







# THE CASE FOR THE BYZANTINE PRIORITY

It contains the Gospel of John  
Byzantine Critical Edition

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## *Why this book*

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The New Testament published by Robinson and Pierpont is a wonderful, reliable edition of its original Greek text. It is very easy to have access to it on the internet, through apps, etc. I encourage the Bible student to use it, study it, promote it with confidence.

This book presents the expositions by these two great scholars concerning the superiority of the Byzantine (Majority) Text form found in the 2005 edition of their Greek text published by Chilton Publishing. The Greek text of the Gospel of John has been added as a sample of the accuracy of their work.

Also because of their contribution, we can boldly say that the case for the reliability of the biblical text has been clearly stated: it has been handed down through the centuries by manuscripts and edited by the valuable textual critics of our time.

May God bless His Word, inspired and preserved, so that *“the man of God may be complete, thoroughly equipped for every good work.”* (2 Timothy 3:17)

Giuseppe Guarino  
Birkirkara, Malta  
25<sup>th</sup> January, 2020



Let it never be forgotten, that just as it is the place of a Christian to look to God in prayer for his guidance and blessing in all his undertakings, so may he especially do this as to labours connected with the text of Scripture. The object sought in such prayer is not that the critic may be rendered infallible, or that he may discriminate genuine readings by miracle, but that he may be guided rightly and wisely to act on the evidence which the providence of God has preserved, and that he may ever bear in mind what Scripture is, even the testimony of the Holy Ghost to the grace of God in the gift of Christ, and that thus he may be kept from rashness and temerity in giving forth its text. As God in his providence has preserved Holy Scripture to us, so can He vouchsafe the needed wisdom to judge of its text simply on grounds of evidence. . . . One thing I do claim, to labour in the work of that substructure on which alone the building of God's truth can rest unshaken; and this claim, by the help of God, I will vindicate for the true setting forth of his word as He wills it for the instruction of his Church.

– Samuel Prideaux Tregelles, *An Account of the Printed Text of the Greek New Testament; with Remarks on its Revision upon Critical Principles*. (London: Samuel Bagster and Sons, 1854), 186, 272.



ΚΑΙ ΤΟΙΣ ΑΝΑΓΙΝΩΣΚΟΥΣΙΝ  
Ο ΚΥΡΙΟΣ ΣΩΣΗ ΠΑΝΤΑΣ ΥΜΑΣ ΑΔΕΛΦΟΙ  
ΑΜΗΝ ΑΜΗΝ ΚΑΙ ΑΜΗΝ

And to the readers:  
May the Lord save all of you, brethren.  
Amen, amen, and amen

— Ancient colophon





*The Case for the Byzantine Priority*

*by*

*Maurice A. Robinson*



There has been no change in people's opinions of the Byzantine text. Critics may be kinder to Byzantine readings — but for reasons not related to their Byzantine nature. It's not really much of a change.

— Bob Waltz (Internet email)

## Introduction

From the beginning of the modern critical era in the nineteenth century the Byzantine Textform has had a questionable reputation. Associated as it was with the faulty *Textus Receptus* editions which stemmed from Erasmus' or Ximenes' uncritical selection of a small number of late manuscripts (hereafter MSS), scholars in general have tended to label the Byzantine form of text "late and secondary," due both to the relative age of the extant witnesses which provide the majority of its known support and to the internal quality of its readings as subjectively perceived. Yet even though the numerical base of the Byzantine Textform rests primarily among the late minuscules and uncials of the ninth century and later, the antiquity of that text reaches at least as far back as its predecessor exemplars of the late fourth and early fifth century, as reflected in MSS A/02 and W/032.<sup>1</sup>

Certainly the *Textus Receptus* had its problems, not the least of which was its failure to reflect the Byzantine Textform in an accurate manner. But the Byzantine Textform is *not* the TR, nor need it be associated with the TR or those defending such in any manner.<sup>2</sup> Rather, the Byzantine Textform is the form of text which is known to have predominated among the Greek-speaking world from at least the fourth century until the invention of printing in the sixteenth century.<sup>3</sup> The

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<sup>1</sup> The MSS comprising the Byzantine Textform can be divided into various categories (e.g., von Soden's K<sup>x</sup> K<sup>t</sup> K<sup>c</sup> K<sup>Δ</sup> K<sup>l</sup> K<sup>1</sup> etc.), most of which reflect regional or temporal sub-types within that Textform, all basically reflecting the overarching and reasonably unified Byzantine Textform which dominated transmissional history from at least the fourth century onward.

<sup>2</sup> This includes all the various factions which hope to find authority and certainty in a single "providentially preserved" Greek text or English translation (usually the KJV). It need hardly be mentioned that such an approach has nothing to do with actual text-critical theory or praxis.

<sup>3</sup> B. F. Westcott and F. J. A. Hort, *Introduction to the New Testament in the Original Greek: With Notes on Selected Readings* (Peabody, MA: Hendrickson rep. ed., 1988 [1882]) xiii, 91-92, noted that "the [fourth-century] text of Chrysostom and other Syrian [= Byzantine] fathers . . . [is] substantially identical with the common late text"; and that "this is no isolated phenomenon," but "*the fundamental text of late extant Greek MSS generally is beyond all question identical with the dominant Antiochian [= Byzantine] . . . text of the second half of the fourth century. . . . The Antiochian Fathers and the bulk of extant MSS . . . must have had in the greater number of extant variations a common original either contemporary with or older than our oldest extant MSS*" (emphasis added).

issue which needs to be explained by any theory of NT textual criticism is the origin, rise and virtual dominance of the Byzantine Textform within the history of transmission. Various attempts have been made in this direction, postulating either the “AD 350 Byzantine recension” hypothesis of Westcott and Hort,<sup>4</sup> or the current “process” view promulgated by modern schools of eclectic methodology.<sup>5</sup> Yet neither of these explanations sufficiently accounts for the phenomenon, as even some of their own prophets have declared.<sup>6</sup>

The alternative hypothesis has been too readily rejected out of hand, perhaps because, as Lake declared, it is by far the “least interesting”<sup>7</sup> in terms of theory and too simple in praxis application: the concept that the Byzantine Textform as found amid the vast majority of MSS may in fact more closely reflect the original form of the NT text than any single MS, small group of MSS, or texttype. Further, that such a theory can more easily account for the rise and dominance of the Byzantine Textform with far fewer problems than are found in the alternative solutions proposed by modern eclectic scholarship. To establish this point, two issues need to be addressed: first, a demonstration of the weaknesses of current theories and methodologies; and secondly, the establishment of the case for the Byzantine Textform as an integrated whole, in both theory and praxis.

### *A Problem of Modern Eclecticism: Sequential Variant Units and the Resultant “Original” Text*

Modern eclectic praxis operates on a variant unit basis without any apparent consideration of the consequences. The resultant situation is simple: the best modern eclectic texts simply have *no* proven existence within transmissional history, and their claim to represent the autograph or the closest approximation thereunto cannot be substantiated from the extant MS, versional or patristic data. Calvin L.

<sup>4</sup> Westcott and Hort, *Introduction*, 132-139. Although Westcott and Hort termed the Byzantine MSS “Syrian,” the current term is utilized in the present paper.

<sup>5</sup> See Ernest C. Colwell, “Method in Establishing the Nature of Text-Types of New Testament Manuscripts,” in his *Studies in Methodology in Textual Criticism of the New Testament*, New Testament Tools and Studies 9, ed. Bruce M. Metzger (Grand Rapids: Eerdmans, 1968) 53; idem, “Method in Grouping New Testament Manuscripts,” *ibid.*, 15-20; idem, “Hort Redivivus: A Plea and a Program,” *ibid.*, 164.

<sup>6</sup> Cf. Epp’s pointed critiques of modern eclectic theory and praxis: Eldon J. Epp, “The Twentieth Century Interlude in New Testament Textual Criticism,” *JBL* 93 (1974) 386-414; idem, “The Eclectic Method in New Testament Textual Criticism: Solution or Symptom?” *HTR* 69 (1976) 211-57; idem, “New Testament Textual Criticism in America: Requiem for a Discipline,” *JBL* 98 (1979) 94-98; idem, “A Continuing Interlude in New Testament Textual Criticism,” *HTR* 73 (1980) 131-51. All except “Requiem” are now included in Eldon Jay Epp and Gordon D. Fee, *Studies in the Theory and Method of New Testament Textual Criticism*, Studies and Documents 45 (Grand Rapids: Eerdmans, 1993).

<sup>7</sup> Kirsopp Lake, “The Text of Mark in Some Dated Lectionaries,” in H. G. Wood, ed., *Amicitiae Corolla: A Volume of Essays presented to James Rendel Harris, D. Litt., on the Occasion of his Eightieth Birthday* (London: University of London, 1933) 153: “The least interesting hypothesis – [is] that there was one original MS, and that it had the Byzantine text.”

Porter has noted pointedly that modern eclecticism, although

not based upon a theory of the history of the text . . . does reflect a certain presupposition about that history. It seems to assume that very early the original text was rent piecemeal and so carried to the ends of the earth where the textual critic, like lamenting Isis, must seek it by his skill.<sup>8</sup>

Such a scenario imposes an impossible burden upon textual restoration, since not only is the original text *no longer extant* in any known MS or texttype, but no MS or group of MSS reflects such in its overall pattern of readings.<sup>9</sup> There thus remains *no* transmissional guide to suggest how such an “original” text would appear when found.<sup>10</sup> One should not be surprised to find that the only certain conclusions of modern eclecticism seem to be that the original form of the NT text (a) will *not* resemble the Byzantine Textform; but (b) *will* resemble the Alexandrian texttype.

It is one thing for modern eclecticism to defend numerous readings when considered solely as isolated units of variation. It is quite another matter for modern eclecticism to claim that the *sequential result* of such isolated decisions will produce a text closer to the autograph (or canonical archetype) than that produced by any other method.<sup>11</sup> While all eclectic methods utilize what appear to be sufficient internal and external criteria to provide a convincing and persuasive case for an “original” reading at any given point of variation, strangely lacking is any attempt to defend the resultant sequential text as a transmissional entity. The lay reader can be overwhelmingly convinced regarding any individual eclectic decision due to its apparent plausibility, consistency, and presumed credibility; arguments offered at this level are persuasive.<sup>12</sup> A major problem arises, however, as soon as those same readings are viewed as a *connected sequence*; at such a point the resultant text *must* be scrutinized in transmissional and historical terms.

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<sup>8</sup> Calvin L. Porter, “A Textual Analysis of the Earliest Manuscripts of the Gospel of John” (PhD Diss., Duke University, 1961) 12.

<sup>9</sup> Text-critical discussions concern only about 10% of the NT text where units of meaningful variation exist. The remaining bulk of the text presents the autograph form of the NT text with *no* significant variation. The “pattern of readings” phenomenon concerns a discernible pattern involving *only* the units of existing variation considered sequentially as they combine to produce a standardized form of the NT text.

<sup>10</sup> Cf. the pessimism in this regard stated in Eldon Jay Epp, “The Multivalence of the Term ‘Original Text’ in New Testament Textual Criticism,” *HTR* 92 (1999) 280.

<sup>11</sup> D. C. Greetham, *Textual Scholarship: An Introduction* (New York: Garland, 1992) 323, notes that such a procedure “assumes that one can easily tell which is the ‘error’ and which the genuine reading. The problem is that this evidence . . . is then used to disallow readings from the ‘bad’ manuscripts and to welcome those from the ‘good,’ in a perfect exemplification of circular reasoning.”

<sup>12</sup> Such a method of presentation is a good part of the appeal in Bruce M. Metzger, *A Textual Commentary on the Greek New Testament* (London: United Bible Societies, 1971 [1st ed.]; Stuttgart: Deutsche Bibelgesellschaft, 1994 [2nd ed.]).

Colwell noted that "Westcott and Hort's genealogical method slew the Textus Receptus."<sup>13</sup> Westcott and Hort appealed to a purely hypothetical stemma of descent which they "did not apply . . . to the manuscripts of the New Testament"; yet they claimed thereby to "show clearly that a majority of manuscripts is not *necessarily* to be preferred as correct."<sup>14</sup> *Possibility* (which is all that was claimed) does *not* amount to *probability*; the latter requires evidence which the former does not. As Colwell noted, by an "*a priori* possibility" Westcott and Hort could "demolish the argument based on the numerical superiority urged by the adherents of the Textus Receptus."<sup>15</sup> The TR (and for all practical purposes, the Byzantine Textform) thus was overthrown on the basis of a hypothesis which was not demonstrable as *probable*. Hort's reader of the stemmatic chart was left uninformed that the diagrammed possibility which discredited the Byzantine Textform was not only *unprovable*, but highly *improbable* in light of transmissional considerations. Thus on the basis of unproven *possibilities* the Westcott-Hort theory postulated its "Syrian [Byzantine] recension" of *ca.* AD 350.

A parallel exists: modern eclecticism faces a greater problem than did the Byzantine text under the theoretical stemma of Westcott and Hort. Not only does its resultant text lack *genealogical* support within transmissional theory, but it fails the *probability* test as well. That the original text or anything close to such would fail to perpetuate itself sequentially within reasonably short sections of text is a key weakness affecting the entire modern eclectic theory and method. The problem is *not* that the entire text of a NT book nor even of a chapter might be unattested by any single MS: most MSS (including those of the Byzantine Textform) have unique or divergent readings within any extended portion of text; no two MSS agree completely in all particulars. However, the problem with the resultant sequential aspect of modern eclectic theory is that its preferred text *repeatedly* can be shown to have no known MS support over even *short* stretches of text – and at times even within a single verse.<sup>16</sup> The problem increases geometrically as a sequence of variants extends over two, three, five, or

<sup>13</sup> Ernest C. Colwell, "Genealogical Method: Its Achievements and its Limitations," *Methodology*, 75.

<sup>14</sup> *Ibid.*, 65. Emphasis original. See the hypothetical stemmatic chart and discussion of "possibilities" in Westcott and Hort, *Introduction*, p. 54.

<sup>15</sup> *Ibid.*

<sup>16</sup> As examples (which could be multiplied): (1) Mt 20:23 contains seven variant units, only three of which (the first, second and sixth) are sufficient to leave the resultant text of NA<sup>27</sup> with *no* support; (2) Lk 6:26 contains five variant units, which together leave the NA<sup>27</sup> text without support; (3) Mk 11:3 contains but *two* variant units, in which the witnesses to the NA<sup>27</sup> text are mutually exclusive (variant 1, *text* = B Δ 2427 *pc*; variant 2, *text* = ⋈ D L 579 892 1241 *pc*); (4) Jn 6:23, with four variant units, needs but the second and third to produce a NA<sup>27</sup> verse with no support. For additional examples, see Maurice A. Robinson, "Investigating Text-Critical Dichotomy: A Critique of Modern Eclectic Praxis from a Byzantine-Priority Perspective," *Faith and Mission* 16 (1999) 17-19.

more verses.<sup>17</sup> This raises serious questions about the supposed transmissional history required by eclectic choice. As with Hort's genealogical appeal to a *possible* but not *probable* transmission, it is transmissionally unlikely that a short sequence of variants would leave *no* supporting witness within the manuscript tradition; the *probability* that such would occur repeatedly is virtually nil.

Modern eclecticicism creates a text which, within repeated short sequences, rapidly degenerates into one possessing *no* support among manuscript, versional, or patristic witnesses. The problem deteriorates further as the scope of sequential variation increases.<sup>18</sup> One of the complaints against the Byzantine Textform has been that such could not have existed at an early date due to the lack of a single pre-fourth century MS reflecting the specific *pattern of agreement* characteristic of that Textform,<sup>19</sup> even though the Byzantine Textform *can* demonstrate its specific pattern within the vast majority of witnesses from at least the fourth century onward.<sup>20</sup> Yet those who use the modern eclectic texts are expected to accept a proffered "original" which similarly lacks any pattern of agreement over even short stretches of text that would link it clearly with that which is found in *any* MS, group of MSS, version, or patristic witness within the *entire* manuscript tradition. Such remains a perpetual crux for the "original" text of modern eclecticicism. If a legitimate critique can be made against the Byzantine Textform because early witnesses fail to reflect its specific pattern of readings, the current eclectic models (regardless of edition) can be criticized more severely, since their resultant texts demonstrate a pattern of readings which is *not* attested among the extant witnesses.<sup>21</sup>

<sup>17</sup> As scattered examples, (1) Ac 17:26 is supported by MSS  $\Phi^74$   $\aleph$  A B 33 81 1175; if v. 27 is added, the support drops to B and 33; after v. 28, only MS 33 remains, and if v. 29 is added, the resultant text no longer can be found in *any* extant Greek MS; (2) Mk 7:24, with five units of variation, is supported *in toto* only by MS L; Mk 7:25 with four variant units is supported *in toto* only by MS B; if the two verses are taken together, *no* extant MS supports the resultant text.

<sup>18</sup> Westcott and Hort, *Introduction*, 243, acknowledged this as regards the variant units in Mk 14:30, 68, 72<sup>a</sup>, 72<sup>b</sup>: "the confusion of attestation . . . is so great that of the seven principal MSS  $\aleph$  A B C D L  $\Delta$  no two have the same text in all four places." The NA<sup>27</sup> variants for Mk 14:72 alone leave the text with no MS in support.

<sup>19</sup> E. g., D. A. Carson, *The King James Version Debate: A Plea for Realism* (Grand Rapids: Baker, 1979) 44; also Gordon D. Fee, "The Majority Text and the Original Text of the New Testament," ch. 10 in Epp and Fee, *Theory and Method*, 186; idem, "Modern Textual Criticism and the Majority Text: A Rejoinder," *JETS* 21 (1978) 159-160.

<sup>20</sup> This does not mean that Byzantine MSS do not differ from one another, but only that their differences do not affect their overall *pattern* of readings as contrasted with that found in the text of modern eclecticicism. Cf. Robinson, "Dichotomy," 29, n. 3, where it is noted that, among the Byzantine witnesses, "most MSS . . . have large blocks of consecutive verses without significant variation"; also, when a random group of 20 Byzantine MSS was examined, only rarely did "more than one or two MSS [depart] from the Byzantine norm" at any point.

<sup>21</sup> Reasoned eclecticicism derives from a methodological circularity which causes irreconcilable conflict between theory and resultant text. As Fredson Bowers, *Bibliography and Textual Criticism*, Lyell Lectures, Oxford, Trinity Term, 1959 (Oxford: Clarendon, 1964) 126, observes, "essentially idle guesses [in individual variant units] are thereupon utilized as evidence for the . . . choice of readings," producing a resultant pattern which bears no relation to what is evidenced in extant witnesses.

The principle of Ockham's Razor applies,<sup>22</sup> and the cautious scholar seriously must ask which theory possesses the fewest speculative or questionable points when considered from all angles.

Modern eclectic proponents fail to see their resultant text as falling under a greater condemnation, even though such a text is not only barely *possible* to imagine having occurred under any reasonable historical process of transmission, but whatever transmissional history would be required to explain their resultant text is not even remotely *probable* to have occurred under any normal circumstances. Yet modern eclectics continue to reject a lesser argument *ex silentio* regarding the likelihood of Byzantine propagation in areas outside of Egypt during the early centuries (where archaeological MS finds happen not to be forthcoming), while their own reconstructed text requires a hypothetical transmissional history which transcends the status of the text in *all* centuries. The parallels do not compare well.

It seems extremely difficult to maintain archetype or autograph authenticity for any artificially-constructed eclectic text when such a text taken in sequence fails to leave its pattern or reconstructable traces within even *one* extant witness to the text of the NT; this is especially so when other supposedly "secondary" texttypes and Textforms *are* preserved in a reasonable body of extant witnesses with an acceptable level of reconstructability.

### *The essence of a Byzantine-priority method*

Any method which would restore the original text of the NT must follow certain guidelines and procedures within normative NT text-critical scholarship. It will not suffice merely to declare one form of the text superior in the absence of evidence, nor to support any theory with only selected and partial evidence which favors the case in question.<sup>23</sup> The lack of balance in such matters plagues much of modern reasoned eclecticism,<sup>24</sup> since preferred readings are all too often defended as primary simply because they are non-Byzantine. Principles of internal evidence are similarly manipulated, as witnessed by the

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<sup>22</sup> Ockham's Razor is known in two complementary forms: "A plurality should not be assumed without necessity," and "It is useless to do with more what can be done with fewer."

<sup>23</sup> Cf. J. K. Elliott, "Keeping up with Recent Studies xv: New Testament Textual Criticism," *ExpT* 99 (1987/8) 41, "Textual criticism should . . . involve trying to find explanations for *all* readings in the manuscripts or in the patristic citations whether those readings may justifiably be claimed as original or secondary" (emphasis original).

<sup>24</sup> As Epp stated regarding modern eclectic praxis, "we have made little progress in textual *theory* since Westcott-Hort; . . . we simply do not know how to make a definitive determination as to what the best text is; . . . we do not have a clear picture of the transmission and alteration of the text in the first few centuries; and, accordingly, . . . the Westcott-Hort kind of text has maintained its dominant position largely by default," Epp, "Twentieth-Century Interlude," *Theory and Method*, 87.



repeated statements as to what “most scribes” (i. e. those responsible for the Byzantine Textform) would do in a given situation, when in fact “most scribes” did nothing of the kind on any regular basis.<sup>25</sup>

The real issue facing NT textual criticism is the need to offer a transmissional explanation of the history of the text which includes an accurate view of scribal habits and normal transmissional considerations. Such must accord with the facts and must not prejudice the case against the Byzantine Textform. That this is not a new procedure or a departure from a previous consensus can be seen by the expression of an essential Byzantine-priority hypothesis in the theory of Westcott and Hort (quite differently applied, of course). The resultant methodology of the Byzantine-priority school is in fact more closely aligned with that of Westcott and Hort than any other.<sup>26</sup> Despite his myriad of qualifying remarks, Hort stated quite clearly in his *Introduction* the principles which, if applied directly, would legitimately support the Byzantine-priority position:

As soon as the numbers of a minority exceed what can be explained by accidental coincidence, . . . their agreement . . . can only be explained on genealogical grounds[. W]e have thereby passed beyond purely numerical relations, and the necessity of examining the genealogy of both minority and majority has become apparent. *A theoretical presumption indeed remains that a majority of extant documents is more likely to represent a majority of ancestral documents at each stage of transmission than vice versa.*<sup>27</sup>

There is nothing inherently wrong with Hort’s “theoretical presumption.” Apart from the various anti-Byzantine qualifications made throughout the entire *Introduction*,<sup>28</sup> the Westcott-Hort theory would

<sup>25</sup> Cf. Bruce M. Metzger, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*, 3rd enl. ed. (New York: Oxford University Press, 1992) 200: “What would a conscientious scribe do when he found that the same passage was given differently in two or more manuscripts which he had before him? . . . *Most scribes* incorporated *both* readings in the new copy which they were transcribing. This produced what is called a conflation of readings, and is *characteristic of the later, Byzantine type of text*” [emphasis added]. Had such indeed occurred on the scale stated by Metzger, the Byzantine text would be far different than currently found. A careful examination of scribal practices will reveal how rarely conflation or other supposed “scribal tendencies” actually occurred, and how limited was the propagation of such among the MSS.

<sup>26</sup> Fee, “Majority Text and Original Text,” *Theory and Method*, 191, correctly noted that the Byzantine-priority theory (termed “majority text”) was “in terms of method . . . on the same end” of the spectrum “as Westcott-Hort.”

<sup>27</sup> Westcott and Hort, *Introduction*, 45 (emphasis added).

<sup>28</sup> Hort immediately followed his statement with the disclaimer that “the presumption is too minute to weigh against the smallest tangible evidence of other kinds” (ibid.). The remainder of the *Introduction* reflects an attempt to refute this initial principle through (1) a hypothetical genealogical stemma which places the majority of witnesses as merely a sub-branch within the transmissional tradition (54-57); (2) claims regarding “conflation” as exclusive to the Byzantine Textform (93-107); and (3) a “Syrian [Byzantine] recension” ca. AD 350 (132-139 and *passim*). Colwell noted that “Hort organized his entire argument

revert to an implicit acceptance and following of this initial principle in accord with other good and solid principles which they elsewhere state. Thus, a “proper” Westcott-Hort theory which did not initially exclude the Byzantine Textform would reflect what might be expected to occur under “normal” textual transmission.<sup>29</sup> Indeed, Hort’s initial “theoretical presumption” finds clear acceptance in the non-biblical realm. Fredson Bowers assumes a basic “normality” of transmission as the controlling factor in the promulgation of *all* handwritten documents;<sup>30</sup> he also holds that a text reflected in an overwhelming majority of MSS is more likely to have a chronological origin *preceding* that of any text which might be found in a small minority:

[Stemmatic textual analysis] joins with science in requiring the *assumption of normality* as the basis for any working hypothesis. . . . If one collates 20 copies of a book and finds . . . that only 1 copy shows the uncorrected state . . . “normality” makes it highly probable that the correction . . . was made at an *earlier* point in time . . . than [a form] . . . that shows 19 with uncorrected type and only 1 with corrected. . . . The mathematical odds are excellent that this sampling of 20 copies can be extrapolated in accord with normality.<sup>31</sup>

Such a claim differs but little from that made by Scrivener 150 years ago,<sup>32</sup> and suggests that perhaps it is modern scholarship which

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to depose the Textus Receptus” and never actually demonstrated or applied his hypothetical claims against the Byzantine Textform (Colwell, “Hort Redivivus,” *Methodology*, 158). Since Hort’s suppositions cannot be established as fact, the natural course should be a return to the initial “theoretical presumption.”

<sup>29</sup> Had Westcott-Hort constructed a NT text *without* an anti-Byzantine bias, their text would have ended up far more Byzantine than most scholars today would imagine. Colwell (“Hort Redivivus,” *Methodology*, 160-170) summarizes their good and valid working principles, which fit in well with the Byzantine-priority hypothesis and methodology: (1) “Begin with readings”; (2) “Characterize individual scribes and manuscripts”; (3) “Group the manuscripts”; (4) Construct a historical framework; (5) Make “final judgment on readings.”

<sup>30</sup> Bowers, *Bibliography*, 83-84, notes that “the appeal to normality is [usually] so unnecessary as to be omitted without loss from the marshalling of evidence.” Modern eclecticism insists, assuming a rejection of the Byzantine Textform, that a prevailing and continued “abnormality” was the driving factor within early NT transmissional history.

<sup>31</sup> Bowers, *Bibliography*, 74-75, emphasis added.

<sup>32</sup> “That mere numbers should decide a question of sacred criticism never ought to have been asserted by any one; never has been asserted by a respectable scholar. . . . But I must say that the *counter-proposition*, that numbers have ‘no determining voice,’ is to my mind *full as unreasonable, and rather more startling*. . . . The reading of the majority is so far preferable. Not that a bare majority shall always prevail, but that *numerical preponderance, especially where it is marked and constant, is an important element* in the investigation of the genuine readings of Holy Scripture,” Frederick Henry [Ambrose] Scrivener, *An Exact Transcript of the Codex Augiensis* (Cambridge: Deighton, Bell, and Co., 1859) vii-viii, emphasis added. Scrivener’s clear assertion should be compared with Wallace’s revisionist claim that Scrivener “explicitly stated that the Byzantine cursives on which the MT [Majority Text] theory rests are without much value” (Daniel B. Wallace, “Historical Revisionism and the Majority Text Theory: The Cases of F. H. A. Scrivener and Herman C. Hoskier,” *NTS* 41 [1995] 283).

has moved beyond “normality” – a scientific view of transmissional development in light of probability – in favor of a subjectively-based approach to the data.<sup>33</sup> To complete the comparison in the non-biblical realm, modern eclectics should also consider the recent comments of D. C. Greetham:

Reliance upon individual critical perceptions (often masquerading as “scientific” methodology) . . . can result in extreme eclecticism, subjectivism, and normalization according to the esthetic dictates of the critic. . . . The opposite extreme . . . maintains that . . . the only honest recourse is to select that specific . . . extant document which . . . seems best to represent authorial intention, and once having made that selection, to follow the readings of the document as closely as possible.<sup>34</sup>

When considering the above possibilities, Hort’s initial “theoretical presumption” is found to be that representing the scientifically-based *middle* ground, positioned as a corrective to both of Greetham’s extremes. As Colwell stated,

We need Hort Redivivus. We need him as a counter-influence to the two errors I have discussed: (1) the ignoring of the history of the manuscript tradition, and (2) overemphasis upon the internal evidence of readings. In Hort’s work two principles (and only two) are regarded as so important that they are printed in capital letters in the text and in italics in the table of contents. One is “ALL TRUSTWORTHY RESTORATION OF CORRUPTED TEXTS IS FOUNDED ON THE STUDY OF THEIR HISTORY,” and the other, “KNOWLEDGE OF DOCUMENTS SHOULD PRECEDE FINAL JUDGMENT UPON READINGS.”<sup>35</sup>

Beyond an antipathy for the Byzantine Textform and a historical reconstruction which attempted to define that Textform as the secondary result of a formal revision of the fourth century, Westcott and Hort made no idle claim regarding the importance of transmissional history and its related elements as the key to

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<sup>33</sup> Even Richard Bentley in 1713 (*Remarks upon a Late Discourse of Free Thinking*) outlined what in essence was a method that would produce a Byzantine-related result: “It is good . . . to have more anchors than one; . . . that by a joint and mutual help all the faults may be mended. . . . The very distances of places, as well as numbers of the books, demonstrate that there could be no collusion. . . . Though the *various readings* always increase in proportion, . . . the text, by an accurate collation . . . is ever the more correct, and comes nearer to the true words of the author.” (Quoted in Samuel P. Tregelles, *An Account of the Printed Text of the Greek New Testament* [London: Bagster, 1854] 50-51, emphasis original).

<sup>34</sup> Greetham, “Textual Criticism,” *Textual Scholarship*, 299-300.

<sup>35</sup> Colwell, “Hort Redivivus,” *Methodology*, 155-156, quoting respectively Westcott and Hort, *Introduction*, 40 and 31.

determining the original text of the NT.<sup>36</sup> Had all things been equal, the more likely scenario which favored a predominantly Byzantine text would have been played out.<sup>37</sup> In that sense, the present Byzantine-priority theory reflects a return to Hort, with the intent to explore the matter of textual transmission when a presumed formal Byzantine recension is no longer a factor.

A transmissional approach to textual criticism is not unparalleled. The criticism of the Homeric epics proceeds on much the same line. Not only do Homer's works have more manuscript evidence available than any other piece of classical literature (though far less than that available for the NT), but Homer also is represented by MSS from a wide chronological and geographical range, from the early papyri through the uncials and Byzantine-era minuscules.<sup>38</sup> The parallels to the NT transmissional situation are remarkably similar, since the Homeric texts exist in three forms: one shorter, one longer, and one in-between.

- (1) The shorter form in Homer is considered to reflect Alexandrian critical know-how and scholarly revision applied to the text;<sup>39</sup> the Alexandrian text of the NT is clearly shorter, has apparent Alexandrian connections, and may well reflect recensional activity.<sup>40</sup>

<sup>36</sup> Yet as Epp pointed out, "Hort resolved the issue [of competing texts], not on the basis of the *history of the text*, but in terms of the presumed *inner quality* of the texts and on grounds of largely subjective judgments of that quality" (Epp, "Interlude," *Theory and Method*, 94, emphasis original). Of course, once the Byzantine text is eliminated from consideration, historical transmissional reconstruction becomes superfluous.

<sup>37</sup> Fee also notes the anti-Byzantine bias and its effect upon Westcott and Hort's methodology: "Hort did *not* use genealogy in order to discover the original NT text. . . . Hort used genealogy solely to dispense with the Syrian (Byzantine) text. Once he has eliminated the Byzantines . . . his preference for the Neutral (Egyptian) MSS was based *strictly* on intrinsic and transcriptional probability" (Gordon D. Fee, "Rigorous or Reasoned Eclecticism – Which?" in J. K. Elliott, ed., *Studies in New Testament Language and Text: Essays in Honour of George D. Kilpatrick on the Occasion of his Sixty-fifth Birthday* [Leiden: Brill, 1976] 177). Obviously, removal of that bias at the initial stage necessarily would lead to quite different conclusions.

<sup>38</sup> According to Alan J. B. Wace and Frank H. Stubbings, "The Transmission of the Text," ch. 6 of their *A Companion to Homer* (London: Macmillan & Co., 1962) 229, n. 4, R. A. Pack in 1949 listed "381 items for the *Iliad* and 111 for the *Odyssey*, besides a large number of quotations in other writers and some 60 items which should be classified as indirect sources"; 229, n. 3 states that the more complete "manuscripts of the *Iliad* . . . [total around] 190, ranging in date from the fifth to the eighteenth centuries. . . . For manuscripts of the *Odyssey*, . . . Allen . . . lists 75, from the tenth to the eighteenth centuries"; 232, n. 40, "The earliest fragment of a papyrus codex of Homer is . . . part of a single leaf . . . dated to the second (?) century A. D. Codices become common in the third century, and are the rule in the fourth."

<sup>39</sup> See the description of Alexandrian critical scholarship and methods in William R. Farmer, *The Last Twelve Verses of Mark* (Cambridge: University Press, 1974) 13-17.

<sup>40</sup> See Maurice A. Robinson, "The Recensional Nature of the Alexandrian Text-Type: A Response to Selected Criticisms of the Byzantine-Priority Theory," *Faith and Mission* 11 (1993) 46-74 [issue published 1997].

- (2) The longer form of the Homeric text is characterized by popular expansion and scribal “improvement”; the NT Western text generally is considered the “uncontrolled popular text” of the second century with similar characteristics.
- (3) Between these extremes, a “medium” or “vulgate” text exists, which resisted both the popular expansions and the critical revisions; this text continued in much the same form from the early period into the minuscule era.<sup>41</sup> The NT Byzantine Textform reflects a similar continuance from at least the fourth century onward.

Yet the conclusions of Homeric scholarship based on a transmissional-historical approach stand in sharp contrast to those of NT eclecticism:

We have to assume that the original . . . was a *medium* [= vulgate] text. . . . The longer texts . . . were gradually shaken out: *if there had been . . . free trade in long, medium, and short copies at all periods, it is hard to see how this process could have commenced.* Accordingly the need of accounting for the eventual predominance of the medium text, when the critics are shown to have been incapable of producing it, leads us to *assume a medium text or vulgate in existence during the whole time* of the hand-transmission of Homer. This consideration . . . revives the view . . . that *the Homeric vulgate was in existence before the Alexandrian period.* . . . [Such] compels us to assume a central, average, or vulgate text.<sup>42</sup>

Not only is the parallel between NT transmissional history and that of Homer striking, but the same situation exists regarding the works of Hippocrates. Allen notes that “the actual text of Hippocrates in Galen’s day was *essentially the same as that of the mediaeval MSS* . . . [just as] the text of [Homer in] the first century B. C. . . . is the *same as that of the tenth-century minuscules.*”<sup>43</sup>

In both classical and NT traditions there thus seems to be a “scribal continuity” of a basic “standard text” which remained relatively stable, preserved by the unforced action of copyists through the centuries who merely copied faithfully the text which lay before them.

<sup>41</sup> Thomas W. Allen, *Homer: The Origins and the Transmission* (Oxford: Clarendon, 1924) 326, contrasts the Homeric vulgate and longer form against the work of the Alexandrian revisers, “In neither case had their labours any effect. . . . The vulgate did not change, and the long texts withered of themselves.”

<sup>42</sup> Allen, *Homer*, 327, emphasis added. Allen additionally states that “the unrevised vulgate . . . showed a more genuine text” (281-2), and that “the Alexandrine’s labours . . . had no effect on the book trade and the character of the copies produced” (309, emphasis added).

<sup>43</sup> Allen, *Homer*, 312-313, emphasis added.

Further, such a text appears to prevail in the larger quantity of copies in Homer, Hippocrates, and the NT tradition. Apart from a clear indication that such consensus texts were produced by formal recension, it would appear that normal scribal activity and transmissional continuity would preserve in most manuscripts “not only a very ancient text, but a very pure line of very ancient text.”<sup>44</sup>

### *Principles to be Applied toward Restoration of the Text*

The Byzantine-priority position (or especially the so-called “majority text” position) is often caricatured as only interested in the weight of numbers and simple “nose-counting” of MSS when attempting to restore the original form of the NT text.<sup>45</sup> Aside from the fact that such a mechanical and simplistic method would offer no solution in the many places where the Byzantine Textform is divided among its mass of witnesses, such a caricature leads one to infer that no serious application of principles of NT textual criticism exist within such a theory. This of course is not correct. There are external and internal criteria which characterize a Byzantine-priority praxis, and many of these closely resemble or are identical to the principles espoused within other schools of textual restoration. Of course, the principles of Byzantine-priority necessarily differ in application from those found elsewhere.

The Byzantine-priority principles reflect a “reasoned transmissionalism” which evaluates internal and external evidence in the light of transmissional probabilities. This approach emphasizes the effect of scribal habits in preserving, altering, or otherwise corrupting the text, the recognition of transmissional development leading to family and texttype groupings, and the ongoing maintenance of the text in its general integrity as demonstrated within our critical apparatuses. The overriding principle is that *textual criticism without a history of transmission is impossible*.<sup>46</sup> To achieve this end, all readings in sequence need to be accounted for within a transmissional history, and no reading can be considered in isolation as a “variant unit” unrelated to the rest of the text.

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<sup>44</sup> The words are Hort’s (Westcott and Hort, *Introduction*, 250-251), as applied to the text of Codex Vaticanus, but here applied with sufficient justification to the more general text represented by the vast majority of MSS.

<sup>45</sup> Fee, “Majority Text and Original Text,” *Theory and Method*, 207, caricatures “Burgon’s seven ‘notes of truth’” as “simply seven different ways of saying that the majority is always right.” Daniel B. Wallace, “The Majority Text Theory: History, Methods, and Critique,” in Bart D. Ehrman and Michael W. Holmes, eds., *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis*, Studies and Documents 46, ed. Eldon Jay Epp et al. (Grand Rapids: Eerdmans, 1995) 310, n. 67 states bluntly: “The rationale for the Majority text may be complex, but the method (for most Majority text defenders) is quite simple: count noses.”

<sup>46</sup> So also Porter, “Textual Analysis,” 31.

In this system, final judgment on readings requires the strong application of internal evidence *after* an initial evaluation of the external data has been made.<sup>47</sup> Being based primarily on transmissional factors, the Byzantine-priority theory continually links its internal criteria to external considerations. This methodology always asks the prior question: does the reading which may appear “best” on internal grounds (no matter how plausible such might appear) *really* accord with known transmissional factors regarding the perpetuation and preservation of texts?<sup>48</sup> Such an approach parallels Westcott and Hort, but with the added *caveat* against dismissing the Byzantine Textform as a significant transmissional factor. Indeed, while the present theory in many respects remains quite close to that of Westcott and Hort, the primary variance is reflected in certain key assumptions and a few less obvious principles. Because of these initial considerations, the conclusions regarding the original form of the NT text will necessarily differ significantly from those of Westcott and Hort.

### *Principles of Internal Evidence*

The basic principles of internal and external evidence utilized by Byzantine-priority advocates are quite familiar to those who practice either rigorous or reasoned eclecticism. At least one popular principle (that of favoring the shorter reading) is omitted; other principles are cautiously applied within a transmissionally-based framework in which external evidence retains significant weight. The primary principles of internal evidence include the following:

1. *Prefer the reading that is most likely to have given rise to all others within a variant unit.* This principle fits in perfectly within a primarily transmissional process; it is utilized by both rigorous and reasoned eclectics, and is the guiding principle of the Nestle-Aland “local-genealogical” method.<sup>49</sup> For Byzantine-priority this principle has great weight: it is extremely important to attempt to explain the rise of all readings within a variant unit with sequential transmission in mind. The eclectic model continually evaluates variant units in isolation, attempting to determine in each individual case that reading which seems most likely to have produced all others within that variant unit. The Byzantine-priority principle, on the other hand, insists on *not* taking a variant unit in isolation from the remainder of the text,

<sup>47</sup> Cf. Colwell’s ordered principles cited above, n. 29, for an overview of the entire process.

<sup>48</sup> Current eclectic praxis might favor a reading found in a single MS. Following a transmissional procedure, such would be ruled out immediately, despite any claimed internal plausibilities.

<sup>49</sup> See Kurt Aland and Barbara Aland, *The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism*, 2nd rev. & enl. ed. (Grand Rapids: Eerdmans, 1989), 34. The “local-genealogical method” is mysteriously defined as “applying to each passage individually the approach used by classical philology for a whole tradition.”

but always to ask how the reading which appears to be superior in any variant unit fits in with a full transmissional overview. Such a procedure involves the readings of *all* the units in near proximity: how they developed, were perpetuated, and grew into their relative proportions among the extant data. This procedure elevates the overall value of this principle and serves as a check against excess in application.

The principle is not negated, but modified. The textual researcher *always* must ask whether the reading that initially appears to support the rise of all others in a given variant unit is equally that which by its transmissional history remains most likely to have given rise to all other readings in the surrounding text as a whole. If one initially assumes a reading with extremely weak transmissional support to be original, a sufficient explanation must be provided as to how other competing readings could have derived from the first, and also how such readings could have ended up in transmissional relation to neighboring variant units. When such explanations become problematic, this in itself becomes presumptive that *another* reading in a given unit may in fact have been the source of all competitors, and that the researcher should reexamine the case instead of accepting what at first appeared most plausible when viewed in isolation. Only thus can a final candidate be established within each variant unit – “reasoned transmissionalism” at work.

2. *The reading which would be more difficult as a scribal creation is to be preferred.* This internal canon is predicated upon the assumption that a scribe would not deliberately produce nonsense, nor make a passage more difficult to understand. If a more common word stood in an exemplar, a scribe would not normally substitute a rare word. Yet scribes *do* produce nonsense accidentally, and at times may even obfuscate a plain and simple reading for unknown reasons. There needs to be a transmissional corollary of qualification: *difficult readings created by individual scribes do not tend to perpetuate in any significant degree within transmissional history.* This principle can be demonstrated in any relatively complete apparatus by examining the many singular or quasi-singular readings which were never or rarely perpetuated. The same can be said for readings in small groups of MSS, whether due to family or sub-texttype ties, or by coincidence. Transferring the corollary to the primary principle, *the more difficult reading is to be preferred when such is found in the transmissional majority of witnesses rather than when such is limited to a single witness or an interrelated minority group.* The reasoning behind this assumption is obvious: while a minority of scribes might adopt *any* difficult reading for at least a time, the chances are slim that the vast majority of scribes would adopt such a reading were a simpler one originally dominant from the autograph. The



researcher still must demonstrate on internal grounds that the “more difficult” reading is in fact such, as well as the transmissional likelihood of that reading having been original within that variant unit.<sup>50</sup>

3. *Readings which conform to the known style, vocabulary, and syntax of the original author are to be preferred.* While this principle is valid, its application in modern eclectic praxis is fraught with difficulties. Other factors, including transmissional history, need to be considered before a final stylistic determination can be made in regard to a given passage.<sup>51</sup> Merely because *καὶ* or *εὐθὺς* are “characteristic” in Mark or *οὐν* in John does not mean that one automatically should prefer such a reading over the alternatives. Stylistic criteria taken in isolation can easily lead to wrong decisions if the degree and quality of transmissional support are not equally considered. A basic assumption is that scribes in general would be unlikely to alter the style and vocabulary of a given author when copying that which lay before them. Further, in any given instance, a minority of scribes might create an intentional or accidental variation which either *conforms* the text to a writer’s style, or which moves the text *away* from an author’s normal style. Transmissional criteria serves as a check and balance against mere

<sup>50</sup> Cf. Bertil Albrektson, “Difficilior Lectio Probabilior: A Rule of Textual Criticism and its use in Old Testament Studies,” in B. Albrektson et al. eds., *Remembering All the Way: A Collection of Old Testament Studies published on the Occasion of the Fortieth Anniversary of the Oudtestamentisch Werkgezelschap in Nederland*, Oudtestamentische Studien 21 (Leiden: Brill, 1981) 9, 11: “It is not enough for a reading simply to be *difficilior*: it must also fit the context and make better sense than the rival variant”; “a *lectio difficilior* may be more difficult simply because it is wrong. . . . It would be foolish to raise the mistake of the copyist to the status of original text.”

<sup>51</sup> One cannot, for example, invoke any considerations of “Markan” style, vocabulary or syntax in Mk 2:16 when determining between the γραμματεῖς τῶν Φαρισαίων (P<sup>88</sup> B L W Δ 0130<sup>vid</sup> 33 2427 pc b bo<sup>mss</sup>) and the γραμματεῖς καὶ οἱ Φαρισαῖοι (R A C D Θ f<sup>1</sup> f<sup>13</sup> 700 892 1006 1342 1506 a c e ff<sup>2</sup> r<sup>1</sup> lat sy sa<sup>mss</sup> bo<sup>pt</sup>). The first phrase appears nowhere else in the NT, while the second is found 17x in the gospels and nowhere else in Mk. Metzger states (*Textual Commentary* in loc.), “The more unusual expression οἱ γραμματεῖς τῶν Φαρισαίων is to be preferred, since the tendency of scribes would have been to insert καὶ after οἱ γραμματεῖς under the influence of the common expression.” This, however, requires the case alteration of τῶν Φαρισαίων to οἱ Φαρισαῖοι, which complicates the process and requires recensional activity on the part of a large number of scribes. It remains easier to comprehend a *limited* recensional action, localized primarily in Egypt, which produced the minority phrase. Cf. the parallel Lk 5:30 (Mt 22:11 mentions only Pharisees), where the Alexandrian text reads οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν (B C L W Ξ 1 33 579 700 892 1241 2542 ℓ-844 ℓ-2211 pc lat). Recensional alteration in Mark would create a greater harmony between the Alexandrian parallels; in Lk, R (D 205 209 788) pc it sa<sup>mss</sup> bo resolved the difficulty by *omitting* the troublesome αὐτῶν. Yet the Byzantine Textform in Lk, οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι (R A Θ Ψ f<sup>13</sup> 1006 1342 1506 r<sup>1</sup> sy<sup>h</sup> [sa<sup>mss</sup> bo<sup>mss</sup>]), clearly reflects a “more difficult” reading, since there the scribes apparently belong to the τελωνῶν καὶ ἄλλων of 5:29 and *not* to the Pharisees. Thus the Byzantine reading in Lk alone explains the Alexandrian and Western alterations there, as well as the parallel recensional activity in Mark. Any other view leaves the Byzantine text of Lk 5:30 unexplainable. The Mk 2:16 variant is not discussed in either J. K. Elliott, “An Eclectic Textual Commentary on the Greek Text of Mark’s Gospel,” in Eldon Jay Epp and Gordon D. Fee, eds., *New Testament Textual Criticism: Its Significance for Exegesis. Essays in Honour of Bruce M. Metzger* (Oxford: Clarendon, 1981) 47-60; or J. K. Elliott, *The Language and Style of the Gospel of Mark*, Supplements to Novum Testamentum, 71 (Leiden, Brill, 1993).

stylistic, syntactical, content, and vocabulary considerations, allowing one to arrive at a more certain result. Attention to transmissional considerations prevents a naive acceptance of a variant solely due to stylistic conformity, especially when such is dependent upon favored MSS which fluctuate stylistically within a given book.<sup>52</sup>

For example, what does one do with *ouv* in John? Certainly this word is distinctive of Johannine style, and on thoroughgoing eclectic principles perhaps should always be preferred (although structural considerations might alter such a decision).<sup>53</sup> Modern reasoned eclecticism seems to prefer *ouv* *only* when supported by favored MSS, even if such support is limited. On a transmissional-historical basis, *ouv* when found in limited perpetuation among a small minority of witnesses would be ruled out due to lack of a reasonable amount of transmissional support. Modern eclectic methodology cannot satisfactorily distinguish a Johannine from a non-Johannine *ouv* on the basis of either internal criteria or its small group of favored MSS. There needs to be a transmissional criterion for authenticity, since cases such as this cannot be resolved by an appeal to style, to limited external evidence, or to the reading that may have given rise to the others. Transmissional considerations offer a better solution in such cases than do eclectic methodologies. Similarly, how would one handle variation between *δε* and *ouv* in John? That gospel actually uses *δε* more frequently than *ouv* (*δε* Byz 231x, NA<sup>27</sup> 212x; *ouv* Byz 201x, NA<sup>27</sup> 200x), even though *ouv* is “stylistically Johannine.” *Δε* thus can not be ruled out when opposed by *ouv*. The optimal (and only) solution is a reliance upon *all* external evidence, coupled with a solid view of historical-transmissional considerations.

