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SCRIBAL HABITS IN CODEX SINAITICUS, VATICANUS, EPHRAEMI, BEZAE, AND WASHINGTONIANUS IN THE GOSPEL OF MATTHEW

GREGORY SCOTT PAULSON

A DISSERTATION SUBMITTED TO THE UNIVERSITY OF EDINBURGH, NEW COLLEGE IN CANDIDACY FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

EDINBURGH, UK
2013
The thesis has been composed by the candidate and is the candidate’s own work.

Gregory Scott Paulson, Ph.D. candidate
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ABBREVIATIONS, CRITICAL SIGNS, AND COLLATION KEY

All biblical citations are from the Gospel of Matthew unless otherwise noted.

ENGLISH ABBREVIATIONS

GNT  Greek New Testament
MS(S)  Manuscript(s)
NT  New Testament
OT  Old Testament
1s, 1p, 2s, etc.  First person singular, first person plural, second person singular, etc.

EDITIONS

ECM  Novum Testamentum Graecum Editio Critica Maior
IGNTP  International Greek New Testament Project
NA  The Nestle-Aland Novum Testamentum Graece, 27th ed, ed. Barbara and Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, Bruce M. Metzger. Stuttgart: Deutsche Bibelgesellschaft, 2001. When the NA is enclosed within brackets [NA], that means the text found in the NA is enclosed within brackets, indicating that the editors are not certain of the best reading.

REFERENCE WORKS


INTF  Institut für Neutestamentliche Textforschung. Their New Testament Transcripts Prototype can be found here: http://nttranscripts.uni-muenster.de/


ABBREVIATIONS OF COMMONLY CITED MANUSCRIPTS

For complete list of manuscript abbreviations, see *Index Subsidiorum Criticorum* in Tischendorf, *Novum Testamentum Graece*, 7th ed. (1859), 1:ccxxv-ccxxxii (Catalogus Codicum Graecorum), ccxxvii-cclv (Versiones Antiquae), and cclv-cclxix (Scriptores Ecclesiastici). The most common abbreviations found in the study are as follows:

A  Codex Sinaiticus. Gregory-Aland 01. Folio numbers are from the British Library digital manuscript. The siglum for the scribes and correctors have been adopted from the British Library (see “Production of the Manuscript” and “Revisions”, http://www.codexsinaiticus.org/en/project/transcription_detailed.aspx). On-line at http://www.codexsinaiticus.org/en/manuscript.aspx

B  Codex Vaticanus. Gregory-Aland 03. The siglum for scribes and correctors have been adopted from the INTF New Testament Transcripts Prototype.

C  Codex Ephraemi. Gregory-Aland 04. Lyon’s corrections of Tischendorf’s transcription have been included. Folio numbers reflect the Bibliothèque nationale de France digitization of the MS. On-line here: http://gallica.bnf.fr/ark:/12148/btv1b8470433r

D  The Greek text of Codex Bezae. Gregory-Aland 05. Folio numbers are from the University of Cambridge Digital Library edition of Codex Bezae. On-line here: http://cudl.lib.cam.ac.uk/view/MS-NN-00002-00041/1

\( f^1 \)  Family One. MSS 1 118 131 209 1582 *et al.* are included in the symbol.\(^1\)

\( f^{13} \)  Family Thirteen. MSS 13 69 124 174 230 346 543 788 826 828 983 1346 1689 1709 *et al.* are included in the symbol.\(^2\)

M  The Majority Text. MSS E F G H S Y w 2 3 8 9 *et permulti alii* are included in the symbol.\(^3\)

d  The Latin text of Codex Bezae. Folio numbers are from the University of Cambridge Digital Library edition of Codex Bezae.

it  Itala. Represents all or the majority of Old Latin witnesses as a group. Individual witnesses are represented by an italic letter, e.g. *a*, *b*, *ff*, etc.

vg  Vulgata. Represents agreement of the most important editions of the Vulgate in support of the same Greek reading.

Latt  Represents the entire Latin tradition in support of the same Greek reading.

lat  Represents the support of the Vulgate and a part of the Old Latin tradition for a reading.

sy  All the Syriac versions extant for the passage give witness to the Greek reading indicated.

cop  All the Coptic versions extant for the passage give witness to a particular Greek reading.

bo  Bohairic Coptic

sa  Sahidic Coptic

mae  Middle Egyptian (Mesokemic) Coptic

mae\(^2\)  Middle Egyptian Coptic Codex Schøyen

arm  Armenian

\(^1\) See NA\(^27\), 713.

\(^2\) See Swanson, *Matthew*, ix, and NA\(^27\), 713.

\(^3\) See Swanson, *Matthew*, ix, and NA\(^27\), 714.
geo  Georgian
aeth  Ethiopic

LATIN ABBREVIATIONS

et al. (et alii)  And some (MSS)
pc (pauci)  A few (MSS)
pler (plerique)  Many (MSS)
plu (plures)  Most (MSS)
rell (reliqui)  All remaining (MSS). The NA²⁷ is retained in rell unless otherwise noted.

CRITICAL SIGNS

Most of the critical signs used in the study here are described in the NA²⁷ and have been reproduced here for convenience (some have been elaborated or have been altered due to font limitations, notably the o sign).4

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.
#  The word following in the text is replaced with one or more words by the witnesses cited. When there is more than one word replaced in the text, then #¹ marks the first word, #² marks the second word, etc. The sign #om. notes that the following witnesses cited omit the word.
$  The sign marks the location where one or more words, sometimes a whole verse, is inserted. When there is more than one instance of a textual insertion, then $¹ marks the first insertion, $² marks the second insertion, etc.
ş...ş  The words following in the text are replaced with other words by the witnesses cited. The second sign ş marks the end of the replaced text.
|  A solid vertical line separates the various alternative readings from each other within a single instance of variation.

2314  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.).5

---

4 The signs are found on pp. 6*-14* and 20*-33* (also pp. 809-812) in the NA²⁷. For Latin abbreviations, see also Parker, Codex Bezae, xxii.
Witnesses which show only minor differences are noted in parentheses ( ) along with the witnesses for the main variant. MSS in parentheses contain a very similar reading to the one they are cited for and usually differ only by an itacism or transposition (unless the point of citing the variant is to show an itacism or transposition, then the MSS in parentheses differ in another insignificant, minor way). The witnesses in parentheses differ in a way that does not affect the discussion of the variant for the MS under analysis. For example, when discussing D in Mt 10:18c, most MSS read axqhsesqe, and D 111 et al. read staqhsesqai. The reading of P W Q 2* 33 157 is axqhsesqai, which is an orthographic spelling of what most MSS read. The orthographic change e > ai does not affect an analysis of D when commenting on the variant in D 111 et al.6

a? Letters with a dot below them are difficult to see in the MS.

[. . .] An ellipsis within brackets signifies non-extant text. Letters within brackets are reconstructed, non-extant text.

om. The variant is omitted in the witnesses cited.

– Minus sign. When a MS is cited with a minus sign, that MS’s reading has been deemed either not significant to cite, the MS is lacunose, or the MS omits the text. For example, in Mt 13:33, the text of D omits allhn parabolhn elalhsen.7

* Identifies the original reading when a correction has been made.

c Identifies a correction made by a later hand, but sometimes also by the first hand.

A, B A correction made by an identified hand known as scribe A, or scribe B, etc.

Corr.C When an identified hand if referred to as “scribe C”, it is cited with as “corrector C” or Corr.C so not to be confused with an unidentified correction marked as c.

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

vid (ut videtur) Indicates that the reading attested by a witness cannot be determined with absolute certainty.

5 For example, the reading of W in Mt 6:23 is estin skotoj: Mt 6:23 skotoj estin rell |21 W.
6 10:18c #axqhsesqe rell () P W Q 2* 33 157) |#staqhsesqai D 111 itpler (0171 sy) Cyp Hil Qa13532.534.
7 13:33 allhn parabolhn #elalhsen rell -D |#pareqhken C 243 1241 pc sa ms.
The sign represents a change from one variant to another. For example, when a verb in the present tense is substituted for a verb in the aorist tense, it can be displayed as “present > aorist.” The sign can also show the order of words that have been transposed. The symbol is not used in the critical apparatus but in prose when describing variants.

EXPLANATION OF TEXTUAL COLLATIONS

The text supplied for a variant does not always comprise a complete sentence, clause, or even phrase. The words surrounding a variant are included as merely a reference point should the reader be consulting a reference text such as the NA28 or Swanson. The MSS supplied for each variant are typically cited in the Gregory-Aland order (papyri, majuscules, minuscules, versions, and Patristic quotes). In most cases the first reading is the text of the NA28 in order that it gives the reader bearing for locating the text within its fuller context in an edition of a GNT. Also, if the text of a MS contains an abbreviation (e.g. numeric or nomen sacrum) the word is usually written in full (usually accompanied by an explanation, noting if there is an abbreviation) so that the text is easily found in a GNT where there are normally no abbreviations. The text of the early versions is expressed in Greek or Latin for ease of reading, rather than Syriac, Coptic, Old Church Slavonic, etc. The following are further explanations of the collation of variants:

When the critical signs are not able to be used effectively, or their use would be confusing or cumbersome (e.g. for a reading that has multiple variants), the variant reading is cited in its entirety. Such a complex variant is the following, Mt 15:22,

15:22 #ekrazen $^1$ legousa $^2$ ) C B Q $f^1$ 700 (pc) NA$^{27}$ |#ekracen ) * Z 0281 $f^{13}$ 579 1241 pc |#ekraugasen C K L W G D 0106 (f$^1$)1424 c $ff^2$ $g^1$ vg$^{ed}$ |#ekraugasen M / 844 / 2211 pc |$^1$ opisw autou D d |$^1$ autw K L W G D 0106 (f$^1$) |$^2$ opisw autou c $ff^2$ $g^1$ vg$^{ed}$

A less dense way to express 15:22 is,

15:22 ekrazen legousa ) C B Q $f^1$ 700 (pc) NA$^{27}$

ekracen legousa ) * Z 0281 $f^{13}$ 579 1241

pc ekrazen opisw autou legousa D d

ekraugasen autw legousa K L W G D 0106 (f$^1$) 565 M

(lat) sy$^b$

ekraugasen legousa M / 844 / 2211 pc

ekraugasen legousa opisw autou c $ff^2$ $g^1$ vg$^{ed}$

---

9 The word order in B in 18:31 is transposed genitive pronoun > article > subject in 18:31: oi sundouloi autou rell |312 B|482 1/84.

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An exception to the Gregory-Aland order of MSS is the placement of the (possible) cause of haplography on the initial line of the variant citation rather than the placement of the NA27 text as the initial text. The underlined text identifies parablepsis:

6:28  aucanousin ou #kopiousin oude nhqousin  B 33 f1
|(#kopiwsin )c
  ou cainousin oude nhqousin oude kopiwsin)*vid
  aucanousin ou nhqousin oude kopiwsin  Q syc
NA27
  aucanei ou kopia oude nhqei  M K L M N P f
13 700 788

When there is more than one variant in a given verse, sometimes the first variant may be designated “a”, the second “b”, etc. For example, the text of W in 17:8 contains two variants:

17:8a  oautwn rell |oW

17:8b  eidon ei mh auton Ihsoun mononB* Q 700 NA27 | 12435 )
  eidon ei mh ton Ihsoun monon  Bc Cc (D) L M f113 33 (579 1346) pler
  eidon ei mh Ihsoun monon  W

Subsumed in rell is the correction or original text; in the example below, rell includes Dc.

6:5  #autwn rell|#auton D*

When a specific corrector has been identified, it is cited along side of rell (as in 10:28 below) with a capital superscript; otherwise, an unidentified corrector is notated by c (as in 4:16 below).

10:28  #apokteinai rell D|sfacai D*

4:16  o laoj foj eiden mega  )  B C W pc NA27
  o laoj eidon foj #mega  Dc | #megan D*
In the orthographic appendices (seventeen through twenty-one), usually there are no additional words supplied along with the variant. In the case of a word that is found in two or more instances in the same verse, the first occurrence of the word is cited with the superscript numeral one and the second occurrence is cited with the superscript two, etc. For example,

12:31¹ #afeqhsetai rell|#afeqhsete ) L
12:31² #afeqhsetai rell|#afeqhsete )

Some orthographic spellings in a MS reoccur throughout Matthew. In these instances, they are recorded as,

1:24; 18:25*; 19:3, 9*; 22:24, 25* #gunaika rell|#gunaeka )

This indicates that the spelling of gunaika in ) is guneka in 1:24; 19:3; and 22:24, as well as 18:25; 19:9; 22:25 in *)*. There are also instances where citing “rell” is inaccurate, and therefore other spellings are placed in parentheses. For example,

6:11, 12; 13:36 (hmn L); 15:33; 20:12; 21:25; 22:25 (emin Q); 24:2, 3; 25:8 (umin 157), 11 (umin 1346); 26:63, 68 #hmn rell|#hmein D

ABSTRACT

This study examines singular readings in the Gospel of Matthew across five of the earliest extant Greek copies of Matthew: Codex Sinaiticus, Vaticanus, Ephraemi, Bezae, and Washingtonianus. In each of the selected MSS, it is determined where a spelling, word, clause, phrase, sentence, or group of sentences is different from other MSS. These “singular readings” are collected in order to shine light on what such idiosyncrasies can tell us about the MS or tendencies of the scribe who copied the MS. One of the more interesting finds is that some of our MSS add text more than they omit it, which is contrary to other studies.

Apart from itacistic changes, alternate spellings are not always the most frequent type of singular reading in our MSS. The MSS have similar types of singular readings, but they often go about creating them in different ways. Conclusions are that our MSS either prefer Attic Greek to Koine (Washingtonianus) or *vice versa* (Sinaiticus), but two MSS (Vaticanus and Bezae) fluctuate between both grammatical standards. Our MSS typically have a high percentage of error due to parablepsis, but one MS seems to skip letters within words more often than entire words (Ephraemi). Ephraemi does not transpose words, but when the other MSS create transpositions, they all record instances where the genitive pronoun is placed prior to the word it modifies and verbs are moved forward in sentences. In addition, transpositions in Sinaiticus could have resulted from corrected leaps. Context often plays a part in the creation of singular readings, but context affects each MS differently. Nearby text seems to prompt changes in all of our MSS, but remote text such as a gospel parallel, does not often influence our scribes: Ephraemi contains the only harmonization seems to be intentional. In Sinaiticus and Washingtonianus, several readings exhibit possible interpretations of the text (but typically these do not appear to be theological changes) and they both contain readings that conflate textual variants.

All of the singular readings record either a textual addition, omission, or substitution, but the MSS do not end up with the same amount of text: both Codex Vaticanus and Ephraemi add more words than they omit, whereas Codex Sinaiticus, Bezae, and Washingtonianus end up with more omissions. This final element adds a counterweight to other studies that contend MSS omit text more than they add.

The examination yields few singular readings of dramatic theological import. Rather, the singular readings expose grammatical currents of the 4th-5/6th centuries, currents that are more prevalent than scribal attempts to re-present the text of Matthew.
CHAPTER ONE: INTRODUCTION

Knowledge of biblical MSS was once an esoteric privilege, reserved only for the elite scholar. Even access to secondary sources such as photographic or typeset facsimiles could be a rare commodity in libraries. Today, however, the digitization of manuscripts has created enormous opportunity for the exploration of these formerly clandestine artifacts. More possibilities and opportunities exist for in depth studies of these MSS than was once only possible through the restriction of printed sources. For some MSS, it is now unnecessary to rely on facsimiles or transcriptions and their idiosyncrasies for a look at the ancient document—anyone can view these MSS online and discover firsthand the unique qualities they each possess. Though it is possible to view and read certain MSS online or by facsimile, what is not available is an option to compare these documents and see how they are unique. Besides the physical shape or size of these MSS, how do the texts of these MSS compare? For example, do some MSS contain verses that others do not? Do others omit details in the text that we are all familiar with? Are there other ways that the texts of biblical MSS differ from each other? Scribes who copied the NT have no doubt altered the
texts they copied, but the exact degree and causes of corruption are not always clear prima facie.

This study proposes to study the Gospel of Matthew across five different MSS: Codex Sinaiticus, Vaticanus, Ephraemi, Bezae, and Washingtonianus. In each of the selected MSS, it is determined where a spelling, word, clause, phrase, sentence, or group of sentences is different from other MSS. These “singular readings” are collected in order to shed light on what such idiosyncrasies can tell us about the MS or scribe who copied the MS.

1 This study is informed by the notion that there are certain psychological processes that a scribe or any reader, whether modern or ancient, undergoes when reading a text. While the conditions and context of a scribe can never be recreated or fully uncovered today, i.e. habits of a 2000-year-old scribe can never be replicated in a laboratory, psychological studies have assisted in understanding why textual alterations exist and that indeed the human process of reading and memory is fallible. It has been determined in recent psychological studies that readers actually “fixate only 50 percent to 75 percent of the words in a text [and] intuitively it still makes sense that whatever words we do look at, we look at in order. After all, we understand them in order, so it stands to reason that we look at them in order as well” (E. Paulson and Freeman, *Insight from the Eyes*, 33). No matter the skill level, “readers will skip over words visually while reading” (E. Paulson, “Miscues and Eye Movements: Functions of Comprehension,” 247). Therefore, it is reasonable to attribute certain scribal alterations to unintentional psychological phenomena, which, in some cases, could result in word transpositions, omissions, or other alterations. E. Paulson states that oral reading miscues can be applied to silent reading miscues (E. Paulson, “Adult Readers’ Eye Movements During the Production of Oral Miscues,” 62ff). In the psychological studies performed with adults reading English texts, “most of the omitted words were function words or short verbs, like do, to, the, a, and, that, and of; few would suggest that these adults, none of whom omitted lower frequency and ‘harder’ words like tuberculosis and untenable, were able to read the word the” (E. Paulson, “Are Oral Reading Word Omissions and Substitutions Cause by Careless Eye Movements?” 47, 59).

Jongkind also contributes to our understanding about the realm of the psychology of the scribe, noting several studies confirming that human memory is not always accurate. See Jongkind, “Singular Readings in Sinaiticus,” 49-52.

2 A now famous example of a work that argues for theological changes in MSS is Bart D. Ehrman’s *The Orthodox Corruption of Scripture*, though this work has caused great consternation in some circles of scholarship and is repeatedly scrutinized. Commenting on the mark these scribes left on their texts Ehrman states, “In all of these textual modifications, great or small, we can detect the anonymous workings of proto-orthodox scribes, unnamed Christians who were very much involved in the conflict and struggles of their day.” Ehrman, *Orthodox Corruption of Scripture*, 242. He identifies four types of christological alterations that orthodox scribes are responsible for. Anti-adoptionist corruptions of scripture emphasize Jesus’ divinity, in particular concerning his virgin birth, baptism, and his humanity. Anti-separatist alterations stress that the human Jesus and the divine Christ are not separate entities, but are a unity: Christ was born with the spirit in him and it did not leave when he died. Insertion of the phrase, “our Lord Jesus Christ” in MSS was particularly useful for the orthodox corruption of potentially separatist readings. Ehrman, *Orthodox Corruption of Scripture*, 165. Anti-docetic corruptions portray Jesus as suffering in the flesh and experiencing pain. In addition, embracing a physical resurrection was essential for the orthodox. Anti-Patripassianist theology seeks to counter the lack of discrimination between God and Jesus: there is one God, and he came down, suffered, and died. Thus, orthodox readings would not contain a definite article for “God” or would have “Lord” substituted for “God” because “Lord” can comprise both “God” and “Christ”. He states, “Scribes altered their sacred texts to make them ‘say’ what they were already known to ‘mean’.” Ehrman, *Orthodox Corruption of Scripture*, 276. All of Ehrman’s categories have to do with the divinity and humanity of Jesus or God.
Apart from itacistic changes, alternate spellings are not always the most frequent type of singular reading in our MSS. The MSS have similar types of singular readings, but they go about creating them in different ways. Based on the singular readings, major conclusions are that our MSS either prefer Attic Greek to Koine or vice versa, but one MS (Vaticanus) fluctuates between both grammatical standards. Our MSS typically have a high percentage of error due to parablepsis, but one MSS seems to skip letters within words more often than entire words (Ephraemi). Context often plays a part in the creation of singular readings, but context affects each MS differently. All of the singular readings either record a textual addition, omission, or substitution, but the MSS do not return to zero point (that is, they do not end up with the same amount of omitted and added text): both Codex Vaticanus and Ephraemi add more words than they omit, whereas Codex Sinaiticus, Bezae, and Washingtonianus end up with more omissions. These peculiar tendencies and more will be explored in each of the main chapters.

1.1. Why the Gospel of Matthew?

By focusing the study on the same text for each MS, the study will provide a baseline for analysis. Although every book of the NT deserves attention, the Gospel of Matthew has been selected as the backdrop for this study simply because it (1) is of considerable length and (2) is included in the canon of the NT. The Gospel of Matthew contains approximately 1,067-1,071 verses, depending on the MS, which provides enough text to gather many singular readings.

The canonical gospels hold a primary position in the NT. Of the gospels, Matthew is placed first in order in most MSS. According to E.C. Colwell, and

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3 Daniel B. Wallace states, “Of the hundreds of thousands of textual variants in NT MSS, the great majority are spelling differences that have no bearing on the meaning of the text.” Wallace, “Lost in Transmission,” 40. By including only singular readings, the study will bypass many of these spelling differences.

4 There are five verses where some of our MSS do not agree on their inclusion: 16:3; 17:21; 18:11; 21:44; 23:14. The verses 17:21; 18:11; 23:14, are omitted in the standard text of the NA27, as well as )(*) B, but are included in C(lac) W. Codex Bezae includes 17:21 and 18:11, but not 23:14. Mt 16:3 is not in ) B, but is in our other MSS and 21:44 is not in D, but is in our other MSS. Therefore, the total number of possible verses transcribed in C W are 1,071, in D are 1,069, and in ) B are 1,067. (The verses 18:11 and 23:14 occur in lacunae in C, but the MS would presumably follow most other MSS here, as it often does, in including them. The verse 17:21 is added in Sinaiticus by ) ch, and is not included in the total of verses of the prima manu.)
subsequently Peter M. Head, the number of patristic citations recorded can measure
the popularity of the gospels in early Christianity.\textsuperscript{5} Thus, the order of popularity
from greatest to least, as it is reflected in the patristic citations, is identical to the
Western order of the gospels: Matthew, John, Luke, and then Mark. B.H. Streeter
attests to the early popularity of Matthew, saying Matthew gained “universal
acceptance so soon,”\textsuperscript{6} and A. Souter claims that Matthew was the most popular
gospel in early Christianity.\textsuperscript{7} In addition, Luz states that “because Matthew is the
chief Gospel of the church, the history of influence of the Synoptic material is
predominantly that of the Gospel of Matthew.”\textsuperscript{8} There is no debate about the
positive reception of Matthew within the NT canon.\textsuperscript{9} The point of Matthew’
segregation only indicates that Matthew was well used in early Christianity, and it so
happens that it was the most used of the gospels.

\textbf{1.2. THE SELECTION OF MANUSCRIPTS}

The 5,700+ extant MSS of the GNT range from 2\textsuperscript{nd} to 18\textsuperscript{th} century.\textsuperscript{10} The selection
of MSS in the study is based on their age and completeness. The papyri were an
obvious option to include in the study because they are highly venerated,\textsuperscript{11} but

\textsuperscript{5} See Head, “Observations,” 240-241, 240 n.7, for his reference to \textit{Biblia Patristica: Index
des Citations et Allusions Bibliques dans la Littérature Patristique} (5 vols), to check the list of
patristic citations that weigh favorably for Matthew’s popularity.

\textsuperscript{6} Burnett Hillman Streeter, \textit{The Four Gospels: A Study of Origins, Treating of the
Limited, 1953), 486.

\textsuperscript{7} Alexander Souter, \textit{The Text and Canon of the New Testament} (London: Duckworth, 1913),
161.

\textsuperscript{8} Luz, \textit{Matthew}, 1:95.

\textsuperscript{9} In a discussion of the early (1\textsuperscript{st}-3\textsuperscript{rd} centuries) reception of the Gospel of Matthew, Stanton
draws several conclusions: due to the amount of Oxyrhynchos papyri that contain Matthew (P\textsuperscript{345 55}
4-64+67 77 103 104), it must have been popular in the town of Oxyrhynchus, though the papyri discovered
there could have been imported from another city. He also states that at an early date (by the late 1\textsuperscript{st}
century or 2\textsuperscript{nd} century), the Gospels must have been circulated in notebook form (rather than scroll or

\textsuperscript{10} The \textit{codices Graeci} cited in the NA\textsuperscript{27} range in date from 2\textsuperscript{nd} cent. (such as P\textsuperscript{69}) to
18\textsuperscript{th} cent. (such as 2318). NA\textsuperscript{27}, 684-712.

\textsuperscript{11} Kraus notes the “nearly sensationalist perception and sometimes even magical fascination”
associated with the texts written on papyrus. Thomas J. Kraus, \textit{Ad Fontes: Original Manuscripts and
Their Significance for Studying Early Christianity—Selected Essays, Texts and Editions for New
preference to venerate the papyri is damaging since it overlooks early MSS written on parchment.
There has been much attention given to MSS written on papyrus, or at least catalogued as \textit{P. Oxy}.
Some vellum MSS are catalogued as \textit{P. Oxy}, such as \textit{P. Oxy} 1077, containing a small portion of
unfortunately, they are generally quite fragmented: no early papyri that are dated before the fifth/sixth century\textsuperscript{12} contain more than 6% of Matthean text and most even contain less than 1% of text.\textsuperscript{13}

Moving away from the earliest extant MSS to a later date, the earliest vellum codices become available. The earliest non-fragmented (or nearly non-fragmented) codices date to the fourth and fifth centuries, and with a cut-off date of the fifth/sixth century, six codices become available. Of these, only three, Sinaiticus, Vaticanus, and Washingtonianus, are not fragmented and contain 100% of the text of Matthew, and two are close to whole, Ephraemi (75.2%) and Bezae (D) (93.1%).\textsuperscript{14} One codex contains less than a quarter of the Matthean text, Alexandrinus, and is not be included in the study due to its lacuna.\textsuperscript{15} Therefore, the study includes the codices Sinaiticus (both, scribe A and D),\textsuperscript{16} Vaticanus, Ephraemi, Bezae (the Greek text, D), and Washingtonianus because they are the earliest MSS that contain most or all of Matthew.\textsuperscript{17}
1.3. STUDIES OF SCRIBAL HABITS AND A LACUNA IN RESEARCH

The foundation of a “scribal tendency” or “scribal habit” methodology that analyzes singular readings has essentially been established in the works of E.C. Colwell\(^\text{18}\) and James R. Royse.\(^\text{19}\) They (and others) have recognized that singular readings are a valuable resource in determining scribal tendencies. Prior to Colwell, singular readings were an element that was typically discarded (with some exceptions) when determining the “original text”.\(^\text{20}\)

Recently, the shift of the conversation from “original text” to “initial text” has given studies of scribal habits a more prominent place. The initial text “seeks to determine the textual form(s) (archetypes) from which the extant evidence derives, and also theoretically open-ended, in that it both seeks to move beyond the archetype(s) to the initial text, and leaves open the question of the relationship between the initial text and any earlier form(s) of text.”\(^\text{21}\) The initial text then serve[s] the interests and purposes of a variety of perspectives and approaches, including those who may wish to recover no more than the earliest surviving text(s), those who wish to focus on the history of the transmission and reception of these text(s), and those who may wish to investigate the relationship between the initial text and the origin(s) of the textual tradition of which it is a part.\(^\text{22}\)

The concept of the initial text is open to a variety of studies of the text of the NT, not limiting investigations solely to determine what the original author wrote. This study is essentially modeled after the studies preformed by E.C. Colwell, James Royse, as well as Juan Hernández, Jr, all of whom use a singular reading methodology.

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\(^{20}\) “Original text” is placed within quotations because there can be no absolute assurance about what exactly the original text was. Eldon Jay Epp, “The Multivalence of the Term ‘Original Text,’” *Harvard Theological Review* 92 (1999): 245-281.


\(^{22}\) Holmes, “From ‘Original Text’ to ‘Initial Text’,” 681.
1.3.1. E.C. COLWELL

Working under the assumption that scribal tendencies can be useful in an analysis of MSS, Colwell, in his 1965 essay, opened a new door for textual criticism. Instead of considering every textual variant in a MS, Colwell hones in specifically on the singular readings. Working under the assumption that singulars are scribe-created, Colwell maintains that they could reveal a scribe’s unique tendency. In “Method of Evaluating Scribal Habits,” Colwell’s concern is not with determining the “original text”, but with ascertaining what types of textual alterations are characteristic of a particular MS. Colwell analyzes three early MSS and discovers distinct patterns of scribal habits in each MS. He observes certain key characteristics of the MSS, such as infrequent remote parallel harmonizations and harmonizations to the immediate context (which occurred quite frequently). In particular, Colwell determines that the scribe of P45 edits his text for concise expression; the scribe of P66 is quite sloppy in his copying; and the scribe of P75 intends to reproduce an accurate copy (yet improved the style of the text). Now, with a better understanding of those particular MSS, they can be assessed more accurately in the present and future.

1.3.2. JAMES R. ROYSE

After Colwell’s essay, the potential of singulars remained largely untapped by textual critics. Royse, however, devoted his work to the study of singular readings. He paid particular attention to Colwell’s work and applied his basic method to six papyri, three of which were a reassessment of Colwell’s papyri. Royse determined that the scribe of P45 purposefully omitted portions of text for conciseness, which agreed with Colwell’s analysis. The scribe of P46 misspelled frequently and created nonsense readings resulting from carelessness and a misunderstanding of the text. The scribe of P47 created a large number of singulars, given the “limited” amount of text available, consisting of orthographic variations, omissions, harmonizations, and stylistic improvements. A unique feature found in P66 is the mass of corrections—some of them to a different exemplar. The scribe of P72 was “extremely careless,”

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evident by the multitude of orthographic variations and nonsense singulars, yet a theological tendency is noticeable that resembles a high Christology.\textsuperscript{25} The scribe of P\textsuperscript{75} generally seemed to copy carefully, though not as meticulously as Colwell’s initial analysis describes. Perhaps one of the most novel discoveries by Royse was that the scribes of his MSS generally tended to omit more than they added. The result of the study challenged a major tenant of textual criticism—that of \textit{lectio brevior potior}.\textsuperscript{26} His discovery has been assessed in other MSS and the same has been found to be true. Singular readings have indeed become important evidence for scribal behavior at this point.

1.3.3. Juan Hernández Jr.

Hernández’s published dissertation also focuses on singular readings. He essentially uses the methodology of Colwell with the expansion provided by Royse,\textsuperscript{27} but instead of focusing on the entire text of MSS, he focuses on one book of the NT, Revelation, across three MSS: Codex Sinaiticus, Alexandrinus, and Ephraemi. Thus, his interest lay particularly with scribes’ interpretation of Revelation. He states that the scribes of his three MSS “were most certainly involved in addressing contemporary interpretive concern through textual changes, though these changes occur neither where nor how nor to the degree that we might expect.”\textsuperscript{28} Concerning Sinaiticus, he argues that some readings appear to refute Arianism, even though the proponents of Arianism did not seem to use the Apocalypse to defend their position.\textsuperscript{29} The singular readings in Sinaiticus witness assimilation to the grammatical context as well as other grammatical changes, but these are not generally significant.\textsuperscript{30} In Alexandrinus, the singular readings reveal many grammatical and stylistic changes as well as theological changes. Christ’s title is

\begin{footnotesize}
\begin{enumerate}
\item Royse, \textit{Scribal Habits}, 488. Wassermann confirms the theological tendency in, \textit{The Epistle of Jude}, 47-49.
\item A scholar of classical texts, A.C. Clark noticed the same phenomenon as Royse would discover decades later. A.C. Clark, \textit{The Descent of Manuscripts} (Oxford: Clarendon Press, 1918), vi.
\item Hernández, \textit{Scribal Habits}, 41.
\item Hernández, \textit{Scribal Habits}, 192.
\item If Sinaiticus originated from Egypt, perhaps the MS was altered because of a strong anti-Arian orthodoxy found in the local church of Alexandria. The provenance of Sinaiticus could have possibly resulted in anti-Arian scribal alterations. See Kannengiesser, “Athanasius of Alexandria vs. Arius: The Alexandrian Crisis,” 207.
\item Hernández, \textit{Scribal Habits}, 88.
\end{enumerate}
\end{footnotesize}
changed from prwtoj to prwtotokoj (Rev 1:17) in Codex A and another theological reading (Rev 20:4) “could betray some sensitivity to the idea of Christians being beheaded” with the change of “those who were decapitated” to “those upon whom war was made.”

Ephraemi, on the other hand, does not seem to possess many singulars that change the grammar of the Apocalypse nor any that deal with theology. About this, Hernández states that “Possibly, the theological issues reflected in our fourth century MS (Sinaiticus) were no longer pressing in the fifth.”

Hernández also notices that the scribes of his MSS tend to omit more than add, which agrees with Royse’s finding concerning lectio brevior potior. He urges an examination of these MSS elsewhere in the NT to see if the same phenomenon is present.

1.3.4. A LACUNA IN RESEARCH

Although some of our MSS have undergone text-critical analyses, there has never been systematic study of the singular readings in the Gospel of Matthew. In general, the study of singular readings is not often pursued, but the study of MSS and scribal habits is, of course, nothing new. For example, G. Zuntz studied P46, Carlo M. Martini studied P75 and Codex Vaticanus, and Gordon D. Fee studied P66, but

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31 Hernández, Scribal Habits, 130-131.
32 Hernández, Scribal Habits, 155.
33 Hernández, Scribal Habits, 195.
34 Zuntz compared MSS to see which ones agree with the early, valuable text of P46, and compared readings characteristic of text-types to the MS as well (Zuntz, The Text of the Epistles, 58-67; 68-159). His study elucidated certain characteristics of the scribe of P46, such as a tendency to make blunders (Zuntz, The Text of the Epistles, 18-20).
35 Martini pays particular attention to the relationship between P75 and Codex B by using elements from Colwell’s critique of the genealogical method (Colwell, “Genealogical Method: Its Achievements and its Limitations,” in Studies, 63-83. Though Martini used the original article of Colwell’s under the same name in JBL 66 (1947): 109-133), as well as methods of Westcott and Hort, Zuntz, and E.A. Hutton (in E.A. Hutton, An Atlas of Textual Criticism). See Martini, Il Problema del Codice B, 66-85. Luke 12:1-54 (containing 190 variants) is used as a base text to compare P46, P75, A, B, D, W, Q, W, and the Textus Receptus to each other (Martini, Il Problema del Codice B, 84). Martini’s statistical analysis shows that P75 and B are the closest related MSS out of the selected group: 171 out of 190 variants agree (Martini, Il Problema del Codice B, 84-85). The data shows that the two are even more similar than compared to B, where only 139 variants agree (Martini, Il Problema del Codice B, 84-85).
36 Gordon Fee in his study of P66 focused a portion of his work on scribal tendencies. He determined that the scribe of P66 had a habit of making corrections, which included additions, deletions, changing word order, and rewriting. The evidence led Fee to believe the scribe of P66 was “a careless and ineffective workman.” Fee, Papyrus Bodmer II, 57. Though it is a valid conclusion,
none of these focus on singular readings. Some studies concern our MSS, such as Codex Bezae (e.g. researches conducted by Eldon J. Epp, George E. Rice, Michael W. Holmes, and D.C. Parker), but, again, they do not focus solely on

Fee’s evidence did not include singular readings. There is only one singular reading cited by Fee: in 13:24 P⁶⁶ corrects the text to εἰπεν, which is a Western reading. Fee, Papyrus Bodmer II, 67. The evidence is based on corrections made by the scribe. The scribe of P⁶⁶ made corrections as he went along, and, by noting the difference between mistakes and corrections, Fee determined just how “careless and ineffective” the scribe was (Fee, Papyrus Bodmer II, 57).

Eldon Jay Epp in his study of codex Bezae focused on the theological readings in Acts. He compared the text of D against B (the dilemma of a base text is so noted by Epp, Theological Tendency, 35-36), and from the differences, he was able to determine that in Bezae the Jews had a greater role in the death of Jesus and had a more negative attitude towards the apostles, but the anti-Judaic tendencies displayed in Bezae do not stop there. It was also found that Jesus as Messiah is placed above and beyond Judaism. Epp’s study further defined the “Western” text since Bezae is the primary member of the text type. His study was the first of its kind (post-Westcott and Hort) to be entirely devoted to the study of a theological tendency in a MS in a single book, Acts. Epp’s groundbreaking monograph concerns the portrayal of the Jews in D and the Western text in Acts. (There is an example where D deviates from the Western text in Act 2:33 with the singular omission of μὴ εἰσῆλθεν ὁ Χριστός. Epp, The Theological Tendency, 68-69.) He notices three (not always distinct) categories of theological alterations. First, there is a lack of ignorance motif for the Jews to use as a scapegoat, which emphasizes their guilt. They also give a more pointed condemnation of Jesus in D (Epp, The Theological Tendency, 41-64). Second, universalism is prominent in the Western text, not in order to show the equality of the Gentiles and Jews, but in order to portray the mission to the Gentiles prominently above the importance of Judaism (Epp, The Theological Tendency, 64-119). Third, the Jews have more hostility toward the Apostles in the Western text. In addition, Paul, Peter, and the other apostles are held in higher esteem than what is found in the B text (Epp, The Theological Tendency, 120-164).

In the Gospel of Luke, Rice found similar anti-Judaic biases as Epp did in the Western text. Beyond the types of theological variants Epp notices, Rice observes that the Jews’ rejection of John the Baptist is a rejection of God’s offer of salvation in D. Therefore, singular readings pertaining to Jewish hostility (including rejection of Jesus, John the Baptist, and the apostles), the elevation of Christianity above Judaism, and the heightening of the apostles’ deeds are indicators of theological motivations. Rice, “The Anti-Judaic Bias of the Western Text in the Gospel of Luke,” 54-55.

Michael W. Holmes in his Ph.D. dissertation, “Early Editorial Activity and the Text of Codex Bezae in Matthew,” systematically explains the cause of many variants found in Bezae. Because the process of adding variants from a wide range of sources was not a common practice, as is found in D, Holmes determined that there was one scribe of D who inserted the variants (Holmes, “Early Editorial Activity,” 249). Holmes states that the work of the scribe was “a deliberate, editorial gathering-together of material standing on the fringes (or even outside) of the usual lines of textual transmission” (Holmes, “Early Editorial Activity,” 248). Holmes does not limit his investigation to singular readings, but includes well-attested Western readings; and therefore, his conclusion may indicate characteristics of the Western tradition in combination with the habits of the scribe of Bezae.

David Parker preformed a paleographical analysis of Codex Bezae. He revises conclusions from previous Bezan studies, such as Scrivener’s (Parker, Codex Bezae, 107) and Cavallo’s (Parker, Codex Bezae, 30). Parker conducts his paleographical study by analyzing such physical features as the bilingual layout of the text, the missing leaves and their probable contents, the page numbering, punctuation, the hands of the scribe and correctors (which can provide information for dating), sense units, and nomina sacra. Several features of the codex have convinced Parker that its scribe is Latin because the Latin paleographic features of the codex outnumber Greek features, such as the format of the colophons and superscriptions, some OT quotations are indented, and the square shape of Bezae is typically Latin, yet one of the few non-Latin characteristics of the MS are the dimensions of the text, which are less square, and therefore, less Latin-esque (Parker, Codex Bezae, 10).
singular readings. When Matthew has been the focus of a study, then the MSS under consideration were not our codices (e.g. Kyoung Shik Min and Tommy Wasserman both analyze the Matthean papyri and 0171 [Holmes, noted previously, who studies Codex D but does not rely solely on singulars]). When a study has focused on singular readings in one of our MSS, then the NT book used as the survey text was not Matthew (e.g. Codex W in Mark, Codex in Mark, and in Luke and Pauline Epistles). Therefore, the study of singular readings in our MSS in Matthew will provide a new foray into these MSS and Matthew.

41 The purpose of Min’s study is to determine statistical relationships of MSS and to determine scribal habits in the vein of Colwell/Royse. He limited his study to the 13 papyri dated to the 3rd/4th century that contain a portion of Matthew (P1 35 37 45 53 64/67 70 77 101 102 103 104 110) as well as the parchment MS 0171. Min observes three instances where the “original text” should reflect his findings: (1) Mt 20:30 should read kurie elehson hmaj (though this seems to reflect a familiar phrase) as B et al. read, not elehson hmaj kurie as P45 et al. read; (2) Mt 25:22 should not contain de as P15 does not read it; and (3) Mt 21:44 should be omitted as it is in P160 (Min, Die Früheste Überlieferung des Matthäusevangeliums, 289ff). Another finding of his study was that his MSS do not produce theological variants (Min, Die Früheste Überlieferung des Matthäusevangeliums, 305). Such a finding is not based solely on singular readings, but all readings that diverge from the text of the NA. (According to Schmid, Min’s study fails to consider the Old Latin with the Western text which affects his analysis [§5.5] and is inconsistent in his treatment of the Church Fathers [§5.6ff]. Schmid, review of Die Früheste Überlieferung des Matthäusevangeliums (bis zum 3./4. Jh.), by Kyoung Shik Min, TC: A Journal of Biblical Textual Criticism 15 (2010) [journal on-line]; available http://rosetta.reltech.org/TC/v15/index.html; Internet; accessed 5 February 2013.

42 Wasserman reassess the MSS that Min analyzed, using the same methodology. He nuances a few of Min’s claims, such as the carelessness of P37 and the seeming error omission of o19 in Mt 25:41 in P45, but he also agrees on many points, such as the textual quality of P10 and 1071. Wasserman, “The Early Text of Matthew,” 91, 93, 97, 103.

43 A revision of Larry W. Hurtado’s 1973 dissertation was published in which was a chapter devoted to the discussion of singulars in Codex W in Mark. Using Colwell’s basic methodology, but focusing only on intentional singulars, Hurtado noticed certain editorial work of the scribe of W. For instance, the scribe tended to harmonize Mark to gospel parallels, he improved the style and grammar of the text, omitted words for concise expression, added words for clarification, changed words which affected the text’s content (not just stylistic improvements), and transposed words. The conclusion found by Hurtado was that the scribe altered his text in order to “produce a copy of Mark in a style of Greek familiar to the reader of that day” (Hurtado, Text-Critical Methodology, 81).

44 Peter M. Head reports on the presentation of Mark in Codex Sinaiticus. He provides lengthy discussions of the quire construction ([§6-12], paragraphing ([§13-23], abbreviations ([§24-38], nomina sacra ([§39-58], and Eusebian Sections ([§59-62]. Concerning the singular readings ([§63-65], he found that many consist of the itacistic change e i > i, but he also records several transpositions, substitutions, alterations of verbal prefixes, and six harmonizations to Matthew. Head, “The Gospel of Mark in Codex Sinaiticus: Textual and Reception-Historical Considerations,” TC: A Journal of Biblical Textual Criticism 13 (2008) [journal on-line]; available http://rosetta.reltech.org/TC/v13/index.html; Internet; accessed 5 February 2013.

45 Dirk Jongkind devotes a chapter of his published dissertation to its singular readings in 1 Chronicles, Psalms, the Pauline epistles, and Luke. Sinaiticus has several scribes at work, and Jongkind compared the habits of the scribes in different books. In Psalms he notes there are two different scribes at work with different habits: scribe D makes fewer errors, additions/omissions, and harmonizations that scribe A, and corrects the text by erasure more often than scribe A, however, each scribe tends to makes leaps in the text just as often as the other does (Jongkind, Scribal Habits, 200-
1.4. Definition of Singular Reading and Methodology

This study explores what types of scribal habits emerge when singular readings are analyzed. Theoretically, a singular reading is a textual variant that occurs in only one MS, and therefore is not original to the autograph; rather, a copyist could have created it. Epp defines “singular reading” and notes the usefulness for a study of scribal habits:

A “singular reading” is a “reading” found in one NT MS but with the support of no other; it is a unique reading as far as our knowledge of NT MSS extends . . . Hence, they are to be utilized in the study of individual MSS and scribal habits, but should be excluded from those procedures in textual criticism that attempt to determine manuscripts kinship or to establish the text of the NT.46

Though the singular reading data that is gathered in this study could be used as a tool for other work concerning the initial text (e.g. it could be dismissed completely with hope to determine the earliest possible reading), it is applied to scribal habits. There is generally little use for analysis of singular readings in textual criticism apart from studying scribal habits.47 Colwell and Tune also state that singular readings can be applied to a study of scribal habits:

Yet the Singular Readings have a value in the initial appraisal of the work of the scribe in a particular manuscript. If his pages are crowded with them, he is a careless or rash workman. Moreover a study of his singular readings will reveal habits and inclinations that will aid in the appraisal of his readings which are not singulars.48

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47 Kenyon includes some singular readings in his apparatus, such as P 45, as Royse notes in “Scribal Habits,” 89. The critical apparatus of the NA also supplies singular readings at points, but is by no means a regular occurrence.
Instead of comparing one MS to another to reveal differences, the study will compare variant reading against all cited MSS in certain Greek New Testaments. Therefore, a singular reading in the study here is defined as an uncorrected Greek variant with no support in Tischendorf’s 8th edition, Legg, Nestle-Aland 27th edition (NA²⁷), NTG/ECM Parallel Pericopes, and Swanson. (In some instances, Sanders has found agreement between W and a Church Father that is not indicated in these critical editions of the GNT and here Sanders is followed.) After an initial collation of Sinaiticus and Vaticanus using the INTF New Testament Transcripts Prototype, and a collation of Ephraemi, Bezae, and Washingtonianus using Swanson, the readings have been checked against facsimiles, digital images, and/or other transcriptions of the MSS to confirm the readings. The critical editions are used to check agreement of MSS to determine if the readings are indeed singular readings. These editions (Tischendorf, Legg, etc.) are either the same sources that similar studies have employed or are the latest editions available. This method of identifying scribe-created singular readings is, however, not without its problems.


55 For example, Sanders found agreement between W, Origen, and Chrysostom for the transposition in Mt 19:24. Therefore, Mt 19:24 (and other variants that Sanders has cited) are not included as singular readings in W. The New Testament Manuscripts, 140. In addition, the word order in 25:32 in W is similar to the Ethiopic. Sanders, The Text of the New Testament, 63.
56 When singular readings are found to have support of other sources, they are placed in appendices seven through eleven so that they are documented as being non-singular.
57 To determine singular readings, Colwell used only Tischendorf (“Scribal Habits,” 108); Royse used Tischendorf, von Soden, NA, UBS, and Hoskier for Revelation in his unpublished Th.D. diss. (“Scribal Habits,” 4), and used those editions plus Clark, Aland’s Synopsis, Legg, the IGNTP, Das Neue Testament auf Papyrus, and Swanson in his 2008 publication “following an initial collation using Tischendorf” (Scribal Habits, 65); Hurtado used Tischendorf and Legg (Text-Critical Methodology, 68); Head used NA²⁷, Tischendorf, von Soden, and Swanson, (“John”, 400); Hernández used Tischendorf, von Soden, Hoskier, Andrew of Caesarea, and NA²⁷ (Scribal Habits, 47); Jongkind in Paul used NA²⁷, von Soden, Tischendorf (Scribal Habits, 202), and IGNTP in Luke (Scribal Habits, 221).
1.4.1. Critique of the Singular Reading Methodology

One difficulty of using a singular reading methodology for determining scribal habits is the true singularity of a variant (i.e. did the scribe actually create the reading or did he copy it?). Another obstacle are the limitations of using a printed, critical edition to compare readings.

1.4.1.1. Preliminary Remarks

Tischendorf proposes that scribe B of Vaticanus and scribe D of Sinaiticus are one in the same, but Milne and Skeat theorize that scribe A of Vaticanus and D of Sinaiticus have more in common.\(^58\) They do not posit that the same scribe was involved in both MSS, only that a certain scriptorium must have had repeated similar practices, such as colophon design.\(^59\) One way to compare these hands, \(B^A, B^B, \text{ and } D\), is to look at the same portions of text copied by each scribe to see if the same variants occur in the same location in the different MSS, but using a methodology of singular readings creates an impossibility here. By sheer definition of “singular reading” there will be no identical data between two MSS in the same textual location. Hypothetically, if scribe A of one MS changed \(\text{mou}\) to \(\text{emou}\) in Mt 18:35 and scribe B of another MS changed \(\text{mou}\) to \(\text{emou}\) in Mt 18:35 as well, a comparison of such changes would not be possible because they would not be singular readings. A strict study of singular readings does not permit commentary on the production of identical variants by different scribes (such readings, however, may be considered sub-singular readings).

In addition, if one scribe transcribed more than one MS, then using the singular reading methodology would be a weak tool, assuming the scribe has some consistencies in his work (e.g. changing \(\text{mou}\) to \(\text{emou}\) in the same place in two different MSS).

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\(^{59}\) Skeat, “The Codex Sinaiticus, the Codex Vaticanus, and Constantine,” 603. In addition, there are uncanny textual similarities between the two MSS as well, such as influence from parallel texts in Mt 4:16; 8:9; Mk 15:46; and they agree in error in Mk 4:8 and Lk 13:15. Pisano, “The Text of the New Testament,” 33. See also Elliott, “T.C. Skeat on the Dating and Origin of Codex Vaticanus,” 70-71.
The singular reading methodology proposed in this study limits a full analysis of a scribe’s habits. The study of scribal habits then must not only include sub-singular readings (as defined by Westcott and Hort), but if it is possible that two scribes made the same change in the same location without any connection to one another, then the study of scribal habits must include readings attested by any number of MSS. Perhaps greater weight can be given to a singular reading being a scribe-created phenomenon than a scribe-replicated phenomenon, but a scribe’s habits should also be able to be found in any of his transcription. The problem is, as it always was, what did the scribe copy and what did the scribe create. That is why a singular reading methodology is appealing—there is generally more confidence about what reading a scribe created if that reading occurs nowhere else in an extant MS.

1.4.1.2. True Singularity of a Variant

Concerning the availability of MSS to check a reading’s singularity, Colwell optimistically states, “The restriction of this study to singular readings can be made with confidence in view of the wealth of manuscript attestation.” He maintains that the great volume of Greek NT MSS, which today there are over 5,700 extant, bolsters confidence in attributing a singular reading as a scribal creation. The premise is that the scribe of the MS at hand created the singular reading because the reading is not found is another extant MS. The promise of MS discoveries in the future, however, may prove today’s singular reading to be attested by more than one

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60 In addition, the singular readings do not portray any direct evidence about the date or provenance of the MSS. It is not possible to tell with any greater certainty if Codex Bezae was produced in Beirut or Egypt, or if Washingtonianus was created in the 5th century or 8th century.

61 Westcott and Hort define as sub-singular readings: readings “which have only secondary support, namely, that of inferior Greek MSS, of Versions, or of Fathers, or of combinations of documentary authorities of these kinds” (Westcott and Hort, Introduction, 230).


MS tomorrow. Along the same vein, Royse is still somewhat confident, stating, “given the mass of data already available, carefully conducted studies of individual manuscripts are not likely to be made completely worthless by future finds.”

An unknown number of MSS have, however, been destroyed or lost through time. Non-extant MSS may contain identical readings that are ostensibly singular readings in extant MSS. In her discussion of the Chester Beatty papyri, Barbara Aland criticizes the singular reading methodology stating, “The method is still useful, although it should be underscored that there are no singular readings in the strictest sense. There is no way of knowing that what we regard as singular readings were not also to be found in the great mass manuscripts that have been lost.”

Although the criticism is certainly reasonable, she nevertheless agrees with its results of singular reading analysis in general. Regarding Colwell and Royse’s analysis of $P^{45}$, she positively states, “A first impression of the quality of a manuscript can be gained from its singular readings, as Colwell and after him Royse and others have shown.” Furthermore, she affirms that when determining the “nature of the copyist’s work it is especially helpful to consider his singular readings, thus demonstrating as clearly as possible the particular nature of our copyist’s scribal habits.” Therefore, even though Aland pinpoints a fundamental flaw of the singular reading methodology, she nonetheless finds the method beneficial.

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64 For example, one MS that has proven otherwise singular readings to be non-singular is $P^{127}$, a fifth-century papyrus of Acts. In the editio princeps, Parker and Pickering reveal that $P^{127}$ “offers a new free version of Acts. Although it differs greatly from Codex Vaticanus, it also presents a strikingly different version from that found in Codex Bezae” (Parker and Pickering, ed., 4968, 6). The new discovery has supplied scholars with new variants for the NT, but it also supports several readings that “were previously singulars in Codex Bezae” (Parker and Pickering, ed., 4968, 13).

65 Royse, Scribal Habits, 54.

66 Thomas Scott Caulley writes, “Perhaps the biggest challenge to textual criticism today is the paucity of MSS dating earlier than the fourth century. The traditional explanation is that prior to Constantine’s protection of the church, many manuscripts were destroyed as Christians were persecuted. In addition, presumably countless MSS perished from exposure to the elements, reminders that the finds we do have are largely attributable to coincidence.” Caulley, “The ‘New’ Textual Criticism: Challenges and Promise,” 227-228.


Maurice Robinson picks up the notion of lost readings, and agrees with Aland’s “imperfectly stated” hypothesis. Because Robinson contends that the Byzantine text contains the most original readings but is a late text, he must therefore assume that the readings unique to the Byzantine text have been lost early on in transmission. Robinson is convinced that “the majority or even a large minority of what are today known as singular readings have not in fact been singular since the time they appeared in the manuscript that presently contains them.”

J.K. Elliott acknowledges such a potential deficiency in the singular reading methodology, but he prefaces his own analysis of P45 under the auspices of the same methodology stating,

So, it may be argued, today’s singular reading could tomorrow turn into a reading shared by other recently read manuscripts. That may indeed be a working possibility, but for the most practicable purposes we may accept that, as the singular readings of an early manuscript like our P45 are not shared with other early manuscripts (and most of the manuscripts written up to the ninth century have been read in detail by modern scholars), they are for the most part unique to that manuscript . . . All we may do is to say that of the manuscripts that happen to be extant today we have at this or that verse a text otherwise unattested elsewhere.

Elliott’s position is somewhat a middle ground between Robinson and Colwell/Royse. He acknowledges it is impossible to know if a scribe in fact added or omitted, rather than copied a shorter or longer text; therefore he avoids commentary on scribal activity and instead analyzes the text of P45, carefully choosing not to say that the scribe did this or that, but that the text reads this or that. He avoids using the words “adds” or “omits” when describing scribal activity.

Elliott concedes to the possibility that a scribe may have copied the variant rather than changed or altered it; thus his explanations of variants informs us only that a MS contains a longer or shorter reading than another MS. In his attempt to

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circumvent such assuming words, Elliott substitutes “adds” with “has”, and “omits” with “lacks”, etc., but this is still non-neutral.

1.4.1.3. Limitations of Printed Editions

The availability of MSS is not the only challenge when comparing handwritten MSS against printed editions. Orthography and spelling standards are established in printed editions, but in handwritten MSS there may be no such consistency, or perhaps a feature such as punctuation was added by a later scribe. There are also word divisions in printed editions, which are not a regular feature in our MSS; and, in fact, all of our MSS employ different paragraphing and enumerating. Deciding where words are divided (e.g. is it εἰσελκών or εἰ ἐλκών?) is already making an assumption about the text.

Even if printed editions were able to display this information, there is still the dilemma that they are not exhaustive in their account of textual variants. In an attempt to satisfy such data that most critical editions omit, Swanson includes subsections in his work that display several items, where he notes lacunae in MSS, variant spellings, nomina sacra, and MS headings and titles, but he cites a mere sixty-eight MSS in his work, which is a long way from 5,700.

There are further complications with using the editions. Swanson’s work is infamous for errors, especially in scribal corrections. Several scholars have criticized Legg and others for their inaccuracy. Even Tischendorf and the Nestle-Aland editions disagree various MS readings, and then one must look to the MS itself to find the answer—not an easy task considering that not every NT MS has a facsimile available or is available online.

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74 Swanson, Matthew, vi-viii. His list should also include P45.
75 See Swanson, Matthew, x-xi, xv.
76 There is a webpage devoted to documenting errors in Swanson’s work. “Rueben Swanson Errata List,” available http://www-user.uni-bremen.de/~wie/texte/Swanson-errata.html; Internet; accessed 5 February 2013.
77 For example see Wikgren, “The Citation of Versional Evidence in an Apparatus Criticus,” 95-115, especially 96-97 for criticism of Legg and von Soden. See also Elliott, “The International Greek New Testament Project,” 576-578.
1.4.2. Precautions

In the singular readings gathered in this study, there are some instances where word division can make a difference in the meaning of the text or in determining scribal habits. These are dealt with on a case-by-case basis. Orthography and spelling are some of the least attested variants in critical editions. Swanson is particularly helpful here as he provides a subsection in his work with orthographic data; and in some instances, Legg notes variants with “sic” indicating a spelling difference.

If a scribe’s idiosyncrasies crept into the MS he was copying, could they be noticeable in his singular readings? If it is not possible to extract information about a scribe’s habits from his singular readings, can we assume that every time the scribe erred or changed the text in someway, that there was at least one other scribe who has made the same change? Perhaps it is equally unreasonable to assume that every singular reading is scribe-created just as it is unreasonable to assume that a scribe created no singularities in his text.

Of course, future discoveries will be able to nuance previous studies with their data, but even so, it is not likely that every singular reading documented in the study here will be found to have support in another MS. At least some of the singular readings in each MS must be true singular readings.79 That is why the study attempts to record every singular reading in our MSS with strict criteria.

This study has, however, found some patterns in our scribes’ work that are so rare among MSS (i.e. not attested in another MS), that there is a good possibility that the scribe created them. In order to minimize problems and pitfalls associated with a singular reading methodology, several precautions have been taken. Sub-singular readings are not used as data to support a scribal habit,80 and readings that agree with

79 Hurtado noted in his study of the singulars in Codex W that this method of determining scribal tendencies was not “infallible”, but his conclusions did not, however, “depend upon a few examples” of singular readings. Hurtado, Text-Critical Methodology, 68-69.

80 Royse states, “It is necessary to be aware of the possibility that witnesses other than continuous-text Greek manuscripts may occasionally be of importance for the study of the habits of the scribes of such manuscripts” (Royse, Scribal Habits, 72). In Royse’s study, quite a few of the singular readings have versional and Patristic support, but he states, “Often the alleged support is doubtful, and even if genuine may be coincidental” (Royse, Scribal Habits, 68 n. 11. Accordingly, he marks readings as singular when there is agreement with the versions and Fathers: “but the readings that have only such support [i.e. versions and Fathers] are still considered singular.” Royse, Scribal Habits, 73). In the study here, however, singular readings are not included if they have versional and Patristic support to give the strictest attention to singular readings.
the early versions⁸¹ or patristic citations are likewise excluded from the study.⁸²

Strict allowance of singular readings should not be surprising, but mainly where this study parts from the methodology of Royse and Hernández, and follows Colwell, is in the collation of uncorrected readings, rather than corrected readings.

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⁸¹ In this study, particular attention is given to variants where they disagree with all other Greek MSS. There can be a direct correlation, grammatically and syntactically, between Greek MSS, but that is not so easily the case when comparing Greek MSS to the early versions: nuances in other languages cannot be directly correlated to Greek in every instance, and the study here relies on second-hand sources, i.e. critical editions, to make judgment calls in instances. Here, the essays in Metzger’s *The Early Versions of the New Testament* are especially helpful. For most of the early versions Metzger presents in his volume, a specialist of that language surmises limitations in its correlation with Greek. For example, Brock states that word order in Syriac is not as free as seen in Greek, and the Syriac article “does not correspond at all to that of the Greek article” (Metzger, *The Early Versions*, 83). These aspects and other correlational limitations outlined in *The Early Versions* have been considered in the study. (For Syriac see pp.83-98; Coptic pp. 141-152; Armenian pp. 171-181; Georgian pp. 199-214; Ethiopic pp. 240-256; Arabic p. 268; Latin pp. 362-374; Gothic pp. 388-393; and Old Church Slavonic pp. 431-442 in Metzger, *The Early Versions*.) That said, however, the study is intentionally strict not allowing agreement between a Greek MS and an early version. (Because most versions do not employ definite articles similarly as the Greek, the absence of an article in Greek still counts as a singular reading; otherwise, there would be no singular readings concerning the omission of an article. For example, Latin does not have an equivalent word used as a definite article, but rather a relative clause could create definiteness.) Hernández uses versional readings only to support his claim that scribes omitted more than they added (Hernández, *Scribal Habits*, 153-154; 154 n. 130).

⁸² One of the greatest potentials of Patristic quotations is that a Father can be “pinpointed with relative precision in both time and space,” thus giving an insight to what the text looked like at a particular period and geographical location (Ehrman, “The Use of the Church Fathers in New Testament Textual Criticism,” 156). Patristic quotes are important witnesses to textual variants and can offer the earliest glimpse of a gospel, however, Fee notes four main dilemmas: (1) did the Father quote from a text or from memory, (2) was the Father normally precise or loose in his biblical quotes, (3) was the Father’s work intended as a commentary or controversial treatise where accuracy could be expected, or in a sermon where a quote may not be as precisely recorded, and (4) did the Father quote from different Bibles in his works? Fee, “The Use of Greek Patristic Citations in New Testament Textual Criticism,” 344-345. Petersen remarks similarly about Patristic quotes, stating that it can be uncertain if a citation is a “quotation, a paraphrase, or an allusion; one cannot know whether the author is citing from memory or from a written source; etc.” Petersen, “The Genesis of the Gospels,” 35-36. There are on occasion quotes introduced by a Father with the words, “For it is written.” Glover, “Patristic Quotes and Gospel Sources,” 248. Ehrman states that “none of the so-called apostolic fathers presents us with clear and certain citations of the New Testament documents to any extent (if they cite these documents at all).” Ehrman, “The Text of the Gospels at the End of the Second Century,” 99. Wheeler adds that “quite often the father quoted the same passage in different forms,” he continues, “Origen is especially noted for this.” Wheeler, “Textual Criticism and the Synoptic Problem,” 317. Royse refers to Fee and others when he notes, “The pitfalls in the assessment of Patristic evidence have been frequently stated.” Though he generally does not include the Patristic quotes in his study, Royse states, “Naturally, such a procedure is not intended to minimize the importance of other evidence for other tasks in New Testament textual criticism, or indeed even for a richer understanding of some of the readings considered here [i.e. in his *Scribal Habits*].” Royse, *Scribal Habits*, 71.
1.4.3. Uncorrected Readings

Though Scrivener works towards the goal of determining the “original text” of the NT, the final product of a MS, including corrections by contemporary scribes of the initial scribe, is important for him. He states,

> Corrections by the original scribe, or by a contemporary reviser, where they can be satisfactorily distinguished, must be regarded as a portion of the testimony of a manuscript itself, inasmuch as every carefully prepared copy was revised and compared (אontaebelh/qh), if not by the writer himself, by a skilful person appointed for the task (ο9 diorqwn, ο9 diorqwth/j), whose duty it was to amend manifest errors.  

Hernández finds corrected readings to be a similar asset. Concerning Sinaiticus, he states that confusion between corrections by scribe A and scribe D “is of no consequence for our study [of scribal habits].” Readings corrected by the primâ manu are considered only in their final form. The resulting correction is regarded as the reading that comes from the scriptorium. He also states, however, that “we are less certain about when A or D were responsible for the primâ manu corrections.” Though the corrections of Codex Sinaiticus may “provide valuable information concerning the history of the New Testament,” corrections are not included in the study here because the concern is for what can be considered the first stage of scribal transcription.

Hurtado emphasizes the importance of recognizing corrections made by different scribes in a single MS. He states, “Corrections in the hand of the original scribe, however, tell us more about the attitude of the scribe toward the task of copying, and how concerned the scribe was to produce a satisfactory copy.” He emphasizes the value of corrections: “These corrections in most cases reflect the scribe going back over the copied text, comparing it with the exemplar, and catching

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84 Hernández, *Scribal Habits*, 57.
86 Brogan, “Another Look at Codex Sinaiticus,” 19.
mistakes (e.g., accidental omissions or repetitions, misspellings, or other confusions).”

Milne and Skeat speak of the daunting task of studying corrections in Sinaiticus: “The study and identification of the various correctors constitutes the most difficult task in the investigation of the manuscript.” Furthermore, Milne and Skeat document that the scribes of Sinaiticus corrected the MS using different hands. The inclusion of corrected readings can be a perilous task if it is difficult to determine with accuracy what scribe is responsible for what correction. Along these lines, Royse states,

In some places, of course, it may not be possible to discriminate with confidence between corrections by the scribe and corrections by a later hand. (This is especially true of deletions by dots or crossing out.) Fortunately, there are only comparatively few corrections in our six papyri that are clearly by later hands, while many are clearly by the scribe.

Corrections deserve more attention than is possible here in the study of singular readings, as scribes may correct a reading to a well-attested variant. All corrections, including corrections in scribendo, will not constitute data for the analysis here. Scribal corrections could benefit from special attention in the hopes of determining the process and technique of correction and how that method differs from the initial copying. A comparison of the corrected and uncorrected readings would cast more light on scribal behavior and perhaps illuminate what kind of readings the scribe altered and perhaps why he corrected them. This study restricts itself to the parameters of uncorrected work, conceding that the fullest study of scribal habits is not to be confined only to the uncorrected or to the corrected readings, but an analysis and synthesis of the two. This study is, in that sense, the first step of discerning scribal habits in our MSS.

Royse believes that the practice of excluding corrections in a study of scribal habits is “unjustified, and may give a very misleading impression of a scribe’s

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89 Hurtado, The Earliest Christian Artifacts, 186.
90 Milne and Skeat, Scribes and Correctors, 40.
91 Milne and Skeat, Scribes and Correctors, 46-50.
92 Royse, Scribal Habits, 77 n. 40.
93 As Royse defines it, in scribendo corrections are corrections made “in the course of copying.” Royse, Scribal Habits, 78-79.
In two different studies of P45, one study which does not include corrected readings (so Colwell) and one that does include corrections (so Royse), the latter “essentially” confirms the former’s judgments. The results are, however, primarily due to the paucity of corrections in the MS. A study of a MS such as P66, which contains many corrections, would most likely produce disparate results when comparing corrections to original text because there are in fact many corrections in the MS. The purpose of the study here is to uncover scribal habits based on the initial transcription by the *prima manu*, not corrections. Therefore, corrected text will not be included in the study.

While the study of corrections is an interesting matter especially for elucidating a historical context, this study posits that an investigation of uncorrected readings will contribute foundational dimension of scribal behavior, which can then be analyzed against corrections of the readings. The desideratum of this research is to analyze the *prima manu* hand of each MS, outwith corrections by the *prima manu*, conceding that a full and complete study of scribal habits would include corrections, as well as a comprehensive analysis of the scribe’s work in an entire MS, and a full analysis of a MS would include data from all corrections, and depending on the type of study, even a paleographical analysis. There are unknown factors that lead a scribe back to his text to make corrections: for example, did the scribe notice his own mistake, did the scribe later change his mind about a reading, did his supervisor recommend that he amend the text? Certain idiosyncrasies are more transparent in uncorrected error than a patina of corrections, and *vice versa*. To analyze various kinds of corrections properly, there must be a base of knowledge of the uncorrected readings, which comprise the primal layer of scribal habits, thus the present work.

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95 Hurtado, “P45 and the Textual History of the Gospel of Mark,” 146.
96 Hurtado states, “In the corrections made by the original scribe and those made by a contemporary, we have historically important evidence suggesting a concern for a satisfactory, ‘accurate’ copy of a text, this concern datable to the time of the manuscript.” Hurtado, *The Earliest Christian Artifacts*, 186.
1.5. Layout of the Dissertation

With the premise of the study stated and the methodology explored, the study can now commence. Each of the main chapters focuses on one MSS and its singular readings in the Gospel of Matthew.

Chapter two focuses on Codex Sinaiticus and the two scribes at work in Matthew. Scribe A, who copies most of Matthew, creates 163 singular readings. There are many instances of haplography, dittography, and changes influenced by grammatical context. These changes outnumber any singular orthographic changes. Some readings may intend to improve the text, as potential inconsistencies are amended or a confessional statement is reworked, but these are the exceptions to patterns of readings that otherwise do not significantly change the meaning of the text. Scribe D creates 16 singular readings where the only phenomenon that occurs more than once is the change of pronouns to reflexive.

Chapter three is on Codex Vaticanus, which produces one of the lowest counts of singular readings in the study, tallying 97. There are high numbers of transpositions, influence from context, and several changes from Koine to Attic and vice versa, yet the readings rarely, if ever, change the meaning of the text.

Chapter four focuses on Codex Ephraemi, which produces the fewest number of singular readings in the study, 75. Itacistic and orthographic changes each occur less often than the most frequent type of alteration, haplography. There is one harmonization to Mark, which is uncharacteristic compared to the other types of readings.

Chapter five is on Codex Bezae. The greatest number of singular readings is gained from the study here, 259. There is a high number of orthographic changes, which could be from the scribe using Greek as his second language. As in the other MSS, many changes are grammatical, and there are several change from Koine to Attic and vice versa, but there are more instances where Latin has influenced a change. Overall, it seems the Western element that the MS is known for is absent from the singular readings.

Chapter six focuses on Codex Washingtonianus, which produces 112 singular readings. Many of these readings are influenced from the context and some are
synonymic substitutions. This is the only one of our MSS that shows a clear preference for Attic grammar and consistent sensical readings.

The final chapter, seven, compares different types of changes of the MSS, such as *nomina sacra*, orthography, Attic and Koine grammar, harmonizations, conflations, and theological readings. In addition, the criterion of *lectio brevior potior* is discussed with the empirical evidence gained from the study of singulars.
CHAPTER TWO: CODEX SINAITICUS

2.1. INTRODUCTION

J.K. Elliott writes, “If there is one biblical manuscript and one only that the man in the street has heard of, it is likely to be the Codex Sinaiticus.”¹ And that statement is even truer today with the worldwide stir that the digitization project made under the auspices of the British Library, which went online in 2009.² The codex’s “primacy of position in the list of New Testament manuscripts”³ is evident in its consistent citation in critical apparatuses of the Greek NT and is often mentioned with Vaticanus as the prominent biblical MSS.⁴

The geographic origin of our five MSS is uncertain as each of their recorded histories begins at least a millennium after production.⁵ Hernández states that the question of provenance “is of doubtful value for elucidating our study of scribal habits.”⁶ Nevertheless, it is generally accepted that Codex Sinaiticus was most likely produced in Egypt⁷ or Caesarea⁸ in the 4th century.⁹ Today, portions of the codex are housed at Mt. Sinai, St. Petersburg, Leipzig, and London.¹⁰

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¹ Elliott, Codex Sinaiticus and the Simonides Affair, 5.
⁴ For example, Greenlee states “is one of the two most famous uncial mss,” and B “is the other of the two most famous uncial mss.” Introduction to New Testament Textual Criticism, 37, 39. Sinaiticus is discussed with codices A and B in the aptly named essay by Pattie, “The Creation of the Great Codices,” in The Bible as Book. K. Aland and B. Aland state, “The uncialss have played a dominant role well into the twentieth century, with three manuscripts in particular enjoying the limelight,” which are B D. The Text of the New Testament, 103. Westcott and Hort discuss with A B C. Introduction, 74-75, §98.
⁵ “It is unknown where any of the three great codices were written,” remarks Pattie about A B C.
⁶ Hernández, Scribal Habits, 136.
⁹ Parker, Codex Sinaiticus, 7, 54.
¹⁰ See Jongkind for a description of the known contents of codex and their housing locations. Jongkind, Scribal Habits, 8-9.
2.1.1. THE SCRIBES

There are three scribes at work in the original transcription of the codex, scribes A, B, and D, and they belong to “a well-trained professional class.” Scribe A transcribed most of the NT, but some portions of Matthew (and other books) are copied by scribe D, including Mt 16:9 (starting with θέρα) through 18:12 (ending with ἀνάξωψω) and 24:36 (beginning with περί) through 26:6 (ending with λεπρός).

2.1.2. DICTATION THEORY

The dictation theory proposed by Milne and Skeat is tenable in the OT, particularly because the wealth of comparative spelling differences of the scribes is hard to justify otherwise. In a MS that was “undoubtedly” written by dictation, errors that go beyond spelling, such as omissions or repetitions, are explained by blaming the reader of such mistakes. Tindall suggests that the NT in Sinaiticus was, however, copied from a written exemplar as opposed to dictation. If the scribes copied an exemplar that itself was dictated, then that could account for the rigid disparity in spelling of the scribes’ work. After having “studied the manuscript in great detail,” Jongkind disfavors the dictation theory and accounts for the orthographic differences between scribes by attributing them to the third of what he considers the four stages of the copying process (developed by Alphonse Dain): (1) reading the text, (2) retention of the text, (3) internal dictation, and (4) actual movement of the hand.

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12 Scribe D in the NT is also responsible for Mk 14:54 (beginning with the qhθεν of ἕκλογθεν) though the end; Lk 1:1 though 1:56 (ending with τόν); 1 Thes 2:14 (beginning with συμπλετών) through the end; Heb 4:16 (beginning with προσσώμετα) through 8:1 (ending with τοῦ); and Rev 1:1 through 1:5 (up to and including νεκρών). See Milne and Skeat for a comprehensive list of the scribal work of A, B, and D in the LXX and the NT. Scribes and Correctors, 29. Jongkind notes that scribe D in Matthew transcribed 24:36-25:21; but a check with Milne and Skeat and the MS does not support this. Rather, the scribe is responsible for transcribing 24:36-26:6, which is a full folio more than what Jongkind notes.
13 Royse notes that the example of dictation theory that Milne and Skeat provide is from the OT. Royse, Scribal Habits, 89 n. 75.
14 Milne and Skeat, Scribes and Correctors, 59.
15 Tindall, Contributions to the Statistical Study of the Codex Sinaiticus, 17.
16 See Jongkind, Scribal Habits, 23.
17 Jongkind, Scribal Habits, 250, 250-252.
2.2. NOMINA SACRA

2.2.1. OVERVIEW OF NOMINA SACRA

The nomina sacra, or sacred names, are a group of words (Jesus, God, Lord, etc.) that are contracted in writing with a horizontal stroke written above the contraction, e.g. qeoj for q8j8. Referring to the ways the scribes of Sinaiticus employed nomina sacra, Jongkind states, “Within all this variety, individual scribal preferences can be detected. This means that to a certain extent the scribe imposed their own preferences upon the presentation of the text.” With this in mind, an analysis of the nomina sacra in each MS has been included in the study of our MSS to help identify MS characteristics and elucidate any potential scribal tendencies. The nomina sacra readings are not included in the tally of singular readings, unless they are actually singular (e.g. 24:15 in Sinaiticus).

In the article, “The Origin of the Nomina Sacra” by Hurtado, it is noted that the words Ihsouj, Xristoj, Kuriouj, and Qeoj are among the earliest words to become abbreviated in MSS (the primary nomina sacra). Later, the words pneuma, anqrwpoj, and stauroj are found in abbreviated forms (the secondary nomina sacra), and finally the words pathr, uiuoj, swthhr, mhthr, ouranoj, Israhl, Daueid, and Ierousalhm are the last to be abbreviated (the tertiary nomina sacra). Hurtado encourages scholars to become acquainted with “historical realia such as NT manuscripts and not to confine their studies to printed editions (where one is unlikely to find any hint of such things as nomina sacra).” Indeed, Prior takes the study a necessary step further with Codex W and

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18 Jongkind, Scribal Habits, 83.
19 Luijendijk notes that the nomina sacra may reflect Christian education on the part of the scribe: “The earliest Christian exercises show that nomina sacra were taught at a basic educational level.” Luijendijk, Greetings in the Lord, 68, 57-78.
21 The word swthhr and any of its forms do not occur in Matthew.
22 There are rare occurrences of other names in biblical MSS that are not contracted but have a bar written over them: in P.Bod. VII and VIII is found M8i8x8a8h8l8, N8w8e8, S8a8r8r8a8e8, A8b8r8a8a8e8, A8d8a8m8; in P.Bod XIII is found A8d8a8m8, and the contractions d8n8i8n8 (for dunamin) and A8b8r8m8 (for Abraam). In P.Egerton II is found m8w8 (for Mwushj) and h8[s8a8b8j8 (for Hsaiaj). Hurtado, The Earliest Christian Artifacts, 98 n. 12; Luijendijk, Greetings in the Lord, 66 n. 28.
23 Hurtado, “The Origin of the Nomina Sacra,” 672.
distinguishes between which occurrences of *nomina sacra* are sacral and which are nonsacral in Matthew, as well as where the *nomina sacra* are contracted and where they are not. Where a *nomen sacrum* is not contracted, it is referred to as “full word” or *plene*, e.g. *qēōj* instead of *qējā* or *qēsā*. The organization of Prior’s data into sacral and nonsacral instances of *nomina sacra* may potentially shed light on a scribe’s attitude toward his text. The study here follows suit in the identification of sacral and nonsacral instances of the *nomina sacra*. (See appendices twelve through sixteen for each MSS’ *nomina sacra* in Matthew.)

2.2.2. Scribe A

2.2.2.1. Primary Nomina Sacra

With a few exceptions, the *nomina sacra* lexemes of *Ihsouj* (*iśś*, *išu*, *išn*), *Xristoj* (*xśś*, *xšu*, *xšn*, *xšē*), *Kurioj* (*kśś*, *kšu*, *kšw*, *kšn*, *kšē*), and *Qeoj* (*qśś*, *qšu*, *qšw*, *qšn*, *qšē*), are always contracted in the work of the scribe A in Sinaiticus in Matthew. The *plene* *Ihsoun* in 1:21 is difficult to see in the MS—it seems to have been erased and replaced with *autou išn*. One instance of the nonsacral plural *kurioj* is written in *plene* (6:24). One instance of the sacral *qēou* is not abbreviated (27:43) which is spoken by the chief priests, scribes, and elders as they mock Jesus on the cross. The *qēou* that they speak is a quote from Jesus: “for he [i.e. Jesus] said, ‘I am God’s Son’.”

2.2.2.2. Secondary Nomina Sacra

The *nomen sacrum* lexemes of *pneuma* are always contracted in the work of scribe A in Matthew (*pšn*, *pšś*, *pšnī*, *pšnštmn*, *pšnšta*).

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24 Prior, “The Use and Nonuse of Nomina Sacra in the Freer Gospel of Matthew.” Some reviewers have noticed errors in Prior’s essay but have not provided a systematic correction of these errors. See Wasserman who states “Prior’s results are based on a sufficient range of data, which will be useful in future study of this interesting phenomenon. The accentuation and spelling of the Greek should have been checked more carefully, since there are several errors and inconsistencies.” Wasserman, review of *The Freer Biblical Manuscripts: Fresh Studies of an American Treasure Trove*, ed. Larry W. Hurtado, *TC: A Journal of Biblical Textual Criticism* 13 (2008) §16 [journal online]; available [http://rosetta.reltech.org/TC/v13/index.html](http://rosetta.reltech.org/TC/v13/index.html); Internet; accessed 3 March 2013. See chapter six on Codex W, section 6.2, for a reassessment and correction of some of Prior’s data.

