

UNIVERSIDAD COMPLUTENSE DE MADRID
FACULTAD DE GEOGRAFÍA E HISTORIA



TESIS DOCTORAL

**El Nuevo Testamento griego de la Políglota Complutense: los
manuscritos del Vaticano y el Evangelio de Mateo**

**The Greek New Testament of the Complutesian Polyglot : Vatican
manuscripts and the Gospel of Matthew**

MEMORIA PARA OPTAR AL GRADO DE DOCTOR

PRESENTADA POR

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Director

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For Lesly

My closest friend, and

The love of my life

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RESUMEN

El primer Nuevo Testamento griego que fue impreso, editado por un grupo de filólogos humanistas en Alcalá de Henares, salió de la imprenta el 10 de enero de 1514. Una gran parte de este proyecto no se conoce debido a que las fuentes utilizadas por el equipo editorial han permanecido sin descubrirse hasta el día de hoy. Todos los prefacios del Nuevo Testamento en la Biblia Políglota Complutense mencionan manuscritos enviados por Leo X desde la Biblioteca Apostolica Vaticana. La mayoría de los eruditos han tomado estas declaraciones a su valor nominal, aunque algunos en los últimos años han puesto en duda su veracidad. El objetivo principal de esta investigación es evaluar si o no los manuscritos fueron enviados desde la Biblioteca Vaticana al equipo de Cisneros en Alcalá. Para ello, sin embargo, es necesario considerar de nuevo el contexto histórico de la Biblia Políglota Complutense, y luego centrarse en los manuscritos de la Biblioteca Vaticana.

El capítulo 1 identifica la necesidad de un nuevo análisis del Nuevo Testamento griego de la Biblia Políglota Complutense, en particular, uno que compara los manuscritos del Vaticano y la columna griega del Nuevo Testamento Complutense. El estudio tiene dos componentes: (1) histórico, y (2) texto-crítico. El análisis histórico, que se encuentra en el capítulo 2, se centra en la identidad de los editores Complutense, cuando llegaron a Alcalá de Henares, y cuando realmente comenzaron su trabajo en la políglota. El análisis crítico-textual comienza en el capítulo 3 con una discusión sobre las colecciones del Vaticano, los

manuscritos griegos en el Vaticano que contienen el Evangelio de Mateo y habrían sido disponibles para préstamo a inicios del siglo XVI, y los dos registros más antiguos de préstamos. Una muestra de los manuscritos que contienen el Evangelio de Mateo en griego se compararon con el texto de la Complutense. Capítulo 4 presenta el texto griego del Evangelio de Mateo, con variantes de lectura de los manuscritos del Vaticano colocados debajo de él. El capítulo 5 contiene un análisis de la divergencia que existe entre el texto Complutense y los manuscritos del Vaticano. Esta sección identifica (1) las lecturas que sólo se encuentran en el texto griego Complutense y (2) las lecturas que no se encuentran en la mayoría de los manuscritos consultados. El prefacio griego del Nuevo Testamento Complutense y la posibilidad de manuscritos más allá del Vaticano están considerados para explorar otras posibilidades que podrían explicar la divergencia significativa entre los manuscritos del Vaticano y el texto griego del Evangelio de Mateo Complutense. El estudio concluye en el capítulo 6 con un resumen de la investigación y recomendaciones para futuros estudios. Se incluye un apéndice que muestra la concordancia y la divergencia existente entre los manuscritos del Vaticano y el texto Complutense.

Las fuentes utilizadas para el Nuevo Testamento griego de la Biblia Políglota Complutense siguen siendo no identificadas. Este estudio ha proporcionado una mirada fresca al contexto histórico del proyecto políglota y el Nuevo Testamento en particular. En algunas áreas, esta nueva mirada ha desafiado el *status quaestionis*, por ejemplo, la identidad de los editores que participaron en el quinto volumen de la políglota y las dedicatorias después del colofón que sirven como “firmas” de su participación. El análisis de los registros de préstamos del Vaticano produjo información que sugiere que los registros están incompletos, que

deja abierta la posibilidad de que manuscritos más allá de los de la Septuaginta se prestaron a Cisneros. Y como si las búsquedas de los manuscritos prestados a Cisneros no fueron suficientemente complicadas, esta investigación ha descubierto una nueva posibilidad—que los manuscritos podrían haber sido prestados por Giovanni di Lorenzo de' Medici, quien se convirtió en Papa (León X) en 1513. La biblioteca de Medici se mantuvo en Roma durante unos años, y los editores de la políglota podrían haber asumido que cualquier fuente de Roma viniera desde la Biblioteca Vaticana, aunque enviada desde la colección de los Medici.

El avance más importante aquí en los estudios del Nuevo Testamento griego Complutense es la comparación de los manuscritos del Vaticano y el texto griego del Evangelio de Mateo Complutense. Si los manuscritos fueron enviados desde la Biblioteca Vaticana como los prefacios indican, entonces esos manuscritos probablemente habrían tenido un impacto en el texto griego de la Complutense. La cantidad de divergencia entre los manuscritos y el texto Complutense, sin embargo, es grande. De hecho, sólo un puñado de los manuscritos tienen menos de doscientos lecturas divergentes, y esto sólo para un libro del Nuevo Testamento.

El tema de divergencia no descarta que manuscritos fueron enviados desde Roma. Pero parece que los editores no dependían en gran medida en estos manuscritos, si de hecho cualquiera de estos fueron enviados. Si no manuscritos de Roma, entonces ¿cuáles manuscritos? Los editores Complutenses tenían realmente lo que necesitaban con los manuscritos del Nuevo Testamento en Alcalá. Cisneros aseguró que su equipo tenía lo que necesitaban para completar su Biblia de varios volúmenes (y herramientas para el estudio). El paradero de los manuscritos del Nuevo Testamento griego que se mencionan en las listas de adquisiciones e inventarios de la biblioteca en Alcalá son desconocidos. Si un análisis de los

manuscritos del Vaticano restantes produciría datos similares a lo que este estudio ha demostrado, sólo sería reforzar el apoyo a la idea de que los editores Complutenses no recibieron manuscritos de la Biblioteca Vaticano—y probablemente dependían en gran medida, si no exclusivamente, en aquellos manuscritos que formaron parte de la colección de Alcalá.

Palabras claves: El Nuevo Testamento griego de la Biblia Políglota Complutense, manuscritos del Vaticano, Biblioteca Apostolica Vaticana, Evangelio de Mateo, la crítica textual, Francisco Jiménez de Cisneros, Alcalá de Henares.

ABSTRACT

The first printed Greek New Testament, which was edited by a group of humanist philologists in Alcalá de Henares, came off the press on January 10, 1514. Much about this project is not known because the sources utilized by the editorial team have to this day remained undiscovered. The New Testament prefaces in the Complutensian Polyglot Bible all mention manuscripts sent by Leo X from the Biblioteca Apostolica Vaticana. Most scholars have taken these statements at face value, although a couple in recent years have questioned their veracity. The primary focus of this investigation is whether or not manuscripts were sent from the Vatican Library to Cisneros' team in Alcalá. To do so, however, it is necessary to consider afresh the historical setting of the Complutensian Polyglot Bible, and then focus on the manuscripts of the Vatican Library.

Chapter 1 identifies the need for a new analysis of the Complutensian Greek New Testament, in particular, one that compares the Vatican manuscripts and the Greek column of the Complutensian New Testament. The study has two components: (1) historical, and (2) text-critical. The historical analysis, found in chapter 2, concentrates on the identities of the Complutensian editors, when they arrived in Alcalá de Henares, and when their work on the polyglot actually began. The text-critical analysis begins in chapter 3 with a discussion of the Vatican collections, the Greek manuscripts housed in the Vatican that contain the Gospel of Matthew and would have been available for loan at the beginning of the sixteenth century, and the two earliest registers of loans. A sample of those manuscripts that

contain the Gospel of Matthew in Greek were compared to the Complutensian text. Chapter 4 features the Complutensian Greek text of the Gospel of Matthew with variant readings from the Vatican manuscripts placed below it. Chapter 5 contains an analysis of the divergence that exists between the Complutensian text and Vatican manuscripts. This section identifies (1) readings that are only found in the Complutensian Greek text and (2) readings that are not found in most of the manuscripts consulted. The Greek preface of the Complutensian New Testament and the possibility of manuscripts beyond the Vatican are revisited to explore any other possibilities that might account for significant divergence between the Vatican manuscripts and the Greek text of the Complutensian Gospel of Matthew. The study concludes in chapter 6 with a summary of the investigation and recommendations for future study. An appendix is included that displays the concord and divergence existing between the Vatican manuscripts and the Complutensian text.

The sources used for the Complutensian Greek New Testament remain unidentified. This study has provided a fresh look at the historical context of the polyglot project as a whole and the New Testament in particular. In some areas, this fresh look has challenged the *status quaestionis*, e.g., the identity of the editors involved with volume five of the polyglot and the dedicatory notes after the colophon as signatures of their participation. The analysis of the Vatican registers of loans produced information that suggests the records are incomplete, which leaves open the possibility that manuscripts beyond those for the Septuagint were lent to Cisneros. And as if searches for the manuscripts loaned to Cisneros were not complicated enough, this research has uncovered a new possibility—that manuscripts could have been loaned by Giovanni di Lorenzo de' Medici, who

became pope (Leo X) in 1513. The Medici library was kept in Rome for a number of years, and the editors of the polyglot could have assumed that any sources from Rome came from the Vatican Library, though sent from the Medici collection.

The real advance here in studies of the Complutensian Greek New Testament is the comparison of the Vatican manuscripts and the Complutensian Greek text of the Gospel of Matthew. If manuscripts were sent from the Vatican Library as the prefaces indicate, then those manuscripts would likely have had an impact on the Complutensian Greek text. The amount of divergence, though, between the manuscripts and the Complutensian text is great. In fact, only a handful of the manuscripts have less than two hundred divergent readings, and that is for just one book of the New Testament.

The whole issue of divergence does not rule out that manuscripts were sent from Rome. But it would seem that the editors did not rely heavily on such manuscripts, if in fact any were sent. If not manuscripts from Rome, what manuscripts? The Complutensian editors actually had what they needed with New Testament manuscripts in Alcalá. Cisneros made sure his team had what they needed in order to complete their multi-volume Bible (and tools for study). The whereabouts of manuscripts of the Greek New Testament that are mentioned in lists of acquisitions and library inventories in Alcalá is today not known. If an analysis of the remaining Vatican manuscripts should yield similar data to what this study has shown, it would only bolster support for the idea that Complutensian editors did not receive manuscripts from the Vatican Library—and they probably relied heavily, if not exclusively, on those manuscripts that were once part of the Alcalá collection.

Keywords: Complutensian Greek New Testament, Complutensian Polyglot Bible, Vatican Manuscripts, Biblioteca Apostolica Vaticana, Gospel of Matthew, Textual Criticism, Francisco Jiménez de Cisneros, Alcalá de Henares.

CHAPTER 1: INTRODUCTION

Introduction

January 10, 1514 marks the date of one of Spain's most historic achievements. It was on this day that Francisco Jiménez de Cisneros¹ and his team printed the first Greek New Testament (GNT). Their edition of the New Testament (NT) has received less attention than the other five volumes of Spain's printing masterpiece.² Studies concerning the Masoretic Old Testament and Greek Old Testament, while they do not abound, are more numerous than studies devoted to the Complutensian Greek New Testament (CGNT).³ It is the fifth volume,

¹ Jiménez is also spelled Ximénez. For a brief biographical discussion on Cisneros, see Felipe Fernández-Armesto, "Jiménez de Cisneros," in *Contemporaries of Erasmus: A Biographical Register of the Renaissance and Reformation; Volumes 1–3*, ed. Peter G. Bietenholz and Thomas B. Deutscher (Toronto: University of Toronto Press, 2003), 235–237.

² Volumes 1–4 contain the Masoretic Old Testament, the Greek Septuagint (which features an interlinear Latin translation, the Old Testament of the Latin Vulgate, and the Aramaic Targum with Latin translation. Volume 5 contains the GNT, the Latin Vulgate, and a Greek lexicon. Volume 6 contains sections such as a Hebrew-Aramaic dictionary, a Latin-Hebrew dictionary, a glossary of Hebrew, Aramaic, and Greek proper names, and a Hebrew grammar written in Latin.

³ The following is just a sampling of some resources committed to the study of the Old Testament portion of the Complutensian Polyglot: Adrian Schenker, "From the First Printed Hebrew, Greek, and Latin Bibles to the First Polyglot Bible, The Complutensian Polyglot: 1477–1577," in *Hebrew Bible, Old Testament: The History of Its Interpretation*, vol. 2, ed. Magne Sæbø (Göttingen: Vandenhoeck & Ruprecht), 276–291; Séamus O'Connell, *From Most Ancient Sources: The Nature and Text-Critical Use of the Greek Old Testament Text of the Complutensian Polyglot Bible*, *Orbis Biblicus et Orientalis* 215 (Fribourg, Switzerland: Academic Press Fribourg, 2006); Natalio Fernández Marcos, "Un Manuscrito Complutense Redivivo: Ms. Griego 442 = Villa-Amil 22," *Sef* 65:1 (2005): 65–83 (Marcos also has an article entitled "Greek Sources of the Complutensian Polyglot" that discusses LXX sources); M. T. Ortega Monasterio, "Más sobre la Relación entre los Manuscritos Bíblicos Hebreos Complutenses y la Poliglota de Alcalá," *Sef* 37 (1977): 209–215; John A. L. Lee, "The Complutensian Polyglot, the Text of Sirach, and a Lost Greek Word," *Bulletin of the International Organization for Septuagint and Cognate Studies* 42 (2009): 95–108; P. E. Kahle, "The Hebrew Text of the Complutensian Polyglot," *Homenaje a Millás Vallicrosa*, vol. 1, CSIC (Barcelona, Spain: 1954), 741–751. J. K. Elliott, in his review of Séamus O'Connell's *From Most Ancient Sources*, calls attention to research on the Complutensian LXX: "[H]ow did the editors work? What were the scholarly Hellenists' working methods? Too few modern scholars have investigated these and comparable questions" (J. K. Elliott, "A Review of

however, that struck first in Europe and rang loud the bell of Spain's commitment to excellence in a new era—an era in which literature and ideas could be rapidly produced, distributed, and appreciated throughout the world like never before.

The State of Research on the Complutensian Greek New Testament

Why are studies concerning the CGNT so limited? The primary reason is there are looming questions about the sources utilized by Cisneros and his team in the formation of their edition of the Greek New Testament.⁴ There are also numerous secondary impediments, such as identifying (1) when work on the polyglot commenced and (2) the editors, their arrival in Alcalá de Heneras, and the specific roles each played in the formation of the Polyglot. For example, when the lists of Juan de Vallejo⁵ and Alvar Gómez de Castro,⁶ as well as the names mentioned in fol. MM viii^rv in the fifth volume of the polyglot, are compared, a problem arises—the names do not match. Add to all of this the fact that there is no explicit inventory of the responsibilities of each individual's scope or contributions and the problems just grow and grow. Jerry H. Bentley says, “Unfortunately, it has never been possible to determine precisely which scholars served on the team and

From Most Ancient Sources: The Nature and Text-Critical Use of the Greek Old Testament Text of the Complutensian Polyglot Bible by Séamus O'Connell,” *Journal of Theological Studies* 58:1 [Apr 2007]: 166). In no way shape or form is research on the Complutensian Polyglot extensive or exhaustive. Given the historical value and philological significance of this six-volume masterpiece, the lack of research is rather startling. Nevertheless, as Elliott points out, scholars are making an attempt to know more about Cisneros, his team, and specifically their labors.

⁴ The need to identify the sources used for the polyglot is not unique to the Greek column of volume five. For example, researchers are still searching for the manuscripts used for the Aramaic text of volumes 1–4 (Luis Díez Merino, “Targum Manuscripts and Critical Editions,” in *The Aramaic Bible: Targums in Their Historical Context*, ed. D. R. G. Beattie and M. J. McNamara [JSOTSS 166; Sheffield: Sheffield Academic, 1994], 83).

⁵ Juan de Vallejo, *Memorial de la vida de fray Francisco Jiménez de Cisneros*, ed. A. de la Torre y del Cerro (Madrid: Bailly-Bailliere, 1913), 56.

⁶ Alvar Gómez de Castro, *De rebus gestis a Francisco Ximénio Cisnerio, archiepiscopo toletano, libri octo* (Alcalá, 1569), fol. 37^v–38^r (ms. fol. 77^v–78^v).

what role they played in the enterprise.”⁷ It is Bentley, nevertheless, who provides one of the clearest hypotheses of most of the individuals’ scope (specifically that of the chief editors), which would have been assigned by Cisneros himself.

Concerning the primary issue, Federico Pérez Castro writes, “De los manuscritos usados como base, nada seguro puede afirmarse.”⁸ Nothing is sure. There are no records that definitively identify any of the sources that were utilized in Alcalá de Henares. Numerous scholars take the preface in the GNT at face value. Its author says they did not utilize “inferior”⁹ (φαῦλα) sources, nor did they form their edition flippantly from whatever manuscripts just so happened to be at their disposal (οὐδὲ τυχόντα ἐπὶ τῇ ἡμετέρᾳ ἐντυπώσει ἐσχηκέναι ἀντίγραφα).¹⁰ Instead, it is written that they employed the “most ancient” copies (ἀρχαιότατα),¹¹ which bore the greatest degree of accuracy attainable (καθόσον οἶόν τε ἦν ἐπηγορθωμένα), given the nature of the transmission of texts over time. He calls them “trustworthy” (ἀξιόπιστα) and indicates that they originated from the Vatican

⁷ Jerry H. Bentley, *Humanists and Holy Writ: New Testament Scholarship in the Renaissance* (Princeton, NJ: Princeton University Press, 1983), 74–75.

⁸ Federico Pérez Castro, “Biblias Políglotas y Versiones No Españolas,” *Scripta Theologica* 2:2 (1970): 518.

⁹ John A. L. Lee provides the translation “inferior” for the word φαῦλα, which this author believes accurately reflects the original author’s intent (“Dimitrio Doukas and the Accentuation of the New Testament Text of the Complutensian Polyglot,” *Novum Testamentum* 47:3 [2005]: 262).

¹⁰ Concerning the word ἀντίγραφα, María Victoria Spottorno writes, “Aunque se habla de ‘copias manuscritas’, no sabemos si el plural ‘copias’ se refiere a que se emplearon más de una con el texto completo o a que hubo distintos manuscritos para cada sección del NT, pues López de Zúñiga cita el manuscrito *Rhodiensis*, hoy perdido, que contenía solo las epístolas, y que había sido enviado desde Rodas al Cardenal” (“El texto griego del Nuevo Testamento en la Políglota Complutense,” in *Una Biblia a Varias Voces: Estudio Textual de la Biblia Políglota Complutense*, ed. Ignacio Carbajosa and Andrés García Serrano [Madrid: Universidad San Dámaso: 2014], 196).

¹¹ The manuscripts they consulted are not just “old,” which would have been expressed with the word ἀρχαῖα. According to the author of the preface, these manuscripts are the “oldest” (ἀρχαιότατα) copies.

Library (ἐκ τῆς ἀποστολικῆς βιβλιοθήκης ἀγόμενα ἔπεμψε), specifically at the bequest of Leo X.¹²

The identification of any specific GNT manuscripts, though, has not been determined, neither from the Vatican nor elsewhere.¹³ As María Victoria Spottorno says, “Si llegaron o no dichas copias desde el Vaticano tampoco se puede asegurar, pues ningún documento en la Biblioteca vaticana acredita que se hiciera un envío de manuscritos al Cardenal.”¹⁴ The fact that a NT manuscript or manuscripts originated from the Biblioteca Vaticana Apostolica seems almost certain for the majority of scholars—and has for some time. Friedrich Bleek in the late nineteenth century, for example, wrote, “Dieses ist ohne Zweifel wahr.”¹⁵ Antonio Piñero says the majority of the manuscripts for the GNT came from Rome: “Los manuscritos

¹² How does one explain the mention of Leo X when he had not even been pope for more than a year before the CGNT made it to the printer in Alcalá. Marvin R. Vincent dismisses any possibility that Leo X was directly connected to the manuscripts utilized for the New Testament: “But Leo could have sent no New Testament manuscripts, since he was elected a year before the New Testament was printed” (Marvin R. Vincent, *A History of the Textual Criticism of the New Testament* [New York: The Macmillan Company, 1899], 49). Spottorno’s hypothesis is possible. She writes: “[E]s, por tanto, probable que el envío se hiciera por intervención del Cardenal de Médicas (futuro León X) durante el pontificado de Julio II” (Spottorno, “El texto griego del Nuevo Testamento,” 197). Of course, it could be as simple as thanking the current pope, if it were the previous pope who had originally loaned the manuscripts and had since died. Jack Finegan writes, “[S]ince he became Pope only the year before the volume was printed it is possible the manuscripts were sent by his predecessor, Pope Julius II (1503–1513)” (Jack Finegan, *Encountering New Testament Manuscripts: A Working Introduction to Textual Criticism* [Grand Rapids: William B. Eerdmans, 1974], 56). It is not necessary for Leo X to have personally been involved in facilitating Cisneros’ temporary acquisition of Greek manuscripts from Rome. One would expect Cisneros to thank the pope, whoever he happened to be at the time when the GNT was printed.

¹³ Another important question concerns how much attention the editors gave to patristic witnesses. Bruce M. Metzger writes, “The New Testament volume of the Complutensian Polyglot Bible, printed in 1514 but not published until 1520, makes next to no use of the Fathers; at I Cor. xv. 50 there is a reference to Jerome, and at I John v. 7 Thomas Aquinas and Joachim of Fiore are mentioned” (“Patristic Evidence and the Textual Criticism of the Church Fathers,” in *New Testament Studies: Philological, Versional, and Patristic* [Leiden, The Netherlands: E. J. Brill, 1980], 169).

¹⁴ Spottorno, “El texto griego del Nuevo Testamento,” 197.

¹⁵ Friedrich Bleek, *Einleitung in das Neue Testament*, 3rd ed. (Berlin: Georg Reimer, 1875), 879.

en los que se basaron . . . provenían la mayor parte de Roma.”¹⁶ Not everyone agrees, though. T. H. L. Parker writes:

The identity of the Greek manuscripts used by the editors has not been established, but it would seem that they were late. Although some were lent by the Vatican for the Old Testament (and it was apparently because two were not returned that the Pope’s permission to publish was withheld until 1520), it is not supposed that the text for the New Testament came from this source.¹⁷

For many it is really difficult to imagine Cisneros developing an edition of the GNT apart from the help of Rome. Still, what NT manuscript or manuscripts were loaned to Cisneros and his team is not yet known.

The Biblioteca Nacional de España, in the May–July 2013 edition of “Ciclo Tesoros de la BNE” indicates that Cisneros brought together “una gran diversidad de documentos.”¹⁸ Not only did he receive manuscripts from the Vatican for the development of the polyglot project as a whole, but some of them also came from Spain’s interior, including some from the Cathedral of Toledo archives.¹⁹ Whether or not any from Toledo were used for the creation of the NT is undetermined. The

¹⁶ Antonio Piñero, “La Políglota Complutense: El estudio del Nuevo Testamento en los últimos siglos (200-05),” El Blog de Antonio Piñero post. No pages. Cited May 15, 2016. Online: <http://blogs.periodistadigital.com/antoniopinero.php/2010/03/04/-el-estudio-del-nuevo-testamento-en-los->

¹⁷ T. H. L. Parker, *Calvin’s New Testament Commentaries*, 2nd ed. (Louisville, KY: Westminster/John Knox, 1993), 127. Parker’s statement about the cause for the delay in papal permission to publish, which is shared by others, is not conclusive. According to Helmut Koester, “[T]he final publication was delayed for unknown reasons” (*Introduction to the New Testament: Volume 2, History and Literature of Early Christianity*, 2nd ed. [Berlin: Walter de Gruyter, 2000], 36). It hardly seems like they would have jeopardized their publication simply by failing to return two LXX manuscripts. More likely, Cisneros wanted to entire polyglot to be released as a set, not by individual volumes. In the meantime, the pope granted permission to Froben and Erasmus, extending him a window of time by which only his NT could be available and sold. Whatever the reason, papal permission was extended on March 22, 1520 (Schenker, “From the First Printed Hebrew, Greek and Latin Bibles,” 291).

¹⁸ “La Biblia Políglota Complutense,” Biblioteca Nacional de España article (“Ciclo Tesoros de la BNE”; May–July 2013). No pages. Cited May 15, 2016. Online: http://www.bne.es/webdocs/Actividades/ciclos/Hoja_presentacixn_Tesoros_BNE_mayo.pdf.

¹⁹ From the Cathedral of Toledo archives, according to Castro, came the Hebrew and Aramaic manuscripts (Pérez Castro, “Biblias Políglotas,” 516–517); Domingo Malvadi mentions one Hebrew manuscript, namely BH MSS 3. See Domingo Malvadi, “El Pinciano y su contribución a la edición de la *Biblia Políglota* de Alcalá (1514–1517),” *Pecia Complutense* 19 (2013): 50.

essay also indicates that he personally purchased “numerosos manuscritos.”²⁰ Castro says that Cisneros exerted “enorme esfuerzo . . . para llevar a Alcalá los mejores códices bíblicos que pudo encontrar en la Península y fuera de ella, hebreos, arameos, griegos y latinos, sobre los cuales basar científicamente la edición políglota.”²¹ John Canon Dalton writes, “It seems certain that other manuscripts were used besides those which had been sent from Rome.”²² But there is a large gap between seems and certain when it comes to the Complutensian Greek New Testament. It is possible that Cisneros and his team relied heavily and perhaps solely on manuscripts on loan from the Vatican for the NT, especially if they viewed them as reliable and trustworthy. At present, no one really knows. That is why this study is important.

Is there anything else a preliminary inquiry yields pertaining to Greek manuscripts for the Complutensian? Well, Greek manuscripts, Castro says, came from the Vatican, Venice, Florence, and Rhodes.²³ Discussions about the sources for the Complutensian Septuagint are far more developed than those concerning the New Testament.²⁴ Besides manuscripts lent by the Vatican, Castro mentions five

²⁰ “La Biblia Políglota Complutense,” Biblioteca Nacional de España article. Another article, found on the Centro Virtual Cervantes website, called “La Biblia Políglota Complutense” says “no se escatimaron recursos a la hora de adquirir u obtener en préstamo los mejores manuscritos hebreos, arameos, griegos y latinos” (“La Biblia Políglota Complutense,” Centro Virtual Cervantes article. No pages. Cited May 15, 2016. Online: http://cvc.cervantes.es/artes/ciudades_patrimonio/alcala_henares/historia_tradicion/biblia_01.htm).

²¹ Pérez Castro, “Biblias Políglotas,” 515–516.

²² John Canon Dalton, “Preface,” in *The Life of Cardinal Ximenez*, trans. John Canon Dalton (London: Catholic Publishing & Bookselling Company, Limited, 1860), xlvii.

²³ Pérez Castro, “Biblias Políglotas,” 516–517.

²⁴ Concerning the manuscripts used for the LXX, Castro points out the following manuscripts, saying only that there exists evidence to support their use by the team in Alcalá de Henares: “Biblioteca Vaticana, n.º 330 y 346 (108 y 248 de la colección Holmes-Parsons); Manuscrito de la biblioteca de San Marcos de Venecia (n.º 68 de Holmes-Parsons), copia del cual es el manuscrito de la Universidad de Madrid 116-Z-36” (Pérez Castro, “Biblias Políglotas,” 518). Others, he says, have not been identified or they lack sufficient evidence to be certain of their role in the development of the Polyglot, such as “los códices de San Marcos de Venecia I, V y VI (23,

additional sources with which the CGNT shares “coincidencias textuales.”²⁵ They are: (1) Codex Rhodiense, (2) Codex Laudianus 2, (3) Codex Hafniensis 1, (4) Codex Seidelianus, and (5) Codex Guelpherytanus.²⁶ In the end, Castro says that “el Nuevo Testamento griego complutense procede de manuscritos no muy antiguos, pertenecientes a la familia siríaca aunque con buenas lecciones pre-siríacas.”²⁷ If true, this stands in direct contrast to the preface of the Complutensian Greek New Testament. Some just might consider these “inferior” (φᾶῦλα) sources and not the “most ancient” (ἀρχαιότατα) sources. While it does not necessarily suggest that they formed their edition flippantly from whatever manuscripts that they just happened to have at their disposal, it would raise doubt concerning whether or not the sources were “trustworthy” (ἀξιόπιστα). Charles F. Hudson and Ezra Abbot, in the preface to their Greek-English concordance, say the CGNT was created “from manuscripts not ancient, and with a manifest preference for the authority of the Vulgate.”²⁸ Likewise, Bleek says, “[A]ber falsch ist, wenn sie dieselben als *vetustissima simul et emendatissima exempla* bezeichnen.”²⁹ Alan J. Hauser and Duane F. Watson say that these manuscripts date from as early as the tenth century.³⁰ Piñero says the manuscripts were from the eleventh or twelfth

68 y 122 de Holmes-Parsons) utilizados también en la edición Aldina de 1518” (Pérez Castro, “Biblias Políglotas,” 518).

²⁵ Pérez Castro, “Biblias Políglotas,” 519.

²⁶ Pérez Castro, “Biblias Políglotas,” 519.

²⁷ Pérez Castro, “Biblias Políglotas,” 519.

²⁸ Charles F. Hudson and Ezra Abbot, *A Greek and English Concordance of the New Testament*, 9th ed. (London: Samuel, Bagster and Sons Limited, 1903), xviii.

²⁹ Bleek, *Einleitung in das Neue Testament*, 879.

³⁰ Alan J. Hauser and Duane F. Watson, “Introduction and Overview,” in *A History of Biblical Interpretation: Vol. 2, The Medieval through the Reformation Periods*, ed. Alan J. Hauser and Duane F. Watson (Grand Rapids: Wm. B. Eerdmans, 2009), 46. They call the manuscripts “medieval manuscripts.” They also indicate that the manuscripts were “based on the Byzantine text-type.”

centuries,³¹ while Bleek says they were from somewhere between the thirteenth and fifteenth centuries.³² Perhaps the only scholar who has stated something to the contrary in recent years is Jack Finegan, who writes the following: “[A]lthough we do not know what the manuscripts were, we recognize the proper concern that they should be the oldest and most free from fault possible.”³³

Scholars have long been curious about the source or sources Cisneros’ team used for the Greek New Testament. María Victoria Spottorno provides a general summary of comparative research from years past:

La comparación del texto de la Políglota con el manuscrito *Vaticanus graecus* 1158 no produce resultados positivos. Delitzsch apunta que los textos de Hechos y Epístolas están emparentados con el manuscrito *Havniensis 1* y el *Laudianus 2*, copia del anterior, y con el Vat. gr. 366 en el Apocalipsis. Otros manuscritos tienen bastante semejanza con el texto complutense: el códice *Seidelianus* y el *Guelpherbytanus*, pero, lo mismo que ocurre con los demás manuscritos, nada indica que fueran los empleados por los complutenses.³⁴

What about the future? Spottorno writes, “La dificultad de identificar las fuentes manuscritas deja el campo abierto para una investigación más profunda.”³⁵

The need for continued, in-depth discussions concerning the sources of the CGNT has been, in a word, a *desideratum*. New Testament manuscripts once loaned by the Vatican, if any at all, is the subject of continued discussion. Andreina Rita writes:

Non è chiaro se i due manoscritti dell’Antico Testamento siano stati gli unici *testimonia* vaticani utilizzati per la costituzione del testo complutense:

³¹ Piñero, “La Políglota Complutense.”

³² Bleek, *Einleitung in das Neue Testament*, 879. Bleek adds that if they had earlier copies, they certainly did not make use of them.

³³ Finegan, *Encountering New Testament Manuscripts*, 56.

³⁴ Spottorno, “El texto griego del Nuevo Testamento,” 197. Codex Vaticanus has also been suspected as a possible source (Dalton, “Preface,” xlvii); whether it was used by the Complutensian editors is discussed later.

³⁵ Spottorno, “El texto griego del Nuevo Testamento,” 197.

nel *Prologus* si ringrazia papa Leone X per aver concesso fonti greche dell'Antico e del Nuovo Testamento. Tale ringraziamento è ribadito anche nel *Prologus in Novum Testamentum*. Tuttavia, finora non è stata trovata documentazione che attesti altri eventuali prestiti da parte della biblioteca, collegati alla stampa della Bibbia poliglotta. Se ci furono, avvennero forse durante il pontificato di Giulio II: le date meglio si concilierebbero con quelle della stampa del Nuovo Testamento, uscito dai torchi tipografici nel gennaio del 1514.³⁶

Assuming it is true and manuscripts were sent to Cisneros for the GNT by the Vatican, what happened to them? The answer to this question is still up in the air, although one terrible account about the manuscripts being sold as scrap paper is historically inaccurate.³⁷ Bleek says they were sent back to Rome, “ohne Zweifel.”³⁸ If they are back in Rome, which ones are they? Over and over and over again, the answer to the question about Cisneros' sources has been inconclusive. Kurt and Barbara Aland write, “The identity of these manuscripts (at least for the

³⁶ Andreina Rita, *Per la storia della Vaticana nel primo Rinascimento (con schede di Ch. M. Grafinger)*, in *Le Origini della Biblioteca Vaticana tra Umanesimo e Rinascimento (1447–1534)*, ed. Antonio Manfredi (Storia della Biblioteca Apostolica Vaticana I; Città del Vaticano: Biblioteca Apostolica Vaticana, 2010), 287–288.

³⁷ Bleek, *Einleitung in das Neue Testament*, 879. The completely erroneous suggestion that the manuscripts were sold by the university's librarian was reproduced in numerous works. See the introduction to *The New Testament in an Improved Version upon the Basis of Archbishop Newcome's New Translation with a Corrected Text, and Notes Critical and Explanatory* (Boston: Thomas B. Wait and Company, 1809), viii. See also John Canon Dalton's comments in his translation of Karl Joseph von Hefele's *Der cardinal Ximenes und die Kirchlichen zustände Spaniens am Ende des 15. und Anfange des 16. Jahrhunderts (The Life of Cardinal Ximenez*, trans. John Canon Dalton [London: Catholic Publishing & Bookselling Company, Limited, 1860], 141); Dalton provides a thorough discussion, which includes details of some personal interaction with Vicente de la Fuente in Madrid, dealing with this terrible rumor (*The Life of Cardinal Ximenez*, xlvi–xlix). See also James P. R. Lyell, *Cardinal Ximenes: Statesman, Ecclesiastic, Soldier and Man of Letters with an Account of the Complutensian Polyglot Bible* (London: Grafton & Co., 1917), 40; J. H. Bentley, “New Light on the Editing of the Complutensian New Testament,” *Bibliothèque d'Humanisme et Renaissance* 42:1 (1980): 146. The rumor continues to spread even in the present day in scholarly publications (e.g., Bart D. Ehrman, *Whose Word Is It? The Story Behind Who Changed the New Testament and Why* [New York: Continuum, 2006], 77; Ehrman does acknowledge that “scholars have tried to discredit this account”). This is just another example of how incorrect data keeps circulating in the literature. One of the harder things to do when researching the polyglot is to be on guard against information that has been disproven yet reproduced what seems like a million times since.

³⁸ Bleek, *Einleitung in das Neue Testament*, 879.

New Testament) has still not been established with any certainty.”³⁹ Paul D. Wegner says, “The Greek texts used for the Complutensian Polyglot still remain unidentified.”⁴⁰ This research is, in part, an attempt to identify the manuscript or manuscripts that were utilized in Alcalá de Henares all the way back in the early sixteenth century. And if the manuscript(s) cannot be identified, perhaps the research can rule some out.

How can someone gauge the accuracy of statements made by Cisneros’ team in the preface (i.e., whether or not they were superior and trustworthy manuscripts), as well as those made by other researchers over the last five hundred years? That, of course, necessitates some knowledge of the sources from which the handwritten text turned into the first printed Greek New Testament. Knowing which manuscripts were employed would undoubtedly help researchers test the statements found in the preface. It is also possible that the preface contains embellished language, i.e., talking up the importance of this new endeavor and milestone in human history. Luis Gil suggests that the prefaces in the Complutensian Polyglot were written *ex post facto*, especially given the references to Leo X:

Los diversos prólogos de los tomos primero y del quinto de la BPC se compusieron, a mi juicio, cuando toda la obra estuvo impresa y antes de que en 1518 abandonara Demetrio Ducas Alcalá. Esto les permitía a los editores expresarse de una forma ambigua, en la que sin mentir podían dar a entender lo que no era cierto para ‘vender mejor,’ como antes he dicho, su producto.⁴¹

³⁹ K. Aland and B. Aland, *The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism*, 2nd ed., trans. Erroll F. Rhodes (Grand Rapids: William B. Eerdmans, 1989), 4.

⁴⁰ Paul D. Wegner, *The Journey from Texts to Translations: The Origin and Development of the Bible* (Grand Rapids: Baker Academic, 1999), 266.

⁴¹ Luis Gil, “Sobre el texto griego del NT de la Políglota Complutense,” in *Nova et Vetera: Philological Studies in Honor of Professor Antonio Piñero*, Estudios de Filología Neotestamentaria 11, ed. Israel M. Gallarte and Jesús Peláez (Córdoba: El Almendro, 2016).

All options need consideration from a philological-historical perspective.

The Importance of the Complutensian Polyglot

Just how important was the printing of the Complutensian Polyglot? And, specifically, how important was the creation, printing, and production of the NT volume? José Manuel Blecua, the director of the Real Academia Española (RAE), said, “Fue una de las empresas académicas más ambiciosas e innovadoras de la época, que supuso la incorporación de todas las investigaciones de la filología a la construcción de un texto plurilingüe.”⁴² Concerning both the founding of the Universidad de Alcalá and the Complutensian Polyglot, Castro wrote, “Tanto una como otra constituyen en el más importante esfuerzo español en el renacimiento de los estudios bíblicos de signo humanista, tendentes al estudio de la Revelación en sus más puras fuentes.”⁴³ Marcel Bataillon called the Complutensian Polyglot the “gloire d’Alcala.”⁴⁴ Marcelino Menéndez y Pelayo called it a “monumento de eterna gloria para España.”⁴⁵ The Biblioteca Nacional de España recently hailed the Polyglot as “uno de los libros más valiosos jamás editados.”⁴⁶ Timothy Beal calls it “one of the towering monuments to print culture,” “one of the grandest and most ambitious achievements of sixteenth-century biblical scholarship,” and “a work of

⁴² “Cinco Siglos de la Primera Edición Políglota de la Biblia,” LaVanguardia.com article. No pages. Cited May 15, 2016. Online: <http://www.lavanguardia.com/local/madrid/20140507/54406689425/cinco-siglos-de-la-primera-edicion-poliglota-de-la-biblia.html>.

⁴³ Pérez Castro, “Biblias Políglotas,” 514.

⁴⁴ Marcel Bataillon, *Érasme et l’Espagne: recherches sur l’histoire spirituelle du XVIe siècle*, reprint ed. (Geneva, Switzerland: Droz, 1998), 24. See also the Spanish translation, Marcel Bataillon, *Erasmus y España. Estudios sobre la historia espiritual del siglo XVI*, trans. Antonio Alatorre, 2nd ed. (México-Buenas Aires: Fondo de Cultura Económica, 1966), 22.

⁴⁵ Marcelino Menéndez y Pelayo, *Historia de los Heterodoxos Españoles*, vol. 2 (Madrid: Librería Católica de San José, 1880), 46.

⁴⁶ “La Biblia Políglota Complutense,” *Ciclo Tesoros de la BNE* article.

great bookish beauty.”⁴⁷ There is no question that the Complutensian Polyglot as a whole is a grand historical achievement in the highest sense.

One more example is worth considering. Liana Lupas, who serves as the Curator of the Rare Book Collection for the American Bible Society Library in New York, oversees a gigantic collection of Bibles that consists of “more than 45,000 books of Scripture printed in more than 2,000 languages during six centuries.”⁴⁸ Lupas was asked which manuscript or Bible she would like to personally own, out of all the ones she oversees, if she could have her dream choice. Her answer was none other than the Complutensian Polyglot, adding, “It’s an extraordinary book, the pinnacle of Catholic biblical scholarship.”⁴⁹ As far as she is concerned, the Complutensian Polyglot is at the top of the list. And her statement is all the more remarkable considering the fact that the collection Lupas oversees includes works such as a first edition of Luther’s German translation (1522–1534), a first edition 1611 King James Bible, Bomberg’s *Biblia Rabbinica* (1525), and Erasmus’ GNT (1516). None of them, in her opinion, compares to the Complutensian Polyglot.

A number of books were printed prior to the beginning of the sixteenth century, works known as *incunabula* (e.g., Pope Bonifacius VIII’s *Liber Sextus Decretalium cum Apparatu Ioannis Andreae* [1470], Anselm’s *Opuscula* [1497], and Augustine’s *De civitate dei* [1470]). Printing was taking place almost everywhere—in Strassburg, Augsburg, Basel, Venice, Cologne, Rome, Nuremberg,

⁴⁷ Timothy Beal, *The Rise and Fall of the Bible: The Unexpected History of an Accidental Book* (New York: Houghton Mifflin Harcourt Publishing, 2011), 122.

⁴⁸ Beth Griffin, “Librarian Oversees Rare Collection of Bibles from Past Six Centuries,” *Catholic News Service* article. No pages. Cited May 15, 2016. Online: <http://www.catholicnews.com/services/englishnews/2010/librarian-oversees-rare-collection-of-bibles-from-past-six-centuries.cfm>.

⁴⁹ Griffin, “Librarian Oversees Rare Collection.”

Paris, Seville, and other cities. “The press,” writes Thomas M. Spaulding, “was established in 259 towns—more or less—during the fifteenth century.”⁵⁰ Everyone recognized the significance of metal moveable type. And the world has witnessed few innovations as monumental and world changing as this one. Many resources, including theological ones,⁵¹ were already in print by the time Cisneros’ team printed the NT volume of the Polyglot on January 10, 1514. But none of them required the philological expertise that was necessary for the formation of the Complutensian Polyglot set; none of them the level of care and attention; and none of them the breadth of content. It is no wonder James Brodrick calls it the “most splendid achievement in that kind and at that date of any nation.”⁵²

Statement of the Problem

This study assesses the statements about sources used by the team in Alcalá that are found in the preface of the CGNT, specifically whether manuscripts were sent by Leo X from the Vatican Library in Rome. Luis Gil has argued that the Greek text of the Complutensian Polyglot was established without the use of any Vatican manuscripts: “El texto griego del Nuevo Testamento de la Biblia Políglota Complutense se estableció, sin necesidad de pedir a Roma o a Venecia mss. en

⁵⁰ Thomas M. Spaulding, “Michigan’s *Incunabula*,” *Quarterly Review of the Michigan Alumnus* 51:20 (Spring 1945): 260. Spaulding points out that Venice held “preeminence as a publication center in the early years of printing” (260). For a discussion on Spain’s role in the fifteenth century printing enterprise, see Catherine Swietlicki, “Printing in Spain,” in *Dictionary of the Literature of the Iberian Peninsula*, vol. 2, ed. Germán Bleiberg, Maureen Ihrie, and Janet Pérez (Westport, CT: Greenwood Press, 1993), 1316–1320. See also Theodore S. Beardsley Jr., “Printing,” in *Medieval Iberia: An Encyclopedia*, ed. E. Michael Gerli (New York: Routledge, 2003), 679–680.

⁵¹ According to Swietlicki, “over one-third of the materials printed [in Spain during this time period] were theological, liturgical or ecclesiastical” (“Printing in Spain,” 1318). For a discussion on Hebrew texts, see also, Schenker, “From the First Printed Hebrew, Greek, and Latin Bibles,” 276–291.

⁵² James Brodrick, *Saint Ignatius Loyola: The Pilgrim Years, 1491–1538* (San Francisco: Ignatius Press, 1998), 34.

préstamo.”⁵³ He argues that three codices were used—one that contained the Gospels, one the Epistles and Acts, and another the text of Revelation.⁵⁴ The whereabouts of these manuscripts is now unknown. But as Gil makes clear, they were not sent by the Vatican. If manuscripts were sent, it is likely that the text of the CGNT would bear a notable resemblance to those manuscripts loaned by the capital of Catholicism. Analyzing the manuscripts contained in the Vatican’s collection should shed some light on whether it is likely or not that manuscripts from that library were used by Cisneros’ team. So, were manuscripts from the Biblioteca Apostolica Vaticana used by the team in Alcalá de Henares? Natalio Fernández Marcos, commenting on future studies aimed at identifying the sources used by the editors in Alcalá de Henares, wrote the following:

[E]l problema de los manuscritos utilizados por los helenistas de Alcalá en parte se ha solucionado (sobre todo para el Antiguo Testamento) y en parte continúa siendo un desafío para los estudios. El enigma de los manuscritos empleados para el Nuevo Testamento, que sigue sin encontrar una solución satisfactoria, merece en mi opinión una investigación sistemática que tenga en cuenta toda la documentación manuscrita de la que disponemos hoy en día.⁵⁵

The present study is an attempt to conduct that sort of research, at least in part. This study compares the Complutensian Greek text of the Gospel of Matthew to manuscripts found at the Vatican Library with hopes of either (1) identifying the manuscript(s) that were used by Cisneros’ team or (2) determining unlikely candidates based on the amount of divergence that exists. It is also possible that the Complutensian editors did not utilize any manuscripts for the Greek column of the NT that were sent by the Vatican. Does a comparison of the Vatican manuscripts

⁵³ Gil, “Sobre el texto griego del NT,” 367.

⁵⁴ Gil, “Sobre el texto griego del NT,” 367.

⁵⁵ Natalio Fernández Marcos, “El texto griego,” found in booklet that accompanied the facsimile edition of the Complutensian Polyglot Bible.

with the CGNT seem to support or discourage the notion that manuscripts from Rome were used by Cisneros and his team of philologists in Alcalá de Henares? In addition to the textual component, this study will also delve into the historical setting of the polyglot project. In fact, the historical analysis will set the table for the textual analysis that follows.

Method

The focus of the research is two-fold: (1) historical and (2) text-critical. Chapter two delves into the historical context of the CGNT, treating questions such as: Who was the patron of this great philological work? Who were its editors, and when did they arrive in Alcalá de Henares? What were their specialties? When did work on the polyglot begin, and why was publication delayed so long?

Chapter three discusses the Vatican manuscripts that would have been available to Cisneros in the early years of the sixteenth century. What manuscripts would have been available to Cisneros' team in the years leading up to the printing of their edition of the Greek New Testament? The Vatican has a large number of manuscripts that contain the Gospel of Matthew. Nevertheless, just because those manuscripts are in the Vatican today does not mean they were there in Cisneros' day. There is also the possibility that there were manuscripts once part of the Biblioteca Apostolica that are no longer located within the walls of Vatican. This chapter concludes with a focused analysis of two Vatican registers of loans from the fifteenth and sixteenth centuries.

Chapter four provides a critical edition of the Gospel of Matthew utilizing a selection of those manuscripts. They were collated⁵⁶ using the CGNT as the base

⁵⁶ *Collation* is the process of “comparing and listing variant readings” (Philip W. Comfort, *Essential Guide to Bible Versions*, exp. ed. [Carol Stream, IL: Tyndale, 2000], 230).

text. Instead of presenting that material in a traditional collation format, the variant readings from those manuscripts are presented in a format akin to the textual apparatus of a modern critical edition of the Greek New Testament. This is done primarily to make the collation more useful to other researchers. Traditional collation presentations work well when a print (and searchable) Greek text is available. By placing the variant readings below the primary text, researchers will be able to quickly and easily compare the readings.

Chapter five contains an evaluation of the textual issues that arise from the collation of the manuscripts in the Vatican Library. The findings are analyzed in order to ascertain textual affinities and divergence among the CGNT and those manuscripts available at the Vatican Library, manuscripts that would have been in the library's possession prior to the formation of Cisneros' Greek New Testament. Special attention is given to readings that are unique to the Complutensian text. Anticipated variant readings include, but are not limited to, differences in spelling, lexical choices, tense, mood, person, number, gender, case, word order, phrase order, and clause order,⁵⁷ as well as the typical text-critical inclusions and exclusions (similar to those found in Matt. 5:22; Mark 16:9–20; John 7:53–8:11; 1 John 5:7; etc.).⁵⁸

⁵⁷ David Alan Black says this about the use of *πᾶσα γραφή θεόπνευστος* in 2 Tim. 3:16: "The Bible teaches its own inspiration. The key passage is 2 Tim 3:16: 'All Scripture is God-breathed' That is, everything written down (*πᾶσα γραφή*) in the text of Scripture is inspired by God (*θεόπνευστος*). But this includes not only the words. Words are not the minimal units of meaning of language, nor are they the most important. A proper understanding of biblical inspiration, based on the Greek, would include the words but also the tense, voice, mood, aspect, person, number, gender, case, word order, phrase order, clause order, discourse structure, etc. All of these features were put into the text by the Holy Spirit, and it behooves interpreters of the New Testament to do their best to unpack what is there" ("Greek Grammar, NT," *Encyclopedia of the Bible and Its Reception*, vol. 10, ed. Christine Helmer et al. [Berlin: Walter de Gruyter, 2014], 1–3).

⁵⁸ Textual discussions, like the one concerning 1 John 5:7, concentrate on inclusions and exclusions, not word order. Concerning 1 John 5:7, J. B. Payne writes, "Among [Erasmus'] most controversial exercises in textual criticism was his rejection of the passage concerning the three witnesses in heaven at 1 John 5:7. In response to heated criticism for this omission, Erasmus reported that he did not find it in any Greek manuscript. A manuscript containing it was discovered

There is absolutely no guarantee that this study will successfully lead to the identification of any Greek manuscripts that were utilized by Cisneros' team. Such is the risk with a study like this one. However, given the literary, philological, and historical significance of the CGNT, the search for the manuscripts involved in this great project deserves continued attention.

A collation utilizing the CGNT is not a new endeavor. Far from it. Frederick Henry Scrivener produced a collation⁵⁹ of Robert Estienne's third edition *Novum Testamentum Græce* (Stephens 1550)⁶⁰ and Isaac Elzevir's *Novum Testamentum Græce* (Elzevir 1624)⁶¹ with the CGNT, Beza's NT (1565), and the second edition of Isaac Elzevir's *Novum Testamentum Græce* (Elzevir 1633),⁶² published by his uncle and brother. Scrivener also includes an appendix in his book containing a collation of the CGNT and the Elzevir 1624.⁶³ That such a helpful set of data was stricken from subsequent editions is difficult to understand.

Fortunately, Herman C. Hoskier reproduced the data (with slight modification) in

in England, perhaps manufactured for the purpose, so that Erasmus restored the reading in his third edition (1522)" ("Erasmus, Desiderius (c. 1466–1536)," in *Dictionary of Major Biblical Interpreters*, ed. Donald K. McKim (Downers Grove, IL: InterVarsity, 2007), 413. And Everett F. Harrison writes, "The third edition (1522) became famous because of its inclusion of I John 5:7. Erasmus had promised to put it in if it could be found in any Greek MS. When it was found in a single MS 61 (sixteenth century), he had to abide by his promise, even though, as he suspected, this was translated back into Greek from the Latin. It got into the Latin by mistaking one of Cyprian's comments as part of the text of Scripture" (*Introduction to the New Testament*, rev. ed. [Grand Rapids: Wm. B. Eerdmans, 1971], 71). Of course, that Erasmus made any such promise is highly unlikely, for the reasons pointed out by H. J. de Jonge ("Erasmus and the Comma Johanneum," *Ephemerides theologicae Lovanienses* 56:4 [Dec 1980]: 381–389).

⁵⁹ Frederick Henry Scrivener, *A Plain Introduction to the Criticism of the New Testament* (London: Bell & Daldy, 1861), 304–310. This collation only appeared in the first edition (1861).

⁶⁰ Robert Estienne, *Novum Testamentum Græce* (Lutetiæ: Ex officiana Roberti Stephani Typographi, Typis Regiis, 1550).

⁶¹ Isaac Elzevir, *Novum Testamentum Græce* (Lugduni Batavorum [Leiden]: Ex officina Elzeviriana, 1624).

⁶² Isaac Elzevir, Bonaventure Elzevir, and Abraham Elzevir, *Novum Testamentum Græce*, ed. Jeremias Hoelzlin (Lugduni Batavorum [Leiden]: Ex officina Elzeviriana, 1633).

⁶³ Frederick Henry Scrivener, "Appendix to Chapter V: Collation of the Complutensian Polyglott N. T. 1514, with that of Elzevir 1624," in *A Plain Introduction to the Criticism of the New Testament* (London: Bell & Daldy, 1861), 349–368.

“Appendix B” of his *A Full Account and Collation of the Greek Cursive Codex Evangelium 604*.⁶⁴

Why go through an entire book of the NT when others have already expended great effort in what is undoubtedly a tedious exercise? First, while not attempting to slight or minimize the work of Scrivener or Hoskier (and others), working through the CGNT afresh will ensure that the collation is most accurate. Collation studies are indeed tedious endeavors and require paying close attention to the smallest of details. It is important that all variations are carefully considered anew. The present collation will be checked against the previous collations of Scrivener and Hoskier. Second, this analysis is different than the ones before it. Instead of collating the CGNT with editions of the GNT that followed, this analysis is focused on specific manuscripts at a specific library.

Summary

What manuscripts did Cisneros and his team use for the Complutensian Greek New Testament? The answer remains unknown. Were manuscripts really sent from Rome? Hopefully this research will shed some new light on the manuscripts available to Cisneros and the textual decisions his team employed with the New Testament. In a perfect world, this research would identify one or more manuscripts sent by the Vatican. It might, however, provide significant evidence for the contrary, that the Vatican did not send manuscripts for the Greek text of the New Testament. The study begins with a historical analysis that describes the context in which Cisneros’ team developed the Complutensian Polyglot Bible. Next is a collation of the CGNT with select manuscripts housed at the Vatican

⁶⁴ Herman C. Hoskier, “Appendix B,” in *A Full Account and Collation of the Greek Cursive Codex Evangelium 604* (London: David Nutt, 1890).

Library. Variant readings are presented in an apparatus. The research concludes with a detailed description of the findings.

CHAPTER 2: THE HISTORICAL CONTEXT OF THE COMPLUTENSIAN GREEK NEW TESTAMENT

Introduction

The central figure in the creation of the Complutensian Polyglot is Francisco Jiménez de Cisneros.¹ Apart from his deliberate investment and pulling together all of the resources, this project would have never come to fruition. The NT was printed first on January 10, 1514 in Alcalá de Henares,² forever cementing its place in history as one of Spain's most historic achievements.

Cisneros brought together a highly capable editorial team for his polyglot project.³ Of course, most of the men invited to assist with the polyglot were found within Spain's interior. Traditional lists of members of the editorial team include Alonso de Zamora, Alonso de Alcalá, Pablo Coronel, Diego López de Zúñiga, Elio

¹ He was born Gonzalo Jiménez de Cisneros, but changed his name to Francisco in 1484 when he joined the Franciscan Order in Toledo. For a brief biographical discussion on Cisneros, see Fernández-Armesto, "Jiménez de Cisneros," 235–237.

² For an illustrative presentation of Alcalá's rich history, see *Alcalá. Una ciudad en la historia* (Madrid: Comunidad de Madrid, 2008).

³ Maria T. Ortega-Monasterio writes the following: "To ensure the success of his venture, Cisneros made sure he had the best; he sent emissaries to seek out the best specialists in Europe: Antonio de la Fuente travelled to Paris, Louvain, and Bruges in search of specialists who could serve the needs of the University of Alcalá ("Textual Criticism of the Bible in the Spanish Renaissance," *TCJBTC* 13 (2008) par. 7). How many of these individuals came as a result of these "searches" is unclear. It does not seem like Cisneros needed to look very far from his own circle of influence. Most of the individuals he would have known from other dealings. Three of the individuals involved who were definitely from outside Spain's interior are Demetrios Doukas, Bartolomeo de Castro, and Vettor Fausto. The former two were probably recruited. How the latter ended up in Alcalá is unclear. It was probably connected to the closure of his school (due to the War of the League of Cambrai) and an opportunity to finish his studies was presented in Alcalá (see Lilia Campana, "Vettor Fausto (1490–1546), Professor of Greek and a Naval Architech: A New Light on the 16th-Century Manuscript *Misure di Vascelli etc. Di . . . Proto dell'Arsenale di Venetia*," Texas A&M University Master's thesis [2010], 10).

Antonio de Nebrija, Hernando Alonso de Herrera, Hernán Núñez de Gúzman, Demetrios Doukas, and Juan de Vergara.⁴

The earliest source for names connected to the NT is actually found after Revelation in volume five. There are a total of five dedicatory notes.⁵ The first two are written in Greek, one by Demetrios Doukas and the other by Nicetas Fausto. These are followed by three notes of praise in Latin, written by Juan de Vergera, Hernán Núñez, and Bartolomeo de Castro, in that order. Whether these notes are indicative of any editorial role in the Complutensian Polyglot, particularly with volume five, is up for discussion. It seems reasonable, however, to believe these men did play a role. It even seems reasonable to think these are the editors of the NT volume. Why else would they be asked to contribute, and why, if the others did participate, would they have chosen to not write a similar note?

With that said, though, it is difficult to determine who worked on what with the polyglot. Specific details on how responsibilities were assigned to individual members are for the most part lacking. Julián Martín Abad says this: “No tenemos certeza alguna respecto a los responsables de cada uno de estos textos.”⁶ Additional names are sometimes included in discussions about the editorial team. Those individuals are Pedro Ciruelo, C. D. Hortola, Cipriano de la Huerga, and M. Gonzalo Gil.⁷

⁴ Pedro Ciruelo, C. D. Hortola, Cipriano de la Huerga, and M. Gonzalo Gil are sometimes associated with work on the polyglot, however, they are not included in the present analysis, which focuses on the primary traditional contributors.

⁵ Mariano Rico Revilla reproduced the text of the Latin notes in Appendix 2 of his *La Políglota de Alcalá: Estudio Histórico-Crítico* (Madrid: Helénica, 1917), 173–176.

⁶ Julián Martín Abad, *La imprenta en Alcalá de Henares (1502–1600)*, vol. 1 (Madrid: Arco Libros, 1991), 66.

⁷ These individuals are not included in the discussion that follows.

Who were all of these men? What were their specialities? And when did they arrive in Alcalá de Henares? For some, very little is actually known. Still, these questions are critical for assessing the polyglot project as a whole and for determining when work on the polyglot actually began, particularly the NT.

Cardinal Jiménez de Cisneros

Francisco Jiménez de Cisneros (1436–1517) was perhaps the busiest man in Spain during the last quarter century of his life. He was a religious reformer, the closest adviser to the queen of Spain, inquisitor, crusader, cardinal, and patron of Humanism.⁸ He was sent in to expedite the conversion of the Moors in Granada (1499–1500). Tolerance for *mudéjares* and the desire to convert them without force was unacceptable to *los Reyes Católicos*. Ferdinand and Isabella wanted Spain Christianized, and they did not want to wait years for it to happen.⁹ Cisneros was given the mission to convert them and he went all in. He also led expeditions throughout Spain and even crossed over the Alboran Sea, hoping to lead the Crusades in northern Africa. First he conquered the port city of Mers El Kébir in 1505 and over the next four years Gomera (1508), Oran (1509), and Bougie and Tripoli in 1510.¹⁰ He had the most important ear in Spain, serving as confessor to

⁸ See Felipe Fernández-Armesto, “Humanist, Inquisitor, Mystic: Cardinal Jiménez de Cisneros,” *History Today* 38:10 (October 1988): 33–40; Stafford Poole, *Juan de Ovando: Governing the Spanish Empire in the Reign of Phillip II* (Norman, OK: University of Oklahoma Press, 2004), 57; María Teresa Ortega-Monasterio, “Patronage of the Bible in Sixteenth-Century Spain: A Defence of the Faith or an Attack on Heresy?,” in *Patronage, Production, and Transmission of Texts in Medieval and Early Modern Jewish Cultures*, ed. Esperanza Alfonso and Jonathan Decker, MCS 34 (Turnhout: Brepols, 2014): 199–227.

⁹ Isabella, Ferdinand, and Cisneros visited Granada in the summer of 1499. In September of that year Granada received its first inquisitor, Diego Rodríguez de Lucero. Things were not moving forward as *los reyes* had hoped, and in November Cisneros was made inquisitor of all Granada (Mercedes Mercedes García-Arenal and Fernando Rodríguez Mediano, *The Orient in Spain: Converted Muslims, the Forged Lead Books of Granada and the Rise of Orientalism*, trans. Consuelo López-Morillas [Leiden: Brill, 2013], 41).

¹⁰ Beatriz Alonso Acero, *Cisneros y la conquista española del norte de África* (Madrid: Ministerio de Defensa, 2006).

Isabella from 1492 until her death in 1504. He was twice named regent, first when Philip I died in 1506 and later when Ferdinand died in 1516. These last years of Cisneros' life might have been busiest as he worked diligently in securing the throne for Charles I. The following table charts some of the more important events of Cisneros' life:

| Year | Event |
|------------------|--|
| 1436 | Cisneros is born in Torrelaguna, Spain. |
| 1436–1470 | Cisneros studies in Alcalá until he is 14, later in Salamanca for law and theology. He also spent some time studying in Rome. |
| 1471 | Cisneros becomes the archpriest of Uceda. |
| 1477 | Cisneros is appointed vicar-general and moves to Seville. |
| 1484 | Cisneros enters the Franciscan Order in Toledo, where he lives an ascetic life in seclusion from others, and changes his name to Francisco. |
| 1492 | Cisneros becomes Guardian at La Salceda and confessor to Isabella of Castile. |
| 1494–1495 | Cisneros becomes archbishop of Toledo. |
| 1496 | Cisneros begins reforms in the Franciscan order following papal bull sent by Alexander VI, in addition to reforms in the diocese of Toledo and other areas of of the church throughout Spain, continuing until his death in 1517. |
| 1499–1500 | Cisneros attempts to force the conversion of Muslims (and Jews) in Granada, though a riot broke out threatening his life. Some reports indicate that books in Arabic, especially religious books, were burned, though certain books were collected and sent to Alcalá. ¹¹ Cisneros convinces the Catholic monarchs to send missionaries from his order to the New World, instead of using soldiers to subjugate natives. ¹² Permission for the university in Alcalá was received and plans followed immediately. |
| 1507 | Cisneros becomes regent of Castile and then, in the same year, a cardinal and inquisitor-general. |

¹¹ See García-Arenal and Rodríguez Mediano, *The Orient in Spain*, 41–42; Felipe Fernández-Armesto, *1492: The Year Our World Began* (New York: Bloomsbury, 2009), 41–44. Elizabeth Nash writes: “Early in December 1499 the zealot Archbishop Ximénez de Cisneros, confessor to Queen Isabella, concerned that the recently conquered Muslims were not bending sufficiently to Catholic domination, ordered soldiers to enter the 195 libraries of the city and a dozen mansions where some of the better-known private collections were held, and to confiscate everything written in Arabic. The day before, Catholic scholars apparently persuaded Cisneros to exempt 300 manuscripts: Arab manuals of medicine and astronomy. These volumes contained all the advances in science achieved since antiquity, scholarship that had travelled throughout Europe to lay the groundwork for the Renaissance. Cisneros agreed to spare the works, but insisted they be placed in a new library he planned to found in Alcalá de Henares, east of Madrid” (*Seville, Córdoba, and Granada: A Cultural History* [Oxford: Oxford University Press, 2005], 234).

¹² Hans-Jürgen Prien, *Christianity in Latin America*, rev. ed., trans. Stephen Buckwalter (Leiden: Brill, 2013), 54.

| | |
|-------------|---|
| 1509 | Cisneros conquers Oran from the Muslims. |
| 1510 | Cisneros' original constitutions are adopted at Alcalá. |
| 1514 | The first volume of the Complutensian Polyglot is printed in Alcalá. |
| 1516 | Cisneros becomes regent of Castile. |
| 1517 | The Complutensian Polyglot is complete, the last volumes presented to Cisneros in July 1517. Cisneros dies in Roa on November 8. |

Table 1. Important Events in Cisneros' Life.

The plans for the university in Alcalá de Henares began to unfold in 1498. Cisneros sent Fernando de Herrera to Rome that year to acquire the papal bull for the university. It was issued in the spring of 1499. During this time Cisneros was involved in numerous endeavors, chief of which was reforming the Franciscan order and Toledan clergy,¹³ as well as being tasked with the conversion of Muslims in Granada.¹⁴ Cisneros was undoubtedly busy. And the remaining seventeen years of his life were extremely busy. He was committed to reforming the church in Spain. One of the ways to reform the church was to secure an educational system that aligned with the reforms he was carrying out across Spain's interior. The goal for the university in Alcalá was to cultivate Christ-like clergy who would serve Spain and the Holy Roman Church in a worthy manner. To accomplish this end, Cisneros knew that he needed a strong faculty and he knew that he needed the best library possible. Over the next seventeen years, Cisneros worked diligently at building both—arguably one of the best, if not the best, Spain had seen up to that point. Almost immediately a printing press was set up, and Cisneros commissioned the first books—Vincent Ferrer's *Tractatus de vita*

¹³ Cisneros oversaw the proceedings at the second Synod of Toledo on October 24, 1498. See J. García Oro, *La Iglesia de Toledo en tiempo del Cardenal Cisneros (1495–1517)* (Toledo: Estudio Teológico San Ildefonso, 1992), 125ff.

¹⁴ David Coleman, *Creating Christian Granada: Society and Religious Culture in an Old-World Frontier City, 1492–1600* (Ithica, NY: Cornell University Press, 2003), 5–7. His toughness on the clergy and his push for reforms definitely made him some enemies. Not everyone shared Isabella's sentiments about Cisneros' work. And the means he used to turn *mudéjares* into *conversos* created resentment in both Catholic and non-Catholic circles.

spirituali, a biography of Catherine of Siena, the *Imitatio Christi*, and the *Vita Christi*.¹⁵ Alcalá to some extent turned into a printer's dream—high demand, little supply. The focus of the university drove the demand. If the university taught it, the printers in Alcalá were going to print it—philosophy, rhetoric, biblical studies, the languages, etc.¹⁶ And the Complutensian Polyglot became the standardbearer of the humanistic and philological principles upon which Cisneros had founded the university.

Cisneros' involvement in the polyglot was limited. He is generally credited with the idea for the polyglot, though it is possible someone else suggested it during one of his many conversations with biblical scholars while he traveled throughout Spain. He was the one who invited Brocar the printer to Alcalá, even though other presses were already established. Nebrija was probably the one who recommended Brocar to Cisneros, although there is no direct evidence saying so. Brocar had apparently become Nebrija's preferred publisher (see the section on Nebrija that follows).¹⁷ Cisneros recognized how philologically unique the polyglot was compared to publications before it. Brocar was brought in to ensure the highest quality possible, probably at the recommendation of one of Spain's leading philologists at the time. F. J. Norton writes:

Certainly there was no niggardliness as far as Brocar was concerned. Important new material was introduced for the occasion, including the splendid large greek type, a small greek fount in the Aldine style, a new roman, and two founts of hebrew, as well as a more resplendent device.¹⁸

¹⁵ Anthony Levi, *Renaissance and Reformation: The Intellectual Genesis* (New Haven: Yale University Press, 2002), 226; Maximilian von Habsburg, *Catholic and Protestant Translations of the Imitatio Christi, 1425–1650: From Late Medieval Classic to Early Modern Bestseller* (Surrey, England: Ashgate, 2011), 61.

¹⁶ This especially true of Brocar's printings (F. J. Norton, *Printing in Spain 1501–1520* [Cambridge: Cambridge University Press, 1966], 42–43).

¹⁷ F. J. Norton, *Printing in Spain 1501–1520*, 36.

¹⁸ F. J. Norton, *Printing in Spain 1501–1520*, 40.

In addition to this, Cisneros would have guided the editorial team on matters such as whether Greek and Hebrew manuscripts, where they disagreed with the Vulgate, should result in corrections to the Latin readings. Regarding differences in text-critical principles that existed among the editors, Cisneros had the final say. And this final say would ultimately lead to one of the men, Antonio de Nebrija, withdrawing himself from work on the project.

The *Converso* Editors

Cisneros recruited a few Jewish converts (*conversos*) to work on the Complutensian Polyglot, particularly on the Hebrew volumes.¹⁹ Jerry H. Bentley points out a remark made by Antonio de Nebrija in a letter to Cisneros on why he recruited such individuals: “Elio Antonio de Nebrija once let slip the information that Hebrews (i.e., *conversos*) and Greeks were charged with editing, respectively, the Hebrew and Greek scriptures.”²⁰ Nebrija, by the way, indicated that he had been tasked with specifically working on the Latin. Cisneros wanted native speakers working on the Scriptures in their original languages. When it came to translations, such as Latin, he wanted the most proficient individual(s) possible. One *converso*, Juan de Vergara, is not included in the discussion below, since he is the author of one of the dedicatory notes in volume five, discussed in the subsequent section.

¹⁹ Levi, *Renaissance and Reformation*, 228. Bataillon, *Erasmus et l’Espagne*, 21.

²⁰ Bentley, *Humanists and Holy Writ*, referring to Antonio de Nebrija, “Epistola del maestro de Librija al Cardenal,” *RABM*, 3rd ser. 8 (1903): 493–496, reprinted in José Perona, *Antonio de Nebrija: Lebrija (Sevilla) 1441 o 1444 – Alcalá de Henares 1522* (Murcia: Universidad de Murcia, 2010), 181–187. Nebrija words read as follows: “Yo tenia deliberado de no entender mas en la emendación de la Biblia que V. S.^a R.^{ma} quería imprimir, en la qual me mandava a Mi, i a los otros Hebreos, i Griegos, que entendiessemos Yo en el Latin, i los otros cada uno en su lengua.”

*Alonso de Zamora (c. 1474–1545)*²¹

Alonso de Zamora was one of *converso* members of the polyglot editorial team. He was a professor in Salamanca before arriving at Alcalá. Carlos Alonso Fontela says he received a two-year contract extension—from 1511 to 1513—but he left Salamanca around November 1511 after some problems with the head of the university.²² He began teaching Hebrew in Alcalá on July 4, 1512,²³ possibly being appointed the first chair of Hebrew. There is some question, though, about the evidence regarding his status as chair. Jesús de Prado Plumed writes:

Unfortunately the archival source brought forward to support this claim in the article that first mentioned this piece of evidence (Torre y del Cerro 1909b, 284) is given a wrong shelf mark. I have not been able to locate that particular document anywhere else in Madrid’s Archivo Histórico Nacional, where most of the archive of the historical Complutensian University has been deposited.²⁴

Alonso de Zamora remained in Alcalá until his death.²⁵ He was responsible for the Hebrew grammar that is included in the polyglot.²⁶ A revised edition of the grammar was published as a stand-alone resource in 1526.²⁷ This grammar would

²¹ He is also referred to as Alonso de Arcos and Alonso de León. Sometimes his first name is spelled Alfonso. Alonso was a “modernización castellanizante del más antiguo Alfonso” (Carlos Alonso Fontela, “Alfonso de Zamora: La enseñanza del hebreo en la Universidad Complutense hace quinientos años,” presentation on November 7, 2012, accessed May 15, 2016 at <https://www.ucm.es/data/cont/docs/424-2014-07-10-Conferencia%20Carlos.pdf>).

²² Fontela, “Alfonso de Zamora.”

²³ Levi, *Renaissance and Reformation*, 228; Bataillon, *Erasme et l’Espagne*, 21.

²⁴ Jesús de Prado Plumed, “The Commission of Targum Manuscripts and the Patronage of Christian Hebraism in Sixteenth-Century Castile,” in *A Jewish Targum in a Christian World*, ed. Alberdina Houtman et al. (Leiden: Brill, 2014), 147.

²⁵ Some researchers specify that he was there until 1519 (see Pinchas E. Lapide, *Hebrew in the Church: The Foundations of Jewish-Christian Dialogue*, tr. Erroll F. Rhodes (Grand Rapids: William B. Eerdmans, 1984), 66). Fontela (“Alfonso de Zamora”), however, demonstrates that he was present and active in Alcalá during the final months of his life.

²⁶ R. Smitskamp, *Philologia Orientalis: A Description of Books Illustrating the Study and Printing of Oriental Languages in Europe* (Leiden: E. J. Brill, 1976), 14.

²⁷ Jesús de Prado Plumed, “Unexpected Teaching from an Unexpected Location: A Leiden Manuscript as a Witness for Hebrew Teaching in Sixteenth-Century Spanish Universities,” *Omslag* 9:2 (2011): 10.

have far reaching impact in the years that followed. Thomas Cranmer is just one example, as he probably used Zamora's text to learn Hebrew.²⁸ In 1523 his translation of a twelfth century Hebrew grammar by David ben Joseph Kimhi was published.²⁹

Zamora was also working on other projects in the years leading up to the printing of the polyglot. Jesús de Prado Plumed mentions one such project:

Zamora used a copy of the 1491 Hebrew Bible incunable printed in Lisbon (Escorial G.III.19 . . .) as an editorial tool to prepare the Aramaic columns of the Polyglot Bible (Ginsburg 1897, 923-925). Zamora's first task was to identify the roots of Aramaic words found in the text and to note them in the margins of the printer's copy. A number of these roots would later be printed in the margins besides the columns of the Complutensian Polyglot Aramaic texts. His second task was to separate the words in the Aramaic text by straight vertical strokes in red ink, a caveat characteristically noted in Spanish for careless journeymen in the Complutensian workshop who looked at those Aramaic texts as an undifferentiated sequence in *scriptio continua*: "parad mientes no oluide[ys] / el renglon postrimero del / caldeo como soleys" ["ye/thou, pay attention—do not forget the last line in the Aramaic as ye/thou usually do"], "guardad el renglon" ["keep the line"] (Escorial G.III.19, ff. 58v, 67v). Handwritten annotations found in Hebrew throughout the text record the communication among Hebraists during the editorial process in a hand likely of Zamora himself: עד הפ בואת ["You will reach up to here"] (Escorial G.III.19, f. 35v); טוב ולוכ ["Correct so far"].³⁰

Zamora had already begun working on another project by 1517, the focus of which was Targums. Samples were ready as early as April 8, 1517.³¹ The last known work of Alonso de Zamora is a manuscript dated and signed August 28, 1545, now preserved in the University of Leiden Library (Cod. Or. 645).³² The notation

²⁸ B. Hall, "Cranmer's Relations with Erasmianism and Lutheranism," in *Thomas Cranmer: Churchman and Scholar*, ed. Paul Ayris and David Selwyn (Woodbridge: The Boydell Press, 1993), 7.

²⁹ *La gramática hebrea el Miklol, de David Qimhi y otros documentos, recopilados y traducidos por Alfonso de Zamora* (1523).

³⁰ de Prado Plumed, "The Commission of Targum Manuscripts," 147.

³¹ de Prado Plumed, "The Commission of Targum Manuscripts," 147.

³² Fontela, "Alfonso de Zamora." Jesús de Prado Plumed, who wrote his dissertation on Zamora, gave a presentation at the University of Leiden Library titled "A Tale of Five Cities (Alcalá, Toledo, Rome, Antwerp, Leiden)? Making Sense of the Leiden Zamora Miscellany (Ms.

indicates that Zamora was in Alcalá de Henares at that time. He is credited with a handful of print publications (e.g., *Loor de virtudes* [1524]; *Introductiones Artis grammaticae Hebraicae* [1526]; *Pentateuchi interpretatio Chaldaica* [1535]),³³ as well as a large number of copied manuscripts (e.g., ms. 589 in the Biblioteca Universitaria de Salamanca [1536]).³⁴

Another interesting point worth noting here is that Alonso de Zamora and Pablo Coronel were close associates. Pablo Coronel was another *converso* collaborator in the Complutensian Polyglot. Jesús de Prado Plumed says these two men were “much sought-after producers of Hebrew-script manuscripts, either as the actual scribe—Alfonso de Zamora—or as the necessary go-between—Pablo Coronel.”³⁵ There is some evidence to suggest, as does Jesús de Prado Plumed, that Zamora served as Coronel’s assistant in editing the Old Testament portion of the polyglot.³⁶

Alonso de Alcalá (1465–1540)

Another *converso*, Alonso de Alcalá, was a physician, lawyer, and later served as a professor of medicine at the University of Salamanca. L. Díez Merino writes, “[W]e know nothing concrete about his collaboration in the Polyglot, but he

UB, Or. 645) and Its Wandering Nature,” which discussed how Zamora’s files ended up in Leiden; see also Jesús de Prado Plumed, “Unexpected Teaching from an Unexpected Location: A Leiden Manuscript as a Witness for Hebrew Teaching in Sixteenth-Century Spanish Universities,” *Omslag* 9:2 (2011): 11.

³³ María Pilar Cuartero Sancho, “Paremas insertadas en sentencias. El *Loor de virtudes* (1524) de Alfonso de Zamora,” *Paremia* 19 (2010): 159.

³⁴ Carlos del Valle, “Un poema hebreo de Alfonso de Zamora en alabanza de la version latina bíblica de Pedro Ciruelo,” *Sef* 59:2 (1999): 420.

³⁵ de Prado Plumed, “The Commission of Targum Manuscripts,” 147.

³⁶ de Prado Plumed, “The Commission of Targum Manuscripts,” 147; see the entire discussion for a presentation of how they worked together over the course of their lives and how they divided up responsibilities on different projects. One manuscript in particular worth consulting is Escorial, G.III.19, f. 240r.

certainly worked on the Hebrew and Aramaic texts.”³⁷ Very little is known about his life, much less his involvement in Alcalá with the polyglot.

Pablo Nuñez Coronel (1480–1534)

The third *converso* that participated in the Biblia Políglota Complutense is Pablo Nuñez Coronel. R. Smitskamp says the name Pablo Coronel “has often been overshadowed by that of his fellow editor Alfonso de Zamora.”³⁸ While true, Pablo Coronel played a significant role in the creation of the polyglot. He was responsible for a Hebrew and Chaldean dictionary to the Old Testament, published in Alcalá in 1515,³⁹ and the Hebrew-Chaldee-Latin dictionary that followed the Old Testament in the polyglot. Jesús de Prado Plumed writes:

The leading editorial role in the task of producing the Hebrew and Aramaic parts of the Complutensian Polyglot Bible (ca. 1502–1517) may have been held by Nuñez Coronel as has been suggested by some early students of the *Entstehungsgeschichte* of the Complutensian Polyglot.⁴⁰

He was also involved in translation work during his time in Alcalá de Henares. L. Díez Merino points out a couple of examples in a book of payments from Alcalá.⁴¹ One is a payment for a book in Latin that was translated from Chaldee at the request of Cisneros for the university library; this payment was made on June 5, 1517. Another payment was made on August 7, 1517 for a Chaldee-Latin Bible.

³⁷ L. Díez Merino, “Fidelity and Editorial Work in the Complutensian Targum Tradition,” in *Congress Volume: Leuven 1989, Volume 43*, ed. J. A. Emerton (Leiden: E. J. Brill, 1991), 367.

³⁸ Smitskamp, *Philologia Orientalis*, 14.

³⁹ Pablo Coronel, *Vocabularium hebraicum atque chaldaicum totius veteris testamenti cum aliis tractatibus prout infra in prefatione continetur in academia complutensi noviter impressum* (Alcalá de Henares: A. G. de Brocar, 1515).

⁴⁰ de Prado Plumed, “The Commission of Targum Manuscripts,” 147.

⁴¹ Díez Merino, “Fidelity and Editorial Work,” 366. The manuscript is Libro del Thesorero del Colegio de San Ildefonso, Archivo Histórico Nacional, lib. 813, fol. 31^v.

The Authors of the New Testament Dedicatory Notes

Five individuals were granted the opportunity to author a unique dedicatory note in honor of Cisneros, the patron of the whole project, and to celebrate the completion of the first of six volumes.⁴² The first two are written in Greek, one by Demetrios Doukas and the other by Nicetas Fausto. These are followed by three notes in Latin, written by Juan de Vergera, Hernán Núñez, and Bartolomeo de Castro, in that order. The notes appear on the two pages that immediately follow Revelation and the printer's colophon. The question surrounding these poetic notes and what they might suggest as far as an individual's involvement in the Complutensian NT continues to be debated. Jerry H. Bentley says, "There is no suggestion other than their gratulatory verses that Nicetas Fausto, Juan de Vergara, and Bartolomeo de Castro collaborated on the Complutensian New Testament."⁴³ It seems extremely unlikely, though, that an individual would be permitted to make such a contribution if they had not played some significant (though not necessarily major) role in the formation of the fifth volume. The language used probably marks the column on which each author participated in editing. In other words, Doukas and Fausto worked on the Greek column, the remaining three men on the Latin.⁴⁴ That Doukas' name appears first among the five is probably indicative of his role as chief editor of the New Testament.

⁴² Rico reproduced the text of the Latin notes in Appendix 2 of his *La Políglota de Alcalá*, 173–176.

⁴³ Bentley, *Humanists and Holy Writ*, 76.

⁴⁴ Emilio Fernández González, "Universidad de Alcalá," in *Historia de la Biblioteca de la Universidad Complutense de Madrid*, coord. M.^a Cristina Gállego Rubio y Juan Antonio Méndez Aparicio (Madrid: Editorial Complutense, 2007), 29.

Demetrios Doukas (c. 1480–1527)

Demetrios Doukas is listed as one of the faculty members at Alcalá in 1513, holding the chair of Greek. He was also known as “el Cretense” because he was originally from Crete. Greek was actually his native language. Scrivener even refers to him as “the native Greek editor.”⁴⁵ He was involved in the GNT and probably the Septuagint. As to when Doukas arrived in Alcalá, Bentley writes, “one can only infer that by October of 1513 Doukas had lived in Alcalá long enough to make complicated arrangements both with Brocar and with the university bureaucracy.”⁴⁶ This rules out the idea that Doukas was invited simply to review the already established text of the NT as held by some.⁴⁷ One of the important milestones accomplished by Doukas beyond the Complutensian NT is his work on Manuel Chrysolaras’ Greek grammar, which featured a Latin interlinear translation by Demetrius Chalcondyles. This work was published by Brocar in Alcalá on April 10, 1514.⁴⁸ It would serve as the text for Greek students at Cisneros’ young university.⁴⁹ If Doukas brought with him a copy of the Aldine edition (1512) of that grammar, then the amount of time to work on the NT volume is significantly reduced. It is possible, however, that he was there earlier and a copy of the Aldine work was sent to him once available.

Doukas has the first of five dedicatory notes that follow Revelation in volume five of the polyglot. His note reads as follows:

⁴⁵ Scrivener, *A Plain Introduction* (1861), 290 n. 2.

⁴⁶ Bentley, *Humanists and Holy Writ*, 77–78.

⁴⁷ Salvador Claramunt Rodríguez, *Societat, cultura i món mediterrani a l’Edat Mitjana. Recull d’articles* (Barcelona: Universitat de Barcelona, 2014), 354.

⁴⁸ Paul Botley, *Learning Greek in Western Europe, 1396–1529: Grammars, Lexica, and Classroom Texts* (Philadelphia: American Philosophical Society, 2010), 11, 35, 132.

⁴⁹ Botley, *Learning Greek*, 78.

Δημητρίου Δουκά τοῦ Κρητός.
εἰ πράξεις ὅσαι ἀρετὴ τε βροτοῦς ἐς ὄλυμπον,
ἐσ μακαρων χῶρον καὶ βίον οἶδεν ἄγειν,
ἀρχιερεὺς ξιμένης θεῖος πέλει. ἔργα γὰρ αὐτοῦ
ἦδε βίβλος. θνητοῖς ἄξια δῶρα τάδε.

[A dedication] of Demetrios Doukas of Crete.
If holy deeds are excellent, then mortals to the sky,
to the place of the blessed and life he knows to take,
the divine archpriest Ximenes draws nigh. For this book
is his work. To mortals these holy gifts [he gives].

Researchers—such as Deno John Geanakoplos, Jerry H. Bentley, and more recently John A. L. Lee⁵⁰—have argued that Doukas was the lead editor of the GNT and the author of its preface. Again, that Doukas’ name appears first among the five is probably indicative of his role as chief editor of the New Testament.

Vettor Fausto (1490–1546)

Vettor Fausto⁵¹ is most famous for his *quinqueremis*, a naval vessel he designed that was, according to him, based on proportions found in ancient Greek manuscripts. Between the years 1509 and 1518, Fausto took a six-year trip to Western Europe, spending time in Spain, France, and Germany. When he left Italy, and when he returned is not determined. How long and for what purpose Fausto traveled to Spain remains unknown. But the inclusion of his name in the polyglot indicates some involvement. Bentley says he “was competent enough as a student to be invited to work on the Septuagint.”⁵² His note, though—the second of five

⁵⁰ Deno John Geanakoplos, *Byzantium and the Renaissance. Greek Scholars in Venice: Studies in the Dissemination of Greek Learning from Byzantium to Western Europe* (Cambridge, MA: Harvard University Press, 1962), 239–243; Bentley, *Humanists and Holy Writ*, 76–79; Lee, “Dimitrios Doukas and the Accentuation of the New Testament Text,” 272–273.

⁵¹ He is also known as Lucius Victor Falchonijs, Luci Victoris Fausti, and his Greek name Nicetas Faustos (Νικῆτας τοῦ Φαυστοῦ). The latter is simply the Hellenized form of his given name, a practice that was common among humanists. Strong evidence exists that Lucio Vettor Falconio and Vettor Fausto are one and the same person.

⁵² Bentley, *Humanists and Holy Writ*, 76.

dedicatory notes that follow Revelation in volume five of the polyglot—seems to indicate his involvement in that particular volume. It reads as follows:⁵³

Νίκητοῦ τοῦ Φαύστου.
ζεὺς μακάρων κράντωρ πανυπέρτατος οὐρανιαίωνων
ἐλλάδος ἧς γαίης πατρίδος εἶδε πόνους.
τῷ ξιμένειτεπετελλεναλιγκίω ἀθανάτοισι
τὴν σοφίην βιοτόνθ, ἐλλάδος ὥραν ἔχειν.
τοῦ δᾶνὰ κηδοσύνην καὶ ἐς ἥλιον καταδύντα
κείνης γηραλέης λαμπρὰ τέθηλε γένη.
ζώης μοι ζώης κρονίδα κεχαρισμένεθυμῶ.
ζώης ἀνθρώποις Γίμιε ἀρχιερεῦ.
εἶνεκα σῆς ἀρετῆς νεῦσεζεὺς, ὧδε πέπρωται,
ἔξεις ἀθανάτων δώματα μακρόβιος.

[A dedication] of Nicetas Faustos.
Zeus, the most high ruler of the heavenly blessed
Saw the pains of his ancestral land of Hellas.
To Ximenes he prescribed wisdom equal to that of the immortals
[and] a life(-long) care of Greece.
And by his continual concern even into the sunset [of his life]
He has caused the illustrious families of that ancient land to flourish.
Son of Kronos, who has graced me with life, my heart with life.
Honored archpriest, [who has graced] men with life.
On account of your virtue, Zeus nodded [his head], thus it has been
determined,
You, after a long life, shall have the dwellings of the immortals.

Juan de Vergara (1492–1557)

Juan de Vergara was another *converso* that participated in the Complutensian Polyglot. He was also a personal friend of Erasmus. The most definitive evidence of who did what among the Complutensian editors belongs to him. Séamus O’Connell says he “is the only collaborator of the Polyglot for whom contemporary documentary information as to his participation in the project still exists.”⁵⁴ He served as a professor of philosophy at the newfound college and later

⁵³ Faustos’ Greek in this poem is peculiar in places. This author is indebted to Kelly Osborne (TMS) for providing his insights and translation notes of the poem. Of course, all shortcomings in the translation, if any, belong exclusively to the present author.

⁵⁴ O’Connell, *From Most Ancient Sources*, 5.

as Cisneros' personal secretary, while canon of Toledo, during the last years of Cisneros' life. He was responsible for the interlinear translation of a number of Old Testament books.⁵⁵ Anthony Levi says, "Had he lived, Cisneros had planned to produce after the Polyglot Bible a Greek-Latin Aristotle, for which much of the Latin translation by Juan de Vergara was ready when Cisneros died in 1517."⁵⁶ Jerry H. Bentley does not think it likely that he played a major role in the polyglot.⁵⁷ Juan de Vergara has the third of five dedicatory notes that follow Revelation in volume five of the polyglot. His note reads as follows:

*Joannis Vergare Toletani artium Magistri.
Liber ad lectorem nouum opus admirantem.*

*Quid nam heres, stupidusque manes, quid murmura tecum
Lector agis? Quid sic lumina fixa tenes?*

*Lector. Miror opus tantum, celestia munera miror,
Miror quod fatum secula nostra beat.*

*Liber. Et merito. Neque enim maiorum prisca tulerunt
Secula, que vobis tempora vestra ferunt.
Sed tandem parces, quum quis me emiserit autor
Discas; Nam magnos quid nisi magna decent?*

*Lector. Eia age pande, prece, quis diuum talia mittit.
Namque ego mortalis vix ea facta reor.*

*Liber. An nosti, quo se Toletum presule iactat?
Cuique humeros ornat purpura, mitra caput?
Francisci nomen, mores, habitusque fidesque,
Quique nivem cygni nomine, mente gerit.
Solut iacentes qui hac tempestate camenas
Erigit, et doctis premia digna refert.*

*Lector. At teneo, noui. Nonne est qui nuper ab Afris
Oranum expugnans pulchra trophea tulit?
Quique academie celebrauit nomine magnum
Complutum, et Musas quasque vigere dedit?*

*Liber. Recte est. Sat nosti. Hic ergo est qui sumtibus amplis
Rem tantam tanto condidit ingenio.*

*Lector. O res magnifica, o semper memorabilis etas
Qua exire atque legi talia forte datum.
Eia age iactatrix repete hic euum omne vetustas*

⁵⁵ Joseph Pérez, *The Spanish Inquisition: A History*, trans. Janet Lloyd (New Haven: Yale University Press, 2005), 64; O'Connell, *From Most Ancient Sources*, 5; Abad, *La imprenta en Alcalá de Henares (1502–1600)*, 66.

⁵⁶ Levi, *Renaissance and Reformation*, 227.

⁵⁷ Bentley, *Humanists and Holy Writ*, 76.

*Nil par huic operi quod referatur, habes.
 O presul felix hispane gloria gentis
 Atque hominum primus, primaque cura dei.
 O doctum sanctumque caput, quo fulget aperte
 Integritas, grauitas, gratia, musa, fides.
 Uiue precor felix felicia tempora reddens,
 Et tibi concedat vota petita deus.
 Ac liceat soli fati peruertere legem,
 Cui licitum cunctos sic superare fuit.
 Et cum Nestoreos tandem transcenderis annos,
 Aut jam cumee secula vatis agas,
 Celicolum turmis tendens comitatus ad astra
 Parta prius celi premia sero petas.*

Hernán Núñez de Gúzman (c. 1473–1553)

Hernán Núñez de Gúzman⁵⁸ held the chair of rhetoric at the Colegio San Ildefonso as well the chair of Greek and rhetoric at Salamanca. Anthony Levi calls him “one of Spain’s best Greek scholars”⁵⁹ and, according to Sáenz-Badillos, he was “the best Spanish textual critic of the sixteenth century.”⁶⁰ He was a student of Antonio Nebrija and then continued his studies in Bologna. He “returned to Spain a first-rate humanist textual critic and proficient in Arabic, Greek, and Latin.”⁶¹ He is recorded as one of the men tasked by Cisneros to acquire books in 1503.⁶²

⁵⁸ He is also known as Hernán Núñez de Valladolid and Hernán Núñez de Toledo, as well as by the nicknames “el Pinciano” and “el Comendador.” For more biographical information, see María Dolores de Asís, *Hernán Núñez en la historia de los estudios clásicos* (Madrid: Sáez, 1977); Abraham Madroñal, “Los Refranes o Proverbios en Romance (1555), de Hernán Núñez, Pinciano,” *RLit* 64:127 (2002): 5–39; Juan Signes Codoñer et al., *Biblioteca y epistolario de Hernán Núñez de Guzmán (El Pinciano). Una aproximación al humanismo español del siglo XVI*, Nueva Roma 14 (Madrid: Consejo Superior de Investigaciones Científicas, 2001).

⁵⁹ Levi, *Renaissance and Reformation*, 228.

⁶⁰ Ángel Sáenz-Badillos, *La filología bíblica en los Helenistas de Alcalá* (Madrid: 1973), 162.

⁶¹ Katherine Elliot van Liere, ““Shared Studies Foster Friendship”: Humanism and History in Spain,” *The Renaissance World*, ed. John Jeffries Martin (New York: Routledge, 2007), 253.

⁶² Elisa Ruiz García and Helena Carvajal González, *La Casa de Protesilao: reconstrucción arqueológica del fondo cisneriano de la Biblioteca Histórica “Marqués de Valdecilla” (1496–1509): manuscrito 20056/47 de la Biblioteca Nacional de España. Otros* (Madrid: Universidad Complutense de Madrid [Biblioteca Histórica Marqués de Valdecilla] 2011), 214; Santiago Aguadé Nieto, “Los orígenes de la Universidad de Alcalá y la política universitaria de los arzobispos de Toledo,” in *Historia de la Universidad de Alcalá* (Alcalá de Henares: Servicio de Publicaciones de la Universidad de Alcalá, 2010), 63–64.

O’Connell says that he arrived at Alcalá between 1512 and 1513, pointing out certain evidence that suggests he was present in Granada (to some extent) from October 1512 to 1515. Responding to this point, O’Connell writes, “This certainly does not mean that Núñez was continually in Granada but it does color the character of his presence in Alcalá.”⁶³ Whether he was involved directly with the polyglot is not certain, but the argument in favor of his participation is as follows: (1) If Juan de Vergara was involved in the project—and he definitely was—then Núñez, who was his teacher, was probably involved as well;⁶⁴ (2) someone on the team who worked on the Septuagint needed a knowledge of Hebrew as well, and, according to O’Connell, that person was Núñez;⁶⁵ (3) Cisneros almost certainly would not have permitted a scholar as valuable as Núñez to go untapped in his historic project.⁶⁶ Jerry H. Bentley does not believe he played a major role in the polyglot since he showed “more interest in politics than study” before the year 1521.⁶⁷ His late arrival in 1513 makes his participation in the NT unlikely for some. By that time, says Bentley, “the New Testament would have been almost ready to go to press.”⁶⁸ While a gifted scholar, and certainly one gifted in the Greek

⁶³ O’Connell, *From Most Ancient Sources*, 4 n. 21.

⁶⁴ Sáenz-Badillos, *La filología bíblica*, 194.

⁶⁵ O’Connell, *From Most Ancient Sources*, 5. O’Connell, to demonstrate this proficiency, points out that Núñez was in the runnings for the chair of Hebrew at the university in Salamanca. Ultimately, he was not university’s choice; Alonso de Zamora ended up being offered the position. Alonso de Zamora, O’Connell writes, “was chosen because of the fluency of his spoken Hebrew” (5 n. 24).

⁶⁶ Jesús de Prado Plumed mentions a note in one of Núñez’s books, included here for no other reason than it is just interesting: “[Núñez] noted the hiding place of his house keys in one of his books. He did so in Spanish transcribed in Greek script: εν ελ ἱάρρο δε ἐρνάνδρεξ λα δελ κόψρε εν λας παροειμίας λα δελ ἄρχα γράωδε δελ ρετρέτε (‘[in his housekeeper María] Hernández’s jar, the key to the chest; in the [book of] Proverbs, the key to the small room’)” (de Prado Plumed, “Unexpected Teaching from an Unexpected Location,” 10).

⁶⁷ Jerry H. Bentley, *Humanists and Holy Writ: New Testament Scholarship in the Renaissance* (Princeton, NJ: Princeton University Press, 1983), 76.

⁶⁸ Bentley, *Humanists and Holy Writ*, 76.

language, he was not the Greek professor upon his arrival. Doukas had received the position of teaching Greek at Alcalá when he came to the city. Núñez would wait five years before receiving the chair of Greek at the university.⁶⁹ In fact, the publications in Greek—other than the Complutensian Polyglot—that took place in Alcalá were those of Demetrios Doukas (e.g., *Hero y Leandro* by Musaeus the Grammatician and the *Erotémata* by Manuel Chrysoloras [the first Greek grammar printed in Alcalá]).⁷⁰ This observation is important if Doukas was the actual chief editor of the NT volume (at least the Greek portion), which it seems to support. As soon as Núñez is appointed the chair of Greek, he begins focusing his publication efforts on Greek.⁷¹ He leaves Alcalá in 1522 to assume the chair of Greek in Salamanca. The fourth of five dedicatory poems that follow Revelation and the printer's colophon in volume five of the polyglot belongs to Núñez. His note reads as follows:

*Fredenandus Pincianus Commendatarius diui Jacobi in laudem opis.
 Aetheream quisquis magni penetrare tonantis
 Sedem atque immensi scandere regna poli,
 Et festas superum felix agitare choreas
 Querit, et in tutis tutior esse locis:
 Castalio quisquis madefactus labra liquore
 Nosse velit variis verba referre sonis,
 Dogmata sanctorum per que perdiscere patrum
 Possit, et a priscis scripta relictis viris,
 Perlegat hec nullo dona interitura sub euo
 Hactenus invisas perlege lector opes.
 Quas si forte rogas dederit quis, maximus ille est
 Princeps Aonios qui colit usque viros,
 Nomine Cisnerius clara de stirpe parentum
 Et meritis factus clarior ipse suis,
 Cura Toletani cuius moderamina cleri
 Sustentat, nulli que satis apta viro.
 Et quem cardineo splendens circundat honore*

⁶⁹ de Asís, *Hernan Nuñez*, 43.

⁷⁰ de Asís, *Hernan Nuñez*, 46.

⁷¹ See Mosco, *Moschus Graece et Latine (a Fredenando Pinciano)* (Alcalá: Arnaldus Guillermus de Brocario, 1519).

*Purpura, que numeros nunc tenet ipsa suos.
 Hic est pierio exprompsit qui pectore lector
 Hec monumenta tuis condita temporibus.
 Barbara si tanta tribuit tibi nomina Memphis
 Pyramis eoo conspicienda solo,
 Et Mausolei nomen memorabile busti
 Eternum que ferunt cares ad astra decus,
 Ac loca per varias celebrantur plurima laudes
 Uates grandisonis que cecinere modis,
 Justius hesperie resonent preconia gentis,
 Cedat et Hispano gloria cuncta solo.
 Ac tibi pro meritis totus pater optime tantis
 Sub pedibus mundus subiacet ecce tuis.*

Bartolomeo de Castro

Bartolomeo de Castro was born in Burgos and died sometime before 1522. He arrived at the university in Alcalá in 1509–1510 and served two years.⁷² According to José Luis Fuertes Herreros, he left Alcalá “descontento.”⁷³ From his publications, it appears like he went to Rome for a short period before returning to Spain, possibly to teach at the Universidad de Salamanca.⁷⁴ He might have played some role in the Greek or Latin portions of the polyglot, and his dedicatory note is strong enough support to believe that he did. While in Alcalá he published *Terminologicales* (1512).⁷⁵ After leaving Alcalá he published a Greek-Latin vocabulary

⁷² Juan Urriza, *La proclara facultad de arte y filosofía de la Universidad de Alcalá de Henares en el siglo de oro, 1509–1621* (Madrid: CSIC, 1941), 283; Isabel Gutiérrez Zuloaga, “Fundación y estudios de la Universidad Complutense,” in *La Universidad Complutense Cisneriana. Impulso filosófico, científico y literario (Siglos XVI y XVII)*, coord. Luis Jiménez Moreno (Madrid: Editorial Complutense, 1996), 70; Manuel Martínez Neira, “En los comienzos de la Universidad de Alcalá,” in *Le origini dello Studio generale sassarese nel mondo universitario europeo dell’età moderna*, ed. Gian Paolo Brizzi and Antonello Mattone (Bologna: CLUEB, 2013), 81 n. 19. Sáenz-Badillos says Castro arrived in Alcalá in 1508 (“La Biblia Políglota Complutense,” 138).

⁷³ José Luis Fuertes Herreros, “Lógica y filosofía, siglos XIII-XVII,” in *Historia de la Universidad de Salamanca*, vol. 3: Saberes y confluencias, ed. Enrique Battaner Arias (Salamanca: Ediciones Universidad de Salamanca, 2006), 552.

⁷⁴ José Luis Fuertes Herreros, “Lógica y filosofía, siglos XIII-XVII,” in *Historia de la Universidad de Salamanca*, vol. 3: Saberes y confluencias, ed. Enrique Battaner Arias (Salamanca: Ediciones Universidad de Salamanca, 2006), 552.

⁷⁵ Paul Oskar Kristeller mentions this resource in his list of texts found at the Biblioteca Capitular y Colombina (*Iter italicum: A Finding List of Uncatalogued or Incompletely Catalogued*

titled *Vocabularius verborum graecorum* (1516). His book *Quaestiones [...] habitae pro totius logicae prohemio* was published in Salamanca in 1518.⁷⁶

Bartolomeo de Castro has the last of five dedicatory notes that follow Revelation in volume five of the polyglot. His note reads as follows:

*Magistri Bartoli de Castro Burgensis.
Hactenus in tenebris iacuere volumina, sacre
Lux quibus est sophie; nunc tamen ecce patent.
Graeca latina simul primeue reddita luci
Biblia propellit nubila luce noua.
Tersa decora nitens, omni rutilantior astro
Divine sophie vera magistra patet.
Hanc dedit hispanus presul, cui semper in omne
Tempus, et eterno fama perennis erit.
Inuidet hunc nobis etas insignis auorum,
Nam cedit tanto gloria prisca viro,
Inuideat licet hunc etas ventura nepotum,
At superat priscam, namque manebit opus,
Lux oritur sacre sophie, procul este prophani,
Accedat diuus qui volet esse sophos.*

Additional (Potential) Contributors

Cisneros recruited a number of other scholars to join the university in Alcalá as members of the faculty. These invitations were the result of how the school was growing, a mark of its success from the very beginning, but also the result of departing faculty. Not everyone was pleased with the environment in Alcalá and others just departed as opportunities arose for them in other universities. Three additional individuals are generally associated with work on the polyglot—Hernando Alonso de Herrera, Diego López de Zúñiga, and Elio Antonio de Nebrija.