4. *Readings which clearly harmonize or assimilate the wording of one passage to another are to be rejected.* That scribes engaged in some harmonization or assimilation to parallel passages or contexts can be demonstrated repeatedly within the pages of a critical apparatus. Colwell noted that harmonization to parallels in the immediate context occurs more frequently than to remote parallels.<sup>54</sup> Yet, one must carefully guard against the assumption that verbal identity where parallels exist is presumptive evidence against authenticity. Merely because harmonization or assimilation *could* occur at a given location,

<sup>52</sup> See further the discussion of *ouv* in John as found in Robinson, “Recensional Nature,” 51-54.

<sup>53</sup> Cf. the discourse analysis considerations in Vern Poythress, “The Use of the Intersentence Conjunctions *DE*, *OUN*, *KAI*, and *Asyndeton* in the Gospel of John,” *NovT* 26 (1984) 312-346; also, Steve Booth, *Selected Peak Marking Features in the Gospel of John*, American University Studies, Series 7: Theology and Religion, vol. 178 (New York: Peter Lang, 1996), 100-106.

<sup>54</sup> See Ernest C. Colwell, “Method in Evaluating Scribal Habits: A Study of  $\P^{45}$ ,  $\P^{66}$ ,  $\P^{75}$ ,” *Methodology*, 113, 124.

one must not assume that scribes *would* harmonize whenever possible. Nor is scribal harmonization when it does occur more characteristic of the Byzantine-era scribes than any other. Once more, transmissional aspects remain the primary basis for decision. The apparatuses demonstrate that most of the numerous cases of harmonization or assimilation did *not* perpetuate in any great quantity. While scribes *did* harmonize at various places, and that frequently enough, the vast majority of scribes did not accept or perpetuate such alterations to any significant degree. Even if parallel locations were known from personal familiarity with scripture, most scribes did *not* adopt or add to the text that which was not in the exemplar before them. Harmonization simply did not occur on the grand scale.<sup>55</sup> It would be a transmissional absurdity to assume numerous “harmonization-prone” scribes adopting a few dozen harmonizations into their Byzantine MSS while failing to continue the process in hundreds of other places where scribes had produced more plausible and attractive harmonizations – none of which were incorporated into the main stream of transmission.<sup>56</sup>

The question can be framed precisely: were scribes more likely in any given instance deliberately to revise the text in the direction of harmonization, or would they generally tend simply to copy and preserve what lay before them? The answer is provided *only* by examining the data in the apparatuses which demonstrates transmissional reality. One will find that *most* of the time scribes would maintain and preserve the text of their exemplar. When harmonization or assimilation did occur, it was sporadic. The MSS which systematically harmonized to parallel passages were few (e.g., the scribes of Codex Bezae and various Caesarean witnesses are more typically harmonistic than what is alleged against Byzantine scribes). While certain Byzantine readings *may* appear to harmonize at various points, it would be a fallacy to charge the Byzantine scribes with a harmonistic tendency for the following reasons: (a) the Byzantine MSS fail to harmonize in most situations; (b) the alleged harmonizations within the Byzantine Textform are relatively infrequent; (c) alleged Byzantine harmonization often fails to conform precisely to the parallel passage; and (d) the Byzantine scribes *fail* to harmonize in hundreds of places

<sup>55</sup> See Maurice A. Robinson, “Two Passages in Mark: A Critical Test for the Byzantine-Priority Hypothesis,” *Faith and Mission* 13 (1996) 74, 82-93, 96-97, in particular the five questions regarding supposed Byzantine harmonization, p. 91.

<sup>56</sup> One need only examine the location-name in the parallels Mt 8:28/Mk 5:1/Lk 8:26: is the demoniac Gadarene, Gergesene, or Gerasene? Had the Byzantine scribes truly been inclined toward harmonization, one would expect an identical term in all three gospels. Instead,  $\mathfrak{B}$  reads Γαδαρηνῶν in Mark and Luke, but Γεργεσηνῶν in Matthew. Since harmonization did *not* occur where it was more likely, it becomes far less likely elsewhere (note that NA<sup>27</sup> reads differently in all three places [Mk/Lk Γερασηνῶν, Mt Γαδαρηνῶν]; yet the overall NA<sup>27</sup> text is supported *only* by Codex Vaticanus).

where a minority of supposedly earlier scribes had created highly persuasive and attractive harmonizations.<sup>57</sup>

5. *Readings reflecting common scribal piety or religiously-motivated expansion and alteration are secondary.* From a transmissional-historical aspect, this principle is viewed somewhat differently from that which is commonly held. Pious expansions or substitutions initiated by a single scribe or a small number of scribes are unlikely to gain acceptance within the manuscript tradition. Were this not the case, one would see a continual expansion of divine names and titles: “Jesus” becomes “Jesus Christ,” then “the Lord Jesus Christ,” then “the Lord and Savior Jesus Christ.” “Lord” would become “Lord Jesus” or “Lord God”; “Spirit” would become “Holy Spirit,” and so forth. While such alterations and expansions *can* be demonstrated to have occurred frequently within the manuscript tradition, such cases remain sporadic, localized, and shared among only a small minority of scribes. Most NT scribes did *not* engage in wholesale pious expansion. Conversely, when a minority of witnesses might lack one or more appellatives, this does not indicate pious expansion by all other witnesses. The shorter reading may be due to accidental omission triggered by common endings (*homoiooteleuta*) among the various *nomina sacra* within a phrase. One cannot presume that the majority of scribes would adopt piously-expanded readings on a merely coincidental but not systematic basis under normal transmissional conditions. A minority of scribes, however, might easily expand deliberately or omit unintentionally. Were pious expansion indeed typical and dominant, one would wonder why most such cases were *not* adopted by the transmissional majority. One cannot have it both ways – scribes either conform to certain patterns *en masse*, or they practice certain habits on a primarily individual and sporadic basis. Since most vagaries produced by individual scribes remained unadopted within the transmissional tradition, there should be no doubt regarding the actual situation. An example of “limited perpetuation” is provided in 1Cor 5:5 (*nomina sacra* in small caps):

τη ημερα του ΚΥ	NA <sup>27</sup> ϣ <sup>46</sup> B 630 1739 <i>pc</i> Tert Epiph
τη ημερα του ΚΥ ΙΥ	ⲙⲣ ϣ <sup>61vid</sup> Ⲭ Ψ vg <sup>st</sup>
τη ημερα του ΚΥ ΙΥ ΧΥ	D <i>pc</i> b Ambst
τη ημερα του ΚΥ ημων ΙΥ ΧΥ	A F G P 33 104 365 1241 <sup>s</sup> 1881 <i>al</i> a vg <sup>cl</sup> sy <sup>p</sup> , h <sup>**</sup> cop Lcf

<sup>57</sup> W. F. Wisselink, *Assimilation as a Criterion for the Establishment of the Text: A Comparative Study on the basis of Passages from Matthew, Mark and Luke* (Kampen: J. H. Kok, 1989) should not be ignored, particularly his summary 239-243, at the end of which he states, “Assimilation [= harmonization] is not restricted to a single group of manuscripts, neither to a single gospel. . . . Nothing can be concluded [thereby] . . . regarding the age of any variant or the value of any text-type. The current thesis, that the Byzantine text-type is . . . inferior because of its harmonizing or assimilating character, is *methodologically not based on sound foundations*” [emphasis added].

While modern eclectic advocates might argue that all readings beyond the shortest (that preferred by NA<sup>27</sup>) are “pious expansions,” such an approach is too simplistic and ignores the transmissional and transcriptional probabilities that point clearly to the Byzantine Textform as the reading from which all the others derived.<sup>58</sup>

The MSS comprising the bulk of the Byzantine Textform (basically  $\mathfrak{M}$  in NA<sup>27</sup>) did *not* adopt the remaining “natural” expansions found in other witnesses (  $\overline{\text{KY}} \overline{\text{IY}} \overline{\text{XY}}$  or  $\overline{\text{KY}} \overline{\eta\mu\omega\nu} \overline{\text{IY}} \overline{\text{XY}}$  ). Yet, had NA<sup>27</sup> been original, it would be peculiar if nearly all the Byzantine-era scribes were to stop at  $\overline{\text{KY}} \overline{\text{IY}}$  without further embellishment, especially when such was found in supposedly “earlier” MSS from the Western and Alexandrian traditions. This argues strongly that the vast majority of Byzantine-era scribes did *not* create or perpetuate pious expansions, but simply preserved the text which lay before them in their exemplars.<sup>59</sup>

It is transcriptionally *more* likely that the small minority of Alexandrian and Caesarean MSS ( $\mathfrak{P}^{46}$  B 630 1739 *pc*) reflect simple homoioteleuton from the Byzantine reading, skipping from  $\overline{\text{Y}}$  to  $\overline{\text{Y}}$ . A minority reading created by transcriptional error is far easier to accept than to rationalize such a shorter reading as the source from which only a partial expansion was made by the Byzantine majority.

6. *The primary evaluation of readings should be based upon transcriptional probability.* This principle goes back to Westcott and Hort, and has no inherent weaknesses. Scribes *did* make errors and deliberate alterations, and readings need to be categorized and assessed according to their conformity to such scribal tendencies.<sup>60</sup> Other methods apply this principle inconsistently, more or less commensurate with the preferences of the critic; the application of this principle thus becomes unfairly biased.

<sup>58</sup> The NA<sup>27</sup> text is considered to reflect a consensus judgment of modern reasoned eclecticism. Its editors have stated that “this text is a working text . . . [and] is not to be considered as definitive, but as a stimulus to further efforts toward defining and verifying the text of the New Testament” (Barbara and Kurt Aland et al., eds., *Nestle-Aland Novum Testamentum Graece*, 27th edition [Stuttgart: Deutsche Bibelgesellschaft, 1993] 45\*). Since the NA<sup>27</sup> text remains approximately 99.5% identical to that of Westcott-Hort 1881, one may assume a nearly stable consensus regarding its final form.

<sup>59</sup> As an illustration: the “expected”  $\overline{\alpha\mu\eta\eta\varsigma}$  which in the Byzantine Textform closes most NT books is *absent* from the text of Acts, James, and 3Jn. Only a small minority of witnesses ( $\Psi$  36 453 614 1175 1505 *al*) add the closing term at the end of Acts; a smaller minority at the end of James (614 1505 1852 *pc*); and a similar minority at the end of 3Jn (L 614 1852 *al*). There is *no* logical reason why the Byzantine MSS would leave out an  $\overline{\alpha\mu\eta\eta\varsigma}$  at the end of three books while supposedly adding it everywhere else – *unless* the inclusion or exclusion truly reflects the *original* text of each book. The Byzantine majority was never attracted or influenced to make such an addition in these cases. Apart from a presumption of Byzantine priority, this would reflect a mystery without solution.

<sup>60</sup> See, for example, Colwell, “Scribal Habits,” 114–123, where the individual habits of the scribes of  $\mathfrak{P}^{45}$ ,  $\mathfrak{P}^{66}$ , and  $\mathfrak{P}^{75}$  are categorized according to type.

A transmissional aspect needs to be recognized: an error or deliberate alteration made in a single MS or a few MSS is unlikely to be perpetuated in quantity. The many singular and quasi-singular readings which exist demonstrate the unlikelihood of a transcriptionally-based scribal creation extending much beyond any MS or MSS which first produced it. The chances that any sensible alteration subsequent to the autograph would extend beyond a small group of localized witnesses would be slim. Indeed, such readings as characterize minority texttype witnesses generally remain limited and localized. That any deliberate alteration or transcriptional error would gain the cooperation of scribes so as to dominate the entire stream of transmission is a null proposition: scribes demonstrably did not engage in such a practice on the grand scale. Earlier exemplars would serve to nullify the growth and widespread dissemination of more recent scribal alterations, thus holding in check the unbridled mass of minority variants. An important corollary follows:

7. *Transcriptional error is more likely to be the ultimate source of many sensible variants rather than deliberate alteration.* Many variant readings have their root in transcriptional causes. While this principle includes all cases which produce pure “nonsense,” it also includes many in which the end result in some way “makes sense.” Sensible readings may arise from the simple omission of a letter, syllable, or word; so too readings produced by haplography, dittography, homoioteleuton or other forms of transcriptional error.<sup>61</sup> Even an error that produced a nonsense reading may result later in other sensible variants, created in an attempt to correct the earlier error.

When examining any variant unit, one first should consider whether transcriptional factors could have caused one or more of its readings. A more plausible solution will arise from this approach than from an assumption of the less frequent deliberate alteration. While many readings can only be explained as due to intentional alteration, the primary principle remains of seeking first a transcriptional cause for variant readings. Many readings could be due to either accidental transcriptional error or intentional alteration; one always must weigh the evidence before settling on one cause over another.<sup>62</sup>

8. *Neither the shorter nor longer reading is to be preferred.* The reasoned eclectic principle here omitted is the familiar *lectio brevior potior*, or giving preference to the shorter reading, assuming all other

<sup>61</sup> E. g. line-skipping, confusion of letters, errors of the ear, and misreading.

<sup>62</sup> For example, the shorter variant in Lk 6:1 lacks the word δευτεροπρωτο. While such could be explained as due to simple homoioteleuton (- τω ◊ - τω), the difficult nature of the longer reading suggests intentional alteration by a limited number of scribes. See Robinson, “Recensional Nature,” 59–61.

matters to be equal<sup>63</sup> – a principle which has come under fire even by modern eclectics.<sup>64</sup> Not only can its legitimacy be called into question, but its rejection as a working principle can readily be justified. The net effect of such a principle is to produce an *a priori* bias on insufficient internal grounds which favors the shorter Alexandrian text. The underlying premise is faulty: it assumes that scribes have a constant tendency to expand the text, whether in regard to sacred names, or by a conflatory combination of disparate narratives, lest anything original be lost.<sup>65</sup> Yet scribal habits as exemplified in the extant data simply do not support such a hypothesis. Had the later scribes done according to all that has been claimed for them, the resultant Byzantine Textform would be far longer than that currently found: divine titles would be extensively expanded, parallel passages would be in greater harmony, and a universally-conflated text would dominate. Such simply is not the case.

The problem as usual is a text-critical leap to a conclusion refuted by a careful examination of the extant data. While scribes did engage in various practices which would produce a “longer” text, such occurred only on an independent, haphazard, and sporadic basis. Such minority scribal expansions can readily be discerned in any critical apparatus (even among Byzantine-era witnesses) and rejected on the basis of their minority support. Scribes simply did *not* expand or harmonize the text *en masse*, and any principle of internal evidence which suggests and is dependent upon the contrary becomes self-refuted by transmissional evidence.<sup>66</sup>

The converse principle – that the *longer* reading should be preferred – is equally rejected. A few may argue thus, such as A. C. Clark and C.-B. Amphoux, who favor the Western type of text,<sup>67</sup> but such no more can be applied mechanically to the text than can the “shorter reading,” despite any apparent logic or plausibility which may be adduced. Such a principle simply will not work within a transmissional

<sup>63</sup> Matters rarely are equal: shorter readings may be due to transcriptional error or intentional removal of a perceived difficulty. Such skew the case and minimize whatever benefit derives from the principle (which is based on a questionable premise of continued scribal expansion).

<sup>64</sup> See for example, Elliott, “Recent Studies” 43: “My own observation is that in general it is the *longer* text that is original.”

<sup>65</sup> This is the rationale in Metzger, *Text of the NT*, 200: “Rather than make a choice . . . (with the attendant possibility of omitting the genuine reading), *most scribes* incorporated *both* readings in the new copy which they were transcribing.” Such a claim simply is not true (cf. n. 25 above).

<sup>66</sup> Metzger often appeals to assumed scribal proclivities in order to discredit and eliminate the Byzantine reading, yet only a minority of scribes should be implicated at any given point. Cf. Metzger, *Textual Commentary*, xxvi-xxvii and examples such as Mt 1 :7-8; 4:10; 5:22; 9:8; 11:15 and *passim*.

<sup>67</sup> See Albert C. Clark, *The Primitive Text of the Gospels and Acts* (Oxford: Clarendon, 1914); idem, *The Descent of Manuscripts* (Oxford: Clarendon, 1918); Léon Vaganay and Christian-Bernard Amphoux, *Introduction to New Testament Textual Criticism* (Cambridge: University Press, 1992).

framework. Further, it has a similar bias favoring the Western text, just as the “shorter reading” favors the Alexandrian text. Elements which reflect “normal” transmissional considerations should *not* be overthrown or negated on the basis of a built-in bias within a text-critical principle.

### *Principles of External Evidence*

The Byzantine-priority method looks at external evidence as a primary consideration within a transmissional-historical framework. The key issue in any unit of variation is not mere number, but how each reading may have arisen and developed in the course of transmission to reflect whatever quantitative alignments and textual groupings might exist. To this end a careful consideration and application of various external principles must be applied to each reading within a variant unit.<sup>68</sup> Certain of these criteria are shared among various eclectic methodologies, but none demonstrate a clear linkage to transmissional-historical factors under such systems.

1. *The quantity of preserved evidence for the text of the NT precludes conjectural emendation.* The NT text has been preserved to an extent far exceeding that of any other hand-transmitted literature of antiquity. Thus, the likelihood that conjectural emendation might restore the original form of the text is virtually nil. While other critics do not exclude conjectural emendation as a possibility, conjecture does not gain a serious foothold in contemporary praxis, nor is there any pressing need for such.<sup>69</sup> Conjecture argues a historical model requiring an unparalleled transmissional catastrophe in which *all* known witnesses – manuscript, versional, and patristic – failed to preserve the original text at a given point. Given the quantity of NT evidence, such becomes doubtful in the extreme, and if otherwise valid would call into question *every* word found in any extant witness.<sup>70</sup>

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<sup>68</sup> Cf. the seven canons of John W. Burgon, *The Traditional Text of the Holy Gospels: Vindicated and Established*, ed. Edward Miller (London: George Bell and Sons, 1896) 40-67. Five of Burgon's canons deal with external evidence (Antiquity, Number, Variety, Respectability of Witnesses, Continuity) and two with internal evidence (Context and “Internal Considerations,” which includes grammatical matters and logical continuity). Burgon's seven canons remain valid, and can be applied within a transmissional framework. Modification, however, of Burgon's more extreme positions must be made before his more valuable principles can be clearly discerned. These include his often abusive rhetoric and bombast, his appeal to speculative theological arguments, and various factual inaccuracies now known to exist in his account of manuscript, versional, and patristic evidence.

<sup>69</sup> Ac 16:12 in UBS<sup>4</sup>/NA<sup>27</sup> is a modern eclectic exception; see Metzger, *Textual Commentary* in loc. The perception of a possible historical inaccuracy has led the editors to offer a conjectural solution, regardless of dissent from both Metzger and Aland. Despite limited versional support (vg<sup>ms</sup>, slav, Provençal, Old German), for all practical purposes the conjecture remains, lacking Greek support. Note that Westcott and Hort admitted *no* conjecture into their actual text, though they did identify many places where a “primitive error” was claimed to have corrupted the MS tradition.

<sup>70</sup> Elliott, “Recent Studies,” 43, states that “the manuscripts are of importance primarily as bearers of readings,” and rules out conjecture on the ground that “it is unlikely that the original text has not survived somewhere in our known manuscripts.”



2. *Readings which appear sporadically within transmissional history are suspect.* Assuming the general normality of manuscript transmission, the original text should leave a significant imprint over the range of transmissional history. Optimally, an original reading should demonstrate a continuity of perpetuation from the autograph to the invention of printing. Readings which fit this criterion have an initial presumptive authenticity that cannot easily be overturned. Certain corollaries follow:

a. *A reading preserved in only a single MS, version or father is suspect.* As with conjecture, it remains transmissionally unlikely that all MSS, versions, and fathers save one should have strayed from the original reading. Even if some witnesses are considered “best” within a given portion of text, it remains unlikely that any such witness standing alone would have preserved the original text against all other witnesses. So too the next corollary:

b. *Readings preserved in a small group of witnesses are suspect.* Just as with single testimony, readings preserved in but two witnesses are unlikely to have preserved the original reading against all remaining testimony. This principle can be extended to other small groups, whether three or four MSS, or even more, so long as such groups remain smaller than a larger texttype (which is treated under other principles). Such cases reflect only sporadic or limited transmission.

3. *Variety of testimony is highly regarded.* This principle addresses two areas, neither sufficient to establish the text, but either of which lends support to a given reading.

a. *A reading supported by various versions and fathers demonstrates a wider variety of support than a reading lacking such.* The greater the variety of support, the more weight is lent to a reading. However, if a reading possesses *only* versional or patristic support without being evidenced in the Greek manuscript tradition, such a reading is secondary. Isolated patristic or versional testimony is not sufficient to overturn the reading most strongly supported among the Greek MS base.

b. *Among Greek MSS, a reading shared among differing texttypes is more strongly supported than that which is localized to a single texttype or family group.* Diversity of support for a reading is far stronger than the testimony of any single manuscript or small group of MSS.<sup>71</sup> Overlooked by many is the fact that the Byzantine Textform is the most

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<sup>71</sup> See J. Harold Greenlee, *Introduction to New Testament Textual Criticism* (Grand Rapids: Eerdmans, 1964) 115-116: “If a reading has the support of good witnesses of several text-types it is more probable that the reading antedates the rise of the local texts instead of having originated in one of the local texts.” Within the present theory, the Byzantine Textform is considered as that from which all the minority groups ultimately derived, yet Greenlee’s principle still applies with equal vigor when evaluating external support.

frequent beneficiary of such diverse support: there are far more instances wherein an Alexandrian-Byzantine or Western- Byzantine alignment exists than an Alexandrian-Western alignment wherein the Byzantine stands wholly apart.<sup>72</sup> Indeed, were all Alexandrian-Byzantine or Western-Byzantine readings in the MSS, fathers, and versions considered as primarily representing the Byzantine Textform (in accord with the present hypothesis), *all* witnesses would appear far more “Byzantine” than by methods which exclude such co-alignments from consideration as Byzantine. Specific texttype alignments in either case naturally remain distinct on the basis of quantitative analysis.<sup>73</sup>

4. *Wherever possible, the raw number of MSS should be intelligently reduced.* “Genealogical method” is accepted whenever such can be firmly established. “Family” groups such as f<sup>1</sup> and f<sup>13</sup> have long been cited under one siglum, and a few MSS are known copies of earlier extant witnesses. In many other cases a close genealogical connection can be established and thus mere numbers can be reduced in a proper manner. At times a group of MSS can be shown to stem from a single scribe with one exemplar (e.g. the eight MSS copied by George Hermonymus or the seven copied by Theodore Hagiopetrites); other MSS stem from a single recension (e.g. the ca. 124 MSS of Theophylact’s

<sup>72</sup> This category does not include what Westcott and Hort termed “distinctive” Byzantine readings, i. e. those wholly unattested by any ante-Nicene Father, version, or MS. While Hort’s definition was flawed by presupposing a formal AD 350 Byzantine revision, it remains a reasonable criterion for identifying otherwise unattested Byzantine readings in the pre-fourth century era. The early papyri have removed some previously “distinctive” readings from this small category; see Harry A. Sturz, *The Byzantine Text-Type and New Testament Textual Criticism* (Nashville: Thomas Nelson, 1984) 55-69, 145-208. Sturz has been misinterpreted by some adverse critics; however, the contextual definition deals only with the status of the evidence in Hort’s day, and the modern papyrus discoveries indeed have disproven Hort’s claims that no “distinctive” Byzantine reading could have existed before AD 350. One should reconsider any remaining claims in the light of possible future discoveries.

<sup>73</sup> Cf. Darrell D. Hannah, *The Text of I Corinthians in the Writings of Origen*, *The New Testament in the Greek Fathers: Texts and Analyses* 4, ed. Bart D. Ehrman (Atlanta: Scholars Press, 1997) 269, 271-272. Hannah clearly shows (Tables I and II) that (as expected) “Origen’s text is thoroughly Alexandrian” in that epistle (average ca. 77%). Yet when Byzantine-Alexandrian alignments are taken into consideration, Origen is ca. 60% Byzantine – and this in a situation where the Alexandrian MSS  $\aleph$  B C are themselves only ca. 51% Byzantine (Tables III-V, 273-4). Cf. Burgon’s parallel claim regarding the early Fathers (Burgon, *Traditional Text*, 101): “The testimony therefore of the Early Fathers is emphatically . . . in favour of the Traditional Text, being about 3:2.” The matter is *not* that Burgon’s patristic editions were uncritical; Hannah’s data are plain: Origen, the most “Alexandrian” patristic writer, *does* read 3:2 (ca. 60%) *with* the Byzantine Textform in 1Cor. No one should be surprised were that proportion to increase among other Fathers in modern critical editions. This type of Byzantine alignment will only be seen, however, if patristic textual studies display their statistics in a manner parallel to that of Hannah. Hannah’s presentation is flawed, however, by a certain circularity based upon an *a priori* assumption: “Origen’s relatively high (62%) agreement with [the] Byzantine . . . result[s] from Alexandrian and Byzantine witnesses sharing the same reading. . . . The Byzantine text was constructed from a mixture of Alexandrian readings and other elements . . . [These results are] just what we should expect if it is in fact a later text which arose during the fourth century” (Hannah, 292, emphasis added).

commentary on John, which differ so little from one another that Theophylact's Johannine archetype readily can be reconstructed). Such numerical reductions restore the source text of the descendants and prevent a multiplication of totals for the sake of mere number. Such also includes grouping the various Byzantine subtypes ( $K^1 K^a K^i K^r$  etc.) according to their hypothetical archetypes; these then become single secondary-level sources within the Byzantine Textform. The  $K^r$  subtype in particular is known to be late and secondary, having been produced out of the  $K^x$  type with lectionary and liturgical interests in mind. The MSS of that subtype resemble each other far more than they do the dominant  $K^x$  type. When recognizable genealogical ties can be established, MSS can be grouped under their reconstructed archetype and reduced to a common siglum, wherein number carries no more weight than its archetype.

What is *not* legitimate is to force the genealogical method to do more than it can, and to impose a genealogy which treats an entire texttype as a single witness. Less legitimate is to claim a given texttype or texttypes as the assumed parent(s) of other texttypes without demonstrable transmissional evidence. Such was the essence of Westcott and Hort's hypothetical stemma and subsequent claims made with the sole intent of discrediting the Byzantine Textform. On the basis of transmissional considerations, the Byzantine-priority hypothesis would claim that the original form of the NT text would be more likely to manifest itself within whatever texttype might be overwhelmingly attested within the manuscript tradition, to the exclusion of all others. Such appeals to "normality," and is far more plausible than a piecemeal eclectic reassemblage of a hypothetical "original" which finds no representative among the extant witnesses. The texttype which on the basis of transmissional factors would appear to possess the strongest claim to reflect the original text can be termed the "Textform" from which all other texttypes and subtypes necessarily derive. The present theory asserts that the Byzantine best fulfills this demand, thus the designation "Byzantine Textform." All competing forms of the text reflect "texttypes," "subtypes," or "families," each of which developed transmissionally out of that original Textform.

5. *Manuscripts still need to be weighed and not merely counted.* The preceding principle encompassed the intelligent reduction of witnesses based upon proven genealogical ties. Yet *all* MSS still need to be categorized regarding their text-critical value and "weight." A basic component of "weight" is the transcriptional reliability of a MS. A later MS may preserve an earlier form of text; a well-copied MS may preserve an inferior form of text; a poorly-copied MS may preserve an otherwise superior form of text. The effects upon transmission caused by individual scribal practice need to be taken into consideration when

assigning a particular “weight” to a given MS at any point of variation. Thus, a determination of individual scribal habits becomes of prime importance. A MS whose scribe had a penchant for haplography or changes in word order will be of less significance when evaluating variant readings which parallel those types of error. A scribe whose problems involved dittography or frequent substitutions of synonyms will be of less weight regarding readings reflecting those types of variation. The study of scribal habits of individual MSS has not taken place on a wide scale, despite the oft-repeated claim that “weight” prevails over mere “number” (one suspects the slogan is used more as a catch-phrase to discredit the Byzantine numerical majority rather than as a call for establishing on solid grounds the true text-critical “weight” of individual MSS). Much more needs to be done in this regard, since the studies which so far have appeared have only scratched the surface.<sup>74</sup> An evaluation of individual scribal habits would allow a better perception of the significance of individual MSS as they support or oppose given variants.

6. *It is important to seek out readings with demonstrable antiquity.* While the age of a MS is not as significant as the text it contains (which text derives from an earlier source), it is important to determine the earliest known attestation for a variant reading amid the extant evidence. A reading which lacks even a modicum of early support may be suspect. This is particularly so when the earliest testimony for a given reading occurs quite late in the transmissional process.

One problem is determining “late” versus “early.” While readings found in sources of a given date are at least as old as the witnesses involved, silence in the earliest period (due to a paucity of evidence) does not require rejection of readings solely because they lack early attestation. When extant testimony decreases, some loss of attestation is to be expected, and readings lacking attestation in the early period cannot be summarily dismissed. Methodological failure on this point neutralizes Westcott and Hort, since subsequent discoveries have established the early existence of many readings which they had considered late and secondary. Had such information been available to them, those readings could not have been as easily dismissed. Indeed,

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<sup>74</sup> Limited studies of scribal proclivities include the following: Colwell, “Scribal Habits,” *Methodology*, 106-124; James R. Royse, “The Treatment of Scribal Leaps in Metzger’s *Textual Commentary*,” *NTS* 29 (1983) 539-551; idem, “Scribal Tendencies in the Transmission of the Text of the New Testament,” in Ehrman and Holmes, *Text of the NT*, 239-252; idem, “Scribal Habits in the Transmission of New Testament Texts,” in Wendy D. O’Flaherty, ed., *The Critical Study of Sacred Texts* (Berkeley: Graduate Theological Union, 1979) 139-161; Peter M. Head, “Observations on Early Papyri of the Synoptic Gospels, especially on the ‘Scribal Habits,’” *Biblica* 71 (1990) 240-243; idem, “Re-Inking the Pen: Evidence from P. Oxy. 657 (P<sup>13</sup>) concerning Unintentional Scribal Errors,” *NTS* 43 (1997) 466-73; and Maurice A. Robinson, “Scribal Habits among Manuscripts of the Apocalypse” (PhD Diss., Southwestern Baptist Theological Seminary, 1982).

if most sensible readings were in existence by AD 200,<sup>75</sup> caution should be applied when establishing the antiquity of a reading based solely on extant representatives. Chronologically “late” MSS are known to preserve earlier non-Byzantine texts well into the minuscule era; there is no reason to assume that minuscules preserving a Byzantine type of text fail to reflect a similar “early” character.<sup>76</sup> Where, indeed, might one make a demarcation? While some may prefer a fourth-century boundary, there is no compelling reason to disqualify the fifth or sixth century, or even the ninth or tenth century. The real issue appears to be an opposition to any authoritative inroad for the Byzantine Textform. Yet, there are valid reasons for considering the texts of all MSS extending into the late tenth or early eleventh century as “early.” An explanation is in order:

Apart from colophon information which would date the time of writing and the age of the exemplar, one cannot establish the actual antiquity of the text in any given MS. Since colophons of such detail do not exist, other means of assessing textual antiquity must be considered. Pertinent to this point are two major disruptions within transmissional history: “copying revolutions,” wherein numerous ancient MSS were subjected to massive recopying efforts, replacing their previous exemplars *en masse*.

(a) The first “copying revolution” occurred when Christianity was legitimized under Constantine. The church of the early fourth century moved from a persecuted minority to an approved entity with governmental sponsorship. It is no coincidence that a change in writing material (from cheap and fragile papyrus to costly and durable vellum) occurred at this time. The earliest extant vellum MSS (e. g., the fourth- and fifth-century uncials  $\aleph$ , A, B, C, D, and W) and many later uncials would have been copied directly from papyrus exemplars. This is demonstrated by the lack of stemmatic or genealogical ties among most early vellum and papyrus witnesses.<sup>77</sup> The common archetypes of closely-related uncials such as EFGH or SUV $\Omega$  as well as those of the relatively “independent” uncials up through the ninth century are likely to have been early papyrus exemplars. This principle would not have been missed had the later uncials not been Byzantine in character. If correct, then *all* vellum uncials should be utilized when attempting

<sup>75</sup> Colwell, “Nature of Text-Types,” *Methodology*, 55: “The overwhelming majority of readings were created before the year 200” [emphasis original].

<sup>76</sup> Cf. Nigel G. Wilson, “The Libraries of the Byzantine World,” *Greek, Roman, and Byzantine Studies* 8 (1967) 71-72: “The historian George Syncellus, writing about A. D. 800, says that he found something in a very accurately written volume . . . [whose exemplar] had been corrected by St Basil himself. This means that books dating back to the fourth century could still be brought to light in the early ninth.”

<sup>77</sup> The close ties between  $\Phi$ <sup>75</sup> (discovered 1955) and B confirmed the early existence of an Alexandrian text which otherwise had been questioned in view of previous papyrus discoveries. One should allow for the possible discovery of future links between other extant vellum uncials and their papyrus-based ancestors.

to restore the original text of the NT: their immediate archetypes would have generally preceded the change of writing material engendered by the altered political status of the previously persecuted church.<sup>78</sup>

(b) The second “copying revolution” occurred in the ninth century when handwriting switched rapidly from uncial to minuscule script.<sup>79</sup> This change likely was initiated or at least endorsed by Theodore of Studium and was swiftly accepted throughout the Greek-speaking world as a replacement for the more ponderous uncial script. Within a century and a half, the uncial script had ceased to exist among continuous-text NT MSS and soon after that disappeared even from the more traditional and conservative lectionaries. The upshot of this copying revolution was similar to what transpired following the papyrus-to-vellum conversion of the fourth century: uncial MSS of far earlier date were recopied in great quantity into the new and popular minuscule script and then destroyed.<sup>80</sup>

A very strong presumption thus exists that the exemplars of the earliest genealogically-unrelated minuscule MSS were uncials dating from a much earlier time. These include the minuscules of the ninth and tenth centuries, and likely many within the eleventh century as well. Their exemplars were certainly not any contemporary uncials that only recently had been copied (the destruction of recent exemplars would be economically problematic), but far earlier uncial exemplars dating from the 4th-6th centuries. These would have been sought out for both their general accuracy and antiquity.<sup>81</sup> As Streeter noted,

In the ninth century there was a notable revival of learning in the Byzantine Empire. A natural result of this would be to cause Christian scholars to seek a better text of the Gospels by going back from current texts to more ancient

<sup>78</sup> While papyrus NT MSS continued to be copied until at least the eighth century, none of the extant papyri beyond P<sup>75</sup>/B are closely related to any known uncial witness. Neither do any extant papyri of late date appear to be copied from any extant vellum MS. The papyri and uncial MSS all appear to reflect isolated and independent lines of transmission.

<sup>79</sup> Elpidio Mioni, *Introduzione alla Paleografia Greca*, Studi Bizantini e Neogreci 5 (Padova: Liviana Editrice, 1973) 64, states that “Such a reform was ‘the most profound that the Greek handwriting had undergone in its 2500 years of existence’” (translation by the present writer).

<sup>80</sup> Mioni, *Introduzione*, 64, states, “At the beginning of the ninth century the transliteration . . . of many works from majuscule to minuscule script commences. . . . On the one hand, *this transformation provoked the irreparable destruction of practically all codices in uncial, which were no longer recopied*; on the other hand, this transliteration became the salvation for humanity of numerous works which otherwise would have been irreparably lost” (present writer’s translation; emphasis added).

<sup>81</sup> For example, Paul Gachter, “Codex D [05] and Codex A [039],” *JTS* 35 (1934) 248-266, assembles evidence which suggests that the ninth-century Byzantine uncial A/039 “certainly has something of the authority of a manuscript of the fourth or fifth century” (265) and “might be proved to be in close relationship with a manuscript of the third [!] century” (266).

MSS. . . . An analogy may be found in the effect of the revival of learning under Charlemagne on the text of the Latin classics. MSS of the seventh and eighth centuries . . . are full of corruptions which do not occur in MSS of the subsequent period.<sup>82</sup>

The disappearance of those uncial exemplars was due to “instant obsolescence” following the transfer into the new minuscule script. Once copied, the uncial exemplars were apparently disassembled and utilized for scrap and secular purposes, or washed and scraped and reused for palimpsest works both sacred and secular.<sup>83</sup> Such is the proper understanding of the “orphan” status of the early minuscules as stated by Lake, Blake, and New;<sup>84</sup> they did not claim that every exemplar at all times was systematically destroyed after copying, but that, during the conversion period, once a minuscule copy of an uncial exemplar had been prepared, the *immediate uncial predecessor* was disassembled and reused for other purposes.<sup>85</sup> That this procedure

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<sup>82</sup> B. H. Streeter, “The Early Ancestry of the Textus Receptus of the Gospels,” *JTS* 38 (1937) 229.

<sup>83</sup> The known reuse of disassembled uncial MSS to receive palimpsest copies of continuous-text minuscules and lectionaries illustrates sacred use. Theological use is exemplified by Codex Ephraemi Rescriptus (C/04), rewritten with the sermons of Ephraem the Syrian. An example of profane use is reflected by the lectionary fragment L-974 (cent. XIII) which had been cut to serve as the lining for a slipper (see Aland and Aland, *Text of the NT*, plate 53).

<sup>84</sup> Kirsopp Lake, “The Ecclesiastical Text,” Excursus 1 in Kirsopp Lake, Robert P. Blake, and Silva New, “The Caesarean Text of the Gospel of Mark,” *HTR* 21 (1928) 348-349: “Many of the MSS now at Sinai, Patmos, and Jerusalem must be copies written in the scriptoria of these monasteries. We expected to find . . . many cases of direct copying. But there are practically no such cases. . . . The amount of direct genealogy which has been detected . . . is almost negligible. . . . There are . . . families of distant cousins – but the manuscripts . . . are almost all orphan children without brothers or sisters. . . . It is hard to resist the conclusion that the scribes usually destroyed their exemplars when they had copied the sacred books.” Carson, *KJV Debate*, 47-48, especially 47, n. 5, claims that this statement involves a “logical fallacy.” But this wrongly implicates Lake, Blake, and New, who urged only that the lack of genealogical ties among the minuscules suggested an extensive destruction of their immediate *uncial* exemplars at the time of conversion from uncial to minuscule script. Lake, Blake, and New perhaps provided unclear communication on this point, but certainly not a “logical fallacy.”

<sup>85</sup> See L. D. Reynolds and N. G. Wilson, *Scribes and Scholars: A Guide to the Transmission of Greek and Latin Literature*, 3rd ed. (Oxford: Clarendon, 1991) 58-61, regarding the “Renaissance of the Ninth Century” (58): “The text of almost all authors depends ultimately on one or more books written in minuscule script at this [ninth century] date or shortly after. . . . The quantity of literature that is available to us from the papyri and the uncial manuscripts is only a small proportion of the whole”; also, “A further assumption generally made is that one minuscule copy was made from one uncial copy. The uncial book was then discarded, and the minuscule book became the source of all further copies. This theory has a certain *a priori* justification on two grounds, since [1] the task of transliteration from a script that was becoming less and less familiar would not be willingly undertaken more often than was absolutely necessary, and [2] there is at least some likelihood that after the destruction of the previous centuries many texts survived in one copy only” (60). While Reynolds and Wilson admit that “these arguments do not amount to proof, and there are cases which can only be explained by more complicated hypotheses” (60), the more complex cases cited actually parallel the Greek NT situation, in which many uncial MSS reflecting diverse textual streams appear to have been copied independently into the minuscule script and then the uncial exemplars were destroyed.

occurred on the grand scale is demonstrated by the dearth of uncial MSS when contrasted to the large quantity of unrelated minuscule MSS as shown in the following chart:<sup>86</sup>

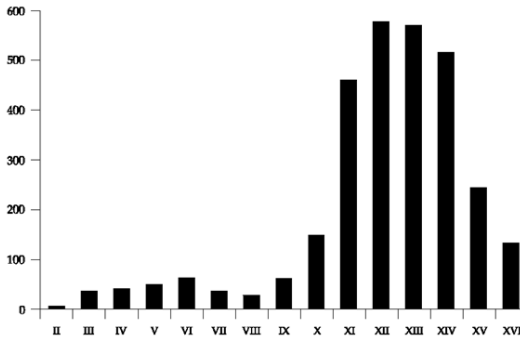


Chart 1: The Extant Continuous-Text MSS in Centuries II-XVI

This dichotomy is evidenced even during the earliest portion of the minuscule era when both scripts coexisted.<sup>87</sup> The minuscule MSS from the ninth through perhaps the first half of the eleventh century are very likely to represent uncial exemplars far earlier than those uncials which date from the ninth century. Thus, many early minuscules are likely only two or three generations removed from papyrus ancestors of the fourth century or before, perhaps even closer. There are no indicators opposing such a possibility, and the stemmatically independent nature of most early minuscule witnesses (their “orphan” status as per Lake, Blake, and New) increases the likelihood and probability of such a case.<sup>88</sup> It becomes presumptuous to suppose otherwise,

<sup>86</sup> The data are taken from Aland and Aland, *Text of the NT*, 81, Table 4: “Distribution of Greek manuscripts by century.”

<sup>87</sup> Lake, “Ecclesiastical Text,” 348, correctly asked, “Why are there only a few fragments (even in the two oldest of the monastic collections, Sinai and St. Saba) which come from a date earlier than the 10th century? There must have been in existence many thousands of manuscripts of the gospels in the great days of Byzantine prosperity, between the fourth and the tenth centuries. There are now extant but a pitifully small number.”

<sup>88</sup> Certain majority text supporters have claimed that only the Byzantine MSS were considered “good” and would wear out from heavy use. MSS regarded as substandard supposedly were set aside, thus explaining their preservation. Such a claim, however, indicts even the extant early Byzantine MSS. The argument is specious at best, and fails to take account of the entirety of the data. There is *no* evidence to support selective preservation based on the type of text a MS contained. The fact that MSS disappeared with greater frequency during the two “copying revolutions” readily accounts for a far greater quantity of loss and destruction than normal wear and tear. Such conversion assumes the later product to be *proportional* to the previous state of manuscript existence; it does *not* require that the few MSS and fragments which would survive from the earlier period would maintain a similar proportion in a chance minority survival. Selectivity based upon the *type* of text contained in a MS does not seem to have been a factor in either copying or preservation. At best, the MSS selected for conversion during either copying revolution would be considered “good” as regards *scribal* character, but this says nothing about the quality of the *text*. Scribal excellence in terms of accuracy and orthography was urged by many writers (including Cassiodorus and Theodore of Studium). Few scribes would want to spend time, energy, effort or expense in copying, correcting, or deciphering MSS of demonstrably poor scribal quality.



especially when many minuscules are already recognized by modern eclectics to contain “early” texts (defined, of course, by their non-Byzantine nature). As Scrivener noted in 1859,

It has never I think been affirmed by any one . . . that the mass of cursive documents are corrupt copies of the uncials *still extant*: the fact has scarcely been suspected in a single instance, and certainly never proved. . . . It is enough that such an [early] origin is *possible*, to make it at once unreasonable and unjust to shut them out from a “determining voice” (of course jointly with others) on questions of doubtful reading.<sup>89</sup>

It is basically an *a priori* bias against Byzantine uncials and early minuscules which prevents their recognition as preserving a very early type of text. If such MSS in fact are bearers of ancient tradition, one cannot set an exclusionary date before at least the mid-eleventh century. Note that the Byzantine-priority theory does *not* rise or fall upon a late cutoff period; the theory could proceed in much the same form were the end of the sixth century made the cutoff date.<sup>90</sup> However, if a strong presumption exists that (at least) the earliest minuscules preserve a much more ancient text, an earlier cutoff could not be done except at risk of eliminating the evidence of many “late” MSS containing texts which are representative of “early” exemplars spanning a broad chronological and geographical range.

7. *The concept of a single “best” MS or small group of MSS is unlikely to have transmissional evidence in its favor.* While certain “early” MSS may be considered of superior quality as regards the copying skill of their scribes or the type of text they contain, such does not

<sup>89</sup> Scrivener, *Codex Augiensis*, viii, emphasis original. Scrivener’s clear statement once more should be contrasted with Wallace’s “revisionist” assertions (Wallace, “Revisionism,” 283). Scrivener himself (*Codex Augiensis*, vi) sharply contradicts Wallace: “If in my judgment the *Elzevir text* [TR] *approaches nearer on the whole to the sacred autographs* . . . it is only because *I believe that it is better attested to*” (emphasis added). In a letter written near the end of Scrivener’s life (Nov 18, 1889), Scrivener states, “I reject Dr. Hort’s baseless theories as earnestly as he [Burgon] does, and am glad to see they are not gaining ground . . . [even though] I stand midway between the two schools, *inclining much more to Burgon than to Hort*” (Edward Meyrick Goulburn, *John William Burgon, Late Dean of Chichester: A Biography*, 2 vols. [London: John Murray, 1892] 2:229, emphasis added). Wallace attempts to prove too much when charging pro-Byzantine supporters with revisionist tendencies. There is *no* reason to substitute a “new revisionism” which distorts Scrivener’s position merely to discredit the claims of the pro-Byzantine supporters.

<sup>90</sup> Scrivener earlier had suggested the tenth century as the appropriate cutoff period (*Codex Augiensis*, xx), but later carefully nuanced the cutoff date as “where there is a *real agreement between all the documents* containing the Gospels up to the sixth century, and in other parts of the New Testament up to the ninth” (*Plain Introduction*, 2nd ed., 484, emphasis added). Even so, there would be “far more numerous cases where the most ancient documents are at variance with each other” as opposed to such common agreement (*ibid.*). In such cases, “the later uncial and cursive copies” become “of much importance, as the surviving representatives of other codices, very probably . . . earlier, than any now extant” (*ibid.*). Thus, in the bulk of the variant units, Scrivener asserts that the later witnesses *must* be heard, and that with “a determining voice” (*Augiensis*, viii).

automatically confer an authoritative status to such MSS. To reiterate: late MSS also contain “early” texts; poorly-copied MSS can contain “good” texts; carefully-copied MSS may contain texts of inferior quality; within various texttypes some MSS will be better representatives than others. But transmissional considerations preclude the concept that any single MS or small group of MSS might hold a status superior either to a texttype or the full conspectus of the stream of transmission.

Since the Byzantine Textform is considered to be that form of the text from which all other forms derived, it encompasses the remaining component texttype groups. Yet among the MSS which directly comprise the Byzantine Textform, there is *no* single “best” MS nor any “best group” of MSS; nor can minority Byzantine subgroups override the aggregate integrity of the general Byzantine transmission.

