

**A NEW EDITION OF CODEX I (016):
THE WASHINGTON MANUSCRIPT OF THE EPISTLES OF PAUL**

by

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ABSTRACT

Nearly a century has passed since Henry A. Sanders first published his *editio princeps* of the Washington Manuscript of the Epistles of Paul (Codex I or 016). Within that time, it has received very little scholarly attention. This new edition provides a fresh, conservative transcription based on two new image sets, and identifies all differences between the new transcription and Sanders. It additionally provides comprehensive lists of variants between Codex I, the Nestle-Aland 28th, and the Robinson Pierpont editions of the Greek New Testament. The new edition also provides valuable data surrounding the manuscript's provenance, character, scribal habits, textual affiliation, and substantive variants. Several corrections to Sanders are offered, and the new transcription shows the effects of nearly a century upon the manuscript. This work seeks both to update Sanders, and to provide valuable data which will make the text of Codex I more readily accessible for future inquiry.

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INTRODUCTION

Initially esteemed as little more than a “blackened, decayed lump of parchment as hard and brittle on the exterior as glue,” the Washington manuscript of the Epistles of Paul has proved far more useful over the past century than originally expected.¹ When Charles Lang Freer, a wealthy philanthropist and patron of the arts, purchased the manuscript from an Arab antiquities dealer in Egypt named Ali Arabi on December 19, 1906, neither party placed any real value on the damaged fragment. Its contents were unknown, and because of its “almost hopelessly decayed condition” it was simply thrown in with the purchase of 3 larger, more well preserved manuscripts “rather because of its association with them than from any supposed value of its own.”² The significance of the damaged document has since become quite clear, although it and the other biblical manuscripts in the Freer collection are deserving of much more scholarly attention than has been allotted them over the past century.³

In addition to acquiring these invaluable manuscripts, Freer demonstrated his altruistic generosity and patronage by funding not only their transcription and publication, but also additional trips to Egypt that were organized in an effort to both obtain further information regarding the provenance of the documents as well as to secure, if possible, any additional manuscripts which may have also been associated with those previously purchased.⁴ Freer even made arrangements for his entire collection of art (including the manuscripts) to be donated to the Smithsonian in Washington DC after his death, and he provided the capital necessary to build a structure in which to house it—now known as the Freer Gallery of Art.⁵ As for the labor of transcription and publication, he made

¹ Henry A. Sanders, *The New Testament Manuscripts in the Freer Collection Part II: The Washington Manuscript of the Epistles of Paul*, (University of Michigan Studies, Humanistic Series 9/2; New York: Macmillan, 1918), 251. This volume is the *editio princeps*. See Plate VI (page xi) for an image showing the appearance of the manuscript when found (reproduced in this edition as plate 1).

² Sanders, *Epistles of Paul*, 251.

³ In his introduction to a recent collection of studies compiled in honor of the 100-year anniversary of Freer’s original 1906 purchase of four of these manuscripts, Larry W. Hurtado indicates that “although they initially generated enormous popular and scholarly excitement internationally at the time of their acquisition and publication in the early twentieth century, in the subsequent decades they have received only sporadic serious attention from biblical scholars, and the general public today scarcely knows of them.” He goes on to postulate a possible reason for this scholarly neglect in that they were likely eclipsed by the discoveries several decades later of a number of other important biblical manuscripts such as those found in the Chester Beatty and Bodmer collections as well as the Dead Sea Scrolls. See Larry W. Hurtado, introduction to *The Freer Biblical Manuscripts: Fresh Studies of an American Treasure Trove* (ed. Larry W. Hurtado; Text-Critical Studies 6; Atlanta: Society of Biblical Literature, 2006), 1-15 (especially pages 1-2).

⁴ Freer also occasionally tasked others to purchase manuscripts and other items in his absence. In this way he was able to add to his collection both a 5th Century Coptic codex of the Psalms in 1908, as well as a fragmentary 3rd Century Greek version of the Minor Prophets in 1916. For a much more comprehensive account of the details surrounding Freer’s history, various acquisitions, and other endeavors, see Kent D. Clarke, “Paleography and Philanthropy: Charles Lang Freer and His Acquisition of the ‘Freer Biblical Manuscripts,’” in *The Freer Biblical Manuscripts: Fresh Studies of an American Treasure Trove* (ed. Larry W. Hurtado; SBL Text Critical Studies 6; Atlanta: Society of Biblical Literature, 2006), 17-73.

⁵ The gallery opened in May of 1923, a few years after Freer’s passing in September of 1919. It consists of approximately nine thousand items and stands as a witness of the fulfillment of Freer’s desire that the general public become the benefactors of his efforts. See Clarke, *Paleography and Philanthropy*, 24.

arrangements via his friend Francis W. Kelsey, a professor of Latin literature at the University of Michigan, for the work to be carried out at the hand of the capable young scholar, Henry A. Sanders (then an assistant professor of Latin at the same institution). Sanders quickly proved himself worthy of the task and over the next twenty years he worked diligently to make the manuscripts available for study via scholarly articles, facsimile editions, and major monograph studies.⁶

Of the six biblical manuscripts in the Freer collection, the Gospels codex has clearly received the majority of scholarly attention. Comparatively little, in fact, has been afforded the Pauline codex since the publication of its *editio princeps* by Sanders in 1918. This is probably, in large measure, because of the deteriorated condition of the manuscript as well as the lack of a facsimile edition.⁷ Fortunately, due to the combined efforts of the Society of Biblical Literature, the Freer Gallery of Art, and the Institute for the Study and Preservation of Ancient Religious Texts (ISPART) at Brigham Young University, a new set of high-definition color images was created for the Freer biblical manuscripts in 2002–2003. Due to some fairly severe fire damage and deterioration, an additional set of images of the Pauline codex was created using multi-spectral imaging (MSI) technology with the hope of recovering text too dark or decayed to be seen otherwise.⁸ Based on these two image sets, I have sought to provide an update of the Pauline codex in the form of a new edition of the manuscript, offering both a fresh transcription and commentary for this valuable, albeit somewhat neglected, text. This has been done in order to increase the transparency and accessibility of Codex I. The raw data presented here, both through the transcription itself and the various tables and charts, will greatly facilitate more specialized studies.

THE MANUSCRIPT

The Washington manuscript of the Epistles of Paul is known as Greek manuscript IV in the Freer Collection. It is currently housed at the Smithsonian in the Freer Gallery of Art (catalogue number 06.275). Also known as Codex Freerianus, it has been given the Gregory-Aland uncial designation of 016 (or Codex I), the van Haelst number 507, and the von Soden number α 1041. Additionally, it has been categorized as trismegistos number 3044 in the Leuven Database of Ancient Books (LDAB).

⁶ See Hurtado, *Introduction*, 3-4.

⁷ In his preface to the *editio princeps*, Sanders wrote, "Owing to the extreme discoloration of most of the fragments a facsimile edition is impracticable" (Sanders, *Epistles of Paul*, vii).

⁸ For an excellent overview of the process of applying multi-spectral imaging technology to manuscripts, see Stephen Bay et al., "Multi-Spectral Imaging vs. Monospectral Infrared Imaging," *Zeitschrift für Papyrologie und Epigraphik* 173 (2010): 211–217; and also Stephen Bay et al., "Exploring the Limitations and Advantages of Multi-Spectral Imaging in Papyrology: Darkened, Carbonized, and Palimpsest Papyri," *Digital Imaging of Ancient Textual Heritage: Technological Challenges and Solutions. Proceedings of the Εικονοποιία Conference 28–29 October 2010, Helsinki Finland* (ed. Vesa Vahtikari et al.; Commentationes Humanarum Litterarum 129; Ekena: Societas Scieniarum Fennica, 2011), 87-97. Using MSI technology allows imaging at a wider range of light bandwidths. At times, this results in images which show a higher contrast between the ink and the substrate, thus making the text more easily legible.

Contents

Despite the fragmentary nature of Codex I, it is possible to determine the original size and content of the manuscript with some certainty. This is partially due to the estimated number of lines per page (30)⁹ and also in part to the survival of 10 quire numbers, including the last one (KZ or 27).¹⁰ The extant quire numbers are located in the top right hand corner of the first page of each quire. Sanders gives an overview of the quires as follows:¹¹

Modern Number	Ancient Number	Leaves Preserved	Leaves Lost	Ms Page Number
1	lost (16)	6	2	lost
2	IZ (17)	8	0	13
3	IH (18)	8	0	29
4	IΘ (19)	7	1	45
5	lost (20)	5	3	lost
6	KA (21)	8	0	69
7	KB (22)	8	0	85
8	KΓ (23)	8	0	101
9	KΔ (24)	8	0	117
10	KE (25)	8	0	133
11	Kζ (26)	8	0	149
12	KZ (27)	4	0	165

As it now stands, the codex contains fragments of all of the letters of Paul except Romans (Hebrews follows 2 Thessalonians). Based on the amount of extant text, Sanders estimates that the manuscript originally contained between 208 and 212 leaves, which would have allowed sufficient space for the inclusion of Acts, Romans, the missing two thirds of 1 Corinthians, as well as the Catholic Epistles.¹² He concludes that “joined with the [manuscript] of the four gospels, found with it, it made a complete New Testament, which did not however contain Revelation.”¹³

What remains of Codex I contains all or part of the following New Testament verses:

Book	Verses
1 Corinthians	10:29; 11:9–10, 18–19, 26–27; 12:3–4, 16 ¹⁴ , 27–28 ¹⁵ ; 14:12–13 ¹⁶ , 22, 32–33; 15:3, 15, 27–28, 38–39, 49–50; 16:1–2, 12–13

⁹ Sanders, *Epistles of Paul*, 255.

¹⁰ For examples of the quire numbers, see plates 3b and 5.

¹¹ Sanders, *Epistles of Paul*, 253. Corresponding Roman numbers are provided in parentheses next to their Greek counterparts in the “Ancient Number” column for convenience and are not original to Sanders’ version of this table. Also not original to Sanders’ version of the table is the fifth column which indicates the manuscript page number on which the quire number can be found in the transcription below (which follows the pagination of Sanders’ edition).

¹² See Sanders, *Epistles of Paul*, 252.

¹³ Sanders, *Epistles of Paul*, 252.

¹⁴ This verse number differs from Sanders, who lists the contents of this fragment as verse 14, not 16. See discussion on the change in the footnote to folio number six of the transcription below.

Book	Verses
2 Corinthians	1:1, 9, 16–17; 2:3–4, 14; 3:6–7, 16–18 ¹⁷ ; 4:6–7, 16–17; 5:8–10, 17–19 ¹⁸ ; 6:6–8, 16–17 ¹⁹ ; 7:7–8, 13–14; 8:6–7, 14–17; 8:24–9:1; 9:7–8; 9:15–10:2 ²⁰ ; 10:8–10; 10:17–11:2; 11:9–10, 20–21, 28–29; 12:6–7, 14–15; 13:1–2, 10–11
Galatians	1:1–3, 11–13; 1:22–2:1; 2:8–9, 16–17; 3:6–8, 16–17, 24–28; 4:8–10, 20–23
Ephesians	2:15–18, 3:6–8, 17–20 ²¹ ; 4:9–11, 17–19, 28–30; 5:6–11, 20–24; 5:32–6:1; 6:10–12, 19–21
Philipians	1:1–4, 11–13, 20–23, 2:1–3, 12–15 ²² , 25–27; 3:4–6, 13–17 ²³ ; 4:3–6, 13–15
Colossians	1:1–4, 10–12, 20–22, 27–29; 2:7–9, 16–19; 3:5–8, 15–17; 3:25–4:2; 4:11–13
1 Thessalonians	1:1–2, 9–10; 2:7–9, 14–16; 3:2–5, 11–13; 4:7–10; 4:16–5:1; 5:9–12, 23–27
2 Thessalonians	1:1–3, 10–11; 2:5–8, 14–17; 3:8–10
Hebrews	1:1–3, 9–12; 2:4–7, 12–14; 3:4–6, 14–16; 4:3–6 ²⁴ , 12–14 ²⁵ ; 5:5–7; 6:1–3, 10–13; 6:20–7:2; 7:7–11, 18–20; 7:27–8:1; 8:7–9; 9:1–4, 9–11, 16–19, 25–27; 10:5–8, 16–18, 26–29, 35–38; 11:6–7, 12–15, 22–24, 31–33; 11:38–12:1; 12:7–9, 16–18, 25–27; 13:7–9, 16–18, 23–25
1 Timothy	1:1–3, 10–13; 1:19–2:1; 2:9–13; 3:7–9; 4:1–3, 10–13; 5:5–9, 16–19; 6:1–2, 9–11, 17–19
2 Timothy	1:1–3, 10–12; 2:2–5, 14–16, 22–24; 3:6–8; 3:16–4:1; 4:8–10, 18–20
Titus	1:1–3, 10–11; 2:4–6, 14–15; 3:8–9
Philemon	1–3, 14–16

Date

The handwriting of Codex I suggests a date of either the fifth or sixth century. In an initial report appearing in a 1908 article, Sanders attributes it to the fifth century.²⁶ Later in his introductory material to the 1910 Washington volume on Deuteronomy and Joshua (in which he points out many similarities

¹⁵ Sanders includes text from verse 28 but fails to number it accordingly (he lists only verse 27).

¹⁶ Sanders includes text from verse 13 but fails to number it accordingly (he lists only verse 12).

¹⁷ Sanders includes text from verse 18 but fails to number it accordingly (he lists only verses 16–17).

¹⁸ Sanders only includes text from verses 17–18. I argue below that the sigma of κοσμων in verse 19 is also visible, hence its addition to the contents list here.

¹⁹ Sanders adds the numbering for verse 18, though the text he includes only extends through the end of verse 17. However, he may have added it in reference to the elipses at the end of the line in his edition which, had the text been extant at that point on the fragment, would have comprised the beginning of verse 18.

²⁰ Sanders only includes text from verses 9:15–10:1. I argue below that the alpha and rho of θαρρησαι in verse 2 is also visible, hence its addition to the contents list here.

²¹ Sanders includes some bracketed text from verse 17, though he mistakenly numbers it verse 18. The extant text from the fragment actually begins in verse 18, but the verse numbering in Sanders is slightly off.

²² Sanders includes text from verse 15 but fails to number it accordingly (he lists only verses 12–14).

²³ Sanders includes text from verse 13 but fails to number it accordingly (he lists only verses 14–17).

²⁴ Sanders includes text from verse 3 but fails to number it accordingly (he lists only verses 4–6).

²⁵ Though the text itself is correct, Sanders omits the 1 from 12, thus mislabeling the verses, “2, 13, 14” instead of the correct, “12, 13, 14.”

²⁶ Henry A. Sanders, “New Manuscripts of the Bible from Egypt,” *AJA* 12/1 (1908): 54.

between that volume and Codex I) he narrows it down slightly to the latter part of the fifth century.²⁷ By the time he finished transcribing the manuscript, however, he changed his view again, slightly affirming instead, the sixth century.²⁸ Unfortunately no significant discussion is offered regarding the reason for his slight shift in view. Characteristics of the handwriting which suggest a fifth or sixth century date include the use of an overtly enlarged phi and (occasionally) psi;²⁹ the lengthened tails of both rho and upsilon;³⁰ and also the inclusion of ornamental dots or serifs to the ends of letters such as gamma, delta, epsilon, zeta, kappa, xi, sigma, tau, upsilon, chi, and psi.³¹ The text quite closely resembles that of the fragment Cod.Vindob.Med.Gr.1 (Dioscurides, *De materia medica*) which “represents the constantinopolite type of the formal ‘biblical majuscule,’” according to Guglielmo Cavallo and H. Maehler.³² In their work, *Greek Bookhands of the Early Byzantine Period: A.D. 300-800*, they point out that the Dioscurides fragment can be dated with some certainty to A.D. 513 or soon after.³³

Also of note is the fact the scribe used ekthesis, wherein he set enlarged letters (or incipits) out into the left margin to indicate chapter divisions or sense breaks. Metzger points out that forms of this trend can be seen as early as the first half of the third century. The way that this was carried out, however, morphed slightly over time. “By the fifth century the scribe of Codex Alexandrinus used an enlarged letter conspicuously placed in the left-hand margin,” Metzger writes. He goes on to say that, “in later centuries scribes, disliking partially filled lines at the right-hand margin, would fill out the line with the opening words of the new paragraph, enlarging whatever letter happened to stand first in the

²⁷ Henry A. Sanders, *The New Testament Manuscripts in the Freer Collection Part II: The Washington Manuscript of Deuteronomy and Joshua*, (University of Michigan Studies, Humanistic Series; 8/1. New York: Macmillan, 1910), 12-13.

²⁸ Sanders, *Epistles of Paul*, 255.

²⁹ The size of the phi is often excessively exaggerated, whereas the psi only appears so on occasion. Granted, there are many more instances of phi than psi, but sufficient examples remain to see that the phi is enlarged much more than the psi throughout the manuscript. For examples of the phi, see plates 3, 5, and 7. For examples of the psi, see plates 2b and 4.

³⁰ The letters xi and zeta also have sublinear tails, though these are not as pronounced as those of rho and upsilon. The downstrokes of both phi and psi are also sublinear, in addition to supralinearly extending up to the bottom of the preceding line.

³¹ Bruce M. Metzger describes the stylistic tendencies thus: “From about the fifth century A.D. the vertical strokes of writing became thicker and in ρ, υ, φ, and ψ longer, while the horizontal or sloping strokes of γ, δ, ε, ζ, κ, π, σ, and τ often acquired heavy dots or serifs at their ends.” Bruce M. Metzger, *Manuscripts of the Greek Bible: An Introduction to Greek Palaeography* (cor. ed.; New York: Oxford University Press, 1991 [1981]), 24.

³² Guglielmo Cavallo and H. Maehler, *Greek Bookhands of the Early Byzantine Period, A.D. 300-800* (Bulletin of the Institute of Classical Studies Supplement 47; London: University of London, 1987), 58.

³³ Cavallo and Maehler, *Greek Bookhands*, 58. Describing the Dioscurides fragment, they further explain, “It therefore exemplifies the stage which the ‘biblical majuscule’ had reached in its development at the beginning of the [sixth] century: very elaborate letter forms; the ends of horizontal lines and ascending diagonals as well as the ends of the curves of [epsilon] and [sigma] equipped with small ornamental squares or triangles; diagonals descending from the left are very thick, except in [nu] where the middle stroke is always thread-like; diagonals descending from right to left, however, are very slender, except in [zeta], where the middle stroke is well marked; the arms of [kappa] are detached from the vertical; the horizontal strokes of [delta] and [pi] are drawn out and have small knobs at the ends (in ‘biblical majuscule’, they occur already from the end of the [fifth] century but become more frequent later); the middle strokes of [mu] sometimes extend slightly below the baseline” (Cavallo and Maehler, *Greek Bookhands*, 58). For the most part, all of these peculiarities occur throughout Codex I, with the exception of the extended horizontal stroke and accompanying “knobs” (or serifs) of the pi.

following line.”³⁴ This is the method employed most consistently throughout Codex I, though the text of the preceding line was not carried out to the line’s end in every instance.

Another relative indicator of the manuscript’s date is the form of the titles of the various epistles. Metzger writes, “In the oldest manuscripts of the Greek Bible the titles of the several books tend to be short and simple.... In later copies these titles became longer and more complex.”³⁵ Throughout Codex I, the earlier, more simple forms of the letter titles are used (προς κορινθιους α, προς γαλατας, etc.) instead of the later versions which were generally expanded to include the name of Paul.

Provenance

Immediate Origin

Despite many efforts to discover the provenance of the Freer biblical manuscripts, the details remain somewhat uncertain. When Freer originally purchased the four biblical manuscripts in Egypt, the dealer (Ali Arabi) told him that they had been found in Akmim (ancient Panopolis) about a month previous. This information was supported by the fact that other manuscripts had recently been discovered which had come from the White Monastery near Sohag (across the river from Akmim), thus affirming the area as a relevant source for such texts.³⁶ At first this account received little resistance as there was not really any reliable evidence to the contrary. However, in 1908 Freer made another journey to Egypt, intent on discovering more information regarding both the ancient and immediate provenance of the manuscripts he had purchased in 1906. One of the primary reasons for this was the hope that there were more manuscripts to be found and potentially acquired from the same region.

With this goal in mind, Freer met again with Arabi and queried him for more details surrounding the discovery of the manuscripts. The dealer then produced an additional “Greek” text (which was later determined instead to be a Coptic Psalter) as well as some other small fragments and artifacts which were purported to have come from the same location as the biblical manuscripts. Freer purchased them all. Arabi went on to tell him that the digger, who had found the original biblical manuscripts, still had a few smaller fragments in his possession, as well as the table upon which they had been found. Freer agreed to purchase them all, and arrangements were made through another dealer named Haggi to retrieve the items from the digger.³⁷ In the course of this transaction, Freer was made aware, both through Arabi and Haggi, that the items had been discovered not in Akmim, but rather in “Medinet Dimay (Soonopaei Nesus) on the edge of the Libyan desert, in the mountains rising from Lake Karoun in the Fayoum district.”³⁸ Not wanting to spoil any good relations with Arabi, Freer deemed it best to

³⁴ Metzger, *Manuscripts of the Greek Bible*, 32. See further discussion on the usage of these incipits below.

³⁵ Metzger, *Manuscripts of the Greek Bible*, 40. For examples of titles, see plates 3a, 6, and especially 8.

³⁶ See Clarke, *Paleography and Philanthropy*, 46-49.

³⁷ Clarke, *Paleography and Philanthropy*, 52-53.

³⁸ Letter from Freer to Kelsey dated May 23, 1908 as found in the Charles Lang Freer Papers, Freer Gallery of Art and Arthur M. Sackler Gallery Archives (Smithsonian Institution, Washington, D.C. Gift of the Estate of Charles Lang Freer), hereafter cited as CLFP; quoted in Clarke, *Paleography and Philanthropy*, 53. “Medinet Dimay” is also known as Dimai, Dime, Dimê, Dimej, Dimey, Dimia, Dimeh al-Siba (ancient Soknopaïou Nesus) and is located

simply ignore the inconsistencies between his conflicting accounts. In his own words, he wrote to Kelsey saying, "In working to get information, I deemed it unwise to refer to Arabi's statement of last year that the MSS were discovered at Akhmim. My dragoman warned me against facing an Arab with an untruth, fearing the majority of that class would enjoy telling another even worse. He should know, being himself Arab."³⁹

Clarke points out that despite the contradictions in the accounts, there is arguably good reason to accept Dimai as the manuscripts' place of discovery. He states, "Many of the details pertaining to both the general region and specific location where the Washington Manuscripts were supposedly discovered reveal close similarities to independent descriptions of Dimai and its environs." He then summarizes many of those details and observes that neither the "digger," Arabi, nor Haggi were likely to have manufactured the particulars of their account with such detail and accuracy.⁴⁰

It was agreed upon between Freer, Kelsey, and Sanders that this new information ought to be kept a closely guarded secret until such a time as they were convinced that there were no more manuscripts to be found at Dimai. Many efforts were made both to find additional manuscripts at Dimai, and to confirm Dimai as the place of origin for the manuscripts already in their possession. In the end, however, neither Freer, Kelsey, nor Sanders appeared to be completely convinced of the manuscripts' provenance without at least a small amount of hesitancy. Clarke observes that "Despite the certainty expressed by individuals such as Freer, Kelsey, and Sanders regarding the veracity of Dimai as the long-time resting place of the Washington Manuscripts, it is interesting to note that at every opportunity verification of this 'fact' was sought."⁴¹ He describes several examples of this, including the fact that the testimonies of Sanders and Kelsey did not always align, despite brief visits to Dimai, which they had each conducted independently of one another.⁴²

Ancient Origin

In 1909, the year following Freer's second visit to Egypt (during which he had learned about Dimai from Arabi), Sanders lamented "To trace out and interpret the stories of Arab dealers is such a hopeless task that in despair I turned to the MSS. themselves."⁴³ In the manuscripts, he found a prayer for a certain individual named Timothy in the subscription which ended the Gospel of Mark. He speculated that this was a reference not to a private owner, but rather to St. Timothy, and that the manuscripts "once formed parts of a Bible in use in Upper Egypt."⁴⁴ Based on the thirteenth-century

about 90 kilometers southwest of Cairo on the Northern shore of Birket Qarun in the Fayoum. See Clarke, *Paleography and Philanthropy*, 53, 58.

³⁹ Freer to Kelsey, May 23, 1908 as found in the CLFP; cited in Clarke, *Paleography and Philanthropy*, 54. The "dragoman," Ibrahim Aly, served as Freer's guide and translator, whom he employed on each of his excursions to Egypt. See Clarke, *Paleography and Philanthropy*, 25, 27.

⁴⁰ Clarke, *Paleography and Philanthropy*, 57-58.

⁴¹ Clarke, *Paleography and Philanthropy*, 60.

⁴² See Clarke, *Paleography and Philanthropy*, 60-65.

⁴³ Henry A. Sanders, "Age and Ancient Home of Biblical Manuscripts in the Freer Collection," *AJA* 13/2 (1909), 137.

⁴⁴ Sanders, "New Manuscripts of the Bible from Egypt," 55. In support of his theory that the manuscripts comprised component parts of a single Bible he notes, "The four manuscripts contain portions of the Bible, in no

writings of Abu Salih which Sanders asserted “doubtless once contained all the monasteries and churches known to him,”⁴⁵ he ventured that the only plausible option based on this evidence was the Church of Timothy in the Monastery of the Vinedresser near the pyramids.⁴⁶ He hypothesized that “Either during or soon after the Moslem conquests in 636 a.d., this Bible ceased to be needed because of the withdrawal of the Greek Christians, and so was either buried or lost. The manuscripts are in consequence free from interpolations and corrections of later times.”⁴⁷ Given the fact that there was still sand in the pages of the manuscripts when he began his work of transcription, Sanders postulated that they had most likely remained “buried or lost” until their discovery in 1906.⁴⁸

Physical Character

Before Sanders picked up his dinner knife to begin separating the pages of this “blackened, decayed lump of parchment,” it measured a maximum of 6.5 inches long by 4.5 inches wide by 1.5 inches thick.⁴⁹ The pages, in their damaged state, were wider at one end than the other and were progressively larger and better preserved from the beginning to the end. Only about a third or less of each original page has survived. Sanders managed to separate a total of 84 leaves. There was little hope of finding any extant text on the remainder of the leaves (toward the front of the manuscript) since the damage was too severe and the small area of those leaves which might have contained writing fell within the area of the margin. As a result, Sanders deemed it best to leave that portion of the manuscript (about a half an inch thick) intact so as to represent the original condition in which the manuscript was found.⁵⁰ Two of the 168 fragmentary pages were illegible (numbered as pages 8-9 in this edition, following Sanders’ pagination), and the last page is entirely blank.⁵¹

case duplicating each other, and nothing of a different nature is contained in the collection.” See Henry A. Sanders, “Four Newly Discovered Biblical Manuscripts,” *BW* 31/2 (1908), 138.

⁴⁵ Sanders, *Deuteronomy and Joshua*, 3. See also Abu Salih, *The Churches and Monasteries of Egypt and Some Neighboring Countries* (trans. B.T. A. Evetts and A. J. Butler; Oxford: Oxford University Press, 1895), 186-90.

⁴⁶ See Clarke, *Paleography and Philanthropy*, 44-45. For opposing arguments, see Caspar R. Gregory, *Das Freer-Logion*, (Leipzig: Hinrichs, 1908), 22; and also Edgar J. Goodspeed, “Notes on the Freer Gospels,” *AJT* 13 (1909), 597-60.

⁴⁷ Sanders, “New Manuscripts of the Bible,” 55.

⁴⁸ Sanders, *Deuteronomy and Joshua*, 3.

⁴⁹ Sanders, *Epistles of Paul*, 251. The process of separating the leaves of the manuscript (which did, indeed, involve an actual dinner knife) is summarized on pages 251-252, but a more detailed account is offered in Henry A. Sanders, *The Old Testament Manuscripts in the Freer Collection Part II: The Washington Manuscript of the Psalms* (University of Michigan Studies, Humanistic Series 8/2; New York: Macmillan, 1917), 107-108. In the latter account, Sanders relates how he inquired of various scholars and libraries as to the best way to go about separating the leaves of the Psalms manuscript, but when no information was offered he was “forced to experiment. The first attempts were, however, made on a still worse decayed fragment containing portions of the Epistles of Paul. The recovery of any considerable portion of this fragment seemed so hopeless that no great damage could result, if the first experiments did not succeed” (page 108). Fortunately, Sanders’ process proved successful and the Pauline “guinea pig” manuscript was not completely lost.

⁵⁰ Sanders, *Epistles of Paul*, 252.

⁵¹ See Sanders, *Epistles of Paul*, 253. It ought to be noted that pages 8-9 were not included in either of the images sets (neither color nor MSI) on which this edition is based, thus the illegibility of those pages remains unconfirmed.

The scribe wrote in a single column about 4.75 inches wide and by Sanders' estimation each page originally contained 30 lines.⁵² Unfortunately, only up to eight or nine lines survive on any of the fragments. Sanders calculated that each line contained an average of 25 letters, but Thomas Wayment provides a more recent and detailed calculation of 23 letters per line.⁵³ Due to decay (which is generally worse on the shorter side of each fragment), many of the lines do not extend all the way from one margin to the other. It is fairly simple in most cases, however, to ascertain the probable number of missing characters and thus obtain an accurate estimation.

The letters (written in dark brown ink) are very neat and consistent throughout the manuscript, suggesting a well-practiced scribe.⁵⁴ Further evidence of this is manifest in the scribe's ruling system wherein he lightly marked vertical lines about 1.5 inches in from the edge of each page. Three horizontal lines at the top of each page were then marked between the vertical ones and additional rulings were only made for every other line following that.⁵⁵ Sanders calculates, based on his measurements of the line rulings, that the original columns of writing were about 7 inches in length on pages that would have been approximately 10 inches tall by about 7.75 inches wide (approximately 20x25cm).⁵⁶

THE TEXT

The text of Codex I is written by a single scribe and there is very little in the manuscript that appears to be the work of a corrector.⁵⁷ Though the manuscript was written by a single scribe, Wayment gives evidence that it was copied through the process of dictation. By examining the text under the assumption of a dictation theory, he was able to convincingly account for many of the manuscript's

⁵² Sanders, *Epistles of Paul*, 254-55.

⁵³ Thomas A. Wayment, "Two New Textual Variants from the Freer Pauline Codex (I)," *JBL* 123 (2004), 738. Here Wayment notes that there is "significant variation between the epistles. The lowest average is 2 Timothy, with twenty-one letters per line, and Galatians has the highest average, at twenty-six letters per line."

⁵⁴ Sanders notes that although the titles are also written in dark brown ink, the first few lines of each of the epistles except one appear to have been traced over with red ink, though this was hardly discernible in the color image set used for this edition (perhaps this might be more clearly apparent upon examination of the actual leaves themselves). Sanders did point out that "red ink fades worse with decay than brown ink, so that the faintness of the color is natural." See Sanders, *Epistles of Paul*, 254.

⁵⁵ As in the case of the red ink mentioned above, the lightly drawn ruling marks seem to be less apparent on the image set used for this edition than they must have been for Sanders. On a number of the images, however, the compass prick marks whence the rulings were made are quite visible, thus confirming his observation. He indicates that this "same style of ruling is found in the Washington manuscript of Deuteronomy and Joshua" (Sanders, *Epistles of Paul*, 254). He also lists a number of other manuscripts which follow this same ruling pattern. See Sanders, *Deuteronomy and Joshua*, 12.

⁵⁶ According to its size, the manuscript would be classified as a Type 4 codex in Eric G. Turner, *The Typology of the Early Codex* (Philadelphia: University of Pennsylvania Press, 1977), 16.

⁵⁷ Sanders writes, "There are only two or three corrections by a second hand and these are not important. They seem contemporary and so are probably from the διορθωτης" (Sanders, *Epistles of Paul*, 258). See also Thomas A. Wayment, "The Scribal Characteristics of the Freer Pauline Codex," in *The Freer Biblical Manuscripts: Fresh Studies of an American Treasure Trove* (ed. Larry W. Hurtado; SBL Text Critical Studies 6; Atlanta: Society of Biblical Literature, 2006), 253, where he indicates that the corrector's "influence is minor and easily identifiable through paleographical analysis. The corrector, however, did not make any identifiable changes to the orthography of the manuscript based on the exemplar."

variants. A large number were shown to be the result of the “consistent and repeated confusion of homophones.”⁵⁸ Wayment further explains, “Some of these singular readings could be attributed to regional orthographic peculiarities of the exemplar, which had itself probably originated in Egypt. However, such a solution cannot account for the itacisms resulting from probable auditory confusion where the consonants are visually dissimilar. For example, the scribe heard χ for κ , χ for ξ , and ξ for ζ .”⁵⁹ He goes on to argue that there was likely a change in lector shortly following Galatians based on a dramatic increase the number of singular textual variants found from that point on.⁶⁰ No evidence to the contrary was found throughout my examination of the text. It was clear that the scribe had an excellent understanding of Greek resulting in a very accurate manuscript with surprisingly few nonsense readings, an observation also affirmed by Wayment.⁶¹

The scribe wrote in a medium-sized square uncial hand and was an “exceptional penman,” creating a very consistent text which is easily read where the leaves are not overly damaged.⁶² Unfortunately, however, a large portion of the manuscript is badly damaged making the reading process much more difficult than one might hope. In such instances, the consistency of the scribe is quite helpful in determining how the text likely reads based on the shape and spacing of letters. However, it ought to be noted that the scribe occasionally wrote smaller and more tightly spaced letters at the ends of lines in order to make the text fit into the column without extending too far into the margin. This was likely done, at least in part, in an attempt to adhere to the standard which Sanders observed wherein “words are divided at the ends of the lines according to rule and with considerable care. All the consonants that can be pronounced together go with the following vowel.”⁶³ Knowing that the scribe is occasionally inconsistent in this manner at a line’s end, it is difficult to always ascertain with certainty the exact number of missing characters on those leaves which are damaged along the right-hand margin.

Terminal Nu

To further complicate the problem of determining the readings (or, at least, the number of missing characters) in the damaged right-margin areas of the manuscript, the scribe also seems to have been somewhat inconsistent when dealing with the terminal nu. Sanders observed that the scribe only employed the terminal form (a horizontal stroke at the line’s end over the preceding vowel) in order to save space.⁶⁴ On several occasions the terminal form was even employed mid-word. Although this form was used quite heavily, there are many examples of nu at a line’s end where it is fully written out. In fact, throughout the surviving text the use of the terminal form only constitutes about half of the

⁵⁸ Wayment, *Scribal Characteristics*, 255.

⁵⁹ Wayment, *Scribal Characteristics*, 255.

⁶⁰ Wayment, *Scribal Characteristics*, 256. See his discussion on pages 256-57 for more specific data.

⁶¹ Wayment, *Scribal Characteristics*, 255-59.

⁶² Sanders, *Epistles of Paul*, 255.

⁶³ Sanders, *Epistles of Paul*, 255. Sanders goes on to offer more specific details on how this was carried out, and he gives several examples. He also points out seven instances wherein the scribe failed to strictly follow this rule.

⁶⁴ Sanders, *Epistles of Paul*, 256. For an example of the terminal nu, see plate 5.

instances in which a line ends with a nu. The following table provides a comprehensive look at the usage of the terminal form.⁶⁵

Page #	Verse	Word with Nu at a Line's End	Terminal Nu Used? / Notes
3	1 Cor 11:18	ὑπαρχει-	Yes
7	1 Cor 12:28	πρωτο]ν	No
13	1 Cor 15:3	απεθανεν	No
15	1 Cor 15:28	παν[τα	No, occurs mid-word
17	1 Cor 15:49	φορεσομε-	Yes
23	2 Cor 2:3	εστι-	Yes
23	2 Cor 2:4	συ-[οχης	Yes, occurs mid-word
25	2 Cor 3:7	ε]ν	No
27	2 Cor 4:7	η]μων	No
31	2 Cor 6:6	εν	No
31	2 Cor 6:7	αριστερ]ων	No
33	2 Cor 7:7	αναγγελω-	Yes
33	2 Cor 7:7	το-	Yes
33	2 Cor 7:7	υμων-	Yes
33	2 Cor 7:7	μαλλο-	Yes
35	2 Cor 8:6	τη-	Yes
35	2 Cor 8:7	πα-[τι	Yes, occurs mid-word
37	2 Cor 8:24	ε-[δεικνυμενοι	Yes, occurs mid-word
37	2 Cor 9:1	γρα]φει-	Yes
41	2 Cor 10:18	εαυτο-	Yes
41	2 Cor 10:18	εστιν	No
41	2 Cor 10:18	συνιστησι-	Yes
41	2 Cor 11:1	μικρο-	Yes
43	2 Cor 11:21	α]τιμιαν	No
43	2 Cor 11:21	ησθεινηκα]με-	Yes
45	2 Cor 12:7	α]ποκαλυψεω-	Yes
47	2 Cor 13:2	παρω-	Yes
49	Gal 1:1	ΑΝΩΝ	No
51	Gal 1:22	ε-	Yes
51	Gal 1:23	ησαν	No
53	Gal 2:17	ευρεθ]ημεν	No
55	Gal 3:17	ΧΝ	No
57	Gal 4:9	γνο-[τες	Yes, occurs mid-word

⁶⁵ Perhaps it bears mentioning here that due to the manuscript's damage, almost every other page lacks text that runs all the way to the right-hand margin. This is the case for the majority of the extant fragments which, themselves, only constitute about a third or less of each original page. As a result, it should be emphasized that any statistical analysis based on the information in this table ought to be carried out quite conservatively and the results of any such analysis should be weighed in relative proportion. The page (or folio) numbers in the "Page #" column are based on the pagination Sanders employed, which is followed in the transcription section below. The words in the "Word with Nu at a Line's End" column are depicted as they appear in the transcription section below (with bracketed letters, underdots, *nomina sacra* and terminal letter forms, etc.) so as to give the reader a better visual portrayal of how they appear in the manuscript.

Page #	Verse	Word with Nu at a Line's End	Terminal Nu Used? / Notes
59	Eph 2:16	εν	No
59	Eph 2:16	εχθρα-	Yes
61	Eph 3:18	πασι-	Yes
63	Eph 4:18	τη-	Yes
65	Eph 5:10	ευαρ]εστον	No
67	Eph 6:1	[γ]ορευσιν	No
69	Eph 6:19	ε-	Yes
71	Phil 1:13	εν	No
73	Phil 2:3	εριθια-	Yes
75	Phil 2:25	λιτουργο-	Yes
77	Phil 3:15	φρονωμε-	Yes
77	Phil 3:16	πλη-	Yes
79	Phil 4:14	πλην	No
79	Phil 4:15	ε-	Yes
79	Phil 4:15	εξηλθο-	Yes
81	Col1:12	ευχαριστουν	No
81	Col1:12	ικανωσαν	No
82	Col 1:20	ΟΥΝΟΙΣ	Yes
83	Col 1:27	εν	No
83	Col 1:28	πα-τα	Yes, occurs mid-word
84	Col 2:17	εστι-	Yes
84	Col 2:17	εορακε-	Yes
85	Col 2:19	επιχορηγουμεν]ο-	Yes
89	Col 4:11	συ-[εργ]οι	Yes, occurs mid-word
91	1 Thes 1:9	εσχομεν	No
91	1 Thes 1:9	ειδωλω-	Yes
91	1 Thes 1:10	τω-	Yes
93	1 Thes 2:14	τω-	Yes
95	1 Thes 3:13	υμων	No
97	1 Thes 4:17	απαντησι-	Yes
97	1 Thes 4:18	χρον]ω-	Yes
99	1 Thes 5:23	εν	No
99	1 Thes 5:25	ημ]ων	No, the line does not extend all the way to the margin
99	1 Thes 5:26	πα-[τας	Yes, occurs mid-word
101	2 Thes 1:11	υμων	No
101	2 Thes 1:11	πασαν	No
103	2 Thes 2:16	ημω-	Yes
103	2 Thes 2:16	εν	No
105	Heb 1:1	πατρασιν	No
105	Heb 1:2	ελαλησεν	No
105	Heb 1:2	εποιησεν	No
107	Heb 2:5	υπεταξειν	No
107	Heb 2:5	μελλουσα-	Yes
107	Heb 2:6	αν[θρω]πος	No

Page #	Verse	Word with Nu at a Line's End	Terminal Nu Used? / Notes
109	Heb 3:6	οικο-	Yes
110	Heb 3:14	κατασχωμεν·	No
111	Heb 4:3	γενηθεντω-	Yes
111	Heb 3:4	πα-[τ]ων	Yes, occurs mid-word
111	Heb 3:5	τη-	Yes
115	Heb 6:10	διακονου-[τ]εξ	Yes, occurs mid-word
115	Heb 6:11	εκαστο-	Yes
115	Heb 6:11	πληροφορια-	Yes
115	Heb 6:12	τω-	Yes
117	Heb 7:9	λαμβάνω-	Yes
117	Heb 7:10	συνήνητησεν	No
119	Heb 7:28	καθιστησιν	No
119	Heb 7:28	ασθενιαν·	No
119	Heb 7:28	τον	No
121	Heb 9:2	τω-	Yes
123	Heb 9:19	πα-[τι	Yes, occurs mid-word
125	Heb 10:8	λεγω-	Yes
127	Heb 10:28	δυσιν	No
129	Heb 11:7	βλεπομενων	No
133	Heb 11:40	ημω-	Yes
135	Heb 12:16	αυτων·	No
136	Heb 12:25	ὄϋνῶ-	Yes
137	Heb 13:7	ηγουμενω-	Yes
137	Heb 13:7	ὑμιν	No
137	Heb 13:7	αναθεωρου-τες	Yes, occurs mid-word
137	Heb 13:7	πιστιν	No
138	Heb 13:17	ὑμῶ-	Yes
138	Heb 13:17	ποιωσιν	No
139	Heb 13:25	ὑμῶν	No
141	1 Tim 1:11	ευαγγελιον	No
141	1 Tim 1:12	πιστο-	Yes
142	1 Tim 1:20	παιδευθωσιν	No
142	1 Tim 1:20	βλασφημειν·	No, the line does not extend all the way to the margin.
143	1 Tim 2:10	αγαθων·	No
143	1 Tim 2:11	ε-	Yes
143	1 Tim 2:12	εἰ	No
145	1 Tim 4:2	κεκαυτηριασμενω-	Yes
145	1 Tim 4:3	κωλυον	No
145	1 Tim 4:3	βρωματω-	Yes
146	1 Tim 4:10	πιστω-	Yes
147	1 Tim 5:6	τεθηκε-	Yes
147	1 Tim 5:8	τω-	Yes
147	1 Tim 5:8	χειρων	No
147	1 Tim 5:9	ελαττο-	Yes

Page #	Verse	Word with Nu at a Line's End	Terminal Nu Used? / Notes
148	1 Tim 5:17	αξιουσθωσαν	No
149	1 Tim 6:2	εχο-τας	Yes, occurs mid-word
150	1 Tim 6:10	εστιν	No
151	1 Tim 6:17	απολαυσι-	Yes
151	1 Tim 6:19	αποθησαυριζο-	Yes
152	2 Tim 1:2	ημων·	No, the line does not extend all the way to the margin.
154	2 Tim 2:2	μαρτυρω-	Yes
154	2 Tim 2:3	συγκακοπαθησιν	No
155	2 Tim 2:14	λογομαχει-	Yes
155	2 Tim 2:14	ακουοντων·	No, the line does not extend all the way to the margin.
155	2 Tim 2:15	ορθοτομου	No
157	2 Tim 3:7	επιγνωσιν	No
158	2 Tim 4:1	μελλοντος	No, occurs mid-word
159	2 Tim 4:8	ηγαπηκοσιν	No
160	2 Tim 4:18	την	No
160	2 Tim 4:18	αμην·	No, the line does not extend all the way to the margin.
160	2 Tim 4:19	ακυλαν	No
161	Superscription to Titus	τιτου	No, the nu is not technically at the end of the line due to the staurogram following it.
161	Titus 1:1	ελεκτων	No
161	Titus 1:2	αιωνιων	No
162	Titus 1:11	διδασκου	No
162	Titus 1:11	χαριν	No
164	Titus 2:14	εργων	No
167	Philem 1:14	αν	No

Terminal Sigma

The terminal form of the sigma (ς), like that of the nu, was only employed when a sigma fell at the end of a line, and even then only on occasion. Otherwise the typical lunate sigma was used (which resembles the Latin “c”).⁶⁶ Unlike the usage of the terminal nu, the scribe’s decision of whether or not to employ the terminal sigma was not contingent upon the amount of space at a line’s end, seeing as though both forms of the sigma are relatively the same size. When a sigma fell at a line’s end, its terminal form was used roughly two-thirds of the time. Whereas the terminal nu was employed mid-

⁶⁶ The first three of the following examples depict the lunate sigma which is most regularly used; the last three, the terminal sigma (all samples were taken from the included plates—see specifically plates 3b, 6, and 7):



word on multiple occasions, the terminal sigma only occurs mid-word once. The following table provides a comprehensive look at its usage.⁶⁷

Page #	Verse	Word with Sigma at a Line's End	Terminal Sigma Used? / Notes
23	2 Cor 2:4	υμ]ας	Yes
33	2 Cor 7:8	υμ]ας	Yes
35	2 Cor 8:6	ουτως	Yes
37	2 Cor 9:1	της	No
37	2 Cor 9:1	αγ]ιους	No
39	2 Cor 10:1	της	No
39	2 Cor 10:1	εις	Yes
43	2 Cor 11:20	τις	No
45	2 Cor 12:7	αγγε]λος	Yes
47	2 Cor 13:1	υμας	Yes
47	2 Cor 13:2	τοις	Yes
49	Superscription to Galatians	γαλατας	No, the sigma is not technically at the end of the line due to the staurogram following it.
55	Gal 3:16	ως	Yes
55	Gal 3:16	ΧΣ	No
57	Gal 4:9	γνωσθεντες	Yes
57	Gal 4:10	καιρους	Yes
65	Eph 5:6	απιθιας	Yes
65	Eph 5:8	φωτος	No
69	Eph 6:19	λογος	No
70	Superscription to Philippians	φιλιππισιους	No
71	Phil 1:12	εις	No
73	Phil 2:1	τις	Yes
75	Phil 2:25	υμας	Yes
80	Superscription to Colossians	κολασσαις	No
83	Col 1:28	ημεις	Yes
83	Col 1:28	νουθετουντες	Yes
84	Col 2:16	εορτης	Yes
84	Col 2:17	φυσιουμενος	Yes
87	Col 3:16	πλουσιως	Yes
89	Col 4:12	επαφρας	Yes
89	Col 4:12	ταις	Yes

⁶⁷ The same caution mentioned in the footnote preceding the terminal nu table ought to be maintained when analyzing the information in this table depicting the usage of the terminal sigma. The information in the table is only representative of a fraction of the original text and ought to be weighed accordingly. The page (or folio) numbers in the "Page #" column are based on the pagination Sanders employed which is followed in the transcription section below. The words in the "Word with Sigma at a Line's End" column are depicted as they appear in the transcription section below (with bracketed letters, underdots, *nomina sacra* and terminal letter forms, etc.) so as to give the reader a better visual portrayal of how they appear in the manuscript.

Page #	Verse	Word with Sigma at a Line's End	Terminal Sigma Used? / Notes
91	1 Thes 1:10	ημας	Yes
95	1 Thes 3:11	υμας	Yes
95	1 Thes 3:12	περις[σευ]σαι	Yes, occurs mid-word
95	1 Thes 3:12	αλληλους	Yes
95	1 Thes 3:12	ημεις	Yes
97	1 Thes 4:18	λογοις	Yes
101	2 Thes 1:11	κλησεως	Yes
103	2 Thes 2:17	τας	Yes
105	Superscription to Hebrews	εβραιους	No
105	Heb 1:1	πολυτροπως	No
105	Heb 1:3	της	Yes
109	Heb 3:4	ΘΣ·	No, the line does not extend all the way to the margin.
109	Heb 3:5	εις	Yes
109	Heb 3:6	ημεις	Yes
111	Heb 3:4	ΘΣ	Yes
111	Heb 3:6	εις	Yes
113	Heb 5:7	σαρκος	Yes
113	Heb 5:7	ικεισιας	Yes
115	Heb 6:12	μακροθυμιας	Yes
117	Heb 7:8	δεκατας	Yes
119	Heb 7:27	προσευγκας·	No
119	Heb 7:28	της	Yes
119	Heb 8:1	της	Yes
120	Heb 8:7	τοπος·	Yes
123	Heb 9:19	εντολης	Yes
127	Heb 10:27	υπειαντιους	No
127	Heb 10:28	μωυσεως	Yes
128	Heb 10:38	δικαιοσυνης	No
131	Heb 11:23	βασιλευς	No
132	Heb 11:31	[ειρη]νης	No, the line does not extend all the way to the margin.
133	Heb 11:39	επαγγελιας	No
134	Heb 12:7	υιοις	No
134	Heb 12:9	τους	No
135	Heb 12:17	εκτησησας	No
137	Heb 13:8	αυτος	Yes
138	Heb 13:16	ΘΣ·	No
139	Heb 13:23	υμας·	No, the line does not extend all the way to the margin.
139	Heb 13:24	τους	Yes
139	Heb 13:24	αγιους·	No, the line does not extend all the way to the margin.
139	Heb 13:24	[ταλι]ας	No, the line does not extend all

Page #	Verse	Word with Sigma at a Line's End	Terminal Sigma Used? / Notes
			the way to the margin.
140	1 Tim 1:2	ΠΡΣ	No
145	1 Tim 4:1	προσεχοντες	Yes
147	1 Tim 5:5	ημερας	Yes
149	1 Tim 6:2	της	Yes
150	1 Tim 6:9	ΑΝΟΥΣ	No
150	1 Tim 6:10	της	No
150	1 Tim 6:10	πολλαις·	No
151	1 Tim 6:18	εργοις	Yes
152	2 Tim 1:1	της	Yes
153	2 Tim 1:10	της	Yes
153	2 Tim 1:11	εις	Yes
155	2 Tim 2:15	τας	No
155	2 Tim 2:16	κενοφωνιας	Yes
156	2 Tim 2:22	καθαραις	Yes
156	2 Tim 2:23	μαχαις·	No
157	2 Tim 3:8	ιαμβρης	Yes
157	2 Tim 3:8	ουτως	Yes
158	2 Tim 3:17	ΑΝΟΣ	No
161	Titus 1:1	αποστολος	Yes
161	Titus 1:1	της	Yes
161	Titus 1:2	ζωης	Yes
161	Titus 1:3	ιδιοις	Yes
162	Titus 1:11	ους	Yes
162	Titus 1:11	ολους	Yes
163	Titus 2:5	σωφρονας	Yes
164	Titus 2:14	ανομιας	Yes
166	Philem 1:3	χαρις	No, the line does not extend all the way to the margin.

Incipits

As mentioned above, another tendency of the scribe was to mark paragraph or chapter divisions with an incipit (an enlarged letter set out into the left-hand margin). This was many times accompanied by a supralinear stroke (or *paragraphos*) written above the enlarged letter.⁶⁸ These combinations of incipits and accompanying *paragraphoi* appear almost always to indicate a strong sense break. Many times the incipit itself is the first letter in the new paragraph, however this is not always the case. On multiple occasions the incipit occurs mid-word, when the word in question is broken up between two

⁶⁸ See plates 2b, 3a, 4, and 6 for examples of incipits. The positions of the *paragraphoi* in relation to the preceding lines varied and seemed to correspond more to their positions in relation to the incipits than to the preceding lines themselves. The *paragraphoi* occurred variously anywhere between a point just above and one just below the preceding lines whereas they seemed more consistently placed approximately 1/8" (3mm) above the incipits which, themselves, varied somewhat in size, which fact accounts for the variance in the placement of the *paragraphoi* in relation to the preceding lines.

lines (see examples in the table below for these verses: 2 Cor 15:19; Gal 4:22; Phil 2:13; Col 3:8, 4:2; 1 Ths 2:9, 4:9; Heb 6:3, 10:37; 1 Tim 5:19; 2 Tim 2:23, 4:1). In such instances, whatever letter happens to begin the line following a paragraph or chapter break becomes the incipit and is thus enlarged and set out into the left-hand margin. The following table documents all occurrences of this phenomenon.⁶⁹

Page #	Verse	Word with an Incipit	Notes
6	1 Cor 12:16	Κ̄αι	Different verse here than Sanders—see discussion below.
14	1 Cor 15:15	Ε̄υρισκομεθ[α	Sanders omits the <i>paragraphos</i> over the enlarged epsilon, but it is certainly present.
20	2 Cor 1:1	Π̄αυλος	
22	2 Cor 1:17	Β̄ουλομε[νος	
28	2 Cor 4:17	Τ̄ο	
30	2 Cor 5:19	κο]Σ̄[μον	The incipit occurs mid-word. Sanders omits all of verse 19—see footnote in the main text below.
32	2 Cor 6:17	Ε̄κ	
36	2 Cor 8:16	Θ̄Ω	In addition to being an incipit with an accompanying <i>paragraphos</i> , the theta here is also the first half of the <i>nomen sacrum</i> Θ̄Ω, which uses the same demarcation throughout the text.
38	2 Cor 9:7	Ε̄καστος	
42	2 Cor 11:10	Ε̄στι[ν	
46	2 Cor 12:15	Δαπανη[σω	No <i>paragraphos</i> .
48	2 Cor 13:10	Δια	
48	2 Cor 13:11	Χ̄αιρετε	
50	Gal 1:13	Η̄κουσεται	
54	Gal 3:6	Κ̄αθως	
54	Gal 3:8	Ο̄τι	
56	Gal 3:25	Π̄ιστεως	
56	Gal 3:28	Ο̄υκ	
58	Gal 4:22	Αβρα]Αμ	The incipit occurs mid-word.
60	Eph 3:8	Ε̄μοι	
62	Eph 4:10	Ο̄	
64	Eph 4:29	Π̄ρος	
66	Eph 5:22	Ᾱι	
66	Eph 5:24	Ᾱλλα	
68	Eph 6:10	Τ̄ου	

⁶⁹ The table reveals a potentially deceptive pattern in what remains of the text: the vast majority of occurrences of the incipit set out into the margin are only found on even-numbered pages, since the left-hand margin is missing on so many of the odd-numbered ones. The page (or folio) numbers in the “Page #” column are based on the pagination Sanders employed which is followed in the transcription section below. The words in the “Word with an Incipit” column are depicted as they appear in the transcription section below (with bracketed letters, underdots, *nomina sacra* and terminal letter forms, etc.) so as to give the reader a better visual portrayal of how they appear in the manuscript.

