# HISTORY OF THE PAULINE CORPUS: TEXTUAL ANALYSIS OF MSS. FROM THE SECOND TO THE FIFTH CENTURY

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ABSTRACT

"History of the Pauline Corpus: Textual Analysis of Mss. from the Second to the Fifth Century"

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The goal of this dissertation is to examine the texts of the majuscules and papyri of the Pauline corpus from P46 to Ephraemi-Rescriptus plus Claromontanus. The dissertation asks different questions of familiar material to arrive at distinctive insights. While the orientation and methodology of textual criticism are typically diachronic and evaluative, this project is synchronic and non-evaluative. Previous methods of comparison are often hindered by an indelicate linguistic methodological approach. Therefore, two distinct methodological changes are created. First, by adopting Systemic Functional Linguistic, the approach differentiates discrete linguistic elements to enable both the comparison and weighing of textual differences among the manuscripts. Second, using a synchronic orientation permits comparing texts without the bias of a base text. Both methodological changes enable new avenues for the measurement of textual transmission with a more accurate means of textual calculations.

The results indicate a textual rate of agreement for direct manuscript comparison ranging from ninety-four percent to over ninety-eight. When the textual variation is weighed rather than merely counted, over ninety-nine percent of the Pauline text is uniform among the early majuscules. The degree of textual uniformity and the lack of

patterns in variation serve to challenge previous research regarding text types, scribal alterations, and historical sources.

ACKNOWLEDGMENTS

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LIST OF ABBREVIATIONS

01	Codex Sinaticus
02	Codex Alexandrinus
03	Codex Vaticanus
04	Codex Ephraemi-Rescriptus
06	Codex Claromontanus
Add	Addition
Adj	Adjective
Adv	Adverb
ANTF	Arbeiten zur neutestamentlichen Textforschung
APF	*Archiv für Papyrusforschung*
AThR	*Anglican Theological Review*
art.	Article
BAR	*Biblical Archaeology Review*
BDAG	Bauer, Walter, et al. Greek-English Lexicon of the New Testament and Other Early Christian Literature. 3rd ed. Chicago: University of Chicago Press, 2000.
BDF	Blass, Friedrich, and Albert Debrunner. A Greek Grammar of the New Testament and Other Early Christian Literature. Translated and revised by Robert W. Funk. Chicago: University of Chicago Press, 1961.
Bib	*Biblica*
C	Clause
CC	Clause Component

CBET	Contributions to Biblical Exegesis and Theology
CBGM	Coherence-Based Genealogical Method
CC	Clause Complex
cj	Conjunction
ETL	*Ephemerides Theologicae Lovanienses*
G	Group
GOTR	*Greek Orthodox Theological Review*
GRBS	*Greek, Roman, and Byzantine Studies*
HBAI	*Hebrew Bible and Ancient Israel*
HTR	*Harvard Theological Review*
ind.	Indicative
inf.	Infinitive
INTF	Institut für neutestamentliche Textforschung
JAOS	*Journal of the American Oriental Society*
JBL	*Journal of Biblical Literature*
JETS	*Journal of the Evangelical Theological Society*
JSNTSup	Journal for the Study of the New Testament Supplement Series
JTS	*Journal of Theological Societies*
LBS	Linguistic Biblical Studies
LNTS	The Library of New Testament Studies
LSJM	Liddell, Henry George, et al. A Greek-English Lexicon. 9th ed. Oxford: Clarendon, 1996.
ms., mss.	Manuscript, Manuscripts
N	Noun

Neot	*Neotestamentica*
NIGTC	New International Greek Testament Commentary
NovTSup	Supplements to Novum Testamentum
NPNF[1]	Nicene and Post-Nicene Fathers, Series 1
NPNF[2]	Nicene and Post-Nicene Fathers, Series 2
NTC	Narrative Textual Criticism
NTS	*New Testament Studies*
NTTS	New Testament Tools and Studies
NTTSD	New Testament Tools, Studies, and Documents
Om	Omission
P	Predicator
pf.	Perfect tense-form
Ph	Phrase
Prep	Preposition
RCT	*Revista Catalana de Teologia*
SBL	Society of Biblical Literature
SD	Studies and Documents
SEÅ	*Svensk exegetisk årsbok*
SFL	Systemic Functional Linguistics
SNTSMS	Society for New Testament Studies Monograph Series
StPatr	Studia Patristica
Sub	Substitution
subj.	Subjunctive

TC	Textual Criticism
TCSt	Text-Critical Studies
TS	Texts and Studies
VT	*Vetus Testamentum*
VTSup	Supplements to Vetus Testamentum
W	Word
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
ZNW	*Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche*

INTRODUCTION

Underlying the discipline of textual criticism is the premise that a source text stands behind the mss. The primary goal—or at least the traditional goal—of a textual critic is to determine that original text. In other words, a textual critic performs a diachronic study to determine the fount from the material that has come down the river.

This project begins by dispensing with both the premise and the traditional orientation of TC work. Without the burden of being confined to traditional goals, the project is in a position to ask new questions and arrive at data in new ways. The project is analogous to a synchronic study in that it examines a specific period of time. I focus on all the Greek mss. from around the second to the fifth centuries of the Pauline corpus. By limiting the time period, the project is able to assess the trajectories of the text without being controlled by readings before or after the period under investigation.[1] Consequently, in a real sense, this project is not a work of TC, at least not in its traditional sense. Instead, this is a critical textual work that critically analyzes the texts in mss. for comparative purposes. The shift in orientation requires methodological changes that offer new research aims.

The methodology section notes the changes developed to address new questions. Stated more artfully, Zuntz indicates the two primary challenges that are addressed by the

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[1] For the importance on transmissional trajectories see Epp, "Decision Points," 296.

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methodology. First, how to make the unmanageable more manageable, and second, how to compare an egg, a grape, and a unicorn.[2] The outcome is a method of analyzing mss. comparatively to quantify textual differences in a discrete manner, delicately weigh textual differences, note textual trajectories, and track scribal patterns. The result of this project is an analysis of 167,000-word corpus that challenges previous research while also suggesting new projects for the future.

Chapter 1 highlights the history of TC to explain where the field is presently situated. The chapter indicates that the original text is and has been the primary aim of TC, which explains the orientation of the majority of the present works. Chapter 2 presents a survey of the major methodologies practiced in TC. The different methods are unique in their execution but have shared presuppositions about the nature and goals of TC. It is concluded that none of the methods are appropriate for the aims of this project.

Chapter 3 defines the research objectives of the project, suggests a new methodology that uses linguistics for textual comparison, and defines the different type of results. The method requires departing in various ways from traditional means and methods of TC. Chapter 4 offers a summary form of the comparative analysis that is recorded in detail in Appendix 1. The chapter offers percentages of agreement rates among the mss. examined. Chapter 5 is an analysis of the data offering insight into particular facets of textual variation and scribal behavior. One of the most important results is the observation that no patterns of variation are discernible. Scribal behavior is as inconsistent as human behavior.

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[2] Zuntz, *Text of the Epistles*, 58.

The last three chapters apply the results to previous research. In Chapter 6 the analysis of the data challenges propositions made by Kurt and Barbara Aland concerning text types and textual agreement rates. Chapter 7 is a survey of the practitioners and approaches to narrative textual criticism (NTC). The data from Appendix 2 are used to critique the theory of the NTC popularized by Bart Ehrman. Chapter 8 is the final and most distinct chapter. While the project is synchronic and fixated on the extant material, Chapter 8 proposes ways to use the synchronic data for diachronic purposes. The aim is to suggest appropriate ways to use the trajectories derived from the analysis of the earliest known period to hypothesize about the unknown.

CHAPTER 1:
NEW TESTAMENT TEXTUAL CRITICISM:
HISTORY AND HIGHLIGHTS

The following is a cursory historical survey covering the more significant figures and

developments in TC of the NT. The aim is to situate the present study within the stream

of research. It will serve as the background to the next section on contemporary methods.

Specifically, the historical background demonstrates how my project departs from the

traditional approach and goals of NT textual research.

History of Textual Criticism

Many tools do not require an understanding of their history in order to use them

functionally. Knowing the history of the hammer is unnecessary and does not enable one

to drive nails more effectively. Dissimilarly, many in NT studies ignore the history of

TC, and according to Epp, are only "concerned with its application and how the

discipline is practiced."[1] However, having a working knowledge of TC history is

essential to appreciate the theories and practice of TC and their relevance for the NT. It is

not an exaggeration to say that having a working knowledge of the history of TC is

essential to understanding the current state of the NT text.

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[1] Epp, "Past, Present, and Future," 213.

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The study of TC is essentially a study of church history. Textual criticism is grounded in the analysis of ancient texts and the early church use, production, circulation, and preservation (also potential editing and redacting), of the text(s). Therefore, TC is forced to adopt working hypotheses concerning early canon formation, methods of textual publication, and scribal transmission. As Epp explains, "textual criticism, therefore, can never be understood apart from the history of the church."[2] Kannaday likewise sees TC as not only a "literary enterprise but historical discipline as well."[3] Kenneth Clark goes further by stating that a text critic must be a historian and a theologian in order to coordinate textual data with the theological and ecclesiastical history.[4]

Therefore, the history behind TC is determinative for the state of TC and the goals of what critics should produce. For instance, should biblical students consider the Greek text the *ipsissima verba* of an original author? Or perhaps authors?[5] In the words of Nestle, who first produced the NA text used across biblical studies for the twenty-first century, his goal was "to exhibit what the original writer intended to communicate to his readers."[6] The product Nestle believed he achieved is likely different from what many in

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[2] Epp, "Decision Points," 277.

[3] Kannaday, *Apologetic Discourse*, 238. On the immediately preceding page, Kannaday (*Apologetic*, 237) states that "the study of the New Testament textual criticism—whether it is acknowledged or not—is necessarily a study of evolution, of scribes, and of words that have been altered in their transmission."

[4] Clark, "Theological Relevance," 16. See also Lake, *Influence*; Riddle, "Textual Criticism," 220–33.

[5] Recent work by Matthew Larsen has further challenged the traditional assumption of a finalized text published by an author. His presentation in the TC section at the 2015 SBL meeting in Atlanta contended that ancient textual fluidity necessarily precedes any type of stability. Therefore, there is no single recoverable authorial text. His presentation was summarily published as Larsen, "Accidental Publication."

[6] Nestle, *Textual Criticism*, 156.

biblical studies think they have before them. The excursus at the end of the section explores in greater detail the matter of the original text form.

The following historical survey highlights two beneficial aspects of TC history. First, as Epp states, a "thoroughly prepared student must be conversant with the history that lies behind and has produced the principles and must understand the extensive interconnections between the two."[7] The second reason is to appreciate that the history of TC has been and continues to be a rather monolithic endeavor to arrive at the original text.[8]

Textual Criticism During the Early Church

Irenaeus Bishop of Lyons (AD 130–202)

The need for TC arose at the earliest stages of NT circulation. By the middle of the second century, Irenaeus discusses the challenges of textual variants as if it was an already well-known problem.[9] To address the problem, Metzger sees in Irenaeus the beginnings of rudimentary criteria for TC, such as the now common internal and external criteria for evaluating textual variants.[10] For instance, considering the variant in Rev 13:18, ἑξακόσιοι ἑξήκοντα ἕξ versus ἑξακόσιοι δέκα ἕξ, Irenaeus contends 666 to be the original reading since it is found in most mss. and in the superior mss.[11]

There are four facets of his comments worth highlighting here. First, TC was already necessary since the biblical texts suffered from circulation mistakes, errors, and

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[7] Epp, "Decision Points," 214.

[8] The goal of original, *Ausgangstext*, earliest recoverable, and otherwise. will be discussed more later. However, the vast majority of TC both past and present has used the term original in an unqualified manner.

[9] For further discussion on Irenaeus see Donaldson, "Explicit References," 1.94–96.

[10] A list of criteria is found in Metzger, "Practice of Textual Criticism," 341.

[11] *Haer.* 5.30.1 ANF, ἐν πᾶσι τοῖς σπουδαίοις καὶ ἀρχαίοις ἀντιγράφοις.

competing readings. Second, given the number of mss. and the textual variation

contained therein, the need for TC was commonly appreciated. Irenaeus does not

introduce the topic of textual variability, rather he assumes his readers are aware of the

problems and comments on particular instances.

A third element to see from Irenaeus is there was already a discernible hierarchy

of mss. and one can assume the evaluation included the quality of both the text and the

material. A fourth matter is that the early scribal practices were suspect. Irenaeus was

troubled by the inaccurate results of early scribes and, similar to other ancient documents,

he concluded his works with an adjuration to scribes. The following comes from his

treatise *On the Ogdoad*:

> I adjure you who shall copy out this book, by our Lord Jesus Christ and by
> his glorious advent when he comes to judge the living and the dead, that
> you compare what you transcribe, and correct it carefully against this
> manuscript from which you copy; and also that you transcribe this
> adjuration and insert it in the copy.[12]

Origen (AD 185–254)

Amy Donaldson contends that even if Origen, a contemporary of Irenaeus, is not called

the father of TC, "he can certainly be pointed to as the source of much subsequent textual

discussion."[13] His methods were simple. Origen would organize the available readings

according to the frequency of occurring in 'few,' 'many,' or 'most' mss.[14] Unsurprisingly,

more often than not he adopted the majority reading.[15] However, Origen shows more

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[12] Cited in Eusebius, *Hist. Eccl.* 5.20.2 (*NPFN²* 1:238).
[13] Donaldson, "Explicit References," 1.96. Largely agreeing is Metzger, "Explicit References in Origen," 93. For a thorough analysis of the TC work of Origen see Metzger, "Explicit References in Origen"; Pack, "Origen's Evaluation"; Donaldson, "Explicit References," 1.96–110.
[14] Metzger, "Explicit References in Origen," 81.
[15] Metzger, "Explicit References in Origen," 91–2.

sophistication than simple mss. counting. He preferred readings felt to fit better in the immediate co-text and with parallel passages.[16] According to Donaldson, Origen also placed "great weight on the internal evidence."[17] He also commented on scribal behavior where he indicates "mistakes, deliberate or accidental by the scribes" show a "lack of trust in the accuracy of copyists."[18]

Metzger sees Origen as an acute observer of textual phenomena, although he finds the methods "most unsatisfactory from the standpoint of modern textual criticism."[19] However, the negative evaluation of Origen is somewhat misplaced and anachronistic. Michael Holmes contends that "Origen's practice, so puzzling to us, reflects perfectly the ethos of his own time; he was a man of his own age."[20] When properly understood within his social and academic milieu, Origen confirms the sentiments of Irenaeus and is consistent with later practices too. Furthermore, despite Metzger's negative evaluation, in Origen one finds clear precursors to modern TC methods and the desire for exegesis to be based on the original Greek reading.[21]

Jerome (AD 347–420)

Pope Damasus commissioned Jerome in AD 382 to revise the Latin text of the Gospels, ultimately leading to the production of the famous Vulgate. The complaint by Irenaeus

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[16] Pack, "Origen's Evaluation," 144–45.

[17] Donaldson, "Explicit References," 108.

[18] Donaldson, "Explicit References," 106.

[19] Metzger, "Explicit References in Origen," 93–94.

[20] Holmes, "Codex Bezae," 147.

[21] Immediately subsequent to Origen is Lucian of Antioch, AD 250–312. His important recension of the Greek Bible, both OT and NT, is discussed in Metzger, "Lucanic Recesion," 1–41; Streeter, *Four Gospels*, 109–21. While Lucian was an able scholar who consulted the ancient sources, his methods of recension are not precisely known. See Metzger, *Chapters in the History*, 5–6.

against scribes is similar to Jerome who reported that "there are almost as many forms of texts as there are copies," and the textual additions and changes appear to be the result of "copyists more asleep than awake."[22] Consequently, Jerome was forced to use both Latin and Greek texts to create the Vulgate.

As to his methods, Hulley presents convincing evidence that Jerome used the now common practice of making collations.[23] In fact, Jerome mentions comparing the Greek OT by Aquila with other editions, likely directly implying collations.[24] Hulley also contends Jerome categorized scribal errors into various kinds: (1) faulty word-division, (2) faulty punctuation, (3) confusion of number-signs, (4) confusion of similar letters, (5) confusion of abbreviations, (6) dittography and haplography, (7) metathesis of letters, (8) assimilation, (9) omissions, (10) transpositions, (11) conscious emendation, and (12) interpolations.[25] However, Metzger critiques Hulley for using too few explicit examples from Jerome and exaggerating the formal delineation of scribal errors.[26]

Nevertheless, whatever degree of sophistication Jerome devised for textual evaluation, he is proof of two things. First, TC was evolving into a more sophisticated procedure, likely because the challenge had also increased. Second, his primary goal was the same as those who preceded him, namely the restoration of the original text. He used the Greek manuscripts and early TC method to "restore them to the form of the Greek original."[27] In fact, Jerome principally defends the quality of his Latin translation by

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[22] Jerome's letter to Pope Damasus as a preface to the Gospels, Jerome, *Prefaces* (*NPNF*[2] 6:488).

[23] Hulley, "Principles of Textual Criticism," 90.

[24] See Jerome, *Letters* 32.1 (*NPNF*[2] 6:46).

[25] Hulley, "Principles of Textual Criticism," 94–101. Epp ("Eclectic Method," 216) agrees Jerome used the canons of age, scribal quality, context, grammatical suitability, and harmonization.

[26] Metzger, "St. Jerome's Explicit," 180.

[27] Jerome, *Letters* 27.1 (*NPNF*[2] 6:44).

saying it reflected the original Greek, which is the same proposal used by Bible

translations today.[28]

Augustine (AD 354–430)

While Augustine is well known for his *Confessions* and theological tracts, Rebekka

Schirner contends the famous theologian had robust "abilities as a textual critic."[29] She

reports Augustine used principles that are now common practice such as recourse to

multiple Greek mss., evaluating the quality of the ms.,[30] the number and age of copies,

the context of the verse, delineated multiple categories of scribal error, and even

attempted to reconstruct the scribal behavior.[31] Augustine also displays a preference for

what would later be called the *lectio difficilior*.[32] While Augustine often retained differing

readings without making a final decision, the important factor is he compared varying

Latin and Greek mss. with a concern for both originality and exegetical potential.

There is, however, a noteworthy text critical difference between Augustine and

Jerome, most notably what OT text should be used. While Jerome is the father of the

Latin Vulgate, it is he who championed the Hebrew OT largely ignored by his

contemporaries. Jerome believed that "it is from the Hebrew writings that the truth is to

be drawn."[33] Also, Jerome frequently cites the Hebrew text as superior while belittling

the Septuagint. For instance, in defending his interpretation of Isa 11:1 he says the

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[28] Jerome, *Letters* 27.1 (*NPNF*[2] 6:44).
[29] Schirner, "Early Readers, Scholars and Editors," 49.
[30] Schirner, "Augustine's Explicit References," 12.
[31] Schirner, "Augustine's Explicit References," 12.
[32] Schirner, "Early Readers, Scholars and Editors," 60.
[33] Jerome, *Letters* 20 (*NPNF*[2] 6:22).

Hebrew must be used since the Septuagint leaves out a word, which he condemns as a

"sacrilege either to conceal or to set at naught a mystery."[34]

Augustine simply did not agree with Jerome. Their letter correspondence

evidences an amicable relationship but Augustine, though able to use Hebrew,[35] believed

the Septuagint rather than the Hebrew to be the genuine Scriptures of the church.[36] One

of the more pointed examples is the response by Augustine to the translation work of

Jerome:

> For my part, I would much rather that you would furnish us with a
> translation of the Greek version of the canonical Scriptures known as the
> work of the Seventy translators. For if your translation begins to be more
> generally read in many churches, it will be a grievous thing that, in the
> reading of Scripture, differences must arise between the Latin Churches
> and the Greek Churches, especially seeing that the discrepancy is easily
> condemned in a Latin version by the production of the original in Greek,
> which is a language very widely known.[37]

He continues by noting it is specifically the Septuagint that is the appropriate edition and

not later Christian redactions.

> I am surprised that you do not read the books of the Seventy translators in
> the genuine form in which they were originally given to the world, but as
> they have been corrected, or rather corrupted, by Origen, with his obelisks
> and asterisks; and that you refuse to follow the translation, however
> feeble, which has been given by a Christian man, especially seeing that
> Origen borrowed the things which he has added from the edition of a man
> who, after the passion of Christ, was a Jew and a blasphemer. Do you wish
> to be a true admirer and partisan of the Seventy translators? Then do not
> read what you find under the asterisks; rather erase them from the

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[34] Jerome, *Letters* 57.7 (*NPNF*[2] 6:116). Interestingly the Septuagint does not leave a word out. The issue rather is his understanding of וְנֵצֶר, which the Septuagint translates as καὶ ἄνθος.

[35] Augustine (*Letters* 75.5.19 [*NPNF*[1] 1:341]) makes mention of his translating whole OT books from Hebrew.

[36] Hengel (*Septuagint*, 22) contends the "use of the LXX as Holy Scripture is practically as old as the church itself. For New Testament writings, beginning with Paul, it is the rule." For the LXX/Old Greek as the Bible of the early church see Hengel, *Septuagint*, esp. 41–49, 108–111; Porter, "Septuagint/Greek," 1099–106; Müller, "Septuagint," esp. 122–95; Müller, *First Bible*, 41–123.

[37] Augustine, *Letters* 71.2.4 (*NPNF*[1] 1:327).

volumes, that you may approve yourself indeed a follower of the ancients.[38]

The work of Augustine shows the increasing problem of textual stability and variation that Irenaeus and Origen indicate. Doing TC was a necessary element to using the biblical texts. Also, by the time of Augustine and Jerome, the methods of TC had developed into elaborate and sophisticated systems.

Therefore, a cursory look at some of the early church figures indicates that by the middle of the fifth century many of the methods used today in TC were already common practice.[39] Externally the number and quality of mss. are considered, and collations are made. Internal evidence is evaluated. Scribal behavior is considered. Parallel passages are referenced and an early form of the *lectio difficilior* principle is recognized. Important for our study is that the main impetus for TC was to recover the original reading. Even with Augustine and his use of the Septuagint the aim was the original work of the Seventy and not later editions. Fifteen centuries after Augustine and the methods and aims are by and large the same.

Textual Criticism after the Printing Press

Desiderius Erasmus (1466–1536)

The Dutch Renaissance humanist is a well-known figure in church history. In this historical investigation, Erasmus is important for authoring the first European printed and

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[38] Augustine, *Letters* 75.5.19 (*NPNF*[1] 1:341).

[39] Donaldson ("Explicit References," 111, 13, 20–21) also notes Eusebius commenting on scribal confusion, Didymus using internal evidence and biblical cross-referencing, John Chrysostom preferring internal evidence, and other early theologians doing similar work as Augustine and Jerome.

published Greek NT in 1516.[40] Every prior Greek NT was produced by hand. The later

editions by Erasmus produced in 1527 and 1535 served as the basis for the Textus

Receptus. While it was a remarkable feat in TC history, and printing history too, in terms

of text critical value it created many problems that would linger for centuries. The Textus

Receptus was not completely dethroned until Westcott and Hort.

In fairness to Erasmus, he was not solely dedicated to the project of Greek TC. In

fact, he worked on the Greek text for the purpose of justifying his Latin text—originally

published as a diglot—which he called his "purified enhanced Latin New Testament."[41]

Even with divided interests, the infamous problem with his work was how few mss. he

consulted. For the 1516 edition, Erasmus used seven mss. (1, 2, 817, 2814, 2815, 2816,

2817) and some notes based on the fifteenth-century minuscule 69.[42] All of these are

from the twelfth century or later. Also, some portions of the NT were not found in any of

his mss. but in haste Erasmus translated from the Latin to produce a Greek text, which

had no attestation in any mss.[43]

Erasmus' text became a problematic foundation for centuries. For instance, the

infamous Johannine Comma in 1 John 5:7–8 is evidence of the external influences upon

Erasmus. In the editions published in 1516 and 1519, Erasmus omitted the textual

reading. However, on account of mounting pressure, the spurious reading is included in

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[40] Erasmus, *Novum Instrumentum*. The Complutensian Polyglot, produced and supervised by Cardinal Francisco Ximenes de Cisneros, was actually the first Greek NT printed in 1514. However, the publication was delayed, likely for many reasons, until the OT work was completed in 1520.

[41] Elliott, "Erasums's NT," 13.

[42] Elliott, "Erasums's NT," 20–21. He had 2105 and other mss. but did not use them for the 1516 edition.

[43] Porter, *How We Got the NT*, 38. Elliott ("Erasmus's NT," 16) points out that some of Erasmus's readings still survive in the TR, such as portions of Rev 2:2, 17; 7:17; 13:4–5; 14:16, and 22:16–19.

the 1522 third edition and following.[44] Therefore, an important lesson was learned,

namely much more is at stake in the task of TC than producing an accurate text of the NT.

Even a good critical edition will be critiqued for socio-political and theological

reasons. Erasmus was not attacked because he omitted twenty-five words that his TC

method denied. Rather he was attacked because he undermined a foundational Roman

Catholic view on Christology and Trinitarian thought. He was attacked for the theological

and ecclesiastical ramifications. Similar to the detractors of Jerome, Erasmus faced

criticism for his work since it was perceived as a change to the Bible rather than a work

of restoration.[45] The problem was acerbated by the birth of the Reformation movement

which was beginning to undermine the authority of Rome. Therefore, Erasmus is one of

the more important figures in the history of TC not because of his exceptional abilities

but on account of the longevity and significance of his problematic production.

Robert Estienne (Stephanus) (1503–1559)
and John Mill (1645–1707)

Robert Estienne, known as Stephanus, was a French textual critic.[46] His third published

edition of the Greek NT in 1550 (*Editio Regia*) became the official Textus Receptus in

critical editions. He used Erasmus as his base but consulted more mss. including Codex

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[44] McDonald, "Johannine Comma," 53; Whitford, "Comma Johanneum," 20–22; Elliott, "Erasums's NT," 25.

[45] Two significant and formal critics, the cleric Edward Lee in England, (Lee, *Annotationes Edoardi Leei*), and the Spanish textual critic Jacobus Stunica, spoke out against Erasmus' Vulgate. The critiques of Stunica are found in the response by Erasmus in Jonge, *Apologia Respondens*. For further details about Erasmus' critics and defense see Elliott, "Erasums's NT." For the social pressures on Jerome see *Letters* 27.1 (*NPNF*[2] 6:44) and Cain, *Letters of Jerome*, 2–3, 51–67.

[46] Stephanus was a publisher by trade. In one of John Calvin's letters he mentions Robert Stephens preparing to print his commentary on the Gospel of John. See Jules Bonnet, *Letters of John Calvin*, 2.360.

Bezae (D). The edition was designated by the Greek stigma ϛ. Also, the publication in 1551 was the first printed edition to divide the Greek NT into verses.

In 1707 John Mill published the text of Stephanus's third edition Greek text from 1550.[47] His publication was monumental because of its critical apparatus. Mill presented the Greek NT with some 30,000 variants and text-critical comments. The reaction was unsurprisingly volatile. Ecclesiastical critiques immediately arose most notably from Daniel Whitby but perhaps fortunately for Mill he died two months after the publication of his life's work.[48] The impact of Mill continued in the work of Ludolf Küster and helped pave a way to break away from the Textus Receptus.

While Mill did not articulate his canons of criticism in a formal manner, Epp finds Mill relied on the following principles (a) "smooth and easy are not necessarily genuine," (b) sheer number of attestations is no sure sign, (c) and preemptively agreeing with Bengel that the "more obscure, it is generally speaking more authentic."[49] The canons are consistent with prior figures who followed such canons as choosing the difficult reading and weighing mss. rather than simply counting.

Albrecht Bengel (1687–1752)

Some consider Bengel "the most important biblical scholar among the Pietists," and he is most famous for his work in TC.[50] Bengel was concerned over the sheer number of textual variants and, therefore, wanted to sort through the mass of data in a manner that

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[47] Mill, *Novum Testamentum Graecum.*
[48] Baird, *Deism to Tübingen*, 28.
[49] Epp, "Eclectic Method," 217–18.
[50] Baird, *Deism to Tübingen*, 69.

preserved a trust in the Bible.[51] In a letter to his student J. F. Reuss, Bengel commented there were likely even more variants than the 30,000 evidenced in Mill, yet "there are none, which in the least affect the foundation of our faith."[52] According to Bengel, and those that followed him, TC "became a holy crusade—the restoration of the word of God to its original purity."[53]

In 1725, Bengel published his *Prodromus Novi Testamenti Graeci*, where he sets forth formal rules for TC. Here Bengel articulated his brilliant canon that according to Eberhard Nestle sought to "reduce all Gerhard von Maestricht's forty-three canons to one comprehensive rule of four words."[54] Bengel stated that *proclivi scriptioni praestat ardua* (trans: the difficult is to be preferred to the easy reading), which contends that behind an easier reading stands an older and more difficult reading.[55] Unfortunately, as Nestle also pointed out, the canon is often misunderstood and misapplied in a reduced form of three poorer words, *lectio difficilior placet*.[56]

Bengel also made other developments in his more than 500-page apparatus such as distinguishing types of texts based on geographical grouping, namely the Asiatic or African. Additionally, his Greek text included an apparatus with ratings for the various readings.

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[51] Bengel was the first to sort the mss. into families, Metzger, *Chapters in the History*, 15.

[52] Burk, *Memoir*, 52. Over a century later, others also contend for the same position. See Westcott and Hort, *Original Greek*, 282; Kenyon, *Our Bible*, 7–8; Vincent, *History of TC*, 7.

[53] Baird, *Deism to Tübingen*, 72.

[54] Nestle, *Textual Criticism*, 16–17; Tregelles, *Account of the Printed Text*, 70.

[55] Bengel set forth his principles in an essay titled, "Prodromus Novi Testamenti recte cauteque ordinandi," as an appendix to his edition of Chrysostom in *Chrysostomi libri VI de sacerdotio* (Denkendorf, 1725).

[56] Nestle, *Textual Criticism*, 17. A century later and text critics are still complaining about this all too common reductionism. See Epp, "Eclectic Method," 220.

According to Kurt and Barbara Aland, "the essential principles of textual criticism which have retained their validity to the present were already formulated by Bengel. To him is due the laurel for the eighteenth century."[57] However, his Greek text was a reprint of the 1633 edition of Elzevir, which was the received text of the time. Bengel, though a methodological pioneer, kept what had become the church's text. He chose to comment on variants from that base rather than produce a different text. Therefore, for all the ingenuity of Bengel, there is much continuity with earlier work. Even the important canon he is famous for was not altogether novel having been in use since Origen.

<div align="center">

Johann Salomo Semler (1725–91)
and Johann Griesbach (1745–1812)

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Johann Semler adopted the regional text-types of Bengel but further divided them into three regions, the Alexandrian, Eastern, and Western.[58] The classification would not last long as his famous student, Johann Griesbach, made further revision into the now commonplace Alexandrian, Western, and Byzantine.[59] Griesbach completely overshadowed his professor. His contributions are immense and diverse. He was the first to present a revision of the Received Text.[60] He was also the first to systematically reference early church citations.[61]

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[57] Aland and Aland, *Text of the NT*, 11.

[58] Semler was the first TC practitioner to use the term 'recensions' and, according to Metzger (*Lucianic Recension*, 15), the "pioneer of Biblical criticism at Halle."

[59] Though Griesbach is largely known for his synoptic work on Mark and source theories, he was encouraged to pursue TC studies by Semler. See Porter, *How We Got the NT*, 43; Baird, *Deism to Tübingen*, 138.

[60] While Griesbach did not abandon the *church's text*, he did make a number of changes. Baird, *Deism to Tübingen*, 141–42; Metzger, *Text of the NT*, 121; Aland and Aland, *Text of the NT*, 9–11.

[61] Griesbach, *Symbolae Criticae*. See Donaldson, "Explicit References," 3–4; Metzger, *Text of the NT*, 119.

Griesbach set forth fifteen canons of TC that are considered viable practices today. He adopted the then standard TC canons but improved them by being more nuanced. For instance, Griesbach maintained the shorter and more difficult reading is to be preferred but explains there are exceptions to the rule where it might lead to adopting the longer reading.[62]

In short, Metzger believes that Griesbach "laid foundations for all subsequent work on the Greek Text," and his importance "can scarcely be overestimated."[63] However, in many ways, he did not go beyond the foundation already laid. His fifteen canons merely combine those of Bengel and Johann Jacob Wettstein (1693–1754), who were also combining others.[64]

Karl Lachmann (1793–1851)

Trained as a classical philologist and having made editions of Homer and other classical texts, Karl Lachmann was equipped to make significant contributions to NT textual study.[65] Nestle calls Lachmann the "first great textual critic of our time."[66] Lachmann is most famous for two things. First, he produced a NT completely separate from the Textus Receptus. While the dominant opinion of his contemporaries was that the Textus Receptus was "preserving even to the last detail the inspired and infallible word of God,"[67] Lachmann was the first to fully achieve a break from it.[68] Vincent applauds

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[62] Metzger (*Text of the NT*, 120) presents Griesbach's first canon and offers an explanation of the exceptions. All fifteen canons in English are listed in Epp, "Eclectic Method," 226–27.

[63] Metzger, *Text of the NT*, 119, 21; Vincent, *History of TC*, 96, 101.

[64] Nestle, *Textual Criticism*, 18. See also Epp, "Eclectic Method," 225.

[65] Baird, *Deism to Tübingen*, 319–20; Metzger, *Text of the NT*, 124.

[66] Nestle, *Textual Criticism*, 17; Baird, *Deism to Tübingen*, 321; Parker, *An Introduction*, 161.

[67] Aland and Aland, *Text of the NT*, 11.

[68] Zuntz (*Text of the Epistles*, 11) artfully expressed that it was Lachmann "who had to free his contemporaries from the tyranny of the Textus Receptus."

Lachmann for "entirely casting aside the Textus Receptus, and placing the New Testament text wholly on the basis of actual authority."[69]

The second feature Lachmann is famous for is pioneering a method of textual genealogy, or stemmatics, to track the history of textual transmission. Lachmann's method was a true advance in TC research. Most importantly for our purposes, Lachmann is the first to pursue something other than the original text. In 1830 Lachmann stated he was not pursuing the original ("einer einzelnen Quelle") but the oldest recoverable widespread reading, which was the fourth-century text of the Eastern Church.[70] Therefore, some find in Lachmann the early support for distinguishing between the modern notion of the *Ausgangstext* in distinction from the original text.

I will return to Lachmann below in stemmatics. It is, however, important to note that Lachmann was groundbreaking concerning genealogy, but his methods were largely in accord with his contemporaries. His principles were underdeveloped using less than 100 words, and his published editions had little substantiating support.[71] Lachmann adopted the long-established methods of TC to do his work.

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[69] Vincent, *History of TC*, 110. Vincent (110) goes on to note that Lachmann got the impetus from Bentley to create a NT edition from ancient mss. rather than printed editions.

[70] Lachmann defined his pursuits, "ich bin . . . noch gar nicht auf die wahre Lesart aus, die sich freilich gewiss oft in einer einzelnen Quelle erhalten hat, ebenso oft aber auch gänzlich verloren ist, sondern nur auf die älteste unter den erweislich verbreiteten," Lachmann, "Rechenschaft," 826. *Trans.* "I am ... certainly not interested in the true reading, which certainly has often been preserved in a single source, but is just as often completely lost, but only to the oldest among the demonstrably widespread." Cited in Wachtel and Holmes, "Introduction," 3. See also Metzger, *Text of the NT*, 124–25; Weiss, *Manual of Introduction*, 420; Vincent, *History of TC*, 111.

[71] Epp, "Eclectic Method," 22; Porter, *How We Got the NT*, 44. Also, Kurt and Barbara Aland (*Text of the NT*, 11 n. 17) find his published editions were "grossly inadequate" at achieving his goals.

Constantine Tischendorf (1815–74)

Lobegott Friedrich Constantin von Tischendorf is the great finder of manuscripts. His

name still incites awe and debate. He is most famous for *finding* and bringing Codex

Sinaiticus out into the open.[72] To some, he is regarded as "one more plunderer in an age

of plunderers."[73] To others, he is celebrated as the hero who discovered and published

more manuscripts than any other.[74] Whatever one concludes, his benefit to biblical

studies is unquestionable. His eighth Greek edition is still profitably used today.[75] His

editions of mss., his apparatus, and many of his criteria are also still used today.[76] His

editions were based largely on his own collations and transcriptions of newly found

manuscripts.

Like Bengel before him, Tischendorf saw TC as a weapon in the new arsenal

defending the gospel.[77] Following Lachmann, he gave significant weight to early external

criteria but he also held to five key internal criteria. They are very much in accord, in

fact, summaries of canons in use before him.[78] Epp summarizes the approach by

Tischendorf as being founded on external criticism, which "in each case invokes any

internal criteria especially appropriate to that particular situation."[79]

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[72] He recorded the story in a small book, Tischendorf, *Our Gospels Written?* Addressing the continuing debates see Porter, "Hero or Thief?" 45–53; Porter, *Tischendorf*; Peterson, "Tischendorf," 125–39.

[73] Peterson, "Tischendorf," 138.

[74] Porter, "Hero or Thief?" 52; Aland and Aland, *Text of the NT*, 11.

[75] Tischendorf, *Novum Testamentum Graece*. Elliott ("Textkritik heute," 34, 36–37) regards Tischendorf as a pivotal character in the history of NT textual criticism.

[76] This project makes extensive use of Tischendorf, most notably his editions: *Novum Testamentum Graece*; *Notitia Editionis*; *Codex Claromontanus*; *Ephraemi Rescriptus*.

[77] Tischendorf, *Our Gospels Written?* 90.

[78] The canons are in Tischendorf, *Novum Testamentum Graece* (Prolegomena), 3.47–48, 53–54. An English translation and comparison with Lachmann is found in Tregelles, *Account of the Printed Text*, 119–29.

[79] Epp, "Eclectic Method," 232.

Brooke F. Westcott (1825–1901) and Fenton J. A. Hort (1828–92)

The 1881 Greek NT by Westcott and Hort marks not only an important achievement in the history of textual criticism but in biblical studies generally.[80] The work took nearly thirty years. While fifty-one years prior, Lachmann thought it impossible to arrive at the original text Westcott and Hort believed they had bridged the gap and thereby titled their work *The New Testament in the Original Greek*. The first sentence of their introduction states in no mean terms their edition attempts "to present exactly the original words of the New Testament."[81] The two scholars contended the many new finds and transcriptions by Tischendorf had thoroughly supplanted the late date of the manuscripts used to create the TR. The new material motivated and warranted creating a new text independent of the TR.[82]

Despite the crowning achievement of Westcott and Hort, it is surprising they did not personally collate any manuscripts but relied on the work of others.[83] They also implemented TC principles primarily from Lachmann and Griesbach.[84] They did, however, expand from Griesbach and saw four text-types: Neutral, Alexandrian, Western, and Syrian. So while a significant accomplishment in history, they were doing what Erasmus had done albeit much better. They used the mss. available and the TC principles of their contemporaries to create a critical edition of the Greek NT, which can also be said of Erasmus. The difference is Westcott and Hort used more mss. and were not under the same ecclesiastical pressure from the Pope.

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[80] Westcott and Hort, *Original Greek*.
[81] Westcott and Hort, *Original Greek*, 1.
[82] Westcott and Hort, *Original Greek*, 15–16.
[83] Aland and Aland, *Text of the NT*, 18.
[84] Porter, *How We Got the NT*, 46.

Nestle-Aland Text

The Nestle-Aland text is arguably the most significant single document in all of modern biblical studies (at least for NT studies). It serves as the foundational text for biblical studies and is undoubtedly the most used text for translations into modern languages.[85]

The eclectic text form originated with Eberhard Nestle in 1898 by comparing the editions of Tischendorf 1869–72, Westcott and Hort 1881, and Weymouth 1892.[86] With the publication of the third edition in 1901 Weymouth was replaced with the edition produced by Bernard Weiss in 1894. The method by Nestle was rather simple. He compared the available editions and whichever reading was the majority would be adopted with the alternate placed in the apparatus. While the method was simple, many felt it eliminated the extremes of Tischendorf and Westcott-Hort with their respective affinities for Sinaiticus and Vaticanus, which Elliott calls the "cult of the best manuscript."[87] However, if Nestle directly relied on Tischendorf and WH, who in turn relied on Sinaiticus and Vaticanus, then Nestle is affected by the same reliance.

In many respects, the earliest Nestle text form was a majority text, albeit not a majority of ancient manuscripts but of contemporary eclectic editions. However, matters began to change in the thirteenth edition published in 1927. Eberhard's son Erwin Nestle took over the editing and began formalizing the critical apparatus. Then in the 1950s Kurt Aland took the reins and began to incorporate citations to Greek mss. and the Church

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[85] The recent publication of a Greek NT produced by Tyndale House under the editorial oversight of Dirk Jongkind is the first significant competitor to have a different text form, *The Greek New Testament*. Edited by Dirk Jongkind. Wheaton: Crossway, 2017. However, it will take time before its acceptance is seen. There is also the Byzantine text, but it is not widely used for biblical studies other than comparison with the NA text. See Robinson and Pierpont, eds., *Byzantine Textform*.

[86] Briefly explained in Nestle, *Textual Criticism*, 23.

[87] Aland and Aland, *Text of the NT*, 20; Elliott, "Textkritik Heute," 39. Similarly, Hodges (Hodges and Farstad, *Majority Text*, x–xi) says Westcott and Hort relied too heavily on particular mss. rather than taking all evidence into account.

Fathers.[88] Finally, in the twenty-sixth edition published in 1979, the text was no longer based solely on comparing critical editions. Instead, various source materials were incorporated for critical evaluation. At that point, Barbara Aland and the United Bible Society joined the broader committee working on what had become known as the Nestle-Aland text, NA for short.

The NA text, at least prior to the twenty-sixth edition, is an interesting culmination to the history of TC. Despite being the *de facto* Greek NT for biblical scholarship, its foundations were not based on ancient mss., which for nearly eighteen centuries was the practice of TC. Furthermore, while it took centuries to break away from the TR, the NA text form is analogous in many ways. Both texts are based on late documents of the NT, although Erasmus did use actual mss. Likewise, both texts were created from TC principles that are not followed today.[89]

More recently the twenty-eighth edition (NA28), published in 2012, has undergone substantial methodological developments. The Catholic Epistles incorporated the work of the Editio Critica Maior (ECM) with the rest of the NT slowly in progress. The method of mss. evaluation is progressively adopting the findings of the Coherence-Based Genealogical Method (CBGM), which means the NA28 is based on two entirely different methods.[90]

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[88] It is hard to overstate the importance of Kurt and Barbara Aland for modern TC. Kurt founded the Institut für neutestamentliche Textforschung in Münster, and served as the first director from 1959–83. Their published works are extensively used today and the foundations they laid are still built upon.

[89] Today only the SBLGNT is based on the same methodology as Nestle. Its producer, Michael Holmes, compared Westcott-Hort 1881, Tregelles 1857–79, the NIV, and the Robinson-Pierpont Byzantine text form. For an explanation of the method see Holmes, ed. *Greek New Testament*, ix–xii. In light of its method and other decisions, like conjectural emendation, Porter (*How We Got the NT*, 51) thinks it is not "the best way forward in textual criticism." Likewise, the Greek NT today does not use any hypothetical retroversion from Latin into Greek as a witness for a reading as Erasmus did.

[90] This newer method is described and critiqued in the next chapter.

United Bible Society's
Greek New Testament

The last handbook edition of the GNT worth noting is the United Bible Society's GNT

(*UBSGNT*). The American Bible Society commissioned the project in 1955 by an

international and interconfessional group of textual and biblical scholars.[91] The original

team in alphabetical order was: Kurt Aland, Matthew Black, Bruce Metzger, Arthur

Vööbus, and Allen Wikgren. Their approach is reasoned eclecticism and committed to the

methodology of Westcott and Hort. The distinctive features of their work are their aim of

providing a reliable GNT to translators and Bible teachers around the world. Therefore,

the apparatus focused only on significant variants, offered an evaluation rating of the

certainty on textual decisions (A, B, C, D), and in earlier forms gave an apparatus of

punctuation (now called Discourse Segmentation Apparatus). While the NA handbook

offers multiple references in support of every variant and a lot more variants, the

UBSGNT gives only 1,431 variant readings; all ranked A–D.[92]

The committee worked for ten years "that involved five weeks each summer of

face-to-face discussions, with private work by individuals between committee meeting,"

and finally published the first edition in 1966.[93] Subsequently, the committee changed

over time due to retirements and death, publishing the second edition in 1968, the third

edition in 1975, the third revised edition in 1983, the fourth edition in 1993, and the fifth

edition in 2014. However, starting with the third edition, the UBS text was identical to

the NA26 text except for some minor punctuation and the apparatus.

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[91] The information in this section is largely dependent on Metzger, "History of Editing," 157–58; Metzger, *Textual Commentary*, vii–ix, xv–xiv; Petzger, "Survey of Developments," 71–92; and Clark "Textual Certainty," 105–33.

[92] Clarke ("Textual Certainty," 113–14) tabulates all of the rankings by book and editions first–fourth.

[93] Metzger, "History of Editing," 158.

Conclusion

The survey of TC history could easily include many other notable past figures: Theodore

Beza, Elzevir, Samuel Tregelles, Hermann Freiherr Von Soden, Kirsopp Lake, Fredric G.

Kenyon, and Bruce M. Metzger. The intention was not to offer an exhaustive history tour

but showcase some of the most significant shifts and developments in history. From those

covered a few conclusions are drawn. First, TC of the NT is about as old as the post-

apostolic church. It is an inescapable feature of texts being copied, especially when

copied by hand. More importantly, from the beginning the aim of TC was generally to

recover the original text form.

Second, the methods of TC are largely the same since the beginning of the NT.

The similarities come as little surprise since the materials, specifically mss. containing

biblical texts, and the aim have remained the same. Even Lachmann, who was not

pursuing the original, largely used the same methods as others. Therefore, the history of

TC is expansive in scope but limited in design. The narrow aim has confined the methods

of TC to the foundation laid by Origen, Jerome, and Augustine. The most common

methodological principles are summarized:

External Considerations:

a) Manuscripts must be weighed and not merely counted.

b) Older manuscripts deserve preference considering factors of date,

geographical distribution, and genealogical relationship.[94]

Internal Considerations:

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[94] Hug, *Hug's Introduction*, 30; Metzger and Ehrman, *Text of the NT*, 20; Porter and Pitts, *Fundamentals*, 100–109; Aland and Aland, *Text of the NT*, 280 rules 3 and 6.

a) Exegetically difficult is to be preferred: *lectio difficilor*[95] or better articulated as *proclivi scriptioni praestat ardua.*[96]

b) The style of the author must be considered.[97]

c) The original reading will explain the development of others.[98]

d) The *brevior lectio* is preferred over the longer text.[99]

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[95] Hug, *Hug's Introduction*, 30; Metzger and Ehrman, *Text of the NT*, 20; Aland and Aland, *Text of the NT*, 281 rule 10.

[96] Scrivener, *Plain Introduction*, 2.24; Nestle, *Textual Criticism*, 157, 24; Tregelles, *Account of the Printed Text*, 70, 79.

[97] Style is perhaps the most subjective and difficult criterion to consider. Hug (*Hug's Introduction*, 307) says each writer must be appreciated for their unique form of expression. See also, Metzger, *Text of the NT*, 210; Scrivener, *Plain Introduction*, 2.250. A more robust position is that of Elliott ("Author's Consistency," 122, 23) who states the "linguistic consistency needs to be considered as a working criterion," and "determinative in resolving textual variation."

[98] Scrivener, *Plain Introduction*, 2.248; Aland and Aland, *Text of the NT*, 281 rule 8. Porter and Pitts (*Fundamentals*, 110–11) call this the genetic principle or principle of origin.

[99] Griesbach, *Proleg*, xiv, vol 1; Scrivener, *Plain Introduction*, 2.24; Metzger, *Text of the NT*, 20; Aland and Aland, *Text of the NT*, 281 rule 11. The consensus is rigorously challenged by the work of Royse (*Scribal Habits*, 705–37), and is further explored in Chapter 5.

EXCURSUS: ORIGINAL TEXT FORM
AND THE GOAL OF TEXTUAL CRITICISM

In the above historical survey, the term "original text" is used since that is what TC

practitioners talked about prior to the twentieth century. Even when Lachmann thought

the recovery of the original may be unachievable it was due to limitations in the evidence

and not a debate about the term. However, the term "original" and its referent are far

more complicated today.

Concerning the pre-critical period, Donaldson concludes that TC since the

generations of "Ximenes and Erasmus, has largely focused on one primary goal: to

recreate the original text of the Greek NT."[1] The non-specialist today likely views TC as

having the same simple goal, summarily stated by Hort as "recovering an exact copy of

what was actually written on parchment or papyrus by the author of the book or his

amanuensis."[2] Others might be more nuanced and adopt a position similar to Zuntz who

said, "the purpose and goal of textual criticism is the recovery, within the limits of

possibility, of the original text."[3] These quotations represent well the intentions of TC

work before Nestle. Furthermore, there was no ambiguity concerning precisely what was

being referred to, as, per Hort, the text that was put on papyrus or parchment.

The significance of the debate is similar to the challenges Erasmus faced. Over

the last century in many American ecclesiastical circles, the original autographs are

viewed as the only divinely inspired edition. The Chicago Statement on Inerrancy in 1978

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[1] Donaldson, "Explicit References," 283.

[2] Westcott and Hort, *Original Greek*, 3.

[3] Zuntz, *Text of the Epistles*, 1; Lake, *Text of the NT*, 1; Elliott and Moir, *Manuscripts*, 1. In slightly different terms, Metzger (*Text of the NT*, Preface) calls the goal of the text that is "nearly conforming to the original."

states, "inspiration, strictly speaking, applies only to the autographic text of the

Scripture." The position is considered to originate with Princeton Seminary professors,

most notably Warfield, who said the Church has always affirmed the Scriptures when in

"the *ipsissima verba* of the original autographs."[4] However, the position precedes them.

To offer a single instance, John B. Adger wrote in 1851 that divine inspiration applied not

to "translations or copies but of the original writings."[5]

Conversely, early Protestant confessions did not use the language of autographs.[6]

Muller contends that the "relation of *autographa* and *apographa* is one of linguistic

continuity rather than one of verbal inerrancy."[7] Therefore, the early Reformers and

Protestantism generally did not confine inspiration to the autographs.[8] Likewise

Whitaker, in his writings against the Roman Catholic Church, wrote in 1588 that the

"authentic and divinely-inspired scripture is not this Latin (Vulgate), but the Hebrew

edition of the old (*sic*) Testament, and the Greek of the new."[9] What is absent in Whitaker

is important, he does not reference the autographs.[10]

While the past TC work was simpler in its aims, perhaps too simplistic, the

demands from it were also more attainable. However, the demand for the literal text form

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[4] Warfield, "Inspiration," 238. For a further discussion on Warfield see Warfield, *An Introduction*; Woodbridge, *Biblical Authority*, 132–35.

[5] Adger, "Plenary Inspiration," 469. For a survey of others see Satta, *Sacred Text*, 2–16.

[6] *WCF* 1.7–8 and Belgic Confession Art. 3–5 make no reference to original text or autographs. For a recent discussion of the TC concerns see Mitchell, "Autographs."

[7] Muller, *Post-Reformation Reformed Dogmatics*, 2.415. For more on the αὐτογραφα versus the ἀπόγραφα see Letis "Protestant Dogmaticians," 16–42; Turretin, *Elenctic Theology*, 1.103–122; Owen, *Works of John Owen*, 16.353–57. Turretin (*Elenctic Theology*, 103) says that "by the original texts, we do not mean the autographs written by the hand of Moses" and others, but "we mean their apographs."

[8] See Warfield's own take on the matter, Warfield, "Doctrine," 19–76.

[9] Whitaker, *Holy Scripture*, 135. Whitaker (*Holy Scripture*, 138) uses the phrase "authentic originals," but he is referring to original languages of Hebrew and Greek as opposed to the Latin Vulgate. He does not intend to signify the autographs.

[10] Whitaker (*Holy Scripture*, 519) only uses the word autograph to refer to the text found in the Temple in 2 Kings 22:8 as the very autograph of Moses.

of the apostolic documents places an undue burden on TC that turns it into a theological battleground.

There are two significant challenges today concerning the goal of and achievability of an original text form. The first challenge concerns the limitation of the extant data, which is always a limiting factor in historical research. For TC work on the NT, the oldest extant material is P52 with a commonly assigned date in the early to mid-second century.[11] Some believe the time between supposed authorship and extant testimony make it impossible to declare infallibly that a reconstructed text will perfectly match in all parts with the writing of the original autographs.[12]

In recent times, Ehrman repeatedly says we do not have originals but that "we have only error-ridden copies, and the vast majority of these are centuries removed from the originals and different from them, evidently, in thousands of ways … What good is it to say that the autographs (i.e., the originals) were inspired?"[13] Before Ehrman, Riddle believed that "the old view, that the texts of the various manuscripts descended from an

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[11] P.Ryl. Gr. 3.457 contains small portions of John 18:32, 33. Roberts (*Unpublished Fragment*, 16) first published the fragment stating, "we may accept with some confidence the first half of the second century." Confirming voices are Aland and Aland, *Text of the NT*, 5; Comfort and Barrett, *Earliest New Testament*, 36; Hurtado, "P52," 1–14; Porter, *How We Got the NT*, 86–8; Metzger, *Text of the NT*, 38–39. For a counter view see Nongbri ("Use and Abuse," 23–48) who concludes a late second to early third century should be considered. A response and critique of Nongbri is in Porter, *John, His Gospel*, 25–27.

[12] Classical studies face the same and often greater temporal gap between extant evidence and original publication. However, in the middle of the twentieth century, Maas (*Textkritik*, 1) declared unequivocally for classical Greek texts, "Aufgabe der Textkritik ist Herstellung eines dem Autograph (Original) möglichst nahekommenden Texts." A few years later, Maas (*Textual Criticism*, 1) in English in the same manner, "the business of textual criticism is to produce a text as close as possible to the original (*constitutio textus*)."

[13] Ehrman, *Misquoting Jesus*, 7. Ehrman did use the term original in his famous original *Orthodox Corruption*; however, in the second edition he notes he would "employ a different conception" (*Orthodox Corruption*, 334). Ehrman agrees with the work by Parker concerning the naiveté of categorizing the textual tradition into binary categories of original versus corruption. See Parker, "Scribal Tendencies," 184.

original manuscript, cannot be maintained except as an academic abstraction."[14] Even

earlier and more forcefully, around the times of the Warfield debates, Vincent said:

> Nothing can be more puerile or more desperate than the effort to vindicate
> the divine inspiration of Scripture by the assertion of the verbal inerrancy
> of the autographs, and to erect that assertion into a test of orthodoxy. ...
> There is no possible means of verifying the assertion, since the autographs
> have utterly disappeared.[15]

More challenging than simply denying the ability to recover the autographical text

form, Parker says "there is no *original* text. There are just different texts from different

stages of production."[16] His point leads to the second and more significant problem

concerning the recoverability of the original, namely the referent of the term. Until

recently there was little felt need to define the term original more clearly. The original

text was equated with what the authors such as Peter, Paul, or Luke, wrote or dictated

through an amanuensis.

The question now concerns what ms. or edition to call the original. Should the

original text be equated with the initial writing? The obvious problem is Paul, his co-

authors, and his amanuensis went through editions before the letter was sent out.

Therefore, the original is not necessarily the originally penned text—likely early notes

being done on wax tablets—but perhaps the original is the text either sent, circulated, or

published.[17]

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[14] Riddle, "Textual Criticism," 223.

[15] Vincent, *History of TC*, 3 n. 1. Vincent (*History of TC*, 2–3) further contended that *errors*—such as careless constructions and grammatical mistakes—were contained in the original autographs. Vincent goes on to preemptively dismantle the arguments that the Chicago Statement would use nearly a century later.

[16] Parker, *Living Text*, 4.

[17] Recently the process of publication has been explored with an up-to-date bibliography in Mitchell, "Autographs," 287–308. Considering the likes of Cicero, Pliny, and Galen, we know there was a process of ancient letters being edited and published, sometimes in multiple forms or editions. Much earlier, Lagrange (*Critique Textuelle*, vii) said the pursuit of TC should be the published form, *manuscrit livré au public*.

Lastly, what edition of the letter from all those given out was used to form a final corpus? A further complication is that Paul likely kept copies of his letters and at a later point published the *Corpus Paulinum*.[22] The published edition likely differed to a greater or lesser degree from the versions initially sent.[23]

Epp well summarizes the multifaceted challenge of pursuing an original text and even the complexity of the notion of originality. He notes that TC now requires wrestling with the "unsettling facts, chief among them that the term 'original' has exploded into a complex and highly unmanageable multivalent entity."[24] Epp artfully displays the complexity when he says, "the original 'original' is now replaced by a new, successor 'original' that circulates in the church, and thereby often obscures the earlier, now dethroned original," therefore, "which 'original' or 'originals' ought we to seek?"[25]

The field of TC mostly acknowledges the complexity of and possible multivalence of the term, but the response generally is to define terms more accurately. In contrast, Ehrman is not content to merely see the concept of the "original" as being more complicated. Moreover, he finds the term altogether foolish. In the second edition of *Orthodox Corruption*, he writes,

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[22] Porter, "Paul and the Process," 197, 202.
[23] Editorial publication will be covered later; for an introduction see Trobisch, *Paul's Letter Collection*, 53–55.
[24] Epp, "Multivalence of the Term," 280.
[25] Epp, "Multivalence of the Term," 263.

> Scholarship in textual criticism was virtually dominated by an obsession with established the 'original text' of the New Testament. The phrase 'original text' was, still in the early 1990s, widely accepted as nonproblematic, in theory as well as in practice. The ultimate goal of the discipline, also unproblematized, was generally seen as getting back to this original text. Now, some twenty years later, it seems almost beyond belief that highly intelligent, trained, devoted scholars in the field could not or did not see how highly and deeply controverted the tacit assumptions about their main objective could be.[26]

However, while I explore Ehrman more in Chapter 7, Holmes and others provide some pushback to Epp.[27] Epp has not proven that the "search for a single original text or reading may have to be abandoned," but merely that the goals must be more firmly defined.[28] Second, one is not forced to accept his pessimism that an 'earliest attainable text' will be a text that "never existed in any actual manuscript" making the whole enterprise "highly tentative and, indeed, largely obscure."[29] While some of the challenges Epp presents may be more apparent than real, what is clear is that "the multivalence of the term 'original text' emerges and confronts textual critics with its complexity."[30]

In light of these challenges, the goal of *the* or *an* original/authorial text is "seen as a chimera" with many practitioners turning to the "earliest recoverable form" known as the "*Ausgangstext*, a supposed initial text from which all extant variants seem to descend."[31]

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[26] Ehrman, *Orthodox Corruption*, 331.

[27] For a critique of Epp's conclusions see Holmes, "'Original Text,'" 648–51.

[28] Epp, "Junia/Junias," 228. There are TC practitioners who still believe the original text as classically understood is an obtainable goal. For instance, Porter and Pitts, *Fundamentals*, 6.

[29] Epp, "All About Variants," 287.

[30] Epp, "Multivalence of the Term," 258.

[31] Elliott, "Recent Trends," 127. In 1989 Holmes ("Textual Criticism," 53) contended without hesitation that TC was "the science and art of reconstructing the original text of a document." In 2013 ("'Original Text,'" 637) he says that definition is now "considered inadequate or deficient in at least two major respects." Similarly, working to produce an eclectic edition of the Hebrew Bible, Hendel ("Oxford Hebrew Bible," 69) contends the original is always the theoretical goal even if only the archetype, hyparchetype, or an edition, is all that is currently obtainable." For a short summary of the terms initial, authorial, and archetypal, see Carlson, *Text of Galatians*, 6–9; Epp, "All About Variants," 294–98.

The debates concerning the original text are not necessary to resolve here.[32] It is sufficient to establish the complications faced in the current field of TC. The challenges, if taken informatively, rather than defensively, should serve as a corrective and impetus for further research. Specifically, for this project, the hope is there is room within TC as a field to heed the advice of Epp, namely "diminish and possibly relinquish its myopic concentration on an elusive" target of a single original text.[33] The conclusion here is not relinquishing the idea of an original. Rather the aim is to explore the extant documents without the restraints or concerns of originality.

A synchronic study of the Pauline literature is the goal and orientation of this project. Therefore, no reference to earlier textual readings is necessary. However, to avoid the inherent complexities the term "original" is used only here in an unqualified sense. Moving forward the terms "initial text form" and *Ausgangstext* are used synonymously.[34] The chosen term is not intended to disparage anything concerning the pursuit of an original rather it better indicates what is studied, namely the circulated edition of the *Corpus Paulinum*, which derived from an initial published form.[35]

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[32] For further details concerning the original see Holmes, "'Original Text,'" 637–88; Parker, *Textual Scholarship*, 24–2; Parker, *Living Text*, esp. 3–7, 207–1; Ehrman, *Orthodox Corruption*.

[33] Epp, "Multivalence of the Term," 270.

[34] Mink ("Contamination," 143) coined the term and defines it as "the reconstructed form of the text *from which* the manuscript transmission started." Wassermann and Gurry (*New Approach to TC*, 12) call it the "starting-point text."

[35] For the connection between the concepts of original and *Ausgangstext* see Wachtel and Holmes, "Introduction," 2–3.

CHAPTER 2:
CONTEMPORARY TEXTUAL CRITICISM METHODS
FOR NEW TESTAMENT STUDIES

The previous chapter looked at the history of textual criticism. It serves to set the stage to now examine the most popular contemporary methods of TC for the NT. These methods represent the culmination of TC history and are the attempts to provide biblical studies with what it requires, namely a text that represents the oldest recoverable form of the NT.

This section will examine the five primary methods used in contemporary TC work. The methods are in no particular order other than ending with the newest method: (1) Majority-Text and Byzantine Text, (2) Single Text Theory, (3) Stemmatics, (4) Eclecticism: Thoroughgoing and Reasoned, and (5) Coherence-Based Genealogical Approach. Each of the methods is briefly defined, and then it is explained why they are not fit for the aims of this project.

Majority Text

The Majority Text Theory is not entirely a method and, as Parker states, "will always be an anomaly."[1] The Majority approach, as the name suggests, adopts the reading with the most attestations. The most familiar proponents are Zane Hodges and Arthur Farstad, who published an edition of the Majority Text.[2]

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[1] Parker, *An Introduction*, 175.
[2] Hodges and Farstad, *Majority Text*,

Hodges claims that the Westcott-Hort edition relies too heavily on very few witnesses, specifically Vaticanus, and when all "issues are properly weighed" the Majority Text "has a higher claim to represent the original text than does the Egyptian type."[3] Their argument is based on two principles. First, they contend, "any reading overwhelmingly attested by the manuscript tradition is more likely to be original than its rival(s)."[4] Second, all final decisions must be based on a genealogy of the manuscripts, though the sources are inadequate to do it.[5] Neither principle has a defensible ground. The appeal to rhetorical flare is likely their strongest point. Simply saying the majority reading has "ancestral roots" and "must reach back to the autographs," does not constitute an argument but is a conjecture without defense.[6]

A favorite line summarizing the stance of the Majority advocates is a quotation from Hort: "a theoretical presumption indeed remains that the majority of extant documents is more likely to represent a majority of ancestral documents at each stage of transmission than vice versa."[7] Hodges cites it often and states concerning Hort, that "even this great opponent of the majority form had to admit" the conviction of the majority position being correct.[8] What is odd is that in the next sentence, Hort says, "but the presumption is too minute to weigh against the smallest tangible evidence of other kinds … every ground for expecting a priori any sort of correspondence of numerical proportion between existing documents and their less numerous ancestors in any one age falls to the ground."[9]

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[3] Hodges and Farstad, *Majority Text*, x.
[4] Hodges and Farstad, *Majority Text*, xi.
[5] Hodges and Farstad, *Majority Text*, xii.
[6] Hodges and Farstad, *Majority Text*, x.
[7] Westcott and Hort, *Original Greek*, 45.
[8] Hodges, "Surrejoinder," 161. See also Hodges, *Defense*, 4; Hodges, "Response," 146.
[9] Westcott and Hort, *Original Greek*, 45.

argument. For starters, the *de facto* position of churches and Christians for centuries was to use the Bible they had available to them. In the churches that had Sinaiticus, or a similar ms., it would be a particular text even with some marginal notation and editing.

Second, the current Hebrew Bible for biblical scholarship, the *Biblia Hebraica Stuttgartensia*, is similarly based on the single Leningrad Codex with lesser use made of the Aleppo Codex.[14] Third, the text of Sinaiticus, at least for the NT, is not significantly different from the current NA text.[15] Fourth, adoption of a single text contained in a well-used ancient Bible avoids the criticism that an eclectically reconstructed text form never existed and was never used by any church.[16] Porter, in writing and personal correspondence, believes that a "text actually used by the ancient church" is preferred.[17] Furthermore, the adoption is not blindly anti-critical, but rather "it leaves the text-critical responsibilities with the ancients, since these ancient texts themselves were apparently eclectic texts."[18] Lastly, there already is a printed edition of Sinaiticus produced by the International Greek New Testament Project and with some modification to the design could readily be used as a hand edition.[19]

Byzantine Text Form

The two names closely associated with the position today are Maurice Robinson and William Pierpont. They published an edited version of the Byzantine text form. They

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[14] Some are working to produce a critical Hebrew Bible. See Hendel, Ronald. "The Oxford Hebrew Bible," 324–51; and the projects website hbceonline.org.

[15] Porter (*How We Got the NT*, 74–75) contends that the critical texts not being much different than a Bible in ancient use is an important endorsement for adopting Sinaiticus.

[16] Metzger and Ehrman, *Text of the NT*, 219–20 n. 30.

[17] Porter and Pitts, *Fundamentals*, 95.

[18] Porter and Pitts, *Fundamentals*, 95.

[19] International Greek New Testament Project, *Codex Sinaiticus*.

contend that beyond the inspiration of the original autographs Christians should hold to the "confessional declaration that this revelation has been kept pure in all ages by the singular care and providence of God."[20] Both premise and contention are theological claims concerning the contents and preservation of the NT.

Proponents of the Byzantine form, especially close followers of Robinson's work, contend the "Byzantine-priority theory is not correctly characterized" as "only a counting of noses."[21] However, in the opening preface, the editors comment that their "consensus text reflects a unified dominance that permeates the vast majority of manuscripts. The editors have designated this dominant line of transmission the 'Byzantine Textform.'"[22] Therefore, they do not claim to hold to the Majority position, but they do claim the Byzantine text is the majority text form.

While proponents differentiate the Majority approach from the Byzantine approach, the outcome is functionally quite similar, especially considering in 1991 Robinson and Pierpont titled their GNT the *Byzantine/Majority Textform*.[23] For starters, Pierpont and Robinson favorably cite the same Hort quotation as Hodges concerning their historical presupposition.[24] Additionally, Carlson concludes their "editorial practice is almost the same … they adopted the 'Koine' text based on a large number of Byzantine

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[20] Robinson and Pierpont, eds., *Byzantine Textform*, xxi.

[21] Friberg, "Modest Explanation," 9.

[22] Robinson and Pierpont, eds., *Byzantine Textform*, i. Furthermore, Robinson and Pierpont (Byzantine Textform, xiv) explain their approach to Byzantine priority by stating, "the primary basis of textual determination remains non-quantitative: the transmissional and transcriptional factors that have characterized the manuscripts over the centuries are of greater significance than the mere quantity of evidence." They continue, "the quantity of witnesses does play a role when evaluating transmissional and transcriptional probabilities, but number by itself cannot become the sole or even the primary factor in the evaluation process."

[23] Robinson, and Pierpont, *New Testament in the Original Greek: According to Byzantine/Majority Textform,* Atlanta: Original Word Publishers, 1991. The word *majority* is removed from subsequent editions. Therefore, in respect of the attempts of distinguishing the two approaches, the Majority Text is associated with Hodges and Farstad while the Byzantine Text is associated with Robinson and Pierpont.

[24] Robinson and Pierpont, eds., *Byzantine Textform*, 539.

manuscripts."[25] Similarly, the Byzantine theory suffers from the emphasis on counting over weighing. However, over a century ago, Vincent contended that the TR was a historical monument and to be "summarily rejected as a basis for a correct text," namely because "it is an accepted principle that manuscripts are to be weighed and not counted."[26]

Furthermore, Parker states that the "Byzantine priorist is in an uncomfortable position," and the Majority Text theory is a "pre-critical theory trying to use critical tools," and it simply cannot stand up to scrutiny.[27] Bruce Metzger, as an editor on the NA committee, says readings supported only by the Koine or Byzantine witnesses must be set aside, and the "abundance of witnesses numerically counts for nothing in view of the secondary origin of the text-type as a whole."[28] Likewise, Porter and Pitts maintain that until recently the Byzantine text "has been almost entirely dismissed as a reliable witness to the NT text."[29] The underlying argument against the Byzantine position, and the Majority position, is they are not precisely methods but assumptions.

Many critics contend that the problem underlying the Byzantine adoption is, according to Porter and Pitts, the "theological assumption that God would have preserved his word specifically in the Byzantine church is entirely unsubstantiated exegetically, historically, and rationally."[30] It is a thesis that can be neither proven nor disproven. The lateness and internal evidence of the Byzantine form suggest it is "the result of efforts

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[25] Carlson, *Text of Galatians*, 22.

[26] Vincent, *History of TC*, 175. Today the emphasis to weigh rather than count readings is considered axiomatic for modern TC. See Aland and Aland, *Text of the NT*, 280–81.

[27] Parker, *An Introduction*, 175.

[28] Metzger, *Text of the NT*, 212.

[29] Porter and Pitts, *Fundamentals*, 77.

[30] Porter and Pitts, *Fundamentals*, 77. See also Parker, *An Introduction*, 175.

toward standardizing the Greek Text."[31] The theory adopted by Streeter—earlier stated in Westcott and Hort—and largely still in place is that the Byzantine (Syrian) Textform originated from a recension associated with Lucian of Antioch around AD 300.[32]

Despite the general disparagement of the Byzantine Textform since the time of Westcott and Hort the story is not over. The Byzantine Textform is receiving renewed interest and support from the CBGM findings.[33] Even though the CBGM is not free from critiques the findings are significant. However, the critiques of the Byzantine methodology, namely its presuppositional positions, still stand even if aspects of the Byzantine Textform are confirmed by the CBGM.

Eclecticism: Reasoned and Thoroughgoing

An eclectic approach is the "currently reigning method in NT textual criticism."[34] As the name suggests, eclecticism draws on multiple factors of evidence to evaluate variants. Currently there are two forms. The most popular method today is reasoned or rational eclecticism, and while generally used since Irenaeus, Vaganay first formally articulated it as a distinct method.[35] The basic principle is to balance the use of internal and external evidence so as not to privilege one over the other when evaluating textual variants to determine what is the oldest reading. Epp states the primary motivation, namely, "it is recognized that no single criterion or invariable combination of criteria will resolve all

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[31] Porter and Pitts, *Fundamentals*, 78. Lake (*Text of NT*, 63) argues that by the fourth century the text "had become stereotyped."

[32] Streeter, *Four Gospels*, 26, 39, 114; Westcott and Hort, *Original Greek*, 181–82; Metzger and Ehrman, *Text of the NT*, 216, 306–07; Metzger, "Lucanic Recension," 1–41.

[33] Wassermann and Gurry (*New Approach*, 10–11) report that a conclusion must await further work but already the Byzantine theory is being favorably reappraised.

[34] Fee, "Rigorous or Reasoned," 124.

[35] Vaganay, *Introduction*, 91–94.

cases of textual variation."[36] The method is pervasive within modern TC and adopted widely since the NA26 published in 1979. It is used and taught by some of the important figures including K. Aland, B. Aland, Epp, Fee, Holmes, Metzger, UBS and NA committees.[37]

The other form is called rigorous or thoroughgoing eclecticism and has two distinguishing marks: (a) it relies almost exclusively on internal evidence,[38] and (b) appeals to conjectural emendation are unnecessary.[39] Elliott explains, "thoroughgoing text critics prefer to edit a text by solving textual variation with an appeal primarily to purely internal considerations."[40] Practitioners focus on grammar, co-text, context, and what makes sense to the individual critic.

The Alands argue that the label of eclecticism for either approach is "not strictly appropriate" and creates "false associations."[41] In counter distinction, Epp contends that "'all of us' employ an eclectic approach" and modern TC practitioners are eclectic generalists since more than one criterion is used to determine the original reading.[42] Epp is undoubtedly correct in his description of all the methods surveyed, including the Single Text theory since the scribes of Sinaiticus were eclectic in their approach. In fact, the Alands lay out twelve basic rules for the modern method of TC, which is still the method

[36] Epp, "Decision Points," 40.

[37] Discussions on eclecticism and TC canons using eclecticism are found in Holmes, "Reasoned Eclecticism," 336–60; Fee, "Rigorous or Reasoned," 124–40; Porter and Pitts, *Fundamentals*, 92–95, 100–36; Ehrman, "Studies in Textual Criticism," 4–7; Epp, "Decision Points," 34–6; Metzger, *Text of the NT*, 209–11; Aland and Aland, *Text of the NT*, 280–81.

[38] Kilpatrick, "Conjectural Emendation," 349–60; Kilpatrick, "Atticism," 125–37; Elliott, "Thoroughgoing Eclecticism," 321–35; Elliott ("Textkritik heute," 39) also calls the approach "der Methode des radikalen Eklektizismus," i.e. a radical eclecticism.

[39] Elliott, "Thoroughgoing Eclecticism," 322. By emphasizing the internal evidence, the method holds the initial reading is contained somewhere in the extant witnesses.

[40] Elliott, "Thoroughgoing Eclecticism," 321. See also Elliott, *NT Textual Criticism*.

[41] Aland and Aland, *Text of the NT*, 34.

[42] Epp, "Eclectic Method," 244–45.

behind the NA text except for the Catholic Epistles in NA28.[43] Their canons,

unsurprisingly, include both internal and external criteria making clear that the NA text is

unquestionably an eclectic generalist text.

Despite the pervasiveness of eclecticism, Epp finds the methodology "is as much

a *symptom* of basic problems in the discipline as it is a proposed and widely applied

solution to those problems."[44] Concerning the latter method, the foremost problem is that

the name *rigorous* is misleading. Epp points out it is not more 'rigorous' or

'thoroughgoing' given the "method's self-imposed limitation to internal criteria" makes it

far less partial or thorough.[45] Second, it suffers from the same ideological weaknesses as

the Majority and Byzantine theories. For instance, Kilpatrick similarly contends, "we

may assume as a rule of thumb that at each point the true text has survived somewhere or

other among our manuscripts."[46] The assumption fails to acknowledge the late Byzantine

standardization should not be equally weighed against pre-stereotyped older texts.[47] In his

focused critique of Kilpatrick and Elliott, Fee concludes the method has a "faulty theory

of textual corruption and transmission" and having abandoned the external evidence,

"leaves textual judgments to the whims of the individual practitioner."[48]

The last critique mentioned by Fee inevitably also critiques the so-called balanced

approach of reasoned eclecticism. First, while the balanced approach attempts to

incorporate more evidence and more types of evidence, there is still a tendency to

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[43] Aland and Aland, *Text of the NT*, 280–81.

[44] Italics original. Epp, "Eclectic Method," 211.

[45] Epp, "Eclectic Method," 254.

[46] Kilpatrick, "Conjectural Emendation," 349.

[47] Porter and Pitts, *Fundamentals*, 93. Lake (*Text of NT*, 62–63) generally agrees with Westcott-Hort about a stereotyping of the text, which Lake indicates was first largely adopted by Lachmann in his putting aside of late mss.

[48] Fee, "Rigorous or Reasoned," 125–26.

overemphasize textual or transmissional variables which the individual practitioner gives greater preference. For instance, Elliott indicates that the canon of weighing mss. can easily lead to what he calls the "the cult of the best manuscripts."[49] A second critique of eclecticism concerns certain premises of textual preservation, namely the unprovability of or deniability of conjectural emendations. The reasoned approach has reasons to support its suggested original reading but cannot definitively produce a ms. to disprove the conclusions of a radical conjecture.

A third important criticism of eclecticism is that there are "no clear criteria regarding the balance" thus "the same criticisms are applicable to reasoned eclecticism as are lodged above against thoroughgoing eclecticism."[50] Metzger endorses the subjectivity when he admits that teaching one to become a textual critic is like teaching someone to become a poet, the principles are easy but "the appropriate application of these in individual cases rests upon the student's own sagacity and insight."[51] As Epp concludes, all forms of eclecticism—reasoned, balanced, or radical—are not final solutions but at "best a temporary 'solution' to our basic problems of NT textual criticism."[52]

Eclecticism cannot be considered a final solution to TC since it does not even represent an advance in the last 1500 years of TC. While eclecticism might be recent in nomenclature, according to Epp it goes back to Bengel in 1725, Griesbach in 1796, and Lachmann of 1842.[53] However, Epp has unnecessarily limited how far back the approach

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[49] Elliott, "Textkritik heute," 39.

[50] Porter and Pitts, *Fundamentals*, 95.

[51] Metzger, *Text of the NT*, 211–12. Holmes ("Reasoned Eclecticism," 211) has tried to defend the method saying it "is not the eclectic method itself that is at fault, but our lack of a coherent view of the transmission of the text." However, the only way to remove subjectivity is to have no gaps in textual history, which would include having the *originals*.

[52] Epp, "Eclectic Method," 256.

[53] Epp, "Eclectic Method," 213.

originates. If using more than one criterion, specifically internal and external, to determine the original reading makes "all of us" eclectic generalists, then the eclectic approach also goes back to Irenaeus, Origen, Jerome, and Augustine.[54] As the historical survey indicated, all the pioneers used certain canons and methods of evaluation that are still in practice and are rightly called eclectic critics.

Besides varying methodological shortcomings, eclecticism is not useful for doing a project limiting the time period under investigation. Eclecticism always pursues the original text as Elliott states the goal is always the reading "that may be demonstrated to have caused the creation of the alternative readings."[55] However, in a study of the post-first century text, the initial text is not of direct concern.

Stemmatics

The name Karl Lachmann is synonymous with the genealogical method of mss.[56] Through genealogy, he attempted to create a method of mapping the history of a particular textual reading back to its archetypal form. The method produces family trees that visually depict the genealogical relationships amongst mss. There are three principal stages: *recensio, examinatio,* and *divinatio.*[57] In the first stage, witnesses are organized into stemmas of historical development. Next, the readings closest to the archetype are examined to determine which is the original reading, if they can be reduced to a single

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[54] Epp, "Eclectic Method," 244–45.

[55] Elliott, "Recent Trends," 130.

[56] Timpanaro (*Genesis,* 115–18) indicates that the steps and methods of Lachmann were all used prior to him. For more on stemmatics see Trovato, *Everything You Always*; Carlson, *Text of Galatians,* 26–33; West, *Textual Criticism.*

[57] The summary is taken from Carlson, *Text of Galatians,* 27.

reading at all. Finally, if necessary, a process of reconstruction is performed to create the original by amending the archetype.

One of the key elements for determining relationships is the principle of agreement in error.[58] The German *Leitfehler*, or indicative error, is an "alteration of the text which is found in two or more manuscripts and cannot have been made on two separate occasions."[59] The principle dictates that two texts agreeing on a reading which would not occur by accident are, therefore, related with the later following the older. However, as Carlson points out, the problem is analogous to the chicken-and-egg problem. He explains, "reconstructing the text (that is, deciding which reading is true and which is error) requires reconstructing the history of the text. On the other hand, reconstructing the history of text (*sic*) requires grouping manuscripts by their common errors, which requires reconstructing the text."[60] This inherent circularity aside, the method has been beneficial in TC studies.

In recent decades, the method is receiving renewed attention and development with the incorporation of computer technology. Most notable is the work by Stephen Carlson who significantly increased the complexity of the method by using the principles of cladistics from DNA studies.[61] While there is much to commend stemmatics— especially the method by Carlson—for this study it is of little value.

First, Stemmatics is overly focused on diachronic matters; all effort is spent on driving to a preceding textual reading. Second, as Parker points out, there is the "obvious

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[58] Carlson, *Text of Galatians*, 28.
[59] Parker, *An Introduction*, 162.
[60] Carlson, *Text of Galatians*, 28.
[61] Carlson, *Text of Galatians*, 60–79.

fact that manuscripts might have much more in common than differences."[62]

Theoretically, if two or three texts agreed perfectly they could fail in regards to the

Lachmannian principle of *Leitfehler*. Third, stemmatics can only be applied broadly to

textual history. Even with the sophistication of the approach by Carlson, the vast bulk of

his work concerns the internal evaluation of readings to orient and refine the computer

produced stemma.[63] Lastly, if the goal of originality or archetype is removed, then

stemmatics loses its end goal since an archetypal reading is essential from even the

earliest steps of the method.

Coherence-Based Genealogical Method

The Coherence-Based Genealogical Method (CBGM) is the newest and most perplexing

method.[64] Stephen Carlson, who wrote complicated computer software for his TC project,

says the "CBGM looks like a mysterious black box whose inner workings seem

inscrutable."[65] And the renowned textual critic, Eldon Epp, says the CBGM "is not easily

grasped."[66] The overarching idea, however, is easily stated, to create a stemmatological

model at every variation unit to determine if a reading explains the rise of other

variations. It was originally created by Gerd Mink and has flourished in the institutes at

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[62] Parker, *An Introduction*, 162.

[63] Carlson, *Text of Galatians*, 90–136, 43–72, 85–239. For all the sophistication that computer assisted research offers the process is similar to what Lachmann did. For years Bordalejo and a team have used phylogenetic software to build variant maps in the *Canterbury Tales Project*. Bordalejo ("Digital versus Analogue," 13) contends that, "there is such a clear relationship between traditional stemmatology and the New Stemmatics that it is not conceivable to try to pass off the use of phylogenetic (or other similar software) as a new model."

[64] For a complete study of the CBGM see Wasserman, "CBGM," 206–18; Wasserman, "Historical and Philological," 1–11; Wasserman and Gurry, *New Approach*; Gurry, "How Your Greek," 675–89; Gurry, *Critical Examination*; Mink, "Contamination," 141–216.

[65] Carlson, "Comments CBGM," 1.

[66] Epp, "Textual Clusters," 550.

Birmingham and Münster.[67] The method is fascinating on account of the ability of a computer to process more readings and variables per reading than a human and also quickly display the consequences of interdependent decisions.[68]

Space is not given here to unpack the complexity of the method, but a cursory explanation is sufficient. Wasserman and Gurry summarize that "the CBGM is a method that (1) uses a set of computer tools (2) based in a new way of relating manuscript texts that is (3) designed to help us understand the origin and history of the New Testament text."[69] The method is performed in three stages, pregenealogical coherence, genealogical coherence, and global stemma. The pregenealogical coherence concerns "the agreement between witnesses expressed as a percentage of all the places they were compared."[70] The second step, genealogical coherence, adopts the results of the first step and then analyzes the locations where the two mss. disagree. For instance, at every location that 01 and 04 disagree the editors decide whether the textual reading of 01 preceded 04 or vice versa. An important and often difficult point to make is that the CBGM references the text of the ms. and not the ms. itself.[71] Therefore, while Sinaiticus is older than Ephraemi-Rescriptus, an editor can judge that the textual reading in the latter is older than the text of the former.

The third and final step is the global stemma because it incorporates the data and decisions made in the local stemmata. The global stemma is "the simplest hypothesis

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[67] Mink, "Zur Stemmatisierung," 100–14.

[68] Holmes ("Open Textual," 78) contends that "it is in this respect that the CBGM will be of value, for it offers the textual critic a means by which to assess and analyze the larger implication of individual textual decisions."

[69] Wasserman and Gurry, *New Approach*, 3.

[70] Wasserman and Gurry, *New Approach*, 37.

[71] Wasserman and Gurry, *New Approach*, 4.

about how the text of our manuscripts developed."[72] The output of the CBGM is a textual

flow diagram similar to the "long-established local-genealogical method."[73] The

distinctive feature is that while some methods use "select agreements … the CBGM also

uses the direction of their disagreements."[74]

The goal of the method is to address a common problem in TC, namely

contamination, coincidental agreement, and editorial inconsistency.[75] The result, besides

expansive coherence charts and genealogical diagrams, is a proposed reconstruction of

the *Ausgangstext*, which Mink coined as "the reconstructed form of the text *from which*

the manuscript transmission started."[76]

Despite all the sophistication, there are reasons to be reluctant about adopting the

CBGM as the final solution to TC issues. Parker contends for all its learning curve

requirements, "in essence it is the application of traditional philological skills."[77] While

Wasserman states, there is "no philological reasoning behind a textual flow diagram," he

and Gurry state that the "construction of these local stemmata involves the traditional

tools of textual criticism."[78] The traditional tools of TC include philology and so it is still

part of the CBGM. Secondly, it is humans who are required to "adjust in each variation-

unit the level of tolerance" and decipher the data.[79] The most human involvement, and

therefore the most subjective, is the thousands of decisions concerning the direction at

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[72] Wasserman and Gurry, *New Approach*, 95.

[73] Wasserman, "CBGM," 208.

[74] Wasserman and Gurry, *New Approach*, 4.

[75] Wasserman and Gurry, *New Approach*, 21.

[76] Mink, "Contamination," 143. Wasserman and Gurry (*New Approach*, 12) call it more simply the "starting-point text."

[77] Parker, *An Introduction*, 169.

[78] Wasserman, "CBGM," 209; Wasserman and Gurry, *New Approach*, 31. Elsewhere, Wasserman ("Historical and Philological," 11) states, "in my opinion, the traditionally accepted philological principles of textual criticism and the dominant view of the textual history of the New Testament exert considerable control in the application of the Coherence-Based Genealogical Method."

[79] Wasserman, "CBGM," 209.

points of disagreement, which is its principal difference from other methods. The directions of the local stemma are all a "matter of editorial judgment,"[80] and "the computer never makes the decision for the user, not even when it offers additional data in the form of coherence."[81] It is hard, therefore, to agree with their assessment, that there is an "unique combination of both objective and subjective data to relate texts."[82] It seems like the normal combination of objectivity and subjectivity of any good TC method. The use of computers does not make it more critically objective. While subjectivity does not make the method wrong, the problem is the constant reference by its practitioners to the computer as if that makes the method free of human contrivances.[83]

Furthermore, even the choice to use the CBGM is subjective. The computer coding was subjectively created. What input to give the computer and what data to leave out is also a subjective decision. More importantly, the means of defining a variation unit are subjective. I will return to this last problem in my methodology section.

A more surprising critique is that despite "genealogical" being part of the name, Carlson contends the CBGM "is not really intended to answer such questions about the history of the text."[84] Stemmatics, on the other hand, is genealogical since it focuses more on transmission history. Carlson finds the CBGM goal is squarely focused on the "classic

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[80] Wasserman and Gurry, *New Approach*, 4.

[81] Wasserman and Gurry, *New Approach*, 31.

[82] Wasserman and Gurry, *New Approach*, 4.

[83] Wasserman and Gurry (*New Approach*, 3) summarize that the CBGM: "(1) uses a set of computer tools (2) based in a new way of relating manuscript texts that is (3) designed to help us understand the origin and history of the New Testament text." However, the word *design* is inherently a human subjective process as computers currently still require human programmers.

[84] Carlson, "Comments CBGM," 1–2.

goal of textual criticism," namely the creation of the best guess at the "initial text (Ausgangstext)," and little else.[85]

The most unfortunate matter is that the method was designed to address genealogical contamination; however, the authors admit the CBGM "has not resolved the problem of contamination."[86] This project does not seek to resolve the matter either. In fact, I do not fault the CBGM for not resolving the matter since I am not convinced it is possible with the currently available data. However, if the method does not resolve the issue it was designed for and it incorporates TC tools of other methods, it is reasonable to conclude that the current version of the CBGM is not the final solution to traditional TC issues.

The critiques of the CBGM are not intended to suggest it is without benefit. Its implementation by the NA committee suggests it shows promise. However, its orientation and tools are not an asset to this project. While the pregenealogical and genealogical stages have some bearing on the project there are at least two major problems. First, the pregenealogical stage establishes the level of agreement among the mss. but the disagreements are handled in the genealogical stage not as relationships among mss. but as a historical scenario between their texts, which is what many find problematic.[87] My inquiry of direct ms. relationship has no regard for diachronic matters and, therefore, the process of determining what textual reading is older is of no

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[85] Wasserman, "CBGM," 20; Carlson, "Comments CBGM," 1–2; Porter and Pitts, *Fundamentals*, 89–90.

[86] Wasserman and Gurry, *New Approach*, 114.

[87] For critiques of this limitation see Parker, *An Introduction*, 169; Carlson, "Comments CBGM," 1; Wachtel and Holmes, "Introduction," 9–10.

consequence. For example, this means that for this project the relationship between P46 and 06 should not control or influence the relationship between 01 and 06.

Second, the parameters of a variation unit are solely designed for genealogical purposes. The methodology section will show the deficiency of such a design when comparing mss. directly.

Conclusion of History and Methods

The survey of major figures and modern methods shows where TC is currently situated. The goals of TC are largely confined to the foundation, and to a lesser extent the methods, established by Irenaeus, Origen, Jerome, and Augustine. Modern methods have become more complicated, quibbled over terminology, and refined historical theories, but the aims are the same. As Carlson summarizes, modern methods all work to "produce a critical text that more or less approximates an authorial, original text."[88] The demands of the academy, and ecclesiastical and publishing circles, have further pressured TC as a field to focus on the singular aim.[89] The pursuit of the original is without a doubt important, if not essential, but it has hindered methodological development and inquiry for further TC matters.

In 1973 Epp quipped that the field of TC had entered an interlude awaiting further development.[90] The field became stagnant and largely continued so for the rest of the

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[88] Carlson, *Galatians*, 8.

[89] Robinson and Pierpont (*Byzantine Textform*, vi) state the matter well: "The establishment of the most accurate form of the canonical Greek text of the New Testament is prerequisite to exegesis and to a proper hermeneutic."

[90] Epp, "Twentieth Century Interlude," 387. Epp delivered his lecture in November 1973 at an SBL event. Seven years later, Epp was still calling the field to progress, Epp, "Continuing Interlude," 139–45, 151. While some felt Epp was too pessimistic, others believed his assessment of failed progress was by and large correct. See Elliott, "Recent Trends," 119.

twentieth century. Petzer argued that in the 1970s and 1980s there was "little (if indeed any at all) progress in the methodology."[91] Text critics, and textual criticism as a field, were largely using the same principles and methods used for centuries. While in 1999 Hurtado believed the interlude was coming to an end, it was another decade later in 2012 before Elliott said that "the text-criticism bandwagon is back on track" and "more fellow-travelers are welcome to board."[92]

Ehrman agrees with them, and his work has much to do with the progress. In 2011 he wrote that the past twenty years (1993–2011) have "been the most fruitful two decades of textual research in the modern period," thanks in large part to the INTF in Münster and ITSEE in Birmingham.[93] During this period and immediately prior, textual critics began to systematically explore features of ancient manuscripts and textual history. Recent important work has focused on scribal habits during certain periods, and more productively on a single ms. at a time.[94] Another recent trend of research focuses on thorough investigations of individual mss., especially the major codices.[95] However, despite the growing mountain of published works, Ehrman contends that current scholarship is obeying the laws of diminishing returns, which leads him to the rhetorical question, "how significant can 'new' findings be? What new conclusions can possibly be

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[91] Petzer, "Survey of Developments," 80.

[92] Hurtado, "Beyond the Interlude?" 26–48; Elliott, "Recent Trends," 136.

[93] Ehrman, *Orthodox Corruption*, 331.

[94] A few important research developments concerning scribal habits, Aland, "Kriterien zur Beurteilung," 1–13; Aland, "Welche Rolle spielen Textkritik," 303–18 ; Colwell, "Method in Evaluating," 106–24; Comfort, "Scribes as Readers," 28–53; Ebojo, "When Nonsense Makes Sense," 128–50; Head, "Observations on Early Papyri," 240–47; Head, "Habits of NT Copyists," 399–408; Min, *Die Früheste Uberlieferung*; Paulson, "Scribal Habits"; Robinson, "Scribal Habits"; Royse, "Scribal Tendencies," 239–52; Royse, *Scribal Habits*; Ahn, "Segmentation Features"; Hernández, *Scribal Habits*.

[95] Works focusing on particular manuscripts pertinent to this project, Ebojo, "Scribe and His Manuscript"; Holmes, "Codex Bezae," 123–60; Hurtado, *Codex W*; Epp, *Theological Tendency*; Jongkind, *Scribal Habits*; Malik, "Earliest Corrections," 1–12; McKendrick et al., eds., *Codex Sinaiticu*; Milne and Skeat, *Scribes and Correctors*; Parker, *Codex Sinaiticus*; Skeat, "Codex Sinaiticus and Codex Vaticanus," 583–625; Weiss, *Der Codex D*; Wilcox, "Text of Acts," 447–55.

reached?"[96] Ehrman, of course, answers his own question by contending that TC as a "discipline needs to expand, grow and change," and ultimately "it needs to ask new questions of old data."[97]

Eberhard Nestle compared the work of TC to that of a physician, where "a correct treatment must be preceded by a correct diagnosis."[98] In keeping with the analogy, the methods surveyed are designed to address the problem of reconstructing the initial reading by treating the disease of textual plurality. Those methods contribute more or less to the traditional aims of TC. This project does not intend to work on the same disease; I want to point to another one. The problem is that so much attention is given to textual plurality that a metric of uniformity and stability has not been properly and thoroughly devised. The question of this project is how did the *Corpus Paulinum* circulate in the earliest period for which there is extant evidence. The obvious problem is that all methods surveyed are designed to pursue the earliest recoverable text form whereas this project is limiting the investigation to a specific period. The next section will further define the question and then develop a method to answer the question.

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[96] Ehrman, *Orthodox Corruption*, 333.
[97] Ehrman, *Orthodox Corruption*, 334.
[98] Nestle, *Textual Criticism*, 234.

CHAPTER 3:
METHOD FOR DIRECT EVALUATION
OF TEXTUAL UNIFORMITY

The survey of TC history and modern methods demonstrate most research is trying to

answer the same question: what is the earliest text form of the NT documents? For this

project, I propose a new question that will require developing a new method.

Over two decades ago, Holmes stated that a major problem was "not with our

method but with our history of the text and its transmission."[1] While some weaknesses in

the methods were previously highlighted, he is undoubtedly correct concerning a

synergistic relationship between the traditional goal of TC and textual history.[2] Holmes,

following Petzer before him, contends that the divergent interpretation of mss. and

instances of textual variants is largely a product of differing stances concerning textual

history.[3] On account of these problems, in the last few years transmission history has

become, according to Holmes, a "legitimate goal in its own right."[4]

I propose, therefore, a project to answer the question: what is the history of the

transmission of the *Corpus Paulinum* during circa the second to the fifth century in the

Greek mss.? The specific aims of the project are stated: (1) what is the degree of textual

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[1] Holmes, "Reasoned Eclecticism," 650.

[2] See Holmes, "Reasoned Eclecticism," 650; Epp, "Eclectic Method," 238–40; Petzer, "Shifting Sands," 402; Vaganay and Amphoux, *Introduction*, 88.

[3] The varying theories of textual and ecclesiastical history will play an important role in the chapter concerning NTC and the Bauer-Ehrman thesis.

[4] Holmes, "Original Text," 639; Wachtel and Holmes, "Introduction," 9–10. See also Parker, *Living Text*, 208; Carlson, *Text of Galatians*, 8–9, 13–14; Porter, *How We Got the NT*, 44.

uniformity among the mss. during this period, (2) what (categorically) and where does variation occur? The results will be explored and applied to three distinct questions each receiving a subsequent chapter. First, does the evidence support the notion that the biblical texts were developing freely before AD 200, which is often supported with the largely conjectural claim that all "substantive variants in the text of the New Testament are from the second century?"[5] Second, does the evidence support the Bauer-Ehrman thesis by showing signs of textual corruption incrementally evolving toward orthodox uniformity? Third, is the evidence suggestive of a theory concerning the original collection and publication of the *Corpus Paulinum*?

To pursue this project and its questions, some distinctive features require developing a new method. First, and perhaps most obvious, all methods examined are diachronically oriented toward the original text, while the question before us here is narrowly focused on a specific period. Furthermore, other methods evaluate places of variation into the binary positions of correct vs. incorrect, or oldest reading vs. later variant. However, this project is comparative without concern for a reading prior to the evidence of the second century. Given that there are no Pauline mss. prior to ca. 200, specifically P46, this project is focused solely on the extant evidence.

Lastly, the method must not merely calculate variation but more importantly categorize it. The challenge will be to not get lost in the unmanageable mass of textual variation while simultaneously being delicate enough to distinguish between and

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[5] Aland and Aland, *Text of the NT*, 56, 295. Also, Clark ("Theological Relevance," 15) stated that prior to AD 200, "scribal freedom suggests that the gospel text was little more stable than an oral tradition." See also Lake, *Text of the NT*, 6, 63, 72; Vogels, *Handbuch*, 162; Riddle, "Textual Criticism," 231; Epp, "Decision Points," 277. However, Epp ("Decision Points," 295) makes the claim that "standardization procedures were in existence already in the late first or early second century for the transmission of Christian texts."

appropriately categorize the seemingly incomparable, in the words of Zuntz, an egg, a grape, and a unicorn.[6]

I present my method in three parts. First, I will briefly look at other comparative approaches and their applicability for this project. Second, for consistent comparability and accurate calculations, the ambiguous notion of variation unit must be redefined. Third, a linguistic method using systemic functional linguistics (SFL) is presented to define grammatical segmentation and unit boundaries using rank scale to provide a working method of comparison and categorization of textual differences.

Comparative Methods

Practically all TC methods compare texts of differing mss. for the purpose of evaluating and working toward a genealogically prior text. However, comparison for non-evaluative data mining is less common. A few comparative methods are worth surveying.

Ernest Cadman Colwell and Ernest W. Tune

Colwell and Tune in the middle of the last century proposed a methodology for establishing text-types based on the quantitative results of ms. comparison. They said research during the fifty years prior was making extensive use of quantitative data but that "refinement in method is needed."[7] They state,

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[6] Zuntz, *Text of the Epistles*, 58.
[7] Colwell and Tune, "Quantitative Relationships," 56.

> Sound method requires (*a*) that in any area of text which is sampled the total amount of variation be taken into account—not just the variants from some text used as a 'norm'; (*b*) that the gross amount of agreement and difference in the relationships of manuscripts must be large enough to be significant; (*c*) that all variants must be classified as either genetically significant or not.[8]

Using John 11 as their test case, they compare select mss. (including P45, 01, 02, 03, 06, 032, etc.). Once the places believed to blur the data are eliminated, the result is 205 places of variation.[9] They then calculated how different mss. agreed directly (where extant) with each other at the 205 places. For instance, they conclude that D (06) and P45 agree fifty-five percent at the places of variation including singular readings, making P45 part of a Delta text-type.[10]

There are some important strengths and weaknesses to glean from their proposal. First, they contend that for comparison purposes, no text should be used as a third-party norm since that is evaluative and, therefore, detrimental to the process of a direct comparison. Second, the authors distinguish between the original reading of a ms. and the post-publication editorial work, for instance, 01 and 01[c]. Since this project is concerned with the period of the second to the fifth century, post-publication editorial work must be distinguished from original and pre-publication editorial work. However, I will not adopt their approach. Colwell and Tune treated each corrector "as if a separate manuscript," meaning they had more texts than they had physical mss.[11]

Conversely, I will attempt to distinguish between the *prima manus*, diothortes, and subsequent editors, but for the comparative analysis, the focus is on the published

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[8] Colwell and Tune, "Quantitative Relationships," 56.

[9] Colwell and Tune, "Quantitative Relationships," 57. Unfortunately, they do not indicate the places eliminated or the places of variation. Elsewhere Colwell and Tune call the same phenomenon a unit-of-variation and variation-unit. See Colwell and Tune, "Variant Readings," 254.

[10] Colwell and Tune, "Quantitative Relationships," 59–60.

[11] Colwell and Tune, "Quantitative Relationships," 57 n. 3.

form that circulated during the period under investigation as opposed to post-publication editing.[12] The work of distinguishing hands is no easy or infallible task. Milne and Skeat state that "the study and identification of the various correctors constitutes the most difficult task in the investigation of the manuscript [Sinaiticus]."[13] To be clear, the investigation focuses on the text in a ms. as it left the place of its creation, be that a scriptorium or otherwise.

There are some aspects to their proposal that will not help my project. First, they eliminated readings that "occur *commonly* in manuscripts as the result of scribal error or habit."[14] While demonstrable scribal errors can be eliminated from statistical comparison, as well as spelling variation,[15] it is not appropriate to disregard scribal habits of variation, such as 06 containing more than twice as many conjunction variations than other mss. Second, Colwell and Tune classify variants as either genetically significant or not, but that too is an evaluative diachronic concern that has no value for this study.[16]

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[12] Lake (*Codex Sinaiticus*, xviii) states there were three textual steps prior to publication of the codex: (1) writing the text by the *prima manus*; (2) "the 'apparatus' of the MS." sub- and superscriptions, *tituli* in Acts, Ammonian sections, Eusebian canons, *stichoi* numbering; (3) earliest corrections including the diothortes. See also the comments on corrector vs. *prima manus* in Jongkind, *Scribal Habits*, 203, 207.

[13] Milne and Skeat, *Scribes and Correctors*, 40. See also Jongkind (*Scribal Habits*, 46) who affirmitavely states distinguishing "early scriptorium corrections" is often impossible but in "some case a positive indentification can be made."

[14] Italics original. Colwell and Tune, "Quantitative Relationships," 57.

[15] The interchange of αι for ε will only be discussed in cases of potential morphological differences. For instance, at Col 2:10 ἐστε is in 01, 03, and 06, while ἔσται is in P46, 02, and 04. Such occurrences will be analyzed.

[16] In another paper, Colwell and Tune ("Variant Readings," 256) state, "not all variant readings deserve continued study if the goal of that study is either to write the history of the manuscript tradition or to reconstruct the original wording of the Greek NT." Since neither option is the aim of this project, all variations in the mss. will be used for the calculations.

Kurt Aland and Barbara Aland

Kurt Aland and Barbara Aland present the results of comparative research in their

standard textbook on TC, *The Text of the New Testament*. Especially significant for my

purposes is their work on the majuscules Sinaiticus (01 א), Alexandrinus (02 A),

Vaticanus (03 B), Ephraemi Rescriptus (04 C), and Claromontanus (D06). They conclude

these codices have a textual agreement ranging from thirty-four to sixty-four percent.[17]

Their figures suggest the churches using the different codices were using widely

divergent text forms. For instance, if 01 only agrees with 06 thirty-five percent of the

time, it means the texts are not merely different in a mild fluid manner. Rather the

codices attest to vastly different text forms.

Unfortunately, the Alands offer little in the way of methodological explanation.

They acknowledge using only test passages.[18] They also state, "each variant reading is

simply counted," and the "significance of individual readings is not weighted."[19] Their

sparse statements clearly indicate there is substantial room for methodological

improvement for the comparison of manuscripts. At least three areas need development

for greater accuracy and interaction with recent developments in the field of TC.

First, as the Alands admit, "special investigations, of course, will still need to

make use of full collations."[20] I will, therefore, examine every verse of the Pauline corpus

and not limit the investigation to select passages. Second, recent studies show

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[17] Aland and Aland, *Text of the NT*, 324. א to A 64 percent, א to B 55 percent, א to C 54 percent, א to D06 35 percent; A to B 60 percent, A to C 56 percent, A to D06 38 percent; B to C 59 percent, B to D06 23 percent; 04 to D06 38 percent. In a later chapter these numbers are called into question for the Pauline corpus.

[18] Though not indicating their selected passages, the Alands (*Text of the NT*, 321) defend their approach by referring to their extensive "practical experience" with the manuscripts.

[19] Aland and Aland, *Text of the NT*, 322.

[20] Aland and Aland, *Text of the NT*, 322.

manuscripts should be treated as more than repositories of textual readings demonstrating

the scribes of a ms. are critical variables for analyzing a manuscript and its text. [21]

Therefore, the mss. must be used to verify the collations and examine the editorial work

to establish the published form.[22]

The third matter of concern is the counting of places of variation. Epp contends

that the common "surface assumption is that any textual reading that differs in any way

from any other reading in the same unit of text is a 'textual variant,'" but concludes, "this

simplistic definition will not suffice."[23] The problem Epp highlights is that textual

differences cannot be *simply counted* as the Alands have done. Both what constitutes a

variant and how many variants occur at a single place of difference are essential for

statistical accuracy.

