

The Gospel According to Matthew

Matthew 1:10:

TEXT: "and Manasseh the father of Amos, and Amos the father of Josiah"

EVIDENCE: X̄ B C Delta Theta Pi* f1 33 most lat cop

TRANSLATIONS: ASVⁿ RSV NRSV NASVⁿ

RANK: B

NOTES: "and Manasseh the father of Amon, and Amon the father of Josiah"

EVIDENCE: K L W Pi² f13 28 565 (700 892 Ammon) 1241 Byz most Lect vg syr

TRANSLATIONS: KJV ASV* RSVⁿ NRSVⁿ NASV* NIV NEB TEV

COMMENTS: Amon is more nearly like the Hebrew spelling in the Old Testament, but several Greek Old Testament manuscripts spell his name Amos in various places. It is thus likely that copyists changed the unusual form of the name (i.e., Amos) to the more usual form (i.e. Amon).

Matthew 1:16:

TEXT: "and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ"

EVIDENCE: p¹ X̄ B C K L P W Delta Pi 28 33 565 700 892 1010 1241 Byz most Lect some lat vg syr(p,h,pal) cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: B

NOTES: "and Jacob the father of Joseph, to whom being engaged the virgin Mary bore Jesus, who is called Christ"

EVIDENCE: Theta f13 one Lect many lat

TRANSLATIONS: NEBⁿ

NOTES: "and Jacob the father of Joseph; Joseph, to whom the virgin Mary was engaged, was the father of Jesus who is called the Christ"

EVIDENCE: syr(s)

TRANSLATIONS: NEBⁿ

COMMENTS: The second reading seems to have originated from a desire on the part of copyists to make sure the reader understood that Mary was still a virgin at the time Jesus was born. The third reading seems to be a translation of the second where the translator put the sentence in the same form as the earlier verses, thus inadvertently having Joseph father Jesus.

Matthew 1:18:

TEXT: "Now the birth of Jesus Christ was like this."

EVIDENCE: p¹ X̄ C K L P Delta Theta Pi f1 f13 28 33 565 700 892 1010 1241 Byz Lect

syr(p,h,pal) cop

TRANSLATIONS: KJV ASV RSV NASV NIV TEV

RANK: C

NOTES: "Now the birth of the Christ was like this."
EVIDENCE: lat vg syr(c,s)
TRANSLATIONS: ASVn NEB

OTHER: "Now the birth of Christ Jesus was like this."
EVIDENCE: B

OTHER: "Now the birth of Jesus was like this."
EVIDENCE: W

COMMENTS: The shorter reading "the Christ" may have been taken from verse 17.

Matthew 3:16:

TEXT: "the heavens were opened to him and he saw the Spirit of God descending like a dove"
EVIDENCE: S^b C D(supp) K L P W Delta f1 f13 28 33 565 700 892 1010 1241 Byz most Lect lat
vg syr(p,h) cop(north)
TRANSLATIONS: KJV ASV RSVn TEV
RANK: C

NOTES: "the heavens were opened and he saw the Spirit of God descending like a dove"
EVIDENCE: X* B syr(c,s) cop(south)
TRANSLATIONS: ASVn RSV NASV NIV NEB

COMMENTS: It is possible that copyists who did not understand the force of "to him" omitted the word as unneeded. The word translated "to him" is bracketed in the UBS text.

Matthew 4:17:

TEXT: "Jesus began preaching and saying, 'Repent, for the kingdom of heaven has come near.'"
EVIDENCE: all Greek most lat vg syr(p,h,pal) cop
TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV
RANK: B

NOTES: "Jesus began preaching and saying, 'The kingdom of heaven has come near.'"
EVIDENCE: one lat syr(c,s)
TRANSLATIONS: NEBn

COMMENTS: While it is possible that the words "repent, for" were added to make this verse read like Matthew 3:2, it seems that the words are original since all Greek manuscripts include them.

Matthew 4:23:

TEXT: "And he was going about in all Galilee"
EVIDENCE: B one Lect one lat syr(c) cop(south)
TRANSLATIONS: ASVn RSV NASV(Jesus in italics) NEB
RANK: C

NOTES: "And Jesus was going about in all Galilee"
EVIDENCE: X C D K W Delta Pi f1 f13 28 33 565 700 892 1010 1241 Byz most Lect most it vg
syr(s,p,h,pal) cop(north)
TRANSLATIONS: KJV ASV NIV TEV

COMMENTS: The word "Jesus" is found in two different places in the manuscripts which contain it. This would seem to indicate that it was originally missing and was added to make the sense clear, especially since this verse started a Lectionary reading section.

Matthew 5:4-5:

TEXT: verse 4 followed by verse 5

EVIDENCE: א B C K W Delta Theta Pi f1 f13 28 565 700 892 1010 1241 Byz Lect syr(s,p,h,pal) cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: B

NOTES: verse 5 followed by verse 4

EVIDENCE: D 33 most lat vg syr(c)

TRANSLATIONS: ASVn

COMMENTS: It seems that some western copyists put verse 5 which speaks of inheriting the "earth" next to verse 3 which speaks of possessing the kingdom of "heaven."

Matthew 5:22:

TEXT: "everyone who is angry with his brother shall be liable to judgment"

EVIDENCE: p^{67vid} א* B 2174^{vid} vg

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: C

NOTES: "everyone who is angry with his brother without cause shall be liable to judgment"

EVIDENCE: S^c D K L W Delta Theta Pi f1 f13 28 33 565 700 892 1010 1241 Byz Lect lat syr cop

TRANSLATIONS: KJV ASVn RSVn NASVn NIVn NEBn TEVn

COMMENTS: It seems more likely that copyists would soften the teaching by adding "without cause" than leave it out and thus make it more difficult. However, it is also possible that it was accidentally omitted when a copyist's eye jumped from *eike* "without cause" to the next word *enokhos* "liable."

Matthew 5:25:

TEXT: "lest your opponent should deliver you up to the judge, and the judge to the officer"

EVIDENCE: p^{64vid} א B f1 f13 892 syr(pal)

TRANSLATIONS: ASVn RSV NASV NEB

RANK: B

NOTES: "lest your opponent should deliver you up to the judge, and the judge should deliver you up to the officer"

EVIDENCE: D K L W Delta Theta Pi 28 33 565 700 1010 1241 Byz Lect most it vg syr(c,s,p,h) cop

TRANSLATIONS: KJV ASV NIV TEV

COMMENTS: The words "should deliver you up" were either omitted as a literary refinement, or added to complete the parallel with the first part of the verse. Since manuscripts from two different types of ancient text (Alexandrian and pre-Caesarean) leave out the words, and similar

words are found in the parallel in Luke 12:58, it seems more likely that they were added here to increase the parallelism.

Matthew 5:37:

TEXT: "what you say must be 'Yes,' 'Yes' [or] 'No,' 'No'"

EVIDENCE: ⱼ D K L W Delta Theta Pi f1 f13 28 33 565 892 1010 1241 Byz Lect lat vg cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: B

NOTES: "what you say shall be 'Yes,' 'Yes' [or] 'No,' 'No'"

EVIDENCE: B 700 1546 syr

TRANSLATIONS: ASVn

COMMENTS: The difference is only one of two letters with no real difference in meaning. Since "must be" is supported by so many different manuscripts from different kinds of ancient texts, it is preferable.

Matthew 5:44:

TEXT: "Start loving ^pyour enemies and praying for those who persecute ^pyou"

EVIDENCE: ⱼ B v1 one lat syr(c,s) cop

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: A

NOTES: "Start loving ^pyour enemies, keep blessing those who curse ^pyou, keep doing good to those who hate ^pyou and praying for those who persecute ^pyou"

EVIDENCE: D K L W Delta Theta Pi f13 28 33 565 700 892 1010 1241 Byz Lect most lat vg (omits "doing good" clause) syr(p,h,pal)

TRANSLATIONS: KJV NIVn NEBn

COMMENTS: The two added clauses occur in four major ways, two of which omit one or the other of the clauses, with many variations, but usually in the same form as in the parallel passage in Luke 6:27-28, from which they were probably taken.

Matthew 5:44:

TEXT: "and praying for those who persecute ^pyou"

EVIDENCE: ⱼ B f1 one lat syr(c,s) cop

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: A

NOTES: "and praying for those who abuse ^pyou and those who persecute ^pyou"

EVIDENCE: D K L W Delta Theta Pi f13 28 33 565 700 892 1010 Byz Lect some lat syr(p,h,pal)

TRANSLATIONS: KJV NEBn

OTHER: "and praying for those who persecute and abuse ^pyou"

EVIDENCE: most lat vg

OTHER: "and praying for those who abuse ^pyou"

EVIDENCE: 1241

COMMENTS: The parallel passage in Luke 6:28 reads "those who abuse ^pyou," from which the addition probably came.

Matthew 6:4:

TEXT: "your Father who sees in secret will repay you"

EVIDENCE: \aleph B D *f*1 *f*13 33 some lat vg syr(c) cop

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: B

NOTES: "your Father who sees in secret will repay you in the open"

EVIDENCE: K L W Delta Theta Pi 28 565 700 892 1010 1241 Byz Lect some lat syr(s,p,h,pal)

TRANSLATIONS: KJV NEBn

COMMENTS: The words "in the open" are absent from the oldest manuscripts of several types of ancient text. It seems that they were added to make a contrast with "in secret."

Matthew 6:6:

TEXT: "your Father who sees in secret will repay you"

EVIDENCE: \aleph B D *f*1 some lat vg syr(c,s,one pal) cop

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: B

NOTES: "your Father who sees in secret will repay you in the open"

EVIDENCE: K L W X Delta Theta Pi *f*13 28 33 565 700 892 1010 1241 Byz Lect some lat syr(p,h,some pal)

TRANSLATIONS: KJV NEBn

COMMENTS: The words "in the open" are absent from the oldest manuscripts of several types of ancient text. It seems that they were added to make a contrast with "in secret."

Matthew 6:8:

TEXT: "for ^pyour Father knows what ^pyou need before ^pyou ask him"

EVIDENCE: \aleph^* D K L W Delta Theta Pi 0170^{vid} *f*13 565 700 892 1010 1241 Byz Lect lat vg syr(c,s,p,pal) cop(north)

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: A

NOTES: "for God ^pyour Father knows what ^pyou need before ^pyou ask him"

EVIDENCE: S^a B cop(south)

TRANSLATIONS: ASVn

OTHER: "for our Father knows what ^pyou need before ^pyou ask him"

EVIDENCE: *f*1

OTHER: "for ^pyour heavenly Father knows what ^pyou need before ^pyou ask him"

EVIDENCE: 28 syr(h)

COMMENTS: The phrase "God ^pyour Father" seems to have been borrowed from Paul's writing. It is found only in manuscripts of the Alexandrian text type. The phrase "^pyour heavenly Father" seems to have been borrowed from verse 14. The substitution of "our" for "^pyour" in some manuscripts is due to a mistake of the ear, because in later Greek the two words were pronounced alike.

Matthew 6:13:

TEXT: "but rescue us from the evil one."

EVIDENCE: ⱼ B D 0170 f1 many lat vg most cop(north)

TRANSLATIONS: ASV RSV NASVn NIV NEB TEV

RANK: A

NOTES: "but rescue us from the evil one, because yours is the kingdom and the power and the glory forever. Amen."

EVIDENCE: K L W Delta Theta Pi f13 28 33 565 700 892 1010 1241 Byz Lect some lat syr(p,h,pal) **TRANSLATIONS:** KJV ASVn RSVn NASV (in brackets) NIVn NEBn TEVn

OTHER: "but rescue us from the evil one, because yours is the power forever and ever."

EVIDENCE: one lat

OTHER: "but rescue us from the evil one, because yours is the kingdom and the glory forever. Amen."

EVIDENCE: syr(c)

OTHER: "but rescue us from the evil one, because yours is the power and the glory forever. Amen."

EVIDENCE: cop(south)

COMMENTS: The familiar ending to the Lord's Prayer is absent from old manuscripts of several types of ancient text. It is found in several forms, the best known of which seems to have come from 1 Chronicles 29:11-13.

Matthew 6:18:

TEXT: "your Father who sees in secret will repay you"

EVIDENCE: ⱼ B D K L W Theta Pi f1 f13 28 33 565 700 892 1010 some Byz most Lect some lat vg most syr cop

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: A

NOTES: "your Father who sees in secret will repay you in the open"

EVIDENCE: Delta 1241 some Byz some lat one syr

TRANSLATIONS: KJV

COMMENTS: The words "in the open" are absent from the oldest manuscripts of several types of ancient text. It seems that they were added to make a contrast with "in secret," perhaps from verses 4 and 6 in those manuscripts in which they are found.

Matthew 6:28:

TEXT: "they neither labor nor spin"
EVIDENCE: S^a B K L W Delta Pi f1 f13 28 33 565 700 892 1010 1241 Byz Lect lat vg syr(p,h,pal)
cop
TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV
RANK: B

NOTES: "they neither card nor spin nor labor"
EVIDENCE: X*(vid)
TRANSLATIONS: NEBn

OTHER: "they neither spin nor labor"
EVIDENCE: Theta syr(c)

COMMENTS: The manuscripts listed as evidence under the text show several variations, especially as to whether the verbs are plural or singular in form. But in Greek a neuter plural noun can take a singular verb with no change in meaning. The footnote reading that includes carding was apparently a scribal idiosyncrasy that was corrected almost immediately. It was discovered only when the manuscript was examined under an ultra-violet lamp.

Matthew 6:33:

TEXT: "But keep seeking first the kingdom of God and his righteousness"
EVIDENCE: K L W Delta Theta Pi f1 f13 28 33 565 700 892 1010 1241 Byz Lect most lat vg syr
TRANSLATIONS: KJV NEB TEV
RANK: C

NOTES: "But keep seeking first the kingdom and his righteousness"
EVIDENCE: X B ("the righteousness and his kingdom") one lat cop
TRANSLATIONS: ASV RSV NASV NIV

COMMENTS: The words "of God" are enclosed in brackets in the UBS Greek text. On the one hand, it is possible that these words were originally absent and they were added by copyists to make the sense clear. On the other hand, since Matthew almost always uses a modifier with the word "kingdom," it is possible that they were originally present and were accidentally omitted.

Matthew 7:13:

TEXT: "because the gate [is] wide and the way [is] broad"
EVIDENCE: S^b B C K L W X Delta Theta Pi f1 f13 28 33 565 700 892 1010 1241 Byz Lect some
lat vg syr cop
TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV
RANK: C

NOTES: "because the way [is] wide and broad"
EVIDENCE: X* 1646 some lat
TRANSLATIONS: ASVn RSVn NEBn

COMMENTS: It is possible that the words "the gate" were originally absent and were added from verse 14. But because of the great number of manuscripts of different text type that include them, it is probable that they are original.

Matthew 7:14:

TEXT: "How narrow the gate [is], and confined the way, that leads to life"
EVIDENCE: S^c B³ C K L W X*(vid) Delta Theta Pi f1 f13 28 565 700* 892 1241 Byz most Lect
most lat vg syr
TRANSLATIONS: ASVn NIV ("But") NEB ("but") TEV ("But")
RANK: B

NOTES: "Because the gate [is] narrow, and the way confined, that leads to life"
EVIDENCE: X* B* X^c 700^c 1010 1071 1546^{vid} some Lect cop
TRANSLATIONS: KJV ASV RSV NASV

NOTES: "How narrow and confined the way [is] that leads to life"
EVIDENCE: 113 182* 482 544 some lat
TRANSLATIONS: NEBn

COMMENTS: Two variations are found in this verse. The first involves the transition word. The difference is between *ti* ("which") and *hoti* ("because"). Actually the difference is less than that, since the Greek "h" is merely an apostrophe, and was sometimes omitted. Now *ti* was used as a Semitic exclamation to mean "How!" It is easy to understand therefore why copyists who did not comprehend this Semitism would modify it to read "because" just as verse 13 does. On the other hand, there is no reason for the great majority of copyists to modify the easily understood *hoti* to *ti* which would be clearly comprehended only by those who spoke Aramaic or Hebrew. The second variation involves the unexplained absence of "the gate" from three Latin manuscripts dating from the fourth and fifth centuries and four Greek manuscripts dating from the eleventh to the fourteenth centuries. The great majority of manuscripts clearly show that the words are original.

Matthew 8:9:

TEXT: "I also am a man under authority"
EVIDENCE: C K L W X Delta Theta Pi f1 f13 33 565 700 892 1010 Byz Lect some lat earlier vg
syr(c,s,p,h) cop(south)
TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV
RANK: B

NOTES: "I also am a man set under authority"
EVIDENCE: X B most lat later vg syr(pal) cop(north)
TRANSLATIONS: ASVn

COMMENTS: The phrase "set under authority" is found in the parallel account in Luke 7:8, from which it seems to have been added here by a few copyists.

Matthew 8:10:

TEXT: "I have found so great a faith with no one in Israel"
EVIDENCE: B W f1 (omit "in Israel") 892 some lat syr(c,pal) cop
TRANSLATIONS: ASVn RSVn NASV NIV TEV
RANK: B

NOTES: "not even in Israel have I found so great a faith"
EVIDENCE: X C K L X Delta Theta Pi f13 33 565 700 1010 1241 Byz Lect most lat vg syr(s,p,h)
TRANSLATIONS: KJV ASV RSV NEB

COMMENTS: The words "not even" are found in the parallel passage in Luke 7:9, from which they seem to have been taken to replace the original "with no one" in this place.

Matthew 8:18:

TEXT: "when Jesus saw a crowd around him"

EVIDENCE: B most cop(south)

TRANSLATIONS: NASV NIV TEV

RANK: D

NOTES: "when Jesus saw crowds around him"

EVIDENCE: X* f1 cop(north)

TRANSLATIONS: NEB

NOTES: "when Jesus saw large crowds around him"

EVIDENCE: S^c C K L X Delta Theta Pi f13 33 565 700 892 1010 Byz Lect lat vg syr(p,h,pal)

TRANSLATIONS: KJV ASV RSV

NOTES: "when Jesus saw a large crowd around him"

EVIDENCE: W some lat syr(c,s)

COMMENTS: It is most likely that the simple "crowd" was amplified by copyists to emphasize the size of the crowd around Jesus.

Matthew 8:28:

TEXT: "to the country of the Gadarenes"

EVIDENCE: X* B C(text) Delta Theta 1010 syr(s,p,h)

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: C

NOTES: "to the country of the Gergesenes"

EVIDENCE: S^c C(margin) K L W X Pi f1 f13 565 700 892 Byz Lect syr(pal) cop(north)

TRANSLATIONS: KJV RSVn NIVn

NOTES: "to the country of the Gerasenes"

EVIDENCE: lat vg cop(south)

TRANSLATIONS: RSVn NIVn

COMMENTS: Gadara, Gerasa, and Gergesa were all cities of the region called Decapolis, so each reading would refer to the same country. It seems most likely that "Gadarenes" was original here, while "Gerasenes" was original in Mark 5:1 and in Luke 8:26, 37. The reading "Gergesenes" seems to have been proposed by Origen, and added to manuscripts under his influence.

Matthew 9:4:

TEXT: "Jesus, seeing their thoughts, said"

EVIDENCE: X C D K L N W X Delta Pi(margin) Sigma f13 33 892 1010 Byz most Lect lat vg cop(north)

TRANSLATIONS: ASVn RSVn TEV ("perceived")

RANK: C

NOTES: "Jesus, knowing their thoughts, said"
EVIDENCE: B Theta Pi(text) f1 565 700 some Lect syr(p,h) cop(south)
TRANSLATIONS: KJV ASV RSV NASV NIV NEB

COMMENTS: Since "knowing their thoughts" is a more usual expression than "seeing their thoughts", "seeing" was more likely to have been changed to "knowing" than vice versa and is probably original.

Matthew 9:14:

TEXT: "Why do we and the Pharisees fast much"
EVIDENCE: S^b C D K L W X Delta Theta Pi f1 f13 33 565 700 892 1010 Byz Lect two lat syr(p,h,pal) cop
TRANSLATIONS: KJV ("oft") ASV ("oft") RSVn TEV ("often")
RANK: C

NOTES: "Why do we and the Pharisees fast frequently"
EVIDENCE: S^a most lat vg syr(s)
TRANSLATIONS: RSVn

NOTES: "Why do we and the Pharisees fast"
EVIDENCE: X* B few cop(south)
TRANSLATIONS: ASVn RSV NASV NIV NEB

COMMENTS: The word "much" is enclosed in brackets in the UBS text. The reading "frequently" seems to have been borrowed from Luke 5:33. Neither word is found in the parallel in Mark 2:18. It seems most likely that "much" was original and that copyists either changed it to "frequently" or omitted it to make it the same as the parallel passages.

Matthew 9:34:

TEXT: include verse 34
EVIDENCE: X B C K L W X Delta Theta Pi f1 f13 28 33 565 700 892 1010 Byz Lect most lat vg syr(p,h,pal) cop
TRANSLATIONS: KJV ASV RSV NASV NIV NEBn TEV
RANK: C

NOTES: omit verse 34
EVIDENCE: D three lat syr(s)
TRANSLATIONS: RSV2n NEB

COMMENTS: Although it can be argued that the verse was added from Matthew 12:24 or Luke 11:15, the fact that it is missing from only a few manuscripts, all of which are of the Western type of text and only one of which is Greek, would indicate that it is original.

Matthew 10:3:

TEXT: "James the [son] of Alphaeus, and Thaddaeus; -Simon the Cananaean"
EVIDENCE: X B f13 892 some lat vg cop
TRANSLATIONS: ASV RSV NASV NIV NEBn TEV
RANK: B

NOTES: "James the [son] of Alphaeus, and Lebbaeus; -Simon the Cananaean"
EVIDENCE: D two lat
TRANSLATIONS: RSVn NEB

NOTES: "James the [son] of Alphaeus, and Lebbaeus called Thaddaeus; -Simon the Cananaean"
EVIDENCE: C K L W X Delta Theta Pi f1 28 33 565 700 1010 Byz Lect one lat syr(p,h,pal)
TRANSLATIONS: KJV RSVn

COMMENTS: The reading "Lebbaeus called Thaddaeus" is a combination of the other two readings. Since "Thaddaeus" is found in several types of ancient text, and "Lebbaeus" only in the Western type of text, "Thaddaeus" would seem to be original.

Matthew 10:25:

TEXT: "If they have called the master of the house Beelzebul"
EVIDENCE: C D L W Theta f1 f13 Maj most lat syr(h) cop
TRANSLATIONS: ASVn RSV NASV NIVn TEV
RANK: -

NOTES: "If they have called the master of the house Beezebul"
EVIDENCE: ⱼ B
TRANSLATIONS: NASVn NIVn

NOTES: "If they have called the master of the house Beelzebub"
EVIDENCE: two lat vg syr(s,p)
TRANSLATIONS: KJV ASV* NASVn NIV* NEB

COMMENTS: "Beelzebul" is the Greek spelling of the Hebrew word "Baal-Zebub," which means "lord of flies." It has passed through Latin into English as Beelzebub. It is used in the New Testament to refer to the devil.

Matthew 11:9:

TEXT: "But what did ^pyou go out to see? A prophet?"
EVIDENCE: S^c B^{*}(vid) C D K L P X Delta Theta Pi f1 f13 28 33 565 700 1010 Byz Lect lat vg syr cop(south)
TRANSLATIONS: KJV ASVn RSVn NIV TEV
RANK: C

NOTES: "But why did ^pyou go out? To see a prophet?"
EVIDENCE: ⱼ* B^c W 892 cop(north)
TRANSLATIONS: ASV RSV NASV NEB

COMMENTS: The textual problem is one of word order. The same Greek word can be translated either "what" or "why." Thus the reading of the UBS text can be translated either as found in the text or as found in the notes, depending on how one punctuates the sentence. But the reading in the notes must be translated as found in the notes. It may be that the reading in the text was changed to remove the ambiguity found in it. On the other hand, it may be that the reading in the notes was original and it was changed (1) to give the question the same kind of ambiguity as the questions in verses 7 and 8, which also may be translated two different ways, or (2) to make the verse read the same as Luke 7:26.

Matthew 11:15:

TEXT: "The one who has ears, let him hear."
EVIDENCE: B D 700 two lat syr(s)
TRANSLATIONS: ASVn RSVn NIV NEB TEV
RANK: C

NOTES: "The one who has ears to hear, let him hear"
EVIDENCE: ⚭ C K L W X Delta Theta Pi f1 f13 28 33 565 892 1010 Byz Lect most lat vg syr(c,p,h,pal) cop
TRANSLATIONS: KJV ASV RSV NASV

COMMENTS: The more complete expression "ears to hear" is found in other places (such as Mark 4:9,23; 7:16; Luke 8:8; 14:35). It was probably added here from there. There is no good reason for it to be deleted from this place. See also Matthew 13:9 and 43.

Matthew 11:19:

TEXT: "wisdom is justified by her works"
EVIDENCE: ⚭ B* W syr(p,h) cop(north)
TRANSLATIONS: ASV RSV NASV NIV NEB TEV
RANK: B

NOTES: "wisdom is justified by her children"
EVIDENCE: B² C D K L X Delta Theta Pi f1 28 33 565 700 892 1010 Byz Lect most lat vg syr(c,s) most cop(south)
TRANSLATIONS: KJV ASVn RSVn

OTHER: "wisdom is justified by all her children"
EVIDENCE: one lat

OTHER: "wisdom is justified by all her works"
EVIDENCE: f13

COMMENTS: While it is possible that "works" was originally a scribal comment on the original reading "children," it is more likely that "works" was original and was changed to be the same as in the parallel passage in Luke 7:35. The word "all" was probably added from that passage.

Matthew 11:23:

TEXT: "You shall be brought down to Hades."
EVIDENCE: B D W lat vg syr(c,s) cop(south)
TRANSLATIONS: ASV RSV? NASV NIV TEV?
RANK: D

NOTES: "You shall be driven down to Hades."
EVIDENCE: ⚭ C K L X Delta Theta Pi f1 f13 28 33 565 700 892 1010 Byz Lect syr(p,h) cop(north)
TRANSLATIONS: KJV ASVn RSV? NASVn NEB TEV?

COMMENTS: Both variations (*katabainô*--which is here translated "be brought down," but often "go down"--and *katabibazô*--here translated "be driven down," but often "be brought down") can be translated "be brought down." The rarer word "be driven down" might have been changed to

the more common word found in Isaiah 14:15, but "be brought down" is found in early manuscripts of several types of ancient text. See also Luke 10:15.

Matthew 12:4:

TEXT: "how he entered into the house of God and they ate the bread of presentation"

EVIDENCE: Ⲛ B 481

TRANSLATIONS: ASVⁿ NASV NIV TEV

RANK: C

NOTES: "how he entered into the house of God and he ate the bread of presentation"

EVIDENCE: p⁷⁰ C D K L W Delta Theta Pi f1 f13 28 33 565 700 892^c 1010 Byz Lect lat vg syr cop

TRANSLATIONS: KJV ASV RSV NEB

OTHER: "how he entered into the house of God and he took the bread of presentation"

EVIDENCE: 892*

COMMENTS: It is possible that the clause "it was not permissible for him nor for those with him to eat" occasioned a few copyists to change "he ate" to "they ate." However, "they ate" may have been changed to "he ate" to make this agree with the parallel passages in Mark 2:26 and Luke 6:4 and with the "he entered" of the earlier clause.

Matthew 12:15:

TEXT: "large crowds followed him" or "many crowds followed him" (footnote reading)

EVIDENCE: C D K L W X Delta Theta Pi f1 f13 28 33 565 700 892 1010 Byz Lect few lat syr(p,h) most cop

TRANSLATIONS: KJV TEV

RANK: C

NOTES: "many followed him"

EVIDENCE: Ⲛ B many lat vg syr(c,s)

TRANSLATIONS: ASV RSV NASV NIV NEB

NOTES: "crowds followed him"

EVIDENCE: N some cop(south)

COMMENTS: The word "crowds" is in brackets in the UBS text. The word order is reversed in manuscript X. The reading "many" is found in both Alexandrian and Western types of ancient text. The word "crowds" may have been added because the familiar phrase "large crowds" or "many crowds" is often found in Matthew (see 4:25; 8:1; 13:2; 15:30; 19:2). The same word is translated both "many" and "large." On the other hand, it is possible that the eye of copyists overlooked the word, since both "many" and "crowds" have the same ending in Greek.

Matthew 12:24:

TEXT: "This man does not cast out the demons, except by Beelzebul"

EVIDENCE: p²¹ C D L W Theta f1 f13 Maj most lat syr(h) cop

TRANSLATIONS: ASVⁿ RSV NASV NIVⁿ TEV

RANK: -

NOTES: "This man does not cast out the demons, except by Beezebul"

EVIDENCE: X B

TRANSLATIONS: NASVn NIVn

NOTES: "This man does not cast out the demons, except by Beelzebub"

EVIDENCE: two lat vg syr(s,c,p)

TRANSLATIONS: KJV ASV* NASVn NIV* NEB

COMMENTS: "Beelzebul" is the Greek spelling of the Hebrew word "Baal-Zebub," which means "lord of flies." It has passed through Latin into English as Beelzebub. It is used in the New Testament to refer to the devil.

Matthew 12:47:

TEXT: include verse 47

EVIDENCE: S^a C D K W X Delta Theta Pi f1 f13 28 33 565 700 892 1010 Byz Lect most lat vg syr(p,h) cop(north)

TRANSLATIONS: KJV ASV RSVn NASV NIV NEB TEV

RANK: C

NOTES: omit verse 47

EVIDENCE: X* B L Gamma 1009 one Lect two lat syr(c,s) cop(south)

TRANSLATIONS: ASVn RSV NIVn TEVn

COMMENTS: The verse is in brackets in the UBS text because it is missing from some of the older manuscripts. However, since both verse 46 and verse 47 end with the same word in Greek, it is probable that the eye of copyists jumped from one to the other and skipped verse 47, especially since it does not contain the variations that would be expected if it had been added later by copyists.

Matthew 13:9:

TEXT: "The one who has ears, let him hear."

EVIDENCE: X* B L four lat syr(s)

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: C

NOTES: "The one who has ears to hear, let him hear"

EVIDENCE: S^c C D K W X Z Delta Theta Pi f1 f13 28 33 565 700 892 1010 1241 Byz Lect most lat vg syr(c,p,h) cop

TRANSLATIONS: KJV ASVn RSVn

COMMENTS: The more complete expression "ears to hear" is found in other places (such as Mark 4:9,23; 7:16; Luke 8:8; 14:35). It was probably added here from there. There is no good reason for it to be deleted from this place. See also Matthew 11:15 and 13:43.

Matthew 13:35:

TEXT: "This was to fulfill what was spoken through the prophet, saying,"

EVIDENCE: S^b B C D K L W X Delta Pi 0242 28 565 700 892 1010 1241 Byz Lect lat vg syr cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEBn TEV

RANK: C

NOTES: "This was to fulfill what was spoken through the prophet Isaiah, saying,"

EVIDENCE: \aleph^* Theta *f*1 *f*13 33

TRANSLATIONS: RSV_n NEB

COMMENTS: It is possible that Isaiah was originally named and most copyists deleted his name because the heading to Psalm 78 attributes that psalm to Asaph. On the other hand, copyists have more than once put Isaiah's name in a place where no prophet was named (such as in Matthew 1:22; 2:5; 21:4; and Acts 7:48). Because of this, it is best to follow the majority of manuscripts from several types of text in leaving out the name Isaiah.

Matthew 13:35:

TEXT: "I will utter things that have been hidden from the foundation of the world"

EVIDENCE: \aleph^{*c} C D K L W X Delta Theta Pi *f*13 28 33 565 700 892 1010 1241 Byz Lect most lat
vg syr(p,h) cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: C

NOTES: "I will utter things that have been hidden from the foundation"

EVIDENCE: S^b B *f*1 two lat syr(c,s)

TRANSLATIONS: ASV_n

COMMENTS: The word translated "of the world" is in brackets in the UBS text, because it is missing from manuscripts that belong to several different types of ancient text. If it is not original, it may have been added from Matthew 25:4. However, it may have omitted to make the verse read more like the Greek Old Testament which simply says "from the beginning." It is included here because it is found in the great majority of manuscripts.

Matthew 13:43:

TEXT: "The one who has ears, let him hear."

EVIDENCE: \aleph^* B Theta 0242 700 four lat earlier vg

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: C

NOTES: "The one who has ears to hear, let him hear"

EVIDENCE: S^c C D K L P W X Delta Pi *f*1 *f*13 28 33 565 892 1010 1241 Byz Lect most lat later
vg syr(c,s,p,h,pal) cop

TRANSLATIONS: KJV ASV_n RSV_n

COMMENTS: The more complete expression "ears to hear" is found in other places (such as Mark 4:9,23; 7:16; Luke 8:8; 14:35). It was probably added here from there. There is no good reason for it to be deleted from this place. See also Matthew 11:15 and 13:9.

Matthew 14:3:

TEXT: "because of Herodias, his brother Philip's wife"

EVIDENCE: \aleph B C K L W X Delta Theta Pi *f*1 *f*13 28 33 565 700 892 1010 1241 Byz Lect some
lat syr cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: B

NOTES: "because of Herodias, his brother's wife"
EVIDENCE: D some lat vg
TRANSLATIONS: RSVn

COMMENTS: While it is possible that the name "Philip" was added to make this verse read like Mark 6:17, it is much more likely that some Western copyists deleted the name "Philip," either to make the text like that of Luke 3:19 or to harmonize Matthew with Josephus' report that Herodias' first husband was named Herod also (see *Antiquities*, XVIII.v.4).

Matthew 14:12:

TEXT: "his disciples came and took the corpse and buried him"
EVIDENCE: Ⲭ* B 0106 ("body") two lat syr(c,s) few cop(north)
TRANSLATIONS: ASV NASVn ("body")
RANK: -

NOTES: "his disciples came and took the corpse and buried it"
EVIDENCE: S¹ C D L Theta f1 f13 33 700 892 1010 1241 1424 two lat syr(p) most cop(north)
TRANSLATIONS: none

NOTES: "his disciples came and took the body and buried it"
EVIDENCE: W X Gamma Delta Pi Phi 28 Byz most lat vg syr(h) cop(south)
TRANSLATIONS: KJV RSV NASV NIV NEB TEV

COMMENTS: The difference between "it" (Greek *auto*) and "him" (Greek *auton*) is only one letter. In the UBS text that letter is in brackets. While most manuscripts read "it," it is more likely that "him" was changed to "it" than vice versa, because "it" agrees in gender with the neuter words "corpse" and "body." In choosing between those two words, "corpse" is more likely to be original. It is found in earlier manuscripts, and the rarer word "corpse" was more likely to be changed to the more familiar word "body" than vice versa.

Matthew 14:24:

TEXT: "the boat was already many stadia distant from the land"
EVIDENCE: B Theta f13 700 syr(c,p,pal) most cop
TRANSLATIONS: ASVn RSV NASV NIV NEB
RANK: D

NOTES: "the boat was already in the middle of the sea"
EVIDENCE: Ⲭ C D K L P W X Delta Pi 084 f1 28 33 565 892 1010 1241 Byz Lect lat vg syr(h)
some cop
TRANSLATIONS: KJV ASV RSVn NEBn TEV

COMMENTS: There are four different variations of the text reading, involving word order changes, the omission of "from the land," and the use of "considerable" instead of "many." There are also three different variations of the reading in the notes. While it is possible that the reading in the text was suggested by John 6:19 ("when they had rowed about twenty-five or thirty stadia"), it is more likely that the text is original and the reading in the notes is a result of copyists changing Matthew to read like Mark 6:47.

Matthew 14:29:

TEXT: "Peter walked on the water and went toward Jesus"
EVIDENCE: B C*(vid) 700 1010 syr(c,s) cop(south)
TRANSLATIONS: ASVn RSV NASV
RANK: B

NOTES: "Peter walked on the water to go toward Jesus"
EVIDENCE: S^c C² D K L P W X Delta Theta Pi 073^{vid} f1 f13 28 33 565 892 1241 Byz Lect lat vg
syr(p,h,pal) cop(north)
TRANSLATIONS: KJV ASV

OTHER: "Peter walked on the water to go. Therefore he went toward Jesus"
EVIDENCE: Ⲭ*

OTHER: "Peter walked on the water toward Jesus"
EVIDENCE: none

TRANSLATIONS: NIV NEB TEV

COMMENTS: Since the word translated "toward" can also be translated "to," the reading "went to Jesus" may have seem too strong to many copyists, and thus was changed to "to go." The reading of Ⲭ* seems to be a mixture of the two. NIV and NEB have omitted the verb "go" not on the basis of text, but to make for smoother reading English.

