

Family 35 Splits in the Pauline Corpus

Wilbur N Pickering, ThM PhD

The statistics below are based on 34 MSS belonging to Family 35. The geographic distribution includes Sinai, Jerusalem, Patmos, Constantinople, Aegean, Trikala, Mt. Athos (six monasteries: Dionysiu, Iviron, Karakallu, M Lavras, Stavronikita, Vatopediu), Grottaferrata, Vatican, etc. I have included all splinters from three MSS and up, but only if a variant garners over ten MSS does it start to deserve attention. (I have generally not included sets involving only diacritics, but they are on file.)

Romans:

I begin with five minor splits, all being around 20% or less (of the family members consulted).

6:8 πιστευομεν 141^c,328^{alt} || πιστευωμεν 35^{alt},141,204,328,928^{alt},1732^{alt},1855^{alt},1876,1897,2587,2723^{alt}

11:7 τουτου || τουτο [60%] 18,386,444,1100,1250

15:28 σπανιαν || ισπανιαν [25%] 328,444^c{432,604}928,1249,1548,1855^c,1892^c,2587

15:30 συναγωνισασθαι || συναγωνισασθε 141,328[?],432,1247,1892

16:19 ειναι 1249^c || --- {149,201}328,928,1249

There is little here to detain us. Next I consider eight splits that are around a third.

1:32 πρασσουσιν || πραττουσιν [2%] {149,201}{432,604}824,1248,1503,1628,1637,1864,1892

2:5 του || --- [1%] {149,201}{432,604}824(1248)1503,1548,1628,1637,1864,1892

4:7 αφεθησαν || αφειθησαν [10%] {149,201}328,444{432,604}928,1247,1249,1251,1548,1855,2587

7:13 αλλα || αλλ [10%] 204,328,444,1247,1249,1250,1725,1732,1855,1876,1897,2587

9:3 ευχομην || ηυχομην [60%] {149,201}547,824,1248,1250,1251,1503,1628,1637,1864,1892

11:10 συγκαμψιον 141^c,1892^c || συγκαψιον [20%] 141,328{432,604}1247,1250,1628,1876,1892,2466

15:24 σπανιαν || ισπανιαν (27%) 18^c,35,328,444{432,604}928,1247,1249,1548,1855^c,2587

It should be observed that the repetition in 15:28 receives even less support.

16:6 υμας 1248^{alt} || ημας (75.5%) 328,444{432,604}547,1248,1250,1251,1725^{alt},1732,1892

Except for the omission of the article, all involve a single letter or diphthong, four being mere differences in spelling. Up to this point there is really no question as to the archetypal form. We now come to the only case that may qualify as a 'proper' split.

16:24 ημων 35,141{149,201}204,928,1249,1548,1725,1732,1855,1876,2466,2587,2723 (1897 is missing)

υμων [80%] 18,328,386,444{432,604}547,824,1100,1247,1248,1250,1251,1503,1628,1637,1864,1892

The first person is unexpected; many scribes could have made the change without thinking. But to make the reverse change would have to be deliberate. The first person may have a small edge in both distribution and quality of voters. Either reading makes good sense and presents no theological difficulty, but I conclude that the archetype had the first person.

There simply is no significant variation within the family. God has preserved His Text!

1 Corinthians:

I begin with ten minor splits, all being around 20% or less (of the family members consulted).

3:1 υμιν λαλησαι || ~ 21 [20%] 18,35,386,1100,1250,2466

3:10 εποικοδομει || επικοδομει [2%] 204,1249,1725

4:1 ημας || υμας [12%] 141,444,547,1250,1548

4:6^b φυσιουσθε 1249^c || φυσισωσθε [2%] 328,928,1247,1249,2587

6:15 αρας 1855^c || αρα [30%] 432,444,1249^c,1250,1732,1855,1876

7:10 παραγγελλω 2466^c || παραγγελω [5%] 1249,1876,2466

7:13 ητις || ει τις [30%] {149,201}1248,1628,1637^c,1864,1892 (1503 badly blurred) [my copy of 824 missing]

7:39 και || --- [20%] 432,444,547,1251,1876,1892

10:19 οτι || --- 328,547,928,1250,1855

11:13 θεω || κυριω 328,928,1247,1249,1855

This exact sub-group is responsible for two minor splits in 2 Corinthians.

There is little here to detain us (the three that appear the most often—1249, 1250, 1876—are all at Sinai). Much of the variation could be fortuitous, being minimal. Next I consider seven splits that are under a third.

1:13 υμων || ημων [12%] 141,444,824,1247,1637^{alt},1725,1732,1864,1892,2466,2723

This is the sort of change that could be made independently, and the assortment is 'different', probably not indicating a dependency.

1:28 αγεινη || αγεινη [5%] 328{432,604}928,1247,1249,1548,1855,2587

2:4 πειθοις || πειθοι (12.2%) 18,141,204,386,432,444,1725,1732 (1100 ink faded)

3:2 ηδυνασθε || εδυνασθε [38%] {149,201}{432,604}824,1248,1250,1503,1628,1637,1864,1892

5:11 νυμι || νυμ [60%] 328,444,928,1247,1249,1250,1251,1855

7:17 ει 928^c || η [15%] 328,444^{alt},928,1548,1855,2466,2587 || 1 η 35^c,204,1732^c

13:3 καθησομαι || καθησωμαι (44.7%) 386{432,604}1548,1628,1637

In each case the difference is a single letter. The sub-group we have seen before continues to be in evidence. Up to this point there is really no question as to the archetypal form. We now come to the five cases that may qualify as ‘proper’ splits, two of which go together.

4:6^a μη 18,35,141{149,201}204,328,386,444,824,928,1100,1249,1503c,1628,1732,1864,1876,2466,2587,2723

--- [50%] {432,604}547,1247,1248,1250,1251,1503,1548,1637,1725,1855,1892

Four of these MSS are at Sinai and six at Mt. Athos (but both locales are also represented on the other side), so the geographic distribution is quite limited. Presumably the repetition of the negative was felt to be unnecessary, since all it adds is a little emphasis.

6:5 ανακριναι 18,35,201,204{432,604}444,1247,1249,1876,1892,2466,2587,2723

διακριναι [73%] 141,149,328,386,547,604c,824,928,1100,1248,1250,1251,1503,1548,1628,1637,1725,1732,1855,1864

To me this is the only difficult ‘call’, but the geographical distribution is all but decisive. Eleven of the nineteen MSS reading *diakrinai* are at Mt. Athos, with none on the other side; Sinai has three on each side; while the Vatican goes three to two for *dia-* (that also has Grottaferrata and Leiden). But *anakrinai* is attested at Jerusalem, Patmos, Constantinople, Aegean, Trikala, Bologna (Paris, London), besides Sinai and Vatican—it also has more of the better representatives; besides three of the four from the 11th century; and it also fits the context better: Paul is not looking for one person to impose a ruling on everyone else, but someone to conduct a hearing that will result in a consensus among those present.

9:9 ἄλωιντα 18,35,141{149,201}204{432,604}547,824,1100,1247,1248,1503,1548,1628,1637,1725,1732,1892,2466,2723

αλωιντα 35c,328,386,444,928,1249(1250 ink gone, but see below)1251,1637c,1855,1864?,1876,2587

9:10 ἄλωιν 18,35,141{149,201}204{432,604}547,824?,1100,1248,1503,1548,1637,1725,1732,1876c,1892,2466,2723

αλωιν 35c,328,386,444,928,1247,1249,1250,1251,1628,1637c,1855,1864?,1876,2587

Including this set might well be considered an exercise in pedantry, since it makes no difference in meaning, but it is relevant to the next set. The noun equivalent is everywhere spelled with rough breathing, or aspiration. In any case, the archetype presumably had the aspiration (five of the six Sinai MSS make up almost half of the dissenting votes).

