

A Student's Guide to New Testament Textual Variants

The Gospel According to Luke

Luke 1:17-9:2

Luke 1:17:

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

EVIDENCE: S 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: S 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: S A B C³ D K L W X Delta Pi Psi f13 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 f1 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: S* 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 f1 f13 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: S A B C D K L W Delta Theta Xi 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: "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} S 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: S* 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: S 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: S* 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 S 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 S* 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^{4vid} 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: S* 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 S 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: S* 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: S 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 S 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 S 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: S W X* Xi Pi* syr

TRANSLATIONS: ASV_n RSV_n NEB_n

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} S 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 ASV_n RSV_n

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: S* C D K W Pi 28 565 892 some Byz four lat syr(p,h) cop(north)

TRANSLATIONS: KJV ASV_n RSV_n NASV_n NEB_n TEV_n

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 S 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: S 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: S 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: S 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: S 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: S 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: S*^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: {S*} 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 RSV_n NASV_n NIV_n NEB_n 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: ASV_n RSV NASV NIV NEB TEV_n

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 S 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: NEB_n (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: ASV_n RSV NASV NIV TEV
RANK: B

NOTES: "Peter and those who were with him said"
EVIDENCE: S 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 RSV_n NASV_n 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: S 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 Ivg 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} S 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 S 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 S 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 ASV_n RSV_n NASV_n NIV_n NEB_n TEV_n

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 S 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, 'You do not know what kind of spirit you 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 ASV_n RSV_n NASV_n NIV_n NEB_n TEV_n

NOTES: "he turned and rebuked them and he said, 'You do not know what kind of spirit you are of.' ·And they went"

EVIDENCE: D one lat

TRANSLATIONS: ASV_n

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 S 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 NASV_n 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 {S 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: NEB_n

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: ASV_n RSV_n NASV_n NIV NEB TEV

RANK: C

NOTES: "the Lord appointed seventy others"

EVIDENCE: S 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 NIV_n NEB_n TEV_n

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 S 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: ASV_n RSV_n NASV_n NIV NEB TEV

RANK: C

NOTES: "the Lord appointed seventy others"

EVIDENCE: S 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 NIV_n NEB_n TEV_n

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 S 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} S^{*,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 NASV_n 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 S B C² L f1 33 syr(pal) (omit "or [only] one") most cop(north) one cop(north) (omit "or [only] one")

TRANSLATIONS: ASV_n RSV_n NASV NIV_n NEB_n

NOTES: "Martha, Martha, you are disturbed; Mary has chosen"

EVIDENCE: D one lat

TRANSLATIONS: ASV_n

NOTES: "Martha, Martha; Mary has chosen"

EVIDENCE: most lat syr(s)

TRANSLATIONS: NEB_n

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 S 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 ASV_n NASV_n NIV_n NEB_n

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 S 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: S 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 ASV_n NASV_n NIV_n NEB_n

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 S^{*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 ASV_n NASV_n NIV_n NEB_n

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: ASV_n 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: S 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 RSV_n NASV_n NIV_n NEB_n

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: S 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: S 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 S 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: ASV_n RSV NASV NIV_n TEV
RANK: -

NOTES: "demons by Beezebul"
EVIDENCE: S B
TRANSLATIONS: NASV_n NIV_n

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: S*.^b C² L Theta Psi 33 892 syr(s) most cop(north)
TRANSLATIONS: NEB_n

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 S* 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: S 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 [you] had to do, without neglecting those [others]."
EVIDENCE: p⁴⁵ p⁷⁵ S 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 S {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 S 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 S 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: S 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 S* 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] ^πyou do not know how to analyze this [present] time?"

EVIDENCE: p⁷⁵ S 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] ^πyou 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 ^πyou, 'I do not know'"

EVIDENCE: p^{75c} B 892

TRANSLATIONS: NIV TEV (both omit "to *you")

RANK: C

NOTES: "he will say, 'I tell ^πyou 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 ^πyou, 'I do not know'"

EVIDENCE: S most lat vg syr(c,p) cop

COMMENTS: The text reading can be literally translated, "he will say, saying to ^πyou." 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: "^πyour house is left [alone] to ^πyou."

EVIDENCE: p^{45vid} p⁷⁵ S 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: "your house is left desolate to you."

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 you 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 you say"

EVIDENCE: Psi f1 565 700 some Byz Lect syr(s,h)

TRANSLATIONS: KJV NASV? TEV?

