

= Codex Ephraemi Rescriptus =

Codex Ephraemi Rescriptus (Paris , National Library of France , Greek 9 ; Gregory @-@ Aland no . C or 04 , von Soden ? 3) is a fifth @-@ century Greek manuscript of the Bible , sometimes referred to as one of the four great uncials (see Codex Sinaiticus , Alexandrinus and Vaticanus) . The manuscript is not intact : in its current condition , Codex C contains material from every New Testament book except Second Thessalonians and Second John ; however , only six books of the Greek Old Testament are represented .

The manuscript is called Codex Ephraemi Rescriptus because (a) it is a codex , i.e. , a handmade book ; (b) its parchment has been recycled ; originally inscribed with Scriptural texts , the pages were washed (removing most of the ink) and reused for another text , and (c) the text that was written on the recycled pages , in the 12th century , consisted of Greek translations of 38 treatises composed by Ephrem the Syrian , a prominent theologian of the mid @-@ 4th century . Manuscripts of this sort , consisting of recycled pages , are known as palimpsests . The later (or , " upper ") text was written in the 12th century .

The lower text of the palimpsest was deciphered by biblical scholar and palaeographer Tischendorf in 1840 ? 1843 , and was edited by him in 1843 ? 1845 . Currently it is housed in the Bibliothèque nationale de France (Grec 9) in Paris .

= = Description = =

208 leaves of the codex are extant ; 144 belong to the New Testament and 64 to the Old Testament . The codex measures 12 ¼ in / 31 @. @ 4 @-@ 32 @. @ 5 cm by 9 in / 25 @. @ 6 @-@ 26 @. @ 4 cm . The text is written in a single column per page , 40 ? 46 lines per page , on parchment leaves . The letters are medium @-@ sized uncials .

The uncial writing is continuous , with the punctuation consisting only of a single point , as in codices Alexandrinus and Vaticanus . The capitals at the beginning sections stand out in the margin as in codices Codex Alexandrinus and Codex Basilensis . Iota and upsilon , which in Alexandrinus and many other manuscripts have two dots over them (diaeresis) when they commence a syllable ? sometimes only one dot ? have in the Codex Ephraemi a small straight line in their place . The breathings and accents were added by a later hand . The nomina sacra tend to be contracted into three @-@ letter forms rather than the more common two @-@ letter forms .

Before the Gospel of Luke and the Gospel of John , a list of ???????? (chapters) is preserved (and one may deduce that the manuscript contained such lists for Matthew and Mark when it was in pristine condition) , but their ?????? (titles of chapters) were apparently not placed in the upper margin of the page as in Codex Alexandrinus . It is possible , however , that the upper margins once contained ?????? in red ink which has completely faded away ; another possibility is that the upper portions of the pages have been overtrimmed . The text of the Gospels is accompanied by marginal notations indicating the Ammonian Sections . Probably when the codex was pristine , numerals representing the Eusebian Canons were also present in red ink which has completely vanished . There are no systematic divisions in the other books .

The Pericope Adulterae (John 7 : 53 ? 8 : 11) was almost certainly not included in Codex C when it was in pristine condition . The two leaves which contained John 7 : 3 ? 8 : 34 are not extant . By counting the lines and calculating how much space would be required to include John 7 : 53 @-@ 8 : 11 , it can be demonstrated that , barring a large omission elsewhere in the text on the missing leaves , they did not contain sufficient space to include the passage . The text of Mark 16 : 9 ? 20 is included in Codex C on folio 148r .

It is difficult to determine whether Luke 22 : 43 @-@ 44 Christ 's agony at Gethsemane was originally in the text of Codex C ; the leaves that contained the surrounding verses are not extant . Mark 15 : 28 is not included .

Lacunae

Gospel of Matthew : 1 : 1 ? 2 ; 5 : 15 ? 7 : 5 ; 17 : 26 ? 18 : 28 ; 22 : 21 ? 23 : 17 ; 24 : 10 ? 45 ; 25 : 30 ? 26 : 22 ; 27 : 11 ? 46 ; 28 : 15 @-@ fin . ;