8. *An exclusive following of the oldest MSS or witnesses is transmissionally flawed.* The oldest manuscript of all would be the autograph, but such is not extant. Given the exigencies affecting early transmissional history and the limited data preserved from early times, it is a methodological error to assume that “oldest is best.” Since the age of a MS does not necessarily reflect the age of its text, and since later MSS may preserve a text more ancient than that found in older witnesses, the “oldest is best” concept is based on a fallacy. While older MSS, versions, and fathers demonstrate a *terminus a quo* for a given reading, their respective dates do not confer authenticity; they only establish the existence of a given reading at a given date. All readings within a variant unit should be considered under *all* aspects of transmission: minority readings which leave no continual trace throughout transmissional history are suspect; they are *not* made more authentic merely by an appearance in one or a few ancient witnesses.

9. *Transmissional considerations coupled with internal principles point to the Byzantine Textform as a leading force in the history of transmission.* The Byzantine Textform is not postulated *a priori* to be the original form of the text, nor even the superior texttype. The conclusion follows only as a logical deduction from internal and external considerations viewed from within a transmissional-historical framework. Note particularly that there is *no* automatic probability that the majority of witnesses will overwhelm the MS tradition at any particular point – this despite transmissional expectations. Many variant units show the mass of Byzantine-era MSS divided nearly evenly among two or more competing readings.<sup>91</sup> This serves as clear evidence that there

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<sup>91</sup> See the “M<sup>pt</sup>” designation in Zane C. Hodges and Arthur L. Farstad, *The Greek New Testament according to the Majority Text*, 2nd ed. (Nashville: Thomas Nelson, 1985); also, bracketed and marginal passages in Maurice A. Robinson and William G. Pierpont, eds., *The Greek New Testament According to the Byzantine Textform* (Southborough, MA: Chilton Book Publishing, 2001).

can be no automatic anticipation of either textual uniformity or overwhelming numerical support at any point among the MSS comprising the Byzantine Textform.<sup>92</sup> When a relative uniformity *does* occur beyond the equally-divided cases, this indicates a transmissional *transcendence* of probabilities, and serves as presumptive evidence in favor of those readings which find strong transmissional support as a result of unplanned consequence. Rather than a cause for suspicion or rejection, those places where the MSS of the Byzantine Textform stand nearly uniform argue strongly for transmissional originality, based upon the evidence of the divided cases.

Once the Byzantine Textform gains validity on the basis of the preceding considerations, it can be granted a significant voice regarding the establishment of the original text. The result flows naturally from transmissional considerations, but is not dictated by presuppositions external to transmissional factors. Indeed, were any other texttype to demonstrate the same transmissional criteria, that texttype would be favored over the Byzantine.

Note that the Byzantine-priority hypothesis can do nothing to resolve the many cases where external evidence is divided and where no reading clearly dominates. In such cases, internal principles coupled with transmissional probabilities must be invoked to determine the strongest reading.<sup>93</sup> Similarly, in many cases *internal* principles offer no clear decision, and external canons must take a leading role.<sup>94</sup> Cases

<sup>92</sup> The Apocalypse is a case in point: there are *two* competing types of text within the Byzantine majority (Av and Q), neither type dominant, and both often at variance with one another. Yet these disparate types agree frequently against the Old Uncial and Egyptian papyrus readings. In the Apocalypse the Byzantine MSS happen to *diverge* more often than they *converge*, whereas elsewhere in the NT Byzantine convergence is more frequent.

<sup>93</sup> For example, Mt 21:30, where Robinson-Pierpont read δευτερον (N<sup>2</sup> B C<sup>2</sup> L M S Z Ω f<sup>1</sup> 28 33 205 700 892 1342 1424 1506 2542 pm mae bo) and Hodges-Farstad (with NA<sup>27</sup>) read ετερον (N\* C\* D K U W Δ Θ Π f<sup>13</sup> 2 157 346 565 579 788 1071 pm): the evidence is divided and no parallel passage is involved. One must determine from internal evidence the more likely original reading. Mt elsewhere uses ετερος 7x, Mk 1x, Jn 1x, and Lk an overwhelming 32x; Mt uses δευτερος 3x, Mk 3x, Lk 3x, Jn 4x. While ετερος is characteristically Lukan, in Mt there is too little data to confirm a tendency. The Robinson-Pierpont decision for δευτερον reflects a stylistic consideration: Mt enumerates "first" and "second" in Mt 22:25-26 and 22:38-39, and elsewhere does *not* juxtapose πρωτος and ετερος. Thus δευτερον appears to be the most reasonable decision in view of Matthean usage.

<sup>94</sup> No clear-cut internal principle can determine in Lk 23:42 between εις την βασιλειαν and εν τη βασιλεια. Lukan gospel usage shows εν τη βασιλεια 6x and εις την βασιλειαν 3x; εν τη 71x (NA<sup>27</sup> 69x) and εις την 44x (NA<sup>27</sup> 39x). The alternate form occurs too frequently to be dismissed. Acts has εις την βασιλειαν only 1x, with no cases of εν τη βασιλεια, but εις την occurs 54x (NA<sup>27</sup> 53x), and εν τη 41x (NA<sup>27</sup> 45x). Reuben J. Swanson, ed., *New Testament Greek Manuscripts: Luke* (Sheffield: Sheffield Academic Press, 1995) gives the external evidence in Lk 23:42: εις την βασιλειαν = ϐ<sup>75</sup> B L; εν τη βασιλεια = ϐ<sup>8</sup> N A C K M U W Γ Δ Θ Λ Π Ψ f<sup>1</sup> f<sup>13</sup> 2 33 28 157 565 579 700 1071 1424. All theories will make a decision based on a particular estimation of the external evidence. The Byzantine-priority position follows reasonable transmissional considerations in rejecting the reading of three MSS (two localized to Egypt) in favor of that supported overwhelmingly within the manuscript tradition.

also exist where the MSS are divided and where internal evidence is not determinative, in which a reasonable scholarly estimate is the best one can expect.<sup>95</sup>

The primary rules for balancing internal and external evidence are simple, and are ordered in accordance with known facts regarding scribal habits: (1) one should evaluate readings with the intention of discovering antecedent transcriptional causes;<sup>96</sup> (2) readings should be considered in the light of possible intentional alteration; (3) finally, readings within a variant unit must be evaluated from a transmissional-historical perspective to confirm or modify preliminary assessments. The rigorous application of this methodology will lead to valid conclusions established on a sound transmissional basis. Such accords with what the extant manuscript evidence considered in light of transmissional process and known scribal habits tells us.<sup>97</sup>

<sup>95</sup> In Mt 24:33, the MSS are divided between πάντα ταῦτα (B L Δ Θ 565 579 pm e q sy<sup>h</sup>) and ταῦτα πάντα (N D K W Γ 0281 f<sup>1</sup> f<sup>13</sup> 33 700 892 1241 1424 ℓ-2211 pm lat sy<sup>p</sup>). The same phrase (with its own variations) recurs in the next verse. Matthean usage is divided (πάντα ταῦτα 4x Byz, 2x NA<sup>27</sup>; ταῦτα πάντα 5x Byz, 6x NA<sup>27</sup>). The present writer's Byzantine edition reads ταῦτα πάντα, but not with a level of certainty parallel to the preceding examples. Note that the dominant reading of the parallels in Mt and Mk is only ταῦτα *solus*, and thus does not bear on the present case. See also Mt 21:33, which reads either ἀνθρώπος alone (N B C\* D K L Δ Θ Π f<sup>1</sup> 33 565 579 700 1424 pm) or ἀνθρώπος τις (C<sup>c</sup> E F G M U Θ<sup>c</sup> Ω 2 28 69 124 157 346 788 1071 pm); the external evidence is seriously divided. In terms of internal considerations, this would be the *only* place where Mt uses the Lukan phrase ἀνθρώπος τις. This in itself is not sufficient to rule out the longer reading. Homoioteleuton from -ς to -ς could have caused the omission. There simply is insufficient evidence to decide either way from a Byzantine-priority approach.

<sup>96</sup> Note the apt observation of J. Neville Birdsall, "The Source of Catena Comments in John 21:25," *NovT* 36 (1994) 277: "The view that scribes exercised [sic] independent critical judgement in the process of transcription . . . appears to me to go completely contrary to the known habits of scribes. [Scribal] changes . . . tended to be of orthography or grammar, or perhaps of vocabulary on stylistic grounds."

<sup>97</sup> This does not mean that every unit of variation has a simple explanation, nor that there are but few places where external evidence is seriously divided, where internal evidence may be ambiguous, or where both factors may combine. Absolute certainty even within a Byzantine-priority perspective cannot be obtained in such cases. Further, the Byzantine-priority theory remains subject to revision in light of new evidence. The present writer has revised his former hypothesis (see Maurice A. Robinson and William G. Pierpont, eds., *The New Testament according to the Byzantine/Majority Textform* [Atlanta: Original Word, 1991] xxx-xxxi) regarding cross-comparison and correction of MSS as a primary factor in the establishment and stabilization of Byzantine dominance. Collation research in the *pericope adulterae* (Jn 7:53-8:11) makes it abundantly clear that cross-correction did *not* occur on such a scale as to alter significantly the textual relations of various streams of descent. The data now reinforce Lake, Blake, and New regarding the general independence of *many* lines of transmission within the Byzantine Textform, which lines of necessity derive from early times.

### *Selected Objections to the Byzantine-Priority Hypothesis*<sup>98</sup>

While modern eclectics demand that the Byzantine-priority hypothesis present a reasonable defense and explanation of its theory and conclusions,<sup>99</sup> their own method is *ahistorical*, creating a text without a theory, thereby extricating themselves from complications more severe than those faced under Byzantine-priority. Were modern eclectics required to delineate and defend the presumed transmissional history underlying their preferred text, the explanation would be far more difficult. For any textual theory, logical and reasonable solutions must be provided regarding a multiplicity of historical and transmissional issues; otherwise there exists no secure underpinning for its conclusions. The following typical objections to the Byzantine-priority theory can be paralleled by similar objections against modern eclectic theory in regard to its presumed transmissional model. The matter of most importance is whether the answer supplied by either faction accords transmissionally with historical probability or with mere historical optimism.<sup>100</sup>

<sup>98</sup> The scope of the present paper precludes a detailed interaction with the specific critiques against various pro-Byzantine theories (most concern "majority text" hypotheses and a predominantly theological approach). These critiques include Richard A. Taylor, "Queen Anne Resurrected? A Review Article," *JETS* 20 (1977) 377-81; idem, "Queen Anne' Revisited: A Rejoinder," *JETS* 21 (1978) 169-171; Gordon D. Fee, "Modern Textual Criticism and the Revival of the Textus Receptus," *JETS* 21 (1978) 19-33; idem, "Rejoinder," 157-160; idem, "A Critique of W. N. Pickering's *The Identity of the New Testament Text*: A Review Article," *WTJ* 41 (1979) 397-423 [Fee's articles are combined and rewritten as "The Majority Text and the Original Text of the New Testament," in Epp and Fee, *Theory and Method*, 183-208]; D. A. Carson, "Fourteen Theses," chapter 7 of his *KJV Debate*, 43-78; Michael W. Holmes, "The 'Majority text debate': new form of an old issue," *Themelios* 8:2 (January 1983) 13-19; Roger L. Omanson, "A Perspective on the Study of the New Testament Text," *Bible Translator* 34 (1983) 107-108; Daniel B. Wallace, "Some Second Thoughts on the Majority Text," *BibSac* 146 (1989) 270-290; idem, "The Majority Text and the Original Text: Are they Identical?" *BibSac* 148 (1991) 151-169; idem, "Inspiration, Preservation, and New Testament Textual Criticism," *Grace Theological Journal* 12 (1992) 21-50; idem, "Majority Text Theory," in Ehrman and Holmes, *Text of the NT*, 307-315; T. R. Ralston, "The 'Majority Text' and Byzantine Origins," *NTS* 38 (1992) 122-137.

<sup>99</sup> The present writer has replied to various criticisms and challenges; see Robinson, "Two Passages in Mark," 66-111; idem, "Recensional Nature," 46-74. Many critiques of the "majority text" position are valid, particularly the refutation of extreme claims which have nothing to do with Byzantine-priority, and questionable appeals to "providential preservation." The fallacy of the "theological argument" is demonstrated by William D. Barrick, "Ancient Manuscripts and Biblical Exposition," *The Master's Seminary Journal* 9:1 (1998) 25-38, who appeals to "providential preservation" in order to establish the *Alexandrian* reading as the "original" text of 1Cor 11:24 (the omission of *κλωμενον*): "If John 19:36 is authentic and accurate, how can 'broken' be correct in I Corinthians 11:24? . . . [The Byzantine reading is] an addition to the original text. . . . Those who made such an addition are subject to God's judgment because they did not rightly preserve His written Word. . . . The pastor or expositor who continues to propagate the corrupted Word in the public observance of the Lord's Table will be held accountable for actively perverting the Scriptures rather than preserving them" (Barrick, 37; emphasis added). Such a line of reasoning on any side is of course self-defeating.

<sup>100</sup> Cf. Kent D. Clarke, *Textual Optimism: A Critique of the United Bible Societies' Greek New Testament*, JSNT Supplement Series 138 (Sheffield: Sheffield Academic Press, 1997). Bowers, *Bibliography*, 165, suggests that "a point should be reached at which our common-sense view of probability rebels at being asked to accept any more coincidence as the result of mere chance."

1. *No early Byzantine manuscripts prior to the fourth century.*  
Some response to this objection has already been provided, but a cumulative combination of factors provides the best reply:

(a) The limited and localized nature of the extant early MSS suggests that presumptions regarding text-critical antiquity may be flawed. For classical works, Bowers notes that “the possibility exists that the extant copies (when few) do not accurately represent the original proportion.”<sup>101</sup> Were a thousand extant papyri and uncial MSS extant from before the fourth century which were relatively complete and sufficiently representative of the entire Eastern empire (by the location of their discovery), perhaps one could speak with greater authority than from the 63 fragmentary papyri we currently possess from that era. The resources of the pre-fourth century era unfortunately remain meager, restricted to a limited body of witnesses. Even if the text-critical evidence is extended through the eighth century, there would be only 424 documents, mostly fragmentary. In contrast to this meager total, the oft-repeated apologetic appeal to the value and restorative significance of the 5000+ remaining Greek NT MSS becomes an idle boast in the writings of modern eclectics when those numerous MSS are not utilized to restore the original text.<sup>102</sup>

(b) The “copying revolutions” previously noted seriously affected the continuity of the transmissional stream. This problem is not adverse, but requires a proper consideration of its effect. The first revolution transferred the NT text from papyrus to vellum; pre-existing papyri were destroyed or otherwise abandoned. This eliminated many predecessors of extant vellum MSS as well as those of non-extant vellum descendants. The second revolution – the conversion from uncial to minuscule script – was just as radical. It effectively eliminated the need to preserve uncial MSS once a minuscule copy had been made. There is no reason to reject the earliest minuscules, even many dating into the eleventh century, as copies of uncial exemplars no longer extant. The small number of extant pre-ninth-century uncial MSS and fragments may themselves derive from papyrus predecessors left to deteriorate after vellum copies were made. If the genealogically independent early minuscules stem from now-lost independent uncials which themselves stemmed from independent early papyri, then no MS is inherently preferable merely because of its age, material

<sup>101</sup> Bowers, *Bibliography*, 75.

<sup>102</sup> Cf. Gordon D. Fee, “Textual Criticism of the New Testament,” in Epp and Fee, *Theory and Method*, 3. After noting the “5,338 Greek MSS,” Fee declares “the task of the textual critic” as “to sift through all this material, carefully collating (comparing) each MS with all the others” before final decisions can be made. Such in fact has *never* been done; rather, modern eclecticism appears to be predicated on a desire swiftly to reduce the massive quantity of MSS to a small and manageable number. Thus, the elimination of the Byzantine majority becomes a convenient remedy.

or script.<sup>103</sup> The genealogical independence of most of the existing MSS points back to the earliest times.<sup>104</sup>

(c) The local text of Egypt<sup>105</sup> is not likely to reflect that which permeated the primary Greek-speaking portion of the Empire (Southern Italy through modern Greece and Turkey to Antioch on the Orontes), from which we have *no* MS, versional, or patristic data from before the mid-fourth century.<sup>106</sup> After that point one finds from that region a highly pervasive and dominant Byzantine stream. It is far more reasonable to assume that the predecessors of that stream simply *retained* the same textual complexion which earlier had permeated that region.<sup>107</sup> Otherwise, the greater task is to explain a previous

<sup>103</sup> Only the so-called K<sup>z</sup> Byzantine subtype reflects late and clear stemmatic dependence in MSS of the twelfth and later centuries. See Frederik Wisse, *The Profile Method for the Classification and Evaluation of Manuscript Evidence as applied to the Continuous Greek Text of The Gospel of Luke*, Studies and Documents 44; ed., Irving Alan Sparks et al. (Grand Rapids: Eerdmans, 1982) 92. Such a late recension does *not* reflect the dominant Byzantine Textform found in the K<sup>z</sup> text.

<sup>104</sup> Cf. G. W. S. Friedrichsen, "The Gothic Version and the Fourth-Century Byzantine Text," *JTS* 39 (1938) 42-43: "The Gothic version [mid-fourth century] is based on a Byzantine text which approximated to that of Chrysostom, and is represented in the Gospels by the [8th-10th century] uncials EFGHSUV, and in the Pauline Epistles by KLP." See also Bruce M. Metzger, "The Gothic Version," in his *The Early Versions of the New Testament: Their Origin, Transmission, and Limitations* (Oxford: Clarendon, 1977) 375-393, especially 384-385. The significance of the Byzantine Vorlage of the Gothic version should not be underestimated when considering the late uncials and early minuscules made from now non-extant uncial documents.

<sup>105</sup> See Colin H. Roberts and T. C. Skeat, *The Birth of the Codex* (London: British Academy, 1987) 3: "An overwhelming proportion of the evidence comes from Egypt, and even then . . . from various provincial towns and villages. . . . We cannot assume that . . . the proportions . . . which have survived from different periods, reflect the position in the ancient world generally." Further (35), "We cannot be certain either that they are typical of Egypt as a whole, or . . . of the Graeco-Roman world as a whole."

<sup>106</sup> Epp, "Continuing Interlude," *Theory and Method*, 119, critiqued Kurt Aland regarding the Egyptian papyri: "It may be strictly correct to say that the early history of the text is *directly and immediately visible only* in these earliest papyri and uncials. Yet, can we really . . . be content with Egypt as the exclusive locale for this glimpse into the earliest textual history? Was any NT book written there, and does not Egypt therefore clearly represent only a secondary and derivative stage in textual history? . . . Can we proceed with any assurance that these . . . randomly surviving earliest MSS are in any real sense *representative* of the entire earliest history of the text?" Epp's amazing 1991 reversal on this point (cited below) appeals to *possibility* and not *probability* and fails to establish any such convincing basis.

<sup>107</sup> Eldon Jay Epp, "New Testament Papyrus Manuscripts and Letter Carrying in Greco-Roman Times," in Birger A. Pearson, et al., eds., *The Future of Early Christianity: Essays in Honor of Helmut Koester* (Minneapolis: Fortress, 1991) 55, makes a peculiar reversal without sufficient evidence (emphasis added): "(1) the various textual complexions . . . found in Egypt – did not *have* to originate there, but *could* . . . have moved anywhere in the Mediterranean area. . . . (2) it is . . . quite probable, that the present array of text-types represented in the Egyptian New Testament papyri do . . . represent text-types from the *entire* Mediterranean region." Not only does Epp contradict Roberts and Skeat 1987, but also his own 1980 statement cited above. Epp 1991 does demonstrate a widespread communication between Egypt and other areas of the Roman Empire during the early centuries, but his evidence concerns only the carrying of personal letters and commercial or official documents – *not* any NT MSS. In most cited situations, letters often went astray, were lost, or remained unanswered. Epp 1991 provides *no* evidence proving that NT documents during the era of persecution traveled as other trans-Empire documents. Nor does he demonstrate that any early NT papyrus or uncial fragment reflects a

*non*-Byzantine dominance in that region which was thoroughly overwhelmed by the Byzantine model within less than a century without a word of historical confirmation or authorization, whether from fathers, councils, or ecclesiastical or governmental decree.<sup>108</sup> Also, one must explain a *reversal* of dominance in the widest region *without* seeing a parallel change in smaller regions of the Empire, where local varieties of text maintained their regional influence with but sporadic Byzantine intrusion influencing their readings over an extended period.

(d) The silence of early testimony from the primary Greek-speaking region of the Empire leads to two opposite views. Modern eclectics assume an early dominance of a *non*-Byzantine text in those areas which later became the stronghold of Byzantine support, despite the transmissional unlikelihood of such having occurred in history. The Byzantine-priority advocates suggest that the later existence and dominance of the Byzantine Textform in that region provides presumptive evidence favoring a similar dominance in earlier times.<sup>109</sup> It is reasonable to suppose that, as texts spread geographically from their initial locale, regional alteration would increase proportionally to distance. This is especially the case given the “uncontrolled popular text” phenomenon of the early centuries. Copies produced within a close proximity to the site of origin or initial reception of a given text would be expected to retain a more uniform textual complexion closely resembling that of the autograph; this would occur *without* the imposition of formal “controls” upon the copying or dissemination of the text. Copies produced at a more

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palaeography suggesting an origin outside of Egypt. Timothy J. Finney, “The Ancient Witnesses of the Epistle to the Hebrews: A Computer-Assisted Analysis of the Papyrus and Uncial Manuscripts of ΠΡΟΣ ΕΒΡΑΙΟΥΣ” (PhD Diss, Murdoch University, 1999) 194-211 demonstrates that various early papyri and uncials (P<sup>13</sup> P<sup>46</sup> N A B D I) have similar orthography, and on the hypothesis that shared orthography implies shared provenance, Finney suggests that these witnesses were copied in the same region, possibly Egypt.

<sup>108</sup> Eldon Jay Epp, “The Significance of the Papyri for determining the Nature of the New Testament Text in the Second Century: A Dynamic View of Textual Transmission,” in Epp and Fee, *Theory and Method*, 274-297 [original article published 1989] anticipated his later 1991 position, but with the cautionary note that his speculation “is largely an exercise in historical-critical imagination” (274). No such caution appears in Epp 1991. Nevertheless, Epp 1989 still stated that the 45 earliest papyri “all come from Egypt and . . . twenty of these . . . were unearthed at Oxyrhynchus” (277); and, while it is “possible . . . that one or even all of these early Christian papyri could have been written elsewhere. . . it must be remembered that virtually all of the papyri are from Egyptian rubbish heaps and presumably, therefore, were in extended use – most likely in Egypt” (279). Since a non-Egyptian origin for fragments found in that region *cannot* be proven, all speculation to the contrary remains “historical and creative imagination” (283) rather than anything resembling fact.

<sup>109</sup> Tertullian, *De Praescr. Haer.*, 36, appeals in the early third century to the apostolic *cathedrae* in the primary Greek-speaking region of the Empire as places where the “authentic writings” of the NT authors either had originated or were first sent and where authoritative copies could still be found. The significant point is that Tertullian’s appeal was not made to North Africa, Europe, Egypt or Palestine, but to those same primary Greek-speaking regions from which we have *no* extant evidence during the first three centuries.



remote distance from the site of origin would tend to diverge in greater quantity. If such a hypothesis is correct, the primary Greek-speaking region during the period of “geographical silence” would be expected to retain a Byzantine text, just as other localized regions preserved their disparate texts in the European and African West as well as in Egypt and Palestine; this is basic transmissional theory at work.

(e) To draw a comparison with another widely-held hypothesis, the early existence of the Byzantine Textform rests on a stronger basis than the Synoptic Q. The two- and four-source theories argue for the necessary existence of a Q document without possessing even a fragment of such. Internal evidence is claimed to point inexorably in that direction (whether the present writer concurs is not an issue). On the assumption that such speculation represents fact, scholars create concordances, synopses, and even theologies for Q; some even claim “proof” of its existence by appealing to textual variants in a non-extant document!<sup>110</sup> Many eclectic scholars freely accept Q as a “real” first-century document despite the utter *lack* of manuscript evidence for such. Yet these same scholars paradoxically argue against possible authenticity of the Byzantine Textform on the basis of a lack of pre-fourth century documentary evidence. But *no* Q document or fragment has ever been found (and likely will not), from *any* century. Yet from at least AD 350 onward the Byzantine Textform *does* exist. Thus the evidence favoring the early existence of the Byzantine Textform is far stronger than the case for Q. A pre-fourth century dominant Byzantine Textform more emphatically can be postulated within the primary Greek-speaking region of the Empire, despite a lack of early evidence. Transmissionally, there is no compelling reason to conclude a *non*-Byzantine dominance in that region prior to the fourth century since no reasonable minority representation was left among later witnesses in that same region even though such clearly occurred elsewhere.<sup>111</sup>

(f) Until the discovery of  $\mathfrak{P}^{75}$  in 1955, a relatively “pure” Alexandrian MS was unknown among the Egyptian papyri; there was no proof that a text similar to that of Codex Vaticanus existed prior to the fourth century. Before  $\mathfrak{P}^{75}$ , some had suggested that Origen had

<sup>110</sup> See James M. Robinson and C. Heil, “Zeugnisse eines schriftlichen, griechischen vorkanonischen Textes: Mt 6,28b  $\mathfrak{N}^*$ , P. Oxy. 655 I, 1-17 (EvTh 36) und Q 12,27,” *ZNW* 89 (1998) 30-44; also James M. Robinson, “A Written Greek Sayings Cluster Older than Q: A Vestige,” *HTR* 92 (1999) 61-77.

<sup>111</sup> Westcott and Hort knew the implications of the extant Byzantine evidence and were compelled to postulate a “Syrian [= Byzantine] recension” to account for the rapid appearance and dominance of the Byzantine Textform in that primary Greek-speaking region of the Empire from the mid-fourth century onward.

created the Alexandrian text following his relocation to Caesarea.<sup>112</sup> The “mixed” papyri found prior to P<sup>75</sup> had provoked speculation that the Alexandrian texttype was the end product of a recent recension.<sup>113</sup> P<sup>75</sup> of course changed matters dramatically. But until a mere 45 years ago, no one could speak dogmatically regarding the early existence of a text resembling Vaticanus. Similarly, one cannot rule out the possibility (slim to be sure) that a second or third century Byzantine MS might someday be discovered in the sands of Egypt. Were such to occur, certain researchers still would be inclined to describe such a MS as merely “containing” more “Byzantine-like” readings than other early documents; this due to an *a priori* view that the Byzantine text could *only* be “much later.”<sup>114</sup>

2. *Major disruptions in transmissional history eliminated non-Byzantine predecessors.* These objections fall under two main heads: the Diocletian persecution and the rise of Islam.

(a) The claim is that various persecutions, and especially that of Diocletian, so decimated the number of NT MSS that previously dominant texttypes were all but eliminated, leaving the rising Byzantine to fill the gap.<sup>115</sup> This really assumes too much: an initial presumption is that a non-Byzantine text dominated the Eastern Empire; then, when persecutors demanded scriptures for destruction, the Alexandrian text was that which was overwhelmingly surrendered. Persecutions, however, were not selective in their textual targets. The MSS surrendered

<sup>112</sup> See Kirsopp Lake, “The Text of the Gospels in Alexandria,” *American Journal of Theology* 6 (1902) 82-83: “It would be difficult to find a dozen readings in which a purely ‘Neutral’ variant is supported by an authority earlier than Origen. . . . The ‘Neutral’ type of text . . . so far as we know, was not used previously.” Most interesting is Lake’s statement (83, n. 6): “It may be argued that it [the ‘neutral’ text] existed before [Origen]” – but Lake chose *not* to adopt that line of argument (even though P<sup>75</sup> now proves such correct!) on the ground that this was “really the same argument as that used by the disciples and successors of Dean Burgon when they appeal . . . to the lost archetypes of the cursives, which, they think, would have supported the ‘Traditional’ text.” In light of P<sup>75</sup> proving Alexandrian antiquity, the line of objection urged by Lake and repeated by current opponents of the Byzantine Textform seems seriously weakened.

<sup>113</sup> See Frederic G. Kenyon, *Recent Developments in the Textual Criticism of the Greek Bible*, The Schweich Lectures of the British Academy, 1932 (London: For the British Academy by Humphrey Milford, Oxford University Press, 1933) 68: “The papyri of earlier date than B . . . suffice to show that the B text did not prevail universally in Egypt. . . . B may still represent a tradition which has come down with little contamination from the earliest times; but, if so, the stream ran in a narrow channel.” In fact, P<sup>75</sup> had convinced Kenyon (69-70) that Origen had brought the “Caesarean” text with him from Egypt into Palestine, replacing the dominant “Alexandrian” text there! Lacking P<sup>75</sup>, Kenyon remained skeptical regarding a pre-Origenic Alexandrian text resembling B in Egypt.

<sup>114</sup> Gordon D. Fee, *Papyrus Bodmer II (P66): Its Textual Relationships and Scribal Characteristics*, Studies and Documents 34 (Salt Lake City: University of Utah, 1968), avoids labeling any readings of P<sup>66</sup> as “Byzantine,” even though many of its readings align with the Byzantine Textform: P<sup>66</sup> has a “tendency toward a ‘Byzantine type’ of reading” (29), but does *not* “give early witness to readings heretofore judged as ‘Byzantine’ . . . [rather,] the Byzantine MSS reflect . . . the scribal tendencies that are already to be found in the second century” (emphasis added). Yet there is no good reason why such readings in early papyri could not be “Byzantine,” demonstrating an outside influence upon the localized Egyptian text of the second and third centuries.

<sup>115</sup> Cf. Holmes, “Majority Text Debate,” 16.

and destroyed in a given region would reflect the general proportion of existing MSS, regardless of texttype; so too those which survived. Were 1000 MSS destroyed in a local area of which only 100 were Byzantine, even a 90% decimation would leave a survival proportion similar to that which was destroyed. One cannot stretch credulity to presume a reversal of texttype dominance as the result of basically random persecutions.<sup>116</sup>

Some suggest that the Diocletian persecution was more severe in Palestine and Egypt, thereby wiping out the dominant Alexandrian text in those regions. Less-severely persecuted regions then would have their texts free to dominate. But another fallacy exists: had the Alexandrian text been original, it should have dominated the Greek-speaking portion of the Eastern Empire. It then would retain its dominance even if the text in any other region were utterly destroyed. But if Alexandrian dominance did not continue, one should assume only a local and regional aspect for that text, and understand that before Constantine the Byzantine Textform had already become dominant in the primary Greek-speaking region of the Empire. This would exclude or minimize Alexandrian influence outside of Egypt and Palestine. Either way, the claimed early dominance of the Alexandrian text is called into question.<sup>117</sup>

Other factors suggest a proportional destruction and survival of MSS as regards texttype. Nigel Wilson has noted the loss or destruction of even Byzantine-era MSS by means unrelated to persecution:

One may lament the loss of texts, both classical and theological, that took place in the Byzantine age. But . . . circumstances were much against them. Destruction by fire and foreign invasion was frequent. Writing material was relatively scarce and expensive. . . . Lending resulted in loss, . . . despite the fact that many books were marked with the owner's name together with the curse of the three hundred and eighteen fathers of the Council of Nicaea on anyone who should steal or sell the books to others. . . . Perhaps we should rather be surprised that so much survived.<sup>118</sup>

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<sup>116</sup> This does *not* mean that the existing papyri and vellum fragments which survived the eras of persecution, the conversion to vellum, and the conversion to minuscule script would retain a proportion representative of predecessor MSS. The two "copying revolutions" minimize the likelihood of proportional representation from preceding eras. One may rightly presume that, at the point of each "revolution," those MSS which were *converted* into a different form *would* maintain the existing proportion, while the few fragments which remained from the previous era would become *dis-* proportionate. This could explain the diversity found among the many surviving pre-ninth-century uncial fragments.

<sup>117</sup> Imperial persecution or later Islamic destruction similarly should have affected LXX MSS possessed by Christians in the early centuries, but few claims to that effect exist.

<sup>118</sup> Wilson, "The Libraries," 79.

It thus becomes a wonder that even the Byzantine Textform survived the manifold difficulties of its era, including the Fourth Crusade's sack of Constantinople (AD 1204), and the Ottoman conquest (AD 1453). Yet MSS of Byzantine and non-Byzantine type did survive the destructions of that era, in a manner which reflected their proportional distribution. There is little reason to suppose that the NT text ever suffered anything more than proportional destruction during any time of persecution, whether by Decius, Diocletian, Julian the Apostate, Mohammedan rulers, or even misguided and fanatical Christians.

(b) The Islamic Conquest was not as totally destructive to NT MSS as has been claimed.<sup>119</sup> Monasteries and churches in both Palestine and Egypt continued literary activity following the conquest<sup>120</sup> and maintained communication with the Eastern and Western Empire,<sup>121</sup> even while facing pressure to abandon Christianity and convert to Islam.<sup>122</sup> Hatch puts this in proper perspective:

When the Arabs conquered Egypt, Palestine, and Syria, . . . the monastic and ecclesiastical libraries . . . naturally came under their control. Many books must have perished in this troubled epoch, but some escaped destruction. . . . Christianity was regarded by the Moslems as a divinely revealed religion, and they would not ordinarily have felt impelled to destroy copies of the Christian Scriptures. The Arabs were in fact much less fanatical and harsh in the treatment of their Christian subjects than is sometimes supposed, and they did not aim at a wholesale conversion of the Christians.<sup>123</sup>

<sup>119</sup> Fee, "Modern Textual Criticism," 30; Omanson, "Perspective," 107; Holmes, "Majority Text Debate," 16-17.

<sup>120</sup> Yizhar Hirschfeld, *The Judean Desert Monasteries in the Byzantine Period* (New Haven: Yale University Press, 1992) 16-17, notes that while "the negative effects of the Arab conquest . . . were profound and far-reaching," the Muslim rulers were "reasonably tolerant." Further, "monasticism in the Judean desert did not cease to exist. . . . The few monasteries that withstood the crisis . . . continued to play an important role in the history of the Eastern Church." See also S. H. Griffith, "Greek into Arabic: Life and Letters in the Monasteries of Palestine in the Ninth Century," *Byzantion* 56 (1986) 117-38.

<sup>121</sup> Otto F. A. Meinardus, "Historical Notes on the Lavra of Mar Saba," *Eastern Churches Review* 2 (1968/9) 394, states, "The Arab conquest of Palestine could not have seriously affected the monastic life in the Grand Lavra, for, approximately a decade later, in 649, John, the *bigoumenos* of the Grand Lavra, went to Rome to attend the first Lateran Synod."

<sup>122</sup> Streeter, "Early Ancestry," 229, suggests that "a number of Christian refugees would certainly have fled to Constantinople bringing with them their most valued portable possessions," including NT MSS. This in part might explain the non-Byzantine minuscules found in existing Greek monasteries.

<sup>123</sup> William H. P. Hatch, "An Uncial Fragment of the Gospels [0196]," *HTR* 23 (1930) 152.

Kurt Aland has suggested that the *real* cause of Egyptian textual difference from the Byzantine mainstream relates to a much earlier theological conflict between Eastern and Egyptian Christianity:

[One] should keep Egyptian Church history more firmly in sight. . . . The alienation from the eastern church . . . set in among the Christian population of Egypt during the fourth century and reached its culmination in the . . . fifth century [with] . . . the formation of the monophysite church[. This] allows us to presuppose a tradition of the New Testament text isolated at least from the later Koine – an isolation strengthened by the Arab domination.<sup>124</sup>

So also Farag, who discusses the state of Egyptian Christianity two centuries *before* the Arab conquest:

Abba Shenouda (333-451 A. D.) . . . devoted his life to fight pagan and Byzantine corruption in all its forms. The dream of his life was to emancipate Egypt religiously by separating the Coptic Church from Constantinople. . . . [and] achieving political independence from the Byzantine state.<sup>125</sup>

Despite the isolation, communication continued with the Eastern Greek Church even after the Arab Conquest. The effect was both textual and political:

The witnesses of the Egyptian text of the Greek New Testament. . . . were all the more clearly subject to the influence of the Koine [= Byzantine text] with the passing of time. Political isolation did not keep the Greek monasteries in Egypt free from the influence of the Byzantine church.<sup>126</sup>

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<sup>124</sup> Kurt Aland, "The Coptic New Testament," in Robert H. Fischer, ed., *A Tribute to Arthur V. Bus: Studies in Early Christian Literature and Its Environment, Primarily in the Syrian East* (Chicago: The Lutheran School of Theology, 1977) 11-12. Note that Aland considers such relative isolation from Eastern Orthodoxy as "preserving" what he considered the "older" and "more authentic" form of the NT text. Yet this theological isolation also may have had a regionalizing and limiting effect upon the NT text in Egypt. If so, the communication and cooperation between Egypt and the primary Greek-speaking region of the Empire was already at a minimum long before the Islamic conquest.

<sup>125</sup> Farag Rofail Farag, *Sociological and Moral Studies in the Field of Coptic Monasticism*, Supplement 1 to the Annual of Leeds University Oriental Society (Leiden: Brill, 1964) 7.

<sup>126</sup> Aland, "Coptic New Testament," 12. Aland suggests that "till proof is shown to the contrary, we can expect the Coptic manuscripts to be relatively free from this [Byzantine] influence." However, the political and linguistic isolation of the Coptic Church from Greek Byzantine Christianity is sufficient to explain the Coptic Alexandrian text without presuming a near-autograph originality.

The continued existence and survival of the Coptic Church<sup>127</sup> and monasteries in Egypt<sup>128</sup> and Palestine<sup>129</sup> exemplifies the true situation, negating claims to the contrary.<sup>130</sup>

3. *Chrysostom's influence made the Byzantine the preferred text of Constantinople; this text later was imposed upon the Eastern Greek church by Imperial or Ecclesiastical decree.*<sup>131</sup> A "new" or localized text, even if used by a popular Greek Father would not become transmissionally popular merely due to his reputation.<sup>132</sup> A previous traditional textual dominance over a wider region would not be abandoned on such grounds. Less plausible than regional replacement is that any "new" or localized text would expand into Empire-wide dominance without ecclesiastical or Imperial decree. No such imposition of control is documented historically. It places an impossible demand on transmission to see a late, minority, and regionally localized text on its own outstripping and virtually eradicating whatever predecessor

<sup>127</sup> See Farag, *Coptic Monasticism*, 11: "According to historical records . . . there had been hundreds of monasteries and thousands of monks and nuns in Egypt up to the VII century." Most of these "disappeared and only a few survived," primarily due to the internal "decadence of Coptic Monasticism." The fifth-century *Historia Monachorum in Aegypto* 5.1-4 claimed twelve churches and 10,000 monks in Oxyrhynchus alone. Such statistics call into question the "representative" nature of the extant manuscript evidence dating within the first seven centuries in Egypt (116 fragmentary Greek papyri, ca. 300 Greek uncial fragments, and around 600 Coptic fragments). Whether such is truly "representative" remains an open question.

<sup>128</sup> Farag, *ibid.*, 43-44, describes the situation of the Coptic monasteries which existed into the tenth century: "The monasteries were freely visited. . . . Monasteries enjoyed religious freedom. . . . Some Muslim princes . . . patronize[d] monasteries and contribute[d] towards their economical welfare."

<sup>129</sup> See Hirschfeld, *Monasteries*, xiv-xv: "From the fifth century onward, the Judean desert was one of the most important centers of monasticism in the empire" (locations mapped, xviii). Monks came to these sites from "Asia Minor. . . . Cyprus, Greece, or Italy. . . . Mesopotamia, Syria, Arabia, and Egypt," with "monks from Palestine . . . in the minority" (13). Although "most of the monasteries in the Judean desert were abandoned at [the time of the Arab Conquest], the monastic institutions not only survived, but constantly had to be replenished by new converts from outlying regions" (17), many of whom may have brought their personal copies of Scripture with them.

<sup>130</sup> Consider also the continued existence and literary production of St Catherine's monastery at Mount Sinai, with Greek NT MSS spanning a period from the Arab Conquest into the Byzantine minuscule era. Many of these MSS demonstrate a continued communication with the outside Byzantine world while under Muslim governance. Farag, *Coptic Monasticism*, 44, cites a tenth-century Arabic MS which describes 54 active Christian monasteries in Muslim regions, only nine of which (including Sinai) belong to Egypt; the others range from Baghdad to Palestine.

<sup>131</sup> Cf. Carson, *KJV Debate*, 51, 113-114; Fee, "Modern Textual Criticism," 30.

<sup>132</sup> Cf. Philip Jenkins, *Hidden Gospels: How the Search for Jesus lost its Way* (Oxford, 2001), 121, when refuting those who would claim an Ignatian creation of the monarchical bishopric: "Even had Ignatius planned to revolutionize the office of bishop, as was suggested . . . , it is extremely unlikely that the very diverse world of Christianity could have been transformed, and so rapidly, by the eccentric vision of one man, albeit an important martyr. It is vastly more likely that episcopal structures were already fundamental to the churches across the Mediterranean world, though the power and prestige of bishops certainly did grow as the second century progressed" (emphasis added). *Mutatis mutandis*, were one to replace "Ignatius" with "Chrysostom," and "the office of bishop" with "the NT text," substituting "the Byzantine Textform" for "episcopal structures" and "bishops," also reading "the fourth century" for "the second century," and the parallel becomes extremely close.

texts had previously dominated in either a local region or a wider geographical range. Yet this unlikely scenario is urged without historical evidence by some who oppose the Byzantine Textform. But as Colwell noted, “the Byzantine . . . text-type . . . had in its origin no such single focus as the Latin had in Jerome.”<sup>133</sup>

The complex character of the MSS comprising the Byzantine Textform demonstrates that any “official” sanctions – even if they had existed – simply did not work. A consistent form of text was *not* preserved even in the region surrounding Constantinople.<sup>134</sup> Rather, as Lake, Blake, and New had suggested on the basis of numerous collations of Byzantine MSS, the lack of an observable commonality of text with clear stemmatic ties tends to indicate that scribes remained independent of any official sanctions as they copied their exemplar MSS. As Scrivener noted,

No one who has at all studied the cursive MSS. can fail to be struck with the *individual character* impressed on almost every one of them. . . . The fancy which was once taken up, that there existed a standard Constantinopolitan text, to which all copies written within the limits of that Patriarchate were conformed, has been [quoting Tregelles] “swept away at once and forever” . . . by a closer examination of the copies themselves. Surely then it ill becomes us absolutely to reject as unworthy of serious discussion, the evidence of witnesses (whose mutual variations vouch for their independence and integrity) because their tendency on the whole is to uphold the authority of [the Byzantine Textform].<sup>135</sup>

Scrivener’s observation was reiterated a century later by Jacob Geerlings, who noted regarding the Byzantine Textform that,

its origin did not wholly center in Constantinople, nor was its evolution the concern of either ecumenical councils or patriarchs. . . . Its origins as well as those of other so-called text-types probably go back to the autographs. . . . The Eastern Church never officially adopted or recognized a received or authorized text. . . . At no point in its history was it ever adopted officially by the Eastern Church, quite unlike to the status of Jerome’s Vulgate in the Western Church. . . . The term “rescension” [*sic*] which is sometimes applied to the Byzantine text implies . . . deliberate attempts

<sup>133</sup> Colwell, “Nature of Text-Types,” *Methodology*, 53.

<sup>134</sup> Cf. Ernest C. Colwell, “The Complex Character of the Late Byzantine Text of the Gospels,” *JBL* 54 (1935) 212, 220, “There is no homogeneity in the late medieval text of the gospels. The universal and ruthless dominance of the middle ages by one text-type is now recognized as a myth”; “The nature of the text copied was a matter of no concern to some of the scribes in the late middle ages.”

<sup>135</sup> Scrivener, *Augiensis*, xiii. Emphasis original.

by a group of scribes or ecclesiastical authorities . . . to revise or correct the Greek text. . . . The case, as we have observed above, was otherwise.<sup>136</sup>

Apart from viewing the Byzantine as a Chrysostom-influenced or officially-imposed text, other critics have opted for a different means of explaining the rise and dominance of the Byzantine Textform:

4. *The Byzantine Textform is the result of a process which over the centuries steadily moved away from the original form of the text in the interest of smoothness, harmonization, conflation, and grammatical "improvements."*

Colwell claimed that "a text-type is a process, not the work of one hand,"<sup>137</sup> and that "scholars have been forced" to this conclusion due to their study of the Alexandrian texttype.<sup>138</sup> Also, "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."<sup>139</sup> In view of what Scrivener and Geerlings stated above, one seriously must consider Colwell's further comment: "The important questions . . . are, Where were controls applied? Why? By whom?"<sup>140</sup> If no such controls ever were actually imposed, the situation becomes radically altered.

Geerlings also explains the Byzantine Textform by a "process" model, following von Soden's suggestion that the K<sup>a</sup> and K<sup>1</sup> texts reflect the initial stages of a developmental process that resulted in the majority K<sup>x</sup> and large K<sup>r</sup> groups.<sup>141</sup> While the later K<sup>r</sup> sub-group did develop out of the MSS which comprise the K<sup>x</sup> group, the K<sup>x</sup> is not so easily classified. The transmissionally more logical view would be that K<sup>x</sup> more likely reflects the overarching text from which *all* minority Byzantine sub-types developed at different periods. This would coincide with Colwell, albeit to a different conclusion:

the Beta [= Alexandrian] Text-type *par excellence* is the type found in the *later rather than the earlier* witnesses; . . . the Alpha [= Byzantine] Text-type is found in von Soden's K<sup>x</sup> or K<sup>r</sup> rather than in K<sup>a</sup> (Family II) or K<sup>1</sup> or Alexandrinus or Chrysostom.<sup>142</sup>

<sup>136</sup> Jacob Geerlings, *Family E and its Allies in Mark*, Studies and Documents 31 (Salt Lake City: University of Utah, 1968) 1.

<sup>137</sup> Colwell, "Nature of Text-Types," *Methodology*, 53. Emphasis original. Cf. Colwell, "Method in Grouping," *Methodology*, 15-20.

<sup>138</sup> Ibid.

<sup>139</sup> Colwell, "Hort Redivivus," *Methodology*, 164. Emphasis original.

<sup>140</sup> Ibid.

<sup>141</sup> Geerlings, *Family E in Mark*, 1.

<sup>142</sup> Colwell, "Method in Grouping," *Methodology*, 18, emphasis added. Colwell views these "later" forms as the *final* stage of the process. However, given the various copying revolutions already discussed, it is more likely that these "later" witnesses actually preserve the *earlier* and more authentic archetypal form than *vice versa*.



Yet Colwell's "process presuppositions" are *non sequitur*, and beg the question: he states, (1) "Scribes do not automatically, as scribes, copy accurately"; and (2) "Close agreement between manuscripts is possible only where there was some control. Wide divergence between manuscripts indicates lack of control."<sup>143</sup> The better procedure would be to *redefine* the presuppositions in light of transmissional evidence: (1) Scribes for the most part were generally *careful* and reasonably *accurate* in their copying endeavors. Were this not so, the MSS of the NT and all ancient works swiftly would have become a mass of confusion, and one would despair at ever recovering an original form of the text. While all scribes blundered or made intentional alterations to the text at various times, the overall character of the copied text was *not* so affected as to preclude a reasonably accurate transmission on "normal" terms, thus facilitating the recovery of an original from comparison of various witnesses; (2) Colwell defines "control" as "editions with sanctions," imposed from a source beyond the individual scribe.<sup>144</sup> Yet there is *no* demonstrable unity of text within the Byzantine Textform MSS, and likewise no evidence that controls were ever imposed on the NT texts before the late K<sup>r</sup> recension.<sup>145</sup> The primary locus of "control" resided in the scribes' perceived duty to be careful and accurate, duplicating the exemplar MS as precisely as possible. This level of "control" is wholly sufficient to explain most observable phenomena: there was a general accuracy in representing the text, while blunders and intentional alterations would differentiate the various texttypes and subtypes over the long period of transmissional history.

