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ARTICLE IV.

PAUL'S PANEGYRIC OF LOVE. — A NEW CRITICAL TEXT.
TRANSLATION, AND DIGEST.

BY A. W. TYLER, A.M., NEW YORK.

[Continued from page 143.]

No. II. — TEXT AND DIGEST OF AUTHORITIES.

IN the Introduction to the former part of this Article it was stated that "many and serious difficulties beset the use of citations from the ecclesiastical writers; but these difficulties render it none the less imperative that we should sift the wheat from the chaff, and avail ourselves of whatever the Fathers, so called, have preserved for us." In examining these difficulties we find that the works of the early writers were not only liable to the same accidents of transcription, which have been mentioned as corrupting the text of the New Testament itself, but that scripture quotations especially encountered many peculiar obstacles to their perfect preservation and correct transmission to us. All these hinderances must be carefully considered before we can make an accurate estimate of the value of the citations which we find strewed in such wonderful profusion up and down the pages of the Fathers. The obstacles are of two classes, those proceeding from the Fathers themselves, and those which have arisen from the frailties and faults of the copyists.

In the first and second centuries scriptural quotations seem to have been given with but little regard to mere verbal accuracy; but rather with a looseness which would be quite startling to some of the modern advocates for the integrity of the text of the authorized version. Now, every word must be given in its exact relation to every other in the sentence:¹ then, the grand central truth, or the idea of the

¹ The reader, however, will probably be able to supply instances of gross miscitations of scripture, such as: "The seed of the woman shall bruise the

passage, was the only thing desired or thought of. And frequently this was all that was requisite to illustrate or enforce the argument which the writer had in hand. Accordingly we find that the citations of those two centuries, as given by Clement of Rome, Ignatius, Justin Martyr, and others, are often but the merest references, sometimes so remote that it is difficult or impossible to determine which of several passages is the one referred to. Such citations are of but little value in settling the *words* of the sacred text, though their weight may be great when thrown into the balance to determine the question of the omission, retention, or insertion of a *passage*.

In the third and succeeding centuries the discussions, contentions, and disputes which occurred, and the rise of so many heresies, caused the words of scripture to be carefully studied and more accurately quoted. Both sides referred to the same writings as the ultimate arbiter, and neither, with comparatively rare exceptions, dared falsify their text, which was jealously guarded by all. It is, therefore, what we should expect, when we find that the Greek Fathers, from Irenaeus downward, quote with a good degree of verbal accuracy; or would have done so had not the cruel persecutions to which they were subjected, and the other circumstances of their lives, compelled them to cite so often from memory. It is true that in those days the memory was trained to feats which now seem beyond belief, but in the New Testament where the central thought of so many passages is identical or similar, and the endings of many so nearly alike, the task of keeping each in its proper place was too great for human power to accomplish. (Compare the citation of 1 Cor. xiii. 3 in Clem.-Alex. *Stromata* iv. c. 18, p. 614, or of verse 8, as found in Orig.-Int. *Comm. in Matt.* c. 4, Opp. iii. p. 832^e, or verses 1-3 in Chr. *de Anathemate* c. 3, Opp. i. 694^d, for fair illustrations of confusion from this cause.)

serpent's head"; "Ephraim is joined to his idols"; "It is appointed unto all men once to die," etc.; and these even by prominent writers.

Prominent among the reasons for citing from memory was the great inconvenience of turning the scrolls, upon which the books of the New Testament were then written, to the exact place wanted. On this account, unless the writer intended to make quite a long quotation from scripture, he was not likely to take this trouble, particularly if he had, or, what is the same thing, thought he had, a pretty fair recollection of the passage he wished to cite.

The idiosyncrasies in the style of scripture quotation of each Father need to be thoroughly studied and clearly understood before the precise value of his citations can be rightly estimated. Some of the Fathers quote so loosely that their citations, unless particularly explicit, can have little or no determining weight and may as well be passed by in silence. The memoranda from which this Article was prepared include a large number of such worthless citations. Tertullian is, probably, the most remarkable of any of the Fathers upon our list for the looseness of his scripture quotations. Other Fathers again are very careful in their citations; and where we can be assured that we have what they actually wrote, we are pretty certain that the citation is as they read it in their copies. Origen, Eusebius, and Jerome are conspicuous examples of this class. Especially valuable is the testimony of these three Fathers where they discuss the various forms in which a reading was extant in their day, and give the reasons for the opinions they express. Such passages in their writings can hardly be so corrupted as to destroy their evidence; and even when so rewritten, as they have been,¹ as to testify to a reading they were meant to oppose, the change is readily detected by the skilful critic.

Curious as it may appear there are some Fathers who seem to combine the two methods of citation, quoting at one

¹ The Latin interpretation of Irenaeus, which is probably contemporaneous with that Father himself, twice testifies to the omission of the name Jesus, in Matt. i. 18; but the Greek of the passage, as preserved in a citation of Germanus, Patriarch of Constantinople, has been assimilated to the common text and thus Irenaeus is made to testify to a reading of whose existence even he probably had never heard.

time quite accurately and at another in the freest possible manner. For example, Cyril of Alexandria cites the third verse of our passage three times with great exactness, and once, where he uses *καυθῆ*, quite loosely; but scarcely any two of his more than twenty-five citations of the twelfth verse will be found to agree throughout with any manuscript on our list, or even with each other. This fact, of course, greatly impairs the value of his testimony where it bears upon important readings of a character liable to misquotation.

Not a few of the Fathers wrote commentaries upon the whole, or upon greater or less portions of scripture. In most of these the passage commented upon is given at length after the manner of most modern commentaries. This "text" was peculiarly liable to corruption at the hands of copyists who were likely, either from accident or from design, to bring it into accordance with the New Testament manuscripts which they considered authoritative. The citations in the body of the commentary — a word, or a phrase or two — were much less liable to change from this cause. When, therefore, we find these citations differing from the text, we may feel pretty sure that they give what the writer intended to be read, and that the text does not. One will not have to read our digest very carefully to find instances of this difference of citation in the "text" of a Father and his commentary thereon.

All the causes which were mentioned in the first Article as likely to corrupt the text of the manuscripts of the New Testament, have even a greater force with regard to the works of the Fathers. The changes from design are far more certain to have occurred, for this reason: that the sacredness which was more or less attached to the text of scripture was not felt with regard to the writings of the Fathers. And, therefore, when a copyist found a citation differing from that with which he was familiar, he would be much more likely to consider the writer wrong and his manuscript of the New Testament correct, than that the contrary was the fact, and would, on that account, be tempted

to force the former into an accordance with the latter. It will be evident at once that the peculiar authority which was early attached to Jerome's Vulgate rendered the works of the Latin writers, or the Latin *interpretation* of the Greek writers, especially obnoxious to this kind of corruption. Accordingly where we find the Latin interpretation of a Greek Father concurring with the Vulgate against the most ancient Greek uncials, it is to be regarded with great suspicion. But should the interpretation differ from the Vulgate and agree with the earlier Greek manuscripts, we may be pretty sure that we have the correct translation of a passage whose original may have perished more than a thousand years ago, or may perchance have been brought to light since the standard edition of the Father was published. An instance illustrating this occurred in the preparation of this Article. The writer had a very long search for an edition of Amphilochius of Iconium which would give the Greek of the *Oratio* ii. in *Circumcisione Jesu Christi*. That *oratio* is omitted in Vol. xxxix. of Migne, and Vol. vi. of Gallandi, and given in the Latin only in Vol. v. of Despont's *Bibliotheca Maxima*, p. 1060^d. But in this last is found *scientiæ cessabunt*, which agrees with Tertullian, Nyssen, Cyril of Alexandria, Maximus Confessor, Damascenus, and the Sinaiticus, in using the plural forms where the *Old Latin* and Vulgate use the singular. In view of this fact it seemed reasonably certain that if the Greek existed it would read *γνώσεις παύσονται*, and the original of the passage, as finally found on p. 11 of Combefis's edition, proved the conclusion correct.

The editions of the works of the Fathers are by no means what they should be to enable us to cite them with much confidence. Allowing that the Jesuits and Benedictine monks, who edited so many of them, were fine Latin scholars they neither were able to collate all the manuscripts extant of the works they were editing, nor possessed the critical skill and acumen rightly to discriminate in the use of those they did have. Worse than this, they have not always been

honest in their work. For example in the Benedictine edition of the works of Ephraem Syrus, which we have cited in our digest, are several things given as Ephraem's which, according to Professor Rödiger¹ and Cardinal Wiseman,² are really the writings of James of Edessa, who lived three centuries later, and were properly accredited to him on the manuscripts from which they were edited. Other things of a similar nature could easily be cited.³

We need, and must have, thoroughly critical editions of the earlier and more important Fathers, say all to the end of the fourth century at least, before we can be assured of the ground upon which we stand when we state that a given reading has the support of Origen *four* times and Eusebius *once*, while it is opposed by Chrysostom *six* times, *once* expressly. The best editions now existing may justify such a statement, but a thorough examination of such codices of Chrysostom's works as the Codex Guelferbytanus, of the sixth century, may show quite a different state of affairs. Chrysostom was an especially favorite author, and the great frequency with which his writings have been copied has undoubtedly conduced largely to the modernized form in which we now find the scripture quotations in his works. It is little less than incredible that Chrysostom's manuscripts of the New Testament were so corrupted as the citations in Montfaucon's edition and the catenae would lead us to suppose. And here we would remark, in passing, that the citations given in the catenae are the least trustworthy sources of evidence we have, as they were almost certain to be assimilated to the text they were intended to illustrate.

¹ Herzog's Real-Encyklopädie, Vol. iv. p. 89, or the American ed. (Phila. 1860), Vol. ii. pp. 211, 212.

² Wiseman's Essays on Various Subjects (Lond. 1853), Vol. iii. pp. 277, 278.

³ On the corruptions in the writings of the Fathers, compare chap. iv. in Daille's Treatise on the Right Use of the Fathers (London, 2d ed. 1843). (Chap. v. cites some very glaring and vicious mistranslations into Latin of Origen and Theodoret which were made for dogmatic reasons). See also Collette's Dr. Wiseman's Popish Literary Blunders Exposed (London, 1860); and Tyler's Worship of the Virgin Mary (London, 1844). The works named in these three notes (except the German of Herzog), may all be found in the Astor Library, New York.

The testimony of the Fathers has been valued more or less highly by all the editors of the text of the Greek Testament. Erasmus and his successors occasionally cited particular readings out of such manuscripts as they were able to consult; but Mill was the first editor who really appreciated their value or attempted their systematic collection. Bentley, in his proposed edition of the Greek Testament, intended to make use "of all the Fathers, Greeks and Latins within the first five centuries"; and Tregelles¹ thinks that "he would have done much to *investigate* every citation he used, so as to know if it were really the testimony of the Father himself." Bengel made use of what had been gathered by Mill, and seems to have added to them from his own reading. Wetstein largely increased the stock of patristic citations, and sometimes went further and showed how a quotation applied in the case under consideration.

Griesbach, in his *Symbolae Criticae*, published a thorough collation of the citations to be found in the Greek works of Origen, which he gave with a greater exactness of statement than his predecessors. The citations which he gave from Clement of Alexandria were not, however, collected with equal care. The results of these collations were given in the second edition of his Greek Testament, whence Scholz transferred them to his edition. The citations from Irenaeus, Origen, Cyprian, Hilary, and Lucifer of Cagliari are stated very carefully in the larger edition of Lachmann, that of 1842-1850, for which they were re-examined partly by Buttmann, and partly by Lachmann himself.

Tischendorf's first and second editions, those of 1841 and 1849, were merely manuals and, therefore, it did not come within the author's design to give any *extended* citations from the Fathers. In the first his researches seem to have been mainly confined to the verification of passages already cited by former editors; while in his second, although he

¹ In Horne's Introduction (London, 1856), Vol. iv. p. 341, whence the facts regarding the Greek Testaments, down to that of Lachmann inclusive, are mostly drawn.

made a beginning of original investigation, he did not carry it to any great extent. In both the Fathers are cited merely by name, with no reference to volume or page, except when taken from a commentary *in loco*. His seventh edition, which was completed in 1859, was a marked advance upon anything which had gone before it (except the first part of Tregelles's edition, mentioned below), and gave a very large number of new and valuable citations. The second part of the volume, from Acts to Revelation, shows a great improvement upon the first in its method of citation, and far more often makes reference by volume and page.

In 1857, Tregelles issued the first part of the noble edition which was completed in March, 1872. In this magnificent work, to use Tregelles's own words,¹ "will be found all the citations that he could gather from the Fathers, Greek and Latin, of the first three centuries, including Eusebius and others who belong partly to the fourth; and besides these, there are given the citations of the Latin Fathers, on which Lachmann relied as authorities for the *old* Latin text." "No actual quotation is *intentionally* omitted; though not a few that superficially *appear* to be such have been passed by in silence, after a thorough investigation, from its seeming to be certain that they do not actually relate to the passage with which they have been connected. The result is that from Tregelles's notes will be seen all the patristic evidence, with full references to the works themselves, which has been observed as at all bearing on the reading of the text during the three first centuries, and more."

It must have been the influence of this edition which caused Tischendorf to make so much improvement in the second part of his seventh edition, which he was issuing from the press at the time the first part of Tregelles's edition appeared. Still more did it influence him in his method of giving citations in his eighth edition, which began to be issued in numbers in 1864; for in this he begins at once to cite the Fathers, by volume and page. This eighth edition

¹ Horne's Introduction (London, 1856), Vol. iv. pp. 341, 342.

of Tischendorf, the text of which is now happily completed, is likely to be our thesaurus of patristic lore for many years to come ; giving, as it does, an immense number of citations never before published, which are the results of careful and protracted researches which can scarcely be conceived of, except by one who has labored in the same field.

The digest published herewith gives the testimony of the manuscripts, versions, and Fathers, in the fullest and most complete form practicable. It aims to present all the available evidence (within the assigned limits of our lists) for the criticism of the passage selected. To accomplish this end, it shows every variation, however minute, of all the uncials of which editions have been published. It is, in fact, an exact collation of codices α ABCDFGP and the lectionary 2^h. It also gives all the evidence of the MSS. K and L, of the cursive mss., and of the versions, which could be gathered from the digests already published, or by consultation or correspondence with eminent scholars in this country or in England. And here the writer would express his grateful appreciation of the courtesy of Professor William Wright, LL.D., of Cambridge, England, in the kind promptitude with which he answered the letter of inquiry concerning the reading of the Aethiopic in the important passage in the third verse of 1 Cor. xiii.

The patrology of the passage is presented in the form herewith given, in order to show how much change is needed in the current method of citing the Fathers. One examining a subject or passage critically, and wishing to *verify every step*, as he should, can find but few of the patristic citations given in the critical editions of the Greek Testament, unless he happen to be within reach of the very editions of the Fathers used by the editors in their researches. These cannot always be found, even when other, and it may be inferior, editions can. Especially is this likely to be the case since the publication of the immense Latin and Greek Patrologies of Migne, which comprise three hundred and eighty-nine volumes, and a very large proportion of the existing works of the early

ecclesiastical writers. To render these, or any other editions of the Fathers, available to the readers of this Article, every citation is given, at least once in each verse, with full reference to treatise, book, chapter, section, volume, and page. This method of giving such citations is gradually coming into use by authors who have much occasion to refer to the patristic writings. It was suggested to the writer by his friend, Professor Ezra Abbot, D.D., LL.D., of Cambridge, to whom he is deeply indebted for many important citations in the third verse, and for much kind advice and assistance, extending over the whole period of the preparation of this Article. Its value is largely due to the numberless suggestions received from him.

In the *digest*, as is rightly the custom, readings cited from the *uncials* are given without breathings or accents, as these not unfrequently determine the meaning of a word which should be left unsettled until discussed. (For example, *airoû* cannot be said to occur in the Greek of the New Testament, although often found in the *Textus Receptus*.) Extended citations from the cursives or Fathers are fully accented. In company with recent critical works, the final sigma (ς) is discarded; a diligent search through the second volume of Silvestre's *Paléographie Universelle* having failed to find more than a trace of its existence in any New Testament manuscript; and that trace, even, is probably but a slip of the pen. The letter *j* has also been thrown out of the Latin citations, as its use retards the speedy introduction of the scientific method of pronunciation which was recommended by the Committee of the American Educational Convention, at its session held in Boston in August last.