25 The *nomen sacrum iśś* is written by ḫā in 26:63. It is not included in appendix twelve.
There are a few instances where nonsacral lexemes of anqrwpoj are written in *plene* (5:13, 19; 6:5; 7:9; 13:25; 15:11\(^1\); 21:25), which are all spoken by Jesus. As a *plene* sacral word, it is found in *Son of Man* sayings said by Jesus (8:20; 20:18, 28). It is otherwise always contracted (a8n8o8s8, a8n8o8u8, a8n8w8, a8n8o8n8, a8n8o8i8, a8n8w8n8, a8n8o8i8s8).\(^{26}\) There are two instances where the plural genitive abbreviation is written with a moveable nu at the end of a line as a8n8w8 (15:9; 23:13), and the final nu is added later (by )\(^{ca}\)). In 23:4, anwn is written by )*, but the over bar is added later (by )\(^{ca}\)).

2.2.2.3. Tertiary Nomina Sacra

Lexemes of pathr are usually contracted (p8h8r8, p8r8s8, p8r8i8, p8r8a8, p8r8w8n8) in sacral as well as nonsacral instances. Its lexemes are found in *plene* only for nonsacral instances (4:22; 10:35; 23:32).

Lexemes of uioj are always contracted to two letters (u8s8, u8u8, u8n8), except for one instance where three letters form the only dative *nomen sacrum* of uioj (u8u8w).\(^{27}\) Nonsacral *plene* lexemes of uioj are found when spoken by an angel (1:20), Jesus (5:9, 45; 8:12; 9:15; 10:37; 13:38\(^1\), 38\(^2\); 17:26; 21:5; 22:2; 23:31), Pharisees (12:27), and in narration in a quote of Jeremiah referring to Judas (27:9).

In addition, when lexemes of uioj are associated with Zebedee, they are written in *plene*: spoken by the mother of the sons of Zebedee (20:21), in narration in reference to the mother of the sons of Zebedee (20:20\(^1\), 20\(^2\); 27:56) or just the sons of Zebedee (26:37). Sacral *plene* lexemes of uioj are found in the first two instances of the word in the title verse of Matthew (1:1\(^1\), 1\(^2\)), in narration (1:25), in *Son of Man* sayings by Jesus (8:20; 12:32), in a trinitarian formula spoken by Jesus (28:19), and when spoken by certain individuals: the tempter (o peiraz\(\text{\text{\`}}\)n) (4:3, 6), passersby who deride Jesus on the cross (27:40), children crying out in the temple “Son of David” (21:15), demoniacs (8:29), two blind men (9:27; 20:30), and a Canaanite woman (15:22).

The lexemes of mhthr are usually contracted (m8h8r8, m8r8s8, m8r8i8, m8r8a8). Non-sacril, it is written in *plene* when referring to the mother of the

\(^{26}\) The word a8n8o8i8s is written by )\(^{S1}\) in 19:26 and is not included in this list.  

\(^{27}\) The sacral u8n8 at 1:21 is written by )*, and is written in full, uion, by )\(^{S1}\). The sacral u8u8, written by )* in 20:31 is changed to u8e8 by )\(^{ca}\).
sons of Zebedee (20:20) and in a quote of Micah 7:6 spoken by Jesus (10:35). Sacral *ple* lexemes are found in several instances (1:18; 2:11, 13, 14; 12:46). The word *m8h8r8* is omitted by * in 12:47, but is written by *ca* in the lower margin. The variant in 27:56 in * does not read a lexeme of *mhthr*, but *ca* reads *m8h8r8* in 27:561 and *mhthr* in 27:562.

Lexemes of *ouranoj* (*o8u8n8o8u8*, *o8u8n8w8*, *o8u8n8o8n8*, *o8u8n8w8n8*, *o8u8n8o8i8s8*) are found contracted about as often plene. In 5:3; 19:23, there is a moveable *nu* at the end of the plural genitive sacral *o8u8n8w8*. In 24:35, *ouranoj* is omitted in * *, but is written *o8u8n8o8s8* by *ca*.

The *nomina sacra* *Israhl* (*i8h8l8*, *i8s8l8*) and *Daueid* are contracted in every instance (*d8a8d8*) except *Daueid* in 1:62 in the genealogy of Jesus. The name *Ierousalhm* is only contracted twice (*i8l8h8m8* in 23:371, 372), which is found in Jesus’ lament of Jerusalem, just after his seven woes to the scribes and Pharisees.

### 2.2.3. Scribe D

The primary *nomina sacra*, *Ihsouj* (*i8s8*, *i8u8*, *i8n8*), *Xristoj* (*x8s8*), *kurioj* (*k8s8*, *k8e8*), *Qeoj* (*q8u8*), are always contracted in the work of scribe D in Sinaiticus in Matthew, except for some nonsacral lexemes of *kurioj* in the parable of the talents. The words *pneuma*, *mhthr*, *Israhl*, *Daueid*, and *Ierousalhm* are not found in the transcription of scribe D in Matthew.

Lexemes of *anqrwpoj* (*a8n8o8u8*, *a8n8w8*, *a8n8o8i8*) are found contracted and *ple*ne in both sacral and nonsacral instances. It is found in *ple*ne in some *Son of Man* sayings (17:12; 24:37, 39, 44; 25:31). The *ple*ne genitive form is found with a moveable *nu* in 24:37, ending one line of text with a *8*, then continuing on the following line with *qrwpou*.

Lexemes of *pathr* (*p8h8r8*, *p8r8s8*) are found in only five instances in the work of scribe D. In two instances that are clearly sacral, it is written in *ple*ne (18:10; 24:36).

The lexeme *uioj* (*u8s8*) is only found once contracted (16:16), which is a sacral context.

The word *ouranoj* is never contracted in the work of scribe D in Matthew.
2.3. THE SINGULAR READINGS OF SCRIBE A IN SINAITICUS IN MATTHEW

Codex Sinaiticus has no lacunae in the Gospel of Matthew and contains 1,067 verses. Scribe A copied the majority of the gospel, 942 verses, and scribe D copied 125 verses. Scribe A creates 163 singular readings (that is one singular for every 5.77 verses). The most frequent types of singular readings are due to parablepsis, resulting in the omission and addition of text, and influence from context. Some readings may intend to improve the text, as potential inconsistencies are amended or a confessional statement is reworked, but these are the exceptions to patterns of readings that otherwise do not significantly change the meaning of the text.

2.3.1. ORTHOGRAPHY

2.3.1.1. Overview of Orthography

The term “itacism” notes an established pattern of vocalic interchange, namely sounds represented by i, ei, h, hi, oi, u, and ui (and are not included in the tally of singular readings), whereas “orthography” notes recognized and acceptable vocalic and consonantal spelling differences (and are included in the tally of singular readings). Consonantal orthographic spellings include, but are not limited to, palatal, labial, dental, lingual, and nasal consonant interchanges, as well as addition and omission of letters.

\[\text{See appendix two.}\]

\[\text{Gignac, Grammar, 1:235.}\]

\[\text{Itacistic spellings do not count toward Hernández’s calculation of singular readings.}\]

\[\text{Hernández, Scribal Habits, 54 n. 20.}\]

\[\text{Caragounis identifies vowels and diphthongs that are interchangeable: ei > i, ei > h, u > i, ui > i, oi > i, h > i, hi > i, o > oi > w, oi > wi, ai > e, and au > eu > hu. He also identifies similarly spelled but identically pronounced interchanges: h > u, h > i, i > ei > h, u > i > h, i > oi, and o > w. Caragounis, The Development of Greek and the New Testament, 365-377; 518-546.}\]

\[\text{The labial consonants are p, b, f, and m. The palatals are k, g, and x. The linguals are t, d, q, s, l, n, and r. The smooth mutes are p, k, and t. The middle mutes are b, g, and d. The rough mutes are f, x, and q. The labial mutes are p, b, and f. The palatal mutes are k, g, and x. The lingual mutes are t, d, and q. The liquids are l, m, n, and r. The nasals are m, n, and nasal. Goodwin, Grammar, 9-10, §16-22.}\]
According to Royse, itacistic variations “rarely have any possible effect on the sense of a passage,” but are included in the study to note any potential scribal characteristics. The importance of studying spelling differences, according to Sanders, is that such “peculiarities indicate . . . the date and nationality of the scribe, or even the character of Hellenistic Greek, but not the direct MS affiliation.” The spelling used by the scribe may be able to help place him in time and perhaps a geographical context, but may not be useful for determining pronunciation. The exchange of letters in our MSS may only confirm their dating within a very broad period but may evince some leanings toward Attic or Koine Greek standards.

In Gignac’s *A Grammar of the Greek Papyri of the Roman and Byzantine Periods*, 32,284 Greek documents dated 30 B.C.E. to 735 C.E. are surveyed and their differences in spelling are recorded. His analysis of the Roman and Byzantine era texts, which span the chronology of B, C, D, and W, proves most useful for comparison of orthography.

Because the study is of singular readings, there will ultimately be many spellings not attested in any MS. On the frequency of spelling patterns, Gignac states,

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35 Although Swanson states, “The reporting of all variants, even itacisms, is indispensible for telling us something of the provenance of the manuscripts, and also as an indicator of the quality of the scribal work,” which may be overstated, the itacistic data do at least produce patterns of spelling in each of our MSS. Swanson, *New Testament Greek Manuscripts: Matthew*, x.

36 Gignac states, “In phonology, the Greek of the early Roman period stands closer to Modern Greek than to classical Attic.” He continues, “The evidence of the papyri of the Roman and Byzantine periods for the pronunciation of the various sounds is so discrepant that examples can be found to support almost any theory about the pronunciation of Greek at this time. This situation could lead to skepticism about the value of orthographic variations for determining the pronunciation of a dead language unless the conflicting evidence can be reconciled by distinguishing various causes simultaneously at work.” Gignac, *Grammar*, 1:43, 45.

37 Gignac leads his study with caution, noting five caveats: (1) sounds of a dead language cannot be precisely nailed down, (2) spelling may not accurately represent shifts in pronunciation, (3) orthographic spelling is not as frequent in writings of native speakers as those of foreigner speakers, (4) it may not be possible to date shifts in phenomenology, and (5) what may seem to be an orthographic variation could simply be a mistake, such as anticipation and repetition (includes haplography and dittography of letters and syllables), inversion, mechanical reproduction, analogical information, and etymological analysis. Gignac, *Grammar*, 1:58-59.

38 Gignac states that these documents, most of which are papyri, “constitute our richest source of knowledge of Koine Greek.” Gignac, *Grammar*, 1:1.
If certain letters or groups of letters interchange only rarely and infrequently, there might be another explanation. But when they are confused frequently, so that a certain letter or group of letters stands for another and vice versa in document after document, this in itself establishes a strong presumption that such a departure from a traditional norm of orthography had a meaning, and that it expresses some reality in the speech of the writers concerned.\footnote{Gignac, Grammar, 1:57.}

Not every interchange of letters is frequent enough to establish a pattern, and in fact “the practice of a particular scribe may show no consistency.”\footnote{Royse, Scribal Habits, 80.} Nevertheless, Gignac notes all instances of letter interchanges in his papyri and when examples are found even in a single instance, it is labeled as a “sporadic” interchange.\footnote{Gignac, Grammar, 1:50.} The purpose of including a scribe’s spelling, whether an interchange occurs in one instance or multiple instances, is to better understand spelling conventions. The result of this information can then be applied to other variants to see if the scribe has substituted one word for another or in fact merely created an orthographic spelling. It would be possible then, to argue as Hernández does for the variant xiloj in place of teixoj in Sinaiticus in Rev 21:17 as an itacistic spelling for xeiloj, which may “[shed] light on the Apocalypse’s early readership and scribal activity” if it is an early harmonization to Ezekiel.\footnote{Hernández, “A Scribal Solution to a Problematic Measurement in the Apocalypse,” 278.}

2.3.1.2. Itacisms

In Sinaiticus in Matthew, some itacistic changes occur often in the transcription by scribe A, ei > i (337)\footnote{In the text of Revelation in Sinaiticus, there are over one hundred non-singular readings that witness the change ei > i. Hernández, “A Scribal Solution,” 275.} and ai > e (192), and their reverse are considerably less frequent i > ei (7) and e > ai (3).\footnote{See appendix seventeen.}

2.3.1.3. Other Vocalic Changes

Apart from itacistic changes, other vocalic changes include a > e (5:41; 9:4), o > a (9:20), ou > w (26:15b), and w > ou (27:64).
2.3.1.4. Consonantal Changes
Besides vocalic changes, there are palatal mute exchanges κ > χ (1:141, 142; 20:13), lingual mute exchanges d > t (1:13, 14a, 15), a labial change p > f (5:33), and another consonant change γ or đ > z (8:28).45

2.3.1.5. Omissions and Additions of Letters
Rather than an exchange, there is a vowel addition between a consonant and a vowel (26:65).46 There are final vowel omissions (18:18; 22:16). There are consonant omissions (12:33; 27:23). Omission of final nu in verbs is not relegated to occur only before vowels or consonants, and is omitted before either (21:25; 22:21; 22:30; 28:7).47

2.3.1.6. Other Spellings
There is a syllable omission (4:18) and a non-contracted preposition (14:7)48 in the singular readings.

2.3.2. INEXPLICABLE SPELLINGS
“Nonsense readings” are not grammatically construed and do not make sense in context, but are still referred to as significant readings. Colwell and Tune define “nonsense reading”:

This is the extreme case of the unintended error. It is the one clear, objectively demonstrable error. It is by definition, that variant reading which does not make sense, and/or cannot be found in the lexicon, and/or is not Greek grammar.49

These are typically “egregious blunders,” Royse writes about nonsense readings, and states that they “will frequently involve confusion of similar words or forms.”50

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45 Some of these occur in proper names, i.e. Sadwik, Abiout, Eliout, and Gazarinwn.
47 Only 28:7 ends a line of text. See Robertson, *Grammar*, 220.
Some singular readings in Sinaiticus in Matthew are nonsense because they are not real words (12:49; 13:25; 26:15a).

2.3.3. NONSENSE IN CONTEXT

“Nonsense” comes in two forms: “strictly nonsense” and “nonsense in context.”

The following singular readings in Sinaiticus do not make grammatical or logical sense in context, but are real words. A verb is changed to a noun, which is the addition of one letter (6:6). Concerning pronouns, one case change creates nonsense (20:14b), as well as one number change (20:34). There is a nonsensical substitution of Daniel for (a contracted form of) Israel (24:15).

2.3.4. PARABLEPSIS

2.3.4.1. Overview of Parablepsis

Colwell and Tune describe “dislocated readings” as resulting from the scribe taking his eye off the exemplar. “When he looks at it again,” they say, “his eye falls upon a word identical with (or similar to) the last word he copied, but—alas!—located some distance before or after the last word he copied.” Parablepsis consists of one or a group of identical or similar letters that occur in two locations. Parablepsis can cause

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51 Perhaps the nu ending of the preceding thn influenced an addition of nu to xira (an orthographic spelling of xeira), although, in that case, xirhn might be expected. The reading in ) * is not a real word.
53 The text of ) * reads a genitive instead of a dative as rell.
54 There are no vocalic changes oι > u in the singular readings of scribe A in Matthew, and thus the change from dative to nominative here creates a reading that is nonsense in context.
55 The text of ) * reads a singular pronoun, but should be plural to match the subject, duo tufloï from 20:30.
56 The text of ) * reads the nomen sacrum for Israel, which is not construed in context because no prophet called Israel, or Jacob who is called Israel (Gen 35:10), spoke such words of desecration as Matthew declares. The three letters of the abbreviation, ihl, are the same as the final three letters of the word it replaces, Dánihl. Perhaps there was confusion with the preceding dia with dan and thus the scribe skipped the dan of danihl, leaving diaihl. When the scribe encountered the word ihl, perhaps there was a natural inclination to place a bar over it since it resembles the nomen sacrum for Israel. This would assume the scribe was paying enough attention to the word he was copying to think it read Israel, but not enough attention, or knowledge, to realize that a prophet called Israel never said these things. Perhaps there is mention of Israel in the targumim or pseudepigrapha where he is associated with this, but if this reading is intentionally created by the scribe and means this, then the scribe would have some familiarity of Jewish extra-canonical sources.
haplography (the omission of text)\textsuperscript{58} and dittography (the repetition of text).\textsuperscript{59}

Haplography may include homoeoteleuton, omission due to parablepsis occurring on the endings of words or ending of lines, and homoeoarchton, omission due to parablepsis occurring on the beginnings of words or beginning of lines.

2.3.4.2. Haplography

There are many possible instances of haplography (25). These account for 15.33% of the singular readings in Sinaiticus (scribe A) in Matthew. Omission of three words or more are almost always due to haplography in the singular readings in Sinaiticus (in 14 instances of three or more words being omitted, 10 are due to haplography). Some are omissions of an entire clause (7:27b,\textsuperscript{60} 13:39)\textsuperscript{61} or two clauses (9:15),\textsuperscript{62} or are omissions of phrases (28:2-3).\textsuperscript{63}

Sometimes the omission may also be due to beginning a new line of text, involving entire phrases (10:9)\textsuperscript{64} or one clause (5:45;\textsuperscript{65} 10:39),\textsuperscript{66} two clauses (19:18),\textsuperscript{67} one word (21:19,\textsuperscript{68} 27:53a),\textsuperscript{69} or adjuncts (8:3;\textsuperscript{70} 12:44).\textsuperscript{71}

\textsuperscript{58} Epp defines haplography as the “unintentional deletion of a passage... because of similar or identical words in a narrow context.” Epp, “Toward the Clarification of the Term ‘Textual Variant’,” 51.

\textsuperscript{59} Epp defines dittography as the “unintentional repetition of a passage... because of similar or identical words in a narrow context.” Epp, “Toward the Clarification of the Term ‘Textual Variant’,” 51.

\textsuperscript{60} In 7:27b, the text of \textasteriskcentered lacks a clause (probably due to the parablepsis of –moi kai).

\textsuperscript{61} In 13:39, an entire clause is lacking, probably due to the parablepsis of o(i) de qeris—.

\textsuperscript{62} Two full clauses are lacking here in \textasteriskcentered, probably by haplography (due to parablepsis of –n o numfioj).

\textsuperscript{63} In 28:3, the words hn de h eidea autou are lacking in \textasteriskcentered. It is likely due to the parablepsis of autou.

\textsuperscript{64} In 10:9, the parablepsis of –on mhde could have caused an omission of the phrase (which is part of the complement), mhde arguron, by the scribe. The mh of the first mhde ends the final line of a column and the scribe could have lost his place as he began a new column.

\textsuperscript{65} In 5:45, the text of \textasteriskcentered lacks an entire clause. The final word agaqouj, is split between columns, ending with aga on one column and beginning with qouj on a new column (folio 202, line 1, column 4). Scribe A could have skipped text due to the –ouj endings of the following words (dikaiouj and adikouj), which would be an instance of homoeoteleuton. Apparently, the scribe noticed the mistake later and finished line 1 of column 4 with kai brexei epi, and added dikaiouj kai adikouj himself in the margin (the color of the ink used in the emendation here by A is lighter than usual).

\textsuperscript{66} In 10:39, the scribe leaps from one substantival participle to another substantival participle, perhaps due to the small parablepsis of the article, o, or because of the grammatical parablepsis of substantival participles. An entire clause is omitted in \textasteriskcentered.

\textsuperscript{67} The text of \textasteriskcentered is lacking ou moixeuseij ou kleyeij, which is probably a leap due to the parablepsis –eij ou. In the Markan parallel, 10:19, the text of \textasteriskcentered (and \textsuperscript{7}) reads an omission of mh moixeushj, which could also have been due to a leap (from –eushj mh to –eushj mh).
There are omissions of adjuncts with parablepsis of one letter (13:44; 14:23), and omissions of adjuncts with parablepsis of three letters (19:26).

Some are omissions of a single letter, occurring when the same letters are found back-to-back (6:14) or a similar phenomenon (18:20; 20:14a).

There is one omission of the preposition en (22:1), omissions of conjunctions (19:10, 20:19), and two omissions of a verb/participle (22:15, 27:33).

Of these leaps, two involve parablepsis of en (21:19, 22:1) and two involve the parablepsis of on (22:15, 27:33).

Two pronoun omissions have one letter of parablepsis as well as preceding text that may have somehow aided in their omission (9:30, 20:7).

68 The predicator euren is omitted, probably by homoeoteleuton due to the parablepsis of en in three consecutive words (ouden euren en).
69 The text of Sinaiticus is lacking eishlqon. The omission could result from a leap from eis to elq (or eis to eis as it would look in majuscule script), and would be an instance of homoeoarchton. The preposition elq begins a new line of text.
70 In 8:3, homoeoarchton may be found (due to parablepsis of initial epsilons), which omits the adjunct euqew. After the initial epsilon of ekaqarisqh, the word continues onto the next line.
71 The combination kai elqon “can be, in Semitic idiom, the protasis of a conditional sentence: ‘and if he come and find it, etc.,’ the apodosis being introduced by to/te (v. 45).” McNeile, Matthew, 183. In *)*, the verb elqon is omitted, perhaps by homoeoarchton in *)*, and creates a difficult reading.
72 In 13:44, the adjunct en tw agrw is omitted in *)*, perhaps by parablepsis of a single letter, omega, prompting homoeoteleuton.
73 In 14:23, the adjunct apolusaj touj oxlouj is lacking, which may be because of the parablepsis of a single letter, alpha in apolusaj and anebh, prompting homoeoarchton.
74 In 19:26, the text of *)* is lacking the adjunct, para anqrwpoij. Perhaps the parablepsis of oij (also found in autoij) caused homoeoteleuton. The adjunct is added in the margin with the noun written as a nomen sacrum, anqrwpois. Parablepsis is found either with the abbreviation or written in full as anqrwpois.
75 The previous word, paraptwmata, ends with an alpha, which may account for the omission of the alpha in autwn.
76 The conjunction is omitted before the numeric abbreviation for three, g8. Perhaps the proximity of the similarly formed letters h8, as would be written in the codex, caused a sort of parablepsis; thus the single word, h, could have been leaped over due to oversight.
77 The text of *)* reads a dative relative pronoun (ω) instead of a dative article (tw). Merely omitting the tau, leaving the omega, creates the relative pronoun—perhaps it was an oversight as toutw contains parablepsis with the article tw.
78 The text of *)* does not read the preposition en, perhaps due to parablepsis of the previous word, eipen.
79 The scribe of *)* could have leaped from iota to iota, thus omitting ei.
80 The omission of kai may be due to homoeoteleuton (parablepsis with the preceding –ai). It is the seventh and final occurrence kai in the sentence (20:18-19).
81 The omission of elabon, perhaps by homoeoteleuton, is part of a phrase meaning take counsel (cf. 28:12 below). The omission of the verb creates nonsense in context.
82 In 27:33, the attributive participle, legomenon, may have been omitted due to the parablepsis of the –on endings with topon preceding it. The reading of *)* is still grammatically construed, but it is a difficult reading.
2.3.4.3. Dittography

There are several instances of dittography (9), which comprise 5.52% of the singular readings. In one instance (7:26), the scribe repeats at least one word if not two. In another instance, the scribe repeats two words (19:1). There are instances where one letter in one word is repeated where the word is split between lines (1:18, 8:26), and where two letters are repeated when the word is split between lines (13:28). There are instances where the final word of one line is repeated as the first word of the following line (11:19; 21:43). There is one instance where a letter below where the scribe was copying was reproduced above it (24:24). One dittograph is a word substitution for a previous word (24:22b).

2.3.5. Transpositions

83 The omission of the pronoun in * could be an oversight, due to the parablepsis of nu endings with the previous word (anewxqhsan). A similar phrase, ofqalwμn autoyn, occurs prior in 9:29, and could have aided in the omission of the pronoun in v.30, if autwν was fresh in the scribe’s mind.

84 The pronoun hμaj is omitted, perhaps by homoeoteleuton (final sigmas of oudeij and hμaj). The verb, emisqwsato, now does not have a direct object, unlike prior in 20:1: misqwsasqai ergataj.

85 The text of * repeats either kai paj or just paj. Where a second kai would be located, the text of * is unreadable. This is probably an instance of dittography.

86 The scribe produces an obvious dittograph of kai hlqen.

87 The word mnhssteuqishj in * ends one line with mnhs and begins the next line with steuqishj.

88 The text of * repeats either kai paj or just paj. Where a second kai would be located, the text of * is unreadable. This is probably an instance of dittography.

89 The scribe repeats the final syllable of auta, writing the additional ta on a new line.

90 Scribe A transcribed two consecutive kais, the first ends a line and the second begins a line.

91 In *, the letters kar occur at the bottom of a column, and karpouj begins the following column. The scribe began the new column by copying the word afresh.

92 The text of * reads an iota before yeudoxristoi. Almost directly below in the MS, the iota of kai is found, which is followed by yeudoprofhtai. The aberrant iota before yeudoxristoi may be accounted for considering (1) the parablepsis of yeudoxristoi and yeudoprofhtai, and that (2) the location of the words are almost directly on top of each other in the MS:

garyeudoxristoi kaiyeudoprofhtai

Perhaps the words were arranged similarly in the exemplar so that the scribe created a dittograph of a letter below where he was copying.

93 Instead of kolobwqhsonτai, the text of * reads ekolobwqhsan. The substitution could be influenced from the same word earlier in the verse, which are both followed by ai hmerai ekeinai. In addition, ekolobwqhsan and the word it replaces are similar in spelling, which could have aided in the change kolobwqhsonτai > ekolobwqhsan. The substitution is, however, nonsense in context.
2.3.5.1. Overview of Transpositions

Colwell states that “another clue to the nature of a scribe’s work can be obtained from a study of his transpositions. Since word order in Greek is very free, it may be assumed that most changes in word order are due to scribe error.” 94 On the contrary, Read-Heimerdinger states that the rearrangement of word order, or transposition, by a scribe is “likely to be more conscious and deliberate.” 95 She states, “Some languages have a word order which is said to be ‘fixed’, in other words which is determined by grammatical or syntactical rules which are very rarely altered (e.g. English).” 96 The study here attempts to find patterns of a scribe’s transpositions in the singular readings in order to help understand his work. 97 In B. Aland’s analysis of singular readings in P45, she states, “In order to recognize the nature of the copyist’s work it is especially helpful to consider his frequent transpositions and omissions. I take my examples from the singular readings, thus demonstrating as clearly as possible the particular nature of our copyist’s scribal habits.” 98

Caragounis states that non-Greek grammarians are usually “influenced by the spirit of their own language” when trying to “fix the word-order of the Greek sentence” 99 (although Silva charges Caragounis for the same). 100 In order to satisfy a less subjective approach, lest English grammar guide the study of word order here, clauses have been broken down into grammatical units. Throughout the study, four terms are normally employed to discuss the various syntactical units that comprise a clause: subject (“a word group or the word groups of which something is predicated”), predicator (“all verbal forms”), complement (“a word group or the

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94 Colwell, “Scribal Habits,” 116. Porter states that word order in Greek is generally free but not to be overestimated. He states that if the Greek article is used, it “must precede its substantive, regardless of how many intervening elements may occur, much as the same as in English.” Porter, “Word Order and Clause Structure in New Testament Greek,” 177. Read-Heimerdinger notes other such examples of “aspects determined by grammatical or syntactical considerations,” which are “the position of de or the relative pronoun.” Heimerdinger, “Word Order in Koine Greek,” 140.

95 Heimerdinger, “Word Order in Koine Greek,” 144.

96 Heimerdinger, “Word Order in Koine Greek”, 139-140.

97 Of the two approaches to word order studies, this project will proceed with a grammatical and syntactical approach, as opposed to a functional and pragmatic approach. See Kwong, The Word Order of the Gospel of Luke, 2.


99 Caragounis, The Development of Greek and the New Testament, 405. He then lists several authors differing opinions on the word order of Greek: Kühlner, Keickers, Howard, Blaß-Debrunner-Rehkopf, Turner, Robertson, and Dionysios.

word groups that ‘complete’ its predicator. Common complements are direct and indirect objects”), and adjunct (“a word group or the word groups that modify the predicator, providing an indication of the circumstances associated with the process. Common adjuncts are prepositional and adverbial phrases”). At OpenText.org, each verse of Matthew has been diagrammed and each grammatical unit is marked as subject, predicator, complement, or adjunct.

Some word transpositions occur because of parablepsis. These are instances where the scribe leaped from the same letters to the same letters, but having noticed the mistake, returned to copy the skipped words out of place. A “corrected leap”, as it is called, would have been an omission due to parablepsis if the scribe did not catch his mistake and correct it before erasure or other means of correction were necessary to fit in the missing words. Though transpositions may be considered primarily a result of error (so Colwell), they may only seem errorless, however, if word order in Greek is considered so unfettered that virtually any transposition may be (coincidently) grammatically construed.

2.3.5.2. Corrected Leaps

There are instances where it seems that the scribe leaped over text due to parablepsis, then returned to the omitted text and copied it, thus not omitting text, but copying it out of order. Several transpositions could have stemmed from correcting a leap (4:24b; 14:17; 18:19; 21:34-35; 27:56a and 56b).
2.3.5.3. Transpositions

Other transpositions have no evidence of parablepsis. With one possible exception of an improvement (28:13),\textsuperscript{108} these readings could be considered difficult or nonsense readings (4:12,\textsuperscript{109} 7:28;\textsuperscript{110} 14:1,\textsuperscript{111} 23:34,\textsuperscript{112} 26:44).\textsuperscript{113}

2.3.6. Influence from Context

Many singular readings have similar or verbatim text nearby that could have influenced a change, producing assimilation. These readings (25) account for 15.33\% of the singular readings. Most of these readings seem to be influenced from the preceding text (4:23b,\textsuperscript{114} 5:39,\textsuperscript{115} 6:16b,\textsuperscript{116} 9:12,\textsuperscript{117} 10:21,\textsuperscript{118} 11:23,\textsuperscript{119} 12:22,\textsuperscript{120}

codexsinaiticus.org reads $k\alpha\iota\pi\iota$ labo$\nu\eta\xi\nu$. The $\text{n}$ cited by Swanson would indicate a purpose clause in 21:34 here. The online digital images and transcription (codexsinaiticus.org) suggest $k\alpha\iota$ as opposed to $\text{n}$, which would be more grammatically congruent with the indicative labon rather than the infinitive labein in rel. If the text of $*$ did in fact read as the British Library tentatively states, then the alteration from kai labon to labein may result from a leap to kai labonte$\tilde{e}$ in v. 35, which was then corrected before the scribe completed labonte$\tilde{e}$. In addition, there are several instances of parablepsis, ou, could have provided more opportunities to leap from the same to the same.

\textsuperscript{107} To create the singular reading in $*$ in 27:56ab, the scribe could have leaped from the first Maria to the second Maria (v.56a), and supplied Maria out of place twice (v.56b). Legg states the omission in $*$ is “per homoeotel[leuton].” Legg, Matthaeeum, 27:56. The verse in full for $*$ is, en aij $h\nu$ Maria $h$ tou Iakwbou kai $h$ Maria $h$ Iwshf kai $h$ Maria $h$ $\text{twm}$ uiwn Zebedeu. The verse in full in most MSS is, en aij $h\nu$ Maria $h$ Magdaihn$h$ kai Maria $h$ tou Iakwbou kai ($h$ $*$) Iwshf mhthr kai $h$ mhthr $\text{twm}$ uiwn Zebadaiu. In comparison to rel, then, the reading of $*$ (1) has not specified that the first Maria was Mary Magdalene, (2) contains another possible Mary, who is the mother of Joseph and may not be the same Mary, mother of James, since the name is mentioned twice, and (3) has specifically stated that the mother of Zebedee’s sons is named Mary (which is contrary to Mark’s third woman, Salome, in Mk 15:40).

\textsuperscript{108} The reading of Sinaiticus here contains an occurrence of two consecutive verbs of speech. (In the NT, two consecutive forms of legw are found in Mt 22:4; 24:3; 28:13; Lk 7:9; 13:27; 19:40; 20:2; 22:34; Jn 21:19.) The scribe transposed oti to what is a more common location in such a grammatical construction.

\textsuperscript{109} The singular transposition in $*$ creates a difficult reading because oti follows Iwannhj. As a result of the word placement, there could be potential confusion of the verbal (akousaj) subject as John rather than the intended Jesus.

\textsuperscript{110} The subject has been moved away from the verb in $*$. The result of the transposition in 14:1 separates Herod’s title, $o$ tetraarxhj, from his name.

\textsuperscript{111} The transposition in $*$ here places the adjunct (ek tritou) in the complement (ton auton logon).

\textsuperscript{112} With the kai transposed in $*$, the reading is nonsense.

\textsuperscript{113} The transcription in $*$ is found in the context of Jesus teaching in Galilee, and produces the translation, teaching them. Luz states that the following phrase in 4:23, in their synagogues (en tajj sunagwga$\iota$ autwn), “makes clear that the evangelist and his community have their own place outside these synagogues.”\textsuperscript{114} If the use of the pronoun after synagogues “reflects a feeling against the Jews as a hostile body” (Cf. 7:29; 9:35; 10:17; 11:1; 13:54;

McNeile, *Mathew,* 99, then the additional pronoun after *teaching* in *reell* could reiterate such division. If, as Foster states, that “the references [in Matthew] either to their of your synagogues” (Matt 4:23; 9:35; 10:17; 12:9; 13:54; 23:34) should not be underestimated as showing the boundary division between one community as opposed to the more dominant emergent Judaism” (*Foster, Community, Law and Mission in Matthew’s Gospel,* 5), then the additional pronoun in *reell* in 2:23b could stress the point more than without it.

The singular reading, however, is not necessarily Anti-Judaic because “preaching” and “teaching” are not entirely different (Luz, *Matthew,* 1:205; Nolland, *Matthew,* 182), therefore, the addition in *reell* could be purely for grammatical repetition. The singular reading could have been unintentionally influenced by the previous pronouns in vv. 21 (autou, autwn, autouj) and 22 (autwn, autw); thus autouj in v. 23 was a natural grammatical fit because the participle didaskwn can take a direct object.

The verb in *reell* here is aorist passive infinitive (as opposed to active in *reell*). In this context in the gospel, Matthew sets up the thesis-antithesis structure with anti in v. 38 and antisthna in v. 39. Luz, *Matthew,* 1:324. (Also in the context, Matthew may be quoting from LXX Isa 50:8 [Gundry, *Matthew,* 94].

France, *Matthew,* 219), however, the infinitive verb in *reell* and *reell* do not exactly mirror the aorist active imperative verb [antisthaw in Isa.] Because of the connection between the two verses, the scribe could have recalled the passive of erreqh (v. 38) and changed anqisthmi in the following verse to passive. Nevertheless, the passive in v. 39 fits well in context.

Connected with amhn, the addition of gar in *reell* fits well in context (cf. BDF §452.3.). The conjunction gar is used earlier in the same verse, which may have influenced a repetition later in the verse.

The plural word in *reell* here, rather than singular in *reell,* matches the number of ol isxuontej immediately before.

The scribe may have been influenced by the preceding nominative, thus changing adelfon to nominative, but it should be accusative to be grammatically construed.

The text of *reell* *reads* a plural pronoun instead of a singular. The pronoun does not match su, used earlier, but could perhaps refer to the inhabitants of Capernaum. There are several plural words preceding (ai dunameij ai genomenai), which could have influence the scribe to write a plural pronoun.

The scribe may have interpreted the preceding daimonizomenoj tufloj kal kwfoj as more than one person rather than two characteristics of the same person, hence the change from a singular to plural pronoun.

The phrase gennhmata exidwn appears in three instances in Matthew (3:7; 12:34; 23:33), none of which are changed from plural to singular except here in *reell.* The preceding words, which are singular, tou karpou to dendron ginwsketai (v. 33), could have influenced the scribe to continue with the singular.

The scribe of *reell* *transcribes* a 2p verb rather than 2s as in *reell.* The 2p is incongruent in context. The previous noun is plural (ptwkoij), which could have influenced a change in the verb.

Instead of the instrumental dative in *reell,* qanatw, the classical use of the accusative is found in 700, qanaton. BDF §195.2. The singular reading in Sinaiticus here is the addition of the preposition ei. The prepositional phrase earlier in the sentence, ei. Ierosoluma, may have influenced the addition of ei in qanaton later in the sentence in *reell.* The result is a doublet: it highlights the connection between Jerusalem and death, which emphasizes Jesus’ prediction of his death in Jerusalem and puts the spotlight on him even more (as opposed to Jesus and the disciples, cf. Mk 10:32-34, Luz, *Matthew,* 2:539).

The scribe adds the preposition epi, which may have been influenced by the epi after epeqhkan earlier in the verse, or perhaps influenced from the previous word, epanw, which is a synonym. (After epeqhkan in v.7, epi is read by) B D L Z Q F 69 174 788 892* 983 1295 1606 1689 NA27; epeqhkan epanw is read by *reell.* Reading epi after epanw is not construed in context because of its redundancy following the synonymic preposition. Never in the NT does a
24:17, 26:21). Some readings could be influenced from surrounding text, i.e. both preceding and proceeding text (2:9; 4:24a; 6:28; 27:16). Some of these readings produce nonsense in context (7:25; 10:21; 12:22; 19:21; 21:7b).

preposition occur with epa
(w (Mt 2:9; 5:14; 21:7; 23:18, 20, 22; 27:37; 28:2; Mk 14:5; Lk 4:39; 10:19; 11:44; 19:17, 19; Jn 3:31; 1 Cor 15:6; Rev 6:8; 20:3).

125 The substitution in ) here was probably influenced by (or perhaps was a leap back to) paradwsousin umaj eij qliyin in v. 9 (so Nolland, Matthew, 964; Hagner, Matthew, 2:693 n. b). Gundry states that, "as a whole, v. 10 says that persecution will influence many church members to betray one another. Mutual hatred will result." Gundry, Matthew, 479. The reading of v.10 emphasizes the persecution element with the addition of eij qliyin, but the omission of kai mishsousin allhlouj overlooks the result of the very persecution that is emphasized, and thus the doublet of vv. 10-11, where each verse contains a cause and a result, is deemphasized.

126 Most MSS read onomati daimonia ecebalomen kai tw sw onomati dunameij pollaj in 7:22. The text of * includes polla following daimonia and includes pollaj following dunameij: no other MS reads pollaj twice here as Sinaiticus does. The addition could be due to a similar, but not exact, parablepsis of daimonia and dunameij. Though the repetition is also not exact (polla and pollaj), the scribe could have nevertheless been influenced from the proceeding text of dunameij pollaj.

127 The verb must be plural to be construed with the subject, oi anemoi, not singular as it is in *). In context, there are singular nouns following the verb (th oikia ekeinh), which may have contributed to a nonsensical verbal number change.

128 The addition of akolouqj moi in *) anticipates toij akolouqousin in 8:10. Nolland states that the addition of akolouqj moi in *) “forces the following clause [egw elqwn gerapeusw auton] to be construed as an indication of Jesus’ intention.” Matthew, 352 n. d.

129 The phrase tou stomatoj touto(15:11b) occurs later in the verse; therefore the addition of touto after to stoma in 15:11a could be the result of assimilation. The addition could modify stoma (this mouth) or it could act as touto does in 15:11b (this defiles man). The result of the addition in v.11a is a doublet with v.11b.

130 The verb change from compound to simple avoids repetition of the following ecw.

131 The singular reading in ) in 23:4a, adding megala between fortia and barea, “enhance[s] the solemnity of Jesus’ words” (Metzger, Textual Commentary, 49) by exaggerating the opponents’ burden, which is in contrast to Jesus’ light burden (to fortion mou elafron estin, Mt 11:30). The complement in 23:4b, and hard to carry (kai dusbastakta), is omitted in in ) Lf+ et al. According to the UBS committee, kai dusbastakta in v.4b was omitted “due to stylistic refinement or accidental oversight [i.e. parablepsis]” (Metzger, Textual Commentary, 49). The addition of megala in v.4a, then, compensates for the absence of part of the complement in v.4b (though the complement may not have been known by the scribe, i.e. was not in his exemplar).

On the other hand, the scribe could have anticipated the adjective barea, and simply added a synonymous adjective, megala. In addition, the word megalanousi, following in v.5 (10 lines later in ), could have somehow caught the attention of the scribe, influencing him to write megala in the previous verse (4a).

132 The prima manu of Sinaiticus could have committed haplography in the middle of a word: instead of agag, the scribe wrote ag. There are, however, no other instances where the scribe truncates a word due to parablepsis (except the misspelling in 6:14, but the parablepsis is composed in two words, not within one word). Perhaps, then, the subsequent present tense episunagei influenced a preemptive change in the aorist episunagagein to the present tense episunagein here in ) *).

133 In the Sitz im Buch, vv.17-18, there are two “images of desperate urgency.” Nolland, Matthew, 972-973. The first image is the man on the roof: “to leave as quickly as possible would involve leaving everything in the house behind.” Ibid. The second image is a man working in the field, who has no time to retrieve his garment. The latter of the two images is grammatically singular, arai to imation autou, and may have caused a preemptive alteration in ) * in v. 17, from a plural article, ta, to a singular article, to.

134 The substitution in ) here was probably influenced by (or perhaps was a leap back to) paradwsousin umaj eij qliyin in v. 9 (so Nolland, Matthew, 964; Hagner, Matthew, 2:693 n. b). Gundry states that, “as a whole, v. 10 says that persecution will influence many church members to betray one another. Mutual hatred will result.” Gundry, Matthew, 479. The reading of v.10 emphasizes the persecution element with the addition of eij qliyin, but the omission of kai mishsousin allhlouj overlooks the result of the very persecution that is emphasized, and thus the doublet of vv. 10-11, where each verse contains a cause and a result, is deemphasized.

126 Most MSS read onomati daimonia ecebalomen kai tw sw onomati dunameij pollaj in 7:22. The text of * includes polla following daimonia and includes pollaj following dunameij: no other MS reads pollaj twice here as Sinaiticus does. The addition could be due to a similar, but not exact, parablepsis of daimonia and dunameij. Though the repetition is also not exact (polla and pollaj), the scribe could have nevertheless been influenced from the proceeding text of dunameij pollaj.

127 The verb must be plural to be construed with the subject, oi anemoi, not singular as it is in *)}. In context, there are singular nouns following the verb (th oikia ekeinh), which may have contributed to a nonsensical verbal number change.

128 The addition of akolouqj moi in *) anticipates toij akolouqousin in 8:10. Nolland states that the addition of akolouqj moi in *) “forces the following clause [egw elqwn gerapeusw auton] to be construed as an indication of Jesus’ intention.” Matthew, 352 n. d.

129 The phrase tou stomatoj touto(15:11b) occurs later in the verse; therefore the addition of touto after to stoma in 15:11a could be the result of assimilation. The addition could modify stoma (this mouth) or it could act as touto does in 15:11b (this defiles man). The result of the addition in v.11a is a doublet with v.11b.

130 The verb change from compound to simple avoids repetition of the following ecw.

131 The singular reading in ) in 23:4a, adding megala between fortia and barea, “enhance[s] the solemnity of Jesus’ words” (Metzger, Textual Commentary, 49) by exaggerating the opponents’ burden, which is in contrast to Jesus’ light burden (to fortion mou elafron estin, Mt 11:30). The complement in 23:4b, and hard to carry (kai dusbastakta), is omitted in in ) Lf+ et al. According to the UBS committee, kai dusbastakta in v.4b was omitted “due to stylistic refinement or accidental oversight [i.e. parablepsis]” (Metzger, Textual Commentary, 49). The addition of megala in v.4a, then, compensates for the absence of part of the complement in v.4b (though the complement may not have been known by the scribe, i.e. was not in his exemplar).

On the other hand, the scribe could have anticipated the adjective barea, and simply added a synonymous adjective, megala. In addition, the word megalanousi, following in v.5 (10 lines later in ) }, could have somehow caught the attention of the scribe, influencing him to write megala in the previous verse (4a).

132 The prima manu of Sinaiticus could have committed haplography in the middle of a word: instead of agag, the scribe wrote ag. There are, however, no other instances where the scribe truncates a word due to parablepsis (except the misspelling in 6:14, but the parablepsis is composed in two words, not within one word). Perhaps, then, the subsequent present tense episunagei influenced a preemptive change in the aorist episunagagein to the present tense episunagein here in ) *).

133 In the Sitz im Buch, vv.17-18, there are two “images of desperate urgency.” Nolland, Matthew, 972-973. The first image is the man on the roof: “to leave as quickly as possible would involve leaving everything in the house behind.” Ibid. The second image is a man working in the field, who has no time to retrieve his garment. The latter of the two images is grammatically singular, arai to imation autou, and may have caused a preemptive alteration in ) * in v. 17, from a plural article, ta, to a singular article, to.
2.3.7. GOSPEL HARMONIZATIONS

2.3.7.1. Harmonization Overview

A harmonization occurs when “discordant parallels” are brought into verbal agreement.\(^\text{139}\) Elliott states that in general, “Much deliberate alteration took place [on the part of scribes] in effect to assimilate parallel texts, the commonly recognized harmonizing of Gospel parallels especially to conform Mark and Luke to the wording of Matthew being the most frequent.”\(^\text{140}\) Included here are variants that have a parallel in the synoptics that may have influenced harmonizations.

\(^{134}\) The scribe could have been influenced by the following legw to substitute eipen with legi. Hernández notes that in Revelation, scribe A replaces one verb for another in one instance, but the verb which influenced the change is located several sentences earlier: the replacement of eidon with edoqh in Rev 16:31a, and the earlier occurrence of edoqh is in 16:8. Hernández, *Scribal Habits*, 79; 79 n. 200; 206.

\(^{135}\) The following word autouj and/or the previous 3p verbs may have caused the scribe change the verb in 2:9 prohgen > prohgon. An orthographic exchange from e > o is not typically found in Sinaiticus in Matthew; therefore, the verb takes touj magouj (v.7) as its subject, as opposed to o as thr in rell, which creates a difficult reading.

\(^{136}\) Instead of the dative form of basanoj (so rell), the text of * reads the accusative form. The change to accusative could have been influenced from the following accusatives, sunexomenouj, daimonizomenouj, selhniazomenouj, paralutikouj. The words basanoij and sunexomenouj stand almost directly on top of each other in the codex, especially the endings.

\(^{137}\) The translation of * for the latter part of Mt 6:28 is, *Consider the lilies of the field, how they do not comb, nor spin, nor labor.* The singular portion of the reading in * is a verb substitution (aucanousin > zainousin) and the addition of a negative particle ou. There are now three negatives in Sinaiticus: “...neither this, nor this, nor this...” The change in * from aucanousin (they grow) to ou cainousin (they do not comb) fits well in context, which is about clothing (eudumatoj) and lilies (krina). The verb in *, zainw, means to comb or clean (of wool), which corresponds well with nhqw in the same verse. There are several factors that could have prompted the change in * here: (1) the spelling of aucanousin is similar to a word that fits well in context, though not a synonym, cainousin; (2) the addition of ou before cainousin is similar in spelling to the first two letters of aucanousin and sunexomenouj stand almost directly on top of each other in the codex, especially the endings.

\(^{138}\) The text of * reads an accusative article (ton) and conjunction (te) before desmion (in place of tote). The alteration in * is simply the addition of a nu in the middle of tote (ton te). The reading is grammatically construed, but in context is a difficult reading because the de combined with te produces the translation, *in addition, or also*, to which there is no addition. If this were an unintentional alteration, perhaps the accusative case of desmion prompted an unintentional (and preemptive) inclusion of an accusative definite article, ton, and/or maybe the ending of eixon influenced a nu to follow the omicron in tote—thus the result was ton te.


\(^{140}\) Elliott, “Singular Readings in the Gospel Text of P\(^{\text{143}}\);” 123. Wright sates, “The principle of conformity and agreement, so far as scribes, editors, and revisers were concerned, was of the essence of dogma in the matter of scriptural relationships.” Wright, *Alterations of the Words of Jesus*, 24.

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Harmonizations may have been from “memory and the concomitant process of association of ideas” if not from another physical text. Harmonization implies that the scribe was familiar, or at least knew of, parallel texts. If a scribe alters the text to another gospel, that means the scribe either had a copy of that gospel out and was referring to it, or, the scribe had that portion memorized and could recite it and fit it appropriately into the text before him. Frequent harmonizations could possibly indicate that the scribe had copied the text enough that it became well known through repetition, or that he was concerned with incongruent parallels.

Holmes suggests three criteria that can potentially help identify a harmonization as intentional or unintentional: (1) harmonization of a long text shows more intentionality than a short text; (2) texts that are similar to begin with are easier to unintentionally harmonize than those texts which are more disparate; and (3) texts that have only a few commonalities are less likely to be intentionally harmonized. These criteria shall be useful to follow in order to, as Holmes states, “contribute at least a degree of objectivity to an inevitably subjective investigation.”

2.3.7.2. Gospel Parallels

Few readings resemble synoptic parallels verbatim, none of which seem to be intentional harmonizations (20:31a; 27:15).

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143 Holmes, “Early Editorial Activity,” 138-139.
144 According to Nolland, Matthew’s *meizon* is a simplification of Mark’s *pollw mallon*. Nolland, *Matthew*, 828. In Mt 20:31a, scribe A replaces *meizon* with the “fairly rare” *pollw mallon* (Wallace, *Greek Grammar*, 166), which aligns it with the Markan and Lukan parallels (Mk 10:48; Lk 18:39). The scribe does not alter the word *meizon* in similar occurrences in Matthew: 12:6; 18:4; 23:11, 17 (23:19 is omitted in ). Davies and Allison, *Matthew*, 3:108. When applying Holmes’ harmonization criteria (Holmes, “Early Editorial Activity,” 138), it seems that the variant in Sinaiticus may not be an intentional harmonization because the parallel texts are already very similar and the portion of text that is harmonized in Sinaiticus in Matthew is very small and does not elicit much difference in meaning. Though the dative substantive + comparative adjective/adverb construction is rare, the scribe of Sinaiticus here provides a grammatically construed, alteration.

145 The word recorded by the *prima manu* of) in Matthew here, *parhtounto*, is the same in the Markan parallel (15:6) in ) *A B* D (also NA²7) (most other MSS in Mark read *htounto*). In ) * in Matthew, then, the crowd asked for Barabbas to be released rather than wished him to be released; but in v.17 and v.21 (as well as the gospel parallels: Mt 27:17 || Mk 15:9; Jn 18:39 [Mt 27:21 has no direct gospel parallel]), Sinaiticus reads wish as do most other MSS, and not ask as in Mt 27:15. The notions of asking or wishing could be synonyms in context. Both verbs can emphasize “the coming free choice of Barabbas” (Gundry, *Matthew*, 560), but perhaps ask involves more initiation—to ask for Barabbas means speaking up—rather than merely wishing for him. The variant in ) * here resembles the Markan parallel, but if Holmes’ criteria are applied, it may not necessarily be an intentional harmonization because the text that is harmonized is small, just one word, and the texts
2.3.8. THE USE OF CONJUNCTIONS

Twice, a repetitious καὶ is omitted (8:15b; 9:35a), and sometimes it is omitted even when it is not repetitious (9:9, 12:11c, 26:33, 27:53b). Synonymic conjunctions are exchanged (10:40, 18:30a, 18:31). There is an instance where the addition of a conjunction eliminates asyndeton between sentences (27:24) or eliminates conjunctive participle asyndeton (27:3). A conjunction is added in another instance, perhaps unintentionally (6:16a).

2.3.9. DEFINITE ARTICLES

Read-Heimerdinger states that in general in NT Greek, “The use of the article in Greek is not a straightforward matter as can be seen from the discussions on the

2.3.10. OTHER SUBSTITUTIONS

Some word substitutions work well in context (9:6; 22:9; 28:5b; 28:12). Some are similarly spelled to the words they replace (9:27; 21:7a; 24:28).

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159 The substantival article is omitted from a prepositional phrase in *.
160 The article is omitted by the *prima manus* from a substantival participle.
161 The article has been omitted in * here before the name *Jesus* (as it is written in the text of Sinaiticus). Perhaps repetition of the final two letters (iota and sigma) of previous word with the contraction (created confusion: *autois i8s8*).
162 In 22:32b, the article is omitted before the second occurrence of *qeoj* in the sentence. See the following note for 22:32c.
163 The article is omitted before the third occurrence of *qeoj* in the sentence (22:32), which is a quote of Ex 3:6. This, along with v.32d and the non-singular reading in v.32d (D W 28), contain no definite article for *qeoj*. As it stands, the reading for 22:32 in Sinaiticus only contains the article for the initial *qeoj* (v.32a). Likewise, only the article for the initial *qeoj* is found in LXX Ex 3:6, which may be an attempt at continuity in Sinaiticus in Matthew. Unfortunately, the book of Exodus is not extant in Sinaiticus, otherwise, the verse in Matthew could be compared to it to attest its textual harmony (as the scribe may attest in 21:42 with the quote of LXX Ps 117:22).
164 The scribe creates an anarthrous name, *Dauid*, which resembles the gospel parallels (Mk 12:35; Lk 20:41). This is very unlikely an intentional harmonization, however, due to the insignificance of change—such an alteration probably did not intend to elicit the parallel contexts, which are already very similar.
165 The additions of articles in *, o *Ioudaj o Iskariwthj, create an articular proper name (only the article before *Ioudaj* is a singular reading).
166 The addition of *oi* before *tufloi* could be influenced from context as it precedes *oi legon tej*. In addition, the ending of the previous word, *odhgoi*, could have also influenced an article with the same letters: *oi*.
167 The text of * here reads *poreuou* instead of *upego* in *rell*, which are essentially translated the same in context. The imperative verb *poreuou* is used 16 times in the NT (most often in Luke-Acts) and serves a special purpose in every instance: it is used after Jesus heals someone, forgives sins, or when he gives a parabolic example to follow (Lk 5:24; 7:50; 8:48; 10:37; 17:19; Jn 4:50; [8:11]); it is spoken by God, the resurrected Jesus, the Spirit, and angels (Mt 2:20; Jn 20:17; Act 8:26; 9:15; 10:20; 22:10; 22:21); and is used in pivotal contexts (it is used by Pharisees warning Jesus about Herod’s murderous intentions [Lk 13:31] and is uttered by Felix to send Paul away, from which he never returns [Act 24:25]). Based on these uses, the text of Sinaiticus astutely employs a verb that fits well in the context of performing a miracle (i.e. healing the paralytic, Mt 9:2-8).
168 The reading in * is difficult to see, but the British Library suggests *udatwn* for *odwn*. In Jesus’ parable about the wedding banquet, in * the king’s messengers sought people along the waters, rather than the main roads. The term *udwr* is generic enough to mean all types of water—in Homer it is rarely used to refer to seawater. Liddell-Scott, s.v. *udwr*.
169 The verb in * here is aorist passive as opposed to present middle in other MSS. Concerning the verbal mood, if the ending of *fobhghtai* is itacistic, then the verb is imperative (which would align the mood with *rell*). Such itacistic spellings are, however, rare in the
The substitution of Antipatris for hometown (13:54) is difficult to explain, which may be a singular reading that is construed in context (so Ropes) or perhaps not (but could reveal provenancial information of the codex, so Harris, Milne, and Skeat).174

work of scribe A in Matthew: two instances of ending changes, e > ai, are found in the work of scribe A in Matthew (see appendix seventeen). If the ending is not itacistic, which is probably the case here, then the verb is subjunctive. The particle mh with present imperatives forbids the continuation of an act, whereas mh with aorist subjunctives forbids a future act “with an absolute prohibition, as distinct from the prohibition ‘in principle’ conveyed by the present.” Zerwick, Biblical Greek, §246. The verbal emphasis with the mh + subjunctive in (v.28) here has compensated for Matthew’s choice of a “weaker fobeisq... to Mark’s stronger ekqambeisq.” Nolland, Matthew, 1249. Surely, the scribe did not intend to compensate for the evangelist Matthew’s use of Mark—but the alteration does, however, result in a stronger grammatical negation than the present imperative found in rell in Matthew.170

The singular portion of the reading in * is the substitution of lambontej with epoihsan. The use of samboulion with lambanein or polein is a translation of the Latin phrase, consilium capere. BDF, §5.3; BDAG, s.v. samboulion. It is used “in the sense ‘counsel’ (rather than ‘council’).” Cranfield, Mark, 122. In every instance in the NT where samboulion is used with lambanein or polein (or didwmi), there are variant readings in MSS witnessing one or the other verbs (In Mt 12:14 epoihsan replaces elabon in L /184; in Mt 22:15 epoihsan replaces elabon in 1527; in Mt 27:1 epoihsan replaces elabon in D Latt Cop; in Mk 3:6 a form of polein replaces edidoun in ) A C D W /f’ et al.; and in Mk 15:1 labontej replaces poihantej in /13. The only other instance of samboulion in the NT is in Act 25:12 and is not used with one of the aforementioned verbs. The verbs lambanein and polein (and didwmi) seem to be somewhat interchangeable when used in conjunction with samboulion; and therefore, the substitution in 28:12 in * does not affect the meaning of the text, but is a construed substitution.

171 The text of ) reads a form of kraugazw instead of krazw as rell.
172 The singular reading in * here is not significantly different than the other variants. It is comprised of a simple verb (also in D K N W Y Q P 700 1241) and is in the 3rd person plural (as in ) L 4 16 245 291 579 892). The same verb and form (ekaqisan) is read in ) * in the Markan parallel (Mk 11:7).
173 The text of ) * reads opou > pou. The reading can be construed in context because pou does not need to be “strictly local”. Liddell-Scott, s.v. pou=, A.2; BDF § 103. If the change was unintentional in ) *, perhaps the previous genitive words, tou u8u8 tou a8n8o8u8 (v.27), somehow affected the transcription of opou (v.28).
174 The text of ) * reads antipatrida instead of patriida. The singular reading here has been pivotal for some scholars (e.g. Harris) in identifying a Caesarean provenance for Codex .

The Judean city Antipatris was “founded by Herod the Great and named after his father... on the road Lydda to Caesarea.” BDAG, s.v. Antipatrij.) Milne and Skeat agree, stating that Harris’ argument “appears almost incontrovertible” and that “scribes as careless and ignorant as those of the Sinaiticus might easily have perverted patriida into a meaningless jumble, or substituted another word of approximately the same sound, but no one unconnected with Palestine would be likely to have produced Antipatrida.” Scribes and Correctors, 67-68. It may not be entirely reasonable, however, to base the scribe’s and/or the MS’s provenance solely on the singular variant in 13:54. If there were more evidence of a Cesarean provenance, perhaps this variant would act as supplemental proof, but provenancial evidence may not so confidently and exclusively rest on a solitary variant. Not convinced of the explanation of Antipatrida, Ropes conjectures that the scribe “coined a word (or else a very rare one) to mean ‘foster-native-place.’” The Text of Acts, xlvi n. 1. Though Ropes intends to make sense of the reading, it could be simply that the reading is itself nonsense in context.
2.3.11. OTHER OMISSIONS

Some omissions may be mere oversights, but are still rendered sensical in context (18:12;\textsuperscript{175} 23:11),\textsuperscript{176} one of which is probably due, somehow, to the two scribes (A and D) ending and beginning their transcription (24:35).\textsuperscript{177}

In two instances, the object of an object-complement construction is omitted ([[1:21];\textsuperscript{178} 1:23]).\textsuperscript{179} Both of these involve naming Mary’s child as Jesus/Emmanuel and witness the omission of the genitive pronoun, but both of these readings are difficult to see in the MS (especially 1:21).

Some omissions are seemingly inexplicable, but the word/phrase that is omitted can be understood or implied in context. Perhaps there is a desire for concise expression or elimination of redundancy in these singular readings (4:23a;\textsuperscript{180} 9:35b;\textsuperscript{181} 12:37;\textsuperscript{182} 21:30;\textsuperscript{183} 27:48;\textsuperscript{184} 28:10).\textsuperscript{185}

\textsuperscript{175} Fives lines after scribe A’s transcription resumes following the transcription by scribe D (folio 210), an adjunct is omitted in 18:12 ([probata] epi ta orh [kai]). One way to account for the omission in * here is by homoeoarcton, which is possible only if the exemplar of Sinaiticus read probata... poreuqej, as do B Q et al. (the letters pi, rho, and omicron could possibly furnished a leap even though they are transposed: por/pro, and therefore could be metathesis). Sinaiticus is corrected with the addition epi ta orh by ), but porbata and the following kai are not included. Due to the correction not including probata, it may be more likely, then, that the exemplar did not contain porbata, and thus the omission of epi ta orh is not due to parablepsis, but rather is a scribal oversight.

\textsuperscript{176} The pronoun umwn is not read in Sinaiticus here. In the longer form of the saying found earlier in Matthew, 20:26, the pronoun is read in Sinaiticus, este umwn diakonoj; also, the genitive is found in Sinaiticus in the “similar saying” in Mk 9:35, kai pantwn diakonoj (McNeile, Matthew, 332). The omission in 23:11 does not seem to have significant theological implications, but renders the translation, The greatest among you will be a servant, rather than will be your servant.

\textsuperscript{177} The omission in * “is presumably a scribal oversight” (Davies and Allison, Matthew, 3:368 n. 281). Usually, large omissions in the singular readings of Sinaiticus have evidence of parablepsis, but that is not evident here. The omission occurs at the end of the last column of a page of codex *) (folio 213b). The omission is probably due to the changing of scribes in the MS because the work of scribe A ends here (and begins again with Mt 26:7) and scribe D picks up with v. 36.

\textsuperscript{178} The original hand is difficult to see here. The prima manu may have written Ihsoun in full and omitted the pronoun autou.

\textsuperscript{179} As in 1:21, the scribe in 1:23 omits the genitive pronoun after to onoma. If *) reads as the British Library tentatively suggests (with the omission of autou in 1:21, 23), then the combination of kalew + onoma + genitive pronoun + proper noun may have posed a problem for the scribe in these two instances. The genitive pronoun in the proximate ekalesen to onoma autou Ihsoun in 1:25, however, remains there. Perhaps the “known quantity” of onoma, i.e. that a person has a name (Wallace, Greek Grammar, 43 n. 21), renders the possessive pronoun obsolete for the scribe. One difference between the two alterations (vv. 21, 23) and the phrase in v. 25 is that the future form of kalew is found in vv. 21, 23 and the aorist is found in v. 25.

\textsuperscript{180} The singular reading in *) here is the omission of olh (in the Markan parallel, Mk 1:39, the reading in *) contains olhn). Specifically concerning the word olh (all), Davies and Allison ask, “Is the universalism of the gospel (26:13; 28:19) foreshadowed in Jesus’ preaching in ‘all’ of Galilee,
2.3.12. INEXPICABLE CHANGES

One addition, though it seems grammatically unnecessary, fits well in context (9:28b). Another reading involves verb a change from indicative to participle (8:15a). One noun is inexplicably changed from singular to plural (7:21). Metaplasm is found in one instance (2:2).

the land of the Gentiles (4:15)?” Matthew, 1:413. Schnackenburg states that “Galilee becomes the very region in which God’s mercy is unveiled in Jesus’ salvific activity.” Matthew, 39. If this detail is important, that all of Galilee is traversed by Jesus, then the scribe of *) has done Jesus’ ministry a disservice by stating he has not traversed the whole region; but nevertheless, the sense of the whole region, or all, can be implied in context even with the omission of ωh.

The singular portion of the reading in *) is the omission of polloi that is found in L Πf 13(exc.124) ετ al. The reading of *) then does not suggest how many people followed Jesus, as other MSS read “many”, but the adjective “many” could easily be implied in *).

There are several verbal person changes in the context of 12:37, which leads Nolland to believe that “the change from the second person plural of the opening of v. 36 and the third person plural of its body to the second person singular here suggests use of traditional material.” Nolland, Matthew, 507-508. (Davies and Allison state the same notion; see Matthew, 2:351. McNeile states that the material is “drawn from another context... possibly a current proverb.” McNeile, Matthew, 181.) The pronoun sou in 12:37 in Matthew (which is omitted in Sinaiticus) could either aid in keeping track of the changes, from 2p to 3s to 2s, or it could perhaps be seen as confusing. Nevertheless, the pronoun is understood in the verb katadikasqhsh, so its omission in Sinaiticus does not affect the grammar or meaning of the text in any great way.

The phrase, o de apokriqeij eipen, is omitted in *). The same phrase occurs in the previous verse, and the parallelism between vv. 28, 29, and 30 is “nearly perfect” in rell. Davies and Allison, Matthew, 3:168. Plausibly, the omission in *) may be for concise expression because wsautwj is not omitted, thereby noting the similarity between the verses.

The partitive genitive (involving ek + autwn) is not omitted elsewhere in Matthew in *) (Mt 10:29; 18:12; 22:35; 25:2). The omission of part of the subject may be a scribal slip.

The text of *) does not read the genitive pronoun for toij adelfoij. (The previous occurrence when Jesus speaks of my brothers, 25:40, the pronoun is read in Sinaiticus.) It is still possible to infer sou from context, though the text flows better with its inclusion; and therefore, it is still possible to claim from the context that “the risen Lord continues to refer to his disciples as his brothers (and sisters) now even after they abandoned him.” Hagner, Matthew, 2:874.

The verb in *) here is a participle, egεrqij (with an itacism ei > i), rather than indicative as in rell, hgerqh. There was probably no influence from the surrounding verbs, as they are all indicative.

The mascuine ending of asteraj is changed to feminine in both 2:2 and 2:10 (the latter occurrence is read by *) C), which may be a kind of metaplasm (fluctuation of declension). BDF § 49. In the singular readings, other occurrences of asthr are not likewise altered in Matthew. Another occurrence of the declined ton asteraj in Rev. 2:28 is not altered in ), but asteraj is found instead of asteraj in Rev. 9:1 in *).
2.3.13. KOINE GRAMMAR

Some singular readings, grammatical in nature, situate the scribe in a Koine context, particularly using –w verb endings in place of –mī verb endings (4:8; 18:30b; 26:46), and using 1st aorist verb endings in place of 2nd aorist endings (7:27a; 15:12).

2.3.14. OTHER CONSTRUED SINGULAR READINGS

Some case changes produce a good grammatical structure (3:15; 19:15; 20:31b).

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190 The 3s primary verb ending for –w verbs is used here in Sinaiticus in place of the 3s ending for –mī verbs. If verbs ending in –(nu)mī in Koine were “give[n] place to synonyms or new formations in –w” (Zerwick, Biblical Greek, §493. The new –w formation of deiknumi is found in Mt 16:21; Jn 2:18; [Rev 22:8] in the majority of MSS), then perhaps the singular reading in Sinaiticus (diknüi) was one of the new formations, or at least an acceptable formation. (The “decline” of mī verbs is “strongly felt in Koine as compared with classical Greek.” BDF §92. The BDAG states that deiknuw goes back at least to Herodotus, 5th cent. B.C.E. S.v. deiknumi. See also Goodwin, Greek Grammar, §787.1, .2, where he states verbs in hmi and wmi are inflected in ew and ow in Homer and Herodotus.) The other occurrence of deiknusin in the NT, Jn 5:20, reads diknusin in ) (but diknüi in codex D).

191 The aorist subjunctive 3s –mī verb is transcribed with an –w verb ending.

192 The verb paradidwmi is transcribed with an –w verb ending (paradidw) in ), as opposed to a –mī verb ending.

193 In Koine, the 1st aorist form is often substituted for an Attic 2nd aorist (BDF §75), which may explain the 1st aorist active ending on ἡλκαν in ) instead of the expected 2nd aorist ending. The word occurs at the end of a column line in the codex, so there is a bar over the alpha indicating moveable nu.

194 The verb eipon is transcribed with a 1st aorist active ending (eipan), rather than the 2nd aorist (eipon).

195 The context of the variant is Jesus’ response to John about how it is fitting for Jesus and John, i.e. for us (hmin/hmaj), to baptize Jesus to fulfill all righteousness (plhrwai pasaan dikaiosunhn). Instead of the dative hmin, ) reads the accusative hmaj as the subject of the infinitive plhrwai, which is construed because the subject (us) is different than the person to whom Jesus is speaking (John). BDF §409(3).

196 The context of Mt 19:15 and the parallel Mk 10:16 is the laying on of hands, which is “a mark of blessing [that] appears in a variety of biblical contexts.” France, Matthew, 727. In the gospels and Acts, the blessing occasionally has the preposition epi with it (Mt 9:18; Mk 8:25; Act 8:17; 9:17; 19:6. Cf. France, Matthew, 727-728), but it is most common not to have a preposition (Mt 8:3, 15; 9:29; 17:7; Mk 6:5; 7:32; 8:23; Lk 4:40; 13:13; Act 6:6; 9:12; 13:3; 8:18, 19; 19:6; 28:8. Cf. France, Matthew, 727-728). Davies and Allison state that Matthew’s change to autoij in 19:15 from Mark’s ep auta (Mk 10:16) “enhance[s] the parallelism with 19:13.” Matthew, 3:34. Of all of the occurrences of the blessing throughout the NT, only in Mt 19:15 does the text of Sinaiticus include a preposition in the blessing (the MSS 483 484 also have the preposition in Mt 19:15). The inclusion of the preposition is probably more of an aberration here in Sinaiticus than it is a harmonization to the Markan parallel (Mk 10:16). The singular portion of the reading in Sinaiticus is the case change to accusative, which is construed as the object of the verb epiqeij.

197 The text of ) here reads a genitive uioj before David, rather than the nominative or vocative as in other MSS. (In the Lukan parallel, Lk 18:39, ) also reads a genitive uioj, but in the Markan parallel, Mk 10:48, the vocative is found.) In Matthew, the relationship between the words son and David produce a genitive of relationship structure.
Several readings could be the result of forethought on the part of the scribe. Some
omissions may intend to “fix” the text in some way, by clearing up an inconsistency
(12:46; 28:5a). Sometimes the text is expanded upon, either by conflation of
variants (14:29), or other additions (15:5). There is an instance where a
question is turned into a statement (5:46).

One reading, though grammatically construed, may not produce a good
interpretation of the text (21:42). Another reading, perhaps one of the most

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199 Concerning the *Sitz im Buch* at Mt 28:5a, the women’s fear has not been stated yet (but is
stated in v.8), only the guards’ fear has been stated (found in the previous verse, v.4). The omission
of the adjunct, *the women*, in this *refers to the preceding verse (v.4) as opposed to a rendering with
*that they are not yet afraid, they cannot be told to be unafraid.* Following, the emphatic *ume* in
this verse (v.4) no longer contrasts the two groups in this verse (v.4), the women and soldiers, by speaking only to the
women (Davies and Allison, *Matthew*, 3:667), but combines them and now the angel speaks to both groups, not solely to
the women.

200 The reading of *in 14:29 is a conflation of two variants (so Nolland, *Matthew*, 595 n. i-i.)*. It is
composed of the *elqin from* *rell and the hlqen from B C* *et al. The kai from the reading in B C* *et al. is substituted with
an inferential *oun in *and aids in separation of the two conflated phrases (BDAG s.v. *oun*). The reading in *may be an “exegetical expansion introduced
by the scribe” as Metzger posits (*A Textual Commentary*, 30).

201 The text of *in 15:5 refers to the preceding *as the subject. Nolland states that the scribe of *does not understand the
custom (15:3, 6 *paradosin*) of giving to the temple in lieu of supporting elderly parents; thus the meaning of *gives the sense, “The gift you would have gained from me is nothing.” Nolland, *Matthew*, 606 n. d. If the addition is read as a commentary on the custom, rather than the addition being a *misunderstanding* of the custom (so Nolland), then it resembles similar usage found in Mt 23:16 (*oun estin*), meaning that the law is not binding and in this case that children should
honor their parents (see BDAG, s.v. *oudei 2.b. b*). The addition in *then, emphasizes the
hypocrisy of the tradition along with the “very definite negation,” *ou mh immediately following in v.

202 The use of *ouxi indicates “an affirmative answer is expected.” BDF §427.2. The
omission of the negative conjunction in *still produces a sensical reading, but it is in the form of a
statement rather than question.

203 The singular reading in *, genitive > dative, is a portion of the LXX Ps 117:22 quote
(which was also copied by scribe A in the OT portion of the codex, but contains the genitive *Lord*). The
preposition *para with the genitive of person denotes source (this was the Lord’s doing) as
opposed to a rendering with *upto that would denote direct cause (done by the Lord). Zerwick,
interesting singulars in Matthew in Sinaiticus, concerns the confessional statement by the centurion (27:54a, 54b). These singular readings (21:42; 27:54ab), however, use minutiae that could produce either (1) drastic theological changes, which is unlikely intentional because such minutiae in the singulars is not used elsewhere to rework Matthew (cf. 6:6; 20:14b, 34 for nonsense in context; cf. 7:21; 8:15a for inexplicable changes), or (2) they may be a re-working of phrases that could have been perceived to be grammatically awkward rather than theologically awkward, or (3) are errors that happen to make sense in context.

2.4. THE SINGULAR READINGS OF SCRIBE D IN MATTHEW

Scribe D creates 16 singular readings (that is one singular for every 7.81 verses), but the data is very limited. There are a few types of changes that are represented more than once, which are transpositions, pronoun changes to reflexive, haplography, and consonant changes, but none occur more than twice.

There is one itacistic change in the transcription of scribe D, ai > e. In the transcription of Matthew by scribe D, the particle alla is not contracted to all in one instance when it precedes a word beginning with a vowel (16:17). There are two consonant omissions (18:3; 25:16) and one initial vowel omission (17:10).

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204 There are two singular features in ) * in 27:54. The transposition (27:54a) within the complement (tou qeou uioj), places the predicator (hn) between the genitive and nominative nouns. The inclusion of a definite article (27:54b), also a singular reading in ) *; thus, the predicate is placed before the verb followed by an articular qeou resulting in emphasis of the Son of God. The grammatical construction in ) * resembles 27:40, ei uioj eil tou qeou (but not 27:43, oti qeou eimi uioj; nor 14:33, qeou uioj ei), “to which the present confession is the positive counterpart.” Nolland, Matthew, 1221. In context, the centurion has “limited knowledge” of the Son of God, but he “recognises the presence of deity and has enough evidence to be profoundly convinced that Jesus is bona fide.” Nolland, Matthew, 1220. The change in ) * may intend to eliminate the possibility that the centurion meant a son of God, which would be allowed by the anarthrous uioj in its position in rell (so Gundry, Matthew, 578; France, Matthew, 1084 n. 50; Hagner, Matthew, 2:852.). “In any case,” states Zerwick, “the Christian reader is meant to recognize a confession of the whole truth” (Grammatical Analysis, 96), which is the result of the reading in ) *: Jesus is the Son of God. If this is over translated, however, there could be an emphasis on the God and not the son; but this may not be possible because uioj is transposed forward in the sentence.

205 See appendix two.

206 Gignac, Grammar, 1:316.
There are few instances where scribe D omitted text where there is evidence of parablepsis (18:8;207 24:37).208 There are only two transpositions in the text transcribed by scribe D (16:13;209 17:8),210 none of which have evidence of parablepsis. Scribe D adds only one article (24:39),211 which may be a careless addition—perhaps caused by proceeding text. There are instances where pronouns are substituted for reflexive (24:49;212 25:36),213 or are substituted for articles (25:44a).214 One noun has an inexplicable case change (16:191).215 In one instance, an unnecessary second augment is found on an aorist verb (25:44b).216 In one instance, the name Jesus is omitted, but is understood in context (17:17),217 and in another instance the nonsacral name lord is omitted but is understood in context (25:22).218

207 The scribe commits haplography due to parablepsis of sou skandalizei se ... kalon soi estin in vv. 8 and 9.

208 There is an omission of part of the subject, perhaps by haplography, leaping from tou to tou.

209 The verb legousin here is part of an interrogative predicate in the accusative case (Zerwick, Grammatical Analysis, 52). Scribe D places the verb closer to the following accusative predicate, ton uion tou angξwpou.

210 The Aramaic proleptic pronoun construction is altered here (Zerwick, Grammatical Analysis, 55. The Aramaic proleptic pronoun construction is also found in Mt 3:4; Mk 2:21; 6:17, (18), 22; (12:36, 37); Jn 9:13. Turner, Syntax, 41.). The pronoun is no longer rendered proleptic (as in B* Q 700) but as an antecedent pronoun, which is a common grammatical construction in the NT. Zerwick states, “The proleptic use of pronouns, i.e. their use to ‘introduce’ a noun which follows . . . is a pure Aramaism, and has been almost entirely eliminated from the usual text.” Zerwick, Biblical Greek, §204, cf. §205. McNeill, Matthew, 251.

211 The addition of an article in ) * before ewj may be a scribal slip. The second word after ewj is the same article, o, which could have caused a preemptive addition before ewj.

212 When the word sundoulouj occurs in Matthew (the word does not occur in the other gospels: Mt 18:28, 29, 31, 33), a non-reflexive personal pronoun is used in all instances in Sinaiticus except here in 24:49, which is the only occurrence for which scribe D is responsible. (Not concerning sundoulouj, the previous occurrence of autou, 24:48, is changed to reflexive in ) 892.)

213 The change here, me > εμε, occurs at the end of six instances of me in vv. 35-36 and is the final word of a sentence. The location in the codex is the first and only word on the top line of a column (folio 214b). The alteration, similar to occurrences of autou > εαυτου, may be intended for emphasis.

214 The singular element of the variant in ) * is the substitution of autoi for oi, which renders a similar translation with either variant, autoi or oi.

215 The accusative is used here in ) * rather than the genitive in rell. In context, the difference between accusative and genitive when modified by epi is not significant.

216 The text of Sinaiticus here contains a second augment to the aorist diakonew. A non-Attic spelling is found in rell, but an Attic rendering would be ediaikonhswmen. BDF §69.4.

217 The text of ) * does not read Ἰησους and places the article, o, forward in the sentence. Although the Markan parallel is similar (Mk 9:19, omission of Jesus), it is not a harmonization because the name Jesus is still understood in context.

218 The text of ) omits the nonsacral kurie in 25:22. Its omission does not affect the meaning of the text because it is understood in context.
In his concluding remarks on the underwhelming results of a study of singular readings in Sinaiticus in Mark, Head states, “there is simply not a great deal of evidence for peculiar Sinaitic interpretive moves in the re-presentation of Mark.” 219 In Sinaiticus in Matthew, however, there are a few noticeable habits and items worth mentioning, but the gospel is not re-presented in a drastic way.

The textual context seems to be the greatest influence on scribe A to make changes in the text of Matthew. The scribe will skip or repeat text due to parablepsis; and if parablepsis is not involved, preceding and/or proceeding text still influences changes. Although the text seems to influence the scribe, the rare instances when singular readings resemble a gospel parallel are probably a coincidence. Therefore, the scribe seems to be influenced most from the nearby context rather than remote parallels.

A preference for Koine grammar is also noticeable in some instances in the singular readings of scribe A. These Koine-isms seem to be the scribe’s own creation since they are not simply repeated from the grammatical context of Matthew as many other changes seem to be.

Hernández counts 158 significant singular readings of scribe A in the Apocalypse, 220 but only a few more are found in Matthew (163), which is a longer book. He states that in Revelation, 25.32% singulars are additions, mostly of one word, 221 and 31.01% are omissions. 222 In Matthew in the work of scribe A, 31.28% of the singulars are omissions, which is closely aligned with Revelation, and 15.33% are additions, which is less than in Revelation. Not only are the rates of omissions nearly identical between Matthew and Revelation, but there are also more omissions than additions in both books.

Hernández documents several non-itacistic vocalic changes in the work of scribe A in Revelation: \( a > e \iota \) (1), \( a > a \) (1), \( e > a \) (2), \( e > h \) (1), \( h > e \iota \) (1), \( o > a \) (1), and \( o > o \omega \) (1). 223 His count of singulars tallied 9.45% to be orthographic,

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220 Hernández, Scribal Habits, 60.
221 Hernández, Scribal Habits, 65.
222 Hernández, Scribal Habits, 70.
223 Hernández, Scribal Habits, 61.
which includes “confusion of nasal sounds (1), confusion of consonants (2),
replacement of vowels (8), dropping of consonants (5), adding of consonants (1), and
occurrence of un-contracted forms (2).”\(^{224}\) Apart from itacisms, scribe A in Matthew
creates more than three time as many orthographic spellings as is found in his work in Revelation.