The primary problem with the "process" model is how to account for such a process functioning under the constraints of transmission and locale. Hodges has spoken to this point in a classic statement which nullifies the "process" view as a solution to transmissional history:

No one has yet explained how a long, slow process spread out over many centuries as well as over a wide geographical area, and involving a multitude of copyists, who often knew nothing of the state of the text outside of their own monasteries or scriptoria, could achieve this widespread uniformity out of the diversity presented by the earlier [Western and Alexandrian] forms of text. . . . An unguided process achieving relative stability and uniformity in the diversified textual, historical, and cultural circumstances in

<sup>143</sup> Colwell, "Hort Redivivus," *Methodology*, 165.

<sup>144</sup> *Ibid.*, 168.

<sup>145</sup> In 1935, Colwell ("Complex Character," 221) had claimed (without evidence) that "the period of rigorous attempts at control . . . lies between 300 and 1200." Such a claim was not repeated in his later works.

which the New Testament was copied, imposes impossible strains on our imagination.<sup>146</sup>

A properly-nuanced “process” would recognize the various transmissional factors, as well as the tendency toward regional deviation into localized forms. This sort of process would produce texttypes and sub-types within a localized region, but not on its own any *convergence* into a single dominant Textform. The absence of control runs counter to Colwell’s presuppositions and conclusions; yet apart from formal control, a transmissional “process” would result in various texts *diverging* continually from the parent Textform. Such indeed is evidenced in the various regional texttypes and subtypes which exist in contrast to the uncontrolled Byzantine parent.

### *Inaccuracies and misleading claims*

The Byzantine Textform has been caricatured by adverse critics as “late” (by MS date), “secondary” (by readings), and “corrupt” (by a false assumption of scribal proclivities). These points readily can be discussed as a matter of opposing opinion. Yet some cases exist where inaccurate and misleading claims are made against the Byzantine Textform. These are stated as fact and remain in print without subsequent correction, thereby misleading and further biasing readers against the Byzantine Textform. Three selected examples from two Byzantine-priority opponents illustrate this situation:

1. Gordon Fee makes an outstandingly inaccurate claim when opposing the Byzantine inclusion of Jn 5:3b-4.<sup>147</sup> He speaks dogmatically regarding the enclosed (or “embedded”) genitive construction, *την του υδατος κινήσιν*, which appears at the end of Jn 5:3 in the Byzantine Textform:

This use of an enclosed genitive presents extraordinarily difficult problems for Johannine authenticity. . . . There are some word-order invariables [in Johannine style] (e. g. *αμην αμην λεγω υμιν*; never *υμιν λεγω*). Another of these invariables is with genitive constructions where both nouns are definite (e. g. *the eyes of the blind*). There are 97 such occurrences in the Gospel (*not* including those places where both nouns are genitives as in 12:3 *της οσμης του μυρου*), plus 27 others in 1 and 2 John. In every case the word order invariably is *the* moving of *the* water.

<sup>146</sup> Zane C. Hodges, “The Implications of Statistical Probability for the History of the Text,” Appendix C in Wilbur N. Pickering, *The Identity of the New Testament Text*, rev. ed. (Nashville: Thomas Nelson, 1980) 168.

<sup>147</sup> Gordon D. Fee, “On the Inauthenticity of John 5:3b-4,” *Evangelical Quarterly* 54 (1982) 207-218, written in response to the defense of the passage in Zane Hodges, “The Angel at Bethesda – John 5:4,” *BibSac* 136 (1979) 25-39 (“It is Hodges’ article in particular that has prompted this present paper,” 208).

It is as improbable for John to have written *την του υδατος κίνησιν* as it would be for a proper Bostonian to say, “I’m fixin’ to go up town; y’all come with me, ya hear?” One may count on it: had John written 5:3b he would have said *την ταράχην [sic] του υδατος*.<sup>148</sup>

Yet a simple electronic scan of the Johannine writings<sup>149</sup> reveals that the embedded genitive construction not only appears *three times* elsewhere in John (Jn 6:51; 14:30; 18:10), but with one exception (Mt 13:55, ο του τεκτονος υιος) this construction is otherwise *exclusive* to John among the gospels.<sup>150</sup> The embedded genitive in Jn 5:3b actually is *more* characteristic of Johannine style than of any other gospel,<sup>151</sup> and its presence in Jn 5:3b argues more for Johannine *authenticity* rather than inauthenticity.

2. On the same page, Fee claims inauthenticity in Jn 5:4 because of the phrase *αγγελος κυριου*, claimed to be in “almost all of the early uncials.” Since this phrase does not tally with Johannine usage, it must have been a Byzantine “creation.” Fee admits that *κυριου* is “lacking in the later majority” of MSS (the bulk of the Byzantine Textform), but he directs his attention to the “early uncials” (which are not listed). But *contra* Fee, the “Byzantine” reading is simply *αγγελος* standing alone, in accord with the minuscule data. Further, the uncial evidence is not as Fee states. According to the apparatuses,<sup>152</sup> *αγγελος κυριου* is read by the uncials A K L Y Δ Π 0233. Of these, *only* MS A (fifth century) is “early.” The remaining *κυριου* uncials come from the eighth (L 0233) and ninth (K Y Δ Π) centuries. In contrast, *all* remaining uncials which contain Jn 5:4 read *αγγελος* alone, and these date within the *same* time frame as those uncials containing the *κυριου* expansion. In addition, the Jn 5:4 uncials which do not include *κυριου* outnumber those which include; these are the following: sixth century, 078; eighth century, E; ninth century, C<sup>3</sup> (C\* omits the entire verse) F G H M U V Θ Λ Ψ;

<sup>148</sup> Ibid., 212, emphasis original. Fee’s closing phrase is erroneously quoted from the Byzantine text of Jn 5:4; Fee intended the reconstruction *την κίνησιν του υδατος*. Cases “where both nouns are genitive” (such as Jn 12:3) are actually irrelevant. Also, *λεγω υμιν* preceded by *αμην* (in Jn by the unique *αμην αμην*) remains identical throughout all four gospels. The *only* issue is whether an embedded genitive construction occurs elsewhere in Jn; Fee declares that absolutely *not* to be the case.

<sup>149</sup> Fee’s statistical claims require some modification: non-embedded forms “where both nouns are definite” (excluding “where both nouns are genitives”) occur in Jn only 87x in NA<sup>27</sup> (86x in Byz), and 24x in 1Jn-2Jn NA<sup>27</sup>/Byz, according to an Online Bible electronic scan (search restricted to articular nouns).

<sup>150</sup> The Johannine embedded genitives read as follows: Jn 5:3, *την του υδατος κίνησιν*; Jn 6:51, *της του κοσμου ζωης*; Jn 14:30, ο *του κοσμου αρχων*; Jn 18:10, τον *του αρχιερεως* δουλον. Minor variations occur in each location, but the Byzantine and NA<sup>27</sup> texts retain the embedded genitive construction throughout.

<sup>151</sup> The only other NT occurrences of embedded genitives appear in Acts (4x Byz; 3x NA<sup>27</sup>), Paul (9x), Hebrews (3x), and the Petrine literature (9x).

<sup>152</sup> Constantine von Tischendorf, *Novum Testamentum Graece: Editio Octava Critica Maior*, 2 vols. (Leipzig: Giesecke & Devrient, 1869; rep. ed., Graz: Akademische Druck und Verlagsanstalt, 1965); cf. Reuben J. Swanson, ed., *New Testament Greek Manuscripts: John* (Sheffield: Sheffield Academic Press, 1995).

tenth century, S Γ. The uncial majority reads *αγγελος* alone in a 2:1 proportion against those adding the extraneous *κυριου*. The sixth-century 078 stands in near-equal contrast to the “early” fifth-century MS A on the opposing side.<sup>153</sup> *Αγγελος κυριου* simply is *not* the “Byzantine” reading, nor does such predominate even among the uncials (“early” or “late”). The minority pious expansion *αγγελος κυριου* thus cannot be urged as a “proof” of the non-Johannine character of Jn 5:3b-4. Had such an expansion been original to the Byzantine Textform, there would be no explanation for its later omission in the majority of uncials or minuscules; nor was *κυριου* ever omitted from the same phrase elsewhere (Mt 1:20, 24; 2:13, 19; Lk 1:11; 2:9; Ac 7:30; 12:7, 23). Since *κυριου* is *not* original to the Byzantine text of Jn 5:4, conclusions regarding inauthenticity cannot be established on this basis.<sup>154</sup>

3. Daniel Wallace creates “revisionist history” in asserting that the Byzantine Textform was neither dominant nor in the “majority” until the ninth century.<sup>155</sup> Not only does such a claim run counter to what has been acknowledged since Westcott and Hort,<sup>156</sup> but it simply does not accord with the known facts.<sup>157</sup> Sufficient manuscript<sup>158</sup> and

<sup>153</sup> MS 078 is one of the “constant witnesses” in *SQE*. See also Henry Alford, *The Greek New Testament: With a Critically Revised Text*, 7th ed., 4 vols. (London: Rivingtons, 1874), in loc. Jn 5:4, where 078 is cited as I<sub>d</sub>).

<sup>154</sup> Fee’s other claims of inauthenticity are subject to challenge, but such lies beyond the scope of the present paper. The point at issue is accuracy and a fair representation of the evidence.

<sup>155</sup> Wallace, “Majority Text Theory,” in Ehrman and Holmes, *Text of the NT*, 311: “Among the Greek MSS, what is today the majority did not become a majority until the ninth century.” A particular bias is evidenced in Ehrman-Holmes: thoroughgoing and reasoned eclecticism are defended by *advocates* of those particular theories (Elliott, 321-335; Holmes, 336-360); yet the Byzantine and “majority text” positions are critiqued by an *opponent* (Wallace, 297-320) rather than discussed by an advocate.

<sup>156</sup> Compare once more Westcott and Hort, *Introduction*, xiii, 92: “*The fundamental text of late extant Greek MSS generally is beyond all question identical with the dominant Antiochian [= Byzantine] . . . text of the second half of the fourth century*” (emphasis added).

<sup>157</sup> Wallace previously had carefully qualified his statement (emphasis added throughout): (1) Wallace, “Inspiration, Preservation,” 30: “*As far as our extant witnesses reveal*, the Byzantine text did not become the majority text until the ninth century”; (2) Wallace, “Majority Text and Original Text,” 159: “*Among extant Greek manuscripts*, what is today the majority text did not become a majority until the ninth century. In fact, *as the extant witnesses reveal*, the majority text did not exist in the first four centuries.” The point, of course, is whether the extant witnesses provide a *complete* portrayal of transmissional history. The paucity of preserved evidence from localized regions, coupled with transmissional considerations, strongly suggests the contrary. If so, Wallace’s claims are flawed and misrepresent the actual situation.

<sup>158</sup> The predecessor exemplars of MSS A/02 (gospels) and W/032 (in Matthew and Lk 8:13-24:53) reflect stemmatically-unrelated Byzantine source exemplars. Thus, both A/02 and W/032 reflect the *end* product of an *earlier* line of Byzantine transmission deriving from *separate* streams. Many other papyri and uncial fragments from centuries IV – IX testify to a widespread Byzantine presence, even in post-fourth century Egypt. The fifth and sixth century Byzantine uncials (N/022, O/023, P/024, Q/026, R/027, Σ/042, Φ/043, 064, 0253) demonstrate this point, providing no reason to reject Westcott and Hort here. The transmissional evidence itself points dramatically in a direction contrary to Wallace’s claims.

patristic<sup>159</sup> evidence exists from the mid-fourth century onward to establish this point. Wallace not only ignores a previous scholarly consensus, but fails to consider the transmissional factors which have restricted *all* evidence from the pre-ninth century period. His current claim is little more than “eclectic nose-counting” of extant witnesses, on the faulty presumption that such might accurately depict the total NT transmissional situation in the pre-ninth century era. There is *no* reason to engage in a questionable form of nose-counting against a previous scholarly consensus, let alone to ignore contrary versional and patristic evidence which is strongly supportive of Byzantine dominance from the mid-fourth century onward.

The limited number of extant witnesses prior to the ninth century is insufficient to establish the true proportional nature of the text in that era. The early data are too limited (as respects the Byzantine region) and too localized (as respects the Alexandrian or Egyptian region) for mere numerical nose-counting to hold any authority, since such is likely to be *non*-representative of the actual situation regarding the text in the early centuries. Put simply, Westcott and Hort were correct regarding post-fourth century Byzantine dominance. It reflects a very peculiar type of wish-fulfillment to argue “revisionist history” on this point merely due to the number of *extant* MS witnesses which pre-date the ninth century.

### *Concluding Observations*

Every variant unit can be evaluated favorably from a Byzantine-priority perspective, and all units should be carefully examined when attempting to restore the original text. While some examples of Byzantine-priority analysis have appeared in the present essay, it is impossible within a short study to present a complete or comprehensive discussion of variants. Although an analysis of significant individual variant units can be provided in short studies, a thorough text-critical examination should cover many sequential units within a given portion of text. Most variant units require extended discussion in order to establish the text in a persuasive manner; short summaries often are weakened by a failure to present all the relevant material regarding a variant unit.<sup>160</sup> The present writer elsewhere has offered

<sup>159</sup> Chrysostom in the fourth century used a Byzantine or “proto-Byzantine” type of text; so too Gregory of Nyssa (see James A. Brooks, *The New Testament Text of Gregory of Nyssa, The New Testament in the Greek Fathers 2*; ed. Gordon Fee [Atlanta: Scholars’ Press, 1991] 263-267). Apart from Photius in the ninth century (see J. Neville Birdsall, “The Text of the Gospels in Photius,” *JTS*, n. s. 7 [1956] 42-55, 190-98; “Photius and the Text of the Fourth Gospel,” *NTS* 4 [1957/8] 61-63; “The Text of the Acts and the Epistles in Photius,” *JTS*, n. s. 9 [1958] 278-291), patristic writers beyond the fourth century rarely reflect any text resembling a predominantly *non*-Byzantine document.

<sup>160</sup> The brevity of discussion given most variants is symptomatic of Metzger’s *Textual Commentary*. The valuable contrary opinions expressed by a minority of the UBS Committee either are not mentioned or are stated with even less information than that allotted to the majority decision. A textual commentary should be far more detailed and comprehensive than that which we currently possess.

detailed examples which illustrate the working principles and conclusions of the Byzantine-priority hypothesis as compared with those of modern eclecticism.<sup>161</sup>

While the present essay cannot present a detailed exposition of the Byzantine-priority theory, it does provide an overview of its pre-suppositions, principles and praxis, demonstrating itself to be a legitimate theory under the broad banner of NT textual criticism, and a viable alternative to modern eclecticism. The Byzantine-priority hypothesis is far more complex than it may appear; it does not encourage a simplistic eclectic approach nor a narrow theological outlook toward a predetermined result. The final determination of that text remains problematic in too many cases, despite its primarily externally-based methodology. Absolute certainty in regard to the entire NT text can not be expected, given the evidence as preserved. Under all theories, *ca.* 90% of the original text of the NT is considered established. Byzantine-priority merely attempts to extend that quantity, following reasonable principles of internal and external evidence, balanced by historical and transmissional factors.

Byzantine-priority provides no domain or shelter for those unwilling to labor diligently, or for unscholarly individuals whose goal is merely a biased theological perspective or the advocacy of a particular translation. Rather, the theory manifests a compelling and logical perspective which can stand on its own merits. It attempts to explain the evidential data preserved to critical scholarship in the quest toward the goal of establishing the original text of the canonical Greek New Testament.

Byzantine-priority has a methodological consistency which cannot be demonstrated among the modern eclectic alternatives. This consistency derives from an insistence on a primarily documentary theory (following Westcott and Hort). This is coupled with an understanding of internal principles within a transmissional-historical framework. Apart from this essential base, any claim to approach or establish an authoritative form of the original text of the New Testament consistently will fall short.

The problem within modern eclecticism has long been recognized. Colwell declared in 1955, "The great task of textual criticism for the generation of scholars who are now beginning their work is the

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<sup>161</sup> See Robinson, "Dichotomy"; idem, "Recensional Nature"; and idem, "Two passages in Mark."

rewriting of the history of the text and the recreation of theory.”<sup>162</sup> Yet Kenneth W. Clark in 1968 stated,

We require a critical history of transmission. . . . Some new angle, some novel experiment must be tried if we would in our time achieve a breakthrough. . . . This is the fundamental need before we may move on to a thorough and systematic revision of the critical text. The remedy we need can only come through a better diagnosis. The true diagnosis will of necessity be a new and different one.<sup>163</sup>

Epp in 1974 declared that “the establishment of the NT text can be achieved only by a reconstruction of the history of that early text. . . . Obviously, doing this is harder than saying it.”<sup>164</sup>

Clark and Epp are correct: for the past century, eclecticism has functioned without an integrated history of textual transmission. That its resultant text has no root in any single document, group of documents, or texttype is an unfortunate by-product of its self-imposed methodology. Thoroughgoing eclecticism remains a scholarly endeavor divorced from external considerations; reasoned eclecticism attempts to strike a balance between internal and external criteria. Yet both systems fail precisely at the point of transmissional history: their resultant text remains without consistent documentary support, and represents a piecemeal assemblage comprised of a disparate and unrelated *m lange* of preferred readings taken from isolated variant units.<sup>165</sup> At this point Byzantine-priority theory does *not* fail, but offers a transmissionally legitimate resultant text which is well-supported among the manuscript base that undergirds the Byzantine Textform. If modern eclectic theory with its problematic resultant text can secure a niche within NT textual criticism, so much more the Byzantine-priority hypothesis with its insistence upon the establishment of a solid transmissional base *before* applying principles of internal and external criticism. Byzantine-priority thus can be

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<sup>162</sup> E. C. Colwell, “Foreword” to Bruce M. Metzger, *Annotated Bibliography of the Textual Criticism of the New Testament 1914-1939*, Studies and Documents 16 (Copenhagen: Ejnar Munksgaard, 1955) viii. Cf. Robert Devreesse, *Introduction à l'étude des Manuscrits Grecs* (Paris: Imprimerie Nationale, Librairie C. Klincksieck, 1954) 175: “La critique textuelle du Nouveau Testament a échoué dans une impasse. . . . Il fallait donc essayer une nouvelle méthode.”

<sup>163</sup> Kenneth W. Clark, “Today’s Problems with the Critical Text of the New Testament,” in J. Coert Rylaarsdam ed., *Transitions in Biblical Scholarship*, Essays in Divinity 6, gen. ed. Jerald C. Brauer (Chicago: University of Chicago, 1968) 167, 168-9. The current Byzantine-priority hypothesis derives from suggestions made by Kenneth W. Clark when the present writer studied with him from 1971-1977.

<sup>164</sup> Epp, “Twentieth Century Interlude,” *Theory and Method*, 96.

<sup>165</sup> Yet cf. the confident assertion of Gordon D. Fee and Douglas Stuart, *How to Read the Bible for All Its Worth*, 2nd ed. (Grand Rapids: Zondervan, 1993) 33: “For the New Testament . . . the ‘best text’ has already been determined by scholars who are experts in this field” (emphasis added). One then must wonder, “What need have we of further witness?”

accepted as a preferable alternative to modern eclectic theories which ultimately fail to present a transmissionally viable “original” text.

Despite modern eclectic expressions regarding what NT textual criticism “really” needs, current text-critical thought steadily moves away from the highest ideals and goals. Current eclectic speculation involves heterodox scribes who are claimed to have preserved a more genuine text than the orthodox,<sup>166</sup> as well as a general uncertainty whether the original text can be recovered, or whether any concept of an “original” text can be maintained.<sup>167</sup> The Byzantine-priority position offers a clear theoretical and practical alternative to the pessimistic suppositions of postmodern eclectic subjectivity. The various eclectic schools continue to flounder without an underlying history of transmission to explain and anchor the hypothetically “best attainable” NT text which they have constructed out of bits and pieces of scattered readings. In the meantime, the Byzantine-priority theory remains well-founded and very much alive, despite the orations and declamations which continue to be uttered against it.<sup>168</sup>

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<sup>166</sup> See Bart D. Ehrman, *The Orthodox Corruption of Scripture: The Effect of Early Christological Controversies on the Text of the New Testament* (Oxford: Oxford University Press, 1993), particularly 3-31 and 274-280. Yet cf. P. Henry, “Why is Contemporary Scholarship so Enamored of Ancient Heretics?” in Elizabeth A. Livingstone, ed., *Studia Patristica*, vol. 17, part 1 (Oxford: Pergamon, 1982) 123-126, who speaks of the postmodernist rise of “another paradigm which seems . . . well on the way to becoming a scholarly orthodoxy” (123): “the heretics are the true religious geniuses. . . . The current fascination is more with heretics than with their heresies. . . . We tend to see everything in terms of power struggles . . . [and] assume that whatever happens is most adequately explained by the dynamics of politics. . . . Anyone in authority . . . [is] under suspicion. And in the early church, the [orthodox] Fathers are . . . those who came out on top. Given our assumptions, their very identity as [orthodox] Fathers puts them on trial” (124-6).

<sup>167</sup> The postmodern paradigm is admitted in Epp, “Multivalence,” 280: “The term ‘original’ has exploded into a complex and highly unmanageable multivalent entity. . . . Fresh dimensions of originality emerge from behind the variant readings.” Future textual critics should “favor accommodation of the richness of the manuscript tradition, with its multiplicity of texts and its multivalent originals, rather than the myopic quest for a single original text” (280-1). Some will be thankful that “not all will agree” with Epp (281), and certainly not those working within a Byzantine-priority framework. The goal of reconstructing a close approximation to “the” original text remains legitimate and should not be gainsaid by the shifting temper of the times.

<sup>168</sup> Most recently, cf. J. L. North, “The Oxford Debate on the Textual Criticism of the New Testament, held at New College on May 6, 1897: An End, not a Beginning, for the *Textus Receptus*,” in D. G. K. Taylor, ed., *Studies in the Early Text of the Gospels and Acts: The Papers of the First Birmingham Colloquium on the Textual Criticism of the New Testament*, Texts and Studies, 3rd ser., eds. D. C. Parker and D. G. K. Taylor (Birmingham: University of Birmingham, 1999) 1-25; especially 25, n. 51.



*The Preface to*

THE NEW TESTAMENT IN THE  
ORIGINAL GREEK

BYZANTINE TEXTFORM  
2005

*by*

*William G. Pierpont*  
*Maurice A. Robinson*



The text of the Greek New Testament has been transmitted, preserved, and maintained by the faithful labor of scribes from the time of the autographs to the present day. While the bulk of the text found in all manuscripts reflects a high degree of textual uniformity, that uniformity increases significantly when a consensus text is established from manuscripts that span the entire period of manual transmission. This 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.”<sup>1</sup>

Although a general scribal care and concern for accuracy prevailed during the copying process, no single manuscript or intermediate exemplar can be claimed with certainty to reflect the precise autograph. Various human failings naturally occurred during the era of manual copying of documents; these failings appear among the manuscripts in varying degree, taking either the form of scribal error or intentional alteration. The manuscript tradition must be considered in its entirety, giving due regard to the transmissional factors that permitted the rise of such variation.

The dominant text of this scribal tradition is considered by the editors to reflect most closely that which was originally revealed by God through the human authors of the New Testament. The present edition therefore displays that dominant consensus text as it appears throughout the Greek New Testament. This Byzantine Textform volume is offered as an accurate representation of the New Testament canonical text, the written word of God according to the original Greek. This labor of love and devotion has been performed with the utmost care and respect for God’s revealed word of truth, and is now presented in a format designed to satisfy the needs of students, clergy, and scholars alike.

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<sup>1</sup> Early printed *Textus Receptus* (or “Received Text”) editions closely resemble the Byzantine Textform but often diverge from it in significant readings. Such editions primarily derive from the limited selection of a small number of late manuscripts, as utilized by Erasmus, Ximenes, or their immediate historical successors. The overall text of these early printed editions differs from the Byzantine Textform in over 1800 instances, generally due to the inclusion of weakly supported non-Byzantine readings. Since the *Receptus* form of text does not provide an accurate reproduction of the common Greek manuscript tradition, the present edition strives to rectify that situation by presenting the readings of the Byzantine Textform in a more precise manner.

Those who have labored in the preparation of this volume trust that it will encourage many to broaden their knowledge of the New Testament through the exegesis and interpretation of its Koine Greek archetype, all to the glory of God. Our prayer and fervent hope is that the Lord Jesus Christ will prosper the work of our hands and use our labors for the benefit of his kingdom.

## THE TEXT OF THIS EDITION

The newly edited Byzantine Greek text presented in this edition differs slightly from previous versions. All readings were carefully reexamined, with certain alterations being made to the main text after fresh reevaluation. Various typographical errors have been corrected, and the orthography has been standardized throughout. The underlying theory has been revised in light of new knowledge based upon extensive collation research.<sup>2</sup> Diacritical marks, punctuation, and capitalization now are included to assist the reader. Critical notes alert the reader to closely divided Byzantine readings as well as to differences between the Byzantine Textform and the predominantly Alexandrian text displayed in modern eclectic critical editions.

This edition with its marginal readings offers an accurate reflection of the true state of the Byzantine text of the Greek New Testament. While further minor adjustments yet may occur in view of additional information or the reassessment of existing data, the editors anticipate no future major alteration to the basic text here presented.

## TEXTTYPES AND TEXTFORM

The New Testament autographs were composed in Greek during the first century AD. Copies of these sacred canonical documents rapidly circulated among the churches of the Roman Empire according to the ecclesiastical needs of the spreading early Christian communities. Conscientious scribes carefully prepared copies of the New Testament documents, either as separate canonical books or in collected groupings. This scribal labor was performed with a respectable degree of accuracy, and the manuscript copies thus prepared were able to establish and maintain the general form of the

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<sup>2</sup> Robinson has collated the *Pericope Adulterae* (John 7:53-8:11) in all available Greek manuscripts and lectionaries that include the narrative of this incident. When these data are compared with full collation records of various uncial and minuscule manuscripts in all portions of the New Testament, a more comprehensive understanding of historical manuscript transmission results. The *Pericope Adulterae* data suggest an increased presumption of relative independence within the various lines of Byzantine manuscript descent. This provides a weighty premise by which to interpret transmissional history. The editors' previous assumption regarding the effect of scribal cross-comparison and correction using multiple exemplars is now seen to be a lesser factor in the overall transmissional process.

canonical New Testament text. Yet deviations from the original form of the text appeared within a fairly short time.

Most deviations resulted from simple copying errors caused by the eye, ear, or hand. These would include cases of itacism, misspelling, dittography, transposition or substitution of words, and omission of letters, words, or phrases by haplography, homoioteleuton or other causes. Some variations resulted from certain types of intentional alteration. These include conjectural attempts to restore damaged exemplars; the adjustment of readings considered problematic due to perceived difficulties in content, syntax, or style; and various theological alterations made by orthodox, heterodox, or heretics.

Some transmissional lines of the New Testament text, therefore, created and perpetuated certain readings and patterns of reading that differed from the autographs: these developed into the various known families and texttypes found among our extant manuscripts. While a family group usually can be traced to a more recent common ancestor, the origin of the larger texttype units remains problematic. Four divergent major texttypes predominate within the New Testament, although the existence and coherence of the Western and Caesarean have been called into question. The Byzantine and Alexandrian remain primary, and basically it is the preference for one of these two texts that characterizes the various printed Greek New Testament editions. The Byzantine-priority theory considers the Byzantine Textform to reflect the text that most closely reflects the canonical autographs, and thus to reflect the archetype from which all remaining texttypes have derived.

### *The Western Text*

The earliest deviations from the autographs appear in the so-called Western, or “uncontrolled popular text,” of the second century. That text is characterized by free expansion, paraphrase, and alteration of previously existing words. Western witnesses are few and generally diverse, with a textual individuality that hampers the reconstruction of a common archetype. Even so, the bulk of its readings shares a commonality with the text of the presumed autograph.

### *The Alexandrian Text*

The Alexandrian texttype appears to originate in an early localized recensional attempt to purge and purify the alterations and accretions found among the Western manuscripts. The principles underlying this recensional activity seem to have been reductionist and

stylistic.<sup>3</sup> The manuscript(s) selected as the recensional exemplars likely were “mixed” in textual quality as well as scribally defective; this would parallel what is found in most early Egyptian or Palestinian papyri of the second and third centuries. The Alexandrian recension seems often to have overreacted and overextended itself, removing not only early Western expansions but many longer original readings in the process. Yet the same recension failed to correct many Western substitutions and transpositions, even while retaining many shorter “sensible” readings caused by accidental scribal omission in the intermediate archetype.<sup>4</sup>

The Alexandrian texttype is primarily represented throughout most of the New Testament by the agreement of Codex Vaticanus (B/03) and Codex Sinaiticus (Σ/01), with the support of other related manuscripts, such as P<sup>75</sup> and L/019. Critical editions such as the NA<sup>27</sup> and UBS<sup>4</sup> reflect a predominantly Alexandrian textbase,<sup>5</sup> with readings established on a variant-by-variant basis by means of subjectively applied internal criteria coupled with selectively determined external principles (the “reasoned” method of modern eclecticism). This modern eclectic process of subjective textual determination on a per-variant basis results in a textual patchwork that within numerous verses finds no support among any extant document, even over relatively short segments of scripture.<sup>6</sup> This problematic situation does not occur among the manuscript consensus that forms the basis of the Byzantine Textform.

### *The Caesarean Text*

The Caesarean text appears to be an amalgam of readings from the Alexandrian and Byzantine traditions. Although the Caesarean manuscripts do appear to possess a distinctive pattern of readings, this texttype does not appear to have existed prior to either the Byzantine

<sup>3</sup> J. C. O'Neill, “The Rules followed by the Editors of the Text found in the Codex Vaticanus,” *NTS* 35 (1989) 218-228. O'Neill suggests that specific editorial activity, accidental error, and attempted reconstruction characterized the recension that produced the original Alexandrian archetype reflected in its later P<sup>75</sup>/B descendants.

<sup>4</sup> This suggestion is developed further in Maurice A. Robinson, “In Search of the Alexandrian Archetype: Observations from a Byzantine-Priority Perspective,” in Christian-B. Amphoux and J. Keith Elliott, eds., *The New Testament Text in Early Christianity: Proceedings of the Lille Colloquium, July 2000*, Histoire du Texte Biblique 6 (Lausanne: Éditions du Zèbre, 2003), 45-67.

<sup>5</sup> Barbara Aland et al., eds., *Novum Testamentum Graece*, 27th ed. (Stuttgart: Deutsche Bibelgesellschaft, 1993); idem, *The Greek New Testament*, 4th rev. ed. (Stuttgart: Deutsche Bibelgesellschaft, 1994). The base text of both editions remains identical.

<sup>6</sup> Examples are provided in the Appendix to this volume, notes 16-18; see also Maurice A. Robinson, “Investigating Text-Critical Dichotomy: A Critique of Modern Eclectic Praxis from a Byzantine-Priority Perspective,” *Faith and Mission* 16 (1999), 16-31, particularly 17-19; idem, “Rule 9, Isolated Variants, and the ‘Test-Tube’ Nature of the NA<sup>27</sup> Text,” in Stanley E. Porter and Mark Boda, eds., *Translating the New Testament: Text, Translation, Theology* (Grand Rapids: Eerdmans, forthcoming).

or Alexandrian texts. It is generally dismissed from any serious consideration regarding autograph originality.

### *The Byzantine Textform*

The Byzantine Textform preserves with a general consistency the type of New Testament text that dominated the Greek-speaking world. This dominance existed from at least the fourth century until the invention of printing in the sixteenth century. Under the present theory, this text also is presumed in centuries prior to the fourth to have dominated the primary Greek-speaking region of the Roman Empire (southern Italy, Greece, and Asia Minor) – a large and diverse region within which manuscript, versional, and patristic evidence is lacking during the pre-fourth century era, yet the primary region of Byzantine Textform dominance in subsequent centuries.

From a transmissional standpoint, a single Textform would be expected to predominate among the vast majority of manuscripts in the absence of radical and well-documented upheavals in the manuscript tradition. This “normal” state of transmission presumes that the aggregate consentient testimony of the extant manuscript base is more likely to reflect its archetypal source (in this case the canonical autographs) than any single manuscript, small group of manuscripts, or isolated versional or patristic readings that failed to achieve widespread diversity or transmissional continuity. In support of this presumption is the fact that a consensus text – even when established from manuscripts representing non-dominant transmissional lines – tends to move *toward* rather than away from the more dominant tradition.

The Byzantine-priority hypothesis thus appears to offer the most plausible scenario for canonical autograph transmission. This hypothesis is far more probable than the speculative originality claimed for modern eclectic patchworks, constructed from scattered fragments, with continually shifting levels of support from existing manuscripts.<sup>7</sup> An historical theory that assumes a generally normal mode of transmission more readily accounts for the expansion and dominance of a single Textform that can be presumed closely to reflect

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<sup>7</sup> Jenny Read-Heimerdinger, *The Bezan Text of Acts: A Contribution of Discourse Analysis to Textual Criticism*, JSNTSS 236 (Sheffield: Academic Press, 2002), states, “The current editions of the Greek New Testament . . . [present] a hypothetical text that has been reconstructed by selecting variant readings from different MSS . . . . There is no evidence whatsoever that the current text ever existed in the form in which it is edited” (51); thus, researchers and search programs “rely for their text on a printed edition whose text does not exist in any extant manuscript and which is reconstituted by textual critics” (64n7).

the original autographs. The Byzantine-priority theory presents far fewer difficulties than are found in the alternative solutions proffered by modern eclectic proponents.

While any explanation of early transmissional history remains a matter of theory, it is a fact that almost all readings found within the Byzantine Textform exist as component portions of either the Western or Alexandrian texts. Yet the Western and Alexandrian texttypes differ far more among themselves than does either when compared to the Byzantine Textform. This strongly suggests the separate derivation of each of these regional texts from a common source that would closely resemble the more dominant tradition. In addition, the individual Byzantine Textform readings are clearly defensible on reasonable internal, transcriptional, and transmissional grounds, and demonstrate far fewer weaknesses than exist with readings typical of non-Byzantine texttypes.

The simplicity of the Byzantine-priority hypothesis stands in stark contrast to the transmissional history demanded by the modern eclectic models (reasoned or thoroughgoing). Those models see the original text scattered to the four winds at a very early period, with a later development of disparate texttypes, none of which can claim to represent the “lost” autographs. Under those systems, the Byzantine text is considered to have arisen from an officially promulgated formal recension, or from an unguided “process” that involved a relatively unsystematic selection and conflation of readings taken from the (supposedly earlier) disparate Western and Alexandrian texttypes. In either case, this uncritical selection of readings then was coupled with various stylistic and harmonizing improvements that supposedly typified the later scribal mindset. The problem lies in explaining how such a haphazard procedure ever could result in the extensively disseminated but relatively unified Byzantine Textform. These suppositions (which lack historical confirmation) are seen to be unwarranted once the full theoretical and practical conspectus of the Byzantine-priority position has been examined in light of the existing evidence.

## THE BYZANTINE-PRIORITY THEORY

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. Many theories and extreme solutions have been proposed regarding the most appropriate method for determining the optimal form of the New Testament autograph text. Some researchers even have jettisoned the concept of autograph recoverability, while



others have abandoned entirely the concept of an original autograph.<sup>8</sup> The current trend seems merely to favor a critical inquiry into the various forms (or “states”) of the text presented in the existing manuscripts, and to investigate their individual theological significance according to their position within church history, with little or no regard given to the concept of autograph originality.<sup>9</sup> In contrast, the present editors support a theory favoring the priority and canonical autograph authenticity of the Byzantine Textform.

Byzantine-priority functions within the framework of a predominantly transmissional approach, and stands as a legitimate alternative to the methods and results currently espoused by modern eclecticism. Rather than creating a preferred text on a variant-by-variant basis, Byzantine-priority seeks first the establishment of a viable history of textual transmission. Transcriptional and transmissional probabilities are then applied to the external data, which then is supplemented by various internal criteria. The resultant text reflects a defined level of agreement supported by a general transmissional continuity throughout all portions of the Greek New Testament.

Byzantine-priority differs from other theories and methods within New Testament textual criticism: the object is not the reconstruction of an “original” text that lacks demonstrable continuity or widespread existence among the extant manuscript base; nor is the object the restoration or recovery of an “original” text long presumed to have been “lost.” Neither should the concept of an archetypal autograph be abandoned as hopeless. Rather, Byzantine-priority presents as canonical the Greek New Testament text as it has been attested, preserved, and maintained by scribes throughout the centuries. This transmissional basis characterizes the Byzantine-priority theory.

Byzantine-priority functions within accepted text-critical guidelines, utilizing all pertinent transmissional, transcriptional, external, and internal considerations when evaluating variant readings. Internal and external criteria function in a balanced manner, consistent

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<sup>8</sup> See, for example, Eldon Jay Epp, “The Multivalence of the Term ‘Original Text’ in New Testament Textual Criticism,” *HTR* 92 (1999) 245-281.

<sup>9</sup> Such is the emphasis of David C. Parker, *The Living Text of the Gospels* (Cambridge: University Press, 1997). Parker further amplifies his position in his “Through a Screen Darkly: Digital Texts and the New Testament,” *JSNT* 25 (2003) 395-411: “Textual critics, under the guise of reconstructing original texts, are really creating new ones . . . . The biblical text, rather than being corrupted and needing to be restored . . . , is constantly under development . . . . In this light, the quest for the original text may be seen as a complete misunderstanding of what editors were really doing” (401); “I do not mean that the texts we are creating are necessarily superior to earlier creations. It is more significant that they are the texts that we *need* to create” (402, emphasis added).

with sound methodology. Texttype relationships and proclivities are recognized, and a reasoned method of textual evaluation is practiced. Extraneous theological factors are not invoked or imposed when establishing the most plausible original form of the New Testament text.

Byzantine-priority theory does not operate on an eclectic variant-by-variant basis. Rather, it continually investigates the position of all variant units within the history of transmission. Probabilities are evaluated in light of the extant manuscript and historical data, as well as the known habits of scribes. The emphasis of Byzantine-priority is upon a “reasoned transmissionalism,” particularly in regard to the connected sequence of variant units as they appear in the text and as they relate to the external support provided by the manuscripts themselves.

Modern eclectic theory fails precisely at this point: it produces a sequence of favored readings that at times – even over short segments of text – has no demonstrated existence in any known manuscript, version, or father.<sup>10</sup> Byzantine-priority considers such a method and its results to be illegitimate, since it neglects the pertinent historical factors regarding manuscript transmission. Modern eclectic praxis is not a legitimate alternative to the acceptance of the text preserved among the consensus of the manuscripts. A viable praxis of textual criticism requires a transmissional history that does not contradict the general harmony found among the extant witnesses. The text produced by modern eclecticism lacks a viable theory of transmission; the text presented under Byzantine-priority is based upon a theory of transmission that offers consistent conclusions. This in itself suggests the validity of the Byzantine-priority hypothesis.

Byzantine-priority provides a compelling and logical perspective that stands on its own merits when establishing the optimal form of the New Testament text. It has a methodological consistency not demonstrated among the various eclectic alternatives. Modern eclectic claims to have established a quasi-authoritative form of the New Testament text consistently fall short, since the underlying theory lacks a transmissionally oriented base. The Byzantine-priority theory may appear simple, but it certainly is not simplistic: there are compelling reasons for recognizing a text that demonstrates

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<sup>10</sup> Maurice A. Robinson, “The Recensional Nature of the Alexandrian Text-Type: A Response to Selected Criticisms of the Byzantine-Priority Theory,” *Faith and Mission* 11 (1993) 46-74, especially 48, 68: “The text found in the current critical editions, taken as a whole, is not one found in any extant manuscript, version, or Father, nor ever will be . . . . Modern eclectics have created an artificial entity with no ancestral lineage from any single historical MS or group of MSS.” Examples of the short-segment sequential reading problem can be found in the sources cited in footnote 6 above.

transmissional continuity and dominance for more than a thousand years as the most likely representation of the sacred autographs. The appendix to this volume discusses “The Case for Byzantine-Priority” in more detail.

## THE BYZANTINE CONSENSUS TEXT

The Byzantine Textform reflects a dominant consensus pattern of readings that is maintained throughout most of the New Testament. In nearly all instances the consensus readings are readily established and confirmed by data published in various critical apparatuses, specialized studies, and collation records. The primary source for establishing the readings of the Byzantine Textform remains the massive apparatus of Hermann Freiherr von Soden,<sup>11</sup> supplemented in the Apocalypse by the relatively complete collation data of Herman C. Hoskier.<sup>12</sup> Additional confirmatory material appears in various sources, including the UBS<sup>4</sup>, NA<sup>27</sup>, the IGNTP volumes,<sup>13</sup> the *Editio Critica Maior*,<sup>14</sup> and specific manuscript collations published within the Studies and Documents series and elsewhere.

The *Text und Textwert* volumes<sup>15</sup> are particularly useful in this regard: this series presents complete collation data regarding selected variant units throughout the New Testament. Within each variant unit, *Text und Textwert* cites *all* available Greek manuscripts in relation to their support of specific readings. These data provide primary confirmation regarding the status of Byzantine readings that previously had been established from earlier published sources. In particular, these full collation results tend to confirm the Byzantine group evidence presented in von Soden’s early twentieth-century apparatus. In a similar manner, the Claremont Profile Method also tends to confirm von Soden’s general reliability in regard to the

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<sup>11</sup> Hermann Freiherr von Soden, *Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt*, 2 vols. in 4 parts (Göttingen: Vandenhoeck und Ruprecht, 1911).

<sup>12</sup> Herman C. Hoskier, *Concerning the Text of the Apocalypse*, 2 vols. (London: Bernard Quaritch, 1929).

<sup>13</sup> S. C. E. Legg, ed., *Novum Testamentum Graece secundum Textum Westcott-Hortianum: Evangelium secundum Marcum* (Oxford, Clarendon, 1935); idem, *Novum Testamentum Graece secundum Textum Westcott-Hortianum: Evangelium secundum Matthaeum* (Oxford, Clarendon, 1940); The American and British Committees of the International Greek New Testament Project, *The New Testament in Greek: The Gospel according to Luke*, 2 vols. (Oxford: Clarendon, 1984, 1987); W. J. Elliott and D. C. Parker, eds., *The New Testament in Greek, IV: The Gospel according to St. John. 1. The Papyri* (Leiden: Brill, 1995).

<sup>14</sup> Barbara Aland et al., eds., *Novum Testamentum Graecum: Editio Critica Maior, IV, Die Katholischen Briefe: 1, Der Jakobusbrief; 2, Die Petrusbriefe; 3, Der Erste Johannesbrief* (Stuttgart: Deutsche Bibelgesellschaft, 1997-2003).

<sup>15</sup> Kurt Aland et al., eds., *Text und Textwert der griechischen Handschriften des Neuen Testaments; I, Die Katholischen Briefe; II, Die Paulinischen Briefe; III, Die Apostelgeschichte; IV, Die Synoptischen Evangelien: 1, Das Markusevangelium; 2, Das Matthäusevangelium; 3, Das Lukasevangelium* (Berlin: Walter DeGruyter, 1987-1999).

identification of groups.<sup>16</sup> Although von Soden cannot be relied upon when dealing with specific readings of individual manuscripts,<sup>17</sup> his overall general reliability in regard to the larger groupings of texttypes and sub-types remains stable in view of the evidence provided by these outside sources.

## ESTABLISHING THE TEXT OF THIS EDITION

The primary readings of the Byzantine Textform are established in a straightforward manner: subject to additional confirmation, when a reading in von Soden's apparatus is identified by a bold **K**, that reading becomes the main text in the present edition (**K** = Κοινὴ = the Byzantine Textform). Where von Soden makes no statement regarding bold **K**, his main text represents the Byzantine reading, and is reproduced without change. Where his bold **K** is divided, the **K<sup>x</sup>** subgroup is followed (**K<sup>x</sup>** represents the dominant component within bold **K**). Where **K<sup>x</sup>** is divided, the readings of lesser **K** subgroups are included in the evaluation. When **K<sup>x</sup>** and the various **K** subgroups are closely divided, alternate readings are displayed in the side margin in proximity to the portion of text affected. At all times, pertinent transmissional, transcriptional, external, and internal factors are considered as component elements of weight. In the relatively few instances where von Soden's main text or apparatus has been confirmed to be in error, other pertinent sources have been used for correction.

In regard to the *Pericope Adulterae* (John 7:53-8:11) and the book of the Revelation a different evaluative procedure is required. In those portions of scripture, the generally unified Byzantine Textform divides into various equally supported transmissional streams. Where these streams unite, the text represents the Byzantine consensus; where they divide, other methodological approaches are required. These are now discussed separately.

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<sup>16</sup> See Frederik Wisse, *The Profile Method for Classifying and Evaluating Manuscript Evidence*, SD 44 (Grand Rapids: Eerdmans, 1982).

<sup>17</sup> Beyond the valid criticism dealing with error in regard to individual manuscript citation (often typographical), Von Soden also has been criticized because his apparatus does not permit the accurate reconstruction of the complete text of any given manuscript. Yet this criticism applies to any edition containing a limited critical apparatus. One cannot reconstruct from the text and apparatus of NA<sup>27</sup> the continuous text of any single manuscript, even from among its "consistently cited witnesses." Von Soden's data are recognized as having a particular and demonstrated value when presenting the evidence of *groups* of manuscripts; it is primarily from these data that the text of the present edition is established.

## *The Pericope Adulterae*

The narrative regarding the woman accused of adultery is clearly a canonical component within the Byzantine Textform. Yet this particular twelve-verse passage reflects a complex transmissional history, perhaps caused by its exclusion from standard lectionary use within the Greek church in relation to the portion of text selected for reading at the feast of Pentecost.<sup>18</sup> Von Soden identified seven distinct lines of transmission within this short section of text. Robinson's complete collation of all available manuscripts containing this pericope suggests that von Soden may have underestimated the complexity of its transmissional lines. Nevertheless, Von Soden's three primary lines of transmission remain valid, and encompass the bulk of the manuscript tradition. Each of these three lines – termed by von Soden  $\mu^5$ ,  $\mu^6$ , and  $\mu^7$  – retains a near-equal level of support.<sup>19</sup>

The  $\mu^7$  group exists primarily among manuscripts of the 12<sup>th</sup> and subsequent centuries. This group is recognized by von Soden and other researchers as possessing a late recensional text that corresponds to the  $K^r$  group found in other portions of the New Testament. The  $\mu^5$  and  $\mu^6$  transmissional lines dominate the remaining portion of the Byzantine manuscript tradition, and reflect earlier forms that were diverse and widespread within that tradition. The autograph form of the *Pericope Adulterae* is more likely to have been one of these two transmissional lines, as opposed to that found in the recensional  $\mu^7 = K^r$  tradition.

Previously, the editors displayed the text of the *Pericope Adulterae* as a tentative hybrid, combining elements of  $\mu^5$  and  $\mu^6$ , with some readings bracketed. In this edition, the primary text is  $\mu^5$ , with its marginal alternates in their proper location. The  $\mu^6$  text is displayed separately as an italicized footnote, along with its own alternate marginal readings. For this pericope the  $\mu^5$  and  $\mu^6$  texts no longer are dependent on von Soden's reconstructions, but each text is published as a group-based consensus derived from the collated manuscripts that date through the eleventh century.