NOTES: "until you say"

EVIDENCE: p⁴⁵ p⁷⁵ S 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: S 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 S B D L f1 f13 1241 three lat syr(c,pal) cop(south)
TRANSLATIONS: ASV_n RSV NASV_n NEB_n 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 RSV_n 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: S B D X 33 700 1241 one lat syr(h)
TRANSLATIONS: ASV_n RSV_n NASV_n NIV_n NEB_n

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 S 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: ASV_n NASV_n

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: S 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: ASV_n RSV_n NIV_n

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 S 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 ASV_n RSV_n NASV_n NIV_n NEB_n TEV_n

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 NEB_n TEV_n

RANK: D

NOTES: "Pharisee stood and started praying these things"

EVIDENCE: S* some lat cop(south)

TRANSLATIONS: NEB

NOTES: "Pharisee, standing by himself, started praying these things"

EVIDENCE: D (both Greek and Latin)

TRANSLATIONS: NEB_n 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: S 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: S 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: S 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: S 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 *f*1 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 *f*13 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: S D K L W X Delta Pi Psi *f*1 565 700 892 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 *f*13 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: S A B C D K L W X Delta Theta Pi Psi 0179 *f*1 four of *f*13 565 700 892 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 *f*13

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} S 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 S 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: S^{*,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 S 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: "you will not answer."
EVIDENCE: p⁷⁵ S B L T 1241 cop(north)
TRANSLATIONS: ASV RSV NASV NIV NEB TEV
RANK: C

NOTES: "ᵐyou 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: "ᵐyou 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 S 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 ᵐyou 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 ᵐyou."

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 ᵐyou"). 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 "ᵐyou" 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: S 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 ASV_n RSV_n NASV_n NIV_n NEB_n TEV_n

NOTES: include verse 17 after verse 19

EVIDENCE: {D (both Greek and Latin)} syr(c,s)

TRANSLATIONS: ASV_n RSV_n

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: S*^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: ASV_n RSV_n NASV_n NIV_n NEB_n TEV_n

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: S*^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 RSV_n

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* ASV_n RSV NASV_n* NIV NEB TEV?

RANK: C

NOTES: "remember me whenever you come in your kingdom."

EVIDENCE: S 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 RSV_n NASV NEB_n 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 S 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 RSV_n

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 RSV_n NASV NIV TEV
RANK: D

NOTES: "did not find the body."
EVIDENCE: D some lat
TRANSLATIONS: ASV_n 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 S 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 RSV_n NASV NIV NEB_n TEV
RANK: D

NOTES: "among the dead? ·Remember how he spoke to ^pyou"
EVIDENCE: D some lat
TRANSLATIONS: ASV_n RSV NASV_n NEB

OTHER: "among the dead? ·He is not here; he has been raised. Remember how he spoke to "you"

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 S A 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 S A 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: S 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: S A K L P W X Delta Theta Pi Psi f1 f13 28 33 565 700 892 1010margin

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 S 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 ⁿyou. 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 ⁿyou'" 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 S 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 S A 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 S B syr(p) cop

TRANSLATIONS: ASV_n 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 NASV_n 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 RSV1_n RSV2 NASV_n NIV NEB_n TEV

RANK: D

NOTES: "he parted from them."

EVIDENCE: S* D some lat syr(s) ("was lifted up")

TRANSLATIONS: ASV_n RSV1 RSV2_n NASV NEB TEV_n

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 S* 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: p⁷⁵ S A B C K L W X Delta Theta Pi Psi f1 f13 28 33 565 700 (omit "him")
892 1010 1241 Byz Lect some lat vg (omit "him") syr(p,h,pal) cop

TRANSLATIONS: KJV ASV RSV_n NASV_n NIV NEB_n TEV

RANK: D

NOTES: "And they returned to Jerusalem"

EVIDENCE: D some lat syr(s)

TRANSLATIONS: ASV_n 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.

New Testament Textual Variants

The Gospel According to Luke

Luke 1:17:

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

EVIDENCE: S 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: ASV_n

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: S 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 ASV_n RSV_n NASV_n

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: S A B C³ D K L W X Delta Pi Psi f13 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 f1 33 four lat later vg syr(p) ("in you") some syr(pal)

TRANSLATIONS: KJV ASV_n RSV_n

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: S* 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 f1 f13 28 33 700 892 1010 1241 Byz Lect

TRANSLATIONS: KJV RSV NASV NIV NEB_n 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: S A B C D K L W Delta Theta Xi 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: "And Elizabeth said, 'My soul magnifies the Lord'"

EVIDENCE: three lat

TRANSLATIONS: NEB_n

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} S 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: S* 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: S 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: S* 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 ASV_n RSV_n NEB_n

