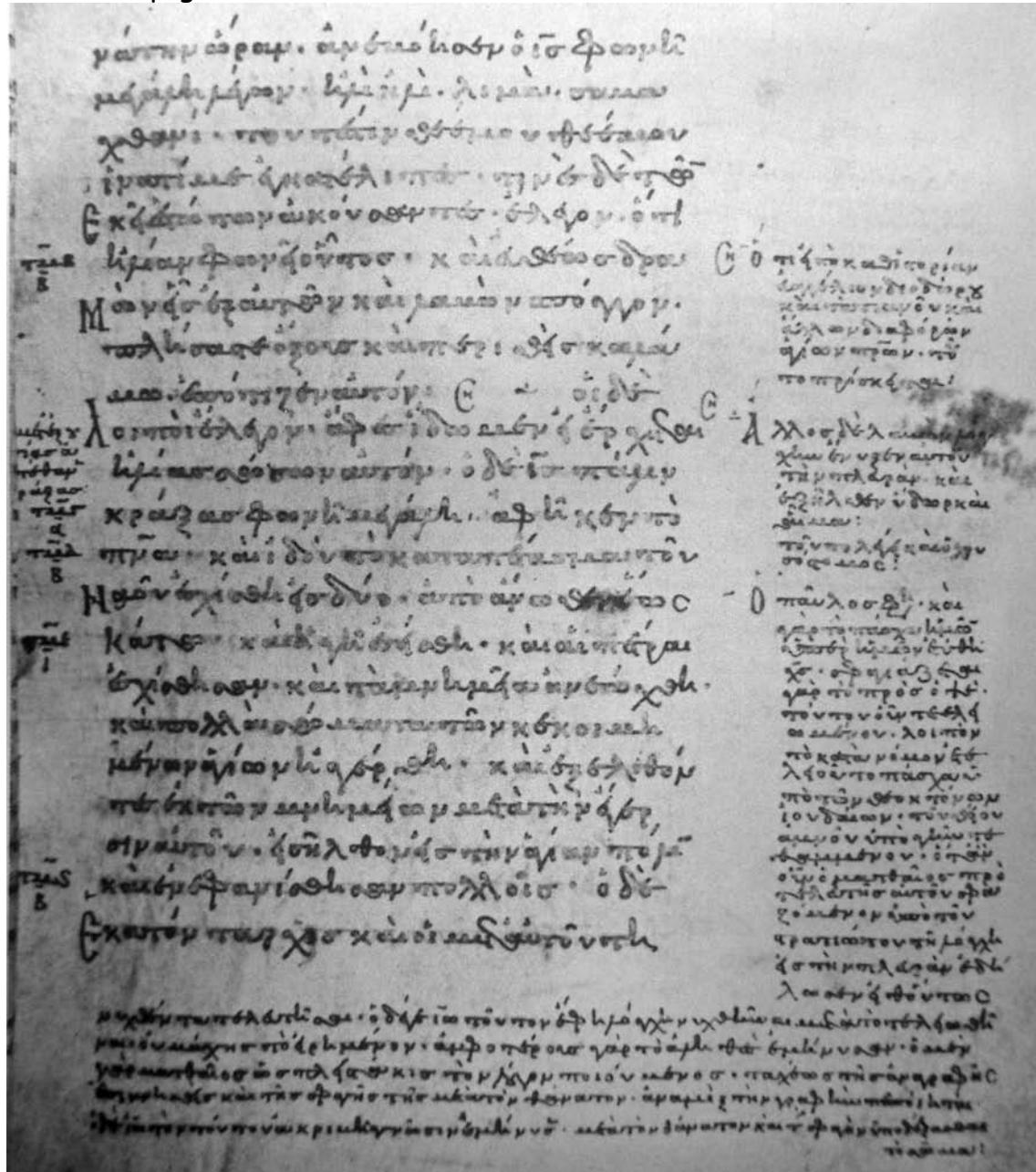


Mt 27:49 The piercing  
in  
Manuscript 72

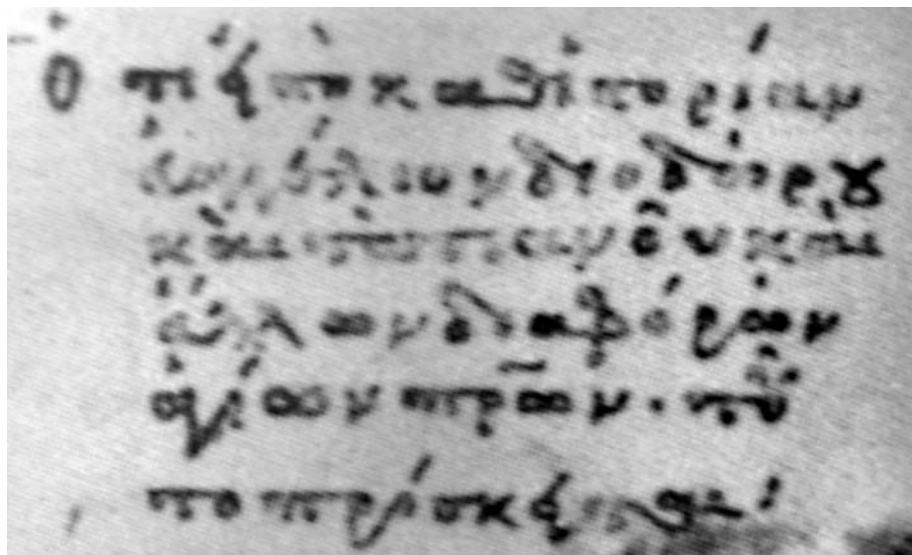
ΝΑ<sup>27</sup> Matthew 27:49 οἱ δὲ λοιποὶ ἔλεγον· ἄφες ἵδωμεν εἰ ἔρχεται Ἡλίας σώσων αὐτόν T.

<sup>†</sup> ἄλλος δὲ λαβών λόγχην ἔνυξεν αὐτοῦ τήν πλευράν  
καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα

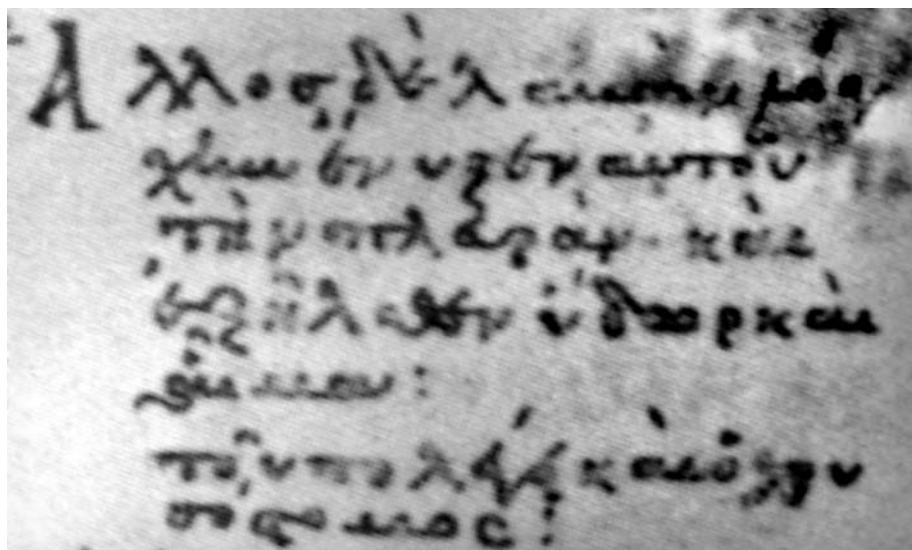
There is a scholion in manuscript 72 (11<sup>th</sup> CE, BL Harley 5647), which attests the presence of the sentence in "the Gospel", according to church father reports. The whole page looks like this:



Here is the text:



ὅ τι εἰς τὸ κατ' ἱστορίαν  
εὐαγγέλιον Διοδώρου [οր Δι~~α~~δώρου]  
καὶ Τατιανοῦ καὶ  
ἄλλων διαφόρων  
ἀγίων πτρῶν. τοῦ  
το πρόσκειται.

