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THE  
NEW TESTAMENT TEXT  
OF  
SAINT AMBROSE

BY

R. W. MUNCEY



CAMBRIDGE  
AT THE UNIVERSITY PRESS

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## PREFACE

THE importance of Patristic citations of New Testament passages is not generally recognized, and my great interest in this particular field of study is due to the profound influence of the late Professor F. C. Burkitt, who some years ago guided me in my reading and gave me so much kind and valuable help.

The main purpose of this book is to reconstruct the New Testament text as quoted by St Ambrose; to compare his text with the Old Latin texts and Vulgate texts, and to examine the text with reference to the underlying Greek. The New Testament quotations of St Ambrose generally reach a high standard of accuracy, showing agreement either with the Greek reading (Textus Receptus), or a variant, or some Latin MS. authority. The result of my labours, which have extended over a period of some five years, will be seen in the Introduction, the Latin text, and the apparatus criticus.

I desire to express my best thanks to Professor C. H. Dodd, editor of the New Series of Texts and Studies; to the Syndics of the University Press for undertaking to publish my book; and to the staff of the Press for help in its production.

R. W. M.

HOVE, SUSSEX

*February 1957*

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## INTRODUCTION

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## INTRODUCTION

### A. THE ACCURACY OF THE QUOTATIONS OF ST AMBROSE

PATRISTIC quotations are of first-rate importance for determining the text of the New Testament. It should be remembered that the quotations of a Father are valuable for textual criticism in proportion as they reproduce the MS. or MSS. used by the author, or at least make it possible to detect the reading on which the writer is basing his remarks. J. M. Bebb, speaking of the useful and important evidence obtained both from Versions and from Patristic quotations, points out that the most indispensable requisite is that the supposed *varia lectio* should have MS. authority of some kind, and the further such MS. authority is from the possibility of any intimate relationship to the witnesses under consideration, the greater does the value of the evidence become; and the more such independent authorities for a reading (whether MSS., Versions or Patristic quotations) increase, the nearer may we find we are getting to the attainment of the original text of the New Testament.<sup>1</sup> Patristic quotations vary much as regards the standard of accuracy. It is seldom possible to take the scriptural quotations of Tertullian as literal representations of the Biblical text current in Carthage in his time. The Biblical quotations present a very difficult problem; it is doubtful whether he is (1) translating from the Greek for himself, (2) paraphrasing the Latin text in use at Carthage, or (3) quoting from memory, because frequently his words are distinct reminiscences of the text. On the other hand, Cyprian nearly always adheres to a particular type of text: if he quotes a passage a second time he usually does so in the same form. Professor Sanday remarks of Optatus, 'It may be said to be

<sup>1</sup> 'The Evidence of the Early Versions and Patristic Quotations of the Text of the New Testament', in *Studia Biblica*, 1, 240.



## INTRODUCTION

characteristic of Optatus that he is able to recast a scriptural passage almost entirely in his own words.<sup>1</sup>

In dealing with the testing of accuracy of Patristic quotations, a reading consisting of a substitution of a word, or an additional word or phrase, is found which perhaps was a critical or exegetical gloss, and never had any MS. authority. For example, Tertullian at Matt. vii. 7 has: 'petite, inquit, et accipietis' (*De Orat.* x); he ought to have written 'et dabitur uobis', following the Greek δοθήσεται ὑμῖν. The actual phrase is to be found in John xvi. 24. The same confusion occurs in the *Passion of St Perpetua*, xix; again in Augustine, *Ep.* CLII, 5; but in *Serm.* LXI, 1 and *De Serm. Dom. in Monte*, II, 21, we find 'et dabitur uobis'.

In John ii. 17 the additional words at the end of the verse: 'quomodo et ipse manet in aeternum', cited by Cyprian, Augustine, Lucifer and Victor, are supported by no Greek or Latin MS. authority, as far as I know.

In Heb. iv. 14 Ambrose reads: 'teneamus confessionem fidelem.' I have not been able to find any MS. authority for the addition 'fidelem'.

At the end of I Cor. ii. 13 Ambrose adds 'et unitate dei'; as far as I am aware, this addition finds no Greek or Latin MS. authority. Again, at the end of Col. ii. 14 Ambrose reads 'exuens se carne'. I have no knowledge of any Greek or Latin MS. authority for this addition.

The New Testament quotations of Ambrose generally reach a high standard of accuracy, showing agreement either with the ordinary Greek reading or a variant, or with some Latin MS. authority. I have selected a few examples:

Matt. iv. 4, Non in pane solo uiuet homo, sed in omni uerbo, appears again in the same form *De Virginibus*, III, iv, 5: 'sed in omni uerbo' is supported by Cod. Bezae Lat. and b, whereas f and Vulgate read 'quod procedit de ore dei', in agreement with the ordinary Greek reading.

Matt. v. 48, estote ergo et uos perfecti, sicut et pater uester qui

<sup>1</sup> *Old Latin Biblical Texts*, II, lxxxviii.

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## ACCURACY OF THE QUOTATIONS

in caelis est perfectus est. This passage is quoted again in the same form in *De Fide*, v, vii, 90, except that here Ambrose writes 'pater meus' for 'pater uester'. 'Qui in caelis est' is in agreement with D G K b c g k Lucifer, the T.R. reading being ὁ οὐράνιος, Lat. MSS. a f ff2.

Matt. xxii. 30, in resurrectione enim neque nubunt, neque uxores ducunt, sed erunt sicut angeli in caelo, appears in the same form again in *De Virginibus*, I, ix, 52: 'erunt' g2 Codd. Armach. Egerton. Rushworth. Tert.<sup>4</sup> Hil. The reading in b f Vulg. is 'sunt' in agreement with the Greek.

John xiv. 30, uenit huius mundi princeps et in me inueniet nihil. This passage is quoted again in *De Fuga Saeculi*, 23, *De Abraham*, II, 62, *De Isaac*, 55, *De Iacob*, II, 24, *Exposit. Ps. cxviii. viii. 6* ['inuenit' for 'inueniet'], and *De Offic. Min.* I, xlix, 250. 'inueniet' is in agreement with two cursive MSS., Vat. 360, Vat. 1548, which read εὐρήσει οὐδέν. Ambrose evidently had a codex which contained this reading instead of the ordinary Greek οὐκ ἔχει οὐδέν.