Page #	Verse	Word with an Incipit	Notes
68	Eph 6:12	Ὅτι	
70	Phil 1:1	Παυλος	
70	Phil 1:2	Και	
72	Phil 1:22	Σαρκι	
74	Phil 2:13	ἐνεργων	The incipit occurs mid-word.
74	Phil 2:14	Παντα	
78	Phil 4:4	Χαιρεται	
80	Col 1:1	Παυλος	
80	Col 1:2	Χαρις	
80	Col 1:3	Ἐγω	
82	Col 1:21	Και	
82	Col 1:22	Ἰνυι	
84	Col 2:8	Ἔστε	
86	Col 3:8	απο]θεσθαι	The incipit occurs mid-word.
88	Col 4:1	Ὅι	
88	Col 4:2	[προσκαρτε]ῖοντες	The incipit occurs mid-word.
90	1 Thes 1:1	Παυλος	
90	1 Thes 1:2	Θῶ	In addition to being an incipit with an accompanying <i>paragraphos</i> , the theta here is also the first half of the <i>nomen sacrum</i> Θῶ, which uses the same demarcation throughout the text.
92	1 Thes 2:9	μνη]Μονευετε	The incipit occurs mid-word.
94	1 Thes 3:5	Δια	
96	1 Thes 4:8	Ὅ	
96	1 Thes 4:9	φι]λαδελφιας	The incipit occurs mid-word.
100	2 Thes 1:1	Παυλος	
100	2 Thes 1:2	Χαρις	
100	2 Thes 1:3	Ὁφιλομεν	
102	2 Thes 2:5	Ὅυ	
106	Heb 1:9	Δια	
108	Heb 2:14	Κεκοινωνηκεν	
110	Heb 3:15	Ἐν	
112	Heb 4:14	ἔχοντες	
114	Heb 6:3	το]ῦτο	The incipit occurs mid-word.
116	Heb 7:1	Βασιλευς	
118	Heb 7:18	ἄθετησεις	
118	Heb 7:20	Και	
120	Heb 8:8	Μεμφομενος	
124	Heb 9:27	Ἀποκειται	
126	Heb 10:18	Ὁπου	
128	Heb 10:37	[μι]ῆρον	The incipit occurs mid-word.
131	Heb 11:23	Πιστι	No <i>paragraphos</i> .
132	Heb 11:32	Και	
134	Heb 12:7	Ἐις	

Page #	Verse	Word with an Incipit	Notes
134	Heb 12:9	Μ̄εν	
135	Heb 12:17	Ἐ̄ιστε	
136	Heb 12:26	Ἦ̄υν	
138	Heb 13:17	Π̄ιθεσθαι	
138	Heb 13:18	Π̄ροσευχεσθ̄αι	
139	Heb 13:24	Ἀ̄σπασασθαι	
140	1 Tim 1:1	Π̄αυλος	
140	1 Tim 1:2	Χ̄αρις	
141	1 Tim 1:12	Χ̄αριν	
142	1 Tim 2:1	Π̄αρακαλω	
143	1 Tim 2:11	Γ̄υνη	
144	1 Tim 3:8	Σ̄εμνους	
145	1 Tim 4:1	Τ̄ο	No <i>paragraphos</i> .
146	1 Tim 4:11	Π̄αραγγελλε	
146	1 Tim 4:13	Ἐ̄ως	
147	1 Tim 5:8	Ἰ̄διων	No <i>paragraphos</i> .
148	1 Tim 5:17	Ὅ̄ι	
148	1 Tim 5:18	Ὅ̄υ	
148	1 Tim 5:19	κα]Τ̄ηγοριαν	The incipit occurs mid-word.
150	1 Tim 6:11	Σ̄υ	
152	2 Tim 1:1	Π̄αυλος	
152	2 Tim 1:2	Χ̄αρις	
152	2 Tim 1:3	Χ̄αριν	
153	2 Tim 1:10	Φανερωθεισαν	No <i>paragraphos</i> .
154	2 Tim 2:4	Ὅ̄υδεις	
155	2 Tim 2:15	Σ̄πουδασον	
156	2 Tim 2:23	απα]Δ̄ευτους	The incipit occurs mid-word.
156	2 Tim 2:24	Δ̄ουλον	
157	2 Tim 3:8	Ὅ̄ν	
158	2 Tim 4:1	ενω]Π̄ιον	The incipit occurs mid-word.
159	2 Tim 4:9	Σ̄πουδ]ιασον	
160	2 Tim 4:19	Ἀ̄σπασασθ̄ε	
162	Titus 1:10	Ἐ̄ισιν	
166	Philem 1:1	Π̄αυλος	

Nomina Sacra

As was customary for many early Christian texts, the scribe of Codex I implemented the *nomina sacra* form for certain sacred words. Metzger explains how these words were generally formed:

Some were contracted by writing only the first and the last letters (θεός, κύριος, Ἰησοῦς, Χριστός, and υἱός); others, by writing only the first two and the last letters (πνεῦμα, Δαυίδ, σταυρός, and μήτηρ) or the first and last two letters (πατήρ, Ἰσραήλ, and σωτήρ); still others, by writing the first and last syllables

(ἄνθρωπος, Ἱερουσαλήμ, and οὐρανός). In order to draw the reader’s attention to the presence of a *nomen sacrum*, the scribe would place a horizontal line above the contraction.⁷⁰

Twelve of the fifteen words Metzger notes above occur in Codex I, and where they do, they almost always adopt their respective *nomina sacra* forms (with only slight variation as in the case of Col 3:13 where πνευματικαῖς is contracted to ΠΝΙΚΑΙΣ). These forms generally varied depending on how the word in question was inflected, the last letter(s) changing to match the inflected form. The following table documents all occurrences of the *nomina sacra* form in Codex I:⁷¹

Page #	Verse	Abbreviation	Abbreviated Word	Notes
4	1 Cor 11:26	ΚΥ	κυριου	
7	1 Cor 12:27	ΧΥ	χριστου	
12	1 Cor 14:32	ΠΝΤΑ	πνευματα	
17	1 Cor 15:50	ΘΥ	θεου	
20	2 Cor 1:1	ΧΥ	χριστου	
20	2 Cor 1:1	ΘΥ	θεου	
24	2 Cor 2:14	ΧΩ	χριστω	
26	2 Cor 3:17	ΠΝΑ	πνευμα	
27	2 Cor 4:6	ΘΥ	θεου	
28	2 Cor 4:16	ΑΝΟΣ	ανθρωπος	
32	2 Cor 6:17	ΚΣ	κυριος	
36	2 Cor 8:16	ΘΩ	θεω	In addition to being the first half of the <i>nomen sacrum</i> ΘΩ, the theta here is also an incipit with an accompanying <i>paragraphos</i> , which uses the same demarcation throughout the text.
38	2 Cor 9:8	ΘΣ	θεος	
39	2 Cor 9:15	ΘΩ	θεω	
41	2 Cor 10:18	ΚΣ	κυριος	
41	2 Cor 11:2	ΘΥ	θεου	
49	Gal 1:1	ΑΝΩΝ	ανθρωπων	
49	Gal 1:1	ΑΝΟΥ	ανθρωπου	
49	Gal 1:1	ΙΥ ΧΥ	ιησου χριστου	
49	Gal 1:1	ΘΥ	θεου	
50	Gal 1:11	ΑΝΟΝ	ανθρωπον	

⁷⁰ Metzger, *Manuscripts of the Greek Bible*, 36. See also Larry W. Hurtado, *The Earliest Christian Artifacts: Manuscripts and Christian Origins* (Grand Rapids: Eerdmans, 2006), 95-134. For examples of the *nomina sacra* form, see plates 3a and 4-7.

⁷¹ Where it appeared appropriate, multiple words were grouped together in order to more accurately portray how they were used throughout the manuscript (e.g. ΧΥ ΙΥ for χριστου ιησου in Col 4:12, ΘΩ ΠΠΙ for θεω πατρι in 1 Thes 1:1, and ΚΥ ΙΥ ΧΥ for κυριου ιησου χριστου in Phil 1:2). The page (or folio) numbers in the “Page #” column are based on the pagination Sanders employed which is followed in the transcription section below. The words in the “Abbreviation” column are depicted as they appear in the transcription section below (with bracketed letters, underdots, terminal letter forms, etc.) so as to give the reader a better visual portrayal of how they appear in the manuscript.

Page #	Verse	Abbreviation	Abbreviated Word	Notes
53	Gal 2:16	IN	ιησουν	
53	Gal 2:16	X̄Y	χριστου	
54	Gal 3:6	ΘΩ	θεω	
55	Gal 3:16	X̄Σ	χριστος	
55	Gal 3:17	X̄N̄	χριστον	
56	Gal 3:24	X̄N̄	χριστον	
56	Gal 3:27	X̄N̄	χριστον	
57	Gal 4:9	Θ]Ȳ	θεου	
59	Eph 2:16	ΘΩ	θεω	
61	Eph 3:19	X̄Y	χριστου	
61	Eph 3:19	ΘȲ	θεου	
63	Eph 4:18	ΘȲ	θεου	
64	Eph 4:30	ΠN̄[A	πνευμα	
65	Eph 5:6	ΘȲ]	θεου	No longer visible, hence brackets.
65	Eph 5:8	K]Ω	κυριω	
66	Eph 5:20	IȲ X̄Y	ιησου χριστου	
66	Eph 5:20	ΘΩ	θεος	
66	Eph 5:20	ΠP̄[I]	πατρι	
66	Eph 5:23	X̄Σ	χριστος	
67	Eph 5:32	X̄N̄	χριστον	
68	Eph 6:11	ΘȲ	θεου	
70	Phil 1:1	X̄]Ȳ	χριστου	
70	Phil 1:1	X̄Ω IȲ	χριστω ιησου	
70	Phil 1:2	ΘȲ ΠP̄Σ̄	θεου πατρος	
70	Phil 1:2	K̄Ȳ IȲ X̄Y	κυριου ιησου χριστου	
71	Phil 1:11	X̄]Ȳ	χριστου	
71	Phil 1:11	ΘȲ	θεου	
71	Phil 1:13	X̄Ω]	χριστω	No longer visible, hence brackets.
72	Phil 1:21	X̄]Σ̄	χριστος	
73	Phil 2:1	ΠN̄Σ̄	πνευματος	
74	Phil 2:13	ΘΣ̄	θεος	
76	Phil 3:5	IΣ̄Λ	ισραηλ	
77	Phil 3:14	ΘȲ	θεου	
77	Phil 3:14	X̄Ω IȲ	χριστω ιησου	
78	Phil 4:4	K̄Ω	κυριω	
80	Col 1:1	IȲ X̄Y	ιησου χριστου	
80	Col 1:1	ΘȲ	θεου	
80	Col 1:2	X̄Ω	χριστω	
80	Col 1:2	Θ]Ȳ	θεου	
80	Col 1:2	K̄Ȳ IȲ X̄Y	κυριου ιησου χριστου	
80	Col 1:3	ΘΩ	θεου	
80	Col 1:3	ΠP̄I	πατρι	
81	Col 1:10	ΘȲ	θεου	
81	Col 1:12	Π]P̄I	πατρι	

Page #	Verse	Abbreviation	Abbreviated Word	Notes
82	Col 1:20	ΟΥ̅ΝΟΙ̅Σ̅	ουρανοις	
83	Col 1:27	Χ̅Σ̅	χριστος	
83	Col 1:28	Α̅ΝΘ̅Ν̅	ανθρωπον	
83	Col 1:28	Α̅Ν̅Ι̅Θ̅Ν̅	ανθρωπον	
83	Col 1:28	Α̅ΝΘ̅Ν̅	ανθρωπον	
84	Col 2:8	Χ̅Ν̅	χριστον	
86	Col 3:6	Θ̅Υ̅	θεου	
87	Col 3:16	Κ̅Υ̅	κυριου	
87	Col 3:16	Π̅Ν̅ΙΚ̅Α̅Ι̅Σ̅	πνευματικαις	
88	Col 3:25	Θ̅Ω̅	θεω	
88	Col 4:1	Κ̅Ι̅Ν̅	κυριον	
88	Col 4:1	ΟΥ̅ΝΩ̅	ουρανω	
89	Col 4:11	Θ̅Υ̅	θεου	
89	Col 4:12	Χ̅Υ̅ Ι̅Υ̅	χριστου ιησου	
90	1 Thes 1:1	Θ̅Ω̅ Π̅Π̅Ι̅	θεω πατρι	
90	1 Thes 1:1	Κ̅Υ̅ Ι̅Υ̅ Χ̅Υ̅	κυριου ιησου χριστου	
90	1 Thes 1:1	Θ̅Υ̅ Π̅Ρ̅Σ̅	θεου πατρος	
90	1 Thes 1:1	Κ̅Υ̅ Ι̅Υ̅ Χ̅Υ̅	κυριου ιησου χριστου	
90	1 Thes 1:2	Θ̅Ω̅	θεω	In addition to being the first half of the <i>nomen sacrum</i> Θ̅Ω̅, the theta here is also an incipit with an accompanying <i>paragraphos</i> , which uses the same demarcation throughout the text.
91	1 Thes 1:9	Θ̅Ν̅	θεον	
91	1 Thes 1:9	Θ̅Ω̅	θεω	
91	1 Thes 1:10	Υ̅Ν̅	υιον	
91	1 Thes 1:10	ΟΥ̅Υ̅Ι̅Ν̅Ω̅Ν̅	ουρανω	
92	1 Thes 2:8	Θ̅Υ̅	θεου	
93	1 Thes 2:14	[Χ̅]Ω̅ Ι̅Υ̅	χριστω ιησου	
93	1 Thes 2:15	Κ̅Ν̅	κυριον	
93	1 Thes 2:15	Ι̅Ν̅	ιησουν	
95	1 Thes 3:11	Κ̅Σ̅	κυριος	
95	1 Thes 3:11	Ι̅Σ̅	ιησους	
95	1 Thes 3:12	Κ̅Σ̅	κυριος	
95	1 Thes 3:13	Θ̅Υ̅	θεου	
95	1 Thes 3:13	Κ̅Υ̅	κυριου	
96	1 Thes 4:8	Α̅ΝΘ̅Ν̅	ανθρωπον	
96	1 Thes 4:8	Θ̅Ν̅	θεον	
96	1 Thes 4:8	Π̅Ν̅Α̅	πνευματα	
97	1 Thes 4:16	ΟΥ̅ΝΟΥ̅	ουρανου	
97	1 Thes 4:16	Χ̅Ω̅	χριστω	
98	1 Thes 5:9	Ω̅Σ̅	θεω	
98	1 Thes 5:9	Ι̅Υ̅ Χ̅Υ̅	ιησου χριστου	

Page #	Verse	Abbreviation	Abbreviated Word	Notes
99	1 Thes 5:23	ΠΝΑ	πνευματα	
99	1 Thes 5:23	ΚΥ	κυριου	
99	1 Thes 5:23	ΙΥ ΧΥ	ιησου χριστου	
100	2 Thes 1:1	ΘΩ ΠΠΙ	θεω πατρι	
100	2 Thes 1:1	ΚΥ	κυριου	
100	2 Thes 1:2	Θ[Υ	θεου	
100	2 Thes 1:2	ΚΥ ΙΥ ΧΥ	κυριου ιησου χριστου	
100	2 Thes 1:3	ΘΩ	θεω	
102	2 Thes 2:8	Κ[Σ	κυριος	
103	2 Thes 2:14	ΚΥ	κυριου	
103	2 Thes 2:14	ΙΥ ΧΥ	ιησου χριστου	
103	2 Thes 2:16	ΙΣ ΧΣ	ιησους χριστος	
103	2 Thes 2:16	ΘΣ	θεος	
103	2 Thes 2:16	ΠΗΡ	πατηρ	
105	Heb 1:1	ΘΣ	θεος	
106	Heb 1:9	ΘΣ	θεος	
106	Heb 1:9	ΘΣ	θεος	
106	Heb 1:10	Κ[Ε	κυριε	
106	Heb 1:10	ΟΥΝΟΙ	ουρανοι	
107	Heb 2:6	Α]ΝΟΥ	ανθρωπου	
108	Heb 2:13	ΘΣ	θεος	
109	Heb 3:4	ΘΣ	θεος	
109	Heb 3:6	ΧΣ	χριστος	
109	Heb 3:6	ΥΣ	υιος	
110	Heb 3:14	ΧΥ	χριστου	
111	Heb 4:4	ΘΣ	θεος	
112	Heb 4:14	ΟΥΝΟΥΣ	ουρανους	
112	Heb 4:14	Ι]Ν	ιησουν	
112	Heb 4:14	ΥΝ	υιον	
112	Heb 4:14	ΘΥ	θεου	
114	Heb 6:1	ΧΥ	χριστου	
114	Heb 6:1	Θ[Ν]	θεον	
116	Heb 7:1	ΘΥ	θεου	
117	Heb 7:8	ΑΝΟΙ	ανθρωποι	
118	Heb 7:19	ΘΩ	θεω	
119	Heb 7:27	ΑΝΟΥΣ	ανθρωπους	
120	Heb 8:8	ΙΣΛ	ισραηλ	
122	Heb 9:11	ΧΣ	χριστος	
125	Heb 10:7	ΘΣ	θεος	
126	Heb 10:16	ΚΣ	κυριος	
128	Heb 10:36	ΘΥ	θεου	
129	Heb 11:6	ΘΩ	θεω	
131	Heb 11:22	ΙΣΛ	ισραηλ	
131	Heb 11:23	ΠΡΩΝ	πατερων	

Page #	Verse	Abbreviation	Abbreviated Word	Notes
131	Heb 11:24	ΥΣ	υιος	
132	Heb 11:32	ΔΑΔ	δαυειδ	
133	Heb 11:40	ΘΥ	θεου	
134	Heb 12:7	ΘΣ	θεος	
134	Heb 12:7	ΠΗΡ	πατηρ	
134	Heb 12:9	ΠΡΑΣ	πατερας	
136	Heb 12:25	ΟΥΝΩ-	ουρανων	
136	Heb 12:26	ΟΥΝΟΝ	ουρανον	
137	Heb 13:7	ΘΥ	θεου	
137	Heb 13:8	ΙΣ ΧΣ	ιησους χριστος	
138	Heb 13:16	ΘΣ	θεος	
140	1 Tim 1:1	ΙΥ ΧΥ	ιησου χριστου	
140	1 Tim 1:1	ΘΥ ΣΡΣ	θεου σωτηρος	
140	1 Tim 1:1	ΧΥ ΙΥ	χριστου ιησου	
140	1 Tim 1:2	ΘΥ ΠΡΣ	θεου πατρος	
140	1 Tim 1:2	ΧΥ ΙΥ	χριστου ιησου	
140	1 Tim 1:2	ΚΥ	κυριου	
141	1 Tim 1:11	ΘΥ	θεου	
141	1 Tim 1:12	ΧΩ ΙΥ	χριστω ιησου	
141	1 Tim 1:12	ΚΩ	κυριω	
145	1 Tim 4:1	ΠΝΑ	πνευματα	
146	1 Tim 4:10	ΣΗΡ	σωτηρ	
146	1 Tim 4:10	ΑΝΩΝ	ανθρωπων	
149	1 Tim 6:1	ΘΥ	θεου	
150	1 Tim 6:9	ΑΝΟΥΣ	ανθρωπους	
150	1 Tim 6:11	ΑΝΕ	ανθρωπε	
150	1 Tim 6:11	ΘΥ	θεου	
151	1 Tim 6:17	ΘΩ	θεω	
152	2 Tim 1:1	ΙΥ ΧΥ	ιησου χριστου	
152	2 Tim 1:1	ΘΥ	θεου	
152	2 Tim 1:1	ΧΩ ΙΥ	χριστω ιησου	
152	2 Tim 1:2	ΘΥ ΠΡΣ	θεου πατρος	
152	2 Tim 1:2	ΧΥ ΙΥ	χριστου ιησου	
152	2 Tim 1:2	ΚΥ	κυριου	
152	2 Tim 1:3	ΘΩ	θεω	
153	2 Tim 1:10	ΣΡΣ	σωτηρος	
153	2 Tim 1:10	ΘΥ	θεου	
154	2 Tim 2:2	ΑΝΟΙΣ	ανθρωποις	
154	2 Tim 2:2	ΧΥ ΙΥ	χριστου ιησου	
155	2 Tim 2:14	ΘΥ	θεου	
155	2 Tim 2:15	ΘΩ	θεω	
156	2 Tim 2:22	ΚΝ	κυριον	
156	2 Tim 2:24	ΚΥ	κυριου	
158	2 Tim 3:17	ΘΥ	θεου	
158	2 Tim 3:17	ΑΝΟΣ	ανθρωπος	

Page #	Verse	Abbreviation	Abbreviated Word	Notes
158	2 Tim 4:1	Θ̄Υ	θεου	
158	2 Tim 4:1	Χ̄Υ ῙΥ	χριστου ιησου	
161	Titus 1:1	Θ̄Υ	θεου	
161	Titus 1:1	ῙΥ Χ̄Υ	ιησου χριστου	
161	Titus 1:1	Θ̄Υ	θεου	
161	Titus 1:2	[Θ̄Σ]	θεος	No longer visible, hence brackets.
163	Titus 2:5	Θ̄Υ	θεου	
165	Titus 3:8	Θ̄Ω	θεω	
165	Titus 3:8	ᾹΝΘ̄ΙΣ	ανθρωποις	
166	Philem 1:1	Χ̄Υ ῙΥ	χριστου ιησου	

In order to provide another useful reference tool, the preceding table is presented here again, but this time arranged according to the abbreviated word(s) instead of the scriptural passage:⁷²

Page #	Verse	Abbreviation	Abbreviated Word	Notes
150	1 Tim 6:11	ᾹΝ̄Ε	ανθρωπε	
117	Heb 7:8	ᾹΝΘ̄Ι	ανθρωποι	
154	2 Tim 2:2	ᾹΝΘ̄ΙΣ	ανθρωποις	
165	Titus 3:8	ᾹΝΘ̄ΙΣ	ανθρωποις	
28	2 Cor 4:16	ᾹΝΘ̄Σ	ανθρωπος	
158	2 Tim 3:17	ᾹΝΘ̄Σ	ανθρωπος	
50	Gal 1:11	ᾹΝΘ̄Ν	ανθρωπον	
83	Col 1:28	ᾹΝΘ̄Ν	ανθρωπον	
83	Col 1:28	ᾹΝ̄ΙΘ̄Ν	ανθρωπον	
83	Col 1:28	ᾹΝΘ̄Ν	ανθρωπον	
96	1 Thes 4:8	ᾹΝΘ̄Ν	ανθρωπον	
49	Gal 1:1	ᾹΝΘ̄ΙΥ	ανθρωπου	
107	Heb 2:6	ᾹΙΝΘ̄ΟΥ	ανθρωπου	
119	Heb 7:27	ᾹΝΘ̄ΟΥΣ	ανθρωπους	
150	1 Tim 6:9	ᾹΝΘ̄ΟΥΣ	ανθρωπους	
49	Gal 1:1	ᾹΝΘ̄ΩΝ	ανθρωπων	
146	1 Tim 4:10	ᾹΝΘ̄ΩΝ	ανθρωπων	
55	Gal 3:16	Χ̄Σ	χριστος	
66	Eph 5:23	Χ̄Σ	χριστος	
72	Phil 1:21	Χ̄[Σ]	χριστος	
83	Col 1:27	Χ̄Σ	χριστος	
109	Heb 3:6	Χ̄Σ	χριστος	
122	Heb 9:11	Χ̄Σ	χριστος	
55	Gal 3:17	Χ̄Ν	χριστον	
56	Gal 3:24	Χ̄Ν	χριστον	

⁷² The page (or folio) numbers in the "Page #" column are based on the pagination Sanders employed which is followed in the transcription section below. As before, the words in the "Abbreviation" column are depicted as they appear in the transcription section below (with bracketed letters, underdots, terminal letter forms, etc.) so as to give the reader a better visual portrayal of how they appear in the manuscript.

Page #	Verse	Abbreviation	Abbreviated Word	Notes
56	Gal 3:27	\overline{XN}	χριστον	
67	Eph 5:32	\overline{XN}	χριστον	
84	Col 2:8	\overline{XN}	χριστον	
7	1 Cor 12:27	\overline{XY}	χριστου	
20	2 Cor 1:1	\overline{XY}	χριστου	
53	Gal 2:16	\overline{XY}	χριστου	
61	Eph 3:19	\overline{XY}	χριστου	
70	Phil 1:1	$\overline{X}[\overline{Y}]$	χριστου	
71	Phil 1:11	$\overline{X}]\overline{Y}$	χριστου	
110	Heb 3:14	\overline{XY}	χριστου	
114	Heb 6:1	\overline{XY}	χριστου	
89	Col 4:12	$\overline{XY} \overline{IY}$	χριστου ιησου	
140	1 Tim 1:1	$\overline{XY} \overline{IY}$	χριστου ιησου	
140	1 Tim 1:2	$\overline{XY} \overline{IY}$	χριστου ιησου	
152	2 Tim 1:2	$\overline{XY} \overline{IY}$	χριστου ιησου	
154	2 Tim 2:2	$\overline{XY} \overline{IY}$	χριστου ιησου	
158	2 Tim 4:1	$\overline{XY} \overline{IY}$	χριστου ιησου	
166	Philem 1:1	$\overline{XY} \overline{IY}$	χριστου ιησου	
24	2 Cor 2:14	\overline{XQ}	χριστω	
71	Phil 1:13	$\overline{XQ}]$	χριστω	No longer visible, hence brackets.
80	Col 1:2	\overline{XQ}	χριστω	
97	1 Thes 4:16	\overline{XQ}	χριστω	
70	Phil 1:1	$\overline{XQ} \overline{IY}$	χριστω ιησου	
77	Phil 3:14	$\overline{XQ} \overline{IY}$	χριστω ιησου	
93	1 Thes 2:14	$[\overline{X}]\overline{Q} \overline{IY}$	χριστω ιησου	
141	1 Tim 1:12	$\overline{XQ} \overline{IY}$	χριστω ιησου	
152	2 Tim 1:1	$\overline{XQ} \overline{IY}$	χριστω ιησου	
132	Heb 11:32	$\overline{\Delta\Delta\Delta}$	δαυειδ	
49	Gal 1:1	$\overline{IY} \overline{XY}$	ιησου χριστου	
66	Eph 5:20	$\overline{IY} \overline{XY}$	ιησου χριστου	
80	Col 1:1	$\overline{IY} \overline{XY}$	ιησου χριστου	
98	1 Thes 5:9	$\overline{IY} \overline{XY}$	ιησου χριστου	
99	1 Thes 5:23	$\overline{IY} \overline{XY}$	ιησου χριστου	
103	2 Thes 2:14	$\overline{IY} \overline{XY}$	ιησου χριστου	
140	1 Tim 1:1	$\overline{IY} \overline{XY}$	ιησου χριστου	
152	2 Tim 1:1	$\overline{IY} \overline{XY}$	ιησου χριστου	
161	Titus 1:1	$\overline{IY} \overline{XY}$	ιησου χριστου	
95	1 Thes 3:11	\overline{IS}	ιησους	
103	2 Thes 2:16	$\overline{IS} \overline{XS}$	ιησους χριστος	
137	Heb 13:8	$\overline{IS} \overline{XS}$	ιησους χριστος	
53	Gal 2:16	\overline{IN}	ιησουν	
93	1 Thes 2:15	\overline{IN}	ιησουν	
112	Heb 4:14	$\overline{I}[\overline{N}]$	ιησουν	
76	Phil 3:5	$\overline{IS}\overline{\Lambda}$	ισραηλ	
120	Heb 8:8	$\overline{IS}\overline{\Lambda}$	ισραηλ	

Page #	Verse	Abbreviation	Abbreviated Word	Notes
131	Heb 11:22	ΙΣΛ	ισραηλ	
106	Heb 1:10	Κ[Ε	κυριε	
32	2 Cor 6:17	Κ[Σ	κυριος	
41	2 Cor 10:18	ΚΣ	κυριος	
95	1 Thes 3:11	ΚΣ	κυριος	
95	1 Thes 3:12	ΚΣ	κυριος	
102	2 Thes 2:8	Κ[Σ	κυριος	
126	Heb 10:16	ΚΣ	κυριος	
88	Col 4:1	Κ[Ν	κυριον	
93	1 Thes 2:15	ΚΝ	κυριον	
156	2 Tim 2:22	ΚΝ	κυριον	
4	1 Cor 11:26	ΚΥ	κυριου	
87	Col 3:16	ΚΥ	κυριου	
95	1 Thes 3:13	ΚΥ	κυριου	
99	1 Thes 5:23	ΚΥ	κυριου	
100	2 Thes 1:1	ΚΥ	κυριου	
103	2 Thes 2:14	ΚΥ	κυριου	
140	1 Tim 1:2	ΚΥ	κυριου	
152	2 Tim 1:2	ΚΥ	κυριου	
156	2 Tim 2:24	ΚΥ	κυριου	
70	Phil 1:2	ΚΥ ΙΥ ΧΥ	κυριου ιησου χριστου	
80	Col 1:2	ΚΥ ΙΥ ΧΥ	κυριου ιησου χριστου	
90	1 Thes 1:1	ΚΥ ΙΥ ΧΥ	κυριου ιησου χριστου	
90	1 Thes 1:1	ΚΥ ΙΥ ΧΥ	κυριου ιησου χριστου	
100	2 Thes 1:2	ΚΥ ΙΥ ΧΥ	κυριου ιησου χριστου	
65	Eph 5:8	ΚΙΩ	κυριω	
78	Phil 4:4	ΚΩ	κυριω	
141	1 Tim 1:12	ΚΩ	κυριω	
106	Heb 1:10	ΟΥΝΟΙ	ουρανοι	
82	Col 1:20	ΟΥΝΟΙΣ	ουρανοις	
136	Heb 12:26	ΟΥΝΟΝ	ουρανον	
97	1 Thes 4:16	ΟΥΝΟΥ	ουρανου	
112	Heb 4:14	ΟΥΝΟΥΣ	ουρανους	
88	Col 4:1	ΟΥΝΩ	ουρανω	
91	1 Thes 1:10	ΟΥΝΩΝ	ουρανων	
136	Heb 12:25	ΟΥΝΩ-	ουρανων	
134	Heb 12:9	ΠΡΑΣ	πατερας	
131	Heb 11:23	ΠΡΩΝ	πατερων	
103	2 Thes 2:16	ΠΗΡ	πατηρ	
134	Heb 12:7	ΠΗΡ	πατηρ	
66	Eph 5:20	ΠΡ[Ι]	πατρι	

Page #	Verse	Abbreviation	Abbreviated Word	Notes
80	Col 1:3	Π̄Π̄Ι	πατρι	
81	Col 1:12	Π̄]Π̄Ι	πατρι	
26	2 Cor 3:17	Π̄Ν̄Ᾱ	πνευμα	
64	Eph 4:30	Π̄Ν̄[Ᾱ	πνευμα	
12	1 Cor 14:32	Π̄Ν̄Τ̄Ᾱ	πνευματα	
96	1 Thes 4:8	Π̄Ν̄Ᾱ	πνευματα	
99	1 Thes 5:23	Π̄Ν̄Ᾱ	πνευματα	
145	1 Tim 4:1	Π̄Ν̄Ᾱ	πνευματα	
87	Col 3:16	Π̄Ν̄ΙΚ̄ᾹῙΣ̄	πνευματικαις	
73	Phil 2:1	Π̄Ν̄Σ̄	πνευματος	
38	2 Cor 9:8	Θ̄Σ̄	θεος	
66	Eph 5:20	Θ̄Ω̄	θεος	
74	Phil 2:13	Θ̄Σ̄	θεος	
103	2 Thes 2:16	Θ̄Σ̄	θεος	
105	Heb 1:1	Θ̄Σ̄	θεος	
106	Heb 1:9	Θ̄Σ̄	θεος	
106	Heb 1:9	Θ̄Σ̄	θεος	
108	Heb 2:13	Θ̄Σ̄	θεος	
109	Heb 3:4	Θ̄Σ̄	θεος	
111	Heb 4:4	Θ̄Σ̄	θεος	
125	Heb 10:7	Θ̄Σ̄	θεος	
134	Heb 12:7	Θ̄Σ̄	θεος	
138	Heb 13:16	Θ̄Σ̄	θεος	
161	Titus 1:2	[Θ̄Σ̄]	θεος	No longer visible, hence brackets.
91	1 Thes 1:9	Θ̄Ν̄	θεου	
96	1 Thes 4:8	Θ̄Ν̄	θεου	
114	Heb 6:1	Θ̄[Ν̄]	θεου	
17	1 Cor 15:50	Θ̄]Ῡ	θεου	
20	2 Cor 1:1	Θ̄[Ῡ	θεου	
27	2 Cor 4:6	Θ̄Ῡ	θεου	
41	2 Cor 11:2	Θ̄]Ῡ	θεου	
49	Gal 1:1	Θ̄Ῡ	θεου	
57	Gal 4:9	Θ̄]Ῡ	θεου	
61	Eph 3:19	Θ̄Ῡ	θεου	
63	Eph 4:18	Θ̄Ῡ	θεου	
65	Eph 5:6	Θ̄Ῡ]	θεου	No longer visible, hence brackets.
68	Eph 6:11	Θ̄Ῡ	θεου	
71	Phil 1:11	Θ̄Ῡ	θεου	
77	Phil 3:14	Θ̄Ῡ	θεου	
80	Col 1:1	Θ̄Ῡ	θεου	
80	Col 1:2	Θ̄[Ῡ	θεου	
80	Col 1:3	Θ̄Ω̄	θεου	
81	Col 1:10	Θ̄Ῡ	θεου	
86	Col 3:6	Θ̄Ῡ	θεου	
89	Col 4:11	Θ̄Ῡ	θεου	

Page #	Verse	Abbreviation	Abbreviated Word	Notes
92	1 Thes 2:8	Θ̄Ῡ	θεου	
95	1 Thes 3:13	Θ̄Ῡ	θεου	
100	2 Thes 1:2	Θ̄[Ῡ	θεου	
112	Heb 4:14	Θ̄Ῡ	θεου	
116	Heb 7:1	Θ̄Ῡ	θεου	
128	Heb 10:36	Θ̄Ῡ	θεου	
133	Heb 11:40	Θ̄Ῡ	θεου	
137	Heb 13:7	Θ̄Ῡ	θεου	
141	1 Tim 1:11	Θ̄Ῡ	θεου	
149	1 Tim 6:1	Θ̄Ῡ	θεου	
150	1 Tim 6:11	Θ̄Ῡ	θεου	
152	2 Tim 1:1	Θ̄Ῡ	θεου	
153	2 Tim 1:10	Θ̄Ῡ	θεου	
155	2 Tim 2:14	Θ̄Ῡ	θεου	
158	2 Tim 3:17	Θ̄Ῡ	θεου	
158	2 Tim 4:1	Θ̄Ῡ	θεου	
161	Titus 1:1	Θ̄Ῡ	θεου	
161	Titus 1:1	Θ̄Ῡ	θεου	
163	Titus 2:5	Θ̄Ῡ	θεου	
70	Phil 1:2	Θ̄Ῡ Π̄Ρ̄Σ̄	θεου πατρος	
90	1 Thes 1:1	Θ̄Ῡ Π̄Ρ̄Σ̄	θεου πατρος	
140	1 Tim 1:2	Θ̄Ῡ Π̄Ρ̄Σ̄	θεου πατρος	
152	2 Tim 1:2	Θ̄Ῡ Π̄Ρ̄Σ̄	θεου πατρος	
140	1 Tim 1:1	Θ̄Ῡ Σ̄Ρ̄Σ̄	θεου σωτηρος	
36	2 Cor 8:16	Θ̄Ω̄	θεω	In addition to being the first half of the <i>nomen sacrum</i> Θ̄Ω̄, the theta here is also an incipit with an accompanying <i>paragraphos</i> , which uses the same demarcation throughout the text.
39	2 Cor 9:15	Θ̄Ω̄	θεω	
54	Gal 3:6	Θ̄Ω̄	θεω	
59	Eph 2:16	Θ̄Ω̄	θεω	
88	Col 3:25	Θ̄Ω̄	θεω	
90	1 Thes 1:2	Θ̄Ω̄	θεω	In addition to being the first half of the <i>nomen sacrum</i> Θ̄Ω̄, the theta here is also an incipit with an accompanying <i>paragraphos</i> , which uses the same demarcation throughout the text.
91	1 Thes 1:9	Θ̄Ω̄	θεω	
98	1 Thes 5:9	Ω̄Σ̄	θεω	
100	2 Thes 1:3	Θ̄Ω̄	θεω	
118	Heb 7:19	Θ̄Ω̄	θεω	
129	Heb 11:6	Θ̄Ω̄	θεω	

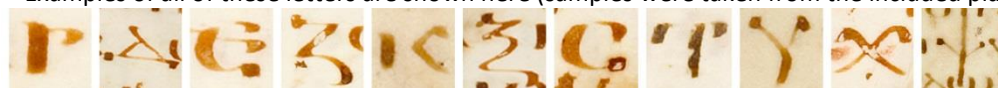
Page #	Verse	Abbreviation	Abbreviated Word	Notes
151	1 Tim 6:17	Θ̄Ω̄	θεω	
152	2 Tim 1:3	Θ̄Ω̄	θεω	
155	2 Tim 2:15	Θ̄Ω̄	θεω	
165	Titus 3:8	Θ̄Ω̄	θεω	
90	1 Thes 1:1	Θ̄Ω̄ Π̄Π̄Ι	θεω πατρι	
100	2 Thes 1:1	Θ̄Ω̄ Π̄Π̄Ι	θεω πατρι	
146	1 Tim 4:10	Σ̄Η̄Ρ̄	σωτηρ	
153	2 Tim 1:10	Σ̄Ρ̄Σ̄	σωτηρος	
131	Heb 11:24	ῩΣ̄	υιος	
109	Heb 3:6	ῩΣ̄	υιος	
91	1 Thes 1:10	ῩΝ̄	υιον	
112	Heb 4:14	ῩΝ̄	υιον	

Other Scribal Tendencies

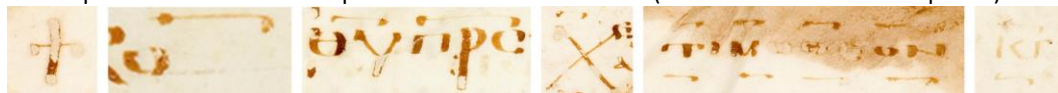
As mentioned above, several of the letters throughout the manuscript are written with ornamental dots or serifs on their horizontal or sloping strokes. Examples include gamma, delta, epsilon, zeta, kappa, xi, sigma, tau, upsilon, chi, and psi (the markings are somewhat less pronounced and/or less frequent in kappa, upsilon, and xi).⁷³ The markings also occur on the horizontal strokes found in staurograms, the terminal nu, and above the *nomina sacra*. In addition, they can also be found in the *paragraphoi* located above incipits in the left margin which signify sense breaks as well as in the decorative horizontal strokes which are written both above and below titles and quire numbers.⁷⁴

The propensity of the scribe to include these serifs at either end of many of his horizontal strokes proves somewhat problematic when seeking to identify the various diacritical marks found over certain vowels throughout the manuscript. In general, this mark takes the shape of either a macron or an umlaut (diaeresis/trema).⁷⁵ Sanders proposed several additional shapes to portray this mark which he included in his transcription.⁷⁶ These, however, proved somewhat irregular and difficult to confirm, and thus throughout this edition the marks are divided into only two forms: a macron and an umlaut.⁷⁷ Even with this more simplified classification system, it was nearly impossible at times to discern between the

⁷³ Examples of all of these letters are shown here (samples were taken from the included plates):



⁷⁴ Examples of these additional phenomena are shown here (taken from the included plates):



⁷⁵ These two forms of the diacritical mark will be referred to as “macron” and “umlaut” respectively due to their similar appearance, not because of any grammatical association with how the terms are currently used. For examples of diacritical marks, see plates 2b, 3b, 4-5, and 7.

⁷⁶ See Sanders, *Epistles of Paul*, 257. The shapes he proposed were (approximately) as follows: ·, ··, -, l, l·l, ·l, L, and ².

⁷⁷ See usage throughout the transcription below. In many instances diacritical marks were seen in both the color and MSI image sets (and thus included in this edition) where Sanders had recorded none.

two marks. This was due to the occasional faintness of the macron's cross stroke combined with the serifs at either end of the stroke, which would cause the mark to appear like an umlaut rather than a macron. At times just the opposite would be the case—there would be a slight line coming out of the right side of the left-hand dot of an apparent umlaut which would cause it to look more like a macron (perhaps this was caused by the lifting motion the scribe made while moving the pen from the left dot of the umlaut to the right). Further, there were sundry occasions in which it was difficult to discern whether or not an alleged marking was really the work of the scribe or whether it was decay and/or bleed-through from another page. As Sanders points out, the majority of these marks appear predominantly over the letters upsilon and iota, though they also occur over alpha, epsilon, eta, and omicron (albeit with much less frequency).⁷⁸

Another trend apparent throughout the manuscript is the scribe's tendency to slightly alter the appearance of the tau depending on its location both on the page itself and in relation to other letters. When a tau appears along the left-hand margin of a page, the scribe tends to increase the length of the left side of the cross stroke (this also occurs occasionally with the cross stroke of the delta, but far less frequently). Also, when a tau is written before a curved letter such as epsilon, omicron, or omega, the serif, which generally appears on the right side of the cross stroke, is omitted, and most of the time the cross stroke actually runs into that following letter.⁷⁹ As mentioned above, there are also times when the scribe would write small letters and squeeze them together tightly at the end of a line in order to avoid writing out into the right-hand margin while at the same time adhering to a general standard of how to split words between lines. In such instances, when a tau was one of the letters squeezed into the line's ending it would generally appear taller than the adjacent letters so that its cross stroke could extend above them and thus take up less space.⁸⁰

Titles throughout the manuscript occur (at least in part) for every extant book except for 1 Corinthians and Ephesians, in which cases the beginnings of the epistles (and their corresponding titles) are lost. They are generally written in brown ink with letters slightly smaller than those found in the main text.⁸¹ The scribe always decorated the titles with a series of short horizontal lines both above and

⁷⁸ Sanders, *Epistles of Paul*, 257. A few examples are shown here (taken from the included plates):



⁷⁹ See plates 2b, 3b, 4-7 for examples. In the following examples, the first two images show taus on the left margin with elongated cross strokes, both of which also run into curved letters. The second two also show taus running into curved letters but they were not located on the left margin and, thus, have cross strokes of regular length. The last two show regular taus as they appear when they are not followed by curved letters as in the first two pairs of examples. All of these examples come from plate 2:



⁸⁰ The following examples are taken from plates 3b and 6:



⁸¹ See Sanders, *Epistles of Paul*, 256.

below the text, just like he did when writing quire numbers.⁸² He also included staurograms along the outer margin of the page on the same line on which the titles are found. As previously mentioned, an early short form of the titles (προς followed by the name of the book) is employed throughout, which excludes the name of Paul. In one instance (on the title for 2 Timothy), a ligature is used for προς, which is made to appear like a staurogram. In this abbreviation the cross stroke of the pi intersects the downstroke of the rho.⁸³ A regular staurogram also appears on the line, as per convention. The following table includes a list of all of the titles which occur in the manuscript, as well as their corresponding folio page numbers as found in the transcription below, which follow the pagination of Sanders' edition (see the table of contents for the actual page numbers of this edition):⁸⁴

Book Title	Manuscript Page Number
[προς κορινθιους α]	lost (prior to page 1)
† προς κοριν[θιους β]	20
προς γαλατας †	49
[προς εφεισιους]	lost (prior to page 59)
† προς φιλιππισιους	70
† προς κολασσαις	80
† προς θεσσαλονικεις α	90
† προς θεσσαλονικεις β	100
προς εβραιους †	105
† προς τιμοθεον [α]	140
† † ⁸⁵ τιμοθεον β	152
[π]ρος τιτον †	161
† προς φ[ιλημονα]	166

The only punctuation used throughout Codex I is a middle dot. It almost always denotes a strong break (albeit not as strong as the incipit/*paragraphos* combinations mentioned earlier), though Sanders notes two exceptions to this: "It rarely equals a very weak division mark, like a comma, notably in Hebrews 11:32, where a succession of proper names is separated by punctuation marks, and at 1 Timothy 4:12, where a succession of prepositional phrases is so separated."⁸⁶ The middle dot is occasionally followed by a space, which ranges anywhere between one or two characters up to several words in length. For the most part, the longer space usually only occurs when the rest of a line is left blank before the beginning of a new paragraph.

⁸² See plates 3a, 6, and 8 for examples (see also plate 8, which contains a reproduction of all extant titles).

⁸³ See Sanders, *Epistles of Paul*, 256. This is the ligature being described (taken from plate 6):



⁸⁴ The words in the "Book Title" column are depicted as they appear in the transcription section below (with bracketed letters, underdots, etc.) so as to give the reader a better visual portrayal of how they appear in the manuscript. Additionally, all of the titles in Codex I have been reproduced on plate 8.

⁸⁵ This second "staurogram" symbol is the ligature for προς, as noted above.

⁸⁶ Sanders, *Epistles of Paul*, 256 (punctuation and abbreviations modernized).

VARIANTS

As mentioned above, the scribe of Codex I was very adept at his work and produced a text relatively free of nonsense readings, though they do occur on occasion.⁸⁷ Wayment points out that “if orthographic differences are excluded... the ratio of nonsense readings in comparison to the total number of singular readings is less than one in twenty.”⁸⁸ In reference to a comparative study of P⁴⁵, P⁶⁶, and P⁷⁵ made by Ernest C. Colwell, James R. Royle notes that the density of nonsense readings in a text is a good indicator of a scribe’s “care and attention to his task.”⁸⁹ Colwell tells us that “when the scribe of P⁴⁵ creates a singular reading, it almost always makes sense; when the scribes of P⁶⁶ and P⁷⁵ create singular readings, they frequently do not make sense and are obvious errors.”⁹⁰ Referencing both Colwell and Royle, Wayment makes the comparison between the scribe of P⁴⁵ and that of Codex I, both of whom, when guilty of making errors, at least tended to make them in an intelligible manner.⁹¹

By far the most common errors found throughout Codex I are those dealing with spelling and orthography. When compared against the NA28 (the base text used for this edition), quite a few itacistic variations appear. The four most frequently occurring examples are αι for ε (42 instances), ε for αι (10 instances), ι for ει (78 instances), and ει for ι (16 instances).⁹² There are also a fair number of other variants which appear to be the result of the confusion of homophones, including the following vowel pairings: ει/η, ε/ει, α/η, ου/ο, ε/η, ε/ο, η/ι, η/ει, ι/ε, ου/εο, α/ο, ο/ου, ου/ω; and the following consonant pairings: χ/κ, χ/ξ, ξ/ζ, γ/ν, ν/μ. The scribe wrote υμων for ημων twice (2 Cor 7:13, 1 Thes 3:11), and also εαν for αν twice (2 Cor 3:16, Col 3:17). On two occasions the scribe included the alpha of δια instead of eliding it as is done in the NA28 (Gal 1:12, Heb 7:9). Other minor errors involve the inclusion or exclusion of both nu moveable and the singular letters σ, ν, and ι. Though perhaps not all, many of these examples could justifiably be categorized as errors of hearing—a fact which strongly supports Wayment’s argument that Codex I is a dictated text.⁹³

What follows is a table which comprehensively lists all of the variants between Codex I and the text of the NA28. An asterisk appears in the “notes” column when further commentary on a particular variant can be found either in this introductory material or in the corresponding footnotes found in the transcription section below. It is also indicated in the “notes” column whether or not a variant appears in the critical apparatus of the NA28. Additionally, note that for ease of use, occurrences of the four

⁸⁷ See, for example, Heb 5:7 where the scribe gives ικεισιας for ικετηριας; Heb 6:2 where βαπτισθενν is given for βαπτισμων; and possibly also Heb 2:4 where μερισμοι is given for μερισμοις. In this last example, the final sigma of μερισμοις is simply omitted resulting in a nominative where there should be a dative. This, of course makes no sense in context. See Wayment, *Scribal Characteristics*, 259.

⁸⁸ Wayment, *Scribal Characteristics*, 259.

⁸⁹ James R. Royle, *Scribal Habits in Early Greek New Testament Papyri*, (New Testament Tools, Studies and Documents 36; Leiden: Brill, 2009), 91.

⁹⁰ Ernest C. Colwell, “Method in Evaluating Scribal Habits: A Study of P⁴⁵, P⁶⁶, P⁷⁵,” in *Studies in Methodology in Textual Criticism of the New Testament* (Leiden: Brill, 1969), 112.

⁹¹ Wayment, *Scribal Characteristics*, 259.

⁹² These numbers vary slightly from what Sanders recorded. In the case of αι for ε he also found 42 instances, but in the case of ε for αι he found 8 (instead of 10); in the case of ι for ει he found 71 (instead of 78); and in the case of ει for ι he found 17 (instead of 16). See Sanders, *Epistles of Paul*, 257.

⁹³ See Wayment, *Scribal Characteristics*, 252-56, 261-62.

major itacisms mentioned above have been color-coded throughout the table as follows: αι for ε = blue, ε for αι = orange, ι for ει = red, and ει for ι = green.⁹⁴

Page #	Verse	Codex I Reading	NA28 Reading	Notes
3	1 Cor 11:19	δι	δει	not in NA28
4	1 Cor 11:26	α]γ	omitted	not in NA28, *
4	1 Cor 11:27	το]υ[τον	omitted	in NA28 (uncertain), *
10	1 Cor 14:12	προφ]η[ευητε	περισσευητε	in NA28, *
16	1 Cor 15:38	αυ]τω διδωσι]ν	διδωσιν αυτω	not in NA28
16	1 Cor 15:38	ηθελη]σε	ηθελησεν	not in NA28
16	1 Cor 15:38	το	omitted	not in NA28, *
19	1 Cor 16:13	Γρηγορ]κειται	Γρηγορειτε	not in NA28
26	2 Cor 3:16	δ αν	δε εαν	not in NA28, *
26	2 Cor 3:16	περιερ]κειται	περαιρειται	not in NA28
28	2 Cor 4:16	ανακεν]θουται	ανακαινιουται	not in NA28
34	2 Cor 7:13	υμων	ημων	not in NA28
35	2 Cor 8:6	προενηρξ]ασθαι	προενηρξατο	not in NA28, *
36	2 Cor 8:15	ελαττ]ουνησεν	ηλαττουνησεν	not in NA28
36	2 Cor 8:16	διδ]ουντι	δουντι	in NA28 (uncertain),
39	2 Cor 9:15	δε	omitted	not in NA28, *
39	2 Cor 9:15	επει	επι	not in NA28, *
39	2 Cor 10:1	ε]πεικειας	επεικειας	not in NA28
39	2 Cor 10:1	ταπι]νος	ταπεινος	not in NA28
40	2 Cor 10:10	μεν επιστ]ολαι	επιστολαι μεν	in NA28
40	2 Cor 10:10	βα]ριαι	βαρειαι	not in NA28
41	2 Cor 11:1	ανειχεσ]θαι	ανειχεσθε	not in NA28
44	2 Cor 11:28	επισ]υστασις	επιστασις	in NA28 (uncertain),
45	2 Cor 12:6	φιδομαι	φειδομαι	not in NA28
45	2 Cor 12:6	τι omitted following ακουει	τι	in NA28, *
46	2 Cor 12:14	υμων	omitted	not in NA28
47	2 Cor 13:1	δυο η τριων μαρ]τυρων	δυο μαρτυρων και τριων	not in NA28
50	Gal 1:12	δια	δι	not in NA28
50	Gal 1:13	Ηκουσαται	ηκουσατε	not in NA28
55	Gal 3:17	ει]ς Χ̄Ν̄	omitted	in NA28, *
57	Gal 4:8	ουσι	ουσιν	not in NA28, *
57	Gal 4:9	επιστρεφεται	επιστρεφετε	not in NA28
58	Gal 4:21	λεγεται	λεγετε	not in NA28
58	Gal 4:21	α]κουεται	ακουετε	not in NA28
59	Eph 2:16	αποκτινας	αποκτεινας	not in NA28

⁹⁴ Many of the other variants in the table can likely also be categorized as itacistic, but only the four mentioned here have been specifically separated as such. Also note the possibility that some of the variants set apart as itacistic in the table may prove to be otherwise in light of a more detailed study. The words in the “Codex I Reading” column are depicted as they appear in the transcription section below (with bracketed letters, underdots, etc.) so as to give the reader a better visual portrayal of how they appear in the manuscript.