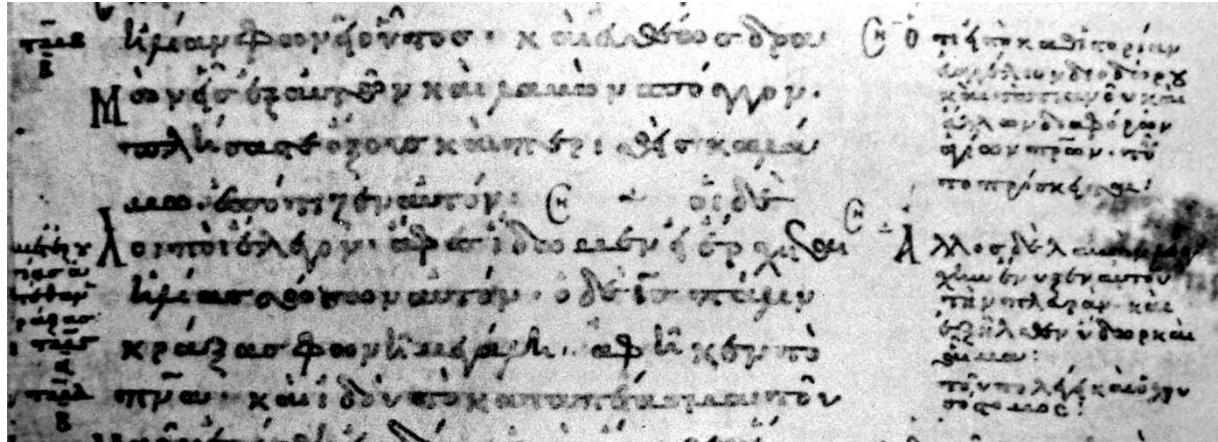


"Α λλος δὲ λαβών λόγ  
χην ἔνυξεν αὐτοῦ  
τήν πλευράν· καί  
ἔξηλθεν ὕδωρ καί  
αἷμα:  
τοῦτο λέγει καὶ ὁ Χρυ  
σόστομος:

ὅτι εἰς τὸ κατ' ἱστορίαν εὐαγγέλιον Διοδώρου καὶ Τατιανοῦ καὶ ἄλλων διαφόρων ἀγίων πατέρων τοῦτο πρόσκειται· ἄλλος δὲ λαβὼν λόγχην ἔνυξεν αὐτοῦ τήν πλευράν καί ἐξῆλθεν ύδωρ καί αἷμα. τοῦτο λέγει καὶ ὁ Χρυσόστομος.

"Because, in the Gospel, according to a report of Diodore and Tatian and various other holy fathers, this is added: ἄλλος ... αἷμα. Chrysostom also says this."

Section:



Interestingly the SH (= σημεῖον) sign is added in the text after verse 48 and not after verse 49. There is even some extra space left in the text for it together with some wavy line. Thus this has been done on purpose, but it may still be wrong. Perhaps a parablepsis error from αὐτόν to αὐτόν.

Is it possible that this is caused by Chrysostom?

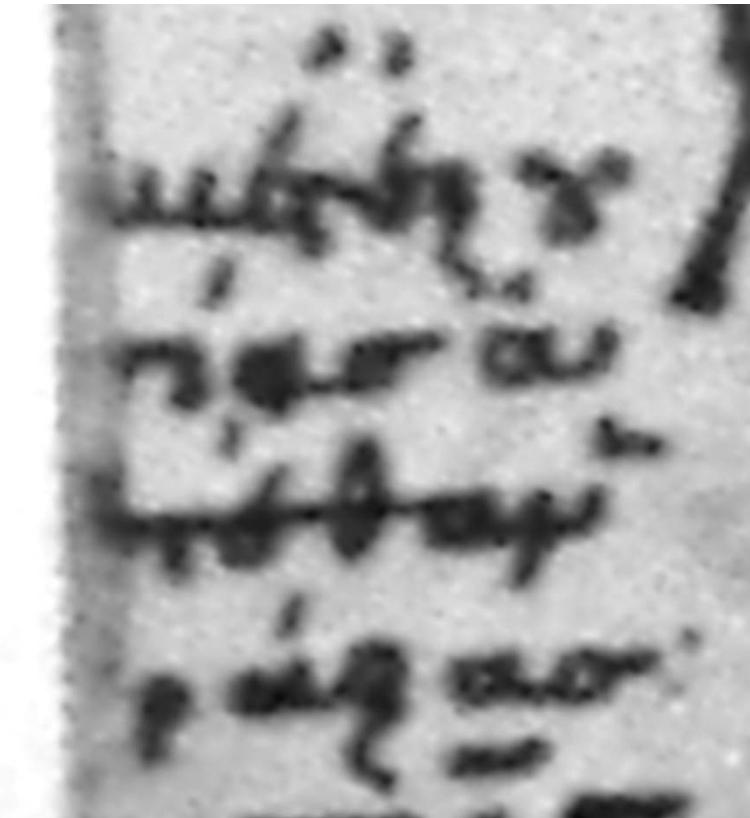
He writes (homilia in Mattheum 88, PG 58.775):