The writer has endeavored so to arrange his digest as to give the clearest view of all the evidence. Each new subject discussed is a paragraph by itself. The main subdivisions of the readings are separated by a perpendicular dash (|); and the minor divisions by inverted leaders (····)

GREEK TEXT.

27 Ὑμεῖς δὲ ἐστε σῶμα χριστοῦ καὶ μέλη ἐκ μέρου.

DIGEST OF AUTHORITIES.

27. ὑμεῖς ABCD^c (D* ὑμῖς by itacism), all the critical editions, Orig. iii. 640.^b iv. 197^a. Orig.-Int. iii. 61^b. 372^c. 889^e. iv. 564^d. 600^d. Eus. *Dem. Evan.* 10. p. 467^b. *in Ps.* xv. p. 53^b. lxxix. p. 370^a. lxx p. 398^c. lxxvii. p. 548^c. xc. p. 592^d. 602^d. Didym. *in Ps.* lxxxviii. 3^o. (Mai *Nov. Patrol.* vii. 269). Nyssen. *Tunc ipse Filius subicietur Oratio*, Opp. i. p. 847^c. Basil. *Prooem. de Iud. Dei* § 3. ii. 216^b. Chr. iii. 547^c. x. 285^c bis. Theodoret. *in Ps.* lxxxii. Opp. i. 120^a *in Cant.* iv. Opp. ii. 101. *Interpret. Epist. I. ad Cor. in loco* iii. 249. Proclus *Epist.* 13. p. 698^b (omitting δέ). Int.-Joannis Maxentii *Dial.* ii. c. 13 (omitting δέ, autem) (M. lxxxvi. 145^a). Leontius-Byzantinus *adv. Nestorianos* vii. c. 3. (omitting δέ) (M. lxxxvi. 1765^b). Damascen. *in loco* ii. 107^a. Theod.-Studit. lib. ii. *Epistt.* 11. 122. (Simond Opp. v. 311^a. 451^d). Oecumen. *in loco* i. 545^b. Theophyl. *in loco* ii. 200^a. | ὑμῶς FG. | ἡμεῖς Didym. *de Trin.* iii. c. 8. p. 36^a. Basil. *adv. Eunom.* iv. Opp. i. 291^c. Chr. iii. 733^d. | omit δὲ 2^a (ἀδελφοί ὑμεῖς ἐστέ). Scr's a* h. Proclus 698^b. Int.-Joan. Maxent 145^a. Leont.-Byzant. 1765^b.

— ἐστε σῶμα BA (εἰσται by itacism) BCD, all the critical editions: the Fathers generally, as for ὑμεῖς above, and Orig. *Cat. Cor.* 182: *σῶμα εἰσται* F. . . . σῶμα εἰσται G. g. Ambros. *in Lucam* xv. lib. vii. c. 209. Opp. i. 1461^f. (but *estis corpus* lib. viii. c. 26. i. 1476^f.) | *σῶμα εἰσμεν* Eus. *in Ps.* xxxiv. p. 149^c. Epiph. *adv. Haer.* lxvi. c. 86. Opp. i. 707^a. . . . *εἰσμεν σῶμα* Didym. *de Trin.* 360. Cyril. *in Zachar.* ii. § 18. Opp. iii. 669. cap. iv. § 27. p. 692.

— μέρου ABCD^cFG. 17. 37. 47. 2^h, all the editions, Orig. iii. 640^b. iv. 197^a. Orig.-Int. iii. 61^b. 372^c. 889^e. iv. 564^d. 600^d. Eus. *Dem. Evan.* x. p. 467^b. *in Ps.* 143^c. 370^a. 398^c. 548^d. 592^d. 602^d. Did. *de Trin.* 360. Basil. i. 291^c. ii. 216^b. Chr. iii. 547^c. 773^d. x. 157^c. 285^{c-d}. Cyril. iii. 692. Theodoret. lib. iii. *in Cantic.* iv. 11. Opp. ii. 101. *comm. in loco* iii. 249 bis, (the comment is also given in Cramer's *Cat. Cor.* p. 242). Euthal.-cod. Max.-Confess. *Cap. Theod. et Oecoon. cent.* 2. § 30. p. 491. § 84. p. 506. Damascen. ii. 107^a. Theod.-Studit. *Epistt.* lib. ii. *Ep.* 8. p. 304^b. *Ep.* 11. p. 311^a. *Ep.* 15 p. 321^b. *Ep.* 17. p. 324^c. *Ep.* 122. p. 451^d. *Ep.* 213. p. 580^c. Oeca-

A LITERAL TRANSLATION.

27 Now are ye the body of Christ, and members individually.

28 ^νΚαὶ οὕτω μὲν ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ, πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, ἔπειτα χαρίσματα ἰαμάτων, ἀντιλήψεις,

men. *in loco* i. 545^b. Theophyl. *in loco* ii. 200^a. | μελουσ D*. *d. e. f. Am.* Hcl.-txt. (but μερουσ in Greek on the margin,) Arm. Orig. ii. 640^f. Eus. *Ps.* 58^c. Didym.-Alex. (Mai. vii. 269). Nyssen. *Filius subiicietur Orat.* i. 847^c. Eriph. *adv. Haer.* lxvi. c. 86. i. 707^a. Severian. *Cat. Cor.* 243 (οὐκ εἶπεν μέλη ἐκ μέλων, ἀλλὰ μέλη πολλὰ ἐκ μέλουσ ἐνόσ. μέλοσ γὰρ ἡ κεφαλὴ τοῦ ὅλου σώματος). Cyril. iii. 669. Theodoret. i. 1200. Proclus 698^b. Leont.-Byzant. 1765^b. Int.-Joannis Maxentii 145^a. (Ambrosius i. 1461^f. 1476^f.) the Latin Fathers generally, with the Vulgate, but Hil. *de Trin.* lib. viii. c. 33. i. 967^b and Aug. *Tract.* 21 *in Joan.* § 8. Opp. iii. pt. 2. 460^a omit ἐκ μέρουσ or ἐκ μέλουσ.

28. ἐκκλησια G. Orig. iii. 501^a. *Cat. Cor.* 245. Chr. iii. 75^d. x. 660^b. etc. | ἐκκλησια F.

—τρίτον διδασκαλουσ without copula κ ABCD^a FG. 17. 47. 2^b. Iren.-Int. *adv. Haer.* lib. iv. c. 26. § 5. p. 263. Orig.-Int. iv. 600^a. *Cat. Cor.* 245. Cyril.-Hier. *de Eccl. Cath.* c. 27. p. 298^b. Didym.-Alex. *de Trin.* lib. ii. c. 2. p. 222. Basil. *de Spirit. Sanct.* c. 16. § 39. iii. 34^a. Chr. iii. 75^c. x. 285^c. 286^c. *Cat. Cor.* 243. Cyril. *de Adorat.* lib. xiii. Opp. i. 470. *de Recta Fide* v. pt. 2. 64. *Thesaur. de Sanct. et Consub. Trin. Assert.* 34. v. 346. Theodoret. *in loco* iii. 250. Basil.-Seleuc. *Orat.* 34. (M. lxxxv. 369^d). Cosmas Indicopleustes *Christ. Opin. de Mundo.* lib. x. (Montf. ii. 315^d). Damascen. *in loco* ii. 108^a. Michael Monach. *in Vita Theodori Studitae* (Sirmond v. 37^a). Oecumen. *in loco* i. 545^b. Theophyl. *in loco* ii. 200^d. Hil. *de Trin.* lib. viii. c. 33. i. 967^b. Ambros. *in Ps.* cxviii. § 15. i. 1250^c. *de Spir. Sanct.* lib. ii. c. 13. § 149. Opp. ii. 662^f. Ambrosiast. *in loco* ii. pt. 2. 153^f. Hier. *adv. Iovinianum* lib. ii. c. 23. Opp. ii. 361^c. | τρίτον δε D*. | και τρίτον 37. Orig. iii. 501^a.

—ἐπειτα] ἐπιτα D*: (text D^b) ἐπειτα FG. | ειτα Hcl.-mg. Gr. Oecumen. *comm. in loco* i. 546^b.

—δυναμισ κ D*: (text D^b) δυναμησ Scr's d.

—ἐπειτα χαρίσματα κ ABC. 17. 39. 73. 74. 98. Scr's a. Tisch. Tr. Alf. Ln. Cyril.-Hier. 298^b Basil. iii. 34^a. Chr. x. 285^a (R. 333). 286^d

28 And some God placed in the church, first apostles, secondly prophets, thirdly teachers, then powers, then gifts of healing,

29 κυβερνήσεις, γένη γλωσσῶν. μὴ πάντες ἀπόστολοι; μὴ πάντες προφῆται; μὴ πάντες διδάσκαλοι; μὴ πάντες 30 δυνάμεις; μὴ πάντες χαρίσματα ἔχουσιν ἰαμάτων; μὴ πάντες γλώσσαις λαλοῦσιν, μὴ πάντες διερμηνεύουσιν;

(R. 934). Cat. Cor. 243. Cyril.-Alex. v. pt. 2. 64 (ex codice Seguiriano). 356. Euthal.-cod. Damascen. ii. 108^b. | εἰτα KsL. 37. 47. ². Scr's mss. Wd. 5. Chr. iii. 75^a bis. Cyr. v. pt. 2. 64, as printed. Theodoret. iii. 250. Oecumen. in loco i. 545^c. Theophyl. ii. 200^a. . . . f. Am. deinde — exinde. . . . deinde — et Hier. adv. Iovin. ii. 361^c. . . . deinde — deinde Ambrosiast. in loco. Aug. de Gestis Pelagii c. 13. § 32. x. 209^d. | omit εἰτα or εἰτα DEFG. d. e. g. HL i. 967^b. Ambros. in Ps. cxviii. Opp. i. 1250^e. de Spir. Sanct. ii. 66². 663^a.

28. ἀντιληψί- \aleph AB*D* (FG ἀντειληψί-), Tisch. Tr. Alf. Ln. | ἀντιληψί- B³CD^cEKL, all cursives so far as known, Wd. 5. || -ω \aleph BCD^{b-c}E^sFG. | -ω D*.

— κυβερνησις \aleph D* : (corrected by D^{b-c}).

— γένη] omits \aleph * by error: (\aleph * supplies it).

— γλωσσῶν F^{corr.}. | γλωσσῶν F* by itacism. || After γλωσσῶν add *interpretationes sermonum* Vulg.-Clem. Harl.^{corr.} Tol. Demid. (*interpretationem*), Hcl. Arm. Ambrosiast. in loco, (but *int. serm.* is lacking in some mss. of Ambrst.) *Epist. ad Demetriadem Virg.* c. 12 p. 506 (*interpretatio*). | codices Am. Fuld. omit *int. serm.*, as do all the Greek MSS. and editions, and Fathers so far as noted.

29. δυνάμις \aleph D*FG, itacism. | -μεις ABCD^{b-c}.

— Between μὴ and πάντες ἀπόστολοι G^{ms. corr.} adds γινῶσι or γινῶσι. The word is difficult to read.

30. ἔχουσιν, λαλοῦσιν, διερμηνεύουσιν FG.

— Between μὴ and πάντες γλώσσαις G^{ms. corr.} would insert γινῶσι.

— The *ν ἐφέλεκυστικόν* is affixed to λαλοῦσιν and διερμηνεύουσιν by \aleph AB*CDFG. 37. Tisch. Ti. Tif. Tr. Alf. Ln. | It is omitted by Wd. 5. solely on the authority of B³, (and possibly K), and the cursives.

29 assistants, governings, diversities of tongues. Are all apostles? Are all prophets? Are all teachers? Are all possessors of 30 powers. Have all gifts of healing? Do all speak with tongues? Do all interpret?

31 Ζηλοῦτε δὲ τὰ χαρίσματα τὰ μείζονα· καὶ ἔτι καθ'

31. ζηλοῦτε \aleph BCD | ζηλοῦται A. Scr's k o^s. ζελουται FG.
Itacisms.

— δε] omit Orig. iv. 77^d. Isaias-Abbas *Orat.* 2 § 1. (M. xl. 1108^a). Chr. ii. 490^d. vii. 486^d. x. 288^e. (289^b γάρ). xii. 21^d. 35^d. (Severian. Cat. Cor. 246). Cyril. *Thesaur. Assert.* xi. Opp. v. 84. Damascen. *in loco* ii. 108^d. *Sacra Parallela*, a. 18. p. 353^e. ζ. 5. p. 532^b. π. 2. p. 634^b. Photius Cat. Cor. 247, line 18, (inserts in line 13).

— τα χαρίσματα \aleph ABCD. Orig. iv. 77^d. Cat. Cor. 94. Chr. and Photius Cat. Cor. 247. Damascen. ii. 108^d. 353^e. 532^b. 634^b. etc. | omit τα FG.

— τα before μείζονα in F is above the line, in a smaller hand, possibly F^{com}. It is given correctly in G.

— μείζονα \aleph (μζ-) ABC. 17. 37. 5. 6. 10. 31. 39. 67². 73. 137. 213. *Am.* Aeth. (both editions). Tisch. Tr. Alf. Ln. Orig. iii. 647^a. iv. 418^a. Orig.-Int. iv. 649^e. Cat. Cor. 94. Phileas Martyr. (*ap.* Routh, *Reliquias Sacrae*, ed. altera, iv. 88. Oxon. 1846; *Eus. Hist. Evan.* viii. c. 10. p. 302 ed. Viger: δὲ καὶ ζηλώσαντες τὰ μείζονα χαρίσματα οἱ χριστοφόροι μάρτυρες). (Eph.-Syr. *Inst. ad Monachos* iii. 333^e πνευματικά). (Chr. vii. 376^e. πνευματικά). Chr. Cat. Cor. 246 (τὰ μείζονα καὶ τὰ μικρότερα χαρίσματα). Theod.-Mops. Cat. Cor. 246 (see full citation from Theodoret. under κρείττονα). Cyril. v. pt. 2. p. 85. Euthal.-cod. Damascen. *in loco* ii. 108^d. *Sacra Parall.* π. 2. ii. 634^b. Hier. *adv. Iovin.* ii. c. 23. Opp. ii. 361^d. *in Naum* I. 1. Opp. vi. 535^a. | κρείττονα Ks L. 2^b. Scr's mss. except m (our 37). *Vulg.-MSS.*, except *Am. Vulg.-Clem.* *Memph. ut vid.* Arm. Wd. Eras. 5. Orig. iv. 77^d. (τὸ ὑπὸ Παύλου προστεταγμένον· ζηλοῦτε τὰ χαρίσματα κρείττονα, μείζονα δὲ τῶν χαρισμάτων τὸ καὶ πάντων προτεταγμένον ὥσπερ ἐστὶ λόγος σοφίας). Orig.-Int. ii. 141^a. Aphraates *Sermo 2 de Dilectione* 15. (Gall. v. p. xvii^b). (see note under καθήσωμα in verse 3). Isaias-Abbas *Orat.* 2. § 1. p. 1108^a (*praestantiora*). Chr. ii. 490^d. vii. 486^d. x. 288^e (R. 337). 289^a expressly (καὶ οὐκ εἶπε· “τὰ μείζονα” ἀλλὰ “τὰ κρείττονα,” τουτίστι τὰ χρησιμώτερα τὰ συμφέροντα. This remark is repeated by Theophyl. *in loco* ii. 201^b), 289^b. xii. 21^d. 35^d. Cat. Cor. 247 *bis*. Severian. Cat. Cor. 246. Theodoret. *in loco* iii. 250 (ζηλοῦτε δὲ τὰ χαρίσματα τὰ κρείττονα. τοῦτο