Page #	Verse	Codex I Reading	NA28 Reading	Notes
60	Eph 3:7	ενεργιαν	ενεργειαν	not in NA28
61	Eph 3:18	[εξις]χουηται	εξιςχουητε	not in NA28
63	Eph 4:18	αυτω	αυτοις	not in NA28, *
64	Eph 4:28	εχηται	εχη	not in NA28
64	Eph 4:28	χριαν	χρειαν	not in NA28
64	Eph 4:30	λυπει]ται	λυπειτε	not in NA28
65	Eph 5:6	απιθιας	απειθειας	not in NA28, two instances (both the same)
65	Eph 5:7	γινεσθαι	γινεσθε	not in NA28
65	Eph 5:10	δοκει[μα]ζοντες	δοκιμαζοντες	not in NA28
65	Eph 5:11	συγκοινωνει]ται	συγκοινωνειτε	not in NA28
66	Eph 5:22	υποτασσεσθωσαν	omitted	in NA28, *
67	Eph 6:1	υπακουετα]ι	υπακουετε	not in NA28
68	Eph 6:10	κρατι	κρατει	not in NA28
68	Eph 6:11	ενδυσασθαι	ενδυσασθε	not in NA28
68	Eph 6:11	μεθοδιας	μεθοδειας	not in NA28
69	Eph 6:20	δι	δει	not in NA28
69	Eph 6:21	και υμεις] ειδητε	ειδητε και υμεις	in NA28, *
70	Superscription to Philipians	φιλιππισιους	φιλιππησιους	not in NA28
71	Phil 1:12	[Γινωσ]κιν	γινωσκειν	not in NA28
73	Phil 2:2	[φρονητα]ι	φρονητε	not in NA28
73	Phil 2:2	παντες	omitted	not in NA28, *
73	Phil 2:2	συμφυχοι	συμφυχοι	not in NA28, *
73	Phil 2:2	αυτο	εν	in NA28
73	Phil 2:3	εριθια-	εριθειαν	not in NA28
73	Phil 2:3	προη][γουμενοι	ηγουμενοι	in NA28, text missing, *
74	Phil 2:12	κατεργαζεσθαι	κατεργαζεσθε	not in NA28
74	Phil 2:13	ενεργιν	ενεργειν	not in NA28
74	Phil 2:14	ποιειται	ποιειτε	not in NA28
75	Phil 2:25	συστρατιωτην	συστρατιωτην	not in NA28
75	Phil 2:25	λιτουργο-	λειτουργον	not in NA28
76	Phil 3:4	αλλος δοκει	δοκει αλλος	not in NA28
76	Phil 3:5	βενιαμειν	βενιαμιν	not in NA28
77	Phil 3:13	επε][κ]τινομενος	επεκτεινομενος	not in NA28
77	Phil 3:14	δι[ωκων]	διωκω	in NA28, unconfirmable, *
77	Phil 3:14	βραβιον	βραβειον	not in NA28
77	Phil 3:15	φρονηται	φρονειτε	not in NA28, two instances (other = η for ει)
78	Phil 4:3	κε	και	not in NA28
78	Phil 4:4	Χαιρεται	χαιρετε	not in NA28
78	Phil 4:4	χαιρεται	χαιρετε	not in NA28
79	Phil 4:14	εποιησεται	εποιησατε	not in NA28
79	Phil 4:14	συγκοινωνη]σαντ]εξ	συγκοινωνησαντες	not in NA28
79	Phil 4:14	θλιψι	θλιψει	not in NA28

Page #	Verse	Codex I Reading	NA28 Reading	Notes
79	Phil 4:15	οιδαται	οιδατε	not in NA28
80	Superscription to Colossians	κολασσαις	κολοσσαις	not in NA28
80	Col 1:1	ΙΥ ΧΥ	Χριστου Ιησου	not in NA28
80	Col 1:2	κολασσαις	κολοσσαις	in NA28
80	Col 1:2	και ΚΥ ΙΥ ΧΥ	omitted	in NA28
80	Col 1:3	και	omitted	in NA28
82	Col 1:20	δι αυτου omitted following αυτου	δι αυτου	in NA28
83	Col 1:27	ος	ο	in NA28
83	Col 1:29	ενεργι[αν]	ενεργειαν	not in NA28
84	Col 2:7	εν	τη	in NA28, *
84	Col 2:7	εδιδαχθηται	εδιδαχθητε	not in NA28
84	Col 2:8	Εστε	εσται	not in NA28
84	Col 2:8	στοιχια	στοιχεια	not in NA28
85	Col 2:16	η	και	in NA28, *
85	Col 2:16	μερι	μερει	not in NA28
85	Col 2:16	ν]ουμνιας	νεομνιας	not in NA28
85	Col 2:17	15 words omitted following μελλοντων	το δε σωμα του Χριστου· μηδεις υμας καταβραβευετω θελων εν ταπεινοφροσυνη και θρησκεια των αγγελων	not in NA28, *
86	Col 3:5	πορνιαν	πορνειαν	not in NA28
86	Col 3:6	απιθειας	απειθειας	not in NA28
86	Col 3:8	απο]θεσθαι	αποθεσθε	not in NA28
87	Col 3:15	εκλη[θη]ται	εκληθητε	not in NA28
87	Col 3:15	γινεσθαι	γινεσθε	not in NA28
87	Col 3:16	ΚΥ	Χριστου	in NA28, *
87	Col 3:16	και υμνοι]ς και	υμνοις	in NA28 (uncertain), *
87	Col 3:16	τη καρ[δια	ταις καρδιαις	in NA28
87	Col 3:17	α[ν]	εαν	not in NA28, *
88	Col 3:25	κομι]εται	κομισεται	two variants (neither in NA28): ει for ε and lacking σ, *
88	Col 3:25	παρα τω ΘΩ	omitted	in NA28
88	Col 4:2	[προσκαρτε]Ρουντες	προσκαρτερειτε	in NA28, *
89	Col 4:12	ινα η]τε	ινα σταθητε	in NA28, text missing, *
89	Col 4:12	τελιοι	τελειοι	not in NA28
90	1 Thes 1:1	ΚΥ	κυριω	not in NA28
90	1 Thes 1:1	ΧΥ	χριστω	not in NA28
90	1 Thes 1:1	απο ΘΥ ΠΡΣ ημ[ων και] ΚΥ ΙΥ ΧΥ	omitted	in NA28
90	1 Thes 1:2	μνιαν	μνειαν	not in NA28
92	1 Thes 2:7	εμ	εν	not in NA28

Page #	Verse	Codex I Reading	NA28 Reading	Notes
92	1 Thes 2:8	ομιρομενοι	ομειρομενοι	not in NA28
93	1 Thes 2:14	επαθεται	επαθετε	not in NA28
93	1 Thes 2:15	και θεω μη αρεσκοντων omitted following εκδιωξαντων	και θεω μη αρεσκοντων	not in NA28, *
93	1 Thes 2:16	εθνησιν	εθνεσιν	not in NA28, *
94	1 Thes 3:3	σενεσθαι	σαινεσθαι	not in NA28
95	1 Thes 3:11	υμων	ημων	not in NA28
95	1 Thes 3:12	την αγαπην	τη αγαπη	not in NA28, *
96	1 Thes 4:8	και omitted following του	και	in NA28
96	1 Thes 4:8	το αγ[ιον] αυτου	αυτου το αγιον	not in NA28
96	1 Thes 4:9	χριαν	χρειαν	not in NA28
96	1 Thes 4:9	ειχο[μεν	εχετε	in NA28, *
96	1 Thes 4:9	γρα]φιν	γραφειν	not in NA28
97	1 Thes 4:17	περιλιπομε[νοι]	περιλειπομενοι	not in NA28
99	1 Thes 5:24	προσευχεσθαι	προσευχεσθε	not in NA28
99	1 Thes 5:25	και omitted before [περι	και περι	in NA28 (uncertain)
100	2 Thes 1:1	ΚΥ	κυριω	not in NA28
100	2 Thes 1:3	Οφιλομεν	οφειλομεν	not in NA28
102	2 Thes 2:6	οιδαται	οιδατε	not in NA28
102	2 Thes 2:6	αυτου	εαυτου	in NA28
103	2 Thes 2:15	στηκεται	στηκετε	not in NA28
103	2 Thes 2:15	ε[διδ]αχθηται	εδιδαχθητε	not in NA28
103	2 Thes 2:16	και	ο	in NA28
104	2 Thes 3:8	νυκτα και ημ[εραν]	νυκτος και ημερας	in NA28, *
104	2 Thes 3:9	μιμισται	μιμεισθαι	not in NA28
107	Heb 2:4	[με]ρισμοι	μερισμοις	not in NA28, *
108	Heb 2:14	επι	επει	not in NA28
110	Heb 3:14	βαιβαν	βεβαιαν	not in NA28, two instances (αι for ε and ε for αι)
110	Heb 3:15	ακουσηται	ακουσητε	not in NA28
110	Heb 3:15	σκλη]ρυνηται	σκληρυνητε	not in NA28
111	Heb 4:5	η	ει	in NA28
111	Heb 4:6	επι	επει	not in NA28
111	Heb 4:6	ευηγγελι]σθεντες	ευαγγελισθεντες	not in NA28, *
112	Heb 4:12	ειθυμησης	ειθυμησην	not in NA28
112	Heb 4:13	τετραχιλισμενα	τετραχηλισμενα	not in NA28
113	Heb 5:7	ικεισιας	ικετηριας	not in NA28, *
113	Heb 5:7	ε]σχυ]ρας	ισχυρας	not in NA28
114	Heb 6:1	τελειοτητα	τελειοτητα	not in NA28
114	Heb 6:2	βαπτισθην	βαπτισμων	not in NA28, *
115	Heb 6:11	ενδικινυσθαι	ενδεικινυσθαι	not in NA28
115	Heb 6:12	γενησθαι	γενησθε	not in NA28

Page #	Verse	Codex I Reading	NA28 Reading	Notes
115	Heb 6:12	μιμητε	μιμηται	not in NA28
115	Heb 6:13	επαγγιλα[μενος	επαγγειλαμενος	not in NA28
116	Heb 7:1	ος	ο	in NA28
117	Heb 7:8	μαρτυρομενος	μαρτυρουμενος	not in NA28
117	Heb 7:9	δια	δι	not in NA28
117	Heb 7:9	λευεις	Λευι	in NA28
118	Heb 7:18	Αθετησεις	αθετησις	not in NA28
118	Heb 7:18	γεινεται	γινεται	not in NA28
118	Heb 7:19	ετελιωσεν	ετελειωσεν	not in NA28
118	Heb 7:19	κριττονος	κρειττονος	not in NA28
119	Heb 7:27	προσενεγκας	ανενεγκας	in NA28, *
119	Heb 7:28	[ιε]ρεις	αρχιερεις	in NA28 (uncertain), *
119	Heb 7:28	ασθενιαν	ασθενειαν	not in NA28
120	Heb 8:8	επει	επι	not in NA28
120	Heb 8:8	επει	επι	not in NA28
121	Heb 9:1	λατριας	λατρειας	not in NA28
122	Heb 9:9	[τε]λιωσαι	τελειωσαι	not in NA28
122	Heb 9:11	μελ][λ]οντων	γενομενων	in NA28 (uncertain), *
123	Heb 9:16	διατιθεμενου	διαθεμενου	not in NA28
123	Heb 9:18	ενκεκενισται	εγκεκαινισται	two variants: nu (Codex I) for gamma (NA28) and an itacism; neither in NA28
124	Heb 9:26	επι	επει	not in NA28
124	Heb 9:26	εδι	εδει	not in NA28
124	Heb 9:26	πολλακεις	πολλακις	not in NA28
124	Heb 9:26	νυν	νυνι	not in NA28
124	Heb 9:26	[συν]τελια	συντελεια	not in NA28
125	Heb 10:6	ηυδοκησας	ευδοκησας	not in NA28
125	Heb 10:8	[ηβου]ληθησαν	omitted	not in NA28, *
125	Heb 10:8	θυσιαν και πρ]οσφοραν	θυσιας και προσφορας	in NA28, *
126	Heb 10:17	αν[ο]μιων αυτων και των αμαρ[τιων]	αμαρτιων αυτων και των ανομιων	not in NA28, *
127	Heb 10:27	ζηλος omitted following πυρος	ζηλος	not in NA28
128	Heb 10:36	εχεται	εχετε	not in NA28
128	Heb 10:36	χριαν	χρειαν	not in NA28
128	Heb 10:36	κομισ[η]σθαι	κομισηθε	not in NA28
128	Heb 10:37	χρονηει	χρονησει	not in NA28, *
128	Heb 10:38	μου omitted following δικαιοσ	μου	in NA28
128	Heb 10:38	υ]ποστειλητ[αι	υποστειληται	not in NA28
129	Heb 11:6	τω omitted following προσερχομενον	τω	in NA28
129	Heb 11:7	[π]ιστι	πιστει	not in NA28

Page #	Verse	Codex I Reading	NA28 Reading	Notes
129	Heb 11:7	κατε]κρινε	κατεκρινεν	not in NA28
130	Heb 11:13	κομισ[αμε]νοι	λαβοντες	in NA28, *
130	Heb 11:13	ειδοντες	ιδοντες	not in NA28
130	Heb 11:13	ε]πει	επι	not in NA28
131	Heb 11:22	ῡιω	υιων	not in NA28
131	Heb 11:22	ενετιλατο	ενετειλατο	not in NA28
131	Heb 11:23	Πιστι	πιστει	not in NA28
131	Heb 11:23	αστιον	αστειον	not in NA28
132	Heb 11:32	επιλιψει	επιλειψει	not in NA28
132	Heb 11:32	γαρ με	με γαρ	in NA28
133	Heb 11:39	τας επαγγελιας	την επαγγελιαν	in NA28
133	Heb 11:40	κριττον	κρειττον	not in NA28
133	Heb 11:40	τελιωθωσιν	τελειωθωσιν	not in NA28
133	Heb 12:1	τηλικουτων	τοσουτων	in NA28
134	Heb 12:7	παιδιαν	παιδειαν	not in NA28
134	Heb 12:7	υπομενεται	υπομενετε	not in NA28
134	Heb 12:8	και	omitted	not in NA28
134	Heb 12:8	εσται	εστε	not in NA28
134	Heb 12:8	παιδιας	παιδειας	not in NA28
134	Heb 12:8	εσται	εστε	not in NA28
134	Heb 12:9	δε omitted following πολυ	δε	in NA28
135	Heb 12:16	απεδοτο	απεδετο	not in NA28
135	Heb 12:16	αυτων	εαυτου	not in NA28, *
135	Heb 12:17	Ειστε	ιστε	not in NA28
135	Heb 12:17	μετεπιτα	μετεπειτα	not in NA28
136	Heb 12:26	σισω	σεισω	not in NA28, *
137	Heb 13:7	μιμισθαι	μιμεισθε	two variants, neither in NA28
138	Heb 13:16	ευαρεσνται	ευαρεσνται	not in NA28
138	Heb 13:17	Πιθεσθαι	πειθεσθε	two variants, neither in NA28
138	Heb 13:17	υπεικεσθαι	υπεικετε	not in NA28
138	Heb 13:18	Προσευχεσθα[ι]	προσευχεσθε	not in NA28
139	Heb 13:24	Ασπασασθαι	ασπασασθε	not in NA28
139	Postscript to Hebrews	[προς] ε[βραιους]	omitted	not in NA28
140	1 Tim 1:1	ΙΥ ΧΥ	Χριστου Ιησου	not in NA28
140	1 Tim 1:2	πιστι	πιστει	not in NA28
142	1 Tim 1:20	υμενος	υμεναιος	not in NA28
143	1 Tim 2:10	πρεπι	πρεπει	not in NA28
143	1 Tim 2:10	θεοσεβιαν	θεοσεβειαν	not in NA28
143	1 Tim 2:12	γυ[ν]αικει	γυναικι	not in NA28
144	1 Tim 3:7	δι	δει	not in NA28
144	1 Tim 3:7	ονιδισμον	ονειδισμον	not in NA28, *
144	1 Tim 3:8	αισχροκερδεις	αισχροκερδεις	not in NA28
145	1 Tim 4:2	κεκαυτηριασμενω	κεκαυστηριασμενων	not in NA28

Page #	Verse	Codex I Reading	NA28 Reading	Notes
146	1 Tim 4:11	μηδεις	μηδεις	not in NA28
146	1 Tim 4:12	πιστι	πιστει	not in NA28, *
146	1 Tim 4:12	αγνια	αγνεια	not in NA28
147	1 Tim 5:8	οικιων	οικειων	not in NA28
147	1 Tim 5:8	προνοειται	προνοει	in NA28, *
148	1 Tim 5:17	αληθεια	διδασκαλια	not in NA28, *
148	1 Tim 5:18	Ου φιμωσεις βουν αλωντα	Βουν αλωντα ου φιμωσεις	in NA28
149	1 Tim 6:2	εχο-τας	εχοντες	not in NA28
149	1 Tim 6:2	καταφρονιτωσαν	καταφρονειτωσαν	not in NA28
151	1 Tim 6:17	υψη]λα φρονειν	υψηλοφρονειν	in NA28
151	1 Tim 6:17	πλουτω	πλουτου	not in NA28
151	1 Tim 6:17	επει	επι	not in NA28, *
151	1 Tim 6:17	τω	omitted	in NA28
151	1 Tim 6:17	τα	omitted	not in NA28
151	1 Tim 6:18	αγαθοις	καλοις	not in NA28, *
152	2 Tim 1:1	ΙΥ ΧΥ	Χριστου Ιησου	not in NA28
153	2 Tim 1:10	επιφανιας	επιφανειας	not in NA28
153	2 Tim 1:10	ΘΥ	Χριστου Ιησου	in NA28 (lone witness), *
154	2 Tim 2:2	εικανοι	ικανοι	not in NA28
156	2 Tim 2:22	παντων	omitted	in NA28
156	2 Tim 2:23	γεννωσει	γεννωσιν	not in NA28
156	2 Tim 2:24	δι	δει	not in NA28
157	2 Tim 3:6	ποικειλαις	ποικιλαις	not in NA28
158	2 Tim 3:16	παιδιαν	παιδειαν	not in NA28
159	2 Tim 4:8	ο δικαιος κριτης omitted following ημερα	ο δικαιος κριτης	not in NA28, *
159	2 Tim 4:8	επιφανιαν	επιφανειαν	not in NA28
160	2 Tim 4:19	Ασπασασθε	ασπασαι	two variants (one dittographic and the other itacistic), neither in NA28, *
162	Titus 1:10	και omitted following πολλοι	και	not in NA28, *
162	Titus 1:11	δι	δει	not in NA28
163	Titus 2:4	σωφρονιζω]σι	σωφρονιζωσιν	not in NA28
165	Titus 3:8	φρον]τιζουσιν	φροντιζωσιν	not in NA28

As mentioned above, the particulars concerning many of these variants are examined in more depth throughout the footnotes of the transcription below. Several of the variants, however, warrant a bit more detailed discussion.

Selected Notable Variants

The first of the variants to be examined more closely is in Eph 5:22, which, in Codex I, reads:

⁽²²⁾Αἱ γυναῖκες τοῖς ἴδιοις ἀ[νδρα]σιν ὑποτασσεσθωσαν ὡ[ς] τῷ κυρίῳ (“Let the wives be subject to their

husbands as to the Lord”).⁹⁵ The text includes the addition of υποτασσεσθωσαν, which is omitted in the NA28.⁹⁶ In the NA28, the phrase in question here lacks a main verb and, hence, hails back to the participle of the preceding verse, υποτασσομενοι. A possible explanation for the variant could be that a scribe tried to clarify the text by repeating the verb from verse 21 in verse 22. This possibility is supported by the fact that in other manuscripts the variant reading υποτασσεσθε is found (which can be accounted for on the same grounds).⁹⁷ The NA28 reading is both the *lectio brevior* and *lectio difficilior*. In Metzger’s *Textual Commentary on the Greek New Testament* he writes, “A majority of the Committee preferred the shorter reading, which accords with the succinct style of the author’s admonitions, and explained the other readings as expansions introduced for the sake of clarity, the main verb being required especially when the words αι γυναικες stood at the beginning of a scripture lesson.”⁹⁸

Another instance in which Codex I provides an addition omitted by the NA28 is in Phil 2:2, which reads: ⁽²⁾πληρω[σατε μ]ου την χαραν ινα το αυτο [φρονητα]ι παντες την αυτην αγα[πην εχοντες] συψυχοι το αυτο [φρονουντες] (“Fulfill my joy, in order that you all be of the same mind, having the same love, being in full accord and of one mind”). Codex I adds the word παντες. The meaning of the text is not significantly altered by the addition, but perhaps it was included to offer a bit of clarification. Wayment comments, “The addition of παντες here may be the result of a scribal gloss that envisions the kingdom of God thriving in utopian harmony.”⁹⁹ If this was, indeed, the case, it is difficult to know whether or not the change was the work of the scribe (or lector) of Codex I, or whether it originated from the manuscript’s *Vorlage*.

Although there are several occasions in which one or two small (and usually insignificant) words are omitted throughout Codex I, there are three instances in which the missing sections are three or more words long. These are likely all visual errors resulting from parablepsis. Wayment suggests that the errors were likely made by the lector rather than the scribe himself.¹⁰⁰ The first and most substantial omission is in Col 2:17-18 where 15 words are omitted. The text in Codex I reads: ⁽¹⁷⁾α εστι- [σκια τ]ων μελλοντων ⁽¹⁸⁾α εορακε- [εμβα]ψευων εικη φυσιουμενος [υπο του νοο]ς της σαρκος αυτου (“Which things are a shadow of those to come, entering into those things which he has seen, being vainly puffed up by his mind after the flesh”). The missing section is omitted between μελλοντων and α εορακε-. The NA28 version of the omitted text reads: το δε σωμα του Χριστου. μηδεις υμας καταβραβευτων, θελων εν ταπεινοφροσυνη και θρησκεια των αγγελων (“But the substance belongs to Christ. Do not let anyone

⁹⁵ For this example as well as all others to follow in the “Selected Notable Variants” section, the Greek text is taken from the transcription below and maintains the square brackets, underdots, abbreviated forms, etc. from the transcribed text in order to give the reader a better visual portrayal of how it appears in the manuscript. The English translations in parentheses following the Greek verses are mine own unless otherwise noted.

⁹⁶ The addition of υποτασσεσθωσαν is also adopted in \aleph A I P (Ψ) 0278. 6. 33. 81. 104. 365. 1175. 1241^s. 1505. 1739. 1881. 2464 lat sy^{hmg} co (according to the NA28 apparatus).

⁹⁷ Manuscripts which adopt the reading υποτασσεσθε include the following: (D F G) K L 630 \mathfrak{M} sy (also according to the NA28 apparatus).

⁹⁸ Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, (2nd ed., London and New York: United Bible Societies, 1994), 541.

⁹⁹ Wayment, *Scribal Characteristics*, 260.

¹⁰⁰ Wayment, *Scribal Characteristics*, 255.

disqualify you, insisting on self-abasement and worship of angels” [NRSV]). It is quite probable that this leap forward was occasioned by homoeoteleuton as both *μελλοντων* and *αγγελων* end the same way and both are preceded by the article *των*. The second omission is found in 1 Thes 2:15, which reads: ⁽¹⁵⁾των και τον *ΚΝ* απο[κτειν]αντων *ΙΝ* και τους προφη[τας και ημ]ας εκδιωξαντων και [πασιν ανθρωποις] εναντιων (“Who killed both the Lord Jesus and the prophets, and drove us out, and opposed all men”). In this instance, the words *και θεω μη αρεσκοντων* (“they displease God” [NRSV]) were omitted between *εκδιωξαντων* and *και πασιν*. The eye of the scribe (or lector) likely skipped forward from *εκδιωξαντων* to *αρεσκοντων* due to homoeoteleuton (or possibly also homoeoarcton seeing as both *εκδιωξαντων* and *αρεσκοντων* are followed by the word *και*). The third example is in 2 Tim 4:8, wherein it reads: [ον αποδωσει μοι ο κυριος εν εκεινη] τη ημερα ου μονον δε εμοι αλλα και πασιν τοις ηγαπηκοσιν την επιφανιαν αυτου (“which the Lord will give me on that day, and not only me, but also all those who have lovingly awaited his appearance”). The appositive phrase *ο δικαιος κριτης* (“the righteous judge”) is lacking in reference to the Lord, an omission not supported by any other manuscripts according to the apparatus of both the NA28 and the Center for New Testament Textual Studies (CNTTS).¹⁰¹ The fact that this is a singular reading suggests that the error was the work of the scribe or lector of Codex I rather than one transmitted from the exemplar.

A number of the more significant variants in the manuscript appear to be the result of harmonization, whether to remote parallels or to the immediate context.¹⁰² In Phil 2:2 the reader is told to “be of the same [*αυτο*] mind, having the same [*αυτην*] love...and of one [*εν*] mind” (NRSV).¹⁰³ A variant reading substitutes *αυτο* for *εν*, likely harmonizing it to the first half of the verse. In similar fashion, the reading *η* is substituted for *και* in Col 2:16, which reads: ⁽¹⁶⁾[Μη] ουν τις υμας κρινετω *εν* βρω[σε]ι η *εν* ποσει η *εν* μερι εορτης [η ν]ουμηνιας η σαββατων (“Therefore let no one judge you regarding food or drink or in relation to a festival, or new moons, or sabbaths”). The eta in question is that between *εν* βρωσει and *εν* ποσει. This is probably a harmonization to the other three occurrences of *η* in the same verse. Also, in 2 Cor 8:6 Codex I reads: ⁽⁶⁾[εις το παρακαλεσαι ημας Τιτον ινα καθως] προειρηξασθαι ουτως [και επιτελεσ]η εις υμας και τη[χαριν ταυτην] (“In order that we might urge Titus that, just as he began, so also he might complete this same grace unto you”). The word *προειρηξασθαι* is used in Codex I, whereas the NA28 reads *προειρηξατο*.¹⁰⁴ Wayment argues that the scribe (or lector) probably confused *προειρηξατο* with the *προειρηξασθε* from 2 Cor 8:10 (*προειρηξασθαι* is simply an itacistic variant of *προειρηξασθε*).¹⁰⁵

¹⁰¹ New Orleans Baptist Theological Seminary, “The Center for New Testament Textual Studies NT Critical Apparatus (2004),” *Bibleworks 9.0.12.512* (Bibleworks, 2013).

¹⁰² In Colwell’s study on the P⁴⁶, P⁶⁶, and P⁷⁵ he points out that “although they are not frequent, harmonizations to remote parallels do occur” (Colwell, *Method in Evaluating Scribal Habits*, 113). He goes on to point out that the more frequent types of harmonization are those relating to the immediate context of a variant (Colwell, *Method in Evaluating Scribal Habits*, 113). In Codex I there appear to be instances of both types of harmonization.

¹⁰³ The Greek version of this verse from Codex I is given both in the transcription below and in the discussion of a different variant two paragraphs prior.

¹⁰⁴ Sanders cites Westcott and Hort in his apparatus as containing the variant *προειρηξατο*, though this is probably just a typo for *προειρηξατο*, which is what it really reads in Westcott and Hort (B.F. Westcott and F.J.A. Hort, *The New Testament in the Original Greek*, New York: Harper & Brothers, 1881).

¹⁰⁵ Wayment, *Scribal Characteristics*, 254.

In two other examples, the scribe (or lector) likely harmonized variant readings to similar passages within the proximity of one or two chapters. In Heb 9:11 it reads: ⁽¹¹⁾ΧΣ [δε παραγεν]ομενος αρχ[ιερευς των μελλ]οιτων αγα[θων δια της μειζο]υ[ς και τελειοτερας σκηνης (“But when Christ, having come as a high priest of the good things to come, through the greater and more perfect tabernacle...”). In place of των μελλοντων αγαθων, the NA28 reads των γενομενων αγαθων. Metzger comments, “Although both readings are well supported, γενομενων on the whole appears to have superior attestation on the score of age and diversity of text type ([P⁴⁶] B D* 1739 it^d syr^{p, h, pal} Origen *al*). The presence of the expression των μελλοντων αγαθων in 10.2, where the text is firm, seems to have influenced copyists here.”¹⁰⁶ Similarly, in Heb 11:13, Codex I reads: ⁽¹³⁾κατα πιστιν απε[θ]α]νον ουτοι παντες μη κομισ[αμε]νοι τας επαγγελιας (“All of these died in faith, not having received the promises”). The NA28, on the other hand, reads λαβοντες instead of κομισαμενοι, which does little (if anything) to change the meaning of the text. It is possible that the scribe (or lector) could have had in mind either Heb 10:36 or 11:39 where the verb κομιζω is also used with the object επαγγελιαν.¹⁰⁷ At any rate, the manuscript evidence favors λαβοντες.

In a few instances, the scribe (or lector) may have harmonized the text with more remote passages, though admittedly these examples are more of a stretch. The first possibility is in Phil 2:3 where Codex I reads: ⁽³⁾μηδεν κατ εριθια- [μηδε κατα κεν]οδ[οξιαν α]λλα τη [ταπεινοφροσυνη αλληλους προηγουμενοι υπερχοντας εαυτων (“Do nothing in strife or vanity, but in humility regard one another above yourselves”). Codex I adopts προηγουμενοι in place of the NA28’s ηγουμενοι, a variance which hardly makes a difference in meaning.¹⁰⁸ In this passage the verb takes the object αλληλους and is accompanied by the dative τη ταπεινοφροσυνη. A similar construction is found in Rom 12:10 where προηγουμενοι also takes the object αλληλους with a dative (τη τιμη). Possible familiarity with the passage in Romans could have influenced the scribe to favor the prefixed version of the verb.

A second possible example of harmonization with more remote passages is found in Col 4:12, wherein it reads: παντοτε α[γωνιζομε]νος υπερ υμων εν ταις [προσευχαις ινα η]τε τελιοι και πε[πλψροφορη]μενοι (“Who always labors in your behalf in his prayers, in order that you may be perfect and complete”). Sanders records ινα ητε τελιοι in place of the NA28’s ινα στητε τελιοι. Unfortunately, in the image sets for Codex I, all that remains of the variant word in question is just the final -τε. Sanders, however, appears to have seen ινα ητε, including neither square brackets nor even underdots. Hence, in the critical apparatus of NA28, Codex I is cited as the best witness of this reading (there is not much additional textual support for it). There is a possibility that this is a harmonization of James 1:4, which reads: ινα ητε τελιοι και ολοκληροι (NA28). Another possibility is that it could be an allusion to the more well-known injunction in Matthew 5:48, εσεσθε ουν υμεις τελιοι, which also couples τελιοι with the verb ειμι.

¹⁰⁶ Metzger, *Textual Commentary*, 598.

¹⁰⁷ Note, however, that λαμβανω is also employed in a nearby passage (Heb 9:15) with the object επαγγελιαν, so the force of this argument is none too strong.

¹⁰⁸ In both the MSI and color image sets of Codex I, this entire line appears to be broken off, and is thus no longer verifiable. As a result, the variant προηγουμενοι is based off of Sanders’ edition rather than my own (Sanders, *Epistles of Paul*, 282).

A final example of possible harmonization can be seen at Heb 10:17. Here Codex I reads *και των ανομιων αυτων και των αμαρτιων αυτων*, a transposed version when compared to the NA28, which reads *και των αμαρτιων αυτων και των ανομιων αυτων*. Wayment argues that this “transposition of word order may demonstrate that the scribe was copying down text in longer units, perhaps remembering as many as eight words at a time.”¹⁰⁹ He goes on to suggest that the change “may be a partial harmonization to the wording of the Greek text of Jer 38:34 (31:34 MT).”¹¹⁰ Due to the large amount of missing text in Codex I, it is difficult to confirm whether or not these types of remote harmonizations are, in fact, characteristic of the scribe (or lector). However, it is not unreasonable to imagine that he could have been capable of such textual dexterity.

Several of the variants in Codex I are simply different forms of a given word (or root), with only slight, if any, change in the meaning of the text. Examples of this can be found in Heb 7:27, where *προσενεγκας* is used in place of *ανενεγκας*; Heb 7:28, where *ιερεις* is used in place of *αρχιερεις*; and in 1 Tim 5:8, where *προνοειται* is used in place of *προνοει* (both the active and middle forms having the same basic connotation).

In 1 Tim 5:17 Codex I reads ⁽¹⁷⁾Οι καλως προστωτες πρεσβυτεροι διπλης τιμης αξιουσθωσαν μαλιστα οι κοπιωντες εν λογω και αληθεια· (“Let the elders who rule well be esteemed of double the honor, especially those who labor in word and teaching”). The word *αληθεια* is used here instead of the well-attested *διδασκαλια*, which is found in various other manuscripts. Wayment entertains the possibility that the reading *αληθεια* potentially predates Codex I and perhaps even its *Vorlage*: “At some point likely prior to Codex I and its exemplar, a scribe substituted the one term for the other, both of which are employed somewhat synonymously in this epistle.”¹¹¹ Though this may be the case, Wayment points out that *διδασκαλια* is likely the earlier reading, an argument backed by the weight of many significant manuscript witnesses.¹¹²

In 2 Thes 3:8, Codex I reads *ουδε δωρεαν] αρτον εφαγομεν παρα τινος [αλλ εν] κοπω και μοχθω νυκτα και ημ[εραν] εργαζομενοι προς το μη επιβ[αρησαι] τινα υμων* (“And we did not eat any man’s bread without cost, but in labor and toil we worked throughout the night and day, so as to not burden any one of you”). The changing of the case of the nouns from the genitive, *νυκτος και ημερας* (NA28) to the accusative, *νυκτα και ημεραν* (Codex I) slightly alters the meaning of the phrase. In his *Textual Commentary on the Greek New Testament*, Metzger writes, “A majority of the Committee preferred the reading with the genitives (supported by Ɱ B F G 33 81 104 255 256 263 442 1611 1845 1908 2005), which is in conformity with Paul’s usage in 1 Th 2.9 and 3.10. The reading with the accusatives

¹⁰⁹ Wayment, *Scribal Characteristics*, 258.

¹¹⁰ Wayment, *Scribal Characteristics*, 258.

¹¹¹ Wayment, *Scribal Characteristics*, 260. In footnote 31 Wayment provides examples of the usage of both words: “For *διδασκαλια*, see 1 Tim 1:10; 4:1, 6, 13, 16; 6:1, 3. For *αληθεια*, see 1 Tim 2:4, 7; 3:15; 4:3; 6:5.”

¹¹² There is, in fact, no manuscript support for the reading *αληθεια* in the apparatus for either the NA28, CNTTS, or in Tischendorf’s 8th edition (Constantine von Tischendorf, ed., *Novum Testamentum Graece* [8th ed., 2 vols., Leipzig: Giesecke & Devrient, 1869]).

(supported by A D K L P most miniscules) appears to be a heightening of the apostle’s statement, by emphasizing the duration of his labors (‘throughout night and day’).¹¹³

In addition to the changing of a noun’s case, the changing of its number can also alter the meaning of a text. In Eph 4:18, Codex I records the singular αυτω in place of the NA28’s plural αυτοις. Codex I reads εσκοτωμε[νοι τη δι]αγνοι̇α̇ οντες απηλλοτρι[ωμενοι της] ζωης του Θ̅Υ̅ δια τη- [αγνοιαν την ου]σαν εν αυτω· δι[α την παρωσιν της κ]αρ̇διας αυ[των (“They are darkened in understanding, and alienated from the life of God through the ignorance which is in him, because of the hardness of their hearts”). Neither the apparatus of the NA28, that of the CNTTS, nor that of Tischendorf’s 8th edition offer any manuscript support for this reading, and thus it can reasonably be assumed that it was introduced by the scribe (or lector) of Codex I. Wayment points out the significant shift in meaning caused by the seemingly small error: “This subtle change in the pronoun produced a dramatic shift in meaning. Instead of reading ‘being alienated from a life in God because of the ignorance which is in them,’ one reads that they were ‘alienated from a life in God because of the ignorance that is in him.’”¹¹⁴ This error obviously carries with it an unwelcome theological nuance. It was likely just a simple mistake which the scribe made due to the commonality of the construction εν αυτω.

A number of the variant readings in Codex I do little to nothing to change the meaning of the text. In addition to minor spelling and orthographical variants, there are a handful that simply change the order of a few words. The following list outlines all instances of these transpositional variants:¹¹⁵

Page #	Verse	Codex I Reading	NA28 Reading
16	1 Cor 15:38	αυ]τω̇ δ̇ιδω̇σι̇ν	διδωσιν αυτω
40	2 Cor 10:10	μεν επιστ[ολαι	επιστολαι μεν
69	Eph 6:21	και υμεις] ειδητε	ειδητε και υμεις
76	Phil 3:4	αλλος δοκει	δοκει αλλος
80	Col 1:1	̅Υ̅̅ Χ̅Υ̅̅	Χριστου Ιησου ¹¹⁶
96	1 Thes 4:8	το αγ[ιου] αυτου	αυτου το αγιου
126	Heb 10:17	αν[ο]μιων αυτων και των αμαρ[τιων]	αμαρτιων αυτων και των ανομιων
132	Heb 11:32	γαρ με	με γαρ
140	1 Tim 1:1	̅Υ̅̅ Χ̅Υ̅̅	Χριστου Ιησου
148	1 Tim 5:18	̅Ο̅υ φιμωσεις βουν αλωιντα	Βουν αλωιντα ου φιμωσεις
152	2 Tim 1:1	̅Υ̅̅ Χ̅Υ̅̅	Χριστου Ιησου

¹¹³ Metzger, *Textual Commentary*, 569.

¹¹⁴ Wayment, *Scribal Characteristics*, 258.

¹¹⁵ Wayment discusses a number of these variants in Wayment, *Scribal Characteristics*, 257. The words in the “Codex I Reading” column are depicted as they appear in the transcription section below (with bracketed letters, underdots, etc.) so as to give the reader a better visual portrayal of how they appear in the manuscript.

¹¹⁶ For the sake of clarification, note that the variants in this chart from the following verses deal only with word order; they do not deal with whether or not the *nomina sacra* form is employed in the manuscript: Col 1:1, 1 Tim 1:1, and 2 Tim 1:1.

Textual Affiliation

When Sanders examined Codex I about a century ago, he “not only [took] those variants, which [fell] in the well-preserved portions of the text, but [he also] tried to determine the position of the [manuscript] regarding many others which fall in lines partly lost.”¹¹⁷ He did so by estimating the number of characters missing either at the beginning or end of many of the partially damaged lines, and basically made an educated guess as to how the text must have read in those sections. By this method, Sanders claimed that he was “able to determine the position of the [manuscript] on about 450 variants given in Tischendorf’s edition.”¹¹⁸ Based on this analysis, Sanders concluded, “It is plain even at first sight that there is a notable agreement with the Alexandrian group of [manuscripts], the Neutral group of Westcott and Hort.”¹¹⁹ Sanders then offers a number of statistics based on this data, but unfortunately he did not include much of the actual data itself (i.e. the readings themselves, whether authentic or approximated). Because of this, it is nearly impossible to confirm a number of his statistical findings.

On the question of textual affiliation, I have taken a somewhat different approach in that I did not, like Sanders, estimate missing portions of the text based on line and letter spacing, but rather included only those portions of the text that actually survived in my quantitative analysis.¹²⁰ As shown in the table above, a full comparison has been made between my transcription of Codex I and the text of the NA28, which is representative of the B-text group (also called the Alexandrian or Neutral text-type). In that table all of the variants between the two texts have been listed. In addition, I have compared my transcription of Codex I to the text of the Robinson Pierpont (RP) edition, which is exemplary of the

¹¹⁷ Sanders, *Epistles of Paul*, 259.

¹¹⁸ Sanders, *Epistles of Paul*, 259. In the variants table given above (where Codex I is compared to the NA28 as a base text) there are slightly more than 250 variants identified—a vastly smaller data pool than Sanders’ 450. Unfortunately, given the lack of the actual readings list which Sanders compiled, it remains improbable that one might be able to reconcile the findings with each other.

¹¹⁹ Sanders, *Epistles of Paul*, 259. Note that Sanders’ transcription was based on the Westcott and Hort text. Variants between Codex I and Westcott and Hort are included in the footnotes of his transcription. Sanders also notes in the preface to his edition, “The Alexandrian character of the text was so plain and decided that long search for parallels to the few individual variants seemed unnecessary” (Sanders, *Epistles of Paul*, vii).

¹²⁰ Gordon D. Fee writes, “The single most important factor in establishing textual relationships of any kind is the determination of the criteria by which such relationships should be measured. Colwell (1959: 757) has suggested that ideally the only proper method is to compare a given MS completely with all other MSS. Until some refinement of computer analysis is available, however, one will have to settle for a partial method somewhere below the ideal. Nevertheless, by careful controls one should be able to derive results which would approximate those of the ideal” (Gordon D. Fee, “Codex Sinaiticus in the Gospel of John: A Contribution to Methodology in Establishing Textual Relationships,” in *Studies in the Theory and Method of New Testament Textual Criticism* [ed. Eldon J. Epp and Gordon D. Fee; Grand Rapids: Eerdmans, 1993], 223). The work to which he refers is Ernest C. Colwell, “Method in Locating a Newly-Discovered Manuscript within the Manuscript Tradition of the Greek New Testament,” *SE* 1 (1959): 757, which has been reprinted in Ernest C. Colwell, *Studies in Methodology in Textual Criticism of the New Testament* (Leiden: Brill, 1969), 26. In his study, Fee gives a quantitative analysis between Codex Sinaiticus and other major manuscripts which include the Gospel of John through the sixth century (P66 P75 A B C D W TR). I differ slightly from his methodology in that I do not compare Codex I directly against any other individual manuscript, but rather to two critical editions instead (the NA28 and RP). Obviously more precise results can be expected once Codex I is compared to other manuscripts on an individual basis. However, such an endeavor has not been undertaken for this study, meaning that the results herein will simply “approximate those of the ideal” (Fee, *Sinaiticus*, 223).

Byzantine tradition.¹²¹ The results of this comparison are laid out in the following table. By evaluating the differences between these two tables of variants, it will be shown that the text of Codex I more closely resembles the B/Alexandrian/Neutral tradition (represented by the NA28) rather than the Byzantine (represented by the RP). Note that the same color-coding system used to specify the four major itacisms in the table comparing Codex I with the NA28 (above) is also employed here: **αι** for **ε** = blue, **ε** for **αι** = orange, **ι** for **ει** = red, and **ει** for **ι** = green.¹²²

Page #	Verse	Codex I Reading	RP Reading
3	1 Cor 11:19	δι	δει
10	1 Cor 14:12	προφη[τευ]ητε	περισσευητε
16	1 Cor 15:38	ηθελη]σε	ηθελησεν
17	1 Cor 15:49	φορεσομε-	φορεσωμεν
18	1 Cor 16:2	σαβ]βατου	σαββατων
19	1 Cor 16:13	Γρηγορ]ειται	Γρηγορειτε
20	2 Cor 1:1	Χ̣Υ̣ [Ιησου	Ιησου χριστου
22	2 Cor 1:17	Βουλομε]νος	βουλευομενος
26	2 Cor 3:16	περιερ]ειται	περιαιρειται
26	2 Cor 3:17	εκει omitted following κυριου]	εκει
28	2 Cor 4:16	ανακεν]ουται	ανακαινουται
32	2 Cor 6:16	μου	μοι
35	2 Cor 8:6	προειηρξ]ασθαι	προειηρξατο
36	2 Cor 8:15	ελαττ]ουησεν	ηλαττονησεν
39	2 Cor 9:15	επει	επι
39	2 Cor 10:1	ε]πεικειας	επεικειας
39	2 Cor 10:1	ταπι]νος	ταπεινος
40	2 Cor 10:10	βα]ρραι	βαρειαι
41	2 Cor 10:18	[συνιστα]νων	συνιστων
41	2 Cor 11:1	ανειχεσ]θαι	ανειχεσθε
42	2 Cor 11:9	εμαυτον] υμιν	υμιν εμαυτον
43	2 Cor 11:20	εις προσω[πον υμας	υμας εις προσωπον
45	2 Cor 12:6	φιδομαι	φειδομαι
45	2 Cor 12:6	τι omitted following ακουει	τι
47	2 Cor 13:1	η τριων μαρ[τυρων	μαρτυρων και τριων
47	2 Cor 13:2	γραφω omitted following νυν	γραφω
48	2 Cor 13:10	ο κυριος εδω]κεν μοι	εδωκεν μοι ο κυριος
50	Gal 1:12	δια	δι
50	Gal 1:13	Ηκουσαται	ηκουσατε
53	Gal 2:16	οτι	διοτι

¹²¹ The Robinson-Pierpont Greek New Testament text used for this comparison was exported from the Bibleworks 9 software, version 9.0.12.472.

¹²² The quantities of itacistic variants is the same in this table as it is in the table comparing Codex I to the NA28 for three of the four itacisms: **αι** for **ε** (42), **ε** for **αι** (10), and **ει** for **ι** (16). The number of instances for the variant **ει** for **ι** varies slightly: 73 compared to 78 in the NA28 table. The words in the "Codex I Reading" column are depicted as they appear in the transcription section below (with bracketed letters, underdots, etc.) so as to give the reader a better visual portrayal of how they appear in the manuscript.

Page #	Verse	Codex I Reading	RP Reading
53	Gal 2:16	ἐξ ἐρ[γῶν νομοῦ οὐ δικ]αιωθησεται	οὐ δικαιοθησεται ἐξ ἐργῶν νομοῦ
57	Gal 4:8	φῦσει] μὴ οὖσι	μὴ φύσει οὐσιν
57	Gal 4:8	οὖσι	οὐσιν
57	Gal 4:9	ἐπιστρεφεται	ἐπιστρεφετε
58	Gal 4:21	λέγεται	λέγετε
58	Gal 4:21	ἀ]κουεται	ακουετε
59	Eph 2:16	ἀποκτινας	αποκτεινας
60	Eph 3:7	ἐγενηθην	ἐγενομην
60	Eph 3:7	της δοθεισης	την δοθεισαν
60	Eph 3:7	ἐνεργ]ιαν	ἐνεργειαν
61	Eph 3:18	[ἐξισχυσ]ηται	ἐξισχυσητε
61	Eph 3:18	ὑψος και βαθος	βαθος και υψος
63	Eph 4:18	ἐσκοτωμε[νοι	ἐσκοτισμενοι
63	Eph 4:18	αυτω	αυτοις
64	4:28	ταις ιδιαις χερσιν] το αγαθον	το αγαθον ταις χερσιν
64	Eph 4:28	εχηται	εχη
64	Eph 4:28	χριαν	χρειαν
64	Eph 4:30	λυπει]ται	λυπειτε
65	Eph 5:6	απιθιας	απειθειας
65	Eph 5:7	γινεσθαι	γινεσθε
65	Eph 5:10	δοκει[μαζοντες	δοκιμαζοντες
65	Eph 5:11	συγκοινωνει]ται	συγκοινωνειτε
66	Eph 5:22	υποτασσεσθωσαν	υποτασσεσθε
66	Eph 5:23	και omitted following εκ]κλησιας	και
66	Eph 5:24	Ἄλλα	Ἄλλ'
67	Eph 6:1	υπακουετα]ι	υπακουετε
68	Eph 6:10	Του λοιπου	το λοιπον
68	Eph 6:10	αδελφοι μου omitted following του λοιπου	αδελφοι μου (following το λοιπον)
68	Eph 6:10	κρατι	κρατει
68	Eph 6:11	ενδυσασθαι	ενδυσασθε
68	Eph 6:11	μεθοδιας	μεθοδειας
69	Eph 6:20	δι	δει
69	Eph 6:21	και υμεις] ειδητε	ειδητε και υμεις
70	Phil 1:1	Χ[ριστου] Ιησου]	Ιησου χριστου
70	Phil 1:11	καρπον	καρπων
70	Phil 1:11	τον	των
71	Phil 1:12	[Γινωσ]κιν	γινωσκειν
73	Phil 2:2	[φρονητα]ι	φρονητε
73	Phil 2:2	παντες following [φρονητα]ι	omitted
73	Phil 2:2	συμψυχοι	συμψυχοι
73	Phil 2:2	αυτο before [φρονουντες]	ενbefore φρονουντες
73	Phil 2:3	κατ	κατα

Page #	Verse	Codex I Reading	RP Reading
73	Phil 2:3	εριθια-	εριθειαν
74	Phil 2:12	κατεργαζεσθαι	κατεργαζεσθε
74	Phil 2:12	o omitted before ΘΣ	o
74	Phil 2:13	ενεργιν	ενεργειν
74	Phil 2:14	ποιειται	ποιειτε
75	Phil 2:25	συστρατιωτην	συστρατιωτην
75	Phil 2:25	λιτουργο-	λειτουργον
76	Phil 3:5	βενιαμειν	βενιαμιν
76	Phil 3:6	ζη]λος	ζηλον
77	Phil 3:13	επεκ]τιμωμενος	επεκτεινωμενος
77	Phil 3:14	εις	επι
77	Phil 3:14	βραβιον	βραβειον
77	Phil 3:15	φρονηται	φρονειτε
78	Phil 4:3	κε	και
78	Phil 4:4	Χαιρεται	χαιρετε
78	Phil 4:4	χαιρεται	χαιρετε
79	Phil 4:13	χριστω omitted following με	χριστω
79	Phil 4:14	εποιησεται	εποιησατε
79	Phil 4:14	συκοινωνη[σαντ]ες	συγκοινωνησαντες
79	Phil 4:14	θλιψι	θλιψει
79	Phil 4:15	οιδαται	οιδατε
81	Col 1:10	τη επιγνωσει	εις την επιγνωσιν
82	Col 1:20	δι αυτου omitted following αυτου	δι αυτου
82	Col 1:20	εν	επι
83	Col 1:29	ενεργι[αν]	ενεργειαν
84	Col 2:7	τη omitted following εν	τη
84	Col 2:7	εδιδαχθηται	εδιδαχθητε
84	Col 2:8	Εστε	εσται
84	Col 2:8	στοιχια	στοιχεια
85	Col 2:16	μερι	μερει
85	Col 2:17	14 words omitted following μελλοντων	το δε σωμα Χριστου· μηδεις υμας καταβραβευετω θελων εν ταπεινοφροσυνη και θρησκευια των αγγελων
85	Col 2:18	μη omitted before εορακε-	μη
86	Col 3:5	ποριαν	ποριειαν
86	Col 3:6	απειθιας	απειθειας
86	Col 3:7	τουτ[οις]	αυτοις
86	Col 3:8	απο]θεσθαι	αποθεσθε
87	Col 3:15	εκλη[θ]ηται	εκληθητε
87	Col 3:15	γινεσθαι	γινεσθε
87	Col 3:16	ΚΥ	χριστου
88	Col 3:25	παρα τω ΘΩ	omitted
88	Col 4:1	ΟΥΝΩ	ουρανοις
88	Col 4:2	[προσκαρτε]Ρουντες	προσκαρτερευετε

Page #	Verse	Codex I Reading	RP Reading
89	Col 4:12	ΧΥ ΙΥ	χριστου
89	Col 4:12	τελειοι	τελειοι
90	1 Thes 1:1	ΚΥ	κυριω
90	1 Thes 1:1	ΧΥ	χριστω
90	1 Thes 1:2	μνιαν	μνειαν
90	1 Thes 1:2	υμων omitted following μνιαν	υμων
92	1 Thes 2:7	νηπιοι	ηπιοι
92	1 Thes 2:7	εμ	εν
92	1 Thes 2:8	ομιρομενοι	ομειρομενοι
92	1 Thes 2:8	εγενηθη[τε	γεγενησθε
93	1 Thes 2:14	επαθεται	επαθετε
93	1 Thes 2:15	ιδιους omitted before προφητας	ιδιους
93	1 Thes 2:15	και θεω μη αρεσκοντων omitted following εκδιωξαντων	και θεω μη αρεσκοντων
93	1 Thes 2:16	εθνησιν	εθνεσιν
94	1 Thes 3:2	υπερ following παρακαλεσαι	υμας περι following παρακαλεσαι
94	1 Thes 3:3	σενεσθαι	σαινεσθαι
95	1 Thes 3:11	ΧΣ omitted following ΙΣ	χριστος
95	1 Thes 3:11	υμων	ημων
95	1 Thes 3:12	την αγαπην	τη αγαπη
96	1 Thes 4:8	και omitted following του	και
96	1 Thes 4:8	διδοντα	δοντα
96	1 Thes 4:8	το αγ[ιου] αυτου	αυτου το αγιου
96	1 Thes 4:9	χριαν	χρειαν
96	1 Thes 4:9	ειχο[μεν	εχετε
96	1 Thes 4:9	γρα]φιν	γραφειν
97	1 Thes 4:17	περιλιπομε[νοι]	περιλειπομενοι
99	1 Thes 5:24	προσευχεσθαι	προσευχεσθε
100	2 Thes 1:3	Οφιλομεν	οφειλομεν
102	2 Thes 2:6	οιδαται	οιδατε
102	2 Thes 2:6	αυτου	εαυτου
103	2 Thes 2:15	στηκεται	στηκετε
103	2 Thes 2:15	ε[διδ]αχθηται	εδιδαχθητε
104	2 Thes 3:9	μιμισθαι	μιμεισθαι
105	Heb 1:2	εποιησεν [τους αι]ωνας	τους αιωνας εποιησεν
107	Heb 2:4	[με]ρισμοι	μερισμοις
108	Heb 2:14	επι	επει
108	Heb 2:14	αιματος και [σαρ]κος	σαρκος και αιματος
109	Heb 3:4	τα omitted before παντα	τα
110	Heb 3:14	του ΧΥ γεγοναμεν	γεγοναμεν του χριστου
110	Heb 3:14	βαιβειαν	βεβαιαν
110	Heb 3:15	ακουσεται	ακουσητε
110	Heb 3:15	σκλη]ρυνηται	σκληρυνητε
111	Heb 4:5	η	ει

