

All Consistently and frequently cited witnesses are listed in III. 2 (cf. below p. 58*ff.). *Critical Signs*

- o The following signs in the critical apparatus refer to corresponding signs in the text of a given verse, or more rarely, sequence of verses (cf. Lk 22,17-20). They show the exact location and nature of the variant recorded in the apparatus, and are not repeated within a single verse or within a verse sequence constituting an apparatus unit. Apparent exceptions are easily explained by their contexts.
 - o The word following in the text is *omitted* by the witnesses cited.
 - The words, clauses or sentences following in the text are *omitted* by the witnesses cited. The sign ` marks the end of the omitted text.
 - Γ The word following in the text is *replaced* with one or more words by the witnesses cited.
 - ‘ The words following in the text are *replaced* with other words by the witnesses cited. The sign ` marks the end of the replaced text. Frequently this involves the transposition of words. To the extent the words are identical with those in the text, they are indicated by italic numerals corresponding to their position in the printed text (cf. Mt 27,51).
 - Τ This sign marks the location where *one or more words*, sometimes a whole verse, is *inserted* by the witnesses cited.
 - ς The words following in the text are *transposed* by the witnesses cited. The sign ς in the text marks the end of the portion of text transposed. The sequence of the transposed words is indicated when necessary by italic numerals corresponding to the position of the words in the printed text (cf. Mt 16,13).
 - : A raised colon indicates a variant form of punctuation.
 - ς The word or verse of text is *transposed* as indicated in the apparatus (cf. Lk 6,5; Jn 13,8).
- Centered dots and superscript numerals distinguish between multiple occurrences of the same kind of variant within a single unit of the apparatus.
- ...`(...)`...² The signs □...`(...)`...² occasionally enclose longer passages spanning several verses. In such instances the verse references are indicated (cf. Lk 3,23-31,38; 4,5-12). There are no instances of confusion possible due to the overlapping of similar variants; it is always necessary to look for the sign of closure.

Organization of the Apparatus

A large dot followed by a bold verse number opens each new section of the apparatus. Critical signs do not occur twice within a single section; their repetitions are distinguished by the addition of centered dots or italic numerals. Apparatus sections usually span a single verse; when variants extend over several verses, this is made explicit by the reference following the large dot (cf. Lk 22,17-20).

| A solid vertical line separates the instances of variation from each other within a single verse or section of the apparatus.

! A broken vertical line separates the various alternative readings from each other within a single instance of variation. These readings taken together comprise a group of readings, or a variation unit.

txt This sign (= *textus*) introduces the list of witnesses supporting the text of this edition. It always occurs as the last member of a group of readings, or variation unit.

Presentation of Variant Readings

Variant readings are usually spelled out in full in the apparatus; any abbreviations are readily explained by reference to the text above.

The following types of abbreviation may be noted:

Only the distinctive element of a variant form may be given, whether it is the first part of a word (cf. Lk 19,43^Γ) or the last (cf. Lk 19,37^Τ; Mt 2,23^Γ -peθ). In rare instances both the first and last letters of a variant may be given (Mt 1,10 ^ΓΜ-σσην | ^ΤΜ-σσην). Abbreviations found in longer insertions may be explained by reference to the first form of the variant, which is always given in full (cf. Lk 19,45^Τ). Three periods (...) represent the text of the edition where the variant form cited is in agreement with it (cf. Lk 20,25^Τ).

Variants of word order are represented by italic numerals which correspond to the order of the words in the text (*1* = the first word in the text, etc.). This convention is followed not just for variants of transposition indicated by the sign ς, but also for alternative forms within a single variation unit (cf. Jn 12,18¹). Thus the note at Lk 22,24² Ζητεῖται καὶ οὐκέτι Καί means that for the text at Luke 22,24 ‘δὲ κοί’, the reading witnessed by Ζητεῖται is κοί, and the reading of Καί is δὲ.

In a limited number of instances, where a subvariant differs only slightly from a main variant, the wording in the apparatus is not given

in full. In such instances the witness for the subvariant is duly given with the following qualifications.

- () Witnesses which show only minor differences are noted in parentheses () along with the witnesses for the main variant (cf. the minuscule 700 at Mt 9,27^r; sy^s at Mt 26,60^T; Clement of Alexandria at Mt 5,36^r). Witnesses within parentheses are separated by commas when they represent different subvariants (cf. Mk 9,17^r C, W 067 f^{1.13} 2542). Parentheses enclose the appropriate superscript sign when the first hand or a later corrector of a manuscript witnesses some minor variation (cf. N(*) at Mt 9,5^r or D(2) at Ac 12,5^r).