31 But earnestly desire the greater gifts; and moreover I am

1 ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι. ἐὰν ταῖς γλώσσαις τῶν ἀντι-
 τωσ κατ' ἐρώτησιν ἀνέγνωσαν, ἀντὶ τοῦ, ὅλωσ γὰρ ἐφίεσθε τῶν μεζίων
 χαρισμάτων; εἰ ὄντως ἐφίεσθε, ἐγὼ ὑμᾶς ἐπὶ ταῦτα [p. 251] ποδηγήσω
 [Cramer προοδηγήσω] προθύμως. τοῦτο γὰρ ἐπήγαγε· καὶ ἐπὶ καθ'
 ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι. τουτέστι· τῶν καθ' ὑπερβολὴν, μεζίων
 χαρισμάτων δείκνυμι τὴν ὁδὸν· καὶ διδάσκει αὐτοὺς ὡς τούτων ἀπάντη
 κρείττων ἢ περὶ τὸν πῆλασ ἀγάπη. From ἀντὶ τοῦ ὅλωσ to the end
 this citation is given in Cramer's *Catenae* as by Theodore of
 Mopsuestia. And because it has not been noticed that they are the
 same citation, Theod.-Mops. and Theodoret.-comm. have been cited
 for μεζίονα, and Theodoret.-txt. for κρείττονα. Very likely Theodoret,
 the pupil, borrowed the comment from Theodore of Mopsuestia his
 master, and if so he must have written μεζίονα in his text, which
 the copyists, with their customary carelessness, or something worse,
 corrupted to κρείττονα. It is possible, however, that this is one of
 the cases so often met with in the works of the Fathers, where
 whole passages are interpolated by the copyist, and no hint of the
 fact given. It is worthy of notice here, as showing how little
 dependence can be placed in the Latin versions of the Greek
 Fathers, that *meliora* is given for both κρείττονα and μεζίονα in the
 Latin of this passage). Damascen. *Sacra Parall.* a. tit. 18. Opp. ii.
 353^c. ζ. tit. 5. p. 532^b. Photius Cat. Cor. 247. Oecumen. *in loco* i.
 546^d. *comm.* 547^a. Theophyl. ii. 201^b. Ambros. *in Ps.* xxxvi. c. 4. Opp.
 i. 778^d. *de Viduis* c. 5. § 32. ii. 194^a. Ambrosiat. *in loco* ii. 154^c.
 (Confer. Tertul. *Uxor.* i. 3. Opp. iii. 77. *et meliorem donationem
 sectatores scimus.*) | κρεῖσσονα D^cEs. . . . κρισσονα D^oFG. Itacism
 31. καὶ ἈBCDKsL. 2^b. | omit FG. Pst.
 — ἐπι ἈBCD^{b-c} KsL. 2^b. . . . εἰτι D^oF. . . . ἐρεῖ G. Itacism.
 — ὑμῖν before δεικνυμι ἈBCDKsL. 2^b. Orig. Cat. Cor. 249.
 Eph.-Syr. *Paraen.* 26. 46. Opp. ii. 112^a. 169^d. *Inst. ad Monachos*
 iii. 333^a. Chr. ii. 490^d. vii. 376^c. 486^d. x. 289^a (but six lines below
 δεικνυμι ὑμῖν). Cyr.-Alex. *Hom. in Fest. Pasch.* 7. Opp. v. pt. 2. p.
 85. etc. | δεικνυμι before ὑμῖν FG. Chr. x. 288^a (R. 337). 289^b. 289^c
 (but see above). | διγνυμι A . . . δεικνυμι D^o: (text D^{b-c}). Itacism.
 . . . The syllable δεικ alone, is now legible in C. . . . δεικνω 17.
 . . . δεικνυμοι Scr's k.

— ἀνθρωπων F^o. . . . text F^{cor.} G.

1. Of μη εχω only the letters μ and ε are now legible in C.

1 showing you a supereminently excellent way. If I speak with

θρώπων λαλώ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα

1. γεγονα χαλκοσ το δε μη εχω in verse 2 is omitted by *ὁμοιοπλευτον* in \aleph^* , the eye of the scribe passing from δε μη εχω at the end of a line to the similar phrase some distance below. \aleph^* supplies the deficiency, in an elegant hand, upon the upper margin. The passage is vouched for in its entirety by all the other MSS. and mss., both Greek and Latin, the versions, and the Fathers generally whenever they cite the passage.

— γεγονα $\aleph^* ABCD^e$ (also D^b *vid.*) $E^{corr} (?) 17. 37. 47. 2^h$. Scr's mss. Orig. iv. 121^a (καὶ ὁ χωρὶς ἀγάπησ ἔχων γνῶσιν μυστηρίων, ἣ προφητείας, γέγονε χαλκοσ ἡχῶν ἢ κύμβαλον ἀλαλάζον). Orig.-Int. ii. 176^b. Cat. Cor. 250. Eph.-Syr. *Paraen.* 26. 46. Opp. ii. 112^b. 169^d. *Inst. ad Monach.* iii. 333^a. Didym.-Alex. *in Ps.* cl. (Mai vii. 311). Basil. *de Fide* § 5. ii. 228^o. *Epist.* 204 (al 75). iii. 303^b. Pseudo-Basil. *de Bapt.* lib. i. § 24. lib. ii. *Quaest.* 8. Opp. ii. 646^o. 665^d. Isaias-Abbas *Orat.* 21. c. 9 (M. xl. 1165^a). Chr. vi. 288^o. x. 290^a *bis*. Severian. Cat. Cor. 248. Cyril. *in Joannem* xiii. 35. lib. ix. Opp. iv. p. 754. *Hom. in Fest. Pasch.* 7. Opp. v. pt. 2. p. 85. Theodoret. *in loco* iii. 251. Max.-Confess. *Loc. Comm. Serm.* 6. Opp. ii. 545. Damascen. *in loco* ii. 108^d. *Sacra Parall.* 18. ii. 353^d. Oecumen. *in loco* i. 546^d. Theophyl. *in loco* ii. 201^o *bis*. (Aug. six times *factus sum*. So *f. Am.*). | εν εμι $D^* E^*$ (F) (G) f^{corr} over Greek. (εν εμει η FG). . . . *d. e. g. m*¹⁶. Ambrosiast. *in loco* Opp. ii. pt. 2. p. 154^e. read *in (g. m*¹⁶. Ambrosiast. om.) *unum sum ut* (Ambrosiast. *velut*).

— χαλκοσ Orig. iv. 121^a. Chr. vii. 486^d. etc. | χαλικοσ FG.

— ἀλαλαζον $\aleph^* BC$ (-ζον alone now legible) FGKL. 37. 47. 2^h. (Hcl.-mg. Gr. ἀλλαλαζον) Tisch. Tr. Ln.-txt. Alf. Wd. Eras. 5. Clem.-Alex. *Strom.* iv. 18. p. 614. Orig. iv. 121^a. Cat. Cor. 250. Eph.-Syr. *Paraen.* 26. 46. Opp. ii. 112^b. 169^o. *Inst. ad Monach.* iii. 333^o. Didym.-Alex. *in Ps.* cl. (Mai vii. 311). Basil. ii. 228^o. iii. 303^b. Ps.-Basil. ii. 646^o. 665^d. Chr. vi. 288^o. x. 290^a. Severian. Cat. Cor. 248. Cyril. *in Isaiam* ix. 11–12. lib. i. *Orat.* 6. Opp. ii. 162. *in Joan.* Opp. iv. p. 754. *Fest. Pasch.* v. pt. 2. 85. Theodoret. *in loco* iii. 251. Isid.-Pelusiot. lib. i. *Epist.* 108 (M. lxxviii. 256^b). Max.-Confess. ii. 545. Damascen. ii. 108^d. 353^d. Oecumen. i. 546^d. Theophyl. ii. 201^d. | ἀλαλαζων ADE. 17. Scr's d. (Lectionary 8 *κυμβαλοσ ἀλαλαζων*). Ln.-mg.

the tongues of men and of angels, but have not love, I have 2 become as sounding brass or a clanging cymbal. And even

2 χαλκὸς ἤχων ἢ κύμβαλον ἀλαλάζον. καὶ ἐὰν ἔχω προφη-

2. και αν BDEFGK (και αν) L. 37. 47. 2^a. Scr's mss. and nearly all other cursives, Tisch. Tr. Alf². Wd. Eras. 5. Eph.-Syr. *Paraen.* 26. 46. Opp. ii. 112^b. 169^e. Basil. *Epist.* 204 (al 75). c. 1. Opp. iii. 303^b. Ps.-Basil. *de Bapt.* i. 24. ii. 8. § 8. Opp. ii. 646^e. 665^d. Chr. vi. 288^e. x. 290^e (R. 339). (290^d ἐὰν ἔχω omitting και). Theodoret. *in loco* iii. 251. Euthal.-cod. Max.-Confess. *de Charitate cent.* 4. § 100. p. 458. (ἐὰν omitting και). Damascen. *txt. in loco* ii. 108^d. Oecumen. *in loco* i. 546^d. Theophyl. *in loco* iii. 202^a. | † αν AC. 17. Alf. Ln. Eph.-Syr. *Inst. ad Monach.* iii. 333^e. Basil. *de Fide* c. 5. ii. 228^e. Cyril. *Fest. Pasch.* 7. v. pt. 2. p. 85. Damascen. *Sacra Parall.* 18. ii. 353^d.

— προφητῶν ABCD^{b-c}FG. 2^a. the Fathers, as now printed. . . . προφητῶν K^a (sic, not as Tisch.) D*L.

— εἶδω K^aBCD^e. 47^{corr. 1}. 2^a. (*noverim d. e. f. g. m^{is}.*) Eph.-Syr. ii. 112^b. Basil. ii. 228^e. iii. 303^b. Ps.-Basil. ii. 646^e. 665^d. Chr. vi. 288^e. vii. 300^d. Theodoret. iii. 252. Max.-Confess. 458. Oecumen. i. 547^a. Theophyl. ii. 202^a. etc. | εἶδω AD^a. 17. 47^a. 72. and some other cursives, Eph.-Syr. ii. 169^e. iii. 333^f. Ps.-Basil. 665^d (ed. Garnier, but εἶδω ed. Gaume). Damascen. *in loco bis*, ii. 108^{d-e}. *Sacra Parall.* 358^d. | οὐδα FG (perhaps for οἶδα).

— τα μυστήρια πάντα K^aABC. 17. 37. 47. 2^a. Eph.-Syr. ii. 112^b. 169^e. Basil. ii. 228^e. iii. 303^b. Ps.-Basil. ii. 646^e. 665^d. Chr. i. 694^e. vi. 288^e. vii. 300^d. x. 290^d. Cyril.-Alexandrinus *Homil. in Fest. Pasch.* 7. Opp. v. pt. 2. p. 85. Theodoret. *txt. et comm. in loco* iii. 251-2. Max.-Confess. 458. Damascen. *in loco* ii. 108^{d-e}, *text. et comment. (text. ἅπαντα)*. *Sacra Parall.* ii. 353^d. Oecumen. i. 547^a. Theophyl. ii. 202^a. | τα μυστήρια τα πάντα FG. | πάντα τα μυστήρια Orig. iv. 352^d. | omits πάντα Eph.-Syr. iii. 333^f.

— πᾶσαν τὴν γνῶσιν] Pseudo-Basil. ii. 665^d, as printed, omits. One ms., however, does not omit.

— και εαν K^aCDEFGKsL. 37. (47 omitting ἐὰν ἔχω). 2^a. Tisch. Tr.-mg. Alf². Ln. Wd. Eras. 5. Orig. iii. 576^d (omitting και). 579^d. Meth. *Conviv. dec. Virg.* 9. § 4. p. 793^d (Jahn. 44). Eph.-Syr. ii. 112^b. iii. 333^f. Ps.-Athanas. *Quaest. ad Ant. Ducem.* 89. ii. 286^f. Basil. ii. 228^e (sic, not omitting ἐὰν ἔχω as Tisch.). iii. 303^b (omitting ἐὰν). Ps.-Basil. ii. 646^e. 665^d. Chr. vi. 288^e (omitting πᾶσαν τὴν). vii.

though I have the gift of prophecy, and comprehend all the mysteries and all knowledge, and even though I have all faith, so

τελαν καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν,
*καὶ ἔαν ἔχω πᾶσαν τὴν πίστιν, ὥστε ὄρη μεθιστάναί,

300^d (omitting καί). x. 290^a (R. 339). 291^b (omitting καί). xii. 36^a (omitting πᾶσαν τὴν). Euthal.-cod. Theodoret. *in* 1 *Cor.* xii. 9. Opp. iii. 244. Damascen. *in loco* ii. 108^d. Oecumen. i. 547^a. Theophyl. *in loco* ii. 202^a. | * καν AB. 17. 31. Tr. Alf. Ln^{ms}. Clem.-Alex. *Strom.* iv. 18. p. 614. Orig. iv. 427^a. Cat. Cor. 251. Cyril. v. pt. 2. p. 85. Damascen. ii. 353^d. | 47. Eph.-Syr. ii. 169^a. Basil. *Reg. brev. Respons.* 282. Opp. ii. 514^a. read καί, omitting ἔαν ἔχω; but *Basil.* puts the ἔαν ἔχω before πᾶσαν τὴν γνῶσιν.

2. Omits ὥστε 37.

— μεθισταναι R^a BDEFG. 17. 37. 2^b. 19. 31. 43. 44. 48. 52. 55. 73. Tisch. Tr. Ln. Clem. *Strom.* iv. 18. p. 614. (v. 1. p. 644. ὁποῖοι ἦσαν οἱ ἀπόστολοι, ἐφ' ὧν τὴν πίστιν ὄρη μετατιθέναι, καὶ δένδρα μεταφυτεύειν δύνασθαι εἰρηται.). Cyril. v. pt. 2. p. 85. Theophyl. ii. 202^a. (FG μεθισταναι by itacism). | † μεθιστανειν ACKsL. Alf. Wd. Eras. 5. Orig. iii. 576^d. 579^d. Cat. Cor. 250. 251. Ps.-Athanas. ii. 236^f. Eph.-Syr. ii. 112^b. 169^a. Didym.-Alex. *in Ps.* xvii. 8-9. xlv. 3. (Mai *Nov. Patrol. Gr.* vii. 181. 227). Basil. ii. 228^a. Ps.-Basil. ii. 646^a. 665^d. Chr. i. 694^d. vi. 288^c. vii. 800^d. x. 290^a (R. 339). 291^b (R. 339). xii. 36^a. Cyril. *in Joan.* xi. 40: lib. vii. et viii. fragmenta. Opp. iv. p. 687. Theodoret. iii. 244. 251. 252. Euthal.-cod. Damascen. ii. 108^d. *Sacra Parall.* 353^d. Oecumen. i. 547^a. | μεθισταν Meth. *Conviv. dec. Virg.* 9. § 4. p. 733^d. Eph.-Syr. iii. 333^f. Basil. iii. 303^b. Chr. Cat. Cor. 251. | μεθιστα Ps.-Ignat. *Epist. ad Heronem* c. 2. p. 109^b.

— ουθεν R^a ABCD^c L. 17. 2^b. Scr's a b c (*tacite*) e f g h k l o, five cursives cited by Matthaei, Tisch. Tr. Alf. Ln. 5. 5^c. Clem.-Alex. 614 (*sic*; not οὐδέν, as Tregelles). Eph.-Syr. ii. 112^b. 169^a. Macarius-Aegypt. *Hom.* 26. c. 16 (Gall. vii. 99^b). Basil. ii. 228^a (with four ancient mss., but ed. Paris of 1618 οὐδέν). Ps.-Basil. ii. 665^d. Euthal.-cod. Damascen. ii. 108^d. *Sacra Parall.* 18. ii. 353^d (*sic* ed. Le Quien, Paris, 1712, but Migne gives οὐδέν). Oecumen. i. 547^a. (*in comm.* p. 549^a οὐθέν εἰμι; οὐκ εἶπε μικρότατος εἰμι καὶ εἰτελής, ἀλλ' "οὐδέν εἰμι." Some copyist has blundered here). Theophyl. *in loco* ii. 202^b | ουθεν D* FGKs. 37. 47s. Scr's. d. Wd. 5^b. 5^c. Clem. *Paed.* ii. 1. p. 166. Meth. *Conviv. dec. Virg.* 9. § 4. p. 733^d. Eph.-Syr. iii. 333^f. Macar.-Aegypt. *Hom.* 27. c. 14 (Gall. vii. 107^c). Basil. iii. 303^b. Ps.-Basil. ii. 646^a. Chr. i. 694^d (but see under

3 ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι. *καὶ ἐὰν ψωμίσω πάντα τὰ ὠφελούμαι. vi. 288^c. vii. 300^d. x. 290^c (R. 339). 291^b (R. 339). xii. 36^a. Cat. Cor. 251. Cyril. v. pt. 2. p. 85. Theodoret. iii. 251. Theophyl. *text. in loco* ii. 202^b. (Compare Phrynichi *Eclogae Nominae et Verborum Atticorum*, p. 181, ed. Lobeck, 1820; p. 76, ed. De Pauw. 1739: "Οὐθείσ' διὰ τοῦ θ, εἰ καὶ Χρῦσιππος καὶ οἱ ἀμφ' αὐτὸν αὐτὸ λέγουσι, σὺ δὲ ἀποτρέπου λέγειν· οἱ γὰρ ἀρχαῖοι διὰ τοῦ δ̄ λέγουσιν, οὐδέω." See also the important foot-note in Lobeck's edition).

