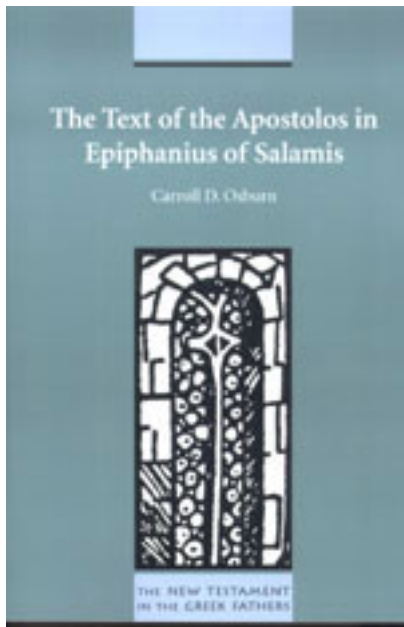


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The Text of the Apostolos in Epiphanius of Salamis

The New Testament in the Greek Fathers 6

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Despite its title, this is an investigation of the text of Epiphanius (ca. A.D. 315–403) in all of the New Testament except the Gospels. *Apostolos* has been used in a sense attested in Basil of Caesarea to include the Pauline corpus alongside Acts and the Catholic Epistles, and for good measure Osburn also throws in coverage of the seven passages of the Apocalypse referred to in Epiphanius.

This study has been a long time in the making. Osburn's work on the text of Epiphanius began with a 1974 dissertation at the University of St Andrews entitled "The Text of the Pauline Epistles in Epiphanius of Salamis," supervised by Matthew Black. Since then Osburn has been active in text-critical research and has broadened the coverage of material, with the result that this is a work that is particularly mature and methodologically refined, based on interaction with all the literature most pertinent to assessment of patristic citations. Chapter 1 "Epiphanius and the Text of the New Testament" is the usual overview of the father's life and times, his manner of citation, and previous investigations of his text. Chapter 2 (23–168), "Epiphanius' Text and Apparatus," contains the bulk of the book: after prolegomena considering the text types in existence during Epiphanius's day, problems in using patristic data, and the various methods of presenting such data, the author elects to give Epiphanius's text according to

New Testament sequence with running commentary. In discussing individual readings Osburn avoids the obvious pitfalls of simplistic extrapolations from Epiphanius's text to that of his exemplar. Chapter 3, "Methodology of Textual Analysis," is a brief but penetrating analysis of previous literature on establishing the units of variation to be considered and the relationships between groups of witnesses. Recognizing the limitations of simple statistics of agreement, Osburn chooses to develop Bart Ehrman's method of combining intergroup and intragroup profile analysis, though for Osburn "primary" readings of a group must have greater than 50 percent support within that group and have at least twice as much support in percentage terms from within the group as from outside it (183).

Chapters 4–6 consider Epiphanius's text of Acts, the Catholic Epistles, and the Pauline Epistles, respectively. Statistics of agreement between Epiphanius and individual witnesses or groups are presented in fifty-two tables. For Acts there appears to be a substantial difference between chapters 1–12 and chapters 13–28. Whereas MS 1175 has the highest level of agreement in chapters 1–12 (80 percent) it drops to 47.4 percent in chapters 13–28. MS 1739 registers only 57.1 percent agreement in chapters 1–12 but rises to head the table at 78.9 percent in chapters 13–28. Similar statistics could be recorded for other witnesses. Osburn concludes that in Acts Epiphanius does not have significant agreement with "Western" or Byzantine manuscripts, but that in chapters 1–12 he follows a Later Egyptian text and in chapters 13–28 a text with strong agreement with Family 1739. "One can conclude that either Epiphanius used separate MSS of Acts 1–12 and 13–28, or the copyist of his exemplar relied upon different MSS in the two halves of Acts" (205–6). For the Catholic Epistles, the situation is quite different, since there Epiphanius has "no significant relationship to 1739 or to Family 1739" (208). The sample of ten readings seems sufficient to establish as significant Epiphanius's agreement with Byzantine witnesses at 80 percent, in contrast to his agreement with Egyptian witnesses at merely 49.4 percent. One wonders what some quarters might make of the statistic that he is in fact closest to MS 325 and to the Oxford *Textus Receptus* of 1873 with 90 percent agreement. For the Pauline Epistles, agreement is 65.6 percent with Later Egyptian witnesses, 57.4 percent with Byzantine, 56.7 percent with Old Egyptian, and 42.4 percent with "Western" uncials, but the statistics vary from epistle to epistle, and analysis of group profiles suggests that the Byzantine support is not as strong as these statistics might indicate. Nevertheless, we may conclude that Epiphanius had an Egyptian text of Paul, with more Later Egyptian than Old Egyptian, with some Byzantine influence, but no substantial "Western" element.

In the second part of the chapter on the Pauline corpus Osburn turns to consider readings that Epiphanius specifically discusses as variants, namely, 2 Tim 4:10 (232–34) and 1 Cor 10:9 (235–54). In the former case Osburn analyzes the variant between Γαλλίαν and Γαλατίαν, maintaining that Γαλατίαν is original and in its initial context referred to Gaul. While accepting that Epiphanius supports Γαλλίαν, the author disputes the use in NA²⁷ and UBS⁴ of Eusebius in support of this reading. The more substantial discussion of the variant between Χριστόν and κύριον in 1 Cor 10:9 revisits a subject on which Osburn wrote back in 1981 in the light of Ehrman’s 1993 treatment of this text.¹ Whereas Ehrman maintains that Χριστόν is an antiadoptionist orthodox corruption, Osburn continues to argue that it is original and supplements his previous discussion with a number of new elements.

Chapter 7, “Conclusion,” brings together some of what has already been said, suggesting that Epiphanius’s manuscript of the Catholic Epistles “quite possibly came from a different textual tradition than did his MSS of Acts and the Pauline Epistles” (257) and that the study overall has confirmed a pattern of absence of evidence for circulation of the so-called “Western” text among various fathers of the East. The two appendices are of Epiphanius in the apparatus of NA²⁷ and UBS⁴. Material is divided between suggested corrections, suggested additions, and places where the citation is said to be correct. Seventeen incorrect versus forty-six correct citations in NA²⁷ (i.e., 73 percent correct) and fourteen incorrect versus thirty-one correct in UBS⁴ (i.e., 69 percent correct) shows that the representation of patristic evidence, like that of versional evidence, still needs to undergo significant improvement. There are no indices.

1. “The Text of 1 Corinthians 10:9,” in *New Testament Textual Criticism: Essays in Honour of Bruce M. Metzger* (ed. E. J. Epp and G. D. Fee; Oxford: Clarendon, 1981), 201–12; Bart D. Ehrman, *The Orthodox Corruption of Scripture: The Effect of Early Christological Controversies on the Text of the New Testament* (Oxford: Oxford University Press, 1993), 89–90.