Page #	Verse	Codex I Reading	RP Reading
111	Heb 4:6	επι	επει
112	Heb 4:12	ενθυμησης	ενθυμησην
112	Heb 4:13	τετραχλισημενα	τετραχηλισμενα
113	Heb 5:7	ικεισιας	ικετηριας
113	Heb 5:7	εισχυ[ρας]	ισχυρας
114	Heb 6:1	τελειοτητα	τελειοτητα
115	Heb 6:11	ενδικινυσθαι	ενδεικινυσθαι
115	Heb 6:11	πιστεως	ελπιδος
115	Heb 6:12	γενησθαι	γενησθε
115	Heb 6:12	μιμητε	μιμηται
115	Heb 6:13	επαγγιλα[μενος]	επαγγειλαμενος
116	Heb 7:1	ος	ο
117	Heb 7:8	μαρτυρομενος	μαρτυρουμενος
117	Heb 7:9	λευεις	Λευι
118	Heb 7:18	Αθητηεις	αθητηεις
118	Heb 7:18	γεινεται	γινεται
118	Heb 7:19	ετελιωσεν	ετελειωσεν
118	Heb 7:19	κριττονος	κρειττονος
119	Heb 7:27	προσειγκας	ανευγκας
119	Heb 7:28	[ιε]ρεις	αρχιερεις
119	Heb 7:28	ασθενιαν	ασθενειαν
120	Heb 8:8	αυτους	αυτοις
120	Heb 8:8	επει	επι
120	Heb 8:8	επει	επι
121	Heb 9:1	λατριας	λατρειας
122	Heb 9:9	[τε]λιωσαι	τελειωσαι
122	Heb 9:10	και omitted before βαπτισμοις	και
122	Heb 9:10	δικαιωματα	δικαιωμασιν
123	Heb 9:16	διατιθεμενου	διαθεμενου
123	Heb 9:18	ουδε	ουδ'
123	Heb 9:18	ενκεκενισται	εγκεκαινισται
124	Heb 9:26	επι	επει
124	Heb 9:26	εδι	εδει
124	Heb 9:26	πολλακεις	πολλακις
124	Heb 9:26	[συν]τελια	συντελεια
124	Heb 9:26	της before αμαρτιας	omitted
125	Heb 10:6	ηυδοκησας	ευδοκησας
125	Heb 10:8	[ηβου]ληθησαν	omitted
126	Heb 10:16	διανοιαν	διανοιων
126	Heb 10:17	αν[ο]μιων αυτων και των αμαρ[τιων]	αμαρτιων αυτων και των ανομιων
126	Heb 10:17	μνησθησο[μαι]	μνησθω
128	Heb 10:35	μεγαλην μισθαποδοσιαν	μισθαποδοσιαν μεγαλην
128	Heb 10:36	εχεται	εχετε
128	Heb 10:36	χριαν	χρειαν

Page #	Verse	Codex I Reading	RP Reading
128	Heb 10:36	κομισ[η]σθαι	κομισησθε
128	Heb 10:38	υ]ποστειλητ[αι]	υποστειληται
129	Heb 11:6	τω omitted following προσερχομενον	τω
129	Heb 11:7	[π]ιστι	πιστει
129	Heb 11:7	κατε]κρινε	κατεκρινεν
130	Heb 11:13	κομισ[αμε]νοι	λαβοντες
130	Heb 11:13	ειδοντες	ιδοντες
130	Heb 11:13	ε]πει	επι
131	Heb 11:22	υ]ω	υιων
131	Heb 11:22	ενετιλατο	ενετειλατο
131	Heb 11:23	Πιστι	πιστει
131	Heb 11:23	αστιον	αστειον
132	Heb 11:32	επιλιψει	επιλειψει
132	Heb 11:32	βαρακ· σαμφων· ιεφθ[αε·]	Βαρακ τε και Σαμφων και Ιεφθαε
133	Heb 11:39	τας επαγγελιας	την επαγγελιαν
133	Heb 11:40	κριττον	κρειττον
133	Heb 11:40	τελιωθωσιν	τελειωθωσιν
133	Heb 12:1	τηλικου]τον	τοσουτον
134	Heb 12:7	παιδιαν	παιδειαν
134	Heb 12:7	υ]πομενεται	υπομενετε
134	Heb 12:7	εστιν omitted before υιος	εστιν
134	Heb 12:8	και	omitted
134	Heb 12:8	εσται	εστε
134	Heb 12:8	παιδιας	παιδειας
134	Heb 12:8	εσται	εστε
134	Heb 12:8	και ουχ υ]ιοι εσται	εστε και ουχ υιοι
134	Heb 12:9	πολυ	πολλω
135	Heb 12:16	αυτων	αυτου
135	Heb 12:17	Ειστε	ιστε
135	Heb 12:17	μετεπιτα	μετεπειτα
136	Heb 12:25	εξεφυγον	εφυγον
136	Heb 12:25	επι γης παραιτησαμενοι τον χρηματιζοντα	τον επι γης παραιτησαμενοι χρηματιζοντα
136	Heb 12:25	π[ο]λυ	πολλω
136	Heb 12:26	σισω	σειω
137	Heb 13:7	μιμισθαι	μμεισθε
137	Heb 13:8	εχθες	χθες
138	Heb 13:16	ευαρεσνιται	ευαρεστειται
138	Heb 13:17	Πιθεσθαι	Πειθεσθε
138	Heb 13:17	υ]πεικεσθαι	υπεικετε
138	Heb 13:18	Προσευχεσθ[αι]	προσευχεσθε
139	Heb 13:24	Ασπασασθαι	ασπασασθε
139	Heb 13:25	Αμην omitted at the end of the	Αμην

Page #	Verse	Codex I Reading	RP Reading
		verse	
139	Postscript to Hebrews	[προς] ε[βραιους]	omitted
140	1 Tim 1:1	κυριου omitted before $\overline{\text{XY}} \overline{\text{IY}}$	κυριου
140	1 Tim 1:1	$\overline{\text{XY}} \overline{\text{IY}}$	Ιησου χριστου
140	1 Tim 1:2	πιστι	πιστει
140	1 Tim 1:2	ημων omitted following $\overline{\text{IP}} \overline{\text{S}}$	ημων
141	1 Tim 1:12	και omitted before χαριν	Και
142	1 Tim 1:20	υμενεος	υμεναιος
143	1 Tim 2:9	χρυσιω	χρυσω
143	1 Tim 2:10	πρεπι	πρεπει
143	1 Tim 2:10	θεοσεβιαν	θεοσεβειαν
143	1 Tim 2:12	γυ[ν]αικει	γυναικι
143	1 Tim 2:12	διδασκειν δε γυ[ν]αικει	Γυναικι δε διδασκειν
144	1 Tim 3:7	δι	δει
144	1 Tim 3:7	αυτον omitted following δι δε	αυτον
144	1 Tim 3:7	ονιδισμον	ονειδισμον
144	1 Tim 3:8	αισχροκερδεις	αισχροκερδεις
146	1 Tim 4:11	μηδεις	μηδεις
146	1 Tim 4:12	εν πνευματι omitted following εν αγαπη	εν πνευματι
146	1 Tim 4:12	πιστι	πιστει
146	1 Tim 4:12	αγνια	αγνεια
147	1 Tim 5:7	ανεπιλημπτοι	ανεπιληπτοι
147	1 Tim 5:8	οικιων	οικειων
147	1 Tim 5:8	προνοειται	προνοει
148	1 Tim 5:17	αληθεια	διδασκαλια
148	1 Tim 5:18	Ου φιμωσεις βουν αλωιντα	Βουν αλωιντα ου φιμωσεις
149	1 Tim 6:2	εχο-τας	εχοντες
149	1 Tim 6:2	καταφρονιτωσαν	καταφρονειτωσαν
150	1 Tim 6:11	του omitted before $\overline{\text{ΘY}}$	του
151	1 Tim 6:17	υψη]λα φρονειν	υψηλοφρονειν
151	1 Tim 6:17	πλουτω	πλουτου
151	1 Tim 6:17	επει	επι
151	1 Tim 6:17	τω ζωντι omitted following τω $\overline{\text{ΘQ}}$	τω ζωντι
151	1 Tim 6:17	τα	omitted
151	1 Tim 6:18	αγαθοις	καλοις
153	2 Tim 1:10	επιφανιας	επιφανειας
153	2 Tim 1:10	$\overline{\text{ΘY}}$	Χριστου Ιησου
153	2 Tim 1:11	εθνων omitted following διδασκαλος	εθνων
154	2 Tim 2:2	εικανοι	ικανοι
154	2 Tim 2:3	συγκακοπαθησον	Συ ουν κακοπαθησον
155	2 Tim 2:14	$\overline{\text{ΘY}}$	κυριου

Page #	Verse	Codex I Reading	RP Reading
155	2 Tim 2:14	επ	εις
156	2 Tim 2:22	παντων	omitted
156	2 Tim 2:23	γεννωσει	γεννωσιν
156	2 Tim 2:24	δι	δει
156	2 Tim 2:24	αλλα	αλλ'
157	2 Tim 3:6	ποικειλαις	ποικιλαις
157	2 Tim 3:8	μωυσει	Μωυση
158	2 Tim 3:16	ελεγμον	ελεγχον
158	2 Tim 3:16	παιδιαν	παιδειαν
158	2 Tim 4:1	ουν εγω omitted following διαμαρτυρομαι	ουν εγω
158	2 Tim 4:1	του κυριου omitted before X̄Ȳ ȲȲ	του κυριου
158	2 Tim 4:1	X̄Ȳ ȲȲ	Ίησου χριστου
159	2 Tim 4:8	ο δικαιος κριτης omitted following ημερα	ο δικαιος κριτης
159	2 Tim 4:8	επιφανιαν	επιφανειαν
160	2 Tim 4:19	Ασπασασθε	ασπασαι
162	Titus 1:10	και omitted following πολλοι	και
162	Titus 1:10	της before περιτομης	omitted
162	Titus 1:11	δι	δει
163	Titus 2:4	σωφρονιζω]σι	σωφρονιζωσιν
165	Titus 3:8	φρον]τιζουσιν	φροντιζωσιν
165	Titus 3:8	τα omitted before καλα	τα

As previously mentioned, the tables comparing Codex I to the NA28 and the RP contain comprehensive lists of the variants between these three texts. It can be seen in these tables that there are many instances in which the NA28 and RP agree with each other against the text of Codex I. If all of these agreements against Codex I are eliminated from the two tables, what remains are only those variants which are unique to each of the respective critical editions. The following two tables show these unique variants. A comparison of the number of variants in each of these tables will demonstrate that Codex I more closely resembles the text of the NA28 (representative of the B/Alexandrian/Neutral tradition) rather than the text of the RP (representative of the Byzantine tradition).¹²³

The first table contains all of the variant readings between Codex I and the NA28 less any that are repeated in the comparison between Codex I and the RP text:¹²⁴

¹²³ Regarding textual affiliation, let it be noted that analyses were only made between the B/Alexandrian/Neutral and the Byzantine traditions. Comparisons between exemplars of other text-types have not been included in this study.

¹²⁴ The “notes” column has been retained here for convenience, though similar data was not recorded for the table comparing Codex I with the RP text. The words in the “Codex I Reading” column are depicted as they appear in the transcription section below (with bracketed letters, underdots, etc.) so as to give the reader a better visual portrayal of how they appear in the manuscript.

Page #	Verse	Codex I Reading	NA28 Reading	Notes
4	1 Cor 11:26	α]ν	omitted	not in NA28, *
4	1 Cor 11:27	το]υ[τον	omitted	in NA28 (uncertain), *
16	1 Cor 15:38	αυ]τω̄ διδω̄σιν	διδωσιν αυτω	not in NA28
16	1 Cor 15:38	το̄	omitted	not in NA28
26	2 Cor 3:16	δ̄ αν	δε εαν	not in NA28
34	2 Cor 7:13	ῡμων	ημων	not in NA28
36	2 Cor 8:16	διδ[οῡτι	δοῡτι	in NA28 (uncertain)
39	2 Cor 9:15	δε	omitted	not in NA28, *
40	2 Cor 10:10	μεν επιστ[ολαι	επιστολαι μεν	in NA28
44	2 Cor 11:28	ε̄πισῡστασ[ις	επιστασις	in NA28 (uncertain)
46	2 Cor 12:14	ῡμων	omitted	not in NA28
55	Gal 3:17	ει]ς Χ̄Ν̄	omitted	in NA28, *
66	Eph 5:22	υποτασσεσθωσαν	omitted	in NA28
70	Superscription to Philipians	φιλιππισιοῡς	φιλιππησιους	not in NA28
73	Phil 2:3	προη][γουμενοι	ηγουμενοι	in NA28, text missing, *
76	Phil 3:4	αλλος δοκει	δοκει αλλος	not in NA28
77	Phil 3:14	δι[ωκων]	διωκω	in NA28, *
80	Superscription to Colossians	κολασσαις	κολοσσαις	not in NA28
80	Col 1:1	ῙῩ Χ̄Ῡ	Χριστου Ιησου	not in NA28
80	Col 1:2	κολασσαις	κολοσσαις	in NA28
80	Col 1:2	καῑ Κ̄Ῡ ῙῩ Χ̄Ῡ	omitted	in NA28
80	Col 1:3	και	omitted	in NA28
83	Col 1:27	ος	ο	in NA28
84	Col 2:7	εν	τη	in NA28
85	Col 2:16	η	και	in NA28
85	Col 2:16	ν]οῡμηνιας	νεομηνιας	not in NA28
85	Col 2:17	15 words omitted following μελλοντων	το δε σωμα του Χριστου· μηδεις υμας καταβραβευετω θελων εν ταπεινοφροσυνη και θρησκεια των αγγελων	not in NA28, *
87	Col 3:16	και υμνοι]ς και	υμνοις	in NA28 (uncertain), *
87	Col 3:16	τη̄ καρ[δια	ταις καρδιαις	in NA28
87	Col 3:17	α]ν	εαν	not in NA28, *
88	Col 3:25	κομι]εται	κομισεται	not in NA28, *
89	Col 4:12	ινα η]τε	ινα σταθητε	in NA28, text missing, *
90	1 Thes 1:1	απο ΘΥ ΙΠΣ ημ[ων και]̄ Κ̄Ῡ ῙῩ Χ̄Ῡ	omitted	in NA28
99	1 Thes 5:25	και omitted before [περι	και περι	in NA28 (uncertain)
100	2 Thes 1:1	Κ̄Ῡ	κυριω	not in NA28
103	2 Thes 2:16	και	ο	in NA28
104	2 Thes 3:8	νυκτα και ημ[εραν]	νυκτος και ημερας	in NA28, *

Page #	Verse	Codex I Reading	NA28 Reading	Notes
111	Heb 4:6	εὐαγγελι[σ]θεντες	ευαγγελισθεντες	not in NA28, *
114	Heb 6:2	βαπτισθην	βαπτισμων	not in NA28
117	Heb 7:9	δια	δι	not in NA28
122	Heb 9:11	μελ][λ]οντων	γενομενων	in NA28 (uncertain)
124	Heb 9:26	νυν	νυνι	not in NA28
125	Heb 10:8	θυσιαν και πρ]οσφοραν	θυσιας και προσφορας	in NA28, *
127	Heb 10:27	ζηλος omitted following πυρος	ζηλος	not in NA28
128	Heb 10:37	χρονιει	χρονισει	not in NA28
128	Heb 10:38	μου omitted following δ]ικαιος	μου	in NA28
132	Heb 11:32	γαρ με	με γαρ	in NA28
134	Heb 12:9	δε omitted following πολυ	δε	in NA28
135	Heb 12:16	απεδοτο	απεδετο	not in NA28
135	Heb 12:16	αυτων	εαυτου	not in NA28, *
136	Heb 12:26	σισω	σεισω	not in NA28, *
140	1 Tim 1:1	ΙΥ ΧΥ	Χριστου Ιησου	not in NA28
145	1 Tim 4:2	κεκαυτηριασμενω	κεκαυστηριασμενων	not in NA28
151	1 Tim 6:17	τω	omitted	in NA28
152	2 Tim 1:1	ΙΥ ΧΥ	Χριστου Ιησου	not in NA28

The second table contains all of the variant readings between Codex I and the RP text less any that are repeated in the comparison between Codex I and the NA28:¹²⁵

Page #	Verse	Codex I Reading	RP Reading
17	1 Cor 15:49	φορεσομε	φορεσωμεν
18	1 Cor 16:2	σαβ]βατου	σαββατων
20	2 Cor 1:1	ΧΥ [Ιησου	Ιησου χριστου
22	2 Cor 1:17	Βουλομε]νος	βουλευομενος
26	2 Cor 3:17	εκει omitted following κυριου]	εκει
32	2 Cor 6:16	μου	μοι
41	2 Cor 10:18	[συνιστα]νων	συνιστων
42	2 Cor 11:9	εμαυτον] υμιν	υμιν εμαυτον
43	2 Cor 11:20	εις προσω]πον υμας	υμας εις προσωπον
47	2 Cor 13:2	γραφω omitted following νυν	γραφω
48	2 Cor 13:10	ο κυριος εδω]κεν μοι	εδωκεν μοι ο κυριος
53	Gal 2:16	οτι	διοτι
53	Gal 2:16	εξ ερ]γων νομου ου δικ]αιωθησεται	ου δικαιωθησεται εξ εργαων νομου

¹²⁵ Again, note that the words in the “Codex I Reading” column are depicted as they appear in the transcription section below (with bracketed letters, underdots, etc.) so as to give the reader a better visual portrayal of how they appear in the manuscript.

Page #	Verse	Codex I Reading	RP Reading
57	Gal 4:8	φύσει] μη ούσι	μη φύσει ουσιν
60	Eph 3:7	εγενηθην	εγενομην
60	Eph 3:7	της δοθεισης	την δοθεισαν
61	Eph 3:18	ὑψος και βαθος	βαθος και υψιος
63	Eph 4:18	εσκοτωμε[νοι	εσκοτισμενοι
64	4:28	ταις ιδιαις χερσιν] το αγαθον	το αγαθον ταις χερσιν
66	Eph 5:22	υποτασσεσθωσαν	υποτασσεσθε
66	Eph 5:23	και omitted following εκ]κλησιας	και
66	Eph 5:24	Αλλα	Αλλ'
68	Eph 6:10	Του λοιπου	το λοιπον
68	Eph 6:10	αδελφοι μου omitted following του λοιπου	αδελφοι μου (following το λοιπον)
70	Phil 1:1	Χ[Υ Ιησου]	Ιησου χριστου
70	Phil 1:11	καρπον	καρπων
70	Phil 1:11	τον	των
73	Phil 2:3	κατ	κατα
74	Phil 2:12	ο omitted before ΘΣ	ο
76	Phil 3:6	ζη]λος	ζηλον
77	Phil 3:14	εις	επι
79	Phil 4:13	χριστω omitted following με	χριστω
81	Col 1:10	τη επιγνωσει	εις την επιγνωσιν
82	Col 1:20	εν	επι
84	Col 2:7	τη omitted following εν	τη
85	Col 2:17	14 words omitted following μελλοντων	το δε σωμα Χριστου· μηδεις υμας καταβραβευετω θελων εν ταπεινοφροσυνη και θρησκευια των αγγελων
85	Col 2:18	μη omitted before εορακε-	μη
86	Col 3:7	τουτ]οις	αυτοις
88	Col 4:1	ΘΥΝΩ	ουρανοις
89	Col 4:12	ΧΥ ΙΥ	χριστου
90	1 Thes 1:2	υμων omitted following μνιαν	υμων
92	1 Thes 2:7	νηπιοι	ηπιοι
92	1 Thes 2:8	εγενηθη]τε	γεγενησθε
93	1 Thes 2:15	ιδιους omitted before προφητας	ιδιους
94	1 Thes 3:2	υπερ following παρακαλεσαι	υμας περι following παρακαλεσαι
95	1 Thes 3:11	ΧΣ omitted following ΙΣ	χριστος
96	1 Thes 4:8	διδοντα	δοντα
105	Heb 1:2	εποιησεν [τους αι]ωνιας	τους αιωνιας εποιησεν
108	Heb 2:14	αιματος και [σαρ]κος	σαρκος και αιματος
109	Heb 3:4	τα omitted before παντα	τα
110	Heb 3:14	του ΧΥ γεγοναμεν	γεγοναμεν του χριστου
115	Heb 6:11	πιστεως	ελπιδος
120	Heb 8:8	αυτους	αυτοις
122	Heb 9:10	και omitted before βαπτισμοις	και
122	Heb 9:10	δικαιωματα	δικαιωμασιν

Page #	Verse	Codex I Reading	RP Reading
123	Heb 9:18	ουδε	ουδ'
124	Heb 9:26	της before αμαρτιας	omitted
126	Heb 10:16	διανοιαν	διανοιων
126	Heb 10:17	μνησθησο[μαι	μνησθω
128	Heb 10:35	μεγαλην μισθαποδοσιαν	μισθαποδοσιαν μεγαλην
132	Heb 11:32	βαρακ· σαμψων· ιεφθ[αε·]	Βαρακ τε και Σαμψων και 'Ιεφθαε
134	Heb 12:7	εστιν omitted before υιος	εστιν
134	Heb 12:8	και ουχ υιοι εσται	εστε και ουχ υιοι
134	Heb 12:9	πολυ	πολλω
135	Heb 12:16	αυτων	αυτου
136	Heb 12:25	εξεφυγον	εφυγον
136	Heb 12:25	επι γης παραιτησαμενοι του χρηματιζοντα	τον επι γης παραιτησαμενοι χρηματιζοντα
136	Heb 12:25	π[ο]λυ	πολλω
136	Heb 12:26	σισω	σειω
137	Heb 13:8	εχθες	χθες
139	Heb 13:25	Αμην omitted at the end of the verse	Αμην
140	1 Tim 1:1	κυριου omitted before $\bar{X}\bar{Y} \bar{I}\bar{Y}$	κυριου
140	1 Tim 1:1	$\bar{X}\bar{Y} \bar{I}\bar{Y}$	Ιησου χριστου
140	1 Tim 1:2	ημων omitted following $\bar{\Pi}\bar{P}\bar{\Sigma}$	ημων
141	1 Tim 1:12	και omitted before χαριν	Και
143	1 Tim 2:9	χρυσιω	χρυσω
143	1 Tim 2:12	διδασκειν δε γυ[ν]αικει	Γυναικει δε διδασκειν
144	1 Tim 3:7	αυτον omitted following δι δε	αυτον
146	1 Tim 4:12	εν πνευματι omitted following εν αγαπη	εν πνευματι
147	1 Tim 5:7	ανεπιλημπτοι	ανεπιληπτοι
150	1 Tim 6:11	του omitted before $\bar{\Theta}\bar{Y}$	του
151	1 Tim 6:17	τω ζωντι omitted following τω $\bar{\Theta}\bar{\Omega}$	τω ζωντι
153	2 Tim 1:11	εθνων omitted following διδασκαλος	εθνων
154	2 Tim 2:3	συγκακοπαθησον	Συ ουν κακοπαθησον
155	2 Tim 2:14	$\bar{\Theta}\bar{Y}$	κυριου
155	2 Tim 2:14	επ	εις
156	2 Tim 2:24	αλλα	αλλ'
157	2 Tim 3:8	μωσει	Μωση
158	2 Tim 3:16	ελεγμον	ελεγχον
158	2 Tim 4:1	ουν εγω omitted following διαμαρτυρομαι	ουν εγω
158	2 Tim 4:1	του κυριου omitted before $\bar{X}\bar{Y} \bar{I}\bar{Y}$	του κυριου
158	2 Tim 4:1	$\bar{X}\bar{Y} \bar{I}\bar{Y}$	'Ιησου χριστου
162	Titus 1:10	της before περιτομης	omitted
165	Titus 3:8	τα omitted before καλα	τα

Comparing the two tables, there are 55 unique variants between Codex I and the NA28 as opposed to 94 which are unique between Codex I and the RP. Given that many of the less significant variants (mainly spelling and orthographical errors) have been eliminated on the grounds that they vary from both the NA28 and RP texts, what remains proves to be a thoughtful estimation of Codex I's textual preference.¹²⁶ The bottom line is that Codex I varies from the NA28 (representing the B/Alexandrian/Neutral tradition) far less than it does from the RP (representing the Byzantine tradition). Codex I is, therefore, more closely associated to the B/Alexandrian/Neutral text than the Byzantine.

ABOUT THE TRANSCRIPTION

A few words are in order regarding the nature of the transcription which follows. First of all, the page numbers for each folio correspond with the pagination set forth in Sanders' edition (numbered 1-167, with pages 8-9 being blank as noted above). However, for the sake of clarity, it should be pointed out that there is a bit of a discrepancy within the first 10 pages between the numbering found in Sanders' edition and the numbering of the actual manuscript images (in both the color and MSI sets on which this transcription is based). For example, the text from page 1 in Sanders' transcription comes from the fragment numbered "4" in the color image set, which is the same as "3" in the MSI image set, and so on as indicated below.¹²⁷ From page 10 onward they all align properly. The following table identifies the differences:

Codex I Page # (Sanders)	Color Image Page #	MSI Image Page #
1	4	3
2	3	missing
3	5	2
4	6	missing
5	7	missing
6	8	8
7	9	9
8-9 (marked as blank)	missing	missing
10	10	10

¹²⁶ Fee argues that "the 'Orthographical Reading' is generally irrelevant for studying manuscript relationships" (Gordon D. Fee, "On the Types, Classification, and Presentation of Textual Variation," in *Studies in the Theory and Method of New Testament Textual Criticism* [ed. Eldon J. Epp and Gordon D. Fee; Grand Rapids: Eerdmans, 1993], 66). He goes on to clarify, "Genetic relationships must ultimately be built on firmer ground than on agreements, for example, in the addition/omission of articles, possessives, conjunctions, or the tense change of verbs (usually), or certain kinds of word order, or in many instances of harmonization. On the other hand, major rewritings, some large addition/omission variants, certain kinds of substitutions, as well as several kinds of word order variants, must certainly be recognized as the basic data from which to construct stemmata of textual relationships" (Fee, *Textual Variation*, 67-8).

¹²⁷ All of the pages which have text in Sanders' *editio princeps* are accounted for in the color image set, but a few of these are missing in the MSI image set. It is only the pagination that varies; there are no fragments present in Sanders which do not have a corresponding image in one or both of the image sets. The only exception to this is for pages 8-9 in Sanders, which he has marked as blank. There are no images for these two pages in either of the image sets, and thus I was unable to confirm whether or not they were actually blank.

When comparing the manuscript images to Sanders' original edition, it quickly became apparent that there were quite a few differences between what I saw on the images and what Sanders had recorded. He notes in his preface that "somewhat more was read in the first collation than could be seen on later examination, but the fragments now seem to be keeping perfectly and so will be available for future reference."¹²⁸ I initially assumed that there might have been sufficient deterioration in the fragments themselves that there would have been a noticeable difference between the plates in Sanders' edition and the modern images from which this transcription was made. As a result, all of the plates in Sanders were compared against their modern counterparts and surprisingly there were little, if any, noticeable differences between them.¹²⁹ It seems as though they have been very well preserved over the last century. Of course, given that there were only four folios reproduced in Sanders' edition, there was not much on which to base this comparison. Consequently, the question must remain unanswered as to whether the differences between Sanders' edition and this one are the result of deterioration which occurred between then and now, or whether the deterioration occurred between the time Sanders performed his first collation and when he published his edition in 1918.¹³⁰ The approach to transcription has, in general, been quite conservative. Any conjectural emendation has been primarily reserved for either the footnotes or commentary. The goal of the transcription has been to accurately portray the text in its present condition, as depicted in the two image sets upon which the work was based. Although some of the text was easily legible, there were numerous occasions in which I was only able to determine the text after careful and closely detailed inspection. Many times this involved tracing over all of the letters on a page in order to ascertain the spacing and characters with higher precision. As a result, some of the text may not be as readily apparent in the images without a more scrupulous examination. However, I sought throughout the transcription to employ either square brackets or underdots in all areas which lacked a reasonable measure of certainty or confidence.

In order to illustrate the differences between Sanders' edition and this one, a simple color-coding system has been adopted in conjunction with a series of "mini-apparatus" footnotes created for each individual folio in the manuscript. Whenever a difference occurs, the relevant characters are written in red type instead of black throughout the transcription. For those words or phrases that contain any red characters, the corresponding readings in Sanders' edition are reproduced in the first footnote for each folio (the footnote number for each folio immediately follows the line containing the scriptural reference). Each word or phrase in the mini-apparatus footnote is separated by a vertical bar (or "UK pipe" symbol, "|") similar to that used in the critical apparatus of the NA28. When the end of a

¹²⁸ Sanders, *Epistles of Paul*, vii.

¹²⁹ See plates 4-7 for examples.

¹³⁰ This transcription is meant to reflect the text in its current condition as observed in the current color and MSI image sets. Such an approach varies from that adopted by Comfort and Barrett who wrote, "In the process of doing this work, we often trusted the judgment of the original editors with respect to their readings of broken letters along the margins of manuscripts inasmuch as manuscripts often break off along the edges in the process of handling them or mounting them. Thus, a manuscript in its present condition may not preserve the lettering the first editors saw. Our transcriptions, therefore, should reflect the most pristine condition of the text and not the condition of the text as it presently stands in storage." See Philip W. Comfort and David P. Barrett, *The Text of the Earliest New Testament Greek Manuscripts* (Wheaton: Tyndale House, 2001), 19. It is hoped that by portraying the text in its current condition, as well as noting the differences between this edition and the *editio princeps*, that some light might be shed on the nature of the text's preservation over time.

word and the beginning of the subsequent word are both red, the two words (or more if the pattern continues) are both recorded within the same section of the mini apparatus. Note that periods are excluded from the end of these footnotes in order to avoid giving the impression that they appear in Sanders' edition. Also note that whereas Sanders wrote out *nomina sacra* forms by enclosing the omitted characters within parentheses, the abbreviated forms (i.e. capital letters with supralinear strokes) are maintained throughout the mini-apparatus footnotes in this transcription. For the most part, the discrepancies between the editions simply consisted of differences in whether or not certain letters were enclosed in square brackets or had underdots, rather than differences in the actual readings themselves, though these do periodically occur.

One will also notice a certain pattern in each footnote identifying a variant reading between Codex I and the NA28. These notes will begin with the word "VARIANT" in capital letters followed by the readings of the variant word(s) from both Codex I and the NA28. Following this, it will be noted within parentheses whether or not the variant reading from Codex I is cited in the critical apparatus of the NA28. Finally, if there is any further discussion surrounding the variant in question, it will fall at the end of the note.

Square brackets in the transcription indicate text that is either missing or no longer legible based on the images used. The text within the square brackets comes from the base text used for the transcription—the NA28. Quite often there is also a little bit of text included within square brackets both at the beginning and the end of an extant section in order to provide context for that section. In these instances I have followed Sanders' lead and have included such text only where he has.

Throughout the text of the transcription there are quite a few superscript numbers which may, at times, get a little confusing. Footnote reference numbers will always follow the word(s) to which the footnote refers. Verse numbers, on the other hand, will always precede the first word of the respective verse and are marked in parentheses. Verse numbers are omitted when the text at the beginning of a verse (whether it be extant or bracketed) is missing.

Capital letters are only employed for abbreviations in the *nomina sacra* form, incipits set out into the left margin to indicate the beginning of a new paragraph, and quire numbers. They are not used for proper nouns.

At the beginning of each new epistle, the book title (superscription) will appear in square brackets above the scriptural reference line in all instances where the manuscript page is missing which would have included the superscription. When a book title actually occurs, it will follow the scriptural reference line so as to give a visual approximation of how it actually appears on the page. Other phenomena found in the superscriptions such as staurograms and quire numbers are also portrayed as visual approximations as to how they appear on the manuscript page, though due to considerations like font size, etc., these approximations are sometimes far from precise.

Observations on Working with Digital Images

There are both advantages and disadvantages to working with a digital image set of a manuscript for the work of transcription. Among the advantages are the ability to zoom in closer on the text and modify the document's color and contrast settings. High-resolution images can also pick up detail which may be indiscernable to the naked eye. The ability to extract detail was also greatly enhanced by the images resulting from the use of multi-spectral imaging (MSI) technology. Throughout the work of transcription I also found it helpful to be able to trace over the text on a digital copy of an image and thus better familiarize myself with the scribe's handwriting and the spacing of letters. This process was repeated on the majority of the images and enabled me to more accurately deduce the reading of the manuscript in places where the text was badly damaged or decayed.

Despite the benefits, there are also several challenges in only being able to use digital images. Included in these is the fact that one cannot adjust the light source on a two-dimensional image in order to get a better feel for both the shadows and textures of a manuscript. Details can either be gained or lost depending on both the direction and intensity of the light source used. Eyes can also see and process information differently than film or a digital sensor, which may be helpful in detecting certain nuances in a manuscript's character. Another factor which can prove to be both either a pro or a con is the resolution with which an image is made. The color set of digital images used for this transcription were made at 240 dpi (dots per inch), which was good several years ago, but with the advances in imaging technology one could make a set of even higher resolution images today. Although it was useful to be able to zoom in on these images, this only helped up to a certain point before the images started becoming pixelated and blurry. The images captured through MSI were even more difficult in this regard, as they only had 72 dots per inch. These images were quite helpful for looking at "slices" of the manuscript page as a whole, but zooming in on them quickly proved counterproductive. Clearly the best option for transcription work would be a combination of both digital images and access to the physical manuscript pages themselves. Though it is extremely unlikely that easy access to the manuscript will soon be an option, it is hoped that the digital images will be published in the near future in order to allow for closer and more diverse inspection of the text as originally recorded.

At the beginning of this project, I had hoped that by using both the color and especially the MSI image sets I would have been able to see a lot more text than Sanders originally saw a century ago. This unfortunately has not been the case. Rather, in several instances the MSI images were able to confirm text that Sanders had originally seen which was no longer visible in the color image set. The following are a selected number of passages in which the MSI images seemed to offer help above and beyond what was visible in the color images. In some cases they simply confirmed what Sanders recorded a century ago, but in other instances, few though they may be, they actually helped improve upon the *editio princeps*. The page (or folio) number as it appears in the transcription is listed in parentheses following each reference, along with the word or words which most benefited from the MSI images: 1 Cor. 15:3 (13 – απεθανεν), 1 Cor 15:27-28 (15 – υλος, υποταγησεται), 1 Cor 15:49-50 (17 – σαρχς), 2 Cor 1:1 (20 – εκκλησια), 2 Cor 5:8-10 (29 – αυτω, ειναι), 2 Cor 8:16 (36 – υπερ), 2 Cor 8:24-9:1 (37 – υμων, μειν γαρ), Gal 1:22-2:1 (51 – ταις εκκλησιαις), Col 1:22 (82 – σαρκος), Col 2:8 (84 – βλεπετε), 1 Thes 4:18 (97 – λογους), Heb 3:6 (109 – ημεις), and Heb 7:10 (117 – πατρος). Additionally, in both 2 Tim 4:18-20 (160) and

Titus 1:1-3 (161) the entire lower half of both respective pages were scarcely legible without the MSI images, due to severe darkening of the text over time. Further discussion on most of these examples can be found within their respective footnotes in the transcription below.

TRANSCRIPTION OF CODEX I

[προς κορινθιους α]

p.1 (1 Cor 10:29)¹³¹

[. ⁽²⁹⁾συνειδη]σιν δε λεγω ου
[χι την εαυτου αλλα] την του ετε
[ρου ινατι γαρ η ελευθε]ρια μου
[κρινεται υπο ¹³² συνειδησεως]

p.2 (1 Cor 11:9-10)¹³³

⁽⁹⁾[και γαρ ο]υκ εκτισ[θη ανηρ δια]
[την γυν]αικα αλ[λα γυνη δια τον]
[ανδρα ⁽¹⁰⁾δια τουτο οφειλει η γυνη]
[εξουσιαν εχειν]

p.3 (1 Cor 11:18-19)¹³⁴

[ακουω σχισματ]α εν υμιν υπαρχει-
[και ¹³⁵μερος τι πι]ιστευω· ⁽¹⁹⁾δι ¹³⁶γαρ και
[αιρεσεις εν υμιν ειναι]

¹³¹ [συνειδ]ησιν | λεγω ου[χι | την | του | ελευθε]ρια | συνει]δη[σεως

¹³² Wayment convincingly argues that Sanders mistakenly recorded the extant text as being positioned in the middle of the fragment. Rather, with the aid of the MSI images, it should be considered most likely that the text is positioned up against the right margin of the manuscript page. Given this new placement, he has adjusted the reading to omit αλλης following υπο on the fourth line, and has offered an explanation as to why the scribe may have done this. The spacing and placement of Wayment’s reading has been adopted above with the exception that the chi and iota of ουχι from the right hand margin of the first line have been dropped down to the left hand margin beginning the second line. Otherwise the chi and iota of ουχι would extend too far out into the right hand margin of the first line. See Wayment, *Two New Textual Variants*, 738-40.

¹³³ ο]υκ | εκτισ[θη | γυν]αικα | αλ[λα | τ]ουτο οφ[ειλει

¹³⁴ εν υμιν | πι]ιστευω· | γαρ

There is a word at the top of this page which Sanders records to be πεμπτις. In a footnote (written in Latin) he says, “est superscriptio, quae legi non potest praeter unum verbum πεμπτις” (i.e. “There is a superscription which cannot be read before the word πεμπτις.”). The word appears to be in a different hand than that of the original scribe.

¹³⁵ In Sanders, he places the και at the end of the first line. This is problematic both in terms of spacing as well as the fact that the scribe would not put a word on the end of a line like that following a terminal nu (which only occurs at the end of a line). Instead, it should fall on the beginning of the second line. Then, having done this, it also makes sense spacially to move the αιρεσεις (which Sanders has at the end of the second line) to the beginning of the third. Further evidence that the change should be made includes the fact that the υπαρχει-, which now ends the first line and the και which now ends the second are flush at the right margin (which doesn’t always happen, but is far more common than not throughout the manuscript).

¹³⁶ VARIANT (itacism) – Codex I: δι / NA28: δε (this variant does not appear in the NA28 apparatus).

p.4 (1 Cor 11:26-27)¹³⁷

[τον θανατον του $\overline{\text{K}}\overline{\text{Y}}$ καταγγελ]
[λετε **α**χρις¹³⁸ ου **α**ν¹³⁹ ελθη⁽²⁷⁾ ωστ[ε ος αν εσθιη]
[τον αρτον το]υ[τον¹⁴⁰ η πινη το ποτηριον του]
[κυριου.]

p.5 (1 Cor 12:3-4)¹⁴¹

[λεγει Αναθημα Ιησους **και ουδεις**] δ[υναται]
[ειπειν Κυριος Ιησους ει μη εν πνευματι αγιω] ⁽⁴⁾δ[ιερεσεις¹⁴² δε]
[χαρισματων εισιν το δε **αυτο πνευμα**.]

p.6 (1 Cor 12:16)¹⁴³

¹³⁷ θανατον | του | $\overline{\text{K}}\overline{\text{Y}}$ καταγγελλετε | αχρις ου αν ελθη· (the eta and the raised dot are broken off completely) |
ωστ[ε | τ]ου[τον

¹³⁸ Sanders notes a variant here against Westcott and Hort, which reads αχρι instead of αχρις (the NA28 reading matches that of Westcott and Hort). However, since this text is not visible on the manuscript in its present state, I am not able to confirm it as a variant, and thus it will not be counted as such in this edition.

¹³⁹ VARIANT – Codex I: αν / NA28: [omitted] (this variant does not appear in the NA28 apparatus). The nu of αν is only partially visible and thus the variant is uncertain.

¹⁴⁰ VARIANT – Codex I: τουτον / NA28: [omitted] (this variant is included in the NA28 apparatus, though it is marked as an uncertain reading, i.e. “*vid*” or *ut videtur*; it is even less certain in its current state).

¹⁴¹ και ουδεις δυναται | αγιω | διερεσεις δε | αυτο πνευμα·

It proved quite difficult to find any text at all on this page as it is extremely faint. After some intense searching I came across what appeared to be an alpha. Closer examination revealed it instead to be a delta and given its location on the page I was able to identify the word to which it belonged, from which point I was able to reconstruct the rest of the line. However, the letters are so faint that, with the exception of the delta which begins δυναται, they cannot even be granted “uncertain” status meriting the use of underdots.

Having reconstructed the first line, it was then possible to estimate the approximate location of some of the letters on the second line, which, upon closer examination, revealed another delta (from διερεσεις) with a slight degree of certainty. The end of the second line seemed to line up flush at the right margin with the first (just as Sanders had recorded it), which gave a bit more validity to the reconstruction. Again, however, most of the letters were far too faint to afford them much certainty at all.

In Sanders edition, he records text as having appeared on a third line. However, judging by the spacing of the first two lines, it appears as though this text must have unfortunately broken off. On the image for this manuscript page there is a small fragment which appears to have broken off. No text was found on the fragment, however.

¹⁴² Sanders notes an itacistic variant here against Westcott and Hort, which reads διαιρεσεις instead of διερεσεις (the NA28 reading matches that of Westcott and Hort). However, since this text is not visible on the manuscript in its present state, the variant cannot be confirmed.

¹⁴³ With a considerable measure of reservation, I have parted entirely from Sanders at this verse. He records it as starting with the beginning of verse 14 and then extending half-way into verse 15 as such:

Και γαρ το σωμ[α ουκ εστιν εν με]
λος **α**λλα πολλα. εαν ειπη ο πους,
[ο]τι [ουκ ειμι χειρ, ουκ ειμι εκ του σωματος]

However, this does not appear to match what is currently visible on the manuscript image (see plate 2a). The enlarged kappa that begins the first line is the only letter that is visible with certainty. A few other letters appear

⁽¹⁶⁾Καὶ ἐ[αν εἴπη τοὺς ὅτι οὐκ εἰμι ὁ]
φ[θαλμὸς οὐκ εἰμι ἐκ τοῦ σώμα]
τοῦ[ς οὐ παρὰ τοῦτο οὐκ ἐστὶν ἐκ]
[τοῦ σώματος]

faintly, including an alpha and iota following the kappa, but not nearly as much remains on the page as Sanders had originally recorded.

What led me to question whether this was the correct passage at all is what appears to be the first half of a phi at the beginning of the second line. The scribe has a very distinctive oversized phi that narrows almost to a point on either side. I am convinced that this is what was written here and that it has since broken off right along the vertical stroke in its center, leaving intact only the left half of it. I saw absolutely no trace of the με]λος ἀλλὰ π[ολλὰ that Sanders had recorded. This led me to examine several of the verses both before and after verse 14 to see if there was another passage that might possibly be a better fit given the different reading. It was assumed that, were this to be the case, the passage would likely have to be in close proximity to verse 14 given the spacial calculations Sanders had made.

Verse 16 turned out to be a good match for what I saw. It begins with καὶ just as verse 14 does, but is then followed by εἰν instead of γαρ. Directly following the iota of the καὶ, the manuscript is partially broken for the space of about one character and then mostly if not entirely broken off following that. In my estimation, an epsilon appears to be a better fit than a gamma in that first space following the καὶ given both the small amount of remaining ink as well as the curvature of the break. More significantly, by starting at the beginning of verse 16, a count of the characters in both the NA28 and in Westcott and Hort (which match exactly) revealed that the phi of οφθαλμὸς fit exactly 25 letters after the kappa of καὶ, which is very close to the average number of letters per line (23). This, then, appeared to be a correct match for what I saw on the manuscript image.

As for the third line of text, Sanders only recorded the word [ο]τῆ as legible but not with any certainty. I, like Sanders, could not see an omicron at the beginning of the line, and another counting of characters revealed that the tau of σώματος would fall exactly 23 letters after the phi of οφθαλμὸς (assuming this new reading)—the exact average number of letters per line. Additionally, the faintly visible tau written here has a horizontal stroke which extends a bit longer than usual into the left margin—a characteristic often employed by the scribe when penning a tau at the beginning of a line throughout the manuscript. As a result, it is most likely that a tau begins the line rather than an omicron as Sanders records.

Following the faintly visible tau there is an equally faint and partially broken omicron. Given its poor visibility and the location of the small amount of remaining ink, the letter could probably just as arguably be identified as a iota (fitting with Sanders' [ο]τῆ), but the trajectory of the break, in my opinion, better suits an omicron. This, however, is none too certain, and on its own certainly fails as substantial evidence to support the reading of verse 16 here over verse 14. In addition, assuming Sanders' version, one could easily relegate the omicron of [ο]τῆ to the end of the previous line, thus accomodating his reading of the tau and iota of [ο]τῆ beginning this line. However, given the combined weight of the arguments listed above—in particular that of the partial phi from οφθαλμὸς—I believe the tau and omicron of σώματος to be the better fit.

It also bears mentioning here that Sanders does not include a *paragraphos* over the enlarged kappa of the καὶ on the first line, which is common throughout the manuscript when beginning a new paragraph or sense break. Although it is somewhat faded, the *paragraphos* does appear to be present and thus I have included it in my edition; though the sense break beginning at verse 16 does not appear to be as strong contextually as the one beginning at verse 14.

Lastly, it should also be noted that verse 16 begins with καὶ and ends with ἐκ τοῦ σώματος, which is exactly how the section which Sanders recorded (comprising verses 14-15a) begins and ends. I wonder if it is possible that Sanders originally meant to record this page as verse 16, but then through some sort of sight error (perhaps a combination of homoeoarchton and/or homoeoteleuton, with the latter being more likely) confused it instead with the section he recorded in verses 14-15. Verses 15 and 16 are, in fact, very similar from start to finish so it is easy to see how this simple mistake could have been made.

p.7 (1 Cor 12:27-28)¹⁴⁴

⁽²⁷⁾[Υμεις δε εστε] σ̣ω̣μ̣α̣ X̄Ȳ κα[ι μ]ε
[λη εκ μερους ⁽²⁸⁾κα]ι ους με[ν εθετο]
[ο θεος εν τη εκκλ]η̣σ̣ια̣ π̣ρω̣το]ν
[αποστολους δευτερον προφητας . . .]

pp.8-9 – These pages are blank.¹⁴⁵

p.10 (1 Cor 14:12-13)¹⁴⁶

[προς την οικοδομην της εκκλησιας ζητει]
τ[ε ιν]α̣ προφη[ευη]τε ¹⁴⁷ ⁽¹³⁾διο ο]
λα̣λ[ων γ]λω̣σ[σ]η̣ προσευχεσθω ινα]
[διερμηνευη ¹⁴⁸]

¹⁴⁴ σ̣ω̣μ̣α̣ | και με (the underdot has been removed from the epsilon of με since it can clearly be seen in the MSI images) | ους μεν εθ[ετο] | εκκ[λ]η̣σ̣ια̣ π̣ρω̣το]ν (the iota and alpha of εκκλησια and all of πρωτον except for the nu are completely broken off):

¹⁴⁵ Sanders estimates that page 8 contained 1 Cor. 13:6-8 and that page 9 contained 1 Cor. 14: 3-5. In his transcription, he estimates that, had the letters been visible, there would have been about 20 characters on page 8 and 22 characters on page 9 (he represents these approximated missing characters with dots). There were not any images of these pages in the color image set nor in the MSI image set from which I worked, thus I was unable to verify Sanders’ estimates myself. See Sanders, *Epistles of Paul*, 266.

¹⁴⁶ τε· ινα̣ προφη̣ευ̣η̣τ[ε] | λα̣λ[ων γ]λω̣σ[σ]η̣

¹⁴⁷ VARIANT – Codex I: προφη̣ευ̣η̣τ[ε] / NA28: περι̣σσε̣υ̣η̣τ[ε] (this variant is included in the NA28 apparatus). In his edition, Sanders points out that προφη̣ευ̣η̣τ[ε] is an “easy scribal error for προφη̣τευ̣η̣τ[ε] of A, 73, and Ambrosiaster” (Sanders, *Epistles of Paul*, 262). Unfortunately, the manuscript page itself has blackened so badly after the first half of the word (προφη) that it is impossible to tell whether Sanders’ version (προφη̣ευ̣η̣τ[ε]) or the one cited in the apparatus of the NA28 (προφη̣τευ̣η̣τ[ε]) is correct. Sanders is followed here. Additionally, although I have placed underdots beneath all of the letters in the first half of the word (προ̣φ̣η̣[ευ̣η̣τ[ε]), the reading is sufficiently certain to confirm that the variant does, in fact, exist in opposition to the reading adopted in the NA28 (περι̣σσε̣υ̣η̣τ[ε]). Sanders goes on to explain, “For the origin of the reading compare the earlier part of the chapter, especially verses 1 and 4; the context seems to demand the repetition of the word ‘prophesy’ here, yet the more general word ‘to excel, to have the advantage,’ as the more difficult reading, is probably to be retained” (Sanders, *Epistles of Paul*, 262-63).

¹⁴⁸ In Sanders’ edition, he has διερμηνευη on the third line following ινα. However, it appears as though he only did this for formatting reasons since there is no way that that many letters would fit on one line, especially given that he had an estimated 13 characters following διερμηνευη. As it stands here, there are 25 characters in the third line and 23 in the fourth—much closer to the average of 23 letters per line.

p.11 (1 Cor 14:22)¹⁴⁹

⁽²²⁾[ωστε αι γλωσσαι εις σημειον]
[εισιν ου τοις πι]στευουσιν· α[λλα]
[τοις απιστοις η δε προφητεια ου]
[τοις απιστοις αλλα τοις πιστευουσιν]

p.12 (1 Cor 14:32-33)¹⁵⁰

ΠΝΤΑ πρ[οφητων προφηταις]
[υποτασσεται ⁽³³⁾ου γαρ εστιν]
[ακαταστασιας ο θεος αλλα ειρηνης]

p.13 (1 Cor 15:3)¹⁵¹

IΖ¹⁵²

⁽³⁾[παρεδωκα γαρ υμιν εν πρωτοις ο και]
[παρελαβον οτι Χριστος] απεθανεν
[υπερ των αμαρτιων ημω]ν κατ[α] [τας γραφας]

p.14 (1 Cor 15:15)¹⁵³

⁽¹⁵⁾Ευρισκομεθ[α δε και ψευδομαρ]
τυρες του [θεου οτι εμαρτυρησαμεν]
[κατα του θεου]

p.15 (1 Cor 15:27-28)¹⁵⁴

[οταν δε ειπ]η οτι παντα υποτε

¹⁴⁹ πι]στευουσιν· α[λλα] | προφη[τεια (all of this page is very darkened, faded, badly crumpled, and many letters are partially broken)

Sanders has ". λ" written as a superscription and indicating a lone lambda that is visible a bit higher up on the page. It's very blackened, however—so much so that it has not been included as a superscription in the text itself. Were it part of the text it would be demoted to square brackets. About it, Sanders writes (again, in Latin), "Superscriptio praeter unam litteram λ legi non potest" (i.e. "The superscription cannot be read before the letter λ").

¹⁵⁰ ΠΝΤΑ | υποτα[σσεται | ακαταστασιας

¹⁵¹ X̄X̄ (both letters of this alleged *nomen sacrum* are completely broken off now) | απεθ[ανεν (on the MSI images for this page, απεθανεν can be clearly read, thus the removal of both the underdots and the square brackets) | η]μω]ν

¹⁵² The quire number IZ (17) appears in the upper right corner with a decorative horizontal stroke both above and below the letters.

¹⁵³ Ευρισκομεθα (Sanders omits the line over the enlarged epsilon, but it is certainly present) | ψευδομαρ]τυρες

¹⁵⁴ υποτε[τακται (Sanders omits the umlaut over the upsilon here, but he includes one over the upsilon ending the second line; the first one, however, is just as visible if not more so than the one on the second line) | οτι | του | αυτω] τα | υιος] υποτα[γησησεται (υιος has been upgraded from square brackets to underdots and the underdots have been removed from the "ποτα" of υποταγησησεται due to the clearer reading available in the MSI images).

[τακται δη]λῶν ὅτι εκτος του ὕ
 [ποταξαντος αυτω] τῶ παντα·
⁽²⁸⁾[οταν δε υποταγη αυ]τω τα παν
 [τα τοτε και αυτος ο] υἱος υποτα
 [γησεται τω υποταξαντι αυτω τα παντα]

p.16 (1 Cor 15:38-39)¹⁵⁵

[. ⁽³⁸⁾ο δε θεος αυ]
 τῶ διδῶσιν¹⁵⁶ σῶμα [καθως ηθελη]
 σῆ¹⁵⁷ και [εκαστω των σπερμα]
 των τῶ¹⁵⁸ ιδιων [σωμα ⁽³⁹⁾ου πασα σαρξ η]
 αυτη [σαρξ αλλα αλλη μεν ανθρωπων]

p.17 (1 Cor 15:49-50)¹⁵⁹

[. . . . ⁽⁴⁹⁾και καθως εφορεσαμεν την]
 [εικονα του χουκ]ου φορεσομε-
 [και την εικονα] του επουρανιου·
⁽⁵⁰⁾[Τουτο δε φημι α]δελφοι οτι σαρξ
 [και αιμα βασιλειαν Θ]Υ [κληρο]
 νομησαι ου δυναται]

p.18 (1 Cor 16:1-2)¹⁶⁰

⁽¹⁾[Περι δε της λογειας της εις]
 [τους αγιους ωσπερ διεταξα ταις]
 εκκλησιαις της γαλ[ατιας ουτως]
 και υμεις ποιησ[ατε ⁽²⁾κατα μιαν σαβ]
 βατου εκ[αστος υμων παρ αυτω]
 τιθετ[ω θησαυριζων ο τι εαν ευοδωται]

¹⁵⁵ διδωσιν | των (visible using the MSI images) | αυτη· α[λλα αλλη μεν σαρξ (Sanders has a raised dot following αυτη which is not currently visible with any certainty. Also, he changes the word order as noted, diverging from his base text of WH. However, the grounds on which this change is made are somewhat uncertain and, based on the manuscript page as currently represented in both the color and MSI images, the letter that follows αυτη could be a sigma just as easily as it could be an alpha. Unfortunately the manuscript is broken off after this uncertain letter, so we are simply left with uncertainty. As such, I have opted to revert to the more common reading of αυτη σαρξ αλλα αλλη μεν instead of αυτη αλλα αλλη μεν σαρξ, which is in harmony with both Westcott and Hort and the NA28 as well as various other manuscripts).