2. εἰμι ABCDEFGKsL. 17. 37. 47. 2^b. Scr's mss. *d. f. g. m*^h. Am. the versions, all the critical editions, Clem. 166. 614. Meth. 733^d. Aphraates *Sermo* 2. c. 15. p. xvii^b. Eph.-Syr. ii. 112^b. 169^c. iii. 333^f. Macar.-Aegypt. *Hom.* 27. c. 14. p. 107^c. Basil. ii. 228^c. iii. 303^b. Ps.-Basil. ii. 646^c. 665^d. Chr. vi. 288^c. vii. 300^d. x. 290^c. 291^b. xii. 36^a. Cat. Cor. 251. Cyril. v. pt. 2. 85. Theodoret. iii. 251. *Damascen.* ii. 108^d. 353^d. Oecumen. i. 547^a. 549^a bis. Theophyl. *in loco, tri et comm.*, ii. 202^b. Cyprian. *de Unit. Eccl.* c. 14. p. 199. *Testim.* iii. 3. p. 304. Zeno-Veronensis *de Spe, Fide, et Caritate* c. 6. p. 112^d. Aug. *in Ps.* cxli. § 7. Opp. iv. 1582^b. *et quater*. Julian.-Pomerianus *de Vita Contemplativa* iii. c. 14. p. 44. *Epist. ad Demetriadem Virg.* 19. p. 508. (FG εἰμι by itacism). | ὠφελουμαι A. Chr. i. 694^d. Max.-Confess. 458. Ambros. *in Ps.* xlv. 3. § 9. Opp. i. 929^f. *Epist. Horontiano* (78) c. 6. Opp. ii. 1094^b. Ambrosiast. ii. pt. 2. p. 155^a. Aug. *de Verbis Joan.* xvi. *Sermo.* 145. c. 4. Opp. v. 698^d.

3. καὶ εἰν NDEFGKsL. 37. 47. 2^b. Tisch. Alf². Wd. 5. Eph.-Syr. *Paraen.* 26. 46. Opp. ii. 112^b. 169^c. Basil. *Reg. brev.* 282. ii. 514^d. Ps.-Basil. *de Bapt.* i. 24. ii. 8. § 8. Opp. ii. 646^c. 665^d. Chr. i. 445^d (καὶ γὰρ ἐάν). 694^d. x. 226^b. (ἐάν γάρ). 291^b (R. 339). xii. 36 (omitting καί). 432^c (omitting καί). Theodoret. *in loco* iii. 252. Max.-Confess. *Loci Communes, Sermo* 6. ii. 545 (omitting καί). Oecumen. *in loco* i. 547^a. Theophyl. *in loco* p. 202^c. | *καὶ ABC. 17. Tr. Alf. Ps.-Ignat. *Epist. ad Heronem* c. 2. p. 109. Clem.-Alex. *Strom.* iv. c. 18. p. 614. Orig. Cat. Cor. 252. Eph.-Syr. *Inst. ad Monachos* iii. 333^f. Basil. *Proem. in Reg.* 3. ii. 329^d. *Epist.* 204 (al. 75) c. 1. Opp. iii. 303^b. Chr. vii. 748^c. x. 292^d (καὶν πάντα τω ἐσ). Cyril. *de Ador.* lib. vii. Opp. i. 243. *in Amos* viii. 4-6. tom. iv. § 73. Opp. iii. 331. *in Joan.* xiii. 35. lib. ix. Opp. iv. 754. *Fest. Pasch.* 7

3 as to remove mountains, but have not love, I am nothing. And even though I dole out all my goods to feed the poor, and even though I deliver over my body that I may glory, but have not

ἰπάρχοντά μου, *καὶ ἐὰν παραδῶ τὸ σῶμά μου ἵνα *καυχή-

Opp. v. pt. 2. p. 85. Damascen. *in loco* ii. 108°. *Sacra Parall.* 18. ii. 353^d. So, also, Tif.¹⁸⁴¹.

3. ψωμῶ ἌABCDEFGL. 17. 37. 47. 2^b. Scr's a b c (*tacite*) d e f g h k l o, the cursives generally so far as noted, *d. f. g. m*¹⁸. *Am. Tisch. Tr. Alf. Ln. Wd. Eras. 5. 5^c. 5^m. Clem. 614. (166. διαδῶ). Orig. Cat. Cor. 252. Eph.-Syr. ii. 112^b. 169°. iii. 333^f. Basil. ii. 329^d. 514^d. iii. 303^b. Ps.-Basil. ii. 646°. 665^d. Chr. i. 694^d. vii. 749^a. x. 226^b. 291^b (R. 339) *bis.* (292^d δῶ). xii. 36°. 432°. Cat. Cor. 253. Cyril. i. 243. iv. 754. v. pt. 2. p. 85. Theodoret. iii. 252 *bis.* Euthal.-Cod. Max.-Confess. ii. 545. Damascen. ii. 108°. 109^a expr. Oecumen. i. 547^a. Theophyl. ii. 202°. Cyprian. *de Unit. Eccl.* c. 14. p. 199. *Testim.* iii. 3. p. 304. Zeno *de Spe, Fide, Caritate* c. 6. p. 112°. Ambrosiast. *in loco* ii. 155°. Ps.-Hier. *in loco* xi. 266°. Aug. *in Joan.* c. iv. *Tract.* 8. § 9. Opp. iii. pt. 2. 282°. *et novies. Epist. ad Demetriadem Virg.* 19. p. 508. Julian.-Pomerianus *de Vita Contemplativa* iii. c. 14. p. 44. | ψωμῶ Ks. (?) 5^b. and thence 5^a. (Of this Wetstein, *Novum Testamentum Graecum*, says: *In editionibus T. Bezae legitur ψωμῶ vitio typhothetarum: ipse enim Beza, ut ex versione et annotationibus constat, legit ψωμίω*). Damascen. *Sacra Parall.* 18. ii. 353^d (perhaps a mistake of the printer or copyist). . . . Clem. 166 διαδῶ. Chr. x. 292^d δῶ. . . . ψωμειω F. . . . ψωμειω G*: (the ν is dotted for omission by G^{supra}).*

— μου] μοι Scr's l.

— καὶ εἰν Ἄ(B)DEFGKsL. 17. 37. 47. 2^b. Tisch. Tr. Wd. Alf^a. 5. Clem. *Strom.* iv. 18. p. 614 (omitting καί). Meth. *Conviv. dec. Virg.* ix. § 4. p. 733^d (Jahn 44). Eph.-Syr. ii. 112^b. 169°. Macar.-Aegypt. *Hom.* 26. c. 16. p. 99^b (omitting καί). Basil. ii. 329^d. 514^d. iii. 303^b (omitting ἐάν). Ps.-Basil. ii. 646°. 665^d. Chr. i. 445^d (καὶ γὰρ ἐάν). 694^d. ii. 612^d (omitting καί). viii. 215^a (omitting καί). x. 226^b (omitting ἐάν). 291^b (R. 339) *bis.* 291^d (omitting καί). xii. 432° (omitting ἐάν). Cat. Cor. 253 (omitting καί). Cyril. i. 243. v. pt. 2. p. 85 (omitting ἐάν). Theodoret. iii. 252. Max.-Confess. ii. 545 (omitting ἐάν). Oecumen. i. 547^a. Theophyl. ii. 202°. | *καν AC. Alf. Tif.¹⁸⁴¹. Ln. Pseud.-Ignat. 109. Orig. Cat. Cor. 252. Eph.-Syr. iii. 333^f. Ps.-Athanas. *Quaest. ad Ant.* 89. ii. 336^f. Chr. vii. 748°. x. 292^d. Cyril. iii. 331. iv. 754. Damascen. ii. 108°. 353^d. . . . (B καὶ αν, by itacism for καὶ ἐάν).

— παραδῶ ἌABCDE. 17. 37. 47. 2^b, all the critical editions, the

4 σωμα, ἀγάπην δὲ μὴ ἔχω, *οὐθὲν ὠφελούμαι. ἡ ἀγάπη

Fathers generally as for καὶ ἐὰν and κἄν, above. | παραδωσω FG. Meth. 733^d (Jahn 44). Clem. 614 ἐπίδω.

3. *καυχῶμαι* NAB.17. Greek MSS. *ap. Hier.* (Aeth.-Rom., probably, but see under *καυθήσωμαι*), Memph.-Wilkins (*sic*, see below), Memph.-Boetticher, Memph.-MS. Memph.-Rom. p. 107. Theb.-Rom. p. 107. Eph.-Syr. *Paraen.* 26. ii. 112^b (but *καυχῶμαι* by itacism with Jerome, and some cursives not on our list). A careful examination of the text of Wilkins's *Novum Testamentum Aegyptium*. (*sic*, not *Aegyptiacum* as Tregelles in Horne, *Introduction*, tenth edition, 1862, p. 731), which was published in London, 1716, shows the word here used to be *enta-shoushou*, of which *enta* is the personal infix of the subjunctive mode, and *shoushou* the verb *to glory*, which is also used in 2 Cor. xii. 5, 9, and Ps. v. 11, with the same signification. [On p. 107 of the *Rudimenta Linguae Coptae sive Aegyptiacae* this whole verse is given in Memphitic and Thebaic with a Latin translation. In both the word is *shoushou*; but, in place of the Memphitic infix *enta*, the Thebaic has the auxiliary *ie*, *that I shall*. The Latin is *ut glorier*. The variations in the text show clearly that it was taken from MSS. altogether independent of those used by Wilkins. See, also, Wakefield's *Translation of the N. T.*, London, 1791. In the third volume of this, p. 173, the author, himself a Coptic scholar, in his note defending his adoption of *καυχῶμαι*, calls particular attention to the inaccuracy of Wilkins's Latin in this place. This error of Wilkins's has misled Tischendorf, Tregelles, Scrivener, and other recent editors; though Mill, Bengel, Wetstein (who says: *Versio Copt. quamvis Editor aliter nos legere iubeat*), Griesbach, and Scholz have given the citation correctly, as did Tischendorf in his first edition, *that* of 1841.] Jerome is decided in his testimony. In his *Commentary upon Galatians v. 26*, ed. Vallars. vii. p. 517^a, he says: "*Loquatur apostolus, loquatur electionis vas: 'Si tradidero corpus meum ut glorier: caritatem autem non habeam, nihil mihi prodest.'*" A little further on he says: "*Scio in Latinis codicibus in eo testimonio QUOD SUPRA POSUIMUS: 'Si tradidero corpus meum ut glorier': 'ardeam' habere pro 'glorier'; sed ob similitudinem verbi quae apud Graecos 'ardeam' et 'glorier,' id est καυθήσωμαι et καυχῶμαι, una literae parte distinguitur, apud nostros error inolevit. Sed et apud ipsos Graecos exemplaria sunt diversa.*" *καυχῶμαι* was

adopted by Lachmann in his edition of 1831, and is preferred by Dean Stanley in his *Epistles of St. Paul to the Corinthians*. | * *καυθῆσωμαι* CK. 37. Scr's ab*elo. Vulg.-Clem. Vulg.-Martianay, d. e. f. g. m¹⁶. (*Am. ardeat*, and so Pst. and Hcl.-txt. read *ⲓⲃⲁⲩⲧ*, *ut comburatur*, not *ⲓⲃⲁⲩⲧ*, *ut comburatur*, as Hcl.-marg.) Goth. Arm. Aeth.-Platt (*la-wē'yata esāt*, to the burning of fire), (Aeth.-Walton reads: *la-ēma if, ablā' ku* I give to be eaten, *kama* that, *ētmazagam* I may be rewarded. [In Dillmann's *Lexicon* *ablā' ku* is so connected with the conception of burning, fire, etc., as to render it possible that it is intended to render *καυθῆσωμαι* and not *καυχῆσωμαι*. The rendering, however, is so much of a paraphrase as to leave some room for doubt in the case.]) Pseud-Ignatius *Epist. ad Heronem*, c. 2. p. 109 (*κἀν παραδῶ τὸ σῶμα εἰς καῦσιν*). Orig. *Cat. Cor.* 252. (*Meth. Conviv. dec. Virg. Orat. ix. § 4. p. 733^d πρὸ παραδώσω*). Aphraates, *Hom. iii. § 15. p. 38* (Syriac text) ed. Wright, agrees with Pst. (note that these Homilies have been erroneously ascribed to Jacob of Nisibis; see list of Fathers for the facts in the case; comp. Gallandi's *Bibl. Vet. Patrum*, vol. v. p. xvii^o for the Arm. version). Eph.-Syr. *Paraen.* 46. ii. 169^o. *Instit. ad Monach.* iii. 333^f (Tisch. always fails to note the vol. with this citation; and also with all references to Chr. x.). Pseud.-Athanas. *Quaest. ad Ant.* 89. Opp. ii. 236^f. Basil. *Prooem. in Reg.* 3. ii. 329^d. *Reg. brev.* 282. ii. 514^d. *Epist.* 204 (al. 75), c. 1. Opp. iii. 303^b (*ἵνα καυθῆ*). Pseud.-Basil. *de Bapt.* i. 24. Opp. ii. 647^a *καυθῆσωμαι* one MS. and Garnier's ed., -*σῶμαι* other MSS. and editions; ii. 8. § 8. p. 665^d (*sic* not -*σῶμαι*, as Tisch.). Isaias-Abbas. *Orat. xxi. § 9. col. 1165^a*. Theoph.-Alex. (A.D. 391), *contra Originistas Epist. Pasch.* 1. (Despont *Bibl. Max. Patr.* v. 845^b). Chr. i. 445^d. 694^d. ii. 612^d. vii. 749^a. viii. 215^a. x. 226^b (*ἵνα καυθῆ*). 291^{b, c, d} (R. 339-40, but Moscow codex *ap. Tisch.* has -*σῶμαι* once). xii. 482^o (*ἵνα καυθῆ*). Chr. *Cat. Cor.* 253. Cyril.-Alex. *in Amos* viii. 4-6. tom. iv. § 73. Opp. iii. 331 (*ἵνα καυθῆ*). *Hom. de Fest. Pasch.* 7. Opp. v. pt. 2. p. 85. Theodoret. *in loco* iii. 252. Eus.-Alex. *Sermo de Charitate* (*ἵνα καυθῆ*), (M. lxxxvi. col. 325^a). Damascen. *in loco* ii. 108^o. *Sacra Parall.* 18. ii. 353^d. Oecumen. *txt. in loco* i. 547^a. Theophyl. *in loco* ii. 202^o. Tertul. *adv. Prax.* c. 1. p. 190 (*etsi corpus suum tradidisset exurendum*). Cyprian. *de Unit. Eccl.* c. 14. p. 199. *Testim.* iii. 3. p. 304. Auctor *lib. de Rebapt.* c. 13. p. 368^b (*ap. Cyprian. p. 363*) *ita ut exurar igni*. Optatus *de Schism. Donat.* iii. 8. p. 484^b *flammis tradam*. Zeno Veronensis *Tr.* i. 2. c. 6. p. 112^o.