The use of parentheses is supplemented by Appendix II where the reader will find for the first time the full readings of the Greek manuscripts they enclose. This appendix provides complete documentation for the witnesses, especially for the important witnesses that are consistently cited. The more important subvariants, however, continue to be noted within the parentheses of the apparatus as before (cf. Mt 7,21^T; Mt 24,48^r).

- [] Brackets [] enclose conjectures with regard to both the text and its punctuation. Textual conjectures are identified either by their author (cf. Mt 5,5^D) or by a more general reference "comm" (= commentators; cf. Eph 4,21^r). Conjectures with regard to punctuation are not identified by their authors (cf. Mt 2,4^{:1}).

Presentation of Witnesses

The witnesses for a reading are always given in the same sequence: Greek manuscripts, versions, patristic citations (separated by semicolons). For Greek manuscripts the order of papyri, uncials, minuscules and lectionaries is observed, and for the early versions the order of Latin, Syriac, Coptic, Armenian, Georgian, Gothic, Ethiopic and Church Slavonic.

Greek manuscripts are cited in their numeric order according to the list of manuscripts. In Appendix I further information about each manuscript may be found (date, present location and content).

The following superscript signs following manuscript numbers distinguish various readings in the same manuscript or qualify (as *vid*) the relative certainty of a decision:

- * * identifies the original reading when a correction has been made.
- c c identifies a correction made by a later hand, but sometimes also by the first hand.

1.2.3 identifies a correction made by the first, second, or third corrector.³

v.l. (= *varia lectio*) indicates a reading recorded in a manuscript as an alternative reading (v.l. is coordinated with the superscript sign *txt*).

txt (= *textus*) as a superscript sign indicates the reading in the text of a manuscript which also records an alternative reading (txt is coordinated with the superscript sign v.l.).

mg (= *in margine*) indicates a reading in the margin of a manuscript without being identified as either a correction or an alternative reading.

s (= *supplementum*) indicates a reading derived from a later addition to a manuscript, usually replacing a lost folio or section of a manuscript. Such replacements are identified in the Manuscript List (Appendix I) for the consistently cited witnesses.

vid (= *ut videtur*) indicates that the reading attested by a witness cannot be determined with absolute certainty. This is frequently true of papyri and palimpsests. Corrections may also require the sign *vid* if the original reading of the manuscript is no longer clearly legible. The sign *vid* always indicates a high degree of probability, usually based on some surviving letters or parts of letters. When an inference is drawn from the extent of a lacuna, it is carefully verified that the manuscript cannot be cited equally well for other readings in the tradition.

The following group signs are used (the first one, M, is particularly important):

M (= *Majority text, including the Byzantine Koine text*) indicates readings supported by the majority of all manuscripts, i.e., always including manuscripts of the Koine type in the narrow sense. M therefore represents the witness of the Koine text type, together with the witness of all consistently cited manuscripts of the second order which agree with it in a given reading. M has the status of a consistently cited witness of the first order. Consequently in instances of a negative apparatus, where support for the text is not given, the reading attested by M may safely be inferred: if it is not otherwise explicitly cited, it agrees with *txt* (= the text). The sign M was introduced to replace the sign K (= Koine), which had been used through the 25th edition, because it made possible the space-saving representation of consistently cited witnesses of the second order.

³ For the uncial manuscripts N, B, C and D (05 and 06) the superscript signs 1.2.3.c identify groups of correctors. These are explained above on p. 48*, and also in K. and B. Aland, *The Text of the New Testament*, Grand Rapids: Eerdmans, 1989, p. 108.

pm *pm* (= *permulti*) is used in place of the sign \mathfrak{M} when the witness of the Majority text is divided in fairly equal strength between two (rarely three) variant readings. The abbreviation *pm* appears then with both Majority text readings. If one of these readings is in agreement with the text, and the apparatus does not list the support for *txt*, the sign *pm* appears only once and the support of consistently cited witnesses of the second order may be inferred for the text, just as with \mathfrak{M} -variants when the support for *txt* is not shown.

If one of these readings is in agreement with the text, and the apparatus lists support for *txt*, all consistently cited witnesses of the second order are shown explicitly, just as with \mathfrak{M} variants when the support for *txt* is given.