Act. ii. 2, et factus est subito de caelo sonus, tamquam ui magna spiritus ferretur, et repleuit totam domum ubi erant sedentes. 3. et uisae sunt illis dispersae linguae tamquam ignis. Verse 2 is cited in the same words again in *Exposit. Euang. Lucae*, I, 37, *De Spir. Sanct.* I, xiv, 166; 'ui magna ferretur' is supported by Victorinus; 'uisae sunt' D Lat. Cyp. Vigil. Aug. Auctor De Promiss. The Vulgate reads 'apparuerunt'.

I Cor. xv. 23, unusquisque autem in suo ordine: primitiae Christus, deinde hi qui sunt Christi, qui in aduentum eius crediderunt. This passage is cited in the same form again in *De Offic. Min.* I, xlvi, 247. The addition of 'crediderunt' appears in two Vulgate MSS., Demidovianus and Fuldensis, and in the Sixtine and Clementine editions of the Vulgate, supported by Origen, Hilary, Ambrosiaster and Jerome.

I Cor. xv. 51, omnes quidem resurgemus, in agreement with Cod. Bezae Gk. and Lat., F Latin and Vulgate, and supported by Jerome, Augustine and Hilary. The T.R. reading is κοιμηθησόμεθα

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and has the support of Origen, Chrysostom, Theodoret, Gregory of Nyssa, Caesarius, Tertullian and Jerome.

II Cor. v. 3, *ut expoliati, non nudi inueniamus*. ‘*ut expoliati*’ is in agreement with Cod. Bezae Gk. and Lat., also G Lat., and supported by Tertullian, Augustine, Ambrosiaster, Chrysostom and Cassiodorus. The Vulgate, following the ordinary Greek reading, has ‘*uestiti*’.

Gal. v. 13, *per caritatem spiritus seruite inuicem*, is in agreement with the Gk. Codd. D F and finds support in Basil, Ambrosiaster and Victorinus.

Eph. v. 30, *de carne eius et de ossibus eius*, quoted again in *Exposit. Euang. Lucae*, ii. 86; the addition of these words finds support in the Greek MSS. D F K L P S<sup>3</sup> and they are cited by Irenaeus, Chrysostom, Theodoret and Jerome.

I Thess. iv. 17, *et nos qui uiuimus, simul cum aliis rapiemur in nubibus obuiam Christi in aera*. In the Vulgate we find *uiuimus + relinquimur* in agreement with the ordinary Greek reading *περιλειπόμενοι*; the Greek Codd. F G omit this word, so also Lat. f g, supported by Tertullian and Ambrosiaster.

II Thess. ii. 3, *cum reuelatus fuerit homo iniquitatis*. Ambrose, in writing ‘*iniquitatis*’, is in agreement with the Greek Codd. A D F K L, which read *ἀμαρτίας*, supported by Origen, Cyril, Chrysostom, Theodoret and Irenaeus. The Vulgate reads ‘*homo peccati*’.

Heb. ii. 9, *ut sine deo pro omnibus gustaret mortem*. Ambrose cites this verse again in the same form in *De Fide*, v, viii, 105. ‘*Sine deo*’ is in agreement with the Greek Cod. M and finds support in Theodoret<sub>2</sub>, Fulgentius, Vigilius and Origen. The Vulgate, following the ordinary Greek reading, has ‘*gratia dei*’.

Apoc. ii. 17, *uincti dabo manducare manna absconditum*. The insertion of ‘*manducare*’ is in agreement with twelve cursive MSS. and two uncials. The addition finds support in Origen, Tyconius, Victorinus and the Lat. Cod. gig.

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## MANUSCRIPTS AND WRITERS

B. LIST OF GREEK AND LATIN MSS. REFERRED TO OR  
USED; MSS. OF ST AMBROSE; ECCLESIASTICAL  
WRITERS CITED IN THIS BOOK

The Greek Testament edition of Westcott and Hort (1919) has been adopted; for the variants Alford's Greek Testament (4 vols., 1894–5). The figures 2, 3, etc., inserted above the line to the right hand imply a second, third, etc., hand in a MS. Thus B<sup>1</sup> means the original scribe of B, B<sup>2</sup> the first corrector, B<sup>3</sup> the second. The figures which appear after the Latin or Greek Fathers indicate the number of times that the particular passage or word is quoted by that Father: e.g. Augustine<sub>2</sub> means that the passage or word in question is quoted twice by Augustine.

Cod. A (Alexandrinus), v cent., in British Museum.

Cod. B (Vaticanus), iv cent., in the Vatican Library; contains the Old and New Testaments.

Cod. C (Ephraemi), v cent., in the Bibliothèque Nationale, Paris; fragments of nearly all books of the New Testament.

Cod. D (Bezae), vi cent., in the University Library, Cambridge; Greek and Latin; contains the Gospels and Acts, excepting Acts xxii. 29–end. Ed. F. H. Scrivener (Cambridge, 1864).

Cod. D of Pauline Epistles (Cleromontanus), vi cent., now at Paris. A Graeco-Latin MS. The Latin is akin to the Old Latin. Many subsequent hands (vi–xi cent.) have corrected this MS.

Cod. Δ (Sangallensis), ix or x cent., at St Gall; Greek and Latin Gospels.

Cod. E of the Gospels (Basilienensis), viii cent., in the University Library, Basle.

Cod. E of the Acts (Laudianus), vi or vii cent., in the Bodleian Library, Oxford.

Cod. E of Pauline Epistles (Sangermanensis), ix cent., in the Imperial Library, Leningrad; a Graeco-Latin MS. of the same family as Cleromontanus.

Cod. F of the Gospels (Boreeli), ix cent., at Utrecht.

Cod. F of Pauline Epistles (Augiensis), ix cent., at Trinity College, Cambridge; a Graeco-Latin MS. Ed. F. H. Scrivener (Cambridge, 1859).