Matthew 14:30:

TEXT: "when he saw the strong wind, he was afraid"
EVIDENCE: B² C D K L P X Delta Theta Pi f1 f13 28 565 700 892 1010 1241 Byz Lect lat vg syr
TRANSLATIONS: KJV ASVn RSVn NEB TEV
RANK: C

NOTES: "when he saw the wind, he was afraid"
EVIDENCE: Ⲭ B* 073 33 cop
TRANSLATIONS: ASV RSV NASV NIV

OTHER: "when he saw the very strong wind, he was afraid"
EVIDENCE: W

COMMENTS: Although it can be argued that the word "strong" was added to heighten the effect just as manuscript W added the word "very," it is more likely that "strong" was accidentally omitted from some manuscripts in the Egyptian type of text due to a mistake of the eye. In Greek the word for "wind" and the word for "strong" have the same ending, and it is probable that the eye of an early copyist in Egypt skipped over the word "strong."

Matthew 15:4:

TEXT: "For God said, 'Honor [your] father and [your] mother'"
EVIDENCE: S^a B D Theta 084 f1 f13 700 892 most lat vg syr(c,s,p) cop
TRANSLATIONS: ASV NASV NIV NEB TEV
RANK: C

NOTES: "For God commanded, saying, 'Honor [your] father and [your] mother'"
EVIDENCE: \aleph^{*b} C K L W X Delta Pi 33 565 1010 1241 Byz Lect one lat syr(h)
TRANSLATIONS: KJV RSV (omit "saying")

COMMENTS: The word "commanded" was probably added due to the word "commandment" in verse 3. Although Mark 7:10 has simply "said," it reads "Moses said." Thus it is not likely that "commanded, saying" was changed to "said" to make Matthew read like Mark.

Matthew 15:6:

TEXT: "he shall not honor his father"
EVIDENCE: \aleph B D three lat syr(c) cop(south)
TRANSLATIONS: ASV RSV NASVn NIV TEV
RANK: D

NOTES: "he shall not honor his father or his mother"
EVIDENCE: C K L W X Delta Theta Pi 084 *f1 f13* 33 565 700 892 1010 1241 Byz Lect most lat vg syr(s,p,h) cop(north)
TRANSLATIONS: KJV ASVn NASV NIVn NEB TEVn

COMMENTS: It can be argued that the phrase "or his mother" was added by copyists because of the reference to the mother in verses 4 and 5. On the other hand, it can be argued that it was accidentally omitted when the eye of copyists jumped from the first "his" to the second "his" ("his" follows the noun in Greek). It is omitted from the UBS text because it is missing from early manuscripts of both Egyptian and Western types of ancient text. Also the reference to mother is found with four major variations of text, two of which omit the word "his" either after "father" or "mother."

Matthew 15:6:

TEXT: "^pyou have made void the word of God"
EVIDENCE: S^a B D Theta 700 892 some lat syr(c,s,p) cop
TRANSLATIONS: ASV RSV NASV NIV
RANK: B

NOTES: "^pyou have made void the law of God"
EVIDENCE: \aleph^{*b} C 084 *f13* 1010
TRANSLATIONS: ASVn RSVn NASVn NEB

NOTES: "^pyou have made void the commandment of God"
EVIDENCE: K L W X Delta Pi *f1 f13* 33 565 1241 Byz Lect some lat vg syr(h)
TRANSLATIONS: KJV TEV

COMMENTS: The word "commandment" seems to have been introduced from verse 3. While it can be argued that "word" was introduced by copyists from the parallel passage in Mark 7:13, that reading is found in several types of ancient text. It has been suggested that the reading "law" was added because Jesus referred to one specific law.

Matthew 15:14:

TEXT: "they are blind leaders of the blind"
EVIDENCE: S^a C L W X Delta Theta Pi *f1 f13* 33 565 700 892 1010 1241 Byz Lect most lat vg

syr(p,h) few cop(north)
TRANSLATIONS: KJV NASV NIVn NEBn TEV
RANK: C

NOTES: "they are blind leaders"

EVIDENCE: \aleph^{*b} B D 0237 one lat cop
TRANSLATIONS: ASV RSV NASVn NIV NEB

OTHER: "they are leaders of the blind"
EVIDENCE: K syr(c,s)

COMMENTS: The word translated "of the blind" is in brackets in the UBS text, because it is missing from early manuscripts of two kinds of ancient text. However, it is possible that copyists' eyes jumped from "blind" in this sentence to the first word of the next sentence, which is also "blind" in the Greek text.

Matthew 16:2-3:

TEXT: "he answered by saying to them, "When it is evening, ^pyou say, '[It will be] fair weather; for the sky is red.' -And in the morning, '[It will be] stormy today, for the sky is red and threatening.' ^pYou know [how] to discern the appearance of the sky, but ^pyou cannot [discern] the signs of the times. -An evil and adulterous generation seeks for a sign"
EVIDENCE: C D K L N W Delta Theta Pi \hat{f} 1 33 565 700 892 1010 1241 Byz Lect lat vg syr(p,h) few cop(north)
TRANSLATIONS: KJV ASV RSV NASV NIV NEBn TEV
RANK: D

NOTES: "he answered by saying to them, "-An evil and adulterous generation seeks for a sign"
EVIDENCE: \aleph B X \hat{f} 13 157 1216 syr(c,s) most cop
TRANSLATIONS: ASVn RSVn NASVn NIVn NEB TEVn

COMMENTS: The words that are missing from some manuscripts are in brackets in the UBS text. It has been argued that these words were added from the parallel in Luke 12:54-56. However, the lack of exact correspondence with the passage in Luke argues against this, especially since the text here as included contains only two minor variations. Much more variation could be expected if the text had been paraphrased from Luke. It is probable that the words were omitted by copyists who live in climates, such as Egypt, where a red sky in the morning does not mean that it will rain.

Matthew 16:13:

TEXT: "Who do men say that the Son of man is?"
EVIDENCE: \aleph B 700 one lat vg syr(h,pal) cop
TRANSLATIONS: ASV RSV NASV NIV NEB TEV
RANK: B

NOTES: "Who do men say that I the Son of man am?"
EVIDENCE: C D K L W X Delta Theta Pi \hat{f} 1 \hat{f} 13 28 33 565 892 1010 1241 Byz Lect most lat syr(c,s,p)
TRANSLATIONS: KJV ASVn NEBn

COMMENTS: The word "I" was apparently added from the parallel passages in Mark 8:27 and Luke 9:18. Here in Matthew the manuscripts that include it have it in different places.

Matthew 16:21:

TEXT: "Jesus began showing his disciples"

EVIDENCE: S^b B³ C D K L W X Delta Theta Pi f1 f13 28 565 700 1010 1241 Byz Lect lat vg syr(c,p,h) some cop

TRANSLATIONS: KJV ASV RSV NIV NEB TEV

RANK: C

NOTES: "Jesus Christ began showing his disciples"

EVIDENCE: Ⲭ* B* most cop

TRANSLATIONS: ASVn NASV

OTHER: "he began showing his disciples"

EVIDENCE: S^a 892

COMMENTS: The title "Christ" seems to have been added by some Egyptian copyists from the previous verse. Apparently the first corrector of manuscript Ⲭ accidentally struck out the name "Jesus" also while trying to remove the extra word.

Matthew 17:21:

TEXT: omit verse 21

EVIDENCE: Ⲭ* B Theta 33 892text two lat syr(c,s,pal) most cop

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: B

NOTES: include verse 21: "But this kind does not go out except by prayer and fasting."

EVIDENCE: S^b C D K L W X Delta Pi f1 f13 28 565 700 892margin 1010 1241 Byz Lect most lat vg syr(p,h) some cop

TRANSLATIONS: KJV ASVn RSVn NASVn NIVn NEBn TEVn

COMMENTS: There seems to be no good reason for copyists to omit the verse if it was original. Apparently it was borrowed from Mark 9:29, although the parallel is not exact.

Matthew 17:22:

TEXT: "As they were gathering in Galilee"

EVIDENCE: Ⲭ B f1 892 most lat vg syr(pal) some cop(south)

TRANSLATIONS: ASVn RSV NASV NIV NEB TEV

RANK: C

NOTES: "As they were staying in Galilee"

EVIDENCE: C D K L W X Delta Theta Pi f13 28 33 565 700 1010 1241 Byz Lect three lat syr(c,s,p,h) most cop

TRANSLATIONS: KJV ASV RSVn

COMMENTS: The word translated "gathering" is a rare verb, used only two other places in the New Testament. Therefore it is likely that it was changed to a verb that seemed more appropriate.

Matthew 18:11:

TEXT: omit verse 11

EVIDENCE: X B L* Theta f1 f13 33 892text two lat syr(s,pal) most cop

TRANSLATIONS: ASV RSV NASVn NIV NEB TEV

RANK: B

NOTES: include verse 11: "For the Son of man came to save the lost."

EVIDENCE: D K W X Delta Pi 078 28 565 700 1241 Byz Lect most lat vg syr(c,p)

TRANSLATIONS: KJV ASVn RSVn NASV NIVn NEBn TEVn

OTHER: include verse 11: "For the Son of man came to seek and to save the lost."

EVIDENCE: L^c(margin) 892margin 1010 some Lect syr(h) a few cop(north)

COMMENTS: Verse 11 is missing from early manuscripts of several types of ancient text. It seems to have been borrowed here from Luke 19:10.

Matthew 18:14:

TEXT: "So it is not the will of ^pyour Father who is in heaven that one of these little ones should perish."

EVIDENCE: X D^c K L W X Delta Pi f1 28 565^{vid} Byz Lect lat vg syr(c,p)

TRANSLATIONS: KJV ASV RSVn NASV NIV NEB TEV

RANK: C

NOTES: "So it is not the will of my Father who is in heaven that one of these little ones should perish."

EVIDENCE: B Theta 078 f13 33 700 892 1010 1241 some Lect syr(s,h) cop

TRANSLATIONS: ASVn RSV TEVn

OTHER: "So it is not the will of our Father who is in heaven that one of these little ones should perish."

EVIDENCE: D* 1646 2148

COMMENTS: The reading "our" is probably due to a mistake of the ear, for in later Greek "^pyour" and "our" sounded alike. It is more difficult to decide between "^pyour" and "my," but "my" may have been borrowed from verse 10 and verse 35.

Matthew 18:15:

TEXT: "if your brother sins against you, go and tell him"

EVIDENCE: D K L W X Delta Theta Pi 078 f13 28 33 565 700 892 1010 1241 Byz Lect lat vg syr most cop(north)

TRANSLATIONS: KJV ASV RSV NASVn NIV NEBn TEV

RANK: C

NOTES: "if your brother sins, go and tell him"

EVIDENCE: X B f1 cop(south) a few cop(north)

TRANSLATIONS: ASVn NASV NIVn NEB TEVn

COMMENTS: The words "against you" are in brackets in the UBS text because the words may have been added from "against me" in verse 21. However, it is more likely that they were deleted in a effort to make verse 15 more general.

Matthew 18:26:

TEXT: "saying, 'Have patience with me'"

EVIDENCE: B D Theta 700 some Lect some lat vg syr(c,s)

TRANSLATIONS: NASV NIV NEB TEV

RANK: B

NOTES: "saying, 'Lord, have patience with me'"

EVIDENCE: ⋈ K L W Delta Pi 058 f1 f13 28 33 565 892 1010 1241 Byz most Lect most lat

syr(p,h,pal) cop

TRANSLATIONS: KJV ASV RSV

COMMENTS: While it is possible that the word "Lord" was omitted by copyists to make verse 26 read like verse 29, it is more likely that it was added to make clear a spiritual application of the parable. The word is missing from early manuscripts of several different kinds of ancient text.

Matthew 19:3:

TEXT: "And Pharisees came up to him and tested him"

EVIDENCE: p^{25vid} B C L W Delta Theta Pi f1 f13 33 565 892 1010 cop(north) some cop(south)

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: C

NOTES: "And the Pharisees came up to him and tested him"

EVIDENCE: ⋈ D K 28 1241 Byz Lect most cop(south)

TRANSLATIONS: KJV ASVn

COMMENTS: Copyists were known to add the definite article.

Matthew 19:4:

TEXT: "the One who created [them] from the beginning made them male and female"

EVIDENCE: B Theta f1 700 syr(pal) cop

TRANSLATIONS: ASVn NASV TEV

RANK: B

NOTES: "the One who made [them] from the beginning made them male and female"

EVIDENCE: ⋈ C D K L W Delta Pi f13 28 565 892 1010 1241 Byz Lect lat vg syr(c,s,p,h)

TRANSLATIONS: KJV ASV RSV NIV NEB

COMMENTS: Although it is possible that "created" was introduced into the text as a literal translation of the Hebrew reading in Genesis 1:27 (perhaps by Origen), it is more likely that "created" was changed by copyists to its synonym "made" to make it agree with the Greek Old Testament rendering of that verse, which reads "made."

Matthew 19:9:

TEXT: "whoever divorces his wife, except for fornication, and marries another, commits adultery."

EVIDENCE: ⋈ C³ K L W Delta Theta Pi 078 28 565 700 892 1010 1241 Byz Lect one lat vg

syr(s,p,h)

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV
RANK: C

OTHER: "whoever divorces his wife, unless it is a matter a matter of fornication, and marries another, commits adultery."
EVIDENCE: D f13 33 most lat syr(c) cop(south)

NOTES: "whoever divorces his wife, unless it is a matter of fornication, makes her commit adultery"
EVIDENCE: p^{25vid} B f1 one Lect one lat cop(north)
TRANSLATIONS: ASVn RSVn

NOTES: "whoever divorces his wife, except for fornication, and marries another, makes her commit adultery."
EVIDENCE: C* 1216
TRANSLATIONS: NASVn

OTHER: "whoever divorces his wife, unless it is a matter of fornication, and marries another, makes her commit adultery."
EVIDENCE: syr(pal)

COMMENTS: Some copyists changed the text here to read like Matthew 5:32.

Matthew 19:9:

TEXT: "adultery."
EVIDENCE: X C³ D L 1241 1546 many lat syr(c,s) cop(south)
TRANSLATIONS: ASVn RSV NASV NIV NEB TEV
RANK: C

NOTES: "adultery; and the one who marries a divorced woman commits adultery."
EVIDENCE: p²⁵ B C* K W Delta Theta Pi 078 f1 f13 28 33 565 700 892 1010 Byz Lect some lat vg syr(p,h,pal) cop(north)
TRANSLATIONS: KJV ASV RSVn NASVn NEBn

COMMENTS: Some copyists added this clause with several variations of grammar from Matthew 5:32.

Matthew 19:16:

TEXT: "said, 'Teacher, what good thing should I do'"
EVIDENCE: X B D L f1 892text 1010 1365 four lat some cop(north)
TRANSLATIONS: ASV RSV NASV NIV NEB TEV
RANK: B

NOTES: "said, 'Good teacher, what good thing should I do'"
EVIDENCE: C K W Delta Theta f13 28 33 565 700 892margin 1241 Byz Lect most lat vg syr most cop
TRANSLATIONS: KJV ASVn

COMMENTS: The word "good" here seems to have been added by copyists from the parallel passages in Mark 10:17 and Luke 18:18. It is missing from early manuscripts of both Alexandrian and Western kinds of ancient text.

Matthew 19:17:

TEXT: "Why do you ask me about what [is] good? There is [only] One who is good."

EVIDENCE: Ⲛ B D L Theta f1 700 892text two lat syr(s) some syr(pal)

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: B

NOTES: "Why do you call me good? No one [is] good except One, [that is], God."

EVIDENCE: C K W Delta f13 28 33 565 1010 1241 Byz Lect two lat syr(p,h) cop(south) some cop(north)

TRANSLATIONS: KJV ASVn

OTHER: "Why do you ask me about what [is] good? There is [only] One who is good, [that is], God."

EVIDENCE: most lat vg syr(c) some syr(pal) most cop(north)

OTHER: "Why do you ask me about what [is] good? No one is good except One, [that is], God."

EVIDENCE: 892margin two lat

COMMENTS: The reading in the notes seems to have been taken from the parallel passages in Mark 10:18 and Luke 18:19. The reading in the text is found in Caesarean as well as Alexandrian and Western types of ancient text.

Matthew 19:29:

TEXT: "sisters or father or mother or children"

EVIDENCE: B 2148 two lat syr(pal)

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: C

NOTES: "sisters or father or mother or wife or children"

EVIDENCE: Ⲛ C K L W X Delta Theta f13 28 33 565 700 892 1010 1241 Byz Lect most lat vg syr(p,h) cop

TRANSLATIONS: KJV ASVn NASVn

OTHER: "sisters or mother or wife or children"

EVIDENCE: syr(c)

OTHER: "sisters or mother or children"

EVIDENCE: D four lat syr(s)

OTHER: "sisters or parents or children"

EVIDENCE: f1 one lat

COMMENTS: The omission of "or father" from several manuscripts seems to have been a mistake of the eye. The change from "or father or mother" to "or parents" was borrowed from the parallel passage in Luke 18:29. While it is quite possible that "or wife" was omitted from the list to make it read the same as Mark 10:29, it is also possible that it was added by copyists from Luke

18:29. The word "wife" is omitted in the UBS text since it is missing from early manuscripts of both the Alexandrian and Western types of text.

Matthew 19:29:

TEXT: "will receive a hundredfold"

EVIDENCE: Ⲛ C D K W X Delta Theta f1 f13 28 33 565 700 892 1241 Byz Lect lat vg syr(c,s,p,h) cop(north)

TRANSLATIONS: KJV ASV RSV NASVn NIV TEV

RANK: B

NOTES: "will receive many times more"

EVIDENCE: B L 1010 syr(pal) cop(south)

TRANSLATIONS: ASVn RSVn NASV NEB

COMMENTS: The text of Matthew was either changed to read like Mark 10:30 ("a hundredfold") or like Luke 18:30 ("many times more"). The reading "a hundredfold" was chosen because the evidence seems to be greater for it, and because Matthew and Mark more often originally read the same than Matthew and Luke.

Matthew 20:30:

TEXT: "Have mercy on us, Lord, Son of David"

EVIDENCE: p^{45vid} C K W X Gamma Delta Pi f1 28 33 1010 1241 Byz Lect two lat syr(p,h) some cop(south)

TRANSLATIONS: KJV NIV? TEV

RANK: D

NOTES: "Have mercy on us, Son of David"

EVIDENCE: D 565 some lat syr(c)

TRANSLATIONS: RSV NEB

NOTES: "Lord, have mercy on us, Son of David"

EVIDENCE: B 085 some lat vg some cop

TRANSLATIONS: ASV RSVn NASV NIV?

OTHER: "Have mercy on us, Jesus, Son of David"

EVIDENCE: Ⲛ Theta f13 700 some lat some syr(pal)

OTHER: "Lord, have mercy on us, Jesus, Son of David"

EVIDENCE: L 892 some syr(pal) some cop

COMMENTS: The word "Lord" is in brackets in the UBS text. The name "Jesus" was apparently borrowed from parallel passages in Mark 10:47 and Luke 18:38. It is possible that "Lord" was dropped from this passage in an effort to make it read like Matthew 9:27. It may have been added from verse 31, but manuscript D is noted for omitting text. In trying to decide between the readings that have "Lord" first or last, the reading that begins with Lord is more liturgical and copyists were more likely to change the text to put "Lord" first. Witness the NIV which moves "Lord, Son of David" to the first position. The same thing is also found in the word order of verse 31, where several manuscripts have "Lord" at the beginning of the statement.

Matthew 21:12:

TEXT: "Jesus entered into the temple and drove out"

EVIDENCE: ⱼ B L Theta f13 33 700 892 1010 one lat syr(pal) cop

TRANSLATIONS: ASVn RSVn NASV NIV NEB TEV

RANK: B

NOTES: "Jesus entered into the temple of God and drove out"

EVIDENCE: C D K W X Delta Pi f1 28 565 1241 Byz Lect most lat vg syr(c,p,h)

TRANSLATIONS: KJV ASV RSV

COMMENTS: The addition of "of God" would be a natural expansion for copyists to make, although it is not found in the parallel passages in Mark 11:15 and Luke 19:45. The tendency was for copyists to add material from parallel passages, not to delete material, in order to make them exactly alike.

Matthew 21:29-31b:

TEXT: "-And he answered by saying, 'I do not wish to'; but afterwards he regretted [it] and went. -And he went to the other and said the same thing; and he answered by saying, 'I [will go], sir,' but did not go. -Which of the two did the will of his father?" They said*, "The first."

EVIDENCE: ⱼ C K L W X f1 28 33 565 892 1010 1241 Byz Lect three lat vg syr(c,p,h) some syr(pal) some cop(south) {D? most lat? syr(s)?}

TRANSLATIONS: KJV ASV RSV NASVn NIV TEV

RANK: C

NOTES: "-And he answered by saying, 'I [will go], sir,' but did not go. -And he went to the second and said the same thing; and he answered by saying, 'I do not wish to'; afterwards he regretted [it] and went. -Which of the two did the will of his father?" They said*, "The latter."

EVIDENCE: B Theta f13 4 273 700 some syr(pal) most cop

TRANSLATIONS: NASV NEB

COMMENTS: In both readings there are variations between "the other" and "the second" in verse 30 and as to whether to include the word "but." But in the reading found in the notes there are many more variations, especially in the answer in verse 31: "the latter," "the last," or "the second." Surprisingly manuscript D, most latin manuscripts, and the Sinaitic Syriac text support the order of the text reading, but give the answer in verse 31 as "the last"! Such a reading is nonsense and misses the point and is obviously not original. The manuscript evidence for the text reading seems to be better than that for the reading in the notes.

Matthew 21:44:

TEXT: include verse 44: "-And the one who falls on this stone will be broken to pieces; but on whomever it falls, it will crush him."

EVIDENCE: ⱼ B C K L W X Delta Theta Pi f1 f13 28 565 700 892 1010 1241 Byz Lect many lat vg syr(c,p,h) cop

TRANSLATIONS: KJV ASV RSVn NASV NIV NEBn TEVn

RANK: C

NOTES: omit verse 44

EVIDENCE: D 33 some lat syr(s)

TRANSLATIONS: ASVn RSV NIVn NEB TEV

COMMENTS: Verse 44 is in double brackets in the UBS text. It may have been borrowed by copyists from the similar passage in Luke 20:18. However, it is also quite possible that its omission is due to a mistake of the eye when a copyist's eye jumped from the "And" at the beginning of verse 44 to the "And" at the beginning of verse 45.

Matthew 22:21:

TEXT: "They said to him, 'Caesar's.'
EVIDENCE: D L W Z Theta f1 f13 Maj lat vg syr(s,c,h) cop
TRANSLATIONS: KJV ASV NASV
RANK: -

NOTES: "They said, 'Caesar's.'
EVIDENCE: X B syr(p)
TRANSLATIONS: RSV NIV NEB TEV

COMMENTS: Mark has "they said to him" while Luke has "they said." It is probable that copyists changed Matthew to be like one or the other.

Matthew 22:23:

TEXT: "Sadducees came to him, saying that there is no resurrection"
EVIDENCE: X* B D W Pi* f1 28 33 892 1010 1241 some Lect two lat syr(c,s,p)
TRANSLATIONS: ASVn NEB TEV
RANK: B

NOTES: "Sadducees came to him, those who say that there is no resurrection"
EVIDENCE: S^c K L Delta Theta Pi² f13 565 700 Byz most Lect most lat vg syr(h,pal) cop
TRANSLATIONS: KJV ASV RSV NASV NIV

COMMENTS: The difference between the two readings is between the absence (text) or presence (notes) of the word "the". A most literal translation of the notes would be "the [ones] saying." While it is possible that the word "the" was accidentally omitted through a mistake of the eye (in the Greek it is spelled like the ending of the word "Sadducees"), it is more likely that the text was changed to make it read like the parallel passage in Luke 20:27. See also the similar parallel in Mark 12:18.

Matthew 22:30:

TEXT: "are like angels in heaven"
EVIDENCE: B D Theta f1 700 most lat syr(c,s) cop(south)
TRANSLATIONS: ASV RSV NASV NIV NEB TEV
RANK: C

NOTES: "are like angels of God in heaven"
EVIDENCE: X K L W Delta Pi f13 28 33 565 892 1010 1241 Byz Lect four lat vg syr(p,h,pal) cop(north)
TRANSLATIONS: KJV ASVn RSVn NASVn

COMMENTS: Although it is possible that the words "of God" were omitted to make this passage read like Mark 12:25, it was not usual for copyists to omit material in making parallel passages the same; rather they would add the additional material to the place where it was missing. They

words are omitted from the UBS text because they are missing from manuscripts of several types of ancient text.

Matthew 22:35:

TEXT: "one of them, a lawyer, asked [him a question]"

EVIDENCE: ⱼ B D F G H K L W Delta Theta Pi f13 28 33 565 700 892 1010 1241 Byz Lect most lat vg syr(c,p,h,pal) cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEBn TEV

RANK: C

NOTES: "one of them asked [him a question]"

EVIDENCE: f1 one lat syr(s)

TRANSLATIONS: NEB

COMMENTS: The word "lawyer" is in brackets in the UBS text, because it may have been borrowed from the parallel passage in Luke 10:25. It is included here in the text because the great majority of manuscripts include it.

Matthew 23:4:

TEXT: "they bind heavy and hard to carry loads"

EVIDENCE: B D K W Delta Theta Pi f13 28 33 565 1241 Byz Lect most lat vg syr(h,pal) cop(south)

TRANSLATIONS: KJV ASV RSV TEV

RANK: C

NOTES: "they bind heavy loads"

EVIDENCE: L f1 892 some lat syr(c,s,p) cop(north)

TRANSLATIONS: ASVn RSVn NASV NIV NEB

OTHER: "they bind great loads"

EVIDENCE: ⱼ

OTHER: "they bind hard to carry loads"

EVIDENCE: 700 1010

COMMENTS: The words "and hard to carry" are in brackets in the UBS text, because it is possible that they were added from the parallel passage in Luke 11:46. However, since in Greek the noun "loads" precedes the adjectives "heavy and hard to carry," the word "and" comes right after "hard to carry." Thus it is more likely that the omission of "and hard to carry" was due to a mistake of the eye when copyists accidentally skipped from one "and" to the other.

Matthew 23:14:

TEXT: omit verse 14

EVIDENCE: ⱼ B D L Theta f1 33 892text 1344 some lat early vg syr(s) some syr(pal) cop(south) some cop(north)

TRANSLATIONS: ASV RSV NASVn NIV NEB TEV

RANK: B

NOTES: include verse 14: ".Woe to ^pyou, scribes and Pharisees, hypocrites! Because ^pyou devour widows' houses and for a pretense ^pyou make long prayers; for this [reason] ^pyou will receive the greater condemnation."

EVIDENCE: *f*13 some lat later vg syr(c) some syr(pal) some cop(north)

TRANSLATIONS: KJV ASVⁿ RSVⁿ NASV (in brackets) NIVⁿ NEBⁿ TEVⁿ

NOTES: include verse 14 after verse 12

EVIDENCE: K W Delta Pi 28 565 700 892margin 1010 1241 Byz Lect one lat syr(p,h) some cop(north)

TRANSLATIONS: ASVⁿ RSVⁿ

COMMENTS: Since the verse is absent from early manuscripts of the Alexandrian, Caesarean, and Western types of ancient text, and is found in two different places, it seems that it was added from the parallel passages in Mark 12:40 and Luke 20:47.

Matthew 23:26:

TEXT: "First clean the inside of the cup, so that the outside of it may also be clean."

EVIDENCE: D Theta *f*1 700 some lat (three omit "of it") syr(s)

TRANSLATIONS: NEB TEV (both omit "of it")

RANK: D

NOTES: "First clean the inside of the cup and of the dish, so that the outside of them may also be clean."

EVIDENCE: \aleph B² C K L W Delta Pi 33 565 892 1010 1241 Byz most Lect syr(p,h,pal) cop

TRANSLATIONS: KJV

NOTES: "First clean the inside of the cup and of the dish, so that the outside of it may also be clean."

EVIDENCE: B* *f*13 28 some Lect

TRANSLATIONS: ASV NASV

NOTES: "First clean the inside of the cup and of the dish, so that the outside may also be clean."

EVIDENCE: X some lat vg

TRANSLATIONS: RSV NIV

COMMENTS: Although the manuscript evidence seems to favor the inclusion of "and the dish," the reading "of it" by manuscripts B* and 28 and family 13 seems to indicate that it was missing from an older manuscript from which they were copied. It is likely that it was added from verse 25.

Matthew 23:38:

TEXT: "^pyour house is left to ^pyou desolate."

EVIDENCE: \aleph C D K W X Delta Theta Pi *f*1 *f*13 28 33 565 700 892 1010 1241 Byz Lect most lat vg syr(p,h,pal) some cop(north)

TRANSLATIONS: KJV ASV RSV NASV NIV NEBⁿ TEV

RANK: C

NOTES: "^pyour house is left to ^pyou."

EVIDENCE: B L one Lect one lat syr(s) most cop

TRANSLATIONS: ASVⁿ RSVⁿ NASVⁿ NEB

COMMENTS: While "desolate" may have been added by copyists from Jeremiah 22:5, it is more likely that it was deleted as a stylistic improvement since it is superfluous in Greek.

Matthew 24:6:

TEXT: "for [this] has to happen"

EVIDENCE: \aleph B D L Theta f1 33 892 one lat cop
TRANSLATIONS: ASV RSV NASV NIV NEB TEV
RANK: B

NOTES: "for all [this] has to happen"

EVIDENCE: C K O W Delta Pi Sigma f13 28 700 1010 Byz Lect
TRANSLATIONS: KJV

OTHER: "for these things have to happen"

EVIDENCE: 565 most lat vg

OTHER: "for all these things have to happen"

EVIDENCE: 1241 one lat syr(p,h,pal)

COMMENTS: It seems certain that "these things" was added by copyists from the parallel in Luke 21:9. The evidence for "all" is stronger, but it is a natural addition and is missing from early manuscripts of several kinds of ancient text.

Matthew 24:31:

TEXT: "he will send out his angels with [the sound of] a loud trumpet"

EVIDENCE: \aleph L W X(margin) Delta Theta f1 700 892text one lat syr(s,p,h) cop(north)
TRANSLATIONS: ASVn RSV NASV NIV NEB TEV
RANK: B

NOTES: "he will send out his angels with a loud sound of a trumpet"

EVIDENCE: B K X(text) Pi 28 33 565 892margin Byz Lect syr(h+,pal) cop(south)
TRANSLATIONS: KJV ASV

OTHER: "he will send out his angels with a trumpet and loud sound"

EVIDENCE: D 1010 1241 most lat vg

COMMENTS: While it is possible that copyists may have omitted the word "sound" because it is not needed to make sense, it is more likely that it was added to change the unfamiliar "loud trumpet" to the more familiar "loud sound."

Matthew 24:36:

TEXT: "no one knows, not even the angels of heaven, nor the Son, but the Father only."

EVIDENCE: \aleph^{*b} B D Theta f13 28 1195 1230* most lat syr(pal) some cop
TRANSLATIONS: ASV RSV NASV NIV NEB TEV
RANK: C

NOTES: "no one knows, not even the angels of heaven, but the Father only."

EVIDENCE: S^a K L W Delta Pi f1 33 565 700 892 1010 1241 Byz Lect two lat vg syr(s,p,h) most

cop

TRANSLATIONS: KJV ASVn RSVn NIVn TEVn

COMMENTS: It is possible that the words were added here by copyists to make the text read like the parallel passage in Mark 13:32. On the other hand, it is possible that they were omitted to avoid the theological problem of the Son of God not knowing something. The same thing happened with a few manuscripts in Mark 13:32 (including manuscripts X and 983). They are included here since they are found in early manuscripts of several kinds of ancient text.

Matthew 25:1:

TEXT: "and went out to meet the bridegroom."

EVIDENCE: ⱼ B C K L W X² Delta Pi f13 28 33 565 700 892 1010 1241 Byz Lect syr(h,pal) cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: C

NOTES: "and went out to meet the bridegroom and the bride."

EVIDENCE: D X* Theta f1 1195*^{vid} lat vg syr(s,p,h+)

TRANSLATIONS: RSVn

COMMENTS: While it is possible that the words "and the bride" were omitted by copyists to focus the parable on the bridegroom, who represents Christ, it is more likely that the words were added by other copyists to reflect the custom of the bridegroom bringing the bride back to his house for the wedding.

Matthew 26:20:

TEXT: "he was sitting [at the table] with the twelve."

EVIDENCE: p^{37vid} p^{45vid} B D K f1 f13 28 565 700 1010 Byz Lect one lat syr(s)

TRANSLATIONS: KJV ASVn RSVn NIV

RANK: C

NOTES: "he was sitting [at the table] with the twelve disciples."

EVIDENCE: ⱼ A L W Delta Theta Pi 074 33 892 1241 most lat vg syr(p,h,pal) cop

TRANSLATIONS: ASV RSV NASV NEB TEV

COMMENTS: Since the phrase "twelve disciples" is found several times in scripture, it was natural for copyists to add the word "disciples" here. The manuscript evidence seems to favor its omission here.

Matthew 26:27:

TEXT: "And he took a cup and gave thanks"

EVIDENCE: ⱼ B L W Delta Theta 074 f1 28 33 700 892 cop

TRANSLATIONS: ASV RSV NASV NEB TEV

RANK: C

NOTES: "And he took the cup and gave thanks"

EVIDENCE: p^{37vid} p⁴⁵ A C D K Pi f13 565 1010 1241 Byz Lect

TRANSLATIONS: KJV ASVn NIV

COMMENTS: Copyists were more inclined to add than to delete the word for "the."

Matthew 26:28:

TEXT: "this is my blood of the covenant"

EVIDENCE: p³⁷ p^{45vid} ⚭ B L Theta 33 some syr(pal) some cop(north)
TRANSLATIONS: ASV RSV NASV NIV NEB TEV
RANK: B

NOTES: "this is my blood of the new covenant"

EVIDENCE: A C D K W Delta Pi 074^{vid} f1 f13 28 565 700 892 1010 1241 Byz Lect lat vg most syr
most cop
TRANSLATIONS: KJV ASVn RSVn NIVn

COMMENTS: The word "new" was apparently added by copyists from the parallel passage in Luke 22:20.

Matthew 26:60:

TEXT: "finally two came forward"

EVIDENCE: ⚭ B L Theta f1 syr(p) cop
TRANSLATIONS: ASV RSV NASV NIV NEB TEV
RANK: -

NOTES: "finally two false witnesses came forward"

EVIDENCE: A C D N W 090 f13 1241 Maj lat vg syr(s,h)
TRANSLATIONS: KJV

COMMENTS: It is likely that "false witnesses" was added by copyists from the first part of the verse.

Matthew 27:4:

TEXT: "I have sinned by betraying innocent blood."

EVIDENCE: ⚭ A B* C K W X Delta Pi f1 f13 33 565 700 892 1010 1241 Byz Lect syr(p,h) few cop
TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV
RANK: B

NOTES: "I have sinned by betraying righteous blood."

EVIDENCE: B²margin L Theta lat vg syr(s,pal) most cop
TRANSLATIONS: ASVn

COMMENTS: The word "righteous" was used in the law courts as a synonym for "innocent" (see Luke 23:47 RSV). While it can be argued that "innocent" was introduced from the Greek Old Testament, where "innocent blood" is found 15 times to only 4 times for "righteous blood," the manuscript evidence would indicate that "righteous" was borrowed from some place such as Matthew 23:35.