Gospel of Mark : 1 : 1 ? 17 ; 6 : 32 ? 8 : 5 ; 12 : 30 ? 13 : 19 ;
 Gospel of Luke : 1 : 1 ? 2 ; 2 : 5 ? 42 ; 3 : 21 ? 4 : 25 ; 6 : 4 ? 36 ; 7 : 17 ? 8 : 28 ; 12 : 4 ? 19 : 42 ;
 20 : 28 ? 21 : 20 ; 22 : 19 ? 23 : 25 ; 24 : 7 ? 45
 Gospel of John : 1 : 1 ? 3 ; 1 : 41 ? 3 : 33 ; 5 : 17 ? 6 : 38 ; 7 : 3 ? 8 : 34 ; 9 : 11 ? 11 : 7 ; 11 : 47 ?
 13 : 7 ; 14 : 8 ? 16 : 21 ; 18 : 36 ? 20 : 25 ;
 Acts of the Apostles : 1 : 1 ? 2 ; 4 : 3 ? 5 : 34 ; 6 : 8 ; 10 : 43 ? 13 : 1 ; 16 : 37 ? 20 : 10 ; 21 : 31 ?
 22 : 20 ; 23 : 18 ? 24 : 15 ; 26 : 19 ? 27 : 16 ; 28 : 5 @-@ fin . ;
 Epistle to the Romans : 1 : 1 ? 3 ; 2 : 5 ? 3 : 21 ; 9 : 6 ? 10 : 15 ; 11 : 31 ? 13 : 10 ;
 First Epistle to the Corinthians : 1 : 1 ? 2 ; 7 : 18 ? 9 : 6 ; 13 : 8 ? 15 : 40 ;
 Second Epistle to the Corinthians : 1 : 1 ? 2 ; 10 : 8 @-@ fin .
 Epistle to the Galatians : 1 : 1 ? 20
 Epistle to the Ephesians : 1 : 1 ? 2 : 18 ; 4 : 17 @-@ fin .
 Epistle to the Philippians : 1 : 1 ? 22 ; 3 : 5 @-@ fin .
 Epistle to the Colossians : 1 : 1 ? 2 ;
 First Epistle to the Thessalonians : 1 : 1 ; 2 : 9 @-@ fin . ;
 Second Epistle to the Thessalonians lost
 First Epistle to Timothy : 1 : 1 ? 3 : 9 ; 5 : 20 @-@ fin . ;
 Second Epistle to Timothy : 1 : 1 ? 2 ;
 Epistle to Titus : 1 : 1 ? 2
 Epistle to Philemon : 1 ? 2
 Epistle to the Hebrews : 1 : 1 ? 2 : 4 ; 7 : 26 ? 9 : 15 ; 10 : 24 ? 12 : 15 ;
 Epistle of James : 1 : 1 ? 2 ; 4 : 2 @-@ fin .
 First Epistle of Peter : 1 : 1 ? 2 ; 4 : 5 @-@ fin . ;
 Second Epistle of Peter : 1 : 1 ;
 First Epistle of John : 1 : 1 ? 2 ; 4 : 3 @-@ fin .
 Second Epistle of John lost ;
 Third Epistle of John : 1 ? 2 ;
 Epistle of Jude : 1 ? 2 ;
 Book of Revelation : 1 : 1 ? 2 ; 3 : 20 ? 5 : 14 ; 7 : 14 ? 17 ; 8 : 5 ? 9 : 16 ; 10 : 10 ? 11 : 3 ; 16 : 13 ?
 18 : 2 ; 19 : 5 @-@ fin .
 In the Old Testament , parts of Book of Job , Proverbs , Ecclesiastes , Song of Songs , Wisdom ,
 and Sirach survived .

== Text ==

=== Text @-@ type ===

The New Testament text of Codex C is primarily Alexandrian , although the strength and character
 of its testimony varies from book to book . It is a weak Byzantine witness in Matthew , a weak
 Alexandrian witness in Mark , and a strong Alexandrian witness in John . In Luke its textual
 character is unclear . Westcott @-@ Hort classified it as mixed ; Hermann von Soden classified it as
 in the Alexandrian text @-@ type .

According to Kurt Aland it agrees with the Byzantine text @-@ type 87 times in the Gospels , 13
 times in the Acts , 29 times in Paul , and 16 times in the Catholic epistles . It agrees with the Nestle
 @-@ Aland text 66 times (Gospels) , 38 (Acts) , 104 (Paul) , and 41 (Cath .) . It has 50
 independent or distinctive readings in the Gospels , 11 in Acts , 17 in Paul , and 14 in the Catholic
 epistles . Aland placed the text of the codex in Category II . According to the Claremont Profile
 Method its text is mixed in Luke 1 , Luke 10 , and Luke 20 .

In the Apocalypse , Codex Ephraemi is a witness of the same form of the text as Alexandrinus .