Although final decisions require the detailed analysis of the full collation data (a task yet future), the editors consider the  $\mu^5$  group more likely to reflect the autograph form of this pericope. The  $\mu^6$  text appears to be secondary, possessing transmissional and internal

<sup>18</sup> See Maurice A. Robinson, "Preliminary Observations Regarding the *Pericope Adulterae* based upon Fresh Collations of nearly all Continuous-Text Manuscripts and all Lectionary Manuscripts containing the Passage." *Filologia Neotestamentaria* 13 (2000) 35-59.

<sup>19</sup> The  $\mu$  as used by von Soden indicates the Greek chapter heading τῆς μοιχαλίδος = "of the adulteress."

characteristics suggestive of later recensional activity. While further analysis of the collation data may lead to minor adjustments regarding the precise form of the  $\mu^5$  and  $\mu^6$  texts, no major changes to either group are anticipated.

### *The Text of the Apocalypse*

The establishment of the Byzantine text of the Apocalypse is a task far more complex than that which exists in the greater part of the New Testament. The dominant Apocalypse text appears in two related but distinct transmissional lines within the Byzantine tradition. These forms are generally known as Av and Q, each supported by an approximately equal number of manuscripts. The Av readings predominate in manuscripts that contain or derive from the fourth-century commentary of Andreas of Caesarea (Cappadocia). The Q readings predominate in manuscripts related to the uncial 046.

Where Av and Q agree, that reading reflects the Byzantine Textform. The union of Av and Q prevails throughout most of the Apocalypse. Nevertheless, Av and Q frequently differ, with their respective readings possessing near-equal levels of support among the extant manuscript base. Adjudication between these competing readings requires a precise application of transmissional and internal principles.

In previous editions, the equally divided Av and Q textual differences were partially indicated by the enclosure of some words in square brackets; these signified only cases of inclusion or omission. The remaining instances of equally divided Av and Q division – cases of substitution and transposition – were not indicated, despite their frequency of occurrence. The present edition displays *all* closely divided alternate Byzantine readings in the margin, with more of these divided readings appearing in the Apocalypse than elsewhere in the New Testament.<sup>20</sup>

In the Apocalypse, the main text is considered to be the strongest transmissional representation of the Byzantine archetype; generally this is the text of the Q group. Although the Andreas text has an ancient origin, it appears to reflect recensional adjustment, both prior to the time of Andreas, and possibly also during Andreas' preparation of his commentary.<sup>21</sup> In contrast, the Q text is based upon a consensus of disparate manuscripts that represent many copying

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<sup>20</sup> Many bracketed Av readings of earlier editions are now relocated to the margin. The main Apocalypse text of this edition thus moves slightly more toward Q than previously.

<sup>21</sup> Josef Schmid, *Studien zur Geschichte des griechischen Apokalypse-textes. 1. Teil. Der Apokalypse-Kommentar des Andreas von Kaisareia: Einleitung*. München: Karl Zink, 1955, 125-129.

locations and eras.<sup>22</sup> Despite the transmissional diversity found among the Q manuscripts, the consensus Q text generally remains stable. The unplanned coincidental agreement among the diverse Q manuscripts argues strongly for their transmissional independence and autograph originality; this stands in contrast to the Andreas manuscripts with their apparent recensional origin. Nevertheless, for the greater portion of the Apocalypse, the Av and Q texts share a common base.

The Q manuscripts are not slavishly followed, however. At times, a significant number of Q manuscripts abandon their group consensus and align with the Av reading. This situation does not appear to be coincidental, nor is it due to intrusion from the Andreas stream, given the general independence of the manuscripts within the Q tradition. Manuscripts of the Av tradition rarely support Q readings; this suggests that, when Q manuscripts offer their support in some quantity to the Av readings, a particular weight should be attached to the phenomenon. Where the Av reading is supported by a significant number of Q manuscripts, it is presumed that the Q<sup>Pt</sup> + Av reading preserves the autograph text (readings common to undivided Q + Av already are considered of autograph originality).

The approach remains transmissional: readings jointly supported by Av and Q represent the Byzantine archetype. When Av and Q are divided, the Q reading generally is preferred due to its transmissional diversity and relative independence. Only when a significant number of Q manuscripts supports the Av reading will that reading appear as the main text. Equally divided readings appear in the margin, as is the case elsewhere in the New Testament. Exceptions to these transmissional parameters occur when compelling transcriptional, contextual, or internal considerations strongly favor an alternative reading.

This method has been applied judiciously by the editors. The autograph authenticity of the Apocalypse text is supported with a high degree of accuracy, based upon the combination of transmissional, transcriptional, and internal factors. The main text should be regarded as superior to the marginal alternatives as well as to the text presented in non-Byzantine printed editions.

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<sup>22</sup> Schmid, *Einleitung*, 126, states, "Der K-Text [Q] ist außerordentlich geschlossen überliefert. Das Gros seiner Hss weist keine fremden Einflüsse auf, und der Text des Archetyps K selbst ist höchstens an ein paar Stellen fraglich. Für die Av-Überlieferung dagegen ist die größte Zersplitterung bezeichnend. Die Rekonstruktion des Archetyps ist infolgedessen schwierig und nicht in allen Fällen mit Sicherheit möglich."

## *General Considerations*

For most of the New Testament the Byzantine Textform is supported by nearly the whole of the manuscript tradition; in almost every case the Byzantine reading reflects the concurrence of at least 70% and usually more than 80% of the extant manuscripts. Yet 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. As these non-numerical factors are applied to the evaluation of individual variant units, the sequential resultant text becomes more securely established and reflects a basic transmissional consensus.

Although the far greater *numerical* quantity of Byzantine manuscripts (approaching 80%) exists among the documents of the twelfth and later centuries, the readings of the Byzantine Textform almost always are fully established from the earlier Byzantine lines of transmission that extend through the eleventh century. The documents of the twelfth and later centuries generally are irrelevant to the establishment of primary Byzantine readings, and at best serve only a confirmatory purpose.

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. Quantity alone cannot be determinative when evaluating variant units: *all* pertinent considerations regarding external, internal, transcriptional, and transmissional evidence must be examined and evaluated before final decisions upon readings can be made. The “number” factor particularly plays a passive role when the manuscripts comprising the Byzantine Textform are seriously divided. Where the marginal apparatus of this edition displays divided Byzantine readings, the main text necessarily has been established on non-numerical grounds.

This method of “reasoned transmissionalism” is based primarily upon external and documentary evidence; yet *all* pertinent transmissional and transcriptional factors constantly are evaluated in relation to the various aspects of external and internal criteria before any final decisions are made regarding the text to be established.

Final judgment on readings requires the application of internal principles following the initial evaluation of the external data. No reading can be established in isolation from its neighboring variant units; nor can the transmissional and transcriptional habits of scribes



be ignored when examining the development and dissemination of competing readings.<sup>23</sup> In general, scribes tended to preserve the text that lay before them in their exemplars; this despite the various accidental corruptions or intentional alterations that occurred during the transmissional process. Extensive alteration was not frequent or widespread: the vast bulk of the text found in all manuscripts – regardless of texttype – remains a common possession. Existing family and texttype groupings are directly related to the transmissional development of the text in various eras and locales.

Manuscripts and readings must be evaluated in regard to their antiquity, diversity, and continuity within transmissional history. Individual scribes must be characterized in regard to their degree of care when copying from their exemplars. A proper implementation of each of these factors results in a well-established representation of the traditionally disseminated Byzantine Textform. This Textform dominated textual transmission in the primary Greek-speaking regions for more than a thousand years, and it is this Textform that holds the strongest transmissional claim to represent the canonical autographs.

The Byzantine Textform is well-established within the canonical books of the Greek New Testament. The maximum degree of significant Byzantine textual variation is displayed in the relatively few readings of the marginal apparatus. Readings that lack a Byzantine consensus or are not part of the closely divided Byzantine tradition do not appear in either the main text or marginal readings. Research concerning the divided Byzantine readings must continue, particularly in regard to the *Pericope Adulterae* and the book of the Revelation. Significant progress has been made in these areas, and exploration continues regarding closely divided Byzantine readings and the various minority lines of transmission that occur within the Byzantine Textform. The main text and marginal apparatus represent the primary locus within which Byzantine-priority theory functions. From this base future Byzantine Textform research must proceed.

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<sup>23</sup> See Ernest C. Colwell, "Method in Evaluating Scribal Habits: A Study of  $\mathfrak{P}^{45}$ ,  $\mathfrak{P}^{66}$ ,  $\mathfrak{P}^{75}$ ," in his *Studies in Methodology in Textual Criticism of the New Testament*, NTTS 9 (Grand Rapids: Eerdmans, 1968), 106-124; Maurice A. Robinson, "Scribal Habits among Manuscripts of the Apocalypse" (PhD Diss., Southwestern Baptist Theological Seminary, 1982); James R. Royse, "Scribal Habits in the Transmission of New Testament Texts," in Wendy D. O'Flaherty, ed., *The Critical Study of Sacred Texts* (Berkeley: Graduate Theological Union, 1979), 139-161; idem, "Scribal Habits in Early Greek New Testament Papyri," ThD Diss., Graduate Theological Union, Berkeley, 1981; idem, "Scribal Tendencies in the Transmission of the Text of the New Testament," in Bart D. Ehrman and Michael W. Holmes, eds., *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis*, SD 46 (Grand Rapids: Eerdmans, 1995), 239-252.

## THE FORMAT OF THE PRESENT EDITION

### *The Title of this Volume*

With good reason, the present title deliberately parallels that of Westcott and Hort (*The New Testament in the Original Greek*). The Byzantine Textform stands as the opposing point on a continuum that extends from the well-established and influential Alexandrian text presented by Westcott and Hort in 1881. As Westcott and Hort had claimed to reproduce with near-certainty the original form of the New Testament documents “in the original Greek,” the present edition likewise sets forth a text that – within the framework of its underlying theory – is considered to reflect the canonical autographs in a highly accurate manner. All other Greek New Testament editions fall within the continuum bounded by the Byzantine and Alexandrian traditions.

The editors’ names appear on the title page in order to indicate task-based responsibility. The Greek New Testament text remains the written word of God, produced by holy men of old who wrote under God’s immediate inspiration and superintendence. The presentation of that word of God according to its clearest transmissional integrity requires only a minor level of editorial involvement and labor. The editors merely recognize and present the text that has been maintained by the scribes of past generations, constructing a textual consensus from the material available in previously published collation and apparatus resources. Our duty was to be faithful to this task, and it is to that end that we have labored.

### *Individual Book Titles*

The New Testament book titles are not part of the inspired canonical text. Their wording varies dramatically among the different manuscripts and editions of the Greek New Testament. The book titles that appear in this edition represent a minimal consensus as found within the canonical tradition.

### *The Order of the Canonical Books*

Individual manuscripts present the New Testament books in various arrangements; nevertheless, a particular Greek “canonical order” seems to have been popular during early transmissional history. This order is partially evidenced within various early papyri and manuscripts,<sup>24</sup> and occurs in the fourth-century Festal Letter of Athanasius (AD 367) and the list of canonical books attributed to the

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<sup>24</sup> See David Trobisch, *The First Edition of the New Testament* (Oxford: University Press, 2000), 21–38. On page 28, Trobisch presents evidence from several early manuscripts that demonstrate the sequence of the “canonical edition.”

Laodicean Council (AD 360/363).<sup>25</sup> The present edition reproduces that early “canonical order” for the Greek New Testament books.

According to the “canonical order,” the New Testament books are grouped as follows: Gospels, Acts and General Epistles, Pauline Epistles, and Revelation. The individual books within each category follow the familiar order, except that in the Pauline Epistles, Hebrews stands between Second Thessalonians and First Timothy, intentionally separating Paul’s local church epistles from those written to individuals.<sup>26</sup>

### *Accents, Breathings, Capitalization, and Punctuation*

Early manuscripts were written in capital letter format (termed “uncial” or “majuscule”). They lacked word division, and possessed few (if any) diacritical marks, paragraph breaks, or marks of punctuation. These distinctions appear systematically only after the commencement of the minuscule era during the ninth century. While specialists are familiar with the plainer form of the Greek text, the modern reader expects readability features as a matter of course.

For a reader’s edition, clarity is the basic aim. Since this edition is designed for the non-specialist, word separation, paragraph division, punctuation, and diacritical markings have been added throughout.<sup>27</sup> These editorial insertions are not considered definitive for the interpretation of the text. Although alternative accentuation, aspiration, or punctuation could alter the interpretation of many passages and affect exegetical comprehension, the editors have followed the general usage found in standard printed editions. No

<sup>25</sup> Daniel J. Theron, *Evidence of Tradition* (Grand Rapids: Baker, 1958), 118-119 (Athanasius), 124-125 (Laodicea). See also 116-117 (the general grouping of NT books by Cyril of Jerusalem). Compare Brooke Foss Westcott, *A General Survey of the History of the Canon of the New Testament*, 6th ed. (Cambridge and London: Macmillan and Co., 1889), Appendix D, 539-579; in particular, 540-541 (Laodicea), 545-546 (John of Damascus), 549-550 (Cyril of Jerusalem), 552-553 (the index of Codex Alexandrinus), 554-555 (Athanasius), 559-560 (Leontius); but see 431-439 in regard to the possible inauthenticity of the Laodicean list.

<sup>26</sup> William H. P. Hatch, “The Position of Hebrews in the Canon of the New Testament,” *HTR* 29 (1936) 133-151. The canonical order Second Thessalonians-Hebrews-First Timothy is discussed on 136-143. Hatch shows that this order is found among early and geographically diverse Greek manuscripts, fathers, and versions, and was retained among some manuscripts over many centuries. Hatch termed this order “Alexandrian,” due to his views regarding textual development. The secondary “Western” (or early Latin) order (which is more familiar to the modern reader) was termed “Byzantine” by Hatch (143, 149-150), due to its presence in later Byzantine manuscripts that had adopted the Western usage. The editors suggest, on the contrary, that Hatch’s data support the early Greek canonical order as original and authentically “Byzantine.” Clearly, the earliest Greek canonical order differed from the early Western tradition; only much later did Byzantine Greek manuscripts adopt the Western order.

<sup>27</sup> The added marks of accentuation, aspiration, punctuation, and capitalization have been extensively proofread for this edition, but perfection is not claimed. The reader is encouraged to offer pertinent correction where necessary.

diacritical insertions should affect the traditional understanding of the Byzantine Greek New Testament text. Readability, therefore, is improved without the imposition of unwarranted interpretation. The text always must be received according to its original inspired intent, without unwarranted editorial alteration.

The text appears in paragraph format, with breaks inserted at appropriate points. Capitalization appears at the beginning of sentences, and at the commencement of direct quotation within a sentence (modern quotation marks are not used). Proper names are capitalized throughout, but not descriptive titles.<sup>28</sup> The various *nomina sacra* abbreviations that commonly appear in manuscripts for members of the Godhead, significant persons, or particular locations are not abbreviated in this edition, but are written in full form, even though the abbreviated forms normally dominate the manuscript tradition.<sup>29</sup>

### *The Marginal Apparatus*

The main text displays the Byzantine Textform, according to its strongest transmissional, transcriptional, external, and internal testimony. Where the Byzantine manuscripts are strongly united, the main text stands without marginal comment. Where the manuscripts comprising the Byzantine Textform are significantly divided, superior angle brackets ⌈ ⌋ mark the affected word or words in the main text. The alternate Byzantine readings are displayed in the side margin, in proximity to the marked portion of the main text.<sup>30</sup> Minority subvariants within the Byzantine tradition are not cited in this edition.

Numerals are written as complete words throughout the main text. Some marginal variants – particularly in the Apocalypse – indicate Greek numerical forms (alphabet letters marked by the numerical superscript bar, e. g., ΙΒ, ΡΜΑ, ΑΧ). In these rare instances, the *majority* of Greek manuscripts display the marginal numeric form; however, just as with the otherwise uncited *nomina sacra* abbreviations (which also tend to appear in the majority of all manuscripts), these

<sup>28</sup> Descriptive titles particularly applied to members of the Godhead include the various inflected forms of θεός, πατήρ, υἱός, χριστός, κύριος, ἄγιος, and πνεῦμα.

<sup>29</sup> Trobisch, *First Edition*, 66-68, 104-105, correctly suggests that a “canonical edition” should at least utilize the *nomina sacra* abbreviations representing the descriptive titles κύριος, θεός, and χριστός, as well as the abbreviation representing the proper name Ἰησοῦς. Since the modern reader generally is unfamiliar with the *nomina sacra* abbreviations, Trobisch’s suggestion has not been implemented in this edition.

<sup>30</sup> Exceptions to this policy involve the μ<sup>6</sup> text of the *Pericope Adulterae* (discussed above) and the lengthy Byzantine alternate reading encompassing Acts 24:6b-8a (see in context). In these two instances, the Byzantine alternative reading and its marginal variants appear separately, between the main text and the NA<sup>27</sup> apparatus.

marginal numeric forms are not printed as the main text of this edition.

Some marginal entries reflect more than one alternative Byzantine subvariant. When word substitution or transposition is involved among the subvariants, the alternate readings are displayed, separated by an equals sign (=). When the subvariants concern a long and short reading, characterized solely by the addition or omission of a word or phrase, the removable words are surrounded by square brackets [ ]. The main text reading is not affected by the various divided marginal alternatives.

### *The Lower Apparatus*

Variants from the main Byzantine text that occur in the base text of the NA<sup>27</sup> and UBS<sup>4</sup> modern critical editions appear in the lower apparatus. These variants are *not* marked within the main Byzantine text. In the lower apparatus, the reading of the Byzantine main text appears on the left, and is separated from the reading of NA<sup>27</sup>/UBS<sup>4</sup> by a diamond (♦). The NA<sup>27</sup>/UBS<sup>4</sup> variant appears to the right of the diamond. Some NA<sup>27</sup>/UBS<sup>4</sup> readings *may* coincide with marginal Byzantine readings, but not with the main Byzantine text. Neither the UBS<sup>4</sup> nor the more extensive NA<sup>27</sup> apparatus cites *all* differences between their common text and the Byzantine Textform; many non-cited differences are text-critically and translationally significant, and are here clearly displayed in their totality for the first time.

Where the NA<sup>27</sup>/UBS<sup>4</sup> main text includes bracketed words or portions of words, the brackets also appear to the right of the diamond. Some words that occur within NA<sup>27</sup>/UBS<sup>4</sup> brackets *may* agree with the Byzantine main text (which has no brackets) or with the Byzantine marginal text. The brackets in modern critical editions are used to indicate various degrees of textual uncertainty as perceived by those editors. Double brackets in NA<sup>27</sup>/UBS<sup>4</sup> indicate what those editors consider to be later and non-original interpolations.<sup>31</sup> The status of the Byzantine main or marginal readings is *not* affected by any modern critical text readings or brackets that appear in the lower apparatus.

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<sup>31</sup> Double brackets in NA<sup>27</sup>/UBS<sup>4</sup> that relate to the Byzantine main text appear at Mark 16:9-20; Luke 22:43-44; Luke 23:34; and John 7:53-8:11. The only NA<sup>27</sup> double-bracketed portion not related to the Byzantine Textform is the so-called “shorter ending” of Mark, which NA<sup>27</sup> inserts between Mark 16:8 and 9, preceding its double-bracketed “longer ending” (Mark 16:9-20). The NA<sup>27</sup> “shorter ending” reads as follows: [[Πάντα δὲ τὰ παρηγγελμένα τοῖς περὶ τὸν Πέτρον συντόμως ἐξήγγειλαν. Μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ Ἰησοῦς ἀπὸ ἀνατολῆς καὶ ἄχρι δύοσεως ἐξαπέστειλεν δι’ αὐτῶν τὸ ἱερὸν καὶ ἀφθαρτον κήρυγμα τῆς αἰωνίου σωτηρίας. Ἀμήν.]]

## *The Apparatuses in General*

In the marginal and lower apparatuses, instances of substitution, transposition, or addition are cited in full. When a word or phrase is omitted in relation to the main text, a dash (—) indicates the omission. Where a word affected by variation appears more than once in a given verse, the apparatuses provide sufficient context for clarity. Minor orthographic variants encompassing movable final letters, alternative punctuation, accentuation, and capitalization are not recorded in either apparatus.

### *Orthography*

The orthography has been standardized throughout. Manuscript irregularities, inconsistencies, and itacistic peculiarities are not reproduced. Movable Nu (-ν) is always present; movable Sigma (-ς) is retained for οὕτως but is omitted from μέχρι and ἄχρι. Elision of final vowels (δι', ἀπ', ὁφ', etc.) follows the regular pattern; so too consonantal alterations preceding rough or smooth breathings (ἐξ, οὐκ, οὐχ, etc.). Compound forms reflect phonetic assimilation (ἐν- becomes ἐγ-; συν- becomes συμ-, συγ-, or σὺλ-; -λημπ- and -λημψ- become -ληπ- and -ληψ-). The generally abbreviated name of David (ΔΑΔ) is written in full as Δαυίδ, avoiding the itacistic form Δαυεῖδ found in the early Egyptian manuscripts. Other variant spellings of proper names are retained (Μωσῆς/Μωϋσῆς, Ἱεροσόλυμα/Ἱερουσαλήμ, etc.), as well as the spelling of specific words that may reflect authorial preference. Iota subscript appears as such, even in initial capital letters; iota adscript is not used.

### *Chapter and Verse Numbers*

A generally recognized chapter and verse numbering system is followed, although the positioning of verse numbers does not always correspond to that found in other Greek New Testament editions or translations. Verse references in the lower apparatus are keyed to the present edition; on a few occasions, the NA<sup>27</sup> and UBS<sup>4</sup> variant text may appear under a different verse number, differing by a single digit. Some early printed editions (usually Textus Receptus) and English translations include words or phrases that are not part of the Byzantine Textform (e. g., portions of Acts 9:5-6, 1 John 2:23, 1 John 5:7). The verse numbering is not affected by their absence.

In two passages the verse numbering has been adjusted for clarity. In some printed editions and translations, Matthew 23:13-14 appears in an order opposite that of the Byzantine Textform; the present edition maintains a consecutive numerical sequence within its own order of material. Also, the doxology generally published

as Romans 16:25-27 appears in the Byzantine Textform following Romans 14:23; in this location, the doxology is renumbered as Romans 14:24-26 (the epistle concludes at Romans 16:24 in the Byzantine Textform).

In four instances (Luke 17:36, Acts 8:37, Acts 15:34, Acts 24:7) a verse number appears alone in the main text, immediately followed by the next sequential verse number. These indicate lengthy portions of text that were included in some early Textus Receptus printed editions but which have never been part of the primary Byzantine Textform. The verse number is retained solely for reference, in order to preserve the traditional numbering of the remaining verses within the affected chapters. Elsewhere, the verse numbering is not affected.

### CONCLUDING OBSERVATIONS

The New Testament is God's revelation to his chosen people who comprise Christ's church. The Christian believer receives these scriptures as canonical and normative: the inspired and authoritative written word of God that serves as the infallible rule of faith and practice for God's people. The content of these scriptures is truth without mixture of error in all that they affirm. A corollary to these doctrinal beliefs is the confessional declaration that this revelation has been kept pure in all ages by the singular care and providence of God.

The Greek text of the New Testament therefore must be established and certified in a manner appropriate to its historical and theological significance. The task set before God's people is to identify and receive the best-attested form of that Greek biblical text as preserved among the extant evidence. Although no divine instruction exists regarding the establishment of the most precise form of the original autographs, such instruction is not required: autograph textual preservation can be recognized and established by a careful and judicious examination of the existing evidence. Scribal fidelity in manuscript transmission over the centuries remains the primary locus of autograph preservation.

God did not decree that identical copies of the autographs would be maintained during the era of manual transmission; indeed, no two manuscripts agree precisely. Yet the original Greek New Testament text has been preserved by ordinary means with a remarkable degree of accuracy in almost all manuscripts, through the unregulated dissemination and transmission of the New Testament documents. The basic integrity of this original text is confirmed by the apparently mundane labor carried out by generations of reasonably accurate scribes; the security and authority of the autograph text thus has been

preserved amid the complement of the total evidence presented within transmissional history. God has permitted the preservation of his inspired word in its best-attested form by means of the transmissional process: the extant Greek witnesses reflect a mutual consensus text that establishes and maintains the integrity and authority of the original revelation. This consensus text is the focal point of transmissional history. The divinely preserved autograph text exists and functions within the framework of *all* existing Greek source documents (manuscripts, lectionaries, patristic quotations). This text also is substantially reflected in the various ancient versions and non-Greek patristic quotations.

Since the divine method of autograph preservation resides in the totality of the extant Greek evidence, the strongest claimant for autograph originality remains the general consensus text preserved among that material. The New Testament text thus can be established securely and presented accurately by a proper use of the existing data. The Christian need only apply sound principles of evidence – transmissional, transcriptional, external, and internal – and frame these within a properly nuanced theory and praxis of textual criticism that avoids the hazards of subjective speculation. By these means the autograph text preserved among the extant witnesses readily can be recognized and established. While diligent labor, careful research, and a systematic methodology is required for optimal results, the establishment of the basic consensus text remains a clear and simple task. A consensus-based text – derived from the entire body of extant Greek witnesses – is fully compatible with the concept of a benevolent overarching providence that has maintained the autographs in their basic integrity by means of normal transmission.

No additional visible means of propagation was necessary to guarantee the integrity of the sacred originals. The testimony of the autographs has been preserved by means of independent transmission, scattered over a wide geographical area, amid a multitude of witnesses that span many centuries. The consensus Byzantine Textform thus is established by cooperation without collusion, requiring no imposition of external ecclesiastical authority. Special pleading is not demanded in order to maintain this perspective: everything corresponds to the extant preserved evidence.

The recognition of autograph originality amid the preserved Greek transmissional consensus found in the Byzantine Textform is far more reasonable than a multitude of conflicting speculations derived from various forms of eclectic methodology. The consensus-based approach does not appeal to favored individual manuscripts, local texts, or minority regional texttypes, nor to subjective internal



criteria that adopt an amalgam of individual readings with ever-changing degrees of minority support. The appeal is to the combined evidence that has been preserved among the extant Greek witnesses.

The Christian scholar need not speculate widely regarding the original form of the Greek New Testament text. That text can be recognized and established in its basic integrity by the application of proper and sound critical principles that take into consideration the consensus of the preserved evidence. The Byzantine Textform presented in this edition fulfills that goal: the Byzantine Textform is that which was transmitted and maintained as the dominant stream of manual Greek transmission within Christian history. Now, at the culmination of twenty-seven years of intense collaboration (1976-2003), the editors here present the newly edited Byzantine Textform as the strongest representative of the canonical autographs of the Greek New Testament text. It has been toward the fulfillment of this most noble and sacred goal that the editors have labored and now present the completion of their task.

On behalf of those who produced this edition, we would like to express our heartfelt appreciation to the various volunteers – too numerous to name individually – who gave of their time in proofreading and making corrections regarding the text and format of the present edition. Their efforts for the glory of God and the Lord Jesus Christ have greatly assisted the completion of this project.

*May God be praised for his magnificent word!  
All honor and glory to the Lord Jesus Christ!*

WILLIAM G. PIERPONT  
MAURICE A. ROBINSON



*The Gospel of John*  
*Byzantine Text*

*by*

*William G. Pierpont*  
*Maurice A. Robinson*



## ΚΑΤΑ ΙΩΑΝΝΗΝ

**Ε**ν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. <sup>2</sup> Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. <sup>3</sup> Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν. <sup>4</sup> Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, <sup>5</sup> καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. <sup>6</sup> Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης. <sup>7</sup> Οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. <sup>8</sup> Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. <sup>9</sup> Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. <sup>10</sup> Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. <sup>11</sup> Εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. <sup>12</sup> Ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. <sup>13</sup> οἳ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκός, οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ θεοῦ ἐγεννήθησαν. <sup>14</sup> Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν — καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός — πλήρης χάριτος καὶ ἀληθείας. <sup>15</sup> Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγεν λέγων, Οὗτος ἦν ὃν εἶπον, Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν. <sup>16</sup> Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος. <sup>17</sup> Ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ χριστοῦ ἐγένετο. <sup>18</sup> Θεὸν οὐδεὶς ἑώρακεν πώποτε· ὁ μονογενὴς υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.

<sup>19</sup> Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτόν, Σὺ τίς εἶ; <sup>20</sup> Καὶ ὡμολόγησεν, καὶ οὐκ ἠρνήσατο· καὶ ὡμολόγησεν ὅτι Οὐκ εἰμὶ ἐγὼ ὁ χριστός. <sup>21</sup> Καὶ ἠρώτησαν αὐτόν, Τί οὖν; Ἠλίας εἶ σύ; Καὶ λέγει, Οὐκ εἰμὶ. Ὁ

1.16 Καὶ ἐκ • Ὅτι ἐκ  
1.17 Μωσέως • Μωϋσέως  
1.18 ὁ μονογενὴς υἱός • μονογενὴς  
θεός

1.19 οἱ • [πρὸς αὐτόν] οἱ  
1.20 Οὐκ εἰμὶ ἐγὼ • Ἐγὼ οὐκ εἰμὶ  
1.21 Ἠλίας εἶ σύ • Σύ Ἠλίας εἶ

προφήτης εἶ σύ; Καὶ ἀπεκρίθη, Οὐ. <sup>22</sup> Εἶπον οὖν αὐτῷ, Τίς εἶ;  
 ἵνα ἀποκρισιν δώμεν τοῖς πέμψασιν ἡμᾶς. Τί λέγεις περὶ  
 σεαυτοῦ; <sup>23</sup> Ἔφη, Ἐγὼ φωνῇ βοῶντος ἐν τῇ ἐρήμῳ, Εὐθύνατε  
 τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης. <sup>24</sup> Καὶ οἱ  
 ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. <sup>25</sup> Καὶ ἠρώτησαν  
 αὐτόν, καὶ εἶπον αὐτῷ, Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ χριστός,  
 οὔτε Ἡλίας, οὔτε ὁ προφήτης; <sup>26</sup> Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης  
 λέγων, Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος δὲ ὑμῶν ἕστηκεν ὃν ὑμεῖς  
 οὐκ οἴδατε. <sup>27</sup> Αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος, ὃς  
 ἔμπροσθέν μου γέγονεν· οὐ ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ  
 τὸν ἱμάντα τοῦ ὑποδήματος. <sup>28</sup> Ταῦτα ἐν Βηθανίᾳ ἐγένετο  
 πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων.

<sup>29</sup> Τῇ ἐπαύριον ἔβλεπε ὁ Ἰωάννης τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν,  
 καὶ λέγει, Ἴδε ὁ ἄμνός τοῦ θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ  
 κόσμου. <sup>30</sup> Οὗτός ἐστιν περὶ οὗ ἐγὼ εἶπον, Ὅπισω μου ἔρχεται  
 ἄνθρωπος ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. <sup>31</sup> Καὶ  
 οὐκ ᾔδειν αὐτόν· ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο  
 ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων. <sup>32</sup> Καὶ ἐμαρτύρησεν Ἰωάννης  
 λέγων ὅτι Τεθεῖται τὸ πνεῦμα καταβαῖνον ὥσει<sup>ω</sup> περιστερὰν  
 ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν. <sup>33</sup> Καὶ οὐκ ᾔδειν αὐτόν·  
 ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν, Ἐφ' ὃν  
 ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός  
 ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. <sup>34</sup> Καὶ ἐώρακα, καὶ  
 μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.

<sup>35</sup> Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης, καὶ ἐκ τῶν  
 μαθητῶν αὐτοῦ δύο· <sup>36</sup> καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι,  
 λέγει, Ἴδε ὁ ἄμνός τοῦ θεοῦ. <sup>37</sup> Καὶ ἤκουσαν αὐτοῦ οἱ δύο  
 μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ. <sup>38</sup> Στραφεῖς  
 δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας, λέγει  
 αὐτοῖς, Τί ζητεῖτε; Οἱ δὲ εἶπον αὐτῷ, Ῥαββί — ὃ λέγεται  
 ἐρμηνευόμενον, Διδάσκαλε — ποῦ μένεις; <sup>39</sup> Λέγει αὐτοῖς,

1.22 Εἶπον • Εἶπαν  
 1.24 οἱ • —  
 1.25 εἶπον • εἶπαν  
 1.25 οὔτε Ἡλίας οὔτε • οὐδὲ Ἡλίας  
 1.26 δὲ • —  
 1.27 Αὐτός ἐστιν • —  
 1.27 ὃς ἔμπροσθέν μου γέγονεν • —  
 1.27 ἐγὼ οὐκ εἰμὶ • οὐκ εἰμὶ [ἐγώ]

1.28 Ἰωάννης • ὁ Ἰωάννης  
 1.30 περὶ • ὑπὲρ  
 1.31 τῷ ὕδατι • ὕδατι  
 1.32 ὥσει • ὥς  
 1.37 αὐτοῦ οἱ δύο μαθηταὶ • οἱ δύο  
 μαθηταὶ αὐτοῦ  
 1.38 εἶπον • εἶπαν  
 1.38 ἐρμηνευόμενον •  
 μεθερμηνευόμενον

Ἔρχεσθε καὶ ἴδετε. Ἦλθον καὶ εἶδον ποῦ μένει· καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα ἦν ὡς δεκάτη. <sup>40</sup> Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ. <sup>41</sup> Εὐρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμονα, καὶ λέγει αὐτῷ, Εὐρήκαμεν τὸν Μεσίαν — ὃ ἐστὶν μεθερμηνεύμενον, Χριστός. <sup>42</sup> Καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. Ἔμβλέψας αὐτῷ ὁ Ἰησοὺς εἶπεν, Σὺ εἶ Σίμων ὁ υἱὸς Ἰωνᾶ· σὺ κληθήσῃ Κηφᾶς — ὃ ἐρμηνεύεται Πέτρος.

Ἐμβλέψας δὲ

<sup>43</sup> Τῇ ἐπαύριον ἠθέλησεν ἐξελεῖν εἰς τὴν Γαλιλαίαν, καὶ εὐρίσκει Φίλιππον, καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἴ Ακολουθεῖ μοι. — <sup>44</sup> Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδᾶ, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. <sup>45</sup> Εὐρίσκει Φίλιππος τὸν Ναθαναήλ, καὶ λέγει αὐτῷ, Ὅν ἔγραψεν Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ. <sup>46</sup> Καὶ εἶπεν αὐτῷ Ναθαναήλ, Ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; Λέγει αὐτῷ Φίλιππος, Ἔρχου καὶ ἴδε. <sup>47</sup> Εἶδεν ὁ Ἰησοὺς τὸν Ναθαναήλ ἐρχόμενον πρὸς αὐτόν, καὶ λέγει περὶ αὐτοῦ, Ἴδε ἀληθῶς Ἰσραηλῆτης, ἐν ᾧ δόλος οὐκ ἔστιν. <sup>48</sup> Λέγει αὐτῷ Ναθαναήλ, Πόθεν με γινώσκεις; Ἀπεκρίθη Ἰησοὺς καὶ εἶπεν αὐτῷ, Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὄντα ὑπὸ τὴν συκὴν, εἰδόν σε. <sup>49</sup> Ἀπεκρίθη Ναθαναήλ καὶ λέγει αὐτῷ, Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ. <sup>50</sup> Ἀπεκρίθη Ἰησοὺς καὶ εἶπεν αὐτῷ, Ὅτι εἰπὸν σοι, εἰδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; Μείζω τούτων ὅψει. <sup>51</sup> Καὶ λέγει αὐτῷ, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεφθόγα, καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

1.39 ἴδετε • ὄψεσθε  
1.39 Ἦλθον καὶ εἶδον • Ἦλθαν οὖν καὶ εἶδαν  
1.41 πρῶτος • πρῶτον  
1.41 Μεσίαν • Μεσίαν  
1.42 Καὶ • —  
1.42 Ἰωνᾶ • Ἰωάννου  
1.45 Μωσῆς • Μωϋσῆς

1.45 τὸν υἱὸν • υἱὸν  
1.46 Φίλιππος • [ὁ] Φίλιππος  
1.49 Ναθαναήλ καὶ λέγει αὐτῷ • αὐτῷ Ναθαναήλ  
1.49 εἶ ὁ βασιλεὺς • βασιλεὺς εἶ  
1.50 εἰδόν • ὅτι εἰδόν  
1.50 ὄψει • ὄψει  
1.51 ἀπ' ἄρτι • —

**2** Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ· <sup>2</sup> ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. <sup>3</sup> Καὶ ὑστερήσαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, Οἶνον οὐκ ἔχουσιν. <sup>4</sup> Λέγει αὐτῇ ὁ Ἰησοῦς, Τί ἐμοὶ καὶ σοί, γύναι; Οὐπω ἔχει ἡ ὥρα μου. <sup>5</sup> Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, Ὅτι ἂν λέγῃ ὑμῖν, ποιήσατε. <sup>6</sup> Ἦσαν δὲ ἐκεῖ ὑδρίαι λίθιναι ἕξ κείμεναι κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνά μετρητάς δύο ἢ τρεῖς. <sup>7</sup> Λέγει αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε τὰς ὑδρίας ὕδατος. Καὶ ἐγέμισαν αὐτὰς ἕως ἄνω. <sup>8</sup> Καὶ λέγει αὐτοῖς, Ἀντλήσατε νῦν, καὶ φέρετε τῷ ἀρχιτρικλίνῳ. Καὶ ἤνεγκαν. <sup>9</sup> Ὡς δὲ ἐγεύσατο ὁ ἀρχιτρικλίνος τὸ ὕδωρ οἶνον γεγεννημένον, καὶ οὐκ ᾔδει πόθεν ἐστίν — οἱ δὲ διάκονοι ᾔδεισαν οἱ ἠντληκότες τὸ ὕδωρ — φωνεῖ τὸν νυμφίον ὁ ἀρχιτρικλίνος, <sup>10</sup> καὶ λέγει αὐτῷ, Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ ὅταν μεθυσθῶσιν, τότε τὸν ἐλάσσων· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. <sup>11</sup> Ταύτην ἐποίησεν τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφανερώσεν τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

<sup>12</sup> Μετὰ τοῦτο κατέβη εἰς Καπερναοῦμ, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

<sup>13</sup> Καὶ ἐγγὺς ἦν τὸ Πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς. <sup>14</sup> Καὶ εὔρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστεράς, καὶ τοὺς κερματιστάς καθημένους. <sup>15</sup> Καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας· καὶ τῶν κολλυβιστῶν ἐξέχεεν τὸ κέρμα, καὶ τὰς τραπέζας ἀνέστρεψεν· <sup>16</sup> καὶ τοῖς τὰς περιστεράς πωλοῦσιν εἶπεν, Ἄρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου. <sup>17</sup> Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν, Ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με.

2.4 λέγει • [καὶ] λέγει  
2.6 ὑδρίαι λίθιναι ἕξ κείμεναι κατὰ  
• λίθιναι ὑδρίαι ἕξ κατὰ  
2.6 χωροῦσαι • κείμεναι χωροῦσαι  
2.8 καὶ ἤνεγκαν • οἱ δὲ ἤνεγκαν  
2.10 τότε • —

2.11 τὴν ἀρχὴν • ἀρχὴν  
2.12 Καπερναοῦμ • Καφαρναοῦμ  
2.12 ἀδελφοὶ αὐτοῦ • ἀδελφοὶ [αὐτοῦ]  
2.15 ἀνέστρεψεν • ἀνέτρεψεν  
2.17 δὲ • —



<sup>18</sup> Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς; <sup>19</sup> Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. <sup>20</sup> Εἶπον οὖν οἱ Ἰουδαῖοι, Τεσσαράκοντα καὶ ἕξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; <sup>21</sup> Ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. <sup>22</sup> Ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν· καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς.

<sup>23</sup> Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ Πάσχα, ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει. <sup>24</sup> Αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἐαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας, <sup>25</sup> καὶ ὅτι οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.

**3** <sup>1</sup> Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων. <sup>2</sup> οὗτος ἦλθεν πρὸς αὐτόν<sup>1</sup> νυκτός, καὶ εἶπεν αὐτῷ, Ῥαββί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ἡ ὁ θεὸς μετ' αὐτοῦ. <sup>3</sup> Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ. <sup>4</sup> Λέγει πρὸς αὐτόν ὁ Νικόδημος, Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρον ὦν; Μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι; <sup>5</sup> Ἀπεκρίθη Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. <sup>6</sup> Τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν· καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν. <sup>7</sup> Μὴ θαυμάσης ὅτι εἰπὼν σοι, Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. <sup>8</sup> Τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος. <sup>9</sup> Ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ, Πῶς

τὸν Ἰησοῦν

2.18 εἶπον • εἶπαν  
2.20 Εἶπον • Εἶπαν  
2.20 Τεσσαράκοντα • Τεσσεράκοντα  
2.20 ᾠκοδομήθη • οἰκοδομήθη  
2.22 ᾧ • ὧν  
2.24 ὁ • —

2.24 ἐαυτὸν • αὐτόν  
3.2 ταῦτα τὰ σημεῖα δύναται • δύναται ταῦτα τὰ σημεῖα  
3.3 ὁ • —  
3.4 ὁ • [ὁ]

δύναται ταῦτα γενέσθαι; <sup>10</sup> Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραήλ, καὶ ταῦτα οὐ γινώσκεις; <sup>11</sup> Ἀμὴν ἀμὴν λέγω σοι ὅτι ὃ οἶδαμεν λαλοῦμεν, καὶ ὃ ἐωράκαμεν μαρτυροῦμεν· καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. <sup>12</sup> Εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς, ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια, πιστεύσετε; <sup>13</sup> Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ. <sup>14</sup> Καὶ καθὼς Μωσῆς ὕψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὕψωθηναὶ δεῖ τὸν υἱὸν τοῦ ἀνθρώπου. <sup>15</sup> ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον.

<sup>16</sup> Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον. <sup>17</sup> Οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. <sup>18</sup> Ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ. <sup>19</sup> Αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα. <sup>20</sup> Πᾶς γὰρ ὁ φαῦλα πράσσωσιν μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ. <sup>21</sup> Ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν θεῷ ἐστιν εἰργασμένα.

<sup>22</sup> Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν· καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτιζεν. <sup>23</sup> Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγὺς τοῦ Ῥαλήμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο καὶ ἐβαπτίζοντο. <sup>24</sup> Οὕπῳ γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης. <sup>25</sup> Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρισμοῦ. <sup>26</sup> Καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ, Ῥαββί, ὅς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ὃ σὺ μεμαρτύρηκας, ἵδε οὗτος βαπτίζει, καὶ πάντες ἔρχονται

Σαλείμ

3.13 ὁ ὢν ἐν τῷ οὐρανῷ • —  
3.14 Μωσῆς • Μωϋσῆς  
3.15 εἰς αὐτὸν • ἐν αὐτῷ  
3.15 μὴ ἀπόληται ἀλλ' • —  
3.16 αὐτοῦ • —

3.17 αὐτοῦ εἰς • εἰς  
3.19 πονηρὰ αὐτῶν • αὐτῶν πονηρὰ  
3.23 Ἰωάννης • ὁ Ἰωάννης  
3.23 Σαλήμ • Σαλείμ  
3.26 εἶπον • εἶπαν

πρὸς αὐτόν. <sup>27</sup> Ἀπεκρίθη Ἰωάννης καὶ εἶπεν, Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδέν, ἐὰν μὴ ἢ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. <sup>28</sup> Αὐτοὶ ὑμεῖς μαρτυρεῖτε ὅτι εἶπον, Οὐκ εἰμὶ ἐγὼ ὁ χριστός, ἀλλ' ὅτι Ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. <sup>29</sup> Ὁ ἔχων τὴν νύμφην, νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκὼς καὶ ἀκούων αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου· αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται. <sup>30</sup> Ἐκείνον δεῖ ἀνυξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι.

<sup>31</sup> Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν. Ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστίν, καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστίν. <sup>32</sup> Καὶ ὁ ἑώρακεν καὶ ἤκουσεν, τοῦτο μαρτυρεῖ· καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. <sup>33</sup> Ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθής ἐστιν. <sup>34</sup> Ὅν γὰρ ἀπέστειλεν ὁ θεός, τὰ ῥήματα τοῦ θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ θεὸς τὸ πνεῦμα. <sup>35</sup> Ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. <sup>36</sup> Ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ, οὐκ ὄσεται ζῶν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν.

τὴν ζωὴν

**4** Ὡς οὖν ἔγνω ὁ κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης — <sup>2</sup> καίτιοιγε Ἰησοῦς αὐτοὺς οὐκ ἐβάπτιζεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ — <sup>3</sup> ἀφῆκεν τὴν Ἰουδαίαν, καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν. <sup>4</sup> Ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας. <sup>5</sup> Ἐρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ, πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ· <sup>6</sup> ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. Ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ. Ὡρα ἦν ὥσπερ ἔκτη. <sup>7</sup> Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ· λέγει αὐτῇ ὁ Ἰησοῦς, Δός μοι πιεῖν. <sup>8</sup> Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσιν. <sup>9</sup> Λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις, Πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πιεῖν αἰτεῖς,

3.27 οὐδέν • οὐδὲ ἐν  
3.28 μαρτυρεῖτε • μοι μαρτυρεῖτε  
3.28 Οὐκ • [ὅτι] Οὐκ  
3.31 οὐρανοῦ ἐρχόμενος ἐπάνω  
πάντων ἐστίν • οὐρανοῦ  
ἐρχόμενος [ἐπάνω πάντων ἐστίν]  
3.32 Καὶ ὁ • Ὁ  
3.34 ὁ θεὸς τὸ • τὸ

4.1 κύριος • Ἰησοῦς  
4.3 εἰς • πάλιν εἰς  
4.5 Ἰωσήφ • [τῷ] Ἰωσήφ  
4.6 ὥσει • ὥς  
4.7 πιεῖν • πίνειν  
4.9 Σαμαρεῖτις • Σαμαρίτις  
4.9 πιεῖν • πίνειν

οὔσης γυναικὸς Σαμαρείτιδος; — Οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρείταις. <sup>10</sup> Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Εἰ ᾔδεις τὴν δωρεάν τοῦ θεοῦ, καὶ τίς ἐστὶν ὁ λέγων σοι, Δός μοι πιεῖν, σὺ ἂν ᾔτησας αὐτόν, καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν. <sup>11</sup> Λέγει αὐτῷ ἡ γυνή, Κύριε, οὔτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶν βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; <sup>12</sup> Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὅς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπιεν, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θρέμματα αὐτοῦ; <sup>13</sup> Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου, διψήσει πάλιν. <sup>14</sup> ὅς δ' ἂν πίη ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον. <sup>15</sup> Λέγει πρὸς αὐτὸν ἡ γυνή, Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ ἔρχομαι ἐνθάδε ἀντλεῖν. <sup>16</sup> Λέγει αὐτῇ ὁ Ἰησοῦς, Ὑπάγε, φώνησον τὸν ἄνδρα σου, καὶ ἐλθέ ἐνθάδε. <sup>17</sup> Ἀπεκρίθη ἡ γυνή καὶ εἶπεν, Οὐκ ἔχω ἄνδρα. Λέγει αὐτῇ ὁ Ἰησοῦς, Καλῶς εἶπας ὅτι Ἄνδρα οὐκ ἔχω. <sup>18</sup> πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας. <sup>19</sup> Λέγει αὐτῷ ἡ γυνή, Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. <sup>20</sup> Οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου δεῖ προσκυνεῖν. <sup>21</sup> Λέγει αὐτῇ ὁ Ἰησοῦς, Γύναι, πιστευσόν μοι, ὅτι ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί. <sup>22</sup> Ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. <sup>23</sup> Ἀλλ' ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνῶνται προσκυνήσουσιν τῷ πατρί ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν. <sup>24</sup> πνεῦμα ὁ θεός· καὶ τοὺς προσκυνοῦντας αὐτόν, ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. <sup>25</sup> Λέγει αὐτῷ ἡ γυνή, Οἶδα ὅτι Μεσίας ἔρχεται —

4.9 οὔσης γυναικὸς Σαμαρείτιδος •  
 4.9 γυναικὸς Σαμαρείτιδος οὔσης  
 4.9 Σαμαρείταις • Σαμαρίταις  
 4.10 πιεῖν • πίνειν  
 4.11 ἡ γυνή • [ἡ γυνή]  
 4.14 διψήσῃ • διψήσει  
 4.15 ἔρχομαι • διέρχομαι

4.16 ὁ Ἰησοῦς • —  
 4.17 εἶπεν • εἶπεν αὐτῷ  
 4.20 δεῖ προσκυνεῖν • προσκυνεῖν δεῖ  
 4.21 Γύναι πιστευσόν μοι • Πιστεύ  
 μοι γύναι  
 4.23 Ἀλλ' • ἀλλὰ  
 4.25 Μεσίας • Μεσσίας

ὁ λεγόμενος χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα.