¹⁵⁶ VARIANT – Codex I: αυτω διδωσιν / NA28: διδωσιν αυτω (this variant does not appear in the NA28 apparatus).

¹⁵⁷ VARIANT – Codex I: ηθελησε / NA28: ηθελησεν (this variant does not appear in the NA28 apparatus).

¹⁵⁸ VARIANT – Codex I: το / NA28: [omitted] (this variant does not appear in the NA28 apparatus). Wayment points out that this could be a potentially early reading, perhaps a harmonization to similar usage throughout the Pauline epistles (Wayment, *Scribal Characteristics*, 259).

¹⁵⁹ χ]ουικου | φορεσομε- | α]δελφοι | σαρξ (the xi is mostly visible on the color image, but the MSI images take away any doubt) | Θ]Υ (the *nomina sacra* form is maintained within the square brackets for ease of reading) | κληρο[νομησαι

¹⁶⁰ υμεις | ποιη[σατε | σαβ]βατου | εκαστο[ς | τιθετ[ω

p.19 (1 Cor 16:12-13)¹⁶¹

[πολλα παρεκαλεσα αυτον]
[ινα ελθη π]ρος υμας μετα των α
[δελφων· και παντως] ουκ ην θε
[λημα ινα νυν ελθη· ελ]ευσεται δε
[οταν ευκαιρηση ⁽¹³⁾Γρηγορ]ειται ¹⁶²
[στηκετε εν τη πιστει]

p.20 (2 Cor 1:1)¹⁶³

† προς κοριν[θιους β]¹⁶⁴

⁽¹⁾Παυλος αποστολος Χ̄Ῡ [Ιησου δια θελη]
ματος Θ̄[Ῡ και] τιμ[οθεος ο αδελφος]
τη εκκλη[σια του θεου τη ουση εν]
κοριν[θω συν τοις αγιοις πασιν τοις ουσιν]
[εν ολη τη Αχαια]

p.21 (2 Cor 1:9)¹⁶⁵

[. ⁽⁹⁾αλλα αυτοι εν]
[εαυτοις το αποκριμα] του θανα
[του εσχηκαμεν ινα μη] πεποιθο
[τες ωμεν εφ εαυτοις αλλ επι τ]ω
[θεω τω εγειροντι τους νε]κρου[ς:]

p.22 (2 Cor 1:16-17)¹⁶⁶

[και υφ υμων προπεμφθη]
ναι εις τ[ην Ιουδαιαν ⁽¹⁷⁾τουτο ουν]
Βουλομε[νος μητι αρα τη ελαφρια]
εχρη[σαμην η α βουλευομαι κατα]
σαρ[κα βουλευομαι ινα η παρ εμοι]
το ν[αι ναι και το Ου ου]

¹⁶¹ μετα | των α[δελφων | παντ]ως | θε[λημα | ελ]ευσεται | Γρηγορ]ρειται

¹⁶² VARIANT (itacism) – Codex I: Γρηγορειται / NA28: Γρηγορειτε (this variant does not appear in the NA28 apparatus).

¹⁶³ θελη]ματος | Θ̄Ῡ και (all of the letters except the theta are mostly broken off) | [τιμοθεος (though dark and faded, the first three letters are sufficiently visible to remove them from the square brackets) | εκκ[λη]σια (the MSI images for this page are sufficiently clear to remove the underdot from the second kappa)

¹⁶⁴ There is a staurogram in the upper left corner of the page. What is visible of the superscription heading (προς κοριν[θιους β]) has decorative lines both above and below the letters.

¹⁶⁵ μη] | επι τω | νε]κρους·

¹⁶⁶ εχρη[σαμην | σαρκ[α | ν[αι

p.23 (2 Cor 2:3-4)¹⁶⁷

[πεποιθως επι παντας υμας οτι]
[η εμη χαρα παντων υμ]ων εστι-
⁽⁴⁾[εκ γαρ πολλης θλιψε]ως και συ-
[οχης καρδιας εγραψα υμ]ιν δια
[πολλων δακρυων ουχ ι]να λυ[πη]
[θητε αλλα την αγαπην ινα] γνω
[τε ην εχω περισσοτερω εις υμ]ας¹⁶⁸

p.24 (2 Cor 2:14)¹⁶⁹

[. ⁽¹⁴⁾Γω δε θεω χαρις τω]
παντοτε θ[ριαμβουοντι ημας]
[εν] τω ΧΩ [και την οσμην της]
[γνωσεω]σ αυτου φανερουντι δι η]
[μ]ω[ν εν παντι τοπω]

p.25 (2 Cor 3:6-7)¹⁷⁰

[. το γαρ γ]ραμμα απο
[κτεινει το δε πνευμα ζ]ωοποιει
⁽⁷⁾[Ει δε η διακονια του θανα]του εν
[γραμμασιν εντετυπωμενη] λιθ[ο]ις]
[εγενηθη εν δοξη]

p.26 (2 Cor 3:16-18)¹⁷¹

⁽¹⁶⁾ηνικα δ αν¹⁷² επ[ιστρεψη προς κυριον]
περιε[ρ]ειται¹⁷³ το καλυμμα ⁽¹⁷⁾ο δε κυριος]
το ΠΝΑ ε[στιν] ου δε το πνευμα κυριου]¹⁷⁴
ελευθε[ρ]ια ⁽¹⁸⁾ημεις δε παντες ανα]
κεκ[αλυμμενω προσωπω την δοξαν κυριου]
[κατοπτριζομενοι]

¹⁶⁷ λυπη[θητε (the upsilon is clearly visible on both the color and MSI images, thus the underdot has been removed)

| ινα | υμ]ας

¹⁶⁸ Terminal sigma on υμας.

¹⁶⁹ παντοτε | θριαμ[β]ουοντι | εν τω | ΧΩ | γνωσεω[ς] | μω[ν]

¹⁷⁰ απο[κ]τεινει | ζ]ωοποιει | θανα]του εν | λιθ[ο]ις]

¹⁷¹ αν επ[ιστρεψη] | περιε[ρ]ειται | ΠΝΑ | ε[στιν] | ελευθε[ρ]ια | ανα]κεκ[αλυμμενω]

¹⁷² VARIANT – Codex I: δ αν / NA28: δε εαν (this variant does not appear in the NA28 apparatus). Wayment suggests that this variant was introduced by the scribe, either due to auditory confusion or the influence of Ex. 34:34 LXX (Wayment, *Scribal Characteristics*, 255, 258).

¹⁷³ VARIANT (itacism) – Codex I: περιε[ρ]ειται / NA28: περιαιρειται (this variant does not appear in the NA28 apparatus).

¹⁷⁴ Following κυριου, Sanders includes the word κεκει within the bracketed text. The NA28 does not have this, hence its exclusion here, but it is noted in the NA28 apparatus as a variant in other manuscripts.

p.27 (2 Cor 4:6-7)¹⁷⁵

[. ος ελαμψεν εν]
[ταις καρδιαις ημων προς φωτισμον της]
[γνωσεως της δοξ]ης [το]υ ΘΥ εν προσω
[πω Ιησου Χριστου ⁽⁷⁾Εχο]με[ν δε τ]ον θησαυ
[ρον τουτον εν] οσ[τρακι]νοις σκευ
[εσιν ινα η υπερβολη τ]ης δυνα
[μεως η του θεου και μη εξ η]μων·

p.28 (2 Cor 4:16-17)¹⁷⁶

[. αλλ ει και ο εξω ημων]
ΑΝΘΣ διαφθ[ειρ]εται αλλ ο εσω¹⁷⁷
ανακεν[ουται]¹⁷⁸ ημερα και ημερα]
⁽¹⁷⁾Το γαρ παρ[αυτικα ελαφρον της θλι]
ψεως [ημων καθ υπερβολην εις]
υ[περβολην αιωνιον βαρος δοξης]
[κατεργαζεται ημιν]

p.29 (2 Cor 5:8-10)¹⁷⁹

IΗ¹⁸⁰

⁽⁸⁾[θαρrouμεν δε και ευδοκουμεν μαλλον]
[εκδημησαι εκ του σωματος και ε]νδημησαι πρ[ος]
[τον κυριον ⁽⁹⁾διο και φιλο]τιμουμεθα
[ειτε ενδημουντες ε]ιτε εκδη
[μουντες ευαρεστοι αυ]τω ειναι ⁽¹⁰⁾[τους]
[γαρ παντας ημας φανερωθηναι δει]
[εμπροσθεν του βηματος του Χριστου . . .]

¹⁷⁵ δοξ]ης | του | ΘΥ του εν (Sanders included another του following the *nomen sacrum*. However, the image, at least in its present state, does not appear to read that way. What he saw as the omicron and upsilon of του appears, instead, to be the theta and upsilon of the *nomen sacrum* ΘΥ. In addition, the placement here of a second του would not make very good sense grammatically—adding it would appear to reopen an attributive position modifying του ΘΥ and there does not seem to be a good reason for doing so. Unfortunately, there are significant breaks in the preceding section of this line which prevent the confirmation of either reading with absolute certainty.) | εχο]μεν δε τον | οσ[τρακι]νοις | τ]ης | η]μων·

¹⁷⁶ Α]ΝΘΣ | διαφθειρ[εται | το | θλιψεως | υ]περβολην

¹⁷⁷ In Sanders' apparatus, he notes that Westcott and Hort adds the word ημων before ανακενουται (the ημων also appears in the NA28). Sanders has omitted it in his bracketed text, probably for spacing reasons, though there is no way to confirm this since the manuscript is broken off at this point. This reading does appear as a variant in the NA28 apparatus, albeit with very few witnesses cited as evidence.

¹⁷⁸ VARIANT (itacism) – Codex I: ανακενουται / NA28: ανακακινουται (this variant does not appear in the NA28 apparatus).

¹⁷⁹ σωματο]ς και ενδημησαι | προς | ε]ιτε | αυ]τω ειναι (the MSI images confirmed the omega of αυτω and all of ειναι save the alpha) | τους

¹⁸⁰ The quire number IΗ (18) appears in the upper right corner with a decorative horizontal stroke both above and below the letters

p.30 (2 Cor 5:17-19)¹⁸¹

[. τα αρχαία]
παρηλθεν ι[δου γεγονεν καινα· ⁽¹⁸⁾τα]
δε παντα [εκ του θεου του καταλλαξαν]
τος ημα[ς εαυτω δια Χριστου και δοντος]
ημιν τ[ην διακονιαν της καταλ]
λα[γης ⁽¹⁹⁾ως οτι θεος ην εν Χριστω κο]
Σ[μουν καταλασσων εαυτω]¹⁸²

p.31 (2 Cor 6:6-8)¹⁸³

[. εν γνωσει εν]
[μακροθυμια] εν χ[ρ]ησ[τ]οτητι· εν
[πνευματι αγιω εν αγα]πη αν[υ]ποκρι
[τω ⁽⁷⁾εν λογω αληθεια]ς εν δυνα
[μει θεου· δια των οπλων] της δι
[καιοσυνης των δεξιων και αριστερ]ων·
⁽⁸⁾[δια δοξης και ατιμιας] δ[ια]
[δυσφημιας και ευφημιας . .]

p.32 (2 Cor 6:16-17)¹⁸⁴

[οτι ενοικησω εν αυτοις και εμπεριπατησω]
και εσομαι [αυτων θεος και αυτοι]
εσονται μου [λαος ⁽¹⁷⁾διο εξελθατε]
Εκ μεσου [αυτων και αφορισθητε]
λεγει Κ[Σ] και ακαθαρτου μη απτε]
σθ[ε· καγω εισδεξομαι υμας]

p.33 (2 Cor 7:7-8)¹⁸⁵

[. ⁽⁷⁾ου μονον δε εν τη παρουσια]
[αυτου αλλα και εν τη παρακλησει]
[η παρεκληθη]η εφ υμιν αναγγελω-

¹⁸¹ ημα[ς | [την (the tau is mostly broken, but is perfectly outlined in the break) | καταλλ]α[γης (the MSI images help confirm the lambda and alpha of καταλλαγης which are only faintly visible on the color image)

¹⁸² Sanders did not include any of verse 19. However, it seems clear from both the color and MSI images that there is an enlarged sigma extending slightly into the margin on the line following the end of verse 18. The typical *paragraphos* also appears above the sigma, however there does not appear to be quite as strong a sense break here as in most other occasions.

¹⁸³ χρησ[τ]οτητι | ανυποκρι[τω (Sanders omits an umlaut over the upsilon here, but both the color and MSI images show one with reasonable certainty) | αριστερων | ατιμιας] δια

¹⁸⁴ Εκ (the *paragraphos* is barely visible and thus somewhat uncertain, but has been included nonetheless as there is not an option to put an underdot beneath it alone) | μεσου | Κ[Σ] | απτε]σθ[ε κ]αγω

¹⁸⁵ αναγγελω- (there are no MSI images for this page and it is unknown why this is the case—they would have certainly been helpful on this page, as there seems to have been a substantial amount of fading) | επιποθησιμ | το- | τον | υμω- | ω]στε | με | μαλλο- | υμας

[ἡμιν την υμων] ἐπιπροθησιν τοῦ
[υμων οδυρμον] τοῦ υμωῦ
[ζηλον υπερ εμου ωσ]τε με μαλλοῦ
[χαρηται ⁽⁸⁾οτι ει και ελυπησα] υμᾶς¹⁸⁶
[εν τη επιστολη ου μεταμελομαι· ει και μετεμελομην]

p.34 (2 Cor 7:13-14)¹⁸⁷

⁽¹³⁾[δια τουτο παρακεκλημεθα Ἐπι δε τη πα]
ρακλησει υμων¹⁸⁸ περιισσοτερως]
μαλλον εχαρημε[ν επι τη χαρα]
τιτου οτι αν[απεπαυται το πνευμα αυ]
του απο π[αντων υμων· ⁽¹⁴⁾οτι ει τι]
αυτω υ[περ υμων κεκαυχημαι ου κατησχυνθη]

p.35 (2 Cor 8:6-7)¹⁸⁹

⁽⁶⁾[εις το παρακαλεσαι ημας Τιτον]
[ινα καθως] προειηρηξασθαι¹⁹⁰ ουτως¹⁹¹
[και επιτελεσ]η εις υμας και τη
[χαριν ταυτην ⁽⁷⁾αλλ ω]σπερ εν πα
[τι περισσευετε πιστει] και λογω
[και γνωσει και παση σπ]ρουδη και
[τη εξ ημων εν υμιν αγα]πη [ινα και]
[εν ταυτη τη χαριτι περισσευητε]

p.36 (2 Cor 8:14-17)¹⁹²

[. οπως γεινηται]
ισοτης ⁽¹⁵⁾καθως γεγρ[απται Ο το πο]
λυ ουκ επλεονασ[εν και ο το ολιγον]
ουκ ελατ[τη]νησεν¹⁹³ ⁽¹⁶⁾χαρις δε τω]

¹⁸⁶ Terminal sigma on υμας.

¹⁸⁷ εχαρημε[ν | αυτω

¹⁸⁸ VARIANT – Codex I: υμων / NA28: ημων (this variant does not appear in the NA28 apparatus).

¹⁸⁹ προειηρηξασθαι | ωσπερ | και

¹⁹⁰ VARIANT – Codex I: προειηρηξασθαι / NA28: προειηρηξατο (this variant does not appear in the NA28 apparatus, though the variant ενηρηξατο does). Sanders cites Westcott and Hort in his apparatus as containing the variant προειηρηξατο, though this is probably just a typo for προειηρηξασθε, which is what it reads in WH. Wayment points out that the scribe (or lector) probably confused προειηρηξασθε from 2 Cor 8:10 with προειηρηξατο (see Wayment, *Scribal Characteristics*, 254). The difference between the προειηρηξασθαι of Codex I and the προειηρηξασθε of 2 Cor 8:10 (NA28) is due to a simple (and very common) itacism—αι for ε, which occurs 42 times throughout Codex I.

¹⁹¹ Terminal sigma on ουτως.

¹⁹² ισοτης (there is a diacritical mark over the iota [which Sanders does not include], but it is difficult to tell whether it is an umlaut or a macron) | διδο[ντι | σπου]δην | υπε[ρ] (the umlaut over the upsilon is quite faded, but is much easier to see on the MSI images) | του οτ[ι]

¹⁹³ VARIANT (itacism) – Codex I: ελαττονησεν / NA28: ηλαττονησεν (this variant does not appear in the NA28 apparatus).

Θ̄Ω¹⁹⁴ τω διδ[οντι¹⁹⁵ την αυτην σπου]
δην ὑπ[ερ υμων εν τη καρδια Τι]
του⁽¹⁷⁾ [οτι την μεν παρακλησιν εδεξατο]

p.37 (2 Cor 8:24-9:1)¹⁹⁶

[.⁽²⁴⁾την ουν ενδειξιν]
[της αγαπης υμω]ν και ημων καυχη
[σεως υπερ υμ]ων εις αυτους ε-
[δεικνυμενοι εις προσ]ωπ[ο]ν των εκ
[κλησιων⁽¹⁾ Περι μ]εν γαρ της
[διακονιας της εις τους αγ]ιους
[περισσον μοι εστιν το γρα]φει-
[υμιν·]

p.38 (2 Cor 9:7-8)¹⁹⁷

⁽⁷⁾Ἐκαστος καθως π[ρο]ρηται τη καρ]
δια μη εκ λυπη^ς [η εξ αναγκης· ιλα]
ρον γαρ δοτ[ην] αγαπα ο θεος⁽⁸⁾ δυνατει]
δε ο Θ̄Σ̄ π[α]σαν χαριν περισσευσαι]
εις υ[μα]ς ινα εν παντι παντοτε πασαν αυταρκειαν]
εχοντες]

p.39 (2 Cor 9:15-10:2)¹⁹⁸

[.⁽¹⁵⁾χαρις] δε¹⁹⁹ τω Θ̄Ω̄ επει²⁰⁰ τη ανεκδιη
[γητω αυ]του δωρεα⁽¹⁾ αυτος δε εγω
[Παυλος παρακ]αλω υμας δια της
[πραυτητος και ε]πιεικιας²⁰¹ του
[Χριστου ος κατα προσωπον μ]εν ταπι
[νος²⁰² εν υμιν απων δε θ]αρ[ρ]ω εις²⁰³

¹⁹⁴ In addition to being the first half of the *nomen sacrum* Θ̄Ω̄, the theta here is also an incipit with an accompanying *paragraphos* (which uses the same demarcation throughout this edition).

¹⁹⁵ VARIANT – Codex I: διδοντι / NA28: δοντι (cited in the NA28, though it is marked as an uncertain reading, i.e. “*vid.*” or *ut videtur*).

¹⁹⁶ υμω]ν (underdot removed—the MSI images confirm the nu) | προ]σωπον | μεν γ]αρ (MSI images help confirm the three changed letters) | αγ]ιους

¹⁹⁷ Ἐκαστος (*paragraphos* is missing in Sanders, though it appears with reasonable certainty on the color image) | προ]ρηται | λυπη^ς | δοτην | υμ]ας

¹⁹⁸ αυτου δωρεα | ε]πιεικιας | θ]αρρω

¹⁹⁹ VARIANT – Codex I: δε / NA28: [omitted] (this variant does not appear in the NA28 apparatus, though Sanders notes in his apparatus that the δε is also omitted in WH).

²⁰⁰ VARIANT (itacism) – Codex I: επει / NA28: επι (this variant does not appear in the NA28 apparatus, though Sanders notes in his apparatus that Westcott and Hort also uses επι instead of επει).

²⁰¹ VARIANT (itacism) – Codex I: επιεικιας / NA28: επιεικειας (this variant does not appear in the NA28 apparatus).

²⁰² VARIANT (itacism) – Codex I: ταπινος / NA28: ταπεινος (this variant does not appear in the NA28 apparatus).

²⁰³ Terminal sigma on εις.

[υμας· ⁽²⁾δεομαι δε το μη παρων θ]αρ
[ρησαι τη πεποιθησει²⁰⁴]

p.40 (2 Cor 10:8-10)²⁰⁵

[. ουκ αισχυν]
θησομαι ⁽⁹⁾τινα μη δοξω ως [αν εκ]
φοβειν υμας δια τω[ν επιστολων·]
⁽¹⁰⁾οτι αι μεν επιστ[ολαι²⁰⁶ φησιν βα]
ριαι²⁰⁷ και ισχυ[ραι η δε παρουσια του]
σωμ[ατος ασθενης και ο λογος]
εξ[ο]υ[θ]εινημενος]

p.41 (2 Cor 10:17-11:2)²⁰⁸

[. ⁽¹⁷⁾Ο δε καυχωμενος]
[εν κυριω κα]υχασθω· ⁽¹⁸⁾ου γαρ ο εαυτο-
[συνιστα]νων εκεινος εστιν
[δοκιμος αλλα] ον ο ΚΣ συνιστησι-
⁽¹⁾[Οφελον ανειχεσ]θαι²⁰⁹ μου μικρο-
[τι αφροσυνης· αλλα και α]νεχε
[σθε μου ⁽²⁾ζηλω γαρ υμας Θ]Υ ζη
[λω]

p.42 (2 Cor 11:9-10)²¹⁰

[. το γαρ υστε]
ρημα μου προσ[ανε]πληρωσαν οι α]
δελφοι ελθοντες α[πο Μακεδο]
νιαις και εν παντι[ι αβαρη εμαυτον]
υμιν ετηρη[σα και τηρησω]
⁽¹⁰⁾Εστι[ν αληθεια Χριστου εν εμοι οτι η]
[κ]αυ[χησις²¹¹ αυτη]

²⁰⁴ Sanders omits this line entirely save the bracketed υμας at the end of verse 1. However, the rho of θαρρησαι in verse 2 (at the end of the line) is very clear. The preceding alpha is partially broken, but there is sufficient certainty to assert that it is, in fact, an alpha rather than a rho; thus it is safe to assume that the visible rho is the first one in θαρρησαι rather than the second. This is also in harmony with Sanders' observation that double consonants are separated throughout the manuscript (Sanders, *Epistles of Paul*, 255).

²⁰⁵ ινα | ως | υμας | τω[ν | επισ[το]λαι | ισχυ[ραι | εξουθ[εινημενος

²⁰⁶ VARIANT – Codex I: μεν επιστολαι / NA28: επιστολαι μεν (this variant is included in the NA28 apparatus).

²⁰⁷ VARIANT (itacism) – Codex I: βαριαι / NA28: βαρειαι (this variant does not appear in the NA28 apparatus).

²⁰⁸ κα]υχασθω (there is a raised dot following καυχασθω, which is not present in Sanders) | ου | συνιστησι- (there is an umlaut over the iota which is not present in Sanders) | ανεχε[σθε | Θ]Υ

²⁰⁹ VARIANT (itacism) – Codex I: ανειχεσθαι / NA28: ανειχεσθε (this variant does not appear in the NA28 apparatus).

²¹⁰ υστε]ρημα μου | προσανεπ[ληρωσαν | α]δελφοι ελθοντες | απ[ο | Μακεδο]νιαις και εν παντι | ετηρη[σα | Εστιν
α[ληθεια

p.43 (2 Cor 11:20-21)²¹²

[.⁽²⁰⁾ανεχεσθε γαρ]
[ει τις υμ]α̇ς κατα̇δουλοι· ει τις
[κατεσθι]ε̇ι̇ ει̇ τις λαμβανει· ει
[τις επαιρεται ει] τις εις προσω
[πον υμας δερει ⁽²¹⁾κατα α]τιμιαν
[λεγω ως οτι ημεις ησθε]νηκα̇]μ̇ε̇.²¹³

p.44 (2 Cor 11:28-29)²¹⁴

[.⁽²⁸⁾χωρις των]
παρεκτος η ε̇πι̇σ̇υσ̇τα̇σ̇ι̇ς²¹⁵ μοι η κα]
θ ημερα̇ν η μ̇ε̇ρι̇[μ̇ινα πασων των]
εκκλησιω̇ν⁽²⁹⁾ [τις ασθενει και ου]
κ ασθε̇[νω τις σκανδαλιζεται και]
ου̇κ [εγω πυρουμαι]

p.45 (2 Cor 12:6-7)²¹⁶

ΙΘ²¹⁷

[αληθ̇ε̇]ιαν γαρ ερω· φιδομαι²¹⁸ δε
[μη τις ε]ι̇ς̇ ε̇με̇ λογισηται̇ ὑ̇περ
[ο βλεπει μ]ε̇ η̇ ακουει²¹⁹ ε̇ξ̇ εμου ⁽⁷⁾και
[τη υπερβολη των α]ποκαλυψεω̇-
[διο ινα μη υπεραιωμ]α̇ι̇ εδοθη

²¹¹ Sanders ends the page after the bracketed εμοι. It appears, however, that there are a couple of letters slightly visible on the line below Ε̅στιν. These appear to be the alpha and upsilon of καυχῆσις, though they are given here with underdots since they are somewhat faint and partially broken.

²¹² καταδουλοι | [κατεσθι]ε̇ι̇ | ει̇ τις | τις | ησθε]νησα̇μ̇ε̇-

²¹³ Sanders records this word as ησθειησαμεν instead of ησθειηκαμεν. This is cited as a variant in the apparatus of the NA28, though it is marked as an uncertain reading (i.e. “I^{vid}” or *ut videtur*) since only part of the word is visible and Sanders put an underdot beneath the sigma which is, itself, the crux of the variant. In its present state, the sigma is not visible at all (very faded and mostly broken off) and thus it is unknown whether it really is a sigma or whether it is a kappa as would accord with the NA28, WH, and other manuscripts. As a result, it is not possible to confirm the reading as even an uncertain variant. Also, for reasons unknown, there was not a modern high resolution color image available in the image set from which this edition was produced. Instead there was simply a scan of an old film image which was fairly low quality and thus not very helpful. For this reason, my analysis was based primarily on the MSI images I had for this page which, though better than the color film scan, did not offer a very clear text at this point.

²¹⁴ ε̇πι̇σ̇υσ̇τα̇σ̇ι̇ς | ημερα̇ν | μ̇ε̇ρι̇[μ̇ινα | εκκλησιω̇ν | ασθε̇[νω | ου̇κ

²¹⁵ VARIANT – Codex I: ε̇πι̇σ̇υσ̇τα̇σ̇ι̇ς / NA28: ε̇πι̇σ̇τα̇σ̇ι̇ς (this variant is included in the NA28 apparatus, though it is marked as an uncertain reading, i.e. “I^{vid}” or *ut videtur*).

²¹⁶ [αλη]θ̇ε̇ιαν | ει̇ς̇ ε̇με̇ | ὑ̇περ | μ̇ε̇ | ακουει | τω]ν̇ ἀποκαλυψεω̇- | υπεραιωμα]ι̇ (the second alpha is confirmed by the MSI images, though not entirely, hence the underdot) | σαρ]κι̇ | ἀγγε̇λος | ι̇να̇ μη

²¹⁷ The quire number ΙΘ (19) appears in the upper right corner with a decorative horizontal stroke both above and below the letters.

²¹⁸ VARIANT (itacism) – Codex I: φιδομαι / NA28: φειδομαι (this variant does not appear in the NA28 apparatus).

²¹⁹ VARIANT – Codex I: [τι omitted following ακουει] / NA28: τι (this variant is included in the NA28 apparatus; Sanders does not include this variant since Codex I agrees with Westcott and Hort here against the NA28).

[μοι σκολοψι τη σαρκι] αγγελος²²⁰
[Σατανα ινα με κολαφιζη ινα μ]η
[υπεραιρωμαι]

p.46 (2 Cor 12:14-15)²²¹

[.⁽¹⁴⁾ιδου τριτον τουτο ετοιμως εχω]
ελθειν προς υμας και ου [καταναρ]
κησω υμων²²² ου γαρ [ζητω τα υμων]
αλλα υμας ου γαρ οφειλει τα τεκνα]
τοις γονευσιν θησαυριζειν αλλα οι]
γονεις [τοις τεκνοις⁽¹⁵⁾εγω δε ηδιστα]
Δαπανησω και εκδαπανηθησομαι υπερ]
των ψυχων υμων]

p.47 (2 Cor 13:1-2)²²³

⁽¹⁾[Τριτον]ν τουτο ερχομαι προς υμας²²⁴
[επι στ]οματος δυο η²²⁵ τριων μαρ
[τυρων στ]αθησεται παν ρημα
⁽²⁾[προειρηκα και π]ρολεγω ως παρω-
[το δευτερον και] απων νυν τοις²²⁶
[προημαρτηκοσιν] και τοις λοι
[ποις πασιν οτι εαν ελθω εις] το
[παλιν ου φεισομαι]

p.48 (2 Cor 13:10-11)²²⁷

⁽¹⁰⁾Δια τουτο ταυτα απων γραφω ινα]
παρων μη αποτομως χρησωμαι]
κατα την εξουσιαν [ην ο κυριος εδω]
κεν μοι εις ο[ικοδομην και ουκ εις]
καθαιρεισιν⁽¹¹⁾[Λοιπον αδελφοι]
Χαιρετε [καταρτιζεσθε παρακα]
λεισθε το αυτο φρονειτε ειρηνευετε]

²²⁰ Terminal sigma on αγγελος (though a bit uncertain due to fading).

²²¹ υμας | υμων | υμας | οφειλει | γονευσιν | Δαπανησω | των

²²² VARIANT – Codex I: υμων / NA28: [omitted] (this variant does not appear in the NA28 apparatus).

²²³ [τρι]τον | [στ]οματος | [προημαρτηκοσ]ιν και | το

²²⁴ Terminal sigma on υμας.

²²⁵ VARIANT – Codex I: δυο η τριων μαρτυρων / NA28: δυο μαρτυρων και τριων (this variant does not appear in the NA28 apparatus).

²²⁶ Terminal sigma on τοις.

²²⁷ Δια | γραφω | αποτομως χρησωμαι | καθαιρεισιν | Χαιρετε καταρτιζεσθε

[χριστω ⁽²³⁾μον]οι δε ακουοντες ησαν
 [οτι Ο διωκων] ημας ποτε νυν ευ
 [αγγελιζεται την πιστιν ην ποτε
 [επορθει ⁽²⁴⁾και εδοξαζο]ν εν εμ[οι]
 [τον θεον ⁽¹⁾Επειτα δια δεκατ]ε[σσα]
 [ρων ετων παλιν ανεβην εις Ιεροσολυμα]
 [μετα Βαρναβα]

p.52 (Gal 2:8-9)²³⁵

⁽⁸⁾[ο γαρ ενεργησας Πητροω εις αποστολην]
 της περιτομης ενηργη[σεν και ε]
 μοι εις τα εθνη· ⁽⁹⁾[και γνοντες την]
 χαριν την δοθεισ[αν μοι Ιακωβος]
 και κηφας κα[ι Ιωαννης οι δοκουν]
 τες στυλο[ι] [ειναι δεξιας εδωκαν]
 εμο[ι και Βαρναβα κοινωνιας]

p.53 (Gal 2:16-17)²³⁶

[. και ημεις]
 [εις Χριστον] ΙΝ̄ επιστευσαμεν ινα δι
 [καιωθωμεν] εκ πιστεωσ ΧῩ
 [και ουκ εξ εργων] νομου οτι εξ ερ
 [γων νομου ου δικ]αιωθησεται
 [πασα σαρξ ⁽¹⁷⁾ει δε ζητ]ουντες δι
 [καιωθηναι εν Χριστω ευρεθ]ημεν
 [και αυτοι αμαρτωλοι αρα Χριστος αμαρτιας διακονος]

p.54 (Gal 3:6-8)²³⁷

⁽⁶⁾Καθως αβρααμ επιστε[υσεν τω]
 ΘΩ̄ και ελογισθ[η αυτω εις δικαι]
 οσυνην· ⁽⁷⁾γι[νωσκετε αρα οτι οι]
 εκ πιστεω[ς] ουτοι υιοι εισιν Α]
 βρααμ· ⁽⁸⁾π[ροιδουσα δε η γραφη]
 Οτι εκ [πιστεωσ δικαιοι τα εθνη]
 [ο θεος προενηγγελισατο τω Αβρααμ]

²³⁵ ενηργησ[εν] | και γν[οντες] | δοθεισ[αν] | και | στυλο[ι] | εμοι

²³⁶ δι[καιωθωμεν] | ευρε]θημεν

²³⁷ επιστε[υσεν] | ελογισθη αυτω (the manuscript is significantly broken off beginning at the eta of ελογισθη) | γινωσ[κετε] | πιστεωσ | π[ροιδουσα] | Οτι | εκ π[ι]στεωσ

p.55 (Gal 3:16-17)²³⁸

⁽¹⁶⁾[τω δε Α]βρααμ ερρεθησαν αι επαγ
[γελιαι] και τω σπερματι αυτου
[ου λεγει και] τοις σπερμασιν ως²³⁹
[επι πολλων] αλλ ως εφ ενος και
[τω σπερματι σου] ος εστιν ΧΣ.
⁽¹⁷⁾[τουτο δε λεγω· διαθη]κην προκε
[κυρωμενην υπο του θεου ει]ς ΧΝ²⁴⁰
[.]

p.56 (Gal 3:24-28)²⁴¹

⁽²⁴⁾[ωστε ο νομος παιδαγωγος ημων γε]
γονεν εις ΧΝ ινα εκ πιστ[εως δι]
καιωθωμεν· ⁽²⁵⁾ελθουση[ς δε της]
Πιστεως ουκετι υπο τ[αιδαγωγου]
εσμεν ⁽²⁶⁾παντες γαρ [υιοι θεου εστε δια]
της πιστεω[ς εν Χριστω Ιησου· ⁽²⁷⁾οσοι γαρ εις]
ΧΝ εβαπτισ[θητε Χριστον ενεδυσασθε]
⁽²⁸⁾Ουκ ενι [Ιουδαιος ουδε Ελλην]

p.57 (Gal 4:8-10)²⁴²

[. . . εδουλευσατε τοις φυ]
[σει] μη ουσι²⁴³ θεοις· ⁽⁹⁾νυν δε γνο-
[τες θεο]ν μαλλον δε γνωσθεντες²⁴⁴
[υπο Θ]Υ πως επιστρεφεται²⁴⁵
[παλιν επι τα ασθ]εινη και πτωχα
[στοιχεια οις παλιν αν]ωθεν δου
[λευειν θελετε ⁽¹⁰⁾η]μερας παρα
[τηρεισθε και μην]ας και καιρους²⁴⁶
[και ενιαυτους]

²³⁸ Α]βρααμ ερρεθησαν | κ]αι (MSI images help confirm the kappa, thus it has been removed from the square brackets) | τω | Κ]αι τοις σπερμασιν | πολλ]ων αλλ | ως εφ | ος εστιν | ΧΣ. (Sanders omits the raised dot here) | διαθη]κην | εις ΧΝ

²³⁹ Terminal sigma on ως.

²⁴⁰ VARIANT – Codex I: εις χριστον (in the *nomina sacra* form: ΧΝ) / NA28: [omitted]. This is cited as a variant in the NA28 apparatus with certainty, even though the entire variant is not certain in Sanders’ edition. Although he recorded the ΧΝ with certainty, he placed underdots beneath each letter of εις. The images are very faded and partially broken at this point, so in the present edition there is even less certainty than in Sanders’.

²⁴¹ ινα | υπο παι[δαγωγου] | παντες γαρ | πιστεως | εβαπτισ[θητε] | Ουκ | ενι

²⁴² μη] (faintly visible on the color image; the MSI images also help confirm) | θεον] | μαλλον | Θ]Υ πως | ασθεινη | κ]αι | καιρους |

²⁴³ VARIANT – Codex I: ουσι / NA28: ουσιν (this variant does not appear in the NA28 apparatus; Sanders includes the nu, but it is not on the manuscript).

²⁴⁴ Terminal sigma on γνωσθεντες.

²⁴⁵ VARIANT (itacism) – Codex I: επιστρεφεται / NA28: επιστρεφετε (this variant does not appear in the NA28 apparatus).

²⁴⁶ Terminal sigma on καιρους.

p.58 (Gal 4:20-23)²⁴⁷

[.⁽²⁰⁾ηθελον δε παρειναι]
[προς υμας αρτι και αλλαξει]
την φωνην μου οτι απ[ορουμαι]
εν υμιν· ⁽²¹⁾λεγεται ²⁴⁸ μοι οι [υπο νομον]
θελοντες ειναι τον νο[μον ουκ α]
κουεται ²⁴⁹ ⁽²²⁾ γεγραπ[ται γαρ οτι Αβρα]
Αμ δυο υιους [εσχεν ενα εκ της]
παιδισκης [και ενα εκ της ελευ]
θερας ⁽²³⁾ αλλ [ο μεν εκ της παιδισκης]
κατ[α σαρκα γεγεννηται]

[THERE ARE FOUR MISSING LEAVES HERE]²⁵⁰

[προς εφεσιους]

p.59 (Eph 2:15-18)²⁵¹

[. ινα τους δυο]
[κτιση εν αυτω εις ενα καινον]
[ανθρωπον] ποιων ειρηνην ⁽¹⁶⁾ και αποκα
[ταλλ] αξη τους αμφοτερουσ εν
[ενι σω] ματι τω ΘΩ δια του ²⁵² σταυ
[ρου] αποκτινας ²⁵³ την εχθρα
[εν αυτω ⁽¹⁷⁾ κα] ι ελθων ευηγγελισα
[το ειρηνην υμι] ν τοις μακραν και
[ειρηνην τοις εγγυσ] ⁽¹⁸⁾ οτι δι αυτου
[εχομεν την προσαγωγην οι αμ] φο
[τεροι εν ενι πνευματι προς τον πατερα]

²⁴⁷ νομο[ν | γεγραπ[ται | Αβρα]Αμ | αλλ

²⁴⁸ VARIANT (itacism) – Codex I: λεγεται / NA28: λεγετε (this variant does not appear in the NA28 apparatus).

²⁴⁹ VARIANT (itacism) – Codex I: ακουεται / NA28: ακουετε (this variant does not appear in the NA28 apparatus).

²⁵⁰ Sanders writes, “[*Amissa sunt quattuor folia*]”.

²⁵¹ [ανθρωπο]ν | αποκα[ταλλ]αξη | αποκτινας | ευηγγελισα[το

²⁵² Sanders records the word ιου instead of του here, and includes it as a variant against Westcott and Hort (which adopts the latter) in his apparatus. This would also disagree with the NA28 reading (which likewise reads του). However, upon closer inspection it was revealed that the manuscript does, in fact, read του instead of ιου. The cross stroke of the tau is simply very faint. The evidence for this can be seen if one looks closely at the tail of the rho from the preceding line (which extends down and to the left of the tau); there is a slight bulge to the right where the ornamental downstroke of the tau's cross stroke emerges. The downstrokes of the rho's tail and the ornamental dot on the left side of the tau's cross stroke simply overlap and the rest of the tau's cross stroke has faded away almost entirely. There is also a very slight bulge on the upper left-hand side of the omicron following the tau where the right end of the tau's cross stroke runs into it. The ornamental dot [serif or downstroke] on the right side of the tau's cross stroke usually does not occur when the tau is followed by curved letters such as omicron, epsilon, and omega. Given the preceding, together with the fact that ιου is just a nonsense reading (the following word σταυρου needs the genitive article here), the text ought to read του. This is not a real variant and is correctly excluded from the NA28.

²⁵³ VARIANT (itacism) – Codex I: αποκτινας / NA28: αποκτεινας (this variant does not appear in the NA28 apparatus).

p.60 (Eph 3:6-8)²⁵⁴

⁽⁶⁾[ειναι τα εθνη συγκληρονομα και συσσω]
[μα και συμμετοχα της επαγγελιας]
[εν Χριστω Ιησου δια του ευαγγελ]
λιου ⁽⁷⁾ου εγεινηθην διακο^ν[ος κατα]
την δωρεαν της χαριτος [του θεου]
της δοθεισης μοι κατα τ[ην ενερ]
για^ν²⁵⁵ της δυναμεως α[υτου]
⁽⁸⁾Εμοι τω ελαχισ^τ[ο^τερω παντων]
αγιων εδοθη [η χαρις αυτη τοις]
εθνεσιν [ευαγγελισασθαι το ανε]
ξιχν[ιαστον πλουτος του Χριστου . . .]

p.61 (Eph 3:17-20)²⁵⁶

[. εν αγαπη ερρι]
[ζωμενοι και τεθεμελιωμενοι ⁽¹⁸⁾ινα]
[εξι^σχυ]ηται²⁵⁷ καταλαβεσθαι συν πασι-
[τοις α]γιοις· τι το πλατος και μη
[κος και] ύψος και βαθος ⁽¹⁹⁾γνω^ναι τε
[την υπερ]βαλλουσαν της γνωσε
[ως αγαπην του] ΧΥ̅ ινα πληρωθη
[τε εις παν το πλη]ρωμα του ΘΥ̅·
⁽²⁰⁾[Γω δε δυναμενω υπερ] παντα ποι
[ησαι υπερεκπερισσου ω]ν αιτου
[μεθα η νοου^μεν κατα την] δ^υνα
[μιν την ενεργου^μεινην εν ημιν]

p.62 (Eph 4:9-11)²⁵⁸

[. ⁽⁹⁾το δε ανε]
βη τι εστιν ει μη οτι και κα[τεβη εις]
τα κατωτερα μερη της γη[ς]
⁽¹⁰⁾Ο καταβας αυτος εστιν κ[αι ο αναβας]
υ̅περανω παντων τ[ων ουρανων]
ινα πληρωση τ[α παντα ⁽¹¹⁾και αυτος]
εδωκεν τους [μεν αποστολους]
τους δε [προφητας τους δε ευ]
αγγε^λ[ιστας τους δε ποιμενας και]

²⁵⁴ διακο^ν[ος | τη[ν | ελαχιστο^τ[ερω | η | ε[υαγγελισασθαι | ανε]ξιχνι[αστον

²⁵⁵ VARIANT (itacism) – Codex I: ενεργιαν / NA28: ενεργειαν (this variant does not appear in the NA28 apparatus).

²⁵⁶ [εξι^σχυ]σηται | ύψος | γνωσε·[ως (Sanders includes a raised dot here [and there does, indeed, appear to be one] but it is most likely bleed-over from the facing page as the inclusion of the raised dot here splits the word into the nonsense reading γνωσε·ως instead of γνωσεως, which rightly follows the genitive article της; there is a lot of bleed-over in this area of the page so this would be consistent) | τ̅ου | γληρωθη[τε (Sanders mistakenly added a gamma in place of the pi) | πλ]ηρωμα | υπε]ρ | ων | δ^υνα[μιν

²⁵⁷ VARIANT (itacism) – Codex I: εξισχυσηται / NA28: εξισχυσητε (this variant does not appear in the NA28 apparatus).

²⁵⁸ γης | τα | τους μεν | π[ροφητας | ευ]αγγελιστ[ας

[διδασκαλους]

p.63 (Eph 4:17-19)²⁵⁹

(17)[Γουτο ουν λεγω και μαρτυρομαι εν κυριω]
[μηκετι υμ]ας περιπατειν καθως και
[τα εθ]νη περιπατει εν ματαιοτη
[τι του] γους αυτων (18)εσκοτωμε
[νοι τη δι]αγνοια οντες απηλλοτρι
[ωμενοι της] ζωης του ΘΥ δια τη
[αγνοιαν την ου]σαν εν αυτω.²⁶⁰ δι
[α την] παρωσιν της καρδιας αυ
[των (19)οιτινες] απηληγκοτες ε]αυ
[τους παρεδωκαν] τη ασελγεια εις]
[εργασιαν ακαθαρσιας] πασης εν πλεονεξια]

p.64 (Eph 4:28-30)²⁶¹

(28)[ο κλεπτων] μηκετι κλεπτετω μαλλον δε]
[κοπιατω] εργαζομενος ταις ιδιαις χερσιν]
το αγαθον ινα εχηται²⁶² μεταδι]δουσαι
τω χριαν²⁶³ εχοντι. (29)πας λογ]ος σα]
Προς εκ του στοματος υμ]ων μη]
εκπορευεσθω αλλα ε]ι τις αγαθος προς]
οικοδομην της χρι]ας ινα δω χα]
ριν τοις ακουο]υσιν (30)και μη λυπει]
ται²⁶⁴ το ΠΝ]Α το αγιον του θεου εν ω ε]
σφ]ραγισθητε εις ημεραν απολυτρωσεως]

p.65 (Eph 5:6-11)²⁶⁵

[δια ταυτα] γαρ ερχεται η οργη]
[του ΘΥ] ε]πι τους υ]ιους της απιθιας²⁶⁶

²⁵⁹ υ]μας περιπατειν | ε]θνη | δι]αγνοια | της | ουσαν | καρδιας | απηληγκο]τες εαυ]τους

²⁶⁰ VARIANT – Codex I: αυτω / NA28: αυτοις (this variant does not appear in the NA28 apparatus). This is a singular reading, likely introduced by the scribe. Wayment points out that “this subtle change in the pronoun produced a dramatic shift in meaning. Instead of reading ‘being alienated from a life in God because of the ignorance which is in them,’ one reads that they were ‘alienated from a life in God because of the ignorance that is in him’” (Wayment, *Scribal Characteristics*, 258).

²⁶¹ ινα | μεταδι]δουσαι | λογο]ς | υμω]ν | αλλα ε]ι | της | χρι]ας | ακουο]υσιν | ΠΝ]Α | ε]σφ]ραγισθητε

²⁶² VARIANT (itacism) – Codex I: εχηται / NA28: εχη (this variant does not appear in the NA28 apparatus).

²⁶³ VARIANT (itacism) – Codex I: χριαν / NA28: χρειαν (this variant does not appear in the NA28 apparatus).

²⁶⁴ VARIANT (itacism) – Codex I: λυπειται / NA28: λυπειτε (this variant does not appear in the NA28 apparatus).

²⁶⁵ ΘΥ ε]πι (it appears that Sanders saw more here than is currently visible—the *nomina sacra* form has been maintained even though it has been placed entirely within the square brackets) | τους | ουν γινεσθαι | αυ]τω]ν ητε | ΚΩ | [περιπ]ατειτε | εν παση | και αληθεια | ευ]αρεστον | συγκοινων]ειται | τ]ο]υ]

²⁶⁶ VARIANT (double itacism) – Codex I: απιθιας / NA28: απειθειας (this variant does not appear in the NA28 apparatus). Terminal sigma on απιθιας.

(7) [μη ου]ν γινεσθαι²⁶⁷ συμμετοχοι αυ
 [των (8)η]τε γαρ ποτε σκοτος νυν δε
 [φως εν Κ]Ω ως τεκνα φωτος
 [περιπατε]τε (9)ο γαρ καρπος του
 [φωτος εν πα]ση αγαθωσυνη και
 [δικαιοσυνη και α]ληθεια· (10)δοκει
 [μαζοντες²⁶⁸ τι εστιν ευαρ]εστον
 [τω κυριω (11)και μη συγκοινωνει]ται²⁶⁹
 [τοις εργοις τοις ακαρποις του]
 [σκοτους μαλλον δε και ελεγχετε]

p.66 (Eph 5:20-24)²⁷⁰

(20)[ευχαριστουντες παντοτε υπερ]
 [παντων εν ονοματι του κυριου]
 ημων ΙΥ ΧΥ τω ΘΩ και ΠΡΠ (21)υποτασ]
 σομενοι αλληλοις εν φο[βω Χριστου]
 (22)Αι γυναικες τοις ιδιοις αν[δρασιν]
 υποτασσεσθωσαν²⁷¹ ω[ς τω κυριω (23)οτι]
 ανηρ εστιν κεφαλ[η της γυναι]
 κος· ως και ο ΧΣ [κεφαλη της εκ]
 κλησιας αυτο[ς σωτηρ του σωματος·]
 (24)Αλλα ω[ς η εκκλησια υποτασσεται]
 τ[ω Χριστω]

p.67 (Eph 5:32-6:1)²⁷²

[. (32)το μυστη]
 [ριον] τουτο μεγα εστιν εγω δε
 [λεγ]ω εις ΧΝ και εις την εκκλη
 [σια]ν (33)πλην και υμεις οι καθ ενα
 [εκαστο]ς την εαυτου γυναικα ου
 [τως αγαπ]ατω ως εαυτον η δε γυ
 [νη ινα φοβη]ται τον ανδρα· (1)τα τε
 [κνα υπακουετα]ι²⁷³ τοις [γ]ονευσιν
 [υμων εν κυριω· τουτο γαρ ε]στ[ι]ν δ[ι]
 [καιον]

²⁶⁷ VARIANT (itacism) – Codex I: γινεσθαι / NA28: γινεσθε (this variant does not appear in the NA28 apparatus).

²⁶⁸ VARIANT (itacism) – Codex I: δοκειμαζοντες / NA28: δοκιμαζοντες (this variant does not appear in the NA28 apparatus).

²⁶⁹ VARIANT (itacism) – Codex I: συγκοινωνειται / NA28: συγκοινωνειτε (this variant does not appear in the NA28 apparatus).

²⁷⁰ ΠΡΠ | φο[βω | αν[δρασιν] | ως τ[ω | κεφαλη | αυτο[ς | [ως | [τω

²⁷¹ VARIANT – Codex I: υποτασσεσθωσαν / NA28: [omitted] (this variant is included in the NA28 apparatus).

²⁷² μυστηριο]ν | εκκλη[σια]ν | [εκαστ]ος | φοβητ]αι | τοις γονευσιν | εστιν δικαιο

²⁷³ VARIANT (itacism) – Codex I: υπακουετα]ι / NA28: υπακουετε (this variant does not appear in the NA28 apparatus).

p.68 (Eph 6:10-12)²⁷⁴

⁽¹⁰⁾Του λοιπου ενδυναμουσθε [εν κυριω]
και εν τω κρατι²⁷⁵ της ισχυο[ς αυτου]
⁽¹¹⁾ενδυσασθαι²⁷⁶ την πανοπλιαν [του]
ΘΥ προς το δυνασθαι υ[μας στηναι]
προς τας μεθοδιας²⁷⁷ το[υ διαβολου·]
⁽¹²⁾Οτι ουκ εστιν ημι[ν η παλη προς]
αιμα και σαρκα [αλλα προς τας]
αρχα[ς προς τας εξουσιας]

p.69 (Eph 6:19-21)²⁷⁸

KA²⁷⁹

⁽¹⁹⁾[και] υπερ εμου· ινα μοι δοθη λογος
[εν] ανοιξει του στοματος μου ε-
[παρ]ρησια γνωρισαι το μυστηρι
[ον του ε]υαγγελιου ⁽²⁰⁾υπερ ου πρε
[σβευω εν] αλυσει ινα εν αυτω παρ
[ρησιασωμαι ω]ς δι²⁸⁰ με λαλησαι
⁽²¹⁾[Ινα δε και υμεις] ειδητε²⁸¹ τα κατ ε
[με τι πρασσω παντα γν]ωρισει
[υμιν Τυχικος ο αγαπητος αδελφος]

p.70 (Phil 1:1-4)²⁸²

† προς φιλιππισιους²⁸³

⁽¹⁾Παυλος και τιμοθεος δουλοι Χ[Υ Ιησου]
πασιν τοις αγιοις εν ΧΩ ΙΥ το[ις ου]
σιν εν φιλιπποις συν επ[ισκο]

²⁷⁴ του | ενδυναμουσθε | ισχυος | πανοπλιαν | υ[μας | του | ημι[ν | και σαρκα | αρχας

²⁷⁵ VARIANT (itacism) – Codex I: κρατι / NA28: κρατει (this variant does not appear in the NA28 apparatus).

²⁷⁶ VARIANT (itacism) – Codex I: ενδυσασθαι / NA28: ενδυσασθε (this variant does not appear in the NA28 apparatus).

²⁷⁷ VARIANT (itacism) – Codex I: μεθοδιας / NA28: μεθοδειας (this variant does not appear in the NA28 apparatus).

²⁷⁸ υπερ | [παρ]ρησια | μυστηρι[ο]ν το[υ] ευαγγελιου | υπερ | ε]ν | αλυσει | ινα | παρ[ρησιασω]μαι ως | υμ]εις ειδητε

²⁷⁹ The quire number KA (21) appears in the upper right corner with a decorative horizontal stroke both above and below the letters. The previous quire number (K for 20) is missing.

²⁸⁰ VARIANT (itacism) – Codex I: δι / NA28: δει (this variant does not appear in the NA28 apparatus).

²⁸¹ VARIANT – Codex I: και υμεις ειδητε / NA28: ειδητε και υμεις (this variant is included in the NA28 apparatus).

This variant is cited in the NA28 with certainty, though perhaps it should include the caveat “I^{vid}” to portray uncertainty since a part of the reading in question is not present on the manuscript. This was already the case when Sanders made his edition and is even more so now since evidently he saw more than is currently visible.

²⁸² χ[ριστου] ιησου] | ΠΡΣ | μ[νεια | π[αση

²⁸³ VARIANT – Codex I: φιλιππισιους / NA28: φιλιππησιους (this variant does not appear in the NA28 apparatus).

There is a staurogram in the upper left corner of the page. The superscription heading (προς φιλιππισιους) has decorative lines both above and below the letters.

