

Two Parchments Witnessing First Timothy 1

These two parchments,¹ originally published by Kurt Treu in the *Archiv für Papyrusforschung*, witness 1Ti 1.4-5, 6-7 (NT 0259) and 1Ti 1.15-16 (NT 0262). Treu's transcriptions are provided below along with short discussions on areas of variations within these verses.

NT 0259 (P. Berlin 3605): 1Ti 1.4-5, 6-7

Source: Kurt Treu, "Neue neutestamentliche Fragmente der Berliner Papyrussammlung", *Archiv für Papyrusforschung* 18, 1966. p. 36.

<i>In</i>	Recto	<i>vs</i>	<i>In</i>	Verso	<i>vs</i>
1	χουσιν μαλλον'' η οικονομιαν θυ την εν πισ[τει] το δε τελ[ος της]	1.4		νες αστοχησαν της εξετραπτησαν	6
5	παραγ[γελιας εσ] τιν αγ[απη εκ κα] θα[ρας]	5	10	εις ματαιολογια θ[ε]λ[ο]ντες ει [νομοδ]ιδασκαλοι [μη νοσουν]τες'' μη [τε α λεγουσιν]'' μη	7
			15	[τε]	

Differences with NA27

Line 6: εξετραπτησαν] εξετράπησαν

Line 13: νοσουντες] νοδυντες

These are not noted by Treu as differences, and Elliott (who refers to this papyrus elsewhere) does not count these as variants either. My understanding, then, is that they are orthographic in nature.

¹ Described as parchments, not papyri, in personal communication from Peter M. Head (May 21, 2007).

Notable Readings

Treu supplies a short apparatus with brief witness lists. Below are expanded discussions on the variants noted by Treu.

Line 2: *οικονομιαν*: 0259 supports the NA27 reading, against J.K. Elliott who here follows the reading of D's first hand and Irenaeus, *οικοδομηγ*.² Elliott rejects *οικονομιαν*, contending that it came about as a replacement for *οικοδομηγ*. He bases his judgment on the list of atticisms found in Phrynichus³ which contains *οικοδομη* (*οικοδομημα*) as objectionable. Thus, reasons Elliott, scribes replaced *οικοδομηγ* with the less objectionable (and fitting NT/PE style) *οικονομιαν* (cf. Tt 1.7 and also Col 1.25; Eph 1.10, 3.2; 1Co 9.17).

But Elliott's reasoning—reject the word because it is on a list of atticisms—is as arbitrary as rejecting a reading because it is the longer reading or because it is not the most difficult reading. These are guidelines that come about as a result of witnessed trends, not hard-and-fast rules. The whole picture must be examined, and the quality and witness of MSS supporting *οικονομιαν* (Sinaiticus, Alexandrinus, and several other uncials: FGKLPH) must also contribute to the decision. 0259 supports that already overwhelming evidence.

Line 3: *την εν*: 0259 supports this reading, rejected by uncials FG. The variation is noted by Elliott⁴ and Tischendorf⁵ but NA27 does not mention it at all. The vast majority of MS testimony (and printed editions, for that matter) agree with the inclusion of *την εν*.

Line 6: anarthrous *αγαπη*: Neither Tischendorf nor NA27 mention this variation, which occurs in Ψ (9th/10th century) and 462 (11th/12th century). Elliott includes the variation in his discussion.⁶ He rejects it, noting that anarthrous *αγαπη* also occurs in 1Ti 6.11. Further examination⁷ shows that an anarthrous *αγαπη* in the complement of a clause is not an

² Elliott, J.K. *The Greek Text of the Epistles to Timothy and Titus*. (Studies and Documents 26). Salt Lake City: University of Utah Press, 1968. p. 19.

³ For Phrynichus' list, see Chrys C. Caragounis, *The Development of Greek and the New Testament: Morphology, Syntax, Phonology and Textual Transmission*. Grand Rapids: Baker Academic, 2007. pp. 125-137.

⁴ Elliott, p. 16.

⁵ *Novum Testamentum Graece*. 1869-94 (C. v. Tischendorf, C. R. Gregory & E. Abbot, Ed.) Lipsiae: Giesecke & Devrient. vol. 2 p. 841.

⁶ Elliott, p. 19.

⁷ The examination was of the *OpenText.org Syntactically Analyzed Greek New Testament: Clause Analysis*. The described structure appears to only occur in Johannine and Pauline literature (14 total occurrences, 4 in Johannines, 10 in Paulines).