<sup>26</sup> Λέγει αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι, ὁ λαλῶν σοι.

<sup>27</sup> Καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμασαν ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπεν, Τί ζητεῖς; ἢ, Τί λαλεῖς μετ' αὐτῆς; <sup>28</sup> Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνή, καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις, <sup>29</sup> Δεῦτε, ἴδετε ἄνθρωπον, ὃς εἶπέν μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ χριστός; <sup>30</sup> Ἐξῆλθον ἐκ τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν. <sup>31</sup> Ἐν δὲ τῷ μεταξὺ ἡρώτων αὐτὸν οἱ μαθηταί, λέγοντες, Ῥαββί, φάγε. <sup>32</sup> Ὁ δὲ εἶπεν αὐτοῖς, Ἐγὼ βρώσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε. <sup>33</sup> Ἐλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους, Μή τις ἡνεγκεν αὐτῷ φαγεῖν; <sup>34</sup> Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐμὸν βρώμά ἐστιν, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον. <sup>35</sup> Οὐχ ὑμεῖς λέγετε ὅτι Ἔτι τετράμηνός ἐστιν, καὶ ὁ θερισμός ἐρχεται; Ἴδού, λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσιν πρὸς θερισμὸν ἤδη. <sup>36</sup> Καὶ ὁ θερίζων μισθὸν λαμβάνει, καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον· ἵνα καὶ ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων. <sup>37</sup> Ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός, ὅτι Ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων. <sup>38</sup> Ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.

<sup>39</sup> Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτόν τῶν Σαμαρειτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυροῦσης ὅτι Εἶπέν μοι πάντα ὅσα ἐποίησα. <sup>40</sup> Ὡς οὖν ἦλθον πρὸς αὐτόν οἱ Σαμαρεῖται, ἡρώτων αὐτόν μείναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. <sup>41</sup> Καὶ πολλῷ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, <sup>42</sup> τῇ τε γυναικὶ ἔλεγον ὅτι Οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ χριστός.

4.25 πάντα • ἅπαντα  
4.27 ἦλθον • ἦλθαν  
4.27 ἐθαύμασαν • ἐθαύμαζον  
4.31 δὲ • —  
4.34 ποιῶ • ποιήσω  
4.36 Καὶ ὁ θερίζων μισθὸν • Ὁ θερίζων μισθὸν

4.36 ἵνα καὶ • ἵνα  
4.37 ὁ ἀληθινός • ἀληθινός  
4.39 Σαμαρειτῶν • Σαμαριτῶν  
4.39 ὅσα • ἅ  
4.40 Σαμαρεῖται • Σαμαριταί  
4.42 ὁ χριστός • —

<sup>43</sup> Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν. <sup>44</sup> Αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. <sup>45</sup> Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ἃ ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.

<sup>46</sup> Ἦλθεν οὖν πάλιν ὁ Ἰησοῦς εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον. Καὶ ἦν τις βασιλικός, οὗ ὁ υἱὸς ἡσθένει ἐν Καπερναούμ. <sup>47</sup> Οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθεν πρὸς αὐτόν, καὶ ἤρῳτα αὐτὸν ἵνα καταβῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν· ἔμελλεν γὰρ ἀποθνήσκειν. <sup>48</sup> Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν, Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε. <sup>49</sup> Λέγει πρὸς αὐτόν ὁ βασιλικός, Κύριε, κατάρβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου. <sup>50</sup> Λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου· ὁ υἱὸς σου ζῇ. Καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐπορεύετο. <sup>51</sup> Ἦδη δὲ αὐτοῦ καταβαίνοντος, οἱ δούλοι αὐτοῦ ἀπήντησαν αὐτῷ, καὶ ἀπήγγειλαν λέγοντες ὅτι Ὁ παῖς σου ζῇ. <sup>52</sup> Ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν ἐν ᾗ κομψότερον ἔσχεν. Καὶ εἶπον αὐτῷ ὅτι Χθὲς ὥραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός. <sup>53</sup> Ἐγὼ οὖν ὁ πατήρ ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Ὁ υἱὸς σου ζῇ· καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. <sup>54</sup> Τοῦτο πάλιν δεῦτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

— **5** Μετὰ ταῦτα ἦν ἡ ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα.

<sup>2</sup> Ἔστιν δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ, ἡ ἐπιλεγομένη Ἑβραϊστὶ Βηθεσδά, πέντε στοὰς ἔχουσα. <sup>3</sup> Ἐν ταύταις κατέκειτο πλῆθος πολὺ τῶν

4.43 καὶ ἀπῆλθεν • —

4.44 ὁ • —

4.45 ἃ • ὅσα

4.46 ὁ Ἰησοῦς • —

4.46 Καπερναοῦμ • Καφαρναούμ

4.47 αὐτὸν ἵνα • ἵνα

4.47 ἔμελλεν • ἤμελλεν

4.50 καὶ ἐπίστευσεν • Ἐπίστευσεν

4.50 ᾧ • ὃν

4.51 ἀπήντησαν αὐτῷ καὶ ἀπήγγειλαν

• ἀπήντησαν αὐτῷ

4.51 σου • αὐτοῦ

4.52 παρ' αὐτῶν τὴν ὥραν • τὴν ὥραν

παρ' αὐτῶν

4.52 Καὶ εἶπον • εἶπαν οὖν

4.52 Χθὲς • Ἐχθὲς

4.53 ἐν ἐκείνῃ • [ἐν] ἐκείνῃ

4.53 ὅτι Ὁ • Ὁ

4.54 πάλιν • [δε] πάλιν

5.1 ἡ • —

5.1 ὁ • —

5.2 Βηθεσδά • Βηθζαθα

5.3 πολὺ • —

ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν. <sup>4</sup> Ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ ἐτάρασεν τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος, ὑγιὲς ἐγένετο, ᾧ δῆποτε κατείχeto νοσήματι. <sup>5</sup> Ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα ὅκτω<sup>7</sup> ἔτη ἔχων ἐν τῇ ἀσθενείᾳ. <sup>6</sup> Τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ, Θέλεις ὑγιὲς γενέσθαι; <sup>7</sup> Ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν, Κύριε, ἄνθρωπον οὐκ ἔχω ἵνα, ὅταν ταραχθῇ τὸ ὕδωρ, βάλλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγώ, ἄλλος πρὸ ἐμοῦ καταβαίνει. <sup>8</sup> Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγείραι, ἄρον τὸν κράββατόν σου, καὶ περιπάτει. <sup>9</sup> Καὶ εὐθὺς ἐγένετο ὑγιὲς ὁ ἄνθρωπος, καὶ ἦρεν τὸν κράββατον αὐτοῦ καὶ περιεπάτει. Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.

<sup>10</sup> Ἐλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ, Σάββατόν ἐστιν· οὐκ ἔξεστίν σοι ἄραι τὸν κράββατον. <sup>11</sup> Ἀπεκρίθη αὐτοῖς, Ὁ ποιήσας με ὑγιῇ, ἐκεῖνός μοι εἶπεν, Ἄρον τὸν κράββατόν σου καὶ περιπάτει. <sup>12</sup> Ἠρώτησαν οὖν αὐτόν, Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπὼν σοι, Ἄρον τὸν κράββατόν σου καὶ περιπάτει; <sup>13</sup> Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν· ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὄχλον ὄντος ἐν τῷ τόπῳ. <sup>14</sup> Μετὰ ταῦτα εὐρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ, Ἴδε ὑγιὲς γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χειρόν ᾖ σοι<sup>15</sup> γένηται. <sup>15</sup> Ἀπῆλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν ὑγιῇ. <sup>16</sup> Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, καὶ ἐζήτουν αὐτὸν ἀποκτείνειν, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. <sup>17</sup> Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, καὶ ἐγὼ ἐργάζομαι. <sup>18</sup> Διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν, ὅτι οὐ μόνον ἔλυνεν τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγεν τὸν θεόν, ἵσον ἐαυτὸν ποιῶν τῷ θεῷ.

5.3 ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν • —  
5.4 —  
5.5 ὅκτω • [καὶ] ὅκτω  
5.5 ἀσθενεία • ἀσθενείᾳ αὐτοῦ  
5.8 Ἐγείραι • Ἐγειρε  
5.8 κράββατόν • κράββατόν  
5.9 κράββατον • κράββατον  
5.10 οὐκ • καὶ οὐκ  
5.10 κράββατον • κράββατόν σου

5.11 Ἀπεκρίθη • Ὁ δὲ ἀπεκρίθη  
5.11 κράββατόν • κράββατόν  
5.12 οὖν • —  
5.12 τὸν κράββατόν σου • —  
5.14 τί σοι • σοὶ τί  
5.16 τὸν Ἰησοῦν οἱ Ἰουδαῖοι • οἱ Ἰουδαῖοι τὸν Ἰησοῦν  
5.16 καὶ ἐζήτουν αὐτὸν ἀποκτείνειν • —  
5.17 Ἰησοῦς • [Ἰησοῦς]

<sup>19</sup> Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδέν, ἐὰν μὴ τι βλέπῃ τὸν πατέρα ποιοῦντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. <sup>20</sup> Ὁ γὰρ πατήρ φιλεῖ τὸν υἱόν, καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ· καὶ μερίζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. <sup>21</sup> Ὡςπερ γὰρ ὁ πατήρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ. <sup>22</sup> Οὐδὲ γὰρ ὁ πατήρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ· <sup>23</sup> ἵνα πάντες τιμῶσιν τὸν υἱόν, καθὼς τιμῶσιν τὸν πατέρα. Ὁ μὴ τιμῶν τὸν υἱόν, οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. <sup>24</sup> Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεῦων τῷ πέμψαντί με, ἔχει ζωὴν αἰώνιον· καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. <sup>25</sup> Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ, καὶ οἱ ἀκούσαντες ζήσονται. <sup>26</sup> Ὡςπερ γὰρ ὁ πατήρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκεν καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ· <sup>27</sup> καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν. <sup>28</sup> Μὴ θαυμάζετε τοῦτο· ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ, <sup>29</sup> καὶ ἐκπορεύσονται, οἱ τὰ ἀγαθὰ ποιήσαντες, εἰς ἀνάστασιν ζωῆς· οἱ δὲ τὰ φαῦλα πράξαντες, εἰς ἀνάστασιν κρίσεως.

<sup>30</sup> Οὐ δύναμαι ἐγὼ ποιεῖν ἄπ' ἑμαυτοῦ οὐδέν· καθὼς ἀκούω, κρίνω· καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν· ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με πατρός. <sup>31</sup> Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής. <sup>32</sup> Ἄλλος ἐστίν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστίν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ. <sup>33</sup> Ὑμεῖς ἀπεστάλακατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ. <sup>34</sup> Ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε. <sup>35</sup> Ἐκεῖνος ἦν ὁ λύχνος ὁ καίόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιασθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ. <sup>36</sup> Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μερίζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα ἃ ἔδωκέν μοι ὁ πατήρ ἵνα τελειώσω

5.19 εἶπεν • ἔλεγεν

5.25 ἀκούσονται • ἀκούσουσιν

5.25 ζήσονται • ζήσουσιν

5.26 ἔδωκεν καὶ τῷ υἱῷ • καὶ τῷ υἱῷ ἔδωκεν

5.27 καὶ κρίσιν • κρίσιν

5.28 ἀκούσονται • ἀκούσουσιν

5.30 πατρός • —

5.36 ἔδωκέν • δέδωκέν



αὐτά, αὐτὰ τὰ ἔργα ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν. <sup>37</sup> Καὶ ὁ πέμψας με πατήρ, αὐτὸς μεμαρτύρηκεν περὶ ἐμοῦ. Οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώποτε, οὔτε εἶδος αὐτοῦ ἐωράκατε. <sup>38</sup> Καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν, ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε. <sup>39</sup> Ἐρευνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν, καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ. <sup>40</sup> καὶ οὐ θέλετε ἐλθεῖν πρὸς με, ἵνα ζωὴν ἔχητε. <sup>41</sup> Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω. <sup>42</sup> ἀλλ' ἔγνωκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. <sup>43</sup> Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήψετε. <sup>44</sup> Πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ οὐ ζητεῖτε; <sup>45</sup> Μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν, Μωσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε. <sup>46</sup> Εἰ γὰρ ἐπιστεύετε Μωσῇ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. <sup>47</sup> Εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύσετε;

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**6** Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας, τῆς Τιβεριάδος. <sup>2</sup> Καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, ὅτι ἐώρων αὐτοῦ τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων. <sup>3</sup> Ἀνῆλθεν δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ. <sup>4</sup> Ἦν δὲ ἐγγὺς τὸ Πάσχα, ἡ εορτὴ τῶν Ἰουδαίων. <sup>5</sup> Ἐπάρας οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμούς, καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτόν, λέγει πρὸς τὸν Φίλιππον, Πόθεν ἀγοράσωμεν ἄρτους, ἵνα φάγωσιν οὗτοι; <sup>6</sup> Τοῦτο δὲ ἔλεγεν πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἔμελλεν ποιεῖν. <sup>7</sup> Ἀπεκρίθη αὐτῷ Φίλιππος, Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς, ἵνα ἕκαστος αὐτῶν

5.36 ἐγὼ ποιῶ • ποιῶ  
5.37 αὐτὸς • ἐκεῖνος  
5.37 ἀκηκόατε πώποτε • πώποτε  
ἀκηκόατε  
5.38 μένοντα ἐν ὑμῖν • ἐν ὑμῖν  
5.39 Ἐρευνᾶτε • Ἐραυνᾶτε  
5.42 ἀλλ' • ἀλλὰ  
5.43 λήψετε • λήμψετε  
5.45 Μωσῆς • Μωϋσῆς

5.46 Μωσῇ • Μωϋσεῖ  
6.2 Καὶ ἠκολούθει • ἠκολούθει δὲ  
6.2 ἐώρων αὐτοῦ • ἐθεώρων  
6.3 ὁ • —  
6.5 ὁ Ἰησοῦς τοὺς ὀφθαλμούς • τοὺς  
ὀφθαλμούς ὁ Ἰησοῦς  
6.5 τὸν • —  
6.5 ἀγοράσωμεν • ἀγοράσωμεν  
6.7 Φίλιππος • [ὁ] Φίλιππος  
6.7 αὐτῶν βραχύ τι • βραχύ [τι]

βραχύ τι λάβη. <sup>8</sup> Λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου, <sup>9</sup> Ἔστιν παιδάριον ἐν ᾧδε, ὃ ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστιν εἰς τοσούτους; <sup>10</sup> Εἶπεν δὲ ὁ Ἰησοῦς, Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. Ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. Ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. <sup>11</sup> Ἐλάβεν δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐχαριστήσας διέδωκεν τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις· ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον. <sup>12</sup> Ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ, Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ τι ἀπόληται. <sup>13</sup> Συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων, ἃ ἐπερίσσευσεν τοῖς βεβρωκόσιν. <sup>14</sup> Οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησεν σημεῖον ὁ Ἰησοῦς, ἔλεγον ὅτι Οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον. <sup>15</sup> Ἰησοῦς οὖν γινούς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτόν, ἵνα ποιήσωσιν αὐτὸν βασιλέα, ἀνεχώρησεν εἰς τὸ ὄρος αὐτὸς μόνος.

<sup>16</sup> Ὡς δὲ ὀψία ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν, <sup>17</sup> καὶ ἐμβάντες εἰς τὸ πλοῖον, ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναούμ. Καὶ σκοτία ἦδη ἐγεγόνει, καὶ οὐκ ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς. <sup>18</sup> Ἡ τε θάλασσα ἀνέμου μεγάλου πνέοντος διηγείρετο. <sup>19</sup> Ἐλληλακότες οὖν ὡς σταδίους εἴκοσι πέντε ἢ τριάκοντα, θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον· καὶ ἐφοβήθησαν. <sup>20</sup> Ὁ δὲ λέγει αὐτοῖς, Ἐγὼ εἰμι· μὴ φοβεῖσθε. <sup>21</sup> Ἦθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον· καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.

<sup>22</sup> Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης, ἰδὼν ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἐν ἐκείνῳ εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οὐ συνεισηλθεν τοῖς

6.9 ἐν ᾧδε ὁ • ᾧδε ὧς

6.10 δὲ ὁ • ὁ

6.10 Ἀνέπεσον • Ἀνέπεσαν

6.10 ὥσει • ὥς

6.11 δὲ τοὺς • οὖν τοὺς

6.11 τοῖς μαθηταῖς οἱ δὲ μαθηταὶ • —

6.13 ἐπερίσσευσεν • ἐπερίσσευσαν

6.14 ὁ Ἰησοῦς • —

6.15 ποιήσωσιν αὐτόν • ποιήσωσιν

6.15 ἀνεχώρησεν • ἀνεχώρησεν πάλιν

6.17 τὸ • —

6.17 Καπερναούμ • Καφαρναούμ

6.17 οὐκ • οὐπω

6.18 διηγείρετο • διεγείρετο

6.21 τὸ πλοῖον ἐγένετο • ἐγένετο τὸ

6.21 πλοῖον

6.22 ἰδὼν • εἶδον

6.22 ἐκεῖνον εἰς ὃ ἐνέβησαν οἱ μαθηταὶ

αὐτοῦ • —

μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοιάριον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον — <sup>23</sup> ἄλλα δὲ ἦλθεν πλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ κυρίου — <sup>24</sup> ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ πλοῖα, καὶ ἦλθον εἰς Καπερναοὺμ, ζητοῦντες τὸν Ἰησοῦν. <sup>25</sup> Καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης, εἶπον αὐτῷ, Ῥαββί, πότε ὦδε γέγονας; <sup>26</sup> Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με, οὐχ ὅτι εἴδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε. <sup>27</sup> Ἐργάζεσθε μὴ τὴν βρώσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρώσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν, ὁ θεός. <sup>28</sup> Εἶπον οὖν πρὸς αὐτόν, Τί ποιῶμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ; <sup>29</sup> Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος. <sup>30</sup> Εἶπον οὖν αὐτῷ, Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεῦσωμέν σοι; Τί ἐργάζῃ; <sup>31</sup> Οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστιν γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν. <sup>32</sup> Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατὴρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν. <sup>33</sup> Ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστιν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν διδοὺς τῷ κόσμῳ. <sup>34</sup> Εἶπον οὖν πρὸς αὐτόν, Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον. <sup>35</sup> Εἶπεν δὲ αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς με οὐ μὴ πεινάσῃ· καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε. <sup>36</sup> Ἀλλ' εἶπον ὑμῖν ὅτι καὶ ἐωράκατέ με, καὶ οὐ πιστεύετε. <sup>37</sup> Πᾶν ὃ δίδωσίν μοι ὁ πατὴρ πρὸς ἐμὲ ἥξει· καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω. <sup>38</sup> Ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. <sup>39</sup> Τοῦτο δὲ ἐστιν τὸ θέλημα

6.22 πλοιάριον ἀλλὰ • πλοῖον ἀλλὰ  
 6.23 δὲ • —  
 6.23 πλοιάρια • πλοιά[ρια]  
 6.24 πλοῖα • πλοιάρια  
 6.24 Καπερναοὺμ • Καφαρναοὺμ  
 6.29 Ἰησοῦς • [ὁ] Ἰησοῦς  
 6.29 πιστεύσητε • πιστεύετε

6.32 Μωσῆς • Μωϋσῆς  
 6.35 δὲ • —  
 6.35 πρὸς με • πρὸς ἐμὲ  
 6.35 διψήσῃ • διψήσει  
 6.36 με • [με]  
 6.37 με • ἐμὲ  
 6.38 ἐκ • ἀπὸ

αὐτὸν | ἐν τῇ τοῦ πέμψαντός με πατρός, ἵνα πᾶν ὃ δέδωκέν μοι, μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ τῇ ἐσχάτῃ ἡμέρᾳ. <sup>40</sup> Τοῦτο δέ ἐστιν τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτόν, ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.

<sup>41</sup> Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν, Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ. <sup>42</sup> Καὶ ἔλεγον, Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, ὃς ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; Πῶς οὖν λέγει οὗτος ὅτι Ἐκ τοῦ οὐρανοῦ καταβέβηκα; <sup>43</sup> Ἀπεκρίθη οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Μὴ γογγύζετε μετ' ἀλλήλων. <sup>44</sup> Οὐδεὶς δύναται ἐλθεῖν πρὸς με, ἐὰν μὴ ὁ πατήρ ὁ πέμψας με ἐλκύσῃ αὐτόν, καὶ ἐγὼ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. <sup>45</sup> Ἔστιν γεγραμμένον ἐν τοῖς προφήταις, Καὶ ἔσονται πάντες διδασκτοὶ θεοῦ. Πᾶς οὖν ὁ ἀκούων παρὰ τοῦ πατρὸς καὶ μαθὼν, ἔρχεται πρὸς με. <sup>46</sup> Οὐχ ὅτι τὸν πατέρα τις ἐώρακεν, εἰ μὴ ὁ ὢν παρὰ τοῦ θεοῦ, οὗτος ἐώρακεν τὸν πατέρα. <sup>47</sup> Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ, ἔχει ζωὴν αἰώνιον. <sup>48</sup> Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς. <sup>49</sup> Οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέθανον. <sup>50</sup> Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ. <sup>51</sup> Ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα. Καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω, ἡ σὰρξ μου ἐστίν, ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

<sup>52</sup> Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες, Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν; <sup>53</sup> Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίνητε αὐτοῦ τὸ αἶμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. <sup>54</sup> Ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἶμα, ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ

6.39 πατρός • —  
6.39 τῇ • [ἐν] τῇ  
6.40 δέ • γάρ  
6.40 πέμψαντός με • πατρός μου  
6.40 τῇ • [ἐν] τῇ  
6.42 οὖν λέγει οὗτος • νῦν λέγει  
6.43 οὖν ὁ • —  
6.44 καὶ ἐγὼ • ἀγαθὸν  
6.45 οὖν ὁ ἀκούων • ὁ ἀκούσας

6.45 με • ἐμέ  
6.46 τις ἐώρακεν • ἐώρακέν τις  
6.47 εἰς ἐμέ • —  
6.49 τὸ μάννα ἐν τῇ ἐρήμῳ • ἐν τῇ ἐρήμῳ τὸ μάννα  
6.51 ζήσεται • ζήσει  
6.51 ἣν ἐγὼ δώσω • —  
6.52 σάρκα • σάρκα [αὐτοῦ]  
6.54 καὶ ἐγὼ • ἀγαθὸν

ἐσχάτη ἡμέρα. <sup>55</sup> Ἡ γὰρ σὰρξ μου ἀληθῶς ἐστὶν βρώσις, καὶ τὸ αἷμά μου ἀληθῶς ἐστὶν πόσις. <sup>56</sup> Ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, καὶ ἐγὼ ἐν αὐτῷ. <sup>57</sup> Καθὼς ἀπέστειλén με ὁ ζῶν πατήρ, καὶ ἐγὼ ζῶ διὰ τὸν πατέρα· καὶ ὁ τρώγων με, καὶ κεῖνος ζήσεται δι' ἐμέ. <sup>58</sup> Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς· οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν τὸ μάννα, καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον, <sup>ζήσεται</sup> εἰς τὸν αἰῶνα. <sup>59</sup> Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καπερναούμ.

<sup>60</sup> Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον, Σκληρὸς ἐστὶν οὗτος ὁ λόγος· τίς δύναται αὐτοῦ ἀκοῦειν; <sup>61</sup> Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τοῦτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς, Τοῦτο ὑμᾶς σκανδαλίζει; <sup>62</sup> Ἐάν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον; <sup>63</sup> Τὸ πνεῦμά ἐστιν τὸ ζωοποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, πνεῦμά ἐστιν καὶ ζωὴ ἐστὶν. <sup>64</sup> Ἄλλ' εἰσὶν ἐξ ὑμῶν τινες οἱ οὐ πιστεύουσιν. Ἦδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς, τινες εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ἐστὶν ὁ παραδώσων αὐτόν. <sup>65</sup> Καὶ ἔλεγεν, Διὰ τοῦτο εἶρηκα ὑμῖν, ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με, ἐὰν μὴ ἦ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς μου.

<sup>66</sup> Ἐκ τούτου πολλοὶ ἀπῆλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω, καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν. <sup>67</sup> Εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα, Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; <sup>68</sup> Ἀπεκρίθη οὖν αὐτῷ Σίμων Πέτρος, Κύριε, πρὸς τίνα ἀπελευσόμεθα; Ῥήματα ζωῆς αἰωνίου ἔχεις. <sup>69</sup> Καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος. <sup>70</sup> Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἐγὼ ὑμᾶς — τοὺς δώδεκα ἐξελεξάμην, καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν;

6.55 ἀληθῶς ἐστὶν βρώσις • ἀληθής  
ἐστὶν βρώσις  
6.55 ἀληθῶς ἐστὶν πόσις • ἀληθής  
ἐστὶν πόσις  
6.57 ζήσεται • ζήσκει  
6.58 ἐκ τοῦ • ἐξ  
6.58 ὑμῶν τὸ μάννα • —  
6.58 ζήσεται • ζήσκει  
6.59 Καπερναοῦμ • Καφαρναούμ

6.60 εἶπον • εἶπαν  
6.60 οὗτος ὁ λόγος • ὁ λόγος οὗτος  
6.63 λαλῶ • λελάληκα  
6.65 μου • —  
6.66 ἀπῆλθον τῶν μαθητῶν αὐτοῦ •  
[ἐκ] τῶν μαθητῶν αὐτοῦ ἀπῆλθον  
6.68 οὖν • —  
6.69 χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ  
ζῶντος • ἄγιος τοῦ θεοῦ

<sup>71</sup> Ἐλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην· οὗτος γὰρ ἔμελλεν αὐτὸν παραδιδόναι, εἰς ὧν ἐκ τῶν δώδεκα.

**7** Καὶ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ᾔθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν. <sup>2</sup> Ἦν δὲ ἐγγὺς ἡ ἐορτὴ τῶν Ἰουδαίων ἡ Σκηνοπηγία. <sup>3</sup> Εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεῦθεν, καὶ ὕπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσωσιν τὰ ἔργα σου ἃ ποιεῖς. <sup>4</sup> Οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. Εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ. <sup>5</sup> Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. <sup>6</sup> Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Ὁ καιρὸς ὁ ἐμὸς οὐπὼ πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστίν· ἔτοιμος. <sup>7</sup> Οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐγὼ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἐστίν. <sup>8</sup> Ὑμεῖς ἀνάβητε εἰς τὴν ἐορτὴν ταύτην· ἐγὼ οὐπὼ ἀναβαίνω εἰς τὴν ἐορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὐπὼ πεπλήρωται. <sup>9</sup> Ταῦτα δὲ εἰπὼν αὐτοῖς, ἔμεινεν ἐν τῇ Γαλιλαίᾳ.

<sup>10</sup> Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἐορτὴν, οὐ φανερώς, ἀλλ' ὥς ἐν κρυπτῷ. <sup>11</sup> Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἐορτῇ, καὶ ἔλεγον, Ποῦ ἐστὶν ἐκεῖνος; <sup>12</sup> Καὶ γογγυσμὸς πολὺς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις· οἱ μὲν ἔλεγον ὅτι Ἁγαθὸς ἐστίν· ἄλλοι ἔλεγον, Οὐ, ἀλλὰ πλανᾷ τὸν ὄχλον. <sup>13</sup> Οὐδεὶς μὲντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.

<sup>14</sup> Ἦδη δὲ τῆς ἐορτῆς μεσοῦσης, ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐδίδασκεν. <sup>15</sup> Καὶ ἐθαύμαζον οἱ Ἰουδαῖοι λέγοντες, Πῶς οὗτος γράμματα οἶδεν, μὴ μεμαθηκώς; <sup>16</sup> Ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἡ ἐμὴ διδασχὴ οὐκ ἐστὶν ἐμή, ἀλλὰ τοῦ πέμψαντός με. <sup>17</sup> Ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν,

6.71 Ἰσκαριώτην • Ἰσκαριώτου  
6.71 αὐτὸν παραδιδόναι •  
6.71 παραδιδόναι αὐτόν  
6.71 ὧν • —  
7.1 περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα  
• μετὰ ταῦτα περιεπάτει ὁ  
Ἰησοῦς  
7.3 θεωρήσωσιν τὰ ἔργα σου •  
θεωρήσουσιν σου τὰ ἔργα  
7.4 ἐν κρυπτῷ τι • τι ἐν κρυπτῷ  
7.8 ταύτην ἐγὼ οὐπὼ • ἐγὼ οὐκ  
7.8 καιρὸς ὁ ἐμὸς • ἐμὸς καιρὸς

7.9 αὐτοῖς • αὐτὸς  
7.10 τότε καὶ αὐτὸς ἀνέβη εἰς τὴν  
ἐορτὴν • εἰς τὴν ἐορτὴν τότε καὶ  
αὐτὸς ἀνέβη  
7.10 ἀλλ' ὥς • ἀλλὰ [ὥς]  
7.12 πολὺς περὶ αὐτοῦ ἦν • περὶ αὐτοῦ  
ἦν πολὺς  
7.12 ἄλλοι • ἄλλοι [δὲ]  
7.14 ὁ • —  
7.15 Καὶ ἐθαύμαζον • Ἐθαύμαζον  
οὖν  
7.16 ὁ • [ὁ]

γνώσεται περὶ τῆς διδασχῆς, πότερον ἐκ τοῦ θεοῦ ἐστίν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ. <sup>18</sup> Ὁ ἀφ' ἐαυτοῦ λαλῶν, τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτόν, οὗτος ἀληθὴς ἐστίν, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν. <sup>19</sup> Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν νόμον, καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον; Τί με ζητεῖτε ἀποκτεῖναι; <sup>20</sup> Ἀπεκρίθη ὁ ὄχλος καὶ εἶπεν, Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι; <sup>21</sup> Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, "Ἐν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε. <sup>22</sup> Διὰ τοῦτο Μωσῆς δέδωκεν ὑμῖν τὴν περιτομὴν — οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστίν, ἀλλ' ἐκ τῶν πατέρων — καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον. <sup>23</sup> Εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωσέως, ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιὲς ἐποίησα ἐν σαββάτῳ; <sup>24</sup> Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε.

<sup>25</sup> Ἐλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν, Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι; <sup>26</sup> Καὶ ἶδε παρρησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσιν. Μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ἀληθῶς ὁ χριστός; <sup>27</sup> Ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστίν· ὁ δὲ χριστὸς ὅταν ἔρχηται, οὐδεὶς γινώσκει πόθεν ἐστίν. <sup>28</sup> Ἐκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, Καμὲ οἴδατε, καὶ οἴδατε πόθεν εἰμί· καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε. <sup>29</sup> Ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμι, κάκεινός με ἀπέστειλεν. <sup>30</sup> Ἐζήτουν οὖν αὐτὸν πιάσαι. Καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὴν χεῖρα, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ. <sup>31</sup> Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον ὅτι Ὁ χριστὸς ὅταν ἔλθῃ, μήτι πλείονα σημεῖα τούτων ποιήσει ὢν οὗτος ἐποίησεν; <sup>32</sup> Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν ὑπηρέτας οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ἵνα πιάσωσιν αὐτόν. <sup>33</sup> Εἶπεν οὖν ὁ Ἰησοῦς, "Ἐτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς

7.19 Μωσῆς • Μωϋσῆς

7.20 καὶ εἶπεν • —

7.22 Μωσῆς • Μωϋσῆς

7.22 Μωσέως • Μωϋσέως

7.23 Μωσέως • Μωϋσέως

7.24 κρίνατε • κρίνετε

7.26 ἀληθῶς ὁ • ὁ

7.31 Πολλοὶ δὲ ἐκ τοῦ ὄχλου • Ἐκ τοῦ

ὄχλου δὲ πολλοὶ

7.31 ὅτι • —

7.31 μήτι • μὴ

7.31 τούτων • —

7.32 ὑπηρέτας οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς • οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ὑπηρέτας

7.33 μικρὸν χρόνον • χρόνον μικρὸν

τὸν πέμψαντά με. <sup>34</sup> Ζητήσετέ με, καὶ οὐχ εὐρήσετε· καὶ ὅπου εἰμὶ ἐγώ, ὑμεῖς οὐ δύνασθε ἐλθεῖν. <sup>35</sup> Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς, Ποῦ οὗτος μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν; Μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ διδάσκειν τοὺς Ἑλληνας; <sup>36</sup> Τίς ἐστὶν οὗτος ὁ λόγος ὃν εἶπεν, Ζητήσετέ με, καὶ οὐχ εὐρήσετε· καὶ ὅπου εἰμὶ ἐγώ, ὑμεῖς οὐ δύνασθε ἐλθεῖν;

<sup>37</sup> Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἐορτῆς εἰστήκει ὁ Ἰησοῦς καὶ ἔκραζεν, λέγων, Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με καὶ πινέτω. <sup>38</sup> Ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν ὕδατος ζῶντος. <sup>39</sup> Τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος ᾧ ἐμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὐπω γὰρ ἦν πνεῦμα ἅγιον, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη. <sup>40</sup> Πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκούσαντες τὸν λόγον ἔλεγον, Οὗτός ἐστιν ἀληθῶς ὁ προφήτης. <sup>41</sup> Ἄλλοι ἔλεγον, Οὗτός ἐστιν ὁ χριστός. Ἄλλοι ἔλεγον, Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ χριστὸς ἔρχεται; <sup>42</sup> Οὐχὶ ἡ γραφή εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυὶδ, καὶ ἀπὸ Βηθλεέμ, τῆς κώμης ὅπου ἦν Δαυὶδ, ὁ χριστὸς ἔρχεται; <sup>43</sup> Σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν. <sup>44</sup> Τινὲς δὲ ᾔθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας.

<sup>45</sup> Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι, Διὰ τί οὐκ ἡγάγετε αὐτόν; <sup>46</sup> Ἀπεκρίθησαν οἱ ὑπηρέται, Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος, ὥς οὗτος ὁ ἄνθρωπος. <sup>47</sup> Ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι, Μὴ καὶ ὑμεῖς πεπλάνησθε; <sup>48</sup> Μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν, ἢ ἐκ τῶν Φαρισαίων; <sup>49</sup> Ἄλλ' ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπικατάρτοί εἰσιν. <sup>50</sup> Λέγει Νικόδημος πρὸς αὐτούς — ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν, εἰς ὧν ἐξ αὐτῶν — <sup>51</sup> Μὴ ὁ νόμος ἡμῶν κρίνει τὸν

7.34 εὐρήσετε • εὐρήσετέ [με]  
7.36 οὗτος ὁ λόγος • ὁ λόγος οὗτος  
7.36 εὐρήσετε • εὐρήσετέ [με]  
7.39 οὐ • ὁ  
7.39 πιστεύοντες • πιστεύσαντες  
7.39 ἅγιον • —  
7.40 Πολλοὶ οὖν ἐκ τοῦ ὄχλου • Ἐκ τοῦ ὄχλου οὖν  
7.40 τὸν λόγον • τῶν λόγων τούτων  
7.41 χριστός Ἄλλοι • χριστός Οἱ δὲ  
7.42 Οὐχὶ • οὐχ

7.42 ὁ χριστὸς ἔρχεται • ἔρχεται ὁ χριστὸς  
7.43 ἐν τῷ ὄχλῳ ἐγένετο • ἐγένετο ἐν τῷ ὄχλῳ  
7.46 οὕτως ἐλάλησεν • ἐλάλησεν οὕτως  
7.46 ὥς οὗτος ὁ ἄνθρωπος • —  
7.49 Ἄλλ' • ἀλλὰ  
7.49 ἐπικατάρτοί • ἐπάρατοί  
7.50 νυκτὸς πρὸς αὐτόν • πρὸς αὐτόν [τὸ] πρότερον



ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον καὶ γνῶ τί ποιεῖ; <sup>52</sup> Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; Ἐρεύνησον καὶ ἴδε ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγγέρται. <sup>53</sup> Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ. <sup>1</sup> Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν.

<sup>2</sup> Ὁρθρου δὲ ἄλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο καὶ καθίσας ἐδίδασκεν αὐτούς. <sup>3</sup> Ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ καταλήφθεισαν· καὶ στήσαντες αὐτὴν ἐν μέσῳ, <sup>4</sup> λέγουσιν αὐτῷ, πειράζοντες, Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπ' αὐτοφώρῳ μοιχευομένη. <sup>5</sup> Ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι· σὺ οὖν τί λέγεις; <sup>6</sup> Τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχῳσιν κατηγορεῖν αὐτοῦ. Ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν, μὴ προσποιούμενος. <sup>7</sup> Ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνακύψας εἶπεν πρὸς αὐτούς, Ὁ ἀναμάρτητος ὑμῶν, πρῶτον ἐπ' αὐτὴν τὸν λίθον βαλέτω. <sup>1</sup>

<sup>53</sup> Καὶ ἀπῆλθεν ἕκαστος εἰς τὸν οἶκον αὐτοῦ. <sup>1</sup> καὶ ὁ Ἰησοῦς ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν. <sup>2</sup> Ὁρθρου δὲ ἄλιν βαθείας ἦλθεν ὁ Ἰησοῦς εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς. <sup>3</sup> Ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτόν γυναῖκα ἐπὶ μοιχείᾳ κατελημμένην, καὶ στήσαντες αὐτὴν ἐν τῷ μέσῳ, <sup>4</sup> εἶπον αὐτῷ, Διδάσκαλε, ταύτην εὗρομεν ἐπ' αὐτοφώρῳ μοιχευομένην. <sup>5</sup> Ἐν δὲ τῷ νόμῳ ἡμῶν Μωϋσῆς ἐνετείλατο τὰς τοιαύτας λιθάζειν· σὺ οὖν τί λέγεις περὶ αὐτῆς; <sup>6</sup> Τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχῳσιν κατηγορίαν κατ' αὐτοῦ. Ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν. <sup>7</sup> Ὡς δὲ ἐπέμενον ἐπερωτῶντες αὐτόν, ἀναβλέψας εἶπεν αὐτοῖς, Ὁ ἀναμάρτητος ὑμῶν, πρῶτος λίθον βαλέτω ἐπ' αὐτήν.

7.51 παρ' αὐτοῦ πρότερον • πρῶτον  
παρ' αὐτοῦ  
7.52 εἶπον • εἶπαν  
7.52 Ἐρεύνησον • ἐραύνησον  
7.52 προφήτης ἐκ τῆς Γαλιλαίας • ἐκ  
τῆς Γαλιλαίας προφήτης  
7.52 ἐγγέρται • ἐγείρεται  
7.53 Καὶ • [[Καὶ  
7.53 ἐπορεύθη • ἐπορεύθησαν  
8.2 ἤρχετο • ἤρχετο πρὸς αὐτόν  
8.3 πρὸς αὐτόν • —  
8.3 ἐν μοιχείᾳ • ἐπὶ μοιχείᾳ

8.3 καταλήφθεισαν • κατελημμένην  
8.4 πειράζοντες • —  
8.4 κατελήφθη • κατελήφθηται  
8.4 αὐτοφώρῳ • αὐτοφώρῳ  
8.5 Μωσῆς ἡμῖν • ἡμῖν Μωϋσῆς  
8.5 λιθοβολεῖσθαι • λιθάζειν  
8.6 ἔγραφεν • κατέγραφεν  
8.6 μὴ προσποιούμενος • —  
8.7 ἀνακύψας εἶπεν πρὸς αὐτούς •  
ἀνέκυσεν καὶ εἶπεν αὐτοῖς  
8.7 πρῶτον • πρῶτος  
8.7 τὸν λίθον βαλέτω • βαλέτω λίθον

<sup>8</sup> Καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν. <sup>9</sup> Οἱ δέ, ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἰς καθ' εἷς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ οὖσα. <sup>10</sup> Ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα θεασάμενος πλὴν τῆς γυναικός, εἶπεν αὐτῇ, Ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου; Οὐδεὶς σε κατέκρινεν; <sup>11</sup> Ἡ δὲ εἶπεν, Οὐδεὶς, κύριε. Εἶπεν δὲ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κρίνω· πορεύου καὶ μηκέτι ἀμάρτανε.

<sup>12</sup> Πάλιν οὖν αὐτοῖς ὁ Ἰησοῦς ἐλάλησεν λέγων, Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς. <sup>13</sup> Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής. <sup>14</sup> Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Κἂν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου· ὅτι οἶδα πόθεν ἦλθον, καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι, καὶ ποῦ ὑπάγω. <sup>15</sup> Ὑμεῖς κατὰ τὴν σάρκα κρίνετε· ἐγὼ οὐ κρίνω οὐδένα. <sup>16</sup> Καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθής ἐστιν· ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ. <sup>17</sup> Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν. <sup>18</sup> Ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ. <sup>19</sup> Ἐλεγον οὖν αὐτῷ, Ποῦ ἐστιν ὁ πατήρ σου; Ἀπεκρίθη Ἰησοῦς, Οὕτε ἐμὲ οἴδατε, οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἄν.

καὶ ὑπὸ τῆς  
συνειδήσεως  
ἐλεγχόμενοι  
ἐξήρχοντο  
ὁ Ἰησοῦς μόνος  
εἰσιν οἱ  
κατήγοροί σου  
ἀπὸ τοῦ νῦν καὶ  
<sup>8</sup> Καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν. <sup>9</sup> Οἱ δέ, ἀκούσαντες,  
ἐξήρχοντο εἰς καθ' εἷς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν  
ἐσχάτων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ  
οὖσα. <sup>10</sup> Ἀνακύψας δὲ ὁ Ἰησοῦς, εἶδεν αὐτὴν καὶ εἶπεν, Γύναι, ποῦ  
εἰσιν; <sup>11</sup> Οὐδεὶς σε κατέκρινεν; <sup>12</sup> Ἡ δὲ εἶπεν, Οὐδεὶς, κύριε. Εἶπεν δὲ  
αὐτῇ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κατακρίνω· πορεύου καὶ ἀπὸ τοῦ νῦν  
μηκέτι ἀμάρτανε.

8.8 κάτω κύψας • κατακύψας  
8.9 καὶ ὑπὸ τῆς συνειδήσεως  
ἐλεγχόμενοι • —  
8.9 ὁ Ἰησοῦς • —  
8.10 καὶ μηδένα θεασάμενος πλὴν τῆς  
γυναικός • —  
8.10 αὐτῇ • αὐτῇ Γύναι  
8.10 ἐκεῖνοι οἱ κατήγοροί σου • —

8.11 κρίνω • κατακρίνω  
8.11 καὶ • [καὶ] ἀπὸ τοῦ νῦν  
8.11 ἀμάρτανε • ἀμάρτανε]]  
8.12 ὁ Ἰησοῦς ἐλάλησεν • ἐλάλησεν ὁ  
Ἰησοῦς  
8.14 ἔρχομαι καὶ • ἔρχομαι ἡ  
8.16 ἀληθής • ἀληθινή  
8.19 ᾔδειτε ἄν • ἄν ᾔδειτε

<sup>20</sup> Ταῦτα τὰ ῥήματα ἐλάλησεν ὁ Ἰησοῦς ἐν τῷ γαζοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.

<sup>21</sup> Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ ὑπάγω, καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν. <sup>22</sup> Ἐλεγον οὖν οἱ Ἰουδαῖοι, Μήτι ἀποκτενεῖ ἑαυτόν, ὅτι λέγει, Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν; <sup>23</sup> Καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμὶ· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου. <sup>24</sup> Εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν. <sup>25</sup> Ἐλεγον οὖν αὐτῷ, Σὺ τίς εἶ; Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Τὴν ἀρχὴν ὃ τι καὶ λαλῶ ὑμῖν. <sup>26</sup> Πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθὴς ἐστίν, καὶ ἐγὼ ἢ ἤκουσα παρ' αὐτοῦ, ταῦτα λέγω εἰς τὸν κόσμον. <sup>27</sup> Οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν. <sup>28</sup> Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ὅταν ὑψώσῃτε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι, καὶ ἅπ' ἐμαντοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ μου, ταῦτα λαλῶ. <sup>29</sup> καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστίν· οὐκ ἀφήκεν με μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε. <sup>30</sup> Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.