Humanistic Manuscripts of the Renaissance in Italian and Other Libraries, vol. 4 (Alia itinera II) Great Britain to Spain [Leiden: Brill, 1989], 611). The date and full title is provided in Bartolomé José Gallardo, *Ensayo de una biblioteca española de libros raros y curiosos*, vol. 2 (Madrid: Depósito de la Guerra, 1860), 271; see also Juan Urriza, *La proclara facultad de arte y filosofía de la Universidad de Alcalá de Henares en el siglo de oro, 1509–1621* (Madrid: CSIC, 1941), 508.

⁷⁶ Charles H. Lohr, *Latin Aristotle Commentaries. II. Renaissance Authors* (Firenze: Leo S. Olschki, 1988), 85.

*Hernando Alonso de Herrera (1460–1527)*⁷⁷

Hernando Alonso de Herrera was born in 1460 in a town called Talavera de la Reina, just west-southwest of Madrid, and died in Salamanca in 1527. Beginning in the inaugural year (1509–1510) at the university in Alcalá, Herrera was a lecturer in rhetoric. He was also a close friend of Hernán Núñez, another individual associated with polyglot and specifically the New Testament. They knew each other well even before their arrivals at Cisneros' university. Herrera lived with Núñez for a period of time in Granada. He left Alcalá sometime between 1512 and 1513. Abraham Madroñal notes how Herrera was more focused on classical literature than he was on biblical literature:

Núñez es más filólogo clásico que bíblico, su modelo es Ermolao Barbaro, y como el filólogo veneciano, compondrá sus comentarios a Plinio y a Pomponio Mela, a los que aplica—particularmente al segundo—el método riguroso de la crítica textual para intentar reconstruir la lectura original de sus obras.⁷⁸

Herrera was also involved in other projects during his time in Alcalá. One book was published in 1511 titled *Opus absolutissimum Rhetoricorum Georgii Trapezuntii cum aditionibus Herrariensis*. Another book published after he left Alcalá was titled *Breve Disputa en ocho levadas contra Aristótil y sus secuaces* (1517),⁷⁹ written in Latin and Spanish, and defends the tenets of Humanism.

If Herrera was involved in the polyglot, it was probably limited to and/or focused on the Latin portions and initial preparations being made for the project.

⁷⁷ Much of what follows in this section comes from Consolación Baranda, “Un ‘manifiesto’ castellano en defensa del humanism. La ‘Breve Disputa en ocho levadas contra Aristótil y sus secuaces,’ de Hernando Alonso de Herrera (Alcalá, 1517),” *Criticón* 55 (1992): 15–30.

⁷⁸ Madroñal, “Los Refranes o proverbios,” 8.

⁷⁹ For a discussion, see María Asunción Sánchez Manzano, “Modelos literarios en la teoría del lenguaje. La aportación de Hernando Alonso de Herrera,” *Humanismo y pervivencia del mundo clásico* 4:2 (2008): 843–854. This work is transcribed by Asma Bouhrass for the Biblioteca Saavedra Fajardo de Pensamiento Político Hispano, available at <http://www.saavedrafajardo.org/Archivos/LIBROS/Libro0690.pdf>.

His presence in Alcalá, his facility with the languages, and his friendship with Núñez, though, are not enough to convincingly demonstrate that he was involved in the NT or the rest of the polyglot. His fairly quick departure from the university and his absence from the dedicatory notes in volume five might very well rule him out altogether.

*Diego López de Zúñiga (1470–1531)*⁸⁰

Diego López de Zúñiga studied Greek with the Portuguese scholar Ayres Barbosa, the “first known formally appointed teacher of Greek in Spain.”⁸¹ In addition to Greek, he was also proficient in Latin and Hebrew. While details surrounding his life are few, a conflict surrounding the Diglot of Alcalá and that of Erasmus left quite a record of his thought, especially concerning the NT in the age of Renaissance Humanism. Zúñiga was certainly an advanced scholar. All of the aforementioned individuals associated with the polyglot were competent scholars in their own right. The major difference between them and Zúñiga is historians have more details about Zúñiga’s thoughts and feelings about the text of the NT and biblical scholarship in general. The others for the most part focused their attention on grammar, rhetoric, and classical Greek, or at least that was the focus of their publications.

⁸⁰ His name in Latin is Jacobus Lopis Stunica; he is often known by his latinized *apedillo*.

⁸¹ Levi, *Renaissance and Reformation*, 224. Ayres Barbosa says that he and Giovanni di Lorenzo de’ Medici (who would later become pope Leo X) studied together in Florence: *Me condiscipulum decimi cum dico Leonis . . .* (“When I say that I was a fellow student of Leo X . . .”). Robert Stevenson, *Spanish Music in the Age of Columbus* (Dordrecht, The Netherlands: Springer Science+Business Media Dordrecht), 97; Sebastião Tavares de Pinho and Walter de Medeiros, *Aires Barbosa: Obra Poética*, *Portvgaliae Monvmenta Neolatina XIII* (Coimbra: Universidade de Coimbra, 2013), 13–14. The latter resource has a very extensive biographical introduction on Zúñiga’s professor. Many details are included, including a letter to Pope Julius II on April 20, 1506 in which he asked to be absolved of a murder charge from when he was fourteen years old. His hope was (1) such a charge would no longer stain his character and (2) he could serve as a priest in the church.

Zúñiga is most widely known for his polemics against Desiderius Erasmus. Erasmus' Greek-Latin NT titled *Novum Instrumentum omne* was published in 1516, just two years and two months after the Complutensian NT came off Brocar's press in Alcalá. Erasmus had many critics, but Zúñiga had a stinging combination of competence in the biblical languages and zeal. He was not going to sit idly by while Erasmus treated the NT in a manner that he believed was grossly negligent. Erasmus might have enjoyed favor among the Spaniards, even among those in Alcalá⁸²—including Cisneros⁸³ and Juan de Vergara—but he did not have a friend in Zúñiga.⁸⁴ Erasmus was a threat and Zúñiga considered it his responsibility to warn the powers that be. He was the first, but he was not the only one.⁸⁵ According to Alejandro Coroleu, Zúñiga secured a copy of Erasmus' GNT shortly after it was published in 1516. This makes sense since he was ordered by Cisneros to not publish his treatise against Erasmus' edition. Zúñiga had to wait for an opportune time to do so, which came shortly after the death of Cisneros in 1517. And so Zúñiga and Erasmus drew their swords, each with a publication: (1) Zúñiga, *Annotationes contra Erasmum Roterodamum in defensionem traslationis Novi Testamenti* (Alcalá: A. G. Brocario, 1519) and (2) Erasmus, *Apologia*

⁸² See Henry Kamen, *Spain, 1469–1714: A Society of Conflict*, 4th ed. (New York: Routledge, 2014), 99.

⁸³ Cisneros even invited Erasmus to join the faculty in 1516, but he wasted no time declining the invitation. Why? Carlos G. Noreña writes: “Erasmus’ objections to Spain were various. The emotional exuberance of the southern people irritated him at times. Probably, Cisneros’ reform appeared to him too clerical and narrow-minded. He could not share Alcalá’s respect for the Vulgate nor the Cardinal’s faith in Scotism. His lack of Hebrew placed him in an inferior position with respect to linguists such as Pablo Coronel, López de Zúñiga, and Demetrio Doukas. Nebrija’s troubles with the Inquisition were not a promising sign. Further his deep-rooted anti-Semitism predisposed him against a nation where—in his own words—‘there were more Jews than Christians’” (*Juan Luis Vives*, Archives internacionales d’ histoire des ideas 34 (The Hague, Netherlands: Martinus Nijhoff, 1970), 140).

⁸⁴ Clive Walkley, *Juan Esquivel: A Master of Sacred Music During the Spanish Golden Age* (Woodbridge, England: Boydell, 2010), 7.

⁸⁵ Noreña, *Juan Luis Vives*, 140.

respondens ad ea quae Iacobus Lopis Stunica in Novo Testamento taxaverat in prima duntaxat Novi Testamenti aeditione (Louvaine: T. Martens, 1521).⁸⁶ Before it was over, Zúñiga had penned six polemics against Erasmus.

As with the other individuals associated with the polyglot, it is difficult to ascertain what role, if any, Zúñiga played in editing the *Biblia Políglota Complutense*. For most scholars, his involvement is without question.⁸⁷ He mentions in his *Annotationes contra Iacobum Fabrum Stapulensem* how he collated Greek manuscripts of the Gospels with the Vulgate at Cisneros's request.⁸⁸ By mentioning this, he was setting forth his qualifications to critique the *Pauli epistolae* (1512) by Jacques Lefèvre d'Étaples, as well as Erasmus' New Testament. César Chaparro Gómez says it showed "que él tiene derecho como el que más para entrar en el juicio de la obra de Erasmo, gracias a sus muchos conocimientos y a los cotejos hechos de los manuscritos hebreos y griegos con los antiguos códices latinos."⁸⁹ Without a doubt he was a qualified and gifted scholar. Luis Gil suggests that Zúñiga "supervisó el trabajo de sus colegas para vigilar la autoridad de la Vulgata frente al original griego."⁹⁰

⁸⁶ See Diego López de Zúñiga, *Annotationes contra Erasmum Roterodamum in defensionem translationis Novi Testamenti* (Annotations Against Erasmus of Rotterdam in Defense of His Translation of the New Testament, in Erika Rummel, *Erasmus and His Catholic Critics*, vol. 1 [Nieuwkoop: De Graaf, 1988], 145–77).

⁸⁷ For example, César Chaparro Gómez writes: "La contribución de Zúñiga . . . está fuera de toda duda" ("Erasmus de Rotterdam y Diego López de Zúñiga. Una polemica áspera y prolongada," *Ágora. Estudios Clásicos em Debate* 16 [2014]: 165).

⁸⁸ Alejandro Coroleu, "Anti-Erasmianism in Spain," in *Biblical Humanism and Scholasticism in the Age of Erasmus*, ed. Erika Rummel (Leiden: Brill, 2008), 74. Footnote 6 reads: "As argued by de Jonge in ASD IX–2, pp. 15–17." ASD Opera Omnia Desiderii Erasmi Roterdami, Amsterdam-Oxford series 9 volume 2; Diego López de Zúñiga, *Annotationes Iacobi Lopidis Stunicae contra Iacobum Fabrum Stapulensem* (Alcalá: A. G. Brocario, 1520), fol. A3.

⁸⁹ César Chaparro Gómez, "Erasmus de Rotterdam y Diego López de Zúñiga. Una polemica áspera y prolongada," *Ágora. Estudios Clásicos em Debate* 16 (2014): 165.

⁹⁰ Gil, "Sobre el texto griego del NT." This was included in the original abstract of Gil's presentation in Alcalá de Henares.

Some believe Zúñiga was responsible for some or all of the Latin in the Septuagint interlinear,⁹¹ and some suggest he worked on the Latin of both the Old and New Testaments.⁹² There is sufficient reason, though, to question whether he was responsible for the Latin translation that accompanies the Septuagint. A statement about Zúñiga being responsible for the Latin translation makes its way into nearly every discussion about the editors of the Complutensian Polyglot. From where does such a claim originate though? It actually goes back to Álvaro Gómez de Castro's *De rebus gestis Francisco Ximeno Cisnerio* (Alcalá de Henares, 1569), the first biography of Cisneros published just a half-century after the cardinal's death. While Gómez's account of Cisneros' life was researched and published not long after Cisneros passed away and it is based on contemporaneous data from one of Cisneros' closest associates, the record is not infallible. Ignacio J. García Pinilla, for example, has provided solid evidence for calling into question the historical accuracy of this particular statement about Zúñiga's role in the Latin translation of the Septuagint. Pinilla's conclusion, after comparing marginal comments in RAH 9/2213 fol. 90^v, is as follows:

[T]he real value of this passage for implying the involvement of Zúñiga in the interlinear translation of the LXX in fact relies on a weak basis, namely a hasty intervention which cannot be related back to the notes of Juan de Vergara used by Álvaro Gómez as a source.⁹³

Pinilla's observations are a reminder that researchers must be careful with the data they encounter in scholarly publications. And if Gómez is incorrect here, it is at

⁹¹ Coroleu, "Anti-Erasmianism in Spain," 74–74. Some suggest Juan de Vergara helped in this area as well.

⁹² O'Connell, *From Most Ancient Sources*, 4.

⁹³ Ignacio García Pinilla, "Reconsidering the Relationship between the Complutensian Polyglot Bible and Erasmus' *Novum Testamentum*," in *Basel 1516. Erasmus' Edition of the New Testament*, ed. Kaspar von Greyerz et al. (Tübingen: Mohr Siebeck, 2016), 63–64.

least possible that his biography is incorrect in other areas, such as when work on the polyglot actually began.

In his interactions with Erasmus, it was Zúñiga who referred to Codex Rhodiensis, which only contained letters of the NT, as one of the manuscripts that was consulted.⁹⁴ His involvement is difficult to question. His familiarity with the project is impossible to question. He was certainly familiar with it, and his assault on Erasmus is more than enough evidence to demonstrate his interest in the endeavor. Add to this how Antonio de Nebrija arrived in Alcalá and almost immediately withdrew himself from the polyglot project and it seems reasonable to imagine that Nebrija and Zúñiga bumped heads. Cisneros clearly did not want to “improve” the Vulgate, and that would have been enough to bring about Nebrija’s refusal. But Zúñiga would have made it impossible to assist in any way. This does not mean, however, that Zúñiga played the major role some have suggested, especially in the New Testament. It still seems more likely that the names in the dedicatory notes following the printer’s colophon represent the primary contributors for volume five.

Elio Antonio de Nebrija (1444–1521/22)

Elio Antonio de Nebrija had been teaching in Salamanca, but when he was not given the chair of Grammar, he decided to leave the university altogether.

Miguel Ángel Esparza Torres and Hans-Josef Niederehe write:

En 1513 queda vacante la Cátedra de Prima de Gramática y Nebrija decide oponerse a ella; pero el gramático se había procurado numerosas enemistades y el resultado de las rencillas con el claustro universitario fue

⁹⁴ *Itinerarium ab Hispania usque ad urbem romanam in quo multa varia ac scitu dignissima continentur* (Rome: M. Silber, 1521); F. Delitzsch, *Studies on the Complutensian Polyglot* (London: 1872), 30–33.

que aquella Cátedra se otorgó a un recién graduado. Desengañado, abandonó la ciudad y la Universidad salmatina.⁹⁵

Leaving Salamanca, Nebrija was offered a position in Seville. He did not stay there long, though, because Cisneros offered him the chair of Rhetoric in Alcalá and the best conditions imaginable. Basically he was granted academic freedom to study and research whatever he desired.⁹⁶ He arrived in Alcalá in 1513 or 1514⁹⁷ at the request of Cisneros to research, lecture, and work on the Complutensian Polyglot, filling the spot vacated that same year by Hernando Alonso de Herrera who went to Salamanca. Alejandro Coroleu says this about his time in Alcalá:

[A]part from second-hand anecdotal accounts and grandiloquent inaugural lectures, little is known about Nebrija's teaching at Alcalá. We know that he had absolute freedom to lecture on a broad range of authors, and that part of his time was spent on preparing and editing school texts.⁹⁸

Nebrija was certainly a top-notch scholar, publishing regularly in Alcalá and well respected among his new colleagues at the university. In fact, some had studied under him and already had a great admiration for his scholarship. One of his students, Hernán Núñez de Gúzman, who had already joined the faculty, wrote the following about Nebrija:

. . . el muy venerable y literatissimo varon Antonio de Nebrija nuestro preceptor doctissimo en todos generos de doctrina, cuya potente y dulcissima vihuela, mas dichosa que la de aquel thracense Orfeo, sacó a la verdadera Euridice del infierno: quiero decir, resucitó entre nosotros la lengua latina y letras de humanidad, que tantos años ha estaban exterminadas de España.

⁹⁵ Miguel Ángel Esparza Torres and Hans-Josef Niederehe, *Bibliografía Nebrisense. Las obras completas del humanista Antonio de Nebrija desde 1481 hasta nuestros días* (Philadelphia, PA: John Benjamins, 1999), 30.

⁹⁶ Esparza Torres and Niederehe, *Bibliografía Nebrisense*, 31.

⁹⁷ Some researchers mark 1513 as the year Nebrija went to Alcalá. The year 1514 is more likely if he spent around a year in Seville following his departure from Salamanca.

⁹⁸ Alejandro Coroleu, *Printing and Reading Italian Latin Humanism in Renaissance Europe (ca. 1470–ca. 1540)* (Cambridge: Cambridge Scholars, 2014), 105.

. . . the highly esteemed and well versed man Antonio de Nebrija, our most educated preceptor in all areas of learning, whose powerful and so very sweet lute, which was more blessed than that of Thracian Orpheus, drew the true Eurydice out of the underworld: for I wish to say, he brought back from the dead amongst us the Latin language and the humanities, which for so many years had been extinguished in Spain.⁹⁹

Whether he was given this academic freedom because of his stature and expertise or whether that was a benefit Cisneros used to draw faculty to Alcalá is not completely clear. There are indications that some faculty were dissatisfied at the university and departed for reasons that are not entirely clear. It could have been because they were promised certain things, like this academic freedom, and yet things looked different once they assumed their responsibilities. Still, the environment must have been positive for Nebrija, since he remained there until his death in 1521 or 1522.¹⁰⁰

Cisneros had already played an instrumental role in the invitee's life.

Nebrija's personal notes had been confiscated by Diego de Deza during the Spanish Inquisition. These notes included text-critical discussions surrounding the Vulgate in light of original language manuscripts. When Cisneros became the

⁹⁹ *Las trezientas d'el famosissimo poeta Ivan de Mena glosadas por Fernan Nuñez ... Otras XXIII coplas suyas con su glosa. La coronacion / compuesta y glosada por el dicho Iuan de Mena. Tratado de vicios y virtudes* (Anvers: Iuan Steelsio, 1552), 340c–d. This text is digitized and available in the “Fondo antiguo” of the Universidad de Sevilla. There is another English quotation of this description out there. That translation does not capture how this is not a declarative statement. The sentence does not start “He was.” Rather, Núñez is taking a moment to reflect on Nebrija and interjects a thought about him in his commentary on Juan de Mena's “La quinta orden de Mars.” This quote is a fuller quote than that which is found in the other translation. By doing so, another very remarkable description about the man Nebrija surfaces, praising him as “muy venerable y literatissimo.” The real important part of the translation occurs in the following part of the sentence: “cuya potente y dulcissima vihuela . . . sacó a la verdadera Euridice del infierno.” The original translation totally misses that Núñez is referring to the Latin language and humanities as Eurydice and he is talking about how they were dead (not almost dead); see Inés Valverde Azula, “Sobre la Primera Edición de las Anotaciones de Hernan Nuñez a la Obra de Juan de Mena,” in *Actas IV Congreso AHLM*, vol. 3 (Lisboa: AHLM, 1991), 100. He is talking about how Nebrija succeeded in bringing Latin and the humanities back from the dead. A comma in the original text after Orpheus goes unnoticed. The original reads “Thracian Orpheus,” not just “Orpheus,” and “true Eurydice,” not just “Eurydice.” Small details, but they are very important ones for identifying what the original author actually said.

¹⁰⁰ Daniel A. Crews, *Twilight of the Renaissance: The Life of Juan de Valdés* (Toronto: University of Toronto Press, 2008), 28.

inquisitor-general, Nebrija was allowed to complete and publish his work on revising the Vulgate. Nebrija wanted nothing less than to subject biblical texts to more sound philological standards, and that included the Vulgate.¹⁰¹ No one would have expressed any concern about doing this with Hebrew or Greek. In fact, that was the whole purpose of Cisneros' polyglot. But Nebrija viewed Hebrew and Greek manuscripts as better witnesses than Latin ones, and he believed the Vulgate needed to change in light of those better witnesses.

Cisneros' invitation to Nebrija to work on the polyglot is a curious move. Cisneros clearly knew of Nebrija's desire to amend the Latin Vulgate in light of Greek and Hebrew manuscripts,¹⁰² and yet he invited him anyways. Of course, securing a scholar like Nebrija was a major addition for the university. Nebrija was an asset and his push for studying the languages was a sentiment shared by the cardinal. It is possible that Cisneros was more focused on having Nebrija lecture and research than seeing his scholarship leave its mark on the polyglot. Zúñiga would have adamantly resisted any of Nebrija's suggestions to change the Latin readings in light of original language manuscripts. And so Nebrija opted out of the project.¹⁰³

Nebrija was working on other projects while he was in Alcalá. His book *Rhetorica* was published in Alcalá in 1515.¹⁰⁴ His *Tertia quinquagena* was published in 1516. This was the "colección de comentarios a la Sagrada Escritura

¹⁰¹ Barry Taylor and Alejandro Coroleu (eds.), "Introduction," in *Humanism and Christian Letters in Early Modern Iberia (1480–1630)* (Cambridge: Cambridge Scholars, 2010), 4.

¹⁰² Levi, *Renaissance and Reformation*, 228.

¹⁰³ Levi, *Renaissance and Reformation*, 228.

¹⁰⁴ See Elio Antonio de Nebrija, *Rhetorica*, ed. and tr. Juan Lorenzo (Salamanca: Ediciones Universidad de Salamanca, 2006).

cuya edición fue detenida por el inquisidor Deza unos años antes.”¹⁰⁵ The earliest of his publications in Alcalá was *Repetitio novena* and *Cinco anotaciones a la Sagrada Escritura*, published in 1513. The following table contains his works published in Alcalá.¹⁰⁶

| Year | Works of Nebrija Published in Alcalá |
|-------------|---|
| 1513 | <i>Cinco anotaciones a la Sagrada Escritura</i> . (c. 1513) <i>Repetitio novena</i> . |
| 1514 | <i>In Aulo Persio satyrae</i> . <i>In Sedulii Pachale</i> . |
| 1515 | <i>Artis rhetorica compendiosa coaptatio</i> . <i>De litteris hebraicis</i> . (c. 1515) <i>Cicernonis orationes</i> . |
| 1516 | <i>Orationes</i> . <i>Pedro Mártir de Angelería. Obras</i> . <i>Repetitio septima</i> . (c. 1516) <i>Sancturale</i> . <i>Segmenta ex epistolis Pauli, Petri, Iacobi et Ioannis</i> . <i>Tabla de la diversidad de los días y las horas</i> . (c. 1516–1517) <i>Tertia quinquagena</i> . <i>Vafre dicta philosophorum</i> . (c. 1516) |
| 1517 | <i>Ciceronis opuscula</i> . (c. 1517) <i>Reglas de ortografía de la lengua castellana</i> . |
| 1518 | <i>De medicinale materia</i> . <i>Gramática latina</i> . <i>Orationes</i> . |
| 1519 | |
| 1520 | <i>Gramática latina</i> . <i>Oppidorum nomina; Diccionario español-latín; Diccionario latín-español</i> . |

Table 2. Works Published by Nebrija in Alcalá.

Identifying When the Work Began

Attempting to determine when actual work on the polyglot began is not an easy venture. However, it is important because the date work began helps in identifying how comprehensive the task of the editors could have been. If, for

¹⁰⁵ Esparza Torres and Niederehe, *Bibliografía Nebrisense*, 32.

¹⁰⁶ For a full list of Nebrija’s publications, see Esparza Torres and Niederehe, *Bibliografía Nebrisense*. Page 311 deals specifically with those published in Alcalá.

example, the editors began their work in 1502 as some have suggested, then they had more time for evaluating manuscripts. If work began later, though, then it greatly reduces the amount of attention the editors would have given to manuscript data, especially given the scope of the polyglot project. If they began working as early as 1502, then the polyglot would probably have been their primary focus. Classes, for example, did not begin until 1508–1509, during which time the individuals involved in the editorial work would have been lecturing and involved in other academic responsibilities, not just work on the polyglot.

The Organization of the University in Alcalá

The papal bull authorizing the establishment of an educational institution in Alcalá was issued in 1499.¹⁰⁷ Exactly how long Cisneros had been thinking about such a project is unknown, but it had been on his radar for at least a year.¹⁰⁸ With the college Cisneros was going to pull together the three languages of the Bible—Hebrew, Greek, and Latin—and assemble a faculty that was competent to equip others to return to the original sources. The first stone for the university was laid on March 14, 1498, though it was not officially founded until 1508. Cisneros might have just been aiming for a small institution, one that would train up a new generation of clergy that was equipped to handle the Scriptures in the original languages as well as Latin.¹⁰⁹ Bjørn Okholm Skaarup, for example, says it was “originally created by Cardinal Cisneros in 1509 to educate the future Spanish clergy from the Colegio Mayor de San Ildefonso, its dominant and sovereign

¹⁰⁷ The papal bull expressly granted permission for Cisneros to set up faculties in theology, canon law, and liberal arts (*Theologie et Iuris Canonici ac Liberalium Artium*), as well as a chapel for the school.

¹⁰⁸ Sáenz-Badillos, “La Biblia Políglota Complutense,” 138; Poole, *Juan de Ovando*, 58; Peggy K. Liss, *Isabel the Queen: Life and Times*, rev. ed. (Philadelphia: University of Pennsylvania Press, 2004), 368.

¹⁰⁹ Levi, *Renaissance and Reformation*, 226.

faculty of theology.”¹¹⁰ But this university was going to fill a gap that existed among the universities of Spain. Others were focused on theology and the interpretation of Scripture from tradition, the most famous of which was Spain’s Universidad de Salamanca. But Cisneros wanted theology to return to the sciences.¹¹¹ The first members of the faculty did not arrive until July 1508, or shortly before that date, when the first classes were offered.¹¹²

The Arrival of Faculty and Collaborators in Alcalá

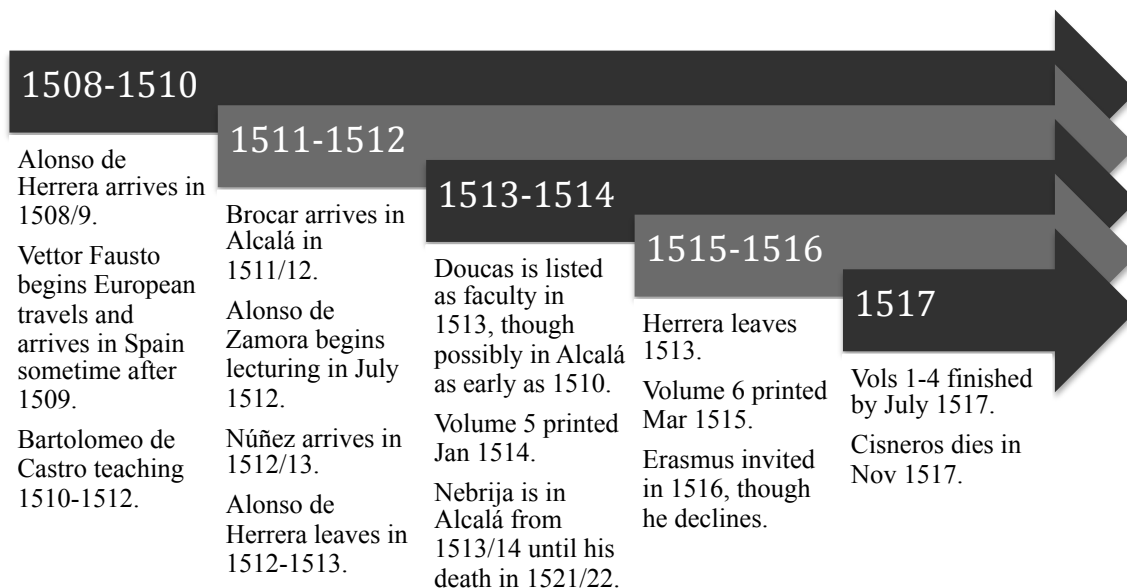
While plans for the university in Alcalá began prior to the turn of the sixteenth century, classes did not begin until 1508. Faculty for the university began to arrive shortly before those inaugural classes. The following figure illustrates the arrival of faculty, specifically those members associated with the Biblia Políglota Complutense, in Alcalá de Henares:

¹¹⁰ Bjørn Okholm Skaarup, *Anatomy and Anatomists in Early Modern Spain* (New York: Routledge, 2015), 114. Stafford Poole (Poole, *Juan de Ovando*, 60–61) describes life at the university in the following way:

“[L]ife at San Ildefonso was quasi-monastic and the discipline strict. . . . No resident could spend the night outside the colegio; the doors were locked at sunset. There was reading at table, and only Latin could be spoken, even in ordinary conversation. . . . The university was characterized by intellectual rigor. Students began studying by candlelight at five o’clock in the morning, and the first classes began at seven and ended at three. The students retired at nine o’clock after doing further study. Instruction was primarily by lecture. As in most Spanish universities, the professor read from a prepared text or notes. At specified times some of the professors would be ‘at the post’ (*al poste*); that is, they would retire to one of the patios and lean against a column where they would answer students’ questions and objections.”

¹¹¹ Otis H. Green, *The Literary Mind of Medieval and Renaissance Spain* (Lexington: The University Press of Kentucky, 1970), 105.

¹¹² Levi, *Renaissance and Reformation*, 226.



**Alonso de Alcalá, Pablo Coronel, Juan de Vergara, and Zúñiga arrive sometime before 1516.*

Figure 1. The Arrival of Editors in Alcalá.

The primary activity centers around the university's first few years. Alonso de Herrera was in Alcalá for the first full year of classes, though it is not entirely clear whether he even worked on the polyglot. His research interests were more focused on classical literature than biblical literature. But that is true of most of the potential collaborators. If he did contribute, he probably assisted with the Latin portions.

When Alonso de Alcalá, Pablo Coronel, Juan de Vergara, and Diego Zúñiga arrive in Alcalá is not certain. They definitely arrived in the city before 1516. Zúñiga received a copy of Erasmus' GNT while he was in Alcalá. It was there he began to voice his concerns at what Erasmus had done with his text. He even approached Cisneros, hoping to get his permission to respond in print to Erasmus' New Testament. Cisneros did not grant Zúñiga's request, and instead encouraged him to respond to Erasmus in private via letter. Pablo Coronel's Hebrew-Chaldee dictionary was published in Alcalá in 1515, which puts him in the

city at least that early. Of course, it is likely he arrived at least a year or two before that publication.

When his school in Italy closed in 1509, Vettor Fausto, who authored one of the dedicatory notes following Revelation in volume five, set off on a six-year trip through Europe. While it is not known when he arrived in Alcalá, he was most certainly there when the NT was sent to Brocar's press. Fausto was somewhere in his early to mid-twenties during his time in Alcalá. That he wrote one of the dedicatory notes means that he must have been in Spain long enough to work on that volume in some noteworthy fashion. He must have finished up his studies at the new university and served on the editorial team as a student, while being mentored by the more senior scholars. Upon his return to Italy in 1518, Faustos was appointed professor of Greek at the school where he had initially studied, the School of Saint Mark.

Demitrios Doukas is listed as a faculty member in 1513, but there is enough data to reasonably infer that he was in Alcalá as early as 1509 or 1510 for the first full year of classes.¹¹³ He authored the first poem honoring Cisneros for the successful completion of the Greek-Latin New Testament. That his name appears first is probably indicative of his role of chief editor for the NT volume. Hernán Núñez de Gúzman arrived in Alcalá no earlier than 1512. Bartolomeo de Castro arrived in 1509–1510 and taught at the university for a couple of years, departing right around when the NT volume would have been completed.

The first record of one of the *conversos* present in Alcalá is that of Alonso de Zamora. He arrived in in 1512, giving his first lectures on Hebrew that July. Unless Pablo Coronel and Alonso de Alcalá (who might have been from Alcalá or

¹¹³ Bentley, *Humanists and Holy Writ*, 78.

its environs given his name) were there before this, then work on the Hebrew and Aramaic portions of the polyglot did not span more than four years.

Nebrija had a couple of texts published in Alcalá in 1513. He had an established author-publisher relationship with Brocar, who had already set up shop near Cisneros' university. The publication of these works prior to his arrival in Alcalá makes sense based on this relationship. Nebrija left Salamanca in 1513 and spent up to a year in Seville before filling the spot vacated by Alonso de Herrera. That he was publishing in Alcalá prior to his arrival as a faculty of the university at least opens up the possibility of him collaborating in the project before officially relocating. It is possible that he would have met with Brocar regarding these publications and that would have put him in the city earlier than his move, unless he sent his manuscripts by courier or Brocar (or one of his associates) retrieved the manuscripts from him. If Nebrija was not collaborating from a distance, the timing of his move makes his role in the NT less likely and less significant. Nebrija's involvement in working on the polyglot was shortlived. Somewhere around the end of 1514 or beginning of 1515, Nebrija tendered his resignation from the editorial team, saying not much more than "I have determined to participate no longer in the emendation of the Bible which your holy lordship desires to publish."¹¹⁴ If his participation began later in the process, he was probably preparing to influence the Old Testament text in Latin and Greek.¹¹⁵

¹¹⁴ Bentley, *Humanists and Holy Writ*, 89.

¹¹⁵ Fernández, "Universidad de Alcalá," 29.

The Setting Up of Presses in Alcalá

Spain installed its first printing press either in Valencia in 1474¹¹⁶ or Segovia between 1472 and 1476.¹¹⁷ It was literally changing the world with its technological advances, much like computers have changed the modern world over the last seventy years. One of Cisneros' first steps in Alcalá, after he received the papal bull that granted permission for the university, was to set up a printing press for the university.¹¹⁸ If the university was going to fulfill its mission, it needed a library and it needed resources for its faculty and students. The press was an immediate need. The first book that Cisneros had printed was a Spanish translation of Ludolph of Saxony's *Life of Christ*.¹¹⁹ Books published before 1511 were not published by the famous printer Arnao Guillen de Brocar, since he moved to the city in 1511. Once Brocar arrived in Alcalá, though, he "promptly brought out an edition of Savonarola's commentary on Psalm 50, the *Miserer mei*, and of George of Trebizond's *Rhetoric*."¹²⁰

Arnao Guillén de Brocar¹²¹ (c. 1460–1523) was not an editor, but his role in the printing and publication of the Complutensian Polyglot was invaluable. He was the printer, called in by Cisneros who wanted to leverage the expertise of one of the best in the field at that point in history. Robert Proctor suggested that Brocar wrote

¹¹⁶ Paul Johnson, *The Renaissance: A Short History* (New York: Modern Library, 2002), 20.

¹¹⁷ Fermín de los Reyes and Marta M. Nadales, "The Book in Segovia in the Fifteenth and Sixteenth Centuries: Accident, Chance, Necessity?," in *Print Culture and Peripheries in Early Modern Europe: A Contribution to the History of Printing and the Book Trade in Small European and Spanish Cities*, ed. Benito Rial Costas (Leiden: Brill, 2013), 345–346.

¹¹⁸ Levi, *Renaissance and Reformation*, 226; Green, *The Literary Mind*, 106.

¹¹⁹ John C. Olin, *Catholic Reform: From Cardinal Ximenes to the Council of Trent (1495–1563)* (New York: Fordham University Press, 1990), 6.

¹²⁰ Olin, *Catholic Reform*, 6.

¹²¹ In his publications, his name is sometimes spelled Arnaud, Arnauld, or Arnalt.

the preface to the Greek New Testament.¹²² As John A. L. Lee points out, though, Proctor’s comment is “without explanation or argument.”¹²³ Brocar first set up a press in Pamplona (1490) and then Logroño in 1502. Robert Wilkinson says only that he “disappears from our view without us knowing what became of his type.”¹²⁴ Brocar continued to publish outside of Alcalá in Logroño, where he previously worked, even after he made the move for Cisneros in 1511 or shortly before.¹²⁵

The move to Alcalá was a profitable move for the printer. Brocar had undoubtedly heard of all the resources that were coming hot of the press at the new college. Given the publication of some resources outside of Alcalá, it looks like Brocar’s move was more of an expansion. His operations continued in Logroño, but the focus and headquarters of his business relocated to Alcalá.¹²⁶ And his work in Alcalá extended far beyond just working on the polyglot. Almost all, if not all, of Nebrija’s books published between 1513 and 1520 were published by Brocar.¹²⁷ And there were many more projects, including some books in Greek for Demetrios Doukas and choir books for the cathedral in Toledo, to name just a couple.¹²⁸

¹²² Robert Proctor, *Printing of Greek*, 144.

¹²³ Lee, “Dimitrios Doukas,” 266.

¹²⁴ Robert Wilkinson, *The Kabbalistic Scholars of the Antwerp Polyglot Bible* (Leiden: Brill, 2007), 11.

¹²⁵ O’Connell, *From Most Ancient Sources*, 5; Luis Gil Fernández says that Brocar arrived in Alcalá de Henares late in 1510 or early in 1511, took the first year to set up his printing press, and began printing the New Testament volume in 1512 (“El humanismo español del siglo XVI,” in *La cultura española en la Edad Moderna* [Madrid: Istmo, 2004], 95).

¹²⁶ He also operated in Valladolid and Toledo (Norton, *Printing in Spain 1501–1520*, 43).

¹²⁷ See Esparza Torres and Niederehe, *Bibliografía Nebrisenense*. Page 311 deals specifically with those published in Alcalá.

¹²⁸ A. de la Torre, “La Universidad de Alcalá,” 262, cited by Bentley, *Humanists and Holy Writ*, 77 n. 20 and O’Connell, *From Most Ancient Sources*, 7 n. 35; F. J. Norton, *Printing in Spain 1501–1520*, 41–42.

The Delay in Publishing the Polyglot

The Complutensian Polyglot was not published until after Cisneros' death. He was alive long enough to receive the final volume from Brocar's young son, but he would not live to see it published. For an explanation of this delay in publication, most researchers point to the papal permission granted to Erasmus for his *Novum Instrumentum omne* (1516). Some scholars have said the permission to publish was withheld because a right to publish for four years was granted by the Vatican to Erasmus. The Vatican could not grant permission to Cisneros, since an exclusive right to publish was issued to Erasmus, or so the argument goes. If that were the case, however, it does not answer the question of why the Vatican would grant such a right of exclusivity when the Vatican knew Cisneros was working on a mammoth multi-volume polyglot in Spain. The exclusivity of this permission to print is questionable. The Vatican had already sent manuscripts for the Old Testament to Spain as early as 1513. Moreover, the scope of Erasmus' edition and the scope of the Complutensian project are hardly comparable. While volume five of the Complutensian Polyglot was "competition" for Erasmus' Greek-Latin NT, Cisneros' polyglot was a totally different resource. It is difficult to imagine the Vatican withholding permission for a multi-volume and comprehensive biblical text (with resources aimed at equipping students with the knowledge they needed to interact with the original languages) just because permission was granted to Erasmus for the publication of his New Testament. Cisneros' polyglot was always going to be sold as a whole unit consisting of six volumes.

The question about exclusive rights for Erasmus' NT leads to other hypotheses for why the publication of Cisneros' polyglot was delayed. R. Smitskamp says the permission to publish the polyglot was withheld from the

Vatican because Alonso de Zamora and Pablo Coronel were Jews who converted to the Christian faith.¹²⁹ This is surprising, especially since Alonso de Zamora had published a letter to Jews in Rome (*Epístola a los judíos de Roma*) urging them to convert to Christianity as he had done.¹³⁰ Some attribute the delay in publication to the tragedy that befell the polyglot on its transport from Spain to Italy. A number of copies of the polyglot were onboard a vessel that sank. How many perished is unknown. The copies that did not perish, says Robert Wilkinson, were “sold off cheaply.”¹³¹ A copy of the Complutensian Polyglot, by the way, did not enter the Vatican Library until December 5, 1521.¹³² And others have mentioned the confiscation of the polyglot by Charles V following Cisneros’ death and the Revolt of the Comuneros in Castile.¹³³

The most logical explanation for why publication was delayed is threefold. First, Cisneros was in no rush to have the first “published” Greek New Testament. Being first was simply not his focus. Had he wanted to publish his NT first, he certainly could have acquired the necessary permissions to do so. His volume was hot off the presses well before Erasmus and Froben paired up for the *Novum Instrumentum omne* in August 1514. Cisneros and his team were putting together a comprehensive biblical resource for students of biblical literature, not just a New Testament. Second, Cisneros was much busier than Erasmus, especially during the latter years of his life, serving as regent, reformer, inquisitor, regent again, and

¹²⁹ Smitskamp, *Philologia Orientalis*, 14.

¹³⁰ David S. Katz, *God’s Last Words: Reading the English Bible from the Reformation to Fundamentalism* (New Haven, CT: Yale University Press, 2004), 7. The letter was included in the publication of his Hebrew grammar, *Gramática hebrea* (1526).

¹³¹ Wilkinson, *The Kabbalistic Scholars*, 11.

¹³² Abad, *La imprenta en Alcalá de Henares (1502–1600)*, 66.

¹³³ J. Pérez, *Cisneros, el cardenal de España* (Madrid: Taurus, 2014), 87; García, “Reconsidering the relationship,” 62.

cardinal. While the polyglot was important to him, it was not the most important work in his life. And third, Cisneros' death shortly after the final volume was finished put a pause on the whole project. As F. J. Norton writes, the main hold up was the "the cardinal's heavy preoccupation with state affairs and his death in November 1517."¹³⁴

Summary

Discussions often refer to the year 1502 as the year in which work began on the Complutensian Polyglot.¹³⁵ Vicente Bécares Botas, for example, writes:

En el verano de 1502 el cardenal Cisneros convoca a Nebrija, Diego López de Zúñiga, Hernán Núñez, Pablo Coronel y Alonso de Alcalá para trazar planes respecto a la edición de una Biblia políglota.¹³⁶

Whether this meeting actually took place is not entirely certain. It does not fit well with all of the other data, such as when the collaborators actually arrived in Alcalá. If these men were working on the polyglot from a distance and their presence at the university was not absolutely necessary for their collaboration, then it is curious how they all ended up in Alcalá in the years immediately preceding the completion of the polyglot. And there were too many moving parts, such as the events leading up to Nebrija's arrival in Alcalá. Why would Nebrija go to Seville for such a short period of time before leaving and moving to where work on the polyglot was

¹³⁴ Norton, *Printing in Spain 1501–1520*, 39–40. See also Alvar Gómez de Castro, *De las hazañas de Francisco Jiménez de Cisneros*, trans. José Oroz Reta (Madrid: Fundación Universitaria Española, 1984).

¹³⁵ E.g., Isabel Mateo Gómez, "La librería de Cisneros en la catedral de Toledo según los textos de Gómez de Castro (1569) y Quintanilla (1653): Hipótesis sobre su traza y programa iconográfico," *AEA* 76 (2003): 10; Salvador Claramunt Rodríguez, *Societat, cultura i món mediterrani a l'Edat Mitjana. Recull d'articles* (Barcelona: Universitat de Barcelona, 2014), 354; The installment of the press in Alcalá by Cisneros in 1502 might be what researchers have in mind when they say preparations were being made and work on the polyglot began in 1502. At face value, though, it looks like researchers are saying the editors were actively working on the text of the polyglot as early as 1502.

¹³⁶ Vicente Bécares Botas, "Nebrija y los orígenes de la tipografía griega en España," in *Antonio de Nebrija. Edad media y renacimiento*, coord. Carmen Codoñer and Juan Antonio González Iglesias (Salamanca: Ediciones Universidad Salamanca, 1994), 541.

taking place? And why would Nebrija wait to withdraw from the polyglot project until after he had arrived in Alcalá? It seems like he would have run into a problem with the project prior to 1514 or 1515 if they had been working on the project since 1502. Actually, there are many problems with the idea that collaboration on the project began in 1502, chief of which being that the first members of the faculty did not arrive until July 1508, or shortly before that date, when the first classes were offered in Alcalá de Henares. The year 1508, therefore, is the earliest that work could have commenced.¹³⁷ Ángel Sáenz-Badillos writes, “[L]a llegada de los principales colaboradores a Alcalá para ocuparse de la edición de la Biblia no tiene lugar antes de 1512 o 1513.”¹³⁸ Some have proposed that the text of the polyglot was in “its final form” by the year 1512.¹³⁹ That is certainly possible, at least for the text of the NT, which was printed in January 1514. The text of the Old Testament volumes does not have to be fixed to so early a date since it was printed in the final four volumes that were printed. Séamus O’Connell offers a proposal of the timeline involved in printing the respective volumes of the polyglot:

The completion of vol. 6 at the end of May 1515 left two years and 6 weeks for the printing of vols. 1 to 4. From the amount of work involved in the four volumes, it stands to reason that the preparations had been quite advanced by the time of the printing of vol. 6. This, along with the character of the editing in vols. 1–4, indicates that the dictionary was but a marginal consideration in the Complutense undertaking. . . . It may be reasonable to maintain that the printing of vol. 5 took no more than six or seven months. If we consider the time involved in the printing of the OT volumes was similar, then four volumes at approximately six months per volume is also the period between completing vol. 6 (May 1515) and completing vol. 4 (July 1517). This still remains the case when time is allowed for the

¹³⁷ Alejandro Coroleu and Catarina Fouto, “Iberian Peninsula,” in *The Oxford Handbook of Neo-Latin*, ed. Sarah Knight and Stefan Tilg (Oxford: Oxford University Press, 2015), 462.

¹³⁸ Sáenz-Badillos, “La Biblia Políglota Complutense,” 137.

¹³⁹ Levi, *Renaissance and Reformation*, 228. Vicente Bécáres Botas believes the NT was already being printed in 1512 (“Nebrija y los orígenes,” 544).

setting of the first volume in Hebrew and Aramaic as well as Latin and Greek and compensating for speedier editing in volumes 2, 3 and 4.¹⁴⁰

Printing volume five (540 pages) took some time for sure. Six or seven months on the long end is not difficult to imagine, especially since this was the first volume printed. This means that Brocar probably needed to receive the text somewhere around July 2013.¹⁴¹ Given the arrival of the faculty-editors in Alcalá between 1508–1512, Cisneros' team only had a few years to work on the Greek and Latin text of the New Testament. Had the editors been working on the polyglot since 1502, there would have been far more time to review more manuscripts. That simply is not the case though. Work on the NT volume spanned only a few years. And since all of the men associated with the volume were involved in teaching (except for the one student), in some cases additional research on different topics of interest, not to mention other responsibilities, it seems reasonable to think that they worked on fewer manuscripts, not a vast collection.

¹⁴⁰ O'Connell, *From Most Ancient Sources*, 6–7.

¹⁴¹ Bentley, *Humanists and Holy Writ*, 76.

CHAPTER 3: THE GREEK MANUSCRIPTS WITH THE GOSPEL OF MATTHEW OF THE BIBLIOTECA APOSTOLICA VATICANA

Introduction

The NT prefaces of the Complutensian Polyglot all mention manuscripts sent by Leo X from the Vatican Library. The following section identifies Greek manuscripts (102 total) that contain all or some of the Gospel of Matthew found in that library. The different collections of the Vatican Library are discussed in order to identify those manuscripts that were most likely available to send to Spain for consultation by Cisneros' team in the early years of the sixteenth century.

Differentiating between the Vatican's open and closed collections reduces the number of possible sources to 61 manuscripts. Since all of these manuscripts were not consulted, an explanation is provided as to which manuscripts were excluded from the present study. The loss of Vatican manuscripts is also considered from a historical perspective. Rome has a rich history. Unfortunately, this history also includes very tragic events, some of which impacted the library and its renowned collections. The chapter concludes with an analysis of two important Vatican manuscripts (*Vat. lat.* 3964 and *Vat. lat.* 3966) whose contents are loan records that span over seventy years during the late fifteenth and early sixteenth centuries.

The Manuscripts of the Vatican Library

The Biblioteca Apostolica Vaticana is home to a number of Greek manuscripts of the New Testament. The following list, reproduced with only slight adaptation from Kurt Aland's (*et al.*) *Kurzgefasste liste der griechischen*

handschriften des Neuen Testaments and the Institut für Neutestamentliche Textforschung (INTF) website, details the NT manuscripts, minus lectionaries, containing all or some of the Gospel of Matthew located in the Vatican collections.¹

| Gregory-Aland No. | Vatican Ref. No. | Contents | Date / Century | Leaves / Pages | Columns | Size (cm.) |
|-------------------|------------------------------|------------------|----------------|----------------|----------------|------------|
| 03 | <i>Vat. gr.</i> 1209 | eap ² | IV | 142 | 3 | 27x27 |
| 022 | <i>Vat. gr.</i> 2305, 6 fol. | eP | VI | 231 | 2 | ca. 32x27 |
| 028 | <i>Vat. gr.</i> 354 | e | X | 235 | 2 | 36x24 |
| 0307 | <i>Vat. gr.</i> 2061 | e | VII | 7 | 2 | 28x22 |
| 127 | <i>Vat. gr.</i> 349 | eK | XI | 378 | W ³ | 32.4x25.3 |
| 128 | <i>Vat. gr.</i> 356 | e | XIII | 377 | 1 | 32.2x24.4 |
| 129 | <i>Vat. gr.</i> 348 | eK | XI | 355 | W | 29x22.6 |
| 130 | <i>Vat. gr.</i> 359 | e (g-l) | XV | 229 | 2 | 28.4x22.1 |
| 131 | <i>Vat. gr.</i> 360 | eap | XIV | 233 | 2 | 23.5x17.5 |
| 132 | <i>Vat. gr.</i> 361 | e | XII | 292 | 1 | 20.5x16 |
| 133 | <i>Vat. gr.</i> 363 | eap | XI | 332 | 1 | 20.1x16.3 |
| 134 | <i>Vat. gr.</i> 364 | e | XII | 297 | 1 | 21.5x15.9 |
| 135 | <i>Vat. gr.</i> 365 | e | XI/XII | 181 | 1 | 24.5x20.2 |
| 136 | <i>Vat. gr.</i> 665 | ePK | XIII | 235 | 1 | 24.7x17 |
| 137 | <i>Vat. gr.</i> 756 | eK | XI | 300 | W | 28.5x22 |
| 138 | <i>Vat. gr.</i> 757 | eK | XI | 380 | 1 | 30x22.5 |
| 140 ⁴ | <i>Vat. gr.</i> 1158 | e | XIII | 408 | 2 | 23.4x18.3 |
| 141 | <i>Vat. gr.</i> 1160 | eapr | XIII | I+II: 400 | 1 | 23.4x16.7 |
| 142 | <i>Vat. gr.</i> 1210 | eap | XI | 324 | 1 | 12x8.3 |

¹ Many of these Vatican manuscripts are accessible through the INTF website, but not all. Minuscules 151 155 156 162 371 373 374 375 376 380 387 388 391 392 852 854 860 861 864 867 871 875 877 880 885 1269 2590 2591 2740 2742 2769 and 2770 are not available via the INTF website at present. The following manuscripts are currently available through the Vatican Library's digitized manuscripts online (see <http://www.mss.vatlib.it/guui/scan/link.jsp>): 03 028 137 150 151 157 162 387 388 389 390 878 880 2195 and 2737. So even though the aforementioned manuscripts are not available at the present time via the INTF, researchers can access minuscules 151 162 371 387 and 388 through the Vatican online.

² The abbreviations used in the chart are as follows: "e" for Gospels; "a" for Acts and General Letters; "p" for Pauline letters, and "r" for Revelation; "P" signifies partial content and "K" signifies a commentary manuscript. Greek-Latin diglots are indicated by "(g-l)" following the content.

³ For commentary manuscripts, "W" indicates catena wraps around the NT text.

⁴ Minuscule 140, along with 1843 (*Vat. gr.* 1208), was "given to Pope Innocent VIII by Charlotte de Lusignan when she came to Rome, as Queen of Cyprus, in the late 1480s" (François Rigolot, "Curiosity, Contingency, and Cultural Diversity: Montaigne's Readings at the Vatican Library," *Renaissance Quarterly* 64 [2011]: 866).

| | | | | | | |
|-----|-------------------------------|---------|-----------------------|-----|------------|-----------|
| 143 | <i>Vat. gr. 1229</i> | eK | XI | 275 | W | 32x24.5 |
| 144 | <i>Vat. gr. 1254</i> | e | X | 268 | 1 | 15.5x12 |
| 146 | <i>Pal. gr. 5</i> | ePK | XII | 265 | W | 31x23 |
| 147 | <i>Pal. gr. 89</i> | e | XIII | 355 | 1 | 16.5x13 |
| 148 | <i>Pal. gr. 136</i> | e | XI | 153 | 1 | 19x15.9 |
| 149 | <i>Pal. gr. 171</i> | eapr | XV | 179 | 1 | 35.5x23.5 |
| 150 | <i>Pal. gr. 189</i> | e | XI | 331 | 1 | 11.6x8.7 |
| 151 | <i>Pal. gr. 220</i> | eK | X | 224 | W | 24.5x17.5 |
| 152 | <i>Pal. gr. 227</i> | e | XIII | 315 | 1 | 21.7x16 |
| 153 | <i>Pal. gr. 229</i> | e | XIV | 268 | 1 | 21x13.5 |
| 154 | <i>Reg. gr. 28</i> | eK | XIII | 355 | 1 | 26.3x20.7 |
| 155 | <i>Reg. gr. 79</i> | e | XIII | 307 | 1 | 15.3x11.3 |
| 156 | <i>Reg. gr. 189</i> | e | XII | 244 | 1 | 12x10 |
| 157 | <i>Urb. gr. 2⁵</i> | e | ca. 1122 | 325 | 1 | 18.6x13.6 |
| 158 | <i>Reg. gr. Pii II 55</i> | e | XI | 236 | 1 | 9x7.8 |
| 159 | <i>Barb. gr. 482</i> | e | 1121 (?) | 203 | 2 | 26.3x20.6 |
| 160 | <i>Barb. gr. 445</i> | e | 1123 | 216 | 1 | 22.6x18 |
| 161 | <i>Barb. gr. 352</i> | e | X | 203 | 2 | 20.4x15.7 |
| 162 | <i>Barb. gr. 449</i> | e | 1153 | 248 | 1 | 23.4x17 |
| 163 | <i>Barb. gr. 520</i> | e | 1193 (?) | 173 | 2 | 28x19.7 |
| 164 | <i>Barb. gr. 319</i> | e | 1039 | 214 | 1 | 17.4x13.7 |
| 165 | <i>Barb. gr. 541</i> | e (g-l) | 1292 | 214 | 2 | 30.4x20.4 |
| 167 | <i>Barb. gr. 287</i> | e | XIII | 264 | 1 | 12.5x8.5 |
| 168 | <i>Barb. gr. 570</i> | eK | XIII | 217 | 2 | 34x22 |
| 173 | <i>Vat. gr. 1983</i> | e | XII | 155 | 2 | 20x13.3 |
| 174 | <i>Vat. gr. 2002</i> | e | 1052 | 132 | 2 | 24.6x19 |
| 175 | <i>Vat. gr. 2080</i> | eapr | X/XI | 247 | 1 | 20.2x14.5 |
| 176 | <i>Vat. gr. 2113</i> | e | XIII | 77 | 2 | 21.2x14.5 |
| 180 | <i>Borg. gr. 18</i> | eapr | e: XII / apr: 1273 | 444 | 22 / 26 | 18.7x13.5 |
| 371 | <i>Vat. gr. 1159</i> | e | X | 315 | 1 | 20.5x16.8 |
| 372 | <i>Vat. gr. 1161</i> | e | XVI | 199 | 1 | 24.2x16.7 |
| 373 | <i>Vat. gr. 1423</i> | eK | XV | 221 | W | 41.5x28 |
| 374 | <i>Vat. gr. 1445</i> | eK | XI | 173 | 1 | 29.2x21.4 |
| 375 | <i>Vat. gr. 1533</i> | e | XI | 199 | 2 | 17.1x14 |
| 376 | <i>Vat. gr. 1539</i> | e | XI | 185 | 1 | 10.9x7.8 |
| 377 | <i>Vat. gr. 1618</i> | eK | XVI | 339 | 1 | 30.6x20.9 |
| 379 | <i>Vat. gr. 1769</i> | eK | XV | 437 | 1 | 29.7x20.2 |
| 380 | <i>Vat. gr. 2139</i> | e | 1499 | 202 | 1 | 23.2x15.3 |
| 382 | <i>Vat. gr. 2070</i> | e | XI | 167 | 2 | 21.7x18.2 |
| 386 | <i>Ott. gr. 66</i> | eapr | XIV | 393 | 1 | 29x21 |
| 387 | <i>Ott. gr. 204</i> | e | XII | 298 | 1 | 21.8x16.6 |
| 388 | <i>Ott. gr. 212</i> | e | XIII | 315 | 1 | 21.3x15.7 |
| 389 | <i>Ott. gr. 297</i> | e | XI | 197 | 1 | 17.1x13.6 |

⁵ Some of the folio scans (18^v–21^r) of minuscule 157 are unavailable via the INTF website, but the whole manuscript is viewable using the Vatican Library's digitized manuscripts page: <http://www.mss.vatlib.it/guui/scan/link.jsp>.

| | | | | | | |
|------|---|---------|----------|-------------------------------|---|--------------------------|
| 390 | <i>Ott. gr.</i> 381 | eap | 1281/82 | 336 | 1 | 22x15.5 |
| 391 | <i>Ott. gr.</i> 432 | eK | XII | 232 | W | 29.1x23.2 |
| 392 | <i>Barb. gr.</i> 521, fol. 7-391 | eK | XII | 385 | 1 | 28.8x20.4 |
| 396 | <i>Chis. R.</i> IV 6 (gr. 6) | e | XII | 115 | 1 | 22.4x16.5 |
| 852 | <i>Borg. gr.</i> 9 | e | 1300 | 165 | 1 | 23.4x16.5 |
| 854 | <i>Vat. gr.</i> 641 | eK | 1286 | 467 | 1 | 25.4x16.8 |
| 855 | <i>Vat. gr.</i> 643 | eK | XII | 584 | 1 | 28.5x21 |
| 856 | <i>Vat. gr.</i> 644 | eK | 1279/80 | 349 | 2 | 33.2x24.3 |
| 858 | <i>Vat. gr.</i> 647 | epK | XIV | 588 | 1 | e: 34x24.5 p: 30x21.5 |
| 860 | <i>Vat. gr.</i> 774, fol. 17-160 (fol. 1- 16: l 2354) | eP | XII/XIII | 144 | 1 | 20x15 |
| 861 | <i>Vat. gr.</i> 1090 | eK | XVI | 510 | 1 | 27.5x21 |
| 863 | <i>Vat. gr.</i> 1221 | eK | 1154 | 400 | 2 | 38.5x27 |
| 864 | <i>Vat. gr.</i> 1253 | e | XIV | 550 | 1 | 16.6x11.1 |
| 866 | <i>Vat. gr.</i> 361 | eP | XVI | 7 | 1 | 22.6x15 |
| 867 | <i>Vat. gr.</i> 1895 | e | XIV | 223 | 1 | 16x11 |
| 871 | <i>Vat. gr.</i> 2117 | e | XIII | 164 | 1 | 13.2x11.1 |
| 872 | <i>Vat. gr.</i> 2160 | e | XII | 180 | 2 | 21x16 |
| 873 | <i>Vat. gr.</i> 2165 | e | XI | 289 | 2 | 33.9x24.9 |
| 875 | <i>Vat. gr.</i> 2247 | e | X | 228 | 1 | 20.1x14.9 |
| 877 | <i>Vat. gr.</i> 2290 | e | 1197 | 218 | 2 | 26.6x21 |
| 878 | <i>Ott. gr.</i> 37 | eK | XII | 248 | 1 | 34.3x21.8 |
| 880 | <i>Ott. gr.</i> 208 | e | XV | 355 | 1 | 21.2x13.8 |
| 881 | <i>Ott. gr.</i> 453.454.455 | eK | XV | I: 171 II: 171 III: 181 | 1 | 34.8x24.2 |
| 885 | <i>Reg. gr.</i> 5 | eK | XV | 486 | 1 | 33x22.4 |
| 886 | <i>Reg. gr.</i> 6 | eaprPK | 1454 (?) | 336 | 1 | 34.6x24.5 |
| 1269 | <i>Urb. gr.</i> 4 | e (g-l) | XIV | 126 | 2 | 27.9x20.7 |
| 1823 | <i>Vat. gr.</i> 2316 | e | XV | 366 | 1 | 17.8x10.8 |
| 2195 | <i>Ross.</i> 135–138 | e | XI | 352 | 1 | 19.5x14 |
| 2583 | <i>Vat. gr.</i> 2275, fol. 137–153 | ePK | XVII | 17 | 1 | 34.5x23 |
| 2585 | <i>Vat. gr.</i> 2330 | e | XI | 173 | 2 | 24.5x19.5 |
| 2586 | <i>Vat. gr.</i> 2398 | e | XI | 243 | 1 | 14x12.5 |
| 2589 | <i>Vat. gr.</i> 2503, fol. 239 | eP | XI | 1 | 2 | 21x15.5 |
| 2590 | <i>Vat. gr.</i> 2561 | e | 1225 (?) | 239 | 1 | 20.5x14 |
| 2591 | <i>Vat. gr.</i> 2562 | e | XV | 304 | 1 | 19.3x14 |
| 2592 | <i>Vat. gr.</i> 2564 | e | XI | 261 | 2 | 26.5x20.3 |
| 2737 | <i>Arch. Cap. S.</i> <i>Petri</i> , D 157 | eaP | 1558/59 | 123 | 2 | 19.5x12.8 |
| 2740 | <i>Vat. gr.</i> 1571, fol. 72 | eP | XV | 1 | 1 | 17.8x13 |
| 2742 | <i>Barb. gr.</i> 418, | eP | XI | 2 | 2 | 19.5x14.3 |

| | | | | | | |
|------|---------------------------------------|-----|--------|----|---|---------|
| | fol. 9.15 | | | | | |
| 2769 | <i>Vat. gr.</i> 1853, fol. 96–99 | eP | XI/XII | 4 | 2 | 32x23.5 |
| 2770 | <i>Vat. gr.</i> 1909, fol. 120–140 | ePK | XVI | 21 | 1 | 31.7x22 |

Table 3. Vatican Manuscripts that Contain the Gospel of Matthew.

These manuscripts range in date from the fourth to seventeenth centuries, the vast majority of which were made in the eleventh, twelfth, and thirteenth centuries.

They include continuous-text and commentary manuscripts. This research has only analyzed thirty manuscripts, all of which date after the tenth century. They are

marked above with a grey highlight. Of the Vatican manuscripts with Matthew,

only three date prior to the tenth century and only one in the seventeenth century.

The following table presents these manuscripts according to the century in which they were produced. Again, the grey highlight marks those that were consulted in this study.

| <u>IV</u> 03 | <u>V</u> | <u>VI</u> 022 | <u>VII</u> 0307 | <u>VIII</u> | <u>IX</u> | <u>X</u> 028 144 151 161 175– ⁶ 371 875 |
|--|---|---|--|--|---|---|
| <u>XI</u> 127 129 133 135– 137 138 142 143 148 150 158 164 | <u>XII</u> 132 134 –135 146 156 157 159 160 162 163 173 180 | <u>XIII</u> 128 136 140 141 147 152 154 155 165 167 168 176 | <u>XIV</u> 131 153 386 852 858 861 864 867 1269 | <u>XV</u> 130 149 373 379 380 880 881 885 886 1823 2591 2740 | <u>XVI</u> 372 377 866 2737 2770 | <u>XVII</u> 2583 |

⁶ The “–” marks when the estimated date of a manuscript extends from one century to another.

| | | | | | | |
|-------|-------|------|--|--|--|--|
| 174 | 387 | 388 | | | | |
| -175 | 391 | 390 | | | | |
| 374 | 392 | 854 | | | | |
| 375 | 396 | 856 | | | | |
| 376 | 855 | -860 | | | | |
| 382 | 860- | 871 | | | | |
| 389 | 863 | 2590 | | | | |
| 873 | 872 | | | | | |
| 2195 | 877 | | | | | |
| 2585 | 878 | | | | | |
| 2586 | -2769 | | | | | |
| 2589 | | | | | | |
| 2592 | | | | | | |
| 2742 | | | | | | |
| 2769- | | | | | | |

Table 4. The Dates of Vatican Manuscripts that Contain the Gospel of Matthew.

The manuscripts not included in the present analysis are as follows:

1. Continuous-Text Manuscripts Not Included in the Collation—03 022

028 0307 131 142 144 147 155 156 158 159 161 162 165 371 372 375
376 380 386 387 388 389 390 396 852 860 864 867 871 873 875 877
880 1269 2195 2590 2591 2592 2737 2740 2742 2769.

2. Commentary-Text Manuscripts Not Included in the Collation—127 129

136 137 138 143 146 151 154 168 373 374 377 379 391 392 854 855
856 858 861 863 878 881 885 886 2583 2770.⁷

In fact, no commentary-text manuscripts were included in the analysis. Only forty-four continuous-text manuscripts have been left out of the present collation. Only three of those manuscripts date prior to tenth century (03 028 0307). The most famous of these manuscripts is 03, or better known as Codex Vaticanus. Given the importance of this manuscript, some further comments are in order (see the subsequent section). Manuscripts dated to the sixteenth and seventeenth centuries are omitted with one exception, namely 866.

⁷ All commentary manuscripts, including those where the catena encompasses the Gospel text, have been excluded from the present collation.

The Exclusion of Some Manuscripts from the Collation

Some of the manuscripts housed at the Vatican Library are excluded on the basis of historical evidence alone. This includes notes in colophons that indicate the circumstances surrounding the creation of a manuscript (e.g., a date, the name of the scribe and/or recipient), an illustrative dedication along the border of a manuscript that specifies an individual for whom the manuscript was prepared, etc. This also includes other historical data beyond what is actually recorded in a manuscript, such as the great difficulty researchers encountered when trying to analyze Codex Vaticanus. Analyzing all of this data does not identify the manuscripts used by the team in Alcalá, but it does help narrow down the list of possibilities, an important first step if philologists ever hope to end this long-running quest.

Codex Vaticanus (03 B) is one of the two oldest parchment manuscripts, an uncial copied in the fourth century A.D., and definitely one of the most consulted and valued manuscripts for text-critical studies in the modern era.⁸ Whether right or wrong, scholars have placed an incredible amount of value in the readings found within this manuscript. Codex Vaticanus is generally among those manuscripts being referenced in comments like “the earliest and best witnesses [authorities, representatives]” found throughout Bruce Metzger’s *A Textual Commentary on the Greek New Testament*.⁹ The manuscript is first included in the Vatican’s catalogue

⁸ For a color facsimile, see Biblioteca Apostolica Vaticana, *Bibliorum Sacrorum Graecorum Codex Vaticanus B* (Rome: Istituto Poligrafico e Zecca dello Stato, 1999). The whole manuscript is viewable using the Vatican Library’s digitized manuscripts page as well: <http://www.mss.vatlib.it/guui/scan/link.jsp>.

⁹ Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, 2nd ed. (New York: United Bible Societies, 1994), 99, 476. Metzger refers to the manuscript’s “acknowledged excellence” (324) and “general excellence” (644), though he asserts that in the Pauline corpus there is “a strand of Western contamination” (542). And so there Metzger cautions against going with the “weight” of this manuscript. Of course, the weight ascribed to this manuscript is traceable back to Westcott and Hort. But not everyone has gone so willingly where the winds of Vaticanus have

of its collection in 1475 or 1481,¹⁰ though it is uncertain when the Vatican acquired it.¹¹ The historical record is clear that access to this manuscript was greatly monitored and restricted. Robert F. Hull Jr. writes:

Codex Vaticanus was first made known to scholars in 1475, when the Vatican catalogued the holdings in its library, but the guardians of the manuscript frustrated the attempts of all scholars who wished to collate it

blown. Frédéric Louis Godet, for example, wrote the following in the preface to his commentary on 1 Corinthians: “Exegesis has too often convinced me of the mistakes of the Sinaiticus and Vaticanus, taken separately or even together, to allow me to give myself up with eyes bandaged to these manuscripts, as [Westcott and Hort] think themselves bound to do” (Frédéric Louis Godet, *Commentary on the First Epistle of St. Paul to the Corinthians*, vol. 1 [Edinburgh: T. & T. Clark, 1889], vi). That Vaticanus is valuable simply cannot be questioned. Nevertheless, text-critical discussions need to evaluate all criteria—both internal and external—and be willing to go where the evidence leads, not just a blind assumption that this and other early uncials are wholly-trustworthy. There simply is no wholly trustworthy text-type (See David Alan Black and Thomas W. Hudgins, “Jesus on Anger (Matt 5,22a): A History of Recent Scholarship.” in *Greeks, Jews, and Christians: Historical, Religious, and Philological Studies in Honor of Jesús Peláez del Rosal*, ed. L. Roig Lanzillotta and I. Muñoz Gallarte [Córdoba: El Almendro, 2013], 104).

¹⁰ Cf. no. 649 in the 1475 catalogue and no. 3 in the 1481 catalogue (see John Monfasani, “Criticism of Biblical Humanists in Quattrocento Italy,” in *Biblical Humanism and Scholasticism in the Age of Erasmus*, ed. Erika Rummel [Leiden: Brill, 2008], 16 n. 9). The descriptions are similar, lending one to believe they refer to the same text: “*Biblia: Ex membr(anis) in rubeo*” (1475), “*In primo banco bibliothecae graece. Biblia in tribus columnis ex membranis in rubeo*” (1481). Eugène Müntz and Paul Fabre, *Bibliothèque du Vaticana u XV siècle d’après des documents inédits. Contributions pour servir à l’histoire de l’humanisme* (Paris: Thorin, 1887). Finegan, *Encountering New Testament Manuscripts*, 127. Pope Sixtus IV is responsible for instituting curators (*scriptores*) of the different Vatican collections, which led to the aforementioned catalogue (Alex Wright, *Glut: Mastering Information through the Ages* [Ithica: Cornell University Press, 2007], 95–96; R. R. Bolgar, *The Classical Heritage and Its Beneficiaries* [Cambridge: Cambridge University Press, 1954], 456). This was not the first catalogue of the collections in the Vatican, of course, just the first of the official Vatican Library and the first (1475 or 1481) that includes this particular manuscript. “In 1455,” for example, “the library of Nicholas V consisted of 824 Latin and 352 Greek manuscripts” (A.W. Ward et. al. [eds.], *The Cambridge Modern History*, vol. 1: The Renaissance [Cambridge: Cambridge University Press, 1902], 595).

¹¹ Obviously a later acquisition is more likely than not, hence the speculation by some that the “manuscript reached Rome in the fifteenth century” (J. K. Elliott, “Appendix C: T. C. Skeat on the Dating and Origin of Codex Vaticanus,” in *The Collected Biblical Writings of T. C. Skeat*, Supplements to *Novum Testamentum* 113, ed. J. K. Elliott [Leiden: Brill, 2004], 290; Scrivener, *A Plain Introduction*, 2nd ed. (Cambridge: Deighton, Bell, and Co., 1874), 96, who says it “seems to have been brought into the Vatican Library shortly after its establishment by Pope Nicolas V in 1448, but nothing is known of its previous history”). Nevertheless, there is no historical data to definitively say when the manuscript was acquired. T.C. Skeat, though, makes an important observation that is not always considered when dealing with the issue of when 03 entered into the Vatican’s possession. “[Janko] Šagi,” he writes,

“points out that it does not feature in a list of Greek manuscripts owned by Eugenius IV in 1443, which includes only two Greek items. Devreesse, however, mentions other Greek manuscripts known to have been in the possession of Eugenius IV which are not in the inventory Clearly, therefore, 1443 cannot be safely taken for a *terminus post quem* for entry into the Library. On the other hand, there is a clear *terminus ante quem* of 1475” (T. C. Skeat, “The Codex Vaticanus in the Fifteenth Century [1984],” in *The Collected Biblical Writings of T. C. Skeat*, ed. J. K. Elliott [Leiden: Brill, 2004], 123).

during this period. Scholars knew of its importance both from the great age (fourth century) and the contents of the manuscript. . . . Erasmus knew of the codex and had been furnished a list of 365 of its readings. Bentley succeeded in having a collation made for him in Rome in 1720 and another, more satisfactory, in 1726, but these collations were not published and, hence, were not available to others.¹²

The manuscript has been studied over the years,¹³ even once outside of the Vatican walls,¹⁴ but access to the manuscript was undoubtedly a challenge. Why the difficulty? On the one hand, it can be argued that the Vatican sought to oversee the publication of its contents, which is certainly understandable given they were the proprietors. If that were the only reason, though, it would hardly explain why so many generations passed without an official publication,¹⁵ or even just more streamlined access in the years following the turn of the nineteenth century when its contents had been examined outside of Rome. J. Keith Elliott touches on another reason: “The Vatican seemed reluctant to allow the readings of a ms. whose text differs so much from the *textus receptus* to be freely available—even to

¹² Robert F. Hull Jr., *The Story of the New Testament Text: Movers, Materials, Motives, Methods, and Models* (Atlanta: SBL, 2010), 53.

¹³ See Finegan, *Encountering New Testament Manuscripts*, 127.

¹⁴ Leonhard Hug of Tübingen was given access to the manuscript in 1809 in Paris, where the manuscript had been transferred by Napoleon I following an armistice with Pope Pius VI (*De antiquitate Codicis Vaticani commentatio qua Albertinae ... Universitatis litterarum nomine initia lectionum publicarum ad XXX. aprilis 1810 indicit* (Friburg: 1810). Vaticanus was apparently among the five hundred manuscripts surrendered by the Catholic Church following its denouncement of the French Revolution. Andrew Roberts tells the story of how the Catholic Church attempted to reduce the number of manuscripts from five hundred to three hundred, to which François Cacault replied, “The treaty included five hundred manuscripts, not three hundred” (*Napoleon: A Life* [New York: Penguin, 2014], 106). It would make sense that this manuscript was among those that the Vatican attempted to not hand over, especially given its antiquity and the limited access for researchers to examine its contents. For a discussion on the spoliation of Roman works of art and manuscripts and the effort to recover them after Napoleon’s fall, see Tullio Scovazzi, “The ‘First Time Instance’ as Regards Restitution of Removed Cultural Properties,” *Agenda Internacional* 19:30 (2012): 9-19.

¹⁵ “Codex Vaticanus had already been collated in 1669 and 1720, but the results were never published” (William L. Petersen, “What Text Can New Testament Textual Criticism Ultimately Reach?,” in *New Testament Textual Criticism, Exegesis and Church History: A Discussion of Methods*, ed. B. Aland and F. Delobel, Contributions to Biblical Exegesis & Theology 7 (Kampen, The Netherlands: Pharos, 1994), 137 n. 6.

(or especially to) scholars of the caliber of Constantine Tischendorf.”¹⁶ None experienced greater difficulty than Samuel P. Tregelles, who writes:

To collate this Vatican MS. was the object which led me to Rome six years ago. I took with me such introductions as seemed most fitting to accomplish the end I had in view: –but no!– no facility could be afforded for anything that aided to edit the text of Scripture; and I could only meet with promises and delays, –promises which came to nothing, and delays of a most wearying kind. Cardinal Lambruschini, then at the head of affairs, and holding the office of ‘Apostolic Librarian,’ as well as that of Secretary of State, gave me permission to collate the MS.; and yet difficulties were thrown in my way at the library: –Monsignor Laureani, the *primo custode*, acted on the secret orders that he had received, and took no notice of the apparent permission that had been given. I obtained an interview with the late Pope (not, however, senselessly kissing the embroidered cross on his slipper), and he, in word, graciously gave me permission; but he referred me to Mgr. Laureani, who was already my hindrance. And thus, after five months of weary waiting, I left Rome without accomplishing my object. It is true that I often *saw* the MS., but they would not allow me to use it; and they would not let me open it without searching my pockets, and depriving me of pen, ink, and paper; and at the same time two *prelati* kept me in constant conversation in Latin, and if I looked at a passage too long, they would snatch the book out of my hand. So foolishly and meaninglessly did the papal authorities seek to keep this precious MS. to themselves.¹⁷

¹⁶ J. Keith Elliott, “The Text of the New Testament,” in *A History of Biblical Interpretation: Vol. 2, The Medieval through the Reformation Periods*, ed. Alan J. Hauser and Duane F. Watson (Grand Rapids: William B. Eerdmans, 2009), 256.

¹⁷ S. P. Tregelles, *A Lecture on the Historic Evidence of the Authorship and Transmission of the Books of the New Testament* (London: Samuel Bagster and Sons, 1752), 84–85. Contrast this with Michel de Montaigne’s reflection of his experience in the Vatican Library toward the end of the sixteenth century:

“On March 6th I went to see the Vatican Library, which is in five or six large rooms all in a row. There are a large number of books attached onto several rows of desks; there are also some in coffers, which were all open to me. . . . I saw it without any difficulty; anyone can see it thus, and can make whatever extracts he wants; and it is open almost every morning. I was guided all through it and invited by a gentleman to use it whenever I wanted” (Rigolot, “Curiosity, Contingency, and Cultural Diversity,” 849).

Granted, Montaigne’s attention was not focused specifically on NT manuscripts, though he did view a copy of the Antwerp Polyglot and minuscule 1843 (*Vat. gr.* 2408), and he accessed the library at a different period in its history. And, as Rigolot suggests, while Montaigne had a certain amount of access that others did not necessarily enjoy, even the access he had could have been more controlled than his testimony above leads to believe. Rigolot bases this on the volumes viewed by Montaigne (many appear to be standard in tours of the Vatican Library) and the fact that Montaigne continually uses the expression “I saw” (*je vis*), not “I chose” (*je chois*), in his journal (Rigolot, “Curiosity, Contingency, and Cultural Diversity,” 867).

In the end, it was Tischendorf who secured the collation longed for by the world of Greek philology.¹⁸ And the study of this manuscript has really never ceased.¹⁹

What is clear, though, is the editors of the CGNT almost certainly did not have access to or make use of Codex Vaticanus. It is true that Erasmus received a collation of the manuscript, which had been prepared by Paolo Bombace.²⁰ That one appears to have been created specifically for Erasmus is a further indication that the team in Spain did not have access to the manuscript.

Another manuscript, Codex Vaticanus 354 (028 S), was prepared in A.D. 949 and contains the four Gospels. That a date is fixed to this manuscript is unusual. In fact, this manuscript is at present the only papyrus majuscule that has a date of production. Eldon J. Epp writes:

Dated manuscripts are more frequent among the minuscules, with two in the 9th c.; four in the 10th and 10th/11th; thirteen in the 11th; and, e.g., thirty-one in the 16th; twenty-three in the 17th; seven in the 18th; and three out of the fourth nineteenth-century minuscules.²¹

¹⁸ See Eldon Jay Epp, “The Late Constantin Tischendorf and Codex Sinaiticus: New Testament Textual Criticism without Them—An Exercise in Erasure History,” in *Studies on the Text of the New Testament and Early Christianity: Essays in Honour of Michael W. Holmes on the Occasion of His 65th Birthday*, ed. Daniel M. Gurtner, Juan Hernández Jr., and Paul Foster (Leiden: Brill, 2015), 44–46.

¹⁹ More recently, R. J. Swanson has edited a series of books setting different variant readings of the GNT in contrast to Codex Vaticanus. See *New Testament Greek Manuscripts: Variant Readings Arranged in Horizontal Lines Against Codex Vaticanus*, vol. 1, *Matthew*; vol. 2, *Mark*; vol. 3, *Luke* (Sheffield: Sheffield Academic Press—Pasadena, CA: William Carey International University Press, 1995).

²⁰ Desiderius Erasmus, *Correspondence Of Erasmus: Letters 1802 to 1925*, trans. Charles Fantazzi, ann. James K. Farge (Toronto: University of Toronto Press, 2010), 333 n. 68.

²¹ Eldon Jay Epp, “Are Early New Testament Manuscripts Truly Abundant?,” in *Israel’s God and Rebecca’s Children, Christology and Community in Early Judaism and Christianity: Essays in Honor of Larry W. Hurtado and Alan F. Segal*, ed. David B. Capes et al. (Waco, TX: Baylor University Press, 2007), 83 n. 15 (see p. 397); U. B. Schmid et al. (eds.), *The Gospel according to St. John*, vol. 2: *The Majuscules (NTTSD 37)*; Leiden: Brill, 2007), 34. Examples of dated minuscules include 81 (A.D. 1044) and 104 (A.D. 1087).

One notable characteristic in later Vaticanus is the scholion at Matt. 27:17

discussing the presence Ἰησοῦν with τὸν Βαραββᾶν.²² Metzger notes the following:

In a tenth century uncial manuscript (S) and in about twenty minuscule manuscripts a marginal comment states: “In many ancient copies which I have met with I found Barabbas himself likewise called ‘Jesus’; that is, the question of Pilate stood there as follows, Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν, Ἰησοῦν τὸν Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν; for apparently the paternal name of the robber was ‘Barabbas,’ which is interpreted ‘Son of the teacher.’”²³

The scholion is attributed to Anastasius of Antioch, Chrysostom, and, in one manuscript, to Origen.²⁴ The number of manuscripts in total that include Ἰησοῦν are few, though as Paul Winter writes, the number “may have been greater in ancient times than it is today.”²⁵

The exclusion of some of the other manuscripts is easily explained. While it would have been profitable to include an exhaustive and comprehensive analysis of all of the Vatican manuscripts containing all or portions of Matthew, inclusion of all these manuscripts for the purposes of this study was unnecessary. Uncial 0307 dates to the seventh century. This manuscript is certainly valuable given its antiquity, especially in comparison to the vast majority of manuscripts in the Vatican collections. Nevertheless, it only includes a small portion of the Gospels (Matt. 11:21–12:4; Mark 11:29–12:21; Luke 9:39–10:5; 22:18–47).²⁶

²² Ἰησοῦν is not found in the actual text of the manuscript, just mentioned in the marginal note. No extant copy of Mark, in the parallel passage, includes Ἰησοῦς as the other prisoner’s first name. The reading is found exclusively in the Gospel of Matthew.

²³ Metzger, *A Textual Commentary*, 67.

²⁴ Metzger, *A Textual Commentary*, 67.

²⁵ Paul Winter, *On the Trial of Jesus*, Studia Judaica, 2nd ed., rev. and ed. T. A. Burkill and Geza Vermes (Berlin: Walter de Gruyter, 2010), 137.

²⁶ The present study does include some partial-text manuscripts (e.g., 176 866 382 2586 and 2589). Some, like 0307, retain less than half of the Gospel. 2589 has only 11:29–12:31; 866 has only 7:2–11:22 (missing 10:26c–40); and 176 has only part of 10:22 to the end of the Gospel.

Minuscule 131 is a fourteenth century manuscript that includes Matthew through Jude. Frederick Scrivener indicates that this manuscript was given to Sixtus V (1585–1590) by Aldus Manutius, the grandson of the Venetian printer who released an edition of the GNT in 1518 that basically reproduced the text of Erasmus’ 1516 edition.²⁷ Charles B. Puskas and C. Michael Robbins simply note that this manuscript is “closely related” to manuscript 1, which is one of the manuscripts that Erasmus used for his edition of the Greek New Testament.²⁸ A note at the end of minuscule 137, a commentary manuscript whose catena wraps around the NT text, specifies that the manuscript had been brought to Rome (Ῥώμη ἤγαγε τὸ παρὸν βιβλίον) in A.D. 1583.²⁹ The note excludes the manuscript from being among those manuscripts available to Cisneros and his team in Spain via loan from the Vatican. Similarly, minuscule 143, also a commentary manuscript, is said to have a note on the first leaf. According to Scrivener, that note reads: τῆς ὀρθῆς πίστεως πιστῶ οἰκονόμῳ καὶ φύλακι Παύλῳ τετάρτῳ (“of the orthodox faith to the faithful overseer and guardian Paul IV”).³⁰ Since Paul IV served as pope from 1555–1559, the note then would exclude this manuscript from the list of possible candidates for the work in Spain.

The Vatican Library consists of open and closed collections. The open collection is known as the *Vaticani* collection. The library has a number of

²⁷ Scrivener, *A Plain Introduction to the Criticism of the New Testament*, vol. 1 (Cambridge: George Bell & Sons, 1894), 212; Alison Welsby, *Textual Study of Family I in the Gospel of John* (Berlin: De Gruyter, 2014), 120; Bruce M. Metzger and Bart D. Ehrman, *The Text of the New Testament*, 4th ed. (Oxford: Oxford University Press, 1992), 145.

²⁸ Charles B. Puskas and C. Michael Robbins, *An Introduction to the New Testament*, 2nd ed. (Eugene, OR: Cascade, 2011), 67.

²⁹ The date 1583 is written to the left of the Vatican Library seal.

³⁰ Scrivener, *A Plain Introduction* (1894), 213. Unfortunately, the note is not visible on the INTF images.

different closed collections that were acquired over the years. The *Vaticani* collection is considered the Vatican's open collection because new items are added,³¹ whereas the closed collections do not receive additional materials. These closed collections were acquired in different ways, such as the *Palatini* collection that arrived in Rome as a result of the Thirty Years War. The vast majority of the Vatican's manuscripts are found in the *Vaticani* collection. Ten closed collections also contain one or more Greek manuscript with the Gospel of Matthew. Those collections are listed below with some brief annotation:

1. *Archivio del Capitolo di San Pietro (Arch. Cap. S. Pietro)*. The *Archivio del Capitolo di San Pietro* collection, formerly housed in St. Peter's Basilica, was moved to the Vatican Library in 1940.³² One manuscript in this collection contains the Gospel of Matthew.
2. *Barberini greci (Barb. gr.)*. The *Barberini* collection, the second largest collection in the Vatican Library, was added in 1902. Francesco Barberini started the collection at the beginning of the seventeenth century.³³ There are eleven manuscripts in this collection that contain the Gospel of Matthew.
3. *Borgiani greci (Borg. gr.)*. The *Borgiani* collection, formerly the property of Stefano Borgia, became part of the Vatican Library in 1902. Following his death, when the manuscripts were divided up,

³¹ Manuscripts, for example, that were once housed in the library of San Basilio were acquired by the Vatican during the papacy of Pius VI in the eighteenth century (Kirsopp Lake and Silva Lake, *Dated Greek Miniscule Manuscripts to the Year 1200* [Boston, MA: The American Academy of Arts and Sciences, 1945], xiii).

³² See Mirko Stocchi (ed.), *L'Archivio del Capitolo di San Pietro: restauro e conservazione digitale*, Bollettino d'Archivio 1 (Città del Vaticano: Edizioni del Capitolo Vaticano, 2008), 3.

³³ Karen Hartnup, *'On the Beliefs of the Greeks': Leo Allatios and Popular Orthodoxy* (Leiden: Brill, 2004), 60–61.

biblical manuscripts were sent to the Congregation de Propaganda Fide. Two manuscripts contain the Gospel of Matthew.

4. *Chigiani (Chig.)*. Minuscule 396 (Chig. R. IV 6 [gr. 6]) contains a portion of the Gospel of Matthew (23:27–28:20), as well as the texts of Mark, Luke, and John. It is the only Greek manuscript with Matthew found in this collection. This collection, formerly the personal library of Flavio Chigi, was given to the Vatican in 1923.³⁴
5. *Ottoboniani greci (Ott. gr.)*. The *Ottoboniani* collection became part of the Vatican Library in 1748–1749.³⁵ These texts previously belonged to Pietro Ottoboni the Younger. Nine of the collection's manuscripts include the Gospel of Matthew.
6. *Palatini greci (Pal. gr.)*. The *Palatini* collection contains eight Greek manuscripts that contain all or some of the Gospel of Matthew: Minuscules 146 147 148 149 150 151 152 153. The library of the Elector Palatine (*Kurfürst von der Pfalz*) was sent to the Vatican in 1622–1623 after the occupation of Heidelberg by the Catholics.³⁶
7. *Reginensi greci (Reg. gr.)*. The *Reginensi* collection includes five manuscripts with the Gospel of Matthew. The collection formerly belonged to Christina the Queen of Sweden. After she renounced

³⁴ Kirsopp Lake and Silva Lake say the collection was purchased by the Vatican in 1922 (*Dated Greek Miniscule Manuscripts*, xiv).

³⁵ Kirsopp Lake and Silva Lake say the collection was purchased by the Vatican in 1740 (*Dated Greek Miniscule Manuscripts*, xiii).

³⁶ Thomas A. Brady Jr. writes: “[T]he magnificent Heidelberg library was packed into 196 boxes and sent by Maximilian’s order to Rome as a gift to the pope” (*German Histories in the Age of Reformations, 1400–1650* [Cambridge: Cambridge University Press, 2009], 378). See also Elmar Mittler et al. (eds.), *Bibliotheca Palatina. Katalog zur Ausstellung vom 8 Juli bis 2. November 1986 Heiliggeistkirche Heidelberg*, 2 vols. (Heidelberg: Edition Braus, 1986), 1:541–43.

her queenship and converted to Catholicism in the late seventeenth century, she moved to Rome and brought her library with her. It became part of the Vatican Library in 1689.

8. *Reginensi greci di Pio II (Reg. gr. Pio II)*. This collection formerly belonged to Pius II, who served as pope from (1458–1464). The manuscripts were housed in the Basilica of Saint Sylvester the First from 1464 until the papacy of Clement XI, when they were purchased by the Vatican and relocated. There is one Greek manuscript that contains the Gospel of Matthew in this collection.
9. *Rossiani (Ross.)*. The *Rossiani* collection, formerly belonging to Giovanni Francesco de' Rossi, became part of the Vatican Library in 1921. Only one manuscript in this collection contains the Gospel of Matthew.
10. *Urbinati greci (Urb. gr.)*. The *Urbinati* collection, formerly the library of the Duke of Urbino Federico di Montefeltro, has two Greek manuscripts that contain the Gospel of Matthew. One of those is a Greek-Latin diglot. The collection, known for some Jewish manuscripts that originally belonged to Menahem ben Aharon Volterra, was brought to the Vatican Library in 1657–1658.

Obviously, none of the manuscripts found in the closed collections could have been among those manuscripts loaned to Cisneros' team specifically by the Vatican. It is not absolutely impossible that one or more manuscripts that entered the Vatican Library after the printing of the CGNT could have been used in the development of their Greek edition. Theoretically, one or more could have been loaned by its owner to Cisneros, later returned, and there simply would be no

record. It is not impossible per se, but highly improbable. The preface to the GNT says nothing of manuscripts beyond those that were sent from the Vatican Library, but there are more than enough flags to suggest they had access and used more than just those sent from Rome.

For the purposes of this study, manuscripts that are part of the Vatican's closed collections are not considered in the analysis in chapter five. The only closed-collection manuscripts that were collated as part of this study (and included in the textual apparatus in the next chapter) were minuscules 148 149 150 152 153 160 163 164 167 180 382 and 1823. Isolating these manuscripts in the discussion is easy enough. Their inclusion in the collation and apparatus, though, is not useless. Knowing how these manuscripts read is one step closer in one of the greatest needs in NT textual criticism—knowing what the witnesses of the NT actually say, not just in part but comprehensively.

Nineteen manuscripts that contain all or some of the Gospel of Matthew now housed in the Vatican Library are assigned a specific date according to the INTF and Aland's (*et al.*) *Kurzgefaste*. They are minuscules 157 159 160 162 163 164 165 174 180 (apr only) 380 390 852 854 856 863 877 886 2590 and 2737. The latter, minuscule 2737, is excluded on the basis of its decorative reference to Paul IV on the lower border of the first sheet of the Gospel of Matthew. Paul IV was pope from 1555 to 1559, hence the manuscript's assigned date of 1558/1559. Minuscule 380 was prepared by Demetrius Moschus Lakon for Giovanni Francesco della Mirandola (1470–1533).³⁷ This manuscript almost certainly entered the Vatican Library following the printing of the CGNT, most likely following the philosopher's death.

³⁷ Caspar René Gregory, *Textkritik des Neuen Testaments*, vol. 1 (Leipzig: J. C. Hinrichs, 1900), 184.

The Loss of Vatican Manuscripts

The Vatican Library has suffered losses to its collections over the years. It is impossible to know for sure whether all of the manuscripts that were at least available for the Vatican to send to Cisneros remain in the Vatican collection today. In other words, the Vatican could have sent a manuscript (or manuscripts) to Spain and yet that manuscript (or manuscripts) is no longer located within the walls of Vatican City. In such a situation, one possibility is the editors of the CGNT did not return a manuscript to the place from whence it was loaned. Vatican records do indicate that two Greek OT manuscripts were loaned to Cisneros—*Vat. gr.* 346 and *Vat. gr.* 330.³⁸ They were loaned in 1513. Interestingly, Vatican records also indicate that two manuscripts were not returned as of 1519, when a papal order was issued for their return and Giovanni Ruffo was dispatched to retrieve them.³⁹ The Vatican was certainly on top of such matters, making it nearly impossible to imagine that all manuscripts loaned were not ultimately returned. There is a second possibility worthy of consideration. The Vatican has a long history, and sometimes that history involved rather unfortunate events that affected Vatican records and holdings. Historical data, while it does not say anything about the particular manuscripts under consideration, does indicate that some records and holdings at the Vatican were lost as a result of these unfortunate events.

One such event is the sack of Rome in 1527, just thirteen years after the printing of the Complutensian Greek New Testament. Alexander Jones calls the

³⁸ Rita, *Per la storia della Vaticana nel primo rinascimento*, 287.

³⁹ Rita, *Per la storia della Vaticana nel primo rinascimento*, 287.

sack of Rome the “most important event to affect the Vatican library” between the years 1511 and 1533.⁴⁰ William J. McPeak describes the carnage that ensued:

[B]y the time the Imperialists swept past the last feeble defenders of the Santo Sisto bridge to the heart of Rome, they constituted more of an armed mob than an army, looting, burning and killing as they went. The pope, some cardinals and about 3,000 Romans found refuge in the Castel Sant’ Angelo. From there, they watched helplessly while thousands of people were tortured for money, regardless of status, age or sex. “From every side,” an eyewitness wrote, “came cries, the clash of arms, the shrieks of women and children, the crackling of flames, the crash of falling roofs.” Much of what could not be carried away was wantonly destroyed, especially by the sizable percentage of Fründsberg’s German *landsknechts* who were Lutheran. For them, taking Rome was a holy crusade—they had often declared that “if there was a hell, it was Rome.” They particularly delighted in destroying Catholic ecclesiastic art in the many churches. Part of the Sistene Chapel was pressed into service as a stable. The Vatican Library was saved from being burned only because Chalon chose it to serve as his headquarters. The atrocities continued for more than a week. The overall loss of life was never precisely documented, but in two districts, 2,000 bodies were cast into the Tiber and another 9,800 were buried. After the army departed, Pope Clement, who had balked at Bourbon’s 300,000-ducat ransom order as too exorbitant, estimated the monetary damages to the Eternal City at 10 million gold ducats.⁴¹

McPeak mentions how the library was “saved from being burned.”⁴² It might have been saved from fire, but historical evidence tells us it was not entirely spared from looting at the hands of foreign soldiers looking to remunerate themselves what they felt due for their military service. Rome’s treasures became their paycheck during

⁴⁰ Pappus of Alexandria, *Book 7 of the Collection: Part 1. Introduction, Text, and Translation*, ed. Alexander Jones (New York: Springer Science + Business Media New York, 1986), 55.

⁴¹ William J. McPeak, “Charles de Bourbon and the Sack of Rome,” *Military History* 19:6 (Feb. 1, 2003): 48.

⁴² This is different than Eva Nilsson Nylander’s statement that the Vatican Library “successfully escaped getting looted in the Sack of Rome” (“Bindings of the Popes—Conservation and Use of the Codices Regimenses Latini at the Vatican Library,” in *Care and Conservation of Manuscripts 4: Proceedings of the Fourth International Seminar Held at the University of Copenhagen 13th–14th October 1997*, ed. Gillian Fellows-Jensen and Peter Springborg [Copenhagen: The Royal Library, 1999], 110). Lawrence S. Thompson refers to the library being saved and “immune to looting” because the prince of Orange had his headquarters inside the Vatican (Lawrence S. Thompson, “Renaissance Libraries,” in *Encyclopedia of Library and Information Science*, vol. 4: Pub–Zoo, 2nd ed., ed. Miriam A. Drake [New York: MerceL Decker, 2003], 2497). In fact, the library did not successfully escape, nor was it immune. It was simply spared the fullness of all the lawlessness that broke through the Vatican’s walls.

the siege of the city. François Rigolot, for example, mentions how the “beautiful bindings” of two copies of *Assertio septem sacramentorum adversus Martinum Lutherum* were “apparently stolen during the Sack of Rome.”⁴³ The soldiers-turned-looters were after money, but if they spotted something else of value, it would suffice. Paolo Giovio apparently had parts of his *Histories* seized by the Spanish during the city seige. He, along with some others, had hidden their valuables in a particular place. His, which included some silver as well as some parchment manuscripts bound in leather, were placed in a chest. The story is quite interesting. T. C. Price Zimmermann includes it in his biography of Paolo Giovio:

Giovio’s chest fell into the hands of two Spanish captains, Antonio Gamboa of Navarre and (Hernando Alonzo de) Herrera of Córdoba. Gamboa was content with the silver and threw away the manuscripts, some of which were written on parchment and bound in red leather, others of which were on paper. Herrera, being somewhat literate recognized that the manuscripts might have some value and brought the leather-bound parchment volumes to Castel Sant’Angelo seeking a ransom. Moved by Giovio’s distraught pleas, the pope conceded the captain a Spanish benefice he wanted for his family, and the vellum manuscripts were redeemed. Those written on paper, however, had been discarded and used by soldiers as toilet paper.⁴⁴

How much of this is true, especially the reference to some manuscripts being used as toilet paper, is questionable. But it does demonstrate what the soldiers were after—money. And it demonstrates how little interest they had in exporting books or building a library.

It is true that the Vatican Library did not get plundered and looted like the rest of Rome. But there were losses to the collection. Alexander Jones writes:

⁴³ Rigolot, “Curiosity, Contingency, and Cultural Diversity,” 849

⁴⁴ T. C. Price Zimmermann, *Paolo Giovio: The Historian and the Crisis of Sixteenth-Century Italy* (Princeton, NJ: Princeton University Press, 1995), 67. Others in Rome suffered the loss of their personal libraries, or at least significant portions of it. Ingrid D. Rowland says this of Angelo Colocci’s personal library: “[It] was famous in its own day. Though many of his books were destroyed in the Sack of Rome in 1527, more than two hundred manuscripts in the Vatican Library still bear the signs of his ownership” (“Angelo Colocci’s Collection of Epigrams,” in *The Neo-Latin Epigram: A Learned and Witty Genre*, ed. Susanna de Beer et al., Supplementa Humanistica Lovaniensia XXV [Leuven: Leuven University Press, 2009], 325).

If the library did not suffer quite the enormous losses that were sometimes claimed afterward, certainly the damage was serious enough that Pope Clement authorized a vigorous effort to recover dispersed books, both in Rome and abroad.⁴⁵

Marcello Cervini headed this quest for lost manuscripts, as did Antonio Canova, after the fall of Napoleon, for manuscripts surrendered in 1797.⁴⁶ Jones goes on to say that “we do not know how successful the effort to recover the scattered books was.”⁴⁷ The loss incurred from the Sack of Rome included a number of Hebrew manuscripts. Shortly before the seige, a Vatican inventory mentioned 277 volumes in Hebrew. An inventory in 1558 mentioned only 189 volumes.⁴⁸ This led Jean-Louis Tauran to call the Sack of Rome a “traumatic event that eradicated the memory of any previous interest shown by the popes in Jewish sacred books.”⁴⁹ Luciano Floridi mentions a Greek manuscript that contained Sextus Empiricus’ *Adversus Mathematicus* and *Dissoi Logoi*, which he says “disappeared from the Vatican, probably in 1527, after the Sack of Rome.”⁵⁰ Some of Pope Leo X’s papal bulls, though not part of the Library, were also seized during the Sack of Rome, and much more.⁵¹

⁴⁵ Pappus of Alexandria, *Book 7*, 55.

⁴⁶ Owen Chadwick, *Catholicism and History: The Opening of the Vatican Archives* (Cambridge: Cambridge University Press, 1978), 6.

⁴⁷ Pappus of Alexandria, *Book 7*, 56 n. 134.

⁴⁸ Stephen G. Burnett, *Christian Hebraism in the Reformation Era (1500–1660): Authors, Books, and the Transmission of Jewish Learning* (Leiden: Brill, 2012), 182.

⁴⁹ Jean-Louis Tauran, “The Contribution of the Vatican Library to Christian, Jewish, and Islamic Studies: A Mission of Peace,” *Amici* 40 (Fall 2006): 210–213.

⁵⁰ Luciano Floridi, *Sextus Empiricus: The Transmission and Recovery of Pyrrhonism* (Oxford: Oxford University Press, 2002), 29.

⁵¹ Rawdon Lubbock Brown (ed. and trans.), *Calendar of State Papers and Manuscripts, Relating to English Affairs Existing in the Archives and Collections of Venice, and in Other Libraries of Northern Italy: Volume 2: 1509–1519*, Cambridge Library Collection (Cambridge: Cambridge University Press, 2013), lii.

There were other events in the Vatican's history following the Sack of Rome that led to the loss of some manuscripts. One such event is the Roman Inquisition, which resulted in the expurgation of Hebrew texts within the Vatican.⁵² Luciano Floridi also mentions another Greek manuscript that contained some texts of Sextus Empiricus given to Fulvio Orsini (who later gave his library to the Vatican). That manuscript was previously in the Vatican Library, but its whereabouts today is unknown.⁵³ Owen Chadwick mentions a book from the library of the Elector Palatine in Heidelberg that showed up in the Acton Library at Cambridge. Since the library was transferred to the Vatican Library in 1622, this book was either a duplicate that was a gift (or purchase) from the Vatican or it "left the Vatican by some less reputable route."⁵⁴ And there is some support for acknowledging that not all of the Vatican manuscripts taken to France at the turn of the nineteenth century were actually returned to the Vatican following the Conference of Wien.