After the Greek witnesses have been named the following relative terms give an impression of further support for a reading:

pc = *pauci*: a few manuscripts, other than those explicitly mentioned for a given reading, which differ from the Majority text.

al = *alii*: some manuscripts (more than represented by *pc*), other than those explicitly mentioned for a given reading, which differ from the Majority text.

pm = *permulti*: a large number of manuscripts, when the Majority text is divided (see above).

rell = *reliqui*: the rest of the manuscript tradition (including \mathfrak{M}) supporting *txt* (cf. Lk 5,39^o); a few specially authoritative witnesses may precede *rell* (cf. Jn 8,16^o).

Other Abbreviations in the Apparatus

(?) = *sic!* indicates an accurate transcription of an apparently absurd reading (cf. Ac 24,5^o).

h.t. (= *homoioteleuton*) indicates an omission due to the similar endings of successive words, phrases, or sentences (a visual error: the scribe's eye skips from the first to the second, in effect omitting the text between them).

add. = *addit-unt*, *add(s)*

om. = *omittit-unt*, *omits(s)*

+ - + - are used in place of *add.* and *om.*, where such brevity is not inconsistent with clarity (cf. Ro 16,25-27 and *Subscriptio*).

pon. = *ponit*, *place(s)*, *transpose(s)*

a. = *ante*, *before*

p. = *post*, *after*

id./ead. = *idem/eadem*, the same wording

ex err. = *ex errore*, erroneously, by scribal error

ex itac. = *ex itacismo*, by itacism, the substitution of letters with the same phonetic value

ex lat? = *ex versione latina?* apparently derived from a Latin reading

bis (= twice) immediately following a critical sign, refers to two similar words in the text and their variant(s) which are exceptionally identified by the same critical sign (cf. Mt 1,9^r; 1,10^{r1}).

All other Latin abbreviations are explained in Appendix V.

The following signs and notes come immediately after critical signs with an explanation of the variant reading(s) presented:

†

A cross marks a change in the text from the 25th edition, where the reading so marked stood in the text (cf. Mt 7,18^r and^r; 20,18^r). These passages always represent very difficult textual decisions. The reader may consult Appendix III (Editionum differentiae) for the decisions of other editors in such passages.

p)

p) refers to parallel passages in the Gospels, which are listed in the margin at the beginning of the pericopes.

(L 2,7) (22,

(12)

A parenthetical reference to a passage standing before a variant reading refers to a parallel passage in another New Testament book (cf. the reference to Lk 2,7 at Mt 1,25^r). If the parenthetical reference does not name a book, e.g., (22,3), the parallel is found within the same book (cf. the reference to Ac 22,3 at Ac 21,39^r), or the same chapter (cf. the reference to verse 12 at Mt 2,13^r).

(19 v. l.)

A parenthetical reference to a verse with *v.l.* standing before a reading suggests that the reading derives from a variant reading in the verse indicated (cf. Mt 2,13^r, which refers to the same transposition at 2,19).

(Jr 38,15 G)

A reference to a passage in the Septuagint standing before a variant suggests a parallel expression in the Septuagint text (cf. the reference to Jr 38,15^G at Mt 2,18^r).

2. The Greek Witnesses

Four groups of Greek New Testament text manuscripts may be distinguished on the basis of their textual quality, designation, and frequency of citation in the apparatus: a) consistently cited witnesses of the first order, b) consistently cited witnesses of the second order, c) frequently cited manuscripts, and d) occasionally cited manuscripts (cf. above p. 50*f.). Manuscripts of the first three groups are listed below; while manuscripts of group d) are listed only in Appendix I.

9-11: L 24,10s
J 20,14,18
18 • 15,40!

12s: L 24,13-35

14-18: L 24,36-
43 J 20,19-23,26-
29 • Mt 28,16.
L 24,25

13,10; 14,9 Mt
28,18-20 Kol 1,23
J 3,18 Act 2,38;
16,31,33
6,7p,13 Mt 10,
8 L 10,17 Act
8,7; 16,18; 19,6