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 S 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: RSV_n NEB_n

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 S* B syr(s,pal) cop(south) some cop(north)

TRANSLATIONS: ASV_n RSV NASV_n NIV_n

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^{4vid} 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: S* 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 S 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: S* 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: S 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 S 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 S 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 ASV_n RSV_n NASV_n

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: S W X* Xi Pi* syr

TRANSLATIONS: ASV_n RSV_n NEB_n

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} S 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: S* 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 S 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: S 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: S 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: S 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: ASV_n NASV_n

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: S A L X Pi Psi f1 33 565 1241 some Byz most Lect some lat later vg syr(h)
cop

TRANSLATIONS: KJV ASV_n RSV_n

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 NEB_n 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 ASV_n RSV_n NASV_n NIV_n NEB_n TEV_n

NOTES: "they sailed down to the country of the Gergesenes"

EVIDENCE: S L X Theta Xi f1 33 700* 1241 syr(pal) most cop(north)

TRANSLATIONS: ASV_n RSV_n NASV_n NIV_n NEB_n TEV_n

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 NEB_n 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 ASV_n RSV_n NASV_n NIV_n NEB_n

NOTES: "the region around that of the Gergesenes"

EVIDENCE: S*^b C² ("Gergarsenes") L P X Theta f1 f13 33 700* 1241 syr(pal) cop(north)

TRANSLATIONS: ASV_n RSV_n NASV_n NIV_n NEB_n

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: {S*} 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 RSV_n NASV_n NIV_n NEB_n 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: ASV_n RSV NASV NIV NEB TEV_n

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 S 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: NEB_n (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: ASV_n RSV NASV NIV TEV
RANK: B

NOTES: "Peter and those who were with him said"
EVIDENCE: S 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 RSV_n NASV_n 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: S 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 Ivg 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} S 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 S 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 S 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 ASV_n RSV_n NASV_n NIV_n NEB_n TEV_n

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 S 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, 'You do not know what kind of spirit you 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 ASV_n RSV_n NASV_n NIV_n NEB_n TEV_n

NOTES: "he turned and rebuked them and he said, 'You do not know what kind of spirit you are of.' ·And they went"

EVIDENCE: D one lat

TRANSLATIONS: ASV_n

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 S 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 NASV_n 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 {S 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: NEB_n

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: ASV_n RSV_n NASV_n NIV NEB TEV

RANK: C

NOTES: "the Lord appointed seventy others"

EVIDENCE: S 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 NIV_n NEB_n TEV_n

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 S 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: ASV_n RSV_n NASV_n NIV NEB TEV

RANK: C

NOTES: "the Lord appointed seventy others"

EVIDENCE: S 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 NIV_n NEB_n TEV_n

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 S 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} S*.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 NASV_n 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 S B C² L f1 33 syr(pal) (omit "or [only] one") most cop(north) one cop(north) (omit "or [only] one")

TRANSLATIONS: ASV_n RSV_n NASV NIV_n NEB_n

NOTES: "Martha, Martha, you are disturbed; Mary has chosen"

EVIDENCE: D one lat

TRANSLATIONS: ASV_n

NOTES: "Martha, Martha; Mary has chosen"

EVIDENCE: most lat syr(s)

TRANSLATIONS: NEB_n

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 S 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 ASV_n NASV_n NIV_n NEB_n

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 S 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: S 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 ASV_n NASV_n NIV_n NEB_n

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 S^{*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 ASV_n NASV_n NIV_n NEB_n

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: ASV_n 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: S 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 RSV_n NASV_n NIV_n NEB_n

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: S 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: S 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 S 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: ASV_n RSV NASV NIV_n TEV
RANK: -

NOTES: "demons by Beezebul"
EVIDENCE: S B
TRANSLATIONS: NASV_n NIV_n

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: S*.^b C² L Theta Psi 33 892 syr(s) most cop(north)
TRANSLATIONS: NEB_n

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 S* 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: S 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 [you] had to do, without neglecting those [others]."
EVIDENCE: p⁴⁵ p⁷⁵ S 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 S {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 S 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 S 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: S 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 S* 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] ^πyou do not know how to analyze this [present] time?"

EVIDENCE: p⁷⁵ S 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] ^πyou 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 ^πyou, 'I do not know'"

EVIDENCE: p^{75c} B 892

TRANSLATIONS: NIV TEV (both omit "to *you")

RANK: C

NOTES: "he will say, 'I tell ^πyou 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 ^πyou, 'I do not know'"

EVIDENCE: S most lat vg syr(c,p) cop

COMMENTS: The text reading can be literally translated, "he will say, saying to ^πyou." 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: "^πyour house is left [alone] to ^πyou."