When discussing the issue of Vatican manuscripts (and in particular those containing all or some of the NT) in relationship to the Complutensian Polyglot Bible, it is important to at least acknowledge that the Vatican holdings in the twenty-first century could very well be incomplete, which is to say lacking one or more manuscripts that were once held there in Rome. Searches for the manuscripts begin with the Vatican collection, as it exists today. Unless some record specifically identifies some NT manuscript—such as a register of loan, a letter, a papal bull, etc.—then the only hope of identifying such a manuscript(s) is

⁵² Burnett, *Christian Hebraism*, 182–183.

⁵³ Floridi, *Sextus Empiricus*, 29.

⁵⁴ Owen Chadwick, "The Acton Library," in *Cambridge University Library: The Great Collections*, ed. Peter Fox (Cambridge: Cambridge University Press, 1998), 145.

comparing the manuscripts with the Complutensian Greek New Testament. And unless there is a striking resemblance between a Vatican manuscript and the Complutensian Greek text, there will be no way of knowing if a particular manuscript was actually loaned and used by the Vatican Library. And if a manuscript (or manuscripts) was loaned by the Vatican, then used by Cisneros' team, and was subsequently removed from the Vatican (and never returned or recovered), then there simply is no way of identifying it as one of the sources. That manuscripts were taken from the Vatican in various ways, at various times, and never made their way back is a reality that searches for the sources used by Cisneros' team must concede. Is it likely that this explains why the sources have yet to be identified? No, not likely. But it is possible and at least deserves some attention, even if only a passing glance.

The Registers of Loans and Vatican Manuscripts

The Vatican has loaned manuscripts to select individuals and groups for special reasons over the years. Of particular interest for this study are *Vat. lat.* 3964 and *Vat. lat.* 3966, two registers of loans, and *Vat. lat.* 6189, a letter from the pope to Giovanni Ruffo concerning some Greek manuscripts that were loaned to Cisneros but not returned. The registers of loans are transcribed and photographed in Maria Bertola's *I due primi registri di prestito della Biblioteca Apostolica Vaticana (codici Vaticani latini 3964, 3966)*.⁵⁵ Concerning this important publication, Alessandro Perosa writes in a review:

⁵⁵ Maria Bertola, *I due primi registri di prestito della Biblioteca Apostolica Vaticana (codici Vaticani latini 3964, 3966)* (Città del Vaticano: Biblioteca Apostolica Vaticana, 1942). The contents of the first register are also reproduced by Eugène Müntz and Paul Fabre (*La Bibliothèque du vatican*, 269–298). For a very good discussion of the register, which serves as the basis for some of this discussion, see J. W. Clark, "On the Vatican Library of Sixtus IV," *Proceedings for the Cambridge Antiquarian Society* (1899): 47–49.

L'importanza della pubblicazione non ha bisogno di essere sottolineata con particolare insistenza, essendo ovvio che ne sono cointeressati, accanto ai bibliofili e agli eruditi amanti di curiosità preziose, tutti gli storici della cultura umanistica, che abbiano la pazienza di leggere con attenzione tra le righe di un testo, soltanto in apparenza monotono, per trarre, da quegli scarni dati, elementi di più ampie induzioni e ricostruzioni storico-ambientali.⁵⁶

This book really is a treasure. Details from the Vatican registers demonstrate how the Vatican sought to engage its world by allowing the world to engage its collections. And the letter from Leo, which is not included in Bertolo's volume, is evidence of how serious the Vatican was of having items from its collection returned to its library.

These two Vatican registers of loans span a period of just over seventy years. The first is *Vat. lat.* 3964. It covers a period of twelve years from February 1475 to February 1487. Obviously this register is too early to include anything directly pertinent to the identification of manuscripts loaned for the Complutensian Greek New Testament. It does provide some valuable information, though, worth considering here. For example, the register opens up with a warning by Bartolomeo Platina:

Quisquis es qui tuum nomen hic inscribes ob acceptos commodo libros e bibliotheca pontificis, scito te indignationem ejus et execrationem incursum nisi peropportune integros reddideris.

“Whosoever writes his name here indicating that he has checked out books from the Pope's library, know this: You will incur his wrath and curse unless you return it undamaged in a timely manner.”

Obviously Platina wanted to deter patrons from failing to return items, and threatening them with the pope's wrath was just about the strongest language possible. He, like every other librarian, just wanted the books to come home.

⁵⁶ Alessandro Perosa, “Recensione al volume *I due primi registri di prestito della Biblioteca Apostolica Vaticana (codici Vaticani latini 3964, 3966)*,” in *Studi di filologia umanistica* cur. Paolo Viti, praef. Lucia Cesarini Martinelli, Roma, Edizioni di Storia e Letteratura 2000 (Istituto nazionale di studi sul Rinascimento. Studi e testi del Rinascimento europeo 1–3) III 394.

Checking a book out of the Vatican Library was like signing a contract. Instead of the librarian writing down the person's name and the item being checked out, the patron usually signed his own name and declaration of receipt (e.g., *Ego Leonellus episcopus Arbensis fateor habere penes . . .*, "I Leonel bishop of Arvensis acknowledge to have in my possession . . ."), followed by a description of the volume(s) and the date. These declarations and descriptions vary in wording. When the item was returned, it was marked by the word *restituit* ("returned"), sometimes with more details (e.g., who received the book upon its return and the date it was returned). Occasionally there is a note indicating that the book was loaned *cum cathena* ("with the chain"). There is one final observation worth noting here. The first register begins with Platina's warning, followed by the first entry.⁵⁷ This register moves chronologically, in the order that books were checked out. All of the sheets are the same size as well (10.5 x 28.5 cm.). The other register of loans (*Vat. lat. 3966*) is not so ordered.

The second register of loans is *Vat. lat. 3966* covers a period of just over sixty years, from May 1486 to December 1547.⁵⁸ Different than the first register of loans, *Vat. lat. 3966* is not ordered chronologically (i.e., they do not run sequentially from earliest to latest). If the manuscript is divided according to decades (e.g., A.D. 1490–1499), the majority of the entries are from the period 1510 to 1519: approximately 34 folios from 1510–1519; 26 from 1490–1499; 15 from 1540–1549; 11 from 1486–1489; 11 from 1500–1509; 21 from 1520–1529; and 3 from 1530–1539. The divisions by decade is not hard and fast. Some of these

⁵⁷ The first entry is that of Domenico della Rovere, an Italian cardinal. Domenico checked out a book *pridie kalendas marcii* ("on the last day of March") and it was returned on May 24, 1475. The second is that of Platina, who checked out Plato's *Republic* on April 1, 1475.

⁵⁸ An image of one of its pages is available on the Library of Congress's website. See <http://www.loc.gov/exhibits/vatican/images/vlib15.jpg>, last accessed March 24, 2016.

folios contain entries that span twenty or so years (e.g., fol. 46^v, which contains entries beginning in 1497 and one in 1515). Also, this register appears to be missing some folios. For example, the sheets skip from fol. 16^r to fol. 18^v, fol. 20^r to fol. 24^r, fol. 25^r to fol. 26^r, fol. 110^v to fol. 119^r, etc., according to the numbering on the individual folios. This observation increases the likelihood that there were some other entries pertaining to the work in Alcalá, but it does not necessarily mean there were additional loans.

There are two entries related to the Complutensian Polyglot Bible found in *Vat. lat.* 3966: one is found on fol. 12^r, one on fol. 31^r.⁵⁹ The first entry, dated August 23, 1519, is a *motu proprio* of Leo X indicating the receipt of “two illustrated volumes of the Bible written in the Greek language” (*duo volumina Bibliae musaicę greca lingua conscripta*), returned to Rome by the nuncio to Spain, archbishop Giovanni Cosentino. The second entry is dated “the first year of Pope Leo X” (*anno primo Leonis pp⁶⁰ X*), which means the entry was written sometime following March 9, 1513. It states that two Greek volumes were lent to Cisneros. The entry has a description of the volumes (e.g., their contents, the total

⁵⁹ This manuscript also contains a couple of additional interesting references, one to NT studies in general and the other for this particular study, albeit tangentially. The first is a reference to loaning out Codex Vaticanus on fol. 15^v: *Al primo di marzo. Io fra' Costantio Sebastiano faccio fede che ho ricevuto in pronto dal reverend monsignor bibliothecario una Biblia greca de littera maiuscula, coperto rosso in carta pergamena, qual prometto renderlo presto . . .* (trans. “On the first of March. I Fr. Costantio Sebastiano testify that I have readily received from the reverend monsignor librarian a Greek Bible in majuscule letters, red binding [written] on parchment, which I promise to return shortly . . .”). The year of this entry is not provided. There are only three entries on this folio, one dated June 1, 1539 and the other June 9, 1546. Obviously the manuscript was returned, but there is no mention of the date it was returned, but neither is there for the other two entries; all the entries are marked out (but no “restituit” after entries).

The second reference is found on the first folio: *Habui duos quinterniones Antisciorum Trapezuntii, 18 ianuarii 1524. Stunica* (trans. “I have had [in my possession] two foliobooks of *Antisciorum Trapezuntii* [*De antisciis* by Trebizond], 18 January 1524. Stunica”). Stunica was in Rome as early as 1521/1522 working diligently on some projects and responding to Erasmus (Coroleu, “Anti-Erasmianism in Spain,” 81). One interesting observation about Zúñiga’s entry is he only signs the books in, and there is no reference to them being signed out, which is unusual for the Vatican register of loan.

⁶⁰ The abbreviation *pp* stands for the Latin *pape*.

number of sheets contained therein), as well as from where they were taken in the library. The first contained Proverbs, Ecclesiastes, Song of Songs, Job, Wisdom, Sirach, Esdras, Tobias, and Judith (250 sheets total). The note mentions “it was taken from the fifth cabinet of the library’s *secrete parve*” (*extractum fuit ex quinto armario bibliotheca secrete parve*). The second contained Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, Kings, Chronicles, Esdras, Esther, Judith, Tobias (fragment) (512 sheets total). “It was taken from the first row of the library’s *gręce communis*” (*fuit extractum ex bancho primo bibliotheca gręce*). The entry features a due date and also spells out a penalty should the manuscripts not be returned on time: “He promised to return them within a year under penalty of two hundred ducats” (*promisit restituere intra annum sub pena ducentorum ducatorum*). According to the entry in the register, they were both returned—late—on July 9, 1519. The identity of the manuscripts on fol. 31^r, the LXX manuscripts, has been determined. They are *Vat. gr.* 346 and *Vat. gr.* 330.⁶¹

A letter from Leo X to Giovanni Ruffo, nuncio to Spain,⁶² is found in *Vat. lat.* 6189 (fol. 152^r).⁶³ This might be the same Giovanni identified in the first

⁶¹ Bertola, *I due primi registri di prestiti della biblioteca vaticana*, 68 n. 1.

⁶² Giovanni Ruffo de Theodoli was bishop of Bertinoro in Italy (1505–1511), archbishop of Cosenza for a year (1511), and an apostolic administrator in Pamplona (1512–1517) and Cádiz (1523–1525) in Spain. Christine Shaw mentions Ruffo when discussing the personal emissaries of Julius II:

“On several occasions, he sent out commissioners with special powers to tackle specific problems. When he heard that no effort had been made to find the murderers of two men in Terracina, for instance, he ordered Giovanni Ruffo to go there, make enquiries and punish the guilty parties, and also to settle the differences dividing the citizens, to help keep the peace in the future” (*Julius II: The Warrior Pope* [Cambridge: Blackwell, 1996], 144–145).

⁶³ This specific manuscript consists of three volumes (830 folios total) and contains some miscellaneous letters from the sixteenth century (Kristeller, *Iter Italicum*, 379). The letter from Leo X is found in the first volume.

register of loan entry found in *Vat. lat.* 3966 (fol. 12^r), there Giovanni Cosentino.⁶⁴ If not, it would mean that Leo X sent more than one nuncio to the Iberian Peninsula with the purpose of retrieving manuscripts that were once loaned to the late Spanish cardinal. The letter was written on January 7, 1519 to dispatch the pope's personal representative in Spain to order the return of some important manuscripts.⁶⁵

The entries in the Vatican register of loan regarding manuscripts loaned to Cisneros are different than the majority of the entries. The first is simply a note of return, not the customary declaration of the individual receiving the manuscript. The circumstances of the polyglot were unusual. The team in Alcalá was working on a monumental project, the likes of which the world had not yet seen. The team was over eight hundred miles away from the Vatican Library. This explains why the manuscripts were loaned out for such an extended period of time (one year). The distance also explains why a penalty was assigned to the manuscripts (200 ducats), to ensure they would be returned and done so in an appropriate amount of time.

Summary

The Vatican Library certainly had many Greek manuscripts of the NT available to loan out. In fact, there were sixty-one that contained the Gospel of Matthew, if commentary-text manuscripts are counted along with continuous-text manuscripts. And theoretically, there could have been more, if some manuscripts were lost after the printing of the Complutensian Polyglot Bible. Most of those

⁶⁴ On occasion nunciatures overlapped, making it possible there was more than one papal representative assigned to a location. The title *nuncio* was also used of emissaries on temporary assignments, in which case it is possible the names are those of two different individuals.

⁶⁵ The Vatican's shelf summary reads *super libris Bibliothecae Vaticanae recuperandis*.

manuscripts are assigned a later date with respect to when they were copied; only nine (possibly ten) date to the tenth century or earlier.

A comprehensive analysis of all of the available manuscripts is ideal. Unfortunately, collation research is one of the most tedious and time-consuming types of analysis. There is a reason why so many of the Greek manuscripts have yet to be comprehensively assessed and transcribed. While ninety-six percent of papyrus manuscripts available on the INTF website have been indexed and transcribed, just fourteen percent of the majuscule images and just under two percent of minuscule manuscripts have been transcribed. Daniel Wallace has even calculated that it would take one person about four hundred years to collate all of the extant Greek manuscripts of the New Testament.⁶⁶ Needless to say, it was necessary to reduce the number of manuscripts consulted in this study. The analysis that follows includes thirty manuscripts.

The analysis of the second Vatican register of loans (*Vat. lat. 3966*) demonstrates that manuscripts were loaned to the team in Alcalá. One of the entries in that register directly mentions Greek manuscripts, but they were LXX manuscripts, not New Testament ones. Also, there are gaps in the numbering of folios, which leaves open the possibility that there were other loans to Cisneros beyond those mentioned in *Vat. lat. 3966*.

⁶⁶ Andy Cheung, "Interview with Daniel Wallace," King's Evangelical Divinity School website, accessed May 19, 2016. Online: <https://www.kingsdivinity.org/theological/talks-with-scholars/28-theological-articles/131-interview-with-daniel-wallace>.

CHAPTER 4: A CRITICAL EDITION OF THE GOSPEL OF MATHEW IN THE COMPLUTENSIAN GREEK NEW TESTAMENT

Introduction

Instead of presenting variant readings in the traditional format using a collation list, the decision was made to include the entire text of the Gospel of Matthew in the CGNT with variant readings in a section below the text (in this case, footnoted), similar to the manner such readings are presented in a modern critical edition (e.g., Nestle-Aland). Generally speaking, collations are not the most user-friendly resources. It helps to see the running text of the base source used in the collation. Accents and breathing marks are included as well.¹ Chapter numbers are marked by the headings. Versification is excluded not so much because the Complutensian editors did not include it, but more so because it makes the presentation less user-friendly. Instead, a reading in the Complutensian text is highlighted when there are variant readings in the Vatican manuscripts. By doing this, textual issues stand out and readers can easily trace them using the footnote to the alternative readings at the bottom of the page. The initial reading in the footnote corresponds to the Complutensian reading. Subsequent readings are marked by a // symbol followed by the manuscripts that have said reading. Occasionally a note is provided to explain the variant or to indicate that a manuscript was difficult to read in that particular spot. An appendix showing all of

¹ The CGNT employed a monotonic system of accentuation. There are no breathing marks, no grave or circumflex accents, just an acute accent. All, by the way, are found in the lexicon at the end of volume 5. For a discussion, see Lee, “Dimitrios Doukas,” 250–90; Gil, “Sobre el texto griego del NT.”

the variant issues in table format is provided at the end of this study. It is especially helpful for visualizing the concord and divergence of that exists between the CGNT and the Vatican manuscripts included in the analysis.

Matthew 1

Βίβλος γενέσεως Ἰησοῦ χριστοῦ, υἱοῦ Δαυίδ, υἱοῦ Ἀβραάμ. Ἀβραάμ ἐγέννησε τὸν Ἰσαάκ· Ἰσαάκ δὲ ἐγέννησε τὸν Ἰακώβ· Ἰακώβ δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς ἀδελφούς αὐτοῦ· Ἰούδας δὲ ἐγέννησε τὸν Φαρῆς καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ· Φαρῆς δὲ ἐγέννησε τὸν Ἑσρώμ· Ἑσρώμ δὲ ἐγέννησε τὸν Ἀράμ· Ἀράμ δὲ ἐγέννησε τὸν Ἀμιναδάβ· Ἀμιναδάβ δὲ ἐγέννησε τὸν Ναασσών²· Ναασσών δὲ ἐγέννησε τὸν Σαλμών³· Σαλμών δὲ ἐγέννησε τὸν Βοὺζ ἐκ τῆς Ῥαχάβ· Βοὺζ⁴ δὲ ἐγέννησε τὸν Ὠβήδ ἐκ τῆς Ῥούθ· Ὠβήδ⁵ δὲ ἐγέννησε τὸν Ἰεσσαί· Ἰεσσαί δὲ ἐγέννησε τὸν Δαυίδ τὸν βασιλέα· Δαυίδ δὲ ὁ βασιλεὺς ἐγέννησε τὸν Σολομῶνα⁶ ἐκ τῆς τοῦ Οὐρίου· Σολομών δὲ ἐγέννησε τὸν Ῥοβοάμ· Ῥοβοάμ δὲ ἐγέννησε τὸν Ἀβιά· Ἀβιά δὲ ἐγέννησε τὸν Ἀσά· Ἀσά⁷ δὲ ἐγέννησε τὸν Ἰωσαφάτ· Ἰωσαφάτ⁸ δὲ ἐγέννησε τὸν Ἰωράμ· Ἰωράμ δὲ

² 1:3b–4b: Φαρῆς ... Ἑσρώμ· Ἑσρώμ ... Ἀράμ· Ἀράμ ... Ἀμιναδάβ· Ἀμιναδάβ ... Ναασσών (152 180 Ἀασσών) // Φαρῆς ... Ἑσρώμ· Ἑσρώμ ... Ἀράμ· Ἀράμ ... Ἀασσών 163 (skips a generation) // Φαρῆς ... Ἀράμ· Ἀράμ ... Ἑσρώμ· Ἑσρώμ ... Ἀμιναδάβ· Ἀμιναδάβ ... Ἀασσών 2585 (reverses a generation).

³ 1:4c: Ναασσών ... Σαλμών (152 2585 Ἀασσών) // Ἀασσών ... omit 163 (skips a generation).

⁴ 1:5a: Βοὺζ ἐκ τῆς Ῥαχάβ· Βοὺζ // Βοὺζ ἐκ τῆς Ῥαχάμ· Βοὺζ 149 163 (see previous note) 173 2585 // Βοὺζ ἐκ τῆς Ῥαχάμ· Βοὺζ 157 // Βοὺζ ἐκ τῆς Ῥαχάβ· Βοὺζ 152.

⁵ 1:5b: Ὠβήδ ... Ὠβήδ // Ὠβιδ ... Ὠβιδ 152 2585 // Ἰωβήδ ... Ὠβήδ 132 // Ἰωβήδ ... Ἰωβήδ 148 157 // Ὠβήδ ... Ὠβήδ 135 173.

⁶ 1:6b: Σολομῶνα ... Σολομῶνα // Σολομῶντα ... Σολομῶνα 141 163 // Σολομῶντα ... Σολομῶντα 157.

⁷ 1:6b: Ἀσά ... Ἀσά // Ἀσάφ ... Ἀσάφ 157.

⁸ 1:8ab: Ἰωσαφάτ· Ἰωσαφάτ // Ἰωσάφ· Ἰωσάφ 163.

ἐγέννησε τὸν Ὀζιάν⁹. Ὀζίας¹⁰ δὲ ἐγέννησε τὸν Ἰωάθαμ. Ἰωάθαμ δὲ ἐγέννησε τὸν Ἄχαζ. Ἄχαζ¹¹ δὲ ἐγέννησε τὸν Ἐζεκίαν. Ἐζεκίας δὲ ἐγέννησε τὸν Μανασσῆ¹². Μανασσῆς δὲ ἐγέννησε τὸν Ἀμών. Ἀμών¹³ δὲ ἐγέννησε τὸν Ἰωσίαν. Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ¹⁴, ἐπὶ τῆς μετοικεσίας Βαβυλῶνος. Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος, Ἰεχονίας ἐγέννησε τὸν Σαλαθιήλ¹⁵. Σαλαθιήλ δὲ ἐγέννησε τὸν Ζοροβάβελ. Ζοροβάβελ δὲ ἐγέννησε τὸν Ἀβιούδ. Ἀβιούδ δὲ ἐγέννησε τὸν Ἐλιακείμ. Ἐλιακείμ¹⁶ δὲ ἐγέννησε τὸν Ἀζώρ. Ἀζώρ δὲ ἐγέννησε τὸν Σαδώκ. Σαδώκ δὲ ἐγέννησε τὸν Ἀχείμ. Ἀχείμ¹⁷ δὲ ἐγέννησε τὸν Ἐλιούδ. Ἐλιούδ δὲ ἐγέννησε τὸν Ἐλεάζαρ. Ἐλεάζαρ δὲ ἐγέννησε τὸν Ματθάμ. Ματθάμ δὲ ἐγέννησε τὸν Ἰακώβ¹⁸. Ἰακώβ δὲ ἐγέννησε τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς, ὁ λεγόμενος χριστός. Πᾶσαι οὖν αἱ γενεαὶ¹⁹ ἀπὸ Ἀβραὰμ ἕως Δαυὶδ γενεαὶ δεκατέσσαρες· καὶ ἀπὸ Δαυὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας

⁹ 1:8c: Ἰωράμ ... Ὀζιάν // Ἰωράμ ... Ἰωάθαμ 153 (skips a generation) // Ἰωράμ ... Ἐζεκίαν 2585 (skips three generations).

¹⁰ 1:9a: Ὀζίας // Ὀζιάν 160; see note on 1:8c above regarding manuscripts 153 and 2585, which skip this generation.

¹¹ 1:9b: Ἄχαζ // Ἄχας 163; see note on 1:8c above regarding manuscript 2585, which skips this generation.

¹² 1:10a: Μανασσῆ // Μανασσῆν 128 167 132 163 148.

¹³ 1:10bc: Ἀμών· Ἀμών // Ἀμμών· Ἀμμών 141 135 // Ἀμός· Ἀμός 157.

¹⁴ 1:11: ... ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ // ... ἐγέννησεν τὸν Ἰωακείμ, Ἰωακείμ δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ 152 153 135 163 133 (all of which add a generation).

¹⁵ 1:12a: Ἰεχονίας ... Σαλαθιήλ // Ἰεχονίας ... Ζοροβάβελ 163 133 (skip a generation).

¹⁶ 1:13bc: Ἐλιακείμ· Ἐλιακείμ // Ἐλιακίμ· Ἐλιακίμ 134 163.

¹⁷ 1:14bc: Ἀχείμ· Ἀχείμ // Ἀχίμ· Ἀχίμ 141 134 163 2585 157.

¹⁸ 1:15c–16: Ματθάμ· Ματθάμ ... Ἰακώβ // Ματθάν· Ματθάν ... Ἰακώβ 140 141 128 167 180 153 130 149 132 134 135 160 163 173 872 133 148 150 164 2585 // Ματθάν· Ματθάν ... Ἰακώβ 152 // Ματθάν· Ματθάν ... Ἰωσήφ τὸν ἄνδρα Μαρίας 157 (skips a generation).

¹⁹ 1:17a: αἱ γενεαὶ // γενεαὶ 133.

Βαβυλῶνος ἕως τοῦ χριστοῦ, γενεαὶ δεκατέσσαρες. Τοῦ δὲ Ἰησοῦ χριστοῦ²⁰ ἡ γέννησις²¹ οὕτως ἦν. Μνηστευθείσης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτούς, εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου. Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν, καὶ μὴ θέλων αὐτὴν παραδειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοῦ, ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ²², λέγων, Ἰωσήφ, υἱὸς Δαυὶδ, μὴ φοβηθῆς παραλαβεῖν Μαριάμ τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἁγίου. Τέξεται δὲ υἱόν, καὶ καλέσεις²³ τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν²⁴. Τοῦτο δὲ ὄλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ κυρίου²⁵ διὰ τοῦ προφήτου, λέγοντος, Ἴδοῦ, ἡ παρθένος ἐν γαστρὶ ἔξει²⁶ καὶ τέξεται υἱόν, καὶ καλέσουσιν²⁷ τὸ ὄνομα αὐτοῦ Ἐμμανουήλ²⁸, ὃ ἐστὶν μεθερμηνευόμενον, Μεθ' ἡμῶν ὁ θεός. Διεγερθεὶς δὲ ὁ Ἰωσήφ²⁹ ἀπὸ τοῦ ὕπνου, ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου· καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ, καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

²⁰ 1:18a: Τοῦ δὲ Ἰησοῦ χριστοῦ // Εἰς ὀρθῆ τοῦ δὲ Ἰησοῦ χριστοῦ 180.

²¹ 1:18a: γέννησις // γένησις 132.

²² 1:20a: κατ' ὄναρ ἐφάνη αὐτῷ // ἐφάνη κατ' ὄναρ τῷ Ἰωσήφ 163.

²³ 1:21a: καλέσεις // καλέσουσι 152.

²⁴ 1:21b: αὐτῶν // αὐτοῦ 167 157.

²⁵ 1:22: ὑπὸ τοῦ κυρίου // ὑπὸ κυρίου 163.

²⁶ 1:23a: ἔξει // λήψεται 152.

²⁷ 1:23b: καλέσουσιν // καλέση (*intend* καλέσει) 163.

²⁸ 1:23b: Ἐμμανουήλ // Ἐμανουήλ 130.

²⁹ 1:24a: δὲ ὁ Ἰωσήφ // δὲ Ἰωσήφ 134 135 133 2585 157 // Ἰωσήφ 148.

Matthew 2

Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοῦ, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα, λέγοντες, Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; Εἶδομεν γὰρ τὸν ἀστέρα αὐτοῦ³⁰ ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ. Ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς³¹ ἐταράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ· καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ χριστὸς γεννᾶται. Οἱ δὲ εἶπον αὐτῷ, Ἐν Βηθλεὲμ τῆς Ἰουδαίας· οὕτως γὰρ³² γέγραπται διὰ τοῦ προφήτου, Καὶ σὺ Βηθλεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ³³ γὰρ ἐξελεύσεται³⁴ ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ. Τότε Ἡρώδης, λάθρα καλέσας τοὺς μάγους, καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπε³⁵, Πορευθέντες ἀκριβῶς ἐξετάσατε³⁶ περὶ τοῦ παιδίου· ἐπὶ δὲ εὗρητε³⁷, ἀπαγγείλατέ μοι, ὅπως καγὼ ἐλθὼν προσκυνήσω αὐτῷ. Οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν· καὶ ἰδοῦ, ὁ ἀστήρ³⁸, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτούς, ἕως ἐλθὼν ἕστη ἐπάνω οὗ ἧν

³⁰ 2:2b: τὸν ἀστέρα αὐτοῦ // αὐτοῦ τὸν ἀστέρα 140 141 128 152 167 180 153 130 149 132 134 135 160 163 173 872 133 148 150 164 174 2585 157. See G. J. C. Jordan, "Variation in word between the Greek and Latin texts in codex Bezae," pages 99–111 in *A South African Perspective on the New Testament: Essays by South African New Testament Scholars presented to Bruce Manning Metzger during His Visit to South Africa in 1985*, ed. J. H. Petzer and P. J. Hartin (Leiden: Brill, 1986).

³¹ 2:3a: Ἡρώδης ὁ βασιλεὺς // ὁ βασιλεὺς Ἡρώδης 174 157.

³² 2:5b: γὰρ // omit 163 148 174.

³³ 2:6b: ἐκ σοῦ // ἐξοῦ 135.

³⁴ 2:6b: ἐξελεύσεται // μοι ἐξελεύσεται 141 153 149 164 157.

³⁵ 2:8a: εἶπεν // εἶπεν αὐτοῖς 163.

³⁶ 2:8a: Πορευθέντες ἀκριβῶς ἐξετάσατε // Πορευθέντες ἐξετάσατε ἀκριβῶς 157.

³⁷ 2:8b: εὗρητε // εὗρηται 133.

³⁸ 2:9b: ὁ ἀστήρ // ἀστήρ 167.

τὸ παιδίον. Ἰδόντες δὲ τὸν ἀστέρα, ἐχάρησαν χαρὰν μεγάλην σφόδρα. καὶ ἐλθόντες εἰς τὴν οἰκίαν, εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ³⁹, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. Καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν⁴⁰. Ἀναχωρησάντων δὲ αὐτῶν⁴¹, ἰδοῦ, ἄγγελος κυρίου φαίνεται κατ' ὄναρ⁴² τῷ Ἰωσήφ, λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἶπω σοί· μέλλει γὰρ Ἡρώδης⁴³ ζητεῖν τὸ παιδίον, τοῦ ἀπολέσαι αὐτό. Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτός, καὶ ἀνεχώρησεν εἰς Αἴγυπτον, καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῆ τὸ ῥηθὲν ὑπὸ τοῦ⁴⁴ κυρίου διὰ τοῦ προφήτου, λέγοντος, Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. Τότε Ἡρώδης, ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνεῖλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν⁴⁵ πᾶσι τοῖς ὀρίοις αὐτῆς⁴⁶, ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσε παρὰ τῶν μάγων. Τότε ἐπληρώθη τὸ ῥηθὲν ὑπὸ Ἱερεμίου τοῦ προφήτου, λέγοντος, Φωνὴ ἐν Ῥαμᾶ ἠκούσθη, θρήνος καὶ κλαυθμὸς καὶ ὄδυρμὸς πολὺς, Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελε παρακληθῆναι,

³⁹ 2:11b: καὶ πεσόντες προσεκύνησαν αὐτῷ // omit 1823.

⁴⁰ 2:12b: κχώραν αὐτῶν // ἑαυτῶν χώραν 157.

⁴¹ 2:13a: Ἀναχωρησάντων δὲ αὐτῶν // Ἀναχωρησάντων δὲ τῶν μάγων 152 1823 // Ἀναχωρησάντων τῶν μάγων 149 163 133.

⁴² 2:13a: φαίνεται κατ' ὄναρ // κατ' ὄναρ φαίνεται 149 1823 163 872 133 157.

⁴³ 2:13d: Ἡρώδης // ὁ Ἡρώδης 132.

⁴⁴ 2:15b: τοῦ // omit 163.

⁴⁵ 2:16b: ἐν // omit 167.

⁴⁶ 2:16b: αὐτῆς // αὐτοῖς 132 173.

ὅτι οὐκ εἰσί. Τελευτήσαντος δὲ τοῦ⁴⁷ Ἑρῳδου, ἰδοῦ, ἄγγελος κυρίου κατ' ὄναρ φαίνεται τῷ Ἰωσήφ⁴⁸ ἐν Αἰγύπτῳ, λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου⁴⁹ εἰς γῆν Ἰσραήλ· τεθνήκασι γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου. Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ ἦλθε⁵⁰ εἰς γῆν⁵¹ Ἰσραήλ. Ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει ἐπὶ⁵² τῆς Ἰουδαίας ἀντὶ Ἑρῳδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ⁵³ ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ, ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας, καὶ ἐλθὼν κατώκησεν εἰς πόλιν λεγομένην Ναζαρέτ⁵⁴. ὅπως πληρωθῆ τὸ ῥηθὲν διὰ τῶν προφητῶν, ὅτι Ναζωραῖος κληθήσεται.

Matthew 3

Ἐν δὲ⁵⁵ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστής, κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, καὶ λέγων, Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν⁵⁶. Οὗτος⁵⁷ γάρ ἐστιν ὁ ῥηθεὶς ὑπὸ⁵⁸ Ἡσαΐου τοῦ προφήτου, λέγοντος, Φωνή

⁴⁷ 2:19: τοῦ // omit 167.

⁴⁸ 2:19: κατ' ὄναρ φαίνεται τῷ Ἰωσήφ // κατ' ὄναρ δὲ φαίνεται τῷ Ἰωσήφ 173 // φαίνεται κατ' ὄναρ τῷ Ἰωσήφ 153 174 157.

⁴⁹ 2:20a: πορεύου // πορεύθητι 152.

⁵⁰ 2:21: ἦλθεν // εἰσῆλθεν 157.

⁵¹ 2:21: γῆν // omit 128.

⁵² 2:22a: ἐπὶ // omit 180 148 164.

⁵³ 2:22b: ἐκεῖ // ἐκεῖσε 152.

⁵⁴ 2:23a: λεγομένην Ναζαρέτ // Ναζαρέθ λεγομένην 174.

⁵⁵ 3:1: δὲ // omit 140 149 160 150. Minuscule 163 has τῷ καιρῷ ἐκείνῳ in place of ἐν δὲ ταῖς ἡμέραις, which is typical in this manuscript following a pictograph (see also Matt. 3:13a; 4:12; 27:1, 3; etc.). Different introductions following pictographs are present as well throughout the manuscript (e.g., Matt. 10:16).

⁵⁶ 3:2: Μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν // omit 135.

⁵⁷ 3:3a: Οὗτος // Αὐτός 164.

⁵⁸ 3:3a: ὑπό // διὰ 164 174 157.

βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν κυρίου⁵⁹. εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. Αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου⁶⁰, καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ· ἡ δὲ τροφή αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον. Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα⁶¹ καὶ πᾶσα ἡ Ἰουδαία⁶² καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου· καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ⁶³ ὑπ’ αὐτοῦ, ἐξομολογούμενοι τὰς ἀμαρτίας αὐτῶν. Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων⁶⁴ ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; Ποιήσατε οὖν καρπὸν ἄξιον⁶⁵ τῆς μετανοίας· καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. Ἦδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται⁶⁶. Ἐγὼ μὲν βαπτίζω ὑμᾶς⁶⁷ ἐν ὕδατι εἰς μετάνοιαν⁶⁸. ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἰκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς

⁵⁹ 3:3b: ὁδὸν κυρίου // ὁδὸν τοῦ κυρίου 148.

⁶⁰ 3:4a: καμήλου // καμήλων 135.

⁶¹ 3:5a: Ἱεροσόλυμα // πᾶσα Ἱεροσόλυμα 1823 134 160 // τὰ Ἱεροσόλυμα // omit 149.

⁶² 3:5b: καὶ πᾶσα ἡ Ἰουδαία // καὶ πᾶσα Ἰουδαία 141 152 180 173 148 164 // omit 135.

⁶³ 3:6: Ἰορδάνῃ // Ἰορδάνῃ ποταμῷ 140 141 152 180 153 149 132 163 872 148 164 157. The CGNT leaves a space after Ἰορδάνῃ where ποταμῷ would have been placed. Minuscule 132 has ποταμῷ written above the line, possibly by a second hand.

⁶⁴ 3:7a: Φαρισαίων καὶ Σαδδουκαίων // Σαδδουκαίων καὶ Φαρισαίων 2585.

⁶⁵ 3:8: καρπὸν ἄξιον // καρπὸς ἀξίους 141 152 180 135 173.

⁶⁶ 3:10b: βάλλεται // βάλλεται καὶ καίετε (*intend* καίεται) 1823.

⁶⁷ 3:11a: Ἐγὼ μὲν βαπτίζω ὑμᾶς // Ἐγὼ μὲν οὖν ὑμᾶς βαπτίζω 174.

⁶⁸ 3:11a: εἰς μετάνοιαν // omit 180.

ὕμᾱς βαπτίσει ἐν πνεύματι ἀγίῳ⁶⁹. Οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ⁷⁰, καὶ συναξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην⁷¹, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ. Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας εἰς⁷² τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην⁷³, τοῦ βαπτισθῆναι ὑπὸ αὐτοῦ. Ὁ δὲ Ἰωάννης διεκώλυεν αὐτόν, λέγων, Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με; Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτόν⁷⁴, Ἄφες ἄρτι· οὕτω γὰρ⁷⁵ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. Τότε ἀφίησιν αὐτόν. Καὶ βαπτισθεὶς⁷⁶ ὁ Ἰησοῦς ἀνέβη εὐθύς⁷⁷ ἀπὸ τοῦ ὕδατος· καὶ ἰδοῦ⁷⁸, ἀνεώχθησαν⁷⁹ αὐτῷ οἱ οὐρανοί, καὶ εἶδε τὸ πνεῦμα τοῦ θεοῦ⁸⁰ καταβαῖνον ὡσεὶ περιστερὰν καὶ ἐρχόμενον ἐπ’ αὐτόν⁸¹. Καὶ ἰδοῦ, φωνὴ ἐκ τῶν οὐρανῶν, λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

⁶⁹ 3:11d: πνεύματι ἀγίῳ // πνεύματι ἀγίῳ καὶ πυρὶ 140 152 180 149 132 135 163 133 174 157. Minuscule 132 has καὶ πυρὶ written above the line, possibly by a second hand.

⁷⁰ 3:12a: αὐτοῦ // omit 135.

⁷¹ 3:12b: τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην // τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην αὐτοῦ 152 130 149 157 // τὸν σῖτον εἰς τὴν ἀποθήκην 1823 // τὸν μὲν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ 163.

⁷² 3:13a: εἰς // ἐπὶ 140 141 128 152 167 180 153 130 149 1823 132 134 135 160 163 173 872 133 148 150 164 174 2585 157.

⁷³ 3:13b: πρὸς τὸν Ἰωάννην // omit 1823.

⁷⁴ 3:15a: Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν // Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτῷ 174.

⁷⁵ 3:15b: γὰρ // omit 163.

⁷⁶ 3:16a: Καὶ βαπτισθεὶς // Βαπτισθεὶς δέ 163.

⁷⁷ 3:16a: εὐθύς // εὐθέως 164.

⁷⁸ 3:16b: ἰδοῦ // εὐθύς 135.

⁷⁹ 3:16b: ἀνεώχθησαν // ἠνεώχθησαν 174.

⁸⁰ 3:16c: τοῦ θεοῦ // τὸ ἅγιον 135.

⁸¹ 3:16c: καὶ ἐρχόμενον ἐπ’ αὐτόν // καὶ ἐρχόμενον ἀπ’ αὐτόν 132 // omit 174.

Matthew 4

Τότε ὁ Ἰησοῦς ἀνήχθη⁸² εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου⁸³. Καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα⁸⁴, ὕστερον ἐπέινασε. Καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν⁸⁵, Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. Ὁ δὲ ἀποκριθεὶς εἶπεν, Γέγραπται⁸⁶, Οὐκ ἐπ' ἄρτων μόνῳ ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ⁸⁷ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ. Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν⁸⁸ αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ λέγει⁸⁹ αὐτῷ, Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω⁹⁰. γέγραπται γὰρ ὅτι Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, καὶ ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σοῦ. Ἐφη αὐτῷ ὁ Ἰησοῦς, Πάλιν γέγραπται, Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου. Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, καὶ λέγει⁹¹ αὐτῷ, Ταῦτα πάντα σοι⁹² δώσω, ἐὰν πεσῶν

⁸² 4:1: ὁ Ἰησοῦς ἀνήχθη // ἀνήχθη ὁ Ἰησοῦς 153 163.

⁸³ 4:1: εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου // ὑπὸ τοῦ πνεύματος εἰς τὴν ἔρημον, πειρασθῆναι ὑπὸ τοῦ διαβόλου 152 1823 872 157 // εἰς τὴν ἔρημον ὑπὸ διαβόλου 167.

⁸⁴ 4:2: καὶ νύκτας τεσσαράκοντα // καὶ νύκτας 130 // omit 167 148.

⁸⁵ 4:3: αὐτῷ ὁ πειράζων εἶπεν // ὁ πειράζων εἶπεν αὐτῷ 153 174 157.

⁸⁶ 4:4a: εἶπεν, Γέγραπται // εἶπεν αὐτῷ, Γέγραπται 157 // εἶπεν, Γέγραπται ὅτι 1823 // εἶπεν 2585.

⁸⁷ 4:4b: ἐπὶ // ἐν 160 173.

⁸⁸ 4:5b: ἵστησιν // ἤστησεν (*intend* ἔστησεν) 135.

⁸⁹ 4:6a: λέγει // εἶπεν 157.

⁹⁰ 4:6a: Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω // omit 2585.

⁹¹ 4:9: λέγει // εἶπεν 174 157.

⁹² 4:9: Ταῦτα πάντα σοι // Ταῦτα σοι πάντα 164.

προσκυνήσης μοι. Τότε⁹³ λέγει αὐτῷ ὁ Ἰησοῦς, Ὑπαγε ὀπίσω μου⁹⁴, Σατανᾶ·
γέγραπται γάρ⁹⁵, Κύριον τὸν θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις.
Τότε ἀφίησιν αὐτὸν ὁ διάβολος· καὶ ἰδοῦ, ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ⁹⁶.
Ἀκούσας δὲ ὁ Ἰησοῦς⁹⁷ ὅτι Ἰωάννης παρέδωθη⁹⁸, ἀνεχώρησεν εἰς τὴν Γαλιλαίαν· καὶ
καταλιπὼν τὴν Ναζαρέτ⁹⁹, ἐλθὼν κατώκησεν εἰς Καπερναοὺμ τὴν παραθαλασσίαν, ἐν
ὁρίοις Ζαβουλῶν καὶ Νεφθαλεὶμ¹⁰⁰. ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου¹⁰¹ τοῦ
προφήτου, λέγοντος¹⁰², Γῆ Ζαβουλῶν καὶ γῆ Νεφθαλεὶμ¹⁰³, ὁδὸν¹⁰⁴ θαλάσσης, πέραν
τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, ὁ λαὸς¹⁰⁵ ὁ καθήμενος ἐν σκότει εἶδε φῶς μέγα¹⁰⁶,
καὶ τοῖς καθημένοις ἐν χώρα¹⁰⁷ καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν αὐτοῖς. Ἀπὸ τότε
ἤρξατο ὁ Ἰησοῦς¹⁰⁸ κηρῦσσειν καὶ λέγειν, Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν

⁹³ 4:10a: Τότε // omit 180.

⁹⁴ 4:10: ὀπίσω μου // omit 173 872 148 164 2585.

⁹⁵ 4:10b: γάρ // omit 164.

⁹⁶ 4:11: προσῆλθον καὶ διηκόνουν αὐτῷ // προσῆλθοντες διηκόνουν αὐτῷ 157 // ἦλθον καὶ διηκόνουν αὐτῷ 2585.

⁹⁷ 4:12: ὁ Ἰησοῦς // omit 152.

⁹⁸ 4:12: παρέδωθη // παρεδόθη 140 141 128 152 167 180 153 130 149 1823 134 135 160 872 133 148 150 164 174 157.

⁹⁹ 4:13a: Ναζαρέτ // Ναζαρέθ 152 164 174 2585.

¹⁰⁰ 4:13b: Νεφθαλεὶμ // Νεφθαλίμ 1823 134 173 174.

¹⁰¹ 4:14: Ἡσαΐου // Ἰσαΐου 130 135.

¹⁰² 4:14: λέγοντος // omit 1823.

¹⁰³ 4:15: Γῆ Ζαβουλῶν καὶ γῆ Νεφθαλεὶμ // Γῆ Ζαβουλῶν καὶ γῆ Νεφθαλίμ 1823 134 173 // Γῆ Ζαβουλῶν καὶ Νεφθαλεὶμ 130.

¹⁰⁴ 4:15: ὁδὸν // ὁδός 163.

¹⁰⁵ 4:16a: ὁ λαὸς // omit 160.

¹⁰⁶ 4:16a: εἶδε φῶς μέγα // φῶς εἶδεν μέγα 174.

¹⁰⁷ 4:16b: ἐν χώρα // ἐν χώρα σκότους 157 // ἐν σκότει 149.

¹⁰⁸ 4:17a: ἤρξατο ὁ Ἰησοῦς // ὁ Ἰησοῦς ἤρξατο 1823.

οὐρανῶν. Περιπατῶν δὲ¹⁰⁹ παρὰ¹¹⁰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδε δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἀλιεῖς. Καὶ λέγει αὐτοῖς¹¹¹, Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς¹¹² ἀλιεῖς ἀνθρώπων. Οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα¹¹³ ἠκολούθησαν αὐτῷ. Καὶ προβάς ἐκεῖθεν, εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα αὐτῶν¹¹⁴. καὶ ἐκάλεσεν αὐτούς. Οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον¹¹⁵ καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ. Καὶ περιῆγεν ὄλην τὴν Γαλιλαίαν ὁ Ἰησοῦς¹¹⁶, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας¹¹⁷, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. Καὶ ἀπῆλθεν¹¹⁸ ἡ ἀκοὴ αὐτοῦ εἰς ὄλην¹¹⁹ τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, καὶ

¹⁰⁹ 4:18: Περιπατῶν δὲ // Περιπατῶν δὲ ὁ Ἰησοῦς 153 132 135 163 173 133.

¹¹⁰ 4:18: παρὰ // περί 133.

¹¹¹ 4:19: λέγει αὐτοῖς // λέγει αὐτοῖς ὁ Ἰησοῦς 157.

¹¹² 4:19: ποιήσω ὑμᾶς // ποιήσω ὑμᾶς γενέσθαι 157 // ποιήσω ἡμᾶς 135 173.

¹¹³ 4:20: τὰ δίκτυα // τὰ δίκτυα αὐτῶν 149 175.

¹¹⁴ 4:21c: καταρτίζοντας τὰ δίκτυα αὐτῶν // omit 163.

¹¹⁵ 4:22: τὸ πλοῖον // τὰ δίκτυα 130.

¹¹⁶ 4:23a: ὄλην τὴν Γαλιλαίαν ὁ Ἰησοῦς // ὁ Ἰησοῦς ὄλην τὴν Γαλιλαίαν 130 1823 157 // τὴν Γαλιλαίαν ὁ Ἰησοῦς 2585.

¹¹⁷ 4:23b: τῆς βασιλείας // τῆς βασιλείας τῶν οὐρανῶν 152 // τῆς βασιλείας τοῦ θεοῦ 157 // omit 149.

¹¹⁸ 4:24a: ἀπῆλθεν // ἐξῆλθεν 163 173 164.

¹¹⁹ 4:24a: ὄλην // πᾶσαν 157.

δαιμονιζομένους, και σεληνιαζομένους, και παραλυτικούς¹²⁰. και ἐθεράπευσεν αὐτούς.

Και ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας και Δεκαπόλεως και Ἱεροσολύμων και Ἰουδαίας και πέραν τοῦ Ἰορδάνου.

Matthew 5

Ἰδὼν δὲ¹²¹ τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος· και καθίσαντος αὐτοῦ, προσῆλθον

αὐτῷ οἱ μαθηταὶ αὐτοῦ¹²². και ἀνοίξας τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐτούς, λέγων,

Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

Μακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ παρακληθήσονται¹²³. Μακάριοι οἱ πραεῖς· ὅτι

αὐτοὶ¹²⁴ κληρονομήσουσι τὴν γῆν. Μακάριοι οἱ πινῶντες¹²⁵ και διψῶντες τὴν

δικαιοσύνην· ὅτι αὐτοὶ χορτασθήσονται. Μακάριοι οἱ ἐλεήμονες· ὅτι αὐτοὶ

ἐλεηθήσονται. Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν θεὸν ὄψονται. Μακάριοι

οἱ¹²⁶ εἰρηνοποιοί· ὅτι αὐτοὶ υἱοὶ θεοῦ¹²⁷ κληθήσονται. Μακάριοι οἱ δεδιωγμένοι ἕνεκεν

δικαιοσύνης· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. Μακάριοί ἐστε, ὅταν

ὀνειδίσωσιν ὑμᾶς¹²⁸ και διώξωσι, και εἴπωσι πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν ψευδόμενοι,

ἕνεκεν ἐμοῦ. Χαίrete και ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς·

¹²⁰ 4:24c: και δαιμονιζομένους, και σεληνιαζομένους, και παραλυτικούς // δαιμονιζομένους, και σεληνιαζομένους, και παραλυτικούς 163 174 // και δαιμονιζομένους, και παραλυτικούς, και σεληνιαζομένους 1823 // και δαιμονιζομένους, και παραλυτικούς 164.

¹²¹ 5:1a: Ἰδὼν δὲ // Ἰδὼν δὲ ὁ Ἰησους 149.

¹²² 5:1b: προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ // Ἰπροσῆλθον οἱ μαθηταὶ αὐτοῦ 164 // omit 2585.

¹²³ 5:4: Minuscule 130 places this verse (Μακάριοι ... παρακληθήσονται) after Matt. 5:5.

¹²⁴ 5:5: αὐτοί // omit 180.

¹²⁵ 5:6: πινῶντες // πεινῶντες 140 141 128 167 180 153 130 149 1823 132 134 135 160 173 872 133 148 150 164 174 175 2585 157.

¹²⁶ 5:9: οἱ // omit 173 2585.

¹²⁷ 5:9: θεοῦ // omit 135.

¹²⁸ 5:11a: ὀνειδίσωσιν ὑμᾶς // ὀνειδίσωσιν ὑμᾶς οἱ ἄνθρωποι 130 // ὀνειδίσωσιν ἡμᾶς 135.

οὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς¹²⁹ πρὸ ὑμῶν. Ὑμεῖς ἐστε τὸ ἄλας τῆς γῆς· ἐὰν δέ¹³⁰ τὸ ἄλας μωρανθῇ, ἐν τίνι ἀλισθήσεται; Εἰς οὐδὲν ἰσχύει ἔτι, εἰμὴ βληθῆναι ἔξω καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου· οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη· οὐδὲ καίουσι λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μῶδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει¹³¹ πᾶσι τοῖς ἐν τῇ οἰκίᾳ. Οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν¹³² τὸν ἐν τοῖς οὐρανοῖς. Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι. Ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ¹³³, ἰῶτα ἐν ἡ μία κεραία οὐμὴ παρέλθῃ ἀπὸ τοῦ νόμου¹³⁴, ἕως ἂν¹³⁵ πάντα γένηται. Ὃς ἐὰν οὖν¹³⁶ λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων, καὶ διδάξει¹³⁷ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται¹³⁸ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δὲν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ

¹²⁹ 5:12b: τοὺς // omit 872.

¹³⁰ 5:13a: δέ // omit 132.

¹³¹ 5:15b: λάμπει // διαλάμπει 163.

¹³² 5:16b: ὑμῶν // ἡμῶν 133.

¹³³ 5:18a: καὶ ἡ γῆ // omit 164.

¹³⁴ 5:18b: οὐμὴ παρέλθῃ ἀπὸ τοῦ νόμου // οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου καὶ τῶν προφητῶν 152 174 // ἀπὸ τοῦ νόμου οὐ μὴ παρέλθῃ 135 // ἀπὸ τοῦ νόμου 164.

¹³⁵ 5:18b: ἂν // omit 149 148.

¹³⁶ 5:19a: Ὃς ἐὰν οὖν // Ὃς οὖν ἐάν 153 130 // Ὃς ἂν οὖν 163.

¹³⁷ 5:19b: διδάξει // διδάξῃ 140 141 128 152 167 180 130 149 132 134 160 163 173 872 148 150 164 175 157. Minuscule 153 has the η written above εἰ. The change in phonemes is inconsequential in and of itself, but retained here because the CGNT differs from nearly all Vatican manuscripts. The use of εἰ is present in Matt. 5:19c in manuscripts 1823 and 134 with ποιήσει and διδάξει and in 133 with διδάξει.

¹³⁸ 5:19b: ἐλάχιστος κληθήσεται // οὗτος ἐλάχιστος κληθήσεται 167.

βασιλεία τῶν οὐρανῶν¹³⁹. Λέγω γὰρ ὑμῖν ὅτι¹⁴⁰ ἐὰν μὴ¹⁴¹ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν¹⁴² πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐμὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. Ἦκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ φονεύσεις· ὅς δὲ φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει· ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῆ ἔνοχος ἔσται τῇ κρίσει¹⁴³. ὅς δὲ εἶπῃ τῷ ἀδελφῷ αὐτοῦ, Ῥακά¹⁴⁴, ἔνοχος ἔσται τῷ συνεδρίῳ· ὅς δὲ εἶπῃ¹⁴⁵, Μωρέ, ἔνοχος ἔσται εἰς τὴν γέεναν τοῦ πυρός. Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, καὶ ἐκεῖ μνησθῆς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὑπάγε, πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἔλθων πρόσφερε τὸ δῶρόν σου. ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχύ¹⁴⁶, ἕωσοτου εἴ ἐν τῇ ὁδῷ μετ' αὐτοῦ¹⁴⁷, μήποτε σε παραδῶ ὁ ἀντίδικος τῷ κριτῇ καὶ ὁ κριτὴς τῷ ὑπηρέτῃ¹⁴⁸ καὶ εἰς φυλακὴν βληθῆσῃ. Ἀμὴν λέγω σοι, οὐμὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν¹⁴⁹ ἀποδῶς τὸν ἔσχατον κοδράντην. Ἦκούσατε ὅτι

¹³⁹ 5:19c: ὅς δὲ ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν // omit 128 164 175 2585.

¹⁴⁰ 5:20a: ὅτι // omit 153.

¹⁴¹ 5:20a: μὴ // οὐ 134.

¹⁴² 5:20a: ἡ δικαιοσύνη ὑμῶν // ὑμῶν ἡ δικαιοσύνη 140 152 153 130 132 134 163 173 872 133 148 150 164 174 2585 157.

¹⁴³ 5:22a: ἐγὼ ... κρίσει // omit 173. Within 5:22a are the following issues: δέ // γάρ 149; ὅτι // omit 153 130; εἰκῆ // omit 135.

¹⁴⁴ 5:22b: Ῥακά // Ῥακκά 1823.

¹⁴⁵ 5:22c: εἶπῃ // εἶπῃ τῷ ἀδελφῷ 163 // τῷ ἀδελφῷ αὐτοῦ 174.

¹⁴⁶ 5:25a: ταχύ // omit 130 149.

¹⁴⁷ 5:25a: ἐν τῇ ὁδῷ μετ' αὐτοῦ // μετ' αὐτοῦ ἐν τῇ ὁδῷ 174.

¹⁴⁸ 5:25b: ὁ ἀντίδικος τῷ κριτῇ καὶ ὁ κριτὴς τῷ ὑπηρέτῃ // ὁ ἀντίδικος τῷ κριτῇ καὶ ὁ κριτὴς τῷ ὑπηρέτῃ σε παραδῶ 141 128 167 180 153 130 149 1823 132 134 135 160 163 173 872 148 150 164 175 2585 2586 157 // τῷ ὑπηρέτῃ 140.

¹⁴⁹ 5:26: ἂν // ὅτου 163.

ἔρρέθη¹⁵⁰, Οὐ μοιχεύσεις· ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων¹⁵¹ γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτήν¹⁵² ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. Εἰ δὲ ὁ ὀφθαλμὸς σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι¹⁵³ ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῆ ἰς γέενναν¹⁵⁴. Καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ¹⁵⁵. Συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῆ ἰς γέενναν¹⁵⁶.

Ἐρρέθη δὲ ὅτι¹⁵⁷ Ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον· ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας¹⁵⁸, ποιεῖ αὐτὴν μοιχᾶσθαι· καὶ ὅς ἂν¹⁵⁹ ἀπολελυμένην γαμήσῃ¹⁶⁰ μοιχᾶται. Πάλιν¹⁶¹ ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ¹⁶² κυρίῳ τοῦς

¹⁵⁰ 5:27: ἐρρέθη // ἐρρέθη τοῖς ἀρχαίοις 152 130 160 163 164 174 2585 2586.

¹⁵¹ 5:28a: βλέπων // βλέψας 152 157 // ἐμβλέψας 153.

¹⁵² 5:28a: αὐτήν // αὐτῆς 130 149 134.

¹⁵³ 5:29b: σοι // omit 130.

¹⁵⁴ 5:29b: εἰς γέενναν // εἰς τὴν γέενναν 148. Minuscule 148 has a dotted line around τὴν.

¹⁵⁵ 5:30a: Καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ (ἡ χεὶρ σου δεξιὰ 174; ἔκκοψον 2585) // omit 1823.

¹⁵⁶ 5:29: συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῆ ἰς γέενναν (βληθῆσῃ εἰς γέενναν 152; εἰς γέενναν ἀπέλθῃ 157) // omit 1823.

¹⁵⁷ 5:31: Ἐρρέθη δὲ ὅτι // Ἐρρέθη δὲ 174 2586 // Ἐρρέθη ὅτι 141 128 167 180 149 135 160 872 175 // Ἐρρέθη 1823.

¹⁵⁸ 5:31: Ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον· ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας // Ὅς ἀπολύσῃ ... πορνείας 175 // Ὅς ἂν ἀπολύσῃ ... ὅτι πᾶς ὁ ἀπολύων ... πορνείας 152 180 149 1823 872 148 174 157 // Ὅς ἂν (ἐάν 163 173) ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας 163 173 164 2585.

¹⁵⁹ 5:32b: ὅς ἐάν // ὅς ἂν 152 133 (ε written above line in 133) 164 2586 // ὅς 163 150 174 // omit 132.

¹⁶⁰ 5:32b: γαμήσῃ // γαμήσας 132.

¹⁶¹ 5:33a: Πάλιν // Καὶ πάλιν 2586.

¹⁶² 5:33b: τῷ // omit 180 164.

ὄρκους σου· ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμόσαι ὄλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ θεοῦ· μήτε ἐν τῇ γῆ, ὅτι ὑποπόδιόν ἐστὶ τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως¹⁶³· μήτε¹⁶⁴ ἐν τῇ κεφαλῇ σου ὁμόσης, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι¹⁶⁵. Ἔστω δὲ ὁ λόγος ὑμῶν¹⁶⁶, ναὶ ναί, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ¹⁶⁷ πονηροῦ ἐστίν. Ἰκούσατε ὅτι ἐρρέθη, Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος· ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ράπισει ἐπὶ τὴν δεξιὰν σου σιαγὸνα¹⁶⁸, στρέψον αὐτῷ καὶ τὴν ἄλλην· καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου¹⁶⁹ λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον· καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὕπαγε μετ' αὐτοῦ δύο. Τῷ αἰτοῦντί σε δίδου· καὶ τὸν θέλοντα¹⁷⁰ ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῆς. Ἰκούσατε ὅτι ἐρρέθη, Ἀγαπήσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρόν σου· ἐγὼ δὲ λέγω ὑμῖν, Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς¹⁷¹, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς¹⁷², καὶ διωκόντων

¹⁶³ 5:35b: ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως // ὅτι πόλις ἐστὶν βασιλέως τοῦ μεγάλου 152 // πόλις γάρ ἐστὶν τοῦ βασιλέως τοῦ μεγάλου 153.

¹⁶⁴ 5:36: μήτε // μήποτε 163 // μήδε 174.

¹⁶⁵ 5:36: λευκὴν ἢ μέλαιναν ποιῆσαι // λευκὴν ποιῆσαι ἢ μέλαιναν 1823 // ποιῆσαι λευκὴν ἢ μέλαιναν 174.

¹⁶⁶ 5:37: ὑμῶν // ἡμῶν 163.

¹⁶⁷ 5:37: τοῦ // omit 152.

¹⁶⁸ 5:39b: ἐπὶ τὴν δεξιὰν σου σιαγὸνα // ἐπὶ τὴν δεξιὰν σιαγὸνα σου 163 // ἐπὶ τὴν δεξιὰν σιαγὸνα 140 141 128 167 180 153 130 1823 135 160 872 150 164 2585 157 // εἰς τὴν δεξιὰν σου σιαγὸνα 152 133 // εἰς τὴν δεξιὰν σιαγὸνα 149 173. Minuscule 164 has a space where σου would be located, though it appears like the word was erased.

¹⁶⁹ 5:40: σου // omit 132.

¹⁷⁰ 5:42: τὸν θέλοντα // τῷ θέλοντι 152.

¹⁷¹ 5:44b: εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν (μισοῦντας 872) ὑμᾶς // καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς 134 // εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς 135 133 // καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς 130.

Ὑμᾶς¹⁷³. ὅπως γένησθε υἱοὶ¹⁷⁴ τοῦ πατρὸς ὑμῶν τοῦ ἐν τοῖς¹⁷⁵ οὐρανοῖς, ὅτι¹⁷⁶ τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. Ἐὰν γὰρ ἀγαπήσητε¹⁷⁷ τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; Οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι¹⁷⁸; Καὶ ἐὰν ἀσπάσησθε τοὺς φίλους ὑμῶν¹⁷⁹ μόνον, τί περισσὸν ποιεῖτε; Οὐχὶ καὶ οἱ τελῶναι οὕτως ποιοῦσιν¹⁸⁰; Ἔσεσθε¹⁸¹ οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς¹⁸² τέλειός ἐστι.

Matthew 6

Προσέχετε¹⁸³ τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰδὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν

¹⁷² 5:44c: ἐπηρεαζόντων ὑμᾶς // ἐπηρεαζόντων 1823 157.

¹⁷³ 5:44c: καὶ διωκόντων ὑμᾶς // καὶ διωκόντων 163 // omit 160 872.

¹⁷⁴ 5:45a: ὅπως γένησθε υἱοὶ // ὅπως γένησθε ὅμοιοι 153. Minuscule 1823 has γένησθε written above line, but appears to be written by same hand.

¹⁷⁵ 5:45a: τοῖς // omit 152 180 132 135 160 163 133 164 2585 2586 157.

¹⁷⁶ 5:45b: ὅτι // ὅστις 163.

¹⁷⁷ 5:46a: ἀγαπήσητε // ἀγαπᾶτε 152 1823 173.

¹⁷⁸ 5:46b: Οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι // omit 2586.

¹⁷⁹ 5:47a: τοὺς φίλους ὑμῶν // τοὺς φίλους ἡμῶν 1823 173 // τοὺς ἀδελοὺς ὑμῶν 174 // τοὺς φιλοῦντας ὑμᾶς 2585.

¹⁸⁰ 5:47b: Οὐχὶ καὶ οἱ τελῶναι οὕτως ποιοῦσιν // Οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν 149 132 135 174 // Οὐχὶ καὶ οἱ ἔθνηκοι τὸ αὐτὸ ποιοῦσιν 1823 163 173 164 2586. Minuscule 174 includes a slightly different repetition of Matt. 5:47 after ποιοῦσιν. That section reads as follows: Καὶ ἐὰν ἀσπάσησθε τοὺς φίλους ὑμῶν μόνον, τί περισσὸν ποιεῖτε; Οὐχὶ καὶ οἱ ἔθνηκοι οὕτως ποιοῦσιν, with φίλους and ἔθνηκοί.

¹⁸¹ 5:48: Ἔσεσθε // Γίνεσθε 157.

¹⁸² 5:48: ὥσπερ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς // ὥσπερ ὁ πατὴρ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς 152 153 // ὥσπερ ὁ πατὴρ ὑμῶν ὁ οὐρανοῖς 140 163 872 148 164 2586 157 // ὡς ὁ πατὴρ ὑμῶν ὁ οὐρανοῖς 1823.

¹⁸³ 6:1a: Προσέχετε // Προσέχετε δέ 180 1823 132 157.

τοῖς¹⁸⁴ οὐρανοῖς. Ὄταν οὖν ποιῆς ἐλεημοσύνην, μὴ σαλπίσῃς ἔμπροσθέν σου, ὥσπερ οἱ
 ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις¹⁸⁵, ὅπως δοξασθῶσιν ὑπὸ
 τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν. Σοῦ δὲ ποιοῦντος
 ἐλεημοσύνην, μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου, ὅπως ἡ σου ἡ
 ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ αὐτὸς¹⁸⁶
 ἀποδώσει σοι ἐν τῷ φανερῷ¹⁸⁷. Καὶ ὅταν προσεύχῃ, οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταὶ¹⁸⁸,
 ὅτι¹⁸⁹ φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες
 προσεύχεσθαι¹⁹⁰, ὅπως ἂν¹⁹¹ φανῶσι τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν ὅτι¹⁹² ἀπέχουσι
 τὸν μισθὸν αὐτῶν. Σὺ δέ, ὅταν προσεύχῃ, εἴσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας τὴν
 θύραν σου, πρόσευξαι τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν
 τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ¹⁹³. Προσευχόμενοι δὲ μὴ¹⁹⁴ βαττολογήσητε,
 ὥσπερ οἱ ἔθνικοι· δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. Μὴ οὖν
 ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατήρ ὑμῶν¹⁹⁵ ὃν χρεῖαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι

¹⁸⁴ 6:1b: τοῖς // omit 180.

¹⁸⁵ 6:2b: ταῖς ῥύμαις // ταῖς ῥύμαις τῆς πόλεως 157.

¹⁸⁶ 6:4b: αὐτός // omit 130 149 135 173 133 148 164 174 157.

¹⁸⁷ 6:4b: ἐν τῷ φανερῷ // omit 148.

¹⁸⁸ 6:5a: οἱ ὑποκριταὶ // οἱ ὑποκριταὶ σκυθρωποὶ 157.

¹⁸⁹ 6:5b: ὅτι // omit 163.

¹⁹⁰ 6:5b: προσεύχεσθαι // omit 149.

¹⁹¹ 6:5c: ἂν // omit 180 163 157.

¹⁹² 6:5d: ὅτι // omit 167 180 132 163 148 174.

¹⁹³ 6:6c: ἐν τῷ φανερῷ // omit 148.

¹⁹⁴ 6:7a: μὴ // omit 150.

¹⁹⁵ 6:8b: ὁ πατήρ ὑμῶν // ὁ πατήρ ἡμῶν 133 // ὁ πατήρ ὑμῶν ὁ οὐράνιος 140.

αυτόν. Οὕτως οὖν προσεύχεσθε ὑμεῖς¹⁹⁶. Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν¹⁹⁷. Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν¹⁹⁸ ὁ πατὴρ ὑμῶν ὁ οὐράνιος· ἐὰν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν ὁ οὐράνιος¹⁹⁹ ἀφήσει τὰ παραπτώματα ὑμῶν²⁰⁰. Ὅταν δὲ²⁰¹ νηστεύητε, μὴ γίνεσθε ὡς περ οἱ ὑποκριταὶ σκυθρωποὶ²⁰². ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν²⁰³, ὅπως φανῶσι²⁰⁴ τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν ὅτι²⁰⁵ ἀπέχουσι τὸν μισθὸν²⁰⁶ αὐτῶν. Σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν²⁰⁷, καὶ τὸ πρόσωπόν σου νίψαι, ὅπως μὴ φανῆς τοῖς

¹⁹⁶ 6:9a: ὑμεῖς // omit 130.

¹⁹⁷ 6:13b: Ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν // Ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν 152 // Ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα τοῦ πατρός καὶ τοῦ υἱοῦ καὶ τοῦ πνεύματος εἰς τοὺς αἰῶνας 157 // omit 130.

¹⁹⁸ 6:14: ἀφήσει καὶ ὑμῖν // ἀφήσει καὶ ὑμῖν καὶ 152 // ἀφήσει καὶ ὑμῖν 163.

¹⁹⁹ 6:15b: ὁ οὐράνιος // omit 140 141 128 152 167 180 130 149 1823 132 134 135 160 163 173 133 148 150 174 175 2585 157.

²⁰⁰ 6:15b: ἀφήσει τὰ παραπτώματα ὑμῶν // ἀφήσει ὑμῖν τὰ παραπτώματα ὑμῶν 130 // ἀφήσει τὰ παραπτώματα ὑμῶν 163.

²⁰¹ 6:16a: Ὅταν δέ // Καὶ ὅταν 164 2586.

²⁰² 6:16a: σκυθρωποὶ // omit 148.

²⁰³ 6:16b: αὐτῶν // ἐαυτῶν 2586.

²⁰⁴ 6:16b: ὅπως φανῶσι // ὅπως ἀφανῶσιν 2586 // πρὸς τὸ θεαθῆναι 157.

²⁰⁵ 6:16c: ὅτι // omit 180 163 148 174.

²⁰⁶ 6:16c: τὸν μισθὸν // τῶν μισθῶν 133.

²⁰⁷ 6:17: τὴν κεφαλὴν // τὴν κεφαλὴν ἐλαίῳ 157.

ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ²⁰⁸. Μὴ θησαυρίζετε²⁰⁹ ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπτουσι· θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σῆς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν. Ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν²¹⁰, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν. Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμὸς· ἐὰν οὖν ὁ ὀφθαλμὸς σου ἀπλοῦς ᾖ²¹¹, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται²¹². ἐὰν δὲ ὁ ὀφθαλμὸς σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. Εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστί, τὸ σκότος πόσον; Οὐδεὶς δύναται δυοὶ κυρίους δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει²¹³. ἢ ἐνὸς ἀνθέξεται²¹⁴, καὶ τοῦ ἐτέρου καταφρονήσει. Οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ. Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε καὶ τί πίητε²¹⁵. μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύσησθε²¹⁶. Οὐχὶ ἡ ψυχὴ²¹⁷ πλείον ἐστί τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος;

Ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπεύρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς

²⁰⁸ 6:18b: ἐν τῷ φανερῷ // omit 140 141 128 167 180 130 149 1823 132 134 135 133 148 150 164 174 175 2586.

²⁰⁹ 6:19a: Μὴ θησαυρίζετε // Μὴ θησαυρίζετε δέ 1823.

²¹⁰ 6:21: ἐστὶν ὁ θησαυρὸς ὑμῶν // ἐστὶν ὁ θησαυρὸς ὑμῶν ἐστὶν 173.

²¹¹ 6:22b: ἐὰν οὖν ὁ ὀφθαλμὸς σου ἀπλοῦς ᾖ // ἐὰν ὁ ὀφθαλμὸς σου ἀπλοῦς ᾖ 152 // ἐὰν οὖν ᾖ ὁ ὀφθαλμὸς σου ἀπλοῦς 1823.

²¹² 6:22b: ἔσται // ἐστὶν 157.

²¹³ 6:24b: καὶ τὸν ἕτερον ἀγαπήσει // omit 163.

²¹⁴ 6:24c: ἢ ἐνὸς ἀνθέξεται // ἢ τοῦ ἐνὸς ἀνθέξεται 149 // καὶ τὸ ἐνὸς ἀνθέξεται 163.

²¹⁵ 6:25a: καὶ τί πίητε // ἢ τί πίητε 152 130 149 157 // omit 2585.

²¹⁶ 6:25b: ἐνδύσησθε // ἐνδύσηται 2585.

²¹⁷ 6:25c: ἡ ψυχὴ // ἡ ψυχὴ ὑμῶν 130.

μάλλον διαφέρετε αὐτῶν²¹⁸; Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν
 ἡλικίαν αὐτοῦ πῆχυν ἓνα; Καὶ περὶ ἐνδύματος τί μεριμνᾶτε; Καταμάθετε τὰ κρίνα
 τοῦ ἀγροῦ, πῶς αὐξάνει²¹⁹. οὐ κοπιᾷ, οὐδὲ νήθει²²⁰. λέγω δὲ²²¹ ὑμῖν ὅτι οὐδὲ Σολομῶν
 ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. Εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ,
 σήμερον²²² ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ θεὸς οὕτως ἀμφιένυσιν, οὐ
 πολλῶ μάλλον ὑμᾶς²²³, ὀλιγόπιστοι; Μὴ οὖν²²⁴ μεριμνήσητε, λέγοντες, Τί φάγωμεν,
 ἢ τί πίωμεν, ἢ τί περιβαλώμεθα; Πάντα γὰρ ταῦτα²²⁵ τὰ ἔθνη ἐπιζητεῖ²²⁶. οἶδε²²⁷ γὰρ
 ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρήζετε τούτων ἀπάντων. Ζητεῖτε δὲ πρῶτον τὴν
 βασιλείαν τοῦ θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ²²⁸, καὶ ταῦτα πάντα προστεθήσεται
 ὑμῖν. Μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον· ἡ γὰρ αὔριον μεριμνήσει τὰ ἑαυτῆς²²⁹.
 Ἄρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς²³⁰.

²¹⁸ 6:26c: διαφέρετε αὐτῶν // διαφέρετε τούτων 148 // διαφέρετε αὐτοῖς 157.

²¹⁹ 6:28b: πῶς αὐξάνει // πῶς αὐξάνουσιν 2586 // omit 164.

²²⁰ 6:28c: νήθει // νήθουσιν 1823.

²²¹ 6:29: δέ // γάρ 150.

²²² 6:30a: σήμερον // τὸν σήμερον 153.

²²³ 6:30b: ὑμᾶς // ἡμᾶς 135.

²²⁴ 6:31: οὖν // omit 148.

²²⁵ 6:32a: Πάντα γὰρ ταῦτα // Ταῦτα γὰρ πάντα 157.

²²⁶ 6:32a: ἐπιζητεῖ // ἐπιζητοῦσιν 174.

²²⁷ 6:32b: οἶδε // εἶδεν 135.

²²⁸ 6:33a: καὶ τὴν δικαιοσύνην αὐτοῦ // omit 163.

²²⁹ 6:34b: ἡ γὰρ αὔριον μεριμνήσει τὰ ἑαυτῆς // ἡ γὰρ αὔριον μεριμνήσει ἑαυτῆς 148 2586 // μεριμνήσει τὰ ἑαυτῆς 132. Minuscule 132 has ἡ γὰρ αὔριον written above line, possibly by a second hand.

²³⁰ 6:34c: Ἄρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς // Ἄρκετὸν γὰρ τῇ ἡμέρᾳ ἡ κακία αὐτῆς 152 167 // omit 149 2586.

Matthew 7

Μὴ κρίνετε, ἵνα μὴ²³¹ κριθῆτε· ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται²³² ὑμῖν. Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῶ ὀφθαλμῷ δοκὸν²³³ οὐ κατανοεῖς; Ἡ πῶς ἐρεῖς τῷ ἀδελφῷ σου, Ἄφες ἐκβάλω τὸ κάρφος ἀπὸ²³⁴ τοῦ ὀφθαλμοῦ σου· καὶ ἰδοὺ, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου; Ὑποκριτά, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ²³⁵ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. Μὴ δότε τὸ ἅγιον τοῖς κυσί· μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν²³⁶ ἔμπροσθεν τῶν χοίρων, μήποτε καταπατήσωσιν²³⁷ αὐτοὺς ἐν τοῖς²³⁸ ποσὶν αὐτῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς²³⁹. Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὐρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν²⁴⁰. Πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὐρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται. Ἡ τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος²⁴¹, ὃν ἐὰν²⁴² αἰτήσῃ ὁ υἱὸς

²³¹ 7:1: ἵνα μὴ // καὶ οὐμὴ 180 1823.

²³² 7:2: ἀντιμετρηθήσεται // μετρηθήσεται 140 128 167 180 153 130 149 1823 866 132 134 135 160 173 872 133 148 164 175 2586.

²³³ 7:3b: ἐν τῷ σῶ ὀφθαλμῷ δοκὸν // δοκὸν ἐν τῷ ὀφθαλμῷ σου 163 // δοκὸν τὴν ἐν τῷ σῶ ὀφθαλμῷ 148.

²³⁴ 7:4a: ἀπὸ // ἐκ 163 174 2586.

²³⁵ 7:5b: ἐκ // ἀπὸ 174 157.

²³⁶ 7:6b: ὑμῶν // ἡμῶν 135.

²³⁷ 7:6c: καταπατήσωσιν // καταπατήσουσιν 132 174 157.

²³⁸ 7:6c: τοῖς // omit 163.

²³⁹ 7:6c: ὑμᾶς // ἡμᾶς 135.

²⁴⁰ 7:7: κρούετε, καὶ ἀνοιγήσεται ὑμῖν // omit 2585. In minuscule 1823 the voices are reversed (“be knocked, and it will open to you”).

²⁴¹ 7:9: Ἡ τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος // Ἡ τίς ἐστὶν ἄνθρωπος ἐξ ὑμῶν 132 135 175 // Ἡ τίς ἐξ ὑμῶν ἐστὶν ἄνθρωπος 160 // Ἡ τίς ἐξ ὑμῶν ἄνθρωπος 180 149 173 148 2585 // Τίνα δὲ ἐξ ὑμῶν τὸν πατέρα 152.

²⁴² 7:9: ὃν ἐὰν // ὃν 1823 // omit 152.

αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; Ἡ καὶ ἐὰν ἰχθὺν αἰτήσῃ²⁴³, μὴ ὄφιν ἐπιδώσει αὐτῷ;²⁴⁴ Εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατὴρ ὑμῶν²⁴⁵ ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν; Πάντα οὖν²⁴⁶ ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι²⁴⁷, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς²⁴⁸. οὕτως²⁴⁹ γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται. Εἰσέλθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη²⁵⁰, καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσὶν οἱ εἰσερχόμενοι δι' αὐτῆς²⁵¹. ὅτι στενὴ ἡ πύλη²⁵², καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν. Προσέχετε δέ²⁵³ ἀπὸ τῶν²⁵⁴ ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς²⁵⁵ ἐν ἐνδύμασι προβάτων, ἔσωθεν δέ εἰσι λύκοι ἄρπαγες. Ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς²⁵⁶. μήτι

²⁴³ 7:10: Ἡ καὶ ἐὰν ἰχθὺν αἰτήσῃ // Καὶ ἐὰν ἰχθὺν αἰτήσῃ 128 167 153 130 1823 866 132 134 135 163 173 150 174 157 // Ἡ καὶ ἰχθὺν αἰτήσῃ 2586 // Ἡ καὶ ἰχθὺν μὴ ἀντὶ ἰχθύος 152.

²⁴⁴ 7:10: αὐτῷ; // αὐτῷ; Ἡ κρέα ἐὰν αἰτήσῃ αὐτόν, ἐπιδώσει σκορπίον 152 (cf. Luke 11:11–12).

²⁴⁵ 7:11b: ὑμῶν // ἡμῶν 163.

²⁴⁶ 7:12a: οὖν // omit 132.

²⁴⁷ 7:12a: ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι // ὅσα ἐὰν ... ἄνθρωποι 180 133 148 174 // ὅσα θέλητε ... ἄνθρωποι 132 157 // ὅσα ἂν ποιῶσιν ὑμῖν οἱ ἄνθρωποι 150 // ὅσα ἂν ... ἡμῖν οἱ ἄνθρωποι 164.

²⁴⁸ 7:12a: οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς // καὶ ὑμεῖς οὕτως ποιεῖτε αὐτοῖς 1823 // καὶ ὑμεῖς ποιεῖτε αὐτοῖς 140 152 2585 // οὕτως καὶ ὑμεῖς ὁμοίως ποιεῖτε αὐτοῖς 157 // omit 132.

²⁴⁹ 7:12b: οὕτως // οὕτως 866 135 163 173 148 164 174 175 2586.

²⁵⁰ 7:13b: ἡ πύλη // omit 152 164.

²⁵¹ 7:13c: οἱ εἰσερχόμενοι δι' αὐτῆς // οἱ εἰσπορευόμενοι εἰς αὐτήν 157.

²⁵² 7:14a: ὅτι στενὴ ἡ πύλη // τί στενὴ ἡ πύλη 140 128 167 180 153 130 149 1823 866 132 134 135 160 872 133 150 174 175 2586 // στενὴ ἡ πύλη 173 // τί στενοὶ οἱ πύλοι 164 // τί στενὴ 163.

²⁵³ 7:15a: δέ // omit 1823 148 150 174.

²⁵⁴ 7:15a: τῶν // omit 164.

²⁵⁵ 7:15b: ὑμᾶς // ἡμᾶς 135.

²⁵⁶ 7:16a: Ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς // omit 180.

συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν²⁵⁷, ἢ²⁵⁸ ἀπὸ τριβόλων σῦκα; Οὕτω πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ²⁵⁹. τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ. Οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν. Πᾶν²⁶⁰ δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. Ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. Οὐ πᾶς ὁ λέγων μοι, Κύριε, κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς²⁶¹. Πολλοὶ ἐροῦσίν μοι ἐν²⁶² ἐκείνῃ τῇ ἡμέρᾳ, Κύριε, κύριε, οὐ τῷ σῶ ὀνόματι προεφητεύσαμεν, καὶ τῷ σῶ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῶ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν²⁶³; Καὶ²⁶⁴ τότε ὁμολογήσω αὐτοῖς ὅτι Οὐδέποτε ἔγνων ὑμᾶς²⁶⁵. ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν²⁶⁶. Πᾶς οὖν²⁶⁷ ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτούς²⁶⁸, ὁμοιώσω αὐτὸν ἀνδρὶ

²⁵⁷ 7:16b: ἀπὸ ἀκανθῶν σταφυλὴν // ἐξ ἀκανθῶν σταφυλὴν 173 // ἀπὸ ἀκανθῶν σταφυλάς 163.

²⁵⁸ 7:16b: ἢ // καὶ 164.

²⁵⁹ 7:18b: καρποὺς καλοὺς ποιεῖν // καρποὺς ποιεῖν καλοὺς 2585 // καρπὸν καλὸν ποιεῖν 152.

²⁶⁰ 7:19: Πᾶν // Πᾶν οὖν 128 167 153 149.

²⁶¹ 7:21b: ἐν οὐρανοῖς // ἐν τοῖς οὐρανοῖς 130 1823 135 157.

²⁶² 7:22a: ἐν // omit 164.

²⁶³ 7:22b: Κύριε, κύριε, οὐ τῷ σῶ ὀνόματι προεφητεύσαμεν, καὶ τῷ σῶ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῶ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν // Κύριε, κύριε ... δυνάμεις ἐποιήσαμεν πολλὰς 152 // Κύριε, κύριε ... καὶ τῷ σῶ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν, καὶ τῷ σῶ ὀνόματι δαιμόνια ἐξεβάλομεν 135 // Κύριε, κύριε ... καὶ δυνάμεις πολλὰς ἐποιήσαμεν 174 // Κύριε, κύριε, οὐ τῷ σῶ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῶ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν 1823 // Κύριε, κύριε, οὐ τῷ σῶ ὀνόματι προεφητεύσαμεν, καὶ τῷ σῶ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν 173.

²⁶⁴ 7:23a: Καὶ // omit 152.

²⁶⁵ 7:23a: ὅτι Οὐδέποτε ἔγνων ὑμᾶς // Οὐκ οἶδα ὑμᾶς 149.

²⁶⁶ 7:23b: οἱ ἐργαζόμενοι τὴν ἀνομίαν // πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν 1823 163 // πάντες οἱ ἐργάται τῆς ἀνομίας 153 174.

²⁶⁷ 7:24a: οὖν // omit 152 1823.

²⁶⁸ 7:24a: καὶ ποιεῖ αὐτούς // omit 174 157.

φρονίμω²⁶⁹, ὅστις ὤκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν²⁷⁰. καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι²⁷¹, καὶ προσέπεσον τῇ οἰκίᾳ ἐκεῖνη, καὶ οὐκ ἔπεσε· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτούς, ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ὤκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον²⁷². καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέκοψαν τῇ οἰκίᾳ ἐκεῖνη, καὶ ἔπεσε· καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη²⁷³. Καὶ ἐγένετο ὅτε συνετέλεσεν²⁷⁴ ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι²⁷⁵ ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτούς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς²⁷⁶.

Matthew 8

Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους²⁷⁷, ἠκολούθησαν αὐτῷ ὄχλοι πολλοί· καὶ ἰδοῦ, λεπρὸς ἐλθὼν προσεκύνει αὐτῷ²⁷⁸, λέγων, Κύριε, ἐὰν θέλῃς, δύνασαι με

²⁶⁹ 7:24b: ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμω // ὁμοιώσω αὐτῷ ἀνδρὶ φρονίμω 167 164 // ὁμοιωθήσεται ἀνδρὶ φρονίμω 163 148 174.

²⁷⁰ 7:24b: ἐπὶ τὴν πέτραν // ἐπὶ πέτραν 152 // ἐπὶ τὴν ἄμμον 2585.

²⁷¹ 7:25a: καὶ ἔπνευσαν οἱ ἄνεμοι // omit 1823.

²⁷² 7:25b–7:27a: καὶ προσέπεσον (προσέπεσαν 130 1823) τῇ οἰκίᾳ ἐκεῖνη ... ἄμμον // omit 872.

²⁷³ 7:27c: καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη // καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη σφόδρα 163 // καὶ ἦν πτώσις αὐτῆς μεγάλη 164.

²⁷⁴ 7:28a: συνετέλεσεν // ἐτέλεσεν 128 1823 132 160.

²⁷⁵ 7:28b: οἱ ὄχλοι // τὸ πάντες 180.

²⁷⁶ 7:29: οἱ γραμματεῖς // οἱ γραμματεῖς αὐτῶν 153 130 134 163 // οἱ γραμματεῖς αὐτῶν καὶ οἱ φαρισαῖοι 173.

²⁷⁷ 8:1: Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους // Καταβάντι δὲ αὐτοῦ ἀπὸ τοῦ ὄρους 163 2585 // Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους 164.

²⁷⁸ 8:2: ἐλθὼν προσεκύνει αὐτῷ // προσελθὼν προσεκύνει αὐτῷ 157 // προσελθὼν προσεκύνησεν αὐτῷ 152 // προσελθὼν προσεκύνη αὐτῷ 163 // προσεκύνει αὐτῷ 1823.

καθαρίσαι. Καὶ ἐκτείνας τὴν χεῖρα, ἤψατο αὐτοῦ ὁ Ἰησοῦς, λέγων²⁷⁹, Θέλω, καθαρίσθητι. Καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ²⁸⁰ ἡ λέπρα. Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ὅρα μηδενὶ εἶπης· ἀλλὰ ὑπάγε, σεαυτὸν δεῖξον τῷ ἱερεῖ²⁸¹, καὶ προσένεγκε²⁸² τὸ δῶρον ὃ προσέταξε Μωσῆς²⁸³, εἰς μαρτύριον αὐτοῖς. Εἰσελθόντι δὲ αὐτῷ²⁸⁴ εἰς Καπερναοῦμ, προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτόν, καὶ λέγων²⁸⁵, Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος. Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν. Καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη²⁸⁶, Κύριε, οὐκ εἰμὶ ἰκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπέ λόγῳ²⁸⁷, καὶ ἰαθήσεται ὁ παῖς μου. Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας· καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλω, Ἐρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ. Ἀκούσας δὲ²⁸⁸ ὁ Ἰησοῦς ἐθαύμασε, καὶ εἶπε τοῖς ἀκολουθοῦσιν²⁸⁹, Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ

²⁷⁹ 8:3a: ἤψατο αὐτοῦ ὁ Ἰησοῦς, λέγων // ἤψατο αὐτοῦ ὁ Ἰησοῦς, εἶπεν 140 // ἤψατο ὁ Ἰησοῦς αὐτοῦ, λέγων 130.

²⁸⁰ 8:3b: ἐκαθαρίσθη αὐτοῦ // ἐκαθαρίσθη ἀπ' αὐτοῦ 2585.

²⁸¹ 8:4b: ἱερεῖ // ἀρχιερεῖ 2585.

²⁸² 8:4c: προσένεγκε // προσένεγκαι 167 866 872.

²⁸³ 8:4c: Μωσῆς // Μωϋσῆς 1823 872 133 2585 2586. Minuscles 163 and 157 have the υ written above line.

²⁸⁴ 8:5: αὐτῷ // τῷ Ἰησοῦ 163.

²⁸⁵ 8:5–6: παρακαλῶν αὐτόν, καὶ λέγων // λέγων 163.

²⁸⁶ 8:8a: ἔφη // λέγει 130.

²⁸⁷ 8:8b: λόγῳ // λόγον 1823 135.

²⁸⁸ 8:10a: Ἀκούσας δέ // Ἀκούσας δὲ ταῦτα 173.

²⁸⁹ 8:10a: καὶ εἶπε τοῖς ἀκολουθοῦσιν // καὶ στραφεὶς εἶπεν τοῖς ἀκολουθοῦσιν 173 // καὶ εἶπεν τοῖς ἀκολουθοῦσιν αὐτῷ 163 157.

τοσαύτην πίστιν εὔρον²⁹⁰. Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν
 ἤξουσι, καὶ ἀνακληθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν
 οὐρανῶν· οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται²⁹¹ εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ
 ἔσται κλαυθμὸς²⁹² καὶ ὁ βρυγμὸς τῶν ὀδόντων. Καὶ εἶπεν ὁ Ἰησοῦς τῷ
 ἑκατοντάρχῳ²⁹³, Ὑπαγε, καὶ²⁹⁴ ὡς ἐπίστευσας γενηθήτω σοι. Καὶ ἰάθη ὁ παῖς αὐτοῦ
 ἐν τῇ ᾠρᾷ ἐκείνῃ²⁹⁵. Καὶ εἰσελθὼν ὁ Ἰησοῦς²⁹⁶ εἰς τὴν οἰκίαν Πέτρου, εἶδε τὴν
 πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν, καὶ ἤψατο τῆς χειρὸς αὐτῆς, καὶ
 ἀφῆκεν αὐτὴν ὁ πυρετός²⁹⁷. καὶ ἠγέρθη, καὶ διηκόνει αὐτῷ²⁹⁸. Ὀψίας δὲ γενομένης
 προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς²⁹⁹. καὶ ἐξέβαλε τὰ πνεύματα λόγῳ, καὶ
 πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν· ὅπως πληρωθῆ τὸ ῥηθὲν διὰ³⁰⁰ Ἡσαΐου τοῦ

²⁹⁰ 8:10b: οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὔρον // οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πιστὴν εὔρον 163 173 2585 // παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὔρον 2586.

²⁹¹ 8:12a: ἐκβληθήσονται // ἐμβληθήσονται 173.

²⁹² 8:12b: κλαυθμός // ὁ κλαυθμός 140 128 152 167 180 153 130 149 1823 866 132 134 135 160 163 173 872 133 148 150 164 174 175 2585 2586 157.

²⁹³ 8:13a: ὁ Ἰησοῦς ἑκατοντάρχῳ // ὁ Ἰησοῦς ἑκατοντάρχη 140 153 130 149 1823 134 160 163 133 164 175 2585 // ὁ κύριος ἑκατοντάρχη 2586. Minuscule 150 could read ὁ Ἰησοῦς ἑκατοντάρχη or ὁ Ἰησοῦς ἑκατοντάρχῳ (final letter is omitted).

²⁹⁴ 8:13a: καὶ // omit 2586.

²⁹⁵ 8:13b: Καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ᾠρᾷ ἐκείνῃ // Καὶ ἰάθη ὁ παῖς αὐτοῦ ἀπὸ τῆς ᾠρας ἐκείνης 152 180 153 133 // Καὶ ἰάθη ὁ παῖς ἐν τῇ ᾠρᾷ ἐκείνῃ 2586. A few manuscripts have an interpolation after this sentence (cf. Luke 7:10): Καὶ ὑποστρέψας ὁ ἑκατονταρχὸς εἰς τὸν οἶκον αὐτοῦ. Ἐν αὐτῇ τῇ ᾠρᾷ. Εὔρε τον παῖδα αὐτοῦ ὑγιαίνοντα 152 153 132 150 // Καὶ ὑποστρέψας ... Εὔρε τον παῖδα ὑγιαίνοντα 134 135 163 133 // Καὶ ὑποστρέψας ... Εὔρε τὸν ἀσθενοῦντα παῖδα ὑγιαίνοντα 173 // Καὶ ὑποστρέψας ὁ ἑκατονταρχὸς εὔρε τον παῖδα ὑγιαίνοντα 180.

²⁹⁶ 8:14a: εἰσελθὼν ὁ Ἰησοῦς // ἐλθὼν ὁ Ἰησοῦς 140 128 167 180 130 149 1823 866 132 134 135 160 163 173 872 133 148 150 164 174 175 2585 2586 157 // ἐλθὼν 152.

²⁹⁷ 8:15: καὶ ἀφῆκεν αὐτὴν ὁ πυρετός // καὶ εὐθέως ἀφῆκεν αὐτὴν ὁ πυρετός 173 // καὶ παρὰ χρῆμα ἀφῆκεν αὐτὴν ὁ πυρετός 157.

²⁹⁸ 8:15: αὐτῷ // αὐτοῖς 180 149 132 148 164 2586 157.

²⁹⁹ 8:16a: πολλούς // omit 149.

³⁰⁰ 8:17a: διὰ // ὑπὸ 1823.

προφήτου, λέγοντος, **Αὐτός**³⁰¹ τὰς ἀσθενείας ἡμῶν **ἀνέλαβε**³⁰², καὶ τὰς νόσους ἐβάστασεν. Ἴδὼν δὲ ὁ Ἰησοῦς **πολλοὺς ὄχλους περὶ αὐτόν**³⁰³, ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν. Καὶ προσελθὼν εἰς γραμματεὺς εἶπεν αὐτῷ, **Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ**³⁰⁴. **Καὶ**³⁰⁵ λέγει αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν **κλίνῃ**³⁰⁶. “Ἐτερος δὲ τῶν μαθητῶν **αὐτοῦ**³⁰⁷ εἶπεν αὐτῷ, Κύριε, ἐπίτρεψόν μοι πρῶτον **ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου**³⁰⁸. **Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ**³⁰⁹, Ἀκολούθει μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς. Καὶ **ἐμβάντι αὐτῷ εἰς τὸ πλοῖον**³¹⁰, ἠκολούθησαν **αὐτῷ**³¹¹ οἱ μαθηταὶ αὐτοῦ. Καὶ ἰδοῦ, σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν **κυμάτων**³¹². **αὐτὸς δὲ**

³⁰¹ 8:17b: Αὐτός // Οὐτός 1823.

³⁰² 8:17b: ἀνέλαβε // ἔλαβε 128 152 167 180 153 130 149 1823 866 132 134 135 160 163 173 872 133 148 150 164 174 175 2585 2586 157.

³⁰³ 8:18: πολλοὺς ὄχλους περὶ αὐτόν // πολὺς ὄχλος περὶ αὐτῶν 163 // πολλὸν ὄχλον περὶ αὐτόν 2586 // ὄχλους πολλοὺς περὶ αὐτόν 132.

³⁰⁴ 8:19: Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ // Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ 872 // Ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ, κύριε 2585 // Ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ 2586. It is possible that minuscule 872 has an ε written above ἂν.

³⁰⁵ 8:20a: Καὶ // omit 128 167 866.

³⁰⁶ 8:20b: κλίνῃ // κλῖναι 130 174 157 // κλίνει(ν) 1823 163 173 148 164 2585. Minuscule 130 has an η written above αι.

³⁰⁷ 8:21a: αὐτοῦ // omit 128 167 866 2586.

³⁰⁸ 8:21b: ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου // ἀπελθεῖν καὶ θάψαι τὸν πατέρα 1823 // ἐλθεῖν καὶ θάψαι τὸν πατέρα μου 133 // ἀπελθόντι θάψαι τὸν πατέρα μου 157. Minuscule 133 has απ written above ἐλθεῖν, possibly by a second hand.

³⁰⁹ 8:22: Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ // Ὁ δὲ εἶπεν αὐτῷ 1823 // Ὁ δὲ Ἰησοῦς λέγει αὐτῷ 132 2586.

³¹⁰ 8:23: ἐμβάντι αὐτῷ εἰς τὸ πλοῖον // ἐμβάντι αὐτῷ εἰς πλοῖον 152 180 // ἐμβάντι τῷ Ἰησοῦ εἰς τὸ πλοῖον 135 175 // ἐμβάντι τῷ Ἰησοῦ εἰς πλοῖον 163.

³¹¹ 8:23: αὐτῷ // αὐτόν 135.

³¹² 8:24: κυμάτων // κυμάτων· ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς 160 163 164 2586 (cf. Mark 6:48).

ἐκάθευδεν³¹³. Καὶ προσελθόντες οἱ μαθηταὶ³¹⁴ ἤγειραν αὐτόν, λέγοντες, Κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα. Καὶ λέγει αὐτοῖς, Τί δειλοί ἐστε, ὀλιγόπιστοι; Τότε ἐγερθεὶς ἐπετίμησε τοῖς ἀνέμοις καὶ τῇ θαλάσῃ, καὶ ἐγένετο γαλήνη μεγάλη. Οἱ δὲ ἄνθρωποι ἐθαύμασαν, λέγοντες, Ποταπὸς ἐστὶν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ³¹⁵; Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν³¹⁶ εἰς τὴν χώραν τῶν Γεργεσηνῶν³¹⁷, ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης· καὶ ἰδοῦ, ἔκραξαν λέγοντες³¹⁸, Τί ἡμῖν καὶ σοί, Ἰησοῦ³¹⁹ υἱὲ τοῦ θεοῦ; Ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς³²⁰; Ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν³²¹ βοσκομένη. Οἱ δὲ³²² δαίμονες παρεκάλουν αὐτόν, λέγοντες, Εἰ ἐκβάλλεις ἡμᾶς, ἐπίτρεψον ἡμῖν³²³ ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων. Καὶ εἶπεν αὐτοῖς, Ὑπάγετε. Οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων³²⁴. καὶ ἰδοῦ, ὥρμησε πᾶσα ἡ ἀγέλη τῶν χοίρων³²⁵

³¹³ 8:24: αὐτὸς δὲ ἐκάθευδεν // omit 173.

³¹⁴ 8:25: οἱ μαθηταὶ // οἱ μαθηταὶ αὐτοῦ 153 1823 163 164 2586.

³¹⁵ 8:27b: αὐτῷ // αὐτόν 135.

³¹⁶ 8:28a: ἐλθόντι αὐτῷ εἰς τὸ πέραν // ἐλθόντι εἰς τὸ πέραν 135 // ἐλθόντος αὐτοῦ εἰς τὸ πέραν 160 2586 // ἐλθόντι αὐτῷ εἰς Καπερναοὺμ 149 // ἐλθόντι τῷ Ἰησοῦ 163.

³¹⁷ 8:28a: Γεργεσηνῶν // Γεργεσινῶν 1823 163 2585 // Γαδαρηνῶν 160 174 2586.

³¹⁸ 8:29a: λέγοντες // omit 164 2586.

³¹⁹ 8:29a: Ἰησοῦ // omit 152 135 2586.

³²⁰ 8:29b: ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς // ἡμᾶς ὧδε πρὸ καιροῦ βασανίσαι 160.

³²¹ 8:30: πολλῶν // omit 180.

³²² 8:31a: δέ // omit 163.

³²³ 8:31b: ἡμῖν // ἡμᾶς 149 872.

³²⁴ 8:32ab: Καὶ εἶπεν αὐτοῖς, Ὑπάγετε. Οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων // Καὶ ... ἀπῆλθον εἰς τοὺς χοίρους 160 // omit 157.

³²⁵ 8:32c: πᾶσα ἡ ἀγέλη τῶν χοίρων // πᾶσα ἡ ἀγέλη 163 157 // ἡ ἀγέλη πᾶσα 160.

κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον³²⁶ ἐν τοῖς ὕδασι. Οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων. Καὶ ἰδοῦ, πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν³²⁷ τῷ Ἰησοῦ· καὶ ἰδόντες αὐτόν, παρεκάλεσαν ὅπως³²⁸ μεταβῆ ἀπὸ τῶν ὁρίων αὐτῶν.

Matthew 9

Καὶ ἐμβὰς εἰς τὸ πλοῖον διεπέρασε³²⁹ καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν. Καὶ ἰδοῦ, προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον· καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπε τῷ παραλυτικῷ, Θάρσει, τέκνον· ἀφένται σοι αἱ ἁμαρτίαι σου³³⁰. Καὶ ἰδοῦ, τινὲς τῶν γραμματέων εἶπον³³¹ ἐν ἑαυτοῖς, Οὗτος βλασφημεῖ. Καὶ ἰδὼν³³² ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν³³³, Ἴνα τί ὑμεῖς ἐνθυμεῖσθε πονηρά³³⁴ ἐν ταῖς καρδίαις ὑμῶν; Τί γάρ³³⁵ ἐστὶν εὐκοπώτερον, εἰπεῖν³³⁶, Ἀφένται σοι αἱ ἁμαρτίαι³³⁷.

³²⁶ 8:32d: ἀπέθανον // ἀπέθανεν 180 148.

³²⁷ 8:34a: συνάντησιν // ὑπάντησιν 2586 // ἀντησιν 135.

³²⁸ 8:34b: ὅπως // ἴνα 2586.

³²⁹ 9:1: ἐμβὰς εἰς τὸ πλοῖον διεπέρασε // ἐμβὰς εἰς πλοῖον διεπέρασεν 152 // ἐμβὰς ὁ Ἰησοῦς εἰς τὸ πλοῖον διεπέρασεν 153 130 // ἐμβὰς ὁ Ἰησοῦς εἰς πλοῖον διεπέρασεν 163 2586 // εἰς τὸ πλοῖον ὁ Ἰησοῦς διεπέρασεν 160 157.

³³⁰ 9:2c: ἀφένται σοι αἱ ἁμαρτίαι σου // ἀφένται σοι αἱ ἁμαρτίαι σου 153 173 // ἀφένται σοι αἱ ἁμαρτίαι 130 164. Minuscule 164 has a space where the pronoun would appear. Cf. Matt. 9:5.

³³¹ 9:3: εἶπον // εἶπαν 160.

³³² 9:4a: ἰδὼν // εἰδῶς (ιδῶς) 128 130 149 866 163 173 872 133 164 174 157.

³³³ 9:4a: εἶπεν // εἶπεν αὐτοῖς 152.

³³⁴ 9:4b: Ἴνα τί ὑμεῖς ἐνθυμεῖσθε πονηρά // Ἴνα τί ὑμεῖς ἐνθυμεῖσθε πονηρά ἀντὶ ἀγαθῶν 173 // Ἴνα τί ἐνθυμεῖσθε ὑμεῖς πονηρά 160.

³³⁵ 9:5: γάρ // omit 149 135 160.

³³⁶ 9:5: εἰπεῖν // εἰπεῖν τῷ παραλυτικῷ 135 164.

³³⁷ 9:5: Ἀφένται σοι αἱ ἁμαρτίαι // Ἀφένται σοι αἱ ἁμαρτίαι 1823 132 134 135 164 2585 // Ἀφένται σοι αἱ ἁμαρτίαι σου 152.

ἢ εἰπεῖν, ᾿Εγειραι³³⁸ καὶ περιπάτει; Ἴνα δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας - τότε³³⁹ λέγει τῷ παραλυτικῷ - ᾿Εγερθεὶς ἄρὸν σου τὴν κλίνην³⁴⁰, καὶ ὕπαγε εἰς τὸν οἶκόν σου. Καὶ ἐγερθεὶς ἀπήλθεν εἰς τὸν οἶκον αὐτοῦ³⁴¹. Ἰδόντες δὲ οἱ ὄχλοι ἐθαύμασαν³⁴², καὶ ἐδόξασαν τὸν θεόν, τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν³⁴³ εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον³⁴⁴, Ματθαῖον λεγόμενον³⁴⁵, καὶ λέγει αὐτῷ, Ἀκολούθει μοι. Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. Καὶ ἐγένετο αὐτοῦ ἀνακειμένου³⁴⁶ ἐν τῇ οἰκίᾳ, καὶ ἰδοῦ, πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ³⁴⁷ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. Καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον³⁴⁸ τοῖς μαθηταῖς αὐτοῦ, Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν³⁴⁹; Ὁ δὲ Ἰησοῦς³⁵⁰ ἀκούσας

³³⁸ 9:5: ᾿Εγειραι // ᾿Εγειρε 167 153 1823.

³³⁹ 9:6b: τότε // omit 1823.

³⁴⁰ 9:6b: ᾿Εγερθεὶς ἄρὸν σου τὴν κλίνην // ᾿Εγερθεὶς ἄρὸν τὴν κλίνην 153 // ᾿Εγερθεὶς ἄρὸν σου τὸν κράββατον 152.

³⁴¹ 9:7: αὐτοῦ // ἑαυτοῦ 2586.

³⁴² 9:8: ἐθαύμασαν // ἐφοβήθησαν 1823 2586.

³⁴³ 9:9a: ἐκεῖθεν // omit 152.

³⁴⁴ 9:9a: καθήμενον ἐπὶ τὸ τελώνιον // καθήμενον ἐπὶ τελώνιον 149 // ἐπὶ τὸ τελώνιον καθήμενον 160.

³⁴⁵ 9:9a: Ματθαῖον λεγόμενον // omit 140.

³⁴⁶ 9:10a: αὐτοῦ ἀνακειμένου // ἀνακειμένου αὐτοῦ 174.

³⁴⁷ 9:10b: πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ // πολλοὶ ἁμαρτωλοὶ καὶ τελῶναι 160 // ἁμαρτωλοὶ καὶ τελῶναι πολλοὶ 157 // πολλοὶ τελῶναι 135.

³⁴⁸ 9:11a: ἰδόντες οἱ Φαρισαῖοι εἶπον // ἰδόντες αὐτόν οἱ Φαρισαῖοι εἶπον 149 // ἰδόντες οἱ Φαρισαῖοι ἔλεγον 160.

³⁴⁹ 9:11b: μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν // μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ὁ διδάσκαλος ὑμῶν ἐσθίει 160 // μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει ὁ διδάσκαλος ὑμῶν 140 128 167 180 149 866 872 133 175 // μετὰ τῶν τελωνῶν ἐσθίει ὁ διδάσκαλος ὑμῶν 164.

³⁵⁰ 9:12: Ἰησοῦς // omit 160.

εἶπεν αὐτοῖς, Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες.
 Πορευθέντες δὲ μάθετε τί ἐστίν³⁵¹, Ἦλεον³⁵² θέλω, καὶ οὐ θυσίαν· οὐ γὰρ ἤλθον
 καλέσαι δικαίους³⁵³, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν³⁵⁴. Τότε προσέρχονται αὐτῶ³⁵⁵
 οἱ μαθηταὶ Ἰωάννου, λέγοντες³⁵⁶, Διατί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλά, οἱ
 δὲ μαθηταὶ σου οὐ νηστεύουσι; Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς³⁵⁷, Μὴ δύνανται οἱ³⁵⁸ υἱοὶ
 τοῦ νυμφῶνος πενθεῖν³⁵⁹, ἐφόσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος³⁶⁰; Ἐλεύσονται δὲ
 ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος³⁶¹, καὶ τότε νηστεύσουσιν. Οὐδεὶς δὲ
 ἐπιβάλλει³⁶² ἐπίβλημα ῥάκουσ ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλήρωμα
 αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χειρὸν σχίσμα γίνεται. Οὐδὲ βάλλουσιν οἶνον νέον εἰς
 ἀσκοὺς παλαιούς· εἰδὲ μήγε, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ
 ἀπολοῦνται³⁶³. ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινοὺς³⁶⁴, καὶ ἀμφοτέροι³⁶⁵

³⁵¹ 9:13a: τί ἐστίν // omit 148.

³⁵² 9:13a: Ἦλεον // Ἦλεος 2586.

³⁵³ 9:13b: καλέσαι δικαίους // δικαίους καλέσαι 160.

³⁵⁴ 9:13b: εἰς μετάνοιαν // omit 149 134 148 174.

³⁵⁵ 9:14a: αὐτῶ // πρὸς αὐτῶ 173.

³⁵⁶ 9:14b: λέγοντες // λέγοντες αὐτῶ 173.

³⁵⁷ 9:15a: ὁ Ἰησοῦς // omit 132.

³⁵⁸ 9:15b: οἱ // omit 152 153.

³⁵⁹ 9:15b: πενθεῖν // νηστεύειν 152 163.

³⁶⁰ 9:15b: ἐφόσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος // ἐφ' ὅσον χρόνων μετ' αὐτῶν ἐστὶν ὁ νυμφίος 128 167 // ἐφ' ὅσον χρόνον μετ' αὐτῶν ἐστὶν ὁ νυμφίος 153 866.

³⁶¹ 9:15c: ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος // ἀπαρθῇ ὁ νυμφίος ἀπ' αὐτῶν 130.

³⁶² 9:16a: ἐπιβάλλει // βάλῃ (*intend* βάλλει) 157.

³⁶³ 9:17b: εἰ δὲ μήγε ... ἀπολοῦνται // omit 135.

³⁶⁴ 9:17c: ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινοὺς // ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βάλλουσιν 153 160 // omit 135.

³⁶⁵ 9:17c: ἀμφοτέροι // ἀμφότερα 149.

συντηροῦνται. Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς³⁶⁶, ἰδοῦ, ἄρχων εἰς ἔλθων προσεκύνει αὐτῶ³⁶⁷, λέγων ὅτι³⁶⁸ Ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν³⁶⁹. ἀλλὰ ἔλθων³⁷⁰ ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται. Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῶ³⁷¹ καὶ οἱ μαθηταὶ αὐτοῦ. Καὶ ἰδοῦ, γυνὴ αἰμορροοῦσα δώδεκα ἔτη, προσελθοῦσα ὀπισθεν³⁷², ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ. Ἔλεγε γὰρ ἐν ἑαυτῇ, Ἐὰν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ³⁷³, σωθήσομαι. Ὁ δὲ Ἰησοῦς ἐπιστραφεὶς³⁷⁴ καὶ ἰδὼν αὐτήν εἶπε, Θάρσει, θύγατερ· ἡ πίστις σου σέσωκέ σε. Καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης. Καὶ ἔλθων ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος, καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον, λέγει αὐτοῖς³⁷⁵, Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανε τὸ κοράσιον, ἀλλὰ καθεύδει. Καὶ κατεγέλων αὐτοῦ³⁷⁶. Ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν³⁷⁷ ἐκράτησε

³⁶⁶ 9:18a: Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς // Ταῦτα αὐτοῦ λαλοῦντος 173 // Ταῦτα δὲ αὐτοῦ λαλοῦντος 152.

³⁶⁷ 9:18a: ἰδοῦ, ἄρχων εἰς ἔλθων προσεκύνει αὐτῶ // ἰδοῦ, ἄρχων εἰς προσελθὼν τῶ Ἰησοῦ προσεκύνει αὐτῶ 135 // ἰδοῦ, ἄρχων τις ἔλθων προσεκύνει αὐτῶ 167 130 866 174 // ἰδοῦ, ἄρχων τις εἰσελθὼν προσεκύνει αὐτῶ 152 // ἄρχων τις ἔλθων προσεκύνει αὐτῶ 160 // ἰδοῦ, ἄρχων τις προσελθὼν τῶ Ἰησοῦ προσεκύνει αὐτῶ 153 132 163 173 164 175 2586 // ἰδοῦ, ἄρχων προσελθὼν προσεκύνει αὐτῶ 157.

³⁶⁸ 9:18b: ὅτι // *omit* 152 132.

³⁶⁹ 9:18b: ἄρτι ἐτελεύτησεν // ἐτελεύτησεν ἄρτι 157.

³⁷⁰ 9:18c: ἔλθων // *omit* 2586.

³⁷¹ 9:19: ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῶ // ἐγερθεὶς ἠκολούθησεν αὐτῶ 163 // ἐγερθεὶς ἠκολούθησεν αὐτῶ ὁ Ἰησοῦς 174.

³⁷² 9:20: προσελθοῦσα ὀπισθεν // καὶ προσελθοῦσα ὀπισθεν 148 // προσελθοῦσα ὀπισθεν τοῦ Ἰησοῦ 157.

³⁷³ 9:21: ἄψωμαι τοῦ ἱματίου αὐτοῦ // ἄψωμαι τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ 153 163 173 2586 157.

³⁷⁴ 9:22a: Ὁ δὲ Ἰησοῦς ἐπιστραφεὶς // Ὁ δὲ ἐπιστραφεὶς 133 // Ὁ δὲ Ἰησοῦς στραφεὶς 152 160 148 // Ὁ δὲ Ἰησοῦς ἐπιστραφών 2585.

³⁷⁵ 9:24: λέγει αὐτοῖς // ἔλεγεν 2586.

³⁷⁶ 9:24: Καὶ κατεγέλων αὐτοῦ // Καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν 152.

³⁷⁷ 9:25: εἰσελθὼν // *omit* 149.

τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον³⁷⁸. Καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην. Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ³⁷⁹, ἠκολούθησαν αὐτῷ δύο τυφλοὶ, κράζοντες καὶ λέγοντες, Ἐλέησον ἡμᾶς, υἱὲ Δαυὶδ³⁸⁰. Ἐλθόντι δὲ εἰς τὴν οἰκίαν, προσῆλθον αὐτῷ οἱ τυφλοὶ³⁸¹, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς³⁸², Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; Λέγουσιν αὐτῷ, Ναί, κύριε. Τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν, λέγων, Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν. Καὶ ἀνέωχθησαν αὐτῶν οἱ ὀφθαλμοὶ· καὶ ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς, λέγων, Ὁρᾶτε μηδεὶς γινωσκέτω. Οἱ δὲ ἐξεληθόντες διεφήμισαν αὐτὸν ἐν ὅλη τῇ γῇ ἐκείνῃ. Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ, προσήνεγκαν αὐτῷ³⁸³ ἄνθρωπον κωφὸν δαιμονιζόμενον. Καὶ ἐκβληθέντος τοῦ δαιμονίου, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι³⁸⁴, λέγοντες³⁸⁵, Οὐδέποτε ἐφάνη οὕτως³⁸⁶ ἐν τῷ Ἰσραὴλ. Οἱ δὲ Φαρισαῖοι ἔλεγον, Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας³⁸⁷ καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας³⁸⁸, καὶ θεραπεύων

³⁷⁸ 9:25: καὶ ἠγέρθη τὸ κοράσιον // καὶ εἶπε τὸ κοράσιον ἐγειραι καὶ ἠγέρθη 130.

³⁷⁹ 9:27a: παράγοντι ἐκεῖθεν τῷ Ἰησοῦ // παράγοντι τῷ Ἰησοῦ ἐκεῖθεν 149 // Καὶ παράγοντι τῷ Ἰησοῦ 163 // προάγοντι ἐκεῖθεν τῷ Ἰησοῦ 130.

³⁸⁰ 9:27b: υἱὲ Δαυὶδ // υἱὸς Δαυὶδ 128 167 180 153 149 866 132 134 135 872 148 164 174 175 2586 // κύριε υἱὲ Δαυὶδ 152.

³⁸¹ 9:28: Ἐλθόντι δὲ εἰς τὴν οἰκίαν, προσῆλθον αὐτῷ οἱ τυφλοὶ // Ἐλθόντι δὲ αὐτῷ εἰς ... τυφλοὶ 152 153 132 135 173 175 2585 2586 // Ἐλθόντος δὲ αὐτοῦ εἰς ... τυφλοὶ 163 // omit 174.

³⁸² 9:28b: ὁ Ἰησοῦς // omit 128 167 150.

³⁸³ 9:32: αὐτῷ // αὐτόν 140.

³⁸⁴ 9:33b: οἱ ὄχλοι // omit 149.

³⁸⁵ 9:33b: λέγοντες // λέγοντες ὅτι 128 167 153 130 866.

³⁸⁶ 9:33b: ἐφάνη οὕτως // οὕτως ἐφάνη 153 149.

³⁸⁷ 9:35a: πάσας // omit 180.

³⁸⁸ 9:35c: τῆς βασιλείας // τῆς βασιλείας τοῦ θεοῦ 157.

πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ³⁸⁹. Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν³⁹⁰ ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα³⁹¹. Τότε λέγει τοῖς μαθηταῖς αὐτοῦ, Ὁ μὲν θειρισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θειρισμοῦ³⁹², ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θειρισμὸν αὐτοῦ.

Matthew 10

Καὶ προσκαλεσάμενος³⁹³ τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων³⁹⁴, ὥστε³⁹⁵ ἐκβάλλειν αὐτά, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν³⁹⁶. Τῶν δὲ³⁹⁷ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστι³⁹⁸ ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· Φίλιππος, καὶ Βαρθολομαῖος· Θωμᾶς, καὶ Ματθαῖος ὁ

³⁸⁹ 9:35d: ἐν τῷ λαῷ // omit 130 149 134 148 157. Some manuscripts include the following sentence after the phrase ἐν τῷ λαῷ: καὶ πολλοὶ ἠκολούθησαν αὐτῷ 140 160 163 173 150 164 2586.

³⁹⁰ 9:36a: Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν // Ἰδὼν δὲ ὁ Ἰησοῦς τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν 157 // Ἰδὼν δὲ τοὺς ὄχλους ὁ Ἰησοῦς, ἐσπλαγχνίσθη περὶ αὐτῶν 160 // Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη ἐπ' αὐτοῦ 153.

³⁹¹ 9:36b: ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα // ὅτι ἐσκυλμένοι ... ποιμένα 152 // ὅτι ἦσαν ἐσκυλμένοι ὡς ... ποιμένα 163 // ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι ὡς ... ποιμένα 128 180 153 149 866 160 872 148 164 174 2586 157 // ὅτι ἦσαν ... μὴ ἔχοντες ποιμένα 135. Minuscule 175 could read ὡσεὶ or ὡς.

³⁹² 9:38: τοῦ θειρισμοῦ // omit 135.

³⁹³ 10:1a: προσκαλεσάμενος // προσκαλεσάμενος ὁ Ἰησοῦς 153 163 173.

³⁹⁴ 10:1a: ἐξουσίαν πνευμάτων ἀκαθάρτων // ἐξουσίαν κατὰ πνευμάτων ἀκαθάρτων 152 153 130 135 163 173.

³⁹⁵ 10:1b: ὥστε // ὅπως 135.

³⁹⁶ 10:1b: μαλακίαν // μαλακίαν ἐν τῷ λαῷ 157.

³⁹⁷ 10:2a: δέ // omit 167 148.

³⁹⁸ 10:2a: ἐστι // εἰσι 128 152 167 149 866.

τελώνης³⁹⁹. Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος⁴⁰⁰. Σίμων ὁ Κανανίτης⁴⁰¹, καὶ Ἰούδας Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν⁴⁰². Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγείλας αὐτοῖς, λέγων, Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειτῶν⁴⁰³ μὴ εἰσέλθητε· πορεύεσθε δὲ⁴⁰⁴ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. Πορευόμενοι δὲ κηρύσσετε, λέγοντες ὅτι Ἦγγικεν ἡ βασιλεία τῶν οὐρανῶν⁴⁰⁵. Ἀσθενοῦντας θεραπεύετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε⁴⁰⁶. δωρεὰν ἐλάβετε⁴⁰⁷, δωρεὰν δότε. Μὴ κτήσησθε χρυσόν, μηδὲ ἄργυρον, μηδὲ χαλκόν⁴⁰⁸ εἰς τὰς ζώνας ὑμῶν⁴⁰⁹, μὴ⁴¹⁰ πήραν εἰς ὁδόν, μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ ῥάβδους⁴¹¹. ἄξιός γάρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ

³⁹⁹ 10:2c–10:3a: Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· Φίλιππος, καὶ Βαρθολομαῖος· Θωμᾶς, καὶ Ματθαῖος ὁ τελώνης // Φίλιππος, καὶ Βαρθολομαῖος· Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· Θωμᾶς, καὶ Ματθαῖος ὁ τελώνης 130.

⁴⁰⁰ 10:3b: Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος // Λεβαῖος ὁ ἐπικληθεὶς Θαδδαῖος 180 135 2585 157 // *omit* 130.

⁴⁰¹ 10:4: Κανανίτης // Καναναῖος 160 163.

⁴⁰² 10:4: Ἰούδας Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν // Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν 130 160 163 164 157 // Ἰούδας ὁ Ἰσκαριώτης ὁ παραδοὺς αὐτόν 152 // Ἰούδας ὁ Ἰσκαριώτης ὅς καὶ παρέδωκεν αὐτόν 174.

⁴⁰³ 10:5b: Σαμαρειτῶν // Σαμαριτῶν 152 153 132 163 2585 2586.

⁴⁰⁴ 10:6: δέ // *omit* 149 148.

⁴⁰⁵ 10:7: ὅτι Ἦγγικεν ἡ βασιλεία τῶν οὐρανῶν // Ἦγγικεν ἡ βασιλεία τῶν οὐρανῶν 132 // ὅτι Ἦγγικεν ἡ βασιλεία τοῦ θεοῦ 160.

⁴⁰⁶ 10:8a: λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε // λεπροὺς καθαρίζετε, νεκροὺς ἐγείρετε, δαιμόνια ἐκβάλλετε 152 // λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε, νεκροὺς ἐγείρετε 163 173 164 2586 // νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε 180 134 160 157.

⁴⁰⁷ 10:8b: δωρεὰν ἐλάβετε // *omit* 153.

⁴⁰⁸ 10:9: μηδὲ ἄργυρον, μηδὲ χαλκόν // μητὲ ἄργυρον, μητὲ χαλκόν 163 157 // ἄργυρον, μηδὲ χαλκόν 132.

⁴⁰⁹ 10:9: εἰς τὰς ζώνας ὑμῶν // ἐπὶ τὰς ζώνας ὑμῶν 163 164 // εἰς τὰς ζώνας ἡμῶν 135.

⁴¹⁰ 10:10a: μὴ // μηδέ 180.

⁴¹¹ 10:10a: ῥάβδους // ῥάβδον 152 132 163.

ἐστιν⁴¹². Εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε⁴¹³, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστι⁴¹⁴.
 κάκει μείνατε, ἕως ἂν ἐξέλθητε⁴¹⁵. Εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε αὐτήν,
 λέγοντες εἰρήνην τῷ οἴκῳ τούτῳ⁴¹⁶. Καὶ ἐὰν⁴¹⁷ μὲν ἢ ἡ οἰκία ἀξία⁴¹⁸, εἰσελθέτω ἡ
 εἰρήνη ὑμῶν ἐπ' αὐτήν⁴¹⁹. ἐὰν δὲ μὴ ἢ ἀξία⁴²⁰, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς
 ἐπιστραφήτω⁴²¹. Καὶ ὅς ἐὰν⁴²² μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν,
 ἐξερχόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης⁴²³, ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν
 ὑμῶν⁴²⁴. Ἀμήν⁴²⁵ λέγω ὑμῖν, ἀνεκτότερον ἔσται γῆ Σοδόμων καὶ Γομόρρων⁴²⁶ ἐν
 ἡμέρα κρίσεως, ἢ τῇ πόλει ἐκείνῃ. Ἴδού, ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ

⁴¹² 10:10b: ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστιν // ὁ ἐργάτης τῆς τροφῆς αὐτοῦ 153 157 // ἐστιν ὁ ἐργάτης τῆς τροφῆς αὐτοῦ 160 // ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστιν 133.

⁴¹³ 10:11a: ἡ κώμην εἰσέλθητε // εἰσέλθητε ἡ κώμην 152.

⁴¹⁴ 10:11a: ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστι // ἐξετάσατε τίς ἄξιός ἐστιν 135 // ἐξετάσατε πρῶτον τίς ἐν αὐτῇ ἄξιός ἐστιν 157.

⁴¹⁵ 10:11b: ἐξέλθητε // ἐξέλθητε ἐκεῖθεν 160.

⁴¹⁶ 10:12: λέγοντες εἰρήνην τῷ οἴκῳ τούτῳ // λέγοντες εἰρήνην τούτῳ τῷ οἴκῳ 130 // omit 140 128 152 167 149 866 132 135 163 173 150 164 174 175 2585 2586 157.

⁴¹⁷ 10:13a: ἐὰν // ἂν 135.

⁴¹⁸ 10:13a: ἢ ἡ οἰκία ἀξία // ἡ οἰκία ἐκείνη ἀξία 160.

⁴¹⁹ 10:13a: εἰσελθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν // ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν 140 128 152 167 153 130 149 866 132 135 160 163 173 133 150 164 174 175 157 // omit 2586.

⁴²⁰ 10:13b: ἐὰν δὲ μὴ ἢ ἀξία // εἰ δὲ μὴ ἢ ἀξία 153 // omit 2586. The omission in minuscule 2586 in Matt. 10:13ab is clearly accidental ("If the house is worthy, take back your blessing of peace").

⁴²¹ 10:13b: πρὸς ὑμᾶς ἐπιστραφήτω // ἐφ' ὑμᾶς ἐπιστραφήτω 160 174 // πρὸς ὑμᾶς ἀποστραφήτω 180.

⁴²² 10:14a: ἐὰν // ἂν 157 // δ' ἂν 152.

⁴²³ 10:14b: τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης // ἐκ τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης 180 // ἔξω τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης 153 160 157 // τῆς οἰκίας ἢ τῆς πόλεως ἢ τῆς κώμης ἐκείνης 152.

⁴²⁴ 10:14c: τῶν ποδῶν ὑμῶν // ἐκ τῶν ποδῶν ὑμῶν 160 157 // τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτῆς 140 // τῶν ποδῶν ὑμῶν ἐπ' αὐτῇ 130.

⁴²⁵ 10:15: Ἀμήν // Ἀμήν ἀμήν 134 2585.

⁴²⁶ 10:15: Γομόρρων // Γομόρρας 153 160 163 133.

λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις⁴²⁷, καὶ ἀκέραιοι ὡς αἱ περιστεραί. Προσέχετε
 δε⁴²⁸ ἀπὸ τῶν ἀνθρώπων· παραδώσουσι⁴²⁹ γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς
 συναγωγαῖς αὐτῶν⁴³⁰ μαστιγώσουσιν ὑμᾶς· καὶ ἐπὶ ἡγεμόνας δε⁴³¹ καὶ βασιλεῖς
 ἀχθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. Ὅταν δὲ
 παραδιῶσιν⁴³² ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε⁴³³. δοθήσεται γὰρ ὑμῖν ἐν
 ἐκείνῃ τῇ ὥρᾳ τί λαλήσετε⁴³⁴. οὐ γὰρ ὑμεῖς ἐστέ οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ
 πατρὸς ὑμῶν⁴³⁵ τὸ λαλοῦν ἐν ὑμῖν. Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ
 πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς. Καὶ
 ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος
 σωθήσεται. Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ⁴³⁶, φεύγετε εἰς τὴν ἄλλην⁴³⁷.
 ἀμὴν γὰρ λέγω ὑμῖν⁴³⁸, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἂν⁴³⁹ ἔλθῃ ὁ υἱὸς

⁴²⁷ 10:16b: ὡς οἱ ὄφεις // ὡσεὶ ὄφεις 163 2585 157. Minuscule 157 has οἱ written above line.

⁴²⁸ 10:17a: δε // omit 160.

⁴²⁹ 10:17b: παραδώσουσι // παραδιδοῦσιν 135.

⁴³⁰ 10:17b: αὐτῶν // ὑμῶν 149 150.

⁴³¹ 10:18: δε // omit 163 2585.

⁴³² 10:19a: παραδιῶσιν // παραδώσουσιν 153 149 160 163 148 157.

⁴³³ 10:19a: ἢ τί λαλήσητε // ἢ τί λαλήσητε ἢ τί εἶπητε 148.

⁴³⁴ 10:19b: δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσετε // δοθήσεται γὰρ ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσετε 2585 // δοθήσεται γὰρ ἐν ἐκείνῃ τῇ ὥρᾳ ὑμῖν τί λαλήσετε 157 // omit 135.

⁴³⁵ 10:20: τοῦ πατρὸς ὑμῶν // omit 135.

⁴³⁶ 10:23a: ἐν τῇ πόλει ταύτῃ // ἐκ τῆς πόλεως ταύτης 157.

⁴³⁷ 10:23a: ἄλλην // ἑτέραν 134. After this sentence, the following is included: καὶ ἐκ ταύτης διώκωσιν ὑμᾶς, φεύγετε εἰς τὴν ἄλλην 134 // καὶ ἐκ ταύτης διώκωσιν, φεύγετε εἰς τὴν ἑτέραν 163.

⁴³⁸ 10:23b: λέγω ὑμῖν // λέγω ὑμῖν ὅτι 160.

⁴³⁹ 10:23b: ἂν // οὗ 152 2586.

τοῦ ἀνθρώπου. Οὐκ ἔστι μαθητῆς ὑπὲρ τὸν διδάσκαλον⁴⁴⁰, οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. Ἄρκετον τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος⁴⁴¹ ὡς ὁ κύριος αὐτοῦ. Εἰ τὸν οἰκοδεσπότην Βεελζεβοῦβ⁴⁴² ἀπεκάλεσαν⁴⁴³, πόσω⁴⁴⁴ μᾶλλον τοὺς οἰκειακοὺς αὐτοῦ; Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστι κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτόν ὃ οὐ γνωσθήσεται. Ὁ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἶπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὐρανὸν ἀκούετε⁴⁴⁵, κηρύξατε ἐπὶ τῶν δωματίων. Καὶ μὴ φοβεῖσθε⁴⁴⁶ ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτείνειν· φοβήθητε δὲ⁴⁴⁷ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ⁴⁴⁸. Οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; Καὶ ἐν ἑξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν⁴⁴⁹ ἄνευ τοῦ πατρὸς ὑμῶν· ὑμῶν δὲ καὶ⁴⁵⁰ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι⁴⁵¹ εἰσὶ. Μὴ οὖν φοβηθῆτε⁴⁵²· πολλῶν στρουθίων διαφέρετε ὑμεῖς.

⁴⁴⁰ 10:24: τὸν διδάσκαλον // τὸν διδάσκαλον αὐτοῦ 152 153 2586.

⁴⁴¹ 10:25a: ὁ δοῦλος // τῷ δούλῳ 153.

⁴⁴² 10:25b: Βεελζεβοῦβ // Βεελζεβούλ 140 128 152 167 180 153 130 149 866 132 134 135 160 163 173 872 133 148 150 164 174 175 2585 2586 157.

⁴⁴³ 10:25b: ἀπεκάλεσαν // ἐπεκάλεσαν 152 153 149 132 150 164 2585 // ἐπεκάλεσαντο 163 2586 // ἐκάλεσαν 134.

⁴⁴⁴ 10:25b: πόσω // πόσον 135 150.

⁴⁴⁵ 10:27b: ἀκούετε // ἠκούσατε 157.

⁴⁴⁶ 10:28a: φοβεῖσθε // φοβητῆτε 153 2585 2586.

⁴⁴⁷ 10:28b: φοβήθητε δέ // φοβήθητε 152 176 // φοβεῖσθε δέ 160.

⁴⁴⁸ 10:28b: καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ // καὶ τὴν ψυχὴν καὶ τὸ σῶμα ἀπολέσαι ἐν γεέννῃ 140 152 176 130 132 134 173 133 164 175 2585 // τὴν ψυχὴν καὶ τὸ σῶμα ἀπολέσαι ἐν γεέννῃ 163 // τὴν ψυχὴν καὶ τὸ σῶμα ἀποκτείνειν καὶ ἀπολέσαι ἐν γεέννῃ 174.

⁴⁴⁹ 10:29b: ἐπὶ τὴν γῆν // ἐπὶ τῆς γῆς 180 153.

⁴⁵⁰ 10:30: καὶ // omit 173.

⁴⁵¹ 10:30: ἠριθμημέναι // ἀριθμημέναι 152.

⁴⁵² 10:31: φοβήθητε // φοβεῖσθε 157.

Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων⁴⁵³, ὁμολογήσω καὶ γὰρ ἐν αὐτῷ⁴⁵⁴ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς⁴⁵⁵. Ὅστις δὲ ἀρνήσεται με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν καὶ γὰρ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς⁴⁵⁶. Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν⁴⁵⁷. ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς.⁴⁵⁸ καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκειακοὶ αὐτοῦ⁴⁵⁹. Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ οὐκ ἔστι μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμέ, οὐκ ἔστι μου ἄξιος· καὶ ὁσ οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστι μου ἄξιος⁴⁶⁰. Ὁ

⁴⁵³ 10:32a: ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων // omit 180.

⁴⁵⁴ 10:32b: ὁμολογήσω καὶ γὰρ ἐν αὐτῷ // ὁμολογήσω καὶ γὰρ αὐτόν 167 // omit 180.

⁴⁵⁵ 10:32b: ἐν οὐρανοῖς // ἐν τοῖς οὐρανοῖς 175.

⁴⁵⁶ 10:33: Ὅστις δ' ἂν ἀρνήσεται με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτόν καὶ γὰρ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς // Ὅστις ... καὶ γὰρ αὐτόν ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς 176 132 160 173 164 2585 // Ὅστις ... αὐτόν ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς 152 // Ὅστις ... ἐν τοῖς οὐρανοῖς 133 // omit 130 157.

⁴⁵⁷ 10:34: Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν // Μὴ νομίσητε ... ἐπὶ τῆς γῆς· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν 132 // Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν 160 // Μὴ οὖν νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· ἀλλὰ μάχαιραν 164 // omit 152 163. Minuscules 152 and 163 place this verse after the interpolation of Matt. 19:27–30 following Matt. 10:38.

⁴⁵⁸ 10:35abc: ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς // omit 152 163. Minuscules 152 and 163 place this verse after the interpolation of Matt. 19:27–30 following Matt. 10:38.

⁴⁵⁹ 10:36: καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκειακοὶ αὐτοῦ // καὶ οἱ ἐχθροὶ ... αὐτοῦ 160 // omit 152 163. Minuscules 152 and 163 place this verse after the interpolation of Matt. 19:27–30 following Matt. 10:38.

⁴⁶⁰ After Matt. 10:38, minuscules 152 and 163 include Matt. 19:27–30 followed by Matt. 10:34–36.

Minuscule 152: Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Κύριε, ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολούθησάμεν σοι· τί ἄρα ἔσται ἡμῖν; Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. Καὶ πᾶς ὃς ἀφήκεν οἰκίας, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγρούς, ἕνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήψεται, καὶ ζωὴν αἰώνιον κληρονομήσει. Πολλοὶ δὲ ἔσονται πρῶτοι

εὐρῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὐρήσει αὐτήν. Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται· καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστειλάντά με. Ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήψεται. Καὶ ὁς ἐὰν⁴⁶¹ ποτίσῃ ἓνα τῶν μικρῶν τούτων⁴⁶² ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν⁴⁶³, οὐμὴ ἀπολέσῃ⁴⁶⁴ τὸν μισθὸν αὐτοῦ.

Matthew 11

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσειν τοῖς δώδεκα⁴⁶⁵ μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν⁴⁶⁶ ἐν ταῖς πόλεσιν αὐτῶν. Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ χριστοῦ⁴⁶⁷, πέμψας δύο τῶν μαθητῶν αὐτοῦ,

ἔσχατοι, καὶ ἔσχατοι πρῶτοι. Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν. Ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς· καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ.

Minuscule 163: Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, ἰδοῦ, ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι· τί ἄρα ἔσται ἡμῖν; Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλάς τοῦ Ἰσραὴλ. Καὶ πᾶς ὅστις ἀφήκεν οἰκίας, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγρούς, ἕνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήψεται, καὶ ζωὴν αἰώνιον κληρονομήσει. Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. Μὴ νομίσητε ὅτι ἦλθον εἰρήνην βαλεῖν ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ βαλεῖν μάχαιραν. Ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς· καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ. Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ οὐκ ἔστιν μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμέ, οὐκ ἔστιν μου ἄξιος· καὶ ὁς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου ἄξιος. Minuscule 163 has εἰρήνην βαλεῖν in Matt. 10:34, and it repeats the content of Matt. 10:37–38 after the interpolation.

⁴⁶¹ 10:42a: ἐὰν // ἄν 2586 // δ' ἄν 133 // omit 152 164.

⁴⁶² 10:42a: τῶν μικρῶν τούτων // τῶν μικρῶν τούτων τῶν ἐλαχίστων 1823 157.

⁴⁶³ 10:42b: ὑμῖν // ἡμῖν 135. Minuscule 135 has ὑμῖν written below line.

⁴⁶⁴ 10:42b: ἀπολέσῃ // ἀπολέσει 140 176 153 135 163 173 148 2585.

⁴⁶⁵ 11:1a: δώδεκα // omit 176.

⁴⁶⁶ 11:1b: διδάσκειν καὶ κηρύσσειν // κηρύσσειν καὶ διδάσκειν 163.

⁴⁶⁷ 11:2: τὰ ἔργα τοῦ χριστοῦ // τὰ ἔργα χριστοῦ 173 // τὰ ἔργα τοῦ Ἰησοῦ 140 152 153 1823 163.

εἶπεν αὐτῷ, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν; Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς⁴⁶⁸, Πορευθέντες ἀπαγγείλατε Ἰωάννῃ⁴⁶⁹ ἃ ἀκούετε καὶ βλέπετε· τυφλοὶ ἀναβλέπουσι, καὶ χωλοὶ περιπατοῦσι⁴⁷⁰, λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσι⁴⁷¹, νεκροὶ ἐγείρονται⁴⁷², καὶ πτωχοὶ εὐαγγελίζονται· καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῆ ἐν ἐμοί. Τούτων δὲ πορευομένων, ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις⁴⁷³ περὶ Ἰωάννου, Τί ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι; Κάλαμον ὑπὸ ἀνέμου σαλευόμενον; Ἀλλὰ τί ἐξήλθετε ἰδεῖν; Ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; Ἴδού, οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλείων εἰσίν. Ἀλλὰ τί ἐξήλθετε ἰδεῖν; Προφήτην; Ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου· οὗτος γὰρ ἐστιν περὶ οὗ γέγραπται, Ἴδού, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου. Ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ⁴⁷⁴. Ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν. Ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἀρπάζουσιν αὐτήν. Πάντες γὰρ οἱ προφήται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν⁴⁷⁵. καὶ εἰ

⁴⁶⁸ 11:4: ὁ Ἰησοῦς εἶπεν αὐτοῖς // εἶπεν αὐτοῖς ὁ Ἰησοῦς 180 135.

⁴⁶⁹ 11:4: Ἰωάννῃ // τῷ Ἰωάννῃ 135.

⁴⁷⁰ 11:5a: καὶ χωλοὶ περιπατοῦσι // χωλοὶ περιπατοῦσιν 140 173 // *omit* 176.

⁴⁷¹ 11:5b: λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσι // *omit* 163. The image of minuscule 163 is damaged, making it difficult to read. Indications are that this segment is not present in the manuscript.

⁴⁷² 11:5c: νεκροὶ ἐγείρονται // καὶ νεκροὶ ἐγείρονται 174 2585.

⁴⁷³ 11:7a: τοῖς ὄχλοις // *omit* 173.

⁴⁷⁴ 11:11a: ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ // ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ 140 // ἐν γεννητῆς γυναικῶν προφήτης μείζων Ἰωάννου τοῦ βαπτιστοῦ 160.

⁴⁷⁵ 11:13: προεφήτευσαν // προεφήτευσαν 152.

θέλετε δέξασθαι, αὐτός ἐστιν Ἡλίας ὁ μέλλων ἔρχεσθαι. Ὁ ἔχων ὦτα ἀκούειν⁴⁷⁶
ἀκουέτω. Τίτι δέ⁴⁷⁷ ὁμοιώσω τὴν γενεὰν ταύτην; Ὁμοία ἐστὶ παιδίους ἐν ἀγοραῖ
καθημένοις, καὶ προσφωνοῦσι⁴⁷⁸ τοῖς ἐταίροις αὐτῶν, καὶ⁴⁷⁹ λέγουσιν, Ἡυλήσαμεν
ὑμῖν, καὶ οὐκ ὀρχήσασθε⁴⁸⁰. ἔθρηνήσαμεν ὑμῖν⁴⁸¹, καὶ οὐκ ἐκόψασθε. Ἔηλθε γὰρ
Ἰωάννης⁴⁸² μήτε ἐσθίων μήτε πίνων, καὶ λέγουσι, Δαιμόνιον ἔχει. Ἔηλθεν ὁ υἱὸς τοῦ
ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγουσιν, Ἰδοῦ, ἄνθρωπος φάγος καὶ οἰνοπότης,
τελωνῶν φίλος καὶ ἀμαρτωλῶν⁴⁸³. Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς⁴⁸⁴.
Τότε ἤρξατο⁴⁸⁵ ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι
οὐ μετενόησαν. Οὐαί σοι, Χωραζίν⁴⁸⁶, οὐαί σοι, βηθσαιῖδά⁴⁸⁷, ὅτι εἰ ἐν Τύρῳ καὶ
Σιδῶνι⁴⁸⁸ ἐγένοντο⁴⁸⁹ αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν⁴⁹⁰, πάλαι ἂν ἐν σάκκῳ καὶ

⁴⁷⁶ 11:15: ἀκούειν // omit 174.

⁴⁷⁷ 11:16a: δέ // omit 149.

⁴⁷⁸ 11:16b: παιδίους ἐν ἀγοραῖς καθημένοις, καὶ προσφωνοῦσι // παιδίους ἐν ἀγοραῖς καθημένοις, καὶ προσφωνοῦσιν 140 132 134 135 133 150 164 175 2585 // παιδίους καθημένοις ἐν ἀγοραῖς, καὶ προσφωνοῦσιν 152 176 130 174 2586 157 // παιδίους καθημένοις ἐν τοῖς ἀγοραῖς, καὶ προσφωνοῦσιν 153 1823 // παιδίους τοῖς καθημένοις ἐν ἀγοραῖς, καὶ προσφωνοῦσιν 160.

⁴⁷⁹ 11:17: καὶ // omit 1823 135.

⁴⁸⁰ 11:17: ὀρχήσασθε // ὠρχήσασθε 140 128 152 167 176 180 153 149 866 132 134 135 163 872 133 148 150 164 174 175 2585 2586 157.

⁴⁸¹ 11:17: ὑμῖν // omit 2586.

⁴⁸² 11:18: Ἔηλθε γὰρ Ἰωάννης // Ἔηλθεν γὰρ πρὸς ὑμᾶς Ἰωάννης 153 1823.

⁴⁸³ 11:19b: τελωνῶν φίλος καὶ ἀμαρτωλῶν // τελωνῶν καὶ ἀμαρτωλῶν φίλος 130 872 // φίλος τελωνῶν καὶ ἀμαρτωλῶν 163 164 157.

⁴⁸⁴ 11:19c: ἀπὸ τῶν τέκνων αὐτῆς // ἀπὸ τῶν τέκνων αὐτῆς πάντων 163.

⁴⁸⁵ 11:20: ἤρξατο // ἤρξατο ὁ Ἰησοῦς 128 167 176 180 149 866 132 134 163 872 133 164 2586.

⁴⁸⁶ 11:21a: Χωραζίν // Χοραζίν 140 152 176 153 149 872 133 2585 // Χοραζήν 1823 // Χοραζεῖν 130 134 163 173 148 174 175 2586 157.

⁴⁸⁷ 11:21a: βηθσαιῖδά(ν) // βιθσαιῖδά(ν) 152 153 163 173 2585.

⁴⁸⁸ 11:21b: Σιδῶνι // Σιδονι 152.

σποδῶ⁴⁹¹ μετενόησαν. Πλὴν λέγω ὑμῖν, Τύρω καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ ὑμῖν. καὶ σύ, Καπερναοῦμ, ἢ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα⁴⁹², ἕως ἄδου καταβιβασθήσῃ⁴⁹³. ὅτι εἰ ἐν Σοδόμοις ἐγένοντο⁴⁹⁴ αἱ δυνάμεις αἱ γινόμεναι ἐν σοί, ἔμειναν ἂν μέχρι τῆς σήμερον⁴⁹⁵. Πλὴν λέγω ὑμῖν, ὅτι γῆ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ σοί⁴⁹⁶. Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, Ἐξομολογοῦμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις. Naί, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου· καὶ οὐδείς ἐπιγινώσκει τὸν υἱόν⁴⁹⁷, εἰμὴ ὁ πατήρ· οὐδὲ⁴⁹⁸ τὸν πατέρα τις ἐπιγινώσκει, εἰμὴ ὁ υἱός, καὶ ᾧ⁴⁹⁹ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, ἀγάω ἀναπαύσω ὑμᾶς. Ἄρατε τὸν ζυγὸν μου ἐφ' ὑμᾶς καὶ μάθετε

⁴⁸⁹ 11:21b: ἐγένοντο // ἐγενήθησαν 157.

⁴⁹⁰ 11:21b: ὑμῖν // σοί 1823.

⁴⁹¹ 11:21c: σποδῶ // σποδῶ καθήμεναι 153 1823 866 163 164 2586.

⁴⁹² 11:23a: ἢ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα // ἢ ἕως οὐρανοῦ ὑψωθεῖσα 152 157 // ἢ ἕως τοῦ οὐρανοῦ ὑψωθῆς 141 128 167 180 134 135 160 174 2586 // ἢ ἕως τοῦ οὐρανοῦ ὑψωθῆς 2585 // ἢ ἕως οὐρανοῦ ὑψωθησα 148 // μὴ ἕως οὐρανοῦ ὑψωθησα 163. Minuscule 132 could read ὑψωθεῖσα, ὑψωθῆς, ὑψωθησα.

⁴⁹³ 11:23a: καταβιβασθήσῃ // καταβηβασθήσῃ 153 // καταβήσῃ 163.

⁴⁹⁴ 11:23b: ἐγένοντο // ἐγενήθησαν 153 157.

⁴⁹⁵ 11:23b: ἔμειναν ἂν μέχρι τῆς σήμερον // ἔμειναν μέχρι τῆς σήμερον 176 163 // ἔμειναν ἂν μέχρι σήμερον 153 1823.

⁴⁹⁶ 11:24: σοί // ὑμῖν 1823 // συ 2585 157.

⁴⁹⁷ 11:27b: οὐδείς ἐπιγινώσκει τὸν υἱόν // οὐδείς γινώσκει τὸν υἱόν 2586 // οὐδείς ἐπιγινώσκει τις ἐστὶν ὁ υἱός 160.

⁴⁹⁸ 11:27c: οὐδέ // οὔτε 152.

⁴⁹⁹ 11:27c: ᾧ // ὁ 167 1823 173 150 157.

ἀπ' ἐμοῦ⁵⁰⁰, ὅτι πρῶός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὐρήσετε ἀνάπαυσιν ταῖς
ψυχαῖς ὑμῶν⁵⁰¹. Ὁ γὰρ ζυγὸς μου χρηστός, καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν⁵⁰².

Matthew 12

Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασι διὰ τῶν σπορίμων· οἱ δὲ
μαθηταὶ αὐτοῦ ἐπέινασαν, καὶ ἤρξαντο τίλλειν στάχους καὶ ἐσθίειν⁵⁰³. Οἱ δὲ
Φαρισαῖοι ἰδόντες εἶπον αὐτῷ, Ἰδοῦ, οἱ μαθηταὶ σου ποιοῦσιν ὃ οὐκ ἔξεστι ποιεῖν ἐν
σαββάτῳ⁵⁰⁴. Ὁ δὲ εἶπεν αὐτοῖς, Οὐκ ἀνέγνωτε τί ἐποίησε Δαυὶδ, ὅτε ἐπέινασεν
αὐτὸς⁵⁰⁵ καὶ οἱ μετ' αὐτοῦ· πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ⁵⁰⁶, καὶ τοὺς ἄρτους τῆς
προθέσεως ἔφαγεν, οὓς οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν⁵⁰⁷, οὐδὲ τοῖς μετ' αὐτοῦ⁵⁰⁸, εἰμὴ τοῖς
ιερεῦσι μόνοις⁵⁰⁹; Ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάββασι⁵¹⁰ οἱ ἱερεῖς ἐν τῷ
ἱερῷ τὸ σάββατον βεβηλοῦσι, καὶ ἀναίτιοί εἰσι; Λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μεῖζόν

⁵⁰⁰ 11:29a: ἀπ' ἐμοῦ // omit 160.

⁵⁰¹ 11:29c: ὑμῶν // ἡμῶν 132 163 164 2585 2589.

⁵⁰² 11:30: ἐστιν // omit 157.

⁵⁰³ 12:1b: οἱ δὲ μαθηταὶ αὐτοῦ ἐπέινασαν, καὶ ἤρξαντο τίλλειν στάχους καὶ ἐσθίειν // οἱ δὲ
μαθηταὶ ἐπέινασαν ... ἐσθίειν 148 // οἱ ... τοὺς στάχους καὶ ἐσθίειν 180 153 149 135 // οἱ ... στάχους
τίλλειν καὶ ἐσθίειν 1823 // omit 152.

⁵⁰⁴ 12:2b: ἐν σαββάτῳ // ἐν τοῖς σαββάσιν 157.

⁵⁰⁵ 12:3: αὐτός // omit 152 176 180 134 135 163 872 174 175 2585 2586 2589.

⁵⁰⁶ 12:4a: εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ // εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἀβιάθα
ἀρχιερέως 152 163 (cf. Mark 2:6).

⁵⁰⁷ 12:4b: οὓς οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν // ὅς οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν 149 // οὓς οὐκ ἐξὸν ἦν
φαγεῖν 176 // οὓς οὐκ ἐξὸν φαγεῖν ἦν αὐτῷ 1823 // οὓς οὐκ ἔξεστιν φαγεῖν 148.

⁵⁰⁸ 12:4b: οὐδὲ τοῖς μετ' αὐτοῦ // omit 176.

⁵⁰⁹ 12:4b: εἰμὴ τοῖς ἱερεῦσι μόνοις // εἰ μὴ τοῖς ἱερεῦσιν μόνον 180 // εἰ μὴ μόνοις τοῖς ἱερεῦσιν
1823.

⁵¹⁰ 12:5b: τοῖς σάββασι // ἐν τοῖς σάββασι 160 157.

ἐστιν ὧδε⁵¹¹. Εἰ δὲ⁵¹² ἐγνώκειτε τί ἐστιν, Ἔλεον θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους. κύριος⁵¹³ γάρ ἐστι καὶ τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου⁵¹⁴. Καὶ μεταβὰς ἐκεῖθεν ἦλθεν⁵¹⁵ εἰς τὴν συναγωγὴν αὐτῶν. Καὶ ἰδοὺ, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν⁵¹⁶. καὶ ἐπηρώτησαν αὐτόν, λέγοντες, Εἰ ἔξεστι τοῖς σάββασιν θεραπεύειν; Ἴνα κατηγορήσωσιν αὐτοῦ⁵¹⁷. Ὁ δὲ εἶπεν⁵¹⁸ αὐτοῖς, Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος⁵¹⁹, ὃς ἔξει πρόβατον ἓν, καὶ ἐὰν ἐμπέσῃ⁵²⁰ τοῦτο τοῖς σάββασιν⁵²¹ εἰς βόθυνον⁵²², οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ⁵²³; Πόσω οὖν διαφέρει ἄνθρωπος προβάτου⁵²⁴. Ὡστε ἔξεστι τοῖς σάββασιν καλῶς ποιεῖν⁵²⁵. Τότε λέγει τῷ

⁵¹¹ 12:6: τοῦ ἱεροῦ μείζον ἐστιν ὧδε // τοῦ ἱεροῦ μείζων ἐστιν ὧδε 153 1823 160 872 148 164 174 2586 // τοῦ ἱεροῦ μείζων ὧδε 152.

⁵¹² 12:7: δέ // omit 149.

⁵¹³ 12:8: κύριος // μακάριος 160.

⁵¹⁴ 12:8: καὶ τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου // τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου 140 141 128 167 176 180 130 149 132 134 135 160 163 173 872 133 148 174 175 2585 2586 2589 // ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου 152 153 1823 164 157.

⁵¹⁵ 12:9: ἦλθεν // omit 150.

⁵¹⁶ 12:10a: ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν // τὴν χεῖρα ἔχων ξηράν 149 // ἄνθρωπος ἦν ἐκεῖ τὴν χεῖρα ἔχων ξηράν 1823 132 135 157 // ἄνθρωπος ἐκεῖ τὴν χεῖρα ἔχων ξηράν 152 176 173 // ἄνθρωπος ἦν ἐκεῖ ἔχων τὴν χεῖρα ξηράν 163 164 2586 // ἄνθρωπος τις ἦν ἐκεῖ τὴν χεῖρα ἔχων ξηράν 160.

⁵¹⁷ 12:10c: αὐτοῦ // αὐτόν 132.

⁵¹⁸ 12:11a: εἶπεν // ἔφη 173.

⁵¹⁹ 12:11a: Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος // Τίς ἐξ ὑμῶν ἐστιν 1823 // Τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος 153 135 157 // Τίς ἐξ ὑμῶν ἄνθρωπος 152.

⁵²⁰ 12:11b: ἐμπέσῃ // πέσῃ 149 173.

⁵²¹ 12:11b: σάββασιν // σάββατοῖς 2586.

⁵²² 12:11b: εἰς βόθυνον // εἰς τὸν βόθυνον 1823.

⁵²³ 12:11b: οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ // οὐχὶ κρατήσῃ αὐτῷ καὶ ἐγερεῖ 164 2589 // οὐχὶ κρατήσῃ καὶ ἐγερεῖ 135 // οὐχὶ κρατήσῃ αὐτὸ καὶ ἐξεγερεῖ 132 // οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερῆ 1823.

⁵²⁴ 12:12a: Πόσω οὖν διαφέρει ἄνθρωπος προβάτου // Πόσω οὖν μᾶλλον διαφέρει ἄνθρωπος προβάτου 157 // Πόσω μᾶλλον διαφέρει ἄνθρωπος προβάτου 1823 164 // Πόσω οὖν διαφέρει ὁ ἄνθρωπος προβάτου 135.

ἀνθρώπων τῷ ἐξηραμμένῃ ἔχοντι τὴν χεῖρα⁵²⁶, Ἐκτεινον τὴν χεῖρά σου⁵²⁷. Καὶ ἐξέτεινε, καὶ ἀπεκατεστάθη⁵²⁸ ὑγιής ὡς ἡ ἄλλη. Οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ἐξεληθόντες, ὅπως αὐτὸν ἀπωλέσωσιν⁵²⁹. Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν· καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί⁵³⁰, καὶ ἐθεράπευσεν αὐτοὺς πάντας⁵³¹, καὶ ἐπετίμησεν αὐτοῖς, ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν⁵³². ὅπως⁵³³ πληρωθῆ τὸ ῥηθὲν διὰ⁵³⁴ Ἡσαΐου τοῦ προφήτου, λέγοντος, Ἰδοὺ, ὁ παῖς μου ὃν ἠρέτισα⁵³⁵. ὁ ἀγαπητὸς μου εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ. Οὐκ ἐρίσει, οὐδὲ κραυγάσει· οὐδὲ ἀκούσει τις ἐν ταῖς⁵³⁶ πλατείαις

⁵²⁵ 12:12b: Ὡστε ἐξεστὶν τοῖς σάββασι καλῶς ποιεῖν // Ὡστε ἐξεστὶν τοῖς σάββατοῖς καλῶς ποιεῖν 2586 // Ὡστε ἐξεστὶν τοῖς σάββασι καλὸς ποιεῖν 152 176 164 2585.

⁵²⁶ 12:13a: τῷ ἐξηραμμένῃ ἔχοντι τὴν χεῖρα // omit 140 141 128 152 167 176 180 153 130 149 1823 132 134 135 160 163 173 872 133 148 150 164 174 175 2585 2586 2589 157.

⁵²⁷ 12:13a: τὴν χεῖρά σου // σου τὴν χεῖρά 1823 2586.

⁵²⁸ 12:13b: ἀπεκατεστάθη // ἀποκατεστάθη 140 141 128 176 180 132 134 135 872 150 175 // ἀπεκατεστάθη ἢ χεῖρ αὐτοῦ 152 153.

⁵²⁹ 12:14: Οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ἐξεληθόντες, ὅπως αὐτὸν ἀπωλέσωσιν // Οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ἐξεληθόντες, ὅπως αὐτὸν ἀπολέσωσιν 140 141 128 167 180 153 132 134 135 163 173 872 133 148 150 174 175 2585 2589 // Οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ καὶ ἐξεληθόντες, ὅπως αὐτὸν ἀπολέσωσιν 152 // Οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ἐξεληθόντες, ὅπως αὐτὸν θανατόσωσιν 176 // Οἱ δὲ Φαρισαῖοι ἐξεληθόντες συμβούλιον ἔλαβον κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν 160 157 // Οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον ἐξεληθόντες, ὅπως αὐτὸν ἀπολέσωσιν 149 // Καὶ ἐξεληθόντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν 1823 // Ἐξεληθόντες οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ Ἰησοῦ, ὅπως αὐτὸν ἀπολέσωσιν 130 164 // Ἐξεληθόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν 2586.

⁵³⁰ 12:15b: ὄχλοι πολλοί // πολλοί ὄχλοι 164 2586.

⁵³¹ 12:15b: πάντας // ἅπαντας 141 128 167.

⁵³² 12:16: αὐτὸν ποιήσωσιν // ποιήσωσιν αὐτόν 1823.

⁵³³ 12:17: ὅπως // ἵνα 160.

⁵³⁴ 12:17: διὰ // ὑπό 1823.

⁵³⁵ 12:18a: ἠρέτισα // ἠρέτησα 152 176 153 135 163 148 174 175 2585 2589 // ἠρέτισάμην (intend ἠρέτισάμην) 173.

⁵³⁶ 12:19: ταῖς // omit 150.

τὴν φωνὴν αὐτοῦ. Κάλαμον συντετριμμένον οὐ κατεάξει, καὶ λῖνον τυφόμενον⁵³⁷ οὐ σβέσει· ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν⁵³⁸. Καὶ τῷ ὀνόματι⁵³⁹ αὐτοῦ ἔθνη ἐλπιούσι. Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος, τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν⁵⁴⁰. Καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον⁵⁴¹, Μήτι οὗτός ἐστιν ὁ Χριστὸς⁵⁴² ὁ υἱὸς Δαυίδ; Οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον, Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια, εἰμὴ ἐν τῷ Βεελζεβούλ ἄρχοντι τῶν δαιμονίων⁵⁴³. Εἰδὼς⁵⁴⁴ δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς, Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς⁵⁴⁵ ἐρημοῦται· καὶ πᾶσα πόλις ἢ⁵⁴⁶ οἰκία μερισθεῖσα καθ' ἑαυτῆς⁵⁴⁷ οὐ σταθήσεται. Καὶ εἰ ὁ Σατανᾶς τὸν⁵⁴⁸ Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ⁵⁴⁹; Καὶ εἰ ἐγώ⁵⁵⁰ ἐν Βεελζεβούλ⁵⁵¹

⁵³⁷ 12:20a: τυφόμενον // omit 163.

⁵³⁸ 12:20b: εἰς νίκος τὴν κρίσιν // εἰς νίκος καὶ κρίσιν 1823.

⁵³⁹ 12:21: τῷ ὀνόματι // ἐπὶ τῷ ὀνόματι 163 164 2586 157.

⁵⁴⁰ 12:22b: ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν // ὥστε τὸν τυφλὸν καὶ κωφὸν λαλεῖν βλέπειν 141 128 167 149 135 163 133 150 164 2586 // κωφὸν καὶ τυφλὸν καὶ λαλεῖν καὶ βλέπειν 176 // κωφὸν λαλεῖν καὶ βλέπειν 1823.

⁵⁴¹ 12:23: καὶ ἔλεγον // λέγοντες 132 135 175.

⁵⁴² 12:23: ὁ Χριστός // omit 152 180 153 149 132 134 135 160 163 173 872 133 150 164 174 175 2585 2586 2589 157.

⁵⁴³ 12:24b: εἰμὴ ἐν τῷ Βεελζεβούλ ἄρχοντι τῶν δαιμονίων // εἰμὴ ἐν τῷ Βεελζεβούλ τῷ ἄρχοντι τῶν δαιμονίων 152 // εἰμὴ ἐν Βεελζεβούλ ἄρχοντι τῶν δαιμονίων 128 167 153.

⁵⁴⁴ 12:25a: Εἰδὼς // Ἰδὼν 132 135.

⁵⁴⁵ 12:25b: ἑαυτῆς // ἑαυτήν 153 1823 // ἑαυτοῖς 163.

⁵⁴⁶ 12:25c: ἢ // καὶ 1823.

⁵⁴⁷ 12:25c: ἑαυτῆς // ἑαυτήν 153 1823 133 157.

⁵⁴⁸ 12:26a: τόν // omit 130.

⁵⁴⁹ 12:26b: πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ // omit 2589.

⁵⁵⁰ 12:27a: Καὶ εἰ ἐγώ // Εἰ δὲ ἐγώ 153 1823.

⁵⁵¹ 12:27a: ἐν Βεελζεβούλ // ἐν τῷ Βεελζεβούλ 152.

ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι⁵⁵²; Διατοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί⁵⁵³. Εἰ δὲ ἐγὼ ἐν πνεύματι θεοῦ ἐκβάλλω τὰ δαιμόνια⁵⁵⁴, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. Ἡ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ διαρπάσαι⁵⁵⁵, Ἡ πῶς⁵⁵⁶ ἐὰν μὴ πρῶτον δήσῃ τὸν ἰσχυρόν; Καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει⁵⁵⁷. Ὁ μὴ ὦν⁵⁵⁸ μετ' ἐμοῦ, κατ' ἐμοῦ ἔστι, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ, σκορπίζει. Διὰ τοῦτο λέγω ὑμῖν⁵⁵⁹, Πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται⁵⁶⁰ τοῖς ἀνθρώποις· ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις⁵⁶¹. Καὶ ὃς ἐὰν⁵⁶² εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δὲ εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ⁵⁶³, οὔτε ἐν τῷ νῦν αἰῶνι⁵⁶⁴ οὔτε ἐν τῷ μέλλοντι. Ἡ ποιήσατε τὸ δένδρον καλόν,

⁵⁵² 12:27a: ἐν τίνι ἐκβάλλουσι // omit 163.

⁵⁵³ 12:27b: Διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί // Διὰ τοῦτο αὐτοὶ ὑμῶν κριταί ἔσονται 152 // Διὰ τοῦτο αὐτοὶ κριταί ὑμῶν ἔσονται 1823 // Διὰ τοῦτο αὐτοὶ κριταί ἔσονται ὑμῶν 157 // ἔσονται κριταί 163.

⁵⁵⁴ 12:28a: Εἰ δὲ ἐγὼ ἐν πνεύματι θεοῦ ἐκβάλλω τὰ δαιμόνια // Εἰ δὲ ἐν πνεύματι θεοῦ ἐκβάλλω τὰ δαιμόνια 140 // Εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια 152 176 130 132 134 135 160 163 173 872 133 148 164 174 175 2585 2586 2589.

⁵⁵⁵ 12:29a: διαρπάσαι // ἀρπάσαι 153 1823 163.

⁵⁵⁶ 12:29b: Ἡ πῶς // omit 140 141 128 152 167 176 180 153 130 149 1823 132 134 135 160 163 173 872 133 148 150 164 174 175 2585 2586 2589 157.

⁵⁵⁷ 12:29c: διαρπάσει // ἀρπάσει 153 1823.

⁵⁵⁸ 12:30: Ὁ μὴ ὦν // Ὁ γὰρ μὴ ὦν 1823 // Μὴ ὦν 134.

⁵⁵⁹ 12:31a: λέγω ὑμῖν // λέγω ὑμῖν ὅτι 160.

⁵⁶⁰ 12:31a: ἀφεθήσεται // ἀφεθήσεται ὑμῖν 2586.

⁵⁶¹ 12:31b: ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις // ἡ ... ἀφεθήσεται 130 174 // omit 176 149 872.

⁵⁶² 12:32a: ἐὰν // ἄν 148 150 174 // omit 1823.

⁵⁶³ 12:32b: ὃς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ // ὃς δ' ἂν εἴπῃ κατὰ τοῦ ἁγίου πνεύματος, οὐκ ἀφεθήσεται αὐτῷ 174 // omit 2585.

⁵⁶⁴ 12:32c: οὔτε ἐν τῷ νῦν αἰῶνι // οὔτε ἐν τούτῳ τῷ αἰῶνι 1823 160 163 174 2586 157 // οὔτε ἐν τῷ αἰῶνι τούτῳ 872 148.

καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. Γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν⁵⁶⁵, πονηροὶ ὄντες; Ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ⁵⁶⁶. Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθὰ⁵⁶⁷. καὶ ὁ πονηρὸς ἄνθρωπος⁵⁶⁸ ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει τὸ πονηρὰ⁵⁶⁹. Λέγω δὲ ὑμῖν, ὅτι⁵⁷⁰ πᾶν ῥῆμα ἀργόν, ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσιν ὑπὲρ⁵⁷¹ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. Ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ⁵⁷². Τότε ἀπεκρίθησάν τινες τῶν γραμματέων καὶ Φαρισαίων⁵⁷³, λέγοντες, Διδάσκαλε, θέλωμεν⁵⁷⁴ ἀπὸ σοῦ σημεῖον ἰδεῖν. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται

⁵⁶⁵ 12:34a: λαλεῖν // ποιεῖν 135 163.

⁵⁶⁶ 12:34b: τὸ στόμα λαλεῖ // λαλεῖ τὸ στόμα 150.

⁵⁶⁷ 12:35a: ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθὰ // ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει τὰ ἀγαθὰ 153 149 160 133 150 164 2585 2586 // ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας ἐκβάλλει τὰ ἀγαθὰ 176 163 // ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ ἐκβάλλει τὰ ἀγαθὰ 130 157 // ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας προσφέρει τὰ ἀγαθὰ 173. In minuscule 149 τὰ is written above line, possibly by a second hand.

⁵⁶⁸ 12:35b: ἄνθρωπος // omit 140 167.

⁵⁶⁹ 12:35b: ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει τὸ πονηρὰ // ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει τὰ πονηρὰ 2585 2586 // ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρὰ 140 141 128 152 167 180 130 149 132 134 135 160 872 148 150 174 175 // ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας ἐκβάλλει τὸ πονηρὰ 176 173 // ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ προσφέρει τὰ πονηρὰ 163 // ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας ἐκβάλλει τὸ πονηρὰ 157. Also, minuscule 174 has τῆς καρδίας written faintly in the margin, possibly by a second hand.

⁵⁷⁰ 12:36a: Λέγω δὲ ὑμῖν, ὅτι // Λέγω δὲ ὑμῖν 153 // Ἐγὼ δὲ λέγω ὑμῖν, ὅτι 173 // Ἀμὴν λέγω ὑμῖν, ὅτι 1823.

⁵⁷¹ 12:36b: ὑπὲρ // περί 140 141 128 152 167 176 180 153 130 149 1823 132 134 135 160 163 173 872 133 148 150 164 174 175 2585 2586 157.

⁵⁷² 12:37: καταδικασθήσῃ // κατακριθήσῃ 2586.

⁵⁷³ 12:38a: ἀπεκρίθησάν τινες τῶν γραμματέων καὶ Φαρισαίων // ἀπεκρίθησάν αὐτῶ τινες τῶν γραμματέων καὶ Φαρισαίων 1823 163 174 157 // ἀπεκρίθησάν τινες τῶν Φαρισαίων καὶ γραμματέων 173 150.

⁵⁷⁴ 12:38b: θέλωμεν // θέλομεν 140 141 128 152 176 180 153 130 149 1823 132 134 160 872 133 150 164 174 175 2586 157.

αὐτῆ⁵⁷⁵, εἰμὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. Ὡσπερ γὰρ ἦν Ἰωνᾶς⁵⁷⁶ ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται⁵⁷⁷ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. Ἄνδρες Νινευῖται ἀναστήσονταί ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ· καὶ ἰδοὺ, πλεῖον Ἰωνᾶ ὧδε. Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ⁵⁷⁸ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος⁵⁷⁹. καὶ ἰδοὺ, πλεῖον Σολομῶνος ὧδε. Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν, καὶ οὐκ⁵⁸⁰ εὐρίσκει. Τότε λέγει, Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον⁵⁸¹. καὶ ἐλθὼν⁵⁸² εὐρίσκει σχολάζοντα, σεσαρωμένον, καὶ κεκοσμημένον⁵⁸³. Τότε πορεύεται καὶ παραλαμβάνει⁵⁸⁴ μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα⁵⁸⁵

⁵⁷⁵ 12:39b: αὐτῆ // ὑμῖν 135. Minuscule 135 has written ὑμῖν above line.

⁵⁷⁶ 12:40a: Ὡσπερ γὰρ ἦν Ἰωνᾶς // Ὡσπερ γὰρ ἦν Ἰώνην 150 // Ὡσπερ γὰρ Ἰωνᾶς ἦν 149 // Ὡσπερ γὰρ ἐγένετο Ἰωνᾶς ὁ προφήτης 153.

⁵⁷⁷ 12:40b: ἔσται // ἔσται καὶ 130 160 133.

⁵⁷⁸ 12:42b: ἐκ // εἰς 135 // ἀπό 160 174.

⁵⁷⁹ 12:42b: ἀκοῦσαι τὴν σοφίαν Σολομῶνος // ἀκοῦσαι τῆς σοφίας Σολομῶνος 176 // ἀκοῦσαι τὴν σοφίαν Σολομῶντος 153 135 160 163 164 157.

⁵⁸⁰ 12:43b: οὐκ // οὐχ 140 141 128 152 167 176 153 130 149 1823 132 134 135 160 163 173 872 133 148 150 164 174 175 2585 2586 157.

⁵⁸¹ 12:44a: Τότε λέγει, Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον // Τότε λέγει, Ἐπιστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον 140 141 128 167 176 180 149 1823 132 134 135 160 163 872 133 148 150 164 175 2586 157 // Τότε, Ἐπιστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον 152 // Τότε λέγει, Ἐπιστρέψω πρὸς τὸν οἶκόν μου ὅθεν ἐξῆλθον 130 // Τότε λέγει, Ἐπιστρέψω ἐξῆλθον 2585.

⁵⁸² 12:44b: καὶ ἐλθὼν // καὶ ἐλθὼν 148 174 // ἐὰν ἐλθὼν 163.

⁵⁸³ 12:44b: σεσαρωμένον, καὶ κεκοσμημένον // καὶ σεσαρωμένον, καὶ κεκοσμημένον 176 173 // καὶ σεσαρωμένον 174.

⁵⁸⁴ 12:45a: παραλαμβάνει // λαμβάνει 130 132.

⁵⁸⁵ 12:45a: ἑπτὰ ἕτερα πνεύματα // ἕτερα ἑπτὰ πνεύματα 152 153 160 // τερα πνεύματα ἑπτὰ 157 // ἕτερα ἑπτὰ 163.

πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκεῖνου⁵⁸⁶ χείρονα τῶν πρώτων. Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῆς πονηρᾶς⁵⁸⁷. Ἔτι δὲ⁵⁸⁸ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοῦ, ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ⁵⁸⁹ εἰστήκεισαν ἔξω, ζητοῦντες αὐτῶ λαλῆσαι⁵⁹⁰. Εἶπε δὲ τις αὐτῶ, Ἰδοῦ, ἡ μήτηρ σου καὶ οἱ ἀδελφοὶ σου ἔξω ἐστήκασιν⁵⁹¹, ζητοῦντές σοι λαλῆσαι⁵⁹². Ὁ δὲ ἀποκριθεὶς εἶπε τῶ εἰπόντι αὐτῶ, Τίς ἐστὶν ἡ μήτηρ μου; Καὶ τίνες εἰσὶν οἱ ἀδελφοί μου⁵⁹³; Καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν, Ἰδοῦ, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου⁵⁹⁴. Ὅστις γὰρ ἂν ποιήσῃ⁵⁹⁵ τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς⁵⁹⁶, αὐτός μου⁵⁹⁷ ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

⁵⁸⁶ 12:45c: ἐκεῖνου // omit 176.

⁵⁸⁷ 12:45d: ταύτῃ τῇ πονηρᾷ // τῇ πονηρᾷ ταύτῃ 1823 2586.

⁵⁸⁸ 12:46a: δέ // omit 149 164 2586.

⁵⁸⁹ 12:46b: ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ // ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ 130 // ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ 157.

⁵⁹⁰ 12:46b: ζητοῦντες αὐτῶ λαλῆσαι // ζητοῦντες λαλῆσαι αὐτῶ 174 // ζητοῦντες λαλῆσαι 176.

⁵⁹¹ 12:47: σου ἔξω ἐστήκασιν // σου ἔξω 176 // ἔξω ἐστήκασιν 2585 // σου ἔξω ἐστήκασαν 132 [149 ἐστήκεισαν] // σου ἐστήκασιν ἔξω 1823.

⁵⁹² 12:47: ζητοῦντές σοι λαλῆσαι // ζητοῦντές σε λαλῆσαι 160 // ζητοῦντές σε ἰδεῖν 1823 // ζητοῦντές αὐτῶ λαλῆσαι 150.

⁵⁹³ 12:48b: Καὶ τίνες εἰσὶν οἱ ἀδελφοί μου // Καὶ τίνες οἱ ἀδελφοί μου εἰσὶν 152 // Καὶ οἱ ἀδελφοί μου 130.

⁵⁹⁴ 12:49ab: Καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν, Ἰδοῦ, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου // Καὶ ἐκτείνας τὴν χεῖρα ἐπὶ ... οἱ ἀδελφοί μου 180 149 872 2586 // Καὶ ἐκτείνας τὴν χεῖρα ἐπὶ τοὺς μαθητὰς εἶπεν ... οἱ ἀδελφοί μου 148 // Καὶ ἐκτείνας ... ἔφη, Ἰδοῦ, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου 1823 // Καὶ ἐκτείνας τὰς χεῖρας αὐτοῦ ... οἱ ἀδελφοί μου 135 164 // omit 163.

⁵⁹⁵ 12:50a: ἂν ποιήσῃ // ἂν ποιήσῃ 140 141 128 167 176 130 149 1823 132 134 163 872 133 150 164 175 2586 157 // ἔαν ποιήσῃ 174 // ποιήσῃ 152.

⁵⁹⁶ 12:50a: ἐν οὐρανοῖς // ἐν τοῖς οὐρανοῖς 1823 160.

⁵⁹⁷ 12:50b: αὐτός μου // οὗτός μου 174 157 // οὗτός μου καὶ 152 153 1823.

Matthew 13

Ἐν δὲ⁵⁹⁸ τῇ ἡμέρᾳ ἐκείνῃ ἐξεληθὼν ὁ Ἰησοῦς ἀπὸ⁵⁹⁹ τῆς οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν· καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί⁶⁰⁰, ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι⁶⁰¹, καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει. Καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων⁶⁰². Ἴδου ἐξῆλθεν ὁ σπείρων τοῦ σπείραι⁶⁰³. Καὶ⁶⁰⁴ ἐν τῷ σπείρειν αὐτόν, ἃ μὲν ἔπεσε παρὰ τὴν ὁδόν· καὶ ἦλθε τὰ πετεινὰ καὶ κατέφαγεν αὐτά⁶⁰⁵. Ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη, ὅπου οὐκ εἶχε γῆν πολλήν⁶⁰⁶. καὶ εὐθέως ἐξανέτειλε, διὰ⁶⁰⁷ τὸ μὴ ἔχειν βάθος γῆς· ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ρίζαν⁶⁰⁸, ἐξηράνθη. Ἄλλα δὲ ἔπεσεν ἐπὶ⁶⁰⁹ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ

⁵⁹⁸ 13:1: δέ // omit 152 176.

⁵⁹⁹ 13:1: ἀπό // omit 1823 164 2586. In minuscule 1823, it appears like ἀπό was written in the margin by a second hand.

⁶⁰⁰ 13:2a: πολλοί // omit 164.

⁶⁰¹ 13:2a: ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι // ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι 133 // ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι 141 128 167 176 180 153 2586 // ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι 1823 163 // ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον καθῆσθαι 152.

⁶⁰² 13:3: Καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων // Καὶ ἐλάλει αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων 152 // Καὶ ἐλάλησεν αὐτοῖς ἐν παραβολαῖς πολλὰ λέγων 141 128 167 163 150 164 157.

⁶⁰³ 13:3: Ἴδου ἐξῆλθεν ὁ σπείρων τοῦ σπείραι // Ἴδου ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν 140 176 149 134 135 173 133 164 175 2586 157 // Ἴδου ἐξῆλθεν ὁ σπείρων τοῦ σπείραι τὸν σπῆρον αὐτοῦ 130 // ἐξῆλθεν ὁ σπείρων τοῦ σπείραι τὸν σπῆρον αὐτοῦ 152 // Ἴδου ἐξῆλθεν ὁ σπείρων τοῦ σπείραι τὸν σπῆρον 163.

⁶⁰⁴ 13:4: Καί // Καὶ ἐγένετο 130.

⁶⁰⁵ 13:4b: καὶ ἦλθε τὰ πετεινὰ καὶ κατέφαγεν αὐτά // καὶ ἦλθεν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτά 141 152 180 153 130 149 160 163 872 133 164 174 175 2586 157 // καὶ ἦλθόντα τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτά 1823.

⁶⁰⁶ 13:5a: πολλήν // καλήν 157.

⁶⁰⁷ 13:5b: διὰ // καὶ διὰ 157.

⁶⁰⁸ 13:6: καὶ διὰ τὸ μὴ ἔχειν ρίζαν // καὶ διὰ τὸ μὴ ἔχειν βάθος ρίζης 163 174 // omit 176 1823.

⁶⁰⁹ 13:7: ἐπὶ // εἰς 174.

ἄκανθαι καὶ ἀπέπνιξαν⁶¹⁰ αὐτά. Ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν, καὶ ἐδίδου
καρπὸν, ὃ μὲν ἑκατόν, ὃ δὲ ἐξήκοντα, ὃ δὲ τριάκοντα⁶¹¹. Ὁ ἔχων ὦτα ἀκούειν
ἀκουέτω⁶¹². Καὶ προσελθόντες οἱ μαθηταὶ⁶¹³ εἶπον αὐτῷ, Διὰ τί ἐν παραβολαῖς λαλεῖς
αὐτοῖς; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς ὅτι Ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς
βασιλείας τῶν οὐρανῶν⁶¹⁴, ἐκείνοις δὲ οὐ δέδοται⁶¹⁵. Ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ
καὶ περισσευθήσεται⁶¹⁶. Ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ⁶¹⁷. Διὰ
τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ⁶¹⁸, ὅτι βλέποντες οὐ βλέπουσι, καὶ ἀκούοντες οὐκ
ἀκούουσιν, οὐδὲ συνιοῦσιν⁶¹⁹. Καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαΐου⁶²⁰, ἡ

⁶¹⁰ 13:7: ἀπέπνιξαν // ἐπνιξαν 174.

⁶¹¹ 13:8b: ὃ δὲ ἐξήκοντα, ὃ δὲ τριάκοντα // ὃ δὲ τριάκοντα, ὃ δὲ ἐξήκοντα 135 // ὃ δὲ ἐξήκοντα 176.

⁶¹² 13:9: Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω // omit 149.

⁶¹³ 13:10: οἱ μαθηταὶ // οἱ μαθηταὶ αὐτοῦ 160.

⁶¹⁴ 13:11a: Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς ὅτι Ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν // Ὁ δὲ ἀποκριθεὶς εἶπεν ὅτι ... τῶν οὐρανῶν 2586 // Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Ὑμῖν ... τῶν οὐρανῶν 174 // Ὁ δὲ ἀποκριθεὶς ... τοῦ γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν 164 // Ὁ δὲ ἀποκριθεὶς ... τῆς βασιλείας τοῦ θεοῦ 157. Minuscule 174, which omits ὅτι, has a space where the word would be found, and it looks like the word was erased.

⁶¹⁵ 13:11b: ἐκείνοις δὲ οὐ δέδοται // ἐκείνοις δὲ ἐν παραβολαῖς 1823.

⁶¹⁶ 13:12a: Ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται // Ὅστις γὰρ ἀνέχει [ἀνέχη], δοθήσεται αὐτῷ καὶ περισσευθήσεται 149 160 // Ὅστις γὰρ ἔχει, δοθήσεται 163 // omit 153.

⁶¹⁷ 13:12b: Ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ // Ὅστις δὲ οὐκ ἔχει, καὶ ὃ δοκεῖ ἔχειν, ἀρθήσεται ἀπ' αὐτοῦ 130 // Ὅστις δὲ οὐκ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ 1823.

⁶¹⁸ 13:13a: αὐτοῖς λαλῶ // λαλῶ αὐτοῖς 180 1823 174 2586.

⁶¹⁹ 13:13b: ὅτι βλέποντες οὐ βλέπουσι, καὶ ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιοῦσιν // ὅτι ... συνιοῦσιν 149 157 // ἵνα βλέποντες μὴ βλέπωσιν, καὶ ἀκούοντες μὴ ἀκούωσιν, μηδὲ συνιοῦσιν, μήτε ἐπιστρέψωσιν 1823 // ἵνα βλέποντες μὴ βλέπωσιν, καὶ ἀκούοντες μὴ ἀκούωσιν, καὶ μὴ συνιοῦσιν, μήποτε ἐπιστρέψωσιν 174.

⁶²⁰ 13:14a: Καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαΐου // Καὶ τότε πληρωθήσεται αὐτοῖς ἡ προφητεία Ἡσαΐου 1823 // Καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία 173.

λέγουσα, Ἀκοῆ ἀκούσετε, καὶ οὐμὴ συνῆτε⁶²¹. καὶ βλέποντες βλέπετε, καὶ οὐμὴ ἴδητε. Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶ βαρέως ἤκουσαν⁶²², καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι⁶²³, καὶ τῇ καρδίᾳ συνῶσι⁶²⁴, καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς⁶²⁵. Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοί, ὅτι βλέπουσι· καὶ τὰ ὦτα ὑμῶν, ὅτι ἀκούει⁶²⁶. Ἀμὴν γὰρ λέγω ὑμῖν⁶²⁷ ὅτι πολλοὶ προφήται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον⁶²⁸. καὶ⁶²⁹ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν. Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπεύροντος. Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος, ἔρχεται ὁ πονηρὸς, καὶ ἀρπάζει⁶³⁰ τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν⁶³¹ ὁ παρὰ τὴν ὁδὸν σπαρεῖς. Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν

⁶²¹ 13:14b: ἡ λέγουσα, Ἀκοῆ ἀκούσετε, καὶ οὐμὴ συνῆτε // λέγουσα, Ἀκοῆ ἀκούσετε, καὶ οὐμὴ συνῆτε 180 130 2586 // ἡ λέγουσα, Ἀκοῆ ἀκούσητε, καὶ οὐ μὴ συνῆτε 176 1823 163 148 174 // ἡ λέγουσα, Ἀκοῆ ἀκούσητε, καὶ οὐ μὴ συνῆται 135.

⁶²² 13:15b: καὶ τοῖς ὠσὶν βαρέως ἤκουσαν // καὶ τοῖς ὠσὶν αὐτοῖς βαρέως ἤκουσαν 176 // καὶ τοῖς ὠσὶν αὐτῶν βαρέως ἤκουσαν 157.

⁶²³ 13:15d: ὠσὶν ἀκούσωσι // ὅσιν [ὠσὶν] αὐτῶν ἀκούσωσιν 176.

⁶²⁴ 13:15e: καὶ τῇ καρδίᾳ συνῶσι // omit 176 1823.

⁶²⁵ 13:15e: καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς // καὶ ἐπιστρέψουσιν, καὶ ἰάσωμαι αὐτούς 149 // καὶ ἐπιστρέψουσιν, καὶ ἰάσωμαι αὐτούς 150 // καὶ ἐπιστρέψωσιν, καὶ ἰάσωμαι αὐτούς 140 141 152 176 153 130 1823 160 872 133 148 174 175 2585 2586 157.

⁶²⁶ 13:16b: καὶ τὰ ὦτα ὑμῶν, ὅτι ἀκούει // καὶ τὰ ὦτα ὑμῶν, ὅτι ἀκούειν 163 // καὶ τὰ ὦτα ὑμῶν, ὅτι ἀκούουσιν 180 153 1823 135 160 150 174 2586 157 // καὶ τὰ ὦτα, ὅτι ἀκούει 148.

⁶²⁷ 13:17a: Ἀμὴν γὰρ λέγω ὑμῖν // Ἀμὴν λέγω ὑμῖν 174 // Ἀμὴν λέγω ὑμῖν τοῖς ἀκούουσιν 163.

⁶²⁸ 13:17a: ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον // ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον 152 // ἰδεῖν ἃ νῦν ὑμεῖς βλέπετε, καὶ οὐκ εἶδον 176.

⁶²⁹ 13:17b: καί // omit 153.

⁶³⁰ 13:19b: ἀρπάζει // αἶρει 1823.

⁶³¹ 13:20: οὗτός ἐστιν // omit 135.

λόγον ἀκούων, καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν⁶³². οὐκ ἔχει δὲ ρίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστι· γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον⁶³³, εὐθὺς σκανδαλίζεται⁶³⁴. Ὁ δὲ εἰς⁶³⁵ τὰς ἀκάνθας σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα⁶³⁶ τοῦ αἰῶνος τούτου καὶ ἡ ἀπάτη τοῦ πλούτου⁶³⁷ συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται. Ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν⁶³⁸ σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιών⁶³⁹. ὅς δὴ καρποφορεῖ, καὶ ποιεῖ ὁ μὲν ἑκατόν, ὁ δὲ ἐξήκοντα, ὁ δὲ τριάκοντα⁶⁴⁰. Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείραντι⁶⁴¹ καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ· ἐν δὲ τῷ καθεύδειν⁶⁴² τοὺς ἀνθρώπους, ἦλθεν αὐτοῦ ὁ ἐχθρὸς⁶⁴³ καὶ ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου, καὶ ἀπῆλθεν. Ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησε, τότε ἐφάνη καὶ⁶⁴⁴ τὰ ζιζάνια. Προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότητος εἶπον αὐτῷ,

⁶³² 13:20: καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν // καὶ εὐθὺς μετὰ χαρᾶς λαμβάνει αὐτόν 153 // καὶ εὐθὺς μετὰ χαρᾶς δεχόμενος καὶ λαμβάνων αὐτόν 1823.

⁶³³ 13:21b: διὰ τὸν λόγον // διὰ τῶν λόγων 164.

⁶³⁴ 13:21b: εὐθὺς σκανδαλίζεται // εὐθὺς σκανδαλίζονται 1823.

⁶³⁵ 13:22a: εἰς // ἐπὶ 2586.

⁶³⁶ 13:22a: ἡ μέριμνα // omit 1823.

⁶³⁷ 13:22b: καὶ ἡ ἀπάτη τοῦ πλούτου // καὶ ἡ ἀπάτη τοῦ κόσμου 157 // omit 176.

⁶³⁸ 13:23a: ἐπὶ τὴν γῆν τὴν καλὴν // ἐπὶ τὴν καλὴν γῆν 160 163 174 157.

⁶³⁹ 13:23a: συνιών // συνιείς 2586.

⁶⁴⁰ 13:23b: ὁ δὲ τριάκοντα // ὁ δὲ τριάκοντα. ὁ ἔχων ὧτα ἀκούειν ἀκουέτω 153 // omit 176.

⁶⁴¹ 13:24b: σπείραντι // σπείροντι 140 176 153 130 149 1823 132 134 135 163 173 133 148 150 164 175 2585 2586 157.

⁶⁴² 13:25a: τῷ καθεύδειν // τὸ καθεύδειν 176 132 164.

⁶⁴³ 13:25b: ἦλθεν αὐτοῦ ὁ ἐχθρὸς // ἦλθεν ὁ ἐχθρὸς αὐτοῦ 135.

⁶⁴⁴ 13:26: καὶ // omit 1823 160 174.

Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῶ ἀγρῷ⁶⁴⁵; Πόθεν οὖν ἔχει ζιζάνια⁶⁴⁶; Ὁ δὲ ἔφη αὐτοῖς, Ἐχθρὸς ἄνθρωπος⁶⁴⁷ τοῦτο ἐποίησεν. Οἱ δὲ δοῦλοι εἶπον αὐτῷ⁶⁴⁸, Θέλεις οὖν ἀπελθόντες συλλέξομεν αὐτά; Ὁ δὲ ἔφη⁶⁴⁹, Οὐ· μήποτε⁶⁵⁰, συλλέγοντες τὰ ζιζάνια, ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον⁶⁵¹. Ἄφετε συναυξάνεσθαι ἀμφότερα μέχρι τοῦ θερισμοῦ⁶⁵². καὶ ἐν καιρῷ τοῦ θερισμοῦ⁶⁵³ ἔρῳ τοῖς θερισταῖς, Συλλέξατε πρῶτον τὰ ζιζάνια, καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά⁶⁵⁴. τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου⁶⁵⁵. Ἄλλην παραβολὴν παρέθηκεν⁶⁵⁶ αὐτοῖς, λέγων, Ὅμοία ἐστὶν⁶⁵⁷ ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ· ὁ μικρότερον μὲν⁶⁵⁸ ἐστὶν πάντων τῶν σπερμάτων· ὅταν

⁶⁴⁵ 13:27b: ἐν τῷ σῶ ἀγρῷ // ἐν τῷ ἀγρῷ 130 1823.

⁶⁴⁶ 13:27b: Πόθεν οὖν ἔχει ζιζάνια // Πῶς οὖν ἔχει ζιζάνια 152 // Πόθεν ἔχει τὰ ζιζάνια 173 // Πόθεν οὖν ἔχει τὰ ζιζάνια 153 1823 150 174 2585.

⁶⁴⁷ 13:28a: Ἐχθρὸς ἄνθρωπος // Ἄνθρωπος ἐχθρὸς 132.

⁶⁴⁸ 13:28b: Οἱ δὲ δοῦλοι εἶπον αὐτῷ // Οἱ δὲ δοῦλοι αὐτοῦ λέγουσιν 160 // Οἱ δὲ δοῦλοι λέγουσιν αὐτῷ 157 // λέγουσιν αὐτῷ 1823 164 2586.

⁶⁴⁹ 13:29: ἔφη // ἔφησιν 160 // λέγει αὐτοῖς 1823.

⁶⁵⁰ 13:29: μήποτε // μή 163.

⁶⁵¹ 13:29: ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον // ἐκριζώσητε ἅμα αὐτοῖς καὶ τὸν σῖτον 152 // ἐκριζώσητε τὸν σῖτον 2585.

⁶⁵² 13:30a: Ἄφετε συναυξάνεσθαι ἀμφότερα μέχρι τοῦ θερισμοῦ // Ἄφετε συναυξάνεσθαι ἀμφότερα μέχρι θερισμοῦ 148 // Ἄφετε οὖν συναυξάνεσθαι ἀμφότερα μέχρι τοῦ θερισμοῦ 132 135 173 // Ἄφετε οὖν αὐξάνεσθαι ἀμφότερα μέχρι τοῦ θερισμοῦ 163 164 // Ἄφετε αὐξάνεσθαι ἀμφότερα ἕως τοῦ θερισμοῦ 1823.

⁶⁵³ 13:30b: καὶ ἐν καιρῷ τοῦ θερισμοῦ // καὶ ἐν τῷ καιρῷ τοῦ θερισμοῦ 132 134 135 160 163 // καὶ ἐν καιρῷ θερισμοῦ 148 // omit 174.

⁶⁵⁴ 13:30d: εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά // εἰς δεσμούς πρὸς τὸ κατακαῦσαι αὐτά 152 167 149 // εἰς δέσμα πρὸς τὸ κατακαῦσαι αὐτά 2585 // δέσμα εἰς τὸ κατακαῦσαι αὐτά 1823 // εἰς δέσμας εἰς τὸ κατακαῦσαι αὐτά 157.

⁶⁵⁵ 13:30e: μου // αὐτοῦ 153 // omit 872.

⁶⁵⁶ 13:31a: παρέθηκεν // ἐλάλησεν 1823 152.

⁶⁵⁷ 13:31b: Ὅμοία ἐστὶν // Ὅμοιώθη 152.

⁶⁵⁸ 13:32a: μὲν // omit 152 1823 163 157.

δέ⁶⁵⁹ ἀξυηθῆ, μείζον πάντων⁶⁶⁰ τῶν λαχάνων ἐστί, καὶ γίνεται δένδρον, ὥστε
κατελθεῖν⁶⁶¹ τὰ πετεινὰ τοῦ οὐρανοῦ καὶ⁶⁶² κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.
Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς⁶⁶³, Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμη,
ἣν λαβοῦσα γυνὴ ἔκρυψεν⁶⁶⁴ εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον. Ταῦτα
πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις⁶⁶⁵, καὶ χωρὶς παραβολῆς οὐκ
ἐλάλει αὐτοῖς⁶⁶⁶. ὅπως πληρωθῆ τὸ ρηθὲν διὰ τοῦ προφήτου⁶⁶⁷, λέγοντος, Ἀνοίξω ἐν
παραβολαῖς τὸ στόμα μου, ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου⁶⁶⁸. Τότε
ἀφείς τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς⁶⁶⁹. καὶ προσῆλθον αὐτῷ⁶⁷⁰ οἱ μαθηταὶ
αὐτοῦ, λέγοντες, Φράσον⁶⁷¹ ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ. Ὁ δὲ
ἀποκριθεὶς εἶπεν αὐτοῖς⁶⁷², Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου⁶⁷³.

⁶⁵⁹ 13:32b: δέ // omit 173.

⁶⁶⁰ 13:32b: πάντων // omit 152 176 1823 132 134 135 160 163 164 174 2585 2586.

⁶⁶¹ 13:32c: κατελθεῖν // ἐλθεῖν 128 152 167 176 180 153 130 149 1823 132 134 135 160
163 173 872 133 148 150 164 174 175 2585 2586 157.

⁶⁶² 13:32c: καὶ // omit 140.

⁶⁶³ 13:33a: ἐλάλησεν αὐτοῖς // ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς 135 // ἐλάλησεν αὐτοῖς, λέγων 160
174 157.

⁶⁶⁴ 13:33c: ἔκρυψεν // ἐνέκρυψεν 134 160.

⁶⁶⁵ 13:34a: ἐν παραβολαῖς τοῖς ὄχλοις // τοῖς ὄχλοις ἐν παραβολαῖς 152.

⁶⁶⁶ 13:34b: οὐκ ἐλάλει αὐτοῖς // οὐκ ἐλάλη αὐτοῖς 176 132 148 164 // οὐκ ἐλάλησεν αὐτοῖς
152 1823 163 // οὐδὲν ἐλάλησεν αὐτοῖς 160 174.

⁶⁶⁷ 13:35a: διὰ τοῦ προφήτου // διὰ Ἡσαίου τοῦ προφήτου 174.

⁶⁶⁸ 13:35b: κόσμου // omit 2586.

⁶⁶⁹ 13:36a: Τότε ἀφείς τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς // Τότε ἀφείς ὁ Ἰησοῦς τοῖς
ὄχλοις ἦλθεν εἰς τὴν οἰκίαν 157 // Τότε ἀφείς τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν 1823.

⁶⁷⁰ 13:36b: αὐτῷ // omit 173.

⁶⁷¹ 13:36b: Φράσον // Διασάφησον 1823.

⁶⁷² 13:37: Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς // Ὁ δὲ ἀποκριθεὶς εἶπεν 1823 // Ὁ δὲ εἶπεν αὐτοῖς
163.

⁶⁷³ 13:37: ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου // ὁ υἱὸς τοῦ ἀνθρώπου ἐστὶν 160.

ὁ δὲ ἀγρός ἐστὶν ὁ κόσμος· τὸ δὲ⁶⁷⁴ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας·
τὰ δὲ⁶⁷⁵ ζιζάνια εἰσιν οἱ υἱοὶ τοῦ πονηροῦ· ὁ δὲ ἐχθρὸς ὁ σπείρας⁶⁷⁶ αὐτὰ ἐστὶν ὁ
διάβολος· ὁ δὲ⁶⁷⁷ θερισμὸς συντέλεια τοῦ⁶⁷⁸ αἰῶνος ἐστὶν· οἱ δὲ θερισταὶ ἄγγελοι εἰσιν.
Ὡσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ καίεται⁶⁷⁹, οὕτως ἔσται ἐν τῇ συντελείᾳ
τοῦ αἰῶνος⁶⁸⁰. Ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν
ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν, καὶ
βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
ὀδόντων. Τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν.
Ὁ ἔχων ὄρα ἀκούειν ἀκουέτω. Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῶ
κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὐρῶν ἄνθρωπος ἔκρυψε⁶⁸¹. καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ
ὑπάγει⁶⁸², καὶ πάντα ὅσα ἔχει πωλεῖ⁶⁸³, καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον⁶⁸⁴. Πάλιν

⁶⁷⁴ 13:38b: δέ // omit 153.

⁶⁷⁵ 13:38c: δέ // omit 135.

⁶⁷⁶ 13:39a: ὁ σπείρας // ὁ σπείρων (σπείρον) 153 150.

⁶⁷⁷ 13:39b: δέ // omit 872. Minuscule has a marking above line where δέ would appear, possibly an abbreviated form, but it is not clear.

⁶⁷⁸ 13:39b: τοῦ // omit 174.

⁶⁷⁹ 13:40a: συλλέγεται τὰ ζιζάνια καὶ πυρὶ καίεται // τὰ ζιζάνια συλλέγεται καὶ πυρὶ καίεται 163 // συλλέγεται τὰ ζιζάνια καὶ κατὰ πυρὶ καίεται 176 // συλλέγεται τὰ ζιζάνια καὶ τῷ πυρὶ κατὰ καίεται 160.

⁶⁸⁰ 13:40b: οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος // οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου 140 141 128 152 167 176 153 130 1823 132 134 135 160 163 173 872 133 150 174 175 2585 157 // οὕτως ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου 180 // οὕτως ἔσται καὶ ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου 149.

⁶⁸¹ 13:44ab: Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῶ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὐρῶν ἄνθρωπος ἔκρυψε // Ὁμοία ἐστὶν ... ἔκρυπεν 2586 // Πάλιν ... ἐν ἀγρῷ, ὃν εὐρῶν ἄνθρωπος ἔκρυπεν 141 128 167 180 153 130 1823 132 160 163 148 150 // omit 164. Minuscule 164 places Matt. 13:44a–e after Matt. 13:46.

⁶⁸² 13:44c: καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει // omit 164. Minuscule 164 places Matt. 13:44a–e after Matt. 13:46.

ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ⁶⁸⁵ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας· ὃς εὐρῶν ἓνα πολύτιμον μαργαρίτην, ἀπελθὼν πέπρακε πάντα ὅσα εἶχε, καὶ ἠγόρασεν αὐτόν⁶⁸⁶. Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνη βληθεῖση εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συναγαγούση⁶⁸⁷. ἦν, ὅτε ἐπληρώθη, ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλόν⁶⁸⁸, καὶ καθίσαντες, συνέλεξαν τὰ καλὰ εἰς ἀγγεῖα, τὰ δὲ σαπρὰ ἔξω ἔβαλον. Οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ⁶⁸⁹ ἄγγελοι, καὶ ἀφοριοῦσι τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων, καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων⁶⁹⁰. Λέγει αὐτοῖς ὁ Ἰησοῦς⁶⁹¹, Συνήκατε ταῦτα πάντα; Λέγουσιν αὐτῷ, Ναί, κύριε. Ὁ δὲ εἶπεν αὐτοῖς, Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐρανῶν⁶⁹²

⁶⁸³ 13:44d: καὶ πάντα ὅσα ἔχει πωλεῖ // καὶ πωλεῖ πάντα ὅσα ἔχει 180 132 175 // καὶ ὅσα ἔχει πωλεῖ 135 // καὶ πωλεῖ ὅσα ἔχει 152 // omit 164. Minuscule 164 places Matt. 13:44a–e after Matt. 13:46; when it appears, it reads καὶ πάντα πωλεῖ ὅσα ἔχει.

⁶⁸⁴ 13:44e: καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον // omit 164. Minuscule 164 places Matt. 13:44a–e after Matt. 13:46.

⁶⁸⁵ 13:45: ἀνθρώπῳ // omit 2586.

⁶⁸⁶ 13:46: ὃς εὐρῶν ἓνα πολύτιμον μαργαρίτην, ἀπελθὼν πέπρακε πάντα ὅσα εἶχε, καὶ ἠγόρασεν αὐτόν // ὃς εὐρῶν ... καὶ ἀπελθὼν πέπρακεν πάντα ὅσα εἶχεν, καὶ ἠγόρασεν αὐτόν 2585 // ὃς εὐρῶν ... πάντα τὰ ὑπάρχοντά αὐτοῦ, καὶ ἠγόρασεν αὐτόν 173 // εὐρῶν δὲ ἓνα ... αὐτόν 163 // ὃς εὐρῶν ἓνα πολύτιμον μαργαρίτην, ἀπελθὼν πέπρακεν πάντα ὅσα εἶχεν, καὶ ἠγόρασεν αὐτόν. Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὐρῶν ἀνθρώπος ἔκρυψε· καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει, καὶ πάντα πωλεῖ ὅσα ἔχει, καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον 164. Minuscule 164 places Matt. 13:44a–e after Matt. 13:46.

⁶⁸⁷ 13:47b: καὶ ἐκ παντὸς γένους συναγαγούση // καὶ ἐκ παντὸς γένους ἰχθύων συναγαγούση 176 130.

⁶⁸⁸ 13:48a: ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλόν // ἀναβιβάσαντες αὐτὴν ἐπὶ τὸν αἰγιαλόν 149 1823 160 150 2585.

⁶⁸⁹ 13:49b: οἱ // omit 163.

⁶⁹⁰ 13:50b: ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων // ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὄψα ἀκούειν ἀκούετω 160 (cf. Matt. 13:43).

⁶⁹¹ 13:51a: Λέγει αὐτοῖς ὁ Ἰησοῦς // omit 130 2586.

⁶⁹² 13:52b: εἰς τὴν βασιλείαν τῶν οὐρανῶν // εἰς τὴν βασιλείαν τοῦ θεοῦ 157 // τῇ βασιλείᾳ τῶν οὐρανῶν 2586.

ὁμοίος ἐστὶν ἀνθρώπῳ οἰκοδεσπότη, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ⁶⁹³ καινὰ καὶ παλαιά. Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρην ἐκεῖθεν· καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήσσεσθαι⁶⁹⁴ αὐτοὺς καὶ λέγειν, Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις; Οὐχὶ⁶⁹⁵ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; Οὐχὶ⁶⁹⁶ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσῆς καὶ Σίμων καὶ Ἰούδας⁶⁹⁷; Καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσὶ⁶⁹⁸; Πόθεν οὖν τούτῳ ταῦτα πάντα⁶⁹⁹; Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ⁷⁰⁰. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ ἔστι προφήτης ἄτιμος, εἰμὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ⁷⁰¹. Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς, διὰ τὴν ἀπιστίαν αὐτῶν.