Matthew 27:9-10:

TEXT: "And they took the thirty silver [coins] . . . and they gave them for the potter's field"

EVIDENCE: A B* C K L X Delta Theta Pi 064 f1 f13 33 565 700 892 1010 1241 Byz most Lect lat
vg few syr(pal) cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV
RANK: C

NOTES: "And I took the thirty silver [coins] . . . and I gave them for the potter's field"
EVIDENCE: X B²(vid) W 2174 four Lect most syr
TRANSLATIONS: ASVn NASVn NEB

COMMENTS: "I took" and "they took" are spelled alike in Greek, so the difference is between "I gave" and "they gave" which are also spelled similar ("they gave" has one letter more than "I gave"--the Greek letter for "n"). It is likely that the reading "I gave" was introduced because of the word "me" at the end of the verse.

Matthew 27:16-17:

TEXT: "a notorious prisoner, called Jesus Barabbas. . . . release to ^pyou, Jesus Barabbas or Jesus who is called Christ?"
EVIDENCE: Theta f1 700* syr(s,pal)
TRANSLATIONS: RSVn NEB TEV
RANK: C

NOTES: "a notorious prisoner, called Barabbas. . . . release to ^pyou, Barabbas or Jesus who is called Christ?"
EVIDENCE: X A B D K L W Delta Pi 064 f13 33 565 700^c 892 1010 1241 Byz Lect lat vg syr(p,h) few syr(pal) cop
TRANSLATIONS: KJV ASV RSV NASV NIV NEBn

COMMENTS: The name "Jesus" before "Barabbas" in verses 16 and 17 is in brackets in the UBS text. Although the name "Jesus Barabbas" is found in only a few manuscripts, it is more likely to be original, because copyists would have been likely to have omitted the name "Jesus" from before "Barabbas" out of reverence, and there is no reason for it to have been added.

Matthew 27:24:

TEXT: "I am innocent of this [man's] blood"
EVIDENCE: B D Theta some lat syr(s) most cop(south) some cop(north)
TRANSLATIONS: ASVn RSV NASV NIV NEB TEV
RANK: B

NOTES: "I am innocent of this righteous [man's] blood" or "I am innocent of this righteous blood"
EVIDENCE: X A K L W Delta Pi 064 f1 f13 33 565 700 892 1010 1241 Byz Lect some lat vg syr(p,h,pal) some cop(south) most cop(north)
TRANSLATIONS: KJV ASV RSVn NASVn

COMMENTS: The word "righteous" is missing from early manuscripts of several types of ancient text. It is found before "this" in most manuscripts that have it, but after "this" in some others. It appears to have been added by copyists to make clear Jesus' innocence.

Matthew 27:28:

TEXT: "And they stripped him"
EVIDENCE: X^{a,b} A D L W Delta Theta Pi 064 (add "of his clothes") f1 f13 33 (add "of his clothes")

565 700 892 1010 1241 Byz Lect some lat vg syr(p,h) some syr(pal) cop
TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV
RANK: B

NOTES: "And they clothed him"
EVIDENCE: S^a B syr(s)
TRANSLATIONS: ASVn

OTHER: "And they clothed him in a purple cloak and"
EVIDENCE: D some lat some syr(pal)

COMMENTS: The difference between the words for "stripped" and "clothed" in Greek is one letter. The word "clothed" seems to have been a change made by copyists who assumed that he was still naked following the whipping he received (see John 19:1). The words "in a purple cloak" have been added from John 19:2.

Matthew 27:35:

TEXT: "they divided his clothes [among them by] throwing [gambling] lots."
EVIDENCE: Ⲙ A B D L W Gamma Pi 33 565 700 892^c Maj two lat early vg syr(p,pal)
TRANSLATIONS: ASV RSV NASV NIV NEB TEV
RANK: -

NOTES: "they divided his clothes [among them by] throwing [gambling] lots, so that the word [spoken] by the prophet might be fulfilled, 'They divided my clothes among themselves, and for my clothing they threw [gambling] lots.'"
EVIDENCE: Delta Theta f1 f13 most lat later vg syr(h)
TRANSLATIONS: KJV NIVn

OTHER: "they divided his clothes [among them by] throwing [gambling] lots on them."
EVIDENCE: 892* syr(s) cop

COMMENTS: Although it is possible that the additional material may have accidentally been omitted due to a mistake of the eye (skipping from "lots" to "lots"), the quote from Psalm 22:18 seems to have been added by later copyists from the parallel in John 19:24 with Matthew's type of wording used to introduce the quote.

Matthew 27:49:

TEXT: "'Let us see whether Elijah is coming to save him.'"
EVIDENCE: A D K W Delta Theta Pi 090 f1 f13 28 33 565 700 892 1241 Byz Lect lat vg syr(s,p,h) some syr(pal) cop
TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV
RANK: B

NOTES: "'Let us see whether Elijah is coming to save him.' And another took a spear and pierced his side, and out came water and blood."
EVIDENCE: Ⲙ B C L 1010 some syr(pal)
TRANSLATIONS: ASVn RSVn NASVn

COMMENTS: The additional words seem to have been introduced here by some copyists from the similar account in John 19:34, although strangely enough they appear here before Jesus' death.

Matthew 28:6:

TEXT: "Come, see the place where he was lying."

EVIDENCE: Ⲛ B Theta 33 892text one lat syr(s) some syr(pal) cop

TRANSLATIONS: ASVn RSV NASV NIV NEB TEV

RANK: B

NOTES: "Come, see the place where the Lord was lying."

EVIDENCE: A C D K L W Delta Pi f1 f13 28 565 700 892margin 1010 1241 Byz Lect most lat vg syr(p,h) some syr(pal)

TRANSLATIONS: KJV ASV RSVn

OTHER: "Come, see the place where Jesus was lying."

EVIDENCE: Phi

COMMENTS: It was natural for copyists to add a definite subject where one was missing. There seems to be no reason why "the Lord" should be omitted if it were originally present.

The Gospel According to Mark

Mark 1:1:

TEXT: "The beginning of the gospel of Jesus Christ, the Son of God."

EVIDENCE: S^a A B D K L W Delta Pi f1 f13 33 565 700 892 1010 Byz Lect lat vg syr(p,h) cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: C

NOTES: "The beginning of the gospel of Jesus Christ."

EVIDENCE: Ⲛ* Theta 28^c syr(pal)

TRANSLATIONS: ASVn RSVn NASVn NIVn NEBn TEVn

OTHER: "The beginning of the gospel of Jesus."

EVIDENCE: 28*

OTHER* "The beginning of the gospel of Jesus Christ, the Son of the Lord." **EVIDENCE:** 1241

COMMENTS: The words "the Son of God" are in brackets in the UBS text. Some of the evidence listed above for this reading has "Son of the God." While it is possible that the words were added by copyists, it is more likely that they are original and were accidentally omitted when copyists' eyes jumped from the word "Christ" to "God," both of which have the same ending in Greek.

Mark 1:2:

TEXT: "Just as it is written in Isaiah the prophet"

EVIDENCE: Ⲛ B D L Delta Theta f1 33 565 700 892 1241 lat vg syr(p,pal) syr(h)margin cop

TRANSLATIONS: ASV RSV NASV NIV NEB TEV
RANK: A

NOTES: "Just as it is written in the prophets"
EVIDENCE: A K P W Pi f13 28 1010 Byz Lect syr(h)
TRANSLATIONS: KJV ASVn RSVn

COMMENTS: The quotation in verses 2 and 3 is from two scriptures: the first part is from Malachi 3:1 and the second part is from Isaiah 40:3. Thus it is likely that copyists changed the reference to make it more general. The reading in the text is found in several types of ancient text.

Mark 1:4:

TEXT: "[so] John appeared, who was baptizing in the wilderness and preaching"
EVIDENCE: X L Delta most cop(north)
TRANSLATIONS: ASV
RANK: C

NOTES: "[so] John the baptizer appeared in the wilderness, preaching"
EVIDENCE: B 33 892 some cop(north)
TRANSLATIONS: RSV NASV NEB TEVn

NOTES: "[so] John appeared, baptizing in the wilderness and preaching"
EVIDENCE: A D K P W Theta Pi f1 f13 28 565 700 1010 1241 Byz Lect lat vg syr cop(south)
TRANSLATIONS: KJV RSVn NIV TEV

COMMENTS: The differences above are actually created by the inclusion and omission of two small words: "the" and "and." The same Greek phrase is translated "who was baptizing" and "the baptizer." The definite article (translated "who was" or "the") is in brackets in the UBS text. It is included here because it is found in several early manuscripts, but it may have been added to make a title following John's name. The evidence supporting the omission of "who was" is found in two different word orders. The word "and" is missing from manuscripts where copyists understood "the baptizer" as a title.

Mark 1:29:

TEXT: "immediately they went out of the synagogue"
EVIDENCE: X A C K L Delta Pi 28 33 892 1010 1241 Byz vg syr some cop(north)
TRANSLATIONS: KJV ASV RSVn NASV NIV NEB TEV
RANK: C

NOTES: "immediately he went out of the synagogue"
EVIDENCE: B D W Theta f1 f13 565 700 lat some cop(north)
TRANSLATIONS: ASVn RSV NASVn

COMMENTS: It appears that the plural verbs have been changed to singular to make the passage read like the parallel passages in Matthew 8:14 and Luke 4:38. There are no independent pronouns in the Greek in this passage, but the pronouns are bound up in the verbs.

Mark 1:34:

TEXT: "because they knew him."

EVIDENCE: ⚭* A D K Delta Pi 1010 Byz most lat vg syr(s,p,h)

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: A

NOTES: "because they knew him to be the Christ."

EVIDENCE: S^o B C L W Theta f1 f13 28 33^{vid} 565 700 892 1241 most Lect one lat syr(h+) cop(north)

TRANSLATIONS: ASVn NASVn

COMMENTS: The addition "to be the Christ" is found in five different word orders, and seems to have been added here by copyists from Luke 4:41.

Mark 1:40:

TEXT: "and kneeling said to him"

EVIDENCE: ⚭ L Theta f1 565 892 1241 four lat vg syr(s,p) cop (north)

TRANSLATIONS: RSV NIV TEV

RANK: D

NOTES: "and said to him"

EVIDENCE: B D W some Lect most lat cop(south)

TRANSLATIONS: ASVn

NOTES: "and kneeling to him said to him"

EVIDENCE: A C K Delta Pi 090 f13 28 33 700 1010 Byz most Lect syr(h,pal)

TRANSLATIONS: KJV ASV NASV NEB

COMMENTS: Since in the Greek the word for "and" is found both before and after "kneeling," it is possible that the omission of "kneeling" or "kneeling to him" happened accidentally when copyists' eyes jumped from "and" to "and."

Mark 1:41:

TEXT: "And moved with pity, he stretched out [his] hand"

EVIDENCE: ⚭ A B C K L W Delta Theta Pi 090 f1 f13 28 33 565 700 892 1010 1241 Byz Lect most lat vg syr cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEBn TEV

RANK: D

NOTES: "And being angry, he stretched out [his] hand"

EVIDENCE: D four lat

TRANSLATIONS: NEB TEVn

NOTES: "And he stretched out [his] hand"

EVIDENCE: one lat

TRANSLATIONS: NEBn

COMMENTS: It is easier to see why copyists might have changed "being angry" to "moved with pity" than to see why they would have changed "moved with pity" to "being angry." However, the evidence for "moved with pity" is so much stronger that it is retained in the text.

Mark 2:4:**TEXT:** "they could not bring [the man] to him"

EVIDENCE: X B L Theta 33 892 three lat vg syr(h,pal) cop

TRANSLATIONS: ASVn NASV NIV NEB TEV

RANK: C

NOTES: "they could not come near him"

EVIDENCE: A C D K Delta Pi 090 f1 f13 28 565 700 1010 1241 Byz Lect most lat syr(p)

TRANSLATIONS: KJV ASV RSV

NOTES: "they could not come to him"

EVIDENCE: W

TRANSLATIONS: -

COMMENTS: Perhaps the fact that a direct object ("him" or "the man") is missing caused copyists to change "bring to" to "come near" or "come to."**Mark 2:16:****TEXT:** "when the scribes of the Pharisees saw"EVIDENCE: B W 28 syr(pal) {X L 33 Delta 0130^{vid} one lat}

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: C

NOTES: "when the scribes and the Pharisees saw"

EVIDENCE: A C D K Theta Pi f1 f13 565 700 892 1010 1241 Byz Lect most lat vg syr(p,h) cop(south) {cop(north)}

TRANSLATIONS: KJV ASVn RSVn

COMMENTS: It seems that many copyists changed the rare phrase "scribes of the Pharisees" to the common one "scribes and the Pharisees." The evidence listed in braces above adds an extra "and" and punctuates differently so as to make verses 15 and 16 read either ". . . there were many. And also the scribes of the Pharisees were following him. And they saw . . ." or ". . . there were many. And the scribes and the Pharisees were following him, and they saw"**Mark 2:16:****TEXT:** "Does he eat with tax collectors and sinners?"

EVIDENCE: {X} B D W Theta some lat {one lat}

TRANSLATIONS: ASVn RSV NIV NEB TEV

RANK: B

NOTES: "Does he eat and drink with tax collectors and sinners?"

EVIDENCE: A K Pi f1 28 33 565 700 892 1010 1241 Byz Lect one lat syr(p,h,pal) {C L Delta f13 three lat vg cop}

TRANSLATIONS: KJV ASV RSVn NASV

COMMENTS: It is more likely that "and drink" was added by copyists from the parallel in Luke 5:30 than that it was omitted because it was missing from the parallel in Matthew 9:11. Some of the evidence supporting the inclusion of "and drink" also changes the subject to "you," as in Luke

5:30. The evidence given above in braces makes the subject "your teacher," which was added by copyists from the parallel in Matthew 9:11.

Mark 2:22:

TEXT: "and [so are] the wineskins; but new wine [is put] into fresh wineskins."

EVIDENCE: Ɀ A B C K L W Delta Theta Pi 074 f1 f13 28 33 565 700 892 1010 1241 Byz Lect
some lat vg syr cop
TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV
RANK: C

NOTES: "and [so are] the wineskins." **EVIDENCE:** D some lat
TRANSLATIONS: RSVn

COMMENTS: Although it is possible that the phrase missing from a few manuscripts was added from the parallel passages in Matthew 9:17 and Luke 5:38, the evidence is very strong that it was originally present. The reason for its omission is not clear, although it might have been accidentally omitted because of the repetition of "wine" and "wineskins," but this was not a usual mistake of the eye, for these words have different endings in the two phrases. Most of the evidence listed above adds a verb, either "must be put," as in Luke 5:38, or "they put," as in Matthew 9:17. Only manuscripts Ɀ* and B omit the verb here and rely on the verb at the beginning of the verse.

Mark 2:26:

TEXT: "he entered into the house of God in [the time of] Abiathar [the] high priest, and ate"

EVIDENCE: Ɀ B K L 892 1010 Byz some Lect some lat vg syr(p,h) some syr(pal)
TRANSLATIONS: ASV RSV NASV NIV NEB TEV
RANK: A

NOTES: "he entered into the house of God, and ate"
EVIDENCE: D W 1009 1546* some lat syr(s) some syr(pal)
TRANSLATIONS: -

NOTES: "he entered into the house of God in [the time of] Abiathar the high priest, and ate"

EVIDENCE: A C Theta Pi 074 f1 f13 28 33 565 700 1241 most Lect cop
TRANSLATIONS: KJV ASVn

OTHER: "he entered into the house of God in [the time of] Abiathar the priest, and ate"
EVIDENCE: Delta one lat

COMMENTS: The problem here revolves around the fact that Abiathar was not high priest at the time that David took the bread. His father, Ahimelech, was then high priest, and it was only later that Abiathar became high priest. The Greek idiom most naturally means "during the time that Abiathar was high priest." For this reason some copyists omitted the phrase. However, the phrase may have two other meanings: First, it may be that Jesus just mentions Abiathar with the highest title that he wore, thus meaning "in the time of Abiathar, who became high priest." The addition of "the" before "high priest" which some manuscripts have would make this meaning more possible in Greek. Second, it is also possible to translate the idiom "in [the passage about] Abiathar [the] high priest," as is found in Mark 12:26: "in [the passage about] the bush."

Mark 3:14:

TEXT: "he appointed twelve, whom he also named apostles, so that"

EVIDENCE: X B C*(vid) W Delta Theta f13 28 cop

TRANSLATIONS: ASVn RSVn NASVn NIV TEV

RANK: C

NOTES: "he appointed twelve, so that"

EVIDENCE: A C² D K L P Pi f1 33 565 700 892 1010 1241 Byz Lect lat vg most syr

TRANSLATIONS: KJV ASV RSV NASV NIVn NEB

COMMENTS: The words "whom he also named apostles" are in brackets in the UBS text. Although they are contained by several early manuscripts and thus retained in the text, they may have been added by copyists from the parallel passage in Luke 6:13.

Mark 3:16:

TEXT: "demons. -And he appointed the twelve, even Simon, [to whom] he"

EVIDENCE: X B C* Delta 565

TRANSLATIONS: ASVn RSV2n NASV NIV NEB TEV

RANK: C

NOTES: "demons: -even Simon, [to whom] he"

EVIDENCE: A C² D K L P Theta Pi f1 28 33 700 892 1010 1241 Byz Lect most lat vg syr
cop(north)

TRANSLATIONS: KJV ASV RSV

OTHER: "demons: -first Simon, and to Simon he"

EVIDENCE: f13 cop(south)

COMMENTS: The words "and he appointed the twelve" are in brackets in the UBS text. The words may have been added from the beginning of verse 14, either accidentally when a copyist's eye jumped back to the wrong place, or deliberately, in order to smooth out the verse. On the other hand, since the same Greek word is translated both "and" and "even," it is possible that these words were accidentally omitted when copyists' eyes skipped from "and" to "even."

Mark 3:22:

TEXT: "He has [the demon] Beelzebul"

EVIDENCE: X A C D L W Theta f1 f13 Maj lat some vg syr(h) cop

TRANSLATIONS: ASVn RSV NASV NIVn TEV

RANK: -

NOTES: "He has [the demon] Beezebul"

EVIDENCE: B

TRANSLATIONS: NASVn NIVn

NOTES: "He has [the demon] Beelzebub"

EVIDENCE: most vg syr(s,p)

TRANSLATIONS: KJV ASV* NASVn NIV NEB

COMMENTS: "Beelzebul" is the Greek spelling of the Hebrew word "Baal-Zebub," which means "lord of flies." It has passed through Latin into English as Beelzebub. It is used in the New Testament to refer to the devil.

Mark 3:32:

TEXT: "your mother and your brothers and your sisters are outside"
EVIDENCE: A D 700 1010 some lat syr(h)margin
TRANSLATIONS: RSVn NASVn TEV
RANK: C

NOTES: "your mother and your brothers are outside"
EVIDENCE: ⋈ B C K L W Delta Theta Pi 074 f1 f13 28 33 565 892 1241 Byz Lect some lat vg syr(s,p,h) cop
TRANSLATIONS: KJV ASV RSV NASV NIV NEB

COMMENTS: The words "and your sisters" are in brackets in the UBS text, because they are omitted in so many manuscripts. While it is possible that they were added by copyists as a natural addition from verse 35, it is also possible that they were omitted accidentally, when copyists' eyes jumped from "your" to "your" ("your" follows "brothers" and "sisters" in Greek).

Mark 4:40:

TEXT: "Why are ^pyou cowardly? Do ^pyou not yet have faith?"
EVIDENCE: ⋈ B D L Delta Theta 565 700 892* most lat vg cop
TRANSLATIONS: ASV RSV (omit "yet") TEV
RANK: A

NOTES: "Why are ^pyou cowardly like this? How [is it that] ^pyou do not have faith?"
EVIDENCE: A C K Pi 33 1010 1241 Byz Lect one lat syr(p,h)
TRANSLATIONS: KJV NASV

NOTES: "Why are ^pyou cowardly like this? Do ^pyou not yet have faith?"
EVIDENCE: p^{45vid} f1 f13 28 (omit "are") 892margin
TRANSLATIONS: NIV NEB ("such cowards")

COMMENTS: The reading in the text is found in early manuscripts of several different kinds of ancient text.

Mark 5:1:

TEXT: "to the country of the Gerasenes."
EVIDENCE: ⋈* B D lat vg cop(south)
TRANSLATIONS: ASV RSV NASV NIV NEB TEV
RANK: C

NOTES: "to the country of the Gergesenes."
EVIDENCE: S^c L Delta Theta f1 28 33 565 700 892 1241 Lect syr(s) syr(h)margin cop(north)
TRANSLATIONS: RSVn NIVn

NOTES: "to the country of the Gadarenes."
EVIDENCE: A C K Pi f13 1010 Byz syr(p,h)
TRANSLATIONS: KJV RSVn NIVn

COMMENTS: Gerasa, Gadara, and Gergesa were all cities of the region called Decapolis, so each reading would refer to the same country. It seems most likely that "Gerasenes" was original

here and in Luke 8:26, 37, while "Gadarenes" was original in Matthew 8:28. The reading "Gergesenes" seems to have been proposed by Origen, and added to manuscripts under his influence.

Mark 5:36:

TEXT: "But overhearing what was being spoken"

EVIDENCE: \aleph^{*b} B L W Delta 892* one lat
TRANSLATIONS: ASV RSV NASV NIV NEB TEV
RANK: B

NOTES: "But hearing what was being spoken"

EVIDENCE: S^a A C D K Theta Pi f1 f13 28 33 565 700 892^c 1010 1241 Byz Lect most lat vg cop
TRANSLATIONS: KJV RSVn

COMMENTS: The Greek word translated "overhearing" above can also be translated "ignoring." It is possible that this ambiguity caused copyists to replace it with the simple word "hearing" found in the parallel in Luke 8:50.

Mark 6:2:

TEXT: "and many who heard [him] were astonished"

EVIDENCE: \aleph A C D K W Delta Theta Pi f1 33 565 700 1010 1241 Byz Lect
TRANSLATIONS: KJV ASV RSV NIV TEV?
RANK: A

NOTES: "and the many who heard [him] were astonished"

EVIDENCE: B L f13 28 892
TRANSLATIONS: ASVn NASV NEB TEV?

COMMENTS: All but a few Greek manuscripts leave out the word "the." The translations cannot be used as evidence for the presence or absence of the definite article.

Mark 6:3:

TEXT: "Is not this the carpenter, the son of Mary"

EVIDENCE: \aleph A B C D K L W Delta Theta Pi f1 28 892 1010 1241 Byz most Lect some lat vg syr(p,h) most cop
TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV
RANK: A

NOTES: "Is not this the son of the carpenter and Mary"

EVIDENCE: p^{45vid} f13 33^{vid} 565 700 a few Lect some lat some cop(north)
TRANSLATIONS: NEBn

OTHER: "Is not this the son of Mary"

EVIDENCE: syr(pal)

COMMENTS: Some copyists changed the text to be like the parallel in Matthew 13:55, probably in order to reduce the ridicule from pagans for following a lowly "carpenter."

Mark 6:14:

TEXT: "And [some] were saying"

EVIDENCE: B W four lat

TRANSLATIONS: ASVn RSV NASV NIV NEB TEV

RANK: B

NOTES: "And he was saying"

EVIDENCE: ⋈ A C K L Delta Theta Pi f1 f13 28 33 565 700 892 1010 1241 Byz Lect most lat vg syr cop

TRANSLATIONS: KJV ASV RSVn NIVn NEBn

COMMENTS: While it is possible that copyists changed the singular to the plural because of the plurals in verse 15, it more likely that the singulars in verses 14 and 16 influenced them to change the plural to the singular.

Mark 6:20:

TEXT: "he was much perplexed"

EVIDENCE: ⋈ B L W Theta one Lect cop

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: D

NOTES: "he was doing many things"

EVIDENCE: A C D K Pi f1 f13 28 33 565 700 892 1010 1241 Byz Lect lat vg syr

TRANSLATIONS: KJV ASVn NIVn

COMMENTS: While it has been suggested that the reading "perplexed" was taken from Luke 9:7 where it is said that Herod was very perplexed or puzzled regarding what he heard about Jesus, the fact that Luke 9:7 contains a different form of the same root word in a different context makes this not likely. This more meaningful reading is found in the UBS text because it is found in early manuscripts of both the Alexandrian and Caesarean types of ancient text.

Mark 6:22:

TEXT: "his [step-]daughter by Herodias came in"

EVIDENCE: ⋈ B D L Delta 565

TRANSLATIONS: ASVn TEVn

RANK: D

NOTES: "the daughter of Herodias herself came in"

EVIDENCE: A C K W Theta Pi f13 28 33 700 892 1010 1241 Byz Lect most lat vg syr(h)

TRANSLATIONS: KJV ASV NASV

NOTES: "the daughter of Herodias came in"

EVIDENCE: f1 some lat syr(s,p,pal) cop

TRANSLATIONS: RSV NIV NEB TEV

COMMENTS: The phrase translated "his [step-]daughter by Herodias" (literally, "his daughter of Herodias") can also be translated "his daughter Herodias." It is probably more natural to read it this way. Since Herodias was the wife's name and Josephus gives the daughters' name as Salome, it was natural for copyists to change "his" to "herself" or to omit it altogether in order to

avoid what might be taken as a mistake in the Bible. It is probable that the omission of "herself" in the RSV, NIV, NEB, and TEV is more due to making a smooth translation than following a suspect text.

Mark 6:51:

TEXT: "they were very greatly astounded within themselves, -for"

EVIDENCE: ⚭ B L Delta 28 892 four lat vg syr(s) cop

TRANSLATIONS: ASV RSV NASV ("astonished") NIV NEB TEV

RANK: C

NOTES: "they were very greatly astounded within themselves and marveled, -for"

EVIDENCE: A D K W X Theta Pi f13 33 565 700 1010 1241 Byz Lect most lat syr(h) {syr(p)-
"marveled and were astounded"}

TRANSLATIONS: KJV

OTHER: "they were very greatly astonished within themselves, -for"

EVIDENCE: f1

COMMENTS: The addition of "and marveled" seems to be a heightening of the story by copyists using the same combination of words found in Acts 2:7

Mark 7:3:

TEXT: "unless they ceremonially wash [their] hands"

EVIDENCE: A B D K L X Theta Pi f1 f13 28 33 565 700 892 1010 1241 Byz Lect most lat
syr(h)margin

TRANSLATIONS: ASV RSVⁿ NASV NIV NEBⁿ TEV

RANK: A

NOTES: "unless they wash [their] hands"

EVIDENCE: Delta syr(s) cop(south)

TRANSLATIONS: RSV* NEB

NOTES: "unless they frequently wash [their] hands"

EVIDENCE: ⚭ W three lat vg syr(p,h) cop(north)

TRANSLATIONS: KJV NEBⁿ

COMMENTS: The word translated "ceremonially" literally means "with a fist." Since the exact ceremony referred to is unknown, some copyists omitted the word while others replaced it with a word that makes more sense.

Mark 7:4:

TEXT: "they do not eat unless they immerse [themselves]"

EVIDENCE: A D K L W X Delta Theta Pi f1 f13 28 33 565 700 892 1010 1241 Byz Lect lat vg syr
cop(north)

TRANSLATIONS: KJV ASV RSVⁿ NIV NEB TEV

RANK: B

NOTES: "they do not eat unless they sprinkle [themselves]"

EVIDENCE: \aleph B cop(south)

TRANSLATIONS: ASVn RSV NASV

COMMENTS: The word "immerse" seems to have been changed to "sprinkle" by copyists who had difficulty imagining that the Pharisees took a full bath after coming from the market place. The footnote reading can also be translated: "and they do not eat [anything] from the market place unless they sprinkle [it]" (see RSV 2nd edition footnote, which is not in fact a textual footnote, but a translational one).

Mark 7:4:

TEXT: "the immersings of cups and pots and copper vessels and cots."

EVIDENCE: A D K W X Theta Pi ϵ 1 ϵ 13 28^c 33 565 700 892 1010 1241 Byz Lect lat vg syr(p,h) cop(south)

TRANSLATIONS: KJV ("tables") ASVn RSVn NIVn TEV

RANK: C

NOTES: "the immersings of cups and pots and copper vessels."

EVIDENCE: p^{45vid} \aleph B L Delta 28* one Lect cop(north)

TRANSLATIONS: ASV RSV NASV NIV NEB TEVn

OTHER: "the immersings of cups and pots"

EVIDENCE: syr(s)

COMMENTS: The words "and cots" are in brackets in the UBS text because they are absent from several early manuscripts. It has been suggested that they were added from Leviticus 15, but it is much more likely that they were omitted either accidentally by a mistake of the eye (the Greek words for "copper vessels" and "cots" both end in the same letters) or deliberately by copyists who had trouble imagining the immersings of cots by the Pharisees.

Mark 7:9:

TEXT: "so that ^pyou may establish ^pyour tradition!"

EVIDENCE: D W Theta ϵ 1 28 565 most lat syr(s,p)

TRANSLATIONS: NIVn NEBn TEV? ("uphold")

RANK: D

NOTES: "so that ^pyou may keep ^pyour tradition!"

EVIDENCE: \aleph A B K L X Delta Pi ϵ 13 33 700 892 1010 1241 Byz Lect two lat vg syr(h) cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV?

COMMENTS: The UBS committee had a difficult time deciding between these two readings, but finally decided that the phrase "the commandment of God" might have caused copyists to substitute the word "keep" for "establish." The English translators, on the other hand, seem to feel that the reading "keep" has stronger manuscript evidence.

Mark 7:16:

TEXT: omit verse 16

EVIDENCE: \aleph B L Delta* 28 most Lect some cop(north)

TRANSLATIONS: ASV RSV NASV NIV NEB TEV
RANK: B

NOTES: include verse 16: "If anyone has ears to hear, let him hear."
EVIDENCE: A D K W X Delta^c Theta Pi *f1 f13 33 565 700 892 1010 1241* Byz some Lect lat vg
syr most cop
TRANSLATIONS: KJV ASVⁿ RSVⁿ NASVⁿ NIVⁿ NEBⁿ TEVⁿ

COMMENTS: Verse 16 is missing from several important manuscripts. It may have been added here from Mark 4:9 or 4:23.

Mark 7:24:

TEXT: "went away into the region of Tyre."
EVIDENCE: D L W Delta Theta 28 565 some lat syr(s,pal)
TRANSLATIONS: ASVⁿ RSVⁿ NASV NIV NEB TEV
RANK: A

NOTES: "went away into the region of Tyre and Sidon."
EVIDENCE: ~~⋈~~ A B K X Pi *f1 f13 33 700 892 1010 1241* Byz Lect some lat vg syr(p,h) cop
TRANSLATIONS: KJV ASV RSV NASVⁿ NIVⁿ

COMMENTS: Although the words "and Sidon" might have been deleted here by copyists who saw that verse 31 says Jesus left the region of Tyre and went through Sidon, it is more likely that they were added here from the parallel verse in Matthew 15:21.

Mark 7:28:

TEXT: "she answered by saying to him, 'Lord,'"
EVIDENCE: p⁴⁵ D W Theta *f13 565 700* two Lect some lat syr(s)
TRANSLATIONS: NEB TEV
RANK: B

NOTES: "she answered by saying to him, 'Yes, Lord'"
EVIDENCE: ~~⋈~~ A B K L X Delta Pi *f1 28 33 892 1010 1241* Byz Lect some lat vg syr(p,h,pal) cop
TRANSLATIONS: KJV ASV RSV NASV NIV

COMMENTS: It is likely that the word "yes" was added here by copyists from the parallel in Matthew 15:27. The word "yes" occurs nowhere else in Mark.

Mark 8:10:

TEXT: "went to the district of Dalmanutha"
EVIDENCE: ~~⋈~~ A B C K L W ("region of Dalmounai") X Delta Pi 33 700 892 1010 1241 ("region")
Byz Lect three lat vg syr(p,h) cop
TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV
RANK: B

NOTES: "went to the region of Magedan"
EVIDENCE: D 28 565 ("district") most lat syr(s)
TRANSLATIONS: RSVⁿ ("Magadan") NEBⁿ

NOTES: "went to the district of Magdala"
EVIDENCE: Theta f1 f13 syr(pal)
TRANSLATIONS: RSVn NEBn

COMMENTS: The reading "the region of Magedan" (also spelled "Mageda," "Magedam," "Magada," and "Melegada") is taken from the parallel passage in Matthew 15:39 and the name "Magdala" comes from a variant reading of that passage. The name "Dalmanutha" is found nowhere else and its exact location is unknown, which accounts for its being changed by copyists.

Mark 8:15:

TEXT: "the leaven of Herod."

EVIDENCE: X̄ A B C D K L X Delta Pi 33 700 892 1010 1241 Byz Lect most lat vg syr(s,p,h) cop(north)
TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV
RANK: A

NOTES: "the leaven of the Herodians."
EVIDENCE: p⁴⁵ W Theta f1 f13 28 565 two lat cop(south)
TRANSLATIONS: RSVn

COMMENTS: The reading "Herodians" seems to have been invented by copyists influenced by Mark 3:6 and 12:13 who wanted a group name to parallel the group name "Pharisees."

Mark 8:16:

TEXT: "they started reasoning with one another [that he said this] because they had* no bread."

EVIDENCE: p⁴⁵ B D W f1 28 565 700 most lat cop(south) most cop(north) (include "saying")
TRANSLATIONS: ASVn NASV
RANK: C

NOTES: "they started reasoning with one another, saying, "[It is] because we have no bread."
EVIDENCE: X̄ (omit "saying") A C K L X Delta Theta Pi f13 33 892 1010 1241 Byz Lect three lat vg syr(p,h) some cop(north)
TRANSLATIONS: KJV ASV RSV NIV NEB TEV ("He says this")

COMMENTS: Its change from indirect to direct discourse was perhaps made by copyists under the influence of the parallel in Matthew 16:7 which reads "we took no bread." It was perhaps prompted by the fact that the text reading is in the present tense: "they have." Manuscript D and most of the old Latin manuscripts change this to an imperfect tense: "they had."

Mark 8:26:

TEXT: "Do not even enter into the village."

EVIDENCE: X̄ B L W f1 syr(s) most cop
TRANSLATIONS: ASV RSV NASV NIV NEBn TEV
RANK: B

NOTES: "Do not even enter into the village, nor tell anyone in the village."
EVIDENCE: A C K X Delta Pi 33 700 892 1010 1241 Byz Lect syr(p,h) some cop(north)
TRANSLATIONS: KJV NIVn

NOTES: "Tell no one in the village."
EVIDENCE: one lat
TRANSLATIONS: NEB

COMMENTS: The different manuscripts show seven different readings which are combinations of the three phrases "go to your house" (see Mark 2:11 and 5:19), "do not enter into the village," and "tell no one in the village." The three found in English translations are listed above. While it is possible that the reading given in the text is a reading that was shortened from the first footnote reading in order to avoid redundancy, it is more likely that the footnote reading is a combination of the text reading and its variation "tell no one in the village."

Mark 8:38:

TEXT: "whoever is ashamed of me and of my words"
EVIDENCE: ⱼ A B C D K L X Delta Theta Pi f1 f13 28 33 565 700 892 1010 1241 Byz Lect most lat vg syr cop(north)
TRANSLATIONS: KJV ASV RSV NASV NIV NEBn TEV
RANK: B

NOTES: "whoever is ashamed of me and of mine"
EVIDENCE: p^{45vid} W one lat cop(south)
TRANSLATIONS: NEB

COMMENTS: The difference in the readings is caused only by the absence of "words" in the footnote reading. The same Greek word can be translated "my" and "mine." Although it is possible that the word "words" was added from the parallel in Luke 9:26, it is much more likely that it was accidentally omitted through a mistake of the eye, since the Greek words for "my" and "words" both end in the same letters ("-ous").

Mark 9:24:

TEXT: "the father of the child cried out and"
EVIDENCE: p⁴⁵ ⱼ A* B C* L W Delta Psi 28 700 one lat syr(s) most cop
TRANSLATIONS: ASV RSV NASV NIV NEB TEV
RANK: A

NOTES: "the father of the child cried out with tears and"
EVIDENCE: A² C³ D K X Theta Pi f1 f13 33 565 892 1010 1241 Byz Lect most lat vg syr(p,h,pal) some cop(north)
TRANSLATIONS: KJV ASVn RSVn

COMMENTS: The words "with tears" seem to have been added by copyists and correctors to heighten the story. There is no good reason why the words would have been omitted if they had been original.