16:2 ευοδουται 18,35,141{149,201}204,386{432,604}444,824,1100,1248,1503,1628,1637,1725,1732,1864,1892,1897,2466

ευοδωται [65%] 328,547,928,1247,1249,1250,1251,1548,1855,1876,2587,2723

It will be observed that the alignments are quite similar to those in 9:9 & 10. The one discordant note is 2723, but it is not enough to alter the conclusion. The choice is between Indicative or Subjunctive; Paul is telling them to set something aside every Sunday, but on what basis—on the basis of how they actually are prospered, or on how they may be prospered? I would say that the Indicative is clearly the better choice,

although in this context the Subjunctive can be construed to have almost the same force, so there is really little difference in meaning.

To recapitulate, these five ‘proper’ splits make almost no difference in meaning; the one in 6:5 could make a slight difference, depending on the choices of the translator. As generally happens with splits within Family 35, most of them involve a single letter or similar sounding diphthong (15 out of 22); two involve only the diacritic; three omissions that scarcely touch the meaning; one word order and one set of near synonyms. Once again, there simply is no significant variation within the family. God has preserved His Text!

2 Corinthians

I begin with five minor splits, only one being slightly over 20% (of the family members consulted).

1:17 βουλευομενος 1548^c || βουλομενος [20%] {149,201}204,824,1247,1548,1725,1897

2:6 επιτιμια || επιτιμησις 328,928,1247,1249,1855

5:20 δεομεθα || 1 ουν 328,928,1247,1249,1855

7:12^c υμας 928^c,1855^c,2587^c || ημας 386,928,1249,1855,2587

8:15 ο || --- [39%] 18{149,201}1100,1725

There is nothing here to detain us, except to note that 928,1249,1855 form a sub-group that can be observed throughout the Pauline Corpus. There are seven proper splits that I further subdivide: there are three that involve about a third of the MSS, and there are four where the split is about even.

7:12^a υμων || ημων [8%] 328{432,604}1247,1503,1548,1725,1732^{alt},1855^c,1876,2466^c

7:12^b ημων || υμων [14%] 204,328{432,604}928^c,1247,1548,1725,1732^{alt},1855^c,1876,1897,2466,2587^c

11:7 εαυτον || εμαυτον [78%] 141,328,386{432,604}444,547,1247,1249,1251,1725,1732,1855

The first two go together. The two-thirds include most of the better representatives as well as a better geographic distribution. The selection for the third split is presumably fortuitous; the copyists either felt the pressure of the Byzantine bulk, [78%], or made the change independently for the same reason that the bulk did—‘myself’ is so expected that the overt form would be written almost without thinking, but there would be no reason for the reverse change. Again, the two-thirds include most of the better representatives as well as a better geographic distribution. Up to this point there is really no question as to the archetypal form, but now for the last four.

1:20^a τω—35,204,328,928,1247,1249,1251,1548,1637,1725,1855,1876,1897,2466^c,2587,2723

το—[80%] 18{149,201}386{432,604}547,824,1100,1248,1250,1503,1628,1637^c,1732,1864,1892,2466,2723^c

--- 141,444

1:20^b τω—35,204,328,547,928,1247,1249,1251,1548,1637,1725,1855,1876,1897,2466,2587,2723

το—[78%] 18{149,201}386{432,604}824,1100,1248,1250,1503,1628,1637^c,1732,1864,1892,2723^c

--- 141,444

These two obviously go together, so I will discuss them first. It will be observed that 547 and 2466 changed sides the second time, which to me implies that the exemplar of each had the dative, so the second set gives the true picture, in terms of the exemplars. Presumably the idiomatic norm of neuter nominative with such expressions took over in the minds of most copyists; if the original were nominative, why would anyone change it to dative? I would render verse 20 “because all the promises of God in Him are with the ‘Yes’; indeed, in Him they are with the ‘Amen’, that there be glory to God through us.” Returning to family 35, most of the better representatives (also the eight earliest ones) as well as a better geographic distribution are with the dative, that I take to be the archetypal form.