Matthew 14

Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης τὴν ἀκοὴν Ἰησοῦ, καὶ εἶπε τοῖς παισὶν αὐτοῦ, Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἠγέρθη⁷⁰² ἀπὸ τῶν

⁶⁹³ 13:52c: αὐτοῦ // omit 152.

⁶⁹⁴ 13:54b: ἐκπλήσσεσθαι // ἐκπλήττεσθαι 141 128 152 167 180 153 149 132 160 163 133 150 2585 157 // ἐκπλήττεσθαι 148.

⁶⁹⁵ 13:55a: Οὐχὶ // Οὐχ 140 141 128 152 167 176 180 153 130 149 1823 132 134 135 160 163 173 872 133 148 150 164 174 175 2585 2586 157.

⁶⁹⁶ 13:55b: Οὐχὶ // Οὐχ 134 174.

⁶⁹⁷ 13:55b: καὶ Ἰωσῆς καὶ Σίμων καὶ Ἰούδας // καὶ Ἰωσῆς Σίμων καὶ Ἰούδας 152 // καὶ Ἰωάννης καὶ Σίμων καὶ Ἰούδας 149 134 135 150 175 2585.

⁶⁹⁸ 13:56a: Καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσὶ // omit 163.

⁶⁹⁹ 13:56b: Πόθεν οὖν τούτῳ ταῦτα πάντα // Πόθεν οὖν ταῦτα πάντα 176 // Πόθεν οὖν τούτῳ πάντα ταῦτα 140 130 132 872 175.

⁷⁰⁰ 13:57a: ἐν αὐτῷ // omit 180.

⁷⁰¹ 13:57b: εἰμὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ // εἰ μὴ ἐν τῇ ἰδίᾳ πατρίδι αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ 176 // εἰ μὴ ἐν τῇ ἰδίᾳ πατρίδι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ 174.

⁷⁰² 14:2c: αὐτὸς ἠγέρθη // αὐτὸς γὰρ ἠγέρθη 176 // οὗτός ἠγέρθη 152.

νεκρῶν, καὶ διατοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ⁷⁰³. Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδησεν αὐτὸν καὶ ἔθετο ἐν φυλακῇ⁷⁰⁴, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου⁷⁰⁵ τοῦ ἀδελφοῦ αὐτοῦ. Ἔλεγε γὰρ αὐτῷ ὁ⁷⁰⁶ Ἰωάννης, Οὐκ ἔξεστί σοι ἔχειν αὐτήν. Καὶ θέλων αὐτὸν ἀποκτεῖναι, ἐφοβήθη⁷⁰⁷ τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον⁷⁰⁸. Γενεσίων δὲ ἀγομένων⁷⁰⁹ τοῦ Ἡρώδου, ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ἤρесе τῷ Ἡρώδῃ· ὅθεν μεθ' ὄρκου ὠμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσῃται⁷¹⁰. Ἡ δέ, προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς⁷¹¹, Δός μοι, φησίν, ὧδε⁷¹² ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. Καὶ ἐλυπήθη ὁ βασιλεὺς, διὰ δὲ τοὺς ὄρκους καὶ τοὺς συνανακειμένους ἐκέλευσε δοθῆναι⁷¹³. καὶ πέμψας ἀπεκεφάλισε⁷¹⁴

⁷⁰³ 14:2c: αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ // αἱ δυνάμεις ἐνεργοῦσιν αὐτῷ 2585 2586 // ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ 135.

⁷⁰⁴ 14:3a: Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδησεν αὐτὸν καὶ ἔθετο ἐν φυλακῇ // Ὁ γὰρ ... ἐν τῇ φυλακῇ 2585 // Ὁ γὰρ Ἡρώδης τότε κρατήσας ... ἐν φυλακῇ 160 // Ὁ γὰρ ... εἰς φυλακὴν 153 // Ὁ γὰρ ... ἔδησεν καὶ ἔθετο ἐν φυλακῇ 164 2586.

⁷⁰⁵ 14:3b: διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου // διὰ Ἡρωδιάδα τὴν γυναῖκα 2585 // διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου 176 173.

⁷⁰⁶ 14:4: ὁ // omit 152.

⁷⁰⁷ 14:5: ἐφοβήθη // ἐφοβεῖτο 141 128 167 180 130 148 2586.

⁷⁰⁸ 14:5: αὐτὸν εἶχον // εἶχον αὐτόν 130.

⁷⁰⁹ 14:6a: ἀγομένων // γενομένων 2586.

⁷¹⁰ 14:7: ὅθεν μεθ' ὄρκου ὠμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσῃται // ὅθεν καὶ ... αἰτήσῃται 176 // ὅθεν ... δοῦναι αὐτῇ ὃ ἐὰν αἰτήσῃται 152 180 149 872 157 // ὅθεν ... ὃ ἐὰν αἰτήσῃται 2586 // ὅθεν μεθ' ὄρκου ὁμωσεν (*intend* ὁμωσεν) αὐτοῦ δοῦναι ὃ ἐὰν αἰτήσῃται 163.

⁷¹¹ 14:8a: αὐτῆς // omit 180.

⁷¹² 14:8b: ὧδε // omit 1823.

⁷¹³ 14:9: ἐκέλευσε δοθῆναι // ἐκέλευσεν δοθῆναι αὐτῇ 140.

⁷¹⁴ 14:10: ἀπεκεφάλισε // ἀπεκεφάλισε 167 132 135 160 133 148 // ἀπεκεφάλισαι 152 // ἀπεκεφάλισε 174. The spelling (*ἀπεκεφάλισε* or *ἀπεκεφάλισε*) in minuscules 130 and 175 is unclear.

τὸν Ἰωάννην ἐν τῇ φυλακῇ. Καὶ ἡ κεφαλὴ αὐτοῦ ἠνέχθη⁷¹⁵ ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ· καὶ ἤνεγκε⁷¹⁶ τῇ μητρὶ αὐτῆς. Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ⁷¹⁷ ἦσαν τὸ σῶμα, καὶ ἔθαψαν αὐτό⁷¹⁸. καὶ ἐξελθόντες⁷¹⁹ ἀπήγγειλαν τῷ Ἰησοῦ. Καὶ ἀκούσας⁷²⁰ ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατιδίαν· καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ περὶ⁷²¹ ἀπὸ τῶν πόλεων. Καὶ ἐξελθὼν ὁ Ἰησοῦς εἶδε πολὺν ὄχλον⁷²², καὶ ἐσπλαγχνίσθη ἐπ’ αὐτοῖς, καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν. Ὁψίας δὲ γενομένης, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ⁷²³, λέγοντες, Ἐρημός ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα⁷²⁴. Ὁ δὲ Ἰησοῦς⁷²⁵ εἶπεν αὐτοῖς, Οὐ χρεῖαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ λέγουσιν αὐτῷ,

⁷¹⁵ 14:11a: ἡ κεφαλὴ αὐτοῦ ἠνέχθη // ἠνέχθη ἡ κεφαλὴ αὐτοῦ 140 141 128 152 167 176 180 153 130 149 1823 132 134 135 160 163 173 872 133 148 150 164 174 175 2585 2586 157.

⁷¹⁶ 14:11b: ἤνεγκεν // ἤνεγκεν αὐτήν 152 130.

⁷¹⁷ 14:12a: αὐτοῦ // omit 164.

⁷¹⁸ 14:12a: ἦσαν τὸ σῶμα, καὶ ἔθαψαν αὐτό // ἦσαν τὸ πτώμα, καὶ ἔθαψαν αὐτό 150 // ἦσαν τὸ σῶμα αὐτοῦ, καὶ ἔθαψαν αὐτό 176 130 157 // ἦσαν τὸ σῶμα αὐτοῦ, καὶ ἔθαψαν αὐτῷ 2585 // ἦσαν τὸ σῶμα, καὶ ἔθαψαν αὐτῷ 135 173.

⁷¹⁹ 14:12b: ἐξελθόντες // ἐλθόντες 140 141 128 152 167 176 180 153 130 149 1823 132 134 135 160 163 173 872 133 148 150 164 174 175 2585 2586 157.

⁷²⁰ 14:13a: Καὶ ἀκούσας // Ἀκούσας δέ 152 1823 163 174 2586. In minuscule 1823 it appears like a second hand tried to write καί.

⁷²¹ 14:13b: ἠκολούθησαν αὐτῷ περὶ // ἠκολούθησαν αὐτόν περὶ 176 // ἠκολούθησαν αὐτῷ περὶ 135 157.

⁷²² 14:14a: Καὶ ἐξελθὼν ὁ Ἰησοῦς εἶδε πολὺν ὄχλον // Καὶ ἐλθὼν εἶδεν πολὺν ὄχλον 173 // αὶ ἐξελθὼν ὁ Ἰησοῦς εἶδε πολὺν ὄχλον 152 174 // Καὶ ἐξελθὼν ὁ Ἰησοῦς ἶδεν ὄχλον πολὺν 2586.

⁷²³ 14:15a: προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ // προσῆλθον οἱ μαθηταὶ αὐτοῦ 148 // προσῆλθον αὐτῷ οἱ μαθηταὶ 2586.

⁷²⁴ 14:15c: εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα // εἰς τὰς κῦκλω κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα 152 173 // εἰς τὰς κώμοις ἀγοράσωσιν ἑαυτοῖς βρώματα 176 // εἰς τὰς κωκίας ἀγοράσωσιν ἑαυτοῖς βρώματα 153 // εἰς τὰς κώμας ἀγοράσωσιν αὐτοῖς βρώματα 2585.

⁷²⁵ 14:16a: Ἰησοῦς // omit 152.

Οὐκ ἔχομεν ὧδε εἰμὴ πέντε ἄρτους καὶ δύο ἰχθύας⁷²⁶. Ὁ δὲ εἶπεν, Φέρετέ μοι αὐτούς
 ὧδε⁷²⁷. Καὶ κελεύσας τοὺς ὄχλους ἀνακληθῆναι ἐπὶ τοὺς χόρτους⁷²⁸, λαβὼν τοὺς πέντε
 ἄρτους καὶ τοὺς δύο ἰχθύας⁷²⁹, ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησε⁷³⁰, καὶ κλάσας
 ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις⁷³¹. Καὶ ἔφαγον πάντες,
 καὶ ἐχορτάσθησαν⁷³². καὶ ἦραν τὸ περισσεῦον τῶν κλασμάτων, δώδεκα κοφίνους
 πλήρεις⁷³³. Οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι, χωρὶς γυναικῶν καὶ
 παιδίων⁷³⁴. Καὶ εὐθέως ἠνάγκασεν ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ
 πλοῖον⁷³⁵, καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους⁷³⁶. Καὶ

⁷²⁶ 14:17: Οἱ δὲ λέγουσιν αὐτῶ, Οὐκ ἔχομεν ὧδε εἰμὴ πέντε ἄρτους καὶ δύο ἰχθύας // Οὐκ ἔχομεν ὧδε εἰμὴ πέντε ἄρτους καὶ δύο ἰχθύας 148 // Οἱ ... ὀψάρια 160 // omit 173.

⁷²⁷ 14:18: Ὁ δὲ εἶπεν, Φέρετέ μοι αὐτούς ὧδε // omit 173.

⁷²⁸ 14:19a: Καὶ κελεύσας τοὺς ὄχλους ἀνακληθῆναι ἐπὶ τοὺς χόρτους // Καὶ ἐκέλευσεν τοὺς ὄχλους ἀνακληθῆναι ἐπὶ τοὺς χόρτους 163 // Καὶ κελεύσας τοὺς ὄχλους ἀνακληθῆναι ἐπὶ τοὺς χόρτους 140 141 128 180 153 130 149 1823 132 134 160 133 148 174 175 2586 157 // Καὶ κελεύσας τοὺς ὄχλους ἀνακληθῆναι ἐπὶ τὸν χόρτον 152 // Καὶ κελεύσας τοὺς ὄχλους ἀναπεσεῖν ἐπὶ τοὺς χόρτους 150 // Καὶ κελεύσας τοὺς ὄχλους ἀνακληθῆναι ἐπὶ τοῦ χόρτου 872 // omit 173.

⁷²⁹ 14:19b: λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας // καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας 160 163 // omit 173.

⁷³⁰ 14:19c: ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησε // omit 173.

⁷³¹ 14:19d: καὶ κλάσας ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις // καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς αὐτοῦ τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις 152 // καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ὄχλοις 130 // καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ καὶ τοῖς ὄχλοις 140 // καὶ κλάσας ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοὺς ἄρτους 150 // omit 173.

⁷³² 14:20a: Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν // omit 173.

⁷³³ 14:20b: καὶ ἦραν τὸ περισσεῦον τῶν κλασμάτων, δώδεκα κοφίνους πλήρεις // καὶ ἦραν τῶν περισσεῦον ... πλήρεις 163 // καὶ ... κοφίνους πλήρης 152 176 157 // omit 173.

⁷³⁴ 14:21: Οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι, χωρὶς γυναικῶν καὶ παιδίων // omit 173.

⁷³⁵ 14:22a: Καὶ εὐθέως ἠνάγκασεν ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον // Καὶ εὐθέως ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον 140 176 180 134 135 163 150 175 // Καὶ εὐθέως ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον 152 132 160 2585 // Καὶ εὐθέως ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον 1823 174 // Καὶ εὐθέως ἠνάγκασεν ὁ Ἰησοῦς τοὺς μαθητὰς ἀναβῆναι εἰς τὸ πλοῖον 130 // omit 173.

⁷³⁶ 14:22b: καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους // καὶ προάγειν αὐτούς εἰς τὸ πέραν, ἕως οὗ ἀπολύσει τοὺς ὄχλους 153 133 164 // καὶ προάγειν αὐτῶν εἰς τὸ πέραν, ἕως

ἀπολύσας τοὺς ὄχλους⁷³⁷, ἀνέβη εἰς τὸ ὄρος κατιδίαν προσεύξασθαι· ὀψίας δὲ
γενομένης, μόνος ἦν ἐκεῖ. Τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν, βασανιζόμενον
ὑπὸ τῶν κυμάτων⁷³⁸. ἦν γὰρ ἐναντίος ὁ ἄνεμος. Τετάρτη δὲ φυλακῆ τῆς νυκτὸς
ἀπῆλθε⁷³⁹ πρὸς αὐτοὺς ὁ Ἰησοῦς⁷⁴⁰, περιπατῶν ἐπὶ τῆς θαλάσσης⁷⁴¹. Καὶ ἰδόντες αὐτὸν
οἱ μαθηταὶ ἐπὶ τὴν θάλασσαν περιπατοῦντα ἐταράχθησαν⁷⁴², λέγοντες ὅτι Φάντασμα
ἐστι· καὶ ἀπὸ τοῦ φόβου ἔκραξαν. Εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς⁷⁴³, λέγων,
Θαρσεῖτε· ἐγὼ εἰμι· μὴ φοβεῖσθε. Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπε⁷⁴⁴, Κύριε, εἰ σὺ
εἶ, κέλευσόν με πρὸς σε ἐλθεῖν⁷⁴⁵ ἐπὶ τὰ ὕδατα. Ὁ δὲ εἶπεν⁷⁴⁶, Ἐλθέ. Καὶ καταβάς
ἀπὸ⁷⁴⁷ τοῦ πλοίου ὁ Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα, ἐλθεῖν πρὸς τὸν Ἰησοῦν⁷⁴⁸.

οὗ ἀπολύση τοὺς ὄχλους 174 // καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσει τοὺς ὄχλους 152
1823 160 2585 157 // *omit* 173.

⁷³⁷ 14:23a: Καὶ ἀπολύσας τοὺς ὄχλους // *omit* 132.

⁷³⁸ 14:24a: Τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν, βασανιζόμενον ὑπὸ τῶν κυμάτων // Τὸ
δὲ πλοῖον μέσον τῆς θαλάσσης ἦν, βασανιζόμενον ὑπὸ τῶν κυμάτων 149 // Τὸ δὲ πλοῖον ἤδη μέσον τῆς
θαλάσσης, βασανιζόμενον ὑπὸ τῶν κυμάτων 2586 // Τὸ δὲ πλοῖον ἤδη σταδίου πολλοὺς ἀπὸ τῆς γῆς
ἀπέιχεν βασανιζόμενον ὑπὸ τῶν κυμάτων 174. In minuscule 149, ἤδη is written above line, possibly
by a second hand.

⁷³⁹ 14:25: ἀπῆλθε // ἦλθεν 152 176 160 163 173 174 2586

⁷⁴⁰ 14:25: ὁ Ἰησοῦς // *omit* 140 130 160 150 2585 157.

⁷⁴¹ 14:25: ἐπὶ τῆς θαλάσσης // ἐπὶ τὴν θάλασσαν 163 174 2586.

⁷⁴² 14:26a: Καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τὴν θάλασσαν περιπατοῦντα ἐταράχθησαν //
Ἰδόντες δὲ αὐτὸν οἱ μαθηταὶ περιπατοῦντα ἐπὶ τῆς θαλάσσης ἐταράχθησαν 152 // Ἰδόντες αὐτὸν οἱ
μαθηταὶ περιπατοῦντα ἐπὶ τῆς θαλάσσης ἐταράχθησαν 176 // Οἱ δὲ μαθηταὶ ἰδόντες αὐτὸν
περιπατοῦντα ἐπὶ τῆς θαλάσσης ἐταράχθησαν 174.

⁷⁴³ 14:27: Εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς // Εὐθέως δὲ ἐλάλησεν ὁ Ἰησοῦς 141 2586 //
Εὐθέως δὲ ἐλάλησεν αὐτοῖς 153 160.

⁷⁴⁴ 14:28: Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπε // Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν 141 128 167
153 160 150 174 157 // Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ 2586. Whether minuscule 175 includes
αὐτῷ is unclear.

⁷⁴⁵ 14:28: κέλευσόν με πρὸς σε ἐλθεῖν // κέλευσόν με ἐλθεῖν πρὸς σε 174 2586 // κέλευσόν με
ἐλθεῖν πρὸς σε 176 157 // κέλευσόν μοι ἐλθεῖν πρὸς σε 163.

⁷⁴⁶ 14:29a: Ὁ δὲ εἶπεν // Ὁ δὲ Ἰησοῦς εἶπεν 152.

⁷⁴⁷ 14:29b: ἀπό // ἐκ 163.

Βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν ἐφοβήθη· καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξε, λέγων, Κύριε, σῶσόν με. Καὶ εὐθέως⁷⁴⁹ ὁ Ἰησοῦς ἐκτεῖνας τὴν χεῖρα ἐπελάβετο αὐτοῦ, καὶ λέγει αὐτῷ, Ὀλιγόπιστε, εἰς τί ἐδίστασας; Καὶ ἐμβάντων αὐτῶν εἰς τὸ πλοῖον, ἐκόπασεν ὁ ἄνεμος· οἱ δὲ ἐν τῷ πλοίῳ ἐλθόντες⁷⁵⁰ προσεκύνησαν αὐτῷ, λέγοντες, Ἀληθῶς θεοῦ υἱὸς εἶ. Καὶ διαπεράσαντες ἦλθον εἰς τὴν γῆν Γεννησαρέτ⁷⁵¹. Καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας· καὶ παρεκάλουν αὐτόν⁷⁵², ἵνα κἄν⁷⁵³ μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἤψαντο διεσώθησαν⁷⁵⁴.

Matthew 15

Τότε προσέρχονται τῷ Ἰησοῦ⁷⁵⁵ οἱ ἀπὸ Ἱεροσολύμων γραμματεῖς καὶ Φαρισαῖοι⁷⁵⁶, λέγοντες, Διατί οἱ μαθηταί σου παραβαίνουσι τὴν παράδοσιν τῶν

⁷⁴⁸ 14:29b: ἐλθεῖν πρὸς τὸν Ἰησοῦν // πρὸς τὸν Ἰησοῦν 152 // καὶ ἐλθεῖν πρὸς τὸν Ἰησοῦν 160 2586.

⁷⁴⁹ 14:31a: Καὶ εὐθέως ὁ Ἰησοῦς // Εὐθέως δὲ ὁ Ἰησοῦς 140 152 176 180 153 130 149 1823 132 134 160 163 173 872 133 148 150 164 174 175 2585 2586 157 // Εὐθέως δέ 135.

⁷⁵⁰ 14:33: ἐλθόντες // προσελθόντες 174 // omit 152 160 872 148.

⁷⁵¹ 14:34: Καὶ διαπεράσαντες ἦλθον εἰς τὴν γῆν Γεννησαρέτ // omit 176. With the prepositional phrase: εἰς // ἐπί 153 160 174 2586 157. With the definite article: τὴν // omit 135 872. With the spelling of Γεννησαρέτ: Γεννησαρέτ // Γεννησαρέθ 164 174 175 // Γεννησαρέτ 141 128 167 180 135 160 148 // Γεννησαρέθ 152 132 163 133 2585 // Γενισαρέτ 157.

⁷⁵² 14:36a: αὐτόν // omit 164.

⁷⁵³ 14:36a: κἄν // omit 140 152 176 180 153 130 149 1823 132 134 135 160 163 173 872 133 148 150 164 174 2585 2586 157.

⁷⁵⁴ 14:36b: καὶ ὅσοι ἤψαντο διεσώθησαν // καὶ ὅσοι ἤψαντο καὶ ἐσώθησαν 152.

⁷⁵⁵ 15:1: τῷ Ἰησοῦ // omit 153.

⁷⁵⁶ 15:1: οἱ ἀπὸ Ἱεροσολύμων γραμματεῖς καὶ Φαρισαῖοι // ἀπὸ Ἱεροσολύμων γραμματεῖς καὶ Φαρισαῖοι 180 132 2585 157 // οἱ ἀπὸ Ἱεροσολύμων Φαρισαῖοι καὶ γραμματεῖς 176 // ἀπὸ Ἱεροσολύμων Φαρισαῖοι καὶ γραμματεῖς 174 2586.

πρεσβυτέρων; Οὐ γὰρ νίπτονται⁷⁵⁷ τὰς χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς⁷⁵⁸, Διατί καὶ⁷⁵⁹ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν; Ὁ γὰρ θεὸς ἐνετείλατο, λέγων, Τίμα τὸν πατέρα καὶ τὴν μητέρα⁷⁶⁰. καὶ, Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω. ὑμεῖς δὲ λέγετε, Ὅς ἂν⁷⁶¹ εἶπη τῷ πατρὶ ἢ τῇ μητρὶ, Δῶρον, ὃ⁷⁶² ἐὰν ἐξ ἐμοῦ ὠφελῆθῃς, καὶ οὐ μὴ τιμήσῃ⁷⁶³ τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ⁷⁶⁴. καὶ ἠκυρώσατε τὴν ἐντολὴν⁷⁶⁵ τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν. ὑποκριταί, καλῶς προεφήτευσεν περὶ ὑμῶν Ἡσαΐας⁷⁶⁶, λέγων, Ἐγγίξει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χεῖλεσί με τιμᾶ⁷⁶⁷. ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. Μάτην δὲ σέβονται με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων. Καὶ προσκαλεσάμενος τὸν ὄχλον, εἶπεν αὐτοῖς, Ἀκούετε⁷⁶⁸ καὶ συνίετε. Οὐ τὸ εἰσερχόμενον⁷⁶⁹ εἰς τὸ στόμα κοινοῖ τὸν

⁷⁵⁷ 15:2b: νίπτονται // νίπτωνται 140 // νίπτοντας 132 // νίπτουσι 152.

⁷⁵⁸ 15:3a: αὐτοῖς // αὐτῶ 130.

⁷⁵⁹ 15:3b: καὶ // omit 180.

⁷⁶⁰ 15:4b: Τίμα τὸν πατέρα καὶ τὴν μητέρα // Τίμα τὸν πατέρα σου καὶ τὴν μητέρα 176 149 160 163 173 872 164 174 175 157 // Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου 130.

⁷⁶¹ 15:5a: ἂν // ἐὰν 152 176 153 1823 134 160 163 150 2585 157.

⁷⁶² 15:5b: ὃ // ὅν 2585.

⁷⁶³ 15:5b: καὶ οὐ μὴ τιμήσῃ // οὐ μὴ τιμήσῃ 152 // καὶ οὐ μὴ τιμήσει 140 176 130 163 2585 2586 // καὶ οὐ τιμήσει 160.

⁷⁶⁴ 15:5b: τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ // τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ 149 // τὸν πατέρα ἢ τὴν μητέρα αὐτοῦ 153 150 // τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα 141 128 152 167 176 173 164 2586 // τὸν πατέρα αὐτοῦ 133 174.

⁷⁶⁵ 15:6: τὴν ἐντολὴν // τὸν νόμον 174.

⁷⁶⁶ 15:7: περὶ ὑμῶν Ἡσαΐας // ὑπὲρ ὑμῶν Ἡσαΐας 132 // Ἡσαΐας περὶ ὑμῶν 149 872.

⁷⁶⁷ 15:8a: Ἐγγίξει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χεῖλεσί με τιμᾶ // ὁ λαὸς οὗτος τοῖς χεῖλεσί με τιμᾶ 130.

⁷⁶⁸ 15:10: Ἀκούετε // Ἀκούσατε 152.

⁷⁶⁹ 15:11a: εἰσερχόμενον // εἰσπορευόμενον 157.

ἄνθρωπον· ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ τὸν ἄνθρωπον⁷⁷⁰.
 Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ⁷⁷¹, Οἶδας ὅτι οἱ Φαρισαῖοι οἱ
 ἀκούσαντες τὸν λόγον⁷⁷² ἐσκανδαλίσθησαν; Ὁ δὲ ἀποκριθεὶς εἶπε⁷⁷³, Πᾶσα φυτεία, ἣν
 οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκριζωθήσεται. Ἄφετε αὐτούς· ὁδηγοὶ εἰσι
 τυφλοὶ τυφλῶν⁷⁷⁴. τυφλὸς δὲ τυφλὸν ἐὰν⁷⁷⁵ ὀδηγῇ, ἀμφότεροι εἰς βόθυνον
 ἐμπεσοῦνται⁷⁷⁶. Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Φράσον ἡμῖν τὴν παραβολὴν
 ταύτην. Ὁ δὲ Ἰησοῦς εἶπεν⁷⁷⁷, Ἀκμὴν καὶ ὑμεῖς ἀσύνετοὶ ἐστε; Οὐπω νοεῖτε, ὅτι πᾶν
 τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται;
 Τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κάκεῖνα κοινοῖ τὸν
 ἄνθρωπον⁷⁷⁸. Ἐκ γὰρ τῆς καρδίας ἐξέρχονται⁷⁷⁹ διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι,

⁷⁷⁰ 15:11b: ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ τὸν ἄνθρωπον // omit 135.

⁷⁷¹ 15:12a: Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ // Τότε προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ 132 // Τότε προσελθόντες οἱ μαθηταὶ λέγουσιν αὐτῷ 152.

⁷⁷² 15:12b: οἱ Φαρισαῖοι οἱ ἀκούσαντες τὸν λόγον // Φαρισαῖοι οἱ ἀκούσαντες τὸν λόγον 140 141 128 176 180 130 149 1823 132 134 135 160 163 173 872 133 148 164 174 175 2585 2586 157 // οἱ Φαρισαῖοι 152. Minuscule 1823 has οἱ written above line, possibly by a second hand.

⁷⁷³ 15:13: εἶπε // εἶπεν αὐτοῖς 176 134 // εἶπεν αὐτῷ 135.

⁷⁷⁴ 15:14a: ὀδηγοὶ εἰσιν τυφλοὶ τυφλῶν // τυφλοὶ εἰσιν ὀδηγοὶ τυφλῶν 152 176 163 // ὀδηγοὶ τυφλοὶ 173.

⁷⁷⁵ 15:14b: ἐὰν // omit 160. Minuscule 180 is difficult to read here.

⁷⁷⁶ 15:14b: εἰς βόθυνον ἐμπεσοῦνται // εἰς βόθυνον πεσοῦνται 140 152 176 153 130 1823 132 134 135 160 173 872 133 148 174 175 2585 2586 157 // πεσοῦνται εἰς βόθυνον 163. Minuscule 180 is difficult to read here, and it is unclear whether minuscule 149 reads ἐμπεσοῦνται or πεσοῦνται.

⁷⁷⁷ 15:16: εἶπεν // εἶπεν αὐτοῖς 153 160.

⁷⁷⁸ 15:18: κάκεῖνα κοινοῖ τὸν ἄνθρωπον // omit 152 149.

⁷⁷⁹ 15:19a: Ἐκ γὰρ τῆς καρδίας ἐξέρχονται // Ἐκ τῆς καρδίας ἐξέρχονται 164 // omit 152 149. There is a marking above line where γὰρ would go, possibly an abbreviation and possibly added by a second hand.

πορνείαι, κλοπαί, ψευδομαρτυρίαί, βλασφημίαι⁷⁸⁰. ταῦτά ἐστι τὰ κοινοῦντα τὸν ἄνθρωπον. τὸ δὲ ἀνίπτοις χερσὶ φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον⁷⁸¹. Καὶ ἐξεληθὼν ἐκεῖθεν⁷⁸² ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος⁷⁸³. Καὶ ἰδοῦ, γυνή τις⁷⁸⁴ Χαναanaία ἀπὸ τῶν ὀρίων ἐκείνων ἐξεληθοῦσα ἐκραύγασεν αὐτῷ⁷⁸⁵, λέγουσα, Ἐλέησόν με, κύριε, υἱὲ Δαυὶδ· ἡ θυγάτηρ μου⁷⁸⁶ κακῶς δαιμονίζεται. Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. Καὶ προσελθόντες αὐτῷ⁷⁸⁷ οἱ μαθηταὶ αὐτοῦ ἠρώτων⁷⁸⁸ αὐτόν, λέγοντες, Ἀπόλυσον αὐτήν, ὅτι κράζει ὀπισθεν ἡμῶν. Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἀπεστάλην εἰμὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ. Ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ⁷⁸⁹ λέγουσα, Κύριε, βοήθει μοι. Ὁ δὲ ἀποκριθεὶς εἶπεν⁷⁹⁰, Οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων⁷⁹¹, καὶ βαλεῖν τοῖς κυναρίοις. Ἡ δὲ εἶπε, Ναί,

⁷⁸⁰ 15:19b: διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνείαι, κλοπαί, ψευδομαρτυρίαί, βλασφημίαι // διαλογισμοὶ πονηροί, πορνείαι, μοιχεῖαι, φόνοι, κλοπαί, ψευδομαρτυρίαί, βλασφημίαι 163 // διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνείαι, ψευδομαρτυρίαί, κλοπαί, βλασφημίαι 157.

⁷⁸¹ 15:20b: τὸ δὲ ἀνίπτοις χερσὶ φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον // *omit* 152 174.

⁷⁸² 15:21: ἐκεῖθεν // *omit* 152.

⁷⁸³ 15:21: Σιδῶνος // Σειδῶνος 174.

⁷⁸⁴ 15:22a: τις // *omit* 140 141 128 152 167 176 180 153 130 149 1823 132 134 135 160 163 173 872 133 148 150 164 174 175 2585 2586 157.

⁷⁸⁵ 15:22a: ἐκραύγασεν αὐτῷ // ἐκραύγασεν αὐτῇ 153 // ἐκραύγασεν 160 // ἐκραζεν αὐτῷ 164.

⁷⁸⁶ 15:22b: μου // *omit* 153.

⁷⁸⁷ 15:23b: αὐτῷ // *omit* 140 141 128 152 167 176 180 153 130 149 1823 132 134 135 160 163 173 872 133 148 150 164 174 175 2585 2586 157.

⁷⁸⁸ 15:23b: ἠρώτων // ἠρώτον 163 173 // ἠρώτησαν 130.

⁷⁸⁹ 15:25: Ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ // Ἡ δὲ ἐλθοῦσα προσεκύνησεν αὐτῷ 140 141 128 167 176 180 153 149 1823 135 160 872 133 148 175 2586 157 // Ἡ δὲ ἐλθοῦσα προσεκύνη αὐτῷ 132 163 173 164 // Ἡ δὲ προσελθοῦσα προσεκύνησεν αὐτῷ 130 134 // Ἡ δὲ ἀπελθοῦσα προσεκύνησεν αὐτῷ 2585.

⁷⁹⁰ 15:26: εἶπεν // εἶπεν αὐτῇ 152.

⁷⁹¹ 15:26: Οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων // Οὐ καλὸν ἔστιν λαβεῖν τὸν ἄρτον τῶν τέκνων 160 133 // Οὐκ ἔστιν καλὸν βαλεῖν τὸν ἄρτον τῶν τέκνων 135.

κύριε· και γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψυχίων τῶν πιπτόντων⁷⁹² ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν. Τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ⁷⁹³, ὦ γύναι, μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις. Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης. Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθε παρὰ τὴν θάλασσαν τῆς Γαλιλαίας· καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ. Καὶ προσῆλθον αὐτῷ ὄχλοι πολλοί, ἔχοντες μεθ' ἑαυτῶν χωλούς, τυφλούς, κωφούς, κυλλούς⁷⁹⁴, καὶ ἑτέρους πολλούς, καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ⁷⁹⁵ καὶ ἐθεράπευσεν αὐτούς· ὥστε τοὺς ὄχλους⁷⁹⁶ θαυμάσαι, βλέποντας κωφούς λαλοῦντας, κυλλοὺς ὑγιεῖς, χωλούς περιπατοῦντας, καὶ τυφλοὺς βλέποντας⁷⁹⁷. καὶ ἐδόξαζαν τὸν θεὸν τοῦ Ἰσραὴλ⁷⁹⁸. Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ⁷⁹⁹ εἶπε⁸⁰⁰, Σπλαγχνίζομαι⁸⁰¹ ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέρας⁸⁰²

⁷⁹² 15:27b: ἀπὸ τῶν ψυχίων τῶν πιπτόντων // omit 176.

⁷⁹³ 15:28a: Τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ // Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῇ 148.

⁷⁹⁴ 15:30b: χωλούς, τυφλούς, κωφούς, κυλλοὺς // χωλούς, τυφλούς, κυλλοὺς, κωφούς 157 // κωφούς, χωλούς, τυφλούς, κοιλλοὺς 152 153 164 2586 // κωφούς, κοιλλοὺς, χωλούς, τυφλούς 163 // χωλούς, κωφούς, τυφλούς, κυλλοὺς 149 160 872 // χωλούς, τυφλούς, κωφούς, κυλλοὺς 176 // χωλούς, κωφούς, κυλλοὺς 2585 // χωλούς, τυφλούς, κυλλοὺς 132.

⁷⁹⁵ 15:30c: τοῦ Ἰησοῦ // αὐτοῦ 163.

⁷⁹⁶ 15:31a: τοὺς ὄχλους // τὸν ὄχλον 160 157.

⁷⁹⁷ 15:31b: βλέποντας κωφούς λαλοῦντας, κυλλοὺς ὑγιεῖς, χωλούς περιπατοῦντας, καὶ τυφλοὺς βλέποντας // βλέποντας ... καὶ χωλούς περιπατοῦντας, καὶ τυφλοὺς βλέποντας 176 160 174 // βλέποντας χωλούς περιπατοῦντας, κωφούς λαλοῦντας, τυφλοὺς βλέποντας, καὶ κοιλλοὺς ὑγιεῖς 152 // βλέποντας κωφούς ἀκούοντας, ἀλάλους λαλοῦντας, κυλλοὺς ὑγιεῖς, χωλούς περιπατοῦντας, καὶ τυφλοὺς βλέποντας 1823 // βλέποντας κωφούς λαλοῦντας, χωλούς περιπατοῦντας, τυφλοὺς βλέποντας 130.

⁷⁹⁸ 15:31c: καὶ ἐδόξαζαν τὸν θεὸν τοῦ Ἰσραὴλ // καὶ ἐδόξαζαν τὸν θεὸν Ἰσραὴλ 141 128 // καὶ ἐδόξαζον τὸν θεὸν τοῦ Ἰσραὴλ 173 // καὶ ἐδόξαζον τὸν θεὸν Ἰσραὴλ 176 180 149 135 163 164 2586 // καὶ ἐδόξασον τὸν θεὸν Ἰσραὴλ 167 148 // καὶ ἐδόξασαν τὸν θεὸν Ἰσραὴλ 140 152 153 130 1823 132 134 872 133 174 175 2585 157. Minuscule 150 could read ἐδόξασον or ἐδόξασαν.

⁷⁹⁹ 15:32a: αὐτοῦ // omit 163.

⁸⁰⁰ 15:32a: εἶπε // εἶπεν αὐτοῖς 180 160 872 133 157.

⁸⁰¹ 15:32b: Σπλαγχνίζομαι // Σπλαγχνίζομαι 173 174 2585.

⁸⁰² 15:32b: ἡμέρας // ἡμέραι 140 152 167 176 180 149 1823 160 173 148 150 164 174 175 2585.

τρεῖς προσμένουσί μοι, καὶ οὐκ ἔχουσι τί φάγωσιν· καὶ ἀπολυῖσαι αὐτοὺς νήστεις οὐ
 θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ. Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ⁸⁰³, Πόθεν
 ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι⁸⁰⁴, ὥστε χορτάσαι ὄχλον τοσοῦτον; Καὶ λέγει αὐτοῖς ὁ
 Ἰησοῦς⁸⁰⁵, Πόσους ἄρτους ἔχετε; Οἱ δὲ εἶπον αὐτῷ⁸⁰⁶, Ἑπτὰ, καὶ ὀλίγα ἰχθύδια⁸⁰⁷.
 Καὶ ἐκέλευσε τοῖς ὄχλοις ἀναπεσεῖν⁸⁰⁸ ἐπὶ τὴν γῆν· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους καὶ
 τοὺς ἰχθύας⁸⁰⁹, εὐχαριστήσας⁸¹⁰ ἔκλασε, καὶ ἔδωκε⁸¹¹ τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ
 μαθηταὶ τῷ ὄχλῳ⁸¹². Καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν⁸¹³. καὶ ἦραν τὸ
 περισσεῦον τῶν κλασμάτων, ἑπτὰ σπυρίδας πλήρεις. Οἱ δὲ ἐσθίοντες ἦσαν
 τετρακισχίλιοι ἄνδρες⁸¹⁴, χωρὶς γυναικῶν καὶ παιδίων. Καὶ ἀπολύσας τοὺς ὄχλους
 ἀνέβη⁸¹⁵ εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγδαλά⁸¹⁶.

⁸⁰³ 15:33a: αὐτοῦ // omit 180 160 872 148.

⁸⁰⁴ 15:33b: ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι // ἐν ἐπερημίᾳ ἄρτοι τοσοῦτοι 174 // ἐν ἐρημίᾳ τοσοῦτοι ἄρτοι 163 2586. Minuscule 160 has a different reading, though difficult to determine.

⁸⁰⁵ 15:34a: ὁ Ἰησοῦς // omit 152.

⁸⁰⁶ 15:34b: αὐτῷ // omit 140 141 128 152 167 176 180 153 130 149 1823 132 134 135 160 163 173 872 133 148 150 164 174 175 2585 2586 157.

⁸⁰⁷ 15:34b: ἰχθύδια // ἰχθύα[ς] 132.

⁸⁰⁸ 15:35: ἐκέλευσε τοῖς ὄχλοις ἀναπεσεῖν // ἐκέλευσεν τοὺς ὄχλους ἀναπεσεῖν 160 150 174 // ἐκέλευσεν τῷ ὄχλῳ ἀναπεσεῖν 157.

⁸⁰⁹ 15:36a: καὶ λαβὼν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας // καὶ λαβὼν τοὺς ἄρτους καὶ τοὺς ἰχθύας 180 148 // καὶ λαβὼν τοὺς ἑπτὰ ἄρτους ὁ Ἰησοῦς καὶ τοὺς ἰχθύας 130 // καὶ λαβὼν τοὺς ἑπτὰ ἄρτους καὶ τοὺς δύο ἰχθύας 149 174.

⁸¹⁰ 15:36b: εὐχαριστήσας // καὶ εὐχαριστήσας 160.

⁸¹¹ 15:36b: ἔδωκε // ἐδίδου 157.

⁸¹² 15:36b: τῷ ὄχλῳ // τοῖς ὄχλοις 176 180 1823 163 157.

⁸¹³ 15:37a: ἐχορτάσθησαν // ἐχορτάσθησεν 140.

⁸¹⁴ 15:38: ἦσαν τετρακισχίλιοι ἄνδρες // ἦσαν ὡς τετρακισχίλιοι ἄνδρες 160 // ἦσαν ὡσεὶ πεντακισχίλιοι ἄνδρες 176 // ἦσαν ὡσεὶ πεντακισχίλιοι 163.

⁸¹⁵ 15:39: ἀνέβη // ἐνέβη 141 128 167 180 132 872 148 164.

⁸¹⁶ 15:39: Μαγδαλά // Μαγδαλάν 163 175 2585.

Matthew 16

Και προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες⁸¹⁷ ἐπηρώτησαν αὐτὸν⁸¹⁸ σημεῖον ἐκ τοῦ οὐρανοῦ ὑποδείξαι⁸¹⁹ αὐτοῖς. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὅψίας γενομένης λέγετε, Εὐδία· πυρράζει γὰρ ὁ οὐρανός⁸²⁰. Καὶ πρωῒ, Σήμερον χειμῶν· πυρράζει γὰρ στυγνάζων ὁ οὐρανός⁸²¹. Ὑποκριταί, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε⁸²²; Γενεά⁸²³ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰμὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου⁸²⁴. Καὶ καταλιπὼν αὐτούς, ἀπήλθε. Καὶ⁸²⁵ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν⁸²⁶. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ὅρατε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων⁸²⁷. Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς, λέγοντες ὅτι Ἄρτους οὐκ ἐλάβομεν. Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν

⁸¹⁷ 16:1a: Σαδδουκαῖοι πειράζοντες // οἱ Σαδδουκαῖοι οἱ πειράζοντες 152 // Σαδδουκαῖοι 135.

⁸¹⁸ 16:1b: ἐπηρώτησαν αὐτόν // ἐπηρώτησαν αὐτόν λέγοντες 173.

⁸¹⁹ 16:1b: ὑποδείξαι // ἐπιδείξαι 140 141 128 152 167 176 180 153 130 149 1823 132 134 135 160 163 173 872 133 148 150 164 174 175 2585 2586 157.

⁸²⁰ 16:2: Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὅψίας γενομένης λέγετε, Εὐδία· πυρράζει γὰρ ὁ οὐρανός // Ὁ ... Εὐδέια· ... ὁ οὐρανός 152 // Ὁ ... πυρράζει ὁ οὐρανός 160 // omit 174 157.

⁸²¹ 16:3a: Καὶ πρωῒ, Σήμερον χειμῶν· πυρράζει γὰρ στυγνάζων ὁ οὐρανός // Καὶ πρωῒας, Σήμερον χειμῶν· στυγνάζει γὰρ πυρράζων ὁ οὐρανός 160 // omit 174 157.

⁸²² 16:3b: Ὑποκριταί, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε // Τὸ μὲν ... οὐ δύνασθε 134 163 2586 // Τὸ μὲν ... οὐ δοκιμαζετε 163 // Ὑποκριταί ... διακρίνειν γινώσκετε ... οὐ δύνασθε 164 // Ὑποκριταί ... πῶς οὐ δύνασθε διακρίνειν 176 // Ὑποκριταί ... σημεῖα τῶν οὐρανῶν οὐ δύνασθε 160 // Ὑποκριταί ... οὐ συνίετε 140 152 180 132 135 148 175 2585 // Ὑποκριταί ... οὐ συνίεται [intend συνίετε] διακρίνειν 173 // Ὑποκριταί ... οὐ δύνασθε γνῶναι 1823 // omit 174 157.

⁸²³ 16:4a: Γενεά // Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Γενεά 135 174.

⁸²⁴ 16:4b: τοῦ προφήτου // omit 164 2586.

⁸²⁵ 16:4c: Καὶ // omit 163.

⁸²⁶ 16:5: ἄρτους λαβεῖν // λαβεῖν ἄρτους 152 176.

⁸²⁷ 16:6: καὶ Σαδδουκαίων // omit 135 157.

αὐτοῖς, Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι⁸²⁸, ὅτι ἄρτους οὐκ ἐλάβετε; Οὐπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους κοφίνους ἐλάβετε; Οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας σφυρίδας ἐλάβετε⁸²⁹; Πῶς οὐ νοεῖτε⁸³⁰, ὅτι οὐ περὶ ἄρτου εἶπον ὑμῖν προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων⁸³¹; Τότε συνῆκαν ὅτι οὐκ εἶπε προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου⁸³², ἀλλ' ἀπὸ τῆς διδασκαλίας τῶν Φαρισαίων καὶ Σαδδουκαίων⁸³³.

Ἐλθὼν⁸³⁴ δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ, λέγων⁸³⁵, Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι, τὸν υἱὸν τοῦ ἀνθρώπου; Οἱ δὲ εἶπον, Οἱ μὲν Ἰωάννην τὸν βαπτιστὴν· ἄλλοι δὲ Ἡλίαν· ἕτεροι δὲ Ἰερεμίαν, ἢ ἓνα τῶν

⁸²⁸ 16:8: εἶπεν αὐτοῖς, Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι // εἶπεν, Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι 163 872 174 2585 // εἶπεν ὅτι διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι 157 // εἶπεν, Τί διαλογίζεσθε ἐν ἑαυτοῖς 148.

⁸²⁹ 16:10: Οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας σφυρίδας ἐλάβετε // Οὐδὲ τοὺς ἑπτὰ τῶν τετρακισχιλίων ... ἐλάβετε 180 // Οὐδὲ τοὺς ἑπτὰ ἄρτους εἰς τοὺς τετρακισχιλίους, καὶ πόσας σφυρίδας ἐλάβετε 157 // omit 130.

⁸³⁰ 16:11: Πῶς οὐ νοεῖτε // Πῶς οὐ νοεῖτε οὐδὲ μνημονεύετε 180.

⁸³¹ 16:11: ὅτι οὐ περὶ ἄρτου εἶπον ὑμῖν προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων // ὅτι οὐ περὶ ἄρτου εἶπον ὑμῖν ἀλλὰ προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων 174 // ὅτι οὐ περὶ ἄρτου εἶπον ὑμῖν προσέχειν ἀλλ' ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων 130 // ὅτι οὐ περὶ ἄρτου εἶπον ὑμῖν προσέχειν ἀπὸ τῆς ζύμης τῶν Σαδδουκαίων καὶ Φαρισαίων 135 // ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων 152 176 149 150 175 2585 157 // ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν προσέχειν προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων 133 148 // ὅτι οὐ περὶ ἄρτων ὑμῖν εἶπον προσέχετε δὲ ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων 180 // ὅτι οὐ περὶ ἄρτων ὑμῖν προσέχειν εἶπον προσέχετε δὲ ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων 160 // ὅτι περὶ ἄρτων [intend ἄρτων] εἶπον ὑμῖν προσέχετε δὲ ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων 163.

⁸³² 16:12a: Τότε συνῆκαν ὅτι οὐκ εἶπε προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου // Τότε ... τῆς ζύμης τῶν ἄρτων 176 2585 157 // Τότε ... τῆς ζύμης 173 // omit 150.

⁸³³ 16:12b: ἀλλ' ἀπὸ τῆς διδασκαλίας τῶν Φαρισαίων καὶ Σαδδουκαίων // ἀλλ' ἀπὸ τῆς διδασκαλίας τῶν Φαρισαίων καὶ Σαδδουκαίων 153 // ἀλλὰ ἀπὸ τῆς διδασκαλίας τῶν Σαδδουκαίων καὶ Φαρισαίων 2585 // omit 150.

⁸³⁴ 16:13a: Ἐλθὼν // Ἐξελθὼν 152.

⁸³⁵ 16:13b: λέγων // λέγων αὐτοῖς 180.

προφητῶν. Λέγει αὐτοῖς⁸³⁶, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπε⁸³⁷, Σὺ εἶ ὁ χριστός, ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος. Καὶ ἀποκριθεὶς⁸³⁸ ὁ Ἰησοῦς εἶπεν αὐτῷ, Μακάριος εἶ, Σίμων Βαρ Ἰωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. Κἀγὼ δέ σοι λέγω, ὅτι⁸³⁹ σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι Ἄιδου οὐ κατισχύσουσιν αὐτῆς. Καὶ δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν· καὶ ὃ ἐὰν δῆσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς· καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς⁸⁴⁰. Τότε διεστειλάτο τοῖς μαθηταῖς αὐτοῦ ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν Ἰησοῦς⁸⁴¹ ὁ χριστός. Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα⁸⁴², καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων⁸⁴³ καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι⁸⁴⁴. Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ⁸⁴⁵ λέγων, Ὠλεώς σοι, κύριε· οὐμὴ ἔσται σοι τοῦτο. Ὁ δὲ στραφεὶς εἶπε τῷ Πέτρῳ, Ὑπαγε ὀπίσω μου, Σατανᾶ, σκάνδαλον μου εἶ· ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ, ἀλλὰ τὰ

⁸³⁶ 16:15: Λέγει αὐτοῖς // Λέγει αὐτοῖς ὁ Ἰησοῦς 152 130 160.

⁸³⁷ 16:16: εἶπε // εἶπεν αὐτῷ 2585.

⁸³⁸ 16:17a: Καὶ ἀποκριθεὶς // Ἀποκριθεὶς δέ 157.

⁸³⁹ 16:18a: ὅτι // omit 148.

⁸⁴⁰ 16:19c: καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς // καὶ ... καὶ ἐν τοῖς οὐρανοῖς 152 // καὶ ... ἐν τῷ οὐρανῷ 132 // omit 176 150.

⁸⁴¹ 16:20: Ἰησοῦς // omit 141 128 152 167 132 160 872 174 175.

⁸⁴² 16:21a: δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα // δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν 176 157 // δεῖ ἀπελθεῖν αὐτὸν εἰς Ἱεροσόλυμα 152 // δεῖ ἀπελθεῖν εἰς Ἱεροσόλυμα 135 2586.

⁸⁴³ 16:21b: καὶ ἀρχιερέων // omit 160.

⁸⁴⁴ 16:21c: ἐγερθῆναι // ἀναστῆναι 167.

⁸⁴⁵ 16:22a: ἐπιτιμᾶν αὐτῷ // ἐπιτιμᾶν αὐτόν 130 148 // αὐτῷ ἐπιτιμᾶν 176 157.

τῶν ἀνθρώπων. Τότε ὁ Ἰησοῦς⁸⁴⁶ εἶπε τοῖς μαθηταῖς αὐτοῦ, Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτόν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθήτω⁸⁴⁷ μοι. Ὃς γὰρ ἂν⁸⁴⁸ θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δὲ ἀπολέσει⁸⁴⁹ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὕρησει αὐτήν· τί γὰρ ὠφελεῖται⁸⁵⁰ ἄνθρωπος ἔάν⁸⁵¹ τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ⁸⁵²; Ἡ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; Μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ⁸⁵³, καὶ⁸⁵⁴ τότε ἀποδώσει ἐκάστῳ⁸⁵⁵ κατὰ τὴν πράξιν αὐτοῦ⁸⁵⁶. Ἀμὴν λέγω ὑμῖν⁸⁵⁷, εἰσὶ τινες ὧδε ἐστηκότων⁸⁵⁸, οἵτινες οὐμὴ γέυονται θανάτου, ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

⁸⁴⁶ 16:24a: ὁ Ἰησοῦς // omit 132 148 157.

⁸⁴⁷ 16:24b: ἀκολουθήτω // ἀκολουθείτω 140 141 128 167 180 153 130 149 1823 132 134 163 173 872 133 148 150 164 174 175 157.

⁸⁴⁸ 16:25a: ἂν // ἐάν 160.

⁸⁴⁹ 16:25b: ἀπολέσει // ἀπολέση 140 141 128 152 167 176 180 153 130 149 1823 134 133 150 164 175 2586 157. In 16:25a, minuscules 153 and 150 have ἀπολέση.

⁸⁵⁰ 16:26a: ὠφελεῖται // ὠφελεθῆσεται 152 176 163 174 157.

⁸⁵¹ 16:26a: ἐάν // ὅταν 157.

⁸⁵² 16:26a: τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ // καὶ ... ζημιωθῇ 173 164.

⁸⁵³ 16:27a: ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ // ἐν τῇ δόξῃ αὐτοῦ 163.

⁸⁵⁴ 16:27b: καὶ // omit 135.

⁸⁵⁵ 16:27b: ἐκάστῳ // ἐνὶ ἐκάστῳ 130.

⁸⁵⁶ 16:27b: κατὰ τὴν πράξιν αὐτοῦ // κατὰ τὰ ἔργα αὐτοῦ 135.

⁸⁵⁷ 16:28a: Ἀμὴν λέγω ὑμῖν // Ἀμὴν λέγω ὑμῖν ὅτι 180 157 // Ἀμὴν δὲ λέγω ὑμῖν 176 153 134 174 // Ἀμὴν δὲ λέγω ὑμῖν ὅτι 163 // Ἀμὴν γὰρ λέγω ὑμῖν 152.

⁸⁵⁸ 16:28a: εἰσὶ τινες ὧδε ἐστηκότων // εἰσὶν τινες τῶν ὧδε ἐστηκότων 180 153 133 148 150 175 // εἰσὶν τινες ὧδε ἐστῶτες 140 141 128 167 132 134 135 164 2586 // εἰσὶν τινες τῶν ὧδε ἐστῶτες 174 // εἰσὶν τινες ὧδε ἐστῶτων 1823 163 173 2585 // εἰσὶν τινες τῶν ὧδε ἐστῶτων 152 176 130 149 160 157.

Matthew 17

Καὶ μεθ' ἡμέρας ἕξ⁸⁵⁹ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον⁸⁶⁰ καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατιδίαν. Καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ⁸⁶¹ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. Καὶ ἰδοῦ⁸⁶², ὤφθησαν αὐτοῖς⁸⁶³ Μωσῆς⁸⁶⁴ καὶ Ἠλίας, μετ' αὐτοῦ συλλαλοῦντες. Ἀποκριθεὶς δὲ ὁ Πέτρος⁸⁶⁵ εἶπε τῷ Ἰησοῦ, κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηνάς, σοὶ μίαν, καὶ Μωσῆ⁸⁶⁶ μίαν, καὶ μίαν Ἠλίαν⁸⁶⁷. Ἔτι⁸⁶⁸ αὐτοῦ λαλοῦντος, ἰδοῦ, νεφέλη φωτεινὴ⁸⁶⁹ ἐπεσκίασεν αὐτούς· καὶ ἰδοῦ⁸⁷⁰, φωνὴ⁸⁷¹ ἐκ τῆς νεφέλης, λέγουσα, Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· αὐτοῦ ἀκούετε. Καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσον ἐπὶ πρόσωπον αὐτῶν⁸⁷², καὶ ἐφοβήθησαν σφόδρα⁸⁷³. Καὶ προσελθὼν ὁ Ἰησοῦς ἤψατο

⁸⁵⁹ 17:1a: Καὶ μεθ' ἡμέρας ἕξ // Ἐγένετο δὲ μεθ' ἡμέρας ἕξ 160.

⁸⁶⁰ 17:1a: Ἰάκωβον // τὸν Ἰάκωβον 157.

⁸⁶¹ 17:2b: ὁ // omit 133.

⁸⁶² 17:3: ἰδοῦ // omit 163.

⁸⁶³ 17:3: αὐτοῖς // αὐτῶ 135.

⁸⁶⁴ 17:3: Μωσῆς // Μωϋσῆς 152 149 1823 163 872 133 148 150 2585 157.

⁸⁶⁵ 17:4a: Ἀποκριθεὶς δὲ ὁ Πέτρος // Ἀποκριθεὶς Πέτρος 152.

⁸⁶⁶ 17:4b: Μωσῆ // Μωϋσῆ 152 176 160 163 173 2585 157 // Μωσεῖ 140 141 128 167 180 153 1823 132 872 133 150 164 174 2586.

⁸⁶⁷ 17:4b: καὶ μίαν Ἠλίαν(ν) // καὶ Ἠλίαν(ν) μίαν 152 176 160 872 174 157 // omit 163.

⁸⁶⁸ 17:5a: Ἔτι // Ἔτι δέ 153 163 148.

⁸⁶⁹ 17:5a: φωτεινὴ // φωτός 148.

⁸⁷⁰ 17:5b: ἰδοῦ // omit 164 2586.

⁸⁷¹ 17:5b: φωνὴ // φωνὴ ἐγένετο 157.

⁸⁷² 17:6: αὐτῶν // ἑαυτῶν 153.

⁸⁷³ 17:6: καὶ ἐφοβήθησαν σφόδρα // omit 164.

αὐτῶν καὶ εἶπεν⁸⁷⁴, Ἐγέρθητε καὶ μὴ φοβεῖσθε. Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν, οὐδένα εἶδον, εἰμὴ τὸν Ἰησοῦν μόνον. Καὶ καταβαινόντων αὐτῶν ἀπὸ⁸⁷⁵ τοῦ ὄρους, ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς, λέγων, Μηδενὶ εἶπητε τὸ ὄραμα⁸⁷⁶, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῆ. Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, Τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι Ἡλίαν δεῖ⁸⁷⁷ ἐλθεῖν πρῶτον; Ὁ δὲ Ἰησοῦς⁸⁷⁸ ἀποκριθεὶς εἶπεν αὐτοῖς, Ἡλίας μὲν ἔρχεται πρῶτον, καὶ ἀποκαταστήσει πάντα· λέγω δὲ ὑμῖν⁸⁷⁹ ὅτι Ἡλίας ἤδη ἦλθε, καὶ οὐκ ἐπέγνωσαν⁸⁸⁰ αὐτόν, ἀλλ' ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν⁸⁸¹. οὕτω καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν. Τότε συνῆκαν οἱ μαθηταὶ⁸⁸² ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς. Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον⁸⁸³, προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτόν⁸⁸⁴ καὶ λέγων, Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ. Καὶ προσήνεγκα αὐτόν τοῖς μαθηταῖς

⁸⁷⁴ 17:7: Καὶ προσελθὼν ὁ Ἰησοῦς ἤψατο αὐτῶν καὶ εἶπεν // καὶ εἶπεν 164.

⁸⁷⁵ 17:9a: ἀπὸ // ἐκ 140 141 128 152 167 176 180 130 149 1823 132 134 135 160 163 173 872 133 148 150 164 174 175 2585 2586 157.

⁸⁷⁶ 17:9b: τὸ ὄραμα // τὸ ὄραμα τοῦτο 163.

⁸⁷⁷ 17:10b: Ἡλίαν δεῖ // δεῖ Ἡλίαν 132.

⁸⁷⁸ 17:11: Ἰησοῦς // omit 140 152.

⁸⁷⁹ 17:12a: λέγω δὲ ὑμῖν // λέγω ὑμῖν 135 // ἐγὼ δὲ λέγω ὑμῖν 130.

⁸⁸⁰ 17:12a: ἐπέγνωσαν // ἔγνωσαν 140 1823 135 174.

⁸⁸¹ 17:12b: ἐν αὐτῷ ὅσα ἠθέλησαν // αὐτῷ ὅσα ἠθέλησαν 152 180 153 132 160 175 2586 // ἐν αὐτῷ πάντα ὅσα ἠθέλησαν 157.

⁸⁸² 17:13: οἱ μαθηταὶ // οἱ μαθηταὶ αὐτοῦ 157.

⁸⁸³ 17:14: Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον // Καὶ ἐλθόντων αὐτοῦ πρὸς τὸν ὄχλον 130 // Καὶ ἐλθόντων αὐτῶν εἰς τὸν ὄχλον 132.

⁸⁸⁴ 17:14: προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτόν // προσῆλθεν αὐτῷ ἄνθρωπος τις γονυπετῶν αὐτόν 176 1823 // προσῆλθεν αὐτῷ ἄνθρωπος τις γονυπετῶν αὐτῷ 152 173 164 // προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτῷ 157 // προσῆλθεν τῷ Ἰησοῦ ἄνθρωπος γονυπετῶν αὐτόν 174 175 // προσῆλθεν τῷ Ἰησοῦ ἄνθρωπος γονυπετῶν αὐτῷ 132 // ἄνθρωπος τις προσῆλθεν τῷ Ἰησοῦ γονυπετῶν αὐτόν 163.

σου, και οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν⁸⁸⁵, ὦ
γενεὰ ἄπιστος και διεστραμμένη, ἕως πότε ἔσομαι μεθ' ὑμῶν⁸⁸⁶; Ἔως πότε ἀνέξομαι
ὑμῶν⁸⁸⁷; Φέρετέ μοι αὐτὸν ὧδε. Και ἐπετίμησεν αὐτῷ⁸⁸⁸ ὁ Ἰησοῦς, και ἐξῆλθεν ἀπ'
αὐτοῦ τὸ δαιμόνιον, και ἐθεραπεύθη⁸⁸⁹ ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης. Τότε
προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατιδίαν εἶπον⁸⁹⁰, Διατί ἡμεῖς οὐκ ἠδυνήθημεν
ἐκβαλεῖν αὐτό; Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς⁸⁹¹, Διὰ τὴν ἀπιστίαν ὑμῶν. Ἀμὴν γὰρ λέγω
ὑμῖν, ἐὰν ἔχητε πίστιν⁸⁹² ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ, Μετάβηθι
ἔντεῦθεν ἐκεῖ, και⁸⁹³ μεταβήσεται· και οὐδὲν ἀδυνατήσῃ ὑμῖν. Τοῦτο δὲ⁸⁹⁴ τὸ γένος
οὐκ ἐκπορεύεται⁸⁹⁵ εἰ μὴ ἐν προσευχῇ και νηστεία. Ἀναστρεφομένων δὲ αὐτῶν ἐν τῇ
Γαλιλαίᾳ⁸⁹⁶, εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς
χεῖρας ἀνθρώπων⁸⁹⁷, και ἀποκτενοῦσιν αὐτόν, και τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται⁸⁹⁸. Και

⁸⁸⁵ 17:17a: εἶπεν // εἶπεν αὐτοῖς 173.

⁸⁸⁶ 17:17b: ἕως πότε ἔσομαι μεθ' ὑμῶν // ἕως πότε ἀνέξομαι μεθ' ὑμῶν 150 // omit 176 2585.

⁸⁸⁷ 17:17b: Ἔως πότε ἀνέξομαι ὑμῶν // omit 2586.

⁸⁸⁸ 17:18a: αὐτῷ // αὐτόν 153.

⁸⁸⁹ 17:18c: ἐθεραπεύθη // ἰάθη 141 128 167.

⁸⁹⁰ 17:19a: τῷ Ἰησοῦ κατ' ἰδίαν εἶπον // κατ' ἰδίαν τῷ Ἰησοῦ εἶπον 141 // τῷ Ἰησοῦ κατ' ἰδίαν
εἶπον αὐτῷ 133.

⁸⁹¹ 17:20a: Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς // Ὁ δὲ λέγει αὐτοῖς 152.

⁸⁹² 17:20b: πίστιν // πιστήν 167 135 2585.

⁸⁹³ 17:20c: και // omit 152.

⁸⁹⁴ 17:21: δέ // omit 152.

⁸⁹⁵ 17:21: ἐκπορεύεται // ἐξέρχεται 148.

⁸⁹⁶ 17:22a: ἐν τῇ Γαλιλαίᾳ // εἰς τὴν Γαλιλαίαν 149 1823.

⁸⁹⁷ 17:22b: εἰς χεῖρας ἀνθρώπων // εἰς χεῖρας ἀμαρτωλῶν 130 // εἰς χεῖρας ἀμαρτωλῶν
ἀνθρώπων 152 // εἰς χεῖρας ἀνθρώπων ἀμαρτωλῶν 176 2585 157.

⁸⁹⁸ 17:23a: ἐγερθήσεται // ἀναστήσεται 180 135 163.

ἐλυπήθησαν σφόδρα⁸⁹⁹. Ἐλθόντων δὲ αὐτῶν εἰς Καπερναοῦμ⁹⁰⁰, προσῆλθον οἱ τὰ δίδραγμα⁹⁰¹ λαμβάνοντες τῷ Πέτρῳ καὶ εἶπον, Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραγμα⁹⁰²; Λέγει⁹⁰³, Ναί. Καὶ ὅτε εἰσῆλθεν⁹⁰⁴ εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς, λέγων, Τί σοι δοκεῖ, Σίμων; Οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων⁹⁰⁵ λαμβάνουσι τέλη⁹⁰⁶ ἢ κῆνσον; Ἀπὸ τῶν υἰῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων; Λέγει αὐτῷ ὁ Πέτρος, Ἀπὸ τῶν ἀλλοτρίων. Ἐφη αὐτῷ ὁ Ἰησοῦς, Ἄραγε ἐλεύθεροί εἰσιν οἱ⁹⁰⁷ υἱοί. Ἴνα δὲ μὴ σκανδαλίσωμεν αὐτούς, πορευθεὶς εἰς τὴν θάλασσαν⁹⁰⁸ βάλε ἄγκιστρον, καὶ τὸν ἀναβαίνοντα⁹⁰⁹ πρῶτον ἰχθὺν ἄρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ, εὐρήσεις στατήρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

Matthew 18

Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ⁹¹⁰, λέγοντες, Τίς ἄρα μείζων ἐστίν⁹¹¹ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; Καὶ προσκαλεσάμενος ὁ Ἰησοῦς⁹¹²

⁸⁹⁹ 17:23b: Καὶ ἐλυπήθησαν σφόδρα // omit 152.

⁹⁰⁰ 17:24a: Καπερναοῦμ // Καφαρναοῦμ 160.

⁹⁰¹ 17:24a: δίδραγμα // δίδραγμα 132 134 160 163 173 148 164 174 2585 157.

⁹⁰² 17:24b: δίδραγμα // δίδραγμα 152 180 132 134 160 163 173 148 164 174 2585 157.

⁹⁰³ 17:25a: Λέγει // Καὶ λέγει 152.

⁹⁰⁴ 17:25b: ὅτε εἰσῆλθεν // ὅτε εἰσῆλθον 140 141 128 176 180 153 132 175 // ὅταν εἰσῆλθον 135. Minuscule 157 could read ὅτε εἰσῆλθεν or ὅτε εἰσῆλθον.

⁹⁰⁵ 17:25c: τίνων // τίνος 176 163 164.

⁹⁰⁶ 17:25c: τέλη // τέλος 176 135.

⁹⁰⁷ 17:26b: οἱ // omit 160 150.

⁹⁰⁸ 17:27b: πορευθεὶς εἰς τὴν θάλασσαν // πορευθεὶς δὲ εἰς τὴν θάλασσαν 174 // πορευθεὶς τὴν θάλασσαν 134 160 872 148 164 175.

⁹⁰⁹ 17:27b: ἀναβαίνοντα // ἀναβάντα 140 141 128 167 180 153 149 1823 135 163 872 148 164 175 2586 157.

⁹¹⁰ 18:1a: προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ // προσῆλθον αὐτῷ οἱ μαθηταὶ τῷ Ἰησοῦ 135.

⁹¹¹ 18:1b: ἐστίν // omit 140.

παιδίον ἔστησεν αὐτό⁹¹³ ἐν μέσῳ αὐτῶν, καὶ εἶπεν, Ἄμην λέγω ὑμῖν, ἐὰν μὴ
 στραφῆτε⁹¹⁴ καὶ γένησθε ὡς τὰ παιδιά, οὐμὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν
 οὐρανῶν. Ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν
 τῇ βασιλείᾳ τῶν οὐρανῶν. Καὶ ὅς ἐὰν δέξηται παιδίον τοιοῦτον ἐν⁹¹⁵ ἐπί⁹¹⁶ τῷ ὀνόματί
 μου, ἐμὲ δέχεται. Ὅς δ' ἂν⁹¹⁷ σκανδαλίση ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς
 ἐμέ, συμφέρει⁹¹⁸ αὐτῷ ἵνα κρεμασθῇ μύλος⁹¹⁹ ὀνικὸς ἐπί⁹²⁰ τὸν τράχηλον αὐτοῦ, καὶ
 καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης. Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων·
 ἀνάγκη γάρ ἐστιν⁹²¹ ἔλθειν τὰ σκάνδαλα· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ τὸ
 σκάνδαλον⁹²² ἔρχεται. Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε⁹²³, ἔκκοψον
 αὐτά⁹²⁴ καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κυλλόν⁹²⁵,

⁹¹² 18:2: ὁ Ἰησοῦς // omit 152 180.

⁹¹³ 18:2: αὐτό // αὐτῷ 152 135 148 2585.

⁹¹⁴ 18:3a: στραφῆτε // ἐπιστραφῆτε 163.

⁹¹⁵ 18:5: ἐν // omit 130 160 173 174.

⁹¹⁶ 18:5: ἐπί // ἐν 132.

⁹¹⁷ 18:6a: Ὅς δ' ἂν // Καὶ ὅς ἐάν 153.

⁹¹⁸ 18:6b: συμφέρει // φέρει 153.

⁹¹⁹ 18:6b: μύλος // λίθος 153.

⁹²⁰ 18:6b: ἐπί // εἰς 141 128 152 167 180 130 149 1823 134 160 163 173 872 133 148 150
164 174 2585 2586 // περί 153 157.

⁹²¹ 18:7b: ἐστιν // omit 148.

⁹²² 18:7c: σκάνδαλον // σκάνδαλα 153.

⁹²³ 18:8a: Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε // Εἰ ... σκανδαλίζη σε 130 2585 // Εἰ
δὲ ἡ χεὶρ σου σκανδαλίζει σε ἢ ὁ πούς σου 160.

⁹²⁴ 18:8a: αὐτά // αὐτόν 160 163 174 157.

⁹²⁵ 18:8b: εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κυλλόν // εἰς τὴν ζωὴν χωλὸν ἢ κυλλόν 163 // εἰς
τὴν ζωὴν εἰσελθεῖν χωλὸν ἢ κυλλόν 872 // εἰσελθεῖν εἰς τὴν ζωὴν κυλλόν ἢ χωλόν 157.

ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα⁹²⁶ βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. Καὶ εἰ ὁ ὀφθαλμὸς σου σκανδαλίζει⁹²⁷ σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοι ἐστὶ μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν⁹²⁸, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός. Ὁρᾶτε μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων⁹²⁹, λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διαπαντός⁹³⁰ βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς⁹³¹. Ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι⁹³² τὸ ἀπολωλός. Τί ὑμῖν δοκεῖ; Ἐὰν γένηται τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ πλανηθῇ ἐν ἑξ αὐτῶν· οὐχὶ ἀφείς τὰ ἐνενήκοντα ἐννέα, ἐπὶ τὰ ὄρη πορευθεὶς⁹³³ ζητεῖ τὸ πλανώμενον⁹³⁴; Καὶ ἐὰν γένηται εὐρεῖν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον, ἢ ἐπὶ τοῖς ἐνενήκοντα ἐννέα τοῖς μὴ πεπλανημένοις⁹³⁵. Οὕτως οὐκ ἔστι θέλημα ἔμπροσθεν⁹³⁶ τοῦ πατρὸς ὑμῶν⁹³⁷ τοῦ ἐν οὐρανοῖς⁹³⁸, ἵνα ἀπόληται εἷς τῶν μικρῶν τούτων⁹³⁹. Ἐὰν δὲ ἁμαρτή⁹⁴⁰ εἰς σέ ὁ

⁹²⁶ 18:8c: ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα // ἢ δύο πόδας ἔχοντα 132 173 // ἢ δύο χεῖρας ἔχοντα καὶ πόδας 2585.

⁹²⁷ 18:9a: σκανδαλίζει // σκανδαλίζη 167.

⁹²⁸ 18:9b: εἰς τὴν ζωὴν εἰσελθεῖν // εἰσελθεῖν εἰς τὴν ζωὴν 135.

⁹²⁹ 18:10a: ἐνὸς τῶν μικρῶν τούτων // ἐνὸς τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ 176.

⁹³⁰ 18:10b: ἐν οὐρανοῖς διαπαντός // οὐρανοῖς διὰ παντός 153 // διὰ παντός ἐν οὐρανοῖς 130. In minuscule 153, it is possible that ἐν is written above the line in shorthand, but not certain.

⁹³¹ 18:10b: τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς // τὸ ... ἐν τοῖς οὐρανοῖς 173 // τὸ πρόσωπον τοῦ ἐν οὐρανοῖς 132 164 // τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς 163. In minuscule 132, τοῦ πατρὸς μου is written in the margin, possibly by a second hand.

⁹³² 18:11: σῶσαι // ζητεῖσαι καὶ σῶσαι 152 149 1823 160 148 2585 157.

⁹³³ 18:12c: ἐπὶ τὰ ὄρη πορευθεὶς // ἐπὶ τὰ ὄρη καὶ πορευθεὶς 176.

⁹³⁴ 18:12c: πλανώμενον // πλανόμενον 152 153 130 160 163 173 148 164 175 2585 // πεπλανημένον 157.

⁹³⁵ 18:13b: πεπλανημένοις // πλανημένοις 176.

⁹³⁶ 18:14a: ἔμπροσθεν // omit 176.

⁹³⁷ 18:14a: ὑμῶν // μου 152 176 180 130 135 160 163 157.

⁹³⁸ 18:14a: ἐν οὐρανοῖς // ἐν τοῖς οὐρανοῖς 150 164 2586.

ἀδελφός σου, ὕπαγε καὶ⁹⁴¹ ἔλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου. Ἐάν σου ἀκούσῃ, ἐκέρδῃσας τὸν ἀδελφόν σου· ἐάν δὲ μὴ ἀκούσῃ⁹⁴², παράλαβε μετὰ σοῦ ἔτι ἓνα ἢ δύο⁹⁴³, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν⁹⁴⁴ σταθῇ⁹⁴⁵ πᾶν ῥῆμα· ἐάν δὲ παρακούσῃ αὐτῶν, εἶπε τῇ ἐκκλησίᾳ· ἐάν δὲ καὶ τῆς ἐκκλησίας⁹⁴⁶ παρακούσῃ, ἔστω σοι ὡσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης. Ἄμην λέγω ὑμῖν⁹⁴⁷, ὅσα ἐάν⁹⁴⁸ δήσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ οὐρανῷ· καὶ ὅσα ἐάν⁹⁴⁹ λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τῷ οὐρανῷ⁹⁵⁰. Πάλιν ἀμην λέγω ὑμῖν⁹⁵¹, ὅτι⁹⁵² ἐάν δύο ὑμῶν συμφωνήσωσιν⁹⁵³ ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ⁹⁵⁴ ἐάν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ

⁹³⁹ 18:14b: ἵνα ἀπόληται εἷς τῶν μικρῶν τούτων // ἵνα ἀπόλειται εἷς τῶν μικρῶν τούτων 176 // ἵνα ἀπόληται ἓνα τῶν μικρῶν τούτων 135 // ἵνα ἀπόληται ἓν τῶν μικρῶν τούτων 153 160 157.

⁹⁴⁰ 18:15a: ἀμαρτή // ἀμαρτεῖ 1823 // ἀμαρτήσῃ 176 153 149 134 160 163 872 148 164 174 175 2586 157 // ἀμαρτήσῃ 152 135 173 2585.

⁹⁴¹ 18:15a: καὶ // omit 141 128 167 176 153 1823 160 872 148.

⁹⁴² 18:16a: ἐάν δὲ μὴ ἀκούσῃ // ἐάν δὲ μὴ σοῦ ἀκούσῃ 1823 160.

⁹⁴³ 18:16a: μετὰ σοῦ ἔτι ἓνα ἢ δύο // μετὰ σεαυτοῦ ἔτι ἓνα ἢ δύο 872 157 // μετὰ σοῦ ἓνα ἢ δύο 152 135.

⁹⁴⁴ 18:16b: ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν // ἵνα ἐπὶ στόματος μαρτύρων δύο ἢ τριῶν 176 // ἵνα ἐπὶ στόματος δύο ἢ τριῶν μαρτύρων 157.

⁹⁴⁵ 18:16b: σταθῇ // σταθήσεται 152 176 135 160 163 173 174 2586.

⁹⁴⁶ 18:17b: τῆς ἐκκλησίας // τῇ ἐκκλησίᾳ 132.

⁹⁴⁷ 18:18a: Ἄμην λέγω ὑμῖν // Ἄμην δὲ λέγω ὑμῖν 134 157 // Ἄμην γὰρ λέγω ὑμῖν 152.

⁹⁴⁸ 18:18a: ἐάν // ἄν 173 872.

⁹⁴⁹ 18:18b: ἐάν // ἄν 180.

⁹⁵⁰ 18:18b: ἐν τῷ οὐρανῷ // ἐν τοῖς οὐρανοῖς 157.

⁹⁵¹ 18:19a: Πάλιν ἀμην λέγω ὑμῖν // Πάλιν δὲ ἀμην λέγω ὑμῖν 152 // Πάλιν ἀμην ὑμῖν λέγω 174 // Πάλιν λέγω ὑμῖν 1823 2585 // Ἄμην λέγω ὑμῖν 157.

⁹⁵² 18:19b: ὅτι // omit 152.

⁹⁵³ 18:19b: δύο ὑμῶν συμφωνήσωσιν // ἢ τρεῖς ὑμῶν συμφωνήσωσιν 157 // ὑμῶν συμφωνήσουσιν 132 148 150.

⁹⁵⁴ 18:19b: οὗ // ὃ 152.

πατρός μου τοῦ ἐν οὐρανοῖς⁹⁵⁵. Οὐ γάρ εἰσι δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα⁹⁵⁶, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν. Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπε, Κύριε, ποσάκις ἀμαρτήσῃ εἰς ἐμέ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ⁹⁵⁷; Ἔως ἐπτάκις; Λέγει αὐτῷ ὁ Ἰησοῦς, Οὐ λέγω σοι ἕως ἐπτάκις⁹⁵⁸, ἀλλ' ἕως ἐβδομηκοντάκις ἐπτά. Διὰ τοῦτο ὡμοιώθη⁹⁵⁹ ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ⁹⁶⁰ βασιλεῖ, ὃς⁹⁶¹ ἠθέλησε συναῖραι λόγον μετὰ τῶν δούλων αὐτοῦ. Ἀρξαμένου δὲ αὐτοῦ συναίρειν⁹⁶², προσηνέχθη αὐτῷ εἷς ὀφειλέτης μυρίων ταλάντων. Μὴ ἔχοντος δὲ αὐτῷ⁹⁶³ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦπραθῆναι, καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι. Πεσὼν οὖν ὁ δοῦλος⁹⁶⁴ προσεκύνει αὐτῷ, λέγων, Κύριε⁹⁶⁵, Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα σοι ἀποδώσω⁹⁶⁶. Σπλαγχνισθεῖς⁹⁶⁷ δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτόν, καὶ τὸ δάνειον ἀφήκεν αὐτῷ. Ἐξελθὼν

⁹⁵⁵ 18:19c: ἐν οὐρανοῖς // ἐν τοῖς οὐρανοῖς 135 160.

⁹⁵⁶ 18:20: συνηγμένοι εἰς τὸ ἐμὸν ὄνομα // ἐπὶ τῷ ὀνόματί μου συνηγμένοι 2585.

⁹⁵⁷ 18:21b: αὐτῷ // αὐτόν 135.

⁹⁵⁸ 18:22: Οὐ λέγω σοι ἕως ἐπτάκις // Οὐ εἶπον σοι ἕως ἐπτάκις 1823 // Οὐ λέγω σοι μόνον ἕως ἐπτάκις 160.

⁹⁵⁹ 18:23a: ὡμοιώθη // ὁμοιωθήσεται 164.

⁹⁶⁰ 18:23a: ἀνθρώπῳ // omit 164. In minuscule 164, ἀνθρώπῳ is written above line, possibly by a second hand.

⁹⁶¹ 18:23b: ὃς // ὅστις 140.

⁹⁶² 18:24: Ἀρξαμένου δὲ αὐτοῦ συναίρειν // Ἀρξαμένος δὲ συναίρειν 157.

⁹⁶³ 18:25a: αὐτῷ // αὐτοῦ 140 141 128 152 167 176 180 153 130 149 1823 132 134 135 160 163 173 133 148 150 164 174 175 2585 2586 157 // omit 872.

⁹⁶⁴ 18:26a: ὁ δοῦλος // ὁ δοῦλος ἐκεῖνος 176 164 // ὁ σύνδουλος ἐκεῖνος 1823.

⁹⁶⁵ 18:26b: Κύριε // omit 2585.

⁹⁶⁶ 18:26b: σοι ἀποδώσω // ἀποδώσω σοι 157.

⁹⁶⁷ 18:27: Σπλαγχνισθεῖς // Σπλαγχνισθείς 173 148 174 2585.

⁹⁶⁸ δὲ ὁ δοῦλος ἐκεῖνος εὗρεν ἓνα τῶν συνδούλων αὐτοῦ, ὃς ὤφειλεν αὐτῷ ἑκατὸν
 δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγε, λέγων, Ἀπόδος μοι εἴ τι ὀφείλεις⁹⁶⁹. Πιεσὼν οὖν
 ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ παρεκάλει αὐτόν⁹⁷⁰, λέγων, Μακροθύμησον
 ἐπ' ἐμοί, καὶ πάντα σοι ἀποδώσω⁹⁷¹. Ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν
 εἰς φυλακὴν⁹⁷², ἕως οὗ ἀποδῶ⁹⁷³ τὸ ὀφειλόμενον. Ἰδόντες δὲ⁹⁷⁴ οἱ σύνδουλοι αὐτοῦ τὰ
 γενόμενα⁹⁷⁵ ἐλυπήθησαν σφόδρα· καὶ ἐλθόντες διεσάφησαν⁹⁷⁶ τῷ κυρίῳ αὐτῶν πάντα
 τὰ γενόμενα⁹⁷⁷. Τότε⁹⁷⁸ προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ⁹⁷⁹, Δοῦλε
 πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκᾳ σοι, ἐπεὶ παρεκάλεισάς με· οὐκ ἔδει καὶ σὲ
 ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ ἐγὼ σε ἠλέησα; Καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ
 παρέδωκεν αὐτόν⁹⁸⁰ τοῖς βασανισταῖς, ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον αὐτῷ.

⁹⁶⁸ 18:28a: δέ // οὖν 180.

⁹⁶⁹ 18:28b: λέγων, Ἀπόδος μοι εἴ τι ὀφείλεις // λέγων, Ἀπόδος εἴ τι ὀφείλεις 176 872 // *omit* 1823.

⁹⁷⁰ 18:29a: Πιεσὼν οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ παρεκάλει αὐτόν // Πιεσὼν οὖν ὁ σύνδουλος εἰς τοὺς πόδας αὐτοῦ παρεκάλει αὐτόν 160 // *omit* 1823.

⁹⁷¹ 18:29b: πάντα σοι ἀποδώσω // πάντα ἀποδώσω σοι 176 160 163 157 // ἀποδώσω σοι 140 141 128 167 180 130 132 134 135 173 148 150 164 174 175 2585 2586.

⁹⁷² 18:30: εἰς φυλακὴν // εἰς τὴν φυλακὴν 132 164.

⁹⁷³ 18:30: ἀποδῶ // ἀποδῶ πᾶν 160.

⁹⁷⁴ 18:31a: δέ // *omit* 152.

⁹⁷⁵ 18:31a: γενόμενα // γινόμενα 153 130 132 135 2586. Minuscule 134 could read either way.

⁹⁷⁶ 18:31b: διεσάφησαν // εσάφησαν 167.

⁹⁷⁷ 18:31b: τῷ κυρίῳ αὐτῶν πάντα τὰ γενόμενα // τῷ κυρίῳ ἑαυτῶν πάντα τὰ γενόμενα 140 141 128 152 167 176 130 149 1823 132 134 160 872 133 150 164 174 175 2585 2586 157 // τῷ κυρίῳ ἑαυτῶν ἅπαντα τὰ γινόμενα 153. In minuscules 163 and 173, the εἰς is written above line.

⁹⁷⁸ 18:32a: Τότε // *omit* 872.

⁹⁷⁹ 18:32a: λέγει αὐτῷ // εἶπεν αὐτῷ 157 // λέγει 134.

⁹⁸⁰ 18:34a: αὐτόν // *omit* 132.

Οὕτως καὶ ὁ πατήρ μου ὁ ἐπουράνιος⁹⁸¹ ποιήσει ὑμῖν, ἐὰν μὴ ἀφήτε ἕκαστος τῶ ἀδελφῶ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν.

Matthew 19

Καὶ ἐγένετο ὅτε ἐτέλεσεν⁹⁸² ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆρεν ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ⁹⁸³. Καὶ προσῆλθον αὐτῷ οἱ⁹⁸⁴ Φαρισαῖοι πειράζοντες αὐτόν, καὶ λέγοντες αὐτῷ⁹⁸⁵, Εἰ ἔξεστιν ἀνθρώπῳ ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ⁹⁸⁶ πᾶσαν αἰτίαν; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Οὐκ ἀνέγνωτε ὅτι ὁ ποιήσας ἀπ’⁹⁸⁷ ἀρχῆς ἄρσεν⁹⁸⁸ καὶ θῆλυ ἐποίησεν αὐτούς, καὶ εἶπεν, Ἐνεκεν τούτου⁹⁸⁹ καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα⁹⁹⁰, καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ⁹⁹¹, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν; Ὡστε οὐκ

⁹⁸¹ 18:35a: ὁ πατήρ μου ὁ ἐπουράνιος // ὁ πατήρ μου ὁ οὐράνιος 152 167 1823 160 163 872 175 157 // ὁ πατήρ ὑμῶν ὁ οὐράνιος 132 2585.

⁹⁸² 19:1a: ἐτέλεσεν // συνετέλεσεν 148.

⁹⁸³ 19:2: ἐκεῖ // omit 163.

⁹⁸⁴ 19:3a: οἱ // omit 160 174.

⁹⁸⁵ 19:3b: αὐτῷ // αὐτόν 1823 // omit 160 872 175.

⁹⁸⁶ 19:3b: κατὰ // omit 135.

⁹⁸⁷ 19:4: ἀπ’ // ἐξ 132.

⁹⁸⁸ 19:4: ἄρσεν // ἄνθρωπον 130.

⁹⁸⁹ 19:5a: Ἐνεκεν τούτου // omit 2585.

⁹⁹⁰ 19:5a: τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα // τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ 164 // τὸν πατέρα καὶ τὴν μητέρα αὐτοῦ 176 // τὸν πατέρα καὶ τὴν μητέρα 152 180 130 149 132 134 135 173 872 133 148 175 2586.

⁹⁹¹ 19:5b: προσκολληθήσεται τῇ γυναικὶ αὐτοῦ // προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ 141 128 167 // κολληθήσεται τῇ γυναικὶ αὐτοῦ 153 132 134 135 173 164 2586 157.

ἔτι εἰσὶ δύο, ἀλλὰ σὰρξ μία· ὁ οὖν ὁ θεὸς συνέζευξεν⁹⁹², ἄνθρωπος μὴ χωριζέτω.
 Λέγουσιν αὐτῶ, Τί οὖν Μωσῆς⁹⁹³ ἐνετείλατο δοῦναι βιβλίον ἀποστασίου, καὶ
 ἀπολύσαι αὐτήν; Λέγει αὐτοῖς ὅτι Μωσῆς⁹⁹⁴ πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν
 ὑμῖν ἀπολύσαι τὰς γυναῖκας ὑμῶν· ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτως. Λέγω δὲ ὑμῖν ὅτι
 ὅς ἂν ἀπολύσῃ⁹⁹⁵ τὴν γυναῖκα αὐτοῦ, μὴ ἐπὶ πορνείᾳ, καὶ γαμήσῃ ἄλλην, μοιχᾶται⁹⁹⁶.
 καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται⁹⁹⁷. Λέγουσιν αὐτῶ οἱ μαθηταὶ αὐτοῦ, Εἰ οὕτως
 ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου⁹⁹⁸ μετὰ τῆς γυναικός, οὐ συμφέρει γαμήσαι. Ὁ δὲ εἶπεν
 αὐτοῖς⁹⁹⁹, Οὐ πάντες¹⁰⁰⁰ χωροῦσι τὸν λόγον τοῦτον, ἀλλ' οἷς δέδοται¹⁰⁰¹. Εἰσὶ γὰρ
 εὐνοῦχοι, οἵτινες ἐκ κοιλίας μητρὸς ἐγενήθησαν οὕτως¹⁰⁰². καὶ εἰσιν εὐνοῦχοι, οἵτινες
 εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων¹⁰⁰³. καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνούχισαν ἑαυτοὺς

⁹⁹² 19:6: ὁ οὖν ὁ θεὸς συνέζευξεν // ὁ οὖν ὁ θεὸς ἔζευξεν 1823 // οὗς ὁ θεὸς συνέζευξεν 152 // ὁ οὖν θεὸς συνέζευξεν 176.

⁹⁹³ 19:7: Μωσῆς // Μωϋσῆς 1823 160 872 133 2585 157.

⁹⁹⁴ 19:8a: Μωσῆς // Μωϋσῆς 149 1823 872 133 2585 157 // Μωϋσῆς μέν 135.

⁹⁹⁵ 19:9a: ὅς ἂν ἀπολύσῃ // ὅς ἂν ἀπολύσῃ 2585 // ὅς ἂν ἀπολύσει 132 // ὅς ἀπολύσῃ 1823 164 174.

⁹⁹⁶ 19:9a: μὴ ἐπὶ πορνείᾳ, καὶ γαμήσῃ ἄλλην, μοιχᾶται // εἰ μὴ ... μοιχᾶται 149 // μὴ ἐπὶ πορνείᾳ, καὶ γαμήσει ἄλλην, μοιχᾶται 140 141 128 1823 174 2585 2586 // μὴ ἐπὶ πορνείᾳ, καὶ γαμήσῃ ἄλλην, ποιεῖ αὐτήν μοιχευθῆναι 152 // παρεκτος λογου πορνείας, ποιεῖ αὐτήν μοιχευθῆναι 164.

⁹⁹⁷ 19:9b: καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται // καὶ ἀπολελυμένην γαμήσας μοιχᾶται 152 // καὶ ὁ ἀπολελυμένην γάμων μοιχᾶται 160 163 872 174 // omit 175 2585.

⁹⁹⁸ 19:10b: ἀνθρώπου // ἀνδρός 176 2585.

⁹⁹⁹ 19:11: Ὁ δὲ εἶπεν αὐτοῖς // Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς 133 150 // Ὁ δὲ Ἰησοῦς εἶπεν 149.

¹⁰⁰⁰ 19:11: Οὐ πάντες // Πάντες οὐ 164.

¹⁰⁰¹ 19:11: δέδοται // δίδοται 152.

¹⁰⁰² 19:12a: ἐκ κοιλίας μητρὸς ἐγενήθησαν οὕτως // ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως 140 141 128 152 167 176 149 132 134 160 163 173 872 133 148 150 164 174 175 2585 2586 157 // ἐκ κοιλίας μητρὸς αὐτῶν ἐγεννήθησαν οὕτως 1823 // ἐκ κοιλίας μητρὸς ἐγεννήθησαν 180.

¹⁰⁰³ 19:12b: καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων 152 // omit 1823 164. In minuscule 152, Matt. 19:12b is followed by 19:12c with no variation in how it reads.

διὰ τὴν βασιλείαν τῶν οὐρανῶν¹⁰⁰⁴. Ὁ δυνάμενος χωρεῖν χωρεῖτω¹⁰⁰⁵. Τότε
προσηνέχθησαν¹⁰⁰⁶ αὐτῷ παιδιά, ἵνα τὰς χεῖρας ἐπιθῆ αὐτοῖς, καὶ προσεύξηται· οἱ δὲ
μαθηταὶ ἐπετίμησαν αὐτοῖς. Ὁ δὲ Ἰησοῦς εἶπεν¹⁰⁰⁷, Ἔφετε τὰ παιδιά, καὶ μὴ κωλύετε
αὐτὰ ἐλθεῖν πρὸς με¹⁰⁰⁸. τῶν γὰρ τοιούτων ἐστὶν¹⁰⁰⁹ ἡ βασιλεία τῶν οὐρανῶν. Καὶ
ἐπιθεὶς αὐτοῖς τὰς χεῖρας, ἐπορεύθη ἐκεῖθεν. Καὶ ἰδοῦ, εἷς προσελθὼν εἶπεν αὐτῷ¹⁰¹⁰,
Διδάσκαλε ἀγαθέ¹⁰¹¹, τί ἀγαθὸν ποιήσω, ἵνα ἔχω ζωὴν αἰώνιον¹⁰¹²; Ὁ δὲ εἶπεν
αὐτῷ¹⁰¹³, Τί με λέγεις ἀγαθόν; Οὐδεὶς ἀγαθός, ἐμὴ εἷς, ὁ θεός. Εἰ δὲ θέλεις εἰσελθεῖν
εἰς τὴν ζωὴν¹⁰¹⁴, τήρησον τὰς ἐντολάς. Λέγει αὐτῷ, Ποίας; Ὁ δὲ Ἰησοῦς εἶπε¹⁰¹⁵, Τὸ
Οὐ φονεύσεις· οὐ μοιχεύσεις¹⁰¹⁶. οὐ κλέψεις· οὐ ψευδομαρτυρήσεις· τίμα τὸν πατέρα

¹⁰⁰⁴ 19:12c: καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνοῦχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν // καὶ ... εὐνοῦχησαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν 1823 174 2585 2586 // καὶ ... εὐνοῦχησαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνοῦχίσθησαν ὑπὸ τῶν ἀνθρώπων 152.

¹⁰⁰⁵ 19:12d: Ὁ δυνάμενος χωρεῖν χωρεῖτω // omit 173.

¹⁰⁰⁶ 19:13a: προσηνέχθησαν // προσηνέχθη 140 141 128 152 180 130 149 1823 132 134 135 173 872 133 148 164 174 175 2585 2586 157.

¹⁰⁰⁷ 19:14a: Ὁ δὲ Ἰησοῦς εἶπεν // Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς 160 // omit 167.

¹⁰⁰⁸ 19:14a: καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς με // ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτὰ 157 // ἐλθεῖν πρὸς με 152.

¹⁰⁰⁹ 19:14b: ἐστὶν // omit 163.

¹⁰¹⁰ 19:16: εἷς προσελθὼν εἶπεν αὐτῷ // εἷς τις προσελθὼν εἶπεν αὐτῷ 141 128 130 // τις προσελθὼν εἶπεν αὐτῷ 153 150 // νεανίσκος προσελθὼν εἶπεν αὐτῷ 152 // εἷς προσελθὼν αὐτῷ εἶπεν 160 157.

¹⁰¹¹ 19:16: Διδάσκαλε ἀγαθέ // Διδάσκαλε 160.

¹⁰¹² 19:16: τί ἀγαθὸν ποιήσω, ἵνα ἔχω ζωὴν αἰώνιον // τί ἀγαθὸν ποιήσω, ἵνα ζωὴν αἰώνιον κληρονομήσω 160 // τί ἀγαθὸν ποιήσω, ἵνα κληρονομήσαι ζωὴν αἰώνιον 1823 // τί ἀγαθὸν ποιήσας, ζωὴν αἰώνιον κληρονομήσω 157.

¹⁰¹³ 19:17a: Ὁ δὲ εἶπεν αὐτῷ // Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ 180 149 1823.

¹⁰¹⁴ 19:17b: Εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν // Εἰ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν 134 // Εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν 176 180 132 160 872 175.

¹⁰¹⁵ 19:18b: εἶπε // εἶπεν αὐτῷ 164 2586.

¹⁰¹⁶ 19:18b: οὐ μοιχεύσεις // οὐ μὴ χεύσεις 1823 // omit 152.

σου καὶ τὴν μητέρα σου¹⁰¹⁷. καί, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν¹⁰¹⁸. Λέγει αὐτῷ ὁ νεανίσκος, Πάντα ταῦτα¹⁰¹⁹ ἐφυλαξάμην ἐκ νεότητός μου· τί ἔτι ὑστερῶ; Ἔφη αὐτῷ ὁ Ἰησοῦς, Εἰ θέλεις τέλειος εἶναι, ὑπάγε, πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ¹⁰²⁰. καὶ δεῦρο, ἀκολούθει μοι. Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων¹⁰²¹ κτήματα πολλά. Ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ¹⁰²², Ἀμὴν λέγω ὑμῖν ὅτι δυσκόλως πλούσιος¹⁰²³ εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν. Πάλιν δὲ λέγω ὑμῖν¹⁰²⁴, εὐκοπώτερόν¹⁰²⁵ ἐστὶ κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν¹⁰²⁶, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν¹⁰²⁷. Ἀκούσαντες δὲ οἱ μαθηταὶ αὐτοῦ ἐξεπλήσσοντο σφόδρα, λέγοντες, Τίς ἄρα δύναται σωθῆναι; Ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς¹⁰²⁸, Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι¹⁰²⁹, παρὰ δὲ θεῶ πάντα δυνατά¹⁰³⁰. Τότε

¹⁰¹⁷ 19:19: τὸν πατέρα σου καὶ τὴν μητέρα σου // τὸν πατέρα σου καὶ τὴν μητέρα 152 1823 160 872 150 175 // τὸν πατέρα καὶ τὴν μητέρα σου 2585 // τὸν πατέρα καὶ τὴν μητέρα 140 141 128 167 180 130 149 132 134 135 148 174 157.

¹⁰¹⁸ 19:19: σεαυτόν // ἑαυτόν 153 157.

¹⁰¹⁹ 19:20: Πάντα ταῦτα // Ταῦτα πάντα 152 1823 132 2585 157.

¹⁰²⁰ 19:21b: ἐν οὐρανῷ // ἐν οὐρανοῖς 153 130 135.

¹⁰²¹ 19:22b: ἔχων // ἔχοντα 148.

¹⁰²² 19:23a: αὐτοῦ // omit 2585.

¹⁰²³ 19:23b: δυσκόλως πλούσιος // πλούσιος δυσκόλως 176 157.

¹⁰²⁴ 19:24a: Πάλιν δὲ λέγω ὑμῖν // Πάλιν δὲ λέγω ὑμῖν ὅτι 160 // Πάλιν λέγω ὑμῖν 133.

¹⁰²⁵ 19:24a: εὐκοπώτερόν // εὐκολώτερόν 152.

¹⁰²⁶ 19:24a: διὰ τρυπήματος ῥαφίδος διελθεῖν // διὰ τρυπήματος ῥαφίδος εἰσελθεῖν 152 180 149 1823 132 163 173 150 164 174 // διὰ τρυμαλιάς ῥαφίδος εἰσελθεῖν 176 135 175 2586 157.

¹⁰²⁷ 19:24b: εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν // εἰς τὴν βασιλείαν τοῦ θεοῦ 152 // εἰς τὴν βασιλείαν τῶν οὐρανῶν εἰσελθεῖν 135 // εἰς τὴν βασιλείαν τῶν οὐρανῶν 176 157.

¹⁰²⁸ 19:26a: Ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς // Ἐμβλέψας ὁ Ἰησοῦς λέγει αὐτοῖς 872.

¹⁰²⁹ 19:26b: ἐστι // omit 132 135.

ἀποκριθεις ὁ Πέτρος εἶπεν αὐτῷ, Ἰδοῦ¹⁰³¹, ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι¹⁰³². τί ἄρα ἔσται ἡμῖν¹⁰³³; Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ¹⁰³⁴, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνων, κρίνοντες τὰς δώδεκα φυλάς τοῦ Ἰσραήλ¹⁰³⁵. Καὶ πᾶς ὃς ἀφῆκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγρούς¹⁰³⁶, ἕνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήψεται, καὶ ζωὴν αἰώνιον κληρονομήσει¹⁰³⁷. Πολλοὶ δὲ ἔσονται πρῶτοι οἱ ἔσχατοι, καὶ ἔσχατοι πρῶτοι¹⁰³⁸.

¹⁰³⁰ 19:26b: παρὰ δὲ θεῷ πάντα δυνατά // παρὰ δὲ τῷ θεῷ πάντα δυνατά 152 153 // παρὰ τῷ θεῷ πάντα δυνατά ἐστὶν 1823 // παρὰ δὲ θεῷ πάντα δυνατά ἐστὶν 180 164 174 // παρὰ δὲ θεῷ πάντα δυνατά εἰσὶν 157 // παρὰ θεῷ δὲ δυνατά πάντα ἐστὶν 160.

¹⁰³¹ 19:27a: Ἰδοῦ // Κύριε, Ἰδοῦ 180 153 1823 160 164.

¹⁰³² 19:27a: ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι // ἡμεῖς ... σε 135 // ἡμεῖς ἀφήκαμεν πάντα 163.

¹⁰³³ 19:27b: τί ἄρα ἔσται ἡμῖν // omit 163. Minuscule 163 does not have 19:27b–30.

¹⁰³⁴ 19:28abc: Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ // Ὁ δὲ Ἰησοῦς ... ἀκολουθήσαντές με ... ἐπὶ θρόνου δόξης αὐτοῦ 135 173 // omit 163.

¹⁰³⁵ 19:28d: καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνων, κρίνοντες τὰς δώδεκα φυλάς τοῦ Ἰσραήλ // καθίσεσθε ... θρόνους ... τοῦ Ἰσραήλ 141 128 152 167 176 180 153 130 149 132 134 135 160 173 872 133 148 150 164 174 175 2585 2586 157 // omit 163.