=== Unusual Interpolations ===

In Matthew 8 : 13 it has additional text (see Luke 7 : 10) : ??? ?????????? ? ?????????????? ???
??? ?????? ?????? ?? ????? ?? ??? ?????? ??? ?????? ????????????? (and when the centurion returned
to the house in that hour , he found the slave well) -- a reading also found in codices (Sinaiticus , N
) , ? , f1 , 545 , g1 , syrh .

In Matthew 27 : 49 Codex C contains added text : ?????? ?? ?????? ??????? ??????? ?????? ???
????????? , ??? ?????????? ?????? ??? ?????? (the other took a spear and pierced His side , and
immediately came out water and blood) . This reading was derived from John 19 : 34 and occurs in
other manuscripts of the Alexandrian text @-@ type (? , B , L , ? , 1010 , 1293 , pc , vgmss) .

In Acts 14 : 19 it has additional text : ??? ?????????????? ?????? ?????????? ?????????? ?????? ?????????
????????????? ?? ' ?????? ?????????? , ??? ?????? ?????????? ?????????? ?????? ?????? ?????????????? for ???
????????????? ?????? ????????? ; similar readings appear in codices : 6 , 36 , 81 , 104 , 326 , 452 , 945 ,
1175 , 1739 .

= = = Some corrections = = =

In Matthew 11 : 2 its original text has the reading ??? (by) as well as codices ? , B , D , P , W , Z ,
? , ? , 0233 , f13 , 33 , but the third corrector C3 changed it into ??? (two) ? as in codices L , f1 ,
Byz

In Acts 20 : 28 it reads ??? ??????? (of the Lord) along with the manuscripts <formula> 74 D E ?
33 36 453 945 1739 1891 , but the corrector added ??? ??? ????? (and God) as have P 049 326
1241 2492 and the Byzantine manuscripts .

In 1 Corinthians 12 : 9 the original scribe omits phrase ?? ?? ????? ?????????? (in His spirit) , but it
was added by the third corrector (C3) .

In 1 Timothy 3 : 16 it reads ?? ???????????? (He was manifested) , but the second corrector (C2)
changed it into ????? ???????????? (God was manifested) ;

In James 1 : 22 it reads ????? (of the word) as majority of manuscripts , but the second corrector (C2)
corrected into ????? (of the law) , which is read by manuscripts such as 88 , 621 , 1067 ,
1852 .

= = = Other Textual Variants = = =

Acts 15 : 23 Codex C has the unique reading ?????????? ??? ??????? ?????? ??????????
??????????????? ????? (they wrote by their hands the letter containing this) , which is not supported by
any other Greek manuscripts , though it is supported by versions : ar , c , gig , w , geo . The majority
of the Greek manuscripts read ?????????? ??? ??????? ?????? ????? (they wrote this by their hands)
, the Alexandrian manuscripts read ?????????? ??? ??????? ?????? (wrote by their hands) .

Romans 16 : 24

Verse is omitted along with Codex Sinaiticus A B 5 81 263 623 1739 1838 1962 2127 itz vgww
copsa , bo ethro Origenlat)

Revelation 13 : 18

" The number of the beast " is written as hexakosiai deka hex , lit. six hundred sixteen (616) . This
is one of the most famous readings of the codex , it is also attested by Papyrus 115 .

Matthew 22 : 10 ? ??????] ??????? ; some manuscripts read ??????? (codices ? , B , L , 0138 , 892
, 1010) ;

Mark 10 : 35 ? ?? ?????? ???????????? (the sons of Zebedee)] ?? ??? ?????? ???????????? (the two
sons of Zebedee) ; the reading is supported by Codex Vaticanus and the Coptic version ;

Romans 16 : 15 ? ????????? , ??????] ????????? , ?????? ; the reading is supported only by Codex
Boernerianus (Greek text) .

1 Corinthians 2 : 1 ? ???????????? (testimony)] ???????????? (secret) ; the reading is supported by
<formula> 46 , ? , ? , 88 , 436 , ita , r , syrps , copbo ; other manuscripts read ?????????? (savior) .

1 Corinthians 7 : 5 ? ?? ?????????? ??? ?? ???????????? (fasting and prayer)] ?? ???????????? (prayer) ;
the reading is supported by <formula> 11 , <formula> 46 , ? * , A , B , C , D , G , P , ? , 33 , 81 , 104
, 181 , 629 , 630 , 1739 , 1877 , 1881 , 1962 , it vg , cop , arm , eth . Other manuscripts read ??