Eldon Jay Epp

Eldon Jay Epp is a well-respected pioneer in the field of TC, which justifies the frequent

use of his works throughout this project. His first monograph, *The Theological Tendency*

of Codex Bezae Cantabrigiensis in Acts, should be considered the first substantial work in

narrative textual criticism (NTC). A later chapter deals directly with NTC, but for our

purposes here he highlights a significant challenge in comparing mss. Epp contended that

a base text—what Colwell called a 'norm'—is "indispensable," even if "somewhat

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[21] Some examples of relevant works focusing on particular manuscripts, Ebojo, "Scribe and His Manuscript"; Holmes, "Codex Bezae," 123–60; Jongkind, *Scribal Habits*; Milne and Skeat, *Scribes and Correctors*; Parker, *Codex Sinaiticus*; Skeat, "Codex Sinaiticus and Codex Vaticanus," 583–625; Weiss, *Der Codex D.*

[22] Jones ("Scribes Avoiding," esp. 372, 83) further notes that defects in the physical material are causes of abnormal readings. It is, therefore, obligatory to examine the physical documents as potential explanations for anomalous readings.

[23] Epp, "Textual Variant," 48.

arbitrary."[24] He found a norm was an essential foundation to evaluate the textual differences between two mss., which is a key component of NTC work.

However, Epp acknowledged an essential weakness to using a normative text was that any "change in the standard, and quite another list of variants may be produced."[25] His point is that if a third-party document is used to assess the textual comparability of 06 with 04, the evaluation would be different if Westcott-Hort or NA28 were used as the 'norm.' Furthermore, it also means that privilege cannot be given to any mss. during the period under investigation either. All mss. during the period will be given equal weight to not sway the statistics in any direction.

Barbara Aland

In a chapter of a Festschrift to Joël Delobel, Barbara Aland proposed developments to the methods of evaluating papyri that she and Kurt Aland previously used.[26] Similarly to Colwell and Tune, Barbara Aland is trying to establish relationships among the papyri. The process takes all the variants, collates against the NA27 (as the *hypothetischer Ausgangstext*) and other potential textual groups, grades them as either "strict," "normal," or "free" in their degree of error, and lastly calculates the total number of variation units.[27]

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[24] Epp, *Theological Tendency*, 36. See also Klijin, "A Survey," 166.

[25] Epp, *Theological Tendency*, 36.

[26] Aland and Aland, *Text of the NT*, 93–102; Aland, "Kriterien zur Beurteilung." Her student Kyoung Shik Min expanded and further developed her methodology, specifically incorporating the creation of apparatuses for assessment. See Min, *Die früheste Überlieferung*. While Min improves the criteria for effective comparison, the overall methodology is still not beneficial for this project.

[27] For a longer summary of Barbara Aland's method see Bell, "Textual Stability and Fluidity," 8–11.

For my purposes, the method highlights key considerations. First, all variation and variation units need to be used for calculation purposes. Therefore, even the most mundane textual difference must be accounted for. Second, using NA27 is exactly what Colwell warned against since it creates an external standard. Moreover, using the *hypothetischer Ausgangstext* is a subjective choice and a subjective portrayal of the NA27, which results in an unavoidable element of circular reasoning.[28]

Lonnie Bell

Most recently Lonnie Bell has contributed an excellent work. During the late stages of writing I came across his work and was struck by how similar our concerns are. Bell explains his method:

> From the premise that a view of copying processes and characteristics in a given period should be based, as far as possible, on extant copies from that period, and that all readings, both singular and those shared with other witnesses, should be assessed and characterized on the basis of internal criteria as to kind of reading, intentionality (if suggested), errors made as well as errors avoided, and in conjunction with the treatment of relevant physical features of the manuscripts in which they appear (with focus on the collective results).[29]

His work is a direct comparative study that abstains from using the NA as a medium for evaluation. Furthermore, he shares my concerns for focusing on synchronic analysis, doing a complete investigation rather than standard test passages, and including details of the physical medium. The only difference, at least with his premise, is that my primary investigation is not concerned with grading intentionality or measuring error avoidance. Additionally, Bell's driving question is similar to mine. He states his focus is "the level

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[28] Ehrman, "Textual Circularity," 377–88. See also Wasserman, "Early Text," 84.
[29] Bell, "Textual Stability and Fluidity," 24.

of and relationship between freedom and stability in the early period of New Testament textual transmission."[30]

While his work is a superb study, my method is different in at least three regards. First, Bell bases his textual comparisons on internal evidence using standard TC criteria, such as the traditional canons of eclecticism.[31] As the previous survey demonstrated all of these methods have weaknesses, but more importantly all were developed for the traditional aim of TC, the initial text form. Since this project is not concerned with the traditional aims, the evaluative tools designed for those endeavors are not the best options. Instead of traditional criteria for internal engagement, I will present a more text-focused means of analysis.

Second, Bell adopts the variation units given in NA28.[32] While the choice is accepted—not to mention easier—and typical for traditional TC methods, it is problematic for establishing accurate quantitative textual uniformity. The variant units in the NA apparatus are defined by locations where two or more mss. disagree but the apparatus is in no way concerned with a linguistically definable or defensible grounding. The third and most obvious difference is Bell examines the Gospel of John while I am examining the Pauline corpus. He analyzes twenty-one chapters focusing on mss. prior to the fourth-century, while I am analyzing ninety-seven chapters prior to the fifth-century plus Claromontanus. The difference in scope is in no way a slight against his work; rather

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[30] Bell, "Textual Stability and Fluidity," 14.

[31] Bell, "Textual Stability and Fluidity," 22. Bell builds on the works of Epp, "Traditional 'Canons,'" 79–127; Elliott, "Thoroughgoing Eclecticism," 321–35; Wasserman, "Criteria for Evaluating," 579–612; and Schmid, "Scribes and Variants," 1–23.

[32] Bell, "Textual Stability and Fluidity," 23.

my research will serve to expand and further confirm his results about early fluidity and stability.[33]

Conclusions

Strictly doing comparative analysis is relatively new within TC research, especially if the aim is quantitative without being evaluative. No readily available method was found for this project, but the ones surveyed highlight the particular needs for development. The method needs to be able to compare contemporary texts without an external norm for evaluation. All passages need to be examined including singular and sub-singular instances. Locations of missing text in one ms. should not hinder the comparison of the other mss. Likewise, the method needs to reach statistical conclusions across a varying amount of witnesses per document, e.g., there are many more witnesses to Romans than Philemon.

Definition of a Unit of Variation

Epp finds the common "surface assumption is that any textual reading that differs in any way from any other reading in the same unit of text is a 'textual variant,'" but Epp rightly concludes, "this simplistic definition will not suffice."[34] Epp helpfully points out that what might seem like a natural assumption concerning textual variants is fraught with imprecision. How is 'differs' formally defined? What is a 'unit of text'? What constitutes a variant or textual difference must be formally defined before it can be counted.

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[33] During the analysis of the results I will return to Bell's conclusions concerning the potential inferences to be made about textual transmission character prior to the extant evidence. See the initial comments by Bell, "Textual Stability and Fluidity," 16–17.

[34] Epp, "Textual Variant," 48.

Colwell and Tune pointed out long ago there exists no clear "definition of a unit-of-variation," meaning "one scholar may subdivide what another scholar regards as a single unit."[35] The demarcation of the variant boundaries needs to be formally established, especially where there are multiple textual differences in the same location. Epp succinctly states the question, "what grammatical unit or other measure is to delimit a textual variation when two or more MSS differ?"[36]

Colwell and Tune, in the first article to truly wrestle with the issue, offered a starting point.[37] They begin with a matter of nomenclature. If it is called a textual variant, one is "immediately confronted with the question, 'Variant from what?' The very word 'variant' implies a deviation or change from something else taken for a norm."[38] The previous survey indicated that using a base text could be dispensed with and so there will be no reading or mss. treated as normative. Therefore, it seems appropriate in the textual analysis to refer to the textual differences among the compared mss. as variations rather than a textual variant. It is a small semantic matter that better captures the nature of the study.

More importantly, Colwell and Tune offer their attempt to define a location of variation. They define,

> A unit-of-variation or a variation-unit could be described in terms of that passage or section of the Greek NT where our MSS do not agree as to what the Greek text is. By variation-unit we do not mean an individual variant reading in a particular MS. Rather we are referring to a length of the text wherein our MSS present at least two variant forms; it is that passage in which differences occur.[39]

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[35] Colwell and Tune, "Variant Readings," 255. See also Fee, "On the Types," 64–65; Porter and Pitts, *Fundamentals*, 80–86.

[36] Epp, "Textual Variant," 48.

[37] Colwell and Tune, "Variant Readings," 253–61.

[38] Colwell and Tune, "Variant Readings," 253.

[39] Colwell and Tune, "Variant Readings," 254.

A key element of their definition is that the variation-unit is not defined by syntax or internal features but by comparison with other mss. As Colwell and Tune continue, "the extent of the unit-of-variation should be made empirically by observing what occurs in the manuscript tradition."[40] An example is the easiest way to demonstrate and evaluate their contention.

At 1 Cor 15:51 the NA28, which uses the principles of Colwell and Tune, reads ⸀οὐ κοιμηθησόμεθα, πάντες δὲ⸀. The apparatus symbols indicate the mss. transmit the text in various forms. Here are the various textual forms from the period under investigation.

> πάντες οὐ κοιμηθησόμεθα πάντες 03
> μέν κοιμηθησόμεθα οὐ πάντες 01, 04ᶜ
> πάντες οὐ κοιμηθησόμεθα οὐ πάντες P46
> οἱ πάντες μέν οὐ κοιμηθησόμεθα οὐ πάντες 02ᶜ
> ἀναστησόμεθα οὐ πάντες 06

What Colwell and Tune, as well as the NA28, deem as one variant location can be greatly nuanced by a more delicate system.[41] For instance, consider that comparing 06 to 01 there is not one difference but two, namely 06 omits the coordinating particle μέν and substitutes the verb ἀναστησόμεθα. The number of variations increases to four when 06 is compared to 02ᶜ, namely 06 does not have the articular adjective οἱ πάντες, nor the coordinating particle μέν, nor the particle of negation οὐ, and again it substitutes the verb ἀναστησόμεθα.

For calculating the uniformity and variation of direct comparison, the proposal by Colwell and Tune is not delicate enough. The single example highlights what is calculated as one variation location should be counted as three or four units of variation.

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[40] Colwell and Tune, "Variant Readings," 255.

[41] I return to the problematic nature of indelicate counting in Chapter 6 in assessing the textual agreement rates the Alands report.

Furthermore, the apparatus lumped variations of varying kind—particles, articles, verbs, and adjectives—with no means of finer categorization.

It is, therefore, not surprising that Epp contends the approach of Colwell and Tune is of almost no value when applied since their terms are too vague.[42] In response, Epp suggests a variant unit should be defined as *"that segment of text, constituting a normal and proper grammatical combination where our manuscripts present at least two 'variants.'"*[43] While indeed recourse to grammar is reasonable—a route I will subsequently take—Epp acknowledges shortcomings in his proposal too. He admits the phrase, "a normal and proper grammatical combination," also lacks precision.[44] For further refinement, Epp suggests trying to define a variation-unit by the *"shortest* or *smallest possible* grammatical unit."[45]

The suggestion is helpful in the path to pursue, but much further refinement is needed. The term 'unit' is still too ambiguous, and the phrase, "constituting a normal and proper grammatical combination," lacks precision and is unable to handle variant embedding or compound variants.[46] Second, there is no clear understanding of what is meant by 'proper grammatical combination.' For instance, the grammatical combination of 'ἐν + Dative Noun' occurs in an immediate concatenation, but the so-called first class conditional construction or ἵνα + Subj occurs across non-consecutive slots. So, what is a proper unit, single slots or constructions? Undoubtedly, Epp would allow the two

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[42] I agree with Fee that Colwell and Tune were right for trying to approach variants in a syntactical manner. However, I disagree when Fee ("On the Types," 63) calls their method "perfectly sound."

[43] Italics original. Epp, "Textual Variant," 61.

[44] Epp, "Textual Variant," 61.

[45] Epp, "Textual Variant," 61. Italics original.

[46] Epp, "Textual Variant," 61.

configurations to be counted as one variation-unit. However, a few more examples will highlight the limitations of such an approach.

First, at Eph 4:30 the codex 06 has the adj. in the first attributive position, τὸ ἅγιον $\overline{\text{ΠΝΑ}}$, while 01, 02, 03, and P46 use the second attributive position, τὸ $\overline{\text{ΠΝΑ}}$ τὸ ἅγιον.[47] If approached as the *smallest grammatical unit* the variation could be calculated as one change, namely adjustment to the attributive configuration. However, calling the change one of attribution would become problematic considering the addition, omission, or transposition, of adjectives in other instances, which is not what occurs here. A better approach capturing the details in 06 calculates two changes, (a) the transposition of the adj. to precede the head noun, (b) the omission of an article. Therefore, 06 differs in two ways from the other mss. and the textual differences can be categorized in a manner comparable to other places containing variations even if they do not concern attributive structures.

Second, at Phil 2:19 the text in 06 reads πρὸς ὑμᾶς instead of ὑμῖν, which is found in 01, 02, 04, and P46.[48] Again the semantic outcome is quite similar with both able to be glossed as 'to you (pl.).' However, the project is not assessing the variability of translational outcomes; the aim is precise textual uniformity versus variability. In basic syntactical terms, the former is a prepositional phrase functioning as an Adjunct while the latter is a dative Complement of the infinitive verb πέμψαι. When each different element is accounted for there are two differences, namely 06 adds a preposition and changes the morphology of the pronoun.

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[47] The NA apparatus does not include the variation-unit at Eph 4:30.
[48] The NA apparatus does not include the variation-unit at Phil 2:19.

A third example demonstrates that the approach is not attempting an overly pedantic approach to the textual evaluation. Instead, it attempts to measure and categorize the distinguishable linguistic details in a consistent manner. In 1 Thess 2:9 the *prima manus* of 01 reads ὑμῖν but the ms. is corrected, likely by the original scribe, to εἰς ὑμᾶς resulting in agreement with the other mss. As in the example of Phil 2:19, the precise semantic differences between the two textual readings are minute; however, the corrector of 01 believed the change from ὑμῖν to εἰς ὑμᾶς necessary for agreement with its *Vorlage*(*n*). The willingness to correct even small grammatical variables demonstrates the profitability of calculating every instance of variation for this study. While the aims of traditional TC for the initial text form might be able to lump discrete variables as Colwell and Tune suggest, it would render the results of direct comparison highly inaccurate.

Consequently, the available approaches to textual variation and boundary markers of variation-units are unusable for this project. Epp rightly concludes the problem that needs to be confronted: "what grammatical unit or other measure is to delimit a textual variation when two or more MSS differ?"[49] The methodology developed here will define segmentation boundaries of the variation-unit into the smallest discrete grammatical units using tools from modern linguistics.

New Method of Textual Comparison

I propose to use a linguistic methodology that will compare and categorize all the textual differences in the early manuscripts of the Pauline corpus. During the course of this

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[49] Epp, "Textual Variant," 48.

project, the use of rank scale from SFL has proven itself very consistent in defining the grammatical segmentation and unit boundaries.

Textual Segmentation and Categorization

Others have called for greater use of linguistics in TC. In 1937, preliminary studies by Tarelli led him to conclude that improvements in TC would require "a fuller understanding of the linguistic conditions in which that text was produced and transmitted."[50] More recently Holmstedt contends "it is unsettling how rarely linguistic analysis and textual criticism are used in balance."[51] The absence of a robust use of linguistics in TC is surprising and unfortunate. For instance, Carlson attempts to incorporate linguistic categories in his recent work on Galatians, yet in an otherwise excellent study he relies almost exclusively on a single introductory textbook.[52] Furthermore, Holmstedt points out that the most prominent textbook on Hebrew Bible TC gives only a single page to linguistics.[53]

Linguistics seems like a logical choice in defining textual boundaries since the task is fundamentally linguistic in nature, i.e. the analysis of texts. However, there is an unfortunate "tendency in New Testament studies to denigrate linguistics as an enterprise."[54] For this project Systemic Functional Linguistics (SFL), as developed by M. A. K. Halliday, is chosen on account of its comprehensive system theories and successful

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[50] Tarelli, "Historical Greek," 242.

[51] Holmstedt, "Textual Criticism and Linguistics," 491.

[52] Carlson (*Text of Galatians*, 89) relies on Levinsohn, *Discourse Features*. For further comments see Stevens, "Review of Text of Galatians," 40–41.

[53] Holmstedt refers to Tov, *Textual Criticism*. See Holmstedt, "Textual Criticism and Linguistics," 491.

[54] Porter, "Linguistic Issues," 51.

application to Biblical Studies over the course of the last three decades.[55] Of course, the

entirety of SFL does not need reviewing here. The relevant aspect of SFL is the division

of textual units into a rank scale and the labeling of units according to functional

categories.

Porter and Pitts find rank scale to be beneficial for TC given its ability to

distinguish "individual linguistic levels and the components that make them up."[56] More

importantly, using a linguistically based system can establish textual segmentation

boundaries "based on Greek-language structure."[57] Grounding textual differences

according to linguistically definable units enables more appropriate comparison.

Furthermore, the use of rank scale will capitalize on the guiding suggestion of Epp that

the "*shortest* or *smallest possible* grammatical unit" should determine a variation-unit.[58]

In SFL, the rank scale distinguishes language elements into a hierarchy of distinct

constituent complexes. Each rank is composed of constituents of the rank below

organized by the principle of 'is a part of.'[59] The order, beginning with the lowest

meaningful rank, is morpheme, word, group/phrase, clause component, clause, and

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[55] While SFL is used in different forms and to varying degrees, a few works incorporating SFL into Biblical Studies are Porter, *Verbal Aspect*; Black, *Sentence Conjunction*; Martín-Asensio, *Transitivity-Based Foregrounding*; Stevens, "Clause Structure and Transitivity": Westfall, *Discourse Analysis of Hebrews*; Lee, *Paul's Gospel*; Peters, *Greek Article*; Fewster, *Creation Language*; Smith, "Casting out Demons."

[56] Porter and Pitts, *Fundamentals*, 83. This project began and developed the method of using rank scale prior to and independent of the work by Porter and Pitts. It is not surprising, however, that we reached similar conclusions concerning its applicablity and manner of incorporation.

[57] Porter and Pitts, *Fundamentals*, 83–84.

[58] Italics original. Epp, "Textual Variant," 61.

[59] Halliday and Matthiessen, *Halliday's Introduction*, 21. Underlying the lexicogrammar rank scale is Halliday's (*Halliday's Introduction*, 24) conclusion that "language is thus organized into four strata – semantics, lexicogrammar, phonology, and phonetics." The lexicogrammar stratum is the important one for this study.

clause-complex.[60] The ranks are not independent, but they are distinguishable enabling a finer degree of textual description.

Using rank scale and a descriptive-shorthand, Chart 1 below presents a lot of information concerning locations where Sinaiticus differs from other manuscripts.[61] All but one of the examples in Chart 1 concerns the variation of a single lexical item. However, it is immediately evident they are not all similarly labeled as *word* variations. By using a four-fold description of rank scale, scribal action, grammatical category, and functional category, in that order, the textual differences are charted and categorized to offer insight into the exact nature of the textual difference. While Chart 1 appears overwhelming, it will be helpful in unpacking the methodology.

Chart 1

Rank	Examples from Philippians in Sinaiticus
Clause	C-Add(cj-A-P) η ηδη δεδικαιωμαι 3:12 in P46
Clause Component	CC-Om(S) 1:10
Phrase	Ph-Om-Prep(εν A) 4:19
Group	G-Add-Pro(υμων A) 1:25 G-Add-Art(τω S) 1:13 G-Add-Art(τη A, του A) 1:4; 2:8
Word	W-Add-cj(ουν) 3:15 W-Om-cj(γαρ) 1:23
Morphology	M-Perf(γεγονεναι P) 1:13

Shorthand Variation Terms

Rank	Scribal Action	Grammatical
C–Clause CC–Clause Component Ph–Phrase G–Group W–Word M–Morpheme	O–Order Sub–Substitution Om–Omission Add–Addition	Adj–Adjective Art–Article Adv–Adverb Cj–Conjunction N–Noun Prep–Preposition

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[60] Below morpheme is a phonological rank: phoneme—syllable—foot—tone group. See Halliday and Matthiessen, *Halliday's Introduction*, 11.

[61] With substantial adjustments, I have adopted the idea for a shorthand from Fee, "On the Types," 64.

Shorthand SFL Terms

Clause Components[62]	
P–Predicator	Verbal element grammaticalizing processes
C–Complement	Nominal group(s) that completes the Predicator
S–Subject	Nominal group(s), head of modal system
A–Adjunct	Word group(s) modifying Predicator (often prepositional or adverbial phrases)
cj–Conjunction	Linking elements
add–Address	Direct Address

Morpheme

Beginning with the lowest rank, a lexical item in Phil 1:13 of 01 has a different

morphological form than in other manuscripts. Instead of an aor. inf., 01 has a pf. ind.

The label M-Perf(γεγονεναι) 1:13 represents a Morphological rank difference of a pf.

tense-form. Why is it labeled morphological when the different verb form in 01 is also

the functional Predicator? To answer, remember that the guiding principle is to use the

smallest rank possible. First, there is not an addition or omission of a verb; if there were it

would be a Clause Component matter of an addition or omission of a Predicator. Second,

the different morphological form is not properly labeled as a substitution as that would

suggest a different verb (lexeme) altogether and not simply a different form.

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[62] For an explanation of the functional labels, see Thompson, *Functional Grammar*, 14–20; Halliday and Matthiessen, *Halliday's Introduction*, 74–86, 145–60.

Consequently, a set of rules is established. An added or omitted Predicator will be calculated on the Clause Component rank. The use of a different lexical item, such as a different root, will be a Predicator substitution, also on the Clause Component rank. When, however, the textual difference concerns the same lexical root but a different morphological form, the textual difference will be ranked as a change on the Morphology Rank. The rules will govern all lexical items such as verbs, pronouns, and nouns.

Word

The Word rank concerns linguistic items that do not have grammatical dependence such as particles (μὴ, μὲν, ἄρα, etc.) and conjunctions.[63] These small items serve as linkers, binders, and markers of continuation for larger discourse features.[64] Conjunctions are low-content and low-semantic words.[65] They communicate the authorially intended viewpoint of how groups, clauses, and clause-complexes are to be connected. The absence of a conjunction does not indicate an absence of cohesive connection. Nor does it in any way suggest the exemplar of the manuscript is different. The size of conjunctions and their low-semantic value make it easy for a scribe to omit either by accident or by choice.[66]

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[63] Halliday and Matthiessen, *Halliday's Introduction*, 361–423.

[64] Linkers create paratactic relations, binders create hypotactic relations, and continuatives create cohesive relations similar to asyndeton, Halliday and Matthiessen, *Halliday's Introduction*, 423, 54. From Koine grammars, conjunctions serve to "join various grammatical units, such as phrases, clauses, and so on," Porter, *Idioms*, 204. See also Wallace, *Beyond the Basics*, 667; Dana and Mantey, *Manual Grammar*, §209.

[65] Halliday and Hasan, *Cohesion*, 229. Similarly, Dik (*Coordination*, 269) said a word like *and* is a "multiple-purpose tool of low semantic specificity." The SFL influenced study of conjunctions by Stephanie Black (Black, *Sentence Conjunction*, 52), stated "sentence conjunctions do carry meaning— although they have 'low semantic specificity.'" From a Koine grammatical position, Dana and Mantey (*Manual Grammar*, 239) call the conjunction "a mere colorless copulative giving no additional meaning to the words preceding or following."

[66] The variability of the conjunctions will be discussed further in the section on grammatical findings.

While Halliday briefly describes the idea of a conjunction group, Smith finds the notion unhelpfully restrictive and contends conjunctions should be "allowed to function freely" and "independently of constituent analysis."[67] The Word rank is the smallest and most descriptive rank for them. Examples from Chart 1 are written W-Add-cj(οὖν) 3:15 and W-Om-cj(γαρ) 1:23, representing a Word rank addition of a conjunction, and a Word rank omission of a conjunction.

Group and Phrase

For the purpose of TC, the Group and Phrase are heuristically distinguished offering a more delicate label. The Group rank concerns elements syntactically united around a head term. A head term is a word not serving a modifying role but can receive modification. A nominal group is either the Subject or Complement, a verbal group is the Predicator, and an adverbial group is an Adjunct. There are many types of modification that a head term can receive. Consider 1 Tim 1:17.

Complement								
Word Group								
τῷ	δὲ	βασιλεῖ	τῶν	αἰώνων	ἀφθάρτῳ	ἀοράτῳ	μόνῳ	θεῷ
Specifier	Conjunction	Head	Specifier	Qualifier	Definer	Definer	Definer	Definer
Art	cj	N	Art	N	Adj	Adj	Adj	N

The nine lexical items consist of one postpositive conjunction and one-word group. The word group is eight syntactically united items forming the smallest discrete unit. Any change to this unit will be counted as a Group rank difference. Therefore, if

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[67] Smith, "Casting out Demons," 119; Halliday and Matthiessen, *Halliday's Introduction*, 423.

there were an addition of an article before θεῷ, an omission of one of the adjectives, or an omission of τῶν, each would be counted as a Group rank textual difference.

Similar to the morpheme example above, the single word group in 1 Tim 1:17 is the functional Complement of its clause. A determination must be made for when to treat a Group textual difference as a Clause Component rank issue. Again, the goal is the smallest unit possible. The logical threshold concerns the addition, omission, dislocation, or substitution, of the head term, which will be treated as a Clause Component matter.[68] Therefore, if the textual difference concerns the modifiers the difference is labeled a Group matter but if the head term is the different element then it is treated as a Component rank matter. The examples from Chart 1 are G-Add-Pro(υμων A) 1:25, and G-Add-Art(τη A, του A) 1:4; 2:8, and G-Add-Art(τω S) 1:13.

Concerning the prepositional phrase, Halliday states they consist of two parts, a preposition and a nominal group.[69] Theoretically, either constituent could be added, omitted, or substituted, although a preposition without a nominal group would likely be a scribal error. In SFL, the "prepositional phrase serves as Adjunct in the modal structure of the clause."[70] Therefore, prepositional phrases are Adjuncts and Adjuncts are a Clause Component rank matter. However, for heuristic purposes peculiar to the needs of ms. comparison the omission, addition, and substitution of a preposition will be placed in its

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[68] In Rom 8:23 P46 and 06 omit υἱοθεσίαν from υἱοθεσίαν ἀπεχδεχόμενοι τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. In the other mss. υἱοθεσίαν serves as the head term with τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν offering modification. The omission is a rare example of the head term being omitted while the modifiers remain; it is calculated as a CC rank matter. In this example, τὴν ἀπολύτρωσιν is able to serve the head role with τοῦ σώματος ἡμῶν being a qualifier.

[69] Halliday and Matthiessen, *Halliday's Introduction*, 424. See also Lockwood, *Syntactic Analysis*, 53.

[70] Halliday and Matthiessen, *Halliday's Introduction*, 424.

own Phrase rank.[71] In this way, the variability of the preposition can be calculated. The example of Ph-Om-Prep(εν C) 4:19, represents a Phrase rank omission of a preposition.

Two further qualifications are needed concerning the use of a Phrase rank. First, if the nominal group of the prepositional phrase is different, then it is calculated as an Adjunct difference on the Clause Component rank. For instance, Rom 15:29 in 06 is ἐν πληροφορίας εὐλογίας Χριστοῦ instead of ἐν πληρώματι εὐλογίας Χριστοῦ. While πληροφορία and πλήρωμα have very similar connotations in the given co-text, the change in the lexical selection is calculated as a substitution of the Adjunct component.

There are, however, qualifications as with the other ranks. Consider the readings in 06 of ἐν $\overline{XΩ}$ at Rom 16:5 and ἐν ὑμῖν at 16:6, while the other mss. have εἰς $\overline{XN}$ and εἰς ὑμᾶς respectively. In both instances the preposition is substituted—06 displays a modest *Tendenz* toward ἐν—and the following noun is a changed morphology. For calculation purposes, the differences are on the Phrase rank. The reason for not making it a Clause Component matter is that the preposition is the substantive difference. The lexical selection of the noun is unchanged, only the form is changed on account of the grammatical governance of the preposition; e.g., ἐν + Dative, εἰς + Acc. Therefore, the Phrase rank will be distinguished for heuristic purposes to quantify changes of prepositions that do not have substantive changes to the nominal group.

A second point of qualification is if there is a preposition omission and the nominal is unchanged then the only matter to calculate is the preposition. For instance,

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[71] No claim is suggested here concerning the distinguishability of a prepositional phrase from an Adjunct. Nor is there a claim about the independence of prepositions from their role within prepositional phrases. The charting of the prepositional variability is for calculation purposes concerning an element that varies often.

consider the prepositional phrase ἐν δόξῃ in Phil 4:19. While 01 omits the preposition, 02, 03, and 06 have it. There is nothing to say about the nominal in 01; the omission of the preposition is the only matter to calculate.

Clause Component

Distinguishing between the ranks of Clause Component and Clause offers a greater delicacy in TC for discussing the exact nature of the textual differences. Consider the example from Phil 1:10 in 01 CC-Om(S), representing a Clause Component rank omission of the Subject component. The omission of ὑμᾶς is a single word and a whole word group, but it is also the complete Subject component. The textual difference is labeled a Clause Component matter because it concerns the omission of the head term, in this instance the only element.

Furthermore, in 03 at Phil 3:7 the Predicator ἥν is in a different location than in the other mss. See Chart 2 below. Standard TC approaches might consider the difference as a reordering of a single word. While it is true a word has changed location, a more precise statement is the Predicator is moved after the Complement. The move does not create an entirely different clause, only a reordering of the components.[72] Therefore, the textual difference in 03 at Phil 3:7 is labeled a CC-O/(P), a Clause Component rank reorder of the Predicator.[73]

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[72] Clause component order is a matter of Markedness, part of the Textual Metafunction. It will be addressed where relevant in the commentary sections. For a discussion of Markedness see Halliday and Matthiessen, *Halliday's Introduction*, 97–106; and more thoroughly in Battistella, *Markedness*.

[73] Changes on the ranks of CC and C will have the components in parenthesis to avoid the bulk of listing every lexical item.

Chart 2

01 and 02	ἀλλ’	ἅτινα	ἦν	μοι	κέρδη
	cj	S	P	C	C
03	ἀλλ’	ἅτινα	μοι	ἦν	κέρδη
	cj	S	C	P	C

Consider another example of Phil 3:13 in P16. Chart 3 below shows that ἐμαυτόν

in P16 is located two words later than in other mss. The label CC-O/(C(S-P)) indicates

the Clause Component reorder of the Complement has an embedded Subject and

Predicator.

Chart 3

	S	C(S)	A	P	C(P)
01, 02, 03	ἐγὼ	ἐμαυτὸν	οὔπω	λογίζομαι	κατειληφέναι
P16	ἐγὼ	οὔπω	λογίζομαι	ἐμαυτὸν	κατειληφέναι

Clause

The final and highest rank is the Clause. As Halliday explains, "the clause is the primary

channel of grammatical energy."[74] It is easier to set the parameters of this rank because it

entails an entire clause. The addition and omission of whole clauses, however, is the most

infrequent textual difference once scribal errors are factored out. There are, however, a

few, and they often require detailed consideration. For instance, P46 and 06 have an

addition in Phil 3:12, C-Add(cj-A-P) ἢ ἤδη δεδικαίωμαι. The additional clause presents a

theological statement otherwise unattested in Philippians or the Pauline corpus generally.

Such a variant requires discussion.

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[74] Halliday and Matthiessen, *Halliday's Introduction*, 49.

Summary

Textual segmentation boundaries are defined according to the lexicogrammatical rank at which the textual difference occurs. By defining segmentation length according to rank, it avoids the challenges of discontinuous syntactic constructions and the limitations of strict linear concatenation approaches. Furthermore, the rank scale approach will enable consistent comparison across manuscripts even when multiple differences occur at the same location or within the same structure.

Procedure for the Comparison of Manuscripts: Counting and Numerical Majority

In order to rank the textual variations a precise means of how to delimit places of variation is needed. Other comparative methods use a modern critical text considered to represent the *Ausgangstext*; however, such an approach is inappropriate for this study. The main reason for not repeating the path so frequently explored is the problem Epp acknowledged, namely a "change in the standard, and quite another list of variants may be produced."[75] Therefore, this project will not use any base text as a medium of comparison.

Manuscript comparison is, however, more difficult without a decided base text, leading Epp to concede in his project that an "acceptable standard text, then, is indispensable" even if it is "somewhat arbitrary."[76] His point is well taken, but it is not altogether convincing that capitulation is necessary.[77] The convenience of having a base

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[75] Epp, *Theological Tendency*, 36.

[76] Epp, *Theological Tendency*, 36. See also Klijin, "A Survey," 166.

[77] Schmid ("Scribes and Variants," 3) finds Epp has made a number of methodological errors in order to create a "controlled design of the experiment," which alters the findings.

text does not outweigh its shortcomings. For this study, directly comparing 01, 02, 03, 06, P46, and smaller mss., is possible and better serves to assess the individual codices and the text form circulating in the early centuries.

The crux of the procedure is how to determine what to count as a textual difference when there is no basis of comparison. First, the places normally treated as variants are deemed textual differences. It is a subtle difference but removes the evaluative language from the assessment. Any reading that differs from another is not deemed a deviant variant but merely a textual difference. Thereby any privileging of a reading, either as representing an older form or even the original, is also removed.

The second and more important factor in the textual assessment without a base text is using simple numerical majority as the basis of comparison. The mss. are directly compared, then the reading with the numerical majority at any location is used as the basis for textual differences. At any given reading if the textual readings are a=b=d but $\neq$c, then c is counted as the ms. with the textual difference. A split reading is if a=c $\neq$ b=d. Lastly, a divided reading is when there are three or more readings such as a$\neq$b$\neq$c$\neq$d, or a=b but $\neq$c$\neq$d, etc. Since there are thousands of examples in the textual commentary contained in Appendix 1, the following few simple examples will suffice here.[78]

Eph 1:1a reads Παῦλος ἀπόστολος $\overline{ΙΥ}$ $\overline{ΧΥ}$ in 01 and 02 while the *nomina sacra* are in reverse order in 03, 06, and P46. The latter mss. contain the simple numerical majority reading of $\overline{ΧΥ}$ $\overline{ΙΥ}$. Therefore, 01 and 02 contain a textual difference of G-N/O($\overline{ΙΥ}$ $\overline{ΧΥ}$).

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[78] Superficial differences are dismissed as inconsequential if they do not suggest themselves to stem from a different text form or archetype. Therefore, both spelling and orthographic differences, such as 01 having the contracted $\overline{ΧΥ}$ in Phil 1:10, while P46 has the longer contraction $\overline{ΧΡΥ}$, are inconsequential. Similarly, frequent spelling interchanges like ει with ι or ο with ου, or a movable ν, are also scribal matters and, therefore, disregarded.

Furthermore, to capture the fact that 01 and 02 agree at this location it is also calculated as a *Leitfehler* in a secondary chart.[79]

Conversely, a split reading occurs in the salutation of Rom 1:1 with P10 and 03 reading $\overline{XY}$ $\overline{IY}$ but 01 and 02 reading $\overline{IY}$ $\overline{XY}$. In instances of a split reading no ms. is accredited with having a variation since there is no numerical majority. The split readings, and divided readings, are accounted for and calculated in a separate column of the final data figures.[80]

The approach created for this project does not give privilege to any mss. or reading. Majority readings are established by mathematical majority and no favoritism is possible. Furthermore, the handling of the data enables calculations of the degree of deviation of a ms. from the majority available reading and from each individual ms. For instance, Romans in 01 is 7088 words with fifty-three places of variation resulting in a 99.3 percent agreement with the majority reading. When compared directly to contemporary mss., 01=02 98.3 percent, 01=03 98 percent, 01=04 98.6 percent, 01=06 96.3 percent, and 01=P46 96.3 percent.

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[79] The German *Leitfehler* is known in Latin as the *error significativus* and in English as indicative error. Parker (*An Introduction*, 162) defines the indicative error as "a distinctive reading representing an alteration of the text which is found in two or more manuscripts and cannot have been made on two separate occasions." The agreement in error is considered indicative of genealogy; cf. Maas, Paul. "Leitfehler," 289–94. In this synchronic study, genealogical transmission is of no consequence, so the use of *Leitfehler* is not in its typical sense. Instead, it is used to refer to agreements among mss. within the specific period against the simple majority reading.

[80] An example of a divided reading is Rom 8:11: 01ᶜ τόν $\overline{XN}$ ἐκ νεκρῶν; 02 ἐκ νεκρῶν $\overline{XN}$ $\overline{IN}$; 03 $\overline{XN}$ ἐκ νεκρῶν; 04 ἐκ νεκρῶν $\overline{IN}$ $\overline{XN}$; 06 $\overline{XN}$ $\overline{IN}$ ἐκ νεκρῶν. While the readings are semantically similar, no two extant mss. from the period perfectly agree.

Example of Method Application to 1 Cor 1:2

01b   τῇ ἐκκλησίᾳ τοῦ $\overline{ΘΥ}$ τῇ οὔσῃ ἐν Κορίνθῳ <u>ἡγιασμένοις ἐν $\overline{ΧΩ\ ΙΥ}$</u> κλητοῖς ἁγίοις, σὺν πᾶσι[81]

02   τῇ ἐκκλησίᾳ τοῦ $\overline{ΘΥ}$ τῇ οὔσῃ ἐν Κορίνθῳ <u>ἡγιασμένοις ἐν $\overline{ΧΩ\ ΙΥ}$</u> κλητοῖς ἁγίοις, σὺ‾ πᾶσιν

03/06/46 τῇ ἐκκλησίᾳ τοῦ $\overline{ΘΥ}$ ἡγιασμένοις ἐν $\overline{ΧΩ\ ΙΥ}$ τῇ οὔσῃ ἐν Κορίνθῳ κλητοῖς ἁγίοις, σὺν πᾶσιν

01b   τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ $\overline{ΚΥ}$ ἡμῶν $\overline{ΙΥ\ ΧΥ}$ ἐν πα‾τὶ τόπῳ αὐτῶν **τε** καὶ ἡμῶν

02b   τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ $\overline{ΚΥ\ ΙΥ}$ ἐν παντὶ τόπῳ αὐτῶν **τε** καὶ ἡμῶν

03/06/46 τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ $\overline{ΚΥ}$ ἡμῶν $\overline{ΙΥ\ ΧΥ}$ ἐν παντὶ[82] τόπῳ αὐτῶν καὶ ἡμῶν

The above collation of 1 Cor 1:2 offers a simple example of how the method is applied and calculated. The majority text is represented by 03, 06, and P46. Both 01 and 02 have textual differences from the majority attestation and from one another.

First, both 01 and 02 differ from the other mss. by moving the Predicator-Adjunct combination, ἡγιασμένοις ἐν $\overline{ΧΩ\ ΙΥ}$, after τῇ οὔσῃ ἐν Κορίνθῳ. The change is recorded as CC-O/(P-A). Second, 01 and 02 both add the coordinating cj τέ, which is recorded as W-Add-cj(τε). Third, 02 omits the pronoun ἡμῶν recorded as G-Om-Pro(ημων emb. C). Fourth and finally, 03 reduces the noun group of the *nomina sacra* by omitting $\overline{ΧΥ}$, recorded as G-Om-N($\overline{ΧΥ}$ emb. C).

In Appendix 1, each letter section concludes with the summary of differences from the majority and with direct ms. relations. The charts below display the results of 1 Cor 1:2 in the same manner. The calculations are straightforward. For instance, in the majority attestation chart, 01 has two textual differences in thirty-two words of text.

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[81] 01 does not have a ν in either use of πᾶς.

[82] P46 is broken at the end of the line so it is missing τι.

Therefore, 01 differs from the majority reading 6.2 percent. Similarly, 02 has four

differences, which is 13.3 percent different from the majority.

Variation from Majority Attestation of 1 Cor 1:2

	Split or Divided	P46	01	02	03	04	06
Words	0	31	32	30	31	0	31
% of 1 Cor 1:2		100	100	100	100		100
Num. of Diff. Minus Errors		0	2	4	0		0
% Diff.		0	6.2	13.3	0		0

The direct comparison of mss. is also calculated using the number of textual

differences and total word count. However, there are more variables to consider. The

calculation formula is: (Total Number of Differences) minus (*Leitfehler*) minus (Places of

Missing Text) divided by (Avg. Word Count of the Two Mss.). For our example of 1 Cor

1:2, there are four examples to highlight.

First, the direct comparison of 03, 06, and P46 is the easiest with 100 percent

agreement since there are no textual differences. Second, consider the direct comparison

of 01 to 03. 01 has two textual differences from 03, there are no *Leitfehler* between the

two mss., and the average word count is thirty-one words. Therefore, 01 disagrees with

03 at 1 Cor 1:2 at a rate of 6.3 percent. Third, consider 02 compared with 03. 02 has four

textual differences, no *Leitfehler*, and the average word count is 30.5 words. Therefore,

02 disagrees with 03 at a rate of 13.1 percent.

The fourth example compares 01 to 02. There is a total of six textual differences

between them. However, they have two locations of difference in agreement. It is

important to appreciate that the total of six differences does not have two subtracted from

it, rather four is subtracted. The reason is that the CC-O/(P-A) and the W-Add-cj(τε) need

to be subtracted from the total differences of both 01 and 02. There are only two textual

differences between 01 and 02 at 1 Cor 1:2, which is 02 omitting the pronoun ἡμῶν and

omitting the noun $\overline{XY}$. Therefore, the calculation is six total differences, minus four

because of two *Leitfehler*, divided by an average word count of thirty. The two mss.

directly disagree 6.4 percent.

The only further remaining calculation variable is when a ms. is missing a portion

of the text. The textual differences at locations not contained in both mss. must also be

subtracted. The scenario becomes complicated at points of comparing 04 with P46.

Direct Comparison of 1 Cor 1:2

01	02 (Tot. Diff.)-(*Leitfehler*)/(Avg. Word Count) (2+4)-(4)/((32+30)/2)= 6.4% Different 03/06/P46 6.3% (2)-(0)/((31+32)/2)= 6.3%
02	01 6.4% 03/06/P46 9.8% (4)-(0)/((30+31)/2)= 13.1%

Application to Pauline Corpus

Every textual difference in the mss. is analyzed and charted according to the guiding

principle of locating textual differences according to the smallest grammatical unit

possible. The differences are ranked according to the boundary unit and labeled with the

scribal feature, grammatical category, and functional category. The use of the shorthand

encodes a lot of data in a manageable manner. By organizing the textual differences

according to SFL rank scale, any patterns or the absence thereof are quickly discerned.

Once mss. are compared in a collective manner, statistical data are collected for

comparing the manuscripts directly to one another.

CHAPTER 4:
SUMMARIZED RESULTS OF THE TEXTUAL EXAMINATION

This section presents a summary of the analysis contained in Appendix 1. All Greek mss. from the second to fifth century plus Claromontanus containing the Pauline corpus are included: 01, 02, 03, 04, 06, P46, and more than three dozen smaller mss. In total, the project examines more than 167,000 words. Given the nature of the examination—especially the tedious calculations—the complete commentary is reserved for the Appendix.

Before looking at the results of the textual analysis, a brief word on the primary documents. The most important mss. in this project are the five oldest majuscules and P46. Given their size and state of completeness, these mss. form the textual base for establishing scribal patterns and trajectories used in the ensuing application chapters. First, P46 is the oldest and most important attestation of the Pauline texts. P46 is commonly dated to around AD 200.[1] With varying degrees of lacunae on each of its fifty-two folios, P46 contains Rom 5:17—1 Thess 5:28. It serves as the best evidence of early

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[1] In 1935 Wilcken ("Chester Beatty," 113) is the first to give a definitive date for P46, saying "aber mit einem Ansatz um 200." The year 200 is frequently cited including the NA28 apparatus, which typically gives centuries for the papyri, but for P46 offers ca. 200. More recently in a critical reexamination of early dating practices, Orsini and Clarysse ("Early New Testament," 462, 470) contend for the narrow window of AD 200–225. In this project, I do not attempt to offer dates of mss., but rather work with commonly held positions. However, since AD 200 is approximate, I have chosen to include the possibility of P46 being from the late second century, which is similar to the declaration of Elliott ("Nature of the Evidence," 10). This inclusion is not a recommendation of the date but attempts to allow for date ranges others offer. The most (in)famous dating is Kim ("Palaeographical Dating of P46," 254) suggesting prior to emperor Domitian of AD 81. Alternatively, Jang ("Reconstruction of the Date," 145) says "the probable date of P46 is between AD 75 and 175." Comfort and Barrett (*Earliest New Testament*, 206) say the middle of the second century.

scribal behavior and Pauline circulation since it is dated prior to any supposed major recensions of the corpus.[2]

Second, turning to the majuscules, 01 is the most complete early codex containing the entire Pauline corpus.[3] Along with Vaticanus, Sinaiticus is possibly part of Emperor Constantine's Bible commissioning, but if it is not a directly commissioned codex it still comes from the mid-fourth century.[4] It was found by Tischendorf at Saint Catherine's Monastery on Mount Sinai in May 1844.[5] Multiple quality transcriptions of the codex are available, as well as high-resolution images, which are frequently consulted for the work in this project.[6]

The third document is Codex Alexandrinus from the fifth century which has many physical similarities to Sinaiticus and Vaticanus in size and majuscule hand.[7] Overall, the text has the second highest degree of uniformity with the majority reading at 98.6 percent but is missing about nine percent of the Pauline corpus.[8] The fourth document is the famous Codex Vaticanus in the Vatican library today. It is a contemporary of Sinaiticus, but unlike its contemporary, it contains very few scribal corrections or marginal notes.

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[2] The number of studies on P46 is expansive. This project makes extensive use of the excellent recent dissertation by Edgar Ebojo, "Scribe and His manuscript," especially his transcription. Images are available at http://ntvmr.uni-muenster.de run by the *Institut für Neutestamentliche Textforschung*.

[3] Perhaps the most important works used in this study are Milne and Skeat, *Scribes and Correctors*; and Jongkind, *Scribal Habits*.

[4] It is first suggested by Tischendorf (*Novum Testamentum*, xxix–xxxv) to connect Codex Sinaiticus with the Emperor's commissioning recorded by Eusebius of Caesaera (VitConst IV 36.1–37.1). For a recent discussion see Böttrich, "Codex Sinaiticus," 471–76.

[5] Tischendorf, *Our Gospels Written?* See also Peterson, "Tischendorf and the *Codex Sinaiticus*," 125–39; Porter, *Constantine Tischendorf*; Porter, "Hero or Thief?" 45–53.

[6] Lake and Lake, *Codex Sinaiticus Petropolitanus*; Scrivener, *Full Collation*. Images and Collation available at www.codexsinaiticus.org. While not a transcription there are important notes in Tischendorf, *Notitia Editionis*.

[7] Transcriptions consulted are Kenyon, *Codex Alexandrinus*; Woide, *Codex Alexandrinus*. Images are also available at http://ntvmr.uni-muenster.de.

[8] Alexandrinus is missing 2 Cor 4:14—12:6.

Vaticanus is an excellent ms., however, it is missing 1 Tim—Phm, which is about thirteen percent of the corpus.[9]

The fifth document is the extremely difficult to read Ephraemi-Rescriptus. The single-column Greek text is from the fifth century. However, it is a palimpsest erased and reused in the twelfth century as a two-column text recording sermons and treatises of Ephraem. The codex is missing a little more than a third of the corpus.[10] The last major ms. used is the diglot Codex Claromontanus. Also discovered and transcribed by Tischendorf, Claromontanus is a peculiar text produced by a sloppy scribe.[11] Its text is nearly four percent different than the majority reading, but unlike Bezae it is not a different version. Rather, Claromontanus regularly conflates old and new readings in a poor manner.

Romans Summary

Romans is the most substantial Pauline document at over 7,000 words. It is well attested in the majuscules and other mss. On a weighted scale, Romans is twenty-two times the weight of Philemon. Romans is the first Pauline text in all the extant codices. There are some critical debates concerning its canonical form and history. However, the challenges to the form of the text have not been examined in a purely statistical manner. The textual examination below offers important information for discussion about compilation and redaction theories.

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[9] The primary transcription is a digitized form of Cozza-Luzi, *Codice Vaticano*, along with images at https://digi.vatlib.it/view/MSS_Vat.gr.1209 and http://ntvmr.uni-muenster.de.

[10] The primary transcription used is Tischendorf, *Codex Ephraemi*. Images of the ms. are at http://ntvmr.uni-muenster.de.

[11] The transcription is Tischendorf, *Codex Claromontanus*, and images at http://ntvmr.uni-muenster.de. Claromontanus is missing Rom 1:1–6 and 1 Cor 14:13–22.

Textual Uniformity

The charts below indicate a high degree of textual uniformity and, consequently, stability during the earliest centuries for which there is evidence. To highlight a few notable findings: (a) Romans in Sinaiticus agrees with the majority reading 99.3 of the time, (b) Sinaiticus and Ephraemi-Rescriptus—when directly compared—agree 98.6 of the time; (c) there are no significant textual differences attested in the smaller mss.

Majority

The first chart for each Pauline text presents the results of the comparison to the majority reading. As explained in Chapter 3, the majority comparison presents the degree of variation a ms. has from the majority reading. It is necessary to emphasize again that the simple mathematical majority establishes the majority reading. No reference to the Byzantine or Majority Text is implied. Therefore, if five mss. are available at a location with textual variation then the reading with three supporting mss. is the majority reading. For instance, for Romans P46 agrees with the majority reading 97.2 percent.

Majority Comparison of Romans 1–16

	Split or Divided	P46	01	02	03	04	06
Words	27	4070	7088	7071	7101	5083	7022[12]
% of Rom	.4	58	100	100	100	72	99
Num. of Diff. Minus Errors		109	53	86	103	42	220
Agreement		97.3	99.3	98.8	98.5	99.2	96.9

[12] 06 is missing Rom 1:1–8, which is 119 words in 01.

Direct[13]

The direct comparison is precisely as the name suggests; the texts of the mss. are compared directly with one another. The degree of textual agreement is established by dividing the total places of disagreement by the word count. For instance, for Romans 01 differs from 02 at 121 places, which is 1.7 percent of the average word count of 7079.5 words. Consequently, the two mss. directly agree 98.3 percent of the time.

Direct Comparison of Romans 1–16

01	02 98.3% 03 98% 04 **98.6%** 06 96.3% P46 96.3%	04	01 **98.6%** 02 98.3% 03 97.7% 06 96.5% P46 97%
02	01 98.3% 03 97.5% 04 98.3% 06 95.9% P46 96.2%	06	01 96.3% 02 95.9% 03 95.8% 04 96.5% P46 **94.7%**
03	01 98% 02 97.5% 04 97.7% 06 95.8% P46 96%	P46	01 96.3% 02 96.2% 03 96% 04 97% 06 **94.7%**

Other Documents

There are eleven smaller mss. that contain portions of Romans. There are no significant textual differences in any of these mss. The two highest-ranking differences, in the sense of the rank scale, occur in 048 at Rom 13:9 and 14:21. However, both readings that differ from the numerical majority do agree with at least one majuscule. At Rom 14:21, 048

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[13] The highest and the lowest percentages are in bold.

even creates a split reading. 048 is consequently not anomalous but in accord with other documents.

Furthermore, the most substantial textual difference by word count is an omission of Rom 1:5c–6 αὐτοῦ, ἐν οἷς ἐστε καὶ ὑμεῖς κλητοὶ in P10. The omission is likely a homoioteleuton error. The student scribe substitutes $\overline{IY}$ $\overline{XY}$ for αὐτοῦ at the end of 1:5 and leaps to the next occurrence of the *nomina sacra* at the end of 1:6 resuming with πᾶσιν.[14] However, even if it is not an error it noticeably does not omit the key transitivity elements of the addressee, which is in 1:7 πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ. Consequently, no mss. from the period of investigation omit or substitute the place and people being addressed in Rome.

Other Documents

	Century[15]	Contents
P10	4	1:1–7
P27	3	8:12–22, 24–27; 8:33—9:3, 5–9
P40	3	1:24–27; 1:31—2:3; 3:21—4:8; 6:4–5, 16; 9:16–17, 27
P94	5–6	6:10–13, 19–22
P113	3	2:12–13; 2:29
P118	3	15:26–27, 32–33; 16:1, 4–7, 11–12
P131	3	9:18–21; 9:33—10:3
048	5	13:4—15:9
0172	5	1:27–30; 1:32—2:2
219	4–5	2:21–23; 3:8–9, 23–25, 27–30
220	3	4:23—5:3, 8–13

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[14] The errors of the papyrus are consistent with its description as the writing exercise of a child, and according to Luijendijk ("Early Christian Writing Exercise," 577) "the text is copied sloppily."

[15] Dates are taken from the NA28 apparatus. No defense or privilege of their dating is implied.

221	4	5:16–17, 19; 5:21—6:3
285	6	5:12–14; 8:37—9:5; 13:1–4; 13:11—14:3

Furthermore, P27, P40, P94, P118, 0172, 219, 220, 221, and 285 confirm the readings of the majuscules save minor differences of error and spelling. Taken in tandem with the exceedingly high degree of uniformity in the majuscules the smaller mss. are significant confirmation of the early textual stability. Therefore, the evidence indicates early stability and uniformity of the text of Romans from the second to fifth century, which is the same form preserved today.

Peculiarities

Theories of corpus publication are explored further in a subsequent chapter; however, some comment is in order concerning the method of examination. David Trobisch, along with others, proposes that Paul was involved in the publication of his works, at least part of them. Importantly for our purposes here, Trobisch contends that Paul edited Romans, 1–2 Corinthians, and Galatians, prior to publication.[16] A key element to his proposal is that Romans 16 is not original to the epistle sent to Rome but is a cover letter to a short collection.[17] No attempt is made here to evaluate all the dimensions of such an argument. Rather I intend to contribute to that discussion specific statistical information from the analysis of this project.

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[16] Trobisch, *Paul's Letter Collection*, 55–96. Similarly see Schmithals, *Paul and the Gnostics*, 258–89.

[17] Trobisch, *Paul's Letter Collection*, 71–73. For a thorough examination of the literary integrity of Romans see Gamble, *Textual History of Romans*. Earlier theories also propose Rom 16 is a cover letter and recommendation of Phoebe to the Ephesians. See Manson, "St. Paul's Letter," esp. 237–38. Also, ideas of Marcionite editions are proposed by Manson, "St. Paul's Letter," esp. 230, 35–3; cf. Zuntz, *Text of the Epistles*, 226–27.

Attempting to quantify the contention by Trobisch, the examination separates Rom 1–13 from 14–16. In this way, patterns of variation in the two sections are directly compared. If portions of Romans 14–16 are not original, arising from subsequent and erroneous(?) addition, then one expects to find scribal fingerprints of editing at the seams. Also, the clearest indicator of scribal editing will be significant differences in the categories of textual variation and patterns of variations inconsistent with the previous chapters. For these reasons Rom 14–16 are separated, and indeed, the findings statistically confirm there is a difference in the chapters, but not a direct confirmation of Trobisch.

Chapters 1–13

	P46	01	02	03	04	06
% of Diff.	2.3	.6	1.2	1.1	.8	2.5

Chapter 14–16

	P46	01	02	03	04	06
% of Diff.	3.5	1.2	1.5	2.8	.8	5.9

First, the variation from the majority is statistically different in the two sections. All the majuscules and P46 significantly increase the percentage of difference. In fact, the degree of variation in 01, 03, and 06 all double. Second, the variation in direct comparison also markedly increases. Of course, an increase in direct disagreement is expected if there is an increase in differences from the majority, but some of the increases are surprising. For instance, while 04 does not have an increase in differences from the majority reading, it does increase its difference from 03 by 1.6 percent, 06 by 4.3 percent, and P46 by 2 percent. Other notable increases in variation are a 2.4 percent increase in

comparing 01 with 03, and a 2.3 percent increase between 02 and 03. All the mss. attest to an increase in variability in the final three chapters.

Third, in light of the increased variability in the mss., trying to find patterns or categorical differences is important. Scrutinizing the material for any marked features or anomalous categories reveals three points worth highlighting: (1) The final chapters of 03 have eight Complement differences compared to only two in chapters 1–13. That means there is more than seventeen times the number of Complement differences than expected if the pattern of chapters 1–13 were consistent;[18] (2) There are twenty-one times more than expected differences in 06 on the Clause rank; (3) There are almost five times the expected Predicator reordering in 06.

Despite the three places of exceptional increase, there are reasons to doubt the statistical increase in variation is suggestive of a cover letter or a fifteen- or a fourteen-chapter edition of Romans. First and foremost, there were only three points of concentrated increase. None of the mss. display a significant jump in variability in any one category; the variability is spread across categories and ranks. Second, the three places mentioned above are not altogether meaningful or unique. An increase in the adjustment of Complements and Predicators—or anything that 06 does in the sixth century for that matter—is not indicative of any trouble in transmissional history. The rate of increased variability at the end of a long book is also found in 1–2 Corinthians. As explained below, there is a correlation between the length of the letter and an increase in variability rate. Furthermore, 03 contains numerous Complement differences in Romans and the rest of the corpus, meaning its adjustments in the final chapters are not altogether

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[18] The increase in expectation is calculated by weight. For instance, there are two C changes across 5766 words making eight across 1335 words a 17.4 factor increase.

uncharacteristic. Likewise, 06 contains numerous differences concerning Predicators and Clause rank variations throughout the Pauline corpus; therefore, its rate of adjustment in ch. 14–16 is also not a clear indicator of the chapters being late additions.

While the project does confirm an increased variability in the final chapters of Romans, the textual comparison does not offer a definitive explanation as to why. However, some quantifiable variables suggest a plurality of text forms is not the cause of the increase in variability. First, there are no distinctive types of textual changes occurring to indicate scribal editing at the seams between the original and the additional material. Second, there is an inconsistency in the distribution of textual variability across the final three chapters. In 01 the variation is evenly distributed in the three chapters, but in 02 and 04 there are more differences in ch. 14 than expected. Conversely, P46, 03, and 06 have increased variability in ch. 15 and 16.[19] Therefore, while P46, 03, and 06 could be interpreted as supporting evidence for problems with chapters 15 and 16, equally 01, 02, and 04 are evidence to the contrary.

Third, the larger letters of Romans, 1 Corinthians, and 2 Corinthians display an increase in variability in the later chapters. For instance, Romans 1–7 in 01 have an average of about one difference per chapter, but chapters 9–16 the variation rate is almost five per chapter.[20] Likewise, in other Pauline texts of 01, 02, and 06 the later chapters have nearly double the variations per chapter as the first half of the letter.[21] The issue is plausibly the result of scribal fatigue.

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[19] Concerning the variation percentage for chapter 14: P46–13 percent, 03–16 percent, and 06–15 percent. Additionally, it is worth noting that in 06 there are over forty textual differences in chapter 15, which is nearly double the other chapters.

[20] Similar increases occur in the other mss. with 06 nearly doubling in the later chapters.

[21] Concerning 1 Corinthians in 01 the early chapters have a rate of three per chapter, in the later it is over five per chapter. For 2 Cor in 06, chapters 1–7 have a rate of about twelve per chapter, whereas the rate in chapters 9–16 doubles to twenty-four per chapter.

Fourth, P46 having the doxology between 15:33 and 16:1 is not conclusive support of an alternate form of Romans.[22] As Ebojo notes, the doxology location was likely in the exemplar of P46, and was never corrected by proof-readers.[23] Also, the scribe of P46 adds a dicolon and space-gap after the doxology that indicates the awareness of the peculiarity of the location. Further paratextual features offer further insight. Ebojo concludes the scribal features indicate that 15:33 and the doxology are viewed as a coherent unit, and the eight reading marks in the section indicate the location of the doxology is a recognized fact.[24]

Additionally, the style of the doxology is deemed determinative for its location. While stylistics is a complicated field, Gamble claims that the doxology "must be regarded as a concluding element."[25] More interpretively, Elliott claims the language and style of the doxology indicate that it "is unlikely to be from his (Paul's) pen."[26] However, both deductions about the style of the doxology are inconclusive, and Elliott inadvertently provides the grounds against his conclusion.

After comparing the linguistic elements of the doxology with other Pauline texts—excluding his determination of the deutero-Pauline letters—Elliott concludes that the doxology is "a well-rehearsed and liturgically inspired composition possibly used in the earliest days of the church and pre-dating its addition to the epistle to the Romans."[27] However, if it is true that the doxology is an early liturgical formula, then it explains why

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[22] Concerning the location differences, see Aland, "Der Schluß," 284–301; Mowry, "Early Circulation," esp. 79–80; Hurtado, "Doxology," 185–99; Ebojo, "Scribe and His Manuscript," 263–66. For a strong argument favoring interpolation see Walker, *Interpolations*, 190–99.

[23] Ebojo, "Scribe and His Manuscript," 263–64.

[24] Ebojo, "Scribe and His Manuscript," 264–65.

[25] Gamble, *Textual History*, 24.

[26] Elliott, "Language and Style," 129.

[27] Elliott, "Language and Style," 129. Gamble (*Textual History*, 143) also sees the style as reminiscent of liturgical elements.

it does not display Pauline style. If Elliott is correct, then Paul did not write the doxology but rather adopted it in his letter. The style does not necessitate a non-Pauline epistolary ending. The doxology could be a liturgical piece that Paul adopted.

Consequently, the data of this examination call into question the contention that an alternate short form of Romans is the source of the transmissional history. Harry Gamble states that "although it is preserved by no extant MS, diverse types of evidence show *conclusively*, if indirectly, that at one time the letter to the Romans was current in a form consisting of only fourteen chapters."[28] Schmid too states that "the entire textual tradition of Romans bears the imprint of the fourteen-chapter version of the Epistle. This version must, therefore, have become an influential contributor to the textual development of Romans at an early point."[29] While this study does not disprove the possibility of alternate forms of Romans, it certainly weakens the position that anything other than the sixteen-chapter form stands at the fount.

The results of this study indicate the supposed different transmissional forms did not become adopted in the early Greek mss.; they appear to be more problematic for the Latin history.[30] Also, not every aspect of the textual history indicates a fourteen-chapter version. For this study, the oldest Greek material of P46, P61, 01, 02, 03, 04, and 06 all confirm the sixteen-chapter version. Only P46 and 02 put the doxology in a different place, and even they do not agree on its location.

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[28] Gamble, *Textual History of Romans*, 16. Emphasis mine.

[29] Schmid, "Textual History," 107. See also Metzger, *Textual Commentary*, 470

[30] In the work by Gamble (*Textual History of Romans*, 17–35) he continually cites the Latin editions and commentaries as evidence for differing forms. For a full list of the six locations of the doxology see Metzger, *Textual Commentary*, 471.

Furthermore, a more problematic issue left unaddressed is the uneven variation in the final chapters. Combining P46 and the majuscules, the variation per word rate in chapter 15 is one and a half times greater than expected, whereas chapter 16 is only slightly higher.[31] While the variation in chapter 16 seems expected given the situational nature of the greetings contained therein, nothing explains why chapter 15 displays an increase of variation followed by a return to nearly normal rates. An additional complication is that the mss. do not all agree on the rate increase. For instance, 03 has five differences in chapter 14 but twenty-four in chapter 15, and then only seven in chapter 16. Conversely, 02 and 04 have more variations in chapter 14 than 15 or 16. And all the mss. have more variations in chapter 16 than 15 except for 02.

In conclusion, the mere proposal of a fourteen-chapter form does not address the textual features of the transmissional history; it only *prima facie* addresses the location variation of the doxology. It is not altogether a stretch to propose a group excised chapter 16 for whom the Roman church was unknown. However, that does not explain the doxology in chapter 14 or the variation in chapter 15. Furthermore, proposing that both chapter 15 and 16 were omitted in some circles, most likely Latin mss., does not explain the markedly different variation rate in chapter 15 compared to both chapters 14 and 16.

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[31] The variation per word rate in chapter 15 is 149 percent greater and chapter 16 is 114 percent greater than chapter 14.

1 Corinthians Summary

1 Corinthians is the second largest Pauline text, with the large mss. attesting to an even

greater average of textual uniformity than Romans. Even accounting for Ephraemi-

Rescriptus being incomplete, the weighted average for 1 Corinthians is 98.3 percent

agreement.[32]

Textual Uniformity

Majority Comparison of 1 Corinthians

	Split or Divided	P46	01	02	03	04	06
Words	31	6750[33]	6799	6666[34]	6790	4763	6835
% of 1 Cor	.5	100	100	100	100	70[35]	100
Num. of Diff. Minus Errors		109	65	91	78	44	285
Agreement		98.4	99	98.6	98.9	99.1	95.8

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[32] Since the mss. are in varying states of preservation, a weighted calculation is necessary. Weighted avg = $(x^1y^1 + x^2y^2 \ldots x^6y^6)/(x^1 + x^2 \ldots x^6)$ where x is the weight (established by percent of extant word count) and y is variance from the majority.

[33] The number represents the reconstructed text.

[34] The various leaps omit about 120 words.

[35] Percentage based on average word count in other mss.

Direct Comparison of 1 Corinthians

01	02 97.9% 03 98% 04 **98.4%** 06 95.2% P46 97.4%
02	01 97.9% 03 97.5% 04 97.9% **06 94.7%** P46 97%
03	01 98% 02 97.5% 04 98% 06 94.9% P46 97.8%

04	01 **98.4%** 02 97.9% 03 98% 06 **94.7%** P46 97.7%
06	01 95 % 02 **94.7%** 03 94.9% 04 **94.7%** P46 **94.7%**
P46	01 97.4% 02 97% 03 97.8% 04 97.7% 06 **94.7%**

Other Documents

	Century	Portion of 1 Corinthians
P15	3	7:18—8:4
P123	4	14:31–34; 15:3–6
015	6	10:22–29; 11:9–16
048	5	2:1—3:11, 22; 4:4–6; 5:5–11; 6:3–11; 12:23—15:17, 20–27
088	5–6	15:53—16:9
0185	4	2:5—6:9, 13; 3:2–3
0201	5	12:2—3:6, 13; 14:20–29
0222	6	9:5–7, 10, 12–13
0270	4–5	15:10–15, 19–25
0285 (+081)	6	4:2–7; 12:16, 18, 21–30; 14:26–33

2 Corinthians Summary

2 Corinthians is the third largest text in the Pauline corpus at nearly double the size of the

next largest text, which is Ephesians. It has the lowest average agreement of the three

largest at 97.9 percent. While there are only three smaller mss. of 2 Corinthians, far fewer

than the previous two texts, even combined they attest to only a single textual difference.

In P117 there is an additional δὲ that agrees with the addition in 03. While it is

unfortunate not to have many early witnesses, especially since 02 and 04 are not

complete, what is available displays a high degree of uniformity. The weighted average is

97.9 percent agreement.

Textual Uniformity

Majority Comparison of 2 Corinthians

	Split or Divided	P46	01	02	03	04	06
Words	15	4468[36]	4465	1820	4472	3074	4486
% of Rom	.3	100	100	41[37]	100	69	100
Num. of Diff. Minus Errors		91	65	32	50	44	193
Agreement		98	98.5	98.2	98.9	98.6	95.7

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[36] The total word count is of the reconstructed text.

[37] The percentage of text for 02 and 04 is based on the word count compared to the average of the whole texts.

Direct Comparison of 2 Corinthians

01	02 97.6% 03 97.5% 04 96.9% 06 94.7% P46 96.5%	04	01 96.9% **02 98.5%** 03 96.6% 06 94.5% P46 96.5%
02	01 97.6% 03 98% **04 98.5%** 06 95.8% P46 96.6%	06	01 94.7% 02 95.8% 03 94.8% 04 94.5% **P46 94.2%**
03	01 97.5% 02 98% 04 97.4% 06 94.7% P46 96.9%	P46	01 96.5% 02 96.6% 03 96.9% 04 96.5% **06 94.2%**

Other Documents

	Century[38]	Portion of 2 Cor
P117	4–5	7:6–8, 9–11
048	5	4:7—6:8; 8:9–18; 8:21—10:6
0186 (+0224)	5–6	4:5–8, 10, 12–13

Galatians Summary

Galatians is substantially smaller than the previous three Pauline letters. It is a third the

size of Romans and 1 Corinthians and a little less than half of 2 Corinthians.

Interestingly, even though the letter is smaller, it has more than twice as many smaller

mss. than 2 Corinthians. Even with more mss., its weighted average with the majority

reading is slightly higher at 98.2 percent, with no peculiar features. A not altogether

surprising facet of the data is a more even distribution of the variation. In the previous

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[38] Dates are taken from the NA28 Appendix.

larger texts, the rate of variation tends to increase towards the end. However, since

Galatians is much shorter there is no similar increase in the rate of variation.

<div style="text-align: center;">Textual Uniformity</div>

Majority Comparison of Galatians

	Split & Divided	P46	01	02	03	04	06
Words	12	2215	2236	2237	2220	1919	2265
% of Galatians	.5	100	100	100	100	86	100
Num. of Diff. Minus Errors		46	23	20	34	15	95
Agreement		97.9	99	99.1	98.5	99.2	95.8

Direct Comparison of Galatians

01	02 98.4% 03 97.6% 04 98.6% 06 95.2% P46 96.9%	04	01 98.6% 02 98.7% 03 97.7% 06 94.7% P46 97.1%
02	02 98.4% 03 97.8% 04 98.7% 06 95% P46 97.2%	06	01 95.2% 02 95% 03 94.4% 04 94.7% P46 93.9%
03	01 97.6% 02 97.8% 04 97.7% 06 94.4% P46 97.2%	P46	01 96.9% 02 97.2% 03 97.2% 04 97.1% 06 93.9%

Other Documents

	Century	Portion of Galatians
P51	ca. 400	1:2–10, 13, 16–20
P99	ca. 400	1:4–11
015	6	1:1–10; 2:9–17; 4:30—5:5
062	5	4:15—5:14
0176	5	3:16–25
0254	5	5:13–17
0261	5	1:9–12, 19–22; 4:25–31

Ephesians Summary

Ephesians is slightly larger than Galatians by about an average of 214 words, and the textual uniformity is quite similar. Unfortunately, most of Ephraemi-Rescriptus is missing. The weighted average is 97.6 percent. There is one surprising aspect of the comparative work of Ephesians, and it concerns the opening salutation. While there is much debate over the originality of ἐν Ἐφέσῳ, it is absent only in 03 and P46 during this period.[39]

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[39] For an extensive discussion and bibliography see Schmid, *Der Epheserbrief*, 51–129. For a more recent study, including discussion of P46, see Hoehner, *Ephesians*, 144–48.

Textual Uniformity

Majority Comparison of Ephesians

	Split or Divided	P46	01	02	03	04	06
Words	7	2420	2450	2431	2404	639	2449
% of Ephesians	.3	100	100	100	100	26[40]	100
Num. of Diff. Minus Errors		48	44	43	45	4	120
Agreement		98	98.2	98.2	98.1	99.4	95.1

Direct Comparison of Ephesians

01	02 97.3% 03 96.5% 04 97.2% 06 94.2% P46 97.6%	04	01 97.2% **02 98.1%** 03 97.8% 06 95.1% P46 97.5%
02	01 97.3% 03 96.4% **04 98.1%** 06 93.9% P46 96.2%	06	01 94.2% 02 93.9% 03 93.7% 04 95.1% **P46 93.5%**
03	01 96.5% 02 96.4% 04 97.8% 06 93.7% P46 97.2%	P46	01 97.6% 02 96.2% 03 97.2% 04 97.5% **06 93.5%**

Other Documents

	Century	Portion of Ephesians
P49	3	4:16–29; 4:32—5:13
P92	3/4	1:11–13, 19–21
048	5	5:8—6:24
0285 (+081)	6	3:13–20; 5:28—6:1

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[40] The percentage is derived from the average of the complete majuscules.

Philippians Summary

Philippians continues the high degree of textual uniformity of the previous texts. It does, however, attest to an interesting variation with theological ramifications. At Phil 3:12, P46 and 06 have C-Add(cj-A-P), ἢ ἤδη δεδικαίωμαι. In its context, the addition states that Paul believes he has not yet obtained the states of resurrection, justification, or perfection, but is pursuing those things. While it is not surprising for Paul to say he has not attained to the resurrection of the dead—the antecedent in v. 11—or perfection, it is significant to deny a state of righteousness. It is even more interesting to see the oldest reading of Phil 3:12 containing the addition and then again in the latest from the period of investigation. None of the other mss. indicate any variant at the location. See Appendix 1 for more details.

Textual Uniformity

Majority Comparison of Philippians

	Split & Divided	P46	01	02	03	04	06
Words	11	1620[41]	1631	1630	1625	634	1625
% of Philippians	.7	100	100	100	100	39	100
Num. of Diff. Minus Errors		37	16	18	25	7	72
Agreement		97.7	99	98.9	98.5	98.9	95.6

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[41] P46 word count established using the reconstructed transcription by Ebojo.

Direct Comparison of Philippians

01	02 98.2% 03 97.7% 04 98.1% 06 94.8% P46 96.7%
02	01 98.2% 03 97.5% **04 98.3%** 06 94.7% P46 96.7%
03	01 97.7% 02 97.5% 04 97.8% 06 94.4% P46 96.8%

04	01 98.1% **02 98.3%** 03 97.8% 06 95.6% P46 97.2%
06	01 94.8% 02 94.7% 03 94.4% 04 95.6% **P46 93.8%**
P46	01 96.7% 02 96.7% 03 96.8% 04 97.2% **06 93.8%**

Other Documents

	Century	Portion of Philippians
P16	3/4	3:10–17; 4:2–8
048	5	1:8–23; 2:1–4, 6–8

Colossians Summary

Colossians has no mss. within a century of P46 as the previous letters do. There are only two smaller mss. and they come from the fifth and sixth century. However, it is well attested in the majuscules, being complete in P46, 01, 02, 03, 06, and 97 percent in 04, which is the highest percentage of 04 for any of the Pauline texts. The level of textual agreement is consistent with the previous texts at 97.8 percent.

Textual Uniformity

Majority Comparison of Colossians

	Split & Divided	P46	01	02	03	04	06
Words	13	1584	1603	1599	1573	1560	1594
% of Colossians	.8	100	100	100	100	97	100
Num. of Diff. Minus Errors		30	21	20	34	22	78
Agreement		98.1	98.7	98.7	97.8	98.6	95.1

Direct Comparison of Colossians

01	02 97.7% 03 96.5% 04 97.7% 06 94.1% P46 96.8%	04	01 97.7% 02 98% 03 96.6% 06 93.9% P46 96.8%
02	01 97.7% 03 96.6% 04 98% 06 94.4% P46 96.9%	06	01 94.1% 02 94.4% 03 93.6% 04 93.9% P46 93.7%
03	01 96.5% 02 96.6% 04 96.6% 06 93.6% P46 97%	P46	01 96.8% 02 96.9% 03 97% 04 96.8% 06 93.7%

Other Documents

	Century	Portion of Colossians
015	6	1:26—2:8; 2:20—3:11
048	5	1:20—2:8

1 Thessalonians Summary

1 Thessalonians is the last text in P46 and what remains is extremely small. In fact, the supplemented reconstruction of P46 has only 2.2 percent for a total of thirty-two words.[42] Similarly, 04 has less than a quarter of the text at twenty-two percent. That leaves four extant majuscules, which increases the potential for split and divided readings. In light of the even number of witnesses, 1 Thessalonians has more than double the percentage of split and divided readings of the previous highest text, which is Colossians at .7 percent. Despite the differences from previous texts, the textual uniformity of 1 Thessalonians is similarly high at 98 percent.

Textual Uniformity

Majority Comparison of 1 Thessalonians

	Split & Divided	P46	01	02	03	04	06
Words	20	32	1483[43]	1467	1470	326	1487
% of 1 Thessalonians	1.4	2.2	100	100	100	22	100
Num. of Diff. Minus Errors		1	16	31	27	7	44
Agreement		96.9[44]	98.9	97.9	98.2	97.9	97

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[42] See Ebojo, "Scribe and His Manuscript," 835–37; Comfort and Barrett, *Earliest New Testament*, 333–34.

[43] The expunged words in the dittography of 2:14 are subtracted from the total.

[44] This is the lowest degree of agreement with the majority reading for P46. Only the section of Rom 14–16 is lower at 96.5 percent, although, Romans has a total agreement rate of 97.3 percent. However, not much should be made of the low percentage since there is only a single morphological prefix substitution difference at 1 Thess 1:10.

Direct Comparison of 1 Thessalonians

01	02 97.4%
	03 97.5%
	04 96.3%
	06 96%
02	01 97.4%
	03 96.2%
	04 96.6%
	06 95.2%
03	**01 97.5%**
	02 96.2%
	04 94.8%
	06 95.6%

04	01 96.3%
	02 96.6%
	03 94.8%
	06 95.4%
06	01 96%
	02 95.2%
	03 95.6%
	04 95.4%

Other Documents

	Century	Portion of Colossians
P30	3	4:12–13, 16–17; 5:3, 8–10, 12–18, 25–28
P65	3	1:3—2:1; 2:6–13
048	5	1:1, 5–6
0226	5	4:16—5:5

2 Thessalonians Summary

2 Thessalonians is complete in the majuscules save 04, which resumes in 1 Timothy. The remaining even number of mss. leads to 2 Thessalonians having the highest percentage of split and divided readings of any text in the Pauline corpus. However, it also has a high degree of agreement at an average of 98.3 percent. Furthermore, 2 Thessalonians is the last Pauline text in 03. The next column after 2 Thess 3:18 begins Hebrews.

Textual Uniformity

Majority Comparison of 2 Thessalonians

	Split & Divided	01	02	03	06
Words	13	831	827	819	821
% of 1 Thessalonians	1.6	100	100	100	100
Num. of Diff. Minus Errors		5	10	11	30
Agreement		99.4	98.8	98.7	96.3

Direct Comparison of 2 Thessalonians

01	**02 98.2%** 03 98.1% 06 95.8%	03	01 98.1% 02 97.5% **06 95%**
02	**01 98.2%** 03 97.5% 06 95.1%	06	01 95.8% 02 95.1% **03 95%**

Other Documents

	Century	Portion of Colossians
P30	3	1:1–2
P92	3/4	1:4–5, 11–12

1 Timothy Summary

When turning to the so-called Pastoral Epistles many questions arise concerning Pauline

authorship and canonical history. However, this study is not directly concerned with such

debates. Attention is given to the texts that circulated as part of the Pauline corpus, which

included 1 Timothy, 2 Timothy, and Titus.[45] Approached from that angle the text of 1

Timothy is complete in 01, 02, and 06, while 04 contains slightly more than a third.

Additionally, there are four smaller mss. including the oldest, P133, which was recently

published.[46]

Despite the common distinction of the pastorals from the rest of the Pauline

corpus in biblical scholarship, the textual examination is in harmony with the previous

figures. The percentage of uniformity is similar. The types and categories of textual

differences are similar. Moreover, the scribal behaviors are similar too. In fact, nothing in

the analysis of this project indicates the scribes treated the text in any manner different

than the previous texts. While there are factors to the contrary, such as textual absence in

03 and potential absence in P46, the earliest textual evidence of the Pastoral Epistles

suggests the scribes treated them equally with the other Pauline texts.[47]

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[45] Athanasius' Easter Letter of 367 (39.5, NPNF[2] 4:552) is the oldest mention of the whole NT. Mention of thirteen letters is also in the Muratorian Fragment; see the translation in Metzger, *Canon*, 307. Recently Gallagher and Meade (*Biblical Canon*, 32) conclude that all the canon lists from the early centuries include "at least thirteen Pauline letters."

[46] Shao, "1 Timothy," 3–8, reports on P.Oxy. 5259, which is a fragmentary papyrus of 1 Tim 3:13—4:8.

[47] For a thorough historical and codicological examination see Ebojo, "Scribe and His Manuscript," 204–35. Since the finding of P46 the majority position is that it did not contain the Pastorals. Duff ("P46 and the Pastorals," 17) has concluded, "it is far more likely that 46 originally did contain the Pastorals." Others have followed that conclusion; see I. H. Marshall and P. Towner, *Pastoral Epistles* (Edinburgh: T&T Clark, 1999), 6–7; Lee Martin McDonald and Stanley E. Porter, *Early Christianity* (Peabody, MA: Hendrickson, 2000), 492. Conversely, Ebojo ("Scribe and His Manuscript," 227) concludes that "The space available is simply not enough—these combined texts (2 Thessalonians and Pastorals) need between 22–24 pages!" He agrees with Kenyon, *Chester Beaty Biblical Papyri* (1936), xi.

Textual Uniformity

Majority Comparison of 1 Timothy

	Split & Divided	01	02	04	06
Words	5	1595	1592	574	1617
% of 1 Timothy	.3	100	100	36	100
Num. of Diff. Minus Errors		15	19	4	58
Agreement		99.1	98.8	99.3	96.4

Direct Comparison of 1 Timothy

01	02 97.9% **04 99.3%** 06 95.5%	04	**01 99.3%** 02 99% 06 96.7%
02	01 97.9% 04 99% **06 95.2%**	06	01 95.5% **02 95.2%** 04 96.7%

Other Documents

	Century	Portion of 1 Timothy
P133	3	3:13—4:8
048	5	5:5—6:17; 6:20–21
061	5	3:15–16; 4:1–3; 6:2–4, 5–8
0241	5/6	3:16—4:3; 4:8–11

2 Timothy Summary

The study of 2 Timothy is consistent with 1 Timothy and the other Pauline texts. It has a slightly higher degree of textual uniformity at 98.7 percent. However, the likely cause is there being fewer mss. available, most notably P46 which would offer a few variations.

Textual Uniformity

Majority Comparison of 2 Timothy

	Split & Divided	01	02	04	06
Words	12	1238	1245	1214	1245
% of 2 Timothy	1	100	100	98	100
Num. of Diff. Minus Errors		6	15	4	37
Agreement		99.5	98.8	99.7	97

Direction Comparison of 2 Timothy

01	02 98.4% **04 99.3%** 06 96.5%	04	**01 99.3%** 02 98.5% 06 96.5%
02	01 98.4% 04 98.5% **06 95.8%**	06	01 96.5% **02 95.8%** 04 96.5%

Other Documents

	Century	Portion of 2 Timothy
048	5	1:4–6, 8; 2:2–25

Titus Summary

Until recently Titus had the oldest attestation among the so-called pastorals with P32 generally dated to the third century.[48] Likewise, it has three fifth and sixth century smaller mss. Its textual analysis is consistent with 1–2 Timothy and by extension the previous texts too. The weighted average is 98.6 percent.

Textual Uniformity

Majority Comparison of Titus

	Split & Divided	01	02	04	06
Words	6	657	657	627	662
% of Titus	.9	100	100	95	100
Num. of Diff. Minus Errors		6	8	7	16
Agreement		99.1	98.8	98.9	97.6

Direct Comparison of Titus

01	02 97.9% **04 98%** 06 96.7%	04	**01 98%** 02 97.6% 06 96.7%
02	01 97.9% 04 97.6% **06 96.4%**	06	01 96.7% **02 96.4%** 04 96.7%

Other Documents

	Century	Portion of 2 Timothy
P32	3	1:11–15; 2:3–8
048	5	3:13–15
088	5/6	1:1–13
0240	5	1:4–8

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[48] Most recently Gathergood (*Papyrus* 32, 592) has defended a late third-century date rather than the typical AD 200. For more on P32 see Stevens, "Titus in P32," (*Forthcoming*).

Philemon Summary

Philemon is by far the smallest text in the Pauline corpus. While there is an above average percentage of split and divided readings, the agreement with the majority is equally high at 98 percent. In fact, 04 perfectly agrees with the majority reading.

Textual Uniformity

Majority Comparison of Philemon

	Split & Divided	01	02	04	06
Words	5	332	335	308	340
% of Philemon	1.5	100	100	92	100
Num. of Diff. Minus Errors		7	3	0	16
Agreement		97.9	99.1	100	95.3

Direct Comparison of Philemon

01	02 97% 04 97.7% 06 93.7%	04	01 97.7% **02 99.1%** 06 96.1%
02	01 97% **04 99.1%** **06 94.4%**	06	01 93.7% **02 94.4%** 04 96.1 %

Other Documents

	Century	Portion of 2 Timothy
P87	3	13–15, 24–25
P139	4	6–8, 18–20
048	5	All

Conclusion

The above analysis concludes with two types of numerical results, namely degree of agreement with the majority available reading and agreement in direct comparison. Concerning the majority reading it is important to state some qualifications. The most important qualification is that this project does not propose any relationship between the simple majority attested reading and a hypothetical *Urtext* or a real circulated exemplar. In fact, a ms. with the exact majority reading is unlikely to have ever existed. The scribal inconsistency of the textual differences strongly suggests against it. The percentage of agreement with the majority is not for textual diachronic matters but for assessing textual uniformity and its implications for the stability of the Pauline corpus during the focused period.

Furthermore, obtaining information about large-scale textual agreement serves as a balance to the focus of most TC work. Most examinations focus on locations of textual variation with the impression, possibly unintended, that there are more places of variation than there are places of agreement. In a sense, focusing on the leaves has led people to forget there even is a forest.

The examination reveals 3,080 places of textual difference and another 177 places of error.[49] If a study focuses on these 3,080 places of textual variation, it gives the impression of a wild and erroneous text. However, focusing on these places alone is not the whole picture; in fact, it is a rather small portion of the picture. It is precisely at this point of textual examinations that reductionistic presentations err.

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[49] Places of error indicate the scribal performance and not the uniformity of the textual transmission. The next chapter explains in more detail the reasons for dismissing obvious error and discounting other textual differences.

It is incorrect to treat the 3,080 places of textual difference as roughly ten percent of the corpus, even though the total Pauline word count is 32,408. The total places of variation are from multiple different mss. The total corpus examined is more than five-times the total word count of the Pauline corpus. The total examination entails about 167,000 works. Therefore, the 3,080 places of variation—mostly concerning a single word—is less than two percent of the corpus examined. That leaves over ninety-eight percent of the mss. in agreement with the majority attestation.

The first chart below gives the weighted agreement each ms. has with the majority reading. Not surprisingly it is 06, the latest ms., that has the lowest level of agreement. Interestingly, 01 and 04 tie with ninety-nine percent, even though they are supposedly different text types. However, given that 04 has just over twenty thousand words, it makes the agreement rate for 01 even more impressive with over thirty-two thousand words. Considering the complexity of making an ancient ms., such a high degree of agreement is surprising. In Chapter 6, I will compare these results with other ancient literature. At this point it is worth noting that no other literature from the ancient world with multiple mss. attests to a degree of uniformity like the Pauline letters.[50]

Weighted Average Agreement with Majority Attestation for the Pauline Corpus[51]

Split	P46	01	02	03	04	06	Avg.
.55	97.8	99	98.6	98.6	99	96.1	98.1[52]

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[50] Chapter 6 examines the rates of textual uniformity for other ancient literature.

[51] Weighted avg = $(x^1y^1 + x^2y^2 \ldots x^{13}y^{13})/(x^1 + x^2 \ldots x^{13})$ where x is the weight (established by word count in a letter) and y is variance from the majority. Comparing the Pauline letters by size makes Rom–22, 1 Cor–21, 2 Cor–14, Gal–7, Eph–7.5, Phil–5, Col–5, 1 Thess–4.5, 2 Thess–2.5, 1 Tim–5, 2 Tim–4, Tit–2, and Phlm–1.

[52] A simple average is 98.17 while a weighted average of the mss. size is 98.12, so there is not much difference. Weighted avg. of totals is $(1.05*1)+(1.37*.91)+(1.43*.88)+(1.04*.64)+(3.89*1)+(2.15*.71)/(5.14)=1.87$, which means 1.87 percent differ from majority or 98.13 percent agreement. Clearly, the outlier 06 is drastically altering the averages. Without 06 the average is 98.6, and if P46 is also removed the average among the 01, 02, 03, and 04, is 98.8 percent.

The chart below concerns the direct comparison of mss. with a weighted average in the far right column. As with the comparison with the majority, there is a high degree of textual agreement. The levels are especially surprising considering that these figures include every textual difference into the calculations. Every moved conjunction and dropped preformative lowered the percentage, and it is still an incredibly high level. The total weighted average for the available majuscules is 96.6 percent. If Claromontanus is removed from the equation, on account of being an outlier ms., the average is 97.6 percent.

The next two chapters will further explore the results of the textual uniformity for both the majority and the direct comparisons. At this point it is worth noting that the percentages presented here have not been articulated before. The research is original in its methods, thoroughness, and results.

Direct Comparison of the MSS

		Rom	1 Cor	2 Cor	Gal	Eph	Phil	Col	1 Thess	2 Thess	1 Tim	2 Tim	Titus	Phlm	Weighted Avg.
01	02	98.3	97.9	97.4	98.4	97.3	98.2	97.7	97.4	98.2	97.9	98.4	97.9	97	97.9
	03	98	98	97.5	97.6	96.5	97.7	96.5	97.5	98.1	-----	-----	-----	-----	97.6
	04	98.6	98.4	96.9	98.6	97.2	98.1	97.7	96.3	-----	**99.3**	**99.3**	98	97.7	98.1
	06	96.3	95.2	94.7	95.2	94.2	94.8	94.1	96	95.8	95.5	96.5	96.7	93.7	95.4
	P46	96.3	97.4	96.5	96.9	97.6	96.7	96.8	-----	-----	-----	-----	-----	-----	96.8
02	01	98.3	97.9	97.4	98.4	97.3	98.2	97.7	97.4	98.2	97.9	98.4	97.9	97	97.9
	03	97.5	97.5	97.8	97.8	96.4	97.5	96.6	96.2	97.5	-----	-----	-----	-----	97.4
	04	98.3	97.9	98.5	98.7	98.1	98.3	98	96.6	-----	99	98.5	97.6	99.1	98.2
	06	95.9	94.7	95.7	95	93.9	94.7	94.4	95.2	95.1	95.2	95.8	96.4	94.4	95.2
	P46	96.2	97	96.4	97.2	96.2	96.7	96.9	-----	-----	-----	-----	-----	-----	96.6
03	01	98	98	97.5	97.6	96.5	97.7	96.5	97.5	98.1	-----	-----	-----	-----	97.6
	02	97.5	97.5	97.8	97.8	96.4	97.5	96.6	96.2	97.5	-----	-----	-----	-----	97.4
	04	97.7	98	97.4	97.7	97.8	97.8	96.6	94.8	-----	-----	-----	-----	-----	97.5
	06	95.8	94.9	94.7	94.3	93.7	94.4	**93.6**	95.6	95	-----	-----	-----	-----	94.9
	P46	96	97.8	96.9	97.2	97.2	96.8	97	-----	-----	-----	-----	-----	-----	96.9

		Rom	1 Cor	2 Cor	Gal	Eph	Phil	Col	1 Thess	2 Thess	1 Tim	2 Tim	Titus	Phlm	Weighted Avg.
04	**01**	98.6	98.4	96.9	98.6	97.2	98.1	97.7	96.3	-----	**99.3**	**99.3**	98	97.7	98.1
	02	98.3	97.9	98.5	98.7	98.1	98.3	98	96.6	-----	99	98.5	97.6	99.1	98.2
	03	97.7	98	96.6	97.7	97.8	97.8	96.6	94.8	-----	-----	-----	-----	-----	97.5
	06	96.5	94.7	94.5	94.7	95.1	95.6	93.9	95.4	-----	96.7	96.5	96.7	96.1	95.4
	P46	97	97.7	96.5	97.1	97.5	97.2	96.8	-----	-----	-----	-----	-----	-----	97.1
06	**01**	96.3	95.2	94.7	95.2	94.2	94.8	94.1	96	95.8	95.5	96.5	96.7	93.7	95.4
	02	95.9	94.7	95.7	95	93.9	94.7	94.4	95.2	95.1	95.2	95.8	96.4	94.4	95.2
	03	95.8	94.9	94.8	94.4	93.7	94.4	**93.6**	95.6	95	-----	-----	-----	-----	94.9
	04	96.5	94.7	94.5	94.7	95.1	95.6	93.9	95.4	-----	96.7	96.5	96.7	96.1	95.4
	P46	94.7	94.7	94.2	93.9	93.5	93.8	93.7	-----	-----	-----	-----	-----	-----	94.3
P46	**01**	96.3	97.4	96.5	96.9	97.6	96.7	96.8	-----	-----	-----	-----	-----	-----	96.8
	02	96.2	97	96.4	97.2	96.2	96.7	96.9	-----	-----	-----	-----	-----	-----	96.6
	03	96	97.8	96.9	97.2	97.2	96.8	97	-----	-----	-----	-----	-----	-----	96.9
	04	97	97.7	96.5	97.1	97.5	97.2	96.8	-----	-----	-----	-----	-----	-----	97.1
	06	94.7	94.7	94.2	93.9	93.5	93.8	93.7	-----	-----	-----	-----	-----	-----	94.3
														Avg.	96.6

CHAPTER 5:
TEXTUAL FEATURES EXPLORED AND WEIGHED

Scribal error is nearly a certainty. As Schmid explicates, "the infallible fallibility of

human nature provides us with lots and lots of deviations between existing copies of texts

from antiquity, the New Testament being no exception but rather a case in point."[1] The

variability of the biblical documents is nothing new. By the fourth century AD, Jerome

believed that the blunders of copyists, who were in his critical opinion "more asleep than

awake," had produced so many errors that there are "almost as many forms of texts as

there are copies."[2] Fifteen centuries later and Günther Zuntz states, "there must be far

more of them (variants) than there are words in the New Testament."[3] Recently Ehrman

often says in public debates—with no credit to Jerome, Zuntz, or others—"there are more

differences among our manuscripts than there are words in the New Testament."[4] While

such statements appear devastating to the recoverability of the biblical text for biblical

studies, Zuntz notes that "the vast majority of them are irrelevant."[5]

The previous section presented a summary of the textual agreement among the

mss. in comparison both with a numerical majority reading and then directly with one

another. By documenting the textual variation of the 167,000 word corpus using 01, 02,

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[1] Schmid, "Scribes and Variants," 1.
[2] Jerome, *Preface to the Four Gospels*, NPNF 2.6:488.
[3] Zuntz, *Text of the Epistles*, 58.
[4] Ehrman, *Misquoting Jesus*, 10.
[5] Zuntz, *Text of the Epistles*, 58.

03, 04, 06, and P46—plus more than 1,000 fragmentary verses contained in over three dozen smaller mss.—the final chart in Chapter 4 indicates a degree of uniformity that significantly calls into question a negative attitude toward the textual history of the Pauline corpus. The mss. agree directly with one another between 94–98 percent of the time and agree with the majority attestation 96–99 percent of the time.[6] To better understand and appreciate the degree of uniformity the variation needs further assessment.

This section examines more closely one of the tenents of TC, namely scribal behavior as explanation for textual variation. The first goal is to make the overwhelming amount of data more manageable and then assess for possible patterns. The exploration of scribal behavior is consistent with current trends in TC and helps process the hundreds of variations per ms. Additionally, insight is gained when the textual variation is weighed versus the common practice of merely counting. Lastly, figures of textual uniformity are presented when non-content functional elements are discounted from the variation.

Surprising Scribal Skill

Before delving into categories of variation, two places of textual agreement are worth highlighting to demonstrate the surprising accuracy of the scribes. These two texts demonstrate the skill of scribes amidst the myriad of difficulties involved when copying ancient texts. The two locations also offer insight into the goal of scribes, which is to create a text in their ms. that attempts to replicate the reading of the exemplar(s) coherently and accurately.

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[6] Only .55 percent of the corpus is a split or divided reading. The majority attestation is a weighted average.

First, 1 Cor 16:5, ἐλεύσομαι δὲ πρὸς ὑμᾶς ὅταν Μακεδονίαν διέλθω· μακεδονίαν γὰρ διέρχομαι, is perhaps one of the most redundant verses in the NT if not the entire Protestant Bible. The content of the second clause, μακεδονίαν γὰρ διέρχομαι, is unnecessary and adds no new information; going through Macedonia is explicitly stated in the previous clause. If scribes had a propensity to make a conscious effort to omit superfluous material it would certainly be reasonable to omit this second clause.[7] However, the only textual variable in the clause occurs in the ninth-century F010 substituting δὲ for γὰρ. An appreciation of the scribal commitment to copying this clause must be kept in mind when assessing scribal performance.

The second example attests to the ability of scribes for accuracy within difficult orthographic settings. In Rom 13:7 the NA28 reads and looks like τῷ τὸν φόρον τὸν φόρον, τῷ τὸ τέλος τὸ τέλος, τῷ τὸν φόβον τὸν φόβον, τῷ τὴν τιμὴν τὴν τιμήν. The repetition in the ancient *lectio continua* and block letters significantly increases the potential for scribal errors of haplography and dittography. Consider the image of 01 below, especially noting that line pairs four-five and six-seven are nearly identical save τῷ being absent in the second of the pair.

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[7] Matters of *lectio brevior* are explored more in the next section.

Sinaiticus at Rom 13:7[8]
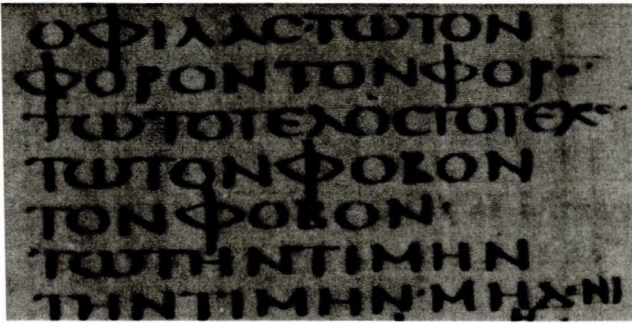
When 01 is compared with the next image of 02, the segmentation differences are apparent. The scribe of 02 recognized the potential for writing error—perhaps also reading error—and chose to use segmentation as a means of disambiguation for the benefit of clarity.

Alexandrinus at Rom 13:7[9]
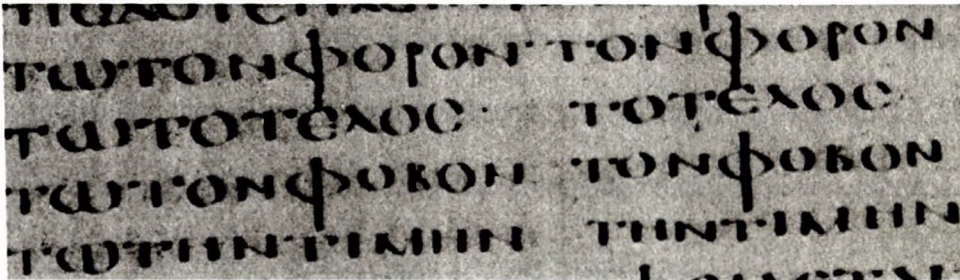
Quite interestingly, despite the potential for error, there are no orthographic errors during the period and the only scribal variation is a corrector of 01 superscripting οὖν. Such accuracy is not limited to the period under investigation but holds true for all the extant documents down through history.[10] Therefore, while Appendix 1 reveals some shockingly absurd variation and scribal errors, the overall ability of scribes to be accurate copyists is remarkable. The project finds evidence for the overarching testament to scribal

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[8] Image from Lake and Lake, *Codex Sinaiticus*.

[9] Kenyon, *Alexandrinus*.

[10] Conjectures are rarely offered. Some contend for 13:7 to be omitted; see Michelsen, "Kritisch Onderzoek," 485. Another conjecture is for the entirety of 13:1–7 to be omitted; see Geggenberger, "Kritische Fragen Zu Römer 13, 1–7," 80–83.

accuracy, namely the number of words accurately copied compared to the places of variation. For instance, 01 has 342 places of variation from its contemporaries, which might seem like a lot, but in the Pauline corpus, 01 has over 32,000 words agreeing with the majority reading. While final figures of textual uniformity are examined later, it is sufficient to state here in no mean terms that the mss. show a remarkable and sometimes shocking degree of agreement in form and content.

Spelling

Spelling variation is often dismissed as irrelevant to TC. Simple spelling differences are unlikely to have any value in discerning textual genealogy or varying text forms. By all accounts, most spelling differences indicate more about the scribe(s) and their social context than they reveal about textual readings. For instance, a commonly observed interchange is ει for ι.[11] Sometimes the interchange happens in concentrated ways. Consider how three words in Rom 2:8 vary in spelling:

> ἐριθείας in 01, ἐρηθείας in 02, ἐριθείας in 03ᶜ, but 06 has ἐριθίας
> ἀπιθοῦσι(ν) in 01 and 06, but ἀπειθοῦσιν in 02 and 03
> ἀληθία in 01, but ἀληθεία in 02, 03, and 06

Nothing in the co-text or the spelling differences suggests the scribes intended different words; the intended lexeme and morphological form are the same. Additionally, spelling variability includes proper names as common as Isaac. For instance, 06 has Εἰσάκ while 01, 02, and 04 have Ἰσαάκ, and P46 has Ἰσάκ.[12] Similarly, there is a common interchange of ν for μ in preformatives like Rom 8:16 with 01, 02, 3, and 06

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[11] Gignac (*Greek Papyri*, 189) states, "there is a very frequent interchange of ει and ι."

[12] Cf. Rom 1:11, 2:18. Similarly, in Rom 9:15 01 and P46 read Μωυσεῖ, 02 and 06 Μωσή, 03ᶜ Μωσεῖ.

reading συνμαρτύρει but 03ᶜ and 04 have συμμαρτύρει.[13] Also, there is an interchange of γγ to νγ in P46 at Rom 9:4.

Some spelling variations, conversely, have the potential to be more substantive. In Rom 15:9 the mss. 01, 02, and 03 read ἐλέους while 04 and 06 read ἐλαίους. The latter could be for Elaeus, which is a trading emporium in Bithynia or, as LSJM contends, as an epithet of Zeus in Cyprus. Conversely, the spelling could be a variation for ἔλαιον meaning olive oil, which results in the suggestion of Gentiles praising God for his anointing. The most likely reading is ε is interchanged for αι and all mss. having the reading to glorify God for his mercy ἐλέους.

As the example of Rom 15:9 demonstrates, a common interchange is ε and αι.[14] Gignac notes that the interchange of ε and αι is "the most frequent interchange in the papyri next to the interchange of ει and ι."[15] Fortunately, most occurrences are of little consequence.[16] Many instances are readily determined such as in Col 3:14 with 06 reading αἰνοτήτος but since that particular spelling does not occur in the TLG, it strongly suggests the intended word is ἐνοτήτος from ἐνοτής.

However, the more problematic interchange is ἔσται and ἐστέ.[17] According to modern spelling standardization, the latter is morphologically an ind. 2pl. and the former

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[13] Cf. Rom 8:17.

[14] Gignac (*Greek Papyri*, 191) states "there is a very frequent interchange of αι and ε in all phonetic environments from the beginning of the Roman period on."

[15] Gignac, *Greek Papyri*, 192. See further observed patterns of the interchange at Gignac, *Greek Papyri*, 256–59.

[16] Consider in 01 αὐθερετοί for αὐθαιρετοί at 2 Cor 8:3; 06 δαιομένοι for δεομένοι at 2 Cor 8:4; 01 and 06 have ἐπιτελεσε for ἐπιτέλσαι at 2 Cor 8:11; 06 has ἐχμαλωτίζοντες for αἰχμαλωτίζοντες at 2 Cor 10:5; 06 has ματεολόγοι for ματαιολόγοι at Titus 1:10; 06 has ἐσχροῦ for αἰσχροῦ at Tit 1:11; 06 has πέπισμε for πέπεισμαι at 2 Tim 1:12.

[17] Gignac (*Greek Papyri*, 249) notes that in the papyri there is an "interchange of ε (αι) and ι (ει)."

is a fut. 3s. The use of the Predicator ἐστίν is frequent, and most instances of spelling

variation are unlikely to lead to confusion of a pres. tense-form with a fut. For example,

in Rom 15:12 ἐστέ is in 06. Also, 1 Cor 1:30 in 01, 03, 04 is ἐστέ while 02, 06 have

ἔσται.[18]

There are even some discernible scribal tendencies among the spelling variability.

For instance, 02 often reads ἔσται in places where the majority have ἐστέ with no

indication of intending a different tense-form.[19] The tendency for 02 to use the diphthong

αι in other places is corroborating evidence against interpreting the spelling as a different

tense-form of ἐστίν.[20] Therefore, the scribal tendencies even in matters of spelling are an

essential variable in considering potentially different readings. In the commentary

section, spelling differences that pose possible problems are indicated. In the end,

differences that are purely spelling in nature are only graphic differences and are not

counted as differences in the textual reading.

Scribal Choices and Inconsistencies

The scribes display micro-patterned tendencies in many other areas. For instance, in the

NA28 text κηφᾶς is used eight times in the Pauline corpus.[21] However, 06 uses κηφᾶς

four times in 1 Corinthians[22] but in Galatians[23] 06 uses πέτρος against the majority

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[18] See Rom 6:14, 2 Cor 3:8, and Col 2:10, in Appendix 1 for examples where ἔσται vs. ἐστέ becomes a more complicated matter.

[19] When other mss. have ἐστέ 02 has the spelling ἔσται at 1 Cor 1:30; 6:19, 12:27; 14:12, 15:17; 2 Cor 3:3; Gal 3:3; Eph 2:5, Eph 2:19; Col 2:10.

[20] Consider 02 also has καινός for κενός in 1 Cor 15:58.

[21] NA28 has κηφᾶς at 1 Cor. 1:12; 3:22; 9:5; 15:5; Gal. 1:18; 2:9, 11, 14.

[22] κηφᾶς in 06 of 1 Cor 1:12; 3:22; 9:5; 15:5.

[23] The NA28 and the other majuscules have κηφᾶς at Gal 1:18; 2:9, 11, 14.

reading in all four places where the other mss. read κηφᾶς. Consequently, 06 tends to select forms of πέτρος in Galatians, but does not display that tendency in the rest of the corpus.[24] On account of the scribal preference, it is appropriate to ask if the four occurrences of substitution in Galatians is rightly counted as a textual variation in the same manner and weight as other textual alterations. While it is true that the scribal preference results in a different reading from the other mss., the difference does not present a text with an altogether different semantic outcome. For instance, the use of πέτρος in Galatians presents a motivated difference from using κηφᾶς but it does not denote a different person or alter the overall theological interpretation of Galatians. It more narrowly affects how the scribe is characterizing Peter. However, one concludes such problems, this project has counted all such instances as textual differences.

A second example of scribal tendencies concerns morphological variations. 1 Corinthians in 02 has four occurrences of the pres. infin. where the other mss. have the aor. infin.[25] The four places of variation do not have a similar topic in common, indicating the morphological change is the result of a scribal preference for the pres. infin. Similar to the example above in 06, the preference for the pres. infin. is not a consistent pattern. In fact, these four occurrences in 1 Corinthians are the only locations where 02 differs from the majority reading by having the pres. infin. Therefore, it is a

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[24] Elliott ("Author's Consistency," 127) discusses proper noun variation as useful evidence for the *Ausgangstext* reading. While the project is not concerned with the original reading, the variation of the name is a peculiar feature. Given the scribe of 06 uses both πέτρος and κηφᾶς in the Pauline corpus the variation might not be the preference of the scribe of 06. It is possible that the scribe had an exemplar for Galatians that used πέτρος and an exemplar for 1 Cor with κηφᾶς. Alternatively, it might, in fact, be that the scribe is careless and inconsistent.

[25] 1 Cor 7:9, 10; 9:18; 14:35. It is noted that the *prima manus* of 01 has the pres. infin. at 14:35 but αν is deleted by superscription.

micro-pattern limited to 1 Corinthians, but it does not rise to the level of a consistent preference.

The third and more extensive category of inconsistency concerns variation of smaller linguistic elements. First, in Romans, the text of 06 has five additional articles (ὁ, ἡ, τό) and omits eight. However, in 1 Corinthians the numbers are significantly different. While 1 Corinthians is three percent shorter than Romans in 06, it has nearly double the article differences proportionally.[26] Continuing the inconsistency, the variation of articles decreases in 2 Corinthians and Galatians only to spike again in Ephesians. While Ephesians is about a third the size of Romans it has proportionally over five times the number of article differences.[27] Such variance in the occurrences and concentrations of variations indicates the inconsistency of scribes in their copying practices and behavior.

Furthermore, the dispersal of the preposition variability in 01 is also inconsistent. In Romans and 1 Corinthians, 01 differs from the majority text reading at only one preposition by omitting ἐν at 1 Cor 14:39. Conversely, in 2 Corinthians, 01 adds ἐν six times and substitutes four other prepositions.[28] To put that in perspective, 01 begins the copying of the Pauline corpus with a preposition variability rate of 1/13,887 words for Romans and 1 Corinthians but then has a variability rate of 1/446 words for 2 Corinthians. That is a thirty-one-fold increase of preposition adjustment.

Lastly, 06 has the most particle adjustments of any mss. with twenty differences. Eight of them are substitutions or interchanges of ἄν in the place of ἐάν. However, even

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[26] If the scribe were consistent, 1 Corinthians would have twelve article adjustments but has nearly double that amount for an increase of 183 percent.

[27] Ephesians is thirty-five percent the size of Romans with an expected proportional rate of 4.4 article differences. However, the total article differences of twenty-three are 5.23 times the expectation.

[28] 2 Corinthians in 01 has Ph-Add-Prep(εν A, εν A, εν C, εν A, εν A, εν A) 3:7, 9; 7:11; 11:27; 12:10, 12; Ph-Sub-Prep(κατενωπιον A, δια A, εκτος A, συν A) 2:17; 4:14; 12:3; 13:4.

that degree of scribal preference does not occur in a clear and consistent tendency since 06 does use ἐάν eighty-two times in the Pauline corpus.

These few examples highlight the challenge of discerning scribal patterns. The inconsistency of scribes indicates the inappropriateness of using only a few textual differences to try to either minimize or explain the textual variation. The evidence thwarts any attempt at establishing a consistency in scribal behavior. In a subsequent chapter the lack of consistent patterns is further explored for theological ramifications, but here the focus is on grammatical variations. The point of highlighting the inconsistency of textual variation is that scribes are humans and not copy machines. The resulting variation is not a coherent effort to change the textual readings in one direction or another, either for theological purposes or overall length of the text.

Prepositions

SFL is the linguistic framework used for this study, and within SFL the "prepositional phrase serves as Adjunct in the modal structure of the clause."[29] The preposition does not function in the lexico-semantic system independently but serves functional roles within Adjuncts. For heuristic purposes, however, the preposition was independently distinguished on the Phrase Rank. Attention to this category of variation reveals interesting data concerning prepositional use. Focusing on the preposition ἐν offers insight into the variability.

The investigation indicates P46 is comparatively three times more likely to omit a preposition than add one. For instance, P46 contains roughly half of Romans beginning at

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[29] Halliday and Matthiessen, *Halliday's Introduction*, 424.

5:17 but still has seven prepositional differences, five of which are omissions of ἐν. Overall it omits ἐν eleven times while only adding four and substituting with it twice.

Likewise, 01 has twenty-five preposition differences in the Pauline corpus; more than half concern ἐν. In contradistinction to P46, however, it is more likely to add than omit in comparison to the latter mss.[30] In 02 there is an even greater variability concerning ἐν. In fact, two-thirds of the total prepositional differences in 02 concern ἐν. While 02 omits ἐν four times, it adds ἐν five times and substitutes with it in three places, which means that 02 is twice as likely to use ἐν than it is to omit the preposition.

Similarly, in 03 ἐν accounts for roughly half of the prepositional differences. Contrary to 02, however, it is slightly more likely to use ἐν than omit it. For instance, in 1 Thessalonians 03 adds, omits, and substitutes ἐν.

Given the higher degree of overall variability, it is unsurprising that 06 contains forty percent of the total preposition variation of the mss. in this study. Interestingly, 06 is willing to substitute a preposition nearly as often as it adds and omits combined. Further confirmation of the statistical deviancy of 06 is it that contrary to the other mss. ἐν accounts for the lowest percentage of prepositional differences (roughly only thirty percent).

The totals concerning preposition variation do not count the prepositions where the whole Adjunct component is changed. The calculations concern locations where the preposition is added, omitted, or substituted while there is no change to the noun group to which it is related. For instance, a preposition is omitted with no change to the following

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[30] There are eight additions, six of them are in 2 Corinthians: 3:7, 9; 7:11; 11:27; 12:10, 12.

nouns. The variability of the single preposition ἐν does not account for all of the over 200

preposition alterations, but it is representative of the scribal behavior. In summary, every

scribe of the early Pauline mss. commits numerous different types of prepositional

adjustments.

To put the matter in statistical terms, there are about 200 total preposition

differences in all the mss. of a corpus containing about 3000 prepositions.[31] In concrete

terms, .8 percent of the prepositions in 01 differ from the majority reading while in 06 the

percentage rises to 2.6 percent.[32] Not only is that a small amount but the textual

differences defy patterns of categorization. The data lead to two divergent conclusions.

First, the scribes did not treat prepositions as if they were some holy code in the

text. The scribes do not evidence any *high* view of prepositions; they treat them like

every other element of the language in the text. Contrary to some exaggerated exegetical

beliefs about the prepositions sometimes observable in biblical studies, the scribes of the

early Pauline corpus see the small function words as non-essential elements with

flexibility regarding their use. In light of the preposition variability, this study does not

support claims that overemphasize the importance of prepositions for interpretations of

texts.

Furthermore, the early scribal behavior does not warrant theological

interpretations of the prepositions, such as "ἐν with the impersonal dat. is of theological

significance in the Bible as denoting especially supraterrestrial localities."[33] Deissmann

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[31] There are over 3000 prepositions in 01 for the Pauline corpus, and 3005 in the NA28.

[32] If the percentages of prepositional variability are compared against total word count the significance of the preposition becomes more apparent. For instance, .07 percent of the total words in 01 concerns prepositions differing from the majority reading.

[33] Oepke, "ἐν," 537.

calls Paul the builder of the theological formula ἐν Χριστῷ Ἰησοῦ. He contends that for Paul the formula was "*den Lieblingsbegriff der religiösen Sprache des Apostels.*"[34] While Moule believes Deissmann was intentionally exaggerating, the sentiment, however, continues today in Harris's book *Prepositions and Theology*.[35] Harris contends that understanding the Koine preposition is one of the top four most theologically significant exegetical components of the NT to learn.[36]

Conversely, the willingness of scribes to adjust prepositions—every type and location of preposition—and be careless with them indicates they were unaware of the supposed theological significance. While Harris believes "the significance of prepositions is immediately apparent," the earliest scribes appear unaware of that apparent significance.[37]

A second conclusion drawn from the investigation is that preposition variation does not fit into any pattern. Prior to the investigation, I imagined patterns of variation would emerge. It seemed reasonable that scribes might substitute less common prepositions with more common ones, but in only rare places this happens such as using ἐν in 02 and 03 of Romans at four locations.[38] Likewise, it seemed like a scribe might tend to omit a particular preposition in favored grammatical constructions, but again no clear, consistent pattern emerged. The project indicates that prepositional variability is

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[34] Deissmann, *Die Neutestamentliche Formel*, 70. Trans.'*The favorite religious language of the Apostles.*' In commenting on the same phenomena, Campbell (*Paul and Union*, 25) believes it is not a technical formula, but a Pauline idiomatic use of a simple grammatically acceptable prepositional phrase.

[35] Moule, *Idiom-Book*, 48–49. Harris's *Prepositions and Theology* is certainly an intentional echo of Atkinson's *The Theology of Prepositions* from 1944.

[36] Harris, *Prepositions and Theology*, 14.

[37] Harris, *Prepositions and Theology*, 14. One does find that TC is conspicuously missing from the index of the book and is not commented on in any meaningful way.

[38] Rom in 02 at 5:17; 11:25; 03 at 5:14; 11:25.

entirely consistent with human factors of error, slips, fatigue, or personal, and therefore, inconsistent preference.

Articles

There are a total of 299 additions or omissions of the article in every case, which is about seven percent of the total articles. The one consistent feature of article adjustment in the mss. is that every scribe is willing to adjust every case and use of the article. There is no discourse location or syntactical construction that is off limits from article adjustment.

Overall, the scribes from the period are one and a half times more likely to omit than add an article. However, the average does not represent the particulars of each ms. very well. For instance, 02 is 2.9 times more likely to add an article than omit.

Furthermore, the scribes are inconsistent from letter to letter. In 2 Corinthians, 01 adds the article τοῦ $\overline{\Theta Y}$ at 12:19 but then omits at τοῦ $\overline{\Theta Y}$ 1:12 and τὸν $\overline{XN}$ 11:3. Note that the omission concerns both the more generic $\overline{\Theta Y}$ and the more specific $\overline{XN}$. Likewise, 06 in 1 Thessalonians omits the articles in τοῦ $\overline{\Theta Y}$ 1:4, τῷ $\overline{\Theta \Omega}$ 2:2, τοῦ $\overline{\Theta Y}$ 4:3, τὸν $\overline{\Theta N}$ 4:8. The variability cannot be dismissed as simply poor competence of the scribe of 06; in all likelihood the scribe felt freedom to omit articles. As corroborating evidence, when P46 and 06 are compared to the other mss., they are both twice as likely to omit an article as to add one. It is, therefore, interesting that the mss. on either end of the period under investigation would share similarities in scribal behavior.

One surprising aspect of article variation concerns the *nomina sacra*. The evidence indicates the scribes thought it acceptable to retain or add articles before the

nouns. Sometimes the scribes are split about the use of an article such as 1 Cor 11:32 with 01, 03, 04 τοῦ $\overline{KY}$ and 02, 06, P46 $\overline{KY}$.

Conjunctions

When turning to conjunctions, there is a significant increase in the total number of variations, though not an increase in the percentage of variation. There are over 500 conjunction variations with thirty-four percent being additions, forty-four percent being omissions, twenty percent being substitutions, and three percent being order variations. Combined the figures result in a slight tendency of 1.3 times more likely to omit; however, the lion share of those occurs in 06.

A few points from the data need drawing out. First, it is unsurprising that καί is the conjunction with most variability since καί represents roughly a third of all conjunctions in the Pauline corpus.[39] Second, once again there is nothing resembling a consistent pattern. Consider, Colossians in 06. On the one hand, there are eight additions of καί and no other added conjunctions.[40] Conversely, there are also four omissions of καί with no other conjunction omissions.[41] The result is a concentrated conjunction adjustment of Colossians in 06 but in opposing directions.[42] In fact, Colossians is anomalous even for 06 with even more than average conjunction adjustments. A more

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[39] There are 4250 conjunctions in NA28, and 1538 (36 percent) are καί.
[40] 06 of Colossians W-Add-cj(και, και, και, και, και, και, και, και) 2:7; 3:5, 11, 11, 11, 12, 17; 4:4.
[41] 06 Colossians W-Om-cj(και, και, και, και) 2:2, 7; 3:17; 4:16.
[42] There is also one substitution of W-Sub-cj(ωσει) 3:12

representative balance is 2 Corinthians in 04, which adds and omits various conjunctions.[43]

The third point concerning conjunctions is to call into question attempts to derive clear scribal tendencies. The evidence repeatedly reveals scribes were inconsistent; there are no clear patterns of change. Compare that fact with the conclusion of Zuntz. When he compares P46 with later so-called Alexandrian texts, he concludes that there is "tendency to remove original asyndeta."[44] Zuntz believes P46 preserves asyndeton and later mss. would add conjunctions to remove asyndeton. He is suggesting that later scribes added conjunctions not present in their exemplar, or not in the *original*, for a specific discourse goal. However, the evidence does not confirm his conclusion. As stated above, overall there is a slight tendency towards omission rather than addition, especially in the latest ms. of 06.

By doing a complete examination of P46, there are fifty-three conjunction omissions and twenty-three additions compared to its closest contemporary mss. It must be remembered that those numbers are not directly commensurable with the other mss. since P46 is missing portions. In fact, the reconstruction of P46 is a third shorter than 01. However, the total word count includes the proposed reconstruction by Edgar Ebojo.[45] When factoring in the missing portion and adjusting for the supplemented portions, P46 does lack many conjunctions in places that 01, 02, 03, and 04 reads them, but it also adds many conjunctions too. In fact, from the perspective of comparison, P46 *adds* twice as

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[43] While Colossians in 06 displays a concentration of καί adjustments, 2 Corinthians in 04 has W-Add-cj(ει, δε, γαρ, δε) 5:14, 16; 7:8; 9:15; W-Om-cj(δε, ως, και, δε, γαρ) 1:6; 3:5; 4:11; 6:12; 9:1. There is no concentration to either add or omit, and no concentration on any particular conjunction.

[44] Zuntz, *Text of the Epistles*, 191.

[45] Ebojo, "Scribe and His Manuscript," 666. It appears Ebojo largely follows the latest UBS text but not exclusively.

many conjunctions as 03. It also adds more conjunctions than 02 and 04 and nearly as many as 01. In fact, only 06 has more conjunction additions than P46.

Therefore, P46 retains or possibly creates many places of asyndeton the later majuscules do not have, but it also lacks or adjusts more places of possible asyndeton too. The data from a complete study contradict Zuntz's conclusion where he highlights only nine places.[46] Stated more accurately, P46 shows a notable tendency to lack conjunctions but also adds conjunctions by a greater degree than later so-called Alexandrian majuscules.

In statistical terms, while there are over 500 total conjunction adjustments the range of adjustment is quite modest. In 01, just over one percent of the total conjunctions in the mss. differ from the majority reading while in 06 around four percent differ.[47] Furthermore, total conjunction adjustments concern less than .3 percent of the total corpus examined. It is worth nothing that there are overall more omissions than additions largely due to P46 and 06.

Particles

The semantic contribution of particles in a given co-text is challenging to quantify, especially for modern English since it does not use particles in a similar manner.[48] Koine has particles like γε, τε, ἄν, ἄρα, etc. In the Pauline corpus, there are over 500 particle occurrences plus about a hundred occurrences of ἐάν. Only fifty-eight locations have

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[46] Indeed, Zuntz studied the whole of P46, but he demonstrates his conclusion concerning asyndeton from only nine places. See Zuntz, *Text of the Epistles*, 191.

[47] If 04 stays consistent in the missing thirty percent of the corpus, it would have about one-percent conjunction variability too.

[48] English does use some words in tandem with verbs such as 'tidy up' or 'knock out.'

some variability, which is in the range of roughly 2.5 percent in 01 to 3.6 percent in 06, representing only .03 percent of the entire corpus examined.

The subordinating conjunction ἐάν, crasis of the conjunction εἰ, and the untranslatable particle ἄν, are included with the particle calculation. The overlap in use warrants mentioning them together here and is why in the textual commentary ἐάν is counted as a particle instead of a conjunction.[49] BDAG states that "after relatives, ἐάν [q.v.] is oft. used for ἄν, but the mss. vary greatly."[50] The statement confirms the findings of Gignac who sees the interchange in the papyri as a product of contraction or vowel loss.[51] The conclusion by Gignac is likely the explanation for 06 tending to substitute with ἄν.[52] Other than the interchange of ἐάν/ἄν there are no discernible patterns of scribal adjustment to the particles. Of note, there are overall more substitutions than additions or omissions, and 01 adds the most at ten particles.

Order

The Pauline corpus in modern Bibles is 2032 verses and just over 32,400 words.[53] The scale of copying the NT makes it easy to agree with Zuntz that "anyone copying any text will commit errors in the order of words; so do scribes of Biblical manuscripts."[54] The

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[49] Moulton (*Prolegomena*, 43) calculated that "the proportion of ἐάν to ἄν is 13:29 in papyri dated B.C. The proportion was soon reversed, the figures being 25:7 for i/A.D., 76:9 for ii/, 9:3 for iii/, 4:8 for iv/." While Moulton's numbers do not fully represent the currently available papyri, they still clearly demonstrate the interchange.

[50] BDAG, 56. See also LSJM, 465; BDF §107, 377.

[51] Gignac, *Greek Papyri*, 305.

[52] Consider the substitutions of 06 in 1 Corinthians at 6:18; 11:14, 26; 16:3, 6. Conversely, P46 omits the corresponding particles at 1 Cor 7:5 and 16:3.

[53] It is difficult to calculate the number of words in the mss. given the necessity of determining the *prima manus* and the early and late correctors. For this project the calculation base numbers: 01–32408, 02–29577, 03–28,474, 04–20,721, 06–32,448, P46–23,159 (reconstructed). Quite interestingly, Bibleworks 10 reports NA28 having 32,408 words in the Pauline corpus.

[54] Zuntz, *Text of the Epistles*, 160.

investigation finds 348 changes to the order on the ranks of Clause Components and Group. That figure does not include order changes resulting from errors of haplography or dittography.

There are only two types of reordering that display a notable frequency. The first is reordering Components to remove embedding. For instance, at 1 Cor 8:10 all the mss. except 06 read A [P εἰς τὸ (C τὰ εἰδωλόθυτα) ἐσθίειν], with the Complement τὰ εἰδωλόθυτα embedded in the Predicator. However, 06 moves the Complement to the end creating the reading εἰς τὸ ἐσθίειν τὰ εἰδωλόθυτα. The reordering results in the Predicator being completed before the Complement. The reordering is possibly a facet of being a diglot ms. since in Koine there is no grammatical problem with having embedded Components and there is no clear advantage to avoiding them at least on grammatical grounds. There is also no discernible consistency concerning the type or content of Components moved, but 06 does make similar changes at 1 Cor 10:32; 14:8; Eph 2:3, and P46 at 1 Cor 7:7.

However, as with other potential scribal tendencies, there are opposing examples. In 06 at Rom 11:17, the scribe moves the last Predicator creating a discontinuous Complement. Similar creations of embedding occur at 1 Cor 10:20; 15:19; 16:19.[55] Likewise, 03 at Rom 8:14 moves εἰσίν forward creating a discontinuous Complement. While the statistics do not reach a threshold of significance, it is clear that 06 accepts embedding in Complements and Subjects but does not like them in Predicators. However, while 06 does have a slight tendency toward change the scribe is not consistent.

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[55] Not all component moves result in embedding. Ephesians in 06 has nine reorders and none result in embedding: CC-O/(A-C, P-P, A-P, P-A, cj-S-P, C-P, C-cj-P, cj-C-P, P-S) 2:3, 8, 13; 5:22, 28, 28, 29, 33; 6:11.

The second pattern, conversely, is more consistent. Scribes reorder elements of the Clause Component rank by moving whole Components (i.e., Subject, Predicator, Complement, Adjunct) rather than only a portion. Scribes tend to move all the linguistic elements of a Component rather than moving only some of the linguistic elements that would result in more complex embedding. While the observation is potentially a product of the linguistic framework selected for this study, the evidence suggests otherwise. The SFL use of rank scale is well suited to Koine grammatical categories, which is confirmed by the types of scribal movements. For instance, 01 makes six reorders in 1 Corinthians CC-O/(P-A, P-C, A-A, Add-A, A-P, P-C) 1:2; 2:2; 7:37; 8:11; 9:10; 10:32; all of them move the whole Component rather than creating embedding. These examples are typical of the types of changes made across the corpus.

There are at least three conclusions to draw from the reordering data using the SFL approach. First, the Predicator is the most frequently moved Component, especially simple Predicators consisting of forms of εἰμί and γίνομαι. Second, and in line with the first point, the majority of reordered Components entail a single lexical item. For instance, Subjects and Complements of σύ (especially ὑμᾶς and ὑμῖν) are frequently moved as well as Addressees such as ἀδελφοί, e.g., 02 at Gal 3:2. A third tendency in Component ordering is that differing orders rarely result in a split or divided reading.[56]

Conversely, reordering on the Group rank tends to be simple noun reversals. For instance, Romans in 03 G-O/N($\overline{XN}$ $\overline{IN}$ C, $\overline{XY}$ $\overline{IY}$ A, $\overline{XY}$ $\overline{IY}$ A, $\overline{XY}$ $\overline{IY}$ A) 2:16; 5:17, 21; 13:14 and 2 Corinthians in 02 G-O/N($\overline{IY}$ $\overline{XY}$ S, $\overline{X\Sigma}$ $\overline{I\Sigma}$ S) 1:1, 19. To a lesser extent pronouns also move around for little discernible grammatical reason. The syntactical

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[56] Split readings at Rom 8:11; Eph 6:8; 1 Thess 2:13; 2 Tim 3:12, are the exceptions.

rules, such as adjectives preceding the nouns they modify, are likely the reason for fewer Group rank order differences than on the Component rank. In fact, there are more than one and a half times as many Component order differences than Group differences.

Taking the scribal tendencies together with the statistical information, the evidence suggests that reordering is a product of scribal accident or preference rather than arising from different lines of textual transmission. Two key points support the interpretation. First, if the different orders were primarily a product of the scribe's exemplars, then the mss. of the same text-type would tend to agree at those places more, but they do not. For instance, all the Component reordering mentioned above occurring in 01 at 1 Corinthians do not agree with 03 even though both are so-called Alexandrian text types. Some do, however, agree with 02, which is also Alexandrian. Second, the inconsistency of the reordering is suggestive of human behavior and error rather than support for different text forms. While it might be possible some of the reordering is for pragmatic motivations, such as disambiguation, there are no indicators that would explain the variation. As support consider that that there are only four split readings in the more than 200 Component ordering variations, meaning one scribe is not attempting to disambiguate what another scribe leaves ambiguous.

In conclusion, there are 348 places of Clause Component and Group order differences. Most of those occurrences concern a single lexical item, but in total the different order concerns less than .2 percent of the total corpus.[57] Again, the changes even on the highest rank are not indicative of scribes displaying a purpose to change the text of the Pauline corpus.

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[57] These do not count haplography, or large scale moves such as Rom 16:25–27 moved after 15:33 in P46.

Brevior Lectio vs. Verbose Additions

As mentioned above, Zuntz believes that after P46 scribes tend to add conjunctions to remove asyndeton. While the above analysis contradicts Zuntz's claim, his contention raises an important question. Do the scribes of the earliest period tend to shorten or lengthen the text of the Pauline corpus? Today many accept a modified understanding of the first canon by Griesbach as canon law, but does it have explanatory power of the evidence?

While the shortened rule might be stated simply as 'the shorter reading is to be preferred,' Griesbach was more verbose about his *brevior lectio*:

> The shorter reading (unless it lacks entirely the authority of the ancient and weighty witnesses) is to be preferred to the more verbose, for scribes were much more prone to add than to omit. They scarcely ever deliberately omitted anything, but they added many things; certainly, they omitted some things by accident, but likewise not a few things have been added to the text by scribes through errors of the eye, ear, memory, imagination, and judgment. Particularly the shorter reading is to be preferred, even though according to the authority of the witnesses it may appear to be inferior to the other.[58]

Griesbach appends eleven qualifications making Griesbach far more nuanced than his general principle has come down through history. However, Royse is correct to ask, how is it "earlier scholars could have formulated a rule that so clearly—as it turns out—goes against the scribal activity evidenced in our papyri?"[59] Unfortunately, the answer cannot be found in Griesbach, for as Royse further points out, "Griesbach provides no textual evidence for his assertions."[60]

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[58] Griesbach, *Proleg.* 1.xiv. Translation is from Metzger and Ehrman (*Text of the NT*, 166–67). All fifteen canons in English are listed in Epp, "Eclectic Method," 226–27.

[59] Royse, *Scribal Habits*, 705.

[60] Royse, *Scribal Habits*, 705.

In light of such undocumented and undefended claims, it is surprising that Westcott and Hort adopt the principle so whole-heartily. As Clark notes, "the rule of *brevior lectio potior* has never been pushed to further lengths than by Hort in the New Testament."[61] Since Hort the principle continues to influence TC studies today with Metzger saying, "in general the shorter reading is to be preferred," and Kurt and Barbara Aland believing, it "is certainly right in many instances."[62]

There are, however, those who have vociferously denounced the principle of *brevior lectio potior*. Over a century ago, Clark put the critique in artistic terms, "a text is like a traveler who goes from one inn to another, losing an article of luggage at each halt."[63] Soon after that Streeter warmly cites Clark in a book section titled, "The Fallacy of the Shorter Text."[64] Kilpatrick was also a frequent critic of the faulty principle. He contended that when "stated absolutely, this maxim (*lectio brevior potior*) widely as it was accepted has no validity."[65] More recently Elliott contends, "the old rule, *brevior lectio potior*, is unlikely to be as helpful to us," or more pointedly that "the longer text is more likely to be original."[66]

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[61] Clark, *Recent Developments*, 24–25.

[62] Metzger, *Textual Commentary*, xxvii; Aland and Aland, *Text of the NT*, 281. Both Metzger and the Alands, like Griesbach before them, offer some qualification including errors of parablepsis.

[63] Clark, "Primitive Text," 233. Clark (*Primitive Text*, vi) elsewhere says, "nowhere is the falsity of the maxim *brevior lectio potior* more evident than in the New Testament … The Primitive text is the longest, not the shortest."

[64] Streeter, *Four Gospels*, 131. Streeter uses the anecdotal experience of a typist who accidentally omits a word here and there, but interpolations are not common. Similarly see Colwell and Tune, "Quantitative Relationships," 62; Streeter, "Primitive Text," 233–34.

[65] Kilpatrick, "Some Thoughts," 276. From a quantitative analysis, and a decade earlier, see Colwell, "Method in Evaluating," 106–24.

[66] Elliott, "Text of Acts," 251; Elliott, "Can We Recover the Original," 39. Elliott ("Can We Recover the Original," 39) does add the caveat that the longer text must be "consistent with the language, style, and theology of the context."

Royse conducts the most forceful study against the canon. In the last section of his exceptional work, he strongly denounces the widely held position.[67] From his study of P45, P46, P47, P66, P72, and P75 he concludes that early scribes omit more often than they add.[68] Similar recent studies are creating a growing consensus against *brevior lectio potior*.[69] Royse proposes the new canon of transcriptional probability to adopt is that "in general the longer reading is to be preferred," of course followed by four qualifications.[70] To a large degree the findings of this study confirm the more recent line of thinking. The analysis reveals that the scribes do omit more than add.

As with the other areas of variation mentioned above, there are no clear patterns. Concerning prepositions, articles, conjunctions, and particles there are more omissions than additions, as summarized in Chart 1. Concerning Clauses, Clause Components, and elements at the Group rank, there are more additions than omissions, which is in Chart 2.[71] Chart 3 presents the combined figures.

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[67] Royse, *Scribal Habits*, 705–36.

[68] Royse, *Scribal Habits*, 719.

[69] Head, "Observations on Early Papyri," 246; Min (*Die früheste Uberlieferung*, 280) even states that in certain circumstances that the longer reading is to be preferred. Cf. Silva, "The Text of Galatians," 24.

[70] Royse, *Scribal Habits*, 735.

[71] It is clear that if P46 contained the Pastorals and 03 was completely extant, there would be more omissions thereby likely tipping the final number in favor of omissions. However, the number would be surprisingly close.

Chart 1: Low Rank Variation

Ms.	Add	Omit	Sub
01	75	29	22
02	61	50	25
03	39	92	27
04	25	31	18
06	125	180	77
P46	46	106	25
Tot.	371	488	194

Chart 2: Higher Rank Variation

Ms.	Add	Omit
01	79	12
02	50	48
03	22	89
04	26	13
06	179	102
P46	25	102
Tot.	381	366

Chart 3: Variation of All Ranks

Ms.	Add	Omit
01	154	41
02	111	98
03	61	181
04	51	44
06	304	282
P46	71	208
Tot.	752	854

The numbers above reveal some simple facts. First, when the early mss. are examined comparatively, there are more places of omission than addition when taken as a whole. However, the mss. are not unanimous or consistent in the tendency to omit. In fact, 01, 02, 04, and 06 have a greater tendency to add, while only 03 and P46 tend

towards omission. Furthermore, 04 and 02 are nearly balanced, which makes the 3:1 ratio favoring omission in P46 and 03 a remarkable contrast. Second, by charting all of the textual variations on a rank scale the places of addition and omission are additionally weighed rather than merely counted. The study indicates there is a greater tendency to omit low-content elements such as prepositions, articles, conjunctions, and particles, than omit content rich elements occurring on the ranks of Clause, Clause Component, or Group. Unsurprisingly, the real anomaly is the paradoxical tendencies in 06, which overall favors addition but also frequently omits low-content elements. To a lesser degree, the paradoxical tendencies are true for 04.

While the combined totals in Chart 3 present a complex of information, it does not present the full story. Specifically, the composite totals do not indicate that the distribution of textual differences is uneven or, for that matter, in any way consistent. For instance, in Romans, 01 has an addition to omission ratio of 15:1 concerning Chart 2 elements. Conversely in Galatians, 01 has a ratio of 4:3. The other mss. have similarly inconsistent ratios for the other letters too.

Furthermore, the figures in Chart 3 are not precisely commensurable. As stated above, the numbers need to be adjusted to account for the nonextant portions. The figures in Chart 4 are more appropriate for comparison and offer insight into the *brevior lectio potior* discussion.

Chart 4: Estimation of Variation if the Mss. Were Extant[72]

Ms.	Add	Omit
01	154	41
02	112	106
03	61	181
04	67	58
06	304	282
P46	92	268
Tot.	790	936

Note that P46 does lack elements at many locations where the later mss. contain them, giving support to the interpretation of the scribal tendency to add in later mss. However, 06 is the chronologically latest ms. examined and it has numerically more omissions than P46. In fact, 06 has the most omissions and also the most additions, making it a contradiction of simple generalization. Furthermore, without firm evidence it is entirely possible that P46 is unique in its omissions—even if its readings are found in later mss.—especially given the majority of the additions and omission concern prepositions, articles, conjunctions, and particles.

On the other end of the spectrum, P46 also has additional material in more locations than 03 and 04 and is commensurable with the addition rate in 02. While there is a general trend to add in later mss., there are many exceptions and contradictions to such a generalization.

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[72] 02 is multiplied by 1.08, 04 by 1.31, and P46 by 1.29. The numbers are rounded to the nearest whole number. Since the figures are multiplied for comparative purposes, the total represents the total number of differences if the mss. were consistent in their ratios for the missing portions.

General Patterns

While many further facets of the data are worth exploring further, there are two patterns worth highlighting. The first pattern is not altogether surprising. If the overall tendency of a ms. in comparison to others is to omit or add then it will tend to do so for all the letters.[73] For instance, in comparison to later mss., every Pauline letter of P46 has more places it lacks text than places it has additional text. 03 is the same. At the middle of the spectrum, 01 tends toward addition in all the letters except for a slightly greater omission rate in Philemon.[74] The pattern is not correct, however, for 02. While 02 displays an overarching tendency to add, in Romans and 1 Corinthians—the two largest texts—it omits more often than it adds.

The second noteworthy pattern concerning the *brevior* vs. *longior* debate is the uneven distribution of scribal behavior. If scribes were copy machines, then the expectation is to find consistent omission/addition ratios across the thirteen documents. Of course, the scribes are not machines, and the data testify to that fact. One of the better indicators of the uneven distribution of additions/omissions is comparing the larger letters with the smaller ones. Consider that if the thirty additions/omissions in Romans of 01 are treated as a baseline, then by scale 2 Thessalonians is expected to have 3.5 additions/omissions but it only has two. That is a ratio of 15:1 rather than 1:8.8. Likewise, 01 has proportionally fewer additions/omissions in 2 Timothy and Titus than in Romans or 1 Corinthians. Conversely, in 04 there are twenty-seven additions/omissions in 1 Corinthians, but the rate inflates to a total of five in Titus. To be consistent, Titus

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[73] The pattern concerns the totals and not every rank category. For instance, 04 tends to add overall but not at every rank for every letter. In 1 and 2 Corinthians, 04 adds no articles but omits five and three respectively.

[74] 01 has three omissions and one addition in Philemon.

should have roughly two, or 1 Corinthians should have roughly fifty-two, meaning Titus has more than double proportionally speaking.

Furthermore, even the uneven distribution is also inconsistent. While the comparison of larger to smaller letters is inconsistent for 01, 02, 04, and 06, the ratio of additions to omissions in 03 for Romans to 1 Thessalonians is a nearly perfect match. So also is the comparison of 2 Corinthians to Colossians in P46. Once again, some statistical patterns emerge, but none are hard and fast rules.

In the end, the evidence warns against adopting the shorter or the longer reading as a default position. Royse is correct to say, "the sorts of errors made by the scribes vary enormously. Hence, no simple rule will suffice for all or even most variations."[75] The study indicates that numerically there are more omissions than additions, but the scribal behavior is inconsistent in every way possible. Simply put, the scribes are human, displaying the inconsistencies of being human. Additionally, as stated before, there is a correlation between the length of a letter and the rate of textual differences, which is also a testament to the humanness of scribal behavior.[76]

Summary of Highlighted Features

From the above, I draw two important conclusions. First, given that every conceivable category of scribal variance occurs, one should not be quick in making an evaluative conclusion concerning a ms. The next section will apply this conclusion to previous TC

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[75] Royse, *Scribal Habits*, 736.

[76] Elliott (*"Thoroughgoing Eclecticism,"* 327) notes, "to shorten a text is frequently accidental and a fault to which a careless or tired scribe may be prone." As noted in Chapter 4, the increased rates of textual differences are correlated with the length of the letter as documented in Chapter 4 under Peculiarities of Romans.

research. Second, considering that many of the textual variations concern low-semantic and low-content elements, there is a need for weighing textual variation rather than simple counting to arrive at a more accurate final figure of textual uniformity.

Sensible Results out of Non-sense

The above highlighted-features and previous chapter explored each rank scale for the types of variations occurring in the mss. The charts summarizing the comparison with majority reading and direct comparison include every category of textual difference regardless of textual significance. The statistical conclusions include every single textual difference minus the 177 demonstrable errors. Even with including every textual difference the degree of textual uniformity among the Pauline mss. from the second to fifth century is incredibly high. However, among the roughly two percent of textual differences qualifications are warranted to assess the weight of those differences more accurately.

Up to this point the statistical conclusions are consistent with standard TC practices of dismissing only scribal errors, nonsense readings, and orthographic variability, which according to Epp can aptly be "eliminated from the data."[77] Only readings that are conclusively proven an error were dismissed, which is 177 textual errors. Among the remaining 3,080 places of textual difference, however, there are

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[77] Epp, "Textual Variant," 57. See also Fee, "On the Types," 68. Colwell and Tune ("Variant Readings," 257) define a nonsense reading as one that is an "objectively demonstrable error" because it "does not make sense, and/or cannot be found in the lexicon, and/or is not Greek grammar." Epp ("Textual Variant," 48) also says a "*clear* scribal error is a textual variation, but it is not a significant textual variant for recovering the original text." A dislocated reading is when the scribe makes a mistake known as haplography, homoioarchton, and homoioteleution (see Colwell and Tune, "Variant Readings," 259).

reasons to discount many additional places.[78] Within TC there are two different grounds for discounting textual differences.

The first argument typically used to dismiss textual differences is a judgment concerning a reading's textual significance. Colwell says that "all variants must be classified as either genetically significant or not."[79] Colwell and Tune further explain that readings "should be classified so as to make possible the elimination of insignificant" differences.[80] Adopting their principle, Epp explains that a reading is a variation, "'when the reading is a 'significant' reading by virtue of its fitness for genetic and genealogical tracking and by virtue of its appropriateness as a possibly 'original reading.'"[81] Furthermore, Colwell and Tune claim a singular reading is insignificant because it does not help in "establishing group relationships of MSS."[82]

Their stated grounds of dismissal differ from the founding principles of this project. Colwell and Epp are referring to significance for diachronic studies of transmissional history, i.e., variant readings that assist in determining the *original reading*.[83] However, this project purposely limits the timeline making no attempt at evaluating readings or attempting to assess their relationship to a supposed preceding or

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[78] By using the term 'discount' rather than 'disregard,' I acknowledge that all occurrences of textual variation should be counted, which I have done. As Riddle ("Textual Criticism," 231) says, "it is by no means the primary task of textual criticism to expunge the 'spurious' readings and the 'accretions' from the 'original' text." However, adjustments in the final numerical data should delicately weigh content and semantic significance instead of merely count places of difference.

[79] Colwell and Tune, "Quantitative Relationships," 56

[80] Colwell and Tune, "Variant Readings," 257.

[81] Epp, "Textual Variant," 61. Epp ("Textual Variant," 48) contends the label 'textual variant' should be limited to "'*significant*' or '*meaningful*' textual variant." For a brief history behind modern debates of classifying readings see Epp, "All About Variants," 276–79.

[82] Colwell and Tune, "Variant Readings," 260.

[83] Epp ("Textual Variant," 57) states explicitly that *significant* "means meaningful or useful for the broad tasks of NT textual criticism ... the ultimate goal of establishing the original text."

subsequent reading. Therefore, their grounds for labeling readings insignificant, and thereby dismissing them, are not adopted.

The second grounds of dismissal, which I am calling discounted variations, is more in accord with the aims of this project. Silva points to a linguistic distinction between 'full words' and 'empty words,' where the latter "function primarily as grammatical markers."[84] Similarly, Jongkind refers to the same linguistic category as 'short words,' saying it "includes conjunctions, pronouns, articles, particles like ἄν and ἔτι, and the preposition ἐν before dative constructions. To avoid confusion between the normal meaning of 'short words' and our technical and pragmatically defined use, we will use the term *verba minora* to describe this category."[85] Both are indicating a significant feature for textual analysis, but further linguistic clarity is needed.

I propose on linguistic grounds discounting the textual differences of conjunctions, articles, prepositions, particles, and Group and Component ordering. These differences in the mss. are not indicative of different text forms, divergent transmissional history, or different points of origination. Rather these low-content and low-semantic textual differences are more appropriately viewed as scribal inconsistencies and preferences. These linguistic categories are reviewed in the previous methodology section, but I highlight here key reasons for discounting their significance for TC.

First, the conjunction communicates how preceding text is authorially intended to relate to the subsequent text. Conjunctions are low-content and low-semantic words,

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[84] Silva, "Internal Evidence," 159.
[85] Jongkind, *Scribal Habits*, 142–43.

thereby making their variability in the mss. of little to nearly no addition or loss in semantic content.[86]

The second element to discount is the Greek article. There is a debate about the origins of the article and its function, with Robertson saying that "the development of the Greek article is one of the most interesting things in human speech."[87] In any position adopted, the article does not encode or communicate semantic content itself. Although Robertson and Porter come from entirely different linguistic approaches, they both contend the presence or absence of an article is not the determinative factor for definiteness or content of a substantive nominal group.[88] The lexemes and the co-text contain the information to make such determinations.[89] Therefore, the omission or addition of an article—either accidentally or purposefully—does not result in a change to the content of the text. The presence or absence of an article leaves the nominal group and surrounding information intact. Similar to the conjunction, the article is a low-semantic and non-content lexical item. The addition or omission an article is a minimal linguistic change with little significance for the textual comparison.

Additionally, the preposition in Koine does not communicate content.[90] Instead the preposition enhances and focuses the case semantics of the inflected nouns to which it

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[86] Dik (*Coordination*, 269) said a word like *and* is a "multiple-purpose tool of low semantic specificity." See also Black, *Sentence Conjunction*, 52; Dana and Mantey, *Manual Grammar*, 239.

[87] Robertson, *Grammar*, 754; cf. Wallace, *Beyond the Basics*, 207. Most Koine grammarians believe the article is from the demonstrative and functions as a definite marker: Robertson, *Grammar*, 754; Moulton, *Syntax*, 36; Wallace, *Beyond the Basics*, 208. More recently that position is challenged by Peters (*Greek Article*, 185) contending the article is related to the relative pronoun, and functions as "deictic modifier within a nominal group." See also Porter, *Idioms*, 103.

[88] Robertson, *Grammar*, 758; Porter, *Idioms*, 105.

[89] As Halliday (*Halliday's Introduction*, 367) explains, the means for identifying the head term of the nominal group "is somewhere around, where you can recover it."

[90] The preposition does not *mean*; it functions with the case semantics of the nominal group it is syntactically connected. Bortone (*Greek Prepositions*, 35) says that prepositions "have minimal semantic load." Also, Luraghi (*Meaning of Prepositions*, 11) says that prepositions are "without an autonomous semantic content." See also Cruse, *Meaning in Language*, 321; Robertson, *Grammar*, 568.

is related and the relations it signals.[91] With or without the preposition, the case semantics are retained, and the nominal still communicates its content.[92] Robertson notes that in earlier forms of Greek, "the case alone was enough," and it could "express the relation between words;" however, by the Koine period prepositions "help out the meaning of the case in a given context."[93] Similarly, Farrar says, "it is the case which indicates the meaning of the *preposition*, and not the preposition which gives the meaning to the case."[94] The presence of the preposition serves to restrict the range of potential implicature of the cases. The omission of the preposition results in a broadening of the potential implicature of the case. The expansion of potentiality resulting from preposition omission, however, does not change what the text contains or conveys. Rather there are fewer explicit clues to distinguish potentiality from the intended meaning. The omission or addition of a preposition is deemed a low-level linguistic change that does not significantly alter its accompanying Adjunct.

Furthermore, in light of the above concerning the preposition, Jongkind is correct to call ἐν + Dative one of the *short words*, but the point needs expanding. There is no syntactical difference between it and διά + Genitive since both are preposition + Noun. Therefore, all differences of the preposition are discounted from the statistics.

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[91] Porter (*Idioms*, 139) states the prepositions "enhance the force of the cases." See also Robertson, *Grammar*, 545.

[92] I am in no way stating that prepositions are *meaningless*; they do have a semantic contribution. However, in accord with the aims of this project the use of prepositions is not being interpreted, rather it is measured concerning textual transmissional history.

[93] Robertson, *Grammar*, 554.

[94] Farrar, *Greek Syntax*, 94. Cf. Robertson, *Grammar*, 554. Moule (*Idiom-Book*, 48) explains that prepositions "do not really 'govern' cases but are called in to help clarify the meaning in which another word is used." Cf. Harris, *Prepositions and Theology*, 28. Furthermore, case semantics being sufficient for content communication in the absence of the preposition is also confirmed by prepositions not occurring alone; the noun can communicate without the preposition, but the preposition cannot communicate on its own. See Lockwood, *Syntactic Analysis*, 53; Halliday and Matthiessen, *Halliday's Introduction*, 425.

Particles should also be discounted. While Moulton is correct to say, "in the widest sense, prepositions and adverbs as well as conjunctions may be classed as particles," I have distinguished more narrowly for heuristic classification purposes.[95] Porter offers a helpful definition,

> A particle is considered to be a word of set form (i.e., an indeclinable word) used for the purpose of introducing subjective semantic nuances (i.e., nuances of meaning) to a clause or to the relationship between clauses. Conjunctions are a subclass of particles used to join various grammatical units, such as phrases, clauses, and so on.[96]

Therefore, particles such as εἰ, ἄν, ἐάν, γέ, etc., are like conjunctions in that they do not encode semantic content, but the author uses them to convey relations among the co-text.[97] Consequently, they too can be discounted from the statistical outcome.

Lastly, the reordering of elements on the Group rank and Clause Component rank are matters of Markedness, part of the Textual Metafunction in SFL, and are not significant for TC comparison.[98] Differing emphasis in Markedness and patterns of Markedness have interpretive consequences to be sure, but they do not suggest or indicate differing transmissional histories. They too are discounted from the statistical outcome.

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[95] Moulton, *Syntax*, 328. Robertson (*Grammar*, 1143) also includes interjections.

[96] Porter, *Idioms*, 204.

[97] Particles also are grammatically independent. See Halliday and Matthiessen, *Halliday's Introduction*, 361–423.

[98] For a discussion of Markedness see Halliday and Matthiessen, *Functional Grammar 3rd*, 97–100; Battistella, *Markedness*.

Weighted Conclusion

The majority agreement rate for all textual differences is repeated in the chart below.[99]

The figures concern the total 3,080 differences among the larger mss. with only the 177

demonstrable errors removed from the calculations. Again, this is agreement with the

numerical majority reading.

Includes all Differences

Weighted Average	Split	P46	01	02	03	04	06
	.55	97.8	99	98.6	98.6	99	96.1

There is a total of 1,416 differences concerning conjunctions, articles, prepositions,

particles, and Group and Component order that should be discounted.[100] That leaves only

1,664 differences in the larger codices. That is about one-percent of the total corpus

examined in this project. The chart below represents the degree of textual agreement with

the majority reading for the majuscules and P46 when the above discussed elements are

discounted.

Excluding Discounted Elements

Weighted Average	P46	01	02	03	04	06
	99	99.5	99.3	99.3	99.5	97.9

Perhaps the most substantial changes occur in P46 and 06. Despite both mss.

having numerous textual differences, they surprisingly agree with the majority to an

exceptionally high degree when textual differences are weighed rather than simply

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[99] The final percentage of agreement is calculated used a Weighted avg. $= (x^1y^1 + x^2y^2 \ldots$ $x^{13}y^{13})/(x^1 + x^2 \ldots x^{13})$ where x is the weight (established by word count in a letter) and y is variance from the majority. Comparing the Pauline letters by size makes Rom-22, 1 Cor-21, 2 Cor-14, Gal-7, Eph-7.5, Phil-5, Col-5, 1 Thess-4.5, 2 Thess 2.5, 1 Tim- 5, 2 Tim-4, Tit-2, and Phlm-1.

[100] Many more could be discounted such as the P46 having φαγέσθε rather than ἐσθίετε at 1 Cor 10:27. However, the project is only discounting particular semantic linguistic categories and not individual readings.

counted. While this project fully acknowledges that the numerical majority does not

represent a hypothetical *Ausgangstext*, the overall agreement and textual uniformity must

be recognized as a testament of scribal skill in a uniform transmissional history.

Conclusion

This chapter offers some important confirmations and nuancing of previous research. The

most significant finding is statistical confirmation of the inconsistency of scribal

behavior.[101] The examination indicates forcefully that scribes are inconsistent in every

category of textual difference. Their tendency to omit or add displays a correlation with

the length of the letter; scribes have increased rates of textual differences towards the end

of longer letters. Scribes are, however, consistent in two regards. They vary more on low

rank linguistic elements versus high rank elements. They also display an exceptionally

accurate rate of copying the majority of the text, especially concerning the semantically

rich elements. While there are thousands of textual differences all the rates of uniformity,

either compared directly to another ms. or the majority attestation, are above ninety-three

percent.

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[101] Elliott ("Author's Consistency," 133) contends, "we (text critics) must allow all authors occasionally to be imprecise and unclear." I add that we also acknowledge subsequent scribes of the author's text are likely to be imprecise, unclear, and more importantly inconsistent.

CHAPTER 6:
APPLICATION TO CONTEMPORARY RESEARCH

The previous two chapters explore the findings of the investigation. The nature of the

investigation resulted in a lot of numerical and statistical data that need application and

interpretation. The next three chapters will apply the findings to specific areas of

research. This chapter investigates previous research concerning text types and the degree

of textual uniformity among the mss. Chapter 7 examines NTC and challenges its

applicability to the early Pauline corpus. Lastly, Chapter 8 interprets the data for

implications concerning the Pauline corpus origination, namely, what does the data

suggest concerning the collection, publication, and circulation of the *corpus Paulinum*.

Text Types and Textual Assessment

In the next two sections, aspects of research by the Alands are examined. In this first

section, the focus is on their position concerning ms. categorization into types. It is

common within TC to group mss. according to so-called text types.[1] The theories are

practically foundational to traditional TC research. Epp contends, "to write the history of

the NT text is to write the history of text types."[2] Text types are a convenient means of

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[1] The focus here is on the proposal made by the Alands. Approaches that distinguish mss. into families, clusters, or the generic term groupings are not surveyed here. However, the final critiques made of the Alands serve as a suggestion for how to evaluate other approaches.

[2] Epp, "Textual Clusters," 519. The Alands (*Text of the NT*, 332) also explain that "text types and their subgroups are the traditional means of New Testament textual criticism for describing the history of the New Testament text." See also Colwell ("Method in Grouping," 9) who says, "scholars have

grouping mss. into supposed family lines of transmissional history. While recent

scholarship calls into question the reasonableness and accuracy of such labels, it is still

quite prevalent.[3] Adding to dissenting voices, the results of this project call into question

the methods used, and conclusions reached by the Alands in categorizing the Pauline

mss.[4]

The Alands propose that mss. be placed in five different categories based on

textual affinities. They state,

> The system of categories functions as a coding device for manuscripts
> based on their performance in the test passages. By taking into
> consideration the incidence of each manuscript in each class of readings, it
> is possible to distinguish certain relationships among them.[5]

The Alands are attempting to group the mss. into groups according to genealogical

transmissional lines based on their textual reading. Before assessing their proposal, there

is a curious methodological factor to highlight.

The Alands state that their categories "summarize briefly the results of a

systematic test collation."[6] However, it is patently not systematic given they also

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championed a Text-type or attacked a Text-type." There are historical precedents to argue against the
common position of text types: Tischendorf, Lagrange, and Vogels to name a few.

[3] Most recently Wassermann and Gurry (*New Approach*, 7) claim that the CBGM "has convinced
the editors to abandon the concept of text-types." However, they (*New Approach*, 9), and the CBGM
editors generally, "still recognize the Byzantine text as a distinct text form in its own right."

[4] It is likely the transmissional history of the Gospels and Acts have different factors than the
Pauline texts. For instance, concerning Acts, there is evidence suggesting two different forms circulated at
some point, the so-called Alexandrian and Western. See Weiss, *Der Codex D*; Blass, *Acta Apostolorum*;
Clark, *Primitive Text*; Kenyon, *Handbook*, 341–46; Nestle, *Textual Criticism*, 294. Reid-Heimerdinger
("'Long' and 'Short,'" 245) states unequivocally there are two forms of Acts and presents a method for the
comparison.

[5] Aland and Aland, *Text of the NT*, 334. The description and use of their categories are spread
through their work, *Text of the NT*, 106, 159–163, 321–22, 332–37. While their development and
presentation of ms. classification categories are widely used in TC studies, it is not an asset to a project like
this one. In fact, given the ability of computers today the value of retaining ms. categories at all is
questionable. If all known mss. can be entered into databases to study and search, there is little to no need
to classify a ms. in a reductionistic fashion. For a similar point see Wasserman and Gurry, *New Approach*,
9.

[6] Aland and Aland, *Text of the NT*, 106–07.

acknowledge, "Kurt Aland devised a program of test passages for gauging the textual character of a manuscript."[7] The Alands examine a mere ninety-eight passages to establish the character of a NT ms., which is too few to deem a systematic or thorough analysis.[8] The Alands recognize this potential for rebuttal and respond that the test passages are sufficient "based on our practical experience with them" and, furthermore, "these test passages have consistently produced remarkably accurate evaluations."[9] The problem is that the accuracy of the results is the question, not the proof, and their practical experience alone, which is extensive, is insufficient to make the kinds of claims they make concerning the categorization of mss. As Ehrman points out, there is an obvious circularity problem in their methodology.[10]

While both Kurt and Barbara Aland will always be remembered and appreciated as giants in the field of TC, they inadvertently provide grounds for doubting their approach. First, in the sentence after stating their experience is enough, they say that special investigations need to use full collations to more accurately evaluate the mss.[11] They acknowledge the inherent weakness and insufficiency of their test passages approach by suggesting the way to conduct a more thorough assessment to achieve greater accuracy.

A second weakness of their approach is also something they critique about previous TC work. The Alands state, "all critical work on the text of the New Testament has labored throughout the history of our discipline under a difficulty that has yet to be

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[7] Aland and Aland, *Text of the NT*, 128.
[8] Aland and Aland, *Text of the NT*, 324.
[9] Aland and Aland, *Text of the NT*, 321.
[10] Ehrman, "Textual Circularity," esp. 383–84.
[11] Aland and Aland, *Text of the NT*, 322.

resolved: the haphazard selection of manuscripts for editions of the text."[12] While I am

not sure if the word "haphazard" is appropriate—perhaps limitations in available

material, time, and skill are more accurate—their point is by and large correct. Previous

efforts at producing *Handschriften* and critical editions of the NT were indeed limited by

what mss. were used. Even today, we are limited since we are not using what has yet to

be found. However, the Alands' method suffers from the same weakness by using a

haphazard selection of test passages.

Even when these two methodological critiques are set aside the data from this

project do not support their approach generally or their conclusions specifically. First, test

passages are an insufficient analysis of a ms. on account of at least three factors, namely

the overwhelming evidence of scribal inconsistency, textual contamination, and

accidental agreements.[13] This project highlights the first factor. The results of this project

indicate that seemingly every possible type of error and variation is attested in the mss.

No ms., given a large enough word count, is free from any linguistic category of error or

textual variability. The reason is apparent but still warrants an explicit statement. All mss.

are produced by human scribes and, consequently, have a propensity to the same types of

variations, namely variations and errors resulting from human imperfection.[14] While each

ms. is unique and peculiarities are evident, the human factor is the shared element. As I

have drawn out from the data, there is no consistent scribal feature across the Pauline

corpus; the consistency of scribal inconsistency is an important finding.

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[12] Aland and Aland, *Text of the NT*, 317.

[13] Schmid ("Genealogy by Chance," 127–43) challenges and disproves the all too easy assumption that agreement in textual reading—especially divergent readings—indicates agreement in ancestry.

[14] Schmid ("Genealogy by Chance," 129) calls the problem the "infallible fallibility of human nature."

The pervasive scribal inconsistency weakens the Alands' method since no single scribal inconsistency or type of variation is definitive proof of a particular transmissional history. For instance, the tendency to omit conjunctions is not unique to 06, rendering the omission of a conjunction at a particular location in any mss. not determinative evidence that the reading is directly from 06 or the family tree 06 is in. Likewise, 03 displays a preference for the *nomina sacra* order $\overline{XY}\ \overline{IY}$, which it has ten times against the majority reading. However, it also has the order $\overline{IY}\ \overline{XY}$ seven times against the majority too.[15] Therefore, if the order $\overline{IY}\ \overline{XY}$ is in a papyrus at a location that other mss. have the reverse, it is in no way definitive proof the reading arises from the family tree leading to 03.

Stated as a conclusion, the probability for every type of error and variation coupled with the well-documented scribal inconsistency and inconsistent propensities necessitates that great caution be exercised in judging and categorizing a ms. by only a few selected or available readings. It is, therefore, paramount to evaluate according to large corpora and if the whole ms. is unavailable, or only a small portion is extant, then final judgment must be suspended.

The fundamental problem with the approach taken by the Alands is the assumptions concerning scribal behavior and the choice to examine a far too small amount of text. While they select ninety-eight test passages, in practice, the Alands believe far less evidence is necessary to make a judgment. They contend the principle of categorizing the broader history of whole groups or text types is also applicable, in their

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[15] Examples of $\overline{XY}\ \overline{IY}$ in 03 are Rom. 2:16; 5:17, 21; 16:25, 27, and $\overline{IY}\ \overline{XY}$ are Gal. 3:14; Col 1:2; 1 Tim 1:1. However, 02 and 01 show similar figures of *nomina sacra* reversal.

words, to "variant readings of a single passage."[16] Their remarks are especially applicable to the fragmentary mss. as they state:

> If a fragment preserves a passage where there is any variation in the tradition, it is quite sufficient to signal the textual character of the whole manuscript. There is no need to consume a whole jar of jelly to identify the quality of its contents—a spoonful or two is quite adequate![17]

Epp glowingly approves of their approach, saying, "the first principle to be adopted in assessing the fragmentary papyri is clear enough."[18] However, tasting jelly and textual tasting are entirely different matters. While one bite is likely sufficient to distinguish jelly from Texas BBQ brisket, accurately distinguishing 01 from 04 or properly categorizing P32 differently than 04 requires more than a single bite.

The conclusion of this project—resulting from examining a large corpus of material—is contrary to the position held by the Alands. The numerical data from the full investigation, what the Alands refer to as a special investigation, challenges the validity of their approach to and the explanatory power of their small textual tasting. The over-reliance on minimal test passages is insufficient for the task. Consider the category labels they propose for the mss. used in this project.[19]

Alands' Categorization

Ms.	Category	Family
P46	1	
01	1	Alexandrian
02	1	Alexandrian
03	1	Alexandrian
04	2	Egyptian
06	2	Egyptian

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[16] Aland and Aland, *Text of the NT*, 332.
[17] Aland and Aland, *Text of the NT*, 58.
[18] Epp, "Decision Points," 286.
[19] Aland and Aland, *Text of the NT*, 159–60.

The complete investigation, however, yields results that call into question the appropriateness of the above labels for the Pauline corpus. For instance, P46 is labeled a Category 1, but it has the highest average agreement with 04, a Category 2, at 97.1 percent.[20] Conversely, P46 also has the lowest agreement with 06 at 94.3 percent, which is also a Category 2. Additionally, 01 has the highest average agreement with 04 at 98.1 percent rather than 02 at 97.9 percent, 03 at 97.6 percent, or P46 at 96.8 percent. Another example is 04 agreeing the most with 02 at 98.2 percent and the least with 06 at 95.4 percent. While some of the percentages are close, it is problematic that the highest degrees of agreement are across categories rather than within the partitioned categories the Alands create.

Furthermore, when applied to the small fragmentary papyri, the issues become more problematic. In Romans, P40 perfectly agrees with the majority reading aside from a split reading at Rom 3:22—siding with 01 and 04—yet for no explicable reason it is labeled a Category 1.[21] In 1 Corinthians, 0185 is designated Category 2 even though it fully agrees with Category 1 and Category 3 mss. at 1 Cor 2:5–6, 9, 13; 3:2–3.[22]

The Alands state that Category 2 is "distinguished from manuscripts of category 1 by the presence of alien influences (particularly of the Byzantine text)."[23] Was the Byzantine text form so early and influential that it was an alien influence on a third-century ms.? If so, where is the influence observed if the portion of text in 0185 has no

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[20] Metzger and Ehrman (*Text of the NT*, 55) say that "the papyrus is closer to the Alexandrian than to the Western type of text." While perhaps true at some specific readings, statistically this statement does not hold true for the early Pauline corpus.

[21] P40 has the error ΥΙ for the *nomen sacrum* $\overline{IY}$.

[22] Aland and Aland, *Text of the NT*, 124.

[23] Aland and Aland, *Text of the NT*, 106.

textual differences from Category 1 readings? It seems the Alands used other unknown metrics for labeling 0185 a Category 2 than focusing solely on the text of the ms.

In Galatians, P51 is designated Category 3 even though its only difference from the majority reading is putting the Predicator before the adjunct, εἶδον οὐκ, which agrees with 06.[24] P51 is also involved in a split reading at 1:4 with the reading ὑπὲρ in 01ᶜ, 03, P51 and περὶ in 02, 06, P46. Additionally, at 1:17, 01 and 02 read ἀνῆλθον but 03, 06, and P51 read ἀπῆλθον. Lastly, at 1:3 ἡμῶν is after $\overline{KY}$ in 03, 06, P46, and P51, while 01 and 02 place the pronoun after $\overline{\Pi P\Sigma}$. Therefore, P51 sides with 06 three times against Category 1 mss., but also sides once with Category 1 mss. against 06. Once again, why is P51 not labeled Category 2 or 1 when it never sides with ms. 02—which is supposedly Category 3 in the Gospels and Category 1 in Paul— against Category 1 or 2 mss.?[25] P51 never sides with a Category 3 against other mss.

In another example, 0270 attests to a fragmentary portion of thirteen verses at 1 Cor 15:10–15, 19–25. In twelve of the verses, it fully agrees with what is available in 01, 02, 03, 04, 06, and P46. In only a single letter does it disagree with the majority, which is 01 and 02 reading ὑμῶν but 03, 06, and 0270 reading ἡμῶν. So then why is 0270 labeled a Category 2?[26] While it is true that 0270 sides with 06 in a single location against two Category 1 mss., the variation in question is quite common and 0270 is agreeing with another Category 1 ms.

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[24] At Gal 1:19, 06 has εἶδον οὐδένα and P51, while fragmentary, likely reads οὐκ εἶδον οὐδένα.

[25] Aland and Aland, *Text of the NT*, 109.

[26] Aland and Aland, *Text of the NT*, 159.

Concerning Philippians, P16 is labeled Category 1.[27] At Phil 3:14, P16 disagrees with all other mss. by reading οὐ λογίζομαι before ἐμαυτὸν. Also, at 3:15, P16 has the 2pl. ἐφθάσατε instead of the 1pl. like the other mss. However, at 3:14, P16 agrees with 06 against the majority reading with the order of the *nomina sacra* $\overline{\text{ΙΥ ΧΩ}}$. Therefore, the Alands' labeling P16 a Category 1 even though it agrees with 06 at all extant places is unexplainable.

Lastly, P32 is labeled a Category 1 likely because it agrees with the textual readings of the other Category 1 mss. The only difference is P32 has ἀφθονίαν instead of ἀφθορίαν at Titus 2:7. However, P32 agrees with 06 to the same degree. So then why label P32 a Category 1 rather than a Category 2? What precisely is the determining criteria to label P32 one category over another if there are no textual differences to support the determination? Perhaps it is more prudent to leave P32 out of the categorical labels since no distinguishing textual information is available from the extant portion.

The above examples indicate problems and inconsistency with both the approach and application of the category labels used by the Alands. It is likely that their inconsistency is not an accident but stems from a motivated act since the choice to label one category over another has distinctive consequences. Consider that the choice to label P32 a Category 1 gives the impression that the oldest ms. of Titus is a supporter of the Category 1 text. The reality, however, is that P32 does not support any distinction between Category 1 and Category 2, quite the opposite in fact. However, the Alands define their Category 1 as those mss. that "represent the text of the early period," and they support their sentiment by labeling something Category 1 they believe is the earliest

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[27] Aland and Aland, *Text of the NT*, 159.

reading.[28] Again, as Ehrman pointed out, there is some circularity behind the Category 1 label.[29]

In all fairness, the Alands state, "the categories are essentially useful for manuscripts from the fifth century and later. The earlier tradition requires special research."[30] However, they do not hesitate to label all the majuscules and most of the papyri from the third and fourth century. When full collations are used to evaluate the material—a *special study* as they suggest—their categories are based on highly questionable grounds. As shown above, the majuscules do not have the highest levels of agreement within their own category, and the categorization of the papyri lacks justification and clear metrics of evaluation. In many cases, the papyri for this project have category labels that are not reflective of the textual analysis. In summary, the evidence drawn out by this project does not support the accuracy of the Alands' approach to categorizing mss., and questions the all-around helpfulness of theories concerning text types.

Textual Uniformity

The previous section used the scribal variation and results of ms. comparison to challenge the Alands concerning ms. text types and category labels. The results from the complete statistical analysis undermine the basis for their categories. Simply put, the results of their test passages are not a reliable and accurate metric for categorizing mss. into groups. As Wasserman notes, "numbers and percentages are more important than the corresponding

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[28] Aland and Aland, *Text of the NT*, 106.
[29] Ehrman ("Problem of Textual Circularity," 383) summarizes the Alands problem: "MSS are placed in Category 1 because they are most helpful for determining the "original text" of the NT. How do we know? Because these are the MSS that most frequently preserve the "original text" of the NT!"
[30] Aland and Aland, *Text of the NT*, 337.

labels like 'free,' 'normal,' and 'strict.'"[31] The categories are, however, not the only

claim made from their test passages. The Alands further contend that "by using the

categories, together with the statistical data they are based on, the user of a critical

apparatus can now get (for the first time) a quick summary of the textual character of any

manuscript, based on precisely defined data and calibrated numerically."[32] They continue

that the categories "provide a hint of the average reliability of manuscripts, and lay the

groundwork for canons of external criteria in textual criticism."[33]

Since this project counters the underlying principles for their category labels, it is

appropriate to further scrutinize their findings and methodology arising from the test

passages. In this section, the results of this project are contrasted with those given by the

Alands. First, the transmission stability of other ancient literature is surveyed in order to

compare with the Pauline texts. Second, other projects of textual stability are surveyed to

assess the method and percentage of stability discovered. Third, three projects on P46 are

highlighted since the Alands do not present comparison rates for the earliest Pauline

codex. Finally, the findings and method of the Alands are contrasted with the results of

this project. I conclude that the full examination revealed a much higher degree of textual

uniformity than the Alands indicate.

Textual Agreement Rates of Ancient Texts

The levels of textual agreement in this project need to be situated historically. It is easy to

get lost in the amount of numerical data in the previous sections since it is easy to see

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[31] Wasserman, "Comparative Textual Analysis," 5. Wasserman is countering the labels used by the Alands, *Text of the NT*, 95, 100; and Min, *Überlieferung*, 165–82.
[32] Aland and Aland, *Text of the NT*, 336.
[33] Aland and Aland, *Text of the NT*, 337.

numbers, especially on the scale I have presented them, as meaningless digits. To address

this problem, the figures of textual uniformity of the Pauline corpus become more

intelligible when paralleled with transmission history for other ancient texts. While no

attempt is made at being exhaustive, a brief survey will provide a baseline of

comparability with other texts that have come down from antiquity.

Greek Classics

To establish a baseline of textual transmission, Greenberg states, "it is instructive to

compare the evolution of the Biblical text with that of the Greek classics."[34] Any

consideration of the Greek classics naturally looks to the archetype of classical literature,

the Homeric *Iliad*. There are somewhere around 1757 ancient mss. of the *Iliad*, making it

the most attested document from antiquity outside of the biblical texts.[35] The *Iliad* is

better attested than Herodotus, Sophocles, Plato, Caesar, Livy, Pliny the Elder,

Thucydides, and Demosthenes combined.[36]

There are some interesting similarities between the TC of the Greek Classics and

the Pauline TC.[37] West claims the distinctive feature of the earliest Homeric papyri is

"the high proportion of additional lines which they contain, and which do not survive in

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[34] Greenberg, "Stabilization of the Text," 166.

[35] There are 1569 papyri cataloged in West, *Text and Transmission*, 86. Additionally, there are 188 non-papyri documents cataloged by Allen, *Homeri Ilias*, 11–55. However, the Leuven Database of Ancient Books (LDAB: www.trismegistos.org/authorwork/511) reports in June 2018 that there are only 1615 mss. of the *Iliad*.

[36] Figures are by Clay Jones, "The Bibliographical Test Updated," *Christian Research Journal* 35 (2012). Accessed on March 1, 2018, at www.equip.org/article/the-bibliographical-test-updated.

[37] Despite the numerous documents available for the Classics, I am unable to find statistical figures resulting from a comparative analysis of the mss. In personal communication with Daniel B. Levine, Humanities Professor at the University of Arkansas who also regularly teaches at the American School of Classical Studies in Athens, he is confident a statistical analysis could be done but it is simply not an approach performed in classics.

the later tradition."[38] Greenberg further contends the text-critical work by the grammarians in Alexandria during the second-century BC led to the standardization of the classics, especially Homer and Plato.[39] Finkelberg further corroborates the theory by noting that "the papyri (of the *Iliad*) demonstrates (*sic*) after ca. 150 BCE variants and especially additions, found in abundance in the earlier papyri (the so-called "wild" or "eccentric" papyri), suddenly disappear."[40] Therefore, similar to Pauline TC, there is evidence of scribes tending to shorten the text, and some scholars suggest a process of textual standardization.

Greenberg is correct that the Greek Classics are appropriate to consult when studying the ancient Greek NT texts. However, there are not projects within Classical Studies that are directly useful for the inquiry in this investigation. Classics departments are asking different questions of the ancient sources than Biblical Studies. The textual criticism of the NT is much further along than classical texts for at least two reasons, the greater volume of mss. available, and the numerous types of works conducted.

Epic of Gilgamesh

The oldest piece of literature transmitted in the ANE is the *Epic of Gilgamesh*. Young compared ancient tablets of the Babylonian *Gilgamesh* to quantify the level of textual agreement. While I am puzzled why Young distinguishes between content variants and linguistic variants, his results are insightful.[41] Young concludes that the highest degree of

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[38] West, *Ptolemaic Papyri*, 5.

[39] Greenberg, "Stabilization of the Text," 166.

[40] Finkelberg, "Regional Texts," 234.

[41] Young (*Textual Stability*, 177–78) defines content variants as "additional conjunctions, additional words, different words, different word or line order, omissions" and "scribal errors." Conversely, he defines linguistic variants as "different verb conjugations ... different verbal forms, different noun morphologies, variation between case endings, the form of suffixes, and so on."

agreement between two texts containing over 100 words in common is one non-orthographic variant per 6.1 words, which is roughly eighty-four percent agreement.[42] With this point of data, the project has at least something to compare outside of Jewish and Christian religious material.

Shepherd of Hermas

Moving forward chronologically to a more overtly religious text, Heide examined the textual stability of the *Shepherd of Hermas*. Heide contends the early circulation of the *Shepherd* exhibited a quasi-canonical position in the early church.[43] Concerning the third to the fifteenth century, Heide finds the textual stability of the *Shepherd of Hermas* to be an average rate of eighty-six percent.[44] Consequently, the average textual stability Heide finds for the *Shepherd of Hermas* is slightly higher than the best textual agreement reported for the *Epic of Gilgamesh*, albeit over a more extended period.

Relevant to this project is the direct comparisons Heide conducts. While his method does not use complex linguistic analysis, it is comparable to this project. Heide states that he compares "every single word that is affected by a variation."[45] Therefore, if five words are different in one ms. in comparison to another, then he counts each word as a variation. Using the simple method, Heide concludes that the textual stability of the *Shepherd of Hermas* between P. Bodmer 38 and 01 is 91.2 percent.[46] Therefore, while

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[42] Young, "Textual Stability," 178–79. The agreement is between tablets C and J, both from Nineveh. C and T, also from Nineveh, have roughly a ninety-three percent agreement but only have ninety-seven words in common.

[43] Heide, "Assessing the Stability," 133. Originally published as Heide, "Labilität und Festigkeit," *Sacra Scripta* 7 (2009) 65–97.

[44] Heide, "Assessing the Stability," 132.

[45] Heide, "Assessing the Stability," 113.

[46] Heide, "Assessing the Stability," 131.

acknowledging the apparent differences of age, writing medium, and social context the transmission rate of the *Shepherd of Hermas* is consistent with the *Epic of Gilgamesh*. However, as explored more below, Heide concludes that "despite its high popularity at the time, it was not copied as precisely as the New Testament writings."[47]

Hebrew Bible

The TC of the Hebrew Bible is significantly different from the NT. Most notably work on the Hebrew Bible uses a diplomatic approach versus eclecticism for the NT.[48] Furthermore, textual criticism of the Hebrew Bible must contend with a more diverse textual history such as different literary editions; the *locus classicus* is the MT of Jeremiah being fourteen percent longer than the version in the LXX.[49] For our purposes of establishing a statistical baseline, the contemporary of the Pauline texts is the standardized Proto-Masoretic edition, which occurred mid-first century BC—AD 73 according to Young.[50] He believes that no ms. "after the stabilization of the Biblical text, which preserves a significant amount of text, has less than about 60 words per variant."[51] Consequently, Young argues for a minimum rate of 98.3 percent textual uniformity. While that rate may be questionably high, the figure is useful for the general comparative purposes of this project.

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[47] Heide, "Assessing the Stability," 132.

[48] Work is currently being done to produce a critical edition of the Hebrew Bible. See Hendel, "The Oxford Hebrew Bible," 324–51; Hendel "Idea of a Critical Edition," 392–423; and the website for the project is www.hbceonline.org.

[49] For some reflection on the matters see Tov, *Textual Criticism*, 319–27; Müller, *First Bible*, 37. See also Albrektson, "Reflections on the Emergence," 49–65; Albrektson, "Recension eller tradition?" 33–35. One can argue that there were once varying editions of Romans and Acts, but the situation for the OT is still far more complicated.

[50] Young, "Textual Stability," 175. Young uses the term pre- and post-standardization, rather than reference to Masoretic editions.

[51] Young, "Textual Stability," 180.

It is important to note that Young is not saying any ms. agrees with the *original* 98.3 percent of the time. Instead, he is saying that post-standardization the mss. agree 98.3 percent of the time or greater.[52] In fact, the standardization process continues until, according to Müller, it "reached its zenith in the ninth or tenth century, when the Ben Asher family of Tiberias made a standard text."[53] Therefore, without making claims about the entire history of the MT or the Greek OT, evidence suggests a very high degree of textual uniformity during the contemporary period investigated in this project.

The fact that the rates of uniformity and stability for the *Shepherd of Hermas* and the Hebrew Bible are quite similar to the findings of this project are evidence of at least a couple of important points. First, scribes are capable and willing to transmit texts in a highly uniform manner. Both their skill and commitment to textual accuracy are apparent. Second, the religious communities using these two texts are likely the same communities using the Pauline corpus; early Christians used the Old Greek and the *Shepherd of Hermas*. There is no reason to suspect that the scribes, either hired from outside or from within the community, would copy the Pauline texts at a different rate of variation.

The above texts, from before and after the origination of the Pauline corpus, establish a basis of comparison for NT approaches to transmission evaluation. The percentage of transmission uniformity are largely comparable to the summary conclusion offered in Chapter 4. The above results can also be contrasted with previous projects in NT studies.

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[52] In fact, Young ("Gilgameš," 183) says "we must be very skeptical that the details of the language of the MT exhibit the language of the original authors."

[53] Müller, *First Bible*, 37.

Textual Agreement Rates in Other Projects

Having looked at texts outside the NT, attention now turns to the texts of the NT. There

are only a few projects that have assessed the degree of textual uniformity or stability in

terms of percentage for the Gospels and the Pauline literature.

Colwell and Tune, "Method in Establishing Quantitative Relationships"

Colwell and Tune attempted to create a method for quantitative analysis, albeit with little

subsequent adoption. To create and test their method they compared mss. containing John

11. The chart below presents their findings for the mss. that are also used in this project.

John 11[54]

Ms.		Percentage of Agreement
01ᶜ	02ᶜ	76
01ᶜ	03	83
02ᶜ	03	73

The percentage of the agreement the authors present is much lower than the

figures for this project, the *Epic of Gilgamesh*, and the Hebrew Bible, as well as other

projects surveyed below. However, their method of presentation is not entirely

commensurable with others. The figures by Colwell and Tune do not present the degree

of agreement among the mss. for all of John 11. Instead, their figures represent the

percentage of agreement at 205 places pre-determined to attest to variation in John 11.

For instance, the chart above indicates that 01 and 02 agree seventy-six percent of the

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[54] Colwell and Tune, "Quantitative Relationships," 60. Colwell and Tune document both the corrected textual reading and the *prima manus*. Since this project focuses on the published version the percentages used are the corrected ones.

time at 205 places in John 11. Stated more simply, Colwell and Tune report that 01 and

02 agree at 156 locations that attest variation in the ms. history. Consequently, the total

degree of agreement is much higher.

While the authors, unfortunately, did not have space to provide the 205 places of

variation, there is a reasonable way to *translate* their data into more useful terms. John 11

contains 941 words in 01, and if one assumes that the 205 places of variation concern an

average of 2.5 words per place (arbitrarily selected to represent a construction like an

article-modifier-noun group), then 513 words are involved in the variation. That leaves

428 words free of variation. Therefore, to use the relationship between 01 and 02 as an

example, the two mss. agree at seventy-three percent of 513 words plus they agree in 428

words without variation, which results in a total agreement of about eighty-seven

percent.[55] However, this project found that the average word count per place of variation

was not 2.5 but much closer to one. So, if the places of variation concern an average of

one word then the total level of agreement is ninety-five percent. Therefore, while

Colwell and Tune were investigating a wholly different matter, their results, when

appropriately adjusted, find that 01 agreed with 02 in John 11 somewhere between

eighty-seven to ninety-five percent. That range is commensurable with *Gilgamesh,* the

Hebrew Bible, and this project.

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[55] The calculation is a reasoned process. If 2.5 words per place of variation are acceptable, then seventy-six percent of that is 390 words in agreement. Another 428 words of John 11 are determined not to have variation, thereby leaving 123 words at the places of variation. Consequently, without having more information from them, that is eighty-seven percent agreement.

Lonnie Bell, Textual Stability

Recently Lonnie Bell examined the entirety of the Gospel of John in his dissertation. His stated goal is to examine "the level of and relationship between freedom and stability in the early period of New Testament textual transmission."[56] While Bell does not offer final statistical figures concerning the fourteen papyri of the Gospel of John dated from the second to the third century, he concludes there are "only four variants that may be regarded as significant due to dimension, effect, and/or intentionality."[57] On account of such a low number of meaningful variations, Bell concludes, "the data assessed in this study point to stability rather than fluidity and to continuity with the later period rather than discontinuity."[58]

While there are differences in the methods, which explains the discrepancy in the number of variants, the study by Colwell and Tune and the one by Bell both indicate a high degree of textual agreement in the early mss. of John. The noticeable difference is the genealogical concerns of the former while Bell dismissed variations deemed semantically insignificant.

The figures concerning the Gospel of John serve as a bridge between the above literature outside of the NT and the Pauline corpus. Bell concludes there are only four significant variants for the early mss. of John, which is exceptionally low even considering the examination is limited to fourteen smaller fragments.[59] The study by Colwell and Tune concludes with transmission conformity similar to the *Shepherd of*

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[56] Bell, *Textual Stability*, 14.

[57] Bell, *Textual Stability*, 278. The count excludes the kind of variants that Bell (*Textual Stability*, 278) calls "leaps, micro-level assimilations, and the omission of minor, superfluous words."

[58] Bell, *Textual Stability*, 279.

[59] Bell focuses on P5, P22, P28, P39, P52, P90, P95, P106, P107, P108, P109, P119, P121, and 0162.

Hermes and the Hebrew Bible. Both studies give further confirmation that scribes could and were willing to copy texts in a uniform manner.

P46 and Textual Agreement

Unfortunately, the Alands do not include P46 in their study; it was certainly available. To situate the results of P46 within the broader field, other studies need incorporation. While few studies do statistical comparative work on the papyri, there are three projects with helpful results.

Gunther Zuntz, Text of the Epistles

Zuntz comments on his comparison of P46 with 03. He mentions some of the agreements and differences between the two mss. He believes P46 serves to confirm the antiquity of some of the readings in 03 while also making doubtful the originality of other readings. More importantly, Zuntz states that P46 "warns us against the assumption that this (03) manuscript, however, prominent, could be infallible."[60] Zuntz is cautioning against the favoritism shown to Vaticanus by Westcott and Hort. While Zuntz does not give anything resembling numerical figures, his general proposal is that P46 has poor compatibility with 03. Conversely, this project indicates that when a complete and systematic comparison is made, including those elements that should be discounted, 03 and P46 agree 96.9 percent of the time. That is a level of uniformity hardly considered a poor match, especially considering P46 and 03 have over four hundred differences that could be discounted.

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[60] Zuntz, *Text of the Epistles*, 41.

Zuntz also compares P46 with 06. He comments on only two places where the

two mss. agree against other mss. First, he believes there is a peculiar agreement between

P46 and 06 at Heb 6:18 since the two read μετά instead of διά as read in the other mss.[61]

Second, the two agree in the word order at Heb 6:16 with the pronoun following the

noun, ἀντιλογίας αὐτοῖς. However, Zuntz believes both of these instances are trifling and

could have arisen independently.[62]

Overall, Zuntz confirms that 06 is a sloppy ms. and says the peculiarity is "a

forceful *caveat* against readings attested by D alone."[63] However, by restricting the study

to peculiar readings in 06, the data is unnecessarily slanted, much like the narrowness of

studying only places predetermined to have variation. There are, in fact, far more unique

agreements between P46 and 06. Considering only 1 Corinthians, there are sixteen places

the two agree against the majority reading. Additionally, the agreements occur in every

linguistic category: substitutions/omissions of Clauses, Groups, or words, transpositions,

and morphology changes.[64]

Furthermore, some of the agreements against the majority reading are certainly

not the result of independent error or independent scribal adjustment.[65] For instance, at

Phil 3:12 the reading οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη τετελείωμαι is in 01, 02, 03, and all

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[61] Zuntz, *Text of the Epistles*, 41. See the previous chapter for a further discussion on prepositions and variation. Prepositional variation is not definitive proof of a ms. relationship especially considering 06 substitutes at nearly forty preposition occurrences.

[62] Zuntz, *Text of the Epistles*, 41. See Schmid, "Genealogy by Chance," 127–43.

[63] Italics original. Zuntz, *Text of the Epistles*, 42.

[64] See the *Leitfehler* section for 1 Corinthians in Appendix 1.

[65] Metzger (*Textual Commentary*, 547–48) states that the textual addition in Phil 3:12 arose from a pious copyist leaving room for divine sanctification. Even if that were the scribal motivation behind the addition, which is conjecture, it is highly improbable that 06 would arrive at the exact same *pious editing* independently of P46.

subsequent mss. except two that typically follow 06.[66] That leaves 06 and P46 as the only

extant mss. reading οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη δεδικαίωμαι ἢ ἤδη τετελείωμαι.[67] The

addition of ἢ ἤδη δεδικαίωμαι is a unique textual reading the mss. share in common

serving to confirm that the scribe(s) of 06 used an exemplar containing P46 readings.

Therefore, Zuntz is incorrect to say, "no special relation exists between P46 and the

leading Western manuscript."[68] The text of 06 does show a special relationship to the

unique readings in P46.

James Royse, Scribal Habits

The work on P46 by Royse is more thorough than Zuntz. While this project compares

mss. with contemporary mss., and Colwell and Tune, Kurt and Barbara Aland, and Bell

focus on places of variation, in contrast, Royse focuses on singular readings. Colwell

popularized the singular reading approach and describes it as:

> The assumption that these (singular) readings are the creation of the
> scribe. The restriction of this study to singular readings can be made with
> confidence in view of the wealth of manuscript attestation for the Greek
> New Testament. A singular reading has been defined as a reading which
> has no Greek support in the critical apparatus of Tischendorf's 8th
> edition.[69]

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[66] The ninth-century mss. 010 and 012 typically follow 06 but even they differ slightly at Phil 3:12.

[67] P46 and 06 are the only attestations of this exact reading. While the NA28 apparatus lists F and G, it is not completely accurate. The ninth century 010 has δικαίωμαι ἢ ἤδη, and the *prima manus* of G012, Codex Boernerianus, reads τετελείωμαι δικαιόμαι ἢ ἤδη. Neither possesses the perf. morphology, and the two mss. do not agree perfectly.

[68] Zuntz, *Text of the Epistles*, 42.

[69] Colwell, "Method in Evaluating," 108. Royse (*Scribal Habits*, 39, 55) favorably cites and accepts the general parameters of Colwell's *assumption*. Since the time of Colwell, the process of establishing that a reading is genuinely singular has become more complicated than simply referencing Tischendorf's 8th edition apparatus. Head ("Habits of New Testament," 400) says, "in order to be clearer in this study, I shall take a singular reading to be one that is not known from NA27, Tischendorf[8], von Soden and Swanson[10]." Additionally, the ECM should be consulted where available.

Royse acknowledges that establishing the accuracy of a scribe to copy a text is only definitively possible if the *Vorlage* is possessed with the created copy.[70] In the absence of such *Abschriften*, Royse suggests that "the frequency with which he (a scribe) creates singular readings" is a means of measuring the rate of error.[71] Royse explains that he "arbitrarily considered twenty-five N-A lines to be one 'N-A page,' and calculated the rates of error per N-A page."[72] He concludes that P46 has an "overall error rate of 5.0."[73] Given the different nature of his approach, his conclusion requires some effort to make it commensurable with the other research presented in this section.

There are critics of the singular reading approach, and Royse specifically, but Royse contends that the singular readings approach is "the best evidence for what scribes did."[74] Of important note is that the analysis does not focus on the textual transmission history or textual agreement between mss. Instead, attention is squarely on the scribal performance evidenced in the mss. However, it is one of the few studies on P46 that offer statistical conclusions to cross-reference and so it is consulted here.

There are two ways to *translate* Royse's conclusions of P46 having an error rate of 5.0 into something useful for this project. First, as with the work of Colwell and Tune above, the error rate per page can be converted into a rough number of errors per words and then derive a percentage. While Royse says that counting a singular per words is not

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[70] Such a scenario, known as *Abschriften*, is rare. A recent dissertation by Farnes ("Scribal Habits," 29, 47) claims there are twenty-two *Abschriften* for the Septuagint and twenty-three for the NT.

[71] Royse, *Scribal Habits*, 897.

[72] Royse, *Scribal Habits*, 897.

[73] Royse, *Scribal Habits*, 263, 904. Comparatively, P45 has an error rate of 5.25 and P47 a rate of 4.81.

[74] Royse, *Scribal Habits*, 63. One of the strongest critics of the singular reading approach is Barbara Aland. She contends that all readings differing from the NA text—the assumed *Ausgangstext der Überlieferung*—should be examined since the singulars are too narrow a starting point. See Aland, "Kriterien zur Beurteilung," 19–2; Aland, "Entstehung," 55 n. 97. For a broader interaction see Ebojo, "Scribe and His Manuscript," 37–40. For positive support of Royse see Head, "Some Observations," 240–47; Head "Habits of New Testament," 399–408.

the best representation because of lacunae, it does offer some base metric.[75] It is

presented in the chart below called Singulars per Words.

Second, and more consistent with the nature of the study by Royse, is to compare

his error rate with the rate of variance from the majority and direct comparison with other

mss. Those figures are in rows three and four respectively. In this manner, the data is

assessed for a potential correlation between a scribe making more errors, i.e. errors

diverging from its exemplar, and greater deviation from the majority reading or deviation

from another ms. If there is a direct correlation then an increase in error rate per page,

Royse's numbers, then there should be a proportional increase in deviation rate, which is

my figures. One should expect that if singular readings are indicative of errors then an

error in one ms. would increase the deviation rate from another ms. However, the data

does not confirm such a direct correlation.

Singulars in P46 Correlated with Variation Rate

	Rom	1 Cor	2 Cor	Gal	Eph	Phil	Col
Royse's Errors per page[76]	4.9	4.7	4.5	4.3	4.9	5.1	3.8
Singulars per Words	1/42	1/47	1/48	1/52	1/44	1/43	1/69
P46 variance from the majority	2.6	1.6	2	2	2	2.3	1.9
P46 direct avg. with 01, 02, 03, and 04	96.4	97.5	96.4	97.1	97.1	96.9	96.9

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[75] Royse, *Scribal Habits*, 897.

[76] Royse, *Scribal Habits*, 900. The figure for Romans is a weighted average of Royse separating Rom 8:15–14:8 as 4.2 and Rom 15:11–16:27 as 7.6.

Consider 1 Corinthians and Colossians. Royse contends that P46 contains fewer singular readings per page in Colossians than 1 Corinthians, which argues that the scribe is copying Colossians more accurately from the exemplar. However, Colossians in P46 has a greater degree of deviation from the majority reading and a greater deviation from 01, 02, 03, and 04. That increase in deviation from contemporary mss. does not correlate with the scribal error rate as determined by singular readings. It is not the intention here to make any claim regarding the viability or usefulness of the singular reading approach. However, the differing rates of scribal errors suggested by the singular reading approach does not correlate with the total degree of agreement with contemporary mss.

Edgar Ebojo, "A Scribe and His Manuscript"

Ebojo completed an excellent dissertation on P46, including the creation of a transcription used in this project. To date, it is by far the most thorough investigation devoted to P46. Pertinent to the purposes of this section is his presentation of the number of variations.

Ebojo calculates that when P46 is collated against NA28, there are 1,404 variations, which is about 8.2 variations per page of the 172 extant pages.[77] Thankfully, Ebojo distinguishes the variations into categories: "orthographic/nonsense variants (46.6 percent), followed by omissions (22.2 percent), grammatical variants (8.3 percent), additions (7.6 percent), and replacement (7.4 percent)—all these already account for about 92 percent of the cumulative total."[78] Even considering all 1,404 variations, Ebojo

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[77] Ebojo, "Scribe and His Manuscript," 240. The figure is after 535 *itacisms* and *nasals* are deducted.

[78] Ebojo, "Scribe and His Manuscript," 242.

concludes that P46 confirms the NA28 text approximately ninety-four percent of the time.[79] That percentage of agreement increases significantly if the textual variations mentioned in the previous section—prepositions, word order, articles, and particles—are discounted.

K. Martin Heide, "Assessing the Stability"

K. Martin Heide also examined the early papyri for transmissional stability and importantly for this study concluded in percentage figures. Heide offers a few important findings that will help conclude this section. First, consider the comparison of Rom 9:1–32 in P46 with 03 and 01. The conclusion is that P46 agrees 95.1 percent of the time with both mss.[80] That is certainly consistent with the findings of this project having 96.3 and 96 percent overall uniformity for Romans respectively. It is also consistent with the percentage levels of the other papyri used by Colwell and Tune as well as Bell.

A second important point Heide makes is indicating a high degree of overall stability for the early papyri. After examining twenty-five different papyri, the average level of textual conformity is 94.7 percent with 01 and 95.6 percent with 03.[81] Heide adds, "if the unique renderings of the majuscules B and 01 are eliminated (which is one of the important tasks of the critical edition according to Nestle-Aland 27), then a value as high as 96.2 percent (against Nestle-Aland 27) is achieved."[82] Again such figures are consistent with this project and other approaches.

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[79] The reconstructed text of P46 is just over 23,000 words making the 1,404 variations about four percent.

[80] Heide, "Assessing the Stability," 122.

[81] Heide, "Assessing the Stability," 122. The papyri examined are: P45, P101, P37, P90, P108, P72, P45, P77+103, P66, P106, P53, P46 (only Rom 9:1–9), P15, P75, P100, P115, P46 (only Heb 4:1–16), P64+67, P49, P75, P13, P98, P39, P20, P1, P27, for a total of 10,263 words in the NA27.

[82] Heide, "Assessing the Stability," 125.

A third and final conclusion from Heide, and the primary aim of his article, is comparing the stability of the NT text with contemporary non-canonical texts. Using the *Shepherd of Hermas* as a comparison, Heide concludes, "the average text liability of 14 percent is, therefore, almost twice as large as that of the New Testament."[83] That means quantitatively less of the NT papyri attests to variation than the papyri containing the *Shepherd of Hermas*. According to Heide, the textual stability from the earliest papyri to the Byzantine text indicates that "the reproduction of the New Testament writings was subject to greater scrutiny" than other texts and similar to Judaism.[84]

Summary

The ancient world preserved a lot of literature transmitted down through the centuries. The accuracy of the transmission process is a matter often talked about, but few studies attempt firm numerical calculations. The cursory survey above indicates that different methodological approaches are profitably used to assess the rate of textual agreement among mss. Each method displays strengths and weaknesses tailored to the particular project, but different methods when carefully conducted reveal a consistent finding: some ancient texts were transmitted in a highly uniform and stable manner. Furthermore, the highest levels of stability are among the biblical texts. Importantly, all the projects, when translated to comparable terms, presented statistical findings of around ninety percent or greater for the biblical texts.

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[83] Heide, "Assessing the Stability," 132.
[84] Heide, "Assessing the Stability," 136.

The Alands's Figures of Textual Agreement

The above survey situated the findings of this project within the broader field of

analyzing and comparing ancient texts. The Alands also did comparative work using their

test passages to create relational statistics. Pertinent to this study is their statistical figures

of agreement among the early majuscules, which is presented below. Their method is to

examine texts at specific test passages. They present their findings as the number of

agreements out of passages tested. For instance, in comparing 01 to 04 the Alands

conclude in their chart, "54.50% 36/66."[85] They mean that 01 and 04 agree only slightly

more than half the time at these passages. Of course, that figure might be surprising to

those family with the mss. It must be remembered that their test passages are chosen to

eliminate the Byzantine mss. and help in establishing families and groups in

reconstructing textual history to arrive at the original reading.

Textual Agreement in Alands[86]

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[85] Aland and Aland, *Text of the NT*, 324. However, by their figures the percentage should be 54.54
percent. The Alands contend that the higher the level of agreement the closer the transmissional kinship.

[86] The figures are from the chart in Aland and Aland, *Text of the NT*, 324.

Base	Comparison	Agreement Percentage
	02	64.25
	03	55.06
01	04	54.50
	06	
	P46	
	01	64.25
	03	56.06
02	04	60.56
	06	
	P46	
	01	55.06
	02	56.06
03	04	59.06
	06	
	P46	
	01	54.50
04	02	60.56
	3	59.06

In light of the previous survey, the above figures are quite shocking. Their presented levels of agreement are well below the textual uniformity even among the cuneiform tablets of *Gilgamesh*. Consequently, the data are presented in a manner that implies the mss. agree with one another barely more than half the time. If that were true, and this project denies it is, then the majuscules would not have close textual family relationships. To put it in perspective, the total differences among mss. concerning the conjunctions, articles, prepositions, particles, and Group and Component order affected the statistical agreement rate of 01 by only .4 percent. Conversely, the Alands claim that

01 differs from 04 at a rate of 45.5 percent, which is a 100-fold increase of textual variation.[87]

Even on the surface, something is amiss in either their method or chosen presentation. No one familiar with the ancient majuscules will consider those figures, in their own words, "based on precisely defined data and calibrated numerically."[88] It is either imprecise or uncalibrated or both.

For methodological comparison, consider the above works by Ebojo, Heide, Young, Colwell and Tune, and Bell differed in significant ways from the Alands. They all approach texts and mss. for different purposes, but their methods of comparison and result presentation are commensurable. Each approach calculates a place of textual difference based on units of text smaller than a line or verse. This project bases places of variation on even smaller, definable linguistic units. Likewise, all the projects conclude with vastly higher levels of agreement than the Alands. Below the figures from this project are compared with those by the Alands.

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[87] While the Alands are presenting the level of agreement for their test passages, they claim the test passages accurately evaluate and represent the whole ms. Furthermore, they do believe these test passages represent the percentage of agreement.

[88] Aland and Aland, *Text of the NT*, 336.

Comparison of Results

Base	Comparison	Alands	Stevens	Heide	Difference
01	02	64.25	97.94		33.69
	03	55.06	97.64		42.58
	04	54.50	98.07		43.57
	06		95.35		
	P46		96.84	95.1 & 97.2	0.69
02	01	64.25	97.94		33.69
	03	56.06	97.39		41.33
	04	60.56	98.20		37.64
	06		95.17		
	P46		96.63		0.79
03	01	55.06	97.64		42.58
	02	56.06	97.39		41.33
	04	59.06	97.52		38.46
	06		94.88		
	P46		96.94	95.1 & 97.2[89]	0.79
04	01	54.50	98.07		43.57
	02	60.56	98.20		37.64
	03	59.06	97.46		38.40
	06		95.37		
	P46		97.15		
P46	01		96.84		
	02		96.63		
	03		96.94		
	04		97.01		
	06		94.32		
					Avg. Increase of 39.5 percent

The results of this project indicate a textual agreement rate that is on average

nearly forty-percent greater than the presentation by the Alands, which is a surprising

degree of statistical difference. However, this project does what the Alands suggest,

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[89] Only Rom 9:1–32 and Heb 4:1–16.

namely "special investigations, of course, will still need to make use of full collations."[90] While I humbly acknowledge that given the sheer magnitude of examining 167,000 words by hand, I have certainly made errors and am guilty of some oversight. However, I dare say I am confident of not having erred by forty percent.[91]

A few points are worth addressing. First, the Alands examine far too few passages to make an evaluation of a whole ms. While ninety-eight is unquestionably far too few places to conduct a reliable examination, they do not always use that many for some mss. When the Alands compared 01 to 02 and 03, they used all ninety-eight, but when 01 was compared to 04 they only tested sixty-six locations.[92] The obvious reason is that 04 is incomplete at some of the locations typically examined, but rather than select an additional thirty-two locations that are available they chose to do a less thorough examination. Consequently, the comparison of 01 to 04 is not as thorough and not commensurable with the others.

This project faced the same limitation since 04 has less than 21,000 words while 01 has over 32,000 for the Pauline corpus. The stark difference is the Alands contend that their examination of sixty-six locations is enough of a textual sample to claim the two mss. are not closely related since the agreement rate is an abysmal 54.5 percent. In sharp contrast, I examine the nearly 21,000 words in 04 and demonstrate it agrees with 01 over ninety-eight percent of the time. Interestingly, the Alands contend that if two mss. have a

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[90] Aland and Aland, *Text of the NT*, 322.

[91] Taking a lesson from Royse, I am forced to admit that there are undoubtedly some errors and oversights in my findings. Like scribes in the ancient world, I succumb to the tedious nature of counting numerous occurrences of καὶ late into the nights. However, like Royse (*Scribal Habits*, 897) I too affirm, "I am confident that the numbers cited are sufficiently accurate." I also concur with Heide ("Assessing the Stability," 124) who offers a potential error rate of ±1 percent.

[92] Aland and Aland, *Text of the NT*, 324.

direct relationship at ninety-six percent or greater it must be inferred they are sister manuscripts.[93]

This project presents textual agreement rates that are on average forty-three percent greater than the Alands offer. While this project did as the Alands suggest by comparing full collations, the differences in conclusions suggest something is amiss in the comparability of the two projects. There are at least two fundamental differences. First, the Alands' method uses a mere fraction of the passages this project does. The results presented here, which are extensively documented in Appendix 1—would suggest answering their question, "can we actually evaluate the textual quality of manuscripts on the basis of these test passages?" in the negative.[94] This project achieves a more calibrated assessment of the character of a ms., and the textual uniformity between two mss.

The second major difference between this project and the Alands is the delicacy and aims driving how to evaluate the passages. Consider the Alands' presentation of the test passage James 1:12. Concerning the uncials, 04 contains κύριος while 01, 02, and 03 do not. The Alands count the entire verse as a disagreement. Their chosen representation is an agreement rate of 0/1. However, the mss. have at least eighteen words in common at James 1:12. The additional word in 04 should not discredit or hide the level of agreement. It is correct to say that 04 is uniform with the other mss. at James 1:12 with an additional noun, which this project would label as CC-Add(S).[95] Therefore, is it reasonable to present 04 disagreeing at James 1:12 with 01, 02, and 03? Technically, 04 does not

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[93] Aland and Aland, *Text of the NT*, 322. The Alands make their case using the comparison of 614 and 2412.

[94] Aland and Aland, *Text of the NT*, 321.

[95] The addition of κύριος would add a Subject Component to the clause.

disagree. Yes, it has an addition, but it does not contain something contrary to the content of the others. It is more accurate and insightful to present that 04 textually agrees with the others while also containing an addition. It is a more calibrated presentation to show an agreement rate of 18/19, which is 97.4 percent, rather than 0/1.

Compare the Alands's method of analysis and method of presentation with Colwell and Tune before them. The former rule an entire verse as disagreeing on account of a single lexical addition—presumably an omission, substitution, or transposition too—while the latter do not. Colwell and Tune determined 205 places of variation in John 11 even though there are only fifty-seven verses in the chapter. That means their places of variation are not defined by the NA versification, but by smaller units of text. Consider that if both methods were applied to John 11, the Alands would count the addition of something like κύριος in 04 a two percent deviation since one verse is two percent of the total verses. Conversely, the same addition would only count as .4 percent according to Colwell and Tune since it is one textual difference out of 205. Generally speaking, that makes the approach by Colwell and Tune, as well as all the others surveyed, at least four times more sensitive to the data.

The Alands's approach and method of presentation are dramatically outside what others in the field have done as surveyed earlier. Their method is difficult to verify by their readers.[96] The method of evaluating disagreement suggests a significantly greater degree of disagreement than is in fact true. Ultimately, their method of textual evaluation and chosen method of statistical representation supports—or more likely wrongly

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[96] Even if one uses the Supplementary List (*Ergänzungsliste*) and the Main List (*Hauptliste*) as the Alands suggest (*Text of the NT*, 322), it is still challenging to retrace their steps.

creates—the Alands' claim that "the early manuscripts also show a greater degree of independence than the later copies prepared so meticulously in Byzantium."[97]

While the Alands count variation based on verses, which is a highly elastic measurement, others count based on the places of variation. Accuracy in the field of TC, however, requires a more delicate method of ms. comparison that simultaneously tracks multiple levels and places of agreement, addition, omissions, substitution, and transposition.[98] That is precisely what this project does. It is even more delicate than the approach taken by Colwell and Tune since every textual difference is calculated rather than designated places of variation. In addition to that methodological sophistication, the project includes a complete analysis of the available material rather than a textual tasting of only ninety-eight places per ms. For these reasons, the figures of this project are far more reliable and accurate at representing the textual uniformity among the Pauline mss.

Conclusion

The two sections of this chapter used the textual examination of 167,000 words to evaluate previous research by the Alands. The first section questions if their textual categories group mss. accurately and consistently. The evidence answers in the negative. The investigation does not confirm the labels. At times mss. across categories have higher levels of agreement rather than within the same categories. Even worse their labels for the papyri are subjectively motivated to support their contention that Category 1 mss. represent the original reading, which of course results in circular reasoning. Fragmentary

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[97] Aland and Aland, *Text of the NT*, 323.

[98] See Chapter 3 on the section critiquing the approach to variation units and the need for finer degrees of measurement. As Epp ("Textual Variant," 61) suggests, a variation-unit should be defined by the "*shortest* or *smallest possible* grammatical unit."

papyri such as P32 should not be used to support any particular categorizing theory regarding text types.

The second section evaluates the Alands' representation of the textual agreement among the significant majuscules. After situating this project and its method within the broader field of studies on ancient textual transmission rates, I contrast my results with the Alands' results. From the above, it is clear their method does not represent the textual uniformity in the mss. in a manner that confirmed by a full systematic analysis. Their test passages are far too few. Their means of evaluation is not delicate or an accurate approach. Moreover, their statistical representation is not reflective of the actual data. It would seem the Alands are not intending to represent the textual character of a ms. in relationship to another ms., but to establish genealogical lines to work back to the *Ausgangstext*.