<sup>31</sup> Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μου ἐστέ. <sup>32</sup> καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. <sup>33</sup> Ἀπεκρίθησαν αὐτῷ, Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις ὅτι Ἐλεύθεροι γενήσεσθε; <sup>34</sup> Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστιν τῆς ἁμαρτίας. <sup>35</sup> Ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα. <sup>36</sup> Ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε. <sup>37</sup> Οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς

8.20 ὁ Ἰησοῦς • —

8.21 ὁ Ἰησοῦς • —

8.23 εἶπεν • ἔλεγεν

8.23 τοῦ κόσμου τούτου ἐστέ • τούτου

τοῦ κόσμου ἐστέ

8.25 Καὶ εἶπεν • Εἶπεν

8.26 λέγω • λαλῶ

8.28 αὐτοῖς • [αὐτοῖς]

8.28 μου • —

8.29 ὁ πατήρ • —

8.33 αὐτῷ • πρὸς αὐτόν

οὐ χωρεῖ ἐν ὑμῖν. <sup>38</sup> Ἐγὼ δὲ ἑώρακα παρὰ τῷ πατρί μου, λαλῶ· καὶ ὑμεῖς οὖν δὲ ἑωράκατε παρὰ τῷ πατρί ὑμῶν, ποιεῖτε. <sup>39</sup> Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστιν. Λέγει αὐτοῖς ὁ Ἰησοῦς, Εἰ τέκνα τοῦ Ἀβραάμ ἦτε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε. <sup>40</sup> Νῦν δὲ ζητεῖτέ με ἀποκτείνειν, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ θεοῦ· τοῦτο Ἀβραάμ οὐκ ἐποίησεν. <sup>41</sup> Ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Εἶπον οὖν αὐτῷ, Ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα· ἓνα πατέρα ἔχομεν, τὸν θεόν. <sup>42</sup> Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἡγαπᾶτε ἅν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξηλθὼν καὶ ἤκω· οὐδὲ γὰρ ἅπ' ἐμαντοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν. <sup>43</sup> Διὰ τί τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε; Ὅτι οὐ δύνασθε ἀκοῦειν τὸν λόγον τὸν ἐμόν. <sup>44</sup> Ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. Ἐκεῖνος ἀνθρωποκτόνος ἦν ἅπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν, ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. Ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ· ὅτι ψεῦστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ. <sup>45</sup> Ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετέ μοι. <sup>46</sup> Τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; Εἰ δὲ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοι; <sup>47</sup> Ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ. <sup>48</sup> Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρείτης εἶ σύ, καὶ δαιμόνιον ἔχεις; <sup>49</sup> Ἀπεκρίθη Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με. <sup>50</sup> Ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων. <sup>51</sup> Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. <sup>52</sup> Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραάμ ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσῃται θανάτου εἰς τὸν αἰῶνα. <sup>53</sup> Μὴ σὺ μερίζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανεν;

8.38 Ἐγὼ δὲ • Ἄ ἐγὼ

8.38 μου • —

8.38 ὁ ἑωράκατε παρὰ τῷ πατρί ὑμῶν

• ὁ ἠκούσατε παρὰ τοῦ πατρὸς

8.39 εἶπον • εἶπαν

8.39 ἦτε • ἐστε

8.41 Εἶπον οὖν • εἶπαν [οὖν]

8.42 οὖν • —

8.44 οὐχ ἔστηκεν • οὐκ ἔστηκεν

8.46 δὲ • —

8.48 οὖν • —

8.48 εἶπον • εἶπαν

8.48 Σαμαρείτης • Σαμαρίτης

8.51 λόγον τὸν ἐμὸν • ἐμὸν λόγον

8.52 οὖν • [οὖν]

Καὶ οἱ προφήται ἀπέθανον· τίνα σεαυτὸν σὺ ποιεῖς;  
<sup>54</sup> Ἀπεκρίθη Ἰησοῦς, Ἐὰν ἐγὼ δοξάζω ἑμαυτόν, ἢ δόξα μου οὐδὲν ἐστίν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἐστίν, <sup>55</sup> καὶ οὐκ ἐγνώκατε αὐτόν· ἐγὼ δὲ οἶδα αὐτόν, καὶ ἐὰν εἴπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῶν, ψεύστης· ἀλλ' οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ τηρῶ.  
<sup>56</sup> Ἀβραὰμ ὁ πατήρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν καὶ ἐχάρη. <sup>57</sup> Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν, Πεντήκοντα ἔτη οὐπω ἔχεις, καὶ Ἀβραὰμ ἐώρακας;  
<sup>58</sup> Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι. <sup>59</sup> Ἦσαν οὖν λίθους ἵνα βάλῃσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ, διελθὼν διὰ μέσου αὐτῶν· καὶ παρήγεν οὕτως.

**9** Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. <sup>2</sup> Καὶ ῥώτησαν αὐτόν οἱ μαθηταὶ αὐτοῦ λέγοντες, Ῥαββί, τίς ἡμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;  
<sup>3</sup> Ἀπεκρίθη Ἰησοῦς, Οὔτε οὗτος ἡμαρτεν οὔτε οἱ γονεῖς αὐτοῦ· ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ. <sup>4</sup> Ἐμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρας ἐστίν· ἔρχεται νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. <sup>5</sup> Ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι τοῦ κόσμου. <sup>6</sup> Ταῦτα εἰπὼν, ἔπτυσεν χαμαί, καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισεν τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, <sup>7</sup> καὶ εἶπεν αὐτῷ, Ὑπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ — ὃ ἐρμηνεύεται, Ἀπεσταλμένος. Ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθεν βλέπων.  
<sup>8</sup> Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτόν τὸ πρότερον ὅτι τυφλὸς ἦν, ἔλεγον, Οὐχ οὗτός ἐστιν ὁ καθημένος καὶ προσαιτῶν; <sup>9</sup> Ἄλλοι ἔλεγον ὅτι Οὗτός ἐστιν· ἄλλοι δὲ ὅτι Ὅμοιος αὐτῷ ἐστίν. Ἐκεῖνος ἔλεγεν ὅτι Ἐγὼ εἰμι. <sup>10</sup> Ἐλεγον οὖν αὐτῷ, Πῶς ἠνεώχθησάν σου οἱ ὀφθαλμοί; <sup>11</sup> Ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, Ἄνθρωπος λεγόμενος Ἰησοῦς πηλὸν

ἠνεώχθησάν

8.53 σὺ ποιεῖς • ποιεῖς  
 8.54 δοξάζω • δοξάσω  
 8.55 καὶ ἐὰν • κἂν  
 8.55 ὑμῶν • ὑμῖν  
 8.55 ἀλλ' • ἀλλὰ  
 8.58 ὁ • —  
 8.59 διελθὼν διὰ μέσου αὐτῶν καὶ παρήγεν οὕτως • —

9.4 Ἐμὲ • Ἡμεῖς  
 9.6 τὸν • αὐτοῦ τὸν  
 9.6 τοῦ τυφλοῦ • —  
 9.8 τυφλὸς • προσαίτης  
 9.9 δὲ ὅτι • ἔλεγον Οὐχὶ ἀλλὰ  
 9.10 ἠνεώχθησάν • [οὖν] ἠνεώχθησάν  
 9.11 καὶ εἶπεν Ἄνθρωπος • Ὁ ἄνθρωπος ὁ

ἐποίησεν, καὶ ἐπέχρισέν μου τοὺς ὀφθαλμούς, καὶ εἶπέν μοι, Ὑπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ, καὶ νίψαι. Ἀπελθὼν δὲ καὶ νιψάμενος, ἀνέβλεψα. <sup>12</sup> Εἶπον οὖν αὐτῷ, Ποῦ ἐστὶν ἐκεῖνος; Λέγει, Οὐκ οἶδα.

<sup>13</sup> Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτε τυφλόν. <sup>14</sup> Ἦν δὲ σάββατον ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνέφξεν αὐτοῦ τοὺς ὀφθαλμούς. <sup>15</sup> Πάλιν οὖν ἡρώτων αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλεψεν. Ὁ δὲ εἶπεν αὐτοῖς, Πηλὸν ἐπέθηκέν μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνιψάμην, καὶ βλέπω. <sup>16</sup> Ἐλεγον οὖν ἐκ τῶν Φαρισαίων τινές, Οὗτος ὁ ἄνθρωπος οὐκ ἔστιν παρὰ τοῦ θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. Ἄλλοι ἔλεγον, Πῶς δύναται ἄνθρωπος ἀμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; Καὶ σχίσμα ἦν ἐν αὐτοῖς. <sup>17</sup> Λέγουσιν τῷ τυφλῷ πάλιν, Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἤνοιξεν σου τοὺς ὀφθαλμούς; Ὁ δὲ εἶπεν ὅτι Προφήτης ἐστίν. <sup>18</sup> Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος, <sup>19</sup> καὶ ἡρώτησαν αὐτοὺς λέγοντες, Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; Πῶς οὖν ἄρτι βλέπει; <sup>20</sup> Ἀπεκρίθησαν δὲ αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον, Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη. <sup>21</sup> πῶς δὲ νῦν βλέπει, οὐκ οἶδαμεν· ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμούς, ἡμεῖς οὐκ οἶδαμεν· αὐτὸς ἡλικίαν ἔχει· αὐτὸν ἐρωτήσατε, αὐτὸς περὶ ἑαυτοῦ λαλήσει. <sup>22</sup> Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἡδὴ γὰρ συντεθέντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ χριστόν, ἀποσυνάγωγος γένηται. <sup>23</sup> Διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον ὅτι Ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε. <sup>24</sup> Ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλός, καὶ εἶπον αὐτῷ, Δὸς δόξαν τῷ θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος

9.11 μοι • μοι ὅτι  
9.11 τὴν κολυμβήθραν τοῦ • τὸν  
9.11 δὲ • οὖν  
9.12 Εἶπον οὖν • καὶ εἶπαν  
9.14 ὅτε • ἐν ἡμέρᾳ  
9.16 Οὗτος ὁ ἄνθρωπος οὐκ ἔστιν  
παρὰ τοῦ θεοῦ • Οὐκ ἔστιν οὗτος  
παρὰ τοῦ θεοῦ ὁ ἄνθρωπος  
9.16 Ἄλλοι • ἄλλοι [δὲ]  
9.17 τῷ • οὖν τῷ  
9.17 Σὺ τί • Τί σὺ  
9.17 ἤνοιξεν • ἠνέφξεν  
9.18 τυφλὸς ἦν • ἦν τυφλός  
9.19 ἄρτι βλέπει • βλέπει ἄρτι

9.20 δὲ αὐτοῖς • οὖν  
9.20 εἶπον • εἶπαν  
9.21 αὐτὸς ἡλικίαν ἔχει αὐτὸν  
ἐρωτήσατε • αὐτὸν ἐρωτήσατε  
ἡλικίαν ἔχει  
9.22 εἶπον • εἶπαν  
9.23 εἶπον • εἶπαν  
9.23 ἐρωτήσατε • ἐπερωτήσατε  
9.24 ἐκ δευτέρου τὸν ἄνθρωπον • τὸν  
ἄνθρωπον ἐκ δευτέρου  
9.24 εἶπον • εἶπαν  
9.24 ὁ ἄνθρωπος οὗτος • οὗτος ὁ  
ἄνθρωπος

οὗτος ἀμαρτωλὸς ἐστίν. <sup>25</sup> Ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν, Εἰ ἀμαρτωλὸς ἐστίν, οὐκ οἶδα· ἐν οἶδα, ὅτι τυφλὸς ὢν, ἄρτι βλέπω. <sup>26</sup> Εἶπον δὲ αὐτῷ πάλιν, Τί ἐποίησέν σοι; Πῶς ἥνοιξέν σου τοὺς ὀφθαλμούς; <sup>27</sup> Ἀπεκρίθη αὐτοῖς, Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε. Τί πάλιν θέλετε ἀκούειν; Μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι; <sup>28</sup> Ἐλοιδόρησαν αὐτόν, καὶ εἶπον, Σὺ εἰ μαθητὴς ἐκείνου· ἡμεῖς δὲ τοῦ Μωσέως ἐσμεν μαθηταί. <sup>29</sup> Ἡμεῖς οἶδαμεν ὅτι Μωσῆς λελάληκεν ὁ θεός· τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν. <sup>30</sup> Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, Ἐν γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστίν, καὶ ἀνέφξέν μου τοὺς ὀφθαλμούς. <sup>31</sup> Οἶδαμεν δὲ ὅτι ἀμαρτωλῶν ὁ θεὸς οὐκ ἀκούει· ἀλλ' ἐάν τις θεοσεβῆς ᾖ, καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει. <sup>32</sup> Ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἥνοιξέν τις ὀφθαλμούς τυφλοῦ γεγεννημένου. <sup>33</sup> Εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἡδύνατο ποιεῖν οὐδέν. <sup>34</sup> Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ἐν ἀμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; Καὶ ἐξέβαλον αὐτὸν ἔξω.

<sup>35</sup> Ἦκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω· καὶ εὐρὼν αὐτόν, εἶπεν αὐτῷ, Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ θεοῦ; <sup>36</sup> Ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, Καὶ τίς ἐστιν, κύριε, ἵνα πιστεύσω εἰς αὐτόν; <sup>37</sup> Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Καὶ εἶδρακας αὐτόν, καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν. <sup>38</sup> Ὁ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ. <sup>39</sup> Καὶ εἶπεν ὁ Ἰησοῦς, Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν, καὶ οἱ βλέποντες τυφλοὶ γένωνται. <sup>40</sup> Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ, Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν; <sup>41</sup> Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἵχετε ἀμαρτίαν· νῦν δὲ λέγετε ὅτι Βλέπομεν· ἡ οὖν ἀμαρτία ὑμῶν μένει.

9.25 καὶ εἶπεν • —  
9.26 δὲ αὐτῷ πάλιν • οὖν αὐτῷ  
9.28 Ἐλοιδόρησαν • Καὶ  
ἐλοιδόρησαν  
9.28 εἰ μαθητὴς • μαθητὴς εἰ  
9.28 Μωσέως • Μωϋσέως  
9.29 Μωσῆ • Μωϋσεῖ  
9.30 γὰρ τούτῳ • τούτῳ γὰρ τὸ  
ἀνέφξεν • ἥνοιξέν  
9.31 δὲ • —

9.32 ἥνοιξέν • ἥνέφξεν  
9.34 εἶπον • εἶπαν  
9.35 ὁ • —  
9.35 αὐτῷ • —  
9.35 θεοῦ • ἀνθρώπου  
9.37 δὲ • —  
9.40 Καὶ ἤκουσαν • Ἦκουσαν  
9.40 ὄντες μετ' αὐτοῦ • μετ' αὐτοῦ  
ὄντες  
9.41 οὖν • —

**10** Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων, ἀλλὰ ἀναβαίνων ἀλλαχόθεν, ἐκεῖνος κλέπτης ἐστὶν καὶ ληστής. <sup>2</sup> Ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἐστὶν τῶν προβάτων. <sup>3</sup> Τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα, καὶ ἐξάγει αὐτά. <sup>4</sup> Καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται· καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ. <sup>5</sup> Ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ· ὅτι οὐκ οἶδασιν τῶν ἀλλοτρίων τὴν φωνήν. <sup>6</sup> Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς.

<sup>7</sup> Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων. <sup>8</sup> Πάντες ὅσοι ἦλθον κλέπται εἰσὶν καὶ λησταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα. <sup>9</sup> Ἐγὼ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ, σωθήσεται, καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ νομὴν εὐρήσει. <sup>10</sup> Ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν, καὶ περισσὸν ἔχωσιν. <sup>11</sup> Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων. <sup>12</sup> Ὁ μισθωτὸς δέ, καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ εἰσὶν τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφίησιν τὰ πρόβατα, καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτά, καὶ σκορπίζει τὰ πρόβατα. <sup>13</sup> Ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτὸς ἐστίν, καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. <sup>14</sup> Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω τὰ ἐμὰ, καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν. <sup>15</sup> Καθὼς γινώσκει με ὁ πατήρ, καὶ γὰρ γινώσκω τὸν πατέρα· καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων. <sup>16</sup> Καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· ἀκεῖνά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν· καὶ γενήσεται μία ποίμνη, εἰς ποιμήν. <sup>17</sup> Διὰ

10.3 καλεῖ • φωνεῖ

10.4 Καὶ ὅταν • Ὅταν

10.4 πρόβατα ἐκβάλῃ • πάντα ἐκβάλῃ

10.5 ἀκολουθήσωσιν •

ἀκολουθήσουσιν

10.7 αὐτοῖς • —

10.8 ἦλθον • ἦλθον [πρὸ ἐμοῦ]

10.12 δέ • —

10.12 εἰσιν • ἔστιν

10.12 σκορπίζει τὰ πρόβατα •

σκορπίζει

10.13 Ὁ δὲ μισθωτὸς φεύγει • —

10.14 γινώσκομαι ὑπὸ τῶν ἐμῶν •

γινώσκουσιν με τὰ ἐμὰ

10.16 με δεῖ • δεῖ με

10.16 γενήσεται • γενήσονται



τοῦτο ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν. <sup>18</sup> Οὐδεὶς αἶρει αὐτήν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτήν ἀπ' ἐμαυτοῦ. Ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν. Ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου.

<sup>19</sup> Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους. <sup>20</sup> Ἐλεγον δὲ πολλοὶ ἐξ αὐτῶν, Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε; <sup>21</sup> Ἄλλοι ἔλεγον, Ταῦτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν;

<sup>22</sup> Ἐγένετο δὲ τὰ Ἐγκαίνια ἐν Ἱεροσολύμοις, καὶ χειμῶν ἦν. <sup>23</sup> καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ Σολομῶνος. <sup>24</sup> Ἐκύκλωσαν οὖν αὐτόν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ, Ἔως πότε τὴν ψυχὴν ἡμῶν αἶρεις; Εἰ σὺ εἶ ὁ χριστός, εἰπὲ ἡμῖν παρρησίᾳ. <sup>25</sup> Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Εἶπον ὑμῖν, καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ. <sup>26</sup> ἀλλ' ὑμεῖς οὐ πιστεύετε· οὐ γάρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον ὑμῖν. <sup>27</sup> Τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, καὶ γινώσκω αὐτά, καὶ ἀκολουθοῦσίν μοι. <sup>28</sup> καὶ γὰρ ζωὴν αἰώνιον δίδωμι αὐτοῖς· καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἀρπάσει τις αὐτά ἐκ τῆς χειρός μου. <sup>29</sup> Ὁ πατήρ μου ὃς δέδωκέν μοι, μείζων πάντων ἐστίν· καὶ οὐδεὶς δύναται ἀρπάζειν ἐκ τῆς χειρός τοῦ πατρός μου. <sup>30</sup> Ἐγὼ καὶ ὁ πατήρ ἓν ἐσμεν. <sup>31</sup> Ἐβάστασαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν. <sup>32</sup> Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρός μου· διὰ ποῖον αὐτῶν ἔργον λιθάζετε με; <sup>33</sup> Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι λέγοντες, Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν. <sup>34</sup> Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἔστιν

10.17 ὁ πατήρ με • με ὁ πατήρ

10.19 οὖν • —

10.21 ἀνοίγειν • ἀνοίξει

10.22 δὲ • τότε

10.22 Ἱεροσολύμοις καὶ • τοῖς

Ἱεροσολύμοις

10.23 Σολομῶνος • τοῦ Σολομῶνος

10.26 ἀλλ' • ἀλλὰ

10.26 οὐ γάρ • ὅτι οὐκ

10.26 καθὼς εἶπον ὑμῖν • —

10.27 ἀκούει • ἀκούουσιν

10.28 ζωὴν αἰώνιον δίδωμι αὐτοῖς •

δίδωμι αὐτοῖς ζωὴν αἰώνιον

10.29 ὃς δέδωκέν μοι μείζων πάντων • ὃ

δέδωκέν μοι πάντων μείζων

10.29 πατρός μου • πατρός

10.31 οὖν • —

10.32 καλὰ ἔργα • ἔργα καλὰ

10.32 μου • —

10.32 λιθάζετε με • ἐμὲ λιθάζετε

10.33 λέγοντες • —

10.34 ὁ • [ὁ]

γεγραμμένον ἐν τῷ νόμῳ ὑμῶν, Ἐγὼ εἶπα, Θεοὶ ἐστε; <sup>35</sup> Εἰ ἐκείνους εἶπεν θεοὺς, πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο — καὶ οὐ δύνανται λυθῆναι ἡ γραφή — <sup>36</sup> ὃν ὁ πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε ὅτι Βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ θεοῦ εἰμι; <sup>37</sup> Εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετε μοι. <sup>38</sup> εἰ δὲ ποιῶ, κἄν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε· ἵνα γνῶτε καὶ πιστεύσητε ὅτι ἐν ἐμοὶ ὁ — πατήρ, καὶ ἐγὼ ἐν αὐτῷ. <sup>39</sup> Ἐζήτουν ὁὖν πάλιν αὐτὸν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

<sup>40</sup> Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων· καὶ ἔμεινεν ἐκεῖ. <sup>41</sup> Καὶ πολλοὶ ἦλθον πρὸς αὐτόν, καὶ ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν· πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθὴ ἦν. <sup>42</sup> Καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.

**11** <sup>1</sup> Ἦν δέ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. <sup>2</sup> Ἦν δὲ Μαρία ἡ ἀλείψασα τὸν κύριον μύρῳ, καὶ ἐκμάζασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἡσθένει. <sup>3</sup> Ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι, Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ. <sup>4</sup> Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, Αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς. <sup>5</sup> Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. <sup>6</sup> Ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας. <sup>7</sup> Ἐπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, Ἀγωμεν εἰς τὴν Ἰουδαίαν πάλιν. <sup>8</sup> Λέγουσιν αὐτῷ οἱ μαθηταί, Ῥαββί, νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ; <sup>9</sup> Ἀπεκρίθη Ἰησοῦς, Οὐχὶ δώδεκά εἰσιν ὥραι τῆς ἡμέρας; Ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει. <sup>10</sup> Ἐάν δέ τις περιπατῇ ἐν τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ. <sup>11</sup> Ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ

10.34 Ἐγὼ • ὅτι Ἐγὼ

10.38 πιστεύσατε • πιστεύετε

10.38 πιστεύσητε • γινώσκητε

10.38 αὐτῷ • τῷ πατρί

10.39 οὖν πάλιν αὐτόν • [οὖν] αὐτόν  
πάλιν

10.42 ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν

• πολλοὶ ἐπίστευσαν εἰς αὐτόν  
ἐκεῖ

11.2 Μαρία • Μαριὰμ

11.9 εἰσιν ὥραι • ὥραι εἰσιν

πορεύομαι ἵνα ἐξυπνίσω αὐτόν. <sup>12</sup> Εἶπον οὖν οἱ μαθηταὶ αὐτοῦ, Κύριε, εἰ κεκοίμηται, σωθήσεται. <sup>13</sup> Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει. <sup>14</sup> Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ, Λάζαρος ἀπέθανεν. <sup>15</sup> Καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἦμην ἐκεῖ· ἀλλὰ ἄγωμεν πρὸς αὐτόν. <sup>16</sup> Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς συμμαθηταῖς, Ἀγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ.

<sup>17</sup> Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ. <sup>18</sup> Ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε. <sup>19</sup> καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, ἵνα παραμυθῶνται αὐτάς περὶ τοῦ ἀδελφοῦ αὐτῶν. <sup>20</sup> Ἡ οὖν Μάρθα, ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. <sup>21</sup> Εἶπεν οὖν Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει. <sup>22</sup> Ἀλλὰ καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεόν, δώσεις σοι ὁ θεός. <sup>23</sup> Λέγει αὐτῇ ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἀδελφός σου. <sup>24</sup> Λέγει αὐτῇ Μάρθα, Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. <sup>25</sup> Εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ· ὁ πιστεύων εἰς ἐμέ, κἂν ἀποθάνῃ, ζήσεται. <sup>26</sup> καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμέ, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. Πιστεύεις τοῦτο; <sup>27</sup> Λέγει αὐτῷ, Ναί, κύριε· ἐγὼ πεπίστευκα, ὅτι σὺ εἶ ὁ χριστός, ὁ υἱὸς τοῦ θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος. <sup>28</sup> Καὶ ταῦτα εἰποῦσα ἀπήλθεν, καὶ ἐφώνησεν Μαρίαν τὴν ἀδελφὴν αὐτῆς λάθρα, εἰποῦσα, Ὁ διδάσκαλος πάρεστιν καὶ φωνεῖ σε. <sup>29</sup> Ἐκείνη ὡς ἤκουσεν, ἐγείρεται ταχὺ καὶ ἔρχεται πρὸς αὐτόν. <sup>30</sup> Οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα. <sup>31</sup> Οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαρίαν ὅτι

11.12 Εἶπον • Εἶπαν

11.12 αὐτοῦ • αὐτῷ

11.17 ἡμέρας ἤδη • ἡδὴ ἡμέρας

11.19 καὶ πολλοὶ • πολλοὶ δὲ

11.19 τὰς περὶ Μάρθαν καὶ Μαρίαν •

τὴν Μάρθαν καὶ Μαριάμ

11.19 αὐτῶν • —

11.20 Μαρία • Μαριάμ

11.21 Μάρθα • ἡ Μάρθα

11.21 ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει •

οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου

11.22 Ἀλλὰ • [Ἀλλὰ]

11.24 Μάρθα • ἡ Μάρθα

11.28 ταῦτα • τοῦτο

11.28 Μαρίαν • Μαριάμ

11.29 ὡς • δὲ ὡς

11.29 ἐγείρεται • ἠγέρθη

11.29 ἔρχεται • ἤρχετο

11.30 ἐν • ἐτι ἐν

11.31 Μαρίαν • Μαριάμ

ταχέως ανέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λέγοντες ὅτι ὑπάγει εἰς τὸ μνημεῖον, ἵνα κλαύσῃ ἐκεῖ. <sup>32</sup> Ἡ οὖν Μαρία, ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς, ἰδοῦσα αὐτόν, ἔπεσεν αὐτοῦ εἰς τοὺς πόδας λέγουσα αὐτῷ, Κύριε, εἰ ἦς ὦδε, οὐκ ἂν ἀπέθανέν μου ὁ ἀδελφός. <sup>33</sup> Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι, καὶ ἐτάραξεν ἐαυτόν, <sup>34</sup> καὶ εἶπεν, Ποῦ τεθείκατε αὐτόν; Λέγουσιν αὐτῷ, Κύριε, ἔρχου καὶ ἴδε. <sup>35</sup> Ἐδάκρυσεν ὁ Ἰησοῦς. <sup>36</sup> Ἐλεγον οὖν οἱ Ἰουδαῖοι, Ἴδε πῶς ἐφίλει αὐτόν. <sup>37</sup> Τινὲς δὲ ἐξ αὐτῶν εἶπον, Οὐκ ἡδύνατο οὗτος, ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ; <sup>38</sup> Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον. Ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ. <sup>39</sup> Λέγει ὁ Ἰησοῦς, Ἄρατε τὸν λίθον. Λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τεθνηκότος Μάρθα, Κύριε, ἥδη ὅζει· τεταρταῖος γάρ ἐστιν. <sup>40</sup> Λέγει αὐτῇ ὁ Ἰησοῦς, Οὐκ εἶπόν σοι, ὅτι ἐὰν πιστεύσῃς, ὧναι τὴν δόξαν τοῦ θεοῦ; <sup>41</sup> Ἦραν οὖν τὸν λίθον, οὗ ἦν ὁ τεθνηκὼς κειμένος. Ὁ δὲ Ἰησοῦς ἤρην τοὺς ὀφθαλμοὺς ἄνω, καὶ εἶπεν, Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου. <sup>42</sup> Ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστώτα εἶπον, ἵνα πιστεῦσῶσιν ὅτι σύ με ἀπέστειλας. <sup>43</sup> Καὶ ταῦτα εἰπὼν, φωνῇ μεγάλῃ ἐκραύγασεν, Λάζαρε, δεῦρο ἔξω. <sup>44</sup> Καὶ ἐξῆλθεν ὁ τεθνηκὼς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. Λέγει αὐτοῖς ὁ Ἰησοῦς, Λύσατε αὐτόν, καὶ ἄφετε ὑπάγειν.

<sup>45</sup> Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαρίαν καὶ θεασάμενοι ἃ ἐποίησεν ὁ Ἰησοῦς, ἐπίστευσαν εἰς αὐτόν. <sup>46</sup> Τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς.

<sup>47</sup> Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον, Τί ποιοῦμεν; Ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα

11.31 λέγοντες • δόξαντες

11.32 Μαρία • Μαριάμ

11.32 ὁ Ἰησοῦς • Ἰησοῦς

11.32 εἰς • πρὸς

11.32 ἀπέθανέν μου • μου ἀπέθανεν

11.37 εἶπον Οὐκ ἡδύνατο • εἶπαν Οὐκ

ἡδύνατο

11.39 τεθνηκὼς • τετελευτηκὼς

11.40 ὧναι • ὅναι

11.41 οὗ ἦν ὁ τεθνηκὼς κειμένος • —

11.44 Καὶ ἐξῆλθεν • Ἐξῆλθεν

11.44 ὑπάγειν • αὐτόν ὑπάγειν

11.45 Μαρίαν • Μαριάμ

11.45 ὁ Ἰησοῦς • —

11.46 εἶπον • εἶπαν

11.46 ὁ • —

11.47 σημεῖα ποιεῖ • ποιεῖ σημεῖα

ποιεῖ. <sup>48</sup> Ἐὰν ἀφώμεν αὐτὸν οὕτως, πάντες πιστεύουσιν εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος. <sup>49</sup> Εἰς δέ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, Ὑμεῖς οὐκ οἴδατε οὐδέν, <sup>50</sup> οὐδὲ διαλογίζεσθε ὅτι συμφέρει ἡμῖν ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται. <sup>51</sup> Τοῦτο δὲ ἄφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, προεφήτευσεν ὅτι ἐμελλεν Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, <sup>52</sup> καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἓν. <sup>53</sup> Ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνεβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.

<sup>54</sup> Ἰησοῦς οὖν οὐκέτι παρρησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραῖμ λεγομένην πόλιν, κάκει διέτριβεν μετὰ τῶν μαθητῶν αὐτοῦ. <sup>55</sup> Ἦν δὲ ἐγγὺς τὸ Πάσχα τῶν Ἰουδαίων· καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ Πάσχα, ἵνα ἀγνίσωσιν ἑαυτούς. <sup>56</sup> Ἐζήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες, Τί δοκεῖ ὑμῖν; Ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἐορτήν; <sup>57</sup> Δεδώκεισαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολήν, ἵνα ἂν τις γνῶ ποῦ ἐστιν, μηνύσῃ, ὅπως πιάσωσιν αὐτόν.

**12** Ὁ οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ Πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκώς, ὃν ἤγειρεν ἐκ νεκρῶν. <sup>2</sup> Ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἰς ἦν τῶν ἀνακειμένων σὺν αὐτῷ. <sup>3</sup> Ἡ οὖν Μαρία λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου, ἥλειπεν τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξεν ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου. <sup>4</sup> Λέγει οὖν εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι,

11.50 διαλογίζεσθε • λογίζεσθε  
11.50 ἡμῖν • ὑμῖν  
11.51 προεφήτευσεν • ἐπροφήτευσεν  
11.53 συνεβουλεύσαντο •  
ἐβουλεύσαντο  
11.54 Ἰησοῦς οὖν • Ὁ οὖν Ἰησοῦς  
11.54 διέτριβεν • ἐμεινεν  
11.54 αὐτοῦ • —  
11.57 καὶ οἱ ἀρχιερεῖς • οἱ ἀρχιερεῖς

11.57 ἐντολήν • ἐντολὰς  
12.1 ὁ τεθνηκώς • —  
12.1 νεκρῶν • νεκρῶν Ἰησοῦς  
12.2 τῶν • ἐκ τῶν  
12.3 Μαρία • Μαριάμ  
12.4 οὖν εἰς ἐκ τῶν μαθητῶν αὐτοῦ  
Ἰούδας Σίμωνος Ἰσκαριώτης • δὲ  
Ἰούδας ὁ Ἰσκαριώτης εἰς [ἐκ]  
τῶν μαθητῶν αὐτοῦ

<sup>5</sup> Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων, καὶ ἐδόθη πτωχοῖς; <sup>6</sup> Εἶπεν δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτῃς ἦν, καὶ τὸ γλωσσόκομον εἶχεν, καὶ τὰ βαλλόμενα ἐβάσταζεν. <sup>7</sup> Εἶπεν οὖν ὁ Ἰησοῦς, Ἄφες αὐτήν· εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό. <sup>8</sup> Τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἐαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

<sup>9</sup> Ἐγὼ οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστίν· καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἡγείρεν ἐκ νεκρῶν. <sup>10</sup> Ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν· <sup>11</sup> ὅτι πολλοὶ δι' αὐτὸν ὑπήγον τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

<sup>12</sup> Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἐορτὴν, ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἱεροσόλυμα, <sup>13</sup> ἔλαβον τὰ βάρια τῶν φοινίκων, καὶ ἐξηλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον, Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, βασιλεὺς τοῦ Ἰσραὴλ. <sup>14</sup> Εὐρὼν δὲ ὁ Ἰησοῦς ὀνάριον, ἐκάθισεν ἐπ' αὐτό, καθὼς ἐστὶν γεγραμμένον, <sup>15</sup> Μὴ φοβοῦ, θύγατερ Σιών· ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου. <sup>16</sup> Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον· ἀλλ' ὅτε ἐδοξάσθη ὁ Ἰησοῦς, <sup>17</sup> τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ. <sup>18</sup> Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου, καὶ ἡγείρεν αὐτὸν ἐκ νεκρῶν. <sup>19</sup> Διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσεν τοῦτο αὐτὸν πεποικέναι τὸ σημεῖον. <sup>20</sup> Οἱ οὖν Φαρισαῖοι εἶπον πρὸς ἐαυτούς, Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε ὁ κόσμος ὅπισω αὐτοῦ ἀπῆλθεν.

<sup>21</sup> Ὦσαν δὲ τινες Ἑλλήνες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἐορτῇ· οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ἠρώτων αὐτὸν λέγοντες,

12.6 εἶχεν καὶ • ἔχων

12.7 εἰς • ἵνα εἰς

12.7 τετήρηκεν • τηρήσῃ

12.9 ὄχλος • [ὁ] ὄχλος

12.12 ὄχλος • ὁ ὄχλος

12.12 Ἰησοῦς • ὁ Ἰησοῦς

12.13 ἔκραζον • ἐκράυγαζον

12.13 βασιλεὺς • [καὶ] ὁ βασιλεὺς

12.15 θύγατερ • θυγάτηρ

12.16 δὲ • —

12.16 οἱ μαθηταὶ αὐτοῦ • αὐτοῦ οἱ

μαθηταὶ

12.18 καὶ • [καὶ]

12.18 ἤκουσεν • ἤκουσαν

12.19 εἶπον • εἶπαν

12.20 τινες Ἑλλήνες • Ἑλληνεῖς τινες

Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. <sup>22</sup> Ἔρχεται Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσιν τῷ Ἰησοῦ. <sup>23</sup> Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων, Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. <sup>24</sup> Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει. <sup>25</sup> Ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ μισθὸν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν. <sup>26</sup> Ἐὰν ἐμοὶ διακονῇ τις, ἐμοὶ ἀκολουθεῖτω· καὶ ὅπου εἰμὶ ἐγώ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· καὶ ἐὰν τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ πατήρ. <sup>27</sup> Νῦν ἡ ψυχὴ μου τετάρακται· καὶ τί εἶπω; Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης. Ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην. <sup>28</sup> Πάτερ, δόξασόν σου τὸ ὄνομα. Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ, Καὶ ἐδόξασα, καὶ πάλιν δοξάσω. <sup>29</sup> Ὁ οὖν ὄχλος ὁ ἐστὼς καὶ ἀκούσας ἔλεγεν βροντὴν γεγενῆσθαι· ἄλλοι ἔλεγον, Ἄγγελος αὐτῷ λελάληκεν. <sup>30</sup> Ἀπεκρίθη ὁ Ἰησοῦς· καὶ εἶπεν, Οὐ δι' ἐμὲ αὕτη ἡ φωνὴ ὁ Ἰησοῦς γέγονεν, ἀλλὰ δι' ὑμᾶς. <sup>31</sup> Νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω. <sup>32</sup> Καγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἐμαυτόν. <sup>33</sup> Τοῦτο δὲ ἔλεγεν, σημαίνων ποίῳ θανάτῳ ἔμελλεν ἀποθνήσκειν. <sup>34</sup> Ἀπεκρίθη αὐτῷ ὁ ὄχλος, Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις, Δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; Τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; <sup>35</sup> Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἔτι μικρὸν χρόνον τὸ φῶς μεθ' ὑμῶν ἐστίν. Περιπατεῖτε ἕως τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει. <sup>36</sup> Ἔως τὸ φῶς ἔχετε, πιστεῦτε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε.

Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν. <sup>37</sup> Τοσαῦτα δὲ αὐτοῦ σημεία πεποιηκότος ἔμπροσθεν αὐτῶν, οὐκ ἐπίστευον εἰς αὐτόν. <sup>38</sup> ἵνα ὁ λόγος Ἡσαίου τοῦ προφήτου

12.22 Ἔρχεται • ἔρχεται ὁ  
12.22 καὶ πάλιν • ἔρχεται  
12.22 λέγουσιν • καὶ λέγουσιν  
12.23 ἀπεκρίνατο • ἀποκρίνεται  
12.25 ἀπολέσει • ἀπολλύει  
12.26 διακονῇ τις • τις διακονῇ  
12.26 καὶ ἐὰν • ἐάν  
12.30 αὕτη ἡ φωνὴ • ἡ φωνὴ αὕτη

12.33 ἔμελλεν • ἦμελλεν  
12.34 αὐτῷ • οὖν αὐτῷ  
12.34 σὺ λέγεις • λέγεις σὺ ὅτι  
12.35 μεθ' ὑμῶν • ἐν ὑμῖν  
12.35 ἕως • ὥς  
12.36 Ἔως • Ὡς  
12.36 ὁ • —

πληρωθῇ, ὃν εἶπεν, Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; Καὶ ὁ βραχίων κυρίου τίνι ἀπεκαλύφθη; <sup>39</sup> Διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν, ὅτι πάλιν εἶπεν Ἡσαΐας, <sup>40</sup> Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμούς, καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν· ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς, καὶ νοήσωσιν τῇ καρδίᾳ, καὶ ἐπιστραφῶσιν, καὶ ἰάσωμαι αὐτούς. <sup>41</sup> Ταῦτα εἶπεν Ἡσαΐας, ὅτε εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ. <sup>42</sup> Ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν· ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν, ἵνα μὴ ἀποσυνάγωγοι γένωνται. <sup>43</sup> Ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢ περὶ τὴν δόξαν τοῦ θεοῦ.

<sup>44</sup> Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν, Ὁ πιστεύων εἰς ἐμέ, οὐ πιστεύει εἰς ἐμέ, ἀλλ' εἰς τὸν πέμψαντά με. <sup>45</sup> καὶ ὁ θεωρῶν ἐμέ, θεωρεῖ τὸν πέμψαντά με. <sup>46</sup> Ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμέ, ἐν τῇ σκοτίᾳ μὴ μείνῃ. <sup>47</sup> Καὶ ἐάν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ πιστεύσῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον. <sup>48</sup> Ὁ ἀθετῶν ἐμέ καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. <sup>49</sup> Ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα· ἀλλ' ὁ πέμψας με πατήρ, αὐτός μοι ἐντολὴν ἔδωκεν, τί εἶπω καὶ τί λαλήσω. <sup>50</sup> Καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν· ἃ οὖν λαλῶ ἐγώ, καθὼς εἴρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.

**13** Πρὸ δὲ τῆς ἐορτῆς τοῦ Πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς. <sup>2</sup> Καὶ δεῖπνου γενομένου, τοῦ διαβόλου ἥδη βεβληκότος εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτου ἵνα αὐτὸν παραδῇ, <sup>3</sup> εἰδὼς ὁ Ἰησοῦς ὅτι πάντα δέδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ θεοῦ ἐξηλθεν

12.40 πεπώρωκεν • ἐπώρωσεν  
12.40 ἐπιστραφῶσιν καὶ ἰάσωμαι •  
στραφῶσιν καὶ ἰάσωμαι  
12.41 ὅτε • ὅτι  
12.44 ἀλλ' • ἀλλὰ  
12.47 πιστεύσῃ • φυλάξῃ  
12.49 ἔδωκεν • δέδωκεν  
12.50 λαλῶ ἐγώ • ἐγὼ λαλῶ

13.1 ἐλήλυθεν • ἦλθεν  
13.2 γενομένου • γινομένου  
13.2 Ἰούδα Σίμωνος Ἰσκαριώτου ἵνα  
αὐτὸν παραδῇ • ἵνα παραδοῖ  
αὐτὸν Ἰούδας Σίμωνος  
Ἰσκαριώτου  
13.3 ὁ Ἰησοῦς • —  
13.3 δέδωκεν • ἔδωκεν



καὶ πρὸς τὸν θεὸν ὑπάγει, <sup>4</sup> ἐγείρεται ἐκ τοῦ δείπνου, καὶ τίθησιν τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν. <sup>5</sup> Εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος. <sup>6</sup> Ἔρχεται οὖν πρὸς Σίμωνα Πέτρον· καὶ λέγει αὐτῷ ἐκεῖνος, Κύριε, σὺ μου νίπτεις τοὺς πόδας; <sup>7</sup> Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὁ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώση δὲ μετὰ ταῦτα. <sup>8</sup> Λέγει αὐτῷ Πέτρος, Οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ. <sup>9</sup> Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν. <sup>10</sup> Λέγει αὐτῷ ὁ Ἰησοῦς, Ὁ λελουμένος σὺ χρειαν ἔχει ἢ τοὺς πόδας νίψασθαι, ἀλλ' ἔστιν καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ' οὐχὶ πάντες. <sup>11</sup> Ἦδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν, Οὐχὶ πάντες καθαροὶ ἐστε.

<sup>12</sup> Ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν, καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν, εἶπεν αὐτοῖς, Γινώσκετε τί πεποίηκα ὑμῖν; <sup>13</sup> Ὑμεῖς φωνεῖτέ με, Ὁ διδάσκαλος, καὶ Ὁ κύριος· καὶ καλῶς λέγετε, εἰμὶ γάρ. <sup>14</sup> Εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας. <sup>15</sup> Ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιήτε. <sup>16</sup> Ἀμὴν ἀμὴν λέγω ὑμῖν, Οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμπαντος αὐτόν. <sup>17</sup> Εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιήτε αὐτά. <sup>18</sup> Οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα οὓς ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ, Ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ. <sup>19</sup> Ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα, ὅταν γένηται, πιστεύσητε ὅτι ἐγὼ εἰμι. <sup>20</sup> Ἀμὴν ἀμὴν λέγω ὑμῖν, Ὁ λαμβάνων ἐὰν τινα πέμψω, ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων, λαμβάνει τὸν πέμπαντά με.

13.6 καὶ λέγει αὐτῷ ἐκεῖνος • λέγει

αὐτῷ

13.8 τοὺς πόδας μου • μου τοὺς πόδας

13.8 αὐτῷ ὁ Ἰησοῦς • Ἰησοῦς αὐτῷ

13.10 οὐ χρειαν ἔχει ἢ • οὐκ ἔχει χρειαν  
εἰ μὴ

13.11 Οὐχὶ • οὐ Οὐχὶ

13.12 καὶ ἔλαβεν • [καὶ] ἔλαβεν

13.12 ἀναπεσὼν • καὶ ἀνέπεσεν

13.18 οὓς • τίνας

13.18 μετ' ἐμοῦ • μου

13.19 ὅταν γένηται πιστεύσητε •  
πιστεύσητε ὅταν γένηται

13.20 ἐὰν • ἂν

<sup>21</sup> Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησεν καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με. <sup>22</sup> Ἐβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταί, ἀπορούμενοι περὶ τίνος λέγει. <sup>23</sup> Ἦν δὲ ἀνακείμενος εἰς τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἡγάπα ὁ Ἰησοῦς· <sup>24</sup> νεύει οὖν τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει. <sup>25</sup> Ἐπιπεσὼν δὲ ἐκείνος οὕτως ἐπὶ τὸ στήθος τοῦ Ἰησοῦ, λέγει αὐτῷ, Κύριε, τίς ἐστίν; <sup>26</sup> Ἀποκρίνεται ὁ Ἰησοῦς, Ἐκείνός ἐστιν ὃς ἐγὼ βάψας τὸ ψωμίον ἐπιδώσω. Καὶ ἐμβάψας τὸ ψωμίον, δίδωσιν Ἰούδᾳ Σίμωνος Ἰσκαριώτῃ. <sup>27</sup> Καὶ μετὰ τὸ ψωμίον, τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. Λέγει οὖν αὐτῷ ὁ Ἰησοῦς, Ὁ ποιεῖς, ποιήσον τάχιον. <sup>28</sup> Τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ. <sup>29</sup> Τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, Ἀγόρασον ὧν χρειαίαν ἔχομεν εἰς τὴν ἑορτήν· ἢ τοῖς πτωχοῖς ἵνα τι δῶ. <sup>30</sup> Λαβὼν οὖν τὸ ψωμίον ἐκεῖνος, εὐθέως ἐξῆλθεν· ἦν δὲ νύξ.

<sup>31</sup> Ὅτε ἐξῆλθεν, λέγει ὁ Ἰησοῦς, Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ. <sup>32</sup> Εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν. <sup>33</sup> Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι. Ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι Ὅπου ὑπάγω ἐγώ, ὑμεῖς οὐ δύνασθε ἔλθειν, καὶ ὑμῖν λέγω ἄρτι. <sup>34</sup> Ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς ἡγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. <sup>35</sup> Ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.

<sup>36</sup> Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις; Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ὅπου ὑπάγω, οὐ δύνασαι μοι νῦν ἀκολουθῆσαι, ὕστερον δὲ ἀκολουθήσεις μοι. <sup>37</sup> Λέγει αὐτῷ

13.21 ὁ • [ὁ]  
13.22 οὖν • —  
13.23 δὲ • —  
13.23 εἰς • εἰς ἐκ  
13.25 Ἐπιπεσὼν δὲ • Ἀναπεσὼν οὖν  
13.26 ὁ • [ὁ]  
13.26 βάψας • βάψω  
13.26 ἐπιδώσω • καὶ δώσω αὐτῷ  
13.26 Καὶ ἐμβάψας • Βάψας οὖν  
13.26 δίδωσιν • [λαμβάνει καὶ]  
δίδωσιν  
13.26 Ἰσκαριώτῃ • Ἰσκαριώτου  
13.28 δὲ • [δὲ]

13.29 ὁ Ἰούδας • Ἰούδας  
13.29 ὁ Ἰησοῦς • [ὁ] Ἰησοῦς  
13.30 εὐθέως ἐξῆλθεν • ἐξῆλθεν εὐθὺς  
13.31 Ὅτε • Ὅτε οὖν  
13.31 λέγει ὁ • λέγει  
13.32 Εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ • [Εἰ  
ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ]  
13.32 ἐαυτῷ • αὐτῷ  
13.33 ὑπάγω ἐγώ • ἐγὼ ὑπάγω  
13.36 αὐτῷ • • [αὐτῷ]  
13.36 ὕστερον δὲ ἀκολουθήσεις μοι •  
ἀκολουθήσεις δὲ ὕστερον

Πέτρος, Κύριε, διὰ τί οὐ δύναμαί σοι ἀκολουθήσαι ἄρτι; Τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω. <sup>38</sup> Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; Ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀπαρνήσῃ με τρίς.