EVIDENCE: p^{45vid} p⁷⁵ S 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: "your house is left desolate to you."

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 you 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 you say"

EVIDENCE: Psi f1 565 700 some Byz Lect syr(s,h)

TRANSLATIONS: KJV NASV? TEV?

NOTES: "until you say"

EVIDENCE: p⁴⁵ p⁷⁵ S 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: S 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 S B D L f1 f13 1241 three lat syr(c,pal) cop(south)
TRANSLATIONS: ASV_n RSV NASV_n NEB_n 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 RSV_n 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: S B D X 33 700 1241 one lat syr(h)
TRANSLATIONS: ASV_n RSV_n NASV_n NIV_n NEB_n

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 ^πyou that which is ^πyour own?"

EVIDENCE: p⁷⁵ S 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 ^πyou that which is our own?"

EVIDENCE: B L

TRANSLATIONS: ASV_n NASV_n

COMMENTS: In later times the Greek words for "^πyour" 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: S 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: ASV_n RSV_n NIV_n

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 S 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 ASV_n RSV_n NASV_n NIV_n NEB_n TEV_n

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 NEB_n TEV_n

RANK: D

NOTES: "Pharisee stood and started praying these things"

EVIDENCE: S* some lat cop(south)

TRANSLATIONS: NEB

NOTES: "Pharisee, standing by himself, started praying these things"

EVIDENCE: D (both Greek and Latin)

TRANSLATIONS: NEB_n 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: S 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: S 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: S 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: S 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 *f*1 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 *f*13 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: S D K L W X Delta Pi Psi *f*1 565 700 892 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 *f*13 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: S A B C D K L W X Delta Theta Pi Psi 0179 *f*1 four of *f*13 565 700 892 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 *f*13

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} S 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 S 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: S^{*,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 S 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: "you will not answer."
EVIDENCE: p⁷⁵ S B L T 1241 cop(north)
TRANSLATIONS: ASV RSV NASV NIV NEB TEV
RANK: C

NOTES: "ᵐyou 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: "ᵐyou 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 S 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 ᵐyou 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 ᵐyou."

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 ᵐyou"). 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 "ᵐyou" 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: S 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 ASV_n RSV_n NASV_n NIV_n NEB_n TEV_n

NOTES: include verse 17 after verse 19

EVIDENCE: {D (both Greek and Latin)} syr(c,s)

TRANSLATIONS: ASV_n RSV_n

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: S*^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: ASV_n RSV_n NASV_n NIV_n NEB_n TEV_n

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: S*^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 RSV_n

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* ASV_n RSV NASV_n* NIV NEB TEV?

RANK: C

NOTES: "remember me whenever you come in your kingdom."

EVIDENCE: S 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 RSV_n NASV NEB_n 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 S 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 RSV_n

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 RSV_n NASV NIV TEV
RANK: D

NOTES: "did not find the body."
EVIDENCE: D some lat
TRANSLATIONS: ASV_n 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 S 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 RSV_n NASV NIV NEB_n TEV
RANK: D

NOTES: "among the dead? ·Remember how he spoke to ^pyou"
EVIDENCE: D some lat
TRANSLATIONS: ASV_n RSV NASV_n NEB

OTHER: "among the dead? ·He is not here; he has been raised. Remember how he spoke to "you"

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 S A 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 S A 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: S 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: S A K L P W X Delta Theta Pi Psi f1 f13 28 33 565 700 892 1010margin
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 S 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 ⁿyou. 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 ⁿyou'" 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 S 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 S A 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 S B syr(p) cop

TRANSLATIONS: ASV_n 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 NASV_n 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 RSV1_n RSV2 NASV_n NIV NEB_n TEV

RANK: D

NOTES: "he parted from them."

EVIDENCE: S* D some lat syr(s) ("was lifted up")

TRANSLATIONS: ASV_n RSV1 RSV2_n NASV NEB TEV_n

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 S* 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: p⁷⁵ S A B C K L W X Delta Theta Pi Psi f1 f13 28 33 565 700 (omit "him")
892 1010 1241 Byz Lect some lat vg (omit "him") syr(p,h,pal) cop

TRANSLATIONS: KJV ASV RSV_n NASV_n NIV NEB_n TEV

RANK: D

NOTES: "And they returned to Jerusalem"

EVIDENCE: D some lat syr(s)

TRANSLATIONS: ASV_n 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.