Mark 9:29:

TEXT: "This kind can come out by nothing except by prayer."
EVIDENCE: ⱼ* B one lat
TRANSLATIONS: ASV RSV NASV NIV NEB TEV
RANK: A

NOTES: "This kind can come out by nothing except by prayer and fasting."
EVIDENCE: p^{45vid} S^b A C D K L W X Delta Theta Pi Psi f1 f13 28 33 565 700 892 1010 1241 Byz
Lect most lat vg syr(h) syr(s,p,pal) ("fasting and prayer") cop
TRANSLATIONS: KJV ASVn RSVn NASVn NIVn NEBn

COMMENTS: Because of the emphasis put on fasting in the early church, there was a tendency for copyists to add a reference to fasting after a reference to prayer.

Mark 9:38:

TEXT: "we saw someone casting out demons in your name"
EVIDENCE: X B C L Delta Theta Psi 892 two lat syr(s,p,pal) cop
TRANSLATIONS: ASV RSV NASV NIV NEB TEV
RANK: C

NOTES: "we saw someone casting out demons in your name who does not follow us"
EVIDENCE: A {D} K {W X} Pi {f1 f13 28 565 700} 1010 {1241} Byz Lect {most lat vg syr(h)}
syr(h+)
TRANSLATIONS: KJV RSVn

COMMENTS: The phrase "who does not follow us" seems to have been added from the last part of the verse: "because he was not following us." This last phrase is omitted by those manuscripts that are listed above in braces. In them the phrase was apparently moved to this position and the wording changed slightly.

Mark 9:42:

TEXT: "one of these little ones who believe in me"
EVIDENCE: A B C²(vid) K L W X Theta Pi Psi f1 f13 28 565 700 892 1010 1241 Byz Lect some
lat vg syr(s,p,h) cop
TRANSLATIONS: KJV ASV RSV NIV TEV
RANK: C

NOTES: "one of these little ones who believe"
EVIDENCE: X C*(vid) D ("have faith") Delta some lat some cop(north)
TRANSLATIONS: ASVn NASV NEB ("have faith")

COMMENTS: The words "in me" are in brackets in the UBS text because they may have been added from the parallel in Matthew 18:6. There is strong manuscript evidence in favor of keeping them, but they are absent from early manuscripts of different kinds of ancient text.

Mark 9:44 & 46:

TEXT: omit verses 44 and 46
EVIDENCE: X B C L W Delta Psi f1 28 565 892 one lat syr(s) cop
TRANSLATIONS: ASV RSV NASV NIV NEB TEV
RANK: A

NOTES: include verses 44 and 46 (both identical to verse 48): "where their worm does not die, and the fire is not quenched."
EVIDENCE: A D K X Theta Pi f13 700 1010 1241 Byz Lect most lat vg syr(p,h)
TRANSLATIONS: KJV ASVn RSVn NASVn NIVn NEBn TEVn

COMMENTS: Verses 44 and 46 seem to have been added by copyists from verse 48.

Mark 9:49:

TEXT: "everyone will be salted with fire."

EVIDENCE: ⚭ B L W Delta f1 f13 28* 565 700 syr(s) most cop

TRANSLATIONS: ASV RSV NASV NIV NEB TEV?

RANK: B

NOTES: "everyone will be salted with fire, and every sacrifice will be salted with salt."

EVIDENCE: A C K X Theta Pi Psi 28^c 892 1010 1241 Byz Lect three lat vg syr(p,h) some cop(north)

TRANSLATIONS: KJV ASVⁿ RSVⁿ

OTHER: "every sacrifice will be salted with salt."

EVIDENCE: D some lat

COMMENTS: In Greek the clauses in question begin with "every" and end with "salted." While it is possible that one or the other of them was accidentally omitted through a mistake of the eye, it is more likely that the second clause was added from Leviticus 2:13 as an explanation of the first, perhaps at first in the margin, and from there was either substituted for the first, or added to the text.

Mark 10:2:

TEXT: "And Pharisees came up and to test him they started asking him"

EVIDENCE: ⚭ A B C K L W X Delta Theta Pi Psi f1 f13 28 565 700 892 1010 1241 Byz Lect some lat vg syr(p,h) cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEBⁿ TEV

RANK: C

NOTES: "And to test him they started asking him"

EVIDENCE: D some lat syr(s)

TRANSLATIONS: NEB

COMMENTS: The words "Pharisees came up" are found in several different word orders, with and without "the." These words may have been added from the parallel in Matthew 19:3. However, since they appear in most manuscripts and none of the various word orders is exactly the same as the parallel in Matthew, they are retained in the UBS text.

Mark 10:7:

TEXT: "a man shall leave his father and mother and be joined to his wife"

EVIDENCE: A C D K L W X Delta Theta Pi f1 f13 28 565 700 892margin 1010 1241 Byz Lect lat vg syr(p,h) cop

TRANSLATIONS: KJV ASV RSV NASVⁿ NIV NEB TEV

RANK: D

NOTES: "a man shall leave his father and mother"

EVIDENCE: ⚭ B Psi 892* syr(s)

TRANSLATIONS: ASVⁿ RSVⁿ NASV NIVⁿ NEBⁿ TEVⁿ

COMMENTS: The words "and be joined to his wife" are in brackets in the UBS text. Although they might have been added from the source of quotation in Genesis 2:24 and from the parallel passage in Matthew 19:5, it is more likely that they were accidentally omitted when copyists' eyes jumped from "and" to "and," because the quotation does not make sense without them.

Mark 10:24:

TEXT: "how difficult it is to enter into the kingdom of God!"

EVIDENCE: X̄ B Delta Psi one lat cop(south) some cop(north)

TRANSLATIONS: ASVⁿ RSV NASV NIV NEB TEV

RANK: C

NOTES: "how difficult it is for those who trust in wealth to enter into the kingdom of God!"

EVIDENCE: A C D K X Theta Pi f1 f13 28 565 700 892 1010 Byz Lect most lat vg syr most cop(north)

TRANSLATIONS: KJV ASV RSVⁿ NASVⁿ NIVⁿ NEBⁿ

OTHER: "how difficult it is for a rich man to enter into the kingdom of God!"

EVIDENCE: W one lat

OTHER: "how difficult it is for those who have wealth to enter into the kingdom of God!"

EVIDENCE: 1241

COMMENTS: Although it is possible that the omission of "for those who trust in wealth" was due to a mistake of the eye (the Greek words for "is" and "wealth" both end in the same two letters), it is also quite possible that a hard saying of Jesus has been softened by copyists with the addition of a qualifying statement like that found in verse 23. The qualifying statement in manuscript W was taken from verse 25 and that of manuscript 1241 was taken from verse 23.

Mark 10:26:

TEXT: "saying among themselves, 'Who indeed can be saved?'"

EVIDENCE: A D K W X Theta Pi f1 f13 28 565 700 1010 1241 Byz Lect some lat vg syr(s,h)

TRANSLATIONS: KJV ASVⁿ RSVⁿ NASVⁿ NIV NEB TEV

RANK: B

NOTES: "saying to him, 'Who indeed can be saved?'"

EVIDENCE: X̄ B C Delta Psi 892 cop

TRANSLATIONS: ASV RSV NASV

OTHER: "saying to one another, 'Who indeed can be saved?'"

EVIDENCE: M* some lat syr(p)

COMMENTS: The reading "to him" seems to be a change made by the Alexandrian type of manuscripts, since Jesus answers their question in the next verse.

Mark 10:40:

TEXT: "for whom it has been prepared."

EVIDENCE: S^a A B C D K L W X Delta Pi Psi f13 28 565 700 892 1010 Byz Lect most lat vg syr most cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV
RANK: B

NOTES: "for whom it has been prepared by my Father."
EVIDENCE: \aleph^{*b} Theta f1 1241 two lat some cop(north)
TRANSLATIONS: NEBn

COMMENTS: The words "by my Father" have been added by some copyists from the parallel passage in Matthew 20:23.

Mark 11:19:

TEXT: "whenever evening came they would go out"
EVIDENCE: A B K W Delta Pi Psi 28 565 700 four lat syr(p)
TRANSLATIONS: ASVn RSV NASV NIV TEV
RANK: C

NOTES: "whenever evening came he would go out"
EVIDENCE: \aleph C D X Theta f1 f13 33 892 1010 1241 Byz Lect most lat vg syr(s,h,pal) cop
TRANSLATIONS: KJV ASV RSVn NIVn NEB

COMMENTS: Either some copyists changed the singular to the plural to fit with the next verse, or other copyists changed the plural to the singular to fit with the previous verse. The plural was chosen for the UBS text because the manuscript evidence seems stronger for it. Manuscript L has accidentally omitted the verb.

Mark 11:24:

TEXT: "keep believing that ^{pl}you have received [it]"
EVIDENCE: \aleph B C L W Delta Psi 892 some cop
TRANSLATIONS: ASVn RSV2 NASV NIV NEB TEV
RANK: A

NOTES: "keep believing that ^{pl}you are receiving [it]"
EVIDENCE: A K X Pi f13 28 33 1010 1241 Byz Lect syr some cop(south) most cop(north)
TRANSLATIONS: KJV ASV* RSV1 RSV2n

NOTES: "keep believing that ^{pl}you will receive [it]"
EVIDENCE: D Theta f1 565 700 lat vg some cop
COMMENTS: The aorist tense (usually translated as a past tense in English) here is used to represent the Semitic prophetic perfect (that is, the use of the perfect tense to refer to a future action in order to express the certainty that it will happen). Copyists who did not understand this Semitic usage of the verb changed it either to a present tense, or, like the parallel in Matthew 21:22, to a future tense.

Mark 11:26:

TEXT: omit verse 26
EVIDENCE: \aleph B L W Delta Psi 565 700 892 two lat some vg syr(s,pal) most cop
TRANSLATIONS: ASV RSV NASV NIV NEB TEV
RANK: A

NOTES: include verse 26: "But if ^pyou do not forgive, neither will ^pyour Father who is in heaven forgive ^pyour trespasses."

EVIDENCE: A C D K X Theta Pi *f*1 *f*13 28 33 1010 1241 Byz Lect most lat most vg syr(p,h) some cop(north)

TRANSLATIONS: KJV ASVn RSVn NASVn NIVn NEBn TEVn

COMMENTS: Although this verse might have been accidentally omitted through a mistake of the eye when copyists' eyes jumped from "^pyour trespasses" in verse 25 to "^pyour trespasses" in verse 26, the fact that it is missing from several different kinds of ancient text makes it likely that it was added by copyists who remembered Matthew 6:15. It contains several variations in the manuscripts in which it is found.

Mark 12:23:

TEXT: "In the resurrection, whenever they rise, to which of them"

EVIDENCE: A K X Theta Pi *f*1 *f*13 28 565 700 1010 1241 Byz Lect most lat vg syr(s,h,h+)

TRANSLATIONS: KJV NASV NIVn NEB TEV

RANK: D

NOTES: "In the resurrection to which of them"

EVIDENCE: Ⲛ B C D L W Delta Psi 33 892 four lat syr(p) cop

TRANSLATIONS: ASV RSV NASVn NIV

COMMENTS: The words "whenever they rise" are in brackets in the UBS text, because they are omitted from early manuscripts of several kinds of ancient text. However, the words are somewhat redundant following "in the resurrection" and it is probable that they were deliberately omitted by copyists to remove this redundancy. They are not found in the parallel passages in Matthew 22:28 and Luke 20:33. The same kind of redundancy is found elsewhere in Mark (see "creation which God created" in Mark 13:19) and is probably original. Some manuscripts of both traditions include the word "Therefore."

Mark 12:36:

TEXT: "I put your enemies underneath your feet."

EVIDENCE: B D W 28 syr(s) cop

TRANSLATIONS: ASVn RSV NASV NIV NEB TEV

RANK: C

NOTES: "I put your enemies [as] a footstool for your feet."

EVIDENCE: Ⲛ A K L X Delta Theta Pi Psi 092b *f*1 *f*13 33 565 700 892 1010 1241 Byz Lect lat vg syr(p,h,pal)

TRANSLATIONS: KJV ASV

COMMENTS: Although it is possible that some copyists changed this passage to read like the parallel in Matthew 22:44 ("underneath"), it is more likely that other copyists changed it to read like the parallel in Luke 20:43 (which is like Acts 2:35 and the Greek Old Testament of Psalm 110:1).

Mark 13:33:

TEXT: "Keep looking out, keep alert; for ^pyou do not know"

EVIDENCE: B D four lat cop(Fayyumic)

TRANSLATIONS: ASVⁿ RSV NASV NIV NEB TEV
RANK: C

NOTES: "Keep looking out, keep alert, and keep praying; for ^pyou do not know"

EVIDENCE: ⚭ A C K L W X Delta Theta Pi Psi *f*1 *f*13 28 565 700 892 1010 1241 Byz Lect most lat vg syr cop(north,south)

TRANSLATIONS: KJV ASV RSVⁿ NIVⁿ NEBⁿ

COMMENTS: The words "and keep praying" seem to be a natural expansion taken perhaps from Mark 14:38. If they had been original, there is no good reason why they would have been omitted.

Mark 14:24:

TEXT: "This is my blood of the covenant"

EVIDENCE: ⚭ B C D L W Theta Psi 565 two lat most cop(north) some cop(south)

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: B

NOTES: "This is my blood of the new covenant"

EVIDENCE: A K P X Delta Pi *f*1 *f*13 28 700 892 1010 1241 Byz Lect most lat vg syr some cop(north) most cop(south)

TRANSLATIONS: KJV ASVⁿ RSVⁿ NIVⁿ

COMMENTS: Although it is possible that the word "new" was accidently omitted due to a mistake of the eye (the Greek words for "the," "new," and "covenant" all end in the same two letters), it is much more likely that it was added here by copyists from the parallel accounts in Luke 22:20 and I Corinthians 11:25.

Mark 14:39:

TEXT: "he went away and prayed, saying the same words."

EVIDENCE: ⚭ A B C K L W X Delta Theta Pi Psi 0112 *f*1 *f*13 28 565 700 892 1010 1241 Byz Lect some lat vg syr cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEBⁿ TEV

RANK: A

NOTES: "he went away and prayed."

EVIDENCE: D some lat

TRANSLATIONS: NEB

COMMENTS: It is much more likely that the clause "saying the same words" was omitted by some Western manuscripts than that it was added exactly the same in all different kinds of ancient text, perhaps from Matthew 26:44 (the parallel verse in Matthew is 26:42).

Mark 14:65:

TEXT: "saying to him, 'Prophesy!'"

EVIDENCE: ⚭ A B C D K L Pi Psi ("Prophesy to us") 067 *f*1 ("Prophesy now") 28 1010 1241 Byz lat vg syr(s) ("Prophesy now to us") syr(p) some cop(north) some cop(south) ("Prophesy to us")

TRANSLATIONS: KJV ASV RSV NASV NIV NEB

RANK: C

NOTES: "saying to him, 'Prophesy now, Christ! Who is it that struck you?'"

EVIDENCE: W f13

NOTES: "saying to him, 'Prophesy to us, Christ! Who is it that struck you?'"

EVIDENCE: X Delta Theta 33 565 700 892 syr(h,h+) most cop(north) some cop(south)

NOTES: "saying to him, 'Prophesy to us! Who is it that struck you?'"

EVIDENCE: Lect

TRANSLATIONS: NEBn TEV ("Guess who hit you!")

COMMENTS: Several copyists added part or all of the phrases found in the parallel passages of Matthew 26:68 and Luke 22:64.

Mark 14:68:

TEXT: "he went outside into the fore-court, and a rooster crowed."

EVIDENCE: A C D K X Delta Theta Pi Psi^c 067 f1 f13 28 33 565 700 1010 1241 Byz Lect most lat vg syr(p,h) one cop(north) some cop(south)

TRANSLATIONS: KJV ASV RSVn NASVn NIVn NEBn TEV

RANK: D

NOTES: "he went outside into the fore-court."

EVIDENCE: X̄ B L W Psi* 892 one lat syr(s) most cop

TRANSLATIONS: ASVn RSV NASV NIV NEB TEVn

COMMENTS: The words "and a rooster crowed" are in brackets in the UBS text. While it is possible that they were added here by copyists to make the rooster crow twice, it is more likely that they were omitted by other copyists to make the account read like that in Matthew, Luke, and John, especially since three of the manuscripts that omit them (X̄, L, and latin manuscript c) also omit the reference to two crowings in verses 30 and 72 (manuscript W also omits "twice" in verse 30). If the words had been added by copyists, it would be expected that they would have been added at various places, not at the same place by all copyists..

Mark 15:8:

TEXT: "And the crowd came up and began asking"

EVIDENCE: X̄* B D ("whole crowd") 892 most lat vg cop

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: B

NOTES: "And the crowd cried [aloud] and began asking"

EVIDENCE: S^b A C K W X Delta Theta Pi Psi f1 f13 28 33 565 700 1010 1241 ("whole crowd") Byz Lect syr

TRANSLATIONS: KJV NEBn

COMMENTS: The Greek words translated "came up" and "cried [aloud]" are similar: *anabas* and *anaboêsas*, respectively. The words "came up" are in the UBS text because they are found in early manuscripts of both the Alexandrian and Western types of ancient text.

Mark 15:28:

TEXT: omit verse 28

EVIDENCE: X̄ A B C D X Psi Lect two lat syr(s) most cop

TRANSLATIONS: ASV RSV NASV NIV NEB TEV
RANK: A

NOTES: include verse 28: ".And the scripture was fulfilled which says, 'And he was reckoned with outlaws.'"

EVIDENCE: K L P Delta Theta Pi 0112 f1 f13 28 33 565 700 892 1010 1241 Byz most lat vg
syr(p,h,pal) some cop(north)

TRANSLATIONS: KJV ASVn RSVn NASVn NIVn NEBn TEVn

COMMENTS: Although the verse might have been accidentally omitted when copyists' eyes jumped from the "And" at the beginning of verse 28 to the "And" at the beginning of verse 29, the number of early manuscripts that omit it would indicate that it was more likely added by copyists who remembered Luke 22:37 and Isaiah 53:12. Perhaps it was first written in the margin of early manuscripts.

Mark 15:34:

TEXT: "why have you forsaken me?"

EVIDENCE: X A B C K L P X Delta Theta Pi Psi 059 0112 f1 f13 28 33 565 700 892 1010 1241
Byz Lect most lat vg syr(s,p) cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: B

NOTES: "why have you reproached me?"

EVIDENCE: D three lat syr(h)

TRANSLATIONS: NEBn

COMMENTS: The word "reproached" perhaps was added from verse 32.

Mark 15:39:

TEXT: "saw that he expired like this"

EVIDENCE: X B L Psi 892 cop

TRANSLATIONS: ASV RSV NASV NIVn NEB TEV

RANK: C

NOTES: "saw that he cried out and expired like this"

EVIDENCE: A C D K W X Delta Theta Pi f1 f13 28 33 565 700 1010 1241 Byz Lect most lat vg
syr

TRANSLATIONS: KJV ASVn RSVn NIV NEBn TEVn

COMMENTS: Although it is possible that the word for "cried out" was accidentally omitted by an early copyist of the Alexandrian type of text (both "cried out" and "like this" end with the same Greek letter), the word may also have been borrowed from Matthew 27:50, or paraphrased from verse 37. Some of the witnesses (W Theta 565 syr(s) cop(north)) omit "like this."

Mark 15:44:

TEXT: "whether he died [very] long ago."

EVIDENCE: X A C K L X(vid) Pi Psi f1 f13 28 33 700 892 1010 1241 Byz Lect syr(p,h) cop(south)

TRANSLATIONS: KJV ASV RSVn NEB TEV

RANK: C

NOTES: "whether he had already died."
EVIDENCE: B D W Theta lat vg syr(pal) cop(north)
TRANSLATIONS: ASVn RSV NASV NIV

OTHER: "whether he had died."
EVIDENCE: syr(s)

COMMENTS: Because the Greek word for "long ago" seemed harsh here, it was apparently changed by some copyists to "already," which they borrowed from the first part of the verse.

Mark 16:1:

TEXT: "And when the sabbath was past, Mary Magdalene, and Mary the [mother] of James, and Salome bought spices"

EVIDENCE: Ⲛ A B C K L W Delta Pi Psi f1 f13 28 33 700 892 1010 1241 Byz Lect two lat vg syr(s,p,h) some cop(north) cop(south)
TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV
RANK: A

NOTES: "And they went and bought spices"
EVIDENCE: D three lat
TRANSLATIONS: NEBn

OTHER: "And when the sabbath was past, Mary Magdalene, and Mary the [mother] of James, and Salome went and bought spices"
EVIDENCE: Theta 565 three lat syr(pal) cop(north)

COMMENTS: The omission of the women's names in manuscript D seems to have been in the interest of simplifying the text (two of them had just been mentioned).

Mark 16:8:

TEXT: include verses 9 through 20
EVIDENCE: A C D K W X Delta Theta Pi f1 f13 28 33 565 700 892 1010 Byz some Lect most lat vg syr(c,p,h,pal) most cop
TRANSLATIONS: KJV ASV RSV1n RSV2 NASV(text ed.) NIV NEBn TEVn
RANK: "A" to omit; included in double brackets

NOTES: omit verses 9 through 20
EVIDENCE: Ⲛ B 304 2386 most Lect(?) syr(s) one cop(south)
TRANSLATIONS: ASVn RSV1 RSV2n NASVn NIVn NEBn TEVn

NOTES: include the following plus verses 9 through 20: "But they reported briefly to Peter [and] those around [him] all that they had been told. And after this, Jesus himself also sent out through them, from east even to west, the sacred and imperishable preached message of eternal salvation. Amen."
EVIDENCE: L Psi 099 0112 274margin 579 one Lect syr(h)margin some cop
TRANSLATIONS: RSV2n NASV(ref.ed.) NEB TEV

NOTES: include the reading above and omit verses 9 through 20
EVIDENCE: one lat
TRANSLATIONS: ASVn RSVn NEBn

COMMENTS: Verses 9 through 20 are in double brackets in the UBS text, which means that the UBS Textual Committee felt that they were not originally written by Mark. Verses 9 through 20 are missing from manuscript 2386 because a leaf is missing from the manuscript at this point. The so-called "short ending" quoted above is obviously not original. It was possibly written to end a manuscript that was missing verses 9 through 20. Verses 9 through 20 are often suspected of having been added to Mark to give it an ending, because it is supposedly written in a different style from the rest of Mark. A close examination of style, however, reveals that it is not so different in style from the rest of Mark as is sometimes claimed.

Mark 16:14:

TEXT: "after he had been raised."

EVIDENCE: A C D K L X Delta Theta Pi Psi f1 f13 28 33 565 700 892 1010 1241 Byz Lect most lat vg syr(p,h,pal) most cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: A

NOTES: "after he had been raised. And they defended [themselves], saying, 'This age of lawlessness and unbelief is under Satan, who does not allow the things under the unclean spirits to attain to the truth [and] power of God. For this [reason] reveal your righteousness right now.' They were saying [this] to Christ and Christ was replying to them, 'The term of years of Satan's authority has been fulfilled, but other terrible things are coming near. And for those having sinned I was delivered to death, so that they may return to the truth and no longer sin, so that they may inherit the spiritual and imperishable glory of righteousness which is in heaven.'"

EVIDENCE: W

TRANSLATIONS (mentioned only, not quoted): RSV2n NEBn **COMMENTS:** The above addition is found only in manuscript W, although Jerome was familiar with part of it and says that it was found in some manuscripts of his time (the fourth and fifth centuries).

Mark 16:17:

TEXT: "they will speak with new tongues"

EVIDENCE: A C² D(supp) K W X Theta Pi f1 f13 28 33 565 700 892 1010 1241 Byz Lect most lat vg syr(c,p,h,pal)

TRANSLATIONS: KJV ASV RSV NASV NIV {NEB TEV ("strange")}

RANK: B

NOTES: "they will speak with tongues"

EVIDENCE: C* L Delta Psi most cop

TRANSLATIONS: ASVn

COMMENTS: The word "new" was possibly accidentally omitted by a mistake of the eye, when copyists eyes jumped from the beginning of the Greek word for "new" to the next word "and." The Greek word for "new" begins with the letters that spell the Greek word for "and."

Mark 16:18:

TEXT: "and in [their] hands they will pick up snakes"

EVIDENCE: C L X Delta Psi f1 33 565 892 syr(c,h+) most cop

TRANSLATIONS: NIV

RANK: C

NOTES: "they will pick up snakes"

EVIDENCE: A D(supp) K W Theta Pi f13 28 700 1010 1241 Byz Lect most lat vg syr(p,pal)

TRANSLATIONS: KJV ASV RSV NASV NEB TEV

COMMENTS: The words "and in [their] hands" are in brackets in the UBS text, which follows the Alexandrian witnesses, even though they may have been added because of the reference to Paul's hand in Acts 28:3-6.

Mark 16:20:

TEXT: "the signs that followed."

EVIDENCE: A C² f1 33 three lat later vg syr most cop(south)

TRANSLATIONS: NASV NIV NEB TEV

RANK: B

NOTES: "the signs that followed. Amen."

EVIDENCE: C*(vid) D(supp) K L W X Delta Theta Pi(supp) Psi f13 28 565 700 892 1010 1241

Byz Lect three lat earlier vg most cop(north)

TRANSLATIONS: KJV ASV RSV NASVn

COMMENTS: It was usual for copyists to add "Amen" to the end of a book.

The Gospel According to Luke

Luke 1:17:

TEXT: "he will go before him in the spirit"

EVIDENCE: X A B³ D K W X Delta Theta Pi Psi f1 28 33 565 700 892 1010 1241 Byz Lect lat vg
cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: A

NOTES: "he will come [near] before him in the spirit"

EVIDENCE: B* C L f13

TRANSLATIONS: ASVn

COMMENTS: The difference between the two words is that of one letter. The word "come [near] before" is the much more common word and the less frequently used word "go before" was probably misread by copyists.

Luke 1:28:

TEXT: "the Lord [is] with you!"

EVIDENCE: X B L W Psi f1 565 700 1241 syr(pal) most cop

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: B

NOTES: "the Lord [is] with you! Blessed are you among women!"

EVIDENCE: A C D K X Delta Theta Pi f13 28 33 892 1010 Byz Lect lat vg syr(p,h) some

cop(north)

TRANSLATIONS: KJV ASVn RSVn NASVn

COMMENTS: The words "Blessed are you among women!" seem to have been added here from verse 42. There is no good reason why they should have been omitted if they were original.

Luke 1:35:

TEXT: "the holy [child] to be born will also be called"

EVIDENCE: ⱼ A B C³ D K L W X Delta Pi Psi *f*13 28 565 700 892 1010 1241 Byz Lect most lat early vg syr(h) some syr(pal) cop

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: B

NOTES: "the holy [child] to be born of you will also be called"

EVIDENCE: C* Theta *f*1 33 four lat later vg syr(p) ("in you") some syr(pal)

TRANSLATIONS: KJV ASVn RSVn

COMMENTS: The words "of you" were apparently added here by copyists to balance the use of "you" in the two previous clauses.

Luke 1:37:

TEXT: "nothing from God will be impossible."

EVIDENCE: ⱼ* B D L W Xi 565

TRANSLATIONS: ASV NEB

RANK: B

NOTES: "with God nothing will be impossible."

EVIDENCE: S^c A C K Delta Theta Pi Psi *f*1 *f*13 28 33 700 892 1010 1241 Byz Lect

TRANSLATIONS: KJV RSV NASV NIV NEBn TEV

COMMENTS: The difference in the two readings is whether the word "God" is in the genitive case (which gives the preposition the meaning "from") or in the dative case (which gives the preposition the meaning "with"). Since the same sentence is found in Genesis 18:14 in the Greek Old Testament using the dative case, it is likely that the genitive case is original here, and copyists changed the word to be more like the Old Testament reading. The two readings are so similar that the translations cannot be used as evidence here.

Luke 1:46:

TEXT: "And Mary said, 'My soul magnifies the Lord'"

EVIDENCE: ⱼ A B C D K L W Delta Theta Xi Pi Psi *f*1 *f*13 28 33 565 700 892 1010 1241 Byz Lect most lat vg syr cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: B

NOTES: "And Elizabeth said, 'My soul magnifies the Lord'"

EVIDENCE: three lat

TRANSLATIONS: NEBn

COMMENTS: Although there is a possibility that the original read "and she said" omitting any name, the fact that so many manuscripts read "Mary" would seem to indicate that this was original. The reading "Elizabeth" perhaps comes from a few Latin copyists who continued Elizabeth's speech that she gave when she was filled with the Holy Spirit.

Luke 1:66:

TEXT: "What then will this child be?' For indeed the hand of the Lord was with him."

EVIDENCE: p^{4vid} ⋈ A B C K L W Delta Theta Pi Psi f1 f13 28 33 565 700 892 1010 1241 Byz Lect most lat vg syr(p,h,pal) cop
TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV
RANK: B

NOTES: "What then will this child be? For indeed the hand of the Lord [is] with him."
EVIDENCE: D some lat syr(s)
TRANSLATIONS: NEBn

COMMENTS: Some copyists left out the word "was" and thus changed Luke's comment to a present tense statement by the people about John. Luke often makes such comments (see Luke 2:50; 3:15; 7:39; 16:14; 20:20; 23:12).

Luke 1:78:

TEXT: "the Sunrise from on high will visit us"

EVIDENCE: ⋈* B L W Theta syr(s,p) cop
TRANSLATIONS: ASV RSV NASV NIV NEB TEV
RANK: C

NOTES: "the Sunrise from on high has visited us"
EVIDENCE: S^c A C D K Delta Xi Psi f1 f13 28 33 565 700 892 1010 1241 Byz lat vg syr(h,pal)
TRANSLATIONS: KJV ASVn RSVn NEBn

COMMENTS: Although it is possible that the aorist tense (that is, past tense) was changed to a future because at the time that this was originally said, Christ had not yet been born, it is more likely that the future was changed to an aorist to agree with "has visited" in verse 68.

Luke 2:11:

TEXT: "a Savior, who is Christ the Lord."

EVIDENCE: ⋈ A B D K L P W ("the Lord Christ") Delta Theta Xi Psi f1 f13 28 565 700 892 1010 1241 Byz Lect most lat vg syr(s,p) ("the Lord Christ") most cop
TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV
RANK: A

NOTES: "a Savior, who is the Lord's Christ."
EVIDENCE: two lat syr(h,pal)
TRANSLATIONS: NEBn

COMMENTS: It seems that the unusual expression "Christ the Lord" has been changed by some copyists to a more usual one. Other minor variations also exist using "Jesus" or "Savior."

Luke 2:14:

TEXT: "on earth peace among men with whom he is pleased!"

EVIDENCE: א* A B* D W lat vg cop(south)

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: B

NOTES: "on earth peace, good will among men!"

EVIDENCE: S^c B³ K L P Delta Theta Xi Psi f1 f13 28 565 700 892 1010 1241 Byz Lect

syr(s,h,pal) syr(p) ("good hope to men") cop(north)

TRANSLATIONS: KJV ASVⁿ RSVⁿ NEBⁿ

COMMENTS: The text reading can also be translated "on earth peace among men of good will," but the sense seems to be "men of [God's] good pleasure." This is a Semitic expression found in the Dead Sea Scrolls. The difference between the two readings is only one of one letter, the Greek letter "sigma" or "s" at the end of the word. Where the word occurs at the end of a line, the letter "sigma" is written as a little raised "c" which it would be possible for a copyist to overlook. Therefore, the change from "among men of good pleasure" to "good pleasure among men" may have happened either accidentally (when the "sigma" was overlooked) or deliberately (by copyists who did not understand that in the Semitic expression "men of good pleasure" the good pleasure was God's).

Luke 3:22:

TEXT: "You are my beloved son; with you I am well pleased."

EVIDENCE: p⁴ א* A B K L W {X} Delta Theta Pi Psi 0124 f1 f13 28 33 565 700 892 1010 1241 Byz Lect three lat {one lat} vg syr(h) {syr(s,p,pal) some cop(north)} other cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: C

NOTES: "You are my beloved son; today I have fathered you."

EVIDENCE: D most lat

TRANSLATIONS: RSVⁿ NEBⁿ

COMMENTS: Although it is possible that the text reading was borrowed from the parallel in Mark 1:11, it seems more likely that the footnote reading was taken from Psalm 2:7. Some of the evidence for the text (listed in braces above) uses the wording of Matthew 3:17 ("This is . . . with whom . . ."), either partially or a few times wholly.

Luke 3:32:

TEXT: "Boaz, the [son] of Sala"

EVIDENCE: p⁴ א* B syr(s,pal) cop(south) some cop(north)

TRANSLATIONS: ASVⁿ RSV NASVⁿ NIVⁿ

RANK: B

NOTES: "Boaz, the [son] of Salmon"

EVIDENCE: S^c A D K L X Delta Theta Pi Psi 28 33 565 700 892 1010 1241 Byz Lect most lat vg syr(p,h) most cop(north)

TRANSLATIONS: KJV ASV NASV* NIV NEB TEV

OTHER: "Boaz, the [son] of Salman"
EVIDENCE: *f1 f13*

COMMENTS: The name "Sala" seems to be a Syriac form of the Hebrew name "Salmon." There is a tradition that Luke was a Syrian from Antioch. If this is so, he may well have used the Syriac form of the name and copyists changed it to the Hebrew form to agree with Matthew 1:4-5 and the Old Testament spelling. "Salman" is a variant spelling of "Salmon" in Old Testament Greek manuscripts.

Luke 3:33:

TEXT: "the [son] of Amminadab, the [son] of Admin, the [son] of Arni"
EVIDENCE: *p^{4v/d} S^c L X f13 cop(north)*
TRANSLATIONS: ASVn RSV NASV ("Ram" for "Arni") NEBn TEV
RANK: C

OTHER: "the [son] of Adam, the [son] of Admin, the [son] of Arni"
EVIDENCE: *ℵ* 1241 cop(south)*

OTHER: "the [son] of Aminadam, the [son] of Aram, the [son] of Almei, the [son] of Arni"
EVIDENCE: *f1*

NOTES: "the [son] of Amminadab, the [son] of Aram, the [son] of Admin, the [son] of Arni"
EVIDENCE: Theta

OTHER: "the [son] of Amminadab, the [son] of Aram, the [son] of Joram"
EVIDENCE: *K Delta Psi 28 700 892 1010 some Byz Lect two lat syr(h)*

NOTES: "the [son] of Amminadab, the [son] of Aram"
EVIDENCE: *A D Pi 33 565 some Byz most lat vg syr(p)*
TRANSLATIONS: KJV ASVn NIV ("Ram" for "Aram") NEBn

NOTES: "the [son] of Admin, the [son] of Arni"
EVIDENCE: B
TRANSLATIONS: ASVn

OTHER: "the [son] of Adam, the [son] of Arni"
EVIDENCE: *syr(s)*

NOTES: "the [son] of Amminadab, the [son] of Arni"
EVIDENCE: none
TRANSLATIONS: ASV NEB

COMMENTS: There are five other major variations of readings, plus other minor spelling and word order variations. Out of this bewildering number of readings the UBS Textual Committee chose a reading that was used at an early period by the church at Alexandria.

Luke 4:44:

TEXT: "he was preaching in the synagogues of Judea."
EVIDENCE: *p⁷⁵ ℵ B C L f1 892 1241 Lect syr(s,h) most cop*
TRANSLATIONS: ASVn RSV NASV NIV NEB TEV ("the country")
RANK: B

NOTES: "he was preaching in the synagogues of Galilee."

EVIDENCE: A D K X Delta Theta Pi Psi f13 28 33 565 700 1010 Byz lat vg syr(p) some cop(north)

TRANSLATIONS: KJV ASV RSVn NASVn NIVn NEBn

OTHER: "he was preaching in the synagogues of the Jews."

EVIDENCE: W one Lect

COMMENTS: The name "Judea" seems to have been used here in the sense "the land of the Jews" rather than referring to the southern part of Palestine as is usually. Because of its usual sense, the word was changed by copyists to "Jews" or to the reading found in the parallel passages of Matthew 4:23 and Mark 1:39, which read "Galilee."