**14** Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά· πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε. <sup>2</sup> Ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μή, εἶπον ἂν ὑμῖν· Πορεύομαι ἐτοιμάσαι τόπον ὑμῖν. <sup>3</sup> Καὶ ἐὰν πορευθῶ ἐτοιμάσω ὑμῖν <sup>καὶ ἐτοιμάσω = ἐτοιμάσαι</sup> τόπον, πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαυτὸν· ἵνα ὅπου εἰμι ἐγώ, καὶ ὑμεῖς ᾔτε. <sup>4</sup> Καὶ ὅπου ἐγὼ ὑπάγω οἴδατε, καὶ τὴν ὁδὸν οἴδατε. <sup>5</sup> Λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι; <sup>6</sup> Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα, εἰ μὴ δι' ἐμοῦ. <sup>7</sup> Εἰ ἐγνώκετέ με, καὶ τὸν πατέρα μου ἐγνώκετε ἅν· καὶ ἅπ' ἄρτι γινώσκετε αὐτόν, καὶ ἐωράκατε αὐτόν. <sup>8</sup> Λέγει αὐτῷ Φίλιππος, Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν. <sup>9</sup> Λέγει αὐτῷ ὁ Ἰησοῦς, Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἔγνωκάς με, Φίλιππε; Ὁ ἐωρακὼς ἐμέ, ἐώρακεν τὸν πατέρα· καὶ πῶς σὺ λέγεις, Δεῖξον ἡμῖν τὸν πατέρα; <sup>10</sup> Οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστίν; Τὰ ρήματα ἃ ἐγὼ λαλῶ ὑμῖν, ἅπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ ἔργα. <sup>11</sup> Πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοὶ· εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι. <sup>12</sup> Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ, τὰ ἔργα ἃ ἐγὼ ποιῶ κάκεῖνος ποιήσει, καὶ μείζονα τούτων ποιήσει· ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι. <sup>13</sup> Καὶ ὅτι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ. <sup>14</sup> Ἐὰν τι αἰτήσητέ με — ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω. <sup>15</sup> Ἐὰν ἀγαπᾷτέ με, τὰς

13.37 Πέτρος • ὁ Πέτρος  
13.38 Ἀπεκρίθη αὐτῷ ὁ • Ἀποκρίνεται  
13.38 ἀπαρνήσῃ • ἀρνήσῃ  
14.2 Πορεύομαι • ὅτι πορεύομαι  
14.3 ἐτοιμάσω • καὶ ἐτοιμάσω  
14.3 ὑμῖν τόπον • τόπον ὑμῖν  
14.3 παραλήψομαι • παραλήμψομαι  
14.4 ἐγώ • [ἐγώ]  
14.4 καὶ τὴν ὁδὸν οἴδατε • τὴν ὁδὸν  
14.5 καὶ • —  
14.6 ὁ • [ὁ]  
14.7 ἐγνώκετέ με • ἐγνώκατέ με

14.7 ἐγνώκετε ἅν • γνώσεσθε  
14.9 Τοσοῦτον χρόνον • Τοσοῦτε χρόνον  
14.9 καὶ πῶς • πῶς  
14.10 λαλῶ ὑμῖν • λέγω ὑμῖν  
14.10 ὁ ἐν • ἐν  
14.10 αὐτὸς • —  
14.10 ἔργα • ἔργα αὐτοῦ  
14.11 αὐτὰ πιστεύετε μοι • αὐτὰ πιστεύετε  
14.12 μου • —

ἐντολὰς τὰς ἐμὰς τηρήσατε. <sup>16</sup> Καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μένη μεθ' ὑμῶν εἰς τὸν αἰῶνα, <sup>17</sup> τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτό, οὐδὲ γινώσκει αὐτό. Ὑμεῖς δὲ γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται. <sup>18</sup> Οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἔρχομαι πρὸς ὑμᾶς. <sup>19</sup> Ἐτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με· ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε. <sup>20</sup> Ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου, καὶ ὑμεῖς ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν. <sup>21</sup> Ὁ ἔχων τὰς ἐντολὰς μου καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου· καὶ ἐγὼ ἀγαπήσω αὐτόν, καὶ ἐμφανίσω αὐτῷ ἐμαυτόν. <sup>22</sup> Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης, Κύριε, καὶ τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτόν, καὶ οὐχὶ τῷ κόσμῳ; <sup>23</sup> Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν ἐλευσόμεθα, καὶ μονὴν παρ' αὐτῷ ποιήσομεν. <sup>24</sup> Ὁ μὴ ἀγαπῶν με, τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμός, ἀλλὰ τοῦ πέμψαντός με πατρὸς.

<sup>25</sup> Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων. <sup>26</sup> Ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν. <sup>27</sup> Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν. Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά, μηδὲ δειλιάτω. <sup>28</sup> Ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. Εἰ ἡγαπᾶτέ με, ἐχάρητε ἂν ὅτι εἶπον, Πορεύομαι πρὸς τὸν πατέρα· ὅτι ὁ πατήρ μου μείζων μου ἔστιν. <sup>29</sup> Καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι· ἵνα, ὅταν γένηται, πιστεύσητε. <sup>30</sup> Οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων, καὶ ἐν ἐμοί οὐκ ἔχει οὐδέν· <sup>31</sup> ἀλλ' ἵνα γνῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ

14.15 τηρήσατε • τηρήσετε

14.16 Καὶ ἐγὼ • Κἀγώ

14.16 μένη • —

14.16 αἰῶνα • αἰῶνα ἢ

14.17 γινώσκει αὐτό • γινώσκει

14.17 δὲ • —

14.19 ζήσεσθε • ζήσετε

14.20 καὶ ἐγὼ • καὶγώ

14.21 καὶ ἐγὼ • καὶγώ

14.22 καὶ τί • [καὶ] τί

14.23 ποιήσομεν • ποιησόμεθα

14.26 ὑμῖν • ὑμῖν [ἐγώ]

14.28 εἶπον Πορεύομαι • πορεύομαι

14.28 μου μείζων • μείζων

καθὼς ἐνετείλατό μοι ὁ πατήρ, οὕτως ποιῶ. Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

**15** Ἐγὼ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἐστιν. <sup>2</sup> Πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτό, ἵνα πλείονα καρπὸν φέρῃ. <sup>3</sup> Ἦδη ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν. <sup>4</sup> Μείνατε ἐν ἐμοί, καὶ γὰρ ἐν ὑμῖν. Καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἄφ' ἑαυτοῦ, ἐὰν μὴ μείνῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μείνητε. <sup>5</sup> Ἐγὼ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. Ὁ μένων ἐν ἐμοί, καὶ γὰρ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολὺν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. <sup>6</sup> Ἐὰν μὴ τις μείνῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα, καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν, καὶ καίεται. <sup>7</sup> Ἐὰν μείνητε ἐν ἐμοί, καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνῃ, ὃ ἐὰν θέλητε αἰτήσεσθε, καὶ γενήσεται ὑμῖν. <sup>8</sup> Ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε· καὶ γενήσεσθε ἐμοὶ μαθηταί. <sup>9</sup> Καθὼς ἠγάπησέν με ὁ πατήρ, καὶ γὰρ ἠγάπησα ὑμᾶς· μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. <sup>10</sup> Ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου· καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρός μου τητήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. <sup>11</sup> Ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μείνῃ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. <sup>12</sup> Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς. <sup>13</sup> Μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ. <sup>14</sup> Ὑμεῖς φίλοι μου ἐστέ, ἐὰν ποιῇτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν. <sup>15</sup> Οὐκέτι ὑμᾶς λέγω δούλους, ὅτι ὁ δοῦλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἵρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου ἐγνώρισα ὑμῖν. <sup>16</sup> Οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε, καὶ ὁ καρπὸς ὑμῶν μείνῃ· ἵνα ὅ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, ἴδω<sup>7</sup> ὑμῖν. <sup>17</sup> Ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους. <sup>18</sup> Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.

15.2 πλείονα καρπὸν • καρπὸν

πλείονα

15.4 μείνῃ • μένῃ

15.4 μείνητε • μενήτε

15.6 μείνῃ • μένῃ

15.7 αἰτήσεσθε • αἰτήσασθε

15.8 γενήσεσθε • γένησθε

15.9 ἠγάπησα ὑμᾶς • ὑμᾶς ἠγάπησα

15.11 μείνῃ • ἢ

15.14 ὅσα • ἃ

15.15 ὑμᾶς λέγω • λέγω ὑμᾶς

<sup>19</sup> Εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. <sup>20</sup> Μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν, Οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ. Εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν. <sup>21</sup> Ἀλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά με. <sup>22</sup> Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἀμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἀμαρτίας αὐτῶν. <sup>23</sup> Ὁ ἐμὲ μισῶν, καὶ τὸν πατέρα μου μισεῖ. <sup>24</sup> Εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος πεποίηκεν, ἀμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἐωράκασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου. <sup>25</sup> Ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν ὅτι Ἐμίσησάν με δωρεάν.

<sup>26</sup> Ὅταν δὲ ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ. <sup>27</sup> καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε.

**16** Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε. <sup>2</sup> Ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρεῖαν προσφέρειν τῷ θεῷ. <sup>3</sup> Καὶ ταῦτα ποιήσουσιν, ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ. <sup>4</sup> Ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα ὅταν ἔλθῃ ἡ ὥρα, μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν. Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἤμην. <sup>5</sup> Νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ ὑπάγεις; <sup>6</sup> Ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν. <sup>7</sup> Ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν· συμφέρεи ὑμῖν ἵνα ἐγὼ ἀπέλθω· ἐὰν γὰρ ἐγὼ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς. <sup>8</sup> Καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἀμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως. <sup>9</sup> περὶ ἀμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ. <sup>10</sup> περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν

15.21 ὑμῖν • εἰς ὑμᾶς  
15.22 εἶχον • εἴχουσιν  
15.24 πεποίηκεν • ἐποίησεν  
15.24 εἶχον • εἴχουσιν  
15.25 γεγραμμένος ἐν • ἐν

15.25 ὅτι • γεγραμμένος ὅτι  
15.26 δὲ • —  
16.4 ὥρα • ὥρα αὐτῶν  
16.7 ἐγὼ μὴ • μὴ

πατέρα μου υπάγω, καὶ οὐκέτι θεωρεῖτέ με· <sup>11</sup> περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται. <sup>12</sup> Ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι. <sup>13</sup> Ὃταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. <sup>14</sup> Ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν. <sup>15</sup> Πάντα ὅσα ἔχει ὁ πατὴρ ἐμὰ ἐστίν· διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει, καὶ ἀναγγελεῖ ὑμῖν. <sup>16</sup> Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὤψεσθέ με, ὅτι υπάγω πρὸς τὸν πατέρα. <sup>17</sup> Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἐστὶν τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὤψεσθέ με; καὶ ὅτι Ἐγὼ υπάγω πρὸς τὸν πατέρα; <sup>18</sup> Ἐλεγον οὖν, Τοῦτο τί ἐστὶν ὃ λέγει, τὸ μικρόν; Οὐκ οἶδαμεν τί λαλεῖ. <sup>19</sup> Ἐγὼ οὖν ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς, Περὶ τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὤψεσθέ με; <sup>20</sup> Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς δὲ λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται. <sup>21</sup> Ἡ γυνὴ ὅταν τίκῃ λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως, διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον. <sup>22</sup> Καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε· πάλιν δὲ ὀψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδιά, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἀφ' ὑμῶν. <sup>23</sup> Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὅσα ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν. <sup>24</sup> Ἔως ἄρτι οὐκ ἠτήσατε οὐδέν ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη.

<sup>25</sup> Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἀλλ' ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ περὶ

16.10 μου • —

16.12 λέγειν ὑμῖν • ὑμῖν λέγειν

16.13 εἰς πᾶσαν τὴν ἀλήθειαν • ἐν τῇ ἀληθείᾳ πάσῃ

16.13 ἂν ἀκούσῃ • ἀκούσει

16.14 λήψεται • λήμψεται

16.16 οὐ • οὐκέτι

16.16 ὅτι υπάγω πρὸς τὸν πατέρα • —

16.17 Εἶπον • εἶπαν

16.17 Ἐγὼ • —

16.18 Τοῦτο τί ἐστὶν ὃ λέγει • Τί ἐστὶν τοῦτο [ὃ λέγει]

16.19 οὖν ὁ • [ὁ]

16.20 δὲ λυπηθήσεσθε • λυπηθήσεσθε

16.22 λύπην μὲν νῦν • νῦν μὲν λύπην

16.23 ὅτι ὅσα ἂν • ἂν τι

16.24 λήψεσθε • λήμψεσθε

16.25 ἀλλ' • —

τοῦ πατρὸς ἀναγγελῶ ὑμῖν. <sup>26</sup> Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν· <sup>27</sup> αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἐξῆλθον. <sup>28</sup> Ἐξῆλθον παρὰ τοῦ πατρὸς, καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον, καὶ πορεύομαι πρὸς τὸν πατέρα. <sup>29</sup> Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ἴδε, νῦν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις. <sup>30</sup> Νῦν οἶδαμεν ὅτι οἶδας πάντα, καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες. <sup>31</sup> Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἄρτι πιστεύετε; <sup>32</sup> Ἰδοῦ, ἔρχεται ὥρα καὶ νῦν ἐλήλυθεν, ἵνα σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ἀφήτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ ἐστιν. <sup>33</sup> Ταῦτα λελάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. Ἐν τῷ κόσμῳ θλίψιν ἔχετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

**17** Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρεν τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανόν, καὶ εἶπεν, Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα καὶ ὁ υἱός σου δοξάσῃ σε· <sup>2</sup> καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον. <sup>3</sup> Αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσιν σε τὸν μόνον ἀληθινὸν θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν χριστόν. <sup>4</sup> Ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον ἐτελείωσα ὃ δέδωκάς μοι ἵνα ποιήσω. <sup>5</sup> Καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. <sup>6</sup> Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκάς μοι ἐκ τοῦ κόσμου· σοὶ ᾗσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας· καὶ τὸν λόγον σου τετήρηκασιν. <sup>7</sup> Νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι, παρὰ σοῦ ἐστίν· <sup>8</sup> ὅτι τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας. <sup>9</sup> Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ

16.25 ἀναγγελῶ • ἀπαγγελῶ

16.27 τοῦ • [τοῦ]

16.29 αὐτῷ • —

16.29 παρρησίᾳ • ἐν παρρησίᾳ

16.31 ὁ • —

16.32 νῦν • —

16.32 καὶ ἐμὲ • καὶ με

17.1 ὁ Ἰησοῦς καὶ ἐπῆρεν • Ἰησοῦς

καὶ ἐπάρας

17.1 καὶ εἶπεν • εἶπεν

17.1 καὶ ὁ υἱός σου • ὁ υἱός

17.2 δώσῃ • δώση

17.4 ἐτελείωσα • τελειώσας

17.6 δέδωκάς μοι • ἔδωκάς μοι

17.6 καὶ ἐμοὶ • καὶ μοι

17.6 δέδωκας καὶ • ἔδωκας καὶ

17.6 τετήρηκασιν • τετήρηκαν

17.7 ἐστίν • εἰσιν

17.8 δέδωκάς • ἔδωκάς



περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰσὶν. <sup>10</sup> καὶ τὰ ἐμὰ πάντα σὰ ἐστίν, καὶ τὰ σὰ ἐμὰ· καὶ δεδόξασμαι ἐν αὐτοῖς. <sup>11</sup> Καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶν, καὶ ἐγὼ πρὸς σε ἔρχομαι. Πάτερ ἄγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, ᾧ δέδωκάς μοι, ἵνα ὧσιν ἔν, καθὼς ἡμεῖς. <sup>12</sup> Ὅτε ἤμην μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς δέδωκάς μοι, ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ. <sup>13</sup> Νῦν δὲ πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς. <sup>14</sup> Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. <sup>15</sup> Οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. <sup>16</sup> Ἐκ τοῦ κόσμου οὐκ εἰσὶν, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμί. <sup>17</sup> Ἀγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου· ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν. <sup>18</sup> Καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κάγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον. <sup>19</sup> Καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἐμμαντόν, ἵνα καὶ αὐτοὶ ὧσιν ἡγιασμένοι ἐν ἀληθείᾳ. <sup>20</sup> Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ· <sup>21</sup> ἵνα πάντες ἔν ὧσιν· καθὼς σύ, πάτερ, ἐν ἐμοί, κάγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἔν ὧσιν· ἵνα ὁ κόσμος πιστεύσῃ ὅτι σύ με ἀπέστειλας. <sup>22</sup> Καὶ ἐγὼ τὴν δόξαν ἣν δέδωκάς μοι, δέδωκα αὐτοῖς, ἵνα ὧσιν ἔν, καθὼς ἡμεῖς ἔν ἐσμεν. <sup>23</sup> Ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοί, ἵνα ὧσιν τετελειωμένοι εἰς ἔν, καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας, καὶ ἡγάπησας αὐτούς, καθὼς ἐμὲ ἡγάπησας. <sup>24</sup> Πάτερ, οὓς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ, κάκεῖνοι ὧσιν μετ' ἐμοῦ· ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμήν, ἣν ἔδωκάς μοι, ὅτι ἡγάπησάς με πρὸ καταβολῆς κόσμου. <sup>25</sup> Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας· <sup>26</sup> καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου,

17.11 οὗτοι • αὐτοὶ  
17.11 καὶ ἐγὼ • κάγὼ  
17.12 ἐν τῷ κόσμῳ • —  
17.12 οὓς • ᾧ  
17.12 μοι • μοι καὶ  
17.13 αὐτοῖς • ἐαυτοῖς  
17.16 ἐκ τοῦ κόσμου οὐκ εἰμί • οὐκ εἰμί  
ἐκ τοῦ κόσμου  
17.17 σου • —

17.19 καὶ αὐτοὶ ὧσιν • ὧσιν καὶ αὐτοὶ  
17.21 ἡμῖν ἔν • ἡμῖν  
17.21 πιστεύσῃ • πιστεύῃ  
17.22 Καὶ ἐγὼ • κάγὼ  
17.22 ἐσμεν • —  
17.23 καὶ ἵνα • ἵνα  
17.24 οὓς • ὅ  
17.24 ἔδωκάς • δέδωκάς

δέδωκάς

καὶ γνωρίσω· ἵνα ἡ ἀγάπη, ἣν ἠγάπησάς με, ἐν αὐτοῖς ᾗ, καὶ γὰρ ἐν αὐτοῖς.

**18** Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κέδρων, ὅπου ἦν κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. <sup>2</sup> Ἦδει δὲ καὶ Ἰούδας, ὁ παραδιδούς αὐτόν, τὸν τόπον· ὅτι πολλάκις συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. <sup>3</sup> Ὁ οὖν Ἰούδας, λαβὼν τὴν σπεῖραν, καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὅπλων. <sup>4</sup> Ἰησοῦς οὖν, εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτόν, ἐξελθὼν εἶπεν αὐτοῖς, Τίνα ζητεῖτε; <sup>5</sup> Ἀπεκρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραῖον. Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ εἰμι. Εἰστήκει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν μετ' αὐτῶν. <sup>6</sup> Ὡς οὖν εἶπεν αὐτοῖς ὅτι Ἐγὼ εἰμι, ἀπῆλθον εἰς τὰ ὀπίσω, καὶ ἔπεσον χαμαί. <sup>7</sup> Πάλιν οὖν αὐτοὺς ἐπηρώτησεν, Τίνα ζητεῖτε; Οἱ δὲ εἶπον, Ἰησοῦν τὸν Ναζωραῖον. <sup>8</sup> Ἀπεκρίθη Ἰησοῦς, Εἶπον ὑμῖν ὅτι ἐγὼ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν· <sup>9</sup> ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν ὅτι Οὗς δέδωκάς μοι, οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα. <sup>10</sup> Σίμων οὖν Πέτρος ἔχων μάχαιραν εἵλκυσεν αὐτήν, καὶ ἔπαισεν τὸν τοῦ ἀρχιερέως δοῦλον, καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον τὸ δεξιόν. Ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος. <sup>11</sup> Εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν μάχαιράν σου εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ, οὐ μὴ πῖω αὐτό;

<sup>12</sup> Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἔδησαν αὐτόν, <sup>13</sup> καὶ ἀπήγαγον αὐτόν πρὸς Ἀνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου. <sup>14</sup> Ἦν δὲ Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις, ὅτι συμφέρει ἓνα ἄνθρωπον ἀπολέσθαι ὑπὲρ τοῦ λαοῦ.

18.1 ὁ • —  
18.1 τῶν • τοῦ  
18.2 ὁ Ἰησοῦς • Ἰησοῦς  
18.3 Φαρισαίων • ἐκ τῶν Φαρισαίων  
18.4 ἐξελθὼν εἶπεν • ἐξῆλθεν καὶ λέγει  
18.5 ὁ Ἰησοῦς • —  
18.6 ὅτι • —

18.6 ἔπεσον • ἔπεσαν  
18.7 αὐτοὺς ἐπηρώτησεν • ἐπηρώτησεν αὐτούς  
18.7 εἶπον • εἶπαν  
18.10 ὠτίον • ὠτάριον  
18.11 σου • —  
18.13 ἀπήγαγον αὐτόν • ἤγαγον  
18.14 ἀπολέσθαι • ἀποθανεῖν

<sup>15</sup> Ἦκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος, καὶ ὁ ἄλλος μαθητής. Ὁ δὲ μαθητής ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισῆλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως. <sup>16</sup> ὁ δὲ Πέτρος εἰστήκει πρὸς τῇ θύρᾳ ἔξω. Ἐξῆλθεν οὖν ὁ μαθητής ὁ ἄλλος ὅς ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπεν τῇ θυρωρῷ, καὶ εἰσήγαγεν τὸν Πέτρον. <sup>17</sup> Λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ Πέτρῳ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; Λέγει ἐκεῖνος, Οὐκ εἰμί. <sup>18</sup> Εἰστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποικότες, ὅτι ψύχος ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ μετ' αὐτῶν ὁ Πέτρος ἐστὼς καὶ θερμαινόμενος.

<sup>19</sup> Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδαχῆς αὐτοῦ. <sup>20</sup> Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐγὼ παρρησίᾳ ἐλάλησα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντοτε οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν. <sup>21</sup> Τί με ἐπερωτᾷς; Ἐπερώτησον τοὺς ἀκηκόοντας, τί ἐλάλησα αὐτοῖς· ἴδε, οὗτοι οἶδασιν ἃ εἶπον ἐγώ. <sup>22</sup> Ταῦτα δὲ αὐτοῦ εἰπόντος, εἰς τῶν ὑπηρετῶν παρεστηκὼς ἔδωκεν ράπισμα τῷ Ἰησοῦ, εἰπὼν, Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ; <sup>23</sup> Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις; <sup>24</sup> Ἀπέστειλεν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.

<sup>25</sup> Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ θερμαινόμενος· εἶπον οὖν αὐτῷ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; Ἠρνήσατο οὖν ἐκεῖνος, καὶ εἶπεν, Οὐκ εἰμί. <sup>26</sup> Λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενῆς ὢν οὗ ἀπέκοψεν Πέτρος τὸ ὠτίον, Οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ; <sup>27</sup> Πάλιν οὖν ἠρνήσατο ὁ Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

<sup>28</sup> Ἀγούσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἦν δὲ πρῶτῃ, καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ

πρῶτῃ

18.15 ὁ ἄλλος • ἄλλος

18.16 ὅς ἦν γνωστὸς τῷ ἀρχιερεῖ • ὁ γνωστὸς τοῦ ἀρχιερέως

18.17 ἡ παιδίσκη ἡ θυρωρὸς τῷ Πέτρῳ • τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρὸς

18.18 μετ' αὐτῶν ὁ Πέτρος • καὶ ὁ Πέτρος μετ' αὐτῶν

18.20 ὁ • —

18.20 ἐλάλησα τῷ • λελάληκα τῷ

18.20 πάντοτε οἱ • πάντες οἱ

18.21 ἐπερωτᾷς Ἐπερώτησον • ἐρωτᾷς Ἐρώτησον

18.22 τῶν ὑπηρετῶν παρεστηκὼς • παρεστηκὼς τῶν ὑπηρετῶν

18.23 ὁ • —

18.24 αὐτὸν • οὖν αὐτὸν

18.25 οὖν ἐκεῖνος • ἐκεῖνος

18.27 ὁ • —

πραιτώριον, ἵνα μὴ μιν θώσιν, ἀλλ' ἵνα φάγωσιν τὸ Πάσχα.  
<sup>29</sup> Ἐξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτούς, καὶ εἶπεν, Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου;  
<sup>30</sup> Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Εἰ μὴ ἦν οὗτος κακοποιός, οὐκ ἂν σοι παρεδώκαμεν αὐτόν. <sup>31</sup> Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτόν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Ἡμῖν οὐκ ἔξεστιν ἀποκτείνειν οὐδένα. <sup>32</sup> ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπεν, σημαίνων ποίῳ θανάτῳ ἡμελλεν ἀποθνήσκειν.

<sup>33</sup> Εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πιλάτος, καὶ ἐφώνησεν τὸν Ἰησοῦν, καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; <sup>34</sup> Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἀφ' ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ; <sup>35</sup> Ἀπεκρίθη ὁ Πιλάτος, Μήτι ἐγὼ Ἰουδαῖός εἰμι; Τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας; <sup>36</sup> Ἀπεκρίθη Ἰησοῦς, Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμή, οἱ ὑπηρετοὶ ἂν οἱ ἐμοὶ ἡγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. <sup>37</sup> Εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς, Οὐκοῦν βασιλεὺς εἶ σύ; Ἀπεκρίθη ὁ Ἰησοῦς, Σὺ λέγεις, ὅτι βασιλεὺς εἰμι ἐγώ. Ἐγὼ εἰς τοῦτο γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ. Πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς. <sup>38</sup> Λέγει αὐτῷ ὁ Πιλάτος, Τί ἐστιν ἀλήθεια;

Καὶ τοῦτο εἰπὼν, πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγὼ οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ. <sup>39</sup> Ἔστιν δὲ συνήθεια ὑμῖν, ἵνα ἓνα ὑμῖν ἀπολύσω ἐν τῷ Πάσχα· βούλεσθε οὖν ὑμῖν ἀπολύσω τὸν βασιλέα τῶν Ἰουδαίων; <sup>40</sup> Ἐκραύγασαν οὖν πάλιν πάντες, λέγοντες, Μὴ τοῦτον, ἀλλὰ τὸν Βαραββάν· ἦν δὲ ὁ Βαραββᾶς ληστής.

18.28 ἀλλ' ἵνα • ἀλλὰ  
 18.29 πρὸς • ἔξω πρὸς  
 18.29 εἶπεν • φησὶν  
 18.29 κατὰ • [κατὰ]  
 18.30 εἶπον • εἶπαν  
 18.30 κακοποιός • κακὸν ποιῶν  
 18.31 οὖν αὐτῷ • αὐτῷ  
 18.33 εἰς τὸ πραιτώριον πάλιν • πάλιν  
 18.34 αὐτῷ ὁ • —  
 18.34 Ἀφ' ἑαυτοῦ • Ἀπὸ σεαυτοῦ  
 18.34 σοι εἶπον • εἰπόν σοι

18.36 ἂν • —  
 18.36 ἵνα • [ἂν] ἵνα  
 18.37 Ἰησοῦς • ὁ Ἰησοῦς  
 18.37 εἰμι ἐγώ • εἰμι  
 18.38 αἰτίαν εὐρίσκω ἐν αὐτῷ •  
 εὐρίσκω ἐν αὐτῷ αἰτίαν  
 18.39 ὑμῖν ἀπολύσω ἐν • ἀπολύσω ὑμῖν  
 ἐν  
 18.39 ὑμῖν ἀπολύσω τὸν • ἀπολύσω  
 ὑμῖν τὸν  
 18.40 πάντες • —

**19** Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν, καὶ ἔμαστίνωσεν. <sup>2</sup> Καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἁκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν, <sup>3</sup> καὶ ἔλεγον, Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδουν αὐτῷ ῥαπίσματα. <sup>4</sup> Ἐξῆλθεν οὖν πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς, Ἴδε, ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὐρίσκω. <sup>5</sup> Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. Καὶ λέγει αὐτοῖς, Ἴδε, ὁ ἄνθρωπος. <sup>6</sup> Ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν λέγοντες, Σταύρωσον, σταύρωσον αὐτόν. Λέγει αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν. <sup>7</sup> Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἐαυτὸν υἱὸν θεοῦ ἐποίησεν. <sup>8</sup> Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη, <sup>9</sup> καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ, Πόθεν εἰ σύ; Ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. <sup>10</sup> Λέγει οὖν αὐτῷ ὁ Πιλάτος, Ἐμοὶ οὐ λαλεῖς; Οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω ἀπολύσαί σε; <sup>11</sup> Ἀπεκρίθη Ἰησοῦς, Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένος ἄνωθεν· διὰ τοῦτο ὁ παραδιδούς μέ σοι μερίζονα ἀμαρτίαν ἔχει. <sup>12</sup> Ἐκ τούτου ἐζήτει ὁ Πιλάτος ἀπολύσαι αὐτόν. Οἱ δὲ Ἰουδαῖοι ἔκραζον λέγοντες, Ἐὰν τοῦτον ἀπολύσης, οὐκ εἰ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλεὺς ἐαυτὸν ποιῶν, ἀντιλέγει τῷ Καίσαρι. <sup>13</sup> Ὁ οὖν Πιλάτος ἀκούσας τοῦτον τὸν λόγον ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος, εἰς τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθᾶ. <sup>14</sup> ἦν δὲ Παρασκευὴ τοῦ Πάσχα, ὥρα δὲ ὥσει ἑκτη· ὥς

19.3 ἔλεγον • ἤρχοντο πρὸς αὐτὸν καὶ

ἔλεγον

19.3 ἐδίδουν • ἐδίδουσαν

19.4 Ἐξῆλθεν οὖν • Καὶ ἐξῆλθεν

19.4 ἐν αὐτῷ οὐδεμίαν αἰτίαν

εὐρίσκω • οὐδεμίαν αἰτίαν

εὐρίσκω ἐν αὐτῷ

19.5 Ἴδε • Ἰδοὺ

19.6 αὐτὸν λέγει • λέγει

19.7 ἡμῶν • —

19.7 ἐαυτὸν υἱὸν θεοῦ • υἱὸν θεοῦ

ἐαυτὸν

19.10 σταυρῶσαί • ἀπολύσαί

19.10 ἀπολύσαί • σταυρῶσαί

19.11 Ἰησοῦς • [αὐτῷ] Ἰησοῦς

19.11 οὐδεμίαν κατ' ἐμοῦ • κατ' ἐμοῦ

οὐδεμίαν

19.11 σοι δεδομένος • δεδομένον σοι

19.11 παραδιδούς • παραδούς

19.12 ἐζήτει ὁ Πιλάτος • ὁ Πιλάτος

ἐζήτει

19.12 ἔκραζον • ἐκραύγασαν

19.13 τοῦτον τὸν λόγον • τῶν λόγων

τοῦτων

19.13 τοῦ • —

19.14 δὲ ὥσει • ἦν ὥς

καὶ λέγει τοῖς Ἰουδαίοις, Ἴδε, ὁ βασιλεὺς ὑμῶν. <sup>15</sup> Οἱ δὲ ἐκραύγασαν, Ἄρον, ἄρον, σταύρωσον αὐτόν. Λέγει αὐτοῖς ὁ Πιλάτος, Τὸν βασιλέα ὑμῶν σταυρώσω; Ἀπεκρίθησαν οἱ ἀρχιερεῖς, Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα. <sup>16</sup> Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς, ἵνα σταυρωθῇ.

Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἤγαγον· <sup>17</sup> καὶ βαστάζων τὸν σταυρὸν αὐτοῦ ἐξῆλθεν εἰς τόπον λεγόμενον Κρανίου Τόπον, ὅς λέγεται Ἑβραϊστὶ Γολγοθᾶ· <sup>18</sup> ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο, ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν. <sup>19</sup> Ἐγραψεν δὲ καὶ τίτλον ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον, Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων. <sup>20</sup> Τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστὶ, Ἑλληνιστί, Ῥωμαϊστὶ. <sup>21</sup> Ἐλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, Μὴ γράφει, Ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ' ὅτι Ἐκεῖνος εἶπεν, Βασιλεὺς εἰμι τῶν Ἰουδαίων. <sup>22</sup> Ἀπεκρίθη ὁ Πιλάτος, Ὁ γέγραφα, γέγραφα.

<sup>23</sup> Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. Ἦν δὲ ὁ χιτὼν ἄραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου. <sup>24</sup> Εἶπον οὖν πρὸς ἀλλήλους, Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ, τίνος ἔσται· ἵνα ἡ γραφὴ πληρωθῇ ἣ λέγουσα, Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν. <sup>25</sup> Εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνὴ. <sup>26</sup> Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα ὃν ἰδε ἡγάπα, λέγει τῇ μητρὶ αὐτοῦ, Γύναι, ἴδου ὁ υἱός σου. <sup>27</sup> Εἶτα λέγει τῷ μαθητῇ, Ἴδου ἡ μήτηρ σου. Καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια.

19.15 Οἱ δὲ ἐκραύγασαν •

Ἐκραύγασαν οὖν ἐκεῖνοι

19.16 δὲ τὸν Ἰησοῦν καὶ ἤγαγον • οὖν

τὸν Ἰησοῦν

19.17 τὸν σταυρὸν αὐτοῦ • ἑαυτῷ τὸν

σταυρὸν

19.17 εἰς τόπον • εἰς τὸν

19.17 ὅς • ὁ

19.20 Ἑλληνιστί Ῥωμαϊστὶ •

Ῥωμαϊστὶ Ἑλληνιστί

19.24 Εἶπον • Εἶπαν

19.24 ἡ λέγουσα • [ἡ λέγουσα]

19.26 αὐτοῦ • —

19.26 ἰδοὺ • ἴδε

19.27 ἰδοὺ • ἴδε

<sup>28</sup> Μετὰ τοῦτο ἰδὼν ὁ Ἰησοῦς ὅτι πάντα ἤδη τετέλεσται, ἵνα τελειωθῇ ἡ γραφή, λέγει, Διψῶ. <sup>29</sup> Σκευὸς οὖν ἔκειτο ὄξους μεστὸν· οἱ δέ, πλήσαντες σπόγγον ὄξους, καὶ ὑσσώπῳ περιθέντες, προσήνεγκαν αὐτοῦ τῷ στόματι. <sup>30</sup> Ὅτε οὖν ἔλαβεν τὸ ὄξος ὁ Ἰησοῦς, εἶπεν, Τετέλεσται· καὶ κλίνας τὴν κεφαλὴν, παρέδωκεν τὸ πνεῦμα.

<sup>31</sup> Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ ἐπεὶ Παρασκευὴ ἦν — ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου — ἠρώτησαν τὸν Πιλάτον ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν. <sup>32</sup> Ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ. <sup>33</sup> ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη. <sup>34</sup> ἄλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ εὐθέως ἐξῆλθεν αἷμα καὶ ὕδωρ. <sup>35</sup> Καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ ἀληθινὴ ἔστιν αὐτοῦ ἡ μαρτυρία, αὐτοῦ ἐστιν κάκεῖνος οἶδεν ὅτι ἀληθὴ λέγει, ἵνα ὑμεῖς πιστεύσητε. <sup>36</sup> Ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφή πληρωθῇ, Ὅστον οὐ συντριβήσεται ἀπ' αὐτοῦ. <sup>37</sup> Καὶ πάλιν ἑτέρα γραφή λέγει, Ὅψονται εἰς ὃν ἐξεκέντησαν.

<sup>38</sup> Μετὰ ταῦτα ἠρώτησεν τὸν Πιλάτον ὁ Ἰωσήφ ὁ Ἰωσήφ Ἀριμαθαίας, ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος. Ἦλθεν οὖν καὶ ἦρεν τὸ σῶμα τοῦ Ἰησοῦ. <sup>39</sup> Ἦλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλόης ὥς λίτρας ἑκατόν. ὥσει <sup>40</sup> Ἐλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ ἐν ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις

19.28 ἰδὼν • εἰδὼς  
19.28 πάντα ἤδη • ἤδη πάντα  
19.29 οὖν • —  
19.29 οἱ δὲ πλήσαντες • —  
19.29 σπόγγον • σπόγγον οὖν  
19.29 ὄξους καὶ • μεστὸν τοῦ ὄξους  
19.30 ὁ • [ὁ]  
19.31 ἵνα μὴ • ἐπεὶ Παρασκευὴ ἦν ἵνα  
μὴ  
19.31 ἐπεὶ Παρασκευὴ ἦν • —  
19.33 αὐτὸν ἤδη • ἤδη αὐτόν  
19.34 εὐθέως ἐξῆλθεν • ἐξῆλθεν εὐθὺς

19.35 ἐστὶν αὐτοῦ • αὐτοῦ ἐστὶν  
19.35 κάκεῖνος • καὶ ἐκεῖνος  
19.35 ὑμεῖς πιστεύσητε • καὶ ὑμεῖς  
πιστεύ[σ]ητε  
19.36 ἀπ' • —  
19.38 ταῦτα • δὲ ταῦτα  
19.38 ὁ ἀπὸ • [ὁ] ἀπὸ  
19.38 ἦρεν τὸ σῶμα τοῦ Ἰησοῦ • ἦρεν  
τὸ σῶμα αὐτοῦ  
19.39 τὸν Ἰησοῦν • αὐτόν  
19.40 ἐν • —

ἐνταφιάζειν. <sup>41</sup> Ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη. <sup>42</sup> Ἐκεῖ οὖν διὰ τὴν Παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

**20** Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρῶτῃ, σκοτίας ἔτι οὔσης, εἰς τὸ μνημεῖον, καὶ βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ μνημείου. <sup>2</sup> Τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, Ἦραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν. <sup>3</sup> Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητὴς, καὶ ἦρχοντο εἰς τὸ μνημεῖον. <sup>4</sup> Ἐτρέχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς προέδραμεν τάχιον τοῦ Πέτρον, καὶ ἦλθεν πρῶτος εἰς τὸ μνημεῖον, <sup>5</sup> καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν. <sup>6</sup> Ἐρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα, <sup>7</sup> καὶ τὸ σουδάριον ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον. <sup>8</sup> Τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδεν, καὶ ἐπίστευσεν· <sup>9</sup> οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν, ὅτι δεῖ αὐτόν ἐκ νεκρῶν ἀναστῆναι. <sup>10</sup> Ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί.

πρὸς τῷ μνημείῳ

<sup>11</sup> Μαρία δὲ εἰστήκει ἔξω· ὡς οὖν ἔκλαιεν, παρέκυψεν εἰς τὸ μνημεῖον, <sup>12</sup> καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ, καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. <sup>13</sup> Καὶ λέγουσιν αὐτῇ ἐκεῖνοι, Γύναι, τί κλαίεις; Λέγει αὐτοῖς, ὅτι Ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν. <sup>14</sup> Καὶ ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ ᾔδει ὅτι Ἰησοῦς ἐστίν. <sup>15</sup> Λέγει αὐτῇ ὁ Ἰησοῦς, Γύναι, τί κλαίεις; Τίνα ζητεῖς; Ἐκείνη, δοκοῦσα ὅτι ὁ κηπουρός ἐστίν, λέγει αὐτῷ, Κύριε, εἰ σὺ ἐβάστασας αὐτόν,

19.41 ἐτέθη • ἦν τεθειμένος

20.6 Σίμων • καὶ Σίμων

20.10 ἑαυτοὺς • αὐτοὺς

20.11 πρὸς τὸ μνημεῖον • πρὸς τῷ

μνημείῳ

20.11 κλαίουσα ἔξω • ἔξω κλαίουσα

20.14 Καὶ ταῦτα • Ταῦτα

20.15 ὁ Ἰησοῦς • Ἰησοῦς



εἰπέ μοι ποῦ ἔθηκας αὐτόν, καὶ γὰρ αὐτὸν ἀρῶ. <sup>16</sup> Λέγει αὐτῇ ὁ Ἰησοῦς, Μαρία. Στραφεῖσα ἐκείνη λέγει αὐτῷ, Ῥαββουνί — ὃ λέγεται, Διδάσκαλε. <sup>17</sup> Λέγει αὐτῇ ὁ Ἰησοῦς, Μή μου ἅπτου, οὐπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἰπὲ αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν, καὶ θεὸν μου καὶ θεὸν ὑμῶν. <sup>18</sup> Ἔρχεται Μαρία ἡ Μαгдаλινὴ ἀπαγγέλλουσα τοῖς μαθηταῖς ὅτι ἑώρακεν τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

<sup>19</sup> Οὕσης οὖν ὁψίας, τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι, διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν. <sup>20</sup> Καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. Ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. <sup>21</sup> Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν, Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς. <sup>22</sup> Καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς, Λάβετε πνεῦμα ἅγιον. <sup>23</sup> Ἄν τινων ἀφήτε τὰς ἀμαρτίας, ἀφιένται αὐτοῖς· ἂν τινων κρατῇτε, κεκράτηνται.

<sup>24</sup> Θωμᾶς δέ, εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς. <sup>25</sup> Ἐλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί, Ἐωράκαμεν τὸν κύριον. Ὁ δὲ εἶπεν αὐτοῖς, Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλω τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.

<sup>26</sup> Καὶ μεθ' ἡμέρας ὁκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν. Ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν, Εἰρήνη ὑμῖν. <sup>27</sup> Εἶτα λέγει τῷ Θωμᾷ, Φέρε τὸν δάκτυλόν σου ὧδε, καὶ ἴδε τὰς χεῖράς μου· καὶ φέρε τὴν χεῖρά σου, καὶ βάλε εἰς τὴν πλευρὰν μου· καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός. <sup>28</sup> Καὶ ἀπεκρίθη

20.16 ὁ Ἰησοῦς Μαρία • Ἰησοῦς  
Μαριάμ  
20.16 Ῥαββουνί • Ἑβραϊστί Ῥαββουνί  
20.17 ὁ • —  
20.17 μου πορεύου • πορεύου  
20.18 Μαρία • Μαριάμ  
20.18 ἀπαγγέλλουσα • ἀγγέλλουσα  
20.18 ἑώρακεν • ἑώρακα  
20.19 τῶν σαββάτων • σαββάτων

20.19 συνηγμένοι • —  
20.20 αὐτοῖς τὰς • τὰς  
20.20 αὐτοῦ • αὐτοῖς  
20.21 ὁ Ἰησοῦς • [ὁ Ἰησοῦς]  
20.23 ἀφιένται • ἀφένονται  
20.24 ὁ Ἰησοῦς • Ἰησοῦς  
20.25 τὴν χεῖρά μου • μου τὴν χεῖρα  
20.28 Καὶ ἀπεκρίθη • Ἀπεκρίθη

Θωμᾶς, καὶ εἶπεν αὐτῷ, Ὁ κύριός μου καὶ ὁ θεός μου. <sup>29</sup> Λέγει αὐτῷ ὁ Ἰησοῦς, Ὅτι ἐώρακάς με, πεπίστευκας; Μακάριοι οἱ μὴ ἰδόντες, καὶ πιστεύσαντες.

<sup>30</sup> Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ. <sup>31</sup> Ταῦτα δὲ γέγραπται, ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

μαθηταῖς αὐτοῦ

**21** Μετὰ ταῦτα ἐφανερώσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφανερώσεν δὲ οὕτως. <sup>2</sup> Ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. <sup>3</sup> Λέγει αὐτοῖς Σίμων Πέτρος, Ὑπάγω ἀλιεύειν. Λέγουσιν αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. Ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον εὐθύς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπιάσαν οὐδέν. <sup>4</sup> Πρωίας δὲ ἤδη γενομένης ἔστη ὁ Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν. <sup>5</sup> Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Παιδιά, μή τι προσφάγιον ἔχετε; Ἀπεκρίθησαν αὐτῷ, Οὐ. <sup>6</sup> Ὁ δὲ εἶπεν αὐτοῖς, Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε. Ἐβαλον οὖν, καὶ οὐκέτι αὐτὸ ἐλκύσαι ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων. <sup>7</sup> Λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, Ὁ κύριός ἐστιν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστιν, τὸν ἐπενδύτην διεζώσατο — ἦν γὰρ γυμνός — καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν. <sup>8</sup> Οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον — οὐ γὰρ ᾔσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ' ὥς ἀπὸ πηχῶν διακοσίων — σύροντες τὸ δίκτυον τῶν ἰχθύων. <sup>9</sup> Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον, καὶ ἄρτον. <sup>10</sup> Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν. <sup>11</sup> Ἀνέβη Σίμων Πέτρος, καὶ εἴλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς,

20.30 αὐτοῦ • [αὐτοῦ]

20.31 πιστεύσητε • πιστεύ[σ]ητε

21.3 εὐθύς • —

21.4 ὁ • —

21.5 ὁ • [ὁ]

21.6 ἴσχυσαν • ἴσχυον

21.8 ἀλλ' • ἀλλά

21.11 Σίμων • οὖν Σίμων

21.11 ἐπὶ τῆς γῆς • εἰς τὴν γῆν

μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντήκοντα τριῶν· καὶ τοσούτων ὄντων, οὐκ ἐσχίσθη τὸ δίκτυον. <sup>12</sup> Λέγει αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ἀριστήσατε. Οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν, Σὺ τίς εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν. <sup>13</sup> Ἔρχεται οὖν ὁ Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον, καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. <sup>14</sup> Τοῦτο ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ἐγερθεὶς ἐκ νεκρῶν.

<sup>15</sup> Ὅτε οὖν ἡρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, Σίμων Ἰωνᾶ, ἀγαπᾷς με πλεῖον τούτων; Λέγει αὐτῷ, Ναὶ κύριε· σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ, Βόσκε τὰ ἄρνία μου. <sup>16</sup> Λέγει αὐτῷ πάλιν δευτέρον, Σίμων Ἰωνᾶ, ἀγαπᾷς με; Λέγει αὐτῷ, Ναὶ κύριε· σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ, Ποίμαινε τὰ πρόβατά μου. <sup>17</sup> Λέγει αὐτῷ τὸ τρίτον, Σίμων Ἰωνᾶ, φιλεῖς με; Ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον, Φιλεῖς με; Καὶ εἶπεν αὐτῷ, Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε. Λέγει αὐτῷ ὁ Ἰησοῦς, Βόσκε τὰ πρόβατά μου. <sup>18</sup> Ἀμὴν ἀμὴν λέγω σοι, ὅτε ἥς νεώτερος, ἐξώννυες σεαυτόν, καὶ περιεπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει, καὶ οἷσαι ὅπου οὐ θέλεις. <sup>19</sup> Τοῦτο δὲ εἶπεν, σημαίνων ποίῳ θανάτῳ δοξάσει τὸν θεόν. Καὶ τοῦτο εἰπὼν λέγει αὐτῷ, Ἀκολούθει μοι. <sup>20</sup> Ἐπιστραφεὶς δὲ ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δεῖπνῳ ἐπὶ τὸ στῆθος αὐτοῦ καὶ εἶπεν, Κύριε, τίς ἐστιν ὁ παραδιδούς σε; <sup>21</sup> Τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ, κύριε, οὗτος δὲ τίς; <sup>22</sup> Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σε; Σὺ ἀκολούθει μοι. <sup>23</sup> Ἐξηλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφούς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει· καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει· ἀλλ', Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σε;

21.13 οὖν ὁ • —

21.14 ὁ • —

21.14 αὐτοῦ • —

21.15 Ἰωνᾶ • Ἰωάννου

21.15 πλεῖον • πλέον

21.16 Ἰωνᾶ • Ἰωάννου

21.17 Ἰωνᾶ • Ἰωάννου

21.17 Καὶ εἶπεν • Καὶ λέγει

21.17 σὺ πάντα • πάντα σὺ

21.17 ὁ Ἰησοῦς • [ὁ Ἰησοῦς]

21.20 δὲ • —

21.21 ἰδὼν • οὖν ἰδὼν

21.22 ἀκολουθεῖ μοι • μοι ἀκολουθεῖ

21.23 ὁ λόγος οὗτος • οὗτος ὁ λόγος

21.23 καὶ οὐκ εἶπεν • οὐκ εἶπεν δὲ

21.23 τί πρὸς σε • [τί πρὸς σέ]

<sup>24</sup> Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων, καὶ γράψας ταῦτα· καὶ οἶδαμεν ὅτι ἀληθὴς ἐστιν ἡ μαρτυρία αὐτοῦ.

<sup>25</sup> Ἔστιν δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. Ἀμήν.

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21.24 γράψας ♦ ὁ γράψας  
21.24 ἐστιν ἡ μαρτυρία αὐτοῦ ♦ αὐτοῦ  
ἡ μαρτυρία ἐστίν

21.25 ὅσα ♦ ἅ  
21.25 οὐδὲ ♦ οὐδ'  
21.25 Ἀμήν ♦ —

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