8:9 ημας—18,35,141,204,328^c,386,444,547,928,1249,1250,1251,1732,1855,1876,2466,2587,2723

υμας—[60%] 35^c{149,201}328{432,604}444^c,824,928^c,1247,1248,1503,1548,1628,1637,1725,1732^{alt},1855^c,1864,1892,1897,2587^c

--- 1100 (illegible)

I imagine the difficulty to have arisen because the complement has ‘that you might be rich’, which led copyists to change the ‘we’ above to ‘you’ as well; but how to explain the reverse shift? (Of course, from a theological perspective either pronoun is fine, although the first person is more inclusive.) Most of the better representatives as well as a better geographic distribution are with the 1st person, that I take to be the archetypal form.

9:10 γεννηματα—18,35,141{149,201}204,824,1100,1248,1250,1503,1628,1637,1864,1876,1892,2466,2723

γεννηματα—[6%] 328,386{432,604}444,547,928,1247,1249,1251,1548,1725,1732,1855,2587

--- 1897 (missing)

In the context γεννηματα (fruit, produce) is evidently correct (and generally dominates all lines of transmission). Presumably a tendency to ‘spiritualize’ the text would not be a rare phenomenon in monastic communities. On the other hand, as an unintentional change νν → ν would presumably be easier than the reverse. Most of the better representatives as well as a better geographic distribution being with the single consonant (besides its being correct), I take it to be the archetypal form.

As generally happens with splits within family 35, most of them involve a single letter; the three that involve more could be called synonyms. Once again, there simply is no significant variation within the family. God has preserved His Text!

Galatians:¹

1:3 ημων || --- [16%] 328,547,1247

¹ MS 1897 is missing all of Galatians and the first two-thirds of Ephesians, and so is not included for these two books.

1:21 της || --- [3%] 547,1251,1725
3:19 ω || ο [25%] 141{149,201}1251,1503,1855
3:23 του δε || ~ 21 [2%] 141,547,1628
3:26 ιησου || --- 328,928,1247,1249
5:14 σεαυτον 2466^c || εαυτον [45%] 432,1250^c,1548,2466
5:20 ερις || ερεις [40%] 547,1247,1548,1855
5:26^a γινωμεθα || γενωμεθα [20%] 18,141,547,1251,1548,1732,1864[?],1892
5:26^b αλληλοις || αλληλους [40%] 547,1247,1251,1548,1725,1864[?]
6:13 περιτετμημενοι || περιτεμνομενοι [32%] 201,547,1251

There is nothing here to detain us. If we remove 547, 1247 and 1251 we lose half the sets (in passing it may be noted that 547 is on Mt. Athos while the other two are at Sinai). There is simply no question about the archetypal form of Family 35 for this book. God has preserved His Text!

Ephesians:

1:13 ημεις || υμεις [40%] 141{432,604}547,1251,1637,2587
5:5 ιστε || εστε [70%] 18,35,141,386,547,1100,1247,1250,1251,1876,2466
6:5 της 1503^c || --- [20%] 328,1247,1249,1503,1628,1892
6:15 υποδησαμενοι 141^c || υποδυσσαμενοι [25%] 141,328,1247,1249,1855

Again, there is nothing here to detain us. The roster of MSS with the variant in 5:5 is probably partly fortuitous; this is the sort of change that could happen independently, although some may have been contaminated by the Byzantine bulk [70% here—presumably the ‘easier’ reading]; it may also be observed that four of them are at Sinai, and 141 and 547 are marginal family members in Ephesians. There is simply no question about the archetypal form of Family 35 for this book. God has preserved His Text!

Philippians:

1:4 παση || 1 τη [5%] {432,604}547,1251,1897,2587
2:4 και 2466^c || --- [1%] 432,1892,2466
2:26 υμας (149) || 1 ιδειν [25%] 18,141^c,386,1100,1247,1250,1876
2:27 λυπην 1725^c,2466^c || λυπη [10%] 141^c,547,604,928^v,1251,1725,1892,2466
3:5 βενιαμιν 1249^c,1503^c || βενιαμην [10%] 1249,1503,1725,1897

4:9 ειδετε || ιδετε [30%] {149,201}432,1100

4:10 εχαρην || εχαριν [5%] {149,201}1248,1250,1876

There is nothing here to detain us. There is simply no question about the archetypal form of Family 35 for this book. God has preserved His Text!