Conversely, a systematic analysis of the mss. reveal textual uniformity among the early Pauline material is on average forty percent greater than the Alands suggest. There is also a higher level of textual stability from the second to fifth century for the Pauline corpus than for the other ancient literature surveyed. Readers easily see that when every textual difference is counted, including things like morphology and the movement of καί, there is an extremely high level of textual agreement.

CHAPTER 7:
NARRATIVE TEXTUAL CRITICISM:
TEXTUAL VARIATION USED FOR SOCIOHISTORICAL NARRATIVES

In Chapter 2 mention is made of the twentieth-century interlude that is now past. During

the interlude, Ehrman believes TC was obeying the laws of diminishing returns. The

problem was asking the same questions of the same data, eliciting the rhetorical question,

"how significant can 'new' findings be? What new conclusions can possibly be

reached?"[1] In response, Ehrman uses narrative textual criticism (NTC) to ask new

questions.[2] The now popular subfield of NTC tries looking at the mss. in new ways to ask

sociohistorical questions of the historical documents. By doing so, NTC forces traditional

practices of TC to contend with the old data in entirely new ways too.

This chapter explores and evaluates the applicability of NTC to the Pauline mss.

of the earliest period. First is a survey of major thinkers that led to the current NTC

approach. Second, the strengths of NTC are highlighted. Third, the methodology by Bart

Ehrman is evaluated for the explanatory power of the mss. and cohesion of the theory.

Fourth, and finally, I evaluate if the overarching theory and practice of Ehrman is

consistent with the data from the textual analysis. I conclude that the method of NTC

popularized by Ehrman tries to weave a metanarrative from far too few anomalous

instances of variation that are taken out of interpretive context.

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[1] Ehrman, *Orthodox Corruption*, 333.
[2] Ehrman, *Orthodox Corruption*, 334.

Background and Development of Narrative Textual Criticism

As with all methodologies and lines of inquiry, NTC is a product of historical

developments and adaptations; no method arises from thin air. At the end of the

nineteenth century, the *Textus Receptus* was dethroned, and TC entered the modern

period. The findings and use of the major codices, most notably 01 and 03, garnered

confidence in the ability of critics to achieve their final aim, namely to produce the

original text of the New Testament. In 1881, after years of laborious work, Westcott and

Hort published "an attempt to present exactly the original words of the New Testament,

so far as they can now be determined from surviving documents."[3]

Their work holds an honored place in the history of TC.[4] For this section,

attention is on their confidence in scribal practices. In their famous quotation Westcott

and Hort claim:

> Even among the numerous unquestionably spurious readings of the New
> Testament there are no signs of deliberate falsification of the text for
> dogmatic purposes. The licence of paraphrase occasionally assumes the
> appearance of wilful corruption, where scribes allowed themselves to
> change language which they thought capable of dangerous
> misconstruction; or attempted to correct apparent errors which they
> doubtless assumed to be due to previous transcription; or embodied in
> explicit words a meaning which they supposed to be implied.[5]

The assertion is bold and unambiguous. Westcott and Hort deny that scribes willfully

create new readings or purposely falsify the text for theological purposes. They also

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[3] Westcott and Hort, *Original Greek*, 3.

[4] Despite his critiques of the theory put forward by Hort, Streeter (*Four Gospels*, 34) claims "there is no greater name in the history of Textual Criticism."

[5] Westcott and Hort, *Original Greek*, 282. Similarly, Kenyon (*Our Bible*, 8) says, "the intentional alterations of scribes are, for the most part, verbal, not substantial," such as harmonization amongst the evangelists. Kenyon (*Our Bible*, 7) goes on to qualify that "veneration in which the sacred books were held has generally protected them against intentional alterations of the text, but not entirely so."

contend that the variants appearing to have a theological slant, are best understood as a correction of an ambiguous, erroneousness, or corrupted reading.

To be sure Westcott and Hort acknowledge that theological factors do play a role in the transmission of the NT text. They contend:

> It is true that dogmatic preferences to a great extent determined theologians, and probably scribes, in their choice between rival readings *already in existence* … however, accusations of wilful tampering with the text … prove to be groundless.[6]

The famous duo deny that scribes invented new readings for theological motivations, and therefore, did not corrupt the texts. Their position represents one end of a spectrum concerning scribal practices. Their theory tries to accomplish two aims simultaneously. First, Westcott and Hort are confident that transmission history is largely free from conscious corruption, which enables modern scholars to critically arrive at the original reading of the NT texts. Second, their theory offers an explanation of the textual variants that appear theologically motivated.

Precursors to NTC

Despite their confidence, and their extensive work with the texts available at the time, Westcott and Hort's beliefs were not universally accepted. A minority dissenting voice arose immediately to Westcott and Hort's position concerning theological scribal corruptions. While not an overly influential figure in the field, one of the earliest dissenting voices was Marvin Vincent. Writing only eighteen years after Westcott and Hort, Vincent says, "their theory of the double recension of the text in the middle of the third century, their genealogical nomenclature, and their too exclusive reliance upon the

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[6] Westcott and Hort, *Original Greek*, 283. Emphasis mine.

testimony of B and ℵ are alike the subjects of incisive criticism."[7] A more significant

figure is Lake, who contends, "some corruptions have attached themselves to all local

texts ... especially is this likely to be the case with doctrinal corruptions."[8] Lake

continues that the doctrinal modifications of the text are sure to be early and, therefore, it

"is vain to ask for much MS. evidence."[9] Lake makes a brilliant attempt at protecting his

position from critique by suggesting only a little evidence is sufficient to support his

theory.

Furthermore, Riddle claims that the mss. "clearly demonstrate the unreality of that

common abstraction of the handbooks of textual criticism, the 'original text.'"[10] He adds

that as Christianity was progressing it became prudent to control the copying of the texts,

which "were subjected to editorial and ecclesiastical control."[11] Therefore, Riddle

contended that the task of TC is not the recovery of a hypothetical original text form

since significant variations in textual history arise from differing religious experiences.

Instead, the object of study is to historically examine the different stages of Christianity

evidenced by the textual developments.[12]

Harris goes further, saying unequivocally that "there has been deliberate

falsification of the text for dogmatic purposes."[13] Not only does Harris negatively

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[7] Vincent, *History of Textual Criticism*, 176.

[8] Lake, *Influence*, 7.

[9] Lake, *Influence*, 10.

[10] Riddle, "Textual Criticism," 227.

[11] Riddle, "Textual Criticism," 231. Wright (*Alterations*, 13) also argues that the ancient material indicates an "operation of special interests competing for priority in the maturing life of the Christian church." The idea that ecclesiastical interests influenced or even controlled the text is explored more fully by a doctoral student of Ehrman, Kim Haines-Eitzen (*Guardian of Letters*, 77–128). However, neither Riddle nor Wright is cited. Likewise, another student of Ehrman, Kannaday (*Apologetic Discourse*, 240) states his methodology is founded upon the work of Harris, namely pursuing an explanation of the scribal fingerprints of textual alternations.

[12] Riddle, "Textual Criticism," 221, 31–33.

[13] Harris, "Diatessaron Anti-Judaic?" 104. See also his work a decade earlier on the same issue in Harris, "New Points."

evaluate the opinions of Westcott and Hort, he further makes the positive claim that dogmatic corruptions are numerous and "we shall find much more of the same kind if we search carefully in the older Greek texts."[14] Harris strongly suggests that religious tendencies are detectable in the scribal fingerprints present in even minor textual variations.[15]

By the middle of the twentieth century, a contingent of the scholarly community in TC was pushing against the claims made by Westcott and Hort. While some rejected them entirely, others were more balanced. For instance, Clark says that variants were "willful and deliberate, yes. But not tampering, falsification, and fraud. Alteration, yes; but not corruption. Emendation, yes; but not in bad faith."[16]

Two points are relevant to this chapter. First, there was always a dissenting voice even if a minority position. The more recent NTC is not altogether unprecedented. Second, no unifying theory of the early developments in Christianity was able to explain the motivation for scribal corruptions of the text for dogmatic purposes.

Change in the Historical Framework

Walter Bauer, most famous for his work in Greek lexicography, provides the missing historical theory.[17] In his *Orthodoxy and Heresy*, Bauer made the then provocative suggestion:

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[14] Harris, "Diatessaron Anti-Judaic?" 104.
[15] Harris, "Diatessaron Anti-Judaic?" 103.
[16] Clark, "Theological Relevance," 5.
[17] Originally published in Germany in 1934 as Bauer, *Rechtgläubigkeit und Ketzerei im ältesten Christentum*, and later published in English three decades later as *Orthodoxy and Heresy*. There are important precursors, most notably Harnack, *Briefsammlung*; Harnack "Zur Textkritik."

> Perhaps—I repeat, *perhaps*—certain manifestations of Christian life that
> the authors of the church renounce as 'heresies' originally had not been
> such at all, but, at least here and there, were the only form of the new
> religion—that is, for those regions they were simply 'Christianity.'[18]

Bauer contends that what came to be called heresy and condemned by the ecumenical

councils of the fourth century onward was initially Christianity without discrimination. In

fact, for an extended period after the apostolic age, Bauer claims, "the sum total of

consciously orthodox and anti-heretical Christians was numerically inferior to that of the

'heretics.'"[19] Bultmann adopts the position of Bauer and articulates the most pertinent

ramification: "heresy was not, as the ecclesiastical tradition holds, an apostasy, a

denigration, but was already present at the beginning ... the 'great Church' is only the

most successful heresy."[20]

While Bauer was first to put forth the new theory in a bold manner, he was not the

only one contending for an early pluralistic understanding of Christianity. Ehrhardt also

contends for diversity in early Christianity during the so-called pre-creedal stage, and

later Koester argues the Nag Hammadi findings are evidence of plurality in the apostolic

age too.[21] Despite the numerous proponents, there is nothing close to a universal

acceptance of the position, and strong push back continues.[22]

Despite significant weaknesses, Ehrman believes the work by Bauer to be the

most significant study of early Christianity.[23] In Bauer, Ehrman finds the backdrop to

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[18] Bauer, *Orthodoxy and Heresy*, xxii.

[19] Bauer, *Orthodoxy and Heresy*, 231.

[20] Bultmann, *Theology*, 2.137–38.

[21] Ehrhardt, "Christianity Before," 74–119; Koester, "Origin and Nature," 279–318. For a thorough, albeit dated, critical survey of the appropriation of Bauer, see Harrington, "Walter Bauer's Orthodoxy," 289–98.

[22] The most extended analysis of Bauer is Flora, "Critical Analysis." See also more recent works by Bingham, "Development," 45–66; Köstenberger and Kruger, *The Heresy of Orthodoxy*, 25–35, 179–230.

[23] Ehrman, "Text as Window," 362.

situate the textual variants that appear theologically motivated. As Ehrman says, "the victorious 'orthodoxy' then rewrote the history of the church in the light of its final triumph."[24] For Ehrman, the process of rewriting or refining history was accomplished (i.e., victorious) by scribal changes to the text to support and define orthodoxy while simultaneously denouncing heterodoxy.

Significant Practitioners and Practices of NTC

There are many important works and practitioners of NTC. While each displays nuances in his or her studies there is a shared commitment Riddle articulated long ago:

> Every significant variant records a religious experience, which brought it into being. This means that there are no 'spurious readings': the various forms of the text are sources for the study of the history of Christianity.[25]

Likewise, Ehrman says textual critics have come to realize that "variants in the textual tradition provide data for the social history of early Christianity" and, therefore, "reflect their (scribes') own sociohistorical contexts."[26] There are two key components of the definition. First, NTC believes that variants reveal accurate (infallible?) historical information. Second, that information is reliable and capable of offering a sociological window for interpretation.[27] For this reason, Porter and Pitts believe the term narrative in

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[24] Ehrman, "Text as Window," 102.

[25] Riddle, "Textual Criticism," 221. While Riddle does not precisely define what he means by a significant variant, later works deem scribal errors, nonsense readings, and readings demonstrably unintentional, as not significant. See Colwell and Tune, "Variant Readings," esp. 256–58; Epp, "Textual Variant," 57–60. However, it is unclear how NTC defines significance or meaningful variant.

[26] Ehrman, "Text as Window," 101.

[27] The sociological perspective is not limited to NTC practitioners. In examining P10, Luijendijk ("Early Christian Writing Exercise," 577) says, "the papyrus is an artifact that allows us to catch glimpses into the circles in which it was produced and the people who owned it." While Aland and Aland (*Text of the NT*, 85) think writings exercises should not be counted as literary papyri to confirm or deny transmissional history, they acknowledge that P10 does serve as a window into textual and material history.

NTC is a misnomer. It is more accurately a sociohistorical model of tracking textual transmission.[28] While it is not necessary for this study to explore in detail every practitioner of NTC, a few works are important to understand and appreciate the recent developments.

Eldon Jay Epp

One of the first monograph applications of NTC is by Eldon Jay Epp.[29] In his work, *The Theological Tendency of Codex Bezae Cantabrigiensis*, he set the direction of NTC. Epp pursued a general change in TC by stating that his study "has as its larger background the negative view of F. J. A. Hort regarding dogmatic influences upon the text of the New Testament."[30] Epp concludes that *Bezae* contains extensive scribal variants moving towards an anti-Judaic direction that are, therefore, explicitly dogmatic in nature.[31]

While Epp tries to present his findings as novel, many of his claims are made previously. Vogels and Harris both argue the *Diatessaron* displayed an anti-Judaic tendency that influenced later ms. witnesses.[32] However, the unique feature Epp contributes to the TC field is methodological, in his own words, his goal is "to *understand* the D-text of Acts on its own terms without reference to the questions of origin or originality."[33] Epp was not trying to solve the riddle of the Bezan text and work

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[28] Porter and Pitts, *Fundamentals*, 4.

[29] In the history of TC development, Kannaday (*Apologetic Discourse*, 15) describes the importance of Epp's work as the moment when "the stars finally achieved complete alignment" and united TC and early Christian studies. More recently Juan Hernández uses a similar approach as Epp in his study of the Apocalypse of John. See Hernández, *Scribal Habits*.

[30] Epp, *Theological Tendency*, 1. Porter and Pitts (*Fundamentals*, 4) see the whole NTC approach as a "negative reaction to Hort's view."

[31] Epp, *Theological Tendency*, 41–164.

[32] Vogels, *Handbuch*, 178–82; Harris, "Diatessaron Anti-Judaic?" 103–9.

[33] Epp, *Theological Tendency*, 165.

back to the original. Instead, Epp focuses on interpreting a particular portion of text in a single ms. on its own terms and tries to understand the theological and sociological perspective of the scribe(s). His aim was sociohistorical and, consequently, a departure from previous TC work. In so doing, Epp established important avenues for further research.

David Parker

David Parker puts forward a different example of the sociohistorical approach. He sees the scribal alterations as evidence that the preliterary forms and editorial stages of the NT indicate that "there is no definitive text to be recovered."[34] Therefore, if there is no original text to recover, then the task of TC is substantially altered. Rather than the production of an eclectic hypothetical original, according to Parker, the aim of TC is to analyze all the material to demonstrate the historical process and developments of the text.[35] The theory and work of Parker are quite important but are outside the scope of this project for extensive interaction.

Bart Ehrman

Ehrman created a different and more sensational line of inquiry. His work, *The Orthodox Corruption of Scripture*, was first published in 1993 and made headlines for many reasons.[36] Since the next section further interacts with the work by Ehrman, it is sufficient

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[34] Parker, *Living Text*, 6.

[35] Parker, *Living Text*, 6.

[36] The second edition contains an important afterward and is used as the basis of this study. The thesis in *Orthodox Corruption* serves as the basis of later books, Ehrman, *Jesus, Interrupted*; Ehrman, *Misquoting Jesus*; Ehrman, *Forged*.

at this point to say Ehrman forever changed the field of TC. The major shift is simply stated: "variant readings are not merely chaff to be discarded *en route* to the original text, as they were for Hort; they are instead valuable evidence for the history of the early Christian movement. The NT MSS can thus serve as a window into the social world of early Christianity."[37]

In a myriad of ways, the work of Ehrman and his students presents a radical departure from traditional goals and methods of TC that makes NTC a new field entirely—a field that uses TC to do historico-critical studies. In the words of Kannaday, NTC studies seek to merge the field of TC and historical studies of early Christianity.[38] I will return to Ehrman for further analysis later.

Kim Haines-Eitzen

Kim Haines-Eitzen assumes the theory of her supervisor to explore further the historical context of the scribes who made the mss. Haines-Eitzen says she adopts Ehrman's examples and adds only a single variant: "with the exception of the last variant reading I discuss, the following readings lack any claim to originality."[39] She compares the scribal practices found in NT texts with scribes of other pieces of ancient literature to conclude that the NT texts are produced differently. The most significant point of difference is that the NT was not produced by professional scribes or in networks of the scriptoriums. Rather NT mss. were made in private Christian networks and it was not until the fifth

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[37] Ehrman, "Text as Window," 101. Similarly Epp, ("All About Variants," 275) says, "when the goal of textual criticism is to explore the wealth of information about the history and thought of the early churches that is disclosed by variant readings, then all meaningful variants are held in much higher esteem." See also Riddle, "Textual Criticism," 221.

[38] Kannaday, *Apologetic Discourse*, 4.

[39] Haines-Eitzen, *Guardians of Letters*, 113. Haines-Eitzen (*Guardians of Letters*, 119–24) is referring to Luke 23:24, which was already a well known and explored variant.

century that the copying of texts becomes centralized in the scriptoriums.[40] Haines-Eitzen

sees there is a *de facto* connection between textual standardization and the scriptorium.

Haines-Eitzen concludes that there were "private scribal networks" that

collaborated to copy, produce, and transform, the text of the NT to support the emerging

orthodoxy.[41] According to her findings, these private networks of scribes "exerted control

upon the interpretation of scripture; changing the texts themselves provides orthodox

Christians with another way to control and define orthodoxy in the face of 'heresy.'"[42]

Like Ehrman, Haines-Eitzen contends that the texts display the motivated interests of the

scribes, which were driven by theological concerns.[43]

However, Haines-Eitzen does not believe in the free or wild development of the

textual history.[44] While the scribes viewed the texts as malleable and were theologically

driven, the scribal freedom is not, according to Haines-Eitzen, "unbounded but rather was

shaped and formed by the various and discursive controversies that engaged the second

and third century church."[45] Therefore, Haines-Eitzen sees the scribes displaying a

focused goal, namely the assurance of a particular theology and practice, orthodoxy and

orthopraxy.

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[40] Haines-Eitzen, *Guardians of Letters*, 83, 132. Haines-Eitzen (*Guardians of Letters*, 22) believes before the fifth century nonprofessionals serving as private copyists produced the texts.

[41] Haines-Eitzen, *Guardians of Letters*, 78.

[42] Haines-Eitzen, *Guardians of Letters*, 119. She continues (*Guardians of Letters*, 126) that there is no evidence of ecclesiastically or hierarchically organized control of the text. Her contention is seemingly contrary to Riddle ("Textual Criticism," 231) who said that there came a time "in developing Christianity to exert control in the copying of texts, the gospels more than the apostle section were subjected to editorial and ecclesiastical control." Unfortunately, Haines-Eitzen never interacts with or cites Riddle.

[43] Haines-Eitzen, *Guardians of Letters*, 104.

[44] For a few places where the terminology of free or wild are used, see Aland and Aland, *Text of the NT*, 295; Colwell, "Hort Redivivus," 15; Royse, *Scribal Habits*, 19–31; Koester, "Text of the Synoptic Gospels," 19–37.

[45] Haines-Eitzen, *Guardians of Letters*, 107.

The information of the transmissional history in the previous chapters suggests two weaknesses of Haines-Eitzen's findings. First, P46 is before the supposed scriptorium standardization, yet the text and its scribal alterations are congruent with post-standardization textual uniformity and variation rates. Specifically, when the textual variation of low-content elements is discounted (prepositions, order, articles, conjunctions, and particles), P46 conforms to the majority reading in 01, 02, 03, 04, and 06 ninety-nine percent of the time. Therefore, if there was a scriptorium standardization process, it did not standardize the text in any substantive manner.

A second weakness is that if NT scribes changed the text to control and define orthodoxy, then what explains the scribal behavior behind the *Epic of Gilgamesh*, the Hebrew Bible, and the *Shepherd of Hermas*? Those texts display similar transmissional accuracy rates as the NT. Were those scribes also standardizing the text for control of theological beliefs and social practices? It seems unwarranted to charge NT scribes with doing something altogether different if the behavior of scribes for other texts is not interpreted in the same manner.

Wayne Kannaday

Another student of Ehrman, Wayne Kannaday, also continues the Bauer-Ehrman thesis in his *Apologetic Discourse*. Kannaday begins from the position that "apparently simple editorial 'corrections' may reflect, at least in part, the motivation of apologetic interests."[46] In many ways, the term "apologetic interests" is more reflective of the evidence than the term "corruption." Furthermore, Kannaday is more moderate, stating

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[46] Kannaday, *Apologetic Discourse*, 100.

that, "it is not my contention that this was necessarily a systematic or even extensive effort. The evidence appears too random and geographically scattered to support such a thesis."[47] The contention that it was geographically scattered seems to work in favor of a local text position like that of Streeter and downplay the position of Haines-Eitzen.

Kannaday's focus is trying to establish a connection between the opposition to early Christianity and the response by Christian apologists. For instance, Kannaday uses Porphyry of Tyre, "one of the most formidable of the pagan critics," as an example of scribal response for apologetic reasons.[48] An illustrative case worth examination is Mark 1:2.

In Mark 1:2 most mss. read Isaiah τῷ Ἠσαΐᾳ as the source of the prophecy. However, the citation is a combination of Mal 3:1, Exod 23:20, and Isa 40:3. Porphyry critiques such errors in the NT as evidence that Christianity is untrustworthy concerning its claims about Jesus Christ. Kannaday explains that the variants at Mark 1:2, such as τοῖς προφήταις in 02, are evidence the scribes are trying to fix the error for this specific apologetic reason. Kannaday contends that the changes are "in direct response to the attacks expressed by Porphyry."[49] He concludes his historical study:

> Some copyists of New Testament Gospels did in fact, on occasion, alter their exemplars to avoid or reduce 'difficulties in the face of criticism'; that is *some scribes occasionally modified the text of the Gospels under the influence of apologetic interests.*[50]

While there is much to commend his research, for our purposes a couple of weaknesses are noteworthy. First, while Kannaday establishes a connection between the

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[47] Kannaday, *Apologetic Discourse*, 100.
[48] Kannaday, *Apologetic Discourse*, 32, 65–78.
[49] Kannaday, *Apologetic Discourse*, 69.
[50] Kannaday, *Apologetic Discourse*, 240. Emphasis original.

critics of Christianity and a few textual variants, he does not establish a definitive

correlation signifying causation. Scribes are not copy machines, and they are not merely

reproducers of texts. Kannaday acknowledges that scribes are readers and "invested,

sentient laborers."[51] Therefore, as readers and laborers who also copied the OT, would

they not be as familiar if not more familiar with the Greek OT than Porphyry? It is

entirely plausible that even apart from Porphyry the scribes noticed the tension in cases

like Mark 1:2 and willingly adjusted the text. The principle of Occam's razor suggests a

simple reading of the text exposes the prophetic accreditation problem. It is unnecessary

to posit Porphyry as a powerful figure that influenced scribes.[52]

Kannaday interacts with the above rebuttal, but he does not explore the case

sufficiently. He states that if one claims the NT scribes were knowledgeable enough with

the "Hebrew scriptures to recognize the error," then they would likely also be aware of

Porphyry.[53] His conclusion does not follow. While it is true a scribe with some education

might be familiar with Porphyry, there is no definitive evidence they were. However, the

codex form is definitive material evidence of the scribes having familiarity and

interaction with the Hebrew Scriptures.

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[51] Kannaday, *Apologetic Discourse*, 22. See also Comfort, "Scribes as Readers," esp. 29–30.

[52] There is often an exaggeration of external influences on NT transmission history. Elliott ("Text in the Second Century," 9) says that "embryonic proto-orthodoxy" was influenced by "gnosticism, Montanism, Manichaeism, ascetics, Ebionites and other groups." However, would not those groups also be embryonic? These groups, which little is directly known about, were not monolithic firmly established sects. They were evolving and developing with no definitive indication they wielded enough gravitas to significantly alter another religious group.

[53] Kannaday, *Apologetic Discourse*, 75. It is worth noting that the concept of the scribe as author, editor, and creator, in Kannaday—and Ehrman for that matter—is more expansive than typical TC definitions. See the critiques by Schmid, "Scribes and Variants," 3.

Furthermore, scribes copying the NT were also copying Greek texts of the Hebrew Bible.[54] Koine was the *lingua franca*[55] and Koine was the language of the early church.[56] The importance of this fact is the scribes copying Mark 1:2 are the same scribes who copied Exodus, Malachi, and Isaiah.[57] Therefore, the material evidence definitively indicates the scribes of 02 had the Greek OT citations *in-house* if consultation was desired, making it likely they knew the OT citations behind Mark 1:2.

Kannaday is on firmer ground in stating that scribes modified the texts for "consistency, factual agreement, and consonance among the gospels."[58] There is no definitive proof or need to posit Porphyry as the motivation for scribes to alter the text when there are more direct motivations.

The second critique of his conclusion concerns the editing (redacting?) of the exemplar. It is one thing to claim scribes made alterations to the text they were producing and quite a different claim that later scribes edited or redacted the exemplars. The former means scribes edited their texts in the process of creating it and, therefore, the alterations were on a case-by-case basis. Conversely, by claiming that later scribes altered the exemplars, i.e., the source document, Kannaday posits that scribes performed a systematic reworking of the transmissional lines.

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[54] While Kannaday is likely referring to the Hebrew Bible when he says Hebrew scriptures, it is still a rhetorical effort to use language differences to make the scribal knowledge more of a stretch.

[55] Hengel, *Judaism and Hellenism*, 1.105; Porter, ed., *Diglossia*, esp. 13–90; Ong, "Multilingual and Diglossic," 343–44; Ong, *Multilingual Jesus*; Porter, "Use of Greek," 203–28.

[56] Hengel (*Septuagint*, 22) contends that the "use of the LXX as Holy Scripture is practically as old as the church itself. For New Testament writings, beginning with Paul, it is the rule." See also Conzelmann and Lindemann, *Interpreting the New Testament*, 137; Porter, "Septuagint/Greek Old Testament," 1099. Furthermore, Müller sees the old Greek as the primary source text for OT citations, Müller, "Septuagint," 195; Müller, *First Bible*, 114, 19, 44. See also Jellicoe, "Septuagint Studies," 191–99.

[57] It is important to note that the τοῖς προφήταις in 02 is the *prima manus* and not a subsequent corrector. Therefore, no post-publication reader of Mark 1:2 in 02, who was possibly being more acquainted with criticism of the reading, is responsible for the apologetic variant.

[58] Kannaday, *Apologetic Discourse*, 90.

However, Kannaday claims there was no such systematic work. Even if there is some credence to the claim concerning apologetically motivated scribal alterations, it was in no way systematic and did not meaningfully change exemplars. Perhaps Kannaday means to say the scribes altered the *text of* their exemplar rather than altered the exemplar document.

Eric Scherbenske

The last student of Ehrman to note is Eric Scherbenske and his book *Canonizing Paul*. Scherbenske begins from the premise that TC must "focus on variant readings as a window for reconstructing social history," which follows the works of Ehrman, Haines-Eitzen, and Kannaday.[59] Instead of theological issues in individual textual readings, or the canonical process as the title suggests, Scherbenske examines paratextual features of the Pauline mss. He begins his study with the contention that "the loss of control over a text once published applies equally to the textual and paratextual work of an editor."[60] Concerning these paratextual features, especially of large-scale matters, Scherbenske concludes that in later mss. "there is a marked move away from textual manipulation as a means of controlling the text; conversely, paratextual manipulation increasingly gains transmission."[61] It is a provocative claim he believes is best evidenced in the sixth-century codices Coislinianus and Fuldensis. For purposes of this investigation, it is not necessary to critique the work of Scherbenske directly since the underlying premise he acquires from Ehrman is challenged below.

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[59] Scherbenske, *Canonizing Paul*, 7.
[60] Scherbenske, *Canonizing Paul*, 69.
[61] Scherbenske, *Canonizing Paul*, 236.

Benefits and Weakness of NTC

There are benefits of NTC directly and indirectly to the field of TC; in many ways, it is

Ehrman who paved the way for this study. First and foremost, NTC encourages historical

inquiry. The study of textual variation no longer must be primarily, or even at all, an

attempt to pursue an original text or *Ausgangstext*. As Riddle says, the "task of textual

criticism is not limited to the recovery of approximately the original form."[62] Parker also

explains, "the quest for an original text need not be the only option available to the

modern textual critic."[63] All the precursors and modern practitioners of NTC demonstrate

this feature in their work, and the premise is adopted for this investigation. The second

benefit of NTC is that some textual variations in the history of the biblical text should be

used in Christian history studies. For instance, in 04 the late, post-publication deletion of

$\overline{\Theta\Upsilon}$ καὶ at Titus 2:13 is quite interesting. It does say something about the theological

opinion of a scribe, ecclesiastical figure, or a reader with a pen. While the maximalist

approach of NTC needs temperament, the NTC approach does foster investigations into

what these variants may mean for the history of Christianity.

Weaknesses of NTC

As with any newer method of study, there are methodological weaknesses to be

addressed. For one thing, there are no firm criteria for evaluating the places of variation

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[62] Riddle, "Textual Criticism," 221. TC is also not limited, according to Riddle ("Textual Criticism," 221), to "the recovery of approximately the original form of the documents, to the establishment of the 'best' text, nor to the 'elimination of spurious readings.' It must be recognized that every significant variant records a religious experience which brought it into being." Similar comments are expressed in more recent works of Epp, *Theological Tendency*, 14; Clark, "Theological Relevance," 16. Even for non-NTC practitioners, the history of the transmission of the text has, according to Holmes ("'Original Text,'" 637), become "a legitimate goal in its own right."

[63] Parker, *Living Text*, 2, 7. The sentiment that TC was an exploration of religious experience has been a driving force of NTC and was stated by Riddle, "Textual Criticism," 221.

to precisely determine the motivation(s) for textual differences or alterations. Scholars assume his or her method of handling textual interpretation needs no justification and is sufficient for their purposes. For instance, many of the variants in Bezae Epp contends support an anti-Judaic interpretation are often interpreted differently.[64] Likewise, scribes may very well correct a textual reading based on their proclivities or personal objections rather than consciously battling against anti-Christian writers.

Furthermore, NTC approaches have not adequately addressed the potential of sectarian scribes or something akin to a model of local texts proposed by Streeter. If the survival of the extant evidence is accidental then all textual critics are faced with the distinct reality that the evidence under analysis might not be representative of the historical majority.[65] Therefore, it is better to take a position like Epp that tries to interpret an individual ms. rather than trying to create a metanarrative of Christian history from very few variants thinly and erratically dispersed across mss. and centuries.[66]

More fundamental to the theory of textual corruption, Parker posits an important question. If a scribe is busy with the preparation of the physical medium, damages to the material,[67] maintenance of the ink and pen, ensuring the sheets are in order, whether the text will fit in the pages available, and the actual copying of the text, then how did scribes have time and ability to corrupt the text? As Parker puts it: "Where in this process did the

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[64] Barrett ("Theological Tendency," 15–27) offers an extensive critique and counter explanation to the work by Epp. Also, Rius-Camps and Reid-Heimerdinger (*Message of Acts*, 257, 302, 365, 415) conclude the Bezan text reflects Jewish editorial work rather than Gentile as Epp claims.

[65] Elliott, "New Testament Text in the Second Century," 2.

[66] Schmid (*Scribes and Variants*, 3) finds the approach by Epp too narrow and contends that the "limitations of one book in one manuscript align well with yet more limitations, namely a single tendency exhibited by a large number of variants that are considered to be singular readings ... (i.e.) controlled design of the experiment." Despite the methodological critiques by Schmid and Barrett the analysis of a single ms. is better by comparison than a cursory selection of a few verses from assorted mss.

[67] For clear examples of scribes avoiding imperfections in the physical materials see Jones, "Scribes Avoiding," 371–83.

opportunity arise for the kind of theological examination of the text required by Ehrman's language? It is quite hard to believe that it could have happened in the middle of the process of copying from one page to another."[68]

Parker indicates there is no evidence scribes worked through their exemplar(s) b before copying. First, if exemplars were systematically (re)worked before copying one should expect more places with fingerprints of scribal alteration. Second, if scribes edited the exemplar for theological and apologetic reasons in a systematic manner, then why does the NT still contain many readings that are theologically ambiguous or factually suspect like Mark 1:2? NTC does not satisfactorily address these matters.

Moreover, the most fundamental question is whether Ehrman is correct in suggesting scribes corrupted the texts in a manner working towards a particular orthodoxy. The textual examination of this project can evaluate the coherence, accuracy, and overall validity of the Bauer-Ehrman thesis. For their theory to be correct the data should confirm that: (1) textual differences are demonstrably theologically motivated, rather than merely having potential theological ramifications; (2) scribes are motivated to rewrite history in order to drive to and defend the so-called victorious orthodoxy; (3) the pattern of textual manipulation must move from early fluidity towards theological stability, clarity, and a higher Christology.[69] The Bauer-Ehrman thesis is significantly weakened if the evidence

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[68] Parker, *An Introduction*, 153–54.

[69] Their explicit contention is the direction of theological development is consistently toward later orthodoxy and higher Christology. Ehrman ("Text as Window," 105) says, "the textual data reveal the doctrinal proclivities of these scribes: their tendencies are uniformly proto-orthodox." Again Ehrman (*Orthodox Corruption*, 284) says, "in all these textual modifications, great and small, we can detect the anonymous working of proto-orthodox scribes."

has an alternative explanation with greater attention to the evidence. Furthermore,

the thesis is significantly undermined if the theological variations are not

consistently toward a more *orthodox* position.

NTC Approach Popularized by Bart Ehrman

The popular version of NTC is the product of Ehrman. In what follows the focus is on

assessing his method, analysis, and conclusions.

NTC By Ehrman

Perhaps the weakest component of the work by Ehrman is the lack of a thoroughgoing

and consistent methodology. His explicit methodology is short enough to quote in full:

> In terms of method, the analysis proceeds along customary lines. At every
> point of variation I work to establish the earliest form of the text,
> employing standard kinds of text-critical argumentation (evaluating, that
> is, the strength of each reading's external attestation and such things as
> intrinsic and transcriptional probabilities). Once I have established—or at
> least contended for—one form of the text as antecedent to the others, I
> evaluate the variant readings in relation to the christological debates of the
> second and third centuries.[70]

In his 400-page book, his method consists of only three sentences. To summarize, the

method used in the *Orthodox Corruption* Ehrman analyzes variants in his traditional,

eclectic manner and then he theologically grades variants against his proposed original

reading. There are three essential weaknesses to his methodology, namely matters of

originality, the basis of comparison, and his lack of a systematic analysis.

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[70] Ehrman, *Orthodox Corruption*, 36.

Original Textual Reading

The first major weakness with the methodology is the consistent reference throughout his

work to the original reading even though Ehrman does not believe in the recoverability of

the original reading. As he says elsewhere, "what good is it to say that the autographs

(i.e., the originals) were inspired? We don't *have* the originals! We have only error-

ridden copies, and the vast majority of these are centuries removed from the originals and

different from them ... in thousands of ways."[71] The issue is not merely nomenclature;

there is a flaw in the logic of his argument.

The matter is well-stated by Köstenberger and Kruger: "Ehrman's argument, then,

seems self-defeating. He is using theologically motivated scribal changes as a reason for

why we cannot know the original text, but then he must assume we can know the original

text in order to prove these scribal changes."[72] In the afterword of the second edition,

Ehrman acknowledges he would no longer use the term "original" and would now

"employ a different conception."[73] However, the weakness to his methodology cannot be

dismissed as merely terminological despite his attempts to do so.[74]

Whatever one thinks about the desirability of pursuing and the recoverability of

the original, earliest text form, or *Ausgangstext* makes no difference to the

methodological flaw.[75] According to the theories of Bauer, Ehrman, and Parker no one

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[71] Ehrman, *Misquoting Jesus*, 7. Emphasis original.

[72] Köstenberger and Kruger, *Heresy of Orthodoxy*, 224.

[73] Ehrman, *Orthodox Corruption*, 334. Ehrman agrees with Parker concerning the naiveté of categorizing the textual tradition into binary categories of original versus corruption. See Parker, "Scribal Tendencies," 184.

[74] Ehrman, *Orthodox Corruption*, 342.

[75] For Bauer and Parker, multiple readings—whether early or late—should be treated as legitimate forms of the text for the early church. Furthermore, the canonical form is a TC matter since it is primarily a specific text form. Troxel ("What is the 'Text,'" 625) points out that "different forms of texts are held authoritative among the various groups that regard them as authoritative. The use of the OG of Jeremiah as scripture within Orthodox circles, over against the MT's expanded version used by Jewish and western Christian communities, is evidence of pluralism that refuses to make 'canon' isomorphic."

textual reading should be privileged as the basis for evaluating other readings. However,

Ehrman privileges his hypothetical original as the correct reading and treats all variants

as corruptions from that original reading.[76]

Systematic Analysis

In recent years, Daniel Wallace went on tour with Ehrman to perform public debates. In a

book published after the tour, Wallace says that Ehrman "has done the academic

community a great service by *systematically highlighting* so many of these alterations in

his *Orthodox Corruption*."[77] Despite the praise by Wallace, the second significant

critique of Ehrman's method is the absence of anything resembling a systematic analysis

despite using his finds to construct a metanarrative of early Christianity. In fact, Ehrman

acknowledges his study is not systematic, and he chooses to concentrate on the subgroup

of christological variants as a spearhead into the topic of scribal corruptions. He hoped

others would do more work in his footsteps, saying that there are "dissertations begging

to be written on related aspects of the problem."[78] In many ways this project is a more

systematic exploration of the perceived problems that Ehrman highlights.

Two interrelated features demonstrate the haphazard nature of his approach. First,

the number of variants Ehrman believes display an orthodox corruption towards a higher

Christology is far too few.

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[76] The eclectic method Ehrman is using works against other facets of the Bauer-Ehrman thesis. As Petzer ("Survey of Developments," 86) indicates, the eclectic approach "assumes that there was a text before there was variation," but "what if the variation originated in the transmission process of an earlier document upon which the final redacted version (displayed in the manuscripts) is based?"

[77] Ehrman and Wallace, "Textual Reliability," 41. Emphasis mine.

[78] Ehrman, *Orthodox Corruption*, 335.

In *Orthodox Corruption*, Ehrman uses textual variations primarily from the

Gospels, 1 John, Acts, and a couple from Romans. That corpus is 5323 verses. From the

earliest papyri to the fifth century, which is the primary period Ehrman examines, these

texts are attested in more than forty-seven papyri and six major majuscules.[79] Using

conservative calculations, 3779 verses in the Gospels, 300 verses in P46 of Romans, and

only one verse per smaller papyrus, means there are over 30,000 instances of the verses

available for Ehrman to draw upon.[80] However, despite the massive amount of available

material, he gives only ten verses a dedicated subheading, and roughly an additional

sixty-five verses receive a side comment or two about their variation.[81]

Those seventy-five references account for only .25 percent of the total material

available in the papyri and majuscules. Despite the comment by Wallace, it is difficult to

consider interaction with only .25 percent of the available material as in any way, shape,

or form a systematic analysis.[82] Even if Ehrman's interpretations of the verses are

accepted as indicative of orthodox corruption, he is stretching .25 percent of this corpus

to construct a metanarrative for the first five centuries of the Christian movement.

Furthermore, the .25 percent of supposed corruption does not arise from the same

ms., scribe, region, or century. The .25 percent is dispersed across the material, meaning

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[79] The papyri vary from small fragments (P52) to more extensive material (P45 and P46). The codices include the complete or nearly complete uncials 01, 02, 03, 04, 05, and 032, with the addition of P46 and 048.

[80] The calculation is hyper-conservative by rounding everything down. For instance, using 5000 verses per codices 01, 02, 03, 04, and 05 rather than 5323.

[81] Ehrman (*Orthodox Corruption*, 73–272) gives a subheading to only Luke 3:22, Mark 1:1, 1 Tim 3:16, 1 John 4:3, Mark 15:34, Heb 2:9, Luke, 22:43–44, 22:19–20, 24:12, 51–52. Many of the sixty-five cross-referenced verses are for theological comparison and have nothing to do with the variation. In fact, the majority of references do not display any meaningful variation.

[82] Lake (*Influence*, 11) does say, "a small amount of evidence is sufficient to establish the claim to consideration of readings which are likely to have been obnoxious to early doctrine." However, .25 percent of the available material is insufficient to extrapolate metanarratives. In fact, Ehrman only gives ten verses an extended consideration, which is a mere .03 percent of the verses from the period he investigates.

that no single ms., or single scribe, or century is guilty of more than a few erratic occurrences of so-called corruption. Ehrman and his students are unable to point to a single ms. or a single scribe that displays a coherent motivation toward orthodox corruptions.[83] Rather they point to multiple mss. each containing one or two questionable textual differences. Furthermore, the fact that Ehrman is required to dig so broadly to find so few examples, and has added none in over twenty-five years, strongly suggests that the other 99.75 percent of the corpus is evidence against scribal corruption.[84]

A second indicator that the methodological approach lacks coherence is the variants lack contextual interpretation. The ten verses to which Ehrman gives a dedicated subheading are isolated instances with no analysis of the particulars of the mss. in which they occur. By comparison, historical archaeologists use methods of stratification and grid approaches for their work. They study the material findings in relation to the surroundings with description preceding and separate from interpretation. If Ehrman is doing a historical investigation as he claims, then it is curious why he does not interpret the historical evidence within the context of its location, which in TC studies is the immediate co-text and the ms. containing the variant. There is no comment about the proclivities or peculiarities of the individual ms. he draws from. However, TC requires studying the whole ms., both of the source author and of the scribe, in order to make an accurate and insightful interpretation of the scribal outcomes.

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[83] Epp's work on *Bezae* is the closest example of what NTC should do to prove orthodox corruptions. However, Epp contended for anti-Judaic tendencies rather than corruptions, and no one has demonstrated Ehrman's thesis from a single ms.

[84] Only Haines-Eitzen (*Guardians of Letters*, 113) states she finds one additional occurrence in Luke 23:34a.

Clark explains the issue well:

> In the past, we have been accustomed to treat individual readings in
> isolation … The textual critic must recognize the fluidity and theological
> vitality in Scriptural accounts and move on from isolated words to the
> broader context. The scrutiny of manuscript support for a word here and a
> word there should be overarched by the consistent performance and
> interpretation of an entire parable or discourse.[85]

Similarly, in the middle of the nineteenth century, Hug says,

> We must be guided principally by a minute study of each writer, his style,
> his favorite expressions and phrases, his custom as to the use of
> connecting words, his grammatical peculiarities, &c. It is not till we have
> become intimately acquainted with the character of each in these respects,
> that we can pronounce what readings belong to him; which we should
> choose, and which reject.[86]

Zuntz similarly offers, "the judgment about the genuineness of a phrase, a word, even of

a particle depends upon the writer's meaning, and his meaning is not grasped without that

full investigation."[87] While Hug and Zuntz are primarily concerned with the prerequisites

for standard TC work, taken together with Clark their words are quite instructive. More

recently, Elliott too contends the consistency and patterns of an author are necessary

elements to consider for TC, which necessitates a more systematic study of a particular

ms. Elliott explains,

> their (scribes') consistency may, indeed should, be determinative in
> resolving textual variation in our witnesses. An acknowledgment of this
> consistency and a thoroughgoing application of such a criterion will
> require many scholars to alter commonly held and traditional text-critical
> views about the favouring of the 'best' manuscripts or the privileging of
> witnesses of a certain age.[88]

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[85] Clark, "Theological Relevance," 16.
[86] Hug, *Hug's Introduction*, 307.
[87] Zuntz, *Text of the Epistles*, 3.
[88] Elliott, "Author's Consistency," 123.

Clark, Hug, Zuntz, and Elliott all agree that a more thorough analysis is necessary to determine and interpret the potential range of motivations behind a textual variation. Furthermore, and essential for the study here, Elliott believes the analysis of the literary and linguistic style of the original author, such as Paul, Matthew, and Peter, is essential for "explaining the origins and, perhaps, motives for subsequent scribal alterations."[89] By extension, the linguistic style and consistency of a scribe are also essential elements to interpret the origins and motives of scribal changes. As evidenced in Chapter 5, the scribes of each ms. display tendencies that readily explain textual differences. Without presenting or commenting on such ms. details, either of the author or of the scribe, the interpretation of Ehrman is at best an extraction from the whole. That extraction, however, is not representative of the whole.

Ehrman Versus the Evidence

The textual analysis of this study offers insight and evaluation of the conclusions by Ehrman. The benefit of this study is that the corpus surveyed is more than five times larger than the one he examines. All places of textual difference during the period with potential christological implications are examined. The differing textual readings are compared with the others to evaluate if the difference is a higher or lower portrayal of Jesus. To have a standard for determining what is orthodox, the creedal expressions of the Nicene Creed from AD 325 and 381 are used as expressions of what Ehrman calls the final orthodox *victory*. Put simply, a reading with greater conformity to the theological

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[89] Elliott, "Author's Consistency," 125.

expressions and form of the creed are counted as having a higher Christology and vice versa.

Scribal Differences with Christological Ramifications

The first place to examine the differences with christological ramifications is the *nomina sacra*. The difference between referencing Christ $\overline{\text{XΣ}}$, God $\overline{\text{ΘΣ}}$, or Lord $\overline{\text{KΣ}}$ has an impact on the theological portrayal.[90] Below are some categories of differences. First, consider substitutions of the *nomina sacra*. In Phil 4:7 the scribe of 02 substitutes $\overline{\text{ΘΥ}}$ with $\overline{\text{XΥ}}$ creating the reading ἡ εἰρήνη τοῦ $\overline{\text{XΥ}}$. In doing so, the scribe makes the peace of Christ as something that surpasses all understanding. In comparison to the other mss., the scribe of 02 highlights reference to Christ, thereby creating a higher christological portrayal. In 1 Thess 1:6, the scribe of 02 substitutes $\overline{\text{KΥ}}$ with $\overline{\text{ΘΥ}}$ to read μιμηταὶ ἡμῶν ἐγενήθητε καὶ $\overline{\text{ΘΥ}}$. The reading in 02 is a lower christological portrayal since it removes Christ from being the explicit object worthy of conformity.[91]

At Eph 3:1, the scribe of 04 substitutes $\overline{\text{XΥ}}$ with $\overline{\text{KΥ}}$ to read ὁ δέσμιος τοῦ $\overline{\text{KΥ}}$. Generally speaking, Lord and Christ are both typically references to Jesus in the Pauline corpus. Therefore, the textual difference does not affect the christological portrayal. See also 2 Cor 4:4 in 04. Lastly, in Phil 1:11, the scribe of 06 substitutes $\overline{\text{ΘΥ}}$ with $\overline{\text{XΥ}}$ to read

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[90] No theological statement is intended about Christ and divinity. The distinction between the *nomina sacra* concerns the definiteness of the referent. For instance, $\overline{\text{ΘΣ}}$ is broader and less specific than $\overline{\text{XΣ}}$ or $\overline{\text{IΣ}}$, in an analogous way to a relative pronoun being less specific than the proper noun. Appendix 2 displays examples where $\overline{\text{ΘΣ}}$ is substituted for $\overline{\text{XΣ}}$, suggesting a different referent such as Father versus Jesus.

[91] See also 1 Cor 14:37 in 02.

εἰς δόξαν καὶ ἔπαινον $\overline{XY}$. The change places Christ as the object of glory and praise

making it a higher christological portrayal.[92]

The above are simple examples of christological changes that Ehrman does not

comment on, possibly because they lack the potential for provocative flare. However,

they are important instances when a thorough examination is desired. There are over forty

such noun interchanges explored in Appendix 2 and another thirty-two places omitting

reference to Jesus (forms of $\overline{IΣ}, \overline{XΣ}$, and $\overline{KΣ}$).

The second area to examine is where the scribes are not attempting to protect or

create orthodox theology. For instance, Phil 3:12 in P46 has the additional text

δεδικαίωμαι ἢ ἤδη, creating the reading Οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη δεδικαίωμαι ἢ ἤδη

τετελείωμαι. The addition creates the statement that even though Paul is an apostle he has

not attained the resurrection of the dead, justification, or perfection. In the surrounding

co-text, the addition means justification is something Paul must still strive to attain. The

position is different from the presentations in Rom 3:22 or Phil 3:9 that portray

righteousness as received in connection with faith in Christ rather than personal striving

and procuring. What becomes interesting about the addition, which the NA committee

deems as secondary, is it is omitted in 01, 02, and 03 but then occurs in the

chronologically later 06.[93] Therefore, the lower theological reading is not adopted by

extant mss. for four centuries but resurfaces with the scribe of 06. To be sure, simply

because there is no extant evidence of the reading does not mean it was not circulating

during the period. What is clear, however, is that the option to omit the reading was

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[92] See also 06 at Gal 6:16; Col 4:12; and in 03 at Phil 2:22.
[93] Metzger, *Textual Commentary*, 547–48.

widely known and the scribes of 06 still chose to use the lower christological and theological reading. If the scribes of 06 were striving for a higher orthodoxy they are unlikely to have used the addition.

Furthermore, 06 is not afraid to include a textual variation with potential gnostic interpretations. In 2 Cor 5:6 the scribe of 06 substitutes the two Predicators in the reading ὅτι ἐπιδημοῦντες ἐν τῷ σώματι ἀποδημοῦμεν ἀπὸ τοῦ $\overline{\Theta Y}$.[94] While the other mss. can be glossed as 'at home in the body' and 'absent from the Lord', the reading in 06 suggests being 'a visitor in the body' while on a journey away from God.[95] Taken together 06 reads that humans were once in heaven with God and are currently journeying as they are visitors in the body. The reading leads towards a dualistic and/or gnostic interpretation. A similar example occurs in 06 at Col 1:27.[96]

The third category of textual variation runs contrary to the historical developmental hypothesis of Bauer and Ehrman. They say scribes display a motivation to develop towards a higher Christology; however, this is not always the case. 1 Cor 7:40 in P15 reads $\overline{\Pi N A}$ $\overline{XY}$ rather than $\overline{\Pi N A}$ $\overline{\Theta Y}$ like the other mss. The reading in P15 places a greater focus on Christ since Paul claims that having the spirit of Christ is the grounds for his making authoritative declarations. Therefore, the reading in P15, which is older than the majuscules, has the higher christological portrayal. If P15 is from the third century, then the christological portrayal went from higher to lower. At a minimum, such an example indicates motivations for a scribe to develop towards greater Christology and orthodoxy are not the overriding desire.

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[94] The other mss. have the Predicators ἐνδημοῦντες and ἐκδημοῦμεν.

[95] The other mss. also have the *nomina sacra* $\overline{KY}$.

[96] See the appendix for a discussion and comparison with Col 2:2.

Other examples of significant christological adjustments concern editing a ms. after publication. Ehrman refers to some of these late edits making it appropriate to address here too.[97] First, in Col 3:22 the *prima manus* of 01 matches 02, 03, 04, and 06 in reading φοβούμενοι τὸν $\overline{\text{KN}}$. Subsequent editing of the ms., which the NA28 apparatus labels א[2] but could be 01[c], follows P46 in substituting $\overline{\text{KN}}$ with $\overline{\text{ΘN}}$. The edited reading in 01 and the *prima manus* of P46 remove the Lord from being the object of reverence and shifts to the more superordinate referent of God $\overline{\text{ΘN}}$. It is interesting, therefore, that a corrector or more simply a subsequent reader chooses to reduce the christological statement when a coherent higher christological portrayal is already present.

A second example is at Titus 2:13 when $\overline{\text{ΘΥ}}$ καὶ is erased in 04 during a later period than under investigation.[98] The erasure occurs in the larger noun phrase τοῦ μεγάλου $\overline{\text{ΘΥ}}$ καὶ σωτῆρος ἡμῶν $\overline{\text{ΙΥ}}$ $\overline{\text{ΧΥ}}$. By erasing the first noun and conjunction, the resulting reading eliminates any potential at interpreting the noun phrase as having a single referent, i.e., Jesus being called God. Therefore, even after the fifth century, a reader of Codex Ephraemi—whether a scribe, ecclesiastical figure, or private reader with a pen—believed the potential reading unacceptable and was motivated to erase the text. Similarly to the above examples, it indicates that long after the creedal expressions of the fourth century, some people were doing exactly the opposite of what Bauer and Ehrman contend.

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[97] See Ehrman, *Orthodox Corruption*, 91–2.

[98] Tischendorf (*Ephraemi Rescriptus*, 357) notes that the words $\overline{\text{ΘΥ}}$ καὶ were completely erased unlike the surrounding text.

Syntactic Tendencies Explanatory of Scribal Conduct

Kannaday contends, "simple editorial 'corrections' may reflect, at least in part, the motivation of apologetic interests."[99] Ehrman similarly contends that sometimes "scribes occasionally altered the words ... to prevent their misuse," and at other times scribes "went out of their way to guarantee the 'correct' (i.e., their) understanding."[100] However, the examples above do not support the position that the scribes had anything resembling a coherent or consistent motivation to remove theological ambiguity for the purposes of defining and defending orthodoxy. Furthermore, it is highly questionable if a textual difference is theologically motivated. As noted in previous chapters there are clear instances of scribal preferences that have no theological motivations even though the changes may affect the theological interpretation of a passage.

If one begins with the assumption that Bauer is correct about the pluriform nature of early Christianity, whose theory did not refer to mss. or textual variation at all, then all textual differences are invariably interpreted through that lens. Meaning even *simple* corrections and alterations are counted as evidence of theologically motivated changes. There are, however, many discernable scribal proclivities that offer better explanations for simple scribal alterations.

At times scribes display collocational tendencies. Some are innocuous like the omission of prepositions and articles, as discussed in Chapter 5, whiles others have the potential of being overly interpreted. Consider 02 at Rom 16:20 adding $\overline{XY}$ to the salutation. In one sense there is a slight increase in the christological portrayal; however,

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[99] Kannaday, *Apologetic Discourse*, 100. See also Lake, *Influence*, 11.
[100] Ehrman, *Orthodox Corruption*, xi, 65.

the inclusion of $\overline{XY}$ is quite common in the epistolary salutations.[101] There is likewise the simultaneous proclivity of collocating forms of $\overline{X\Sigma}$ with $\overline{I\Sigma}$ lying behind the addition of $\overline{XY}$ at Rom 16:20.

Additionally, 06 at 2 Cor 1:14 and 11:31 adds $\overline{XY}$, which is not in the other mss. from the period. However, a systematic analysis of the ms. suggests the addition is a product of an inconsistent scribal tendency. In 2 Cor of 06, every time $\overline{KY}$ and $\overline{IY}$ are collocated in the same word group $\overline{XY}$ also occurs: 2 Cor 1:2, 3, 14; 8:9; 11:31. However, that tendency is inconsistent across the Pauline corpus such as the other letters at 1 Cor 5:4; 1 Thess 2:19; 3:13; 4:2; 2 Thess 1:7–8; 1 Tim 1:2, 14.[102]

Again, in Romans of 06, there is a preferred pattern of a preposition plus noun group. At Rom 2:16 τοῦ $\overline{KY}$ ἡμῶν is added; however, the addition harmonizes with 5:21 and 7:25, which read διὰ $\overline{IY}$ $\overline{XY}$ τοῦ $\overline{KY}$ ἡμῶν. Similarly, Rom 5:1, 11; 15:30, and 16:24, read διὰ τοῦ $\overline{KY}$ ἡμῶν $\overline{IY}$ $\overline{XY}$.[103]

Another simple collocation preference is the order of the *nomina sacra*. In 03 the order $\overline{XY}$ $\overline{IY}$ occurs twenty-three times, ten of which are contrary to the majority reading.[104] Conversely, the reverse $\overline{IY}$ $\overline{XY}$ occurs thirty-eight times in 03 for the Pauline corpus. However, the latter collocation occurs twice as often in the other codices; seventy-seven times in 01, seventy-five in 02, and seventy-four in 06. Consequently,

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[101] In 02 collocations of χάρις σὺ (various forms) and $\overline{IY}$ $\overline{XY}$ are used in Rom 1:7, 16:20; 1 Cor 1:3, 4, 16:23; 2 Cor 1:2, 12:9, 13:14; Gal 1:3, 6, 6:18; Eph 1:2; Phil 1:2, 4:23; Col 1:2, 1 Thess 1:1, 5:28; 2 Thess 1:2, 3:18; 2 Tim 2:1, Phlm 1:3, 25.

[102] 2 Thess 1:8 is notable since 01, 02, and G012 have τοῦ $\overline{KY}$ ἡμῶν $\overline{IY}$ $\overline{XY}$, but 06 does not have $\overline{XY}$.

[103] In fact, combinations of διὰ $\overline{KY}$ and $\overline{IY}$ occur over twenty times in 06 and only 1 Thess 4:2 omits $\overline{XY}$.

[104] Examples of $\overline{XY}$ $\overline{IY}$ in 03: Rom. 2:16; 5:17, 21; 16:25, 27.

there is a clear stylistic preference of referring to Christ Jesus in 03 rather than the reverse.

Therefore, instead of interpreting instances of minor textual alterations as evidence of scribal motivations for theological purposes, a more balanced interpretation is more in accord with the evidence. There are grounds for seeing the collocational expansions as having ecclesiastical influences to standardize how Jesus is referenced. The preferred form of reference affects the final salutations, especially since many times the collocations are shortened in the body of the letters. Furthermore, the inconsistent variability of the order of the *nomina sacra* is substantial evidence that scribal style has more influence than any theological motivations.

Summary

NTC adopts a maximalist approach in interpreting a few variations as evidence of exceptional scribal behavior. Indeed, the scribes at times adjust, perhaps even edit or redact, particular readings that have theological implications. Clark and others acknowledge this long ago. However, there is more evidence contrary to Ehrman's theory than in favor of it. The scribes interchange the *nomina sacra* in every possible way. The textual differences display both higher and lower christological movements, and surprisingly, the tendency is nearly even for christological portrayal.[105] Furthermore, there are clear instances where late editing of the mss. results in a substantially lower christological portrayal, which is the exact opposite of the Bauer-Ehrman thesis. The evidence also shows the scribes of the Pauline corpus were not slavishly driven by

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[105] 186 places display potential for Christological variation but only seventy-three have some discernable change. Forty-eight percent of those are a lower christological portrayal.

apologetic battles to achieve the orthodox victory that Ehrman sees. No patterns of christological clarity or heightening are discernable when the codices produced contemporaneously with and after the orthodox councils are compared to the earliest papyri.

There are far more textual variations in the early mss. of the Pauline corpus resulting from scribal alteration than Ehrman and most evangelicals give credence to. However, raw data is not altogether insightful, and when the scribal alterations are evaluated and categorized, they tell a much different story than Ehrman does.

Ehrman Conclusion

Ehrman is correct, there is undoubtedly intentional scribal changes evidenced in the textual history of the NT. Even conservative evangelical scholars like Köstenberger and Kruger willingly admit that "on occasion, scribes did change their manuscripts for theological reasons."[106] However, Ehrman has used far too few instances of textual change to weave a metanarrative of the early centuries of the Christian movement.

The systematic analysis of the Pauline corpus finds that the majority of the scribal alterations and textual differences are unintentional, are not theologically motivated, and often do not have theological ramifications. To put it in numerical terms, forty-four textual differences present some degree of a higher christological presentation, some of which are extremely minor. However, those forty-four christological variants amount to only 1.4 percent of the 3257 total textual differences and errors found in this study, or .02

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[106] Köstenberger and Kruger, *The Heresy of Orthodoxy*, 222. See also Ehrman and Wallace, "Textual Reliability," 4; Wisse, "Nature and Purpose," 50.

percent of the total corpus examined.[107] Conversely, the 1,416 alterations of order,

prepositions, articles, conjunctions, and particles account for forty-six percent of the total

textual differences. Therefore, using Ehrman's method of weight significance, the real

scribal corruption during the early church is the orthodox corruption of low-content and

low-semantic elements like prepositions, conjunctions, and articles.

There are many alternative and better explanations for the chaos and patterns of

textual change. I think Zuntz puts forward a much better argument:

> Time and again we have noticed that this tradition does not simply hand
> on the wording of one pure archetype but struggles, against persistent
> tendencies of corruption, to retain, or recover, the genuine wording …
> Thus, this tradition presents itself not as the plain succession of copies of
> copies of copies, but as the result of deliberate choice and of a conscious
> and persistent effort.[108]

For Zuntz, textual corruptions are the errors that inevitably creep into the process

of copying. According to Zuntz, scribes were consciously working against these errors to

preserve the original wording.[109] Similarly, Wisse says,

> The claims of extensive ideological redaction of the Gospels and other
> early Christian literature runs counter to all of the textual evidence. This
> lack of evidence cannot be explained away by speculations about an
> extensively interpolated 'standard' text which was imposed by orthodox
> leadership late in the second century, and the successful suppression of all
> non-interpolated copies.[110]

Mink concludes the same, saying, "most variants do not result from intentional tampering

with the text. In most cases, they simply reflect the human factor in copying, and the

scribe himself would probably have considered them errors."[111]

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[107] There are forty-four higher christological changes, which is one-fifth of one percent of the 167,000 words examined.

[108] Zuntz, *Text of the Epistles*, 214–15.

[109] For Zuntz (*Text of the Epistles*, 185) corruptions are "scribal slips" and are "opposed by conscious efforts at preserving the original wording."

[110] Wisse, "Nature and Purpose," 52.

[111] Mink, "Contamination," 151–52.

Conclusion

The last hundred and fifty years attest to the rise of divergent views of early Christianity generally and TC specifically. At one end, Westcott and Hort contend for a continuous and uncorrupted view of transmission history of the NT texts, indicating the task of TC to be the recovery of the original. Conversely, NTC builds on the works of Lake, Harris, and Riddle to analyze the mss. for sociohistorical information about the process and history of the text. The approaches by Epp, Parker, and Ehrman represent different ways of approaching the task. Epp contends that a single ms. at a time must be scrutinized for its particular theological variants. Ehrman draws indiscriminately from different mss., trying to force a coherent narrative from sporadic textual variations. Interestingly, Parker undermines the methodologies of both of them by contending that reference to an original text is inappropriate and should not be the basis for measuring theological changes.

The results of this project do not support a theory of scribal development toward a higher Christology or a particular statement of orthodoxy. There are many instances of late textual changes that result in a lower christological portrayal and potential anti-creedal views. The only theological matter that displays some development toward the creedal expressions is the stereotyping of more extended nominal groups to refer to Jesus Christ. No single ms. displays an overt or subtle development toward creedal theology.

This chapter gives further credence to Clark's nuanced appropriation of Westcott and Hort. Yes, there are deliberate changes to places in the text, and yes there are alterations. These changes and alterations standardize the form of the salutations and change the length of the nominal referring to Jesus Christ. However, there is no evidence of systematic corruption for theological aims.

CHAPTER 8:
SOURCE AND HISTORY OF THE PAULINE CORPUS

The investigation of this project begins with the oldest material of P46, which is

commonly dated to around AD 200.[1] Whatever the precise date of P46, no ms. with any

portion of Pauline material is dated older.[2] The latest ms. is 06, dated to the sixth century.

Focusing on a limited period allows enough of a time span to see textual trajectories and

transmissional activity but is narrow enough to assess the state of the NT text for a

specific period. The data contained in Appendix 1 and previous chapters focus solely on

this time frame without letting readings or mss. from later periods influence the analysis.

The synchronic approach has provided an abundant amount of data to approach matters

from new angles with new lines of inquiry. Now the data of the synchronic study need to

be examined for diachronic implications. This chapter finds at least two primary uses of

the synchronic data. First, in the absence of older evidence of the Pauline corpus, the mss.

in this investigation must be used as the basis for theorizing about the earliest

transmission stage. Second, based on the uniform manner of Pauline transmission, the

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[1] As mentioned in Chapter 4, in 1935 Wilcken ("Chester Beatty," 113) is the first to give a definitive date for P46, saying "aber mit einem Ansatz um 200." More recently Orsini and Clarysee ("Early New Testament," 462, 470) contend for the narrow window of 200–225 AD. Conversely, Kim ("Palaeographical Dating of P46," 254) suggests a dating before emperor Domitian of AD 81. Alternatively, Jang ("Reconstruction of the Date," 145) says "the probable date of P46 is between AD 75 and 175." Also, P32 is frequently dated similarly with P46. See Aland and Aland, *Text of the NT*, 57; NA28 apparatus; Comfort Barrett, *Text of the Earliest*, 134. However, for dating P32 in the third century see Gathergood, "Papyrus 32," 592.

[2] There are certainly ecclesiastical citations of Paul but no surviving ms. of the Pauline letters.

Pauline corpus likely arose from a single early point of origination, a single *Ausgangstext* rather than *Ausgangstexte*.[3]

Before AD 200

To this point, the project focuses only on material evidence, which only goes back to the late second or early third century. As Zuntz says, "modern (textual) criticism stops before the barrier of the second century."[4] Zuntz does include the comments of early ecclesiastical figures that either cite or reference the Pauline letters. However, no physical evidence survives from the period. The absence of material evidence older than P46 leaves ample room for conjectures about the history of the text and scribal practices during the period between the authors of the NT and the earliest surviving mss.

Consensus Without Evidence?

The absence of evidence opens doors to the imagination. Assertions without evidence lack verifiability and can tend to perpetuate the claims of whoever first made the assertion; it is a classic example of argument from authority. Elliott states that "Vogels was, in my opinion, quite right to pronounce that all the *deliberate* alterations to the New Testament text would have been introduced by 200 AD."[5] As support for his claim, Elliott says that the mss. found in the twentieth century did not reveal any variants that were not already known in the apparatus of von Soden or Tischendorf.[6] It is an interesting

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[3] Elliott ("Text in the Second Century," 10) contends that all the mss. of the NT suggest a plurality of early source texts.

[4] Zuntz, *Text of the Epistles*, 11.

[5] Elliott, "Nature of the Evidence," 16. Elliott is referring to Vogels, *Handbuch*, 162.

[6] Elliott, "Nature of the Evidence," 16.

anecdotal statement that has no connection to the claim about early variation. A first-century ms. might not offer any new variation.[7] Furthermore, the last century did not provide scholarship with a second or first century ms. The claims of Vogels and Elliott are pure conjecture.

In a review of the work by Elliott, Nongbri draws attention to this underlying assumption of the thoroughgoing eclectic approach. Nongbri comments that Elliott repeatedly cites and depends on "the declaration by Heinrich Joseph Vogels that 'all the genuine (i.e., meaningful) variants in our apparatus were known from before 200 AD.'"[8] Nongbri highlights the problem:

> As far as I know, neither Vogels nor Elliott ever offered any evidence to support this assertion. Furthermore, the little evidence known to me offhand rather argues against such a presupposition ... I would be curious to see Elliott (or another intrepid soul) provide an argument to substantiate Vogels' claim.[9]

Nongbri is undoubtedly correct to see an unproven assumption underlying many scholars' views that goes back to an unfounded and undocumented assertion by Vogels. The only thing that makes the theory even more curious is that Vogels was not the first to make the claim; Lake made the assertion half a century earlier.[10]

Scribal Skill and Reverence:
Or Increased Adoration of Scripture?

The presupposition that the NT text developed wildly and freely prior to an act of ecclesiastically motivated standardization is an assumption without evidence. Clark

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[7] P132 and P133 are the newest papyri added to the NA apparatus but neither contains a textual reading not already known from other mss.

[8] Nongbri, "Review of New Testament," 2.

[9] Nongbri, "Review of New Testament," 2. In reading I have found no *intrepid soul* that convincingly answers the invitation for proof.

[10] Lake, *Influence*, 10.

summarizes that "it has been widely held and often repeated that the important alteration of text occurred before AD 200, but this view is considerably modified by the panoramic research of the IGNT Project."[11] It also postulates unprecedented events into early church history. While there is theoretical room for an early recension—or multiple recensions for that matter—there is no definitive proof that recensional work(s) took place. There are at least four categorical problems with the supposed narrative of a recension relevant to this investigation.

First, there is no firm evidence for an act of textual standardization. There is no material prior to the conjectured recension to compare with mss. after the later period, rendering the claim indefensible and unverifiable. For although believing in an Alexandrian recension, Zuntz acknowledges that "it must be admitted that no direct evidence attests the philological endeavours which we have inferred."[12] The claims for recensions are pure conjecture.

The second problem with a supposed early recension concerns the effectiveness of the recension. If a major recension were performed, then to be effective the material prior to the recension needed to be destroyed or forcefully ceased to circulate to ensure future copies adopted the text of the recension. If such an event took place, why did no group rebel against revising the text and the likely destruction of older copies? One expects at least a single sectarian group to rebel against the standardization work. It seems preposterous that no group fought against the orthodox crusaders or tried to preserve an

[11] Clark, "Theological Relevance," 16. Furthermore, Clark ("Theological Relevance," 15) says that P75 "vividly portrays a fluid state of the text about AD 200." Citing Clark, Fee ("P75, P66, and Origen," 260) says that "Clark's choice of three variants from Luke to portray "vividly" the "fluid state of the text" is not a very happy one." Far more evidence is needed to support claims of wild textual development or a state of fluidity.

[12] Zuntz, *Text of the* Epistles, 272.

uncorrupted version of the NT. If any such group did exist, then one expects to have either material evidence from them or references about them, such as in the early ecclesiastical apologists or antagonists. Conversely, Jerome's comment from the fourth century that "there are almost as many forms of texts as there are copies," suggests either there was no early recension, or it was wildly unsuccessful.[13]

A third problem concerns the lack of agreement among scholars to describe essential details of the supposed recension(s). Scholars do not agree on the precise nature of what took place and so the term "recension" is ambiguous. As Fee concludes, "the term 'recension' may mean a 'revision,' implying both the creation of variants and the selection of similar readings where variation already exists, or it may mean an 'edition,' implying not emendation of the text but selection from good and bad manuscripts and/or good and bad readings."[14]

Furthermore, the date(s) of the recension is unclear too. Some propose that the period of textual development and finalization occurred before AD 200. As Scrivener says, "within a century of its (NT) being written, the willful corruptions introduced by heretics soon became a cause of loud complaint in the primitive ages of the Church."[15] Closely following, Lake asserts that the doctrinal modifications of the NT occur prior to any of the extant evidence.[16] Vogels also says that the majority of variants arise prior to

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[13] A letter by Jerome to Pope Damasus as a preface to the Gospels. See Jerome, *Prefaces* (*NPNF*[2] 6:488).

[14] Fee, "P75, P66, and Origen," 250. Consider in his summary of the recension, Zuntz (*Text of the Epistles*, 271–72) interchangeably uses correctors, revisers, and philological workers

[15] Scrivener, *Plain Introduction*, 259. Prior to the turn of the century, Vincent (*History of Textual Criticism*, 42) favorably quotes Scrivener and claims, "corruptions of the text appeared at a very early date," prior to church involvement.

[16] Lake (*Textual Influence*, 10) says that for "doctrinal modifications of the text, which are almost sure to be very early, it is vain to ask for much MS. evidence. The actual MSS. of the Gospels are all later than the period when changes of this kind were made."

200.[17] Kilpatrick frequently cites Vogels saying, "apart from errors, the great majority of variants in the New Testament text have come into being before 200 AD."[18] The Alands too contend, "practically all the substantive variants in the text of the New Testament are from the second century."[19] Additionally, Zuntz believes the recension was a process over 150 years before culminating in the Euthalian edition.[20]

Others like Ehrman extend the period of free development: "the period of the wildest variation ... is prior to the fourth century."[21] Also, Colwell contends textual development continued until the fourth century: *"The story of the manuscript tradition of the New Testament is the story of progression from a relatively uncontrolled tradition to a rigorously controlled tradition ...* The general nature of the text in the earliest period (to 300 AD) has long been recognized as 'wild,' 'uncontrolled,' 'unedited.'"[22]

The wild development supposedly ended with a textual standardization motivated by ecclesiastical powers. As Parker explains, "the growth of influence of a number of key sees, particularly Antioch, Alexandria, and Constantinople, led to a standardizing of the text."[23] However, the problematic nature of the chronology becomes apparent. Koester, Petersen, and Parker maintain the majority of papyri possessed today are a product of an Alexandrian recension in the latter part of the second century.[24] Others believe the

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[17] Vogels, *Handbuch*, 162.

[18] Kilpatrick, "Atticism," 128–31. See a discussion of the connection in Nevius, "Textual Problems," 20; Fee, "Rigorous or Reasoned," 126; Elliott, "Thoroughgoing Eclecticism," 331.

[19] Aland and Aland, *Text of the NT*, 290.

[20] Zuntz, *Text of the Epistles*, 271.

[21] Ehrman, *Orthodox Corruption*, 343. Similarly, the Alands (*Text of the NT*, 56) say, "the vast majority of the errors in the NT MSS occurred during the period that is also the most difficult to reconstruct—the first four Christian centuries."

[22] Italics original. Colwell, "Hort Redivivus," 166 fn. 3.

[23] Parker, *Living Text*, 70. Finkelberg ("Regional Texts," 235) says that the standardization "unequivocally points up that it is through the intervention of the central authority that the standardization of texts circulating in a given community normally takes place."

[24] Koester, "Text of the Synoptic Gospels," 19–3; Petersen, "What Text?" 136–52; Petersen, "Genesis of the Gospels," 33–65; Petersen, "Textual Traditions," 136–52; Parker, *Living Text*.

standardization occurs as late as the fourth century.[25] Barbara Aland further extends the narrative of standardization into the ninth-century: "In the earliest time of our tradition, one can as a scribe still deal relatively freely with the text of an author ... Circumstances change fundamentally from the ninth century on. The demands on exactness and discipline become incomparably higher in a scribal tradition carried on chiefly by monks."[26] Perhaps the supposed wild period was punctuated by recensions at the end of the second century and then again in the fourth.

It is hard to accept a theory about a specific action—the creation, adoption, and circulation of a new textual edition—when there are such divergent conjectures about fundamental aspects such as when and how it occurred. If the texts developed freely until a recension was created in the second century as some claim, then why do Colwell, Ehrman, and Aland believe it occurred much later? There is simply no evidence to prove a period of free development, and there is no definitive evidence for a recension in the Greek ms. history.

A fourth problem with the theory is a lack of consensus on the motivation behind the standardization. Did scribal inability perpetuate the wild textual development, or was it driven by a desire to arrive at the proto-orthodox victory?[27] Alternatively, perhaps the problem was simply a low view of the text?

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[25] The Alands (*Text of the NT*, 295) say the standardization comes full force as a new era begins in the fourth century. Likewise, Lake (*Text of the New Testament*, 63) believes that in the fourth century, "the text had become stereotyped." See also Finkelberg, "Regional Texts," 242.

[26] Aland, "Neutestamentliche Textforschung," 339–40. Cited in and translation from Royse, "Scribal Tendencies," 248.

[27] Jerome suggests the differences in the text while extensive are the result of scribal carelessness. He (*Prefaces*, NPNF[2] 6:488) laments that "there are almost as many forms of texts as there are copies," and the textual additions and changes appear to be the result of "copyists more asleep than awake."

Concerning the early textual development, Ehrman claims:

> Fourth and fifth-century manuscripts differ significantly both from one
> another and from later Byzantine witnesses. Go back even further and
> things become relatively uncontrolled and hectic. The early papyri are in a
> different textual universe ... The conclusion seems inescapable that as a
> rule, earlier scribes were not as well trained as later ones, not as skilled,
> not as assiduous, not as interested in accuracy, or not working in a
> comparably controlled environment, or some combination of these
> factors.[28]

If Ehrman is correct, then a combination of a low view of the importance or necessity of

the *ipsissima verba* coupled with a lack of scribal skill is sufficient to account for the

textual variation. Conversely, claiming that the textual development is driving toward an

orthodox victory means the scribes were looking for places to manipulate rather than

making whimsical errors in their handling of the text.

The above points highlight that theories of textual corruption and theories of wild

development are not based on material evidence. After his analysis of P75, P66, and the

works of Origen, Fee says, "the conclusion to which all of these data point is that the

concept of a scholarly recension of the NT text in Alexandria either in the fourth century

or the second century, either as a created or a carefully edited text, is a myth."[29] It seems

the only evidence for wildness is the freedom of scholarly conjecture and opinion. Like

Nongbri contends, further evidence is welcome, but without such evidence forthcoming

theories of early recension are unconvincing and the findings of this project appear to

undermine them.

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[28] Ehrman, *Orthodox Corruption*, 342–43.

[29] Fee, "P75, P66, and Origen," 272.

Comparability of Pre- and Post-200 MS.

While Ehrman does not present viable support for his contentions, he does posit a few

testable points. As quoted above, Ehrman believes early mss. differ from one another

more than later mss., but is it true that early ms. are more variable? This project provides

evidence that the theory does not hold true for the early Pauline mss. Yes, P46 differs

from 01, 02, 03, and 04 more than those mss. differ from one another. However, contrary

to Ehrman and the developmental narrative, simply being a later ms. does not mean an

improvement in textual stability. 06 is evidence to the contrary. P46 agrees on average

96.4 percent of the time with 01, 02, 03, and 04, while 06 agrees with those mss. only 95

percent of the time, which means a much later ms. increases in variability.

A second counterpoint to Ehrman is the similarities between 06 and P46. While

they have the lowest direct agreement at 94.3 percent, they have similar categories of

textual variations. Most notably, they share higher rates of variation in areas of low-

content and low-semantic features. Moreover, when the variation is weighed rather than

merely counted, P46 and 06 have similar levels of agreement with the majority available

text.[30]

Furthermore, the *Leitfehler* sections in Appendix 1 record many instances of P46

and 06 having unique readings in common. In fact, P46 and 06 have more *Leitfehler* than

any other two mss. in this project. Most are simple preposition substitutions, additions

like μή πῶς in Rom 11:21, or substitutions like κάκον in Rom 9:11. However, others

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[30] From the chart in Chapter 5, when certain textual differences are discounted then the mss. agree with the available simple majority (in percentage rates): 01–99; 02–99.4; 03–99.3; 04–99.5; P46–99; 06–98.

indicate a more intimate genealogical relationship such as the addition in Phil 3:12 of ἢ ἤδη δεδικαίωμαι.

The culmination of evidence indicates that there is no quantifiable category or any resemblance of a pattern suggesting the scribes and texts of P46 and 06 are the results of significantly different historical milieus, such as pre- and post-standardization. They have different performance levels, but when considered as a whole, which only a thorough and systematic study can indicate, the two mss. suggest the same scribal goal: to create a coherent text that agrees with their exemplar(s).

Furthermore, the available papyri for the Pauline corpus do not display wild differences from the majuscules as Ehrman implies. In fact, the twenty-two earliest papyri display exceptional textual agreement and uniformity.[31] Many of the papyri have no textual differences from the majority reading such as P27, P30, P40, P49, P94, P118, and P123, while some display minimal textual differences like P65, P87, P117, and most notably P32 differing by only a single letter.[32] The available evidence does not entirely disprove development theories; it does, however, once again indicate TC theories primarily based on the Gospel mss. do not accurately describe the Pauline material. Contrary to Ehrman, the earliest Pauline papyri are not from a different textual universe. His comments appear to have an element of ideological and theological motivation.

The earliest available evidence of the Pauline corpus does not confirm or support theories of free development and subsequent standardization. Instead, the Pauline material does display a level of textual uniformity in degrees of agreement and areas of

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[31] There amounts to about one textual difference per papyrus. There are, however, many other small mss. like 048 that also have strong uniformity with the majuscules.

[32] For instance, P32 has one letter difference; P65 uses the aor. at 1 Thess 2:6; P87[vid] moves a prepositional phrase forward at Phlm 1:25; P117 substitutes with δέ at 2 Cor 7:8.

variation. These quantifiable areas of similarity are true for mss. both before and after the

ecumenical councils in the fourth century. In conclusion, the data of Pauline corpus

contradicts every claim Ehrman makes in the quotation above, namely early mss. are not,

in fact, more variable than later ones, the papyri are not profoundly variable, and there is

no definitive evidence that the early scribes were unskilled or uncaring in their work.[33]

Historical Consistency Rather Than Diversity Followed by Recension

The available materials from P46 to 06 do not display a wild or free development, and

they do not show signs of an ecclesiastical textual standardization. Consequently, theories

of textual history are positing two unprovable and unprecedented historical details,

namely a period of wild development and an act of standardization. Consequently,

without any material support for either, the development theory assumes two historical

features that are not supported by the available data.

One way to test the purported theory is to look for alternative explanations and

determine which have the greater explanatory power. The natural option to test is to

assume that what is known from evidence and precedent in history is consistent for the

unknown period. For instance, historians assume general patterns of human behavior

regarding the needs for food and shelter are consistent in periods where evidence is

absent. Likewise, physical scientists assume that principles of gravity and

thermodynamics are determinable for previous times even if those principles are not

directly verifiable. There is no reason to speculate about a day when gravitational force

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[33] Similarly, Bell (*Textual Stability*, 269, 277) concludes his study of the Johannine material, that "these data certainly do not support the view articulated by Colwell and Ehrman … The data assessed in this study point to stability rather than fluidity and to continuity with the later period rather than discontinuity."

doubled, or that the earth spun the opposite direction. Both academic fields take what is known and established and project that information into the unknown. Therefore, I propose using the rates of textual variability, scribal error, scribal inconsistency, and categories of variation from the known period to theorize about the unknown period.

A point of clarification is in order. While Koester says, "New Testament textual critics have been deluded by the hypothesis that the archetypes of the textual tradition which were fixed ca. 200 CE … are (almost) identical with the autographs," his remark is little more than a red herring.[34] This project is not deluded into fall in line with any previous theory and it certainly does not claim that any ms. is identical with the autographs. The evidence patently demonstrates that the extant mss. are certainly not identical with the *autographs* or the *Ausgangstext* for that matter. The numerous charts documenting 3257 textual differences, including 177 errors, are proof that any appeals for or against identical text forms are fallacious. I am not claiming the mss. after P46 are *identical* with any previous ms. Instead, I am claiming that the available material is advantageous and essential to shedding light on what is unknown, namely the state of the text in the periods from which no material has yet been recovered.

This project is not the first to suggest using the materials for diachronic ends. More specifically, without any evidence indicating a significantly different state of affairs in the earlier period, Holmes contends, "for the earliest stages of transmission, almost our only evidence will have to be whatever information we can tease out of our later manuscripts."[35] Holmes also provides direction on how to tease out the information: "take what we know about trends, patterns, and tendencies from a later period for which

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[34] Koester, "Text of the Synoptic," 37.
[35] Holmes, "Text and Transmission," 60.

we have evidence, project them back into the earlier period for which we lack evidence, and see what they might suggest."[36]

Others suggest the same line of exploration. Acknowledging the absence of evidence, Petersen says, "therefore, our only route of inquiry is to take what we have discovered thus far, from our study of the second century, project these trends and tendencies back into the first century, and see what they suggest."[37] Petersen is calling for the scribal patterns and textual trajectories to be used as the basis for proposing hypotheses about the unknown and unattested period. Similarly, Epp too recommends using late material to speak to the earlier period:

> This model has the advantage of envisioning, in a chronological, developmental fashion, extended series of related MSS in distinctive groups. Such trajectories not only begin with one or more papyri and extend forward for several—and sometimes many—centuries, but they also extend backward to the hypothetical antecedent manuscripts/texts that preceded the earliest papyri. As we have observed, P75 had an antecedent whose existence *can be established even though that MS itself is not extant*, and the same kind of text appears later in Codex Vaticanus. The result is that a genuine trajectory can be drawn from a very early (though non-extant) MS to P75, and then to Codex Vaticanus, and on to later witnesses.[38]

Holmes, Petersen, and Epp contend the available materials are the only legitimate foundation for theorizing diachronic trajectories. In fact, the idea underlies all genealogical approaches to one degree or another. The available readings are used to theorize about preceding non-extant readings at the source of the genealogical stream.[39]

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[36] Holmes, "Text and Transmission," 60. The method is favorably cited and used in Bell, "Textual Stability and Fluidity," 18.

[37] Petersen, "Genesis of the Gospels," 53–54.

[38] Epp, "Decision Points," 296. Italics mine. While Epp is building from his theory of textual families, the general idea of trajectories and transmissional tendencies are confirmation of my proposal.

[39] Similarly, Zuntz (*Text of the Epistles*, 11) contends, "the recovery of the original text, if it is to be attempted scientifically, depends upon the illumination of its history in the second century."

The aim of this project is not to suggest specific readings, but the statistical figures of this project enable commenting on the overall character of a non-extant ms. The design of this project is well suited to follow this line of exploration: (1) the results are collected from a very large corpus of the early period, with verses not randomly selected or limited to favorite test passages; (2) the project is synchronic and not influenced by outside texts from the twenty-first century or hypothetical first century, i.e. not the result of circular argumentation; (3) results arise from material as close as possible to the same scribal and textual milieu of the unknown period; (4) the study covers three centuries to track the types of trajectories that Epp references; (5) the textual differences are in statistical terms.

Historical Modification

A historically situated example will help illustrate the goal. If this study were conducted in 1900 then the available material evidence would include the same large majuscules but fewer papyri, most notably it would lack P46. At that time, the average direct agreement among the available evidence was 96.8 percent. Also, agreement with the majority reading was about ninety-eight percent. Therefore, if the findings in 1900 were used to postulate the contours of a then unknown ms. in ca. AD 200, then the hypothesis would be a ms. that has about two-percent difference from the majority and about four percent direct difference from its nearest contemporary.

When Kenyon made P46 famous in the London newspaper of 1931, studies ensued on a ms. that perfectly fit the statistical hypothesis.[40] P46 differs from the majority

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[40] Kenyon, "The Text of the Bible," *The London Times*, Nov. 19, 1931.

2.2 percent and differs from 01—its nearest complete contemporary—about 3.2 percent. Therefore, if this study were conducted in 1900, the results would have postulated the textual agreement rates of P46 almost exactly. Interestingly enough, P46 actually has a greater higher of agreement with 01 than anticipated. This historical scenario indicates that deriving rates of variability from a large corpus and then assuming consistency across time is a legitimate means for considering the transmission of the Pauline letters during the period before P46.

Today with even more available material, most notably P46, TC is better equipped to theorize further back in time. Furthermore, the results of this project across nearly four centuries, including many early papyri, give a great deal of insight into early scribal behavior. Therefore, if a study in 1900 would be accurate to hypothesize a ms. 150 years earlier than 01, the additional material and data create even firmer grounds to postulate a mere seventy-five years before P46, ca. AD 125.

Characteristics of Pre-AD 200 Ms.

Without positing the readings of individual verses, the results of this project are useful at estimating the general statistical character of an earlier ms. Using the known and documented information, and assuming a degree of consistency, then the general features of a hypothetical ms. ca. AD 125 may be reasonably stated.

General Characteristics Of Γ

The general statistical characteristics of a hypothetical ms. called Γ are as follows. First, the other mss. agree directly with one another on average 96.6 percent of the time and

with the majority reading. Therefore, Γ would likely differ directly from 01 around four to six percent. Also, the average difference from the majority reading is 1.83 percent in the available material, suggesting even if Γ is slightly more erratic, then it still only differs from its nearest contemporaries 2–2.5 percent. There is also about .55 percent split or divided readings, so likely .5–.8 percent of the readings in Γ would not have a numerical majority consensus with contemporary mss.

Additional generalities may be reasonably speculated concerning specific linguistic categories. About one-third of the differences between Γ and 01 would likely concern the addition, omission, and substitution of prepositions, articles, conjunctions, or particles. An eighth of the total differences would likely concern transposition of elements on the rank of Group (i.e., adjectives and nouns in noun groups) and the movement of whole Components (i.e., moving Predicators like ἐστίν and γίνομαι). The chart below summarizes the rates of agreement Γ would have assuming rates of scribal alteration remain consistent.

Anticipated Rates for Γ ca. AD 125

	Γ	Words Different from 01[41]
Direct Agreement	96–94%	1300–1900
Majority Agreement	98–97.5%	650–800
Split & Divided Reading	.5–.8%	160–250
Prep., Art., Cj, Part.	.45–1.17%	115–380
Transpositions	.07–.55%	23–180
Errors	.03–.02%	10–70

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[41] Word count is the result of using 01 as the base for a complete codex, 32,408 words. The ranges are taken from the examination. Typically, the low rates are from 04 and 01 and the highs are from 06.

Specific Expectations

In addition to the general rates of agreement and variation, there are a few specific

conjectures that may be reasonably deduced from the trends. First, Γ will likely have at

least one major transposition similar to P46 having Rom 16:25–27 before 16:1. The

transposition might be the same as those attested in other mss. or an entirely different

one. The transposition will not be the result of scribal error but resulting from some other

issue. The location of such a transposition is not estimable, as it will be the result of some

unknown textual difference.

Furthermore, there is an observable expansion and conformity of the *nomina*

sacra in the salutations—references to Jesus progress to conform to the creedal forms

used in the fourth century. For instance, in 02, the addition of $\overline{\text{XN}}$ at Rom 10:9 and 16:20

expands the reference to Jesus Christ. Similar expansions occur at 1 Cor 16:22 (note the

second hands), Gal 6:17, Eph 3:14, and 1 Tim 1:1. However, there are scribal differences

contrary to textual stereotyping such as in 03 at Col 3:17 and 1 Thess 5:9. Therefore, it is

quite possible that the salutations in Γ might tend toward shorter forms like $\overline{\text{KY}}$ $\overline{\text{IY}}$, or

simply $\overline{\text{IY}}$, rather than the longer $\overline{\text{KY}}$ $\overline{\text{IY}}$ $\overline{\text{XY}}$.[42] Also, the word ἀμήν is likely absent in

many of the epistles, evidenced by their addition after the *prima manus* in many of the

available mss.[43] If these two conjectures are correct, then it is possible that the textual

agreement rate is on the lower end of the calculations above.

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[42] Consider Rom 16:25; 1 Cor 16:23; Gal 6:17.
[43] Consider 2 Cor 13:14; Col 4:18; 1 These 3:13, 5:28; Phlm 1:25.

Summary of Pre-200

Manuscript Γ is entirely hypothetical and any particular historical ms. will undoubtedly have distinctive features (i.e., preference for Predicators before Complements, the omission of ἐν in Adjuncts, a tendency toward a specific spelling, or any host of scribal tendencies). Also, the above is not a proposal to construct Γ and then use it in a genealogical tree. Instead, the goal is, in the words of Epp, "largely an exercise in historical-critical imagination. It is an attempt to discover some things we do not know about the earliest stages of NT textual transmission by applying creative imagination to what we do know."[44] The results of the reasoned and imaginative process are for theory assessment and not genealogy.

Furthermore, Γ provides representation on how to use the synchronic results for further diachronic purposes. Following Epp, Holmes, and Petersen, this project gives the expected range of quantifiable metrics concerning the Pauline corpus in Γ. Even if it is more like 06 than 04 in its scribal execution, then Γ still has significant continuity and textual agreement with 01.

The hypothetical Γ also provides a starting point for the final question of this project. If something like Γ is conjectured for ca. AD 125, what can be said about even earlier mss.? If the relationship and general features of Γ are reasonably mapped above, what are the contours of the point of origination, which may be represented by α? What is the relationship between Γ and α, and how does α compare with 01? Ultimately, α is the traditional text-critical aim of TC, the point of origination.[45]

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[44] Epp, "Significance of the Papyri," 274.
[45] There is the possibility of textual differences between the *original* dispatched letters and the archetype of all extant copies. By point of origination, I am referring to the initial publication of what came to serve as the archetype since it is also possible that the archetype may be different—perhaps edited prior

Exploration or even hypothetical comments about what α looks like and its comparison with the known mss. drives the investigation to the ultimate diachronic end: how did the *Corpus Paulinum* originate? While the design and contours of this project are not intended to answer questions of particular readings, the large-scale statistical results provide grounds for exploring historical trajectories.

The project has results arising from the span of over three centuries, but the time gap between P46 and the other majuscules is likely longer than the gap between P46 and α. If the textual differences between P46 and 01 or 03 are used as the basis of comparison, it provides statistical information of change across the same time span between P46 and the apostolic period. Alternatively, the timespan from P46 to 06 is longer than the difference between P46 and the apostolic period. If the assumption of statistical consistency proved accurate before finding of P46, as the above hypothetical example describes, then it is appropriate to do the same prior to P46. There is no material or historical evidence to the contrary. Therefore, the final question of this project will use the synchronic results to theorize on the trajectory between the known material and the point of origination.

When Does the Pauline Corpus Originate?
Theories of Publication

The literature on how the final form of a thirteen-letter Pauline corpus originated is rather extensive.[46] It is heuristically divisible into five major theories: (1) Gradual Collection

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to publication—than the initial version released from the Pauline circle. One could call this the *Ausgangstext*, but the intent is not to pinpoint the source of the text but rather the source of the ms. lineage. Again, the project is designed to established big picture metrics and not particular textual readings.

[46] Zahn (*Introduction*, 1.152) says, "it is impossible to investigate the letters commonly attributed to Paul without discussing a great many different opinions." A century later and his words are even more applicable.

represented by Zahn and Harnack,[47] (2) Lapsed Interest represented by Goodspeed and

Knox,[48] (3) Antignostic with Schmithals,[49] (4) Personal Involvement,[50] and (5) Pauline

Involvement. The intricacies of the theories are unnecessary to survey here and others do

a fine job elsewhere.[51] The relevant information from those theories concerns the date

and stages of the collection, publication, and circulation of the Pauline corpus.

Specifically, the examination of the theories looks for two pieces of information: (1) is

the theory suggestive of a single archetype represented by α, or multiple early origination

mss. (α^1, α^2, α^3, ...)? (2) when is a reasonable date for the collection, publication, and

circulation of the Pauline corpus?

Dates and Timeline of the Theories

The Gradual Collection and the Lapsed Interest positions differ in their view of why and

how the corpus is collected, but they both give approximate dates for the possible α

origination. In light of various details, most notably 1 Clem 47:1 referencing the

circulation and familiarity of a Pauline letter, Zahn concludes the collection was

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[47] Zahn, *Kanons*, 1.811–39; Harnack, *Briefsammlung*, 6–27.

[48] Goodspeed, *New Solutions*, 1–103; Goodspeed, *Introduction*, 210–21; Knox, "Acts and the Pauline," 279–87.

[49] Schmithals, *Paul and the Gnostics*, 239–74.

[50] Moule, *Birth of the New Testament*, esp. 260–65; Guthrie, *New Testament Introduction*, 646–53.

[51] For surveys on the Pauline publication process see Porter, "When and How," 95–128; Porter, "Paul and the Process," 173–202; Trobisch, *Paul's Letter Collection*; Richards, *Secretary in the Letters*; Richards, *Paul and Letter Writing*; Richards, "Codex," 151–66; Gamble, *New Testament Canon*; Foster, "Earliest Collection," 44–55; Murphy-O'Connor, *Paul the Letter-Writer*, 114–30. For studies on particular facets of the discussion see Manson, "St. Paul's Letter," 224–40; Dahl, "Earliest Prologues," 238–39, 53–56; Mowry, "Early Circulation," 73–86; Quinn, "Pauline Canon," 379–85; and Nongbri, "Pauline Letter Manuscripts," 84–103. For a large investigation of these matters see Lovering, "Collection."

complete, albeit without the Pastorals, around AD 80–85.[52] Similarly, Harnack believes

the process was complete around AD 100 but includes the Pastorals.[53]

While articulating a different view of the collection process, Goodspeed and his

student Knox arrive at similar dates to Zahn and Harnack. They believe the publication of

Acts prompts renewed interest in the Pauline letters, and if Acts is published ca. AD 90,

then α soon follows.[54] As Zahn forcefully states, "the Pauline letters must, therefore, have

been written prior to the period of transition between the first and second centuries."[55]

Therefore, from this final form α ms., all subsequent copies are made.[56]

Conversely, Streeter contends for a more extended collection process consisting

of developmental stages. In the first stage, Streeter says, there is a "nucleus (Rom, 1 Cor,

Eph, *perhaps* Phil), known already to Clement, AD 96."[57] At the next stage, there are ten

letters in the Marcion Canon ca. AD 140, and the final stage occurs before the Muratorian

Canon of AD 200 with the addition of the Pastorals, bringing the total corpus to

thirteen.[58]

Trobisch also believes in stages of editing and publication; however, the timeline

is fundamentally different. Trobisch credits Paul as the editor behind the first stage.

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[52] Zahn, *Kanons*, 1.835. See also, Metzger, *Canon*, 42–43; Richards, *Paul and Letter Writing*, 22.

[53] Harnack, *Briefsammlung*, 6. Zuntz (*Epistles*, 14) also contends for ca. AD 100 but without the Pastorals.

[54] Goodspeed, *New Solutions*, 94–103; Knox, "Acts and the Pauline," 279–87. Similarly, for a ten-letter collection see Mowry, "Early Circulation," 73–74; Ellis, *Making of the New Testament*, 86. For a critique of their position see Porter, "Paul and the Process," 181–82.

[55] Zahn, *Introduction*, 1.158.

[56] Publication in the ancient world is unlike modern copyrighted texts. The term is, therefore, not being used in any technical sense. Rather reference is made to a form of the corpus being willfully put into circulation. Holmes ("'Original Text,'" 657) states: "simply put, 'publication' during that time basically meant no more than making a document available for copying—in effect, releasing the work from the author's control." See also Larsen, "Accidental Publication," 362–87; Mitchell, "Autographs," 287–308; Gamble, *Books and Readers*, 93.

[57] Italics original. Streeter, *Four Gospels*, 526–27.

[58] Streeter, *Four Gospels*, 527; *Primitive Church*, 159–62. Similarly, see Zuntz, *Text of the Epistles*, 278–79. Gamble (*New Testament Canon*, 36) calls such developmental views a "snowball theory."

Trobisch believes Paul began with his private copies of Romans, 1–2 Corinthians, and Galatians, then edited those copies for public circulation. Trobisch concludes, "it is highly probable that this old collection was edited and prepared for publication by Paul himself. After his death, more letters were added to this authorized recension."[59] The scenario is similar to Streeter concerning the snowball theory, but it offers a timeline that begins roughly three decades earlier than other approaches, save Zahn.

Therefore, on one end of the spectrum, there is some consensus that a form—likely a short form—of the corpus is circulating no later than the end of the first century. The corpus then grew until it was finalized in the latter part of the second century. The timeline accounts for the most explicit information such as references to Pauline letters in 1 Clement 47:1, Pol. *Phil.* 3:2, and 2 Peter 3:15–16.[60] As Nongbri comments, evidence of "the existence in the early second century of a collection of Paul's letters in Smyrna" indicates both circulation and popularization.[61]

On the other end of the spectrum, there is the proposal for a form of the corpus—either partial or complete—published and in circulation in the late AD 60s. In addition to Trobisch, others find such an early date appealing. Porter concludes, "there is reasonable evidence to see the origin of the Pauline corpus during the latter part of Paul's life or sometime after his death, almost assuredly instigated by Paul and/or a close follower or

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[59] Trobisch, *Paul's Letter Collection*, 55. Largely agreeing is Murphy-O'Connor, *Paul the Letter-Writer*, 119–20.

[60] In light of 2 Peter 3:16 and 2 Cor 10:10, Ellis (*Making of the New Testament*, 86) says, "Pauline letters but also collections of a number of them were probably in circulation during his lifetime." Additionally, Sanders, (*Paul: The Apostle's Life*, 148) says, "the first surviving reference to the existence of the collection of Christian letters appear in the book of Revelation ... it is overwhelmingly probably that the seven letters to seven churches reveal the influence of the publication of Paul's letters."

[61] Nongbri, "Pauline Letter," 99–100.

followers."[62] The primary candidates for possibly publishing the letters at an early date are Paul,[63] Luke,[64] Timothy,[65] or even Onesimus.[66]

The theories of publication use the same evidence yet interpret it in different ways. However, all the theories are trying to determine three principal components, as Gamble notes, "an occasion, an agent, and a motive."[67] Furthermore, Richards points out that, "while having unique elements, all of the theories share the commonality of positing an individual (or an individual school) who took the initiative to collect the dispatched letters of Paul."[68] Moreover, while all the theories are struggling to determine these elements, Nongbri is correct to say, "yet, there is no direct evidence that such a process took place in Paul's case."[69]

Furthermore, Nongbri is equally correct to say, "it is not possible to rule out any of these suggestions."[70] The available materials, especially the mss., do not determine or reveal the occasion, the agent(s), or the motive(s) behind the Pauline corpus. There is nothing definitive in the papyri, and nothing definitive is codicologically determinable. Once again, Nongbri says, "nevertheless, it is still worthwhile to survey the data we do

[62] Porter, "Paul and the Process," 202; Comfort, *Encountering the Manuscripts*, 57; Paley, *Horae Paulinae*, 347–48. Richards ("Codex," 163) also contends, "upon his (Paul's) death, this notebook along with other notebooks as well as his personal effects fell into the hands of his disciples." Concerning the collection of letters see, Richards, *Secretary*, 164–65; 187–88; Richards, *Paul and Letter Writing*, 218–23.

[63] Schenke, "Das Weiterwirken des Paulus," 505–18; Gamble, *New Testament Canon*, 39; Trobisch, *Paul's Letter Collection*; Trobisch, *First Edition*; Porter, "Paul and the Process," 202.

[64] Moule, *Birth of the New Testament*, 264–65. Likewise, Richards ("Codex," 163) believes Luke "inherited the notebooks" upon Paul's death and then published the edited corpus.

[65] Guthrie, *New Testament Introduction*, 653; Comfort, *Encountering the Manuscripts*, 35.

[66] Knox, *Philemon*, 10.

[67] Gamble, *New Testament Canon*, 39. See also, Richards, "Codex," 152.

[68] Richards, "Codex," 152; Porter, "Paul and the Process," 191. Likewise, Patzia ("Canon," 87) says, "it is difficult to imagine this early circulation and collection of Paul's letters without the guidance of some significant individual(s)." Concerning a Pauline school see Conzelmann, "Paulus."

[69] Nongbri, "Pauline Letter," 99.

[70] Nongbri, "Pauline Letter," 99.

possess."[71] So while it is true that epistemological certainty is a barrier the evidence does not cross, the historical ramifications of the theories are open to evaluation for greater or lesser explanatory power of the evidence.

Nongbri and Porter, and in a different manner Richards, do use the materials to assess the theories. Porter concludes, "close examination of the early manuscripts with Paul's letters and other related documents seems to support this hypothesis," which is in favor of Pauline involvement.[72] Porter, like Nongbri, examined the explicit information from the mss., such as the content lists and the order of the letters within the mss.[73] Unfortunately, this project has not unearthed new mss. and so there is no need to reassess their work on the materials.

However, this project provides information that has to date not been used in the discussion. The degree of textual uniformity, a categorizing of places of textual difference, and similarities between letters can shed new light onto the problem, even if it does not fully resolve the quandary.

Textual Uniformity and Historical Examination

There is no intention to create or suggest an entirely new theory of the collection and circulation of the Pauline corpus. The theories under review base their conclusions on analyzing specific features, such as the doxology of Rom 15:33, the names in Romans 16, absence of ἐν Ἐφέσῳ of the *prima manus* at Eph 1:1, and a few other discrete matters.

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[71] Nongbri, "Pauline Letter," 99.
[72] Porter, "Paul and the Process," 202.
[73] Nongbri, "Pauline Letter," 89–98; Porter, "Paul and the Process," 192–200; Trobisch, "Paul's Letter," 6–27, 48–54; Paley, *Horae Paulinae*, 337–43, Jongkind, "Text of the Pauline," 217–20; Lietzmann, *Textgeschichte der Paulusbriefe*, 1–2. For a recent thorough interaction with canon lists see Gallagher and Meade, *Biblical Canon Lists*, 39–44, 70–235.

Instead, I evaluate the timelines of the theories in light of the textual uniformity attested in the mss. from this project. To date, the textual uniformity and patterns of agreement have not been used in any substantive way concerning origination theories.

Popularity favors theories of late finalization and so they are reviewed first. There are a few critical features of the late historical scenario. In the beginning, Paul and his group dispatched letters to various locations. From the time of dispatching to well after his death, the letters continued to be copied and circulated indiscriminately. Then sometime during the early 90s someone or a group went about copying/collecting these dispatched letters.[74] The first stage was a small, collected corpus. Subsequently, other letters were added creating a final form in either ca. AD 100 for the early theory, or ca. AD 200 for the snowball theory.