¹⁰³⁶ 19:29a: Καὶ πᾶς ὃς ἀφῆκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγρούς // Καὶ ὃς ἀφῆκεν οἰκίας ... ἢ ἀγρούς 132 // Καὶ πᾶς ὅστις ἀφῆκεν οἰκίαν ... ἢ ἀγρούς 872 // Καὶ πᾶς ὅστις ἀφῆκεν οἰκίας ... ἢ ἀγρούς 152 1823 133 174 157 // Καὶ πᾶς ὃς ἀφῆκεν οἰκίας ... ἢ ἀγρούς 176 180 149 134 148 164 175 2585 2586 // Καὶ πᾶς ὃς ἀφῆκεν οἰκίας, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγρούς 173 // Καὶ ... ἢ γυναῖκα, ἢ ἀγρούς 130 160 // omit 163. Minuscules 140, 135, and 150 could read οἰκίαν or οἰκίας.

¹⁰³⁷ 19:29b: ἕνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήψεται, καὶ ζωὴν αἰώνιον κληρονομήσει // ἕνεκεν ... πολλαπλασίονα ... κληρονομήσει 160 // omit 163.

¹⁰³⁸ 19:30: Πολλοὶ δὲ ἔσονται πρῶτοι οἱ ἔσχατοι, καὶ ἔσχατοι πρῶτοι // Πολλοὶ γὰρ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι 140 128 152 167 176 180 153 130 149 1823 134 135 160 173 872 133 148 150 164 175 2585 2586 // Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι 132 174 // Πολλοὶ δὲ ἔσονται ἔσχατοι πρῶτοι, καὶ πρῶτοι ἔσχατοι 157 // omit 163.

Matthew 20

Ὅμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ¹⁰³⁹, ὅστις ἐξῆλθεν ἅμα πρῶτ' μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. Καὶ συμφωνήσας¹⁰⁴⁰ μετὰ τῶν ἐργατῶν ἐκ¹⁰⁴¹ δηναρίου τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. Καὶ ἐξελθὼν περὶ τρίτην ὥραν¹⁰⁴², εἶδεν¹⁰⁴³ ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς· κακείνοις εἶπεν, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα¹⁰⁴⁴, καὶ ὁ ἐὰν ᾗ δίκαιον δώσω ὑμῖν. Οἱ δὲ ἀπήλθον. Πάλιν ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν¹⁰⁴⁵, ἐποίησεν ὡσαύτως. Περὶ δὲ τὴν ἐνδεκάτην ὥραν ἐξελθὼν, εὗρεν¹⁰⁴⁶ ἄλλους ἐστῶτας ἀργούς, καὶ λέγει αὐτοῖς, Τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί¹⁰⁴⁷; Λέγουσιν αὐτῷ, Ὅτι οὐδεὶς ἡμᾶς¹⁰⁴⁸ ἐμισθώσατο. Λέγει αὐτοῖς, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα¹⁰⁴⁹, καὶ ὁ ἐὰν ᾗ δίκαιον λήψεσθε. Ὁψίας δὲ γενομένης λέγει ὁ

¹⁰³⁹ 20:1a: Ὅμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ // Ὅμοία ἐστιν ... οἰκοδεσπότῃ 130 // Ὅμοιώθη ... οἰκοδεσπότῃ 163 // Ὅμοία ... τῶν οὐρανῶν οἰκοδεσπότῃ 132. In minuscule 132, ἀνθρώπῳ is written above line, possibly by a second hand.

¹⁰⁴⁰ 20:2a: Καὶ συμφωνήσας // Συμφωνήσας δέ 152 1823 160 163 174 2585 157. In minuscule 1823, καὶ is squeezed in before συμφωνήσας, possibly by a second hand.

¹⁰⁴¹ 20:2a: ἐκ // ἀπό 153.

¹⁰⁴² 20:3: ὥραν // omit 1823.

¹⁰⁴³ 20:3: εἶδεν // εὗρεν 1823.

¹⁰⁴⁴ 20:4: τὸν ἀμπελῶνα // τὸν ἀμπελῶνα μου 1823 872 174.

¹⁰⁴⁵ 20:5: Πάλιν ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν // Καὶ πάλιν ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν, ἐποίησεν ὡσαύτως 132 // Πάλιν δὲ ἐξελθὼν περὶ ἕκτην ὥραν καὶ ἐνάτην, ἐποίησεν ὡσαύτως 160 // Πάλιν ἐξελθὼν περὶ τὴν ἕκτην καὶ ἐνάτην ὥραν 152 134 // Πάλιν ἐξελθὼν περὶ ἕκτην ὥραν καὶ ἐνάτην 1823.

¹⁰⁴⁶ 20:6a: εὗρεν // εἶδεν 1823.

¹⁰⁴⁷ 20:6b: Τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί // Τί ἐστήκατε ὧδε ὅλην τὴν ἡμέραν ἀργοί 180 // Τί ὧδε ἐστήκατε ἀργοί ὅλην τὴν ἡμέραν 1823.

¹⁰⁴⁸ 20:7a: ἡμᾶς // ὑμᾶς 140 173 // omit 132. The reading found in minuscules 140 and 173 is included here solely because of the divergence of 140 with the CGNT, though the reading is obviously a mistaken transmission.

¹⁰⁴⁹ 20:7b: τὸν ἀμπελῶνα // τὸν ἀμπελῶνα μου 1823 160 2585.

κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς ἐργάτας, καὶ ἀπόδος αὐτοῖς τὸν μισθόν¹⁰⁵⁰, ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων¹⁰⁵¹. Καὶ ἐλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον. Ἐλθόντες δὲ οἱ πρῶτοι ἐνόμισαν ὅτι πλεῖονα¹⁰⁵² λήψονται· καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δηνάριον. Λαβόντες δὲ ἐγόγγυζον¹⁰⁵³ κατὰ τοῦ οἰκοδεσπότη, λέγοντες ὅτι Οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας¹⁰⁵⁴, τοῖς βαστάσασι τὸ βᾶρος τῆς ἡμέρας καὶ τὸν καύσωνα¹⁰⁵⁵. Ὁ δὲ ἀποκριθεὶς εἶπεν ἐνὶ¹⁰⁵⁶ αὐτῶν, Ἐταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι; Ἄρον τὸ σὸν καὶ ὑπάγε· θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι¹⁰⁵⁷ ὡς καὶ σοί. Ἡ οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς¹⁰⁵⁸; Εἰ ὁ ὀφθαλμὸς σου πονηρὸς ἐστίν, ὅτι ἐγὼ ἀγαθὸς εἰμι; Οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι, καὶ οἱ πρῶτοι ἔσχατοι· πολλοὶ γὰρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί¹⁰⁵⁹. Καὶ ἀναβαίνων ὁ Ἰησοῦς¹⁰⁶⁰ εἰς Ἱεροσόλυμα παρέλαβε τοὺς δώδεκα μαθητὰς κατιδίαν ἐν τῇ ὁδῷ, καὶ εἶπεν

¹⁰⁵⁰ 20:8b: ἀπόδος αὐτοῖς τὸν μισθόν // ἀπόδος τὸν μισθόν αὐτοῖς 173.

¹⁰⁵¹ 20:8b: ἕως τῶν πρώτων // omit 176.

¹⁰⁵² 20:10a: πλεῖονα // πλεῖον 176 872.

¹⁰⁵³ 20:11: ἐγόγγυζον // διεγόγγυζον 152 160.

¹⁰⁵⁴ 20:12b: καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας // καὶ ἴσους αὐτοὺς ἡμῖν ἐποίησας 176 153 157 // καὶ ἴσους ἡμᾶς αὐτοὺς ἐποίησας 1823.

¹⁰⁵⁵ 20:12b: τὸ βᾶρος τῆς ἡμέρας καὶ τὸν καύσωνα // τὸ βᾶρος τῆς ἡμέρας καὶ τὸν καύσωνα αὐτοῦ ἡλίου 176 // τὸ βᾶρος καὶ τὸν καύσωνα τῆς ἡμέρας 173.

¹⁰⁵⁶ 20:13: ἐνὶ // omit 152 1823.

¹⁰⁵⁷ 20:14: θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι // θέλω τούτῳ τῷ ἐσχάτῳ δοῦναι 153 // θέλω δὲ τῷ ἐσχάτῳ τούτῳ δοῦναι 140 // θέλω δὲ τούτῳ ἐσχάτῳ δοῦναι 176. Matthew 20:14–15a is difficult to read in minuscule 173.

¹⁰⁵⁸ 20:15a: ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς // ὃ θέλω ποιῆσαι ἐν τοῖς ἐμοῖς 180 160 // ἐστὶν ὃ θέλω ποιῆσαι ἐν τοῖς ἐμοῖς 157 // ὃ θέλω ἐν τοῖς ἐμοῖς ποιῆσαι 176. Matthew 20:14–15a is difficult to read in minuscule 173.

¹⁰⁵⁹ 20:16b: πολλοὶ γὰρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί // omit 141.

¹⁰⁶⁰ 20:17a: ὁ Ἰησοῦς // omit 2585.

αὐτοῖς¹⁰⁶¹, Ἴδού, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου
 παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ γραμματεῦσι· καὶ κατακρινουῖσιν αὐτὸν θανάτῳ,
 καὶ παραδώσουσιν αὐτὸν¹⁰⁶² τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ
 σταυρῶσαι· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν
 υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς, προσκυνοῦσα καὶ αἰτοῦσά τι παρ' αὐτοῦ. Ὁ δὲ
 εἶπεν αὐτῇ, Τί θέλεις¹⁰⁶³; Λέγει αὐτῷ¹⁰⁶⁴, Εἰπέ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου,
 εἷς ἐκ δεξιῶν σου, καὶ εἷς ἐξ εὐωνύμων¹⁰⁶⁵ σου, ἐν τῇ βασιλείᾳ σου. Ἀποκριθεὶς δὲ ὁ
 Ἰησοῦς εἶπεν¹⁰⁶⁶, Οὐκ οἶδατε¹⁰⁶⁷ τί αἰτεῖσθε. Δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω
 πίνειν¹⁰⁶⁸, ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι¹⁰⁶⁹; Λέγουσιν αὐτῷ,
 Δυνάμεθα. Καὶ λέγει αὐτοῖς¹⁰⁷⁰, Τὸ μὲν ποτήριόν μου πίεσθε, καὶ τὸ βάπτισμα ὃ ἐγὼ
 βαπτίζομαι βαπτισθήσεσθε¹⁰⁷¹. Τὸ δὲ καθίσει ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων μου¹⁰⁷²,

¹⁰⁶¹ 20:17b: παρέλαβε τοὺς δώδεκα μαθητὰς κατιδίαν ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς // παρέλαβεν τοὺς δώδεκα μαθητὰς αὐτοῦ κατ' ἰδίαν ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς 176 1823 173 // παρέλαβεν τοὺς δώδεκα μαθητὰς αὐτοῦ καὶ ἐν τῇ ὁδῷ εἶπεν αὐτοῖς 160 // παρέλαβεν τοὺς δώδεκα μαθητὰς κατ' ἰδίαν καὶ ἐν τῇ ὁδῷ, εἶπεν αὐτοῖς 152 // παρέλαβεν τοὺς δώδεκα μαθητὰς κατ' ἰδίαν ἐν τῇ ὁδῷ, καὶ λέγει αὐτοῖς 130.

¹⁰⁶² 20:19a: αὐτόν // omit 163.

¹⁰⁶³ 20:19b–20:21a: Minuscule 173 is difficult to read.

¹⁰⁶⁴ 20:21b: Λέγει αὐτῷ // Ἡ δὲ λέγει αὐτῷ 152 133. Matthew 20:21b is difficult to read in minuscule 173.

¹⁰⁶⁵ 20:21c: εὐωνύμων // εὐωνύμων 140 141 128 152 167 176 180 153 130 149 1823 132 134 135 160 163 173 872 133 150 164 174 175 2585 2586 157 // εὐονύμων 148.

¹⁰⁶⁶ 20:22a: εἶπεν // εἶπεν αὐτῇ 1823.

¹⁰⁶⁷ 20:22a: οἶδατε // οἶδας 1823.

¹⁰⁶⁸ 20:22b: ὃ ἐγὼ μέλλω πίνειν // ὃ ἐγὼ πίνω 152 180.

¹⁰⁶⁹ 20:22b: ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι // καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι 152 180 1823 157 // omit 130.

¹⁰⁷⁰ 20:23a: Καὶ λέγει αὐτοῖς // Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς 157 // λέγει αὐτοῖς 130.

¹⁰⁷¹ 20:23a: καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε // omit 130.

¹⁰⁷² 20:23b: μου // omit 2586.

οὐκ ἔστιν ἐμὸν δοῦναι¹⁰⁷³, ἀλλ' οἷς ἡτοίμασται ὑπὸ¹⁰⁷⁴ τοῦ πατρὸς μου. Καὶ ἀκούσαντες οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν¹⁰⁷⁵. Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτούς εἶπεν¹⁰⁷⁶, Οἴδατε¹⁰⁷⁷ ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν¹⁰⁷⁸, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν¹⁰⁷⁹. Οὐχ οὕτως δέ¹⁰⁸⁰ ἔσται ἐν ὑμῖν· ἀλλ' ὅς ἐάν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος¹⁰⁸¹. καὶ ὅς ἐάν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται ὑμῶν δοῦλος¹⁰⁸². ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἤλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον¹⁰⁸³ ἀντὶ πολλῶν. Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχῶ, ἠκολούθησεν αὐτῶ ὄχλος πολὺς. Καὶ ἰδοῦ, δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς

¹⁰⁷³ 20:23b: οὐκ ἔστιν ἐμὸν δοῦναι // οὐκ ἔστιν ἐμὸν τοῦτο δοῦναι 152 1823 132 163 872 // οὐκ ἔστιν ἐμὸν δοῦναι τοῦτο 160 174. Matthew 20:23b is difficult to read in minuscule 173.

¹⁰⁷⁴ 20:23c: ὑπὸ // παρά 180 148. Matthew 20:23c is difficult to read in minuscule 173.

¹⁰⁷⁵ 20:24: Minuscule 173 is difficult to read.

¹⁰⁷⁶ 20:25a: Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτούς εἶπεν // Ὁ δὲ Ἰησοῦς εἶπεν αὐτούς 176. Matthew 20:25a is difficult to read in minuscule 173.

¹⁰⁷⁷ 20:25b: Οἴδατε // Οὐκ οἴδατε 1823. Matthew 20:25b is difficult to read in minuscule 173.

¹⁰⁷⁸ 20:25b: αὐτῶν // τῶν ἐθνῶν 148. Matthew 20:25b is difficult to read in minuscule 173.

¹⁰⁷⁹ 20:25c: καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν // καὶ οἱ μεγάλοι κατέξουσιν αὐτῶν 1823 // καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν 2586.

¹⁰⁸⁰ 20:26a: δέ // omit 130 149 132 134 135 163 872 148 164 175 2586 157.

¹⁰⁸¹ 20:26b: ἀλλ' ὅς ἐάν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος // ἀλλ' ὅς ἂν ... διάκονος 132 // ἀλλ' ὅς ἐάν θέλει ... διάκονος 173 // ἀλλ' ὅς ἐάν θέλει ἐν ὑμῖν εἶναι πρῶτος ἔσται ὑμῶν διάκονος 1823 // ἀλλ' ... ἔστω ὑμῶν διάκονος 141 167 153 160 148 164 2585 157 // ἀλλ' ... ἔστω ὑμῖν διάκονος 382.

¹⁰⁸² 20:27: καὶ ὅς ἐάν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται ὑμῶν δοῦλος // καὶ ὅς ἐάν θέλει ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν δοῦλος 1823 // καὶ ... πρῶτος εἶναι ἔσται ὑμῶν δοῦλος 180 132 // καὶ ... ἔστω ὑμῶν δοῦλος 140 176 153 134 135 160 173 133 148 150 164 382 2585 // καὶ ... εἶναι ἔστω ὑμῶν δοῦλος 152.

¹⁰⁸³ 20:28b: λύτρον // omit 382.

παράγει¹⁰⁸⁴, ἔκραξαν, λέγοντες, Ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυίδ¹⁰⁸⁵. Ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν¹⁰⁸⁶. Οἱ δὲ μεῖζον ἔκραζον, λέγοντες, Ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυίδ¹⁰⁸⁷. Καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτούς¹⁰⁸⁸, καὶ εἶπε¹⁰⁸⁹, Τί θέλετε¹⁰⁹⁰ ποιήσω ὑμῖν; Λέγουσιν αὐτῷ¹⁰⁹¹, Κύριε¹⁰⁹², ἵνα ἀνοιχθῶσιν ἡμῶν οἱ ὀφθαλμοί¹⁰⁹³. Σπλαχνισθεῖς¹⁰⁹⁴ δὲ ὁ Ἰησοῦς ἤψατο τῶν ὀφθαλμῶν αὐτῶν· καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοί¹⁰⁹⁵, καὶ ἠκολούθησαν αὐτῷ.

Matthew 21

Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, καὶ ἦλθον εἰς Βηθσφαγῆ¹⁰⁹⁶ πρὸς τὸ ὄρος τῶν Ἐλαιῶν¹⁰⁹⁷, τότε ὁ Ἰησοῦς¹⁰⁹⁸ ἀπέστειλε δύο μαθητάς¹⁰⁹⁹, λέγων αὐτοῖς¹¹⁰⁰,

¹⁰⁸⁴ 20:30a: ἀκούσαντες ὅτι Ἰησοῦς παράγει // ἀκούσαντες ὅτι Ἰησοῦς παρ' ἔστη 1823 // ἀκούσαντες ὅτι παράγει 180.

¹⁰⁸⁵ 20:30b: κύριε, υἱὸς Δαυίδ // κύριε, υἱὲ Δαυίδ 152 130 1823 160 163 173 133 164 174 382 2585 2586 // υἱὲ Δαυίδ 157. Minuscule 174 appears like it originally read υἱός.

¹⁰⁸⁶ 20:31a: Ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν // omit 132 382 157.

¹⁰⁸⁷ 20:31b: Οἱ δὲ μεῖζον ἔκραζον, λέγοντες, Ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυίδ // omit 132 382 157. Differences within 20:31b: μεῖζον // μεῖζων 148 174 175 2585; ἔκραζον // ἔκραζαν 140 152 163 872 148 174 2585; Ἐλέησον ἡμᾶς, κύριε // Κύριε, ἐλέησον ἡμᾶς 160 // Ἐλέησον ἡμᾶς 1823; υἱός // υἱέ 152 130 160 163 173 164 174 2585 2586.

¹⁰⁸⁸ 20:32: αὐτούς // αὐτοῖς 152 157. Matthew 20:32 is difficult to read in minuscule 163.

¹⁰⁸⁹ 20:32: καὶ εἶπε // καὶ εἶπεν ὅτι 157 // λεγῶν 152. Matthew 20:32 is difficult to read in minuscule 163.

¹⁰⁹⁰ 20:32: θέλετε // θέλετε ἵνα 153 160. Matthew 20:32 is difficult to read in minuscule 163.

¹⁰⁹¹ 20:33: Λέγουσιν αὐτῷ // οἱ δὲ εἶπεν 140.

¹⁰⁹² 20:33: Κύριε // omit 1823.

¹⁰⁹³ 20:33: ἀνοιχθῶσιν ἡμῶν οἱ ὀφθαλμοί // ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοί ἡμῶν 160 // ἵνα ἀνοιγῶσιν ἡμῶν οἱ ὀφθαλμοί 163.

¹⁰⁹⁴ 20:34a: Σπλαχνισθεῖς // Σπλαγγισθεῖς 140 141 128 152 167 176 180 153 149 1823 132 134 135 160 163 872 150 164 175 2586 157.

¹⁰⁹⁵ 20:34b: αὐτῶν οἱ ὀφθαλμοί // omit 152 160 382.

¹⁰⁹⁶ 21:1a: εἰς Βηθσφαγῆ // εἰς Βησφαγῆ 141 176 175 2586 157 // εἰς Βησφαγῆν 152 // εἰς Βιθφαγεῖ 872 2585 // εἰς Βησφαγῆ καὶ μὴ θανίαν 1823 174 // εἰς Βησφαγῆν καὶ μὴ θανίαν 160.

Πορεύθητε¹¹⁰¹ εἰς τὴν κώμην τὴν κατέναντι¹¹⁰² ὑμῶν, καὶ εὐθέως εὐρήσετε ὄνον
 δεδεμένον¹¹⁰³, καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι. Καὶ ἐάν τις ὑμῖν εἴπη
 τι¹¹⁰⁴, ἐρεῖτε ὅτι Ὁ κύριος αὐτῶν χρεῖαν ἔχει¹¹⁰⁵. εὐθέως δέ¹¹⁰⁶ ἀποστέλλει αὐτούς.
 Τοῦτο δὲ ὄλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου¹¹⁰⁷, λέγοντος, Εἶπατε
 τῇ θυγατρὶ Σιών, Ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται σοι, πραῦς καὶ¹¹⁰⁸ ἐπιβεβηκὼς ἐπὶ
 ὄνον καὶ πῶλον¹¹⁰⁹ υἱὸν ὑποζυγίου. Πορευθέντες δὲ οἱ μαθηταί¹¹¹⁰, καὶ ποιήσαντες
 καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς¹¹¹¹, ἤγαγον¹¹¹² τὴν ὄνον καὶ τὸν πῶλον, καὶ

¹⁰⁹⁷ 21:1a: πρὸς τὸ ὄρος τῶν Ἐλαιῶν // πρὸς τὸ ὄρος τῶν Ἐλεῶν 1823 174 2585 // πρὸς τὸ ὄρος τὸ Ἐλαιῶν 152.

¹⁰⁹⁸ 21:1b: ὁ Ἰησοῦς // omit 1823.

¹⁰⁹⁹ 21:1b: δύο μαθητάς // δύο τῶν μαθητῶν αὐτοῦ 1823 157 // δύο ἐκ τῶν μαθητῶν αὐτοῦ 152 382.

¹¹⁰⁰ 21:2a: αὐτοῖς // omit 157.

¹¹⁰¹ 21:2a: Πορεύθητε // Πορεύεσθε 157.

¹¹⁰² 21:2a: κατέναντι // ἀπέναντι 140 141 128 152 167 153 130 149 1823 132 134 135 160 163 173 872 133 148 150 164 174 175 382 2585 2586.

¹¹⁰³ 21:2b: δεδεμένον // δεδεμένην 140 141 128 152 167 176 180 153 130 149 1823 132 134 135 160 163 173 133 148 150 164 174 175 382 2585 2586. Minuscule 872 could read δεδεμένον or δεδεμένην.

¹¹⁰⁴ 21:3a: Καὶ ἐάν τις ὑμῖν εἴπη τι // Ἐάν τις ὑμῖν εἴπη τι 149 // Καὶ ἐάν τις ὑμῖν εἴπη τι ποιεῖτε οὕτως 157.

¹¹⁰⁵ 21:3a: ἐρεῖτε ὅτι Ὁ κύριος αὐτῶν χρεῖαν ἔχει // ἐρεῖτε Ὁ κύριος αὐτῶν χρεῖαν ἔχει 167 // ἐρεῖτε ὅτι Ὁ κύριος αὐτοῦ χρεῖαν ἔχει 173 382.

¹¹⁰⁶ 21:3b: εὐθέως δέ // καὶ εὐθέως 160.

¹¹⁰⁷ 21:4: διὰ τοῦ προφήτου // ὑπὸ τοῦ προφήτου 176 // ὑπὸ τοῦ κυρίου διὰ τοῦ προφήτου 148.

¹¹⁰⁸ 21:5b: καί // omit 152.

¹¹⁰⁹ 21:5b: καὶ πῶλον // καὶ ἐπὶ πῶλον 160.

¹¹¹⁰ 21:6: οἱ μαθηταί // οἱ μαθηταί αὐτοῦ 140.

¹¹¹¹ 21:6: καὶ ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς // καὶ ποιήσαντες καθὼς προσέταξεν ὁ Ἰησοῦς 382 // ἐποίησαντες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς 152.

¹¹¹² 21:7a: ἤγαγον // ἤγαγον δέ 157.

ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν¹¹¹³, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν. Ὁ δὲ
 πλεῖστος ὄχλος¹¹¹⁴ ἔστρωσαν ἑαυτῶν τὰ ἱμάτια¹¹¹⁵ ἐν τῇ ὁδῷ· ἄλλοι δὲ ἔκοπτον
 κλάδους ἀπὸ¹¹¹⁶ τῶν δένδρων, καὶ ἐστρώννουν ἐν τῇ ὁδῷ¹¹¹⁷. Οἱ δὲ ὄχλοι οἱ
 προάγοντες¹¹¹⁸ καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες, Ὡσαννὰ τῷ υἱῷ Δαυὶδ¹¹¹⁹.
 Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· Ὡσαννὰ ἐν τοῖς ὑψίστοις. Καὶ
 εἰσελθόντος¹¹²⁰ αὐτοῦ εἰς Ἱεροσόλυμα, ἐσείσθη πᾶσα ἡ πόλις, λέγουσα, Τίς ἐστιν
 οὗτος; Οἱ δὲ ὄχλοι ἔλεγον, Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης¹¹²¹, ὁ ἀπὸ Ναζαρέτ¹¹²² τῆς
 Γαλιλαίας. Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερὸν τοῦ θεοῦ¹¹²³, καὶ ἐξέβαλε πάντας τοὺς
 πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ¹¹²⁴, καὶ τὰς τραπέζας τῶν κολλυβιστῶν
 κατέστρεψε¹¹²⁵, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς¹¹²⁶. Καὶ λέγει

¹¹¹³ 21:7b: καὶ ἐπεκάθισεν (ἐπεκάθησεν) ἐπάνω αὐτῶν // καὶ ἐκάθισεν (ἐκάθησεν) ἐπάνω αὐτῶν 152 180 148 // omit 176 174 2585.

¹¹¹⁴ 21:8a: Ὁ δὲ πλεῖστος ὄχλος // Καὶ ὁ δὲ πλεῖστος ὄχλος 174.

¹¹¹⁵ 21:8a: ἑαυτῶν τὰ ἱμάτια // αὐτῶν τὰ ἱμάτια 141 128 167 176 132 163 150 157 // τὰ ἱμάτια αὐτῶν 180 382 2586 // τὰ ἱμάτια 2585.

¹¹¹⁶ 21:8b: ἀπὸ // ὑπὸ 175.

¹¹¹⁷ 21:8b: καὶ ἐστρώννουν ἐν τῇ ὁδῷ // καὶ ἐβάσταζον 382.

¹¹¹⁸ 21:9a: προάγοντες // προάγοντες αὐτόν 160 157.

¹¹¹⁹ 29:9b: Δαυίδ // Δαυείδ 174.

¹¹²⁰ 21:10: εἰσελθόντος // εἰσελθόντα 167.

¹¹²¹ 21:11: Ἰησοῦς ὁ προφήτης // ὁ προφήτης Ἰησοῦς 157.

¹¹²² 21:11: Ναζαρέτ // Ναζαρέθ 132 173 133 174 175 2585.

¹¹²³ 21:12a: Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερὸν τοῦ θεοῦ // Καὶ εἰσελθὼν ὁ Ἰησοῦς εἰς τὸ ἱερὸν τοῦ θεοῦ 149 // Καὶ εἰσῆλθεν εἰς τὸ ἱερὸν τοῦ θεοῦ 148 2585 // Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερὸν 160 // omit 163. Minuscule 163 places 21:12–14 after 21:17.

¹¹²⁴ 21:12b: καὶ ἐξέβαλε πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ // καὶ ... ἀγοράζοντας 1823 382 // omit 163. Minuscule 163 places 21:12–14 after 21:17.

¹¹²⁵ 21:12c: καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψε // καὶ τὰς καθέδρας τῶν κολλυβιστῶν κατέστρεψεν 157 // omit 163. Minuscule 163 places 21:12–14 after 21:17.

αὐτοῖς, Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται¹¹²⁷. ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν¹¹²⁸. Καὶ προσῆλθον αὐτῷ χωλοὶ καὶ τυφλοὶ ἐν τῷ ἱερῷ¹¹²⁹. καὶ ἐθεράπευσεν αὐτούς¹¹³⁰. Ἴδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησε¹¹³¹, καὶ τοὺς παῖδας κράζοντας ἐν τῷ ἱερῷ, καὶ λέγοντας, Ὡσαννὰ τῷ υἱῷ Δαυίδ, ἠγανάκτησαν, καὶ εἶπον αὐτῷ, Ἀκούεις τί οὗτοι λέγουσιν; Ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, Ναί· οὐδέποτε ἀνέγνωτε ὅτι Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον; Καὶ καταλιπὼν αὐτούς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἠύλισθη ἐκεῖ¹¹³². Πρωῖας δὲ ἐπανάγων εἰς τὴν πόλιν¹¹³³, ἐπέειπεν· καὶ ἰδὼν συκῆν μίαν ἐπὶ τῆς ὁδοῦ¹¹³⁴, ἦλθεν ἐπ' αὐτήν¹¹³⁵, καὶ οὐδὲν εὔρεν ἐν αὐτῇ εἰμὴ φύλλα

¹¹²⁶ 21:12d: καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς // καὶ τὰς τραπέζας τῶν πωλούντων τὰς περιστεράς 141 // *omit* 163. Minuscule 163 places 21:12–14 after 21:17.

¹¹²⁷ 21:13a: Καὶ λέγει αὐτοῖς, Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται // Καὶ ... Γὰρ ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται 160 // *omit* 163. Minuscule 163 places 21:12–14 after 21:17.

¹¹²⁸ 21:13b: ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν // ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπήλαιον ληστῶν 152 173 174 // ὑμεῖς δὲ ἐποιήσατε τὸν οἶκον σπήλαιον ληστῶν 382 // *omit* 163. Minuscule 163 places 21:12–14 after 21:17.

¹¹²⁹ 21:14a: Καὶ προσῆλθον αὐτῷ χωλοὶ καὶ τυφλοὶ ἐν τῷ ἱερῷ // Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ 160 382 157 // *omit* 163. Minuscule 163 places 21:12–14 after 21:17.

¹¹³⁰ 21:14b: καὶ ἐθεράπευσεν αὐτούς // *omit* 163. Minuscule 163 places 21:12–14 after 21:17.

¹¹³¹ 21:15a: ἐποίησε // ἐποίησεν ὁ Ἰησοῦς 130 1823 2586.

¹¹³² 21:17: Καὶ καταλιπὼν αὐτούς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἠύλισθη ἐκεῖ // Καὶ καταλιπὼν αὐτούς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἠύλισθη ἐκεῖ. ὑποστρέψαντος δὲ αὐτοῦ εἰς τὴν πόλιν. Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερὸν τοῦ θεοῦ, καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς. Καὶ λέγει αὐτοῖς, Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται· ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπήλαιον. Καὶ προσῆλθον αὐτῷ χωλοὶ καὶ τυφλοὶ ἐν τῷ ἱερῷ· καὶ ἐθεράπευσεν αὐτούς 163. Minuscule 163 places 21:12–14 after 21:17.

¹¹³³ 21:18: Πρωῖας δὲ ἐπανάγων εἰς τὴν πόλιν // Πρωῖας δὲ ἐπανάθων εἰς τὴν πόλιν 2586 // Πρωῖας δὲ ἐπανάγων ὁ Ἰησοῦς εἰς τὴν πόλιν 140 153 163 164 382 157.

¹¹³⁴ 21:19a: καὶ ἰδὼν συκῆν μίαν ἐπὶ τῆς ὁδοῦ // καὶ ἰδὼν συκῆν ἐπὶ τῆς ὁδοῦ 152 // καὶ ἰδὼν συκῆν μίαν 164.

¹¹³⁵ 21:19a: ἐπ' αὐτήν // ἐπ' αὐτῆς 157.

μόνον¹¹³⁶. καὶ λέγει αὐτῇ, Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. Καὶ ἐξηράνθη παραχρῆμα ἡ συκῆ. Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν, λέγοντες, Πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ¹¹³⁷; Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν, καὶ μὴ διακριθῆτε¹¹³⁸, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ κὰν τῷ ὄρει τούτῳ εἶπητε, Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται. Καὶ πάντα ὅσα ἐὰν¹¹³⁹ αἰτήσητε ἐν τῇ προσευχῇ¹¹⁴⁰, πιστεύοντες, λήψεσθε. Καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερόν, προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ, λέγοντες, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; Καὶ τίς σοι ἔδωκε τὴν ἐξουσίαν¹¹⁴¹ ταύτην; Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἓνα¹¹⁴², ὃν ἐὰν εἶπητέ μοι, κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ¹¹⁴³. Τὸ βάπτισμα Ἰωάννου πόθεν ἦν; Ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; Οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς¹¹⁴⁴, λέγοντες, Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν, Διὰ τί οὖν¹¹⁴⁵ οὐκ ἐπιστεύσατε αὐτῷ; Ἐὰν¹¹⁴⁶ δὲ εἴπωμεν, Ἐξ

¹¹³⁶ 21:19a: καὶ οὐδὲν εὔρεν ἐν αὐτῇ εἰμὴ φύλλα μόνον // καὶ οὐδὲν εὔρεν εἰμὴ φύλλα μόνον 160 // καὶ οὐδὲν εὔρεν ἐπ' αὐτῇ εἰ μὴ φύλλα μόνα 153.

¹¹³⁷ 21:20: Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν, λέγοντες, Πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ // Καὶ ἰδόντες οἱ μαθηταὶ αὐτοῦ ... συκῆ 176 // omit 2585.

¹¹³⁸ 21:21b: ἐὰν ἔχητε πίστιν, καὶ μὴ διακριθῆτε // ἐὰν ἔχητε πίστιν, ὡς κόκκον σινάπεως, καὶ μὴ διακριθῆτε 382.

¹¹³⁹ 21:22: ἐὰν // ἄν 128 152 180 153 132 160 163 872 148 164 382 2585. In minuscule 132, the ἐ is written above line, possibly by a second hand.

¹¹⁴⁰ 21:22: ἐν τῇ προσευχῇ // ἐν τῇ προσευχῇ ὑμῶν 1823.

¹¹⁴¹ 21:23c: ἔδωκε τὴν ἐξουσίαν // τὴν ἐξουσίαν ἔδωκεν 157.

¹¹⁴² 21:24b: Ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἓνα // Ἐρωτήσω κἀγὼ ὑμᾶς λόγον ἓνα 140 // Ἐρωτήσω ὑμᾶς κἀγὼ ἓνα λόγον 141 152 153 173 175 157.

¹¹⁴³ 21:24b: κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ // κἀγὼ ὑμᾶς ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ 130 // κἀγὼ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ 1823 // κἀγὼ ὑμῖν λέγω ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ 157 // κἀγὼ ὑμῖν ἐρῶ 176.

¹¹⁴⁴ 21:25b: παρ' ἑαυτοῖς // ἐν ἑαυτοῖς 152 382 157.

¹¹⁴⁵ 21:25c: οὖν // omit 382.

¹¹⁴⁶ 21:26a: Ἐὰν // Εἰ 130.

ἀνθρώπων, φοβούμεθα τὸν ὄχλον· πάντες γὰρ ἔχουσι τὸν Ἰωάννην ὡς προφήτην¹¹⁴⁷.
 Καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον, Οὐκ οἶδαμεν. Ἐφη αὐτοῖς καὶ αὐτός, Οὐδὲ ἐγὼ
 λέγω ὑμῖν¹¹⁴⁸ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. Τί δὲ¹¹⁴⁹ ὑμῖν δοκεῖ; Ἄνθρωπος τις¹¹⁵⁰ εἶχε
 τέκνα δύο, καὶ προσελθὼν τῷ πρώτῳ εἶπεν, Τέκνον, ὕπαγε, σήμερον ἐργάζου ἐν τῷ
 ἀμπελῶνί μου¹¹⁵¹. Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐ θέλω· ὕστερον δὲ μεταμεληθεὶς,
 ἀπῆλθεν¹¹⁵². Καὶ προσελθὼν τῷ δευτέρῳ εἶπεν ὡσαύτως¹¹⁵³. Ὁ δὲ ἀποκριθεὶς εἶπεν,
 Ἐγὼ, κύριε· καὶ οὐκ ἀπῆλθε¹¹⁵⁴. Τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρὸς¹¹⁵⁵;
 Λέγουσιν αὐτῷ, Ὁ πρῶτος¹¹⁵⁶. Λέγει¹¹⁵⁷ αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν, ὅτι οἱ
 τελῶναι καὶ αἱ¹¹⁵⁸ πόρνοι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ. Ἦλθε γὰρ

¹¹⁴⁷ 21:26a: πάντες γὰρ ἔχουσι τὸν Ἰωάννην ὡς προφήτην // πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάννην 160 157.

¹¹⁴⁸ 21:27b: λέγω ὑμῖν // ὑμῖν λέγω 152 163 872 150 174.

¹¹⁴⁹ 21:28a: δέ // omit 153.

¹¹⁵⁰ 21:28b: τις // omit 140 176 180 149 1823 134 135 163 872 133 148 150 164 174 175 382 2585 2586.

¹¹⁵¹ 21:28c: μου // omit 382.

¹¹⁵² 21:29: Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐ θέλω· ὕστερον δὲ μεταμεληθεὶς, ἀπῆλθεν // Ὁ ... ἀπῆλθεν εἰς τὸν ἀμπελῶνα 130 // omit 164 2586. Minuscules 164 and 2586 place Matt. 21:29–30a after 21:30b, though 21:30a precedes 21:29.

¹¹⁵³ 21:30a: Καὶ προσελθὼν τῷ δευτέρῳ εἶπεν ὡσαύτως // Καὶ προσελθὼν τῷ ἐτέρῳ εἶπεν ὡσαύτως 141 128 152 167 176 153 130 149 1823 132 134 160 163 173 872 133 148 150 174 175 157 // Καὶ προσελθὼν τῷ ἐτέρῳ λέγει καὶ αὐτῷ ὡσαύτως 382 // omit 164 2586. Minuscules 164 and 2586 place Matt. 21:29–30a after 21:30b, though 21:30a precedes 21:29.

¹¹⁵⁴ 21:30b: Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἐγὼ, κύριε· καὶ οὐκ ἀπῆλθε // Ὁ δὲ ἀποκριθεὶς εἶπεν, Ὑπάγω, κύριε· καὶ οὐκ ἀπῆλθεν 152 2585 // Ὁ δὲ ἀποκριθεὶς εἶπεν, Ὑπάγω ἐγὼ, κύριε· καὶ οὐκ ἀπῆλθεν. Καὶ προσελθὼν τῷ ἐτέρῳ εἶπεν ὡσαύτως. Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐ θέλω· ὕστερον δὲ μεταμεληθεὶς, ἀπῆλθεν 164 2586.

¹¹⁵⁵ 21:31a: τοῦ πατρὸς // τοῦ πατρὸς αὐτῶν 176 // τοῦ πατρὸς αὐτοῦ 134 164 2586.

¹¹⁵⁶ 21:31b: πρῶτος // ἕσχατος 164.

¹¹⁵⁷ 21:31c: Λέγει // Λέγει δέ 157.

¹¹⁵⁸ 21:31d: αἱ // omit 148 382.

πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης¹¹⁵⁹, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι
καὶ αἱ πόρνοι ἐπίστευσαν αὐτῷ¹¹⁶⁰. ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον τοῦ
πιστεῦσαι αὐτῷ¹¹⁶¹. Ἄλλην παραβολὴν ἀκούσατε. Ἄνθρωπός τις ἦν οἰκοδεσπότης¹¹⁶²,
ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκεν, καὶ ὥρυξεν ἐν¹¹⁶³ αὐτῷ
ληνόν, καὶ ὤκοδόμησε πύργον¹¹⁶⁴, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. Ὅτε
δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωρούς,
λαβεῖν¹¹⁶⁵ τοὺς καρποὺς αὐτοῦ· καὶ λαβόντες¹¹⁶⁶ οἱ γεωργοὶ τοὺς δούλους αὐτοῦ¹¹⁶⁷,
ὄν μὲν ἔδειραν, ὄν δὲ ἀπέκτειναν, ὄν δὲ ἐλιθοβόλησαν. Πάλιν¹¹⁶⁸ ἀπέστειλεν ἄλλους
δούλους¹¹⁶⁹ πλείονας τῶν πρώτων· καὶ ἐποίησαν αὐτοῖς ὡσαύτως. Ὑστερον δὲ
ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων, Ἐντραπήσονται τὸν υἱόν μου¹¹⁷⁰. Οἱ δὲ

¹¹⁵⁹ 21:32a: Ἔλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης // Ἔλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης 160 157.

¹¹⁶⁰ 21:32b: οἱ δὲ τελῶναι καὶ αἱ πόρνοι ἐπίστευσαν αὐτῷ // οἱ δὲ τελῶναι καὶ πόρνοι ἐπίστευσαν εἰς αὐτόν 382.

¹¹⁶¹ 21:32c: ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ // ὑμεῖς δὲ ἰδόντες οὐδὲ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ 152 157 // ὑμεῖς δὲ ἰδόντες οὐ μετεβλήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ 148 // *omit* 382 2585.

¹¹⁶² 21:33b: Ἄνθρωπός τις ἦν οἰκοδεσπότης // Ἄνθρωπός τις οἰκοδεσπότης 382 // Ἄνθρωπός τις ἦν οἰκοδεσπότης 176 130 149 134 135 173 872 174 2586.

¹¹⁶³ 21:33c: ἐν // *omit* 141.

¹¹⁶⁴ 21:33c: πύργον // πύργον [?] αὐτοῦ 130. There is something written before αὐτοῦ in minuscule 130.

¹¹⁶⁵ 21:34b: λαβεῖν // τοῦ λαβεῖν 157.

¹¹⁶⁶ 21:35: καὶ λαβόντες // λαβόντες δέ 2586.

¹¹⁶⁷ 21:35: αὐτοῦ // *omit* 152.

¹¹⁶⁸ 21:36a: Πάλιν // Πάλιν δέ 160.

¹¹⁶⁹ 21:36a: δούλους // δούλους αὐτοῦ 176.

¹¹⁷⁰ 21:37: λέγων, Ἐντραπήσονται τὸν υἱόν μου // λέγων, Ἴσως ἐντραπήσονται τὸν υἱόν μου 152 // *omit* 382.

γεωργοὶ ἰδόντες τὸν υἱὸν¹¹⁷¹ εἶπον ἐν ἑαυτοῖς, Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτόν, καὶ κατάσχωμεν τὴν κληρονομίαν αὐτοῦ. Καὶ λαβόντες ἐξέβαλον αὐτόν¹¹⁷² ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. Ὄταν¹¹⁷³ οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις; Λέγουσιν αὐτῷ, Κακοὺς κακῶς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρπούς¹¹⁷⁴ ἐν τοῖς καιροῖς αὐτῶν. Λέγει αὐτοῖς ὁ Ἰησοῦς, Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν; Διατοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ, καὶ δοθήσεται ἔθνει¹¹⁷⁵ ποιοῦντι τοὺς καρπούς αὐτῆς¹¹⁷⁶. Καὶ¹¹⁷⁷ ὁ πεσὼν ἐπὶ τὸν λίθον¹¹⁷⁸ τοῦτον συνθλασθήσεται· ἐφ' ὃν δὲν πέσῃ, λικμήσει αὐτόν. Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι¹¹⁷⁹ τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει. Καὶ ζητοῦντες αὐτὸν κρατῆσαι¹¹⁸⁰, ἐφοβήθησαν¹¹⁸¹ τοὺς ὄχλους, ἐπειδὴ¹¹⁸² ὡς προφήτην αὐτὸν εἶχον. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς¹¹⁸³ ἐν παραβολαῖς, λέγων,

¹¹⁷¹ 21:38a: Οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱόν // omit 382.

¹¹⁷² 21:39: ἐξέβαλον αὐτόν // αὐτὸν ἐξέβαλον 140 141 128 152 167 176 180 153 130 149 1823 132 134 135 160 163 173 872 133 148 150 164 174 175 382 2585 2586 157.

¹¹⁷³ 21:40: Ὄταν // Ὄτε 1823.

¹¹⁷⁴ 21:41b: αὐτῷ τοὺς καρπούς // τοὺς καρπούς αὐτῶν 382.

¹¹⁷⁵ 21:43b: ἔθνη // ἔθνη 167 132 160 148 174 382.

¹¹⁷⁶ 21:43b: αὐτῆς // αὐτῶν 382.

¹¹⁷⁷ 21:44a: Καὶ // omit 872.

¹¹⁷⁸ 21:44a: ἐπὶ τὸν λίθον // ἐπὶ τὴν γῆν 382.

¹¹⁷⁹ 21:45: ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ // ἀκούσαντες οἱ ἀρχιερεῖς καὶ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ 152 // ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς ταύτας 180 // ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὴν παραβολὴν αὐτοῦ 157.

¹¹⁸⁰ 21:46a: κρατῆσαι // πιάσαι 180.

Matthew 22

Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησε γάμους τῷ υἱῷ αὐτοῦ· καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ καλέσαι¹¹⁸⁴ τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἐλθεῖν. Πάλιν ἀπέστειλεν ἄλλους δούλους, λέγων, Εἴπατε τοῖς κεκλημένοις¹¹⁸⁵. Ἴδού, τὸ ἄριστόν μου ἡτοίμασα¹¹⁸⁶, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα¹¹⁸⁷. δεῦτε εἰς τοὺς γάμους. Οἱ δὲ ἀμελήσαντες ἀπήλθον, ὁ μὲν εἰς τὸν ἴδιον ἀγρόν, ὁ δὲ εἰς¹¹⁸⁸ τὴν ἐμπορίαν αὐτοῦ· οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν. Καὶ ἀκούσας¹¹⁸⁹ ὁ βασιλεὺς ἐκεῖνος ὠργίσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπόλωσε τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε. Τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ μὲν γάμος ἔτοιμός ἐστιν¹¹⁹⁰, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι. Πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν¹¹⁹¹, καὶ

¹¹⁸¹ 21:46a: ἐφοβήθησαν // καὶ ἐφοβήθησαν 157.

¹¹⁸² 21:46a: ἐπειδὴ // ἐπειδὴ γάρ 153.

¹¹⁸³ 21:46b [22:1]: Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς // Καὶ ἀποκριθῆς πάλιν ὁ Ἰησοῦς εἶπεν αὐτοῖς 176 132 // Καὶ ἀποκριθῆς πάλιν εἶπεν αὐτοῖς ὁ Ἰησοῦς 2585.

¹¹⁸⁴ 22:3a: καλέσαι // λέγων καλέσαι 176.

¹¹⁸⁵ 22:4b: τοῖς κεκλημένοις // τοὺς κεκλημένους 152.

¹¹⁸⁶ 22:4c: ἡτοίμασα // ἡτοίμασαι 152 153 // ἐποίησα 148 // ἡτοίμον 1823.

¹¹⁸⁷ 22:4c: οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα // οἱ ... τὰ σιτευτὰ μου τεθυμένα, καὶ πάντα ἔτοιμα 152 176 153 // οἱ ... τὰ σιτιστὰ μου τεθυμένα, καὶ πάντα ἔτοιμα 173 // οἱ ... τὰ σιτιστὰ μου. πάντα ἔτοιμα 382.

¹¹⁸⁸ 22:5: εἰς // ἐπὶ 160 157.

¹¹⁸⁹ 22:7a: ἀκούσας // omit 2586.

¹¹⁹⁰ 22:8b: ἐστιν // omit 174. Minuscule 174 has ἐστιν written above line, possibly by a second hand.

¹¹⁹¹ 22:9a: Πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν // Πορευθέντες οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν 176 1823 // Πορεύεσθε οὖν μᾶλλον ἐπὶ τὰς διεξόδους τῶν ὁδῶν 174 // Πορεύεσθε οὖν πρὸς τὰς διεξόδους τῶν ὁδῶν 132 // Πορεύεσθε οὖν εἰς τὰς διεξόδους τῶν ὁδῶν 2585.

ὅσους ἐὰν¹¹⁹² εὕρητε, καλέσατε εἰς τοὺς γάμους. Καὶ ἐξεληθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς¹¹⁹³ συνήγαγον πάντας ὅσους εὔρον¹¹⁹⁴, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων¹¹⁹⁵. Εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν¹¹⁹⁶ ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου· καὶ λέγει αὐτῷ, Ἐταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων¹¹⁹⁷ ἔνδυμα γάμου; Ὁ δὲ ἐφिमώθη. Τότε εἶπεν ὁ βασιλεὺς¹¹⁹⁸ τοῖς διακόνοις, Δῆσαντες αὐτοῦ χεῖρας καὶ πόδας¹¹⁹⁹, ἄρατε αὐτὸν καὶ ἐκβάλετε¹²⁰⁰ εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Πολλοὶ γάρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί. Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ¹²⁰¹. Καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν¹²⁰² μετὰ τῶν Ἡρωδιανῶν, λέγοντες, Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις¹²⁰³, καὶ οὐ μέλει σοι περὶ

¹¹⁹² 22:9b: ἐὰν // ἄν 140 128 152 167 180 130 1823 135 173 872 133 148 150 164 382 2585 157.

¹¹⁹³ 22:10a: εἰς τὰς ὁδοὺς // omit 382.

¹¹⁹⁴ 22:10a: συνήγαγον πάντας ὅσους εὔρον // συνήγαγον ὅσους εὔρον 1823 164 // εὔρον 176.

¹¹⁹⁵ 20:11b: καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων // καὶ ἐπλήσθη ὁ νυμφῶν ἀνακειμένων 160 // καὶ ἐπλήσθη ὁ γάμος τῶν ἀνακειμένων 152.

¹¹⁹⁶ 22:11b: εἶδεν // εἶδον 180.

¹¹⁹⁷ 22:12a: ἔχων // ἔχον 176. Minuscule 176 has the ω written above line, possibly by a second hand.

¹¹⁹⁸ 22:13a: εἶπεν ὁ βασιλεὺς // ὁ βασιλεὺς εἶπεν 160.

¹¹⁹⁹ 22:13b: χεῖρας καὶ πόδας // πόδας καὶ χεῖρας 140 180 130 149 134 160 163 173 872 164 175 2585 2586.

¹²⁰⁰ 22:13b: ἐκβάλετε // ἐμβάλετε 1823 135 173 150 174 382 2585 2586 // βάλετε 140 152 176 180 132 164.

¹²⁰¹ 22:15: συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ // συμβούλιον κατὰ τοῦ Ἰησοῦ ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ 140 // συμβούλιον ἔλαβον κατὰ τοῦ Ἰησοῦ ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ 152 382 // συμβούλιον ἐποίησαν ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ 163 // συμβούλιον ἔλαβον 1823.

¹²⁰² 22:16a: Καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν // Καὶ ... αὐτοῦ 176 // omit 1823.

¹²⁰³ 22:16b: ἐν ἀληθείᾳ διδάσκεις // διδάσκεις ἐν ἀληθείᾳ 2586.

οὐδενός, οὐ¹²⁰⁴ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων¹²⁰⁵. Εἶπε οὖν ἡμῖν, τί σοι δοκεῖ; Ἐξεστι δοῦναι κῆνσον Καίσαρι, ἢ οὐ; Γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπε, Τί με πειράζετε, ὑποκριταί; Ἐπιδείξατέ¹²⁰⁶ μοι τὸ νόμισμα τοῦ κῆνσου. Οἱ δὲ προνήνεγκαν¹²⁰⁷ αὐτῷ δηνάριον. Καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή¹²⁰⁸; Λέγουσιν αὐτῷ, Καίσαρος¹²⁰⁹. Τότε¹²¹⁰ λέγει αὐτοῖς, Ἀπόδοτε οὖν¹²¹¹ τὰ Καίσαρος Καίσαρι· καὶ τὰ τοῦ θεοῦ τῷ θεῷ. Καὶ ἀκούσαντες ἐθαύμασαν· καὶ ἀφέντες αὐτὸν ἀπῆλθον. Ἐν ἐκείνῃ τῇ ἡμέρᾳ¹²¹² προσῆλθον αὐτῷ Σαδδουκαῖοι¹²¹³, οἱ λέγοντες μὴ εἶναι ἀνάστασιν¹²¹⁴, καὶ ἐπηρώτησαν αὐτόν¹²¹⁵, λέγοντες, Διδάσκαλε, Μωσῆς¹²¹⁶ εἶπεν, Ἐάν¹²¹⁷ τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς

¹²⁰⁴ 22:16c: οὐ // οὐδέ 157.

¹²⁰⁵ 22:16c: ἀνθρώπων // ἀνθρώπου 153.

¹²⁰⁶ 22:19a: Ἐπιδείξατέ // Ὑποδείξατέ 2585.

¹²⁰⁷ 22:19b: προνήνεγκαν // προσήνεγκαν 140 141 128 152 167 176 180 153 130 149 1823 132 134 135 160 163 173 872 133 148 150 164 174 175 382 2585 2586 157.

¹²⁰⁸ 22:20: Καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή // Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή 160 // Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή αὕτη 157 // Καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ὑπογραφή 164 // omit 382.

¹²⁰⁹ 22:21a: Λέγουσιν αὐτῷ, Καίσαρος // Καὶ λέγουσιν αὐτῷ, Καίσαρος 132 // omit 382.

¹²¹⁰ 22:21b: Τότε // Καί 382.

¹²¹¹ 22:21b: οὖν // omit 157.

¹²¹² 22:23: ἡμέρα // ὥρα 149. Minuscule 149 has ἡμέρα written above line, possibly by a second hand.

¹²¹³ 22:23: Σαδδουκαῖοι // οἱ Σαδδουκαῖοι 152.

¹²¹⁴ 22:23: οἱ λέγοντες μὴ εἶναι ἀνάστασιν // καὶ οἱ λέγοντες μὴ εἶναι ἀνάστασιν 152 133 // λέγοντες μὴ εἶναι ἀνάστασιν 176 180 153 1823 135 150 164 382 2585 157 // οἱ λέγοντες μὴ εἶναι ἀνάστασιν μῆτε ἄγγελον 174.

¹²¹⁵ 22:23: αὐτόν // αὐτῷ 152.

¹²¹⁶ 22:24a: Μωσῆς // Μωϋσῆς 149 160 872 133 175 2585.

¹²¹⁷ 22:24b: Ἐάν // Ἴνα ἐάν 152.

αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ¹²¹⁸. Ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γαμήσας ἐτελεύτησε· καὶ μὴ ἔχων σπέρμα, ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. Ὁμοίως καὶ ὁ δεύτερος, καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ. Ὑστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή. Ἐν τῇ οὖν ἀναστάσει, τίνος τῶν ἑπτὰ ἔσται γυνή; Πάντες γὰρ ἔσχον αὐτήν. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς¹²¹⁹, Πλανᾶσθε, μὴ εἰδότες τὰς γραφάς, μηδὲ τὴν δύναμιν τοῦ θεοῦ. Ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε ἐγκαμίζονται¹²²⁰, ἀλλ' ὡς ἄγγελοι τοῦ θεοῦ ἐν οὐρανῷ εἰσι¹²²¹. Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ¹²²², λέγοντος, Ἐγὼ εἰμι ὁ θεὸς Ἀβραάμ, καὶ ὁ θεὸς Ἰσαάκ, καὶ ὁ θεὸς Ἰακώβ; Οὐκ ἔστιν ὁ θεὸς θεὸς νεκρῶν, ἀλλὰ ζώντων¹²²³. Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ. Οἱ δὲ Φαρισαῖοι, ἀκούσαντες ὅτι ἐφίμωσε τοὺς Σαδδουκαίους, συνήχθησαν ἐπιτοαυτό. Καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν νομικός¹²²⁴, πειράζων αὐτόν, καὶ λέγων, Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; ὁ δὲ Ἰησοῦς ἔφη αὐτῷ¹²²⁵, Ἀγαπήσεις κύριον τὸν θεόν σου, ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ

¹²¹⁸ 22:24c: καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ // omit 132.

¹²¹⁹ 22:29: αὐτοῖς // omit 180 872 2585.

¹²²⁰ 22:30a: ἐγκαμίζονται // ἐγγαμίζονται 382 // γαμίζονται 160 2586 // γαμίσκονται 157.

¹²²¹ 22:30b: ἀλλ' ὡς ἄγγελοι τοῦ θεοῦ ἐν οὐρανῷ εἰσι // ἀλλ' ὡς ἄγγελοι τοῦ θεοῦ εἰσιν 382 // ἀλλ' ὡς ἄγγελοι θεοῦ ἐν οὐρανῷ εἰσιν 153 // ἀλλ' ὡς ἄγγελοι θεοῦ ἐν τῷ οὐρανῷ εἰσιν 152 157.

¹²²² 22:31: τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ // τὸ ῥηθὲν ὑπὸ τοῦ θεοῦ 150 174 // τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ διὰ τοῦ προφήτου 1823.

¹²²³ 22:32b: ἀλλὰ ζώντων // ἀλλὰ θεὸς ζώντων 382. In minuscule 157, θεός is written above line, possibly by a second hand.

¹²²⁴ 22:35: Καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν νομικός // Καὶ ἐπηρώτησεν τὸν Ἰησοῦν εἷς ἐξ αὐτῶν νομικός 174 // Καὶ ἐπηρώτησεν εἷς νομικός ἐξ αὐτῶν 152 // Καὶ ἐπηρώτησεν εἷς νομικός 2585.

¹²²⁵ 22:37a: ὁ δὲ Ἰησοῦς ἔφη αὐτῷ // ὁ δὲ κύριος ἔφη αὐτῷ 135 // ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ 1823 173.

ψυχῆ σου¹²²⁶, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου¹²²⁷. Αὕτη ἐστὶ πρώτη¹²²⁸ καὶ μεγάλη ἐντολή.
 Δευτέρα δὲ ὁμοία αὐτῇ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν¹²²⁹. Ἐν ταύταις ταῖς
 δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμανται. Συνηγμένων δὲ τῶν
 Φαρισαίων, ἐπηρώτησεν αὐτοὺς¹²³⁰ ὁ Ἰησοῦς, λέγων, Τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ;
 Τίνος υἱὸς ἐστὶ; Λέγουσιν αὐτῷ, Τοῦ Δαυίδ. Λέγει αὐτοῖς¹²³¹, Πῶς οὖν Δαυὶδ ἐν
 πνεύματι¹²³² κύριον αὐτὸν καλεῖ, λέγων, Εἶπεν ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ
 δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον¹²³³ τῶν ποδῶν σου; Εἰ οὖν
 Δαυὶδ¹²³⁴ καλεῖ αὐτὸν κύριον¹²³⁵, πῶς υἱὸς αὐτοῦ ἐστὶ; Καὶ οὐδεὶς ἐδύνατο αὐτῷ
 ἀποκριθῆναι λόγον¹²³⁶. οὐδὲ ἐτόλμησέ τις ἀπ' ἐκείνης τῆς ἡμέρας¹²³⁷ ἐπερωτᾶν¹²³⁸
 αὐτὸν οὐκέτι.

¹²²⁶ 22:37b: ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου // ἐν ὅλῃ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ
 ψυχῇ σου 153 130 174 2585 157 // ἐν ὅλῃ καρδίᾳ σου, καὶ ἐν ὅλῃ ψυχῇ σου 140 176 180 132 135 163
 173 148 150 2586 // ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου 164. Minuscule 175 has ἐν
 ὅλῃ καρδίᾳ σου, καὶ ἐν ὅλῃ τυχῇ σου; is the second definite article absent (i.e., ψυχῇ is simply
 misspelled), or did the copyist conflate τῇ ψυχῇ to get τυχῇ? Either way, it differs from the reading
 found in the Complutensian Greek New Testament.

¹²²⁷ 22:37b: καὶ ἐν ὅλῃ τῇ διανοίᾳ σου // καὶ ἐξ ὅλης τῆς διανοίας σου 164.

¹²²⁸ 22:38: πρώτη // ἡ πρώτη 163 174.

¹²²⁹ 22:39: σεαυτὸν // ἑαυτὸν 152 1823 132 135 173 164 157. Minuscule has a mark written
 above ἑαυτὸν that could be a σ, possibly by a second hand.

¹²³⁰ 22:41: αὐτούς // αὐτοῖς 157.

¹²³¹ 22:43: Λέγει αὐτοῖς // Λέγει αὐτοῖς ὁ Ἰησοῦς 157.

¹²³² 22:43: ἐν πνεύματι // ἐν πνεύματι ἀγιῶ 152.

¹²³³ 22:44: ὑποπόδιον // ὑποκάτω 176 135 148.

¹²³⁴ 22:45: Δαυίδ // Δαυείδ 174.

¹²³⁵ 22:45: καλεῖ αὐτὸν κύριον // καλεῖ αὐτὸν ἐν πνεύματι κύριον 160 // ἐν πνεύματι καλεῖ
 αὐτὸν κύριον 1823 872 133 150 164 // ἐν πνεύματι αὐτὸν καλεῖ κύριον 149 // κύριον αὐτὸν καλεῖ
 λέγων 382 // ἐν πνεύματι καλεῖ λέγων 157.

¹²³⁶ 22:46a: ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον // ἐδύνατο αὐτῷ ἀποκριθῆναι 150 // ἐδύνατο
 ἀποκριθῆναι αὐτῷ λόγον 141 128 167 153 160 872 157 // ἐδύνατο αὐτῶν ἀποκριθῆναι αὐτῷ λόγον
 2586 // ἐδύνατο ἂν ἀποκριθῆναι αὐτῷ λόγον 1823.

¹²³⁷ 22:46b: ἡμέρας // ὥρας 164.

Matthew 23

Τότε ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ¹²³⁹, λέγων, Ἐπὶ τῆς Μωσέως¹²⁴⁰ καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι· πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν τηρεῖν¹²⁴¹, τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ¹²⁴² τὰ ἔργα αὐτῶν μὴ ποιεῖτε, λέγουσι γὰρ καὶ οὐ ποιοῦσι. Δεσμεύουσι γὰρ¹²⁴³ φορτία βαρέα καὶ¹²⁴⁴ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, τῷ¹²⁴⁵ δὲ δακτύλῳ αὐτῶν οὐ θέλουσι κινήσαι αὐτά. Πάντα δὲ τὰ ἔργα αὐτῶν¹²⁴⁶ ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς¹²⁴⁷ ἀνθρώποις· πλατύνουσι δὲ¹²⁴⁸ τὰ φυλακτήρια αὐτῶν, καὶ μεγαλύνουσι τὰ κράσπεδα τῶν ἱματίων αὐτῶν· φιλοῦσίν τε¹²⁴⁹ τὴν πρωτοκλισίαν¹²⁵⁰ ἐν τοῖς δείπνοις, καὶ τὰς πρωτοκαθεδρίας¹²⁵¹ ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμοὺς

¹²³⁸ 22:46b: ἐπερωτᾶν // ἐπερωτῆσαι 140 141 128 152 167 176 180 153 130 149 1823 132 134 135 163 173 872 133 148 150 164 174 175 382 2585 2586 157.

¹²³⁹ 23:1: τοῖς μαθηταῖς αὐτοῦ // πρὸς τοῖς μαθηταῖς αὐτοῦ 130.

¹²⁴⁰ 23:2: Μωσέως // Μωϋσέως 160 872.

¹²⁴¹ 23:3a: πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν τηρεῖν // πάντα οὖν ὅσα ἂν εἴπωσιν ὑμῖν τηρεῖν 2585 2586 // πάντα ὅσα ἂν εἴπωσιν ὑμῖν τηρεῖν 164 // πάντα οὖν ὅσα εἴπωσιν ὑμῖν τηρεῖν 152.

¹²⁴² 23:3b: δέ // omit 872.

¹²⁴³ 23:4a: γὰρ // δέ 152 180 163 872 174.

¹²⁴⁴ 23:4a: βαρέα καὶ // omit 160.

¹²⁴⁵ 23:4b: τῷ // αὐτοῖ 160 157.

¹²⁴⁶ 23:5a: τὰ ἔργα αὐτῶν // omit 382.

¹²⁴⁷ 23:5a: τοῖς // αὐτοῖς 152.

¹²⁴⁸ 23:5b: δέ // γὰρ 140 174 157.

¹²⁴⁹ 23:6: τε // δέ 152 163 150 2585 // γὰρ 157.

¹²⁵⁰ 23:6: πρωτοκλισίαν // πρωτοκλησίαν 152 1823 160 163 173 133 150 164 174 382 2585 157.

¹²⁵¹ 23:6: τὰς πρωτοκαθεδρίας // τὴν πρωτοκλισίαν 180.

ἐν ταῖς ἀγοραῖς¹²⁵², καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, Ῥαββί, Ῥαββί¹²⁵³. ὑμεῖς δὲ μὴ κληθῆτε Ῥαββί¹²⁵⁴. εἷς γὰρ ἐστὶν ὑμῶν ὁ καθηγητής, ὁ χριστός¹²⁵⁵. πάντες δὲ ὑμεῖς ἀδελφοί ἐστε¹²⁵⁶. Καὶ πατέρα μὴ καλέσητε ὑμῶν¹²⁵⁷ ἐπὶ τῆς γῆς· εἷς γὰρ ἐστὶν ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς¹²⁵⁸. μηδὲ¹²⁵⁹ κληθῆτε καθηγηταί· εἷς γὰρ ὑμῶν ἐστὶν ὁ καθηγητής, ὁ χριστός¹²⁶⁰. Ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος¹²⁶¹. Ὅστις δὲ ὑψώσει ἑαυτόν, ταπεινωθήσεται· καὶ ὅστις ταπεινώσει ἑαυτόν, ὑψωθήσεται¹²⁶². Οὐαὶ

¹²⁵² 23:7: καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς // omit 176 134.

¹²⁵³ 23:7: Ῥαββί, Ῥαββί // Ῥαββί 130 150 // Ῥαββεὶ 160.

¹²⁵⁴ 23:8a: ὑμεῖς δὲ μὴ κληθῆτε Ῥαββί // ὑμεῖς ... Ῥαββεὶ 160 163 // ὑμεῖς δὲ μηδένα καλέσητε Ῥαββί 173 382.

¹²⁵⁵ 23:8b: εἷς γὰρ ἐστὶν ὑμῶν ὁ καθηγητής, ὁ χριστός // εἷς γὰρ ἐστὶν ὑμῶν καθηγητής, ὁ χριστός 382 // εἷς γὰρ ἐστὶν ὑμῶν διδάσκαλος, ὁ χριστός 133 // εἷς γὰρ ἐστὶν ὑμῶν ὁ διδάσκαλος, ὁ χριστός 141 128 152 167 180 153 130 1823 2586 // εἷς γὰρ ἐστὶν ὁ διδάσκαλος ὑμῶν, χριστός 132 // εἷς γὰρ ἐστὶν ὑμῶν ὁ καθηγητής 174 // εἷς γὰρ ἐστὶν ὑμῶν ὁ διδάσκαλος 175.

¹²⁵⁶ 23:8c: πάντες δὲ ὑμεῖς ἀδελφοί ἐστε // πάντες γὰρ ὑμεῖς ἀδελφοί ἐστε 173 382 // omit 180 132 133 175 2586. Minuscules 180, 132, 175, and 2586 place Matt. 23:8c, with slight variation, after 23:9b.

¹²⁵⁷ 23:9a: πατέρα μὴ καλέσητε ὑμῶν // πατέρα ὑμῶν μὴ καλέσητε 180.

¹²⁵⁸ 23:9b: εἷς γὰρ ἐστὶν ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς // εἷς γὰρ ἐστὶν ὁ πατὴρ ὑμῶν, ὁ ἐν οὐρανοῖς 1823 // εἷς ... τοῖς οὐρανοῖς. ὑμεῖς δὲ πάντες ἀδελφοί ἐστε 180 132 175 // εἷς ... τοῖς οὐρανοῖς. πάντες δὲ ὑμεῖς ἀδελφοί ἐστε 133 2586.

¹²⁵⁹ 23:10a: μηδὲ // καὶ μὴ 180.

¹²⁶⁰ 23:10b: εἷς γὰρ ὑμῶν ἐστὶν ὁ καθηγητής, ὁ χριστός // ὅτι εἷς ἐστὶν ὑμῶν ὁ καθηγητής, ὁ χριστός 157 // εἷς γὰρ ὑμῶν ἐστὶν καθηγητής, ὁ χριστός 164 // εἷς γὰρ ἐστὶν ὑμῶν ὁ καθηγητής, ὁ χριστός 141 128 152 167 153 135 872 382 2585 // εἷς γὰρ ἐστὶν ὁ καθηγητής, ὁ χριστός 1823 // εἷς γὰρ ἐστὶν καθηγητής, ὁ χριστός 160 // εἷς γὰρ ἐστὶν ὑμῶν καθηγητής, ὁ χριστός 180 // εἷς γὰρ ἐστὶν ὁ καθηγητής ὑμῶν, ὁ χριστός 2586 // εἷς γὰρ ἐστὶν καθηγητής ὑμῶν, ὁ χριστός 132 // εἷς γὰρ ἐστὶν ὁ καθηγητής, ὁ χριστός ὑμῶν 163.

¹²⁶¹ 23:11: Ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος // Ὁ δὲ μείζων ὑμῶν ἔστω ὑμῶν διάκονος 141 128 167 150 164 // Ὁ δὲ μείζων ὑμῶν διάκονος 163 // Ὁ δὲ μείζων ἐν ὑμῖν ἔστω ὑμῶν διάκονος 382 // Ὁ δὲ μείζων ἐν ὑμῖν ἔσται ὑμῖν διάκονος 152.

¹²⁶² 23:12b: καὶ ὅστις ταπεινώσει ἑαυτόν, ὑψωθήσεται // καὶ ὁ ταπεινώσει ἑαυτόν, ὑψωθήσεται 160 // omit 382.

δέ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί¹²⁶³, ὅτι κατεσθίετε τὰς οἰκίας τῶν
 χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι¹²⁶⁴. διατοῦτο λήψεσθε περισσότερον
 κρίμα¹²⁶⁵. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί¹²⁶⁶, ὅτι κλείετε τὴν
 βασιλείαν τῶν οὐρανῶν¹²⁶⁷ ἔμπροσθεν τῶν ἀνθρώπων. ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ
 τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν¹²⁶⁸. Οὐαὶ ὑμῖν¹²⁶⁹, γραμματεῖς καὶ Φαρισαῖοι,
 ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἓνα προσήλυτον, καὶ
 ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν. Οὐαὶ ὑμῖν, ὄδηγοί
 τυφλοί¹²⁷⁰, οἱ λέγοντες, Ὅς ἂν ὁμότης ἐν τῷ ναῷ, οὐδὲν ἐστίν¹²⁷¹. ὃς δὲ ἂν ὁμότης¹²⁷² ἐν

¹²⁶³ 23:13a: Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί // Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί 135 173 // *omit* 130 164 2586. Minuscles 130, 164, and 2586 place Matt. 23:13abc–14a after 23:14c.

¹²⁶⁴ 23:13b: ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι // ὅτι κατεσθίετε τὰς οἰκίας τῶν χειρῶν, καὶ προφάσει μικρὰ προσευχόμενοι 148 // ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, προφάσει μικρὰ προσευχόμενοι 152 // *omit* 130 164 2586. Minuscles 130, 164, and 2586 place Matt. 23:13abc–14a after 23:14c.

¹²⁶⁵ 23:13c: διατοῦτο λήψεσθε περισσότερον κρίμα // καὶ διὰ τοῦτο λήψεσθε περισσότερον κρίμα 152 // διὰ τοῦτο λήψονται περισσότερον κρίμα 1823 // *omit* 130 164 2586. Minuscles 130, 164, and 2586 place Matt. 23:13abc–14a after 23:14c.

¹²⁶⁶ 23:14a: Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί // Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί 160 // Οὐαὶ ὑμῖν, Φαρισαῖοι, ὑποκριταί 382 // *omit* 130 164 2586. Minuscles 130, 164, and 2586 place Matt. 23:13abc–14a after 23:14c.

¹²⁶⁷ 23:14b: τῶν οὐρανῶν // τοῦ θεοῦ 152.

¹²⁶⁸ 23:14c: ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν // ὑμεῖς οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν 180 // ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, καὶ τοὺς εἰσερχομένους κωλύετε. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψεσθε περισσότερον κρίμα 130 // ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψεσθε περισσότερον κρίμα 164 // ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψεσθε περισσότερον κρίμα 2586. Minuscles 130, 164, and 2586 place Matt. 23:13abc–14a after 23:14c.

¹²⁶⁹ 23:15a: Οὐαὶ ὑμῖν // Οὐαὶ δὲ ὑμῖν 160.

¹²⁷⁰ 23:16a: ὄδηγοὶ τυφλοὶ // γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί 160.

¹²⁷¹ 23:16b: Ὅς ἂν ὁμότης (ὁμώση) ἐν τῷ ναῷ, οὐδὲν ἐστίν // Ὅς ἂν ὁμώσει (ὁμώσει) ἐν τῷ ναῷ, οὐδὲν ἐστίν 152 1823 173 382 2585 // *omit* 175.

¹²⁷² 23:16b: ὁμότης (ὁμώση) // ὁμώσει (ὁμώσει) 152 1823 173 382 2585.

τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. Μωροὶ καὶ τυφλοί· τίς γὰρ μείζων ἐστίν, ὁ χρυσός, ἢ ὁ ναὸς ὁ ἀγιάζων τὸν χρυσόν; Καί, Ὡς ἐὰν ὁμόση¹²⁷³ ἐν τῷ θυσιαστηρίῳ, οὐδὲν ἐστίν· ὅς δὲ δὴν ὁμόση¹²⁷⁴ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ¹²⁷⁵, ὀφείλει. Μωροὶ καὶ τυφλοί· τί¹²⁷⁶ γὰρ μείζων, τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον; Ὁ οὖν ὁμόσας ἐν τῷ θυσιαστηρίῳ ὁμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ¹²⁷⁷. καὶ ὁ ὁμόσας ἐν τῷ ναῷ ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικήσαντι αὐτόν¹²⁷⁸. καὶ ὁ ὁμόσας ἐν τῷ οὐρανῷ ὁμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ¹²⁷⁹. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν¹²⁸⁰. ταῦτα ἔδει ποιῆσαι, κάκεῖνα μὴ ἀφιέναι¹²⁸¹. Ὁδηγοὶ τυφλοί, οἱ διυλίζοντες τὸν κώνωπα¹²⁸², τὴν δὲ κάμηλον καταπίνοντες. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς

¹²⁷³ 23:18: ἐὰν ὁμόση // ἐὰν ὁμόσει 2585 // ἂν ὁμόση 152 160 // ἂν ὁμώσει 1823 173 382.

¹²⁷⁴ 23:18: ὁμόση // ὁμόσει (ὁμώσει) 152 1823 382 2585.

¹²⁷⁵ 23:18: αὐτοῦ // τοῦ θυσιαστηρίου 382 157.

¹²⁷⁶ 23:19: τί // τίς 1823 2586.

¹²⁷⁷ 23:20: ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ // ἐν πᾶσιν τοῖς οὔσιν ἐπάνω αὐτοῦ 173.

¹²⁷⁸ 23:21: καὶ ὁ ὁμόσας ἐν τῷ ναῷ ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικήσαντι αὐτόν // *omit* 180. Within 23:21 are the following issues: ὁμόσας // ὁμνων 134 // ὁμνουον 2585; κατοικήσαντι // κατοικοῦντι 872; αὐτόν // αὐτῷ 133 148 // ἐν αὐτῷ 1823 135 173 382. Minuscule has a variant reading κατοικήσαντι, possibly an alternative spelling of κατοικοῦντι, but it is difficult to determine. In any event, it is different than the reading found in the Complutensian Greek New Testament.

¹²⁷⁹ 23:21: καὶ ... ἐπάνω αὐτοῦ // *omit* 382.

¹²⁸⁰ 23:23c: καὶ τὴν πίστιν // *omit* 167.

¹²⁸¹ 23:23d: ταῦτα ἔδει ποιῆσαι, κάκεῖνα μὴ ἀφιέναι // ταῦτα ἔδει ποιεῖσθαι, κάκεῖνα μὴ ἀφιέναι 148 // ταῦτα δὲ ἔδει ποιεῖν, κάκεῖνα μὴ ἀφιέναι 157 // ταῦτα δὲ ἔδει ποιῆσαι, κάκεῖνα δὲ μὴ ἀφιέναι 160.

¹²⁸² 23:24: οἱ διυλίζοντες τὸν κώνωπα // διυλίζοντες τὸν κώνωπα 872 // οἱ τὸν κώνωπα διυλίζοντες 180. Minuscule 872 has οἱ written above line, possibly by a second hand.

παροψίδος¹²⁸³, ἔσωθεν δὲ γέμουσιν ἐξ¹²⁸⁴ ἀρπαγῆς καὶ ἀδικίας¹²⁸⁵. Φαρισαῖε τυφλέ,
 καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς
 αὐτῶν¹²⁸⁶ καθαρὸν. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι
 παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὠραῖοι¹²⁸⁷, ἔσωθεν
 δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας. Οὕτω καὶ ὑμεῖς ἔξωθεν μὲν
 φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ¹²⁸⁸ μεστοὶ ἐστε ὑποκρίσεως καὶ ἀνομίας.
 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν
 προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων¹²⁸⁹, καὶ λέγετε ὅτι Εἰ ἡμεθα¹²⁹⁰ ἐν
 ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἦμεν¹²⁹¹ κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν
 προφητῶν¹²⁹². Ὡστε μαρτυρεῖτε ἑαυτοῖς¹²⁹³ ὅτι υἱοὶ ἐστε τῶν φονευσάντων τοὺς
 προφήτας· καὶ ὑμεῖς πληρώσατε¹²⁹⁴ τὸ μέτρον τῶν πατέρων ὑμῶν. Ὁφεις, γεννήματα

¹²⁸³ 23:25b: τῆς παροψίδος // τῆς παροψίδος τοῦ πίνακος 152 1823 160 872 133 382.

¹²⁸⁴ 23:25b: ἐξ // omit 152 382 157.

¹²⁸⁵ 23:25b: ἀδικίας // πονηρίας 180 // ἀκρασίας 163 174 382.

¹²⁸⁶ 23:26b: αὐτῶν // αὐτοῦ 382 157 // omit 173. In minuscule 173, αὐτῶν is written above line, possibly by a second hand.

¹²⁸⁷ 23:27b: οἵτινες ἔξωθεν μὲν φαίνονται ὠραῖοι // οἵτινες μὲν ἔξωθεν φαίνονται ὠραῖοι 160 // οἵτινες ἔξωθεν μὲν φαίνονται τοῖς ἀνθρώποις ὠραῖοι 133 // οἵτινες μὲν φαίνονται ἔξωθεν ὠραῖοι 157.

¹²⁸⁸ 23:28b: δὲ // μὲν 2585.

¹²⁸⁹ 23:29b: ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων // ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν δικαίων 132.

¹²⁹⁰ 23:30a: ὅτι Εἰ ἡμεθα // Εἰ ἡμεθα 140 152 176 180 130 1823 132 134 135 160 163 173 174 175 382 2585 157 // Εἰ ἡμεθα 141 128 167 153 149 872 133 148 164. Minuscule 150 could read εἰ ἡμεθα or εἰ ἡμεν.

¹²⁹¹ 23:30b: ἡμεν // ἡμεθα 140 152 176 180 130 1823 132 134 135 160 163 173 148 174 175 382 2585 2586 157. Minuscule 150 could read ἡμεν or ἡμεθα.

¹²⁹² 23:30b: ἐν τῷ αἵματι τῶν προφητῶν // ἐν τῷ αἵματι τῶν δικαίων καὶ τῶν προφητῶν 382.

¹²⁹³ 23:31: ἑαυτοῖς // ἑαυτῆς 176 // ἐν αὐτοῖς 2585.

¹²⁹⁴ 23:32: πληρώσατε // ἐπληρώσατε 152 167.

ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γενένης¹²⁹⁵; Διὰ τοῦτο, ἰδοὺ, ἐγὼ¹²⁹⁶
ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς· καὶ¹²⁹⁷ ἐξ αὐτῶν
ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν
καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν· ὅπως ἔλθῃ¹²⁹⁸ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον
ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ τοῦ¹²⁹⁹ αἵματος Ἰαβὲλ τοῦ δικαίου, ἕως τοῦ αἵματος
Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου.
Ἄμην λέγω ὑμῖν, ὅτι ἤξει πάντα ταῦτα¹³⁰⁰ ἐπὶ τὴν γενεὰν ταύτην. Ἱερουσαλήμ,
Ἱερουσαλήμ, ἡ ἀποκτένουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους
πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυνάγει
ὄρνις τὰ νοσσία ἑαυτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθέλησατε. Ἴδού, ἀφίεται ὑμῖν¹³⁰¹
ὁ οἶκος ὑμῶν ἔρημος. Λέγω γὰρ ὑμῖν¹³⁰², οὐμὴ με ἴδητε ἀπάρτι, ἕως ἂν εἴπητε,
Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

Matthew 24

Καὶ ἐξελθὼν ὁ Ἰησοῦς¹³⁰³ ἐπορεύετο ἀπὸ τοῦ ἱεροῦ¹³⁰⁴. καὶ προσῆλθον οἱ
μαθηταὶ αὐτοῦ ἐπιδειξάιν αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ¹³⁰⁵. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς,

¹²⁹⁵ 23:33: ἀπὸ τῆς κρίσεως τῆς γενένης // ἀπὸ τῆς μελλούσης κρίσεως τῆς γενένης 140 176 // ἀπὸ τῆς μελλούσης κρίσεως 153. In minuscule 153, τῆς γενένης is written in the right margin in small script, possibly by a second hand.

¹²⁹⁶ 23:34a: ἐγὼ // omit 132.

¹²⁹⁷ 23:34b: καὶ // omit 382 157.

¹²⁹⁸ 23:35a: ὅπως ἔλθῃ // ὅπως ἂν ἔλθῃ 152 1823 160.

¹²⁹⁹ 23:35b: τοῦ // omit 157.

¹³⁰⁰ 23:36: πάντα ταῦτα // ταῦτα πάντα 180 153 1823 160 872 148 382 // ταῦτα 2585.

¹³⁰¹ 23:38: ὑμῖν // omit 180.

¹³⁰² 23:39: Λέγω γὰρ ὑμῖν // Λέγω δὲ ὑμῖν 157 // Λέγω γὰρ ὑμῖν ὅτι 152 180 382.

¹³⁰³ 24:1a: ὁ Ἰησοῦς // omit 153.

Οὐ βλέπετε ταῦτα πάντα¹³⁰⁶; Ἄμην λέγω ὑμῖν, οὐμὴ ἀφεθῆ ᾧδε¹³⁰⁷ λίθος ἐπὶ
λίθον¹³⁰⁸, ὃς οὐ¹³⁰⁹ καταλυθήσεται. Καθημένου δὲ αὐτοῦ¹³¹⁰ ἐπὶ τοῦ ὄρους τῶν
Ἐλαιῶν¹³¹¹, προσῆλθον αὐτῷ οἱ μαθηταὶ κατιδίαν¹³¹², λέγοντες, Εἰπέ ὑμῖν¹³¹³, πότε
ταῦτα ἔσται; Καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ τῆς συντελείας τοῦ αἰῶνος¹³¹⁴;
Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Βλέπετε, μήτις ὑμᾶς πλανήσῃ. Πολλοὶ γὰρ
ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες¹³¹⁵, Ἐγὼ εἰμι ὁ χριστός· καὶ πολλοὺς
πλανήσουσι. Μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων¹³¹⁶. ὁρᾶτε, μὴ
θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι· ἀλλ' οὕπω ἐστὶ τὸ τέλος¹³¹⁷. Ἐγερθήσεται γὰρ

¹³⁰⁴ 24:1a: ἐπορεύετο ἀπὸ τοῦ ἱεροῦ // ἀπὸ τοῦ ἱεροῦ ἐπορεύετο 180 157.

¹³⁰⁵ 24:1b: καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδειῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ // omit 176. Within 24:1b are the following issues: προσῆλθον // προσῆλθοντες 152 // προσῆλθον αὐτῷ 141 128 167 180 132 150 157; αὐτοῦ // omit 160.

¹³⁰⁶ 24:2a: Οὐ βλέπετε ταῦτα πάντα // Οὐ βλέπετε πάντα ταῦτα 140 128 152 167 134 135 872 150 174 175 // βλέπετε πάντα ταῦτα 173 133.

¹³⁰⁷ 24:2b: ᾧδε // omit 130 382.

¹³⁰⁸ 24:2b: ἐπὶ λίθον // ἐπὶ τοῦ λίθου 382.

¹³⁰⁹ 24:2b: οὐ // οὐ μὴ 152 1823 160 163 133 150 164 174 382.

¹³¹⁰ 24:3a: αὐτοῦ // τοῦ Ἰησοῦ 382.

¹³¹¹ 24:3a: Ἐλαιῶν // Ἐλεῶν 140 // Ἐλαιον 176.

¹³¹² 24:3a: προσῆλθον αὐτῷ οἱ μαθηταὶ κατιδίαν // προσῆλθον οἱ μαθηταὶ κατ' ἰδίαν 140 // προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ κατ' ἰδίαν 130 132 157 // προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ 382.

¹³¹³ 24:3b: ὑμῖν // ἡμῖν 140 141 128 152 167 176 180 153 130 149 1823 132 134 135 160 163 173 872 133 148 150 164 174 175 382 2586 157.

¹³¹⁴ 24:3c: καὶ τῆς συντελείας τοῦ αἰῶνος // καὶ τῆς συντελείας αἰῶνος 160 157 // καὶ τῆς συντελείας τοῦ αἰῶνος τούτου 382.

¹³¹⁵ 24:5a: λέγοντες // λέγοντες ὅτι 176 164.

¹³¹⁶ 24:6a: πολέμους καὶ ἀκοὰς πολέμων // πολέμους καὶ ἀκαταστασίας καὶ ἀκοὰς πολέμων 1823.

¹³¹⁷ 24:6b: ἀλλ' οὕπω ἐστὶ τὸ τέλος // ἀλλ' οὕπω τὸ τέλος ἐστίν 153 // ἀλλ' οὕπω τὸ τέλος 382 // ἀλλ' οὕπω εὐθὺς τὸ τέλος 132 // ἀλλ' οὐκ εὐθὺς τὸ τέλος 175.

ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται λιμοὶ καὶ λοιμοὶ¹³¹⁸ καὶ σεισμοὶ κατὰ τόπους. Πάντα δὲ ταῦτα ἀρχὴ ὠδίνων¹³¹⁹. Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν¹³²⁰, καὶ ἀποκτενοῦσιν ὑμᾶς· καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου¹³²¹. Καὶ τότε σκανδαλισθήσονται πολλοί, καὶ ἀλλήλους παραδώσουσι, καὶ μισήσουσιν ἀλλήλους¹³²². Καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται¹³²³, καὶ πλανήσουσι πολλοὺς¹³²⁴. Καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, ψυγήσεται ἡ ἀγάπη τῶν πολλῶν· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. Καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον¹³²⁵ τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι· καὶ τότε ἔξει τὸ τέλος¹³²⁶. Ὅταν οὖν¹³²⁷ ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου, ἔστος ἐν τόπῳ ἁγίῳ¹³²⁸ - ὁ ἀναγινώσκων νοείτω τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη· ὁ¹³²⁹ ἐπὶ τοῦ δώματος μὴ καταβαινέτω ἄραι¹³³⁰ τὰ

¹³¹⁸ 24:7b: καὶ λοιμοὶ // omit 1823.

¹³¹⁹ 24:8: ὠδίνων // ὠδίνων εἰσι 130.

¹³²⁰ 24:9a: θλίψιν // θλίψεις (θλίψις) 160 157.

¹³²¹ 24:9b: ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου // ὑπὸ πάντων ἐθνῶν διὰ τὸ ὄνομά μου 167 // ὑπὸ πάντων διὰ τὸ ὄνομά μου 180 // ὑπὸ πάντων διὰ τὸ ὄνομά μου. ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται 1823.

¹³²² 24:10: καὶ μισήσουσιν ἀλλήλους // omit 148.

¹³²³ 24:11: ἐγερθήσονται // ἀναστήσονται 164.

¹³²⁴ 24:11: πλανήσουσι πολλοὺς // πολλοὺς πλανήσουσιν 152 157.

¹³²⁵ 24:14a: τοῦτο τὸ εὐαγγέλιον // τὸ εὐαγγέλιον τοῦτο 382 2585 // τὸ εὐαγγέλιον 140 176 132.

¹³²⁶ 24:14b: καὶ τότε ἔξει τὸ τέλος // omit 173.

¹³²⁷ 24:15a: οὖν // δέ 164 157.

¹³²⁸ 24:15b: ἔστος ἐν τόπῳ ἁγίῳ // ἐστὼς ἐν τόπῳ ἁγίῳ 167 180 153 149 1823 132 134 135 160 872 133 150 164 174 175 382 2585 2586 157 // ἐστὼς ἐν τόπῳ ἁγίῳ αὐτοῦ 130. Minuscule 148 could read ἐστὸς or ἐστὼς (it does not have the personal pronoun).

¹³²⁹ 24:17: ὁ // καὶ ὁ 152 157.

¹³³⁰ 24:17: μὴ καταβαινέτω ἄραι // μὴ καταβάτω ἄραι 180 157 // μὴ καταβαινέτω 160.

ἐκ τῆς οἰκίας αὐτοῦ¹³³¹. καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ¹³³². Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. Προσεύχεσθε δὲ¹³³³ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ σαββάτω¹³³⁴. Ἔσται γὰρ τότε θλίψις μεγάλη¹³³⁵, οἷα οὐ γέγονεν ἀπαρχῆς κόσμου¹³³⁶ ἕως τοῦ νῦν, οὐδουμὴ γένηται. Καὶ εἰμὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν¹³³⁷ ἐσώθη πᾶσα σάρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι. Τότε ἐάν¹³³⁸ τις ὑμῖν εἴπῃ, Ἴδού, ὧδε ὁ χριστός, ἢ ὧδε, μὴ πιστεύσητε¹³³⁹. Ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφήται, καὶ δώσουσι σημεῖα μεγάλα καὶ τέρατα, ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς. Ἴδού, προεῖρηκα ὑμῖν¹³⁴⁰. Ἐὰν οὖν¹³⁴¹ εἴπωσιν ὑμῖν, Ἴδού, ἐν τῇ ἐρήμῳ ἐστί, μὴ ἐξέλθητε· Ἴδού, ἐν τοῖς ταμείοις, μὴ πιστεύσητε. Ὡσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν¹³⁴², οὕτως ἔσται καὶ¹³⁴³ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. Ὅπου γὰρ ἐὰν ᾗ

¹³³¹ 24:17: τὰ ἐκ τῆς οἰκίας αὐτοῦ // τι ἐκ τῆς οἰκίας αὐτοῦ 152 // ἐκ τῆς οἰκίας 160.

¹³³² 24:18: καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ // omit 2586. Within 24:18 are the following issues: καὶ // omit 180 130; τῷ ἀγρῷ // ὁμοίως 160; μὴ ἐπιστρεψάτω ὀπίσω ἄραι // μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἄραι 176 382; τὸ ἱμάτιον // τὰ ἱμάτια 140 152 176 180 130 149 1823 132 134 135 160 163 173 148 150 164 174 175 382 2585. Minuscule 133 could read τὸ ἱμάτιον οἱ τὰ ἱμάτια.

¹³³³ 24:20: δέ // omit 132 135 382.

¹³³⁴ 24:20: σαββάτω // σαββάτου 152 2585.

¹³³⁵ 24:21: μεγάλη // omit 382.

¹³³⁶ 24:21: ἀπαρχῆς κόσμου // ἀπ' ἀρχῆς κτίσεως κόσμου 382.

¹³³⁷ 24:22a: ἂν // omit 173.

¹³³⁸ 24:23: Τότε ἐάν // Καὶ τότε ἐάν 153 // Τότε ἂν 157.

¹³³⁹ 24:23: ἢ ὧδε, μὴ πιστεύσητε // ἢ ἐκεῖ, μὴ πιστεύσητε 130 160 // ἢ, ἰδοῦ, ἐκεῖ, μὴ πιστεύσητε 152 // Ἴδού, ἐκεῖ, μὴ πιστεύσητε 157.

¹³⁴⁰ 24:25: προεῖρηκα ὑμῖν // προεῖρηκα ὑμῖν πάντα 176.

¹³⁴¹ 24:26a: οὖν // omit 173.

¹³⁴² 24:27a: ἕως δυσμῶν // εἰς δυσμᾶς 180 // ἐν τῇ δεήσει 382.

τὸ πτώμα, ἐκεῖ συναχθήσονται¹³⁴⁴ οἱ ἄετοί. Εὐθέως δέ¹³⁴⁵ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. Καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου¹³⁴⁶ ἐν τῷ οὐρανῷ· καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς¹³⁴⁷, καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ¹³⁴⁸ μετὰ δυνάμεως καὶ δόξης πολλῆς. Καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος καὶ¹³⁴⁹ φωνῆς μεγάλης, καὶ ἐπισυνάξουσι τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν¹³⁵⁰. Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν· ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἀπαλός¹³⁵¹, καὶ τὰ φύλλα ἐκφύη, γινώσκετε ὅτι ἐγγὺς τὸ θέρος¹³⁵². οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα πάντα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις¹³⁵³. Ἀμὴν λέγω

¹³⁴³ 24:27b: καί // omit 176 132 134 135 160 163 173 872 148 175 2585 2586.

¹³⁴⁴ 24:28: συναχθήσονται // συναχθήσονται καὶ 152 180 130 382 2585.

¹³⁴⁵ 24:29a: δέ // omit 2585.

¹³⁴⁶ 24:30a: τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου // τὸ σημεῖον τοῦ σταυροῦ καὶ υἱοῦ τοῦ ἀνθρώπου 382.

¹³⁴⁷ 24:30b: αἱ φυλαὶ τῆς γῆς // αἱ φυλαὶ πᾶσης τῆς γῆς 180.

¹³⁴⁸ 24:30d: ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ // ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ 152 // omit 382.

¹³⁴⁹ 24:31a: καὶ // omit 140 141 128 167 176 180 153 130 149 1823 132 134 135 173 872 133 148 150 164 174 175 2586 157.

¹³⁵⁰ 24:31c: ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν // ἀπ' ἄκρων οὐρανοῦ ἕως ἄκρων αὐτῶν 152 // ἀπ' ἄκρων αὐτῶν ἕως ἄκρων τῶν οὐρανῶν 157.

¹³⁵¹ 24:32b: γένηται ἀπαλός // ἀπαλός γένηται 130.

¹³⁵² 24:32b: ἐγγὺς τὸ θέρος // ἐγγὺς τὸ θέρος ἐστὶν 160 // ἐγγὺς ἐστὶν ἐπὶ θύραις 163.

¹³⁵³ 24:33: οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα πάντα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις // omit 163. Within 24:33 are the following issues: ταῦτα πάντα // πάντα ταῦτα 176 130 149 134 135 160 872 133 174 2585; γινώσκετε // γινόμενα 152; ἐστὶν // omit 176.

ὑμῖν¹³⁵⁴, οὐμὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένηται¹³⁵⁵. Ὁ οὐρανὸς
 καὶ ἡ γῆ παρελεύσονται¹³⁵⁶, οἱ δὲ λόγοι μου οὐμὴ παρέλθωσι. Περὶ δὲ τῆς ἡμέρας
 ἐκείνης καὶ ὥρας¹³⁵⁷ οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, εἰμὴ ὁ πατὴρ μου
 μόνος¹³⁵⁸. Ὡσπερ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ¹³⁵⁹ ἡ παρουσία τοῦ υἱοῦ τοῦ
 ἀνθρώπου. Ὡσπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ¹³⁶⁰ τρώγοντες
 καὶ πίνοντες, γαμοῦντες καὶ ἐγκαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν
 κιβωτόν, καὶ οὐκ ἔγνωσαν, ἕως ἧλθεν ὁ κατακλυσμὸς καὶ ἤρην ἅπαντας¹³⁶¹, οὕτως
 ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. Τότε δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς
 παραλαμβάνεται, καὶ ὁ¹³⁶² εἷς ἀφίεται. Δύο ἀλήθουσαι ἐν τῷ μύλωνι· μία
 παραλαμβάνεται, καὶ μία ἀφίεται¹³⁶³. Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποία ὥρα ὁ

¹³⁵⁴ 24:34: λέγω ὑμῖν // λέγω ὑμῖν ὅτι 160 157.

¹³⁵⁵ 24:34: ἕως ἂν πάντα ταῦτα γένηται // ἕως ἂν ταῦτα πάντα γένηται 148 // ἕως οὐ ταῦτα πάντα γένηται 157 // ἕως πάντα ταῦτα γένηται 150 164 // ἕως ἂν ταῦτα γένηται 382 // ἕως ἂν τὰ πάντα γένηται 130 1823 163 173 2585 2586.

¹³⁵⁶ 24:35: παρελεύσονται // παρελεύσεται 130 132 160 872 133 382.

¹³⁵⁷ 24:36a: ὥρας // τῆς ὥρας 180 153 132 135.

¹³⁵⁸ 24:36b: εἰμὴ ὁ πατὴρ μου μόνος // οὐδὲ ὁ υἱός, εἰμὴ ὁ πατὴρ μου μόνος 163 173 174 // εἰ μὴ ὁ πατὴρ μόνος 130 160 872 148 382 157 // omit 2585.

¹³⁵⁹ 24:37: ἔσται καὶ // ἔσται 160 175 // ἐστὶν καὶ 382.

¹³⁶⁰ 24:38a: Ὡσπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ // Ὡσπερ γὰρ ἦν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ 152 // Ὡσπερ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ 135 // Ὡσπερ γὰρ ἦσαν ἐν ταῖς πρὸ τοῦ κατακλυσμοῦ 176.

¹³⁶¹ 24:38c: ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτόν, καὶ οὐκ ἔγνωσαν, ἕως ἧλθεν ὁ κατακλυσμὸς καὶ ἤρην ἅπαντας // ἄχρι ἡμέρας ... ἅπαντας 152 // ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτόν, καὶ οὐκ ἔγνωσαν ... ἅπαντας 167 // ἄχρι ἧς ἡμέρας εἰσῆλθεν ὁ κατακλυσμὸς καὶ Νῶε εἰς τὴν κιβωτόν, καὶ ἧλθεν ὁ κατακλυσμὸς καὶ ἤρην ἅπαντας 1823.

¹³⁶² 24:40: ὁ // omit 133 2586. Minuscule 133 has the ὁ written above line, possibly by a second hand.

¹³⁶³ 24:41: Δύο ἀλήθουσαι ἐν τῷ μύλωνι· μία παραλαμβάνεται, καὶ μία ἀφίεται // omit 163. Within 24:41 is the following issue: μύλωνι // μύλω 176 2586. The following sentences are found after 24:41: δύο ἐν τῇ κλίνῃ. ὁ εἷς παραλαμβάνεται. καὶ ὁ εἷς ἀφίεται 130 // δύο ἐπὶ κλίνης. εἷς παραλαμβάνεται. καὶ ὁ εἷς ἀφίεται 163 // δύο ἐπὶ κλίνης μιᾶς. ὁ εἷς παραλαμβάνεται. καὶ ὁ εἷς ἀφίεται 173 // Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποία ὥρα ὁ κλέπτῃς ἔρχεται 382.

κύριος ὑμῶν ἔρχεται¹³⁶⁴. Ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποία φυλακῆ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἄν, καὶ οὐκ ἂν εἶασε διορυγῆναι τὴν οἰκίαν αὐτοῦ. Διατοῦτο καὶ ὑμεῖς γίνεσθε ἔτοιμοι¹³⁶⁵. ὅτι ἡ ὥρα οὐ δοκεῖτε¹³⁶⁶, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος¹³⁶⁷, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας¹³⁶⁸ αὐτοῦ, τοῦ δίδοναι αὐτοῖς τὴν τροφήν ἐν καιρῷ¹³⁶⁹; Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα οὕτως¹³⁷⁰. Ἄμην λέγω ὑμῖν¹³⁷¹, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ¹³⁷² καταστήσει αὐτόν. Ἐὰν δὲ εἶπῃ ὁ κακὸς δοῦλος ἐκεῖνος¹³⁷³ ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἐλθεῖν¹³⁷⁴, καὶ ἄρξῃται τύπτειν τοὺς συνδούλους¹³⁷⁵, ἐσθίειν δὲ καὶ πίνειν¹³⁷⁶ μετὰ τῶν

¹³⁶⁴ 24:42: οὐκ οἶδατε ποία ὥρα ὁ κύριος ὑμῶν ἔρχεται // οὐκ οἶδατε τὴν ἡμέραν ἐν ᾗ ὁ κύριος ὑμῶν ἔρχεται 1823.

¹³⁶⁵ 24:44a: Διατοῦτο καὶ ὑμεῖς γίνεσθε ἔτοιμοι // Διὰ τοῦτο τὸ γίνεσθε καὶ ὑμεῖς ἔτοιμοι 157.

¹³⁶⁶ 24:44b: δοκεῖτε // γινώσκετε 157.

¹³⁶⁷ 24:45a: Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος // Τίς ἄρα ὁ πιστὸς δοῦλος καὶ φρόνιμος 176 // Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος οἰκονόμος 174 // Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος 153.

¹³⁶⁸ 24:45b: θεραπείας // οἰκετείας 152 160 163 382 // οἰκεσίας 157.

¹³⁶⁹ 24:45b: τοῦ δίδοναι αὐτοῖς τὴν τροφήν ἐν καιρῷ // δίδοναι αὐτοῖς τὴν τροφήν ἐν καιρῷ 132 // τοῦ δίδοναι αὐτοῖς τὴν τροφήν αὐτῶν ἐν καιρῷ 382 // τοῦ δοῦναι αὐτοῖς τὴν τροφήν ἐν καιρῷ 133 175 // τοῦ δοῦναι αὐτοῖς ἐν καιρῷ τὴν τροφήν 157.