Luke 5:17:

TEXT: "teachers of the law sitting by, who had come"

EVIDENCE: S^a A² B C K L W X Delta Theta Xi Pi Psi f1 f13 28 565 700 892 1010 1241 Byz Lect most lat vg syr(p,h,pal) cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEBn TEV

RANK: C

NOTES: "teachers of the law sitting by. [People] had come"

EVIDENCE: X* D 33 two lat syr(s)vid

TRANSLATIONS: NEB

COMMENTS: The difference in the two readings is that in the footnote reading the definite article is omitted, making the second clause an independent sentence in Greek. Apparently some copyists saw difficulty with the statement that the religious leaders who were Jesus' enemies had come from every village throughout the land, and changed the text in a minor way to make others come to him.

Luke 5:17:

TEXT: "was in him to be healing."

EVIDENCE: X B L W Xi cop(south)

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: B

NOTES: "was [present] to be healing them."

EVIDENCE: A C D X Delta Theta Pi Psi f1 f13 28 33 565 700 892 1010 Byz Lect lat vg syr(p,h) syr(pal) ("them all") cop(north)

TRANSLATIONS: KJV ASVn RSVn

OTHER: "was [present] to be healing all."

EVIDENCE: K

COMMENTS: Apparently copyists did not realize that "him" was to be taken as the subject of the infinitive "to be healing," and so changed it to "them," "all," or "them all."

Luke 5:39:

TEXT: "The old is good." (literally, "kind")

EVIDENCE: p⁴ Ξ B L W 1241 syr(p) cop

TRANSLATIONS: ASV RSV NASV NEB

RANK: B

NOTES: "The old is better." (literally, "kinder")

EVIDENCE: A C K X Delta Theta Pi Psi f1 f13 28 33^{vid} 565 700 892 1010 Byz Lect three lat vg syr(h,pal)

TRANSLATIONS: KJV ASVn RSVn NIV TEV

OTHER: omit verse 39

EVIDENCE: D most lat

COMMENTS: The positive degree of the adjective was probably changed by copyists to the comparative to make the comparison clearer. The omission of verse 39 by some Western manuscripts is probably due to the influence of Marcion, who did not like the statement because it seemed to give authority to the Old Testament, which he rejected.

Luke 6:1:

TEXT: "happened [that] on a sabbath"

EVIDENCE: p⁴ Ξ B L W f1 33 1241 some lat syr(p,pal) cop

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: C

NOTES: "happened [that] on the second first sabbath"

EVIDENCE: A C D K X Delta Theta Pi Psi f13 28 565 700 892 1010 Byz some lat vg syr(h)

TRANSLATIONS: KJV ASVn RSVn NASVn

COMMENTS: The word translated "second first" is of unknown meaning. Perhaps it here means the second sabbath after the first, that is, the next one, if it is original. But it has been suggested that the existence of the word is due to a scribal mistake. Perhaps some scribe inserted "first" and another scribe changed it to "second" by adding it here and using the common method of deleting a word by putting dots above it. The another scribe copied both words as one, not noticing that the word "first" had been deleted. If the word is original, it is certainly easy to see why some copyists omitted it.

Luke 6:5:

TEXT: put verse 5 between verses 4 and 6

EVIDENCE: all manuscripts except D

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: -

NOTES: move verse 5 to between verses 10 and 11 and insert the following in its place: "On the same day he saw someone working on the sabbath and said to him, 'Man, if you know what you are doing, you are blessed; but if you do not know, you are cursed and a transgressor of the law.'"

EVIDENCE: D

COMMENTS: This curious addition by manuscript D makes three incidents in this place about Jesus and the sabbath.

Luke 6:35:

TEXT: "keep lending, expecting nothing in return" (literally, "keep lending, despairing nothing")
EVIDENCE: A B D K L P X^c Delta Theta Pi² Psi *f1 f13 28 33 565 700 892 1010 1241* Byz Lect lat
vg cop
TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV
RANK: C

NOTES: "keep lending, despairing of no one"
EVIDENCE: ⱼ W X* Xi Pi* syr
TRANSLATIONS: ASVⁿ RSVⁿ NEBⁿ

COMMENTS: The reading "despairing of no one" is apparently due to a mistake of the eye. The difference between the Greek words for "no one" and "nothing" is only one letter. "No one" has an extra letter, an "alpha" at the end. The next word in Greek begins with the letter "alpha." Since early manuscripts were written without spaces between words, copyists apparently saw the "alpha" twice, once with "nothing" (making it read "no one") and once with the Greek word for "despairing."

Luke 6:48:

TEXT: "because it had been well built."
EVIDENCE: p^{75vid} ⱼ B L W Xi 33 892 1241 most cop
TRANSLATIONS: ASV RSV NASV NIV NEB TEV
RANK: B

NOTES: "for it had been founded on the rock."
EVIDENCE: A C D K X Delta Theta Pi Psi *f1 f13 28 565 700^c 1010* Byz Lect lat vg syr(p,h) some
cop(north)
TRANSLATIONS: KJV ASVⁿ RSVⁿ

OTHER: omit clause
EVIDENCE: p^{45vid} 700* syr(s)

COMMENTS: This clause was apparently changed by some copyists to read like the one in the parallel in Matthew 7:25. It was accidentally omitted by some copyists when their eyes jumped from "it" to "it," which stands last in the clause in the text.

Luke 7:11:

TEXT: "soon afterward he went to a city" (literally, "in the next [time]")
EVIDENCE: p⁷⁵ S^c A B L X Delta Theta Psi *f1 f13 33 700 1010 1241* some Byz some lat vg
syr(s,pal) cop(south)
TRANSLATIONS: ASV RSV NASV NIV NEB TEV
RANK: C

NOTES: "on the next [day] he went to a city" (literally, "in the next [day]")
EVIDENCE: ⱼ* C D K W Pi 28 565 892 some Byz four lat syr(p,h) cop(north)
TRANSLATIONS: KJV ASVⁿ RSVⁿ NASVⁿ NEBⁿ TEVⁿ

COMMENTS: The difference between the two readings is one of the gender of the definite article. If the article is masculine, the word "time" is to be understood; if the article is feminine, the word

"day" is to be understood. Since Luke several times writes "the next [day]" (Luke 9:37; Acts 21:1; 25:17; 27:18), but never elsewhere "in the next [day]," it is probable that copyists changed the general statement "in the next [time]" to the more specific "in the next [day]."

Luke 7:11:

TEXT: "his disciples and a large crowd"

EVIDENCE: p⁷⁵ ⲛ B D L W Xi 1241 most lat vg syr(s,p,pal) cop

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: C

NOTES: "a considerable [number of] his disciples and a large crowd"

EVIDENCE: A C K X Delta Theta Pi Psi f13 28 33 565 700 892 1010 Byz Lect some lat syr(h)

TRANSLATIONS: KJV

OTHER: "a considerable [number of] disciples and a large crowd"

EVIDENCE: f1

COMMENTS: Although it is possible that the word "considerable" was accidentally omitted due to a mistake of the eye (it is spelled "ikanoi" in Greek and the following "and" is spelled "kai"), it has been left out of the UBS text because early manuscripts of different types of ancient text omit it.

Luke 7:19:

TEXT: "and sent [them] to the Lord"

EVIDENCE: B L Xi f13 33 two lat early vg some cop(north) cop(south)

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: C

NOTES: "and sent [them] to Jesus"

EVIDENCE: ⲛ A K W X Delta Theta Pi Psi f1 28 565 700 892 1010 1241 Byz Lect most lat later
vg syr(s,p,h) most cop(north)

TRANSLATIONS: KJV

OTHER: "and sent [them] to the Lord Jesus"

EVIDENCE: syr(pal)

COMMENTS: Copyists were more likely to change "Jesus" to "the Lord" than visa versa. The reading "the Lord Jesus" is a mixture of the other two.

Luke 7:19:

TEXT: "should we be looking for another?"

EVIDENCE: ⲛ B L R W Xi Psi 28 33 892 1241

TRANSLATIONS: KJV ASV RSV? NASV NIV? NEB TEV?

RANK: -

NOTES: "should we be looking for [someone] different?"

EVIDENCE: A D Theta f1 f13 Maj

TRANSLATIONS: RSV? NASVn NIV? TEV?

COMMENTS: The two Greek synonyms involved can both be translated "another" or "someone else," so it is difficult to tell which text most translations have followed. Since the parallel in Matthew 11:3 has "[someone] different," most likely "another" is original here and some copyists changed this passage to read the same as its parallel.

Luke 7:39:

TEXT: "If this [man] were a prophet"

EVIDENCE: Ɱ A B² D K L P W X Delta Theta Pi Psi *f1 f13 28 33 565 700 892 1010 1241* Byz
Lect cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: C

NOTES: "If this [man] were the prophet"

EVIDENCE: B* Xi

TRANSLATIONS: ASVn NASVn

COMMENTS: The article "the" seems to have been added by a couple of copyists as a reference to Deuteronomy 18:15. Latin does not have a definite article.

Luke 8:3:

TEXT: "who were providing for them"

EVIDENCE: B D K W Delta Theta *f13 28 700 892 1010* some Byz some Lect some lat early vg
syr(c,s,p,h)

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: B

NOTES: "who were providing for him"

EVIDENCE: Ɱ A L X Pi Psi *f1 33 565 1241* some Byz most Lect some lat later vg syr(h) cop

TRANSLATIONS: KJV ASVn RSVn

COMMENTS: The plural "them" is read by early manuscripts of several kinds of ancient text. The singular may have been borrowed by copyists from similar statements in Matthew 27:55 and Mark 15:41.

Luke 8:26:

TEXT: "they sailed down to the country of the Gerasenes"

EVIDENCE: p⁷⁵ B D lat vg one cop(north) cop(south)

TRANSLATIONS: ASV RSV NASV NIV NEBn TEV

RANK: D

NOTES: "they sailed down to the country of the Gadarenes"

EVIDENCE: A K W Delta Pi Psi *f13 28 565 700variant 892 1010* Byz Lect syr(c,s,p,h)

TRANSLATIONS: KJV ASVn RSVn NASVn NIVn NEBn TEVn

NOTES: "they sailed down to the country of the Gergesenes"

EVIDENCE: Ɱ L X Theta Xi *f1 33 700* 1241* syr(pal) most cop(north)

TRANSLATIONS: ASVn RSVn NASVn NIVn NEB TEVn

COMMENTS: Gerasa, Gadara, and Gergesa were all cities of the region called Decapolis, so each reading would refer to the same country. It seems most likely that "Gerasenes" was original here and in Mark 5:1, while "Gadarenes" was original in Matthew 8:28. The reading "Gergesenes" seems to have been proposed by Origen, and added to manuscripts under his influence.

Luke 8:37:

TEXT: "the region around that of the Gerasenes"
EVIDENCE: p⁷⁵ B C* D lat vg cop(south)
TRANSLATIONS: ASV RSV NASV NIV NEBn TEV ("that country")
RANK: D

NOTES: "the region around that of the Gadarenes"
EVIDENCE: S^a A K W Delta Pi Psi 28 565 700variant 892 1010 Byz syr(c,s,p,h)
TRANSLATIONS: KJV ASVn RSVn NASVn NIVn NEBn

NOTES: "the region around that of the Gergesenes"
EVIDENCE: ℵ^{*.b} C² ("Gergarsenes") L P X Theta f1 f13 33 700* 1241 syr(pal) cop(north)
TRANSLATIONS: ASVn RSVn NASVn NIVn NEB

COMMENTS: Gerasa, Gadara, and Gergesa were all cities of the region called Decapolis, so each reading would refer to the same country. It seems most likely that "Gerasenes" was original here and in Mark 5:1, while "Gadarenes" was original in Matthew 8:28. The reading "Gergesenes" seems to have been proposed by Origen, and added to manuscripts under his influence.

Luke 8:43:

TEXT: "flow of blood for twelve years [and] who had spent [her] whole living on doctors and could not be cured"
EVIDENCE: {ℵ*} S^c A {C} K L P W {X} Delta Theta Xi Pi {Psi} f1 f13 28 33 565 700 892 1010 1241 Byz Lect three lat {most lat vg syr(c,p,h) one syr(pal) cop(north)}
TRANSLATIONS: KJV ASV RSVn NASVn NIVn NEBn TEV
RANK: D

NOTES: "flow of blood for twelve years and could not be cured"
EVIDENCE: p⁷⁵ B D one lat syr(s) most syr(pal) cop(south)
TRANSLATIONS: ASVn RSV NASV NIV NEB TEVn

COMMENTS: The phrase "who had spent [her] whole living on doctors" is in brackets in the UBS text, because of the early manuscripts of different text types that omit it. The phrase is a summary of Mark 5:26. The question is whether it was added by copyists or was original with Luke. Since the Greek word for "spent" here is a different word than "spent" in Mark and it is found nowhere else in the New Testament, it was judged that Luke was more likely to have written it. Copyists would probably have used the same word. The evidence listed in braces includes the word "her."

Luke 8:44:

TEXT: "came up behind [him], and touched the tassel of his cloak"
EVIDENCE: p⁷⁵ ℵ A B C K L P W X Delta Theta Xi Pi Psi (omit "behind [him]") f1 f13 28 33 565 700 892 1010 1241 Byz Lect some lat vg syr ("his tassel") cop
TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV
RANK: C

NOTES: "came up and touched his cloak"
EVIDENCE: D some lat
TRANSLATIONS: NEBn (includes "behind [him]")

COMMENTS: Although the words could have been added from the exact parallel in Matthew 9:20, the evidence for their being original here is very great.

Luke 8:45:

TEXT: "Peter said"
EVIDENCE: p⁷⁵ B Pi 700* syr(c,s,pal) cop(south)
TRANSLATIONS: ASVn RSV NASV NIV TEV
RANK: B

NOTES: "Peter and those who were with him said"
EVIDENCE: Ⲛ A C D K L P W X Delta Theta Xi Psi f1 f13 28 33 565 700variant 892 1010 1241
Byz Lect lat vg syr(p,h) cop(north)
TRANSLATIONS: KJV ASV RSVn NASVn NEB

COMMENTS: The addition "and those who were with him" may be due to copyists trying to harmonize this verse with the parallel in Mark 5:31, which reads "his disciples said."

Luke 9:2:

TEXT: "to preach the kingdom of God and to heal the sick."
EVIDENCE: Ⲛ A C D K L W X Delta Theta Xi Pi Psi 0202 f1 f13 28 33 565 700 892 1010 1241
Byz Lect lat lvg syr(p,h,pal) cop
TRANSLATIONS: KJV ASV NASVn NIV TEV
RANK: C

NOTES: "to preach the kingdom of God and to heal."
EVIDENCE: B syr(c,s)
TRANSLATIONS: ASVn RSV NASV NEB

COMMENTS: The words "the sick" are in brackets in the UBS text. Two different forms of the Greek word for "sick" are found in the manuscripts that have it. "The sick" is included here since elsewhere Luke always uses an object with the active infinitive "to heal."

Luke 9:26:

TEXT: "whoever is ashamed of me and of my words"
EVIDENCE: p⁴⁵ p^{75vid} Ⲛ A B C K L W X Delta Theta Xi Pi Psi f1 f13 28 33 565 700 892 1010 1241
Byz Lect most lat vg syr(p,h) cop
TRANSLATIONS: KJV ASV RSV NASV NIV NEBn TEV
RANK: B

NOTES: "whoever is ashamed of me and of mine"
EVIDENCE: D four lat syr(c)
TRANSLATIONS: NEB

COMMENTS: The difference in the readings is caused only by the absence of "words" in the footnote reading. The same Greek word can be translated "my" and "mine." Although it is

possible that the word "words" was added from the parallel in Mark 8:38, it is much more likely that it was accidentally omitted through a mistake of the eye, since the Greek words for "my" and "words" both end in the same letters ("-ous").

Luke 9:35:

TEXT: "This is my Son, [my] Chosen"

EVIDENCE: p⁴⁵ p⁷⁵ ⋈ B L Theta Xi f1 892 1241 some lat syr(s) most cop

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: B

NOTES: "This is my Son, [my] Beloved"

EVIDENCE: A C D K P W X Delta Pi Psi f13 28 33 565 700 1010 Byz Lect some lat vg

syr(c,p,h,pal) one cop(north)

TRANSLATIONS: KJV ASVn RSVn

COMMENTS: The reading "Beloved" seems to have been taken from the parallel passages in Matthew 17:5 and Mark 9:7. In four of the manuscripts listed above the words "with whom I am well pleased" are also added from Matthew 17:5.

Luke 9:54:

TEXT: "consume them?"

EVIDENCE: p⁴⁵ p⁷⁵ ⋈ B L Xi 700* 1241 three lat vg syr(c,s) most cop

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: C

NOTES: "consume them like Elijah also did?"

EVIDENCE: A C D K W X Delta Theta Pi Psi f1 f13 28 33 565 700margin 892 1010 Byz Lect

most lat syr(p,h,pal) some cop(north)

TRANSLATIONS: KJV ASVn RSVn NASVn NIVn NEBn TEVn

COMMENTS: The phrase "like Elijah also did" is missing from several early manuscripts. Since there seems to be no good reason for copyists to have omitted it, it apparently was a gloss that was first written in the margin and then made its way into the text.

Luke 9:55-56:

TEXT: "he turned and rebuked them. -And they went"

EVIDENCE: p⁴⁵ p⁷⁵ ⋈ A B C L W X Delta Xi Psi 28 33 565 892 1010 1241 some Byz most Lect

one lat syr(s) most cop

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: C

NOTES: "he turned and rebuked them and he said, ^p'You do not know what kind of spirit ^pyou are of; -for the Son of man did not come to destroy men's lives but to save [them].' And they went"

EVIDENCE: K Theta Pi f1 f13 700 some Byz some Lect most lat vg syr(c,p,h) some cop(north)

TRANSLATIONS: KJV ASVn RSVn NASVn NIVn NEBn TEVn

NOTES: "he turned and rebuked them and he said, ^p'You do not know what kind of spirit ^pyou are of.' -And they went"

EVIDENCE: D one lat
TRANSLATIONS: ASVn

COMMENTS: The additional wording is missing from most early manuscripts. Although it is possible that it was accidentally omitted when copyists' eyes jumped from "and" to "and," there is no good reason why manuscript D should have accidentally omitted the material in verse 56. That material seems to have come from Luke 19:10. It is likely that all the material was a marginal gloss that was added to the text by some copyists.

Luke 9:59:

TEXT: "he said, 'Lord, let me first go to bury my father.'"

EVIDENCE: p⁴⁵ p⁷⁵ ⌘ A B³ C K L W X Delta Theta Xi Pi Psi 0181 f1 f13 28 33 565 700 892 1010
1241 Byz Lect most lat vg syr(c,p,h) cop
TRANSLATIONS: KJV ASV RSV NASVn NIV TEV
RANK: C

NOTES: "he said, 'Let me first go to bury my father.'"

EVIDENCE: B* D one lat syr(s)
TRANSLATIONS: NASV NEB

COMMENTS: The word "Lord" is in brackets in the UBS text, because it might have been added either from verse 61 or from the parallel in Matthew 8:21. However, since the abbreviations for "said" and "Lord" both end in the same letter, it is possible that it was accidentally omitted through a mistake of the eye. Copyists often abbreviated common words in a long document.

Luke 9:62:

TEXT: "No one who puts [his] hand to the plow and keeps looking back is fit for the kingdom of God."

EVIDENCE: p⁷⁵ {⌘ A} B {C K L W X Delta Theta Xi Pi Psi} 0181 f1 {f13 28 33 565 700 892 1010
1241 Byz Lect three lat vg syr cop}
TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV
RANK: C

NOTES: "No one who keeps looking back when he puts his hand to the plow is fit for the kingdom of God."

EVIDENCE: p^{45vid} D most lat
TRANSLATIONS: NEBn

COMMENTS: The reversal of word order found in the notes does not make good sense unless one does something such as taking "and" to mean "when." It is probably due to a mistake in copying where the copyist's eye jumped ahead and he copied down the second phrase first and then, instead of correcting it, he copied down the first phrase. The evidence listed in braces includes the word "his" which is missing from manuscripts p75, B, and 0181, and family 1.

Luke 10:1:

TEXT: "the Lord appointed seventy-two others"

EVIDENCE: p⁷⁵ B D 0181 most lat vg syr(c,s) one cop(north) cop(south)
TRANSLATIONS: ASVn RSVn NASVn NIV NEB TEV
RANK: C

NOTES: "the Lord appointed seventy others"

EVIDENCE: ⱼ A C K L W X Delta Theta Lambda Xi Pi Psi *f1 f13 28 565 700 892 1010 1241* Byz
Lect ("other disciples") three lat syr(p,h,pal) most cop(north)
TRANSLATIONS: KJV ASV RSV NASV NIVn NEBn TEVn

COMMENTS: The number "two" is in brackets in the UBS text. The number seventy is quite common in the Old Testament, while the number seventy-two occurs only once (in Numbers 31:38; "seventy-two cattle"). It is likely therefore that copyists omitted "two" to make the number a more common one. See Luke 10:17.

Luke 10:15:

TEXT: "You shall be brought down to Hades."

EVIDENCE: p⁷⁵ B D one lat syr(c,s)
TRANSLATIONS: RSV? NIV TEV?
RANK: D

NOTES: "You shall be driven down to Hades."

EVIDENCE: p⁴⁵ ⱼ A C K L W X Delta Theta Xi Pi Psi *f1 f13 28 33 565 700 892 1010 1241* Byz
Lect lat vg syr(p,h) cop
TRANSLATIONS: KJV ASV RSV? NASV NEB TEV?

COMMENTS: Both variations (*katabainô*--which is here translated "be brought down," but often "go down"--and *katabibazô*--here translated "be driven down," but often "be brought down") can be translated "be brought down." The rarer word "be driven down" might have been changed to the more common word found in Isaiah 14:15, but "be brought down" is found in early manuscripts of a couple of types of ancient text, although it is not so well supported here as in the parallel in Matthew 11:23.

Luke 10:17:

TEXT: "the Lord appointed seventy-two others"

EVIDENCE: p⁴⁵ p⁷⁵ B D 0181 most lat vg one cop(north) cop(south)
TRANSLATIONS: ASVn RSVn NASVn NIV NEB TEV
RANK: C

NOTES: "the Lord appointed seventy others"

EVIDENCE: ⱼ A C K L W X Delta Theta Xi Pi Psi *f1 f13 28 33 565 700 892 1010 1241* Byz Lect
("other disciples") three lat syr(c,p,h,pal) most cop(north)
TRANSLATIONS: KJV ASV RSV NASV NIVn NEBn TEVn

COMMENTS: The number "two" is in brackets in the UBS text. The number seventy is quite common in the Old Testament, while the number seventy-two occurs only once (in Numbers 31:38; "seventy-two cattle"). It is likely therefore that copyists omitted "two" to make the number a more common one. See Luke 10:1.

Luke 10:21:

TEXT: "he was overjoyed in the Holy Spirit"

EVIDENCE: p⁷⁵ ⱼ B D Xi 1241 some lat vg syr(c,s) most cop
TRANSLATIONS: ASV RSV NASV
RANK: C

NOTES: "he was overjoyed in the Spirit"

EVIDENCE: p^{45vid}

TRANSLATIONS: none

NOTES: "Jesus was overjoyed in the Spirit"

EVIDENCE: A W Delta Psi f13 28 565 700 892 1010 1241 Byz Lect two lat one syr(pal)

TRANSLATIONS: KJV NEBn TEVn

NOTES: "Jesus was overjoyed in the Holy Spirit"

EVIDENCE: C K L X Theta Pi f1 33 some lat syr(p,h) most syr(pal) some cop(north)

TRANSLATIONS: NIV NEB TEV

COMMENTS: Three variations are involved here: the omission of the words "Jesus," "in," and "Holy." The name "Jesus" is found in several different locations in the manuscripts that have it, indicating that it was added by copyists. The word "in" is in brackets in the UBS text because it is missing from manuscripts p⁷⁵ A B C W Delta Theta Psi f1 f13 28 565 700 and others. It is retained in the text because the word "be overjoyed" is usually used with a preposition in the Greek Old Testament. The expression "be overjoyed in the Holy Spirit" is found nowhere else in the scriptures, and this possibly led some copyists to delete the word "Holy."

Luke 10:38:

TEXT: "Martha received him [as a guest]."

EVIDENCE: p⁴⁵ p⁷⁵ B cop(south)

TRANSLATIONS: none

RANK: C

NOTES: "Martha received him [as a guest] into her house."

EVIDENCE: S^a A C² D K P W Delta Theta ("their") Pi Psi 0190 f1 f13 28 565 700 892 1010 1241

Byz Lect lat vg syr cop(north)

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

NOTES: "Martha received him [as a guest] into the house."

EVIDENCE: p^{3vid} ~~κ~~^{*c} C* L Xi 33

TRANSLATIONS: none

COMMENTS: The words "into her house" seems to be a sort of natural addition to the rather curt "received him." There seems to be no reason for copyists to delete them; therefore they were probably added. This would seem to be indicated by the fact that there are two different words that are translated "house" in the manuscript evidence listed above.

Luke 10:42:

TEXT: "Martha, Martha, you are worried and disturbed about many things; -but [only] one thing is needful. For Mary has chosen"

EVIDENCE: p⁴⁵ p⁷⁵ {A} C^{*,3} {K P} W {Delta} Theta {Pi Psi f13 28 565 700 892 1010 1241 Byz Lect} three lat vg syr(c,p,h) cop(south)

TRANSLATIONS: KJV ASV RSV NASVn NIV NEB TEV

RANK: C

NOTES: "Martha, Martha, you are worried and disturbed about many things; -but few things are needful, or [only] one. For Mary has chosen"

EVIDENCE: p³ X B C² L f1 33 syr(pal) (omit "or [only] one") most cop(north) one cop(north) (omit "or [only] one")

TRANSLATIONS: ASVn RSVn NASV NIVn NEBn

NOTES: "Martha, Martha, you are disturbed; Mary has chosen"

EVIDENCE: D one lat

TRANSLATIONS: ASVn

NOTES: "Martha, Martha; Mary has chosen"

EVIDENCE: most lat syr(s)

TRANSLATIONS: NEBn

COMMENTS: Some of the evidence for the text (listed in braces) has "troubled" instead of "disturbed." The change from "one thing" to "few things" seems to have been made to soften Jesus' statement. The omission of the clause by some Western manuscripts seems to have been deliberate to remove a difficult saying. Several manuscripts (A C W Theta f13 Byz two lat syr(p,h)) read "But" instead of "For."

Luke 11:2:

TEXT: "Father"

EVIDENCE: p⁷⁵ X B f1 700 one lat vg syr(s)

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: A

NOTES: "Our Father in heaven"

EVIDENCE: A C D K P W X Delta Theta Pi Psi f13 28 565 892 1010 1241 Byz Lect most lat syr(c,p,h) cop

TRANSLATIONS: KJV ASVn NASVn NIVn NEBn

OTHER: "Our Father"

EVIDENCE: L

COMMENTS: The great majority of manuscripts have changed this prayer to read like the more familiar one in Matthew 6:9-13.

Luke 11:2:

TEXT: "may your name be kept holy."

EVIDENCE: all manuscripts except D

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: -

NOTES: "may your name be kept holy on us."

EVIDENCE: D (both Greek and Latin)

TRANSLATIONS: NEBn?

COMMENTS: Perhaps the words "on us" come from the next variation; perhaps they belong to the next phrase.

Luke 11:2:

TEXT: "May your kingdom come."

EVIDENCE: p⁷⁵ Ⱳ A B C K L P W X Delta Theta Pi Psi f1 f13 28 33 565 892 1010 1241 Byz Lect
most lat vg syr cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: B

NOTES: "May your Holy Spirit come on us and cleanse us."

EVIDENCE: 162 (omit "on us") 700

TRANSLATIONS: NEBn

NOTES: "On us may your kingdom come."

EVIDENCE: D (both Greek and Latin)

TRANSLATIONS: NEBn

COMMENTS: The words "on us" in manuscript D may go with the previous phrase. See the variant above. Fourth and fifth century writers mention a form of the Model Prayer with a request for the Holy Spirit. Although Luke elsewhere shows a special interest in the Holy Spirit (see Luke 11:13), this reading seems to have come from Montanist influence.

Luke 11:2:

TEXT: "come."

EVIDENCE: p⁷⁵ B L f1 most vg syr(c,s)

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: A

NOTES: "come. May your will be done, on earth as [it is] in heaven."

EVIDENCE: Ⱳ A C D K P W X Delta Theta Pi Psi f13 28 33 565 700 892 1010 1241 Byz Lect
most lat syr(p,h) most cop(north)

TRANSLATIONS: KJV ASVn NASVn NIVn NEBn

OTHER: "come. May your will be done."

EVIDENCE: one lat some vg some cop(north) cop(south)

COMMENTS: The great majority of manuscripts have changed this prayer to read like the more familiar one in Matthew 6:9-13.

Luke 11:4:

TEXT: "temptation."

EVIDENCE: p⁷⁵ Ⱳ*^c B L f1 700 vg syr(s) most cop

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: A

NOTES: "temptation, but rescue us from the evil one."

EVIDENCE: S^a A C D K W X Delta Theta Pi Psi f13 28 33 565 892 1010 1241 Byz Lect lat
syr(c,p,h) some cop(north)

TRANSLATIONS: KJV ASVn NASVn NIVn NEBn

COMMENTS: The great majority of manuscripts have changed this prayer to read like the more familiar one in Matthew 6:9-13.

Luke 11:11:

TEXT: "Now [if] a son asks for a fish from any father among ^pyou,"
EVIDENCE: p⁴⁵ p⁷⁵ B 1241 three lat syr(s) cop(south)
TRANSLATIONS: ASVn RSV NASV NIV NEB TEV
RANK: C

NOTES: "Now [if] a son asks for bread from any father among ^pyou, he will not give him a stone, [will he]? Or indeed, [if] for a fish,"
EVIDENCE: ⋈ A C D K L W X Delta Theta Pi Psi f1 f13 28 33 700 892 1010 1241 Byz Lect most lat vg syr(c,p,h) cop(north)
TRANSLATIONS: KJV ASV RSVn NASVn NIVn NEBn

COMMENTS: It is likely that the bread and stone saying was added by copyists from the parallel in Matthew 7:9.

Luke 11:11:

TEXT: "will he indeed instead of a fish give him a snake?"
EVIDENCE: p⁴⁵ p⁷⁵ B cop(south)
TRANSLATIONS: RSV? NIV? TEV?
RANK: C

NOTES: "he will not instead of a fish give him a snake, [will he]?"
EVIDENCE: ⋈ A C D K L W X Delta Theta Pi Psi f1 f13 28 33 700 892 1010 1241 Byz Lect lat vg syr(c,s,p,h) cop(north)
TRANSLATIONS: KJV ASV RSV? NASV NIV? NEB TEV?

COMMENTS: The question with "indeed" is a Semitism. It seems likely that copyists altered the question to the more usually Greek form using "not." Because most English translations do not translate the Greek negative *mê* in questions, it is difficult to tell the underlying text.

Luke 11:12:

TEXT: "Or indeed, [if] he asks for an egg, will he give him a scorpion?"
EVIDENCE: p⁴⁵ p⁷⁵ B L 892 cop(south)
TRANSLATIONS: RSV? NIV? NEB TEV?
RANK: C

NOTES: "Or indeed, [if] he asks for an egg, he will not give him a scorpion, [will he]?"
EVIDENCE: ⋈ A C D K W X Delta Theta Pi Psi f1 f13 28 33 565 700 1010 1241 Byz Lect lat vg cop(north)
TRANSLATIONS: KJV ASV RSV? NASV NIV? TEV?

COMMENTS: It seems likely that copyists altered the question to the more usually Greek form using "not." Because most English translations do not translate the Greek negative *mê* in questions, it is difficult to tell the underlying text.

Luke 11:13:

TEXT: "the heavenly Father give the Holy Spirit"

EVIDENCE: p⁷⁵ ⚭ A B C K W X Delta Pi Psi f1 f13 28 33 565 700 892 1010 1241 Byz Lect two lat syr(c,p,h) cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: B

NOTES: "the heavenly Father give a good gift"

EVIDENCE: D Theta ("good gifts") most lat

TRANSLATIONS: NEBn

NOTES: "the heavenly Father give good [things]"

EVIDENCE: syr(s)

TRANSLATIONS: NEBn

OTHER: "the heavenly Father give the good Spirit"

EVIDENCE: p⁴⁵ L one lat vg

COMMENTS: The reading "good [things]" is an obvious adaptation to the parallel in Matthew 7:11. The readings "good gift" and "good gifts" seem to have come from the first part of the verse, while "good Spirit" is a combination of the two.

Luke 11:15, 18, 19:

TEXT: "demons by Beelzebul"

EVIDENCE: p⁴⁵ p⁷⁵ A C D L R W Theta Psi f1 f13 Maj lat syr(h) cop

TRANSLATIONS: ASVn RSV NASV NIVn TEV

RANK: -

NOTES: "demons by Beezebul"

EVIDENCE: ⚭ B

TRANSLATIONS: NASVn NIVn

NOTES: "demons by Beelzebub"

EVIDENCE: vg syr(s,c,p)

TRANSLATIONS: KJV ASV* NIV NEB

COMMENTS: "Beelzebul" is the Greek spelling of the Hebrew word "Baal-Zebub," which means "lord of flies." It has passed through Latin into English as Beelzebub. It is used in the New Testament to refer to the devil.

Luke 11:23:

TEXT: "the one who does not gather with me scatters."

EVIDENCE: p⁴⁵ p⁷⁵ S^a A B C* D K W X Delta Pi f1 f13 28 565 700 1010 1241 Byz Lect lat vg syr(c,p,h) one cop(north) cop(south)

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: A

NOTES: "the one who does not gather with me scatters me."

EVIDENCE: ⚭^{a,b} C² L Theta Psi 33 892 syr(s) most cop(north)

TRANSLATIONS: NEBn

COMMENTS: Perhaps the word "me" was added by copyists to balance the verse with four uses of "me."

Luke 11:25:

TEXT: "he finds [it] swept and decorated."

EVIDENCE: p⁷⁵ א* A D K W X Delta Theta Pi 0124 28 565 700 1010 1241 Byz Lect most lat vg syr(c,s,p,h) cop(south)
TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV
RANK: B

NOTES: "he finds [it] vacant, swept, and decorated."

EVIDENCE: S^c B C L Xi Psi f1 f13 33 892 three lat syr(h+) cop(north)
TRANSLATIONS: NEBn

COMMENTS: The word "vacant" seems to have been added by copyists from the parallel in Matthew 12:44

Luke 11:33:

TEXT: "puts [it] in a cellar nor under a peck-measure, but"

EVIDENCE: א A B C D K W X Delta Theta Pi Psi f13 28 33 565 700variant 892 1010 Byz Lect lat vg syr(c,p,h,pal) cop(north)
TRANSLATIONS: KJV ASV RSV NASV NIV NEBn TEV
RANK: D

NOTES: "puts [it] in a cellar, but"

EVIDENCE: p⁴⁵ p⁷⁵ L Xi 0124 f1 700* 1241 syr(s) cop(south)
TRANSLATIONS: NEB TEVn

COMMENTS: The words "nor under a peck-measure" are in brackets in the UBS text. The phrase may be an addition here from the parallels in Matthew 5:15 and Mark 4:21; however, since it is found in early manuscripts of several different types of ancient text, it is included here.

Luke 11:42:

TEXT: "the love of God; but these [p^ayou] had to do, without neglecting those [others]."

EVIDENCE: p⁴⁵ p⁷⁵ א A B C K L W X Delta Theta Pi Psi f1 f13 28 33 565 700 892 1010 1241 Byz Lect most lat vg syr cop
TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV
RANK: B

NOTES: "the love of God."

EVIDENCE: D (both Greek and Latin)
TRANSLATIONS: NEBn

COMMENTS: While the clause is found in a similar form in the parallel in Matthew 23:23, it is probable that it was deleted under the influence of Marcion, who did not like it and omitted it from his edition of Luke.

Luke 12:14:

TEXT: "who appointed me a judge or divider over ^pyou?"