"But mark herein also their wantonness, and intemperance, and folly. They thought (it is said) that it was Elias whom He called [Mt 27:49], and straightway they gave Him vinegar to drink. [Mt 27:48] But another came unto Him, and pierced His side with a spear. [Mt 27:49] What could be more lawless, what more brutal, than these men; who carried their madness to so great a length, offering insult at last even to a dead body? But mark thou, I pray you, how He made use of their wickednesses for our salvation. For after the blow the fountains of our salvation gushed forth from thence. And Jesus, when He had cried with a loud voice, yielded up the Ghost. [Mt 27:50]"

The words in Chrysostom actually follow after 27:48!

Perhaps the scribe had read Chrysostom's 88th Homily on Matthew, then it would have made good sense to put the SH where we see it in 72. The scribe has added the phrase "Chrysostom also says this" to the end of the note, instead of simply listing Chrysostom along with "a report of Diodore and of Tatian, and various other holy fathers." It appears as if the copyist has passed along, intact, the scholion that was in his exemplar, and then added his own observation about Chrysostom.

There is also a note in the left margin, which I wasn't able to decipher with complete satisfaction:



μετ' ἔξου

σιας ἀ

πέθαν-

ράξας

This gives: μετ' ἔξουσίας ἀπέθανεν [κ]ράξας  
"with power he died crying"

The image used here can be found in:

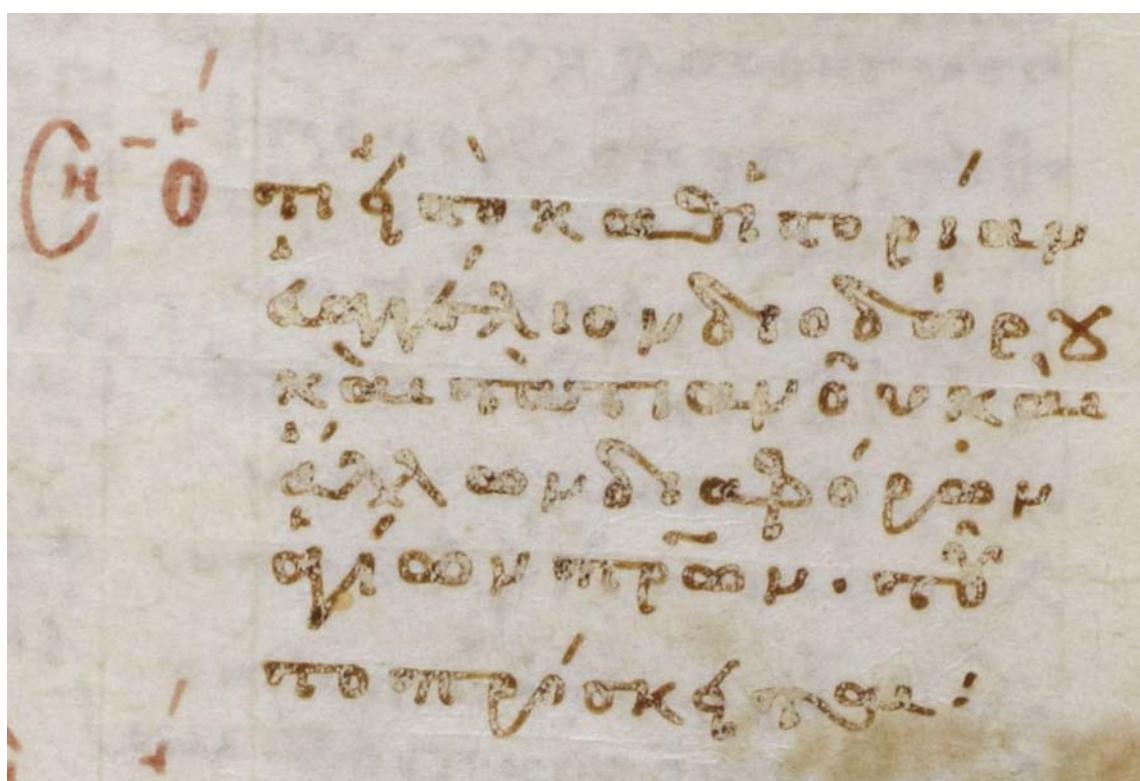
James Neville Birdsall, 'The New Testament Text,' in *The Cambridge History of the Bible, I: From the Beginnings to Jerome*, ed. by Peter R. Ackroyd and Christopher Francis Evans (Cambridge: Cambridge University Press, 1970), p. 325, pl. 23 [erroneously referred to in the text as pl. 22].

