be confidently asserted that there is no quotation from any of the Johannine Epistles, nor from Jude.

There is also no quotation from Philemon.

Apart from these seven books (Philemon, Hebrews, James, I, 2, 3 John, Jude), Hippolytus quotes from all the other books of the New Testament.



Appendix C. The New Testament Text in some of the
disputed works of Hippolytus.

We have seen that, within certain limitations, Hippolytus used a particular type of New Testament text - namely, one which is mainly found now in D in the Gospels and Acts, in D F G in the Epistles, and in B in the Apocalypse, and throughout the New Testament in the old latin versions.

Our knowledge of the type of text used by the author in his undisputed works may be of some use in assessing the validity of works of which the Hippolytean authorship is disputed. This appendix will set out such evidence.

1. εἰς τὸν τετραήμερον Λάζαρον β' GUS 1.2 pp. 214 ff.

The New Testament quotations in this sermon are extremely free; yet it is possible to distinguish the type of text used by the author from a number of readings which have come through in his free quotations.

When the New Testament text of the author is collated with the w H text, the following supported variants are found:

- p. 216 κμIX 16 ἐλεῶντος] ἐλιούντος B³K Or
- p. 217 J XI 6 ὅτι ἀσθινεῖ] ὀψοῦς cf D b c H² l
- p. 218 J XI 11 ἕνα ἱξυπνίσω] ἱξυπνίσει (ψD) Γ
- J XI 14 Λάζαρος] add ὁ φίλος γυμῶν D p Ef
- p. 224 J XI 35 ἰδράκουσιν] καὶ ἰδράκουσιν ἢ D 61.* 69. it ug
- J XI 38 ἐρχεταί εἰς] ἐρχεται ἐπὶ D
- p. 225 J XI 41 ἄνω] εἰς τὸν οὐρανόν b c f Sy^s h^{us} sa
- p. 226 J XI 43 ἐκράυγασιν] ἐκραξε C* (hr
- J XI 44 ἐξῆλθεν] καὶ εὐθὺς ἐξῆλθεν D / ug Aud
- J XI 44 τ. πόδ. κ. τ. χεῖρ] τ. χεῖρ. κ. τ. πόδ. A Δ 28. 69. 157
- 1 C XV 52 ἐγερθεῖσονται] ἀναστήσονται ADEFGP 13. 9 Or

There is here a considerable D element in the readings: of the eleven instances D supports seven. That

is to say, of the nine Johannine readings, Bezae supports six; of the two Pauline, Claromontanus supports one. This is, if anything, more Western than Hippolytus himself - see Table II on p. 12.

If on other grounds the Hippolytean authorship of this homily could be upheld, then there would be no argument against it on the score of the nature of the text that is quoted in it.

2. Λόγος εἰς τὰ ἔγνα Θεοφάνεια GCS 1.2 pp. 255-263

This sermon has fewer New Testament quotations than that on the raising of Lazarus; it is therefore even more difficult to decide the question of authenticity, solely from the type of text used. There are six, or possibly seven, relevant readings:

- Jn I 20 (twice) ἐγὼ οὐκ εἶμι] οὐκ εἶμι' ἐγὼ C*Γ Δ unc⁹
- 29 τὴν ἁμαρτίαν] τὰς ἁμαρτίας of ANT DAN ^{ε/Η' C/γ}
- Mt III 16 βαπτισθῆς δι'] καὶ βαπτισθῆς D³ C^{sup} P^{sup} K^{sup} P^{sup} L^{sup}
- III 16 (four times) ἤνεώχθησαν] add αὐτῶ δ' ⁶CD^{sup} P^{sup} EK^{sup}...
- III 16 πνεῦμα Θεοῦ] τὸ πνεῦμα τοῦ Θεοῦ C D^{sup} P^{sup} EK^{sup}...
- III 17 (thrice) εὐδόκησα] ἡδοκῆσα H*CLP of NOETUS
- ?Lk IX 58 κλέψῃ] κλέψῃ. Δ 69. 126. 157.

In so far as these readings show any indication of the type of text used by the writer of the sermon, they suggest a Western type of the same kind as that used by Hippolytus. Notice in particular the old latin support for the readings in Mt. III 16 (καὶ βαπτ.) Jn. I 20; the agreement with ANT and DAN in Jn. I 29, and with NOETUS in Mt. III 17.