EVIDENCE: p⁷⁵ ⋈ {A} B {K} L {W X Delta Theta Pi Psi} 0191 f1 f13 33 {565} 700 892 {1010} 1241 {Byz Lect} most lat vg syr(p,h) cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: B

NOTES: "who appointed me a judge over ^pyou?"

EVIDENCE: D {28} three lat syr(c,s)

TRANSLATIONS: NEBn

COMMENTS: Two different words for "judge" are found in the manuscripts. The ones that use the same word found in Acts 7:27, 35 are listed above in braces. The words "or divider" were omitted either accidentally by a mistake of the eye (the Greek words for "judge" and "divider" end with the same three letters) or because it was a rare word, found only here in the Greek Bible.

Luke 12:21:

TEXT: include verse 21: "Like this [is] the one who lays up treasure for himself and is not rich toward God."

EVIDENCE: p⁴⁵ p⁷⁵ ⋈ A B K L W X Delta Theta Pi Psi 070 f1 28 33 565 700 1010 1241 Byz most lat vg syr(c,s,p,h) most syr(pal) cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: B

NOTES: omit verse 21

EVIDENCE: D three lat

TRANSLATIONS: NEBn

NOTES: include verse 21 plus: "As he was saying these things, he kept calling out, 'The one who has ears to hear, let him hear.'"

EVIDENCE: f13 892 Lect one syr(pal)

TRANSLATIONS: NEBn

COMMENTS: The many manuscripts that include verse 21 indicate that it is original; it has no parallel in the other gospels. The additional material, however, was apparently taken from Luke 8:8.

Luke 12:27:

TEXT: "Consider the lilies, how they grow; they neither labor nor spin;"

EVIDENCE: p⁴⁵ p⁷⁵ ⋈ A B K L W X Delta Theta Pi Psi 070 f1 f13 28 33 565 700 892 1010 1241 Byz Lect four lat vg syr(p,h) cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEBn TEV

RANK: D

NOTES: "Consider the lilies, how they neither spin nor weave;"

EVIDENCE: D (both Greek and Latin) one lat ("weave nor spin") syr(c,s)

TRANSLATIONS: RSVn NASVn NEB

OTHER: "Consider the lilies, how they grow; they neither labor nor spin nor weave;"

EVIDENCE: some lat

COMMENTS: While it is possible that most copyists have changed this passage to read like the parallel in Matthew 6:28, it seems more likely that Western copyists introduced the word "weave" under the influence of the reference to Solomon's clothes.

Luke 12:31:

TEXT: "keep seeking his kingdom"

EVIDENCE: ⱼ B D* L Psi 892 two lat cop

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: C

NOTES: "keep seeking the kingdom of God"

EVIDENCE: p⁴⁵ A D^b K W X Delta Theta Pi 070 f1 f13 28 33 565 700 1010 1241 Byz Lect most lat vg syr(c,s,p,h)

TRANSLATIONS: KJV ASVn RSVn

OTHER: "keep seeking the kingdom"

EVIDENCE: p⁷⁵

COMMENTS: Copyists were more likely to change "his" to "of God" than visa versa. The scribe who copied manuscript p⁷⁵ shows a tendency elsewhere to omit personal pronouns.

Luke 12:39:

TEXT: "coming, he would not have let his house be broken into."

EVIDENCE: p⁷⁵ ⱼ* D (omit "have...into") three lat syr(c,s) most cop(south)

TRANSLATIONS: RSV1n RSV2 NASV NIV NEB TEV

RANK: B

NOTES: "coming, he would have watched and would not have let his house be broken into."

EVIDENCE: S^a A B K L P W X Delta Theta Pi Psi 070 f1 f13 28 33 565 700 892 1010 1241 Byz Lect most lat vg syr(p,h) cop(north) one cop(south)

TRANSLATIONS: KJV ASV RSV1 RSV2n

COMMENTS: In the Greek the last two letters of "coming" and the last two letters of "and" are the same. Although it is possible that "he would have watched and" was accidentally omitted when copyists' eyes jumped from "coming" to "and," it is more likely that the words were added here by copyists from the parallel in Matthew 24:43.

Luke 12:56:

TEXT: "how [is it that] ^pyou do not know how to analyze this [present] time?"

EVIDENCE: p⁷⁵ ⱼ B L Theta 070 33 892 1241 {two lat syr(s) some cop} most cop

TRANSLATIONS: ASV RSV NIV TEV

RANK: C

NOTES: "how [is it that] ^pyou do not analyze this [present] time?"

EVIDENCE: p⁴⁵ A {D} K W Delta Pi Psi f1 f13 28 565 700 1010 Byz Lect three lat {some lat} vg syr(p,h) {syr(c)}

TRANSLATIONS: KJV NASV NEB ("cannot")

COMMENTS: The evidence in braces above omits the word "how" making the clause a statement. It is possible that the word translated "know how to" was added to balance the preceding phrase. On the other hand, it is possible that it was omitted to make Jesus' statement more forceful (that is, that they were not just ignorant, they were stubborn). The word is included here because of the early manuscripts that include it.

Luke 13:27:

TEXT: "he will indeed say to ^pyou, 'I do not know'"
EVIDENCE: p^{75c} B 892
TRANSLATIONS: NIV TEV (both omit "to ^{*}you")
RANK: C

NOTES: "he will say, 'I tell ^pyou I do not know'"
EVIDENCE: p^{75*} A D K L W X Delta Theta Pi Psi 070 f1 f13 28 565 700 1010 1241 Byz Lect one lat syr(h) syr(s,pal) (add "Truly")
TRANSLATIONS: KJV ASV RSV NASV NEB

OTHER: "he will say to ^pyou, 'I do not know'"
EVIDENCE: Ⲡ most lat vg syr(c,p) cop

COMMENTS: The text reading can be literally translated, "he will say, saying to ^pyou." This awkward expression probably represents the Hebrew infinitive absolute (which gives it the force "indeed"). It is likely that such a Semitism was changed by copyists either by dropping the last letter of "saying" and thus making the word read "I say," or by omitting the word altogether.

Luke 13:35:

TEXT: "^pyour house is left [alone] to ^pyou."
EVIDENCE: p^{45vid} p⁷⁵ Ⲡ A B K L R W Gamma f1 565 1010 some Maj some lat earlier vg syr(s) cop(south)
TRANSLATIONS: ASV RSV NASV NEB TEV
RANK: -

NOTES: "^pyour house is left desolate to ^pyou."
EVIDENCE: D N Delta Theta Psi f13 28 33 700 892 1241 1424 some Maj most lat later vg syr(c,p,h)
TRANSLATIONS: KJV NASVn NIV

COMMENTS: The word "desolate" was added by copyists from the parallel in Matthew 23:38.

Luke 13:35:

TEXT: "until [the time] shall come when ^pyou say"
EVIDENCE: A D W {Delta} 28 some Byz most lat vg syr(c,h+) ("the day")
TRANSLATIONS: NASV? NEB TEV?
RANK: D

NOTES: "until [the time] should come when ^pyou say"
EVIDENCE: Psi f1 565 700 some Byz Lect syr(s,h)
TRANSLATIONS: KJV NASV? TEV?

NOTES: "until ^pyou say"

EVIDENCE: p⁴⁵ p⁷⁵ Ⲛ B L X {Theta} f13 892 1010 {1241} two lat syr(p) cop

TRANSLATIONS: ASV RSV NIV

COMMENTS: The evidence listed above in braces plus some Coptic manuscripts add "from now [on]" before "until," apparently taken from the parallel in Matthew 23:39. The words for "shall come when" were apparently omitted because "say" is in the subjunctive mood in Greek and the subjunctive is not usually used with this word for "when."

Luke 14:5:

TEXT: "a son or an ox fall into a well shaft"

EVIDENCE: p⁴⁵ p⁷⁵ A B W Delta 28 565 700 1010 Byz Lect three lat syr(p,h) cop(south)

TRANSLATIONS: ASVn RSV1n RSV2 NASV NIV NEBn TEV

RANK: B

NOTES: "a donkey or an ox fall into a well shaft"

EVIDENCE: Ⲛ K L X Pi Psi f1 f13 33 892 1241 most lat vg syr(s) ("an ox or a donkey") syr(pal) cop(north)

TRANSLATIONS: KJV ASV RSV1 RSV2n NASVn NIVn NEB

OTHER: "a donkey or a son or an ox fall into a well shaft"

EVIDENCE: Theta syr(c) ("a son or an ox or a donkey")

OTHER: "a sheep or an ox fall into a well shaft"

EVIDENCE: D (both Greek and Latin)

COMMENTS: The word "son" does not seem to fit with "ox" and so copyists changed it to either "donkey" (apparently taken from Luke 13:15) or to "sheep" (apparently taken from Matthew 12:11). Some copyists combined the readings "son" and "donkey."

Luke 15:16:

TEXT: "desiring to eat [his] fill of the carob pods"

EVIDENCE: p⁷⁵ Ⲛ B D L f1 f13 1241 three lat syr(c,pal) cop(south)

TRANSLATIONS: ASVn RSV NASVn NEBn TEV

RANK: C

NOTES: "desiring to fill his stomach with the carob pods"

EVIDENCE: A K P X Delta Theta Pi Psi 28 565 700 892 1010 Byz Lect most lat vg syr(s,p,h) cop (north)

TRANSLATIONS: KJV ASV RSVn NASV NIV NEB

OTHER: "desiring to fill [his] stomach and eat [his] fill from the carob pods"

EVIDENCE: W

COMMENTS: The text reading was chosen because it is found in early manuscripts of both the Alexandrian and Western types of ancient text. The word translated "to eat [his] fill" has the connotation "to be satisfied" and perhaps copyists reasoned that no one could be satisfied with just carob pods; thus they changed it to "fill his stomach."

Luke 15:21:

TEXT: "I am no longer worthy to be called your son."

EVIDENCE: p⁷⁵ A K L P W Delta Theta Pi Psi f1 f13 28 565 892 1010 Byz Lect most lat vg syr(c,s,p,pal) cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: B

NOTES: "I am no longer worthy to be called your son; make me like one of your hired servants."

EVIDENCE: ⋈ B D X 33 700 1241 one lat syr(h)

TRANSLATIONS: ASVn RSVn NASVn NIVn NEBn

COMMENTS: Although it is possible that the second clause was omitted accidentally when copyists' eyes jumped from "your" to "your" (which stands last in both clauses in Greek), it is more likely that it was added by copyists from verse 19.

Luke 16:12:

TEXT: "who will give ^pyou that which is ^pyour own?"

EVIDENCE: p⁷⁵ ⋈ A D K P W X Delta Theta Pi Psi f1 f13 28 565 700 892 1010 1241 Byz Lect most lat vg syr cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: B

NOTES: "who will give ^pyou that which is our own?"

EVIDENCE: B L

TRANSLATIONS: ASVn NASVn

COMMENTS: In later times the Greek words for "^pyour" and "our" were pronounced alike. Thus "our" is probably due to a mistake of the ear. In writing there is only one letter difference. Three Latin manuscripts read "my own," a reading which can be traced to Marcion.

Luke 17:24:

TEXT: "so shall the Son of man be in his day."

EVIDENCE: ⋈ A K L W X Delta Theta Pi Psi f1 f13 28 565 700 892 1010 1241 Byz Lect three lat vg syr most cop(north)

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: C

NOTES: "so shall the Son of man be."

EVIDENCE: p⁷⁵ B D some lat cop(south)

TRANSLATIONS: ASVn RSVn NIVn

OTHER: "so shall be the advent of the Son of man."

EVIDENCE: four lat (one adds "in his day") one cop(north)

COMMENTS: The words "in his day" are in brackets in the UBS text. The Greek words for "man" and "his" (which stands last in the phrase) end in the same two letters. While it is possible that copyists added this phrase because of the several references to "day" and "days" in verses 22 through 31, it is also possible that the words were accidentally omitted due to a mistake of the eye. Since they are not found in this exact form elsewhere, they are retained in the text. The reading with "advent" was taken from the parallel in Matthew 24:27.

Luke 17:36:

TEXT: omit verse 36

EVIDENCE: p⁷⁵ א A B K L W X Delta Theta Pi Psi f1 28 33 565 892 1010 Byz cop
TRANSLATIONS: ASV RSV NASV NIV NEB TEV
RANK: B

NOTES: include verse 36: "Two [men will be] in the field; one will be taken and the other will be left."

EVIDENCE: D 700 Lect f13 lat vg syr
TRANSLATIONS: KJV ASVn RSVn NASVn NIVn NEBn TEVn

COMMENTS: Although it is possible that verse 36 was omitted by a mistake of the eye, when copyists' eyes jumped from "left" in verse 35 to "left" in verse 36, since it is missing from so many manuscripts, it is more likely that it was added here by other copyists from the parallel passage in Matthew 24:40.

Luke 18:11:

TEXT: "Pharisee stood and started praying these things with himself"

EVIDENCE: {p⁷⁵ S^c} A {B} K {L T} W X Delta {Theta} Pi {Psi f1} f13 28 33^{vid} 565 700 {892} 1010 {1241} Byz Lect one lat {two lat vg} syr(s) (omit "these things") syr(c,p,h) {syr(pal) cop(north)}
TRANSLATIONS: KJV ASV RSV NASV NIV NEBn TEVn
RANK: D

NOTES: "Pharisee stood and started praying these things"

EVIDENCE: א* some lat cop(south)
TRANSLATIONS: NEB

NOTES: "Pharisee, standing by himself, started praying these things"

EVIDENCE: D (both Greek and Latin)
TRANSLATIONS: NEBn TEV

COMMENTS: In the text reading the words "with himself" are found right after "standing" (which is translated "stood and") and right before "these things." This is very difficult to understand. If the words modify "started praying" they can be translated as above. If the words modify the aorist passive participle "standing," they may be a Semitism representing the Aramaic ethic dative which could be translated "taking his stand." Because of the difficulty in understanding the phrase, copyists either moved "with himself" next to "started praying" (the evidence is listed above in braces), omitted the words, changed them to "by himself," or omitted "these things."

Luke 18:24:

TEXT: "when Jesus saw that he was very sorrowful, he said"

EVIDENCE: A {D} K P W X Delta Theta Pi Psi 078 f13 28 33^{vid} 565 700 892 1010 Byz Lect four lat {most lat} vg syr(c,s,p,h)
TRANSLATIONS: KJV NEB ("saw it") TEV
RANK: D

NOTES: "when Jesus saw him, he said"

EVIDENCE: א B L f1 1241 syr(pal) cop
TRANSLATIONS: ASV RSV NASV NIV

COMMENTS: The words "was very sorrowful" are in brackets in the UBS text. The evidence listed above in braces reads ". . . he saw . . . Jesus said." Actually the evidence for the text shows three different word orders for the name "Jesus," although the words in question are always found in the same position. It is possible that the words "was very sorrowful" were added from verse 23, but it is also possible that they were deleted by copyists as being repetitious. They are retained in the text because Luke elsewhere uses this same kind of repetition.

Luke 19:15:

TEXT: "he might know what they had gained by trading."

EVIDENCE: Ⲛ B D L Psi two lat syr(c,s) cop

TRANSLATIONS: ASV RSV NASV NIV TEV

RANK: C

NOTES: "he might know who had gained what by trading."

EVIDENCE: A K W Delta Theta Pi f1 f13 28 33 565 700 892 1010 1241 (omit "what") Byz Lect most lat vg syr(p,h)

TRANSLATIONS: KJV ("every man") NEB ("each")

COMMENTS: The difference between the two readings is the absence or presence of the word "who" (translated "every" or "each"). Although it is possible that "who" was omitted because of a mistake of the eye (in Greek the words for "who" and "what" stand together and are spelled almost alike--only one letter difference), it is also possible that "who" was added by copyists to make the narrative more precise. It is omitted from the text because it is missing from early manuscripts of both the Alexandrian and Western types of ancient text.

Luke 19:42:

TEXT: "had known in this day"

EVIDENCE: Ⲛ A B D L Theta Psi f1 565 892 1241 some lat syr(c,s)

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: C

NOTES: "had known in this your day"

EVIDENCE: K W Delta Pi f13 28 33^{vid} 700 1010 Byz Lect most lat vg syr(p,h)

TRANSLATIONS: KJV ASVn

COMMENTS: Since there seems to be no reason for a mistake of the eye here, it is more likely that copyists would have inserted "your" than deleted it.

Luke 19:42:

TEXT: "the things [that make] for peace!"

EVIDENCE: Ⲛ B L Theta one syr(pal) one cop(north) cop(south)

TRANSLATIONS: ASV RSV NASV NEB TEV

RANK: C

NOTES: "the things [that make] for your peace!"

EVIDENCE: A K W Delta Pi Psi f1 28 565 700 892 1010 1241 Byz Lect one lat most syr most cop(north)

TRANSLATIONS: KJV ASVn NIV

OTHER: "the things [that make] for peace for you!"
EVIDENCE: D f13 most lat vg

COMMENTS: Since there seems to be no reason for a mistake of the eye here, it is more likely that copyists would have inserted "your" or "for you" than deleted it.

Luke 21:19:

TEXT: "By ^pyour endurance ^pyou must gain ^pyour lives."

EVIDENCE: ⋈ D K L W X Delta Pi Psi f1 565 700 892 1010 1241 Byz Lect two lat some
cop(north)
TRANSLATIONS: KJV
RANK: D

NOTES: "By ^pyour endurance ^pyou will gain ^pyour lives."
EVIDENCE: A B Theta f13 33 most lat vg syr most cop
TRANSLATIONS: ASV RSV NASV NIV NEB TEV

COMMENTS: The difference in Greek between "must gain" and "will gain" is only that of one vowel. Since several future tenses are used in previous verses, it is more likely that copyists changed the aorist imperative to the future indicative than visa versa.

Luke 21:38:

TEXT: end chapter 21 with verse 38

EVIDENCE: ⋈ A B C D K L W X Delta Theta Pi Psi 0179 f1 four of f13 565 700 892 1010 1241
Byz Lect lat vg syr cop
TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV
RANK: A

NOTES: insert John 7:53-8:11 following verse 38
EVIDENCE: eight of the twelve manuscripts in f13
TRANSLATIONS: NEBn

COMMENTS: This section was added here probably because the situation seemed similar to that described in John 8:1-2.

Luke 22:16:

TEXT: "I shall not eat it until it is fulfilled"

EVIDENCE: p^{75vid} ⋈ A B L Theta f1 1241 one lat cop
TRANSLATIONS: ASV RSV NEBn TEV
RANK: C

NOTES: "I shall not eat it again until it is fulfilled"
EVIDENCE: C D K P W X Delta Pi Psi f13 565 700 892 1010 Byz Lect most lat vg syr
TRANSLATIONS: KJV RSVn NASV NIV NEB

COMMENTS: The word "not" seems to have been strengthened to "not again" on the pattern of Mark 14:25, especially since it seems that Christ did eat this meal.

Luke 22:19-20:

TEXT: "This is my body which is given for ^pyou. Keep doing this in memory of me.' -And in a similar way [he took] the cup after supper, saying, 'This cup [is] the new covenant in my blood, which is poured out for ^pyou. -But behold, the hand of the one betraying me'"

EVIDENCE: p⁷⁵ ⋈ A B C K L T (vid) W X Delta Theta Pi Psi f1 f13 565 700 892 1010 1241 Byz Lect some lat vg syr(s) (vv. 19,20a,17,20b,18) syr(p) (omit vv. 17-18) syr(h,pal) cop
TRANSLATIONS: KJV ASV RSV1n RSV2 NASV NIV NEBn TEV
RANK: C

NOTES: "This is my body. But behold, the hand of the one betraying me"

EVIDENCE: D some lat {two lat syr(c) (v. 19 before v. 17)}
TRANSLATIONS: ASVn RSV1 RSV2n NASVn NEB TEVn

COMMENTS: The order of cup--bread--cup for the last supper gave problems to several copyists who did not realize that the first cup was part of the passover meal and not part of the institution of the Lord's Supper. They solved this problem either by omitting verses 19b-20 or verses 17-18. Two Latin manuscripts and two Syrian texts also rearranged the text to have the bread first.

Luke 22:43-44:

TEXT: include verses 43 and 44: "-And there appeared to him an angel from heaven, strengthening him. -And being in agony he started praying more earnestly; and his sweat became like great drops of blood falling down on the ground."

EVIDENCE: ⋈^{a,b} D K L X Delta Theta Pi Psi 0171 f1 565 700 892 1010 1241 Byz most lat vg syr(c,p,h,pal) some cop(north) (with asterisks)
TRANSLATIONS: KJV ASV RSV1 RSV2n NASV NIV NEB TEV
RANK: C

NOTES: omit verses 43 and 44

EVIDENCE: p^{69vid} p⁷⁵ S^a A B T W some Lect one lat syr(s) most cop
TRANSLATIONS: ASVn RSV1n RSV2 NASVn NIVn NEBn TEVn

OTHER: include verses 43 and 44 after Matthew 26:39 instead of here

EVIDENCE: f13 some Lect (also the first part of verse 45)

COMMENTS: Verses 43 and 44 are enclosed by double brackets in the UBS text, which means that the UBS Textual Committee felt that they were not originally written by Luke. The fact that they are quoted by second century writers such as Justin Martyr and Irenaeus and are found in the second century Diatessaron, an early harmony of the four gospels by Tatian, is proof that they are quite old. While it is possible that they might have been omitted by copyists who did not approve of verses that showed such human weakness of Jesus, the fact that they are missing from several early manuscripts of Luke would seem to indicate that they were not originally present. However, their age indicates that they may be regarded as true scripture which has come to find its place here in the canon.

Luke 22:62:

TEXT: include verse 62: "-And he went outside and wept bitterly."

EVIDENCE: p⁷⁵ ⋈ A B D K L T W X Delta Theta Pi Psi 0124 f1 f13 28 565 700 892 1010 1241 Byz Lect some lat vg syr cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEBn TEV
RANK: C

NOTES: omit verse 62
EVIDENCE: 0171^{vid} some lat
TRANSLATIONS: NEB

COMMENTS: Although it is possible that the verse may have been copied exactly from the parallel in Matthew 26:75, the fact that it is included in so many manuscripts indicates that it was probably accidentally omitted when copyists' eyes jumped from the "And" at the beginning of the verse to the "And" at the beginning of the next verse.

Luke 22:68:

TEXT: "p^you will not answer."
EVIDENCE: p⁷⁵ ⋈ B L T 1241 cop(north)
TRANSLATIONS: ASV RSV NASV NIV NEB TEV
RANK: C

NOTES: "p^you will not answer me or release [me]."
EVIDENCE: A D K W X Delta Pi Psi f13 28 565 700 892 (omit "me") 1010 Byz Lect lat vg syr
TRANSLATIONS: KJV

OTHER: "p^you will not answer me."
EVIDENCE: Theta f1 cop(south)

COMMENTS: Although it is possible that the words "me or release" were accidentally omitted through a mistake of the eye (the Greek words for "answer" and "release" end with the same three letters), it is not possible that just the words "or release" were accidentally omitted that way. Therefore the UBS Textual Committee felt that both "me" and "me or release" were early natural additions by copyists.

Luke 23:15:

TEXT: "And neither did Herod, for he sent him back to us."
EVIDENCE: p⁷⁵ ⋈ B K L T Theta Pi 0124 892 1241 two lat cop
TRANSLATIONS: ASV RSV NASV NIV NEB TEV
RANK: C

NOTES: "And neither did Herod, for I sent p^you over to him."
EVIDENCE: A D W X Delta Psi f1 28 565 700 1010 Byz Lect most lat vg syr(h)
TRANSLATIONS: KJV ASVn

OTHER: "And neither did Herod, for he sent him back to p^you."
EVIDENCE: f13

OTHER: "And neither did Herod, for I sent him over to him."
EVIDENCE: syr(c,s,p)

COMMENTS: Another variation exists in later manuscripts ("I sent him to p^you"). Of all these variations, only two commend themselves, and the text reading has the stronger evidence

supporting it. Since in later Greek, the words for "you" and "us" sounded alike, the evidence of family 13 may be taken as supporting the text reading.

Luke 23:17:

TEXT: omit verse 17

EVIDENCE: p⁷⁵ A B K L T Pi 0124 892* 1241 one lat most cop

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: B

NOTES: include verse 17: ".Now he had an obligation to release one [prisoner] to them at the feast."

EVIDENCE: Ⲛ W X Delta {Theta Psi} f1 f13 28 565 700 {892margin} 1010 Byz Lect most lat vg syr(p,h) some cop(north)

TRANSLATIONS: KJV ASVn RSVn NASVn NIVn NEBn TEVn

NOTES: include verse 17 after verse 19

EVIDENCE: {D (both Greek and Latin)} syr(c,s)

TRANSLATIONS: ASVn RSVn

COMMENTS: The evidence listed above in braces has a different word order for verse 17. Although it is possible that the verse was accidentally omitted through a mistake of the eye (verse 17 and verse 18 both begin with the same three letters), its omission from several early manuscripts as well as the different positions and word orders in which it is found would indicate that it was added by copyists based on the parallels in Matthew 27:15 and Mark 15:6.

Luke 23:34:

TEXT: "one on the left. .And Jesus was saying, 'Father, forgive them; for they do not know what they are doing.' Now to divide his clothes"

EVIDENCE: Ⲛ^{a,c} A C D^b E K L X Delta Pi Psi f1 f13 28 33 565 700 892 1010 Byz Lect most lat vg syr(c,p,h,pal) some cop(north)

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: C

NOTES: "one on the left. Now to divide his clothes"

EVIDENCE: p⁷⁵ S^a B D* W Theta 0124 1241 two lat syr(s) most cop

TRANSLATIONS: ASVn RSVn NASVn NIVn NEBn TEVn

COMMENTS: The words that are omitted are enclosed by double brackets in the UBS text, which means that the UBS Textual Committee felt that they were not originally written by Luke. The fact that they are quoted by second century writers such as Justin Martyr and Irenaeus and are found in the second century Diatessaron, an early harmony of the four gospels by Tatian, is proof that they are quite old. But unless one says that they were omitted by copyists who thought that the destruction of Jerusalem meant that Jesus' prayer was unanswered, the fact that they are missing from several early manuscripts of different types of ancient text would seem to indicate that they were not originally present. However, their age indicates that they may be regarded as true scripture which has come to find its place here in the canon.

Luke 23:38:

TEXT: "an inscription over him, 'This [is] the King'"
EVIDENCE: p⁷⁵ S^a B L 0124 1241 most cop
TRANSLATIONS: ASV RSV NASV NIV NEB TEV
RANK: B

NOTES: "an inscription written over him in letters of Greek and Latin and Hebrew, 'This [is] the King'"
EVIDENCE: Ⲛ^{a,b} (omit "written") A C³ D K W X Delta Theta Pi Psi f1 f13 28 33 565 700 892 1010
Byz Lect most lat vg syr(p,h) some cop(north) (omit "written")
TRANSLATIONS: KJV RSVn

OTHER: "an inscription written over him, 'This [is] the King'"
EVIDENCE: C* one lat syr(c,s)

COMMENTS: The additional words are found with several different word orders and with two different words being used for "written." This combined with their omission from several early manuscripts would indicate that they were added by copyists from John 19:20.

Luke 23:42:

TEXT: "remember me whenever you come into your kingdom."
EVIDENCE: p⁷⁵ B L most lat vg
TRANSLATIONS: KJV* ASVn RSV NASVn* NIV NEB TEV?
RANK: C

NOTES: "remember me whenever you come in your kingdom."
EVIDENCE: Ⲛ A C K W X Delta Theta Pi Psi 0124 f1 f13 28 33 565 700 892 1010 1241 Byz Lect
three lat syr cop
TRANSLATIONS: ASV RSVn NASV NEBn TEV? ("as King")

OTHER: "remember me in the day of your coming."
EVIDENCE: D (both Greek and Latin)

COMMENTS: While it is possible that "into" is a scribal correction introduced as fitting better with "come" than "in," the UBS Textual Committee felt that the reading "into" fit better with Luke's theology (see Luke 24:26).

Luke 23:45:

TEXT: "while the sun[']s light] failed."
EVIDENCE: p⁷⁵ Ⲛ B C*(vid) L 0124 some Lect cop
TRANSLATIONS: ASV RSV NASV NIV NEB TEV
RANK: B

NOTES: "while the sun was darkened."
EVIDENCE: A C³ D K W X Delta Theta Pi Psi f1 f13 28 565 700 892 1010 1241 Byz some Lect
lat vg syr
TRANSLATIONS: KJV RSVn

OTHER: "while the sun[']s light] failed and the sun was darkened."
EVIDENCE: C²(vid)

OTHER: omit the phrase
EVIDENCE: 33

COMMENTS: Since the text reading can also be translated "the sun was eclipsed" and no solar eclipse was possible at the time of the full moon that marked the Passover feast, the reading "the sun was darkened" seems to be a scribal correction to remove a possible mistake.

Luke 24:3:

TEXT: "did not find the body of the Lord Jesus."
EVIDENCE: p⁷⁵ A B C K L W X Delta Theta Pi Psi 0124 f1 f13 28 33 565 700 892 1010 Byz Lect
some lat vg syr(h,pal) most cop
TRANSLATIONS: KJV ASV RSVn NASV NIV TEV
RANK: D

NOTES: "did not find the body."
EVIDENCE: D some lat
TRANSLATIONS: ASVn RSV NEB

OTHER: "did not find the body of Jesus."
EVIDENCE: 1241 syr(c,s,p) one cop(north) one cop(south)

COMMENTS: While it is possible that the words "of the Lord Jesus" is a natural expansion, the weight of evidence, combined with the fact that there is only one minor variation, would indicate that the words were original. The word "Lord" may have been omitted from a few manuscripts either accidentally (it ends with the same two letters as "the") or when copyists changed it to be like Luke 23:52. Luke elsewhere uses "the Lord Jesus" in Acts 1:21; 4:33; and 8:16 of the risen Christ.

Luke 24:6:

TEXT: "among the dead? ·He is not here, but has been raised. Remember how he spoke to ^pyou"
EVIDENCE: p⁷⁵ ξ A B C³ K L W X Delta Theta Pi Psi 0124 f1 f13 28 33 565 700 892 1010 1241
Byz Lect three lat vg syr(c,s,h,pal) most cop
TRANSLATIONS: KJV ASV RSVn NASV NIV NEBn TEV
RANK: D

NOTES: "among the dead? ·Remember how he spoke to ^pyou"
EVIDENCE: D some lat
TRANSLATIONS: ASVn RSV NASVn NEB

OTHER: "among the dead? ·He is not here; he has been raised. Remember how he spoke to ^pyou"
EVIDENCE: C* syr(p) one cop(north)

COMMENTS: While it is possible that the missing sentence was derived by copyists from similar sentences in the parallels of Matthew 28:6 and Mark 16:6, the fact that neither the text reading nor the minor variations of it read exactly like either of those parallels indicates that the text reading is original. It is supported by most early manuscripts of several types of ancient text.

Luke 24:9:

TEXT: "and returning from the tomb they told all these things"

EVIDENCE: p⁷⁵ א B K L W X Delta Theta Pi Psi 0124 f1 f13 28 33 565 700 892 1010 1241 Byz
Lect three lat vg syr cop
TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV
RANK: D

NOTES: "and returning they told all these things"

EVIDENCE: D some lat
TRANSLATIONS: ASVn

COMMENTS: While it is possible that the words "from the tomb" were added by copyists from the parallels in Matthew 28:8 and Mark 16:8, it is also possible that the words were accidentally omitted by a mistake of the eye (the Greek word for "they told" begins with the same two letters as "from"). The fact that the words are found in most early manuscripts of several types of ancient text indicates that they are original.

Luke 24:12:

TEXT: include verse 12: ".But Peter rose and ran to the tomb. And stooping to look in, he saw* the linen cloths by themselves. And he went back to his [home], marveling at what had happened."

EVIDENCE: p⁷⁵ א B K L W X Delta Theta Pi Psi 079 0124 f1 f13 28 33 565 700 892 1010 1241
Byz Lect four lat vg most syr cop
TRANSLATIONS: KJV ASV RSVn NASV NIV NEBn TEV
RANK: D

NOTES: omit verse 12

EVIDENCE: D some lat some syr(pal)
TRANSLATIONS: ASVn RSV NASVn NEB TEVn

COMMENTS: Although it is possible that verse 12 was added by copyists as a synopsis of John 20:3, 5, 6, and 10, the likelihood of such happening without variations in so many manuscripts is very small. The fact that the verse is found in most early manuscripts of several types of ancient text indicates that it is original.

Luke 24:13:

TEXT: "which was sixty stades distance"

EVIDENCE: p⁷⁵ A B D K² L W X Delta Psi 0124 f1 f13 28 33^{vid} 565 700 892 1010 1241 Byz Lect
most lat vg syr(c,s,p,h) cop
TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV
RANK: B

NOTES: "which was a hundred and sixty stades distance"

EVIDENCE: א K* Theta Pi 079^{vid} syr(pal)
TRANSLATIONS: RSVn

OTHER: "which was seven stades distance"

EVIDENCE: one lat

COMMENTS: The word "hundred" was probably added by copyists because many ancient teachers identified Emmaus with modern Nicopolis, which is 176 stades from Jerusalem. The

reading "seven" probably came from the fact that sixty stades is about seven miles, with the copyist becoming mixed up and giving the number of miles with the measure in stades.

Luke 24:32:

TEXT: "our hearts burning within us while he was speaking to us"

EVIDENCE: ⚭ A K L P W X Delta Theta Pi Psi *f1 f13 28 33 565 700 892 1010*margin 1241 Byz

Lect some lat vg (omit "to us") syr(p,h,pal) cop

TRANSLATIONS: KJV ASV RSV NASV NIV TEV

RANK: C

NOTES: "our hearts burning while he was speaking to us"

EVIDENCE: p⁷⁵ B D (both Greek and Latin) {two lat syr(c,s) (also omit "while he was speaking to us")}

TRANSLATIONS: RSV2n NEB

COMMENTS: The words "within us" are in brackets in the UBS text because they are missing from early manuscripts of two different kinds of ancient text. They are retained in the text because it is possible that they were omitted from those manuscripts because they seem to be redundant following "our."

Luke 24:36:

TEXT: "stood in their midst and said to them, 'Peace to ^pyou.'"

EVIDENCE: p⁷⁵ ⚭ A B K L X Delta Theta Pi Psi *f1 f13 28 33 565 700 892 1010* Byz Lect syr(c,s)

most cop

TRANSLATIONS: KJV ASV RSVn NASVn NIV NEBn TEV

RANK: D

NOTES: "stood in their midst."

EVIDENCE: D some lat

TRANSLATIONS: ASVn RSV NASV NEB TEVn

OTHER: "stood in their midst and said to them, 'Peace to ^pyou. It is I; quit being afraid.'"

EVIDENCE: P W 1241 three lat vg syr(p,h,pal) some cop(north)

COMMENTS: Although it is possible that the words "and said to them, 'Peace to ^pyou'" were added by copyists from the parallel in John 20:19, the fact that they are found in so many early manuscripts of several types of ancient text indicates that they are original. The words "It is I; quit being afraid" were apparently added by copyists from the time that the disciples saw Jesus walking on the water and thought that he was a ghost, as found in Matthew 14:27, Mark 6:50, and John 6:20.

Luke 24:40:

TEXT: include verse 40: "·And when he had said this, he showed them [his] hands and [his] feet."

EVIDENCE: p⁷⁵ ⚭ A B K L W X Delta Theta Pi Psi *f1 f13 28 33 565 700 892 1010 1241* Byz Lect

some lat vg syr(p,h,pal) cop

TRANSLATIONS: KJV ASV RSVn NASVn NIV NEBn TEV

RANK: D

NOTES: omit verse 40
EVIDENCE: D some lat syr(c,s)
TRANSLATIONS: ASVn RSV NASV NEB TEVn

COMMENTS: While it is possible that this verse was added by copyists from John 20:20 with "his side" changed to "his feet" to match verse 39, the fact that the verse is found in early manuscripts of several types of ancient text indicates that it is original.