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- Cod. G of the Gospels (Harleianus), ix or x cent. Harl. 5684. British Museum.
- Cod. G of Pauline Epistles (Boernerianus), ix cent., in the Royal Library, Dresden. This MS. does not contain the Epistle to the Hebrews, the text of which belongs to the Cod. Cleromontanus type.
- Cod. H of the Gospels (Wolfii), ix cent., in Public Library, Hamburg.
- Cod. H of the Acts (Mutinensis), ix cent., at Modena.
- Cod. K of the Gospels (Cyprius), ix cent., Bibliothèque Nationale, Paris, no. LXIII.
- Cod. K of the Acts, Catholic and Pauline Epistles (Mosquensis), ix cent., in the Library of Holy Synod, Moscow, no. xcVIII.
- Cod. L of the Gospels (Regius Parisiensis), in the Bibliothèque Nationale, Paris. Tischendorf assigns this MS. to viii cent., Tregelles and others to ix cent.
- Cod. L (Angelicus Romanus), in the Angelican Library of the Augustinian monks at Rome; contains Acts, beginning viii. 10, Catholic Epistles, and Pauline Epistles down to Heb. xiii. 10. Tischendorf considers it cannot have been written before the middle of the ninth century.
- Cod. M (Campianus), ix or x cent., in the Bibliothèque Nationale, Paris, no. Gk. XLVIII; contains Gospels with notices of the saints of the Greek Church and *Canons* of Eusebius. This MS. has some readings common to itself and Cod. Cyprius.
- Cod. P (Porferianus), ix cent.; was formerly in the possession of Bishop Porferi of Kiev, now at Leningrad; contains Acts, Catholic and Pauline Epistles and Apocalypse.
- Cod. R (Nitrianus), vi cent., from a Nitrian monastery; a palimpsest in the British Museum (Add. MSS. 17211) contains large fragments of St Luke's Gospel.
- Cod. S (Sinaiticus), iv cent., contains the entire New Testament. This valuable MS. was discovered by Tischendorf in the convent on Mount Sinai.
- Cod. U (Marcianus), x cent., in the Library of St Mark's, Venice.
- Cod. V (Mosquensis), c. ix cent., in the Library of the Holy Synod, Moscow.
- Cod. X (Monacensis), ix-x cent., in the University Library, Munich.
- Cod. Z (Rescriptus Dublinensis), vi cent., in the Library of Trinity College, Dublin; contains the Gospel of St Matthew.

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For the Vulgate readings I have used J. Wordsworth and H. J. White's edition, *Nouum Testamentum* (Oxford, 1889–1949). Invaluable help for Patristic quotations has been obtained from the monumental work of P. Sabatier, *Bibliorum Sacrorum Latinae Versiones Antiquae* (1751).

*Latin MSS. of the Gospels*

- Cod. a (Vercellensis), iv cent., said to have been written at Vercelli by the hand of Eusebius during his retreat from the Arians after the Council of Milan. Ed. Bianchini, *Evangeliarium Quadruplex* (Rome, 1949). Reprinted in Migne, *P.L.* xii.
- Cod. b (Veronensis), iv or v cent., at Verona; also in Bianchini's *Evangeliarium Quadruplex*, reprinted in Migne, *P.L.* xii. Ed. E. S. Buchanan, *Old Latin Biblical Texts*, vi. Several years ago Buchanan visited the Cathedral Library at Verona; he discovered two whole leaves at the end of the MS. which had never before been known to be in existence. In addition he found that more than half of folio 384 and nearly the whole of folio 385 had been left unpublished by Bianchini. Buchanan in 1908 printed the most important of the portions of St Mark that Bianchini left unedited (*Journal of Theological Studies*, x, 122f.). a and b are the two important European MSS.
- Cod. C (Colbertinus), xii cent., came from Languedoc, now at Paris, Lat. 254. This codex has 'African', 'European', and Vulgate elements (H. A. A. Kennedy, article 'Latin Versions' in *H.D.B.* iii, 57).
- Cod. D (Bezae), vi cent., Cambridge University Library. Ed. F. H. Scrivener, *Codex Cantabrigiensis* (Cambridge, 1864). Published again at Cambridge in 1899.
- Cod. e (Palatinus), v cent., at Vienna. Ed. L. F. C. Tischendorf, *Evangelium Palatinum* (first edition, Leipzig, 1847). A lost leaf of this MS. is published by Souter in *Journal of Theological Studies*, xxiii, 286.
- Cod. f (Brixianus), vi cent., at Brescia. Ed. Wordsworth and White in their edition of the Vulgate.
- Codd. ff1, ff2 (Corbeiensis). 1, probably tenth century, formerly at Corbie, now at Leningrad. Ed. Belsheim (Christiania, 1882). 2, A.D. 375–425. Ed. E. S. Buchanan, *Old Latin Biblical Texts*, v.

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- Codd. g 1, g 2 (Sangermanenses), ix and x cent.; g 2 was formerly at Saint-Germain-des-Prés; both now at Paris. Ed. Wordsworth, *Old Latin Biblical Texts*, I.
- Cod. h (Cleromontanus), iv or v cent. Matthew in Old Latin, other Gospels of Vulgate text; formerly at Clermont, now at Rome.
- Cod. k (Bobiensis), iv or v cent., at Turin, once at Bobbio. Edited Wordsworth, Sanday and White, *Old Latin Biblical Texts*, II. An African text.
- Cod. N=St Gall Fragment, v–vi cent. Ed. Wordsworth, Sanday and White, *Old Latin Biblical Texts*, II.
- Cod. q (Monacensis), vi cent., at Munich. Ed. H. J. White, *Old Latin Biblical Texts*, III.
- Cod. r (Dublinensis or Usserianus), vi cent.
- Speculum: Latin readings contained in a MS. of vi or vii cent. An African text edited in *Corpus Scriptorum Ecclesiasticorum Latinorum*, XII.

The following MSS. have been quoted for the entire New Testament text when extant in Ambrose:

- Cod. Amiatinus, vii–viii cent. Ed. L. F. C. Tischendorf (Leipzig, 1850).
- Cod. Bambergensis, ix cent., originally written in the monastery of St Martin of Tours, now in the Royal Library, Bamberg.
- Cod. Cauensis, ix cent., at Le Cava, near Naples; written in Spain, collated by Wordsworth.
- Cod. Demidovianus, vi cent. Ed. C. F. Matthaei, *Testamentum Nouum* (1782–8).
- Cod. Noui Testamenti Armachanus, now Dublinensis, ix cent. Ed. J. Gwynne and J. H. Bernard (Dublin, 1902).
- Cod. Fuldensis, vi cent. Ed. E. Ranke (Marburg, 1868).
- Cod. Langobardus, viii cent.
- Cod. Monacensis, ix–x cent., formerly at Freising, now at Munich (Lat. 6230).
- Cod. Sarisburensis, xiii cent.
- Speculum, vi or vii cent. Ed. Mai, *Spicilegium Vaticanum*, IX (1843), and *Corp. Script. Eccl. Lat.* XII.
- Cod. Toletanus, viii cent. Ed. Bianchini, *Vindiciae Can. Scr.* xlvii–ccxvi (Rome, 1940).