Pacian (fl. A.D. 370–390), *Epist.* ii. 7, (Despont iv. 308^b) *ad com-
burendum*. Ambrosiast. *in loco* p. 155^c. Aug. *ad Donatum Epist.*
173. c. 5. Opp. ii. 614^{a-e-f}. *de Verbis Joan.* xvi. *Serm.* 145. c. 4. Opp. v.
698^d (*si distribueres omnia tua pauperibus, et traderes corpus tuum et
arderes, caritatem autem non haberes, nihil esses*), and very often
besides; and other Latin Fathers (see Sabatier, *Bibl. Sac. Lat. Vern.*
Ant. iii. 706). *καυθήσωμαι* is read by Tif.¹⁸⁶¹. Tr. Alf. Ln. Eras. 5.
* *καυθησομαι* DFG.L. 47. 2^b. 29. 80. Scr's b^c d f h k. Tisch. Tr.
Tif. (Clem. *Strom.* iv. 18. p. 614, alluding, says: *ἐστὶ καὶ ἄλλο
παραδιδούσ τὸ σῶμα ἵνα καυθήσεται*). Gr. MSS. *ap.* Hier. vii. 51⁸
(see citation under *καυχῆσωμαι*), and comp. *in Isaiam* lviii. 3 (iv.
688^b, *ut ardeat, sive glorietur, utrumque enim fertur in exemplaribus*).
Macar.-Aegypt. *Hom.* xxvi. 16. p. 99^b. Pseudo-Basil. *de Bapt.* i. 24.
MSS. and edd. Opp. ii. 647^a. Cyril. *de Ador.* lib. vii. Opp. i. 243. *in
Joan.* xiii. 85. lib. ix. Opp. iv. 754. Max.-Confess. *Loc. com. Serm.* 6.
Opp. ii. 545 (*sic*, not i. 545, as Tisch.). Euthal.-cod. *Oecumen.*
comm. in loco i. 549^a (but Migne has changed this to *καυθήσωμαι*.)

3. When we consider the full weight of the combined testimony of
AB. 17, and the two Egyptian versions Memph. and Theb. the
evidence seems almost to amount to demonstration that *καυχήσωμαι*
is the very word employed by Paul. It is by far the more difficult
reading (see note on p. 142), and is not to be outweighed by the
fact that the preponderance of numbers now opposes it. (Eusebius
in stating what was, in the first quarter of the fourth century, the
evidence of the great majority of Greek MSS. regarding the omis-
sion of the last twelve verses of Mark, has shown us how completely
changed may be the evidence of the majority of codices which exist
to-day. Then these verses were wanting "in the accurate copies"
and "in almost all the copies," yet they were found "in some copies"
[*Quaest. ad Marinum*, c. i. § 1, Eus. *in Mai Nov Patrum Bibl.* iv.
pp. 255–56]. To-day AB (L) represent "the accurate copies" of
Eusebius, while the numerical majority has shifted to the other side).
If *καυχήσωμαι* were the original word it was almost certain to be
changed into *καυθήσωμαι*, while the converse can hardly be main-
tained. The *present condition* of the patristic evidence is such
however, that we are compelled to mark *καυθήσωμαι* or *καυθήσομαι*
as equalling our text in value. Between these two words there is
little possibility of deciding if the liability to itacism, and the gram-
matical anomalies of both, be fairly considered.

— *δε μη* has perished in C. | For *μη* F seems to have two iotas

μακροθυμεί, χρηστεύεται· ἡ ἀγάπη οὐ ζηλοῖ· ἡ ἀγάπη οὐ dotted, followed by η, there being a little space between the last ι and the η.

3. ουθεν NA. 17. 31. 73. Tisch. Ln¹⁸⁴¹. Basil. *Reg. brev.* 282. ii. 514^d (one MS.; ed. Garnier οὐδέν from other MSS.). *Reg.* fol. 28, from a MS. cited by Wetstein. | * ουδεν BCDEFGKsL. 37. 47. 2^b. Tr. Ti. Tif. Tif.¹⁸⁴¹. Alf. Ln.¹⁸⁵⁰. Wd. Eras. 5. Clem. 166 (*sic*, and not for οὐδέν in ver. 2 as Tisch. and Tr.). Eph.-Syr. ii. 112^b. 169^e. iii. 333^f. Ps.-Athanas. 653^a. Basil. *Reg. brev.* ii. 514^d, in most MSS. *Proem. in Reg.* p. 329^d. *Epist.* c. 1. iii. 303^b. Ps.-Basil. ii. 646^e. 665^d. Chr. i. 445^d. 694^d. ii. 612^d. vii. 748^e. viii. 215^a. x. 226^b. 291^{b,c}. 292^e. xii. 36^e. 432^e. Cyril. i. 243. iv. 754. v. 2. p. 85. Theodoret. iii. 252. Eus.-Alex. p. 325^a. Euthal.-cod. Max.-Confess. ii. 545. Damascen. ii. 108^e. 353^d. Oecumen. i. 547^a. Theophyl. ii. 202^e.

— ωφελουμαι] ουφελουμαι 17. . . . εμι Clem. 166. Chr. i. 694^d. xii. 36^e. Max.-Confess. ii. 545. by confusion with ver. 2.

4. μακροθυμει Clemens-Romanus *ad Corinthios Epist.* 1. cap. xlix. (Gall. i. 33^a). Clem.-Alex. *Paed.* iii. 1. p. 251. Orig. Cat. Cor. 252. Eph.-Syr. *Paraen.* 26. 46. Opp. ii. 112^e. 169^e. Basil. *Reg. brev.* 200. ii. 482^e. Chr. i. 694^d. x. 299^a. 310^e. xii. 183^e. etc. | μακροθυμου F* (not G).

— ἡ ἀγάπη before οὐ ζηλοῖ is omitted, through mere error, by 41. 71. Clem. 251. Orig.-Int. iv. 532^a. Basil. ii. 482^e. Isaias-Abbas *Orat.* 21. c. 9. p. 1165^b. Chr. i. 694^d. x. 299^a. (300^{b,c}. 304^e. 310^e.) xii. 183^e. Max.-Confess. *Epist.* 2. *ad Joan.* Opp. ii. 226. Theophyl. *in loco* ii. 202^e. Tertul. *de Pat.* c. 12. p. 97. Ambros. *Expos. in Luc.* lib. v. § 77. Opp. i. 1374^b. Aug. *Serm.* 354. Opp. v. 1377^e. Julian-Pomerianus *de Vita Contemplativa* iii. c. 14. p. 44.

— ἡ ἀγάπη οὐ ζηλοῖ· ἡ ἀγάπη οὐ περιπερεύεται is thus divided by authority of Orig. Cat. Cor. 252. Eph.-Syr. *Inst. ad Monach.* iii. 333^f. (Basil. ii. 482^e.) Chr. i. 694^d. ii. 473^d. vii. 695^b. x. 299^a. 300^d (R 350). (310^e. xii. 183^e?). Cyril. *Fest. Pasch.* 7. Opp. v. pt. 2. p. 85. (*Apophthegmata Patrum* π. 74. M. lxxv. 340^e). Theodoret. *in loco* iii. 253. Max.-Confess. seems to favor this punctuation *Cap. de Charit. Cent.* i. c. 38. Opp. i. 399. *Cent.* iv. c. 18. p. 446. c. 61. p. 452. *Epist.* 2. *ad Joan.* Opp. ii. 226. Damascen. *Sacra Parall.* 18. ii. 353^d; (does not omit οὐ ζηλοῖ ἡ ἀγάπη, as Tisch.). Theophyl. *in loco* ii. 202^e. So, also, Ti. Tif. Tif.¹⁸⁴¹. Tr. Alf. Wd. 5. | χρηστεύεται ἡ

4 love, I am in no wise advantaged. Love suffereth long, is kind;

δ περιπερευεται, οὐ φυσιοῦται, οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὴν ἀγάπην, οὐ ζηλοῖ ἢ ἀγάπην, is the division and punctuation of Tisch. Ln. on authority of the division of lines in D (thus : χρηστ. ἢ αγ. οὐ ζηλ. ἢ αγ. ||). Damascen. *in loco* ii. 109^o. [It is difficult to see why Tischendorf should cite, as authority for his method of punctuation, Antiochus Monachus Sabae (fl. A.D. 614), *Homil.* 96. *de Dilectione Proximi*, p. 1180 ed. Du Duc (M. lxxxix. p. 1728^o); as in that place Antiochus reads : ἡ ἀγάπη μακροθυμῶν, χρηστεύεται ἢ ἀγάπη οὐδέποτε ἐκπίπτει, which can hardly be read differently from our text]. | **κ**, the other MSS., and most of the Fathers, cannot be cited with certainty for either method of division.

4. ἡ ἀγάπη before οὐ περιπερευεται **κ**ACDEFGKsL. 37. 47. 2^a. *d. e. g. m¹⁶*. Pst. Hcl. Goth. Tisch. [Tr. Ln. Alf.] Wd. Eras. 5. Orig. ii. 591^f. 844^a. *in Prov.* xxix. (Mai *Novae Patrum Bibliothecae* vii. pt. 2. p. 58). Cat. Cor. 258. (Orig.-Int. iii. 832^o would seem to favor the insertion of ἡ ἀγάπη rather than its omission, for which it is cited by Tischendorf and Tregelles, for it has *charitas*; but the citation, evidently from memory, is badly confused, and the word is out of place, before *non inflatur*, thus : *Charitas patiens est, benigna est. Charitas non inflatur, non agit perperam*, etc.). Chr. ii. 473^d. x. 300^d. Cyril. *Fest. Pasch.* 8. Opp. v. pt. 2. p. 95. Theodoret. *in loco* iii. 253. Damascen. ii. 109^a. *Sacra Parall.* 18. ii. 353^d. Occumen. *in loco* i. 549^b. Cyprian. *Testim.* iii. 3. p. 304. | omit ἡ ἀγάπη B. 17. 73. 74. Scr's a, five other cursives, f. Am. Memph. Arm. Clem. *Paed.* iii. 1. p. 251. *Quis Dives Salvetur* 38. p. 956 (7). Orig.-Int. iv. 532^a. (for iii. 832^o. see above). Eph.-Syr. ii. 169^o. iii. *Inst. ad Monach.* iii. 338^f. (ii. 112^o omits ἡ ἀγ. οὐ περπ. οὐ φυσ.). Basil. ii. 482^o. Chr. x. 299^a (B. 349). 300^b. 300^c. 310^c. xii. 183^o. (Cat. Cor. 254). Cyril. *de Ador.* 7. i. 243. *Fest. Pasch.* 7. v. pt. 2. p. 85. Max.-Confess. ii. 226. Theophyl. *in loco* ii. 203^a. Tertul. *de Pat.* c. 12. p. 97. Cyprian. 199. Ambrosiast. *in loco* ii. pt. 2. 155^d.

— περιπερευεται.] A. Eph.-Syr. ii. 169^o, corruptly, *περπορευεται*. Orig. ii. 591^f, *περισσεύεται*. . . . *d. e. m¹⁶*. *non est perpera*. . . . *g. non perperat t.* (for *aut*) *non perperam agit*. . . . *f. Am.* Orig.-Int. iii. 832^o. iv. 532^a (*non perperam agit*). Cyprian *de Unit Eccl.* c. 14. p. 199. *Testim.* iii. c. 3. p. 304. *non agit perperam*. Ambrosiast. *in loco* ii. pt. 2. p. 155^d. *non perperam agit*. Tertul. *de Pat.* c. 12. p. 97. see

5 Love envieth not; Love vaunteth not herself, is not self-inflated doth not behave herself unbecomingly, seeketh not her own, is

6 *ἐαυτῆς, οὐ παροξύνεται, οὐ λογιζέται τὸ κακόν, ὁὐ χαίρει*

(Tisch. reads *non*) *prototvum sapit*. . . . Tisch. errs in citing Eph.-Syr. iii. 333^f for *περπορεύεται*. He there reads *περπερεύεται*, but in *Paraen.* 46. ii. 169^o he reads *περπορεύεται*.

4. *φύσιονται*] *φυσειονται* FG, by itacism.

5. *οὐκ ασχημονει* F^{cop}. G. | *οὐκ κασχημονει* F*, *οὐ καυχημονεῖ* Eph.-Syr. *Paraen.* 26. ii. 112^o. (Damascen. *in loco* ii. 109^a, *ap. Le Quien οὐ ἀσχημονεῖ*, but Migne *οὐκ*).

— *ζητει*] *ζητι* R, by itacism.

— *τα εαυτησ* RACDEFGKL. 17. 37. 47. 2^b. *Am. Pst. Hcl. Memph. Goth. Arm. Aeth. Tisch. Tr.-txt. Alf. Ln. Wd. Eras. 5. Clem.-Alex. Quis Dives Salvetur* c. 38. p. 956 (*sic* page, not 947 as Tisch.). *Orig.* iii. 563^c. *Cat. Cor.* 121. 253. Eph.-Syr. *Paraen.* 26. 46. ii. 112^o. 169^f. *Inst. ad Monach.* iii. 334^a. *Basil. Reg. Fus.* 7. c. 1. ii. 345^o. *Reg. brev.* 200. ii. 482^d. *Ps.-Basil. de Bapt.* ii. *Interr.* 12. § 2. *Opp.* ii. 672^c. *Isaias-Abbas Orat.* 21. c. 9. p. 1165^b. *Chr.* i. 102^b (R. 124). 694^d. (x. 302^o and 304^a in two codices *ap. Tisch.*). *Cyril. de Ador.* 7. 8. *Opp.* i. pp. 243. 249. 265. *in Joan.* vi. 1. lib. iii. c. 4. *Opp.* iv. 271. *Fest. Pasch.* 7. 8. *Opp.* v. pt. 2. pp. 85. 95. *Theodoret. lib.* i. *in Cantic.* i. 5. *Opp.* ii. 41. *in loco* iii. 253. *Procop.-Gazaecus in Levit.* xi. 14. *Opp.* i. 344. *Max.-Confess. Epist.* 2. *ad Joannem.* ii. 226. *Damascen. in loco* ii. 109^a. *Sacra Parall.* 18. ii. 353^a. *Oecumen. in loco* i. 549^b. *Theophyl. in loco* ii. 203^o. *Optatus de Schism. Donat.* vii. 3. (*Gall.* v. 501^a). *Ambrosiast. in loco* ii. pt. 2. 155^a. *Aug. ad Sanctimon. Epist.* 211. c. 12. *Opp.* ii. 786^b. *Epist. ad Demetriadem Virg.* c. 19. p. 508. | *το εαυτησ* 80. *Aphraates Sermo.* 2. *de Dilectione* c. 15. p. xvii^c. *Ps.-Basil. in Esaiam* c. xv. § 293. i. 601^c. *Chr.* x. 302^c (R. 353) *bis.* 304^a (R. 354). 310^c. | † *το μη εαυτησ* B. *Tr.-mg. Clem. Paed.* iii. 1. p. 252. It is quite possible that this is the original phrase of the apostle. If so, however, it must have been misunderstood, and corrected (after the fashion of that age) at a very early day, as no trace of it has been found among the Greek Fathers below Clemens-Alexandrinus.

— *παροξύνεται*] *παρωξύνεται* FG, by itacism.

— P begins with *-ζεται το κακον*, after an hiatus from ver. 23 of chapter xii.

6. *χαρει*] *χαρι* G. itacism. *επιχαρει* Clem. *Quis Dives Salvetur.* c. 38. p. 956.

6 not easily provoked, reckoneth not the evil, rejoiceth not at

7 ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ· πάντα στέγει
πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει

8 Ἡ ἀγάπη οὐδέποτε πίπτει· εἶτε δὲ προφητεῖαι, κα-

6. τῇ ἀδικίᾳ] omit τῇ FG. . . . ἀδικεῖα B* (text B⁵).

— συγχαῖρ- ᾠAB³CD⁶EK⁸LP. 2^b. Scr's mss. Tif.¹⁸⁶¹. Tif. Tr. Alf
Ln. Wd. Eras. 5. | συγχαῖρ- B⁶D⁷FG. Tisch. Tl. || -χαῖρ
ABCDEsP. 2^b. . . . -χαῖρι ᾠFG. by itacism.

— τῇ ἀληθείᾳ] prefixes ἐπι Scr's c.

— ἀληθεια ABCD^bP. . . . ἀληθια ᾠD⁷FG, by itacism.

7. πάντα στέγει is repeated by B*. . . . B³ does not restore the first, but puts it in hooks, or parentheses.

— στέγει ᾠABCDP. 2^b (d. e. f. g. Am. read *suffert*), the Fathers generally, except as below. | ἀσταγῆ FG. | στερῶν. Marcus Ermita *Opusc.* vii. *Disputatio cum Causidico* c. 8. (Gall. viii. 74^b). Photius *Epist.* lib. i. 2 (M. cii. 956^a). Cyprian. *de Unit. Eccl.* c. 14 p. 199. *de Bono Patientiae* p. 252. *Testim.* iii. 3. p. 304. Zeno *de Spe, Fide, Caritate* c. 6. p. 112^c. (Cyprian and Zeno *diligite*). . . . add ἐν ἐλπίδι Hcl.-mg.-Gr.