Ad [2(= 16,9-20)]: om. κ B 304 κ sy^{sams} arm^{mss}; Eus Eus^{mss} Hierm^{ss} | [2(= 16,9-20)] add. p. [1] Παντα δε ... σωτηριας αμην] L Ψ 099. 0112. 274mg. 579. l 1602 sy^{hmg} sam^s bo^{mss} aeth^{mss} | [2(= 16,9-20)] add. p. 16,8: txt A C D W Θ f¹³ 33. 2427 M lat syc^h bo; Irlat Eus^{mss} Hierm^{ss} (ad f¹ al cf T) | ^T (post 16,8) Εν τισιν των αντιγράφων εως ὡς πληρουσι ο ευαγγελιστης εως οὐ και ευσεβιος ο παμφιλος εκανονισεν εν πολλοις δε και ταυτα φερεται f¹ (al) | (post [1¹] ...) Εστιν δε και ταυτα φερομενα μετα το εφοβουντο γαρ L Ψ 0112. (099. l 1602 sam^s bo^{mss}) • 9' C¹ | αναστας δε (-f¹³ pc) ο Ιησους F f¹³ pm aur c ff² vg^s | ^T I W | εφανερωσεν πρωτοις D | ^T Μαριαμ C | ^T αφ A C³ Θ Ψ f^{1,13} 2427 M | txt C^{} D L W 0112. 33. 579. 892 pc • 10' τοις μαθηταις αυτου Θ | αυτοις τοις μετ αυτου D | ^T W • 11' και ουκ επιστευσαν αυτη D(*) • 14' C L W Ψ 099 f¹³ 33. 2427 M | vg sam^s | txt A D Θ f¹ 565. 579. 892. 1424. 2427 it vg^s syp^h* | ^T o¹ L W 13 pc | ^T εκ νεκρων A C^{*} Δ f^{1,13} 28. 33. 565. 579. 892. 1241. 1424. (2427). l 844. l 2211 al vg^{mss} sy^b bo^t | txt C^{*} D L W Θ Ψ 099 M lat syp^s bo^t | ^T κακενου απελογυοντο λεγοντες οτι ο αιων ουτος της ανομιας και της απιστιας υπο τον σαταναν εστιν, ο μη εων τα (τον μη εωντα?) υπο των πνευματων ακαθαρτα (-των?) την αληθειαν του θεου καταλαβεσθαι (+ και? v! αληθινην pro αληθειαν) δυναμιν: δια τουτο αποκαλυψον σου την δικαιοσυνην ηδη, εκεινον ελεγον τω χριστω. και ο χριστος εκεινοις προσελεγεν οτι πεπληρωται ο ορος των ετων της εξουσιας του σατανα, άλλα εγγιζει άλλα δεινα: και υπερ ων εγω αμαρτησαντων παρεδοθην εις θανατον ινα υποστρεψωσιν εις την αληθειαν και μηκετι αμαρτησωσιν ινα την εν τω ουρανω πνευματικην και αφθαρτον της δικαιοσυνης δοξαν κληρονομησωσιν. W | et illi satisfaciebant dicentes: Saeculum istud iniquitatis et incredulitatis substantia (sub Satana?) est, quae non sinit per immundos spiritus veram Dei apprehendi virtutem: idcirco iamnunc revela iustitiam tuam. Hierm^{ss} • 15' αλλα W • 16' ^Tοτι D^s 565 pc | ^T κατακριθεις ου σωθησεται W • 17' 2 | A C² 099. 33. 1424. 2427. l 2211 pc | ακολουθ. ταυτα C^{*} L Ψ 579. 892 pc | txt C³ D^s W Θ f^{1,13} M lat syp^h*

ἐκβαλούσιν, γλώσσαις λαλήσουσιν οκαιναις, 18 η[και]
εν ταις χερσιν] δφεις άρούσιν κάν θανάσιμόν τι πίωσιν
ού μή αύτοὺς βλάψῃ, ἐπι άρρωστους χεῖρας ἐπιθήσουσιν
και καλῶς ξέουσιν.

(240) 19 Ο μεν ουν κύριος Γ Ιησούς μετά το λαλήσαι αύτοις
ἀνελήμφθη εις τὸν οὐρανὸν και ἐκάθισεν ἐκ δεξιῶν τοῦ
(241) θεοῦ. 20 ἐκεινοι δε ἔξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ
κυρίου συνεργούντος και τὸν λόγον βεβαιούντος διὰ τῶν
ἐπακολουθούντων σημείων. ^T]

1 K 14,2ss | L 1
Act 28,3-6 · M
9,18! Jc 5,14s

19: L 24,50s
Act 1,9-11
2Rg 2,11 1T 3
16! Ps 110,1
Mt 26,64! |
Act 14,3
H 2,4

17' ουτοις την πανταχού σημειωσην την ουν καταλαβασιν
την πανταχού σημειωσην την ουν καταλαβασιν
17' C^{*} L Δ Ψ pc co (099 om. γλωσσ. λαλ. καιν.) | txt A C² D^s W Θ f^{1,13} 33. 2427 M latt
sy • 18 ^T A D^s W Θ f¹³ 2427 M latt syp | txt C L Δ Ψ 099. 1. 33. 565. 579. 892. 1424*. i
844. (l 2211) al syc^h* co • 19' C^{*} L W l 844 pc | ^T Ιησους Χριστος W o bo^{mss} | - A C³
D^s Θ Ψ M l vg^{st,ww} | txt C^{*} K L Δ f^{1,13} 33. 565. 579. 892c. 1241. 1424. 2427. l 844. l 2211 ai
it vg^{cl} sy co; Irlat | 'ev δεξια C Δ pc it; Irlat • 20' ταμην C^{*} D^s L W Θ Ψ f¹³ 2427 M c o
vg^{ww} bo | txt A C² f¹ 33. l 844. l 2211 pc it vg^{cl,st} sy sa

Jc 1,1 1 P 1,1
12,20

2; 19,31 Lv 23,36 ·
28! · 4,10.14 Is
55,1; 12,3; 49,10
Mt 11,25 Ap 21,6! |
und? Is 43,19s
Ez 47,1-12 Joel
4,18 Zch 14,8
Prv 18,4 Ct 4,15
Sir 24,40.43 [30s] |
J 19,34 |
14,16s! 20,22
Act 5,32 · 12,16.
23,28; 13,31s; |
17,1,5 |
1,21!

1,46!
R 1,3! Mt 2,5s;
22,42p Act 13,23
2 Sm 7,12 Mch
5,1 Ps 89,4s Jr
23,5 Ps Sal 17,21
9,16; 10,19
30!
32!
18,6 Mt 7,28s

36 Τοι πρό pc vg^{ms} | ° πρό πρό D L W Θ Ψ 0105 f¹³ 33 Μ lat | txt πρό B T f¹ 565. 892 pc vg^{ms} | ° πρό πρό Θ f¹³ e vgst mf pbo | ° hic 7,53–8,11 add. 225 • 37/38 °-ζεν πρό πρό Θ f¹ al | ° πρός εμε πρό B | ° πρός πρό D b e vg^{ms} | [-: - et : -] • 39 °-ελεγεν πρό πρό | ° t oύ πρό πρό Κ D L N T W Δ Θ Ψ f^{1,13} 33. 565. 579. 892. 1241. 1424 pm | txt πρό B K 0105. 700 pm | °-ελαμβανον W | °-ενοντες Κ D Θ Ψ 0105 f^{1,13} 33 Μ I q sa^{ms} ac² bo | txt πρό B L T W pc sa^{ms} pbo | ° πν. αγιον πρό L W 0105 f^{1,13} 33 Μ | to πν. to αγ. επ αυτους D(*) f | πν. αγ. δεδομενον B pc e q sy^{**}; (Eus) | txt πρό B K N* T Θ Ψ pc vgst sys.c.p.; Or | ° πν ουπω Κ B D Θ pc; Orpt • 40 °-πολλοι ει τ. οχ. οι πρό | πολλοι ουν ει τ. οχ. (Θ) Ψ 0105 f¹³ 33 Μ (f) q sy(p).h | txt πρό B D L T W f¹ 565 pc lat (co) | ° αυτου πρό Κ D W Θ Ψ 0105 f¹³ 33 Μ pc lat sy.c.p. | ° t οτι B D pc | txt πρό B L T W Δ Θ Ψ 0105 f^{1,13} 33 Μ • 41 Τοι D L W 1241 al sy^{**} | ° αλλοι πρό Κ D Θ Ψ 0105 f¹³ Μ (e) r^l sy | txt πρό B L N T W Θ f¹ 33. 565. 1241 al lat | • 42 ουχι Κ D W 0105 f^{1,13} 33 Μ | txt πρό B(*) L (N) T Θ Ψ pc | ° πρό D f^{1,13} 565. 1241 al | ° πρό Κ (D) Θ 0105 f^{1,13} Μ | txt πρό B L T W Ψ 33 pc aur c vg | • 44 °-λλεν πρό 1424 e | εβαλεν πρό B L T pc lat | txt πρό Κ D W Θ Ψ 0105 f^{1,13} 33 Μ f r^l | • 45 °-λεγουντιν πρό Κ e r^l | • 46 °-ελ. ουτ. ανθ. ως ουτος λαλει ο ανθρωπος sine test. ? | ουτ. ελ. ανθ. (f N Ψ 33. 1241 pc; - ουτ. 700 pc) ως ουτος ο ανθ. (- D) πρό Κ* D | txt πρό B L T W pc vg^{ms} bo; Or Chr^{com} • 47 ° Κ D f¹ 33. 579. 1424 al it sy.s.c.p co | ° πρό B K Θ f¹³ pc aur l r^l ac² pbo bo^{ms}

τοις οι Φαρισαιοι· μη και ιμεις πεπλάνησθε; 48 μη τις έκ των άρχοντων έπιστευσεν εις αυτὸν ή ἐκ τῶν Φαρισαίων; 49 ἀλλὰ δ ὅχλος οὗτος δ μὴ γινώσκων τὸν νόμον ἐπάρατοι εἰσιν. 50 Γλέγει Νικόδημος πρὸς αὐτούς, ὁ δ ἐλθὼν πρὸς αὐτὸν [τὸ] πρότερον, εἰς ὃν ἐξ αὐτῶν · 51 μη δ νόμος ήμῶν κρίνει τὸν ἄνθρωπον ἐὰν μη ἀκούσῃ πρῶτον παρ' αὐτοῦ καὶ γνῷ τι ποιεῖ; 52 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ · μη καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἑραύνησον καὶ ίδε τ δι τοις εἰς τῆς Γαλιλαίας προφήτης οὐκ ἔγείρεται.

Mt 27,63!

12,42 Mt 21,32

Dt 27,26

3,1s

Dt 1,16s; 19,18

1,46! sed 2 Rg
14,25

L 21,37s
Mc 2,13

Nu 5,12ss

Lv 20,10 Dt 22
22-24
6,6
Mt 22,15 L 6,7

Π53 □ Καὶ Γέπορεύθησαν ἔκαστος εἰς τὸν Οἰκον αὐτοῦ, Ἐ Ιησοῦς δὲ ἐπορεύθη εἰς τὸ δρος τῶν ἐλαιῶν. 2 Ὁρου δὲ πάλιν Γαρεγένετο εἰς τὸ ιερὸν □καὶ πᾶς δ λαδὸς ἥρχετο πρὸς αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς. 3 Ἀγουσιν δὲ οι γραμματεῖς καὶ οι Φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ κατειλημμένην καὶ στήσαντες αὐτὴν ἐν μέσῳ Γέλεγουσιν αὐτῷ διδάσκαλε, ἀντη γυνὴ κατείληπται ἐπ' αὐτοφώρῳ μοιχευομένη. 5 ἐν δὲ τῷ νόμῳ Γήμιν Μωϋσῆς ἐνετείλατο τὰς τοιάτις Γλιθάζειν. σὺ Γούν τι λέγεις; 6 Ποτοῦ δὲ ελεγον πειράζοντες αὐτόν, ἵνα Γέχωσιν κατηγορεῖν αὐτοῦ. Ὅ δ δε Ιησοῦς κάτω κύψας τῷ δακτύλῳ Γκατέγραφεν εἰς τὴν γῆν. 7 ώς δὲ

50 Γειπεν δε πρό Κ f | ° πρό Κ B T | αι ο ελθ. νυκτος πρ. αν. (f K N Δ Ψ 0250 al sy^h) Ψ 0250 Μ lat sy | ο ελθ. νυκ. πρ. αν. το προτ. Θ f^{1,13} (33). 565. 892. (1241) al r^l | ο ελθ. πρ. αν. νυκ. το πρωτον (sed pon. p. αντων) D (sy^{**}) | - Ν* | txt πρό L W • 51 ἐπιγνωσθη τι εποιησεν D | • 52 τας γραφας D (f W it vg^{cl} sa ac²) | ° 4 I-3 πρό Κ D W Θ f^{1,13} 33 Μ lat | txt πρό B L N T Ψ 892. 1424 al vg^{cl} | ° 7,53-8,11] add. hic D Μ lat bo^{pt}; Hier^{mss} (cum obel. S 1424mg al, cum obel. ab 8,2 vl 8,3 E Λ al) | add. 7,53 vl 8,3 sqq p. 7,36 225, p. 21,25 f^l, p. L 21,38 f¹³, p. L 24,53 133s | om. πρό B K 66,75 Κ Avid B Cvid L N T W Δ Θ Ψ 0141. 0211. 33. 565. 1241. 1333x, 1424*. 2768 al a f l q sy sa ac² pbo bo^{pt}; Or Hier^{mss} Ad [7,53-8,11]: 53 □ ff2 | °-θη Κ 579 pm | απηλθεν f¹³ pm | απηλθον Λ 700. 1424mg al | txt D Γ 1. 892 pm | τοπον 1. 892 pc | ° 8,2 παραγνεται D | ηλθεν Α f¹³ 1424mg pc | ηλ. ο Ιησους U 700 al r^l | ° f¹³ pc | om. και² ... αυτους D pc | • 3 επι αμαρτια γυν. D (pc) | προς αυτους γυν. εν μοιχ. Κ Π 579 pm c ff2 (vg^{ms}) | • 4 ειπον U f¹³ 1424mg al e | ° (6) εκπειραζοντες αυτον οι τερεις ινα εχωσιν κατηγοριαν αυτου D pc | πειραζοντες Κ Π 579 pm | ... ειληπται ... Α f¹³ 892. 1424mg pm | ... κατεληφθη ... Κ Π 579 pm | ταυτην ευρομεν επ αυτοφ. μοιχευομενην U 700 al | txt D 1 pc lat | • 5 Μ. δε (+ νυιν 1071) εν τ. v. εκελευσεν (διακελευει 1071) D 1071 (bo^{ms}) | γμων Γ pm | - (D) 118. 209. 579 pc | txt Α f¹³ 1 al (f K Π 892 pm, U 700 al) lat | ° λιθοβολεισθαι Κ Π 579 pm | ° δε νυν D | δε c ff2 r^l bo^{ms} | - 1071 | ° περι αυτης U Α f¹³ 700. 1424mg pm c ff2 | • 6 □ (cf 4. 11 v. l.) D M pc | σχωσιν Γ 892 al | ευρωσιν 1 pc | °-ρησαι αν. Γ pc | κατηγοριαν κατ αν. U Α f¹³ 579. 700 pm c ff2 bo | ° εγρ- Κ U Γ Λ f¹ 700. 1424mg pm | εγραψεν f¹³ pc | ° (8 v. l.) ενος εκαστου αυτων τας αμαρτιας 264 | μη προσποιουμενος Κ 579 pm

1 Th 4,11! 5,4
1,1! | 4,10! R 11.
32 2P 3,9
2T 3,7!
1 K 8,6!
H 9,15!
R 5,15
G 1,4; 2,20 E 5,2.
25 Tt 2,14 · Mt 20,
28 p Ps 49,8 · 2K
5,15 · Tt 1,3 |
2T 1,11 · R 9,1
G 2,7s

Ps 141,2 · Ph 2,14 |
1 P 3,3-5

1 Th 4,11; 1 K
14,34!
Gn 3,16
Gn 1,27; 2,7,22
1 K 11,8s |
Gn 3,6,13 2K 11,31
5,14
Tt 2,4s
1,15!
Act 20,28!
Tt 1,6ss
R 12,13! · 2T 2,24

3 τγαρ ⁸² D F G H Ψ ³ latt sy | txt ^{8*} A 6. 33. 81. 1739. 1881 pc co | • 6 'και μ. ^{8*} |
- A | ού τ. μ. D* F G 104 pc a (m) vg^m; Ambst et ^{τεδοθη} D* F G it vg^{mss}; Ambst | • 7 'ο
επιστευθην A | τεν Χριστω ^{8*} D² H 33^{vid} Ψ a vg^{mss} | txt ^{8*} A D* F G P Ψ 6. 81. 104.
629. 1175. 1505. 1739. 1881 pc lat sy co | γνωσει ⁸ pc | πνευματι A | txt D F G H Ψ 33.
1739. 1881 Ψ latt sy co; Tert | • 8 γισμον ⁸² F G H 33. 81. 104. 365. 630. 1505. 1739.
1881 al sy | txt ^{8*} A D Ψ ³ lat | • 9 τ - ^{8*} A H P 33. 81. 1175 pc sa^{ms} bo^{ms} | και τας D¹
Ψ 1881 Ψ | txt ⁸² D* F G 6. 365. 1739 pc; Ambst Spec | τως ⁸² D* F G H 33. 365. 1739.
1881 pc | txt ^{8*} A D² Ψ latt sy; Cl | τ D² H Ψ lat sy^b; Cl | - P 33 pc | txt ⁸ A D*^c
F G 1175. 1739. 1881 pc sy co | ²-σως D Ψ ³ Ψ; Cl | txt A F^(*) G H I P 33. 81. 104. 1175.
1505. 1739. 1881 pc | • 10 [άλλο comm] | • 14 απατ- ⁸² D² Ψ | txt ^{8*} A D* F G P Ψ 33.
81. 104. 365. 630. 1175. 1739. 1881 al | • 15 [i. et 3,1¹¹] |