Luke 24:42:

TEXT: "a piece of broiled fish, -and he took [it]"
EVIDENCE: p⁷⁵ א B D L W Pi two lat syr(s) some cop(north) cop(south)
TRANSLATIONS: ASV RSV NASV NIV NEB TEV
RANK: B

NOTES: "a piece of broiled fish and [some] of a honeycomb, -and he took [it]"
EVIDENCE: K X Delta Theta Psi f1 f13 28 33 565 700 892 1010 1241 Byz Lect most lat vg syr(c,p,h+,pal) most cop(north)
TRANSLATIONS: KJV ASVn

COMMENTS: Although it is possible that the words "and of a honeycomb" were accidentally omitted when copyists' eyes jumped from "and" to "and," the fact that these words are missing from early manuscripts of several types of ancient text makes it unlikely that they are original. Since some parts of the early church used honey in the celebration of the Lord's Supper and the baptismal ceremony, perhaps they were added to give scriptural support to this liturgical practice.

Luke 24:47:

TEXT: "repentance for the forgiveness of sins"
EVIDENCE: p⁷⁵ א B syr(p) cop
TRANSLATIONS: ASVn NASV NEB
RANK: D

NOTES: "repentance and the forgiveness of sins"
EVIDENCE: A C D K L W X Delta Theta Pi Psi f1 f13 28 33 565 700 892 1010 1241 Byz Lect lat vg syr(s,h,pal)
TRANSLATIONS: KJV ASV RSV NASVn NIV TEV

COMMENTS: Luke uses both expressions: "repentance for forgiveness" in Luke 3:3 and "repentance and forgiveness" in Acts 5:31. The UBS Textual Committee decided that copyists would have been more likely to have changed "for" (literally, "into") to "and" than visa versa, because of the second use of "into" (often translated "to") in the prepositional phrase "to all nations" later on in the verse.

Luke 24:51:

TEXT: "he parted from them and was carried up into heaven."
EVIDENCE: p⁷⁵ S^c A B C K L W X Delta Theta Pi Psi f1 f13 28 33 565 700 892 1010 1241 Byz Lect some lat vg syr(p,h,pal) cop
TRANSLATIONS: KJV ASV RSV1n RSV2 NASVn NIV NEBn TEV
RANK: D

NOTES: "he parted from them."

EVIDENCE: \aleph^* D some lat syr(s) ("was lifted up")

TRANSLATIONS: ASVn RSV1 RSV2n NASV NEB TEVn

COMMENTS: The Sinaitic Syriac reading seems to be a condensation of the two phrases rather than an omission of the second. The omission of "and was carried up into heaven" in manuscript \aleph^* can be explained by a mistake of the eye, when the copyist's eye jumped from "and" to "and." It is also possible to explain the omission from manuscript D and the Latin manuscripts as a mistake of the eye when copyists' eyes jumped from "them" to "him" in verse 52 (there is only one letter difference between these words in Greek). At any rate, the fact that the words are found in most early manuscripts of several types of ancient text indicates that they are original.

Luke 24:52:

TEXT: "And they worshiped him, and returned to Jerusalem"

EVIDENCE: p^{75} \aleph^* A B C K L W X Delta Theta Pi Psi f_1 f_{13} 28 33 565 700 (omit "him") 892 1010 1241 Byz Lect some lat vg (omit "him") syr(p,h,pal) cop

TRANSLATIONS: KJV ASV RSVn NASVn NIV NEBn TEV

RANK: D

NOTES: "And they returned to Jerusalem"

EVIDENCE: D some lat syr(s)

TRANSLATIONS: ASVn RSV NASV NEB

COMMENTS: Although it is possible that the reference to worship could have been added by copyists from Matthew 28:17, this does not seem likely. The omission may have been caused by a mistake of the eye when copyists' eyes jumped from "them" in verse 51 to "him" (there is only one letter difference between these words in Greek). At any rate, the fact that the words are found in most early manuscripts of several types of ancient text indicates that they are original.

The Gospel According to John

John 1:15:

TEXT: "cried out, saying, 'This was [he] of whom I said, The One who comes after me'"

EVIDENCE: p^{66} p^{75} S^b A B³ C³ D* {D^b} K L {W(supp) X} Delta Theta Pi Psi f_1 f_{13} 28 33 565 700 892 1010 1241 Byz Lect lat {earlier vg} later vg syr cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: A

NOTES: "cried out, saying (this was the one who said), 'The One who comes after me'"

EVIDENCE: S^a B* C*

TRANSLATIONS: ASVn

OTHER: "cried out, This was the One who comes after me, who"

EVIDENCE: X*

COMMENTS: The evidence listed in braces reads "I said to ^{pl}you." The words "to ^{pl}you" are a natural addition, the kind copyists often made. Apparently some copyists changed "This was [he] of whom I said" because there is no record of John's having previously said this.

John 1:18:

TEXT: "the only unique God, who is in the bosom"

EVIDENCE: p⁶⁶ p⁷⁵ X B C* L 33 syr(p) cop(north)

TRANSLATIONS: ASVn RSVn NASV NIV NEBn TEV

RANK: B

NOTES: "the only unique Son, who is in the bosom"

EVIDENCE: A C³ K X {W(supp)} Delta Theta Pi Psi f1 f13 28 565 700 892 1010 1241 Byz Lect {most lat} most vg syr(c,h,pal)

TRANSLATIONS: KJV ASV RSV NASVn NIVn NEB

NOTES: "the only unique One, who is in the bosom"

EVIDENCE: one vulgate manuscript

TRANSLATIONS: NEBn

OTHER: "the only unique Son, God, who is in the bosom"

EVIDENCE: cop(south)?

COMMENTS: The evidence in braces contains an abbreviation of "only unique" and precedes it with "except." Although it is possible that "Son" was replaced by "God" by an early Alexandrian copyist (the difference is only one of one letter in abbreviated form), it is more likely that "God" was here replaced by "Son" to make this verse read like John 3:16, 18; and I John 4:9. The omission of both "God" and "Son" by one manuscript would seem to be a mistake of the eye.

John 1:28:

TEXT: "These things happened in Bethany on the other side"

EVIDENCE: p^{59vid} p⁶⁶ p⁷⁵ X* A B C* L W(supp) X Delta Theta Psi* 28 565 700 892* 1010 1241 some Byz Lect lat vg syr(p,h) most syr(pal) cop(north)

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: C

NOTES: "These things happened in Bethabarah on the other side"

EVIDENCE: C² K Pi Psi^c 083 0113 f1 f13 33 some Byz syr(c,s) one syr(pal) cop(south)

TRANSLATIONS: KJV ASVn

NOTES: "These things happened in Betharabah on the other side"

EVIDENCE: S^b 892variant

TRANSLATIONS: ASVn

COMMENTS: The location of "Bethany on the other side of the Jordan" is unknown; therefore commentators such as Origen and John Chrysostom favored "Bethabarah" to avoid confusion with the Bethany near Jerusalem. The location of Bethabarah is also unknown. "Betharabah" is a misspelling of "Bethabarah."

John 1:34:

TEXT: "testified that this is the Son of God."

EVIDENCE: p⁶⁶ p⁷⁵ S^c A B C K L P W(supp) X Delta Theta Pi Psi 083 f1 f13 28 33 565 700 892 1010 1241 Byz Lect most lat vg syr(p,h) one syr(pal) ("only unique Son") cop(north)
TRANSLATIONS: KJV ASV RSV NASV NIV NEBn TEV
RANK: B

NOTES: "testified that this is the Chosen One of God."

EVIDENCE: p^{5vid} Ⲅ* three lat syr(c,s)
TRANSLATIONS: NEB

OTHER: "testified that this is the chosen Son of God."

EVIDENCE: two lat most syr(pal) cop(south)

COMMENTS: Although it is possible that "Chosen One" was changed by copyists to the more familiar "Son," the word "Son" is found in all but two Greek manuscripts from several different kinds of ancient text.

John 1:41:

TEXT: "He first found* [his] own brother Simon"

EVIDENCE: p⁶⁶ p⁷⁵ S^c A B X Theta Pi Psi 083 f1 f13 892 most lat vg syr(p,h) syr(pal)? cop
TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV
RANK: B

NOTES: "The first one found* [his] own brother Simon"

EVIDENCE: Ⲅ* K L W(supp) Delta 28 565 700 1010 1241 Byz Lect syr(pal)?
TRANSLATIONS: none

NOTES: "In the morning he found* [his] own brother Simon"

EVIDENCE: four lat
TRANSLATIONS: NEBn

COMMENTS: There is only one letter difference between the text and first reading in the notes; there is only three letters difference between the text and the second reading in the notes. The reading in the text is supported by early manuscripts from several types of ancient text.

John 3:13:

TEXT: "from heaven, [that is], the Son of man."

EVIDENCE: p⁶⁶ p⁷⁵ Ⲅ B L W(supp) 083 086 0113 33 1010 1241 most cop
TRANSLATIONS: ASVn RSV NASV NIV NEBn TEV
RANK: C

NOTES: "from heaven, [that is], the Son of man who is in heaven."

EVIDENCE: A K Delta Theta Pi Psi f1 f13 28 565 700 892 Byz Lect most lat vg syr(p,h) syr(pal)? some cop(north)
TRANSLATIONS: KJV ASV RSVn NASVn NIVn NEB

OTHER: "from heaven, [that is], the Son of man who was in heaven."

EVIDENCE: one lat syr(c) syr(pal)?

OTHER: "from heaven, [that is], the Son of man who is from heaven."
EVIDENCE: 0141 80 syr(s)

COMMENTS: Although it is possible that the phrase "who is in heaven" was awkward enough to cause copyists to omit it or change it, it is also possible that it was added by copyists who wanted show the divinity of Christ.

John 3:15:

TEXT: "everyone who believes in him may have eternal life"
EVIDENCE: p⁷⁵ B W(supp) 083 0113 four lat earlier vg syr?
TRANSLATIONS: ASV RSV? NASV NIV NEB TEV?
RANK: B

NOTES: "everyone who believes on him may have eternal life"
EVIDENCE: p^{63vid} p⁶⁶ A L
TRANSLATIONS: none?

NOTES: "everyone who believes into him may have eternal life"
EVIDENCE: Ⲛ K Delta Theta Pi Psi 086 f1 f13 28 33 565 700 892 1010 1241 Byz Lect most lat later vg syr? cop
TRANSLATIONS: KJV NASVn

COMMENTS: All three of the readings are usually translated "in him" so it is difficult to tell the underlying text of the translations. The text reading can also be translated "everyone who believes may have eternal life in him." Except for this passage, John always uses "believe into" to mean "believe in." Since the text reading is ambiguous, it was likely to be changed by copyists to a more usual form. The NEB strangely has "in him" twice.

John 3:31-32:

TEXT: "The One who comes from heaven is above all. ·What he has seen and heard, this he testifies to, and [yet]"
EVIDENCE: p^{5vid} p⁶⁶ S^c (omit "this") {A} B {K} L W(supp) {Delta Theta Pi} Psi 083 086 {f13 28 (omit "this")} 33 {700 892} 1010 {1241 Byz Lect four lat vg syr(s,p,h)} syr(pal) cop(north)
TRANSLATIONS: KJV ASV RSV NASV NIV NEBn TEV
RANK: C

NOTES: "The One who comes from heaven ·testifies to this, what he has seen and heard, and [yet]"
EVIDENCE: p⁷⁵ cop(south)
TRANSLATIONS: none

NOTES: "The One who comes from heaven ·testifies to what he has seen and heard, and [yet]"
EVIDENCE: Ⲛ* D f1 most lat syr(c)
TRANSLATIONS: ASVn NEB

COMMENTS: The words "is above all" are in brackets in the UBS text. It is possible that the words were added by some copyists from the first part of verse 31; on the other hand, it is also possible that the words were deleted by other copyists who felt that they were redundant. The word "this" was omitted by some copyists to smooth out the sentence. The evidence listed above in braces begins verse 32 with the word "And."

John 4:1:

TEXT: "when Jesus knew that the Pharisees had heard"

EVIDENCE: Ⲛ D Theta 086 f1 565 1010 1241 most lat vg syr(c,p,h) most cop(north)

TRANSLATIONS: NEB TEV

RANK: C

NOTES: "when the Lord knew that the Pharisees had heard"

EVIDENCE: p⁶⁶ p⁷⁵ A B C K L W(supp) Delta Pi Psi 083 f13 28 33 700 892 Byz two lat syr(s) one cop(north) cop(south)

TRANSLATIONS: KJV ASV RSV NASV NIV

COMMENTS: Since "Jesus" occurs twice in the following clauses, copyists were more likely to change "Jesus" to "the Lord" to improve the style than visa versa.

John 4:9:

TEXT: "'a Samaritan woman?' For Jews have no dealings with Samaritans. -Jesus answered"

EVIDENCE: p⁶³ p⁶⁶ p⁷⁵ p⁷⁶ S^a A B C K L W(supp) X(commentary) Delta Theta Pi Psi 083 086 f1 f13 28 33 565 700 892 1010 1241 Byz Lect most lat vg syr most cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: C

NOTES: "'a Samaritan woman?' -Jesus answered"

EVIDENCE: Ⲛ* D five lat cop(Fayyumic)

TRANSLATIONS: ASVn NEBn

COMMENTS: While it is possible that the sentence in question was originally a marginal comment by an early copyist that has crept into the text, the great number of manuscripts in which it is found would indicate that it is more likely to be original. Perhaps it was omitted by copyists who felt that it was not exactly true.

John 4:11:

TEXT: "-The woman said* to him, 'Sir'"

EVIDENCE: p⁶⁶ S^c A C D K L W(supp) X(commentary) Delta Theta Pi Psi 083 086 f1 f13 28 33 565 700 892 1010 1241 Byz Lect lat vg syr(c,p,h,pal) most cop

TRANSLATIONS: KJV ASV RSV NIV NEB TEV

RANK: C

NOTES: "-She said* to him, 'Sir'"

EVIDENCE: p⁷⁵ B syr(s) cop(Sub-Achmimic)

TRANSLATIONS: NASV

NOTES: "-That one said* to him, 'Sir'"

EVIDENCE: Ⲛ*

TRANSLATIONS: none

COMMENTS: The words "The woman" are in brackets in the UBS text. While it is possible that they were a natural addition, it is also possible that they were deleted by copyists as unnecessary. "That one" seems to be an addition to a text that did not have "The woman."

John 4:17:

TEXT: "answered and said to him, 'I have no husband.'"

EVIDENCE: p⁶⁶ p⁷⁵ B C N 086 33 892 1241 most lat syr(s,c,p)

TRANSLATIONS: ASV RSV

RANK: -

NOTES: "answered and said, 'I have no husband.'"

EVIDENCE: ⚭* A D K L W(supp) Gamma Delta Theta Psi f1 f13 28 565 700 1010 1424 Maj(vid)
some lat vg syr(h)

TRANSLATIONS: KJV NASV NIV NEB TEV

COMMENTS: The words "to him" may either be a natural addition, or they may have been omitted as unnecessary.

John 5:1:

TEXT: "After this there was a feast of the Jews"

EVIDENCE: p⁶⁶ p⁷⁵ A B D K W(supp) Theta 0125 f13 28 565 700 1241 some Byz

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: A

NOTES: "After this there was the feast of the Jews"

EVIDENCE: ⚭ C L X(commentary) Delta Pi Psi f1 33 892 1010 some Byz cop

TRANSLATIONS: ASVn NASVn NEBn

COMMENTS: Copyists were more likely to insert "the" than omit it. By inserting it, they made the feast specific (it most likely refers to the Passover).

John 5:2:

TEXT: "pool, which in Hebrew is called Beth-zatha"

EVIDENCE: ⚭ 33 {L one lat ("Bezatha")} {D three lat ("Belzetha")} {one lat ("Betzata")} {two lat ("Betzetha")}

TRANSLATIONS: ASVn RSV NASVn NIVn TEV

RANK: D

NOTES: "pool, which in Hebrew is called Bethesda"

EVIDENCE: A C K X(commentary) Delta Theta Pi 078 f1 f13 28 565 700 892 1010 1241 Byz Lect
two lat syr(c,p,pal)

TRANSLATIONS: KJV ASV RSVn NASV NIV NEB TEVn

NOTES: "pool, which in Hebrew is called Bethsaida"

EVIDENCE: p⁶⁶ ("Bedsaida") p⁷⁵ B W(supp) Psi ("Bessaida") 0125 two lat vg syr(h) cop

TRANSLATIONS: ASVn RSVn NASVn NIVn

COMMENTS: The reading "Bethsaida" may have come from the town of Bethsaida near the Sea of Galilee, mentioned in John 1:44. It is also possible that the reading "Bethesda" was introduced because it means "House of Mercy."

John 5:3-4:

TEXT: "those who were sick, blind, crippled, withered. -And a certain man"

EVIDENCE: p⁶⁶ p⁷⁵ X B C* 0125 one lat syr(c) most cop

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: A

NOTES: "those who were sick, blind, crippled, withered, waiting for the moving of the water, -for an angel of the Lord went down at certain seasons into the pool, and troubled the water; then the one who got in first after the troubling of the water became healthy, [regardless] of whatever disease he was being held by. -And a certain man"

EVIDENCE: {A*} A² C³ K {L} X(commentary) Delta Theta Pi Psi f1 f13 28 565 700 892 1010 1241 Byz Lect most lat later vg syr(p,h,pal) some cop(north)

TRANSLATIONS: KJV ASVn RSVn NASVn NIVn NEBn TEVn

OTHER: "those who were sick, blind, crippled, withered, waiting for the moving of the water. -And a certain man"

EVIDENCE: D (add "paralyzed") W(supp) 33 three lat earlier vg

TRANSLATIONS: ASVn RSVn NASVn NIVn NEBn

COMMENTS: The evidence listed above in braces omits "waiting for the moving of the water." There are many variations in verse 4 which are not listed here. The additional material seems to be a gloss added by copyists to explain the troubling of the water in verse 7.

John 5:44:

TEXT: "seek the glory that [comes] from the only God?"

EVIDENCE: X A D K L Delta Theta Pi Psi f1 f13 28 33 565 700 892 1010 1241 Byz Lect most lat vg syr some cop(north)

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: B

NOTES: "seek the glory that [comes] from the Only One?"

EVIDENCE: p⁶⁶ p⁷⁵ B W two lat most cop

TRANSLATIONS: ASVn NIVn

COMMENTS: Although it is possible that the word "God" was added as a natural addition, it is more likely that it was accidentally omitted when copyists' eyes jumped from the end of "only" to the end of "God" (both end with the same two letters).

John 6:14:

TEXT: "when the people saw the sign which he had done"

EVIDENCE: X {A} D {K L} W {Delta Theta Pi Psi f1 f13 28 33 565 700 892 1010 1241 Byz Lect two lat} most lat earlier vg {later vg syr(p,h,pal)} syr(c,s) one cop(north) cop(south)

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: B

NOTES: "when the people saw the signs which he had done"

EVIDENCE: p⁷⁵ B 0191 one lat {most cop(north)}

TRANSLATIONS: ASVn

COMMENTS: The evidence listed above in braces reads "Jesus had done." The name "Jesus" seems to be a natural addition by copyists. The plural "signs" seems to have come as a result of copyists making the text read like John 2:23 and 6:2.

John 6:23:

TEXT: "Other small boats from Tiberias came near"

EVIDENCE: D(both Greek and Latin) L 091 33 syr(c,s)

TRANSLATIONS: ASV ("howbeit") RSV ("However" and omit "small") NASV NEB ("however" and omit "small") NEBn TEV (omit "small")

RANK: C

NOTES: "But other small boats from Tiberias came near"

EVIDENCE: A K Delta Theta f1 f13 28 565 700 892 1010 1241 Byz some Lect two lat syr(p,h) some cop(north)

TRANSLATIONS: KJV (omit "small") NIV? ("Then some boats")

NOTES: "But other boats from Tiberias came near"

EVIDENCE: W Psi two lat ("and when other boats")

NOTES: "Other boats from Tiberias came near"

EVIDENCE: p⁷⁵ B one lat {most lat vg (add "really")} syr(pal) most cop

NOTES: "Therefore boats from Tiberias came near"

EVIDENCE: X

COMMENTS: The ending of the word "small boats" that is translated "small" in brackets in the UBS text. The word for "small boats" can also be translated simply "boats" and most translations use this in verses 22 and 24, making it difficult to tell whether they follow the text that says "boats" or "small boats." The words for "other" and "however" (or "howbeit") are spelled alike in Greek. The reading in the UBS text is not found exactly in any manuscript, but was chosen as the most likely to have given rise to the many different readings found here. Other minor variations in text are also found here besides those given above.

John 6:23:

TEXT: "they ate the bread after the Lord had given thanks."

EVIDENCE: p⁷⁵ X A B K L W Delta Theta Psi f1 f13 28 33 565 700 892 1010 1241 Byz Lect most lat vg syr(h,pal) syr(p) ("Jesus") cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: C

NOTES: "they ate the bread."

EVIDENCE: D 091 three lat syr(c,s)

TRANSLATIONS: NEBn

COMMENTS: Although it is possible that the words "after the Lord had given thanks" were added by copyists, since they are found in early manuscripts of several types of ancient text it is more likely that they are original.

John 6:36:

TEXT: "you have seen me and [yet] do not believe."

EVIDENCE: p⁶⁶ p^{75vid} B D K L T W Delta Theta Pi Psi f1 f13 28 33 565 700 892 1010 1241 Byz Lect most lat vg syr(p,h,pal) cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEBn TEV
RANK: C

NOTES: "you have seen and [yet] do not believe."

EVIDENCE: X A four lat syr(c,s)

TRANSLATIONS: NEB

COMMENTS: The word "me" is in brackets in the UBS text. It is possible that it was added as a natural expansion by copyists, but it is also possible that it was accidentally omitted by a few other copyists.

John 7:4:

TEXT: "he himself is seeking to be [known] openly."

EVIDENCE: p^{66c} p⁷⁵ X D^c E^c K L X Delta Theta Pi Psi 0180 f1 f13 28 33 565 700 892 1010 1241

Byz Lect most lat vg syr(s,p,h,pal) cop(south)

TRANSLATIONS: KJV ASV NASV

RANK: C

NOTES: "he is seeking it to be [known] openly."

EVIDENCE: p^{66*} B D* (both Greek and Latin) W

TRANSLATIONS: ASVn

NOTES: "he is seeking to be [known] openly."

EVIDENCE: two lat syr(c) one cop(north)?

TRANSLATIONS: RSV NIV NEB TEV

OTHER: "he is seeking him to be [known] openly."

EVIDENCE: E* one lat? most cop(north)?

COMMENTS: Except for the omission of the pronoun (which is probably a translational matter, even in English), the difference in the readings is only one of one letter at the end of the pronoun. The manuscript evidence seems to favor the pronoun "himself."

John 7:8:

TEXT: "I am not going up to this feast"

EVIDENCE: X D K Pi 1241 most lat vg syr(c,s) most cop(north)

TRANSLATIONS: ASV RSV NASV NIVn NEB TEV

RANK: C

NOTES: "I am not yet going up to this feast"

EVIDENCE: p⁶⁶ p⁷⁵ B L T W X Delta Theta Psi 0180 f1 f13 28 700 892 1010 Byz Lect two lat syr(p,h,pal) one cop(north) cop(south)

TRANSLATIONS: KJV ASVn RSVn NASVn NIV NEBn TEVn

COMMENTS: Looking past verse 9 ("he remained in Galilee") to verse 10 ("he also went up"), several copyists apparently changed "not" to "not yet" to remove what they thought would have been a lie told by Jesus. If "not yet" was original, there would have been no reason for it to have been changed to "not" in so many manuscripts.

John 7:36:

TEXT: verse 37 after verse 36
EVIDENCE: all manuscripts except 225
TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV
RANK: -

NOTES: John 7:53-8:11 between verses 36 and 37
EVIDENCE: 225 (copied in A.D. 1192)
TRANSLATIONS: NEBn

COMMENTS: See the comments on John 7:53-8:11.

John 7:39:

TEXT: "the Spirit had not yet been [given]"
EVIDENCE: p^{66c} p⁷⁵ Ⲙ K T Theta Pi Psi most cop(north)
TRANSLATIONS: ASV RSV? NASV NIV? NEB TEV?
RANK: A

OTHER: "the Holy Spirit had not yet been [given]"
EVIDENCE: p^{66*} L W X Delta f1 f13 28 33 565 700 892 1010 1241 Byz Lect

TRANSLATIONS: KJV

OTHER: "the Spirit had not yet been given"
EVIDENCE: most lat vg syr(c,s,p) one cop(north)? cop(south)?

NOTES: "the Holy Spirit had not yet been given"
EVIDENCE: B two lat syr(h+,pal)
TRANSLATIONS: ASVn NASVn

OTHER: "the Holy Spirit was not yet on them"
EVIDENCE: D two lat

COMMENTS: It was natural for copyists to add the word "Holy" to "Spirit." Copyists and translators also made clear what is implied by adding "given" or "on them." "Given" is apparently added by most English translators, although it is hard to tell in those translations that do not mark added words.

John 7:46:

TEXT: "No man ever spoke like this!"
EVIDENCE: p^{66c} p⁷⁵ S^c B L T W most cop(north)
TRANSLATIONS: ASV
RANK: B

NOTES: "No man ever spoke like this, as this man speaks!"
EVIDENCE: p^{66*} Ⲙ* D (omit second "man") {K X Delta Theta Pi Psi f1 f13 28 33 565 700 892 1010 1241 Byz Lect most lat vg} syr(c,s,p,pal) {syr(h) one cop(north) cop(south)}
TRANSLATIONS: KJV RSV NASV NIV NEB TEV

COMMENTS: The evidence listed above in braces omits the word "speaks." Manuscripts 28 and 700 omit "this." Thus the addition is found in four different forms, which makes it unlikely that it is original. While it is possible that a short form ("as this man") might have been accidentally omitted

by a mistake of the eye, the long form would not have been omitted this way. It is more likely that it was added for clarity.

John 7:53-8:11:

TEXT: include John 7:53-8:11 here

EVIDENCE: D E F G H K M U Gamma Lambda Pi 028 28 700 892 1010 Byz most lat vg syr(h,pal) some cop(north)

TRANSLATIONS: KJV ASV RSV1n RSV2 NASV NIV NEBn TEV

RANK: A to omit

NOTES: omit John 7:53-8:11

EVIDENCE: p⁶⁶ p⁷⁵ א A(vid) B C(vid) L N T W X Y Delta Theta Psi 33 565 1241 1333* Lect four lat syr(c,s,p) some cop(north) cop(south)

TRANSLATIONS: ASVn RSV1 RSV2n NASVn NIVn NEBn TEVn

NOTES: include John 7:53-8:11 at the end of this gospel

EVIDENCE: f1

TRANSLATIONS: RSVn NEB TEVn

NOTES: include John 7:53-8:11 after Luke 21:38

EVIDENCE: f13

TRANSLATIONS: RSVn NEBn TEVn

NOTES: include John 7:53-8:11 after John 7:36

EVIDENCE: 225

TRANSLATIONS: RSV2n NEBn TEVn

OTHER: include John 8:3-11 after Luke 24:53

EVIDENCE: 1333^c

COMMENTS: This passage is enclosed in double brackets in the UBS text, which means that the UBS Textual Committee felt that it was not written by John, but that it was old enough and historical enough to be considered as scripture. The passage was known to some third and fourth century writers, although it does not seem to be found in any extant Bible manuscripts until the fifth or sixth century. It possibly circulated at first in oral form and was later written down and added to the text of John or Luke.

John 8:9:

TEXT: "when they heard [this], they started going away"

EVIDENCE: D M U Gamma Lambda 028 f1 f13 28 700 892 1010 some Byz lat vg syr(h,pal)

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: A

NOTES: "when they heard [this] and were reproved by [their] conscience, they started going away"

EVIDENCE: E G H K some Byz some cop(north)

TRANSLATIONS: KJV NEBn

COMMENTS: The words "and were reproved by [their] conscience" seem to be a later addition.

John 8:10:

TEXT: "Jesus stood up erect and said to her"

EVIDENCE: D M Gamma 028 f1 28 892 1010 some Byz lat vg syr(h,pal) some cop(north)

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: A

NOTES: "Jesus stood up erect and seeing no one but the woman said to her"

EVIDENCE: E F(vid) G H K some Byz

TRANSLATIONS: KJV NEBn

OTHER: "Jesus stood up erect and saw her and said to her"

EVIDENCE: U Lambda f13 700

COMMENTS: Some later manuscripts add a phrase (in one of two forms) referring to Jesus looking at the woman.

John 8:16:

TEXT: "I and the Father who sent me."

EVIDENCE: p³⁹ p⁶⁶ p⁷⁵ S^c B K L T W X Delta Theta Psi 0110 f1 f13 28 33 565 700 892 1010 1241

Byz Lect most lat vg syr(p,h,pal) cop

TRANSLATIONS: KJV ASV RSVn NASVn NIV TEV

RANK: C

NOTES: "I and the One who sent me."

EVIDENCE: ℵ* D (both Greek and Latin) syr(c,s)

TRANSLATIONS: RSV NASV NEB

COMMENTS: Although it is possible that the word "Father" was added from the similar phrase in verse 18, the number of early manuscripts from different types of ancient text that include it would indicate that it was original.

John 8:39:

TEXT: "were* Abraham's children, ^hyou would be doing the works"

EVIDENCE: p⁷⁵ ℵ B² {C} D K L {W X Delta Theta Pi} Psi 070 {f1 f13 28 33 565 700 892 1010

1424 Byz Lect most lat syr(p,h) cop}

TRANSLATIONS: KJV ASV RSV NIV NEB TEV

RANK: C

NOTES: "are Abraham's children, be doing the works"

EVIDENCE: p⁶⁶ B* one lat vg syr(s)

TRANSLATIONS: ASVn NASV NIVn NEBn

COMMENTS: The Greek word translated "were*" is in the present tense, which is not the best grammar. For this reason, the manuscripts listed above in braces changed it to a past tense ("were") to make it read smoother. Apparently other copyists corrected the poor grammar by changing the tense of the verb in the main clause (from "^hyou would be doing" to "be doing").

John 8:57:

TEXT: "and have you seen Abraham?"

EVIDENCE: p⁶⁶ S^c A B C D K L W X Delta Theta Pi Psi f1 f13 28 33 565 700 892 1010 1241 Byz
Lect lat vg syr(p,h,pal) most cop(north)
TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV
RANK: B

NOTES: "and has Abraham seen you?"

EVIDENCE: p⁷⁵ N* 0124 syr(s) one cop(north) cop(south)
TRANSLATIONS: RSVn NEBn TEVn

COMMENTS: A few copyists apparently changed the Jews' question to be more like Jesus' statement in verse 56 ("he would see my day; and he saw [it]").

John 8:59:

TEXT: "and went out of the temple."

EVIDENCE: p⁶⁶ p⁷⁵ N* B D W Theta* most lat vg syr(s) some cop(north) cop(south)
TRANSLATIONS: ASV RSV NASV NIV NEB TEV
RANK: A

NOTES: "and went out of the temple, and passing through their midst he started going [on his way] and so was passing by."

EVIDENCE: S^a C L X Psi 0124 33 892 1010 1241 syr(p,h+,pal) most cop(north)
TRANSLATIONS: ASVn NASVn

OTHER: "and went out of the temple, passing through their midst, and so was passing by."

EVIDENCE: A K Delta Theta^c Pi f1 f13 28 565 700 Byz Lect two lat syr(h)

TRANSLATIONS: KJV

COMMENTS: The additional material occurs in two more forms besides the two listed above. Although it is possible that the form in the notes might have been omitted through a mistake of the eye, when copyists' eyes jumped from "and" to "And," this would not account for the other three variations. It seems more likely that the additional material was added from Luke 4:30 combined with the first part of John 9:1. It is missing from early manuscripts of several types of ancient text.

John 9:4:

TEXT: "We have to work the works of the One who sent me"

EVIDENCE: {p⁶⁶ p⁷⁵ N*} B D (both Greek and Latin) {L W} 0124 syr(pal) {some cop(north)}
cop(south)
TRANSLATIONS: ASV RSV NASV NIV NEB TEV
RANK: D

NOTES: "I have to work the works of the One who sent me"

EVIDENCE: S^a A C K X Delta Theta Pi Psi f1 f13 28 33 565 700 892 1010 1241 Byz Lect most lat
vg syr(s,p,h) some cop(north)
TRANSLATIONS: KJV NEBn

COMMENTS: Because of the "me" in the last of the phrase and the fact that "I" is found twice in the next verse, it is more likely that copyists would have changed "we" to "I" than visa versa,

although the reading with "we" is found with two different word orders. The evidence listed in braces reads "sent us."

John 9:35:

TEXT: "Do you believe in the Son of man?"

EVIDENCE: p⁶⁶ p⁷⁵ ⋈ B D (both Greek and Latin) W syr(s) one cop(north) cop(south)
TRANSLATIONS: ASVn RSV NASV NIV NEB TEV
RANK: A

NOTES: "Do you believe in the Son of God?"

EVIDENCE: A K L X Delta Theta Psi 0124 f1 f13 28 33 565 700 892 1010 1241 Byz Lect most lat
vg syr(p,h,pal) most cop(north)
TRANSLATIONS: KJV ASV RSVn NEBn

COMMENTS: It does not seem likely that copyists would change "Son of God" to "Son of man." The reading "Son of man" is found in early manuscripts of both the Alexandrian and Western types of ancient text.

John 10:8:

TEXT: "All who came before me are thieves and bandits"

EVIDENCE: p⁶⁶ S^c A B D (both Greek and Latin omit "All") K L W X {Theta} Pi Psi {f1} f13 33
{565} 700 1241 some Byz syr(h+) most cop(north)
TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV
RANK: C

NOTES: "All who came are thieves and bandits"

EVIDENCE: p^{45vid} p⁷⁵ ⋈* E F G M U Gamma Delta 028 28 892 1010 some Byz Lect most lat vg
syr(s,p,h,pal) one cop(north) cop(south)
TRANSLATIONS: ASVn

COMMENTS: The words "before me" are in brackets in the UBS text. The manuscripts listed in braces have the words before "came." On the one hand, it is possible that they were originally absent and added by copyists to make better sense. On the other hand, it is possible that they were deleted so that their statement of Jesus would not seem to apply to the Old Testament saints. Almost certainly the deletion of "all" by manuscript D was for this reason.

John 10:18:

TEXT: "No one takes it away from me, but I lay it down"

EVIDENCE: p⁶⁶ S^c A D K L W X Delta Theta Pi Psi f1 f13 28 565 700 892 1010 1241 Byz Lect lat
vg syr(s,h,pal) cop
TRANSLATIONS: KJV ASV RSV NASVn NIV TEV
RANK: C

NOTES: "No one took it away from me, but I lay it down"

EVIDENCE: p⁴⁵ ⋈* B syr(p)
TRANSLATIONS: ASVn NASV NEB

COMMENTS: Although the aorist tense "took" (or, "has taken") is the more difficult reading (which is usually to be preferred), the fact that it is found in only the Alexandrian type of ancient text led the UBS Textual Committee to prefer the present tense with the majority of the evidence.

John 10:22:

TEXT: "It was then [the feast of] Dedication"

EVIDENCE: p^{66c} p⁷⁵ B L W Psi 33 some cop(north) most cop(south)

TRANSLATIONS: ASVn NASV NIV NEB (Greek text)

RANK: C

NOTES: "Now it was [the feast of] Dedication"

EVIDENCE: p^{66*} ⋈ A D K X Delta Theta Pi f13 28 700 892 1241 Byz Lect most lat vg syr(p,h,pal) one cop(north)

TRANSLATIONS: KJV ASV

NOTES: "It was [the feast of] Dedication"

EVIDENCE: f1 565 1010 two lat syr(s)

TRANSLATIONS: RSV NEB* TEV?

OTHER: "Now it was then [the feast of] Dedication"

EVIDENCE: most cop(north) some cop(south)

COMMENTS: The Greek word translated "Now" or "And" is spelled "DE"; the Greek word translated "Then" or "At that time" is spelled "TOTE." The word that precedes the word in question is spelled "EGENETO." Now scribes sometimes confused "t" and "d." Since the first Greek manuscripts were written without spaces between words, it is possible that a copyist saw the "TO" twice in "EGENETODE" and wrote "EGENETOTOTE." On the other hand, it is also possible that a copyist's eye jumped over the second "TO" in "EGENETOTOTE" and he wrote "EGENETODE." The UBS Textual Committee inclined to the second view.