There are ramifications of such a scenario worth noting. First and foremost, the timeline indicates there are multiple primitive editions of a particular letter available for collection and publication. There is the letter initially dispatched and the many copies made and circulating, plus there might be the edition Paul retained. Second, each copy undoubtedly has textual differences; textual variation is the sole consistent fact of scribal activity. Third, the first stage corpus likely undergoes editing, or perhaps corrections, before final form circulation. Whether the editing is minor or significant makes no difference; the text is different from the initially dispatched letter and subsequent copies made.

There are additional consequences of the later date position. Dahl summarizes: "it has frequently been assumed that the whole textual transmission of the Pauline letters

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[74] Richards, "Codex," 155.

goes back to one common archetype for the whole collection. But this assumption is untenable … a plausible explanation is possible if we assume the existence of two primitive editions."[75] The theories of stages say there were not thirteen letters in the original corpus and the texts that were in the corpus underwent editorial changes at each of the stages.

By the time of AD 200 at least three different collections circulated over the previous century. Each letter underwent editing, with the original core (likely Romans, 1–2 Corinthians, and Galatians) edited in three distinct collections. Consequently, there are a lot of potential sources for textual contamination. For instance, someone could copy the dispatched version of Romans and take it to another location. That copy, with its textual differences, would be copied and create a family lineage that serves as a competing version of Romans differing from the third edited edition of Romans in the corpus of AD 200. This scenario is represented in the hypothetical tree below as the lineage of R^a competing with R^d.

Furthermore, the dispatched letter to Rome creates at least two transmissional lines, R^a and R^1. The former is a copy taken to another location and the latter is an edited form used for the first stage of formal circulation. Consequently, R^1 creates its own line represented by R^b.

Romans Dispatched —— R^a
|
R^1 (first corpus) —— R^b
|
R^2 (second corpus) —— R^c
|
R^3 (third corpus) —— R^d

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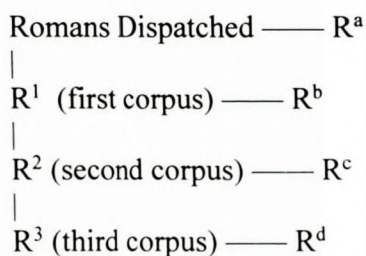
[75] Dahl, *Origins*, 253, 263.

The narrative begs the question, where are the competing readings and the contamination of the mss. from the genealogy of R^a or R^b or otherwise?[76] Likewise, where are the voices and readings of R1 and R2? To account for the complete absence of the contamination from these potential sources, the theories of late corpus collection rely on the assumption of an act of ecclesiastical standardization. Only by inserting an effective act of textual standardization does the theory transition from a period of inevitable contamination and editing to the attested textual uniformity after AD 200.

Along with a number of unprecedented and unprovable historical details about the theory already mentioned, other unprovable features must also be accepted: (1) a period of Pauline neglect between dispatching and collecting (roughly thirty-forty years), (2) stages of collection, editing, circulation, and publication, (3) no contamination from competing versions (*miraculous*?), (4) ecclesiastical power of a unified voice spanning the Mediterranean prior to AD 200, (5) a recognized center that collected, edited, and published an authoritative form, (6) no sectarian group that revolted against the ecclesiastical power, and (7) the traces of the prior stages and forms were eradicated. While it is true that none of these assumptions is impossible individually, under the combined weight, the burden of lacking evidence becomes overwhelming. Lastly, regarding Dahl's point, if there were two primitive editions, why are there so few split/divided readings? The theory is especially problematic considering the splits are low-content and low-semantic elements.

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[76] Carlson (*Text of Galatians*, 75) states that textual contamination and mixture is "the major problem when studying the text of Paul."

Pauline Involvement

The historical narrative for an early publication likewise has assumptions and historical

ramifications to evaluate. In comparison to the above historical development, Pauline

involvement is a more straightforward storyline. Toward the end of his life, Paul used the

retained copies of his letters to prepare a collected corpus for circulation. To a greater or

lesser extent, he edited his letters and either he or one from his immediate inner-circle

began circulating this final corpus around the time of his death. If the initial corpus was

partial, then at some later stage other letters were added. If the initial corpus is complete,

then it continued circulating as such in perpetuity, with individuals or circles adjusting the

corpus as they saw fit, i.e., possibly removing the Pastorals, including Hebrews, etc.

Both lines of Pauline involvement are primarily dependent on the assumption that

Paul retained copies of his letters, a common feature in his time. As Richards notes, the

theory that "ancient letter-writers retained copies of their letters is generally assumed by

modern scholarship."[77] If true, then the first published corpus is the product of those

retained copies. Additionally, if the Pauline corpus is published in the mid-60s, then

nearly four decades of possible contamination is eliminated that theories of a late 90s

collection must contend with.[78] Furthermore, the existence of the dispatched letters and

their copies have less possibility of becoming competing forms since the published

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[77] Richards, "Codex," 155. Richards cites R. Y. Tyrell and L. C. Purser, *Correspondence*, 1.59. See also, Gamble, *Books and Readers*, 100–01; von Soden, *Griechisches Neues Testament*, vii; Hartman, "On Reading," 139; Porter, "Paul and the Process," 195–97; Ellis, *Making of the New Testament*, 297. Nongbri ("Pauline Letters," 99) claims there is no firm proof of associating Paul with the practice mentioned in Cicero. However, the only definitive detail known about Paul's writing process is that he used scribes, which is consistent with Cicero.

[78] As Jongkind ("Text of the Pauline," 216) comments, "these writings have a transmission history ranging from the historical act of the sending of the letter itself—or, alternatively, from the moment in which the first edition of Paul was released for copying." If the transmission history begins with the dispatched letters, then the finalized version is built on available copies that underwent four decades of errors and possible contamination. Conversely, copies retained by the inner circle were not exposed to that circulation before final publication.

corpus has the authoritative apostolic gravitas of being *from* Paul, or via Luke or Timothy.

Contents of Initial Pauline-Involved Corpus

If the initial corpus did not contain all thirteen letters, then the letters not initially included would have a historical scenario similar to the theory of stages described above. That means that some of the letters have more possible points of contamination than others. For instance, if Romans is in the initial partial corpus, but Colossians is not, then Colossians ran a much higher risk of contamination from competing text forms than Romans. Colossians would have greater potential for contamination because there is no authoritative form, rendering each copy and subsequent edited form equal in the marketplace for further transmission. Likewise, the final form of Colossians that remains in the corpus never had direct apostolic authority to support it.[79]

If it is true that Colossians and Romans were formally established as part of the Pauline corpus at different times, then why are there not competing forms or contamination from the dispatched versions versus the edited, published version? If Romans and Colossians have widely different transmissional histories regarding their relationship to the Pauline Corpus, then the textual results of Colossians and Romans should be different to reflect the differing histories. However, the investigation indicates

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[79] Apostolic authorization of a particular form of a text is a canonical problem only on particular theories of scripture. Those factors and problems are not reviewed here. However, I note that a consequence of Pauline involvement in the publication of the Pauline corpus means those letters had apostolic authorization at the time of publication.

that the textual handling, scribal behavior, and textual variability for Romans and

Colossians is quite comparable.[80]

Lietzmann summarizes the point well. He concludes, contrary to Dahl, that "Alle

uns erhaltenen Textformen der Paulusbriefe gehen auf eine einzige Sammlung zurück:

kein Brief hat eine eigene Ueberlieferung."[81] The analysis in this project supports

Lietzmann, indicating there is no distinction in textual agreement rates, scribal patterns,

or types of differences between texts supposedly included in an initial corpus and those in

subsequent editions. As Lietzmann also says, "Einzelhandschriften paulinischer Briefe

gibt es nicht."[82] Pauline involvement theory accounts for the similarities in the

transmission of the letters.

A modification of the theory of corpus expansion is an initial partial collection

that quickly expanded to include all the letters well before the end of the first century.[83]

The position has the advantage of limiting the period of contamination. However, Zahn

indicates an essential problem with such a scenario:

> I confess that I cannot conceive how a letter, purporting to be Paul's, and
> addressed to the Corinthians, the Thessalonians, the Philippians, or the
> Colossians, could have been actually written and put into circulation
> between the year 80 and the year 100, and yet have been received and
> accepted in these various localities. Then the older members of these
> Churches must have made themselves believe that the letter, which now
> came to light, had been sent to them by the apostle himself thirty or forty
> years before, and yet had been entirely lost sight of up to this time.[84]

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[80] Consider that the average unweighted direct agreement among the mss. for Romans is 96.9 percent and for Colossians it is 96 percent. That difference is about fourteen words in Colossians.

[81] Lietzmann, *Textgeschichte der Paulusbriefe*, 1. Trans. "all the textual forms of the Pauline letters we have, go back to one single collection: no letter has its own tradition."

[82] Lietzmann, *Textgeschichte der Paulusbriefe*, 1. Trans. "There are no individual (independent) manuscripts of Pauline letters."

[83] I find no person who articulates exactly such a theory, but I am addressing something similar to Harnack, *Briefsammlung*, 6–8; Zahn, *Kanons*, 1.835. However, the latter denied the pastorals.

[84] Zahn, *Introduction*, 159. Reicke (*Re-Examining*, 34) says, "the essential point is that dating the writings dubbed 'deutero-Pauline' and the 'pastoral epistles' several years after Paul's death fits neither with the concrete names and dates that they contain nor with the problems that occupied the postapostolic generation." See also Reicke, *Re-Examining*, 33, 40, 53.

While Zahn is arguing against pseudepigraphic forgery of the Pauline letters and simultaneously for the corpus circulation prior at the end of the first century, there is an important facet to his remarks. Not only would an older member of Corinth or Rome not accept an entirely unknown letter, but they would have problems with an edited form too, except in one possible scenario. Only a text form and edition purporting to have Pauline authority could differ from the dispatched edition and still be accepted. Therefore, if the letters are edited prior to circulation, then they must be so at one of two points, either early under Pauline authority, or late, so anyone able to hold the corpus accountable is dead. The former option explains why there is no contamination, while the latter must resort to recension.

P46 and the Pastorals

There is much debate concerning whether P46 originally did[85] or did not include the Pastorals.[86] The thirteen-letter collection being finalized before the end of the second century does not depend on P46. This project is not designed to make a direct claim in either direction; however, there are two points relevant for my purposes here. First, the surviving portion of P46 obviously does not currently contain the Pastorals. Second, since

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[85] Those who believe the original form of P46 *did* contain the Pastorals: Duff, "P46 and the Pastorals," 578–90; Kim, "Palaeographical Dating," 248–57; Porter, *Paul*, 176. Cautious positions are Parker, *An Introduction*, 253; Aland and Aland, *Text of the NT*, 49.

[86] Those believing P46 did *not* have the Pastorals: Metzger and Ehrman, *Text of the NT*, 54–55; Nongbri, "Pauline Letter Manuscripts," 9; Epp, "Textual Criticism," 7; Ebojo, "Scribe and His Manuscript," 23; Finegan, "Original Form," 92–93; Gamble, "Redaction," 406; Quinn, "Pauline Canon," 385. However, Quinn ("P46," 385) believes P46 lacked Philemon too because the scribe of P46 omits letters to individuals, intending only "a collection of Pauline letters to churches." Kenyon (Kenyon, *Chester Beatty*, vi–vii.) says, "space would about suffice for I Timothy, but not for the rest of the Pastoral Epistles. It is, therefore, perhaps more probable that they (final pages) were left blank." For a recent lengthy discussion of the codicological and palaeographical factors see Ebojo, "Scribe and His Manuscript," 204–35.

the Pastorals are not available, the scribal attitude concerning the corpus status or canonical status of the Pastorals cannot be definitively determined codicologically. The opinion of the scribe is not accessible from the extant portion of P46 regarding the Pastorals. As Quinn notes, "there is no evidence that he (the scribe) had any explicit theological criterion that demanded either the inclusion or the exclusion of Phlm or the Pastorals from his codex."[87]

It must be stressed that even if the Pastorals were not originally part of P46 that does not prove the Pastorals were not circulating with the Pauline corpus, or that the scribe was unaware of them, or that the scribe intended to denounce them. If a comment from the scribe remained to state the reason behind a purposeful exclusion of the Pastorals, then that would be decisive evidence. Likewise, for the sake of argument, it is equally valid that if they were originally included that alone is not *de facto* support for the canonical status. P72 gives warrant to postponing any hasty assumptions that there is a one-to-one connection between codex inclusion and corpus or canon inclusion.[88]

Strengths of Pauline Involvement

A theory of Pauline involvement, either directly or indirectly via his inner circle, has explanatory power of the evidence. First, there is far less time for contamination and less potential for differing points of origination. Second, it is consistent with other historical letter collections. Third, there is no need to postulate the unprecedented, effective, and

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[87] Quinn, "Pauline Canon," 385. Similarly, Porter "Pauline Authorship," 116. Additionally, Ebojo ("Scribe and His Manuscript," 24) cautions, "in the case of the Pastorals, the more circumspect approach is not to dogmatise unnecessarily the evidence of 46, for the evidence it offers is indeed very scanty to settle the question categorically."

[88] The *Bodmer miscellaneous codex,* known as P72 contains texts that are viewed as canonical, Jude and 1–2 Peter, together with eight texts of other Christian writings, such as the *Apology of Phileas* and the *Nativity of Mary*. For a discussion of P72 see Wasserman, "Papyrus 72," 137–54.

authoritative event of late standardization efforts. Fourth, an early point of origination

with less time for contamination is more consistent with the available material. There are

textual variations, but throughout this study, those places are shown to be the result of

human scribes and not competing text forms, malicious corruption, or consistent changes

to the text.

Furthermore, Pauline involvement in the publication activity gives additional

authority to what letters to use or neglect.[89] For instance, it explains why the second and

fourth letter of the Corinthian correspondence is used and not the others.[90] Likewise,

Philemon is included but no other letters of such a specific private nature, even though

Paul quite likely wrote many more personal letters during his decades-long ministry.[91] By

extension, a collection stamped with the authority of Paul, or Timothy, or Luke, is less

likely to face direct competition from someone wanting to include another Corinthian

letter or otherwise. Something like *3 Corinthians* or the *Acts of Paul* never shows real

competition or equality with the other corpus texts.

Lastly, the proposal of early Pauline involvement accounts for the evidence while

not going beyond what the evidence can bear. Also, Pauline involvement does not rule

out the possibility that some later scribes or certain groups rejected some of the letters.

There is indeed more than one way to interpret the motivation behind omitting particular

texts or incorporating others.

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[89] Pauline publication does not resolve questions of canon formation. The point here is simply that if Paul were involved in the selection process such involvement would play a significant role in canon selection.

[90] 1 Cor 5:9, 7:1 and 2 Cor 7:9. See also 2 Cor 10:9–10. For a discussion of the matters see Conzelmann, *1 Corinthians*, 3–5; Schmithals, "Die Korintherbriefe" 263–88; Thiselton, *1 Corinthians*, 45–46.

[91] Knox (*Philemon*) sees Philemon in the canon because Onesimus is the collector of the Pauline corpus.

Summary

All the majuscules contain the Pastorals. There are also early papyri of the pastorals,
including the recent publication of P.Oxy. 5259 (P133) dated to the third century
containing 1 Tim 3:13—4:8.[92] Furthermore, this project indicates the earliest scribes treat
all thirteen letters in the same manner. The rate of copying performance and categories of
textual differences are consistent. There are no paratextual features present suggesting
any of the letters, including the Pastorals, are distinguished from the others. While no
claim concerning authorship is made on account of ms. inclusion, the evidence does
indicate consistent scribal handling, which justifies the equal treatment of the thirteen-
letter corpus for TC purposes.

In support of the historical scenario with Pauline involvement, Murphy-O'Connor
comments, "the simplicity of this hypothesis is a strong point in its favor."[93] Conversely,
Nongbri reminds us that "this scenario is highly speculative."[94] However, speculation is
always required in historical studies, and all other theories are equally or more
speculative. While there is some support for Mark or Acts having different forms, as
Elliott calls for the plural *Ausgangstexte*, there is no support for such a position
concerning the Pauline corpus. The lack of evidence in the mss. for contamination or
multiple letter forms point in favor of a single point of origin arising from an
authoritative early collected edition put into circulation.

The theory is not definitive, but no other theory could be either without
unearthing further evidence. Richards correctly notes, "collection theories for the Corpus

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[92] Shao, "1 Timothy," 4.
[93] Murphy-O'Connor, *Paul the Letter-Writer*, 118.
[94] Nongbri, "Pauline Letter," 100.

Paulinum, because of the nature of the evidence, have always dealt in terms of possibilities and probabilities."[95] In conclusion, a theory of early collection is free from postulating unprecedented historical events, most specifically the effective authoritative ecclesiastical act of standardization.

Conclusion

The synchronic orientation and design of this project established firm quantitative results. The applicability of the data, however, is not limited to the period it arises from. In this chapter, I have shown two ways to use the information for diachronic purposes. Using the suggestion by Epp, Holmes, and Petersen, which also underlies other TC studies, the synchronic results are the best and only evidence to postulate matters concerning the period without extant material. In support of their suggestion, I show that if this project were done in 1900, then the unknown P46 would be postulated with remarkable accuracy. Therefore, now bolstered by P46 and other early papyri, this project can postulate the general features of a hypothetical ms. Γ in ca. 125 and by extension trace those trajectory lines back to the Pauline Corpus α ms. The field of TC must wait for the sands or caves to provide us with the means to test that hypothesis. Until then, further evidence is needed to either definitively prove or counter the hypothesis suggested here.

The evidence is also able to weigh in on matters of corpus origination. While acknowledging that no mss. contain information that precisely determines the process of collection, editing, publication, and circulation of the corpus, the material is helpful and heretofore not used in the discussion. The degree of textual uniformity attested in P46,

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[95] Richards, "Codex," 162.

and the textual trajectories of stable transmission down to 06, indicate the corpus had either circulated as such for a long time or was effectively standardized before P46. The former position holds that the shaping and fluidity of the corpus ran a natural course up to and beyond P46, which is why the percentages of textual uniformity are similar from P46 to 06. The latter position posits a whole host of unprecedented acts. While the data is not definitive, the theory of an early origination date for the Pauline corpus has a delicate explanation of the evidence without hinging upon indefensible assumptions.

CONCLUSION

This project has investigated the available mss. of the Pauline corpus from the second to the fifth century. The project analyzes the Greek mss. using a new method built on three elements not used in other TC projects. First, the incorporation of linguistic categories makes both counting and weighing of textual differences more quantifiable and consistent across the mss. Second, focusing on a specific period departs from the traditional aims of TC to establish the *Ausgangstext*. Third, the choice to not use an eclectic text for comparison eliminated the evaluation of textual variation into binary categories of original and non-original. Every linguistic element of the 167,000 word corpus is included in the counting, weighing, and conclusions of this project.

Readers will note that the conclusions are narrower in scope than other investigations. The needs of TC have begun to call for more focused research. Previously, in his investigation of the Gospels and Acts, Clark states "the ultimate problems of New Testament autographs do not concern me. I only deal with one set of phenomena, and my starting-point is the text current in the second century."[1] Likewise, this project focuses solely on the earliest available material with no concern for diachrony in either direction in order to better assess the textual uniformity, scribal performance, and early textual trajectories.

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[1] Clark, *Primitive Text*, vi.

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Chapters 1–3 offer a survey of TC history and current methods to highlight that there exists a controlling concern for the recovery of the original text as traditionally considered. While that goal is essential, it has hindered the progress of research and methodological development within TC. New information will not arise from asking the same questions of the same data when using nearly the same methods. Therefore, Chapter 3 presents a new line of inquiry. This project begins its point of departure by not having a concern for the hypothetical original but instead assessing the textual state of affairs during a specific period. The turn from what can be called a diachronic to a synchronic orientation required creating a new method for analysis.

In light of this departure from traditional aims, this project is less a work of textual criticism, at least not in its traditional sense, and more a critical textual work. The shift in orientation requires methodological developments that created new research aims. The project shows the applicability and beneficial nature of using SFL linguistics for these critical questions.

Chapter 4 summarizes the data from the complete analysis. Appendix 1 is unlikely ever to be read in its entirety by anyone other than the author and my primary advisor Stanley E. Porter. Most readers will be content consulting the summary in Chapter 4. However, the tedious analysis of Appendix 1 is essential to the aims of the project. As Chapter 4 summarizes, there are combined 3,080 places that 01, 02, 03, 04, 06, and P46 differ from the available numerical majority attestation. There are an additional 177 places of difference that are discernably scribal errors. The analysis indicates that the mss. display a textual uniformity with the readings in circulation much higher than often reported: 01–99, 02–98.7, 03–98.6, 04–99, 06–96, and P46–98 percent.

Chapter 5 presents insights into the mass amount of data. The primary aim is to explore the data from various angles to find possible explanations for the textual differences. The critical result is that there are no patterns of textual variation. There is likewise no consistency to the textual variation. The analysis indicates there are no grounds for believing that the scribes were willfully or consciously changing (editing, redacting, or altering) the text in any coherent manner.

Furthermore, the textual agreement rates are even higher when textual differences concerning low-semantic and low-content elements are appropriately discounted from the calculations. [2] The discounting of reordering, prepositions, articles, conjunctions, and particles is appropriate on linguistic grounds, and such variation is not suggestive of a different *Ausgangstext*. The resulting percentages indicate the text of the Pauline corpus was transmitted uniformly from the earliest evidence without any explicit or subtle indicators of scribal corruption.

Chapter 6 uses the data and evaluates previous research by Kurt and Barbara Aland. First, the analysis demonstrates their method for labeling text types is biased and does not represent the evidence well. Their method of pre-determined test passages, and their circular reasoning, create scenarios where mss. from their different text types have a higher degree of agreement with mss. of other types than within their own type. Furthermore, the example of P32, which coincides perfectly with Type 1 and Type 2, demonstrates that their decision to label P32 a Type 1 is motivated to support their preferences rather than a neutral assessment of the evidence.

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[2] The explanation of the linguistic hierarchy and the textual variation discounting is Chapter 5. The resulting textual agreement with the majority readings in percentages is, 01- 99.5, 02- 99.3, 03- 99.3, 04- 99.5, 06- 98, and P46- 99.

The second part of Chapter 6 compares the mss. directly with one another, which is more characteristic of TC studies. The results again strongly challenge previous figures presented by the Alands. The strength of this project to systematically analyze the mss. with a delicate linguistic method highlights the errors of using only select test passages in an imprecise manner. This project demonstrates the mss. agree directly with one another an average rate of 96.6 percent, which is nearly forty percent higher than the Alands present.

Furthermore, the degree of agreement between the mss. must affect the way the mss. are categorized and discussed. It seems appropriate on statistical grounds to speak of mss. that agree with one another to a high degree in similar ways. There is little separating the text of 02, 03, or 04 from the published text of 01. That is because the agreement rates are incredibly high. Even counting for low-content and low-semantic differences—plus low-impacting variations—the text of 01 agrees with 02 97.9, with 03 97.6, and with 04 98.1 percent of the time.

Chapter 7 interacts with one of the newer and indeed more controversial practices. The attempt to ask sociological questions of textual variants is not itself new, but Ehrman and his students have used a minimal amount of data to create a maximal socio-historical narrative. While the actual method and procedure used by Ehrman are quite paltry, Chapter 7 assesses his version of NTC by applying it in a systematic way to the Pauline corpus. Focusing on places with christological implications reveals that Ehrman's theories do not accurately describe the Pauline corpus. Contrary to the Bauer-Ehrman theory, every scribe displays an inconsistent willingness to adjust the text in a manner that lowers and raises Christology in a nearly equal manner. Furthermore, the theory of

scribes corrupting the text toward greater conformity with the orthodox winners as Bauer and Ehrman call them does not describe the Pauline material. Scribes of the later mss. and subsequent readers or editors willingly make changes that create gnostic ambiguities and unorthodox (e.g., anti-creedal) theological readings.

Chapter 8 is a unique chapter. While the rest of the project is temporally restricted, the last chapter explores the material used to make suggestions about the origination of the Pauline corpus. It is concluded that the information concerning the early textual uniformity and transmission must be used to hypothesize about the previous centuries that offer no extant material evidence. Without explicit evidence to the contrary the textual features, scribal performance, and transmission trajectories from the second to the fifth centuries must be used to estimate both the earliest textual form and corpus origination. Chapter 8 concludes that it is consistent with the available information that a single point of early origination—an *Ausgangstext*, not *Ausgangstexte*—best accounts for the textual evidence of the transmission of the Pauline corpus.

Like all major projects, this research has answered many questions but has created even more. There are at least two logical lines for further research. T first line of further inquiry is to continue the examination into later periods of the Pauline material. The historical material could be broken into successive stages to compare with one another. Preliminary tests suggest similar figures for the next few centuries followed by a slow increase of uniformity. It also suggests the Byzantine text becomes more apparent during this later stage.

A second area for further investigation is other corpora. Preliminary tests suggest the Johannine Letters and the other Catholic Epistles will be similar to the Pauline

Corpus. Conversely, preliminary tests suggest the early Gospel mss. will have a higher

degree of textual variation with harmonization being a key factor. Of course, as this

project has indicated only a full investigation will be able to accurately present the degree

of variation and make suggestions as to why.

APPENDIX 1:
TEXTUAL ANALYSIS OF THE PAULINE CORPUS

The following is a commentary on the comparison of texts and their analysis. The methodology is detailed in Chapter 3. No attempt is made to comment on every instance of a textual difference, but there is a degree of frontloading to demonstrate the method. However, the charts at the end of each section list every textual difference.

The layout is straightforward. There is a brief introduction to the letter of each section followed by a linear commentary. Next split and divided readings are mentioned, followed by data charts covering every textual difference, and lastly the statistical conclusions. The statistics charts first present the comparisons with the numerical majority and then comparing the mss. directly (e.g., 01 to 02, 03 to 04, and other papyri). Each section ends by charting the *Leitfehler*.[1]

Given the nature of the commentary and analysis, there is a lot of Greek text untranslated, and grammar left undefined. However, there are a few features that will assist readers. First, accent marks are added except for instances where there are orthographic or spelling oddities. Second, the Greek text is not in majuscule or *scriptio continua* expect a few instances to highlight a peculiar feature.

As explained in Chapter 3, the textual differences are categorized and ranked according to SFL. In this way the results of each ms. are compared directly with other mss. A shorthand for rank, scribal action, grammatical category, and types of Clause Components are used and summarized below.

Rank	Scribal Action	Grammatical
C–Clause	O–Order	Adj–Adjective
CC–Component	Sub–Substitution	Art–Article
Ph–Phrase	Om–Omission	Adv–Adverb
G–Group	Add–Addition	cj–Conjunction
W–Word		N–Noun
M–Morpheme		Prep–Preposition

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[1] As mentioned in Chapter 2, the *Leitfehler* is typically treated as indicative of common genealogy. While this project does not consider the readings errors, it is appropriate to measure the level of unique agreements.

Clause Components[2]	
P–Predicator	Verbal element grammaticalizing processes
C–Complement	Nominal group(s) that completes the Predicator
S–Subject	Nominal group(s), head of modal system
A–Adjunct	Word group(s) modifying Predicator (often prepositional or adverbial phrases)
cj–Conjunction	Linking elements
add–Address	Direct Address

Romans: Commentary and Results

The letter to the Romans is the largest document within the Pauline corpus. On a weighted scale it is twenty-two times larger than Philemon. The early majuscules of 01, 02, 03, 04, and 06 originally contained the complete Pauline corpus. Currently 06 is missing only a small portion of Rom 1:1–7, while 04 contains only about seventy-two percent of the text. Additionally, while P46 is not a majuscule, it is the most important codex, and about fifty-eight percent remains today.

Codices from the investigated period all place Romans at the beginning of the Pauline Corpus. It is also well attested in early papyri and other incomplete documents making it one of the better-attested Pauline texts from the early centuries. The chart below gives the dates of documents and the portions of extant text.

For different reasons, some argue for compilation theories of Romans.[3] Given the contours of the debate, chapters 14–16 are analyzed separately from 1–13. The benefit is the statistical details of the two units are compared to assess for anomalies or scribal problems.

Minor Documents Available

	Century[4]	Contents
P10	4	1:1–7
P27	3	8:12–22, 24–27; 8:33—9:3, 5–9

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[2] For an explanation of the functional labels, see Thompson, *Functional Grammar*, 14–20; Halliday and Matthiessen, *Halliday's Introduction*, 74–86, 145–60.

[3] Trobisch, *Paul's Letter Collection*. For a survey see Porter, "Paul and the Process," 173–202.

[4] Dates are taken from the NA28 apparatus.

P40	3	1:24–27; 1:31—2:3; 3:21— 4:8; 6:4–5, 16; 9:16–17, 27
P94	5–6	6:10–13, 19–22
P113	3	2:12–13; 2:29
P118	3	15:26–27, 32–33; 16:1, 4–7, 11–12
P131	3	9:18–21, 33—10:3
048	5	13:4—15:9
0172	5	1:27–30; 1:32—2:2
219	4–5	2:21–23; 3:8–9, 23–25, 27–30
220	3	4:23—5:3, 8–13
221	4	5:16–17, 19; 5:21—6:3
285	6	5:12–14; 8:37—9:5; 13:1–4; 13:11—14:3

Textual Commentary

Chapter 1

5-6: Instead of the pronoun αὐτοῦ, P10 reads $\overline{\text{IY}}\ \overline{\text{XY}}$, which is the nominal antecedent in 1:4 for the other mss. Following the textual difference, P10 omits the whole clause of 1:6 and resumes at the beginning of 1:7. The leap is likely a homoioteleuton error. The student writer substitutes $\overline{\text{IY}}\ \overline{\text{XY}}$ for αὐτοῦ at the end of 1:5 and leaps to the end of 1:6 resuming with πᾶσιν.[5]

9: 06 has μάρτυρ, which LSJM calls the Aeolic form for the Attic μάρτυς. Therefore, it is only a spelling difference.

13: The transcription by Tischendorf of 06 has OYKOIOME, but the images appear to read OYKOICME.[6] There are, however, a few challenges to the reading. First, οισμε is not a word, and neither is οιομε. Second, the ink and hand are different for κοισμε, so it too is not the original reading. Third, μαι is superscripted over σμε. Furthermore, if οἶμαι were the originally intended reading it is a rare word used only in John 21:25. Lastly, οὐ θέλω is in the left margin. In short, the *prima manus* can no longer be definitively determined.

16: 01 has Ἰουδε corrected by superscription to Ἰουδαίῳ.

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[5] The errors in P10 are consistent with its description as the writing exercise of a child, and according to Luijendijk ("Early Christian Writing Exercise," 577) "the text is copided sloppily."

[6] Tischendorf, *Codex Claromontanus*, 3.

19: 06 substitutes διότι for ὅτι, albeit Louw-Nida lists them together in 90.21. The overall carelessness of the scribe in 06, which is demonstrated below, makes the correction of such subtle semantic difference quite peculiar.

25: 02 makes an orthographical error, writing –ICTIA but is corrected to –ΥCTIA; it is missing a simple stroke on the Υ.[7]

26: 06 expands and changes the ending of the verse. While other mss. read τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν, 06 changes the first noun and adds it to the end. It affects a Complement and an Adjunct. The result is τὴν φυσικὴν κτίσιν εἰς τὴν παρὰ φύσιν χρῆσιν.

28: 02 omits ὁ $\overline{ΘΣ}$, CC-Om(S), which is in 01ᶜ, 03, 04, 06, and 1072.

29: One of the word groups is in a different order in the mss. 01 and 02 agree with ἀδικίᾳ πονηρίᾳ κακίᾳ πλεονεξίᾳ, while 04 and 06 have ἀδικίᾳ κακίᾳ πονηρίᾳ πλεονεξίᾳ. 03 and 0172ᵛⁱᵈ have a third option, ἀδικίᾳ πονηρίᾳ πλεονεξίᾳ κακίᾳ.[8] It is the only three way split in Romans.

Furthermore, 02 later reverses the order of and omits a noun. Instead of φθόνου φόνου ἔριδος δόλου, 02 has φθόνου ἔριδος φόνου. Each word is an independent word group since they do not have a modifying relationship. Therefore, the difference is calculated as a difference of a group order and a group omission.

31: 04 adds a vice, ἀσπόνδους from ἄσπονδος, possibly harmonizing with 2 Tim 3:3.

32: 06 contains the peculiar addition of οὐκ ἐνόησαν, which could seem like an error to say 'knowing and not know' from ἐπιγνόντες οὐκ ἐνόησαν. However, the collocation is used four times in the Greek OT at 1 Sam 4:20, Isa 47:7, Jer 10:21 and 20:11. In these instances, the negation of cognition is not the direct reference. Rather it is the negation to pay attention or hold close the knowledge. Thus the addition in 06 reads 'knowing but not holding' the righteousness of God.

Also, 0172 contains ποιοῦσιν against 03. Lastly, 01, 02, 04, and P118 have συναναπαύσωμαι contrary to 03 and 06.

Chapter 2

5: 02 reads revelation G-Sub-N(ανταποδωσεως A) rather than recompense.

16: 03 reverses the *nomina sacra* to $\overline{ΧΥ}$ $\overline{ΙΥ}$, and though 03 is the only attestation from this period, the NA text adopts the reading. However, 03 tends to reverse the order elsewhere too. Lastly, 06 expands the Adjunct, G-Add(τοῦ $\overline{ΚΥ}$ ἡμῶν A).

23: 02 has a minor dittography in παραβασασεως for παραβάσεως.

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[7] See Jongkind (*Scribal Habits*, 204–5) for similar orthographic errors in 01 of the Pauline corpus.

[8] 0172 has]ξια κακ[

25: 06 reads φυλάσσης rather than πράσσης, which can be glossed as 'keeping the law' rather than 'doing the law.'

Chapter 3

1: The corrector of 01 adds the article ἡ. Even though it protrudes into the left margin, it is part of the pre-published form of the ms. as evidenced by the ductus and ink.

9: 06 reads Προκατεχόμεν περισσὸν ἠτιασάμεθα. It has προκατεχομεν from προκατέχω, which LSJ has *to be superior* for intransitive uses. Also, the next verb lacks the prefix. Later editors correct both differences to agree with other mss.

12: 03 omits the Adjunct-Predicator οὐκ ἔστιν.

19: The *prima manus* of 01 reads λαλεῖ rather than λέγει. While Louw-Nida lists the verbs together in 33.69–70, the ms. is changed to λέγει with the correction likely being prepublication. The error is likely caused by preemptively reading the verb five words later, which is λαλεῖ. Conversely, 06 harmonizes both verbs to be λέγει.

20: 06 moves the negated Predicate before the Adjunct, CC-O/(A-P-A).

22: The Adjunct has various forms. In 01, 04, and P40 the Adjunct reads διὰ πίστεως $\overline{IY}$ $\overline{XY}$, while 02 has the prepositional phrase ἐν $\overline{XΩ IY}$, and 03 has only $\overline{XY}$.[9]
Furthermore, 06 has an interesting addition CC-Add(cj-A) of καὶ ἐπὶ πάντας. The righteousness of God is already stated to be εἰς πάντας, and 06 adds ἐπὶ πάντας. The pleonastic or epexegetical addition serves to express a full and complete gift to believers in Christ. Interestingly, the addition is found by a later hand in the margin of 01. The next attestation of the addition is from the ninth century in 33, F010, G012, and 049.

24: 04 has ἐν $\overline{XY IY}$ instead of the typical dative $\overline{XΩ IY}$. In 2 Cor 2:17, 04 also has the genitive following the preposition and is the anomalous reading there too. There is only one place in the LXX/NA where a genitive noun immediately follows the preposition ἐν, 2 Peter 2:16.
However, the reading in 04 will not be calculated as an error. While the genitive following ἐν is atypical grammatically and extremely rare, it is not necessarily an error. It will instead be calculated as a morphological difference.
28: 01, 06, 02 have γὰρ, but 03 and 04 have οὖν.

29: 01, 02, 04 read μόνον, which the NA text adopts, but 03 has μόνων, and 06 has μόνος. There are, however, complications to the readings. First, the adjective form μόνων only occurs in Susanna 1:15 and 1:36 in the LXX text and only here and 1 John 2:2 in 03 of the NT. A further complication is that the noun Ἰουδαίων should be in the accusative

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[9] P40 reads $\overline{YI XY}$; the first *nomen sacrum* has the letters accidently flipped.

Ἰουδαίαν. Second, the nom. form in 06 means the adjective is modifying $\overline{\Theta\Sigma}$. The reading in 06 woodenly glosses as 'The only God is of the Jews?' While a different reading, the structure does achieve a similar rhetorical question as the other mss. Similarly, 06 similarly uses μόνον in 4:9.

Chapter 4

5: 03 contains a reasonably extensive haplographic error. The scribe writes the contents of v. 4 and the first four words of v. 5 with ἐργαζομένῳ occurring at the end of a line. Then on the next line, the scribe resumes with ὁ μισθὸς from v. 4, which is a leap back to the first occurrence of ἐργαζομένῳ.

9: While 06 reads ὁ $\overline{\Theta\Sigma}$ μόνος in 3:29, here it has the adverb μόνον after τὴν περιτομὴν. It is alone in this reading.

12: 01 has an error of haplography.[10] It jumps from περιτομῆς to the next περιτομῆς and resumes with μόνον. The right margin contains the missing portion in small letters that are likely by the original hand. However, in correcting the leap, another error was made by omitting οὐκ, which had to be superscripted above the small letters.

Again, 01 makes another leap four lines later in the ms. The scribe omits πίστεως, which is again added to the right margin. Also, 06 reads an extra πίστεως τῆς in what is a superfluous addition, since following the addition the text already has πίστεως modifying the head term ἴχνεσιν.

13: 01 omits the cj ἤ, once again superscripting the correction. There is a noticeable increase in corrections by the original scribe in this small section of the ms.

16: 02 has an added ἡ after ἵνα. While being an error would seem the appropriate label, the twelfth century 1505 and the fifteenth century 2495 adopt the reading; the scribes believed it added something to the text. However, the following noun is fem. acc., not nom. as expected. Furthermore, a coordinating cj. is not typical at such a location. It is unclear what might be the motivation for the addition. For calculation purposes, it is labeled as an article addition.

19: 06 adds οὐ that negates the verb κατενόησεν. It is likely another instance of 06 being either sloppy or containing non-standard syntax for Koine.

23: 220 confirms the reading of the majority δι᾽ αὐτὸν μόνον against 06.

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[10] Jongkind (*Scribal Habits*, 206–07) discusses this instance as a *leap* from same to the same.

5:15 where the mss. read ἑνὸς ἀνθρώπου. However, in 5:18 Paul is speaking about ἑνὸς παραπτώματος, not one archetypal person.

Furthermore, 06 contains an ungrammatical construction. Instead of δι' ἑνὸς δικαιώματος, using the gen. noun, it reads the articular acc. τό δικαίωμα. In only Rom 9:10 is ἑνὸς followed by an acc., ἑνὸς κοίτην. It is calculated as an Adjunct substitution.

Chapter 6

2: 04 and P46 read the subj. ζήσωμεν rather than the indic.

6: 02 has the aor. act. subj. καταργήσῃ rather than the passive. Also, P46[vid] omits ἡμᾶς, which is an embedded S component in the other mss.[13]

8: P46 has a textual difference of W-Sub-cj(γαρ) likely influenced by the same cj in the line above. Also, 06 reads the articular noun τῷ $\overline{XΩ}$ rather than the relative pronoun αὐτῷ. The substituted noun is the antecedent of the pronoun in the other mss.

11: While 01, 03, and 04, contain the reading εἶναι, it is omitted in 02, 06, and P46[vid]. It is calculated as a split reading. Furthermore, 01 and 04 have an additional Adjunct at the end, τῷ $\overline{KΩ}$ ἡμῶν.

12: 06 and P46 have the pronoun αὐτῇ rather than ταῖς ἐπιθυμίαις αὐτοῦ, which is in 01, 02, 03, and 04. It is a difference of a CC-Sub(C emb. A).

13: The use of the nom. part. ζῶντες by 06 instead of the acc. ζῶντας like other mss. is either a scribal error or poor grammar.

14: 01 has the longer adverb οὐκέτι rather than οὐ. However, the last four letters are expunged by superscription. However, the difference in 06 is more significant. Instead of the pres. verb ἐστε, 06 has the future form ἔσται. Before turning to debates of the aspectual and temporal semantics of the future tense-form, the difference is likely caused by spelling peculiarities. Even the immediate co-text provides sufficient examples. In 6:16, 06 has παριστάνεται instead of παριστάνετε. Again in 6:21 06 has ἐπεσχύνεσθαι for ἐπαισχύνεσθε. Similarly, 02 has ἔσται for ἐστε in 6:16, and ὑπηκούσαται for ὑπηκούσατε in 6:17. Therefore, it is unlikely 06 is trying to make a distinct theological claim regarding the reign of law and grace. See the section on spelling differences for more examples.

16: 06 has an additional η before the negated verb. It is likely an additional cj ἤ like the later Rom 11:2 reading ἢ οὐκ οἴδατε.

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[13] Ebojo, "Scribe and His Manuscript," 668.

18: 01 and 04 have the cj οὖν. However, 01 has expungement dots, and δέ is superscripted likely prior to publication. An example of the many times 01 and 04 agree, but 01 was corrected to a different reading.

19: 03 omits the Adjunct εἰς τὴν ἀνομίαν. Also, 02 substitutes the second occurrence of the adj. δοῦλα with ὅπλα. The different reading is unlikely the result of an error. The scribe is likely trying to make a parallel back to 6:13 where 02 reads τὰ μέλη ὑμῶν ὅπλα ἀδικίας. Whatever the exact cause, it is calculated as a word group difference since it modifies μέλη.

21: 06 reads πότε instead of τότε, which Louw-Nida list close together in 67.30 and 67.47 respectively.

22: P94 reads]ωλουθεντες for δουλωθέντες. The spelling suggests an error or substitution for o-sounds.

Chapter 7

3: 06 reverses the order of the Complement and Predicator CC-O/(P-C). Then in the next clause, 02 adds ἡ γύνη, which is the Subject the other codices omit through ellipsis. It is the first additional CC in 02 of Romans.

4: 01 moves the Addressee after the cj-S.

6: 06 makes an interesting change. Instead of A ἀπὸ τοῦ νόμου | A [P ἀποθανόντες | C [A ἐν ᾧ | P κατειχόμεθα]], 06 substitutes the embedded Predicator with τοῦ θανατοῦ. The noun substitution expands the noun phrase and directly modifies νόμου. The resultant text can be glossed as, 'we are released from the law of death, which held us captive.' The textual substitution is calculated as two differences: a) CC-Om(P), b) G-Add-N(τοῦ θανατοῦ)

8: The corrector of 01 adds an article to the Subject.

9: 03 mistakenly has εζην for ἔζων.
17: 01 and 03 have the prefixed ἐνοικοῦσα while 02, 04, and 06, lack the prefix. The forms are listed together in Louw-Nida 85.73.

18: 06 has the addition of οὐχ εὑρίσκω at the end of the verse. The additional embedded A-P makes sense in its co-text and since forms of εὑρίσκω are used in 7:10 and 21 the addition is likely the result of harmonization.

22: 03 substitutes the S $\overline{ΘΥ}$ contained in the other mss. with νοός. It is likely an erroneous forward harmonization with the next verse that reads τῷ νόμῳ τοῦ νοός.

23: 02 displays some peculiar variation. It begins by coordinating two Predicators with καὶ. Then in order to make the text grammatically correct the second Complement, με ἐν τῷ νόμῳ τῆς ἁμαρτίας, is omitted. The reading, therefore, lacks the conclusion concerning the law of sin that Romans 7 is discussing. However, the scribal action is not necessarily an error and so is counted as CC-O/(P) and CC-Om(C-A). It is the first reordering of Components in 02 of Romans.

25: There are a few differences in this verse. First, there is a split reading concerning the first element. 01 and 02 read εὐχαριστῶ while 01ᶜ, 03, and 06 have χάρις. The difference is between a Predicator versus a Subject. The editorial marks in 01 are consistent with prepublication edits elsewhere in 01.

However, 06 does not match the reading of 03 and should not be used as support. 01 and 02, have the construction P-cj-C and 01ᶜ has S-cj-C, while 03 has S-C construction. The three different constructions have $\overline{\Theta\Omega}$ as a Complement. On the other hand, 06 has ἡ χάρις τοῦ $\overline{\Theta Y}$ διὰ $\overline{IY}$ $\overline{XY}$ τοῦ $\overline{KY}$ ἡμῶν, which lacks a Complement and is, therefore, not a transitive clause. Consequently, the NA text adopts the reading attested only by 01ᶜ during this historical period.

Chapter 8

1: 01ᶜ and 02 have an addition after the *nomina sacra* $\overline{X\Omega}$ $\overline{IY}$. The *prima manus* of 02 has μὴ κατὰ σάρκα περιπατοῦσιν, CC-Add(A-A-P). The editor of 01 has an arrow like symbol directing attention to the top of the column. There the editor adds a more extended interpolation from 8:4, μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ $\overline{\Pi NA}$, CC-Add(A-A-P-A).

2: There is a split concerning the personal pronoun. 01 and 03 have σὲ while 02 and 06 have μὲ.

3: In 03 the ε in ἑαυτοῦ is scratched out. For calculations, the prefix is counted since the original text had it and it is indeterminable when it was scratched out. Furthermore, the Bibleworks transcription of 06 has τὴν ἁμαρτίαν πρὸς*. However, Tischendorf reads ἐν τῇ σαρκί like the other mss., which is clearly visible in the ms.[14] A later corrector of 06 deletes τῇ σαρκί but not the preposition.

7: 01 has an orthographic error of ουναται for δύνανται. Unlike other spelling corrections, this one has a mark on the letter without indicating the corrected letter.

11: The placement and form of the *nomina sacra* have no majority attestation and is counted as a split.

13: 06 has τῆς σαρκός instead of τοῦ σώματος.

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[14] Tischendorf, *Codex Claromontanus*, 41.

14: 03 has εἰσιν before $\overline{\Theta\Upsilon}$ creating a discontinuous C. The resulting Component order is C(P)C.

17: 06 prefixes the first Complement with συν- to harmonize with the later Complement. Also, P46 makes a haplography error by leaping from the first κληρονόμοι to after the second one in the verse. The reading κληρονόμοι $\overline{\Theta\Upsilon}$ συνκληρονόμοι δὲ $\overline{X\Upsilon}$ is a CC-Om(C and cj).

23: 06 has the personal pronoun modifying the first intensive pronoun rather than the second. In 06 οὐ μόνον δέ, ἀλλὰ καὶ ἡμίς (for ἡμεῖς) αὐτοὶ, results in rearranging the word group without changing head terms so it is not a CC change. It does, however, omit the cj καί to account for the change. Also, 03 omits ἡμεῖς altogether.

      Lastly, P46 and 06 omit υἱοθεσίαν. It serves as a head term in the other mss. This is a rare example of the head term being omitted while the modifiers remain. However, τὴν ἀπολύτρωσιν is able to serve the head role with τοῦ σώματος ἡμῶν being a qualifier.

24: The *prima manus* of 01 reads ὑπομένει, but the corrector superscripts expungement dots and adds ἐλπίζι in the margin of the preceding line. Also, the corrector superscripts τι after τίς.

      Lastly, P46 and 03 omit τι καὶ (C-cj), which is the reading adopted by the NA text.

26: The 01ᶜ and 04 add ὑπὲρ ἡμῶν in the left margin. The interpolation is likely a near harmonization with the prepositional phrase occurring in Rom 8:31, 32, 34. The additional Adjunct creates a parallel with the next verse ἐντυγχάνει ὑπὲρ ἁγίων.

29: The Ebojo transcription of P46 has τιφω τοτοχον, but I think the ms. reads πρωτότοχον.[15] Interestingly, this instance demonstrates the propensity for modern scribes to err too. It is a simple visual error. The τ and ι merge together to appear as π, and the φ is similar in appearance to ρ.

30: 02 reads προέγνω from προγινώσκω rather than προώρισεν from προορίζω. The change is a substitution of the Predicator. Also, 02 has two textual differences. It reverses the component order to cj-C and substitutes καί for δέ.

32: P46 has three differences. The first, P46 has the first πάντων after the Complement. Second, P46 moves the next πάντων after ἡμεῖν and drops the article.

34: There are a few variables. First, P46 adds the ἅμα δὲ functioning as A-cj components. Second, 03 and 06 omit $\overline{I\Sigma}$. Third, the *prima manus* of 01, 02, and 04, read ἐκ νεκρῶν, while 01ᶜ, 03, P46, and P27ᵛⁱᵈ omit it. Consequently, the simple majority is an omission. Thus 02 and 04 are counted as adding an Adjunct.

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[15] Ebojo, "Scribe and His Manuscript," 670.

Furthermore, 03, 06, and P46 read καί ἐστιν while 01, 02, and 04 omit καί. There is a superscripted correction in 01 to add the conjunction. However, on account of fading, it cannot be determined if the correction is prior to or after publication.[16] Consequently, the cj reading will be counted as a split.

35: 04 and 06 read ἀγάπης τοῦ $\overline{XY}$, which the NA text adopts. However, 01 has $\overline{ΘY}$ and 03 reads $\overline{ΘY}$ τῆς ἐν $\overline{XΩ}$ $\overline{IY}$ θλεῖψις. The difference concerns whose love is in question. While 04 and 06 point to the love of Christ, 01 points generally to the love of God, and 03 points to the love of God that is specifically in Christ Jesus. Unfortunately, 02 and P46 have lacunae at the point in question, but the spacing suggests against the longer reading of 03.

Metzger finds the reading $\overline{ΘY}$ is likely a harmonization with Rom 8:39.[17] Whatever the reconstructed history might be the majority reading of the period is the 'the love of Christ.' Consequently, 01 is counted as having a G-Sub-N(A) and 03 has the same G-Sub-N(A) and a CC-Add(A).

38: 06 adds ἐξουσία οὔτε, effectively expanding the Subject component. Also, 04 has ἐξουσία οὔτε but omits μέλλοντα οὔτε. The omission of the embedded Predicator loses the totality of time that Paul intends in the other mss. readings. Instead of things present and things to come, 04 only mentions things present. P27 confirms the reading of the majority and its order against 04 and 06.

39: P46 and 06 omit τίς. Also, 01, 03, 06, and P46 read ἐν $\overline{XΩ}$ $\overline{IY}$ τῶ $\overline{KΩ}$ ἡμῶν, while 02 and 04 have τοῦ $\overline{KY}$.

Chapter 9

3: The beginning component order varies. 01 has P-C-S while 02, 03, and 06, have C-P-S. Conversely, 04 has S-C-P. The differences in 01 and 04 are counted as a reordering of the Components.

Also, 06 reads ὑπὸ τοῦ $\overline{XY}$ rather than ἀπό. P27 confirms the reading αὐτὸς ἐγὼ ἀπό against 04 and 06. Third, P46 omits μοῦ thereby reducing the word group. Fourth, 03 omits τῶν ἀδελφῶν μοῦ. The omission is likely an accidental homoioteleuton leap from τῶν ἀδελφῶν to τῶν συγγενῶν. It will be counted as an error reducing the Adjunct.

4: 02 has a large haplography leap from v. 4 ὧν to v. 5 ὧν. The leap omits a total of seventeen words. Furthermore, 01 and 04 read αἱ διαθῆκαι while 03, 06, and P46 have the singular ἡ διαθήκη. The former is accepted by the NA but is counted in this study as the textual outlier.

Lastly, P46 omits the last two articles in ἡ λατρεία καὶ αἱ ἐπαγγελίαι.

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[16] Lake (*Codex Sinaiticus*, Rom 8:34) does not include the superscript in his facsimile.
[17] Metzger, *Textual Commentary*, 458.

11: P46 and 06 read κακὸν, while 01, 02, and 03, have φαῦλον. The former is 88.106 in Louw-Nida, and the later is 88.116.

12: P46 and 06 omit the Complement αὐτῇ. Also, 01 has an orthographic error in reading μεῖζόν for μείζων.[18] While both adjectives are nom. and function as Subject components, the correction to the masculine form is appropriate for referring to the male children in context.

16: P46 has a flipped order of the word groups, reading τοῦ τρέχοντος οὐδὲ τοῦ θέλοντος. Both word groups are embedded in the same Adjunct component as an intra-component reorder.

18: 03 commits an error of dittography concerning ἐλεεῖ ὃν δὲ θέλει, but the original hand corrected it. Also, 06 adds the Subject component ὁ Θ̄Σ̄.

19: P46, 03, and 06 read οὖν τί οὖν, while 01 and 02 omit the second conjunction.

20: 01 has editorial marks moving the cj μενοῦνγε before the Addressee. Conversely, 03 has μενοῦν instead of μενοῦνγε. The conjunctions are listed together in Louw-Nida at 89.128.

　　　Furthermore, 06 reads ἔπλασας as the Predicator in the final clause. It is likely a harmonization with the previous Predicator πλάσαντι. The lemma πλάσσω is only used twice in the NT here and 1 Tim 2:13. It is counted as a CC-Sub(P).

23: P46 has the nom. τὸ πλοῦτος instead of the acc. form.

26: 03 omits the Complement component αὐτοῖς. Also, P46 omits the P-C ἐρρέθη αὐτοῖς and reads instead εὰν κληθήσονται, a cj-P construction. Furthermore, P46 omits the S ὑμεῖς.

27: 06 καταλειμμα and P46 has καταλιμμα rather than 02 and 03 with ὑπόλειμμα. Also, 01 has a correction in the margin, quite indicative of scribe D, of κατα-. The majority reading comes from κατάλειμμα meaning remnant, and the minority is from ὑπόλειμμα also meaning remnant. Though Louw-Nida does not contain κατάλειμμα, they are the same root with different prefixes.

28: 06 adds ἐν δικαιοσύνη, ὅτι λόγον συντετμημένον, which is a longer portion of the Greek citation of Isa 10:22–23.[19] 01 has the same scribal indicator found at 8:1 with the additional text at the top of the page.

30: 06 repeats ὅτι ἔθνη, but there are editorial expungement dots.

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[18] See Jongkind, *Scribal Habits*, 204.
[19] Metzger (*Textual Commentary*, 462) finds the reading unlikely to be original; the additions are later.

31: A corrector, likely scribe D, adds δικαιοσύνης in the left margin to modify the second νόμον.

32: A corrector of 01 changes three things in this verse: (1) superscripts ἔργων νόμου as a G-Add (2) superscripts α to create προσέκοψαν, (3) superscripts γὰρ W-Add-cj after the Predicator.

33: 06 has οὐ μὴ κατεσχυνθη instead of οὐ | P καταισχυνθήσεται. The reading in 06 is the aor. subj., standardized spelling in the NA is καταισχυνθῇ. It is counted as a morphological change, which necessitated the expanded Adjunct.

Chapter 10

1: There are two matters needing comment in 01. The easier matter is the addition of the Predicator ἐστίν at the end of the verse in the right margin. It is not infrequent for a verbless clause to have a form of εἰμὶ inserted. The second matter is what Jongkind calls an "erasure" of πρὸς τὸν θεὸν, which is the deletion of a Complement.[20]

3: 01 and P46 add the noun in τὴν ἰδίαν δικαιοσύνην to harmonize with the previous phrase. The NA adopts the reading against 02, 03, and 06.

5: The *prima manus* of 01 has γράφει ὅτι, but the corrector expunges the cj and the published reading agrees with 03 and P46. Also, 02 alters the theological statement by substituting πίστεως for νόμου. The resulting proposition runs contrary to the surrounding argument. The change in 02 is likely an error.

9: 03 adds the Complement τὸ ῥῆμα likely from the line above in the ms. Also, 03 reads ὅτι $\overline{\text{ΚΣ ΙΣ}}$, which is an addition of the cj and the second noun is substituted from $\overline{\text{IN}}$.

11: 06 adds μὴ to creating emphatic negation. However, unlike Rom 9:33 above, 06 does not change the Predicator to an aor. subj. but retains the fut. pass. form; an acceptable albeit rarer syntactical configuration.

12: 06 takes Ἰουδαίου τε καὶ Ἕλληνος and changes the nouns to datives and omits the first conjunction.

13: P46 has ἐὰν for ἄν, then it has a fut. mid. Predicator rather than the aor. subj. like the other mss. The combination ἐὰν + fut. ind. only occurs in the NA text at Acts 7:7.[21] So while rare, the text cannot be labeled an error and will be counted as a different morphological reading.

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[20] Jongkind, *Scribal Habits*, 205. See opening section on handling scribal corrections.
[21] In Acts 7:7 01 and 03 actually have the aor. subj. too.

14: 02 has πιστεύουσιν instead of the aor. subj. πιστεύσωσιν. The *prima manus* of 01, 06, and P46, read ἀκούσονται. However, 01 is corrected by expungement above ται and superscript ωσι above σον. Therefore, only 06 and P46 have the outlier reading of ἀκούσονται.

15: 01ᶜ and 06 add εἰρηνὴν τῶν εὐαγγελιζομένων, which is an additional C-P construction. It is possible other scribes made a haplography error from -μένων to –μένων. Metzger contends the addition is a further citation from the Greek of Is 52:7 and Na 1:15 (LXX 2:1).[22] However, neither OT text has a similar construction. The addition is counted as unique to 01 and 06.

16: P46 reads cj καθώς | P γέγραπται | A ἐν τῷ Ἡσαΐα instead of S Ἡσαΐας | cj γὰρ | P λέγει. While the statements are similar in their proposition, the linguistic differences require counting them as completely different clauses. The later presents Isaiah as an active agent of a transitive clause while the former refers more specifically to the text in a passive construction.

17: 03 corrects an initial error of ρ into δ. It is a good example of when the scribe catches their mistake. After writing –κοη it seems the scribe was jumping to ρημα-. Once they wrote the ρ they changed it to a δ for διά. Also, 02 reads $\overline{\Theta Y}$ instead of $\overline{XY}$. Likewise, 01 has a Θ inserted between the two letters of $\overline{XY}$.

19: The corrector of 01 changes both occurrences of ὑμᾶς by the *prima manus* to αὐτοῦς. While ὑμᾶς is well attested throughout textual history αὐτοῦς only appears in this correction, 04, 1900 from the ninth century, and 1315 from the twelfth century. The change to αὐτοῦς is likely a harmonization with the citation source of Deut 32:21.

20: In this verse, there are two splits concerning the absence/presence of ἐν.

21: 06 omits the prefix ἀντι- and so ends with λαὸν ἀπειθοῦντα καὶ λέγοντα, glossed as 'a disobedient and speaking people.' If the difference is not a scribal error, it is an example of how the scribe of 06 is unable to follow the argument and content of what they are copying.

Chapter 11

1: Instead of τὸν λαὸν P46 reads κληρονομίαν likely harmonizing back to Rom 8:17 and 4:13–14. Also, scribe D adds ὃν προέγνω to the left margin of 01, which is confirmed by P46, 02, and 06. However, 03 and 04 omit the embedded C-P.

2: The *prima manus* of 01 adds λέγων to introduce the quotation from Isaiah in the next verse. However, it has both superscripted dots and dashes through the letters.

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[22] Metzger, *Textual Commentary*, 463.

4: 02 has an orthographic error of τονυ for γόνυ.

6: There is an interesting addition and scenario. 01ᶜ adds εἰ δὲ ἐξ ἔργων οὐκέτι ἐστὶν χάρις ἐπεὶ τὸ ἔργον οὐκέτι ἐστὶν ἔργον, and 03 has the same except it lacks the first ἐστὶν. Consider the comment by Metzger, "there appears to be no reason why, if the words were original, they should have been deleted. The existence of several forms of the addition likewise throws doubt upon the originality of any of them."[23] His statement is partially accurate. True, there is no immediately apparent potential for error in the immediate co-text to explain the omission. Likewise, there is no discernable necessity for added the text by 01ᶜ and 02.

However, the remarks by Metzger are not representative of the period under investigation. 01ᶜ is supported almost verbatim by: B, 33, Ψ, 049, 1900, 1720, 1874, 1243, 945, 1244, 131, 35, 424, 1735, and 1962. It is not until the fourteenth century in 1877 that a substantively different reading occurs, namely εἰ δὲ ἐξ ἔργων οὐκέτι ἐστὶν χάρις. Even there, it only makes the additional reading shorter. Thus Metzger is incorrect to say there are *several* forms of the reading. There are really only two forms. For this study, the portion of text will be counted as additions in 01 and 03.

9: 06 has dittography leaping back to repeat θήραν καὶ εἰς.

15: 04 has an orthographic error with προληψις missing a sigma.

17: 06 moves the last Predicator forward creating a discontinuous Complement: C συγκοινωνὸς [P ἐγένου] C τῆς πιότητος τῆς ἐλαίας. Also, 06 and P46 omits the first qualifier τῆς ῥίζης.

18: 06 adds an explicit Subject σὺ before the Predicator and drops the prefix of the Predicator, καυχᾶσαι. P46 also omits the prefix. The verb forms are in Louw-Nida 33.368 καυχάομαι and with the prefix 33.370 κατακαυχάομαι.

19: 03 and 06 drop the prefix to read ἐκλάσθησαν.

21: 06 and P46 add the two Adjuncts μή πως, which Metzger claims is absent in others because "copyists may have taken offense at its presence here because of its apparent unrelatedness."[24]

23: 01 has a very faded, perhaps erased, superscripted ι to create the reading επιμεινωσιν. It could be the only aor. subj. of ἐπιμένω in the Greek Bible. More likely, the edit is late and an interchange of ε and ει, which is why it was erased. Furthermore, 04 reads ἐπιμείνωσει, which is the form for the aor. subj. third singular. However, there is a lot of variability behind the spelling: 01 επιμενωσιν pres. sub. 3p, 02 επιμινωσιν aor. subj. 3p, 03 has επιμενωσι pres. subj. 3p. Therefore, 04 might simply be a different spelling. It will,

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[23] Metzger, *Textual Commentary*, 464.
[24] Metzger, *Textual Commentary*, 465.

however, be counted here as a different morphology since it cannot be positively determined.

25: There is some variability concerning the preposition. 01, 04, and 06 have the apocopated παρ᾽, while 02 and 03 have ἐν. Conversely, P46 omits the preposition.

30: 01 omits the verse by haplography, leaping from $\overline{\Theta Y}$ at the end of v. 29 to οὕτως in verse 31. The missing verse is added at the bottom of the column.

32: 06 changes the Complement to neuter τὰ πάντα rather than the masculine. The transcription by Ebojo records a possible -ντα, but the ms is too damaged to be sure.

Chapter 12

7: An article is added to the first noun in 01 but then appears to be erased and added to the second and third nouns only.

11: 06 has χαίρω in the place of κυρίῳ. It appears to be an orthographic error since the ρω has the supralinear bar.

12: 01 and 02 both have orthographic errors. 01 is corrected to ὑπομένοντες while 02 retains υπομενος.

13: 06 has μνιαις as the articular Complement. Perhaps the scribe was intending a dat. pl. of μνᾶ for mina. Within its context, the scribe is replacing the general category of needs with the more specific idea of monetary needs.
14: 06 reverses the two clauses. Also, P46 omits the Complement ὑμᾶς and the Predicator εὐλογεῖτε. Likewise, 03 omits ὑμᾶς.[25]

17: 06 and P46 read καλὰ ἐνώπιον τῶν ἀνθρώπων, while 01 and 03 have καλὰ ἐνώπιον πάντων ἀνθρώπων. 02, on the other hand, has an additional A-cj: ἐνώπιον τοῦ $\overline{\Theta Y}$ καὶ. Metzger is likely correct in seeing the addition as a harmonization to Prov 3:4 and 2 Cor 8:21.[26] It is also possible 01 is harmonizing with the next verse. For calculations, 01 and 03 are counted as adding an adjective and omitting an article, while 02 is accredited with adding an Adjunct.

Chapter 13

1: 06 and P46 change the Subject component from πᾶσα ψυχὴ to πάσαις. Then both mss. have an infin. Predicator rather than the impv. form.

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[25] Metzger (*Textual Commentary*, 466) finds it difficult to determine if ὑμᾶς was deleted from the exemplars or added to harmonize with Mt 5:44 and Lk 6:28.

[26] Metzger, *Textual Commentary*, 466.

4: The *prima manus* of 01 has εἰς ὀργὴν ἔκδικος, but the corrector reverses the order matching the other mss.

7: The corrector in 01, likely scribe A, adds the cj οὖν and the letter ν to create πᾶσιν.

9: 01 and 048 add οὐ ψευδομαρτυρήσῃς, an A-P construction. Furthermore, 01 has an additional ἐστιν, but the corrector deletes it. However, 02 also has the additional ἐστιν.

10: 02 omits an entire clause, ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται. It is likely an error from the previous verse, which has the exhortation to ἀγαπήσεις τὸν πλησίον. The part omitted is similarly ἡ ἀγάπη τῷ πλησίον.

12: 06 and P46 read ἀποβαλώμεθα, the aor. subj. of ἀποβάλλω instead of from ἀποτίθημι like the other mss. Also, 02 and 06 substitute the last Complement head term ὅπλα with ἔργα, likely influenced by immediate harmonization. The change in head term makes it a CC substitution.

14: 03 substitutes the word group $\overline{XN}$ $\overline{IN}$ for the group $\overline{KN}$ $\overline{IN}$ $\overline{XN}$ found in the other mss. Also,
P46 contains a more substantial difference with the reading $\overline{ιην}$ $\overline{χρν}$ τόν $\overline{κν}$ ἡμῶν.

Split or Divided Readings

1:1
P10, 03 $\overline{XY}$ $\overline{IY}$
01, 02 $\overline{IY}$ $\overline{XY}$

1:27
01, 03 τέ
02, 06 δέ

1:29
03, 0172 ἀδικίᾳ πονηρίᾳ πλεονεξίᾳ κακίᾳ
01, 02 ἀδικίᾳ πονηρίᾳ κακίᾳ πλεονεξίᾳ
04, 06 ἀδικίᾳ κακίᾳ πονηρίᾳ πλεονεξίᾳ

2:13
01, 02 τῷ
03, 06 absent

2:16
01, 06 ὅτε
02, 03 ἤ

3:2
01, 02 γάρ
03, 06 omit

3:4
01, 03 καθάπερ
02, 06 καθὼς

3:7
01, 02 δέ
03, 06 γάρ

3:11
01, 06 ὁ
02, 03 omit

3:12
  01, 06 ὁ
  02, 03 omit

5:2
  01, 02, 04 τῇ πίστει
  03, 06, 220^{vid} omit

5:3
  01, 02, 06 καυχώμεθα
  03, 04, 220^{vid} καυχώμενοι

6:11
  01, 03, 04 εἶναι
  02, 06, P46^{vid} omit

8:2
  01, 03 σέ
  02, 06 μέ

8:11
  01^c τόν $\overline{XN}$ ἐκ νεκρῶν
  02 ἐκ νεκρῶν $\overline{XN}$ $\overline{IN}$
  03 $\overline{XN}$ ἐκ νεκρῶν
  04 ἐκ νεκρῶν $\overline{IN}$ $\overline{XN}$
  06 $\overline{XN}$ $\overline{IN}$ ἐκ νεκρῶν

8:28
  02, 03, P46 ὁ $\overline{ΘΣ}$
  01, 04, 06 omit

8:34
  03, 06, P46 καί
  01, 02, 04 omit

9:32
  01^c, 06 νομοῦ
  02, 03 omit

10:5
  06, P46 τοῦ A
  01, 03 omit

10:20 (two times)
  03, 06, P46 ἐν
  01, 02, 04 omit

Data Charts

Textual Differences in 01 of Romans

Clause	C-11:6 see comments.
Clause Components	CC-Add(cj-A, εγω S, A, A-A-P-A, C-P, A, S, A-P) 3:22; 6:11; 7:20; 8:1, 26; 9:1; 10:15; 12:2; 13:9 CC-Sub(αυτους C, αυτους C) 10:19, 19 CC-O/(Add, emb. P-C-S) 7:4; 9:3
Phrase	
Group	G-Add-N(δικαιοσυνης A, δικαιοσυνην emb. in A) 9:31; 10:3 G-Om-N($\overline{IN}$ C) 8:11 G-Sub-N($\overline{ΘΥ}$ A, $\overline{ΘΥ}$ A) 8:35, 10:17

	G-Add-Adj(παντων A) 12:17
	G-Add-Art(τον $\overline{XN}$ C) 8:11
	G-Om-Art(των A emb. C) 12:17
Word	W-Add-Particle(μεν) 2:8
	W-Add-cj(γαρ, και, και, ουν, και) 9:32, 11:3, 17; 13:7, 12
	W-Om-cj(και, ουν, δε) 8:11; 9:19; 13:12
	W-Sub-cj(γαρ, διοτι, καθαπερ) 2:2; 8:21; 11:8
	W-O/cj(γαρ) 11:25
Morphological	M-Pl(αι διαθηκαι) 9:4
	M-Ind(επιμενομεν P) 6:1
Errors	Haplography twice in 4:12 see comments. Whole verse of 11:30.

Textual Differences in 02 of Romans

Clause	
Clause Components	CC-Add(η γυνη S, εγω S, A-A-P, A, A-cj, P) 7:3, 20; 8:1, 34; 12:17; 13:9
	CC-Om(S, C-A, αυτα C, S, νυν A) 1:28; 7:22; 10:5; 11:13, 31
	CC-Sub(P, C) 8:30; 13:12
	CC-O/(P, P-C, A-S, P-S) 7:22; 10:9; 11:30; 12:3
Phrase	Ph-Add-Prep(εν A, εις emb. S, εν A) 3:22; 4:11; 5:2
	Ph-Sub-Prep(εν ενι A, εν A) 5:17; 11:25
Group	G-Add-N($\overline{XN}$ C) 10:9
	G-Om-N(δολου A, διδασκαλον νηπιων C, δια της πιστεως C) 1:29; 2:20; 3:25
	G-Sub-N(ανταποδωσεως A, οπλα C, $\overline{ΘY}$ A) 2:5; 6:19; 10:17
	G-O/N(φονου A, ευαρεστον A emb C, C, τουτω A) 1:29; 12:1, 4; 13:9
	G-Add-Adj(πρωτον C, καθαρας A) 3:9; 6:17
	G-Add-Art(η A, τον C) 4:16; 8:11
	G-Om-Art(o P emb. S, της C) 3:11; 4:11
Word	W-Add-Particle(μεν) 2:8
	W-Om-Particle(μεν) 6:21

	W-Add-cj(οτι, ουν, οτι, και, και) 4:9; 5:15; 10:5; 11:17; 12:15
	W-Om-cj(δε, η, και, και, ουν) 1:12, 21; 4:11; 8:11; 9:19
	W-Sub-cj(δε, δε, δε, δε, και[27], δε, γαρ) 1:17; 7:14; 8:18, 22, 30; 10:3; 11:16
	W-O/cj(και, γαρ) 8:30; 9:15
Morphological	M-Sing(αυτη A) 10:5
	M-Prefix(υπολειμμα S) 9:27
	M-Gen(του $\overline{KY}$ A) 8:39
	M-Acc(το ενοικουν P) 8:11
	M-Impf(ελλογατο P) 5:13
	M-Act(καταργηση P) 6:6
	M-Ind(πιστευουσιν P) 10:14
Errors	Haplography 13:10. See comments.
	Orthographic υπομενος P 12:12
	G-Sub-N(πιστεως A) 10:5 see comments.

Textual Difference in 03 of Romans

Clause	C-11:6 see comments.
Clause Components	CC-Add(C) 10:9
	CC-Om(A-P, P, A, A, S, A, S, P, C, C-P) 3:12; 4:1, 19; 5:2, 8; 6:19; 7:6; 8:14, 9:26; 11:1
	CC-Sub(A, ου C, ει A) 3:29; 4:8; 5:6
Phrase	Ph-Om-Prep(εν τω A) 13:9
	Ph-Sub-Prep(εν A, εν A) 5:14; 11:25
Group	G-Add-Pro(αυτων S) 3:14
	G-Om-N($\overline{XY}$ A, δωρεας S, $\overline{IN}$ emb. A, $\overline{IN}$ C, ημεις S, $\overline{IΣ}$ C, $\overline{KN}$ C) 5:11, 17; 6:3; 8:11, 23, 34; 13:14
	G-Sub-N($\overline{ΘY}$ A) 8:35
	G-O/N($\overline{XN}$ $\overline{IN}$ C, $\overline{XY}$ $\overline{IY}$ A, $\overline{XY}$ $\overline{IY}$ A, $\overline{XN}$ $\overline{IN}$ A) 2:16; 5:17, 21;13:14
	G-Add-Adj(παντων C) 12:17
	G-Om-Adv(πρωτον C) 1:16
	G-Add-Art(της C, την emb. S, τον C, ο S, του S) 3:25; 4:11; 8:11; 9:28; 11:22

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[27] Other mss. have δέ making it the exact opposite of 1:17; 7:14; 8:18, 22.

	G-Om-Art(ο S, ο S, της C emb. S, τα C, του $\overline{\Theta\Upsilon}$ A, των A emb. C, το A) 3:11, 11; 5:17; 6:13; 8:34; 12:17; 13:4
Word	W-O/(η) 2:16
	W-Add-cj(και, οτι) 6:6; 10:9
	W-Om-cj(και, και, και, και, και, και) 3:8; 4:11, 22; 5:15; 8:24, 9:23
	W-Sub-cj(ουν, καθαπερ, καθαπερ, καθαπερ) 3:28; 9:13; 10:15; 11:8
Morphological	M-Part(επιγεινωσκοντες P, ποιουντες P) 1:32, 32
	M-Dat(αιωνιω C) 12:2
	M-Gen(της κεφαλης A) 12:20
	M-Nom($\overline{\mathrm{K\Sigma}}$ $\overline{\mathrm{I\Sigma}}$ C) 10:9
	M-Pl(εριсι και ζηλοις A) 13:13
	M-Sing(αυτη A) 10:5
	M-Prefix(ζητων P, υπολιμμα S) 3:11; 9:27
	M-Reflexive(αυτοις A) 1:27
Errors	νοος for $\overline{\Theta\Upsilon}$ 7:22
	εζην for εζων 7:9
	Haplography 4:4–5 and 9:3

Textual Differences in 04 of Romans

Clause	
Clause Components	CC-Add(A, A, A) 6:11; 8:26, 34
	CC-Om(S, ην P, δ emb. C, P, C-P) 1:24; 5:13; 8:25, 38; 11:1
	CC-Sub(αυτους C) 10:19
Phrase	Ph-Om-Prep(εν A) 11:17
	Ph-Sub-Prep(εις Adj) 4:9
Group	G-Add-N(ασπονδους A, S) 1:31; 8:38
	G-Add-Pro(τουτο C) 7:19
	G-Om-N(δικαιοσυνης S) 5:17
	G-Add-Art(την emb. S, του emb. C) 4:11, 13
Word	W-Om-Particle(μεν) 6:21
	W-Add-cj(οτι, καθαπερ) 4:9; 11:9
	W-Om-cj(οτι, ουν) 4:9; 11:5
	W-Sub-cj(γαρ, γαρ, ουν, ουν, ουν) 1:13; 2:2; 3:28; 6:18; 11:13
Morphological	M-Aor(επιμεινωσει P) 11:23
	M-Pl(αι διαθηκαι) 9:4

	M-Gen($\overline{XY}$ A, του $\overline{KY}$ A) 3:24; 8:39
	M-Subj(ζησωμεν P) 6:2
Errors	τας for τα is not grammatical 2:2

Textual Differences in 06 of Romans

Clause	C-O/12:14
Clause Components	CC-Add(A, εστιν Pred, P, cj-A, S τουτο, S τουτο, A-S, S, emb. A-cj-C, S, C-P, S, A-A) 1:32; 2:29; 3:19, 3:22; 5:3, 11; 7:18; 9:18, 28; 10:8, 15; 11:18, 21
	CC-Sub & Add(C-A) 1:26
	CC-Om(A-A, A, S, P, C, cj-C, C, αυτα C, P-cj, C) 3:9; 5:2, 12; 7:6, 15, 25; 9:12; 10:5, 20; 13:5
	CC-Sub(P, P, A, A, C, A, A, C emb. A, P, A, cj, P, C, S, P, C) 2:25; 3:9, 27, 29; 4:8; 5:18; 6:8, 12, 14, 21; 8:32; 9:20; 12:13; 13:1, 12, 12
	CC-O/(A-P-A, A-A, S-A, A-S, P-C, S-C, A, cj-C,P-C, C(P)C) 3:20; 4:23; 5:8, 12; 7:3; 9:16, 19; 10:8; 11:17
Phrase	Ph-Add-N($\overline{IY}$ A) 4:16
	Ph-Add-Prep(εν A, εν A) 1:15; 4:19
	Ph-Om-Prep(δια, εις θανατον) 3:27; 6:16
	Ph-Sub-Prep(εν τω ενι A, υπο A, επι A, υπο A) 5:17; 6:4; 10:21; 13:1
Group	G-Add-N(ζωης A, ανθρωποθ A, του θανατου A, ημις S, S, IY A) 5:16, 19; 7:6; 8:23, 38; 9:1
	G-Add(του $\overline{KY}$ ημων A, πιστεως της emb C) 2:16; 4:12
	G-Om-N(A, $\overline{IΣ}$ C, C) 8:23, 34; 11:17
	G-Sub-N(πατερα emb S) 4:1
	G-O/Pro(αυτων S, αυτων S, αυτος S, μου C) 1:21; 2:15; 7:25; 11:14
	G-Add-Pro(αυτης S) 7:3
	G-Om-Pro(ημων C) 8:26
	G-Add-Adv(μονον A) 4:9
	G-Om-Adj(τις S) 8:39
	G-Sub(κακον C) 9:11

	G-Add-Art(των A, ο S, τω C, οι S) 1:18; 4:6; 8:8; 11:19 G-Om-Art(τω A, τα C, ο S, τη C, τον A) 2:11; 3:8, 30; 4:11; 6:4
Word	W-Add-Part(μεν, μη) 6:21; 10:11 W-Om-Adv(νυν) 8:1 W-Add-cj(και, γαρ, η, και, οτι, γαρ, και, και) 1:24, 32; 6:16; 8:34; 10:5, 18; 11:3; 12:20 W-Om-cj(δε, και, και, ουν, δε, ωστε, και, και, ἤ, τω, τε, μεν ουν, ειτε, αλλα, και) 4:3; 21, 22; 5:9; 7:8; 8:16, 23, 24, 35; 9: 14; 10:12; 11:13; 12:8, 20; 13:14 W-Sub-cj(διοτι, γαρ, δε, διοτι, γαρ, ωσπερ) 1:19; 4:15; 7:14; 8:21; 11:13; 12:4
Morphological	M-Subj (κατεσχυνθη P) 9:33 M-Prefix(περιστανομεν P, συνκληρονομοι C, συνστεναζομεν P, λεγοντα P emb A, καυχάομαι P) 3:31; 8:17, 23; 10:21; 11:18 M-Infin(υποτασσεσθαι P) 13:1 M-Neut(τα παντα C) 11:32 M-Fut(ακουσονται P) 10:14 M-Sing(αγγελος S, επαγγελια) 8:38; 9:4 M-Gen(της A, εκλογης A) 10:5; 11:5 M-Dat(μοι C, S) 1:9; 10:12 M-Acc(το ενοικουν P, τον αγαπησαντα A) 8:11, 37 M-Ind(ποιουσιν) 2:14 M-Act(καταγγελλετε) 1:8
Errors	Orthographic 12:11 see comment. Also at 13:1. Dittography 9:30, 11:8 Orthographic 3:9 Error Nom($\overline{\text{IN}}$) in 3:26 is ungrammatical. Error μου for νομου in 2:13. NO is superscripted. Error οισμε see comments.

Textual Differences in P46 of Romans

Clause	C-Sub(cj-P-A) 10:16
Clause Components	CC-Add(A-cj, cj-P, A-A) 8:34; 11:21 CC-Om(S emb A, C-cj, cj-S, C-cj, C, S, C, νυν A, C, P, C) 6:6; 8:17, 23, 24; 9:12; 9:26; 10:19; 11:31; 12:14, 14; 13:5 CC-Sub(C emb. A, cj-P, C, S, P, C) 6:12; 9:26; 11:1; 13:1, 12, 14

	CC-O/(Adj, C; C-S, C-(P)) 8:32, 32; 9:2; 12:4
Phrase	Ph-Om-Prep(εν A, εν A, εν A, εν A) 9:1, 25; 11:25; 13:13
	Ph-O/Prep(A) 11:36
Group	G-Add-N(δικαιοσυνην C emb. A) 10:3
	G-Om-N(A, C) 8:23; 11:17
	G-Om-Pro(μου A, σου A) 9:3; 10:8
	G-Sub(κακον C) 9:11
	G-Add-Art(την C, του $\overline{\Theta\Upsilon}$ S) 9:30; 11:22
	G-Om-Art(η and αι S, οι S, το C, η S) 9:4, 4; 11:24; 13:4, 10
	G-O/Art(η S) 11:27
Word	W-Add-cj(οτι, και) 10:15; 13:5
	W-Om-cj(ἤ, και, οτι, ἤ, ει, γαρ, ειτε, αλλα, και) 8:17, 35; 9:6, 11; 11:6; 12:4, 8, 20; 13:14
	W-Sub-cj(γαρ, και, ητοι, δε) 6:8, 13; 12:7, 20
Morphological	M-Prefix(καυχαομαι P) 11:18
	M-Fut(επικαλεσηται P, ακουσονται P) 10:13, 14
	M-Subj(ζησωμεν P) 6:2
	M-Nom(το πλουτος C) 9:23
	M-Infin(υποτασσεσται P) 13:1
Errors	

P10

Clause	C-Om (αὐτοῦ, 6 ἐν οἷς ἐστε καὶ ὑμεῖς κλητοι) 1:6
Group	G-Om-N(πατρος A) 1:7
	G-O/($\overline{XPY}$ $\overline{IHY}$ A) 1:7
Error	τους for τοις in 1:7
	Haplography leap from 1:5–7.

P27

Recto 8:12–22 and verso 8:33–39, 9:1–3, 5–9 are 100% confirmation of the majority.

P40

3:22 P40 has $\overline{\Upsilon I}$ for the *nomen sacrum* $\overline{I\Upsilon}$.

P94

Error	Spelling ωλουθεντες. See comments.

P118

Complete confirmation of majority.

0172

Agrees with 03 at 1:29 creating a three way split reading.

219

Rom 2:21 complete agreement.

220

Rom 4:23–25; 5:1–3, 100 percent confirmation.

221

Rom 5:16–17, 19. 100 percent confirmation.

285

Rom 8:39–91, 100 percent confirmation.

048

Clause Components	CC-Add(A-P) 13:9[28]

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[28] The addition is the only substantive difference in the smaller mss. of Rom 1–13. The addition of οὐ ψευδομαρτυρήσεις agrees with 01 by having a longer quotation from Exo 20:16.

Variation from Majority Attestation of Romans: Chapters 1–13

	Split or Divided	P46	01	02	03	04	06
Words	21	2710	5752	5777	5766	3788	5669
% of Rom	.4	47	100	100	100	66	98.8
Num. of Diff. Minus Errors		63	37	67	66	31	140
% of Diff.		2.3	.6	1.2	1.1	.8	2.5

Direct Comparison of Romans: Chapter 1–13

01	02 98.4% 03 98.4% 04 98.8% 06 97.1% P46 96.6%
02	01 98.4% 03 98% 04 98.2% 06 96.6% P46 96.5%
03	01 98.4% 02 98% 04 98.1% 06 96.6% P46 96.6%
04	01 98.8% 02 98.2% 03 98.1% 06 97.6% P46 97.7%[29]
06	01 97.1% 02 96.6% 03 96.6% 04 97.6% P46 96%

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[29] This figure is perhaps the most difficult to establish in the whole study. There are twenty-nine differences in 04 and sixty-one in P46. However, P46 is missing 1:1—5:17; 6:16—8:17, while 04 is missing 7:24—8:2; 9:6—10:15b; 11:32—13:10c. Also, there is an overlapping missing portion of 7:24—8:2. The total differences have the missing portions subtracted and the total word count does too.

P46	01 96.6%
	02 96.5%
	03 96.6%
	04 97.7%
	06 96%

Leitfehler of Romans: Chapter 1–13

01	02
	CC-Add(εγω S) 7:20
	G-Sub($\overline{\Theta Y}$ A) 10:17
	W-Add-Particle(μεν) 2:8
	W-Add-cj(και) 11:17
	G-Om-cj(και) 8:11
	W-Om-cj(ουν) 9:19
	03
	Clause 11:6
	G-Om-N($\overline{IN}$ C) 8:11
	G-Sub-N($\overline{\Theta Y}$ A) 8:35
	G-Add-Adj(παντων A emb. C) 12:17
	W-Add-Particle(μεν) 2:8
	W-Sub-cj(καθαπερ) 11:8
	04
	CC-Add(A) 6:11
	CC-Add(A) 8:26
	CC-Sub(αυτους C) 10:19
	W-Sub-cj(γαρ) 2:2
	M-Pl(αι διαθηκαι) 9:4
	06[30]
	CC-Add(cj-A) 3:22
	CC-Add(A) 9:28
	CC-Add(C-P) 10:15
	G-Add-cj-(και) 11:3
	M-Prefix(διοτι) 8:21
	P46
	G-Add-N(δικαιοσυνην C emb. A) 10:3

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[30] All agreements are with the corrected text of 01 except for 8:21.

02	03
	Ph-Sub-Prep(εν A) 11:25 G-Add-Art(τον C) 8:11 G-Om-Art(o P emb. S) 3:11 W-Om-cj(και) 4:11 M-Sing(αυτη A) 10:5 M-Prefix(υπολειμμα S) 9:27 04 CC-Add(A) 8:34 W-Add-Part(μεν) 6:21 W-Add-cj(οτι) 4:9 M-Gen(του KY A) 8:39 06 CC-Om(αυτα C) 10:5 CC-Sub-(C) 13:12 Ph-Sub-Prep(εν ενι A) 5: 17 W-Add-cj(οτι) 10:5 W-Sub-cj(δε) 7:14 M-Acc(το ενοικουν P) 8:11 P46 CC-om(νυν A) 11:31
03	04 CC-Om(C-P) 11:1 G-Add-Art(την emb. S) 4:11 W-Sub-cj(ουν) 3:28 06 CC-Om(A) 5:2 CC-Sub(ου C) 4:8 G-Om-N(A) 8:23 G-Om-N(C) 8:34 W-Add-Part(μεν) 6:21 W-Om-cj(και) 4:22 W-Om-cj(και) 8:24 P46 CC-Om(C) 9:26 G-Add-Art(του Θ͞Υ S) 11:22
04	06 G-Add-N(S) 8:38 but different order

	P46
	M-Subj(ζήσωμεν P) 6:2
06	P46[31]
	CC-Add(A-A) 11:21
	CC-Om(C) 9:12
	CC-Om(C) 13:5
	CC-Sub(C emb. A) 6:12
	CC-Sub(S) 13:1
	CC-Sub(P) 13:12
	G-Om-N(C) 11:17
	G-Sub(κακὸν C) 9:11
	W-Om-cj(ἤ) 8:35
	W-Om-cj(ειτε) 12:8
	W-Om-cj(αλλα) 12:20
	W-Om-cj(και) 13:14
	M-Prefix(καυχάομαι P) 11:18
	M-Fut(ακουσονται P) 10:14

Romans 14–16: Commentary and Results

Chapter 14

2: 06 and P46 have the pres. impv. ἐσθιέτω instead of the indic.

3: 02 uses κρινέτω instead of ἐξουθενείτω in a case of near harmonization.

04: 06 and 048 substitute $\overline{ΘΣ}$ for $\overline{ΚΣ}$. Also, P46 adds an unnecessary ἤ before στήκει and uses the noun δυνατός where the other mss. have a verbal form.

5: The γὰρ in the *prima manus* of 01 is expunged. However, the cj is in 02 and a late addition to 04; the NA adopts the reading.

6: 02 Harmonizes the *nomen sacrum* to both read $\overline{ΚΩ}$. Also, P46 makes two changes to the conjunctions. First, it omits the first occurring καί. Second, it substitutes γάρ for the later καί and places it before the Predicator even though the cj should be postpositive.

8: There are three occurrences of ἀποθνῄσκω in the verse with the NA text having first one in the pres. subj., then the pres. indic., and then back to the pres. subj. form. However, only 03 makes the switch between the different moods. All three verbs are subj. in 01 and 04 and indic. in 02 and 06. Unfortunately, P46 is missing at the verbs. The

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[31] 06 and P46 have the greatest number of agreements against the majority reading, and also the lowest percentage of direct agreement at 96.1 percent.

real outlier is 04 reading the aor. subj. ἀποθάνωμεν at the first verb occurrence instead of the pres. form.

9: 01ᶜ has the simple clause addition of καὶ ἀνέστη, cj-P. Also, 06 moves the Predicator ἔζησεν forward and also contains the cj-P like 01ᶜ.

10: 06 adds the prepositional phrase ἐν τῷ μὴ ἐσθίειν. The argument from 14:1–10 has mentioned food and festival celebration but the addition in 06 places greater attention on the one who does not eat. Also, the corrector in 01, likely scribe A, changes $\overline{ΘΥ}$ to $\overline{ΧΥ}$. The substitution is also found in 048 and C². The change has christological ramifications that will be discussed later.

11: 03 and 06 have a CC-O/(P-S), but 01, 02, 04, and P46ᵛⁱᵈ, read S-P.
14: 06 adds τι after the Complement creating a grammatical error.

19: 04 and 06 have the pres. subj. διώκωμεν while 01, 02, and 03, have the indic. form. The NA text adopts the subj. despite the superior support for the indic. form and elsewhere in Romans ἄρα οὖν is followed either by the indic. (7:25; 8:12; 9:18) or the pres. part. (7:3; 9:16).[32]

20: The corrector of 01 changes the first verb to καθαρά and adds a Complement component to create S πάντα | C καθαρὰ | C τοῖς καθαροῖς. The addition is a precise harmonization to Titus 1:15.

21: Debate surrounds the addition of ἢ σκανδαλίζεται ἢ ἀσθενεῖ in 01ᶜ, 03, 06, and P46ᵛⁱᵈ.[33] The addition in 01 has the editorial and ductus indicators consistent with scribe D. The reading, however, is absent in 02, 04, and 048. However, the inclusion of the reading has a slight numerical majority for the period under investigation. Metzger contends the addition is harmonization with 1 Cor 8:11–13 even though the verbs are in a different order.[34]

22–23 The *prima manus* of 01 skipped two components. First, an A component, ἐνώπιον τοῦ θεοῦ in v. 22, and then S-cj-A-A πᾶν δὲ ὃ οὐκ ἐκ πίστεως in 14:23. In the span of four versus the corrector has fixed four large marginal additions.

Chapter 15

2: 01 has the Adjunct εἰς τὸ ἀγαθὸν superscripted.

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[32] Metzger, *Textual Commentary*, 469.
[33] The transcription of P46 by Ebojo ("Scribe and his Manuscript," 683–84) indicates the addition is necessary for consistent line length.
[34] Metzger, *Textual Commentary*, 469.

4: 03 drops the prefix of the Predicator and adds the adj. πάντα to the next Adjunct. Also, 01ᶜ and 02 add a prefix προ- to the second Predicator to harmonize the two verbs. Lastly, 03 contains the peculiar addition of τῆς παρακλήσεως after the verb at the end of the verse.

5: 01, 02, and 04 end with $\overline{\text{IN XN}}$ while 03 and 06 read the reverse order. Unfortunately, the lacuna in P46 leaves only N visible, which could be for either noun.

7: 01, 02, and 04 read ὑμᾶς while 03 and 06 have ἡμᾶς.

9: The *prima manus* of 01 appears to have ΤΟΥΠΡΟΦΗΤΟΥ. However, it is edited to read τοῦτο and superscription expunges the rest of the letters.[35]

11: 03 and 06 add the Predicator λέγει to the first clause.

12: 01 has an orthographic error that goes uncorrected, ανιστανομενος. That particular spelling is found only once in the TLG database.[36]

13: In 03 the Predicator is the aor. opt. of πληροφορέω rather than πληρόω. Louw-Nida lists them in 68.32 and 68.26 respectively. Also, 06 omits the phrase ἐν τῷ πιστεύειν and 03 omits the next phrase εἰς τὸ περισσεύειν.

14: 06 has a number of differences in this verse. First, 06 moves the Addressee component to the end of the clause after ὑμῶν and, following P46, omits the personal pronoun μοῦ. Second, 06 omits the cj-S καὶ αὐτοὶ. Third, 06 adds καί following P46 after ἀγαθοσύνης. Finally, 06 omits another καί and transposes the Predicator δυνάμενοι.

15: 06 and P46 have ἀδελφοὶ after ὑμῖν. In 01ᶜ the addition is in the margin with the typical marks of scribe D. Also, 03 and P46 drop the prefix from ἀναμιμνήσκων. Lastly, P46 has a few differences: (a) moves the embedded Predicator ἀναμιμνήσκων before the Adjunct, (b) has οὕτως rather than ὡς, (c) omits the embedded C ὑμᾶς.

16: P46 and 06 have $\overline{\text{IY XY}}$ rather than the reverse. Also, 03 omits the A εἰς τὰ ἔθνη. Additionally, 03 reads the aor. subj. pass. γενηθῇ instead of the middle γένηται. Lastly, in P46 there are two differences. First, it has διὰ τὸ εἶναι, which in the Greek Bible only occurs in Gen 6:3; Luke 2:4 and 11:8. Second, P46 has an additional καί after ἵνα.

17: 01 and 02 omit the first article τὴν. P46, however, adds the Predicator ἦν and omits $\overline{\text{IY}}$.

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[35] The transcription by Lake (*Codex Sinaiticus*, Rom 15:9) is in black and white and makes the text look smudged. However, high resolution color images of the ms. indicate there was an erasure and a careful correction.

[36] The TLG does not have Claromontanus in it. The only occurrence found for that spelling is in the Papyri Graecae Magiae vol. 1-2. Num. 13, line 117.

18: There is division concerning the Predicator. 01, 02, P46, and 06, have τολμήσω while 04 has the orthographic error τομησω. A correction to 01 deletes ης to create τολμῶ, which is also found in 03.

Furthermore, 06 reads εἰπεῖν instead of λαλεῖν. Then 06 adds to the word group λογῶν in one Adjunct and drops the prefix in the next Adjunct to ἀκοήν.

19: 03 ends with $\overline{ΠΝΣ}$, while 01 and P46 read $\overline{ΘΥ}$ and 02, 04, 06, read ἁγίου. Also, 06 omits the Subject component μὲ and reads a perf. pass. infin. Predicator πεπλήρωσθαι. Consequently, 06 has created two clauses where there was only one. The difference is counted as an additional Clause.

22: 06 has the aor. pass. 1s. ἐνεκόπην instead of the impf. ἐνεκοπτόμην. There is also a split reading concerning πολλὰ vs. πολλάκις.

23: 03 and 04 have ἱκανῶν rather than πολλῶν. They are in Louw-Nida 59.12 and 59.11 respectively.

24: 01^c adds ἐλευσόμαι πρὸς ὑμᾶς to the bottom of the column. Also, P46 and 02 drop the prefix on πορευόμενος. Additionally, P46 with 03 use ἀπὸ instead of ὑπό.

24: 06 and P46 have the aor. infin. διακονῆσαι rather than the fut. part. form.

26: 03 and P46 have a 3s, verb instead of 3p. Also, 06 moves the adjective after the noun it modifies.

27: 06 omits the initial clause P-cj and the connecting cj, εὐδόκησαν γὰρ καὶ. P46 also omits the P-cj but does provide the connecting conjunction.

29: 06 has Πληροφορίας substituting the Adjunct component. Also, a late correction to 01 adds τοῦ εὐαγγελίου τοῦ. However, the hand does not appear to be scribe A or D, and the NA Appendix 1 lists it as the second corrector $ℵ^2$.[37] It is not counted as original to the time period.

30: P46 and 03 omit the Addressee ἀδελφοί.

31: 01 again has a late addition of ἵνα by $ℵ^2$. Also, 03 and 06 read δωροφορία instead of διακονία. Later Christian authors such as Gregory Nazianzus and Cyril of Alexandria use the former noun frequently for ecclesiastical ministry.

32: The *prima manus* of 01 and P46 have the order P-A, but the corrector of 01 reverses it. Also, the last part of the verse is problematic, and only 02 and 04 completely agree.

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[37] $ℵ^2$ in the NA appendix 1 is equavilant to $ℵ^{c-cc}$ in Tischendorf, *ca.* from the seventh century. For a chart comparing the editorial groups and years see Aland and Aland, *Text of the NT*, 108.

01- $\overline{IY}$ $\overline{XY}$ συναναπαύσωμαι ὑμῖν
01ᶜ- $\overline{ΘY}$ καί συναναπαύσωμαι ὑμῖν
02- $\overline{ΘY}$ συναναπαύσωμαι ὑμῖν
03- $\overline{KY}$ $\overline{IY}$
04- $\overline{ΘY}$ συναναπαύσωμαι ὑμῖν
06- $\overline{XY}$ $\overline{IY}$ καί ἀναψύξω μὲθ ὑμῶν
P46- $\overline{ΘY}$

Metzger offers a few good points.[38] First, nowhere else in Paul is θελήματος followed by Jesus or Christ. Thus 01, 03, and 06 would be anomalous on that feature alone. The reading with a slight majority is 02 and 04, which is reflected in 01ᶜ and the *prima manus*. Therefore, calculations are: 01 W-Add-cj(και); 03 G-Sub-N($\overline{KY}$ $\overline{IY}$) and CC-Om(P-C); 06 G-Subj-N($\overline{XY}$ $\overline{IY}$) and CC-Sub(cj-P-A); P46 CC-Om(P-C).

33: 06 adds the Predicator ἤτω to the other verbless clause. Also, 02 omits the last Adjunct ἀμήν.

Chapter 16[39]

2: 01 and 02 have the order αὐτὴν προσδέξησθε while 03, 04, and 06, have the reverse. Conversely, P46 omits αὐτὴν. Furthermore, below presents the subtle differences concerning the end of the verse with the differences noted.

01- προστάτις πολλῶν ἐγενήθη αὐτοῦ καὶ ἐμοῦ G-O/Pro(εμου C)
02- προστάτις πολλῶν ἐγενήθη καὶ ἐμοῦ τε αὐτοῦ W-Add-cj(τε)
03/04- προστάτις πολλῶν ἐγενήθη καὶ ἐμοῦ αὐτοῦ
06- καὶ ἐμοῦ ἀλλῶν προστάτις ἐγένετο G-Sub-Adj(αλλων) and G-O/Pro(εμου C)
P46- προστάτις] καὶ ἀλλῶν πολλῶν ἐγεν[έτο[40] G-Sub-Adj(αλλων) and W-Add-cj(και)

03: 06 transposes the cj-C, καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν, from 16:5 to the end of 16:3.

5: 06 and P46 use the fem. sing. ἀπαρχῆς though the referent Epaenetus is masculine. Also, 06 has the prepositional phrase ἐν $\overline{XΩ}$ rather than εἰς $\overline{XN}$.

7: 06 changes the second clause by replacing the S with a relative pronoun τοῖς, thereby omitting the cj-P and then expanding the Adjunct with $\overline{IY}$. Since the transitivity structure is significantly changed the difference is calculated as a new Clause S-A-A.

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[38] Metzger, *Textual Commentary*, 474.

[39] P46 has 16:25–27 before 16:1. What the transposition may indicate will be dealt with in another section of this project. For the purposes of comparision, the verses will be compared according to the correct verse despite the different order.

[40] Reconstruction based on Ebojo, "Scribe and His Manuscript," 687.

12: 02 omits two clauses concerning Persis. Given the repetitive cycle of ἀσπάσασθε and ἐν κυρίῳ, the leap is quite possibly accidental. Also, 04 and P46 have the aor. part. κοπιάσας instead of the pres. form.

15: 06 has dittography of καὶ τοὺς. Also, P46 has a difference in the spelling and order of names. Instead of Ἰουλίαν Νηρέα, P46 has βήρεα καὶ ἀουλίαν. Additionally, P46 omits the adj. πάντες at the end of the verse.

16: 06 omits the second clause likely by accidental leap.

17: 06 has a few differences: (a) substitutes the first Predicator with ἐρωτῶ, which is not used elsewhere in Romans; (b) adds the adv. ἀσφαλῶς to modify the next Predicator; (c) changes the second Predicator to the ind. 2p. instead of the infin. form; (d) substitutes with the preposition περὶ; e) adds a P-cj λέγοντας ἢ. Furthermore, P46 adds ἢ λέγοντας and ποιοῦντας.

19: The corrector of 01, with typical scribal indicators, reorders the cj οὖν | P χαίρω before the Adjunct. A later hand, again ℵ², superscripts το. The order change is also in 06 and P46 resulting in a split reading against 02, 03, and 04. Furthermore, there is another split reading concerning the particle μὲν.

20: 06 moves the salutation clause ἡ χάρις ... ὑμῶν after 16:23. It is marked as 16:24, which is omitted from modern bibles.[41]

21: 06 omitted the clause ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ in 16:16, but adds here καὶ αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ.

25: 01 is corrected to the majority reading but 03 reverses the order of the *nomina sacra*.

Split or Divided Readings

15:15
    01ᶜ, 06, P46 ἀδελφοὶ
    02, 03, 04 omit

15:20
    01, 02, 04 φιλοτιμούμενον
    03, 06, P46 φιλοτιμούμαι

15:22
    01, 02, 04 πολλὰ
    03, 06, P46 πολλάκις

16:19
    01ᶜ, 06, P46 cj-P-A
    02, 03, 04 A-cj-P

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[41] For an explanation of the various readings concerning 16:20 and 24 see Metzger, *Textual Commentary*, 476.