— ὑπομένει] ὑπομενῆ FG. itacism.

8. ἡ ἀγάπη ᾠACDEFGK⁸LP. 17. 37. 47. 2^b. Tisch. Tr. Alf La Wd. Eras. 5. Clem. *Paed.* ii. 1. p. 166. *Quis Dives Salvetur* c. 33. p. 956. Orig. ii. 564^a. 813^d. iii. 541^d. Orig.-Int. iv. 568^b (*certum est illud quod pronuntiavit apostolus quia charitas nunquam cadet*). iv. 569^b. Eph.-Syr. *Paraen.* 26. 46. Opp. ii. 112^c. 169^f. *Inst. ad Monach.* iii. 334^a. Macarius-Aegypt. *de Perfect. in Spir.* 6. 171^a. Nyssen. *de Anima et Resurr.* Opp. ii. 656^d (ἡ δὲ ἀγάπη). *de Propos. secundum Deum* Opp. ii. 753^d. Basil. *Reg. brev. Interr.* 200. ii. 482^d. Chr. i. 305^a. Cyril. *de Ador.* 7. Opp. i. 243. *de Fest. Pasch.* 7. 8. Opp. v. pt. 2. pp. 85. 95. Theodoret. *in Ps.* xvii. 2-3. Opp. i. 702. *in loco* ii. 254. Cat. Cor. 254. Eus.-Alex. *Serm. de Charitate* (M. lxxxvi. 325^b). Andreas *Proem. in Apoc.* p. 1. (M. cvi. 217^b). Max.-Confess. *Epist.* 2. *ad Joan.* ii. 227. Damascen. *in loco* ii. 110^a. *Sacra Parall.* 18. l. 353^d. Photius Cat. Cor. 254. Oecumen. i. 549^b. Theophyl. *in locis* ii. 204^b. | omit η B. Chr. iii. 131^b.

— πίπτει ᾠ⁶ABC⁷. 17. 47^a. 67^a. 80. Tisch. Tif.¹⁸⁶¹. Tr. Alf La Orig.-Int. iv. 569^b. Macar.-Aegypt. *de Cust. Cordis* c. 14. (M. lxxxv. 840^d). Nyssen. ii. 656^d. Andreas 1. Max.-Confess. ii. 227. Ambrosius

7 iniquity, but rejoiceth together with Truth; beareth all things

8 trusteth all things, hopeth all things, endureth all things. Love

ταρρηθῆσονται· εἴτε γλώσσαι, παύσονται· εἴτε *γνώσεισ,

in loco ii. pt. 2. 155^d. Aug. *in Job.* xxxviii. 80. Opp. iii. 671^f. | εκπιπτει $\aleph^c \text{C}^d \text{DE}$ (FG εκπιπτει) KsLP. 37. 47^a. 2^b (46. εκλειπει). Ti. Tif. Wd. Eras. 5. Clem. 166. 956. Aphraates *Serm. 2. de Dilectione*, § 15. p. xvii^o. Orig. ii. 564^a. 813^d. iii. 541^d. Eph.-Syr. ii. 112^o. 169^f. iii. 334^a. Macar.-Aegypt. 171^a. Basil. ii. 482^d. Chr. iii. 131^b. x. 305^a *bis*. Cyril. i. 243. v. pt. 2. pp. 85. 95. Theodoret. i. 702. iii. 254. Cat. Cor. 254. Euthal.-cod. Eusebius.-Alex. 325^a. Damascen. ii. 110^a. 353^d. Photius *Epist.* lib. i. (M. cii. 596^a). Cat. Cor. 254. Oecumen. i. 549^b. *in comm.* 550^b. Theophyl. ii. 204^b. . . . *excedit Am.* . . . *excidit d. e. f. m¹⁰*. *Vulg.-Clem.* and *MSS.* Orig.-Int. iii. 832^f. the Interpreter of Aphraates, as above. Cyprian *de Unit. Eccl.* c. 14. p. 199. *Testim.* iii. 3. p. 304 (ed. Venet., 1728, but *excidet* ed. Paris, 1726). Zeno *de Spe, Fide, et Caritate* c. 6. p. 112^d. Petrus-Chrys. (fl. A. D. 433-450). *Serm.* 162. (Despout vii. 968^b).

8. εἴτε δε] In C τε δε is re-written over an erasure by C². Tischendorf, in his edition of the *Codex Ephraemi Rescriptus*, Paris, 1842, says: "sine dubio a prima manu deerat ΔΕ." C ends the page with γλώσσαι, and has a grievous hiatus thenceforward to ver. 40 of ch. xv.

— δε $\aleph \text{ABC}^2 \text{D}^b \text{EL}$. 17. 37. 47. 2^b. Hcl. (Aeth.). Goth. Basil. *de Fide* c. 5. ii. 228^o. Chr. i. 445^o. x. 309^d (R. 361). 310^d (R. 362). Cyril. *in Malach.* iv. 2-3. § 44. Opp. iii. 867. Theodoret. iii. 254. Max.-Confess. cap. v. *Centenorum, Cent.* 4. § 31. p. 591. Damascen. ii. 110^a. Oecumen. i. 550^o. Theophyl. 204^o. Aug. *de Actis cum Felice Manichaeo* i. 9. Opp. viii. 478^a. | omit δε C²D²FGKP. *d. e. f. g. Am.* Memph. Arm. (Clem. 956, citing freely, ἡ ἀγάπη οὐδέποτε ἐκπίπτει, προφητεῖαι καταργοῦνται, γλώσσαι παύονται, ἰάσεις ἐπὶ γῆσ καταλείπονται.). Didym.-Alex. *de Trin.* iii. c. 41. § 2. p. 446. Chr. i. 445^o (τὸ μὲν γὰρ προφητεῖαν, κτῆ. This not the same citation as that given above, from i. 445^o, for insertion of δε). Theodoret. Cat. Cor. 255 (εἴτε προφητεῖαν, κτῆ). Max.-Confess. *ad Thal. Quaest.* 60. p. 211. Aug. *de Spir. et Littera.* c. 24. § 41. Opp. x. 107^a. | γαρ Pst. Amphil. *Sermo in Circum. Jesu Christi, Orat.* 2. p. 11^b. Cyril. *de Ador.* xii. Opp. i. 446.

— προφητεῖαι καταργηθῆσονται (\aleph) (A) CD^bEFGKsL(P). 17. 37. 47. 2^b. Memph.-Rom. p. 114. Theb.-Rom. p. 114, and the versions

never faileth; but whether there be gifts of prophecy, they will be brought to naught; whether there be tongues, they will be silenced; whether there be knowledges, they will be brought to

9 καταργηθήσονται. ἐκ μέρους γὰρ γινώσκομεν καὶ ἐκ

generally. The critical editions; the Fathers generally wherever they cite the passage. Tertul. *de Pat.* c. 12. p. 97, *Nunquam excidit: nam caetera evacuabuntur, consummabuntur; exhaurientur linguae scientiae, prophetiae.* . . . καταργούνται Clem. 956 (*sic*, not p. 946 as Tisch.). . . . προφητῖα A (by mere error, as it has καταργήθησονται to agree with it). . . . προφητῖαι ND*P, by itacism. | προφητῖα καταργήσεται B. Prosper.-Aquitain. *in Ps.* ciii. 11. p. 208.

8. γλώσσαι παύονται Clem. 956. . . . καταργηθήσονται Max.-Aegypt. *de Pat. et Discretione* 11. p. 182^d. . . . παύσονται Scr's c.

— γνώσει καταργηθήσονται & (but γνώσει by itacism) AD*FG. 17. 47. (but 17. 47. γνώσει by itacism) g. [Aeth.] Tr.-mg. Ln.-mg. Amphil. *Sermo in Circum. Jesu Christi, Orat.* 2. p. 11^b (but παύσονται for καταργηθήσονται). Nyssen. *de Anima et Resurr.* ii. 656^d (but παύσονται). Cyril. *in Malach.* iv. 2-3. § 44. Opp. iii. 867 (but παύσονται for καταργ.). Max.-Confess. *ad Thalass. Quaest.* 60. p. 211. Damascen. *text. in loco* ii. 110^b. (Oecumen. Cat. Cor. 258. γνώσει). Tertul. *de Pat.* c. 12. p. 97, as above. | * γνώσει καταργήσεται BD**E (but γνώσει by itacism or misapprehension of the corrections in D) KsL. 37. 2^b. Scr's mss. *d. e. f. Am. Pst. Hcl. Memph. Wilkins, Memph.-Rom.* p. 114. *Theb.-Rom.* p. 114. Goth. Arn. Tisch. Tr.-txt. Alf. Ln.-txt. Wd. Scrivener, Eras. 5. Orig. Cat. Cor. 255 (περὶ τοῦ μέλλοντος γὰρ εἶπεν χρόνου καταργεῖσθαι τὴν γῆν). Orig. iv. 220^a (possibly a reference: ἐλάβανε τὴν ἐκ μέρους γῆν). Orig.-Int. ii. 325^d. Archel. *Act. Disput.* c. 37. 593^a (in Latin only). Didym.-Alex. 446. Basil. ii. 228^c. Chr. i. 445^c bis. 446^a (καταργεῖσθαι). 446^{b-c}. x. 309^d. 310^c (R. 363). 311^a (R. 363), and once καταργεῖται. Cyril. i. 446 (παύσεται). *in Joan.* xvi. 25. lib. xi. c. 2. Opp. iv. 988 (παύσεσθαι δὲ γνώσω). Theodoret. *txt. in loco* iii. 25^f (comment. four lines below, παύεται). Cat. Cor. 255 bis, (once παύσεται). Max.-Confess. *ad Thalass.* p. 26. *Cent.* 4. p. 951. Damascen. *comm. in loco* ii. 110^b (καὶ ποῖα γνώσει καταργεῖται). Photius Cat. Cor. 256. Oecumen. i. 550^{c-d}. Theophyl. ii. 204^d. Ambrosiast. *in loc.* ii. pt. 2. 155^c. *Hier. adv. Iovin.* lib. ii. c. 23. Opp. ii. 361^d. Aug. *in Ps.* ciii. *Serm.* 3. c. 3. Opp. iv. 1151^a. *de Actis Felice* viii. 478^c. *de Spir. et Litt.* x. 107^a. Prosper.-Aquitain. *Exp. in Ps.* ciii. 11. p. 208 | γνώσει παύσεται P. Cyril. i. 446. Theodoret. Cat. Cor. 255.

9. γὰρ NABDEFGP. 17. 37. 47. *Latt. Am. Pst. Hcl. Memph.*

9 naught. For we know in part, and we prophecy in part; but

10 μέρος προφητεύομεν· ὅταν δὲ ἔλθῃ τὸ τέλειον τὸ ἐκ μέ-

Arm. Aeth.-Platt. Tisch. Tif.¹⁸⁴. Tr. Alf. Irenaeus-Int. iv. c. 9. § 2. p. 238. v. c. 7. § 2. p. 301. Orig. iv. 224^c. Archel. *Act. Dispt.* c. 37. 593^a. Meth. *Conviv. dec. Virg.* ix. 2. p. 731^c (Jahn 43). Athanas. *in Ps.* xl. Opp. i. 851^a. Eus. *in Ps.* xxxix. 6 (Montf. i. 166^b, μὲν γάρ). Amphil. *Circum.* ii. p. 11^b. Didym.-Alex. *de Trin.* iii. c. 41. p. 446. (*in Ps.* lxii. 2. Mai vii. p. 247). Chr. i. 446^c. Theodoret. *in loco* iii. 254. *Epist.* 109. iv. 1179. Cat. Cor. 255. Damascen. *in loco* ii. 110^b. Theophyl. *in loco* ii. 204^d. Hil. *in Ps.* cxxiv. § 4. p. 404^a. Ambrosiast. *in loco* 155^c. Hier. *adv. Iovin.* ii. c. 23. Opp. ii. 361^d. Aug. *in Ps.* ciii. *Serm.* 3. c. 3. Opp. iv. 1151^a. *de Actis Felice Manich.* i. c. 10. viii. 477^c. c. 11. 478^a. Prosper.-Aquitain. *in Ps.* ciii. 11. p. 208. | δε KL. 2^b. Scr's a b e d f g h k l o. Ti. Tif. Eras¹. (Iren.-Int. ii. c. 28. § 7. Opp. i. 158, *ex parte quidem cognoscimus*). Photius Cat. Cor. 256, and *ap. Oecumen.* i. 551^a, expr. (ἐκ μέρος δὲ γινώσκομεν, ἀντι τοῦ ἐκ μέρος γὰρ κτῆ.). Oecumen. i. 550^c. | omit γαρ or δε 67^a. Goth. Aeth.-Rom. Ps.-Justin Martyr. *Expos. rectae Fidei* c. 8. ed. Otto. iii. pt. 1. p. 24. Orig. iv. 352^d. Cat. Cor. 249. Cat. Ephes. 112. Orig.-Int. iii. 120^c. iv. 520^a. 522^c. (545^d). Eus. *de Eccl. Theol. contra Marcel.* iii. c. 16. p. 186^c. *in Ps.* xlv. 14. i. 191^a. *in Isaiam* xviii. 7 (Montf. ii. 427^d). Didym.-Alex. *in Ps.* lv. 11. lxxvii. 15. pp. 240. 252. Melet. *ap. Epiph. adv. Haer.* lxii. c. 32. Opp. i. 880^d (*sic* page, not as Tisch.). Basil. *Epist.* 235 (al. 401) § 3. iii. 359^d. Chr. i. 446^{d-e}. 449^c. 450^{a-b}. 459^d. 486^c. ii. 503^c. iii. 468^c. 759^a. v. 289^c. 461^b. vii. 427^c. *in loco* x. 311^a (R. 363). xi. 84^a. (Cyril. *de Ador.* 12. i. p. 446, καὶ ἄρτι μὲν ἐκ μέρος). Cyril. *in Ps.* xxxix. 6. Opp. i. [pt. 2] p. 184. (*in Isaiam* xlii. 18-21. lib. 4. Opp. ii. 572, ὡν μὲν γιν. ἐκ μέρος). *in Joan.* xvi. 12-13. lib. x. Opp. iv. p. 925. and *in ver.* 25. lib. xi. c. 2. Opp. iv. 938 (καὶ γιν. ἐκ μέρος). Theodoret. *de Providentia* 10. iv. p. 654. Isidor.-Pelusiot. *Epist.* 56. lib. ii. p. 500^a (ἄρτι γινώσκω ἐκ μέρος, bis). Procop.-Gazaenus *in Isaiam* lx. Opp. ii. 694. (*in Isaiam* xv. p. 318, οὐκ ἐκ μέρ. ἐπι γινώσκοντες). Cosmas-Indicopleust. *Christ. Opin. de Mund.* lib. vii. p. 295^d. Hesych. lib. i. *in Levit.* ii. 3. fol. 806^b (Latin only). Barsanuphius *Epist.* (Gall. xi. 596^b). Hier. *Epist.* 41, *ad Marcellam* i. 190^b. *Hom.* 5. *in Jeremiam* v. 799^b. Aug. *Serm.* 288, *in Nat. Joan. Bapt.* 2. c. 4. Opp. v. 1156^a. *de Civitate Dei* lib. xxii. c. 29. § 1. Opp. vii. 696^b. § 2. p. 696^a. *Act. Fel. Manich.* i. c. 9. Opp. viii. 476^a. c. 12. p. 478^a.

— γινώσκομεν] γεινώσκομεν B*D*FG, by itacism.

11 ρουσ καταργηθήσεται. ὅτε ἡμην νήπιουσ, ἐλάλουν ὡσ

10. τελείον] τελιον $\aleph P$, by itacism.