Milne and Skeat contend that “mannerisms of spelling can provide
considerable assistance” in differentiating between the work of scribes A and D,\(^ {225}\)
and Jongkind determined that the amount of itacistic spellings in the work of scribe
D in the synoptics was significantly fewer per folio than scribe A.\(^ {226}\) When itacisms
(not including other vocalic or consonantal changes) are taken into account, there is an
astounding contrast in the singular readings in Sinaiticus in Matthew. In the
transcription by scribe A, there are 539 singular itacistic changes, which amounts to
one change for every 1.74 verses. In the transcription by scribe D, there is only one
singular itacistic spelling, which, therefore, amounts to one change for every 125
verses. Compared to Jongkind’s itacistic findings for Sinaiticus, the singular
readings in Matthew display an exaggeration of the scribes’ work. On the other
hand, the non-itacistic spellings amount to 2.54% of the text transcribed by scribe A,
which is a relatively similar percentage to the orthographic changes in the
transcription of scribe D, which amount to 3.2% of the text. Therefore, the itacistic
spellings display a great contrast between the two scribes, but other vocalic and
consonantal orthography is not helpful for differentiating the work of the two scribes.

In general, the textual data for scribe D in Matthew is scarce. There are only
a few types of singular readings that occur more than once, such as haplography,
transpositions, and pronoun changes to reflexive. Itacistic and orthographic variation
by scribe D are almost nonexistent, which is a great contrast to the amount by scribe
A. The disparity of orthographic spellings between scribe A and scribe D then is
difficult to account for if both scribes copied the same exemplar by eye.

Nevertheless, it is noticeable that such orthographic disparity is tolerated in a single

\(^{224}\) Hernández, *Scribal Habits*, 60.
\(^{225}\) Milne and Skeat, *Scribes and Correctors*, 51. Milne and Skeat state three causes for
scribe A’s orthography: colloquialisms, phonetic errors, and indefensible blunders (i.e. carelessness).
Milne and Skeat, *Scribe and Correctors*, 52. They conclude that D is “the most correct” of the
scribes, “who alone reaches the standard of good literary papyri.” Milne and Skeat, *Scribes and
Correctors*, 53.
MS even when the scribes are working together. The contemporaneous differences in orthography of scribe A and D may witness to the lack of standardization of the time.
CHAPTER THREE: CODEX VATICANUS

3.1. INTRODUCTION

The panegyrical consensus that “Codex Vaticanus B is certainly foremost among the important witnesses to one of the least contaminated forms of the [Greek New Testament] text” is rarely contested.\(^1\) The MS is usually attributed to the fourth century\(^2\) and is considered one of “the most valuable of all the manuscripts of the Greek Bible.”\(^3\) Perhaps it is not surprising, then, that in Matthew the NA\(^{28}\) uses two singular readings of Vaticanus (9:3; 26:53b) for its standard text (\textit{txt}). The Gospel of Matthew in B contains no lacunae. One scribe (scribe B) transcribed the entirety of the NT in Codex Vaticanus and is responsible for portions of the OT as well.\(^4\)

3.2. NOMINA SACRA

3.2.1. PRIMARY NOMINA SACRA

The nomina sacra for \textit{Ihsouj} (\textit{i8s8}, \textit{i8u8}, \textit{i8n8}), \textit{Xristoj} (\textit{x8s8}, \textit{x8u8}, \textit{x8n8}, \textit{x8e8}), \textit{Kurioj} (\textit{k8s8}, \textit{k8u8}, \textit{k8w8}, \textit{k8n8}, \textit{k8e8}), and \textit{Qeoj} (\textit{q8s8}, \textit{q8u8}, \textit{q8w8}, \textit{q8n8}) are “regularly used” in B in the NT,\(^5\) but there are a few instances of these (except \textit{Xristoj}) written in \textit{plene} in Matthew. Lexemes of \textit{Ihsouj} are contracted in every instance except in 1:21—coincidently in the same place where Codex Sinaiticus reads the only \textit{plene} \textit{Ihsoun}, when the angel tells Joseph what to name his child. Lexemes of \textit{Kurioj} are regularly contacted in sacral and nonsacral instances. Lexemes of \textit{Kurioj} are found in \textit{plene} in some

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\(^{2}\) Pisano states, “The close affinity which exists between the text of B and the third-century Bodmer Papyri XIV-XV (P\(^7\)) implies that B’s text was written before the more recent recensions and text types, especially the Byzantine type, were developed.” He continues, “The characteristics of the text of B, along with its affinity with P\(^7\) and its proximity to Sinaiticus, suggest a date of approximately the middle of the fourth century AD for the copying of B.” Pisano, “The Text of the New Testament,” 34.


\(^{5}\) Pisano, “The Text of the New Testament,” 28. Pisano does not note the vocative \textit{nomen sacrum} for \textit{Xristoj}, \textit{x8e8}.

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nonsacral instances (6:24; 10:25; 18:27, 31, 32, 34; 25:23) and sacral instances (12:8; 20:8). Lexemes of Qeoj are always contracted, except the vocative qee in 27:46\(^1\), 46\(^2\).

3.2.2. SECONDARY AND TERTIARY NOMINA SACRA

Lexemes of pneuma in B in Matthew are written in plene more often than contracted (p8n8a8, p8n8s8, p8n8i8).\(^5\) Pisano notes that pneuma is used “somewhat sporadically” in B in the NT,\(^7\) but it is interesting to see that in Matthew, although the plene forms are used in both sacral and nonsacral instances, the contracted forms are used only in sacral instances: the contractions of pneuma are only found in the baptism of Jesus (3:11, 16), when Jesus “gave up his spirit” on the cross (27:50), when it is combined with holy (1:18, 20), when Jesus is lead by the spirit into the wilderness (4:1), and when David speaks by/in the spirit (22:43).

The remaining words, anqrwpøj,\(^8\) pathr, uioj,\(^9\) mhthr, ouranoj,\(^10\) Israhl, Daueid, and their lexemes are only found in plene, except for the genitive of pathr (p8r8s8) in 10:32 in context of confession.

3.3. THE SINGULAR READINGS IN VATICANUS IN MATTHEW\(^11\)

There are no lacunae in B in Matthew and contains 1,067 verses. There are 97 singular readings in B in Matthew, which is among the lowest counts in our MSS, and amounts to one singular reading for every eleven verses. There are high numbers of transpositions, influence from context, and several changes from Koine to Attic and vice versa, yet the readings rarely, if ever, change the meaning of the text.

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\(^{6}\) In 10:1, pneumatw has a moveable nu as it occurs at the end of a line.

\(^{7}\) Pisano, “The Text of the New Testament,” 28. Pisano does not note the contracted forms p8n8s8 and p8n8i8 for pneuma.

\(^{8}\) In 12:35, anqrwpoj is written an on one line and q8rwpos on the following. In 24:39, 44, anqrwpou is written a 8, then continues to the next line, q8rwpo. Likewise in 6:1, anqrwpoin is written a 8, then continues to the following line, q8wpoin. In 15:20, anqrwpone is written anqrwp 8 as is occurs at the end of a line.

\(^{9}\) In 16:13, uion is written ui08, as is occurs at the end of a line.

\(^{10}\) The sacral full word ouranw contains a moveable nu when it occurs at the end of a line (3:2; 5:20; 7:21; 8:11; 10:7; 19:12, 14; 25:1).

\(^{11}\) See appendix three.
3.3.1. ORTHOGRAPHY

3.3.1.1. Itacisms

In B in Matthew, there are “consistent”12 itacistic changes i > ei (73).13 There are no other itacistic changes in the singular readings of B in Matthew.14

3.3.1.2. Other Vocalic Changes

Vocalic changes are some of the most frequent types of changes in the singular readings in B in Matthew (13.4% of the singular readings). There are eight varieties of vocalic (non-itacistic) changes: a > o (19:12; 26:53a), ai > a (13:48), e > a (13:14), e > h (25:10), e > i (26:53b), ea > e (28:2-3), and ei > e (10:22). In addition, several changes involve an iota omission in kai (6:19), oi (12:1b), and eautoij (21:38a). Iota is omitted before a back vowel (26:59),15 and it is added in another instance which creates a hiatus (26:14).16

3.3.1.3. Consonantal Orthography

There are no orthographic consonantal additions in B in Matthew, but there are nine types of omissions and one exchange: these are the most persistent type of singular reading in B in Matthew, found in 26.8% of the singular readings. There is the simplification of double nu in forms of Ιωάννης (3:4; 4:21; 11:2, 4, 7, 11, 12, 13, 18; 14:3, 4, 8, 10; 21:26, 32),17 and the simplification of a double mu (23:25).18 There is omission of medial nu following mu (10:19),19 omission of final nu (7:16; 21:17; 21:41), omission of a medial nasal before a dental stop (26:63),20 omission of

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13 In Mark in B, Voelz counts the change i > ei in B “chief among its features.” Voelz, “The Greek of Codex Vaticanus,” 211.
14 See appendix eighteen.
15 A similar omission of iota is found in LXX Susanna 1:60, yeudomarturaj. Gignac states that “an accented i is very frequently omitted before a back vowel,” which may be the case in B* in 26:59. Gignac, Grammar, 1:302. Gignac, Grammar, 1:109, 319.
16 The instances of nn > n in Ιωάννης are simplification, though it is only found once in Gignac’s study and not in a proper name. Gignac, Grammar, 1:158.
19 Such omissions are frequent in the Byzantine papyri. Gignac, Grammar, 1:116-117.
sibilant before a dental stop (3:12), omission of initial sigma (12:33), omission of final sigma before a word beginning with a vowel (13:15), and omission of final sigma before a word beginning with a consonant (15:32). There is one singular dental exchange \( \text{kat} \rightarrow \text{kaq} \) (20:17).

3.3.2. MISCONSTRUED SPELLINGS

Some unusual spellings are found in B in Matthew (21:46; 28:11). There are some instances where a syllable has been omitted (17:23; 18:9) or is simply misspelled (27:1).

3.3.3. NOT CONSTRUED IN CONTEXT

In some instances, the text of B contains a singular reading that is construed neither grammatically nor logically (13:30; 21:33). One omission of ten letters does not have evidence of parablepsis (10:14).

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24 The dental exchange in 20:17, \( \text{kat} \rightarrow \text{kaq} \), is also found in non-singular instances in B in Matthew, e.g. 17:1, 19; 24:3.
25 The reading of B* is difficult to see here. If it is \( \text{ekrathsai} \) (so INTF, similar to \( \text{ekrathsa} \) in Swanson), then the scribe has added an augment to the verb in the infinitive mood.
26 The spelling \( \text{skoustwdiaj} \) in B* instead of \( \text{koustwdiaj} \) is flummoxing; it is not found in Gignac, Moulton and Milligan, Liddell-Scott, or BDAG. The initial sigma could be a dittograph of the preceding \( \text{thj} \), but the same addition of sigma is found on \( \text{koustwdian} \) in B* K in 27:65 (though not in 27:66).
27 The \( \text{th} \) of \( \text{trith} \) is omitted in B*.
28 The final syllable –\( \text{zei} \) is missing from \( \text{skandalizei} \) in B.
29 The word \( \text{genomenhj} \) is recorded as \( \text{gomenhj} \) in B*.
30 The text of B* reads a feminine pronoun where \( \text{rell} \) reads a neuter. The pronoun refers to the articular infinitive to \( \text{katakausai} \), and is therefore not grammatically construed.
31 The verb is 2p in B*, but 3s would be the sensible reading because of the 3s subject in 21:40, \( \text{o kurioj tou ampelwnoj} \). The reading in B* could have been influenced by the 2p verb that begins 21:33, \( \text{akousate} \), but the verbs surrounding \( \text{ecedete} \) are all 3s (\( \text{efuteusen}, \text{perieqhken}, \text{wrucen}, \text{wkodomhsen}, \text{and apedhmhsen} \)). The word \( \text{ecedete} \) occurs in the middle of a line of text in B, so it is not the case of a moveable nu at the end of a line which would match the other –\( \text{en} \) verbal endings.
32 The omission of \( \text{mn(n) dechtai u} \) renders the reading of B* nonsensical. A verb (i.e. \( \text{dechtai} \)) should be present here for grammatical construal, but the greatest indicator of a scribal blunder within the variation unit is the omission of the upsilon of \( \text{umaj} \). The entire omission consists of ten letters if the exemplar of B* read as \( \text{rell} \) (if the exemplar read as B\(^{31} \), the omission is still of ten letters, consisting of the nu of \( \text{mn} \) and the contraction of \( \text{ai} \) to a single letter in \( \text{dechtai} \)). This haplography does not consist of parablepsis, but it does align with other omissions of 10 letters.
3.3.4. PARABLEPSIS

3.3.4.1. Haplography

There are instances of omissions when there is evidence of one letter of parablepsis that could have resulted in homoeoteleuton (5:16; 13:17). There is an instance of homoeoarchton, consisting of two letters of parablepsis (19:17). There is an instance where a word is truncated, possibly due to parablepsis within the word itself (21:38b), and a three-letter word reduced to one letter, perhaps due to parablepsis with the following word (27:45), as well as a similar phenomenon (14:13).

33 The text of B does not read erga following kala. The word kalon “describes a work as it is seen by others,” writes McNeile (Matthew, 57). He references two other instances in the gospels where kalon + ergon is used in a similar context, Mt 26:10 and Jn 10:32. In neither instance is ergon omitted or altered in B; nor in the instances of rabinic expression involving kala and erga that Gundry lists (Mt 3:10; 7:17, 18, 19; 12:33) does the text of B have readings that suggest something else besides good works (Gundry, Matthew, 78), which is “an established expression” (Luz, Matthew, 1:252). The omission here may be a result of a scribal leap from alpha to alpha, or because it is understood in ta kala it is omitted. The meaning of the pericope is not changed with the omission (so Nolland, Matthew, 211 n. e).

34 Concerning a similar wording in 10:41, Gundry connects dikaioi, a Mattheanism, with dikaiou, stating that Matthew pairs prophets with righteous men (Gundry, Matthew, 258), but the text of B reads dikaioi in 10:41, unlike 13:17. The scribe may have omitted kai dikaioi in 13:17, which is a portion of the subject, by homoeoteleuton, leaping ten letters from iota to iota. If it is an intentional alteration, perhaps the scribe is commenting on the nature of prophecy.

35 The text of B* lacks the number eij here. Perhaps the parablepsis of epsilon (and sigma) incited a leap from eij to estin.

36 The omission of om in klhronomoj may be a leap from omicron to omicron.

37 The text in B* records only the epsilon of ewj, perhaps because of a jump from omega to omega: ewj wraj.

The reading in B* here is difficult to see. The INTF tentatively notes that the scribe of B* omitted en (marked as ut videtur), but Swanson indicates an adverb change ekeigen > ekei here (Swanson does not distinguish ut videtur readings in his work). If the reading is as the INTF cites, there is a chance of homoeoteleuton, a leap from en to en. If the reading of B* is as Swanson cites, then such an alteration may be the result of proleptic attraction, ekei for ekeigen. Turner, Syntax, 226, §2. Wallace states that distinction of far/near demonstratives is not always made in the NT (Wallace, Greek Grammar, 318, 328), however, similar instances of ekeigen + anaxwrhsen in 12:15 and 15:21 (Davies and Allison, Matthew, 2:486) are not altered in B. In addition, Nolland notes that “the use of ‘from there’ with ‘withdrew’ links a pattern in Matthew in which a verb for moving on is used to point to the itinerant nature of Jesus’ ministry.” Nolland, Matthew, 588. Of the eight other instances of a similar pattern identified by Nolland in Matthew, never does the scribe of B change the adverb ekeigen (cf. 4:21; 9:9, 27; 11:1; 12:9, 15; 13:53; 15:21, 29; 19:15 where probaj, paragwn, paragonti, metebh, metabaj, anaxwrhsen, methren, ecelqwm, or eporeuqh are found), but there are, however, other possible instances of the scribe creating haplography with small amounts of parablepsis; therefore, if the reading of B* here is as INTF cites, which is probably the case, it would be in alignment with other instances of haplography.
3.3.4.2. Dittography

There is one instance of a dittograph (21:4) and a sort of modified dittograph (26:57).

3.3.5. Influence from Context

In some instances, the textual context seems to have some bearing on a singular reading—it seems possible the preceding or proceeding text has influenced a change for 6.18% of the singular readings in B in Matthew. Sometimes text is repeated from preceding text (2:13; 17:15). Influence from the preceding text could have created a theological reading in one instance (12:32a). There is a substitution of a proper name with a pronoun, which may have been influenced by preceding text (26:51). Sometimes proceeding text influences changes as well (15:11; 25:32).

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39 The scribe of B* leaps 20 letters, perhaps caused by pi in plhrwqh and profhtou, and repeats text.
40 The text of B* reads oi de krathsantej ton Ihsoun efugon at the beginning of v.57, which is similar to the addition in G*, oi de stratiwtai krathsantej ton Ihsoun (which is mostly a dittograph, save stratiwtai). The addition here in B* creates a modified dittograph, in that the beginning of v.57 is repeated, then the final word of v.56, efugon, is repeated. If Ihsoun in v. 57 is spelled in full in the exemplar of B, then the addition is of 30 letters, but if Ihsoun is abbreviated as i8n8 as it is in B in v. 57, then the addition involves 26 letters.
41 The prepositional phrase of v.12, eij thn xwrn autwn, is repeated in v.13 in B. It could have been prompted by the similar anaxwrhsan (v.12) and anaxwrhsantwn (v.13). The repetition occurs 36 letters (or 35 letters if not counting the nu omission at the end of a line) after its principle occurrence.
42 The preceding mou is repeated after uion.
43 The addition of the negative ouk in B* in v. 32a changes the meaning of the verse to read that it will not be forgiven if someone speaks against the son of man. Nolland states that the addition of ouk in B* destroys the structure of the sentence, and results in the protection of the significance of the son of man. Nolland, Matthew, 503 n.d. (The addition is not found in the parallel in B in Lk 12:20.) The addition in v.32a could have been influenced from the context, as the "synonymous parallelism" (Nolland, Matthew, 505) with the previous verse reads, blasfhmia ouk afeqhsetai; and therefore, the subsequent use of afeqhsetai retained the negative.
44 The previous reference to Jesus was by a pronoun (26:50 auton), which might have influenced the substitution of Ihsou for autou in v. 51. (Hoskier notes that B* is ut videtur and agrees with “Hil” here, but no reference is given for a treatise of Hilarius’s and after consultation of the facsimile, it seems the distinction of ut videtur is not warranted. Hoskier, Codex B, 1:16.)
45 The verb in B here is simple, whereas other MSS contain a compound. The word eij that follows the verb could have influenced the change to eliminate redundancy. Or, perhaps, the scribe leaped from epsilon to epsilon in the verb, thus omitting its prefix, eis.
46 Several scholars note that the difference between probata and erifwn is not entirely clear, and why a shepherd must separate (aforiei/aforisei) them is even more puzzling (cf. France, Matthew, 961-962; Nolland, Matthew, 1025-1026; Luz, Matthew, 3:276-277). The text of B singularly reads erifwn as a diminutive in 25:32. The word in diminutive form is also found in the following verse, 25:33 erifia, in all MSS (also, an interchange is found in Tob 2:12, 13, erifion and erifoj. BDAG, s.v. erifion). The scribe could have noticed a way to distinguish probata
3.3.6. **INEXPLICABLE READINGS**

One omission in B in Matthew eliminates part of the subject of the sentence (26:3). The combination *presbuteroi* + *tou laou* occurs in four instances in the synoptics, all in Matthew: 21:23; 26:3; 26:47; 27:1. Only in 26:3 does the text of B not read part of the subject, *tou laou*.

There is only one instance where the text of B is singular in its omission of an article (20:32). Sometimes small words (two or three letters) are omitted, perhaps due to carelessness (1:25; 12:48, 16:17). In another instance, an adjective is changed to an adverb and the word that the adjective modified is omitted (22:39).

3.3.7. **ATTIC AND KOINE GREEK**

Some of the singular readings in B in Matthew seem to be Atticisms, or at least more closely aligned with classical usage than Koine (5:10, 11; 12:32b), but a few

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from *erifia* in v. 33, thus gaining clarity in v. 32 by employing a diminutive. (Interestingly, the scribe of B, along with P, write *erifion* for *erifon* in Lk 15:29.)

47 The combination *presbuteroi* + *tou laou* occurs in four instances in the synoptics, all in Matthew: 21:23; 26:3; 26:47; 27:1. Only in 26:3 does the text of B not read part of the subject, *tou laou*.

48 The text of B does not read the article for *Ihsouj* here, which is found in indirect speech.

49 The context of Mt 1:25 is concerns the virginity of Mary, specifically that Joseph had no relations with her until *ewj* ([ou]) she had born a son. The combination *ewj* + *ou* is often used with aorist indicative in the NT (BDAG, *s.v.* *ewj*, 1. b.), which is the case here with *eteken*. The text is grammatically construed with or without *ou* (McNeile, *Matthew*, 10). (The text of B does not contain variant readings in similar occurrences of *ewj* in 5:25, 26 or 16:28, but the contexts are different from 1:25. For a list of uses of *ewj* in the NT see Hoskier, *Codex B*, 1:221-225.) No matter if the reading is *ewj* *ou* or simply *ewj*, because when *ewj* *ou*, *ewj*, or *ewj* *otou* follows a negative in the NT, the implication is “that the negatived action did, or will, take place after the particle . . . [and] the words [in 1:25] are concerned only with the fact of virginity at the time.” McNeile, *Matthew*, 10. Hoskier states, “In a great variety of ways *ewj* is used in the N.T., and this may have led to carelessness.” Hoskier, *Codex B*, 1:221. It seems, then, that the omission of *ou* in B* here does not alter the passage grammatically or theologically, and perhaps Hoskier’s sentiment about carelessness is accurate here.

50 The text of B* does not read *mou* in Mt 12:48 (nor in the parallel with codex D, Mk 3:33). The omission does not resemble typical or Koine usage (cf. BDF §284.1) and is probably an accidental omission.

51 Contrary to Swanson, 1424 does in fact read *otij* here, which makes the omission a singular reading in B* (see MS 1424 folio 031b line 16 on the website for Center for the Study of New Testament Manuscripts: http://images.csntm.org/Manuscripts/GA_1424/GA_1424_0031b.jpg. Accessed 05 January 2013). The omission of the causal *otij* in B* here creates a difficult reading, but it is still grammatically construed (on causal adverbial *otij* see Wallace, *Greek Grammar*, 460).

52 In a comparison of Mt 22:39 to the Markan parallel (12:31), Luz states that *omoia* in Matthew, which is absent in Mark, means, “The second commandment is of equal importance with the first.” *Luz, Matthew*, 3:83. In the variation unit in Mt 22:39, the text of B reads an adverb, *omoijj*, in place of an adjective, *omoia*, and omits the dative pronoun (the use of dative with the adjective *omoia* is, however, “frequent” in the NT. Turner, *Syntax*, 220). Perhaps the change to adverb rendered the pronoun unnecessary if it is understood in context.

53 The form *eneken*, as opposed to *eneka*, is generally found from the 3rd cent. C.E. onward. BDF §35.3; Moulton-Milligan, 213, *s.v.* *eneka*, *e3neka*, *e3neken*, *e13neken*; BDAG *s.v.* *e3neka*. (In the NT, *eneka* is found in Mt 19:5 in a few MSS including B; Mt 19:29 in few MSS; Mk 13:9 only in B; Lk 6:22 in most MSS; Lk 21:12 in codex D; Act 19:32 in some MSS including B;
more singular readings exemplify Koine grammar rather than Attic (10:16, 10:25a, 25b; 25:6). There is a fluctuation of declension with the dative plural of sabbaton, which does not resemble the typical Attic form (12:1a).

3.3.8. AORIST CONSTRUCTIONS

An alternate, but construed, spelling is found for an aorist form of ὅντα (17:16). In a few consecutive instances, there is a move away from the aorist tense to present in γέννα in Jesus’ genealogy (1:12a, 12b, 13).

There are instances where 2nd aorist active endings are found on 1st aorist verbs (7:25; 8:32; 9:3, 28), and the reverse (23:23). It is interesting to note that in a MS where there are changes Koine > Attic and vice versa (Act 26:21 in most MSS; Rom 8:36 in many MSS.) The word ἐνέκα is found in B as a singular reading in Mt 5:10, 11, when Jesus is addressing the crowds during the Sermon on the Mount (the Beatitudes). The usage here could be an attempt to add an Attic element to Jesus’ speech.

The construction οὐ μὴ + aorist subjunctive or future indicative is found in classical usage, but is considered more emphatic in the NT and is usually restricted to LXX quotes and the words of Jesus, as it is here in * B. BDF §365. The text of B is singular, reading an aorist construction rather than the future indicative as in rell, but the reverse is typical of the progression of classical to Koine where the subjunctive is replaced by the future. BDF §363.

The reading in B is accusative, εἰς μεσον, rather than dative en μεσω. The preposition εἰς was used with verbs of rest in classical, whereas en was used with verbs of motion (Zerwick, Biblical Greek, §99). In Hellenistic Greek, “the distinction between rest and motion begins to be neglected” (ibid.) which could account for the alteration in B here because εἰς μεσω modifies a verb of motion, ἀποστέλλω (Zerwick, Grammatical Analysis, 30). Therefore, the construction in B here seems to be Koine.

The text of B* reads the dative instead of the accusative in two “awkward” instances in 10:25a, 25b. McNeile, Matthew, 144. The accusative in Koine Greek was being phased out (Wallace, Greek Grammar, 138), but the change in B* here may result from contemporary usage because the dative takes the place of the classical accusative (Zerwick, Biblical Greek, §51) in the default case of the oblique cases in classical. Wallace, Greek Grammar, 177.

The text of B reads an aorist middle γίνομαι in place of a perfect active in 25:6. In some instances in the NT, the perfect replaces the aorist in narrative, which is a late classical and phenomenon. BDF §334. The narrative in Mt 25:6 is one of the places where the perfect is used where an aorist is expected in Koine, but B reads an aorist.

Concerning the word Sabbath(s), the readings in rell and B are both neuter plural dative, but rell is a 3rd decl. and codex B is a 2nd decl, which is a fluctuation in declension (BDF §52). The 2nd decl. form, sabbatoij, in the LXX is typically preceded by en toij (cf. Lev 26:35; Num 28:10; 1 Chr 23:31; 2 Chr 8:13; Zech 8:13; Ezek 45:17; 46:3), unlike here in B where the preposition is not found. Also, in 12:12, B 1555 read the 2nd decl.

Instead of ἥνυν ἡσαχας, the text in B reads ἥνυν ἡσαχας, a change h > as. Both are 3p aorist indicative. The form in B appears to be an acceptable spelling in the LXX: Josh 15:63; 17:12; Judg 1:19; 2:14; 14:14; 2 Chron 30:3; Ezra 2:59; Neh 7:61; and Obad 7. The form ἥνυν ἡσαχας is also found in LXX and NT: Exod 12:39; Judg 2:14; 2 Kings 3:26; Job 32:3; Ps 129:2; Isa 7:1; Dan 5:15; Matt 17:16; Luke 9:40; and Heb 3:19.

Of the 38 occurrences of the aorist γέννα in the genealogy of Jesus in Matthew (1:1-16), the text of B reads a present tense in three instances, 1:12a, 12b, 13. The alterations all occur consecutively at the start of the third list of generations (1:12-16), but the regular employment of εγεννησαν resumes after the three occurrences of γεννα.
of 1st aorist > 2nd aorist and vice versa. In the singular readings, the Attic aorist constructions outweigh Koine aorist constructions (four to one), but Koine grammatical constructions are found more often than Attic (five to three in favor of Koine). Nevertheless, the bottom line is that both Koine and Attic usage is found.

3.3.9. TRANSPOSITIONS

Words in B in Matthew are transposed more frequently than most other types of singular readings, comprising 8.24% of the singular readings. In some instances in B in Matthew, verbs are placed forward in sentences (13:39; 20:27) or moved back (15:15). Sometimes the genitive pronoun is placed before the word it modifies (18:31; 20:13; 20:34). One transposition may be stylistic (22:43), and one corrected leap may produce a theological reading (6:33).

In the aforementioned transpositions, good grammar is reflected in readings that involve placing a genitive pronoun (or dative) forward in sentences (15:15; 18:31; 20:13, 34) or placing it after the verb (20:27).

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61 The verb estin is placed closer to the beginning of the sentence, which is good biblical Greek placement (with Hebraic influence). Turner, Syntax, 347-348.
62 The text of B X 085 in Mt 20:27 resembles Mk 10:44 (especially D W / 565 2542, which read umwn einai zwtoj). The singular feature of the text of B in Matthew, however, is the transposition to predicator > adjunct > complement.
63 The word order in B here is transposed to subject > complement > predicator.
64 The word order is transposed genitive pronoun > subject.
65 The singular portion of the variant in B here is the transposition within the partitive genitive complement (eni autwn).
66 In B, the transposition occurs with the complement here. The genitive pronoun has been placed prior article and noun.
67 The text of B* Q contain an additional auton than rell, but the word order between B* and Q differs slightly.
68 In B here, the words basileian and dikaiosunhn are transposed. According to Metzger, the result of the reading in B “suggest[s] that righteousness is prerequisite to participation in the kingdom.” A Textual Commentary, 16. Such an interpretation is accurate if in Mt 5:10, 20, dikaiosunhn “represents the distinctive lifestyle of the disciples” (France, Matthew, 271).

The intention of the reading in 6:33 is difficult to determine because there is evidence of parablepsis: thn. The two instances of thn stand directly on top of each other in B, both occurring as the final word on a line. Thus, it is possible to see that after the principle thn was copied, the scribe skipped to the following thn and copied dikaiosunhn out of order, then noticed his mistake and copied basileian so as to not leave it out altogether. Even if the reading is a corrected leap, Metzger’s interpretation is reasonable, but it means that the reading is accidental, not intentional.
69 Concerning pronoun placement, “Unemphatic (enclitic) pronouns and the like are placed as near the beginning of the sentence as possible;” and “Unemphatic pronouns tend to follow immediately the verb.” BDF, 249, §473.1; 248, §472.1.d.
3.3.10. Substitutions for Synonyms

Some words are substituted with synonyms (6:32;70 16:4;71 27:13).72 Pronouns are changed to reflexive in two instances, which may be stylistic (5:28;73 13:24).74 These substitutions account for 5.15% of the singular readings in B in Matthew. (Reflexive pronouns in B in Mark are also found, but Voelz is vague here, noting that they occur in 5-10 instances.)75

3.4. Conclusion

Pisano notes that “harmonizations and conflate readings, which are found frequently in later manuscripts, are generally absent from B.”76 Indeed, no singular readings in B in Matthew seem to consist of harmonizations or conflations. In a comparison of B to P75, Porter states that “a large number of textually insignificant variations (spelling, itacism, confusion of vowels and consonants with like sounds, nu-movable, confusion of the endings of the first and second aorist forms)” exist.77 These same types of variations in B when compared to P75 are also found in the singular readings of B in Matthew.

In several instances in B in Matthew, groups of ten letters either produce or result in singular readings: could this indicate that the exemplar had ca. ten letters per

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70 The text of B* contains a verb substitution, from xrhzw (have need of) to xraomai (make use of), which the latter is “a common multivalent term” (BDAG, s.v. xraomai). The reading of B* is a mere difference of the omission of -ze- in the verb xrhzete. The connection to 6:8, xreian, need (Davies and Allison, Matthew, 1:659; France, Matthew, 270), is now disconnected with the verb change in B* in v. 32.
71 The verb read in B* here, aitei, is a contextual synonym for epizhtei.
72 The interrogative pronouns posa (so rell) or osa (so B) in 27:13 are used as an exclamation, and are both characteristic of NT Greek as opposed to classical (BDF §304; Turner, Syntax, 50). The forms posoj and osoj both seem to be used in classical and Koine, but no MSS read these here (BDAG s.v. o3soj, s.v. p0/s0j; Moulton-Milligan s.v. o3soj, s.v. p0/s0j).
73 The text reads a reflexive pronoun here in place of autou. In v.28 in B, the epsilon of en occurs almost directly above the epsilon of eautou, which could have influenced the epsilon addition of autou if it was unintentional.
74 The text of B reads a reflexive in place of autou (but in a close parallel, 13:31, en tw agrw autou, the scribe does not change the pronoun to reflexive).
77 Porter does not, however, state how many insignificant differences there are between in his comparison. Porter, “Papyrus Bodmer XV (P75) and the Text of Codex Vaticans”. JBL 81 no. 4 (Dec. 1962): 367-368.
line.\textsuperscript{78} There are about 16-18 letters per line in B the NT,\textsuperscript{79} which means if the exemplar had ten letters per line, then the scribe of B would have not been copying his exemplar exactly line for line. Not much more can be made of this since there are so few examples, but perhaps variants elsewhere in B in the NT also arise from the same phenomenon.

There are two instances where singular readings result in theological changes (6:33; 12:32a), but these have evidence that could indicate error.

Voelz argues that the text of B in Mark has an Attic tendency.\textsuperscript{80} Such a one-sided preference is not found in the singular readings in B in Matthew since there are instances of both Koine and Attic grammar and aorist forms.

Overall, the singular readings in B in Matthew do not indicate a concern for improving the text, rather, there seems to be a concern for creating as few aberrations as possible—perhaps this could indicate a concern for preservation of the text. There are a few examples of transpositions and grammar changes, but these are rare (especially rare are orthographic changes) and it would seem that the scribe fared well in accurate exemplar reproduction, if that can be inferred from producing the fewest singular readings per verse of our MSS.

\textsuperscript{78} There are two omissions consisting of ten letters (10:4 and 13:17). One addition is of a multiple of ten letters (21:4) and another readings is an addition of a word that occurs ten letters previous (17:15).

\textsuperscript{79} Metzger, Manuscripts of the Greek Bible, 74.

\textsuperscript{80} Voelz, “The Greek of Codex Vaticanus,” 228, 229.
CHAPTER FOUR: CODEX EPHRAEMI

4.1. INTRODUCTION

Codex Ephraemi Syri Rescriptus has been likened to “a man who has been maimed in the wars. Its beauty and its fulness are departed,” writes Gregory.¹ During the twelfth century, the codex was “dismembered” and the parchment was reused for another text.² The original biblical text was erased, and then written “in large cursive letters scrawling over the shadows of the former text”³ were thirty-eight treatises of St. Ephraem, the fourth-century Syrian Church father (hence the name Ephraemi Syri Rescriptus).⁴ Tischendorf attempted to “decipher the almost totally obliterated underwriting of the palimpsest” by applying chemical reagents—the results were published in 1843.⁵ After the invention of the ultra-violet lamp, Lyon gained a better view of the underwritten biblical text for his 1958 dissertation.⁶ Today, the biblical text is difficult to determine in many places and the indication of ut videtur for some readings is especially appropriate with this MS. Thus, Ephraemi presents a unique problem compared to other MSS in the study: the entire biblical text was actually erased. Although modern techniques aid in reading most of it, many readings are still difficult to see which has led to differences in transcriptions. A few potential singular readings, 12:13a, 13b; 14:33, are too obfuscated to be certain of the true

¹ Gregory, Canon and Text, 348.
² Parker, New Testament Manuscripts, 73. MSS written on parchment (and occasionally on papyrus) were sometimes “rubbed clean of their writing in order to be written on a second, or even a third time. It was quite a common practice between the sixth and ninth centuries when papyrus and parchment were in short supply.” Such re-used MSS are known as palimpsests. Vaganay, Introduction to New Testament Textual Criticism, 9. There are at least 57 majuscule Greek NT MSS that are palimpsests and 51 (or 52) majuscule lectionary palimpsests. Parker, “The Majuscule Manuscripts of the New Testament,” 23.
³ Dunn, “An Examination,” 9
reading and therefore these are not counted as *singular* in the study (and are
relegated to appendix nine).\(^7\)

Some portions of Matthew are not extant in Codex C. There is a lacunae in
1:1-2, as well as eight missing leaves containing 5:15-7:5; 17:26-18:28; 22:21-23:17;
24:10-45; 25:30-26:22; 27:11-46; 28:15-end.\(^8\)

4.1.1. SCRIBE AND CORRECTORS

One scribe is responsible for the initial transcription (scribe A) and there are two
correctors (scribes B and C).\(^9\)

4.1.2. DATE AND PROVENANCE

A date of 400-450 is a reasonable estimate for the MS,\(^10\) and was produced, perhaps
in Egypt.\(^11\)

4.2. NOMINA SACRA

Several *nomina sacra* are always contracted. Every lexeme of *Ihsouj* (i\(8\)s\(8\),
i\(8\)u\(8\), i\(8\)n\(8\)), *Xristoj* (x\(8\)s\(8\), x\(8\)u\(8\), x\(8\)e\(8\)), *Qeoj* (q\(8\)s\(8\), q\(8\)u\(8\), q\(8\)w\(8\),
q\(8\)n\(8\)), *pathr* (p\(8\)h\(8\)r\(8\), p\(8\)r\(8\)s\(8\), p\(8\)r\(8\)a\(8\), p\(8\)e\(8\)r\(8\), p\(8\)r\(8\)w\(8\)n\(8\)), *mhthr*
(m\(8\)h\(8\)r\(8\), m\(8\)r\(8\)s\(8\), m\(8\)r\(8\)i\(8\), m\(8\)r\(8\)a\(8\), m\(8\)r\(8\)a\(8\)), *Israhl* (i\(8\)h\(8\)l\(8\)) and *Daueid*
d\(8\)a\(8\)d\(8\)) in C in Matthew are contracted as *nomina sacra*. There is one instance of

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\(^7\) In 12:13a Tischendorf records an elision, but Swanson reads a dittograph of *kai*. Lyon
states that for the reading of 12:13a and 12:13b, “Nothing can be seen of traces of the original text.
Holes prevent us from telling whether the original scribe wrote more of less than the corrector.” Lyon,

In 14:33, Lyon states that, “Nothing can be seen, even with the infra-red photograph, of the
original letters. Two letters undoubtedly have been added, but this is the most we can say with any
certainty.” Lyon, “A Re-examination,” Ph.D. diss., 331. According to a very tentative judgment,
perhaps the *prima manu* only omitted the article for *ploiw* in 14:33 (so Lyon).

\(^8\) Lyon, “A Re-Examination,” Ph.D. diss., 10. See also C 04 in *Codices Graeci et Latini*, in
the NA\(^26\), 799.


\(^11\) Lyon believes there is “one fairly solid piece of evidence” for an Egyptian provenance,
which is the use of the Egyptian form *tetraarxhj* instead of *tetarxhj*. Lyon, “A Re-
Examination,” Ph.D. diss., 18. The word *tetraarxhj* is used 6 of 7 times in C. Milne and Skeat,
*Scribes and Correctors*, 67 n. 1. On the other hand, Lyon contends that pinpointing the provenance to
Egypt may not so easily accomplished, depending on how widespread Alexandrian Greek was at the
time. Gregory conjectures that it was written in Egypt before the middle of the fifth century. Gregory,
*Canon and Text*, 348.
a lexeme of anqrwpoj written in plene, found in 10:23 as a part of the Son of Man phrase—otherwise, it is always abbreviated (a8n8o8s8, a8n8o8u8, a8n8w8, a8n8o8n8, a8n8o8i8, a8n8w8n8, a8n8o8i8s8, a8n8o8u8s8).

With Kurioj (k8s8, k8u8, k8n8, k8e8), pneuma (p8n8a8, p8n8s8, p8n8i8), and uioj (u8s8, u8u8, u8w8, u8n8, u8e8), there is a clear distinction between sacral instances, which are always abbreviated, and nonsacral instances, which are always plene.

The contracted nomen sacrum lexemes of ouranoj (o8u8n8w8n8, o8u8n8o8i8s8) are employed the least of any nomina sacra in C in Matthew, occurring only twice (7:21; 16:19). Otherwise, it is always written in plene. The nomen sacrum form of Ierousalhm (i8l8h8m8) is found in three instances (2:1; 23:371, 372), otherwise it is always written in plene.

4.3. THE SINGULAR READINGS IN EPHRAEMI IN MATTHEW

Ephraemi contains 75.25% of Matthew, or 806 of 1,071 verses. The extant material in Matthew produces 75 singular readings, which amounts to one singular reading per 10.74 verses. This is the fewest amount of singular readings of our MSS in Matthew, but singulars occur only slightly more frequently than in Vaticanus in Matthew (where there is one singular for every eleven verses).13 Itacistic and orthographic changes each occur less often than the most frequent type of alteration, haplography. There is one harmonization to Mark, which is uncharacteristic compared to the other types of readings.

4.3.1. ORTHOGRAPHY AND SPELLING

Hernández found that 15.58% of the singulars in the text of Revelation in Ephraemi are orthographic variations that are comprised of “consonantal confusion (1); vowel

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12 See appendix four.
13 Hernández states that his conclusions of scribal habits in C in Revelation “cannot be considered incontrovertible proof of a particular scribal tendency” due to the six absent leaves, yet he could still deduce some scribal habits. Hernández, Scribal Habits, 135. Ephraemi has 62.22% of the text of Revelation extant, or 252 verses. There is more than three times the amount of verses extant in C in Matthew than Revelation.
replacement (8); and consonantal duplication (3).” Apart from itacistic spellings, he discovers seven different exchanges: a > e (1), e > a (1), ei > h (1), ie i > i (1), o > a (1), ou > w (1), and w > ou (2).

The orthography in C reflects some of the same changes recorded by Hernández in Revelation and Gignac in the Roman and Byzantine papyri, but there are more and different spelling variations in C in Matthew than are noted by Hernández and Gignac. This may not only suggest a lack of standardization of the time, but a lack of standardization within Ephraemi (at least between the books of Matthew and Revelation).

4.3.1.1. Itacisms
There are not many itacistic spellings in C in Matthew, the greatest being i > ei (11), followed by the reverse, ei > i (3), then e > ai (2) and its reverse, ai > e (1).

4.3.1.2. Vocalic Orthography
Changes involving vocalic orthography are one of the most common types of singular reading in C in Matthew (12% of the singular readings). Outwith itacisms, other vocalic changes include ai > a (9:15), ai > ei (8:31), eh > h (17:15), ei > e (14:4), h > e (3:10), h > i (24:4), o > a (15:11), o > e (8:32), and either o > ow or w > ow (12:6).

4.3.1.3. Consonantal Orthography
Few changes in C in Matthew involve consonantal orthography. There is one lingual change (4:21a) and one labial change (16:12).

4.3.1.4. Letter Omissions

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14 Hernández, Scribal Habits, 138.
15 Hernández, Scribal Habits, 139-140.
16 See appendix nineteen.
17 Lyon suggests that the reading is meizown, but is unsure. Lyon, “Re-examination,” Ph.D. diss., 330. Tischendorf notes that there is something, perhaps an omicron, before the omega in meizwn. Tischendorf, Codex Ephraemi, 312.
Omissions of single letters are frequent among the singular readings in C in Matthew (10.66% of the singular readings). When there is no evidence of parablepsis and the reading is unlikely to be an orthographic spelling, there are instances where words are shortened by one letter (8:5; 11:21; 20:19; 27:64). There are two aberrant spellings that occur more than once, Iwsafat > Iwsafa (1:81, 82) and twn > tw (13:44; 26:51).

4.3.1.5. Letter Additions
There are instances where words are lengthened by one letter (16:22; 22:10a; 26:50; 27:58), and sometimes the addition is a final sigma (4:2, 21b; 7:9).

4.3.1.6. Other Spellings
There are several misconstrued spellings in Ephraemi. There are word-ending conflations (7:16; 23:26) and inexplicable spellings (2:16; 8:21; 16:3). In

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18 The change from masculine to neuter is nonsense in context. It is not an instance of a moveable nu because it does not occur at the end of a line in C.
19 The variant in 27:64 is an aphaeresis of epsilon. Gignac, Grammar, 1:319.
20 The variant in 13:44 (but not 26:51) is an omission of final nu before a word beginning with a rough breathing on the vowel. Gignac, Grammar, 1:112.
21 The change from verb, epitiman, to noun, epitimian, is the difference of a single letter, iota, and could be accidental repetition influenced from the repetitious iotas in the verb.
22 The “curious usage” of agamoj in C here could be translated as unmarried [person] (BDAG, s.v. a!gamoj). Such a translation, however, produces nonsense: the unmarried person was filled with guests. If agamoj means single estate, then the reading in C is grammatically construed, but still nonsense in context (Liddell-Scott, s.v. a)ga/metoj). Perhaps the alpha of agamoj was accidentally influenced by the preceding aga of agaqouj. Tischendorf states that the reading of C is vitiose, or faulty (Tischendorf, Novum Testamentum Graece, 1:141).
24 The reading of C appears to be a nonsense conflation of plural and singular accusative noun endings. Lyon states that scribe A “conflated his two choices.” Lyon, “Re-examination,” Ph.D. diss., 328. Tischendorf writes that the ending is “yolked together” (coniunxit). Tischendorf, Novum Testamentum, 1:32.
26 Lyon records b81le8e8e8e8e8m8 as a nomen sacrum for Bhqleem (Lyon, “A Re-Examination,” Ph.D. diss., 9). This is the only instance of such a spelling in Ephraemi in all of the other occurrences of Bhqleem in the MS. In Tischendorf’s transcription (Tischendorf, Codex Ephraemi Syri Rescriptus, 5, ln. 23), there is no bar over bleem as other nomina sacra have in Ephraemi and Lyon makes no note of an error in Tischendorf here. The word bleem in Mt 2:16 is unique in that omissions of more than one letter in C in Matthew usually comprise a complete syllable, but not here, which is the omission of hq. It is difficult to decide if it is a nomen sacrum that occurs nowhere else or a misspelling that occurs nowhere else.
27 The spelling may be influenced by the similar letters of maqhtwn, which precedes three words earlier in C.
28 The change xeimwn > xeixwn may be due to the similar look of the majuscule mu and xi (though that may be a little far fetched).
9:30, the verb \textit{anoigw} has been triple augmented in some MSS (\textit{hnewxqhsan}),\textsuperscript{29} but the text of C* retains the \textit{oi} of the present stem (instead of \textit{ew}). In one instance, there may be a confusion of similar looking letters (24:3b).\textsuperscript{30}

4.3.2. OMISSION AND ADDITION OF SYLLABLES

There are instances where words that are shortened by one or two syllables (4:14; 12:4, 7; 15:2; 20:10b)\textsuperscript{31} and one instance where a word is lengthened by a syllable (26:67).

4.3.3. PARABLEPSIS

4.3.3.1. Within Words

In some instances, there is evidence of parablepsis where words are shortened by two letters (8:13;\textsuperscript{32} 19:1;\textsuperscript{33} 21:28b;\textsuperscript{34} 26:57).\textsuperscript{35} In other instances, words are lengthened by one letter (10:20)\textsuperscript{36} or two letters back-to-back (8:17;\textsuperscript{37} 27:49),\textsuperscript{38} possibly resulting from letter repetition in the same word, which led to confusion. Most of these singular readings (8:13, 17; 21:28b; 26:57; 27:49) result in either the addition or omission of a syllable.

\textsuperscript{29}Zerwick, \textit{Grammatical Analysis}, 27-28.

\textsuperscript{30}The text of C reads \textit{tote} instead of the interrogative \textit{pote}. The change could have been accidental due the similar look of pi and tau. The interrogative is needed with \textit{tote} for grammatical construal. Tischendorf calls the change \textit{vitiose}, or faulty. Tischendorf, \textit{Novum Testamentum Graece}, 1:157.

\textsuperscript{31}There is an omission of \textit{me} in 22:10b, which is similar to Rev 6:2 in C. Hernández, \textit{Scribal Habits}, 216.

\textsuperscript{32}The change in \textit{genhqhtw} from passive to middle, \textit{genhtw}, in C could result from a leap from eta to eta. The passive verb form of \textit{ginomai} + dative used in similar contexts, Mt 9:29 and 15:28 (Davies and Allison, \textit{Matthew}, 2:32), is not altered in C, but there are other instances where words are truncated where there is evidence of parablepsis.

\textsuperscript{33}The omission of the syllable in C, resulting in \textit{etelen}, may be due to parablepsis. The letter epsilon is found in eight instances in three consecutive words (\textit{etelesen} being the final of the three words), which may have contributed to oversight due to repetition.

\textsuperscript{34}The scribe of C may have leaped from omega to omega, transcribing \textit{prw} instead of \textit{prwtw}. Four of the preceding nine letters are omega (\textit{proselqwn tw prwtw}), which may have created confusion for the scribe.

\textsuperscript{35}The singular reading in C here omits a syllable in \textit{aphgagon}, creating \textit{aphgon}.

\textsuperscript{36}The additional lambda of \textit{alilla} is nonsense.

\textsuperscript{37}In C here, there is the repetition of \textit{ai}. The preceding \textit{ia} of \textit{dia} may have contributed to carelessness while transcribing \textit{Hsaiou}.

\textsuperscript{38}The scribe repeats \textit{aw} in the word \textit{awswn}.
4.3.3.2. Whole Words

Parablepsis is also found when entire words are omitted (13:3-4;39 13:15;40 15:30,41 15:36)42 and added (12:47;43 20:11;44 26:39;45 26:65;46 27:56).47 When complete words or letters are added, sometimes the repetition begins a new line of text (2:20;48 7:22;49 17:4).50

39 The scribe of C could have jumped from speirein in v. 3 to speirein in v. 4, which would account for the omission. Regarding the omission in C, Tischendorf states, “a speir. ad speir. transiliens.” Tischendorf, Novum Testamentum Graece, 1:68. The word speirein in C begins a new line of text.

40 The predicator, akouswsin, is omitted due to parablepsis. In the verse, the repetition of kardia, wsin, and of qalmouj create parablepsis, but this possible instance of haplography would be caused by wsin. The omega of wsin ends line 25 and –sin begins line 26 (folio 22).

41 The prima manu of C could have jumped from touj to touj, thus omitting para touj by haplography. The omission is found at the end of a verse that contains many words ending in –ouj.

42 If Lyon’s correction of Tischendorf is accurate here, the text of C* does not read euxaristhsaj. Lyon, “A Re-examination,” Ph.D. diss., 331, 404. According to the text of C*, then there is no mention of Jesus giving thanks (euxaristhsaj) before he distributed the bread and fish to the crowd. Perhaps the parablepsis of aj in ixquaj and euxaristhsaj prompted the scribe to omit by homoeoteleuton.

43 The text of C reads autw twice.

44 The kata tou is repeated.

45 The text reads epesen twice back to back. Perhaps the parablepsis of ep in epi and epesen caused the scribe to commit dittography.

46 The reading is difficult to see in C, but Lyon deciphers the writing after legwn in 26:65 as ti, not otj as posited by Tischendorf (Lyon, “A Re-Examination,” Ph.D. diss., 333). There is a ti following eblasfhmhsen, which could have been duplicated after legwn if the scribe jumped from the nu endings of the words.

47 The singular portion of the reading in C here is the addition of kai, which occurs as the first word of a line of text, preceding the first instance of Mariam. It is possible that the parablepsis of Mariam (or even mn/hn Mariam) caused the repetition of kai. Including 26:65, these are the only singular instances in C* in Matthew where the reading precedes the cause of the error in the text; though this is rare, it seems to be caused by parablepsis.

48 The first thn is written th 8 at the end of a line in C, then the second thn begins the next line.

49 The text of rell contains a question beginning with ou, but the text of C contains a statement that begins with outwj. The sentence has the same essential meaning, regardless of whether it is a statement or a question. The singular reading in C, outwj, is the final word of a page (folio 9) and then the following sw begins a new page (folio 10). The alteration may be a dittograph of the letter sigma, similar to 2:20 where dittography is produced at the end of a line of text. There are instances, however, where a final sigma is added without evidence of parablepsis onto a number (4:2 tesserakontaj), a name (4:21 Zebenaioj), and a verb (7:9 aithseij), all of which result in nonsense. Regarding 7:22, it is not certain what can be gained in context by changing the question into a statement. Hernández notes one occurrence of letter repetition in C in Revelation, the repetition of epsilon in 3:7 oudeij > oude eij, which is nonsense in context and occurs in the middle of a line of text (folio 294), not different lines as it is in Mt 7:22. Hernández, Scribal Habits, 142, 216.

50 The line of text ends with skh, and the following line begins afresh with skhnaj.
With exception of orthography and letter omissions, the addition of words due to parablepsis is the most common type of singular reading in C in Matthew: dittography accounts for 10.66% of the singular readings.

4.3.4. NONSENSE READINGS IN CONTEXT
Some singular readings in C in Matthew create nonsense in context (5.33% of the singular readings). The readings here are modifications of existing words, rather than complete word additions or omissions, and involve verbal endings (20:32;\(^{51}\) 21:17a;\(^{52}\) 21:23;\(^{53}\) 23:24).\(^{54}\) In all of these instances, the word created is an actual word, but in context, it does not make sense.

4.3.5. TEXTUAL IMPROVEMENT
Two singular readings may improve the text (9:2;\(^{55}\) 21:1).\(^{56}\)

4.3.6. INFLUENCE OF CONTEXT
Some of the singular reading could be influenced from the grammatical context (6.66% of the singular readings). A few readings may have been influenced by the

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\(^{51}\) A change from 2p to 2s creates nonsense in C.

\(^{52}\) In 21:17a, C* reads the aorist passive 3p form of aulizomai instead of the 3s form as in rell. The change in verbal number from singular to plural makes the reading inconsistent with the 3s context: Jesus left them (katalipwn autouj) and he went forth (echlgen) to Bethany and he lodged there (hulisqen)—not they lodged (hulisqhsan). Furthermore, the next verse begins with the singular (epanagewn and epeinasen); thus the reading in C* here is grammatically inconsistent within the context.

\(^{53}\) The reading of C here, a plural nominative participle, is not a grammatically construed genitive absolute as is the reading in B D et al., but it could refer to the subject, oI arxiereij kai oI presbuteroi tou laou. Following elqontej, C still reads the genitive pronoun, autou, of the genitive absolute; thus the reading of C does not seem to be grammatically construed.

\(^{54}\) With the change from active participle to indicative in C*, the article, oI, functions as a personal pronoun, they, and oI de would be needed for grammatical construal. The mood change eliminates consistency with the other participle in context (katapinontej).

\(^{55}\) Matthew has eliminated the historic present here (Davies and Allison, Matthew, 2:87). The Markan parallel, 2:3 (as well as Lk 5:18), reads the present participle ferontej. The conative imperfect (prosferon, read in all MSS for Mt 9:2), which is present in function, is actually changed to present in form in C (prosferousin). Zerwick, Grammatical Analysis, 25.

\(^{56}\) The nonsingular addition of kai Bhqanian (so C F f\(^{13}\) 33 et al.) is harmonized from Mk 11:1 and Lk 19:29; but the additional kai that follows the harmonization in C is a singular reading (and is the only singular addition of a conjunction in Matthew in C). The inclusion of kai Bhqanian is somewhat jarring, but the additional kai improves the flow of the narrative, which was interrupted by the harmonization, and therefore the additional kai in C may have been intentional because it improves the flow of the text (cf. 19:9).
Immediate grammatical context (5:10; 15:32, 21:28a). Other readings may have been influenced by a distant context rather than the immediate context (22:20, 25:6). Hernández found that four out of five times the textual context had influenced the scribe to create singular readings in Revelation, but that is much more often than here in Matthew.

4.3.7. INEXPLICABLE READINGS

There is one omission of a pronoun in the singular readings of C in Matthew (12:48). There are a few readings that could be mere oversights (13:57, 21:17b).

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57 Here is the only singular reading in Matthew in C when an article is added where there is no evidence of parablepsis. The addition is perhaps influenced from 5:6, thn dikaiosunhn, where righteousness “is a future object for which men hunger,” whereas in v. 10, righteousness is “a quality for which they are persecuted” (McNeile, Matthew, 53). In this portion of text in C, each of the nine Beatitudes (5:3-12) begins a new line of text, each line starting with makarioi.

58 The reading of C in Matthew here contains the same verb in the Markan parallel (Mk 8:1, legei). The word legei occurs frequently, which perhaps aided in its substitution in place of eipen, and is probably not an attempt to harmonize the texts because the substitution makes little of meaning in the text. (Codex C is lacunose in the Markan parallel.)

59 The text of C reads eipen in place of eixen (folio 38). The result is nonsense, mainly because the following complement (tekna duo) could be expected to be in the dative case if the man (anqrwpoj) were speaking to the two children. There are also occurrences of eipan and eipen nearby (vv. 27 and 28 respectively) that might have influenced an unintentional alteration.

60 The text of C contains a conjunction substitution and adds a relative pronoun. This particular introduction of discourse, o de legei, is not common in the gospels (there are four occurrences of o de legei in the Gospels: Mt 17:20; Mk 6:38; 16:6; Jn 6:20), but a similar o de eipen or especially eipen de is found more often throughout the gospels. A few words earlier, in v. 19, is o de, which may have influenced the alteration in v. 20 in C.

61 Throughout the LXX and NT, the grammatical construction eij + apanthsin/ upanthsin/ sunanthsin is used interchangeably with a noun/pronoun in an oblique case. In Mt 25:6, the text of C contains the grammatical construction eij + sunanthsin with a dative pronoun. A few verse earlier, in 25:1, the text of C reads eij + upanthsin with a dative noun (the phrase in 25:1 contains a dative in C 157, upanthsin tw numfiw, as opposed to the genitive in rel, tou numfiou). Though there may be a preference for the dative case in 25:1 (with 157) and 25:6 (with /13 /63), the singular portion of the reading, apanthsin > sunanthsin, produces a grammatically construed reading since it is a familiar Koine Greek construction.

62 Hernández, Scribal Habits, 144 n. 70.

63 Here is the only instance where the original text of C singularly omits a personal pronoun in Matthew, if the reading is certain (Lyon, “A Re-examination,” Ph.D. diss., 331). The omission creates inconsistency with the parallelism involving mou that follows (oi adelphi mou) in v. 48, as well in v. 47 where the pronoun sou is used with h mhthr. The omission, however, creates consistency with the absent pronoun of h mhthr preceding in v. 46, but is still, perhaps, an arbitrary omission.

64 The omission of eij eliminates the idiom, ei mh, and results in a difficult reading but is grammatically construed.

65 In 21:17b, the omission of ekei, a Mattheanism (Gundry, Matthew, 415), in C* may be a simple oversight. Its inclusion is implied in context.
24:45 one of which is the omission of one adjective where other MSS read two adjectives (12:22a).

4.3.8. HARMONIZATION TO MARK

Perhaps the most interesting singular reading in Ephraemi in Matthew is the harmonization in 24:3a to Mk 13:3. This is certainly a harmonization, but it may not be an intentional one. The addition in C provides details of the whereabouts of the Mount of Olives—it is opposite the temple. All other MSS leave out this detail in Matthew. The text of Mk 13:3 reads the same, ὀροὶ τῶν ἐλαιῶν κατανεντὶ τοῦ ἱεροῦ, in C and most MSS. Commenting on Mark, Cranfield states that the location of the Mount of Olives “commanded a view of the Temple across the Kedron valley,” because “it was from the Mount of Olives that the full grandeur of

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66 The word εαυτου in 24:45 in C occurs as the first word on the first line of text on a page (folio 43), following a missing folio. The context in Matthew lends itself naturally to the use of a reflexive pronoun, as found in C. Hernández found two instances of changes to reflexive pronouns in C in Revelation, but noted both were “switched arbitrarily,” which may be the case here as well. The change αυτων > εαυτων occurs in Rev 3:4; 18:19a. Weiss notes that the scribe of C has an “unjustified preference” for the reflexive. Hernández, Scribal Habits, 152, 152 n. 120, 216, 218. The only singular occurrence of a change to reflexive in Matthew in C is here in 24:45.

67 The reading in C* in Mt 12:22a bears close resemblance to the parallels (Mt 9:32; Lk 11:14), which make no mention of τυφλὸν. If Holmes’ harmonization criteria were applied to the reading here, this would probably not be considered an intentional harmonization. The material that is harmonized is small, which is only the omission of τυφλὸν καὶ in C* in Matthew. The parallels, including Mark, are similar and have many commonalities, such as casting out a demon (Mt 9:33; 12:22; Lk 11:14) by the name of demons/Beelzebul (Mt 9:34; 12:24; Mk 3:22; Lk 11:15), the people were amazed (Mt 9:33; 12:23; Lk 11:14); and the statements about a kingdom divided against itself and Satan against himself (Mt 12:25-26; Mk 3:25-26; Lk 11:17-18), which make it easier to include an unintentional harmonization.

The omission of τυφλὸν creates an inconsistency later in v. 22b when Jesus heals the one who is both τυφλὸν and κόφων, not just κόφων as in v. 22a in C. On the other hand, the presence of parablepsis (the kappas and the –οj endings), could have caused homoeoteleuton, but that would require two leaps, from –οj of δαιμονιζομενοj to –οj of τυφλοj, then κ— of καὶ to κ— of κφωj. Applying Holmes’ harmonization criteria, it may be intentional, on the one hand, because it is a lengthy addition: it is not the mere omission of a word that brings harmony to Matthew and Mark here, but three words—a complete phrase—that is included verbatim from Mark. On the other hand, it could be unintentional because the parallels contain the same story (Jesus telling his disciples about End Times signs) and many textual details are similar, such as the prediction about all of the Temple stones being thrown down (Mt 24:2; Mk 13:2); the prediction about many coming in his/Christ’s name (Mt 24:5; Mk 13:6); the prediction about hearing of wars and rumors of wars (Mt 24), etc. Because of the vast similarities of the parallels, it is possible to consider that, as the scribe was transcribing such similar material, a detail was recalled and placed in an appropriate location. If the scribe was familiar with Mark, that makes it even more plausible that such a detail was recalled from memory. It is not possible to determine, however, if the addition was intentional or not, but it is a harmonization of Matthew to Mark nonetheless.
the Temple could be best seen.”69 This is the longest addition in Ephraemi in Matthew and in fact, besides the instances of dittography, this is the only singular reading where more than one word is added to the text of Ephraemi. This may be the only singular reading in all five of our MSS that is obviously a gospel harmonization.

4.4. CONCLUSION

With a few possible exceptions, Hernández notices that C in Revelation “exhibits almost no editorializing and certainly no clear theological changes among its singular readings.”70 This conclusion also holds in Matthew.

The orthography in C in Matthew agrees with contextual standards in that it hardly deviates from typical Koine usage except in errors. The scribe makes no attempt at Atticizing, thereby, revealing himself to be a product of his colloquial environment.

The scribe does not typically create great errors, that is, usually only one word is modified at a time, but the number of variants that result in haplography and dittography are great. There are many instances where words are shortened or lengthened by one (or two) syllable(s) (11),71 as well as instances where words are shortened (8)72 or lengthened by one letter (7).73

Generally, most singular readings consist of only minor changes, which is then surprising to find a glaring harmonization in 24:3a to Mark. This instance seems to go against all other proposed habits in C in Matthew. Could this be an instance where there is MS agreement with a non-extant MS? Perhaps, and considering as well the few small differences that could be attempts to improve the text, it would be very difficult to characterize the scribe (by these singular readings) as one who made deliberate attempts to alter the text of Matthew; rather, the scribe typically makes very small changes, ones that do not drastically change the text.

69 Cranfield, Mark, 393.
70 Hernández, Scribal Habits, 154.
71 4:14; 8:13, 17; 12:4, 7; 15:2; 20:10b; 21:28b; 26:57, 67; 27:49
72 1:81, 82; 8:5; 11:21; 13:44; 20:19; 26:51; 27:64.
73 4:2, 21b; 7:9; 16:22; 22:10a; 26:50; 27:58.
There is an interesting phenomenon in C that most MSS do not seem to feature in their singular readings: the tendency to add more than omit. The scribe creates fewer (percentage-wise) singular readings in Matthew than Revelation, but creates more additions. In Revelation, 11.63% of the singulants are additions,\(^\text{74}\) which is somewhat less than the 13.33% in Matthew. A greater disparity, however, are the percentages of omissions: in Revelation, Hernández records omissions for 48.84% of the singulants,\(^\text{75}\) which is quite outstanding, but a relatively mere 10.66% of the singulants are omissions in Matthew. In Matthew, the calculation reveals that there are more instances of additions than omissions, which is opposite of what is found in Revelation. On the other hand, the amount of text overall that is omitted is greater than what is added: fourteen words are omitted, but thirteen words are added.

The singular readings record several (proposed) mechanical errors, that, if not included in the tally of singular readings, then leaves a one to one ratio of instances of additions to omissions—yet there is still more text added (six words) than omitted (five words).

In the text of Revelation, there are no singular readings in Ephraemi documented as dittography, apart from orthographic duplication of \(\text{nu}\).\(^\text{76}\) This is interesting. Usually a scribe commits greater errors toward the end of a MS. Did he get a break before getting to the end? Was he already fatigued when he started Matthew? Can inexperience be a factor in Matthew, gone by Revelation? Ephraemi is a good example of a MS with an array of textual agreement resulting in a codex that is not homogenous from book to book.\(^\text{77}\) It would be interesting to see, then, if the singular readings in Ephraemi are as disparate as its type of text. So far, it seems that from book to book the singular readings and scribal habits are not entirely

\(^\text{74}\) Hernández, *Scribal Habits*, 143.

\(^\text{75}\) Hernández, *Scribal Habits*, 145.

\(^\text{76}\) Hernández, *Scribal Habits*, see p. 140 for mention of orthographic duplication of \(\text{nu}\); and see p. 143-145 for textual addition that are not a result of dittography. There are instances of haplography, both homoeoteleuton and homoeoarchton, in the text of Revelation in Ephraemi. Hernández, *Scribal Habits*, 146-147.

\(^\text{77}\) Dunn demonstrates in Matthew that Codex C is closer to Byzantine than another type of text (based on 940 units of variation in Matthew), where as in Mark, C contains “a certain level of independence” from all text types (p. 180), but is most affiliated with Alexandrian and contains minor Byzantine agreements (based on 803 units or variation in Mark), Luke contains good agreement with Alexandrian, Byzantine, and Caesarean texts (based on 814 units of variation), and in John C “presents a strong and uncompromised witness to the Alexandrian text” (p. 248) (based on 551 units of variation). Dunn, “An Examination,” 43, 112; 116, 172; 245-247; 248, 304.
similar, especially the amount of dittography produced. Perhaps a study of the books in-between Matthew and Revelation could help with answers.
Codex Bezae’s textual differences from the majority of MSS cannot help but draw attention. Metzger and Ehrman state, “No known manuscript has so many and such remarkable variations from what is usually taken to be the normal New Testament text.”¹ Bezae’s “free addition (and occasional omission) of words, sentences, and even incidents” is without a doubt intriguing, but these features do not seem to be found in the singular readings in D.²

Codex Bezae is the only Graeco-Latin bilingual MS of the gospels.³ This chapter will focus on the Greek text of Bezae because, as Epp states, “the Greek of D remains by far the more significant side of this bilingual codex.”⁴

The text in both columns is written in sense-lines, or cola, a “regular feature of Graeco-Latin bilingual manuscripts.”⁵ There are other biblical Graeco-Latin bilingual MSS, such as Codex Claromontanus (D⁶) (a Greek-Latin bilingual MS with a Western text written in sense lines, containing only the Pauline Epistles).⁶ Codex Bezae contains the gospels in the Western order, along with P⁴⁵, Washingtonianus, and Monacensis (X),⁷ as well as Old Latin (a b e f ff 2 q) and Gothic MSS,⁸ and is representative of the Western text type. About the Western text, Metzger writes,

The chief characteristic of Western readings is fondness for paraphrase. Words, clauses, and even whole sentences are freely changed, omitted, or inserted. Sometimes the motive appears to have been harmonization, while at other times it was the enrichment of the narrative by the inclusion of traditional or apocryphal material.⁹

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⁴ Epp, *Theological Tendency*, 10. Heimerdinger states, “The use of the Latin side [of Bezae] as a model for the Greek is, however, a matter which is open to a great deal of question.”
⁵ Heimerdinger, “Word Order in Koine Greek,” 143.
⁶ Parker, *Codex Bezae*, 73.

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MSS that share affinities with the so-called Western text in the gospels include P⁶⁹, Sinaiticus (in Jn 1:1-8:38), Washingtonianus (in Mk 1:1-5:30), 0171, the Old Latin, syᵃ c (in part), and the early Latin Fathers.¹⁰ In the study here, however, it is apparent that the characteristics of the Western text do not align with the singular readings in D in Matthew.

5.1.1. THE SCRIBE, CORRECTORS, AND BEZAE’S PROVENANCE

One scribe is responsible for the initial text of Codex Bezae. Eighteen other scribes are involved in corrections and/or lectionary notes, ranging in date from the fifth to seventh centuries (and the supplemental material in the ninth century).¹¹ The initial scribe of Bezae is typically considered to have spoken Latin as his primary language and to possess a “working” knowledge of Greek.¹²

The Alands give a brief account of Codex Bezae’s origin, stating it “was written in either Egypt or North Africa, probably by a scribe whose mother tongue was Latin,”¹³ but many provenances have been argued.¹⁴ Besides lack of direct evidence of provenance, which is the case of many MSS, the ἰσεὶ γενέσις nature of the Graeco-Latin gospel codex makes its provenance especially difficult to discern. The date, as well, is arguable, but 400-450 C.E. is a common assertion.¹⁵


¹¹ Parker, *Codex Bezae*, 48-49.

¹² Billings, *Do This in Remembrance of Me*, 15.


¹⁴ Parker systematically (yet briefly) eliminates many argued provenances for Bezae, which include Southern Gaul (J.M.A. Scholz), North Africa (E.A. Lowe), Sicily (Ropes), Sardinia (Souter), South Italy (Lake and Brightman), Dacia (Lowe, though he also argued for Sicilian provenance), Antioch (F.H. Chase), Jerusalem (Stone), and even Britain (though Britain was argued posthumously by J.A. Bengel). Parker then contends that Berytus (modern day Beirut) was the birthplace of the MS because of the prominence of Latin there. Parker, *Codex Bezae*, 261, 266-278.

¹⁵ Cavallo’s date of 450 C.E. is based on the Greek text, but Parker dates the MS 50 years earlier based on the Latin text. Parker, *Codex Bezae*, 30.
5.2. Nomina Sacra

Parker states that in D, the nomina sacra denote an imitation of “practices totally archaic for the year 400” because contemporary contractions are not used.\(^\text{16}\) The contractions for Ihsouj (i\ell h\ell s\ell s, i\ell h\ell s\ell u\ell s, i\ell h\ell s\ell n\ell s) and Xristoj (x\ell r\ell s\ell s, x\ell r\ell s\ell u\ell s, x\ell r\ell s\ell n\ell s, x\ell r\ell s\ell e\ell s) consist of three letters rather than two letters as in our other MSS. These two words as well as Qeo\ell j (q\ell s\ell s, q\ell s\ell u\ell s, q\ell w\ell s, q\ell n\ell s, q\ell e\ell s) are always found contracted, never plene in D in Matthew.\(^\text{17}\) There is one instance where a lexeme of kurio\ell j is written in plene (13:27, which is nonsacral), otherwise it is always contracted (k\ell s\ell s, k\ell u\ell s, k\ell w\ell s, k\ell n\ell s, k\ell e\ell s).

The only plural instances of pneuma are written in plene (10:1; 12:45, which are nonsacral), otherwise pneuma and its lexemes are always contracted (p\ell n\ell s\ell a\ell s, p\ell n\ell s\ell e\ell s). Normally, phthr is written in plene, but the singular genitive (p\ell r\ell s\ell s) is found in several sacral instances (11:27; 13:43; 18:10; 26:29). Some occurrences of p\ell r\ell s\ell s are found when Jesus refers to his father (in heaven), e.g. 11:27; 18:10; 26:29, but it is also written in plene, patro\ell j, when Jesus refers to his father (in heaven), e.g. 10:32, 33.

Lexemes of anqrwp\ell o\ell j,\(^\text{18}\) uio\ell j,\(^\text{19}\) mhthr, ourano\ell j,\(^\text{20}\) Israhl,\(^\text{21}\) Daueid, and Ierousal\ell hm are always written in plene in D in Matthew.

5.3. THE SINGULAR READINGS IN CODEX D IN MATTHEW\(^\text{22}\)

\(^{16}\) Parker argues that the abbreviations used in d vary greatly, which “presents the present situation [of development].” Parker, Codex Bezae, 104. That is, there was not yet a set of standard abbreviations for the Latin nomina sacra, so the scribe of Bezae abbreviated through a process of trial and error, (as opposed to following an older way as found in the Greek). Parker notes that deus is abbreviated in a contemporary way, d\ell s\ell s.

\(^{17}\) In 4:6, the nomen sacrum for qeo\ell j has no bar over the top: q\ell s. Immediately following, the nomen sacrum does have a bar: q\ell s\ell s.

\(^{18}\) The nonsacral anqrwp\ell w\ell n in 10:33 occurs at the end of a line and has a moveable nu.

\(^{19}\) There are no instances of the form uio\ell j used in nonsacral instances because of lacunae in the MS (e.g. 1:20; 7:9). In 13:38, uioi is missing the final iota: uio.

\(^{20}\) There are instances where ouran\ell w\ell n (always sacral full-word) occurs at the end of a line and has a moveable nu (13:11; 16:19; 19:14)—the same for ouran\ell n in its only occurrence at the end of a line (14:19). In 5:48, D* reads ourano\ell ij, but is corrected to ouranio\ell j by D\ell B.

\(^{21}\) In 10:6; 15:24, Israel is spelled Eisrahl (also noted in appendix twenty).

\(^{22}\) See appendix five.
The majority of Bezae is intact, but there are several lacunae in Matthew: 1:1-20; 3:7-16 (of which there is a supplementary folio but its readings are not included for this study); 6:20-9:2; and 27:2-12. These lacunae calculate to eleven missing folios of the original codex, which contain 121 verses. Of the 948 extant verses of Matthew in D, there are 259 singular readings. One singular reading occurs for every 3.66 verses, which is the greatest ratio of singular readings per verse and the greatest number of singular readings in Matthew of our MSS. Some readings in Bezae are difficult to see because, in some cases, chemicals have been applied to the MS. Even where no chemicals have obfuscated the text, some words are still difficult to see (e.g. 2:21; 23:38).

There is a high number of orthographic changes, which could be from the scribe using Greek as his second language. As in the other MSS, many changes are grammatical, and there are several change from Koine to Attic and vice versa, but there are more instances where Latin has influenced a change. Overall, it seems the Western element that the MS is known for is absent from the singular readings.

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23 The reading of D is difficult to determine in 2:21 as θν Ισραήλ or γν Ισραήλ because the top bar of the initial letter, tau of gamma, is difficult to see. Both Swanson and Scrivener posit that the reading of D* here is πν, and was changed to γν by a corrector (Swanson, Matthew, 20; Scrivener, Bezae Codex, 5, 428). (The d text is lacunose here.) In contention of Swanson and Scrivener, it appears that the reading is θν, but this is not conclusive as I have not consulted the MS in person. In Bezae, the majuscule gamma, γ, has a slight serif on the top left side and the top right bar appears to have a very slight curve upwards, a unique shape since the top of the top bar is level, but the underside of the top bar appears curved. The majuscule taus and pis in the MS sometimes have very faint top bars. In the situation of 2:21, the initial letter of γν/θν does not have the under-curve of the top bar (as other gammas do), but rather a straight and level line that resembles other taus and pis on the folio which themselves have faint top bars as possible here. Therefore, through consultation of the digital images on the Cambridge website, 2:21 is not recorded as a singular reading in D, but as θν Ισραήλ and in agreement with the majority of MSS.

24 An erasure mark is present for the first letter of the pronoun in D*. If the text of D* read a 1p pronoun instead of a 2p (as in rel), the reading would be nonsense in context. About the difficulty in D here, Scrivener writes, “forsan ἡμῶν p.m., sed ἐὰν perit omnino: u erasum, cuius vestigia jam leguntur, vix primae manus est” (“Perhaps ἡμῶν first hand, but ἓ has vanished entirely: u has been scraped off, whose traces are presently seen, the first hand is difficult [to see].”) Scrivener, Bezae Codex Cantabrigiensis, 431, n.80b.h.3). A change in the pronoun from 2p to 1p could result from the similar pronunciation of upsilon and eta (Robertson states that “the N.T. MSS. get mixed over ἃμαι=j and ἑμαι=j” since eta and upsilon “came to be pronounced alike as in modern Greek.” Robertson, Grammar, 195), although there are no other singular readings involving ἡμῶν > ἡμῶν, or vice versa, in D. In P⁴⁶, Royse noticed a specific tendency to change forms of ἐμεῖ=j to forms of ἡμεῖ=j, and not vice versa: 2 Cor 7:11a, 15a; 9:14a, 14b; Eph 6:22; Heb 10:35 (Rom 15:5; Eph 3:13). Royse, Scribal Habits, 321.
5.3.1. ORTHOGRAPHY

5.3.1.1. Itacisms

The change $i > e i$ (264) is the most common itacistic spelling in D in Matthew, greatly outnumbering the other itacistic spellings: $e > ai$ (23), $ei > i$ (12), and $ai > e$ (9).25

In a study of D by Urbán, its orthography in Mark is compared to the NA27. It is documented that $i > ei$ occurred most frequently (233 instances), followed by $e > ai$ (76), $ei > i$ (51), and $ai > e$ (34).26 The same itacism exchanges are also found in the same order, from greatest to least, in the singular readings in D in Matthew.

5.3.1.2. Vocalic Changes

Besides itacisms, the vocalic changes are a common occurrence among the singular readings in D in Matthew (accounting for 8.88% of the singulars). The singular readings in D in Matthew witness thirteen types of vocalic changes: $a > e$ (2:6, 8d; 11:25; 18:15b; 25:22), $a > o$ (17:8), $e > a$ (10:8; 11:8; 17:18), $e > ei$ (24:49), $e > h$ (19:12), $e > i$ (12:20b), $h > e$ (2:8a, 16a; 6:12), $ei > e$ (12:41a), $o > a$ (16:4), $o > w$ (21:31), $w > a$ (2:16b), $w > o$ (26:13), and $w > o i$ (4:13). Twice the change $e > h$ occurs with the verb erxomai (12:43; 13:1b).

There is some disparity of non-itacistic vocalic changes in D in Matthew compared to D in Mark (against the NA27). Urbán documented ten similar types of changes,27 eighteen other types of changes were not in the singular readings in D in Matthew,28 but there are three types of changes are not found in Urbán’s study that are found in Matthew.29

25 See appendix twenty.


27 Urbán documented $a > e$ (5), $a > o$ (2), $e > a$ (6), $e > ei$ (2), $e > h$ (7), $e > i$ (2), $h(h) > e$ (5), $o > a$ (8), $o > w$ (5), and $w > o$ (4). Ibid.

28 Urbán found $a > ai$, $aa > a$, $a > h$, $ai > e$, $e > o$, $h > a$, $h > ei$, $h(h) > i$, $i > a$, $i > e$, $i > h$, $i > oi$, $o > e$, $oi > u$, $ou > o$, $u > i$, $u > ou$, and $w > ou$, which are not in the singular readings in D in Matthew. Ibid.

29 The changes $ei > e$, $w > a$, and $w > o i$ are not documented in Urbán’s study. Ibid.
5.3.1.3. Consonantal Orthography and Other Spellings

The following changes are found in single instances, some of which are identifiably colloquial: interchange of final nu and sigma (13:1a), the Attic form ρρ instead of ρς (14:27), a reduplicated rho (9:36), medial sigma omitted before a stop (15:1), omission of gamma before a front vowel (12:41b), omission of final nu before a word beginning with a vowel (21:28), the addition of a vowel between two consonants, i.e. anaptyxis (26:23b), which is more frequent in “the colloquial nature of the language of the papyri in comparison with the formal nature of inscriptive and other literary or monumental evidence,” and a full spelling of ἀπό (25:32a).

There is a non-itacistic spelling of ρεῖν (27:341, 342). There is one instance of metathesis (23:33). There is a general misspelling of υγίνη that involves both u > η and i > u (12:13).

5.3.1.4. Consonant Exchanges

As were vocalic changes, consonant exchanges are among the most frequent type of change found in the singular readings in D in Matthew (accounting for 13.89% of all singulars). The nasal exchanges of m > n occurs often in words beginning with emp (11:26; 15:14b; 17:2; 18:14; 23:13; 25:32b; 26:70; 27:29, 30, 41) and sum (18:6, 19a; 19:10). There are two other instances of m > n (4:15; 15:16). The change g > n occurs when gamma precedes a palatal mute or xi (15:32a; 18:15a; 18:27), especially when the palatal mute is another gamma: gg > ng (3:2; 4:17; 11:10; 15:1 proerxontai. Gignac, Grammar, 1:130.

34 21:28 to for τον before ampelwna (which is τω ampelwni in NA). Gignac, Grammar, 1:112.
37 The MSS * D contain the same reading, except that * is an itacism of what D reads. The “vulgar” form ρεῖν is “overwhelmingly attested in papyri of the Roman age.” Moulton and Milligan, Vocabulary, sv. p/inw.
38 The word εχίδνα is found in five instances in the NT (Mt 3:7; 12:34; 23:33; Lk 3:7; Act 28:3). One of which, 23:33, D reads εξίδων, perhaps resulting from metathesis.
39 The IV/V cent. P19 reads emprosqen along with D in 10:321, 322, 331, and 333. Unfortunately P19 is lacunose for other occurrences of emprosqen. See appendix ten.
13:49b; 15:35; 24:33; 26:18; 27:48). Other changes involve linguals (10:10; 13:41,\footnote{In 13:41, D reads sunlecousin for sullecousin. The lambda that is replaced with the nu (sull > sunl) reflects an augmented spelling, but without the augment (imperfect: sunelaloun). In the previous verse, there is the same l > n interchange in D (sunlegontai) which resembles the Latt and matches the plural noun ta zizania.} 52), palatal mutes (10:36; 17:24\footnote{5:41 aggareuei; 9:2 qarei; 12:19 akouei (which is a possible scribal error. So Holmes, “Editorial Activity,” 218). Similar omissions are found in Codex W in Matthew: 21:41a; 23:14.}, 22:44), labials (15:37), smooth mutes (27:13), and letters that produce similar sounds, \( s > z \) (12:20\footnote{In 4:16c, the text of D* reads a masculine adjective in place of a neuter that modifies the neuter \( fwj \).} c) and \( sk > c \) (5:2).

5.3.1.5. Letter Addition

In one instance, nu is added after eta (13:34). There are other letter additions, iota (12:40) and sigma (12:4; 26:45).

5.3.1.6. Letter Omission

There are a few instances of sigma being dropped before an \( ei \) ending (5:41; 9:2; 12:19).\footnote{The noun here is the direct object and should be accusative for grammatical construal. Perhaps the final sigma on previous word, ballonte\(j \), influenced a change in D*.} There are also omissions of alpha (19:29), iota (9:20; 13:38\footnote{The transcription of krufia in 6:18c is difficult to see due to chemical agents on the page (folio 16v). The text of D* probably read krufia, which was corrected to krufaiw by D\*}. 1), and nu (15:22\footnote{The reading in D*, kokko\(j \), a nominative instead of an accusative, is nonsensical in context.} a).

5.3.1.7. Syllable Omissions

There are few omissions of syllables (2:22; 27:54).

5.3.2. NOT CONSTRUED IN CONTEXT

Some gender changes of adjectives do not match the head noun (4:16\footnote{The plural accusative form of krufioj would be nonsense in context, and should be singular dative to be grammatically construed as it is found in other MSS.} c). Some case changes do not create grammatically construed sentences (4:18;\footnote{6:18c.} 6:18\footnote{17:20}. 45 17:20).\footnote{The reading in D*, kokko\(j \), a nominative instead of an accusative, is nonsensical in context.}
5.3.3. INEXPLICABLE READINGS

Some singular readings seem to be inexplicable, such as the spelling \textit{apokreij} for \textit{apokriqeij}, which occurs in two instances (21:21; 26:23a). Sometimes conjunctions are omitted (4:16e; 5:25a; 13:25) or added (13:1c), perhaps inexplicably. Some names are declined that are not normally declinable (24:15).

5.3.4. PARABLEPSIS

There is no reason to believe that the codex was written by dictation rather than by eye, because, as Parker states, “The evidence for this lay in the high number of readings where the copyist’s eye had been distracted by groups of letters near to those he was attempting to copy.” Indeed, both letters and words are repeated in the singular readings in D in Matthew that would support Parker’s claim. There are both omissions (12) and additions (12) in D in Matthew that could have resulted from parablepsis. These account for 9.26% of the singular readings in D in Matthew.

\begin{itemize}
\item [47] The text in Matthew here is an OT quote. In the source of the quote, LXX Isa 9:1, the \textit{kai} is omitted in Tischendorf’s \textit{Vetus Testamentum Graece} and the BHS, but not in Rahlfs’ \textit{Septuaginta}. The conjunction is omitted in D* d in Matthew.
\item [48] In the four other occurrences of \textit{ewj + otou} in the NT (Mt 5:25a; Lk 12:50; 13:8; 22:16; Jn 9:18), only in Jn 9:18 does the text of D offer a variant: \textit{ewj ou} (also P66* 1071). The omission of \textit{ewj} in Mt 5:25a is perhaps an oversight by the scribe of D*.
\item [49] The \textit{kai} in \textit{rell} aids in separation of clauses, but its omission in D* creates a difficult reading.
\item [50] The context in Matthew never states that Jesus is \textit{in} a house, but states only that he went \textit{out} of a house (although the word \textit{ecw} may imply a house in 12:46. McNeile, \textit{Matthew}, 187). The omission in D a b d e f f\textsuperscript{12} g\textsuperscript{1} k Sy\textsuperscript{p} eliminates such an inconsistency, but the text of D d adds a conjunction, which may smooth the text.
\item [51] The text of D* seems to read a declined form of \textit{Danihl}, which is not normally declinable. This may be harmonized with the genitive that follows, \textit{tou profhtou}, but the form \textit{Danihloj} is actually attested elsewhere, in the Epistle of Aristeas 49, and \textit{Danihlou} is witnessed in Josephus (\textit{Ant.} 10, 193). BDAG s.v. \textit{Danihl/1}.
\end{itemize}

\textsuperscript{52} Parker, \textit{Codex Bezae}, 30.
5.3.4.1. Haplography

Some word omissions have evidence of one letter of parablepsis (2:9; 12:1a). Some omissions are of one letter when the same letter occurs back-to-back (12:1c; 15:29). Some omissions occur within a word itself that has two letters of parablepsis found back-to-back (10:34²; 12:1c; 15:29). Some omissions occur between two words (26:16). Several leaps of two letters within one word are found when there is a single letter of parablepsis (12:41c; 13:30; 18:25; 21:46). One leap is of a two-letter word that has evidence of parablepsis (21:22). Another leap leaves partial words remaining, but are still real words (26:1).

53 The ending of ακούσαντες is not transcribed in D* here. It is possible that the scribe leaped from the tau of ακούσαντες to the tau of τοὺς. The word ακουσάν as it stands in D* is a neuter singular participle, which is nonsense in context.

54 The text of D does not contain the neuter plural dative article for σαββάσιν here. Perhaps the scribe leaped from the final sigma of Ιησοῦ to the sigma of τοῖς, thus passing over τοῖς.

55 In D, there is an addition of a nonsensical genitive article for ιησοῦα, but perhaps if the exemplar of D read as U W et al. rather than rell, then the scribe could have leaped from the sigma of τοῖς to the initial sigma of ιησοῦα.

56 The scribe writes only one of the consecutive omicrons of το ὁραῖ.

57 The misspelling in D*, εἰρήν, could result from a leap from ήν to ήν within εἰρήνην.

58 The nonsense word in D, ἀποτε (or the preposition and conjunction, ἀπὸ τοῖς), could result from a leap from ὁτοῖς to ὁτοῖς within ἀποτελέσαι.

59 A leap from alpha to alpha (κατακρίνουσιν) would account for the omission of letters within the word in D*.

60 It could be possible that the scribe leaped from ετα to ετα (ἀποκρίνεται), thus creating a nonsense reading.

61 The omission of δο in D* in ἀποκρίνεται could have resulted from a leap from omicron to omicron within the word.

62 The scribe of D could have leaped from ετα to ετα (ἐπὶτελείσαι), which would explain the misspelling.

63 In 21:22, the inclusion of ἀν renders the statement indefinite (Zerwick, Grammatical Analysis, 68), but the omission of ἀν in D only slightly minimizes emphasis on the indefiniteness. The omission of such minutiae may be explained as haplography, as it falls between parablepsis: οὐς ἀν αἰθήσῃ.

64 Zerwick notes that “all five Great Discourses in Mt conclude w[ith] this same formula: καὶ ἐνέγας ὁ ἐν τοῖς ἀπετελεῖσέν... ([7:28;} 11:1; 13:53; 19:1; 26:1].” Grammatical Analysis, 21. The text of D is lacunose in 7:28, but agrees with the concluding formula in 11:1 and 13:53. In 19:1, however, the D text and some Latin witnesses read ἐλάλησεν in place of ἐτελείσεν, and here in 26:1, the D* text reads ὁ τελεῖσεν in place of ὁ τετελεῖσεν. Grammatically, the reading in D* is either a nominative articular future infinitive without a governing preposition, or an aorist active indicative with a personal pronoun, but neither option is grammatically construed in context: the former option would place a future tense verb in a past tense context, and the latter option has an article functioning as a pronoun, which is not grammatically construed because it is not used in a δε or μεν construction (see Wallace on the article used as a personal pronoun. Greek Grammar, 211-212). The reading of D* could have resulted from a leap from ὁτοῖς to ἀπετελεῖσεν.
5.3.4.2. Dittography

Sometimes words are repeated back-to-back (4:6a, 13:38a, 23:3, 23:6) and in one instance they are repeated out of order (21:3). Sometimes letters are repeated back-to-back (10:15, 11:24a, 13:22, 21:29). Sometimes letters are repeated within a word (6:20, 26:12, 27:60).

5.3.5. Transpositions

Most transpositions seem to be merely grammatical in nature rather than for word emphasis. Sometimes the genitive pronoun is placed before the word(s) it modifies (4:24), or after (5:29). Sometimes words are transposed to verb > subject (5:18), or similar (12:4b), or the reverse: subject > verb (26:26, [or similar

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65 The text of D* reads a dittograph of qeou in place of the article tou. Only the latter qeou in D* has a bar over the top (q8u8) indicating nomina sacra. The former qeou is contracted without the bar (qu).

66 This is a peculiar reading in D*. The scribe repeated lettering, thj bas, which was later erased (the top bar of the tau was erased, only leaving a vertical line, which then acts as the missing iota in uiol, see 13:381). An explanation can become convoluted, involving the scribe mistaking the vertical line of the missing final iota of uiol as the vertical line for the tau of thj, then continuing on to copy thj bas, then becoming confused and recopied thj basileiaj.

67 The D* text reads a dittograph of two words. The addition of panta oun is not grammatically construed.

68 The text of D* repeats the article, thn, for prwtokleisian.

69 The scribe may have leaped (from nu to nu of autwn xreian) and copied exei out of place, then copied the missing xreian and continued onto copy exei again.

70 The prima manu of D may have copied the eta of hmera twice.

71 The dative of gh is needed here, rather than ghj as in D. Perhaps the scribe merely copied the sigma of Sodown twice.

72 The text of D* here reads a plural accusative ploutouj rather than the singular genitive ploutou in rell. The reading of D* does not fit the context or the definite article tou. Perhaps the initial sigma of sunpneigei was copied twice, and therefore, the mistake is the result of dittography.

73 The prima manu of D repeats the prepositional prefix of metamelhqeij, possible by leaping back from the second instance of me in the prefix.

74 The letters ouj are repeated in qhsaurouj in D*.

75 In D* here, matoj is repeated in the word swmatoj. This could result from a leap back from the mu of mou to the mu of swmatoj.

76 The text of D* reads a dittograph of lisaj within proskulisaj (the text of d reads a participle rather than an indicative as in Latt).

77 The word order in D here within the subject is transposed to genitive pronoun > noun. In the transposition in D, the sou does not interrupt the attributive position of o ofqalmoj and o decioj as in rell. The transposition of words occurs within the subject and results in the word order of noun > adjective > genitive pronoun.

78 The word order in D d here is predicator > subject.

79 The order of the two predicators is rearranged in D so that the complementary participle, econ, follows the verb, hν.
Sometimes the word order of noun > adjective creates a singular reading (18:28).83 One transposition may be for word emphasis, rather than purely grammatical reasons (16:22b).84

5.3.6. SYNONYM SUBSTITUTIONS

Some words are substituted with words that are better suited for the context (10:28;85 15:27a;86 16:3).87 Twice, words are replaced with more common words (2:8c;88 6:18a).89 One pronoun is replaced with the noun it represents (15:14a).90

81 Following the genitive absolute in 26:26, in D the word order reads subject (ο Ιησουjah) > verb (labwn), rather than verb > subject as in other MSS.
82 The transposition in D of tillein and staxuaj is complement > predicater.
83 The text in D is transposed within the complement to noun > adjective. (The number ekaton (100) is abbreviated as ιε in D here. There is no abbreviation here in δ.)
84 The context of the pericope is a “remarkable act” by Peter to “reprove” Jesus. Hagner, Matthew, 2:480. The touto refers to the suffering Jesus must undergo, made explicit in 16:21. The words touto and soi are transposed in D (D also reads an orthographic spelling of estai). The emphasis seems to fall on the final element, soi. Thus in Bezae the sentiment is not that this (touto) suffering could not happen, but it could not happen to this person (soi), i.e. Jesus.
85 The verb sfazw is used to describe brutal homicide as well as murder in sacrificial contexts, but the context of 10:28 is within admonishments about persecution. In particular in the NT, the verb sfazw is used with lamb (arnion) in Rev 5:6; 12; 13:8. BDAG, s.v. sfazw. In LXX Zech 11:4, 7, the noun sfagh is used with probata:ta probata thj sfaghj. BDAG, s.v. sfagh. The use of sfazw with yuxh is only found in Rev 6:9, which refers to martyrs, taj yuxaj twn esfagmenwn dia ton logon touq eou. If sfazw + yuxh alludes to martyrdom, then the scribe of D* in Mt 10:28 has chosen specific wording to emphasize the surrounding context of persecution in Matthew because the D text reads the combination of sfazw + yuxh.
86 The reading of D here is yeixwn, rather than the diminutive γ(ε)ιξιων in rell. Holmes notices that in all three occurrences of the diminutive yixion in the NT (Mt 15:27a; Mk 7:28; [Lk 16:21 yixion is omitted in P5]; *B L it sy sa bο Cl NA], the D text always reads the non-diminutive yic (“Editorial Activity,” 183). Outside of the NT, the diminutive form is found in Archig (PlinN 8:33.5 (2nd cent. C.E.) referring to “stomach residue after emesis.” (Liddell-Scott, s.v. yic/ on) The non-diminutive form is found in several authors (Plin. 2:277 [1st-2nd cent. C.E.]; Aret 1:10.40 [3rd cent. C.E.]; Alex. Aphr 1:1.40 [3rd cent. C.E.]) referring to breadcrumbs (Liddell-Scott, s.v. yic/). This is the context in Mt 15:27a. Therefore, the text of D reads a form that is more associated with breadcrumbs than the diminutive, which regards gastronomy.
87 In 16:1-4, the word ouranoj is found in four instances. In the third instance (16:3), the text of D reads ahr instead of oouranoj (d and the Latin witnesses read caelum, which can be translated as sky or heaven). Because the context of vv. 2-3 concerns notions of sky and the weather, this could have prompted the scribe of D to substitute oouranoj with the more precise oahr, signifying atmosphere or sky. As it stands in rell, there is “a deliberate play on the word ‘heaven/sky’ as it occurs in the request, v.1” (Hagner, Matthew, 2:455), but the D text exposes the double entendre with the reading of oahr.
88 The word epan is a hapax legomenon in Matthew (Davies and Allison, Matthew, 1:245) and occurs in only two other instances in the NT (Lk 11:22, 34). In one of those instances (Lk 11:34), the text of D reads epan with the majority of MSS, whereas in the other instance (Lk 11:22), the text of D reads ean in place of epan. The result of the singular reading in 2:8c (and Lk 11:22) is that an uncommon word is replaced with a word that occurs more frequently in the NT.
89 The text of D reads a word that is used more commonly in conjunction with a subjunctive (fanaj). Although opwç is also common, Wallace states, “The single most common category of the
adjective is replaced with a similarly spelled adjective (20:10), and another one is substituted with a dissimilarly spelled word (10:16). Other substitutions are found with a proper noun (23:39) and an adverb (25:17).

5.3.7. DEFINITE ARTICLES

Turner states, “Codex Bezae will often omit the art[icle] in an arbitrary way, perhaps through Latin influence.” Concerning singular readings in D in Matthew, the article is omitted in a few instances in front of the names Jesus and Magdalene. Alterations involving definite articles account for 11.19% of the singular readings in D in Matthew.

5.3.7.1. Proper Names

In some instances, articles are omitted with proper names or titles (9:33; 16:13b). In three instances each, the nominative articles for Jesus (14:31; 27:46; 28:16) and subjunctive in the NT is after ina, comprising about one third of all subjunctive instances.” Greek Grammar, 471.

The reading of rell has autouj referring to either pasa futeia in 15:13 or the Pharisees in v. 12 (Hagner, Matthew, 2:436). The reading in D d, however, records touj tuflouj instead of an ambiguous pronoun; thus, this reading refers to “the blind leaders of the blind” subsequent in 15:14a. The alteration may result from parablepsis of the forms of tufloj in proximity (although d contains the same variant without parablepsis), or this might be an attempt at clarifying the text. Even though the Pharisees are being referred to as blind in v. 14, it is not until after autouj that Jesus makes the comparison (tufloi eisin); therefore, this would be a preemptive clarification.

In 20:10, the comparative adjective is pleion in some MSS, but is replaced in D with pleiw, an indeclinable form (Moulton-Milligan, s.v. pleiwn). The form pleiw is also found in Mt 26:53 in * B D.

Instead of akeraioj (harmless), the text of D links aplothj (guileless), with doves, which Davies and Allison commend as a “good interpretation.” Davies and Allison, Matthew, 2:181. Commenting on the text represented in rell, Luz states, “The dove’s purity fits well with the sheep’s nonviolence.” Luz, Matthew, 2:88. The connotation of doves with purity/guileless works well in context.

This is the only singular reading in Bezae in Matthew where another noun is substituted for qeoj or kurioj (the text reads a nomina sacra, so it is a difference of one letter in Greek, k8u8 > q8u8, or two letters in Latin, d8m8o8 > d8e8i8). This portion of 23:39 is from Ps 118:26, blessed is the one coming in the name of the Lord. In other occurrences of Ps 118:26 in the NT, e.g. Mt 21:9; Lk 13:35; 19:38; Jn 12:13, Bezae reads Lord. The words qeoj and kurioj can be used interchangeably here without altering the meaning of the text, so perhaps the substitution was merely used to be specific, as opposed to a theological heightening.

The adverb that modifies o autoj in rell, waautwj, is replaced with a synonymic adverb in D, omoiwj.

Turner, Syntax, 173.

The scribe omits the masculine singular dative article for Israhl.

Nolland comments on the reading in D here (omission of article for uion), stating that the article is omitted because the scribe “is concerned to avoid any impression that John the Baptist or the other figures are being identified as ‘the Son of Man’.” Matthew, 655 n. b-b. On the other hand, if the
Magdalene (27:56, 27:61a, 28:1) are omitted. Only in two instances are articles added with proper names, both of which are genitive (12:42, 15:39b).

5.3.7.2. Common Nouns

There are many instances where articles for common nouns are omitted (5:3, 5:48, 6:18b, 6:18d, 10:13, 10:35, 13:16b, 19:28, 21:13, 24:21), likewise, it is added in several instances (11:11a, 11:11b, 11:16, 12:12, 18:19b, 27:15).

5.3.7.3. Verbs

In one instance, the article is supplied with an equative verb (27:16). In another instance, the article is omitted when it belongs to a substantival participle (23:16).

...
5.3.7.4. Genitive Absolute Construction

In one instance of a genitive absolute, the text of D reads an articular genitive absolute (13:6a).120

5.3.8. ATTIC, KOINE, HEBRAIC, AND LATIN CONSTRUCTIONS

Read-Heimerdinger notices that there are “conflicting conclusions” as to whether the language in D is more colloquial (so Parker) or classical (so Delebecque).121 As far as singular readings are concerned, there are instances of both, Koine (5) and classical (4), features in D in Matthew, but there are more instances where Latin seems to have influenced a change (9).

Sometimes there is a de-Atticization of the Greek in the singular readings (27:1;122 28:2),123 but some grammatical constructions are more classical than Koine (13:46a;124 14:25;125 19:281;126 24:19).127 There are instances where aorist

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120 The grammatical construction in D here is an articular genitive absolute. The text of D reads the masculine singular genitive article with the noun sun (hliou).
121 Read-Heimerdinger, The Bezan Text, 175, 175 n. 4.
122 The word wste in 27:1 is “normally consecutive, but] here final.” Zerwick, Grammatical Analysis, 91. The conjunction wste, a “favorite” of Matthew’s (Gundry, Matthew, 552), is replaced with ina in D and the verb is future indicative (also 69mg) rather than aorist infinitive. The use of wste + infinitive is found in classical Greek and in 27:1 would mean to suggest an intended result. BDF §391.1-3. In the NT, however, “a ina-clause so often serves as periphrasis for the infinitive,” and the future indicative has been “introduced to a very limited degree in the very places where it would not have been permissible in classical, i.e. after ina and final mh.” BDF §369.1-2. Thus, here the text of D manifests Koine grammar (ina + future indicative) rather than Classical (wste + infinitive).
123 The D text reads apo instead of ek in rell. The meaning is essentially the same in D (descended from heaven) and rell (descended out of heaven). The change from ek to apo is a de-Atticization of the Greek (Gignac, Grammar, 1:44).
124 The reading in D is a different verb and tense than in rell. The perfect tense verb in rell, pipraskw, “has no active aorist” (Zerwick, Biblical Greek, §289), but in context, the aorist is found “wanting” in the verb (Zerwick, Grammatical Analysis, 44). The scribe of D has changed to a different verb, pwlew, and altered the tense to aorist. The change from a perfect form of pipraskw to an aorist form of pwlew in D reflects an older grammatical familiarity “because the perfect in later Greek use lost its specific sense and became a simple narrative tense like the aorist.” Zerwick, Biblical Greek, §289. In addition, the BDF states, “There are scattered traces of the late use of the perfect in narrative.” BDF §343.
125 The change from dative to genitive agrees with thj nuktoj that follows. Now the whole phrase is in the genitive of time. BDF §186.
126 The word dekaou is found in Ptolemaic papyri in place of dwdeka (Moulton-Milligan, s.v. dekaou; BDF §63.2). Though it is written in full here in D, the second occurrence of dwdeka in D (and ) in 19:28 is abbreviated, i 8b 8.
127 The present active participle of rell is in the middle voice in D, which forms a hapax legomenon in the LXX and NT (except D [and 28] in the gospel parallels Mk 13:17; Lk 21:23; read qhlazomenai ). The verb is used transitively in Matthew, which is similar to the use found in P.Lond 951 verso 2ff (late 3rd cent. C.E.), qhlazein, but there it is active in voice. Moulton-Milligan,
subjunctives are replaced with future indicatives, which is a Koine feature\textsuperscript{128} (5:25b;\textsuperscript{129} 5:25c;\textsuperscript{130} 27:64),\textsuperscript{131} two of which are modified by \textit{mhpote} (5:25b and 27:64). One singular reading creates a Hebraicism (5:40a).\textsuperscript{132}

While some singular readings seem grammatically Attic, Koine, or Hebraic, Latin seems to influence spelling rather than grammar. In two instances, proper names in the genitive case are spelled with –ouj endings when the Latin forms end with an s (2:1;\textsuperscript{133} 11:12).\textsuperscript{134} Several other singular readings resemble Latin spellings (2:11; 3:4; 13:44a; 21:9\textsuperscript{1}, 9\textsuperscript{2}, 15; 26:6).\textsuperscript{135}

5.3.9. INFLUENCE FROM CONTEXT

The influence from context seems to be the most common cause of alteration in the singular readings in D in Matthew (accounting for 12.35\% of the singular readings). In many instances, singular readings seem to be influenced from preceding text (5:10;\textsuperscript{136} 5:12b;\textsuperscript{137} 5:24;\textsuperscript{138} 5:36;\textsuperscript{139} 11:3;\textsuperscript{140} 12:26;\textsuperscript{141} 12:28;\textsuperscript{142} 12:34;\textsuperscript{143} 13:48a;\textsuperscript{144}

\textit{s.v. qhla/zw}. The verb is, however, found in the middle voice in Arist.\textsuperscript{G4774a13} (4\textsuperscript{th} B.C.E.), ou sullivanonouai qhlaizomenai. Liddell-Scott, \textit{s.v. qhla/zw}. The use of the middle voice in D in 24:19 seems to be classical.\textsuperscript{128} BDF §363.

Instead of an aorist subjunctive form of \textit{paradidwmi}, the text of D reads a future indicative. The conjunction \textit{mhpote} usually modifies a subjunctive (as seen in the parallel, Lk 12:58 [\textit{katakreinh} in D]), but in Mt 5:25b (and Heb 3:12) it modifies a future indicative (cf. \textit{mhpwj} which modifies a perfect indicative in Gal 4:11). BDF §370.

Davies and Allison state that one of several ways Matthew alters Q differently than Luke (in Lk 12:58) in Mt 5:25 is that Matthew constructed the sentence so that the verb in 5:25b, \textit{paradw}, is implicitly read into v. 25c after \textit{o krithj} instead of being explicitly stated. Davies and Allison, \textit{Matthew}, 1:519-520. Codex D reads the future indicative form of \textit{paradidwmi} in both v. 25b and 25c rather than the aorist subjunctive. (The Latin d is aligned with the majority of Latin MSS, reading the subjunctive \textit{tradat} in both v. 25b and 25c, as opposed to reading a future with D.)

The aorist subjunctive \textit{eipwsin} in 27:64 is a future indicative in D. The conjunction \textit{mhpote} modifies \textit{kleywsin} and \textit{eipwsin} in v.64, but only \textit{eipwsin} is changed to a future indicative.

In 5:40a, the nominative participle in D (\textit{o qelwn}) followed by \textit{autw} is “in the Hebraic manner,” McNeile states, “which is possibly the true reading.” McNeile, \textit{Matthew}, 69-70. In addition, “anacoluthon (without a relative clause) following an introductory participle [e.g. 5:40a] is Semitic,” and “a comparable usage is found in classical.” Davies and Allison, \textit{Matthew}, 1:454; BDF §466.4.

The spelling of \textit{Hrwdou} in D as \textit{Hrwdouj} could have been influenced from the nominative form, \textit{Hrwdhj}, or perhaps the Latin \textit{Herodes}.

The reading in D*, \textit{Iwannouj}, should be genitive to be grammatically construed.

In 26:6, the spelling is probably influenced from the Latin, \textit{leprosi} (so BDAG, \textit{s.v. lepro/j}). The spelling in D* is \textit{a hapax legomenon} in the NT and LXX. The word is also used adjectivally in the parallel, Mk 14:3, but D reads \textit{leprou}.

The verb in D here, \textit{este} in place of \textit{estin}, is probably an orthographic spelling of the 3s future indicative \textit{estai} rather than a 2p present indicative form of \textit{eimi} (i.e. \textit{este}). The orthographic change \textit{ai}>\textit{e} is found in \textit{estai} in other instances in D as well as other verbs (cf. 1:23; 9:2; 16:19\textsuperscript{1}; 22; 19:27; 21:37; 22:28 in appendix twenty. In addition, the verb in \textit{d} here is 3s future
The change from accusative *uparxontaj* to genitive *uparxontwn* could be due to influence from the ending of the preceding word, *umwn*.

The imperative verbs in *rell* and *D* here are synonyms, translated *be reconciled*. The short parables in 5:23-24 and 5:25-26 pertain to reconciliation and so the verb in *D* fits well in context. France, *Matthew*, 202. The preposition *kata* is found in the previous verse, which may have influenced a change of the verbal prefix, *dia-* to *kata-*, in *D*.

The word transposition in *D* is also found in *d k Cyp* Aug. The singular element of the *D*-text here is the present infinitive verb, *polein*, in place of an aorist infinitive, *poisai*, that is found in most MSS. A present tense indicative verb (dunasaí) precedes the singular reading and could have influenced the *prima manu* of *D* to continue with the present tense in his transcription of the following verb.

The noun *erga* from the previous verse could have influenced an unintentional change in *D* in 11:3, *erxomenoj* > *ergazomenoj*. The “synonymous expressions” in 12:25, *erhmoutai* and *ou staqhtsetai*, are not as synonymous in *D* as they are in most MSS because in *D* they are not all in the same verbal voice (in 12:25, *sthssetai* is read in *D* f1 174 230 788 826 828 983). Hagner, *Matthew*, 1:342. The reading in the following verse in *D*, 12:26, is a singular reading, *sthsetai*, a change from passive to middle, which could have been influenced from the same verb *sthssetai* in v. 25 in *D* et al.

In *D* the verbal number does not fit the grammatical context. There are no other verbal ending changes such as this in *D* that are singular readings. Therefore, in *D* here, this may be a scribal slip from 3s to 3p, influenced from the previous plural noun, *ta* *dalmonia*.

The addition of *agaqa* clarifies the text since both *agaqa* and *ponhroi* are mentioned previously in the verse (cf. *ff* where the opposite of *agaqa* is used, i.e. *mala*).

The reading in *D* here is an aorist indicative, as opposed to an aorist participle in *rell*. The reading in *d* is also indicative, but future tense, as opposed to the present participles (*educentes, ducentes*) or perfect indicatives (*educentes, duxerunt, posuerunt, imposuerunt*) in the Latin variants. The verb *anabibzein* (used only here in the NT) is mainly classical (McNeile, *Matthew*, 204). The reading in *D* may have been influenced from the preceding word, an aorist indicative (*ephrwgh*).

The phrase uttered at the end of 13:40, in which *apoktakij* is compounded, *sunezeucen* is identical to the phrase in *rell* that begins 13:49: *ouwaj estai en *sun tel-eia *tou aiwnoj* (Gundry, *Matthew*, 280; Nolland, *Matthew*, 569). In *D* in 13:49 however, the “common eschatological term” *aiwn* is substituted with *kosmoj* (Gundry, *Matthew*, 272), which the latter “is a broad term for both the created universe ... and for human society in general” (France, *Matthew*, 535). The nearest use of *kosmoj* before v.49 in *D* is within the same eschatological context in v.38 (though in different parables). The *kosmoj* in v.38 may refer to “the widespread extension of the kingdom through evangelism” (Gundry, *Matthew*, 272), which “points to a time when missionary activities had spread much further” than Palestine (McNeile, *Matthew*, 200). The text of *D* contains a variant due perhaps to the physical, earthly, terms of the preceding verses (v. 47-48), terms that have more consonance with *kosmoj* than *aiwnoj*, e.g. *a net cast into the sea* (saghnh blhgeish eij thn galassan), *put the good into the vessels* (sunelecan *ta kala eij aggh*), and therefore the scribe could have been influenced by the preceding context.

The text of *D* may have been influenced from the grammatical context with the

13:49a; 18:22; 19:6; 21:5; 24:30b; 27:59; 27:61b. There are few instances where the inclusion of articles is probably influenced from the
change to compound here in 19:6. The simple verb in 19:6 in *rell*, *xwrizetw* (separate), is, however, more commonly used in the context of divorce than the compound. BDAG, s.v. *xwrizw* and s.v. *apoxowizw*.

148 The word *upozugion* in D* is part of a quote from Zech 9:9. Looking at the entirety of 21:5 in the NA27, the first four words agree with LXX Isa 62:11 (*eipate th qugatri Siwn*); the next ten words agree with LXX Zech 9:9 (*idou o basiliej sou expetai sol prauj kai epibebhkij epi*); and the final six words agree with MT Zech 9:9 (*onon kai epi plwn uion upozugiou*). Davies and Allison, *Matthew*, 3:118-119. The final word, *upozugion*, in the NA27 is *genitive* and parallels the MT, but the D* text reads an *accusative* instead and parallels the LXX. (Though the D* text agrees here with the LXX, earlier, the D* text omits *kai*, along with *61 a b e ff 1 2 h vg* ² *fu san gat fr aeth Cyp*, which deviates from the LXX.) The final six words in D* do not conform to LXX Zech except for *upozugion*. Instead of being a harmonization to LXX Zech, it is possible that the alteration to accusative was merely influenced from the previous word, *ulon*.

149 The verb ending –*an* in *ecebalan* in D is a 1st aorist ending; but a 2nd aorist ending, –*on*, would be expected on the 2nd aorist stem *ecebal-*. Perhaps the ending of the previous aorist verb, *apekteinan*, influenced a change in the following verb, *ecebalon*, in D. (The word order in D, as well as *Q a b c d e ff 1 2 h vg* ² *geo Iren* ² *Lucif Iuvenc*, is transposed so that *apekteinan* is placed before *ecebalon*/*ecebalan*.)

150 The text of D reads dative plural (*ouranoij*) instead of singular (so *rell*), but *d* remains dative singular (Parker states that the Latin in 24:30, *caelo*, may attest to a harmonization. *Codex Bezae*, 203). Of the four occurrences of *ouranoij/caelum* in vv.29-30, *d* always reads a singular (either *caelo* or *caeli*), where D reads two singulars (*ouranoij*, *ouranou*) and two plurals (*ouranwn*, *ouranoij*). Only in one instance do D and *d* agree here (*tou ouranou* and *caeli* in v.30). The previous occurrence of *ouranoij* in v.29 is plural, which could have influenced a change following in v.30 to plural. Parker states that D was influenced by the context (*Codex Bezae*, 202), which is presumably the former *twn ouranwn*.

151 The text of D reads a compound verb as opposed to the simple verb in *rell*. (The text of *d* reads a cognate of the Latt reading.) The preceding Greek verb, *apodoqhnai* two words earlier (in 27:58), is compound, which could have influenced the scribe of D to substitute *labwn* with the compound *paralabwn*, thus creating a connection between the two words.

152 Gundry states that there is an intended parallel in the Matthean text between *katenanti* (in B D) in 27:24a and *apenanti* (in *rell*) in 27:61b. *Matthew*, 582. The text of D creates a stronger link between the two passages than the wording in *rell* because the word *katenanti* is supplied in both instances, 27:24a and 27:61b.

153 The text of D reads a neuter plural accusative article with *aggia* (*aggh in NA27*) where no other MSS contain an article. The prior noun (*kala in rell*; *kallista* in D 700 et al.) has a neuter plural article with it, which could have possibly influenced an addition for the following noun (i.e. *ta aggia*).

154 The *tou* in D before *en* is probably unintentional, due to unconscious repetition or dittography of the definite articles in *tou uiou tou angrwpou*, which immediately precede it (so Holmes, “Editorial Activity,” 227).

155 The additional preposition and pronoun (*opisw autou* in D *d* are not foreign to the context since the similar *krazei opisan* *hmn* is found in the following verse. The addition in Bezae could be a pre-harmonization.

156 The non-singular variant in D in 12:18b (*en w* in place of *eij on*) is caused by “assimilation” of Mt 3:17 and 17:5 (Holmes, “Editorial Activity,” 168). The text of D in 12:18 contains a parallel between 12:18a and v.18b with the combination of a preposition with a relative pronoun: *eij* is supplied with *on* in v.18a, just as is *en* with *w* in v.18b.
Some substitutions are influenced from the word it replaces (11:22, 11:24b, 14:24b, 15:27b, 20:15, 26:15), three of which are ἡν > ἡ (11:22, 24b; 14:24b); most, however, do not seem to be construed in context. In one instance, a substitution with a definite article, τὸν, resembles the word it replaces, ἰν (24:38). Some verbs are replaced with synonyms that are spelled very similarly (9:10, 26:55b; 27:53).

157 The plural accusative form of the noun λέγων, is a singular genitive in D*. The noun then agrees with the following genitive, ἀγγελῶν, but it should be plural to be grammatically construed with the preceding ἀδελφα. The text of D reads the relative pronoun ἦν in place of the comparative particle ἃ. The reading of D* here is not construed with the comparative ἀνεκτοτέρον (more tolerable).

158 As in 11:22, the text of D* reads a relative pronoun in 11:24b where all other MSS read a comparative particle. The pronoun ὁμοιός, read by D M⁵⁰ 124 659 1424 it vgmss sams bopt arm(cdd) Irint278 is retained from the plural subject from earlier in the sentence. The reading in D* of either a conjunction or article, rather than a verb, is not grammatically construed.

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160 The plural accusative form of the noun λέγων, is a singular genitive in D*. The noun then agrees with the following genitive, ἀγγελῶν, but it should be plural to be grammatically construed with the preceding ἀδελφα. The text of D reads the relative pronoun ἦν in place of the comparative particle ἃ. The reading of D* here is not construed with the comparative ἀνεκτοτέρον (more tolerable).

158 As in 11:22, the text of D* reads a relative pronoun in 11:24b where all other MSS read a comparative particle. The pronoun ὁμοιός, read by D M⁵⁰ 124 659 1424 it vgmss sams bopt arm(cdd) Irint278 is retained from the plural subject from earlier in the sentence. The reading in D* of either a conjunction or article, rather than a verb, is not grammatically construed.

161 The reading of D here is a diminutive form of ὀδός (which occurs earlier in the verse), rather than the word for masters as in rell. The reading in D is perhaps influenced from the similar spelling of κυρίων and the ἐν of the κυναίρια that occurs earlier in 15:26 and 27. The non-diminutive form of ὀδός, κυνός, has a figurative use, which can imply “those who were unbaptized and therefore impure.” BDAG s.v. κυ/ρίων. The change masters > little dogs could make sense in context if there is an implication that masters are unbaptized/impure, but the figurative implication is more closely associated with κυνός rather than κυναίρια. In addition, there seems to be other instances where a singular reading in D closely resembles the word it replaces—these instances typically do not make sense in context.

162 The singular reading in D* is a substitution of ἐκεῖνος, it is lawful, for ἐστιν, it is, which does not make sense in context.

163 The plural article in rell, which functions as a nominative pronoun, is a plural dative relative pronoun in D. The reading in D is nonsensical because a nominative is needed to modify the verb ἐστίν. In D*, the addition of the feminine singular genitive article could be a careless error due to the similarly spelled pronoun ἦν, or influenced from the preceding ἄν ταῖς ἡμεραῖς.

164 The verb in D* is from ἑγκατέλημον, which is a synonym for what it replaces, συγκατέλημον (so BDAG s.v. συγ/κατέλημον).

165 The text of D reads the verb ἐγκατέλημον, rather than the synonym ἐκατέλησα as in rell (or ἑκατέλησα in r). The verb employed in D is often, but not exclusively, used with throne (ἂν θρόνοι) in the NT in contexts of the Divine sitting on a throne and judging, protecting, or being worshiped (cf. Mt 19:28; 23:22; Lk 22:30; Rev 4:2, 3, 4, 9, 10; 5:1, 7, 13; 6:16; 7:10, 15; 19:4; 20:11; 21:5). Jesus is the subject of the verb in Mt 26:55b but instead of sitting on a throne, he is sitting in the temple (ἐν τῷ ἱερῷ), so perhaps the substitution in D is meant to conjure divine/kingly imagery.

166 Gundry comments that the word ἐνεφανίσχασα here in Matthew “connotes juridical appearance for the purpose of testimony” (Matthew, 577), which fits well in the Sitz im Buch. The context in Matthew here is when Jesus dies on the cross and the earth shook. Tombs opened, the bodies of saints were raised, and after Jesus’ resurrection, they appeared [ἐνεφανίσχασα] to many people in the holy city. There are no direct parallels of the Matthean text (cf. Mk 16:9, 12. The text of d is lacunose in Mark here).) The text of D* in Mt 27:53 reads a simple verb, φαίνω, which is a cognate of ἐμφανίζω in rell. In d, the text reads παρευρέστη, rather than the compound παρευρέστη in Latt (both are inflected forms of the verbal root παρέω). Though the verbal substitution in D* d occurs in a theologically difficult context, i.e. the resurrection of the dead occurring before Jesus’ own resurrection (France, Matthew, 1082), the difference in meaning between D* d and rell does not solve any theological problems.
5.3.10. AGREEMENT IN BEZAE BETWEEN THE GREEK AND LATIN COLUMNS

Clark states that most likely, an old-Latin MS was utilized to produce text where \( d \) and D disagree, thus “The consequence was that readings of this MS. were mixed up with [the scribe’s] own literal translation from the Greek.”\(^{168}\) There are, actually, a couple of singular readings that could suggest \( d \) was translated from D (15:32b,\(^{169}\) 22:24).\(^{170}\) In another instance, however, the text of D and \( d \) do not agree on details in the story (14:6).\(^{171}\)

5.3.11. NOUN AND ADJECTIVE CHANGES

\(^{168}\) Clark, \textit{Acts}, xlv.

\(^{169}\) The omission in D* \( d^* \) is of a phrase that is “unique to this pericope” (cf. Mk 8:1-3).

\(^{170}\) The reading in Bezae in Mt 22:24 lacks the phrase \textit{his wife} (though it is found in the parallels Mk12:19; Lk 20:28 in D), and therefore it is not explicitly stated that Moses said (Deut 25:5) that a brother must marry his brother’s widow to raise up children for his deceased brother, only that \textit{he must marry} and raise up children. The parablepsis of \textit{autou} could have resulted in haplography of the complement phrase (\textit{his wife}, \textit{thn gunaika autou}) by the \textit{prima manu} of D (Holmes attributes the omission to homoeoteleuton. “Editorial Activity,” 129-130 n.30). Upon further investigation, there are some interesting features in Bezae here that cannot be explained by haplography: (1) where normally the sense lines of D and \( d \) are parallel with each other, on two lines of folios 75b and 76a the text is not parallel—this occurs where the omission of \textit{his wife} would be in both columns (on folio 76r, the words \textit{fratri suo} end ln.2, but on folio 75v, \textit{o adelfhoj autou} begins ln.3.); (2) the word \textit{semen} is left unfinished by the \textit{prima manu} of \( d^* \), written as \textit{sem}; and (3) up until \textit{ut ducate/nubat}, the \( d \) text is in agreement with Latin MSS (Latt reads: \textit{ut ducate frater eius uxor iuuenil et suscitet semen fatri suo}; and \( d^* \) reads: \textit{ut nubat fatri suo et excitet semen fatri suo}), but the D text agrees with the majority of Greek MSS for the entire verse, except for the omission of \textit{thn gunaika autou}, which \( d \) is also lacking (admittedly, this third feature of Bezae in 22:24 may have nothing to do with the scribe but perhaps merely how the exemplar read). Although haplography is a possibility for the omission in \( d \), it does not explain the omission in \( d \), unless \( d \) was translated from D; but that still does not explain the unaligned sense lines in the columns (cf. 75b ln.3 and 76r ln.2). Nevertheless, the reading in Bezae, both in D* and \( d^* \), is construed in context.

\(^{171}\) There is confusion in MSS in the Markan parallel (Mk 6:22) whether the dancing girl is Herodias’ daughter, \textit{authj thj Hrwdiadoj} (so A C W M F\(^1\) plu), or Herod’s daughter Herodias, \textit{autou Hrwdiadoj} (so B D pc NA\(^2\)) (for a concise explanation see Cranfield, \textit{Mark}, 211-212). Instead of the genitive \textit{Hrwdiadoj}, D reads the nominative \textit{Hrwdiaj} and states that the girl dancing is Herod’s daughter Herodias. The text of \( d \), however, states the other variant, that the girl dancing is Herodias’ daughter (\textit{filia Herodiadis}).

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\(^{168}\) Clark, \textit{Acts}, xlv.

\(^{169}\) Hagner, \textit{Matthew}, 2:450. The sentence is still construed without the final clause of the verse and could, perhaps, be a paraphrastic omission. The omission was added by the \textit{prima manu} in small text between two lines.

\(^{170}\) The omission in D* \( d^* \) is of a phrase that is “unique to this pericope” (cf. Mk 8:1-3).

\(^{171}\) Instead of the genitive \textit{Hrwdiadoj}, D reads the nominative \textit{Hrwdiaj} and states that the girl dancing is Herod’s daughter Herodias. The text of \( d \), however, states the other variant, that the girl dancing is Herodias’ daughter (\textit{filia Herodiadis}).
There are three types of changes here, one reading creates a construed gender change (19:4),\(^{172}\) the preposition and nominal case of a prepositional phrase is changed (14:14),\(^{173}\) and the case, number, and gender of a comparative adjective is changed (23:17).\(^{174}\)

5.3.12. USE OF PRONOUNS

Some pronouns are replaced with another pronoun (12:39;\(^{175}\) 22:12;\(^{176}\) 23:38),\(^{177}\) one of which may have been influenced from proceeding text (27:44).\(^{178}\) There is an instance where prolepsis is created (12:45).\(^{179}\) One pronoun is omitted, perhaps due

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\(^{172}\) The word in this portion of 19:4 is within a quote from LXX Gen 1:27 where the adjective qhluj is neuter (qhlu), but the text of D reads a masculine, qhlun (d and Latt read a feminine noun, femiam).

\(^{173}\) The prepositional phrase in D is plural genitive rather than plural dative in rell. The meaning of the dative eπi is similar to the meaning of the genitive peri in context here. None of the Latin variants resemble D here, which are plural accusative (super eos), plural dative (de eis, illis), or singular genitive (eius).

\(^{174}\) The comparative adjective in D is neuter plural accusative, rather than masculine singular nominative as in rell (cf. 20:10).

\(^{175}\) Instead of αυθ, the text of D* reads σοι. Holmes states that the scribes and Pharisees (12:38) are identified as the evil and adulterous generation in D* because σοι refers to them (Holmes, “Editorial Activity,” 219). Grammatically, however, scribes and Pharisees are plural and σοι is singular, so σοι in D*, just as αυθ in rell, still refers to genea ponhra kai moixalij (evil and adulterous generation). In addition, the plural autoij, which explicitly refers to the scribes and Pharisees is used in 12:39 in D and rell, so the referent σοι is not construed even in the same sentence—it merely refers to genea as did αυθ.

\(^{176}\) The nominative article in 22:12 refers to εταιρε, which occurs in the previous sentence (but the same verse). Turner states, “In class[ical] Attic οντ de/ rarely refers to the subject of the preceding sentence,” but is frequently employed in the NT to reference the previous subject (Turner, Syntax, 37, §1b). The text of D reads the relative pronoun, οντ, in place of the nominative article here, and is a grammatically construed alternative to the reading of rell (cf. οντ de > o de in Mk 15:23. BDF §251).

\(^{177}\) The reading in D* here is difficult to see.

\(^{178}\) The autoi in D* matches the gender, number, and case of the following οι λησται (the robbers). Thus the pronoun no longer functions as an identical adjective in D* (as in rell) and is translated, “But this, they, even the robbers...”

\(^{179}\) The reading in D* d here is an instance of a proleptic pronoun being followed by a resumptive noun. Turner states that “the proleptic pronoun followed by resumptive noun is an Aramaic peculiarity,” and that “it appears particularity in codex Bezae” (Turner, Syntax, 41), but this is the only instance in Matthew in D that is a singular reading.
to oversight (19:20). In one instance, the article is omitted when it functions as a pronoun (16:23).

5.3.13. TEXTUAL IMPROVEMENT

Some singular readings improve the text by aiding in narration (12:23; 21:36; 26:61), and eliminating asyndeton (25:38). In one instance, a mathematical calculation is not performed (25:28), so that could be considered a concession for a reader who cannot perform mathematical addition, but no other such non-calculations are performed in the singular readings in D in Matthew.

Few singular readings go deeper than grammatical changes. Two singular readings involve a Christological statement (16:16) and another theological

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180 The addition of from my youth (ek neothtoj mou) in 19:20 in some MSS is harmonized from the synoptic parallels, Mk 10:20; Lk 18:21 (Metzger, A Textual Commentary, 40). In Matthew, the singular portion of the reading of D is the omission of mou (and is omitted Lk 18:21 in D as well, but not Mk 10:20). The omission of the pronoun may be a simple oversight in Bezae or thought unnecessary.

181 The reading of D omits the neuter plural accusative article ta, which functions as a pronoun in context (the Latin MSS read the pronoun ea, except for d). This is the second occurrence of the article ta (functioning as a pronoun) in the verse.

182 The addition in D* introduces indirect speech and is grammatically construed.

183 The text of D reads oun following palin, which, in context, aids in the continuation of the narrative (Liddell and Scott, s.v. oun, II.). None of the gospel parallels (Mt 22:4; Mk 12:4; Lk 20:11) read the same oun as in D in 21:36.

184 The text of D reads a kai before eipon, which may intend to help the flow of the narrative.

185 Davies and Allison notice parallelism between 25:35-36 and 25:37-39, stating, “Each question consists of pote + se + eidomen + condition of sufferer (+ kai + verb ending in –men) + h + condition of sufferer + kai + verb ending in –men.” Matthew, 3:428. The text of D reads kai in place of the Matthean conjunction h in 25:38 (Gundry, Matthew, 514). The D text now reads kai three consecutive times in v.38, producing “the impression of extensiveness and abundance.” BDF, 240, §460.3. The kai is used in the same manner just prior, in 25:35-36, which grosses six instances, and could have influenced the substitution in the subsequent parallel in v.38 (though not in d).

186 The variant in Bezae refers to the same person as in rell, but is “representing the original amount [of talents] given” in the parable, as Nolland states about D. Nolland, Matthew, 1011-1012 n. m. In the text, there are five (25:16) and five (25:20) talents, which are added together in rell in v.28, equaling ten (deka) talents, but the text of D does not add the talents together.

187 The text of D* reads to swzontoj in 16:16, which calls Christ Son of the Saving God, rather than tou zwntoj, Christ Son of the Living God. The singular reading in D* contains an article that is not grammatically construed (it should be masculine to agree with qeoj, not neuter to). The variant in D* might preserve an Aramaic saying: yyx to live, or yyx who liveth, but was misread as yxm who saveth (so Black, Aramaic Approach, 245; Holmes, “Editorial Activity,” 83. See also Holmes, “Editorial Activity,” 223, 231 where the reading is listed under “Christological Variants”). The similarity in spelling between yyx and yxm is not necessarily more confusing than the spelling difference between zwntoj and swzontoj. (The Latin d* reads saluatoris and was corrected to viventis, which are not similarly spelled, and therefore confusion does not seem to stem from the Latin text.) It is not easy to determine exactly what the cause of the reading is, but nonetheless, the text of D* and d* still state that Christ is the Son of the Saving God.
statement (19:26).\textsuperscript{188} Both of these, however, could be unintentional alterations. One reading hints at the disciples’ ignorance of Jesus (26:1-2),\textsuperscript{189} and another singular reading enhances the literary style of the text (18:29).\textsuperscript{190}

\textsuperscript{188} The reading in D\* of \textit{dunaton . . . dunata}, destroys all “(antithetical) parallelism” and sense of the verse. Davies and Allison, \textit{Matthew}, 3:53. The text in D\* states that all things are possible for men \textit{and} God, rather than other MSS that state it is \textit{impossible} for men and \textit{possible} for God. The reading may be theological as it could place God and man on the same omnipotent plane, or at least may speak of cooperation between the two. The cause of the reading could have been from the latter occurrence of \textit{dunata} in the verse.

\textsuperscript{189} In 26:1-2, both D and d do not read \textit{autou oidate/suis scitis}. The majority of Latin MSS read, \textit{discipulis suis scitis quia}, and the omitted text in \textit{d, suis scitis}, may be due to the parablepsis of –\textit{is}, but Parker does not identify any instances of haplography in one column (e.g. \textit{d}) of Bezae that has influenced an omission in the other column (e.g. D); therefore the omission in \textit{d} (even though there is parablepsis) probably did not spawn the omission in D (see his discussion on omissions, Parker, \textit{Codex Bezae}, 89ff).

The singular portion of the variant in Bezae is the omission of the verb \textit{oidate/scitis}. The Greek verb is either an indicative (\textit{you know}) or imperative (\textit{know you that}), and the Latin verb is either indicative or a participle. (Davies and Allison, \textit{Matthew}, 3:437; Hagner, \textit{Matthew}, 2:754. Luz states that \textit{oidate} is indicative because the disciples are already aware of what \textit{oidate} refers to. Luz, \textit{Matthew}, 3:330. Gundry states that Matthew employs \textit{oidate}, which “is a favorite of his,” to portray “the disciples as those who understand.” Gundry, \textit{Matthew}, 517. The gospel parallels, Mk 4:1 and Lk 22:1, do not contain \textit{oidate}, which McNeile comments, “Mt. alone relates that the Lord reminded the disciples of the date, introducing a reference to His death, already thrice predicted.” McNeile, \textit{Matthew}, 372.) If \textit{oidate} was interpreted as either an indicative or imperative, it could have been omitted in Bezae because it seemed redundant because the disciples “would hardly need to be informed about the calendar, and Jesus has already repeatedly told them about his approaching death.” France, \textit{Matthew}, 969 n. 2. Along these lines, the word \textit{oidate} is substituted in Act 3:17 in Bezae in a variant that Epp identifies as an eradication of the ignorance motif of the Jews. Epp, \textit{Theological Tendency}, 42ff. Though the “ignorance motif” in Luke-Acts pertains to the Jews, in Mark the “ignorance motif” is connected to the disciples. Nolland states that in \textit{Matthew}, “the Markan ignorance motif, especially when it shows the disciples stuck in their ignorance (‘they were afraid to ask him’), does not suit Matthew.” Nolland, \textit{Matthew}, 720. Indeed, instances of the disciples’ ignorance are not as common in Matthew as in Mark, so it is interesting that the variant in Bezae could possibly change the narrative to highlight such ignorance. This single instance does not, however, create a \textit{motif} of ignorance, but perhaps the prevalence of ignorance motifs in some biblical books, i.e. Luke-Acts and Mark, influenced a change in another book, i.e. Matthew. In other words, perhaps an extra-matthean motif spilled over into Matthew.

\textsuperscript{190} Concerning the pericope here, Hagner states, “The plea of the fellow servant for mercy is deliberately patterned after the plea of the first servant [in v.26].” \textit{Matthew}, 2:539. The substitution of \textit{kagw} in place of \textit{ka\textvisiblespace} in D here emphasizes the 1s context and perhaps evokes the reverse (and almost verbatim) situation in v.26.
5.3.14. USE OF VERBS

The tense, voice, or prefix of some verbs has been changed, though the difference is only one letter (4:6b; 6:7; 12:18c; 17:5) or two letters (4:7; 12:36; 20:3; 24:12). One verb is changed from 3s > 2s (12:20b).

The context in Matthew here is a quote from LXX Ps 90:12. The verb άιρω is formed with an iota only in the present tense (Mounce, Morphology, §31.5d), such as found in D here: άιροσύν. The verb in rell is in the future tense, άροσύν, as well as the previous verb in the quote, έντελείται, but άιρόω in D does not agree in verbal tense within the context (there are no singular a > αι orthographic changes in D to suggest that this is an orthographic variant). This may, however, be merely an instance of incorrect word formation where the iota is mistakenly retained from the present tense stem, and not a deliberate attempt to alter the verbal tense.

In 5:22, the text of D* reads an antonym for what rell reads. The change from οργιζω (make angry, provoke to anger, irritate [Liddell-Scott, s.v. ο0ργι/zw]) to οργαζω (soften, knead, temper [Liddell-Scott, s.v. ο0ργα/zw]) is nonsensical and is the difference of a change from iota to alpha, which could result from a scribal slip. There does not seem to be any metaphorical or idiomatic use of οργαζω that might fit the context of anger.

The word ίππαλογεω is an onomatopoetic word meaning to stammer or stutter, and is identical in meaning to the more common ίππαριζω (Liddell-Scott, s.v. ίππαλογεω; s.v. ίππαριζω. BDAG, s.v. ίππαλογεω). In 6:7, E G 700 et al. read the omicron stem, ίπτ —, whereas B W and other MSS read the alpha stem, ίπτα —. Little is certain about the origins of the word, and the TDNT capitulates that “such words sometimes defy exact linguistic analysis” (TDNT, s.v. ίππαλογεω). The word in D* contains a stem with lambda, bla —, which is a hapax legomenon in the NT. The D text resembles the Latin blatero in regards to the lambda, but no Latin MSS read blatero in 6:7 (the Latin MSS instead read the synonym loquor). If Latinization occurred here, “it must lie somewhere in the complex history of the Bezan text itself.” Moulton-Milligan, s.v. ίππαλογεω.

The context of 12:18c is a quote from Isa 42:1-4 (which is probably Matthew’s “independent translation of the Hebrew” and has some “influence from the LXX and targum.” Davies and Allison, Matthew, 2:323). The singular reading in D is in the present tense rather than the future tense as in rell. It is, however, merely the difference of an additional lambda in D, which could have been duplicated if the double gammas (preceding) somehow influenced a letter repetition, but there are, however, no other singular readings that witness a double letter formation similar to this. The reading in D is grammatically difficult because it is a present tense verb surrounded by future tense verbs (γινω and έριςει).

The imperfect tense in D* here fits the context appropriately. The reading in d, however, is future tense (as opposed to perfect in Latt) and is not grammatically construed in context.

The variant here is part of an OT quote (LXX Deut 6:16 or Is 7:12) that is spoken by Jesus to the devil. The ek prefix adds a perfective nuance that is lost in the simple verb in D. Zerwick, Grammatical Analysis, 8. Instead of, you will not put the Lord your God through a test, D is translated as, you will not test the Lord your God. The “key word (εκ)πειραζω (v. 7) appears again in 16:1,” which is simple in both D and rell. Luz, Matthew, 1:188.

The reading in D d is in present tense, unlike ) B C et al. which read the future tense, or aorist subjective in rell, or perfect participle in it(οπλοι) vg. Holmes acknowledges the possibility that the variant in D (and d) could refer to the “‘careless words’ which were being spoken at that [present] time by Jesus’ opponents, the Pharisees . . .” rather than their future words having to be accounted for in the day of judgment (en ημερα κρισεων). The following verb, αποδωσωσίν, is still in the future tense, so the change in D d to present does not eliminate all futurist thought.

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verbal tense changes seem unnecessary because they do not match the tense of the surrounding verbs (10:25; 15:39a). The pluperfect tense in D seems to be employed well in two close instances (11:20, 21b). In another instance, the individual is emphasized with a change from passive to the middle voice (25:29). One verbal change lessens the connection between words (or phrases) (15:3). There is one instance of constructio ad sensum where a verb is changed to singular to agree with the singular collective noun (27:27).

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198 The verb in rel is an “echoing” of echlqen in 20:1 and reappears in vv. 5 and 6. Gundry, Matthew, 396. The verb in D, however, loses some of the connection with its other forms in the pericope because it is now a (double) compound verb.

199 The text of D reads an aorist active infinitive (and d reads a perfect passive participle), as opposed to the aorist passive infinitive in rel, the perfect active indicative in Latt, or the present active indicative in a. The following accusative, thn anomian, is still the subject of the infinitive plhquain in D.

200 In 12:20b, the verb katagnumi in D* d here is 2s, but is 3s in rel and D d. The verse is a portion of the Is 42:1-4 quote.

201 The change from aorist to present in D d and is construed in context even though the previous verb is aorist (genhtai).

202 The change to the present tense in D creates inconsistency with the tenses of the surrounding aorist verbs, apolusaj and hlqen.

203 The “catch word” in 11:20, egeneto (aorist), is changed to gegoneisan (pluperfect), in D, which is similar to the change in 11:21d (egenonto > gegoneisan in D). Luz, Matthew, 2:151. Luz interprets the pericope (Mt 11:20-24) stating, “The issue here is not that these cities [Chorazin and Bethsaida] are self-righteous or have a false awareness of their own election. It is simply that they did not recognize the ‘mighty deeds’ [dunameij] that Jesus performed as a call to repentance.” Luz, Matthew, 2:153. The alteration to a pluperfect tense in D in 11:20 and 11:21d could intend to emphasize how the dunameij that were performed in the past have an enduring effect on the cities of Xorazain and Beqsaeida (cf. BDF §347.2, 3).

204 In the context of 25:29, Hagner states, “The future passive verbs [perisseuchsetai and arphaetai] imply God as the acting subject.” Hagner, Matthew, 2:736. In D, the former verb is changed to middle voice and the latter verb remains passive. (In the Latin, the former verb is active and the latter is passive.) The Greek and Latin variants are all in the future tense, and are still aligned with Hagner’s interpretation, but the text of D perhaps nuances the text by emphasizing the individual with the middle voice employed in perisseusetai: he will have abundance [for himself] (cf. Lk 15:17 perisseuontai).

205 The verb in this portion of 15:3 in D is infinitive (parabainai), rather than indicative in rel (parabainete). Though the verb occurs elsewhere in the LXX and NT, as an infinitive it is a hapax legomenon. McNeile notices a connection between kai umeiij parabainete in v.3 and the indicative parabainousin in v.2, which replaces Mark’s kalwj ageteite (Mk 7:9). McNeile, Matthew, 222. The connection is not as perceptible in Matthew in D because of the different verbal moods in parabainai and parabainousin, but such a connection is still noticeable in D.

206 The change from 3p to 3s in D may derive from the subject, olhn thn speiran, comprised of singular nouns that are collective in meaning. BDF §134.
5.3.15. OTHER OMISSIONS

In one instance, the omitted text can still be implied in context (2:3).\footnote{In all of Matthew, Jerusalem is neuter plural (except maybe 3:5), but here in 2:3 pasa Ierosoluma is feminine. Davies and Allison state that the omission of pasa in D (and the omission of omnis in d) “restores consistency” with the neuter gender (Matthew, 1:237 n. 36). (France notices a connection of 2:3 to 21:10 where all the city will be stirred up by Jesus; and therefore it is appropriate that all Jerusalem “is already perturbed at the prospect of a dynastic revolution.” France, Matthew, 70. On the other hand, Luz remarks that because “Herod was so unpopular with the Jerusalem inhabitants... that news of the birth of a royal child or especially a messianic child would have caused great joy.” Luz, Matthew, 1:135.) The inclusion of all Jerusalem can still be implied even though the text of Bezae lacks pasa.}

There is one instance where a detail of John the Baptist’s death is omitted (14:8).\footnote{The request by Herodias’ daughter to have John’s head presented on a platter, and Herod’s subsequent acquiescence to her wish, “underlines the degradation of the royal court.” Hagner, Matthew, 2:413. The detail of how the head will be presented, on a platter (epi pinaki), is omitted in Bezae. Holmes states that the omission in D in 14:8 is simply “an insignificant late scribal slip” (“Editorial Activity”, 191), but there may be more to it than that. Interestingly, the mention of people who have been beheaded (peplekismenwn) is omitted in Codex Alexandrinus in Rev 20:4 and replaced with those who have been in war (pepolemhmenwn). About the substitution in Codex A, Hernández states, “the exchange [peplekismenwn > pepolemhmenwn] offers a more euphemistic term to replace the graphic depiction of beheaded Christians standing before God’s throne!” (Scribal Habits, 118 n.104). The phrase epi pinaki is graphic (i.e. a “hideous touch” [Davies and Allison, Matthew, 2:473]), and perhaps if it were considered too graphic it was omitted. The same notion, however, is not subsequently omitted in v.11 in Bezae.}

In another instance, a direct object is omitted (12:20a).\footnote{In 12:20a, the direct object, bruised reed (kalamon suntetrimmenon), of the verb katagnumi is omitted in D* d*, and the following smoldering wick (linon tufomenon), takes its place as the direct object. The Latin portion of Bezae contains the same omission of the direct object, harundinem quassatam (with no evidence of parablepsis). The verses are a portion of the Is 42:1-4 quote.}

In one instance, one of two subjects is omitted (13:44b).\footnote{In one of the few explanations of variant readings made by Swanson in his work, he states that a line of text in D was erased and the text from kai to in v.37 through andrej in v.38 was converted into two lines (which probably comprised three lines of the exemplar. Parker, Codex Bezae, 90). Swanson, Matthew, 152. Indeed, it appears that line 4 (folio 52v) was made into lines 4 and 5, completed in smaller than normal lettering. The scribe must have skipped the text from kai to through andrej and probably continued with xwrij k.t.l. before noticing.}

In one instance, the omitted text can still be implied in context (2:3).\footnote{In one instance, the omitted text can still be implied in context (2:3).}

The reading in 15:37-38 is interesting because it does not mention the number of people Jesus fed (which was four thousand), and it states that everyone was filled apart from women and children. The prima manu must have caught the omission and corrected it himself.\footnote{The reading in 15:37-38 is interesting because it does not mention the number of people Jesus fed (which was four thousand), and it states that everyone was filled apart from women and children. The prima manu must have caught the omission and corrected it himself.}
5.4. Conclusion

Codex Bezae is often characterized as abounding with harmonizations, due to the nature of the Western text type to which it belongs. Vogels argues that D was influenced by Tatian’s Diatessaron. He lists 220 points of variation that are harmonizations in Matthew, but Vogels’ criteria for what qualifies as a harmonization embraces a multitude of readings which are by no means singular and are often no more significant than an omission of the most common conjunctions, e.g. oti in 27:47, or a substitution of a kai for a de in 12:26 and 27. Many singular readings in D in Matthew are not remarkable and it seems that the singular readings are in fact distinctly non-Western. Some changes are minute, the difference of one or two letters, and others are influenced from previous text, but are not exactly harmonizations. The characteristics of the Western text seem to be nearly absent from the singular readings in D. The sheer dearth of singular harmonizations in D in Matthew, however, could suggest that the scribe himself was not involved in creating the notorious Western harmonizations in his copy; rather, he copied them.

Concerning deliberate editing of his text, Holmes states that the scribe of D intended to smooth his text:

A number of Bezan variants entail changes, usually in the word order or syntactical structure, the effect of which is to produce a text that reads more smoothly than it previously did. That is, the original contains some feature or aspect felt to be awkward which has been altered in the Bezan text.

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212 Not limiting the study to singular readings, Parker notes that the D text is harmonized with the context and parallel passages in all the gospels (Parker, *Codex Bezae*, 248, 256.), but states that there are more harmonizations in the Latin column than the Greek (Parker, *Codex Bezae*, 203.).


214 Vogels has determined that D contains 1,278 harmonizations in all four gospels, but that number includes non-singular variants as well. Parker, *Codex Bezae*, 189.


When considering *only* the singular reading in D in Matthew, however, it seems that any “editing” of the text resulted in minute changes. Most of the changes cannot suggest a clear desire of the scribe to adjust for awkwardness, as Holmes found. Rather, many changes occur because of contextual influence (with and without parablepsis) as well as a different spelling standard (in fact, none of our other MSS witness so many consonant exchanges). The singular readings that seem to have improved the text are few and could possibly be unintentional, but on the other hand, the majority of singulars do not consist of nonsensical readings. Considering that D accumulates the most singular readings of our MSS, it is counterintuitive to find that these variants do not seem to produce a drastic re-presentation of Matthew.
CHAPTER SIX: CODEX WASHINGTONIANUS

6.1. INTRODUCTION

“To this manuscript one can merely call attention, as at the moment of writing very little is known about it,” wrote Souter about Codex Washingtonianus in the 1935 edition of *Text and Canon of the New Testament*. It was only twenty-nine years earlier that Charles L. Freer purchased it from an antiquities dealer in Giza, Egypt. The MS is now placed in the ranks of important majuscule New Testament MSS and its description is often included in introductory textual critical manuals. A unique feature of the MS that often draws attention is the Freer Logion, a lengthy insertion of text after Mk 16:14.

6.1.1. PROVENANCE AND DATE

The study here will go with the date stated in the NA²⁸, which is 4th/5th century, but there is a varying range of dates proposed for the codex, from fourth century to eighth century. There is some indirect evidence of Giza, Egypt, as its provenance.

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1 Souter, *Text and Canon*, 31.
2 The four MSS purchased on Wednesday, December 19, 1906 were a codex of the four Gospels (i.e. Codex W), a fifth-century codex containing Deuteronomy and Joshua, a fifth-century codex of Psalms, and a fragmented, sixth-century codex of Paul’s Epistles. Freer subsequently purchased a fifth-century Coptic codex of Psalms in 1908 and a fragmented third-century papyrus codex of the Minor Prophets in 1916-1920. Hurtado, “Introduction,” 1. Clarke, “Paleography and Philanthropy,” 25.
4 NA²⁸, 802.
5 Sanders dates it to fourth maybe fifth century; Cavallo and Maehler give a date of late fifth century; and Fonkič and Poljakov note that it resembles a “Palestinian” hand of the eighth century. Schmid, “Reassessing,” 246-248. In a thorough investigation of the script of the main hand of W, Schmid debunks the aforementioned dates and notes that it resembles *P. Oxy* 1817, which would place it late sixth century. In the end, however, Schmid is not steadfast in his judgment and declares that a new and detailed paleographical study over the variations of sloping pointed majuscule scripts, as well as carbon dating of the MS itself, is demanded in order to ascertain a more precise date. Schmid, “Reassessing,” 246, 249.
6 A prayer subscription (i.e. a colophon at the bottom of a page that is a prayer) in the Gospel of Mark, addressed to an unknown Timothy, leads Sanders to believe that the MS is from the Church of Timothy in the Monastery of the Vinedresser located near the third pyramid in Giza, Egypt. Sanders states that the prayer is the “only hint” of provenance. Sanders, *The New Testament Manuscripts*, 1. Finegan notes that the “somewhat sloping uncial” are similar to a fifth of sixth century fragment of Enoch found at Akhmim in 1886, which is south of Giza along the Nile. Finegan, *Encountering New Testament Manuscripts*, 145.
6.1.2. THE SCRIBE AND CORRECTORS

There are at least eight hands discernible in the MS. The *prima manu* is responsible for transcribing the entirety of the gospels in W except for one quire, which comprise the first sixteen pages of John.

6.2. NOMINA SACRA

The lexemes of *Ihsouj* (ι8σ8, ι8υ8, ι8n8) and *Xristoj* (x8s8, x8υ8, x8n8, x8e8) are always contracted in W in Matthew. Lexemes of *kurioj* (κ8σ8, κ8υ8, κ8w8, κ8n8, κ8e8) are found contracted in sacral and nonsacral instances, but written in *plene* only in nonsacral instances (6:24; 10:25; 18:32). Lexemes of *qeoj* (q8σ8, q8υ8, q8w8, q8n8) are always contracted except the vocative occurrences in 27:46¹, 46², written as qe" and qee, respectively, but “a cogent explanation for why q8e8 was so rarely employed in biblical manuscripts” is still wanting.¹² Lexemes of *pneuma* (p8n8a8, p8n8s8, p8n8i8, p8n8t8a8) are always contracted in sacral and nonsacral instances except for the plural in 10:1, but is contracted as a plural in 8:16; 12:45.

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⁹ The quire of John was produced, probably in the eighth century, independently of the rest of the MS. The three hands found here are not found elsewhere in the codex. Royse, “The Corrections in the Freer Gospels Codex,” 186. Sanders, *The New Testament Manuscripts in the Freer Collection*, 38. The condition of the MS “is so perfect that there is rarely a letter missing or indistinct,” save three missing leaves. Two of the missing leaves contain *Jn* 14:25 from o *de paraklhtoj* to 16:7 including *eleusetai proj umaj*. One missing leaf contains *Mk* 15:13 from o *de palin* to 15:38 including *exxisqh eij duo*. Sanders, *The New Testament Manuscripts*, 27. Sanders, *Facsimile of the Washington Manuscript*, vii.

¹⁰ I would like to express my appreciation to J. Bruce Prior who generously corresponded with me at length (13-26 July 2010) concerning his essay, “The Use and Nonuse of Nomina Sacra in the Freer Gospel of Matthew.” In his essay, the data for nonsacral abbreviations of *kurioj* lexemes are not included, neither is documentation of some full word occurrences (they are split between lines in the MS: 19:29 *patera*; 10:23 *uiou*; 7:11 *ouranoij*; 16:13 *anqrwpoi*), nor is there mention of the form *p8r8o8s8* for *p8r8a8* in 10:29, 32, and other errors (3:9 *patera*; 24:30 *uiou*; 14:19 *ouranom*; 2:1 *ierosolwm* for *ierousalhm*; a second occurrence of *a8n8o8u8* in 24:37; 3:3 *k8u8*). This may be confirmed through consultation of images of the codex. The placement of *nomina sacra* and full words into sacral and nonsacral categories remains nearly identical to Prior’s arrangement.

¹¹ Royse states that the omission of epsilon in the first occurrence, qe, is due to haplography of epsilon: qee > qe. Royse, “The Corrections in the Freer Gospels Codex,” 196.

¹² Prior, “The Use and Nonuse of Nomina Sacra,” 165.
Some words are found contracted and *plene* in both sacral and nonsacral instances, such as *anqrwpjo* (a₈n₈o₈s₈, a₈n₈w₈, a₈n₈o₈n₈, a₈n₈o₈i₈, a₈n₈w₈n₈, a₈n₈o₈i₈s₈, a₈n₈o₈u₈s₈)¹³ and *mḥtḥ* (m₈ḥ₈r₈, m₈r₈a₈). Lexemes of *pₘ₄ₕₙ* (p₈₉₈r₈, p₈r₈o₈s₈/p₈r₈s₈, p₈r₈i₈, p₈r₈a₈) are also found contracted and *plene* in both sacral and nonsacral instances—the only sacral *plene* lexeme is vocative (6:9; 11:25; 26:39, 42). There are two forms of the genitive *nomen sacrum* *p₊₉₆₉*, p₈r₈s₈ and p₈r₈o₈s₈, the latter only occurs twice, 10:29, 32. Lexemes of are found contracted and *plene* in both sacral and nonsacral instances.

There are two words that appear as contractions only once. The word *Israḥl* is normally found in *plene*, but occurs as i₈s₈r₈l₈ in 27:42, which is the last occurrence of the word in Matthew.¹⁴ The word *Daueid* is normally *plene*, but contracted (d₈a₈d₈) in 12:33.

The remaining *nomina sacra*, *uioj*, *ouranoj*,¹⁵ and *Ierousalhm*, are found only in *plene*.

### 6.3. THE SINGULAR READINGS IN WASHINGTONIANUS IN MATTHEW¹⁶

There are no lacunae in W in Matthew and contains 1,071 verses. There are 112 singular readings, which amounts to one singular for every 9.56 verses. Many of these readings are influenced from the context and some are synonymic substitutions. This is the only one of our MSS that shows a clear preference for Attic grammar and consistent sensical readings.

#### 6.3.1. Orthography

**6.3.1.1. Itacisms**

The most common itacistic changes are *i > ei* (43) and *e > ai* (26), then their reverse *ei > i* (19)¹⁷ and *ai > e* (17). There is one change *oi > u*.¹⁸

¹³ In 6:1, *anqrwpwn*, occurring at the end of a line, is written with a moveable nu. Also a moveable nu in 16:13, *anqrwpoi* occurs as the end of a line, ending the line with a ₈, and beginning the next line with q₉r₉p₉i₉.

¹⁴ In 19:28, it is written *Istrahl*, rather than *Israḥl*.

¹⁵ In 10:7; 13:33, *ouranwn* ends a line and contains a moveable nu.

¹⁶ See appendix six.
6.3.1.2. Other Vocalic Changes

Vowel changes, other than itacisms, are among the most common type of change found in the singular readings in W in Matthew, accounting for 11.6% of the singular readings. There are nine types of (non-itacistic) vocalic exchanges, most only occur once. There is $a > h$ (25:34), $a > i$ (26:67), $a i > a$ (3:5; 12:50; 24:18), $e i > h$ (16:27), $o > a$ (3:6; 21 27:44), $o > e$ (8:16); $o > w$ (20:29), $o u > h$ (27:55), and $o u > w$ (21:41b; 24:9).

6.3.1.3. Consonant Orthography

The exchange of consonants are the most frequent type of change found in the singular readings in W in Matthew, found in 16.07% of the singular readings. Several changes in W resemble spellings in Roman and Byzantine papyri, such as an exchange with liquids $l > r$ (26:41), omission of nu or nasal (5:22; 12:12; 27:41; 27:58), and various omissions of sigma (3:12; 5:44; 21:41a; 23:14; 27:41; 27:58), and various omissions of sigma (3:12; 5:44; 21:41a; 23:14; 27:41; 27:58), and various omissions of sigma (3:12; 5:44; 21:41a; 23:14; 27:41; 27:58), and various omissions of sigma (3:12; 5:44; 21:41a; 23:14; 27:41; 27:58), and various omissions of sigma (3:12; 5:44; 21:41a; 23:14; 27:41; 27:58), and various omissions of sigma (3:12; 5:44; 21:41a; 23:14; 27:41; 27:58).

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17 In 12:40, the word $t r e i j$ occurs four times and Codex W is the only MS that consistently contains the change $e i > i$. The change is found in that only in the first three occurrences (the fourth occurrence is written as a numerical sign: $g8$) and is found in N only in the first occurrence. Therefore, only 12:40$^4$ is counted as a singular reading for W.

18 See appendix twenty-one.

19 The change, seemingly imperative to subjunctive, is a change $a > h$ perhaps caused by the adjacent eta(s) (so Royse). Royse, “The Corrections in the Freer Gospels Codex,” 195-196.

20 The only singular instances of $a i > a$ exchanges are with the conjunction $k a i$, which may result from faulty diphthong pronunciation (Sanders, The New Testament Manuscripts, 25. Sanders also refers to the same change in Mt 12:50, but perhaps that should be labeled as $v i d e t u r$), although in two instances, the letter following the alpha begins with a vertical stroke, thus the vertical stroke of the iota could have been unintentionally subsumed in the letter (for example, $k a i p a o$ becomes $k a p a o a$ in 3:5).


22 The exchange $o u > h$ in $d i a k o n o u s a i$ may be a “syntactical confusion of the correct form of $d i a k o n e w$” (so Royse); although Gignac notes such an exchange in one instance that is not related to syntactical form. Royse, “The Corrections in the Freer Gospels Codex,” 204. Gignac, Grammar, 1:217.

23 The change could have been influenced by $e r x e t a i$ in v. 40 (so Royse); but Gignac found similar liquid interchanges in the MSS in his study. Royse, “The Corrections in the Freer Gospels Codex,” 189. Gignac, Grammar, 1:102ff.

24 Gignac, Grammar, 1:112


26 Sanders believes that if $f a r i s a i w$ was the last word of the line in the exemplar of W, then there was a bar over it indicating a contraction of nu; if there was something written above the bar, then the bar became “obscured” and therefore the scribe of W would have been unaware of the nu, hence its omission. Sanders, The New Testament Manuscripts, 47. The word in W is not the final word of a line.