¹³⁷⁰ 24:46: εὐρήσει ποιοῦντα οὕτως // εὐρήσει αὐτόν ποιοῦντα οὕτως 174 // εὐρήσει οὕτως ποιοῦντα 180 160 157.

¹³⁷¹ 24:47: Ἄμην λέγω ὑμῖν // Ἄμην γὰρ λέγω ὑμῖν 160.

¹³⁷² 24:47: τοῖς ὑπάρχουσιν αὐτοῦ // αὐτοῦ τοῖς ὑπάρχουσιν 149 133.

¹³⁷³ 24:48: ἐκεῖνος // omit 140 382.

¹³⁷⁴ 24:48: Χρονίζει ὁ κύριός μου ἐλθεῖν // Χρονίζει μου ὁ κύριός μου ἐλθεῖν 1823 160 // Χρονίζει μου ὁ κύριός μου ἔρχεσθαι 157.

¹³⁷⁵ 24:49: τοὺς συνδούλους // τοὺς συνδούλους αὐτοῦ 152 180 153 130 149 160 163 150 174 382 157.

¹³⁷⁶ 24:49: ἐσθίειν δὲ καὶ πίνειν // ἐσθίειν τὲ καὶ πίνειν 167 133 // ἐσθίειν δὲ καὶ πίνει 148 // ἐσθίην καὶ πίνην 382 // ἐσθίη δὲ καὶ πίνη 140 180 132 134 160 164 174 175 2586 // ἐσθίη καὶ πίνη 141 // ἐσθίει δὲ καὶ πίνει 152 153 173 150 157 // ἐσθίει δὲ καὶ πίνη 130 163.

μεθύντων, ἤξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἧ̃ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ἧ̃ οὐ
γινώσκει¹³⁷⁷, καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν
θήσει¹³⁷⁸. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

Matthew 25

Τότε ὁμοιωθήσεται¹³⁷⁹ ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες
λαβοῦσαι τὰς λαμπάδας αὐτῶν ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου¹³⁸⁰. Πέντε δὲ
ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ αἱ πέντε μωραὶ¹³⁸¹. Αἵτινες¹³⁸² μωραὶ, λαβοῦσαι τὰς
λαμπάδας αὐτῶν, οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον¹³⁸³. αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν
τοῖς ἀγγείοις αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν¹³⁸⁴. Χρονίζοντος δὲ τοῦ νυμφίου,
ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. Μέσης δὲ νυκτός¹³⁸⁵ κραυγὴ γέγονεν, Ἴδού, ὁ
νυμφίος ἔρχεται, ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ¹³⁸⁶. Τότε ἠγέρθησαν πᾶσαι αἱ
παρθένοι ἐκεῖναι, καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν. Αἱ δὲ μωραὶ ταῖς φρονίμοις
εἶπον, Δότε ἡμῖν ἐκ τοῦ ἔλαιου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται.

¹³⁷⁷ 24:50: ἧ̃ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ἧ̃ οὐ γινώσκει // ἧ̃ οὐ προσδοκᾷ, καὶ ὥρα ἧ̃ οὐ γινώσκει
176 160 // οὐ γινώσκει 132.

¹³⁷⁸ 24:51a: μετὰ τῶν ὑποκριτῶν θήσει // θήσει μετὰ τῶν ὑποκριτῶν 1823.

¹³⁷⁹ 25:1a: ὁμοιωθήσεται // ὁμοιώθη 167.

¹³⁸⁰ 25:1b: τοῦ νυμφίου // τοῦ νυμφίου καὶ τῆς νύμφης 174.

¹³⁸¹ 25:2: Πέντε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ αἱ πέντε μωραὶ // Πέντε ... καὶ πέντε μωραὶ
176 180 149 135 163 173 872 175 382 // Πέντε δὲ ἐξ αὐτῶν ἦσαν μωραὶ, καὶ πέντε φρόνιμοι 157. In
minuscule 163, αἱ is written above line, possibly by a second hand.

¹³⁸² 25:3: Αἵτινες // Αἱ δέ 157 // Αἵτιναις 176.

¹³⁸³ 25:3: μεθ' ἑαυτῶν ἔλαιον // ἔλαιον μεθ' ἑαυτῶν 2586. Minuscule 176 accidentally
includes ἐν τοῖς ἀγγέλοις αὐτῶν from 23:4 after this phrase.

¹³⁸⁴ 25:4: μετὰ τῶν λαμπάδων αὐτῶν // omit 132.

¹³⁸⁵ 25:6: Μέσης δὲ νυκτός // Μέσης δὲ τῆς νυκτός 176 // Μεσοῦσης δὲ νυκτός 180.

¹³⁸⁶ 25:6: ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ // ἐγείρεσθαι εἰς ὑπάντησιν αὐτοῦ 157.

Ἀπεκρίθησαν δὲ¹³⁸⁷ αἱ φρόνιμοι, λέγουσαι, Μήποτε οὐκ ἀρκέσει ἡμῖν καὶ ὑμῖν¹³⁸⁸.
πορεύεσθε δὲ¹³⁸⁹ μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς. Ἀπερχομένων
δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἔτοιμοι εἰσῆλθον¹³⁹⁰ μετ' αὐτοῦ εἰς τοὺς
γάμους, καὶ ἐκλείσθη ἡ θύρα. Ὑστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι, λέγουσαι,
Κύριε, κύριε, ἄνοιξον ἡμῖν. Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς.
Γρηγορεῖτε οὖν, ὅτι οὐκ οἶδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν¹³⁹¹, ἐν ᾗ ὁ υἱὸς τοῦ
ἀνθρώπου ἔρχεται¹³⁹². Ὡσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς ἰδίους δούλους,
καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ· καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα, ᾧ δὲ
δύο, ᾧ δὲ ἓν, ἐκάστῳ κατὰ τὴν ἰδίαν¹³⁹³ δύναμιν· καὶ ἀπεδήμησεν εὐθέως. Πορευθεὶς
δὲ¹³⁹⁴ ὁ τὰ πέντε τάλαντα λαβὼν εἰργάσατο ἐν αὐτοῖς, καὶ ἐποίησεν ἄλλα πέντε
τάλαντα¹³⁹⁵. Ὡσαύτως καὶ ὁ τὰ δύο ἐκέρδησε καὶ αὐτὸς ἄλλα δύο¹³⁹⁶. Ὁ δὲ τὸ ἓν

¹³⁸⁷ 25:9a: δὲ // δὲ καὶ 150 // omit 2585.

¹³⁸⁸ 25:9b: Μήποτε οὐκ ἀρκέσει ἡμῖν καὶ ὑμῖν // Οὐ, μήποτε οὐκ ἀρκέσει ἡμῖν καὶ ἡμῖν
(intend ὑμῖν) 152 // Οὐ, μήποτε οὐκ ἀρκέσει ἡμῖν καὶ ὑμῖν 382 // Μήποτε οὐμὴ ἀρκέσει ἡμῖν καὶ ὑμῖν
176 132 134 160 148 175 // Μήποτε οὐκ ἀρκέσει ἡμῖν καὶ ὑμῖν 140 141 128 180 153 130 149 135
163 872 133 150 164 174 2586 // Μήποτε οὐμὴ ἀρκέσει ἡμῖν καὶ ὑμῖν 173 2585 // Μήποτε ἀρκέσει
ἡμῖν καὶ ὑμῖν 157.

¹³⁸⁹ 25:9b: δὲ // omit 132 135 160 148 175.

¹³⁹⁰ 25:10b: εἰσῆλθον // ἦλθον 1823.

¹³⁹¹ 25:13: οὐκ οἶδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν // οὐκ οἶδατε τὴν ὥραν 176.

¹³⁹² 25:13: ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται // omit 135 148 174.

¹³⁹³ 25:15a: ἰδίαν // omit 382.

¹³⁹⁴ 25:16a: δὲ // οὖν 153.

¹³⁹⁵ 25:16b: καὶ ἐποίησεν ἄλλα πέντε τάλαντα // καὶ ἄλλα πέντε τάλαντα 152 // καὶ ἐποίησεν
ἄλλα πέντε 382 // καὶ ἐκέρδησεν ἄλλα πέντε τάλαντα 164 2586 157 // καὶ ἐκέρδησεν ἄλλα πέντε 160
// καὶ ἐποίησεν ἄλλα τοσαῦτα 163.

¹³⁹⁶ 25:17: Ὡσαύτως καὶ ὁ τὰ δύο ἐκέρδησε καὶ αὐτὸς ἄλλα δύο // Ὡσαύτως δὲ καὶ ... δύο 152
// Ὡσαύτως καὶ ὁ τὰ δύο τάλαντα λαβὼν ἐκέρδησεν καὶ αὐτὸς ἄλλα δύο 1823 // Ὡσαύτως καὶ ὁ τὰ δύο
ἐκέρδησεν ἄλλα δύο 160.

λαβὼν ἀπελθὼν ὠρυξεν ἐν τῇ γῆ, καὶ ἀπέκρυψε¹³⁹⁷ τὸ ἀργύριον τοῦ κυρίου αὐτοῦ.
 Μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων, καὶ συναίρει λόγον μετ'
 αὐτῶν¹³⁹⁸. Καὶ προσελθὼν ὁ τὰ πέντε τάλαντα¹³⁹⁹ λαβὼν προσήνεγκεν ἄλλα πέντε
 τάλαντα¹⁴⁰⁰, λέγων, Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε, ἄλλα πέντε τάλαντα
 ἐκέρδησα ἐπ' αὐτοῖς. Ἔφη δὲ αὐτῷ ὁ κύριος αὐτοῦ¹⁴⁰¹, Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ,
 ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου
 σου. Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν εἶπε¹⁴⁰², Κύριε, δύο τάλαντά μοι
 παρέδωκας· ἴδε, ἄλλα δύο τάλαντα¹⁴⁰³ ἐκέρδησα ἐπ'¹⁴⁰⁴ αὐτοῖς. Ἔφη αὐτῷ ὁ κύριος
 αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω·
 εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. Προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον¹⁴⁰⁵ εἰληφώς
 εἶπεν, Κύριε, ἔγνω σε ὅτι σκληρὸς εἶ ἄνθρωπος¹⁴⁰⁶, θερίζων ὄπου οὐκ ἔσπειρας, καὶ

¹³⁹⁷ 25:18b: ἀπέκρυψε // ἔκρυψεν 160.

¹³⁹⁸ 25:19a: λόγον μετ' αὐτῶν // μετ' αὐτῶν λόγον 140 141 128 152 167 176 180 153 130
 149 1823 132 134 135 173 148 150 164 174 175 382 2585 2586 157.

¹³⁹⁹ 25:20a: τάλαντα // omit 152. In minuscule 152, the first occurrence of τάλαντα is
 written above line, possibly by a second hand.

¹⁴⁰⁰ 25:20a: τάλαντα // omit 152.

¹⁴⁰¹ 25:21a: Ἔφη δὲ αὐτῷ ὁ κύριος αὐτοῦ // Ἔφη αὐτῷ ὁ κύριος αὐτοῦ 152 180 153 1823 132
 160 163 173 175 2585 // Ἔφη δὲ ὁ κύριος αὐτοῦ 167.

¹⁴⁰² 25:22a: Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν εἶπε // Καὶ προσελθὼν δὲ καὶ ὁ τὰ
 δύο τάλαντα λαβὼν εἶπεν 160 // Προσελθὼν δὲ ὁ τὰ δύο τάλαντα εἶπεν 872 // Προσελθὼν δὲ καὶ ὁ τὰ
 δύο τάλαντα εἶπεν 174 // Προσελθὼν δὲ καὶ ὁ τὰ δύο λαβὼν τάλαντα εἶπεν 149 // Προσελθὼν δὲ καὶ ὁ
 τὰ δύο τάλαντα εἰληφώς εἶπεν 157.

¹⁴⁰³ 25:22b: τάλαντα // omit 134 135 2586.

¹⁴⁰⁴ 25:22b: ἐπ' // ἐν 382.

¹⁴⁰⁵ 25:24a: τάλαντον // omit 2586.

¹⁴⁰⁶ 25:24b: Κύριε, ἔγνω σε ὅτι σκληρὸς εἶ ἄνθρωπος // Κύριε, ἔγνω ὅτι σκληρὸς εἶ ἄνθρωπος
 153 // Κύριε, ἔγνω σε ὅτι σκληρὸς ἄνθρωπος εἶ 157 // omit 1823.

συνάγων ὅθεν οὐ διεσκόρπισας¹⁴⁰⁷. καὶ φοβηθεῖς¹⁴⁰⁸, ἀπελθὼν ἔκρυψα τὸ τάλαντόν
 σου ἐν τῇ γῆ¹⁴⁰⁹. Ἴδε, ἔχεις τὸ σόν. Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ
 δοῦλε καὶ ὀκνηρὲ¹⁴¹⁰, ἤδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ
 διεσκόρπισα. ἔδει οὖν σε βαλεῖν¹⁴¹¹ τὸ ἀργύριόν μου τοῖς τραπεζίταις, καὶ ἐλθὼν
 ἐγὼ¹⁴¹² ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ. Ἄρατε οὖν¹⁴¹³ ἀπ' αὐτοῦ τὸ τάλαντον, καὶ
 δότε τῷ ἔχοντι τὰ δέκα τάλαντα. Τῷ γὰρ¹⁴¹⁴ ἔχοντι παντὶ δοθήσεται, καὶ
 περισσευθήσεται¹⁴¹⁵. ἀπὸ δὲ τοῦ¹⁴¹⁶ μὴ ἔχοντος, καὶ ὁ δοκεῖ ἔχειν¹⁴¹⁷, ἀρθήσεται ἀπ'
 αὐτοῦ. Καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον. Ἐκεῖ ἔσται ὁ
 κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων¹⁴¹⁸. Ὄταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ
 δόξῃ αὐτοῦ, καὶ πάντες οἱ ἅγιοι ἄγγελοι¹⁴¹⁹ μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης

¹⁴⁰⁷ 25:24c: θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας // θερίζων ὅθεν οὐκ ... διεσκόρπισας 157 // omit 382.

¹⁴⁰⁸ 25:25a: φοβηθεῖς // omit 176.

¹⁴⁰⁹ 25:25a: ἐν τῇ γῆ // ἐπὶ γῆς 382.

¹⁴¹⁰ 25:26b: Πονηρὲ δοῦλε καὶ ὀκνηρὲ // Δοῦλε πονηρὲ καὶ ὀκνηρὲ 160 // Πονηρὲ δοῦλε καὶ ὀκνηρὲ ἐκ τοῦ στόματος σου κρίνω σε 1823.

¹⁴¹¹ 25:27a: βαλεῖν // καταβαλεῖν 132.

¹⁴¹² 25:27b: ἐλθὼν ἐγὼ // ἐγὼ ἐλθὼν 152 153 382.

¹⁴¹³ 25:28: οὖν // omit 164 2586.

¹⁴¹⁴ 25:29a: γὰρ // omit 152. Minuscule 152 has γὰρ written above line, possibly by a second hand.

¹⁴¹⁵ 25:29a: καὶ περισσευθήσεται // omit 2586.

¹⁴¹⁶ 25:29b: τοῦ // omit 180.

¹⁴¹⁷ 25:29b: ὁ δοκεῖ ἔχειν // ὁ ἔχει 140 180 132 134 135 173 872 133 148 150 174 175 382 2585 2586 157 // ὁ ἔχη 176.

¹⁴¹⁸ 25:30b: Ἐκεῖ ... ὀδόντων // Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. ταῦτα λέγων ἐφώνει· ὁ ἔχων ἅτα ἀκούειν ἀκουέτω 153 2585.

¹⁴¹⁹ 25:31a: οἱ ἅγιοι ἄγγελοι // οἱ ἅγιοι 382 // οἱ ἄγγελοι 152 130 157.

αὐτοῦ¹⁴²⁰, καὶ συναχθήσονται¹⁴²¹ ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφοριεῖ αὐτούς ἀπ' ἀλλήλων, ὡσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων· καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων. Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε, οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου. Ἐπείνασα γάρ, καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα¹⁴²², καὶ ἐποτίσατέ με¹⁴²³. ξένος ἦμην, καὶ συνηγάγετέ με· γυμνός, καὶ περιεβάλετέ με· ἠσθένησα, καὶ ἐπεσκέψασθέ με· ἐν φυλακῇ ἦμην¹⁴²⁴, καὶ ἦλθετε πρὸς με. Τότε ἀποκριθήσονται αὐτῷ¹⁴²⁵ οἱ δίκαιοι, λέγοντες, Κύριε, πότε σε εἶδομεν πινῶντα¹⁴²⁶, καὶ ἐθρέψαμεν; Ἡ διψῶντα, καὶ ἐποτίσαμεν¹⁴²⁷; Πότε δέ σε εἶδομεν ξένον¹⁴²⁸, καὶ συνηγάγομεν; Ἡ γυμνόν, καὶ περιεβάλομεν¹⁴²⁹; Πότε δέ σε εἶδομεν ἀσθενῆ, ἢ ἐν φυλακῇ¹⁴³⁰, καὶ ἦλθομεν πρὸς σε; Καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ

¹⁴²⁰ 25:31b: τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ // τότε καθήσεται ... αὐτοῦ 1823 // *omit* 2586.

¹⁴²¹ 25:32a: συναχθήσονται // συναχθήσεται 128 153 132 135 872 148 2585 2586 157.

¹⁴²² 25:35b: ἐδίψησα // ἐδίψισα 140.

¹⁴²³ 25:35b: με // μοι 153.

¹⁴²⁴ 25:35c–36abc: καὶ συνηγάγετέ με· γυμνός, καὶ περιεβάλετέ με· ἠσθένησα, καὶ ἐπεσκέψασθέ με· ἐν φυλακῇ ἦμην // καὶ συνηγάγετέ με· ἠσθένησα, καὶ ἐπεσκέψασθέ με· ἐν φυλακῇ ἦμην 176 // *omit* 382.

¹⁴²⁵ 25:37a: αὐτῷ // *omit* 160.

¹⁴²⁶ 25:37b: πινῶντα // πεινῶντα 140 141 128 152 167 176 180 153 130 149 1823 132 134 135 160 163 173 872 133 148 150 164 174 175 382 2586 157. The spelling of this word is included simply because of the CGNT divergence from most of the Vatican manuscripts. Cf. 25:44b.

¹⁴²⁷ 25:37b: ἐποτίσαμεν // ἐποτίσαμεν σε 157.

¹⁴²⁸ 25:38: Πότε δέ σε εἶδομεν ξένον // Πότε σε εἶδομεν ξένον 176 1823 // Πότε δέ ἴδομεν σε ξένον 160.

¹⁴²⁹ 25:38: περιεβάλομεν // περιεβάλομεν σε 157.

¹⁴³⁰ 25:39: Πότε δέ σε εἶδομεν ἀσθενῆ, ἢ ἐν φυλακῇ // Πότε σε ... φυλακῇ 157 // Πότε δέ σε εἶδομεν ἀσθενοῦντα, καὶ ἐν φυλακῇ 1823.

αὐτοῖς¹⁴³¹, Ἄμην λέγω ὑμῖν, ἐφόσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων¹⁴³², ἐμοὶ ἐποιήσατε. Τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων¹⁴³³, Πορεύεσθε¹⁴³⁴ ἀπὸ ἐμοῦ, οἱ κατηραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἠτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. Ἐπείνασα γάρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν· ἐδίψησα¹⁴³⁵, καὶ οὐκ ἐποτίσατέ με· ξένος ἦμην, καὶ οὐ συνηγάγετέ με¹⁴³⁶. γυμνός, καὶ οὐ περιεβάλετέ με¹⁴³⁷. ἀσθενής, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με. Τότε¹⁴³⁸ ἀποκριθήσονται καὶ αὐτοί, λέγοντες, Κύριε, πότε σὲ εἶδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνόν, ἢ ἀσθενῆ¹⁴³⁹, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμεν σοι; Τότε ἀποκριθήσεται αὐτοῖς, λέγων, Ἄμην λέγω ὑμῖν, ἐφόσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων¹⁴⁴⁰, οὐδὲ ἐμοὶ ἐποιήσατε. Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον¹⁴⁴¹.

¹⁴³¹ 25:40a: Καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς // Τότε ἀποκριθήσεται αὐτοῖς λέγων 160.

¹⁴³² 25:40b: ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων // ἐνὶ τούτων ἐλαχίστων ἀδελφῶν μου 1823 // ἐνὶ τούτων τῶν ἀδελφῶν μου 163.

¹⁴³³ 25:41a: εὐωνύμων // εὐωνύμων αὐτοῦ 160 2586.

¹⁴³⁴ 25:41b: Πορεύεσθε // Ὑπάγετε 1823.

¹⁴³⁵ 25:42b: ἐδίψησα // ἐδίψισα 140.

¹⁴³⁶ 25:43a: με // μοι 132.

¹⁴³⁷ 25:43b: γυμνός, καὶ οὐ περιεβάλετέ με // γυμνός, καὶ οὐ περιεβάλετέ μοι 180 // omit 153 132 163.

¹⁴³⁸ 25:44a: Τότε // Καί 1823.

¹⁴³⁹ 25:44b: ἢ ξένον, ἢ γυμνόν, ἢ ἀσθενῆ // ἢ ἀσθενῆ, ἢ ξένον, ἢ γυμνόν 157 // ἢ ξένον, ἢ γυμνόν 152.

¹⁴⁴⁰ 25:45b: ἐνὶ τούτων τῶν ἐλαχίστων // ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων 176 153 1823 160 174 382 157. Minuscule 153 has a bold line through τῶν ἀδελφῶν μου like someone was trying to mark them out.

¹⁴⁴¹ 25:46a: οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον // omit 149.

Matthew 26

Και ἐγένετο ὅτε¹⁴⁴² ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους¹⁴⁴³, εἶπε τοῖς μαθηταῖς αὐτοῦ, Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ Πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι. Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ¹⁴⁴⁴ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα, καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλω κρατήσωσι καὶ ἀποκτείνωσιν¹⁴⁴⁵. Ἔλεγον δέ, Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ. Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ¹⁴⁴⁶ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ, προσῆλθεν αὐτῷ γυνὴ ἀλάβαστρον μύρου ἔχουσα βαρυτίμου¹⁴⁴⁷, καὶ κατέχευεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακειμένου. Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ ἠγανάκτησαν, λέγοντες, Εἰς τί ἢ ἀπώλεια αὕτη¹⁴⁴⁸; Ἡδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι πολλοῦ¹⁴⁴⁹, καὶ δοθῆναι τοῖς¹⁴⁵⁰ πτωχοῖς. Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς¹⁴⁵¹, Τί κόπους παρέχετε τῇ γυναικί;

¹⁴⁴² 26:1: Καὶ ἐγένετο ὅτε // Καὶ ἐγένετο ὡς 153 // Καὶ ὅτε 160.

¹⁴⁴³ 26:1: πάντας τοὺς λόγους τούτους // τοὺς λόγους τούτους πάντας 164 // τοὺς λόγους τούτους 141 128 167 382 2585 157.

¹⁴⁴⁴ 26:3a: καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ // καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς τοῦ λαοῦ 160 // καὶ οἱ πρεσβύτεροι τοῦ λαοῦ 180 2585.

¹⁴⁴⁵ 26:4: καὶ ἀποκτείνωσιν // καὶ ἀπολέσωσιν 180 // omit 174.

¹⁴⁴⁶ 26:6: Βηθανία // Βιθανία 160.

¹⁴⁴⁷ 26:7a: γυνὴ ἀλάβαστρον μύρου ἔχουσα βαρυτίμου // γυνὴ ἀλάβαστρον μύρου ἔχουσα πολυτίμου 130 160 150 // γυνὴ ἀλάβαστρον ἔχουσα μύρου πολυτίμου 157 // γυνὴ ἔχουσα ἀλάβαστρον μύρου βαρυτίμου 174 382.

¹⁴⁴⁸ 26:8: Εἰς τί ἢ ἀπώλεια αὕτη // Εἰς τί ἢ ἀπώλεια αὕτη τοῦ μυροῦ 152 382 157.

¹⁴⁴⁹ 26:9: Ἡδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι πολλοῦ // Ἡδύνατο τοῦτο τὸ μύρον πραθῆναι πολλοῦ 132 // Ἡδύνατο γὰρ πραθῆναι πολλοῦ 157 // Ἡδύνατο γὰρ τοῦτο πραθῆναι πολλοῦ 152 163 382.

¹⁴⁵⁰ 26:9: τοῖς // omit 152 180 153 130 1823 173 148 164 175.

¹⁴⁵¹ 26:10a: εἶπεν αὐτοῖς // λέγει αὐτοῖς 180 // εἶπεν 152 382.

Ἔργον γὰρ¹⁴⁵² καλὸν εἰργάσατο εἰς ἐμέ. Πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε¹⁴⁵³ μεθ' ἐαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε. Βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο¹⁴⁵⁴ ἐπὶ τοῦ σώματός μου, πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. Ἀμὴν λέγω ὑμῖν¹⁴⁵⁵, ὅπου ἐὰν κηρυχθῆ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ ἐποίησεν αὕτη, εἰς μνημόσυνον αὐτῆς. Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς, εἶπε, Τί θέλετέ μοι δοῦναι¹⁴⁵⁶, καὶ ἐγὼ ὑμῖν παραδώσω αὐτόν¹⁴⁵⁷; Οἱ δὲ¹⁴⁵⁸ ἔστησαν αὐτῷ τριάκοντα ἀργύρια. Καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῶ. Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ¹⁴⁵⁹, λέγοντες αὐτῷ¹⁴⁶⁰, Ποῦ θέλεις ἐτοιμάσωμέν¹⁴⁶¹ σοι φαγεῖν τὸ Πάσχα; Ὁ δὲ εἶπεν¹⁴⁶², Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα, καὶ εἶπατε αὐτῷ, Ὁ διδάσκαλος λέγει, Ὁ καιρὸς μου¹⁴⁶³ ἐγγύς ἐστι· πρὸς σὲ ποιῶ τὸ Πάσχα μετὰ τῶν μαθητῶν μου. Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν¹⁴⁶⁴ αὐτοῖς ὁ Ἰησοῦς, καὶ ἠτοίμασαν τὸ Πάσχα. Ὁψίας δὲ γενομένης

¹⁴⁵² 26:10b: γὰρ // omit 176.

¹⁴⁵³ 26:11: Πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε // Τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε 140 152 153 1823 173 133 148 150 164 157 // Τοὺς πτωχοὺς γὰρ ἔχετε πάντοτε 180.

¹⁴⁵⁴ 26:12: τοῦτο // omit 160.

¹⁴⁵⁵ 26:13a: Ἀμὴν λέγω ὑμῖν // Ἀμὴν λέγω ὑμῖν ὅτι 152 382.

¹⁴⁵⁶ 26:15a: Τί θέλετέ μοι δοῦναι // Τί μοι θέλετέ δοῦναι 1823 160.

¹⁴⁵⁷ 26:15a: καὶ ἐγὼ ὑμῖν παραδώσω αὐτόν // καὶ ἐγὼ ὑμῖν παραδώσω αὐτόν 180 130 149 1823 132 160 163 148 150 164 175 382 2585 2586 // καὶ ἐγὼ ὑμῖν παραδώσω 157.

¹⁴⁵⁸ 26:15b: Οἱ δέ // Καὶ οἱ 163.

¹⁴⁵⁹ 26:17a: τῷ Ἰησοῦ // αὐτοῦ 1823 160.

¹⁴⁶⁰ 26:17b: αὐτῷ // αὐτόν // omit 180 872 2586.

¹⁴⁶¹ 26:17b: ἐτοιμάσωμέν // ἐτοιμάσομέν 140 141 128 167 180 153 149 134 135 872 150 164 175 157 // ἐτιμάσωμέν 176.

¹⁴⁶² 26:18a: εἶπεν // εἶπεν αὐτοῖς 382.

¹⁴⁶³ 26:18b: Ὁ καιρὸς μου // Ὁ καιρὸς ὁ ἐμός 157.

¹⁴⁶⁴ 26:19: συνέταξεν // προέταξεν 152 160.

ἀνέκειτο μετὰ τῶν δώδεκα¹⁴⁶⁵. Καὶ ἐσθιόντων αὐτῶν εἶπεν, Ἄμην λέγω ὑμῖν ὅτι¹⁴⁶⁶
εἷς ἐξ ὑμῶν παραδώσει με. Καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ ἕκαστος
αὐτῶν¹⁴⁶⁷, Μήτι ἐγὼ εἰμι, κύριε; Ὁ δὲ ἀποκριθεὶς εἶπεν, Ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ
τρουβλίῳ τὴν χεῖρα¹⁴⁶⁸, οὗτός¹⁴⁶⁹ με παραδώσει. Ὁ μὲν¹⁴⁷⁰ υἱὸς τοῦ ἀνθρώπου ὑπάγει,
καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ¹⁴⁷¹, δι' οὗ ὁ υἱὸς τοῦ
ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.
Ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδούς αὐτὸν εἶπε, Μήτι ἐγὼ εἰμι, ῥαββί; Λέγει αὐτῷ,
Σὺ εἶπας. Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον¹⁴⁷², καὶ εὐλογήσας¹⁴⁷³,
ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς¹⁴⁷⁴, καὶ¹⁴⁷⁵ εἶπε, Λάβετε, φάγετε· τοῦτό ἐστι τὸ
σῶμά μου. Καὶ λαβὼν¹⁴⁷⁶ τὸ ποτήριον, καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς, λέγων,
Πίετε ἐξ αὐτοῦ πάντες· τοῦτο γάρ¹⁴⁷⁷ ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ

¹⁴⁶⁵ 26:20: τῶν δώδεκα // τῶν μαθητῶν 382 // τῶν δώδεκα μαθητῶν 149 163 872 174 157.

¹⁴⁶⁶ 26:21: ὅτι // *omit* 153 173 164 174 382 2586. In minuscule 174, ὅτι appears to have been erased in line.

¹⁴⁶⁷ 26:22: λέγειν αὐτῷ ἕκαστος αὐτῶν // λέγειν ἑαυτῷ ἕκαστος αὐτῶν 167 // λέγειν αὐτῷ εἰς ἕκαστος αὐτῶν 152 157 // λέγειν εἰς ἕκαστος αὐτῶν 174 // λέγειν αὐτῷ 382.

¹⁴⁶⁸ 26:23: μετ' ἐμοῦ ἐν τῷ τρουβλίῳ τὴν χεῖρα // μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ τρουβλίῳ 157.

¹⁴⁶⁹ 26:23: οὗτός // αὐτός 157.

¹⁴⁷⁰ 26:24a: Ὁ μὲν // Ὁ μὲν οὖν 149 // Καὶ ὁ μὲν 1823. It is difficult to read the word that follows ὁ μὲν in minuscule 149, but it looks like an οὖν.

¹⁴⁷¹ 26:24b: ἐκείνῳ // *omit* 164.

¹⁴⁷² 26:26a: λαβὼν ὁ Ἰησοῦς τὸν ἄρτον // λαβὼν ὁ Ἰησοῦς ἄρτον 160 // λαβὼν τὸν ἄρτον ὁ Ἰησοῦς 157.

¹⁴⁷³ 26:26b: καὶ εὐλογήσας // καὶ εὐχαριστήσας 140 152 176 153 130 149 132 134 135 163 173 133 148 150 174 175 382 2585 // εὐχαριστήσας 1823 160 872.

¹⁴⁷⁴ 26:26b: ἐδίδου τοῖς μαθηταῖς // ἐδίδου τοῖς μαθηταῖς αὐτοῦ 130 1823 // τοῖς μαθηταῖς 152.

¹⁴⁷⁵ 26:26c: καὶ // *omit* 152 382.

¹⁴⁷⁶ 26:27: λαβὼν // λαβὼν καὶ 160.

¹⁴⁷⁷ 26:28a: γάρ // *omit* 140 153 149 133.

περί¹⁴⁷⁸ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν. Λέγω δὲ ὑμῖν ὅτι οὐμὴ πῖω
ἀπάρτι¹⁴⁷⁹ ἐκ τούτου τοῦ γεννήματος τῆς ἀμπέλου¹⁴⁸⁰, ἕως τῆς ἡμέρας ἐκείνης ὅταν
αὐτὸ πίνω μεθ' ὑμῶν καινὸν¹⁴⁸¹ ἐν τῇ βασιλείᾳ τοῦ πατρός μου. Καὶ ὑμνήσαντες
ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν. Τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς¹⁴⁸²
σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· γέγραπται γάρ, Πατάξω τὸν ποιμένα,
καὶ διασκορπισθήσεται τὰ πρόβατα τῆς ποιμνῆς¹⁴⁸³. Μετὰ δὲ τὸ ἐγερθῆναί με,
προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Εἰκαὶ¹⁴⁸⁴ πάντες
σκανδαλισθήσονται ἐν σοί, ἐγὼ δὲ οὐδέποτε¹⁴⁸⁵ σκανδαλισθήσομαι. Ἔφη αὐτῷ ὁ
Ἰησοῦς, Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ¹⁴⁸⁶, πρὶν ἀλέκτορα φωνῆσαι, τρὶς
ἀπαρνήση με¹⁴⁸⁷. Λέγει αὐτῷ ὁ Πέτρος, Κἂν δέη με σὺν σοὶ ἀποθανεῖν, οὐμὴ σε
ἀπαρνήσωμαι¹⁴⁸⁸. Ὁμοίως δὲ καὶ πάντες οἱ μαθηταὶ εἶπον¹⁴⁸⁹. Τότε ἔρχεται μετ'

¹⁴⁷⁸ 26:28b: περί // ὑπέρ 130.

¹⁴⁷⁹ 26:29a: ἀπάρτι // omit 164.

¹⁴⁸⁰ 26:29a: ἐκ τούτου τοῦ γεννήματος τῆς ἀμπέλου // ἐκ τούτου τοῦ γεννήματος τῆς ἀμπέλου ταύτης 1823 // ἐκ τούτου τοῦ γεννήματος τῆς ἀμπέλου 128 167 176 153 130 149 135 173 872 150 175 382 2585 // ἐκ τοῦ γεννήματος τῆς ἀμπέλου 152 174 157 // ἀπὸ τούτου τοῦ γεννήματος τῆς ἀμπέλου 160.

¹⁴⁸¹ 26:29b: μεθ' ὑμῶν καινόν // καινόν μεθ' ὑμῶν 160 // μεθ' ὑμῶν 1823 2585.

¹⁴⁸² 26:31a: ὑμεῖς // omit 140.

¹⁴⁸³ 26:31b: διασκορπισθήσεται τὰ πρόβατα τῆς ποιμνῆς // διασκορπισθήσονται τὰ πρόβατα τῆς ποιμνῆς 152 176 130 160 163 173 164 382 2585 2586 // τὰ πρόβατα τῆς ποιμνῆς διασκορπισθήσονται 157.

¹⁴⁸⁴ 26:33b: Εἰκαὶ // Εἰ 140 180 153 130 149 1823 132 134 135 173 133 164 175 2585 2586 157.

¹⁴⁸⁵ 26:33b: ἐγὼ δὲ οὐδέποτε // ἐγὼ οὐδέποτε 141 128 167 132 134 160 163 872 174 // ἐγὼ δὲ πότε 152.

¹⁴⁸⁶ 26:34: ἐν ταύτῃ τῇ νυκτὶ // ἐν τῇ νυκτὶ ταύτῃ 153.

¹⁴⁸⁷ 26:34: τρὶς ἀπαρνήση με // τρεῖς ἀπαρνήση με 153 164 2585 // τρὶς ἀπαρνήση 157.

¹⁴⁸⁸ 26:35a: ἀπαρνήσωμαι // ἀπαρνήσομαι 140 1823 134 160 872 133 150 174 2585 2586 // ἀρνήσομαι 152.

¹⁴⁸⁹ 26:35b: πάντες οἱ μαθηταὶ εἶπον // οἱ μαθηταὶ εἶπαν 160 // πάντες εἶπον 382.

αὐτῶν ὁ Ἰησοῦς¹⁴⁹⁰ εἰς χωρίον λεγόμενον Γεθσημανῆ¹⁴⁹¹, καὶ λέγει τοῖς μαθηταῖς¹⁴⁹²,
 Καθίσατε αὐτοῦ¹⁴⁹³, ἕως οὗ¹⁴⁹⁴ ἀπελθὼν προσεύξωμαι ἐκεῖ¹⁴⁹⁵. Καὶ παραλαβὼν τὸν
 Πέτρον¹⁴⁹⁶ καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν. Τότε λέγει
 αὐτοῖς¹⁴⁹⁷, Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε
 μετ' ἐμοῦ¹⁴⁹⁸. Καὶ προελθὼν¹⁴⁹⁹ μικρόν, ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος
 καὶ λέγων¹⁵⁰⁰, Πάτερ μου, εἰ δυνατόν ἐστι, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο·
 πλὴν οὐκ¹⁵⁰¹ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ. Καὶ ἔρχεται πρὸς τοὺς μαθητάς¹⁵⁰², καὶ
 εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ¹⁵⁰³, Οὕτως οὐκ ἰσχύσατε μίαν
 ὥραν γρηγορῆσαι¹⁵⁰⁴ μετ' ἐμοῦ; Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς

¹⁴⁹⁰ 26:36a: μετ' αὐτῶν ὁ Ἰησοῦς // ὁ Ἰησοῦς μετ' αὐτῶν 130.

¹⁴⁹¹ 26:36a: Γεθσημανῆ // Γεθσημανεὶ 134 // Γεθσιμανεὶ 2585 // Γεθσημανί 174 382 // Γεθσιμανί 140 176 872 164 // Γεθσιμανῆ 152 132 2586.

¹⁴⁹² 26:36a: τοῖς μαθηταῖς // τοῖς μαθηταῖς αὐτοῦ 152 180 153 130 164 2586.

¹⁴⁹³ 26:36b: αὐτοῦ // *omit* 152.

¹⁴⁹⁴ 26:36b: ἕως οὗ // ἕως ἄν 160 872 157.

¹⁴⁹⁵ 26:36b: προσεύξωμαι ἐκεῖ // προσεύξομαι ἐκεῖ 176 180 153 149 1823 132 134 160 164 2586 // ἐκεῖ προσεύξωμαι 130 157.

¹⁴⁹⁶ 26:37: τὸν Πέτρον // τὸν Πέτρον καὶ Ἰάκωβον 382.

¹⁴⁹⁷ 26:38a: Τότε λέγει αὐτοῖς // Τότε λέγει αὐτοῖς ὁ Ἰησοῦς 140 141 128 152 167 176 153 130 149 1823 132 134 135 160 163 173 133 148 164 174 175 382 2585 2586 157.

¹⁴⁹⁸ 26:38b: μείνατε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ // μείνατε μετ' ἐμοῦ ὧδε καὶ γρηγορεῖτε 176.

¹⁴⁹⁹ 26:39a: προελθὼν // προσελθὼν 1823.

¹⁵⁰⁰ 26:39b: καὶ λέγων // *omit* 132. In minuscule 132, καὶ λέγων is written above line, possibly by a second hand.

¹⁵⁰¹ 26:39c: οὐκ // οὐχ 140 1823 160 163 173 133 150 164 174 175 382 2585 2586 157.

¹⁵⁰² 26:40a: ἔρχεται πρὸς τοὺς μαθητάς // ἔρχεται πρὸς τοὺς μαθητάς αὐτοῦ 1823 160 // ἀναστὰς ἀπὸ τῆς προσευχῆς ἔρχεται πρὸς τοὺς μαθητάς 152 180.

¹⁵⁰³ 26:40b: τῷ Πέτρῳ // αὐτοῖς 152 133 382.

¹⁵⁰⁴ 26:40b: γρηγορῆσαι // *omit* 1823.

πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. Πάλιν ἐκ δευτέρου ἀπελθὼν
προσηύξατο¹⁵⁰⁵, λέγων, Πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ’
ἐμοῦ¹⁵⁰⁶, ἐὰν μὴ αὐτὸ πῖω¹⁵⁰⁷, γενηθήτω τὸ θέλημά σου. Καὶ ἐλθὼν εὗρίσκει αὐτούς
πάλιν καθεύδοντας¹⁵⁰⁸, ἧσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι¹⁵⁰⁹. Καὶ ἀφείς
αὐτούς ἀπελθὼν πάλιν προσηύξατο ἐκ τρίτου¹⁵¹⁰, τὸν αὐτὸν λόγον εἰπών. Τότε
ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ¹⁵¹¹, καὶ λέγει αὐτοῖς, Καθεύδετε τὸ¹⁵¹² λοιπὸν καὶ
ἀναπαύεσθε· ἰδοῦ, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας
ἀμαρτωλῶν¹⁵¹³. Ἐγείρεσθε, ἄγωμεν. Ἴδοῦ, ἤγγικεν ὁ παραδιδούς με¹⁵¹⁴. Καὶ ἔτι
αὐτοῦ λαλοῦντος, ἰδοῦ, Ἰούδας εἷς τῶν δώδεκα ἦλθε, καὶ¹⁵¹⁵ μετ’ αὐτοῦ ὄχλος πολὺς
μετὰ μαχαιρῶν καὶ ξύλων, ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. Ὁ δὲ

¹⁵⁰⁵ 26:42a: προσηύξατο // προσηύξατο ὁ Ἰησοῦς 174.

¹⁵⁰⁶ 26:42b: τοῦτο τὸ ποτήριον παρελθεῖν ἀπ’ ἐμοῦ // τοῦτο τὸ ποτήριον ἀπελθεῖν ἀπ’ ἐμοῦ 2585 // τοῦτο παρελθεῖν ἀπ’ ἐμοῦ τὸ ποτήριον 157 // παρελθεῖν τοῦτο τὸ ποτήριον ἀπ’ ἐμοῦ 176 // τοῦτο παρελθεῖν ἀπ’ ἐμοῦ 163 174 // παρελθεῖν ἀπ’ ἐμοῦ 160.

¹⁵⁰⁷ 26:42b: ἐὰν μὴ αὐτὸ πῖω // ἐὰν μὴ πῖω αὐτό 2586 // ἐὰν μὴ αὐτῷ πῖω 174 382 2585.

¹⁵⁰⁸ 26:43a: εὗρίσκει αὐτούς πάλιν καθεύδοντας // εὔρον αὐτούς πάλιν καθεύδοντας 141 // εὔρεν αὐτούς πάλιν καθεύδοντας 128 167 149 163 872 174 // πάλιν εὔρον αὐτούς καθεύδοντας 157.

¹⁵⁰⁹ 26:43b: ἧσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι // ἧσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρημένοι 167 130 132 // ἧσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι ὑπνω 160.

¹⁵¹⁰ 26:44: ἀφείς αὐτούς ἀπελθὼν πάλιν προσηύξατο ἐκ τρίτου // ἀφείς αὐτούς ἀπελθὼν προσηύξατο πάλιν ἐκ τρίτου 152 163 174 382 // ἀφείς αὐτούς ἀπελθὼν προσηύξατο πάλιν 872 157 // ἀφείς αὐτούς πάλιν ἀπελθὼν προσηύξατο ἐκ τρίτου 160 // ἀφείς αὐτούς ἀπελθὼν πάλιν ἐκ τρίτου προσηύξατο 164 // ἀφείς αὐτούς ἐλθὼν πάλιν προσηύξατο ἐκ τρίτου 130 // ἀφείς αὐτούς πάλιν προσηύξατο ἐκ τρίτου 133.

¹⁵¹¹ 26:45a: αὐτοῦ // omit 149 160 163 173 872 174 157.

¹⁵¹² 26:45b: τό // omit 160 382.

¹⁵¹³ 26:45c: καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀμαρτωλῶν // καὶ ... εἰς χεῖρας ἀνθρώπων ἀμαρτωλῶν 157 // omit 176.

¹⁵¹⁴ 26:46: Ἐγείρεσθε, ἄγωμεν. Ἴδοῦ, ἤγγικεν ὁ παραδιδούς με // Ἐγείρεσθε, ἄγωμεν. Ἴδοῦ, ἤγγικεν ὁ παραδιδούς 149 // Ἐγείρεσθε, ἄγωμεν. Ἴδοῦ, ὁ παραδιδούς με ἤγγικεν 180 // Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν. Ἴδοῦ, ἤγγικεν ὁ παραδιδούς με 152 1823 // Ἐγείρεσθε, ἄγωμεν. Ἴδοῦ, ὁ παραδιδούς με 141 128 167 // καὶ ὁ παραδιδούς με 176.

¹⁵¹⁵ 26:47b: καὶ // omit 152.

παραδούς¹⁵¹⁶ αὐτὸν ἔδωκεν αὐτοῖς σημεῖον, λέγων¹⁵¹⁷, Ὅν ἄν¹⁵¹⁸ φιλήσω, αὐτός
 ἐστίν· κρατήσατε αὐτόν. Καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπε, Χαῖρε, ῥαββί· καὶ
 κατεφίλησεν αὐτόν¹⁵¹⁹. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἐταῖρε, ἐφ' ᾧ πάρει¹⁵²⁰; Τότε
 προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν¹⁵²¹. Καὶ
 ἰδοῦ, εἷς τῶν μετὰ Ἰησοῦ¹⁵²², ἐκτείνας τὴν χεῖρα, ἀπέσπασε¹⁵²³ τὴν μάχαιραν αὐτοῦ,
 καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως ἀφεῖλεν αὐτοῦ τὸ ὠτίον¹⁵²⁴. Τότε λέγει
 αὐτῷ¹⁵²⁵ ὁ Ἰησοῦς, Ἀπόστρεψόν σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς¹⁵²⁶. πάντες
 γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρᾳ ἀποθаноῦνται. Ἡ δοκεῖς¹⁵²⁷ ὅτι οὐ δύναμαι
 ἄρτι παρακαλέσαι¹⁵²⁸ τὸν πατέρα μου, καὶ παραστήσει μοι¹⁵²⁹ πλείους ἢ δώδεκα

¹⁵¹⁶ 26:48a: παραδούς // παραδιδούς 140 141 128 167 176 180 153 130 149 1823 132 134 135 160 163 173 872 133 150 164 174 175 382 2585 2586 157.

¹⁵¹⁷ 26:48b: λέγων // omit 1823.

¹⁵¹⁸ 26:48b: ἄν // ἐάν 140 141 128 152 153 130 132 134 135 163 173 872 150 164 174 175 382 2585 2586 157. In minuscule 163, the ε̅ is written above line.

¹⁵¹⁹ 26:49: Καὶ ... αὐτόν // omit 152 1823.

¹⁵²⁰ 26:50a: Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἐταῖρε, ἐφ' ᾧ πάρει // omit 382. Within 26:50a is the following issue: Ϝ̅ // ϝ̅ 176 130 149 134 160 163 133 148 164 174 175 2585 2586.

¹⁵²¹ 26:50b: Τότε ... αὐτόν // omit 382.

¹⁵²² 26:51a: μετὰ Ἰησοῦ // μετὰ τοῦ Ἰησοῦ 152.

¹⁵²³ 26:51a: ἀπέσπασε // ἐπέσπασεν 180 // ἐπεσπάσατο 157.

¹⁵²⁴ 26:51b: αὐτοῦ τὸ ὠτίον // αὐτοῦ τὸ ὠτίον τῷ δέξιον 176.

¹⁵²⁵ 26:52a: αὐτῷ // αὐτοῖς 1823.

¹⁵²⁶ 26:52a: Ἀπόστρεψόν σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς // Ἀπόστρεψόν τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς 152 872 150 175 // Ἀπόστρεψόν τὴν μάχαιραν σου εἰς τὸν τόπον αὐτῆς 153 130 157 // Ἀπόστρεψόν τὴν μάχαιραν σου εἰς τὸν θήκην αὐτῆς 1823.

¹⁵²⁷ 26:53a: δοκεῖς // δοκεῖ σοι 160 163 2586.

¹⁵²⁸ 26:53a: ἄρτι παρακαλέσαι // παρακαλέσαι ἄρτι 153 // παρακαλέσαι 160 163 174.

¹⁵²⁹ 26:53b: παραστήσει μοι // παραστήσει μοι ἄρτι 160 157.

λεγεῶνας ἀγγέλων¹⁵³⁰; Πῶς οὖν πληρωθῶσιν αἱ γραφαί¹⁵³¹, ὅτι οὕτως δεῖ γενέσθαι; Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις, Ὡς ἐπὶ ληστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με¹⁵³²; Καθημέραν πρὸς ὑμᾶς ἐκαθεζόμεν διδάσκων ἐν τῷ ἱερῷ¹⁵³³, καὶ οὐκ ἐκρατήσατέ με. Τοῦτο δὲ ὄλον γέγονεν, ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον¹⁵³⁴. Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν¹⁵³⁵ ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι¹⁵³⁶ συνήχθησαν. Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν¹⁵³⁷, ἕως τῆς αὐλῆς τοῦ ἀρχιερέως¹⁵³⁸, καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν, ἰδεῖν τὸ τέλος. Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὄλον ἐζήτουν ψευδομαρτυρίαν¹⁵³⁹ κατὰ τοῦ Ἰησοῦ, ὅπως θανατώσωσιν αὐτόν¹⁵⁴⁰. Καὶ οὐχ

¹⁵³⁰ 26:53b: πλείους ἢ δώδεκα λεγεῶνας ἀγγέλων // πλείους ἢ δώδεκα λεγεῶνας ἀγγέλους 382 // πλείους ἢ δώδεκα λεγεῶνων ἀγγέλους 163.

¹⁵³¹ 26:54: αἱ γραφαί // αἱ γραφαὶ διὰ τῶν προφητῶν 130.

¹⁵³² 26:55b: συλλαβεῖν με // τοῦ συλλαβεῖν με 152 382.

¹⁵³³ 26:55c: πρὸς ὑμᾶς ἐκαθεζόμεν διδάσκων ἐν τῷ ἱερῷ // πρὸς ὑμᾶς ἐκαθεζόμεν ἐν τῷ ἱερῷ διδάσκων 141 128 167 180 149 163 872 133 157.

¹⁵³⁴ 26:56b: Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον // Τότε ἀφέντες αὐτόν πάντες οἱ μαθηταὶ ἔφυγον 2585 // Τότε οἱ μαθηταὶ αὐτοῦ ἀφέντες αὐτὸν πάντες ἔφυγον 157.

¹⁵³⁵ 26:57a: τὸν Ἰησοῦν // αὐτόν 157.

¹⁵³⁶ 26:57b: οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι // οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι 160 157 // οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι καὶ οἱ πρεσβύτεροι 382.

¹⁵³⁷ 26:58a: ἠκολούθει αὐτῷ ἀπὸ μακρόθεν // ἠκολούθει ἀπὸ μακρόθεν 152 // ἠκολούθει αὐτῷ μακρόθεν 164.

¹⁵³⁸ 26:58a: ἕως τῆς αὐλῆς τοῦ ἀρχιερέως // ἕως τῆς αὐλῆς τοῦ ἀρχιερέως, ὅπου οἱ γραμματεῖς συνέρχονται 1823.

¹⁵³⁹ 26:59a: Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὄλον ἐζήτουν ψευδομαρτυρίαν // Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ ὄλον τὸ συνέδριον ἐζήτουν ψευδομαρτυρίαν 133 // Οἱ δὲ ἀρχιερεῖς καὶ ὄλον τὸ συνέδριον ἐζήτουν ψευδομαρτυρίαν 130 157 // Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ ὄλον τὸ συνέδριον ἐζήτει ψευδομαρτυρίαν 1823 // Οἱ δὲ ἀρχιερεῖς καὶ τὸ συνέδριον ὄλον καὶ οἱ πρεσβύτεροι ἐζήτουν ψευδομαρτυρίαν 173.

¹⁵⁴⁰ 26:59b: ὅπως θανατώσωσιν αὐτόν // ὅπως θανατώσουσιν αὐτόν 152 160 133 164 382 // ὅπως αὐτόν θανατώσωσιν 176 163 157.

εὔρον¹⁵⁴¹. καὶ πολλῶν ψευδομαρτύρων προσελθόντων, οὐχ εὔρον¹⁵⁴². Ὑστερον δὲ προσελθόντες δύο ψευδομάρτυρες¹⁵⁴³ εἶπον, Οὗτος ἔφη, Δύναμαι καταλύσαι τὸν ναὸν τοῦ θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι αὐτόν. Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῶ¹⁵⁴⁴, Οὐδὲν ἀποκρίνης; Τί οὗτοί σου καταμαρτυροῦσιν; Ὁ δὲ Ἰησοῦς ἐσιώπα. Καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῶ¹⁵⁴⁵, Ἐξορκίζω¹⁵⁴⁶ σε κατὰ τοῦ θεοῦ ζῶντος¹⁵⁴⁷, ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ χριστός, ὁ υἱὸς τοῦ θεοῦ¹⁵⁴⁸. Λέγει¹⁵⁴⁹ αὐτῶ ὁ Ἰησοῦς, Σὺ εἶπας. Πλὴν λέγω ὑμῖν¹⁵⁵⁰, ἀπάρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. Τότε ὁ ἀρχιερεὺς διέρρηξε τὰ ἱμάτια αὐτοῦ, λέγων ὅτι Ἐβλασφήμησε· τί ἔτι χρεῖαν ἔχομεν μαρτύρων; Ἴδε, νῦν ἠκούσατε τὴν βλασφημίαν αὐτοῦ¹⁵⁵¹. Τί ὑμῖν δοκεῖ; Οἱ δὲ ἀποκριθέντες¹⁵⁵² εἶπον, Ἦνοχος θανάτου ἐστί. Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν· οἱ δὲ ἐρράπισαν¹⁵⁵³, λέγοντες, Προφήτευσον ἡμῖν, Χριστέ, τίς ἐστιν ὁ παῖσας σε; Ὁ δὲ

¹⁵⁴¹ 26:60: εὔρον // εὕρισκον 382.

¹⁵⁴² 26:60: καὶ πολλῶν ψευδομαρτύρων προσελθόντων, οὐχ εὔρον // omit 180 153.

¹⁵⁴³ 26:61a: δύο ψευδομάρτυρες // δύο τινες ψευδομάρτυρες 152.

¹⁵⁴⁴ 26:62: αὐτῶ // omit 135.

¹⁵⁴⁵ 26:63b: Καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῶ // Καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς λέγει αὐτῶ 130 // ὁ δὲ ἀρχιερεὺς εἶπεν αὐτῶ 160.

¹⁵⁴⁶ 26:63c: Ἐξορκίζω // Ὁρκίζω 872.

¹⁵⁴⁷ 26:63c: τοῦ θεοῦ ζῶντος // τοῦ θεοῦ τοῦ ζῶντος 140 141 128 152 167 176 180 153 130 149 1823 132 134 135 160 163 173 872 133 148 150 164 174 175 382 2585 2586 157.

¹⁵⁴⁸ 26:63c: ὁ υἱὸς τοῦ θεοῦ // ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος 152 163 382 157.

¹⁵⁴⁹ 26:64a: Λέγει // Καὶ λέγει 152.

¹⁵⁵⁰ 26:64b: λέγω ὑμῖν // λέγω ὑμῖν ὅτι 180.

¹⁵⁵¹ 26:65b: τὴν βλασφημίαν αὐτοῦ // τὴν μαρτυρίαν αὐτοῦ 382.

¹⁵⁵² 26:66b: ἀποκριθέντες // omit 150.

¹⁵⁵³ 26:67: καὶ ἐκολάφισαν αὐτόν· οἱ δὲ ἐρράπισαν // οἱ δὲ ἐράπισαν 132 // omit 176.

Πέτρος ἔξω ἐκάθητο¹⁵⁵⁴ ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία παιδίσκη, λέγουσα, Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. Ὁ δὲ ἠρνήσατο ἔμπροσθεν ἀπάντων¹⁵⁵⁵, λέγων¹⁵⁵⁶, Οὐκ οἶδα τί λέγεις. Ἐξεληθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα¹⁵⁵⁷, εἶδεν αὐτὸν ἄλλη, καὶ λέγει αὐτοῖς ἐκεῖ¹⁵⁵⁸, Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου. Καὶ πάλιν ἠρνήσατο μεθ' ὄρκου ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. Μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες¹⁵⁵⁹ εἶπον τῷ Πέτρῳ, Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ¹⁵⁶⁰. Τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. Καὶ εὐθέως ἀλέκτωρ ἐφώνησε. Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος Ἰησοῦ¹⁵⁶¹ εἰρηκότος αὐτῷ ὅτι Πρὶν ἀλέκτωρα¹⁵⁶² φωνῆσαι, τρὶς ἀπαρνήσῃ με. Καὶ ἐξελθὼν ἔξω ἔκλαυσε πικρῶς.

Matthew 27

Πρωΐας δὲ γενομένης, συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ¹⁵⁶³ κατὰ τοῦ Ἰησοῦ¹⁵⁶⁴, ὅπως αὐτόν θανατώσωσιν¹⁵⁶⁵. καὶ

¹⁵⁵⁴ 26:69a: ἔξω ἐκάθητο // ἐκάθητο ἔξω 157.

¹⁵⁵⁵ 26:70: ἔμπροσθεν ἀπάντων // ἔμπροσθεν αὐτῶν πάντων 140 141 128 152 167 176 153 130 149 1823 132 134 135 173 133 148 150 164 175 2585 2586 // ἔμπροσθεν πάντων 180 160 163 174 157 // ἔμπροσθεν αὐτῶν 872 // ἔμπροσθεν μεθ' ὄρκου 382.

¹⁵⁵⁶ 26:70: λέγων // λέγων ὅτι 2585 // ὅτι 382.

¹⁵⁵⁷ 26:71a: Ἐξεληθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα // Ἐξελθὼν δὲ εἰς τὸν πυλῶνα 160.

¹⁵⁵⁸ 26:71b: λέγει αὐτοῖς ἐκεῖ // λέγει τοῖς ἐκεῖ 152 382 // λέγει αὐτοῖς ἐκείνη 157 // λέγει ἐκεῖ 160.

¹⁵⁵⁹ 26:73a: προσελθόντες οἱ ἐστῶτες // πάλιν προσελθόντες οἱ ἐστῶτες 157 // προσελθόντες 140.

¹⁵⁶⁰ 26:73b: καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ // omit 176.

¹⁵⁶¹ 26:75a: τοῦ ῥήματος Ἰησοῦ // τοῦ ῥήματος τοῦ Ἰησοῦ 140 152 153 1823 132 134 160 163 173 872 133 174 382 2585 2586 157.

¹⁵⁶² 26:75b: ἀλέκτωρα // ἀλέκτορα 140 141 128 167 176 180 153 130 149 1823 134 135 160 163 173 872 133 148 150 2586 157.

¹⁵⁶³ 27:1b: τοῦ λαοῦ // omit 141 128 167.

δήσαντες αὐτὸν¹⁵⁶⁶ ἀπήγαγον καὶ παρέδωκαν αὐτὸν Ποντίῳ Πιλάτῳ τῷ ἡγεμόνι.
 Τότε ἰδὼν Ἰούδας ὁ παραδιδούς αὐτὸν¹⁵⁶⁷ ὅτι κατεκρίθη, μεταμεληθεὶς ἀπέστρεψε τὰ
 τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ τοῖς¹⁵⁶⁸ πρεσβυτέροις, λέγων, Ἥμαρτον
 παραδούς αἷμα ἀθῶον. Οἱ δὲ εἶπον¹⁵⁶⁹, Τί πρὸς ἡμᾶς; Σὺ ὄψει¹⁵⁷⁰. Καὶ ρίψας τὰ
 ἀργύρια ἐν τῷ ναῷ¹⁵⁷¹, ἀνεχώρησε· καὶ ἀπελθὼν ἀπήγατο. Οἱ δὲ ἀρχιερεῖς λαβόντες
 τὰ ἀργύρια εἶπον, Οὐκ ἔξεστι βαλεῖν αὐτὰ¹⁵⁷² εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵματός
 ἐστι. Συμβούλιον δὲ¹⁵⁷³ λαβόντες ἠγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως, εἰς
 ταφὴν τοῖς ξένοις. Διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος Ἄγρος Αἵματος, ἕως τῆς σήμερον. Τότε
 ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου¹⁵⁷⁴, λέγοντος, Καὶ ἔλαβον τὰ
 τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ υἰῶν Ἰσραὴλ· καὶ
 ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ¹⁵⁷⁵ συνέταξέ μοι κύριος. Ὁ δὲ Ἰησοῦς
 ἔστη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν, λέγων, Σὺ εἶ ὁ

¹⁵⁶⁴ 27:1b: κατὰ τοῦ Ἰησοῦ // omit 148.

¹⁵⁶⁵ 27:1c: ὅπως αὐτὸν θανατώσωσιν // ὥστε θανατώσαι αὐτὸν 140 141 128 152 167 176 180
 153 130 149 1823 132 134 135 160 163 173 872 133 148 150 164 174 175 382 2585 2586 157.

¹⁵⁶⁶ 27:2: καὶ δήσαντες αὐτὸν // omit 140.

¹⁵⁶⁷ 27:3a: Ἰούδας ὁ παραδιδούς αὐτὸν // ὁ Ἰούδας ὁ παραδιδούς αὐτὸν 152 // ὁ Ἰούδας 382.

¹⁵⁶⁸ 27:3b: τοῖς // omit 180.

¹⁵⁶⁹ 27:4b: εἶπον // εἶπαν 160.

¹⁵⁷⁰ 27:4b: ὄψει // ὄψη 176 160 163 174 382.

¹⁵⁷¹ 27:5: ἐν τῷ ναῷ // εἰς τὸν ναόν 157.

¹⁵⁷² 27:6b: βαλεῖν αὐτὰ // αὐτὰ βαλεῖν 152 // λαβεῖν αὐτὰ 149.

¹⁵⁷³ 27:7: δέ // τε 1823 382.

¹⁵⁷⁴ 27:9a: διὰ Ἰερεμίου τοῦ προφήτου // ὑπὸ Ἰερεμίου τοῦ προφήτου 149 // διὰ τοῦ προφήτου
 157.

¹⁵⁷⁵ 27:10: καθὰ // καθώς 130.

βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ Ἰησοῦς¹⁵⁷⁶ ἔφη αὐτῷ, Σὺ λέγεις. Καὶ ἐν τῷ
 κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν¹⁵⁷⁷ πρεσβυτέρων, οὐδὲν ἀπεκρίνατο.
 Τότε λέγει αὐτῷ ὁ Πιλάτος, Οὐκ ἀκούεις πόσα σοῦ καταμαρτυροῦσιν; Καὶ οὐκ
 ἀπεκρίθη αὐτῷ¹⁵⁷⁸ πρὸς οὐδὲ ἓν ῥῆμα, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν. Κατὰ δὲ
 ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν τῷ ὄχλῳ ἓνα δέσμιον¹⁵⁷⁹, ὃν ἤθελον. Εἶχον δὲ τότε
 δέσμιον ἐπίσημον, λεγόμενον Βαραββᾶν¹⁵⁸⁰. Συνηγμένων οὖν¹⁵⁸¹ αὐτῶν, εἶπεν¹⁵⁸²
 αὐτοῖς ὁ Πιλάτος, Τίνα θέλετε ἀπολύσω ὑμῖν¹⁵⁸³; Βαραββᾶν¹⁵⁸⁴, ἢ Ἰησοῦν τὸν
 λεγόμενον χριστόν; Ἦιδει¹⁵⁸⁵ γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν. Καθημένου δὲ
 αὐτοῦ ἐπὶ τοῦ βήματος¹⁵⁸⁶, ἀπέστειλε πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ, λέγουσα, Μηδέν σοι
 καὶ τῷ δικαίῳ ἐκεῖνῳ¹⁵⁸⁷. πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν¹⁵⁸⁸. Οἱ δὲ

¹⁵⁷⁶ 27:11c: Ἰησοῦς // omit 160.

¹⁵⁷⁷ 27:12: τῶν // omit 141 128 167 1823 160 2585.

¹⁵⁷⁸ 27:14: αὐτῷ // omit 382.

¹⁵⁷⁹ 27:15: εἰώθει ὁ ἡγεμὼν ἀπολύειν τῷ ὄχλῳ ἓνα δέσμιον // εἰώθει ὁ ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον 141 128 167 180 153 130 149 1823 132 134 135 160 173 872 133 150 164 174 175 2585 2586 157 // εἰώθει ἀπολύειν ὁ ἡγεμὼν ἓνα τῷ ὄχλῳ δέσμιον 176 // εἰώθει (intend εἰώθει) ὁ ἡγεμὼν ἀπολύειν ἓνα δέσμιον 382.

¹⁵⁸⁰ 27:16: Βαραββᾶν // Βαραβᾶν 153.

¹⁵⁸¹ 27:17a: Συνηγμένων οὖν αὐτῶν // Συνηγμένων δὲ αὐτῶν 180 174 // ὅστις διαφονον ἦν βεβλημένος εἰς φυλακὴν Συνηγμένων οὖν αὐτῶν 163.

¹⁵⁸² 27:17a: εἶπεν // λέγει 130.

¹⁵⁸³ 27:17b: Τίνα θέλετε ἀπολύσω ὑμῖν // Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν 1823.

¹⁵⁸⁴ 27:17b: Βαραβᾶν // Βαραββᾶν 140 141 128 152 167 176 180 130 149 132 134 135 163 173 872 133 148 164 174 175 382 2585 2586 157 // τὸν Βαραββᾶν 160.

¹⁵⁸⁵ 27:18: Ἦιδει // Ἐγίνωσκεν 160 // Ἦδει 152 167 180 153 130 149 132 134 135 163 872 150 164 174 2585 157 // Ἦδι 176 382 // Ἦδη 1823 173.

¹⁵⁸⁶ 27:19a: Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος // Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος αὐτοῦ 176 // Καθημένου δὲ ἐπὶ τοῦ βήματος 160.

¹⁵⁸⁷ 27:19b: ἐκεῖνῳ // τούτῳ 382.

¹⁵⁸⁸ 27:19b: σήμερον κατ' ὄναρ δι' αὐτόν // κατ' ὄναρ σήμερον δι' αὐτόν 152 // σήμερον δι' αὐτόν κατ' ὄναρ 132 // σήμερον κατ' ὄναρ κατ' αὐτόν 164 // σήμερον δι' αὐτόν 382.

ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους¹⁵⁸⁹ ἵνα αἰτήσωνται τὸν Βαραββᾶν¹⁵⁹⁰, τὸν δὲ Ἰησοῦν ἀπολέσωσιν. Ἀποκριθεὶς δὲ¹⁵⁹¹ ὁ ἡγεμὼν εἶπεν αὐτοῖς, Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν¹⁵⁹²; Οἱ δὲ εἶπον¹⁵⁹³, Βαραββᾶν¹⁵⁹⁴. Λέγει οὖν¹⁵⁹⁵ αὐτοῖς ὁ Πιλάτος, Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον χριστόν; Λέγουσιν αὐτῷ¹⁵⁹⁶ πάντες, Σταυρωθήτω¹⁵⁹⁷. Ὁ δὲ ἡγεμὼν ἔφη, Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ περισσῶς ἔκραζον, λέγοντες¹⁵⁹⁸, Σταυρωθήτω¹⁵⁹⁹. Ἰδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται¹⁶⁰⁰, λαβὼν ὕδωρ, ἀπενίψατο τὰς χεῖρας¹⁶⁰¹ ἀπέναντι τοῦ ὄχλου¹⁶⁰², λέγων, Ἀθῶός εἰμι¹⁶⁰³ ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου¹⁶⁰⁴. ὑμεῖς ὄψεσθε. Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε, Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς

¹⁵⁸⁹ 27:20a: καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους // καὶ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους 152 // καὶ οἱ πρεσβύτεροι ἔπεισαν τὸν ὄχλον 130 // καὶ ὄλον τό πρεσβυτέριον ἔπεισαν τοὺς ὄχλους 160.

¹⁵⁹⁰ 27:20b: Βαραββᾶν // Βαραβᾶν 153 1823.

¹⁵⁹¹ 27:21a: δέ // omit 157.

¹⁵⁹² 27:21a: Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν // Τίνα θέλετε ἀπολύσω ὑμῖν ἀπὸ τῶν δύο 176 // Τίνα θέλετε ἀπολύσω ὑμῖν 153.

¹⁵⁹³ 27:21b: εἶπον // εἶπον αὐτῷ 382.

¹⁵⁹⁴ 27:21b: Βαραββᾶν // τὸν Βαραββᾶν 160 164 2586 // Βαραβᾶν 153 1823.

¹⁵⁹⁵ 27:22a: οὖν // omit 140 141 128 152 167 176 180 153 130 149 1823 132 134 135 160 163 173 872 133 148 150 164 174 175 382 2585 2586 157.

¹⁵⁹⁶ 27:22b: αὐτῷ // omit 173 174 157.

¹⁵⁹⁷ 27:22b: Σταυρωθήτω // Σταυρωθήτω, σταυρωθήτω 872.

¹⁵⁹⁸ 27:23b: λέγοντες // omit 148.

¹⁵⁹⁹ 27:23b: Σταυρωθήτω // Σταυρωθήτωσον αὐτόν 157.

¹⁶⁰⁰ 27:24a: θόρυβος γίνεται // θόρυβος γίνεται ἐν τῷ λαῷ 173 2585.

¹⁶⁰¹ 27:24b: τὰς χεῖρας // τὰς χεῖρας αὐτοῦ 152.

¹⁶⁰² 27:24b: τοῦ ὄχλου // τοῦ λαοῦ 157.

¹⁶⁰³ 27:24c: εἰμι // εἰμι ἐγώ 160.

¹⁶⁰⁴ 27:24c: τοῦ δικαίου τούτου // τούτου τοῦ δικαίου 160.

καὶ ἐπὶ τὰ τέκνα ἡμῶν. Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν¹⁶⁰⁵. τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν¹⁶⁰⁶ ἵνα σταυρωθῆ. Τότε οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὄλην τὴν σπεῖραν· καὶ ἐκδύσαντες αὐτόν, περιέθηκαν αὐτῷ χλαμύδα κοκκίνην¹⁶⁰⁷. Καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν¹⁶⁰⁸ ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ¹⁶⁰⁹. καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιζον αὐτῷ¹⁶¹⁰, λέγοντες, Χαῖρε, ὁ¹⁶¹¹ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐμπτύσαντες εἰς αὐτόν¹⁶¹², ἔλαβον τὸν κάλαμον, καὶ ἔτυπτον εἰς¹⁶¹³ τὴν κεφαλὴν αὐτοῦ. Καὶ ὅτε ἐνέπαιζαν αὐτῷ¹⁶¹⁴, ἐξέδυσαν αὐτόν¹⁶¹⁵ τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτόν τὰ ἱμάτια αὐτοῦ¹⁶¹⁶, καὶ ἀπήγαγον αὐτόν εἰς τὸ σταυρῶσαι. Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα¹⁶¹⁷. τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. Καὶ ἐλθόντες εἰς

¹⁶⁰⁵ 27:26a: Βαραββᾶν // Βαραβᾶν 176 // Βαραβᾶν· ὅστις ἦν διὰ στάσιν τινα γενομένην καὶ φόνον βεβλημένος εἰς φυλακὴν 1823.

¹⁶⁰⁶ 27:26b: παρέδωκεν // παρέδωκεν αὐτοῖς 160.

¹⁶⁰⁷ 27:28: περιέθηκαν αὐτῷ χλαμύδα κοκκίνην // ἱματίον πορφυροῦν περιέθηκαν αὐτῷ χλαμύδα κοκκίνην 157.

¹⁶⁰⁸ 27:29a: ἐπέθηκαν // ἔθηκαν 174 382.

¹⁶⁰⁹ 27:29a: ἐπὶ τὴν δεξιὰν αὐτοῦ // ἐν τῇ δεξιᾷ αὐτοῦ 160.

¹⁶¹⁰ 27:29b: αὐτῷ // αὐτόν 382.

¹⁶¹¹ 27:29b: ὁ // omit 173 148.

¹⁶¹² 27:30: εἰς αὐτόν // αὐτόν 153 134 173 382 // αὐτῷ 164. Minuscule 173 has εἰς written above line, possibly by a second hand.

¹⁶¹³ 27:30: εἰς // omit 152 180 382.

¹⁶¹⁴ 27:31a: αὐτῷ // αὐτόν 148 382 157.

¹⁶¹⁵ 27:31a: αὐτόν // αὐτῷ 152 130 382 157 // αὐτοῦ 163.

¹⁶¹⁶ 27:31a: καὶ ἐνέδυσαν αὐτόν τὰ ἱμάτια αὐτοῦ // ἐνέδυσαν αὐτόν τὰ ἱμάτια αὐτοῦ 160 // καὶ ἐνέδυσαν αὐτόν τὰ ἱμάτια τὰ ἴδια 173 // καὶ ἐνέδυσαν αὐτῷ τὰ ἱμάτια αὐτοῦ 382 // καὶ τὸ ἱμάτιον πορφυροῦν, καὶ ἐνέδυσαν αὐτῷ τὰ ἱμάτια αὐτοῦ 157.

¹⁶¹⁷ 27:32a: Σίμωνα // Σίμονα 176 173.

τόπον λεγόμενον Γολγοθᾶ, ὃ ἐστὶ λεγόμενος Κρανίου Τόπος¹⁶¹⁸, ἔδωκαν αὐτῷ πιεῖν ὄξος¹⁶¹⁹ μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἤθελε πιεῖν. Σταυρώσαντες δὲ¹⁶²⁰ αὐτόν, διεμερίσαντο τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον¹⁶²¹. Καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ. Καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμέ, Οὗτός ἐστιν Ἰησοῦς¹⁶²² ὁ βασιλεὺς τῶν Ἰουδαίων. Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων. Οἱ δὲ¹⁶²³ παραπορευόμενοι ἐβλασφήμουν αὐτόν¹⁶²⁴, κινουῦντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες, Ὁ καταλύων τὸν ναὸν¹⁶²⁵ καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν¹⁶²⁶, σῶσον σεαυτόν· εἰ υἱὸς εἶ τοῦ θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ. Ὁμοίως δὲ¹⁶²⁷ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες¹⁶²⁸ μετὰ τῶν

¹⁶¹⁸ 27:33: λεγόμενον Γολγοθᾶ, ὃ ἐστὶ λεγόμενος Κρανίου Τόπος // λεγόμενον Γολγοθᾶν, ὃς ἐστὶν λεγόμενος Κρανίου Τόπος 133 150 // λεγόμενον Γολγοθᾶ, ὃ ἐστὶν Κρανίου Τόπος 160 // λεγόμενον Γολγοθᾶ, ὃς ἐστὶν λεγόμενος Κρανίου Τόπος 149 872 2585 // λεγόμενον Γολγοθᾶ, ὃ ἐστὶν μεθερμηνευόμενον Κρανίου Τόπος 152 180 153 // λεγόμενον Γολγοθᾶ, ὃ ἐστὶν Κρανίου Τόπος λεγόμενος 157 // λεγόμενος Κρανίου Τόπος 382.

¹⁶¹⁹ 27:34a: ἔδωκαν αὐτῷ πιεῖν ὄξος // ἔδωκαν τῷ Ἰησοῦ πιεῖν ὄξος 164 // ἔδωκαν αὐτῷ πιεῖν οἶνον 149 // ἔδωκαν αὐτῷ ὄξος πιεῖν 160.

¹⁶²⁰ 27:35: δέ // omit 174.

¹⁶²¹ 27:35: βάλλοντες κλῆρον // βάλλοντες κλῆρον 140 141 128 167 176 149 1823 132 134 135 160 163 173 872 133 174 175 2585 157 // βάλλοντες κλῆρον ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου διεμερίσαντο τὰ ἱμάτια μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον 152 164 382 // βάλλοντες κλῆρον ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου λέγοντος διεμερίσαντο τὰ ἱμάτια μου καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον 130.

¹⁶²² 27:37b: Ἰησοῦς // omit 152 180 160 382.

¹⁶²³ 27:39: Οἱ δέ // Καὶ οἱ 1823.

¹⁶²⁴ 27:39: αὐτόν // omit 132. Minuscule 132 has αὐτόν written above line, possibly by a second hand.

¹⁶²⁵ 27:40a: τὸν ναὸν // τὸν ναὸν τοῦ θεοῦ 130.

¹⁶²⁶ 27:40a: οἰκοδομῶν // οἰκοδομῶν αὐτόν 382.

¹⁶²⁷ 27:41: δέ // omit 153 160 872 174.

¹⁶²⁸ 27:41: ἐμπαίζοντες // ἐμπαίζοντες αὐτόν 157.

γραμματέων και πρεσβυτέρων και Φαρισαίων¹⁶²⁹ ἔλεγον, Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. Εἰ βασιλεὺς Ἰσραὴλ ἐστὶ¹⁶³⁰, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν ἐπ' αὐτῷ¹⁶³¹. Πέποιθεν ἐπὶ τὸν θεόν· ῥυσάσθω νῦν¹⁶³² αὐτόν, εἰ θέλει αὐτόν. Εἶπε γὰρ ὅτι θεοῦ εἰμι υἱός¹⁶³³. Τὸ δαυτὸ καὶ οἱ ληστὰι οἱ συσταυρωθέντες αὐτῷ ὠνείδιζον αὐτόν¹⁶³⁴. Ἀπὸ δὲ¹⁶³⁵ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πάσαν τὴν γῆν ἕως ὥρας ἐνάτης¹⁶³⁶. περὶ δὲ τὴν¹⁶³⁷ ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ¹⁶³⁸, λέγων, Ἥλί, Ἥλί, λιμὰ σαβαχθανί¹⁶³⁹; Τουτέστιν, Θεέ μου, Θεέ μου¹⁶⁴⁰, ἵνα τί με ἐγκατέλιπες; Τινὲς δὲ¹⁶⁴¹ τῶν ἐκεῖ ἐστῶτων¹⁶⁴² ἀκούσαντες ἔλεγον ὅτι Ἥλιαν φωνεῖ οὗτος. Καὶ εὐθέως δραμὼν εἰς ἕξ αὐτῶν, καὶ λαβὼν σπόγγον, πλήσας τε

¹⁶²⁹ 27:41: καὶ πρεσβυτέρων καὶ Φαρισαίων // καὶ Φαρισαίων καὶ πρεσβυτέρων 152 382 // καὶ Φαρισαίων 163.

¹⁶³⁰ 27:42b: Ἰσραὴλ ἐστὶ // ἐστὶν Ἰσραὴλ 152.

¹⁶³¹ 27:42b: ἐπ' αὐτῷ // αὐτῷ 160 382 157 // εἰς αὐτόν 130.

¹⁶³² 27:43: νῦν // omit 1823 132 160 872 133 382 2585 157.

¹⁶³³ 27:43: Εἶπε γὰρ ὅτι θεοῦ εἰμι υἱός // omit 150 164 2586.

¹⁶³⁴ 27:44: οἱ συσταυρωθέντες αὐτῷ ὠνείδιζον αὐτόν // οἱ στρωθέντες αὐτῷ ὠνείδιζον αὐτόν 2586 // οἱ συστρωθέντες αὐτοῦ ὠνείδιζον αὐτόν 1823 // οἱ συστρωθέντες μετ' αὐτῷ ὠνείδιζον αὐτόν 382 // οἱ συστρωθέντες αὐτῷ ὠνείδιζον (ὀνείδιζον) αὐτῷ 132 133 148 2585.

¹⁶³⁵ 27:45: δὲ // omit 167.

¹⁶³⁶ 27:45: σκότος ἐγένετο ἐπὶ πάσαν τὴν γῆν ἕως ὥρας ἐνάτης // ἐγένετο σκότος ἐπὶ πάσαν τὴν γῆν ἕως ὥρας ἐνάτης (ἐννάτης) 132 174 175 // σκότος ἐγένετο ἐπὶ τὴν γῆν ἕως ὥρας ἐνάτης 176 // σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης 180 // ἕως ὥρας ἐνάτης σκότος ἐγένετο ἐπὶ πάσαν τὴν γῆν 1823.

¹⁶³⁷ 27:46a: τὴν // omit 176.

¹⁶³⁸ 27:46a: ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ // ἀνεβόησεν φωνῇ μεγάλῃ ὁ Ἰησοῦς 152 // ἀνεβόησεν φωνῇ μεγάλῃ 382 // ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ 180 2586.

¹⁶³⁹ 27:46b: λιμὰ σαβαχθανί // λημὰ σαβαχθανί 132 // λειμὰ σαβαχθανί 140 152 176 153 134 160 163 173 174 382 // λιμὰ σαβαχθανεῖ 130 // λειμὰ σαβαχθανεῖ 133.

¹⁶⁴⁰ 27:46b: Θεέ μου // omit 163. The second occurrence of Θεέ μου in minuscule 163 is written above line, possibly by a second hand.

¹⁶⁴¹ 27:47: Τινὲς δὲ // Καὶ τινές 1823.

¹⁶⁴² 27:47: ἐστῶτων // ἐστηκότων 2586.

ἄξους¹⁶⁴³, καὶ περιθίεις καλάμω¹⁶⁴⁴, ἐπότιζεν αὐτόν. Οἱ δὲ λοιποὶ ἔλεγον, Ἔφευ¹⁶⁴⁵, ἴδωμεν εἰ ἔρχεται Ἡλίας σώσων αὐτόν¹⁶⁴⁶. Ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῇ¹⁶⁴⁷ μεγάλῃ¹⁶⁴⁷ ἀφήκε τὸ πνεῦμα. Καὶ ἰδοὺ¹⁶⁴⁸, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω¹⁶⁴⁹. καὶ ἡ γῆ ἐσεισθη. καὶ αἱ πέτραι ἐσχίσθησαν¹⁶⁵⁰. καὶ τὰ μνημεῖα ἀνεώχθησαν¹⁶⁵¹. καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη¹⁶⁵². καὶ ἐξεληθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν¹⁶⁵³ πολλοῖς. Ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμόν καὶ τὰ γενόμενα¹⁶⁵⁴, ἐφοβήθησαν σφόδρα, λέγοντες¹⁶⁵⁵, Ἀληθῶς θεοῦ υἱὸς ἦν οὗτος. Ἦσαν δὲ ἐκεῖ¹⁶⁵⁶ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας, διακονοῦσαι αὐτῷ· ἐν

¹⁶⁴³ 27:48b: πλήσας τε ἄξους // πλήσας τε ἄξος 140 167 1823 // πλήσας δὲ ἄξους 160 // πλήσας τε ἄξος 1823 // πλήσασθε ἄξους 176 173 174.

¹⁶⁴⁴ 27:48b: καὶ περιθίεις καλάμω // omit 176.

¹⁶⁴⁵ 27:49: Ἔφευ // Ἔφετε 157.

¹⁶⁴⁶ 27:49: σώσων αὐτόν // σώσων αὐτόν. ἄλλος δὲ λαβὼν λόγχην ἔνυξεν αὐτοῦ τὴν πλευρὰν, καὶ ἐξῆλθεν ὕδωρ 175 // σώσει αὐτόν. ἄλλος δὲ λαβὼν λόγχην ἔνυξεν αὐτοῦ τὴν πλευρὰν, καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα 160 2585 // σώσων αὐτόν. ἄλλος δὲ λαβὼν λόγχην ἔνυξεν αὐτοῦ τὴν πλευρὰν, καὶ ἐξῆλθεν αἷμα καὶ ὕδωρ 2586. The extended portion in minuscule 175 appears like it was erased.

¹⁶⁴⁷ 27:50: πάλιν κράξας φωνῇ μεγάλῃ // κράξας πάλιν εἶπεν καὶ 382 // κράξας φωνῇ μεγάλῃ 2586.

¹⁶⁴⁸ 27:51: ἰδοὺ // omit 160.

¹⁶⁴⁹ 27:51: εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω // ἀπὸ ἄνωθεν ἕως κάτω 132 // ἄνωθεν εἰς δύο ἕως κάτω 148. In minuscule 132, εἰς δύο is written above line, possibly by a second hand.

¹⁶⁵⁰ 27:51b: καὶ αἱ πέτραι ἐσχίσθησαν // omit 2586.

¹⁶⁵¹ 27:52: καὶ τὰ μνημεῖα ἀνεώχθησαν // omit 164 2585.

¹⁶⁵² 27:52: ἁγίων ἠγέρθη // ἁγίων ἀνδρῶν ἠγέρθη 130 // ἁγίων ἠγέρθησαν 163 164 174 2586 // ἠγέρθη 382.

¹⁶⁵³ 27:53b: ἐνεφανίσθησαν // ἀνεφανίσθησαν 130.

¹⁶⁵⁴ 27:54a: γενόμενα // γινόμενα 153 2585 157.

¹⁶⁵⁵ 27:54b: λέγοντες // omit 173.

¹⁶⁵⁶ 27:55a: ἐκεῖ // omit 382.

αἷς ἦν Μαρία ἡ Μαγδαληνή, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσὴ μήτηρ¹⁶⁵⁷, καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου. Ὁψίας δὲ γενομένης, ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθήτευσε τῷ Ἰησοῦ· οὗτος προσελθὼν τῷ Πιλάτῳ, ἤτήσατο τὸ σῶμα τοῦ Ἰησοῦ. Τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι τὸ σῶμα. Καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ σινδόνι καθαρᾷ, καὶ ἔθηκεν¹⁶⁵⁸ αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ¹⁶⁵⁹, ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ· καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου, ἀπήλθεν. Ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνή, καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ τάφου. Τῇ δὲ¹⁶⁶⁰ ἐπαύριον, ἧτις ἐστὶ¹⁶⁶¹ μετὰ τὴν Παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον, λέγοντες, Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος¹⁶⁶² εἶπεν ἔτι ζῶν¹⁶⁶³, Μετὰ τρεῖς ἡμέρας ἐγείρομαι. Κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας· μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ νυκτὸς κλέψωσιν αὐτόν¹⁶⁶⁴, καὶ εἴπωσι τῷ λαῷ¹⁶⁶⁵, Ἐγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται ἡ ἐσχάτη πλάνη¹⁶⁶⁶ χείρων τῆς πρώτης. Ἔφη

¹⁶⁵⁷ 27:56b: καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσὴ μήτηρ // καὶ Μαρία Ἰακώβου καὶ Ἰωσὴ μήτηρ 130 1823 133 2585 // καὶ Μαρία ἡ τοῦ Ἰακώβου 163.

¹⁶⁵⁸ 27:60a: ἔθηκεν // ἔθετο 1823.

¹⁶⁵⁹ 27:60a: ἐν τῷ καινῷ αὐτοῦ μνημείῳ // ἐν τῷ καινῷ μνημείῳ αὐτοῦ 152 // ἐν τῷ καινῷ μνημείῳ 132. In minuscule 132, αὐτοῦ is written above line, possibly by a second hand.

¹⁶⁶⁰ 27:62a: δέ // omit 1823 382.

¹⁶⁶¹ 27:62a: ἧτις ἐστὶ // ἧτις ἐστὶν ἡμέρα 382.

¹⁶⁶² 27:63: ἐκεῖνος ὁ πλάνος // ὁ πλάνος ἐκεῖνος 167 176 153 1823 132 135 174 2586 157.

¹⁶⁶³ 27:63: εἶπεν ἔτι ζῶν // εἶπεν ἔτι ζῶν ὅτι 148 157.

¹⁶⁶⁴ 27:64b: μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ νυκτὸς κλέψωσιν αὐτόν // μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτόν 130 134 135 160 173 872 148 174 2586 // μήποτε οἱ μαθηταὶ αὐτοῦ ἐλθόντες κλέψωσιν αὐτόν 176 // μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτόν νυκτὸς 2585.

¹⁶⁶⁵ 27:64b: εἴπωσι τῷ λαῷ // εἴπωσιν τῷ λαῷ ὅτι 141 128 167 153 149 160 150 174.

¹⁶⁶⁶ 27:64c: πλάνη // omit 163.

δέ¹⁶⁶⁷ αὐτοῖς ὁ Πιλάτος, Ἔχετε κουστωδίαν· ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε. Οἱ δὲ πορευθέντες ἠσφαλίσαντο τὸν τάφον, σφραγίσαντες τὸν λίθον¹⁶⁶⁸, μετὰ τῆς κουστωδίας.

Matthew 28

Ἦν δὲ¹⁶⁶⁹ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθε Μαρία ἡ Μαγδαληνή¹⁶⁷⁰, καὶ ἡ ἄλλη Μαρία, θεωρήσαι¹⁶⁷¹ τὸν τάφον. Καὶ ἰδού, σεισμὸς ἐγένετο μέγας¹⁶⁷². ἄγγελος γὰρ κυρίου καταβὰς ἐξ οὐρανοῦ, προσελθὼν¹⁶⁷³ ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας¹⁶⁷⁴, καὶ ἐκάθητο ἐπάνω αὐτοῦ. Ἦν δὲ ἡ ἰδέα αὐτοῦ¹⁶⁷⁵ ὡς ἀστραπή, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν¹⁶⁷⁶ ὡσεὶ χιών. Ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγένοντο ὡσεὶ¹⁶⁷⁷ νεκροί. Ἀποκριθεὶς δὲ ὁ¹⁶⁷⁸ ἄγγελος εἶπε ταῖς γυναῖξί, Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε¹⁶⁷⁹. Οὐκ ἔστιν ὧδε¹⁶⁸⁰. ἠγέρθη γὰρ¹⁶⁸¹, καθὼς εἶπε. Δεῦτε, ἴδετε τὸν τόπον

¹⁶⁶⁷ 27:65: δέ // omit 152 1823 163 133 150 382 157.

¹⁶⁶⁸ 27:66: σφραγίσαντες τὸν λίθον // omit 1823.

¹⁶⁶⁹ 28:1a: δέ // omit 1823 163 382.

¹⁶⁷⁰ 28:1b: Μαρία ἡ Μαγδαληνή // ἡ Μαγδαληνή Μαρία 157.

¹⁶⁷¹ 28:1b: θεωρήσαι // θεωροῦσαι 153.

¹⁶⁷² 28:2a: ἐγένετο μέγας // μέγας ἐγένετο 382.

¹⁶⁷³ 28:2c: προσελθὼν // καὶ προσελθὼν 160 163 173 157.

¹⁶⁷⁴ 28:2c: ἀπὸ τῆς θύρας // ἀπὸ τῆς θύρας τοῦ μνημείου 152 176 180 153 1823 132 160 163 164 175 382 2585 157 // omit 2586.

¹⁶⁷⁵ 28:3: ἡ ἰδέα αὐτοῦ // ἡ εἰδέα αὐτοῦ 152 160 148 // ἡ εἰδέα αὐτοῦ λευκή 164.

¹⁶⁷⁶ 28:3: λευκὸν // omit 382.

¹⁶⁷⁷ 28:4: ὡσεὶ // ὡς 130 174.

¹⁶⁷⁸ 28:5a: ὁ // omit 167.

¹⁶⁷⁹ 28:5b: τὸν ἐσταυρωμένον ζητεῖτε // ζητεῖτε τὸν ἐσταυρωμένον 152 382 // ζητεῖτε 163.

¹⁶⁸⁰ 28:6a: Οὐκ ἔστιν ὧδε // omit 167.

ὅπου ἔκειτο ὁ κύριος. Καὶ ταχὺ πορευθεῖσαι εἶπατε τοῖς μαθηταῖς αὐτοῦ ὅτι Ἠγέρθη ἀπὸ τῶν νεκρῶν¹⁶⁸². καὶ ἰδοὺ, προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε· ἰδοὺ, εἶπον ὑμῖν. Καὶ ἐξελθοῦσαι ταχὺ ἀπὸ¹⁶⁸³ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης, ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ¹⁶⁸⁴. Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ¹⁶⁸⁵, καὶ¹⁶⁸⁶ ἰδοὺ, Ἰησοῦς ἀπήντησεν αὐταῖς¹⁶⁸⁷, λέγων, Χαίρετε. Αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας, καὶ προσεκύνησαν αὐτῶ¹⁶⁸⁸. Τότε λέγει αὐταῖς ὁ Ἰησοῦς· Μὴ φοβεῖσθε¹⁶⁸⁹. ὑπάγετε, ἀπαγγεῖλατε τοῖς ἀδελφοῖς¹⁶⁹⁰ μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κακεῖ με ὄψονται¹⁶⁹¹. Πορευομένων δὲ αὐτῶν, ἰδοὺ, τινὲς τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα¹⁶⁹². Καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων, συμβούλιόν τε λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις, λέγοντες, Εἶπατε ὅτι Οἱ μαθηταὶ αὐτοῦ

¹⁶⁸¹ 28:6a: γάρ // omit 153 130.

¹⁶⁸² 28:7a: ἀπὸ τῶν νεκρῶν // omit 130.

¹⁶⁸³ 28:8a: ἀπό // ἐκ 130.

¹⁶⁸⁴ 28:8b: αὐτοῦ // omit 149.

¹⁶⁸⁵ 28:9a: Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ // Ὡς δὲ ἐπορεύθησαν ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, ὡς δὲ ἐπορεύθησαν ἀπαγγεῖλα τοῖς μαθηταῖς αὐτοῦ 1823 // omit 153 130 175 2585.

¹⁶⁸⁶ 28:9a: καί // omit 152 382.

¹⁶⁸⁷ 28:9a: Ἰησοῦς ἀπήντησεν αὐταῖς // ὁ Ἰησοῦς ἀπήντησεν αὐταῖς 152 164 174 // Ἰησοῦς ὑπήντησεν αὐταῖς 872 133 150 // ἀπήντησεν ὁ Ἰησοῦς αὐταῖς 382 // ἀπήντησεν αὐταῖς ὁ Ἰησοῦς 2585.

¹⁶⁸⁸ 28:9b: αὐτῶ // αὐτόν 1823.

¹⁶⁸⁹ 28:10a: Μὴ φοβεῖσθε // Μὴ φοβεῖσθε ὑμεῖς 174.

¹⁶⁹⁰ 28:10b: ἀδελφοῖς // μαθηταῖς 157.

¹⁶⁹¹ 28:10b: κακεῖ με ὄψονται // ἐκεῖ με ὄψονται 130 132 173 // omit 160.

¹⁶⁹² 28:11b: γενόμενα // γινόμενα 152 2585 157. In minuscule 157, the ε is written above line, possibly by a second hand.

νυκτὸς ἐλθόντες ἔκλειψαν αὐτὸν ἡμῶν κοιμωμένων¹⁶⁹³. Καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτόν¹⁶⁹⁴, καὶ ὑμᾶς ἀμερίμους ποιήσομεν¹⁶⁹⁵. Οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον. Οἱ δὲ ἕνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. Καὶ ἰδόντες αὐτὸν προσεκύνησαν αὐτῷ¹⁶⁹⁶. οἱ δὲ ἐδίστασαν. Καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς, λέγων, Ἐδόθη μοι πᾶσα ἐξουσία¹⁶⁹⁷ ἐν οὐρανῷ καὶ ἐπὶ γῆς. Πορευθέντες¹⁶⁹⁸ μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος· διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος. Ἀμήν.

¹⁶⁹³ 28:13: Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλειψαν αὐτὸν ἡμῶν κοιμωμένων // Οἱ μαθηταὶ αὐτοῦ ἐλθόντες νυκτὸς ἔκλειψαν αὐτὸν ἡμῶν κοιμωμένων 176 // Οἱ μαθηταὶ αὐτοῦ ἔκλειψαν αὐτόν νυκτὸς ἐλθόντες ἡμῶν κοιμωμένων 157 // ἡμῶν κοιμωμένων ἐλθόντες οἱ μαθηταὶ αὐτοῦ νυκτὸς ἔκλειψαν αὐτόν 163.

¹⁶⁹⁴ 28:14b: αὐτόν // αὐτούς 152.

¹⁶⁹⁵ 28:14b: καὶ ὑμᾶς ἀμερίμους ποιήσομεν // καὶ ἡμᾶς ἀμερίμους ποιήσομεν 150 // καὶ ὑμᾶς ἀμερίμους ποιήσωμεν 152 176 1823 160 173 2585 157.

¹⁶⁹⁶ 28:17: αὐτῷ // αὐτόν 153 173 2586 157.

¹⁶⁹⁷ 28:18: πᾶσα ἐξουσία // ἐξουσία πᾶσα 174.

¹⁶⁹⁸ 28:19a: Πορευθέντες // Οὓν πορευθέντες 160 174.

CHAPTER 5: EVALUATION

Introduction

The present chapter is focused on the variance that exists between the Complutensian text of the Gospel of Matthew and select Vatican manuscripts. The goal is to identify if any of the select Vatican manuscripts were used or could have been used by the editors. What sort of variation exists between the first printed GNT and these manuscripts? First is a collective analysis. In the first section all of the unique readings (i.e., readings that are not accounted for in any of the Vatican manuscripts involved in the study) are identified, followed by those readings that are not accounted for in the majority of the manuscripts. The latter section includes readings found in just one manuscript, then two manuscripts, then three, all the way to readings found in just six manuscripts. In addition to this, the manuscripts are taken individually as a whole in order to identify which manuscripts have the least amount of divergence. The chapter concludes with an analysis of the prefaces in the Complutensian NT, particularly the Greek preface found in volume five, and a discussion of other manuscripts that might have been utilized by Cisneros' team, if not those of the Vatican Library.

Unique Readings

The following discussion treats issues where the reading found in the CGNT has no agreement with the select Vatican manuscripts collated for this

study. There are a total of twenty-one unique readings in the Complutensian Greek New Testament.

A few of these readings are clearly accidental. The first is the accidental spelling of *προνήνεγκαν* (instead of *προσήνεγκαν*) in Matt. 22:19. This is clearly a typographical mistake in the text. Whether it should be attributed to the editors or to Brocar is impossible to know. The second issue is found in Matt. 27:22, where the CGNT has two occurrences of *οὐν*. Given the presence of *οὐν* in the actual question asked by Pilate and its absence in the introduction to the question in other manuscripts, it is more than likely that the Complutensian editors accidentally included the conjunction. In Matt. 8:12 the CGNT does not have the article with *κλαυθμός*. The Complutensian editors probably overlooked it as they prepared their text.

There are four orthographical issues in the Gospel of Matthew that are insignificant in nature. In his discussion of insignificant textual variants, Eldon Epp writes the following: “Orthographic differences, particularly itacisms and numovables (as well as abbreviations) . . . cannot be utilized in any decisive way for establishing manuscript relationships, and they are not substantive in the search for the original text.”¹ In Matt. 4:12 the CGNT reads *παρέδωθη* (instead of *παρεδόθη*). This spelling is found in other manuscripts (e.g., 019). In Matt. 12:14, the CGNT has *οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ’ αὐτοῦ ἐξελθόντες, ὅπως αὐτὸν ἀπωλέσωσιν*. There are a total of eight alternative readings among the Vatican manuscripts analyzed for this study. The majority of the manuscripts agree with the order and wording of the CGNT if the spelling of *ἀπωλέσωσιν*, a case of itacism (in

¹ Eldon J. Epp, “Towards the Clarification of the Term ‘Textual Variant,’” in Eldon Jay Epp and Gordon D. Fee, *Studies in the Theory and Method of New Testament Textual Criticism* (Grand Rapids: William B. Eerdmans, 1993), 58.

the broader sense of the term),² is taken out of the discussion. The CGNT has οὐχί (instead of οὐχ) in Matt. 13:55. The absence of the ι, though insignificant, is found throughout Byzantine manuscripts (e.g., 07 011 201). The final difference between the CGNT and the Vatican manuscripts is found in Matt. 20:21, where the CGNT has εὐωνίμων (instead of εὐωνύμων // εὐονύμων).

There are four issues of word order. The first is found in Matt. 2:2 with τὸν ἀστέρα αὐτοῦ (instead of αὐτοῦ τὸν ἀστέρα). The CGNT post-positions the personal pronoun, which is a very unique reading. The same order is found in the Bodmer Papyrus 5, *Protoevangelium of James* 21; Epiphanius, *Panarion*;³ Cyril of Alexandria, *Commentary on Isaiah the Prophet* (book i, orat. 5). Hermann Freiherr von Soden has the reading τὸν ἀστέρα αὐτοῦ listed in his edition of the GNT along with a note connecting it to the I^π group (and supporting Latin manuscripts).⁴ The I-group, says Frederic G. Kenyon, “is the text used by Cyril of Jerusalem, and is probably due to Eusebius of Caesarea.”⁵ In Matt. 14:11 the CGNT has ἡ κεφαλὴ αὐτοῦ ἠνέχθη (instead of ἠνέχθη ἡ κεφαλὴ αὐτοῦ). The CGNT reading occurs in none of the other major editions of the GNT. The third issue is found in Matt. 27:1: ὅπως αὐτόν θανατώσωσιν (instead of ὥστε θανατώσαι αὐτόν). The clause ὅπως αὐτόν

² For further comments on itacism, see Stanley E. Porter et al., *Fundamentals of New Testament Greek* (Grand Rapids: William B. Eerdmans, 2010), 6 n. 6; Metzger and Ehrman, *The Text of the New Testament*, 254–256; Constantine R. Campbell, *Advances in the Study of Greek: New Insights for Reading the New Testament* (Grand Rapids: Zondervan, 2015), 196–200.

³ *The Panarion of Epiphanius of Salamis, Books II and III. De Fide*, 2nd rev. ed., trans. Frank Williams, Nag Hammadi and Manichaean Studies 79 (Leiden: Brill, 2013), 30–31, 52: *Alogi* 5.8 (“Against the sect which does not accept the Gospel according to John and his Revelation”).

⁴ Hermann Freiherr von Soden, *Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt hergestellt auf Grund Ihrer Textgeschichte*, vol. 2 Text mit Apparat (Göttingen: Vandenhoeck & Ruprecht, 1913), 3. The I group, which includes the so-called “Purple Uncials” (N, O, Σ, and Φ), is basically the Western text (W. C. Allen, *The Gospel according to Saint Mark* [New York: Macmillan, 1915], 42).