Colossians:

1:2 κολοσσαις || κολασσαις [40%] {149,201}328,604,824,1247,1249,1251,1548,1628,1855,1864,2587
The alternate spelling for the addressees loses in geographic distribution and the general quality of its supporters, besides garnering just over a third of the MSS consulted.

2:14 ηρκεν 1876^c || ηρεν [40%] 141{149,201}328,547,928^c,1247,1249,1876

2:16 υμας || ημας 328,604,928,1247,1249,1855 (1100 ink gone)

3:20 εν || τω [20%] 201,204,547,1251 [this one is curious]

4:3 ο θεος ανοιξη ημιν || ~ 3412 328,604,928,1247,1249

There is nothing here to detain us. There is simply no question about the archetypal form of Family 35 for this book. God has preserved His Text!

1 Thessalonians:

1:9 απαγγελουσιν || απαγγελουσιν [15%] {149,201}1250,1876

2:8 μειρομενοι 35^c || ομειρομενοι [30%] 35,386,432,1100,1732,2466

4:5 επιθυμιας || ατιμιας [5%] {149,201}1251 [this one is curious]

5:19 σβεννυτε || σβεννητε {149,201}1725

There is nothing here to detain us. There is simply no question about the archetypal form of Family 35 for this book. God has preserved His Text!

2 Thessalonians: NONE

There is absolutely no question about the archetypal form of Family 35 for this book. God has preserved His Text!

1 Timothy:²

1:9 πατραλοιας 141^{alt}(432) || πατραλωαις 141 || πατρολωαις [34%] {149,201}824,1248,1503,1628,1637,1876,1892,2723
μητραλοιας (432) || μητρολωαις [40%] ditto + 141

Liddell & Scott give πατραλοιας and μητραλοιας as the basic forms. But there may be a significant difference in meaning—the basic form would properly be a ‘striker’, not a ‘killer’, which makes better sense, since the very next crime listed is ‘murder’, which would include ‘father-killer’. In any case, there is no question about the reading of the family archetype.

1:17 και 35^c || --- [50%] 35,141,1892

4:1 πλανοις 141^{alt},1876^c || πλανης [30%] 141{149,201}328,547,604,928,1247,1249,1250,1251,1855,1876
Five of the dissenters are at Sinai, and 141 and 547 are marginal family members for this book.

5:4 εκγονα || εγγονα [10%] 328,928,1247,1249,1855,2587

5:21 προσκλησιν 35,141,204,386^c,444,604,1100,1247,1249,1251,1503,1548,1628,1637,1732,1864,1892,2466,2723

προσκλισιν [25%] 18,35^{alt}{149,201}328,386,432,547,824,928,1248,1250,1503^{alt},1628^{alt},1725,1855,1876,1892^{alt},2466^{alt},2587

Although there is an almost even split in the MSS, the better representatives generally side with ‘summons’, which also fits the context better than does ‘partiality’; it also has a somewhat better geographical distribution. I conclude that ‘summons’ is the reading of the family archetype.

Again, there is really no question about the archetypal form of Family 35 for this book. God has preserved His Text!

2 Timothy:

1:16 επησχυνθη 35^c,1732^{alt} || επαισχυνθη [49%] 35,204,1732,2466

3:6 ενδουοντες || ενδουοντες [77%] 141,328,432,547,604,928,1247,1249,1251,1892^c,2587

ενδυνω or ενδω? The basic meaning of ενδω is ‘to enter’, which over time was obscured by the statistically predominant use with reference to entering clothes [in English we speak of ‘putting on’ clothes], except that for this use the verb is normally in the middle voice, not the active, as here. But in the context the description of such persons, given in verses 2-5, does not agree with ‘sneaking’ or ‘worming’—they enter openly, exuding confidence and competence. ενδω is clearly the reading of the family archetype.