27 Omission of sigma before a labial. Gignac, Grammar, 1:130

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Perhaps the omitted sigma in 21:41a and 23:14 is also a reoccurring phenomenon of the period because it is also found in the orthography in Codex D in Matthew (cf. 5:41; 9:2; 12:19 in D). There is one singular instance of letter doubling to ss (9:20), and one instance of simplification rr > r (26:65). There are two instances of epsilon omission (27:4a; 27:47).

In addition, there is a lingual change (18:27), labial change (18:34), nasal change (14:32), and an omission of a delta (14:3).

6.3.1.4. Other Spellings

The form of anoigw in 20:33 in W is not found elsewhere in the NT. There is one instance of metathesis (2:16). There are some nonsense spellings (26:72), two of which add an iota before an omicron (13:46; 20:1). There is an instance of an omission of a fricative intervocalic gamma (1:9).

6.3.2. NOT CONSTRUED IN CONTEXT

Some changes from singular to plural (26:18) and vice versa (21:32b) are a difference of one letter and are not construed in context. Other verbal changes are not entirely construed (17:24; 21:30).

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28 The sibilant omission occurs before a word beginning with a vowel. Gignac, Grammar, 1:125
29 The omission of the final sigma is before a word beginning with a consonant. Gignac, Grammar, 1:124
30 Gignac states that in the Roman and Byzantine papyri he analyzes, “Nouns tend to be spelled with –ss– unless specifically Attic or late.” Gignac, Grammar, 1:148.
31 The false elision may be a slip due to the adjacent epsilons. Gignac, Grammar, 1:318
32 This may be an instance of aphaeresis of the epsilon. Gignac, Grammar, 1:319
33 The text of W reads anewxqwa in 20:33. The augmentation of anoigw “has become very involved.” See aôn-oi/gein in BDF §101.
34 The nonsensical substitution of wise men for wedding may result from confusion in letters: mag > gam.
35 Of the many instances of the verb egennhsen in the genealogy of Matthew, this is the only instance in W where it is missing the gamma. Gignac, Grammar, 1:68ff. Royse, “The Corrections in the Freer Gospels Codex,” 202.
36 Though the article for pasxa is neuter plural here in W, it is not found elsewhere in Matthew with a plural article (e.g. 26:2, 17, 19). The word pasxa is never plural in Thesaurus Linguae Graecae (TLG). Sanders notes that the number change in v.18 is a mistake. Sanders, The New Testament Manuscripts, 24.
37 Perhaps the singular subject of the previous clause (Iwannahj) influenced the change from 2p to 3s. The result is nonsense in context.
38 The phrase in 17:24 needs the verb telei for grammatical construal, but it is omitted in W. Perhaps the reading in W is an incomplete spelling of the verb telei (instead tε) or a substitution of negation words, ou for oûte with an omission of the verb.
6.3.3. PARABLEPSIS

6.3.3.1. Haplography

Some omissions have evidence of parablepsis that could have facilitated a leap. These account for 7.14% of the singular readings. In some instance, parablepsis consists of two letters (2:17; 40 7:17; 41 27:46) 42 three letters (8:28; 43 18:4; 44 19:1, 45 26:1), 46 or eleven letters (16:2-3). 47

39 The text of W* reads an indicative verb instead of a participle. The o de + indicative is construed, but would need kai epien following. Royse states that the scribe caught part of the mistake and changed the eta of apekrigh to ei in scribendo, but did not correct the augment. Royse, “The Corrections in the Frer Gospels Codex,” 189.

40 The omission of tou profhtou is a leap from ou to ou (so Royse, “The Corrections in the Freer Gospels Codex,” 202).

41 The scribe leaps from on to on, thus omitting agaqon (so Royse, “The corrections in the Freer Gospels Codex,” 202). The adjective should be included for the doublet to match noun and adjective: dendron agaqon . . . sapron dendron.

42 In place of lima (lema in NA), the text of W reads ma. The words before ma in W are hli hli, which create parablepsis. Thus, hli hli lima sabaxqanei becomes hli hlima sabaxqanei in W.

43 A portion of the adjunct has been omitted in W (a leap from peran to xwran), perhaps by homoeoteleuton. In Matthew, the region in which the story takes place is somewhat disputed in MSS, evident by the number of textual variants for Gadarhnwn (there are similar variants in the parallels, Mk 5:1 and Lk 8:26). See Metzger, A Textual Commentary, 18-19. The omission in W of eij thn xwran, does not, however, resolve any matter concerning the location of the story (and is not omitted in the parallels in W).

44 Sanders posits that the scribe of W has written tou oura (the beginnings of tou ouranou) instead of en th basileia, but Royse argues for toutou here because the scribe “leapt back from meizwn to paidion, which would likely have stood (as in W) more or less directly above in the exemplar.” Sanders, The New Testament Manuscripts, 156; Royse, “The Corrections in the Frer Gospels Codex,” 188-189. Though Royse’s argument for what W* reads is convincing, his explanation for the cause of the leap is not accurate if the exemplar resembles W because in W the final nu of meizwn is below the initial pi of paidion. For his explanation to be convincing, the final nu of meizwn should stand below the final nu of paidion, not six letters prior as it is. Sanders’ theory that the exemplar of W contained ca. twenty letters per line is perhaps more accurate than a six-letter discrepancy here since the leap from meizwn to paidion is twenty-two letters.

45 Royse states that the leap from thj to thj “probably stood more or less directly above in the exemplar (as in W).” Royse, “The Corrections in the Frer Gospels Codex,” 189. If the exemplar is ca. twenty letters per line, Royse’s explanation is somewhat off because the leap is of twenty-nine letters. It is possible, however, the leap is still a result of parablepsis because the words thj and thj do stand almost directly on top of each other, and therefore the error in copying Galilaiay a second time could be due to parablepsis in W itself (rather than in the exemplar).

46 The surrounding occurrences of -ouj perhaps influenced the scribe to write touj in place of toutouj.

47 Both Sanders and Legg state that the omission in W in 16:3 is due to homoeoteleuton (a leap from purrazei gar to the same). Sanders, The New Testament Manuscripts, 26; Legg, Matthaueum, 16:2.
Sanders proposes that the exemplar of Washingtonianus had either about twenty or forty letters per line.\textsuperscript{48} Two instances of leaps that may support his claim: the leap of twenty letters (18:4) and the leap that consists of thirty-nine letters (16:2-3). Apart from these instances, however, there does not seem to be further evidence among the singular readings that could indicate an exemplar of ca. twenty or forty letters per line.

6.3.4. TRANSPOSITIONS

Transpositions account for 4.46% of the singular readings in Matthew in W. There is one instance where a verb is moved forward in the sentence (19:8),\textsuperscript{49} and other instances that resemble such (9:6;\textsuperscript{50} 23:8).\textsuperscript{51} In one transposition, the subject is placed further back in the sentence and the complement is moved forward (12:27).\textsuperscript{52}

Hurtado noted that the scribe of W in Mark preferred to transpose possessive pronouns before nouns rather than after nouns.\textsuperscript{53} In the few instances of transpositions involving a genitive pronoun (12:27; 19:8; 23:8), only once (27:39)\textsuperscript{54} does a singular reading in W in Matthew align with what Hurtado established in W in


\textsuperscript{49} The text of W is transposed here to subject > predicator > adjunct (and, though not a singular reading, does not read the complement umin). Royse notes that the transposition in W* may be stylistic, moving the verb forward in the sentence (Royse states that the omission of umin [also omitted in 892 Chr] may intend to “generalize the applicability of the law.” Royse, “The Corrections in the Freer Gospels Codex,” 203. (The transposition and omission of umin agree with the parallel Mk 10:4-5, but the transposition may be coincidental to Mark since the change does not seem to be significant.)

\textsuperscript{50} In W here, the predicator (afienai) is prior to the adjunct (epi thj ghj), which occurs within the larger complement (ecousian exei o uioj tou anqrwpou epi thj ghj afienai amartiaj). Thus, the order in W is subject(o uioj tou anqrwpou) > predicator > adjunct > complement (amartiaj). Sanders notes that the transposition in 9:6 is harmonized with rel in the Markan parallel (The New Testament Manuscripts, 61). Indeed W in Mt 9:6 resembles the reading of many MSS in Mk 2:10 (though not the transposition in ) C D L M 700 plu [epi thj ghj afienai amartiaj], or B Q 157 [afienai amartiaj epi thj ghj], or in W itself which omits epi thj ghj and is a singular reading. There are other singular readings in W where the verb is placed forward in the sentence, so perhaps, rather than being a harmonization to a word order that may be insignificant, the transposition may be coincidental because of a desire to move afienai forward in the sentence. There is, however, no guarantee that a harmonization to a parallel can be excluded because here W does not follow the normal text—in Mark W is singular.

\textsuperscript{51} The transposition within the complement (umwn o kaqhghthj) results in the nominative being placed next to the verb it modifies (estin).

\textsuperscript{52} In W here, there is a transposition of word order to adjunct > complement > predicator > subject > complement.

\textsuperscript{53} Hurtado, Text-Critical Methodology, 80.

\textsuperscript{54} The word order in W has been modified within the complement.
Mark. There are more singular readings in W in Matthew than Mark that place the genitive pronoun after the noun rather than before.55

6.3.5. INFLUENCE FROM CONTEXT

Readings that seem to be influenced by context are found in 13.39% of the singular readings in W in Matthew, which is the most frequent type of reading apart from orthographic changes. Some additions could be influenced from preceding text (7:8;65 10:5;57 18:15;58 19:9a;59 20:12;60 20:15;61 21:23;62 24:11),63 or be the result of a desire for a doublet (21:26;64 22:7)65 or triplet (27:51).66 Some changes may be

55 The non-singular reading in 24:20 in W in Matthew, however, agrees with Hurtado’s findings. See 24:20 in appendix eleven.

56 The scribe could have been influenced by the preceding o aitwn lambanei to change zhtwn to aitwn. The verbs in context, aitew, zhtew, and krouw, “have a religious dimension in Jewish-Christian usage: one asks or seeks God, one knocks on the ‘gate of mercy.’” Luz, Matthew, 1:421. The substitution in W* weakens the effectiveness of the verbal triumvirate, unless for some reason asking should be emphasized over seeking.

57 The text in W reads a compound verb here. Perhaps the –eka ending of the previous word, dwdeka, influenced an addition of a similar sound, ek—, or ec—, to apostilen.

58 The text of W reads a 2nd aorist imperative ending here rather than the 1st aorist imperative ending seen in rell. Perhaps the scribe was influenced by the preceding 2nd aorist imperative ending of upage.

59 The change to plural agrees with the number of the preceding subject umin, rather than the 3s generic subject introduced with oj an. Wallace, Greek Grammar, 478.

60 The change to singular is nonsense, possibly influenced by the nu of the preceding word, which is hmin in W (so Royse, “The Corrections in the Freer Gospels Codex,” 195).

61 The relative pronoun is changed to a comparative particle in W, perhaps influenced by the wj in the preceding verse: wj kai soi. (In BDAG s.v. wj, there is an example for the comparative use of wj, similar to wj in W here: “genhqhtw soi wj qeleij let it be done (=it will be done) for you as you wish.”)

62 The verb in W here is 3s, as opposed to 3p in rell. The verb is surrounded by 3s phrases, which could have, perhaps, influenced the 3s change in proshlqon. Prior to proshlqen in W is a 3s dative construction (which is a genitive absolute is some MSS), elqonti autw, and following proshlqen in W is another 3s dative construction, autw didaskonti. The verb in W, proshlqen, creates nonsense in context.

63 The text of W reads umaj instead of pollouj. In the pericopes surrounding the variant here, The False Christs (24:3-5), Wars, Rumors of War, Famine, and Earthquake (24:6-8), and Tribulation, Hate, Death, and Betrayal (24:9-13), pollouj is used in six instances as a pronoun and umeij is used in three instances. A form of the verb planaw is used in three instances, twice with pollouj and once with umeij (in the majority of MSS, Mt 24:4 contains umaj planhs; 24:5 contains polloi and pollouj planhsousin; 24:9 contains umaj and umaj; 24:10 contains polloi; 24:11 contains polloi and planhsousin pollouj; and 24:12 contains pollwn). The scribe may have recalled umaj planhs of v.4, and due to the mixture and interchangeability of pollouj and umeij throughout the surrounding pericopes, the scribe committed the unintentional alteration of planhsousin pollouj > planhsousin umaj in v. 11.

64 The verse in Matthew here is part of a deliberation between the chief priests and elders. They are considering how to respond to Jesus’ question of John’s baptism: did it come from heaven (ouranou) or from man (anqrwpwn)? The text of W contains a singular reading here, recording anqrwpou instead of anqrwpwn. The grammatical change from plural to singular is insignificant in context as the meaning in context stays the same. The change could have been influenced by the preceding singular ouranou.
Hurtado identifies fourteen variants where the scribe of W in Mark harmonizes to other gospels. Although the harmonizations have support with other MSS, Hurtado maintains they can in fact be attributed to the scribe of W because “these kinds of harmonizations mean little for textual relationships without overall agreement in a majority of all readings.” The relatively “small variants,” states Hurtado, were harmonized to “the more popular Gospels” in order to “improve or clarify the Markan text.” There is a great discrepancy in the singular readings of W in Matthew compared to Hurtado’s findings in Mark since there seem to be few (6:30 [9:6; 19:8]) possible gospel harmonizations in Matthew in W. Perhaps great care was taken in Matthew not to bring discordant gospel parallels into harmony.

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65 The text of W (though it is difficult read here) repeats the verb ubernzw from the preceding verse, which results in a doublet.

66 Instead of the earth being shaken (eseisqh), the text of W reads that the earth was split (esxisqh). Now in W in 27:51, the verb sxizw is read in three instances (as opposed to two instances in most MSS): the shrine was split, the earth was split, and the rocks were split. The verb in W here, esxisqh, is repeated from earlier in the verse.

67 The text of W reads singular, a large crowd, in place of a plural, many crowds. This is a possible pre-harmonization to the singular o oxloj in the final clause of the verse.

68 The verb in W here is in the future tense rather than present. The text of W is still grammatically construed, retaining a substantival participle, but the verbal change creates a difficult reading with the future tense. There is a future indicative verb immediately following (v. 51, hcei), which, perhaps, is a preemptive unintentional change in twm mequontwn to the same tense.

69 The addition of kai in W in 13:20 may be an unintentional repetition of the previous kai, as it is in the textual vicinity. If 24:32b and 25:19 are an indication of the scribe’s concern about temporality, and if the kai is an intentional addition, then the reading here may also shows such a concern. The addition in W, then, could emphasize that it is both immediately and with joy that one should receive the word of the kingdom (Mt 13:19, ton logon thj basileiaj).

70 In W in 6:30, the noun o agrouj is read twice. It is found in all MSS before shmeron and it is found again after shmeron only in W. The first occurrence of the word in the verse (tou agrou) could have simply influenced the scribe to repeat it in another instance (en agrw). On the other hand, Sanders notes that the singular addition in W here is harmonistic (he suggests with Lk 12:18, but Lk 12:28 seems to be a closer parallel. The New Testament Manuscripts, 61). It is aligned verbatim in the Lk 12:28 parallel: ei de ton xorton en shmeron en agrw onta in M U W Y f13 33 1071; as opposed to ei de en agrw ton xorton onta shmeron in (P75) B L NA. The result of the addition in W is a doublet: en agrw doubles eij klibanon, which is then, “The grass of the field being in the field today and tomorrow being thrown into an oven” (emphasis added).


72 Hurtado, Text-Critical Methodology, 71.

73 Hurtado, Text-Critical Methodology, 71.
6.3.6. SYNONYM SUBSTITUTIONS

The substitution of words with synonyms occurs somewhat frequently in the singular reading in W in Matthew, accounting for 8.03% of the singular readings. There is an instance where a word is substituted with a synonym that is spelled very similarly (14:36). There are some other conjunction/particle substitutions (16:9). There is one preposition substitution, aπεναντί > επί (27:61). Some substitutions are with synonyms and may be stylistic in nature (9:15; 21:18), two of which (24:32b; 25:19) concern temporality. The inferential conjunction οὖν is used as a replacement (14:25; 26:19).

6.3.7. ATTIC AND HEBRAIC INFLUENCE

There are several instances where singular readings may produce Attic grammar (9.82%). One omission in W is probably either due to Attic influence or desire of elimination of redundancy (6:7b). Some singular readings create classicisms

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74 In 14:36, the change s > 1 in dieswqhsan > dielwqhsan may result from a stem change to dialwfaw, a synonym, rather than an orthographic lingual change.
75 The reading in W, oun, is similar to rell, oude, possibly resulting from oral confusion.
76 The alteration to επί (near) in W may place Mary Magdalene and the other Mary closer to the tomb than the reading of rell, aπεναντί (opposite of the tomb). Perhaps a close physical proximity to the tomb intends to give their witness even more authority.
77 The itacistic reading in W (afaireqh > afereqh) is from the “very common” verb afairew (Moulton-Milligan, s.v. a0faire/w), which is a contextual synonym of the verb in rell, apaixw.
78 The text of W reads a form of upagw instead of epanagw or paragw, which are synonyms in context.
79 Both egguj (rell) and euquj (W) can be used to indicate temporal proximity (BDAG s.v. e0gguj 2.3; s.v. eu0qu/j 1). The word egguj is not uncommonly used in an eschatological sense, cf. Phil 4:5; Rev 1:3; 22:10 (Davies and Allison, Matthew, 3:366), so it may not be for theological reasons that the text of W reads euquj instead since both seem to be able to be used interchangeably in an eschatological context.
80 In the pericope here, Matthew is referring to the parousia (so Montefiore, The Synoptic Gospels, 2:748; Davies and Allison, Matthew, 3:407; Hagner, Matthew, 2:735). France suggests that the “imminent” parousia will not be immediate.” France, Matthew, 954. Perhaps concerned with the temporality of the passage, the text of W then connotes an indefinite amount of time, tina (BDAG s.v. tίνα 1.1.b.g), instead of a long time, polun (BDAG s.v. polu/j 2.a.a).
81 In W here, oun is found in place of de (cf. Jn 6:19). If the replacement of de with oun is intentional, perhaps it is a stylistic alteration.
82 The word order in W is modified to accommodate the replacement of  και with an inferential oun. BDAG s.v. οὖν.
83 The oun is used in Koine with verbs of believing (e.g. dokew). BDF §397(2). The gar is a causal connector (BDF §452), and therefore the following oun may have felt unnecessary or redundant to copy. Royse notes that the scribe of W took “oun as inferential and redundant after gar.” Royse, “The Corrections in the Freer Gospels Codex,” 202, 202 n. 49.
and if not a classicisms, a good grammatical construction is created (12:4). There is a verbal change, future indicative > aorist subjunctive (26:15), which resembles classical usage. The spelling of γίνωσκω with an additional gamma, γίγνωσκω (11:27, 16:3a; 24:15; 24:32a) is influenced from the Attic, but it is a spelling that resurges during the Byzantine period.

There is an instance of an elimination of a grammatical Hebraism in W (2:6).

6.3.8. AORIST CONSTRUCTIONS

Verbal endings are conflated in one instance (23:37). The instances of a > in (10:40, 11:17a; 14:35; 28:11) are a change from 1st aorist forms to 2nd aorist forms. 84 Zerwick states that the ou mh construction “is never used by the Evangelists (or by Luke in Acts) in their own narrative but only in quoting the spoken word” (Biblical Greek §444). The addition of mh following ou in W in 12:20 not only occurs in a LXX quote (Is 42:1-4) but also with a future indicative (κατασκευάζω) which creates a classicism (BDF §365).

The text of W has a singular verb, as opposed to a plural, with a neuter plural subject (Royse, “The Corrections in the Freer Gospels Codex,” 194), which is an Attic feature. BDF §133. Hagner points out that “Matthew will not have the reader miss the irony that it was eîj twn ðwdeka, ‘one of the twelve,’ which the evangelist moves to the beginning of his sentence, who actually betrayed Jesus.” Hagner, Matthew, 2:761. In general, the form δεκαδύο (W) is found instead of δωδεκά in Ptolemaic papyri (Moulton-Milligan, s.v. δεκαδύο; BDF §63.2. Cf. 19:28 in Codex D), and may be more of a classical spelling than Koine. The words, one of the twelve, here refer to Judas Iscariot, who is “new actor on stage.” Luz, Matthew, 3:345. Interestingly, Head notices in a different MS, Sinaiticus, that in Mark the number twelve is written in plene as opposed to the typical abbreviation when it is associated with Judas, but does not make much of it, saying, “I could be more persuaded that there was something in this view if there were more consistency in other regards” (Head, “The Gospel of Mark in Codex Sinaiticus,” 14, §27). There are, however, no other singular readings in W in Matthew that could suggest a stigma with Judas.

In Matthew here, the pwj, which is found in all MSS except W, is indirect and a weakened interrogative (Zerwick, Grammatical Analysis, 35). When the conjunction wj (found in W in place of pwj) is used temporally, it “is most frequently followed by the aorist indicative,” which is the construction found in W in Mt 12:4 (and the Lukan parallel, Lk 6:4; wj + εἰσίτων). Funk, Beginning-Intermediate Grammar §866.1. (In W in the Markan parallel, Mk 2:26, pwj is employed and a participle, εἰσίτως, follows instead of an indicative.) The text of W in Mt 12:4 then reads a common temporal construction instead of an uncommon one (cf. BDF §396).

The text of W here reads an aorist subjunctive (παράδωσι) and relλ reads a future indicative (παραδώσω). The text of W also reads an aorist subjunctive in the gospel parallels (Mk 14:10 [παραδώσω is a variant spelling of a second aorist subjunctive. Zerwick, Grammatical Analysis, 154] and Lk 22:4). (Sanders states that the W and d read the same here in Matthew [The New Testament Manuscripts, 60], but trado in d is present indicative.) The change may be a classicism. BDF §363.

Gignac states, “the older orthography γίγν- becomes more common in the Byzantine period.” Gignac, Grammar, 1:176.

The use of gh with ζωά is a Hebraicism (so relλ), which would otherwise be a definite article. BDF §261.4. The text of W reads a locative dative article in place of gh.

In 23:37, the scribe may have attempted to write an aorist, influenced from 21:35 εἰλικβολήσαν (so Roys, “The Corrections in the Freer Gospels Codex,” 195), but there is no augment in W in 23:37 and the previous use in 21:35 is quite removed from 23:37, both textually and
If preference for the 2nd aorist is an Attic feature, and if the possible Atticisms (above) are in fact Attic, then it is possible that Atticization may be one of the most frequent types of alteration found in the singular readings in W in Matthew, almost eclipsing consonant orthography singulars, accounting for 14.28% of the singulars.

6.3.9. STYLISTIC OR INEXPLICABLE CHANGES

One addition fits naturally in place, but is not necessary (17:25). There is an instance where omitted text is understood in context (21:8). One omission may be a mere oversight (17:8b). One pronoun is changed from reflexive to personal (16:24). Some verbal changes may be stylistic in nature (11:17b; 12:33).

contextually. The word in W here conflates endings, combing –hsan with –ousa, creating ligbolhsousa.

93 Sanders, New Testament Manuscripts, 23.

94 Inclusion of Ὁ Ἰησοῦς at the beginning of 17:25 is a singular reading in W, which is written as a nomen sacrum, Ὁ Ἰησοῦς. Royse suggests that the addition may have been either a misreading of a duplicated ἐις for ὀις, or just a natural addition due to the frequency of the “presence of ‘Jesus’ as subject” (Royse, “The Corrections in the Freer Gospels Codex,” 195). Royse’s latter option is more viable than the former as long as the exemplar contained a similar letter formation to W: the epsilons in W are more angled than curved (Ε rather than ε), and the omicrons are typically smaller in size than other letters, which may suggest that the letters epsilon and omicron as not easily confused for each other than if they were both circular and the same size. The name Jesus occurs later in the same sentence as the subject, so the singular addition in W earlier in the sentence is not necessary.

95 The term kladouj (branches) may connote “something fitting a religious procession” (Davies and Allison, Matthew, 3:123. Cf. Mk 11:8; Lk 19:36; Jn 12:13). If kladouj “is a more natural word than Mark’s hapax legomenon,” i.e., stibadaj, straw, grass, or reeds (Gundry, Matthew, 410), then perhaps the text of W omits the adjunct phrase (ἀπὸ τῶν δέντρων) because it is a detail that is understood in context.

96 All Greek MSS for Mt 17:8b contain either the article τὸν or the intensive pronoun αὐτόν (or both in C* 33), but the reading of W is singular, reading neither variant: Ἰησοῦς μόνον (cf. Lk 9:36). If αὐτόν was in the exemplar, perhaps some emphasis is lost in W; and if τὸν was in the exemplar, it could have been omitted due to oversight. Hurtado finds only one pronoun in Mark (Mk 6:10) to be omitted because it is unnecessary, otherwise there are no pronoun omissions. Hurtado, Text-Critical Methodology, 75.

97 The text of W reads αὐτόν in place of εἰς αὐτόν. Though confusion of αὐτόματος and εἰς αὐτόματος is a common scribal phenomenon (Royse, “The Corrections in the Freer Gospels Codex,” 194), the verb aparneisqai + a reflexive pronoun “is a new linguistic creation” in the Markan parallel 8:34 (so Luz, Matthew, 2:383). Perhaps the grammatical construction, if unfamiliar, prompted the mistake.

98 The text of W reads an infinitive form of κλαίω as opposed to a 2p indicative κοπτῶ in reln, an infinitive κοπτῷ in Q 1071, or a 2p indicative κλαῖω in 1424. The form eklausasqai read in W is not found in the NT or LXX. The doublet in 11:17, ὕλησαν αὐτὸν καὶ ὕλησαν ὑπὲρ τῆς ἀμένος (ὑπὲρ τῆς ἀμένος) is not as strongly tied together in W because the second 2p indicative verb (ekoyasqei) is replaced with an infinitive from a different root verb (eklausasqai).

99 Concerning the composition of vv. 33-35 by Matthew, Montefiore states that they “are not here in their original connection” (Montefiore, The Synoptic Gospels, 2:196). He continues, noting that the 2p aorist active imperative poihaste is “rather obscure” and the original would have been indicative (Montefiore, The Synoptic Gospels, 2:196). The text of W may read a 3s aorist middle
16:3b, 100 21:32c. 101 There are omissions of conjunctions (19:9b, 102 21:32a), 103 but one singular reading eliminates asyndeton (13:41), 104 which may be similar to what Hurtado noted in Mk 1:9 for a concern to avoid asyndeton. 105

6.3.10. TEXTUAL EMPHASIS

Some singular readings emphasize the illustrative quality of the text (14:30; 106 24:39). 107

6.3.11. CONCERNING PHARISEES

subjunctive in its place, or an Ionic (a > ἢ [Goodwin §147]) and itacistic (e > αἰ) spelling of the same imperative in rell, but it is not entirely clear what the scribe of W is up to here.

100 The text of W reads an aorist infinitive of dokimazw instead of present infinitive (as in G M N et al.) or present indicatives (as in L), or an aorist infinitive of gignwskw (as in almu itpl vg). Perhaps the change in W is stylistic here, preferring a punctiliar tense instead of durative (BDF §338, §335).

101 The text of W here reads the article τὸ instead of τοῦ with the infinitive, both neuter in gender (there is no governing preposition in W). If the τοῦ + infinitive construction was wanting in some aspect (conceivably because a high-Koine construction was not desirable), perhaps the change, τῶ + infinitive, produced a low-level construction (the τῶ + infinitive construction is, however, very rare, occurring only in 2 Cor 2:13). Turner states the τοῦ + infinitive construction “belongs to a higher level of the Koine.” Syntax, 141 (cf. BDF §400). Another possibility is that the scribe wanted to produce a causal construction (τῶ + infinitive) instead of a consecutive infinitive construction (Zerwick, Grammatical Analysis, 68; Zerwick, Biblical Greek, §351. Turner, Syntax, 142). Still, another possible reason for a change is that the verb takes the dative here, which prompted the scribe to create a dative construction. Overall, however, there is little difference in meaning with the change and could be a simple oversight on the part of the scribe.

102 The text of W here does not read the connective καὶ between two clauses.

103 The omission of the particle ότα here is by oversight (so Royse, “The Corrections in the Freer Gospels Codex,” 203).

104 The addition of καὶ before ἀποστείλῃ in W here smooths over asyndeton.

105 Hurtado, Text-Critical Methodology, 73.

106 The context of 14:30 is the dramatic story of Peter walking on water, which encourages both sympathy and empathy on the part of the reader. Sympathy occurs when Jesus calms their fears, the description of what Peter saw and felt, Peter cried, “Lord save me”, and the episode ends with the disciples worshiping Jesus as the Son of God (Wiarda, Peter in the Gospels, 93-94). The text of B* et al. states that Peter saw the wind (ἀνέμον) and was afraid (ἐφοβήχθη). The text of rell states that Peter saw the strong wind (ἀνέμον ἵσχυρόν) and was afraid (ἐφοβήχθη), which contains an additional word that “heighten[s] the dramatic effect” (Metzger, A Textual Commentary, 30). The text of W states that Peter saw the strong wind (ἀνέμον ἵσχυρόν) and was exceedingly afraid (σφόδρα ἐφοβήχθη) to continue on (ἐλεйείν), which contains two more words than rell.

107 The addition of ἀν is probably compounded with the verb ἅλλῃγε rather than used as a separate particle following ἔστω. The combination ἔστω (conjunction) + ἀν (particle) never occurs in the NT with an indicative (normally with a subjunctive). Turner, Syntax, 110, 111. When attached to the verb ἅλλῃγε, creating ἅλλῃγε in W, the verb is better suited to modify o kataklusmοj. Instead of “until the flood came,” as rell is translated, W is translated as “until the flood rose.” Though McNeile states that “flood” is commonly found in apocalyptic literature to signify the final destruction of the world (Matthew, 357), the change in W does not seem to have a theological motive but rather nuances the imagery of water rising.
One singular reading in W portrays the Pharisees, along with the chief priests and elders, as ones who conspired to arrested Jesus (26:3), which aligns with Hurtado’s findings in W in Mark.108

6.3.12. CONFLATIONS

Some singular readings are conflations of textual variants (23:25),109 two of which manifest actions of Jesus (8:29;110 12:15-16).111

6.4. CONCLUSION

108 In 26:3, most MSS read two subjects, the chief priests and elders, who conspired to arrest Jesus. Other MSS read a third subject, either, the scribes (S D W 1223), or the Pharisees (W). The Markan parallel (Mk 14:1) reveals an interesting reading in W, where Pharisees is read in place of scribes (in the other gospel parallels, Lk 22:2 and Jn 11:47, W reads the same subjects as most MSS). On the variant in Mark, Hurtado posits that the prima manu of W holds the “opinion” that the Pharisees were “the real culprits and not the scribes.” Hurtado, Text-Critical Methodology, 80. Hurtado mentions that throughout Mark (barring the passion narrative), the Pharisees are a main opposition of Jesus and the singular reading in Mk 14:1 is therefore aligned with the rest of the gospel. Perhaps this belief takes wider hold than only in Mark, but here in Matthew in W as well. When Jesus is actually arrested, however (Mt 26:47), the Pharisees are not found—only the chief priests and elders in W.

109 At the end of 23:25, the word akrasiaj is “replaced” by various scribes.” Metzger, A Textual Commentary, 50. All MSS read one noun following the kai except for W (wrong doing, injustice), aeth (inequality, greed), and syj (excess and inequality), which read two nouns. The reading in W contains both of the well-attested variants, akrasiaj and adikeiaj, but they are not connected with a conjunction (as is found in syj). Sanders states that “the scribe [of W] copied his original so accurately that he did not add the connective necessary to make a conflate reading.” Sanders, The New Testament Manuscripts, 47. In other instances of conflate readings in W (8:29; 12:15-16) the text contains a connective so that the text reads smoothly.

110 In 8:29 in text of ) * 713* vgmma bo9, demonsics ask Jesus if he will destroy them (cf. Lk 4:34), and in the text of rell, the demonsics ask Jesus if he will torture them. The text of W combines the two variants with a conjunction (destroy and torture them), perhaps by copying a correction in his exemplar (so Sanders, The New Testament Manuscripts, 46). The conflation in W results in two signs of Jesus’ power: he has the ability to destroy and torture the demonsics, rather than merely one or the other of these abilities. But is the reading in W intended to magnify Jesus’ power, or does the scribe merely want to preserve the readings in his exemplar? What do the other conflations do—preserve readings or magnify Jesus’ powers?

111 The reading of rell states that Jesus healed all of the crowd (equerapeusen autoij pantaj) and warned them (epetimhsen autoij) not to make him known. The reading of D et al. states that Jesus healed them (equerapeusen autoij, and all whom he healed (pantaj de ouj equerapeusen), he rebuked them (epeplhcen autoij) not to make him known. The text of W contains a conflation of two variants, incorporating the reading of rell and D et al., which reads, Jesus healed them (equerapeusen autoij, and all whom he healed (pantaj de ouj equerapeusen), he rebuked them (epeplhcen autoij) and warned them (epetimhsen autoij) not to make him known. The result of the conflation in W is two negative actions of Jesus rather than only one: he warns the crowd and rebukes them. Sanders believes that the scribe of W incorrectly copied a correction in his exemplar, resulting in a conflation (Sanders, The New Testament Manuscripts, 46).
Among other scribal characteristics of W, Sanders notes a “decided tendency toward Attic or other old forms.” Conversely, Hurtado contends, “Nearly all the scribal changes in Codex W seem prompted by a similar kind of concern to produce a copy of Mark in a style of Greek familiar to the reader of that day.” To satisfy both of these scholars’ remarks, these Attic features would have to be “familiar” in the scribe’s context. This is a possibility, since some of the singular orthography in W are older forms that have resurged at a later date. Perhaps other Attic features in the singular readings were also in vogue in the scribe’s context. Though there are several instances where an Attic construction is created, no singular readings seem to make the text more Koine than it already is. This is not true for the orthography, where readings are aligned with both Koine and Attic standards. This interesting mixture of grammatical standards could benefit from further probing in W in the NT.

In his study of intentional singular readings in W in John, Haugh devotes much attention to verbal changes (11), specifically changes from aorist to perfect (5). In general with the Gospel of John, the perfect tense occurs more frequently than Matthew. Haugh notes that the alterations from aorist to perfect in John in W were not altered by the scribe of W but were probably transcribed from the exemplar of W. Although Haugh begins by categorizing such alterations as intentional on the part of the scribe, he concludes by stating that the alterations do not express the same motives of the scribe that Hurtado noted in his study of W in Mark. Therefore, Haugh believes such changes are not attributable to the scribe. The singular readings in W in Matthew do not display changes from aorist to perfect, which could support Haugh’s analysis.

There are enough singular reading that make sense in context, involving (a)syndeton, conflations, emphasis of text, stylistic alterations, and creation of doublets/triplets, that could suggest that the scribe continually found places to improve the text. That is, the scribe repeatedly changed the text of Matthew, not so that it is dramatically re-presented, but so that it comes across a little more polished

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117 Haugh, “Codex Washingtonianus,” 175.
than, perhaps, what is found in other MSS. These changes are not a systematic overhaul, but are small changes that occur frequently enough throughout Matthew that when considering all of the sensical changes, Matthew seems to be a tighter text, especially considering the assimilations to the nearby context. There does not seem to be many nonsense readings, which could help to suggest that when the scribe did create singular readings, that they were more often than not intentional. But irrespective of the scribe’s intentionality, the result is the same: the singular readings in W in Matthew often make sense in context and, on the whole, make the text and flow of Matthew a little more resilient than, perhaps, the exemplar was.
CHAPTER SEVEN: CONCLUSIONS

An examination of singular readings illumines a number of identifiable patterns in each of our MSS. General patterns that span all five MSS in Matthew include orthographic exchanges, haplography, transpositions, and changes resulting from contextual influence. While these patterns are ubiquitous throughout, they are not always carried out in precisely the same manner from MS to MS. Concerning orthography, there are many nasal exchanges in Bezae, but nasals are not exchanged in Washingtonianus and are instead dropped out; instances of haplography in Sinaiticus sometimes begin a new line of text, but in Vaticanus text lines do not seem to factor into haplography; several transpositions in Sinaiticus could have resulted from correcting leaps; Sinaiticus has several possible instances where proceeding text has influenced a change, but Ephraemi seems not at all affected by proceeding text. Utilization of singular reading methodology seems to have been effective in elucidating unique characteristics of our MSS that might otherwise not be visible.

7.1. GENERAL CONCLUSIONS

7.1.1. NOMINA SACRA

None of the MSS contain divided nomina sacra, that is, when nomina sacra are contracted, they are all found on one line and do not start on one line and continue to the next. On the other hand, plene nomina sacra in both sacral and nonsacral instances can be found divided between lines of text. There are, however, moveable nus, as in 5:3; 19:23 where the plural genitive όθωνωνωνων ends a line. Also, the adjective ouranioj is used primarily in Matthew and it is never found contracted in our MSS.\footnote{The word ouranioj and its forms are found in Mt 5:48; 6:14, 26, 32; 15:13; 18:35; 23:9; Lk 2:13; Act 26:19.}

There are only a few instances were overbars are not provided by the prima manu. In 23:4, ανων is written by *, but the over bar is added later (by )\textsuperscript{co}. In Codex D in 4:6\footnote{\textsuperscript{1}}, the nomen sacrum for qεοj has no bar over the top: qs. Immediately following in D, the nomen sacrum does have a bar: qs8. In D* in
4:6a, there is a dittograph of ḍeοu in place of the article τοu. Only the latter ḍeοu in D* here has a bar over the top (ḡu) indicating nomina sacra. The former ḍeοu is contracted without the bar (qu).

Lexemes of Xristoj are always abbreviated in our MSS, which is one of the few traits regarding nomina sacra that span all of our MSS. Lexemes of Ιhsouj are also always contacted in our MSS, except in 1:21 in both Sinaiticus and Vaticanus, where Ιhsoun is written in plene. There are a few other notable patterns, particularly in Sinaiticus and Ephraemi: in Sinaiticus, it seems particular attention is given to Zebedee, ensuring that forms of uioj and mhthr are written in plene when associated with him. When a nomen sacrum can function sacrally as well nonsacrally (which are all of the nomina sacra apart from the proper names and qeοj), Codex Ephraemi is the only one of our MSS that provides a clear distinction: lexemes of kurioj, pneuma, and uioj are always contracted when they are sacral and are always plene when nonsacral.

7.1.2. ORTHOGRAPHY

Itacistic spellings that result in singular readings are the most common type of change in all of our MSS. In Sinaiticus and Bezae, the itacisms outnumber the singular readings (Sinaiticus: 539 to 163 and D: 394 to 259), but in Vaticanus and Ephraemi, the singular readings outnumber the itacisms (B: 97 to 73 and C: 75 to 17). In Washingtonianus, the ratio of itacistic changes to singular readings is nearly identical (106 to 112). Besides many one-off changes, one hitherto undocumented (in sources that I have checked) orthographic pattern is found in two MSS, D and W, which is the omission of sigma before ει. Perhaps the pattern is due to a type of Greek preference; but while W favors classicisms, D contains singulars that witness both Koine and classical constructions. Perhaps this pattern could be due to geographic locale of the scribes, but because the provenance of these two MSS is so debatable this makes such a point of agreement puzzling, considering the paleographic features of the MSS are so different as well.

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2 In D, 5:41; 9:2; 12:19; and in W, 21:41a; 23:14.
7.1.3. ATTIC VS. KOINE GRAMMAR
With the exception of Ephraemi, our MSS display changes Koine > Attic and/or vice versa. Also, there seems to be some flux in aorist forms in some MSS, changing 1st aorist endings to 2nd aorist and vice versa. There seems to be a connection between these two phenomena in our MSS. Sinaiticus, which features a preference for Koine grammar in its singular readings, also prefers 1st aorist verbal endings. Washingtonianus, which prominently features Atticisms, prefers 2nd aorist verbal endings. But, the MSS that feature both Attic and Koine grammar in their singular readings either display both changes, from 1st aorist to 2nd aorist and the reverse (though in Vaticanus there is more of a preference for 2nd aorist verbal endings) or no distinction at all in aorist forms (so D).

7.1.4. HARMONIZATIONS
There is little preference for gospel harmonizations in the singular readings of our MSS in Matthew. Many of the singular readings seem to have been influenced by the preceding text, rather than remote gospel harmonization, the exception being Ephraemi, where one harmonization (24:3a) seems to be the exception in all of the singular readings gathered in the study.

7.1.5. CONFLATIONS
In ) 14:29; W 8:29; W 12:15-16; and W 23:25, the texts contain conflated readings. In all instances except W 23:25, the scribes have combined two variants with their own addition to smooth the fusion. In most instances, the conflation concerns Jesus, either his teaching or a narrative where he is featured as one of the main characters. In these instances, instead of choosing, for example, variant A or variant B, it appears the scribes chose to combine them. Codex Sinaiticus contains a conflation in 14:29, which Van Aarde identifies as a key soteriological passage. In a critical passage such as this, perhaps it was preferable for the scribe to combine variants than to risk inclusion of the wrong variant. Both scribe A of ) and the scribe of W

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smooth their conflations with helping words (except W 23:35), thus not merely copying two variants, but forging a grammatical nexus between them.

7.1.6. THEOLOGICAL READINGS
A few of the singular readings are theological in nature, but these are typically the exceptions, rather than the norm. There is not enough evidence to ascertain with certainty whether these readings are intentional since they are rare and defy other types of patterns, and they could otherwise be explained as error. Irrespective of the scribes’ intentionality or comprehension, however, these readings do have nuanced theological implications but these do not drastically, and certainly not consistently, re-present Matthew.

7.1.7. THE SHORTER READING
Royse argues that the principle of the preference for the shorter reading (*lectio brevior potior*) is not a reliable principle for characterizing scribal behavior in the papyri he analyzes.\(^4\) Regarding this tenet, his study distinguishes between two types of scholars: those who agree in theory that the shorter reading is to be preferred (or is to be preferred except for mechanical errors), i.e. Griesbach, Hort, Metzger, the Alands, Boismard, and Lamouille, and those scholars who do not agree that the shorter reading is to be preferred, i.e. Scrivener, Kilpatrick, A.C. Clark, and Elliott. Colwell’s empirical analysis of scribal habits records more omissions than additions. Royse, Head, Min, and Hernández springboard from Colwell’s study to demonstrate that “scribes from the first several centuries tended to omit rather than to add.”\(^5\)

Three of our MSS produce the same result as Royse’s study.\(^6\) The singular readings of scribe A of Sinaiticus in Matthew confirm fifty omissions (for a total loss of 115 words) and twenty-five additions (for a gain of 31 words). The data for scribe D is extremely limited. Scribe D omits in two instances (for a loss of 3 words) and adds in one instance (for a gain of 1 word). The singulars of Bezae (D) display thirty-four omissions (for a loss of 58 words) and twenty-seven additions (for a gain

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\(^4\) Royse’s entire tenth chapter is devoted to a discussion of the shorter reading. *Scribal Habits*, 705-736.

\(^5\) “The first several centuries” includes up to the 5th century, since Codex Ephraemi in Hernández’s study omits more than it adds. Royse, *Scribal Habits*, 732.

\(^6\) See appendix twenty-two.
of 30 words). The singulars of Washingtonianus record twelve omissions (for a loss of 25 words) and ten additions (gaining 18 words). These seem to be aligned with Royse’s findings.

Two of our MSS do not fit into this schema, one concerning quantity of added words (Vaticanus) and one concerning frequency of additions (Ephraemi). One of our texts, Vaticanus, gains more words in its singular readings in Matthew than it loses, but there are more instances of omissions than additions. The scribe of Vaticanus omits in eleven instances (a loss of 14 words) and adds in six instances (a gain of 18 words). This ratio of word gain to word loss (favoring word gain) is not aligned with Royse’s study.

In another text, Ephraemi, the singular readings in Matthew record more instances of additions than omission, but the overall word omissions are greater than additions. The scribe of Ephraemi omits in eight instances (for a loss of 14 words) and adds in ten instances (for a gain of 13 words). This is also not aligned with Royse’s study since there are more instances of additions than omissions. Though these two MSS, Vaticanus and Ephraemi, add more than they omit, the difference between them is an issue of frequency versus quantity. What is interesting, however, is that none of our MSS contain more word additions than omissions as well as a greater tendency to add than omit.

Why does a dissimilar phenomenon occur in Ephraemi and Vaticanus compared to other MSS? Ephraemi and Vaticanus both record the fewest number of singular readings of our MSS, as well as the lowest loss/gain of text (though Washingtonianus is close behind).7 In Ephraemi in Revelation, no instances of dittography are found as singular readings.8 Hernández states that the scribe of Ephraemi in Revelation “exercised extreme caution not to add to his codex.”9 Perhaps this is an indication that the scribe’s skill improved throughout the copying process, form Matthew to Revelation, but still Hernández notes that the scribe was a careless copyist, due to the large amount of insignificant singulars.10 Even if obvious

7 Interestingly, P4, which preserves Luke, contains more additions (5) than omissions (4), but the data pool is, of course, extremely limited. Hernández, “The Early Text of Luke,” 125.
8 See Hernández, Scribal Habits, 132-155.
9 Hernández, Scribal Habits, 144.
10 Hernández, Scribal Habits, 144.
errors (i.e. haplography and dittography) are excluded from the tally of additions and omissions, Vaticanus and Ephraemi still end up with a longer text.

Royse puts forth three exceptions where the longer reading is not to be preferred as the “original text”: (1) if the longer reading is late (externally), (2) if the longer reading is a harmonization, or (3) if the longer reading is an attempt at grammatical improvement.\footnote{Royse, \textit{Scribal Habits}, 735.} Points 1 and 3 account for the instances of conflations in Sinaiticus (14:29) and Washingtonianus (8:29; 12:15-16; [W 23:25]), where the scribes conflated readings and then added one or two words (except W 23:25) to smooth the alteration.

Though Royse does not mention scribal error in these three exceptions,\footnote{Jongkind faults Royse and others for misunderstanding the principle of \textit{lectio brevior potior}: “Apparently Griesbach was only concerned with the few substantial rewritings and not with the vast majority of inconsequential readings. On the other hand, the reception of this canon in later scholarship shows that it is very easy to misunderstand Griesbach on this particular point.” Jongkind, \textit{Scribal Habits}, 139.} the longer reading could also not be preferred if there is evidence of dittography (that is, by parablepsis). General copying habits of our scribes reflect a tendency to omit more than add (save Ephraemi and Vaticanus) except when encountering variants, where neither one was discarded but rather combined to create a new, longer, reading.

While, in general, the preference for the shorter reading is still a reasonable assumption when judging scribal habits, Royse correctly notes that “no simple rule will suffice for all or even most [textual] variations.”\footnote{Royse, \textit{Scribal Habits}, 736.} Here, the scribal preference for the shorter reading is not axiomatic, because two out of our five MSS of Matthew add more than they omit, resulting in a longer text. Epp believes that “at this juncture the discipline is not fully prepared either to drop the shorter reading criterion in favor of a longer reading canon, nor is there sufficient confidence to maintain the shorter reading option without clear accompanying recognition of the longer reading criterion. It is not an either/or situation but one requiring adjudication case by case.”\footnote{Epp, “Traditional ‘Canons’,,” 115.} This adjudication is a fair rule for the singular readings of our MSS in Matthew.
7.2. CONCLUSION

Singular readings are manifested in our MSS in a variety of ways. There are similar types or categories of changes, but each MS has a distinctive way of generating these changes. Most changes involve haplography/dittography and grammatical nuances, while few record subtle theological changes. The scribes were not limited to one spelling standard, adjustment of grammar seems to be acceptable to a (varying) degree, and the scribes omitted more than they added except for the scribes of Ephraemi and Vaticanus and in some instances, when scribes came across variants or corrected readings in their exemplar they would conflate them.

While an examination of our five MSS of Matthew has yielded few singular readings of dramatic theological import, the singular readings do expose grammatical currents of the 4th-5/6th centuries, currents that are more prevalent than scribal attempts to re-present the text of Matthew. There is potential for these results to be utilized in future studies to ascertain to what extent scribal behavior is homogenous from book to book.
BIBLIOGRAPHY


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APPENDIX ONE: SELECT DETAILS OF II-VI CENTURY GREEK MANUSCRIPTS THAT CONTAIN THE GOSPEL OF MATTHEW

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APPENDIX TWO: SINGULAR READINGS IN SINAITICUS IN MATTHEW

1. Scribe A

1:13 #Abioud rell |#Abiout |
1:14¹ #Sadwk rell |#Sadwx |
1:14² #Sadwk rell |#Sadwx |
1:14a #Elioud rell |#Eliout |
1:15 #Elioud rell |#Eliout |
1:18 #mnhsteugeishj rell |#mnhsteugishj |
1:21 kaleseij to onoma autou Ihsoun rell |#kalesei |
1:23 #kalesousin to onoma oautou Emmanouhl rell |#kaleseij |
2:2 ton asteran rell |#kaleseij |
2:9 #prohgen rell (proh-gen )|
3:15 #hmin rell |#prohgon |
4:8 #deiknusin rell |#diknuei |
4:12 oti Iwannhj (rell )|#diknusein |
4:18 ton #legomenon rell |
4:23a en oolh th Galilaia (B) C k sy|#loumenon |
4:23b didaskwn$ rell |$autou |
4:24a kai #basanoij #sunexomenouj rell |#basanoij |

*unreadable

565|#mnhsteughseij 579

Eus |#loumenon *|#epikaloumenon E 892

1:18 #mnhsteugeishj rell |#mnhsteugishj |
1:21 kaleseij to onoma autou Ihsoun rell |#kalesei |
1:23 #kalesousin to onoma oautou Emmanouhl rell |#kaleseij |
2:2 ton asteran rell |#kaleseij |
2:9 #prohgen rell (proh-gen )|
3:15 #hmin rell |#prohgon |
4:8 #deiknusin rell |#diknuei |
4:12 oti Iwannhj (rell )|#diknusein |
4:18 ton #legomenon rell |
4:23a en oolh th Galilaia (B) C k sy|#loumenon |
4:23b didaskwn$ rell |$autou |
4:24a kai #basanoij #sunexomenouj rell |#basanoij |

*unreadable

565|#mnhsteughseij 579

Eus |#loumenon *|#epikaloumenon E 892

E* 2 |#loumenon 28

134
4:24b kai #daimonizomenouj | kai selhniazomenouj | rell
d(a?i? moniazomenouj ) (ca) | #s? el? h? niazomenouj | *)
| #de? moniazomenouj | #monizwmenouj 1071 | #om. M D 280 566 1588
1604 sy* | 253 475 1346 1424 | l (om. 234) 71 692

5:33 #epeirkseij rell | #efiorkseij | #epeirkseij D
| #epoiirkseij 118 | #epiorkishj 1346

5:39 #antisthnai rell | #antistaghnai |

5:41 #aggareusei rell | #engareush | #aggareuei D | #aggareush
E G K V Q S 13 543 33 157 243 471 | 149 | #angareush W 124 788
| #aggareush D 1071 1424 | #agkareusei 59 66 483 484

5:45 agaqouj $ | kai #brexi epi dikaiouj kai adikouj | rell
|$kai brexi epi ponhrouj kai agaqouj E* || | * #brexi $Q
| #brexh L

5:46 ouuxi kai oi telwnai rell | S1 | o |

6:6 su de otan #proseuxh rell | corr | #proseuxhj |

6:9 pater hmwn oo en toij ouranoij rell | S1 | o |

6:14 #autwn rell | S1 | #utwn |

6:16a $otan de rell | S1 | $kai |

6:16b amhn$ rell | ca | $gar |

6:28 aucanousin ou #kopiousin oude nhgousin | B 33 f1
| #kopiwsin | S1
ou cainousin oude nhgousin oude kopiwsin | *
| aucanousin ou nhgousin oude kopiwsin | Q sy e

NA 27
aucanei ou kopia oude nhqe | M K L M N P f 13 700 788

7:21 to gelhma tou patroj rell | S1
ta gelhmata tou patroj |

7:22 daimonia $ rell | S1 | $polla |

7:25 #prosepesan | S1 B C E X Z D f1 13 700 788 1071 1346 syr* | mg gr Cyr* 77
Chr Dam NA 27 | #prosepesen | * | #prosepeson K L M S U V P W 157 565
| #prosekrousan W | #proserrcan Q S 579 pc Eus | #prosekoyon 33 1424 pc (Eus* p367)
7:26 kai paj $ o akouwn rell )^S1|[@[kai?] pai] )*
7:27a #hlon rell |#hlan )
7:27b oi potamoi kai |epneusan oi anemoi okai\ )^caUB | )^o )^S1
7:28 $oi oxloi epi th didaxh autou rell )^S1 )^ca|$pantaj D Q f^1
1582 22 697 1278 sh^b | 345612 )^*
8:3 kai oeuqewj ekagarisqh rell (B* E L N X P 2) )^o )^* | 21 566
8:7 legei autw$ )^ca B 892 k sy^s cop bo NA^27|$akolouqi moi )^* |$o
Ihsouj rell |$apokriqej o Ihsouj 1093^v^d
8:15a #hgerqh rell )^S1|#egerqij )^*
8:15b o puretoj kai . . . okai rell )^S1 | )^o )^*
8:26 qalassh rell |#qalassh )
8:28 twn #Gadarhwn B C* M D Q 4 21 (59) 174 251 273 399 pc sy^v^p^h^w^s^t
geo1 Epiph Or NA^27 | #Gazarhwn )^* | #Gergeshwn rell )^ca
| #Gergeshwn C^L W f^1^3 565 579 788 | #Gadarinwn 59 I47
9:4 #kardiaj rell )^ca|#kardiej )^*
9:6 #upage rell )^ca|#poreuou )^* |#peripatei 1071
9:9 okai legei rell )^S1 | )^o )^*
9:12 #iatrou rell |#iatrwn )^* )^ca
9:15 estin o numfioj |eleusontai de hmerai otan aparqh ap
autwn o numfioj\ ( rell )^A | )^| )^*  
9:20 #aimorrousa rell |#aimaroousa )^* |#aimoroousa )^ca W W
| #aimorrousa K |#aimorousa L
9:27 #krazontej rell |#kraugazontej )
9:28a autoij o|o Ihsouj\ rell )^ca | )^o )^* | | 18 35 66 150 201 222 246 251
252* 253 479 484 740 1328 1329 1330 1334 1339 2726 sy^s
9:28b dunamai $ touto poihsai rell )^S1 )^ca | 213 B N 892 q vg^ed | 132 C*
geo^1 |$umin )^*  
9:30 #autwn ooi ofqalmoi rell )^ca |#om.)^* |#autw E^* |o700 | 231 D it
vg
9:35a autwn okai khrusswn rell $^{St}(o)*$

9:35b malakan $^{rel}$ $^{St}(en tw law}$ C$^{3}$ E F G K M U X Y G Q $^{P}$ 118$^{2}$ 579 700 pm c vg $^{mss}$ (gat al$^{3}$) sy$^{h}$ aeth arm geo $^{kai}$ polloi hkoloughsan autwa $^{a b h}$

malakan en tw law kai $^{hkoloughsan autw}(*$|$^{polloi}$ L F $^{f(13)}$ $^{exc.124}$ 7 262 273 348 517 543 566 713 1010 1187 1293 1346 1424 1574 $^{g1}$

Tat

10:4 $^{Ioudaj}$ $^{2}$ rell $^{St}(o) *$ $^{2}$ o $^{B D K M S D}$ $^{P}$ $^{f(1)}$ 33 $^{pc}$ Chr

NA$^{27}$

10:9 xruson | #mhde arguron $^{\#}$ $^{mhde}$ rell $^{St}(\mid |)$ $^{\#}$ $^{kai}$ $^{\#}$ l F L F $^{f(13)}$ 543 7 157 273 892 $^{\#}$ mhte Q $^{4}$ 28 1424 $^{\#}$ mhte 365 700 $^{\#}$ h 2145

10:21 adelfoj $^{#adelfon}$ rell $^{ca}(\#)$ adelfoj $^{*}$

10:39 | o eurwn thn yuxhn autou apolesei authn okai \ o apolesaj rell $^{ca}(D) | o^{D} | |)$

10:40 kai o rell $^{ca}$ (om. 579 haplography)

o de $^{*}$

11:19 esqiwn $^{kai}$ rell $^{St}(B)$ $^{\$}$ kai $^{*}$

11:23 #soi rell $^{St}$ | #umin $^{*}$

12:11c #auto kai $^{\#}$ egerei rell $^{\#}$ autw K L Q $^{2}$ $^{*}$ 59 700 1071 1424 $^{l184}$ | #om. U | #auton $^{f(13)}$ 13 471 $^{*}$ 475 $^{*}$ | #egerei C D G $^{f(13)}$ 124 174 230 826 828 788 983 1093 1424 1515 1689 $^{\#}$ egerei L $^{\#}$ echerei 247 $^{s}$ egerei auto $^{*}$ $^{\$}$ kai c $^{f(12)}$ h vg $^{pler}$ sy$^{c.s.p}$ sah bo

12:22 #auton rell $^{ca}$ | #autouj $^{*}$

12:33 autou #kalon rell $^{D}$ #alon $^{*}$ | #agaqon $^{A}$

12:34 #gennhmata exidnwn rell $^{St}$ | #gennhma $^{*}$ | #gennhmata D

12:37 osou katadikasqsh $^{(rell)}$ NA$^{27}$ | o

12:44 echlqon kai #elqon euriskei pler $^{D}$ NA$^{27}$ | #om. $^{*}$ #ecelqon U $^{\#}$ hlgon D

12:46 ecw | zhtountej #autw lalhsai \ (rell) $^{A}$ [NA$^{27}$] $^{\mid |}$ $^{\mid}$ $^{\mid}$ | 1243 $^{D}$ Q $^{f(13)}$ 7 33 174 230 349 517 659 788 826 828 983 1346 1424 1689 d f l aeth arm Or$^{\mathbf{Matt.XI.4}}$ | #auton 28 | #soi 487

12:49 #xeira ouautou rell $^{#}$ xeiraj 28 $^{#}$ xira $^{St}$ | o D 124 $^{a b f}$ $^{g}$ $^{k}$ q vg Or$^{3,480}$ Aug

137
xiran?  

13:25  #epespeiren )\textsuperscript{S1} )\textsuperscript{ca} BN Q 0281\textsuperscript{vid} f\textsuperscript{1} 33 1241 pc Antitact \textsuperscript{it}\textsuperscript{ler} vg Aug NA\textsuperscript{27} | #epespeiren C D\textsuperscript{gr} E F L W pc f\textsuperscript{13} M e k q sy\textsuperscript{c,s,phl} sah bo aeth arm geo Ir\textsuperscript{27} Chr | #epesparken *)

13:28  auta \textsuperscript{S1}|\textsuperscript{STA} *)

13:39  diaboloj |\textsuperscript{o} de qerismoj sunteleia \textsuperscript{S1} aiwnoj estin\ | oi de qeristai \textsuperscript{S1} || |\textsuperscript{*} |\textsuperscript{S1} CA L W 0106 0233 0250 f\textsuperscript{1} M

13:44  kekrummenw | en utw agrw\ #on eurwn \textsuperscript{S1} || |\textsuperscript{O} D N 700 1071 1424 |\#O Q

13:54  #patrida \textsuperscript{S1} | #antipatrida *)

14:1  en ekeinw \textsuperscript{S1} tw kairw hrous \textsuperscript{S2} Hrwdhj \textsuperscript{rell} )\textsuperscript{S1} |\textsuperscript{CA|561234} )\textsuperscript{*} |\textsuperscript{S1} \textsuperscript{D} 122 157 300 \textsuperscript{d} sy\textsuperscript{c,s,phl} bo |\textsuperscript{S2} \textsuperscript{O} X

14:7  #meq orkou \textsuperscript{rell|met X Q S 124|#meta} )

14:17  #wde ei mh pente artoj \textsuperscript{rell(79\textsuperscript{vid}) }\textsuperscript{CA|15234} )\textsuperscript{*} |\textsuperscript{#DE 2766*}

14:23  kai | apolusaj touj oxlouj\ anebh \textsuperscript{rell} )\textsuperscript{D} || |\textsuperscript{*)}

14:29  ta udata kai \textsuperscript{#Hlqen proj ton Ihsoun B C\textsuperscript{*} 21 399 700 1010 1293 1355 1555 1604 sy\textsuperscript{c,s}(sa) arm geo NA\textsuperscript{27} |\textsuperscript{Hlqen 700c} ta udata \textsuperscript{#Elqin proj ton Ihsoun} \textsuperscript{rell}

15:5  wfelhqhj\textsuperscript{rell\textsuperscript{S1}|\textsuperscript{Souden estin }\textsuperscript{*)}

15:11  to\textsuperscript{stoma\textsuperscript{rell\textsuperscript{CA|\textsuperscript{Stouto} )\textsuperscript{*)}

15:12  #legousin B D Q f\textsuperscript{13} 33 579 700 pc (f\textsuperscript{1}) |\textsuperscript{#eion C M L W 0106 lat sy\textsuperscript{B}|#eipan )

18:12  ennea |\textsuperscript{$S$ ep\textsuperscript{i} ta orh okai \textsuperscript{#poreugeij L 15 579 NA\textsuperscript{27}|\textsuperscript{$SPro E*|\textsuperscript{orell (G L S U)} )\textsuperscript{S1} |#poreumenoj D ennea |\textsuperscript{probata epi ta orh kai\textsuperscript{ poreugeij B Qf\textsuperscript{13}

18:18  legw oumin \#osa \textsuperscript{rell )\textsuperscript{S1|\textsuperscript{O700}* |#wj 579 |#oj )\textsuperscript{*)}

18:19  #\textsuperscript{1}aihthswn\textsuperscript{ta} #\textsuperscript{2}genhsetai autoij B D #\textsuperscript{1}aihthsontai \textsuperscript{rell 1346 #2doqhsetai 33 #2genhsontai 346 1346 #132)

18:20  oh treij \textsuperscript{rell )\textsuperscript{S1|o)*}

138
18:30a #alla rell |#kai |* |#all F Y D f¹ 16 71 477 485 983 1223 1279
1473 1579 1588
18:30b #apodw rell |#apo dh |*
18:31 #kai #elqontej rell |#oi de |#apelqontej Q f¹³ 33 565
788 1346
19:1 $ kai hlqen rell )S¹ |$kai hlqen |*
19:10 oj maghtai $ oei outwj P¹¹ |S¹ |ca B Q eff¹ g¹ sa ms mae [NA²⁷]
|$autou rell [NA²⁷] |o |*
19:15 #autoij rell |#ep autouj |#autou 118 |#ep auta 483 484
19:18 ou foneuseij $ ou o’moixeuseij ou o’kleyeij ou rell )S¹
|l452367 1446 |l236547 2786 |sto 184 348 829 2726 |o¹ 61 555 740 979 |o² 579
1336
ou foneuseij ou |*
19:21 #eceij rell )S¹ |#ecete |* |#echj E G
19:26 oautoij |para anqrwpoi j \ rell )S¹ |oQ l183 sah || |*
20:7 oti oudeij ohmaj emisqwsato rell )S¹ |o |*
20:13 #ouk rell |#oux |*
20:14a toutw #tw esxatw rell )S¹ |#w |* |23 I D 1071
20:14b wj kai #soi rell |#su |*
20:18b auton oganatw rell |oB aeth
auton eij gnanaton | autou gnanaton 700
20:19 staurwsai okai th trith rell )S¹ |* |o |*
20:31a #meizon rell |#pollw mallon | |pleon U |#meizona 184 348
555 829 952 1421 1579 2726 |#perisswj 1071 |#meizwn f¹³ 124 157 788
|#meizonwj 851 1273 1424 1506
20:31b uioj Daudidrell (om. 124)
| uioj Daudid P⁴⁵víd |ca C D L N O S F 085 0281 4 16 33 61 130 174c 176
184 222 233 348* 372 489 517 555 579 659 713 740 807 829 863 892 954 990 1219
1230 1241 1293 1295 1329 1421 1424 1528 1555 1579 1606 1675 1692 2680 2726
it vg Or
20:34 #autwn rell )S₁ | #autou ) | #om. Q 2546

21:7a #epekaqisen B C F M S U V X Z vid G D f₁³ pler it₆ pler sy₆₄₃ sa pc Or pc NA²⁷ | #ekagθisan ) | #epekaqisan ) | #ekagθeto D 700 | #epekaqhsen H 118 1071 | #ekagθhsen K Q | #epekaqhsan L 579 | #ekagθisen N Y P S 1241 | #ekagθisen W | #epekaqise 69

21:7b epanw #autwn rell NA²⁷ | #auton ) ca L 892 | #autou D Q 127 it₆ pler sy₆ | #authj 2c

21:19ouden oeuren |en auth \ rell )S₁ (692) | o | #945 990 1424 ff₁ geo¹

21:25pogen #hn rell ) ca (om. 999 1012) | #estin 28 d e | #h ) *

21:30 #₁₃wsautwj | o de #² apokriqeij eipen \ rell | #₁₃wj auto D 

21:34-35 gewrgouj $ #labein tou karpouj autou²¹:³⁵ kai labontej rell )S₁ (D) | $ tou 157 | $ ekeinouj 1424 | #k?a?i? labo?n? ) *

21:39 #ecebalon ecw rell | #ebalon ) | #ecebalon D | #eceballon Z | #om. 69

21:42para #kuriou rell ) ca | #kuriw ) *

21:43 #karpouj rell ) ca | #karkarpouj ) *

22:1 o₁ₑipen o² en rell )S₁ | ca | o₁ₑ sy₆ | o² ) *

22:9twn #odwn rell ) A | D | #u?d?a?twn ) *vid

22:15 #₁₃sumboulion #² elabon rell ) ca | #₁₃ sunboulion D K Q | #² om. ) *

22:16 #e₁ rell ) ca | #e ) * | #h 28

22:21 #legousin rell | #legousi | #oi de eipon 1604

22:30 #gamousin rell | #gamousi | #gamountai f₁³ 579

22:32 b o qeoj Isaak rell qeoj #Isak ) | #Isaak ) ca

22:32 c kai oo qeoj Iakwb rell (om. 69) | o
22:42 otou Dauid rell |o)*

23:4a fortias rell |$megala 

23:11 #1umwn #2'estai oumwn diakonoj rell |#1'en umin Q 477 1279
1473 1579 a c h $1,2 sy |#estw G 241 246 252 253 258 495
566 6923 983 1093 1355 1573 1574 1604 2145 r
geo |o) |1243 a ff |1 m q
vg (pler) sy

23:16 #1odhgoi $2'tufloi ooi legontej rell )cor DCorC |$oi 
|#odigoi D* 2 565 1436 |#tuflwn Q |oD*

23:34 #staurwsete okai ec autwnreell )ca (om. D a d Lucif)
|#staurwshte S |oq

23:37 #episunagein rell )ca |#e?peisuna?[c]a ?i? P77
|#episunagein *

24:10 |kai allhlouj #paradwsousin\ $kai #2'mishsousin
allhlouj rell ||aeth |#paradwsvisin S F |Seij ganaton F 124 495*
1093 |#miswsin F
kai allhlouj paradwsousin eij qliyin 

24:15 dia #Danihl rell )S1 |#i8h818 *) |#Danihlou D*

24:17 |arai #1ta\ #2'ek rell )ca (om. 2 homoeoteleuton) || |1010 1293 |#1'to 
* |#1'ti D Q f 1 28 33 565 700 1424 1582 l2211 arm aeth latt sy h arm geo Epiph
Hipp \anit Cyp Caes \dial bis |Isid 1,210 Ir \lat \int 2,224 |#1'om. sy |#2'epi 047

24:22b #kolobwghsontai oai hmerai ekeina rell )ca
|#ekolobwghsan )* |oE

24:24 gar #yeudoxristoi rell )S1 (l184 c) |#iyeudoxristoi *)
|#yeudoxristoi B D |#yeudoxrhstoi 69 157 |#om. D 565 ff |h d geo 1

24:28 #opou rell |#pou *) |#opoi D

24:35 |o ouranoj kai h gh paraleusetai oi de logoi mou ou
mh parelqwsin\ (rell )ca NA27 ||*)

26:15a eipen #ti rell )S1 |#i *)

26:15b #dounai rell |#dwne 

26:21 #eipen $1'amhn $2 |legw umin\ rell |#legi ) $1'ei's sy $h bo geo 1
|$1'iesus vg (mm) geo 2 |$2'amhn l48 Eus dem $2'de V ||692
26:33 $^1$ oei $^2$ pantej rell |$^1$kai 1424 c fff $^1$ g $^1$ 12 h l aur vg sy$^{p,h}$ aeth arm 
Aug$^{cons}$ (o) |* |$^2$kai ) |$^2$kai ) ca F K W Y P 71 482 517 579 697 700 1241 sat mu$^v$ it $^5$ vg 
syr$^{int}$ arm aeth Or$^{4,412}$ et$^{437}$ Bas$^{2,159}$ Epiph Hil

26:44 | oek tritou\ ton auton logon ) ca B M L 4 262 273 566 1170 
1187 1555 1573 NA$^{27}$ |$P^{37}$ A D K P F f$^1$ (exe 118) 71 157 265 472 489 565 1219 
1295 1346 1424 1515 1574 1582 $^v$ $^x$ $a b d f f^2$ r$^1$vid |oE* |34125 )*

26:46 #paradidouj rell ) ca |#paradidwn ) *

26:65 #marturwn rell |#marturiwn )

27:3 #metamelhqeij rell |#metamelhgh kai )* |#metamelhqiij ) ca

27:11 oo hgemwn rell ) S$^1$ ) ca (om. W Q sy$^{s}$ geo$^1$ ) (o) *

27:15 on #hqelon rell ) ca |#parhtounto ) *

27:16 eixon de #tote desmion rell ) S$^1$ |#ton te )* |#om. b f f$^2$ h r$^1$
vg$^{(MSS)}$ sy$^{s,p,h,l}$.

27:23 #perisswj rell ) ca |#perissw )* |#perissoteron S f$^1$ 118 1582

27:24 umeij $^1$ oyesqe rell ) ca |$^1$ de ) *

27:33 topon olegomenon rell ) ca |$^1$ o ) *

27:48 eij | ec autwn\ rell ||

27:53a #eishlqon eij thn agian rell |#om. ) |#hlqon D it vg sy$^{s,h}$ sah bo

27:53b polin okai rell | o)

27:54a qeou uioj |#hn rell ) ca |213 B D$^{9g}$ 69 102 b h l r$^2$ aur vg$^{ed}$ sy$^{hl,h}$ sah bo 
(aeth) geo Or$^{int}$ et$^{4,298}$ |23toul )* |#estin C f$^1$ g$^1$ go Aug$^{ish}$ Vig

27:54b $^1$ qeou rell ) ca |#tou ) *

27:56a h$^1$hn |#Maria oh Magdaihnh kai | Maria rell ) ca (S 28 124 346
348 474 543 565 566 579 788 1279 /184)| |* |#Mariat L f$^1$ )oD* 

hn $^1$ Mariam h Magdaihn kai Mariam C$^{Cor, C}$ D Q 713 sy$^{omn}$ 
arm geo |$^1$kai C*

27:56b h tou\ Iakwbou $^1$kai $^2$Iwshf $^3$#mthr kai h mhthr 
rell || E 71 348 692 1424 1515 1573 1574 1604 /184 |$^1$tou mikrou /183 |$^2$h ) ca
|$^3$h 90 157 |#Iwshtoj D$^6$ |#Iwsh 28 892 |#om. it 

h tou Iakwbou kai h Maria h Iwshf kai h Maria h )*

142
27:64 #kleywsin rell | #kleyousin 

28:2-3 autou 28.3 | hō o'de o'h #eidea autou\ rell ) S1 Bc2 || | * | o'geo | o'66 l47 | #eidea B | #idea F G K L S U V W G D Q P S F | f1,13 33 69 157 565 788 1071 1241 1346 1844 \#ide L 579

28:5a eipen | taj j #gunaicin\ rell ( S1 unreadable ) \ ch2 || | * | #gunaici S Y U w f1 69 28 118 157 700

28:5b mh #fobeisqe rell | #fobhghtai | * | #fobisqai \ ca Q | #fobeisqai C D L W 579

28:7 idou | eipon rell \ ca | #eipa | * | #eipan B *

28:10 toij | #adelfoj omou rell \ ca | #maqhtaij 157 1555 | o | *

28:12 #samboulion te lambontej arguria \ rell | #samboulion W | samboulion te eipois\n | arguria | * | $kai labontej | S1 \ ch2 | #labontej \ ca 
suboulion lambontej argurion | D

28:13 legontej eipate ooti rell | 132 \ o33

2. Scribe D

16:13 legousin oj anqrwpoi einai NA27 plier | I423 f1 ff f 1 1582 vq(1MS) | oj anqrwpoi legousin einai | ca D 579 700 a b e g2 q r1,2 sah geo2
Ir^in210 | I243 | *

16:17 #all rell | #alla 

16:19 epi thj ghj rell \ ca epi thn ghn | *

17:8 auton Ihsoun monon | B* Q 700 NA27 | 213 | * | ca
oton Ihsoun monon rell | Bc2 | 312 D itpler vg arm | o W

17:10 #ephrwthsan rell \ S1 | #phrwthsan \ * | #eperwthsan C 2c | #ephrwtisan E | #epirwthsan L 2* | #hrwthsan 1689

17:17 apokriqeij oj o Ihsouj eipen \ rell | oW 1071 b g l l r2 vg | plier geo \ o de apokriqeij eipen autoij | *
tote apokriqeij o Ihsouj eipen autoij | ca Z 579 892 l184 aur vg | (1MS) yscr semel for aeth bo

18:3 #eiselqhte rell \ S1 | #eiselqhe | * | #eiselqhtai M W Q 2* 579
18:8  #ekkoyon  rell )ca |#ecele )*

24:37  | tou uiou\ tou anqrwpou  rell )ca || )

24:39  $'ewj$' #hlgen o kataklusmoj rell )S1 | corr |$'o )* |$'an W
|$'ewj Y* |$'ou G D 6 33 157 Chr |$'otou 346 |#eishlgen 16 544 692
1093 1293

24:49  sundoulouj $ K M U V W G D P S M 2 28 346 565 579 1071 geo
sl$'odd Thph Or$'int Hil Iren$'int Bas$'th cdd |$'autou rell |$'eautou )

25:16  #talanta  rell )S1 |#alanta )* |#ta K

25:22  okurie rell |o)

25:36  proj #me rell |#eme )

25:44a  apokriqhsontai$' okai autoi $' legontej rell )ca
|o |S1 21 1515 cop$' |$'autw fffh m r$' vg$'(pc) gat mm emm ing |$'autw f$' 1 22
1582* 118
  apokriqhsontai autw oi legontej )

25:44b  ou #dihkonhsamen rell |#diakonhsamen A |#diekonhsamen
B* D |#dihkonisamen 565
  ouk hdihkonhsamen )
APPENDIX THREE: SINGULAR READINGS IN VATICANUS IN MATTHEW

1:12a  Iexoniaj #egennhsen rell (K)#genna B
1:12b  #egennhsen ton Zorobabel rell (D 157 1071)#genna B
1:13  #egennhsen ton Abioud rell S1 (Abiout #)#genna B
1:25  ewj oou eteken rell B^c2 |oB*
2:13  $oidou aggeloj rell |Seij thn xwran autwn B |$ton magon C^3 D^3 (2^c) 248 349 506 517 892 |osy^c^b^p
3:4  #Iwanhj rell |#Iwanhj B
3:12  #asbestw rell B^c2 (om. P^101) |#asbetw B* |#abestw W
4:21  #Iwanhn rell |#Iwanhn B
5:10  #eneken rell |#eneka B
5:11  #eneken rell |#eneka B
5:16  idwsin umwn ta kala oerga rell B^c1 |oB* |I345 346 |I3425 28 246 482 483 1093 1355
5:28  #autou rell |#eautou B
6:19  #kai brwsij rell |#ka B
6:32  #xrhzete rell B^c1 |#xrhte B* |#xrhzetai W 13 2* 33 579 |#xrhzhtei D |#xrizetai 1071 |#xreizete 1424
6:33  thn basileian$ |tou geou |kai thn dikaiosunhn autou rell [NA^27] |tou |g^1 2 k l m^ssemel am vg^3mss cop Eus^br12,16 Ps-Ath^2,178 Tert [NA^27] |$twn ouranwn 301 Clem^579.lib242 Chf^3x,com Iust |$autou 236 440 cop aeth v^cantscr Apl^105
       thn dikaiosunhn kai thn basileian autou B
7:16  #sullegousin rell B^c |#sullegousi B*
7:25  #hlqon rell |#hlqen 1071 |#hlqan B
8:32  ecelqontej #aphlqon rell |#aphlqan B
9:3  #eipan B NA^27 |#eipon rell |#eipen 346
9:28  #proshlqon rell |#proshlqan B
10:14 #1oj #2an #3mh #4dechtai umaj rell |#1osoi L |#2ean CMM
d Q f1 pc |#3mhn Bc1 |#4decontai L
oj an maj B*

10:16 en mesw rell
eij meson B
emmesw C L F W

10:19 #merimnhsete rell Bc2 |#merimnhshte G Q 253 |54
|#merimnhte 579 |#merimnhshte B*

10:22 #upomeinaj rell Bc2 |#upomenaj B*

10:25aton oikodespoth rell Bc2 |#despothn 470
tw oikodespoth B*

10:25b touj oikiakouj rell Bc2 |#oikeakouj CDYM U W f1 22 157
1582 al.
toij oikakoiij B*

11:2 #Iwannhj rell |#Iwannhj B

11:4 #Iwannah rell |#Iwannei D WD |#IWannah E |#Iwanh Bc
|#Iwanei B*

11:7 #Iwannou rell |#Iwanou B

11:11 #Iwannou rell |#Iwanou B |#Iannou Y*

11:12 #Iwannou rell |#Iwanou B |#Iwannouj D* |#Iannou E 565

11:13 #Iwannou rell |#Iwanou B |#Iannou C 124

11:18 #Iwannahj rell |#Iwannahj B

12:1a o Ihsouj $ otoij sabbasin rell |$en W 238 |oD*
|sabbatoij B |#sabas K |#sabas M U f1 124 28 157 700 |#sabassin 565

12:1b #oi de maqhtai rell Bc1 |#o B*

12:32a anqrwpou $ afeqhsetai rell Bc1 ( |K L Q*) |$ouk B*

12:32b ouk afeqhsetai autw oute rell
#ouk afeqhsete aute oute )$1 ( |ca L |#ou mh )*
ou mh afeqh autw oute B

147
12:33 #sapron rell B^cl | #apron B^*
12:48 adelfoi omou rell B^cl | oB^*
13:14 #akousete ) B^2 C L D P f^1 pc NA^27 | #akousate B^* | #akousetai D 579
13:15 #toijs wsin rell B^cl | #toi B^*
13:17 polloi profhtai | kai dikaioi \ rell B^cl || B^*
13:24 en tw agrw #autou rell | #eautou B
en tw idiw agrw D Eus^bis
sij ton agron autou 1424
13:30^2 #auta rell B^cl | #autaj B^* | #om. D it^{exc/fk} vg
13:39 exqroj o #speiraj auta estin rell | 15234 B | #speirwn L 2
1346
13:48 #agialon rell B^cl | #agialon B^* | #egialon W
14:3 #Iwannhn rell| #Iwanhn B
14:4 #Iwanhj rell| #Iwanhj B
14:8 #Iwannou rell| #Iwanou B
14:10 #Iwannhn rell| #Iwanhn B
14:13 anexwrhsen #ekeiqen oen rell B^cl | #ekiqen | #ekei 1279
| oB^*vid
15:11 to #eiseroxomenon rell | #eisporuomenon 157 238
| #erxomenon B
15:15 o Petroj eipen #autw rell | 1243 B | 4112 Q 124 788 1349 | 3412 124
| #autoij 579 | #om. 659 954 1424 ff^{1} sah
15:32 #touj maqhtaj rell B^cl | #tou B^*
16:4 #epizhtei rell (-700) B^cl | #zhte i D^* Q b c e | #aitei B^*
16:17 ooti rell B^cl | oB^*
17:15 elehson mou ton uion $ rell B^c^2 | $mou B^*
17:16 #hdunhgsan (rell) NA27 |#hdunasghsan B |#hdunanto Z
|#hdunhqesan 2* |#edunhgsan K P 265 489 892 1219 1346 /184

17:23 #trith hmera  rell B\(^{c2}\) |#tri B* |#trij 1346

trei hmeraj D (d sy\(^{cop}\) be\)

18:9 #skandalizei rell |#skandalei B |#skandalizh F LD
|#skandalhzh 2 |#skandalhsei 579

18:31 oi sundouloi oautou rell |312 B |o482 /184

19:12 #dunamenoj rell B\(^{c2a}\) |#dunomenoj B* B\(^{c2b}\)

19:17 o\(^{1}\)eij estin o\(^{2}\)o agaçoj B\(^{c1}\) | L Q 892* 1582* | 1424\(^{mg}\) a d lat
sy\(^{v,c,hmg}\) mac bo Or NA27 | o\(^{1}\)B* | o\(^{2}\)D 1 22 700 791 2372 Iren Lust Valent Marcos Naass
oudeij agaçoj rell (892\(^{c}\))

20:13 apokriqeij eni autwn oeipen ) D Q 085 124 700
1573 it\(^{pler}\) vg arm geo Or3,705 Chr NA27 |1324 B |o1346 |1423 rell
apokriqeij oeipen monadi eni autwn D

20:17 #kat idian rell B\(^{c2}\) |#kaq B*

20:27 | en umin\ oeina prwtoj rell || sy\(^{pesh(1MS)}\) |oL
en umwn prwtoj B |213 X 085

20:32 oo Ihsouj rell |oB
om. 1574 1594 \(^{r^{2}}\)

21:4 gegonen ina plhrwqh to rhqen #dia tou $^{1}\) profhtou $^{2}
legontej rell B\(^{c1}\) | #upo L Z G Q f\(^{f^{13}}\) 69 482 543 544 700 788 892 pc
|$^{1}\)plhrwqh to rhqen dia tou B* |$^{2}\)zaxariou M\(^{mg}\) 42 a c h bo1MS Chr
Hii\(^{psal.exv.1}\) |$^{2}\)hsaiou \(^{r^{2}}\) vg 3\(^{MS}\) po1MS aeth

21:17 #Bhqanian rell B\(^{c2}\) |#Bhqania B* |#Biganian W 1071
|#Bhqaneian D

21:26 #Iwannahn rell |#Iwanhn B

21:32 #Iwannahj rell |#Iwanhj B

21:33 #ecedeto |* C* L NA27 |#ecedete B* |#ecedoto rell B\(^{c2}\)
21:38a #eautoij rell Bc² |#autoij L |#eautoj B*

21:38b #klhronomoj rell Bc² |#klhronoj B*

21:41 #apodwsousin rell Bc² |#apodwsousi B* |#apodwswsin W |#apodosousin Q

21:46 #krathsai rell Bc² |#ekrathsai B*vid |#kpateisai E* |#poihsai f¹³ 1346

22:39 omoia #¹auth #²agaphseij rell |#¹authj D 0102 0138 176 238 807 1295 |#¹tauth D* Zvid 692 it vg syomn bo aeth arm geo |#²agaphsij W |#²agaphshj E

omoijw agaphsij B

22:43 kalei auton kurion legwn Bc² D 0107vid 0281 33 1093 latt sy(c)p.(hier) (sa bo) arm geo² NA²⁷ |321 rell |132 ) L Z 892 |312 69 syhl |31 1424 |231 954 |om. aeth

calei auton auton kurion legwnB* |l2435 Q

23:23 #afhkate rell Bc² |#afhkete B*

23:25 #grammateij rell |#grammatij ) W |#gramateij B

25:6 kraugh #gegonen rell |#egeneto B

25:10 kai #ekleisqh rell Bc² |#hkleisqh B*

25:32 ta probata apo twn #erifwn rell |#erifiwn B
ta probata ap agghlwn 700*

26:3 oi presbuteroi |tou laou\ rell Bc²(1071) |B*

26:14 #arxiereij rell Bc² |#arxi+erij ) |#arxii+ereij B*

26:51 eij otwn meta $ Ihsou rell |oP³⁷ |$tou L 4 273 472 544 1010 1354 1396 153 1184 |$discipulorum sy³ eij twn met autou B (Hil?)