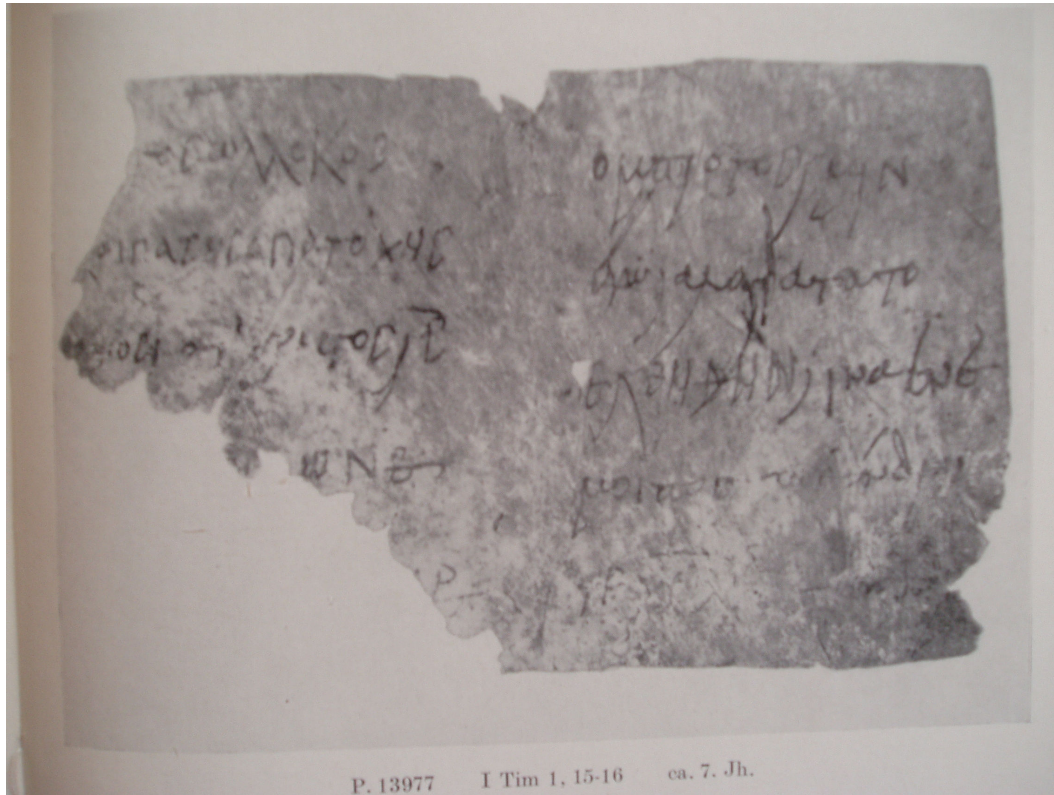
isolated instance and well within the style of the letters to Timothy (1Ti 1.5; 6.11; 2Ti 1.7; 2.22).

Lines 13-14: *μητε*: This is a longer variation unit, consisting of *μη ... μητε ... μητε*. The omission of the final *μητε* is apparently only witnessed in 1845 (10th century); known sources outside of that 10th century minuscule support the longer reading. Neither Tischendorf nor NA27 note this variation. Elliott does, and he agrees with the consensus.⁸

⁸ Elliott, p. 20.

NT 0262 (P. Berlin 13977): 1Ti 1.15-16

Source: Kurt Treu, "Neue neutestamentliche Fragmente der Berliner Papyrussammlung", *Archiv für Papyrusforschung* 18, 1966. pp. 36-37, plate in appendix.



<i>Ln</i>	Col I	<i>vs</i>	<i>Ln</i>	Col II	<i>vs</i>
	†				
1	[πισ]τος ω λοκος	1.15		ομ προτος ιμιν	
	και πασης αποτοχης			εγω, αλα δια τατο	16
	αξιος οτι Χριστος Ις			ελεθηνη; ινα εν ε	
	[ηλθεν] ει[ς τ]ων		10	μοι προτω ενδι[ξη]	
5	[κοσμον αμα]ρ			τε Χς [Ις] την [απα]	
	[τωλους σωσαι]			[σαν μακροθυμιαν]	

Text in Normalized Orthography

The original orthography is heavily phoneticized. Treu provides the following transcription with orthography normalized.

Πιστός ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς
σῶσαι· ὧν πρῶτός εἰμι ἐγώ· ἀλλὰ διὰ τοῦτο ἠλεήθην, ἵνα ἐν ἐμοὶ πρῶτω ἐνδείξῃται Χριστὸς Ἰησοῦς τὴν
ἅπασαν μακροθυμίαν.

Comparison of Orthography

When compared with Treu's normalized orthography, 0262's uniqueness is evident.

0262	Treu's normalisation
[πισ]τος ω λλοκος	Πιστός ὁ λόγος
καὶ πασης αποτοχης	καὶ πάσης ἀποδοχῆς
ἀξιος οτι Χριστος Ις	ἄξιος, ὅτι Χριστὸς Ἰησοῦς
[ἠλθεν] ει[ς τ]ων	ἦλθεν εἰς τὸν
[κοσμον αμα]ρ	κόσμον ἁμαρ
[τωλους σωσαι]	τωλοὺς σῶσαι·
{column break}	{column break}
ομ προτος ιμιν	ὧν πρῶτός εἰμι
εγω, αλα δια τατο	ἐγώ· ἀλλὰ διὰ τοῦτο
ελεηθην; ινα εν ε	ἠλεήθην, ἵνα ἐν ἐ
μοι προτω ενδι[ξη]	μοὶ πρῶτω ἐνδείξῃ
τε Χς [Ις] τὴν [απα]	ται Χριστὸς Ἰησοῦς τὴν ἅπα
[σαν μακροθυμιαν]	σαν μακροθυμίαν.