— το εκ $\aleph ABD^*(FG)P$. 17. 47. 81. 39. 67^a. 73. 74. 80. 137. *d. c. f. g. Am.* Memph. Goth. Arm. Aeth. Tisch. Tr. Alf. Ln. Wd. Iren.-Int. iv. c. 9. § 2. p. 238. Orig. i. 645^c. iii. 519^c. iv. 209^d. 352^d (καὶ τὸ ἐκ). Cat. Cor. 249. Orig.-Int. ii. 212^c. 695^a. iv. 520^a. 522^c. Archel. *Acta Dispt.* c. 36. p. 593^c. c. 37. p. 593^b. Eus. in *Ps.* xlv. 14. p. 191^a. Athanas. in *Ps.* xl. 14. Opp. i. 851^f. Basil. *Epist.* 295 (al. 401) § 3. Opp. iii. 359^a. Epiph. *adv. Haer.* lxvi. c. 61. Opp. i. 673^c (τὸ ἀπὸ μέρους). Cyril. *de Ador.* xi. xii. Opp. i. 398. 446. in *Isaiam* xlv. 18–21. lib. iv. *Orat.* 1. Opp. ii. 572. in *Malach.* iv. 2–3. § 44. Opp. iii. 867 (καὶ καταργούνητος μὲν τὸ ἐκ μέρους). in *Joan.* xiv. 21. Opp. iv. 827 (τὸ γὰρ ἐκ). in c. xvi. 25. p. 938. Euthal.-cod. *Ps.-Dionys. Areop. de Coelest. Hierarch.* c. i. Opp. i. 9^d (τὸ γὰρ ἐκ). Procop.-Gazaenus in *Isaiam* xlviii. lx. Opp. ii. 491. 694. (in *Exod.* xii. 10. Opp. i. 251, and in *Levit.* vii. 12. Opp. i. 338, Latin alone extant). Hesych. in *Levit.* ii. 3. lib. i. p. 806^b, vi. lib. ii. p. 849^b (Latin only). Max. Confess. *ad Thalys Quaest.* 9. p. 26. (*Cap. Theol. et Oecon. Cent.* i. c. 70. p. 475 *ἑπειδὴ δὲ τὸ ἐκ μέρους*). Damascen. in *loco* ii. 110^b bis. 110^c. (Photius *Bibliotheca* lib. vii. *codd.* 222. 3. p. 788^d). Ambrosiast. in *loco* ii. 155^a. Hier. *adv. Iovin.* ii. 23. Opp. ii. 361^a. Aug. in *Ps.* ciii. *Serm.* 3. c. 3. Opp. iv. 1151^b; and five times besides. Proper.-Aquitani. in *Ps.* ciii. 11. p. 208. | τότε το εκ $D^{b-c} KsL$. 37. ^a. Scr's mss. Pst. Hcl. Eras. 5. Orig. ii. 497^b (καὶ τότε). Cat. Cor. 63. Didym.-Alex. *de Trin.* iii. 41. p. 446. Melet. *ap. Epiph. adv. Haer.* lxxiii. c. 32. Opp. Epiph. i. 881^a. Chr. i. 446^c. iii. 469^a. vii. 209^a. x. 311^a (R. 363). Theodore. in *Cantic.* iv. 5–6. Opp. ii. 94. in *loco* iii. 254. *de Providentia* 10 Opp. iv. 654. Cat. Cor. 255. Cosmas-Indicopleust. *Chr. Opin. de Mundo* lib. vii. p. 249^d. Photius *Bibliotheca* lib. vi. *cod.* 222. 3. fol. 765^b. Oecumen. in *loco* i. 550^c. Theophyl. in *loco* ii. 204^d.

— το εκ μερους καταργηθήσεται $\aleph ABD^b P$. 17. 37. 47. Scr's mss. Iren.-Int. i. 238^a. Orig. i. 645^c. ii. 497^b. iii. 519^c. iv. 209^d. 352^d (καταργηθή). Cat. Cor. 69. 249. (Note that Orig.-Int. here follows $\Gamma \delta \epsilon$ for the contrary order. No dependence can be placed on him in such cases). Archel. *Dispt.* § 36. p. 593^c. § 37. p. 593^b. Eus. in *Ps.* xlv. 14. p. 191^a. Athanas. i. p. 851. Didym. 446. Basil. iii. 35^c. Epiph. i. 673^c. Melet. i. 881^a. Chr. i. 446^c. iii. 469^a. vii. 209^a. x. 10 when the perfect is come that which is in part will be brought to

νήπιος, ἐφρόνουν ὡς νήπιος, ἐλογιζόμεν ὡς

311^a. Cyril. i. 398. 446. [pt. 2] 189. ii. 572. iv. 827. 938. Theodoret. ii. 94. iii. 254. iv. 654. Cat. Cor. 255. (Ps.-Dionys.-Areop. i. 9^d). Procop.-Gazaenus in *Levit.* vii. 12. Opp. i. 338. ii. 491. 694. Cosmas-Indicopleustes 295^d. Max.-Confess. i. 26. 475 (καταργεῖται). Damascen. ii. 110^{b,c}. Photius iii. 765^b. Oecumen. i. 550^c. Theophyl. ii. 204^d. Aug. iv. 1151^b. *Serm.* 288. v. 1157^a. *de Civit. Dei* lib. xxii. c. 29. § 2. Opp. vii. 696^a. *Act. Fel. Manich.* i. 11. Opp. viii. 478^a. *de Spir. et Litt. ad Marcell.* c. 24. § 41. Opp. x. 107^b. Prosper.-Aquit. 208. | καταργηθήσεται το εκ μερουσ D*^a E (FG τα εκ) d. e. f. g. Am. Pst. Goth. Orig.-Int. ii. 212^o. 695^a. iv. 520^a. 522^o. Meth. *Conviv. dec. Virg.* 9. c. 2. p. 731^o (καταργήσεται). Cyril. iii. 867. Procop.-Gazaenus in *Exod.* xii. 10. Opp. i. 251 (Latin only). Hesych. in *Levit.* ii. vi. pp. 806^b. 849^b (Latin only). Photius iii. 788. Ambrosiaest. 155^o. Hier. ii. 361^c.

11. στε ημην] στε δε ημην D*. *Fuld.* (txt. D^{b-c}).

— ελαλουν ὡς νηπιος, εφρονουν ὡς νηπιος, ελογιζομεν ὡς νηπιος
 AB. 17. 80. 93. f. Am. (Pst. Hcl. ap. Treg. sed contra vult Tisch. in ed. octava). Memph. Aeth. Tisch. Tr. Alf. Ln. (Wd. ?) Clem. *Paed.* i. 6. p. 117. (ἐφ. ὡς νήπ., ἐλ. ὡς νήπ.). Orig. Cat. Ephes. 172 (ὄτε ἤμην ὡς νήπ. ἐλ. ὡς νήπ. ἐφ ὡς νήπ. ὄτε δὲ κτῆ omitting ἐλάλ. ὡς νήπ.). Orig.-Int. ii. 673^b. iii. 27^a (*loquiebar sicut parvulus, sicut parv. sariiebam, sicut parv. cogitabam: etc.* [see 37. below]). Archel. *Dispt.* c. 48. p. 602^a (omitting ἐλάλ. ὡς νήπ.). Amphil. *de Circum.* ii. p. 12 (ὡς νήπιοι λαλώμεν, ἢ φρονῶμεν ἢ, λογιζόμεθα). Didym.-Alex. *de Trin.* iii. 41. p. 446 (omitting ἐφρ. ὡς νήπ.). Nyssen. *de Hom. Opific.* c. 30. i. 137^c (omitting ἐφρ. ὡς νήπ.). Basil. *Hom. in Ps.* xlv. § 2. Opp. i. 159^c. Theodoret. *de Prov.* 10. iv. 654 (but in ed. Paris ὡς νήπ. is placed before ἐλάλ.). (Isidor.-Pelusiot. lib. i. *Epist.* 443. txt. ὄτε ἤμην νήπ. εφρόνουν. but see below). Nilus *Peristeria, sectio* xii. c. 6. p. 214. Damascen. in *loco* ii. 110^o. (Hier. in *Esaiam* lvi. 2. lib. xv. Opp. iv. 655^c). Aug. *Fel. Manich.* i. c. 11. Opp. viii. 478^{a,b}. | ὡς νηπιος ελαλουν, ὡς νηπιος εφρονουν, ὡς νηπιος ελογιζομεν DE (FG) KsLP. (37). 47. 2^b. Scr's mss. d. e. g. *Fuld.* (Pst. and Hcl. ap. Tisch. and Treg. but see above). Goth. Arm. Eras. 5. (Clem. *Paed.* p. 118 ὄτε ἤμην νήπιος, τουτέστιν, ὄτε ἤμην Ἰουδαίος · Ἐβραῖος γὰρ ἄνωθεν ἦν · ὡς νήπιος ἐφρόνουν, ἐπειδὴ εἰπόμεν τῷ νόμῳ ·). Orig. Cat. in 1 Johan. 115 (Orig.-Int. iii. 27^a see below). Meth. (Jahn 79). Basil. *de Fide*

11 naught. While I was a child I spake as a child, I thought as a

νήπιος· ὅτε γέγονα ἀνὴρ κατήργηκα τὰ τοῦ νηπίου.

c. 2. Opp. ii. 225^a (sic, not 223, as Tisch.). Epiph. *adv. Haer.* lxi. c. 32. Opp. i. 555^c. Chr. i. 446^c. 447^b (ὡς νήπ. ἐφρ.). iii. 469^a. v. 29^a. 289^c (omits ὡς νήπ. ἐλάλουν). x. 311^b (R. 363). Theodoret. *in loco* ii. 254. Cat. Cor. 255. Isidor.-Pelusiot. *comm. in Epist.* 443. p. 425^f (ὡς νήπ. ἐλ., ὡς νήπ. ἐφρ.). Euthal.-cod. Oecumen. *text. in loco* i. 551^a (but, probably by typographical error, νήπιος is omitted before ἐλάλουν. The comment at 551^a has ὡς νήπιος ἐλάλουν.). Theophyl. *in loco* ii. 205^a. Tertul. *de Pudic.* c. i. p. 366 (omitting *cogitabam et parvulus*). Ambrosiast. *in loco* 155^f. Aug. *de Civit. Dei.* xxii. c. 29. § 2. Opp. ii. 697^a (*quasi parv. sar., quasi parv. loq., quasi parv. cogit.*). | ἐλ. ὡς νήπ., ὡς νήπ. ἐφρ., ὡς νήπ. ἐλογίζομην 37. Orig.-Int. iii. 27^d. Hier. *in Esaiam.* lvi. 2. lib. xv. Opp. iv. 655^c. This reading is that of Wordsworth, perhaps though, through the printer's not understanding the marks on the margin of the Greek Testament given him for copy. It seems probable that Wd. intended to adopt the reading of our text, and that he so marked his "copy."

11. ὡς νήπ. ἐφρ., ὡς νήπ. ἐλάλουν. Scr's c k.

— ἐλάλουν, ἐλογίζομην] λαλουν and λογιζομην FG.

— οτε, second time, without copula κ^a ABD*. 67^a. 119. *d. e. An. Harl.* Tolot.* Goth. Orig. iii. 479^a. Orig.-Int. ii. 486^c. 673^c. Didyma-Alex. 446. Hil. *in Ps.* cxxxii. § 5. p. 462^f. (Hier. iv. 655^c *postquam*). | οτε δε κ^a D^e EFGKsLP. 17s. 37. 47. 2^b. *f. g. Vulg.-Clem. Field Demid.* Pst. Hcl. Memph. Arm. Aeth. (both editions). 5. Orig. Cat. Cor. 256. Ephes. 172. 1 Johan. 115. Orig.-Int. ii. 79^c. 203^c. 387^c. 678^b. iii. 27^c. iv. 520^b. Meth. (Jahn 79). (Macar.-Aegypt. *de Pat. et Discret.* c. 11. p. 182^a γάρ). Nyssen. i. 137^c. Basil. i. 159^a. ii. 225^c. Epiph. i. 555^c. Chr. i. 446^c. iii. 469^a. v. 29^b 289^c. x. 311^b (R. 363). Theodoret. iii. 254. iv. 654. Cat. Cor. 255. Isidor.-Pelusiot. *Epist.* 443. Nilus 214. Euthal.-cod. Damascen. ii. 110^c. Oecumen. i. 551^a. Theophyl. ii. 204^c. Tertul. *de Pudic.* c. i. p. 366 (*at ubi*). Ambrosiast. 155^f (*at ubi*). Aug. vi. 502^a. vii. 697^a. viii. 478^b. x. 105^d.

— γεγονα κ ADFGKsLP. 17. 87. 47. 2^b. Scr's mss. Clem.-Alex. 118 *bis* (not 117 as Tisch. and Tr., who must have taken the citation without verification from Griesbach's *Symbolae Criticae* ii. 254, which fails to note that only ὅτε ἤμην νήπιος, ἐφρόνουσιν ὡς νήπιος, ἐλάλουν ὡς νήπιος is found on p. 117 of Potter's edition of Clement, and that while the remainder of the verse occurs in no form upon p. 117,

child, I reasoned as a child; since I have become a man I have

12 βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρό-
 it does occur twice upon p. 118). Orig. iii. 479^a. Cat. Cor. 256. Cat.
 Ephes. 172. Meth. (Jahn 79). Macar.-Aegypt. 182^c. Didym.-Alex.
 446. Nyssen. i. 137^a. Basil. i. 159^c. ii. 225^e. Epiph. i. 155^c. Chr. i.
 447^a. iii. 469^a. v. 29^b. 289^c. x. 311^b (R. 363). Theodoret. iii. 254. iv.
 654. Cat. Cor. 255. Isidor.-Pelusiot. *Epist.* 443. Nilus 214. Dam-
 ascen. ii. 110^c. Oecumen. i. 551^{a-b}; (once ὅταν δὲ γέγονα ἀνὴρ and once
 ὅτε δὲ ἀνὴρ γέγονα). Theophyl. ii. 205^a. | εγενομην B. Orig. Cat. in
 1 Johan. 115.

11. κατηγορηκα τα του νηπιου \aleph ABK ς LP. 17. 37. 47. 2^b. Scr's mss.
f. Am. Clem.-Alex. p. 118, line 2. Orig. iii. 478^d (καταρρησάντων).
 479^a. Cat. Cor. 256 (ἀπέρριφα τὰ τοῦ νηπίου). Cat. in 1 Johan. 115.
 Cat. Ephes. 172. Orig.-Int. ii. 203^c. 486^c. 673^b. iii. 27^c. 956^c. iv. 520^b.
 Arch. 602^a. Meth. (Jahn 79, κατήγησα). Macar.-Aegypt. 182^c (κατή-
 γησα). Didym.-Alex. 446. Nyssen. i. 137^c (κατήγησα). Basil. i. 159^c.
 Chr. i. 447^a. v. 29^b. 289^c. Theodoret. iii. 254. iv. 654. Nilus 214.
 Damascen. ii. 110^c. Oecumen. i. 551^a. Theophyl. ii. 205^a. Hier. iv.
 655^c. Aug. vi. 502^a. vii. 697^a. viii. 478^b. x. 105^d. . . . Eras.¹ κατήγησεν
 κατὰ τοῦ νηπίου. Eras.² κατήγησεν κατὰ τοῦ νηπίου. Eras.³ κατήγησεν τὰ
 τοῦ νηπίου. | τα του νηπιου κατηγορηκα DEFG. *d. e. g.* Hcl. Arm. Goth.
 Orig. iii. 663^d (ἀνὴρ τὰ τοῦ νηπίου κατήγησας). Orig.-Int. ii. 79^c.
 382^c. 673^c. Basil. ii. 225^e (not 223 as Tisch.). Epiph. i. 555^c (κατή-
 γησα). Chr. iii. 469^a. x. 311^b. Theodoret. Cat. Cor. 255. Isidor.-
 Pelusiot. *Epist.* 443. Tertul. *de Pudic.* c. i. p. 366. Hil. in *Ps.*
 cxxxii. § 5. p. 462^f. Ambrosiast. 155^f.

12. βλέπομεν \aleph ABDEFG. 17. 47. 2^b. mss. generally; all the crit-
 ical editions; most Fathers, with some exceptions, however. (This
 is a favorite verse with the Fathers, who cite it with every conceiv-
 able verbal variation, scarcely any of which we can give, but the
 sense of their citations is pretty generally identical with the text as
 found in the great uncials. Cyril.-Alex., alone, cites the verse, more
 or less fully, over thirty times, with nearly as many variations as
 citations. We give the variations of βλέπω so that it may be seen
 how little regard the Fathers had for verbal accuracy. Beyond this
 we cite few variations not sanctioned by some of the manuscripts
 on our list). . . . βλέπωμεν P. 42, by itacism. . . . βλέπομεν 37. . . .
 Orig. in *Cantic.* ii. 3 (θεωρήσωμεν) (*Mai Class. Auct.* ix. 288). Orig.-
 Int. iv. 536^d (videntur). 537^b (contuendo). Chr. x. 312^a (βλέπει).