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## MANUSCRIPTS AND WRITERS

*Acts of the Apostles*

- Cod. D (Bezae), vi cent.  
 Cod. e (Laudianus), vi cent., Bodl. Laud. 35, *olim* F82. Ed. L. F. C. Tischendorf, *Monumenta Sacra Inedita* (Leipzig, 1846).  
 Cod. gig. (Gigas Holmiensis), xiii cent. Ed. J. Belsheim, Christiania, 1898; contains Acts and Apocalypse in an Old Latin text. It is the chief representative of the European type. The late Professor Burkitt has pointed out that the text in g is ancient, although the MS. is only of the thirteenth century (article 'Texts and Versions' in *Encyclopaedia Biblica*, iv, 4996). This is proved by its close agreement with the quotations of Lucifer of Cagliari, when it agrees with as well as when it differs from the Vulgate.  
 Cod. h (Floriacensis), vi cent., palimpsest; an African text. Ed. E. S. Buchanan, *Old Latin Biblical Texts*, v.  
 Cod. Oxoniensis Seldenianus, viii cent., Bodl. 3418.

*Pauline Epistles and Hebrews*

- Cod. C (Colbertinus), xiii cent. Ed. J. Belsheim, Christiania, 1888.  
 Cod. d (Cleromontanus), vi cent. Latin Version. Ed. J. Belsheim (Christiania, 1892).  
 Cod. e (Sangermanensis), ix cent. Latin Version. Ed. J. Belsheim (Christiania, 1885).  
 Cod. f (Augiensis), ix cent. Latin Version. Ed. F. H. Scrivener (Cambridge, 1859).  
 Cod. g (Boernerianus), ix cent. Latin Version. Ed. C. F. Matthaei (1791).  
 Cod. r (Fragmenta Frisingensia), v–vi cent. Ed. D. de Bruyne, *Collectanea Biblica Latina* (Rome, 1921).  
 E, Liber Comicus sive Lectionarius Missae. Ed. D. G. Morin, *Anecdota Maredsolana*, I (1892).  
 Cod. Laudianus, no. 108, Bodleian Library, c. 800. Ed. E. S. Buchanan, *Sacred Latin Texts*, II.

*Catholic Epistles*

- Cod. h (Floriacensis).  
 Cod. p (Perpinianus), xiii cent. Ed. E. S. Buchanan, *Journal of Theological Studies*, XII, 499.  
 Cod. r (Fragmenta Frisingensia).  
 t, Liber Comicus.



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*Apocalypse*

Cod. gig. (Gigas Holmiensis).  
 Cod. h (Floriacensis).

There is a number of variants in the MSS. of St Ambrose. I have noted some of the most important in the apparatus criticus. A detailed account of the MSS. may be found in the volumes which are printed in the Vienna *Corpus Scriptorum Ecclesiasticorum Latinorum*, xxxii (pars i, fasc. 1), xxxii (pars i, fasc. 2), xxxii (pars ii), xxxii (pars iv). I give a list of MSS. cited in this book. The number in parentheses—e.g. (vii)—refers to the century of the MS. The text adopted has been that of the above edition, and also Migne, *P.L.* xiv–xvii.

*Expositio Euangelii secundum Lucam*

A = Liber Bibliothecae Ambrosianae H. 78<sup>sup.</sup> (Taurinensis GV 15) (vii).  
 B = Liber Bibliothecae Bononiae, no. 35 (viii).  
 C = Cod. Parisiacus. Nouv. acq. lat. 1438 (x).  
 F = Cod. Monacensis no. 6273 (ix).  
 G = Liber S. Galli no. 99 (ix).  
 O = Cod. Petropolitanus FV. I. N. 6 (viii).  
 L = Cod. Laudensis 259, Bodleian Library (x).  
 V = Vindobonensis 765 (x).

*Expositio Psalmi cxviii*

A = Cod. Atrebatensis no. 590 (ix).  
 G = Cod. Gaudaniensis.  
 M = Cod. Monacensis no. 4535 (x–xi).  
 N = Cod. Monacensis no. 13040 (xi–xii).  
 O = Cod. Parisiacus no. 15639 (xii).  
 P = Cod. Parisiacus Nouv. acq. 1437 (x).  
 R = Cod. Reginensis no. 32 (x).  
 T = Cod. Treuericus no. 120 (xi).

*Explanatio Psalmorum xii*

A = Cod. Parisiacus no. 1733 (xii).  
 B = Cod. Basilicae Ambrosianae (xii).

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- C = Cod. Trecensis no. 933 (xii).  
 D = Cod. Parisiensis no. 1734 (xii).  
 E = Cod. Parisiensis no. 14465 (xii).  
 F = Cod. Parisiensis no. 16838 (xii).

*Exaemeron*

- C = Cod. Cantabrigensis Corpus Christi no. 193 (viii).  
 G = Cod. Parisiensis no. 12135.  
 P = Cod. Parisiensis no. 3984 (ix).  
 V = Cod. Veronensis xxvii. 25 (x).

*De Abraham*

- T = Cod. Trecensis 550 (xi).

*De Iacob*

- V = Cod. Vaticanus Bibl. Vaticanae Ant. 5759 (ix or x).

*De Interpellatione Iob et David*

- P = Cod. Parisiacus no. 1732 (viii).  
 B = Cod. Bruxellensis no. 1893/9 (xii).  
 D = Cod. Ducensis no. 227 (xii).  
 C = Cod. Parisiacus no. 1723 (formerly Colbertinus) (xiv).

*De Tobia*

- D = Cod. Ducensis no. 227 (xii).  
 P = Cod. Parisiacus no. 1732 (viii).

*De Fuga Saeculi*

- A = Cod. Audomaropolitanus no. 72 (ix).

I have brought together a selection of variants in the Ambrosian text which are of interest and value in showing to what extent they are in agreement with Biblical texts or the Vulgate.

The following are additions in the text:

Rom. vii. 15, uolo Amb.: +bonum Amb. B C Vulg. Bede in Rom. vii.

Rom. xii. 19, ego retribuam Amb. Vulg.: +et *before* ego Amb. R g Tert. Jer. Tycon.

I Cor. ii. 14, animalis Amb.: +homo Amb. L Vulg. Tert. (*Adu. Marcion.* II, 2) Iren. Jer.

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Col. iii. 1, dei Amb. Vulg.: + patris Amb. E T Paulinus of Nola  
 (*Ep.* xl, 9) Cod. Barberinus.

I Tim. iii. 5, ecclesiae Amb.: + dei Amb. L F O V Vulg.: Gk. *om.*  
 dei t.

The variant is the right reading here.

The following list of substitutions of words is noteworthy:

Matt. ii. 6, princeps Amb. a b f: dux Amb. F O V ff2 Vulg.

Matt. x. 9, die Amb. [C<sup>1</sup> ἡμέρα] Syr. Copt. Verss. Jer.: hora Amb.  
 O a b f Vulg. Gk.

Luc. iv. 9, pinnam Amb. b f ff2 Vulg.: pinnaculum Amb. O Cod.  
 Rushworth.

Luc. xviii. 8, fidem Amb. Vulg.: pacem Amb. P.

Luc. xviii. 25, regnum dei Amb. a b f ff2 Vulg.: regnum caelorum  
 Amb. c.

I Cor. i. 30, sapientia Amb. Vulg.: scientia Amb. B: et scientia  
 Amb. c.

I Cor. iv. 13, lustramenta Amb. Ambrst.: pergamenta Amb.  
 A M d e Amb. (*De Paenit.* II, i, 5). Tert.: peripsima Amb. O:  
 peripsima g Vulg.

I Cor. vi. 20, deum Amb. Vulg.: dnum Amb. E G t: dominium t  
 Cod. Monacensis Tert. Lucif. Vigil.

I Tim. i. 12, custodire Amb. g Cod. Armach. Ambrst.: seruare  
 Amb. c Vulg.

I Joh. ii. 13, fratres Amb.: patres Amb. A e Vulg.

An examination of the proper names shows that the ordinary text of Ambrose is always in agreement with the Biblical texts and the Vulgate, while the variants differ from the Biblical texts and the Vulgate:

Matt. i. 17, Babylonis Amb. a b f ff2 Vulg.: Babylionis Amb. A.

Matt. ii. 6, Bethleem Amb. a b f ff2 Vulg.: Bethlem Amb. A G:  
 Bethlehem Amb. t.

Luc. iv. 27, Neman Amb. a ff2 Vulg.: Neeman Amb. C Cod.  
 Tolet.: Neaman Amb. E T Cod. Hubert.: Naenan Amb. B.:  
 Naaman b: Neaman f.

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## MANUSCRIPTS AND WRITERS

- Act. iii. 6, Nazareni Amb. Vulg.: Nazarei Amb. P.  
 Act. xxi. 11, Hierusalem Amb. Vulg.: iherusalem Amb. A C:  
 hyerusalem Amb. P.  
 I Cor. xvi. 8, Ephesi Amb. Vulg.: Efesi Amb. P: efesi *uel* ephesso  
 g.  
 Here are some examples of the use of transpositions:  
 Act. xvii. 28, et sumus et mouemur Amb.: et mouemur et sumus  
 Amb. N P T Vulg.  
 I Cor. ii. 14, enim illi est Amb. f g: est enim illi Amb. E T Vulg.  
 I Cor. v. 13, deus iudicabit Amb. Vulg.: iudicabit deus Amb.  
 D E F.  
 I Cor. vii. 22, in domino seruus Amb. Vulg.: seruus in domino  
 Amb. M.  
 I Cor. xv. 4, die tertia Amb.: tertia die Amb. M Vulg.  
 Apoc. vi. 10, iudicas et uindicas Amb.: uindicas et iudicas Amb.  
 F Vulg.

In the list of substitutions of words, the variants at Luc. xviii. 8  
 pacem, Luc. xviii. 25 caelorum, I Cor. i. 30 scientia, have neither  
 MS. authority nor Patristic support, as far as I know. Of the nine-  
 teen examples given above, twelve variants in the text are in  
 agreement with the Vulgate.

*Ecclesiastical writers cited in this book*

- Ambrosiaster, iv cent.  
 Andreas of Crete, A.D. 635.  
 Athanasius, bishop of Alexandria, A.D. 326–73.  
 Athenagoras of Athens, A.D. 177.  
 Augustine, bishop of Hippo, A.D. 395–430.  
 Avitus, bishop of Vienne, A.D. 490–523.  
 Basil, bishop of Caesarea, Cappadocia, A.D. 370–9.  
 Bede, the Venerable, A.D. 672–735.  
 Caesarius, bishop of Arles, A.D. 502–44.  
 Cassian, c. A.D. 360–435.  
 Cassiodorus, b. A.D. 479, d. 575.  
 Chromatius, bishop of Aquileia, A.D. 402.  
 Chrysostom, bishop of Constantinople, A.D. 397–407.

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- Clement of Alexandria, *fl.* A.D. 194.  
 Cyprian, bishop of Carthage, A.D. 248–58.  
 Cyril, bishop of Jerusalem, A.D. 350–*c.* 386.  
 Dionysius, bishop of Alexandria, A.D. 247–65.  
 Epiphanius, bishop of Cyprus, A.D. 368–403.  
 Eusebius, bishop of Caesarea, A.D. 315–20.  
 Euthymius Zigabenus, *fl.* A.D. 116.  
 Fulgentius, bishop of Ruspe, A.D. 508–33.  
 Ignatius, bishop of Antioch, martyred *c.* A.D. 100.  
 Irenaeus, bishop of Lyons, A.D. 177–202.  
 Isidore of Pelusium, *fl.* A.D. 412.  
 Jerome, A.D. 346–420.  
 Justin Martyr, d. A.D. 166.  
 Lactantius, b. *c.* A.D. 250, d. *c.* 317.  
 Lucifer, bishop of Cagliari, A.D. 354–67.  
 Macedonius, bishop of Constantinople, *fl.* A.D. 381.  
 Nazianzenus, Gregory, *c.* A.D. 326–93.  
 Nyssenus, Gregory, bishop, b. *c.* A.D. 331, d. *c.* 395.  
 Optatus, bishop of Mileva, *c.* A.D. 368.  
 Origen, A.D. 185–254.  
 Pacian, A.D. 343–92.  
 Paulinus, A.D. 353–431.  
 Primasius, bishop of Adrumetum, vi cent.  
 Priscillian, bishop of Avila, d. A.D. 385.  
 Sedulius, *fl.* v cent.  
 Tertullian, A.D. 155–222.  
 Theodoret, bishop of Cyrrihus, A.D. 420–56.  
 Theophilus, bishop of Antioch, A.D. 170–82.  
 Tyconius the Donatist, d. A.D. 390.  
 Victorinus Afer, *fl.* A.D. 361.  
 Vigilius Thapsensis, *fl.* A.D. 484.

## C. THE NEW TESTAMENT TEXT OF ST AMBROSE

I. *The Gospels*

The New Testament text of St Ambrose is predominantly Old Latin, but it has several agreements with the Vulgate, and therefore probably represents a comparatively late stage in the development of the Old Latin text.

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Some years ago, Dr Souter pointed out that Ambrose in the Gospels seems to have used a text like ff2.<sup>1</sup> The Codex Corbeiensis (ff2) was first published by Belsheim (Christiania, 1887). It was again edited in England by E. S. Buchanan in *Old Latin Biblical Texts*, v (Oxford, 1907). I have used this edition. The MS. is now in the Bibliothèque Nationale, Paris, no. Lat. 17225. It once belonged to the Benedictine monastery of Corbie, near Amiens. Buchanan is of the opinion that the MS. was born in the west of Europe, probably Gaul, and not in North Italy.<sup>2</sup> In St Matthew three quires have been lost and this Gospel begins at xi. 16. Two leaves are missing from St John containing xvii. 15–xviii. 9 and xx. 23–xxi. 8. Three leaves are missing from St Luke: ix. 45–x. 20, and xi. 45–xii. 6. St Mark is complete except for the following, lost through mutilation: ix. 19, 23, 24, 28, in part 18, 20, 29, 31, 33; xvi. 17 and in part 16, 18, 20. Buchanan believes<sup>3</sup> that evidence for assigning Codex Corbeiensis to as early a date as A.D. 375–425 may be discovered in the following: (1) the unfixeness of the spelling to a degree unparalleled in any other MS.; of this almost every page of the MS. furnishes proof; (2) the exceeding rarity of punctuation; (3) the absence of all observance of the rules of grammar and spelling, and the persistence of vulgarisms in both grammar and spelling; (4) the shape of the letters, especially of E, T, M and O; (5) the large amount of verbal variation from the Vulgate, especially in such well-known and oft-quoted verses as St Mark vi. 28, St Luke ii. 4, St Mark xiv. 24; (6) the comparative freedom of ff2 from the harmonizings which are found in other texts (the earliest texts would be the least harmonized);<sup>4</sup> and (7) the agreement of ff2 with the Old Syriac Version, and with Irenaeus and Origen in ancient readings lost in all other MSS. There is a very interesting account of Codex Corbeiensis given by Buchanan in the *Journal of Theological*

<sup>1</sup> *Text and Canon of the New Testament* (1913), p. 88.

<sup>2</sup> *Journal of Theological Studies*, vii, 252.

<sup>3</sup> *Old Latin Biblical Texts*, v, viii.

<sup>4</sup> Cf. Matt. xxiv. 35, xxvii. 34; Luke iii. 21, vi. 31; Mark iv. 39, xiv. 24.

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*Studies*, vii, 236f., showing the relations of this Codex to other Old Latin texts. In conclusion he says:

Early withdrawn from Greek influence into remote western Europe, the text of ff remained undepreciated by the zeal for revision and harmonization that soon came both in Rome and Constantinople, and quickly spread thence to all literary centres. Lying in a backwater, so to speak, and guarded by devout 'uncritical' men, it preserved for the succeeding ages its pristine purity. Thus it has come to pass that the Codex Corbeiensis is one of the earliest and most faithful representatives of the Autograph of the Everlasting Gospel.

I have brought together a number of select readings from the Gospel text of St Ambrose for our consideration with special reference to the instances in which (1) Ambrose, ff2 agree; (2) Ambrose, ff2 differ. Any affinities or disagreements between the Ambrosian and European MSS. a b f have been indicated; readings found in the Vulgate have also been recorded.

(i) *Readings in which Ambrose, ff2 agree:*

- Matt. xiii. 47 reti misso Amb. ff2: retine missae a b f: saginae missae Vulg.  
 48 optimos Amb. a b ff2: bonos f Vulg.  
 xv. 6 honorificavit Amb. a b ff2: honorificat f: honorificabit Vulg.  
 xviii. 19 conuenerit Amb. a b f ff2: consenserint Vulg.  
 xxi. 37 misit illis Amb.: eis a b e f ff2, supported by Irenaeus, Lucifer and Arnobius: ad eos f Vulg. Origen, Cyprian.  
 xxii. 30 neque nubent neque ducunt Amb. ff2 Aug.: neque nubent neque nubentur e f Vulg. Tertullian, Jerome.  
 xxiv. 30 maiestate Amb. a b ff2: gloria Vulg.  
 xxv. 40 uni horum (*om.* fratrum) Amb. ff2 Augustine, Gaudentius: uni horum fratrum a b: de his fratribus meis minimis f Vulg.

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- xxvii. 6 in loculum Amb. b ff2: in corban a f: corbanam  
Vulg.
- Marc. xvi. 15 uniuersae creaturae Amb. ff2: omni creaturae b  
(a d e f) Vulg.
- Luc. i. 8 ante dominum deum Amb. ff2: *om.* dominum  
b f Vulg. (a d e f).
- 19 ante dominum Amb. ff2: in conspectu dei a f:  
ante deum Vulg.
- 22 annuens Amb. c ff2 q: adnuens b (a d e f): in-  
nuens f Vulg.
- 29 mota est in introitu eius Amb. a b ff2: turbata est  
in sermone eius f (in uerbo f) Vulg.
- ii. 1 orbis terrae Amb. ff2: orbis terrarum b: uniuersus  
orbis f: *om.* terrae a D Vulg.
- 52 aetate et sapientia Amb. a b c e ff2 Origen,  
Epiphanius, Gregory of Nyssa, Cyril, Theodoret,  
Gospel of Thomas: sapientia et aetate Vulg.
- iii. 7 generatio Amb. b ff2: progenies a f genimina  
Vulg.
- iv. 38 + et Andreae Amb. b c D G h ff2: *om.* a f Vulg.
- v. 10 uiuifaciens Amb. b e ff2: eritis captores f: eris  
capiens Vulg.
- xi. 24 non habent aquam Amb. b ff2: per loca arida f:  
inaquosa (ἀνύδρων) Vulg.
- xii. 6 coram domino Amb. c ff2: in conspectu dei a:  
coram deo f Vulg.
- 58 condemnet Amb. b ff2 (a d e f): trahat Vulg.
- xx. 13 *om.* uiderint Amb. a c ff2 q: cum hunc uiderint  
e f Vulg. Gk. Codd. A R.
- xxi. 23 in utero habent et ubera dant Amb. e ff2 q: quae  
ubera e ff2 q: praegnantibus et nutrientibus  
f Vulg.: pregnantibus et lactantibus a.
- xxii. 31 ut uentilet Amb. b e f ff2 q Hilary: cribraret Vulg.
- xxiii. 42 in regnum tuum Amb. c e f ff2 Vulg.: in regno  
tuo a b.



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- Joh. i. 34 electus dei Amb. e ff2: electus filius dei a b: filius dei Vulg.  
 iii. 6 + quia deus spiritus est Amb. a e ff2 Spec. Tertullian, Cyprian, Augustine, Vigilus, Hilary<sub>2</sub>: *om.* a b f Vulg.  
 18 iudicatur Amb. a e f ff2 Vulg. Spec. Irenaeus, Tertullian, Lucifer: iudicabitur b d.  
 viii. 10 lapidavit Amb. ff2: condemnavit D Vulg. Augustine.  
 xii. 24 tritici Amb. a b c D e f ff2: frumenti Vulg.  
 xiii. 14 quanto magis Amb. a D f ff2 Spec.: *om.* b Vulg.

(ii) *Readings in which Ambrose, ff2 differ:*

- Matt. xxiv. 29 *om.* de caelo Amb.: de caelo a b f ff2 Vulg.  
 36 *om.* solus Amb.: solus a b f ff2 Vulg.  
 xxv. 43 aeger Amb.: infirmus a b f ff2 Vulg.  
 xxvi. 39 transfer a me calicem hunc Amb. b f (b f *read* istum): transeat a me calix iste a f ff2 Vulg.  
 45 adpropinquat Amb.: adpropiauit ff2: adpropinquavit a f Vulg.  
 xxvii. 1 conuenerunt Amb.: acceperunt ff2: fecerunt a f: inierunt Vulg.  
 xxviii. 9 adorauerunt *om.* eum Amb.: + eum a b f ff2 Vulg.  
 Marc. ii. 7 *om.* solus Amb.: solus deus b c f ff2 Vulg.: unus deus a.  
 vi. 52 obcaecatam Amb. f Vulg.: obtusum a b: col-lusum ff2.  
 Luc. i. 14 *om.* exaltatum Amb.: + exaltum ff2 Vulg.: exaltatio a b f.  
 22 remansit Amb.: permansit a b f ff2 Vulg.  
 46 laetatus est Amb. e: exaltauit a b f ff2 Vulg.  
 iii. 5 *om.* sancto Amb. b f Vulg.: spiritu sancto a ff2 Spec. Origen, Augustine, Vigilus, Chromatius, Gelasius (*Ep.* vii).

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- iv. 33 spiritum immundum Amb.: daemonium immundum a b f ff2 Vulg.
- vii. 28 propheta Johanne Baptista Amb. f g I,2 Vulg.: *om.* propheta a b c e ff2.
- xi. 13 spiritum sanctum Amb. f q: bonum datum b (a d e f): spiritum bonum c ff2 Vulg. *and* D G K, Origen.
- xvii. 6 iactare Amb.: transfretare ff2: transplantare b f Vulg.: plantare a.
- xx. 13 dilectissimum Amb. q r: dilectum D f Vulg.: carissimum a c ff2: unicum e.
- Joh. i. 32 manentem Amb. b e Jerome, Chrysostom: mansit a f ff2 Vulg. Amb. (*Ep.* xli, 21).
- iii. 19 magis Amb. f Vulg.: potius a b ff2 q.
- vii. 23 irascimini Amb. a b D q: indignamini f ff2 Vulg.
- x. 18 mandatum Amb. a D Vulg.: praeceptum b e f ff2 Codd. Fuld. Tolet.: patre meo Amb. f Vulg.: *om.* meo a b D ff2 Gk. D Chrysostom<sub>2</sub>, Tertullian, Hilary<sub>2</sub>, Novatian.
- xiii. 14 inuicem Amb. D q: alter alterius b f ff2: alteratio a.
- xiv. 30 in me inueniet nihil Amb. (Gk. 2 cursive MSS.), Athanasius, Cyril, Hilary, Gregory of Nyssa: non inueniet quicquam f: nihil habet inuenire a: non habet quicquam b e f ff2 Vulg.: non habet in me e.
- xvi. 21 tristitiae Amb. c D: tristitiam a f: pressurae b ff2 Vulg.
- 27 diligit Amb. b D e f: amat a ff2 Vulg.: diligitis Amb. b f: dilexistis D e: amatis a ff2 Vulg.

The result of my examination may be summed up briefly as follows. The Gospel text of Ambrose exhibits a number of various elements. Cod. ff2, containing a very important Old Latin text, shows sometimes close agreement with the Gospel text employed by Ambrose; on the other hand sometimes it differs considerably.

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Some of the readings common to a b ff2 are shared also by Ambrose, against f and Vulgate: Matt. xiii. 48, xxi. 37a, xxiv. 30; Luc. i. 22, 29, ii. 52, v. 10, xii. 58; Joh. vii. 23. It is important to note that the text of f has been supposed to represent the basis of the Vulgate; therefore we shall expect to find close agreement between this Codex and the Vulgate. The late Professor Burkitt remarks: 'The more that MS. is studied the more evident appears the probability of the common opinion that f is an example of the type of text from which St Jerome prepared his Revised Version.'<sup>1</sup> I have noticed four instances in which Ambrose sides with f Vulgate against a b ff2: Marc. vi. 52, Luc. vii. 28, Joh. iii. 19, x. 18. In section (ii) there are ten examples in which Ambrose stands alone against the European MSS. a b f ff2 and Vulgate: Matt. xxiv. 29, 36, xxvi. 45, xxviii. 9; Luc. i. 14, 22, iv. 33, xvii. 6, xxi. 26. It is important to note the instances in which the African Codex e (Palatinus) joins with the European MSS. and Ambrose: Matt. xxi. 37; Marc. iii. 27; Luc. vii. 28, xxi. 23, xxii. 27, 31, xxiii. 42; Joh. xii. 24, xvi. 27. There is an interesting reading in the Ambrosian text at Luc. i. 46 which has 'laetatus est' in agreement with e, against the united witness of the European MSS., which read 'exaltauit'.

2. *Acts of the Apostles*

Sometimes Ambrose is in close agreement with D e gig. against the Vulgate, at other times he deserts D e gig.

- Act. ii. 3 dispersae Amb.: diuersae e gig.: diuitiae D: dispertitae Vulg.  
 v. 4 uenditum Amb. D e gig.: uenundatum Vulg.  
 x. 15 mundauit Amb. D e gig.: purificauit Vulg.  
 xiii. 4 Ambrose combines with D gig. in reading 'demissi' against e, which has 'emissi'; Vulg. reads 'missi'.  
 deuenerunt Amb. p: descenderunt D e gig. Lucifer: abierunt Vulg.

<sup>1</sup> *The Old Latin and the Itala*, Texts and Studies, iv (3), 56.

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- xiv. 22 introire Amb. D e gig.: intrare Vulg.  
 xx. 28 ecclesiam dei Amb. Vulg. (Gk. B S): ecclesiam domini  
 D e gig. p (Gk. A C D E), Irenaeus, Lucifer, Jerome.