26:53a #dunamai rell Bc² |#dunomai B*

26:53b #legiwnaj B* NA²⁷ |#legiwnn )* )S¹ L |#legaiwnn ca |#legeonwn A D 788 |#legewnaj rell Bc² |#legewwn C K Q P f¹³ 33 565 700 1071 |#legeiwnhj D* |#legeionaj D² |#legeonaj E² |#om. f²

26:57 oi de krathsantej ton Ihsoun aphgagon rell Bc²
oi de krathsantej ton Ihsoun efugon oi de
krathsantej ton Ihsoun aphgagon B*
oi de stratiwtai krathsantej ton Ihsoun oi de
krathsantej ton Ihsoun aphgagon G*

26:59 ezhtoun #yeudomarturian rell Bc2 | #yeudomarturan B*
| #yeudomartureian D

26:63 tou #zwntoj rell Bc2 | #zwtoj B*

27:1 #genomenhj rell Bc2 | #gomenhj B*

27:13 ouk akoueij #posa rell Bc1 | #osa B* | #tosa D* | #pwsa M

27:45 #ewj wraj rell (D) | #e B*

28:2-3 autou 28:3 | hn o1 de o2 h #eidea autou \ rell } S1 Bc2 | | } * o1 geo
| o66 l47 | #eide B* | #idea F G K S U V W G D Q P S F j 1,13 33 69 157 565
788 1071 1241 1346 l844 | #ide L 579

28:11 tinej thj #koustwdiaj rell | #koustwdeiaj A | #skoustwdiaj
B* | #koustodiaj 69 157 | #kwstoudiaj 2
APPENDIX FOUR: SINGULAR READINGS IN EPHRAEMI IN MATTHEW

1:8¹ #Iwsafat rell | #Iwsafa C*

1:8² #Iwsafat rell | #Iwsafa C*

2:16 en #bhqleem rell | #bleem C | #beqleaim D* #bhqleem D⁸
#bigleem LW 349 1071

2:20 thn $ yuxhn rell | $ thn C

3:10 #hdh rell | #nde C

4:2 hmeraj #tesserakonta ) B* L P D 33 NA²⁷ | #tesserakonta
rell | #serakonta 579 | #tesserakontaj C | #m8 D

4:14 #profhtou rell | #fhtou C

4:21a tou #Zebedaiou rell (om. M W 33 haplography) | #Zebenaionj C
| #Zebedeou L

4:21b tou #Zebedaiou rell (om. M W 33 haplography) | #Zebenaionj C
| #Zebedeou L

5:10 $ #dikaiosunhj rell | $thj C | #dikaiosunhn 13

7:9 #aithsei o uioj ) B L D Q 2 28 157 1424 | #aithsh rell
| #aithseij C

7:16 apo akanqwn #stafulaj rell C¹ | #stafulhn E G K L M S U V X
D P arm æth Lcif Augsemel | #stafulhnaj C*

7:22 ou tw sw onomati rell
outwj sw onomati C

8:5 parakalwn #auton rell C³ | #auto C*

8:13 episteusaj #genhqhtw rell | #genhqhtw G P* 1424 | #genhtw C

8:17 #Hsaiou rell | #Isaiou L Q 2 | #Hsaiaiou C

8:21 #autw rell | #matwn C | om. 399 1579

8:31 oi de #daimonej rell | #deimonej C | #demonej L

8:32 kai #apeqanone n toij udasin rell | #apeqanan )³
| #apeqanen C
9:2     kai idou #prosferon rell|#prosferousin C

9:15  #dunantai rell|#dunanta C|#dunate N|#dunatai D
|#dunante 579

9:30    kai  #hnewxqhsan B D N S 33 NA27 |#anewxqhsan rell
|#hnoixqhsan C*|#aneoxqhsan CCorr.C L

10:20  #alla rell|#allla C

11:21  #oti rell|#ot C

12:4    #proqesewj rell|#prosewj C|#prosesewj D

12:6    #meizon rell|#mizon ) N? W Q |#meizwn C*|#meizwn C^ L N?
D F f13 2 13 22 118 124 157 209 346 440 543 565 788 1010 1071 1200 1346 1424

12:7    #katedikasate rell|#katesate C|#kataidikasatai L
|#katadikasate D |#tedikasate 33*|#tekkrinete 1574 2145

12:22a odaimonizomenoj |tufloj kai\ kwfoj rell C^ B |o1071 || C^*
daimonizomenon tuflon kai kwfon$ B 0281 vid 1424 1675 sy(s.c.p) cop aeth geo |$et surdus b (vg2MSS) |$et surdus et mutus (ff^1) h

12:47    eipen de tij #autw $ rell [NA27] |om. verse ) * B L G 126 225 238
400* 443 1355 1093 ff^3 k sy^c,s sa [NA27]|#twn maqhtwn autou )^ A|#twn maqhtwn autou proj auton 892 bo |$autw C

12:48   mhthr omou rell C^ B |oC*vid

13:3-4 speirwn otou #speirein 13:4 |kai en tw speirein\ auton rell|oD|#spire ) |#speirai D L M W Q f1^13 33 pc |#speirai ton sporon autou 28 579 || C

13:15    kai toij wsin $ oakouswsin rell|$autwn )^b 157 |oC

13:44  #twn rell|#tw C

13:57  oei mh rell C^ B |oC*

14:4    #exein rell C* |#exin ) |#exen C*

15:2    #maqhtai rell|#maqhte ) Q |#matai C

15:11   eij to #stoma rell|#stama C

15:30    autouj |para touj\ podaj rell C^ B || C*
atouj #upo touj podaj D b |#makroqen
emprosqen autou proj 1424
15:32 #eipen rell |#legei C

15:36 ixquaj |okai euxaristhsaj\ eklasen kai rell CB |oM K L* M N W G D 157 1241 /2211 fff1 syh || C*vid

16:3 #xeimwn rell |#xeixwn C |#ximwn N Q

16:12 #farisaiwn rell |#fareisaiwn ) B |#parisaiwn C |#farisew Q*

16:22 #epitiman rell CB |#epiteimwn B(D) |#epitima 579 |#epitimian C*

17:4 #skhnaj rell |#skhskhnaj C

17:15 #elehson rell |#elhson C |#elehswn Q

19:1 #etelesen rell |#etelen C |#elalhsen D a b c e ff1,2 g1 r1 bo2MSS

Hil

20:11 kata tou $ oikodespotou rell |$kata tou C

20:19 #staurwsai rell |#staurwse ) |#staurwai C |#om. X

20:32 ti #qelete rell |#qele 1071 |#qeleij C

21:1 eij #Bhqfagh $ (rell) NA27 |$kai Bhqanian kai C |$kai Bhqanian F f13 33 543 1346 syh

21:17a kai #hulisgh rell Ccorr.C |#ulisen U

kai hulisqhsan C*

21:17b oekei rell Ccorr.C |oC*

21:23 #elqontoj ) B D L Q F f1,13 33 372 543 700 788 892 1346 Or NA27 |#elqontej C |#eiselqonti K P 1424 l48 |#elqonti rell |#proselqonti 1241

21:28a #eixen tekna duo rell CB (B 142 299 1424 lat vg Hil) |#eipen C*

21:28b tw #prwtw rell |#prw C

22:10a agaqouj kai eplhsqh o #gamoj rell (K) |#numfwn ) B* L 0120 892 syhmg pc |#gamoj umwn D Q f13 124 700 788 1346 |#agamoj C

22:10b #anakeimenwn rell |#anakimenwn ) |#anakeinwn C

#anakeimenou K |#anakhmenwn 2*
22:20 #kai legei autoij rell |#o de C |#om. D 69 it b e ff 12 g 2 h sah sy c mae

23:24 ooi #diulizontej ton kwnwpα rell C |#o) C B D* L sa mss #diulizontai C*
oude ulizontej ton kwnwpα 579

23:26 #Faraisaiε tufle rell C |#Faraisaiε B |#Faraisaiο C*

24:3a orouj #twn elaiwn rell |#tw K
#orouj twn elewn D L 2 |#orou Q orouj twn elewn katenanti tou ierou C

24:3b #pote tauta rell |#tote C

24:4 #planhsh rell |#planhsi C |#planhsawi U |#planhsei Q 2* 28 579 |#planhsousi 118

24:45 #1 autou otou #2dounai ) B I L U D al 30 fere Bas 8th Chr NA 27 |
#eautou C |#D al pc Chr Ephr |#2dionai E F G H K M S V W G P al pl Ephr

25:6 eij #1 apanthsin #2 autou rell [NA 27] |#1 upanthsin Z Q S 157
Cry |#3 om. ) B 700 [NA 27] |#2 autw 13 163 eij sunanthsin autw C

26:39 epesen $ epi proswpon rell C |$epesen C*

26:50 #etaire rell |#eqtaire C* |#eterai D 579 |#etere E* W Q

26:51 #twn rell |#om. P 37 |#tw C*

26:57 Ihsoun #aphgagon proj rell (157) |#hgagon 579 |#aphgon C

26:65 legwn $ eblasfhmhsen ti eti xreian ) C B C D L Z Q 000
0281 33 700 892 latt NA 27 |$oti rell |$ti C* vid
kai #legei oide eblasfhmhsen ti eti xreian )* |osy sch |#legwn sy p pers p aeth

26:67 #ekolafisan rell |#ekolafilasan C |#ekolafhsan E F K Q W 2 13 124 579 788 1424

27:49 #swswn rell |#swsai ) * Q 69 1010 1071 1241 1293 184 |#swswswn C |#swsei D I 209 1582 * |#swson F Y K 2* 28 157 700* |#swzwn W

27:56 hn |#Maria oh Magdalhnh kai\ Maria rell ) οα (S 28 124 346
348 474 543 565 566 579 788 1279 184) ||* |#Marian L f 1 |#D*
hn $ Marian h Magdalhnk kai Mariam CCor.C D Q 713 sy omm arm geo |$kai C*
27:58  #ekeleusen rell|#ekenleusen C

27:64  #esxath rell|#aisxath D|#sxath C|#esxati 2*
APPENDIX FIVE: SINGULAR READINGS IN CODEX D IN MATTHEW

2:1 Hrwdou  *rell* (Herodis Latt)
Hrwdouj  D (Herodes d)

2:3 kai #pasa $ Ierosoluma met autou *rell* om. D d | #pasa L |
$h$ N Z S 248 280 692 Eus<sup>dem</sup>

2:6 #poimanei *rell* | #poimani ) | #poimenei D

2:8a #Bhgleem *rell* | #Bgleem D | #Bgleem L W 349 l48

2:8c #epan *rell* | #otan D | #ean Prot<sup>edd</sup>

2:8d #apaggeilate *rell* | #anaggeilate 124 | #epaggeilatai D* |
#apaggeilatai D<sup>B</sup>

2:9 #akousantej $ tou basilewj *rell* D<sup>CorC</sup> | #akousan D* | $para 1071

2:11 #qhsaurouj *rell* | #qhsaurouj D | #thensauros a b d f f<sup>1</sup> k q

2:16a en #bhgleem *rell* | #bleem C | #bgleaim D* | #bhgleem D<sup>9</sup>
| #bgleem L W 349 1071

2:16b #hkreibwsen *rell* | #hkreibasen D | #hkribwse 1424

2:22 #efobhqh *rell* D<sup>Cor.C</sup> | #efhqh D*

3:2 #hggiken *rell* | #hngiken D | #hgeiken W D | #hggike f<sup>1</sup> 118 157 788 1346

3:4 #kamhlou *rell* (d lacunae) | #kamhlou D | #kamilou 28 565
| #camelli k sy<sup>hl.hier</sup> geo | #cameli q | #camellorum it<sup>ier</sup> vg sy<sup>c.s.pesh</sup> cop aeth arm Eus Aug

4:6a #tou geou *rell* D<sup>A</sup> | #geou D*

4:6b #arousin *rell* | #airousin D

4:7 ouk ekpeiraseij *rell*
ou peiraseij D

non #tentabis Latt | #temptauis d* | #temptabus d<sup>5</sup>

4:13 #katwkhsen *rell* | #katoikhsen D | #katokhsen E* | om. sy<sup>8</sup>

4:15 #Nefqalim S L W 2 28 565 579 NA<sup>27</sup> | #Nefqaleim *rell*
| #Nefqalein D
4:16c #mega rell D^c |#megan D* |#magnam Latt (magnam d)

4:16c kai #skia rell D^B |#skha L

skeia D* d

4:17 #hggiken rell |#hngiken D |#hghkken L |#eggeiken W 1071 |#hggike 13 118 157 788

4:18 #amfibilhstron rell D^B (rete Latt) |#amfibilhstroj D* |#retiam d

4:24 h akoh oautou rell |oD |312 D

5:2 #edidasken rell |#edidacen D

5:3 otw pneumati rell D^Corc |oD*

5:10 #estin rell |#este D (erit d)

5:12b umwn rell |om. sy^s

umwn uparxontwn D*

umwn uparxontaj D^c d (Latt^e) sy^c bo?

umwn oi paterej #umwn U |#autwn b c k syr^cu

5:18 panta genhtai rell |21 D d

5:22 #orgizomenoj rell D^D |#orgazomenoj D*

5:24 #diallaghqi rell |#katallaghqi D

5:25a oewj #otou rell D^A |oD* |#ou 13 28 124 543 788 1241 /184

5:25b mhpote se #paradw rell D^c |#paradwsei D* |132 Cl

5:25c o krithj § B^f,13 16 59 265 372 892 1473 1579 1588 k sy^hier

aeth arm geo^B Aug^kerm.387 Clem Alexstrom.IV.14.95 Hil |$se paradwsei D |$se paradw L WG D Q P S M 346 33 157 565 al. pler it vg syc :pesl :hil cop geo^1 et

^h om. 1346

o kritij paradw700

5:29 oo ofqalmoj sou o decioj rell (1071) |oS 157 |12453 D

158
5:36 ου δυνάσαι μιαν τριξα λευκήν ποιαν h #μελαινάν

5:40a τω qελοντι soi rell
ο qελων soi D
ton qελοντα soiD 485

5:41 #αγγαρευει rell | #εγγαρευσ #αγγαρευει D | #αγγαρευσ E G K V Q S 13 543 33 157 243 4711 449 | #αγγαρευσ W 124 788
#αγγαρευσ D 1071 1424 | #αγγαρευσει 59 66 483 484

5:48 o ουρανοιj τελειοj εστιn rell D9
ο o'εn o'τοιj ουρανοιj τελειοj o'εστιn E2 K M S D Q P 22 565 579 700 al pl b c d g1 h k syu.sch.pesh.hier Augal P 92allud Lcif Tert | o'geo2
| o'D* | o3'd k geo1(2)

6:7 #βατταλόγησται ) B f13 NA27 | #βατταλόγησται rell
#βατταλόγησται D* | #βατταλόγησται D9 | #βατταλόγησται E G 1241 /183 syp (mg gr) #βατταλόγηται W 59 471 1604 | #βατταλόγησται 517 892 | #βατταλόγησται 1424

6:12 #οφειληματα rell | #οφειληματα D | #οφειληματα K L

6:18a #oβωj mh fανhj rell | #ινα D

6:18c #κρυφαiω kαι ) B D f1 22 660 NA27 | #κρυφια D*vid | #κρυπτω rell

6:20 #qςαυροj rell D9 | #qςαυρουsoj D*

6:18b τω patri sou τω en otw rell Dforc | oD*

6:18d o $ bλεπωn en otw #κρυφαiω ) B f1 22 660 NA27 | oD | se 273 | #κρυπτω rell
9:2  #qarsei  rell  D^{pm}  |  #qarei  D*  |  #qarse  L  |  #qarsi  Q  579

9:10  #sunanekeinto  rell  D^{Cor.C}  |  #sunkeinto  D*

9:20  #imatiou  rell  |  #matiou  D  |  #hmatiou  2

9:33  otw  Israghl  rell  D^{Cor.C}  |  oD*

9:36  #errimmenoi  rell  |  #erimmenoi  )  B  C  D^{c}  S  S  22  21  280  349  990  1574  1606/184  |  #erimmenoi  D*  |  #erhmenoi  L  |  #errhmenoi  M  |  #errhmenoi  X  W  471  |  #errimenoi  G  D  209  |  #perierimmenoi  1093  |  om.  Bas

10:8  |  nekrouj  #egeirete\  )  B  C^{*}  N  I  1582*f^{13}  33  157  565  700^{c}  1346  NA^{27}  |  #egeirate  D  |  ||  C^{3}  L  X  Y  G  Q  |  P  m  118  209  124  59  245  251  482  485  517  700  1278  al.  plur.  f  sy  pes,  hier  sa  aeth(2odd)  arm  geo^{frB}  Eus

10:10  xitwnaj  rell  |  #xeiqwnaj  D*  |  #xeitwnaj  D^{H}  |  #xeitonaj  L  |  #xitonaj  Q

10:13^{2}  oh  eirn nh  rell  D^{B}  |  oD*

10:15  en  $  hmera  rell  |  $h  D*  |  $th  hmera  D^{H}

10:16  #akeraioi  rell  |  #aploustatoi  D

10:25  #epekalesan  rell  )^{ca}  (vocaverunt  Latt)  |  #epekalesanto  )  *  L  N  4  59  pc  |  #ekalesan  Q  0171  f^{3}  124  2  700  1424  Epiph  |  #kalousin  D  (uocant  d)  |  #apekalesan  Y  U  157^{*}

10:28  to  swma  thn  de  yuxhn  mh  dunamenwn  #apokteinai(rell)  |  #apktinai  )  D^{D}  N  W  Q  |  #sfacai  D*  |  #apokteinanta  579

10:34^{2}  #eirhnhn  rell  D^{D}  |  #irhnhn  )  |  #eirhn  D*  |  #hrhnhn  Q

10:35  otou  patroj  rell  |  oD

10:36  #exqroi  rell  |  #ekqroi  D

11:3  #erxomenoj  rell  D^{B}  |  #ergazomenoj  D*

11:8  #hmfiesmenon  rell  |  #hmfiasonen D  |  #peribeblhmenon  472

11:10  #aggelon  rell  |  #angelon  D

11:11a  gennhtoiij  rell  D^{f}  |  $toij  D^{*}

11:11b  gunaikwn  rell  D^{f}  |  $twn  D^{*}
11:12 #Iwannou rell D^A (Ioannis Latt; Iohannis d) |#Iwanou B |#Iwannouj D^* |#Iannou E 565

11:16  | en otaij agora|\  () B Z 1 33 892 1424 1582* l184 NA^27 |orell || 118 1071 1582c
en $agora 047 28 59 251 349 399 470 485 544 1293 1574 al.
|$\text{th}$ D

11:20 #egenonto rell |#egoneisan D |#egeneto P^* |#eginonto 692 1071
#factae #^2 sunt Latt |#^1 facti d |#^2 fuerant k

11:21d #egenonto rell |#egoneisan D |#egenhqhsan 33 157 517 892 1391 1424 1675 l7 l49

11:22 h #umin rell |#soi M^* |om. 1346
#hn uemin D^* |#h D^c

11:24a #gh Sodomwn rell (L) |#ghj D |#om. 1604 ff^-1 k Iren\textit{int}

11:24b h $ |#soi rell |$en 21 1279 |#umin M'^me 124 659 1424 it vg\\textit{ms} sa\\textit{ms}
bo\\textit{m} arm\\textit{(odd)} Ir\\textit{int} 278 |#su 157 471*
#hn uemin D^* |#h D^c

11:25 #apekaluyaj rell |#apekaluyej D

11:26 #emprosqen rell |#enprosqen D

12:1a o Ihsouj $ otoij |#sabbasin rell D\text{CorC} |$en W 238 |oD^* |#sabbatoij B |#sabasi K |#sabasi M U^f1 124^* 28 157 700 |#sabasin S65

12:1b tillein $staxuaj rell |$touj U W 118 28 700 sa bo
tou staxuaj tillein D

12:1c otouj staxuaj U W 118 28 700 sa bo |orell
tou staxuaj D

12:4a #proqesewj rell |#prosewj C |#proqesewj D

12:4b ouk econ hn rell |132 D
ouk econ Chr\textit{com} et\\textit{mot} |#echn Or |#ecestin C 16 33 118 726 1010
1375 1579 1675 |#ecesti 28

12:12 $probatou rell D^c |$tou D^*
12:13 *ugihj rell|#hguhj D*|#ugeihj D^e,m|#ugih E*|#ugieij L Q
|#om. l184* a b c ff' h vg TMS sy c.pesh aeth arm Hil

12:18a idou oo paij mou $on hretisa rell|oD |$eij D

12:18c #apaggelei rell|#apaggellei D|#apaitelei L|#anaggelei 348 700 788 1187|#epaggelei 248 485

12:19 #akousei rell|#akouei D|#akoush 28 476 l184

12:20a kalamon suntetrtrimmenon\ rell (B) D^F||D* d*
#arundinem quassatam Latt|#harundinem d^i

12:20b #kateacei rell|#katiaceij D* d* (confringes)#kateacen D^F d^i

12:20c ou $ sbesei rell( ) D 1071|$mh 713
ou omh zbesei D* |D^c

12:23 #mhti $ rell D^C|#mh 258 945 990|$soti D*

12:26 #staghsetai rell|#sthsetai D

12:28 #efqasen rell|#efqasan D*

12:34 lalei $ rell D^D|$agaqa D* d|$mala ff^2

12:36 #lalhsousin ) B C Q 4 21 33 273 713 945 1093 1223 1354 1391 1555
NA^27 |# lalousin D (locuntur d)|#lalhswsin rell |#locuti it(pier) vg

12:39 #auth rell D^D|#soi D* |#autoij lust

12:40 wsper gar hn Iwnaj rell |l243 047 252 892
wsperi gar Iwnaj D*
wsper ogar Iwnaj D^e,er |0472
wsper gar egeneto Iwnaj Q 7 517 954 1391 1424 1675 l49 |l184
hn Iwnaj 565

12:41a #Nineuitai B C L W X D Q S 213 443 1574 2145 al. NA^27
#Nineueite ) |#Neineuetai D* |#Neineuetai D^D |#Nhneuitai G
#Nineuitai rell

12:41b #geneaj rell D^B|#neaj D* |#genaiaj E

12:41c #katakrinousin rell D^D|#kakrinousin D*

12:42 $Solomwnoj kai idou (rell) D^G NA^27|$tou D*

12:43 #ecelqh rell|#echlqh D
12:45 τα εσχάτα $ του $ άνθρωπου οικείου rell() |$xeirona τω E |#ouranou Q |341/2 1689 |0348 $c
ta aisχάτα $ του ανθρώπου οικείου $D |$autou D* d

13:1a #en rell D* |#ej D*

13:1b #εκελώνω rell |#εκχλώνω D

13:1c ο Ιησοῦς $τῇ οἰκίᾳ οἰκίας Q |34512 1689 |ο348 ν συκ
ta aisχάτα $ του ανθρώπου εκείνου W |#ouranou Q |1253 2542
tou de hliou aνατελλοντος D
kai hliou ανατελλοντος 1253

13:16b ota wta rell |oD D

13:22 tou #πλούτου #συμπνεύει rell |#πλούτου 157 |#συμπνεύει B* D* |#συμπνεύει B* |#συμπνεύει C |#συμπνεύει Q |f13 788 565
#συμπνηγή 2* |#συμπνηγή 2* |#συμπνηγή 26
#συμπνεύει D*
tou ploutouj sunpneigei D

13:25 tou sitou okai rell |oD*

13:30 #αποθηκήνω rell D* |#αποθηκήνω D* |#αποθηκήνω W

13:34 tauta panta #ελάλησε rell D* |#ελάλησε Q |#ελαλήσεν D*

13:38' οι #ιουίοι rell D* |#ιουίο D*

13:38a #θήξεια basileiαj rell D* |#θήξεια bas D*

13:41 #συλλεκώνω rell |#συλλεκώνω D |#συλλεκώνω L |#συλλεκώνω F

13:44a #ψάθειαρω rell D* |#ψάθειαρω D* |#ψαθείαρω d

13:44b ανθρώπων rell
#tijn ανθρώπων 892 |oD d

13:46a #πεπράγη rell |#πεπράγη D |#πεπράγη E

13:48α #αναβασαντεμ #anabasantes D |#anabasantes F |Q 13 2 579 1346 1424 |#anabasantes 118 |#edocontes c f 1 |#edocontes d
ducentes r² vg² MSS | eduxerunt a b fff² h q sy⁰ omn sa bo aeth | duxerunt g¹
posuerunt e | imposuerunt k

13:48 beij #aggh | B C N M* Q 1 1582 124 399 700 892 Or NA²⁷ | aggeia
reli | agia L | aggia P X | om. sy c s
eij ta aggia D

13:49 atou #aiwnoj reli | kosmou D

13:49b #aggeloi reli | angoi D

13:52 #maghteugeij reli | maghteugij D

14:6 othj Hrdiaoj reli | oW(Q) f¹ 124 788

14:8 $ owde epi #pinaki thn kefalhn reli | scauthj 1424 | oit (pler)
vg (SMSS) bo | pinakoj 473

14:14 #¹ ep #² autoij reli | #¹ en L 485 | #² auton 1 067 1253 Or³,⁵⁰⁹

14:24b #hn gar enantioj reli D⁷ | h D⁸

14:25 tetarth de fulakh reli | oun W
tetarthj de fulakhj D

14:27 #qarseite reli | qarseite D | qarreite W Q

14:31 oo Ihsouj reli | OD | om. E* vg (MS)
dominus noster sy pesh

15:1 tote proseroxontai reli D Cor. C Or est

tote #proeroxontai D* | aperxontai Or con

15:3 dia ti okai #¹ umeij #² parabainete reli o* 579 1012 1187

1365 Iren #¹ hmeij f¹³ #² parabainai D
dia ti umeij paralamainete 1071
15:14a #autouj rell | #touj tuflouj D d

15:14b #pesountai rell $\text{Sl}$ | #pesounte ) * | #empesountai F O W S F 4 262 273 517 565 659 700 1010 1012 1293 1295 1412 1424 1675 al. Epiph | #empesountai D

15:16 #akmhn rell | #aknhn D

15:22a #ekeinwn rell D$^{m}$ | #ekeinw ) | #ekeiwn D* | #ekeinon L | #authj 349 517 659 954 1412 1675 1424 1675

15:22b $^{1}$legousa $^{2}$ rell | $^{1}$autw M K L M U V W X G D P F 0106 0119 565 fff $^{3}$ k vg $^{(3MSS)}$ sy $^{hlp}$ Bas | $^{1}$opisw autou D d | $^{2}$autw c ff $^{2}$ g $^{1}$ vg $^{pler}$ Aug

15:27a #yixiwn rell | #yeixiwn B | #yuxiwn 565 1071 | #yeixwn D

15:27b #kuriwn rell D$^{c}$ | #kunariw D*

15:29 to #oroj rell | #roj D

15:32a #splagxnizomai rell | #splagxnizome ) C W | #splaxnizomai D | #splaxnhzomai K | #splagxnizwme L | #splaxnizomail D W

15:32b ou gwlw | #mhpot ekluqwsin en th odw\ rell D$^{p,mc}$ D$^{D}$ d$^{m,mc}$. | #mh ) 1 22 1582* 700 892 2372* a b c g$^{l}$ q aur vg sy$^{omm}$ | | D* d$^{*}$

15:35 #paraggeilaj B$^{f}$ $^{13}$ 33 579 788 1346 NA$^{27}$ | #paraggilaj ) Q | #ekeleusen rell | #parangeilaj D | #ekeleuse Y* | #ekeleuse Y$^{c}$ M U 118 157 700 1071 | #keleusaj 291

15:37-38 $^{15,37}$ kai to perisseuon twn klasmatwn hran epta # spuridaj plhreij $^{15,38}$ oi de esqiontej hsan # tetrakisxilioi andreij \ (rell) NA$^{27}$ | | D* | #sfuridaj D$^{p,mc}$ | #tetrakisxileioi B D$^{p,mc}$ W Q | #tetrakisxiliaj 157

15:37 #spuridaj rell | #sfuridaj D

15:39a #enebh ) B N S F W 1 18 33 35 124 184 vid 735 892 1009 1328 1334 1335 1339 1342 1348 1582 1604 1661 2193 2372* 2766 NA$^{27}$ | #anebh rell | #enbainei D

15:39b $^{3}$Magadan (rell) NA$^{27}$ | $^{3}$thj D

16:3 $^{o}$ ouranoj oupokritairell (om. verse ) B Y$^{f}$ $^{13}$ 2* 157 | o C W D 33 NA$^{27}$ $^{o}$ ahr | D

16:4 #shmeion ou doqhsetai rell | #shmion D$^{c}$ W | #shmian D* | #shmiwn Q
16:13b oton uion tou anqrwpou rell oD

16:16 tou zwntoj rell DH
to swzontoj D* (salaritoris d*)
uiui #tou D A

16:22b #1 estai osoi #2 touto rell | #1 estw 13 788 1071 |oa b e ff 2 sy c Hil
al |#2 toutw L
este touto soi D d

16:23 ta tw anqrwpwn rell |om. e
$ tou anqrwpou D d |$ta ff q sy c(p.hl.) sah aeth

17:2 #emprosqen rell |#enprosqen D

17:5 #epeskiasen rell D D (obumbravit Latt) |#obumbrabat D
epeskiazen D*

17:8 #eparentej rell |#eperontej D * |#eparantej D n.m.-d

17:18 #eagerapeugh rell |#eqarapeugh D

17:20 kokkon rell D B |#kokkoj D * |#kokon F D |#koko L |#koko 2
|#kokko 1424 *

17:24 l ta #didraxma (rell) |#didragmata D

18:6 #sumferei rell |#sunferei D |#sumferi Q

18:14 #emprosqen rell |#enprosqen D |#emprosqe 1346

18:15a #elegcon rell |#elencon D |#elegce W |#elencon W 579

18:15b #ekerdhsej rell |#ekerdhsej D |#ekerdisaj E L

18:19a #sumfwnhsousin rell |#sumfwnhsousin ) E N L D Q f 13 700 788
1071 1346 1424 |#sunfwnhsousin D

18:19b pantoj $ pragmatoj rell D c |$tou D *

18:22 ewj eptaki #1 alla oewj ebdomhkontakij #2 epta B D c
058 * d 174 2145 NA 27 |#1 all rell |od e ff 1 h |#2 eptaki D * |#septis Latt
|#septies et septies b r 2 vg 2 MSS |#septem septem sy c,s,pesh

18:25 #apodoqna rell D A |#apodoqne ) |#apqna D *
|#apodwqna 579 1071 |#apodounai 1604
18:27 #splagxnisqei j re ll |#splagxnisqei j |# splagxnisqei j D
|# splagxhnqei j E 2 |# splagxnisqei j K |# splagxhnqej h j 2*
|# splagxnisqh j 579

18:28 ekaton dh naria re ll |2 D d

18:29 #kai re ll |#kagw D d

19:4 #qhl u re ll D 5 |#qhlun D* |#qulh 1346

19:6 #xwri zetw re ll |# apoxwri zetw D |# separat Latt |# separari a

19:10 #sum fer ei re ll |#sum fer i ) Q |#sun fer ei D |#sun fer h 2*

19:12 #eunoux isqhsan re ll |#hunouxisqhsan D |#eunouxisqhsan G
|#eunouxhsqhsan 28

19:20 ef ulaca $ 1 ) B L Q f 1 579 700 f 1 g 1 2 l m aur
vg (plor) Iren Cyp Ath cod NA 27 |$ek neothtoj mou re ll ) ch 2 |$ek neothtoj D
d
efulacamhn ek neothtoj mou C W G D S F M Minusc. pler
Or

19:26 adunaton . . . dunata re ll D 5
adunaton . . . dunata D*

19:281 #d wdeka re ll |# i 8b 8 ) |# dekaduo D

19:282 o taj dw deka re ll D 5 |o D*

19:29 #ekat onta p lasiona re ll D 5 |# pol la p l asiona B L 579
|#ekatontaplasion D* |# polflaplasiona L* |# pollaplasiwna 579
|#ekatontaplasion 2* 1071

20:3 #e cel qwn re ll |# die cel q wn D

20:10 #ple ion B C* L N Z 085 f 1 , 13 |124 579 788 1346 l 844 NA 27 |# pl iona
) |#ple iona re ll |# ple iw D |# pl ion W Q |# ple iwna 1071 |# ple wn
Or sen el Mat. XV. 30

20:15 #ecestin o moi re ll D 5 |# estin D* |o F
econ moi estin 157

21:3 o autwn xreian exei re ll D 5 |o 2
atu ou xreian exei ) Q 544 579 1194 1241 1515
autwn exei xreian exei D*
21:5 #uion #^2upozugiou rell DK|#1om. c L Z f1 d g1 |#uion F|#uiwn 579|#pwlon neon f1 |#^2upozugion D* |#^2subiagal is l

21:91 #wsanna rell #ossana D* (ossana d) |#wsanna D|#wsanna F |#wsana L 2

21:92 #wsanna rell #ossana D* (ossana d) |#wsanna D|#wanna E* |#wsana L Q 2

21:13 oo oikoj rell D|oD*

21:15 #wsanna rell #ossana D* (ossana d) |#wsanna D|#wsana L Q* 2

21:21 #apokriqeij rell |#apokreij D |#apokrhqeij Q |#apwkriqeij 28 |#apokriqhj 579

21:22 osa #1an #^2aithshte rell |#1ean C E F G K M O S V W Y D P S Minusc. pler. |#^2aithseite Q |#^2aiteisqai 1071 osa aithshte D osa ean #aithshsge L 4 273 482 544 945 1355 Clem |#aithshtai M W 69 |#aithsaitai 579

21:28 en tw ampelwni $ rell |$mou B C B E F G H S U V W X Z P S F W 0102 0281 579 1241 1424 1424 pc f1 r^2 vg (pler) sy ^omin sa bo^m mae Or,770 Eus l

21:29 #metamelhqeij rell D|v.30 B f13 4 174 230 238 262 273 346 543 566 700 788 826 828 983 1187 1346 1555 1573 r^2 vg (2MSS) sy ^hier sa (pler) bo aeth (2cdd) arm geo) |#metamelhqi) |#metamelhqi) |#metamelhqi) 579

21:31 #duo rell D|#duw D*

21:36 $palin$^2 rell )ca |$^1kai ) * m vg (1MS) sy ^pesh (pler) sch |$^2oun D |$^2de 487 579 (iterum vero d) vg (1MS) rursus iterum ff ^1 m

21:39 #ecebalon rell |#ebalon ) |#ecebalan D |#eceballon Z

21:46 #profhthn rell |#profhn D

22:12 #o de rell |#oj D at ille it (pler) vg #ille autem sy ^pesh fil sa bo geo |#qui d

168
22:24 autou | thn gunaika oautou\ rell || D d | ovg\(^{(1MS)}\)

22:44 #exqrouj rell | #ekqrouj D

23:3 panta ooun$ rell D\(^{K}\) | o118 579 vg\(^{(2MSS)}\) sy\(^{c}\) bo aeth arm geo | $panta oun D\(^{*}\)

23:6 thn #prwtoklisian rell | #prwtoklhsian F G G D 2\(^{*}\)
\[28 69 565 579 1071 | #prwtoklisian Q\]
\[taj #prwtoklisiaj \]
\[\] ca 157 713 892 a c f g\(^{1}\) g\(^{l}\) h l m r\(^{1.2}\) aur vg sy\(^{c, s, pesh()}\) fil hier sa bo aeth Hil | #prwtoklhsiaj L f\(^{1}\) 33 othn thn prwtokleisian D\(^{*}\) | oD\(^{K}\)

23:13 #emprosqen rell | #enprosqen D

23:16 ooi legontej rell D\(^{CoC}\) | oD\(^{*}\)

23:17 #meizw rell | #meizon D | #meizon F

23:33 #ex nidwn rell | #ex nidwn D

23:39 #kuriou rell | #geou D d

24:9 #apoktenousin rell | #apokteinousin D

24:12 #plhqunqhna rell \(^{s, t}\) | #plhqunqhne \(^{s, t}\) | #plhqunai D
[#abundavit Latt | #abundat a | #repleta d

24:15 #Daniehl rell \(^{S, l}\) D\(^{A}\) | #ihl \(^{s, t}\) | #Daniehlou D\(^{*}\) | #Daniele Latt
| #Danielum d

24:19 #qhlazousaij rell | #qhlazomenaij D | #enqhlazousaij L
| #nutrientibus Latt | #lactantibus d

24:21 ap arxhj $ kosmou #ewj otou nun rell | $tou 579 | #mexri 1223 | oD | om. 660 1293 1424 Hip

24:30a $oen rell | $tou D | o544 1515
ek twn 713 sah

24:30b #ouranw rell | #ouranoij D | #ouranwn 713 sah | o544 1515

24:33 #egguj rell | #enguj D

24:38 #axri | hj hmeraj \(\) rell \(\) | sy\(^{s, pesh()}\) aeth #axi Q\(^{*}\)
axrei thj hmeraj $ D\(^{*}\) | $hj D\(^{D}\)
axrij hmeraj | f\(^{13}\) 69 124 543 788 1346
25:17 #wsautwj rell |#omoiwj D
25:22 #paradwkaj rell |#paradwekj D |#edwka 579
25:28 #deka rell |#pente D d
25:29 #perisseughsetai rell |#perisseusetai D |#perisseughsetai X W G |#prosteughsetai Or |#abundabit Latt
25:32a #ap allhlwn rell |#apo D
25:32b #emprosqen rell |#enprosqen D
25:38 kai sunhgagomen #¹h gumnou okai #²periebalomen $ rell |#¹kai D |#²periebalomen D 1424 |#²periebalwmen 579 1346 |osa |$se157 b c ff ² ² g ² r² aur vg (pler) sy, pesh, hier sa bo aeth arm geo
26:1 #¹ote #²etelen rell D K |#¹wj U |#²etelen K
|#²sunetelesen M 248 566 954 |#²elegen 59 |#²telesen 579
| o telesen D|
26:1-2 26:1#toij maqhtaij |oaoutou, ²⁶:2 oidade \ oti rell |ol47 | D d
| 26:1#toij eautou maqhtaij \ ²⁶:2 oidade oti Y | Y |238
| vg (1MS*)
26:6 tou #leprrou rell D c |#leprwsou D *
26:12 tou #swmatoj mou rell D c |#swmatosmatoj D *
26:13 #olw rell |#olo D
26:15 #oi de esthsan rell D c |#oij D *
26:16 apo tote rell
| apote D
26:18 #eggouj rell |#engouj D
26:23a #apokriqei j rell D K |#apokriqij ) |#apokreij D *
| #apokriqij 579 |#om. sy s
26:23b tw trubliwplu NA ²⁷
| to #trublion sah cop |#trubalion D (d parapside)
26:26 labwn |o Ihsouj \ $ arton P ³⁷ | B C G L Q 1 4 33 79 118 205
| 209 517 579 700 735 792 892 954 968 1012 1230 1331 1333 1343 1424 1446 1451
| 1574 1582 1692 1780 2680 2766 NA ²⁷ | Y |1375 |$ton rell |1423 157 851 1170

170
26:45  #tou  rell  D^Cor.C|#touj  D^*

26:53  #legiwnaj  B^*  NA^27|#legiwnn )^*  S^1  L|#legaiwnnn )^ca
|#legeonwn  AD 788|#legewnaj  rell  B^c2|#legewnwn  C  K  Q  P  f^13  33 565
700 1071|#legeiwnhj  D^*|#legeionaj  D^D|#legeonaj  E^c|#om. ff^2

26:55b  #ekaqezomhn  rell|#ekaqhmn  D|#eram  r^1.2

26:61  #eipan  )  Q  124  NA^27|#eipon  rell|#kai  eipon  D

26:70  #emprosqen  rell|#enprosqen  D

27:1  #wste  $  #`ganatwsai  rell|#`opwj  S|#auton  69
|#`ganatwsousin  69^mg
    ina  ganatwsousin  D  (d  lacunose)

27:13  ouk  akouei  #posa  rell  D^c|#osa  B^*|#tosa  D^*|#pwsa  M

27:15  $eorthn  rell|$sthn  D

27:16  $legomenon  rell  (om. 1090  Got.)|$ton  D

27:27  #sunhgagon  rell|#sunhgagen  D|o1344

27:29  #emprosqen  rell|#enprosqen  D|#emprosqeen  Q

27:30  #emptusantej  rell|#emptusantej  D

27:34^1  #piein  rell|#pin  )*|#pein  D|#om. L

27:34^2  #piein  rell|#pin  )*|#pein  D

27:41  #empaizontej  rell|#empezontej  )  W  Q  W  69  788
|#empaizontej  D|#empaizontaij  E^*|#om. 348

27:44  to  d  #autorell|#autw  W
    to  de  autoi  D^*
    to  #de  auto  D^c  F  |321  517|#om. g^1  sy^a  arm
de  sah  sy^s

27:46  oo  Ihsouj  rell|oD|om. 2 21 349 892

27:48  #spoggon  rell|#spongong  D
27:53  #enefanisqhsan polloi j rell |#efanhsan D* d
|#enefaneisan D♭cor.C

27:54  #legontej rell D♭ |#gontej D*

27:56  oh #Magdalhnh rell D♭ |oD* |#Magdalinh S 124 346 543 28 348 474
565 579 788 1279 l184 al.

27:59  #labwn rell |#paralabwn D |#accepto Latt |#suscipliens d

27:60  #proskulisaj rell D♭ d |#proskulisaslisaj D*
|#proskulhsaj E F 2 |#prosekulisaj U |#proskilusaj 69 |#advolvit
Latt

27:61a oh Magdalhnh rell D♭ |oD*

27:61b #apenanti rell |#epi W |#katenanti D

27:64  #eipwsin rell |#eipwsi B M S U Y 69 118 157 700 788 1071 1346
|#erousin D

28:1  oh Magdalhnh rell D♭ |oD*

28:2  #ec rell |#ap D |#de Latt

28:16  oo Ihsouj rell |oD
APPENDIX SIX: SINGULAR READINGS IN WASHINGTONIANUS IN MATTHEW

1:9  #egennhsen ton Iwaqam rell|#eennhsen W

2:6  #gh Iouda rell| #th W
     thj Ioudaias D 61 a c d f g q

2:16  #magwn rell| #gamwn W

2:17  #Ieremiou tou profhtou rell Wc2.mg| #Hremiou D c
     | #Hremiou D* Ihremiou W

3:52  #kai rell| #ka W

3:6  #potamw up autou ecomologoumenoi rell | #patamw W | #om.
     C D L G P M (exc. M) 13 124 pc

3:12  #asbestw rell| #asbetw B* | #abestw W

5:22  #an rell | #a W

5:44  #touj exqrouj rell| #tou W

6:7b  dokousin gar ooti rell | o W

6:30  ei de ton xorton tou agrou shmeron $ onta rell | $en agrw W

7:8  kai o #1 zhtwn #2 euriskei rell Wc2 (om. 273 1579) | #1 aitwn W
     | #2 eurhsei 99 732 1093 1780 2546* vid | pod Aug

7:17  dendron oagaqon karpouj #kalouj poiei rell Wc2 | 12354 B
     | 12453 D | #agaqouj 700 | o W

8:16  #genomenhj rell | #gonomenhj W

8:28  #peran | eij thn xwran \ rell | #pera D | W

8:29  pro kairou basanisai hmaj rell
     hmaj apolesai pro kairou
     ) * 713* vg mss
     bo
     apolesai hmaj kai pro kairou basanisai W

9:6  epi othj ghj afienai amartiaj rell | 41235 W | o487

9:15  #apargh rell | #argh D f 1 71 237 g c | afereqh W | #arelqh 472
9:20 #kraspedou rell | #krasspedou W | #kraspaidou 2 | #om. 1689 a b c g l k vg lms

10:5 #apestilein rell | #apostilen ) N Q | #apostilaj F | #ecapestilen W

10:40 #apostilanta rell | #apostilanta ) Q | #apostilonta W | #aposthlanta 2*

11:17a #Hulhsamen rell | #Hulisamen L Y 13 2 788 1346 1424 | #Hulhsomen W

11:17b #ekoyasqe rell | #eklausasqai W | #koyasqai Q 1071 | #eklausate 1424 c | #planxistis Latt | #lamentastis d k sy lens sa bo

11:271 #epiginwskei rell | #epiginwski | #ginwskei C 71 692 g kr | Clem l ust | Eus 100 | Did 1 2 6 7 8 9 | #epigeinwskei D | #epigignwskei W

11:272 #epiginwskei rell | #epiginwski | #epigeinwskei B D | #epigignwskei W | #ginwskei 71 692

12:4 #pwj eishlnqen rell | #wj W

12:12 #oun rell | #ou W

12:15-16 autouj pantaj 12:16 kai #1 epetimhsen #2 autoij rell (B) | #1 epetima Q | #2 autoij 2 700 | pantaj de ouj egerapeusen #epeplhcen autoij D 1 a b c ff 5 (h) k it | #epeplhssen f 1 | $kai epetimhsen autoij W

12:20 ou $kateacei rell (D) | $mh W

12:27 touto autoi kritai esontai umwn ) B D 1424 NA 27 | 1 2534 L 16 1579 | touto autoi umwn esontai kritai C 0233 f 13 M pler | 1 2354 Q f 1 pc c vg 1 | touto kritai esontai autoi umwn W | 1 5423 348 477 1279 1473

12:331 #poihsate rell | #poihshtai W | #poihson sy 8

12:50 #kai rell | #ka W

13:2 oxloi polloi rell
oxlon pollon W
13:20 kai #euguju $meta xaraj rell |#eugewj EUS 659 892 1279
1355 1424 1675 Or |#om. e sy |$kai W

13:38 ta de #zizania #eisain rell(D) |#zizania B |#zizania Q
2* 28 1346 |#estin W* |#om. M

13:41 $ #apastelei rell(X) |$kai W |#aposteli |#apostellei G
157

13:46 polutimon rell |#poluteimon BD |#poloutimion W
|#polutimwn Q

14:3 #Hrwdiada rell |#Hrwiada W |#Hrwdiaida 700*

14:25 #de rell |#oun W

14:30 anemon efobhqh ) B* 073 33 vg1ms sa bo
[NA27]
anemon isxuron efobhqh rell [NA27]
anemon isxuron sfodra efobhqh elgein W

14:32 #anabantwn ) BDQ 13 33 700 788 1346 1424 NA27 |#embantwn
rell |#embantwn W

14:35 #apasteilan rell |#apestilan ) NQ |#apestilon W

14:36 #dieswqhsan rell |#eswqhsan ) al 579 |#dielwqhsan W

16:2-3 om. vv. 2-3 ) B V X Y G W* f13 2* 13 124* 157 230 267 472 478 543* 788 826 828 1473 1573 sy xc sa mac bo arm Or Hier mas [NA27]
purrazei ogar | o ouranoj $1 163 kai $2 prwi Shmeron
xeimwn purrazei gar\(rell) [NA27] | oM 471 1293 e|| W |$1 kai ginetai
outoj K |$palin K

16:3a #ginwskete rell(D) [NA27] |(om. v. 3 ) B Y f13 2* 579 788 [NA27]) |
#ginwsketai D (1346) |#ginwsketai W

16:3b ou #dunasqe$ rell [NA27] |om. ) BLY f13 2* 579
788 [NA27] | #dokimazete L | #suniete S 700 a Al $gnwai alma itn vg
ou dunasqe dokimazein G MN O S 33 Al syrc
ou dunasqai dokimasai W | oD

16:9 #oude rell (om.) X | #oute W

16:24 aparnhssgw #eauton rell |#eauton W*

16:27 #apodwsei rell |#apodwsh W

17:8b auton Ihsoun monon B* Q 700 NA27 |213 )* ) ca
17:24 umwn ou telei  

17:25 #elqonta eij thn oikian )c Bf1 NA27 |#eiselqonta ) 579  
#ote hlqen C27sv |#eiselqonti D |#ote eishlqon U syrav |#ote eishlqen o Ihsouj W* |#eiselqontwn Q f13 788 1346 |#elqontwn autwn 33 |#ote eishlqen  

18:4 to paidion #tutoi ou toj estin |o meizwn\ en th basileia twn ouranwn  
reEll(D) |#tutoj f13 ||579  

18:15 #elegcon reEll|#elencon D|#elegce W |#ellegcon W 579  
#ellegcai 247  

18:27 to #daneion  
reEll |#danieon ) D E L D Q 2* 124 788  

to nanion W  

18:34 #basanistaij reEll |#basanhsstaij E |#masanistaij W  

19:1 apo thj Galilaiaj kai hlqen $ eij ta oria thj  
#Ioudaiaj (reEll) NA27 |$kai hlqen )* |#Galilaiaj W*  

19:8 Mwushj $ proj thn sklhrokardian #1umwn #2epetreyen  
#3umin (reEll) |$men U |#4hmwn 579 |#3egrayen 1424 Eus |#3om. 892 Chr | 2345671 D a b c d e f g h r 1 vg1ms | 1672345 Wc | 162345 W*  

19:9a #autou reEll |#umwn W*  

19:9b kai #1gamshh allhn #2moixatai reEll C* |#1gamhssei H S  
#:3poiei authn moixeughnai C* |#2mhxate Q*  
poiei authn moixeughnai  
(P25) B N 1 4 f1 m189 cop syrvrid  
bo Or3,647sq Aug  
$gamshh allhn moixate  

20:1 #omoia reEll |#omuoqei C* |#omoia M* |#oimia W  

20:12 #autouj reEll |#auton W*  

20:15 #o qelw reEll |#w 579 |#wj W  

20:29 #hkualouhsen reEll |#hkualouhsan D G 1424 |#hkualouhsen W
20:33  ina #anoigwsin B L Z Q 13 33 69* 124 157c 233 346 543 713 788 826 828 892 990 1223 1253 1293 1692 2680 Orbis pc NA27 |#anoigwsin rell |#anewxqwsin W |#anuxqwsin W |#ableyomen 851

21:8  ekopton kladouj | apo twn dendrwn\ rell (N) || W

21:18  #epanagwn rell )\ ca Bc1 | #epanagagwn ) B*L | #paragwn Dit syr c hier Hil | #upagwn W | #reuertens f g l q aur vg sy pesh hl sa (bo) | #ascendens aeth geo 1

21:23  #proshlqon rell | #proshlqen W | #proshlqen 33 | #proshlqen Q 2*

21:26  #anqrwpwn rell | #anqrwpou W

21:30  #wautwj o de # apokriqeij eipen\ rell | #w j auto D || | # apokriqi j )\ # apokriqeij D | # apekriqh W* | # apekriqeij W* | # apokfiquhj 579 | # aphiqhe Y 118 157

21:32a oouk rell | o W*

21:32b #episteusate rell | #episteusatai D | # aipisteusatai L | # episteusato W* | #episteusan 1424

21:32c o u stern # tou pisteusai $ o autopsy rell (28 r2 aur) | o1047 | # tw W | # om Q 124 1010 | # en Q 33 713 892 sy pesh Or | o2c fj 1 2 g 1

21:41a #apolesei rell | #apolese | #analwsei L | # apolei W | # apolesh 28

21:41b #apodwsousin rell | #apodwsousi B* | # apodwswsin W | #apodosousin Q

22:7  # wrqisqh rell | # wrqghsqh L | # u?b?r?i? s?qh W* | # orgisqh 1071 1424 | l 183 | l 184

23:8  estin oumwn o didaskaloj ) c B 33 NA27 | o1093 | l 184 q estin umwn o kaqhghthj rell | 2134 659 692 700 1194 1200 1424 1604 | l 183 | l 1342 W

23:14 om. verse ) B D L Q pler NA27 | # profasei rell | # profaei W

23:25  arpaghj kai # ak rasiaj rell | # adikiaj C E F G H K S U V G W 28 157 579 700 pm sy pesh cod Bas 236 cod Chr mo 5 Op pc | # akrasiacaj D | # pleoneciaj M 1093 Chr momf Dam par 517 | # ak rasiaj adikiaj W | # onhriaj 999 | # intemperantia lat | # intemperantiae d | # iniquitate r2 sy pesh | # incontinentia e r1 | # injustitia f

177
immunditia fr. g. l m aur vg sah sy sa bo geo | iniquitate avaritia aeth

23:37 liqobolousa rell | liqobolhsousa W* | liqobolhsasa W c

24:9 paradwsousin rell | paradosousin E Y 1424 | paradwswsin W

24:11 pollouj rell | umaj W | allhlouj 1241

24:15 anaginwskwn rell | anageinwskwn D | anagignwskwn W

24:18 kai rell | ka W

24:32a ginwskete rell | ginwsketai L Q 2* 579 | ginwsketai W

24:32b egguj rell | enguj estin D (33) 482 pc it vg sy s h Or int | euguj W

24:39 ewj $1 S1 corr | $1 o | $2 an W

24:49 meta twn # mequontwn rell | mequwntwn E* | mequstwn W

25:19 polun xronon B C D G L Q 074 f 113 33 245 517 543 700 788 892 954 1346 1424 1582 1675 it vg 1 int* arm cop geo sy s hier Or 3,631 NA 27 | 2 l rell xronon tina W

25:34 klhronomhsate rell | klhronomhshte W*

26:1 touj logouj # touj W

26:3 oi # arxiereij $ kai oi presbuteroi rell | arxeiereij D $ kai oi grammateij M K M U G P S Q 22 346 28 157 565 579 892 1006 1342 1346 1506 al pler c f f 2 g h q r 1 sy s pesh hl Arm gat Chr Or 3,891 in text (transposition 1010 1071 1293 sy pesh lms) $ kai grammateij S D W 1223 $ kai oi farisaioi W

26:14 dwdeka rell | dekaduo W

26:15 paradwsw rell | paradw W

26:18 to pasxa rell | ta W
26:19 kai epihsan  rell
epihsan oon  W

26:41 #eiselqhte rell|#elqhte P^37 b ff^2 sa bo|#eiselqhtai  ) DL
|#eiserqhtai W*

26:65 #dierhcen rell|#dierhcen W

26:67 #erapisan ) A B C pc NA^27 |#errapisan auton Gf^1 579 700
|#errapisan Mf^13 plu |#eripisan W|#eripisan 157

26:72 #meta #orkou ) A B C K L WD Q S F 33 71 565 892 1346
1402 2145 NA^27 |om. /184 #meq rell |#rorkou W

27:4a oi #de #eipan L^f 33 788 1346 NA^27 |#d W* |#eipon rell

27:39 taj kefalaj oautwn rell |312 W |o251 544
thn kefalhn autwn  D d bo aeth geo^1

27:41 #farisaiwn D M K M U D P S F 2 4 22 71 157 273 346 348 349 517
565 579 1071 1279 1424 1579 plu l47 |#om. rell |#farisaiw W

27:44 #wnedizow D |#oneidizow H L 69 118 1424 |#wnedizow 2* |#onidizow 579 |#wnidizow W

27:46 #lema ) B L 4 33 273 700 a g^1 l vg(aliq) am emm for ing harl (sa) bo aeth pc
arm pc aug Eus^544 ex of item490 bis |7ps389 NA^27 |#lima A K U G D Q^f PS F 090
346 471 472 475 481 483 565 692 892 /183 aflf y p h Eus^444 chr bas^eth cod
|#leima E F G H M S V al Bas^eth cod |#lama D Q^f 22 565 al. pler a b d ff^1 h gat
mm aur vg(aliq) aeth pc arm alig  geo Eus^dem496 ed (item490 bis) Bas^eth cod Or^int3,924 |#ma W
|#laba vg(TMS) |#lamma c g^2 vg ed Bas^eth235ed |#labath r^2 |#lamath vg(IMS)

27:47 ekei #esthkotwn ) B C 33 700 pc NA^27 |#estwtwn A D M K M f^1
|pler |#sthkotwn W

27:51 kai h gh #eseisqh rell|#esisqh )* ) ca K* L Q |#eshsqh E* |#esxisqh W |#esxisqei 2*

27:55 #diakonousai rell|#diakonhsai W*

27:58 #proselqwn rell|#proshlqen D |#proselqw W

27:61 #apenanti rell|#katenanti D |#epi W

28:11 #aphggeilan rell|#anhhgeilan ) D Q 565 |#aphggeilon W
APPENDIX SEVEN: NON-SINGULAR READINGS IN SINAITICUS IN MATTHEW

1:2  #Issak rell | #Isak ) (a b d e f f² h k r) vg

1:6  #Solomwna rell | #Solomwna W D S 472 1071 1093 al pler
| #Solomwn ) * 1 209 | #Solomwna ) c² | #Solomwna ) b² | #Solomwna 33 692
| #Solomwn 399 700 983 1689 | #Solomonem g¹ k q vg

1:7  Abia, Abia pler NA²⁷
Abioud Abioud f¹³ pc it sy hmg
#Abeia, Abeia /183 | #Ab[ei]a P¹
#Abia Abiaj ) * 131 | #Abiaj sah

1:13  #Abioud rell | #Abioud ) * c vg

1:14  #Sadwk Sadwk rell | #Zadwd Q
Sadwx Sadwx ) * g¹
Saddwk Saddwk W

1:14-15  Eliou #Eliou rell | #Eleioud E*
Eleioud Eleioud E²
Eliout Eliout ) * vg

1:23  #Emmanouhl rell | #Emanouhl ) * 472

2:6  ogar rell | o ) * 2

3:6  opotamw | up autou \ rell | o D C* E K 700 788 pc || ) * sy p¹IMS Hil

3:11a  men$ rell | $oun 13 118 124 543 788 999 1093 1588 | $gar ) 892

3:11b  umaj baptizw en udati ) * B W f¹ 33 124 700 788 1010 c ff¹ l m
vg pler,WWW NA²⁷ | 1342 ) S¹ Or,¹³¹,¹³² | 2134 rell

4:19  #alieij rell | #aleeij ) * B C | #alheij L

4:22  to ploion $ rell | $autwn ) * aeth | om. verse M W 33
| ta diktua $ 126 c ff¹ g² h l aur vg pler | $autwn b g¹ vg pc sy c sa | om.
sy²

5:30  | kai mh olon ton swma sou \ rell ) S¹ || 579 | om. verse D pc
vg ms sy² bo ms
| h olon ton swma sou ) * Lucif

5:40  #autw rell | #autw ) * 892 | #om Or

5:42  #se rell | #soi ) * y¹scr

6:15  o pathr #umwn rell | #hmwn 245 579 | #om. f sy c | #umin ) 301
6:16a ooi upokritai rell |o) * 1279

6:16b ta proswpa rell to proswpon *) k syr(ch Aug

6:22 ean ooun rell |o) pc lat sy c mae bo ms

6:25 tw swmati oumwn ti rell |o) * b

6:32 oiden #gar$o pathr rell |#de )$ |$o qeoj )* mae

7:4 tw adelfw sou $ rell |$adelfe g2 vg pc sa1ms Gild

7:13a polloi |h pulh\ rell ||) * 1646 a b c h m Clem bis Or1,228 et2,800 et3,270 Eusns286 Orint2,387 Cyp Lcif al

7:13b oeisin rell |o) * sah (Cl)

7:18a ponhrouj poiein)S1 C L W Z Q 0250 0281 f1,13 33 M latt sy Orpt ponhrouj enegkein ) *unreadable B Or4,221 Ad Dial40 (Dial41 proseneh)

7:18b kalouj poiein )S1 ) et B C L W Z Q 0250 f1,13 33 M lat sy Orpt kalouj enegkein) * Dial40 (Dial41 prosenegkai) Or3,267

7:22 #ecebalomen rell|#eceballomen )* geo Dam1,605 |#eceballwmen L|#ecebalwmen 565 697 |#epoihsamen 1424

7:28 #eceplhssonto rell|#eceplhttono )* Eus

8:4 #legei rell|#epen )* k Cl

8:6 okurie rell |o) * k sy k c Hil

8:11 #Issak rell|#Isak ) (a b d e ff2 h k r) vg

8:12 #ekblhghsontai rell|#eceleusontai )* italer syrc cu et(ch Heracl ap Or4,276 It int Cypsemel Augsapec | #emblhghsontai 118

8:28 elgontoj autou )c B C Q f1,13 788 (1346) NA27 elgonti autw rell (D) elqontwn autwn )*(vg mss arm)

8:29 pro kairou basanisai hmaj rell )S1 hmaj apolesai pro kairou * pc vg mss bo gr apolesai hmaj kai pro kairou basanisai W
9:5 okai rell |o) * sah

9:10a egeneto autou anakeimenou recreation |132 |C 99 544 1093 1170 1396 Eus
anakeimenwn |* 892 sy

9:10b oelqonteij rell |S1 |o) * 243 |l50 a sa bo |1MS sy
9:16 plhrwma oautou apo rell (D) |o) * a h sy

9:17 alla ballousin oinon neon eij askouj kainouj rell (L 2* 157) –D D 1071
alla oinon neon eij askouj ballousin kainouj C 21 399
517 (892) 1010 1293 1424 l49 l844 |* / 2211 it
all oinon neon eij askouj kainouj blhteon |* 1604

9:21 ean omonon rell |o) * a g^2 h

9:22 o de oIhsouj rell |o) * D a b c k q sy

9:24 kategelwn #autou$ (rell) |#auton D* |$eidotej oti apeqanen ) * 61 sah |(MSS)

9:31 oolh rell |o) * (sy)

10:3 Alfaiou okai rell (M N) |o) * 122

10:5 odon oeqnwn rell |o) * 1424

10:11 tij en auth rell |231 ) K p

10:16 ooi ofeij rell |oL
ooi ofij B* K Q f^13 33 157 579 |o157* 700 1346
 o ofij |* Epiph Or^1,2

10:34 hlqon balein eirhnhn (rell) |132 ) g^1 ff^1 q Tert Hil

11:8 idein anqrwpon rell |S1 ) ca (L) |21 ) * 1355

11:27 patroj omou rell |o) * sa |mss bo Iust^100 Marcos ap Ir^93 Hil

11:29 ap emou rell |^A ) D |om. ) * 245 1010

12:11a oean #empesh rell |oD 33 124 157 234 346 700 788 1424 b sy |c sa bo
#empesh |S1 D L N W Q 28 |#empesel 1071 1346 |#pesh ) * G

12:11b #krathsei rell #krathsaj ) ff^1 h |#kratei D |#kratisei L 2*

182
12:13 #ugihj wj $ #³h allh  rell|¹ugieij D³|¹uguhj D* |
|¹ugih E*|¹ugieij Q ¹om. l184* a b c ff¹ h vg¹MS sy¹c.s.peh  aeth arm Hil |$et
aff f¹,² h vg¹pc|¹e i ²
ugihj  ) 892*
ugihj . . . llh
¹ugihj wsei ²allh 28 118|¹ugieij L|²alh 1424

12:31¹ afeqhsetai rell|afeqhsete ) L

12:47 |eipen de tij autw idou h mhthr sou kai oi adelfoi
sou ecw zhtousin se
gei rell (NA²⁷)] |) * B (L) ¹G 126 225 238 400* 443 1355 1093 ff¹ k sy¹c (sah) [NA²⁷]
eipen de tij twn maghtwn autou idou h mhthr sou kai
oi adelfoi sou ecw zhtousin se ) ² (892)

13:10 parabolaij laleij oautoij rell ) S¹|I32 ) * 954 Eus¹dem|ovg am
Tert

13:17 ogar rell|o) X F 983 1170 1241 1689 a b c e ff¹,² g¹ h l aur vg¹mss cop
aeth arm geo Hil

13:36 #hlqen eij rell |#eishlqen ) Or¹³,²bis (a b h q abiit)

13:57 oIhsouj rell|o) 21

14:19 #keleusaj rell|#keleusate B*|#keleusen ) Z e ff¹ Or¹³,⁴⁷⁹ b
|#keleuei Or¹³,⁵⁰⁹ ct¹³,⁵⁰⁹

14:26 oi de maqhtai idontej auton ) S¹ B D f¹³ 788 1346 mae NA²⁷
kai idontej auton oi maghtai C M L W D 0106 33 sy¹h (bo¹pt)
idontej de auton ) * Q 700 pc it sa Eus¹pt

14:28 kurie ei su ei rell|2341 ) 892

15:17 $afedrwna rell|$ton ) G Chr

15:18-19 |kakeina koinoi ton anqrwpon ¹⁵,¹⁹ ek gar thj
kardiaj\ (rell) NA²⁷ ||) W 3³vid bo¹ms

16:6 oautoij rell|o) 892 l184 bo¹(IMS)

16:9 oupw noeite |#oude mnhmoneuete\ rell||) * X|#oute W

17:11 eipen$ B D W 33 700 pc|$autoij C M L (f¹) f¹³ 579 1424 pler
|$autoij oti ) 713

17:15 oKurie rell|o) Z
17:18 | o paij\ rel | | 1515* 
| o paij autou | 1071 
| o anqrwpoj | 349 517 954 1424 1675 

17:24^2 ta #didaxma rel | | #didograma M L 118 f 13 28 157 565 700 1071 | #didaxmata 579 | #didaxmon 1093 | #tributum a d e f f 1 n 
| vg(pler) aeth | #didagrama uel censum b | #didramam g | 
| #deidragma D | #didraka | * mae bo 
| to #didragma W | #didrakmon Cyr^a,791 

17:25-26 apo twn allotriwn 17:26 $ rel | | $o de efh apo twn allotriwn | bo^a 

18:5 oen paidion toiouto B Q f 1 700 NA 27 | 213 | G syr p arm | oS X D 2 579 al plus ^15 e sah cop syr^ch al 

18:18 #dedemena rel | | #dedemenon | * 251 

18:21 eipen oautw (rel) | o | * Dam^pat828 sy^a 

18:24 #muriwn rel | | #poliwn | * sah cop Or^3,621 et^627sqk 

18:25 #tekna rel | | #pedia | Chr (et^mo6) 

19:8 legei autoij$ rel | | $o 118 | $o Ihsouj | M F a b c mae 

19:12 ogar rel | o | * vg(2MSS) Epiph 

19:21 #einai rel | | #genesqe | * Clem 

19:24 dia #truphmatoj | | D E F G H L S V (W) X Y Z G | D f 1 13 33 579 892 1241 1424 pm NA 27 | #truphmatoj | * B Or | #trumaliaj C K M U Q 0281 124 157 565 700 l2211 pm 

19:25 ode rel | o | * geo 

20:24 oi deka$ rel | | #hrscanto aganaktein | 253 473 1207 d^c 

20:29 oautw rel | S1 | o P^45 | * 

20:30 #oti $ oIhsouj rel | S1 | | #o | * | $o 544 1012 | o565 

20:33 #hmwn rel | | #umwn | * D (Y 118 28 579) 

21:14 #proshlon rel | | #proselgonatje | * (bo) 

21:27 kai autoij rel 
| Ihsouj | (0293) pc (a) c e f f 1 2 h sy|c,p et^sch 

184
21:31 umin ooti oi telwnai rell | o) * 1279 1473 l184
21:33 wrucen oen rell (1071) | o) * 69
21:36 palin rell
kai palin )* syr^{sch}
palinoun D*
palin de 579 (iterum vero d)
{rursus iterum ff^{1}}
rursus etiam cop
21:43 #authj rell | #autou ) * 238 Or^{3,705} | #om. ff^{1} syr^{cu} et^{sch}
22:11 oekei rell | o) * Chr
22:15 | oen logw\ rell || ) * bo^{(MSS)} | o517 579 1424
22:23a $en rell | $kai ) * sy^{sh} aeth
22:23b oautw rell | o) * vg^{(MSS)} sy^{8}
23:26 kai oto #ekoj rell | oD | #entoj ) * l183 l184 | #ecwqen D Clem
22:29 apokriqeij de rell
kai apokriqeij ) aeth
22:32 #Issak rell | #Isak ) (a b d e ff^{2} h k r^{1}) vg
23:3 poihsate | kai threite\ kata ) c B L Z Q 124 sah cop syr^{hr}
arm aeth Eus^{ps} Hil^{sem} NA^{27} || ) * pc sy^{a} mac^{2}
poei kata theite kata D f^{1} 1 118 209
threin threite kai poiete kata M (F) K M U Y W D P 0102
0107 f^{13} 2 33 28 157 565 579 788 1071 1346 1424 M q sy^{p,h} (h^{int})
poein poiete kata G
poein poiete kai threite kata 700
akouete kai poiete kata sy^{c}
23:4b | kai #dusbastakta\ okai epitigeasin epi touj wmouj rell (dusbastakta pro barea 544 700 1010 1293) || ) L f^{1} 892 1582 a b e ff^{2}
h sy^{c,s,pesh} bo Iren^{int} | #adusbastakta D* 700 | #dusbakta 0138 | o1295
23:7-8 rabbi $^{23,8} | umei de mh klhqhte rabbi\ eij gar ) c B L f^{1}
13 D 565 (Q) NA^{27} || ) * (124) sah | $rabbi (rell)
23:35 Zaxariou | uiou Baraxiou\ rell (D) || ) * 6^{ev} 13^{ev}
23:37 oh #apokeinousa touj profhtaj Bpler NA²⁷ |o659
|#apoktenousa )" D f¹³ 33 69 579 pc Caes²⁹ d ël⁴⁰
touj profhtaj apoktenousa)*Or³,⁶⁷

24:2 opanta rell |S¹ |o)* 1093
24:3 #kat idian rell |#kaq ) B*
24:7 esontai limoi | kai seismoi \ (B D) E* NA²⁷ |1432) bo
|$kai loimoi (rell)|| 565 1573
24:9 upo o¹pantwn o²twn o³eqnwn rell ) ca -579 |o¹) * r² |o²D* C W f¹ l
131 1424 ti* Chr Ps-Athdispu |o³C f¹ 1424 l 2211 pc 1 131 ti* (sy²) bo|mcs Chr Ps-
Athdispu
24:14 en olh th oikoumenh rell
eij olhn thn oikoumenhn (P²⁰) ) e h r¹
24:24 shmeia omegala rell |o) W* pc ff¹ r¹ bo|mcs
24:26 ean ooun rell |o)* 248 geo
24:28 ptwma rell
swma ) *(corpus it vg Hil)
24:32 ota fulla rell |o)* 300
24:34 ewj #an rell |#om. ) 1604 |#ou 157 209
24:48 #autou rell |#eautou ) 892
25:20 pente otalanta labwn rell |o) 506
25:24 #sklhroj ei anqrwpojrell |#austhroj 1 122 |l32 G 124 157 579
anqrwpoj austhroj ei) a b c f(ff²) g¹ h l q r¹,² aur vg
25:33 oautou ta de erifia ec euwnumwn rell |oA al³ fu(⁴d) aeth Cyr|mals
Bas³⁶ Or³⁴,⁶²² Cypsem Avit [234561) ) (cop syr)|ult
25:43 sunhgagete me S¹ |gumnoj S² kai ou periebalete ome\rell |S¹kai P³⁵ Q sy³p |S²hmn P⁴⁵ h vg|mcs sy³p]| ) * 124 21 127* 1194 1424
1604 |o) S¹ l47
26:50 oIhsouj rell (exc. P³⁷)|o) Zscr l185
26:62-63 autw |ouden apokrinh ti outoi sou
katamarturousin o de Ihsouj esiwpa kai o arxiereuj eipen
autw \(rell) || ) * 243 983 1689 l183

186
26:65 legwn $ elasfhmhsen ti eti xreian )ca B C D L Z Q 090 33
700 892 NA27 | oti rell | $ti C* vid
kai #legei oide eblasfhmhsen ti eti xreian )* | osy* sch
| #legwn sy'$ pers$ aeth

26:72 orkou #oti rell | #legwn D b c f'² mae | #om. ) 36 40

27:5 kai riyaj ta $ arguria rell | $triakonta ) 122 Chr²¹

27:9 #tote rell | #kai ) * vg (et tunc am)

27:41 grammatewn kai presbuterwn rell | 321 ) 238
Eus* dem*98
grammatewn kai presbuterwn kai farisaiwn M* sy'h bo*² arr
pers² sl Or*²³,921 Thphyl
grammatewn kai farisaiwn D W 1424 pc a b c f'² h
q gat Cassiod sy²

27:45 | epi pasan thn ghn\ ewj rell (B* ) | | ) 248 / Lactant²¹²,¹³
| ef olhn thn ghn ewj )² 1424

27:48 #epotizen rell )ca | #epotizo? n ) * F

27:51-52 esxisqhsan | kai ta mnheia anewxqhsan\ )² B D M 700
788 pler NA²⁷ | | ) 2 *

27:55 #ekei$ rell | #kakei ) sy²(pler)| #kai D al²¹ | Chr²¹ | #om. 579 | $kai F
K L P 33 1071

28:10a #apelqwsin rell )ca | #elqws ) Latt | #apelqwn 579

28:15 #diefhmisqh rell | #efhmisqh ) D 33 60 Or²¹²,²⁴⁹ et²¹²,⁴⁵⁵

28:18 oautoij rell | o ) 1375*
APPENDIX EIGHT: NON-SINGULAR READINGS IN VATICANUS IN MATTHEW

1:3  #Zara rell | #Zare P1 B

1:12  Salaqihl Salaqihl rell  
      Salaqihl Salaqihl B (g' k Selathiel)

1:18  o¹Ihsou o²Xristou rell Or¹ 71 it vg sax fr syr cou pers w Ir int bis Ps-Ath 633 Thph cod Aug | o² W 74 pers p c cod Max dial | 21 B Or int 3,965

2:13  #fainetai rell | #efanh B it vg Ir int pp lat sa mae

4:19  #alieij rell | #aleeij | * B* C | #alheij L

5:1  o¹autw o²oi maqhtai rell | o¹ B pc Or³ 496 | o² 579

5:18  ewj oan panta rell (D) | o B* l2211 pc

5:32  kai ooj #ean apolelumenhn gamhsh rell (om. D pc a b k Or ms) | o 348 1279 1473 | #an | * K* W? S 118 f¹ (124) 237 349 473* 543 565 597 700 1071  
      kai # apolelumenhn gamhsaj B 80 sa? Or | #oj 372  
      #oj an 245  
      kai #¹oj #²an apolelumenhn gamhsei Q | #¹wj L | #²ean 2 579

5:37  #perisson rell | #perison B* D

6:16  #autwn rell | #eautwn B W 485 1093 l47 l50

6:18  fanhj toij anqrwpoij nhsteuw rell | 1423 B k

6:21  estai okai h kardia sou rell | o B bo ms

6:22  o ofqalmoj $ rell | $ sou B it p ed vg ed aeth Or¹ 109 Hil al

6:25  th yuxh #umwn rell | #hmwn B 2

6:34  #eauthj oarketon rell B¹² | #authj B* L D co? | o G* 506 692

7:8  #anoighthetai rell | #anoigetai B sy c p hl bo | #anoixqhsete Q*

7:14  $ stenh rell | $ de B 1582 vid sa (al)