3. ἐπιστολὴ πρὸς Διογνητὸν

It has been suggested (e.g. by R.H. Connolly, J.T.S. XXXVI pp. 347 ff.) that the Epistle to Diognetus was written by Hippolytus. Unfortunately, although the

is a copy of the nine...
that of the...
This is...
himself...

It is other...
of this...
argued...
last...
2...

This...
then...
even...
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possibly...

In...
of the...
that...
by...
for...
agreement...

It has been...
J. T. M...
was...

...

writer has many allusions to the New Testament¹, he has only one quotation, from 1 Cor. VIII 1, and this contains no variants which would enable us to test the type of text used by the author, or to compare it with the type of text used by Hippolytus in his undisputed works.

4. εἰς τὸ ἁγίου πᾶσχα

In the J.T.S. of July - October, 1945², Dom Connolly brought forward a number of arguments against the suggestion of Dom Dix and others that six paschal homilies among the Spuria of S. Chrysostom were in fact a "supported lost" work of Hippolytus, *περὶ τοῦ πάσχα*. Dom Connolly's arguments have disposed of the suggestion.

The sixth of these homilies has recently been edited by Pierre Nautin in the series Sources Chretiennes with the title: Homélie Pascales I: Une Homélie Inspirée du Traité sur la Paque d'Hippolyte (1950)

It may be worth while considering whether the type of text used in New Testament quotations in this work bears any relation to the type of text used by Hippolytus.

Section 3, p. 123 Mt. XIII 52 *παλαὶ καὶ καινὰ*

^{vide}
(text of two lines below for normal order)

- | | | |
|---|-------------------------|----------------------------|
| " | 7. p. 133 Mt. XXVII 34 | τὸ ὄξος ὃ ἔπειρε καὶ ἔχοιγ |
| " | 18. p. 149 Jn. I 29 | Ἰσοῦ ὃ ἄμωδ |
| " | 27. p. 153 Lk. XII 49 | εἰς τὴν γῆν |
| " | 29. p. 155 n. X 15 | τὰ ἀγαθὰ |
| " | 49. p. 175 Mt. XXVI 27 | λάβετε πίστε |
| | 27 | αὐτοῦ πάντες |
| | 28 | αὐτῶν |
| | 28 | ὁπρὸ πολλῶν |
| " | 56. p. 185 Lk. XXIII 43 | ἔσομαι μετὰ σοῦ |
| " | 57. p. 185 Lk. VIII 54 | ἰσχυροῦ |
| " | 57. p. 185 Jn. XIV 30 | ὅτι δὲν εὔρεσκεν |

1. c.f. The Epistle to Diognetus, by Henry G. Marcham, p. 54 f.
2. Vol. XLVI, pp. 192 ff. - 42 -

Some of these readings agree with readings in Hippolytus' New Testament; e.g. Mt. XIII 52, Mt. XXVII 34, Jn. I 29, Jn. XIV 30. It is therefore possible that, if this homily was in fact inspired by that of Hippolytus, the text of the homilist was also affected by the text of Hippolytus.

5. Refutatio Omnium Haeresium. GCS 3

Pierre Nautin, who edited the Paschal Homily considered in the previous section, has also brought forward arguments to show that the refutatio was not written by Hippolytus.¹ Can the study of the type of text used by Hippolytus throw any light on this question, which seems to be so eagerly discussed in France?

We have seen already (Appendix A) that the heretical quotations in the refutatio cannot be used for the reconstruction of Hippolytus' text. But there are also in the refutatio about twenty five quotations from the New Testament, which seem to be the author's own. (These have been included in Part I) Is it possible to test the Hippolytean authorship of the refutatio, in the light of these quotations?

Unfortunately the variants in these verses are so few, that an examination of them does not provide enough material to contribute anything to the discussion of the authorship of the refutatio. Only the following variants appear:

Mt. VII 14	? αὐτὸ ἢ πόλις
Ac. IV 13	? δ. καὶ ἔγραψα.
G IV 4	γέννημα γυναικός
V 3	? αὐτὸ πάλιν
1 T IV 1	Ἐγενήθη δὲ δασκαλὸς

1. In Hippolyte et Josipe, 1948; and in a paper read at the International Patristic Conference at Oxford in October, 1951.

There is not evidence here to weight the argument on one side, or on the other.

There is not evidence here to believe the argument

on one side or the other.

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