John 10:29:

TEXT: "That which my Father has given me is greater than all"

EVIDENCE: B* most lat vg most cop(north)

TRANSLATIONS: ASVn RSVn NASVn NIVn NEBn TEV

RANK: D

NOTES: "My Father, who has given [them] to me, is greater than all"

EVIDENCE: p⁶⁶ K M U Delta Pi f1 f13 (include "them") 28 33 565 700 892 1010 1241 Byz Lect one lat syr(s,p,h) {one cop(north) cop(south) (include "them")}

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEVn

NOTES: "My Father (that which he has given me) is greater than all"

EVIDENCE: ⋈ D L W Psi

TRANSLATIONS: NEBn

OTHER: "My Father, who has given [them] to me, is [something] greater than all"

EVIDENCE: A B^c X Theta syr(pal)

COMMENTS: There are eight major variations of this passage plus several minor ones. The four best supported by evidence are given above. The two major differences are between "who" and

"that which" (only one letter difference in Greek) and between "he is greater" and "it is greater" (the difference is only one of a long 'o' or a short 'o'). The latter difference is probably due to mistakes of the ear, where a copyist misunderstands the word or misspells it. Although it is possible that the neuter reading ("that which") arose when a copyist changed "who" to "that which" to agree with "it is greater," this would not explain the nonsense reading found in manuscripts \aleph , D, L, W, and Psi. It is difficult to believe that copyists would change "who" to "which"; it is more likely that they would change "which" to "who." The reading found in manuscript B* and most latin manuscripts (although difficult to understand) seems to be the reading most likely to have given rise to the others.

John 11:25:

TEXT: "I am the resurrection and the life; the one"

EVIDENCE: $p^{66} p^{75} \aleph$ A B C D K L W X Delta Theta Pi Psi $f1 f13 28 33 565 700 892 1010 1241$
Byz Lect most lat vg syr(p,h,pal) cop
TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV
RANK: B

NOTES: "I am the resurrection; the one"

EVIDENCE: p^{45} one lat syr(s)
TRANSLATIONS: RSVn NEBn

COMMENTS: Although it is possible that the words "and the life" was added because of "shall live" in verse 25 and "is living" in verse 26, it is much more likely that the words were omitted, perhaps because verse 24 mentions only the resurrection. The fact that the words are found in most manuscripts of several kinds of ancient text indicates that they are original.

John 11:45:

TEXT: "had seen the things which he did"

EVIDENCE: $p^6 p^{45} \aleph$ A* K L W X Delta Theta Pi Psi $f13 28 33 700 892 1241$ Byz Lect most lat vg
syr(h) cop(north)
TRANSLATIONS: KJV ASVn
RANK: B

NOTES: "had seen that which he did"

EVIDENCE: $p^{66*} A^c$ B C* D $f1 1010$ two Latin cop(south)
TRANSLATIONS: ASV RSV? NASV NIV? NEB TEV?

OTHER: "had seen how many things he did"

EVIDENCE: p^{66c}

OTHER: "had seen the sign which he did"

EVIDENCE: C²

COMMENTS: Although it is possible that the singular was changed to the plural to make it agree with verse 46, it is also possible that the plural was changed to the singular because only one sign was in question. It is difficult to tell the underlying text in those English translations that use "what" to translate both the singular and the plural.

John 12:7:

TEXT: "Let her alone, so that she may keep it for the day of my burial."

EVIDENCE: p⁶⁶ ⋈ B D K L Q W Theta Psi 33 1421 most lat vg cop

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: -

NOTES: "Let her alone; she has kept it for the day of my burial."

EVIDENCE: A 065 f1 f13 Maj one lat syr(p,h)

TRANSLATIONS: KJV

COMMENTS: Although it is possible that the perfect indicative ("has kept") was changed to the aorist subjunctive ("may keep") by copyists who noticed that Jesus was not buried until later that week, it is more likely that "so that she may keep" was changed to "she has kept" by copyists who noticed that she had already poured out the ointment. The text reading is supported by early manuscripts from several types of ancient text.

John 12:8:

TEXT: include verse 8: ".For the poor ^pyou always have with ^pyou, but ^pyou [will] not always have me."

EVIDENCE: p⁶⁶ ⋈ A B K L (omit "For") W X Delta Theta (omit "For") Pi Psi 065 f1 f13 28 33 565

700 892supp^c 1010 1241 Byz Lect most lat vg syr(p,h,pal) cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: C

NOTES: omit verse 8

EVIDENCE: D (both Greek and Latin) syr(s)

TRANSLATIONS: NEBn

OTHER: ".For the poor ^pyou always have."

EVIDENCE: p⁷⁵ Lambda* 892supp*

COMMENTS: The omission of the last part of the verse is due to a mistake of the eye, when copyists' eyes jumped from "have" to "have." Although it is possible that the verse was added from similar statements in the parallel passages of Matthew 26:11 and Mark 14:7, the fact that it is present in most manuscripts of several different kinds of ancient text indicates that it was originally present.

John 12:12:

TEXT: "when the large crowd who had come to the feast"

EVIDENCE: p⁶⁶ B L Theta f13 syr(s) most cop(north)

TRANSLATIONS: ASVn NASV NIV NEB TEV

RANK: C

NOTES: "when a large crowd who had come to the feast"

EVIDENCE: ⋈ A D K W X Delta Pi Psi f1 28 565 700 892 1010 1241 Byz Lect syr(p,h,pal) one cop(north) cop(south)

TRANSLATIONS: KJV ASV RSV

COMMENTS: The word order found in the words translated "the large crowd" is very unusual Greek. Normal word orders would be "large crowd," "crowd large," "the large crowd," and "the crowd the large." The text reading is literally "the crowd large." Apparently copyists changed this

ungrammatical phrase to a more correct one, either by omitting the article or by adding an extra one to read "the crowd the large" (manuscripts p^{66c} and Theta). The same thing happened in verse 9. Latin does not have a definite article.

John 12:41:

TEXT: "Isaiah said these things because he saw his glory"

EVIDENCE: p⁶⁶ p⁷⁵ Ⲡ A B L X Theta Psi f1 33 one lat syr(pal) cop

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: B

NOTES: "Isaiah said these things when he saw his glory"

EVIDENCE: D K Delta Pi f13 565 700 892 1241 Byz Lect most lat vg syr(s,p,h)

TRANSLATIONS: KJV NEBn

OTHER: "Isaiah said these things since he saw his glory"

EVIDENCE: W

COMMENTS: There is only one letter difference in spelling between the words translated "because" and "when." The text reading is supported by early manuscripts of several types of ancient text.

John 13:10:

TEXT: "does not need to wash, except for [his] feet, but"

EVIDENCE: {p⁶⁶} B C* K L W {Theta} Pi Psi f13 892 most lat later vg {syr(s,p)} syr(h,pal) cop {one cop(north)}

TRANSLATIONS: ASV RSV NASV {NIV NEBn} TEV

RANK: B

NOTES: "does not need to wash, but"

EVIDENCE: Ⲡ two lat earlier vg

TRANSLATIONS: ASVn RSVn NEB TEVn

OTHER: "has no need than to wash [his] feet, but"

EVIDENCE: A C³ E* Delta f1 28 700 1010 1241 Byz Lect

TRANSLATIONS: KJV

OTHER: "does not need to wash [his] head, except only [his] feet, but"

EVIDENCE: D (both Greek and Latin)

COMMENTS: The words translated "does not need" are literally "has no need." The evidence listed above in braces adds the word "only" after "feet." Although it is possible that "except for [his] feet" was added by copyists, it is more likely that the words were omitted by a few copyists because the next phrase says "he is wholly clean."

John 13:18:

TEXT: "The one who ate my bread has lifted his heel"

EVIDENCE: B C L 892 cop(south)

TRANSLATIONS: ASV RSV NASV NIV TEV

RANK: D

NOTES: "The one who ate bread with me has lifted his heel"

EVIDENCE: p⁶⁶ Ξ A D K W Delta Theta Pi Psi f1 f13 28 33 700 1010 1241 Byz lat (one reads "my bread with me") vg syr cop(north) (some read "my bread with me")

TRANSLATIONS: KJV ASVn NEB

COMMENTS: It is possible that a few copyists changed the quotation to read like Psalm 41:9 in the Greek Old Testament ("my bread"). On the other hand, it is also possible that other copyists changed this passage to read like Mark 14:18 ("who is eating with me").

John 13:24:

TEXT: "Peter nodded to him to inquire who it might be about whom he was* speaking"

EVIDENCE: p^{66c} A D ("who this might") K W Delta Theta Pi {Psi} f1 f13 28 565 700 1010 1241 Byz two lat {syr(s)} syr(p,h,pal) cop

TRANSLATIONS: KJV

RANK: B

NOTES: "Peter nodded to him and said* to him, 'Tell [us] who it is about whom he is speaking'"

EVIDENCE: B C L X 068 33 892 most lat vg (omit "Tell [us]")

TRANSLATIONS: ASV RSV NASV {NIV? NEB TEV? ('Ask him')}

OTHER: "Peter nodded to him to inquire who it might be about whom he was speaking and said* to him, 'Tell [us] who it is about whom he is speaking'"

EVIDENCE: Ξ

COMMENTS: The evidence listed above in braces omits "who it might be." The text reading uses the optative mood, which is a more difficult grammatical construction than that found in the notes. Although the optative is found nowhere else in John and this might be considered proof that this reading was added by copyists, it is more likely that several Alexandrian copyists and Latin translators changed this to a simpler construction. The text reading is found in early manuscripts of several kinds of ancient text. Manuscript Ξ has included both readings. The original reading of manuscript p66 is illegible.

John 13:32:

TEXT: "and God is glorified in him; -if God is glorified in him, God will also glorify him in him"

EVIDENCE: S^c A C² K Delta Theta Psi f13 28 33 565 700 892 1010 1241 Byz Lect some lat vg syr(p,pal) some cop(north) cop(south)

TRANSLATIONS: KJV RSV NASV NIV NEB TEV

RANK: C

NOTES: "and God is glorified in him; -God will also glorify him in him"

EVIDENCE: p⁶⁶ Ξ* B C* D L W X Pi f1 some lat syr(s,h) some cop(north)

TRANSLATIONS: ASV NASVn NIVn NEBn

COMMENTS: Although several early manuscripts of several different kinds of ancient text omit the words "if God is glorified in him," they were probably omitted accidentally when copyists' eyes jumped from the similar phrase in verse 31 to this phrase, or perhaps deliberately as redundant.

John 14:4:

TEXT: "ᵀᵀyou know the way where I am going."
EVIDENCE: p^{66c} ⋈ B C* L W X 33 two lat cop(north)
TRANSLATIONS: ASV RSV NASV NIV NEB TEV
RANK: C

NOTES: "ᵀᵀyou know where I am going, and ᵀᵀyou know the way."
EVIDENCE: p^{66*} A C³ D K Delta Theta Pi Psi f1 f13 28 565 700 892 1010 1241 Byz Lect most lat
vg syr cop(south)
TRANSLATIONS: KJV ASVn RSVn NASVn NEBn

COMMENTS: The syntax of the shorter reading is harsh. Although it is possible that the shorter reading was created when the eye of a copyist skipped from "know" to "know" and then he went back and added "the way" to get the basic meaning, it is more likely that the shorter reading was expanded to make the grammar less harsh.

John 14:7:

TEXT: "If ᵀᵀyou have come to know me, ᵀᵀyou will come to know my Father also"
EVIDENCE: p⁶⁶ ⋈ D* D^c ("had") W one lat syr(s) most cop
TRANSLATIONS: NIVn NEBn TEV
RANK: C

NOTES: "If ᵀᵀyou had come to know me, ᵀᵀyou would have known my Father also"
EVIDENCE: {A} B C* {C³ K} L X {Delta Theta Pi} Psi f1 {f13 28} 33 565 {700 892 1010 1241 Byz
Lect one lat vg} some cop(north)
TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEVn

COMMENTS: The evidence listed above in braces reads "would have come to know" instead of "would have known." Although it is possible that the reproach found in the notes is original and copyists changed it to a promise so not to have Jesus appear to talk harshly to the apostles, it is also possible that the promise in the text is original and copyists changed it to a reproach because in verse 9 Philip does not seem to really know Jesus.

John 14:14:

TEXT: "If ᵀᵀyou ask me anything in my name, I will do [it]."
EVIDENCE: p⁶⁶ ⋈ B W Delta Theta 060 f13 28 33 700 892 some Byz two lat vg syr(p,h)
TRANSLATIONS: ASVn RSVn NASV NIV NEBn TEV
RANK: B

NOTES: "If ᵀᵀyou ask anything in my name, I will do [it]."
EVIDENCE: A D K L Pi Psi 1010 1241 some Byz Lect some lat cop
TRANSLATIONS: KJV ASV RSV NEB TEVn

OTHER: omit verse 14
EVIDENCE: X f1 565 one lat one vg syr(s,pal)

COMMENTS: Verse 14 was probably accidentally omitted by some copyists when their eyes jumped from "If" in verse 14 to "If" in verse 15. Although it is possible that "me" was added to verse 14 to agree with "I," it is more likely that it was omitted by copyists to avoid an apparent contradiction with John 16:23, where Jesus says to ask the Father.

John 14:17:

TEXT: "he abides with ^pyou, and will be in ^pyou."

EVIDENCE: p^{66c} p^{75vid} Ⲡ A D^b K L X Delta Theta Pi Psi f13 28 33^{vid} 700 892 1010 1241 Byz Lect
one lat syr(s,h) most cop(north)

TRANSLATIONS: KJV ASV RSV NASV NIV NEBn TEVn

RANK: D

NOTES: "he abides with ^pyou, and is in ^pyou."

EVIDENCE: p^{66*} B D* W f1 565 most lat syr(c,p,pal)

TRANSLATIONS: NIVn NEB TEV

OTHER: "he will abide with ^pyou, and will be in ^pyou."

EVIDENCE: one lat vg one cop(north) cop(south)

COMMENTS: The difference between "abides" and "will abide" is only one of accent. Since early Greek manuscripts did not mark accents, the two words were spelled the same. Thus the reading of the Latin vulgate and some Coptic manuscripts actually support the text reading. Because of the ambiguity of the tense of "abide," either a change from "is" to "will be" or a change from "will be" to "is" was possible. The reading chosen for the text seems to fit the context better.

John 15:8:

TEXT: "keep bearing much fruit, and so be my disciples."

EVIDENCE: p^{66vid} B D L X Theta Pi f1 565 lat vg cop

TRANSLATIONS: RSV NASV NIV NEB TEV

RANK: D

NOTES: "keep bearing much fruit, and so ^pyou shall be my disciples."

EVIDENCE: Ⲡ A K Delta Psi f13 28 33 700 892 1010 1241 Byz Lect syr

TRANSLATIONS: KJV ASV NEBn

COMMENTS: The difference between the two readings is only two letters. Although it is possible that the reading in the notes is original and the text reading was produced when a copyist accidentally wrote "Ⲡ" for "SES" due to a mistake of the eye, the text reading is supported by early manuscripts of several types of ancient text which makes such a mistake unlikely.

John 16:23:

TEXT: "whatever ^pyou ask the Father for in my name, he will give ^pyou."

EVIDENCE: p^{22vid} A C³ D K W Theta Pi Psi f1 f13 28 33 565 700 892 1010 1241 Byz Lect lat vg
syr cop(north)

TRANSLATIONS: KJV NIV NEB TEV

RANK: C

NOTES: "whatever ^pyou ask the Father for, he will give ^pyou in my name."

EVIDENCE: p^{5vid} Ⲡ B C* L X Delta cop(south)

TRANSLATIONS: ASV RSV NASV NEBn TEVn

COMMENTS: There are three points in favor of the text reading. First, it is ambiguous ("in my name" can be taken either with "ask" or "give") and copyists might be tempted to remove the

ambiguity by moving the phrase. Second, it has support from several types of ancient text, while the reading in the notes is found mostly in manuscripts of the Alexandrian type of text. And third, in other places John speaks of prayer in the name of Jesus (see John 14:13-14; 16:15, 24, 26).

John 17:11:

TEXT: "keep them in your name, which you have given me"

EVIDENCE: p⁶⁰ {p^{66*} p^{66vid} } A B C D* K L W X Delta Theta Pi Psi f1 f13 28 565 700 1010 1241
Byz Lect one lat syr(p,h,pal) cop(north) most cop(south)
TRANSLATIONS: ASV RSV NASV NIV NEBn TEV
RANK: C

NOTES: "keep them in your name, whom you have given me"

EVIDENCE: D^b 892supp three lat vg some cop(south)
TRANSLATIONS: KJV NEB TEVn

OTHER: "keep them in your name."

EVIDENCE: {most lat syr(s) cop(Sub-Achmimic)}

COMMENTS: The evidence listed above in braces omits the clause "that they may be one, just as we [are]." Apparently the reading "whom" was borrowed by copyists from verse 6: "the men whom you gave me."

John 17:12:

TEXT: "keeping them in your name, which you have given me"

EVIDENCE: S^c B C* L W 33 some syr(pal) cop
TRANSLATIONS: ASV RSV NASV NIV NEBn TEV
RANK: C

NOTES: "keeping them in your name, whom you have given me"

EVIDENCE: A C³ D K X Delta Theta Pi Psi f1 f13 28 565 700 1010 1241 Byz Lect lat vg syr(p,h)
TRANSLATIONS: KJV NEB TEVn

OTHER: "keeping them in your name"

EVIDENCE: p^{66*} }* syr(s)

COMMENTS: The corrected reading of manuscript p66 is uncertain. Although it is possible that the reading "which" was taken from the previous verse, apparently the reading "whom" was borrowed by copyists from verse 6: "the men whom you gave me."

John 18:13:

TEXT: ".And they led him away to Annas first; for he was the father-in-law of Caiaphas, who was high priest that year."

EVIDENCE: p⁶⁰ p⁶⁶ } A B C D K L W X Delta Theta Pi Psi f1 f13 28 33 565 700 892 1010 1241
Byz Lect lat vg syr(p,h) most syr(pal) cop
TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV
RANK: A

NOTES: ".And they led him away to Annas first. Annas then sent him bound to Caiaphas the high priest; for he was the father-in-law of Caiaphas, who was high priest that year."

EVIDENCE: 225
TRANSLATIONS: NEBn

NOTES: ".And they led him away to Annas first; for he was the father-in-law of Caiaphas, who was high priest that year. Annas then sent him bound to Caiaphas the high priest."

EVIDENCE: 1195 syr(s) one syr(pal)
TRANSLATIONS: NEBn

COMMENTS: Verse 24 is added in the middle or at the end of verse 13 by a few witnesses probably because the other three gospels say nothing about the trial before Annas, and John apparently calls both Annas and Caiaphas "high priest" which confused a few copyists. Verse 24 is also in its proper place in those manuscripts, except for the Sinaitic Syriac which has the verse order: 13, 24, 14-15, 19-23, 16-18, 25b-27.

John 19:29:

TEXT: "they put a sponge full of vinegar on hyssop and"

EVIDENCE: p^{66vid} Ⲡ A B D(supp) K L W X {Theta} Pi Psi f1 {f13} 28 33 565 700 {892supp} 1010 1241 Byz Lect some lat {two lat} vg syr(p) {syr(h+) some syr(pal)} cop
TRANSLATIONS: KJV ASV RSV NASV NIV NEBn ("marjoram") TEV
RANK: A

NOTES: "they put a sponge full of vinegar on a javelin and"
EVIDENCE: 476*
TRANSLATIONS: NEB

NOTES: "they put a sponge full of vinegar on a pole and"
EVIDENCE: four lat
TRANSLATIONS: none

COMMENTS: The reading "javelin" is apparently due to a mistake of the eye by a copyist. In Greek "hyssop" is spelled "USSOPO" and "javelin" is spelled "USSO." Since the next word begins with "P," the copyist wrote "USSOP" instead of "USSOPOP." Javelins were not used by the Roman auxiliary troops stationed in Judea, but only by the legionary troops that first came to Judea in A.D. 66. The evidence listed above in braces adds "with gall" from Matthew 27:34.

John 19:35:

TEXT: "so that ^pyou also may believe."
EVIDENCE: S² A D(supp) L W Theta f1 f13 Maj
TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV
RANK: -

NOTES: "so that ^pyou also may keep believing."
EVIDENCE: Ⲡ* B Psi
TRANSLATIONS: TEVn

COMMENTS: The difference between the aorist ("believe") and present ("keep believing") subjunctive is only that of one letter. That letter is enclosed in brackets in the UBS text. See also John 20:31.

John 19:39:

TEXT: "came bringing a mixture of myrrh and aloes"
EVIDENCE: p^{66vid} S^c A D(supp) K L X Delta Theta Pi {Psi} f1 f13 28 33 565 700 {892supp} 1010
1241 Byz Lect most lat vg syr(p,h) most cop
TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV
RANK: C

NOTES: "came bringing a package of myrrh and aloes"
EVIDENCE: ℵ* B W one cop(north)
TRANSLATIONS: ASVn NASVn

OTHER: "came bringing a salve of myrrh and aloes"
EVIDENCE: 1242* syr(pal)

COMMENTS: The words translated "mixture" and "package" are spelled similarly in Greek (the difference is between an "M" and "EL"). Since the "L" in Greek is written like half of an "M," it is easy to see how copyists might have mistaken "EL" for "M" or "M" for "EL." Since the reading "mixture" is found in several kinds of ancient text, it is probably original. The word for "salve" is also only two letters different from "mixture" and the evidence listed above in braces is spelled partly like "mixture" and partly like "salve."

John 20:31:

TEXT: "so that ^pyou may believe that Jesus is the Christ"
EVIDENCE: S² A C D K L W X Delta Pi Psi f1 f13 33 565 700 1010 1241 Byz Lect syr
TRANSLATIONS: KJV ASV RSV NASV NIV NEBn TEV
RANK: C

NOTES: "so that ^pyou may keep believing that Jesus is the Christ"
EVIDENCE: p^{66vid} ℵ* B Theta 0250 892supp
TRANSLATIONS: NIVn NEB TEVn

COMMENTS: The difference between the aorist ("believe") and present ("keep believing") subjunctive is only that of one letter. That letter is enclosed in brackets in the UBS text. See also John 19:35.

John 21:15, 16, 17:

TEXT: "Simon, [son] of John, do you love me"
EVIDENCE: p^{59vid} (in vv. 16, 17) ℵ* (omit in v. 15) S¹ B C* D L (in v. 15) W most lat vg cop
TRANSLATIONS: ASV RSV NASV NIV NEB TEV
RANK: -

NOTES: "Simon, [son] of Jona, do you love me"
EVIDENCE: A C² Theta Psi f1 f13 Maj one lat syr
TRANSLATIONS: KJV NASVn

COMMENTS: The reading "Jona" was apparently taken by copyists from Matthew 16:17. The reading "John" is found in early manuscripts of both the Alexandrian and Western types of ancient text.

John 21:25:

TEXT: end the gospel with verse 25
EVIDENCE: most other manuscripts
TRANSLATIONS: KJV ASV RSV NASV NIV NEBⁿ TEV
RANK: -

NOTES: add John 7:53-8:11 here
EVIDENCE: *f*1 and many Armenian manuscripts
TRANSLATIONS: NEB

COMMENTS: See notes at John 7:53-8:11. Other translations give a note there that this passage is sometimes found here.

KEY TO ABBREVIATIONS

FOR MANUSCRIPT EVIDENCE

Abbreviations: g--gospels; a--Acts; p--Paul's letters; o--other letters; r--Revelation. Roman numerals are used to give the approximate century in which a manuscript was copied. An asterisk under "Kind of Text" indicates a mixed kind of text. An asterisk under "Name" refers to a note at the end.

Symbol Name Century Contents Kind of Text
The following Greek manuscripts are written with capital letters on papyrus

p1		III	g	Alexandrian
p3		VI/VII	g	Alexandrian
p4		III	g	Alexandrian
p5		III	g	Alexandrian
p6		IV	g	
p8		IV	a	Alexandrian
p13		III/IV	p	Alexandrian
p16		III/IV	p	Alexandrian
p18		III/IV	r	Alexandrian
p15		III	p	
p21		IV/V	g	
p22		III	g	Alexandrian
p23		early III	o	Alexandrian
p24		IV	r	Alexandrian
p25		late IV	g	Western
p26		c.600AD	p	
p27		III	p	Alexandrian
p30		III	p	
p33		VI	a	
p37		III/IV	g	Caesarean
p39		III	g	Alexandrian
p40		III	p	Alexandrian
p41		VIII	a	Western
p43		VII/VIII	r	
p45	Chester Beatty I	III	g	Caesarean
			a	Alexandrian
p46	Chester Beatty II	c.200AD	p	Alexandrian
p47	Chester Beatty III	late III	r	Alexandrian
p48		late III	a	Western
p49		late III	p	
p50		IV/V	a	Alexandrian
p51	Oxy. 2157	c.400AD	p	
p59	Colt 3	VII	g	
p60	Colt 4	VII	g	
p61	Colt 5	c.700AD	p	
p63		c.500AD	g	
p64		c.200AD	g	
p65		III	p	Alexandrian
p66	Bodmer ii	c.200AD	g	Alexandrian
p67		II/III	g	
p70	Oxy. 2384	III	g	
p72	Bodmer vii, viii	III/IV	o	Alexandrian
p74	Bodmer xvii	VII	ao	

p75	Bodmer xiv, xv	III	g	Alexandrian
p76		VI	g	
p85		IV/V	r	
The following Greek manuscripts are written with capital letters on parchment				
Ξ	Sinaiticus	IV	gapor	Alexandrian
Sa	corrector	IV		
Sb	corrector	VI		
Sc	corrector	VII		
A	Alexandrinus	V	g apor	Byzantine Alexandrian
A2	corrector			
B	Vaticanus	IV	gapo	Alexandrian
B2	corrector	IV		
B3	corrector	X		
C	Ephraemi Rescriptus	V	gapor	Alexandrian*
C2	corrector	VI		
C3	corrector	IX		
D	Bezae Cantabrigiensis	V/VI	gao	Western
D	Claromontanus	VI	p	Western
D(copy)	Abschrift	IX	p	Western
E		VIII	g	Byzantine
E	Laudinus	VI	ao	Western
F		IX	g	Byzantine
F		IX	p	Western
G		IX	g	Byzantine
G	Boernerianus	IX	p	Western
H		IX	g	Byzantine
H		IX	a	Byzantine
H	Euthalianus	VI	p	Alexandrian
I		V	p	Alexandrian
K		IX	g	Byzantine
K		IX	apo	Byzantine
L		VIII	g	Alexandrian
L		IX	ap	Byzantine
M		IX	g	Byzantine
N		VI	g	Caesarean?
O		VI	g	Caesarean
P		VI	g	Byzantine
P		IX	a	Byzantine
			por	Alexandrian
Q		V	g	Alexandrian
R		VI	g	
T		V	g	Alexandrian
U		IX	g	Caesarean?
W	Freer Gospels	V	g: Matthew Mark 1:1-5:30 Mark 5:31-16:20 Luke 1:1-8:12 Luke 8:13-24:53 John	Byzantine Western Caesarean Alexandrian Byzantine Alexandrian
X		X	g	Alexandrian
Y		IX	g	Byzantine
Z		VI	g	Alexandrian
028		949AD	g	Byzantine
046		X	r	Byzantine

048	V	apo	Alexandrian
051	X	r	Byzantine
052	X	r	Byzantine
058	IV	g	
059	IV/V	g	Alexandrian
060	VI	g	Alexandrian
061	V	p	
062	V	p	
064	VI	g	
065	VI	g	
066	VI	a	Western
067	VI	g	
068	V	g	
070	VI	g	
073	VI	g	
074	VI	g	
078	VI	g	
079	VI	g	
081	VI	p	Alexandrian
082	VI	p	
083	VI/VII	g	
084	VI	g	
085	VI	g	
086	VI	g	
088	V/VI	p	Alexandrian
090	VI	g	
091	VI	g	
092b	VI	g	
099	VII	g	
0106	VII	g	
0110	VI	g	
0112	VI/VII	g	
0113	V	g	
0121b	X	p	
0124	VI	g	
0125	V	g	
0130	IX	g	
0141	X	g	
0159	VI	p	
0163	V	r	
0165	V	a	
0169	IV	r	Alexandrian
0170	V/VI	g	
0171	IV	g	Western
0172	V	p	
0179	VI	g	
0180	VI	g	
0181	IV/V	g	
0190	VI	g	
0191	VI	g	
0198	VI	p	
0202	VI	g	
0206	IV	ao	
0207	IV	r	Alexandrian
0208	VI	p	
0220	III	p	Alexandrian
0221	IV	p	

0223	VI	p	
0226	V	p	
0229	VIII	r	
0232	V/VI	ao	
0237	VI	g	
0242	IV	g	
0250	VIII	g	
Gamma	X	g	Byzantine
Delta	IX	g	Alexandrian
Theta	IX	g	Caesarean
Lambda	IX	g	Caesarean?
Xi	VIII	g	Alexandrian
Pi	IX	g	Byzantine
Phi	VI	g	Caesarean
Psi	VIII/IX	gapo	Alexandrian

except partial in Luke and John Byzantine

The following Greek manuscripts are written with small letters on parchment

f1	family 1*	XII-XIV	g	Caesarean
f13	family 13*	XI-XIII	g	Caesarean
1		XII	r	
4		XIII	g	
4		XV	apo	
28		XI	g	Caesarean
33		IX	gapo	Alexandrian
61		XVI	gapor (r)	Alexandrian
80		XII	g	
81		XI	apo	Alexandrian
88		XII	apor	(p) Western
94		XII	r	Alexandrian
104		XI	apor	Alexandrian
142		XI	gapo	
157		XII	g	Caesarean
162		1153AD	g	
221		X	apo	
225		1192AD	g	
234		1278AD	gapo	
241		XI	gapor (r)	Alexandrian
273		XIII	g	
274		X	g	
296		XVI	gapor	
304		XII	g	
323		XI	apo (o)	Alexandrian
365		XIII	gapo	
424		XI	apor	
424c				Alexandrian
429		XIV	apo	
429		XV	r	
436		XI	apo	
476		XI	g	
481		X	g	
522		1515AD	gapor	
565		IX	g	Caesarean
579		XIII	g	Alexandrian
614		XIII	apo (in Acts)	Western
629		XIV	apo	
630		XIV	apo	

636		XV	apo	
700		XI	g	Caesarean
892		IX	g	Alexandrian
918		XVI	apo	
945		XI	gapo	
1006		XI	gr	Alexandrian
1009		XIII	g	
1010		XII	g	
1175		XI	apo	Alexandrian
1195		XII	g	
1216		XI	g	
1230		1124AD	g	
1241		XII	gapo	(g) Alexandrian
1333		XI	g	
1344		XII	g	
1424		IX/X	gapo	
1506		1320AD	gp	
1546		XIII	g	
1611		XII	apor	Alexandrian
1646		1172AD	gapo	(a) Western
1739		X	a	Western
			po	Alexandrian
1841		IX/X	apor	(r) Alexandrian
1854		XI	apor	Alexandrian
1881		XIV	apo	
1906		1056AD	p	
1962		XI	p	
1984		XIV	p	
1985		XVI	p	
2030		XII	r	
2049		XVI	r	
2050		1107AD	r	
2053		XIII	r	Alexandrian
2062		XIII	r	
2071		1622AD	r	
2081		XI	r	
2148		XIV	g	
2174		XIV	g	
2318		XVIII	ao	
2329		X	r	
2344		XI	apor	Alexandrian
2351		X	r	Alexandrian
2377		XIV	r	
2386		XI	g	
2464		X	apo	
2495		XIV/XV	gapor	
Byz	Byzantine text*		gapor	Byzantine
Maj	Majority text*		gapor	Byzantine
Maj(K)	Koine manuscripts		r	Byzantine
Maj(A)	Andrean manuscripts		r	Byzantine
Maj(B)	Coptic manuscripts		r	Byzantine
Maj(C)	Complutensian manuscripts		r	Byzantine
Lect	lectionaries*		gopo	Byzantine
The following manuscripts are translations from Greek				
lat	Old Latin	IV-XIII	gapor	Western
vg	Latin Vulgate	IV/V	gapor	Western
syr	Syriac			

syr(c) Curetonian Syriac	IV	g	Western*
syr(s) Sinaitic Syriac	IV	g	Western*
syr(p) Peshitta Syriac	V	gapo	
syr(h) Harclean Syriac	VII	gapor	
syr(h) above text with asterisks			
syr(h)mg margin of Harclean text			Western
syr(pal) Palestinian Syriac	V	gapo	(g) Caesarean
cop Coptic		gapor	Alexandrian
cop(north) Bohairic	IV	"	Alexandrian
cop(south) Sahidic	III	"	Alexandrian*
cop(Fayyumic) Fayyumic	IV/V	John	

*NOTES:

1. The manuscript traditionally abbreviated by **Ⲭ** is noted in this book by its number 028.
2. Family 1 includes four manuscripts of similar readings; family 13 includes twelve manuscripts of similar readings; the markings of *f1* and *f13* are given to indicate a reading within a family that is different from the Byzantine text, even if it is found in only one manuscript!
3. The abbreviation "Byz" is given to indicate the majority of manuscripts in the Byzantine textual tradition. It is taken from the United Bible Societies' Greek New Testament. The abbreviation "Maj" means the same thing but includes a little more. It also includes certain constant witnesses when they are not given explicitly. They are:
for the gospels: K, N, P, Q, Gamma, Delta, 28, 33, 565, 700, 892, 1010, 1241, 1424
for Acts: L, 33, 81, 323, 614, 945, 1175, 1241, 1739, 2495
for Paul's letters: K, L, P, 33, 81, 104, 365, 630, 1175, 1241, 1506, 1739, 1881, 2464, 2495
for the other letters: K, L, 33, 81, 323, 614, 630, 1241, 1739, 2495
for Revelation: p18, p24, p43, p47, p85, **Ⲭ**, A, C, P, 046, 051, 052, 0163, 0169, 0207, 0229, 1006, 1611, 1841, 1854, 2030, 2050, 2053, 2062, 2329, 2344 (where it exists), 2351, 2377 (where it exists)
The abbreviation "Maj" is taken from the 26th edition of the Nestle-Aland Novum Testamentum Graece. In the few places where it is not given there is it supplied from The Greek New Testament According to the Majority Text. In Revelation "Maj" is subdivided into four groups, "Maj(K)," "Maj(A)," "Maj(B)," and "Maj(C)." They correspond to the groupings in the above book in the following way: Maj(K) is Ma, Maj(A) is Mde, Maj(B) is Mb, and Maj(C) is Mc.
4. The lectionaries (daily scripture readings) do not exist for the book of Revelation and for certain parts of Acts and the letters.

OTHER ABBREVIATIONS

vid	apparently (text hard to read)
supp	text supplied by a later copyist for a missing part
*	original reading
c	correction by a later copyist (sometimes a, b, c or 1, 2, 3 where there was more than one corrector)

FOR TRANSLATIONS

KJV	King James Version text
ASV	American Standard Version text
ASVn	American Standard Version footnotes
RSV	Revised Standard Version text
RSVn	Revised Standard Version footnotes
RSV1	Revised Standard Version text (first edition)
RSV1n	Revised Standard Version footnotes (first edition)
RSV2	Revised Standard Version text (second edition)
RSV2n	Revised Standard Version footnotes (second edition)
NASV	New American Standard Version text
NASVn	New American Standard Version marginal notes
NIV	New International Version text
NIVn	New International Version footnotes
NEB	New English Bible text
NEBn	New English Bible footnotes
TEV	Today's English Version text
TEVn	Today's English Version footnotes

The translation marked with a dagger only apparently supports the reading under which it is found. The Greek text from which it was translated follows the other reading.

FOR RANK

A	the text is virtually certain
B	there is some degree of doubt about the text
C	there is considerable degree of doubt about the text
D	there is a very high degree of doubt about the text
-	no ranking given

FOR COMMENTS

UBS	United Bible Societies
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