⁵ Frederic G. Kenyon, *Recent Developments in the Textual Criticism of the Greek Bible: The Schweich Lectures of the British Academy, 1932* (Eugene, OR: Wipf & Stock, 2007), 43.

θανατώσωσιν is also found in Matt. 26:59. The final issue of word order, not found in any of the Vatican manuscripts in this study, is ἐξέβαλον αὐτόν (instead of αὐτὸν ἐξέβαλον) in Matt. 21:39. The same word order is found in the parallel passage in Mark 12:8 (cf. Luke 4:29).

There are three issues involving the inclusion/exclusion of a word in the CGNT that does not comport with the Vatican manuscripts in this study. In Matt. 15:22 the CGNT includes τις. This reading occurs in none of the other major editions of the GNT. The presence of the indefinite pronoun makes the text read “a *certain* Canaanite woman.” In Matt. 15:23 the CGNT includes αὐτῷ. This reading does not occur in any of the other major editions of the Greek New Testament. The inclusion of the personal pronoun is found elsewhere in the Gospels (e.g., Matt. 9:14; Mark 6:35). In Matt. 14:15, the CGNT includes the pronoun (προσῆλθον αὐτῷ), although one manuscript omits it. The CGNT in Matt. 26:63 reads τοῦ θεοῦ ζῶντος (instead of τοῦ θεοῦ τοῦ ζῶντος). The anarthrous use of ζῶντος is found elsewhere in the NT, such as Rom. 9:26 (υἱοὶ θεοῦ ζῶντος), 2 Cor. 3:3 (πνεύματι θεοῦ ζῶντος), 1 Tim. 3:15 (ἐκκλησία θεοῦ ζῶντος). In all of those cases, however, the noun is anarthrous as well. When the noun takes the article in biblical texts, the substantival participle generally takes the article. One exception is a variant reading in John 6:69 (ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ ζῶντος in 037). The reading τοῦ θεοῦ ζῶντος is found in the writings of Basil of Caesarea.

There are four issues where the CGNT features a lexeme not present in any of the Vatican manuscripts in this study. Matthew 3:13 has εἰς instead of ἐπί. The same verb in Matt. 3:13 is used in conjunction with both an εἰς and an ἀπό prepositional phrase in Matt. 2:1, similar to Matt. 3:13: μάγοι ἀπὸ ἀνατολῶν

παρεγένοντο εἰς Ἱεροσόλυμα (“magi from the east arrived in Jerusalem”). And the verb is used elsewhere with only an εἰς prepositional phrase: παρεγένετο εἰς τὸ ἱερόν (“he came into the temple” John 8:2); παραγενόμενος δὲ εἰς Ἱερουσαλήμ (“when arrived in Jerusalem” Acts 9:26); παραγενόμενοι δὲ εἰς Ἱερουσαλήμ (“when they came into Jerusalem” Acts 15:4). In Acts 13:14, the εἰς prepositional phrase is connected to the same verb, while the main verb is introduced with a participial clause that includes an ἀπό phrase: αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης παρεγένοντο εἰς Ἀντιόχειαν τὴν Πισιδίαν (“But going on from Perga, they came into Pisidian Antioch”). The only other place in the NT where the phrase εἰς τὸν Ἰορδάνην (“into the Jordan”) occurs is Mark 1:9 in reference to the actual baptism of Jesus. Mark 1:9 is very similar to Matt. 3:13, the only differences being the reference to Nazareth and the indicative vs. infinitive use of βαπτίζω. The reading εἰς τὸν Ἰορδάνην is found in Chrysostom’s Homily XII on Matt. 3:13.⁶ It is also found in Bengel’s *Novum Testamentum graecum*. In Matt. 12:36 the CGNT has ὑπέρ instead of περί. This reading occurs in none of the other major editions of the Greek New Testament. In Matt. 18:25 the CGNT has αὐτῷ instead of αὐτοῦ (*omit* 872). Instead of “since *he* did not have the money to repay,” the CGNT reads “but, not having the money to repay *him* (the αὐτῷ is connected to the infinitive that follows). While probably a case of itacism, the construction (αὐτῷ + ἀποδοῦναι) in the CGNT is more common in classical Greek literature (e.g., Demosthenes, *Against Phormio* 34.5; Lycurgus, *Against Leocrates* 22). And in Matt. 26:70 the

⁶ *S. Joannis Chrysostomi Commentarium in Mattheum* Homily XII. See Juan de Iriarte, *Regiae Bibliothecae Matritensis codices graeci manuscripti*, vol. 1 (Madrid: Antonii Perez de Soto, 1769), 21. The phrase is present in the *incipit* provided by Iriarte. The catalogue does not provide up-to-date shelf marks for the Biblioteca Nacional (*Iter italicum*, 517ff.). This catalogue contains descriptions of manuscripts found in the Royal Library of Madrid. Iriarte was just 28 years old when he put together this book.

CGNT has ἔμπροσθεν ἀπάντων, while the majority of Vatican manuscripts in this study read ἔμπροσθεν αὐτῶν πάντων. Just four manuscripts read ἔμπροσθεν πάντων, one ἔμπροσθεν αὐτῶν, and 382 has the curious reading ἔμπροσθεν μεθ' ὄρκου. These different readings basically communicate the same point with the exception of minuscule 382, which says Peter swore an oath of denial that he did not know Jesus. The use of ἀπάντων is found often in classical Greek as well as patristic literature.

There are three issues related to prefixed prepositions in the Gospel of Matthew in the Complutensian Greek New Testament. In Matt. 14:12 the CGNT has ἐξεληθόντες (instead of ἐλθόντες). The CGNT reading occurs in none of the other major editions of the Greek New Testament. Issues surrounding the presence of the prefixed preposition are found elsewhere in the CGNT, though there are manuscripts among those at the Vatican that support the reading (e.g., in Matt. 13:32 with κατελθεῖν [supported by 140] in place of ἐλθεῖν [supported by the other manuscripts]).⁷ In Matt. 16:1 the CGNT reads ὑποδείξαι (instead of ἐπιδείξαι). The CGNT reading occurs in none of the other major editions of the Greek New Testament. The difference in prefixed preposition could indicate the Pharisees and Sadducees asked Jesus to perform a miracle for them in private (i.e., not in the presence of others lest they come to believe), although the two are probably synonymous (cf. Luke 6:47; Acts 20:35). In Matt. 21:2 the CGNT reads κατέναντι (instead of ἀπέναντι). The inclusion of this issue here depends on how minuscule 872 reads, since the manuscript is difficult to read in that location. The

⁷ Mill's GNT: *Novum Testamentum Graecum cum Lectionibus Variantibus Mss. Exemplarium, Versionum, Editionum, SS. Patrum et Scriptorum Ecclesiasticorum, et in easdem Notis, Studio et Labore Joannis Millii, S. T. P. Collectionem Millianam recensuit, meliori ordine disposuit, novisque accessionibus locupletavit* (Rotterdam: Ludolphus Kusterus, 1710), 108.

Complutensian reading is found in 01 03 05. The preposition *κατέναντι* is found in a parallel passage (Mark 11:2). An issue involving these two words is also found in Matt. 27:24 (*κατέναντι* 03 05 0281 // *ἀπέναντι* 01 02 019 032 038 f¹ f¹³ 33 372 892 2737 Byz), although in 27:24 the CGNT (and all Vatican manuscripts involved in this study) have *ἀπέναντι*.

The CGNT has one place with a clause not found in any of the Vatican manuscripts included in this study. In Matt. 12:13 the CGNT has *τῷ ἐξηραμμένην ἔχοντι τὴν χεῖρα*. This is a harmonization of Mark 3:3. Instead of “the man,” the passage reads “the man *with the withered hand*.”

Readings Not Found in Most Manuscripts

The following discussion treats issues where the reading found in the CGNT has little agreement with the select Vatican manuscripts collated for this study.

Readings Only Found in 1 Other Manuscript

There are a total of twelve readings in the CGNT that are found in just one of the Vatican manuscripts included in this study. Of these, only three involve an orthographical issue: (1) the spelling *οὐκ* (instead of *οὐχ*) in Matt. 12:43; (2) *πινῶντα* (instead of *πεινῶντα*) in Matt. 25:37; and (3) *ἤμεν* (instead of *ἡμεθα*) in Matt. 23:30. Regarding *πινῶντα*, the CGNT has *πεινῶντα* in Matt. 25:44.⁸ This could be an oversight of the *ε* or the manuscript(s) being used could have been inconsistent in the spelling, which was not uncommon. In any case the spelling is

⁸ The same issue is found in Matt. 5:6, where the CGNT has *πινῶντες* (instead of *πεινῶντες*). In Luke 6:21, however, the CGNT has *πεινῶντες*. Consistency in spelling, while probably not unimportant to the editors, was not a primary concern. The actual spelling in readings of the CGNT most likely reflects the spelling of the manuscripts that were used by the editors.

insignificant. The only Vatican manuscript among those included in this study that agrees with this spelling in Matt. 25:44 is minuscule 2585. The CGNT has ἤμεν in Matt. 23:30, while the Vatican manuscripts (except 2586) has ἡμεθα.⁹ The use of the second person personal pronoun (ὁμῖν) in Matt. 24:3 is insignificant, though its presence in another manuscript (2585) makes it plausible that it was erroneously carried from a manuscript into the first printed Greek New Testament. If so, it could be evidence of how fast the Complutensian editors were working to produce their edition. All of the Vatican manuscripts included in this study, with the exception of 2585, read ἡμῖν.

There is one issue dealing with a prefixed preposition. In Matt. 8:17 the CGNT has ἀνέλαβε (instead of ἔλαβε).¹⁰ Of those manuscripts analyzed for this study, the presence of the prefixed preposition is only found in minuscule 140. There is also one issue where the CGNT has a different preposition than all but one of the Vatican manuscripts involved in this study. The CGNT has ἀπό (instead of ἐκ) in Matt. 17:9. Only minuscule 153 agrees with the Complutensian reading here.

In addition to the aforementioned readings where only one manuscript agrees with the CGNT, there are other issues involving word order, the inclusion of the article or another word, and differences in tense, voice, and person. In Matt. 12:8 the CGNT has καὶ τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου, which is only supported

⁹ For a discussion of Atticism and variant readings like this one, see J. K. Elliott, *New Testament Textual Criticism: The Application of Thoroughgoing Principles, Essays on Manuscripts and Textual Variation* (Leiden: Brill, 2010), 285–286; G. D. Kilpatrick, “Atticism and the Text of the Greek New Testament,” in *Neutestamentliche Aufsätze*, ed. J. Blinzler et al. (Regensburg: Pustet, 1963), 125–137.

¹⁰ The reading with ἀνέλαβε is found in some Byzantine manuscripts (e.g., 017), Chrysostom’s Homily XXVII on Matt. 8:14–15, and Basil’s *Reg. Fus. Trac. 7.4* (the reading without the prefixed preposition is found in *Reg. Fus. Trac. 2.4*), but rarely elsewhere, e.g., John of Damascus’ *Barlaam et Ioasaph 7.145* (Robert Volk, *Die Schriften des Johannes von Damaskos VI/1: Historia animae utilis de Barlaam et Ioasaph [spuria]*. Patristische Texte und Studien Bd. 61. [Berlin: Walter de Gruyter, 2009], 68).

by minuscule 150. Some of the Vatican manuscripts do not include the *καί* (e.g., 140 141), and five of the manuscripts (e.g., 152 153) include the *καί* but place *καί τοῦ σαββάτου* after the sentence subject. The *καί* is present in Mark 2:28, although the word order there follows manuscripts 152 *et al.* listed above. In Matt. 19:30 the CGNT reads *πολλοὶ δὲ ἔσονται πρῶτοι οἱ ἔσχατοι, καὶ ἔσχατοι πρῶτοι*, which has (1) a different conjunction than some of the other Vatican manuscripts (*δέ* instead of *γάρ*); (2) the article with the first use of *ἔσχατοι*; and (3) a different word order (*πρῶτοι οἱ ἔσχατοι* instead of *ἔσχατοι πρῶτοι*).¹¹ The only Vatican manuscript (of those included in the study) that agrees entirely with the CGNT is minuscule 141.

The reading *καὶ ἐδόξαζαν τὸν θεὸν τοῦ Ἰσραήλ* is found in Matt. 15:31 of the Complutensian Greek New Testament. Most of the Vatican manuscripts included in this study do not include the article with *Ἰσραήλ*. Some of the manuscripts have *ἐδόξαζον* instead of *ἐδόξαζαν*, while a majority of them have the aorist *ἐδόξασαν* (also *ἐδόξασον*) instead of the imperfect tense. The CGNT, along with minuscule 160 (and possibly 150), uses the imperfect-tense verb and the second definite article. In Matt. 16:28 the CGNT reads *εἰσὶ τινες ὧδε ἐστηκότων*. Of the Vatican manuscripts in this study, only minuscule 872 has the same form of the participle and the presence of *ὧδε*.

Issues of tense are found in Matt. 22:46 and 26:48. In Matt. 22:46 the CGNT has the present infinitive *ἐπερωτᾶν* instead of the aorist *ἐπερωτῆσαι*. Only minuscule 160 agrees. And in Matt. 26:48, the CGNT (and 152) has the aorist participle *παραδούς* (signaling Judas' betrayal of Judas had already taken place and

¹¹ Minuscule 163 does not include Matt. 19:30.

this was just the next step in handing him over) and instead of the present παραδιδούς (connecting Judas' signal as an act of betrayal).

Readings Only Found in 2 Other Manuscripts

There are a total of eight readings in the CGNT that are found in just two of the Vatican manuscripts included in this study. Two of these have an orthographical issue, three if the case of itacism in Matt. 25:9 is included. The first is πινώντες (instead of πεινῶντες) in Matt. 5:6, which agrees with 152 and 163. The second is Βεελζεβούβ (instead of Βεελζεβούλ) in Matt. 10:25, which agrees with 176 and 134. Of Βεελζεβούβ, Scrivener notes:

That [the CGNT] was corrupted from the parallel Latin version was contended by Wetstein and others on very insufficient grounds. Even the Latinism Βεελζεβούβ was corrected immediately afterwards (xii. 24, 27), as well as in the four other places wherein the word is used.¹²

The spelling could have been corrected by the editors moving forward, though they could have been focused more on reproducing whatever text(s) were available to them. The third is found in Matt. 25:9, where the CGNT reads μήποτε οὐκ ἀρκέσει ἡμῖν καὶ ὑμῖν, the same as 167 and 1823. A couple of manuscripts include an additional negative before μήποτε (152 382). The majority of the manuscripts have ἀρκέση (e.g., 140 141), a case of itacism. Only a couple of manuscripts have the double negative οὐμή (173 2585), and minuscule 157 accidentally omits the negative altogether.

In Matt. 8:14 the CGNT reads εἰσελθὼν ὁ Ἰησοῦς. Minuscules 152 and 153 read the same as the Complutensian Greek New Testament. All but one of the remaining Vatican manuscripts included in this study lack the prefixed preposition

¹² Frederick H. A. Scrivener, *A Plain Introduction to the Criticism of the New Testament*, vol. 2, 4th ed. (London: George Bell & Sons, 1894), 180.

(ἐλθών). Another issue with a prefixed preposition is found in Matt. 13:32, where the CGNT has κατελθεῖν (instead of ἐλθεῖν). Only minuscules 140 and 141 have the same reading. The CGNT reads τότε λέγει, Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον in Matt. 12:44. Minuscules 153 and 173 match the CGNT reading. The majority of the Vatican manuscripts involved in this study have ἐπιστρέψω instead of the ὑποστρέψω.¹³

The CGNT, as well as minuscules 153 and 1823, reads ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει τὸ πονηρὰ in Matt. 12:35. The reading with τὰ instead of τό, is found in 2585 2586.¹⁴ The majority of the manuscripts included in this study do not have the article though (e.g., 140 141). Three manuscripts include the genitive τῆς καρδίας after θησαυροῦ (176 173 157).¹⁵ One manuscript has a different word order (157), and another has προσφέρει in place of ἐκβάλλει (157).

The CGNT 140 and 1823 all have ἐπὶ δώδεκα θρόνων in Matt. 19:28, while the rest of the Vatican manuscripts included in this study, with one exception, has ἐπὶ δώδεκα θρόνους. Minuscule 163 accidentally leaves off the finite idea in Matt. 19:28 (καθήσεσθε . . . Ἰσραήλ).

¹³ In addition to the issue with the prefixed preposition, minuscule 152 omits λέγει by accident, 130 has πρὸς in place of εἰς, and 2585 reads only “Then it said, ‘I will return from which I came’ (τότε λέγει, Ἐπιστρέψω ἐξῆλθον).

¹⁴ Other manuscripts (beyond those from the Vatican used in this study) also include the article (e.g., 022 037).

¹⁵ Minuscule 174 has τῆς καρδίας written faintly in the margin, possibly by a second hand.

Readings Only Found in 3 Other Manuscripts

There are a total of nine readings in the CGNT that are found in just three of the Vatican manuscripts included in this study.¹⁶ Only two of these involve an orthographical issue. The CGNT, in agreement with 153 1823 150, reads Βαραβᾶν (instead of Βαραββᾶν) in Matt. 27:17.¹⁷ The CGNT has the alternative reading in each of the four other places where Barabbas is mentioned in the Gospel of Matthew, although in each of those cases some of the other manuscripts have Βαραβᾶν. The Complutensian editors could have had a manuscript that utilized the shortened spelling in the first occurrence, though it is probably more likely that they accidentally omitted the second β. In Matt. 19:12 the CGNT (as well as 153 130 and 135) accidentally has ἐγενήθησαν instead of ἐγεννήθησαν.¹⁸

The remaining issues involve the addition/omission of words or different words entirely. In Matt. 5:25 the CGNT reads ὁ ἀντίδικος τῷ κριτῇ καὶ ὁ κριτῆς τῷ ὑπηρέτῃ, as do minuscules 152 133 and 174. The majority of manuscripts include the words σε παραδῶ (“hand you over”).¹⁹ The CGNT (as well as 148 164 and 1586) in Matt. 13:40 reads οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος. The majority of manuscripts include the word τούτου.²⁰ In Matt. 26:38 the CGNT (as well as 180 872 and 150) reads τότε λέγει αὐτοῖς, while the remaining manuscripts include ὁ Ἰησοῦς. In Matt. 6:15 the CGNT includes the words ὁ οὐράνιος, as does 153 164

¹⁶ There is one issue (Matt. 15:25) of tense where, if the itacism that occurs is not factored in, only three manuscripts agree with the Complutensian Greek New Testament.

¹⁷ In addition to the spelling with double β, minuscule 160 includes the article.

¹⁸ There are a couple of other issues involving this verse: Minuscule 1823 includes the word αὐτῶν, and 180 does not have the οὕτως.

¹⁹ Minuscule 140 has only τῷ ὑπηρέτῃ.

²⁰ Minuscule 180 lacks the verb, while minuscule 149 has it but also includes a καί.

and 2586. The remaining manuscripts do not have these words. In Matt. 15:12 the CGNT and three other manuscripts (167 153 and 150) read οἱ Φαρισαῖοι οἱ ἀκούσαντες τὸν λόγον. The majority of the manuscripts do not have the initial article.²¹

There are two instances of the CGNT having a different word than the majority of the Vatican manuscripts used in this study. In Matt. 14:31 the CGNT has καὶ εὐθέως ὁ Ἰησοῦς, while the majority of manuscripts have εὐθέως δὲ ὁ Ἰησοῦς.²² Only minuscules 141 128 and 167 agree with the Complutensian Greek New Testament. In Matt. 18:31 the CGNT (as well as minuscules 180 135 and 148) reads τῷ κυρίῳ αὐτῶν πάντα τὰ γενόμενα. The remaining manuscripts have the reflexive pronoun ἐαυτῶν.²³

Readings Only Found in 4 Other Manuscripts

There are a total of nine readings in the CGNT that are found in just four of the Vatican manuscripts included in this study.²⁴ Only three of these involve an orthographical issue: (1) παρέδωθη (CGNT 132 163 173 and 2585) in place of παρεδόθη in Matt. 4:12; (2) ὀρχήσασθε (CGNT 130 1823 160 and 173) in place of

²¹ Minuscule 152 only has οἱ Φαρισαῖοι, not the rest. And minuscule 1823 has οἱ written above line, possibly by a second hand.

²² Minuscule 135 does not have ὁ Ἰησοῦς.

²³ In minuscules 163 and 173, the εἰ is written above line. The inclusion of this one here (and not in a section marked “Readings Only Found in 4/5 Other Manuscripts”) depends on how these manuscripts, since they are difficult to read in these spots. Also, minuscule 153 has ἅπαντα in place of πάντα.

²⁴ Matt. 19:29 could be included here, but it all depends on how manuscripts 140 135 and 150 read. They are difficult to read in the spots where this verse appears. The primary issue is whether or not it has οἰκίαν (“house”) or οἰκίας (“houses”).

ὠρχήσασθε in Matt. 11:17; and βάλοντες (CGNT 180 153 150 and 164) in place of βάλλοντες in Matt. 27:35.²⁵

The CGNT (as well as 152 148 2585 and 157) has the ὅτι in Matt. 7:14, whereas the majority of the Vatican manuscripts involved in this study have τί. Two manuscripts (01 and 03), which generally earn the support of most text-critics, have ὅτι as well. As Grant R. Osborne writes,

[I]t is difficult to know whether the omicron was misplaced or added due to the difficulty of the interrogative “what, why” here. It is more likely that the reading should remain τί, with a meaning similar to the Aramaic *mah*, “how.”²⁶

The reading τί was adopted by Johann Greisbach and Johann Scholz in their respective editions of the Greek New Testament. David L. Turner acknowledges what he calls “strong external evidence,” even saying it is “hard to understand why ὅτι would be altered to τί if it were original.”²⁷ When one considers the internal and external evidence together, though, it seems more than likely that τί is original and this is just another Semitism in Matthew’s Gospel.²⁸ A similar issue is found in Matt. 21:30. The CGNT (as well as 140 180 135 and 2585) has δευτέρω

²⁵ Minuscules 152 164 382 and 130 also include a fulfillment clause (ἵνα πληρωθῆ τὸ ρηθὲν διὰ/ ὑπὸ τοῦ προφήτου), connecting the event to Ps. 22:18 [Ps. 21:19 LXX].

²⁶ Grant R. Osborne, *Matthew*, ZECNT, ed. Clinton E. Arnold (Grand Rapids: Zondervan, 2010), 270.

²⁷ David L. Turner, *Matthew*, BECNT, ed. Robert W. Yarbrough and Robert H. Stein (Grand Rapids: Baker Academic, 2008), 223. See also Charles Quarles (*The Sermon on the Mount: Restoring Christ’s Message to the Modern Church*, NAC Studies in Bible & Theology, ed. E. Ray Clendenen [Nashville, TN: B&H Academic, 2011], 319 n. 32), who says the omicron “was probably added by a scribe who was unfamiliar with this Semitic use of τί.”

²⁸ It seems like most translations have yet to respond to David Alan Black’s call to appropriately translate the Semitism in Matt. 7:14 (David Alan Black, “Remarks on the Translation of Matthew 7:14,” *Filologia Neotestamentaria* [1989]: 193–195). Basically the only modern English translations in the last twenty years to translate the Semitism are the ISV (1995–2014), of which Black was the NT editor, the HCSB (1999–2009), the NET (1996–2006), and the WEB.

(“second”), while the majority of the Vatican manuscripts in this study have *ἐτέρω* (“other”).²⁹

There are a few issues involving wording and word order. In Matt. 10:13, the CGNT uses the prefixed preposition (*εἰσελθέτω*). Minuscules 180 134 148 and 2585 are in agreement. The CGNT includes a word (*κἄν*) in Matt. 14:36 that is not found in the majority of the Vatican manuscripts in this study. Like the CGNT, minuscules 141 128 167 and 175 also include *κἄν*. The two issues of word order are found in Matt. 25:19 and 27:15. In the former, the CGNT 160 163 872 and 133 read *λόγον μετ’ αὐτῶν* instead of *μετ’ αὐτῶν λόγον*. In the latter, the CGNT 140 152 163 and 148 have *εἰώθει ὁ ἡγεμῶν ἀπολύειν τῷ ὄχλῳ ἓνα δέσμιον*. The majority of the Vatican manuscripts included in this study reverse the direct and indirect objects.³⁰

Readings Only Found in 5 Other Manuscripts

There are only two readings in the CGNT that are found in just five of the Vatican manuscripts included in this study.³¹ In Matt. 18:6 the CGNT uses the preposition *ἐπί*, as does 140 176 132 135 and 175. The majority of the Vatican manuscripts in this study have *εἰς*, and just two have *περί* (153 157). The CGNT (as well as 152 160 163 382 and 2585) in Matt. 24:31 has a *καί* before *φωνῆς μεγάλης*. The remaining manuscripts do not have it.

²⁹ In addition to this, minuscule 382 includes a *καί*. Also minuscules 164 and 2586 place Matt. 21:29–30a after 21:30b, though 21:30a precedes 21:29.

³⁰ Minuscule 176 places the finite verb and infinitive side-by-side. And minuscule 382 does not include *τῷ ὄχλῳ*.

³¹ There is one issue (Matt. 15:25) of tense where, if the itacism that occurs is not factored in, only three manuscripts agree with the Complutensian Greek New Testament.

Readings Only Found in 6 Other Manuscripts

There are a total of ten readings in the CGNT that are found in just six of the Vatican manuscripts included in this study. Five involve cases of itacism: (1) in Matt. 5:19 διδάξει instead of διδάξη; (2) in Matt. 12:38 θέλωμεν instead of θέλομεν; (3) in Matt. 14:19 ἀνακληθῆναι instead of ἀνακλιθῆναι; (4) in Matt. 16:24 ἀκολουθήτω instead of ἀκολουθείτω; and (5) in Matt. 17:4 there is an issue with the spelling of the name “Moses” (Μωσῆ CGNT // Μωϋσῆ // Μωσεῖ). There is another issue in Matt. 7:2 of the CGNT having a prefixed preposition (ἀντιμετρηθήσεται), while the majority of the manuscripts have μετρηθήσεται. In 18:29 the CGNT includes πάντα, while the majority of manuscripts do not. A large number of the Vatican manuscripts in this study do not include σου in Matt. 5:39, although the CGNT and a handful do. And in Matt. 10:12, the majority of the manuscripts in this study, different than the CGNT, do not include the clause λέγοντες εἰρήνη τῷ οἴκῳ τούτῳ. In Matt. 19:13 the CGNT (as well as 167 176 153 160 163 and 150) have the plural προσηνέχθησαν, not the singular προσηνέχθη like the majority of the manuscripts in this study.

The Manuscripts with the Least Divergence

The amount of divergence between the CGNT and the Vatican manuscripts ranges from 123 issues in the Gospel of Matthew to 465.³² Of the Vatican manuscripts included in this study, the one with the fewest divergent readings is minuscule 141 (123 issues),³³ followed by 128 (139 issues), 140 (162 issues), 134

³² This excludes minuscules 2589 and 866, both of which have extensive lacunae.

³³ Minuscule 141 has a lacuna from Matt. 7:2–11:22. It is very similar to minuscule 140 in the amount of divergence it has with the Gospel of Matthew in the Complutensian Greek New Testament. In all of the chapters in Matthew, with the exception of just two, minuscule 141 has

(163 issues), 175 (165 issues), 167 (167 issues), 150 (172 issues), 133 (182 issues), and 872 (197 issues). Two of these manuscripts (150 and 167) belong to the Vatican Library's closed collections, thus not considered in relationship to the Complutensian Polyglot. The remaining manuscripts included in this study all have greater than 200 issues of divergence.

Taking the aforementioned manuscripts (minus 150 and 167), what readings in the CGNT Gospel of Matthew cannot be accounted for? Obviously the unique readings have no agreement among the Vatican manuscripts that were used in this study. But what about those readings with 1–6 manuscripts in agreement with the Complutensian Greek New Testament? Beginning with the readings that were only found in one manuscript, each of the issues will now be considered in order to assess what sort of agreement exists among the manuscripts with the least divergence:

1. Of the twelve readings where only one Vatican manuscript agrees with the CGNT, only three are found in these manuscripts. The places where they agree are: 8:17 (140); 19:30 (141); 16:28 (872). This leaves the following readings unaccounted for: 12:43; 25:37; 23:30; 24:3; 17:9; 12:8; 15:31; 22:46; and 26:48.
2. Of the eight readings where only two Vatican manuscripts agree with the CGNT, only three are found in these manuscripts. They agree in the following places: 10:25 (134); 13:32 (140 141); 19:28 (140). This leaves the following readings unaccounted for: 5:6; 25:9; 8:14; 12:44; and 12:35.

fewer issues than 140. How much divergence there was in the missing sheets is impossible to know, but it probably was not very much (and almost certainly still fewer than minuscule 140).

3. Of the nine readings where only three Vatican manuscripts agree with the CGNT, only three are found in these manuscripts. They agree in the following places: 5:25 (133); 26:38 (872); 14:31 (141 128). This leaves the following readings unaccounted for: 27:17; 19:12; 13:40; 6:15; 15:12; and 18:31.
4. Of the nine readings where only four Vatican manuscripts agree with the CGNT, five are found in these manuscripts. They agree in the following places: 21:30 (140); 10:13 (134); 14:36 (141 128 175); 25:19 (872 133); 27:15 (140). This leaves the following readings unaccounted for: 4:12; 11:17; 27:35; and 7:14.
5. Of the two readings where only five Vatican manuscripts agree with the CGNT, one is found in these manuscripts. Minuscules 140 and 175 agree with the CGNT in 18:6. The reading in 24:31 is unaccounted for.
6. Of the ten readings where only six Vatican manuscripts agree with the CGNT, five are found in these manuscripts. They agree in the following places: 5:19 (133); 17:4 (134 175); 18:29 (872 133); 5:39 (134 175); 10:12 (134). This leaves the following readings unaccounted for: 12:38; 14:19; 16:24; 7:2; 19:13.

Of course, none of this data definitively points to a particular manuscript or manuscripts used by the Complutensian editors. But that is exactly the point. All of this evidence demonstrates that the Complutensian editors must have utilized some other manuscript data. The unique readings alone raise some concern about whether the editors even used manuscripts from the Vatican for the Gospel of Matthew. And if there are upwards of twenty unique readings (although some can be explained as accidental) just for the Gospel of Matthew, what does that say

about the Gospel corpus, Acts, the Pauline corpus, the non-Pauline letters, and Revelation? How much divergence exists among the Vatican manuscripts and the CGNT in those places? The divergence that exists in the Gospel of Matthew can only be reduced by twenty issues from the 120+ issues found in the manuscripts with the least amount of divergence. And that is only possible if the Complutensian editors had all seven of the manuscripts with the least divergence (i.e., divergence of less than 200 issues). That still leaves approximately one hundred issues of variance between the CGNT Gospel of Matthew and the Vatican manuscripts.

If the Complutensian editors had just one of these manuscripts, the amount of divergence is greater than 123 issues with minuscule 141, followed by 139 issues with minuscule 128 and 162 with minuscule 140. If, hypothetically-speaking, the Complutensian editors had all three of these manuscripts, the amount of divergence decreases only by fifty issues (i.e., 78 issues of divergence). If they had any one of the following combinations made up of two of those manuscripts, there still remains at the least 81 issues (140 + 128); with manuscripts 140 + 141 there are 96 issues, and with 141 + 128 there are 128 issues.

There exists a great amount of variance among these manuscripts, enough to question whether the Complutensian editors were relying strongly, if at all, on a manuscript or manuscripts from the Vatican Library. And this level of divergence is just for one book of the New Testament. Imagine the level of variance for the entire NT as a whole. Consider for a moment the manuscripts used by Erasmus in the first edition of his New Testament. How much divergence exists between those manuscripts and the Greek column of the *Novum Instrumentum omne*? Is there divergence similar to that found with CGNT and the Vatican manuscripts? Two chapters (8 and 22) were selected at random and compared to the 1516 edition.

Minuscules 1 and 2 account for all of Matthew 8, assuming Erasmus accidentally left off τήν in 8:28. And they account for all of Matthew 22, assuming that Erasmus left off εἰς in Matt. 22:16 because it followed the verb βλέπεις. The Greek text (for those chapters) could be constructed using just minuscules 1 and 2, and it is quite evident that minuscule 2 (more than minuscule 1) regularly matches the text found in the *Novum Instrumentum omne*. The manuscripts from the Vatican, however, cannot account for the Complutensian Greek text of Matthew. While this does not necessarily rule out manuscripts were sent, just as the comparison of Codex Basilensis with Erasmus' 1516 text does not rule out that minuscule 1 was utilized by Erasmus, it does call into question the likelihood that manuscripts from the Vatican Library were used by Cisneros' team.

Most of the unique and rare readings should be helpful in identifying the manuscript(s) utilized by the team in Spain. The Complutensian editors were not in the habit of adjusting their Greek column to create agreement with the Latin column. In fact, the divergence between the Greek and Latin column is quite significant. If they were going to shape the Greek after the Latin, they would have done so throughout the NT, not in select locations.³⁴ Nor did the team in Spain have to create their Greek column *ex nihilo*. Manuscripts for the Greek NT would have been far more accessible than LXX manuscripts, which were definitely lent to the editors by the Vatican Library. Latin manuscripts would have been the most accessible to the team. And Hebrew manuscripts, especially given the large Jewish presence in Spain during the fifteenth and sixteenth centuries would have been

³⁴ Cf. Jorge Luis Valdes, "The First Printed Apocalypse of St. John: The Complutensian Polyglot and Its influence on Erasmus' Greek New Testament Text," Ph.D. Thesis Loyola University of Chicago (2001), 105–107, which contains a discussion of unique readings in Revelation in light of the Latin Vulgate. Valdes concludes, "[W]e can posit that the Complutensian scholars have been consistent, with very few exceptions" (106).

accessible as well. These unique and rare readings found in the Gospel of Matthew in the CGNT are most likely to be found, with very few exceptions (allowing for some human error), in manuscripts predating the printing of their Greek New Testament.

The Complutensian Prefaces and Vatican Manuscripts

There are three prefaces in the Complutensian Polyglot Bible that make mention of sources used for the NT volume. Two of those prefaces are found in volume five, one written in Greek, the other Latin (both in single column format). The third, written in Latin, is found in the first volume, along with other prefaces for the different sections of the polyglot (e.g., one for the Old Testament, one for the Chaldee dictionary, etc.). The preface in volume one is almost the exact same text as the Latin preface in volume five. There are some slight differences, such as the title, the use of the glyph *æ*, the absence of *hac* in the first sentence in volume one, and some occurrences of capitalization (e.g., *Romæ*, *rome*) and punctuation, as well as the format (the preface in volume one is set in two columns, volume five a single column), etc. Aside from these differences, the text in volume one is basically identical to the text of the preface in volume five.

As far as when these prefaces were written, Luis Guil has argued that they were written *ex post facto*, following the death of Cisneros.³⁵ He views this as the best explanation for why the preface author mentions Leo X and manuscripts from the Vatican Library. It is possible that they were written after the completion of the polyglot Bible. After all, to print the sheets with the prefaces at a later date would have presented no problem for Brocar's press. The sheets could have been inserted later, prior to binding and distribution. Still, that this actually happened is not

³⁵ Gil, "Sobre el texto griego del NT."

certain or even necessary. The differences between what is found in the Latin prefaces of volume five and volume one, though, does not seem to support Gil's position.

There are no records that definitively identify any of the sources that were utilized in Alcalá de Henares, and these prefaces only specify that manuscripts were loaned by the Vatican Library and specifically Leo X. It is on the basis of certain statements found in these prefaces that scholars have concluded that manuscripts were sent from Rome for the NT volume. Numerous scholars simply take the preface in the GNT at face value. What does the author of the preface say about such sources? A careful examination of the Greek preface, paying special attention to the portions that discuss sources, will suffice.

The Greek preface found in volume five is written without any break in the discourse, with the exception of commas and periods. There are seven discernable sections. The following outline is helpful for understanding the flow of the discourse:

- I. Title (l. 1; Πρὸς τοὺς ἐν ἐντευξομένους)
- II. Purpose Statement (ll. 2–6; ἵνα μὴ θαυμάσης . . . ἔστι δὲ καὶ τοιαύτη.)
- III. Accentuation (ll. 6–31; τοὺς ἀρχαιοτάτους . . . ἢ ἀφαιρεῖν ἢ ἐναλλάξαι)
 - A. The Argument for Leaving Off Accents
 - B. The Presence of One Accent in the Greek Text of the Complutensian Greek New Testament
- IV. The Presence of Superscripted, Lower-Case Roman Letters (ll. 31–40; ἐπειδὴ . . . καθεστηκότι λέξιν)

V. A Further Comment about the Trustworthiness of the Greek Text (ll.

40–48; καὶ ἵνα παύσωμεν προοιμιάζοντες . . . τὸ παρὸν βιβλίον

ἐτυπώσαμεν)

VI. Closing Exhortation (ll. 48–57; ὑμεῖς δὲ οἱ τῆς παιδείας ἐρῶντες . . .

μὴ ἐκφραλισήτε)

The title on line 1 (πρὸς τοὺς ἐν ἐντευξομένους, “to the readers”) simply identifies the audience, equivalent to *ad lectorem* in Latin. These readers are addressed in more decorative ways at the beginning and end of the preface. In the purpose statement, they are called “diligent students” (l. 2; σπουδαῖε φιλόλογε), and in the closing exhortation they are called “the ones who love learning” (l. 49; οἱ τῆς παιδείας ἐρῶντες).

The purpose statement that follows explains the primary focus of the preface, specifically the accentuation used in the Greek column. The sections that discuss the superscripted letters that link Greek lexemes to their Latin equivalents and the sources that were utilized in preparing the text are presented as an afterthought, although the latter is arguably the most important section of the preface. While this particular form of accentuation was completely new, setting forth the principles of accentuation was not going to do anything to positively affect the marketability of the Complutensian polyglot. If, however, people misunderstood the system of accentuation (and the reasons for it), the whole volume might have lost academic credibility. Really though, the editors wanted to make sure no one could say or even think that the editors had done something inappropriate with the Greek text of the New Testament. The presence of the single accent and the presence of the superscripted Roman letters are further evidence of

the overall purpose of the Complutensian Polyglot Bible—it was designed for universal use, from the most gifted of scholars to the novice students of sacred writ.

The discussion about manuscripts begins on line 40 of the Greek preface. The author of the preface (almost certainly Demetrios Doukas) uses significantly less space to discuss the trustworthiness of the NT text, although the *exordium* flows out of the previous section. Doukas is able to declare “no more corrupted copies” (ll. 52–53; οὐκέτι ἀντίγραφα διεφθαρμένα) based on his discussion of the sources. And the declaration “no dubious translations” (l. 53; οὐ μεταφράσεις ὑποπται) probably acknowledges the differences between the Greek and Latin columns, suggesting that the students of this volume can decide for themselves whether the Latin column accurately reflects the original, especially since the superscript letters allow readers to follow along in both columns in a word-for-word manner. The opening paragraph in the section dealing with accentuation stresses that the whole NT, minus the Gospel of Matthew and Hebrews, was inspired by the Holy Spirit in Greek, not Latin (ll. 14–16; πᾶσαν τὴν νέαν διαθήκην τοῦ κατὰ ματθαῖον εὐαγγελίου καὶ τῆς πρὸς ἑβραίους ἐπιστολῆς δεόντων, ἑλληνικῆ ἀπ’ ἀρχῆς διαλέκτῳ ὥσπερ καὶ ὑπὸ τοῦ ἁγίου πνεύματος ἐχρηματίσθη). This was most certainly a compromise between the camp that was open to or advocated changing the Latin column in light of the Greek witnesses (e.g., Nebrija or those like him) and those that would in no way, shape, or form stand for substantive changes to the Vulgate (e.g., Zúñiga). In the end, a diligent student could see the differences and draw the appropriate conclusions. Vernacular translations, while not common leading up to the fifteenth century, did exist.³⁶ Nevertheless, the

³⁶ For a discussion of French translations of biblical texts during the twelfth through sixteenth centuries, see Margriet Hoogvliet, “Encouraging Lay People To Read The Bible In The French Vernaculars: New Groups Of Readers And Textual Communities,” *Church History &*

author probably refers to the Vulgate when he uses the word *μετάφρασις*, and the use of the plural acknowledges the places where the Latin does not reflect the Greek.

The text of the section discussing the trustworthiness of the Complutensian Greek text is as follows:

καὶ ἵνα παύσωμεν προοιμιάζοντες, κακεῖνο τὸν φιλομαθῆ μὴ λανθανέτω, οὐ φαῦλα ἡμᾶς οὐδὲ τυχόντα ἐπὶ τῇ ἡμετέρᾳ ἐντυπώσει ἐσχηκέναι ἀντίγραφα, ἀλλ' ἀρχαιότατα καὶ καθόσον οἶόν τε ἦν ἐπηγορθωμένα, καὶ δὴ καὶ κατὰ τὴν παλαιότητα οὕτως ἀξιόπιστα, ὥστε μὴ πείθεσθαι αὐτοῖς, πρὸς δυσκόλου εἶναι τὸ παράπαν καὶ βεβήλου. ἃ δὴ καὶ αὐτὰ ὁ ἀγιώτατος ἐν χριστῷ πατὴρ καὶ κύριος ἡμῶν ὁ μέγιστος ἀρχιερεὺς λέων δέκατος τῇ ὁρμῇ ταύτῃ συλλαμβάνειν προθυμούμενος, ἐκ τῆς ἀποστολικῆς βιβλιοθήκης ἀγόμενα, ἔπεμψε πρὸς αἰδεσιμώτατον κύριον τῆς ἰσπανίας καρδηνάλιον, οὗ χορηγοῦντος καὶ κελεύσαντος τὸ παρὸν βιβλίον ἐτυπώσαμεν.

And so we can bring this preface to a close, this also cannot escape the notice of those who love to learn: We did not use inferior copies or whatever ones we just happened to have for our printing, rather we used the most ancient and the most accurate ones possible—with respect to their age, they are trustworthy; and based on that, to not trust them is to be a stubborn and impure individual—copies which our most holy father and lord in Christ, the most high chief priest Leo X, who was eager to help, sent, once they were taken from the apostolic library, to the most holy lord cardinal of Spain, with whose money and at whose command we have printed the present volume.

Obviously by using the word *ἀντίγραφα*, the author is referring to handwritten manuscripts. Printing was so early at this point that there was no abundance of printed biblical texts. And there were no comprehensive printed biblical texts containing all of the NT—the CGNT was the first. But what does the author mean with his use of the plural? There are only a couple of options. The first is the author is referring to multiple copies of manuscripts that had the same

Religious Culture 93:2 (2013): 239-274. For Spanish, see José Llamas (ed.), *Biblia Medieval Romanceada Judio-Cristiana*, 2 vols. (Madrid: CSIC, 1950–1955). Contrast Hoovliet's resource with Els Agten, "Francisco de Enzinas: A Reformation-Minded Humanist with a Vernacular Dream," *Reformation & Renaissance Review: Journal of the Society for Reformation Studies* 14:3 (2012): 219-242. And for a discussion on the Reina translation of the Bible, see Rady Roldán-Figueroa, "'Justified Without the Works of the Law': Casiodoro de Reina on Romans 3,28," *Dutch Review of Church History* 85:1 (2005): 205-224.

content. For example, they had more than one manuscript containing the Gospels, more than one with the letters of the NT, and so forth. Another option, though, is they had more than one copy—one with the Gospels, perhaps another with the letters of the NT, another with Acts, etc., or possibly some with even less than a whole corpus or even only a part of a single NT book. A third option, of course, is that they had some sort of a mix between options one and two. This is the point

María Victoria Spottorno makes:

Aunque se habla de ‘copias manuscritas’, no sabemos si el plural ‘copias’ se refiere a que se emplearon más de una con el texto completo o a que hubo distintos manuscritos para cada sección del NT, pues López de Zúñiga cita el manuscrito *Rhodiensis*, hoy perdido, que contenía solo las epístolas, y que había sido enviado desde Rodas al Cardenal.³⁷

Generally speaking, when researchers comment about the manuscripts, it seems as if they assume Cisneros’ team had some sort of a large collection and that the Greek text was the result of thousands of text-critical decisions, one after another, comparing each of these individual manuscripts until landing on an informed decision using criteria that is still unclear. Based on the evidence found in the Greek preface, though, any one of these options is possible.

It also seems like Cisneros’ wealth plays a role in how people understand the statements found in the preface. Even the earliest records, such as the first biography of Cisneros’ life, may not accurately represent how that wealth factored into the development of the CGNT (and the polyglot as a whole). It is true that Cisneros funded the polyglot project. After all, he was responsible for the salary of his faculty, the costs for printing, and other expenses. And he definitely commissioned individuals for editorial work involving other projects in Alcalá. But that does not mean that he was scouring the whole earth for manuscripts of the NT

³⁷ María Victoria Spottorno, “El texto griego del Nuevo Testamento,” 196).

and buying them up at any price. While his wealth is undeniable, there is reason to suspect that he was very careful with the finances, especially given his aims at reform (which he pushed for up to his very last breath) and his decision to abandon the luxuries of the world upon entering the Franciscan order in 1484.

Why mention any of this? Well, it is important to reconsider the historical picture. While it is possible that Cisneros could have commissioned and purchased numerous manuscripts for work on the GNT, it is not definite or even necessary. Other references to manuscripts that were utilized by the team, such as the one made by Zúñiga, usually refer to only a few manuscripts. In fact, in the discussion that follows, it will be seen that there were some manuscripts available to Cisneros' team, and these manuscripts when combined would have formed a complete New Testament. Add to this the evidence from the second Vatican register of loans that mentions two Greek OT manuscripts and the likelihood that they worked with just a few manuscripts for the GNT increases. The entry on fol. 31^r in that Vatican register of loans specifies the biblical contents of each of the LXX manuscripts loaned by the Vatican to Cisneros. The other mention of manuscripts loaned by the Vatican (fol. 12^r), dated one month later, does not specify the contents of those manuscripts. The loan contained those portions of Scripture known as the law and the writings.

The preface author gives four descriptions of the manuscripts that were used. The first two describe what the manuscripts were not and the last two what they were: (1) “not inferior” (οὐ φαῦλα), and (2) “not whatever ones we just happened to have for our printing” (οὐδὲ τυχόντα ἐπὶ τῇ ἡμετέρᾳ ἐντυπώσει ἐσχηκέναι ἀντίγραφα), (3) “most ancient” (ἀρχαιότατα), (4) “most accurate possible” (καθόσον οἶόν τε ἦν ἐπηγορθωμένα). And it seems like the editors based

the fourth description on the third. In the sentence that follows the descriptions, the author refers to how the sources are trustworthy (*ἀξιόπιστα*) given their age (*κατὰ τὴν παλαιότητα*).

The remaining portion of the section dealing with the sources discusses from whence they came and to whom they were loaned. A couple of observations are necessary here. First, the author of the preface specifically names Leo X as the sender of the manuscripts. He even goes so far as saying that Leo was eager to assist in the polyglot project. Clearly Leo knew about the polyglot project. In fact, a *motu proprio* is issued when manuscripts were not returned to Rome. Second, the manuscripts are said to have been sent specifically from the Biblioteca Apostolica Vaticana. There is no mention of any manuscripts from any other location or any other lender, not even manuscripts acquired by Cisneros himself. The only options for how to understand this statement are as follows:

1. The only manuscripts used by Cisneros' team were those sent by Leo from the Vatican Library.
2. The only manuscripts mentioned in the preface were those sent by Leo, though others were used that had been sent by others from other locations and/or others acquired by Cisneros himself.
3. No manuscripts were sent by Leo from Rome or used in the development of the Greek text of the New Testament.

All of these options are possible. Theoretically, manuscripts could have been sent, but too late for them to have played any role in the formation of the Greek text. It is also possible that the statement regarding sources is only partially accurate. In this scenario, the author of the preface would have presumed that the manuscripts that were sent originated from the Vatican Library since they were sent by the pope.

But what if the manuscripts did not actually belong to the Vatican Library? What if they were manuscripts sent from the pope's personal library?³⁸ Nevertheless, scholars have demonstrated an inclination towards taking the preface at face value. But it is important to give option three careful consideration, especially given when the editors arrived in Alcalá and the evidence contained in the second Vatican register of loans.

If option three is true, there are a few possible explanations. The first is the preface author understood that recognizing the pope in such a monumental philological endeavor was necessary, whether he was actually involved or not. To not point to his involvement could have been perceived as a slight. The second is the preface author understood how pointing to (1) the pope's involvement and (2) manuscripts loaned by the Vatican Library could bolster the credibility of their NT volume and the polyglot project as a whole. People probably thought the Vatican had the best manuscripts in existence. After all, Rome had everything else, and the library, at that time just over forty years old, already had a reputation of containing

³⁸ In the years surrounding the publication of the Complutensian Polyglot Bible, the Biblioteca Medicea Laurenziana was the second largest library in Italy. Located in Florence, it was the library of a prominent fifteenth century Italian family, begun by Cosimo il Vecchio de' Medici and Lorenzo de' Medici (also known as Lorenzo the Magnificent) and passed down to the latter's descendants over the years. Lorenzo's sixth child is none other than Giovanni di Lorenzo de' Medici, who became pope and took the name Leo X. The library was not officially commissioned until 1523, but the collection experienced an unusual series of events; the history of the Medici family from 1460–1512 has all of the ingredients of a Hollywood blockbuster. The Medici family was expelled from Florence in 1494, and they returned to the city in 1512, just one year prior to Giovanni becoming pope. During the expulsion, the family's library was moved to the Monastery of San Marco in Florence, but the collection was scattered at some point. Lorenzo's son Giovanni moved to Rome in 1500. Sometime after that move he began to reacquire his family's collection. The library's new home was Rome and remained there until 1527. Although his family returned to Florence, the collection stayed with Giovanni for the duration of his cardinalship and papacy, probably for safekeeping and for the private use of the cardinal and later pope. His library never entered the Vatican collections, although the Vatican would have loved to keep the Medici collection. For a discussion on this library, its collection, and inventories, see E. B. Fryde, *Humanism and Renaissance Historiography* (London: The Hambledon Press, 1983), 159–228; Alexander Jones, "William of Moerbeke, the Papal Greek Manuscripts and the Collection of Pappus of Alexandria in Vat. gr. 218," *Scriptorium* 40:1 (1986): 30. Some of the Greek manuscripts are digitized and available on library's website, INTF, and CSNTM. It is possible that Leo X sent manuscripts from this private collection to Cisneros. The only way to assess this though is by doing an analysis of the Medici manuscripts similar to what this study has done with the Vatican manuscripts that contain the Gospel of Matthew.

resources for scholarly endeavors, as the two Vatican registers of loans demonstrate. And of course the preface author could have included this acknowledgement in the preface for both reasons. And the third, which is highly unlikely, is that mentioning the pope's involvement served as a way of pointing to a sort of unofficial sanction for the NT (the official papal permission to publish would come much later, a few years after the entire project was finished and Cisneros had passed away).

Manuscripts beyond the Vatican

If the Complutensian editors did not receive GNT manuscripts from the Vatican, then they had to rely on manuscripts from somewhere else. In addition to the reference of manuscripts sent from the Vatican Library by Leo X, there is mention of an OT manuscript that once belonged to Basilios Bessarion, loaned to Cisneros by the Venetian Senate (*ex Bessarionis castigatissimo codice summa diligentia transcriptam Illustris Venetorum Senatus ad nos misit*).³⁹ This is the only other mention of a specific loan to Cisneros for his project in Alcalá. Still, that was no doubt an OT manuscript, not one used for the NT volume.⁴⁰ So, were there any other manuscripts that could have definitely been used by the Complutensian editors? If not manuscripts from Rome, what manuscripts would they have had at their disposal?

³⁹ Bessarion's library was donated to the senate of Venice in 1468, just four years before his death.

⁴⁰ See Natalio Fernández Marcos, "Un Manuscrito Complutense Redivivo," 65–83. The manuscript was copied and preserved by Cisneros' team.

One manuscript of the Biblioteca Nacional de Madrid—MS 20056/47 (fols. 18^r–32^v)—contains a record of acquisitions for Cisneros and his university in Alcalá de Henares. That register lists only two NT Greek manuscripts:⁴¹

1. n. 516: A Greek manuscript containing the Gospels, acquired by Jorge Baracaldo en Valladolid in July of 1508.⁴²
2. n. 527. A Greek manuscript containing the letters of Paul, acquired by Jorge Baracaldo in Valladolid in July of 1508.

The date that these manuscripts were acquired is noteworthy as well. Their acquisition fits with the position that work on the NT volume (and the polyglot as a whole) did not begin until after the professors began to arrive in Alcalá. In fact, the university acquired a number of biblical resources in 1507–1508. Elisa Ruiz García and Helena Carvajal González list eight additional manuscripts:⁴³

1. n. 494. A Latin Bible.
2. n. 526. An Arabic manuscript containing the Gospels.
3. n. 528. A Greek vocabulary.
4. n. 529. A Hebrew vocabulary.
5. n. 530. A Hebrew Bible.
6. n. 531. A Hebrew-Chaldee Bible (partial).
7. n. 532. A Jerome Psalter.
8. n. 533. A Duplex Psalter.

These resources were very important, both for the education of the incoming students and the researchers who participated in the polyglot project.

⁴¹ This information is taken from Ruiz García and Carvajal González, *La Casa de Protesilao*, 508.

⁴² Another Gospel manuscript is included in the list: n. 526, an Arabic manuscript containing the Gospels, presented by A[lejo] Vanegas in November of 1507.

⁴³ Ruiz García and Carvajal González, *La Casa de Protesilao*, 80.

An index of the university's library in 1512 lists three NT manuscripts written in Greek: (1) *Evangelia graece*, (2) *Apocalypsis et Evangelia s. Matthei graece*, and (3) *Actus Apostolorum et canonicae epistolae*. If the records are accurate, then it would mean that these manuscripts were acquired sometime after 1508. Inventories from 1523, 1526, and 1621 also list three Greek manuscripts.⁴⁴ One is listed as a Bible in Greek, which based on the description could contain the Old or New Testament, another that is definitely a NT manuscript, and the third a LXX manuscript.⁴⁵

Cisneros did not put his editorial team in a position where they would be dependent on loaned manuscripts, whether sent from Rome or any other library. The Vatican registers of loans indicate that at least two of the LXX manuscripts loaned to Cisneros were only loaned out for a period of one year, surely not enough time to make direct use. In order for those manuscripts to be useful to the Complutensian editors, they would have needed to make a copy of the manuscripts or keep them beyond the due date. They chose the latter. And the other manuscripts that are mentioned, as Luis Gil points out, could very well be those manuscripts that are mentioned in the Latin preface:

Descartadas, pues, en principio las grandes bibliotecas Vaticana y Marciana como las proveedoras de archetypa para el NT griego de la BPC, quizá éstos se encontraran entre los *alia non pauca [exemplaria]* que reunieron los editores, según dicen en el primer prólogo, buscándolos por todas partes *magnis laboribus et expensis* para contar con abundante *copie emendatorum codicum*. Entre ellas figuraría, por ejemplo, el codex Rhodiensis de las Epístolas apostólicas, que Gregorio de Andrés identifica con el n^o 3 del inventario de la biblioteca de San Ildefonso de 1512.⁴⁶

⁴⁴ The records in the inventories are found in the Archivo Histórico Nacional, Sección de Universidades y Colegios: (1) inventory of 1523, libro 1091 F, fol. 12^r; (2) inventory of 1526 in libro 1092 F, fols. 29^v; (3) inventory of 1621, libro 686 F, fol. 156^r.

⁴⁵ Gil, "Sobre el texto griego del NT."

⁴⁶ Gil, "Sobre el texto griego del NT."

Unfortunately, these NT manuscripts are now lost. Remaining in the Complutense University library are four Hebrew manuscripts (BH MSS 1, BH MSS 2, BH MSS 3, and BH MSS 7), one Chaldee manuscript (BH MSS 6), which contains the Pentateuch and *tosofot* on portions of Genesis and Exodus, three Latin manuscripts (BH MSS 31, BH MSS 33, BH MSS 34),⁴⁷ and three LXX manuscripts (BH MSS 22, BH MSS 23, and BH MSS 41). What becomes clear is the editors in Alcalá had ample resources for working on the polyglot.

Summary

Most of the Complutensian text of the Gospel of Matthew is found in the Vatican manuscripts, that is, if those manuscripts are taken collectively. There are only twenty-one readings that are not found in any of the manuscripts reviewed for this study. Of those twenty-one, three are definitely accidental. Of the eighteen remaining variant readings, some could be accidental, but not all. For example, the inclusion of the indefinite pronoun $\tau\iota\varsigma$ in Matt. 15:22 is probably found in the manuscript(s) consulted by the NT editors. Were the equivalent translation (*quaedam*) found in the Latin column, one could have argued that the editors supplied the Greek word. Moreover, it is not present elsewhere in the immediate context. The only possible explanation, if they did not get the pronoun from a manuscript they were consulting, is the editor included it unconsciously. Since the chief editor was a native Greek speaker, it is possible that happened, but it seems just as likely, more so even, that it was present in a source text. These unique readings should assist future researchers in assessing sources that could have been used by Cisneros' team. Likewise, the readings with limited agreement with Vatican manuscripts can serve as secondary criteria.

⁴⁷ Another Latin manuscript (BH MSS 32) is now lost.

The amount of variation that exists in individual manuscripts is vast. Of the manuscripts reviewed in this study, divergence ranges from 123 to 465 issues.⁴⁸ And that is for the Gospel of Matthew alone. The Vatican would not have sent their entire collection. And based on how many LXX manuscripts they loaned (see *Vat. lat.* 3966), they probably did not send more than one or two manuscripts that contained the Gospel of Matthew. If they had two of the manuscripts with the least divergence, the number of divergent readings in the Gospel of Matthew would still exceed seventy issues. It would take more than a handful of manuscripts from the Vatican (of those consulted) to get the number of divergent readings down to a reasonable number to believe the editors were making use of them for the Complutensian Greek New Testament. Of course, in order to say this was the case with more certainty, it is necessary to compare the Complutensian text of Matthew with the remaining Vatican manuscripts discussed in chapter three. There exists enough divergence among the manuscripts consulted to at least seriously consider the possibility that the Complutensian editors did not make use of any Vatican manuscripts.

The NT prefaces in the Complutensian Polyglot Bible have specific references to manuscripts loaned by Leo X from the Biblioteca Apostolica Vaticana. The initial two prefaces, one in Greek and one in Latin, that are found in volume five were written in 1513–1514. The Latin preface was carried over to volume one with only slight modification. The mention of Leo X in the prefaces can be explained in a number of different ways. The majority of scholars take the preface at face value. It is possible, however, that the reference to Leo X and his

⁴⁸ The manuscript with 123 issues (141) has a lacuna from Matt. 7:2–11:22, but even if the missing text were present, the number of divergent readings would not drastically increase (based on how this manuscript compares to 140).

involvement in the polyglot project was a necessary expression of homage to the leader of the Catholic Church. It is also possible that Leo X did send manuscripts to Cisneros' team, but the preface author(s) assumed that if they came from the pope then they must have come from the Vatican Library. Since the Medici library was temporarily housed in Rome and always kept separate from the Vatican Library, it is possible that the loan was made by then Giovanni di Lorenzo de' Medici during his cardinalship. This collection, which contains a number of different Greek manuscripts, was returned to Florence, Italy in 1527 and housed at the Laurentian Library (Biblioteca Medicea Laurenziana). The possibility that manuscripts originated from this collection deserves further attention.

In addition to this, acquisition records and inventories from Alcalá de Henares list and describe manuscripts containing portions of the GNT (in addition to other biblical material). There is no question that these manuscripts were consulted by Cisneros' team for the polyglot. The question is whether they would have relied heavily, exclusively even, on these manuscripts. Unfortunately, there is no way to assess the relationship between these manuscripts and the CGNT because those manuscripts are presently unaccounted for. The comparison of the Vatican manuscripts and Complutensian Greek text of Matthew in this study calls into question the likelihood that manuscripts were sent by the Vatican and used by the editors. While the present study does not conclusively rule out any Vatican manuscripts, it does bolster support for the position, like Luis Gil has argued, that the editors relied on the manuscripts mentioned in the Alcalá inventories and list of acquisitions.

CHAPTER 6: CONCLUSION

Introduction

The Complutensian Polyglot Bible is one of the most important philological works. The fifth volume of the polyglot is often overshadowed by Erasmus' New Testament. Discussions about the CGNT are often parenthetical in nature or used as a springboard to focus on the first published Greek New Testament. There is more historical data pertaining to Erasmus' text. And no one can question its importance. But the CGNT was first, printed two years before Erasmus' edition came off Froben's press in Basel. In many respects, its significance should overshadow that of Erasmus.

Cisneros brought together a community of scholars to work on a comprehensive biblical text that would allow students of the Bible an opportunity to return to the sources. The expression *ad fontes* ("to the sources") is most often connected to the Protestant Reformation. But *ad fontes* was bigger than the Protestant Reformation. This ideal was one of the central tenets of Humanism, and there were many Humanists in Europe in the sixteenth century, including the patron of the Complutensian Polyglot Bible and its editors. They were convinced that a knowledge of the Scriptures in the original languages and access to those texts was absolutely necessary for purity, sound teaching, ministry, and true ecclesial reform. For Cisneros, though, reform was focused downward, involving the different religious orders found within Spain and how they carried out their

responsibilities, not upward. For the Reformers, the problem was theological and challenged everything about Catholicism—all the way to the top.

Unfortunately, studies on the CGNT are limited, since the sources used by the editors remain unidentified. The identification of the manuscripts is necessary in order to evaluate the text-critical philosophy of the editors and the decisions they made as they put together the first printed GNT, not to mention the quality of the actual manuscripts (though much can be inferred just from looking at the Greek text of the Complutensian New Testament).

Summary of the Investigation

This focus of this study has been on Greek manuscripts of the Vatican Library that contain the Gospel of Matthew: Were any Greek manuscripts sent from the Vatican Library to Cisneros and his team? Before assessing the manuscripts at the Vatican, the historical context of the Complutensian Polyglot was considered afresh. The identities of the Complutensian editors and the patron of the whole enterprise were discussed first. Who were these men and when did they arrive in Alcalá de Henares? This led to a discussion of when work on the Complutensian Polyglot Bible actually began and why publication was delayed so long after the respective volumes had been finalized and printed. The remaining pages of the study focused on the Greek manuscripts of the Vatican Library and Vatican registers of loans. Special attention was given to Greek manuscripts that contain the Gospel of Matthew. A selection of those manuscripts was reviewed and compared to the Complutensian text. Variant readings were presented below the text of Matthew and marked on a table (Appendix 1). Finally, the results of that comparison were evaluated to determine if manuscripts were sent and utilized by the team in Spain.

Scholars have long thought that Cisneros and his team were working on the Complutensian Polyglot since the year 1502. A meeting was reported to have taken place with Cisneros and all of the editors in that year, and Núñez was assisting Cisneros with acquiring books for the university in 1503. Whether the former took place is questionable, and whether discussion centered around the polyglot even more so. The latter though is certain. In any event, this idea that work began in 1502 somehow led to the notion that Complutensian editors were mulling over numerous biblical manuscripts for each of the languages included in the polyglot. Of course, there were reports about how much money Cisneros had spent on acquiring different manuscripts and the total project itself. That particular data is impossible to confirm; acquisition records and inventories from the library in Alcalá do not support such claims. There were numerous literary projects underway in Alcalá, but these were not exclusively biblical in scope. And Cisneros personally funded a large majority of these projects. A number of manuscripts had to be used for the entire polyglot. It included the entire Bible in multiple languages. But when the individual sections of the polyglot are considered, there is reason to question how many manuscripts were actually consulted. For example, did the Complutensian editors have numerous manuscripts that contained the Gospels written in Greek? If the editors of the polyglot were working for ten or more years, then it is at least reasonable to imagine they were working with more manuscripts than they could have if the amount of time is reduced to five or six years. The evidence, though, suggests that the Complutensian editors did not begin until 1508 or soon after, when the editors began to arrive in Alcalá as faculty (and, in the case of Nicetas Fausto, as a student). The NT volume was printed in January of 1514, meaning the text had to be completed sometime in 1513. They had just a few years

to put together their Greek-Latin edition of the NT, in addition to other responsibilities (e.g., teaching, additional research). Given all this, it seems more likely that the Complutensian editors used fewer manuscripts, perhaps even just one, two, or three for any given section of the NT (e.g., Gospels, Revelation).

Early collations of the CGNT focused on its relationship to subsequent editions, such as those of Robert Estienne (1550) and Isaac Elzevir (1624). Over the last two hundred years, as access to manuscripts increased, some scholars have embarked on quests for the Greek sources used in Alcalá. Time and time again, this search has come up empty. Nevertheless, almost everyone continues to take as fact the statements in the Complutensian prefaces regarding manuscripts sent from the Vatican. No one knows which manuscripts were used by Cisneros' team for the NT, but—it is said—some came from the Vatican. How is this known? –Because it says so in the prefaces. The problem, though, is there has been no comprehensive analysis of manuscripts from the Vatican Library. The present study has widened the search for manuscripts by focusing on a single book of the NT from a limited corpus, namely those manuscripts housed in Rome at the Biblioteca Apostolica Vaticana. While this study does not include all of the possible sources, and thus was not as comprehensive as it could have been (with more time), it does provide a representative sample from this library corpus and illustrates how divergent its texts are from the Complutensian Greek text of the Gospel of Matthew. The amount of divergence is great. Only a handful of the manuscripts included in this study have less than two hundred divergent readings, and that is for one book of the New Testament. Combinations of these manuscripts, groups of two or three, if they were sent to Cisneros, do not reduce the amount of divergence to a reasonable number. What exactly is reasonable in matters like these? Well, there is no firm

answer to this question. Reasonableness in this case is subjective. What seems likely for one scholar could just as well seem unlikely to another. Seventy or so readings that are unaccounted for in the Vatican manuscripts for a single book of the NT just seems too great a number to imagine that the Complutensian editors relied heavily on texts from the Vatican.

The whole issue of divergence does not rule out that manuscripts were sent from Rome, just that they did not rely heavily on them. None of these manuscripts served as the primary source. The second Vatican register of loans (*Vat. lat. 3966*) provides some very interesting details concerning some manuscripts that were loaned specifically to Spain. Two LXX manuscripts, which combined had all of the Old Testament minus the prophets, were loaned in 1513 for a period of one year. The pope had to get involved six years later in order to secure the return of those manuscripts. But they are the only manuscripts mentioned in the register of loans as being sent to Cisneros. Could there have been additional loans? The answer is yes. The entries span just over sixty years, and they appear incomplete. There are gaps in the numbering of folios, especially towards the end. It is possible that one of those lost folios contained a record of manuscripts loaned to Cisneros. If manuscripts were loaned, there was definitely an entry in a Vatican register of loans. They simply would not have sent anything to Spain without a record of its loan. And given how the Vatican monitored the return of manuscripts—even tracking down two manuscripts loaned out six years earlier and issuing a *motu proprio* to hasten their return—there would have been a note of return as well. It is important to note the date (1513) when the manuscripts mentioned in *Vat. lat. 3966* were sent. It seems more likely that a single request would be made for the project and that manuscripts would be sent at once, not a few here and there over an

extended period of time. And they probably only requested manuscripts that would fill the gaps in material they were lacking in Spain.

The team in Alcalá had two manuscripts containing the Gospels (n. 516) and the letters of Paul (n. 527), mentioned in MS 20056/47. And an index of the university's library in 1512 lists three Greek manuscripts containing the Gospels, Revelation and the Gospel of Matthew, and Acts and the letters of the NT respectively. No question, the editors had everything they needed to edit a complete edition of the GNT, and they probably used these sources—now lost—as their primary sources. An analysis of the Vatican manuscripts not included in this study, should it yield similar data to what has been discovered here, would only strengthen this view.

Recommendations for Future Study

Just over five hundred years have passed and the fog surrounding the CGNT has yet to thin. Much remains to be studied and deservedly so. The Complutensian Polyglot Bible is one of the most important literary works in history. Unfortunately, the historical record is incomplete and the editors left very few records describing their involvement and the actual work that took place. Even the written record that remains must be approached carefully and critically. Studies concerning the CGNT have yet to mine all there is to discover.

There are two areas that deserve special focus. The first is the remaining manuscripts of the Vatican Library. All of the Greek manuscripts containing the Gospel of Matthew were not analyzed in this study. Those manuscripts need to be compared to the Complutensian text. And there remains the rest of the New Testament. It could be beneficial for studies beyond the Gospel of Matthew in the immediate future to focus on the Catholic letters, since the *Editio Critica Maior*

(ECM) was published in 1997. Granted this resource focuses on the first millennium of textual data and the Complutensian text is most likely based on manuscripts that date after the tenth century, having a more comprehensive textual backdrop has its benefits. Another area for future study is a comparison of the manuscripts in the Medici library to the Complutensian Greek New Testament.

The need for more transcriptions of Greek manuscripts is always a priority in the field of textual criticism. Researchers need to know more about the actual readings of different manuscripts. And such efforts will never be accomplished by a single individual. It will be accomplished collectively, or not at all. Everyone with a working knowledge of Greek and interest in the text of the NT is encouraged to get involved with the Institut für Neutestamentliche Textforschung (INTF).

Conclusion

The value and importance of the CGNT is undeniable. There is still so much to discover about this literary milestone. Identifying the sources used by the editors in Alcalá would pave the way to many of those discoveries. For this reason, the search for the Complutensian sources remains one of the most worthwhile pursuits in biblical studies. But it is a tedious pursuit and one that has for many seemed like a road to nowhere. Nevertheless, the value of research is not measured by what one hopes a study will yield. Research is the pursuit for answers, not a specific answer. Researchers are guided by the data, not the other way around. In this case, yet again, the search has not uncovered the manuscript(s) used by Cisneros' team. But the search has not come up empty either, nor has it been in vain.

This study has provided a fresh look at the historical context of the polyglot project as a whole and the NT in particular. In some areas, this fresh look has challenged the *status quaestionis*, for example, by connecting the editors of the NT volume with the authors of the dedicatory notes after the printer's colophon. In some cases, it has pointed out small details that needed attention, yet up to this point had not received any, for example, the gaps that exist in the numbering of folios in the second Vatican register of loans. And as if searches for the manuscripts loaned to Cisneros were not complicated enough, this research has uncovered a new possibility—that manuscripts could have been loaned by Giovanni di Lorenzo de' Medici, who became pope (Leo X) in 1513. This would explain the reference to Leo X in the NT prefaces, even though he became pope right around the time the Complutensian NT text had been established and was on its way to Brocar's press.

The most important component of this analysis, however, is the comparison of select Vatican manuscripts with the Complutensian Greek text of the Gospel of Matthew. If manuscripts were sent from the Vatican Library, then it is reasonable to think that those manuscripts would have impacted the Complutensian Greek text. The amount of divergence, though, between the Vatican manuscripts and the Complutensian text is great. How much divergence is too much divergence? Well, the answer to that question is subjective. Only a handful of the Vatican manuscripts involved in this study have less than two hundred divergent readings, and that is for just one book of the New Testament.

The whole issue of divergence does not rule out that manuscripts were sent from Rome. But it would seem that the editors did not rely heavily on such manuscripts, if in fact any were sent. If not manuscripts from Rome, what

manuscripts? The Complutensian editors actually had what they needed with NT manuscripts in Alcalá. Cisneros made sure his team had what they needed in order to complete their multi-volume Bible (and tools for study). The whereabouts of manuscripts of the GNT that are mentioned in lists of acquisitions and library inventories in Alcalá is today not known. If an analysis of the remaining Vatican manuscripts should yield similar data to what this study has shown, it would only bolster support for the idea that Complutensian editors did not receive manuscripts from the Vatican Library—and they probably relied heavily, if not exclusively, on those manuscripts that were once part of the Alcalá collection.

APPENDIX 1: CONCORD AND DIVERGENCE BETWEEN THE
COMPLUTENSIAN GREEK NEW TESTAMENT AND VATICAN
MANUSCRIPTS (GOSPEL OF MATTHEW)

Introduction

The following data demonstrates the places where the Vatican manuscripts agree and disagree with the Complutensian Greek text of the Gospel of Matthew. This data was utilized to create the apparatus found in chapter four. Presenting the collation data in a table allows researchers to get a visual of the amount of concord and divergence that exists between the Complutensian text and the Vatican manuscripts. Traditionally, a chart like the one that follows would not be included in a text-critical study. It is offered here as an appendix to assist other researchers and as a comparative base for future studies. Collations and apparatuses are excellent at presenting data in a sort of “short-hand” style. But they are primarily focused on the variants themselves. A visual aid to accompany collations and apparatuses is helpful in demonstrating just how much divergence exists between manuscripts. And it is especially helpful when trying to assess dependency on a particular manuscript or group of manuscripts. In order to make this table as useful as possible, it is necessary to provide some details on its format.

The layout orientation is switched to landscape so that all of the manuscripts can fit without having to decrease the presentation size, which would make the table impossible to read without a magnifying glass. There are a total of thirty-one columns. In the first column one finds the chapter-verse reference (e.g., 1:4 or 1:15–16) where a textual issue is found. Following the chapter-verse

reference is a number placed in parentheses—e.g., 1:5(1), 1:5(2), etc.—that identifies whether a variant issue is the first, second, third (etc.) dealing with this respective verse(s).

The manuscripts make up the rest of the columns. Either a “0” or “1” is entered into each cell. The numbers are utilized to tabulate the variance that exists between each manuscript and the Complutensian Gospel of Matthew in Greek. A “0” marks agreement, a “1” disagreement. It should be noted that “1” does not signify anything other than divergence. In other words, there might be more than one alternate reading among the manuscripts, but a “1” is entered for all that disagree with the Complutensian text. It is important to note that some cells have a “?” The question mark signifies where a manuscript is difficult to read, which happens occasionally due to the quality of the actual manuscript or its image on the INTF website. The cells with “0” and “1” are shaded differently as well—the ones with “0” are the lightest shade. If viewing this document in color, the cells with “0” are shaded light green, the ones with “1” red. Some cells are shaded completely black as well. Those cells that are completely blacked out represent either portions of a manuscript that are missing or actual lacunae in the text. By applying this shading scheme, researchers are able to visualize the concord and divergence among the manuscripts.

The table begins on the next page.

APPENDIX 1:
CONCORD AND DIVERGENCE BETWEEN THE COMPLUTENSIAN GREEK NEW TESTAMENT AND VATICAN MANUSCRIPTS
THE GOSPEL OF MATTHEW

| Textual Issue | 140 | 141 | 128 | 152 | 167 | 176 | 180 | 153 | 130 | 149 | 1823 | 866 | 132 | 134 | 135 | 160 | 163 | 173 | 872 | 133 | 148 | 150 | 164 | 174 | 175 | 382 | 2585 | 2586 | 2589 | 157 | | | |
|---------------|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|------|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|------|------|------|-----|---|---|---|
| 1:3-4 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | |
| 1:4 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | |
| 1:5 (1) | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | |
| 1:5 (2) | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | |
| 1:6 (1) | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | |
| 1:6 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | |
| 1:8 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 1:8 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 1:9 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 1:9 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 1:10 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 1:10 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 1:11 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 1:12 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 1:13 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 1:14 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1:15-16 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1:17 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1:18 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1:18 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |

| | 4 | 4 | 1 | 6 | 1 | 6 | 2 | 2 | 2 | 6 | 5 | 866 | 132 | 134 | 135 | 160 | 163 | 173 | 872 | 133 | 148 | 150 | 164 | 174 | 175 | 382 | 2585 | 2586 | 2589 | 157 | | | |
|----------|---|---|---|---|---|---|---|---|---|---|---|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|------|------|------|-----|---|---|---|
| 3:16 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 3:16 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 3:16 (3) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 3:16 (4) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 3:16 (5) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 3:16 (6) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| (Total) | 4 | 4 | 1 | 6 | 1 | 6 | 2 | 2 | 2 | 6 | 5 | 866 | 132 | 134 | 135 | 160 | 163 | 173 | 872 | 133 | 148 | 150 | 164 | 174 | 175 | 382 | 2585 | 2586 | 2589 | 157 | | | |
| 4:1 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 4:1 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 4:2 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 4:3 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 4:4 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 4:4 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 4:5 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 4:6 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 4:6 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 4:9 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 4:9 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 4:10 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 4:10 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 4:10 (3) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 4:11 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 4:12 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 4:12 (2) | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 4:13 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 4:13 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 4:14 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 4:14 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |

| | 1 | 1 | 1 | 1 | 5 | 3 | 2 | 4 | 6 | 4 | 9 | 866 | 132 | 134 | 135 | 160 | 163 | 173 | 872 | 133 | 148 | 150 | 164 | 174 | 175 | 382 | 2585 | 2586 | 2589 | 157 | |
|----------|---|---|---|---|---|---|---|---|---|---|---|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|------|------|------|-----|---|
| 4:15 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 4:15 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 4:16 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 4:16 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 4:16 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 4:17 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 4:18 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 4:18 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 4:19 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 4:19 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 4:20 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 4:21 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 4:22 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 4:23 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 4:23 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 4:24 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 4:24 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 4:24 (3) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| (Total) | 1 | 1 | 1 | 1 | 5 | 3 | 2 | 4 | 6 | 4 | 9 | 866 | 132 | 134 | 135 | 160 | 163 | 173 | 872 | 133 | 148 | 150 | 164 | 174 | 175 | 382 | 2585 | 2586 | 2589 | 157 | |
| 5:1 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 5:1 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 5:4 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 5:5 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 5:6 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 5:9 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 5:9 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 5:11 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 5:12 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |

| | 6 | 5 | 6 | 6 | 15 | 6 | 9 | 11 | 14 | 12 | 14 | 10 | 7 | 11 | 8 | 19 | 12 | 11 | 7 | 8 | 6 | 6 | 16 | 7 | 6 | 13 | 8 | 2585 | 2586 | 2589 | 157 | | |
|----------|---|---|---|---|----|---|---|----|----|----|----|----|---|----|---|----|----|----|---|---|---|---|----|---|---|----|---|------|------|------|-----|---|---|
| 5:32 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 5:33 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 5:33 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 5:35 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 5:36 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 5:36 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 5:37 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 5:37 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 5:39 (1) | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 5:40 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 5:42 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 5:44 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 5:44 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 5:44 (3) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 5:45 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 5:45 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 5:45 (3) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 5:46 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 5:46 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 5:47 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 5:47 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 5:48 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 5:48 (2) | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| (Total) | 6 | 5 | 6 | 6 | 15 | 6 | 9 | 11 | 14 | 12 | 14 | 10 | 7 | 11 | 8 | 19 | 12 | 11 | 7 | 8 | 6 | 6 | 16 | 7 | 6 | 13 | 8 | 2585 | 2586 | 2589 | 157 | | |
| 6:1 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 6:1 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 6:2 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 6:4 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |

| | 7 | 6 | 5 | 5 | 13 | 4 | 9 | 4 | 10 | 4 | 12 | 8 | 3 | 3 | 7 | 4 | 10 | 12 | 4 | 5 | 5 | 8 |
|-----------|---|---|---|----|----|---|---|---|----|---|----|---|----|---|---|---|----|----|----|----|---|---|
| 7:27 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 7:28 (1) | 0 | 0 | 0 | 0 | 1 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 7:28 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 7:29 (1) | 0 | 0 | 1 | 1 | 0 | 0 | 0 | 1 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| (Total) | 3 | 0 | 5 | 11 | 5 | 7 | 6 | 5 | 5 | 4 | 10 | 4 | 12 | 8 | 3 | 3 | 7 | 4 | 10 | 12 | 4 | 5 |
| 8:1 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 8:2 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 8:3 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 8:3 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 8:4 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 8:4 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 8:4 (3) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 8:5 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 8:5-6 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 8:8 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 8:8 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 8:10 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 8:10 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 8:10 (3) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 8:12 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 8:12 (2) | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 8:13 (1) | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 8:13 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 8:13 (3) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 8:13 (4) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 8:14 (1) | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 8:15 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 8:15 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 140 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 141 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 128 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 152 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 167 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 176 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 180 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 153 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 130 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 149 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1823 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 866 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 132 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 134 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 135 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 160 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 163 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 173 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 872 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 133 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 148 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 150 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 164 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 174 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 175 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 382 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 2585 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 2586 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 2589 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 157 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |

| | 12 | 12 | 13 | 26 | 12 | 25 | 13 | 24 | 17 | 22 | 40 | | | | | | | | | | | 15 | 27 | 9 | 25 |
|-----------|----|----|----|----|----|----|----|----|----|----|----|--|--|--|--|--|--|--|--|--|--|----|----|---|----|
| 12:47 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | | | | | | | | | | | 0 | 0 | 0 | 0 |
| 12:48 (1) | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | | | | | | | | | | | 0 | 0 | | |
| 12:49 (1) | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 1 | 1 | 1 | | | | | | | | | | | 0 | 1 | | |
| 12:50 (1) | 1 | 1 | 1 | 1 | 1 | 0 | 0 | 0 | 1 | 1 | 1 | | | | | | | | | | | 0 | 1 | | 1 |
| 12:50 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | | | | | | | | | | | 0 | 0 | | 0 |
| 12:50 (3) | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 1 | 0 | 0 | 1 | | | | | | | | | | | 0 | 0 | | 1 |
| (Total) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | | 0 |

| | 19 | 14 | 24 | 24 | 29 | 16 | 17 | 15 | 16 | 19 | 23 | 24 | 15 | | | | | | | | | | | 15 | 27 | 9 | 25 |
|-----------|----|----|----|----|----|----|----|----|----|----|----|----|----|--|--|--|--|--|--|--|--|--|--|----|----|---|----|
| 13:1 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | | 0 |
| 13:1 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | | 0 |
| 13:2 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | | 0 |
| 13:2 (2) | 0 | 1 | 1 | 1 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | | 0 |
| 13:3 (1) | 0 | 1 | 1 | 1 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | | 0 |
| 13:3 (2) | 1 | 0 | 0 | 1 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | | 0 |
| 13:4 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | | 0 |
| 13:4 (2) | 0 | 1 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | | 0 |
| 13:5 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | | 0 |
| 13:5 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | | 0 |
| 13:6 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | | 0 |
| 13:7 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | | 0 |
| 13:7 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | | 0 |
| 13:8 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | | 0 |
| 13:9 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | | 0 |
| 13:10 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | | 0 |
| 13:11 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | | 0 |
| 13:11 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | | 0 |
| 13:12 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | | 0 |
| 13:12 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | | 0 |
| 13:13 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | | 0 |

| | | | | | | | | | | | | | | | | | | | | | | | | |
|-----------|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 14:5 (1) | 0 | 1 | 1 | 0 | 1 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 |
| 14:5 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 14:6 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 14:7 (1) | 0 | 0 | 0 | 1 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 14:8 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 14:8 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 14:9 (1) | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 14:10 (1) | 0 | 0 | 0 | 1 | 1 | 0 | 0 | 0 | 1 | 1 | 0 | 0 | 1 | 1 | 0 | 0 | 0 | 0 | 0 | 1 | 1 | 0 | 0 | 0 |
| 14:11 (1) | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 14:11 (1) | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 14:12 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 14:12 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 14:12 (3) | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 14:13 (1) | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 14:13 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 14:14 (1) | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 14:15 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 14:15 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 14:16 (1) | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 14:17 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 14:17 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 14:19 (1) | 1 | 1 | 1 | 1 | 0 | 0 | 0 | 0 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 14:19 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 14:19 (3) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 14:19 (4) | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 14:20 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 14:20 (2) | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 14:21 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 14:22 (1) | 1 | 0 | 0 | 1 | 0 | 1 | 0 | 0 | 1 | 1 | 0 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 0 |
| 14:22 (2) | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 |

| | 9 | 7 | 6 | 25 | 6 | 16 | 10 | 11 | 12 | 7 | 9 | 9 | 6 | 10 | 18 | 14 | 20 | 8 | 8 | 11 | 10 | 9 | 18 | 6 | 13 | 21 | 14 | | | | | | |
|-----------|---|---|---|----|---|----|----|----|----|---|---|---|---|----|----|----|----|---|---|----|----|---|----|---|----|----|----|---|---|---|---|---|---|
| 14:23 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | |
| 14:24 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | |
| 14:25 (1) | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | |
| 14:25 (2) | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | |
| 14:25 (3) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | |
| 14:26 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | |
| 14:27 (1) | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | |
| 14:28 (1) | 0 | 1 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | |
| 14:28 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | |
| 14:29 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | |
| 14:29 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | |
| 14:29 (3) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | |
| 14:31 (1) | 1 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | |
| 14:33 (1) | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | |
| 14:34 (1) | 0 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | |
| 14:36 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | |
| 14:36 (2) | 1 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | |
| 14:36 (3) | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | |
| (Total) | 9 | 7 | 6 | 25 | 6 | 16 | 10 | 11 | 12 | 7 | 9 | 9 | 6 | 10 | 18 | 14 | 20 | 8 | 8 | 11 | 10 | 9 | 18 | 6 | 13 | 21 | 14 | | | | | | |
| 15:1 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | |
| 15:1 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 15:2 (1) | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 15:3 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 15:4 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 15:5 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 15:5 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 15:5 (3) | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 15:5 (4) | 0 | 1 | 1 | 1 | 1 | 1 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |

| | 11 | 8 | 8 | 22 | 8 | 20 | 14 | 13 | 13 | 14 | 11 | 14 | 11 | 11 | 14 | 9 | 10 | 22 | 20 | 13 | 13 | 10 | 10 | 12 | 7 | 13 | 18 | 10 | 15 | 12 | 18 | | | | | | | | |
|-----------|----|---|---|----|---|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|---|---|
| 15:30 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | |
| 15:31 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | |
| 15:31 (2) | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | |
| 15:31 (3) | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | | | | |
| 15:32 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | |
| 15:32 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | |
| 15:32 (3) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | |
| 15:32 (4) | 1 | 0 | 0 | 1 | 1 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | |
| 15:33 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | |
| 15:33 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 15:34 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 15:34 (2) | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | |
| 15:34 (3) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 15:35 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 15:36 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 15:36 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 15:36 (3) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 15:36 (4) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 15:37 (1) | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 15:38 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 15:39 (1) | 0 | 1 | 1 | 0 | 1 | 0 | 1 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 15:39 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| (Total) | 11 | 8 | 8 | 22 | 8 | 20 | 14 | 13 | 13 | 14 | 11 | 14 | 11 | 14 | 9 | 10 | 22 | 20 | 13 | 13 | 10 | 10 | 12 | 7 | 13 | 18 | 10 | 15 | 12 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | | |

| | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
|----------|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 16:1 (1) | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 16:1 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 16:1 (3) | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 16:2 (1) | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 16:3 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |

| | 5 | 5 | 5 | 5 | 5 | 15 | 6 | 12 | 10 | 6 | 9 | 5 | 5 | 5 | 8 | 6 | 9 | 8 | 8 | 7 | 12 | 7 | 19 | |
|-----------|---|---|---|---|---|----|---|----|----|---|---|---|---|---|---|---|---|---|---|---|----|---|----|---|
| 16:26 (3) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 16:27 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 16:27 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 16:27 (3) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 16:27 (4) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 16:28 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 16:28 (2) | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| (Total) | 5 | 5 | 5 | 5 | 5 | 15 | 6 | 12 | 10 | 6 | 9 | 5 | 5 | 5 | 8 | 6 | 9 | 8 | 8 | 7 | 12 | 7 | 19 | |

| | 140 | 141 | 128 | 152 | 167 | 176 | 180 | 153 | 130 | 149 | 1823 | 866 | 132 | 134 | 135 | 160 | 163 | 173 | 872 | 133 | 148 | 150 | 164 | 174 | 175 | 382 | 2585 | 2586 | 2589 | 157 | | | | | | | | | | |
|-----------|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|------|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|------|------|------|-----|---|---|---|---|---|---|---|---|---|---|
| 17:1 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | |
| 17:1 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | |
| 17:2 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | |
| 17:3 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | |
| 17:3 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | |
| 17:3 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | |
| 17:4 (1) | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | |
| 17:4 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | |
| 17:5 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | |
| 17:5 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | |
| 17:5 (3) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | |
| 17:5 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | |
| 17:6 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 17:6 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 17:7 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 17:9 (1) | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 17:9 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 17:10 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 17:11 (1) | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 17:12 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |

| | 5 | 7 | 8 | 21 | 6 | 11 | 12 | 8 | 9 | 12 | 20 | | | | | | | | | | | | | | 14 | 9 | 13 | 18 | 11 | 10 | 13 | 10 | 9 | 7 | 14 | 13 | 11 | 16 | 11 | 18 | | |
|-----------|---|---|---|----|---|----|----|---|---|----|----|--|--|--|--|--|--|--|--|--|--|--|--|--|----|---|----|----|----|----|----|----|---|---|----|----|----|----|----|----|---|---|
| 19:24 (4) | 0 | 0 | 0 | 1 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | |
| 19:26 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 19:26 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | 1 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 19:26 (3) | 0 | 0 | 0 | 1 | 0 | 0 | 1 | 1 | 0 | 0 | 1 | | | | | | | | | | | | | | 0 | 0 | 0 | 1 | 1 | 0 | 0 | 0 | 0 | 0 | 1 | 1 | 0 | 0 | 0 | 0 | 0 | 1 |
| 19:27 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 1 | 0 | 0 | 0 | | | | | | | | | | | | | | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 19:27 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 19:27 (3) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 19:28 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 19:28 (2) | 0 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 0 | | | | | | | | | | | | | | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 19:29 (1) | ? | 0 | 0 | 1 | 0 | 1 | 0 | 1 | 0 | 1 | 1 | | | | | | | | | | | | | | 1 | 1 | ? | 1 | 1 | 1 | 1 | 1 | 1 | 1 | ? | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 19:29 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 19:30 (1) | 1 | 0 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | | | | | | | | | | | | | | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| (Total) | 5 | 7 | 8 | 21 | 6 | 11 | 12 | 8 | 9 | 12 | 20 | | | | | | | | | | | | | | 14 | 9 | 13 | 18 | 11 | 10 | 13 | 10 | 9 | 7 | 14 | 13 | 11 | 16 | 11 | 18 | | |

| | 140 | 141 | 128 | 152 | 167 | 176 | 180 | 153 | 130 | 149 | 1823 | | | | | | | | | | | | | | 866 | 132 | 134 | 135 | 160 | 163 | 173 | 872 | 133 | 148 | 150 | 164 | 174 | 175 | 382 | 2585 | 2586 | 2589 | 157 | | | |
|-----------|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|------|--|--|--|--|--|--|--|--|--|--|--|--|--|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|------|------|------|-----|---|---|---|
| 20:1 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | |
| 20:2 (1) | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 |
| 20:2 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 20:3 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 20:3 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 20:4 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 20:5 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | 1 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 20:6 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 20:6 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 20:1 (1) | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 20:7 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 20:8 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 20:8 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 20:10 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 20:11 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |

| | 7 | 4 | 2 | 18 | 3 | 11 | 10 | 8 | 9 | 3 | 24 | | | | | | | | 11 | 5 | 4 | 16 | 10 | 9 | 7 | 4 | 6 | 3 | 7 | 6 | 5 | 7 | 8 | 7 | 14 | |
|-----------|---|---|---|----|---|----|----|---|---|---|----|----|---|---|----|----|---|---|----|---|---|----|----|---|---|---|---|---|---|---|----|---|---|---|----|---|
| 20:31 (2) | 1 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 1 | 0 | 0 | 0 | 1 | 0 | 0 | 1 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 0 | |
| 20:32 (1) | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | |
| 20:32 (2) | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | |
| 20:32 (3) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 20:33 (1) | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 20:33 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 20:33 (3) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 20:34 (1) | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 0 | 1 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 20:34 (2) | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| (Total) | 7 | 4 | 2 | 18 | 3 | 11 | 10 | 8 | 9 | 3 | 24 | 11 | 5 | 4 | 16 | 10 | 9 | 7 | 4 | 6 | 3 | 7 | 6 | 5 | 7 | 6 | 5 | 7 | 8 | 7 | 14 | | | | | |

| | 140 | 141 | 128 | 152 | 167 | 176 | 180 | 153 | 130 | 149 | 1823 | 866 | 132 | 134 | 135 | 160 | 163 | 173 | 872 | 133 | 148 | 150 | 164 | 174 | 175 | 382 | 2585 | 2586 | 2589 | 157 | | | | | | | | | |
|----------|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|------|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|------|------|------|-----|---|---|---|---|---|---|---|---|---|
| 21:1 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | |
| 21:1 (2) | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | |
| 21:1 (3) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | |
| 21:1 (4) | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | |
| 21:2 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | |
| 21:2 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | |
| 21:2 (3) | 1 | 1 | 1 | 1 | 1 | 0 | 0 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | | |
| 21:2 (4) | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | ? | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | | |
| 21:3 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 21:3 (2) | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 21:3 (3) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 21:4 (1) | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 21:5 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 21:6 (1) | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 21:6 (2) | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 21:7 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 21:7 (2) | 0 | 0 | 0 | 1 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 21:8 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |

| | 7 | 9 | 6 | 21 | 8 | 14 | 8 | 10 | 10 | 10 | 8 | 15 | | | | | 26 |
|-----------|---|---|---|----|---|----|---|----|----|----|---|----|---|---|---|---|----|
| 21:43 (1) | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 |
| 21:43 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 21:44 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 21:44 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 21:45 (1) | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 |
| 21:46 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 21:46 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 |
| 21:46 (3) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 21:46 (4) | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| (Total) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 |

| | 140 | 141 | 128 | 152 | 167 | 176 | 180 | 153 | 130 | 149 | 1823 | 866 | 132 | 134 | 135 | 160 | 163 | 173 | 872 | 133 | 148 | 150 | 164 | 174 | 175 | 382 | 2585 | 2586 | 2589 | 157 | |
|-----------|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|------|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|------|------|------|-----|---|
| 22:3 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 22:4 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 22:4 (2) | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 22:4 (3) | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 22:5 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 22:8 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 22:9 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 22:9 (2) | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 22:10 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 22:10 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 22:10 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 22:11 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 22:12 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 22:13 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 22:13 (2) | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 22:13 (2) | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 22:15 (1) | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 22:16 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |

| | 9 | 4 | 4 | 4 | 19 | 8 | 14 | 15 | 10 | 16 | 7 | 13 | | 15 | 8 | 10 | 24 | 12 | 12 | 8 | 11 | 8 | 10 | 10 | 12 | 10 | 28 | 10 | 9 | | | | | | | | |
|-----------|---|---|---|---|----|---|----|----|----|----|---|----|---|----|---|----|----|----|----|---|----|---|----|----|----|----|----|----|---|----|---|---|---|---|---|---|---|
| 24:50 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | |
| 24:51 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | |
| (Total) | 9 | 4 | 4 | 4 | 19 | 8 | 14 | 15 | 10 | 16 | 7 | 13 | | 15 | 8 | 10 | 24 | 12 | 12 | 8 | 11 | 8 | 10 | 10 | 12 | 10 | 28 | 10 | 9 | 26 | | | | | | | |
| 25:1 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | |
| 25:1 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | |
| 25:2 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | |
| 25:3 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | |
| 25:3 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | |
| 25:4 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | |
| 25:6 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | |
| 25:6 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | |
| 25:9 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | |
| 25:9 (2) | 1 | 1 | 1 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | |
| 25:9 (3) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | |
| 25:10 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 25:13 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 25:13 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 25:15 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 25:16 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 25:16 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 25:17 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 25:18 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 25:19 (1) | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 25:20 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 25:20 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 25:21 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 25:22 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 25:22 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |

| | 6 | 3 | 4 | 12 | 4 | 11 | 9 | 12 | 4 | 6 | 15 | | | | | | | | | | | | | | | | | |
|-----------|---|---|---|----|---|----|---|----|---|---|----|----|---|---|----|---|---|---|---|---|---|---|---|---|----|---|----|----|
| 25:42 (3) | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | | | | |
| 25:43 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | | | | |
| 25:43 (2) | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | | | | |
| 25:44 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | | | | | | | | | | | | | | | | | |
| 25:44 (2) | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | | | | |
| 25:45 (1) | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | | | | |
| 25:46 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | | | | | | | | | | | | | | | | | |
| (Total) | 6 | 3 | 4 | 12 | 4 | 11 | 9 | 12 | 4 | 6 | 15 | 11 | 5 | 9 | 14 | 7 | 6 | 6 | 3 | 7 | 5 | 5 | 8 | 7 | 14 | 7 | 13 | 17 |

| | 140 | 141 | 128 | 152 | 167 | 176 | 180 | 153 | 130 | 149 | 1823 | 866 | 132 | 134 | 135 | 160 | 163 | 173 | 872 | 133 | 148 | 150 | 164 | 174 | 175 | 382 | 2585 | 2586 | 2589 | 157 |
|-----------|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|------|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|------|------|------|-----|
| 26:1 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | | | | | | |
| 26:1 (2) | 0 | 1 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | | | | | | |
| 26:3 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | | | | | | |
| 26:4 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | | | | | | |
| 26:6 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | | | | | | |
| 26:7 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | | | | | | | | | | | | | | | | | | | |
| 26:8 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | | | | | | |
| 26:9 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | | | | | | |
| 26:9 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | | | | | | |
| 26:10 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | | | | | | |
| 26:10 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | | | | | | |
| 26:11 (1) | 1 | 0 | 0 | 1 | 0 | 0 | 1 | 1 | 0 | 0 | 1 | | | | | | | | | | | | | | | | | | | |
| 26:12 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | | | | | | |
| 26:13 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | | | | | | |
| 26:15 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | | | | | | |
| 26:15 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | | | | | | |
| 26:15 (3) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | | | | | | |
| 26:17 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | | | | | | |
| 26:17 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | | | | | | | | | |
| 26:17 (3) | 1 | 1 | 1 | 0 | 1 | 1 | 1 | 1 | 0 | 1 | 1 | | | | | | | | | | | | | | | | | | | |

| | 17 | 12 | 13 | 38 | 14 | 20 | 20 | 23 | 25 | 19 | 28 | | 16 | 15 | 11 | 42 | 26 | 17 | 21 | 18 | 9 | 15 | 23 | 25 | 14 | 40 | 23 | 20 | | | | | | | | | |
|-----------|----|----|----|----|----|----|----|----|----|----|----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|------|------|------|-----|----|---|---|---|---|---|---|
| 26:69 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | | | |
| 26:70 (1) | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | | | |
| 26:70 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | |
| 26:71 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | |
| 26:71 (2) | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | |
| 26:73 (1) | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | |
| 26:73 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | |
| 26:75 (1) | 1 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 26:75 (2) | 1 | 1 | 1 | 0 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 0 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| (Total) | 17 | 12 | 13 | 38 | 14 | 20 | 20 | 23 | 25 | 19 | 28 | 866 | 132 | 134 | 135 | 160 | 163 | 173 | 872 | 133 | 148 | 150 | 164 | 174 | 175 | 382 | 2585 | 2586 | 2589 | 157 | 45 | | | | | | |
| 27:1 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | |
| 27:1 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 27:1 (3) | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | |
| 27:2 (1) | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 27:3 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 27:3 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 27:4 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 27:4 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 27:5 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 27:6 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 27:7 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 27:9 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 27:10 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 27:11 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 27:12 (1) | 0 | 1 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 27:15 (1) | 0 | 1 | 1 | 0 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 27:16 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 27:17 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |

| | 7 | 8 | 8 | 19 | 12 | 18 | 12 | 14 | 17 | 10 | 23 | | | | | | | | | | | 15 | 9 | 8 | 29 | 14 | 16 | 11 | 11 | 7 | 12 | 19 | 7 | 34 | 16 | 15 | 25 | | | | | | | | | |
|-----------|---|---|---|----|----|----|----|----|----|----|----|--|--|--|--|--|--|--|--|--|--|----|---|---|----|----|----|----|----|---|----|----|---|----|----|----|----|---|---|---|---|---|---|---|---|---|
| 27:48 (1) | 1 | 0 | 0 | 0 | 0 | 1 | 1 | 0 | 0 | 0 | 1 | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | |
| 27:48 (2) | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | |
| 27:49 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | |
| 27:49 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | 0 | 1 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | |
| 27:50 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | |
| 27:51 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | |
| 27:51 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | |
| 27:51 (3) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | |
| 27:52 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | |
| 27:52 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | |
| 27:53 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | |
| 27:54 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | |
| 27:54 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | |
| 27:55 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | |
| 27:56 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | |
| 27:60 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | |
| 27:60 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | |
| 27:62 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | |
| 27:62 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | |
| 27:63 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | |
| 27:63 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 27:64 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 27:64 (2) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 27:64 (3) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 27:65 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 27:66 (1) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | | | | | | | | | | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| (Total) | 7 | 8 | 8 | 19 | 12 | 18 | 12 | 14 | 17 | 10 | 23 | | | | | | | | | | | 15 | 9 | 8 | 29 | 14 | 16 | 11 | 11 | 7 | 12 | 19 | 7 | 34 | 16 | 15 | 25 | | | | | | | | | |

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| 28:1 (1) | 0 | 140 | 0 | 141 | 0 | 128 | 0 | 152 | 0 | 167 | 0 | 176 | 0 | 180 | 0 | 153 | 0 | 130 | 0 | 149 | 0 | 1823 | 0 | 866 | 0 | 132 | 0 | 134 | 0 | 135 | 0 | 160 | 0 | 163 | 0 | 173 | 0 | 872 | 0 | 133 | 0 | 148 | 0 | 150 | 0 | 164 | 0 | 174 | 0 | 175 | 0 | 382 | 0 | 2585 | 0 | 2586 | 0 | 2589 | 0 | 157 |
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