3:14^a οις || --- [80%] 141,547,1251,1732,1892

3:14^b επιστωθης || επιστευθης [10%] 204,432,444,1250,1548,1725,1732,1855,1876,2587

² MS 1897 is f³⁵ for the first three chapters; at 4:1 the hand changes, probably over a century later, using an exemplar of a different type. The second hand continues through to the end of Hebrews, so the MS is not included for these books. [The impression I get is that 1897 was copied by an old man (his hand trembled, and the last page or two the ink gets weaker) who was unable to continue beyond 1 Tim. 3:16.]

Again, there is really no question about the archetypal form of Family 35 for this book. God has preserved His Text!

Titus:

2:2 πρεσβυτας || πρεσβυτερους 328,547,928,1247,1249,1251

2:7 αδιαφθοριαν 18,35,141,328,547,604,928,1100,1247,1248,1249,1251,1503,1548,1637,1855,1864,1892,2857,2723

αδιαφοριαν (8%) 35^c{149,201}204,386,432,444,824,1250,1503^c,1628,1637^c,1725,1732,1864^c,1876,2466,2723^c

The double consonant has over 90% attestation from all extant MSS. φθ → φ would presumably be an easier alteration than the reverse, being a predictable phonetic simplification. [Also, it is typical of f³⁵ MSS that the scribes saved ink wherever they could.]

2:11 γαρ || --- 328,432,1100,1247

3:9 ερις || ερεις [75%] {149,201}604,1247^c,1249^c,1548,1855^c

Again, there is really no question about the archetypal form of Family 35 for this book. God has preserved His Text!

Philemon: NONE

There is absolutely no question about the archetypal form of Family 35 for this book. God has preserved His Text!

Hebrews:

I begin with six minor splits, all being around 20% or less (of the family members consulted).

3:17 επεσειν || επεσον [18%] 141,547,1248,1548,1892

7:14 μωυσης || μωσης (24.7%) 328,386,547,1247,1249

9:14 υμων || ημων [15%] {149,201}328,604,928,1247,1251 [1249 missing]

10:34 δεσμοις μου || δεσμιοις (6.3%) 201,1248,1251

12:21 εκφοβος 928^c || εμφοβος 547,928,1251,1892

12:28 παραλαμβανοντες || παραλαβοντες 328,1247,1897

There is little here to detain us. Next I consider the two 'proper' splits.

9:1 πρωτη 18,35^c,201,204,328,386,432,444,547,604,928,1100,1247,1248,1503^c,1637^c,1725,1732,1855,1864^c,2723^c

1 σκηνη [30%] 35,141,149,824,1249,1250,1251,1503,1548,1628,1637,1864,1876,1892,2466,2587,2723

In the context 'tent' has to be understood and mentally supplied; many copyists simply made it overt. It does not seem likely that such a large proportion of the extant MSS would have deleted 'tent' if it were there to start with. Within the family, the evidence for the addition perhaps has the edge, except that five of the better ones have been corrected. I conclude that the archetype did not have 'tent', although the meaning is not affected by the choice.

9:12 ευρομενος 18,35,328,386,444,824,928,1100,1249,1503,1548,1628,1637,1725,1864,2466,2723

ευραμενος [80%] 141{149,201}204,432,547,604,1247,1248,1250,1251,1732,1855,1876,1892,2587 [1249 missing]

2nd aorist or 1st aorist? There is apparently no difference in meaning. Five of the dissenters are at Sinai [and the other one is missing], and 141 and 547 are marginal family members for this book. Pressure from the Byzantine bulk probably came into play. The 2nd aorist has the better geographical distribution and is generally supported by the better family representatives, so I take it to be the archetypal form.

There is really no question about the archetypal form of Family 35 for this book. God has preserved His Text!

Summary:

The whole Pauline Corpus (fourteen books) has only 98 'splits', 65 (2/3) involving a single letter or similar sounding diphthong; 14 omit a short word (often understood); 12 involve a synonym; 4 add a short word (understood); 3 invert word order. The meaning is scarcely touched. The family is characterized by incredibly careful transmission, which implies that the copyists considered that they were copying Scripture. Since the preservation of Scripture is posited in its Text, any other candidate for Autograph archetype should present at least an equal level of performance. So far as I know, no other family of MSS comes even remotely close (if indeed any can be found to exist throughout all 27 books).