7:17  karpouj kalouj poiei rell B¹ W* 700 | 231 D | 132 B* B¹² vg ms
7:18a ponhrouj poiein)\textsuperscript{SI} C K L W Z D Q 0250 0281 f\textsuperscript{1,13} 33 565 579 700
892 1241 1424 /844 M latt sy Or\textsuperscript{pt}
 ponhrouj enegkein (\*unreadable) B Or\textsuperscript{4,221} Ad Dial\textsuperscript{40} (Dial\textsuperscript{41} prosenegh)

7:18b kalouj poiein )\textsuperscript{SI} )\textsuperscript{sa} B C K L W Z D Q 0250 f\textsuperscript{1,13} 33 565 579 700
892 1424 /844 M lat sy Or\textsuperscript{pt}
 kalouj enegkein)\* Dial\textsuperscript{40} (Dial\textsuperscript{41} prosenegkai) Or\textsuperscript{3,267}

7:24 touj logouj otoutouj rell |oB* 1424 a g\textsuperscript{1} k m go syr\textsuperscript{hr} mae bo\textsuperscript{mss}
Cyp

9:28 dunamai $ touto poihsai rell |213 B N q vg\textsuperscript{ed} |132 C* |$umin )*
(lat)

10:7 ooti rell |oB sy\textsuperscript{x}

10:37 acioj |kai o filwn uion h qugatera uper eme ouk
estij mou acioj\reell | |B* D 17 243 syr\textsuperscript{p} cod

12:10 #kathgorhswsin rell|#kathgorhsousin D W 1346
|#kathgorhswi B* L

12:11 toij #sabbasin rell|#sabbasi B* L|#sabbasein N

12:12 #sabbasin rell|#sabbatoij B 1555

12:22 #proshnexqh rell|#proshnegkan B 0281\textsuperscript{vid} 1424 1675 sy\textsuperscript{(s,c,p)} et\textsuperscript{tur} sa
bo aeth geo

12:38 twn |grammatewn kai\ Farisaiwn olegontej |reell (M Q)|
14325 K 238 251 252 482 544 1355 1675 2145 | |579 |osy\textsuperscript{c}
twn |grammatewn legontej B 59

13:5a #ecaneteilen rell|#ecaneteilan B it vg sy\textsuperscript{h} (exorta/nata sunt)

13:5b baqoj $ ghj rell |$thj B 372 2737

13:6 #ekauamatisgh rell B*|#ekauamatwgh B\textsuperscript{c2} |#ekauamatisqhsan D it
vg sy\textsuperscript{h} cop\textsuperscript{sa,bo} |#ekauamatisq D\textsuperscript{c} |#ekauamatisen D*|#ekauamathsgh
Q 2*

13:16 wta oumwn oti rell |oB 1424 a b c ff\textsuperscript{2} g\textsuperscript{1} q Chr\textsuperscript{mol} Hil

13:44 kai pwlei opanta osa exei ) D f\textsuperscript{1} 1 61 108 118 127 it\textsuperscript{pler} vg syr\textsuperscript{eu}
et\textsuperscript{eib} cop mae NA\textsuperscript{27} |13452 rell (28) |oB 28 61 435 arm\textsuperscript{odd} bo Or\textsuperscript{3,446}

14:2 kai |dia touto\reell | |B* a
14:5 #oti *rell|#epiedh NS|#epi P |#epi E* 700

14:19 #keleusaj *rell B^1 |#keleusen ) Z243 1012 1295 1184 e ff^1 sy^c.s.pesh sa bo geo Or^3,479b |#keleusate B* 1093 |#keleuei Or^3,509 et^510

14:36 parekaloun oauton *rell |oB* 892 q Or^3,487 Chr

15:27 ogar *rell |oB e sy^s.pesh,hier sa bo^1ms

15:30 xwlouj tuflouj kullouj kwfouj ) 157 a b ff^2 sy^s NA^27 | 1243 M EG P U pc f^115 118 2 700 788 1071 1346 cop syr^2u et^sch arm | 1423 C K 565 pm |4123 L WD l q vg^st ww sy^h |4213 33 892 1421 l 844 l 2211 pc aur (ff^3) vg^el |1324 B 0281 pc sa^ms mae

15:31 #1qaumasai #2blepontaj *rell |2/ B 892 |#1qaumazein E* |#2blepontej D Q |#2bleponta 33 237 713 892

15:32 oti ohdh hmera (*rell) |oB 106 301 l

16:12 didaxhj tw Paraisaiwn kai Saddoukaiwn *rell () W )–f^13 |12543 (B) 0281^id

16:14 #alloi de *rell |#allh 1346 |#oi B Eus^steph223 Chr^mo5

16:17 o pathr mou o |en otoij \ #ouranoij *rell | |f^13 565 579 788 1346 |oB l184 |#ouranioj 0281 f^13 565 579 788 1346

16:17 ooti *rell |oB* 1424*

16:21 #deiknuein *rell |#deiknunai B Or^3,537

16:21 #deiknuein *rell |#deiknunai B 892

16:22 hrcato epitiman autw$ legwn ) (C) M K L M U WD P 2 118 579 1071 NA^21 |Skai F | 1324 f^113 124 157 700 788 1346 1424 hrcato autw epeiteiman kai legein D (it) hrcato auton peitiman legwn Q hrcato autw epitiman autw legwn 565 legei autw epiteimwn B 346

16:24 oo Ihsouj *rell B^2 |oB* 713* 2372 om. 118 157 205 209 348 349 487 565 1446 l184 sa^ms

17:1 #kat idianreell B^2 |#kag B* P^44 leian D d Eus^dem208

17:4 treij skhnaj *rell |2/ B 0281^id e
17:19 #kat idian rell | kaq B* D
18:16 meta sou oeti ena h duo rell | o579 | 345612 P4vid B 0281 meta seautou eti ena h duo K L M Q P f113 33 788 pc
18:28 o douloj oekeinoj rell | oB 245 armzoh
19:22a ton logon $ rell | $tounton B 51 ev a b c ff1 syi cu et sch sah
19:22b kthmata rell | xrhmata B Chr
19:24 dia #truphmatoj )e D E F G H L S V (W) X Y Z G D f113 33 579 892 1241 1424 pm NA27 | #trhmatoj )e B Or | #trumaliaj C K M U Q 0281 124 157 565 700 1221 11 pm
20:9 kai #elqontej rell | #elqwntej 2*
elqontej #de B sy c sa ms bo ms (arm) #oun D Q f1 33 788 1346
20:14 qelw #de $ rell | #egw B bo (1MS) aeth | $kai E 118 209 1424 a b c fff1 12 g1 h n r1 aur vg | $egw sah
20:171 kai rell | mellw de B f1 Or
20:17a anabainw rell | #anabenwn ) Q | #anabainein B f1 Or | #anabainon 2*
20:17b oo Ihsouj rell | oB f13
20:18 oganaton ) 700 | oB aeth
oganatw rell
20:26 qelh en umin megaj genesqai rell | l4523 C (579) 1424 pc f1
| l4235 B sah cop qelh umwn megaj genesqai L Z 892
21:28 tekna duo rell | 2/ B 142 299 1424 lat (vg Hil)
21:29 #upagw okurie kai ouk aphiqen f13 700 788 1346 | #egw B 346 4 238 262 r2 vg1MS bo aeth | oQ
21:30 usteron ode metamelhqeij aphiqen Q f13 69 543 700 788 1346 geo2 | oB r2 vg2MS (sy h sah pler bo aeth arm geo)
21:31 #prwtoj rell | #esxatoj (D) Q f13 69 238 262 543 700 788 1346
| usteroj B 2pe sah | deuteroj 4 273
23:32 #plhrwsate |#eplhrwsate D 118 |#plhrwsete B* 60 e ar e ar P
perss
23:37 ta nossia #authj ) | B* 608 D M W D 0102 33 892 1424 Clem143
Or3,203 Eus dem ct ed Cyr e99 ct 40 Thdrt1,698 cod NA27
ta nossia eauthj rell
ta nossia B* 700 Clem pt Or3,167 ct 206 Eus ns 138 et ter Cyp
24:3 #kat idian rell |#kaq ) B*
24:23 #pisteushte rell |#pisteuhte B c |#pisteuete B* 262 Or cedd
24:38 gamountej kai #gamizontej ) 33 1346 NA27 |#gamiskontein B
1424? 1675 |#ekgamizontej rell |#gameizontein D |#ekgamiskontein
W 517 1424? |#ekgameizontein D |#ekgamhizonte Q |#eggamizonte
S 047 13 pc
25:23 hj pistoj rell |21 B 102 h r1 Ir lat
25:37 pote se #eidomen rell |#eidamen B* 067
25:40 eni toutwn$ |twn #adelfwn mou |twn elaxistwn rell |$twn
mikrwn 1 | B* 0128* 1424 ff1 12 Cipl pt et 467 Eus Gr Ny | #elaxistwn 118*
eni toutwn adelfwn mou twn elaxistwn 579
25:42 kai oouk edw Kate rell P45c B c2 |oP 45* B*
26:4 ton Ihsoun dolw #1krathswsin |kai #2apokteinwsin \ rell
(MS W Y Q f pc) |#1krathswusi 28 | B* 36 40 61 174 258 r2 vg1MS | #2
apoleswsin 579
26:42 proshucato #legwn rell |#o Ihsouj legwn L Q f1 69 124 788
1424 |#om. B 102 g1
27:6 eij ton #korbanan rell B c2 |#korban B* fg1 q aeth | #korbanan
E K M 22 f13 4 229 248 273 472 517 543 544 788 1010 1071 1241 1555 pc vg(2mss)
gat Chr ed Or m3,914 Aug Cons3,28 | #korban X 157 ac p3 ph ven (sy sch hr) | #korbona 33
sy s, pesh hl | #Golgoqan 69 | #korbwan 118 Cyr f198 | #corbanam f2 mm | #corbam
a (b c d h r1 (f f3)
27:29 ec akanqwn #epeqhkan epi rell (33) | #eqhkan K N Y W D Q P
1 69 124 al12 | #perieqhkan B 131 pc Chr mol
27:35 auton #diemerisanto ta imatia rell | #diemerisato B c
| #diemerisan B* Q al.
27:40 ei uioj ei tou qeou $ katabhqi rell [NA27] |$kai ) * A D
[NA27]
27:43 epi ton qeon  rell
    epi tw qewB Eus

27:46 sabaxqani rell | sabaxqanei ) A W 69 700 | sabaktanei B 22
| zafqanei D* (zaphthani d ff^2 h) | safqanei Dc | sabathani r^1 | sabactani ff^1 | sibactani q | zabachthani vg^1MS | zabethani g^1 | zaptani b vg^3MSS | zabthani vg_tot | zabthani vg^1MS | zahthani a

27:65 koustwdian rell Bc^2 | fulakaj D^{vid} arm^usc | koustoudian Dc
| skoustwdian B* K | koustodian 67 | custodian ff^1 l vg^pler (sy^{s, hl} sah bo arm geo^1 Aug) | custodes a b c d ff^2 g^1 q aur vg^1MS_s y\text{pesh.hier} (geo^2) | milites h r^1 vg^{4MSS}
APPENDIX NINE: NON-SINGULAR READINGS IN EPHRAEMI IN MATTHEW

2:10  #astera rell | #asteran ) * C

3:16  erxomenon #ep auton rell D\(^B\) (\(d\ sup\)) | #proj C * E * 71 247 258
      /48 | #eij D * 21 299 Eus\(^ps\)

4:19  #alieij rell | #alieij ) * B * C | #alieij L

4:23  kai perihgen en olh th Galilaia
      kai perihgen o Ihsouj en th Galilaia
      kai perihgen o Ihsouj olhn thn Galilaian
      kai perihgen oln thn Galilaian o Ihsoujrell
      kai perihgen o Ihsouj en olhn th Galilaia

       C * sy\(^{s,p,h}\)
       bo|12567834 C\(^c\)

7:20  #apo twn karpwn rell | #ek C (ex it\(^pler\) vg Leif Aug)

8:27  oti o\(^1\)kai o\(^2\)oi anemoi kai h galassa rell | o\(^1\)C a b c ff\(^1\) g\(^1\) h q
      vg sah cop syr\(^ch\) aeth Hil Op | o\(^2\) 124

8:32a  kai eipen autoij $ upagete rell | § o Ihsouj C b c g\(^1\) h sy\(^{p,sch}\)

8:32b  pasa h agelh rell | 231 C * 21 399 892 1010

9:9   anqrwpon kaqhmenon epi to #telwnion rell | 13452 C 21 399 1010 | #telwneion 124 346 33

9:10  polloi telwnai kai amartwloi elgontej rell | 14325 C cop
      aeth Cyr\(^es\)\(^105\) | 21345 W | 43215 157 | 12534 565

9:27  elheson hmaj $ rell | § kurie N f\(^13\) 13 788 pc l47 pc g\(^2\) geo\(^B\) | § o D 700
      | § Ihsouj C * S 21 399 1293

9:28  dunamai $ touto poihsei rell | 213 B N 892 q vg\(^ed\) | 132 C * geo\(^1\)
      | § umin ) *

10:13  men # h rell | # hn C * 157

10:17  paradwsousin gar oumaj rell | o C * 99

10:19  th # wra rell | # hmera C * 1424 cop syr\(^hr\)

10:23  legw umin $ ou mh rell | § oti C * 245

11:13  # I wannou rell | # I wannou B | # I wannou C 124
11:27 kai oudeij #epiginwskei rell |#epigeinwskei D  
|#epiginwskei W |#ginwskei C 71 692 g sc Clem1 Iust100 Eus marc88cdd  
Did 2672  

12:10 #ephrwthsan rell |#eperwthsan C X 485 |#ephrwtisan E  
|#epirwthsan L  

12:13a kai eceteinen kai  rell CB  
kai eceteinen ...kai (C vid?)  

12:13b #1ugihj wj $ #2 h allh  rell |#'ugelhj D C |#1'ghujj D  
|#1ugih E |#1'ugelj Q |#1om. 184 a b c f1 h v g1MS sy c.s.pesh aeth arm Hil |$et a f f12 h v gpc |#2ei 2  
|ugihj  
|ugihj . . . 1lh  
|ugihj wsei #2allh  28 118 |#'ugelj L |#2alh 1424  

13:10a kai #proselqontej $ rell |#proselqontoj U |$autw C cop  

13:10b oi maghtai $ rell |$autou C X it pl et ech v gms sy cu p sa bo et ech cop  
aeth Eus dem Chr mod  

13:33 alhn parabolhn #elalhseh rell –D |#pareqhken C 243 1241  
pc sa mss  

14:33 oi de en otw ploiw rell CB vid |o(C vid?)  

15:20 ou #koinoi ton anqrwpon rell (-1071 1424 haplography)  
|#koinwnei D |#koei C 1184  

15:33 en #erhmia rell |#erhms topw C cop Or 3510  

17:8 touj ofqalmouj oautwn $ oudena rell |o W |$ouketi C* O S  

17:20 legw umin $ ean rell |$oti C 127 sah cop Or 3202  

17:25 #elqonta eij thn oikan ) C B f1 NA 27 |#eiselqontta ) * 579  
|#ote hlgon C 27 |#eiselqonti D |#ote eishlgon U sy cu |#ote eishlgen o Ihsouj W |#eiselqontwn Q f13 788 1346 |#elqontwn autwn 33 |#ote eishlgen rell  

17:26 eipontej de $apo twn allotriwn) B Q 0281 f1 700 892* pc  
v gms sa bo pl; Chr NA 27 |$tou Petrou 892 mg  
legei autw apo twn allotriwn  D sy  
legei autw o Petroj apo twn allotriwn |eipontej de  
oautou apo twn allotriwn \ C Cyr |o L | | rell (D)
19:9 οι de maghtai #epetimhsan ) L M W Mf¹¹³ 33 pc NA²⁷
µ#gamhsaj 740 |#moixate W D Q* 579 1424 |#mhxate Q* 1324 79
poiei authn #moixeugnai (P²⁵) B N 0233 1
4 273 f² 2680 2766 m¹⁸⁹ cop syrʰ vid bo Or³,647sq Aug |#moixasqai 1502
kai #gamhsallhn poiei authn moixeugnai C* 61*
555 829 1279 |#gamhsse16 1528 1579 2726

19:13 oui de maqhtai #epetimhsan ) L M W Mf¹¹³ 33 pc NA²⁷
µ#gamhsse16 1528 1579 2726

20:12 outoi ooi esxatoi rell |oC* H*

20:21 kagiswsin o'outoi o o²duo $uioi mou rell |o¹C 56 58 a e n
sah cop Bas¹¹³ 133bis Isid¹¹² |o²H |$oi 579

21:23 kai tij soi edwken rell
h tij soi edwken Cff¹ g²

21:41 #ekdwsetai rell |#ekdosetai 118 f¹ 12 157 565 788 1346 1424
µ#ekdwse1 C pc Cyr³

24:5 legeitjej $ egw rell |$oti C* F 245 713 1047 1200 1579 1604 2145
l49 1184 f² syrʰ² bo ge² arm Or³,851

24:8 #wdinwn rell |#wdeinwn B C D 565 1424 |#odunwn D* 1293 |#odinwn
13 579 |#dolorum it vg

26:49 eipen $ xaire rell |$autw P³⁷ C (sy³) sa²ms mae bo Eus³

26:69 hsqalata Iθsou tou #Galilaiou rell |#Galeilaiou B D
µ#Galilaiou ) |#Nazwraiaiou C 047 238 252* syr₁ch pers³

26:73 kai gar $ h lalia sou rell |#Galilaioj ei kai C* S

27:54 qeou uiqj hni rell 213 ) C B Dₓg 69 102 b h l vg² Or³,4,298
qeu uiqj estin Cfg⁴ go Aug³l Vg
uiqj hni tou qeou ) *
APPENDIX TEN: NON-SINGULAR READINGS IN CODEX D IN MATTHEW

1:23 kalesousinrell
kaleseij D 2* d** yscr bo mss Eus dem320 Epiph 2,1,5ib Vig

1:25 egeinwsken authn ewj B
eginwsken authn ewj rell
egnw authn ewj D syrsch it Hil

2:6a #gh Iouda rell |#th W
thj Ioudaiaj D 61 a c d f g¹ q

2:6b oudamwj rell
mh D (fr¹ tol numquid, itpl Tert Hil al non)

2:9 ou hn to paidion rell
tou paidiou D b c d g¹ k q

2:11 to paidionrell
ton paida D (565 it vg aur Augcons)

2:13a to #paidion rell|#paidiwn 2*
ton paida D (565 it vg aur Augcons)

2:13b eipw soi rell |21 D al

2:13c to paidionrell|#paidiwn 2*
ton paida D (565 it vg aur Augcons)

2:13d apolesai #auto rell|#autw K L* 28 1071 |#auton D a d f ff¹ k
aur vg(pler) Augcons |#om. b c g¹ vg¹(1 MS)

2:14 to #paidion rell|#pediwn )
ton paida D (565 it vg aur Augcons)

2:16 apo #dietouj rell D¹|dieteiaj D* (it vg a bimatu)

2:17 rhqen rell
rhqen upo kuriou D aur

2:20 to paidionrell
ton paida D (565 it vg aur Augcons)

2:21a egerqeij rell (itpler vg surgens vel consurgens)
diegerqeij D (k exsurrexit)

2:21b to paidionrell
ton paida D (565 it vg aur Augcons)

3:16a o’tou pneuma o’tou geou o2katabainon reli [NA27]|o’1) B
[NA27]|o’1ir
[[..............]katabainonta ek tou ouranou D (Latt)
to pneuma tou geou #katabainon ek tou ouranou
372 |#katabainonta a b c d g1 h l vg(3mss) sy|h gat mm Hil

3:16b #wsei reli Eusdem |#wj D Eusps409

3:16c erxomenon #ep auton reli DB |(d super)|#proj C* E* 71 247 258
l48 |#ej D* 21 299 Eusps

3:17a legousa reli
legousa proj auton D a b g1 h sy|c.s.

3:17b outoj estin reli
su ei D a sy|c.s. Ir Augiohl

4:3 proselqwn o peirazwn eipen autw reli |15234 C ML 1424
pler
proshlqen autw o peirazwn okai eipen autw D it|edd
|ocop

4:4a o de apokriqeij eipen plu NA27
apokriqeij de o Ihsouj eipen D (it|mu sy|ru sax)

4:4b |ekporeuomenw dia stomatoj\ geow plu NA27| |D a b d g1 k
Syhier
eipen

4:8 #deiknusin reli (C P W D Q)|#diknuei ) |#diknusein C
|#edeicen D 372 |#diknusin P W D Q

4:14 $legontoj reli |$stou D U

4:16b foj eiden ) B C W pc NA27 | 21 E K L M P S U V G D al pler k vg
Hippfragm Or|bis
eidon foj D it|pm Eusdem

4:16d toij kagmeneiojreli NA27
oi kaghmenoi D it|pm

4:17a tote $ reli |$gar D d k

4:17b oo Ihsouj reli |oD 16

4:18 peripatwn reli
paragwn D it|pler sy|s Eus
4:24 egerapeusen autouj rell
pantaj egerapeusen D a b c d g1 h Syphonhl

5:11a oneidiswsin umaj kai diwcwsin rell
diwcousin umaj kai onidisousin D (33) h k (sy5) mae bo cop aeth

5:11b eipwsin pan ponhron kaq umwn B NA27
   eipwsin pan ponhron rhma kaq umwn C W plu
   eipwsin kaq umwn pan ponhron D h k m flor syrtευ elιτσ Const2,8,1 Tert Lcif

5:11c ponhron $kaq umwn yeudomenoi B [NA27] | $rhma rell
   ponhron $kaq umwn [NA27]
   kaq umwn pan ponhron D (b c d h k syρευ geo Tertullian al)

5:11d #1 eneken #2 emou rell | #1 eneka B | #2 dikaiosunhj D 47 a b c g1 k

5:12a toij ouranoij rell
   tw ouranw D 258 itμυ Hilsor al mu

5:15 #all epi rell | #alla D S

5:19 #ean rell | #an DCorC 33 | #om. D* (itpl vg ppιτμυ non exprim)

5:19-20 ouranwn. 20 | oj d an poihsh kai didach outoj
   megaj klhqhsetai en th basileia twn ouranwn. legw gar umin oti ean mh perisseush umwn h dikaiosunh pleion twn
   grammatew kai Farisaewn ou mh eiselghte eij thn
   basileian twn ouranwn\ (rell) (M*) | D d vg(1MS)

5:24 prosfere rell
   prosfereij D* a b f* pc

5:29 blhqh plu NA27
   apelqh D 700mg it syευ (mae) bo cop

5:29-30 geennan. 30 | kai ei h decia sou xeri skandalizei se ekkoyon authn kai bale apo sou sumferei
   gar soi ina apolhtai en twn melwn sou kai mh olon to swma
   sou 'blhqh eij geennan'. (rell) | εij geennan apelqh ) B f1 33
   157 NA27 | D pc vgms syευ bοms

5:32 moixeughnai | kai oj ean apolelumenhn gamhsh
   moixatai\ plu NA27 | D (0250) 64 579 a b k cdd ap syευ c saΙνυ bo Aug

5:39 thn odecian rell oD k ar p cddιτσ ap Augadiman19 Dial Amb
5:40b #\textsuperscript{1}afej #\textsuperscript{2}autw \textit{rell} | #\textsuperscript{1}doj 471 1093 | #\textsuperscript{2}touto ) * 892 | #\textsuperscript{2}om. Or afhseij autw D d l m vg\textsuperscript{3}MS Bas,\textsuperscript{bapt637}

5:41 autou $ duo \textit{rell} | $\textit{seti alla} D a b c (f\textsuperscript{1}) g\textsuperscript{1} (h) k (vg\textsuperscript{dc} am for syr\textsuperscript{cu}) Chrom Ir\textsuperscript{mt} Aug

5:42 gelonta apo sou \textit{rell}
gelonti apo sou565 700
gelonti D k m Clem Cyp

6:4 h sou h elehomosuh \textit{plu NA}\textsuperscript{27} | 3241 ) * 33 | 124 D | 324 1071 | 3421 D it vg

6:5a filousin $ \textit{rell} | $\textit{sthnai} D a b c h k q

6:5b proseuxesqai \textit{rell}
$proseuxomenoi 13 |$kai D h k

6:5c #autwn \textit{rell} | #auton D* Latt

6:8 #aithsai auton \textit{rell} | #aiteisqai 157 anoice to stomaD h

6:10 owj en ouranw \textit{rell} D\textsuperscript{A} | oD* a b c k bo\textsuperscript{mss} Tert Cyp Aug\textsuperscript{semel}

6:14 afhsei kai umin\textit{plu NA}\textsuperscript{27}
afhsei umin kaiD b c f g\textsuperscript{1} h k q

6:17 aleiyai \textit{rell}
aliyon D at\textsuperscript{3}

6:19 shj kai brwsij afanizei \textit{rell}
shj kai brwsij afanizousin D\textsuperscript{*} Or\textsuperscript{3,239}

9:6 #egerqeij \textit{rell} | #egeire B 0281 pc lat
egeire kaiD a g\textsuperscript{12} h k aeth Hil

9:11a okai idontej \textit{rell} | oarm
eidontej de D d sah

9:11b ti meta twn telwnwn kai amartwlwn esqiei o didaskaloj umwn\textit{pler NA}\textsuperscript{27}
ti o didaskaloj umwn meta twn amartwlwn kai telwntwn esqiei D b c g\textsuperscript{1} h q

9:15a #mh \textit{rell} | #mhti D (it vg numquid)
9:15b $\text{hmerai } rell() \text{|} \$_\text{ai} \ D^* 59 61 1279$

9:15c nhsteusousin p\text{ler} NA$^{27}$

\text{nhsteusousin en ekeinaij tajj hmeraij } \ D a b c g^1 h q f f f^1 k \ v\text{g syr}_p^{\text{mg}} \text{Bas}^{2,247} \text{Or}_{\text{int2,239}}$

9:17a rhgnuntai oi askoi \re\ll\hs\se\i\ o\ i\ no\j o\ neo\j touj askouj \ D g^1 k m Sy_{hr}^s$

9:17b \#ekxeitai \re\ll\ | \#om. \ D k \text{Arn}| \#ekxutai 579

9:17c apolluntai \ ) B \text{pc} NA$^{27}$ | \#apolountai L W \text{pc} | \#apollutai \ D k \text{Arn}

9:17d alla ballousin \re\ll( ) \ C 21 399 517 892 1010 1293 1424 1604 149 $\langle 844^{*} \rangle / 2211$ \text{it\pler} \text{vg Aug) ballousin de } D(a) k

9:17c \#sunthrountai \re\ll D_{\text{Cor.C}} (f f f^1 \text{aur} \text{vg sy}^{p.hl.} \text{Aug: consesusuantur)} | \#thrountai \ D^* (a d h k q seruantur)) | \#om. S

9:21 \text{ean monon aywmai } \re\ll\ ean aywmai monon \ D b c f f f^1 g^1 k \text{vg}

9:22 o\text{Ihsouj } #\text{strafeij} \re\ll( o)^* \text{pc it sy}^{*} | \#epistrafalij C L W Q f^1 M esth strafeij \ D a l^2

9:24 \#autou \re\ll D^D | \#auton \ D^* \text{Latt}

9:25 \text{thj } #\text{xairoj } \re\ll( | \#xiroj )

\text{thn xei\text{ra} D \text{Latt}}

9:28a elgonti de \ )^c \text{B C L W pler NA}^{27}\text{ elgontoj de autou 700} \text{pc f eiselgonti de autw) }^* \text{N(1424 al) kai erxetai} \ D a b c g^1 h k

9:28b proshlan B $\text{proshlqon} \re\ll | \$_\text{kai} \ D a b c d g^1 k$

9:30 \#autw ooi ofqalmoi \re\ll)^ca | \#om.) | \#autw E^* | o700 | 231 \text{D it vg}$

9:34 | o\text{i de Farisaioi elegon en tw arxonti twn damoniwn ekballei ta daimonia\ } (re\ll) \ | \ D a d k \text{Sy}^5$

202
9:38 tou kurioureß D<sup>D</sup> 
   ton kurionD* Latt

10:4a $ Simwn rell |$o C* |$kai D h q syr<sup>sch</sup>

10:4b Kananaioj (rell)  
   Kananaioj D a c f ff<sup>1</sup> vg Or<sub>int</sub>

10:5a olegwn rell |o) * 1424  
   kai legwn D it<sub>pler</sub> vg<sub>mss</sub>

10:5b Samareitwn B pc  
   Samaritwn ) L W pc NA<sup>27</sup>  
   Samaritanwn D (it vg)

10:6 #poreuesqe ode rell |#poreuesqai B* E W D 2* 1071 |oCyr<sub>glaph</sub>380
   upagete D d k

10:8a #gerapeuete rell |#gerapeusate D Latt

10:8b #egeirete rell |#egeirates D Latt

10:8c #kaqarizete $ rell |#kaqareisate kai D (Latt om. kai) |#om.
   28 1428* |$kai 348 k sy<sup>x-pesh</sup>

10:8d #ekballete rell |#ekbalete D F Q 2 4 99 273 349 485 1108 1424

10:10 gar $<sup>1</sup> o ergathj thj trofhj autou $<sup>2</sup> ) B C L pler NA<sup>27</sup>  
   $<sup>1</sup>estin D 21 399 517 544 713 945 1010 1293 1391 1396 149 184 vg |$<sup>2</sup>estin
   rell

10:11 eij hn d an polin h kwmhn eiselghtepler NA<sup>27</sup> | 123458 700 f<sup>1</sup>
   1 118 209 a b ff<sup>1</sup> h k Hil al sy<sup>3</sup> |12345867 L 0281 f<sup>13</sup> 124 pc sah co
   h polij eij hn an eiselghte eij authn D 28

10:13a okai ean rell |oD sy<sup>y</sup> arm

10:13b ean de mh h acia plu NA<sup>27</sup>  
   om. 579
   ei de mh ge D d sy<sup>8</sup>

10:13c #elgatw ) C N W f<sup>13</sup> pc NA<sup>27</sup> |#99 b<sup>sc</sup>* |#elgetw B M f<sup>1</sup> pc |#este
   D d sy<sup>x-plesh</sup> (1, MS)

10:14 | thj okiaj h\ thj polewj oekeinhj rell | D arm<sup>20h</sup> |oD al<sup>6</sup> it<sub>pler</sub>
   vg
10:15 Gomorrwn pler NA²⁷
Gomorraj C M P 1 22 al plus²⁰ ff¹ h k Chr₇₁₇,₇₁₈
Gomorraj D L* 

10:17 en taj sunagwgaì rēl
eiì taj sunagwgaì D 0171

10:18a #hgeomonaj rēl | #hgeomonwn D 111 Or¹,¹⁵⁸

10:18b de kai basileìj rēl | om. D 111

10:18c axqhsesqé rēl () P W D O 2* 33 157)
staqhsesqai D 111 itpler (0171 sy²) Cyp Hil Orint3,532,534

10:20 patroj #umwn rēl | #om. D (non d) Epiph Or | #hmwn 479** 482 /184

10:28 en geennh rēl
eiì geennan D (itpler vg Irint Tert)

10:29a $assariou rēl(L) | $tou D* Or²,⁷²²

10:29b pwleitai rēl
pwlountai D it vg Hil Cyp

10:30 umwn de kai ai trixeìj rēl
alla kai ai trixeìj D itpler Clem²⁶³ Hil Ir³ lat vid

10:32 en autw rēl
auton D L

10:35 anqrwpou kata tou patroj rēl
uìon kata patroj D 42 114* itpler sy⁴,⁷²

10:37 acoij |kai o filwn uìon h gugtera uper eme ouk
estìj mou acioj \ rēl \ | B* D 17 243 syr² cod

10:39 kai o apolesaj rēl
 o de apolesaj D Tert

10:41 lhmyetai |kai o dexomenoj dikaìon eiì onoma dikaìou
misqon dikaìou lhmyetai \ (rēl) NA²⁷ || D d 482 1093 /53

10:42a #mikron (rēl) NA²⁷ | #elaxistwn D (1424 it vg go al minimis)

10:42b #yuxrou (rēl) NA²⁷ | #udatoj D it lat Sy³,⁷² co; Or Cyp

10:42c apolesh ton mison rēl
apolhtai o misqoj D a b c g₃ h k q cop aeth sy₇ bo Cyp

11:4 kai apokriqeij rell
  apokriqeij de D a b c ff₁ g₃ h

11:5 anablepousin kai xwloi peripatousin\ (rell) || D d 1187 1346 1355 1675 2145 [Cl?]

11:8 anqrwpon oen rell D₈ |oD* it vg

11:12a oede rell |oD* a sy₇ bo₈ alq.

11:12b $biastai rell |$oi D Clem⁹⁴⁷

11:20a #egenonto plu NA²⁷ |#gegoneisan D (d k)

11:20b dunameij oautou rell |oD g₃ sy₈ cu

11:21a #Xorazin N U f₇ 579 700 NA²⁷ |#Xorazein ) B W pc |#Xwrazei 28 |#Xorazain D (a q corazain, b ff₂ g₁ vg corozain)

11:21b ouai #soi plu NA²⁷ |#soi S W
  kai D it₅₇₅ Hil

11:21c Bhqsaída C N f₁ 33 pc NA²⁷
  Bhqsaidan B W pc
  Bhdsaidan ) K P 565
  Beqsaída D (a c g₃ h q vg bethsaida)
  betsaida b d ff₁ l

11:28 pefortismenoi $ rell |$estai D (it vg estis)

12:6 legw #de rell (700) |#om. 565 |#gar D k syrcu

12:11a #ecei rell |#exei D pc c₇₅ it vg₇ mss

12:11b otouto rell |oD it₇₅ syrcu et₇ sch

12:11b #krathsei plu NA²⁷ |#kratei D k

12:18b #on )* B |#eij on ) C₇ C W pler NA²⁷ |#en w C* D 142₄ f₁ 33

12:20 ou sbesei rell
  ou mh zbesei D* 71₃

12:21 #elpiousin rell D₈ |#elpizousin D sah |#credent k aeth

12:25a pasa basileia merisqeisa kaq eauthj rell
pasa basileia merisqēisa #kaq eauthn  L 118 33 28 1424

|ef D Chrcom.gue

12:25b #staghsetai rell DCor.C |#sthsetai D* f13 174 230 788 826 828 983 |#sustaghsetai 482

12:26 kai ei rell
ei de kai D (d si autem; b ff2  g1 q si enim; c ff1 h si ergo; a si)

12:35 oo agagoj rell D* Or3emel (3,665libere)

12:37 #kai ek twν logwn rell |#h Dgr a c g1 Hil Paulin

12:44 #euriskei rell |#eurhsei 124 |#eureiskei ton oikon D (syhmg)

12:452 eautou rell
autou D E* al pc

12:45 #xeirona rell |#xirona ) |#xeiron D* l184 |#xeirwna L 59 124 245

12:47a |ecw esthkasīn zhtountej\CM W pler [NA27] | | B LG [NA27]
esthekeian ecw zhtountej D b c f g1 ff2 h q sytr\ | 21354 33

12:47b |zhtountej soi lalhsai\CM W pler [NA27] | | B LG [NA27]
zhtountej lalhsai soi D b c f g1 ff2 h q sytr\ | 21354 33

12:50 #an poīsh) B W plu NA27 | #ean f13 1346 |#om. al pc
#an poihsēi L pc | #ean 124 788
poiei D d syc.s.p. sah

13:1 ecelqwn rell
eclqen D itpl syrcu etch Orint3,835 Hil

13:2 #eisthkei Bc D\eleve K MSUY G P W f1 28 118 124 157 565 579 700
788 1071 1346 1424 etc. NA27 |#isthki ) |#istkhk E* |#istikei 2*
#isthkei B* C W E F GLW XZ D Q 2 33 etc. |#esthkei D*?c?e? (d
stabat) 234 (a b c ff2 h vg stabant)

13:3 otou speirein B pc |o1424
otou speirai L W pc |oD

13:6b #ekaumatisqh plu NA27 |#ekaumatwgh B2 |#apechranqh E* |#ekaumatisqhsan D syh

13:6c #echranqh rell |#apechranqh E* |#echranqhsan D syh
13:8 #edidou rell | #edidoun D it vg

13:13 autoij lalw rell $21 N O Q S f^{113} 733 174 230 517 543
565 788 826 828 954 1424 1555 1675 pc it (pler) (loquar c) vg sy\textsuperscript{c,s,pesh} sa bo arm geo
#lalei oautoij D* | #elalei D\textsuperscript{b} | O L C Cyp

13:14a #anaplhroutai$ rell | #anaplhroute W*
| #anaplhroutantai Q 579 | #plhroutai 1485 1582* | $ep M W\textsuperscript{c}
tote plhrwqhsetai oep D | o7 517 954 1424 1675

13:14b $Hsaiou rell (L) | $tou D /185 | om. 126 a\textsuperscript{t} b Chr\textsuperscript{mo2}

13:14b oh legousa pler NA\textsuperscript{27} | oS f\textsuperscript{13} pc
legousa poreughti kai eipe tw law toutw D it mac
Eusebius

13:16a ooi ofqalmoi rell | oD M*

13:17 ouk #eidan) B N 33 NA\textsuperscript{27} | #eidon rell
oux #idon Q f\textsuperscript{1} 788 1346 | #hunhqsan eidein D d geo\textsuperscript{1}

13:19 autou rell
autwn D q

13:22 #spareij rell (b ff\textsuperscript{1} g\textsuperscript{2} h q vg est seminatus) | #speirowomenoj D (a c
d\textsuperscript{1} g\textsuperscript{ff} k seminatur)

13:23a o ton logon akouwn plu NA\textsuperscript{27}
o akouwn ton logon D it vg syr\textsuperscript{cu} et\textsuperscript{sch}

13:23b oj dh plu NA\textsuperscript{27}
tote D a b c h q (k* et tunc)

13:24 tw agrw autou plu NA\textsuperscript{27}
tw idiw agrw D Eus\textsuperscript{ex,bis}

13:28 oi de douloi legousin autw ) NA\textsuperscript{27}
oi de douloi autw legousin C
oi de douloi eipon autw L W pc
legousin autw oi douloi D a b c e ff\textsuperscript{2} g\textsuperscript{1} k syr\textsuperscript{sch}

13:29 o de \#fhsin ) B C D 21 399 892 1010 1295 1396 1555
NA\textsuperscript{27} | #efh rell | #efh autoij N O Q S 33 1071 a vg\textsuperscript{(3MSS)} (sa bo pc geo)
| o de \ legei autoij 33 659 1424 1675 b f q ff\textsuperscript{1,2} g\textsuperscript{1,2} l aur vg aeth
arm | D d k (h r) sy\textsuperscript{c,s}

207
13:29 ama $autoij ton #stion plu NA27 |$itpl$ cop syrP |
#seiton Q
ama kai ton seiton sun autoij D (k syr eu arm) | 156234 (G) ff1 g2 vg syr sch

13:30a sunagagete rell |#sunagete D it vg
amfotera sunaganesqai amfotera plu NA27
amfotera sunaganesqai D it vg

13:30b |auta oeij \ B pler NA27 | oL XD 1 a $ a b c g12 ff2 q am for em gat
san mm syr et sch arm zoph Chr(tetm6) || D efh k Or3,135 | lat vid Epiph

13:30c #sunagagete rell |#sunagete B Y* G 1 348 440 1689
#sunagetai D k |#sunagagetai W 2* 28 579 |#sunatagete D*
#eisagagete 1194 |#agagete 1293

13:32 pantwn otwn spermatwn rell | oD* 124 346 543 828

13:33 #elalhsen autoij | B M f 1 33 pler NA27 |#pareqhken C
|$legwn | L M f13 788 pler | om. D 76 k syr x2

13:46b opanta osarell | o 1071 a c h Cop bo(pler)
a D (a c) d (h) ff2

13:40 #sullegetai rell |#sunlegonta D it vg

13:54 toutw $ rell |#torta kai tij W |#pasa D 892 pc sys mae aeth
Eustph223 etps398

13:58 thn apistian rell
| #taj apisteiaj D 892 k

14:2a $outoj rell |#smhti D pc b f h vg mss gat mm

14:2b Iwanhj o baptishj $ rell |$on egw apekefalisa D a d ff1 h vg mss

14:3a kai en fulakh apeqeto ) B* pc NA27 | I42 th 3 f1 700 pc | 2
th 314 )2 Z vid
kai eqeto en fulakh C L W 0106(e) M it pl vg syr om cop arm
| en th\ fulakh D a v d e k aeth Or3,469 || 61

14:3b oFilippou rell | oD a c d (e) ff1 g1 k l vg (pler) aug cons2.92

14:8 $doj moi fhsin rell | $eipen W
epien gelw ina moi doj ec authj 1424
eipen doj moi D 0106 e 1424 it vg mss syr eu et sch
aeth

14:9 kai touj sunanakeimenouj rell
kai dia touj sunanakeimenouj D itpler syr cu aeth

14:14 touj #arrwstouj rell (1230) (languidos Latt) #arrwstountaj D
taj nosouj 863

14:16 dote autoij umeij fagein rell

14:19a touj oxlouj rell

ton oxlon Dgr 892 itpler vg mae bo mss arm zoh

14:19b tou xortou ) B C* W Q f 33 157 565 579 NA 27
touj xortouj C e K M P U D P 2 118 c 788 f 13 1071 1346 #tou L
ton xorton D 16 61 892 (it vg syr cu et sch syr p mg cop arm aeth super faenum)

14:19c #labwn rell (accepis Latt) #elaben D (accepit d) (e) sy s c pesh cop sa aeth
go | #lambwn D

14:22 auton rell

om. D it

14:24a ohdh stadiouj pollouj | apo thj ghj \ apeixen B 13 174
230 543 788 826 828 1346 sy hier NA 27 | osy pesh sa (bo) | 238 983 1689
ohdh meson thj qalashj hn ) C F L P W X
G D P S F 073 084 0106 f 33 M (lat) sy b h mae? | o28 a b d f f l geo 21345 1555
hn $ meson thj qalashj 517 954 1424
1675 $eij D d it vg sy hl
ohdh stadiouj thj ghj apeixen ikanouj 700
ohdh apeixen apo thj ghj stadiouj ikanouj Q | osy c

14:28 oo Petroj rell | oD 482* 544

14:33 geou uioj ei rell
uioj geou ei osu D d aeth oit vg sy s sah bo arm geo

15:1 tw Ihsou rell
autw f 1424
proj auton D it pler vg aeth Hil Aug cons2,102

15:3 eipen oautoij rell | oD e cop

15:11a ou $ rell | $pan D d pers p

15:11b stoma $ koinoi rell (C) | $tou (C) #touts *
stoma koinwni D (d communicat)
15:11c touto koinoi \(\text{rel} \mid \text{om.}\ f^1 124\ 1071\)
ekeino koinwnei D (d Tert Aug Hier \textit{communicat})

15:18 koinoi ton anqrwpon \(\text{rel} D^D\)
koinwnei ton anqrwpon \(D^* (d \textit{communicant})\) Aug\textsuperscript{semel}

15:20a tauta \#estin \(\text{rel} \mid \#eisin D^* e ff^1 k\ Aug\textsuperscript{semel}\)

15:20b koinounta \(\text{rel} D^D\)
koinwnounta \(D^* (d e ff^1 k\ Aug\textsuperscript{semel} \textit{communicant})\)

15:20c fagein ou \#koinoi \(\text{rel} \mid \#koinei C \#koinwnei D^* (d k Aug\textsuperscript{semel} \textit{communicant})\)

15:24 ta probata$ \(\text{rel} \mid \$\text{tauta} D \text{sy}^{s.c.h}\)

15:26 estin kalon \(\text{rel}\)
ecestin \(D \text{it sy}^{s.c}.\text{Origen}\)

15:27 \#esqiei \(\text{rel}(B) \#\text{esqiusin} D \text{y}^{scr\textsuperscript{semel}}\)

15:28a apokriqei j o Ihsouj eipen auth \(\text{rel}\)
apokriqei j eipen auth \(D G\ al^2 fu\ syr^{cu}\)

15:28b ow gunai \(\text{rel}\mid O D 259\)

15:30a okwfouj \(\text{rel}\mid O D 1207 (472) pc d g^2 l\)

15:30b autouj \mid para touj\ \podaj \(\text{rel} C^B \mid \| C^*\)
autouj \#upo touj podaj \(D b \#\text{makroqen}\)
emprosqen autou proj 1424

15:30c egerapeusen autouj \(\text{rel}\)
eggerapeusen autouj pantajD 954 b c ff^2 g^1 it sa^{mss} bo^{mss}\)

15:31 $tuflouj \(\text{rel} \mid \$\text{touj} D 1012\)

15:32a oxlon$ \(\text{rel} \mid \$\text{touton} D E^c c f g^2\ cop Hil Chr^{mo4}\)

15:32b treij $ \(\text{rel} \mid \$\text{eisin kai} D (it)\)

15:34 eipan \(\) \(\mid pc NA^{27}\)
eipon$ \(B C L W pc \mid \$\text{autw} D^{gr} pc\ syr^{emn}\)

16:1 peirazontej ephrwthsan auton \(B plu NA^{27} \mid 132 D 1396\)
peirazontej ephrwtwn auton \(\) \(\ast pc\)
16:2 οαυτοί μετὰ τοῦ διόρθωσεν, κατέθεμεν

16:4a γενεά πονήρα καὶ μοιχαλίς (ῥελλί) NA27
genea ponhra D 4 a e ff12 Prosp

16:4b σήμειον ἐπίζητι, τοῦ ἐκείνου ὄντος ὁμοίον D εἰς 1346
shmeion epizhtein rell –700 | #shmion W #simeion 2

16:7 οἱ δὲ πολλοὶ, τοῦτο διελογίζοντο ὁμοίον D 4 a b c e ff2 sy6 Lcif

16:9a τὸ ἕπετος τινὰς rell | $ote D D

16:9b τῶν πεντάκιστων xίλων rell | #pentasxiliwn 124
toun pentakisxileioij D d (c fff2 g2 in milia quinque) geo1

16:10 τῶν τετράκιστων xίλων rell
touj tetrakisxileioij157

16:11 ἁπλοὶ ἐπιτίμων οὖν NA27 | #artou E F G H U V X G D itpl

16:13a οαυτοῦ μετὰ τοῦ διόρθωσεν, κατέθεμεν

16:17 εἶπεν οαυτῷ, τοῦ διόρθωσεν, κατέθεμεν

16:18a ταυτῇ τῇ πετρᾷ, τῇ πετραῖς rell | 231 E*
tauthn thn petran D (D) Eusdem211 it vg

16:21 τῆς τρίτης ἡμέρας εὑρίσκων, τὴν εὑρίσκων

16:22a ἡρεμάτων ἐπιτίμων οὐτῶν, λέγοντες λέγοντες (C) M K L M U W D

211
16:26 #kerdhsh rell D | #kerdhsei H L 2* 28 579 | #kaierdhsh Q | #kerdisei 1071 | #kerdh Latt | #kerdanh Or 3,445

16:27 twn aggelwn autou rell
   twn aggelwn twn agiwn C 1071 1365 b Avit
   twn agiwn aggelwn autou D d 047 Chr
   angelis suis sanctis b sybesh

17:1a $\text{iWannhn (rell)}$ NA$^{27}$ | $\text{ton D* 253 Cyr}^{es}$

17:1b #kat idianrell | #kaq B* leian D d Eus$^{dem208}$

17:2a metemorfwqh emprosqen rell
   metemorfwqeij o Ihsouj emprosqen D e (sy$^p$)

17:2b okai elamyen rell | oD d e

17:6 kai akousantej rell
   akousantej de D sah

17:7 #egerqhte rell (W) | #egeiresqai D l33

17:8 auton Ihsoun monon B* Q 700 NA$^{27}$
   Ihsoun auton monon )
   ton Ihsoun monon meq eautwn C$^c$ 33
   oton Ihsoun monon B$^2$ C* L$^f$ 13 M | oW
   monon ton Ihsoun D it vg

17:9 #katabainontwn rell | #katabainontej D d sy$^{c,p}$
   | #katabenontwn W | #katabantwn 655

17:11 okai apokatasthsei rell | oD a b c e g$^l$ f$^2$ sy$^{(p)}$ et$^cu$ et$^{sch}$ sah

17:12b outwj kai o uioj tou anqropou mellei pasxein up autwn (rell)
   tote aunhkan oi maqhtai oti peri Iwannou tou
   baptistou eipen autoij D it

17:13 tote sunhkan oi maqhtai oti peri Iwannou tou
   baptistou eipen autoij (rell)
   outwj kai o uioj tou anqropou mellei pasxein up autwn D it

17:14a #elqontwn rell | #eiselqontwn 1424 | #elqwn D it vg cop$^{dz}$ arr (sy$^{a,c}$) bo$^p$ Hil Aug
17:14b #auton plu NA\textsuperscript{27} | #enprosqen autou D it\textsuperscript{ma} e\textsuperscript{ff}\textsuperscript{1} l Hil place\textsuperscript{om} sur\textsuperscript{cu} et\textsuperscript{eh} arm vg syr\textsuperscript{p}

17:16 #\textsuperscript{1}hdunhqhsan #\textsuperscript{2}auton qerapeusai (rell) NA\textsuperscript{27} | #\textsuperscript{1}hdunasqhsan B | #\textsuperscript{1}hdunanto Z | #\textsuperscript{1}hdunhqhsian 2* | #\textsuperscript{2}edunhqhsan K P 265 489 892 1219 1346 l184 | #\textsuperscript{2}autw 2

    hdunhqhsan qerapeusai auton D it vg

17:19 #kat idian rell | #kaq B* D

17:24\textsuperscript{1} ta #didraxa rell G | #didragmata D al. pc | #didragma M L l

118 f\textsuperscript{13} 2 28 157 565 700 1071 1346 b ff\textsuperscript{2} am fu for gat al. | #didragmas q | #tributum a c d e ff\textsuperscript{1} n vg (pler) aeth | #dragma g\textsuperscript{2} to #didragma W | #didraxmon Cyr\textsuperscript{4,791}

17:22 sustrefomenwn de autwn ) B f\textsuperscript{1} (f g\textsuperscript{1,2} q vg) NA\textsuperscript{27}
    anastrefomenwn de autwn rell
    upostregontwn de autwn 579
    autwn de anastrefomenwn D (a b c ff\textsuperscript{2} n Hil)

17:23 th trith hmera egerqhnai rell
    th trith hmera anasthnai (B) 047 118 f\textsuperscript{13} (1346\textsuperscript{c}) plu
    meta treij hmeraj egerqhnai D d (sy\textsuperscript{s}) cop\textsuperscript{bo}

17:24a elqontwn de rell
kai elqontwn D it vg syr\textsuperscript{cu} et\textsuperscript{eh}

17:24b tw Petrw kai #eipon rell | #eipan )\textsuperscript{c} B
kai eipan tw Petrw D 27\textsuperscript{v} syr\textsuperscript{br}

17:24\textsuperscript{2} ta #didraxma rell )\textsuperscript{ca} | #didragma M l118 f\textsuperscript{13} 28 157
565 700 1071 | #didragmata 579 | #didraxmon 1093 | #tributum a d e ff\textsuperscript{1} n
vg (pler) aeth | #didgrama uel censum b | #didgramam g\textsuperscript{1}
    #deidragma D | #didraxa )* mae bo
to #didragma W | #didraxmon Cyr\textsuperscript{4,791}

17:27 $stathra rell | $sekei D it sy\textsuperscript{k,c}

17:26 eipontej de $apo twn allotriwn) B Q 0281 f\textsuperscript{1} 700 892* pc
vg mss sa bo\textsuperscript{p}; Chr NA\textsuperscript{27} | $stou Petrou 892\textsuperscript{ms}
legei autw apo twn allotriwn D sy\textsuperscript{i}
legei autw o Petroj apo twn allotriwn | eipontej de
oautou apo twn allotriwn\textsuperscript{\textsuperscript{C}Cyr\textsuperscript{oL} | | rell (D) -33

18:2 $esthsen rell | $en D e sy\textsuperscript{k,c}

213
18:7 oplhn $ ouai tw anqrwpw ) F L f^1 22 579 892 d g^1 aur
vg_ww $sy^omn sa^max ma b o Did|osy^|$de $D^* sy^s$ pesh $dico uobis r^2
plhn ouai tw anqrwpw ekeinw rell | 15234 W e ff^1 | lde 5234
geo

18:8 h duo xeiraj\ h duo podaj exonta rell q vg||G
h duo xeraj exonta h duo podaj 1071
h duo podaj h duo xeiraj exonta D it_ler Chr^dd4

18:9a kai ei rell
to auto ei kai D d sy_c.s.pesh

18:9b geennan otou puroj rell | o D
geennan $ D d | $to skotoj to ecwteron 1675

18:10 twm mikrwn toutwn (rell) NA^27 | 312 L
toutwn twm meikrwn twm pisteuontwn eij eme D b c ff^1.2
^1.2 sy_c sah sax Hil

18:12a ti$ umin rell | $de D q^scr a cop sy_cu

18:12b #poreuqej rell | #poreumenoj D (pergens d, vadens q sy^omn) | #vadit
Latt | #vadet e h r^2 vg^{lalis} | #ibit m geo

18:14 tou patroj mou B N G Q 078 0281 f^13 33 579 700 892 1241 1424 pc
sy^s h co Or
tou patroj umwn) D^B K L W D f^1 565 pc it vg sy^{c.p.hmg} NA^27
tou patroj hmnwD^* al pc harl*

18:16 omarturwn rell | oD 435 (Aug^semel)

18:17 kai$ rell | $wj D 301 ff^1 sy_cu ct^p

18:18 dhshte epi thj ghj | estai dedemena en #ouranw kai
osa ean lushte epi thj ghj\ estai B NA^27 | | D^* d n | #toij
ouranoij D^c L

18:20 ou gar eisin rell D^d
opou gar eisin )* N pc
ouk eisin gar D^* (g^1) sy^s

18:26 peswn #oun rell | #de D y^scr it vg sah syr^p arm Lcif

18:34 apodw opan rell | oD y^scr al pc Chr (ita^mo5)
19:1 

#etelesen rell | #etelen C | #elalhsen D a b c e ff\textsuperscript{1,2} g \textsuperscript{1,1} r \textsuperscript{1,1} bo\textsuperscript{2MSS} 

Hil

19:3

#legontej ) B C L pc NA\textsuperscript{27} | #legontej autw D\textsuperscript{Cor,C} W pc 

#legousin autw D\textsuperscript{* d e}

19:6

sunezeucen $ anqrwpoj rell | $eij en D a e** f\textsuperscript{1,2} h Aug Chrom

19:8a

legatei rell 

kai legei D\textsuperscript{* aeth}

19:8b

Mwushj $ proj thn sklhrokardian \#umwn \#2epetreyen 

umin rell (C M L D f\textsuperscript{1} 2 1071) 2345671 D a b c d e f g \textsuperscript{1} h r \textsuperscript{1} vg | $men U

\#h'mwn 579 | \#om. 892 | \#e'grayen 1424 Eus | 1672345 W\textsuperscript{c} | 162345 W\textsuperscript{*}

19:10

tou anqrwpou rell 

anqrwpoj P\textsuperscript{25} 

tou androj D a b c ff\textsuperscript{2} g \textsuperscript{1} h m q Amb al

19:13

taj xeiraj epigh autoij ) B C L W plu NA\textsuperscript{27} | 1243 U it vg 

| 3412 1424 | 3124 D sah cop Or\textsuperscript{3,658}

19:16

autw eipen) B Q pc f\textsuperscript{13} 13 157 346 700 892 pc a b c e ff\textsuperscript{1,2} g \textsuperscript{1} h q sa

pc Chr Op NA\textsuperscript{27}

eipen autwC L M W pc f\textsuperscript{1} 33 M sy\textsuperscript{omn} Or\textsuperscript{3,664} Bas\textsuperscript{eth242} ct\textsuperscript{279}

legatei autwD (vg ait)

19:22

de o neaniskoj rell (33 1424)

o neaniskoj D\textsuperscript{* fh}

ou neaniskoj D\textsuperscript{A}

19:25

eceplhssonto $ rell | $kai efobhqhsan D a b c e ff\textsuperscript{2} g \textsuperscript{2} syr\textsuperscript{cu}

19:27

#hkoloughsamen rell D\textsuperscript{B} | #hkoloughkamen D\textsuperscript{* Latt}

19:28

#autoij rell | #autw D al pc | #autouj 1346

20:3

trithn wran eiden rell 

wran trithn eiden D 

trithn wran euren 1424 

wran trithn euren D (it) vg

20:5

ekthn kai enathn wran ) B C L W pler NA\textsuperscript{27} 

wran ekthn kai ennathn D f Op Arn

20:6

#ecelqwn rell | #echlqen * | #echlqen kai D it vg

20:10

okai elabon rell | of\textsuperscript{13} 1346
elabon de D it vg

20:11 egogguzon rell
epongusan D it\textsuperscript{pler} syr\textsuperscript{cu} ct\textsuperscript{sch}

20:22a dunasq\'{e} pein to pothrion rell (W f\textsuperscript{13})
dunasq\'{e} to pothrion pein D G aeth

20:22b legousin autw rell
legousin D am syr\textsuperscript{cu} aeth

20:25 eipen rell
eipen autoi\'{j} D W 238 e syr\textsuperscript{cu} ct\textsuperscript{sch} sah cop aeth

20:28 #lutron anti pollwn rell | #lutrwn 579
lutron anti pollwn u\'{e}mj de zeteite ek meikrou
auxhsai kai ek meizonoj #elatton einai eiserxomenoi de
kai paraklh gentej deipnhsai mh anaklinesqai eij touj
ecekontaj topouj $ mpote #endocoteroj sou epelq\'{h} okai
proselq\'{w}n o deipnokhtwr eip\'{h} soi eti katw xwrei kai
kataisunghsh ean de anapeshj eij ton htt\'{t}ona topon kai
epelqh sou htt\'{t}wn erei soi o deipnokhtwr #sunage eti anw
kai estai soi touto #\textsuperscript{4}xrh\'{s}im\'{a}n D (it) vg\textsuperscript{(pler)} sy\textsuperscript{c} | #elattn F
| $anaklinesq\'{e} F | #\textsuperscript{2}endocwteroj F | oF | ||\textsuperscript{3}age F | #\textsuperscript{4}xrh\'{s}imwteron F

21:5 prauj okai rell | oD 61 a b e ff\textsuperscript{12} h vg\textsuperscript{ed} fu san gat fr aeth Cyp

21:6 kai poihsantej rell
epoihsan D it vg

21:7a $^1$hgagon$^2$ rell | $^1$kai D it vg | $^2$de 157

21:7b ep autwn B L 69 NA\textsuperscript{27}
epanw autwn C M W pler
autw $f^{13}$ 124 1346
ep auton D (F l 2211 a b e ff\textsuperscript{12} g\textsuperscript{2} q Or\textsuperscript{4,181cod})

21:7c #epekaqisen B C f\textsuperscript{13} pler NA\textsuperscript{27} | #eqaqisen N P | #eqahto D 700
#epekaqisan | #ep ekaqhsan L | #eqaqisan |

21:11 oo apo rell | oD D

21:18 #epanagwn )\textsuperscript{c} B C pler NA\textsuperscript{27} | #epanagwn | * B\textsuperscript{*} L | #upagwn W
#paragwn D it syr\textsuperscript{c} Hil

21:21 toutw $ rell | $ean D S
21:24 erwthsw  rell
ep erwthsw D 482 483 484

21:24 logon ena on ean  rell
ena logon #on ean  C D F L 118 157 28 579 1424 #o N #om.
D* d c e f\ 1 h

21:29 aphlqen$ rell |$eij ton ampelwna D itpler syr\cu

21:32 #oude  B pc NA\ 27 |#ou )  C L W pc |#om. D (c) e f\ 1* sy\s

21:37 proj autouj  rell |om. 28 e f\ 1 m Or\ 3,782 (Cyr\ex666)
autoij  D a b c f\ 2 h Ir\int277 Lcif

22:5a oj men  B L W pc NA\ 27
 o men  ) C pc
oi men  D b c f\ 2 h Ir\int279 Lcif

22:5b oj de  ) B C* L W pc NA\ 27
 o de  C* M pc
oi de  D b c f\ 2 h Ir\int279 Lcif

22:7 o de basileuj wrgisq\h  ) B L f\ 1 700
NA\ 27
kai akousaj o basileuj ekeinoj wrgisq\h  C W X D
P 0102 (33vid) M f q sy\h Dam\par382
 o de basileuj akousaj wrgisq\h  Q f\ 13 788 1346
lat sy\p mae bo\n It\lat
 ekeinoj o basileuj akousaj wrgisq\h  D a b c e f\ 2 Lcif

22:10 #ekeinoi rell |#autou D 49 it vg Ir\int279

22:11 #ouk rell |#mh  C* D al pc (Or\ 4,379lib)

22:12 pwj #eishlqe\j rell |#hlqe\j  D b c e f\ 1,2 g\ 1 syr\cu It\int Aug Lcif

22:13 #ekba\te rell |#baleta\ D it (sy\s\c) It\lat Lcif

22:16a autw  rell
proj auton  D a c f

22:16b en alhqe\ia  rell
thn alhq\e\ian  Ath\ps841
ep #alhq\e\ia  D* |#alhq\e\iaj D Eus\ps141 Cyr\glaph134

22:17 |eipe oun hmin ti soi dokei\  rell (f\ 13) | 1424
ti soi dokei  D pc it sy\p bo\nms
22:20 #kai legei autoij rell |#o de C |#om. D 69 it b eff\textsuperscript{1.2} g\textsuperscript{2} h sah sy\textsuperscript{sc} mae

22:24 $epigambreusei rell |$ina D Z\textsuperscript{vid} |$kai 13 69 788 (f\textsuperscript{13} 1346)

22:28 twn epta estai gunh rell
este twn epta gunh D (c d f f\textsuperscript{1.2} g\textsuperscript{1} h l q r\textsuperscript{1.2} aur vg)

22:34 epi to auto rell
epi to autw S 579
ep auton D it sy\textsuperscript{sc} aeth mae? Hil

22:36 entolh #megalh en tw nomw rell |#mizwn Q
entolh en tw nomw megalh D 122

22:37 o de efh autw ) B L 33 sah cop Q\textsuperscript{int3,830} NA\textsuperscript{27} o de Ihsouj eipen autw W Q f\textsuperscript{13} 2 700 788 1346 o de Ihsouj efh autw0102 0161 f\textsuperscript{7} M q sy\textsuperscript{p-h} mae efh autw Ihsouj D lat bom\textsuperscript{s}

22:38 h megalh kai prwth rell
h megalh kai h prwth L |45312 W cop
$prwth kai megalh (D\text{ transposition}) E F G H K M S U Y G P W 2 28 157 579 1071 1424 d f q sy\textsuperscript{p-hl} arm pers\textsuperscript{p} Op |$h O D Q b S P 1070 174 237 563 565 Bas\textsuperscript{eth}

22:39 omoia #\textsuperscript{1}auth #\textsuperscript{2}agaphseij rell |#\textsuperscript{1}auth\textsuperscript{j} D 0102 0138 238 1295 |#\textsuperscript{1}tauth D* Z\textsuperscript{vid} 692 it vg sy\textsuperscript{omm} bo aeth arm geo |#\textsuperscript{2}agaphsij ) W |#\textsuperscript{2}agaphshj E
omoiwj agaphsij B

23:3 eipwsin oumin rell |oD 4 273 280

23:11 ode rell |oD it\textsuperscript{pler} vg

23:15 chran poihsai rell
chran tou poihsai D Q f\textsuperscript{13} 788
chran ina poihshtai D mae? (it\textsuperscript{pler} vg ut faciatis)

23:25b #ecwqen rell |#ektoj 28 |#ecw D 238 Clem\textsuperscript{282} Chr\textsuperscript{mol} (X\textsuperscript{comm})

23:26 kai oto #ektoj rell |oD |#entoj ) * /183 /184 |#ecwqen D Clem

23:27a ecwqen omen fainontai wraioi rell |2341 f\textsuperscript{13} 788 1346 |2314 157 |oD
eqwqen men fainontai toij anqrwpoj wraioiF ecwqen men fainesqe toij anqrwpoj dikaioi 33 (mae)
23:27b #gemousin rell #gemei D Clem282 Cyr335 Ir250

23:34a | proj umaj rell || D yscr

23:34b | kai ec autwn mastigwsete en taj sunagwgaij umwn kai rell || E kai

23:37 #authn rell #se D yscr (it vg Irint Orint te)

24:2 $ou mh afeqh rell | $oti D syr b

24:3 thj shj parousiaj rell
   thj parousiaj sou D (it vg adventus tui)

24:8 #wdinwn rell D b [#wdeinwn B CD 565 1424 | #odonwn D* (it vg dolorum)

24:11 egerqhsontai rell (ff1 vg surgent)
   ecegerqhsontai D (a d e q Cyp Lcif al exsurgent)

24:17 oautou rell | o D a b ff2 q Irint Cyp Hil

24:23 wde... wde rell
   wde... ekei D 16 ev Thdrt2,1287 ed Ps-Athdispu

24:30 dunamewj kai dochj pollhj rell
   dunamewj pollhj kai dochj D 115 itpler vg Cyp Amb al

24:31a salpiggoj $megalhj ) c L W pc NA27 | $fwnhj B Mpler | $kai
   fwnhj D 1241 itpler vg Dampar346 Hil

24:31b #ap akrwn rell | #apo D X

24:38 | ekeinaij otaij pro B 472 1295 1515 aur syhier arm NA27
   | oD 44 petr 697 1573 it vg geo | L 892 l15 a eff1 Or
   | $taij por ) M $tou nwe 461 1424

24:45a tij #ara estin rell | #gar D yscr (q Orint3,878 Op quis enim; itpler quis nam; Hil quis namque)

24:45b #auou otau #2dounai ) B I L U D al30 fere Bas rh Chr NA27
   | #eauou C | #didonai E F G H K M S V W G P al pl Ephr oD al pc Chr Ephr

219
24:51 autou meta twn upokritwn qhsei rell
    autou qhsei meta twn upokritwn D it (exc q) vg Hil

25:3 #gar ) B C L 33 NA²⁷ | #om. rell | #de Z Q f¹ 157 b c ff¹ 2 g¹ 2 h l q vg
    aeth Aug al |#oun D ff²

25:3-4 elaion$ 25-4 ai de fonimoi elabon elaion en toij aggeioij rell|$en toij aggeioij autwn D 1424vid (ff¹) Arn

25:7 paraqenoi oekeinai rell |oD 22ev arm

25:10 aperxomenwn de oautwn rell |oQʰ*
    ewj upagousin D (b c ff² g² h)

25:17 o ta duo ekerdhsen$ rell|$kai autouj A C³ K M U W D Q P Mf¹,13 2 28 pc h syʰ
    o ta duo otalanta labwn $ekerdhsen c fraeth⁹⁰ Op |o253 it vg
cop Or³,883 |$kai autoj D 1515 d

25:18 labwn oapelqwn rell |oD al³ it⁺ler

25:22 #ide rell|#idou D 2145 it⁺ler vg⁺ler VSS rell|#eide W

25:24a de kai o to en rell
de o to #ena D* 1 a b c g² | #en D⁷

25:24b #oqen rell|#opou D W 56 (1) lat vg sa

25:25a apelqwn rell
    aphpqon kai D 252*vid it vg aeth geo Or³,

25:25b #ide rell|#eidou D VSS⁺ler|#eide W|#o de 1515

25:33 omen rell |oD it⁺ler syʰ et⁺ cod arm aeth

25:38 de se eidomen (rell) NA²⁷
    de eidomen se D Clem

25:39 pote ode rell |oP* 565
    h pote D it (exc ff¹) vg cop Clem⁹⁵ (Or³,890lib)

26:4 sunebouleusingantorell
    sunebouleuoonto D Chr (d consiliabantur)

26:7 autou anakeimenou$ rell|$autou D⁹⁶ a b c ff² h q mm Amb
    Or³,892
26:14 Ἰσκαριωθύνε ὁ Ἰησοῦς
26:15 ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς τους
26:16 ἐποιώ ὁ Ἰησοῦς
26:17 εἰπών
26:18 εἶπεν ὁ Ἰησοῦς
26:19 ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς τους
26:20 εἶπεν ὁ Ἰησοῦς
26:21 ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς τους
26:22 ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς τους
26:23 ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς τους
26:24 ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς τους
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26:57 ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς τους
26:58 ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς τους
26:59 ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς τους
26:60 ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς τους
hlqate D (a b c ff² g² h q gat)

26:60a oux euron A C M W pc |om. ) B C* L pc NA²⁷
kai ouk euron to echj D d ff² h

26:60b $pollwn proselqontwn yeudomarturwn B C* L N* 1
51 102 118 124 209 23sv* b ff 1 g1.2 l n vg sah cop arm pers w Or¹,³¹⁵ et⁴,³⁸⁶ Cyr⁴,⁸⁵⁵
NA²⁷| $kai A C M W pier
to echj kai polloi proshlqon yeudomarturej D d ff² h

26:60c #proselqontej rell | # hlqon D it vg syq²p

26:61 ouj to echj D d ff² h
touton hkousamen #legonta D* b c ff² h | #legontoj Dc

26:64 umin$ rell | $oti D pc syr²ch

26:66 apokriqentej rell
apokriqhsan pantej kai D a b c h gat syq

26:67 #oi rell | #alloi D (sah go)

26:67 allh$ rell | $paidiskh D a b c ff² h n q vg arm Or²

26:72 orkou #oti rell | #legwn D b c ff² mae | #om. ) 36 40

26:73 kai gar h lalia sou dhlon se poiei rell
kai gar Galilaioj ei kai h lalia sou dhlon se poiei C*

26:75 eirhкotoj | autw oti\ rell | | D 61 47cv it vg aeth
eirhкotoj oti ) B L 0281vid 33 892 pc lat sa¹Ms NA²⁷

27:1 #elabon rell | #epoihsan D a c fr² vg⁵Ms sa¹Ms bo¹Ms

27:13 sou #katamarturousin rell Df | 21 D* geo | #kathgorturousin 1

27:14 | proj #oude\ rell | #ouden L Q f¹³ | | D d syq p,hl.hier aeth arm

27:22 poihsw rell
poihswmen D pc a b c ff² h q Or²int³,⁹¹⁹

27:24a #apenanti rell | #katenanti B D | #emprosgen 544

27:24b aqwoj eimi$ rell | $egw D d it vg arm geo sah bo Aug²cons

222
27:28 auton $rell|\$ta imatia autou 33 pc sy\textsuperscript{hmg} sa\textsuperscript{ms} mae bo\textsuperscript{ms} $seimotion porfuron kai D d 157 a b c d ff\textsuperscript{2} h (q) gat mm (Or\textsuperscript{int} sy\textsuperscript{s})

27:31 okai aphgagon $rell D\textsuperscript{B} |oD* d sah

27:39 taj kefalaj $rell thn kefalhn D d bo aeth geo\textsuperscript{1}

27:41 #elegon $rell |#legwn 579 |#legontej D 7pc g\textsuperscript{1,2}

27:45 ewj wraj enathj $rell |132 D 892 d

27:46 sabaxqani $rell |#sabaxqanei A W 69 700 |#sabaktanei B 22 |#zafganei D\textsuperscript{*} (zaphthani d ff\textsuperscript{2} h) |#safganei D\textsuperscript{c} |#sabathani r\textsuperscript{1} |#sabactani ff\textsuperscript{1} |#sibactani q |#zabachthani vg\textsuperscript{1MS} |#zabethani g\textsuperscript{1} |#zaptani b vg\textsuperscript{3MS} |#zabthani vg\textsuperscript{tot} |#zabtani vg\textsuperscript{1MS} |#zathani a

27:53 #eishlqon $rell |#om. ) |#hlqon D it vg sy\textsuperscript{s} sa bo

27:55 #ekei$ $rell |#kakei ) |#kai D al\textsuperscript{10} Chr\textsuperscript{guse} |#om. 579 |$kai F K L P 33 1071

27:57 otounoma $rell |ogeo\textsuperscript{2} #to onoma D 482 |#w l55

27:58 Pilatw $rell |#Peilatw A B\textsuperscript{*} (D) Q |#Peilatw kai D it vg sy\textsuperscript{a,phi.} aeth geo Or\textsuperscript{int}

27:59 to swma oo Iwshf $rell |oL 229 472 1515 l184 Iwshf to swma D a d ff\textsuperscript{2} h* r\textsuperscript{1} sy\textsuperscript{a, pesh.hier}

27:61 kai oh allh $rell |oA D d h

27:64a ewj othj $rell |oD L F 251 253 700 945 1071 1223 1391 1402 1574 1579 Chr\textsuperscript{mo2}

27:64b trithj hmeraj $rell |2l D it vg sy\textsuperscript{hl} Or\textsuperscript{int,931}

27:65 #koustwdian $rell B\textsuperscript{c2} |#fulakaj D\textsuperscript{vid} arm\textsuperscript{usc} |#koustoudian D\textsuperscript{c} |#skoustwdian B\textsuperscript{*} K |#koustodian 67 |#custodial ff\textsuperscript{1} l vg\textsuperscript{(pler)} (sy\textsuperscript{shl} sah bo arm geo\textsuperscript{1} Aug)|#custodes a b c d ff\textsuperscript{2} g\textsuperscript{1} q aur vg\textsuperscript{(1MS)} sy\textsuperscript{pesh.hier} (geo\textsuperscript{2}) |#milites h r\textsuperscript{1} vg\textsuperscript{(4MSS)}

27:66a hsfalisanto ton tafon $rell D\textsuperscript{Cor.C} hsfalisan ton tafon D\textsuperscript{*} 174 1574
27:66b thj koustwdiaj rell |#kwstoudiaj A |#koustoudiaj Dε |#koustodiaj L |#koustodiaj 69 157 twn fulakwn D* arm #custodibus it vg (go hiat) |#om. h vg (2mss)

28:7 oidou rell |oD pscr a b c ff² h Or²,155

28:9 autou touj podaj rell |231 touj podaj autou D it vg Greece

28:10 #oyontai rell |#oyesqai D 10rs e h

28:12a ote rell |oD al² (a e ff² h)

28:12b arguria ikana rell argurion ikanon D itpler vg syr² sch arm

28:15 Ioudaiouj #mexri rell |#ewj ) * 1424 Or⁴,455 Chr(ενο) toij Ioudaiouj ewj D 59 270

28:18 en #ouranw rell |#ouranoij D Bas²umo²89

28:19a #poreuqentej rell |#poreuesqai D syphl. sah bo arm geo Or⁴,262 Cyp

28:19b #oun B W D Q P f¹³ 118 33 pc NA²⁷ |#om. rell |#nun D a b h n Victorian Hilter

28:19c otou uiou rell |oD 1295 Epiph
APPENDIX ELEVEN: NON-SINGULAR READINGS IN WASHINGTONIANUS IN MATTHEW

1:3  Esrwm  Esrwm  \textit{rell}
Ezrwm  Ezrwm  \textit{Wf}

1:14  \#Sadwk  Sadwk  \textit{rell} \#Sadwd  Q
Sadwx  Sadwx  \(g\)
Sadwk  Sadwk  \(W\ D \ ff^{1} q \ au r \ vg\)

1:18  o\textsuperscript{1}Ihsou  o\textsuperscript{2}Xristou  \textit{rell} Or\textsuperscript{int3,965} | o\textsuperscript{1} 71 it vg sax fr syr\textsuperscript{cu} pers\textsuperscript{w} Ir\textsuperscript{int} bis Ps-Ath\textsuperscript{633} Thph\textsuperscript{cod} Aug | o\textsuperscript{2} W 74 pers\textsuperscript{p} e\textsuperscript{cod} Max\textsuperscript{dial} | 21 B Or\textsuperscript{int3,965}

2:13  fainetai  kat  onar  tw  Iwshf  \textit{pler} NA\textsuperscript{27} | 23145 B C K P 33 700 892 pc Thph | 14523 W l184 \textit{f}\textsuperscript{1} g\textsuperscript{l} sy\textsuperscript{c,s.hl}

3:17  twn  ouranwn  \textit{rell}
tou  ouranou  W l184 h vg sy\textsuperscript{c,s.p,h} Iren
thj  nefelhj  118

5:36  \#melainan  \textit{rell}  \#melenan  L Q 28\textsuperscript{f}\textsuperscript{13}  \#melanan  W P\textsuperscript{*}

5:21  \#foneuseij  \textit{rell}  \#fwneuseij  L  \#foneushj  W l184 Clcm
\#fwneushj  579

5:43  \#mishseij  \textit{rell}  \#meishseij  B D  \#mishshj  W S  \#mhshshseij
M Q 2\textsuperscript{*} 13 565  \#mhshseij  1424

6:7  \#battaloghshte  )  B f\textsuperscript{13} NA\textsuperscript{27}  \#battaloghshte  \textit{rell}
\#blattologhshtai  D\textsuperscript{*}  \#blattaloghshtai  D\textsuperscript{D}  \#batologhshte  E G
1241 l183 sy\textsuperscript{p (img,gr)}  \#bataloghteitai  W 59 471 1604  \#batgologhshte
517 892  \#batologhteite  700  \#batologhshte  1424

6:18  \#krufaiw  \#apodwsei  osoi  B D\textsuperscript{4} f\textsuperscript{1} 22 660 NA\textsuperscript{27}
\#krufia  D\textsuperscript{*}  \#apodwsi  )  Q
kruptw  autoj  apodwi  soi  W sy\textsuperscript{pesh} geo\textsuperscript{1}
kruptw  apodwsei  osoi  \textit{rell} | o346 1346
kruptw  apodwsoi  sei  579

6:20  diourussousi  \#oude  kleptousin  B* l 1582* 118  \#kai  )  1
1582*  118
diourussouin  \#oude  kleptousin  \textit{rell}  \#oute  700* 1071
diourussousin  W k

6:23  skotoj  estin  \textit{rell}  21 W k
7:25 prosepesan

8:27 estin outoj $ rell (L) $o anqrwpoj W 1354 1506 Hil $kai 788

8:29 ekracan rell | ekrazon W 489 Epiph

8:30 boskomenh rell | boskomenon 579 | boskomenwn W X al2

9:9 legomenon rell | onomati S vgl arm | kaloumenon W 1396

9:10 apolloi telwnai rell (C 21 399 892 1010 1396) | 21 W 157 sy8 aeth

9:27 ekeiqen tw Ihsou rell (1071) | 23I W 713 945 954 d vgl

10:14 touj logoj umwnrell
twn logwn umwn W* 1194

10:17 oautwn rell | oW g2 aur*

10:21 teknon kai epanasthsetai tekna rell | tekna W 49 64 Or

10:22 teloj ooutoj rell | om. W sy8 Diatess | outwj M 13 472

10:33 ostij de rell
kai ostij W sy8 arm geo2

12:1 stoij sabbasin rell (B D* K pc) $en W 238

12:48a tw #legonti oautw | B D Z P* vid 33 49v 892 1424 NA27 | W Z
#eiponti rell | ok autw X

12:48b boeisin oi adelfoi rell | oW pc

13:20 ton logon $ akouwn rell | $mou W XD 245 2145 f* q syr

13:22 ton logon $ akouwn rell | $mou W q

13:23 ton logon $ akouwn rell (D W f*13) $mou W 245 1012 q syr
13:30 #ewj tou qerismou B D 517 659 pc NA27 |#axri |* L |#mexri | c F1 | 13 565 plu |#mexrij W F