New images 2014:

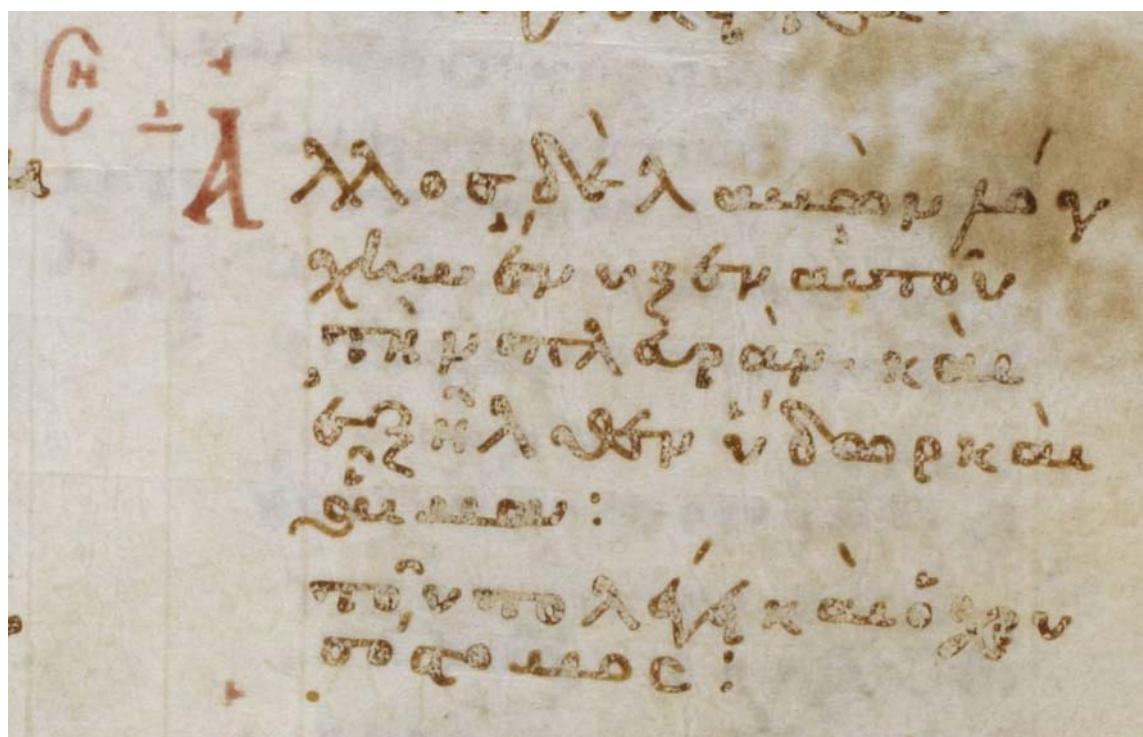
Compare: [http://www.bl.uk/manuscripts/Viewer.aspx?ref=harley\\_ms\\_5647\\_f004r](http://www.bl.uk/manuscripts/Viewer.aspx?ref=harley_ms_5647_f004r)

New color photos of manuscript Harley 5647 appeared online. Unfortunately the reading on the left side cannot be seen, because the book has not been opened up wide enough.

But here are the scholia from the right margin:



ὅτι εἰς τὸ κατ' ἴστορίαν  
εὐαγγέλιον Διοδώρου [οր Δι~~α~~δώρου]  
καὶ Τατιανοῦ καὶ  
ἄλλων διαφόρων  
ἀγίων πτρῶν. τοῦ  
το πρόσκειται.



"Αλλος δὲ λαβών λόγ  
χην ἔνυξεν αύτοῦ  
τήν πλευράν· καί  
ἔξηλθεν ὕδωρ καί  
αἷμα:  
τοῦτο λέγει καὶ ὁ Χρυ  
σόστομος: