

Appendix I

Introduction to Use of the Greek New Testament Manuscripts

For faithful preservation of ancient writings through the centuries, the Greek New Testament has been second only to the Hebrew Old Testament. Although Benjamin Wilson says the King James Bible (KJV, or AV for Authorized Version) “has been convicted of containing over 20,000 errors” (due both to altered Greek text and deficient translation), nowhere near a thousand significantly affect the meaning,¹ and fewer than a hundred would influence the reader’s understanding of the Bible message. Nevertheless, it is to correct these significant corruptions of the word of God that the ancient manuscripts have been sought out and tirelessly researched.

The search for ancient and better manuscripts began in the Reformation and has to date yielded over forty manuscripts from before the time of Constantine and the Imperial text type, and over one hundred from 5th century and earlier, out of a total pool of 3,400 or more. The text type found in a majority of the earliest manuscripts is preserved in the Sinaitic and Vatican 1209 manuscripts, and is tenaciously held by even a few manuscripts as late as the 13th and 14th centuries. More than fifty important manuscripts and more than eight early versions (translations into ancient languages) are described here. Basic principles for using evidence from the manuscripts are summarized; the reader is then introduced to GNT⁴, Nestle²⁷, Hoskier and others, and to categories of manuscript reliability.

In Part I, Manuscripts and Text Evaluation, an introduction to using the Greek New Testament evidence is followed by examples from five texts. Some of the texts are selected from among those with substantial theological significance; so the reader need not feel too intimidated to tackle others. Three more texts are given as exercises for the reader to fill out and evaluate. (In not every selected case is the original reading conclusively determined from the manuscript evidence presently known.) Several tables are appended to assist the reader in evaluating over one hundred of the best manuscripts.

Part II, A List of Corrections in the AV New Testament, is a collection of corrections to the AV (Authorized Version, or King James translation), together with the higher-quality manuscript evidence for each.

This introduction to the manuscripts will not transform the reader into an instant expert, but it should enable him to distinguish between a well-founded correction and a weakly-founded subjective claim.

Part I. Manuscripts and Text Evaluation

Greek New Testament manuscripts (mss.) are generally divided for convenience into three groups:

- (1) Papyri (plural of papyrus), perhaps 40% are before the advent of Constantine (312 AD); of those with “strict text,” 80-90% were written before Constantine. [about 115 mss.²]
- (2) Vellum or parchment (pergament), written in uncial (bold block letters), also called majuscules, mostly from the 4th to 10th centuries. [about 300 mss.]
- (3) Vellum, and rarely paper, written in script (connected letters, as modern handwriting), also called minuscules or cursives, from the 9th to 17th centuries. [about 3,000 mss.]

¹ Most alterations in the manuscripts are of little more significance than “And he saith...” vs. “And he saith unto them...” Several significant alterations in some manuscripts – especially later manuscripts – failed to gain much of a following.

² One third of New Testament papyri were dug from the Christian (non-Gnostic) community at Oxyrhynchus, Egypt; at least half are from the 3rd century, with a few from still earlier.

In 1448 Johann Gutenberg invented the printing press and printed first the Latin Vulgate Bible. Consequently, within two centuries the need for handwriting of Bibles disappeared. Then, the search for the more ancient manuscripts accelerated.

Variations among the manuscripts were known early. In the 16th century Desiderius Erasmus was sorely criticized for omitting the three heavenly witnesses part of 1Jo 5:7-8 (which by then had been added to the Latin Vulgate) in his first two editions of the Greek New Testament; he finally agreed to insert it in his third edition if even one Greek manuscript could be found containing it. The ink was hardly dry when they brought him one (#61, of the 16th century). Isaac Newton protested the alterations of both 1Jo 5:7-8 and 1Tm 3:16, based on the Greek manuscripts (“On Two Notable Corruptions of Holy Scripture,” published posthumously in 1727).

A series of Englishmen and Germans began correcting the Textus Receptus (the so-called “received text,” essentially the same as that of Erasmus) from more ancient manuscripts: John Mill (1707), Daniel Mace (1729), Johann A. Bengel (1734), J.J. Wettstein (1751-1752), J.J. Griesbach (1775-1806), and Karl Lachmann (1831-1850) paved the way for Constantin von Tischendorf to find and publish dozens of uncial Greek mss. (“Monumenta Sacra Inedita”), and to publish the monumental “Editio octavo critica maior” critical edition of the Greek New Testament (1869-1872). Further notable Greek New Testaments were edited by Samuel P. Tregelles (1857-1872), Westcott & Hort (1881), and finally Eberhard Nestle (1898), whose “Novum Testamentum Graece” is now in its 27th edition (1993). Passing over four Greek New Testament editions, British & Foreign Bible Society (1904, 1958), and the Roman Catholic editions of H.J. Vogels (1922, 1955), A. Merk (1933, 1984), and J.M. Bover (1943, 1968), now the United Bible Societies’ “Greek New Testament” (1966, 1993) is the other current standard critical edition of the Greek New Testament, presently in its 4th edition. GNT⁴ (UBS⁴) gives extensive manuscript evidence for over 1,400 [1,432 by one count] variants in the text. On the other hand, Nestle²⁷ footnotes closer to ten thousand variants in its critical apparatus, though with far fewer mss. cited for each variant. The Greek text itself is now the same for both, and – with a very few notable exceptions – may be considered to be what the apostles originally wrote.

Different Text Types

A Greek text in Constantinople in the 4th century appears to have become the imperially-sanctioned text from that time forward, though no such text is as yet known to us before **026** (“**Q**”) of the 5th century. K. Aland classifies mss. before Constantine in four groups: **strict text** – varying little from a common early Greek text; **normal text** – varying a little more from the common early text; **free text** – varying quite a bit from the common early text, and usually varying quite a bit from each other; and **Western text** – showing some strong affinities with **D**, the Codex Bezae of the 5th century. Of the pre-Constantine mss., at least 20% exhibit strict text, and perhaps 68% exhibit strict or normal text. Only about 22% show free text, while still fewer – about 9% – are Western in flavor. The first example of a ms. close to the modern Majority Text (also called Textus Receptus) is **026** of the 5th century. More than 80 mss. older than **026** have been found, all of which are materially different from the Majority Text [**M**, also called Byzantine, or Koine, sometimes with slight distinctions]. (The next closest would be the gospels text of the Alexandrian, but it also is 5th century, though likely earlier than **026**.) The strong coherence of early papyri, and the lack of Majority Text before the 5th century, weigh heavily in favor of the former representing the text delivered by the apostles.³

³ There is wider variation of Byzantine (Constantinopolitan) manuscripts from the Majority Text than among strict- and normal-text papyri from each other or from **Σ** and **B**.

Manuscript Designations and Symbols

Each critical edition has footnotes indicating which mss. have each reading of a particular text. Wettstein in 1751, to be concise, assigned a capital letter of the alphabet to each uncial ms. then known and an Arabic numeral to each minuscule. Afterwards, others were assigned capital letters to uncial mss. as they were discovered. By the time Tischendorf went to Sinai and discovered a complete uncial ms. of the 4th century, all Germanic and Greek capital letters had already been assigned; so he assigned to it the first letter of the Hebrew alphabet, **א** (aleph).⁴ By 1908 the number of known uncials had grown so that Tischendorf's successor, Caspar René Gregory, assigned each one a bold number beginning with a zero, e.g., **01** (=א), **02** (=Α), **03** (=Β), **04** (=Γ), **05** (=Δ), **06** (=Δ^{paul}), etc., and he assigned numbers to the papyri (papyrus mss.), e.g., **p**¹, **p**², **p**³, etc. The cursives (minuscules) were assigned ordinary numbers. [Symbols were also assigned to lectionaries (*I1* to *I2812*, or higher), and later even to ostraca (potsherds) and talismans (ο¹ to ο²⁵, τ¹ to τ⁹), though they are of relatively little value in determining the text written by the apostles. Ostraca and talismans are ignored today.] Ernst von Dobschütz, Walter Eltester, and Kurt Aland succeeded Gregory in assigning numbers to newly discovered manuscripts.

Correctors have made changes (beneficial and otherwise) in some mss. For example, Codex Sinaiticus had two correctors not long after the original scribe: the scribe's text is designated by **א***, and the correctors⁵ by **א^a** and **א^b**. [Aland appears to combine the latter two into a single symbol **א¹** ("4th – 6th" centuries), but it poses confusion for texts like Mt 24:36, where **א^a** is recorrected by **א^b** back to the reading of the original scribe, **א***.] Later correctors are designated by **א^c**, **א^{ca}**, **א^{cb}**, etc. (all 7th century), or even **א^e** (12th century) [or **א²** and **א^c** by Aland], but these are of relatively little value. Sometimes the reading of interest falls in a lacuna (hole) in the manuscript, but the original reading may be inferred, because there is too little or too much space for the other likely readings (though readings of comparable length cannot be ruled out); such a videtur is designated by a superscript ^{vid.}, e.g., **p**^{75vid} in Lk 5:38. Sometimes in a ms. with both scripture text and commentary, the two may disagree, as for Rv 20:5 where 2053^{txt} (the text) omits (both times), but 2053^{comm} includes, the first sentence (likewise, 2062^{txt} versus 2062^{comm}). Occasionally an alternative reading may be given in the margin, e.g., 1424^{mg} adds Jo 7:53-8:11 (with obelisks to mark it dubious).

Selected Good Manuscripts and Versions

The more important papyri, uncials and minuscules are sketched below. Perhaps the primary value of the many tiny pre-Constantine papyri is as an arbiter between the B^א, D ("Western"), and Byzantine text types. Nestle²⁷ gives contents of the papyri and uncials.

- p**¹ Mt 1:1-9, 12, 14-20. 3rd C. strict text. The first N.T. papyrus published, "The Oxyrhynchus Papyri," I, p. 4-7 (1898). Philadelphia: U. of Penn., University Museum E2746.
- p**⁴⁵ Sizable fragments of all four gospels and Acts. 3rd C. free text. "The Chester Beatty Biblical Papyri," ed. Frederic George Kenyon (1933). Dublin: A. Chester Beatty Library, P. Chester Beatty I. (not outstanding for accuracy)
- p**⁴⁶ About 80% of Paul's epistles. ca. 200. free text. "The Chester Beatty Biblical Papyri," ed. Frederic George Kenyon (1936). Dublin: A. Chester Beatty Library, P. Chester Beatty II; Ann Arbor: U. Mich. Inv. #6238. (not outstanding for accuracy)

⁴ Other Hebrew letters were added, but only א was retained in the 20th century.

⁵ It is possible that the first corrector was the original scribe himself, though it is not at all certain.

- p**⁴⁷ About 30% of Revelation. 3rd C. normal text. “The Chester Beatty Biblical Papyri,” ed. Frederic George Kenyon (1936). Dublin: A. Chester Beatty Library, P. Chester Beatty III.
- p**⁵² Jo 18:31-33, 37-38. ca. 125. normal text. [The hypothesis that John had not been written before the late 3rd century had already fallen from academic favor before this fragment was discovered and published.] Manchester, England: John Rylands Library, Gr. P. 457.
- p**⁶⁴⁺⁶⁷ Mt 3:9, 15; 5:20-28; 26:7-33 (fragmentary). ca. 200 (though C. Thiede suggests ca. AD 65). strict text. Barcelona: Fundació Sant Lluc Evangelista, Inv. No. 1; Oxford: Magdalen College, Gr. 17.
- p**⁶⁶ most of John. ca. 200. text not as good as **p**⁷⁵. Cologny/Geneva: Martin Bodmer Library, P. Bodmer II, edited by V. Martin (1956, 1958).
- p**⁷² 1Pt 1:1-5:14, 2Pt 1:1-3:18, Jude 1-25. ca. 300. Cologny/Geneva: P. Bodmer VII-VIII, edited by Michel Testuz (1959).
- p**⁷⁴ the greater part of Acts and general epistles. 7th C. high quality (in spite of late date). Cologny/Geneva: P. Bodmer XVII, edited by Rodolphe Kasser (1961).
- p**⁷⁵ the greater part of Luke and John. 3rd C. strict text. P. Bodmer XIV-XV, edited by V. Martin (1961).
- p**¹⁰¹⁻¹⁰⁴ P. Oxy #4401-4404 represent pre-Constantine fragments of Matthew published in 1997. P. Oxy 4405 belongs to **p**⁷⁷. [Oxyrhynchus was an early Christian community in Egypt.]
- p**¹¹⁵ Rv 2:1-15:7. ca. 300. several high quality fragments of Revelation. P. Oxy #4499 (1999).

Uncials

- 01** **ℵ** N.T. complete (plus most of the Septuagint O.T.). mid-4th C. Sinaiticus. Perhaps too hastily written, as there are many careless errors throughout. Yet, there appear to be still fewer theologically-motivated changes than in **B** (Vatican 1209). Occasional evidences of updated orthography. Not superior in Luke. [Loose leaves discovered by Tischendorf in 1844 and 1859 until the complete N.T. had been found.] Facsimile edition by Kirsopp Lake, Oxford (1911). **ℵ**^a and **ℵ**^b are early and fairly good correctors; **ℵ**^c and **ℵ**^e are much later and not worth much to us today. London: British Museum, Add. 43725.
- 02** **A** N.T., except Mt 1:1-25:6; Jo 6:50-8:52, 2Co 4:13-12:6 are lost. early 5th C. Alexandrian. At its best in Rv, where it is comparable to **ℵ**, though not nearly as good as **C**. The gospels text is of modest accuracy, at best, largely anticipating the later Majority Text. The rest of the N.T. is very good (Category I), though not generally comparable to **B**. Facsimile edition by F.G. Kenyon (1909). In Alexandria from 11th C. to 1628, when given to King Charles I of England. London: British Museum, Royal 1 D.VIII.
- 03** **B** N.T., except Hb 9:14-end, pastoral epistles, Rv are lost. mid-4th C., possibly slightly older than **ℵ**. Vaticanus. The overall best extensive ms., except perhaps in Paul. Perhaps not quite as theologically undoctored as **ℵ**, but much more carefully written. The basis of the Westcott and Hort Greek N.T. text. Strongly supported in Lk-Jo by **p**⁷⁵. (Possibly brought to Rome by the Crusades.) Erasmus knew of it in 1533. One of the spoils Napoleon brought to Paris (until 1815), where its value first became widely known. Facsimile editions in 1904 and 1968. Rome: Vatican Library, Gr. 1209.
- 04** **C** About 60% of the N.T. 5th C., maybe slightly later than **A**. Ephraemi (Bible text scraped off, overwritten with Aramaic writings of Ephraem; called a “palimpsest”). The best manuscript of Rv, though incomplete. Very good text in Paul. Mediocre in Luke and Matthew. At least Category II elsewhere, though not comparable to **B**. Brought to Paris ca. 1570. Paris: Bibliothèque Nationale, Gr. 9.

- 05 D^{ca}** Most of gospels and Acts. 5th C. Bezae. Greek and Latin in parallel columns. The chief exemplar of the so-called “Western” text type to which Category IV is assigned. Many interpolations and theological alterations. Cambridge: University Library, Nn. II 41.
- 06 D^p** All of Paul, except Ro 1:1-7, 1:27-30, 1Co 14:13-22 (the latter two supplied by a later scribe). 6th C. Claromontanus. Greek and Latin in parallel columns. A text of good accuracy (06 or 06*, Category II), though its corrector, 06^c, is no better than Category III. Paris: Bibliothèque Nationale, Gr. 107, 107AB. Somewhat similar are two good quality Greek-Latin diaglotts (interlinear diglots) of the late 9th C.: 010 **F^p**, Augiensis (Hebrews: Vulgate only, no Greek) Cambridge: Trinity College, B.XVII.1, and the similar 012 **G^p**, (lacks Hebrews altogether), Dresden: Sächsische Landesbibliothek, A 145b.
- 016 I** Fragments of Paul: 1Co-Hb. 5th C.? High quality. (Aland calls it Category II, though his data suggest Category I.⁶) Washington, D.C.: Smithsonian Institution, Freer Gallery of Art 06.275. [Agrees more with **ℵ** than with B.]
- 019 L** Gospels, except Mt 4:22-5:14, 28:17-end; Mk 10:16-30, 15:2-20; Jo 21:15-end. 8th C. Regius. Good quality, except Mt ch. 1-17. Paris: Bibliothèque Nationale Gr. 62.
- 025 P** Acts-Revelation, but with many pages missing or unreadable. 9 C. palimpsest. Porphyrianus. A mainly Byzantine text, though of relatively good accuracy in Rv. St. Petersburg: Public Library, Gr. 225.
- 032 W** Greater part of the gospels. 5th C. Variable quality, good at best. Washington, D.C.: Smithsonian Institution, Freer Gallery of Art 06.274.
- 035 Z** Fragments of Mt 1:17-26:71. early 6th C. High quality palimpsest. (Aland calls it Category III, though his data suggest Category I.) Dublin: Trinity College, K 3.4.
- 044 Ψ** Mk-Jude, except Mk 1:1-9:5, Hb 8:11-9:19. ca. AD 800. Lavrensis. Good quality, especially in Mk and general epistles, but not in Luke. Athos, Greece: Lavra 172.
- 040 (=Ξ)** and **070**, 6th C. Fragments in Luke, which also merit honorable mention for high quality.
- 048** Fragments of Ac 26:4-3Jo 15. 5th C. double palimpsest (twice overwritten). Good quality. Rome: Vatican Library, Gr. 2061.
- 0243** 1Co 13:4 - 2Co 13:13. 10th C. Good quality. Venice: Biblioteca San Marco, 983 (II, 181).
- 0274** Fragments of Mk 6-10. 5th C. Extraordinarily good quality. London: Egyptian Exploration Society.
- 0281** Fragments of Matthew, 7th or 8th C. Extraordinarily good quality. Sinai: MF29.

Minuscules

- 33 Most of the N.T. except Rv, and a few chapters in Mk and Lk.⁷ 9th C. Generally good quality throughout; especially good in Paul. Paris: Bibliothèque Nationale Gr. 14.
- 81 Epistles complete, Acts, except Ac 4:8-7:17, 17:28-23:9. AD 1044. Best minuscule in Acts, one of the best in Paul. Alexandria: Greek Patriarchate 59.
- 469 Acts-Rv, except 2Co 1:8-2:4. 13th C. (Hoskier #56.) Good in Rv only. Paris: Bibliothèque Nationale Gr. 102A.
- 892 Gospels, except Jo 10:6-12:18, 14:24-end. 9th C. A surprisingly good minuscule. London: British Library, Add. 33277.

⁶ Class and Category are nearly equivalent, with the latter denoting Aland’s assessments. I is best, V is poorest.

⁷ 33 is missing Mk 9:31-11:1, 13:11-14:60; Lk 21:38-23:26, and most of the page vertically for Lk 13:7-19:44.

- 1175 Acts and Epistles, except for some of the latter part of Paul.⁸ 11th C. Good in Acts and Paul, though apparently somewhat overrated by Aland. Patmos: Ioannou, 16.
- 1241 N.T., except Rv, and Mt 8:14-13:3. 12th C. Good in general epistles and Lk 4 to end of John. Sinai: St. Catherine's Monastery, Gr. 260.
- 1506 Gospels, except Jo 21:2-8, 11-14, 16-19, and some of Paul. AD 1320. Very good in Paul, though in time past usually overlooked by scholars. Athos: Lavra, B' 89.
- 1611 Acts to Revelation, except Rv 21:27-end (supplement). 12th C. (Hoskier #111.) Good in Revelation only. Athens: National Library, 94.
- 1678 N.T., except Mt 16:17-end, and Jo 1:1-6:47. 14th C. (Hoskier #240.) In Revelation, family 1678 (*f.* 1678) represents an extensive revision of the earlier Aecumenius (Oecumenius) text. Though less accurate, it is nevertheless of good quality (Category II). The Acts text is fairly good (Category III), while the rest is unnoteworthy. Athos: Panteleimonous, 770. "Æcumenius-B" *f.* 1678 = 1678 + 2080 + 1778 + **052** (+ 2020).
- 1739 Acts and Epistles, except Ac 1:1-2:6 (a supplement) and 1Tm 1:12-4:6. 10th C. Best minuscule in the Epistles. Fairly good in Acts also. Athos: Lavra, B' 64.
- 1852 Acts to Revelation, except Ac 1:1-9:33, Jude 1-11; Rv 21:14-end (a supplement). 13th C. Very good in general epistles only. Uppsala, Sweden: Univeristetsbiblioteket, Ms. Gr. 11.
- 1881 Epistles, except James. 14th C. Good quality. Sinai: St. Catharine's Monastery, Gr. 300.
- 2050 Rv 1:1-5:14, 20:1-end. AD 1107. (Hoskier #143.) Good quality. Escorial: X,III,6.
- 2053 Revelation complete, with Aecumenius' commentary intertwined. 13th C. (Hoskier #146.) "Æcumenius-A." Most parts of the text are repeated: first a paragraph of text is written, then a clause is repeated, then the commentary, then the next line, etc. This repetition and intertwining would make it difficult for a scribe to modify the text. This is therefore one of the few manuscripts which reliably preserves a text of a much earlier time – ca. AD 540. Apparently the best minuscule of any book of the N.T., comparable to all the best Rv. manuscripts except C. The text, designated 2053^{txt}, and commentary, 2053^{comm}, sometimes differ, with the text more usually reflecting the better-attested reading. Messina: Biblioteca Universitaria, 99.
- 2062 Rv 1:1-20, 15:1-end, intertwined with Aecumenius' commentary. 13th C. Not surprisingly, these nine chapters are nearly identical to 2053. (1824, 2325, and 2403 are said to be copies of 2062.) Rome: Vatican gr. 1426.
- 2329 Revelation. 10th C. (Hoskier #201.) Fairly good. Meteora: Metamorphosis, 573.
- 2344 Most of Acts to Revelation. 11th C. Good in Rv, and maybe in general epistles and Acts. (But Aland overrates it.) Paris: Bibliothèque Nationale, Coislin Gr. 18.
- 2427 Mark. 20th C. Since 2006, a known forgery; imperfectly copied from Philipp Buttmann's Greek New Testament (1860). It is useless. U. Chicago Library, Ms. 972.

Early Versions (Translations)

There were also early translations into other languages, called versions. Versions are not uniformly useful. All can determine whether their underlying Greek text included this verse or that. However, finer points may be unresolvable. E.g., the Latin cannot distinguish between definite and indefinite articles (the *vs.* a). Difficult texts are usually even more difficult to accurately translate (e.g., consider the difficulties translators have putting Lk 2:14 into other European languages); so that fine distinctions tend to be unreliably represented – even in the earliest versions.

⁸ 1175 is missing 1Ths 1:10-2:21; Hb 3:6-6:7, 13:21-end; Titus 1:7-end of Phm.

Latin: a. Old Latin (Itala), a group of many translations around the third century. Best mss. are it^e and it^k in the gospels (ca. 400 AD and 5th C.),⁹ called Afra Latin on account of their North African origin. it^a (4th C.) and several 5th C. mss. are the best representatives of the European Old Latin. [nearly 100 mss.]

b. Latin Vulgate, gospels text revised from Old Latin by Hieronymus (Jerome, AD 383), and the rest of the N.T. by others unknown to us. Extant mss. include S (gospels, early 5th C.) and F (balance of N.T., ca. AD 547). The best printed editions are Wordsworth-White (vg^{ww}; 1889-1954) and Stuttgart (vgst; 1969, 1983). The official vg^s (Sixtus V, 1590) and vg^{cl} (Clement VIII, 1592) are not good representations of the early Vulgate text. For recovery of the Greek text, the Vulgate is comparable to the Coptic versions and is generally worth more than the Old Latin. [~ 10,000 mss.?)

Coptic: In Egypt beginning about the 3rd century mixtures of Egyptian and Greek (especially for theological words) gave rise to six or more dialects of Coptic. The Sahidic, cop^{sa} (southern Egypt), has the most ancient mss. and is at least as valuable as any other version. Bohairic, cop^{bo}, is a complete N.T. but has few ancient mss. More fragmentary, but valuable, are Proto-Bohairic, cop^{pbo}; Middle Egyptian, cop^{meg(or mae)}; Middle Egyptian Fayyumic, cop^{mf(or fay)}; Achmimic, cop^{ach(or ac)}; and Subachmimic, cop^{ach²(or ac²)} – all represented by one or more 4th-5th century mss. The cop^{bo} is less reliable in Revelation, which was not translated into Bohairic until centuries later.

Syriac (Aramaic): While Tatian's 2nd C. Diatessaron, or harmony of the gospels, is of little value for the Greek text, the Old Syriac gospels are comparable in worth to the Latin Vulgate and the Afra Latin. The Old Syriac is represented by two incomplete mss., sy^s (Syriac Sinaitic, found at Mt. Sinai, late 4th C.) and sy^c (Curetonian, 5th C., almost as good). The Peshitta (or Syriac Vulgate), sy^p, of the early 5th C. is of much less value (although a critical edition of the Peshitta might improve that significantly). The Philoxenian of AD 507/508, sy^{ph}, is a Monophysite translation of value, where preserved – especially in Revelation. The Harklean of AD 616, sy^h, is of more value for its critical apparatus than for its text. More distantly related, the Palestinian Syriac, sy^{pal}, by supporters of the Council of Chalcedon, is more Koine (Byzantine) than Alexandrian in text type.

Armenian (the Meshech of Gen 10): The Armenian Version of the 5th C. was initially translated from Aramaic, arm 1, and later revised on the basis of the Greek, arm 2. Its principal value is in Paul, and perhaps in the gospels.

Georgian (Kart'velian, the Tubal of Gen 10): The Georgian Version was probably translated in the 6th C. from arm 1, geo¹, and then revised from the Greek in the 7th C., geo². (geo² is known primarily from two mss., geo^A and geo^B.) Its value is probably at least as good as the Armenian in the gospels, but not elsewhere.

Ethiopic (Cush): The Ethiopic Version was probably translated in the 6th C. from Greek, though the gospels may have been translated from Aramaic and subsequently revised from the Greek. Its value is moderate in Revelation, and still less elsewhere. The Takla Hāymānot (1975) ethTH and T. Pell Platt (1830, 1899) eth^{PP} editions are better than the Roman (1548) eth^{RO} edition.

Gothic (Ashkenaz, Germanic tribes): Wulfila (Ulfilas in Latin) devised an alphabet in order to translate the Bible ca. AD 340-350 from an early Byzantine-type text. Because of the deficiencies of Gothic-text editions, as well as the underlying text-type, “goth” is seldom cited.

Old Church Slavonic (Riphath in Gen 10): Translated 9th-12th C., from Byzantine-type text. Minimal value.

Soghdian (Saka-ta, “Gog hordes”): Several brief fragments discovered; little studied as yet.

⁹ Old Latin manuscripts are designated by lower case Roman letters

Basic Rules for Deciding on the Original Text

Kurt and Barbara Aland, “The Text of the New Testament,” 1993, suggest 12 basic rules for textual criticism, which are abbreviated and emended here:

Only *one* reading can be original, however many variant readings may exist.

Criticism of the text must always begin from the evidence of the manuscript tradition and only afterward turn to a consideration of internal criteria.

Internal criteria (the context of the passage, its style and vocabulary, the theological environment of the author [or of the critic], etc.) can [must] never be the sole basis for a critical decision, especially in opposition to the external [manuscript] evidence. [Internal criteria were the prime considerations of the now-discredited nineteenth-century school of higher criticism.]

The primary authority for a critical textual decision lies with the Greek manuscript tradition, with the versions and fathers serving no more than a supplementary and corroborative function, particularly in passages where their underlying Greek text cannot be reconstructed with absolute certainty.

Manuscripts should be weighed [weighted], not counted,¹⁰ and the peculiar traits of each manuscript should be duly considered.

The [supposed] principle that the original reading may be found in any single manuscript [e.g., Vatican 1209 or Sinaiticus] or version [e.g., Vulgate, or Septuagint (O.T.)] when it stands alone or nearly alone is only a theoretical possibility [a hypothetical concept?]; ...it will only confirm the view of the text which it presupposes.

There is [some] truth in the maxim: “the more difficult reading is the more probable reading.” But this principle must not be taken too mechanically.

The venerable maxim “the shorter reading is the more probable reading” is certainly right in many instances. But here again the principle cannot [must not] be applied mechanically.

Getting Started

A person who does not read Greek can nevertheless learn to discern most of the evidence for and against a particular reading in the Greek New Testament. Usually, also, he can learn the significance of the different readings, or variants.

Start by selecting a convenient diaglott [Greek, with interlinear English (or other language)], and then a reasonably good lexicon. Good diaglots are: A. Marshall, McReynolds, Concordant, Kingdom Interlinear, Comfort, and Wilson. Each has certain strengths and certain limitations, but any of the six would be suitable for this application. [The Bagster (reprinted by G.R. Berry), and especially Jay Green, diaglots have poorer Greek texts but could often be used also.] Good lexicons include Thayer’s; W. Bauer (trans. Arndt and Gingrich); Liddell & Scott (more stress on extra-Biblical usage); Young’s Concordance (too concise, but with minimal theological bias); and Strong’s Concordance (some elaboration, but occasional strong biases).

When a text is in question, start with United Bible Societies’ Greek New Testament, 4th edition (GNT⁴), to find the text. Follow in a diaglott, as needed. If there is no note on the verse (or on the pertinent part of the verse), try Nestle-Aland, 27th edition (Nestle²⁷), which has less manuscript evidence for each variant but has notes on many more variants. If GNT⁴ has the pertinent text, there will usually be sufficient manuscript evidence to come to a conclusion. If not, full detail on the Greek manuscripts (only) might be available in Kurt Aland’s “Text und Textwert der Griechischen Handschriften des Neuen Testaments” volumes (1987-), with Acts, the Epistles, Mark, and now Matthew and Luke, published to date.¹¹ In Revelation, a nearly-

¹⁰ Even today, the accuracy of a work is not improved by running printing presses faster and longer, however much its popularity may be enhanced by it.

¹¹ Several gospels manuscripts are collated in full by “New Testament Greek Manuscripts,” ed. Reuben J. Swanson; 4 vols. (Mt, Mk, Lk, Jo) Sheffield, England: Sheffield Academic Press, and Pasadena, Calif.: William Carey International University Press, 1995.

complete collation is offered by Herman Charles Hoskier, “Concerning the Text of the Apocalypse,” 2 vols.; London: Bernard Quaritch, 1929 (but the ms. numbers need to be converted to Gregory/International numbers to be easily recognized). International Greek New Testament Project at Claremont, Calif. (IGNTP), collated Luke and is slowly working on John.¹²

Examples

Consider examples with a spectrum of degrees of certainty. Then let the reader try it himself.

Example 1. 1Jo 5:7-8. Some English versions read, “For there are three that bear witness: The spirit, and the water, and the blood; and these three are one.” Others read, “For there are three that bear witness in heaven, the Father, the Word, and the Holy Spirit, and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.” (Or words to that effect, in each case.)

Looking at the Wilson diaglott (the first diaglott published in English), one sees

$\overset{7}{\sim} ? \theta \Delta \gamma \wp H \gamma \emptyset \Phi 4 < \cong \supset : \forall \Delta \theta \Lambda \Delta \cong - \neg \wp \gamma H \theta \quad \overset{8}{\theta} \in B < \gamma - : \forall, \wp \forall \Re \theta \in \diamond * \tau \Delta, \wp \forall \Re \theta \in \forall \subseteq : \forall \theta$

Because three are those testifying; the spirit, and the water, and the blood;

$\wp \forall \Re \cong \supset \theta \Delta \gamma \wp H \gamma \emptyset H \theta \in \spadesuit < \gamma \emptyset \Phi 4 < \theta$
and the three for the one are.

By inspection, one can see that this is the shorter reading. GNT⁴, in the footnote of these verses, cites for this reading: \S A B (Ψ 1844 1852 : $\forall \Delta \theta \Lambda \Delta \cong - \Phi 4 <$) 048^{vid} 33 81 322 323 436 945 1067 1175 1241 1243 1292 1409 1505 1611 1735 1739 1846 1881 2138 2298 2344 2464 Byz [K L P] *Lect* (1884 $\exists \zeta B \theta \Phi : \forall$ for $\forall \zeta : \forall$) it^{ar} vg^{ww, st} syr^{p,h} cop^{sa, bo} arm^{mss} eth geo slav Clement^{lat} (Origen^{lat}) (Cyril) Ps-Dionysius^{vid} (John-Damascus); Rebaptism Ambrose Augustine Quodvultdeus Facundus. Cited for the longer reading in various forms are: 221^{v.r.} 2318 (61 629 omit the following $\wp \forall \Re \cong \supset \theta \Delta \gamma \wp H \gamma \emptyset H \theta \in \spadesuit < \gamma \emptyset \Phi 4 <$; 61 88^{v.r.} 429^{v.r.} 629 636^{v.r.} 918 with other minor variants) t^{AD} vg^{cl} arm^{mss} // *testimonium dicunt (or: dant) in terra, spiritus (or: spiritus et) aqua et sanguis, et hi tres unum sunt in Christo Iesu. 8 et tres sunt, qui testimonium dicunt in caelo, pater, verbum et spiritus* it^{l,q} vg^{mss} (Cyprian) (Ps-Cyprian) (Priscillian) Speculum Varimadum Ps-Vigilius Fulgentius.

Nestle²⁷ adds little information, but it reads 221^{v.l.} instead of 221^{v.r.} (*varia lectio* instead of *variant reading*; in either case meaning one specifically noted in the manuscript as an alternative reading; see Nestle²⁷, Introduction, p. 55*, and GNT⁴, Introduction, p. 52*). The Greek manuscripts cited for the shorter reading are summarized as “*txt codd graeci rell*,” meaning all the rest of the Greek manuscripts support the printed Nestle text. (A difference of no practical consequence is that Nestle²⁷ cites Old Latin mss. “l r” as supporting most of the long reading, while GNT⁴ cites them as “l q;” the second is the same manuscript under a different letter symbol (Old Latin 64, of the 7th century, as may be seen in Nestle²⁷, Appendix I, p. 717, and in GNT⁴, Introduction, p. 25.)

¹² “The Gospel according to St. Luke, edited by the American and British Committees of the International Greek New Testament Project,” 2 vols.; Oxford: Clarendon Press, 1984-1987. At least 550 of 1666 Luke minuscules were profiled before selecting 128 (198 mss. total) for complete collation against Textus Receptus (the common text of later centuries). With several mss. either fragmentary or illegible, a typical text might have 150-160 mss. testifying. On rare occasions there may be differences with GNT⁴, such as in Lk 22:43-44, where IGNT⁴ has 1424 omitting, but GNT⁴ shows it adding, the blood-sweat account.

Text und Textwert¹³ gives the readings of all available Greek manuscripts. With the short reading there are 446 mss. listed, plus 54 more with closely-associated readings. With the long reading, in one form or another, there are 9 mss., of which five put it in the text (61 and 918 of the 16th century, 2473 of 1634 AD, 2318 of the 18th century; and 629, a Graeco-Latin ms. of the 14th century), three note it as a variant reading (221L of the 10th century, 88L of the 12th century, and 429L of the 14th century, where L signifies *varia lectio*, or a marginal reading), and one is by the hand of a corrector (636C, where the corrector needs not be contemporary with the 15th-century scribe). Only three of these mss. agree with each other (221L, 2318, and 2473). This volume also tells us that the papyri, **C, 0232**, and 38 other mss. are missing here, and that 33 is here “unleserlich” [unreadable, illegible; but compare the more-recent GNT⁴, quoted above]. The testimonies of the other versions, the so-called church fathers, and lectionaries, are commonly recognized as being of progressively lower value.

If, now, we tabulate the manuscript evidence according to overall manuscript accuracy (see Confidence chart, Table II at the end of this section, p.254), we can summarize in the table below:

Manuscript Evidence on 1 John 5:7-8

1Jo 5:7-8	Class I (Best)	Class II (Good)	Class III or more (Fairly good or less)
Short Form	B 1739 A 8 1852 cop ^{sa,bo} vg ^{ww,st}	1241 1243 2344 322 323 048 ^{vid} arm ^{mss}	1846 2298 81 1735 eth [Short Form 446 mss.]
Short Form with variants	044	1881	[+54 = 500 mss. total]
Long Form		arm ^{mss}	221 ^{v.r.} 2473 2318
Long Form with variants			88 ^{v.r.} 629 429 ^{v.r.} 636 ^c 61 918 [9 mss. total] vg ^{mss}

It thus becomes evident that the extra words are not from the pen of the apostle. Gregory¹⁴ summarizes this text as follows: “Erasmus, of course, did not have First John 5^{7,8}, the three heavenly witnesses, in his New Testament, for no one dreamed of putting those words into the Greek text save the Alcalá editors who went before Erasmus. In discussing the matter with a bigoted opponent, Erasmus was so thoughtless as to write that he would put the words in if they could be found in a Greek manuscript. There is every reason to believe that this manuscript was written, with the words added, to compel Erasmus to add them, as he then did, ‘for his oath’s sake,’ like Herod, to his text. It was a great pity that Erasmus did it. It has taken centuries to get the words out again.” [#61 was the manuscript brought to Erasmus.]

Conclusion on 1Jo 5:7-8: There are no known N.T. mss. prior to the 7th century with the addition, and no Greek mss. of credible accuracy. The best evidence for the *three heavenly witnesses* phrase comes only from some Armenian mss. and several later Vulgate mss., none of which is high-quality. Therefore, the addition of these words is to be confidently rejected.

Example 2. 1Pt 3:18. Many English versions read, “Christ also suffered for sins once,” while some others read, “Christ also died for sins once.”

Looking at the Marshall diaglott (possibly the slightly best of several good ones), one sees

ΟΔ4Φ9∈Η □Β∇> Β,Δ9℞ □:∇Δ94™< □ΒΕ2∇<,<,
Christ once ²concerning ³sins ¹died,

¹³ “Text und Textwert der Griechischen Handschriften des Neuen Testaments [Text and Textual Value of the Greek Manuscripts of the New Testament],” I. Die Katholischen Briefe [The General Epistles], Band 1: Das Material, by Kurt Aland; **ANTF** Band 9 [Volume 9 in the series Arbeiten zur Neutestamentlichen Textforschung (Studies for New Testament Text Research)]; Berlin: Walter de Gruyter, 1987.

¹⁴ Caspar René Gregory, “Canon and Text of the New Testament;” New York: Charles Scribner’s Sons, 1912.

where Marshall uses the superscript numbers to indicate word order in English. GNT⁴, in the first of two footnotes on verse 18, shows that another word, ♣B∇2,< (suffered), appears in B Byz[K P], some lectionaries, (geo) Augustine^{1/6} [i.e., 1 of 6 mss.]; and for a slightly different reading shows support from L 81 2464 slav^{ms}. For ∇BΞ2∇<,< (died), GNT⁴ gives p⁷²A (Θ) 1241 1291 (1505) 1611 1735 arm, and for just slightly different readings ∑² (∑*) C^{2vid} 33 322 323 436 945 1067 1175 1243 1409 1739 1852 1881 2138 2298 2344, a lectionary, syr^h cop^{bo}, Didymus^{dub1/2} (Cyril^{1/4}), and C*^{vid} it^{ar,z} vg^{cl} (vg^{ww,st}) syr^p cop^{sa} Clement^{lat} ... Augustine^{5/6}. Nestle²⁷ gives L as supporting “died” (needs to be verified), and adds 0285 to it. Text und Textwert does not cover this text.

Summarizing the manuscript evidence according to overall manuscript accuracy,

Manuscript Evidence on 1 Peter 3:18

1Pt 3:18	Class I (Best)	Class II (Good)	Class III or more (Fairly good or less)
died	1739 A ∑ p ⁷² C ^{vid} 1852 Ψ cop vg	1881 1241 1243 2344 33 322 323 arm	2298 1735
suffered	B		81

In this case, our best manuscript (B) is almost unsupported by any quality manuscripts, though the Byzantine text (and hence the majority of later manuscripts) supports it. According to increasing class number (decreasing reliability), the evidence for “died,” rather than “suffered,” is a ratio of (I) 7:1, (I-II) 14:1, and (I-III) 17:2.

Conclusion on 1Pt 3:18: The manuscript evidence would seem nearly irresistible for “Christ died for sins once.” This text would seem to be a classic example of how even our single best manuscript – at its best in Peter – by itself, is not always correct. (Nevertheless, GNT⁴ has here reverted to “suffered,” professing quite-high confidence.)

Example 3. Jo 1:18. Some English versions read, “No man hath seen God at any time. The only begotten Son...” A few read, “...the only begotten God...” Many 20th century versions distort the translation beyond recognition of the Greek source text. The principal difference is between ΛϞ̄ H̄ (son) and 2, H̄ (god), or as abbreviated in the older mss., between KC and 1C (with a line over it to indicate a contraction).

Looking at the Concordant diaglott (in uncial – block letters without diacritical marks; 1926 edition), one sees

Ι?Ι0?;?Κ)03C0TΧ∇50;B
 God NOT-YET-ONE HAS-SEEN ?-AS-

Bs^{1*} omit THE A SON K3?C s^{1*} THE

TB?Ι0?9?;?90;/CΙ0?C?
 ?-when THE ONLY-generated God THE

One-BEING omits

T;03CI?;5?7B?;Ι?ΚB∇Ι
 One-BEING INTO The BOSOM OF-THE FATHER

X?C0503;?C0=/ε/C∇Ι?

While the line below the Greek gives a literal translation (if somewhat tortured), the occasional line above the Greek gives differing readings of “s” (Sinaiticus, or its correctors) and of “B” (Vatican 1209).

As to the difference between *the* only-begotten God ([Ⓜ] :. 2, H̄) and the only-begotten Son, GNT⁴ gives five variant readings, of which we may discard the last two for want of significant evidence (*i.e.*, “an only-begotten Son of God,” *or*, “the only-begotten”). The evidence given for the three plausible readings is :≡≡(, <←-H 2, H̄ [*an* only-begotten god] p⁶⁶ Ⓝ* B C* L syr^{p,h^{mg}} geo²... // Ⓜ :≡≡(, <←-H 2, H̄ [*the* only-begotten god] p⁷⁵ Ⓝ² 33 cop^{bo}..... // Ⓜ :≡≡(, <←-H Λ⊃ H̄ [*the* only-begotten son] A C³ W^{supp}) 1 ⊖ 0141 f¹ f¹³ 28 157 180 205 565 579 597 700 892 1006 1010 1071 1241 1243 1292 1342 1424 1505 Byz [E F G H] Lect it^{a,aur,b,c,e,f,ff²,l} vg syr^{c,h,pal} arm eth geo¹ slav.....

We may now arrange these manuscripts in order of accuracy, as best we are able, assisted by the Confidence chart,

Manuscript Evidence on John 1:18

Jo 1:18	Class I (Best)	Class II (Good)	Class III or more (Fairly good or less)
<i>an</i> only-begotten god	B Ⓝ* p ⁶⁶	L C* geo ²	
<i>the</i> only-begotten god	p ⁷⁵ cop ^{bo}		33
<i>the</i> only-begotten son		892 Ψ 1241 syr ^c vg it ^e geo ¹ arm	) 1 A

Conclusion on Jo 1:18: The four oldest and best manuscripts agree on “only-begotten God,” and there is no top-quality dissent. Therefore, it is to be accepted. (Capitalization is a decision of the translator. How to understand it is left as an exercise to the student.)

Example 4. Mk 16:9-20. Were these twelve verses originally part of Mark’s gospel? Some Greek manuscripts mark them as doubtful. Others have also a shorter ending. And three more end the gospel at verse 8.

The Comfort diaglott footnote reads, “*The Shorter Ending of Mark* is included in NEB, TEV, NASB and NRSV, and is noted in RSVmg and NJBmg. [RSVmg is the margin of the Revised Standard Version, and similarly for other versions.] **16:9-20** The two earliest MSS (Codex Vaticanus and Codex Sinaiticus) stop at Mark 16:8; this is indicated (in some form or another) in ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJBmg NRSVmg. Many MSS contain the text as printed above in 16:9-20; this portion is included in the text of all the translations. Some MSS contain a shorter ending to Mark, and one MS (the Freer Gospels) contains the longer ending of Mark with a major addition after 16:14, see NRSVmg for a rendering of this text (cf. NJBmg).”

GNT⁴ shows the following omitting verses 9-20: Ⓝ B 304 syr^s cop^{sa^{ms}} arm^{mss} geo^{1,A} Eusebius mss^{acc to Eusebius} Hesychius mss^{acc to Severus} Jerome mss^{acc to Jerome}. The short ending, or verse 9^{alt}, “But they reported briefly to those with Peter all that had been commanded. But after these things Jesus himself also sent out through them from east to west the sacred and incorruptible message of eternal salvation. Amen.” is given only by it^k, a good ms. of the Old Latin. The short ending followed by the long ending is given by L Ψ 083 099 274^{mg} 579 11602 syr^{h^{mg}} cop^{sa^{mss},bo^{mss}} eth^{mss,TH}. Manuscripts adding verses 9-20, but marked as questionable are “f¹ 205 and others.” Verses 9-20 (only) are added by A C D and almost all others, plus all other lectionaries, versions, and so-called church fathers.

Nestle²⁷ adds nothing more. Text und Textwert gives readings specifically for 201 mss., and by inference for 1646 out of a possible 1650 mss.

Ranking the manuscripts again according to confidence in accuracy:

Manuscript Evidence on Mark 16:9-20

Mk 16:9-20	Class I (Best)	Class II (Good)	Class III or more (Fairly good or less)
No ending, <i>omit</i> 9-20	B \aleph^* $\text{cop}^{\text{sa}^{\text{ms}}}$	syr^{s} $\text{geo}^{\text{1,A}}$ arm^{mss}	[1 ms. total]
Short ending		it^{k}	—
Short + long ending	$\text{cop}^{\text{sa}^{\text{mss}}, \text{bo}^{\text{mss}}}$	L Ψ 579 083	099 [2 mss. total]
Long ending marked as questionable			[22 205 2346 2812... 17 mss. total]
Long ending	2427	892 C) vg geo^{B} arm^{mss}	33 1 1241 A D [1615 mss. total]
Long ending and more		W	

From the manuscript evidence alone, there is ample reason to question whether Mark ever wrote anything beyond verse 8. The evidence for omission comes from both Northern Africa and the East. (2427 lends no credibility to the long ending.) The evidence for the short ending is not sufficient to establish it as genuine, but it adds to the doubt about the long ending. Those manuscripts marking the long ending as of questionable authenticity are not of the highest quality, but they show how verses 9-20 were regarded as dubious – even into the 12th century. Nevertheless, it might take one or two early papyri to fully resolve the question.

Reasoning from non-manuscript evidence (internal evidence) is risky, or even self-deceptive, but it can be useful after the manuscript evidence has been evaluated. The Gospel according to Mark begins abruptly, and it would end just as abruptly with 16:8. That abruptness could account for new endings being composed. Neither proposed ending is at all like the style of the rest of Mark. Thus, GNT⁴ is fully convinced the gospel ended at 16:8.

Conclusion on Mark 16:9-20: Mark probably ended the gospel with 16:8. The manuscript evidence alone does not justify complete certainty. How much weight is given to internal evidence may determine whether an evaluator upgrades the confidence to “almost certainly.”

Example 5. Rv 20:5. “[The rest of the dead lived not until the thousand years were finished.] This is the first resurrection.” A substantial minority of Greek manuscripts omit the first sentence. Was it originally part of the Revelation text?

The Kingdom Interlinear diatolot includes the sentence, yet without the words (or thought of the words) “But” and “again.” The Wilson diatolot also includes the sentence but footnotes that the Vatican No. 1160 manuscript (#141) omits the entire first sentence. Kingdom Interlinear reads,

⁴ ...6∇∇℞ ♣.0Φ∇< 6∇∇℞ ∫∃∇∇Φ.:8,∧Φ∇< :;9□ 9≅∧ Π∆4Φ9≅∧ Π.:84∇ ♣90. ⁵ ≅∩
8≅4B≅℞ 9™<

...and they lived and they reigned with the Christ thousand years. the leftover (ones) of the

<,6∆™< ≅↔6 ♣.0Φ∇< □Π∆4 9,8,Φ2± 9□ Π.:84∇ ♣90. ∇∅90 ≅ □<ϑΦ9∇Φ4H ≅ B∆φ90.

dead (ones) not lived until should be ended the thousand years. This the resurrection the first.

Nestle²⁷ shows ⚭ 2030. 2053. 2062. 2377 \mathcal{M}^K sy^{ph}; Vic Bea omitting the entire first sentence of the 5th verse.¹⁵ For “And the rest...” 046. 051. 1006. 1841. 1854. 2050 \mathcal{M}^A a vg^{mss} sy bo. Omitting “But,” A 1611 *pc lat*. GNT⁴ has no footnote here, and Text und Textwert does not (yet) cover Revelation. Hoskier’s compilation is used below, with slight modifications from Josef Schmid and from Nestle²⁷. (The table at the end of this study has been condensed below.)

It will again be useful to arrange the available manuscript evidence in order of accuracy,¹⁶

Manuscript Evidence on Revelation 20:5a

Rv 20:5a	Class I (Best)	Class II (Good)	Class III or more (Fairly good or less)
<i>Omit</i> entire sentence	⚭ 2053 ^{txt} 2062 ^{txt}	94 [sy ^r ^h <i>acc. to</i> Nestle ²⁶]	III: 452 808 sy ^{ph} V: [63 mss.]
But the rest of the dead lived not again until the thousand years were finished.			III: cop ^{sa} V: [2 mss.]
<i>Omit</i> But <i>and</i> again	1611 A vg		III: (2329) V: [none]
<i>Read</i> And the rest... <i>and omit</i> again		1678 1778 2080 (2020); 2050; 1006 1841 2040	III: 506 792 1854 eth V: [80 mss.]
<i>Read</i> And the rest...			V: [11 mss.]
<i>Omit</i> again			III: 469 V: [4 mss.]

At a glance, one may dismiss the 2nd, 5th and 6th readings for want of much evidence. While the 3rd reading (*omit* But *and* again) is lacking in quantity, it could be the earliest form of the 4th reading. The 1st reading (*omit* entire sentence) has both best quality and considerable quantity (about 38% of 181 manuscripts total).

Most text critics correctly note that verse 4 ends with the same last two words - Π.: 84∇ ♣ 90 - as the sentence in question, and therefore it is presumed the omission is just another scribal error in which the copyist accidentally skipped from the former to the latter (*homoioteleuton*).¹⁷

On the other hand, careful analysis by date reveals that from the 4th through 13th centuries about 51% of the manuscripts include the sentence, but in the 14th to 15th centuries it suddenly jumps to 69% and continues to rise rapidly thereafter. Thus, there is an evident trend towards adding the sentence (due to a sudden surge in Andreas-commentary manuscripts, \mathcal{M}^A , which usually include the sentence).¹⁸ The Aecumenius-A text of 2053 and 2062 most probably

¹⁵ Vic means Victorinus of Pettau (Petavia; d. AD 304), who wrote the first known commentary on Revelation.

Bea means Beatus of Liébana (8th century), who was much later and therefore not as significant here.

¹⁶ Aland’s evaluation of Revelation-manuscript reliability differs somewhat in the various categories, likely due to a somewhat different set of test texts. 1611 slips to Cat. II, the four *f*¹⁶⁷⁸ mss. are downgraded to Cat. III, while 94, 469, and 2040 drop to Cat. V, and the versions fall out of consideration. But 1854 and 2329 rise from Cat. III to Cat. II, while 051, 61, 205, 209, 2030, and 2377 rise to Cat. III. Overall, if there is thus an extra net bias in the table above, it is towards the 3rd reading, with any net bias towards the 1st, 2nd, 4th or 6th being slight.

¹⁷ Although *homoioteleuton* should be the first suspicion here, it cannot be a firm rule. Otherwise, every interpolation with a like ending would have to be accepted as genuine!

¹⁸ With the advent of the Reformation, the Koine, or Imperial Byzantine text of Revelation, \mathcal{M}^K , quickly disappeared. A century later all Revelation manuscripts practically ceased to be written. The Koine text probably dates from the 4th century, the Andreas text from ca. AD600.

represents the 6th century text used by Aecumenius himself, as the intertwining of text and commentary would have made alteration difficult.¹⁹ The sentence is omitted by the text of 2053 and 2062 but is included in the commentary. These two manuscripts, with **ℵ** and **A**, are as yet the only witnesses clearly traceable to the early centuries.²⁰

We unfortunately have not yet found pre-Constantine manuscripts. Until we do, absence of the sentence in Victorinus' commentary may be significant. [Haussleiter (CSEL-49) and Nestle²⁷ report that the Victorinus mss. omit the sentence; Jerome ca. AD 400 says he included it.]

In none of these cases has the later transcription lost the sentence: Victorinus, \mathcal{M}^K -to- \mathcal{M}^A , and the Aecumenius text; for that matter, **ℵ** is older than **A**.

Hypothesis: The sentence in question was not part of the original verse 5.²¹ There had been a general expectation that when Christ established his kingdom, people would see the dead being resurrected. When Constantine gained power there was a theological problem: Were we wrong about the resurrection, or is Christ's kingdom still future? A 4th or early-5th century scribe added his view in the margin, "The rest of the dead lived not until the thousand years were finished." A scribe copying from that manuscript thought, "Homoioteleuton!" and added it to the text. Later scribes found the sentence too abrupt and added a conjunction, "And" or "But." A still later scribe recognized that the expression "lived not" could be interpreted more than one way and so changed it to "lived not again" (replacing $\clubsuit.0\Phi\forall<$ with $\square<\Xi\Phi\theta\Phi\forall<$, or prefixing $\square<$ to $\clubsuit.0\Phi\forall<$). [Note that however much the hypothesis may fit the manuscript evidence, it is not a substitute for that evidence. One should remain open to other possibilities.]

Conclusion on Rv 20:5a: Highest quality manuscripts may slightly favor omitting the first sentence, but there is also good quality support for the sentence in an earlier form. The sentence should probably be omitted. Still, there is too much good evidence in favor of the sentence (*omitting But and again*) to be completely sure, pending discovery of more-ancient manuscripts.

Exercises

The reader may now try a few exercises, in order of increasing difficulty:

Exercise 1. Acts 20:28. "...which he bought with his own blood," *or*, "...which he bought with the blood of his own *Son*?"²²

GNT⁴ gives as support for the latter ($\forall\zeta:\forall\theta\cong H \theta\cong\neg \emptyset* .: \cong\Lambda$), p⁴⁶ **ℵ A B C D E Θ 33 36 181 307 453 610 945 1175 1678 1739 1891 2464** *l* 60 syr^{hgr} arm (eth) geo (Irenaeus^{lat})... and for the former ($\emptyset* .: \cong\Lambda \forall\zeta:\forall\theta\cong H$) 614 1409 2344 *Byz* [L P] *Lect* slav Athanasius.... Nestle²⁷ shows the majority (\mathcal{M}) in favor of the former. Text und Textwert does not cover this verse.

¹⁹ Nevertheless, by the 10th century someone had undertaken the f¹⁶⁷⁸ (Aecumenius-B) full-scale revision to conform the text more closely to the commentary. Thus Aecumenius-B added the sentence to the Rv 20:5 text.

²⁰ 1824 and 2325 are said to be copies of 2062 and are therefore not included in this analysis.

²¹ It seems difficult to imagine that accidental omission would not have provoked strong reaction in the 4th century.

²² Concerning the implied noun (*italicized*), compare with 1Tm 5:8, $\emptyset * \Xi \theta 4 H \theta^{TM} < \emptyset * .: T <$, "If any man provide not for his own _____, ..." Any of several words could be implied, *Son, child, nearest-of-kin, family, relatives*, etc. In Timothy "*relatives*" would fit the context well; in Acts "*Son*" (meaning Jesus) is evidently the word of choice.

For this exercise, categorize these manuscripts in the table below, using the Confidence chart (Table II, p. 254). Manuscripts not appearing on the Confidence chart should be at least tentatively relegated to the right-hand column (Class III or poorer).

Manuscript Evidence on Acts 20:28

Ac 20:28	Class I (Best)	Class II (Good)	Class III or more (Fairly good or less)
blood of his own <i>Son</i>			
his own blood			

Is there sufficient quality evidence to distinguish the genuine reading from the alteration?

Exercise 2. Lk 22:43-44. “And there appeared an angel unto him from heaven,... as it were great drops of blood falling down to the ground.” Should these two verses be omitted?

GNT⁴ gives as support for omitting these verses, (p^{69vid}) p⁷⁵ S¹ A B N T W 579 1071* *Lect*^{1/2} it^f syr^s cop^{sa,bopt} arm geo some Greek mss^{acc. to Anastasius-Sinaita} ..., and as support for including both verses (*with minor variants*) S^{*.2} D L) * 1 Θ 0233 f¹ 13^c 157 180 205 565 597 700 828^{1/2} 892* 1006 1010 1071^c 1241 1243 1292 1342 1424 1505 Byz [E F G H Q] l 184^{1/2} it^a vg syr^{c, p, h, pal} Dionysius Arius^{acc. to Epiphanius} GNT⁴ adds, “include verses 43-44 with asterisks or obeli [implying they are of questionable authenticity])^c 0171^{vid} 892^c // transpose Lk 22.43-44 after Mt 26.39 f¹³ [13* 828^{1/2}] // transpose Lk 22.43-44 after Mt 26.39 and add 6∇℞ □<∇ΦΘ□H □B∈ 9↑H BΔ≅Φ,ΛΠ↑H (Lk 22.45a) *Lect*^{1/2} [l 184^{1/2}].” Nestle²⁷ shows the majority (ℳ) in favor of including these verses. Text und Textwert²³ and IGNTP cover these verses in some detail. Let the reader now fill in the table below. [Note: Aland rates T (=029, 5th C) as Category II, 0171 (3rd or 4th C) as Category IV, and 0233 (8th C) as Category III.]

Manuscript Evidence on Luke 22:43-44

Lk 22:43-44	Class I (Best)	Class II (Good)	Class III or more (Fairly good or less)
<i>omit</i> these verses			
<i>include</i> these verses			

Is there sufficient quality evidence to distinguish the genuine reading from the alteration? With partial confidence, or complete confidence?

²³ Text und Textwert shows that of 1659 mss., 16 omit the verses, 41 mark them doubtful, 6 put them post Mt 26:39, and 38 put them both places. 0171 and)^c are omitted, and 892 is shown only as marking the verses doubtful.

Exercise 3. 1Co 15:51-52. “Behold, I shew you a mystery; We shall ___ all sleep, but we shall ___ all be changed, ⁵² In a moment, in the twinkling of an eye, at the last trump:” In each blank, should it be filled with “not/neither” (\Leftrightarrow)? (All four combinations are found in the manuscripts.)

GNT⁴ gives evidence (for Readings #3, 4, 1, 2, and 5 in the table below) “ \Leftrightarrow 6 \equiv 4:020 Φ $\bar{:,2}\forall\sigma$ B ζ <9,H * ∞ \square 88 \forall (0 Φ $\bar{:,2}\forall$ B D² Θ 048²⁴ 075 0150 0243^c 6 81 104 256 263 365 424 436 459 1175 1319 1573 1852 1881 1912 1962 2127 2200 2464 Byz [K L P] Lect syr^{p,h} cop^{sa,bo} eth geo² slav (Origen^{1/2})... Greek mss^{acc. to Jerome} ... // \Leftrightarrow 6 \equiv 4:020 Φ $\bar{:,2}\forall\sigma$ \Leftrightarrow B ζ <9,H * ∞ \square 88 \forall (0 Φ $\bar{:,2}\forall$ \aleph (A* \Leftrightarrow for \Leftrightarrow) C F G 0243* 33 1241 1739 it^{fm,g} arm geo¹ Origen^{gr1/2, lat} ... Jerome mss^{acc. to Jerome and Augustine} // \square < \forall Φ 90 Φ $\bar{:,2}\forall\sigma$ \Leftrightarrow B ζ <9,H * ∞ \square 88 \forall (0 Φ $\bar{:,2}\forall$ D* it^{ar, b, d, f^{txt}, (o)} vg Marcion^{acc. to Adamantius^{lat}}; Tertullian... Augustine... // 6 \equiv 4:020 Φ $\bar{:,2}\forall\sigma$ B ζ <9,H * ∞ \square 88 \forall (0 Φ $\bar{:,2}\forall$ l 1443.” Nestle²⁷ shows the majority (\aleph) in favor of Reading #3 (the most common reading today).

Check the tabulation below against the evidence above; correct the table if necessary.

Manuscript Evidence on 1 Corinthians 15:51-52

1Co 15:51-52	Class I (Best)	Class II (Good)	Class III or more (Fairly good or less)
We shall all sleep, but we shall <u>not</u> all be changed in a moment...	\aleph C A* 1739 33 0243* arm	G F	1241
We shall all be resurrected, but we shall <u>not</u> all be changed in a moment...	vg	D*	
We shall <u>not</u> all sleep, but we shall all be changed in a moment...	B 81 cop	1175 1881 P 256 2127 2464 1962 0150	[567 mss. total]
We shall <u>not</u> all sleep, but <u>neither</u> shall we all be changed in a moment...	p ⁴⁶		A ^c
We shall sleep, but we shall all be changed in a moment...			[6 (+1) mss. total]

Can some of the readings be dismissed for want of enough high-quality evidence? Of the remaining readings, is there sufficient quality evidence to distinguish the probably-genuine reading from the alterations? Based upon the manuscript evidence alone, is there still a possibility that one of the other readings might have been the original?

²⁴ GNT⁴'s reference to 048 in support of the common reading here is puzzling. 048 is a good, fragmentary, partly-legible manuscript, but it is not cited for verses 49 or 54. It was not cited here by GNT¹, nor in Metzger's companion volume to GNT⁴. In Nestle²⁷ (also published in 1993) it is among the consistently cited witnesses of the first order, yet it is not mentioned here; in Appendix I it is shown for 1Cor as not going beyond 15:27. Text und Textwert lists 048 as lacking in this verse, in agreement with Aland's "Kurzgefasste Liste der Griechischen Handschriften des Neuen Testaments," 2nd edn.; 1994. "048" is here presumed to have been a misread of 049, a manuscript of unnoteworthy reliability (Category V). (Any testimony of 048 would require confirmation.)

References

- Aland, Kurt, “Kurzgefasste Liste der Griechischen Handschriften des Neuen Testaments,” 2nd edn.; Berlin: Walter de Gruyter, 1994. [In German]
- Aland, Kurt and Barbara, “The Text of the New Testament”, 2nd edn., transl. Erroll F. Rhodes (from “Der text des Neuen Testaments”); Grand Rapids: William. B. Eerdmans, 1989.
- “The Gospel according to St. Luke”, ed. International Greek New Testament Project, 2 vols.; Oxford: Clarendon Press, 1984, 1987. [IGNTP]
- “The Greek New Testament,” 4th edn., ed. Kurt Aland, et. al.; United Bible Societies, 1993. [GNT⁴]
- Hoskier, Herman C., “Concerning the Text of the Apocalypse”, 2 vols.; London: Bernard Quaritch, 1929. [Hoskier’s manuscript numbers are now unfamiliar and must be converted]
- “How to Choose a Bible Translation”, *The Herald of Christ’s Kingdom* 78, 5, pp. 16, 21-27 (Sept. 1996). [Includes a comparison of English translations for their use of the manuscripts. Accessible at www.heraldmag.org]
- Kenyon, Frederic, “Our Bible and the Ancient Manuscripts”, 5th edn., rev’d. A.W. Adams; London: Eyre & Spottiswoode, 1958. [Includes both Old and New Testaments]
- Nestle-Aland, “Novum Testamentum Graece”, 27th edn.; Stuttgart: Deutsche Bibelgesellschaft, 1993. [Nestle²⁷]
- “New Testament Greek Manuscripts”, ed. Reuben J. Swanson; 4 vols. (Mt, Mk, Lk, Jo); Sheffield, England: Sheffield Academic Press, and Pasadena, California: William Carey International University Press, 1995.
- “Text und Textwert der griechischen Handschriften des Neuen Testaments”, ed. Kurt Aland; Berlin: Walter de Gruyter, 1987 to date: Epistles, Acts, Mark, Matthew, and Luke. [Explanations in German]

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Table I. New Testament Papyri before and after Constantine

Strict through Free texts are rated Category I (highest value), with Strict showing the greatest coherence.

Century	Strict Text	Normal-to-strict	Normal Text	Free Text	Western Text
1 or 2	p ⁶⁴⁺⁶⁷ Mt 3:9-26:33‡		p ⁵² Jo 18:31-38 p ^{90?} Jo 18:36-19:7		
2/3		p ³² Titus 1:11-2:8 p ⁷⁷ Mt 23:30-39		p ⁴⁶ Ro 5:17-Hb 13:25‡ p ⁶⁶ Jo 1:1-21:9‡	
3	p ¹ Mt 1:1-20 p ²³ Jas 1:10-18 p ²⁷ Ro 8:12-9:9 p ³⁹ Jo 8:14-22 p ^{65?} 1Ths 1:3-2:13 p ⁷⁰ Mt 2:13-24:15‡ p ⁷⁵ Lk 3:18-Jo 15:8‡	p ¹⁵ 1Co 7:18-8:4 p ²² Jo 15:25-16:32 p ³⁰ 1Ths 4:12-2Ths 1:2 p ⁴⁹ Ep 4:16-5:13 p ⁵³ Mt 26:29-Ac 10:1‡	p ⁴ Lk 1:58-6:16‡ p ⁵ Jo 1:23-20:25‡ p ^{12?} Hb 1:1 p ²⁰ Jas 2:19-3:9 p ²⁸ Jo 6:8-22 p ⁴⁷ Rv 9:10-17:2 p ⁸⁷ Phm 13-25	p ^{9?} 1Jo 4:11-17 p ²⁹ Ac 26:7-20 p ⁴⁰ Ro 1:24-9:27‡ p ⁴⁵ Mt 20:24-Ac 17:17	p ⁶⁹ Lk 22:41-61
3/4		p ¹¹⁵ Rv 2:1-15:7‡	p ¹⁶ Php 3:10-4:8 p ¹⁸ Rv 1:4-7 p ^{72a} 1Pt 1:1-end	p ^{13?} Hb 2:14-12:17 p ³⁷ Mt 26:19-52 p ^{72b} Jude 1-end p ⁷⁸ Jude 4-8	p ³⁸ Ac 18:27-19:16 p ⁴⁸ Ac 23:11-29
4	p ^{35?} Mt 25:12-23				
	Category I (Best)	Category II (Good)	Category III (Fair)	Category V (Byzantine)	Category IV (Western)
4	p ¹⁰ Ro 1:1-7 p ²⁴ Rv 5:5-6:8	p ⁶ Jo 10:1-11:52 p ⁸ Ac 4:31-6:15 p ¹⁷ Hb 9:12-19 p ⁶² Mt 11:25-30 p ⁷¹ Mt 19:10-18 p ⁸¹ 1Pt 2:20-3:12 p ⁸⁶ Mt 5:13-25	p ⁸⁸ Mk 2:1-26		
4/5		p ¹⁹ Mt 10:32-11:5 p ⁵¹ Ga 1:2-20 p ⁵⁷ Ac 4:36-5:10 p ⁸² Lk 7:32-38 p ⁸⁵ Rv 9:19-10:9	p ²¹ Mt 12:24-33 p ⁵⁰ Ac 8:26-32		
5		p ¹⁴ 1Co 1:25-3:20			
5/6		p ⁵⁶ Ac 1:1-11 p ⁶³ Jo 3:14-4:10	p ⁵⁴ Jas 2:16-3:4		
6		p ³³⁺⁵⁸ Ac 7:6-15:32‡	p ² Jo 12:12-15 p ³⁶ Jo 3:14-35 p ⁷⁶ Jo 4:9, 12 p ⁸³ Mt 20:23-24:6 p ⁸⁴ Mk 2:2-Jo 17:8‡		
6/7		p ⁴³ Rv 2:12-16:2‡ p ⁴⁴ Mt 17:1-Jo 12:18‡ p ⁵⁵ Jo 1:31-38	p ³ Lk 7:, 10:		
7	p ³¹ Ro 12:3-8 p ⁷⁴ Ac 1:2-Jude 24	p ¹¹ 1Co 1:17-7:14 p ³⁴ 1Co 16:4-2Co 11:7 p ⁷⁹ Hb 10:10-30	p ⁵⁹ Jo 1:26-21:23 p ⁶⁸ 1Co 4:12-5:3	p ⁷³ Mt 25:43-26:3	
7/8	p ²⁶ Ro 1:1-16	p ⁴² Lk 1:54-2:32 p ⁶¹ Ro 16:23-Phm 7	p ⁶⁰ Jo 16:29-19:26		
8			p ⁴¹ Ac 17:28-22:17		

Legend: ‡ substantial breaks in the text. p^{#?} evaluation of text type uncertain (usually too brief).

Table II. Relative Confidence in Accuracy of New Testament Greek Manuscripts

Gospels	Acts	Paul	General Epistles	Revelation
Class I	Class I	Class I	Class I	Class I
p⁷⁵, 0274, 0281 80-92	03 B 86.4	01 Ⓝ, @ 78.6	03 B 86.7	04 C 90.9
03 B 73.2	p⁷⁴ 84.1	03 B 78.4	0232 71.7	01 Ⓝ, @ 73.7
2427 69.1	01 Ⓝ, @ 80.0	04 C 78.3	1739 70.1	1611 72.3
019 L, 044 Θ (Mk) 70-72	81 78.4	048 77.6	p⁷⁴ 67.4	02 A 72.0
040 =, 070 (Lk) ~67	048 77.9	02 A 72.4	02 A 64.7	2053 69.9
035 Z 66.9	02 A 76.9	1739 71.6	01 Ⓝ, @ 62.6	vg 69.8
01 Ⓝ, @ 65.5 ⁺	p⁴¹ 72.4	016 I 66.9	p⁷² 60.9	Class II
cop	cop vg	p⁴⁶ 65.4	04 C 59.3	<i>f.</i> 1678 67.0
Class II	Class II	33 65.3	1852 59.3	2050 64.3
019 L (not Mt) 60.6	04 C 65.7	81 62.6	044 Ψ 59.0	p⁴⁷ 63.5
892 (not Lk) 53.8	1175 62.7	1506 62.0	cop vg	<i>f.</i> 1006 61.1
044 Ψ (esp. Mk) 51.0	p⁴⁵ 55.6	0243 60.1	Class II	94 59.5
04 C (not Lk, Mt) 46.0	33 51.6	cop arm vg	1881 56.0	sy ^h 59.9
037 Δ (Mk) 45.7	1739 49.9	Class II	1241 55.3	Class III
029 T ~54	p⁸ 38.3	1175 54.0	1243 54.8	469 56.2
sy ^{s,c} vg it ^{e,k} geo arm		1881 52.9	2344 52.8	025 P 53.4
Class III	Class III	015 H^P 46.6	33 52.4	<i>f.</i> 506, 452 52.7
579 (Mk, Lk) ~46	2344 47.5	025 P 45.7	322, 323 52.1	2344 52.3
33 (not Lk) 46.3	181 45.6	06 D^P 45.5	048 49.6	792 51.2
1241 (Lk 4 - Jo) 38.4	1875 45.3	012 G^P 44.0	arm?	<i>f.</i> 808 60.9
038 Θ (not Lk) 39.4	2464 43.0	010 F^P 43.3	Class III	2351 50.9
02 A 35.1		0278 43.7	1846 47.3	1852 50.2
032 W (Mk 5:31-end, Lk 1:1-8:12, Jo 5:12-)		256 43.6	2298 47.0	2329 58.5
Class IV		2127 43.3	81 46.0	1854 52.9
05 D 35.9		2464 42.6	1735 46.0	eth sy ^h cop ^{sa}
		1962 41.5		Class V
		0150 41.4		<i>m^k, m^A</i> 45.1, 36.4

Relative Confidence in Accuracy of New Testament Greek Manuscripts (cont'd.)				Lesser Categories	
Papyri Gospels	Acts	Paul	General Epistles	<i>f.82</i> Popular (Koine)	48.3
<u>Cat. I</u> <p>p¹⁺,4,5,22,28,35⁺, 37,39⁺,45⁻, 52,53,64+67,66⁻, 70,75⁺,77,80 90,95?</p>	<u>Cat. I</u> <p>p^{29,53,74,91?}</p>	<u>Cat. I</u> <p>p^{10,12,13,15,16, 26,27,30,31, 32,40?,46,49, 65⁺,87}</p>	<u>Cat. I</u> <p>p^{9?,20,23⁺,72, 74,78⁻}</p>	<i>f.1862</i> Coptic	~44.4
<u>Cat. II</u> <p>p^{6,19,42,44,55, 62,63⁻,71, 82,86}</p>	<u>Cat. II</u> <p>p^{8,33+58,56,57, 58}</p>	<u>Cat. II</u> <p>p^{11,14,17,34,51, 61,79}</p>	<u>Cat. II</u> <p>p⁸¹</p>	<i>f.35</i> Complutensian	~27.3
<u>Cat. III</u> <p>p^{2,3,21,36,59,60, 76,83,84⁻,88}</p>	<u>Cat. III</u> <p>p^{41,50}</p>	<u>Cat. III</u> <p>p⁶⁸</p>	<u>Cat. III</u> <p>p^{54⁺}</p>	<i>f.1</i> Eastern	~26.6
<u>Cat. IV</u> <p>p⁶⁹</p>	<u>Cat. IV</u> <p>p^{38,48}</p>			cop ^{bo} arm	
<u>Cat. V</u> <p>p⁷³</p>				<u>Cat. I</u> <p>p^{18,24,47,98,115}</p>	
<u>Unclassified:</u> <p>p²⁵ (Diatesseron)</p>				<u>Cat. II</u> <p>p^{43,85}</p>	

Many times, manuscripts are so closely related - sometimes having been written in the same scriptorium - that they can usually be treated as a single manuscript family. Among these, *f.2053* = 2053-2062; *f.1678* = 1678-2080-1778-052(-2020); *f.1006* = 1006-1841(-911); *f.808*□ = 808-1893; *ℳ^K*: *f.82* is 15-80 mss. (depending on how closely the relationship is defined), apparently of somewhat earlier origin than that of the four other large families which comprise *ℳ^A*: *f.1862* is about 10 mss. with a Coptic affinity, *f.2074* is over 15 mss. apparently with Egyptian origin, *f.35* is over 30 mss. associated with the Complutensian Polyglot, and *f.1* is over 20 mss., some of which formed the basis of Erasmus' Greek New Testament. About three quarters of Revelation mss. belong to these five large families.

Relative accuracies given above are evaluated in comparison to a preselected list of test passages and are given as one standard deviation below the average percent accuracy, or a mathematical equivalent for a binomial distribution. Values are given for the part of the manuscript that pertains to each column, although in some manuscripts local portions may be much higher or lower (sometimes indicated in parentheses).

Table IIIA. Conversion from Hoskier to International Manuscript Designations - Revelation

	-	1		2		3		4		5		6		7		8		9		
0	—	60	1297	175	10	429	15	141	13	2024	15	—	386	14	2037	16	2039	12		
1	1 ^r =2814	12	—	2014	15	2016	15	2021	15	18	1364	2027	13	—	2038	14	1957	15		
2	82	10	181	15	632	12-14	2017	15	452	12	337	12	2028	1422	2033	16	177	11	61	16
3	—	42	11	367	1331	218	13	2022	14	467	15	2029	16	[2034	15]	[339	13]	1955	11	
4	91	11	69	15	627	10	424	11	180	1273	—	1934	11	617	11	368	15	201	1357	
5	—	2087	15	149	15	2018	14	459	1092	468	13	2030	12	456	10	—	911	12		
6	314	11	336	15	506	11	2019	13	209	15	469	13	—	—	—	2041	14			
7	104	1087	35	11	517	11-12	432	15	241	11	296	16	2031	1301	2035	16	172	13-14	498	14
8	110	12	94	12	2015	15	2020	15	242	12	2025	15	2032	11	1948	15	205	15	522	1515
9	325	11	93	11	385	1407	1918	14	2023	15	2026	15	628	14	2036	14	699	11	88	12
	10	11	12	13	14	15	16	17	18	19										
0	2042	14	824	14	2056	14	1854	11	2048	11	757	13	1072	14	2074	10	620	12	1328	14
1	205 ^{abs}	15	1611	12	2057	15	1857	14	2049	16	922	1116	1075	14	2075	14	1888	11	1384	11
2	582	1334	2082	16	2058	14	1862	9	2004	12	2059	11	2068	16	2076	16	1094	14	1503	1317
3	2043	15	792	13	743	14	1870	11	2050	1107	935	14	2069	15	—	—	2302	15		
4	680	14	2060	1331	1828	12	1872	12	2051	16	2061	15	2070	1356	2077	1685	2083	1560	1352b	14
5	—	—	919	11	1876	15	2052	16	2062	13	250	11	stolen		[1277	11]	[1785	stolen		
6	664	15	920	10	2044	1560	2053	13	616	1434	2305	14	2078	16	2078	16	1893	12	[1795	stolen
7	203	1111	1841	9-10	2045	16	2054	15	986	14	2071	1622	2079	13	1894	12	[1424	stolen		
8	1852	13	2066	1574	1849	1069	2046	16	2055	15	2064	16	(2072)	1798	2080	14	2084	15	[1685	stolen
9	256	11	2067	15	2324	10	2047	1543	808	12	2065	15	2073	14	2081	11	2091	15	[1760	stolen
	20	21	22	23	24	25														
0	2329	10	1719	1287	1732	1384	1637	1328	1678	14	?									
1	2351	10-11	1728	13	1733	14	[1652	15]	2286	12	254	14								
2	2323	12-13	1551	13	1734	1015	1774	15	1864	12	?									
3	1778	15	[2259	11]	1617	15	2196	16	[1903	1636]										
4	598	13	1704	1541	1771	14	[2114	1676]	1865	13										
5	[1806	14]	1006	11	[		1668	11	2200	14									
6	2436	1418	2254	16	1626	15	1775	1847	2138	1072										
7	1597	1289	2258	17	1745	15	[1776	1791]	[2136	17]										
8	2186	12	2256	15	1746	14	1777	19	[2116	1687]										
9	[ ?	]	1859	14	1740	13	[		[1897	12-13]									

Table IIIB. Conversion from International to Hoskier Manuscript Designations - Revelation

	Int'l	Hoskier	Int'l	Hoskier	Int'l	Hoskier	Int'l	Hoskier	Int'l	Hoskier	Int'l	Hoskier	Int'l	Hoskier	Int'l	Hoskier	Int'l	Hoskier	Int'l	Hoskier
	1 ^r =2814	1	254	251	627	24	1597	207	1841	127	2021	41	2051	144	2081	179	2377		p ¹⁸	Oxy ¹⁰⁷⁹
	18	51	256	109	628	69	1611	111	1849	128	2022	43	2052	145	2082	112	2402		p ²⁴	Oxy ¹²³⁰
	35	17	296	57	632	22	1617	223	1852	108	2023	49	2053	146	2083	184	2403		p ⁴³	-
	42	13	314	6	664	106	1626	226	1854	130	2024	50	2054	147	2084	188	2408		p ⁴⁷	(Ch Bty)
	60	10	325	9	680	104	1637	230	1857	131	2025	58	2055	148	2087	15	2419		p ⁸⁵	-
	61	92	336	16	699	89	1652	231	1859	219	2026	59	2056	120	2091	189	2428		p ⁹⁸	-
	69	14	337	52	743	123	1668	235	1862	132	2027	61	2057	121	2114	234	2429		p ¹¹⁵	Oxy ⁴⁴⁹⁹
	82	2	339	83	757	150	1678	240	1864	242	2028	62	2058	122	2116	248	2431			
	88	99	367	23	792	113	1685	(198)	1865	244	2029	63	2059	152	2136	(247)	2432	-?	01	⊗
	91	4	368	84	808	149	1704	214	1870	(133)	2030	65	2060	114	2138	246	2433		02	A
	93	19	385	29	824	110	1719	210	1872	(134)	2031	67	2061	154	2186	208	2434		04	C
	94	18	386	70	866b	39?	1728	211	1876	135?	2032	68	2062	155	2196	233	2436	206	025	P
	104	7	424	34	886		1732	220	1888	181	2033	72	2063	(116)	2200	245	2449		046	B^r
	110	8	429	30	911	95	1733	221	1893	186	2034	73	2064	158	2254	216	2493		051	E^r
	141	40	432	37	919	125	1734	222	1894	187	2035	77	2065	159	2256	218	2494		052	F^r
	149	25	452	42	920	126	1740	229	1897	249	2036	79	2066	118	2258	217	2495	-?		
	172	87	456	75	922	151	1745	227	1903	(243)	2037	80	2067	119	2259	213	2554		0163	Oxy ⁸⁴⁸
	175	20	459	45	935	153	1746	228	1918	39	2038	81	2068	162	2286	241	2582		0169	Oxy ¹⁰⁸⁰
	177	82	467	53	986	157	1760	(199)	1934	64	2039	90	2069	163	2302	193	2594		0207	(PSI ¹¹⁶⁶)
	180	44	468	55	1006	215	1771	224	1948	78	[2040 95]		2070	164	2305	166	2595	-?	0229	(PSI ¹²⁹⁶⁶)
	181	12	469	56	1072	160	1774	232	1955	93	2041	96	2071	167	2322	no Rev	2619		0308	Oxy ⁴⁵⁰⁰
	201	94	498	97	1075	161	1775	236	1957	91	2042	100	2072	(168)	2323	202	2625			
	203	107	506	26	1094	182	1776	237	2004	142	2043	103	2073	169	2324	129	2626			
	205	88	517	27	1277	185	1777	238	2014	21	2044	136	2074	170	2325	155 ^A	2638			
	205 ^{abs}	101	522	98	1328	190	1778	203	2015	28	2045	137	2075	171	2329	200	2814	1		
	209	46	582	102	1352b	194 ^(A)	1785	(195)	2016	31	2046	138	2076	172	2344	-				
	218	33	598	204	1384	191	1795	(196)	2017	32	2047	139	2077	174	2350	155 ^A				
	241	47	616	156	1424	(197)	1806	(205)	2018	35	2048	140	2078	176	2351	201?				
	242	48	617	74	1503	192	1824	155 ^{copy}	2019	36	2049	141	2079	177	2352					
	250	165	620	180	1551	212	1828	124	2020	38	2050	143	2080	178	2361					

Table IV. Detailed Manuscript Evidence on Revelation 20:5

Rv 20:5a	Class I (Best)	Class II (Good)	Class III (Fairly good)	Class V (Poorest)
<i>Omit</i> entire sentence	2053 ^{txt} 2062 ^{txt} ⚡	94 syr ^{ph}	808 452 2377	241 <i>Mc</i> ^K [82 699; 218 1352b; 2024 2079; 2004 2200. Gk-Lat: 110 627 2048; 325 456 517; 104 336* 582* 620 680 922 1918. A-type: Egyp: 467 935 1728 1734; 429 522 2324 385 1849; 93** 149 201 368 386 1597 1948 2025. Copt: 920 1859 2027 2030; 18 2039 2138; 177 180 337 498 1704 2058. Syrian: 1852; 141 1719. Compl: 61 69. East (Erasmian): 205 209 2045. Arethas: 175; 664] [62 mss.]
But the rest of the dead lived not again until the thousand years were finished.		cop ^{sa}		296 East: 2049
<i>Omit</i> But <i>and</i> again	A	1611 vg	2329	
<i>Read</i> And the rest... <i>and omit</i> again		1678 1778 2080 (2020); 2050; 1006 1841 2040 cop ^{bo}	506 792 1854 eth	181; 632; 792; 2017; 2073 <i>Mc</i> ^A [Egyp. <i>f</i> ²⁰⁷⁴ : 1384 1732 1876 2014 2036 2037 2042 2043 2046 2047 2074; 203 506. Copt. <i>f</i> ¹⁸⁶² : 250 424 616 986 2084; 598; 2026 2057. Compl. <i>f</i> ³⁵ : 35 60 432 757 824 1072 1075 1328 1503 1551 1617 1637 1740 1745 1746 1777 1864 1865 1894 2023 2035 2041 2061 1733? East. <i>f</i> ¹ : 051 2031 2056 2059 2065* 2081 254 ((2091)). Arethas: 91 175 ^{mg} 242 617 1934; 2016 2075 2077 1094. Syrian: 2060 2286; 743 2051 2055 2064 2067.] K-type: 2071; 046; 2022; 2305 2070; 2436 [80 mss.]
<i>Read</i> And the rest...				<i>f</i> ¹ : 2028 2033 2044 2054 2068-2069 2083 2186 2814(≡ 1 ¹) Egyp: 2046 K-type: 2256? [11 mss.]
<i>Omit</i> again		469		<i>f</i> ¹⁸⁶² : 172 1862 1888. Compl.: 1957 [4 mss.]

A semicolon (;) is used to separate closely-related manuscripts from more-distantly-related manuscripts.

Note: The updated manuscript reliability classes of Table II are not reflected here in Table IV, but they are in the table of Example 5 on Rv 20:5, above.

Part II

A List of Corrections to the AV New Testament

A collection of the more significant corrections to the AV (Authorized Version, King James Version, 1611) New Testament is given below. Each entry is accompanied by the Category I and Category II manuscripts for and against the correction. Occasionally there will be a difference from the listings in Part I for the category assigned a particular manuscript; Part I uses a slightly updated categorization based on further evaluations over the past few years and is to be slightly preferred.

Table V. Corrections and the Manuscript Evidence

Text	Proposed Correction	25 th Nestle	UBS	M a n u s c r i p t E v i d e n c e			
				For Change		Against Change	
				Best	Good	Best	Good
Mt 5:22	<i>omit</i> without a cause	✓	✓ _C	p ^{67vid} B _{ss} [*]	vg	cop	892 DL it ^k sy arm geo
5:44a	<i>omit</i> bless them...that hate you	✓	✓ _A	B _{ss} cop ^{sa}	sy ^{s,c} it ^k	cop ^{me}	892 L (vg)
5:44b	<i>omit</i> despitefully use you, and	✓	✓ _A	B _{ss} cop ^{sa}	sy ^{s,c} it ^k		892 L (vg) arm
6:4	<i>omit</i> openly	✓	✓ _B	B _{ss} Z cop	vg it ^k sy ^c		892 L sy ^s geo arm
6:6	<i>omit</i> openly	✓	✓ _B	B _{ss} Z cop	sy ^{s,c} vg it ^k		892 L geo arm
6:13	<i>omit</i> For thine is the Kingdom,... and the glory, for ever. Amen	✓	✓ _A	B _{ss} Z cop ^{bo?}	D vg	(cop ^{sa,fay})	892 L {it ^k } sy arm geo
6:18	<i>omit</i> openly	✓	✓ _B	B _{ss} Z cop	vg it ^k sy ^c		892 L geo arm
16:2	<i>omit</i> When it is evening, ye say,... for the sky is red.	[]	[] _C	B _{ss} cop ^{sa}	sy ^{s,c} arm		892 CDL lat geo
16:3	<i>omit</i> This entire verse.	[]	[] _C	B _{ss} cop ^{sa}	sy ^{s,c} arm		892 CDL lat geo
17:21	<i>omit</i> This entire verse. [<i>not just omit</i> and fasting:]	✓	✓ _A	B _{ss} [*] cop ^{sa}	892 ^{txt} it ^e sy ^{s,c} geo		ss ^b CDL vg arm
18:11	<i>omit</i> entire verse	✓	✓ _B	B _{ss} cop ^{sa,me}	892 L [*] sy ^s it ^e		sy ^c vg geo arm
18:12	<i>read</i> 99 on the mountains <i>for:</i> into the mountains	✓	✓	Z? cop ^{sa} [<i>ss</i> [*] <i>omits</i>]	D 33 sy ^c	(B cop ^{me})	(L vg arm)
19:17	<i>read</i> Why askest thou me concerning good? One is good; but if thou wilt...	✓	✓ _A	B _{ss} cop ^{bo,me}	892 [*] L {sy ^s } (vg) [it ^e] geo arm	cop ^{sa}	C
20:7	<i>omit</i> and whatsoever is right, that shall ye receive	✓	✓	B _{ss} Z cop ^{sa}	DL vg		C sy ^c
20:16	<i>omit</i> for many be called, but few chosen	✓	✓ _A	B _{ss} Z cop ^{sa}	L 085 892 [*]	cop ^{me}	C sy ^{s,c} vg it ^e geo arm
22:13	<i>omit</i> and take him away	✓	✓	B _{ss} cop	L vg arm		CD it sy ^{s,c}
23:14	<i>omit</i> entire verse	✓	✓ _A	B _{ss} cop ^{sa,me}	892 [*] L sy ^s vg it ^e geo arm		0102 (sy ^c)
24:7	<i>omit</i> and pestilences	✓	✓ _B	B(_{ss}) cop ^{sa}	892 sy ^s it ^e	cop ^{me}	C(L) (vg) geo arm
24:31	<i>omit</i> sound of a	✓	✓ _B	ss cop ^{bo}	892 [*] L it ^e sy ^s arm	B (cop ^{sa})	(D vg)
24:36	<i>add</i> nor the Son, <i>after:</i> angels of heaven,	✓	✓ _B	B _{ss} ^{*,b}	(it ^e) arm	ss ^a cop	L 892 vg
24:41	<i>omit</i> women shall be {translation}						
24:42	<i>read</i> day <i>for:</i> hour	✓	✓ _B	B _{ss}	892 C geo		L sy ^s vg arm

Text	Proposed Correction	25 th Nestle	UBS	Manuscript Evidence			
				For Change		Against Change	
				Best	Good	Best	Good
Mt 25:6	<i>omit</i> cometh	✓	✓	B N Z cop	CDL		it sy
25:13	<i>omit</i> wherein the Son of man cometh	✓	✓ _A	p ³⁵ B N cop	892 C*L (sy ^s) vg		
26:28	<i>omit</i> new	✓	✓ _B	p ³⁷ B N Z cop ^{me}	L	cop ^{sa,bo}	C sy ^s vg arm
27:35	<i>omit</i> That it might be fulfilled...they cast lots	✓	✓ _A	B N (cop ^{sa?,bo?})	L (892*) (sy ^s) vg	cop ^{me}	geo arm
Mark 3:29	<i>read</i> an eternal sin <i>for:</i> eternal damnation	✓	✓ _B	B N 2427	L Δ 892* (C* ^{vid}) sy ^s vg it ^e arm		
4:24	<i>read</i> and unto you it shall be added <i>for:</i> and unto you that hear shall more be given	✓	✓ _A	B N 2427	CL Δ 892 vg		Θ geo
6:11	<i>omit</i> Verily...than for that city	✓	✓	B N 2427 cop ^{sa}	CLW Δ 892* sy ^s vg		
6:51	<i>omit</i> beyond measure, and wondered	✗	[] _C	B N cop	L Δ 892 (sy ^s)	2427	(D)W 579 vg
7:8	<i>omit</i> For... and many other such like things ye do	✓	✓ _A	p ⁴⁵ B N 2427 cop	LW Δ 0274 arm geo		D 892 579 vg
7:16	<i>omit</i> entire verse	✓	✓ _A	B N 2427	L Δ * 0274		W Θ 892 579 1241 sy ^s vg arm
9:24	<i>omit</i> with tears	✓	✓ _A	p ⁴⁵ B N 2427 cop ^{sa}	C*L(W) Δ Ψ it ^k sy ^s arm geo		D 892 579 vg
9:29	<i>omit</i> and fasting	✓	✓ _A	B N * 2427	0274 it ^k	p ^{45vid} cop	CDWL Δ Ψ 892 vg (sy arm)
9:31	<i>read</i> and being killed, after three days he will rise up	✓	✓	B N 2427 cop	C* Δ Ψ 892 579		W Θ vg
9:38	<i>omit</i> and he followeth not us	✓	✓ _B	B N 2427 [cop]	[C 579]{L}L Δ Θ (Ψ 892) sy ^s		{W vg it ^k geo}
9:44	<i>omit</i> This entire verse.	✓	✓ _A	B N 2427 cop	CLW Δ Ψ 0274 it ^k sy ^s arm geo		D 579 vg
9:45	<i>omit</i> into the fire that never shall be quenched	✓	✓ _A	B N 2427 cop	CLW Δ (Ψ) 0274 it ^k sy ^s arm geo		D 579 (vg)
9:46	<i>omit</i> This entire verse	✓	✓ _A	B N 2427 cop	CLW Δ it ^k sy ^s		D 579 vg geo
9:47	<i>omit</i> fire	✓	✓	B N 2427 cop	DL Δ arm sy ^s		C vg
9:49	<i>omit</i> and every sacrifice shall be salted with salt	✓	✓ _B	B N cop ^{sa}	L Δ (W) 0274 579 (it ^k) sy ^s arm geo	(2427)	CDΨ 892 vg
10:21	<i>omit</i> take up thy cross	✓	✓ _A	B N 2427 cop ^{bo}	C Δ Ψ Θ 0274 892 579 vg it ^k		(W sy ^s arm)
10:24	<i>omit</i> for them that trust in riches	✓	✓ _B	B N cop ^{sa}	ΔΨ it ^k	2427	C D(W) Θ 892 579 sy ^s vg geo arm
10:29	<i>omit</i> or wife	✓	✓	B N cop	W Δ 892 sy ^s vg		CΨ 579
10:34	<i>read</i> after three days <i>for:</i> the third day	✓	✓ _A	B N 2427 cop ^{sa,bo}	CL Δ Ψ 892 579 it ^k		W Θ sy ^s vg geo arm

Text	Proposed Correction	25 th Nestle	UBS	Manuscript Evidence			
				For Change		Against Change	
				Best	Good	Best	Good
Mk 11:26	<i>omit</i> entire verse	✓	✓ _A	B _{ss} 2427 cop ^{sa}	LWΔΨ 892 sy ^s it ^k geo arm		CΘ 579 vg
12:23	<i>omit</i> therefore, when they shall rise,	✗	[] _C	B _{ss} 2427 cop ^{sa}	C*LΔΨ (W 892 579) it ^k		(Θ) sy ^s vg
13:8	<i>omit</i> and troubles	✓	✓ _B	B 2427 cop ^{bo}	LΨ (579) vg it ^k		(W)Δ(Θ) 892 (sy ^s) geo
13:11	<i>omit</i> neither do ye premeditate	✓	✓	B _{ss} cop	LWΨ 579 vg it ^k		Δ(Θ) (arm)
14:24	<i>omit</i> new	✓	✓ _A	B _{ss} 2427	CL(W)ΨΘ it ^k		Δ 892 579 sy ^s vg arm
14:68	<i>omit</i> and the cock crew	✓	[] _C	B _{ss} 2427 cop ^{bo}	LWΨ* 892 579 sy ^s		CDΔ it ^k vg arm
15:28	<i>omit</i> entire verse	✓	✓ _A	B _{ss} 2427 cop ^{sa}	CΨ sy ^s it ^k		LΔΘ 083 892 579 vg geo arm
16:9-20	<i>omit</i> All these verses. [LΨ 083 579 cop ^{sa} give 2 endings]	[]	[✓] _A	B _{ss}	(it ^k) sy ^s	2427 cop ^{bo,fay}	CD(W)Δ 892 vg sy ^c
Luke 1:28	<i>omit</i> blessed art thou among women	✓	✓ _A	B _{ss} cop ^{sa,bo}	LWΨ 579 geo arm		C 892 vg it ^e
1:78	<i>read</i> will visit us <i>for:</i> hast visited us	✓	✓ _B	B _{ss} * cop ^{sa,bo}	(L)W 0177 sy ^s		CΨ 040 579 892 vg it ^e
2:5	<i>read</i> who was betrothed to him <i>for:</i> his espoused wife	✓	✓	B _{ss} cop	C*L 040 W		Ψ (0177 579) vg [his wife sy ^s]
2:14	<i>read</i> peace among men of <i>his</i> good pleasure	✓	✓ _A	B* _{ss} * cop ^{sa}	W vg ^{ww}	cop ^{bo}	LΨ 040 579 892 (sy ^s) geo arm
2:33	<i>read</i> his father and <i>for:</i> Joseph and his	✓	✓ _B	B(_{ss}) _{ss} ^a (cop ^{sa})	(L)W vg geo (sy ^s arm)		Ψ (579) 892 it ^e
2:40	<i>omit</i> in spirit	✓	✓	B _{ss} cop	LWD it ^e vg sy ^s arm		Ψ
2:43	<i>read</i> his parents <i>for:</i> Joseph and his mother	✓	✓	B _{ss} cop ^{sa}	LW 579 sy ^s vg		CΨ
5:38	<i>omit</i> and both are preserved	✓	✓ _B	p ^{4,75} vid B _{ss} * _{ss} ,a	LW 579 1241		CΨ 892 vg (it ^e) geo arm
5:39	<i>read</i> good <i>for:</i> better	✓	✓ _A	p ⁴ B _{ss}	LW 1241		CΨ 579 892 vg geo arm
6:48	<i>read</i> for it was well built <i>for:</i> for it was founded upon a rock	✓	✓ _A	p ⁷⁵ vid B _{ss} cop ^{sa}	L 040 W 579 1241 892		CΨ vg it ^e geo arm
8:45	<i>omit</i> and sayest thou, Who touched me?	✓	✓ _A	p ⁷⁵ B _{ss} cop	L 1241 arm		C 040 (D) vg sy ^{(s)c}
9:35	<i>read</i> chosen [<i>or</i> elect] <i>for:</i> beloved	✓	✓ _B	p ^{45,75} B _{ss} cop ^{sa,bo}	L 040 579 1241 892 sy ^s arm		C*Ψ sy ^c it ^e geo
9:54	<i>omit</i> even as Elias did	✓	✓ _B	p ^{45,75} B _{ss} cop ^{sa}	L 040 579 1241 sy ^{s,c} vg it ^e arm		CΨ 892
9:55	<i>omit</i> and said...of spirit ye are of	✓	✓ _A	p ^{45,75} B _{ss} cop ^{sa}	CL 040 Ψ 1241 892 sy ^s		(579) sy ^c it ^e
9:56	<i>omit</i> For the Son...but to save <i>them</i>	✓	✓ _A	p ^{45,75} B _{ss} cop ^{sa}	CL 040 Ψ 892 (1241) sy ^s		(579) sy ^c it ^e

Text	Proposed Correction	25 th Nestle	UBS	Manuscript Evidence			
				For Change		Against Change	
				Best	Good	Best	Good
Lk 10:1	<i>read</i> seventy-two <i>for:</i> seventy	[]	[]c	p ⁷⁵ B cop ^{sa}	0181 sy ^{s,c} vg it ^e geo arm	⋈ cop ^{bo}	CL 040 Ψ 579 1241 892
10:17	<i>read</i> seventy-two <i>for:</i> seventy	[]	[]c	p ^{45vid,75} B cop ^{sa}	sy ^s vg it ^e geo arm	⋈ cop ^{bo}	CL 040 Ψ 579 1241 892 sy ^c
11:2a	<i>omit</i> Our <i>and</i> which art in heaven	✓	✓ _A	p ⁷⁵ B⋈	(L) sy ^s vg arm	cop ^{sa,bo}	CΨ 579 1241 892 sy ^c it ^e geo
11:4	<i>omit</i> but deliver us from evil	✓	✓ _A	p ⁷⁵ B⋈* cop ^{sa}	L sy ^s vg geo arm		CΨ 579 892 1241 sy ^c
16:9	<i>read</i> it fails <i>for:</i> ye fail	✓	✓	p ⁷⁵ B*⋈* cop	LΨ (579)		vg it ^e arm
17:35	<i>omit</i> women {translation}						
17:36	<i>omit</i> This entire verse	✓	✓ _A	p ⁷⁵ B⋈ cop ^{sa,bo}	LΨ 1241 892 geo		579 D sy ^{s,c} vg (it ^e arm)
21:36	<i>read</i> able <i>for:</i> accounted worthy	✓	✓	B⋈ cop	LTΨ 579 1241 892		C vg sy
22:43	<i>omit</i> This entire verse.	[]	✓ _A	p ⁷⁵ B⋈ ^a cop ^{sa}	p ^{69vid} T 579 sy ^s arm geo	⋈*,b	LΨ 1241 892* D it ^e vg sy ^c
22:44	<i>omit</i> This entire verse.	[]	✓ _A	p ⁷⁵ B⋈ ^a cop ^{sa}	p ^{69vid} T 579 sy ^s arm geo	⋈*,b	LΨ 1241 892* D it ^e vg sy ^c
22:68	<i>omit</i> me, nor let me go	✓	✓ _B	p ⁷⁵ B⋈ cop ^{bo(sa)}	L 1241		D vg sy ^{s,c} arm geo
23:17	<i>omit</i> This entire verse	✓	✓ _A	p ⁷⁵ B cop ^{sa}	LT 1241 892*	⋈	579 Ψ (sy ^{s,c}) vg it ^e geo arm
23:34	<i>omit</i> Then said Jesus, Father, forgive them; for they know not what they do	[]	[✓] _A	p ⁷⁵ B⋈ ^a cop ^{sa}	1241 579 D* sy ^s	⋈*	CLΨ 892 it ^e vg sy ^(c) arm geo
23:45	<i>read</i> as the sun failed; <i>for:</i> And the sun was darkened,	✓	✓ _B	p ⁷⁵ *⋈ (B)	C* ^{vid} L 579		Ψ 1241 892 sy ^s vg it ^e geo arm
24:42	<i>omit</i> and of an honeycomb	✓	✓ _B	p ⁷⁵ B⋈ cop ^{sa}	LD it ^e sy ^s	cop ^{bo}	1241 sy ^c arm geo
John 1:18	<i>read</i> the only begotten God <i>for:</i> the only begotten Son	✓	✓ _B	p ⁶⁶ (p ⁷⁵)B⋈*	C*L (cop ^{bo})		892 1241 sy ^c it ^e vg geo arm
3:13	<i>omit</i> which is in heaven	✓	✓ _B	p ⁶⁶ p ⁷⁵ B⋈ cop ^{sa,fay,ach2}	L 083, 0113, 1241		892 it ^e vg sy ^(s,c) arm geo
3:15	<i>omit</i> not perish, but	✓	✓ _B	p ^{75,(66)} B{⋈}	(L)T 083 [579] sy ^c ?		p ^{63vid} Ψ 892 1241 sy ^s vg it ^e geo arm
4:42	<i>omit</i> the Christ	✓	✓	p ^{66,75} B⋈ cop ^{sa,ach2}	C* 083 sy ^c vg arm		L it ^e
5:3	<i>omit</i> waiting for the moving of the water	✓	✓ _A	p ⁶⁶ p ⁷⁵ B⋈ cop ^{sa,bo,ach2}	C*L 0125 sy ^c		D 33,1241 it ^e vg arm
5:4	<i>omit</i> This entire verse.	✓	✓ _A	p ⁶⁶ p ⁷⁵ B⋈ cop ^{sa,bo,ach2}	C*D 0125 sy ^c		L 1241 it ^e vg arm
5:16	<i>omit</i> and sought to slay him	✓	✓	p ^{66,75} B⋈ cop ^{sa,ach2}	CLW 892 579 sy ^{c,(s)} vg		Ψ it ^e

Text	Proposed Correction	25 th Nestle	UBS	Manuscript Evidence			
				For Change		Against Change	
				Best	Good	Best	Good
Jo 6:69	<i>read</i> the Holy One of God <i>for:</i> that Christ...of the living God	✓	✓ _A	p ⁷⁵ B _{ss} cop ^{pbo}	C* ^{LW}		Ψ 892 1241
7:53-8:11	<i>omit</i> All these verses.	✓	✓ _A	p ⁶⁶ p ⁷⁵ B _{ss} cop	C ^{vid} WLT 1241 sy arm geo		D 892 it ^e vg
8:59	<i>omit</i> going through the midst of them, and so passed by	✓	✓ _A	p ⁶⁶ p ⁷⁵ B _{ss} ^{*,b} cop ^{sa,ach²}	DW it ^e vg sy ^s arm	ss ^a cop ^{bo?}	C 1241
9:4	<i>read</i> We <i>for:</i> I	✓	✓ _C	p ^{66,75} B _{ss} [*]	LW	cop ^{ach²}	CΨ 892 1241 sy ^s vg it ^e arm
9:35	<i>read</i> man <i>for:</i> God	✓	✓ _A	p ^{66,75} B _{ss} cop ^{sa,pbo,ach², mfy}	W sy ^s	cop ^{bo}	LΨ 892 1241 vg it ^e geo arm
10:13	<i>omit</i> the hireling fleeth	✓	✓	p ⁴⁴ vid ^{45,66,75} B _{ss} cop	L(W 579)1241 it ^e		Ψ sy vg
10:14	<i>read</i> mine know me <i>for:</i> am known of mine	✓	✓	p ^{45(c),66,75} vid ^B cop ^{sa,bo}	LW vg (sy ^s)		Ψ arm
10:26	<i>omit</i> as I said unto you	✓	✓ _B	p ^{75,66^c} B _{ss} cop ^{sa,ach²}	LW 1241 vg arm	p ^{66*} cop ^{pbo}	Ψ sy ^s it ^e
10:38	<i>read</i> and continue to know <i>for:</i> and believe	✓	✓ _B	p ^{45,66,75} B _{ss} cop ^{sa,pbo,bo, ach²}	LW geo arm	ss	Ψ 1241 vg
12:25	<i>read</i> loses <i>for:</i> shall lose	✓	✓	p ^{66,75} B _{ss}	LWΨ	cop	vg
13:32	<i>omit</i> If God be glorified in him	*	[] _c	p ⁶⁶ B _{ss} [*] cop ^{ach²,mfy}	C* ^{LW} sy ^s	cop ^{sa,pbo}	Ψ 892 1241 vg it ^e arm
14:2	<i>add</i> because <i>before:</i> I go	✓	✓ _B	p ^{66^c} B _{ss} cop ^{sa,bo,ach², fay}	C* ^{LWΨ} 892 geo arm	p ^{66*}	1241 it ^e
16:16	<i>omit</i> because I go to the Father	✓	✓	p ⁵ vid [?] p ⁶⁶ B _{ss}		cop ^{bo}	D sy ^s
20:19	<i>omit</i> assembled	✓	✓ _A	B _{ss} [*] cop ^{pbo,ach²}	W sy ^s vg	cop ^{bo,(sa)}	(LΨ) 1241 it ^e geo arm
Acts 2:1	<i>omit</i> with one accord	✓	✓	B _{ss} ([*])A 81 (cop)	C* vg it ^e sy		33 1739 ^s
2:30	<i>read</i> one would <i>for:</i> according...raise up Christ to	✓	✓ _B	p ⁷⁴ vid ^B ssA 81 cop ^{sa,bo} vg	C		33 (1739)
2:31	<i>read</i> he <i>for:</i> his soul	✓	✓	p ⁷⁴ B _{ss} A 81 cop ^{sa,bo} (vg)	C* 1175		33 1739
3:26	<i>read</i> servant <i>for:</i> Son Jesus	✓	✓	p ⁷⁴ B _{ss} cop vg	C	A	
4:25	<i>read</i> our father hast said through the Holy Spirit <i>for:</i> hast said	✓	✓ _C	p ⁷⁴ B _{ss} A (vg)	1175 33 1739		
6:3	<i>read</i> spirit of <i>for:</i> Holy Ghost and	✓	✓	p ⁷⁴ B _{ss} cop ^{bo} vg	p ⁸ 1175 D	A cop ^{sa,me}	C* 33 1739
6:8	<i>read</i> grace <i>for:</i> faith	✓	✓	p ⁴⁵ p ⁷⁴ B _{ss} A	C 1175		
8:37	<i>omit</i> This entire verse.	✓	✓ _A	p ⁴⁵ p ⁷⁴ B _{ss} A cop ^{sa,bo} vg	C 81 33?		1739 cop ^{me}
9:5-6	<i>omit</i> it is hard...the Lord said unto him <i>add</i> But <i>before:</i> arise	✓	✓	p ⁷⁴ B _{ss} A 81 cop ^{sa,bo} vg	C 33 1739		
9:31	<i>read</i> church <i>for:</i> churches	✓	✓ _A	p ⁷⁴ B _{ss} A cop ^{sa} vg	C 81 1739 33?		

Text	Proposed Correction	25 th Nestle	UBS	Manuscript Evidence			
				For Change		Against Change	
				Best	Good	Best	Good
Ac 10:30	<i>read</i> until this hour <i>for:</i> I was fasting until this hour; and	✓	✓ _B	p ⁷⁴ B _{NA} *81 cop ^{bo} vg	C 1739	cop ^{sa,me}	1175
13:19-20	<i>read</i> by lot about the space of four hundred and fifty years; Also after these things he gave judges until Samuel the prophet. <i>for:</i> by lot... until Samuel the prophet.	✓	✓ _C	p ⁷⁴ B _{NA} 81 cop ^{(bo),(me)} vg	C 1175 33	(cop ^{sa})	1739
13:33	<i>read</i> our <i>for:</i> us their	✓	(*) _C	p ⁷⁴ B _{NA} cop ^{me} vg	C*	81 cop ^{sa,(bo)}	33 1739
13:42	<i>read</i> they were going out, they <i>for:</i> the Jews...the Gentiles	✓	✓ _B	p ⁷⁴ B _{NA(B)} 81 cop ^{sa,me,(bo)} vg	C 1175 (33) 1739		
15:24	<i>omit</i> saying, Ye must be circumcised, and keep the law:	✓	✓ _A	p ^{45vid,74} B _{NA} 81 cop ^{sa,(bo)} vg	p ³³ 33		C 1739 [½ 1175]
15:34	<i>omit</i> entire verse	✓	✓ _A	p ⁷⁴ B _{NA} 81 cop ^{bo} vg			C 1175 33 1739
17:26	<i>omit</i> blood	✓	✓ _B	p ⁷⁴ B _{NA} 81 cop ^{bo} vg	1175 33 1739		
18:5	<i>read</i> earnestly occupied with the Word <i>for:</i> pressed in the spirit	✓	✓ _B	p ⁷⁴ B _{NA} cop vg	33		1739
18:17	<i>read</i> they all <i>for:</i> all the Greeks	✓	✓ _B	p ⁷⁴ B _{NA} cop ^{bo} vg		cop ^{sa}	1175 33 1739
18:21	<i>omit</i> I must by all means keep this feast that cometh in Jerusalem, but	✓	✓ _A	p ⁷⁴ B _{NA} cop vg	33 1739		(D)
20:24	<i>omit</i> with joy	✓	✓	p ^{74vid} B _{NA} 81 cop ^{sa,bo} vg			C
20:28	<i>read</i> the blood of his own <i>Son for:</i> his own blood	✓	✓ _A	p ⁷⁴ B _{NA}	C 1175 33 1739		
21:25	<i>omit</i> that they observe no such thing, save only	✓	✓ _B	p ⁷⁴ B _{NA} cop ^{sa,bo} vg	1175 33		C 1739
22:9	<i>omit</i> and were afraid	✓	✓ _B	p ⁷⁴ B _{(N)A} cop ^{bo} vg	1175 33	cop ^{sa}	1739
23:9	<i>omit</i> let us not fight against God	✓	✓	p ⁷⁴ B _{NA} 81 vg	C 1175 33 1739	cop ^{sa}	
24:6b-8a	<i>omit</i> and would have judged...to come unto thee	✓	✓ _B	p ⁷⁴ B _{NA} 81 cop ^{sa,bo} vg	1175		33 1739
28:29	<i>omit</i> entire verse	✓	✓ _A	p ⁷⁴ B _{NA} 048 81 cop ^{sa,bo} vg	1175 33 1739		
Rom 3:22	<i>omit</i> and upon all	✓	✓ _B	p ⁴⁰ N*BA 1739 cop arm	C 33 81	(vg)	D
4:19	<i>omit</i> not <i>after:</i> considered	✓	✓ _C	N (B)CA 1739 81 cop ^{sa,bo,fay} (arm) vg	256 2127	33	1175 1881 025 DF
6:12	<i>omit</i> it in	✓	✓ _C	NBA 1739 cop vg arm	C* 81		33

Text	Proposed Correction	25 th Nestle	UBS	Manuscript Evidence			
				For Change		Against Change	
				Best	Good	Best	Good
Ro 7:6	<i>read</i> being dead to that <i>for:</i> that being dead	✓	✓	⋈BA 1739 cop arm vg	C 33 81		D
7:23	<i>read</i> by the law <i>for:</i> to the law	✓	✓ _B	⋈B 33 cop ^{sa,bo} vg	1175 1881 DF	CA 1739 81 arm	
8:1	<i>omit</i> who walk not after the flesh, but after the Spirit	✓	✓ _A	⋈*B 1739 cop ^{sa,bo}	1881 D*(F)	33 ^{vid} [½ A 81 (arm) vg]	1175 025
8:26	<i>omit</i> for us	✓	✓ _A	p ^{27vid} ⋈*BA 1739 arm	D 81	cop vg	C 33
9:28	<i>read</i> For the Lord will make an account on the earth, finishing <i>it</i> and cutting <i>it</i> short. <i>for:</i> For he will finish...upon the earth.	✓	✓ _A	p ⁴⁶ ⋈*BA 1739 cop ^{sa,bo}	1881 025	33 [½ 81] vg	1175 DF 256 2127
11:6	<i>omit</i> But if it be of works, then is it no more grace: otherwise work is no more work	✓	✓ _A	p ⁴⁶ ⋈A 1739 cop arm vg	CD (81)	B	
14:6	<i>omit</i> and he that regardeth not the day, to the Lord he doth not regard it	✓	✓	p ⁴⁶ ⋈BA cop vg	C*D	arm	33
14:9	<i>omit</i> and rose	✓	✓ _A	⋈*BCA 1739 cop ^{sa,bo} arm	(1881) 256 2127	(33) 81	1175 (025) [D*]
16:24	<i>omit</i> entire verse	✓	✓ _A	p ⁴⁶ ⋈BCA 1739 81 cop ^{sa,bo} vg	p ⁶¹ 2127	(33) (arm, >16:27)	1175 1881 (025) D{F} (256)
1Cor 5:7	<i>omit</i> for us	✓	✓	p ^{46vid} ⋈BC*A 1739 33 81 cop vg	p ^{11vid} D 1175 F		1881
6:20	<i>omit</i> and in your spirit, which are God's	✓	✓ _A	p ⁴⁶ ⋈BA 1739* cop vg	C*D* 33 81	(arm)	1739 ^{mg}
7:3	<i>read</i> what is due <i>for:</i> due benevolence	✓	✓	p ⁴⁶ ⋈BCA 1739 33 81 cop vg	p ¹¹ 1175 1881 025 DF 2464		
7:5	<i>omit</i> fasting and	✓	✓ _A	p ⁴⁶ ⋈*BA 1739 cop arm vg	p ^{11vid} CD 33 81		
7:39	<i>omit</i> by the law	✓	✓	p ^{15vid,46} ⋈BA 1739 33 81 cop vg	D* 1175 1881		F
9:20	<i>add</i> (not being myself under the law) <i>after:</i> as under the law	✓	✓ _A	p ^{46vid} B⋈CA 1739 33 cop ^{sa,bo} arm vg	1175 025 D*F 256 ^c 2127		1881
10:28	<i>omit</i> for the earth is the LORD's, and the fulness thereof	✓	✓ _A	⋈BA 1739 cop arm vg	CD 33 81		
11:24	<i>omit</i> Take, eat:	✓	✓ _A	p ⁴⁶ B⋈CA 1739 33 81 cop ^{sa,bo} vg	DF 2127		025 256
13:3	<i>read</i> that I may glory <i>for:</i> to be burned	*	✓ _C	p ⁴⁶ B⋈A 1739* 33 cop ^{sa,bo}	048	C 81 vg	1175 1881* DF 256 (2127)
15:24	<i>omit</i> cometh {translation}						

Text	Proposed Correction	25 th Nestle	UBS	Manuscript Evidence			
				For Change		Against Change	
				Best	Good	Best	Good
1Co 15:51-52	<i>read</i> Behold, I shew you a mystery; We shall all sleep, but we shall not all be changed, ⁵² In a moment, in the twinkling of an eye, at the last trump: <i>for</i> Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, ⁵² In a moment, in the twinkling of an eye, at the last trump:	✗	✗	⋈CA 1739 33 arm (vg)	0243* (D*) 010 012	B 81 cop	048 1175 1881 025 0150 256 1962 2127 2464 sy
2Co 1:10	<i>read</i> will deliver <i>for</i> : doth deliver	✓	✓ _B	p ⁴⁶ ⋈BC 33 81 cop ^{sa,bo} arm vg	1175 025 256 2127	1739	1881 F 0243
4:14	<i>read</i> with Jesus <i>for</i> : by Jesus	✓	✓	p ⁴⁶ ⋈*BC 1739 33 81 cop vg	D*F 025 0243 1175 1881 2464		
11:3	<i>add</i> and the purity <i>after</i> : simplicity	[]	[] _C	p ⁴⁶ ⋈*B 33 81 cop ^{sa,bo}	(D* ^{vid})F	1739 arm vg	0243 1175 1881 025 256 2127
Gal 3:1	<i>omit</i> that ye should not obey the truth	✓	✓	p ⁴⁶ ⋈BA cop		vg	CD
3:1b	<i>omit</i> among you	✓		⋈BCA 1739 33* 81 cop vg	1175 1881 025		DF
3:17	<i>omit</i> in Christ	✓	✓ _A	p ⁴⁶ ⋈BA 1739 cop vg	C 33 81	arm	016 ^{vid} D
4:26	<i>omit</i> all	✓	✓ _A	p ⁴⁶ ⋈*BC* 1739 33 cop ^{sa,bo} vg	1881 DF 2464	A 81 arm	1175 025 256 2127
5:1	<i>read</i> For liberty Christ hath made us free; stand fast, therefore, <i>for</i> : Stand fast...hath made us free,	✓	✓ _B	⋈*BA(C*) 33 (1739) {81} cop ^{sa,(bo)}	1881 D* 025 [1175 256 2127] {2464}		F? (vg?)
5:19	<i>omit</i> adultery	✓	✓	⋈*BA cop vg	C	arm	D
5:21	<i>omit</i> murders	✓	✓ _C	p ⁴⁶ ⋈B cop ^{sa}	33 81	A 1739 cop ^{bo} arm vg	CD 1175 1881 010
Eph 5:9	<i>read</i> light <i>for</i> : Spirit	✓	✓ _A	p ⁴⁹ ⋈BA 1739* cop arm vg	D* 33 81	p ⁴⁶	1739 ^{mg}
5:21	<i>read</i> Christ <i>for</i> : God	✓	✓	p ⁴⁶ ⋈BA cop arm vg	(DF)	81	1881
5:30	<i>omit</i> of his flesh, and of his bones	✓	✓ _A	p ⁴⁶ ⋈*BA 1739* cop	048 33 81	arm vg	D 1739 ^{mg}
Php 3:16	<i>omit</i> rule, let us mind the same thing [walk → mind 1881]	✓	✓ _A	p ^{16,46} ⋈*BA 016 ^{vid} 1739 33 cop ^{sa,bo}		(81) (arm vg)	(1175 256 2127) 025 [D*F]
Col 2:2	<i>read</i> the mystery of God, <i>which</i> is Christ <i>for</i> : the mystery...and of Christ [<i>omit</i> God, <i>which</i> is 81 (1739)] [[<i>omit</i> <i>which</i> is Christ 1881 025 2464]]	✓	✓ _B	p ⁴⁶ B{⋈*CA} cop ^{bo(sa)} {vg}	(D*) {048} {1175}		(256 2127)

Text	Proposed Correction	25 th Nestle	UBS	Manuscript Evidence			
				For Change		Against Change	
				Best	Good	Best	Good
Col 2:11	<i>omit</i> of the sins	✓	✓	p ⁴⁶ ⋈BCA 1739 33 81 cop vg	1175 1881 025 D*F 2464		(0278)
2:18	<i>omit</i> not	✓	✓ _B	p ⁴⁶ ⋈*BA 016 1739 33 cop	D*	C (81) arm vg	1175 1881 025 256 [F] 2127 2464
3:17	<i>read</i> God the Father <i>for:</i> God and the Father	✓	✓ _B	p ⁴⁶ vid⋈BCA 1739 81 cop ^{sa,bo}		33 arm vg	(1175 1881) DF 256 2127 2464
1Ths 4:1	<i>add</i> as indeed ye do walk <i>after:</i> God	✓	✓ _A	⋈BA 33 81 cop ^{sa,bo} arm vg	D*F 256 2127 2464 ^{vid}		1175
2Ths 2:4	<i>omit</i> as God	✓	✓ _A	⋈BA 1739 33 81 cop ^{sa,bo} arm vg	1881 (025 2464) D* 256 2127		1175 (F)
2:9	<i>omit</i> Even him, {translation, optional}						
1Tm 1:17	<i>omit</i> wise	✓	✓	⋈*A 1739 33 cop ^{sa,bo} arm vg	D*F		1881 025
3:16	<i>read</i> who <i>for:</i> God	✓	✓ _A	⋈*A ^{vid} cop arm (vg)	C*(D) (061) 33	1739	81
4:12	<i>omit</i> in spirit	✓	✓	⋈A cop arm vg	CD		
6:5	<i>omit</i> from such withdraw thyself	✓	✓ _A	⋈A 1739 cop vg	048 D* 33 81	arm	
2Tm 4:1	<i>read</i> by both his appearing <i>for:</i> at his appearing	✓	✓ _A	⋈*CA 1739 33 cop ^{bo} vg	D*F 256 2127 2464 ^{vid}		1175
4:14	<i>read</i> will reward <i>for:</i> reward	✓	✓	⋈CA 1739 33 81 cop ^{bo} arm	1175 1881 D*F	(vg)	
Hb 7:21	<i>omit</i> after the order of Melchisedec	✓	✓ _A	p ⁴⁶ BC(⋈*) 33 81 cop ^{sa} arm vg	2464	A 1739	1175 1881 025 D 256 2127
10:34	<i>read</i> prisoners [<i>lit:</i> of them in bonds] <i>for:</i> of me in my bonds	✓	✓ _B	(p ⁴⁶)A 1739 33 81 cop arm vg	(256) 2127	⋈	1175 1881
12:18	<i>read</i> fire that might be touched and burned <i>for:</i> mount that might be touched, and that burned with fire	✓	[✓] _B	p ⁴⁶ ⋈A cop vg	C 048 33 81	1739 (arm)	D 1881
12:20	<i>omit</i> or thrust through with a dart	✓	✓	p ⁴⁶ ⋈A cop	CD		
13:9	<i>read</i> away <i>for:</i> about	✓	✓	p ⁴⁶ ⋈CA vg	025 D	cop ^{sa} arm	
Jas 4:4	<i>omit</i> adulterers and	✓	✓ _A	B⋈*A 1739 cop ^{sa,bo} vg	1241 1852 33	Ψ	1243 2344 323
Jas 5:16	<i>read</i> Therefore confess your sins <i>for:</i> Confess your faults	✓	✓	B⋈AΨ (1739 <i>omits</i> Therefore)	1852 2344 (1241 33 048 ^{vid} 1243)	vg	322
1Pt 3:8	<i>read</i> humble <i>for:</i> courteous	✓	✓	p ⁷² B⋈A 1739 cop vg	C Ψ 1852 1881 1241		

Text	Proposed Correction	25 th Nestle	UBS	Manuscript Evidence			
				For Change		Against Change	
				Best	Good	Best	Good
1Pt 3:13	<i>read</i> zealots <i>for:</i> followers	✓	✓	p ⁷² B⋈AC cop ^{bo,(sa)} vg	(arm)		
3:15	<i>read</i> Christ as Lord <i>for:</i> the Lord God	✓	✓ _A	p ⁷² B 1739 ⋈ACΨ cop ^{sa,bo} vg	1881 1243 1852 33 arm		1241 2344 322
3:18	<i>read</i> died <i>for:</i> suffered	✓	✓ _B	p ⁷² 1739 ⋈ACΨ cop ^{sa,bo} vg	1881 1241 1243 1852 2344 33 322 arm	B	2464
4:14	<i>omit</i> on their part...on your part he is glorified	✓	✓ _A	p ⁷² B 1739 ⋈A	1881 1241 1243 1852 2344 33 322 arm	Ψ cop ^{sa}	
2Pt 1:1	<i>read</i> our God and <i>our</i> <i>for:</i> God and our {⋈ Ψ (cop ^{sa}) sy ^{ph} <i>read</i> our Lord and <i>our</i> }	✓	✓	p ⁷² BA vg			? arm
3:10	<i>read</i> exposed <i>for:</i> burned up	✓	✓ _D	(p ⁷²)B⋈ 1739 ^{text} [cop ^{sa}]	1881 1241 0156 ^{vid} 1852 2344 33 322 arm	A cop ^{bo}	(1243) 2344 33 322
1Jo 3:16	<i>omit</i> of God {translation}	✓	✓				
5:7	<i>omit</i> in heaven, the Father, the Word and the Holy Ghost: and these three are one	✓	✓	B⋈A Ψ cop vg	048 1739 1881 1241 {2344 1243}		
5:8	<i>omit</i> And there are three that bear witness in earth	✓	✓	B⋈A Ψ cop vg	048 1739 1881 1241 {2344 1243}		
5:13	<i>omit</i> and that ye may believe on the name of the Son of God	✓	✓	B⋈ (A) cop (vg)	1852 2344 33	Ψ	1739 1881 (1241) 1243 322
Jude 3	<i>read</i> our common salvation <i>for:</i> the common salvation	✓	✓ _A	p ^{74vid,72} B⋈A 1739 C? Ψ cop ^{sa}	1243 2344 322 arm		
4	<i>read</i> our only Master and <i>for:</i> the only Lord God, and our	✓	✓ _A	(p ^{72,78})B 1739 ⋈AC cop ^{sa,bo} vg	1881 1241 1243 2344 33 322 arm	Ψ	
22-23	<i>read</i> Some <i>who are</i> wavering pity ye: others save, seizing <i>them</i> out of the fire: <i>still</i> others pity with fear, hating even the garment spotted from the flesh	(✓)	✓ _C	(B) 1739 ⋈A {C}Ψ cop ^{bo} vg	1881 1241 {1243 1852} 2344 33 322 (arm?)		
25	<i>omit</i> wise	✓	✓ _A	{p ⁷² }B⋈AC 1739 Ψ cop ^{bo} vg	1881 (1241) 1243 1852 2344 33 322 arm		1846
Rev 1:5	<i>read</i> freed...by <i>for:</i> washed...in	✓	✓ _A	p ¹⁸ C⋈A	1611 1678 2050 (sy) f.2074	2053	f.1006 025 94 vg cop ^{sa} f.82, f.1862
1:6	<i>read</i> a kingdom, <i>and</i> <i>for:</i> kings and	✓	✓	p ¹⁸ C⋈A 2053	1611 f.1678 2050 (sy) f.82,1862		025 f.2074

Text	Proposed Correction	25 th Nestle	UBS	M a n u s c r i p t E v i d e n c e			
				For Change		Against Change	
				Best	Good	Best	Good
Rv 1:11a	<i>omit</i> I am Alpha and Omega, the first and the last: and,	✓	✓	C NA 2053	1611 f.1678 2050 f.1006 94 vg cop ^{sa} sy		2020 025 f.2074
1:11b	<i>omit</i> which are in Asia	✓	✓	C NA 2053	1611 f.1678 2050 f.1006 025 94 vg cop ^{sa} sy f.1862,2074,35		
1:17	<i>omit</i> unto me { N * 2053 <i>omit</i> unto me, Fear not }	✓	✓	p ^{98?} CA	025 2020 1611 2050 1006 94 vg cop ^{sa} sy		
1:18	<i>omit</i> Amen;	✓	✓	C N *A 2053	1611 1678 2050 025 94 vg cop ^{sa}	N ^a	f.1006 94 sy f.82,1862,2074,35
2:5	<i>omit</i> quickly	✓	✓	C NA 2053	2050 025 2344 vg cop ^{sa}		1611 f.1678 f.1006 94 sy
2:13	<i>omit</i> thy works, and	✓	✓	C NA 2053	f.1678 2050 025 vg cop ^{sa}		1611 f.1006 94 f.82,1862,2074,35,1
2:15	<i>read</i> likewise <i>for:</i> which things I hate	✓	✓	C NA 2053	1611 2050 f.1006 2344 94 sy f.82,1862,2074,35		f.1678 (025)
2:20	<i>read</i> against thee that <i>for:</i> a few things against thee, because	✓	✓	CA 2053	1611 f.1678 f.1006 025 94 cop ^{sa} f.82,1862	[N]	[2050 many...] vg {f.2074}
2:22	<i>read</i> her <i>for:</i> their	✓	✓	C N 2053	025 2020 1611 2050 1006 94 vg cop	A	2344 1854 sy ^{ph}
3:18	<i>read</i> eyesalve to anoint thine eyes <i>for:</i> anoint...with eyesalve	✓	✓	N 2053 [CA]	{f.1678} 2050 2344 cop ^{sa}		1611 f.1006 (025) vg sy? f.82,1862
5:4	<i>omit</i> and to read	✓	✓	N 2053	1611 f.1678 f.1006 025 94 cop ^{sa} vg f.82,1862,2074		2050 f.35,1
5:10	<i>read</i> them <i>for:</i> us <i>read</i> they <i>for:</i> we	✓	✓	N 2053 (A)	2344 2050 025 94 (2020 1611 1006) vg sy ^{ph(h)}		(cop ^{sa} = us, they)
6:1	<i>omit</i> and see	✓	✓ _B	CA 2053	1611 f.1678 1006 025 94 vg cop ^{sa} f.2074,35	N	2344 sy f.82,1862
6:3	<i>omit</i> and see	✓	✓ _B	CA 2053	1611 f.1678 f.1006 025 94 vg cop ^{sa} sy ^{ph,h} f.2074,35	N	2344 f.82,1862
6:5	<i>omit</i> and see	✓	✓ _B	CA 2053	1611 f.1678 1006 025 94 vg cop ^{sa} sy ^{ph,h} f.2074,35	(N)	2344 f.82,1862

Text	Proposed Correction	25 th Nestle	UBS	Manuscript Evidence			
				For Change		Against Change	
				Best	Good	Best	Good
Rv 6:7	omit and see	✓	✓ _B	CA 2053	1611 f.1678 f.1006 025 94 vg cop ^{sa} sy ^{ph,h} f.2074,35	⊘	2344 f.82,1862
6:12	add whole (full?) before: moon	✓	✓	C⊘A 2053	1678 (f.1006) 94 vg sy f.82		1611 025 2344 cop ^{sa} f.1862,35,1
8:13	read eagle for: angel	✓	✓	⊘A	[most] vg cop ^{sa} sy		025 f.1?
9:13	omit four {⊘* omits the four horns of }	✓	✓	p ⁴⁷ ⊘ ^a A 2053	2344 1678 1611 94 cop vg sy ^h		025 2020 1006 sy ^{ph}
11:1	omit and the angel stood	✓	✓ _A	p ⁴⁷ ⊘ ^a A 2053	1611 f.1678? f.1006 025 2344 94 vg cop ^{sa}		2329 sy
11:17	omit and art to come	✓	✓	Cp ⁴⁷ ⊘ ^a A (2053)	025 2344 2020 1611 94 vg cop ^{sa}		1006
12:12	omit the inhabitants of omit: of (before: the sea)	✓	✓	Cp ⁴⁷ vid? ⊘A	025 vg cop ^{sa}	2053?	2020 1611 2050 1006 94 ?
13:1	read he stood for: I stood (Some read this first clause as Rv 12:18.)	✓	✓ _B	p ⁴⁷ C⊘A	2344 vg sy ^h	2053	1611 f.1678 f.1006 025 94 cop ^{sa} sy ^{ph} f.82,1862,2074,35,1
13:7a	omit And it was given...and to overcome them	✗	✗ _A	p ⁴⁷ CA 2053	025 cop ^{sa}	⊘	(1611) f.1678 f.1006 94 (vg) sy ^{ph,(h)} f.82
13:7b	add and peoples after: kindreds	✓	✓	(C) ⊘A	1611 f.1678 025 94 vg cop ^{sa} f.82,1862,2074,35	p ⁴⁷	 f.1?
13:10	read If anyone is for captivity, into captivity he goeth for: He that leadeth into captivity shall go into captivity	(✓)	(✓) _B	p ⁴⁷ C⊘ 2053 (A)	1611 (f.1678) f.1006 025 (vg) f.2074 (f.82,35)		{94} (cop ^{sa}) sy ^{ph,h} (f.1862)
14:1	add his name and after: having	✓	✓	C⊘A	(most?) vg	2053	025 (few?)
14:5	omit before the throne of God	✓	✓	Cp ⁴⁷ ⊘A	vg cop ^{sa}		(almost none)
14:12	omit here are they	✓	✓	Cp ⁴⁷ ⊘A 2053	025 2020 1611 1006 94 cop ^{sa} sy		
14:13	read for their works for: and their works	✓	✓	p ⁴⁷ C⊘A 2053	1611 f.1678 f.1006 025 94 vg cop ^{sa} sy ^h		f.82,1862,2074,35,1
15:2	omit over his mark, and	✓	✓	p ⁴⁷ C⊘A 2053	1611 f.1678 f.1006 025 94 vg cop ^{sa} f.82		f.1862,2074,1
15:3	read ages for: saints [read nations ⊘ ^a A 2053 2020 025]	nations	nations B	p ⁴⁷ C⊘ [*]	1611 f.1006 94 vg sy		f.82,1862,2074,35,1

Text	Proposed Correction	25 th Nestle	UBS	Manuscript Evidence			
				For Change		Against Change	
				Best	Good	Best	Good
Rv 16:5a	omit O Lord	✓	✓	p ⁴⁷ C⊘A	025 cop ^{sa} sy		[almost none]
16:5b	read the holy <i>for:</i> and shalt be	✓	✓	C(p ⁴⁷) ⊘A 2053	025 2020 1611 1006 94 vg cop ^{sa}		
16:7	omit another out of	✓	✓	Cp ⁴⁷ ⊘A 2053	025 2020 cop ^{sa}		
16:17	omit of heaven {⊘ sy omit from the throne} [2344 ^{vid} 1854 omit temple of]	✓	✓ _A	p ⁴⁷ A 2053	1678 1611 1006 vg cop ^{sa}		2020 94
18:6	omit you	✓	✓	C⊘A (2053)	1611 (f.1678) f.1006 025 94 vg cop ^{sa} sy?		
18:17	read everyone sailing to a place [i.e., every passenger] <i>for:</i> and all the company in ships	✓	✓ _B	CA(⊘) [2053]	1611 (f.1678) f.1006 94 vg [(cop ^{sa})]		025 f.2074,35,(1)
20:5a	omit But the rest of the dead lived not again until the thousand years were finished	✗	✗	⊘ 2053	94 sy ^{ph} [69 mss. total] f.82	A	1611 f.1678 2050 f.1006 vg cop ^{sa} f.1862,2074,35
20:5a ¹	omit But [but see above entry] {most read And}	✓	✓	A	1611 [3 mss. total]		{f.1678 2050 f.1006} [2 mss.?] {111 mss. total}
20:5a ²	omit again [but see above entries]	✓	✓	A	1611 f.1678 2050 f.1006		[few: 1, or 13?]
20:6	read the thousand years <i>for:</i> a thousand years	[]	[] _c	⊘ 2053	1611 f.1678 94 cop ^{sa} sy ^h	A	2050 f.1006 f.82,1862,2074,35,1
20:14	read second death, the lake of fire. <i>for:</i> second death.	✓	✓	⊘A	1611 f.1678 cop ^{sa} sy ^h f.82,1862,2074,35	2053 ^{txt}	(2050 94) f.1
21:10	read the holy city Jerusalem <i>for:</i> that great...Jerusalem	✓	✓	⊘A 2053	1611 f.1678 2050 f.1006 025 94 vg cop ^{sa} sy f.82		 f.2074,1
21:24	omit of them which are saved and and honor	✓	✓	⊘A 2053 ⊘A	2020 1611 (2050) 1841 vg cop ^{sa} 025 2020 2050 94 cop ^{sa}	2053	025 94
22:1	omit pure	✓	✓	⊘A 2053	1611 2050 f.1006 025 vg cop ^{sa} f.82		f.1678 (94) f.2074,35,1
22:5	read And night will be no longer <i>for:</i> And...no night there	✓	✓	⊘A 2053	2050 f.1006 025 vg cop ^{sa} sy ^h		(1611) f.1678 94 sy ^{ph} (f.82) f.2074,35,1
22:14	read wash their robes <i>for:</i> do his commandments	✓	✓ _A	⊘A 2053	f.1678 2050 f.1006 vg cop ^{sa}		94 sy ^{ph,h} f.82,1862,2074,35,1

Probable Corrections

For most of the corrections in Table V above (p. 259-271), the manuscript evidence as it is known today is strong. Those for which discovery of one or two 2nd/3rd century manuscripts could possibly tilt the weight of evidence to the contrary are listed in Table VI below.

Table VI. Probable Corrections

Mt 5:22	Mk 16:9-20	Lk 23:34	Ga 5:21
6:25	Lk 2:14	Jo 20:19	Rv 13:7a
24:36	10:1	Ac 6:3	20:5a
Mk 6:51	10:17	Ro 7:23	20:6
9:29	10:24	1Co 15:51-52	

Changes Which Should Not Be Made

Occasionally people have recommended corrections based on utterly inadequate evidence, often because just one good manuscript has a particular reading (such as \aleph , Sinaiticus). Several such are listed in Table VII.

Table VII. Erroneous Corrections

These changes should not be made

Text	Proposed Correction	25 th Nestle	UBS	Manuscript Evidence			
				For Change		Against Change	
				Best	Good	Best	Good
Mt 23:35	<i>omit</i> son of Barachias	✗	✗	\aleph (almost alone)		p ⁷⁷ B cop ^{sa,bo}	D sy ^s
24:10	<i>omit</i> and shall hate one another	✗	✗	\aleph (alone)		B cop	D
27:52	<i>omit</i> and the graves were opened	✗	✗	\aleph^* (almost alone)		B cop	C*DL
27:53	<i>omit</i> and went	✗	✗	\aleph [alone]		B cop	(D)
Mk 4:37	<i>omit</i> so that it was now full	✗	✗	\aleph^*	it ^e	p ⁴⁵ B \aleph^a cop	CLAD vg
7:14	<i>omit</i> unto me every one of you	✗	✗	\aleph (cop)	(L) Δ	p ^{45vid} B	WD vg
Lk 16:16	<i>omit</i> and every man presseth into it	✗	✗	\aleph^*		p ⁷⁵ B	L (most) vg
17:12	<i>omit</i> which stood afar off	✗	✗	\aleph^*		p ⁷⁵ (B)	LD vg sy ^{s,c}
Jo 1:25	<i>omit</i> asked him, and	✗	✗	\aleph	it ^e sy ^c	p ^{5vid} p ⁶⁶ p ⁷⁵ B	C*L
5:25	<i>omit</i> and now is	✗	✗	\aleph^* (almost alone)		p ⁶⁶ p ⁷⁵ B (cop ^{bo})	DL
19:23	<i>omit</i> and also his coat	✗	✗	\aleph^*		B cop ^{bo}	LW it ^e vg
21:25	<i>omit</i> This entire verse.	✗	✗	\aleph^* (alone?)		B cop ^{bo}	CDW vg
Ac 15:32	<i>omit</i> and confirmed them	✗	✗	\aleph^*		p ⁷⁴ B \aleph^a vg	(C)D
2Tm 3:3	<i>omit</i> without natural affection	✗	✗	\aleph (almost alone)		A cop (arm) vg	DC* 1175
1Pt 2:5	<i>omit</i> spiritual (before the word sacrifices) [p ⁷² omits sacrifices]	✗	✗	\aleph (almost alone)		BA cop arm vg	C (1881)
Rv 1:11	<i>read</i> Laodicaea and to Sardis	✗	✗	\aleph^a [alone]		2053A (\aleph^* cop ^{sa})	
9:4	<i>omit</i> neither any green thing	✗	✗	\aleph (almost alone)		A 2053 ?	vg cop ^{sa}
16:11	<i>omit</i> and their sores and of their deeds	✗	✗	\aleph (almost alone)		p ⁴⁷ C? 2053?	025? 1611? 1678? 1006? vg cop ^{sa}
21:26	<i>omit</i> and honor	✗	✗	none?		\aleph A 2053?	vg cop ^{sa}
22:3	<i>omit</i> more {most read And no curse will be any longer}	✗	✗	\aleph^* (alone)		A 2053	025 1611 2050 1006 (cop ^{sa})

These changes should probably not be made

Text	Proposed Correction	25 th Nestle	UBS	M a n u s c r i p t E v i d e n c e			
				For Change		Against Change	
				Best	Good	Best	Good
Mt 28:19	<i>omit</i> therefore	✗	✗	ℵ	{many}	B cop	(D) 892 it ^e vg arm
Mk 10:30	<i>omit</i> houses, and brethren,... and lands, with persecutions	✗	✗	ℵ*	it ^k	B cop	C(D) [W] Δ Ψ vg arm [sy ^s geo]
Lk 18:11	<i>omit</i> with himself	✗	✗	ℵ cop ^{sa,ach}		p ⁷⁵ B	LTΨ 1241 579 892 (D) it ^e vg sy ^s arm
23:5	<i>omit</i> teaching	✗	✗	ℵ* (alone?)		p ⁷⁵ B	LTΔ vg
Jo 4:9	<i>omit</i> for the Jews have no dealings with the Samaritans	✗	[✗] _C	ℵ* cop ^{fay}	D it ^e	p ⁶⁶ p ⁷⁵ Bℵ ^a cop ^{sa,bo,ach²}	p ⁶³ CL 083 892 1241 579 vg sy ^{s,c} arm geo
Rv 5:3	<i>omit</i> neither under the earth	✗	✗	ℵ	2344 1854	A 2053 ?	vg
5:9	<i>omit</i> us	✓	✓	A		ℵ 2053	2020 1611 1006 (2344 2050 94 vg sy) {cop ^{sa} }
6:2	<i>read</i> he conquered <i>for</i> : to conquer	✗	✗	ℵ	2344 cop	CA (2053)	(1611 1006) vg
18:22	<i>omit</i> of whatsoever craft he be <i>omit</i> : and the sound of a millstone shall be heard no more at all in thee	✗	✗	ℵA and ℵ	(sy ^{ph}) sy ^{ph}	C(2053) ²⁰⁶² A	025 2344 2020 1611 1006 94 vg cop ^{sa} sy ^h with *

Due to some misunderstandings of the Sinaitic manuscript reading of Rv 1:11, it is presented here in the early Greek and with English translation.

Greek	English
¹¹ 8,ε?YC/C εX!P?; ⁵¹³ ,3C I? %3B83?; A,9 P?; I!3C ,AI! ,558/ C3!3C ,3C ,N,C?; 5!3 ,3C A,XεA9?; 5!3 ,3C 1Y!I,3X! 5!3 ,3C -9YX;!; 5!3 ,3C N38!),8N3!- 5!3 ,3C 8!?)35I!; K ₃ ,3C C!X ⁻) _{3C} ¹² 5!3 ,A,CIX,P! %8, A,3;...	¹¹ — what thou seest saying, do thou write and in the scroll se- nd to the seven chur- ches, to Ephesus and to Pergamos and to Thyatira and to Smyrna and to Philadelphia and to Laodicaea ^{and to Sar-} dis ¹² And I turned to s- ee...

The first word, “saying,” is translated the same, as 8γ(≅βΦ0Φ and 8Ξ(≅ΛΦ∇< differ only in taking the genitive vs. accusative case. At the end of the verse, “and to Sardis” was skipped by the original scribe but was added in the margin by a corrector; little significance, therefore, can be assigned to its placement. (The original scribe appears to have made four or five mistakes in this one verse.)

Uncertain Corrections

There are a few differences in manuscripts for which quality is about evenly divided between two different readings, though fewer still are of great consequence. Several of these are given in Table VIII.

Table VIII. Uncertain Corrections

Text	Proposed Correction	25 th Nestle	UBS	M a n u s c r i p t E v i d e n c e			
				For Change		Against Change	
				Best	Good	Best	Good
Mt 6:1	<i>read</i> righteousness <i>for:</i> alms	✓	✓	B \aleph *.b	sy ^s vg	Z (\aleph^a cop)	L it ^k (sy ^c)
6:25	<i>omit</i> or what ye shall drink	[]	[] _C	\aleph cop ^{sa}	892 it ^k vg sy ^c	B cop ^{bo}	(L) arm
Mk 14:30	<i>omit</i> twice	✗	✗	\aleph	(C) WD 579 it ^k arm	B 2427 (cop)	L Δ Ψ 083 892 vg sy ^s geo
14:72	<i>omit</i> the second time <i>and</i> twice	✗	✗	\aleph	C* _{vid} L 579	(B) 2427 cop	DW Δ Ψ 0250 892 (it ^k) vg sy ^s arm
Lk 11:2b	<i>omit</i> Thy will be done, as in heaven, so in earth	✓	✓ _A	p ⁷⁵ B	L sy ^{s,c} vg arm	\aleph cop ^{bo}	C Ψ 579 1241 (892) it ^e
1Co 2:1	<i>read</i> mystery <i>for:</i> testimony	✗	✓ _B	p ^{46vid?} \aleph *A cop ^{bo}	C	B \aleph ^b 1739 cop ^{sa} arm vg	D 33 81 1175 1881 256 010
1Ths 2:7	<i>read</i> infantile <i>for:</i> gentle	✗	✗ _B	p ⁶⁵ \aleph *BC* 016 cop ^{bo}	D*F	A 1739 33 81 cop ^{ay} arm	1881 025 256 2127 2464
1Jo 2:20	<i>read</i> ye all know <i>for:</i> ye know all things	✓	✓ _B	B \aleph Ψ cop ^{sa}	1852	1739 AC vg	1881 1243 2344 33 322
Rv 5:13	<i>omit</i> and under the earth	✗	✗	\aleph 2053	2050	A ?	2020 1611 1006 025 94 sy cop ^{sa}
7:14	<i>read</i> My lord <i>for:</i> sir	✓	✓	C \aleph	vg sy	A	1611* cop ^{sa}
10:6	<i>omit</i> and the sea, and the things which are therein	✗	✗	\aleph *A	2344 2020 1611 cop ^{sa} ? sy ^{ph}	p ⁴⁷ C 2053	025 1006 94 vg (sy ^h)

Additional Comments on the List of Corrections

The inclusion in fine print of the five large manuscript families for most texts in Revelation does not imply that they should be given much weight, individually or all together. Of these, family 82 (f.82) appears to be the oldest, largest, and least unreliable; family 1862 is less reliable but still better than the other three (f.2074, f.35, f.1).

The choices shown in the third and fourth columns are those of the Nestle-Aland 25th edition and of the United Bible Societies (UBS) 1st edition, as the subsequent editions of each progressively converge. The small letters in the fourth column express the confidences of UBS⁴ (4th edition): **A** = the text seems certain, **B** = the text seems almost certain, **C** = the UBS Committee had difficulty in deciding which variant to place in the text, and **D** = the UBS Committee had great difficulty in arriving at a decision. The recommendations here generally agree with both, but occasionally differ due to slightly more reliance on high-quality manuscript support and a desire to steer clear of the errors of higher criticism.

Some texts are a question only of translation: e.g., Mt 24:41, Lk 17:35, 1Co 15:24, 2Ths 2:9, and 1Jo 3:16. In these passages the Authorized Version of 1611 (KJV) inserts the words in italics; it means they are not specifically found in the Greek, but in the translators' best (though admittedly imperfect) judgment these extra words are implied (or at least clarify the meaning). It is in each case left to the reader to decide.

In a work of this magnitude, despite diligent effort, there remains the possibility of a typographical error. If the reader discovers one, please call it to the attention of the publisher.