ποις και διακονοις· ⁽²⁾χα[ρις υμιν]
 Και ειρηνη απο ΘΥ Π̄Ρ̄Σ̄ [ημων και]
 ΚΥ ΙΥ ΧΥ· ⁽³⁾ευχαρ[ιστω τω θεω μου]
 επι παση τη μ[νεια υμων ⁽⁴⁾παντο]
 τε εν τ[αση δεησει μου υπερ παντων]
 [υμων μετα χαρας την δεησιν ποιουμενος]

p.71 (Phil 1:11-13)²⁸⁴

[. ⁽¹¹⁾πεπληρωμε]
 [νοι] καρπον δικαιοσυνης του δι
 [α Ιησου Χ]Υ εις δοξαν και επαινου ΘΥ·
⁽¹²⁾[Γινωσ]κιν²⁸⁵ δε υμας βουλομαι αδελ
 [φοι οτ]ι τα κατ εμε μαλλον εις
 [προκοπ]ην του ευαγγελιου ελη
 [λυθεν ⁽¹³⁾ωστε τ]ους δεσμους μου
 [φανερους εν ΧΩ] γενεσθαι εν
 [ολω τω πραιτωριω και το]ις λ[οι]
 [ποις πασιν]

p.72 (Phil 1:20-23)²⁸⁶

[και νυν μεγαλυνθησεται Χριστος εν τω]
 σωματι μου ειτε δια ζωης [ειτε δι]
 ᾱ θανατου ⁽²¹⁾ε̄μοι γαρ το ζην Χ[Σ̄ και το]
 αποθανειν κερδος· ⁽²²⁾ει δε τ[ο ζην εν]
 Σαρκι τουτο μοι καρπος εξ[ργου και]
 τι αιρησομαι ου γνωρ[ιζω ⁽²³⁾συνεχο]
 μαι δε εκ των δυ[ο την επιθυμιαν]
 εχων εις τ[ο αναλυσαι και συν Χριστω]
 [ειναι πολλω γαρ μαλλον κρεισσον·]

p.73 (Phil 2:1-3)²⁸⁷

[. ⁽¹⁾Ει τις ουν παρα]
 [κλησις εν Χριστω ει τι παραμυθιον]
 [αγαπ]ης· ει τις κοινωνια Π̄Ν̄Σ̄ ει τις²⁸⁸
 [σπλα]γγχνα και οικτιρ̄μοι· ⁽²⁾πληρω
 [σατε μ]ου την χαραν ινα το αυτο
 [φρονητ̄α]ι²⁸⁹ παντες²⁹⁰ την αυτην αγα

²⁸⁴ πεπληρωμενοι | Ιησοῡ ΧΥ | γινωσκιν | αδελφοι οτι | [προκοπ]ην | ωστε τους | ΧΩ (the entire *nomen sacrum* is now completely broken off) | τοις | λοι[ποις]

²⁸⁵ VARIANT (itacism) – Codex I: γινωσκιν / NA28: γινωσκιν (this variant does not appear in the NA28 apparatus).

²⁸⁶ ζωης ειτ[ε] | δε | γνωριζω | εις τ[ο]

²⁸⁷ [αγ]απης | [σπ]λαγγχνα | πληρω[σα]τε μου | [φρ]ονηται | αγα[πη]ν εχοντες | συμψυχοι (see note explaining this variant below) | [φρ]ονουν[τε]ς | μηδεν | κεν]οδοξιαν αλλα | τη | αλληλ]ους προη[γουμενοι]

²⁸⁸ Terminal sigma on τις.

²⁸⁹ VARIANT (itacism) – Codex I: φρονηται / NA28: φρονητε (this variant does not appear in the NA28 apparatus).

[πην **εχοντες**] συνψυχοι²⁹¹ το αυτο²⁹²
 [φρονουντες] ⁽³⁾μηδεν κατ εριθια⁻²⁹³
 [μηδε κατα κεν]οδ[οξιαν **α**]λλα τη
 [ταπεινοφροσυνη αλληλους προη]
 [γουμενοι²⁹⁴ υπερεχοντας εαυτων . . .]

p.74 (Phil 2:12-15)²⁹⁵

[. . . . αλλα νυν πολλω μαλ]
 [λον εν τη απουσια μου μετα φοβου]
 και τρομου την εαυτων σ[ωτηριαν]
 κατεργαζεσθαι²⁹⁶ ⁽¹³⁾ΘΣ γαρ **εσ**[τιν ο ε]
 Νεργων εν υμιν και το [θελειν και]
 το ενεργιν²⁹⁷ υπερ της [ευδοκιας]
⁽¹⁴⁾Παντα ποιειται²⁹⁸ **χ**[ωρις γογγυσμων]
 και διαλογισμω[ν ⁽¹⁵⁾ινα γενησθε]
αμεμπτο[ι **κα**]: [ακεραιοι . . .]

p.75 (Phil 2:25-27)²⁹⁹

⁽²⁵⁾[Αναγ]καιον δε ηγησαμην επαφρο
 [δι]τον τον αδελφον και συνερ
 [γο]ν και συνστρατιωτην³⁰⁰ μου υ
 [μων δε] αποστολον και λιτουργο⁻³⁰¹

²⁹⁰ VARIANT – Codex I: παντες / NA28: [omitted] (this variant does not appear in the NA28 apparatus). Wayment points out that this variant “may be the result of a scribal gloss that envisions the kingdom of God thriving in utopian harmony” (Wayment, *Scribal Characteristics*, 260).

²⁹¹ VARIANT – Codex I: συνψυχοι / NA28: συμψυχοι (this variant does not appear in the NA28 apparatus). Sanders records this reading as συμψυχοι (just like the NA28 reading) and notes in his apparatus that it is a variant against the Westcott and Hort reading which is συνψυχοι. Close inspection of the manuscript reveals why Sanders may have seen a mu instead of a nu here. There is a vertical stroke between the nu and psi which could have possibly been the right side of what was originally a mu. However, as it stands, there is a thicker and darker stroke constituting the right side of the nu (located in the exact center of what would be the mu if it were there) which, it seems, confirms συνψυχοι as the correct reading. Perhaps it was originally written as a mu and then a corrector later changed it to a nu. An underdot has been included beneath the nu as absolute certainty cannot be determined either way.

²⁹² VARIANT – Codex I: αυτο / NA28: εν (this variant is included in the NA28 apparatus).

²⁹³ VARIANT (itacism) – Codex I: εριθιαν / NA28: εριθειαν (this variant does not appear in the NA28 apparatus).

²⁹⁴ ALLEGED VARIANT – Codex I: προηγουμενοι / NA28: ηγουμενοι (this variant is included in the NA28 apparatus, and is noted with certainty there, despite only the first few letters of the word being visible in Sanders’ edition. Unfortunately the entire line is now completely broken off and so there is no longer any way to confirm the variant, hence the “alleged”).

²⁹⁵ εαυτων σ[ωτηριαν] | εστ[ιν] | θε[λειν] | υπερ | χωρ[ις] | διαλογισμων | αμεμπτοι και α[κεραιοι]

²⁹⁶ VARIANT (itacism) – Codex I: κατεργαζεσθαι / NA28: κατεργαζεσθε (this variant does not appear in the NA28 apparatus).

²⁹⁷ VARIANT (itacism) – Codex I: ενεργιν / NA28: ενεργειν (this variant does not appear in the NA28 apparatus).

²⁹⁸ VARIANT (itacism) – Codex I: ποιειται / NA28: ποιειτε (this variant does not appear in the NA28 apparatus).

²⁹⁹ επαφρο[δι]τον | αδελφον | συνερ[γον] και | δε αποστολον | χρε]ιας μου | επι]ποθων | α]δημων | ησ]θειησει κ[αι]

³⁰⁰ VARIANT – Codex I: συνστρατιωτην / NA28: συστρατιωτην (this variant does not appear in the NA28 apparatus).

[της χρε^{ιας} μ]ου πεμψαι προς υμας³⁰²
⁽²⁶⁾[επειδη επιπο]θων ην παντας υ
 [μας και α]δημο^{νων} δι^{οτι}
 [ηκουσατε οτι ησθ^{εινησεν} ⁽²⁷⁾και]
 [γαρ ησθ^{εινησεν} παραπλησιον θανατω.]

p.76 (Phil 3:4-6)³⁰³

[. ⁽⁴⁾καιπερ]
 εγω εχων πεποιθησιν και ε[ν σαρ]
 κι· ει τις αλλος δοκει³⁰⁴ πεποι[θ^{ειναι}]
 εν σαρκι εγω μαλλον ⁽⁵⁾περι^{τομ}[η ο]
 κταημερος εκ γενου^ς ΙΣΛ φ[υλης]
 βενιαμειν³⁰⁵· εβραι[ος εξ Εβραιων]
 κατα νομον φα[ρισαιος ⁽⁶⁾κατα ζη]
 λος δι[ωκ]ων [την εκκλησιαν]
 [κατα δικαιοσυνην την εν νομω]
 [γενομενος αμεμπτος]

p.77 (Phil 3:13-17)³⁰⁶

[εν δε τα μεν οπισω επιλαινθανο]
 [μενος τοις δε εμπροσθεν επε]
 [κ]τι^{νομενος}³⁰⁷ ⁽¹⁴⁾κατα σκοπον δι
 [ωκων]³⁰⁸ εις το βραβιον³⁰⁹ της ανω
 [κλ]η^{σεω}ς του ΘΥ εν ΧΩ ΙΥ·
⁽¹⁵⁾[Οσοι ουν] τε^{λειοι} τουτο φρονωμε-
 [και ει τι ετ]ε^{ρω}ς φρονηται³¹⁰ και
 [τουτο ο θεος υμιν] α^{ποκαλυπει} ⁽¹⁶⁾πλη-
 [εις ο εφθασαμεν] τω αυτω στοι
 [χειν ⁽¹⁷⁾Συμμιμηται μου γινεσθε αδελ]
 [φοι και σκοπειτε τους ουτω περι]
 [πατουντας καθως εχετε τυπον ημας]

³⁰¹ VARIANT (itacism) – Codex I: λιτουργον / NA28: λειτουργον (this variant does not appear in the NA28 apparatus).

³⁰² Terminal sigma on υμας.

³⁰³ και εν | πεποιθ[ειναι] | γενους ΙΣΛ | διωκων | την | κατα

³⁰⁴ VARIANT – Codex I: αλλος δοκει / NA28: δοκει αλλος (this variant does not appear in the NA28 apparatus).

³⁰⁵ VARIANT (itacism) – Codex I: βενιαμειν / NA28: βενιαμιν (this variant does not appear in the NA28 apparatus).

³⁰⁶ επε[κ]τι^{νομενος} | δι[ω]κων | ανω[κλ]η^{σεω}ς | [Οσ]οι ουν τε^{λειοι} | τι ε^{τε}ρω^ς | υμιν α^{ποκαλυπει} | εφθασ]αμεν τω αυτω | γι]νεσθε αδελ[φοι]

³⁰⁷ VARIANT (itacism) – Codex I: επεκτινομενος / NA28: επεκτεινομενος (this variant does not appear in the NA28 apparatus).

³⁰⁸ VARIANT – Codex I: διωκων / NA28: διωκω (this variant is included in the NA28 apparatus). This variant is cited in the NA28 apparatus as certain despite a couple of uncertain letters in Sanders' edition. Even less is visible today, including, unfortunately, the last letter of the word which is the crux of the variant. As a result, this variant is unconfirmable in its present state. If διωκων is really the reading of Codex I, Sanders suggests that it is, perhaps, an error caused by attraction to the two previous participles (Sanders, *Epistles of Paul*, 263).

³⁰⁹ VARIANT (itacism) – Codex I: βραβιον / NA28: βραβειον (this variant does not appear in the NA28 apparatus).

³¹⁰ VARIANT (itacism) – Codex I: φρονηται / NA28: φρονειτε (this variant does not appear in the NA28 apparatus).

p.78 (Phil 4:3-6)³¹¹

[αιτινες εν τω ευαγγελιω συνη]
θλησαν μοι μετα κε³¹² κλημ[εντος]
και των λοιπων συνεργων [μου]
ων τα ονοματα εν βιβλω [ζωης]
(4)Χαιρεται³¹³ εν ΚΩ παντοτε πα[λιν ερω]
χαιρεται³¹⁴ (5)το επιεικεις υμων γνωσ]
θητω πασιν αν[θρωποις ο κυριος εγγυς]
(6)μηδεν μ[εριμνατε]

p.79 (Phil 4:13-15)³¹⁵

[. (13)παντα ισχυω]
[εν τω] ενδυναμουντι με (14)πλην
[κα]λως εποιησεται³¹⁶ συνκοινωνη
[σαν]τες³¹⁷ μου τη θλιψη. (15)οιδαται³¹⁹
[δε και] υμεις φιλιππησιοι οτι ε-
[αρχη του] ευαγγελιου οτε εξηλθο-
[απο Μακεδον]ας ουδεμια μο[ι εκ]
[κλησια εκοινω]νησεν εις λογ[ον]
[δοσεως και λημψεως ει μη υμεις]
[μονοι]

p.80 (Col 1:1-4)³²⁰

† προς κολασσαις³²¹

(1)Παυλος αποστολος ΙΥ ΧΥ³²² δια θε[λη]
ματος ΘΥ και τιμοθεος ο αδελφ[ος]
(2)τοις εν κολασσαις³²³ αγιοις και π[ιστοις]
αδελφοις εν ΧΩ.

³¹¹ κλημεν[τος] | συνεργων | βιβλω | παντοτε πα[λιν] | επιεικεις | γνωσ]θητω πασιν αν[θρωποις] |

³¹² VARIANT – Codex I: κε / NA28: και (this variant does not appear in the NA28 apparatus).

³¹³ VARIANT (itacism) – Codex I: χαιρεται / NA28: χαιρετε (this variant does not appear in the NA28 apparatus).

³¹⁴ VARIANT (itacism) – Codex I: χαιρεται / NA28: χαιρετε (this variant does not appear in the NA28 apparatus).

³¹⁵ τω ενδυναμουντι | [κ]αλως | συνκοινωνη[σαν]τες | μου τη | και υμεις | ευαγγελιου | Μακ]εδονιας ουδεμια μοι | εκοινω]νησεν | λογ[ον] | μη υμεις

³¹⁶ VARIANT (itacism) – Codex I: εποιησεται / NA28: εποιησατε (this variant does not appear in the NA28 apparatus).

³¹⁷ VARIANT – Codex I: συνκοινωνησαντες / NA28: συγκοινωνησαντες (this variant does not appear in the NA28 apparatus).

³¹⁸ VARIANT (itacism) – Codex I: θλιψη / NA28: θλιψει (this variant does not appear in the NA28 apparatus).

³¹⁹ VARIANT (itacism) – Codex I: οιδαται / NA28: οιδατε (this variant does not appear in the NA28 apparatus).

³²⁰ θε[λη]ματος | αδελφ[ος] | απο ΘΥ | υμω[ν] | ακουσα[ντες]. VARIANT – Codex I: κολασσαις / NA28: κολοσσαις (this variant does not appear in the NA28 apparatus—this is for the superscription title).

³²¹ There is a staurogram in the upper left corner of the page. The superscription heading (προς κολασσαις) has decorative lines both above and below the letters.

³²² VARIANT – Codex I: ΙΥ ΧΥ / NA28: Χριστου Ιησου (this variant does not appear in the NA28 apparatus).

³²³ VARIANT – Codex I: κολασσαις / NA28: κολοσσαις (this variant is included in the NA28 apparatus).

Χ̄αρις ὑμιν και ειρηνη απο Θ̄[Ῡ πατρος η]
 μων και Κ̄Ῡ ῙῩ Χ̄Ῡ³²⁴ ⁽³⁾[Ευχαριστουμεν]
 Τ̄ω Θ̄Ω̄ και ³²⁵ Π̄Π̄Ῑ του [κυριου ημων Ιησου Χριστου παν]
 τοτε περι υμ[ων προσευχομενοι]
⁽⁴⁾[α]κ̄ο[υσα]ντες την πιστιν υμων εν Χριστω Ιησου]

p.81 (Col 1:10-12)³²⁶

[. εν παντι εργω]
 [αγαθ]ω̄ καρποφορουντες και αυ
 [ξανο]μενοι τη επιγνωσει του Θ̄Ῡ
⁽¹¹⁾[εν π]αση δυναμει δυναμουμενοι
 [κατα] το κ̄ρατος της δοξης αυτου
 [εις πα]σ̄αν υπομοιην και μακρο
 [θυμιαν με]τα χαρας ⁽¹²⁾ευχαριστουν
 [τες τω Π̄]Π̄Ῑ τ̄ω ῑκανωσαν
 [τι υμας εις την μεριδα] του κλη
 [ρου των αγιων εν τω φωτι]

p.82 (Col 1:20-22)³²⁷

[ειρηνοποιησας δια του αιματος]
 του σταυρου αυτου³²⁸ ειτε τα επ[ι]
 της γης ειτε τα εν τοις Ο̄ῩΝ̄Ο̄ῙΣ³²⁹
⁽²¹⁾Κ̄αι ὑμας ποτε οντας απηλλο[τρι]
 ωμενους και εχθρους τη δ̄[ιανοι]
 α εν τοις εργοις τοις ποιη[ροις]
⁽²²⁾Ν̄υνι δε αποκατηλλ̄[αξεν εν τω]
 σωματι της σαρκ[ος αυτου δια]
 του θ̄ανατοῡ η[αραστησαι υμας αγιους]
 [και αμωμους και ανεγκλητους κατενωπιον αυτου]

p.83 (Col 1:27-29)³³⁰

[. τι το πλουτος της]
 [δοξης του μυστηριου τουτου]
 [εν τ]οις εθ̄νεσιν ος³³¹ εστιν Χ̄Σ̄ εν
 [υμ]ιν η ελπις της δοξης ⁽²⁸⁾ον ημεις³³²
 [κα]ταγγελλομεν νουθετουντες³³³

³²⁴ VARIANT – Codex I: και Κ̄Ῡ ῙῩ Χ̄Ῡ / NA28: [omitted] (this variant is included in the NA28 apparatus).
³²⁵ VARIANT – Codex I: και / NA28: [omitted] (this variant is included in the NA28 apparatus).
³²⁶ [αγ]αθω | αυ[ξανο]μενοι | παση | [κατ]α | κρατος | π[α]σαν | με[τα] | Π̄]Π̄Ῑ τω ικανωσαν | μερι[δα] του κλη[ρου]
³²⁷ τη [διανοι]α εν | ποιη[ροις] | νυνι | αποκατηλλα[ξεν] | σαρκ[ος] | του θανατου
³²⁸ VARIANT – Codex I: [δι αυτου omitted following αυτου] / NA28: δι αυτου (this variant is included in the NA28 apparatus).
³²⁹ Terminal sigma on Ο̄ῩΝ̄Ο̄ῙΣ.
³³⁰ τοις εθνεσιν | [υ]μιν | [κα]ταγγελλομεν | [παν]τα | ᾹΝ̄]Ο̄Ν̄ εν παση | ινα | εις ο | την ενεργι[αν]
³³¹ VARIANT – Codex I: ος / NA28: ο (this variant is included in the NA28 apparatus).
³³² Terminal sigma on ημεις.

[παντ]ᾱ ἈΝΘΝ̄ και διδασκουντες πα-
 [τα ἈΝ]ΘΝ̄ εν̄ παση σοφιᾱ ἵνα πα
 [ραστησωμε]ν παντα ἈΝΘΝ̄ τε
 [λειον εν̄ Χριστω· ⁽²⁹⁾ει]ς ο̄ και κοπιω αγω
 [νιζομενος κατα την] ενεργι[αν]³³⁴
 [αυτου την ενεργουμενην εν̄ εμοι εν̄ δυναμει]

p.84 (Col 2:7-9)³³⁵

[. ⁽⁷⁾ερριζωμενοι και]
 [εποικοδομουμενοι εν̄ αυτω και]
 βεβαιουμενοι εν̄³³⁶ πιστει κα[θως]
 εδιδαχθηται ³³⁷ περισσεουντ[ες εν̄ ευ]
 χαριστια· ⁽⁸⁾βλεπετε μη τι[ς υμας]
 Ἔστε³³⁸ ο̄ συλαγωγων δια τη[ς φιλο]
 σοφιας και κενης απα[της κατα]
 την παραδοσιν τ[ων ανθρωπων κατα]
 τα στοιχια³³⁹ του κ[οσμου και ου κα]
 τα ΧΝ̄ ⁽⁹⁾στῑ [εν̄ αυτω κατοικει παν]
 [το πληρωμα της θεοτητος σωματικως]

p.85 (Col 2:16-19)³⁴⁰

KB³⁴¹

⁽¹⁶⁾[Μη] ουν̄ τις̄ ῡμας κρινετω εν̄ βρω
 [σε]ι η̄³⁴² εν̄ ποσει η̄ εν̄ μερι³⁴³ εορτης³⁴⁴
 [η ν]ομηνιας³⁴⁵ η̄ σαββατων ⁽¹⁷⁾ᾱ εστι-
 [σκια τ]ων μελλοντων³⁴⁶ ⁽¹⁸⁾ᾱ εορακε-

³³³ Terminal sigma on νουθετουντες.

³³⁴ VARIANT (itacism) – Codex I: ενεργιαν / NA28: ενεργειαν (this variant does not appear in the NA28 apparatus).

³³⁵ περισσεουντες | βλεπετε (interestingly, the manuscript does not employ the alternate αι for ε spelling here, but Sanders mistakenly does [perhaps out of habit of seeing it so]; the reading is fairly clear [plus the MSI images confirm it] and it agrees with the NA28) | ο̄ | της | απα[της | τω[ν | ΧΝ̄ | στῑ | [τ]ο πλη[ρωμα

³³⁶ VARIANT – Codex I: εν / NA28: τη (this variant is included in the NA28 apparatus; Metzger points out that “the reading τη πιστει, strongly supported by B D* H 33 81 *al*, best accounts for the rise of the other readings.” see Metzger, *Textual Commentary*, 555).

³³⁷ VARIANT (itacism) – Codex I: εδιδαχθηται / NA28: εδιδαχθητε (this variant does not appear in the NA28 apparatus).

³³⁸ VARIANT (itacism) – Codex I: εστε / NA28: εσται (this variant does not appear in the NA28 apparatus).

³³⁹ VARIANT (itacism) – Codex I: στοιχια / NA28: στοιχεια (this variant does not appear in the NA28 apparatus).

³⁴⁰ [Μη] | υμας | βρω[σ]ει | νομηνιας | των | νο]ος | την | αφων | επιχορηγουμενον και] (Sanders puts επιχορηγουμενον completely within the square brackets, but on the end of the line one can see a partial omicron followed by a line which could easily be taken as a terminal nu, and thus it has been adopted as such here. Doing so also makes it necessary to bump the και to the following line.)

³⁴¹ The quire number KB (22) appears in the upper right corner with a decorative horizontal stroke both above and below the letters.

³⁴² VARIANT – Codex I: η / NA28: και (this variant is included in the NA28 apparatus).

³⁴³ VARIANT (itacism) – Codex I: μερι / NA28: μερει (this variant does not appear in the NA28 apparatus).

³⁴⁴ Terminal sigma on εορτης.

³⁴⁵ VARIANT – Codex I: νομηνιας / NA28: νεομηνιας

[εμβα]ψευων εικη φυσιουμενος³⁴⁷
[υπο του νοο]ς της σαρκος αυτου
(19)[και ου κρατων τ]ην κεφαλην εξ ου
[παν το σωμα δια των α]φων και
[συνδεσμων επιχορηγουμεν]ο-
[και συμβιβαζομενον]

p.86 (Col 3:5-8)³⁴⁸

(5)[Νεκρωσατε ουν τα μελη τα επι]
της γης πορνιαν³⁴⁹ ακαθαρσιαν π[αθος]
επιθυμιαν κακην και την [πλεο]
νεξιαν ητις εστιν ειδωλολ[ατρια]
(6)δι α ερχεται η οργη του Θ̄Υ [επι τους]
ῡιους της απιθειας³⁵⁰ (7) εν ο[ρις και υ]
μεις περιεπατ[ησατε ποτε οτε]
εζητε εν τουτ[οις · (8)νυνι δε απο]
Θ̄εσθαι³⁵¹ και υμ[εις τα παντα οργην]
[θυμον κακιαν βλασφημιαν]

p.87 (Col 3:15-17)³⁵²

(15)[και η ειρηνη του Χριστου βραβευετω εν ταις]
[καρ]δαις ῡμων εις ην και εκλη
[θ]ηται³⁵³ εν ενι σωματι και ευχα
[ρι]στοι γινεσθαι³⁵⁴ (16) ο λογος του Κ̄Υ³⁵⁵
[εν]οικειτω εν ῡμιν πλουσιως³⁵⁶
[εν πα]ση σοφια διδασκουτες και

³⁴⁶ VARIANT – Codex I: [15 words omitted following μελλοντων] / NA28: το δε σωμα του Χριστου· μηδεις υμας καταβραβευετω θελων εν ταπεινοφροσυνη και θρησκεια των αγγελων (this variant does not appear in the NA28 apparatus). A fair amount of text has been skipped over here. This is likely an instance of parablepsis occasioned by homoeoteleuton, seeing as though both μελλοντων and αγγελων end with the same two letters and are both preceded by the word των. Wayment points out that the error was likely one made by the lector rather than the scribe, assuming a dictation theory (Wayment, *Scribal Characteristics*, 255). Note that the verse number for verse 18 does not begin where it should due to the omission which comprises the end of verse 17 and the beginning of verse 18.

³⁴⁷ Terminal sigma on φυσιουμενος.

³⁴⁸ π[αθος] | π[λεο]νεξιαν | ειδωλολα[τρια] | επι | οις και | περιεπατη[σατε] | τουτ[οις] | απο]Θ̄εσθαι (the theta is clear but the line above it is very faint, hence the underdot) | υμ[εις] | θυμ[ον]

³⁴⁹ VARIANT (itacism) – Codex I: πορνιαν / NA28: πορνειαν (this variant does not appear in the NA28 apparatus).

³⁵⁰ VARIANT (itacism) – Codex I: απιθειας / NA28: απειθειας (this variant does not appear in the NA28 apparatus).

³⁵¹ VARIANT (itacism) – Codex I: αποθεσθαι / NA28: αποθεσθε (this variant does not appear in the NA28 apparatus).

³⁵² [κα]ρδαις | ῡμων | εκληθηται | ευχαριστοι | [ε]νοικειτω | υμιν | παση | [νου]θετου]τες | υμ]νοις | αδο]ντες εν τη καρ[δια] | ο]τι αν

³⁵³ VARIANT (itacism) – Codex I: εκληθηται / NA28: εκληθητε (this variant does not appear in the NA28 apparatus).

³⁵⁴ VARIANT (itacism) – Codex I: γινεσθαι / NA28: γινεσθε (this variant does not appear in the NA28 apparatus).

³⁵⁵ VARIANT – Codex I: Κ̄Υ / NA28: Χριστου (this variant is included in the NA28 apparatus). Sanders claims that Κ̄Υ is “surely an old reading” though the weight of manuscript evidence as indicated in the NA28 apparatus seems to suggest otherwise (see Sanders, *Epistles of Paul*, 263).

³⁵⁶ Terminal sigma on πλουσιως.

[νουθετο]υντες εαυτους ψαλ
 [μοις και υμνοι]ς και ³⁵⁷ ωδαις Π̄Ν̄Ι
 [ΚΑΙ]Σ̄³⁵⁸ εν τη χαριτι αδου]τες εν τη καρ
 [δια ³⁵⁹ υμων τω θεω· ⁽¹⁷⁾ και παν ο]τ[ι] α[ν]³⁶⁰
 [ποιητε εν λογω η εν εργω]

p.88 (Col 3:25-4:2)³⁶¹

[.]⁽²⁵⁾ ο γαρ αδικων κομισ
 εται ³⁶² ο ηδικησεν και ουκ εστ[ιν]
 προσωπολημψια παρα τω Θ̄Ω̄³⁶³
⁽¹⁾ Οι κυριοι το δικαιον και την ισοτη]
 τα τοις δουλοις παρεχεσθε [ειδο]
 τες οτι και υμεις εχετε Κ̄[Ν̄] εν]
 ΟῩΝ̄Ω̄· ⁽²⁾ τη προσευχη [προσκαρτε]
 Ρουντες ³⁶⁴ γρηγο[ρουντες εν αυτη]
 εν ευχα[ριστια]

p.89 (Col 4:11-13)³⁶⁵

⁽¹¹⁾ [και Ιησους ο λεγομενος Ιουστος οι]
 [οντες] εκ περιτομης ουτοι μοι συ-
 [εργ]οι εις την βασιλειαν του Θ̄Ῡ οι
 [τι]νες εγενηθησαν μοι παρηγο
 [ρι]α ⁽¹²⁾ ασπαζεται υμας επαφρας ³⁶⁶
 [ο εξ υμω]ν δουλος Χ̄Ῡ ΙῩ παντοτε α
 [γωνιζομε]νος υπερ υμων εν ταις ³⁶⁷
 [προσευχαις ινα η]τε ³⁶⁸ τελιοι ³⁶⁹ και πε

³⁵⁷ VARIANT – Codex I: και υμνοις και / NA28: υμνοις (this variant is included in the NA28 apparatus, though it is marked as an uncertain reading [i.e. “I^{vid}” or *ut videtur*], and rightly so due to the fact that the first και and most of υμνοις are broken off and thus unconfirmable).

³⁵⁸ Since this is the only occurrence of the NS form of πνευματικαις, the second half of the abbreviation has simply been reconstructed as a best guess due to the fact that the text is missing at this point.

³⁵⁹ VARIANT – Codex I: τη καρδια / NA28: ταις καρδιαις (this variant is included in the NA28 apparatus).

³⁶⁰ VARIANT – Codex I: αν / NA28: εαν (this variant does not appear in the NA28 apparatus; the variant is uncertain as legibility is minimal).

³⁶¹ εστ[ιν] | παρεχεσθε | προσευχη | γρηγορ[ουντες] | ευχαριστ[ια]

³⁶² VARIANT (itacism) – Codex I: κομισεται / NA28: κομισεται (this variant does not appear in the NA28 apparatus; Sanders seems to have misspelled this word in his edition as κομειται, omitting the sigma; but there is no way to tell for sure since only the latter half of the word κομισεται remains. It starts a new page and the bottom of the previous page is completely missing).

³⁶³ VARIANT – Codex I: παρα τω Θ̄Ω̄ / NA28: [omitted] (this variant is included in the NA28 apparatus).

³⁶⁴ VARIANT – Codex I: προσκαρτεροντες / NA28: προσκαρτερειτε (this variant is included in the NA28 apparatus).

Perhaps the participial form was adopted by attraction to the following word, γρηγορουντες.

³⁶⁵ [ον]τες εκ | συ- [εργ]οι | οιτινες | παρηγορια | υμων | α[γωνι]ζομενος | υπερ | υμων | ινα ητε | τελιοι | εν παντι | θε[λη]ματι | αυτ[ω]

³⁶⁶ Terminal sigma on επαφρας.

³⁶⁷ Terminal sigma on ταις.

[πληροφορημενοι εν] παντι θε
[ληματι του θεου ⁽¹³⁾μαρτυρω γαρ αυτω]

p.90 (1 Thes 1:1-2)³⁷⁰

† προς θεσσαλονικεις α³⁷¹

⁽¹⁾Παυλος και σιλουανος και τι[μο]
θεος τη εκκλησια θεσσαλον[ικεων]
εν ΘΩ ΠΙΡΙ και ΚΥ³⁷² ΙΥ ΧΥ³⁷³ χαρις [υμιν]
και ειρηνη απο ΘΥ ΠΡΣ ημ[ων και]
ΚΥ ΙΥ ΧΥ³⁷⁴ ⁽²⁾ευχαριστ[ουμεν τω]
ΘΩ παντοτε περι πα[ντων υμων]
μνιαν³⁷⁵ ποιου[μενοι επι των προσ]
ευχω[ν ημων]

p.91 (1 Thes 1:9-10)³⁷⁶

⁽⁹⁾[αυ]τοι γαρ περι ημων απαγγελου
[σ]ιν οποιαν εισοδον εσχομεν
[π]ρος υμας και πως επεστρεψα
[τε] προς τον ΘΝ απο των ειδωλω
[δου]λειν ΘΩ ζωντι και αληθι
[νω ⁽¹⁰⁾και] αναμενειν τον ΥΝ αυτου
[εκ των ΟΥΝΩΝ] ον ηγειρεν εκ τω
[νεκρων Ιησουν τον ρ]υομενον ημας³⁷⁷
[εκ της οργης της ερχομενης.]

³⁶⁸ ALLEGED VARIANT – Codex I: ινα ητε / NA28: ινα σταθητε (this variant is included in the NA28 apparatus; Sanders recorded ινα ητε here, but unfortunately it is no longer verifiable as this section has broken off completely in both of the image sets).

³⁶⁹ VARIANT (itacism) – Codex I: τελιοι / NA28: τελειοι (this variant does not appear in the NA28 apparatus).

³⁷⁰ θεσσαλονικεις α | χαρις | ημ[ων | ΘΩ (in addition to being the first letter in the *nomina sacra* form, the theta is also an incipit with an accompanying *paragraphos* [which uses the same demarcation], though the *paragraphos* has been omitted by Sanders) | [πρ]οσευχω[ν (Sanders begins the last line with the pi and omicron of προσευχων in square brackets. However, it appears as though they should, instead, be placed at the end of the previous line since the last line begins with the “ευχω” of προσευχων, which is flush with the left margin of the rest of the page.)

³⁷¹ There is a staurogram in the upper left corner of the page. The superscription heading (προς θεσσαλονικεις α) has decorative lines both above and below the letters.

³⁷² VARIANT – Codex I: ΚΥ / NA28: κυριω (this variant does not appear in the NA28 apparatus).

³⁷³ VARIANT – Codex I: ΧΥ / NA28: χριστω (this variant does not appear in the NA28 apparatus).

³⁷⁴ VARIANT – Codex I: απο ΘΥ ΠΡΣ ημων και ΚΥ ΙΥ ΧΥ / NA28: [omitted] (this variant is included in the NA28 apparatus).

³⁷⁵ VARIANT (itacism) – Codex I: μνιαν / NA28: μνειαν (this variant does not appear in the NA28 apparatus).

³⁷⁶ [αυ]τοι | [δου]λειν | αναμενειν | ουρανων (the first nu and omega were sufficiently visible to remove them from the square brackets; also, there is enough of the supralinear stroke to indicate that the word was recorded in the *nomina sacra* format, which has been reconstructed based both on what is visible here as well as the similar abbreviated form [the accusative ΟΥΝΩΝ] found on page 136 [Heb 12:25]) | ηγειρεν | ρ]υομενον | ερχομενης.

³⁷⁷ Terminal sigma on ημας.

p.92 (1 Thes 2:7-9)³⁷⁸

[. αλλα εγενηθημεν]
νηπιοι εμ³⁷⁹ μεσω υμων ως [εαν]
τροφος θαληπη τα εαυτης τε[κνα]
(8) ουτως ομιρομενοι³⁸⁰ υμων ε[υδο]
κουμεν μεταδουναι υμιν ο[υ μο]
νον το ευαγγελιον του ΘΥ [αλλα και]
τας εαυτων ψυχας διο[τι αγαπη]
τοι ημιν εγενηθη[τε (9)μνη]
Μουεετε [γαρ αδελφοι τον κοπον ημων]
[και τον μοχθον]

p.93 (1 Thes 2:14-16)³⁸¹

(14)[υμεις γαρ μιμηται εγενηθητε]
[αδελφοι των εκκλησιων του]
[θεου των ουσων εν τη Ιουδαια εν]
[X]Ω̄ IȲ̄ οτι τα αυτα επαθεται³⁸² και
[υ]μεις ῡπο των ιδιων συμφυ
[λε]των καθως και αυτοι ῡπο τω
[ιο]υδαιων (15)των και τον K̄N̄ απο
[κτειν]αντων ĪN̄ και τους προφη
[τας και ημ]ας εκδιωξαντων³⁸³ και
[πασιν ανθρωποις] εναντιων (16)κωλυ
[ουτων ημας τοι]ς εθνησιν³⁸⁴ λα
[λησαι ινα σωθωσιν εις το αναπλη]
[ρωσαι αυτων τας αμαρτιας παντοτε]

p.94 (1 Thes 3:2-5)³⁸⁵

[εις το στηριξαι υμας και παρακα]
[λεσαι ῡπερ της πιστεως υμ]ων
(3)το μηδενα σενεσθαι³⁸⁶ εν ταις [θλι]

³⁷⁸ υμων | τροφος | υμων | υμιν | ΘῩ | ψυχας διο[τι | εγενη[θητε | μνη]Μουεετε

³⁷⁹ VARIANT – Codex I: εμ / NA28: εν (this variant does not appear in the NA28 apparatus).

³⁸⁰ VARIANT (itacism) – Codex I: ομιρομενοι / NA28: ομειρομενοι (this variant does not appear in the NA28 apparatus).

³⁸¹ υπο | συμφυ[λετ]ων | ῡπο | εθνησιν | ανα]πλη[ρωσαι

³⁸² VARIANT (itacism) – Codex I: επαθεται / NA28: επαθετε (this variant does not appear in the NA28 apparatus).

³⁸³ VARIANT – Codex I: [και θεω μη αρεσκοντων omitted following εκδιωξαντων] / NA28: και θεω μη αρεσκοντων (this variant does not appear in the NA28 apparatus; this is likely an instance of parablepsis occasioned by a possible combination of homoeoteleuton and/or homoeoarchton where the eye of the scribe or lector skipped from εκδιωξαντων to αρεσκοντων; both of which are followed by και). Wayment points out that the error is probably best attributed to the lector rather than the scribe, assuming a dictation theory (Wayment, *Scribal Characteristics*, 255).

³⁸⁴ VARIANT (itacism) – Codex I: εθνησιν / NA28: εθνεσιν (this variant does not appear in the NA28 apparatus; the variant is not noted in Sanders, though the Westcott and Hort edition also reads εθνεσιν).

³⁸⁵ υμ[ων] | προελε[γομεν] | καγω | επεψ[α

³⁸⁶ VARIANT (itacism) – Codex I: σενεσθαι / NA28: σαινεσθαι (this variant does not appear in the NA28 apparatus).

ψεσιν ταυταις αυτοι γαρ οιδα[τε]
 οτι εις τουτο κειμεθα ⁽⁴⁾ και [γαρ ο]
 τε προς υμας ημεν προσλε[γομεν]
 υμιν οτι μελλομεν [θλιβεσθαι]
 καθως και εγενετο [και οιδατε]
⁽⁵⁾ Δια τουτο καγ[ω μηκετι στεγων]
 [επεμψα εις το γνωναι την πιστιν]

p.95 (1 Thes 3:11-13)³⁸⁷

[. . . ⁽¹¹⁾ Αυτος δε ο θεος και πατηρ]
 [ημ]ων και ο ΚΣ̄ ημων ΙΣ̄ κατευθυ
 [να]ι την οδον υμων³⁸⁸ προς υμας³⁸⁹
⁽¹²⁾ [υμα]ς δε ο ΚΣ̄ πλεονασαι και περις
 [σευ]σαι³⁹⁰ την αγαπην³⁹¹ εις αλληλους³⁹²
 [και ε]ις παντας καθαπερ και ημεις³⁹³
 [εις υ]μας ⁽¹³⁾ εις το στηριξαι υμων
 [τας καρδιας] αμ̄εμπτους εν αγι
 [ωσυνη εμπροσθεν] του ΘῩ και
 [πατρος ημων εν τη παρουσια του] ΚῩ
 [ημων Ιησου μετα παντων των αγιων αυτου]

p.96 (1 Thes 4:7-10)³⁹⁴

⁽⁷⁾ [ου γαρ εκαλεσεν ημας ο θεος επι ακα]
 θαρσια αλλ εν αγιασμο· ⁽⁸⁾ τοιγα[ρουν]
 Ο αθετων ουκ ΑΝΟΝ̄ αθετει αλ[λα τον]
 ΘΝ̄ του³⁹⁵ διδοντα το ΠΝᾹ το αγ[ιον]
 αυτου³⁹⁶ εις υμας· ⁽⁹⁾ περι δε τ[ης φι]
 Λαδελφιας ου χριαν³⁹⁷ ειχο[μεν³⁹⁸ γρα]
 φιν³⁹⁹ υμιν αυτοι γαρ υμ̄ε[ις θεοδι]
 δακτοι εστε εις [το αγαπαν αλλη]

³⁸⁷ [η]μων | κατευθυ[να]ι | υμων | [υ]μας | περισ[σευ]σαι | [κα]ι εις | υμ]ας | αμ̄εμπτους | του | και | παρουσι]α του

³⁸⁸ VARIANT – Codex I: υμων / NA28: ημων (this variant does not appear in the NA28 apparatus).

³⁸⁹ Terminal sigma on υμας.

³⁹⁰ Terminal sigma on the first sigma of περισσευσαι even though it occurs mid-word.

³⁹¹ VARIANT – Codex I: την αγαπην / NA28: τη αγαπη (this variant does not appear in the NA28 apparatus).

Wayment points out that περισσευω takes a dative object, but it is possible that the scribe mentally changed the case to accusative through attraction to the preposition εις, which occurs several times in the latter part of the verse (Wayment, *Scribal Characteristics*, 258).

³⁹² Terminal sigma on αλληλους.

³⁹³ Terminal sigma on ημεις.

³⁹⁴ τοιγα[ρουν] | αλ[λα] | υμας | υμ̄ε[ις] | και γαρ | παν]τας

³⁹⁵ VARIANT – Codex I: [και omitted following τον] / NA28: και (this variant is included in the NA28 apparatus).

³⁹⁶ VARIANT – Codex I: το αγιον αυτου / NA28: αυτου το αγιον (this variant does not appear in the NA28 apparatus).

³⁹⁷ VARIANT (itacism) – Codex I: χριαν / NA28: χρειαν (this variant does not appear in the NA28 apparatus).

³⁹⁸ VARIANT – Codex I: ειχομεν / NA28: εχετε (this variant is included in the NA28 apparatus; the variant is cited as certain despite the absence of the latter half of the word).

³⁹⁹ VARIANT (itacism) – Codex I: γραφιν / NA28: γραφειν (this variant does not appear in the NA28 apparatus).

λους ⁽¹⁰⁾καὶ γὰρ ποιείτε αὐτο εἰς παν]
 τα[ς τοὺς ἀδελφούς τοὺς ἐν ὅλη τη]
 [Μακεδονία]

p.97 (1 Thes 4:16-5:1)⁴⁰⁰

[καὶ ἐν σαλπγγι θεοῦ καταβησεται]
 [ἀπ] Ὠ̄Ν̄Ο̄Ῡ καὶ οἱ νεκροὶ ἐν Χ̄Ω̄ ἀνα
 [στ]ησονται πρῶτον ⁽¹⁷⁾επειτα ἡ
 [μει]ς οἱ ζῶντες οἱ περιλιπομε
 [νοι]⁴⁰¹ ἄμα συν αὐτοῖς ἀρπαγησομε
 [θα ε]ν νεφέλαις εἰς ἀπαντησι-
 [του κυρίου] εἰς ἀέρα καὶ οὕτως παντο
 [τε συν κυρίῳ ε]σομεθα· ⁽¹⁸⁾ὥστε παρα
 [καλεῖτε ἀλλήλ]οὺς ἐν τοῖς λόγοις⁴⁰²
 [τουτοῖς ⁽¹⁾Περὶ δὲ τῶν χρόν]ω⁻⁴⁰³
 [καὶ τῶν καιρῶν ἀδελφοὶ οὐ χρεῖαν ἐχετε]
 [ὑμῖν γραφεσθαι]

p.98 (1 Thes 5:9-12)⁴⁰⁴

[. ⁽⁹⁾ὅτι οὐκ ε]
 θετο ἡμᾶς ὁ Ω̄Σ̄ εἰς ὀργὴν ἀλλ[α εἰς π]
 ριποίησιν σωτηρίας διὰ τοῦ [κυρίου ἡ]
 μων Ἰ̄Ῡ Χ̄Ῡ ⁽¹⁰⁾του ἀποθανόντο[ς ὑπερ]
 ἡμῶν ἵνα εἴτε γρηγορωμ[εῖν εἰ]
 τε καθευδόμεν ἄμα συν α[ὐτῶ ζ]η]
 σωμεν· ⁽¹¹⁾διὸ παρακαλεῖτ[ε ἀλλήλους]
 καὶ οἰκοδομεῖτ[ε εἰς τὸν ἐνα]
 καθῶς κ[αὶ ποι]εῖτε ⁽¹²⁾Ἐρωτῶμεν
 [δὲ ὑμᾶς ἀδελφοὶ εἰδέναι τοὺς κοπιῶντας]
 [εἰ ὑμῖν]

⁴⁰⁰ ἀνα[σ]τήσονται | ἄμα | ἐν | ἐν | λόγοις (MSI images confirm the sigma) | χρόνων καὶ

⁴⁰¹ VARIANT (itacism) – Codex I: περιλιπομενοι / NA28: περιλειπομενοι (this variant does not appear in the NA28 apparatus).

⁴⁰² Terminal sigma on λόγοις.

⁴⁰³ Sanders ends this line with the καὶ following χρόνων, though he includes underdots to show that the reading is uncertain. With the help of the MSI images, which are a bit easier to read at this point, it appears that the line actually ends with an omega followed by a terminal nu. Unfortunately, it is difficult to tell which is the correct one of the three possible words this could be (χρόνων, τῶν, or καιρῶν). Judging by the average number of characters per line (23), χρόνων has been chosen as the most likely candidate, resulting in a total of 22 characters for the line.

⁴⁰⁴ ἀποθανόντος | γρηγορωμεν | αυτω | οικοδομετε | καθως και ποιειτε | δε υμας

p.99 (1 Thes 5:23-27)⁴⁰⁵

[. και ο]
 [λο]κληρον ὑμων το Π̄Ν̄Ᾱ και η ψυ
 [χη] και το σωμα αμεμπτως εν
 [τη] παρουσια του Κ̄Ῡ ημων ῙῩ Χ̄Ῡ
 [τηρ]ηθειη.⁴⁰⁶
 (24) [πιστ]ος ο καλων ὑμας ος και ποι
 [ησει] (25) αδελφοι προσευχεσθαι⁴⁰⁷
 [περι⁴⁰⁸ ημ]ων·
 (26) [Ασπασασθε τ]ους αδελφους πα-
 [τας εν φιληματι αγιω (27) Ενορκι]ζω υμ[ας]
 [τον κυριον αναγνωσθηναι την επιστολην . .]

p.100 (2 Thes 1:1-3)⁴⁰⁹

† προς θεσσαλονικεις β⁴¹⁰

(1) Παυλος και σιλουανος και τιμ[ο]
 θεος τη εκκλησια θεσσαλον[ικε]
 ων εν ΘΩ ΠΡΙ ημων και Κ̄Ῡ⁴¹¹ [Ιησου Χριστω]
 (2) Χαρις ὑμιν και ειρηνη απο Θ[Ῡ πατρος]
 ημων και Κ̄Ῡ ῙῩ Χ̄Ῡ· (3) ευχα[ριστειν]
 Οφιλομεν⁴¹² τω ΘΩ παντ[οτε περι]
 ὑμων αδελφοι καθ[ως αξιον ε]
 στιν οτι ὑπερ[αυξανει η πιστις]
 ὑμω[ν]

⁴⁰⁵ και | τ]ους | ορκι]ζω (Sanders records ορκιζω in place of ενορκιζω, and notes that this disagrees with Westcott and Hort, which adopts the latter. The NA28 also reads ενορκιζω, which has been adopted for this edition as well, given that the beginning of the word is in square brackets and there is no way to tell which reading was original to Codex I) | υμ[ας]

⁴⁰⁶ It is worth noting that the space here, which extends to the end of the line, is a somewhat rare phenomenon. It is more often the case that sense breaks are only noted by raised dots or by the combinations of incipits and *paragraphoi*. The same applies for the second space which occurs a couple of lines later. Occasionally there are smaller spaces following raised dots, but they do not often stretch to the line's end as is the case here.

⁴⁰⁷ VARIANT (itacism) – Codex I: προσευχεσθαι / NA28: προσευχεσθε (this variant does not appear in the NA28 apparatus).

⁴⁰⁸ VARIANT – Codex I: [και omitted before περι] / NA28: και περι (this variant is included in the NA28 apparatus, though it is marked as an uncertain reading, i.e. “I^{vid}” or *ut videtur*).

⁴⁰⁹ τιμ[ο]θεος | θεσσαλον[ικε]ων | ὑμιν | ευχα[ριστειν] | παντο[τ]ε | υπερ[αυξανει] | ὑμω[ν]

⁴¹⁰ There is a staurogram in the upper left corner of the page. The superscription heading (προς θεσσαλονικεις β) has decorative lines both above and below the letters.

⁴¹¹ VARIANT – Codex I: Κ̄Ῡ / NA28: κυριω (this variant does not appear in the NA28 apparatus). Wayment points out that κυριω is the correct reading with the preposition εν, and suggests that perhaps the scribe introduced the error through attraction to the noun Ιησου (Wayment, *Scribal Characteristics*, 258).

⁴¹² VARIANT (itacism) – Codex I: οφιλομεν / NA28: οφειλομεν (this variant does not appear in the NA28 apparatus).

p.101 (2 Thes 1:10-11)⁴¹³

ΚΓ⁴¹⁴

[.⁽¹⁰⁾οταν ελθη ενδο]
[ξ]ασθηται εν τοις αγιοις αυτου και
[θ]αυμασθηται εν πασιν τοις πι
[στ]ευσασιν· οτι επιστευθη το
[μαρ]τυριον ημων εφ υμας εν τη
[ημε]ρα εκεινη ⁽¹¹⁾εις ο και προσευ
[χομ]εθα παντοτε περι υμων
[ινα υ]μας αξιωση της κλησεως⁴¹⁵
[ο θεος ημων] και πληρωση πασαν
[ευδοκιαν αγαθωσυνης και] ερ
[γον πιστεως εν δυναμει]

p.102 (2 Thes 2:5-8)⁴¹⁶

⁽⁶⁾Ου μνημονευετε οτι ετι ων π[ρος]
υμας ταυτα ελεγον υμιν ⁽⁶⁾και [νυν]
το κατεχον οιδαται⁴¹⁷ εις το απ[οκα]
λυφθηται αυτον εν τω αυτου⁴¹⁸ [και]
ρω ⁽⁷⁾το γαρ μυστηριον ηδη ε[νε]ρ[γ]
γειται της ανομιας μονο[ν ο κα]
τεχων αρτι εως εκ με[σου γενη]
ται ⁽⁸⁾και τοτε απ[οκαλυφθησεται]
ο ανομος ον ο Κ[ς] [Σ] Ιησους ανελευι τω]
[πνευματι του στοματος αυτου]

p.103 (2 Thes 2:14-17)⁴¹⁹

[. εις περιποιησιν]
[δο]ξης του ΚΥ ημων ΙΥ ΧΥ·
⁽¹⁵⁾[α]ρα ουν αδελφοι στηκεται⁴²⁰ και
[κρ]ατειτε τας παραδοσεις ας ε
[διδ]αχθηται⁴²¹ ειτε δια λογου ειτε
[δι ε]πιστολης ημων· ⁽¹⁶⁾αυτος δε ο
[κυριος η]μων ΙΣ ΧΣ και ο ΘΣ και⁴²² ΠΗΡ ημω-

⁴¹³ [θ]αυμασθηται | υμας

⁴¹⁴ The quire number ΚΓ (23) appears in the upper right corner with a decorative horizontal stroke both above and below the letters.

⁴¹⁵ Terminal sigma on κλησεως.

⁴¹⁶ π[ρος] | υμιν | ν[υν] | αποκ[α]λυφθηται | αυτου | και | ενε[ρ]γειται | μεσ[ου] | αποκαλυ[φθησεται] | ανομος ον ο Κ[ς] [Σ]

⁴¹⁷ VARIANT (itacism) – Codex I: οιδαται / NA28: οιδατε (this variant does not appear in the NA28 apparatus).

⁴¹⁸ VARIANT – Codex I: αυτου / NA28: εαυτου (this variant is included in the NA28 apparatus).

⁴¹⁹ δοξης | [αρ]α | κρατειτε | εδιδαχθηται | [δ]ι επιστολης | ημων | αγαπη]σας | και ελπιδα | παρακα]λεσαι υμων

⁴²⁰ VARIANT (itacism) – Codex I: στηκεται / NA28: στηκετε (this variant does not appear in the NA28 apparatus).

⁴²¹ VARIANT (itacism) – Codex I: εδιδαχθηται / NA28: εδιδαχθητε (this variant does not appear in the NA28 apparatus).

⁴²² VARIANT – Codex I: και / NA28: ο (this variant is included in the NA28 apparatus).

[ο αγαπη]σας ημας και δους παρακλη
[σιν αιωνιαν και ε]λπιδα αγαθην εν
[χαριτι ⁽¹⁷⁾παρακαλεσαι] υμων τας⁴²³
[καρδιας]

p.104 (2 Thes 3:8-10)⁴²⁴

[. ⁽⁸⁾ουδε δωρεαν]
αρτον εφαγομεν παρα τινος [αλλ εν]
κοπω και μοχθω νυκτα και ημ[εραν]⁴²⁵
εργαζομενοι προς το μη επιβ[αρησαι]
τινα υμων ⁽⁹⁾ουχ οτι ουκ εχομ[εν εξου]
σιαν αλλ ινα εαυτους τυπον δ[ωμεν]
υμιν εις το μιμισθαι⁴²⁶ ημας ⁽¹⁰⁾κ[αι γαρ ο]
τε ημεν προς υμας τουτ[ο παρηγγελ]
λομεν υμιν οτ[ι ει τις ου θελει ερ]
γα[ζεσθαι μηδε εσθιετω]

p.105 (Heb 1:1-3)⁴²⁷

προς εβραιους⁴²⁸ †

⁽¹⁾[Πο]λυμερως⁴²⁹ και πολυτροπως
[πα]λαι ο ΘΣ λαλησας τοις πατρασιν
[εν] τοις προφηταις ⁽²⁾επ εσχατου
[τω]ν ημερων τουτων ελαλησεν
[ημ]ιν εν υιω ον εθηκεν κληρονο
[μον] παντων δι ου και εποιησεν
[τους αι]ωνας ⁽³⁾ος ων απαν[γ]ασμα της⁴³⁰
[δοξης και χαρακ]τηρ τη[ς υ]ποστα[σεως]
[σεως αυτου]

⁴²³ Terminal sigma on τας.