16:19

    01, 02, 04 μέν

    03, 06, P46 omit

16:27

    01, 02, 06 τῷ αἰωνίων

    02, 04, P46 omit

Data Charts

Textual Differences in 01 of Romans 14–16

Clause	C-Add(P-cj, P-A) 14:9; 15:24
Clause Components	CC-Add(C, A) 14:20 CC-O/(P-S, C-P) 15:12; 16:2
Phrase	
Group	G-Sub-N($\overline{\Theta Y}$ A) 15:19 G-Sub-N($\overline{XY}$ A) 14:10 G-O/Pro(εμου C) 16:2 G-Add-Art(την A) 15:28 G-Om-Art(την C) 15:17
Word	W-Add-cj(και, και) 14:9; 15:32 W-Sub-cj(και) 14:3
Morphological	M-Pres Subj(P) 14:8 M-Prefix(προεγραφη P) 15:4
Errors	Orthographic ανιστανομενος 15:12

Textual Differences in 02 of Romans 14–16

Clause	
Clause Components	CC-Om(P, P, A) 14:21, 21; 15:33 CC-O/(C-P, A-A) 16:2, 20
Phrase	Ph-Om-Prep(εν A) 14:5
Group	G-Add-N($\overline{XY}$ S) 16:20 G-Sub-N($\overline{K\Omega}$ C) 14:6 G-Sub-Pro(υμων C) 16:1 G-Om-Art(τω C, την C, του P) 14:18; 15:17, 23
Word	W-Add-cj(γαρ, τε) 14:5; 16:2 W-Om-cj(και) 16:1
Morphological	M-Pres Ind(P) 14:8

	M-Prefix(αυτου A, προεγραφη P, πορευομενος P) 14:14; 15:4, 24
Errors	Haplography 16:12 omit two clauses

Textual Differences in 03 of Romans 14–16

Clause	
Clause Components	CC-Add(P) 15:11 CC-Om(C, C, P emb. A, A, C, Add, P-C, ᾧ C) 14:12, 13; 15:13, 16, 28, 30, 32; 16:27 CC-Sub(ημας C, P, C) 15:7, 13, 31 CC-O/(P-S, P-C-A) 14:11; 15:21
Phrase	Ph-Add-Prep(εν A) 15:13 Ph-Om-Prep(εις A) 15:13
Group	G-Add-N(της παρακλησεως C) 15:4 G-Om-N(A, S) 15:19; 16:21 G-Om-Pro(μου C) 16:8 G-Sub-N($\overline{\text{KY}}$ $\overline{\text{IY}}$) 15:32 G-Add-Adj(παντα A) 15:4 G-Sub-Adj(A) 15:23 G-O/($\overline{\text{XN}}$ $\overline{\text{IN}}$ A, $\overline{\text{XY}}$ $\overline{\text{IY}}$ A, $\overline{\text{XY}}$ $\overline{\text{IY}}$ A) 15:5; 16:25, 27 G-Add-Art(τους C) 16:7 G-Om-Art(τα A) 15:22
Word	W-Om-cj(ουν, ἢ, και) 14:12, 13; 16:21
Morphological	M-Sing(ευδοκησεν P) 15:26 M-Pres(τολμω P) 15:18 M-Pass(P) 15:16 M-Prefix(αποδωσει P, εγραφη P, αναμιμνησκων P) 14:12; 15:4, 15
Errors	Orthographic error μους 16:3

Textual Differences in 04 of Romans 14–16

Clause	
Clause Components	CC-Om(P, P, C) 14:21, 21; 15:11 CC-Sub-Pro(υμων S) 14:12
Phrase	Ph-Om-Prep(δια A) 15:4
Group	G-Add-N($\overline{\text{XY}}$ S) 16:20 G-Sub-Adj(A) 15:23

	G-Add-Art(την A) 15:28
Word	
Morphological	M-Aor(αποθανωμεν P, κοπιασας P) 14:8; 16:12 M-Pres Subj(P) 14:8
Errors	

Textual Differences in 06 of Romans

Clause	C-Sub(S-A-A) 16:7 C-Om(P-cj, S-A) 15:27; 16:20 C-Add(cj-P, P, cj-S) 14:9; 15:19; 16:21
Clause Components	CC-Add(τι S, P, P, P, P-cj) 14:14, 19; 15:11, 33; 16:17 CC-Om(ην C, P emb. A, A, cj-S) 14:22; 15:13, 14, 14 CC-Sub(P, Θ̄Σ̄ S, ημας C, γενεσθαι P, ειπειν P emb .C, P, A, C, cj-P-A, P) 14:2, 4; 15:7, 16, 18, 23, 29, 31, 32; 16:17 CC-O/(P, P-S, P-C, Add, P, A-A, P-C) 14:9, 11; 15:9, 14, 14, 19, 31 Substantial move 16:3 see comments.
Phrase	Ph-Add(Prep Phrase) 14:10 Ph-Sub(εν X̄N̄ C, εν υμιν A) 16:5, 6 Ph-Om-Prep(δια A, εν A) 15:4, 13 Ph-Sub-Prep(περι A) 16:17
Group	G-Add-N(I̅N̅ S emb C, λογων A) 15:8, 18 G-Om-N(A) 16:18 G-Sub-N(X̄Ȳ I̅Y̅) 15:32 G-Add-Pro(αυτου A, υμων A) 15:19, 30 G-Om-Pro(μου Add) 15:14 G-O/Pro(εμου C) 16:2 G-Add-Adv(ασφαλως P) 16:17 G-Sub-Adj(αλλων) 16:2 G-O/(X̄N̄ I̅N̅ A, I̅Y̅ X̄Ȳ C emb A, και κυκλω A, A, A, S, C) 15:5, 16, 19, 26; 16:18, 19, 27 G-Add-Art(o S) 15:20 G-Om-Art(τω C, o S, τα A) 14:18; 15:3, 22

Word	W-Add-cj(και, ουν, και) 15:14, 24; 16:19
	W-Om-cj(ουν, και, και, δε, και, και, και, δε, τε) 14:12; 15:14, 27; 16:1, 1, 18, 19, 26
Morphological	M-Fem(απαρχης C) 16:5
	M-Aor Inf(διακονησαι P emb A) 15:25
	M-Aor(P, κοπιασας P) 15:22; 16:12
	M-Pres Ind(P, πορευομαι P, σκοπειτε P) 14:8; 15:24; 16:17
	M-Prefix(αυτου A, ακοην A) 14:14; 15:18
Errors	Orthographic υμις 16:17
	Haplography 16:16
	Dittography 16:15

Textual Differences in P46 of Romans 14–16

Clause	C-Om(P-cj) 15:27
Clause Components	CC-Add(P, P, P-cj, P-cj) 15:16; 16:17, 17
	CC-Om(P, C, Add, P-C, C) 14:4; 15:15, 30, 32; 16:2
	CC-Sub(P, A) 14:2; 15:24
	CC-O/(P-A, P-A) 15:15, 32
Phrase	Ph-Om-Prep(εν P) 15:27
	Ph-Sub-Prep(δια P) 15:16
Group	G-Om-N($\overline{IY}$ A) 15:17
	G-Sub-N($\overline{ΘY}$ A) 15:19
	G-Om-Pro(Add, μου C) 15:14; 16:8
	G-Sub-Pro(υμων C) 16:1
	G-Om-Adj(παντες C) 16:15
	G-Sub-Adj(αλλων) 16:2
	G-Add-N(S) 14:4
	G-O/($\overline{IY}$ $\overline{XY}$ C emb. A, C, C) 15:16; 16:14, 15
	G-Add-Art(η C, ο S, τους C) 15:13, 20; 16:7
	G-Om-Art(του S, τα C) 15:12; 16:17
Word	W-Add-cj(ἤ, και, και, και, και, και) 14:4, 6; 15:16; 16:2, 15, 19
	W-Om-cj(και, και, δε) 14:6; 15:14, 19
	W-Sub-cj(ουτως) 15:15
Morphological	M-Fem(απαρχης C) 16:5
	M-Sing(ευδοκησεν P) 15:26

	M-Aor Inf(διακονησαι P emb A) 15:25 M-Prefix(επαναμιμνησκων P, πορευομενος P) 15:15, 24
Errors	

Textual Differences in 048 of Romans 14–16

Clause	
Clause Components	CC-Om(P, P) 14:21, 21[42] CC-Sub($\overline{\Theta\Sigma}$ S, $\overline{XY}$ A, υμων S) 14:4, 10; 15:2
Phrase	
Group	
Word	
Morphological	
Errors	

Variation from Majority Attestation of Romans: Chapters 14–16

	Split or Divided	P46	01	02	03	04	06
Words	6	1325	1336	1294	1335	1307	1353
% of Rom	.5	100	100	100	100	100	100
Num. of Diff. Minus Errors		46	16	19	37	11	80
% of Diff.		3.5	1.2	1.5	2.8	.8	5.9

There is an increase in the variability of chapters 14–16 in comparison to chapters 1–13. 01 nearly doubles, while 02 sees only a slight increase. However, 03 and 06 more than double the percentage of divergent from the majority reading.

Direct comparison of Romans: Chapters 14–16

01	02 97.8% 03 96% 04 98.3% 06 93% P46 95.5%

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[42] Similar to the addition at 13:9, 048 agrees with the *prima manus* of 01, 02, and 04 to create a split reading. The addition is not a substantive alternation of the overall meaning of the text.

02	01 97.8% 03 95.7% 04 97.8% 06 93.1% P46 95.4%
03	01 96% 02 95.7% 04 96.55 06 92.5% P46 95.3%
04	01 98.3% 02 97.8% 03 96.5% 06 93.3% P46 95.7%
06	01 93% 02 93.1% 03 92.5% 04 93.3% P46 92.2%
P46	01 95.5% 02 95.4% 03 95.3% 04 95.7% 06 92.2%

Leitfehler of Romans: Chapters 14–16

01	02 CC-O/(C-P) 16:2 G-Om-Art(την C) 15:17 M-Prefix(προεγραφη P) 15:4 03 None 04 G-Add-Art(την A) 15:28 M-Pres Subj(P) 14:8 06 C-Add(cj-P) 14:9 (However, it is a slightly different order.) P46 G-Sub-N($\overline{\Theta\Upsilon}$ A) 15:19

02	03 None 04 G-Add-N($\overline{XY}$ S) 16:20 06 G-Om-Art(τω C) 14:18 before $\overline{ΘΩ}$ W-Om-cj(και) 16:1 M-Pres Ind(P) 14:8 M-Prefix(αυτου A) 14:14 P46 G-Sub-Pro(υμων C) 16:1 M-Prefix(πορευομενος P) 15:24
03	04 G-Sub-Adj(A) 15:23 06 CC-Add(P) 15:11 CC-Sub(ημας C) 15:7 CC-Sub(δωροφορια P) 15:31 CC-O/(P-S) 14:11 Ph-Om-Prep(εν A) 15:13 G-O/($\overline{XN\ IN}$ A) 15:5 G-Om-Art(τα A) 15:22 W-Om-cj(ουν) 14:12 P46 CC-Om(αδελφοι Add) 15:30 CC-OM(P-C) 15:32 G-Om-N(A) 15:19 G-Add-Art(τους C) 16:7 M-Sing(ευδοκησεν P) 15:26
04	06 Ph-Om-Prep(δια A) 15:4 P46 None
06	P46 C-Om-(P-cj) 15:27 CC-Add(P-cj)16:17 CC-Sub(P) 14:2 G-Om-Pro(μου Add) 15:14 G-O/N($\overline{IY\ XY}$ C emb A) 15:16 G-Sub-Adj(αλλων) 16:2

	G-Add-Art(o S) 15:20	
	W-Om-cj(και) 15:14	
	M-Fem(απαρχης C) 16:5	
	M-Aor Inf(διακονῆσαι P emb A) 15:25	

Variation from Majority Attestation of Romans: Chapters 1–16

	Split	P46	01	02	03	04	06
Words	27	4070	7088	7071	7101	5083	7022[43]
% of Rom	.4	58	100	100	100	72	99
Num. of Diff. Minus Errors		109	53	86	103	42	220
% of Diff.		2.7	.7	1.2	1.5	.8	3.1

Direct Comparison of Romans: Chapters 1–16

01	02 98.3% 03 98% 04 98.6% 06 96.3% P46 96.3%
02	01 98.3% 03 97.5% 04 98.3% 06 95.9% P46 96.2%
03	01 98% 02 97.5% 04 97.7% 06 95.8% P46 96%
04	01 98.6% 02 04 98.3% 03 97.7% 06 96.5% P46 97%
06	01 96.3% 02 95.9% 03 95.8% 04 96.5% P46 94.7%

[43] Missing 1:1–8, which is 119 words in 01.

P46	01 96.3%
	02 96.2%
	03 96%
	04 97%
	06 94.7%

1 Corinthians: Textual Commentary and Results

The second largest Pauline document is 1 Corinthians, and it too is well attested during the early period. The complete text is contained in P46, 01, 02, 03, and 06. Also, 04 has about seventy percent of the text. Early papyri and other documents further corroborate 1 Corinthians.

Minor Documents Available

	Century[44]	Portion of 1 Cor
P15	3	7:18—8:4
P123	4	14:31–34; 15:3–6
015	6	10:22–29; 11:9–16
048	5	2:1—3:11, 22; 4:4–6; 5:5–11; 6:3–11; 12:23—15:17, 20–27
088	5–6	15:53—16:9
0185	4	2:5-6, 9, 13; 3:2–3
0201	5	12:2—13:6, 13; 14:20–29
0222	6	9:5–7, 10, 12–13
0270	4–5	15:10–15, 19–25
0285 (+081)	6	4:2–7; 12:16, 18, 21–30; 14:26–33

Textual Commentary

Chapter 1

1: 02 and 06 omit the adj. κλητὸς, and 02 reverses the order of the *nomina sacra*.

2: 01 and 02 have a markedly different order than 03, 06, and P46, with both CC components and phrases rearranged. Also, 02 omits a pronoun and reduces the noun group of the *nomina sacra*.

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[44] Dates are taken from the NA28 apparatus.

8: 06 substitutes αρχι for ἕως, which is nonsensical. If the spelling intends to stand for ἀρχή, the resulting gloss is 'who will sustain you to the beginning of the end.' That is, however, an entirely different proposition than the other mss. Or the scribe transposes the middle letters intending ἄχρι, which is a reasonable substitution for ἕως.

Furthermore, 06 changes 'the day of our lord' to 'in the appearance of our lord.' Furthermore, 01 commits dittography of the entire verse, which a corrector placed single quotation marks around the error.

10: 06 moves the definer $\overline{XY\ IY}$ forward in the clause and has a reversed order from the other mss.

14: 02 omits the Complement τῷ θεῷ contained in 01ᶜ, 04, and 06.

17: P46 and 03 have an additional G-Add-Art(ο $\overline{XΣ}$ S).

20: Correctors of 01 and 04 add τούτου to the end of the verse, which is also contained in P11. However, the corrector of 04 is later than the period of investigation.[45] Consequently, the majority reading is its absence attested by the *prima manus* of 02, 03, 04, and 06.

21: P46 reads τῇ σοφίᾳ τοῦ κόσμου. While the verse makes sense, P46 does not accord well with the other mss. where Paul is saying God ($\overline{ΘΥ}$) hides himself according to his own wisdom. The reading is likely an error. However, since it cannot be absolutely proven as an error it will be counted as a noun substitution.

24: P46 reads $\overline{XPΣ\ ΘΥ}$ δύναμις καὶ $\overline{ΘΥ}$ σοφία. The text uses the nom. for the S component rather than the accusative.

25: 03 does not have the last Predicator ἐστὶν. Furthermore, P46 omits the first Predicator and the second clause cj-S-C. There is no obvious potential for scribal error.

27: 02 commits haplography from ὁ $\overline{ΘΣ}$ ἵνα καταισχύνῃ to the same later in the verse. The omission consists of: C, cj-C-P-S, cj-P.

28: 02, 04, and 06 omit καί. Also, P46 reverses the order of the two Predicators embedded in a Complement.

29: 04 ends with αὐτοῦ instead of τοῦ $\overline{ΘΥ}$, a substitution of the pronoun for the noun. However, an editor of 01 superscripted ΑΥ creating the conflated reading αὐτοῦ $\overline{ΘΥ}$. The grammatical oddity was then corrected by scratching out the superscript. The *prima manus* and the final reading are the ones counted here.

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[45] The NA apparatus labels the correct C³.

Chapter 2

1: 01, 02, 04, and P46, read μυστήριον, while 01ᶜ, 03, and 06, have μαρτύριον. The reading is treated as a split.

2: 01 and 02 have CC-O/(P-C) of εἰδέναι τι, while 06 moves the P back further as CC-O/(C-A-P).

3: 06 reads κἀγὼ instead of καὶ ἐγὼ. Since κἀγὼ is the result of crasis of καί + ἐγὼ, the textual difference is treated as orthographic.

4: The absence or omission of ἀνθρωπίνης is split among the available texts. However, while Metzger calls the adjective "obviously secondary," the addition in 01 is consistent with the method of scribal corrections in other places of 01. Therefore, the addition is well attested in the second to the fifth century.[46]

Furthermore, 06 substitutes the noun in the prepositional phrase with ἀποκαλύψει, which has a different connotation than the other mss.

8: P46 contains two differences. First, the Predicator is the aor. ind. ἔγνω instead of the perf. ind. ἔγνωκεν. Second, P46 has the additional personal pronoun αὐτῶν in the Complement. The resulting text is glossed as 'their lord of glory.'

9: 02 and 03 read ὅσα rather than ἅ. The difference is a lexical substitution but does not change the syntactical construction.

10: 06 and the corrector of 01 read αὐτοῦ after $\overline{ΠΝΣ}$.

Chapter 3

2: Both 03 and P46 omit the Adjunct ἔτι.

3: P46 and 06 have an extra cj-P clause, καὶ διχοστασίας. It has overt conceptual connections with Gal 5:20.[47]

4: 02 omits ἕτερος, which functioned as a single element clause. The following δέ is placed in a postpositive position for the next S component. Furthermore, with the typical scribal mark of scribe D, 01 harmonizes the end of the verse with the beginning of verse 3 using σαρκικοί.

5: 01ᶜ, 04, and 06, read the masculine τις twice while 02 and 03 read τι. Furthermore, P46 has τις in the second slot but has an unfortunate lacuna at the beginning.

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[46] Metzger, *Textual Commentary*, 481.

[47] Metzger, *Textual Commentary*, 483.

7: 02 omits οὔτε likely by homoioteleuton from the previous word.

12: 01 and 04 were corrected to read τοῦτον after θεμέλιον followed by a list of six items; 06 adopts the reading. However, 03 and P46 omit the demonstrative and have καί separating the first two items in the list. By majority reading, 03 and P46 are counted as omitting part of a word group and adding a conjunction.

13: 06 substitutes ἑκάστου with ὁ ποιήσας τούτου, thereby changing the focus. The reading in 06 focuses on the person doing the work, while the other mss. highlight the work itself. 06 then uses the aor. subj. γένηται rather than the fut. ind. γενήσεται. Also, 01 and 06 omit the Complement αὐτὸ later in the verse.

17: 06 adds κενοῖς λόγοις harmonizing with Eph 5:6 μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις.
22–23: 03 has ἡμῶν instead of ὑμῶν, and then ἡμεῖς instead of ὑμεῖς.

Chapter 4

3: 02 changes the head term pronoun to ἡμῶν.

4: 06 Adds a noun the end of the verse $\overline{ΚΣ}$ ἐστιν $\overline{ΘΣ}$. The result is an odd grammatical structure of the copula separating the two *nomina sacra*. It will be examined more fully in the Christology adjustment section. Also, 01 uses a ligature for the letters και to spell δεδικαιωμαι. The scribe of the Pauline letters rarely uses ligatures, especially in the middle of a word for αι.[48]

6: 01[c] and 04 add the infinitive φρονεῖν after γέγραπται.

8: 02 omits an A-P Clause by homoioteleuton of the verb endings –σατε.

13: 02, 04, P46, and the *prima manus* of 01 have δυσφημούμενοι. However, 01[c], 03, and 06, read βλασφημούμενοι. The different lexemes are listed near each other in Louw-Nida, 33.398 and 33.400 respectively. The outcome is a split reading.

17: 02 follows the *prima manus* of 01 by having αὐτό after τοῦτο. The corrector in 01 deleted pronoun.

Chapter 5

1: The corrector of 01, with the typical scribal indicators, adds ὀνομάζεται to the bottom of the column. Also, P46 changes the first Predicator to the first person, ἀκούω.

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[48] For a brief discussion see Jongkind, *Scribal Habits*, 89.

4: At the beginning of the verse, 01 and 02 read τοῦ $\overline{\text{KY}}$ $\overline{\text{IY}}$ $\overline{\text{XY}}$ while P46, 03, and 06, add a pronoun τοῦ $\overline{\text{KY}}$ ἡμῶν $\overline{\text{IY}}$. At the end of the verse 01, 02, 03, and 06, read τοῦ $\overline{\text{KY}}$ ἡμῶν $\overline{\text{IY}}$, while P46 omits the pronoun.

5: Again, the word group from the previous verse has variance. It seems the scribes are trying to harmonize with the previous verse and usage. No clear majority is counted here.

      01 τοῦ $\overline{\text{KY}}$ $\overline{\text{IY}}$
      02 τοῦ $\overline{\text{KY}}$ ἡμῶν $\overline{\text{IY}}$ $\overline{\text{XY}}$
      03 and P46 τοῦ $\overline{\text{KY}}$
      06 τοῦ $\overline{\text{KY}}$ $\overline{\text{IY}}$ $\overline{\text{XY}}$

6: 06 ends with δολοί from δολόω rather than ζυμοῖ. The idea is similar, but the reading of 06 states that leaven corrupts the whole lump rather than the simpler statement that leaven leavens the whole lump.

7: 01ᶜ and 04ᶜ add the Adjunct ὑπὲρ ἡμῶν.

11: 04 reverses the locations of πλεονέκτης and μέθυσος.

12: P46 omits the negation οὐχὶ and has the aor. impv. κρείνατε rather than the fut. tense-form. Instead of a rhetorical question like the other mss, P46 has a command. The textual differences do not result in a different transitivity structure.

13: P46 uses the singular imperative.

Chapter 6

1: 02 adds ἐξ before ὑμῶν but is likely an accident since the line above contains ἐξ ὑμῶν.

2: P46 and 06 omit the cj εἰ.

3:5 02 also omits 6:3–5. The error is likely the result of homoioteleuton since 6:2 ends with
-ιστων and 6:6 ends with -ιστων.

5: 06 substitutes the Predicator with the more common ἐστίν rather than ἔνι and then omits the negative pronoun οὐδεὶς that collocates with ἔνι.

6: 04 has the acc. ταῦτα rather than the nom. τοῦτου in the final clause.

7: P46 and 06 omit the cj οὖν.

8: 06 reverses the order of the two Predicators.

9–10 06 uses the cj οὐδέ seven times instead of οὔτε. P46 also uses οὐδέ three times. This textual difference is a prime example of the need for analysis to be sensitive to the details. First, the conjunctions have overlapping usage, which is why Louw-Nida lists them as 69.7 and 69.9 respectively. Furthermore, the scribe of 06 has a clear preference for one cj over another. A similar situation occurs in 8:2 with 06 using οὐδέπω rather than οὔπω. Therefore, counting each instance as a variant would skew the numbers since mere occurrence counting lacks sensitivity to scribal habits. The different cj is counted as one difference at this location.

11: As with 5:4–5 the word group τοῦ κυρίου (ἡμῶν) $\overline{XY}$ $\overline{IY}$ is variable. Here 03 and 04 add the pronoun while 01, 02, 06, and P46 omit it. Also, 02 omits $\overline{XY}$.

20: A late corrector of 04 adds a clause potentially in the sixth century.[49]

Chapter 7

1: 02 and 06 add the Complement μοί.

5: The addition in 01 of τῇ νηστείᾳ καί is late. It is notated in the NA apparatus as $\aleph^2$. Also, 03 omits the final pronoun.
   Furthermore, P46 substitutes the pres. impv. συνέρχεσθε for the pres. subj. ἦτε.

7: A corrector of 01 changes the article ὁ to the relative pronoun ὅς, which matches the reading in P46. The function is the same in their clauses. Also, P46 moves the Predicator to remove the discontinuous structure, C(P)C to C-P.

9: 02 and 04 have the pres. infin. γαμεῖν instead of the aorist.

10: 01, 04, and 03 read the aor. pass. infin. χωρισθῆναι. Conversely, 02 and 06 have the pres. pass. infin. χωρίζεσθαι. Additionally, P46 contains the pres. pass. impv. χωριζέσθω, which is probably a near harmonization with 7:15. The majority is the aor. form.

12: 06 adds an extra negation adverb creating a double negative for the first verb. It is counted as a scribal error.

13: P46 and 03 drop the prefix from εὐδοκεῖ.

14: 06 adds the qualifier τῇ πιστὴ. That noun form only occurs at 1 Tim 5:16 in the NT of the NA28 text. Also, a corrector of 01 changes ἀδελφῷ to ἀνδρὶ, which makes good sense with the co-text.

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[49] The NA apparatus labels the addition C^3, which is also attested in D^2 Ψ 1739^{mg}.

15: 01ᶜ, 03, 06, and P46 have ἡμᾶς, while 02 and 04 have ὑμᾶς. The NA text adopts the later.

17: 03 has the perf. instead of the aor. Also, 02 places the P component after the S component creating cj-S-P.

26: 06 adds ἐστίν creating an odd syntactical structure C-P-C-S(P(A)P). The additional Predicator before an infinitive is not necessary.

28: 06 replaces γαμήσῃς found in the other mss. with λάβῃς γυναῖκα. While the different textual reading presents a similar proposition, i.e., marry by taking a wife, there are noteworthy ramifications. First, it changes the transitivity structure and is, therefore, counted as a Clause level change. The other mss. have an intransitive clause whereas 06 creates a transitive clause by replacing the P and adding a C. Second, the selection of the verb suggests 06 is using the Greek OT. Nowhere in 1 Cor 6—8 does Paul refer to taking a wife with a form of λαμβάνω. However, μὴ λάβῃς γυναῖκα is found in Gen 24:3, Tob 4:12, and Jer 16:1. Additionally, Deut 21:11 has λάβῃς αὐτὴν σεαυτῷ γυναῖκα.

31: ℵ² has a late addition of τουτῶ, but it is outside the investigation period. However, 06 does add τοῦτον.

34: 01, 02, and P46 read ἡ γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος ἡ ἄγαμος. Conversely, P15 and 03 lack the second defining noun while 06 lacks the first. Despite the majority and earliest reading having both head nouns qualified as unmarried, the NA text adopts the reading from P15 and 03. Furthermore, 03 omits the C τὰ τοῦ κυρίου.

37: 06 replaces ἰδίᾳ with αὐτοῦ and then makes the infin. P articular. Additionally, 06 uses a final pres. verb rather than a fut. tense-form.

39: 01 has νομῶ superscripted but the NA apparatus labels it ℵ², which is confirmed by the hand being the same as the correction in 7:31. Furthermore, 02 avoids euphemism and replaces sleep with ἀποθάνῃ. Lastly, 06 adds αὐτῆς after the second ὁ ἀνήρ in an act of near harmonization.

Chapter 8

3: P46 reads εἰ δέ τις ἀγαπᾷ οὗτος ἔγνωσται omitting the C in the first clause and the Adj in the second. The reading creates a more general claim reminiscent of 1 John 4 especially 4:8.

5: 06 adds καὶ κύριοι to the first S component likely to harmonize with the next S component.

8: The mss. present the same proposition, however, there is variability in how to use the particle μή, and the order of the clauses. First, 02 and 03 do not use μή causing οὔτε to carry the weight of negation. 01, 06, and P46, on the other hand, use μή to negate the verb ὑστερούμεθα. Second, 01, 02, and 06 have the verb ὑστερούμεθα last, while 03 and P46 reverse the order placing it first. This verse displays the varying scribal interaction with the text without drastically altering its ideational force.

10: 03 and P46 omit σέ, which functioned as the primary element of the Σ. Once omitted, τὸν ἔχοντα γνῶσιν ἐν εἰδωλείῳ κατακείμενον functions as an embedded C.

11: The initial cj is variable. 01ᶜ and 06 have καί, 02 has οὖν, 03 and P46 have γάρ. Also, the corrector in 01 moves the Address before the Adjunct prepositional phrase.

12: P46 omits ἀσθενοῦσαν, which served to define τὴν συνείδησιν.

Chapter 9

2: P46 and 06 change μου τῆς ἀποστολῆς to τῆς ἐμῆς ἀποστολῆς. Also, 02 omits the verse likely by haplography since both 9:1 and 2 end in ἐν κυρίῳ.

7: 06 harmonizes with 9:4 by adding καὶ πίνει. Also, 06 replaces τῆς ποίμνης with the relative pronoun αὐτῆς.

8: 06 uses λέγω instead of λαλῶ.

9: 06 and the *prima manus* of 03 read κημώσεις, which the NA adopts, while 01, 02, 03ᶜ, and P46 read φιμώσεις. The majority reading is also used in 1 Tim 5:18 and the Greek version of Deut 25:4, which is the source for the citation. The two words are listed together in Louw-Nida 44.6.

10: 01ᶜ and 06 replace the prepositional phrase with τῆς ἐλπίδος αὐτοῦ μετέχειν. Consequently, the prepositional phrase is changed to an expanded noun-phrase serving as an embedded Adj in its clause. Also, an even more curious change is P46 using the verb ἐλπίζει after the preposition instead of a noun. It is a syntactical error that only P46 commits.

11: It is hard to determine what 06 intends with ου after the verb in the first clause and before μέγα. Possibly a negative adverb is intended to modify the adjective.

15: The *prima manus* of 01 reads οὐ κέχρημαι, as does 02, 03, 04, and P46. At some point a corrector superscripts –ην above the verb ending in 01 suggesting the aor. form οὐκ ἐχρησάμην. 06 follows the edited reading. The superscription, however, does not appear to be by scribe A or D. Therefore, 06 alone is counted as having a divergent reading.

Furthermore, the ending οὐδεὶς κενώσει seems to have confused some scribes who missed the aposiopesis after ἤ. Therefore, some tried to improve the syntax by replacing οὐδείς with ἵνα τις (01ᶜ, 04).[50] The clause structure is changed and the words are substituted to the cj-S-P construction instead of S-P.

20: The reading in P46 is difficult to determine. The only remaining portion begins with τοῖς ὑπὸ νόμον and ends with κερδήσω. Given the remaining text is absent the precise textual change is left indeterminate.

21: 04 and 06 add ὡς. The late corrector ℵ² does too.

Chapter 10

2: P46ᶜ and 03 have the mid. ἐβαπτισάντο rather than the passive form.

3: P46, 03, 04ᶜ, have τὸ αὐτὸ πνευματικὸν βρῶμα. In typical fashion the adjective precedes the noun. The *prima manus* of 01 reads πνευματικὸν βρῶμα, but in the left margin, scribe D adds τὸ αὐτὸ βρῶμα and then expunges the other noun. The resultant reading in 01 matches 06, τὸ αὐτὸ βρῶμα πνευματικὸν ἔφαγον. Conversely, 02 only has τὸ πνευματικὸν ἔφαγον.

4: 02 again omits the pronoun, and 06 again moves the adjective after the noun.

11: 06 has τύποι to harmonize with 10:6.

13: 06 has ἀφήσει rather than ἐάσει. They are closely related with Louw-Nida listing them 13.138 and 13.140 respectively.

19: Twice 06 chooses the order ἐστιν τί rather than the reverse as contained in the other mss. Also, P46 and 02 omit the second clause by haplography from ἐστιν to the same.

20: P46, 01, 02, and 04, contain τὰ ἔθνη but the NA text does not adopt it.

21: 03 and P46 add τοῦ before $\overline{\text{KY}}$.

23: Late correctors, ℵ² and C³ according to the NA apparatus, insert μοί twice. The hands do not seem to be scribe A or D in 01.

27: 06 adds the Adj εἰς διπόν making explicit what is understood in the context. Also, P46 uses φαγέσθε for ἐσθίετε. The fut. form makes sense but loses some of the imperatival force.

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[50] Metzger, *Textual Commentary*, 492.

28: 04 and 06 use εἰδωλόθυτον to harmonize with 8:1, 4, 7, 10, and 10:19. Also, P46 omits τὸν μηνύσαντα καὶ τὴν συνείδησιν.

31: P46 does not have the last P ποιεῖτε. Also, a late editor of 04 adds a clause repeating 10:26, but it is past the time frame under study.

Chapter 11

5: 03 and P46 have the reflexive ἑαυτῆς.

6: 03 adds ἢ ξυράσθω, an S component that creates the clause καὶ κειράσθω ἢ ξυράσθω. Also, 04 contains an orthographic error reading καταλυπτεσθω for κατακαλυπτέσθω. The error is not to be confused with the lemma καταλύω.

9: P46 has ἄνθρωπον rather than ἄνδρα. Though the nouns are similar, it does represent a substitution of the head term in the Adjunct.

14: P46 has αὐτῆς following φύσις. The use of the gen. form is an error.

15: 06 and P46 omit the C component αὐτῇ.

17: 02, 03, and 04 have the part. ἐπαινῶν while 01 and 06 have the indic. form. The difference is morphological and does not change the syntactical structure.

19: P46 and 04 omit the final Adj ἐν ὑμῖν.
22: 03 and P46 read ἐπαινῶ like 11:17 rather than the aor. subj. ἐπαινέσω. It is likely caused by near harmonization with the verb five words later.

23: 06 splits the prepositional phrase with a relative pronoun creating a syntactical error.

24: 01 has κλωμένον in the left margin in a hand typical of scribe D. The change is likely a harmonization to 1 Cor 10:16 τὸν ἄρτον ὃν κλῶμεν. Similarly, 04 has two late additions, λαβέτε φαφέτε and then κλομένον. The NA apparatus labels them C³. Lastly, 06 has the verb θρυπτομένον from θρύπτω in the place 01 and C³ have a form of κλάω.

25: There is a split reading. 01, 03, and 06 have ἐν τῷ ἐμῷ αἵματι, while 02, 04, and P46 have ἐν τῷ αἵματι μοῦ. The change concerns the location of the pronoun, which adjusts the case givens its location. Also, 02 leaps from ὁσάκις to the same word at the beginning of 11:26.

26: P46 reads and the correctors of 01 and 04 add τοῦτο creating a parallel with τὸν ἄρτον τοῦτον. Also, P46 has ἄχρι while other mss. read ἄχρις in either the *prima manus* or the corrections. It is the same word with a variant spelling.

29: 01ᶜ and 06 add ἀναξίως harmonizing with 11:27.

34: 02 and 06 use the aor. subj. διαταξῶμαι.

Chapter 12

3: 06 omits the main verb λαλῶν and then has the next two *nomina sacra* in the acc. rather than the nom. case. The scribe seems confused on how the original syntax worked. P46 has the acc. I̅N̅ too.

6: 01, 02, and 06 have δέ, while 03, 04, and P46, have καί. Additionally, 06 puts the cj in a different location. Also, 01ᶜ and 03 add ἐστὶν although in slightly different locations. There appears to be a confusion of the syntax without a Predicator.

9: 04 omits the last Adj.

10: 06 changes the noun to the nom. sing. ἐνέργεια, while 02 omits the last clause beginning with ἄλλω. It is possibly an error, but there is no clear explanation other than human mistake.

Furthermore, there are five occurrences of δέ in the verse. However, at each location one or more mss. omit it. Clearly, the scribes did not deem the conjunctions necessary for the list.

11: P46 and 06 omit ἰδίᾳ.

13: 02 changes the C-P to σῶμα ἐσμέν.

20: 03 and 06 lack μέν. The *prima manus* of P46 did too. However, the corrected and circulated form has the particle.

23: 06 has μέλη that the others omit by ellipsis.

24: 06 adds τειμης for τιμῆς as an Adj probably to create a parallel with the end of the verse. Additionally, 01ᶜ, 06, and P46 have ὑστεροῦντι, a simple morphological difference. However, 03 reads ὑστερουμένω τὶ and then omits τιμήν. Since τιμήν was the head term, the change is a substitution of the Complement and a change in order.

25: 06 has the nom. fem. sing. μέριμνα instead of the pres. subj. pl. μεριμνῶσιν. The syntax does not make sense in 06. The difference is calculated as a substitute of the P.

Chapter 13

1: 01 leaps from ἔχω to the same word at the end of the next verse. A corrector adds the missing portion above the column. Also, 06 substitutes ἐν εἰμί for γέγονα. While the verb change makes sense, the use of the preposition is peculiar, and such a collocation does not occur anywhere in the BGT. The difference is counted as a substitution of the P and an addition of a preposition. Lastly, 02 substitutes the last P with ὠφελοῦμαι to harmonize with the end of the next verse.

4: P46 and 04 omit the second occurrence of ἡ ἀγάπη.

5: P46ᶜ and 03 read τὸ μὴ instead of the more straightforward τὰ.

11: 06 moves ὡς νήπιος before ἐλάλουν but omits the one after ἐλογιζόμην. The transcription by Ebojo suggests P46 does the same.[51] Also, 06 moves κατήργηκα to the end of the verse as a C-P structure contrary to other mss.

Chapter 14

2: 06 has the plural γλώσσαις here and in 14:4.

7: 06 has γνωσθῇ instead of γνωσθήσεται. It is not clear if 06 erred by shortening the verb or if the scribe intended to use the aor. subj. instead of the fut. indicative.

12: 02 reads προφητεύητε instead of περισσεύητε. The change harmonizes with 14:3–5.

18: 02 omits the P λαλῶ. Also, P46 has a rather substantial difference. Whereas the other mss. have Paul explaining he speaks more tongues than others, P46 has Paul praying to God for the Corinthians to speak more tongues. The preposition ὑπέρ is added, and the P is changed to λαλεῖν.

21: P46 has a few minor differences: ἐὰν instead of ἐν, omits καί, uses the dat. ἑτεροῖς, and uses the conjunction ὡς instead of the adverb οὕτως. The only ms. similarity is 06 having the dative.

23: P46 has the aor. subj. λαλήσωσιν.

25: P46 and 06 omit the article before Θ̄Σ̄. Additionally, P46 moves the S component to the end of the verse.

26: 02 makes a leap from ἔχει to the same word later, thereby omitting a C-P clause.

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[51] Ebojo, "Scribe and His Manuscript," 756.

28: 01, 02, and P46 add the prefix to create διερμηνευτής, which 06 used in 14:26. However, here 03 and 06 do not have the prefix.

34: 06 adds the pronoun to αἱ γυναῖκες ὑμῶν as a Group expansion. Similarly, 02 adds the Complement τοῖς ἀνδρασίν to specify whose wives are to submit. 02 clarifies that it is not a universal submission, but it is to their own husbands.

35: The first verb has some variability. 01 is corrected to read μανθεῖν from μανθανεῖν. Not deleting the ν in 01 is understood as an error. However, 02 has μανθανεῖν, 03 has μαθεῖν, 06 has μαθῖν, and P46 has μαθεῖν. The aor. infin. is the majority reading.

37: 02 changes $\overline{KY}$ to $\overline{\Theta Y}$. It serves a minor downgrade of Christology. The difference makes the more general divinity of $\overline{\Theta Y}$ the source of the commands rather than specifically the Lord, which is Jesus in co-text.

Chapter 15

2: It seems 06 is being extremely careless since the syntax is significantly different from the other mss. However, comparing with P46 gives insight into the confusion. Ebojo comments that the peculiar long horizontal line by the *prima manus* indicates the scribe had "some sense of doubt as to the text."[52] At the end of the line, the scribe writes κατέχειν, which is later expunged by superscripted dots. The rest of P46 agrees with the majority. Therefore, it seems 06 is trying to conflate the readings available by adopting the infin. verb form.

5: There are a few differences. First, 03 and P46 have εἶτα while 01 and 02 have ἔπειτα. The adverbs are listed together in Louw-Nida 67.44. On the other hand, 06 uses the καὶ μετὰ ταῦτα, which the collocation is nowhere else in Paul. Second, 02 and 03 have δώδεκα and 01 having the shorter form IB for twelve. However, 06 has ἐνδέκα for eleven. 06 is more accurate numerically by counting Peter and then eleven more.

10: P46 reverses the order κενὴ οὐκ. Also, 06 replaces the adjective with the similar πτωχὴ οὐκ.

13–14: 06 makes an adjustment that spans the two verses. At the end of verse 13, 06 omits the S-P $\overline{X\Sigma}$ ἐγήγερται. Then 06 omits the cj-cj εἰ δὲ of the next verse, resuming with $\overline{X\Sigma}$. The problem is the resulting double negative οὐδὲ Χριστὸς οὐκ ἐγήγερται. It seems 06 is preemptively harmonizing with 15:16–17. It is another instance of 06 being careless.

14: 01 and 02 read ἡ πίστις ὑμῶν. However, 03, 06, and 0270, have ἡμῶν. Furthermore, while P46[vid] is sometimes counted in favor of the former reading, it should not be. There

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[52] Ebojo, "Scribe and His Manuscript," 761 fn. 17. Similar comments are in Comfort and Barrett, *Earliest New Testament*, 277.

is a lacuna where the first letter of the pronoun would be. Therefore, P46 is not determinative for either reading. Consequently, the majority for the period is ἡμῶν.[53]

15–16: 06 omits the final clause cj-cj-S-A-P, which serves as the protasis in a conditional construction. The conjunctions 06 uses, εἰ γὰρ, do not serve as well in the apodosis-protasis construction the other mss. contain.[54]

17: 03 and 06 adds ἐστὶν before ἔτι in what would otherwise be a verbless clause.

24: P46 has a difficult to decipher correction to the verb. Ebojo writes παραδι>σ/δ<ω.[55]

25: Corrector in 01 adds πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτός, which is a direct harmonization with 1 Cor 15:27. Interestingly, the *prima manus* of 01 omits the text there too with the corrector adding it.

26: 06 transposes the entire verse after the first clause in 15:27. The move is likely caused by a leap from αὐτοῦ at the end of 15:25 to the same in 15:27.

31: 06 and P46 omit the Address ἀδελφοί. Also, 06 reduces the prepositional phrase ἐν X̄Ω ῑῩ τῷ K̄Ω ἡμῶν down to ἐν K̄Ω. Similarly, P46 omits the preposition ἐν and the pronoun ἡμῶν.
34: 02 uses the more common λέγω rather than λαλῶ.

39: 06 omits σὰρξ before κτηνῶν, and 02 omits the next occurrence of σὰρξ before πτηνῶν. Both omissions were head terms resulting in changes to the S components.

40: P46 makes a homoioarchton leap from ἡ τῶν to ἡ τῶν ἐπιγείων.

47: 01ᶜ and 02 expand the Word Group by adding ὁ K̄Σ. P46 also expands the Word Group by adding Π̄Π̄Ῑ̄Κ̄Ο̄Σ̄.

48: P46 and 06 substitutes ἐπουράνιος and ἐπουράνιοι with οὐράνιος and οὐράνιοι. 04 also adds οὗτοί after τοιοῦτοι.

50: 02, 04, and 06 have the plural δύνανται, while 01 and 03 have the singular δύναται. The NA text adopts the later.

51: There is confusion among the scribes concerning one of the clauses. 03 reads πάντες οὐ κοιμηθησόμεθα πάντες, which the NA adopts. However, that exact reading is not found

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[53] Ebojo ("Scribe and His Manuscript," 762) uses ὑμῶν but acknowledges the determinative letter is missing. Cf. Comfort and Barrett, *Earliest New Testament*, 278.

[54] The typical order of conditionals is protasis-apodosis but they can be reversed as it is here. See Porter, *Idioms*, 254–55.

[55] Ebojo, "Scribe and His Manuscript," 763.

again until a corrector in 06, which is outside the period under investigation. Metzger claims the fact Paul died encouraged scribes to change the text by removing the denial of death.[56] While his theory appears to account for 01 and 04^c, it does not explain P46, 02, or 06. Not only is there no majority reading during the period under investigation, but there is also not a clear majority attested during the first millennium.

03: πάντες οὐ κοιμηθησόμεθα, πάντες
01, 04^c: μέν κοιμηθησόμεθα οὐ πάντες
P46: πάντες οὐ κοιμηθησόμεθα οὐ πάντες
02^c: οἱ πάντες μέν οὐ κοιμηθησόμεθα οὐ πάντες
06: ἀναστησόμεθα οὐ πάντες

54: 02 substitutes the adjective θνητὸν with φθαρτὸν, which is used in both 15:53 and 54. The two words are listed closely in Louw-Nida 23.124 and 23.125 respectively.

Furthermore, 02 reverses the order of ἀφθαρσίαν and ἀθανασίαν, both of which serve as Complements. On the other hand, P46 leaps from ἀφθαρσίαν to ἀθανασίαν, likely by homoioteleuton.

55: The two parallel clauses have a split attestation of the order. 01^c, 02, and 06, has κέντρον then νῖκος. While 03, 04, and P46, have the reverse.

57: P46 and 06 have the aor. part. δόντι rather than the pres. part. διδόντι.

Chapter 16

2: The *prima manus* of 01 reads σαββάτῳ while the other mss. read σαββάτου. However, the corrector of 01 superscripts ν creating σαββάτων.

6: 03 substitutes with καταμενῶ for the first P and then omits καί. Louw-Nida closely relate καταμένω and παραμένω; 85.55 and 85.56 respectively. Also, 06 moves the cj ἵνα from the hypotactic clause resulting in the reading ἵνα ἢ καὶ παραχειμάσω, which is both odd and means the subordinate clause no longer has any joining conjunction.

10: The head term of the last Adjunct varies. 01, 02, and 04, read the majority with κἀγώ. 06 similarly reads albeit without crasis, καὶ ἐγώ. However, 03 and P46 simply have ἐγώ. The changed variable concerns the loss of a conjunction.

15: 01^c and 06 add καὶ Φορτουνάτου harmonizing with 16:17. Additionally, 04 harmonizes adding both nouns καὶ Φορτουνάτου καὶ Ἀχαϊκοῦ from 16:17. Also, P46 has Ἀσίας like Rom 16:5 rather than Ἀχαΐας.

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[56] Metzger, *Textual Commentary*, 502.

17: 02 and 06 have αὐτοὶ while the other mss. have οὗτοι. They are the same form, but the former serves as an intensive pronoun while the later is a demonstrative.

19: P46 makes a leap from ὑμᾶς to the same word omitting the S-P components. It combines what was two clauses. Also, 06 adds the Adjunct παρ᾽ οἷς καὶ ξενιζόμε.

22: 01 and 04 have $\overline{\text{IN XN}}$ added to match other letter endings. 06 reads the larger noun group in the *prima manus*. However, 02, 03, and P46[vid] have $\overline{\text{KN}}$ only.

Split or Divided Readings

1:13
    01, 02, 04 ὑπέρ
    03, 06, P46 περί

2:1
    02, 04, P46 μυστήριον
    01ᶜ, 03, 06, μαρτύριον

2:4
    01ᶜ, 02, 04 ἀνθρωπίνης
    P46, 03, 06 omit

3:10
    01ᶜ, 04ᶜ, 06 τεθίκα
    P46, 02, 03 ἔθηκα

4:13
    01, 03, 06 βλασφημούμενοι
    02, 04, P46 δυσφημούμενοι

5:2
    01, 02, 04 πράξας
    P46, 03, 06 ποίησας

5:10
    01ᶜ, 04, P46 ἤ
    02, 03, 06 καί

7:13
    01, 06, P46 εἴ τις
    02, 03, 04 ἥτις

7:34
    01, 03, P15 καὶ τῷ σώματι
    02, 06, P46 τῷ σώματι

7:38
    01, 02, P15 ἑαυτοῦ παρθένον
    03, 06, P46 παρθένον ἑαυτοῦ

7:38
    01, 02. 06 ποιεῖ
    03, P15, P46 ποιήσει

9:7
    01ᶜ, 04ᶜ, P46 ἐκ τοῦ καρποῦ
    02, 03, 07 τὸν καρπὸν

9:13
    01, 03, 06 τά
    02, 04, P46 omit

9:16
    01, 02, P46 εὐαγγελίζωμαι
    03, 04, 06 εὐαγγελίσωμαι

10:4
    01, 03, 06 ἡ πέτρα δέ
    02, 04, P46 ἡ δε πέτρα

10:8
    01ᶜ, 02, 04 ἐν μιᾷ
    03, 06, P46, μιᾷ

10:10

01, 03, P46 καθάπερ
02, 04, 06 καθώς

10:11

01, 04, 06 have πάντα
03, 02, P46[vid] omit

10:16

Concerning the location of ἐστίν
01, 04, 06 A-C-P
02, 03, P46 A-C(P)C

11:19

01, 02, 04 omit
03, 06, P46 καί

11:25

01, 03, 06, ἐν τῷ ἐμῷ αἵματι
02, 04, P46 ἐν τῷ αἵματι μοῦ

11:26

01[c], 04[c], P46 τοῦτο
02, 03, 06 omit

11:29

01[c], 04[c], 06 τοῦ $\overline{\text{ΚΥ}}$
02, 03, P46 omit

11:32

01, 03, 04 τοῦ $\overline{\text{ΚΥ}}$
02, 06, P46 $\overline{\text{ΚΥ}}$

12:26

01[c], 04, 06 ἔν
02, 03, P46 omit

13:2

01, 03, 06 καὶ ἐάν
02, 04, P46 κἄν

13:2 second occurrence
01, 04, 06 καὶ ἐάν
02, 03, P46 κἄν

15:28

01, 02 καί
03, 06 omit

15:55

01[c], 02, 06 κέντρον then νῖκος.
03, 04, P46 reverse

16:17

01, 02, P46 ὑμῶν
03, 04, 06 ὑμέτερον

16:22

01[c], 04[c], 06 $\overline{\text{ΚΝ ΙΝ ΧΝ}}$
02, 03, P46[vid] $\overline{\text{ΚΝ}}$

Data Charts

Textual Differences in 01 of 1 Corinthians

Clause	C-Add(C-P-A) 15:25
Clause Components	CC-Add(P, P, A, C emb. A, P, πρωτον A, A emb. S, εστιν P) 4:6; 5:1, 7; 10:13; 11:24, 28, 29; 12:6 CC-Om(αυτο C) 3:13

	CC-Sub(ος for ο S, S, P) 7:7 see comments; 9:15; 15:52 CC-O/(P-A, P-C, A-A, Add-A, A-P, P-C) 1:2; 2:2; 7:37; 8:11; 9:10; 10:32
Phrase	Ph-Om-Prep(εν A) 14:39 Ph-Sub(A) 9:10 Ph-Sub-N(ανδρι A) 7:14
Group	G-Add-N(A, ο K̄Σ̄ S, C) 11:27; 15:47; 16:15 G-Add-Pro(τουτου C, αυτου S, υμας C, τουτο C, αυτων S, μου Add) 1:20; 2:10; 11:26; 14:10, 39 G-Add-Adj(C, S) 8:4; 12:12 G-Om-Pro(ημων A, υμων S) 5:4; 14:25 G-O/(A, C) 7:17; 10:3 G-Add-Art(του Θ̄Ῡ A, τα S, τα C, το C, την C) 6:19; 15:27, 28, 38, 54 G-Om-Art(τους C) 9:21
Word	W-Add-Particle(αν, αν) 11:26; 15:25 W-Add-cj(τε, οτι, ουν, και, ινα, δε, και) 1:2; 4:9; 5:7, 10; 9:15; 11:34; 15:6 W-Om-cj(ἤ) 14:6 W-Sub-cj(γαρ, δε, δε, δε, γαρ, γαρ) 7:7, 38; 9:16; 10:1; 11:31; 14:5
Morphological	M-Perf(παραδεδωκα P) 11:2 M-Ind(επαινω P) 11:17 M-Prefix(εκγαμιζων P, εκπιπτει P) 7:38; 13:8 M-Plural(σχισματα S, σαββατων A) 12:25; 16:2 M-Sing(κριμα C, δυναται P) 6:7; 15:50
Errors	Haplography 13:1 Dittography 1:8 Orthographic δυμεως for δυμαμεως 6:14.

Textual Differences in 02 of 1 Corinthians

Clause	C-Om(S ετερος, C-cj-S) 3:4; 12:10
Clause Components	CC-Add(μοι C, τοις ανδρασιν C, εστιν P) 7:1; 14:34; 15:56 CC-Om(A, φησιν P, εστιν P, P) 6:7, 16; 7:14; 14:18 CC-Sub(P, C, εστιν emb. C, C-P, P, P, P, S, S) 7:39; 10:3, 16; 12:13; 13:2; 14:12; 15:34, 39, 54

	CC-O/(P-A, P-C, S-P, A-A, P-S, A-P, C/C) 1:2; 2:2; 7:17; 8:7; 12:24; 14:5; 15:54 CC-Sub-Pro(οσα C, τι C, αυτον C, ημων A, ημων S, υμας C, τουτω A, τουτο A) 2:9; 3:5, 17; 4:3; 6:15; 7:15, 20, 36
Phrase	Ph-Add-Prep(εξ S) 10:7 Ph-Om-Prep(εν A, εν A) 14:16, 39
Group	G-Add-N(ο $\overline{\text{ΚΣ}}$ S) 15:47 G-Add-Pro(ημων A, μου Add, αυτου C emb. S, ημων S) 5:5; 14:39; 15:25; 16:23 G-Om-Pro(ημων emb. C, αυτο A, ημων A, αυτο A, μου S) 1:2; 4:17; 5:4; 10:4; 16:24 G-Om-N($\overline{\text{ΧΥ}}$ emb. C, S, $\overline{\text{ΙΥ}}$ C, $\overline{\text{ΧΥ}}$ A) 1:2; 2:11; 4:17; 6:11 G-Om-Adj(κλητὸς S) 1:1 G-Sub-N($\overline{\text{ΘΥ}}$ C) 14:37 G-O/($\overline{\text{ΙΥ ΧΥ}}$ S, S emb. C) 1:1; 14:5 G-Add-Art(τω $\overline{\text{ΘΩ}}$ A, τω $\overline{\text{ΘΩ}}$ C, οι S, την C) 7:24; 14:2; 15:51, 54 G-Om-Art(ο ανθρωπος S, ο ανθρωπος S) 15:45, 47
Word	W-Om-Particle(μη) 8:8 W-Add-cj(τε, οτι, και, και, και, και, και) 1:2; 7:8; 15:6, 14, 17, 58; 16:13 W-Om-cj(και, αλλα, ουτε, δε, δε, και, γαρ, δε, δε) 1:28; 2:9; 3:7; 7:2, 37; 11:2, 26; 12:10, 21 W-Sub-cj(μη for μηδε, και, και, τε, ει) 5:11; 11:5, 27; 14:24; 15:37 W-O/cj(γαρ) 10:26
Morphological	M-Subj(διαταξωμαι P) 11:34 M-Impf(εχρημεθα P) 9:12 M-Pres(γαμειν P emb. S, χωρίζεσθαι P, καταχρασθαι P, μανθανειν P emb. C) 7:9, 10; 9:18; 14:35 M-Plural(τα C) 10:24 M-Intensive(αυτοι S) 16:17
Errors	Copy from line above εξ 6:1 Haplography leap omitting 1:27; 6:3–6; 9:2; 10:19c; 11:25c; 14:26d; 16:19 Homoioteleuton 3:7; 4:8 Orthographic αναμιμνησει 4:17; αποδιδετω 7:2; της 14:11

Textual Differences in 03 of 1 Corinthians

Clause	
Clause Components	CC-Add(S, εστιν P, μη A, εστιν P) 11:6; 12:6; 13:5; 15:17 CC-Om(εστιν P, ετι A, C, S, S, εστιν P, A)1:25; 3:2; 7:34; 8:10; 10:20; 13:4; 14:35; 16:11 CC-Sub-Pro(οσα C, τι C, ημων A, ημεις S) 2:9; 3:5, 22, 23 CC-Sub(P, P, C, P) 6:5; 9:9; 12:24; 16:6 CC-O/(A-P, P, C-P, C-P, C-S) 3:16; 8:8; 10:13; 12:24; 14:8
Phrase	
Group	G-Add-Pro(ημων A) 6:11 G-Om-N($\overline{XY}$ C, $\overline{IY}$ A, $\overline{IY}$ C, S, $\overline{I\Sigma}$ S, S, $\overline{XY}$ S) 1:8; 4:15, 17; 7:34; 11:23; 15:45; 16:23 G-Om-Pro(μου C, τουτον A, υμων A) 1:4; 3:12; 7:5 G-Om-Adj(ση A; S) 8:11; 14:23 G-O/(C) 6:19 G-Add-Art(ο $\overline{X\Sigma}$ S, του $\overline{KY}$ C) 1:17; 10:21 G-Om-Art(ο S, τον A, η S, τα S, η S, τοις C, το P, η S) 1:18; 6:1; 7:28; 12:19; 13:8; 14:7, 39; 15:10
Word	W-Om-Particle(μεν, αμην) 12:20; 16:24 W-Sub-Particle(εαν, αν) 16:2, 3 W-Add-cj(και) 3:12 W-Om-cj(αλλ, η, γαρ, δε, οτι, και, και) 8:6; 9:7; 14:14, 15; 15:27; 16:6, 10 W-Sub-cj(γαρ, μη for μηδε, γαρ, γαρ, επει) 2:10; 5:8; 7:7, 40; 14:16
Morphological	M-Subj(φορεσωμεν P, ευοδωται P) 15:49; 16:2 M-Aor(εγενομην P) 13:11 M-Perf(μεμερικεν P, συνελθη P) 7:17; 14:23 M-Ind(επαινω P) 11:22 M-Middle(εβαπτισαντο P) 10:2 M-Sing(δυναται P) 15:50 M-Reflexive(εαυτης C) 11:5 M-Prefix(ευδοκει P, ερμηνευτης S, γινωσκετω P) 7:13; 14:28, 37

Errors	Dittography παντα στεγει 13:7 Orthographic οικοκοδομει P 14:4

Textual Differences in 04 of 1 Corinthians

Clause	
Clause Components	CC-Add(P, A, ουτως A) 4:6; 5:7; 11:2 CC-Om(μοι C, εν υμιν A, A) 6:12; 11:19; 12:9 CC-Sub-Pro(υμας C) 7:15 CC-Sub(αυτου A, S, C) 1:29; 9:15; 10:28 CC-O/(P-S, C-P, C-P) 7:7; 11:15, 28
Phrase	
Group	G-Add-N(αδαμ S, C) 15:47; 16:15 G-Add-Pro(τουτου C, ημων A, τουτο C, ουτοι C) 1:20; 6:11; 11:26; 15:48 G-Add-Adj(πασαι S) 16:19 G-O/($\overline{ΧΣ}$ $\overline{ΙΣ}$ C, C) 3:11; 5:11 G-Om-Art(τω A, του $\overline{ΧΥ}$ S, η S, τους C, τη A) 3:19; 11:3, 7, 10; 16:21
Word	W-Add-cj(ουν, ουτως, ινα, ως, δε) 5:7; 7:8; 9:15, 22; 10:27 W-Om-cj(και, ως, δε, δε) 1:28; 3:5, 8; 12:21 W-Sub-cj(ουδε, δε, ως, γαρ) 3:7; 10:1, 7; 11:31
Morphological	M-Pres(γαμειν P emb. S, ποιει P) 7:9, 38 M-Acc(ταυτα S) 6:6 M-Plural(οφθαλμους A) 15:52
Errors	Orthographic αυτος for αυτοις 1:24; τοπον for κοπον 3:8; σοφοσων 3:20; καταλυπτεσθω 11:6; λογικαι for λογιαι 16:2; απεγκειν for απενεγκειν 16:3

Textual Differences in 06 of 1 Corinthians

Clause	C-Add(cj-P) 3:3 C-Om(cj-cj-S-A-P) 15:15 C-Sub(P-C, cj-P-C P-P, A-S-S-P) 7:28 see comments; 15:2 see comments, 13
Clause Components	CC-Add(A, μοι C, εστιν P, cj-P, A, A, αδελφοι Add, A emb. S, P, S, A, ω C, εστιν P, εστιν P, πρωτον A, P-C-cj, A) 3:18; 7:1, 26; 9:7; 10:17, 27; 11:2, 29; 12:13, 23, 24; 13:12; 14:10; 15:17, 36; 16:12, 19

	G-Om-Adj(κλητος S, ιδια A) 1:1; 7:37 G-O/($\overline{XY\ IY}$ A, $\overline{X\Sigma\ I\Sigma}$ C, μου C, τουτου A, C, C, C, C, C, C, C, S) 1:10; 3:11; 4:17; 5:10; 6:10, 15; 8:10; 9:12; 10:4, 20; 12:11; 14:23 G-Add-Art(του $\overline{\Theta Y}$ A, του P, ο S, τω A) 7:7, 37; 11:23, 28; 14:10 G-Om-Art(τω A, ο S, του A, το, τω, τω, τα, των, ο C, τη A emb. S, του A, του A, τα C, το S, ο $\overline{\Theta\Sigma}$ S, οι S, η S, το S) 3:19; 4:5, 5; 7:29, 34, 34; 8:6; 10:20; 11:3, 5, 23; 12:6, 11; 14:25, 29; 15:10, 32
Word	W-Om-Particle(γε, μεν) 4:8; 12:20 W-Sub-Particle(αν, αν, αν, αν, αν) 6:18; 11:14, 26; 16:3, 6 W-Add-cj(και, και, δε και, οτι, δε, δε, γαρ, ως, και, ουν, δε, δε, και, και, και) 3:2; 5:12; 7:22, 29; 8:2, 4; 9:9, 22; 10:7, 15; 12:28; 13:11; 15:14; 16:13, 18 W-Om-cj(γαρ, και, τε, δε, γαρ, ει, ουν, η, και, και, ουν, και, η, οτι, ουν, δε, και, δε, ινα, δε, η, και, αλλα, ουν, δε) 1:19, 28, 30; 3:10, 19; 6:2, 6, 16; 7:34, 34; 8:4; 9:20; 10:19, 20; 11:20; 12:9, 16; 13:8; 14:5, 30; 15:10, 15, 39; 16:11, 15 W-Sub-cj(ουν, ουδε, δε, ουδε, ουδεπω, ως, δε, δε, ως, γαρ, διοπερ, δε, γαρ) 1:26, 26; 4:16; 6:9; 8:1; 10:7; 20; 12:12; 13:12; 14:5, 13; 15:11, 50 W-O/cj(ινα) 16:6
Morphological	M-Part(διερμηνευων P) 14:5 M-Ind(επαινω P) 11:17 M-Aor Subj(γενηται P, διαταξωμαι P, γνωσθη P, κηρυσσωμεν P) 3:13; 11:34; 14:7; 15:11 M-Optative(δωη P) 14:8 M-Perf(βεβαπτιχα P, βεβαπτιχα P) 1:16, 16 M-Fut(κληρονομησει P) 15:50 M-Aor(εγνω P, εχρημαι P, δοντι P) 2:8; 9:15; 15:57 M-Pres(χωρίζεσθαι P, ποιει P, στηκετε P) 7:10; 15:1 M-Plural(εκληθητε P, σχισματα S, τα αυτα C, γλωσσαις A, γλωσσαις A emb. S) 7:24; 12:25, 25; 14:2, 4

	M-Sing(ενεργεια S, ανθρωπου A) 12:10; 15:39
	M-Person(σεαυτου C) 10:29
	M-Mas(ο S emb. A) 4:6
	M-Neut(το C) 2:11
	M-Intensive(αυτοι S) 16:17
	M-Prefix(εκπορνευωμεν P, εξεπορωευσαν P, εκπιπτει P, διερμηνιαν C, ερμηευτης S, ανακρινετωσαν P, ουρανιος/ουρανιοι S) 10:8, 8; 13:8; 14:26, 28, 29; 15:48
	M-Dat(ετεροις A) 14:21
	M-Acc(C, $\overline{\text{IN}}$- $\overline{\text{KN}}$ $\overline{\text{IN}}$ S) 9:18; 12:3
Errors	Transposition 15:26 moved to middle of 15:25.
	Syntax 11:23; απαρχης 16:15
	Double negative 7:12; 15:13–14
	Omits particle of negation μη 4:6. Again omits ου in 4:19
	Dittography ετυθη 5:7, γυναικος 7:1, ουκ ιμι ελευθερος 9:1; παρ εαυτω 16:2
	Orthographic οτικρα is corrected to οτι μικρα. Also 7:36; αυτοι 11:13; ις 11:17; ειτι for ετι 12:31; πασαρξ for πᾶσα σαρξ 15:39; τες for ταις 16:1

Textual Differences in P46 of 1 Corinthians

Clause	C-Add(cj-P) 3:3
	C-Om(cj-S-C) 1:25
Clause Components	CC-Add(μη A) 13:5
	CC-Om(εστιν P, ετι A, A, τι C, C and A, C, P emb. A, ταυτα C, P-A, P, αυτη C, A, A, S, A, εστιν P, αδελφοι Add) 1:25; 3:2; 5:12; 8:2, 3, 8, 12; 9:8; 10:28, 31; 11:15, 19; 11; 13:4, 12; 14:35; 15:31
	CC-Sub(P, ος for ο S, A, C) 7:5, 7; 11:9; 12:10
	CC-O/(P-P emb. C, C-P, P, εστιν emb. C, P-C, P-A, P-S, A-P-S, P-S, C-A, A-cj, A-C) 1:28; 7:7; 8:8; 10:16; 11:24; 12:8, 18; 14:25, 36; 15:10, 12; 16:7
Phrase	Ph-Add-Prep(εν A, υπερ A) 2:3; 14:18
	Ph-Om-Prep(εν A) 15:31
	Ph-Sub-Phrase(εις εμε S) 15:10

Group	G-Add-N($\overline{\Pi N KO\Sigma}$ S) 15:47
	G-Om-N($\overline{XY}$ C, μου Add, A, A) 1:8, 11; 3:10; 9:9
	G-Sub-N(κοσμου A, C, Ασιας C) 1:21; 9:2; 16:15
	G-Om-Pro(τουτον A, ημων A, υμων S, αυτο C, ημων A) 3:12; 5:4; 8:9; 10:4; 15:31
	G-O/(πολλοι S, C, S) 8:5; 12; 13:13
	G-Add-Art(ο $\overline{X\Sigma}$ S, του $\overline{KY}$ C, το C) 1:17; 10:21, 21
	G-Om-Art(ο S, του $\overline{XY}$ S, η S, ο P emb. S, ο $\overline{\Theta\Sigma}$ S, ταις A, τον $\overline{XN}$ C) 7:22; 11:3, 7; 14:13, 25, 33; 15:15
Word	W-Add-Particle(δη) 15:49
	W-Om-Particle(αν, εαν) 7:5; 16:3
	W-Add-cj(και, δε, οτι, και) 3:12; 8:1; 12:16; 14:23
	W-Om-cj(δε, ει, ουν, και, αλλα, γαρ, ουν, εαν, δε, γαρ, και, δε, οτι, οτι, επει, και, και, και) 3:10; 6:2, 7; 7:30; 8:6; 9:16; 11:20; 13:3, 8; 14:14, 21, 30; 15:12, 27, 29, 41, 48; 16:10
	W-Sub-cj(ουδε, και, εαν, ως, εαν) 6:10; 12:6; 14:21, 21; 16:12
Morphological	M-Infin(λαλειν P) 14:18
	M-Ind(επαινω P) 11:22
	M-Middle(εβαπτισαντο P) 10:2
	M-Aor Imp(P) 5:12
	M-Aor Subj(ευλογησης P, λαλησωσιν P) 14:16, 23
	M-Aor(δοντι P) 15:57
	M-Fut(φαγεσθε P) 10:27
	M-Pres Imp(χωριζεσθω P) 7:10
	M-Pres(διδω P, γεινονται P) 14:7; 16:2
	M-Number(S, P) 5:1, 13
	M-Acc($\overline{IN}$ S, τους P emb. S) 12:3; 15:27
	M-Dat(ετεροις A) 14:21
	M-Nom(ΧΡΣ) 1:24 see comment.
	M-Reflexive(εαυτης C) 11:5
	M-Prefix(ευδοκει P, γεινωσκετω P, ουρανιος/ουρανιοι S) 7:13; 14:37; 15:48

Errors	Syntactical error 9:10, see comments; gen. αυτης 11:14 Orthographic λευτερια 10:29; ειτι for ετι 12:31; Homoioarchton leap from των επουρανιων to των επιγειων 15:40. Homoioteleuton 15:54 Haplography leap υμας to the same in 16:19

Textual Differences in P15 of 1 Corinthians

Clause	
Clause Components	CC-Add(ειναι P) 7:35 CC-O/(P-S) 7:18 like 06
Phrase	Ph-Add-Prep(εν A) 7:20
Group	G-Om-Pro(υμων A) 7:35 G-Sub-N($\overline{XY}$ C) 7:40 G-Om-Art(το A, τω A) 7:29 like 06; 7:34 like 06
Word	
Morphological	M-Fut(ποιησει P) 7:38 like 03
Errors	
Orthographic	ουκ rather than ουχ 7:28 like 06; ουτω for ουτως <u>κμου</u> as a *nomina sacra* 7:33

P123 and 0185

No textual differences.

Textual Differences in 0270 of 1 Corinthians

Group	G-Sub-N(ημων S) 15:14 creating a split.

Variation from Majority Attestation of 1 Corinthians

	Split or Divided	P46	01	02	03	04	06
Words	31	6750[57]	6799	6666[58]	6790	4763	6835
% of Rom	.5	100	100	100	100	70[59]	100
Num. of Diff. Minus Errors		109	65	91	78	44	285
% of Diff.		1.6	.95	1.4	1.1	.9	4.2

Direct Comparison of 1 Corinthians

01	02 97.9% 03 98% 04 98.4% 06 95.2% P46 97.4%
02	01 97.9% 03 97.5% 04 97.9% 06 94.7% P46 97%
03	01 98% 02 97.5% 04 98% 06 94.9% P46 97.8%
04	01 98.4% 02 97.9% 03 98% 06 94.7% P46 97.7%
06	01 95 % 02 94.7% 03 94.9% 04 94.7% P46 94.7%

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[57] The number represents the reconstructed text.
[58] The various leaps omit about 120 words.
[59] Percentage based on average word count in other mss.

P46	01 97.4%
	02 97%
	03 97.8%
	04 97.7%
	06 94.7%

Leitfehler of 1 Corinthians

01	02
	CC-O/(P-A) 1:2
	CC-O/(P-C) 2:2
	Ph-Om-Prep(εν A) 14:39
	G-Add-N(o $\overline{KΣ}$ S) 15:47
	G-Add-Pro(μου Add) 14:39
	G-Om-Pro(ημων A) 5:4
	G-Add-Art(την C) 15:54
	W-Add-cj(και) 15:6
	03
	W-Sub-cj(γαρ) 7:7
	M-Sing(δυναται P) 15:50
	G-Add-Pro(τούτου C) 1:20
	04
	CC-Add(P) 4:6
	CC-Add(A) 5:7
	G-Add-Pro(τουτο C) 11:26
	W-Add-cj(ουν) 5:7
	W-Add-cj(ινα) 9:15
	W-Sub-cj(δε) 10:1
	W-Sub-cj(γαρ) 11:31
	06[60]
	CC-Add(A emb. S) 11:29
	CC-O/(A-P) 9:10
	CC-O/(P-C) 10:32
	Ph-Sub(A) 9:10
	G-Add-N(C) 16:15
	G-Add-Pro(αυτου S) 2:10
	G-Add-Adj(S) 12:12

[60] The agreements against majority are with the corrected text of 01 except for 11:17, which agrees with the *prima manus*. This connection strongly suggests that the edited text was the published form in circulation at the time of 06.

	W-Sub-cj(γαρ) 14:5 M-Ind(επαινω P) 11:17 M-Prefix(εκπιπτει P) 13:8 M-Plural(σχισματα S) 12:25 P46 None
02	04 CC-Sub-Pro(υμας C) 7:15 G-Om-cj(και) 1:28 G-Om-cj(δε) 12:21 M-Pres(γαμειν P emb. S) 7:9 06 CC-Add(μοι C) 7:1 CC-Sub(αυτον C) 3:17 CC-Sub(P) 15:52 W-Add-cj(και) 15:14 W-Add-cj(και) 16:13 W-Om-cj(και) 1:28 W-Om-cj(και) 7:34 M-Intensive(αυτοι S) 16:17 P46 G-Om-Pro(αυτο C) 10:4
03	04 G-Add-Pro(ημων A) 6:11 06 CC-Add(εστιν P) 15:17 CC-Om(S) 10:20 CC-Sub(P) 9:9 CC-O/(C-S) 14:8 G-Om-Art(η S) 15:10 W-Om-Particle(μεν) 12:20 W-Sub-Particle(αν) 16:3 M-Prefix(ερμηευτης S) 14:28 P46 CC-Add(μη A) 13:5 CC-Om(εστιν P) 1:25 CC-Om(ετι A) 3:2 CC-Om(η αγαπη S) 13:4

	CC-O/(P) 8:8 G-Om-N($\overline{XY}$ C) 1:8 G-Om-Pro(τουτον A) 3:12 G-Add-Art(ο $\overline{X\Sigma}$ S) 1:17 G-Add-Art(του $\overline{KY}$ C) 10:21 W-Add-cj(και) 3:12 W-Om-cj(αλλα) 8:6 W-Om-cj(γαρ) 14:14 W-Om-cj(οτι) 15: 27 W-Om-cj(και) 16:10 M-Ind(επαινω P) 11:22 M-Reflexive(εαυτης C) 11:5 M-Middle(εβαπτισαντο P) 10:2 M-Prefix(ευδοκει P) 7:13
04	06 CC-Sub(C) 10:28 CC-O/(C-P) 11:28 G-Add-N(C) 16:15 (partial agreement) G-O/($\overline{X\Sigma}$ $\overline{I\Sigma}$ C) 3:11 G-Om-Art(τω A) 3:19 W-Om-cj(και) 1:28 W-Sub-cj(ως) 10:7 P46 G-Om-Art(του $\overline{XY}$ S) 11:3 G-Om-Art(η S) 11:7
06	P46 C-Add(cj-P) 3:3 CC-Om(αυτη C) 11:15 CC-Om(αδελφοι Add) 15:31 CC-O/(C-A) 15:10 G-Sub-N(εμης C) 9:2 G-Om-Art(ο $\overline{\Theta\Sigma}$ S) 11:3 G-Om-Art(ο $\overline{\Theta\Sigma}$) 14:25 W-Om-cj(δε) 3:10 W-Om-cj(ει) 6:2 W-Om-cj(ουν) 11:20 W-Om-cj(δε) 13:8 W-Om-cj(δε) 14:30 M-Aor(δοντι P) 15:57 M-Acc($\overline{IN}$ S) 12:3 M-Dat(ετεροις A) 14:21 M-Prefix(ουρανιος/ουρανιοι S) 15:48

2 Corinthians: Textual Commentary and Results

Second Corinthians is the third largest document in the corpus. The complete text is contained in P46, 01, 03, and 06. Additionally, 04 contains more than two-thirds, while 02 contains less than half due to damage. Unlike the previous two larger documents, 2 Corinthians is only contained in three smaller documents during the specific period. For comparative analysis, there is ample extant evidence for a thorough investigation.

Minor Documents Available

	Century[61]	Portion of 2 Cor
P117	4–5	7:6–8, 9–11
048	5	4:7—6:8; 8:9–18; 8:21—10:6
0186 (+0224)	5–6	4:5–8, 10, 12–13

Textual Commentary

Chapter 1

6–7: There are a few differences likely caused by homoioteleuton.[62] P46 leaps from αὐτῶν παθημάτων in v. 6 to τῶν παθημάτων in v. 7. Also, 03 leaps and transposes portions of text. First, it leaps from παρακλήσεως to the same in v. 6. Then the scribe adds the omitted portion, εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως, at the end, which in modern English Bibles is v. 7. The scribe also places καὶ σωτηρίας at the end.

   Additionally, 06 has a conflation of 01 and 03. It reads καὶ σωτηρίας but then still leaps to τῆς ἐνεργουμένης like 03. The scribe then places the missing portion in the same place as 03 but with the inclusion of καὶ σωτηρίας. While 03 made an error, it seems 06 purposefully followed.

8: P46 and 03 have ὑπέρ, which the NA adopts, while 01, 02, 04, and 06 have περί. Also, 06 places the Adj after the P and substitutes the preposition creating the reading παρὰ δύναμιν. Furthermore, P46[vid] omits the Addressee.

9: Two important omissions occur. 06 omits the P ἐσχήκαμεν and P46 omits μὴ, both result in quite different readings.
10: 02 and 06 omit the subordinate small clause καὶ ῥύσεται (cj-P).

12: 01[c] and 06 read ἁπλότητι, which the NA adopts, while 02, 03, 04, and P46 read ἁγιότητι.

13: AP46 and 03 omit cj-cj-P ἢ καὶ ἐπιγινώσκετε.

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[61] Dates are taken from the NA apparatus.
[62] See Metzger, *Textual Commentary*, 505.

14: The ending is quite variable. P46 appears to agree with 02 and 04 but the lacuna in P46 makes it questionable.

01ᶜ- ἡμῶν $\overline{ΙΥ}$ $\overline{ΧΥ}$
02, 04- $\overline{ΙΥ}$
03- ἡμῶν $\overline{ΙΥ}$
06- $\overline{ΙΥ}$ $\overline{ΧΥ}$

21: 03 and 04 read ὑμᾶς rather than ἡμᾶς for the embedded Complement.

Chapter 2

1: 06 and P46 put ἐλθεῖν before πρὸς ὑμᾶς, a P-C order.

3: The opening words of the verse have no majority reading. The *prima manus* of 01 agreed with 03 and P46. However, the editor added another C component ὑμῖν.

01ᶜ ἔγραψα ὑμῖν τοῦτο αὐτό
02 ἔγραψα τοῦτο
03, P46 ἔγραψα τοῦτο αὐτό
04ᶜ ἔγραψα ὑμῖν αὐτό τοῦτο
06 τοῦτο αὐτό ἔγραψα ὑμῖν

Furthermore, 06 adds ἐπὶ λύπην after λύπην. There is also a split regarding ἔχω.

7: 02 and 03 omit the Adjunct μᾶλλον.

9: 01, 04, and 06 read εἰ while 02 and 04 read ἤ. P46 omits both, which is not uncommon for P46, it is possibly an error of haplography concerning εἰ εἰς. It will, however, be calculated as an omission.

17: 06 and P46 read λοιποί in the first Adjunct. Also, 01ᶜ and 06 substitute with the preposition κατενώπιον instead of κατέναντι. Louw-Nida lists the prepositions together in 90.20.

Chapter 3

1: 03, 06, and P46 use the spelling συνιστᾶν rather than συνιστάνειν for the pres. act. inf. According to the TLG database, the former spelling is more common than the later.[63] Also, 06 adds συνστατικάς at the end of the verse. The scribe is trying to make an explicit parallel with the previous clause. However, it does not directly modify a noun and is functionally out of place. It is calculated as a Group addition.

5: 02 and 06 have CC-O/(C-P(P)A) moving ἀφ' ἑαυτῶν further back in the clause.

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[63] TLG has 423 occurrences of συνιστᾶν, compared to 65 for συνιστάνειν.

7: The *prima manus* of 01 reads ἡ διακονία τοῦ $\overline{ΘΥ}$, but the scribe erases the *nomin sacrum* and replaces with θανάτου. Also, P46 omits the first infin. δύνασθαι.

8: The fut. form ἔσται is in 02, 03, and 04. While 01 and 06 have ἔστε. However, it could be counted as a split reading concerning intended morphology since 02 frequently uses ἔσται for ἔστε.[64] In either case, the difference is treated as a spelling variation since the morphological change is not the obvious intention.

13: 02 substitutes the noun τέλος with πρόσωπον. It is likely an error of near harmonization concerning the previously mentioned face of Moses.

15: 03 commits dittography of nearly the entire verse.

18: P46 contains a few minor differences. First, it omits the adj. πάντες that would serve as the Subject component. Second, it adds two articles, τοῦ $\overline{ΚΥ}$, and οἱ εἰκόνα. Third, along with 02, it has the nom. part. μεταμορφούμενοι.

Chapter 4

4: The P is a divided reading. 01, 03, and P46 read αὐγάσαι. However, 02 has διαυγάσαι while 04 and 06 read καταυγάσαι. The difference concerns the prefix. Also, at the end of the verse 01 adds τοῦ ἀοράτου, possibly harmonizing with Col 1:15.

5: The last noun in the verse is varied. The NA text adopts the acc. even though the majority is the gen. case. The published version of 02 reads $\overline{ΙΥ}$, however, the NA apparatus and Woide claim the scribe initially put $\overline{ΙΝ}$ before correcting it.[65]

> 01- $\overline{ΙΥ}$
> 01^c- $\overline{ΧΥ}$
> 02, 06- $\overline{ΙΝ}$
> 03- $\overline{ΙΝ}$
> 02^c, 04- $\overline{ΙΥ}$

6: 06 and P46 have αὐτοῦ rather than τοῦ $\overline{ΘΥ}$. Also, there is another divided reading concerning the prepositional phrase.

8: P46 has καὶ μὴ rather than ἀλλ᾽ οὐ like the other mss. While the two elements are different, interestingly both readings are cj-A constructions that simultaneously serve to coordinate and negate.

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[64] Just a few examples are 1 Cor 1:30, 12:27; 14:12, 15:17; 2 Cor 3:3, 8.
[65] Woide, *Codex Alexandrinus*, 382 fn.3. Woide claims the change was by corrector 1.

11: P46 reads εἰ for ἀεὶ. The former is a cj while the later is an adverb. Therefore, the calculation is a CC substitution. Also, there is another divided reading concerning the reference to Jesus.

Chapter 5

3: The majority reading is εἴπερ attested in 03, 06, and P46. However, NA goes with εἴ γε found in 01 and 04. The former is a single cj, and the later is a cj-Particle.

6: 06 changes the prefix on both Predicators of the verse. The first, ἐπιδημοῦντες suggests being a visitor, and the second ἀποδημοῦμεν has the connotation of being away on a journey. The idea of being visitors in the body carries possible gnostic overtones. However, it is unlikely 06 intended gnostic ideas since 5:9 uses the same verbs as the other mss.

Furthermore, 06 was later corrected to agree with the other mss. and only F010 and G012 follow the anomalous reading. Also, 06 uses $\overline{\Theta Y}$ at the end of the verse, which is used again in 5:8 to create the parallel.

10: While NA follows 01 and 04 reading φαῦλον, the majority is κακὸν found in 03, 06, and P46.

11: P46 has the pres. subj. πείθωμεν, which Comfort and Barrett mistakenly transcribe as the indicative πειθόμεν.[66]

15: P46 commits a leap from πάντες ἀπέθανον at the end of 5:14 to after πάντων ἀπέθανεν at 5:15.

16: 06 adds the Adjunct prepositional phrase κατὰ σάρκα at the end to create a parallel with both verbs of cognition.

19: 01, 03, and 04 read ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς. Conversely, the older P46 has ἐν ἡμεῖν τὸ εὐαγγελίον τῆς καταλλαγῆς. 06 conflates the two readings with ἐν ἡμῖν τοῦ εὐαγγελίου τὸν λόγον τῆς καταλλαγῆς. Unfortunately, 02 is missing pages at this location. The difference concerns equating τὸν λόγον with τὸ εὐαγγελίον. In the immediate co-text the message about Jesus Christ is clearly the referent.

Chapter 6

4: The spelling of the participle requires comment. The *prima manus* of 01 has συνιστάντες, but it is corrected to συνιστῶντες. It is possibly a change to the acc. as it

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[66] Comfort and Barrett, *Earliest New Testament*, 289. My reading the subj. form is supported by Ebojo, "Scribe and His Manuscript," 778.

serves a Complement role in the clause. 03 spells it συνιστάνοντες, which is found in the TLG database and could also be an acc. or nom. form.

9: 06 uses πιραζόμενοι instead of παιδευόμενοι as the Predicator.

14: P46 and 06 have the gen. δικαιοσύνης rather than the dat. form. Also, 06 substitutes ἀδικίας for ἀνομία. While the words are not listed in Louw-Nida together, there is a clear theological connection.

15: 05 has Βελίαν the acc. of Baal rather than Βελιάρ for Beliar.[67]

16: 01ᶜ, 04, and P46 use ἐστέ while 03 and 06 have ἐσμέν. The order also varies. Originally, 01 had ναοὶ θεοῦ ἐσμεν but the corrector creates the reading ναὸς ἐστέ $\overline{\Theta \Upsilon}$. Similarly, P46 and 04 have ναὸς $\overline{\Theta \Upsilon}$ ἐστέ. Furthermore, 06 substitutes λέγει γὰρ for καθὼς εἶπεν.

Chapter 7

1: P46 is the only ms. that reads ἐν ἀγάπῃ θεοῦ in the final Adjunct instead of φόβῳ.

12: 06 reverses the two participles, ἀδικηθέντος and ἀδικησάντος, placing the passive one first.

15: P46 has ὅς rather than ὡς. While the difference is possibly a result of phonetics, especially since only the twelfth century 1505 follows the reading, it does provide an explicit S for the clause.

Chapter 8

5: P46 has ἐδωκάμεν instead of the 3-pl. and instead of τῷ $\overline{\mathrm{K\Omega}}$ it reads $\overline{\Theta\Omega}$. The changes are likely because the previous verse is inclusive of Paul and his company and the *nomen sacrum* harmonizes with the end of 8:5.

7: 04 harmonizes the two P reading both in the subj. mood. Also, 06 ends with an aor. subj. rather than a pres.

8: 06 ends with δοκιμάζω instead of δοκιμάζων. A first-person present verb does not make sense in the co-text. A later corrector adds the ν. However, it is possible that a faint nu-bar was written by the original hand. Tischendorf did not include it in his transcription, and without further evidence, it will not be counted here either.[68]

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[67] Under Βελιάρ BDAG suggests the two might be variant spellings for the same referent.
[68] Tischendorf, *Codex Claromontanus*, 223.

9: 06 substitutes the personal pronoun αὐτοῦ for the demonstrative ἐκείνου.

12: 04ᶜ and 06 add τὶς to the latter part of the verse albeit in different orders. 04ᶜ places it before εὐπρόσδεκτος, while 06 places it at the end after ἔχει. 01 and 03 do not have τὶς. Unfortunately, both P46 and 02 are missing a portion of text leaving a split reading.

18–20 P46 makes two different leaps. The first is from τῶν ἐκκλησιῶν at 8:18 to the same in 8:19. Then is ταύτῃ τῇ διακονουμένῃ ὑφ᾽ ἡμῶν in 8:19b to the same in 8:20b

19: 01, 06, and P46, read σὺν τῇ χάριτι, but 03 and 04 use the preposition ἐν while 06 adds ἐγένετο before the preposition. Also, 01 adds αὐτοῦ to the group, τὴν αὐτοῦ τοῦ κυρίου. The NA text adopts the reading of 01 with Metzger saying, "the weight of the witnesses that support the presence of αὐτοῦ is somewhat less than the weight of those that omit the word."[69] His comment, however, is quite an understatement for this period. The addition in 01 is not found again until a corrector in 06, possibly the seventh century.[70] Conversely, the available witnesses from the earliest period unanimously attest to the omission, as seen in 03, 04, and 06.

Chapter 9

2: 04 has ὁ ὑμῶν ζῆλος instead of the relative τὸ. 06 also adds the preposition ἐξ. The use of the masculine article rather than the neuter is of little significance.

4: Only 06 and P46 have λέγω after ἵνα μὴ, which the NA text adopts. Conversely, 01, 03, 04, have the pl. subj. λεγῶμεν. Also, 01ᶜ adds τῆς καυχήσεως to likely harmonize with the previous verse.

8: This is an interesting example of the peculiarities of a synchronic study. 01, 03, 04, and 06 have δυνατός, while P46, 04ᶜ, and 06ᶜ read δυνατεῖ. The correctors of the later codices are past the time frame of this study. Consequently, the majority reading is the nom. form. The odd thing is that nearly all of the subsequent mss. move away from the predicate nom. construction and read the ind. verb form. Meaning the majority during the period studies is not subsequently followed.

10: 01 and 04 have σπέρμα instead of σπόρον. Louw-Nida lists the words together in 3.35.

11: P46 and 06 have εἰ τὶς rather than ἥτις. The substitution of η for ει is possible, and the relative pronoun does make more sense than a subordinating cj and a Subject component. However, the reading is counted as a cj-S; an addition of a cj.

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[69] Metzger, *Textual Commentary*, 513.

[70] The NA28 apparatus lists the addition as D¹.

6: P46 omits the clause ἀλλ' ἐν παντὶ φανερώσαντες ἐν πᾶσιν εἰς ὑμᾶς. Also, 06 has φανερωθίς, an aor. pass. subj. rather than the aor. part.

10: Initially 06 omits $\overline{XY}$. However, the correction is consistent with the original hand with Tischendorf saying, "*superscriptum est prima manu.*"[73]

12: P46 leaps from ἀφορμὴν to the same later thereby omitting an embedded Predicator.

14: 06 has αὐτάς instead of αὐτός. Rather than intending the fem. acc. plu. pronoun, it is likely 06 was trying to match the ending ας with σατανᾶς. However, it is counted as a morphological difference.

21: 06 adds ἐν τούτῳ τῷ μέρει, an Adj that occurs in 3:10 and 9:3.

23: 06 has λέγω rather than λαλῶ. The scribe did the same in 1 Cor 9:8. Also, 06 uses the dat. adj. πολλοῖς rather than the adv. πολλάκις. Since the noun creates a more intimate syntactical relationship with θανάτοις, what are separate Adjuncts in the other mss. are united in 06. The difference is calculated as a word group addition.

25: P46 leaps from ἐρραβδίσθην to after -ασθην of the next verb. The result is an omission of an A-P construction.

26: 06 does the same thing as 11:23 but using πολλαῖς.

27: 06 again uses πολλαῖς.

33: 01 adds θελῶν at the end. Additionally, while P46 is missing the bottom of the page, Ebojo remarks that θελῶν was likely present on account of character count.[74]

Chapter 12

1: 01 corrector adds the cj εἰ.

6: P46 uses θέλω rather than the aor. subj. and then collocates it with καυχήσομαι instead of the aor. form.

7: 02 and 06 omit the second occurrence of ἵνα μὴ ὑπεραίρωμαι, while 01ᶜ, 03ᶜ, and P46 contain both. Also, 06 and P46 omit διό. Metzger remarks, "the Committee preferred to retain the word in the text as the more difficult reading."[75] However, during the period

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[73] Tischendorf, *Codex Claromontanus*, 566.
[74] Ebojo, "Scribe and His Manuscript," 792 n. 19.
[75] Metzger, *Textual Commentary*, 516.

under investigation, the cj is only absent from the two mss. that have a tendency to omit and substitute conjunctions.

11: P46 has three differences. First, it uses the pres. ἀναγκαζέτε rather than the aor. Second, it has the Adj τι like 03. Lastly, it has the perf. ὑστερήκα rather than the aor. The pres. and perf. tense-forms collocate frequently in the Pauline argument, and make sense here.

13: 01ᶜ and 02 have ἡττήθητε rather than ἡσσώθητε. There is a conceptual overlap in being defeated and being in low favor.

14: The addition of ὑμᾶς in 06 makes the clause transitive and parallels with the previous and subsequent clauses.

15: 06 begins by committing dittography of δαπανήσω καὶ. Then 06 reads the middle ἐκδαπανήσομαι, which is missing the three letters -θης of the passive form to match the other mss. However, searching the TLG for the middle form returns a single result. Chrysostom uses the middle form at this verse.

Furthermore, 02 has the ind. ἀγαπῶ rather than the participle. Lastly, 01ᶜ changes the adv. to ἧττόν to harmonize with 12:13.

16: While the majority of mss. use κατεβάρησα, 01 uses κατενάρκησα matching the text in 11:9 and 12:13. The words have similar connotations with Louw-Nida listing ἐπιβαρέω, which is used by 06, and καταναρκάω together in 57.224. Plus καταβαρέω, which is a *hapax legomenon* for the BGT, is defined similarly in 22.26 but lacks the connotation of finances.

17: 06 has ἔπενψα (ἔπεμψα) instead of ἀπέσταλκα. The two words are listed in 15.66 of Louw-Nida.

19: 01ᶜ and 06 have πάλιν rather than πάλαι. Also, 06 has κατενώπιον instead of κατέναντι. The later words are listed together in Louw-Nida 90.20.

21: The *prima manus* of 01 has ἐλθόντος μοῦ. The corrector of 01 changes the ο to α and superscripts ε above μοῦ. Tischendorf contends the resultant text is ἐλθόντα μὲ.[76] However, there is no scribal indication that the ς is intended to be deleted. The correction results in the acc. aor. part. ἐλθόντας not the acc. aor. part. ἐλθόντα.

Furthermore, the change from μοῦ to μέ, which is similar to what 06 reads, changes the transitivity of the clause. The resultant reading ὁ Θ̄Σ̄ is the actor Subject of both Predicators, creating something like 'when my God comes to me he humbles me before you.' Whereas the other mss. report Paul coming again. Since the transitivity structure is changed in such a significant way, the differences in 01 and 06 are calculated as clause level differences.

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[76] Tischendorf, *Notitia Editionis*, 44.

Chapter 13

14- 01 and 06 add ἀμήν.

Split or Divided Readings

1:10
01, 02, 04 ὅτι
03, 06, P46 omit

2:1
01, 02, 04 δέ
03, P46 γάρ
06 τε

2:3
01ᶜ, 04, 06 ἔχω
02, 03, P46 σχῶ

4:5
01ᶜ $\overline{XY}$
02ᶜ, 04, P46 $\overline{IY}$
03, 06 $\overline{IN}$

4:6
01, 04, P46 $\overline{IY}\ \overline{XY}$
02, 03 $\overline{XY}$
06 $\overline{XY}\ \overline{IY}$

4:11
01, 02, 03 $\overline{IY}$
04 $\overline{XY}$
P46 $\overline{YIY}$

8:12
01, 06 ἄν
03, 04 ἐάν

8:12
01, 03 omit
04, 06 τίς

8:13
01, 06 δέ
03, 04 omit

8:24
01, 04 ἐνδίξασθαι
03, 06 ἐνδεικνύμενοι

11:18
01ᶜ, 03 τήν
06, P46 omit

11:28
01ᶜ, 06 μοῦ
03, P46 μοί

11:30
01, 06 μοῦ
03, P46ᵛⁱᵈ omit

12:1
01, 06 δέ
03, P46 δεῖ

13:5
01, 02 $\overline{X\Sigma}\ \overline{I\Sigma}$
03, 06 $\overline{I\Sigma}\ \overline{X\Sigma}$

Data Charts

Textual Differences in 01 of 2 Corinthians

Clause	C-Add(cj-A-P, C) 12:7, 21
Clause Components	CC-Add(ημιν C, εστιν P, υμας C, ημιν C, P, ιδου P, εστιν P) 1:8; 2:2; 7:11; 10:8; 11:33; 13:1, 5 CC-Sub(εγενετο P, ηττηθητε P, ηττον A, κατεναρκησα P, παλιν A) 1:18; 12:13, 15, 19 CC-Sub-Pro(υμεις S, ημων C) 6:16; 12:16 CC-O/(C(P)C, A-A) 6:16; 11:23
Phrase	Ph-Add-Prep(εν A, εν A, εν C, εν A, εν A, εν A) 3:7, 9; 7:11; 11:27; 12:10, 12 Ph-Sub-Prep(κατενωπιον A, δια A, εκτος A, συν A) 2:17; 4:14; 12:3; 13:4
Group	G-Add-N(του αορατου C, της καυησεως A) 4:4; 9:4 G-Add-Pro(αυτου A emb. C, μου A, μου S) 8:19; 12:5, 9 G-Add-Adj(ιδιν C) 9:14 G-Sub-N(απλοτητι A) 1:12 G-Sub-Pro(ημων C, υμων C, υμων S, υμων S emb. A, υμων A) 4:5; 5:12; 6:11; 7:12; 10:15 G-O/N(C) 11:9 G-Add-Art(του ΘΥ A) 12:19 G-Om-Art(του ΘΥ A, τον ΧΝ A) 1:12; 11:3
Word	W-Add-Particle(αμην) 13:13 W-Sub(cj-Particle) 5:3 W-Add-cj(και, και, ει, δε, γαρ, γαρ, αλλα, δε, και, δε, και, ει, δε) 4:13; 5:5, 14, 16, 21; 7:8; 12; 9:15; 10:8; 12:1, 15; 13:4, 9 W-Sub-cj(η) 13:1 W-O/cj(μεν) 10:10
Morphological	M-Fut(καυχησομαι P) 10:8 M-Part(θαρρουντες P) 5:8 M-Plural(τοις σωμασιν A) 4:10 M-Prefix (αυτου A, κατεργαζεται P) 3:13; 7:10
Errors	

Textual Differences in 02 of 2 Corinthians

Clause	C-Om(και ρυσεται cj-P, cj-A-P, C-P, C-P) 1:10; 12:7; 13:5, 11
Clause Components	CC-Add(ιδου P, A-(P), εστιν P) 13:1, 1, 5 CC-Om(η α cj-C emb. C, A, εγω S) 1:13; 2:7, 10 CC-Sub-Pro(ημεις S, ηττηθητε P) 1:14; 12:13 CC-O/(C-P(P)A, P-A) 3:5; 4:10
Phrase	Ph-Add-Prep(εν A, εν A) 1:12; 7:4 Ph-Sub-Prep(συν A) 13:4
Group	G-Add-Pro(μου S) 12:9 G-Om-Adj(αγιω A) 13:12 G-O/N($\overline{IY}$ $\overline{XY}$ S, $\overline{XΣ}$ $\overline{IΣ}$ S) 1:1, 19 G-Add-Art(του $\overline{ΘY}$ S) 1:20 G-Om-Art(ο P) 1:22
Word	W-Sub-Particle(η, εαν) 2:9; 3:16 W-Add-cj(και, και, ει) 1:13; 12:8; 13:4 W-Sub-cj(δε, ωσπερ) 1:15; 3:1
Morphological	M-Participle(μεταμορφουμενοι P) 3:18 M-Ind(αγαπω P) 12:15 M-Gen(πιστου S) 6:15 M-Sing(εχω P) 3:4 M-Prefix(απελθιν P) 1:16
Errors	Orthographic: καταρτιζετθαι 13:11

Textual Differences in 03 of 2 Corinthians

Clause	
Clause Components	CC-Add(δοκει P, τι A) 10:7; 12:11 CC-Om(cj-cj-P emb. C, A, τι C, εστε P, C, A-P, τι C, εις υμας A) 1:13; 2:7; 3:5; 7:3; 9:11; 12:3, 6; 13:4 CC-Sub-Pro(υμας C) 1:21
Phrase	Ph-Sub-Prep(υπερ A, εν C, προς A, δια A) 1:8; 8:19; 9:5; 10:1
Group	G-Om-N($\overline{KN}$ C emb. A, $\overline{XY}$ C, $\overline{XΩ}$ C) 4:14; 8:9; 9:12 G-Om-Pro(ημων S, μου A) 4:17; 12:9 G-Sub-Pro(υμων C, υμων S, ημεις S, υμων S, ημων A, ημων S emb. A) 5:12; 6:11, 18; 7:14; 9:14; 10:15 G-O/N($\overline{XN}$ $\overline{IN}$ C) 4:5 G-Om-Art(ο $\overline{ΘΣ}$ S, η S, του A) 4:6; 7:14; 12:2

Word	W-Sub-Particle(η) 2:9
	W-Add-cj($\varkappa\alpha\iota$, $\varkappa\alpha\iota$, $\delta\epsilon$, $\alpha\lambda\lambda\alpha$, $\delta\epsilon$, $\varkappa\alpha\iota$, $o\tau\iota$, $\varkappa\alpha\iota$, $\tau\epsilon$) 1:12; 3:3; 7:8, 12; 8:22; 9:13; 11:11; 12:1, 12
	W-Om-cj($\tau\epsilon$) 10:8
	W-Sub-cj($\varkappa\alpha\theta\omega\sigma\pi\epsilon\rho$) 3:18
Morphological	M-Infin($\pi\epsilon\pi o\iota\theta\epsilon\nu\alpha\iota$ P) 10:7
	M-Aor($\epsilon\sigma\chi\epsilon\nu$ P) 7:5
	M-Pres($\delta\iota\delta o\nu\tau\iota$ P) 8:16
	M-Plural($\epsilon\sigma\mu\epsilon\nu$ P, $\phi\alpha\sigma\iota\nu$ P) 6:16; 10:10
	M-Sing($\gamma\rho\alpha\mu\mu\alpha\tau\iota$ A, $\tau o\lambda\mu\omega$ P) 3:7; 10:12
	M-Prefix($\epsilon\nu\eta\rho\xi\alpha\tau o$ P) 8:6
Errors	Homoioteleuton and transposition in 1:6
	Dittography: 3:15
	Orthographic $\varkappa\epsilon\delta o\nu\iota\alpha\varsigma$ for $M\alpha\varkappa\epsilon\delta o\nu\iota\alpha\varsigma$ 1:16; $\chi\rho\epsilon\iota\sigma\tau o\upsilon$ 10:7
	Harmonization 3:13 see comments.

Textual Differences in 04 of 2 Corinthians

Clause	
Clause Components	CC-Add($\pi\rho o\tau\epsilon\rho o\nu$ A) 10:6
	CC-Om($\epsilon\tau\iota$ A) 1:10
	CC-Sub($\epsilon\sigma\tau\iota$ P) 1:19
	CC-Sub-Pro($\upsilon\mu\alpha\varsigma$ C, $\eta\mu\alpha\varsigma$ C, $\upsilon\mu\epsilon\iota\varsigma$ S, $\eta\mu\omega\nu$ A emb. C) 1:21; 6:1, 16; 8:19
	CC-O/(A-A, C-P, C-A-P) 1:11; 7:5, 14
Phrase	Ph-Add-Prep($\epsilon\nu$ C) 7:11
	Ph-Om-Prep($\delta\iota$ A, $\epsilon\nu$ A) 1:20; 5:12
	Ph-Sub-Prep($\epsilon\nu$ A, $\epsilon\nu$ A, $\epsilon\pi\iota$ A, $\epsilon\nu$ C, $\alpha\pi o$ A) 1:4, 11; 7:6; 8:19; 10:7
Group	G-Add-Pro($\eta\mu\iota\nu$ C, $\tau\alpha\upsilon\tau\eta$ A) 8:16; 10:2
	G-Om-Pro($\tau\iota\nu\alpha\varsigma$ P emb A) 10:2
	G-Sub-N($\overline{\Theta\Upsilon}$ S) 5:14
	G-Sub-Pro($\upsilon\mu\omega\nu$ A, $\eta\mu\alpha\varsigma$ A) 4:6; 8:9
	G-O/N($\overline{X\Sigma}$ $\overline{I\Sigma}$ S) 1:19
	G-Om-Art($\tau\omega$ P emb. A, o $\overline{\Theta\Sigma}$ S, τo P emb. S) 1:9; 7:6; 9:1
Word	W-Om-Particle($\epsilon\alpha\nu$) 3:16
	W-Sub-Particle($o\upsilon$ A) 5:12
	W-Sub(cj-Particle) 5:3
	W-Add-cj($\epsilon\iota$, $\delta\epsilon$, $\gamma\alpha\rho$, $\delta\epsilon$) 5:14, 16; 7:8; 9:15

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	W-Om-cj(δε, ως, και, δε, γαρ) 1:6; 3:5; 4:11; 6:12; 9:1
Morphological	M-Pres(διδοντι P) 8:16
	M-Subj(περισσευητε P) 8:7
	M-Gen(του P emb. A) 2:13
	M-Masculine(ο S) 9:2
Errors	

Textual Differences in 06 of 2 Corinthians

Clause	C-Om(και ρυσεται cj-P, cj-A-P) 1:10; 12:7
	CC-Sub(P-C-A-P-C-S) 12:21
Clause Components	CC-Add(εστιν P, επι λυπην A, εστιν P, κατα σαρκα A, εστιν P, υμας C, εγενετο P, τελουσιν P, αγοντες A emb. C, A, ειμι P, A, λεγω P, υμας C) 2:2, 3; 3:9; 5:16; 7:4, 11; 8:19, 19; 10:4; 11:5, 6, 21, 23; 12:14
	CC-Om(εσχηκαμεν P, α C, ο C, ος S, προς α A, νυν A, πως A, A-P, S-cj and P, ου A, πως A) 1:9, 13; 2:10; 4:6; 5:10; 7:9; 9:4; 10:12, 13; 11:3
	CC-Sub(cj for C ως for ων, λοιποι A, P, P, πιραζομενοι P, P-cj, A, εαυτους, επενψα P, παλιν A) 1:6; 2:17; 5:6, 6; 6:9, 16; 7:7; 10:12; 12:17, 19
	CC-O/(A-P, P-A, P-A, S-A, C-P(P)A, P-A, C-A, A(P-cj, C-A-P, C-C)A, A-A, A-S, reverses 2 Ps, A-S, C-P, C-P, P-A, C-A, C-A, A-P) 1:8, 15; 2:1, 7; 3:5, 15; 5:16; 6:2; 7:3, 7, 12, 14; 8:9; 10:12, 18; 11:3, 17; 12:8, 14; 13:10
Phrase	Ph-Add-Prep(εν A, εν A, εξ S, εν A) 2:13; 3:9; 9:2; 12:10
	Ph-Om-Prep(εκ A, εκ A, εν A, υπο A emb. C) 2:16, 16; 10:6; 12:11
	Ph-Sub-Prep(παρα A, απο A, κατενωπιον A, εν A, προς S, προς A, εν A, εξ A, απο A, περι A, παρα A, κατενωπιον A, εν A) 1:8, 15; 2:17; 3:14; 7:14; 9:5, 6; 10:7; 12:5, 13, 19; 13:4
Group	G-Add-N(X̅Y̅ A, X̅Y̅ S, I̅Y̅ S, τοῦ ευαγγελιου C, δουλος A emb. S, του Ισραηλ S, X̅Y̅ S) 1:14; 4:10, 11; 5:19; 10:7; 11:31, 31

	G-Add-Pro(ημων A, τουτω A, ημων S, μου A, ημων S) 4:10; 5:4; 6:3; 7:8; 11:31
	G-Add-Adj(συνστατιχας A, προσχαιρον S, πολλη A, πολλοις A, πολλαις A, πολλαις A) 3:1; 4:17; 7:4; 11:23, 26, 27
	G-Om-Pro(ημων S, υμων C) 4:18; 9:5
	G-Sub-N(απλοτητι A, $\overline{XY}$ C emb. A, $\overline{\Theta Y}$ A, $\overline{\Theta N}$ A emb. C, αδιχιας S, Βελιαν S, $\overline{K\Sigma}$ S emb. A) 1:12; 4:10; 5:6, 8; 6:14, 15; 10:13
	G-Sub-Pro(αυτου A, αυτους P, υμων S emb. A, αυτου A, ημων A, ημων S) 4:6; 5:12; 7:12; 8:9, 24; 10:6
	G-Sub-Adv(εξωθεν S) 4:16
	G-O/N($\overline{IY}$ $\overline{XY}$ S, υμων C, S, C, S) 1:1, 24; 10:6; 11:9; 13:11
	G-O/Adj(A) 8:23
	G-Add-Art(o P, τω A) 1:21; 12:2
	G-Om-Art(o S, το A, του S, του $\overline{\Theta Y}$ A, o $\overline{\Theta \Sigma}$ S, της S) 1:18; 3:13; 4:11; 5:18; 11:11; 13:11
Word	W-Add-Particle(αμην) 13:13
	W-Om-Particle(αν, γε, μεν) 3:15; 11:16; 12:1
	W-Sub-Particle(ου, μη) 5:12; 9:4
	W-Add-cj(και, και, και, οτι, και, ει, γαρ) 1:4, 5; 4:17; 5:1; 9:4, 11; 13:2
	W-Om-cj(διο, δε, ουν, δε, διο, ει, και, ως) 1:20; 11:6, 15, 21; 12:7, 15, 21; 13:2
	W-Sub-cj(ει, ωσπερ, αν, γαρ) 1:6; 3:1; 9:4; 12:1
	W-O/cj(γαρ, ουν, μεν, γαρ) 1:19; 5:20; 10:10, 14
Morphological	M-Fut(περισσευσει P) 3:9
	M-Aor(ηνεωγμενης P, περισσευσητε P) 2:12; 8:7
	M-Pres(ευρισχιν P, κατεργαζομενος P, εστιν P) 2:13; 5:5; 11:15
	M-Subj(εχητε P, φανερωθις P, χαιρωμεν P) 1:15; 11:6; 13:9
	M-Part(δεομενοι P, παρακαλουντες P, προνοουμενοι P) 5:20; 6:1; 8:21
	M-Ind(καυχησομαι P, χρησομαι P) 11:16; 13:10

	M-Gen(δια του ευαγγελιου A, δικαιοσυνης S, αυτου C) 2:12; 6:14; 7:1
	M-Dat($\overline{XΩ}$ S, μοι C) 6:15, 16
	M-Acc(διακονους C, ην A, τον πλουτον A, την σπουδην A, το P emb. S) 6:4; 7:7; 8:2, 8, 11
	M-Plural(εσμεν P, επενψαμεν P) 6:16; 9:3
	M-Sing(το παθημα S, γραμματι A, θλιβομενος P emb. C, λεγω P) 1:5; 3:7; 7:5; 9:4
	M-Mid(εκδαπανησοαμαι P) 12:15
	M-Masculine(ο S) 9:2
	M-Feminine(αυτας S) 11:14
	M-Reflexive(αυτου A, εαυτοις C, εαυτον C emb. A) 3:13; 5:19; 11:7
	M-Prefix(απελθιν P, ενηρξασθαι P, εβαρησα P) 1:16; 8:10; 12:16
Errors	Grammatical δοκιμαζω in 8:8
	Orthographic: υπομομονη 1:6; μερου 2:5; πλανξιν 3:3; βαρυνομενοι 5:4, καταλλαγηαι 5:20; μετελομην 7:8; περυ 9:2; δοξωμαιν 10:9; ταυτ 13:10
	Homoioteleuton and transposition in 1:6
	Dittography τι αφ εαυτων 3:5; δαπανησω και 12:15

Textual Differences in P46 of 2 Corinthians

Clause	C-Add(P-A) 10:8
Clause Components	CC-Add(ος S, τι A) 7:15; 12:11
	CC-Om(αδελφοι Add, μη A, cj-cj-P emb. C, με S emb. A, τι C, P, παντες S, υμεις S, εστε P, μοι C, γενηται P, μου C, εν $\overline{XΩ}$ A) 1:8, 9, 13; 2:13; 3:5, 7, 18; 6:18; 7:3, 4; 8:14; 11:1; 12:19
	CC-Sub(λοιποι A, και μη cj-A, αγαπη A, υμειν C, P, ουδεν A) 2:17; 4:8; 7:1, 11; 10:12 see comments, 12:5
	CC-O/(εστε C-P, A-C, A(A-P), C-P, P-A, C-P, P-C emb C, P-C) 1:7; 5:1, 6; 7:5; 8:7; 10:18; 12:14; 13:10
Phrase	Ph-Om-Prep(εν A, εις A) 12:10; 13:2
	Ph-Sub-Prep(εν A) 13:4
Group	G-Add-N($\overline{IΥ}$ A, $\overline{XΥ}$ S) 2:14; 4:10
	G-Om-N($\overline{KN}$ C emb. A) 4:14

	G-Om-Pro(ημων S, ημων S) 1:5; 4:17 G-Om-Adj(πολυ A) 8:22 G-Sub-N(το ευαγγελιον C, $\overline{\Theta\Omega}$ C, $\overline{\Theta\Upsilon}$ A) 5:19; 8:5, 21 G-Sub-Pro(αυτου A) 4:6 G-Sub-Adj(ιδια C) 5:10 G-O/Adj(αγιω A) 13:12 G-Add-Art(του $\overline{\mathrm{KY}}$ C emb. A, οι C) 3:18, 18 G-Om-Art(ο S, το C, η S, της A, ο $\overline{\mathrm{K\Sigma}}$ S, το A) 1:18, 20; 2:3; 9:13; 10:18; 13:2
Word	W-Om-Particle(ει) 2:9 W-Sub-Particle(εαν, εαν) 3:15, 16 W-Add-cj(και, οτι, και, ινα, ει, και, τε) 3:3; 5:1; 6:16; 9:2, 11; 12:10, 12 W-Om-cj(οτι, και, διο, δε, δε, οτι, και, τε, και, διο, δε) 1:5, 11, 20; 2:14; 4:18; 6:16; 8:2; 10:8; 11:9; 12:7; 13:7 W-Sub-cj(υπερ A, απο A, αν) 1:8, 15; 9:4 W-O/cj(γαρ) 1:19
Morphological	M-Subj(ζωμεν P) 13:4 M-Perf(υστερηκα P) 12:11 M-Fut(καυχησομαι P) 12:6 M-Pres(αναγκαζετε P) 12:11 M-Ind(δυνατει S, θελω P) 9:8 see comments; 12:6 M-First Person(εδωκαμεν P) 8:5 M-Plural(ημων C) 7:7 M-Sing(λεγω P) 9:4 M-Gen(δικαιοσυνης S) 6:14 M-Prefix(εβαρησα P) 12:16 M-Reflexive(αυτους C) 3:1 M-Comparative(περισσοτερον C) 9:1
Errors	Haplography leap in 5:15; 8:19–20 see comments; 11:12 Homoioteleuton in 1:6; two in 10:12; 11:25 Orthographic: ως for ος 3:6; σκοτοτους 4:6.