12 laid aside the things of a child. For now we are seeing in a

σωπον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ

Cyril. *Glaph. in Genes.* lib. v. c. 4. Opp. i. [pt. 2.] p. 172 (βλέπω). (*in Exod.* lib. ii. Opp. i. [pt. 2.] 274 ὀψόμεθα). *in Joan.* v. 38. lib. iii. c. 2. Opp. iv. 258 (βλέπω). xiv. 9. lib. ix. p. 780 (θεωρήσειε). *Fest. Pasch.* 12. Opp. v. pt. 2. p. 171 (βλέποντες). *Theaur. Assert.* 31. Opp. v. 267 (ὀρώμεν). *de Sancta Trin. praef. Dial.* i. Opp. v. 383* [389] (βλέπω), so also p. 391. *de Incarnatione* v. 678 (βλέπουσι). *ad Imperat. Theodosium de recta Fide* Opp. v. pt. 2 [3]. p. 18 (ὀρῶ μὲν. probably ὀρώμεν). *contra Iulianum* iv. Opp. vi. [pt. 2] 121 (βλέπω). Ps.-Cyril. *de Incarnatione* c. 34 (βλέπω) (*Mai Nov. Pat. Bibl.* ii. 73). Theodoret. *in Cantic.* ii. 3, and 11-13; and viii. 5. Opp. ii. 55. 70. 155 (βλέπω). *de Provident. Orat.* 10. iv. 654 (βλέπω). Ps.-Dion.-Areop. *de divin. Nomin. Paraphrasis Pachymerae* c. 13. § 3. Opp. i. 537. Max.-Confess. *Scholia* upon the above, vol. ii. of Dion.-Areop. p. 229 (ὀψόμεθα). Max.-Confess. *Quaest. ad Thalass.* 9. p. 26 (βλέπω). *cap. Theol. et Oecon. Cent.* 2. § 57. p. 497 (ἀποδημῆ, κατὰ τὴν πρόσωπον [p. 498.] πρὸς πρόσωπον θεωρίαν· ἐνδημῆ, κατὰ τὴν ἐν ἐσώπτῃ καὶ αἰνίγμασι θεωρίαν).

12. γὰρ \aleph ABD^cKLP (*ita* Tisch.¹⁸⁷¹), all cursives apparently. *Latharv. Hcl. Memph. Clem. Paed.* i. 6. p. 120. *Strom.* i. 19. p. 374. v. 1. p. 647. *Orig.-Int.* iv. 600^c. Marcellus *ap. Eus.* lib. ii. p. 53^b. lib. iii. c. 10. p. 177^d. Didym.-Alex. *de Trin.* iii. 41. p. 446. Nazian. *Orat.* 26. i. 452^b. Chr. iii. 469^a. x. 311^b (R. 363) Cyril. *Glaph. in Genes.* lib. ii. c. 4. Opp. i. [pt. 2.] 50. *in Joan.* viii. 23. lib. v. c. 4. Opp. iv. 507. xiv. 9. lib. ix. p. 777. xvi. 25. lib. xi. c. 2. p. 938. *de Trin. Dial.* 2. Opp. v. 450. *Epist.* 55. [*olim* 47.] Opp. v. pt. 2 [2.] p. 175. (v. pt. 2 [3.] p. 18). *contra Iulianum* lib. iii. Opp. vi. [pt. 2] p. 89. lib. viii. p. 272. *adv. Anthrop.* 1. Opp. vi. [pt. 2.] p. 366. Theodoret. *in loco* iii. 255. Damascen. *in loco* ii. 110^a. Theod.-Studii. *Antirrheticus* iii. c. 13. p. 133^b. Oecumen. *in loco* i. 551^b. Theophyl. *in loco* ii. 205^b. Ambros. *de Fide Resurr.* ii. c. 109. Opp. ii. 1163^f. Aug. *Fel. Manich.* i. 9. Opp. viii. 478^b. Gaudent. *Serm.* 1. p. 946. 5. p. 950^f. | omit γὰρ D*FGP (*ita* Tisch. *in ed. codicis*). *d. e. f. g. Am.* Goth. Arm. Clem. *Strom.* v. 11. p. 690. *Excerpt. Theodoti ap. Clem.* xv. p. 972 (not 962 as Tisch.). *Orig.* i. 731^a. *Orig.-Int.* iii. 120^a. *Eus. de Fide* ii. (Gall. iv. 477^c; or M. xxiv. 1067^c). Chr. i. 447^b (βλέπομεν νῦν δὲ). v. 289^c. Cyril. *in Malach.* iv. 2-3. § 44. Opp. iii. 866. *contra Iulianum* viii. Opp. vi. [pt. 2.] p. 265. Theodoret. ii.

mirror obscurely, but then face to face; now I am knowing in

70 (ἄρτι βλέπω ὡς ἐν ἐσόπτρῳ, ὡς ἐν αἰνίγματι). 155 (βλέπω ὡς ἐν ἐσόπτρῳ, ὡς ἐν αἰνίγματι). iv. 654. (Max.-Confess. *Schol. in Ps.-Dion.-Areop.* ii. 188. 229). Hesych. *in Levit.* ii. 3 (M. xciii. 806^b, but as it is in Latin it cannot be trusted. See Latin Fathers below). Photius *Bibliotheca* lib. vii. codd. 222 (M. ciii. 788^d). The Latin Fathers generally, or at least the copies of their works now extant, except as above. | δε (or *autem*) Pst. (Aeth.). Orig.-Int. iv. 573^a. Didym.-Alex. *de Trin.* i. 9. p. 7. Isaias-Abbas *Orat.* 25. § 20. fol. 1188^a. (Max.-Confess. *ad Thalas. Quaest.* 9. p. 26). Zeno *de Resurr.* xiv. p. 132^e. . . . [Damascen. *de Imaginibus Orat.* 2. c. 20. Opp. i. 340^c (βλέπομεν γάρ, ὡς ἐν ἐσόπτρῳ, καὶ ἐν αἰνίγματι, κτῆ)].

12. αρτι] αρτει FG, by itacism.

— δι ἌBFGP. 17. 37. 47. *d. e. f. g. Excerpt. Theodoti Clem.* 972. Orig. i. 282^d. 720^c. 731^a. iii. 174^e. 686^a. iv. 17^d. 209^d. 220^b. 229^a (δὲ κατόπτρου). *in Cantic.* ii. 3 (Mai *Class. Auct.* ix. 288). Orig.-Int. iii. 120^e. iv. 462^a. 536^d. 537^b. 573^a. 600^e. Meth. *Conviv. dec. Virg. Orat.* 5. c. 8. p. 703^b. Eus. *de Fide* p. 477^c. Marcell. 53^b. 177^d. Macar.-Aegypt. *Hom.* 37. § 5. p. 128^d (οὐκέτι ἐν ἐσόπτρῳ). Didym.-Alex. pp. 7. 446. Nazian. i. 452^b. Isaias-Abbas 1188^a. Chr. i. 447^b. 486^e. iii. 469^a. v. 289^e. x. 311^b. 312^e. 467^a. Cyril. i. 50. (172 ἐν ἐσόπτρῳ βλέπει). (274). (iii. 866). (iv. 258. 507. 780. 808. 827). 938. (v. 356. 383^a. 391). 450. (678). (v. pt. 2. pp. 18. 171. 175). vi. [pt. 2.] 89. (121. 265. 272. 366). Theodoret. iii. 255. Hesych. 806^b. Max.-Confess. 26. (497). Damascen. ii. 110^e. Theod.-Studit. 133^b. (Photius 788^d). Oecumen. i. 551^b. Theophyl. ii. 205^b. Cyprian. *Testim.* iii. 3. p. 319. Hil. *in Ps.* cxxi. § 1. p. 384^f. *Ps.* cxxiv. § 4. p. 404^a. *Ps.* cxlii. § 11. p. 549^e. *Ps.* cxlvi. § 4. p. 577^d. Ambros. *de Bono Mortis* 49. i. 410^b. *de Fide* ii. 1163^f. Ambrosias. 155^f. Hier. *Epist.* 41, *ad Marcellam*, i. 190^b. Aug. *de Civ. Dei* xxii. 1. Opp. vii. 696^b; and seven times besides. Gaudent. 946^e. 950^f. | ὡς δε DE. 2^b, *semel* 73. 80. 93. Scr's b g o. Pst. Hcl*. Arm. Aeth., (but a free translation). Clem. 120. 374. 647. 690. Orig.-Int. iv. 462^b. Meth. *Conviv. dec. Virg. Orat.* 9. c. 2. p. 731^e. Cyril. (i. 257. iv. 393. 769. 777. v. 267. 675. vi. 245). (Theodoret. ii. 55. 70. 155. iv. 654). (Ps.-Dion.-Areop. *de divin. Nomin.* c. 13. § 3. Opp. i. 537. Max.-Confess. *Schol. in de divin. Nomin.* ii. 188. 229). Tertul. *adv. Praex.* c. 14. p. 221.

— εσοπτρου F, ed. Scriv. [εσοπτρον F, Treg. (by error?)

— αυειγματι FG. . . . ενιγματι D*P. Itacisms.

— εν αυιγματι ἌBBD^c(FG)Ks. 17. 37. 47. *Excerpt. Theodoti ap. Clem.* 972. Orig. iii. 174^e. Orig.-Int. iv. 573^a. Marcell. 53^b. 177^d.

13 ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην. νυνὶ δὲ μένει πίστις

Didym.-Alex. 446. Isaias-Abbas 1188^a. Chr. i. 447^b. 486^c. iii. 463^r. v. 289^c. x. 311^c. (312^c). 467^a (Cyril. i. [pt. 2.] 274. iv. 777). Theodoret. (ii. 70. 155. ὡς ἐν αἰνίγματι). iii. 255. Hesych. 806^b. (Damascen. ii. 110^c ὡς ἐν αἰνίγματι). Oecumen. i. 551^b. Theophyl. ii. 205^b. Tertul. *adv. Prax.* c. 14. p. 221. Hil. 384^f. 404^a. Zeno *de Resurr.* 132^r. Phoebadius *de Fide Orthod.* ii. (Gall. v. 257^c). Ambros. i. 410^p. Ambrosiast. 155^f. Hier. i. 190^b. Aug. *ad Vincent., Epist.* 92 c. 4 Opp. ii. 229^a, and seven times besides. Gaudent. 946^c. 950^f. | καὶ ἐν αἰνίγματι L(P). 109. 178. Scr's f. Orig. i. 282^d. (720^c). 731^a. iii. 686^a. iv. 17^d. 92^c. 209^d. (220^b, not 222^a as Tr.). *in Cantic.* ii. 3 (Mai C.A. ix. 288). Orig.-Int. iii. 120^c. iv. 462^a. 536^d. 537^b. 596^c. 607^f. Macar.-Aegypt. 128^d. Didym.-Alex. 8. Nazianzen. i. 452^b. Chr. i. 468^c. x. 508^d. Cyril. i. [pt. 2.] 50 (καὶ αἰνίγματος). 172. 257 (om. ἐν). 274 (ἐν αἰν. καὶ ἐσόπτ.). iii. 866 (om. ἐν). iv. 258. 393 (om. ἐν). 507 (δι' αἰνίγματος). 769 (om. ἐν). 777 (ὡς ἐν αἰν.). 780 (om. ἐν). 808. 827. v. 267 (om. ἐν). 356. 383* (om. ἐν). 391 (om. ἐν). 45^r. 675. 678 (om. ἐν). pt. 2. [1.] 171 (om. ἐν). [2.] 175 (om. ἐν). [3.] 18 (ἐν ἐσόπτρῳ τε καὶ αἰνίγματι). vi. 245 (ὡς ἐν αἰνίγ., καὶ ὡς ἐν ἐσόπτ.). [pt. 2.] 89 (βλέπομεν γὰρ δι' ἐσόπτρου καὶ δι' αἰνίγματος, κατὰ τὸ γεγραμμένον.). 121 (om. ἐν). 265. 272. 366. Pseudo-Cyril. (Mai *Nov. Pat. Bibl.* ii. 73). Theodoret. ii. 55-6 καὶ ὡς ἐν αἰνίγματι). iv. 654 (Ps.-Dion.-Areop. i. 537. νῦν ὡς ἐν αἰνίγματι καὶ ἐν ἐσόπτρῳ ὁρῶμεν so the *Scholium* of Max.-Confess. ii. 229; but that on p. 188 of vol. ii. reads: νῦν ὡς ἐν κατόπτρῳ καὶ αἰνίγματι βλέπομεν.). Max.-Confess. p. 26 (πότε δὲ δι' ἐσόπτρου καὶ αἰνιγμάτων βλέπειν λέγων τὰ μέλλοντα.). 497-8 (as above under βλέπω). Aug. *Fel. Manich.* i. 12. Opp. viii. 478^a. | Clem. 120. 374. 647. 690. omits καὶ ἐν αἰνίγματι.

— αρτι] αρτεi FG.

— γνωσκω NB⁸FKsLP. 2^b, and the Fathers as now printed. | γνω AB*. . . . γινγ. DE. . . . γνωσκω G. (Didym.-Alex. 446 γνώσκω and ἐπιγνωσόμεθα). || εκ μερουσ επιγ. G*. (omit εκ μερουσ FG^{con}.)

— τότε] το N* (text N^a).

— επιγνωσομαι] γνωσομαι K.

— επεγνωσθην] επι γνωσθην F. . . . επι γνωσθην G. | prefix εγω F

part, but then shall I fully know even as I was fully know.

13 And now there is abiding Faith, Hope, Love, these three, but the greater of these is Love: pursue after Love.

Ἐλπὶς ἀγάπη, τὰ τρία ταῦτα· μελίων δὲ τούτων ἡ ἀγάπη·
διώκετε τὴν ἀγάπην.

(but not *f.*) *G. d. e* (but omits *et*). *g. Tolet.* Cyprian. 319. (Perhaps the exemplar of *D*, as that codex has *καὶ ὡ ἐπεγνωσθῆν*).

18. *νυνι*] *νυνει* B*D.

— *νυνι δε μνει* most of the Fathers. | *μνειδε* F. *μνει δε* G. *μνει* D, (no correction). || *μένει δε* Clem. *Quis Dives Salvetur* 38. p. 956. Chr. i. 445^c. Cat. Cor. 258 (*νῦν δὲ μένει*). (Chr. vi. 288^a, and xi. 490^a *μένει γὰρ*). Hil. *Fragmentum* p. 1279^a.

— *μελιων* D^c. | *μειζω* D^{*}. | *μειζον* L. Orig. Cat. Rom. 34. Ps.-Athanas. *ad Antioch. Ducem* 76 (M. xxviii. 645^b).

— *τουτων*] *τουτων* Eras¹. (text Eras²⁻⁸).

— We join to our passage the first clause of chapter xiv. on authority of the Sinaiticus, which has no pause at *ἀγάπη*, but its greatest at *ἀγάπην*. Six lines read thus :

ΔΕΤΟΥΤΩΝΗΑΓΑ
ΠΗΔΙΩΚΕΤΕΤΗΝ
ΑΓΑΠΗΝ
ΖΗΛΟΥΤΕΔΕΤΑΠ̄ΝΙ
ΚΑΜΑΛΛΟΝΔΕΪ
ΝΑΠΡΟΦΗΤΕΥΗ

It will be perceived that the *Z*, in the fourth line, projects half its diameter to the left of the other lines. The beginning of a new paragraph is very frequently thus indicated in the Sinaiticus.

The Vaticanus also contracts the *ην* at the end of *αγαπην* so as not to run on to the next line, and begins the next *ζηλουτε*. Damascenus, Oecumenius, and Theophylact, in their commentaries on this passage consider *διώκετε τὴν ἀγάπην* by itself, and thus do not show whether they connected it with the preceding or with the following clause. It is possible, therefore, that they may have known MSS. divided as *AB*. This method of division adds greatly to the impressiveness and beauty of chapter xiii., and if the succeeding *δὲ* be translated *now* (as it should be in verse 27 of chapter xii.), no violence will be done to chapter xiv. In fact the three chapters are so closely connected as hardly to bear separation at all.

— *διωκετε*] *αιωκεται* FG. Itacism and blunder combined.