⁴²⁴ ημ[εραν] | εχομε[ν] | υμιν | μιμισθαι | ημας | [κ]α[ι] | γ[α]ρ | υμας | τουτ[ο]

⁴²⁵ VARIANT – Codex I: νυκτα και ημεραν / NA28: νυκτος και ημερας (this variant is recorded in the NA28 apparatus with certainty, but perhaps it should be marked as an uncertain one given that the latter half of ημεραν is missing from Codex I).

⁴²⁶ VARIANT (itacism) – Codex I: μιμισθαι / NA28: μιμεισθαι (this variant does not appear in the NA28 apparatus).

⁴²⁷ [ε]ν | [τ]ων | ιω | κληρονο[μο]ν | [το]υς αιωνας | ος | απανγασμα της | χαρακ]τηρ | της υποστα[σεως]

⁴²⁸ There is a stauogram in the upper right corner of the page. The superscription heading (προς εβραιους) has decorative lines both above and below the letters.

⁴²⁹ Interestingly, the rho of πολυμερως is very small here, and its tail does not extend down into the following line like almost every other rho throughout the manuscript, despite it not being close to the end of a line where it has been made small elsewhere for reasons of space constraint. Additionally, instead of just going straight down, it curves off to the left a little bit so as not to intrude on the supralinear stroke below it that depicts the *nomina sacra* form of θεος. This is a unique occurrence. Perhaps the scribe does so, intentionally refraining to breach the *nomina sacra* form, in order to revere the name of deity, just like the *nomina sacra* form itself does.

⁴³⁰ Terminal sigma on της.

p.106 (Heb 1:9-12)⁴³¹

Δια τουτο εχρισεν σε ο ΘΣ̄ ο ΘΣ̄ σ[ου]
ελαιον αγαλλιασεως παρα του[ς με]
τοχους σου ⁽¹⁰⁾και συ κατ αρχας Κ̄[Ε̄ την]
γην εθεμελιωσας και εργα [των]
χειρων σου εισιν οι ΟῩΝΟΙ ⁽¹¹⁾α[υτοι]
απολουνται συ δε διαμενε[ις και]
παντες ως ματιον παλ[αιωθησονται]
ται ⁽¹²⁾κ[αι] ωσει π[εριβολαιον ελιξεις]
[αυτους ως ματιον και αλλαγησονται]

p.107 (Heb 2:4-7)⁴³²

[. και πνευματος αγιου]
[με]ρισμοι ⁴³³ κατα την αυτου θελη
[σι]ν. ⁽⁵⁾ου γαρ αγγελους ὑπεταζειν
[την] οικουμενην την μελλουσα-
[πε]ρι ης λαλουμεν ⁽⁶⁾διεμαρτυρα
[το δε] που τις λεγων τι εστιν αν
[θρω]πος οτι μιμησκη αυτου
[η υιος Α]ΝΘῩ οτι επισκεπη αυ
[τον ⁽⁷⁾ηλαττωσ]ας αυτον βραχυ τι
[παρ αγγελους]

p.108 (Heb 2:12-14)⁴³⁴

[. εν μεσω εκκλη]
σιας ὑμνησω σε. ⁽¹³⁾και παλιν ε[γω]
εσομαι πεποιθως επ αυτω κ[αι]
παλιν ἴδου εγω και τα παιδ[ια] [α μοι]
εδωκεν ο ΘΣ̄. ⁽¹⁴⁾επι ⁴³⁵ουν τα [παιδ[ια]
Κ̄κοινωνηκεν αιματος κ[αι] [σαρ]
κος και αυτος παραπλησιω[ς μετε]
σχειν των αυτων ινα δια [του θα]
νατου καταργ[ηση] τον το κρατος εχοντα
[του θανατου τουτ εστιν τον διαβολον]

⁴³¹ σ[ου] | εργα | παντες | ματιον | παλ[αιωθησονται] | και

⁴³² [μ]ερισμοι | θελησιν | [την] | περι | δε | αν[θρω]πος | οτι | οτι | ηλαττωσ]ας | αυτον | βραχυ

⁴³³ VARIANT – Codex I: μερισμοι / NA28: μερισμοις (this variant does not appear in the NA28 apparatus). Wayment points out that this is one of very few genuine errors found in Codex I, which creates a nonsense reading (Wayment, *Scribal Characteristics*, 259). The omission of the sigma, creating a nominative plural in place of the dative plural, obviously does not fit.

⁴³⁴ ὑμνησω | εγ[ω] | και | ἴδου | παιδ[ια] α μοι | παιδ[ια] | και σ[αρ]κος | μετε]σχειν των αυτων ινα δια του | θα]νατου καταργ[ηση]

⁴³⁵ VARIANT (itacism) – Codex I: επι / NA28: επι (this variant does not appear in the NA28 apparatus).

p.109 (Heb 3:4-6)⁴³⁶

[. ⁽⁴⁾πας γαρ οικος]
[κα]τασκευαζεται ὑπο τινος ο δε
[πα]ντα κατασκευασας ΘΣ.
⁽⁵⁾[και] μωυσης μεν πιστος εν ολω
[τω οικω] αυτου ως θεραπων εις⁴³⁷
[μαρ]τυριον των λαληθησομε
[νων] ⁽⁶⁾ΧΣ δε ως ΥΣ επι τον οικο-
[αυτου] ου οικος εσμεν ημεις⁴³⁸
[εανπερ την πα]ρρησιαν και [το]
[καυχημα της ελπιδος κατασχωμεν]

p.110 (Heb 3:14-16)⁴³⁹

[. ⁽¹⁴⁾μετοχοι]
γαρ του ΧΥ γεγοναμεν εανπερ [την]
αρχην της ὑποστασεως με[χρι τε]
λους βαιβειαν⁴⁴⁰ κατασχωμεν.
⁽¹⁵⁾Εν τω λεγεσθαι σημερον ε[αν της]
φωνης αυτου ακουσηται⁴⁴¹ [Μη σκλη]
ρυνηται⁴⁴² τας καρδιας ὑμ[ων ως]
εν τω παραπικρασμω ⁽¹⁶⁾[τινες γαρ]
ακουσαντες πα[ρεπικραναν αλ]
λ ου π[αντες οι εξελθοντες εξ]
[Αιγυπτου δια Μωυσεως]

p.111 (Heb 4:3-6)⁴⁴³

[. καιτοι των εργαων απο]
[κα]ταβολης κοσμου γενηθεντω-
⁽⁴⁾[ει]ρηκεν γαρ που περι της εβδο
μης ουτως και κατεπαυσεν ο ΘΣ⁴⁴⁴
[ε]ν τη ημερα τη εβδομη απο πα-
[τω]ν των εργαων αυτου ⁽⁵⁾και εν του
[τω πα]λιν η⁴⁴⁵ εισελευσονται εις τη-
[κα]ταπαυσιν μου. ⁽⁶⁾επι⁴⁴⁶ ουν απο

⁴³⁶ [π]αντα | μωυσης | [τ]ω οικω | [μαρ]τυριον | [αυτο]υ ου | ημεις (MSI images help confirm the reading) | παρρησιαν και
⁴³⁷ Terminal sigma on εις.
⁴³⁸ Terminal sigma on ημεις.
⁴³⁹ εανπερ | ὑποστασεως | με[χρι | ακουσηται | υμ[ων | εν τω | παραπικρασμω | τι[νες | πα[ρεπικραναν | π[αντες
⁴⁴⁰ VARIANT (itacism) – Codex I: βαιβειαν / NA28: βεβαιαν (this variant does not appear in the NA28 apparatus).
⁴⁴¹ VARIANT (itacism) – Codex I: ακουσηται / NA28: ακουσητε (this variant does not appear in the NA28 apparatus).
⁴⁴² VARIANT (itacism) – Codex I: σκληρυνηται / NA28: σκληρυνητε (this variant does not appear in the NA28 apparatus).
⁴⁴³ καταβολης | ειρηκεν | εβδομης | κατεπαυσεν (this is likely just a typing mistake in Sanders) | εν | πα-των | του[τ]ω
παλιν | [κ]αταπαυσιν | απο[λει]πεται τινας | προ]τερον ευηγγελισθεντες
⁴⁴⁴ Terminal sigma on ΘΣ.
⁴⁴⁵ VARIANT – Codex I: η / NA28: ει (this variant is included in the NA28 apparatus).

[λείπεται τινας] εισελθειν εις⁴⁴⁷
[αυτην και οι προτερο]ν ευηγγελι
[σθεντες⁴⁴⁸ ουκ εισηλθον δι απειθειαν]

p.112 (Heb 4:12-14)⁴⁴⁹

[. και κριτι]
κος ενθυμησεως⁴⁵⁰ και εννοι[ων]
καρδιας⁽¹³⁾ και ουκ εστιν κτισις [αφα]
νης ενωπιον αυτου παντα δε [γυ]
μνα και τετραχλισμενα⁴⁵¹ τοις ο[φθαλ]
μοις αυτου προς ον ημιν ο λογ[ος]
⁽¹⁴⁾Εχοντες ουν αρχιερα μεγα[αν διε]
ληλυθοτα τους ΟΥΝ ΟΥΣ ΙΝ τον
ΥΝ του ΘΥ κρατωμεν [της ομολογιας]

p.113 (Heb 5:5-7)⁴⁵²

[Υιος μου ει συ εγω σημερον]
[γε]γεννηκα σε⁽⁶⁾ καθως και εν ε
[τερ]ω λεγει συ ιερευς εις τον αιω
[να] κατα την ταξιν μελχισεδεκ⁽⁷⁾
[ο]ς εν ταις ημεραις της σαρκος⁴⁵³
[αυ]του δεησεις τε και ικεισιας⁴⁵⁴
[προς τον] δυ]ναμενον σωζειν [αυτον]
[εκ θανατου μετα] κραυγης εισχυ
[ρας⁴⁵⁵ και δακρυων προ]σειξ[γkας]

p.114 (Heb 6:1-3)⁴⁵⁶

⁽¹⁾[Διο αφεντες τον της αρχης του]
ΧΥ λογον επι την τελιοτητα⁴⁵⁷ [φε]
ρωμεθα μη παλιν θεμελιον [κα]

⁴⁴⁶ VARIANT (itacism) – Codex I: επι / NA28: επει (this variant does not appear in the NA28 apparatus).

⁴⁴⁷ Terminal sigma on εις.

⁴⁴⁸ VARIANT – Codex I: ευηγγελισθεντες / NA28: ευαγγελισθεντες (this variant does not appear in the NA28 apparatus; the eta is very faded and partially broken, so this variant is quite uncertain).

⁴⁴⁹ εννοιω[ν] | κτισις | δε γυμνα | τετραχλισμενα τοις ο[φθαλ]μοις | ημιν | ΟΥΝ ΟΥΣ | ΥΝ | κρατωμεν

⁴⁵⁰ VARIANT – Codex I: ενθυμησεως / NA28: ενθυμησεων (this variant does not appear in the NA28 apparatus).

⁴⁵¹ VARIANT (itacism) – Codex I: τετραχλισμενα / NA28: τετραχλησμενα (this variant does not appear in the NA28 apparatus).

⁴⁵² [γ]εγεννηκα | ε[τ]ερω | αιω[ν]α κατα | εν | δεησεις | ικεισιας | δυ]ναμενον | αυτο- | κραυγης | εισχυ[ρας]

⁴⁵³ Terminal sigma on σαρκος.

⁴⁵⁴ VARIANT – Codex I: ικεισιας / NA28: ικετηριας (this variant does not appear in the NA28 apparatus). Terminal sigma on ικεισιας. Wayment points out that this is one of very few nonsense readings found in Codex I (Wayment, *Scribal Characteristics*, 259).

⁴⁵⁵ VARIANT (itacism) – Codex I: εισχυρας / NA28: ισχυρας (this variant does not appear in the NA28 apparatus).

⁴⁵⁶ τελιοτητα | θεμελιον | απ[ο] | επι | επιθεσ[εως] | τε | αιωνιου | το]Υτο | ποιησομεν

⁴⁵⁷ VARIANT (itacism) – Codex I: τελιοτητα / NA28: τελειοτητα (this variant does not appear in the NA28 apparatus).

ταβαλλομενοι μετανοιας ἀπ[ο νε]
 κρων εργων και πιστεως ἐπι Θ[Ν]
⁽²⁾βαπτισθεν⁴⁵⁸ διδαχης επιθεσ[εως]
 τε χειρων ἀναστασεως [τε] ν[εκρων]
 και κριματος αιωνιου ⁽³⁾[και το]
 Ὑτο ποιησομεν [εανπερ επιτρεπη ο θεος]

p.115 (Heb 6:10-13)⁴⁵⁹

[. διακονη]
 [σα]ντες τοις αγιοις και διακονου-
 [τ]ες· ⁽¹¹⁾επιθυμουμεν δε εκαστο-
 [υ]μων την αυτην ενδικνυσθαι ⁴⁶⁰
 σπουδην προς την πληροφορια-
 της πιστεως αχρι τελους ⁽¹²⁾ινα μη
 [ν]ωθροι γενησθαι ⁴⁶¹ μιμητε ⁴⁶² δε τω-
 [δια π]ιστεως και μακροθυμιας ⁴⁶³
 [κληρον]ο[μ]ουντων τας επαγγε
 [λιας ⁽¹³⁾Γω γαρ] αβ[ρο]ααμ επαγγιλα
 [μενος ⁴⁶⁴ ο θεος]

p.116 (Heb 6:20-7:2)⁴⁶⁵

[. ⁽²⁰⁾οπου προ]
 δρομος ὑπερ ημων εισηλθε[ν Ιησους]
 κατα την ταξιν μελχισεδε[κ] [αρ]
 χιερευς γενομενος εις τον α[ι]
 ωνα· ⁽¹⁾ουτος γαρ ο μελχισεδε[κ]
 Βασιλευς σαλημ ιερευς του Θ[Υ] [του]
 ὑψιστου ος ⁴⁶⁶ συναντησας α[βρααμ]
 υποστρεφοντι απο της κοπ[η]ς]

⁴⁵⁸ VARIANT – Codex I: βαπτισθεν / NA28: βαπτισμων (this variant does not appear in the NA28 apparatus). Wayment points out that this is one of very few nonsense readings found in Codex I (Wayment, *Scribal Characteristics*, 259).

⁴⁵⁹ διακονη]σαντες | ινα | πι]στεως | [κληρον]ομουντων | αβρααμ επαγγιλα[μενος

⁴⁶⁰ VARIANT (itacism) – Codex I: ενδικνυσθαι / NA28: ενδεικνυσθαι (this variant does not appear in the NA28 apparatus).

⁴⁶¹ VARIANT (itacism) – Codex I: γενησθαι / NA28: γενησθε (this variant does not appear in the NA28 apparatus).

⁴⁶² VARIANT (itacism) – Codex I: μιμητε / NA28: μιμηται (this variant does not appear in the NA28 apparatus).

⁴⁶³ Terminal sigma on μακροθυμιας.

⁴⁶⁴ VARIANT (itacism) – Codex I: επαγγιλαμενος / NA28: επαγγειλαμενος (this variant does not appear in the NA28 apparatus).

⁴⁶⁵ εισηλθε[ν | μελχισεδεκ | μελχισεδε[κ] | υψιστου | συναντησας | αβ[ρααμ] | υποστρεφοντι απο | [της κοπης] | βασιλε[ων | αυτον | ω κ[αι]

⁴⁶⁶ VARIANT – Codex I: ος / NA28: ο (this variant is included in the NA28 apparatus). Metzger points out that ο is likely the correct reading despite ος being witnessed by the better manuscripts. The relative pronoun ος is not syntactically correct in this sentence. Says he, “In this case one can see how the primitive error entered both the Alexandrian and Western traditions: the following word begins with the letter sigma (συναντησας), so the correct ο came to be pronounced and spelled ος.” Bruce M. Metzger and Bart D. Ehrman, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*, 4th ed., (New York: Oxford, 2005), 336-37.

των βασιλ[εων και ευλογησας]
αυτων⁽²⁾ [ω και δεκατην απο παντων]
[εμερισεν Αβρααμ]

p.117 (Heb 7:7-11)⁴⁶⁷

ΚΔ⁴⁶⁸

⁽⁷⁾[χωρις δε πασης αντιλογιας το]
[ελαττον υπο του κρειττονος]
[ευ]λογειται· ⁽⁸⁾και ωδε μεν δεκατας⁴⁶⁹
[α]ποθνησκοντες ΑΝΘΙ λαμβανου
[σ]ιν εκει δε μαρτυρομενος⁴⁷⁰ οτι
ζη ⁽⁹⁾και ως επος ειπειν δια⁴⁷¹ αβρααμ
[κα]ι λευεις⁴⁷² ο δεκατας λαμβανω-
[δε]δεκατωται ⁽¹⁰⁾ετι γαρ εν τη οσφυι
[του πα]τρος η[ν ο]τε συνηνητησεν
[αυτω Μελχισ]εδεκ ⁽¹¹⁾ει με[ν]
[ου]ν τελειωσις δια της λε[υιτι]
[κης ιερωσυνης ην]

p.118 (Heb 7:18-20)⁴⁷³

⁽¹⁸⁾Αθετησεις⁴⁷⁴ μεν γαρ γεινεται⁴⁷⁵ προ[α]
γουσης εντολης δια το αυτης [α]
σθενες και ανωφελος ⁽¹⁹⁾ου
δεν γαρ ετελιωσεν⁴⁷⁶ ο νομος επ
εισαγωγη δε κριττονος⁴⁷⁷ ελπιδ[ος]
δι ης εγγιζομεν τω ΘΩ
⁽²⁰⁾Και καθ οσον ο[υ] χωρις ορκ[ωμ]
οσιας οι μεν [γαρ χωρις ορκωμοσ]
ιας εισιν ιε[ρεις γεγονοτες . .]

⁴⁶⁷ ευλογειται | αποθνησκοντες | λαμβανουσιν | [κ]αι λευεις | [δε]δεκατωται | τη οσφυι | πατρος] (the MSI images help confirm text not seen by Sanders here) | ην οτε | συνηνητησεν | Μ]ελχισεδεκ | ει με[ν] | της λευιτ[ικης

⁴⁶⁸ The quire number ΚΔ (24) appears in the upper right corner with a decorative horizontal stroke both above and below the letters.

⁴⁶⁹ Terminal sigma on δεκατας.

⁴⁷⁰ VARIANT – Codex I: μαρτυρομενος / NA28: μαρτυρουμενος (this variant does not appear in the NA28 apparatus).

⁴⁷¹ VARIANT – Codex I: δια / NA28: δι (this variant does not appear in the NA28 apparatus).

⁴⁷² VARIANT – Codex I: λευεις / NA28: Λευι (this variant is included in the NA28 apparatus; λευεις is a Hellenized version of the indeclinable Λευι).

⁴⁷³ επεισαγωγη | ελπιδ[ος] | Και | ου χωρις | ορκ[ωμ]οσιας | μεν | ορκωμοσ]ιας

⁴⁷⁴ VARIANT (itacism) – Codex I: αθετησεις / NA28: αθετησις (this variant does not appear in the NA28 apparatus).

⁴⁷⁵ VARIANT (itacism) – Codex I: γεινεται / NA28: γινεται (this variant does not appear in the NA28 apparatus).

⁴⁷⁶ VARIANT (itacism) – Codex I: ετελιωσεν / NA28: ετελειωσεν (this variant does not appear in the NA28 apparatus).

⁴⁷⁷ VARIANT (itacism) – Codex I: κριττονος / NA28: κρειττονος (this variant does not appear in the NA28 apparatus).

p.119 (Heb 7:27-8:1)⁴⁷⁸

[.]
[λ]αου· τουτο γαρ εποιησεν εφα
παξ· εαυτον προσενεγκας·⁴⁷⁹
(28) [ο] νομος γαρ ΑΝΘΥΣ καθιστησιν
[ιε]ρεις⁴⁸⁰ εχοντας ασθηνιαν·⁴⁸¹
[ο λογ]ος δε της ορκωμοσιας της⁴⁸²
[μετα] τον νομον υιον εις τον
[αιωνα] τρι[ε]λειω[μ]ενον ⁽¹⁾κεφαλ
[αιον δε επι τοις λε]γομενους τοι
[ουτον εχομεν α]ρχιερα ος εκα
[θισεν εν δεξια του θρονου] της⁴⁸³
μεγαλωσυνης εν τοις ουρανοις . .]

p.120 (Heb 8:7-9)⁴⁸⁴

[.]⁽⁷⁾Ει γαρ η πρωτη]
εκεινη ην αμεμπτος ουκ αν δ[ευ]
τερρας εζητειτο τοπος·⁴⁸⁵
(8) Μεμφομενος γαρ αυτους λεγει
ιδου ημεραι ερχονται λεγει [κυριος]
και συντελεσω επει⁴⁸⁶ τον ο[ικον]
ΙΣΛ· και επει⁴⁸⁷ το[ν] οικον [ιου]δα]
διαθηκην και [ν]η⁽⁹⁾ου κ[α]τ[α] την]
διαθηκην ην [εποιησα τοις πατρασιν]
αυτων εν ημ[ερα επιλαβομενου μου]
[της χειρος αυτων]

p.121 (Heb 9:1-4)⁴⁸⁸

⁽¹⁾[Ειχε μεν ουν και η πρω]
[τ]η δικαιωματα λατριας⁴⁸⁹ το τε αγι
[ο]ν κοσμικον ⁽²⁾σκηνη γαρ κατεσκευ
ασθη η πρωτη εν η η τε λυχνια
και η τραπεζα και η προθεσις τω

⁴⁷⁸ λαου | ο νομος | [ιε]ρεις | λο]γος | νομον | υιον | τετελειωμενον | τρι[ε]ς λε]γομενους | α]ρχιερα | ος εκα[θισεν | της

⁴⁷⁹ VARIANT – Codex I: προσενεγκας / NA28: ανενεγκας (this variant is included in the NA28 apparatus).

⁴⁸⁰ VARIANT – Codex I: ιερεις / NA28: αρχιερεις (this variant is included in the NA28 apparatus, though it is marked as an uncertain reading, i.e. “*vid*” or *ut videtur*).

⁴⁸¹ VARIANT (itacism) – Codex I: ασθηνιαν / NA28: ασθηνειαν (this variant does not appear in the NA28 apparatus).

⁴⁸² Terminal sigma on της.

⁴⁸³ Terminal sigma on της.

⁴⁸⁴ Μεμφομενος | λεγ[ει] | λεγει | τον οικον [ιουδα] | και[ν]η | κ[α]τ[α] | διαθηκην | αυτων εν ημ[ερα

⁴⁸⁵ Terminal sigma on τοπος (though somewhat uncertain).

⁴⁸⁶ VARIANT (itacism) – Codex I: επει / NA28: επι (this variant does not appear in the NA28 apparatus).

⁴⁸⁷ VARIANT (itacism) – Codex I: επει / NA28: επι (this variant does not appear in the NA28 apparatus).

⁴⁸⁸ [με]τα | δευτερον | σκηνη η | λεγομενη | αγια | εχουσα | κι]βωτον της δια[θηκης

⁴⁸⁹ VARIANT (itacism) – Codex I: λατριας / NA28: λατρειας (this variant does not appear in the NA28 apparatus).

αρτων ητις λεγεται αγια·
⁽³⁾[με]τ̄α δε το δευτερον καταπετα
[σμα] σκηνη η λεγομενη αγια
[αγιων ⁽⁴⁾χρυσουν] εχουσα θυμια
[τηριον και την κιβωτον] της δια
[θηκης περικεκαλυμμενην παντοθεν χρυσιω]

p.122 (Heb 9:9-11)⁴⁹⁰

[. καθ ην δω]
ρα τε και θυσαι προσφεροντα[ι μη]
δυναμειναι κατα συνειδησιν [τε]
λιωσαι⁴⁹¹ τον λατρευοντα ⁽¹⁰⁾μονο[ν]
επι βρωμασιν και πομασιν κ[αι]
διαφοροις βαπτισμοις δικα[ιω]
ματα σαρκος μεχρι καιρου δι[ορ]
θωσεως επικε̄ιμ̄ενα ⁽¹¹⁾ΧΣ [δε παραγε]
[ν]ο̄μενος αρχ[ιερευς των μελ]
[λ]οντων⁴⁹² αγα[θων δια της μειζο]
νο[ς και τελειοτερας σκηνης . . .]

p.123 (Heb 9:16-19)⁴⁹³

[. ⁽¹⁶⁾ο]
[π]ου γαρ διαθηκη θανατον αναγκη
φερεσθαι του διατιθεμενου⁴⁹⁴
⁽¹⁷⁾[δ]ιαθηκη γαρ επι νεκροις βεβαια
[ε]πει μηποτε ισχυει οτε ζη ο δι
[α]θεμενος ⁽¹⁸⁾οθεν ουδε η πρωτη
[χ]ω̄ρις αιμα[το]ς ενκεκενισται⁴⁹⁵
⁽¹⁹⁾[λαλη]θεισ[η]ς γαρ πασης εντολης⁴⁹⁶
[κατα τον νομον υπο] μωυσεως πα
[τι τω λαω]

p.124 (Heb 9:25-27)⁴⁹⁷

[. . . .ωσπερ ο αρχιερευς εις]

⁴⁹⁰ τ̄[ε]λιωσαι | κ[αι] | δικα[ι]ωματα | καιρου δι[ορ]θωσεως | επικε̄ιμ̄ενα | παραγεν[ο]μενος | αρχιε[ρευς] | μελλ[ο]ντων
| αγα[θων]

⁴⁹¹ VARIANT (itacism) – Codex I: τελιωσαι / NA28: τελειωσαι (this variant does not appear in the NA28 apparatus).

⁴⁹² VARIANT – Codex I: μελλοντων / NA28: γενομενων (this variant is included in the NA28 apparatus, though it is marked as an uncertain reading, i.e. “I^{vid}” or *ut videtur*).

⁴⁹³ φερεσθαι | [ε]πει | ισχυει | [χ]ω̄ρις | αιματος | [λαλη]θεισ[η]ς γαρ πασης

⁴⁹⁴ VARIANT – Codex I: διατιθεμενου / NA28: διαθεμενου (this variant does not appear in the NA28 apparatus).

⁴⁹⁵ VARIANT (itacism) – Codex I: ενκεκενισται / NA28: ενκεκαινισται (this variant does not appear in the NA28 apparatus). There is also a non-itacistic variant in this word where the gamma in the NA28 version replaces the first nu in the Codex I version.

⁴⁹⁶ Terminal sigma on εντολης.

⁴⁹⁷ αυτ[ο]ν | επι | της | κ̄α[θ] | αποθ[ε]ν[ειν]

ερχεται εις τα αγια κατ ενιαυ[τον]
 εν αιματι αλλοτριω ⁽²⁶⁾επι ⁴⁹⁸εδι ⁴⁹⁹α[υτον]
 πολλακεις⁵⁰⁰ παθειν απο καταβ[ο]
 λης κοσμου· νυν⁵⁰¹ δε απαξ επι [συν]
 τελια⁵⁰² των αιωνων εις αθετη[σιν]
 της αμαρτιας δια της θυσι[ας αυτου]
 πεφανερωτ[αι ⁽²⁷⁾κα]ι κ̅α̅θ̅ [οσον]
 Ἀποκειται τ̅[οις ανθρωποις απαξ απο]
 [θ]̅αν̅[ειν] μετα δε τουτο κρισις]

p.125 (Heb 10:5-8)⁵⁰³

[. σωμα δε κατηρ]
 [τισ]ω̅ μοι· ⁽⁶⁾ολοκαυτωματα και πε
 ρι αμαρτιας ουκ ηυδοκησας·⁵⁰⁴ ⁽⁷⁾το
 [τ]ε ειπον ιδου ηκω· εν κεφαλι
 δι βιβλιου γεγραπται περι εμου
 [το]υ̅ ποιησαι ο Θ̅Σ̅ το θελημα σου
⁽⁸⁾[ηβου]ληθησ̅αν̅⁵⁰⁵ ανωτερον λεγω̅
 [οτι θυσιαν και προ]σφορα̅ν̅⁵⁰⁶ και ολ̅
 [οκαυτω]ματα και] πε̅ρι αμα̅ρ[τιας]
 [ουκ ηθελησας ο]υ̅δε̅ [ευδοκησας]
 [αιτινες κατα νομον προσφερονται]

p.126 (Heb 10:16-18)⁵⁰⁷

⁽¹⁶⁾[. Αυτη η διαθηκη ην]
 [διαθησομαι προς αυτους μετα]
 τας ημερας εκεινας λεγει Κ̅Σ̅ [δι]
 δους νομους μου επι καρδιας [αυ]
 των και επι την διανοιαν αυτ[ων]
 επιγραψω αυτους ⁽¹⁷⁾και των αν[ο]
 μιων αυτων και των αμαρ[τιων]⁵⁰⁸

⁴⁹⁸ VARIANT (itacism) – Codex I: επι / NA28: επει (this variant does not appear in the NA28 apparatus).
⁴⁹⁹ VARIANT (itacism) – Codex I: εδι / NA28: εδει (this variant does not appear in the NA28 apparatus).
⁵⁰⁰ VARIANT (itacism) – Codex I: πολλακεις / NA28: πολλακις (this variant does not appear in the NA28 apparatus).
⁵⁰¹ VARIANT – Codex I: νυν / NA28: νυνι (this variant does not appear in the NA28 apparatus).
⁵⁰² VARIANT (itacism) – Codex I: συντελια / NA28: συντελεια (this variant does not appear in the NA28 apparatus).
⁵⁰³ κατηρτ]ισω | τοτε | κεφαλιδι | του | ηβουληθησαν̅ | ανωτερον | [οτ]ι θυσιαν και προσφοραν και ολ[οκαυτω]ματα
 και περι | αμαρτιας | ουδε̅ ευδοκησας
⁵⁰⁴ VARIANT (itacism) – Codex I: ηυδοκησας / NA28: ευδοκησας (this variant does not appear in the NA28 apparatus).
⁵⁰⁵ VARIANT – Codex I: ηβουληθησαν̅ / NA28: [omitted] (this variant does not appear in the NA28 apparatus).
 Wayment points out that “ηβουληθησαν̅ [is] a phonetic corruption of the aorist εβουληθησαν̅,” and goes on to
 assert, “The scribe or lector was certainly mentally harmonizing the quotation with LXX Ps 39:9 (40:9 MT), which
 contains the reading εβουληθη̅ν̅, but either scribe or lector inadvertently changed the third-person singular to a
 third-person plural” (Wayment, *Scribal Characteristics*, 260).
⁵⁰⁶ VARIANT – Codex I: θυσιαν και προσφοραν / NA28: θυσιας και προσφορας (this variant is included in the NA28
 apparatus, though the nu at the end of θυσιαν is no longer visible, and the nu at the end of προσφοραν is uncertain;
 so this variant is somewhat difficult if not impossible to verify anymore).
⁵⁰⁷ δ̅[ι]δους | αμαρ[τιων] | Ὁ̅που δε | αφεις | το[υτων] | περι αμα̅ρ[τιας]

αυτων ου μη μνησθησο[μαι ετι]
⁽¹⁸⁾ Ὁπ̄οῡ δε̄ αφ̄εις τ[ουτων ουκετι προσ]
φορ̄ᾱ περ̄ῑ ᾱμα[ρτιας]

p.127 (Heb 10:26-29)⁵⁰⁹

[. ⁽²⁶⁾Εκουσιως γαρ αμαρ]
[τανοντων ημων μετα το λαβειν]
την επιγνωσιν της αληθειας ου
κετι περι αμαρτιων απολειπε
ται θυσια· ⁽²⁷⁾φοβερα δε τις εκδο
[χ]η κρισεως και πυρος⁵¹⁰ εσθιειν μελ
[λ]οντος τους υπεναντιους·
⁽²⁸⁾[αθ]ετησας τις νομον μωυσεως⁵¹¹
[χ]ωρις οικτιρμων επι δυσιν
[η] τρισιν μα]ρτυσιν αποθιησκει
⁽²⁹⁾[ποσω δοκειτε χειρ]ογος α[ξιωθη]
[σεται τιμωριας ο τον υιον του θεου]
[καταπατησας]

p.128 (Heb 10:35-38)⁵¹²

[. ⁽³⁵⁾μη αποβαλητε]
ουν την παρρησιαν υμων ητι[ς ε]
χει μεγαλην μισθαποδοσιαν ⁽³⁶⁾υ[πο]
μονης γαρ εχεται⁵¹³ χριαν⁵¹⁴ ινα το θ[ε]
λημα του ΘΥ ποιησαντες κομισ[η]
σθαι⁵¹⁵ την επαγγελιαν· ⁽³⁷⁾ετι γαρ [μι]
κρον οσον οσον ο ερχομενο[ς η]
ξει και ου χρονιει⁵¹⁶ ο δε[ε δ]ικαιο[ς]⁵¹⁷
εκ πιστεως ζη[σε]ται [και εαν υ]
ποστιληται⁵¹⁸ ουκ] ευ[δοκει η ψυχη]

⁵⁰⁸ VARIANT – Codex I: ανομιων αυτων και των αμαρτιων / NA28: αμαρτιων αυτων και των ανομιων (this variant does not appear in the NA28 apparatus). Wayment cites this variant as evidence that the scribe may have been copying the text in segments as long as eight words long at a time. He also points out that the altered word order does not change the meaning of the text but may, indeed, be a “partial harmonization to the wording of the Greek text of Jer 38:34 (31:34 MT)” (Wayment, *Scribal Characteristics*, 258).

⁵⁰⁹ την | εκδοχη | μελλοντος | αθετησας | χωρις | οικτιρμων | μα]ρτυσιν αποθιησκει

⁵¹⁰ VARIANT – Codex I: [ζηλος omitted following πυρος] / NA28: ζηλος (this variant does not appear in the NA28 apparatus).

⁵¹¹ Terminal sigma on μωυσεως.

⁵¹² υμων | ητις | μισθαποδοσιαν | ινα | το | κομισ[η]σθαι | χρονιει | δε δικαιο[ς] | [ζησε]ται | [ουκ ευδοκει η ψυχη μου εν αυτω] (this small section of text is omitted in Sanders).

⁵¹³ VARIANT (itacism) – Codex I: εχεται / NA28: εχετε (this variant does not appear in the NA28 apparatus).

⁵¹⁴ VARIANT (itacism) – Codex I: χριαν / NA28: χρειαν (this variant does not appear in the NA28 apparatus).

⁵¹⁵ VARIANT (itacism) – Codex I: κομισησθαι / NA28: κομισηθε (this variant does not appear in the NA28 apparatus).

⁵¹⁶ VARIANT – Codex I: χρονιει / NA28: χρονισει (this variant does not appear in the NA28 apparatus).

⁵¹⁷ VARIANT – Codex I: [μου omitted following δικαιο[ς]] / NA28: μου (this variant is included in the NA28 apparatus).

[μου εν αυτω]

p.129 (Heb 11:6-7)⁵¹⁹

[. πιστευσαι γαρ δει]
τον προσερχομενον⁵²⁰ ἰδῶν ὅτι
[ε]στιν και τοις εκζητουσιν αυ
τον μισθαποδοτης γινεται·
(7)[πι]στι⁵²¹ χρηματισθεις νωε περι
των μηδεπω βλεπομενων
[ε]υλαβηθεις κατεσκευασεν κι
βωτον εις σωτηριαν του οικου
[αυτου] δι ης κατεκρινε⁵²² τον κο
σμον και της κατα πιστιν δικαι
[οσυνης εγενετο κληρονομος]

p.130 (Heb 11:12-15)⁵²³

[. και ως η αμμος η παρα]
το χειλος της θαλασσης η ανα
ριθμητος·⁽¹³⁾κατα πιστιν απε[θα]
νον ουτοι παντες μη κομισ[αμε]
νοι⁵²⁴ τας επαγγελιας αλλα πορω
θεν αυτας ειδοντες⁵²⁵ και ασπασ[α]
μενοι και ομολογησαντες οτι[ι]
ξεινοι και παρεπιδημοι εισι[ν ε]
πει⁵²⁶ της γης⁽¹⁴⁾ οι γαρ τοιαυτα λε[γον]
τες εμφανιζουσιν οτι[ι] πατριδα]
επιζητουσιν⁽¹⁵⁾ και ε[ι] μεν εκεινης]
εμνημονευον αφ ης εξεβησαν]

p.131 (Heb 11:22-24)⁵²⁷

(22)[Π]ιστει Ιωσηφ τελευτων περι]
της εξοδου των υιω⁵²⁸ Ισλ· εμνη
μονευσειν και περι των οστε

⁵¹⁸ VARIANT (itacism) – Codex I: υποστιληται / NA28: υποστειληται (this variant does not appear in the NA28 apparatus).

⁵¹⁹ τον | εστιν | αυτον | [τ]ων | [ε]υλαβηθεις | κι[β]ωτον | σωτηριαν | δι ης κατεκρινε | τον κο[σ]μον | πιστιν

⁵²⁰ VARIANT – Codex I: [τω omitted following προσερχομενον] / NA28: τω (this variant is included in the NA28 apparatus).

⁵²¹ VARIANT (itacism) – Codex I: πιστι / NA28: πιστει (this variant does not appear in the NA28 apparatus).

⁵²² VARIANT – Codex I: κατεκρινε / NA28: κατεκρινεν (this variant does not appear in the NA28 apparatus).

⁵²³ απεθ[α]νον | κομισα[με]νοι | ασπασαμενοι | οτι[ι] | εισιν | οτι[ι] πατριδα] | επιζητουσιν | και | ει

⁵²⁴ VARIANT – Codex I: κομισαμενοι / NA28: λαβοντες (this variant is included in the NA28 apparatus).

⁵²⁵ VARIANT (itacism) – Codex I: ειδοντες / NA28: ιδοντες (this variant does not appear in the NA28 apparatus).

⁵²⁶ VARIANT (itacism) – Codex I: επει / NA28: επι (this variant does not appear in the NA28 apparatus).

⁵²⁷ της | εμνημονευσειν | αυτου | δι[α]τα]γμα | Μ]ωυσης | λε]γεσθαι

⁵²⁸ VARIANT – Codex I: υιω / NA28: υιων (this variant does not appear in the NA28 apparatus).

ων αυτου ενετιλατο⁵²⁹
⁽²³⁾Πιστι⁵³⁰ μωϋσης γεννηθεις εκρυ
βη τριμηνον ὑπο των ΠΡΩΝ αυ
[τ]ου διοτι ειδον αστιον⁵³¹ το παιδι
[ον] και ουκ εφοβηθησαν το δι
[αταγ]μα του βασιλεως·
⁽²⁴⁾[Πιστει Μω]ϋσης μεγας γενομε
[νος ηρνησατο λεγ]εσθαι· Ψ̅ Σ̅ θ̅υ
[γατρος φαραω]

p.132 (Heb 11:31-33)⁵³²

⁽³¹⁾[Πιστει Ρααβ η πορνη ου συναπω]
[λετο τοις απειθησασιν δεξαμε]
νη τους κατασκοπους μετ̅ [ειρη]
νης·
⁽³²⁾Και τι ετι λεγω επιλιψει⁵³³ γαρ με⁵³⁴
διηγουμενον ο χρονος περι γε
δεων· βαρακ· σαμψων· ιεφθ[αε·]
ΔΑΔ· τε και σαμουηλ· και των [προ]
φητων ⁽³³⁾οι δια πιστεως κατ[ηγω]
νισαντο βασιλειας ε[ργασαν]
το δικαιοσυνην [η]ν επετυ[χον επαγ]
[γελιων εφραξαν στοματα λεοντων . .]

p.133 (Heb 11:38-12:1)⁵³⁵

ΚΕ⁵³⁶

[επι ερημιαις πλανωμενοι και ορε]
[σιν και σπηλαιους και ταις οπαις]
της γης ⁽³⁹⁾και ουτοι παντες μαρτυ
ρηθεντες δια της πιστεως ου
κ εκομισαντο τας επαγγελιας⁵³⁷
⁽⁴⁰⁾του Θ̅Υ̅ περι ημων κριττον⁵³⁸ τι προ
βλεψαμενου ινα μη χωρις ημω̅
τελιωθωσιν·⁵³⁹ ⁽¹⁾τοιγαρουν και

⁵²⁹ VARIANT (itacism) – Codex I: ενετιλατο / NA28: ενετειλατο (this variant does not appear in the NA28 apparatus).
⁵³⁰ VARIANT (itacism) – Codex I: πιστι / NA28: πιστει (this variant does not appear in the NA28 apparatus).
⁵³¹ VARIANT (itacism) – Codex I: αστιον / NA28: αστειον (this variant does not appear in the NA28 apparatus).
⁵³² μετ̅ ειρηνης | με | γεδεων | ιεφθα[ε] | των | κατ[ηγω]νισαντο βασιλειας | το δικαιοσυνην | επετυχ[ον] | επαγ]γελιω[ν]
⁵³³ VARIANT (itacism) – Codex I: επιλιψει / NA28: επιλειπει (this variant does not appear in the NA28 apparatus).
⁵³⁴ VARIANT – Codex I: γαρ με / NA28: με γαρ (this variant is included in the NA28 apparatus).
⁵³⁵ της | τελιωθωσιν | [η]μεις | τηλικουτον | εχοντες | ημιν νεφος | ο]γκον αποθεμενοι πα[ντα]
⁵³⁶ The quire number KE (25) appears in the upper right corner with a decorative horizontal stroke both above and below the letters.
⁵³⁷ VARIANT – Codex I: τας επαγγελιας / NA28: την επαγγελιαν (this variant is included in the NA28 apparatus).
⁵³⁸ VARIANT (itacism) – Codex I: κριττον / NA28: κρειττον (this variant does not appear in the NA28 apparatus).
⁵³⁹ VARIANT (itacism) – Codex I: τελιωθωσιν / NA28: τελειωθωσιν (this variant does not appear in the NA28 apparatus).

[η]με[ι]ς τηλικουτον⁵⁴⁰ εχοντες πε
[ρικε]ιμενον ημιν νεφος μαρ
[τυρων ογ]κον αποθιμενοι [παν]
[τα και την ευπεριστατον αμαρτιαν]

p.134 (Heb 12:7-9)⁵⁴¹

⁽⁷⁾Ε̅ις παιδιαν⁵⁴² υπομενεται⁵⁴³ ως υ̅ιοις
υ̅μιν προσφερεται ο Θ̅ς τις γαρ
υ̅ιος ον ου παιδευει Π̅ΗΡ̅· ⁽⁸⁾ει δε
και⁵⁴⁴ χωρις εσται⁵⁴⁵ παιδιας⁵⁴⁶ ης με
τοχοι γεγωνασιν παντες αρα νο
θοι και ουχ υ̅ιοι εσται·⁵⁴⁷ ⁽⁹⁾ειτα τους
Μ̅εν της σαρκος ημων Π̅Ρ̅Α̅Σ̅ [ει]
χομεν παιδευτας και εν[ε]τρε]
πομεθα ου πολυ⁵⁴⁸ μαλλ[λο]ν υποτα]
[γ]ησ[ο]μεθα τω πατρι των πνευματων]
[και ζησομεν]

p.135 (Heb 12:16-18)⁵⁴⁹

⁽¹⁶⁾μη τις πορνος η βεβηλος ως η
σαυ· ος αντι βρωσεως μιας απε
δοτο⁵⁵⁰ τα πρωτοτοκια αυτων·⁵⁵¹
⁽¹⁷⁾Ε̅ιστε⁵⁵² γαρ οτι και μετεπιτα⁵⁵³ θε
λων κληρονομησαι την ευλο
γιαν απεδοκιμασθη μετανοι
[ας γ]αρ τοπον ουχ ευρεν και περ
[με]τα δακρυων εκζητησας
[αυτην ⁽¹⁸⁾Ου γαρ προσεληλυθατε]
[ψηλαφωμενω]

⁵⁴⁰ VARIANT – Codex I: τηλικουτον / NA28: τοσουτον (this variant is included in the NA28 apparatus).

⁵⁴¹ υ̅[ιοις] | γαρ | ενε[τρε]πομεθα | μαλλο[ν] | υποτα]γησομεθα

⁵⁴² VARIANT (itacism) – Codex I: παιδιαν / NA28: παιδειαν (this variant does not appear in the NA28 apparatus).

⁵⁴³ VARIANT (itacism) – Codex I: υπομενεται / NA28: υπομενετε (this variant does not appear in the NA28 apparatus).

⁵⁴⁴ VARIANT – Codex I: και / NA28: [omitted] (this variant does not appear in the NA28 apparatus).

⁵⁴⁵ VARIANT (itacism) – Codex I: εσται / NA28: εστε (this variant does not appear in the NA28 apparatus).

⁵⁴⁶ VARIANT (itacism) – Codex I: παιδιας / NA28: παιδειας (this variant does not appear in the NA28 apparatus).

⁵⁴⁷ VARIANT (itacism) – Codex I: εσται / NA28: εστε (this variant does not appear in the NA28 apparatus).

⁵⁴⁸ VARIANT – Codex I: [δε omitted following πολυ] / NA28: δε (this variant is included in the NA28 apparatus).

⁵⁴⁹ μη | γ]αρ | ευρεν και περ | [με]τα | εκζητησας αυ[την] | π]ροσεληλυθατε (this section appears to have broken off somewhat since Sanders saw it).

⁵⁵⁰ VARIANT – Codex I: απεδοτο / NA28: απεδετο (this variant does not appear in the NA28 apparatus).

⁵⁵¹ VARIANT – Codex I: αυτων / NA28: εαυτου (this variant does not appear in the NA28 apparatus, though αυτου is cited there as a variant). Since αυτων is a singular reading, Sanders suggests that the original text may have omitted the word altogether. This observation is supported by the fact that the word in question here is omitted by both P⁴⁶ and Clement of Alexandria.

⁵⁵² VARIANT (itacism) – Codex I: ειστε / NA28: ιστε (this variant does not appear in the NA28 apparatus).

⁵⁵³ VARIANT (itacism) – Codex I: μετεπιτα / NA28: μετεπειτα (this variant does not appear in the NA28 apparatus).

p.136 (Heb 12:25-27)⁵⁵⁴

[. ει γαρ εκεινοι]
ουκ εξεφυγον επι γης παραιτη
σαμενοι τον χρηματιζοντα π[ο]
λυ μαλλον ημεις οι τον απ̄ ΟΥΝΩ-
αποστρεφομενοι ⁽²⁶⁾ου η φωνη
την γην εσαλευσεν τοτε·
Νυν δε επηγγελται λεγων ετι απ[αξ]
εγω σισω ⁵⁵⁵ου μονον την γην [αλ]
λα και τον ΟΥΝΩΝ· ⁽²⁷⁾το δε ετι
[απαξ δηλοι την των σαλευομενων]
[μεταθεσιν]

p.137 (Heb 13:7-9)⁵⁵⁶

⁽⁷⁾μημνησθε των ηγουμενων
υμων οιτινες ελαλησαν υμιν
τον λογον του ΘΥ· ων αναθεωρου-
τες την εκβασιν της αναστρο-
φης μιμισθαι ⁵⁵⁷την πιστιν·
⁽⁸⁾ΙΣ ΧΣ εχθες και σημερον ο αυτος ⁵⁵⁸
[κ]αι εις τους αιωνας ⁽⁹⁾διδαχαις ποι
[κιλαις και ξεναι]ς μη παραφερε
[σθε· καλον γαρ χαρι]τι βεβαιουσ[θαι]
[την καρδιαν ου βρωμασιν]

p.138 (Heb 13:16-18)⁵⁵⁹

[. τοιαυταις]
γαρ θυσαις ευαρεσταις ⁵⁶⁰ο ΘΣ·
⁽¹⁷⁾πιθεσθαι ⁵⁶¹τοις ηγουμενοις υμων·
και υπεικεσθαι ⁵⁶²αυτοι γαρ αγρυ-
πνουσιν υπερ των ψυχων υ

⁵⁵⁴ παραιτησαμενοι | πολυ | ετι απ[αξ] | εγω | σισω ου | μονον | γην | [αλ]λα και | ΟΥΝΩΝ | το δε ετι

⁵⁵⁵ VARIANT (itacism) – Codex I: σισω / NA28: σεισω (this is not cited as a variant in the NA28 but is, instead, mistakenly cited as a witness to the text as it stands in the NA28 with the reading σεισω against a third variant, σειω).

⁵⁵⁶ υμων | αναθεωρου-τες | ΙΣ | σημερον | [κ]αι εις | αιωνας | διδαχαις | ξεναις | μη | β[εβ]αιουσθαι

⁵⁵⁷ VARIANT (two itacisms in one word) – Codex I: μιμισθαι / NA28: μιμεισθε (neither of these variants appear in the NA28 apparatus).

⁵⁵⁸ Terminal sigma on αυτος.

⁵⁵⁹ υμων· | υπεικεσθαι | υμων | αλυσιτε[λες] | γαρ | υμιν τουτο | Προσευχεσθαι περι | ημων | [πειθομεθα γαρ οτι] (Sanders has the variant reading πεποιθαμεν here instead of πειθομεθα; however, since the text is not visible, I have maintained the base text reading of πειθομεθα from the NA28. Also, this variant is not in the NA28).

⁵⁶⁰ VARIANT (itacism) – Codex I: ευαρεσταις / NA28: ευαρεσταις (this variant does not appear in the NA28 apparatus).

⁵⁶¹ VARIANT (two itacisms in one word) – Codex I: πιθεσθαι / NA28: πειθεσθε (neither of these variants appear in the NA28 apparatus).

⁵⁶² VARIANT – Codex I: υπεικεσθαι / NA28: υπεικετε (this variant does not appear in the NA28 apparatus).

μων ως λογον αποδωσοντες⁵⁶³
 ινα μετα χαρας τουτο ποιωσιν
 και μη στεναζοντες αλυσιτ[ελες]
 γαρ υμιν τουτο
 (18) Προσευχεσθα[ι⁵⁶⁴ π]ερι ημων· πειθο]
 [μεθα γαρ οτι καλην συνειδησιν]
 [εχομεν]

p.139 (Heb 13:23-25)⁵⁶⁵

[. (23) Γινωσκετε τον αδελ]
 [φον ημων Τιμοθεον απολελυμε]
 ρον μεθ ου εαν ταχιον ερχη
 ται οψομαι υμας·
 (24) Ασπασασθαι⁵⁶⁶ παντας τους ηγου
 μενους υμων και παντας τους⁵⁶⁷
 αγιους·
 [α]σπασονται υμας οι απο της ι
 [ταλι]ας
 (25) [η χαρ]ις μετα παντων υμων
 [προς] ε[βραιους]⁵⁶⁸

p.140 (1 Tim 1:1-3)⁵⁶⁹

† προς τιμοθεον [α]⁵⁷⁰

(1) Παυλος αποστολος ΙΥ ΧΥ⁵⁷¹ κατ επι
 ταγην ΘΥ ΣΡΣ ημων και ΧΥ ΙΥ τη[ς]
 ελπιδος ημων (2) τιμοθεω γνησ[ι]
 ω τεκνω εν πιστι·⁵⁷²
 Χαρις ελεος ειρηνη απο ΘΥ ΠΡΣ

⁵⁶³ Sanders has a raised dot following αποδωσοντες, which is not visible on the images, hence its exclusion in this edition. However, it is notable that there is not a terminal sigma on αποδωσοντες as is the custom when a sigma occurs at the end of a line. This may be evidence that there really was a raised dot here, but that it has since faded.

⁵⁶⁴ VARIANT (itacism) – Codex I: προσευχεσθαι / NA28: προσευχεσθε (this variant does not appear in the NA28 apparatus).

⁵⁶⁵ απολελυμε]ρον | ερχηται | Ασπασασθαι | ασπασονται | ι[ταλι]ας | χαρ]ις μετα παντων υμων | [πρ]ος εβ[ραι]ους· (Sanders includes this as a postscript, but only part of one letter is visible, so it is difficult to confirm—it appears perhaps as though this section has broken away since Sanders saw it).

⁵⁶⁶ VARIANT (itacism) – Codex I: ασπασασθαι / NA28: ασπασασθε (this variant does not appear in the NA28 apparatus).

⁵⁶⁷ Terminal sigma on τους.

⁵⁶⁸ VARIANT – Codex I: προς εβραιους (as a postscript) / NA28: [omitted] (this variant does not appear in the NA28 apparatus; the variant is quite uncertain).

⁵⁶⁹ γνησ[ι]ω | καθω[ς] | προσμειν[αι] | εφεσω πορευομενος

⁵⁷⁰ There is a staurogram in the upper left corner of the page. The superscription heading (προς τιμοθεον α) has decorative lines both above and below the letters.

⁵⁷¹ VARIANT – Codex I: ΙΥ ΧΥ / NA28: Χριστου Ιησου (this variant does not appear in the NA28 apparatus).

⁵⁷² VARIANT (itacism) – Codex I: πιστι / NA28: πιστει (this variant does not appear in the NA28 apparatus).