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Word	W-Sub-cj(δε) 7:8

Variation from Majority Attestation of 2 Corinthians

	Split or Divided	P46	01	02	03	04	06
Words	15	4468[77]	4465	1820	4472	3074	4486
% of Rom	.3	100	100	41[78]	100	69	100
Num. of Diff. Minus Errors		91	65	35	50	44	193
% of Diff.		2	1.5	1.9	1.1	1.4	4.3

Direct Comparison of 2 Corinthians

01	02 97.4% 03 97.5% 04 96.9% 06 94.7% P46 96.5%
02	01 97.4% 03 97.8% 04 98.5% 06 95.7% P46 96.4%
03	01 97.5% 02 97.8% 04 97.4% 06 94.7% P46 96.9%
04	01 96.9% 02 98.5% 03 96.6% 06 94.5% P46 96.5%
06	01 94.7% 02 95.7% 03 94.8% 04 94.5% P46 94.2%

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[77] The total word count is of the reconstructed text.

[78] The percentage of text for 02 and 04 is based on the word count compared to the avg. of the whole texts.

02	03
	03 CC-Om(μαλλον A) 2:7 W-Sub-Particle(η) 2:9 04 G-O/($\overline{XΣ\ IΣ}$ S) 1:19 06 C-Om(χαι ρυσεται cj-P) 1:10 C-Om(cj-A-P) 12:7 CC-O/(C-P(P)A) 3:5 G-O/N($\overline{IY\ XY}$ S) 1:1 W-Sub-cj(ωσπερ) 3:1 M-Prefix(απελθιν P) 1:16 P46 W-Sub-Particle(εαν) 3:16
03	04 CC-Sub-Pro(υμας C) 1:21 Ph-Sub-Prep(εν C) 8:19 M-Pres(διδοντι P) 8:16 06 Ph-Sub-Prep(προς A) 9:5 M-Plural(εσμεν P) 6:16 M-Sing(γραμματι A) 3:7 P46 W-Add-cj(χαι) 3:3
04	06 CC-O/(C-A-P) 7:14 Ph-Sub-Prep(απο A) 10:7 M-Masculine(ο S) 9:2 P46 CC-O/(C-P) 7:5
06	P46 CC-O/(εστιν C-P) 10:18 Ph-Sub-Prep(εν A) 13:4 G-Add-N($\overline{XY}$ S) 4:10 G-Sub-Pro(αυτου A) 4:6 G-Om-Art(ο S) 1:18 W-Add-cj(οτι) 5:1 W-Add-cj(ει) 9:11

	W-Om-cj(διο) 12:7
	W-Sub-cj(αν) 9:4
	W-O/cj(γαρ) 1:19
	M-Sing(λεγω P) 9:4
	M-Gen(δικαιοσυνης S) 6:14
	M-Prefix(εβαρησα P) 12:16

Galatians: Commentary and Results

Galatians is one of the better-attested documents of the Pauline Corpus. It is complete in the major codices, including 04, and is also found in a number of smaller mss.

Minor Documents Available

	Century	Portion of Galatians
P51	ca. 400	1:2–10, 13, 16–20
P99	ca. 400	1:4–11
015	6	1:1–10; 2:9–17; 4:30—5:5
062	5	4:15—5:14
0176	5	3:16–25
0254	5	5:13–17
0261	5	1:9–12, 19–22; 4:25–31

Textual Commentary

Chapter 1

3: 03, 06, P46, and P51, have ἡμῶν after $\overline{KY}$. However, the NA text follows 01 and 02 placing the pronoun after $\overline{\Pi P\Sigma}$. The specifying pronoun is part of the same Adjunct component but different noun groups. Therefore, 01 and 02 are calculated as having one omission and one addition.

11: The *prima manus* of 03 has τὸ εὐαγγέλιον τὸ εὐαγγέλιον τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν, a simple matter of dittography or more accurately thrice-graphy. Conversely, P46 has τὸ εὐαγγέλιον only once followed by ὅθεν. The reading in P46 could be an omission of a Predicator and addition of an Adjunct. However, it is more likely to be a scribal error. The scribe likely erred in the writing of τὸ εὐαγγελισθὲν.[80]

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[80] The image does show more space than normal between the letters. See also Comfort and Barrett, *Earliest New Testament*, 313.

17: 01 and 02 have ἀνῆλθον but 03, 06, and P51, read ἀπῆλθον. P46, however, forgoes the prefix and has only ἦλθον. Given that P46 has only a morphological prefix difference, the majority is credited to ἀπῆλθον.

Chapter 2

1: 04 uses ἀνῆλθον harmonizing with 1:17.

2: The transcription by Ebojo has εδραμοναι, but in consulting the images I believe the ms. reads ἔδραμον.[81]

5: P46 is the only extant ms. to omit the Adj τῇ ὑποταγῇ. Also, P46 is the only one to substitute $\overline{\Theta Y}$ for εὐαγγελίου.

14: P46 omits καὶ οὐχὶ Ἰουδαϊκῶς likely by homoioteleuton after ἐθνικῶς. 06 moves the P ζῆς forward into the same slot as P46 but retains the Adj like the other mss.

Chapter 3

1: 04 adds τῇ ἀληθείᾳ μὴ πείθεσθαι from Gal 5:7.

5: 02 adds τὸ $\overline{\Pi NA}$ ἐλάβετε harmonizing with 3:2.

7: 01ᶜ, 02, 04, and 06, have εἰσιν υἱοί, but the NA text goes with reverse found in 03 and P46.

10: 03 initially read ἐνγεγραμμένοις but is corrected to ἐγγεγραμμένοις. The scribe is using ἐγγράφω rather than γράφω. Louw-Nida lists them together as 33.62 and 33.61 respectively. The difference is a prefix matter.

14: P46 substitutes an Adj with τήν εὐλογίαν by harmonizing with the previous clause.

15: 06 ends the verse with επιτασσεται, which is hard to determine if it is an orthographic error omitting δια or if the scribe intends ἐπιτάσσεται from ἐπιτάσσω. While ἐπιτάσσω and διατάσσω are listed together in Louw-Nida 33.325, ἐπιδιατάσσομαι is listed separately in 59.73. Neither options collocate in near proximity with διαθήκη elsewhere in the Greek Bible. Therefore, the collocation probability suggests διατάσσω be treated as the more expected base. Also, no other ms. contains the reading from 06. On account of these two pieces of evidences, 06 will be counted as having an orthographic error.

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[81] Ebojo, "Scribe and His Manuscript," 811. Confirming the reading of ἔδραμον is Comfort and Barrett, *Earliest New Testament*, 314.

17: 06 and 0176 add εἰς X̄N̄, wherein it states that the covenant ratifying action of God was performed in Christ. Also, 0176 rearranges the next word group to have ἔτη τετρακόσια rather than the reverse.

19: 03 substitutes the relative pronoun οὗ with ἄν. Also, 06 reads παραδόσεων, which is later corrected at some point to read παραβάσεων. Furthermore, P46 makes a substitution in the same spot, using πράξεων and then lacks χάριν προσετέθη.

21: 03 and P46 omit τοῦ Θ̄Ȳ. Also, I believe 0176 reads ἄν after ὄντως, with the NA apparatus listing it as possible.

23: 04 and 0176 have the perf. tense-form συγκεκεισμένοι.

28: 02 and P46 omit the Complement εἷς, which also explains why they both have the *nomen sacrum* in the genitive form.

29: 06 adds εἷς ἐστε ἐν X̄Ȳ ῙȲ harmonizing with the previous verse.

Chapter 4

1: 04 omits ὤν likely by haplography from the previous πάντων.

7: 02, 03, 04, and P46 read διὰ Θ̄Ȳ, which is the clear majority reading. 01ᶜ and 06, however, read Θ̄Ȳ διὰ X̄Ȳ. Determining how to calculate the change is difficult. Instead of the text saying 'heir through God' the later mss. say 'an heir of God through Christ.' The Complement has an added specifying noun κληρονόμος Θ̄Ȳ and the Adjunct has a noun substitution διὰ X̄Ȳ. It is, therefore, two changes of different noun groups.

14: P46 has two differences. First, it has μοῦ rather than ὑμῶν. Second, it leaps from –σατε to –σατε omitting οὐδὲ ἐξεπτύσατε A-P.

17: 06 adds ζῆλουτε δὲ τὰ κρίττω χαρίσματα, which is likely a harmonization with 1 Cor 12:31. Why it is added is not clear since it does not track with the co-text in any obvious way.

23: P46 omits τῆς from ἐκ τῆς παιδίσκης, and then a few words later omits the preposition ἐκ from ἐκ τῆς ἐλευθέρας. If they were accidental omissions they truly highlight the humanness of scribal work. However, both will be counted as intentional differences rather than errors.

30: 02 and 04 seem to support the aor. subj. κληρονομήσῃ rather than the fut. ind. like the others. It is possible that the difference is a matter of spelling –ει and –η, but that would be a less common interchange.

Chapter 5

1: 06 reads ἀνεχέσθαι, which has an α first letter rather than ε. While some much later medieval mss. follow the reading, it does not make much sense in the context.

6: 06 ends with δόλοι rather than ζυμοῖ. The scribe does the same substitution in 1 Cor 5:6. The scribe is working from δολόω, which is used in Psa 14:3, 35:4, and 2 Cor 4:2.

12: 06 and P46 use the aor. subj. ἀποκόψωνται rather than the fut. mid. form.

13: 06 changes the forms from τῇ σαρκί ... τῆς ἀγάπης to τῆς σαρκός ... τῇ ἀγάπη. The scribe even omits διά since it does not go with the dat. form.

15: 06 moves ἀλλήλους after κατεσθίετε. The result is the first verb is now intransitive and the second verb is transitive. It is not merely a component move but a change in the transitivity structure of the clause. Therefore, it is calculated as a Clause level transposition.

17: Tischendorf has 06 reading ὃ ἄν. However, the relative pronoun was scratched out of the ms. at some point. It is impossible to determine when that occurred but it seems earlier than the corrector who adds ἅ.[82] It is calculated as an omission.

23: 06 adds ἀγνία from ἀγνεία, which is used in 1 Tim 4:12 and 5:2.

Chapter 6

2: P46 has ἀποπληρώσετε from ἀποπληρόω meaning to fulfill. The rest of the mss. read a form of ἀναπληρόω. However, the lexemes are listed together in Louw-Nida 36.17. The majority form is the aor. imp. ἀναπληρώσατε found in 01ᶜ, 02, 04, and 06. The NA text adopts the fut. ind. even though it is not found again until the eleventh century in 945.

13: 02 and 04 substitute the Predicator with βούλοντα instead of θέλουσιν. Louw-Nida lists them together in 25.3 and 25.1 respectively.

15: 01, 02, 04, and 06, have the Adjunct ἐν X̄Ω̄ Ī̄Ȳ. However, the NA text again sides with 03 and P46 in their omission.

17: 01 adds K̄Ȳ and X̄Ȳ. The additions are likely harmonizing with the next verse reading K̄Ȳ ἡμῶν Ī̄Ȳ X̄Ȳ in 02, 03, 04, 06, and P46, though 01 omits the pronoun.

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[82] Tischendorf (*Claromontanus*, 571) labels the correctors as D** et D***.

Split or Divided Readings

1:4
> 01ᶜ, 03, P51 ὑπέρ
> 02, 06, P46 περί

2:6
> 01, 02, P46 ὁ $\overline{\Theta\Sigma}$
> 03, 04, 06 $\overline{\Theta\Sigma}$

2:20
> 01, 02, 04 υἱοῦ τοῦ $\overline{\Theta Y}$
> 03, 06, P46 $\overline{\Theta Y}$ καὶ $\overline{XY}$

3:28
> 01, 02, P46 omit
> 03, 04, 06 ἐν

4:3
> 01, 06, P46 ἤμεθα
> 02, 03, 04 ἦμεν

4:25
> 01, 04, P46 omit
> 02, 03, 06 Ἁγάρ

4:28
> 01, 02, 04 ἡμεῖς
> 03, 06, P46 ὑμεῖς

4:28
> 01, 02, 04 ἐσμέν
> 03, 06, P46 ἐστέ

4:31
> 01, 03, 06 διό
> 02, 04 δέ
> P46 ἄρα

5:17
> 01ᶜ, 02, 04 δέ
> 03, 06, P46 γάρ

6:12
> 01, 03, 06 διώκωνται
> 02, 04, P46 διώκονται

6:16
> 01, 03 στοιχήσουσιν
> 02, 04, 06 στοιχόυσιν
> P46 στοιχήσωσιν

Data Charts

Textual Differences in 01 of Galatians

Clause	
Clause Components	CC-Om(α C) 5:21
	CC-Sub(ανηλθον P, εισχυι P) 1:17; 6:15
	CC-O/(A(P)A, C-P, S-C, P-A) 1:4; 3:8; 5:1, 17
Phrase	

Group	G-Add-N($\overline{\Theta Y}$ C, μοιχια C, $\overline{KY}$ and $\overline{XY}$ C) 4:7; 5:19; 6:17 G-Sub-N(Πετρον C emb. A, $\overline{XY}$ A) 1:18; 4:7 G-O/N($\overline{IY\ XY}$ A) 3:14 G-Add-Pro(ημων A) 1:3 G-Om-Pro(ημων A, ημων S) 1:3; 6:18 G-O/Adj(ετη A) 1:18
Word	W-Add-Particle(αν) 4:15 W-O/Particle(αν) 3:21 W-Sub-cj(γαρ) 3:13
Morphological	M-Subj(θερισωμεν P, εχωμεν P) 6:9, 10 M-Aor(δουλευσαι P emb. C) 4:9
Errors	

Textual Differences in 02 of Galatians

Clause	
Clause Components	CC-Add(C-P) 3:5 CC-Om(ζω P) 2:20 CC-Sub(ανηλθον P, βουλονται P) 1:17; 6:13 CC-O/(αδελφοι A-P-Add) 3:15
Phrase	
Group	G-Add-N(του $\overline{XY}$ S) 5:11 G-O/N($\overline{XY\ IY}$ A) 2:16 G-Add-Pro(ημων A, ταυτην C) 1:3; 4:30 G-Om-Pro(ημων A) 1:3 G-Add-Adj(παντων C) 4:26 G-O/Adj(ετη A) 1:18 G-Add-Art(του $\overline{XY}$ A) 5:4 G-Om-Art(τη C emb. A) 5:7
Word	W-Om-cj(δε) 2:16 W-Sub-cj(δε) 1:11

Morphological	M-Subj(κληρονομηση P) 4:30
	M-Aor(καυχησασθαι P) 6:14
	M-Ind(εργαζομεθα P) 6:10
	M-Gen($\overline{IY}$ A) 3:28
Errors	Orthographic μετατισθε 1:6

Textual Differences in 03 of Galatians

Clause	
Clause Components	CC-Om(ο $\overline{ΘΣ}$ S, ο $\overline{ΘΣ}$ S, εν $\overline{KΩ}$ A, S, Εν $\overline{XΩ}$ $\overline{IY}$ A) 1:15; 4:6; 5:10; 6:4, 15
	CC-Sub(αν A, τεκνα A) 3:19; 4:19
	CC-O/(C-P, C-P) 1:8; 3:7
Phrase	Ph-Om-Prep(εν A) 3:10
	Ph-Sub-Prep(μεχρις A) 4:19
Group	G-Add-N($\overline{IY}$ A) 6:12
	G-Om-N(του $\overline{ΘY}$ A, $\overline{IY}$ A) 3:21; 5:6
	G-O/N($\overline{XY}$ $\overline{IY}$ A, $\overline{XN}$ $\overline{IN}$ A, $\overline{IY}$ $\overline{XΩ}$ A) 2:16, 16; 3:14
	G-Add-Art(της A, της A) 4:2, 23
	G-Om-Art(ο S, τη C emb. A) 2:3; 5:7
Word	W-Om-Particle(μεν, μεν) 2:9; 4:23
	W-Sub-Particle(αν) 6:7
	W-Om-cj(εαν, και, και) 1:8; 2:13; 5:21
Morphological	M-Ind(αναπληρωσετε P, εργαζομεθα P) 6:2, 10
	M-Aor(εγενετο P, δουλευσαι P emb. C) 3:24; 4:9
	M-Gen(σπερματος C) 3:29
	M-Sing(ζηλος C) 5:20
	M-Prefix(εγγεγραμμενοις P emb. S) 3:10
Errors	Dittography 1:11

Textual Differences in 04 of Galatians

Clause	
Clause Components	CC-Add(C-A-P) 3:1
	CC-Sub(ανηλθον P, βουλονται P) 2:1; 6:13
	CC-O/(S-C) 5:1
Phrase	
Group	G-Add-N(του $\overline{XY}$ S) 5:11
	G-Add-Art(τον C) 4:14

Word	W-Sub-Particle(αν, αν) 5:10, 17 W-Add-cj(δε) 5:10 W-Sub-cj(διοτι) 2:16
Morphological	M-Subj(κληρονομηση P, θερισωμεν P) 4:30; 6:9 M-Perf(συγκεκλεισμενοι P) 3:23 M-Aor(ελευθερωσεν P) 5:1 M-Prefix(προκεκυρωμενην P) 3:15
Errors	Haplography omission ὦν P 4:1

Textual Differences in 06 of Galatians

Clause	C-Add(P-cj-C) 4:17 C-Sub(P-C) 5:15
Clause Components	CC-Add(εν υμιν A, P-cj, εις $\overline{XN}$ A, C-P-A, ην P, εγω S, ημεις S, εν υμιν A) 3:1, 11, 17, 29; 4:15, 16, 4:31; 5:14 CC-Om(C-A, παλιν A, ουκ A, ετι A, εν τω A) 2:5; 5:3, 8, 11, 14 CC-Sub(ουδενα A, ων P, τις A, ου A, τεκνα Add, αναγινωσκετε P, μη A, P, δολοι P, ο C, αυτος S, εκ του A) 1:19; 2:14; 4:15, 18, 19, 21, 27; 5:1, 9, 17; 6:1, 8 CC-O/(A(P)A, P-A, A-P, P-A, S-C, A(P)A, C-C, C-P, A-P, A-P, C-P, A-C, S-C-C) 1:4, 19, 24; 2:1, 6, 14; 3:2; 4:8; 5:15, 25; 6:3, 11, 17
Phrase	Ph-Om-Prep(δια A) 5:13
Group	G-Add-N($\overline{IY}$ A, $\overline{IN}$ A, $\overline{ΘY}$ C, $\overline{ΘY}$ C, του $\overline{ΠΝΣ}$ A, μοιχια C, αγνια C, $\overline{KY XY}$ C) 1:6; 3:24; 4:6, 7; 5:13, 19, 23; 6:17 G-Om-N($\overline{IY}$ S) 5:24 G-Sub-N(Πετρον C emb. A, Πετρος S, Πετρος S, Πετρω C, $\overline{XY}$ A, μου Ισαακ A) 1:18; 2:9, 11; 2:14; 4:7, 30 G-O/N(S, C, C) 2:9; 4:10; 5:1 G-Add-Pro(σου C, αυτου A, ημων C) 3:16; 6:8, 17

	G-O/Pro(αυτων A) 2:13
	G-Add-Art(της A) 4:23
	G-Om-Art(τω $\overline{\Theta\Omega}$ A emb. S) 3:11
Word	W-Om-Particle(αν) 3:21
	W-Sub-Particle(αν, αν, αν) 5:10, 17; 6:7
	W-Add-cj(ουν) 3:29
	W-Om-cj(δε, δε, δε, ουν, και) 3:16; 4:13, 25; 5:1; 6:16
	W-Sub-cj(η) 3:28
	W-O/cj(ινα) 2:10
Morphological	M-Subj(αποκοψωνται P) 5:12
	M-Part(συνστοιχουσα P) 4:25
	M-Ind(μνημονευομεν P, καυχησονται P) 2:10; 6:13
	M-Perf(προειρηκα P) 5:21
	M-Aor(καυχησασθαι P) 6:14
	M-Middle(επιστρεφεσθαι P) 4:9
	M-Acc(υμας C, ο S, το λοιπον A) 1:8; 3:16; 6:17
	M-Gen(της C, $\overline{XY}$ $\overline{IY}$ A, της σαρκος A) 1:22; 2:16; 5:13
	M-Dat(τη αγαπη A) 5:13
	M-Plural(ταυτα C) 6:7
	M-Sing(ζηλος C) 5:20
	M-Reflex(αυτου A emb. S) 6:8
	M-Prefix(ετεθη P) 3:19
Errors	Orthographic προευηγγελισται 3:8; επιτασσεται 3:15; γεγενητε 4:23; ι 5:18;

Textual Differences in P46 of Galatians

Clause	
Clause Components	CC-Add(οντες P) 2:15
	CC-Om(ο $\overline{\Theta\Sigma}$ S, τη υποταγη A, A-P, S, A) 1:15; 2:5; 3:19; 6:4, 15
	CC-Sub(ευλογιαν A, πραξεων A) 3:14, 19
	CC-O/(C-P, C-P) 3:7, 8
Phrase	Ph-Om-Prep(δια A, εκ S) 3:19; 4:23
Group	G-Add-N($\overline{IY}$ A) 6:12
	G-Om-N($\overline{XY}$ A, του $\overline{\Theta Y}$ A) 1:6; 3:21
	G-Sub-N(εὐαγγελίου S, Πετρος S) 2:5, 9

	G-O/N($\overline{\text{IN}}$ $\overline{\text{XN}}$ A) 2:16
	G-Sub-Pro(αυτου C, μου C) 4:6, 14
	G-Om-Art(ο S, η S) 2:3; 3:21
Word	W-Om-Part(μεν) 4:23
	W-Sub-Part(αρα) 4:31
	W-Om-cj(και, δε, γαρ, γαρ, και) 2:13, 16; 3:28; 5:6; 6:4
	W-Sub-cj(ειπερ) 6:3
Morphological	M-Subj(αποκοψωνται P) 5:12
	M-Infin(αγαπησαι P) 5:14
	M-Part(παρατηρουντες P) 4:10
	M-Aor(εγενετο P, εκοπιασα P) 3:24; 4:11
	M-Ind(ζωοποιηθησεται P emb. S, αναπληρωσετε P) 3:21; 6:2
	M-Gen($\overline{\text{XY}}$ $\overline{\text{IY}}$ A) 3:28
	M-Plural(α C, ταυτα C) 6:7, 7
	M-Sing(τινα S emb. A) 2:12
	M-Reflex(αυτον C emb. A, αυτον A) 1:4; 6:4
	M-Prefix(ηλθον P, απηχθη P, εκδεχομεθα P) 1:17; 2:13; 5:5
Errors	Homoioteleuton 1:11; 2:14; 4:14

P51

Group	G-O/(P-A) 1:19

0176

Clause Components	CC-O/(A-A) 3:21
Group	G-O/N(A emb. S) 3:17
Morphology	M-Perf(συγκεκλεισμενοι P) 3:23

Variation from Majority Attestation of Galatians

	Split & Divided	P46	01	02	03	04	06
Words	12	2215	2236	2237	2220	1919	2265
% of Galatians	.5	100	100	100	100	86	100
Num. of Diff. Minus Errors		46	23	20	34	15	95
% of Diff.		2.1	1	.9	1.5	.8	4.2

Direct Comparison of Galatians

01	02 98.4% 03 97.6% 04 98.6% 06 95.2% P46 96.9%
02	02 98.4% 03 97.8% 04 98.7% 06 95% P46 97.2%
03	01 97.6% 02 97.8% 04 97.7% 06 94.4% P46 97.2%
04	01 98.6% 02 98.7% 03 97.7% 06 94.7% P46 97.1%
06	01 95.2% 02 95% 03 94.4% 04 94.7% P46 93.9%
P46	01 96.9% 02 97.2% 03 97.2% 04 97.1% 06 93.9%

Leitfehler of Galatians

01	02
	02 CC-Sub(ανηλθον P) 1:17 G-Add-Pro(ημων A) 1:3 G-Om-Pro(ημων A) 1:3 G-O/Adj(τρια A) 1:18 **03** M-Aor(δουλευσαι P emb. C) 4:9 **04** CC-O/(S-C) 5:1 M-Subj(θερισωμεν P) 6:9 **06**[83] CC-Add(δια X̄Ȳ A) 4:7 G-Sub-N(Πετρον C emb. A) 1:18 G-Sub-N(X̄Ȳ A) 4:7 CC-O/(A(P)A) 1:4 1 G-Add-N(Θ̄Ȳ C) 4:7 G-Add-N(μοιχια C) 5:1 G-Add-N(K̄Ȳ X̄Ȳ C) 6:17 **P46** None
02	**03** G-O/N(X̄Ȳ ῙῩ A) 2:16 G-Om-Art(τη C emb. A) 5:7 M-Ind(εργαζομεθα P) 6:10 **04** CC-Sub(βουλονται P) 6:13 G-Add-N(του X̄Ȳ S) 5:11 M-Subj(κληρονομηση P) 4:30 **06** M-Aor(καυχησασθαι P) 6:14 **P46** W-Om-cj(δε) 2:16 M-Gen(X̄Ȳ ῙῩ A) 3:28

[83] All but 6:17 are agreements with the corrected text of 01. Again, 6:17 is the *prima manus* reading of 01.

03	04
	W-Om-Particle(εαν) 5:17
	06
	G-Add-Art(της A) 4:23
	W-Sub-Particle(αν) 6:7
	P46
	CC-Om(ο $\overline{ΘΣ}$ S) 1:15
	CC-Om(εκαστος S) 6:4
	CC-Om(Εν $\overline{ΧΩ}$ $\overline{ΙΥ}$ A) 6:15
	G-Add-N($\overline{ΙΥ}$ A) 6:12
	G-Om-N(του $\overline{ΘΥ}$ A) 3:21
	G-O/N($\overline{ΙΝ}$ $\overline{ΧΝ}$ A) 2:16
	G-Om-Art(ο S) 2:3
	W-Om-Part(μεν) 4:23
	W-Om-cj(και) 2:13
	M-Aor(εγενετο P) 3:24
04	06
	W-Sub-Particle(αν) 5:10
	P46
	None
06	P46
	M-Subj(αποκοψωνται P) 5:12
	M-Plural(ταυτα C) 6:7
	P51
	G-O/(P-A) 1:19

Ephesians: Commentary and Results

Ephesians is commonly placed after Galatians in the corpus. However, without any
indicators why, Ephesians is placed before Galatians in P46. The ordering is likely based
on length since Ephesians is about 700–900 words longer.[84] Ephesians is complete in
P46, 01, 02, 03, and 06. Unfortunately, only a quarter of the text remains in 04 and
Ephesians is fragmentary in the papyri.

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[84] Porter, "When and How," 123. Cf. Trobisch (*Paul's Letter Collection*, 17) says that "P46
arranged the letters of Paul strictly according to their length."

Minor Documents Available

	Century	Portion of Ephesians
P49	3	4:16–29; 4:32—5:13
P92	3/4	1:11–13, 19–21
P132	¾	3:21—4:2, 14–16
048	5	5:8—6:24
0285 (+081)	6	3:13–20; 5:28—6:1

Textual Commentary

Chapter 1

1: Despite the debates concerning the inclusion or omission of ἐν Ἐφέσῳ, it is only omitted in 03 and P46 during this period.[85]

3: P46 omits the first part of the verse by leaping from $\overline{KY}$ $\overline{IY}$ $\overline{XY}$ in 1:2 to the same in 1:3.

5: 01ᶜ and 06 have ἐν ᾗ rather than ἧς. While the former is a prepositional phrase and properly called an Adjunct, the two syntactical units function similarly.

10: 02 reads κατὰ τὴν for the transition rather than the single preposition εἰς. The calculation is a preposition substitution and an additional article.

11: 02 and 06 read ἐκλήθημεν rather than ἐκληρώθημεν. The former lexeme is καλέω rather than κληρόω. The later reading is attested in P92ᵛⁱᵈ, 01, 03, and P46.

13: 03 has the singular ἐσφραγίσθη τῷ. It is likely that 03 omitted the plural ending –τε on account of the following article. The plural pronouns in the verse indicate the scribe knew that the co-text references a plural object.

15: There is a mixture of scribal errors concerning τὴν ἀγάπην τὴν. P46 has τήν only, which is in 01, 02, and 03. However, 01 is corrected at the bottom of the column to include ἀγάπην τὴν. Additionally, 06 has τὴν ἀγάπην but lacks the second article. I believe Metzger is corrrect that the shorter reading is "the result of an accident in transcription, occasioned by homoeoarcton."[86] Interestingly, in this instance it could also be homoioteleuton whereby the scribe leaps from –ην in the first article to the same in the

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[85] For an extensive discussion and bibliography see Schmid, *Der Epheserbrief*, 51–129. For a more recent study in English see Hoehner, *Ephesians*, 144–48. Also, Scrivener (*Full Collation*, xliv) finds the correction in 01 is by what he calls scribe C from the seventh century. However, the opinion is questionable, and Milne and Skeat (*Scribes and Correctors*, 22) do not believe Scrivener is qualified to make such claims. Furthermore, Milne and Skeat (*Scribes and Correctors*, 23–24) claim there is no scribe C, but it is the work of scribe D who would be prior to publication of the codex. Similarly see Lake and Lake, *Codex Sinaiticus*, xxi–xxii; Tischendorf, *Notitia Editionis*, 14, 20.

[86] Metzger, *Textual Commentary*, 533.

second. The transcriptional probability of error and the split reading suggest that no textual difference should be counted.

17: 03 reads δῷ rather than δώῃ but it is the same aor. subj. 3s form. Similarly, 06 at 3:16 has the later form while the other mss. have the former.

20: 01 and 02 omit αὐτόν, but 03, 06, P46, and P92[vid] have the pronoun. Also, 02 reads ἐκ δεξίων rather than the dative.

Chapter 2

3: 02 and 06 change the order to φύσει τέκνα ὀργῆς (A-C) to avoid the discontinuous Component.

4: P46 uses ἠλέησεν in harmonization with Phil 2:27.

5: 03 adds ταῖς ἐπιθύμιαις to harmonize with its own reading in 2:1.

11: 06 uses the dat. χειροποιήτω once again creating an odd syntactical construction for the co-text.

Chapter 3

1: 06 adds πρεσβεύω harmonizing with the later reading in Eph 6:20.

5: 03 omits ἀποστόλοις possibly by homoioteleuton of ἁγίοις especially considering –οις is the beginning of a new line.

11: P46 has ἐν $\overline{ΚΩ}$ $\overline{ΙΥ}$ τῷ $\overline{ΚΩ}$ ἡμῶν. The first noun is $\overline{ΧΩ}$ in the other mss. and is likely a mistake in P46.

12: Instead of the prepositional phrase ἐν πεποιθήσει, 06 reads ἐν τῷ ἐλευθερωθῆναι. The difference is an Add(Art-P).

13: 04 has δόξα ἡμῶν substituting the pronoun and P46 substitutes both pronouns with ἡμῶν.

14: The corrector of 01 places τοῦ $\overline{ΚΥ}$ ἡμῶν $\overline{ΙΥ}$ $\overline{ΧΥ}$ above the column marking the addition with an arrow. Then in typical fashion, 06 adopts the corrected reading of 01.

19: 03 and P46 have the third singular πληρῶθῇ rather than the second plural form. Also, they lack the preposition εἰς.

4: 06 replaces the relative pronoun ἅ with the article τά and makes the next verb a participle. Consequently, the small clause ἅ οὐκ ἀνῆκεν became τὰ οὐκ ἀνηκόντα. Therefore, 06 does not have an explicit Subject component, and the Predicator is morphologically changed. The differences are counted as a clause level change on account of transitivity differences.

5: P46 ends with τοῦ $\overline{ΘΥ}$ omitting $\overline{ΧΥ}$ καὶ. The omission is likely an error of homoioteleuton, especially considering only ms. 1245 from the twelfth century follows the reading.

14: The transcription by Tischendorf reads κει επιψαυσεις του $\overline{ΧΥ}$. However, his appendix notes that a later corrector changes the reading to καὶ ἐπιφαύσει σοὶ ὁ $\overline{ΘΣ}$.[91]

15: 01ᶜ and 02 add the Addressee ἀδελφοί and then move ἀκριβῶς after πῶς. 06 follows their placement of ἀκριβῶς while 03 and P46 place the Addressee before πῶς.

19: 03 and P46 read τῇ καρδίᾳ but 01ᶜ, 02, and 06, have a plural prepositional phrase reading ἐν ταῖς καρδίαις.

30: 01, followed by 06, has ἐκ τῆς σάρκος αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ below the column. It does have the familiar scribal arrow that 01 has elsewhere. While the addition becomes the majority reading down through history, it is not found in 02, 03, or P46. Consequently, it is treated as an addition for the period. The addition is likely from Gen 2:23 anticipating the following quotation.

33: 06 has ἀγαπῶ for ἀγαπάτω as an orthographic error. The later F010 and G012 that often agree with 06 have ἀγαπάτω as expected.

Chapter 6

3: 01 commits dittography of the entire verse but is deleted by the corrector.

8: The beginning of the verse does not have a majority or even two mss. that agree.

12: 06 has πρὸς τὰς ἀρχάς καὶ ἐξουσίας rather than πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας. The meaning is similar with the coordinating cj linking the nouns. However, determining how to calculate the difference is difficult. It could be calculated as an omission of a preposition and an article and then an addition of a conjunction. Conversely, it could be counted as an omission of a prepositional phrase and then the addition of a conjunction. The former option would be calculating each element differently, while the latter option focuses on the syntactical construction. To maintain consistent attention to linguistic units rather than individual words, the calculations use the latter option.

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[91] Tischendorf, *Codex Claromontanus*, 573.

Additionally, in P46 reads πρὸς τὰς μεθοδίας instead of πρὸς τὰς ἀρχάς πρὸς τὰς ἐξουσίας. It is a substitution of one noun prep. phrase and the omission of another. Furthermore, it omits the last prep. phrase ἐν τοῖς ἐπουρανίοις. Lastly, Ebojo correctly sees P46 containing ὑμεῖν, which is the majority attestation.[92] The NA text, however, goes against P46, 03, and 06, to adopt ἡμῖν.

18: 06 omits προσκαρτερήσει making δεήσει the head term. Therefore, it is a substitution of an Adjunct.

Split or Divided Readings

1:20
01, 06 ἐνήργησεν
02, 03 ἐνήργηκεν

3:12
01ᶜ, 04, 06 τήν
02, 03, P46 omit

4:8
01ᶜ, 03, 04 καί
02, 06, P46 omit

4:32
01, 02, δέ
03, P46 omit
06 οὖν

5:2
06 προσφορὰν ὑπὲρ
02, 03, P46 ἡ/ὑμῶν προσφορὰν
01 θυσίαν καὶ προσφορὰν

5:19
01, 06 ΠΝΙΚΑΙΣ
02 ΠΝΙΚΑΙΣ ἐν χάριτι
03, P46 omit

6:8
01- ὃ ἐάν ποιήσῃ ἔκαστος
02- ἔκαστος ὃ ἐάν ποιήσῃ
03- ἔκαστος ἐάν τι ποιήσῃ
06- ἔκαστος ὃ ἂν ποιήσῃ
P46- lacunae ἐάν τι ποιῇ

Data Charts

Textual Differences in 01 of Ephesians

Clause	
Clause Components	CC-Add(πασιν A, πρωτον A, αδελφοι Add, εστιν P, A, αδελφοι μου Add) 1:1; 4:9; 5:15, 23, 30; 6:10
	CC-Sub(εν ᾗ A, ημις S, ημιν S) 1:6, 13; 6:12
	CC-O/(S(A)S, P-A) 2:11; 6:20
Phrase	Ph-Add-Prep(προς A) 5:31
	Ph-Sub-Prep(εν A) 1:10

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[92] Ebojo, "Scribe and His Manuscript," 808.

Group	G-Add-N($\overline{KY}$ $\overline{IY}$ $\overline{XY}$ A, του αιωνος A) 3:14; 6:12 G-Sub-($\overline{X\Omega}$ S) 4:1 G-O/N($\overline{IY}$ $\overline{XY}$ S, S, S emb. A, S) 1:1, 18; 3:18; 6:9 G-Add-Pro(ημων A, αυτου C) 3:14; 5:31 G-Om-Pro(αυτον C emb. A, ημων A) 1:20; 5:20 G-Add-Adj(λοιπα S) 4:17 G-Add-Art(του $\overline{KY}$ A, ο $\overline{X\Sigma}$ C, τω A, τα P emb. C) 3:14; 4:15, 26; 6:16 G-Om-Art(της A, της A) 1:14; 6:5
Word	W-Add-Part(αμην) 6:24 W-Add-cj(τε, και, και, ινα) 1:10, 18; 5:23, 33 W-Om-cj(και) 5:28
Morphological	M-Aor(εσχομεν P) 2:18 M-Acc(τον λοιπον A) 6:10 M-Mas(τον πλουτον A, ός S, τον C emb. A) 1:7, 14; 3:8 M-Reflexive(εαυτω A, αυτου A) 2:15; 4:16
Errors	

Textual Differences in 02 of Ephesians

Clause	
Clause Components	CC-Add(πασιν A, αδελφοι Add, αδελφοι A) 1:1; 5:15; 6:10 CC-Om(παντας C) 3:9 CC-Sub(εκληθημεν P, ημεις S, εκ δεξιων A, υμιν A, ηπιοι C, A, υμας C, ημιν S) 1:11, 13, 20; 3:20; 4:14, 19; 5:2; 6:12 CC-O/(A-C, cj-S-P, C-O) 2:3; 5:28; 6:21
Phrase	Ph-Sub-Prep(κατα A, εν A, επι A) 1:10, 10; 6:16
Group	G-Add-N(διαβολου A emb. C) 4:14 G-Sub-N(χρηστοτητος A, μελους A emb. S, $\overline{\Theta Y}$ S emb. C, $\overline{K\Omega}$ C, ελεος S) 1:7; 4:16; 5:17; 6:5, 23 G-O/N($\overline{IY}$ $\overline{XY}$ S, S emb. A, αγαπην C) 1:1; 3:18, 19

	G-Add-Pro(αυτου C) 5:31
	G-Om-Pro(αυτον C emb. A) 1:20
	G-Sub-Pro(αυτου C) 3:2
	G-Add-Adj(ιδιαις A, ιδιοις C) 4:28; 5:24
	G-Add-Art(την A, της A, της A, του A emb. C, ο C, τα P emb. C) 1:10, 12; 2:8; 4:14; 5:23; 6:16
Word	W-Sub-cj(η) 5:4
Morphological	M-Part(ηχμαλωτευσας P) 4:8
	M-Plural(τας μεθοδιας A emb. C) 4:14
	M-Mas(ὃς S) 5:5
	M-Reflexive(εαυτων A) 2:1
Errors	Orthographic αρθητων 4:31

Textual Differences in 03 of Ephesians

Clause	
Clause Components	CC-Add(πρωτον A) 4:9
	CC-Om(εν Εφεσω A, υποτασσεσθωςαν P, εν $\overline{K\Omega}$ A, εστιν P) 1:1; 5:22; 6:1, 2
	CC-Sub(ημιν C, υμας C, υμων A) 4:32; 5:2, 2
	CC-O/(A-A, C(P)C, P-cj-S) 5:15, 23; 6:21
Phrase	Ph-Add-Prep(εν A, εν A, εν A, εν A, προς A) 2:5, 5; 4:23; 5:19, 31
	Ph-Om-Prep(εις A, εν A, εις A) 3:19; 5:19, 32
Group	G-Add-N(ταις επιθυμιαις A) 2:5
	G-Om-N(πατηρ S, του ευαγγελιου C emb. A) 1:3; 6:19
	G-Sub-N(επιθυμιαις A, $\overline{XY}$ A) 2:1, 22
	G-O/N($\overline{XY\ IY}$ A, A, $\overline{XY\ IY}$ A) 1:5, 21; 5:20
	G-Add-Pro(ημων S emb. C) 5:17
	G-Om-Pro(υμων C) 1:18
	G-Sub-Pro(υμων C) 4:7
	G-Om-Art(του $\overline{XY}$ A, η S, η S, τον C, την C) 2:13, 21; 4:7; 5:31, 31
Word	W-Add-cj(και) 2:5
	W-Om-cj(και, οτι, και, και, ως) 1:3; 3:3; 4:4, 6; 5:24

Morphological	M-3Sing(πληρωθη P) 3:19
	M-Sing(τη καρδια A) 5:19
	M-Prefix(ουρανοις A, δυναμουσθε P) 1:20; 6:10
Errors	Homoioteleuton 1:13; 3:5

Textual Differences in 04 of Ephesians

Clause	
Clause Components	
Phrase	
Group	G-Sub-N($\overline{KY}$ C, μελους A emb. S) 3:1; 4:16
	G-O/N($\overline{IY}$ $\overline{XY}$ S) 2:20
	G-Sub-Pro(ημων C) 3:13
Word	
Morphological	
Errors	Orthographic dittography αποστοστολων 2:20; εμω 4:14

Textual Differences in 06 of Ephesians

Clause	C-Sub(A-P) 5:4
Clause Components	CC-Add(οὗ C, πρεσβευω P, ελευθερωθηναι P, ημειν C, A, παντοτε A) 2:5; 3:1, 12; 4:6; 5:30; 6:18
	CC-Om(ουτως A, εν $\overline{KΩ}$ A, στηναι P, δεξασθε P emb. C, παντα C) 5:33; 6:1, 13, 17, 21
	CC-Sub(εν ᾗ A, εκληθημεν P, υμις S, αμαρτιας A, ημων A, απηλπικοτες P, ημειν A, A, A) 1:6, 11; 2:3, 5, 8; 4:19, 32; 6:12, 18
	CC-O/(A-C, P-P, A-P, P-A, cj-S-P, C-P, C-cj-P, cj-C-P, P-S) 2:3, 8, 13; 5:22, 28, 28, 29, 33; 6:11
Phrase	Ph-Add-Prep(εν C emb. A) 3:8
	Ph-Om-Prep(υπερ A, εν A, εν A) 3:20, 21; 4:19
	Ph-Sub-Prep(εν A, εις A, επι A, υπερ A) 4:26; 6:11, 16, 18
Group	G-Add-N(υιω αυτου A, του $\overline{ΘΥ}$ A, $\overline{XY}$ C emb. A, λιθου C, $\overline{IY}$ A) 1:6, 11, 15; 2:20; 5:21

	G-Om-N($\overline{IY}$ A, $\overline{IY}$ A, μερη A emb. C) 2:7; 3:6; 4:9
	G-Sub-N(πιστεως A, $\overline{\Theta\Omega}$ C, $\overline{K\Omega}$ C, $\overline{\Theta\Omega}$ A) 4:29; 5:10, 24; 6:9
	G-O/N(του $\overline{\Theta Y}$ C, αποστολοις C, C, A, S, S, πατρι και $\overline{\Theta\Omega}$ A, κυριοις C) 3:2, 5, 12, 21; 4:31; 5:3, 20; 6:5
	G-Add-Pro(αυτου A) 2:8 G-Om-Pro(αυτου A, αυτου A, αυτου A, εαυτων C) 1:9, 12; 2:4; 5:25 G-Sub-Pro(υμας C) 1:19
	G-Add-Adj(αγιω A, ιδιαις A) 3:5; 4:28 G-O/Adj(πασης A, αγιον C) 4:19, 30
	G-Add-Art(της A, την A, τη A, τη A, η S, τω $\overline{X\Omega}$ A, τω C, του $\overline{KY}$ A, της A, ο $\overline{X\Sigma}$ C, τη A) 1:6, 11; 2:5, 7, 21; 3:6, 12, 14; 4:12, 15; 6:2
	G-Om-Art(τοις P, η S, τα C, τω $\overline{X\Omega}$ A, η S, οι S, η C, της A emb. C, τω A, το C, τον C, την) 1:1; 2:21; 3:9, 11; 4:7, 13, 15, 24, 26, 30; 5:31, 31
Word	W-Add-Part(αμην) 6:24
	W-Add-cj(και, και, ινα, και) 4:19, 24; 5:33; 6:12
	W-Om-cj(και, τε, ουν) 1:13; 3:19; 6:14 W-Sub-cj(η) 5:4
Morphological	M-Part(συνιοντες P) 5:17 M-Ind(προωρισας P, εκαθισεν P) 1:5, 20 M-Aor(μεταδουναι P emb. C, δυνασθαι P) 4:28; 6:16 M-Fut(παυσομαι P) 1:16 M-Acc(τον λοιπον A) 6:10 M-Dat(χειροποιητω A) 2:11 M-Gen($\overline{XY}$ A) 2:7 M-2 Plur(υποτασσεθαι P) 5:22 M-Plural(εσμεν P) 2:8 M-Sing(την επιθυμιαν P, το C) 4:22; 5:28 M-Mas(ὃς S, ὃς S, αυτον A) 1:14; 5:5; 6:18 M-Prefix(ισχυσητε P, κολληθησεται P) 3:18; 5:31 M-Reflexive(εαυτω A, αυτου A) 2:15; 4:16

Errors	Orthographic κ 3:5; κα 3:16; αγαθοσυνη 5:9; σ 5:14; αγαπω for αγαπατω 5:33; αναβαλετε for αναλαβετε 6:13

Textual Differences in P46 of Ephesians

Clause	
Clause Components	CC-Add(α C) 2:16 CC-Om(εν Εφεσω A, εν δογμασιν C emb. A, μη A, υποτασσεσθωσαν P, υμας S emb. A, προς τας εξουσιας A, εν τοις εποθρανιοις A, και υμεις cj-S) 1:1; 2:15; 4:30; 5:22; 6:11, 12, 12, 21 CC-Sub(ηλεησεν P, σωμασιν A, προς τας μεθοδιας A) 2:4, 5; 6:12 CC-O/(A-A) 5:15
Phrase	Ph-Add-Prep(εν A, εν A) 2:5; 5:19 Ph-Om-Prep(δια A, εις A, υπερ A, εν A, εν A) 1:5; 3:19, 20; 5:19; 6:20
Group	G-Om-N(μερη A emb. C) 4:9 G-Sub-N(του $\overline{ΘΥ}$ A, οσμην A, $\overline{ΠΝΣ}$ S, αγιοις C) 3:7; 5:2, 9; 6:23 G-O/N($\overline{ΧΥ}$ $\overline{ΙΥ}$ S, πατρι και $\overline{ΘΩ}$ A, κυριοις C) 1:17; 5:20; 6:5 G-Add-Pro(ημων C emb. A, υμων A) 1:15; 2:1 G-Om-Pro(υμων C, αυτου A) 1:18; 2:4 G-Sub-Pro(ημων A emb. C, ημων C) 3:13, 13 G-Om-Art(του $\overline{ΧΥ}$ A, των A) 2:13; 5:14
Word	W-Om-cj(ουν, οτι, διο, και) 2:19; 3:3; 4:25; 5:11 W-Sub-cj(και, οτι) 4:16; 5:2
Morphological	M-Pres(καταλαμβανεσθαι P emb. A) 3:18 M-Acc(αυτο A) 6:20 M-Gen(ενεργειας A) 4:16 M-Sing(τη καρδια A) 5:19 M-3Sing(πληρωθη P) 3:19 M-Prefix(δυναμουσθε P) 6:10
Errors	Leap 1:3; 5:5 Orthographic συνεζωοποισεν 2:5; $\overline{ΚΩ}$ 3:11; ναβας 4:10; πορρωσιν 4:18; ιν 4:28

P132[93]

Clause Component	CC-Add(ποιουντες P) 4:15
	CC-Sub(αληθειαν A) 4:15
Phrase	
Group	G-Om-N(κεφαλη C) 4:15
Word	W-Om-cj(και) 3:21

Variation from Majority Attestations of Ephesians

	Split or Divided	P46	01	02	03	04	06
Words	7	2420	2450	2431	2404	639	2449
% of Ephesians	.3	100	100	100	100	26[94]	100
Num. of Diff. Minus Errors		48	44	43	45	4	120
% of Diff.		2	1.8	1.8	1.9	.6	4.9

Direct Comparison of Ephesians

01	02 97.3% 03 96.5% 04 97.2% 06 94.2% P46 97.6%
02	01 97.3% 03 96.4% 04 98.1% 06 93.9% P46 96.2%
03	01 96.5% 02 96.4% 04 97.8% 06 93.7% P46 97.2%
04	01 97.2% 02 98.1% 03 97.8% 06 95.1%

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[93] Only the missing καί in 3:21 may be visually confirmed. The rest of the textual differences are based on textual reconstruction.

[94] Percentage is derived from the average of the complete majuscules.

	P46 97.5%
06	01 94.2%
	02 93.9%
	03 93.7%
	04 95.1%
	P46 93.5%
P46	01 97.6%
	02 96.2%
	03 97.2%
	04 97.5%
	06 93.5%

Leitfehler of Ephesians

01	02
	CC-Add(πασιν A) 1:1
	CC-Add(αδελφοι Add) 5:15
	CC-Add(αδελφοι Add) 6:10
	CC-Sub(ημις S) 1:13
	CC-Sub(ημιν S) 6:12
	Ph-Sub-Prep(εν A) 1:10
	G-O/N($\overline{IY}$ $\overline{XY}$ S) 1:1
	G-O/N(S emb. A) 3:18
	G-Add-Pro(αυτου C) 5:31
	G-Om-Pro(αυτον C emb. A) 1:20
	G-Add-Art(τα P emb. C) 6:16
	03
	CC-Add(πρωτον A) 4:9
	Ph-Add-Prep(προς A) 5:31
	04
	None
	06[95]
	CC-Add(A) 5:30
	CC-Sub(εν $\widetilde{ᾗ}$ A) 1:6
	G-Add-Art(του $\overline{KY}$ A) 3:14
	G-Add-Art(ο $\overline{XΣ}$ C) 4:15
	G-Add-Art(τω A) 4:26
	W-Add-Part(αμην) 6:24
	W-Add-cj(ινα) 5:33
	M-Acc(τον λοιπον A) 6:10

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[95] All the agreements are the corrected of text of 01 except 1:14 and 4:16, which are the *prima manus* of 01.

	M-Mas(ὅς S) 1:14 M-Reflexive(εαυτω A) 2:15 M-Reflexive(αυτου A) 4: 16 P46 None
02	03 CC-Sub(υμας C) 5:2 04 G-Sub-N(μελους A emb. S) 4:16 06 CC-Sub(εκληθημεν P) 1:11 CC-O/(A-C) 2:3 CC-O/(cj-S-P) 5:28 Ph-Sub-Prep(επι A) 6:16 G-Add-Adj(ιδιαις A) 4:28 W-Sub-cj(η) 5:4 M-Mas(ος S) 5:5 P46 None
03	04 None 06 CC-Om(εν $\overline{KΩ}$ A) 6:1 CC-Sub(ημιν C) 4:32 G-Om-Art(η S) 2:21 G-Om-Art(η S) 4:7 G-Om-Art(τον C) 5:31 G-Om-Art(την C) 5:31 P46 CC-Om(εν Εφεσω A) 1:1 CC-Om(υποτασσεσθωσαν P) 5:22 CC-O/(A-A) 5:15 Ph-Add-Prep(εν A) 2:5 Ph-Add-Prep(εν A) 5:19 Ph-Om-Prep(εις A) 3:19 Ph-Om-Prep(εν A) 5:19 G-Om-Pro(υμων C) 1:18

	G-Om-Art(του $\overline{XY}$ A) 2:13 W-Om-cj(οτι) 3:3 M-Sing(τη καρδια A) 5:19 M-3Sing(πληρωθη P) 3:19 M-Prefix(δυναμουσθε P) 6:10
04	06 G-O/N($\overline{IY\ XY}$ S) 2:20 P46 G-Sub-Pro(ημων C) 3:13
06	P46 Ph-Om-Prep(υπερ A) 3:20 G-Om-N(μερη A emb. C) 4:9 G-O/N(πατρι και $\overline{ΘΩ}$ A) 5:20 G-O/N(κυριοις C) 6:5 G-Om-Pro(αυτου A) 2:4

Philippians: Commentary and Results

Philippians is a well-attested document in the major codices, but it has few papyri in comparison to the previous documents. It is complete in 01, 02, 03, and 06.

Minor Documents Available

	Century	Portion of Philippians
P16	3/4	3:10–17; 4:2–8
048	5	1:8–23; 2:1–4, 6–8

Textual Commentary

Chapter 1

1: P46 makes a homoiteulton leap omitting πᾶσιν τοῖς ἁγίοις ἐν $\overline{XΩ}$ $\overline{IY}$τοῖς.

6: 02 at 1:6 has W-Add-Pro(ης A), the result is ἄχρι ἧς ἡμέρας. The same word group is in Matt 24:38 (lacunae in 02); Luke 1:20, 17:27; Acts 1:2. The addition ensures the word group functions as a temporal marker.[96] Also, 01 and 02 reverse the noun group $\overline{IY\ XY}$.

7: P46 drops the prefix συγ-, in συγκοινωνούς (or συνκοινωνούς in 01, 02, 03). Louw-Nida lists them together in 34.6.

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[96] Porter, *Idioms*, 250; Robertson, *Grammar*, 639. See similarly Col 1:6.

11: P46 reverses the order of the *nomina sacra* to $\overline{\text{XPY}}$ $\overline{\text{IHY}}$. Also, P46 changes εἰς δόξαν καὶ ἔπαινον $\overline{\text{ΘY}}$ to εἰς δόξαν $\overline{\text{ΘY}}$ καὶ ἔπαινον ἐμοί. There are two word groups in the one Adjunct component. The first makes the same proposition about God, but the later is changed to refer to Paul. The question is whether to calculate it as a CC rank matter or a word group. To be consistent, if the guiding principle is the smallest possible unit, then the change is a word group addition. This is because the addition of ἐμοί is not the head term. Therefore, the calculation will be two changes. A reorder of a noun, $\overline{\text{ΘY}}$, and an addition of a noun, ἐμοί.

The reporting of praising a person other than Jesus in the Pauline corpus is not out of the question, cf. 1 Cor 4:5, 11:2; 2 Cor 8:18. However, Paul never directs praise to himself, so this would be an anomaly on that ground alone. The reading is a different theological reflection.

13: P46 has φανεροῦσθαι instead of the mas. acc. pl.

14: The NA text omits τοῦ $\overline{\text{ΘY}}$ present in 01, 02, 03, and 06. The NA apparatus cites P46 as support for the omission; however, there is significant damage at that point in the papyri.[97] Additionally, 06 has the order λαλεῖν τοῦ $\overline{\text{ΘY}}$, which could very well be the order in P46. There is space for the reading and a visible scribal mark remains that resembles a *nomin sacrum* bar.

17: 06 has verses 16 and 17 reversed.

22: 03 and P46 have the αἱρήσωμαι rather than the fut. mid.

28: 04 and 06 have the dat. ἡμῖν to better parallel with αὐτοῖς in the previous clause. It is calculated as a CC Complement substitution.

30: 04 and P46 add a cj in the reading εἴδετε καὶ and 06 has the reverse καὶ εἴδετε.

Chapter 2

2: 02 and 04 have the intensive use of the pronoun αὐτό rather than the cardinal ἕν.

15: 06 has ἀμώμητα from ἀμώμητος rather than ἄμωμα from ἄμωμος. Louw-Nida lists them together 88.35 and 88.34 respectively.

19: A few matters to note. First, 04 and 06 substitute $\overline{\text{XΩ}}$ for $\overline{\text{KΩ}}$. The change is calculated as a substitution of the Adjunct component since the noun is the head term. A second matter worth noting is the use of πρὸς ὑμᾶς in 06 instead of ὑμῖν. The latter is an acc. Complement while the former is a prepositional phrase functioning as an Adjunct. While they can be distinguished grammatically, it is very difficult to determine if there is

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[97] Ebojo ("Scribe and His Manuscript," 820) does not accept τοῦ $\overline{\text{ΘY}}$ in his transcription.

a semantic difference. The subtle difference is discussed more in the introductory procedure section.

Lastly, 02 mistakenly reads ἐκψυχῶ instead of εὐψυχῶ. The co-text reports that Paul is excited to send Timothy to the Philippians quickly resulting in his cheer (ἵνα κἀγὼ εὐψυχῶ), but ἐκψυχῶ would imply immediate death, cf. Ac 5:5, 10; 12:23.

22: 04 has a substitution and expansion of the Adjunct, εἰς τὸ εὐαγγέλιον is changed to ἐν τοῖς δεσμοῖς τοῦ εὐαγγελιου. It is calculated as a CC rank substitution.

23: 03 and 04 have ἀπειδῶ from ἀπεῖδον. It is closely related to the lexeme ἀφοράω that the other mss. read. In fact, BDAG lists ἀφοράω as the reference for ἀπεῖδον, and LSJM indicates ἀπεῖδον is the aor. form with ἀφοράω being used for the present. The spelling ἀπίδω in 03, which is what 04 is likely suggesting, is the aor. subj. form like the other mss.

25: 06 seems to make an accidental leap from καί to καί consequently omitting συνεργὸν καὶ.

26: There are challenges to the readings. First, 03 has a different order and reading with ὑμᾶς πάνλας. However, an editor corrects it to πάντας. In the reorder it omits εἰδεῖν that is read in 01, 02, 04, and 06, though the NA text does not adopt it. Second, P46 is damaged at the end of the line but the transcription by Ebojo reads ἦν πεμ[ψαι] πρὸς ὑμᾶς.[98] If the infin. reading is correct, the syntactical structure is significantly altered by the addition of a Predicator and a preposition. Also, like 03 P46 lacks εἰδεῖν.

Third, 06 changes the last small clause, ὅτι ἠσθένησεν, to αὐτὸν ἠσθενήκεναι. The change combines the clause with the previous one and so is calculated as a CC rank matter.

27: The majority reading is θανάτῳ in 02, 04, and 06. The alternate is θανατοῦ in 01ᶜ and 03. A search in TLG shows that παραπλήσιον typically collocates with the dat. not the gen.

Chapter 3

3: The mss. except P46 read that worship is of God $\overline{\Theta Y}$ and service is to Christ Jesus $\overline{X \Omega}$ $\overline{IY}$. However, P46 lacks the first noun and has both substantial participles in reference to Christ Jesus.

8: 01ᶜ and 02 have CC-Add(εἶναι P) after σκύβαλα mimicking the structure of the preceding ζημίαν εἶναι.

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[98] Ebojo, "Scribe and His Manuscript," 823. See also Comfort and Barrett, *Earliest New Testament*, 325.

12: P46 and 06 have C-Add(cj-A-P), ἢ ἤδη δεδικαίωμαι. The addition states Paul has not yet obtained the states of resurrection, justification, or perfection, but is pursuing those things. This is a different propositional claim with theological ramifications.

Consider the only other use of the perf. pass. of δικαίω is in 1 Cor 4:4 δεδικαίωμαι. There Paul is addressing a hypothetical interlocutor and claiming he is unaware or innocent of any charge against him. In Phil 3:12 the reading in 06 states Paul has not obtained justification but strives for it. It should be noted, P46 and 06 are the only attestations of this exact reading. The ninth-century 010 does have δικαίωμαι ἢ ἤδη, and the *prima manus* of G012 Codex Boernerianus reads τετελείωμαι δικαιόμαι ἢ ἤδη.

13: 06 changes the C component to an A by adding a preposition and an article, εἰς δὲ τὰ ἔνπροσθεν. Additionally, P16 has οὐ λογίζομαι (A-P) before ἐμαυτὸν (S).

15: 01 has a W-Add-cj but the superscripted expungement deleting the word is by the original scribe. The ink and size are consistent with the original hand.

16: 06 adds a C-Add(C-P), τὸ αὐτὸ φρονεῖν. The result is three distinct clauses, cj-A-P, C-P, and C-P. The addition is a continuation of the exhortation from the previous verse where the lexeme φρονέω is used twice. Also, 01 has a scribal arrow with an addition at the bottom of the column reading κανόνι τὸ αὐτόν φρόνιν. It is an added clause also coordinating with the previous verse. Furthermore, P16 has ἐφθάσατε instead of the 1pl.

18: P46 adds βλέπετε to harmonize with 3:2.

Chapter 4

7: 02 reads $\overline{XY}$ instead of $\overline{\Theta Y}$. However, it does not support an orthodox corruption theory. In a true sense the change is a reduction of the Christological interpretation. 02 says the peace of Christ will guard your hearts and minds in Christ, which is a bit circular. The other texts state that having one's heart and mind in Christ is where the peace of God leads. Thus, the reading of 02 is likely an error but will be left as an intended difference.

Also, P46 has ἐν $\overline{K\Omega}$ $\overline{IY}$ as the last Adjunct instead of ἐν $\overline{X\Omega}$ $\overline{IY}$. The substitution is the head term so it is calculated on the CC rank.

8: 06 adds ἐπιστήμης, which is an odd insertion. The preceding co-text has six pronoun-adjective pairs followed by two adjective-noun pairs that together form a long list of qualities. This noun does not have a pronoun preceding it, nor is it in the adjective list. The scribe places it after the noun.

13: 01 has $\overline{X\Omega}$ added at the end of the line. It does not match the surrounding ductus or the width of letters. The addition is also in an abnormal syntactical location. It is considered a post-publication edit.

17: P46 omits four words universally attested elsewhere CC-Om(P-C-cj). The common error of homoioteleuton with the scribe leaping from ἐπιζήτω to the latter ἐπιζήτω. By skipping the clause components P-C-cj, the scribe has created the exact opposite of what the other texts are saying. It is regarded as an error.

18: 01 has ἀπὸ in the right margin after παρά. It appears to be the same hand as the surrounding text, and is accompanied by an editorial mark shaped like an 's'.

19: 06 substitutes ὑμῶν for αὐτοῦ after πλοῦτος. It is likely an error of harmonizing the preceding pronoun.

23: 01 deletes the prepositional phrase μετὰ τοῦ $\overline{ΠΝΣ}$ with expungement dots. The scribe substitutes with πάντων.

Split or Divided Readings

1:1
> 01ᶜ, 06 omit
> 02, 03 τῇ

1:24
> 03, 06, P46 ἐν
> 01, 02, 04 omit

1:27
> 01ᶜ, 02, 04 ἀκούσω
> 03, 06, P46 ἀκούω

1:30
> 01, 02, 03 omit
> 04, 06, P46 καί

2:2
> 01, 02, 04, τὸ αὐτὸ
> 03, 06, P46 τὸ ἐν

2:5
> 01ᶜ, 06, P46 γάρ
> 02, 03, 04 omit

2:11
> 02, 04, 06 ἐξομολογήσεται
> 01, 03, P46 ἐξομολογήσεται

2:15
> 01, 03, 04 γένησθε
> 02, 06, P46 ἦτε

2:24
> 01, 02, 04 πρὸς ὑμᾶς
> 03, 06, P46 omit

2:30
> 01, 02 $\overline{ΚΥ}$
> P46, 03 $\overline{ΧΥ}$
> 04 Omit
> P16 Lacunae
> 06 τοῦ $\overline{ΧΥ}$

3:3
> 01ᶜ, 06 $\overline{ΘΩ}$
> 02, 03, 04 $\overline{ΘΥ}$
> P46 omit

Data Charts

Textual Differences in 01 of Philippians

Clause	C-Add(C-P) 3:16
Clause Components	CC-Add(ειναι P) 3:8 CC-Sub(παντων A) 4:23
Phrase	Ph-Add-Prep(εις A) 4:16 Ph-Om-Prep(κατα A, εν A) 2:3, 12 Ph-Sub-Prep(απο A) 4:18
Group	G-O/N($\overline{\text{IY}}$ $\overline{\text{XY}}$ A) 1:6 G-Add-Art(του σταυρου A, την C emb. A) 2:8; 3:10
Word	W-Om-cj(και) 1:15
Morphological	M-Ind(φρονουμεν P) 3:15 M-Gen(θανατου A) 2:27 M-Acc(ζηλον A emb. C, τον πλουτον A) 3:6; 4:19 M-Reflexive(εαυτω C emb. A) 3:21
Errors	

Textual Differences in 02 of Philippians

Clause	
Clause Components	CC-Add(ειναι P) 3:8 CC-Om(παρα Επαφροδειτου A) 4:18 CC-Sub(ημιν C, αυτο C, αδελφοι Add, ητε P) 1:29; 2:2, 12, 15
Phrase	Ph-Om-Prep(εν A) 1:7
Group	G-Add-N(δυναμεις P) 2:13 G-Sub-N($\overline{\text{XY}}$ S) 4:7 G-O/N($\overline{\text{IY}}$ $\overline{\text{XY}}$ A, $\overline{\text{IY}}$ $\overline{\text{XY}}$ P emb. A) 1:6; 3:8 G-Add-Pro(ης A) 1:6 G-Add-Art(τον $\overline{\text{XN}}$ C, τοις C) 1:17; 4:5
Word	W-Om-cj(αλλα, και) 3:7; 4:12
Morphological	M-Pl(εκαστοι S, ημων P emb. A) 2:4; 3:8
Errors	Orthographic εχθρους 3:18

Textual Differences in 03 of Philippians

Clause	
Clause Components	CC-Om(εστιν P, ειδειν P) 1:8; 2:26 CC-Sub(απιδω P, ου A) 2:23; 3:13 CC-O/(C-P) 3:7
Phrase	Ph-Add-Prep(εις A) 4:16 Ph-Sub-Prep(απο A) 4:22
Group	G-Om-N($\overline{IY}$ A) 3:12 G-O/N($\overline{XY\ IY}$ C) 2:21 G-Add-Pro(μου Add) 4:1 G-O/Pro(υμας παντας C) 2:26 G-Add-Art(τους P, του $\overline{XY\ IY}$ P emb. A) 2:3; 3:8 G-Om-Art(τον C emb. A, των C emb. A) 1:11; 3:10
Word	W-Om-Particle(αμην) 4:23 W-Sub-Particle(μενουν A) 3:8 W-Om-cj(πλην, ως A) 1:18; 2:12 W-Sub-cj(δε) 1:19
Morphological	M-Subj(αιρησωμαι P) 1:22 M-Aor(περισσευση P) 1:9 M-Pl(εκαστοι S) 2:4 M-Gen(θανατου A) 2:27 M-Prefix(πληρωση P) 2:30
Errors	

Textual Differences in 04 of Philippians

Clause	C-Add(C-P-A) 3:4
Clause Components	CC-Sub(ημιν C, αυτο C, $\overline{X\Omega}$ A, A, P) 1:28; 2:2, 19, 22, 23
Phrase	
Group	G-Add-Pro(αυτου A emb. S) 2:13
Word	
Morphological	
Errors	

Textual Differences in 06 of Philippians

Clause	C-Add(P-cj-A, C-P) 3:12, 16 C-Sub(C(P)) 2:26
Clause Components	CC-Add(S-cj, πενφθεν P) 1:3; 4:18 CC-Om(εγω S, αγαπητοι Add) 3:13; 4:1 CC-Sub($\overline{KΩ}$ C, ημιν C, ητε P, $\overline{XΩ}$ A, προς υμας A, A for C) 1:3, 28; 2:15, 19, 19; 3:13 CC-O/(S(P)S, C(P)C, S-P) 1:13, 14; 3:4
Minor Clause component	
Phrase	Ph-Om-Prep(εν A, εις A) 1:7, 23 Ph-Sub-Prep(εως A, εν A, επι A) 2:30; 3:9, 14
Group	G-Add-N($\overline{KΩ}$ A, επιστημης C) 3:14; 4:8 G-Om-N($\overline{IΥ}$ A) 3:12 G-Sub-N($\overline{XΥ}$ A) 1:11 G-O/N($\overline{XΥ\ IΥ}$ A, $\overline{IΥ\ XΩ}$ A) 1:19; 3:14 G-Add-Pro(ημων S) 4:23 G-Om-Pro(αυτου C emb. A) 3:10 G-Sub-Pro(ημων C) 2:20 G-O/Pro(μου A, μου C emb. A) 1:7; 4:14 G-Sub-Adj(αμωμητα C) 2:15 G-O/Adv(νυν A) 2:12 G-Sub-Adj(ποσω A) 1:23 G-Add-Art(των C, του $\overline{XΥ}$ A, την C emb. A, τα C) 2:4, 30; 3:10, 13 G-Om-Art(της A, του $\overline{XΥ}$ A, το C, την C, τη A, ο $\overline{ΘΣ}$ S) 1:5, 27; 2:9; 3:6, 9, 15
Word	W-Sub-Particle(μενουν A) 3:8 W-Add-cj(οτι) 4:15 W-Om-cj(οτι, γαρ, και, και, και, και, και, και, δε) 1:18, 23; 2:4; 3:4, 12, 12, 18; 4:3, 15 W-Sub-cj(δε, ειτε, η) 1:16, 22; 2:3
Morphological	M-Aor(περισσευση P, περισσευση P) 1:9, 26 M-Pres Ind(εχω P) 2:27 M-Comparative(σπουδεοτερον A) 2:28 M-Dat(μοι A) 1:14 M-Gen(μου C) 4:16 M-Pl(ημων C, ελεγομεν P) 1:3; 3:18 M-Sing(το C emb. A) 4:18

	M-Mas(τις S) 2:1
	M-Fem(καυχησιν A) 2:16
	M-Prefix(προηγουμενοι P, εθαλατε P) 2:3; 4:10
Errors	4:19 has υμων instead of αυτου
	4:18 πενφθεν is not a word in added way outside the normal margins of the ms.
	3:6 ζηδος for ζηλος
	2:25 leap
	2:16 ις for εις
	2:12 orthographic ποισια for απουσια
	1:24 orthographic δει
	1:16–17 are reversed

Textual Differences in P46 of Philippians

Clause	C-Add(P-cj-A) 3:12
Clause Components	CC-Add(βλεπετε P) 3:18
	CC-Om(εστιν P, A, A, σε C) 1:8, 30; 3:14; 4:3
	CC-Sub(A, οιδατε P, P, ου A, $\overline{KΩ}$ A) 1:23; 2:22, 26; 3:13; 4:7
Phrase	Ph-Add-Prep(προς C, εν A) 2:26; 3:3
	Ph-Om-Prep(εις A, κατα A) 1:23; 2:3
Group	G-Add-N(ἐμοὶ A) 1:11
	G-Om-N($\overline{ΘΥ}$ A) 3:3
	G-O/N($\overline{XPΥ}$ $\overline{IHΥ}$ C emb. A, $\overline{ΘΥ}$ A) 1:11, 11
	G-Add-Pro(ημων S) 4:23
	G-Om-Pro(μου C, μου Add) 1:8; 3:1
	G-Om-Adj(πασιν C) 1:1
	G-Add-Art(την A, τους P, του $\overline{XΥ}$ $\overline{IΥ}$ P emb. A) 1:10; 2:3, 3:8
	G-Om-Art(την C, των C emb. A) 3:6, 10
Word	W-Add-cj(και, και, δε) 1:7; 3:17; 4:18
	W-Om-cj(αλλα, και) 3:7, 18
Morphological	M-Subj(αιρησωμαι P) 1:22
	M-Infin(φανερουσθαι P) 1:13
	M-Prefix(κοινωνους A, προηγουμενοι P) 1:7; 2:3
Errors	Homoioteleuton leap 1:1; 3:10; 4:17
	Dittography 4:6 μετὰ εὐχαριστίας
	3:5 νοφον for νομον

	2:25 αποστολος for αποστολον. The nom. does not grammatical fit in the C. 2:18 dittography of καὶ ὑμεῖς χαίρετε 1:13 φα]νερουσθαι for the Ind φανερους

P16

Clause	
Clause Components	CC-O/(A-P-S) 3:13
Phrase	
Group	G-O/N($\overline{\text{IY XΩ}}$ A) 3:14
Word	
Morphological	M-2 Pl(εφθασ]ατε) 3:16
Errors	

Variation from Majority Attestation of Philippians

	Split & Divided	P46	01	02	03	04	06
Words	11	1620[99]	1631	1630	1625	634	1625
% of Philippians	.7	100	100	100	100	39	100
Num. of Diff. Minus Errors		37	16	18	25	7	72
% of Diff.		2.3	1	1.1	1.5	1.1	4.4

Direct Comparison of Philippians

01	02 98.2% 03 97.7% 04 98.1% 06 94.8% P46 96.7%
02	01 98.2% 03 97.5% 04 98.3% 06 94.7% P46 96.7%

[99] P46 word count established by reconstructed transcription.

03	01 97.7% 02 97.5% 04 97.8% 06 94.4% P46 96.8%
04	01 98.1% 02 98.3% 03 97.8% 06 95.6% P46 97.2%
06	01 94.8% 02 94.7% 03 94.4% 04 95.6% P46 93.8%
P46	01 96.7% 02 96.7% 03 96.8% 04 97.2% 06 93.8%

Leitfehler of Philippians

01	02 CC-Add(ειναι P) 3:8 G-O/N($\overline{IY}$ $\overline{XY}$ A) 1:6 03 Ph-Add-Prep(εις A) 4:16 M-Gen(θανατου A) 2:27 04 None 06[100] C-Add(C-P) 3:16 G-Add-Art(την C emb. A) 3:10 P46 None

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[100] Both agreements are with the corrections made in 01.

02	03 M-Pl(εκαστοι S) 2:4 04 CC-Sub(αυτο C) 2:2 06 CC-Sub(ητε P) 2:15 Ph-Om-Prep(εν A) 1:7 P46 W-Om-cj(αλλα) 3:7
03	04 CC-Sub(απιδω P) 2:23 06 G-Om-N($\overline{\text{ΙΥ}}$ A) 3:12 W-Sub-Particle(μενουν A) 3:8 M-Aor(περισσευση P) 1:9 P46 CC-Om(εστιν P) 1:8 CC-Sub(ου A) 3:13 G-Add-Art(τους P) 2:3 G-Om-Art(των C emb. A) 3:10 M-Subj(αιρησωμαι P) 1:22
04	06 CC-Sub(ημιν C) 1:28 CC-Sub($\overline{\text{ΧΩ}}$ A) 2:19 P46
06	P46 C-Add(P-cj-A) 3:12 G-Add-Pro(ημων S) 4:23 G-Om-Art(την C) 3:6 W-Om-cj(και) 3:18 P16 G-O/N($\overline{\text{ΙΥ ΧΩ}}$ A) 3:14 G-Om-Art(την C) 3:6

Colossians: Commentary and Results

Colossians is well attested in the codices used in this investigation. It is complete in P46, 01, 02, 03, and 06. Codex 04 is only missing 1:1–2a and 2:22a. However, the number of mss. leaves Colossians with an even number of witnesses increasing the chance for numerically split and divided readings. Interestingly enough, only thirteen words—a mere .8 percent—are a split reading. Unfortunately, there are no papyri older than P46 to help. Despite having fewer mss. than the previous Pauline letters, the available evidence is a testimony to the early circulation of the Pauline letter.

Minor Documents Available

	Century	Portion of Colossians
015	6	1:26—2:8; 2:20—3:11
048	5	1:20—2:8

Textual Commentary

Chapter 1

2: 03 and 06 omit the ending καὶ $\overline{KY}$ $\overline{IY}$ $\overline{XY}$.

7: P46 , 01 *prima manus*, 02, 03, and 06 read ὑπὲρ ἡμῶν. Conversely, 01ᶜ and 04 have ὑμῶν, and though Metzger acknowledges the former has "superior Greek evidence," the NA adopts the later.[101]

12: The opening thanksgiving shows signs of conflation. First, 03 and P46 have the preposition ἅμα. Second, 01 has τῷ $\overline{ΘΩ}$ πατρὶ, which a late corrector of 04 adds.[102] Third, 03 has an additional Predicator τῷ καλέσαντι καὶ. Conversely, 06 conflates the readings by having the additional Predicator from 03 but not the Predicator attested by all the other mss. τῷ ἱκανώσαντι. Lastly, 01 and 03 read ὑμᾶς, which the NA adopts, although 02, 04, and 06, read ἡμᾶς.

18: P46 has a few minor differences: (a) neuter ὅ rather than ὅς, (b) adds the article ἡ ἀρχή, (c) omits prep. ἐκ. Also, 03 adds η before ἀρχή, which could be either a cj or an article. A cj would be ungrammatical here, and the accent marks in 03 suggest reading as an article.

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[101] Metzger, *Textual Commentary*, 552.
[102] The NA28 apparatus labels the reading C³. The judgment of a late reading is difficult. Tischendorf (*Codex Ephraemi*, 353) labels it a "*locus admodum difficilis*," but thinks τῷ $\overline{ΘΩ}$ $\overline{ΠΡΙ}$ is the original reading. However, since Tischendorf (*Ephraemi Rescriptus*, 263) is unsure of the reading, his transcription is τῷ πατρὶ τῷ ἱκανώσαντι.

20: 03 and 06 omit δι'αὐτοῦ. The cause is likely homoioteleuton of the immediate preceding αὐτοῦ.

23: 01 and 02 have κηρύξ καὶ ἀποστόλος after Παῦλος. The corrector of 01 expunges it making 02 the only ms. with the addition in the published form.

24: 04 and 06 have the masculine ὅς rather than ὅ.

27: Instead of μυστηρίου τούτου, 06 reads μυστηρίου τοῦ $\overline{ΘΥ}$. The two readings are similar in their proposition, but the difference is interesting. The use of the anaphoric pronoun states that 'Christ among you' is the thing revealed among the saints. However, 06 says that Christ is the mystery of God. The reading has the potential of being read in a gnostic manner.

Chapter 2

2: The divided reading has four different versions. However, only 06 creates an entirely different syntactical construction. The others differ over the inclusion of πατρός modifying $\overline{ΘΥ}$ and where it should be placed syntactically. Also, 03 and P46 omit $\overline{ΠΡΣ}$, 01 adds it after a cj, and 02 and 04 include the noun without a conjunction.

7: 01, 02, and 04 read ἐν before πίστει, while 03 and 06 omit the preposition. Unfortunately, P46 is badly damaged at the bottom of the page. Comfort and Barrett omit the preposition in their reconstruction while Ebojo, who is far more accurate elsewhere, includes the preposition.[103] The reconstruction by Ebojo to include the preposition is adopted, thereby making it the majority.

Furthermore, 02 and 04 omit ἐν αὐτῷ after περισσεύοντες. It is possibly an accidental leap on account of the preposition. However, the omission of a prepositional phrase reporting to union with Christ occurs also in 3:23 of 02. It is possible the scribe does the omission motivated by ellipsis. Additionally, 03 uses the feminine αὐτῇ making the antecedent not Christ but faith τῇ πίστει.

10: Once again there is a split in the use of ἐστέ versus ἔσται. In many locations, the difference can be treated as spelling variation; however, here the pres. versus fut. tense-form is plausible.

12: 02, 04, and the *prima manus* of 01 read the neuter βαπτίσματι. However, 01ᶜ changes to the masculine majority βαπτισμῷ along with 03, 06, and P46. The desire to change the gender here is interesting since it is not required by syntax.

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[103] Comfort and Barrett, *Earliest New Testament*, 329; Ebojo, "Scribe and His Manuscript," 830.

Chapter 3

1: P46 leaps from ἄνω in 3:1 to the same at the beginning of 3:2.

5: P46 omits κακήν in what could be a homoioarchton leap from κα- in κακήν to καί. It is not an obvious leap and is, therefore, counted as an omission.

6: 03 and P46 omit ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας, an Adjunct component. Metzger is correct to note that it is not possible to determine if the addition is harmonization with Eph 5:6 or the omission is an error.[104] The inclusion of the Adjunct is the majority reading and is calculated as such.

11: 06 adds ἄρσεν καὶ θῆλυ harmonizing with Gal 3:28. Also, 02 errors by omitting the sigma on βάρβαρος, likely because the next word begins with a sigma.

13: 06 has μέμψιν rather than μομφήν. BDAG glosses both words as a complaint. Unfortunately, Louw-Nida does not contain μέμψις, but it would likely list the two together. Also, 01ᶜ and 04 have X̄Σ̄ instead of K̄Σ̄.

14: A corrector in 01 superscripts ἥτις. However, it appears to be post-publication, which is why the NA apparatus has ℵ².[105] The remaining witnesses attest to a split reading.

15: Again it seems ℵ² is responsible for the change to Θ̄Ȳ along with the late C². The *prima manus* of X̄Ȳ is used for comparison.

17: While 01, 02, 04, and 06, read ἄν, the NA text adopts ἐάν found in 03 and P46. While the later more frequently collocates with the subjunctive, there are at least ten verses in the Pauline corpus that have ἄν followed by a subjunctive.

　　Furthermore, 01 has τοῦ K̄Ȳ ῙῩ X̄Ȳ, while 02, 04, and 06, have ῙῩ X̄Ȳ, yet the NA text adopts 03 and P46 again with K̄Ȳ ῙῩ. However, calculating the differences is difficult. 01 is alone in its additional article, and the inclusion of K̄Ȳ is split. Conversely, the inclusion of ῙῩ is unanimous, and the inclusion of X̄Ȳ is in the majority. Consequently, only 03 and P46 are counted as adding a noun.

19: 01ᶜ adds ἑαυτῶν to make the exhortation explicit about loving one's own wife. Similarly, 04² and 06 add ὑμῶν to say, 'love the wives of you.' In the parallel passages of Eph 5, 02 adds ἰδίοις in 5:24 and 06 adds ἑαυτῶν in 5:25.

21: 01, 02, 04, and 06 have παροργίζετε, but NA again goes with 03 and P46 having ἐρεθίζετε.

22: ℵ² and P46 have Θ̄Ν̄. The difference is not counted against 01 but is against P46.

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[104] Metzger, *Textual Commentary*, 557.
[105] The superscript is not contained in Scrivener, *Full Collation*, 105.

24: 01ᶜ, 02, and P46 have λήμψεσθε, but the NA text goes with 03 and 06 ἀπολήψεσθε. It is difficult to determine the original reading in 04.[106]

Chapter 4

8: 01 initially read, 'that you would know the things concerning you.'[107] The late corrector, 01ᶜ, changes the text to read, 'I know the things concerning you,' which is what 04 and P46 read. The corrector only had to expunge –τε, which was done by striking out the letters and superscripted expungement dots. The NA apparatus notates it as א⁽²ᵃ⁾·²ᵇ. Therefore, focusing on the published and circulated form, 04 changes both the Predicator and Complement while 01 only changes the Complement, even though it is nonsense.

9: 01 was changed to read ἡμῶν, and the superscripted η was erased. It is hard to determine when it was added and omitted. The *prima manus* is counted as the reading since at two periods in the life of the ms. that is the reading.

11: 06 and P46 use the different forms $\overline{ΙΣ}$ and $\overline{ΙΗΣ}$ for Jesus called Justus. 06 also makes it articular. It brings into question if the scribes were paying enough attention and intended to use the shortened forms for one other than the primary Jesus Christ.

12: While 01ᶜ, 02, 04, and 06, read the active στῆτε, the NA text adopts σταθῆτε from 03 and P46ᵛⁱᵈ.

13: 06 uses κοπόν rather than πόνον. Louw-Nida lists them together in 42.47 and 42.49 respectively.

15: 01, 02, and 04, have αὐτῶν but the NA text adopts αὐτῆς found only in 03. However, 06 also has the singular but uses the mas. αὐτοῦ. The next ms. to have the NA text is the ninth century 0278.

18: 01ᶜ and 06 add ἀμήν.

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[106] Tischendorf, (*Codex Ephraemi*, 354) says before ΛΗΜΨΕΣΘΕ that three letters were erased, stating "*videntur* ΑΠΟ *esse*." Determining if the erasure occurred prior to or after publication is why it cannot be counted either way.

[107] Metzger, (*Textual Commentary*, 559) calls it an inadvertent nonsense reading.

Split or Divided Readings

1:22
> 01, 02, 04 have ἀποκατήλλαξεν
> 06 ἀποκαταλλαγέντες
> 03, P46 ἀποκατήλλαγητε

1:27
> 01ᶜ, 04 τίς ὁ πλοῦτος
> 02, 03 τί τὸ πλοῦτος
> 06 τὸν πλοῦτον

1:27
> 01, 04, 06 ὅς
> 02, 03, P46 ὅ

2:2
> 01, 03, P46 omit
> 02, 04 τό
> 06 τόν

2:2
> 03, P46 τοῦ $\overline{\Theta Y}$ $\overline{XY}$
> 01ᶜ $\overline{\Theta Y}$ καὶ πατρός τοῦ $\overline{XY}$
> 02, 04, 048ᵛⁱᵈ $\overline{\Theta Y}$ $\overline{\Pi P \Sigma}$ τοῦ $\overline{XY}$
> 06 $\overline{\Theta Y}$ ὅ ἐστὶν $\overline{X\Sigma}$

2:10
> 01, 03, 06 ἐστὲ
> P46, 02, 04 ἔσται

2:10
> 01, 02, 04 ὅς
> 03, 06, P46 ὅ

2:13
> 01ᶜ, 06 omit
> 04, 02 ὑμᾶς
> 03, P46 ἡμᾶς

2:17
> 01ᶜ, 06, P46 $\overline{XY}$
> 02, 03, 04 τοῦ $\overline{XY}$

2:18
> 01, 04, 06 ἑόρακεν
> 02, 03ᶜ, P46 ἑώρακεν

3:5
> 01ᶜ, 02, 06 ὑμῶν
> 03, 04, P46 omit

3:14
> 01, 06 ὅς
> 02, 04 ὅ

3:16
> 01, 016 $\overline{KY}$
> 03, 01², 06 P46 $\overline{XY}$
> 02, 04 $\overline{\Theta Y}$

Data Charts

Textual Differences in 01 of Colossians

Clause	
Clause Components	CC-Add(υμας S, παν A) 1:10; 3:23
	CC-Sub(υμιν C, ημιν C, υμων C) 2:13; 3:13; 4:8
Phrase	Ph-Add-Prep(εν A) 1:10
Group	G-Add-N(τω $\overline{ΘΩ}$ C, $\overline{IΥ}$ C, των αμαρτιων A) 1:12, 28; 2:11
	G-Add-Pro(αυτου A, εαυτων C) 1:22; 3:19
	G-Sub-Pro(υμων C, υμας C) 1:7, 12
	G-Add-Art(τη A, της C) 1:23; 2:10
Word	W-Add-Particle(μη P emb. A, αμην A) 2:18; 4:18
	W-Add-cj(και, ουν) 1:3; 2:20
Morphological	M-Gen(συμβιβασθεντων P) 2:2
	M-Plural(οφθαλμοδουλιαις A) 3:22
Errors	

Textual Differences in 02 of Colossians

Clause	
Clause Components	CC-Add(δουλευοντες P, εν παρρεσια A) 3:23; 4:3
	CC-Om(εν αυτω A, συν αυτω A) 2:7; 3:4
Phrase	
Group	G-Add-N($\overline{IΥ}$ C, κηρυξ και αποστολος και, Παυλος S) 1:2, 23, 25
	G-Sub-N($\overline{KΩ}$ C) 1:4
	G-Add-Pro(αυτου A) 1:22
	G-Add-Art(της S) 2:3
	G-Om-Art(τη A, του A, τα C, του $\overline{ΘΥ}$ A, τη A) 2:7, 14; 3:11, 12, 16
Word	W-Add-cj(και, και, και) 1:3; 3:11, 16
Morphological	M-Subj(αποκαταλλαξη P) 1:20
	M-Neut(βαπτισματι A) 2:12
Errors	Orthographic βαρβαρο 3:11

Textual Differences in 03 of Colossians

Clause	
Clause Components	CC-Add(αμα A, καλεσαντι P) 1:12, 12 CC-Om(ην εχετε C-P, A, η επιστολη S) 1:4; 3:6; 4:16 CC-O/(P-C) 2:8
Phrase	Ph-Om-Prep(εν A, εν A) 2:7; 13 Ph-Sub-Prep(υπερ A) 1:3
Group	G-Om-N(και $\overline{KY}$ $\overline{IY}$ $\overline{XY}$ A, $\overline{XY}$ C, $\overline{XY}$ A) 1:2, 3; 3:17 G-Sub-Pro(υμας C, ημων S, αυτης C) 1:12; 3:4; 4:15 G-Om-Adj(ενι A) 3:15 G-Add-Art(η C, των A) 1:18; 2:12 G-Om-Art(τα S, τα S, της C) 1:16, 16, 20
Word	W-Sub-Part(εαν) 3:17 W-Add-cj(και) 2:15 W-Om-cj(και, και, και) 2:23; 3:12, 23 W-Sub-cj(και) 2:16
Morphological	M-Aor(εσχομεν P) 1:14 M-Acc(ον A) 4:3 M-Fem(αυτη A, α S) 2:7, 17 M-Passive(σταθητε P) 4:12 M-Prefix(ερεθιζετε P, αποληψεσθε P) 3:21, 24
Errors	Homoioteleuton leap omitting και αιτουμενοι 1:9; δι' αυτου A 1:20; dittography προσευχη 4:2

Textual Differences in 04 of Colossians

Clause	
Clause Components	CC-Om(εν αυτω A) 2:7 CC-Sub(ημας C, γνω P, υμων C) 2:4; 4:8, 8 CC-O/(P-C) 2:8
Phrase	
Group	G-Sub-Pro(υμων C, αυτης C) 1:7; 4:15 G-Om-Art(τη A, η S, τα C, τη A) 2:7; 3:6, 11, 16
Word	W-Add-Particle(μη P emb. A) 2:18 W-Add-cj(τε, ως) 1:16; 3:22

Morphological	M-Aor(παραλογισηται P) 2:4
	M-Mas(ος S) 1:24
	M-Active(παρεχετε P) 4:1
	M-Neut(βαπτισματι A, τι) 2:12, 16
	M-1 Plural(συνηγερθημεν P) 2:12
	M-Plural(οφθαλμοδουλιαις A) 3:22
	M-Prefix(παραπικραινεσθε P) 3:19
Errors	Orthographic χαρι 3:16, ε for εν 4:13

Textual Differences in 06 of Colossians

Clause	
Clause Components	CC-Add(ος S, ποιειτε P, εισι P) 1:24; 3:13; 4:11
	CC-Om(εν υμιν A, C, A) 1:6, 28; 4:2
	CC-Sub(καλεσαντι P, ημας S, μεμφιν C, ημιν C, κοπον C) 1:12, 21; 3:13, 3:13; 4:13
Phrase	Ph-Add-Prep(εν A, δια A) 2:13, 20
	Ph-Om-Prep(εν A) 2:7
	Ph-Sub-Prep(υπερ A, περι A, περι A) 1:3; 2:1; 4:12
Group	G-Add-N($\overline{IY}$ C, $\overline{XN}$ C, S, υμων C) 1:2; 2:19; 3:11, 18
	G-Om-N(και $\overline{KY}$ $\overline{IY}$ $\overline{XY}$ A, $\overline{IY}$ S) 1:2; 4:12
	G-Sub-N(του $\overline{ΘY}$ C, εκκλησιας, αινοτητος C(for ενοτητος), $\overline{XY}$ A emb. C) 1:27, 2:10; 3:14; 4:12
	G-O/N($\overline{IY}$ $\overline{XY}$ S, $\overline{KN}$ $\overline{IN}$ $\overline{XN}$ C, A) 1:1; 2:6; 4:9
	G-Add-Adj(πας A) 1:11
	G-Add-Adv(παλιν A) 2:20
	G-Add-Pro(ημων C emb. A, υμων C, οι S, μου C) 2:13; 3:19; 4:9, 11
	G-Om-Pro(αυτου A) 1:24
	G-Sub-Pro(αυτω C, ημων S, αυτου C) 4:4, 6, 15
	G-Add-Art(τω C, τον C, των A, ο $\overline{IΣ}$ S) 1:3; 2:6, 12; 4:11
	G-Om-Art(τα S, τα S, η C, η C, τω A, του $\overline{ΘY}$ A, του C) 1:16, 17, 24; 2:10; 3:3, 12; 4:3
Word	W-Add-Part(γε, αμην) 2:5; 4:18
	W-Sub-Part(αν) 3:23

Morphological	M-Aor(παραλογισηται P) 2:4
	M-Dat(αυταις A) 3:19
	M-Passive(σταθητε P) 4:12
	M-Prefix(οικειτω P) 3:16
Errors	Leap omitting 3:1b-3:2a

Variation from Majority Attestatin of Colossians

	Split & Divided	P46	01	02	03	04	06
Words	13	1584	1603	1599	1573	1560	1594
% of Colossians	.8	100	100	100	100	97	100
Num. of Diff. Minus Errors		30	21	20	34	22	78
% of Diff.		1.9	1.3	1.3	2.2	1.4	4.9

Direct Comparison of Colossians

01	02 97.7% 03 96.5% 04 97.7% 06 94.1% P46 96.8%
02	01 97.7% 03 96.6% 04 98% 06 94.4% P46 96.9%
03	01 96.5% 02 96.6% 04 96.6% 06 93.6% P46 97%
04	01 97.7% 02 98% 03 96.6% 06 93.9% P46 96.8%

06	01 94.1%
	02 94.4%
	03 93.6%
	04 93.9%
	P46 93.7%
P46	01 96.8%
	02 96.9%
	03 97%
	04 96.8%
	06 93.7%

Leitfehler of Colossians

01	02
	G-Add-Pro(αυτου A) 1:22
	W-Add-cj(και) 1:3
	03
	None
	04
	CC-Sub(υμων C) 4:8
	G-Sub-Pro(υμων C) 1:7
	W-Add-Particle(μη P emb. A) 2:18
	Plural(οφθαλμοδουλιαις A) 3:22
	06[108]
	CC-Sub(ημιν C) 3:13
	W-Add-Part(αμην) 4:18
	P46
	None
02	03
	None
	04
	Ph-Om-Phrase(εν αυτω A) 2:7
	W-Om-Art(τη A) 2:7
	W-Om-Art(τα C) 3:11
	W-Om-Art(τη A) 3:16
	M-Neut(βαπτισματι A) 2:12
	06

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[108] Both agreements are with the corrections of 01.

	G-Add($\overline{IY}$ C) 1:2 G-Om-Art(του $\overline{\Theta Y}$ A) 3:12 W-Add-cj(και) 3:11 M-Prefix(αποληψεσθε P) 3:24 P46 None
03	04 CC-O/(P-C) 2:8 06 Ph-Om-Prep(εν A) 2:7 Ph-Sub-Prep(υπερ A) 1:3 G-Om-N(και $\overline{KY}$ $\overline{IY}$ $\overline{XY}$ A) 1:2 G-Add-Art(των A) 2:12 G-Om-Art(τα S) 1:16 P46 CC-Om(A) 3:6 Ph-Add-Prep(αμα C) 1:12 Ph-Om-Prep(εν A) 2:7 G-Om-N($\overline{XY}$ A) 3:17 G-Om-Adj(ενι A) 3:15 G-Add-Art(η C) 1:18 G-Om-Art(τα S) 1:20 M-Passive(σταθητε P) 4:12
04	06 M-Mas(ος S) 1:24 P46 M-Aor(παραλογισηται P) 2:4
06	P46 Ph-Om-Prep(εν A) 2:7 G-Om-N($\overline{IY}$ S) 4:12 G-Om-Art(τα S) 1:16 W-Sub-Part(αν) 3:23

1 Thessalonians: Commentary and Results

There are two surviving letters from the correspondence with Thessalonica. The longer one is known as 1 Thessalonians. It is complete in 01, 02, 03, and 06, but less than a quarter remains in 04. There are also only four fragmentary mss. available. Consequently, in many locations, there are only four witnesses available resulting in a higher percentage of divided readings than other letters with 1.4 percent.

Minor Documents Available

	Century	Portion of Colossians
P30	3	4:12–13, 16–17; 5:3, 8–10, 12–18, 25–28
P65	3	1:3—2:1; 2:6–13
048	5	1:1, 5–6
0226	5	4:16—5:5

Textual Commentary

Chapter 1

1: 03 omits the salutation ἀπὸ $\overline{\Theta \Upsilon}$ $\overline{\Pi P \Sigma}$ (ἡμῶν) καὶ $\overline{KY}$ $\overline{IY}$ $\overline{XY}$, which is in 01, 02, and 06. While 03 is counted as having an omission, the NA text sides with 03.

7: 03 and 06 have the singular τύπον, which the NA adopts, while the majority with 01, 02, and 04 has the plural.

8: 02 leaps from 1:7 to 1:8b following ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ. Also, 04 has πάλιν instead of λαλεῖν. It is an interesting difference, likely the result of an error. However, the reading is grammatical and makes sense with the translation something like, 'so that we do not need anything again.' However, the co-text is suggestive of an exhortation rather than a statement about not having physical needs.

10: P46 has the beginning υπομ- to likely read ὑπομένειν, while the other mss. read ἀναμένειν. Louw-Nida closely lists the two words in 85.57 and 85.60 respectively. The difference is ranked morphologically as a different prefix.

Chapter 2

6: 02 has what is likely an orthographic error in the reading εμμεσω instead of ἐν μέσῳ.

7: This is a famously problematic text.

    03, 04, 06, and P65 have νήπιοι

    01ᶜ, 02 has ἤπιοι[109]

    Later corrections: C², D² ἤπιοι

The transcriptional debate is inconclusive. Metzger comments, "it is difficult to decide whether νήπιοι arose by dittography after the preceding -ν, or whether ἤπιοι arose by haplography."[110] The external evidence down through history is split fairly evenly too. The internal reading is more difficult. Again, Metzger explains that "Paul's violent transition in the same sentence from a reference to himself as a babe to the thought of his serving as a mother-nurse" has historically been problematic, to say the least.[111] Strictly concerned with the second to fifth centuries, the earliest extant circulation is νήπιοι.

9: The *prima manus* of 01 has ὑμῖν but is corrected to εἰς ὑμᾶς in order to agree with the other mss. It is difficult to distinguish the precise semantic differences between the two forms, however, the corrector of 01 still felt it necessary to make the change.[112] Also, P65 is an early confirmation of the reading εἰς ὑμᾶς.

10: The addition of the Predicator ἐστε in 06 is understandable but represents a significant change to the transitivity construction. Also, based on the reconstruction, P65 has the aorist πιστεύσασιν while other mss. have the present tense-form.

12: 01 omits a Complement embedded in an Adjunct, CC-Om-A(C). 02 also omits an embedded clause, C-Om(cj-P) καὶ μαρτυρόμενοι.

13: 06 originally read αδιαλινπτως, but the ν was scratched out at some point, and ε was added creating ἀδιαλείπτως.[113]

14: 01 contains a haplographic error that offers further insights. The scribe began writing 2:14 and got to τοῦ $\overline{\Theta Y}$ then leaps to the same noun group in the previous verse of 2:13b. The scribe then writes the entire verse again. Once the scribe noticed the error, the dittography is expunged. However, in recopying v.13 the scribe writes καθώς ἐστιν λόγον, meaning the scribe omits ἀληθῶς on both occasions of writing the verse. It is, therefore, unlikely ἀληθῶς was in the exemplar. It was superscripted later by the corrector of the ms. This verse becomes a perfect example of reading the published form of the text rather than limiting to the *prima manus*.