3. *Pauline Epistles*

In the Pauline Epistles the text of Ambrose at some points is closely related to Cod. d (Cleromontanus) and e f g; on the other hand sometimes it agrees with the Vulgate against d e f g.

- I Cor. ii. 9 diligentibus Amb. d e f g Ambrosiaster, Lucifer, Origen, Jerome, Augustine, Cassiodorus: qui diligunt illum Vulg.  
 xiv. 24 aut Amb. d e f g: uel Vulg.  
 II Cor. iv. 10 corpore nostro Amb. d e f g: corporibus nostris r Vulg. (Gk. S).  
 14 dominum iesum Amb. d e f g Ambrosiaster: om. dominum r Vulg. Tertullian (Gk. B).  
 I Thess. iv. 17 Christo Amb. d e f g Spec. Ambrosiaster, Tertullian, Jerome, Hilary, Origen: domino Vulg. Tertullian, Jerome, Origen.  
 Rom. vii. 3 mortuus fuerit uir eius Amb. Vulg.: om. eius d e f g, Origen, Hilary, Jerome, Cassiodorus.  
 I Cor. viii. 6 patrem meum Amb. Vulg.: om. meum d e f g, Ambrosiaster, Cyprian, Augustine.  
 x. 4 consequenti Amb. Vulg. Irenaeus, Jerome, Augustine: sequenti d e f g, Amb. (*Exposit. Euang. Lucae*, vi. 97), Ambrosiaster, Origen, Pacian.  
 II Cor. iii. 6 spiritus Amb. Vulg. Augustine<sup>8</sup>, Sedulius: spiritu d e f g, Ambrosiaster, Origen, Jerome, Augustine, Vigilius.  
 Tit. iii. 3 increduli Amb. Vulg.: incredibiles d e g, Lucifer.

At some points Ambrose unites with d e g against the Vulgate:

- Rom. xi. 14 aemule Amb. d e g: ad aemulandum Vulg.  
 Gal. iv. 8 nescientes Amb. d e g, Jerome: ignorantes Vulg.

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- Phil. iv. 7 corda uestra et corpora uestra Amb. d e g Spec.:  
corda uestra et intelligentias uestras Vulg.
- Col. i. 24 tribulationem Amb. d e g Vigilius: passionem  
Vulg.: pressuram Ambrosiaster, Tertullian, Augustine,  
Tyconius.
- iii. 8 turpiloquium Amb. d e g, Ambrosiaster, Tertullian,  
Vigilius: turpem sermonem Vulg.
- I have noticed two instances in which Amb. d e g Vulg. unite:
- Eph. iv. 16 compactum et conexum Amb. d e g Vulg. Irenaeus,  
Lucifer, Ambrosiaster.
- vi. 12 nobis Amb. d e g Vulg. Tertullian, Cyprian, Augustine,  
Jerome, Origen: nobis Spec. Lucifer, Priscillian,  
Ambrosiaster.

There are some instances in which Ambrose is in agreement with f g against the Vulgate:

- Rom. xi. 1 hereditatem suam Amb. f g: populum suum Vulg.  
5 gratiae saluae factae sunt Amb. f g, Ambrosiaster,  
Augustine, Origen, Jerome: *om.* saluae Vulg. Codd.  
Bamberg., Cauensis, Armach.
- I Cor. i. 22 saluare Amb. f g, Cyprian, Hilary: saluas facere Vulg.  
ii. 15 diiudicat Amb. f g r, Origen, Jerome, Augustine,  
Priscillian, Vigilius, Sedulius: iudicat Vulg.
- vii. 39 mulier uincta est legi Amb. f g Sedulius: *om.* legi  
Vulg. Amb. (*De Viduis*, I, 2).
- Eph. ii. 15 conderet Amb. f g r Spec.: condat d e Vulg. Pelagius.

At I Cor. iv. 5 Ambrose unites with the Vulgate in reading 'inluminabit', against f g, which read 'inluminet'; Jerome, Augustine, d have 'inluminavit'.

In two places in I Corinthians Ambrose is in agreement with d e against the Vulgate:

- ii. maiestatis Amb. d e Spec. Ambrosiaster, Hilary, Jerome,  
Origen, Cassiodorus: gloriae f r Vulg. Tertullian, Origen,  
Hilary, Vigilius, Jerome.
- ix. 22 infirmibus Amb. d e: infirmos Vulg.

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Phil. ii. 6. Ambrose reads 'qui cum in forma dei esset'. The translation of 'being in the form of God' (ἐν μορφῇ θεοῦ ὑπάρχων) in the Latin MSS. was 'qui cum in forma dei constitutus': d e g (+ uel esset g) qui cum in forma dei esset Vulg. 'Forma' is the usual word found in this passage, and is so read in Ambrosiaster, Vigilius, Victor, Lucifer, Hilary, Jerome, Augustine, Novatian, Origen. The original Old Latin version as quoted by Cyprian, *Test.* II, 23, III, 39, was 'in figura constitutus', and a Gallican version of the Nicene Creed gives 'corpus atque figuram hominis suscepit', also in an anonymous commentary on the Nicene Creed, c. A.D. 365–80.<sup>1</sup> 'Effigie' is found as a rendering of μορφή in Tertullian, *Contr. Marc.* v, 20; *Contr. Prax.* 7: in effigie dei constitutus.

In Hebrews Ambrose has some points of contact with d e, against the Vulgate:

- ii. 2 remunerationem Amb. d e: retributionem Vulg.
- 14 filii participes sunt Amb. d e: pueri communicauerunt Vulg.
- 16 adsumpsit Amb. d e: apprehendit Vulg.
- iii. 1 sanctissimi Amb. d e: sancti Vulg.
- iv. 14 sacerdotem magnum Amb. d e: pontificem magnum Vulg.
- v. 10 uocatur Amb. d e: appellatur Vulg.
- vi. 13 repromisit Amb. d e: promittens Vulg.
- 26 princeps sacerdos Amb. d e: pontifex Vulg.
- vii. 27 hostiam Amb. d e: hostias Vulg.
- ix. 27 singularis summus sacerdos Amb. d e, Augustine: solus pontifex Vulg.

There are four instances in which Ambrose deserts d e:

- ii. 14 carnis et sanguinis Amb. Theodoret, Origen, Augustine, Jerome, in agreement with Gk. Codd. K L: sanguinis et carnis d e, Eusebius, Athanasius, Chrysostom, Cyprian: sanguini et carni Vulg.

<sup>1</sup> See C. H. Turner, *Ecclesiae Occidentalis Monumenta Juris Antiquissima*, I, 174 (Oxford, 1899).