¶ 3,1 ανθρωπινος D* b g m; Ambst Spec

τικόν, 3 μὴ πάροινον μὴ πλήκτην^T, ἀλλὰ ἐπιεικῆ ἄμαχον ἀφιλάργυρον, 4 τοῦ ιδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ, μετὰ πάσης σεμνότητος 5 (εἰ δέ τις τοῦ ιδίου οἴκου προστήναι οὐκ οἶδεν, πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται);, 6 μὴ νεόφυτον, ἵνα μὴ τυφωθεὶς εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου. 7 δεῖ δὲ τ και μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν, ἵνα μὴ εἰς ὀνειδισμὸν ἐμπέσῃ καὶ παγίδα τοῦ διαβόλου.

8 Διακόνους ὡσάντως οὐσεμνούς, μὴ διλόγους, μὴ οἷν φολλῷ προσέχοντας, μὴ αἰσχροκερδεῖς, 9 ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρῷ συνειδήσει. 10 καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἴτα διακονείτωσαν ἀνέγκλητοι ὅντες.

11 Γυναῖκας ὡσάντως σεμνάς, μὴ διαβόλους, νηφαλίους, πιστάς ἐν πᾶσιν. 12 διάκονοι ἔστωσαν μιᾶς γυναικός ἄνδρες, τέκνων καλῶς προϊστάμενοι καὶ τῶν ιδίων οἰκων. 13 οἱ γάρ καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς καλὸν περιποιοῦνται καὶ πολλὴν παροησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.

14 Ταῦτά σοι γράφω ἐλπίζων ἐλθεῖν πρὸς σὲ^ν ἐν τάχει^ν. 15 ἐὰν δὲ βραδύνω, ἵνα εἰδῆς πῶς δεῖ ἐν οἴκῳ θεοῦ ἀναστρέψεσθαι, ήτις ἔστιν ἐκκλησία θεοῦ ζῶντος, στῦλος καὶ ἐδραίωμα τῆς ἀληθείας. 16 καὶ γόμολογουμένως μέγα ἔστιν τὸ τῆς εὑσέβειας μυστήριον.

17 Ὅς ἐφανερώθη ἐν σαρκὶ, ἐδικαιώθη ἐν πνεύματι, ὁ δικαιόσυνης ὁφθῇ ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήμφθη ἐν δόξῃ.

4 Τὸ δὲ πνεῦμα ρήτως λέγει ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται τινες τῆς πίστεως προσέχοντες πνεύμασιν πλάνοις καὶ διδασκαλίαις δαιμονίων, 2 ἐν ὑποκρίσει

Tt 1,7; 3,2
H 13,5 |

15 Act 20,28

Mc 4,11!
2K 8,21.
2T 2,26

Pn 1,1 Act 6,3
Tt 1,7!
16 · 1,5,19 2T 1,3
Act 23,1! H 9,14;
10,2,22; 13,18 |
1K 1,8 Kol 1,22
Tt 1,6s |
Tt 2,3
2 · 4

4,13
H 3,6!
5!
4 Mcc 6,31; 7,16;
16,1
9
J 1,14 R 1,3s
cf 1 K 6,11

Kol 1,6,23 G 2,2

Mc 16,19 L 9,51
Act 1,2,11

2T 4,3; 3,1! · 2Th 2,3!
1J 4,6 Is 19,14;
2P 2,1 Jc 3,15 |

3 T (Tt 1,7) μη αισχροκερδη 326. 365. 614. 630 pm | • 7 ταυτον D 1739^{mg} Ψ | txt ⁸ A F G H I Ψ 33. 81. 326. 1739*. 1881 pc (G*: h. t.) | • 8 ^o ⁸* pc | • 14 ^o F G 6. 1739. 1881 pc vg^m sa | † ταχιον ⁸ (D²) F G 1739. 1881 Ψ | txt A C D* P Ψ 33. 81 pc | • 16 ^o δόμολογούμεν ως D* 1175 pc | τ D* lat | (+ o 88 pc) θεος ⁸ A^c C^c D² Ψ 1739. 1881 Ψ vg^m | txt ^{8*} A^c C^c F G 33. 365 pc (o v1 oς verss. rell); Did Epiph ¶ 4,1 (ex itac.?) -νης P Ψ 104. 614. 630. 945 al lat