13:54 pogen toutw $ rell |21 Q |$pasa D |$tauta kai tij W 242

14:2 #estin rell |#esti K W

14:8 $doj moi fhsin rell |$eipen W l vg3 MSS)
epi en gelw ina moi doj ec authj 1424
eipen doj moi D 0106c 1424 it vg mss syra et sch
aeth

14:21 andrej #wsei rell -700 |#wj D D Q f1 33 1071 |#om. W 0161 pc lat
sy5 c f bo

15:18-19 | kakeina koinoi ton anqrwpon 15:19 ek gar thj
kardiaj | (rell) NA27 | ) W 33 vid bo

15:23 #opisgen rell |#emposgen W 245

15:32 #fagwsin rell |#fagein W k Diatess (a b c Ambr)

17:4 mian kai Mwusei mian kai Hlia mian () C 700 f1 pc NA27 |
1234576 B2 M (pc)

17:8a oautwn rell |oW 235 l44 e dimma

17:9 anqrwpou ek nekrwn egerqhB D 1604 NA27
anqrwpou ek nekrwn anasthrell |1423 W sy c cop Diatess

17:15 pur kai #pollakij rell(D)#eniote D Q f1 22 Or3 574 t4ems578 mae
|#om. W 238 Hil |#crebo l aug vg |#aliquiotiens ff2 q |#saepius d |#aliquando a b c e
ff ff g n r1 aeth arm

17:241 #ta rell |#to W Cyr4 791

17:242 #ta rell |#to W Cyr4 791

18:4 #oun rell |#om. G |#gar W g1 sy c s Aphr |#kai 13 r2 aeth

18:7 oplhn $ ouai tw anqrwpw)
F L f 22 579 892 d g f1 aur
gv5 w w sy3 sma mae bo Did |osy3 |$de D sy s pesh
$ dico uobis r2
plhn ouai tw anqrwpw ekeinw rell |15234 W e ff1 |1de 5234
geo

18:8 #eiselqein rell |#om. N W 1093 |#eiselqin F* |#eiselqhn 2
#elqein 71* 482 544 1354 1355
18:17  oo eqnikoj rell | oW 33

18:19a legw #umin rell | #umein D |21 P44vid W 174

18:19b #ou rell | #o W* X^2

19:5 patera $^1$ kai thn mhtera $^2$ rell | $^1$ autou C Y D f^13 1424 pc
$^2$ autou W M G 69 544 566 1187 1241 2145 sy^omm sah bo aeth geo^2 Or^semel

19:16 poihsaj ina sxw zwfh aiwnion B C* D Q 700* Or NA^27
    poihsaj zwfh oaiwnion klhronomhsw ) L 28 33 77 157 238
372 697 892 945 990 1010 1207 1223 1293 1515 1365 l2211 pc (sy^c.s.lmg) (sa^ms bo)
aeth arm | poihsaj 579 | obo^2msa

19:24 dia #trumphmatoj rafidoj eiselqein E F H L Z D f^13 pc
NA^27 | #trumaliaj C K M U 0281 157 l2211 | #123 W Or Chr
    dia #trhmatoj rafidoj eiselqein )
    dia #trhmatoj rafidoj dieqlgein B | #trumaliaj Q
124 565 700 | #trumphmatoj D G S V X Y G

19:28 #Israhl rell | #Istrahl W (a b ff^2 h n Istrahel)

19:30 esxatoi #sprwtoi rell |21 ) L 21 157 579 892 vg^1ms aeth sy^pesh
| $esontai $ sy^ax Pist-Soph

20:27 einai umwn prwtoj estw B | 2134 X 085
    en umin oenai prwtoj #estai C M P 565 f^13 plu NA^27 | O L
    | #estw M pc | #este ) D | 12435 W 1241 1515 it^pler) vg arm

21:5 #o basileuj rell (1071) | #a W Q

22:38 oh megalh kai prwth rell | oD
    h megalh kai h prwth L |45312 W cop
    sprwth kai megalh E F G H K M S U Y G P W 2 28 157
579 1071 1424 d f g sy^b3d arm pers^p Op | $h O D Q^b S F 1070 174 237 563 565
Bas^eth

23:17 #tij rell | #ti W Z

23:25 arpaghj kai #akrasiaj rell | #adikiaj C M K 579 700 /sy^p et^b cod
Bas^eth 236 cod Chr^no 5 Op pc | #akaqarsiaj S 844* item lat 66 71 ff^1 g^12 l vg sah
sy^co; Cl | #pleoneciaj M Chr^nom Damp^17 | #akrasiaj adikeiaj W (sy^b)
24:11 #egerghsontai rell | #ecegerghsontai D | #anasthsontai W 4 262

24:13 teloj ooutoj rell | oW sy\(^4\) Diatess

24:14 opasin toij egnesin rell | oW G bo (J\(^1\)) Or\(^{Cels.II.13}\) Chr

24:20 h fugh #umwn rell | #hmwn 579 | 312 W cop Or Eus

24:24 shmeia omegala rell | o W* pc ff\(^1\) r\(^1\) bo\(^{ms}\)

24:38 gamountej kai #gamizontej \(\rightarrow\) 33 1346 1355 1396 NA\(^{27}\)
| #gamiskontej B 1675 | #ekgamizontej rell | #gameizontej D
| #ekgamiskontej W 517 1424 | #ekgameizontej D | #ekgamhzontej Q
| #eggamizontej S 047 13 124 543 174 230 348 788 826 828 983 1093
1241 1346 1473 1515 1689

24:45 dounai autoij rell
didonai oautoijM K M P 565 579 pc | oW q (e)

25:24 #oqen ou dieskorpisaj rell | #opou D 56 pc sa
opou ouk eskorpisaj W latt

25:26 oti $ qerizw rell | $egw anqrwpoj austroj eimei W sy\(^p(1\ MS)\)
sah\(^{1 MS}\)

25:32 emprosqen autou panta ta eqnh rell (D) \(\rightarrow\) 34512 W aeth

25:41 toij ec #euwnumwn rell | #euwnumoij W Latt

26:2 meta duo hmeraj rell
meq hmeraj duo W cop

26:12 #balousa rell | #ballousa W S

26:23 #autoj rell | #autoj 76 157 1071 1424 pc | #ekeinoj W Or

26:49 proselqwn tw Ihsou eipen rell
proshlqen tw Ihsou kai eipen W a r\(^2\) sy\(^{opp}\) bo aeth geo

26:52 #autw rell | #autoij W 788 | #autwj 124

27:6 ouk #ecestin rell | #estin W Eus

27:43 oti $ geou rell | $stou W l47

27:49 #swswn rell | #swsai \(\rightarrow\) Q 69 1010 1071 1241 1293 l184 | #swswn C #swsei D 1 209 1582 | #swson F Y K 2* 28 157 700* | #swzwn W ff\(^1\) g\(^{1}\)
aur vg\textsuperscript{pler} Aug |#kaqelwn 544 |#liberare g\textsuperscript{2} vg\textsuperscript{(3ms)} sy\textsuperscript{h} hl cop aeth arm geo |#saluaren f|#liberauit a b (c) ff\textsuperscript{2} q r\textsuperscript{2} |#liberat d vg\textsuperscript{(1ms)} sy\textsuperscript{k} |#liberet l Or\textsuperscript{int} |#liberaret vg\textsuperscript{(1ms)} |#saluabit h r\textsuperscript{l} |#liberet sy\textsuperscript{hier}

27:50 opalin kracaj rell | oF L | 2/ W 945 1396 2145 sy\textsuperscript{h}

27:60 $th qura rell |$epi A 242 243 (1515 it vg geo Or\textsuperscript{int} Aug) |$en W 659 2145 sy\textsuperscript{h}

28:2 #katabaj rell |#katebh W (427 482) latt Sy\textsuperscript{f} (cop) aeth
**APPENDIX TWELVE: NOMINA SACRA IN SINAITICUS IN MATTHEW**

1. **Ihsouj**

<table>
<thead>
<tr>
<th>Num. &amp; Case</th>
<th>Sacral nomen sacrum</th>
<th>Sacral Full Word</th>
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2. **Xristoj**

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3. **kurioj**

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The citations in bold signify *nomina sacra* in the work of scribe D of Sinaiticus, otherwise, all citations reference *nomina sacra* in the work of scribe A of Sinaiticus.
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4. Qeoj

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9. mhthr
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### APPENDIX THIRTEEN: NOMINA SACRA IN VATICANUS IN MATTHEW

#### 1. Ihsouj

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### 11. Israhl

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### 12. Daueid

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### 13. Ierousalhm
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<td>23:37¹, 37²</td>
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APPENDIX FOURTEEN: Nomina Sacra in Ephraem in Matthew

1. Ihsouj

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2. Xristoj

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3. Kurioj

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<td>kuriwn</td>
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4. Qeoj
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| s. gen | q8u8 | 3:16; 4:3, 4, 6; 5:9; 8:29; 12:4, 28\(^1\), 28\(^2\); 13:49; 14:33; 15:3, 6; 16:16, 23; 19:24; 21:12, 31, 43; 22:16; 23:22; 26:63\(^1\), 63\(^2\); 27:54 |
| s. dat | q8w8 | 19:26 |
| s. acu | q8n8 | 4:7, 10; 5:8; 9:8; 15:31 |

5. pneuma

Num. & Case | Sacral nomen sacrum | Nonsacral Full Word | Matthew Citation |
--- | --- | --- | ---
| s. nom/acu | p8n8a8 | | 3:16; 10:20; 12:18; 26:41; 27:50 |
| s. gen | p8n8s8 | | 1:18, 20; 4:1; 12:31, 32 |
| s. dat | p8n8i8 | pneuma | 3:11; 5:3; 12:28 |
| s. nom | | pneuma | 12:43 |
| pl. gen | | pneumatwn | 10:1 |
| pl. acu | | pneumata | 8:16; 12:45 |

6. anqrwpoj
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7. pathr

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### 8. uioj

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### 9. mhθr

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### 11. Israhl

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### 12. Daueid

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### 13. Ierousalhm

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# Appendix Fifteen: *Nomina Sacra* in Codex D in Matthew

## 1. Ihsoj

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## 2. Xristoj

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### 4. Qeoj

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7. pathr

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8. uioj

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9. mhthr

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11. Israhl

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13. Ierousalhm

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# APPENDIX SIXTEEN: NOMINA SACRA IN WASHINGTONIANUS IN MATTHEW

## 1. Ihsouj

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### 7. pathr

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### 8. uioj

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10. ouranoj

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11. Israhl

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12. Daueid

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13. Ierousalhm

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APPENDIX SEVENTEEN: ITACISMS IN SINAITICUS IN MATTHEW

1. ai > e

1:24; 18:25*; 19:3, 9*; 22:24, 25* #gunaika rell |#guneka

2:8 #paidiou rell |#pediou

2:13a #paidion kai thn mhtera rell |#pedion) |#paida D 565

2:13b #apolesai rell |#apolese

2:14 #paidion rell |#pedion) |#paida D it vg

2:20 #paidou rell |#pediou

3:1; 23:30; 24:19 #hmeraij rell |#hmerej

3:1 #Ioudaiaj rell |#Ioudeaj

3:5 #Ioudaia rell |#Idaia L |#Ioudea

4:6 #enteleitai rell |#entelite

5:15 #kaiousin rell |#keousin) |#kaiosi C K W f' pler

5:28 #epiquumhsai rell |#epiquumhse) |#epiquumhsai L |#epiquumisai 1071

6:1; 23:5 #qeaqnai rell |#qeaqhne

6:18 #krufaiw) c B D f' NA27 |#krufew) * |#kruptw rell |#kriptw D

6:22 (estin 157); 11:24; 13:50; 24:3, 21, 27 #estai rell |#este

8:22 #qayai rell |#qaye

8:23; 12:1; 13:36; 14:15; 19:13; 21:20; 24:1 #maqhtai rell |#maqhte

9:10; 21:31, 32 #telwnai rell |#telwne

9:10, 37; 23:1; 26:26* #maqhtaij rell |#maqhtej

9:34; 12:28 (demwnia Q) #daimonia rell |#demonia

10:3 #Maqqaoj B* D NA27 |#Matqaioj rell |#Maqgeoj |#Matqeoj L
10:26a #apokalufghsetai rell|#apokalufghsete )
|#apokaluyghsetai D

10:26b #gnwsgqhsetai rell|#gnwsgqhsete ) |#apokalufghsetai E
|#om. 1071

10:30 #hriqmhmenai rell|#hriqhmene ) |#hrhqhmnenai L
|#hriqhmhtai 28 1424|#aphriqmenai 482|#hriqminenai 579

10:41² #dikaiou rell|#dikeou )

10:41² (lhyetai M K M U P f¹¹³ 2 33 28 157 565 579 700 788 1071 1346 1424
|liyitai 28); 19:29(leyetai M K M S U D W f¹¹³ 2 69 118 157 565 700
788 1071 1346 1424) #1hmyetai rell|#1hmyete )

11:16 #taij B Z 1 33 892 1424 1582*/184 NA²⁷|#tej )* |#th D|om. rell

11:16 (agora D 047 28 pc |om. 118 1071 1582²); 23:7 #agoraij rell
|#agorej )*

11:18 #daimonion rell|#demonion )* |#daimoniwn Q |om. parablepsis
579

11:19 #edikaiwgh rell|#edikewgh ) |#edikaiqgh L

11:27 #apokaluyai rell|#spokaluye )

11:27 #yuxaij rell|#yuxej )

12:19 (om. 700 954); 22:40 (om. M); 23:6, 7, 30 #taij rell|#tej )*

12:31² #afeqhsetai rell|#afeqhsete )

12:37 #dikaiwghsh rell|#dikewghsh ) |#dikaiqghsei L
|#dikaiwghsei 2* 13 28 579 1071 /187

12:41a #Nineuitai B C L W X D Q S 213 443 1574 2145 al. NA²⁷
|#Nineueite ) |#Neineuetai D* |#Neineuetai D² |#Nhneuitai G
|#Nineuitai rell

12:41b #anasthsontai rell|#anasthsonte ) |#anastisontai K
|#anasthsntai 579

12:42; 20:19 (anasthsetai B C D M W Q pler); 24:7 (egerqhsontai L
|egerqhssetai Q)#egerqhssetai rell|#egerqhssete )

12:42 #akousai rell|#akouse ) |#ina akousei 28 |#ina eidh 1071
12:43 δίερξαι τα | διερξε | διανοιδρών 579

13:2 κακχασαι τα | κακχάσας | κακχασάς S Y 1071 | κακχασε | κακχασάς 2 579 | κακχασιά 1424

13:3 οτού | σπειρεῖν | σπείρε | σπειραὶ D L M S W X Q S W \textsuperscript{f} \textsuperscript{13} 1582 7 28 33 71 659 700 892 1241 1266 1293 1391 Or\textsuperscript{elemel}

13:11 γνώναι τα | γνώνα | γνώνας N 1424

13:12 περισσευθῆται τα | περισσευθήσας | περισσευθήσας N 1424

13:13, 35 παραβολαί τα | παραβολή | παραβολής *

13:17, 43; 23:28 δικαίοι τα | δικαία | δικαίας 

13:30a κερισταί τα | κερίστη | κερίστης 1071

13:30b κατακαύσα τα | κατακαύσα | κατακαύσας 

13:49 εκελευσομέναι τα | εκελευσόμενα | εκελευσόμενον 579 | εκελευσομέναι 346 1346

14:22 εμβναί τα | εμβνη | εμβνής D 28

15:13 εκριζωμέναι τα | εκριζωμένα | εκριζωμένον 

15:14 πεσούνται τα \textsuperscript{S1} | πεσοῦντης | πεσοῦντης \textsuperscript{S F} \textsuperscript{4} 262 273 517 565 659 700 1010 1012 1293 1295 1412 1424 1675 \textit{al. Epiph} | εμπεσούνται D

15:31 καυμασαί τα | καυμασά | καυμασάς 

15:32 απολυμασαί τα | απολυμασά | απολυμασάς 

15:33 ξορτασαί τα | ξορτά | ξορτάς 1424

15:38 γυναίκαν τα | γυναίκα | γυναίκας 

18:25 αποδούναι τα | αποδούνα | αποδούνας Y* 

18:25 πραγματαί τα | πραγματή | πραγματής *

18:25 αποδογναί τα | αποδογνά | αποδογνάς D* | αποδογνάται 579 1071 | αποδογνανα 1604
19:3; 22:15; 23:2, 25, 27, 29* #farisaioi rell | #fariseoi
| #fareisaioi B

19:5 #kollhqhsetai B D E F G H S U V W Q W 078 f^{13} (exc. 124) 2 7 22
28 157 174 230 565 788 1346 pler NA^{27} #proskollhqhsete
| #proskollhqhsetai rell | #kolhqhsetai F

19:5 (gunaikei D W Q | guaiki L | guaikh 2*); 26:10 (gunaikei D W)
#gunaikei rell | #guneki

19:5; 20:16; 24:7 (esonta D) #esontai rell | #esonte

19:7; 20:23 #dounai rell | #doune

19:7 #apolusai rell | #apoluse

19:10 #gunaikoj rell | #gunekoj

19:13 #paidia rell | #pedia

19:25 #dunatai rell | #dunate

19:25 #swqhnairell | swqhne ) | #swgenai Q

19:30^{l} #esontai rell | #esonte

20:1 #misqwsasqai rell | #misqwsasqe ) | #meisqwsasqai D
#mhsqwsasqai 2*

20:4; 23:35 #dikaion rell | #dikeon *)

20:15; 23:15, 23 #poihsai rell | #poihse

20:18 #paradoqhssetai rell | #paradoqhsete ) | #paradoqhsaitai M
| #paradwqhssetai 579 1071

20:19 #empecai rell | #empece ) | #empecai C D 2* 28 33 565 1071
| #enpaicai D E | #enpecai W

20:19 #staurwsai rell | #staurwse ) | #staurwai C | #om. X

20:27 #einai rell | #eine ) | #om. L W 28

20:28 #dikonhsai rell | #diakonhse

20:28 #dounai rell | #doune

21:5; 26:45 #erxetai rell | #erxete

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21:11 #Galilaiaj rell|#Galileaj )|#Galeilaiaj B
21:13 #klhqhsetai rell|#klhqhsete )|#genhsetai 118 209
21:16 #ainon rell|#enon )|#ainwn Lf
21:21 #genhsetai rell|#genhsete )
21:32 #dikaiosunhj rell|#dikeosunhj )*|#dikaiwsunhj Q
21:42 #grafaij rell|#grafej )*
21:43 #arqhsetai rell|#arqhsete )
21:44 #sunqlasqhsetai rell|#sunqlasqhsete )
22:21a #Kaisaroj rell|#Kesaroj )
22:34 #saddoukaouj rell|#saddoukeouj )|#saddoukaouj D
22:40 #tautaij rell|#tautej )*
22:40 #profhtai rell|#profhte )*
22:41 #farisaiwn rell|#farisewn )|#fareisaiwn B
22:46 #apokriqhnai rell|#apokriqhne )*|#apokreiqhnai D
23:4 #kinhsai rell|#kinhse )|#keinhsai B D D|#khnhsai 2*
23:6, 34 #sunagwgaaj rell|#sunagwgej )*
23:12 #tapeinwqhsetai rell|#tapinwqhsete )|#tapinwqhsetai W Q
23:13, 23, 25a, 27, 29 (oipokritai 579) #upokritai rell|#upokrite )
23:23 mh #afeinai BL|#afine )|#afienai rell
23:25 2, 25 3, 26 2, 27, 28 1*, 28 2 #kai rell|#ke )
23:27 #fainontai rell|#fenonte )|#fainete D
23:29 #dikaiwn rell|#dikewn )*|#om. H
24:5 #eleusontai rell|#eleusonte )
24:12a #plhquqhnai rell|#plhqunqhe )*|#plhqunai D
24:12b #yughsetai rell | #yughsete | #yuxhsetai K
24:13 #swqhsetai rell | #swqhsete
24:14 #khruxqhsetai rell | #khruxqhsete
24:18 #arai rell | #are *
24:19a #qhlazousaij rell | #qhlazousej * | #qhlazomenaij D | #enqhlazousaij L
24:19b #ekeinaij rell | #ekinej * | #ekinaij | #ekeinej L | #ekhnaij 2
24:24 #yeudoprofhtai rell | #yeudoprofhte
24:28 #sunaxqhsontai rell | #sunaxqhsonte | #sunaxqhtai M
24:30 #fanhssetai rell | #fanhssete | #fanhshtai 118
24:30 #koyontai rell | #koyonte
24:30 #pasai rell | #pase *
24:30 #ai rell | #e *
24:30 #oyontai rell | #oyonte
24:32 #genhtai rell | #genhte
24:40 #paralambanetai rell | #paralambanete | #paralambanetai D*
26:13 #lalhqhssetai rell | #lalhqhssete
26:15 #dounai rell | #dwne
26:29 #kainon rell | #kenon
26:31 #diaskorphsqhsontai rell | #diaskorphsqhsonte | #diaskorphsqhssetai U 2
26:32 #egerqhnai rell | #egerqhne
26:36 #proseucomai rell | #proseucme | #proseucmai D F S Q W 2 28 788 1424 | #eucomai 700
26:40 #grhgorhsai rell|#egrhgorhsai P37|#grhgorhse )
|#grigorhsai Q |#grhgorisaï 2 33|#grhgorisai 1071

26:53 #apolountai rell|#apoloulente )*|#apoganountai M K M W 2
69 565 579 788 1071|#apoganaountai D*|#apoganaountai Dc

26:54, 56  #grafai rell|#grafe
26:54  #genesqai rell|#genesqe )

26:69 #Galilaiou rell|#Galileou )|#Galeilaiou BD|#Nazwraiou
C 047 238 252* syr*ch persp

27:37 #Ioudaiwn rell|#Ioudewn )
27:39  #lhnste rell|#lhte )*|#listai K
27:58 #apodwghnai rell|#apodoghne )*|#apodwghnai 1071
27:61  #kaghmenei rell|#kaghmene

2. e > ai

6:3  #elehmosunhn rell|#elaihmousunhn )
7:11  #oidate rell|#oidatai )
10:11  #ecetasate rell|#ecetasatai )

3. ei > i

1:21  #swsei rell|#swsi )
1:23 (ech L 1424); 12:11 (ech Q) #eiei rell|#eici )
2:6  #poimanei rell|#poimani )|#poimenei D
2:8  #apaggeilate rell|#apagglate )|#apaggeilatai D* W
|#apaggeilatai Dc|#apagglate 2|#anaggeilate 124
2:13  #zhtein rell|#zhtin )
2:21 (diegerqej D 33); 8:25a (hgerqh rell), 26 #egerqeij rell |#egerqij
3:3 #rhgeij rell|#riqeij 579|#rhqi j)
3:3 #eugeiaj rell|#euqiaj ) #eughaj L
3:9a; 4:17; 11:7; 26:22 #legein rell|#legen )
3:9b #egeirai rell|#egirai )
3:11 #bapthei rell|#baphei ) #baptseii L|#baptisai 579
4:6 #enteleitai rell|#entelie )
4:8; 13:11, 19, 38, 41; 24:14 #basileiaj rell|#basiliaj )
4:10; 8:7, 22, 26; 9:9, 37; 12:13, 44 (lege Q); 15:33; 18:32 (eipen 579); 19:8, 20; 20:8, 21, 23; 21:13, 16, 31; 22:8, 12, 20, 21, 43; 26:31, 35, 36, 40, 45; 27:13, 22 #legei rell|#legi )
4:17; 5:3, 19 (baseileia Q); 10:7; 11:11, 12; 12:25, 26 (basilei E), 28; 13:24 (bassileia L), 31, 44, 45, 52; 18:23; 19:14; 20:1; 21:43; 24:7 #basileia rell|#basilia )*
5:9 #eirnpoioi rell|#irnpoioi ) #eirnpoiei 13 |
5:13, 48; 6:12 (Q eimeij); 10:31; 13:18; 15:16 (umhj 579); 19:27, 28; 20:4 (eimeij K), 7; 21:13, 32; 23:8, 28, 32; 24:33; 26:31; 28:5 #umeij rell
5:26; 12:9, 15; 14:13; 15:21, 29 #eigiein rell|#eigien )
5:27 #moixeuseij rell|#moixeusij ) #muxeuseij L|#mhexeuseij Q* #moixeushj 579 1071
5:29 (skandalizh L 243 244 346 1582* 1071 1346 /184 |skandalhzh 2* |skandalizh 2*), 30 (skandalizh LG D 471* 1071 |skandalhzei 2* ) #skandalizei rell|#skandaliz )
5:29 #sumferei rell|#sumferi ) #sumferh Q
5:33 #apodwseij rell|#apodwsij ) #apodwshj W 1071
5:33 apodoseij 565
5:40; 15:26 #labein rell|#labin

5:44 #anatellei rell|#anatelli |#anatellei L 1424|#anatallei D

6:6 #apodwsei rell|#apodwsi

6:14, 15 #afhsei rell|#afhsi |#afhsh G Q 1424

6:24 #mishsei rell|#mishsi |#meishei B W #mhshsei L 565 1346 |#misisei 33|#mhsisei 1071

6:24 #agaphsei rell|#agaphsi |*#agapisei D* |#ahgaphsh 1424

6:27 #trefei rell|#trefi |#trefh K L 2

6:34 #merimnhsei rell|#merimnhsi |#merhmnhsei L |#merimnhsh N 579 1424

7:4*(erij )C|legeij Q 700; 27:11 #ereij rell|#legij |

7:10 #aithsei B C K L N W D S f13 28 33 124 157* 892 1071 1241 1424 ff1
gv sybo Clem|hom NA27 |#aithsi |#aithsh rell

7:25, 27; 10:19; 13:1; 22:23 #ekteinh rell|#ekinh |

8:15; 9:25 (xeira D) #xeiroj rell|#xiroj |

8:20a #kataknwseij rell|#kataknwsiij |#kataknwseij Q |#kataknwshj 2

8:20b (exh L 579); 9:6 (exh G); 13:121 (aixei L), 122, 123, 21 (aixei L), 27 (exh E), 44 #exei rell|#exi |

8:22 #akolouqei rell|#akolouqi |#akolough L Q W 2 13 1071

8:28; 9:22; 10:14; 15:28; 22:46 (ekhnhj 2*); 26:29 #ekteinhj rell|#ekteinhj |

8:31 #ekballeij rell|#ekballij |#ekballeij E K* 33 1071 |#ekbalhj L 2 1424

9:22 #qrasei rell|#grasi |

9:24 #anaxwreite rell|#anaxwrite |#anaxwreitai W 579 |#anaxwrhtai Q

10:131, 132 #eirhnh rell|#irhnh |
10:18 #basileij rell #basilij
10:21 #goneij rell #gonij | gwniej L
10:28 #fobeisqe rell #fobisqe | fobhghte B D Y N S W 128 33 118 1424 1582 | fobeisqai C 13 1346 | fobhsqe F K 349 1071 | fobhghtai W Q | fweise 2 | fobhsqe 579
10:28 #fobeisqe B NA 27 | fobisqe | fobhghte rell | fobeisqai C W | fobighte L
10:29 #peseitai rell #pesitai | peseite D
10:31 #fobeisqe B f 157 NA 27 | fobisqe | fobhghte rell | fobeisqai D L W | fobhghtai 2 579
10:32 #omologhsw rell #omologhsi | omologhsh E U W 28 1582*
10:34 1, 342 (eirhn D*; hrhnhn Q) #eirhn rell #irhnhn
10:39 #eurhsei rell #eurhsi | swsei 118 | euresei 1071
11:1 didaskein rell #didaskin
11:4, 25 (apokreigeij D | apokriqij 579), 39 (apokriqij 579); 14:28 (apokreigeij D | apokrigei Q | om. Sy); 15:13 (apokreigeij D | apokriqij Q), 24 (apokriqij 579); 20:22 (apokriqij 579); 22:29 (apokreigeij D); 26:23 (apokreij D* | apokriqij 579), 25 (apokriqij 1346); 27:25 apokriqej rell | apokriqi
11:9 (eidein D M 124); 12:38 (eidein Q) #idein rell #idin
11:10 #kataskeuasei rell #kataskeuasi | #kataskeuasoi 1346
11:20 (dunamhj Q), 23; 13:54 (dunamhj Q), 58 (dunamhj 2*); 14:2; 24:29 dunameij rell | dunamij
11:25 (ekein Y*); 12:1; 14:1; 27:19 #ekeinw ’rell #eokinw
11:27; 20:7 #oudeij rell #oudij
11:271 (ginwskei C 71 692 g | apokreigei D | apokriqij 579); 14:28 (apokreigeij D | apokriqej Q | om. Sy); 15:13 (apokreigeij D | apokriqij Q), 24 (apokriqij 579); 20:22 (apokriqij 579); 22:29 (apokreigeij D); 26:23 (apokreij D* | apokriqij 579), 25 (apokriqij 1346); 27:25 apokriqej rell | apokriqi
11:28 (ginwskei C 71 692 g | apokreigei D | apokriqij 579); 14:28 (apokreigeij D | apokriqej Q | om. Sy); 15:13 (apokreigeij D | apokriqij Q), 24 (apokriqij 579); 20:22 (apokriqij 579); 22:29 (apokreigeij D); 26:23 (apokreij D* | apokriqij 579), 25 (apokriqij 1346); 27:25 apokriqej rell | apokriqi
11:29 (ginwskei C 71 692 g | apokreigei D | apokriqij 579); 14:28 (apokreigeij D | apokriqej Q | om. Sy); 15:13 (apokreigeij D | apokriqij Q), 24 (apokriqij 579); 20:22 (apokriqij 579); 22:29 (apokreigeij D); 26:23 (apokreij D* | apokriqij 579), 25 (apokriqij 1346); 27:25 apokriqej rell | apokriqi
12:4; 14:16; 15:20 (fagh E*); 26:17 fagein rell | fagin
12:5 #iereij rell|#ierij ) |#iereij D|#iereij Q*
12:9 (xeiran L W f 13 118 157 788 1346); 26:23, 51 #xeira rell|#xira )
12:12 #diaferei rell|#diaferi )
12:20 #sbesei rell|#sbesi ) |#zbesei D*|#sbessi D |#s...seij 1071
12:25 #merisqeisa rell|#merisqisa ) |#merisqhsa K L Q 2* 565 579
12:26 #ekballei rell|#ekballi ) |#ekbalei L 349 472 |#ekballh 348 |#ekbalh 1424
12:29 (om. D|eiselqwn 478); 19:17 (eisqein E*), 24 #eiselqein rell|#eiselqin )
12:30 #skorpizei rell|#skorpizi ) |#skorphzei 579
12:39 #epizhtei rell|#epizhti ) |#zhtei L|#epizeite 579 #epeizhtei 1071
12:41 #kriesei rell|#kriisi ) |#kreisei Q
12:45a #katoikei rell|#katoiki ) |#kateikei 1346
12:45b #ekeinou rell|#ekinou )
12:45c #xeirona rell|#xirona ) |#xeiron D* /184 |#xeirwna L 59 124 245
12:46 #eisthkeisan rell|#isthkan ) |#isthkeisan B C F G W D Q 33 |#isthaksi L|#istikeisan D |#eisthkhsan 2* |#esthkasen 700
12:49 #xeira oautou rell|#xeiraj 28 |#xira ) 81 |oD 124 a b ff 1 g 1 k q vg Or 3,480 Aug xiran? ) *
13:2 #eisthkei B c D E K M S U Y G P W f 128 118 124 157 565 579 700 788 1071 1346 1424 etc. NA 27 |#istikhi ) |#istikhi E*|#istikei 2* |#istikkei B* C W E F G L W X Z D Q 2 33 etc. |#esthkei D* (d stabat) 234 (a b c ff 2 h vg stabant)
13:3 #speirwn rell|#spirwn ) |#speiron K L|#sphrwn Q 2*
13:11; 21:40 #ekeinoij rell|#ekinoij )
13:17 #idein rell|#idin |#eidein DW|#ideinn Q
13:19 #arpazei rell|#arpazi |#airei 7 517 954 1424 1675
13:22 #ginetai rell|#ginete |#geinetai BCDW|#ghnetai Q
13:36 (afhj Q); 18:12 (afhsei BLQ f1 7 88 1346 NA27 |afihsi D|afhj 2*); 26:44 #afeij rell|#afij
13:41 #apostelei rell|#aposteli |#aposteli X|#apostellei G 157
13:44a #pwlei rell|#pwli |#polei DW 1 28 579 1071
13:44b #ekeinon rell|#ekinon |#ekeinon 579
13:52 #maqhteuqeij rell|#maqhteuqij |#maqhteuqij D
14:4 #exein rell|#exin |#exen C
14:9 #sunanakeimenouj rell|#sunanakimenouj
#sunakeimenouj GK|#sunanakimenouj MQ 1346
#sunanakeimenouj D
14:16 #apelqein rell|#apelqin |#apelqhn Q
14:21; 15:38 #wsei rell|#wsi *
14:27 #garseite rell|#garsite |#gareite D|#garseitai WQ
2* |#om. 517 954 983 1424 1675 1689
14:28 (apelqein 346 1346), 29 (elqhn Q |hlqe 700); 19:14 (elqhn 2*);
22:3 #elqein rell|#elqin
14:35; 18:32 (ekeih D) #ekeihn rell|#ekeihn
15:2 (xersin 1346); 19:13, 15 (x D?); 22:13; 26:45, 50; 27:24 #xeiraj rell
|xiraj *)
15:17 #noeite rell|#noite |#noeitai W 579
15:17 #xwrei rell|#xwri
15:22 (ekeihn D*|ekeihon L|authj 349 517 659 954 1424 1675); 24:29 (ekeihn 579) #ekeihn rell|#ekeihn
15:28 (qelhj M 2 565 1346 1424); 19:17 (qelhj F 28 579), 21 (qelhj F);
20:21 (qelhj 1071 1346) #qeileij rell |#qelij )
16:1 #peirazontej rell |#pirazontej ) |#phrazontej 579
18:21 #amarthsei rell |#amarthsi ) |#amarthsh E H W D f\textsuperscript{13} 1346 1424
18:23; 22:2 #basilei rell |#basili )
18:27 #splagxnisqeij rell |#splagxnisqij ) |#splanxnisqeij D
|#splagxnhsqeij E 2\textsuperscript{c} |#splaxnisqeij K |#splaxnhsqhj 2\textsuperscript{*}
|#splagxnisqhj 579
18:27 doulou #ekeinou rell |#ekinou ) |#om. B Q 1 124 1582*
18:28 (om. B); 26:24; 27:8, 63 #ekeinoj rell |#ekinoj )
18:35 #poihsre rell |#poihs )
19:3 #peirazontej rell |#pirazontej ) |#peirazwntej Q
19:5 #kataliyei rell |#kataliyi ) |#kataliyiei C W Q
|#kataluysi 13 |#kataluysi 579 1424
19:13 #xwreitw rell |#xwritw )
19:15 #epiqei rell |#epiqij ) |#epiqhj Q |#epeiqei 124
19:29 #klhronohmsei rell |#klhronomhsai Q |#klhronomhsai M 1/84
|#klhronomhsh Q |#klhronomhsh 700 |#klhronomhsh 1424
20:17, 18a; 21:10; 26:67 #eij rell |#ij )*
20:22 #pinein rell |#pinin ) |#piein B G 085 245 477 482 485 579 1365
1689 2145 |#peinein D |#pinein 13 |#pinhn 2* |#pinw 118 1424
21:15, 45; 26:59; 27:1, 20, 41 #arxiereij rell |#arxierij )
21:15 (gramateij Q* |#grammateij 13 |#grammaiteij 1071); 23:15, 34;
26:57 (gramateij Q) #grammateij rell |#grammateij )
21:29 #metamelhqi rell D\textsuperscript{f} (v.30 B f\textsuperscript{13} 4 174 230 238 262 273 346 543 566
700 788 826 828 983 1187 1346 1555 1573 r\textsuperscript{2} vg\textsuperscript{2 MSS} sy\textsuperscript{hier sa}(pler) bo aeth\textsuperscript{(2dd) arm
geo}) |#metamelhqi |#metamelhqi D* |#metamelhqi 579 1071 |#(v.30)metamelhqi Q

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21:41 #apolesei rell|#apolesi ) |#analwsei L|#apolei W |#apoleish 28

22:7  #ekeinouj rell|#ekinouj )

22:10  #ekeinoi rell|#ekinoi )

22:10  #anakeimenwn rell|#anakimenwn ) |#anakeinwn C |#anakeimenou K|#anakhrmenwn 2*

22:11  #anakeimenoug rell|#anakimenoug )

22:16  #alhqeia rell|#alhqia ) |#alhqeiaj Dc|#alhqha Q

22:16  #blepeij rell|#blepij )

22:17  #dokei rell|#doki ) |#dwkeij 579

22:24  #anasthsei rell|#anasthsj ) |#ecanasthsei FHMQ 440 1012 1093 1194 1279 1295 1424 1515 1574|#ecanastash S |#anastash 1582*

22:37  #agaphseij rell|#agaphsj ) |#agaphshj 157 579 Cl

22:43,45  #kalei rell|#kali )

23:13  #eiserxesqe rell|#eiserxesqj ) |#eiserxesqai DLMQ 228 1071|#eiserxesqai D|#hserxesqai 579

23:18  #ofeilei rell|#ofili ) |#ofilei CLWQ |#ofeilein D |#ofeileh 13|#ofeilei 579 1424

23:22  #omniei rell|#omnui ) |#omnoiei L

23:29  #kosmeite rell|#kosmite ) |#kosmeitei CLWD 13 69 579 |#kosmhte Q

23:36  (ecei F); 24:14  #hcei rell|#hci )

23:37  #episunagei rell|#episunagi ) |#episunagagei K

24:19b #ekeinaj rell|#ekinej ) |#ekeinaj )c|#ekeinej L |#ekhnaij 2

24:22, 22, #ekeinai rell|#ekinai )

24:29  #dwsei rell|#dwsi ) |#dosei E*|#dwsh U 2*
24:31a #apostelei rell | #aposteli | #apostellei H 2 1071 | #apostellh Q

24:31b episunacousin rell | #episunacei 1375 1604 sy s b o3 mss Hil | #episunaci | * | #episunacousin Y M S U W f 3 13 69 28 157 700

26:7 #anakeimenou rell | #anakimenou |
26:14a #poreuqej rell | #poreuqij |
26:14b #arxiereij rell B c | #arxi+erij | #arxii+ereij B *
26:20 #anekeito rell | #anekito | #anekeitw 579
26:21 #eipen rell | #legi |
26:24 #upagei rell | #upagi |
26:35 #apoqanein rell | #apoqanin | #apoqanhn Q 2* 69
26:37 #lupeisqai rell | #lupisqe | #lupeisqe A 28 | #lupisqai W Q | #luphsqai 579
26:42 #parelqein rell | #parelqin | #parelqhn Q
26:54 #dei rell | #di | * | #edei C 047 f 3 28 1396 Or Cels II 10
26:58 #hkolouqei rell | #hkolouqi | #hkolough E S Q W 2 13 28 124 579 | #hkoloughs san 33
27:14 #qaumazein rell | #qaumazin |
27:24 #wfelei rell | #wfeli | #ofelei L 69
27:341 (om. L), 342 #piein rell | #pin | * | #pein D
27:43 #qelei rell | #qeli | #qelh F
27:63 #egeiromai rell | #egiromai | #egeirwmai E 579
27:8 #apaggeilai rell | #apagglai | #apagglai Q
28:20 #threin rell | #thrin |

4. i > ei

7:12 #umin rell | #umein |
8:34 #idontej rell | #eidontej |
9:2  #idwn rell | #idwn | #idon E 1346

16:12  apo | thj zumhj | twn artwn | B) 2a L 157 713
892 954 1241 1295 | f g l | aur vg sa bo geo | Or | f1 1 517 1424 1582 1675 | Or
apo thj zumhj | tou artou | rell | D Q 124
346 174 565 566 788 | a b d | f2 sya arm
apo thj zumhj twn #fareisaiwn | kai saddoukaiwn | *)
| #farisaiwn 579 | 33

21:2  #katenanti B C D L Q f13 28 33 157 700 788 1346 NA27
| #katenantei | | #apenanti rell | #katenanth L | #apenti D

26:34  #nukti rell | #nuktei D

28:6  #idete rell | #eidete | | #eidetai D W | #om. 124* | #idetai 579 1071

5. SINGULAR READINGS WITH NON-SINGULAR ORTHOGRAPHIC CHANGES

5:13  #katapateisqai rell | #katapatisqe | | #katapatisqai W Q 1071 | #katapateisqe 579

10:16  #akeraioi rell | #akaireoi | | #akereoi L Q 124 579
| #akairaioi 33 1071

11:11  #eghgertai rell | #eghgerte | | #egeigertai M 2 33 124 1071 1424 | #aigeigert L

12:24  #ekballei rell | #ekballi | | #eballei D | #ekbali Q
| #ekbalei 1424

12:39  #doqhsetai rell | #doqhsete | | #dwqhsete L Q* | #dwqhsetai Q` 579 1071

12:42  #katakrinei rell | #katakri | | #katakreini D
| #katakrin L | #katakrinousin U 346 1346

13:4  #speirein rell (om. C) | #spirin | | #speirin D E | #spirein W Q

13:18  #speirantoj B 13 33 1071 1346 NA27 | #spirantoj | *)
| #speirontoj rell | #spirontoj N | #sphrontoj Q

14:27  #fobeisqe rell | #fobisqe | | #fobeisqai C D P 2 28 157 579
| #fobsqe E* 565 1071 | #fobsqai W | #fwbeisqe Q

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16:1 (ephdeica K | deica 2); 24:1 #epideica rell |#epidice )
|#epideice L |#epidica Q

18:34 #orgisqeij rell |#orgisqij ) |#orgisqhj E* |#orghsqeij G 2
|#orgeisqeij W |#orghsqueij Q* |#orghsqij Q^ |#orghsqj 579

20:10 #pleion B C* L N Z f^113 124 579 788 1346 NA^27 |#pliona )
|#pleiona rell |#pleiw D |#plion W Q |#pleiwna 1071 |#plewn Or Semel Matt.XV.30

21:3 #apostelei B D M 69 157 700 1582* NA^27 |#aposteli )
|#apostellei rell |#apostelli Q |#apostele 349 1293 (1424) 1675

21:41 #ekdwsetai rell |#ekdwsete ) |#ekdwsei C |#ekdosetai f^13 2 118 157 565 788 1346 1424 |#ekdosete 1346

22:18 #peirazete rell |#pirazete ) |#peirazetai D L W D 13 33
579 1071 |#pirazetai Q |#phrazetai 2*

23:13 #kleiete rell |#kliete ) |#kleietai D L 2 13 |#klietai W
|#kliestai Q

26:38 #grhgoreite rell |#grhgorite ) |#grhgoreitai D 700
|#grgorite Q |#grhgrohte 2

27:12 #kathgoreisqai rell |#kathgorisqe ) |#kathgorisqai W
|#kategorieq Q |#kathgoreisqe 1346

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APPENDIX EIGHTEEN: ITACISMS IN VATICANUS IN MATTHEW

1. i > ei

1:6 tou #Ouriou rell|#Oureiou P1 B|#riou L|#Oriou 124
1:25 #eginwsken rell|#egnw D|#geinwsken B


3:7; 5:20 (Farisewa Q |Farhsaiwn 2*); 16:6; 22:41 (Farisewn ])
#Farisaiwn rell|#Farisaiwn B

3:10 #acinh rell|#aceinh B|#achnh 28
3:12 #siton rell|#seiton B|#suton 788c

4:12 #Galilaijan rell|#Galilaijan B
4:15 #Galilaija rell|#Galilaija B|#Galilaijan D* L|#Galilaijan f13

4:23 #Galilaija *) C NA27|#Galilaija B|#Galilaijan rell
7:2 #krinete rell|#kreinete B
8:15 #diekhonei rell|#diekonei B*

8:26 #epetimhsen rell|#epetimhsen B|#epetimhse K U 13 118 157 700c 788|#epetimhsen L|#epetimhse 1071

8:28 #lian rell|#leian B

9:11, 14; 12:2, 24; 15:1, 2; 16:1; 19:3 (Fariseoi ]); 21:45; 22:15 (Fariseoi )); 41; 23:2 (Fariseoi )); 13, 15, 23, 25 (Fariseoi ); 27 (Fariseoi )); 29 (Fariseoi *) 27:62 #Farisaioi rell|#Farisaioi B

9:30 #enebpimhsato rell|#enebrimhqh ) f1 NA27|#enebreimhqh B*

10:28 #apoktenontwn ) C DW Q 33 700* NA27|#apoktenontwn rell}
#apokteinontwn B

10:42 #mikrwn rell|#elaxistwn D|#meikrwn B

11:4 #Iwannh rell|#Iwanei B*|#Iwanh B2|#Iwannei D WD |
#Iwannhn E

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11:19 #esqiwn rell|#esqeien B
12:20a #suntetreimmenon rell D⁰⁸|#suntetreimmenon B|#om. D*
12:20b #nikoj rell|#neikoj B
13:21 #qliyewj rell|#gleiyewj B|#gleiyaiwj D
13:25, 26, 27, 29, 30, 36, 38, 40 #:zizania rell|#zeizania B
15:27a #esqiei rell|#esqiousin D|#esqiei B
15:27b #yxiwn rell|#yeixiwn B|#yuxiwn 565 1071|#yeixwn D
17:15 #piptei rell|#peiptei B
19:13 oi de maqhtai #epetimhsan ) L M W M⁰¹³ 33 pc NA²⁷
|#epeteimhsan B|#epetimwn C 66 it vg
23:26 #Farisaie rell|#Fareisaioie C*|#Fareisaie B
23:34 #mastiwgsete rell|#masteigwsete B
24:29 thn #qliyin rell|#qleiyein D|#qleiyin B
25:44 #dihkonhsamen soi rell|#dhakonhsamen or diakon. A*⁷ⁱ
|#hdihkonhsamen )|#diekonhsamen B*(D?) |#dihkonisamen 565
26:7 #barutimou rell|#polutimou ) A L M Q P 33 157 565 1424 pc
|#baruteimou B|#poluteimou D|#barutumou K
25:62 ouden #apokrinh rell(-)* 243 983 1689 (183)|#apokreinh B
|#apokrinei H 28 517
27:9a tou #tetimhmenou rell|#temeimenou D |#teteimhmenou B
27:9b on #etimhsanto rell|#eteimhsanto B
27:46¹, 46² #:hli rell (157)|#elwi ) 33|#elwei B|#hlei D E D Q S F
090 1 1582 1604 |#heloi vg⁶⁶ cop aeth |#heli it vg⁶⁶ arm geo Clem Cyp Aug |om.
sy²⁶,pesh.hier
28:7, 10; 28:16 thn #Galilaian rell|#Galeilaian B

2. SINGULAR READINGS WITH NON-SINGULAR ORTHOGRAPHIC EXCHANGES
24:32  #ginwskete rel|#geinwskete B* |#ginwsketai L Q 2* 579
|#gignwsketai W|#geinwsketai B^2 D G 348 1187 al.

24:44  #ginesqe rel|#geinesqe B|#geinesqai D|#ginesqai W Q
2* 28 579
APPENDIX NINETEEN: ITACISMS IN EPHRAEMI IN MATTHEW

1. ai > e
10:16 #peristerai ren|#peristaire C

2. e > ai
7:7 #aiteite ren|#aiteitai C|#aitite NWQ 579
10:16 #peristerai ren|#peristaire C

3. ei > i
4:9 #proskunhshj ren|#proskunhjej C|#proskunhseij ELD S
2 253 346 692 788* 1241 1346 1424 /47 /183 al. mu.
28:11 #proskunhseij ren|#proskunhshj ) LP 28|#proskunhjej C
17:20 #ereite ren|#erite C|#ereitai W2*

4. i > ei
3:11 #eimi ren|#eimei C|#eimh L 1346
4:8 #deiknusin ren|#diknueij ) |#diknusein C|#edeicen D 372
|#diknusin PWD Q
13:15 kai th kardia #sunwsin ren|#suniwsw 2 33 1071
|#suneiwsin C
13:23 #sunieij ) BDQ NA27|#suneiwn C|#suniwn ren
14:8 #probibasqisa ren|#probibasqisa ) 788
|#probibasqisa C|#probibasqhsa E*Q 13 2* 579|#probhbasqisa
K|#probhbasqhsa L2* 1346
15:10 #siniete ren|#suneiote C|#sunietai W2* 579|#sunete
1424
22:19 #epideicate ren|#epidicate ) WQ|#epeideicate C
|#upodeicate S 28 71 349 399* 700 1187
23:26 #Farisaie ren|#Farisaioie C*|#Farisaie B
24:9 ej #qliyin kai ren|#qleiyin BD|#qliyij 157|#qliyeij
L 047 f1 1071 1582 plu syphmg Orint|#qliyein C

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5. **Singular Readings with Non-Singular Orthographic Changes**

23:31  #martureite \textit{rell} | #marturite \textit{Q} | #martureitai \textit{C} | #marturitai \textit{W} | #marturhte \textit{579}

24:9  #qliyin \textit{rell} | #qliyin \textit{B} | #qliyein \textit{C} | #qliyein \textit{D} | #qliyei \textit{L 047 f 1427 pler} | #qlihyin \textit{2} | #qliyij \textit{157}
APPENDIX TWENTY: ITACISMS IN CODEX D IN MATTHEW

1. ai > e

1:23  #tecetai rell|#tecete D
2:23  #Nazwraioj rell|#Nazwreoj DW
5:10  (estin rell|erit d) 16:192, 22; 19:27 (estin 251); 22:28 #estai rell
     |#este D
9:2   #afientai ) B NA²⁷|#afewntai rell|#afionte D
21:37 #entraphsontai rell|#entraphsonte D|#entrapeisontai 2*
     |#entraphswntai 579

2. e > ai

2:8b  #ecetasate rell|#ecetasatai D
2:8d  #apaggeilate rell|#anaggeilate 124|#epaggeilatai D*
     |#apaggeilatai D⁸
2:16a en #bhqleem rell|#bleem C|#beqleaim D*|#bhqleem D⁹
     |#bqleem LW 349 1071
6:19  #qhsaurizete rell|#qhsaurisetai D
12:1  #esqiein rell|#aisqiein D|#esqeiein 1071
13:21 #qliyewj rell|#gleiyewj B|#qleiyaiwj D
14:21 #esqiontej rell|#aisqiwntej D*|#aisqiontej D⁶
     |#esqiwntej 579
15:38 #esqiontej rell|#aisqiontej D
16:21 #arxierewn rell|#arxeieraion D
21:2  #agagete rell|#agete B 56 58|#agetai D|#agagetai W
21:31 #prwtoj rell|#usteroj B|#aisxatoj D|#esxatoj Q f¹³ 700
     788 pc
21:32 #episteusate rell|#episteusatai D|#aipisteusatai L
     |#episteisan 1424
24:42 #oidate rell|#oidetai D
25:28 #arate rell|#aratai D

25:35 #epotisate rell|#epoteisatai D|#epothes D Q 2 3 579 1346 1424

25:401, 402 #epo.hsate rell|#epo.hsatai D

26:49; 27:29 #xaire rell|#xaira D

26:50 #etaire rell|#eterai D

27:64 #keleuson rell|#kaileuson D

27:64 #esxath rell|#aisxath D|#sxath C|esxati 2*

28:9 #xainte rell|#xairaitai D|#xairetai W Q 2*

3. ei > i

5:33 #epiorkheij rell|#efiorkheitij )|#epeior.kheij D
|#epeirkiseij 118|#epeirkishj 1346

6:12 #ofeilhmata rell|#ofilemata D|#ofelhmeta KL

9:3 #blasfhmei rell|#blasfhmi D|#blasfhmh L

9:19 #hkoloughsen rell|#hkoloug.) #hkoluqei ) C 21 33 399 1396 1604
|#hkoluq D|#hkoluqhsan E M 4 273 471 713 l49 l184

14:29 #pereipathsen rell|#peripathsen D D d e vg

16:21 #arxierewn rell|#arxeieraiwn D

17:12/13 #pasxein rell|#pasxin D

18:33 #edei rell|#edi D

21:34 #labein rell|#labon )|#labin D

23:27 #gemousin rell|#gemi D (Cle282 Cyril335 Iri250)

24:48 #xronizei rell|#xronizi D|#xronhzei 2*

25:41 #erei rell|#eri D

4. i > ei

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2:13 (om. syc. s. pesch), 11:8; 12:42 #idou rell | #eidou D

3:3 #tribouj rell | #treibouj D

3:4 #dermatinhn rell | #dermateinhn D

4:6; 5:23; 13:5; 26:39 #epi rell | #epei D

4:16a $skotia $th B $th W
#skotei rell | #skoti C D 2* 565 #skoth Q
th skoteia D

4:16f #skia qanatou rell D B #sheia D* #skha L

4:19 #opisw rell | #opeisw D

5:16 #idwsin rell | #eidwsin D | #idosin 1071 | #idwsi 1346

5:17 #nomishte rell | #nomeishte D | #nomhshte L Q 124 2 28 788 1346
| #nomishtai W D 157 | #nomhshtai 118* | #nomizhte 346

5:18, 22, 28, 32, 34, 39, 44; 6:1, 5, 14, 16, 19, 20; 9:29; 10:15, 20, 23 (umhn 1071),
27, 42; 11:9, 11, 17, 21, 221, 222 (soi M om. 1346), 24; 12:6, 31, 36; 13:11, 17;
15:15; 16:28 (umhn 579); 17:12, 201, 202; 18:3, 10, 12, 13, 18, 19, 35; 19:8, 9, 23,
24, 28; 20:4, 261, 262, 27, 32; 21:21, 24, 27, 31, 43; 22:31, 42; 23:9, 13, 15, 16, 23,
25a, 27, 29, 36, 39; 24:23, 25, 26, 34, 47; 25:12, 34, 40, 45; 26:13, 15, 21, 29, 64, 66;
27:17, 21 (umhn E*); 28:7 (om. P*), 20 (hmin 579) #umin rell | #umein D

5:25 #isqi rell | #isqei D | #isqh Q

5:25 #antidikoj rell | #antideikoj D | #anthdikoj L

5:36; 17:41, 42 (mia Q), 43, 19:5; 21:19; 28:1 #mian rell | #meian D

5:40 #imation rell | #eimation D | #hitation Q 2

5:42 #aitounti rell | #aitountei D

5:44 eulogeite touj katarwmenoj #umaj LW D Q PS M f13 pler om.) B f1 pler NA27 | #umein D* | #umin 118

5:44 #misousin M K L M U W pler (om.) B 1071 pler NA27 | #meissousin D | #mhsousin L | #mhsountaj 2* | #misountaj 1582c

5:46 #misqon rell | #meisqon D | #misqhn D
6:3; 27:29 (dexian M K M U W G D P 064 plu) #decia rell #deceia D

6:11, 12; 13:36 (hmhn L); 15:33; 20:12; 21:25; 22:25 (emin Q); 24:2, 3; 25:8 (umin 157), 11 (umin 1346); 26:63, 68 #hmin rell #hmein D

6:16 #upokritai rell #upokreitai D #upokrite L

9:6 #amartiaj rell #amarteiaj D

9:8, 11; 27:54 #idontej rell #eidontej D

9:16a #imatiw rell #eimatiw D #hmatiw L 2

9:16b #imatiou rell #eimateiou D #hmatiou 2

9:16c #sxisma rell #sxeisma D #sxima K

9:22 (idon Q | om. sy"); 21:19 #idwn rell #eidwn D

9:35 #malakian rell #malakeian D #malakhan 2*

10:6; 15:24 #Israhl rell #Eisrahl D

10:8 leprouj #kaqarizete rell () P W D Q 2* 579) – 1424* #kaqareisate D

10:15 #mastigwsousin rell #masteigwsousin D #misthgwsousin E L 2*

10:42 #potish rell #poteish D #poteisi L 1071 1424 #poteisi D 13 124 #potisei 2 33* 346 1346 /53 /184

11:22 #krisewj rell #kreisewj D #krhsewj 2*

11:25 (apokriqi ) | apokriqij 579); 13:37; 14:28 (apokriqi ) | apokriqei Q | om. Sy"); 15:13 (apokriqi ) | apokrhqij Q); 21:24, 29, 30 (apokriqi ) c | apekrigh W* | apekrigij W c | apokfiqij 579 | apfhqe Y 118 157); 22:29 (apokriqi ) ); 24:2 (om. C M W pler); 25:40 #apokriqei rell #apokreigeij D

11:27 #epiginwskei rell #epiginwski | #ginwski C #epigeinwskei D #epigignwskei W

12:5 #iereij rell #ieriij | #eiereij D #ereij Q*
12:41 #Nineuitai B C L W D Q NA^27|#Nineueite ) | #Neineuetai D* | #Neineuetai D^* | #Nhneuitai G | #Nineuitai rell

12:42 #katakrinei rell|#katakri | #katakreini D | #katakrinh L | #katakreinousin U 346 1346

12:43 #euriskei rell|#eureiskei D | #euriskon 700

13:47 #palin rell|#palein D

13:54 #sofia rell|#sofeia D | #sofi F* | #swfia L

14:4 #genesioij ) B L NA^27 | #genesiwn rell | #genesioij D | #genesion 13 124 788 1346

14:13 #idian rell | #eidian D | #hdian L 579

14:15 #oyiaj rell | #oyeiaj D

15:5 #timhsei B C N W D Q P^2 S W 047 | 13 124 543 565 788 1071 1295 1346 1582* NA^27 | #timhsh rell | #teimhsei D | #thmhsh E* K | #thmhsei E^2* | #timisei Q | #thmisei 579

15:8 #tima rell | #teima D | #thma L 2 | #om. W

15:17 #koilian rell | #koileian D

15:20 #aniptoij rell | #aneiptoij D

16:2 #oyiaj rell | #oyeiaj D

16:3 #prwi rell | #prwei D | #prwiaj E M^* 33 71 213 235 473 477 485 655 1071 1207 1223 1365 1396 1574 | #proi Q* 1424

16:3 #diakrinein rell | #diakreinein D | #diakrinhn Q

16:22 #pitiman pler NA^27 | # epiteiman D (it)

16:24 #tij rell | #teij D | #thj L | #ostij 1071

16:28 #idwsin rell | #eidwsin D | #idysi Y K L M S U W f^1 28 118 157 700 1071

17:2a (hmatia 2*); 21:7 (imati K*), 8 (hmatia 2*) #imatia rell | #eimateia D

17:2a (hmatia 2*); 21:7 (imati K*), 8 (hmatia 2*); 27:35 (eimatia A) #imatia rell | #eimateia D
17:2b to foj *rell*
    x\textit{iwn}  it vg sy\textit{ra} \textit{aeth arm} \textit{cd} \textit{bo} \textit{Hil} pc |*xeiwn D

17:24\textsuperscript{2} ta *\textit{didraxma} \textit{rell} \textit{ca} |*\textit{didragma} ML(W) 118 f 13 28
157 565 700 1071 |*\textit{didraxmata} 579 |*\textit{didraxmon} 1093 |*\textit{tributum a d e f f} \textit{ff}\textsuperscript{3}
*\textit{vg} \textit{(pler)} \textit{aeth} |*\textit{didgrama} \textit{ue} \textit{l censum b} |*\textit{didgramam} \textit{g}\textsuperscript{1}
\textit{deidragma} D |*\textit{didraca} \textit{mae bo}
to didraxmon Cyr\textsuperscript{4,791}

17:27 *\textit{skandaliswmen} \textit{rell} |*\textit{skandalizwmen} \textit{L Z}
|*\textit{skandaliswmen} D |*\textit{skandalisomen} 28 |*\textit{skandalhswmen} 2 579 1424

18:6 *\textit{skandalish} \textit{rell} |*\textit{skandaleish} D |*\textit{skandalhsh} E 1346
|*\textit{skandalhsei} L 579 |*\textit{skandalisei} H Q 2* 1071

18:16; 26:61 *\textit{triwn} \textit{rell} |*\textit{treiwn D}

18:17 *\textit{ekklhsia} \textit{rell} |*\textit{ekklhseia} D |*\textit{eklhdsia} HK

18:17 *\textit{ekklhsiaj} \textit{rell} |*\textit{ekklhseiaj} D |*\textit{ekklhsia} 472 478 565 1675
\textit{l184}

19:6; 24:41\textsuperscript{1}, 41\textsuperscript{2} *\textit{mia} \textit{rell} |*\textit{meia D}

19:7 *\textit{apostasiou} \textit{rell} |*\textit{apostaseiou} D

19:10 *\textit{aitia} \textit{rell} |*\textit{etioj} P\textsuperscript{25} |*\textit{aiteia} D |*\textit{aitha L}

19:19 *\textit{plhsion} \textit{rell} |*\textit{plhseion D} |*\textit{plhsiwn} 579

19:28 *\textit{paliggenesia} \textit{rell} |*\textit{palingenesia} \textit{B} |*\textit{CEMLWZD} Q \textit{f}\textsuperscript{13}
2 33 579 1071 |*\textit{palingenesia} D |*\textit{pahngenesia} Q
|*\textit{pahngenesis} S

20:1 *\textit{misqwsasqai} \textit{rell} |*\textit{misqwsasqei} |*\textit{meisqwsasqai} D
|*\textit{mhsqwsasqai} 2*

20:7 *\textit{emisqwsato} \textit{rell} |*\textit{emeisqwsato} D* |*\textit{emisqwsatw} Q

20:13 *\textit{apokriqij} \textit{rell} |*\textit{apokreiqij} D

20:18 *\textit{katakrinousin} \textit{rell} |*\textit{katakreinousin} D

20:19 *\textit{mastigwsai} \textit{rell} |*\textit{masteigwsai} D |*\textit{masthgwai} M 2* 1071

20:22a *\textit{piein} \textit{rell} |*\textit{peiein D} |*\textit{pin} W |*\textit{poiein} \textit{f}\textsuperscript{13}

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23:13 (afietai W Q 579 | afhetai 2); 24:40 (afiete ) 28, 41 (afiete ) 28) #afiete rell | #afeietai D

23:25c arpaghj kai #akrasiaj rell | #akraseiaj D | #adikiaj C E F G H K S U V W 28 157 579 700 pm sy p e n cod Bas eth 236 cod Chro mo 5 Op pc | #akasaqarsiaj O S 66 71 1295 1515 844* Cl | #pleoneciaj M 1093 Chr monf Dam par 517 | #akrasiaj adikeiaj W | #ponhriaj 999 | #intemperantia lat | #intemperantiae d | #iniquitate r² sy pesh | #incontinencia e r¹ | #intustitia f | #immunditia ff¹ g l² m aur vg sah sy a bo geo | #iniquitate auaritia aeth | #intemperantia et iniquitate sy

23:27 #akaqarsiaj rell | #akaqarseiaj D

23:28 #anomiaj rell | #anomeiaj D

23:37 #nossia rell | #noseia D | #nosia E* H Q P 565* 579 1424

24:15 #idhte rell | #eidhte D | #idhtai W | #idite 579

24:15 #anaginwskwn rell | #anageinwskwn D | #anagignwskwn W | #anaginoskwn Q | #anaginwskon 118 565

24:18 #imation rell | #eimateion D

24:27, 37, 39 #parousia rell | #parouseia D

24:29 thn #qliyin rell | #qleiyein D | #qleiyin B

24:38a #axri rell | #axrei D | #axrij f¹³ 69 124 543 788 1346 | #axi Q*

24:38b gamountej kai #gamizonteaj ) 33 1346 1355 1396 NA²⁷ | #gamiskonteaj B 1675 | #ekgamizonteaj rell | #gameizonteaj D | #ekgamiskonteaj W 517 1424 | #ekgameizonteaj D | #ekgamhzonteaj Q | #eggamizonteaj S 047 13 124 543 174 230 348 788 826 828 892 983 1093 1241 1346 1473 1515 1689

24:42a #klinhj rell | #kleinhj D | #klhnjh 1346

24:42b #miaj rell | #meiaj D

24:43 #oikian rell | #oikeian D | #oikon L W

25:25 #ide rell | #eidou D
25:33 #erifia rell | #erifeia D

25:35 #epotisate rell | #epoteisatai D | #epothsate L U D Q 2 33 579 1346 1424

25:37 #diywnta rell | #deiywnta D

25:42 #epotisate rell | #epoteisate D | #epothsate E L Q 2 33 579 1071 1424 | #epotisatai W

25:44 #diywnta rell | #deiywnta D | #dhywnta 579 | #diyonta E* K

26:3 #arxiereij rell | #arxeiereij D

26:7 #barutimou rell | #polutimou A L M Q P 33 157 565 1424 pc | #baruteimou B | #poluteimou D | #barutumou K

26:27 #piete rell | #peietai D | #pietai W 579

26:29a #arti rell | #artei D

26:29b #basileia rell | #baseileia D

26:40 #isxusate rell | #isxusaj A 1396 | #eisxusatai D | #isxusatai L

26:51 #wtion rell | #wteion D | #otion D

26:58 #idein rell | #eidein D

26:59 ezhtoun #yeudomarturian rell | #yeudomarturian B* | #yeudomartureian D

26:65 #imatia rell | #eimatia D | #hmatia 2*

26:67 #erapisan rell | #eripisan W | #erapizon 157 | #errapisan M f1 13 1582 22 543 33 565 700 892 al.
#erapisan auton G f1 1 579 700 1071 1241 1295 1582 1604 2145 fff1 g(2) i q aur vg (pler) | #erappisan F | #erapeisan D

27:28 auton rell

auton ta imatia autou 33 pc sy hmg sa ms mae bo ms
auton imation porfuroun$ 157 | $kai 157 a b c d fff2 h
(q) gat mm (Oint sy)$
auton eimation porfuroun kai D

27:48 #epotisen rell | #epoteizen D | #epothzen W 579
5. SINGULAR READINGS WITH NON-SINGULAR ORTHOGRAPHIC EXCHANGES

16:22 #ilewj rell | #eilewj ) B W Q | #eileoj D* | #ileoj F S 13 124 788

17:27 #agkiston rell | #ankiston D | #agkhstrom L | #aggiston Q S W 2* | #ankustrou 2^2

18:28 #epnigen rell | #epneige B | #epneigen D | #epnige H Y U 13 118 157 700 788 1346 | #epnhgen K W 2* | #epnhge 28 1071

23:27 #fainontai rell | #fenonte ) | #fainete D

23:28 #fainesqe rell | #fenesqe ) 2* | #fainesqai C E W Q 13 33 579 | #fenesqai D

24:9 #qliyin rell | #qleiyin B | #qliyein C | #qleiyein D | #qliyeij L 047 f^1 4 273 pler | #qlhyin 2 | #qliyij 157

24:44 #ginesqe rell | #geinesqe B | #geinesqai D | #ginesqai W Q 2* 28 579

27:64 #xeirwn rell | #xeiron ) S F 28 33 69 245 565 579 1424 | #xeirw D | #xerw L | #meizwn 247

28:5 #zhteite rell | #zhteitai D | #zhtitai W Q | #zhtite 2 | #zhthte 565
APPENDIX TWENTY-ONE: ITACISMS IN WASHINGTONIANUS IN MATTHEW

1. ai > e

6:17  #niyai rell|#niye W

10:2, 26:37  #Zebedaiou rell(|#Zebedeou D|#Zebedeou ) L)|#Zebaideou W

13:2  #aigialon rell|#egeialon W

13:14  #anaplhroutai rell|#plhrwqhsetai D 7 517 954 1424 1675 |#anaplhroute W*|#anaplhrountai Q 579|#plhroutai 1485 1582*

13:48  #aigialon rell|#agialon B*|#egialon W

16:1  #Saddoukaioi rell|#Sadoukaioi L Y* Q*|#Saddoukeoi W

16:6 (–U 157 haplography), 11, 12 (-579 f1) #Saddoukaiwn rell |#Saddoukewn W

16:13  #Kaisareiaj B F G plu NA27|#Kaisariaj ) C D L plu |#Kesariaj W

17:9  #katabainontwn rell|#katabainonteij D d sycp |#katabenontwn W|#katabantwn 655

25:10  #agorasai rell|#agorase W|#agwrasai 579

26:35  #aparnhsomai rell|#aparnhswmai A M K U P 1582 118 157 1071 |#arnhsomai H|#aparnhsoi W

26:56  #maqhtai rell|#maqhte W

26:75  #fwnhsai rell exc.f1|#fwnhse W

27:20  #aithswntai rell|#aithsontai E H W 2 1071 1346 1424 |#ethswntai W|#aitisontai 13

27:42  #dunatai rell|#dunate W

27:42  #swsai rell|#swse W

2. e > ai

5:44  #poieite rell|#poleitai W|#poihte KL2*
6:16  #nhsteuhte rell | #nhsteuhtai W | #nhsteuete S 348 | 47 | #nhsteuete 2*

6:15  #afhte rell | #afhtai W

6:33  #zhteite rell | #zhtite N | #zhteitai W | #zhthte Q

6:34  #merimnhshte rell | #merimnhshte E W 2 | #merhmnsite L | #merimnhshhtai W | #merhmnhhse W | #merimnhshtai 1071

7:23  #apoxwreite rell | #apoxorhte 2* | #apoxwritai W | #apoxwrite D | #anaxwrite Q | #anaxwreite $^{13}$ 788

10:8  #dote rell | #dwte G L 2 13 1346 | #dotai W

10:11 #meinate rell | #meinate ) N | #meinatai W | #mhnate Q 118 | #menete 28

10:19 #merimnhshte rell | #merimnhshte B* | #merimnhshhtai W | #merimnhshte G Q 253 | 54 | #merimnhhte | #merimnhsite 1424

14:27 #fobeisqe rell | #fobisqe ) | #fobisqai C D P 2 28 157 579 | #fobhsqe E* 565 1071 | #fobisqai W | #fbbeisqe Q

17:7  #egerqhte rell | #egeiresqai D 133 | #egerghtai W

17:9  #eiphtai rell | #eiphtai W | #eipeite 1071

18:10 #orate rell | #oratai W

18:35 #afhte rell | #afhtai W | #afeite 579

21:2  #poreuesqe ) B L Q $^{f1}$ 33 157 788 1346 | 1424 NA$^{27}$ | #poreughte rell | #poreughai W | #poreuesqai 13

21:2  #agagete rell | #agete B 56 58 | #agetai D | #agagetai W

21:21 #exhte rell | #exeite E 2 579 1071 | #exhtai W

21:21 #eiphtai rell | #eiphtai W

21:24 #eiphtai rell | #eiphtai W | #eipeite 1071

21:25 #episteusate rell | #aipisteusate L | #episteusatai W

23:3  eipwsin umin #poieite rell (D) | #poieitsate ) B L Q 124 NA$^{27}$ | #poiete F K Y (G) 2 | #poietai W | #poieiin (G) $^{f1}$ 118 700 | #poihte S 565 | #poihtai 579

296
23:14 om. verse B D L Q pler NA27 |#katesqiete rell |#kataisqiete W |#katesqiete 13 579

23:39 #eiphte rell |#eiphtai W |#ipeite 13

24:2 #blepete rell |#blepetai W

24:15 #idhte rell |#eidhte D |#idhtai W |#idite 579

25:42 #epotisate rell |#epoteisate D |#epothesate ELQ 2* 33 579 1071 1424 |#epotisatai W

3. ei > i

1:21 #kaleseij rell |#kalesei L* |#kalesij W

2:4 (grammathj S*); 15:1 (gramateij Q); 17:10; 23:2 #grammateij rell |#grammatij W

5:43 #agaphseij rell |#agaphsj W |#agaphshj 2* 788

9:26 #ekeinhn rell |#ekinhn W

11:11#meizwn rell |#mizwn ) N Q |#mizon W |#meizon 565 892

11:22 #Seidwni rell |#Sosomni N |#Sidonei W

12:40 #treij rell |#trij W

13:34 #elalei rell |#elalhsen )* D 1675 sah |#elalh EMG 2 565 579 |#elali W |#hlalh Q

16:23 #froneij rell |#fronij W |#efrwnesaj Q

17:4 #Mwusei rell |#Mwsh uel Mwsei CEFpc 700 2 33 MLMUQ P e f 13
157 1071 579 |#Mwush LQ P2 892 |#Mwusi W

19:19 #agaphseij rell |#agaphsj W |#agaphsej Q* |#agaphshj 579

20:22 dunasqe #piein rell |#peiein D |#pin W |#poiein f 13

25:26 #hdeij rell |#hdij W |#idhj 69 |#hdhj 1424

25:27 #balein rell |#balin W |#katabalein 517 1424 |#labein 697

26:41 #grhgorite rell |#egrhgorite P 37 |#grhgoraitai DL 579 |#grhgorite W |#grhgorhte Q 69

27:4b eipan L f 13 33 788 1346 NA27 |#eipon rell |#i(pon) W *
4. i >eι

1:5  #Iesai plu NA\textsuperscript{27} | #Eiessai W

2:6  #elaxisth rell | #elaxeisth W

2:13 #isqi rell | #eisqeι W | #isqeι 2*

3:4  #meli rell | #melei W

5:1  #kaqisantoj rell | #kaqesantoj W

5:15 #oikia rell | #okeia W

6:26 #oux rell | #ouxeι W | #ouxi Q ou pollw 28

6:27 #hlikian rell | #hlikeian W

6:34 #kakia rell | #kakeia W

7:14 #oligoi rell | #oleigoi W

7:25 #oikia rell | #okeia W

#eimi rell | #eimeι W

8:11  #anaklighsontai rell | #anaklhqhsontai V 13 251 252 471 485 517 543 al. | #anakleighsontai W

8:16 #oyiaj rell | #oyeiaj W

9:37 #oligoi rell | #oleigoi W

10:34 #nomishte rell | #nomishtai ) D D | #nomhseite L #nomeishtai W | #nomhshte Q 2 28 788 1346

11:22  #Seidwni rell | #Sosomni N | #Sidonei W

13:2  #aigialon rell | #egeialon W

13:48 #kaqisantej rell | #kaqhsantej L Q W 2* 28 1071 1346 | #kaqesantej W

14:11 #pinaki rell | #pinakei W | #pinakh 2*
14:23 #idian rell|#eidian W|#hdian 2*

18:34 #orgisqeij rell|#orgisqij ) |#orgisqij E*|#orghsqeij G 2|#orgeisqeij W|#orghsqij Q*|#orghsqij Q*|#orghsqij 579

20:1 #prwi rell|#prwei W

21:7 #epekaqisen B C F M S U V X Z vid G D f^{13} pler it^{pler} sy^{utr.eu} sa pc Or pc NA^{27} |#ekaqisan )* |#epekaqisan )* 4 16 245 291 892 |#ekaqhto D 700 |#epakeqhsen H 118 1071 |#ekaqhsen K Q |#epekaqhsan L 579 |#epekaqhsen N Y P S 1241 |#ekaeqisen W|#epekaqise 69

21:34 #hggisen rell|#hgeisan W|#hghisen Q

22:14 #oligos rell|#oleigoi W

23:14 om. vcrsc ) B D L Q pler NA^{27} |#katesqiete rell|#kataisqietai W|#katesqietai 13 579

23:15 #upokritai rell|#upokreitai W|#oipokritai 579

24:33 #idhte rell|#eidhtai W|#idhtai Q|#hdhte 1424

25:22 (idou D 2145 it^{pler} vg^{pler} VSS rell), 25 (eidou D VSS pler | o de 1515); 26:65 (idou Q 157) #ide rell|#eide W

25:23 #oliga rell|#olhga L|#oleiga W

25:26 oti $ qerizw rell|$egw anqrwpoj austroj eimei W(sy^{b(1,MS)} sah^{1(1,MS)})

26:67 #erapisan$ rell|#erapeisan auton D|#eripisan W|#erappisan auton F|#errapisan M f^{113} 1582 22 543 33 565 700 892 al. |#erapizon 157 |#sauton G f^{1} 1 579 700 1071 1241 1295 1582 1604 2145 f^{1} ff^{1} g^{1(2)} i q aur vg (pler)

27:1 #prwiaj rell|#prweiaj W|#proiaj 2

27:2 #hgemoni rell|#hgemonei W|#hgemwnh 124 788|#hgemwni 1424

5. oι > u

7:7 #anoighsetai rell|#anughsetai W|#aagisetai 2

6. SINGULAR READINGS WITH NON-SINGULAR ORTHOGRAPHIC EXCHANGES
5:44  exgrouj umwn$) B 1 1582* NA 27 | $eulogeite (rell) | $euloghte L Q 2* | $eulogeitai W | $eulogite 2c | $eulogitai 1071

6:31  #merimnhshte rell | #merimnhsete L* | #merimnhshti W | #merimnhshe D | #merimnishti Q | #merimnhsete 118 209

7:6  #balhte rell | #baleite E | #ballete L | #balhtai W | #baletai 2* | om. 13 | #balhste 473 | #balete 1424

9:4  #engumeisqe rell | #engumeisqai D 13 33 157 1071 | #engumisqe N | #engumisqai W

10:14  #ektinacate rell | #ekteinacate D G L D 13 28 33 565 788 | #ektinacatai W | #ektinaca Y* | #ekthnacate Q 2 | #ekteinacate 124 1071 1346 | #ekteinacatai 1424

10:19  #lalhshte rell | #lalhsete E S U P W 157° 700 1071 1582c | #lalhsetai M 579 | #lalhshtai W | #lalhsite D

10:27  #khrucate rell | #khrussetai D Q | #kairuchte E* | #khrughsete L | #khrucatai W

18:3  #genhsqe rell | #genesqe L | #genesqai W | #ghnesqai 13 2* | #genhsesqai 579

20:19  #empaicai rell | #empece ) | #empecai C D 2* 28 33 565 1071 | #enpaicai D E | #enpecai W

23:13  #kleiete rell | #kleietai D L 2 13 | #kleietai W | #kleietai Q

23:31  #martureite rell | #marturite ) Q | #martureitai C | #marturitai W | #marturhtei 579

23:39  #idhte rell | #eidhte C M D | #idte E 2c | #idhtai W | #idetai 2* | #ideite 13

24:42  #grhgreite rell | #grhgorhtai L* | #grhgreitai L D 579 1071 | #grhgoritai W | #grhgorite Q

26:36  #Gegshmani ) L U P W 33 124 NA 27 | #Gesshmane i P 15 M D | #Gegshmane A B C pc | #Geqsamanei D | #Gedshmani W | #Gegshmane K | #Gqshmanh M* 1582c 118 2 157 1071 | #Gegshmanh M 22 | #Gqshmanh Q | #Geqsamanei S | #Gesshmane E G* H V W 124 461 pc | #Gessimani 124 | #Geshtmane 565 | #Gedshman 579 | #Gegsiman 700 1424

300
27:12 #kathgoreisqai rell | #kathgorisqe | #kathgorisqai W
| #kategoreisqe Q | #kathgoreisqe 1346
### APPENDIX TWENTY-TWO: SINGULAR OMISSIONS (-) AND ADDITIONS (+) OF WORDS

#### Table A22.1 Codex Sinaiticus

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1 In table A22.1, the citations in bold signify omissions/additions in the work of scribe D of Sinaiticus, otherwise, all citations reference omissions/additions in the work of scribe A of Sinaiticus.

#### Table A22.2 Codex Vaticanus

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1 In table A22.1, the citations in bold signify omissions/additions in the work of scribe D of Sinaiticus, otherwise, all citations reference omissions/additions in the work of scribe A of Sinaiticus.
### Table A22.4 Codex Bezae

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