Differences with NA27

When using Treu's normalized orthography, there are no letter variations with NA27.

Notable Readings

Line 1: [πισ]τος: Treu's reconstruction of the first word in 0262 aligns with NA27. Elliott, not even mentioning the earliest and best MSS that support πιστος, reads ἀνθρωπινος here and in

1Ti 3.1. Lock, in his 1924 ICC volume on the Pastorals, also reads *ανθρωπινος* in 1Ti 1.15 and 3.1.⁹ Tasker, in the Greek text of the New English Bible, reads *πιστος* in 1Ti 1.15 but *ανθρωπινος* in 1Ti 3.1.¹⁰ Lock and Elliott treat the two readings (1Ti 1.15 and 3.1) together though the evidence for each reading is not the same. Textual evidence for the variant in 1.15 is scant and only reflected in a handful of Latin witnesses; evidence for the variant in 3.1 is marginally better with only one Greek witness (the original hand of D) and a smattering of Latin witnesses.

0262 does not testify to the whole word, but based on Treu's reconstruction, it witnesses *πιστος*. The hand is not a well-practiced hand, and it is difficult to discern the *-τος* of *πιστος*. Help comes in the first line of column II, where *πρωτος* is witnessed. Comparing the *-τος* in both instances, one can make out the *-τος* at the start of column I. The strokes can be confirmed again by comparing with *Χριστος* in column I line 3. Unfortunately, the papyrus contains no *-νος* sequence (*ανθρωπι-νος*) to compare against for complete verification.

Thus all indications are that 0262 supports the commonly-accepted reading of *πιστος ο λογος* in 1Ti 1.15.

Line 4: *τον*: Another variant not mentioned in NA27 is the omission of *τον* in the phrase *εις τον κοσμον*. 0262 offers nothing to the discussion on this variant. Treu's reconstruction has [τ]ων with the following line completely supplied. Based on the papyrus' orthographical shortcomings, Treu deduces that *τον* is represented here. For the available evidence, this makes sense but it cannot be completely confirmed. The available textual evidence for omission of *τον* is slim and the NT (and PE) vastly prefer the phrase *εις τον κοσμον* over *εις κοσμον*.¹¹

Line 10: *πρωτω*: Some MSS have *πρωτον* instead of *πρωτω* (Ψ H and some minuscules).¹² A smattering of MSS omit *πρωτω/πρωτον* altogether (D* L and some Fathers).¹³ Elliott notes a further variant, F's *πρωτο*, which is a simple orthographic variant for *πρωτω*.¹⁴ It is plain that most available evidence witnesses *πρωτω*. Elliott uses internal evidence as support for *πρωτω*:

⁹ Lock, W. (1924). *A critical and exegetical commentary on the Pastoral epistles* (I & II Timothy and Titus) (xxxvi). Edinburgh: T. & T. Clark.

¹⁰ R.G.V. Tasker. *New English Bible Greek Text*. [Get complete citation]

¹¹ Elliott pp. 28-29 cites relevant NT and PE instances: Jn 1.9, 10; 3.17, 19; 6.14; 8.23, 26; 9.39; 11.27; 12.25; 2Co 1.12 and Eph 2.12 (among others). For PE style, see 1Ti 6.7.

¹² Both Treu (p. 37) and Elliott (p. 29) cite these MSS.

¹³ Both Treu (p. 37) and Elliott (p. 29) cite D*; only Elliott cites L and some patristic evidence.

¹⁴ Elliott, p. 29.

The context and preceding statement (*ων πρωτος ειμι εγω*) require *πρωτω*. This is the only example in the dative (in apposition to *εν εμοι*). The variant *πρωτον* arose because some scribes were unfamiliar with the construction and thought that ‘first’ should be an adverb modifying *ενδειξεται*. This confusion may have led some mss. to omit ‘first’.¹⁵

Elliott’s reasoning appears sound, though there is no way to verify it.

Line 11: *Xς Ις*: The order of *Χριστος Ιησους* or *Ιησους Χριστος* will not be discussed here. However, one aspect of this reading in 0262 requires mention. Treu notes that the line is smeared (*Zeile verwischt*) and it appears that *Xς* is duplicated (*Xς Xς*). His transcription, however, does not reflect this.

Conclusion

These parchments, apart from orthographic considerations, reflect the text as witnessed by the NA/UBS editions.

¹⁵ Elliott, p. 29.