16: The omission of τάς ἀμαρτίας in 02 is interesting. The word group in the other mss. is structured, | qualifier αὐτῶν | specifier τάς | head ἀμαρτίας. The omission of the head term ἀμαρτίας results in αὐτῶν functioning as the head. Syntactically αὐτῶν can function as the

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[109] P49/65 has ἤπιοι at the beginning of a line and possibly supports 01ᶜ and 02. However, it just as well could have a ν in the preceding lacuna.

[110] Metzger, *Textual Commentary*, 561.

[111] Metzger, *Text of the NT*, 231.

[112] See Phil 2:19 of 06 for a similar use of πρὸς ὑμᾶς in instead of ὑμῖν.

[113] Tischendorf, (*Codex Claromontanus*, 580) comments that the correction is post publication.

head of a Complement as in does in Matt 17:7, Mark 10:13, and John 10:8. Therefore, the difference cannot positively be considered an error and so is calculated as an omission of a noun-group. The reading can be glossed as, 'to fill up the measure of them.'

19: 02 substitutes ἀγαλλιάσεως for καυχήσεως. The former reading is a 'crown of joy,' whereas the latter is a 'crown of boasting.'

Chapter 3

2: 03 and 06 have συνεργόν while 01 and 02 read διακονόν. In the absence of any earlier textual evidence, there is a split. Metzger believes συνεργὸν is "the reading that best accounts for the origin of the others."[114] There are, however, noteworthy problems to the NA adoption. First, nowhere else in the NT does συνεργὸν τοῦ θεοῦ (co-worker of God) occur. Although 1 Cor 3:9 does have the similar idea, θεοῦ γάρ ἐσμεν συνεργοί. Second, while 03 has συνεργόν it lacks τοῦ $\overline{\Theta\Upsilon}$. Therefore, the earliest attestation of the NA text is the sixth-century 06, and the next occurrence is in the ninth-century 33, F010, G012. Conversely, the reading of 01 and 02 is supported by P Ψ 81 629* 1739 syr[h] cop[sa, bo, fay]. Once again, a modern eclectic text is a mixture of early and late readings, which may never have existed.

3: One of the more striking spelling differences is 02 having σένεσθε compared to σαίνεσθαι in 01 and 03, which is the same word just with a different spelling.

Also, in 06 the letters σαι are a later addition superscripted over something scratched out.[115] This hand is responsible for many additions and scribal marks throughout the ms.

4: 06 has προσελεγόμεν, which LSJ glosses as 'say in addition,' and Louw-Nida as 'respond in turn to someone.' However, προελέγομεν, 'say beforehand,' makes more sense in this co-text. While it is possibly an orthographic error on the part of 06 the difference is treated as a Predicator substitution.

8: The *prima manus* of 01 has the subj. 2 pl. στήκητε but is corrected to στήκετε. While 06 typically follows the corrected form of 01 here it has the subj. form. Again in 3:9 06 follows the *prima manus* of 01 rather than the corrected form.

11: 01 has an erroneous reading of ὑμῶν resulting in the gloss, 'direct your way to you.' The first letter is crossed out and changed to η.

12: 01, 03, and 06, have $\overline{K\Sigma}$ but 02 has $\overline{\Theta\Sigma}$.

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[114] Metzger, *Textual Commentary*, 563.
[115] Tischendorf, (*Codex Claromontanus*, 580) claims the addition was by whom he calls D***, whom he finds to be the third corrector post publication of the document.

13: 03 has the adverb form ἀμέμπτως while the other mss. have ἀμέμπτους. The words are from the same root and listed together in Louw-Nida 88.317. Also, 02 has δικαιοσύνη for ἁγιωσύνη, mingling the Pauline themes of holiness and righteousness.

Chapter 4

2: The Predicator exists in diverse forms. 01 is a perf. tense-form while 02 and 03 have the aor. ἐδώκαμεν. Conversely, 06 adds a prefix.

9: The Predicator occurs in diverse forms. In 02 and the *prima manus* of 01, the reading is ἔχετε, which reads 'no need do you (pl.) have.' Conversely, 01ᶜ and 06 read ἐχόμεν creating the reading 'no need do we have.' Additionally, 03 has the impf. εἰχόμεν with the resulting gloss of 'we are under no need to write to you.' There is no majority, and is calculated as a divided reading.

10: 02 reads ἀγαπήτοι rather than ἀδελφοί. As head-term of the Adjunct, it is counted as a Clause substitution.

11: The NA text adopts ἰδίαις from 02 and the *prima manus* of 01. It is, however, expunged from 01 and absent from 03 and 06. Therefore, in this study the adj. is counted as an addition in 02.

16: 06 ends the verse with πρῶτοι rather than πρῶτον. The later is an adverbial form while the former is adjectival. The intention is unclear behind using the plural form.

17: 06 has ὑπάντησιν, which Louw-Nida 15.78 lists together with ἀπάντησιν found in the other mss. The difference concerns the prefix. Also, 06 uses the adj. πάντες rather than the adv. πάντοτε.

Chapter 5

3: 06 commits a scribal error. The scribe skips the letter τ and commits dittography of η εν. A later editor crossed out the additional letters.
10: 01 and 03 have the aor. subj. ζήσωμεν but 02 has the fut. ind. ζήσομεν. Also, 06 has the pres. subj. ζῶμεν.

13: P30, 01, and 06 have αὐτοῖς against ἑαυτοῖς in 02 and 03.

15: 01ᶜ, 03, and P30 read καί that is absent in 02 and 06.

18: The current state of 02 has lacunae at the beginning of the lines. However, a reconstruction suggests three letters are missing in both lines of v. 18. There was likely an article τοῦ, which results in a split reading.

25: The confirmation in P30 makes καί the majority reading along with 03 and 06.

Split or Divided Readings

2:12
    01, 02, read καλέσαντος
    03, 06, read καλοῦντος

2:13
    01ᶜ, 03 ἀληθῶς ἐστὶν
    02, 06 ἐστιν ἀληθῶς

3:2
    01, 02 διακονόν
    03, 06 συνεργόν

3:7
    01, 03 omit
    02, 06 καί

3:13
    01ᶜ, 03 omit
    02, 06 ἀμήν

4:1
    01, 02 ἐν τῷ $\overline{ΚΩ}$ $\overline{ΙΥ}$
    03, 06 ἐν $\overline{ΚΩ}$ $\overline{ΙΥ}$ ἵνα

4:2
    01 δεδώκαμεν
    02, 03 ἐδώκαμεν
    06 παρεδώκαμεν

4:8
    01, 06 καί
    02, 03 omit

4:8
    01ᶜ, 02 δόντα
    03, 06 διδόντα

4:9
    01ᶜ, 06 ἐχόμεν
    02 ἔχετε
    03 εἰχόμεν

4:10
    01ᶜ, 03 τοὺς
    02, 06 omit

4:13
    01ᶜ, 06 ὡς
    02, 03 καθὼς

5:4
    01, 03 ἡ ἡμέρα ὑμᾶς
    02, 06 ὑμᾶς ἡ ἡμέρα

5:4
    01, 06 κλέπτης
    02, 03 κλέπτας

5:6
    01ᶜ, 06 καί
    02, 03 omit

5:10
    01, 03 ζήσωμεν
    02 ζήσομεν
    06 ζῶμεν

5:13
    01, 02 ὑπερεκπερισσοῦ
    03, 06 ὑπερεκπερισσῶς

5:18
    01, 03 omit
    02, 06 ἐστίν

5:27

01^c, 02 ἁγιοῖς
03, 06 omit
P30^{vid} omit

5:28

01, 02 ἀμήν
03, 06 omit

Data Charts

Textual Differences in 01 of 1 Thessalonians

Clause	
Clause Components	CC-Om(υμας C emb. A) 2:11 CC-Sub(ηπιοι C, ημιν A) 2:7, 13 CC-O/(P-C, P-C) 4:11; 5:1
Phrase	Ph-Om-Prep(εν A, εν A) 1:5; 2:5 Ph-Sub-Prep(εις A) 1:5
Group	G-Add-N(του $\overline{\Theta \Upsilon}$ S) 1:5 G-Add-Pro(υμων C) 1:2 G-Add-Adj(πασης A) 4:3 G-Add-Art(τω $\overline{\Theta \Omega}$ C, ο $\overline{K\Sigma}$) 2:4; 4:6 G-Om-Art(της A) 4:3
Word	
Morphological	M-Aor(εφθασεν P) 2:16 M-Prefix(ορκιζω P) 5:27
Errors	Leap from 2:14 back to 2:13b

Textual Differences in 02 of 1 Thessalonians

Clause	
Clause Components	CC-Sub(ημων A, ηπιοι C, υμιν C, ημας A emb. C, ημας C emb. S) 2:6, 7; 3:6; 4:8; 5:24
Phrase	Ph-Om-Prep(εν A) 2:7
Group	G-Om-N(της ελιπιδος C emb. A) 1:3 G-Sub-N($\overline{\Theta \Upsilon}$ C, εμμεσω A, αγαλλιασεως C, δικαιοσυνη C) 1:6; 2:7, 19; 3:13 G-Add-Pro(ημων A) 1:1 G-Sub-Pro(υμων A, υμων A) 1:2; 3:7

	G-O/Pro(αυτου C, εις υμας C) 4:8; 5:18
	G-Add-Adj(ιδιαις A) 4:11
	G-Add-Art(τω $\overline{ΘΩ}$ C, το S, η S, του $\overline{ΘΥ}$ C) 2:4; 4:3; 5:2, 18
	G-Om-Art(των C) 1:10
Word	W-Sub-Particle(αν) 2:7
	W-Om-cj(και, δε, και, δε) 4:6; 5:3, 15, 21
Morphological	M-Perf(παρακεκλημεθα P) 3:7
	M-Aor(εφθασεν P) 2:16
	M-Gen($\overline{ΧΥ}$ A) 1:1
	M-Reflexive(εαυτοις A) 5:13
Errors	Leap 1:7-8b

Textual Differences in 03 of 1 Thessalonians

Clause	
Clause Components	CC-Om(A) 1:1
	CC-Sub(ημων A, C emb. A, ημων A) 1:9; 2:16; 3:9
	CC-O/(P-C, S-C) 5:3, 9
Phrase	Ph-Add-Prep(εν A) 1:5
	Ph-Om-Prep(εν A, εν A, εν A) 1:5, 8; 2:5
	Ph-Sub-Prep(εις A, εν A, περι A) 1:5; 4:17; 5:10
Group	G-Om-N($\overline{ΧΥ}$ A) 5:9
	G-Sub-N($\overline{ΙΥ}$ A emb. S) 4:15
	G-O/N(C) 3:5
	G-Add-Adj(ενα S) 4:4
	G-Add-Art(το A) 4:1
	G-Om-Art(του $\overline{ΘΥ}$ A, τη A) 1:4, 8
Word	W-Add-cj(και, και) 1:6; 4:10
	W-O/cj(και) 4:14
Morphological	M-Aor(περισσευσητε P) 4:1
	M-Sing(τυπον C) 1:7
	M-Active(μεθυοντες P) 5:7
	M-Reflexive(εαυτοις A) 5:13
Errors	Orthographic περιλειμενοι 4:17

Textual Differences in 04 of 1 Thessalonians

Clause	
Clause Components	CC-O/(A(C)A) 1:2
Phrase	Ph-Om-Prep(εν A) 2:7
	Ph-Sub-Prep(απο A) 1:10
Group	G-Add-N(του $\overline{\Theta\Upsilon}$ S) 1:5
	G-Sub-N(εμμεσω A) 2:7
	G-Om-Pro(ημων S) 1:5
	G-Om-Art(των C) 1:10
Word	
Morphological	
Errors	Orthographic παρι 1:2; παλιν for λαλειν 1:8

Textual Differences in 06 of 1 Thessalonians

Clause	
Clause Components	CC-Add(εστε P) 2:10
	CC-Om(cj-S, υμας C) 2:14; 5:14
	CC-O/(C-P, P-C) 3:6; 4:4
	CC-Sub(προσελεγομεν P, $\overline{K\Omega}$ C, παντες A) 3:4, 9; 4:17
Phrase	Ph-Add-Prep(εν A) 1:5
	Ph-Om-Prep(δια A) 3:7
	Ph-Sub-Prep(απο A, απο A) 1:10; 2:14
Group	G-Add-N(του $\overline{\Theta\Upsilon}$ S, $\overline{I\Sigma}$ S) 2:16; 3:12
	G-Om-N($\overline{I\Sigma}$ S) 3:11
	G-Sub-N($\overline{X\Omega}$ A) 4:17
	G-Add-Pro(υμων C, ημων A) 1:2; 4:2
	G-Om-Pro(ημων A) 1:1
	G-Sub-Pro(ημων S) 1:8
	G-O/Pro(υμων C emb. A, υμων A, υμων A) 1:3; 3:7, 13
	G-Om-Art(του $\overline{\Theta\Upsilon}$ A, τω $\overline{\Theta\Omega}$ A, του $\overline{\Theta\Upsilon}$ S, τον $\overline{\Theta N}$ C) 1:4; 2:2; 4:3, 8
Word	W-Om-cj(και, και) 2:13; 5:15
Morphological	M-Subj(στηκητε P) 3:8
	M-Perf(κεκοιμημενων P) 4:13
	M-Aor(εχαιρομεν P) 3:9
	M-Fut(εκφευξονται P) 5:3

	M-Acc(τον κοπον and την υπομονην C emb. A, εναντιον A) 1:3; 2:15 M-Gen($\overline{XY}$ A) 1:1 M-Dat(μονω A, τω $\overline{X\Omega}$ A) 1:5; 4:17 M-Nom(ευαγγελισμενος P) 3:6 M-Pl(πρωτοι A) 4:16 M-3s(εστε P) 5:5 M-Sing(τυπον C) 1:7 M-Reflexive(αυτου A) 2:12 M-Prefix(υπαντησιν A) 4:17
Errors	Dittography η εν 5:3 Orthographic τηρηθιην 5:23

Textual Differences in P46 of 1 Thessalonians

Morphological	M-Prefix(υπομενειν) 1:10

P65

Morphological	M-Aor(πιστευσασιν) 2:10

Variation from Majority Attestation of 1 Thessalonians

	Split & Divided	P46	01	02	03	04	06
Words	20	32	1483[116]	1467	1470	326	1487
% of 1 Thessalonians	1.4	2.2	100	100	100	22	100
Num. of Diff. Minus Errors		1	16	31	27	7	44
% of Diff.		3.1	1.1	2.1	1.8	2.1	3

Direct Comparison of 1 Thessalonians

01	02 97.4% 03 97.5% 04 96.3% 06 96%

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[116] The expunged words in the dittography of 2:14 are subtracted from the total.

02	01 97.4% 03 96.2% 04 96.6% 06 95.2%
03	01 97.5% 02 96.2% 04 94.8% 06 95.6%
04	01 96.3% 02 96.6% 03 94.8% 06 95.4%
06	01 96% 02 95.2% 03 95.6% 04 95.4%

Leitfehler of 1 Thessalonians

01	02 CC-Sub(ηπιοι C) 2:7 G-Add-Art(τω $\overline{\Theta\Omega}$ C) 2:4 W-Om-cj(και) 5:25 M-Aor(εφθασεν P) 2:16 03 Ph-Om-Prep(εν A, εν A) 1:5; 2:5 Ph-Sub-Prep(εις A) 1:5 04 G-Add-N(του $\overline{\Theta\Upsilon}$ S) 1:5 06[117] G-Add-Pro(υμων C) 1:2
02	03 M-Reflextive(εαυτοις A) 5:13 04 Ph-Om-Prep(εν A) 2:7 G-Sub-N(εμμεσω A) 2:7 G-Om-Art(των C) 1:10

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[117] The agreement is with the corrected reading of 01.

	06 W-Om-cj(και) 5:15 M-Gen($\overline{XY}$ A) 1:1
03	06 Ph-Add-Prep(εν A) 1:5 G-Om-Art(του $\overline{ΘΥ}$ A) 1:4 M-Sing(τυπον C) 1:7
04	06 Ph-Sub-Prep(απο A) 1:10

2 Thessalonians: Commentary and Results

The shorter of the two surviving letters from the correspondence with Thessalonica is the least corroborated document surveyed thus far. There are less than six verses found in two papyri (P30 and P92), and 04 is broken off before 2 Thessalonians. However, the text is complete in the major codices of 01, 02, 03, and 06. On account of the even number of witnesses, there are thirteen places—1.6 percent—with a split or divided reading. In spite of the decreased amount of material available, the findings are consistent with the previous Pauline letters.

Minor Documents Available

	Century	Portion of Colossians
P30	3	1:1–2
P92	3/4	1:4–5, 11–12

Textual Commentary

Chapter 1

4: P92 confirms the reading of ἀνέχεσθε against the reading of ἐνέχεσθε in 03. While the passive of ἐνεχω in 03 could be a mistake concerning the first letter; the difference is counted as a CC-Sub(P).

8: In 01 and 02, the reading is πυρὶ φλογός while in 03 and 06 its φλογὶ πύρος. The nouns are reversed, and the cases are changed to be syntactically appropriate with the governing preposition.

10: 06 has εν before θαυμασθῆναι, and there are three possible explanations. The first is the scribe intended a form of ἐνθαύμαστος, but that is a rare word occurring only twice in the TLG database. The second option is the scribe intended to add a prefix to θαυμασθῆναι but that would be the creation of a neologism with an unclear new meaning.

The third and more likely option is the scribe mistakenly adds the preposition ἐν before the infin. in anticipation of the preposition that follows the verb.

11: 02 has the spelling πληρώει as compared to the other mss. πληρώσῃ. While the difference could be the selection of the fut. ind. such is unlikely given the spelling interchange between η and ει.

Chapter 2

2: 06 has the difference of W-Sub-cj(μηδε) while the other mss. have μήτε. The words are listed closely in Louw-Nida 69.8 and 69.9 respectively.

4: 01 has καί περαμενος superscripted, with the καί having a ligature. However, above the superscript is further superscripted -ιρο to create καὶ -περαιρόμενος. The upsilon is missing.

5: 06 has ἐμοῦ ὄντος instead of ὤν like the other mss. The calculated change is a morphological difference of the gen. for the participle and the addition of a Subject component.

8: The *prima manus* of 01 has ἀναλοί, but is corrected to ἀνελεῖ.

13: 01 and 06 have ΑΠΑΡΧΗΣ, which could be either ἀπ' ἀρχῆς or ἀπαρχῆς. Support for ἀπ' ἀρχῆς is listed in NA apparatus as ℵ D K L Ψ 104. 630. 1175. 1241 *m* it vg^ms sy^p. However, Metzger gives ἀπαρχήν a B rating, which is read in 03, F, and G.
　　The lexical usage offers further insights. When forms of ἀρχή stand-alone reference is frequently to rulers, powers, and authorities (Rom 8:38; 1 Cor 15:24; Eph 3:10; Col 2:15, etc.). Conversely, ἀπαρχή is used as a temporal indicator of early or first-fruits (Rom 8:23, 16:5; 1 Cor 15:20, 23, etc.). The co-text of 2:13 is undoubtedly referring to the latter, which is why Metzger and the NA text adopt the accusative form despite the lower attestation. However, the majority reading of the period is with the preposition and the gen. so 03 is counted as having a different morphology and omitting the preposition.

16: There are a few subtle differences. In 03 the *nomina sacra* are reversed, and in 02 there is an additional καὶ and article. Also, there is split concerning whether the article precedes Θ̅Σ̅ or Π̅Η̅Ρ̅.
　　　01^c: Ι̅Σ̅ Χ̅Σ̅ καὶ ὁ Θ̅Σ̅ πατὴρ ἡμῶν
　　　02: Ι̅Σ̅ ὁ Χ̅Σ̅ καὶ ὁ Θ̅Σ̅ καὶ Π̅Η̅Ρ̅ ἡμῶν
　　　03: Χ̅Σ̅ Ι̅Σ̅ καὶ Θ̅Σ̅ ὁ πατὴρ ἡμῶν
　　　04: Ι̅Σ̅ Χ̅Σ̅ καὶ Θ̅Σ̅ ὁ πατὴρ ἡμῶν

Chapter 3

3: The *prima manus* of 01 places the Predicator after the Subject, but the location of the Predicator confuses the relationship between the predicate nom. and the head term. The corrector inserts scribal markings to indicate and fix the problem.

4: There are a few differences at the end of the verse. First, there is split with 01and 03 reading καὶ ποιεῖτε while 02 and 06 omit the conjunction. Second, 02 adds the CC ὑμῖν after παραγγέλλομεν. Third, 03 adds a clause level cj-P resulting in the reading καὶ ἐποιήσατε καὶ ποιεῖτε καὶ ποιήσετε. Lastly, 06 substitutes with the aorist tense-form ποιήσατε for the last Predicator.

10: 06 has a peculiar spelling παρανγελλομεν instead of παρηγγ-. The use of the ν makes sense phonetically, but it is an unusual spelling for 06, though it does occur again at 3:12.

12: 01ᶜ substitutes the Adjunct component from reading ἐν $\overline{ΚΩ}$ $\overline{ΙΥ}$ $\overline{ΧΩ}$ like the other mss. to διὰ τοῦ $\overline{ΚΥ}$ ἡμῶν $\overline{ΙΥ}$ $\overline{ΧΥ}$. The noun forms are changed on account of the different preposition, and there is an added article, and an additional pronoun.

16: 06 has τόπῳ from τόπος meaning place, while 01, 02ᶜ, and 03, have τρόπῳ. It is quite possible that 06 made the same error that 02 originally did before correction. It is, however, calculated as a different noun.

Split or Divided Readings

1:2
    01, 02 ἡμῶν
    03, 06 omit

1:4
    01, 03 αὐτοὺς ἡμᾶς
    02, 06 ἡμᾶς αὐτοὺς

1:8
    01, 02 πυρὶ φλογός
    03, 06 φλογί πύρος

1:8
    01, 02 $\overline{ΙΥ}$ $\overline{ΧΥ}$
    03, 06 $\overline{ΙΥ}$

2:10
    01ᶜ, 06 τῆς
    02, 03 omit

2:12
    01ᶜ, 02 ἐν
    03, 06 omit

2:13
    01, 06 ἀρχῆς
    03, 02ᵛⁱᵈ ἀπαρχὴν

2:16
    01, 02 ὁ $\overline{ΘΣ}$ καὶ $\overline{ΠΗΡ}$
    03, 06 $\overline{ΘΣ}$ καὶ ὁ $\overline{ΠΗΡ}$

2:17
    01, 02 τὰς καρδίας ὑμῶν
    03, 06 ὑμῶν τὰς καρδίας

3:4
    01, 03 καὶ ποιεῖτε
    02, 06 ποιεῖτε

3:6
01, 02 ἡμῶν
03, 06 omit

3:12
01ᶜ, 06 $\overline{XY}$
02, 03 $\overline{XΩ}$

3:8
01, 03 νυκτὸς καὶ ἡμέρας
02, 06 νύκτα καὶ ἡμέραν

Data Charts

Textual Differences in 01 of 2 Thessalonians

Clause	
Clause Components	CC-Sub(υμας C, A) 2:14; 3:12
Phrase	Ph-Add-Prep(εν A) 2:10
Group	G-Sub-Pro(υμων A) 2:14
	G-Add-Art(τον $\overline{ΘN}$ C) 1:8
Word	W-Add-cj(και) 2:14
Morphological	
Errors	

Textual Differences in 02 of 2 Thessalonians

Clause	
Clause Components	CC-Add(υμιν C) 3:4
	CC-Sub(ημεις S) 1:12
Phrase	
Group	G-Add-N($\overline{XY}$ S) 1:12
	G-Add-Art(τω $\overline{ΘΩ}$ A, ο $\overline{XΣ}$ S) 1:6; 2:16
	G-Om-Art(την C) 3:16
Word	W-Add-cj(και, και) 2:16; 3:3
Morphological	M-Feminine(επιφανιω A) 2:8
	M-Reflextive(αυτου A emb. C) 2:6
Errors	Orthographic ημως 2:1

Textual Differences in 03 of 2 Thessalonians

Clause	C-Add(και εποιησατε cj-P) 3:4
Clause Components	CC-Sub(ενεχεσθε P) 1:4
Phrase	Ph-Om-Prep(απ A) 2:13
	Ph-Sub-Prep(αφ A) 3:6
Group	G-Om-N($\overline{\text{IΣ}}$ S) 2:8
	G-O/N($\overline{\text{ΧΣ ΙΣ}}$ S) 2:16
	G-Sub-Pro(υμων C) 3:14
	G-Om-Pro(ημων A) 2:1
	G-Om-Art(του $\overline{\text{ΚΥ}}$ A emb C) 2:13
Word	W-Om-Part(αμην A) 3:18
Morphological	M-Acc(απαρχην A) 2:13
Errors	

Textual Differences in 06 of 2 Thessalonians

Clause	
Clause Components	CC-Add(εμου S) 2:5
	CC-Sub($\overline{\text{ΘΥ}}$A, ημας C, τοπω A) 2:13, 13; 3:16
	CC-O/($\overline{\text{ΧΩ ΙΥ}}$ A, A-Add, P-A, P-A) 1:1; 3:1, 6, 11
Phrase	
Group	G-Add-N($\overline{\text{ΧΥ}}$ C) 2:10
	G-Add-Pro(υμων A, ημων C) 2:2, 15
	G-Om-Pro(ημων S) 1:11
	G-O/(Pro(υμων C) 3:5
	G-Om-Art(ταις A, του $\overline{\text{ΚΥ}}$ A, η S, του $\overline{\text{ΘΥ}}$ emb. C) 1:4, 9; 2:2, 13
Word	W-Sub-Particle(μη A) 3:10
	W-Add-cj(και, και) 1:11; 3:14
	W-Om-cj(και, και) 2:11, 3:15
	W-Sub-cj(μηδε) 2:2
Morphological	M-Subj(ενκακειτε P) 3:13
	M-Aor Imperative(ποιησατε P) 3:4
	M-Pres(παρανγελλομεν P) 3:10
	M-Acc(την ειπφανιαν A) 2:8
	M-Gen(οντος P) 2:5

		M-Prefix(καυχασθαι P, ελαβοσαν P) 1:4; 3:6
Errors		Orthographic ενθαυμασθηναι P 1:10

Variation from Majority Attestation of 2 Thessalonians

	Split & Divided	01	02	03	06
Words	13	831	827	819	821
% of 1 Thessalonians	1.6	100	100	100	100
Num. of Diff. Minus Errors		5	10	11	30
% of Diff.		.6	1.2	1.3	3.7

Direct Comparison of 2 Thessalonians

01	02 98.2% 03 98.1% 06 95.8%
02	01 98.2% 03 97.5% 06 95.1%
03	01 98.1% 02 97.5% 06 95%
06	01 95.8% 02 95.1% 03 95%

Leitfehler of 2 Thessalonians

There are primarily only four mss. available for 2 Thessalonians during the period under investigation. Therefore, there are not any agreements against a majority, which explains why there is a higher than average amount of split readings.

1 Timothy: Commentary and Results

Few early documents of the pastorals letters survive from antiquity. In the case of 1 Timothy, no document older than 01 is listed in the NA28 appendix 1 as containing the pastorals. Of course, the debate continues whether or not P46 contained the Pastorals.[118] However, recently the newly published P133, containing a sizable portion of 1 Timothy, is dated to the third century.[119] The publication of P133 moves the date of circulation evidence back a century, and according to Shao, the papyrus "agrees with two MSS against the majority of witnesses."[120] The find is important for NT studies generally and for this historical investigation specifically.

The available evidence leaves 1 Timothy complete only in 01, 02, and 06. However, despite the paucity of documents the findings are commensurable with the other letters of Paul. There are no outlying features in syntax, level of differences, or types of differences.

Minor Documents Available

	Century	Portion of Colossians
P133	3	3:13—4:8
048	5	5:5—6:17; 6:20–21
061	5	3:15–16; 4:1–3; 6:2–4, 5–8
0241	5/6	3:16—4:3; 4:8–11

Textual Commentary

Chapter 1

1: 01 reads $\varkappa\alpha\tau$' $\dot{\epsilon}\pi\alpha\gamma\gamma\epsilon\lambda\dot{\iota}\alpha\nu$ instead of $\dot{\epsilon}\pi\iota\tau\alpha\gamma\grave{\eta}\nu$, which is repeated in 2 Tim 1:1. Then 01 adds $\overline{KY}$ and reverses the order of the nouns to $\overline{IY}\ \overline{XY}$.

2: 06 uses the longer contracted form of the *nomen sacrum* here $\overline{XPY}$, which occurs only here in 06.[121]

9: 01 and 02 read $\dot{\alpha}\sigma\epsilon\beta\dot{\epsilon}\sigma\iota$ with the adj. immediately following $\dot{\alpha}\nu\upsilon\pi\sigma\tau\dot{\alpha}\varkappa\tau\sigma\iota\varsigma$ without an intervening conjunction. Conversely, 06 adds a cj and reads the acc. form $\dot{\alpha}\sigma\epsilon\beta\dot{\epsilon}\sigma\iota\nu$. The NA text does not adopt either reading exactly. The eclectic text omits the cj but adopts

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[118] The majority opinion is likely that P46 did not contain the pastorals. See Metzger and Ehrman, *Text of the NT*, 54–55; Epp, "Papyrus Manuscripts," 3–21; Epp, "Issues," 485–515; Nongbri, "Pauline Letter Manuscripts," 93–94. Two opposing works are worth citing, Duff, "P46 and the Pastorals," 578–90 and Ebojo, "Scribe and His Manuscript," 212–35. Duff argues P46 originally contained the pastorals and Ebojo reexamines his method and concludes Duff had errors and there was, in fact, not enough room for inclusion. For more discussion see Chapter 8.

[119] Text is from Shao, "5259. 1 Timothy 3:13—4:8," 3–8.

[120] Shao, "5259. 1 Timothy," 5.

[121] Tischendorf, (*Claromontanus*, 583), comments *sic hoc loco* to demonstrate the abnormal usage is not an error of his transcription.

the acc. form, which is a reading that is first found in the ninth century F and G. However, despite the acc. form being adopted, the reading in 06 is counted as the textual difference.

11: 06 begins with an unnecessary τῇ. However, it is crossed out by a corrector and is treated as an error. The likely reason behind the scribal error is that the next line in the ms. begins with τῆς. The scribe probably skipped to the next line but noticed the error before completion.[122]

13: 06 uses the dative τῇ to function in the place of ἐν.

17: A corrector in 01 adds σοφῷ in the right margin harmonizing with Rom 16:27.

Chapter 2

6: 02 makes a homoioarchton leap omitting καὶ μαρτύριον. Interestingly, 01ᶜ deletes καὶ and adds the article τὸ, which is the majority reading adopted by the NA text. 06 on the other hand, reads the relative pronoun οὗ to transition from one clause to the next.

Furthermore, 06 also adds ἐδοθήν as Predicator to accompany the additional Complement component. The clause is, therefore, transitive and possessing two more components than the majority reading. The differences are counted as a clause level change.

7: 02 begins with ὃ ἐπιστευθήν rather than εἰς ὃ ἐτέθην. There is no clear reason for the textual difference for omitting the preposition and changing the Predicator.

Chapter 3

1: The use of ἀνθρώπινος by 06 in the place of πιστός, in the words of Metzger, "is puzzling."[123] The text in 06 reads, 'the saying is human,' rather than the saying is trustworthy or faithful. 06 has removed the spirituality and wisdom element the texts make in the other mss.

9: The *prima manus* of 01 reads, 'having the mystery of faith and clean conscious.' The corrector expunges the καί that linked the two nouns and adds ἐν to create a separate Adjunct clause. However, the corrector forgot to change the gen. καθαρᾶς to the dat. καθαρᾷ resulting in a ungrammatical relationship. Interestingly, 01 does change the last noun to the dat. συνειδήσει.
12: 06 has καλῶν instead of καλῶς. The adverb becomes a modifier of the following participle.

[122] Tischendorf, *Codex Claromontanus*, 583.
[123] Metzger, *Textual Commentary*, 572.

16: There is no shortage of discussion around the scribal corrections in this verse. The mss. 01, 02, and 04 read the *nomen sacrum*. However, the correction in 04 is likely after the fifth century, and is marked in the NA apparatus as C². [124] Also, the *nomen sacrum* in 02 is a later addition indicated by A² in the apparatus. [125] Furthermore, the change in 01 is likely late as indicated by the NA apparatus ℵ³. Therefore, during the period under investigation 01 and 04 read ὅς, 06 read ὅ, and 02 read $\overline{\Theta\Sigma}$. Consequently, there is a divided reading.

Chapter 4

2: There is an interesting spelling difference. 01 and 02 have κεκαυστηριασμένων while 03 and 06 have κεκαυτηριασμένων. The omission of sigma in the root is also found in Eusebius and Epiphanius who cite 1 Timothy. Furthermore, P133 confirms the majority reading of ἰδίαν συνείδησιν against 06.

7: The scribe in 04 perhaps erred by letter transposition in writing θυμόυς instead of μύθους. The use of 'silly wrath' does not fit as well as 'silly myths.' Additionally, wrath should be spelled θυμός. It is, therefore, calculated as an error. Again, P133 agrees with the majority reading.

10: 01ᶜ expunges and adds to create ὀνιδιζόμεθα, which is followed by 06. LSJ defines ὀνειδίζω as 'make a reproach.' The claim of working and being ridiculed is consistent with other places in Paul, for instance, 1 Cor 4:9–10, however, the idea of striving fits better. The result is a split reading.

Chapter 5

4: 04 reads the aor. impv. μαθέτωσαν rather than the pres. impv. form. Furthermore, 06 puts the Complement word-group in the gen. τῶν ἰδίων οἰκῶν.

16: 06 adds πιστός ἡ (Add-(Adj-Art).

Chapter 6

11: 01ᶜ and 06 have πραΰτητα like Col 3:12 and Tit 3:2 rather than πραϋπαθίαν. The words are listed together in Louw-Nida 88.59.

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[124] Tischendorf (*Ephraemi* , 356) calls the third hand corrector, "*manus tertia correxit.*"

[125] See also Woide, *Codex Alexandrinus*, 456.

Split or Divided Readings

2:7

01 γνῶσι
02 $\overline{\text{ΠΝΙ}}$
06 πίστει

3:16

01, 04 ὅς
02 $\overline{\text{ΘΣ}}$
06 ὅ

4:10

01ᶜ, 06 ὀνιδιζόμεθα
02, 04 ἀγωνιζόμεθα

5:16

01, 02 ἐπαρκείσθω
04, 06 ἐπαρκείτω

6:7

01ᶜ δῆλον
02 omit
06 ἀληθές

Data Charts

Textual Differences in 01 of 1 Timothy

Clause	
Clause Components	
Phrase	Ph-Om-Prep(εν A) 3:14
Group	G-Add-N($\overline{\text{KY}}$ S) 1:1 G-Add-Pro(ημων A) 1:2 G-Add-Adj(σοφω C) 1:17 G-Sub-N(επαγγελιαν S) 1:1 G-O/N($\overline{\text{IY XY}}$ S, $\overline{\text{IY XY}}$ C emb. A) 1:1; 6:13 G-Add-Art(το S) 6:16 G-Om-Art(το A, του $\overline{\text{ΘY}}$ A) 1:15; 6:13
Word	W-Add-Part(αμην A) 6:21 W-Om-cj(και, δε) 5:7, 20
Morphological	M-Gen(καθαρας A emb. S) 3:9 M-Prefix(απατηθεισα P) 2:14
Errors	

Textual Differences in 02 of 1 Timothy

Clause	
Clause Components	CC-Add(με C) 1:13 CC-Om(P) 1:10 CC-Sub(επιστευθην P) 2:7 CC-O/(P-S) 5:15
Phrase	Ph-Om-Prep(εις A) 2:7
Group	G-Sub-N(πραυπαθιαν C) 6:11 G-O/N($\overline{\text{IY XY}}$ S, $\overline{\text{IΣ XΣ}}$ S) 1:1, 16 G-Add-Art(τω $\overline{\text{ΘΩ}}$ A, τα C) 6:17, 17 G-Om-Art(του $\overline{\text{ΘY}}$ Add) 6:11
Word	W-Add-cj(δε) 5:25 W-Om-cj(γαρ, και) 2:3, 9
Morphological	M-Aor(χρησηται P) 1:8 M-Dat(συνιδισει A) 3:9 M-Neut(χρυσιω A) 2:9 M-Prefix(καταπλεγμασιν A) 2:9 M-Adjective(κοσμιω A) 2:9
Errors	Leap 2:6 Orthographic το for τον 5:23

Textual Differences in 04 of 1 Timothy

Clause	
Clause Components	CC-O/(A-P-C(P)) 5:18
Phrase	
Group	G-Add-Art(των C) 5:8 G-Om-Art(τον $\overline{\text{ΘN}}$ A) 5:5
Word	
Morphological	M-Aor(παρηκολουθησας P) 4:6
Errors	Orthographic θυμους 4:7

Textual Differences in 06 of 1 Timothy

Clause	C-Add(A, P) 2:6, 6
Clause Components	CC-Add(δια τουτο A, αυτον C, σε C, εστιν P, ουση P, P) 1:13; 3:7, 15; 5:25; 6:3, 17 CC-Om(σε C) 6:14 CC-Sub(ανθρωπινος C, ουτω A, γεννωνται P) 3:1, 10; 6:4

	CC-O/(C-P, C(P)C) 2:8; 3:7
Phrase	Ph-Add-Prep(εν A, εις A, εν C, απο C emb. S) 1:12; 3:7; 4:16; 6:5 Ph-Sub-Prep(τη A) 1:13
Group	G-Add-N(του διαβολου A) 6:9 G-Add-Pro(αυτου C, εαυτων A, αυτου C emb. A) 1:16; 4:2, 3 G-Add-Adj(καλων C emb. A) 3:12 G-Om-Adj(πρωτω A, παση A, ιδιαν A) 1:16; 2:2; 4:2 G-Sub-N($\overline{\text{KN}}$ A, $\overline{\text{KY}}$ S) 5:5; 6:1 G-O/N(A) 2:9 G-Add-Art(του $\overline{\text{ΣΡΣ}}$ S, τας S emb. C) 1:1; 5:14 G-Om-Art(των C) 6:10
Word	W-Add-cj(και, και, και, και, και) 1:9, 12; 3:10; 6:14, 16 W-Om-cj(και) 4:1 W-Sub-cj(γαρ) 2:15
Morphological	M-Infin(αποθησαυριζειν P) 6:19 M-Aor(στρατευση P, ηλπισαμεν P, μαθετωσαν P) 1:18; 4:10; 5:4 M-Acc(ασεβεσιν C, $\overline{\text{ΘΝ}}$ A, ζωντα P, επιτιθου P) 4:10, 10; 5:22 M-Dat(εντευξεσιν A, πλουτω) 4:5; 6:17 M-Gen(των ιδιων οικων C, του νυν αιωνος C) 5:4; 6:17 M-Third person(παρακαλει P) 2:1 M-Plural(φθονοι S) 6:4 M-Sing(διατροφην C emb. A, σου A) 6:8, 21 M-Middle(προνοειτε P) 5:8 M-Prefix(ζητησις C) 1:4
Errors	Orthographic εφιορκοις 1:10; μον for μονον 5:13 Leap 1:11 Syntax πιστος η 5:16

Textual Differences in P133 of 1 Timothy

Clause	
Clause Component	CC-Om(προς σε A) 3:14
Phrase	Ph-Add-Prep(εν A) 3:14
Group	G-Om-Adj(πολλην C) 3:13
Word	

Morphological	M-Acc(την C) 3:13

061

Displays no differences from the other mss.

Variation from Majority Attestation of 1 Timothy

	Split & Divided	01	02	04	06
Words	5	1595	1592	574	1617
% of 1 Timothy	.3	100	100	36	100
Num. of Diff. Minus Errors		15	19	4	58
% of Diff.		.9	1.2	.7	3.6

Direct Comparison of 1 Timothy

01	02 97.9% 04 99.3% 06 95.5%
02	01 97.9% 04 99% 06 95.2%
04	01 99.3% 02 99% 06 96.7%
06	01 95.5% 02 95.2% 04 96.7%

Leitfehler of 1 Timothy

01	P133 Ph-Add-Prep(εν A) 3:14

2 Timothy: Commentary and Results

The second letter addressed to Timothy only has one partial attestation outside of the majuscules. Thankfully it is complete in the four major codices. Despite there being an even number of documents only one percent of the text has a split or divided reading. Also, the level of textual agreement is consistent with the previous documents.

Minor Documents Available

	Century	Portion of 2 Timothy
048	5	1:4–6, 8; 2:2–25

Textual Commentary

Chapter 1

5: 06 reads ἐνοίκησεν rather than ἐνῴκησεν. However, they are the same conjugation. Also, 02 uses a contracted form for μητρί with $\overline{\text{MPI}}$ even though it does not refer to a known or religiously significant mother. Eunice is mentioned only here in the NT.

6: 06 reads ὑπομιμνήσω harmonizing with 2 Tim 2:14 and Tit 3:1.

Chapter 2

12: There is a split reading concerning the morphology of two verbs. 01ᶜ and 06 read συμβασιλευσόμεν εἰ ἀρνόυμεθα while 02 and 04 read συμβασιλευσῶμεν εἰ ἀρνησόμεθα.[126] The former option pairs the fut. tense-form with the pres. indic. and the later pairs an aor. subj. with a fut. indicative. Interestingly, the NA text creates the combination συμβασιλεύσομεν· εἰ ἀρνησόμεθα that was the *prima manus* reading in 01.

18: 06 rearranges the component by moving the Predicator to the end and adding an article to the Complement.

22: 02 substitutes the Predicator with ἀγαπωντῶν.

24: 06 uses νήπιον here as it does in the challenging 1 Thess 2:7.

Chapter 3

3: 02 erroneously omits the alpha prefix to negate the last adjective.

---

[126] 04 has the orthographic error of συμβαλισευσωμεν.

9: 02 has ἡ γὰρ διανοια, which could be either διάνοια or δι᾽ ἀνοίᾳ. The former does not make much sense in the context. The latter, however, is either ungrammatical with the preposition διά with a dative noun or the dat. article functioning as a relative pronoun. The apparatuses in NA28 and Tischendorf read it as διάνοια and is adopted for calculations.

13: 06 has γόηται, which is only found once in the TLG database.

16: 06 has ἔλεγχον rather than ἐλεγμόν. The words are listed together in Louw-Nida 33.417.

Chapter 4

1: 01ᶜ changes the καί to κατά. It separates the two word groups into distinct Adjuncts.

5: 02 adds ὡς καλὸς στρατιώτης $\overline{\text{XY}}$ $\overline{\text{IY}}$ from 2:3.

6: 06 replaces the pronoun μοῦ with the possessive adj. ἐμῆς in the attributive position. There is little if any substantive difference in the statement. Both are part of the same S component.

7: 06 changes τὸν καλὸν ἀγῶν to the second attributive construction τὸν ἀγῶν τὸν καλὸν. There are two differences, a group reorder and an additional article. This is the opposite of what happens in Eph 4:30.

11: 06 again contains the subtlest of differences. Instead of μόνος μετ᾽ ἐμοῦ, 06 moves the prepositional phrase before the adj. and substitutes the preposition to read σὺν ἐμοὶ μόνος. The reading is calculated as two differences.

18: 02 replaces the relative pronoun ᾧ with the personal pronoun αὐτῷ; a simple pronoun substitution.

22: 06 ends the letter like a real correspondence letter. It replaces the last clause, often treated as a blessing, with the more common ἔρρως ἐν εἰρήνη ἀμὴν. The Jerusalem letter in Acts 15:29 also has a form of ῥώννυμαι to end that recorded letter.

Split or Divided Readings

1:5

    01ᶜ, 06 λαμβάνων
    02, 04 λαβών

1:17

    01, 06 σπουδαίως (εως)
    02 σπουδαιοτέρως
    04 σπουδέωσαν

2:12

    01ᶜ, 06 συμβασιλευσόμεν εἰ
    ἀρνόυμεθα
    02, 04 συμβασιλευσῶμεν εἰ
    ἀρνησόμεθα

2:14

    01, 04 $\overline{\Theta Y}$
    02, 06 $\overline{KY}$

2:14

    01ᶜ, 06 εἰς
    02, 04 ἐπὶ

2:21

    01ᶜ, 04 καί
    02, 06 omit

2:22

    01, 06 πάντων
    02, 04 omit

3:3

    01, 06 ἄσπονδοι ἄστοργοι
    02, 04 ἄστοργοι ἄσπονδοι

3:12

    01, 02 ζῆν εὐσεβῶς
    04, 06 εὐσεβῶς ζῆν

3:15

    01, 06 omit
    02, 04 τά

4:16

    01ᶜ, 06 παρεγένετο
    02, 04 συνπαρεγένετο

4:22

    01ᶜ, 06 ἀμὴν
    02, 04 omit

Data Charts

Textual Differences in 01 of 2 Timothy

Clause	
Clause Components	CC-Add(A) 4:1
Phrase	
Group	G-Om-Art(την S emb. C, οι S) 2:18; 3:2
Word	W-Om-cj(γαρ) 2:13
Morphological	M-Perf(ανθεστηκεν P) 4:15
	M-Plural(επαγγελιας S) 1:1
Errors	

Textual Differences in 02 of 2 Timothy

Clause	
Clause Components	CC-Add(ελθειν P, A) 2:25; 4:5
	CC-Om(μοι C) 4:17
	CC-Sub(αγαπωντων P, διανοια S, αυτω C) 2:22; 3:9; 4:18
Phrase	
Group	G-Add-N(ηδοναις A emb. S) 3:6
	G-Om-N(εθνων C, $\overline{XΣ}$ S) 1:11; 4:22
	G-Sub-N($\overline{XΩ}$ C) 2:15
	G-O/N($\overline{IY}$ $\overline{XY}$ S) 1:1
Word	W-Add-cj(και) 3:6
	W-Om-cj(δε) 2:5
Morphological	M-Aor(αγαγε P) 4:11
	M-Plural(γεινωσκετε P) 3:1
Errors	Orthographic φιλαγαθοι 3:3
	Haplography leap omitting ἀγαπη τῇ 3:10

Textual Differences in 04 of 2 Timothy

Clause	
Clause Components	
Phrase	
Group	G-O/Adv(A) 4:2
Word	
Morphological	M-Part(λατρευων P) 1:3
	M-Subj(συνζησωμεν P) 2:11
	M-Ind(ανανηψουσιν P) 2:26
Errors	Orthographic τετυφωνοι 3:4

Tetual Differences in 06 of 2 Timothy

Clause	C-Sub 4:22 see comments
Clause Components	CC-Sub($\overline{ΘΩ}$ A, νηπιον C, τελιος C) 1:18; 2:24; 3:17
	CC-O/(C-P, A-A, P-A) 2:18; 4:11, 20
Phrase	Ph-Sub-Prep(προς A, προς A, συν) 2:21; 4:3, 11
Group	G-Add-Pro(μου C) 1:3
	G-Om-Pro(μου C) 1:12
	G-Om-Adj(πασι P emb. C) 4:8
	G-Sub-N(αγαπη C, ελεγχμον C) 3:10, 16

	G-Sub-Pro(εμης S) 4:6 G-O/N($\overline{XN\ IN}$ C) 2:8 G-O/(A, C) 1:18; 4:7 G-Add-Art(του $\overline{\Theta Y}$ A, του P, την C, την C, τον C) 1:8, 10, 10; 2:18; 4:7 G-Om-Art(του $\overline{KY}$ A) 2:14
Word	W-Add-cj(δε) 4:13 W-O/cj(γαρ) 4:10
Morphological	M-Perf(παρηκολουθηκας P) 3:10 M-Gen(της A) 1:13 M-Dat(τη C emb. A, μοι C) 1:5; 3:10 M-Pres(εστιν P) 3:9 M-Sing(τινος A emb. C) 3:14 M-Prefix(υπομιμνησκω P, συνστρατιωτης A, εκμαλωτιζοντες P, καελιπεν P) 1:6; 2:3; 3:6; 4:10
Errors	Orthographic αναζωοπυριν 1:6

Variation from Majority Attestation of 2 Timothy

	Split & Divided		01	02	04	06
Words	12		1238	1245	1214	1245
% of 2 Timothy	1		100	100	98	100
Num. of Diff. Minus Errors			6	15	4	37
% of Diff.			.5	1.2	.3	3

Direction Comparion of 2 Timothy

01	02 98.4% 04 99.3% 06 96.5%
02	01 98.4% 04 98.5% 06 95.8%
04	01 99.3% 02 98.5% 06 96.5%
06	01 96.5% 02 95.8% 04 96.5%

Leitfehler of 2 Timothy

There are not enough mss to have agreements against the majority.

Titus: Commentary and Results

Titus is the best attested of the Pastoral letters. It is complete in 01, 02, 04, and 06.[127] It is also attested in an early papyrus and three other mss. Titus is a short text that displays consistent quanitifable figures with the other letters.

Minor Documents Available

	Century	Portion of 2 Timothy
P32	3	1:11–15; 2:3–8
048	5	3:13–15
088	5/6	1:1–13
0240	5	1:4–8

Textual Commentary

Chapter 1

1: 01 has $\overline{IY}\ \overline{XY}$ while 02 flips the order and 06 omits $\overline{IY}$. Consequently, there is a split reading in the opening verse.

5: 02 and 06 have a final sigma for the active form in ἐπιδιορθώσῃς. Interestingly, Basil of Caesarea has the same in his citation of Titus.[128]

9: 02 replaces the Adjunct with ἐν πάσῃ θλίψει. It is a markedly different statement than 'in sound doctrine.'

10: 06 alone adds καί, yet the NA adopts it. Since 01, 02, 04, and 088 omit the cj, it means the NA text adopts a reading that first appears in the extant evidence during the sixth century. Additionally, the codices are split with 04 and 06 reading μάλιστα δὲ, while 01 and 02 omit the conjunction. Thankfully, 088 is extant at the portion and also omits the conjunction.

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[127] 04 is missing Tit 1:1–2a.
[128] Basil of Caesarea, *Regulae Morales*, 31.845.

Chapter 2

1: 01 has an additional relative pronoun ἅ, however, it is a syntactical error. The result is three S components in five words.

3: 06 has the spelling ἱεροπρεπεῖ, which is not necessarily a different form. Incidentally, this is again the spelling Basil of Caesarea contains.[129] Also, 01ᶜ changes μηδὲ to μὴ, and the NA adopts it.

5: 04 adds καὶ ἡ διδασκαλία, which P32 and the codices do not contain.

7: A reconstruction of P32 indicates the prefix added in 01ᶜ αδια- was likely not in the papyrus. Furthermore, P32 has –θονιαν to create ἀφθονίαν.[130] While Metzger finds the reading in 01 should be accepted because of wide distribution, ἀφθονίαν is also widely read. It is present in Augiensis, Boernerianus, 1735, and 1881.[131] Both words are *hapax legomena* for the NT, and the oldest reading is the one contained in P32.[132]

13: Someone after the period under investigation erases Θ͞Υ καὶ from 04.[133] The matter is explored more in the Christology section.

15: 04 has a final ν creating the reading περιφρονειτων, which the TLG database does not contain. I believe the scribe intended the participle to maintain the Predicator function.

Chapter 3

3: 06 substitutes one of the vices with μισητοὶ. While it is not listed in Louw-Nida, nor BDAG for that matter, there is a conceptual overlap with στυγητός. LSJM glosses both as *hateful*.

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[129] Basil of Caesarea, *Regulae Morales*, 31.816.

[130] The letter ν is difficult to determine, but it is confirmed by Royse, "Early Text of Paul," 19 and Gathergood, "Papyrus 32," 59. The reading of ν is contrary to the transcription by Comfort and Barrett, *Earliest New Testament*, 137. In context, the words would have a similar implication. BDAG has purity for ἀφθορίαν, and freedom from envy for ἀφθονίαν.

[131] Metzger, *Textual Commentary*, 586.

[132] Royse ("Early Text of Paul," 192), finds the reading in P32 of ἀφθονίαν to be interesting as it pushes the reading back six centuries in the available evidence.

[133] Tischendorf, *Ephraemi Rescriptus*, 286, 357.

Split or Divided Readings

1:1

01 $\overline{\text{IY}}$ $\overline{\text{XY}}$
02 $\overline{\text{XY}}$ $\overline{\text{IY}}$
06 $\overline{\text{XY}}$

1:4

01, 06 καί
02, 04ᶜ ἔλεος

1:5

01, 04 ἐπιδιορθώσῃ
02, 06 ἐπιδιορθώσῃς

2:5

01ᶜ, 06 οἰκουροὺς
02, 04 οἰκουργους

2:9

01, 04 ἰδίοις δεσπόταις
02, 06 δεσπόταις ἰδίοις

2:10

01, 02 μὴ
04, 06 μηδέ

Data Charts

Textual Differences in 01 of Titus

Clause	
Clause Components	
Phrase	
Group	
Word	W-Add-Particle(μεν, αμην) 1:15; 3:15 W-Sub-cj(μη) 2:3
Morphological	M-Middle(γενωμεθα P) 3:7 M-Prefix(κατελιπον P, αδιαφθοριαν C emb. A) 1:5; 2:7
Errors	Syntax ἅ 2:1

Textual Differences in 02 of Titus

Clause	
Clause Components	CC-Sub(τους εν παση θλιψει A, διδασκε P) 1:9; 2:15 CC-Sub-Pro(υμων A) 2:8
Phrase	
Group	G-Add-Art(του A) 3:5 G-Om-Art(της S) 1:10
Word	W-Add-cj(δε, και) 3:1, 1

Morphological	M-Ind(σωφρονιζουσιν P) 2:4
Errors	

Textual Differences in 04 of Titus

Clause	
Clause Components	
Phrase	
Group	G-Add-N(η διδασκαλια S, αγνειαν C emb. A) 2:5, 7
	G-Add-Art(η S) 2:11
Word	W-Add-cj(δε, και) 1:10; 2:5
Morphological	M-Part(περιφρονειτων P) 2:15
	M-Gen(ων C) 3:5
Errors	

Textual Differences in 06 of Titus

Clause	
Clause Components	CC-O/(εστιν C-P, A-C) 1:13; 2:14
Phrase	Ph-Add-Prep(δια A) 3:5
Group	G-Add-N(του K̄Ȳ S) 3:15
	G-Sub-Adj(μισητοι C) 3:3
	G-O/N(A, A) 3:5, 10
	G-Om-Art(τας C emb. A) 2:12
Word	W-Add-cj(και, δε, και) 1:10, 10; 3:3
Morphological	M-Nom(ο C) 3:6
	M-Dat(ψευσταις C) 1:12
	M-Acc(αιωνιον A) 1:2
	M-Sing(ερειν C) 3:9
	M-Reflexive(εαυτον C emb. A) 2:7
Errors	

P32

Group	G-Sub-N(αφθονιαν A) 2:7

0240

No differences from other mss.

088

No difference from majority, but serves as tiebreaker concerning δέ in 1:10. It is noteworthy for having complete agreement with P32 and similar line segmentation as 01 concerning 1:7–8.

Variation from Majority Attestation of Titus

	Split & Divided	01	02	04	06
Words	6	657	657	627	662
% of Titus	.9	100	100	95	100
Num. of Diff. Minus Errors		6	8	7	16
% of Diff.		.9	1.2	1.1	2.4

Direct Comparison of Titus

01	02 97.9% 04 98% 06 96.7%
02	01 97.9% 04 97.6% 06 96.4%
04	01 98% 02 97.6% 06 96.7%
06	01 96.7% 02 96.4% 04 96.7%

Leitfehler of Titus

04	06 W-Add-cj(δε) 1:10

Philemon: Commentary and Results

The letter to Philemon is the shortest of the Pauline letters. Despite its diminutive size within the corpus, it is one of the better-attested per line of text. It is nearly complete in four of the major codices and 048. It is also found in P87 dated to the third century.

Minor Documents Available

	Century	Portion of 2 Timothy
P87	3	13–15, 24–25
P139[134]	4	6–8, 18–20
048	5	All

Textual Commentary

Chapter 1

5: While 02, 04, and 06 read εἰς, 01 substitutes with πρός, which the NA28 adopts it.

6: A corrector of 01 expunges the *prima manus* κοινωνίᾳ and places διακονίᾳ in the right margin. The reading is not attested again until ms. 1874 in the tenth century. Additionally, 02, 04, and 048 omit τοῦ that 01 and 06 have. 048[vid] appears to omit $\overline{IN}$ like 02 and 04, but it cannot be confirmed.

8: 06 moves ἐν $\overline{X\Omega}$ after the head term παρρησίαν and then expands the group by adding $\overline{IY}$.

10: There is a split reading concerning μοῦ. A corrector adds it to 06, but Tischendorf considers it a late addition.[135]

11: The *prima manus* of 01 is the only ms. from the period that has καί, yet the NA28 adopts the reading. However, the corrector expunges the cj agreeing with 02, 04, and 06 concerning its absence.

12: A couple of corrections made to 01 make it difficult to determine what the reading was at different stages. However, the final corrected reading seems to be ἀνέπεμψά σὺ δὲ, which is what 06 reads too, albeit without the prefix on the verb. Conversely, 02 and 04 have ἀνέπεμψά σοι αὐτόν. Unfortunately, there are only four mss., so it is a split reading.

18: It appears a corrector in 01 put an iota above the last letter in ἐλλόγα, possibly intending the reading ἐλλογί. However, such a spelling is not found in the TLG database.

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[134] P139 is the recently published P.Oxy. 5347.
[135] Tischendorf, *Codex Claromontanus*, 588.

Conversely, Tischendorf treats the corrector as intending ἐλλόγει possibly to match pres. ind. 3s. of the previous verb.[136]

19: 06 has ἀποδώσω rather than ἀποτίσω. The later is used only here in the NT, and Louw-Nida 57.156 calls it "a technical, legal term" of paying financial compensation. However, ἀποδίδωμι is listed close by in 57.153 with a similar connotation without the componential variable of monetary exchange.

25: 01 is the only available ms. to omit ἡμῶν, yet the NA adopts the omission. Additionally, a reconstruction of P87 places -εθ ὑμῶν- after χάρις. It is possible that P87 read ἡ χάρις μεθ᾽ ὑμῶν like Col 4:18, 1 Tim 6:21, and 2 Tim 4:22. The μεθ᾽ ὑμῶν is also used in Rom 16:20, 1 Cor 16:23, 2 Cor 13:11, Phil 4:9, and 1 Thess 5:28. While it cannot be definitively shown what P87 had, it did indeed have an Adjunct earlier than the other mss.

Split or Divided Readings

6

01ᶜ, 06 I̅N̅
02, 04 omit

10

01ᶜ, 04 μοῦ
02, 06 omit

12

01ᶜ, 06 ἀνέπεμψά σὺ δὲ αὐτόν
02, 04 ἀνέπεμψά σοι αὐτόν
048 σοι συ δε αυτον προσλαβου
τουτ εστιν τα εμα σπλαγχνα[137]

25

01, 04 ἀμήν
02, 06 omit

Data Charts

Textual Difference in 01 of Philemon

Clause	
Clause Components	CC-Sub(διακονια S) 6
Phrase	Ph-Sub-Prep(προς A) 5
Group	G-Om-N(παρακλησιν C) 7
	G-Om-Pro(ημων S) 25
	G-Sub-Pro(υμιν A) 6
	G-Add-Art(του A) 6
Word	W-Om-cj(και) 7

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[136] Tischendorf, *Novum Testamentum Graece*, Philemon 1:18.
[137] According to the NA28 apparatus 048 has a different order of the Predicator and Complement.

Morphological	
Errors	

Textual Differences in 02 of Philemon

Clause	
Clause Components	CC-Add(εγω S) 10 CC-Om(προσλαβου P) 12 CC-Sub(αναηκην A) 9
Phrase	
Group	
Word	
Morphological	
Errors	

Textual Differences in 04 of Philemon
No textual differences.

Textual Differences in 06 of Philemon

Clause	
Clause Components	CC-Add(εν $\overline{KΩ}$ A) 19 CC-Sub(αποδωσω P) 19
Phrase	Ph-Om-Prep(κατα A) 14 Ph-Sub-Prep(εν A) 7
Group	G-Add-N(αδελφω C, $\overline{XN}$ A, $\overline{IY}$ C emb. A) 1, 5, 8 G-Om-N($\overline{XY\ IY}$ A) 9 G-O/N($\overline{IY\ XY}$ S, πιστιν/αγαπην C emb. A, C emb. A) 1, 5, 8 G-Add-Art(του A) 6 G-Om-Art(ο S) 1
Word	
Morphological	M-Acc(εκκλησιαν C) 2 M-Mas(ο A) 21 M-Prefix(επενψα P) 11
Errors	

P87

Clause Components	CC-O/(A moved forward) 25 see comments.

Variation from Majority Attestation of Philemon

	Split & Divided	01	02	04	06
Words	5	332	335	308	340
% of Philemon	1.5	100	100	92	100
Num. of Diff. Minus Errors		7	3	0	16
% of Diff.		2.1	.9	0	4.7

Direct Comparison of Philemon

01	02 97% 04 97.7% 06 93.7%
02	01 97% 04 99.1% 06 94.4%
04	01 97.7% 02 99.1% 06 96.1%
06	01 93.7% 02 94.4% 04 96.1 %

Leitfehler of Philemon

01	06[138] G-Add-Art(του A) 6

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[138] Agreement is with the *prima manus*.

Statistical Conclusions of the Textual Comparison

The textual examination above is undoubtedly a tedious and less than an enjoyable reading experience. The nature of the examination leaves little room for creative writing. However, the results are worth the examination. The findings give statistical and comparable results concerning the mss. rather than vague generalitites based on a few test passages. The implications of the data are further explained in Chapters 4–8. However, brief comments are offered here to explain the charts.

Agreement with Majority Attestation For the Pauline Corpus

Weighted	Split	**P46**	**01**	**02**	**03**	**04**	**06**
Average	.55	97.8	99	98.6	98.6	99	96.1

The chart above presents the weighted average of the level of the agreement a ms. has to the simple majority attestation.[139] Therefore, 01 and 04 vary from the majority reading of the extant material of the second to fifth century only one percent of the time, while 02 and 03 differ less than two percent of the time, and P46 differs about two percent. Put in positive terms, the majuscules examined prior to 06 agree with the majority available reading nearly ninety-eight to ninety-nine percent of the time.

A further element needs consideration, namely should all of the textual differences be counted? The Alands state that in their study they counted every difference without giving any consideration to significance.[140] However, this specialized study can offer something more. A benefit of the methodology allows for categorization of the differences and forces the question of whether low-semantic and non-content elements need to be part of the calculation. Or put differently, if non-content elements are discounted from the equation what is the level of textual uniformity? To explore in a more delicate manner further figures needed tabulation and are presented in Table 1 and Table 2.

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[139] As a reminder, a simple numerical majority is in reference and not a Majority Text theory. Weighted $Avg = (x^1y^1 + x^2y^2 \ldots x^{13}y^{13})/(x^1 + x^2 \ldots x^{13})$ where x is the weight (established by word count in a letter) and y is variance from the majority. Comparing the Pauline letters by size makes Rom-22, 1 Cor-21, 2 Cor-14, Gal-7, Eph-7.5, Phil-5, Col-5, 1 Thess-4.5, 2 Thess 2.5, 1 Tim- 5, 2 Tim-4, Tit-2, and Phlm-1.

[140] Aland and Aland, *Text of the NT*, 322–23.

Table 1 Non-Content Elements

01	Prep.	24
	Art.	32
	Conj.	58
	Particle	14
02	Prep.	18
	Art.	45
	Conj.	72
	Particle	5
03	Prep.	32
	Art.	49
	Conj.	73
	Particle	6
04	Prep.	13
	Art.	20
	Conj.	37
	Particle	4
06	Prep.	79
	Art.	109
	Conj.	180
	Particle	20
P46	Prep.	32
	Art.	44
	Conj.	93
	Particle	9
	Total	**1068**

Table 2 Variable Order

01	Component	20
	Group	14
02	Comp.	20
	Group	19
03	Comp.	16
	Group	19

04	Comp.	10
	Group	5
06	Comp.	120
	Group	62
P46	Comp.	29
	Group	14
	Total	**215 Comp.** **133 Group**

Based on the figures from the above two tables, a different view of the textual uniformity is given in Chart 2. The intention is not that the use of these linguistic elements is inconsequential. However, they are recognized as scribal variables that do not necessarily reflect a different *Ausgangstext* or intentional change to the transmission of the text. More is explained in Chapter 6.

Agreement with Majority Attestation Minus Non-Content and Order Differences

Weighted	Split	P46	01	02	03	04	06
Average	.55	99	99.5	99.3	99.3	99.5	97.9

Chart 2

Chart 3 below represents the most significant culmination of the project. The level of direct agreement among the mss. for each letter in the corpus; i.e., 01 to 02 concerning Romans, 1 Cor, etc. While the chart may not be the most aesthetic for NT research, it conveys a lot of valuable information. The implications of the information below are unpacked more fully in Chapter 5. However, a few brief conclusions deserve highlighting.

First, the highest degree of textual agreement is between 01 and 04 for both 1 Timothy and 2 Timothy. The two mss. agree 99.2 percent at all available textual readings. Additionally, a few of the places of textual difference are minor. Consider the differences in 1 Timothy: (a) 04 adding and omitting an article, (b) 04 adjusting the order of Components, (c) 01 omits a conjunction.[141] If those places are discounted, the remaining level of agreement is 99.8 percent, with the only remaining disagreement being 04 using the aor. παρηκολουθήσας at 4:6 instead of the perf. In light of such an insignificant degree of difference, it is reasonable to say 01 and 04 have the same text.

Second, the level of the direct agreement must impact how critics talk about the mss. It seems appropriate on statistical grounds that if 03 is considered an accurate text, then 01 should too. Since the two mss. only differ 2.4 percent including the low-semantic and low-content elements, the places of differences should not be exaggerated. Likewise, 01 differs from 02 a mere 2.1 percent, also including all places of difference.

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[141] 04 differs from 01 at five locations out of 574. However, 5:18 is a reorder, 5:7 is a cj, 5:8 is an added article, and 5:5 is an omitted article. That

Direct Comparison of the MSS[142]

		Rom	1 Cor	2 Cor	Gal	Eph	Phil	Col	1 Thess	2 Thess	1 Tim	2 Tim	Titus	Phlm	Weighted Avg.
01	02	98.3	97.9	97.4	98.4	97.3	98.2	97.7	97.4	98.2	97.9	98.4	97.9	97	97.9
	03	98	98	97.5	97.6	96.5	97.7	96.5	97.5	98.1	-----	-----	-----	-----	97.6
	04	98.6	98.4	96.9	98.6	97.2	98.1	97.7	96.3	-----	**99.3**	**99.3**	98	97.7	98.1
	06	96.3	95.2	94.7	95.2	94.2	94.8	94.1	96	95.8	95.5	96.5	96.7	93.7	95.4
	P46	96.3	97.4	96.5	96.9	97.6	96.7	96.8	-----	-----	-----	-----	-----	-----	96.8
02	01	98.3	97.9	97.4	98.4	97.3	98.2	97.7	97.4	98.2	97.9	98.4	97.9	97	97.9
	03	97.5	97.5	97.8	97.8	96.4	97.5	96.6	96.2	97.5	-----	-----	-----	-----	97.4
	04	98.3	97.9	98.5	98.7	98.1	98.3	98	96.6	-----	99	98.5	97.6	99.1	**98.2**
	06	95.9	94.7	95.7	95	93.9	94.7	94.4	95.2	95.1	95.2	95.8	96.4	94.4	95.2
	P46	96.2	97	96.4	97.2	96.2	96.7	96.9	-----	-----	-----	-----	-----	-----	96.6
03	01	98	98	97.5	97.6	96.5	97.7	96.5	97.5	98.1	-----	-----	-----	-----	97.6
	02	97.5	97.5	97.8	97.8	96.4	97.5	96.6	96.2	97.5	-----	-----	-----	-----	97.4
	04	97.7	98	97.4	97.7	97.8	97.8	96.6	94.8	-----	-----	-----	-----	-----	97.5
	06	95.8	94.9	94.7	94.3	93.7	94.4	93.6	95.6	95	-----	-----	-----	-----	94.9
	P46	96	97.8	96.9	97.2	97.2	96.8	97	-----	-----	-----	-----	-----	-----	96.9
04	01	98.6	98.4	96.9	98.6	97.2	98.1	97.7	96.3	-----	**99.3**	**99.3**	98	97.7	98.1
	02	98.3	97.9	98.5	98.7	98.1	98.3	98	96.6	-----	99	98.5	97.6	99.1	**98.2**
	03	97.7	98	96.6	97.7	97.8	97.8	96.6	94.8	-----	-----	-----	-----	-----	97.5

[142] The calcuations include every textual difference observed. Also, the averages are calculated using a weighted scale.

	06	96.5	94.7	94.5	94.7	95.1	95.6	93.9	95.4	-----	96.7	96.5	96.7	96.1	95.4
	P46	97	97.7	96.5	97.1	97.5	97.2	96.8	-----	-----	-----	-----	-----	-----	97.1
06	01	96.3	95.2	94.7	95.2	94.2	94.8	94.1	96	95.8	95.5	96.5	96.7	93.7	95.4
	02	95.9	94.7	95.7	95	93.9	94.7	94.4	95.2	95.1	95.2	95.8	96.4	94.4	95.2
	03	95.8	94.9	94.8	94.4	93.7	94.4	93.6	95.6	95	-----	-----	-----	-----	94.9
	04	96.5	94.7	94.5	94.7	95.1	95.6	93.9	95.4	-----	96.7	96.5	96.7	96.1	95.4
	P46	94.7	94.7	94.2	93.9	**93.5**	93.8	93.7	-----	-----	-----	-----	-----	-----	**94.3**
P46	01	96.3	97.4	96.5	96.9	97.6	96.7	96.8	-----	-----	-----	-----	-----	-----	96.8
	02	96.2	97	96.4	97.2	96.2	96.7	96.9	-----	-----	-----	-----	-----	-----	96.6
	03	96	97.8	96.9	97.2	97.2	96.8	97	-----	-----	-----	-----	-----	-----	96.9
	04	97	97.7	96.5	97.1	97.5	97.2	96.8	-----	-----	-----	-----	-----	-----	97.1
	06	94.7	94.7	94.2	93.9	**93.5**	93.8	93.7	-----	-----	-----	-----	-----	-----	**94.3**
														Avg.	96.6 97.8 (excluding P46/06)

The chart below compares the results of this project with the figures reported by the Alands. Their numbers are based on test passages only. In light of the thorough study, it is clear their findings are not representative of the Pauline corpus. The mss. display an average of forty-seven percent more uniformity than they report. These figures include every textual difference including the non-content elements and ordering variables.

Comparison with the Alands's Findings[143]

Direct Comparison		Alands's Figures	My Figures	Improvement
01	**02**	64.3	97.9	33.7
	03	55.1	97.6	42.6
	04	54.5	98.1	43.6
	06	34.7	95.4	60.7
	P46	-----	96.8	
02	**01**	64.3	97.9	33.7
	03	56.1	97.4	41.3
	04	60.6	98.2	37.6
	06	37.8	95.2	57.4
	P46	-----	96.6	
03	**01**	55.1	97.6	42.6
	02	56.1	97.4	41.3
	04	59.1	97.5	38.5
	06	25.5	94.9	69.4
	P46	-----	96.9	
4	**1**	54.5	98.1	43.6
	2	60.6	98.2	37.6
	3	59.1	97.5	38.4
	6	-----	95.4	
	P46	-----	97.1	
6	**1**	34.7	95.4	60.7
	2	37.8	95.2	57.4
	3	25.5	94.9	69.4
	4	-----	95.3	
	P46	-----	94.3	

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[143] Aland and Aland, *Text of the NT*, 324.

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P46	**1**	-----	96.8	
	2	-----	96.6	
	3	-----	96.9	
	4	-----	97.0	
	6	-----	94.3	
			Average	47.2

APPENDIX TWO:
EXAMINATION OF TEXTUAL
DIFFERENCES FOR CHRISTOLOGICAL TENDENCIES

This appendix presents the data underlying Chapter 7 on NTC. The material is an investigation of the textual variation concerning Christology. The primary focus is looking for scribal patterns to test the strength and weaknesses of the Bauer-Ehrman thesis, namely, did proto-orthodox scribes alter the text in a direction toward championing the subsequent orthodox position.

Orthodox Base Position

One of the weaknesses in the approach Ehrman uses is a lack of basis of clearly defining orthodoxy. Since the orthodox position, according to Ehrman and Bauer, is the ultimately victorious position in the fourth century then the creeds of the ecclesiastical councils are the best codification of that victory. Therefore, the creeds of the Council of Nicaea in 325 and the Nicene-Constantinopolitan Creed from 381 are used as the basis for evaluating the textual variation.[1]

Method of Christological Evaluation

The investigation is approached in a straightforward manner. The method aims to cast the net as wide as possible for christological variation thereby attempting to catch any possible pattern of corruption. The method aims to capture all possible positives to have a more thorough assessment.

Any ms. that differs from the others where there is some modicum of christological content are evaluated for possible scribal manipulations for christological purposes. If the textual difference is closer to the form and content of the creeds, then in accord with the Bauer-Ehrman thesis it is counted as the scribes moving towards a higher christological portrayal. Examination evaluates through the lens: (1) is the textual difference typical of the scribe of the ms.? (2) does the variation communicate a higher or lower Christology? (3) does the immediate co-text have bearing on the variation?

Most of the textual differences are extremely minor. In order to keep the documentation from becoming too bloated, differences of a similar kind are joined together. Also, for the sake of quick scanning, the readings displaying a higher

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[1] Greek text from Schaff, *Creeds of Christendom*, 57–60.

Christology have an asterisk. To avoid redundancy Romans receives full commentary to display the types of variations. Thereafter, only noteworthy changes receive comment.

Textual Differences Possibly Impacting Christology

Romans

Split or Divided Readings

1:1

P10, 03 $\overline{XY}$ $\overline{IY}$
01, 02 $\overline{IY}$ $\overline{XY}$

The choice of ordering Jesus Christ or Christ Jesus has no perceivable Christological or orthodoxy difference.[2] There may be some small degree of authorial motivation behind the switching, such as *inclusio* at 2 Cor 1:1–3, Phil 1:1–2, Col 1:1–2, 1 Tim 1:1–2, 2 Tim 1:1–2, and Phlm 1:1–3 using $\overline{XY}$ $\overline{IY}$ first and then ending the greeting with $\overline{IY}$ $\overline{XY}$. Whatever the motivation, it does not lower or raise the christological portrayal.

3:22

01, 04, P40[3] διὰ πίστεως $\overline{IY}$ $\overline{XY}$
02 διὰ πίστεως ἐν $\overline{XΩ}$ $\overline{IY}$
03 διὰ πίστεως $\overline{XY}$

The preposition does not alter the christological statement. Note especially that the variation in 02 harmonizes with the prepositional phrase in Gal 3:26. Furthermore, debates concerning the so-called objective and subjective genitives are irrelevant for my purposes here.[4]

8:11

01ᶜ τόν $\overline{XN}$ ἐκ νεκρῶν
02 ἐκ νεκρῶν $\overline{XN}$ $\overline{IN}$
03 $\overline{XN}$ ἐκ νεκρῶν
04 ἐκ νεκρῶν $\overline{IN}$ $\overline{XN}$
06 $\overline{XN}$ $\overline{IN}$ ἐκ νεκρῶν

All mss. contain the title of Christ and the head noun preceding or following the prepositional phrase does not change the portrayal.

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[2] Luijendijk ("Early Christian Writing Exercise," 577) comments concerning P10, that "the one variant, reading 'Christ Jesus' instead of 'Jesus Christ' (lines 11–12) does not contribute in any meaningful way to exegetical or other discussions."

[3] P40 actually reads $\overline{YI}$ $\overline{XY}$, the first *nomen sacrum* is erroneously flipped.

[4] In short, πίστεως Ἰησοῦ Χριστοῦ is a noun group on the Group rank. Subjects and objects are grammatical categories functioning on the Clause rank. Therefore, πίστεως Ἰησοῦ Χριστοῦ neither contains nor functions as a subject or object. Additionally, prepositional phrases are exocentric not endocentric. For further discussion see Porter and Pitts, "Πίστις with a Preposition."

8:28

02, 03, P46 ὁ $\overline{\Theta\Sigma}$

01, 04, 06 omit

The variable element concerns the degree of explicitness concerning the agent of the immediately preceding Predicator συνεργεῖ. With or without the *nomen sacrum* the co:text is clear the agent is God as the preceding *nomen sacrum* is $\overline{\Theta N}$. Therefore, the omission or addition of the noun does not change the overall theological proposition, and as a rule indicates omission is not necessarily a theologically motivated change. Grammatical ellipsis must be accounted for in the solution.

01

8:35: G-Sub-N($\overline{\Theta Y}$ A). The difference is a reduced christological statement since it is the more general love of $\overline{\Theta Y}$ that is highlighted rather than the more specific love of Jesus Christ. This comment is not a declaration about the interrelationship among the members or the trinity, or a trinitarian statement generally. It is narrowly focused on the reading in this ms. in comparison to the others. While the majority of mss. focus on the love of $\overline{XY}$, 01 does not use the noun Christ.

10:17: G-Sub($\overline{\Theta Y}$ A) is also in 02. The difference represents the greatest reduction in Christology in Romans. Rather than the word of Christ being the conduit for faith, 01 and 02 state it is the word of God $\overline{\Theta Y}$ more generally. As Metzger notes, the noun group ῥῆμα Χριστοῦ occurs only here in the NT. It is, therefore, possible the scribes chose to change to ῥῆμα θεοῦ as the more familiar choice rather than motivated christological change.[5] Despite that possible explanation, it does present a lower Christology.

14:10*: corrected from $\overline{\Theta Y}$ to $\overline{XY}$. Scribe A does the opposite of what happened in 10:17. The change places Christ as the authoritative judge rather than the more general noun God. While it does represent a heightened Christology, the cause of the scribal adjustment is likely not for christological motivations. Rather the scribe is harmonizing with 2 Cor 5:10, which reads ἔμπροσθεν τοῦ βήματος τοῦ $\overline{XY}$.

15:19: G-Sub-N($\overline{\Theta Y}$ A). There is some diversity among the mss. with 03 containing only $\overline{\Pi N \Sigma}$, while 01 and P46 have the addition of $\overline{\Theta Y}$. Conversely, 02, 04, and 06 read ἁγίου. The two different additions do not directly concern Christology but rather Pneumatology.

15:32: The *prima manus* has $\overline{IY}$ $\overline{XY}$ but was changed to $\overline{\Theta Y}$. The corrected reading agrees with the majority of 02, 04, and P46. Conversely, 03 reads $\overline{KY}$ $\overline{IY}$ and 06 reads $\overline{XY}$ $\overline{IY}$. The reading of God $\overline{\Theta Y}$ aligns with Rom 1:10 ἐν τῷ θελήματι τοῦ θεοῦ ἐλθεῖν πρὸς ὑμᾶς in 01, 02, 03, and 06. However, the reading in 03 appears harmonized with 1 Cor 4:19 where travel plans are the prerogative of the Lord, ἐὰν ὁ $\overline{K\Sigma}$ θελήσῃ. The result is the published reading of 01 is a lower Christology than the *prima manus*.

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[5] Metzger, *Textual Commentary*, 464.

02

8:39: M-Gen(τοῦ $\overline{\text{KY}}$ A). The change in case does not lower or raise the christological portrayal, but only alters the structure of the prepositional phrase and the relationship between the nouns.

10:9*: G-Add-N($\overline{\text{XN}}$ C). The noun group $\overline{\text{KN}}$ $\overline{\text{IN}}$ is used twice in Romans, here and 13:14. In both places 02 adds $\overline{\text{XN}}$. Furthermore, it is found in Phil 3:20 with $\overline{\text{XN}}$, while in Phlm 1:5 $\overline{\text{KN}}$ $\overline{\text{IN}}$ lacks $\overline{\text{XN}}$.[6] Furthermore, in 02 $\overline{\text{XN}}$ follows $\overline{\text{IN}}$ at Rom 15:5; 1 Cor 2:2; 2 Cor 4:5; Eph 6:24, Phil 3:20; 2 Tim 2:8. Therefore, while the reading in 02 at Rom 10:9 is counted as presenting a higher christological reading it is likely following a tendency to include the title Christ when collocated with $\overline{\text{IN}}$ rather than an overt attempt at changing the christological statement.

14:6: G-Sub-N($\overline{\text{KΩ}}$ C). There are five occurrences of *nomina sacra* in the verse and the substitution in 01 is likely caused by near harmonization. However, if the substitution is intentional, it represents a neutral change in light of the rest of the immediate co-text since Christ is portrayed as the object of honor.

16:20*: G-Add-N($\overline{\text{XY}}$ S) is also in 04. The addition of the title Christ is a minor christological heightening. However, it is consistent with other places using χάρις as a greeting or blessing. For instance, 1 Cor 16:23 reads ἡ χάρις τοῦ κυρίου Ἰησοῦ μεθ' ὑμῶν in the NA text but 01ᶜ, 02, 04, and 06 additionally read $\overline{\text{XY}}$. Furthermore, χάρις ὑμῖν with $\overline{\text{KY}}$ $\overline{\text{IY}}$ $\overline{\text{XY}}$ occurs in most opening greetings: Rom 1:7; 1 Cor 1:3; 2 Cor 1:2; Gal 1:3; Eph 1:2; Phil 1:2; 1 Thess 1:1; 2 Thess 1:2; Phlm 1:3. Therefore, the addition is a christological change but not a christological corruption. It is a product of the standardizing scribal collocational tendency in the letter greeting and closings. The change is an example of what Lake calls the stereotyping of the text.[7]

03

2:16; 5:17, 21: G-O/N($\overline{\text{XY}}$ $\overline{\text{IY}}$ A, $\overline{\text{XY}}$ $\overline{\text{IY}}$ A, $\overline{\text{XY}}$ $\overline{\text{IY}}$ A). 03 displays a tendency for a particular order of the nouns. The noun order occurs twenty-three times total, twelve of which are contrary to the majority reading. However, the reverse $\overline{\text{IY}}$ $\overline{\text{XY}}$ does occur thirty-eight times in 03 of the Pauline letters too.

5:11: omits $\overline{\text{XY}}$ retains $\overline{\text{IY}}$; 13:14 omits $\overline{\text{KN}}$ retains $\overline{\text{XN}}$ $\overline{\text{IN}}$. It is a slight reduction in the christological portrayal simply by the reducing of the lexical items. This is not to say the scribe is actively trying to down grade Jesus, but the omission of the nouns does lessen its conformity with the creedal forms.

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[6] In Phlm 1:5, 06 does have the additional $\overline{\text{XN}}$.

[7] Lake, *Text of the New Testament*, 63.

The possible interpretation represents how difficult it is to be definitive about the motivations driving a scribe. While the scribe omits $\overline{XY}$ in 5:11 it is used in verse 15 and 17. Likewise, while $\overline{KN}$ is omitted in 13:14 it is used forty-three times in Romans of 03.

6:3: omits $\overline{IN}$ retains $\overline{XN}$; 8:11 omits $\overline{IN}$ C retains $\overline{XN}$; 8:34 omits $\overline{I\Sigma}$ retains $\overline{X\Sigma}$. Similar to the example above, there is not a reduction or heightening in Christology.

8:35: G-Sub-N($\overline{\Theta Y}$ A) and CC-Add(ἐν $\overline{X\Omega}$ $\overline{IY}$ A). Similar to the change in 01, here 03 has the general noun for God in the place of $\overline{XY}$ present in the majority of mss. However, the reading in 03 says the love of God is in Christ Jesus. Nevertheless, even with the additional prepositional phrase there is a slight reduction in the christological statement, since it makes Christ the conduit of God's love rather than seeing Christ as the one who loves.

10:9: M-Nom($\overline{K\Sigma}$ $\overline{I\Sigma}$ C). The use of the nominative case concerns the additional ὅτι in 03 and does not alter the Christology.

13:14: G-O/N($\overline{XN}$ $\overline{IN}$ C) and 15:5 G-O/N($\overline{IN}$ $\overline{XN}$ A). Despite the propensity for the reverse order in the genitive, these two accusative examples demonstrate 03 is not dogmatic about the noun order. No christological difference is presented.

15:19: G-Om-N: 03 contains only $\overline{\Pi N\Sigma}$, while 01 and P46 contain the addition of $\overline{\Theta Y}$. Conversely, 02, 04, and 06, read ἁγίου. The differences do not have a direct bearing on Christology.

04

3:24; 8:39: M-Gen($\overline{XY}$ A, τοῦ $\overline{KY}$ A). The gen. following the preposition ἐν in 3:24 is a grammatical error with no motivation for christological alteration. In 8:39, the gen. is grammatical in its co-text and is also in 02. Again, it has no christological alteration.

16:20*: G-Add-N($\overline{XY}$ S) See comments under 02.

06

2:16*: G-Add(τοῦ $\overline{KY}$ ἡμῶν A). This is a heightened christological statement. The addition harmonizes with 5:21 and 7:25, which reads διὰ $\overline{XY}$ $\overline{IY}$ τοῦ $\overline{KY}$ ἡμῶν. Similarly, 5:1, 15:30, and 16:24, read διὰ τοῦ $\overline{KY}$ ἡμῶν $\overline{IY}$ $\overline{XY}$. The tendency is to use a fuller noun group matching that in the creeds. Therefore, the pattern is an evolution to a standardized creedal form of referencing Christ.

4:16*: Ph-Add-N($\overline{IY}$ Adj). There is a heightened Christology by an increased explicitness that faith in Christ is the grounds for receiving the covenantal promises made to Abraham.

8:34: G-Om-N($\overline{I\Sigma}$ C) and 9:1 G-Add-N($\overline{IY}$ A). No christological alteration in light of the title Christ being present.

14:4: substitute $\overline{\Theta\Sigma}$ for $\overline{K\Sigma}$: The reading is a reduced christological statement also contained in 048.
16:6: has ἐν $\overline{X\Omega}$ rather than εἰς $\overline{XN}$; 16:7: Adds $\overline{IY}$. At 16:6 the reading makes less sense but is not a different christological change. 16:7 is a neutral change since $\overline{X\Omega}$ is already present.

P46

11:22: G-Add-Art(του $\overline{\Theta Y}$ S); 15:16- G-O/($\overline{IY}$ $\overline{XY}$ C emb. A). Article additions do not change any Trinitarian factor, and neither does the Group order.

15:17: Omits $\overline{IY}$; 15:19: G-Sub-N($\overline{\Theta Y}$ A). The omission of the noun does not significantly change the Christology, neither does the substitution. See comments under 01.

P10

1:5: G-Sub-N($\overline{IHY}$ $\overline{XPY}$ A). The noun group substitutes a relative pronoun. However, the noun group supplied was the antecedent to the relative pronoun, therefore, it is an inconsequential change.

P40

3:22: reads $\overline{YI}$ for $\overline{IY}$. It is the only orthographic error of Jesus in the mss. from P46 to 06.

1 Corinthians

Split or Divided Readings

11:29: is a split regarding the inclusion of τοῦ $\overline{KY}$. No theological reduction. The addition of the noun only further specifies the body in reference. However, the immediately preceding recorded speech of Jesus indicates it is his body (v. 24), his blood (v. 25), and the bread and the cup are connected to the Lord (v. 26 κυρίου and 27).

01

5:7: 01ᶜ and 04ᶜ Ph-Add-Adj(ὑπὲρ ἡμῶν). The mss. agree in stating Christ is our Passover τὸ πάσχα ἡμῶν. Therefore, adding ὑπὲρ ἡμῶν does not further exalt Christ rather it emphasizes the personal beneficiary nature of the Passover sacrifice.

P15

7:40: Substitution of $\overline{\Pi NA}$ $\overline{XY}$ for $\overline{\Pi NA}$ $\overline{\Theta Y}$*. The difference is an increased Christology by presenting the Spirit of Christ as the grounds for making authoritative declarations. Therefore, the oldest papyri older has the higher christological reading with the later mss. lower.

1 Corinthians

Ms.	Lower	Neutral	Higher
Split/Divided		5:4, 5; 6:11	16:22s
01		2:10; 15:47	
02	1:1; 14:37	4:17; 6:11	
03	1:8; 6:23	4:15, 17; 11:23	
04		1:29	
06		4:4; 12:3; 15:31	9:1
P46	1:8; 12:3	15:47	

2 Corinthians

06

1:14 and 11:31: Add $\overline{XY}$*. It is a heightened statement. However, in 2 Cor of 06 every time $\overline{KY}$ and $\overline{IY}$ are collocated in the same word group, $\overline{XY}$ also occurs: 1:2, 3, 14; 8:9; 11:31.[8]

5:6: Substitutes two Predicators: he first substitution, ἐπιδημοῦντες, creates the connotation of being a visitor, and the second ἀποδημοῦμεν creates the connotation of being away on a journey. Taken together, the scribal editing gives the idea of being visitors in the body, which could easily be understood as having gnostic overtones. Contrary to the Bauer-Ehrman thesis, it is the latest document under investigation that has gnostic ambiguities and not the earlier ones.

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[8] Conversely, even though $\overline{KY}$ and $\overline{IY}$ are together, $\overline{XY}$ is absent in 1 Cor 5:4; 1 Thess 5:19, 3:13, 4:2; 2 Thess 1:7, 8; 1 Tim 1:2, 14. It is repeatedly observed that 06 displays patterns for a particular letter but does not maintain that across the whole corpus.

P46

12:19: Omits ἐν X̄Ω̄. Reduces as it effectively removes Christ from the equation.

2 Corinthians

Ms.	Lower	Neutral	Higher
Split/Divided		1:14; 4:5, 6; 13:5	4:11
03	8:9	4:14	9:12
04	5:14	4:4	
06		4:11; 5:6, 8	1:14; 4:10; 10:13; 11:31
P46	8:5, 21; 12:19	2:14; 4:14	4:10

Galatians

Split and Divided

2:20

  01, 02, 04 υἱοῦ τοῦ Θ̄Ȳ

  03, 06, P46 Θ̄Ȳ καὶ X̄Ȳ

The alteration is a difficult one to label. The first reading places greater attention on Jesus as the one Paul lives for. It also presents Christ as both worth living for and as the son of God, which draws on OT themes. Conversely, the second reading has Paul living for God and Christ. While that might seem like a reduced Christology, it does place Christ on the same level as God. The coordination of Θ̄Ȳ and X̄Ȳ establishing an equality between them. While the variation is a curious case, for our purposes here it is not counted as either raising or lowering the christological portrayal.

01

4:7*: Adds Θ̄Ȳ and substitutes with X̄Ȳ. The changes alter the nature and means of inheritance. Importantly, it makes Christ the means of inheritance thereby presenting a christological heightening.
6:17*: Adds K̄Ȳ and X̄Ȳ is also in 06. It is a Christological heightening. However, the motivation for the change is likely harmonizing with the next verse, which reads K̄Ȳ ἡμῶν ĪȲ X̄Ȳ in 02, 03, 04, 06, and P46, albeit 01 omits the pronoun.

06

3:17: Adds εἰς X̄N̄. It is a confusing addition. The scribe implies the covenant from God was ratified in Christ. However, the covenant ratification event in reference of the co-text

is the one at mount Sinai during the Exodus period. Either the scribe erred or is positing that the Sinaitic covenant was ratified in Christ εἰς $\overline{XN}$.

3:29*: Adds εἷς ἐστε ἐν $\overline{XY}$ $\overline{IY}$. While the addition is likely a product of harmonizing with the previous verse, as it stands there is an increase toward orthodox precision. The addition makes a stronger claim concerning union with Christ Jesus.

6:16*: Substitutes $\overline{KY}$ for $\overline{\Theta Y}$. In one sense it is a christological heightening but in another it is a peculiar and novel statement. The ms. reads 'the Israel of the Lord $\overline{KY}$,' which $\overline{KY}$ in Galatians refers to Jesus Christ. The closest NT verse to such a proposition is Mark 15:32 ὁ $\overline{X\Sigma}$ ὁ βασιλεὺς Ἰσραὴλ.

P46

4:6: Substitutes τὸ $\overline{\Pi NA}$ αὐτοῦ for τὸ $\overline{\Pi NA}$ τοῦ υἱοῦ. It is a reduction in the christological statement. It has the general spirit of God θεὸς being sent into hearts rather than the spirit of the son.

Galatians

Ms.	Lower	Neutral	Higher
Split/Divided		2:20	
01			4:7; 6:17
02		3:28; 5:11	
03		3:21; 5:6, 10, 21; 6:12, 15	
04		5:11	
06		1:6; 2:16; 3:17, 24; 4:6, 7; 5:24	3:29; 6:16, 17
P46	4:6	1:6; 3:28; 6:12	
0176		3:17	

Ephesians

06

1:6: Add υἱῷ αὐτοῦ. The scribe is unlikely intending to heighten the Christology, but simply clarify the identity of the beloved.

Ephesians

Ms.	Lower	Neutral	Higher
01		4:1	3:14
02	5:17	6:5	
03	6:1		2:2
04		3:1	

06		1:6; 2:7; 3:6; 5:10, 21, 24	1:15s
P46	3:11		

Philippians

02

4:7*: Substitutes $\overline{\Theta Y}$ for $\overline{XY}$. The reading presents Christ as the object that surpasses understanding and having the efficacy to guard hearts and minds. However, in 4:9 all the mss. read ὁ $\overline{\Theta \Sigma}$ τῆς εἰρήνης making it possible that the reading of 02 is an error.

06

1:3*: Substitutes $\overline{K\Omega}$ for $\overline{\Theta\Omega}$. 1:11*: Substitutes $\overline{XY}$ for $\overline{\Theta Y}$. Both differences present a heightened reading since they not only centralize Christ but also incorporate the Christian community.
3:12: Adds δεδικαίωμαι ἢ ἤδη is also in 06. The addition is a significant christological reduction. See Appendix 1 for details.

Philippians

Ms.	Lower	Neutral	Higher
02			4:7
03		3:12	
04		2:19	
06		2:19, 19; 3:12, 14	1:3, 11; 3:12
P46		3:3	

Colossians

01

Col 3:22*: The corrector $\aleph^2$ follows P46 substituting $\overline{\Theta N}$ for $\overline{KN}$. The editorial change is not a part of the published version. However, the edit is intriguing since the oldest reading in P46 has the position of revering God while the later codices have reverence given to Christ, which is an increased christological statement. Therefore, a corrector after the period of supposed orthodox victory reduces the christological statement by returning to the reading of P46. In regard to the Bauer-Ehrman thesis, it means readers are not slavishly motivated to their supposed version of orthodox progress.

03

1:2: 03 and 06 omit the ending καὶ $\overline{KY}$ $\overline{IY}$ $\overline{XY}$. The omission removes Christ as a source of grace to the Colossians, making it a christological reduction. However, the verse still states the saints and faithful people are in Christ.

2:7*: Substitute M-Fem(αὐτῇ A). While 02 and 04 reduce the christological statement by omitting ἐν αὐτῷ, 03 changes the proposition entirely. By using the feminine pronoun, the antecedent is not Christ but faith τῇ πίστει. Therefore, 03 states the means or sphere of rejoicing is in faith rather than Christ.

06

1:27: Substitutes with μυστηρίου τοῦ ΘΥ. The reading states Christ is the mystery of God. In comparison to the other mss. the reading has more potential of being read in a gnostic manner. One is tempted to think it is a harmonization with Col 2:2 but the case is unlikely. While the NA text at 2:2 reads τοῦ μυστηρίου τοῦ ΘΥ ΧΥ, only P46 and 03 have the reading. The other mss. have differences, including 06 reading τοῦ μυστηρίου τοῦ ΘΥ ὅ ἐστίν ΧΣ; meaning 06 cannot be harmonizing to a reading of 2:2 that 06 does not have at 2:2. Therefore, once again, the scribes of 06 are not editing the text to protect orthodoxy or edit out potential *unorthodox* readings.

P46

3:17: Omits ΧΥ. The omission is further from the subsequent creedal forms. Interestingly, the verse is a focused statement concerning the name ἐν ὀνόματι, but the scribe omits the noun testifying to the anointed name of Jesus.

Colossians

Ms.	Lower	Neutral	Higher
01		1:28; 3:13	3:22
02	2:7; 3:4	1:2, 4	
03	1:2	1:3, 20; 3:17	2:7
04	2:7		
06	1:2, 27	2:19; 4:12	4:12
P46	3:17	3:22; 4:12	

1 Thessalonians

Ms.	Lower	Neutral	Higher
01		1:5	
02	1:6, 3:12		
03		4:15; 5:9	
04			
06		4:17	3:9

2 Thessalonians

Ms.	Lower	Neutral	Higher
02		1:2	
03		2:8	
04			
06	2:13		2:10

1 Timothy

Ms.	Lower	Neutral	Higher
01		1:1	
06			5:5; 6:1

2 Timothy

Ms.	Lower	Neutral	Higher
Split/Divided		2:14	
02		2:22; 4:22	2:15
06	1:18		

Titus

04

2:13: Delete $\overline{\Theta Y}$ καὶ. The deletion is later than the period under investigation, however, it is worth comment.[9] The erasure occurs in the larger noun phrase τοῦ μεγάλου $\overline{\Theta Y}$ καὶ σωτῆρος ἡμῶν $\overline{IY}$ $\overline{XY}$. By erasing the first noun and the conjunction the editor removes any potential interpretation of the noun phrase having a single referent, namely Jesus being called God.[10] Therefore, even after the fifth-century, a reader of the 04—whether a scribe, ecclesiastical figure, or any reader with a pen—found the potential ambiguity abhorrent and erases the text. For that reason, it is a significant theologically reduced proposition concerning Jesus Christ that runs contrary to the Bauer-Ehrman theory.

Ms.	Lower	Neutral	Higher
04	2:13		
06		1:1	3:15s

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[9] Tischendorf, *Ephraemi Rescriptus*, 357.

[10] For recent discussions of the verse concerning Jesus as God see Knight III, *Pastoral Epistles*, 321–26; Bowman, "Jesus Christ," 733–52; Harris, *Jesus as God*, 173–85, 301–13.

Philemon

Ms.	Lower	Neutral	Higher
06		5, 8	

Citations and Comments by Ehrman

There are two places that Ehrman comments on that are not represented in the period under investigation. However, both are worth commenting on. First, concerning Rom 1:3–4 Ehrman says "that the text embodies a pre-Pauline creed is evident on both linguistic and ideational grounds."[11] There are substantial reasons to question such an interpretation. For our purposes here, it is important to note that it is not a TC claim. It is a theological conjecture without even an attempt at making a case to support it. Furthermore, even without having any documentation or reference to the original form of the creed, Ehrman contends that Paul adds ἐν δυνάμει. Again, that is pure conjecture and it runs contrary to the ms. attestation. There is no extant ms. that omits ἐν δυνάμει.

A second reading worth highlighting is 1 Tim 3:16. There is a textual change created by a single orthographic stroke. Once again, without any proof Ehrman says the author of the epistle is "almost certainly quoting an earlier creed."[12] The phrase in question is S ὅς | P ἐφανερώθη | A ἐν σαρκί. However, after the period under investigation 01, 02, and 04 have the relative pronoun changed to the *nomen sacrum* $\overline{\Theta\Sigma}$. The orthographic change only required a centerline in the omicron and a superscripted bar. However, the person making the name superscripted the *nomina sacra* without deleting the relative pronoun.

While Ehrman acknowledges that the *nomen sacrum* is not the original reading, he peculiarly states that the "change must have been made fairly early, at least during the third century."[13] It is not altogether clear what Ehrman means by referencing the third century other than for rhetorical flare. 01 is made in the fourth century and the editorial change is not until the sixth or seventh century. Likewise, 02 and 04 are made in the fifth century, and the corrector of 04 is as late as the sixth or ninth century.[14] Therefore, there is no proof of the *nomen sacrum* reading until the sixth century. Furthermore, the evidence strongly indicates the *nomen sacrum* is not the original reading or the third century reading.

There are two points to highlight about the conjectures by Ehrman. First, Ehrman makes many wild conjectures that are not TC (they are actually historical or theological in nature) and then uses those conjectures to support his TC conjectures. His argumentation is circular and often times without even a single shred of support. Second, his unsupported claim about 1 Tim 3:16 actually undermines the Bauer-Ehrman thesis. If the reading of the *nomen sacrum* was used in the third century then why do the post-council mss. lower the christological reading? Ehrman creates a scenario that works against his hypothetical history.

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[11] Ehrman, *Orthodox Corruption*, 56.
[12] Ehrman, *Orthodox Corruption*, 91.
[13] Ehrman, *Orthodox Corruption*, 92.
[14] The NA28 apparatus indicates the reading θεός is from the edits of א³, Aᶜ, and C².

Conclusion of Christology Data

Totals

Possible Ramifications	186[15]
Substantive Changes	73
Percent Higher	52
Percent Lower	48

Individual Codex

	High	Low
1	5	3
2	4	6
3	6	8
4	1	3
6	20	4
P46	1	8

Higher and Lower Christological Readings

	1	2	3	4	6	P46	Total
Rom	1	1		1	2		5
	3	1	3		1		8
1 Cor		2	3		1		6
		2	2			2	6
2 Cor			1		4	1	6
			1	1		3	5
Gal	2				3		5
						1	1
Eph	1		1		1		3
		1	1			1	3
Phil		1			3		4
Col	1		1		1		3
		2	1	1	2	1	7

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[15] There are an additional seventeen split or divided readings that are not part of this figure since there is no clear majority for comparison. Furthermore, examples like 2:16; 5:17, 21- G-O/N($\overline{XY}$ $\overline{IY}$ A, $\overline{XY}$ $\overline{IY}$ A, $\overline{XY}$ $\overline{IY}$ A) in 03 of Romans are not repeated. They are highlighted only once to show scribal tendencies of the noun order.

1 Thess					1		1
		2					2
2 Thess					1		1
					1		1
1 Tim					2		2
2 Tim		1					1
Titus					1		1
				1			1
Phlm							
Total	9	13	14	4	24	9	73
Percent of Total	12.5	18	19	5	33	12	

Portion of Omitted Noun Group[16]

	Noun Omitted			
	XY, XN, XΣ	IY, IN, IΣ	KN	Total
01	1			1
02	3	1		4
03	7	8	1	160
04				
06	1	7		8
P46	1	2		3
Total	13	18	1	32

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[16] For instance, in 2 Tim 4:22 Alexandrinus omits $\overline{X\Sigma}$ while the other mss. read $\overline{K\Sigma}$ $\overline{I\Sigma}$ $\overline{X\Sigma}$.

Noun Substitution[17]

	Substituted Noun			
	ΘΥ, ΘΝ	ΧΥ, ΧΝ, ΙΥ, ΙΝ	ΚΩ	Total
01	3	2	1	6
02	4	1	3	8
03	1	3		4
04	1	1	2	4
06	4	7	7	18
P46	2			2
P15		1		1
Total	15	15	13	43

Key Findings

Christological
- 186 places display possible christological changes.
- 73 textual differences have christological ramifications. That is only thirty-seven percent of the potential.
- For perspective, 73 is only .8 percent of the total 9077 verses of the Pauline corpus.
- The 167,000 words I examine is three times larger than the corpus Ehrman draws from for his study.
- 38 textual differences have a higher christological presentation. That is only fifty-two percent.
- 06 accounts for thirty-three percent of the total differences.
- 02 is more than twice as likely to present a lower christological position than a higher one.

Scribal Tendencies
- Scribes willingly omit any part of a noun group referring to Jesus.
- There is a slightly greater tendency to omit the human name Jesus than his titles Christ or Lord.
- Scribes substitute changes with every form of the *nomina sacra* with God and Jesus being equally preferred.

Conclusion

Chapter 7 uses the above data in a more thorough manner in its application to NTC. Here it is sufficient to say that the evidence is contrary to the conclusions of Ehrman and the

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[17] These are occurrences when the scribe uses a form of God $\overline{\Theta\Sigma}$ to substitute for a form of Christ $\overline{\text{ΧΣ}}$ or Jesus $\overline{\text{ΙΣ}}$ and vice versa. For instance, Rom 10:17 in 01ᶜ and 02; 1 Tim 5:5 in 06; 2 Tim 2:15 in 02.

Bauer-Ehrman theory. While Ehrman says, "the textual data reveal the doctrinal proclivities of these scribes: their tendencies are uniformly proto-orthodox," both statements are patently incorrect.[18] A thorough examination of the mss. indicates the scribes are haphazard and erratic in their behavior in both higher and lower Christology. At times they create readings that are more theologically vague verging on unorthodox. The scribes are in no way working toward a creedal conformity.

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[18] Ehrman, "Text as Window," 105.

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