????????? ??? ??????? (prayer and fasting) .

James 1 : 12 ? ? ?????? (the Lord)] ?????? (Lord) ; some manuscripts have ? ???? (God) (4 , 33 , 2816vid , 323 , 945 , 1739 , vg , syrj) , others omit this word (? , A , B , ? , 81 , ff , co) .

2 Timothy 4 : 10 ? ??????????] ????????? ? the reading is supported by Sinaiticus , 81 , 104 , 326 , 436 .

Revelation 1 : 5 ? ?????????? ????? ?? (washed us from)] ????????? ????? ?? (freed us from) ? as have manuscripts : P18 , ?c , A , 2814 , 2020 , 2081 .

= = History = =

The place where Codex C was written sometime in the 400 's is unknown ; Tischendorf tentatively suggested Egypt . Tischendorf also proposed that two scribes produced the manuscript ? one for the Old Testament and one for the New Testament . Subsequent research has indicated that a third scribe may have been involved . The text has been corrected by three correctors , designated by C1 , C2 , and C3 (Tischendorf designated them by C * , C * * , and C * * *) . Sometimes they are designated by Ca , Cb , and Cc . The first corrector (C1) worked in a scriptorium , probably in the 500 's , but the exact location where any of the correctors worked is unknown . The latter 's corrections are not numerous except in the Book of Sirach .

The third and last corrector (C3) wrote in the 800 's , possibly in Constantinople . He conformed readings of the codex to ecclesiastical use , inserting many accents , breathings , and vocal notes . He also added liturgical directions in the margin , and worked extensively on the codex . The codex was recycled in the twelfth century .

After the fall of Constantinople in 1453 , the codex was brought to Florence by an émigré scholar . It belonged to Niccolo Ridolpho (? 1550) Cardinal of Florence . After his death it was probably bought by Piero Strozzi , an Italian military leader , for Catherine de ' Medici . Catherine brought it to France as part of her dowry , and from the Bourbon royal library it came to rest in the Bibliothèque nationale de France , Paris . The manuscript was bound in 1602 .

The older writing was first noticed by Pierre Allix , a Protestant pastor . Jean Boivin , supervisor of the Royal Library , made the first extracts of various readings of the codex (under the notation of Paris 9) to Ludolph Küster , who published Mill 's New Testament in 1710 . In 1834 ? 1835 potassium ferricyanide was used to bring out faded or eradicated ink , which had the effect of defacing the vellum from green and blue to black and brown .

The first collation of the New Testament was made in 1716 by Johann Jakob Wettstein for Richard Bentley , who intended to prepare a new edition of the Novum Testamentum Graece . According to Bentley 's correspondence , it took two hours to read one page , and Bentley paid Wettstein £ 50 . This collation was used by Wettstein in his own Greek New Testament of 1751 ? 1752 . Wettstein also made the first description of the codex . Wettstein only occasionally examined the text of the Old Testament but he did not publish them . Various editors made occasional extracts from the manuscript but Tischendorf was the first who read it completely (Old and New Testament) . Tischendorf gained an international reputation when he published the Greek New Testament text in 1843 and the Old Testament in 1845 . Although Tischendorf worked by eye alone , his deciphering of the palimpsest 's text was remarkably accurate . The torn condition of many folios , and the ghostly traces of the text overlaid by the later one , made the decipherment extremely difficult . Even with modern aids like ultraviolet photography , not all the text is securely legible . Robert W. Lyon published a list of corrections of Tischendorf 's edition in 1959 . This was also an imperfect work .

According to Edward Miller (1886) , Codex C was produced " in the light of the most intellectual period of the early Church . "

According to Frederic Kenyon " the original manuscript contained the whole Greek Bible , but only scattered leaves of it were used by the scribe of St. Ephraem 's works , and the rest was probably destroyed " .

Swete examined only the text of the Old Testament . According to him the original order of the Old Testament cannot be reconstructed ; the scribe who converted the manuscript into a palimpsest used the leaves for his new text without regard to their original arrangement . The original

manuscript was not a single volume .

The manuscript is cited in all critical editions of the Greek New Testament (UBS3 , UBS4 , NA26 , NA27) . In NA27 it belongs to the witnesses consistently cited of the first order . Even readings of correctors (C1 , C2 , and C3) are regularly cited in critical editions (as in Sinaiticus , Vaticanus , Bezae , and Claromontanus) .