και $\bar{X}\bar{Y} \bar{I}\bar{Y}$ του $\bar{K}\bar{Y}$ ημων· ⁽³⁾καθ ω [ς]
παρεκαλεσα σε προσμε $\epsilon\iota\upsilon$ [αι εν]
[Εφ]ε $\sigma\omega$ πορ[ευ]ο $\mu\epsilon\iota\upsilon\omicron\varsigma$ [εις Μακεδονιαν]

p.141 (1 Tim 1:10-13)⁵⁷³

[. και ει τι ε]
τερον τη υγια ι νουση διδασκα λ
αντικει τ αι ⁽¹¹⁾κατα το ευαγγε λ
της δοξης του μακαριου $\bar{\Theta}\bar{Y}$ ο επι
στευθη ν εγω·
⁽¹²⁾Χα ρ ιν εχω τω ενδυναμωσαντι
με $\bar{X}\bar{\Omega} \bar{I}\bar{Y}$ τω $\bar{K}\bar{\Omega}$ ημων οτι πιστο-
[μ]ε ηγησατο θεμε $\nu\omicron\varsigma$ εις διακο
[νια ν] ⁽¹³⁾[το π]ρο τ ε ρ ο[ν οντα β]λασφη]
[μον και διωκτη ν και υβριστη ν]

p.142 (1 Tim 1:19-2:1)⁵⁷⁴

[. ην]
τινες απωσα μ ενοι περι την πι
στιν εναυαγησαν ⁽²⁰⁾ων εστιν υ μ ε
νεο ς ⁵⁷⁵ και αλεξανδ ρ ς ους παρεδ[ω]
κα τω σατανα ινα παιδευθω σ ιν
μη βλασφημει ν ·
⁽¹⁾Παρακαλω ουν πρωτον παντ[ων]
ποιε σ θαι δε ρ σεις προσευ[χας εντευ ξ εις ευχα]
[ριστιας υπερ παντων ανθρωπων . .]

p.143 (1 Tim 2:9-13)⁵⁷⁶

[. μη εν πλεγ μ ασιν και]
χρυσιω η μαργαριταις η ι μ ατι
σ $\mu\omega$ πολυτελει ⁽¹⁰⁾αλλ ο πρεπι⁵⁷⁷ γυ
ναιξιν επαγγε λ λομεναις θεο
σεβιαν⁵⁷⁸ δι εργα ν αγαθων·
⁽¹¹⁾Γυνη εν ησυχια μανθανετω ε-
παση υποταγη ⁽¹²⁾διδασκειν δε γυ
[ν]αικει⁵⁷⁹ ουκ επιτρεπω ουδε αυ

⁵⁷³ υγια ι νουση | Χα ρ ιν | με ηγησατο | θεμε $\nu\omicron\varsigma$ | διακο[νια ν] | το προτερον οντα βλασφ[ημον

⁵⁷⁴ υμε $\nu\omicron\varsigma$ | παρεδωκα | ινα | παντω[ν] | ποιε σ θαι | δε ρ σεις | προσευ[χας] | [εντευ ξ εις is omitted in Sanders and noted as a variant against WH, probably for spacial reasons given that he sees part of the next word, ευχαριστιας, on the following line. However, given that none of ευχαριστιας is currently visible to justify the exclusion of εντευ ξ εις based on spacial considerations, the NA28 base text, which includes it, has been maintained here in the bracketed portion of the text] | ευχα]ριστιας

⁵⁷⁵ VARIANT (itacism) – Codex I: υμε $\nu\omicron\varsigma$ / NA28: υμε ν αιος (this variant does not appear in the NA28 apparatus).

⁵⁷⁶ ι μ ατισμω | αυ[θε]ντειν | ανδρος αλλ ει ν αι εν | πρω τ ος επλ[ασθη

⁵⁷⁷ VARIANT (itacism) – Codex I: πρεπι / NA28: πρεπει (this variant does not appear in the NA28 apparatus).

⁵⁷⁸ VARIANT (itacism) – Codex I: θεοσεβιαν / NA28: θεοσεβειαν (this variant does not appear in the NA28 apparatus).

[θεν]τειν ανδρος αλλ ειναι εν
[ησυχια ⁽¹³⁾Αδαμ γαρ π]ρω[τος επλα]
[σθη ειτα Ευα]

p.144 (1 Tim 3:7-9)⁵⁸⁰

(⁷)δι ⁵⁸¹ δε και μαρτυριαν καλην εχε[ιν]
απο των εξωθεν ινα μη εις ονι
δισμον⁵⁸² εμπυση και παγίδα του
διαβολου· ⁽⁸⁾διακονους ωσαντω[ς]
Σεμνους μη διλογους μη οινω
πολλω προσεχοντας μη αισχρο
κερδις⁵⁸³ ⁽⁹⁾εχοντας το μυστηρι[ον]
της πιστεως εν καθαρα συν[ειδησει]

p.145 (1 Tim 4:1-3)⁵⁸⁴

(¹)το δε Π̄Ν̄Α ρητως λεγει οτι εν υστε
ροις καιροις αποστησονται τι
νες της πιστεως προσεχοντες⁵⁸⁵
πνευμασιν πλανοις και διδασκα
λαις δαιμονιων ⁽²⁾εν υποκρισει
ψευδολογων κεκαυτηριασμενω⁻⁵⁸⁶
[τη]ν ιδιαν συνειδησιν ⁽³⁾κωλυον
[των γ]αμειν απεχεσθαι βρωματω-
[α ο θεος εκτισεν εις μεταλημψιν]
[μετα ευχαριστιας τοις πιστοις . . .]

p.146 (1 Tim 4:10-13)⁵⁸⁷

[οτι ηλπικαμεν επι θεω ζωντι ος εστιν]
Σ̄Η̄Ρ παντων ᾹΝ̄Ω̄Ν μαλιστα πιστω-
⁽¹¹⁾Παραγγελλε ταυτα και διδασκε ⁽¹²⁾μη
διδ⁵⁸⁸ σου της νεοτητος καταφρο
νειτω αλλα τυπος γινου των πι

⁵⁷⁹ VARIANT (itacism) – Codex I: γυναικει / NA28: γυναικι (this variant does not appear in the NA28 apparatus).

⁵⁸⁰ εχειν | ινα | ονιδισμον | ωσαντω[ς] | αισχροκερδις | μυστηρι[ον] | της | καθαρα | συν[ειδησει]

⁵⁸¹ VARIANT (itacism) – Codex I: δι / NA28: δει (this variant does not appear in the NA28 apparatus).

⁵⁸² VARIANT (itacism) – Codex I: ονιδισμον / NA28: ονειδισμον (this variant does not appear in the NA28 apparatus); the variant is somewhat uncertain given the difficulty to see past the nu at the line's end, where the potential variant occurs).

⁵⁸³ VARIANT (itacism) – Codex I: αισχροκερδις / NA28: αισχροκερδεις (this variant does not appear in the NA28 apparatus).

⁵⁸⁴ Το | υποκρισει | [τη]ν | γ]αμειν απεχεσθαι | βρωματω- | εις | μεταλημψιν

⁵⁸⁵ Terminal sigma on προσεχοντες.

⁵⁸⁶ VARIANT – Codex I: κεκαυτηριασμενων / NA28: κεκαυστηριασμενων (this variant does not appear in the NA28 apparatus).

⁵⁸⁷ πιστω- | καταφρονειτω | πιστων | αναστροφη | παρακλησει

⁵⁸⁸ VARIANT (itacism) – Codex I: μηδιδ / NA28: μηδεις (this variant does not appear in the NA28 apparatus).

στων εν λογω· εν αναστροφη
εν αγαπη· εν πιστι.⁵⁸⁹ εν αγνια.⁵⁹⁰
(13) Έως ερχομαι προσεχε τη ανα
γνωσει· τη παρακλησει [τη διδασκα]
[λια]

p.147 (1 Tim 5:5-9)⁵⁹¹

[και προσμενειται ταις δεησεσιν και ταις]
προσευχαις νυκτος και ημερας.⁵⁹²
(6) η δε σπαταλωσα ζωσα τεθνηκε-
(7) και ταυτα παραγγελλε ινα ανε
πιλημπτου ωσιν· (8) ει δε τις τω-
ιδιων και μαλιστα οικιων.⁵⁹³ ου
προνοειται.⁵⁹⁴ την πιστιν ηρηνη
[τ]α και εστιν απιστου χειρων
(9) [Χηρα] καταλεγεσθω μη ελαττο-
[ετων εξηκο]ν[τα γε]γονυια ε[νος]
[ανδρος γυνη]

p.148 (1 Tim 5:16-19)⁵⁹⁵

[και μη βαρεισθω η εκκλησια]
ινα ταις οντως χηραις επαρκεση
(17) Οι καλως προεστωτες πρεσβυτε
ροι διπλης τιμης αξιουσθωσαν
μαλιστα οι κοπιωντες εν λογω
και αληθεια.⁵⁹⁶ (18) λεγει γαρ η γραφ[η]
Ου φιμωσεις βουν αλωωντα.⁵⁹⁷ και
αξιος ο εργατης του μισθο[υ]
αυτου· (19) κατα πρεσβυτερ[ου κα]
Τηγοριαν μ[η] παραδεχο[υ] εκτος]
[ει μη επι δυο η τριων μαρτυρων]

⁵⁸⁹ VARIANT (itacism) – Codex I: πιστι / NA28: πιστει (this variant does not appear in the NA28 apparatus, though it is cited as an example of the text as it stands in the NA28 against another variant which excludes the insertion, “εν πνευματι”). Perhaps the reading of Codex I should be excluded as a witness in the NA28 due to its alternate itacistic spelling.

⁵⁹⁰ VARIANT (itacism) – Codex I: αγνια / NA28: αγνεια (this variant does not appear in the NA28 apparatus).

⁵⁹¹ προσευχαις | ινα | Ιδιων | ηρηνηται | καταλεγεσθω | ελαττο- | ε]ξηκοντα γεγονυια | ε[νος]

⁵⁹² Terminal sigma on ημερας.

⁵⁹³ VARIANT (itacism) – Codex I: οικιων / NA28: οικειων (this variant does not appear in the NA28 apparatus).

⁵⁹⁴ VARIANT – Codex I: προνοειται / NA28: προνοει (this variant is included in the NA28 apparatus).

⁵⁹⁵ επαρκεση· | γραφη | μισθο[υ] | πρεσβυτερ[ου] | κα]Τηγοριαν | μη | παραδεχο[υ]

⁵⁹⁶ VARIANT – Codex I: αληθεια / NA28: διδασκαλια (this variant does not appear in the NA28 apparatus). Wayment suggests that although διδασκαλια is likely the earlier reading, αληθεια potentially predates both Codex I and perhaps even its exemplar, (Wayment, *Scribal Characteristics*, 260).

⁵⁹⁷ VARIANT – Codex I: ου φιμωσεις βουν αλωωντα / NA28: Βουν αλωωντα ου φιμωσεις (this variant is included in the NA28 apparatus).

p.149 (1 Tim 6:1-2)⁵⁹⁸

Κς⁵⁹⁹

[τους ιδιους δεσποτας πασης τιμης]
αξιους ηγεισθωσαν ινα μη το ο
νομα του ΘΥ και η διδασκαλια βλα
σφημηται· ⁽²⁾οι δε πιστους εχο-
τας⁶⁰⁰ δεσποτας μη καταφρονι
τωσαν⁶⁰¹ οτι αδελφοι εισιν αλλα
μαλλον δουλευετωσαν οτι πι
στοι εισιν και αγαπητοι οι της⁶⁰²
[ευ]εργεσιας αντιλαμβανομε
[νοι Ταυτα διδα]σ[κε και π]αρακαλ[ει]

p.150 (1 Tim 6:9-11)⁶⁰³

αιτινες βυθιζουσιν τους ΑΝΘΥΣ
εις ολεθρον και απωλειαν· ⁽¹⁰⁾ριζα
γαρ παντων των κακων εστιν
η φιλαργυρια· ης τινες ορεγομε
νοι απεπλανηθησαν απο της
πιστεως και εαυτους περιπει
ραν οδυναις πολλαις·
⁽¹¹⁾Συ δε ω ΑΝΘΥ ΘΥ [τ]αυτα φευγε
[διωκε δε δικαιοσυνην ευσεβειαν . .]

p.151 (1 Tim 6:17-19)⁶⁰⁴

[. μη υψη]
λα φρονειν⁶⁰⁵ μηδε ηλπικεναι ε
πι πλουτω⁶⁰⁶ αδηλοτητι αλλ επει⁶⁰⁷
τω⁶⁰⁸ ΘΩ τω παρεχοντι ημιν τα⁶⁰⁹

⁵⁹⁸ [ε]υεργεσιας | αντιλαμβανομε[νοι | δι]δασκε και παρακαλ[ει]

⁵⁹⁹ The quire number Κς (26) appears in the upper right corner with a decorative horizontal stroke both above and below the letters.

⁶⁰⁰ VARIANT – Codex I: εχοντας / NA28: εχοντες (this variant does not appear in the NA28 apparatus).

⁶⁰¹ VARIANT (itacism) – Codex I: καταφρονιτωσαν / NA28: καταφρονειτωσαν (this variant does not appear in the NA28 apparatus).

⁶⁰² Terminal sigma on της.

⁶⁰³ Συ | δε ω ΑΝΘΥ | ΘΥ ταυτα

⁶⁰⁴ κοινωνικους | αποθησαυριζο-[τα]ς | θεμελιον καλον εις | μελλ[ο]ν ινα επιλαβω[ν]ται]

⁶⁰⁵ VARIANT – Codex I: υψηλα φρονειν / NA28: υψηλοφρονειν (this variant is included in the NA28 apparatus).

⁶⁰⁶ VARIANT – Codex I: πλουτω / NA28: πλουτου (this variant does not appear in the NA28 apparatus).

⁶⁰⁷ VARIANT (itacism) – Codex I: επει / NA28: επι (this variant does not appear in the NA28 apparatus, but it is cited as a witness of the following variant where Codex I uses τω following επι and the NA28 does not; however, in this instance the NA28 cites Codex I as using the regular επι spelling instead of the itacistic spelling [επει], which it really employs).

⁶⁰⁸ VARIANT – Codex I: τω / NA28: [omitted] (this variant is included in the NA28 apparatus).

⁶⁰⁹ VARIANT – Codex I: τα / NA28: [omitted] (this variant does not appear in the NA28 apparatus).

παντα πλουσιως εις απολαυσι-
⁽¹⁸⁾ ἄγαθοεργειν πλουτειν εν εργοις⁶¹⁰
 ἄγαθοις·⁶¹¹ ευμεταδοτους ειναι
 [κ]οινωνικους· ⁽¹⁹⁾ αποθησαυριζο-
 [τας] εαυτοις θεμ[ε]λι[ο]ν κ[α]λο[ν] εις
 [το μελλον ινα επιλαβωνται]
 [της οντως ζωης]

p.152 (2 Tim 1:1-3)⁶¹²

† † τιμοθεον β⁶¹³

⁽¹⁾ Π̄αυλος αποστολος ῙῩ Χ̄Ῡ⁶¹⁴ δια θελη-
 ματος Θ̄Ῡ κατ επαγγελιαν ζωης της⁶¹⁵
 εν Χ̄Ω̄ ῙῩ ⁽²⁾ τιμοθεω αγαπητω τεκνω
 Χ̄αρις ελεος ειρηνη απο Θ̄Ῡ Π̄Ρ̄Σ̄ και
 Χ̄Ῡ ῙῩ του Κ̄Ῡ ημων·
⁽³⁾ Χ̄αριν εχω τω Θ̄Ω̄ ω λατρευω απο
 προγονων εν καθαρα συνειδη[σει]
 [ως] αδιαλεξ[ι]π[τ]ο[ν] εχω την πε[ρι] σου]
 [μνειαν εν ταις δεησεσιν μου νυκτος και ημερας]

p.153 (2 Tim 1:10-12)⁶¹⁶

⁽¹⁰⁾ Φανερωθεισαν δε νυν δια της⁶¹⁷
 επιφανιας⁶¹⁸ του Σ̄Ρ̄Σ̄ ημων Θ̄Ῡ⁶¹⁹

⁶¹⁰ Terminal sigma on εργοις.

⁶¹¹ VARIANT – Codex I: αγαθοις / NA28: καλοις (this variant does not appear in the NA28 apparatus). After reviewing the usage of the words in question, both in the Pauline and deutero-Pauline letters, Wayment argues that αγαθοις is a potentially early reading, but that καλοις is just as plausible (Wayment, *Scribal Characteristics*, 260).

⁶¹² συνειδη[σει] | αδιαλειπτου εχω | πε[ρι]

⁶¹³ There is a staurogram in the upper left corner of the page. Also, between the staurogram and τιμοθεον there is a ligature for προς, which is made to resemble a staurogram (see plates 6 and 8). In the ligature, the tail of the rho forms the downstroke and the horizontal stroke of the pi forms the cross stroke. This is the only occurrence of the ligature in Codex I. The superscription heading (τιμοθεον β) has decorative lines both above and below the letters. Lastly, the beta following τιμοθεον is pushed out to the right several spaces.

⁶¹⁴ VARIANT – Codex I: ῙῩ Χ̄Ῡ / NA28: Χριστου Ιησου (this variant does not appear in the NA28 apparatus).

⁶¹⁵ Terminal sigma on της.

⁶¹⁶ αποστολος | ην αι[τια]ν | ταυτα πασχω αλλ ουκ ε[παισχυνομαι]

⁶¹⁷ Terminal sigma on της.

⁶¹⁸ VARIANT (itacism) – Codex I: επιφανιας / NA28: επιφανειας (this variant does not appear in the NA28 apparatus).

⁶¹⁹ VARIANT – Codex I: Θ̄Ῡ / NA28: Χριστου Ιησου (this variant is included in the NA28 apparatus as the lone witness). Wayment indicates that this variant is potentially early, but that it is “nearly impossible to tell, since it can be accounted for and dismissed on the same grounds” (Wayment, *Scribal Characteristics*, 261). He explains, “A shift from God to Christ Jesus would be simple to explain as an instance of scribal clarification of the text, but the opposite is more difficult to explain. A possible explanation seems to be that the lector conflated 2 Tim 1:8-9 with 1:10, and, seeing θεου in these earlier verses, harmonized 1:10 with them” (Wayment, *Scribal Characteristic*, 260-61).

καταργησαντος μεν τον θανα
τον φωτισαντος δε ζων και α
φθαρσιαν δια του ευαγγελιου ⁽¹¹⁾εις⁶²⁰
ο ετεθην εγω κηρυξ και απο
[σ]τολος και διδασκαλος ⁽¹²⁾δι η[ν αι]
[τια]ν και ταυτα πασχω [αλλ ουκ] ε
[παισχυνομαι]

p.154 (2 Tim 2:2-5)⁶²¹

[. ⁽²⁾και ακουσας]
παρ εμου δια πολλων μαρτυρω-
ταυτα παραθου πιστοις ΑΝΘΙΣ οι
τινες εικανοι⁶²² εσονται και ετε-
ρους διδασκει ⁽³⁾συγκακοπαθησον
ως καλος στρατιωτης ΧΥ ΙΥ·
⁽⁴⁾Ουδεις στρατευομενος εμπλε
[κε]ται ταις του βιου πραγματ[ειαις]
[ινα τ]ω στρατολογησαν[τι αρεση]
⁽⁵⁾[εαν δε και α]θλ[η τις]

p.155 (2 Tim 2:14-16)⁶²³

[. διαμαρτυρομενος]
ενωπιον του ΘΥ μη λογομαχει-
επ ουδεν χρησιμον επι κατα
στροφη των ακουοντων·
⁽¹⁵⁾Σπουδασον σεαυτον δοκιμο-
παραστησαι τω ΘΩ εργατην α
νεπαισχυντον ορθοτομουν
τα τον λογον της αληθειας· τας
⁽¹⁶⁾[δ]ε βεβηλους κενοφωνιας⁶²⁴
[περιστ]ασο· επι πλειον γαρ
[προκοψουσιν ασεβειας]

p.156 (2 Tim 2:22-24)⁶²⁵

[. διωκε δε]
δικαιοσυνην πιστιν αγαπην ει
ρηνην μετα παντων⁶²⁶ των επικα
λουμενων τον ΚΝ εκ καθαρας⁶²⁷

⁶²⁰ Terminal sigma on εις.

⁶²¹ εμπλεκεται | πραγματ[ειαις] | τω | στρατολογησαντ[ι | α]θλ[η]

⁶²² VARIANT (itacism) – Codex I: εικανοι / NA28: ικανοι (this variant does not appear in the NA28 apparatus).

⁶²³ ορθοτομουνα | τα[ς] (this word appears to have accidentally been put on the following line in Sanders) | [δε]

βεβηλους | κενοφωνιας | [περιστ]ασο | επι πλειον γαρ]

⁶²⁴ Terminal sigma on κενοφωνιας.

⁶²⁵ παντας | δι]δακτικον

⁶²⁶ VARIANT – Codex I: παντων / NA28: [omitted] (this variant is included in the NA28 apparatus).

καρδιας· ⁽²³⁾τας δε μωρας και απαι
Δευτους ζητησεις παραιτου ει
δως οτι γεννωσει ⁶²⁸ μαχας·
⁽²⁴⁾Δουλον δε ΚΥ ου δι ⁶²⁹ μαχεσθαι αλ
λα ηπιον ειναι προς παντ[ας δι]
δακτικου ανεξικακον [.]

p.157 (2 Tim 3:6-8)⁶³⁰

[. . και αιχμαλωτιζοντες]
γυναικαρια σεσωρευμενα αμαρ
ταιαις αγομενα επιθυμιαις ποι
κειλαις ⁶³¹ παντοτε μανθανοντα
και μηδεποτε εις επιγνωσιν
αληθειας ελθειν δυναμενα·
⁽⁸⁾Ον τροπον δε ιαννης και ιαμβρης ⁶³²
[αν]τεστησαν μουσει· ουτως ⁶³³
[κα]ι ουτοι [αν]θιστανται τη αλη
θεια ανθρωποι κατεφθαρμενοι τον νουν]

p.158 (2 Tim 3:16-4:1)⁶³⁴

[και ωφελιμος προς διδασκαλιαν]
προς ελεγμον· προς επαυνορω
σιν· προς παιδιαν ⁶³⁵ την εν δικαι
οσυνη· ⁽¹⁷⁾ινα αρτιος η ο του ΘΥ ΑΝΘΣ
προς παν εργον αγαθον εξηρτι
σμενος· ⁽¹⁾διαμαρτυρομαι ενω
πιον του ΘΥ και ΧΥ ΙΥ του μελλου
τος κρινειν ζωντας και νεκ[ρους]
[και την επιφανειαν αυτου και την βασιλειαν αυτου·]

p.159 (2 Tim 4:8-10)⁶³⁶

[ον αποδωσει μοι ο κυριος εν εκεινη]
τη ημερα ⁶³⁷ ου μονον δε εμοι αλ

⁶²⁷ Terminal sigma on καθαρας.

⁶²⁸ VARIANT – Codex I: γεννωσει / NA28: γεννωσιν (this variant does not appear in the NA28 apparatus).

⁶²⁹ VARIANT (itacism) – Codex I: δι / NA28: δει (this variant does not appear in the NA28 apparatus).

⁶³⁰ τροπον δε | ιαννης | αντεστησαν μουσει | [κα]ι | ουτοι ανθιστανται τη αλη[θεια] (this section appears to have broken off somewhat since Sanders saw it).

⁶³¹ VARIANT (itacism) – Codex I: ποικειλαις / NA28: ποικιλαις (this variant does not appear in the NA28 apparatus).

⁶³² Terminal sigma on ιαμβρης.

⁶³³ Terminal sigma on ουτως.

⁶³⁴ ινα | μελλοντος | ζωντας | νεκ[ρους]

⁶³⁵ VARIANT (itacism) – Codex I: παιδιαν / NA28: παιδειαν (this variant does not appear in the NA28 apparatus).

⁶³⁶ τοις | Σπουδασον ελθειν | με ταχειον | δημας | με | ενκατελιπεν (see note on this variant below) | αγαπησας τον νυν αιωνα

λα και πασιν τοις ηγαπηκοσιν
την επιφανιαν⁶³⁸ αυτου·
⁽⁹⁾Σπουδασον ελθειν προς με τα
χεως⁶³⁹ ⁽¹⁰⁾δημας γαρ με εγκατελι
πειν⁶⁴⁰ αγαπησ[ας τον νυν αιωνα]
[και επορευθη εις Θεσσαλονικην]

p.160 (2 Tim 4:18-20)⁶⁴¹

[. και σω]
σει εις την [β]ασιλειαν αυτου την
επουρανιον· ω η δοξα εις τους αι
ωνιας των αιωνων αμην·
⁽¹⁹⁾Ασπασασθε⁶⁴² πρισκαν και ακυλαν
και τον ονησιφορου [οικ]ον⁽²⁰⁾[E]
[ρα]στος [εμε]νε[ν εν Κορι]ν[θ]ω τρο
[φιμον δε απελιπον εν Μιλητω]
[ασθενουντα]

p.161 (Titus 1:1-3)⁶⁴³

[π]ρος τιτον⁶⁴⁴ †

⁶³⁷ VARIANT – Codex I: [ο δικαιος κριτης omitted following ημερα] / NA28: ο δικαιος κριτης (this variant does not appear in the NA28 apparatus). Wayment suggests that this is an instance of parablepsis, though it was more likely the work of the lector rather than the scribe (Wayment, *Scribal Characteristics*, 255).

⁶³⁸ VARIANT (itacism) – Codex I: επιφανιαν / NA28: επιφανειαν (this variant does not appear in the NA28 apparatus).

⁶³⁹ There is disagreement here between Sanders and the current edition. The reading ταχεως is given here (which agrees with the NA28), while Sanders' version reads ταχειον. The latter is given as a variant in the NA28 apparatus, albeit with the normal spelling (ταχιον) instead of the itacistic one (ταχειον). Though somewhat darkened, the text here is sufficiently legible to warrant a lack of underdots. It is, however, easy to see how one could make the mistake and read ταχειον instead.

⁶⁴⁰ Although the text is somewhat darkened here, it appears to read εγκατελιπειν instead of ενκατελιπειν as Sanders records. The NA28 reads εγκατελιπειν and does not cite the alternate spelling (with the nu instead of the gamma) as a variant in its apparatus. It does, nevertheless, cite Codex I as an uncertain witness ("I^{vid}" or *ut videtur*) to the text as it stands in reference to a different variant in the latter half of the word: εγκατελειπειν instead of εγκατελιπειν. Though the manuscript does indeed appear to support the NA28 reading in this regard, the note in the NA28 apparatus does not correctly portray Sanders' spelling of ενκατελιπειν (with the nu instead of the gamma), but rather records it as εγκατελιπειν, which is the spelling adopted in this edition.

⁶⁴¹ εις | την βασιλειαν | επουρανιον· ω η δοξα | εις | των αιωνων αμην | πρισκαν | και ακυλαν | και | ονησιφορου οικον | [E]ραστος | [εμε]νε[ν (the MSI images confirm the iota and nu with certainty) | Κορι]ν[θ]ω τρο[φιμον

⁶⁴² VARIANT (itacism) – Codex I: ασπασασθε / NA28: ασπασαι (this variant does not appear in the NA28 apparatus; the variant can be accounted for by a combination of the itacistic spelling and a probable error of dittography wherein the alpha and sigma are mistakenly repeated). Wayment also references this verse as a possible case of dittography, though he mistakenly refers to it as verse 9 instead of 19. See Wayment, *Scribal Characteristics*, 254.

⁶⁴³ ΘΥ | αποστολος | πιστιν εκλεκτων | επιγνωσιν | ευσεβειαν | επ | αιωνιου | ην επηγγειλατο | αψευδης ΘΥ προ χρονων | αιωνιων | [δε] | [καιροις] | ιδ[ιοις] (the MSI images helped confirm some of the letters in these last three words)

(1) $\overline{\Pi\Lambda\Upsilon\Omega\varsigma}^{645}$ δουλος $\overline{\Theta\Upsilon}$ αποστολος⁶⁴⁶
δε $\overline{\text{IY XY}}$ κατα πιστιν εκλεκτων
 $\overline{\Theta\Upsilon}$ και επιγνωσιν αληθειας⁶⁴⁷ της⁶⁴⁸
κατ ευσε[βε]ιαν⁽²⁾ επ̄ ελπιδι ζωης⁶⁴⁹
αιωνιου ην επηγγειλατο ο αψευ
[δης $\overline{\Theta\Sigma}$ προ χρονων αιωνιων
⁽³⁾[εφανερωσεν] δε κ[α]ι[ροις] ιδιοις⁶⁵⁰
[τον λογον αυτου]

p.162 (Titus 1:10-11)⁶⁵¹

(10) $\overline{\text{E}}$ ισιν γαρ πολλοι⁶⁵² ανυποτακτοι
ματαιολογοι και φρεναπαται
μαλιστα οι εκ της περιτομης⁽¹¹⁾ ους⁶⁵³
δι⁶⁵⁴ επιστομιζειν οτινες ολους⁶⁵⁵
οικους ανατρεπουσιν διδασκοι
τες α μη δει αισχρου κερδους χαριν

p.163 (Titus 2:4-6)⁶⁵⁶

[. . . . ⁽⁴⁾ινα σωφρονιζω]
σι⁶⁵⁷ τας νεας φιλανδρους εινα
φιλοτεκνους ⁽⁵⁾σωφρονας⁶⁵⁸
[α]γνας· οικουργους αγαθας [υπο]
[τ]ασσομενας τοις ιδιοις ανδρ[α]σιν]

⁶⁴⁴ There is a staurogram in the upper right corner of the page. The superscription heading (προς τιτον) has decorative lines both above and below the letters.

⁶⁴⁵ The pi of $\overline{\Pi\Lambda\Upsilon\Omega\varsigma}$ does not appear to be an incipit/*paragraphos* combination as is customary for this scribe at the beginning of each epistle. The text is somewhat faded and partially broken at this point; however, there may have been more here than can currently be seen.

⁶⁴⁶ Terminal sigma on $\overline{\text{AΠOCTOΛOΣ}}$.

⁶⁴⁷ The word *αληθειας* is mistakenly misspelled as *αληθιας* in Sanders. The manuscript matches the reading of the NA28 as noted above, both here as well as in other instances of *αληθειας* throughout the manuscript.

⁶⁴⁸ Terminal sigma on *της*.

⁶⁴⁹ Terminal sigma on *ζωης*.

⁶⁵⁰ Terminal sigma on *ιδιοις*.

⁶⁵¹ *ανατρεπουσιν | διδασκοντες | αισχρου κερδους χαριν*

⁶⁵² VARIANT – Codex I: [και omitted following πολλοι] / NA28: και (this variant does not appear in the NA28 apparatus). The και is included in Sanders, but it is not present in the manuscript. Hence, this manuscript is misrepresented in the apparatus of the NA28 as a witness to the text as it stands (with the και included). See also Wayment, *Two New Textual Variants*, 737-38.

⁶⁵³ Possible terminal sigma on *ους*, though it is uncertain since the text is darkened and partially broken off at this point.

⁶⁵⁴ VARIANT (itacism) – Codex I: δι / NA28: δει (this variant does not appear in the NA28 apparatus).

⁶⁵⁵ As in the case of *ους* on the previous line, there is possibly a terminal sigma ending *ολους*, though the damage to the page makes it uncertain.

⁶⁵⁶ *οικουργους | αγαθας υποτασσομενας | τοις | ανδρασιν | ινα | λογος | $\overline{\Theta\Upsilon}$ βλασφημηται | τους νεωτερους ωσ[αυτως]* (there appears to have been some significant breakage on the bottom of this page)

⁶⁵⁷ VARIANT – Codex I: σωφρονιζωσι / NA28: σωφρονιζωσιν (this variant does not appear in the NA28 apparatus).

⁶⁵⁸ Terminal sigma on *σωφρονας*.

[ι]να μη ο λογος του ΘΥ [βλασφη]
[μηται ⁽⁶⁾τους νεωτερους ωσαυτως]
[παρακαλει σωφρονειν]

p.164 (Titus 2:14-15)⁶⁵⁹

⁽¹⁴⁾[ος εδωκεν εαυτον υπερ ημων ινα λυτρ]
ωσηται ημας απο πασης ανομιας⁶⁶⁰
και καθαριση εαυτω λαον περιου
σιον ζηλωτην καλων εργαων
⁽¹⁵⁾[τα]υτα λαλει και παρακαλει και ε
[λεγχε μετα] πα[σ]ης [ε]πι[ι]ταγης μη
[δεις σου περιφρονειτω]

p.165 (Titus 3:8-9)⁶⁶¹

KZ⁶⁶²

[. ινα φρον]
τιζουσιν⁶⁶³ καλων εργαων προιστα
σθαι οι πεπιστευκοτες ΘΩ·
[ταυ]τα εστιν καλα και ωφελιμα
[το]ις ΑΝΘΙΣ· ⁽⁹⁾μωρας δε ζ[η]τη[ησεις]
[κ]αι γενεαλογ[ι]ας [και ερεις⁶⁶⁴ και]
[μαχ]ας νομ[ικας περιστασο· . .]

p.166 (Philem 1:1-3)⁶⁶⁵

† προς φιλημονα⁶⁶⁶

⁽¹⁾Παυλος δε[σμιος] ΧΥ ΙΥ κ[α]ι τιμο
θεος ο αδελφος φιλημονι τ[ω]
αγαπητω και συνεργω ημων
⁽²⁾[και Απφ]ια τη αδελφη και αρχιπ[πω]

⁶⁵⁹ λυτρ]ωσηται | και καθαριση | εαυτω | περιουσιον | ταυτα | λαλει και | πα]σης επιταγης | μη[δεις

⁶⁶⁰ Terminal sigma on ανομιας.

⁶⁶¹ φρον]τιζουσιν | καλων εργαων | προιστασθαι | πεπιστευκοτες | ΘΩ | Ταυτα | καλα και | ωφελιμα | τοις | μωρας
δε ζητησεις | γενεαλογιας και ερις και | [μα]χας

⁶⁶² The quire number KZ (27) appears, albeit very faintly, in the upper right corner with a decorative horizontal stroke both above and below the letters.

⁶⁶³ VARIANT – Codex I: φροντιζουσιν / NA28: φροντιζωσιν (this variant does not appear in the NA28 apparatus).

⁶⁶⁴ Sanders records ερεις with the variant spelling ερις. However, since this section is no longer visible, it cannot be verified.

⁶⁶⁵ προς | Παυλος δεσμιος | και | τιμοθεος | ο αδελφος | [α]γαπητω | συνεργω | [και] (although this word is still entirely in square brackets, it has been moved to the following line for spacing reasons) | Απ]φια τη αδελφη | αρχιπ[πω] | συστρ]ατιωτη | χ]αρις

⁶⁶⁶ There is a staurogram in the upper left corner of the page. What is visible of the superscription heading (προς φιλημονα) is extremely faint and probably has decorative lines both above and below the letters as per the custom, but it is very difficult to see.

[τω συστρατ]ιω[τη] ημων και [τη]
[κατ οικον σου εκκλησια ⁽³⁾χα]ρις
[υμιν και ειρηνη απο θεου πατρος ημων και]
[κυριου Ιησου Χριστου]

p.167 (Philem 1:14-16)⁶⁶⁷

⁽¹⁴⁾[χ]ωρις δε της σης γνωμης ουδεν η
θελησα ποιησαι ινα μη ως κατα αι
α[γκ]ην το αγαθον σου η αλλα κατα ε[κου]
[σ]ιον ⁽¹⁵⁾ταχα γαρ δια του[τ]ο εχω[ρισθη]
προς ωραν ινα αιωνιον αυτου απε]
[χ]ης ⁽¹⁶⁾ουκετι [ως δουλον αλλ υπερ δουλον]

⁶⁶⁷ χωρις | ηθελησα | ινα | ως κατα | αναγκην | κατα ε[κου]σιον | τουτο | εχωρισ[θη] | ινα | αιωνι[ον] | αυ[το]ν | απε]χης

CONCLUSION

Despite its damaged and somewhat fragmentary condition, Codex I is an important witness to the early text of the Epistles of Paul. This new transcription confirms the majority of the text as recorded nearly a century ago by Sanders, an excellent and capable scholar and textual critic. Most of the instances in which the new transcription varies from Sanders consist of differences in the placement of both underdots and square brackets.⁶⁶⁸ The new edition, in general, tends to be less certain of the text than was Sanders. As a full set of plates was not made as a part of Sanders' edition, it is difficult to tell whether this was primarily due to the deterioration of the text over time, or rather, perhaps, due to a less conservative transcriptional approach by Sanders. I tend to think the former, since, as Sanders himself noted, "somewhat more was read in the first collation than could be seen on later examination, but the fragments now seem to be keeping perfectly and so will be available for future reference."⁶⁶⁹ A comparison between the four plates which Sanders did include and their modern counterparts reveals little, if any, deterioration over the last century. The comparison of only four images, however, is far too small a sample size with which one might responsibly draw conclusions concerning the remainder of the manuscript. Having said that, there are certainly occasions in which Sanders saw text which is no longer visible in the image sets today.

Perhaps the greatest way in which this new edition adds to the fine work done by Sanders is in the inclusion of many tables and commentary, which lay out all of the manuscript's variant readings and list examples of many scribal characteristics in an easily accessible format.⁶⁷⁰ The lists of variant readings were particularly helpful when evaluating the textual affiliation of Codex I, which appears to align more closely with the B/Alexandrian/Neutral textual tradition (represented by the NA28) than it does with the Byzantine tradition (as represented by the RP). The scribe of Codex I seems to have been both careful and well practised, creating relatively few errors of any major significance. Most of the scribal errors did little or nothing to alter the meaning of the text, and were largely either itacistic or orthographical in some other respect.

In the course of my research on Codex I, it quickly became apparent that the manuscript has been the unfortunate recipient of undue scholarly neglect. It is hoped that this new transcription, together with its supplemental data and commentary, will help to bring a measure of rectification to nearly a century of unwarranted oversight.

⁶⁶⁸ For specific examples, see the "mini-apparatus" footnotes throughout the transcription above. For a more detailed explanation of these footnotes, see the discussion in the "About the Transcription" section.

⁶⁶⁹ Sanders, *Epistles of Paul*, vii.

⁶⁷⁰ The variant readings are based off of comparisons with both the NA28 and RP editions of the Greek New Testament. Examples of scribal characteristics include the use of quire numbers, terminal nu, terminal sigma, incipits, *nomina sacra* forms, and various others.

Plate 1

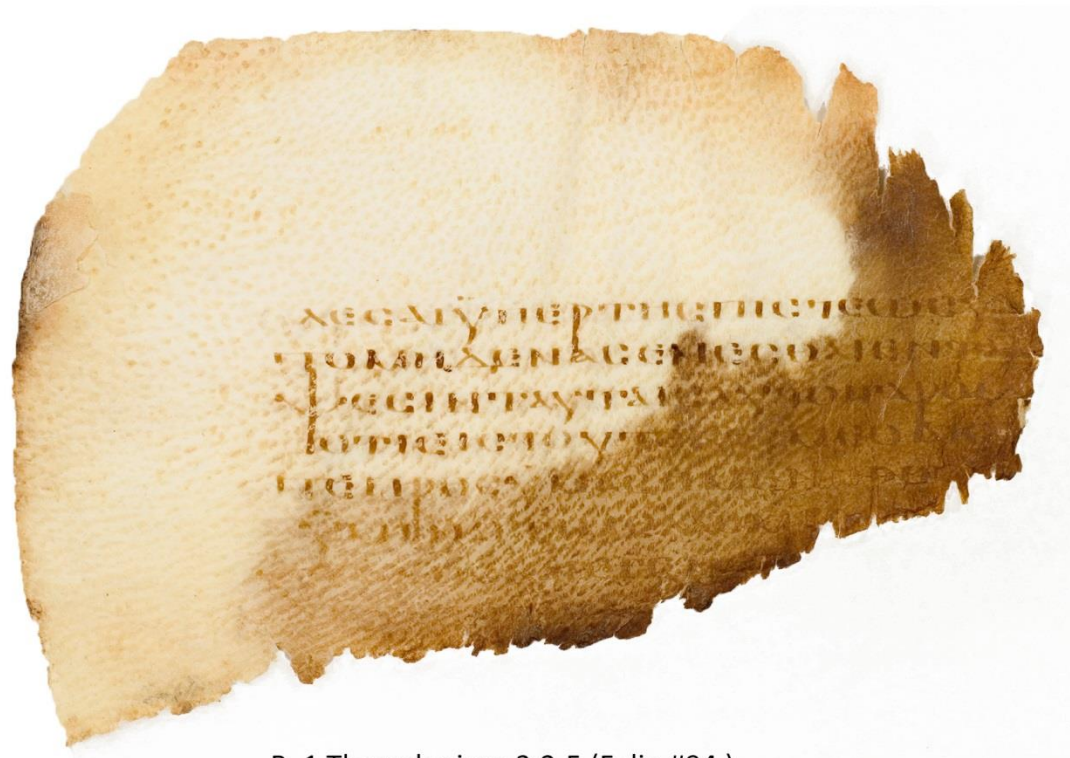


Appearance of the Washington Manuscript
of the Epistles of Paul When Found

Plate 2



A. 1 Corinthians 12:16 (Folio #6)



B. 1 Thessalonians 3:2-5 (Folio #94)

Plate 3

Fragment A is a piece of aged, yellowish parchment with irregular, torn edges. It contains several lines of text in a dark brown ink, written in a formal Gothic script. The text is arranged in approximately six lines. At the top, there is a faint, larger heading. The main text begins with a large initial letter 'Χ' (Chi) in the second line. The parchment shows signs of wear, including some staining and small holes.

Fragment A contains the beginning of 2 Thessalonians 1:1-3. The text is written in a Gothic script and includes the following lines (transliterated from the image):

ΕΝ ΤΗ ΑΓΑΠΗ ΚΑΙ ΤΗ ΕΛΠΙΔΙ ΤΗΣ ΚΑΤΑΡΤΗΣ
ΤΗΣ ΕΝ ΤΟΙΣ ΑΓΙΟΙΣ ΚΑΙ ΤΗΣ ΕΛΠΙΔΙ ΤΗΣ
ΚΑΤΑΡΤΗΣ ΤΗΣ ΕΝ ΤΟΙΣ ΑΓΙΟΙΣ ΚΑΙ ΤΗΣ
ΕΛΠΙΔΙ ΤΗΣ ΚΑΤΑΡΤΗΣ ΤΗΣ ΕΝ ΤΟΙΣ
ΑΓΙΟΙΣ ΚΑΙ ΤΗΣ ΕΛΠΙΔΙ ΤΗΣ ΚΑΤΑΡΤΗΣ
ΤΗΣ ΕΝ ΤΟΙΣ ΑΓΙΟΙΣ ΚΑΙ ΤΗΣ ΕΛΠΙΔΙ ΤΗΣ

A. 2 Thessalonians 1:1-3 (Folio #100)

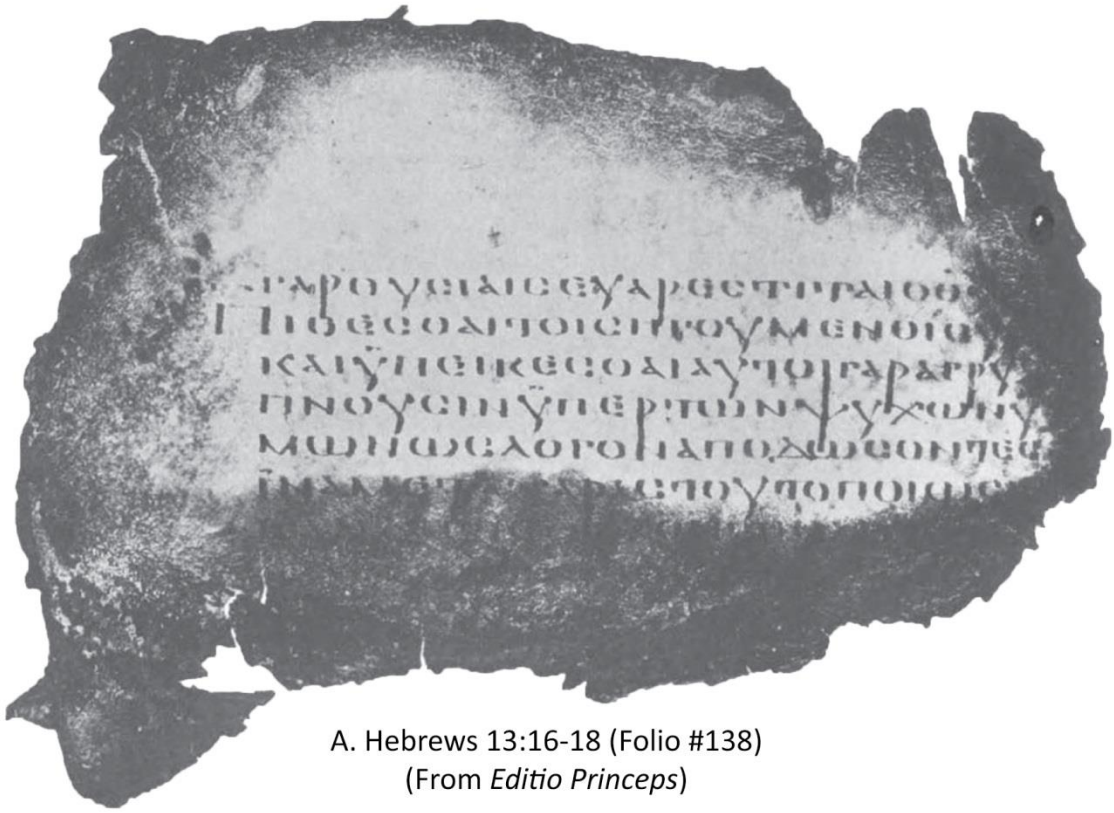
Fragment B is a piece of aged, yellowish parchment with irregular, torn edges. It contains several lines of text in a dark brown ink, written in a formal Gothic script. The text is arranged in approximately six lines. At the top, there is a faint, larger heading. The main text begins with a large initial letter 'Π' (Pi) in the second line. The parchment shows signs of wear, including some staining and small holes.

Fragment B contains 2 Thessalonians 1:10-11. The text is written in a Gothic script and includes the following lines (transliterated from the image):

ΠΙΝΑΙ ΤΟΙΣ ΑΓΙΟΙΣ ΚΑΙ ΤΗΣ ΕΛΠΙΔΙ ΤΗΣ
ΚΑΤΑΡΤΗΣ ΤΗΣ ΕΝ ΤΟΙΣ ΑΓΙΟΙΣ ΚΑΙ ΤΗΣ
ΕΛΠΙΔΙ ΤΗΣ ΚΑΤΑΡΤΗΣ ΤΗΣ ΕΝ ΤΟΙΣ
ΑΓΙΟΙΣ ΚΑΙ ΤΗΣ ΕΛΠΙΔΙ ΤΗΣ ΚΑΤΑΡΤΗΣ
ΤΗΣ ΕΝ ΤΟΙΣ ΑΓΙΟΙΣ ΚΑΙ ΤΗΣ ΕΛΠΙΔΙ ΤΗΣ
ΚΑΤΑΡΤΗΣ ΤΗΣ ΕΝ ΤΟΙΣ ΑΓΙΟΙΣ ΚΑΙ ΤΗΣ

B. 2 Thessalonians 1:10-11 (Folio #101)

Plate 4



A. Hebrews 13:16-18 (Folio #138)
(From *Editio Princeps*)



B. Hebrews 13:16-18 (Folio #138)
(From Modern Color Image Set)

Plate 5

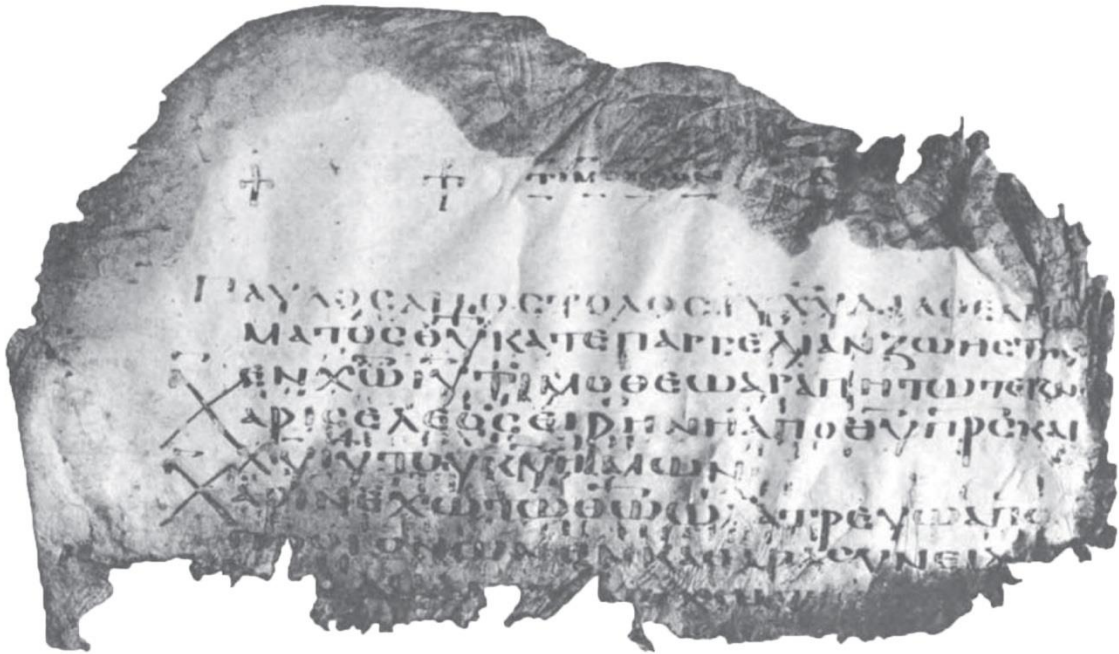


A. 1 Timothy 6:1-2 (Folio #149)
(From *Editio Princeps*)



B. 1 Timothy 6:1-2 (Folio #149)
(From Modern Color Image Set)

Plate 6

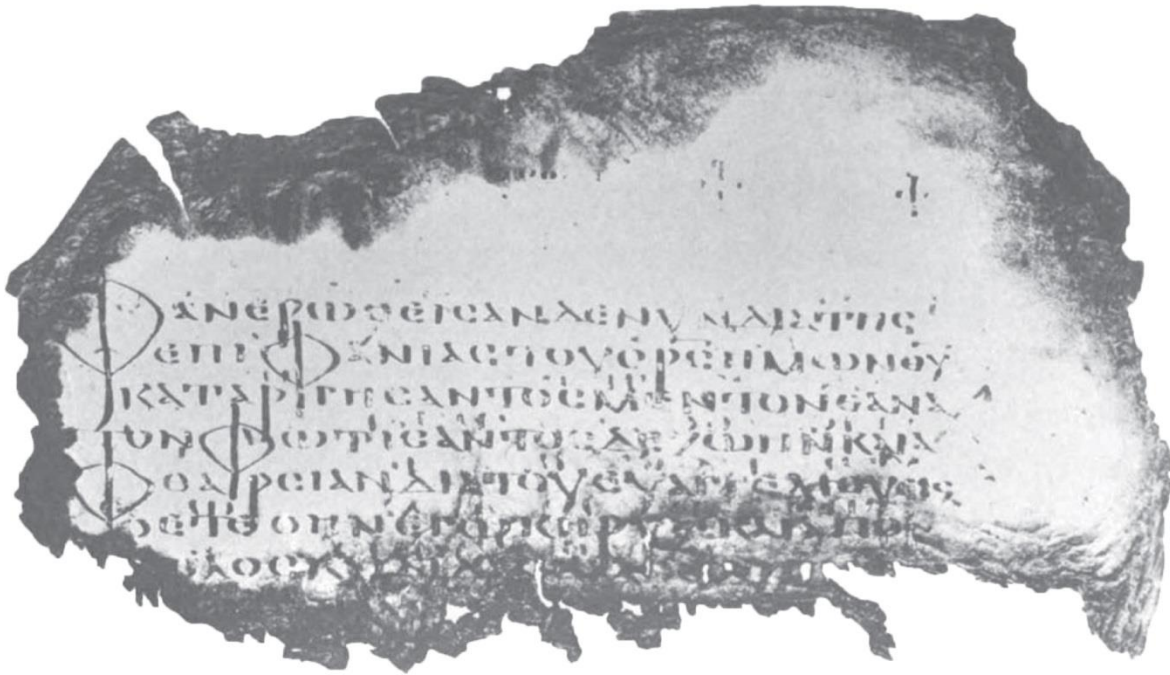


A. 2 Timothy 1:1-3 (Folio #152)
(From *Editio Princeps*)



B. 2 Timothy 1:1-3 (Folio #152)
(From Modern Color Image Set)

Plate 7



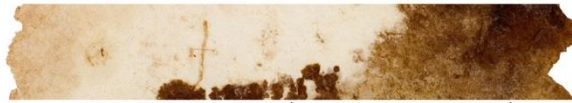
A. 2 Timothy 1:10-12 (Folio #153)
(From *Editio Princeps*)



B. 2 Timothy 1:10-12 (Folio #153)
(From Modern Color Image Set)

Plate 8

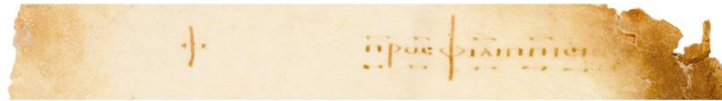
All Extant Titles in Codex I (016)
(missing 1 Cor and Eph)



προς κορινθιους β (manuscript page 20)



προς γαλατας (manuscript page 49)



προς φιλιππισιους (manuscript page 70)



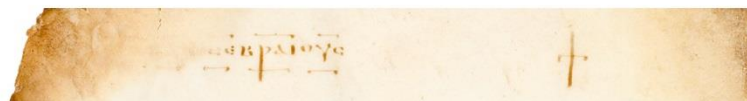
προς κολασσαις (manuscript page 80)



προς θεσσαλονικεις α (manuscript page 90)



προς θεσσαλονικεις β (manuscript page 100)



προς εβραιους (manuscript page 105)



προς τιμοθεον α (manuscript page 140)



προς τιμοθεον β (manuscript page 152)



προς τιτον (manuscript page 161)



προς φιλημονα (manuscript page 166)

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