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THE TYNDALE HOUSE GREEK NEW TESTAMENT AND
NESTLE-ALAND TRADITION AS COMPLEMENTARY,
NOT COMPETITIVE CRITICAL EDITIONS

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Nelson S. Hsieh
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THE TYNDALE HOUSE GREEK NEW TESTAMENT AND
NESTLE-ALAND TRADITION AS COMPLEMENTARY,
NOT COMPETITIVE CRITICAL EDITIONS

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TABLE OF CONTENTS

	Page
LIST OF ABBREVIATIONS.....	xi
LIST OF TABLES.....	xiv
List of Figures.....	xv
PREFACE.....	xviii
Chapter	
1. INTRODUCTION.....	1
Research Question, Thesis, Methodology.....	2
History of Research.....	4
Three Positives About the THGNT.....	4
Four Negatives About the THGNT.....	10
The Text-Critical Methodology of the THGNT.....	16
(1) Early, Greek Manuscript Evidence.....	17
(2) Scribal Tendencies/Habits.....	22
(3) Knowledge of Individual Manuscripts.....	25
(4) Knowledge of Groupings of Manuscripts.....	26
Grouping the Editions: the ‘Aland– <i>NTG</i> ’ (NA26/27, UBS3/4) vs. the ‘Strutwolf– <i>NTG</i> ’ (NA28/UBS5/ECM).....	27
Nestle-Aland 1 to 25.....	27
Nestle-Aland 26 and 27 (the Aland– <i>NTG</i>).....	27
Nestle-Aland 28 and Beyond (the Strutwolf– <i>NTG</i>).....	28
The UBS editions.....	29
Summary of Three Main Groupings.....	31

Chapter	Page
Dissertation Argument	32
Chapter 2: The Critical Texts of the THGNT & NA27/28.....	32
Chapter 3: The THGNT, NA27, and the Byzantine Text.....	33
Chapter 4: General Comparison of the THGNT and NA27/28 Textual Apparatuses	34
Chapter 5: The THGNT Textual Apparatus: Strengths and Weaknesses.....	35
2. THE CRITICAL TEXTS OF THE THGNT & NA27	37
Introduction: Do We Really Need <i>Another</i> Greek New Testament?.....	37
Section 1: A Brief History of the Nestle-Aland Editions, or Why We Need a New GNT	39
Phase 1: Eberhard Nestle’s 12 Editions (1898–1923).....	39
Phase 2: Erwin Nestle’s 13 Editions; Kurt Aland as co-editor (1927–1963).....	40
Phase 3: New Editorial Committee for NA26/27 (1979–1993)	41
Phase 4: The ECM and Another New Editorial Committee.....	42
Section 2: Statistical and Qualitative Overview of the Textual Differences Between the THGNT, NA27, ECM.....	44
Statistical Overview.....	44
Categorization of Textual Differences.....	47
Section 3: Uncertainty in Establishing the “Original” Text of the NT	49
Uncertainty in the NA28/ECM.....	51
Uncertainty in the THGNT	52
Part 1: How the Editions Indicate Uncertainty	53
Part 2: Statistical Comparison of Uncertainty in THGNT, NA27, UBS3/4/5, ECM, RP-Byz.....	67
Part 3: Qualitative Comparison: “Significant” Passages with Uncertainty	72
Section 4: Some “Significant” Textual Differences Between the THGNT and NA28.....	77

Chapter	Page
Section 5: Heavy Textual Variation and Its Implications for New Testament Greek Grammar	87
Treatment of Textual Variants in Grammars and Lexicons in the Late-nineteenth into the Early-mid Twentieth Century.....	88
Treatment of Textual Variants in Grammars and Lexicons in the Late-twentieth and into the Early-twenty-first Century.....	89
Prepositions in the Greek NT	91
Word Order in the Greek NT.....	98
Back to Basics: Collect Variants and Establish the Text.....	101
Summary and Conclusion	103
3. THE THGNT, NA27, AND THE BYZANTINE TEXT	105
The Textus Receptus (TR).....	105
Hodges & Farstad’s <i>Majority Text</i>	107
Robinson & Pierpont’s Byzantine Textform	110
The Aland– <i>NTG</i> and the Byzantine Text: Low Regard for Establishing the ‘Original’ Text.....	114
The Strutwolf– <i>NTG</i> and the Byzantine Text: Greater Nuance and Appreciation.....	119
Quantitatively/statistically, the ECM has shifted towards the Byzantine text.....	121
Qualitatively, most of the ECM’s changes are grammatical/stylistic....	123
The THGNT and Byzantine Text.....	125
The THGNT’s theory about the Byzantine text	125
Method: Quantitative/Statistical and Qualitative Analysis.....	128
Methodological Choices Further Explained	129
The THGNT and the RP-Byz: Quantitative/Statistical Discussion.....	130
The THGNT and the RP-Byz: Qualitative Discussion.....	132
Preliminary Conclusions About the NA27, ECM, THGNT, and the Byzantine Text	135

Chapter	Page
4. GENERAL COMPARISON OF THE THGNT, NA27/28, AND ECM TEXTUAL APPARATUSES	138
Introduction: How Do We Judge the Excellence of a Textual Apparatus?	138
The Current State of NT Textual Apparatuses.....	140
No Extensive Apparatus of the <i>entire</i> NT since Tischendorf in the 19th Century	141
The “Magnificent Failures” of von Soden and Legg in the Early 20 th Century.....	143
Successful Projects Since von Soden and Legg in the Mid-twentieth and Twenty-first Centuries	145
Requirements for Serious NT Textual Criticism.....	151
General Comparison of the THGNT, UBS4, and NA28 Textual Apparatuses.....	154
The Selectivity of the THGNT, UBS4, and NA28 Textual Apparatuses.....	155
Underrepresentation of the Byzantine text in the NA28 apparatus	158
Overall Accuracy of the THGNT and NA28 Textual Apparatuses.....	159
Lectionary Evidence in Printed Hand Editions?.....	165
Patristic Evidence in Printed Hand Editions?	173
Conjectures in the Apparatuses of the THGNT and NA27/28	189
Summary and Conclusion	191
5. THE THGNT TEXTUAL APPARATUS: STRENGTHS AND WEAKNESSES	193
Introduction: The Allegedly Inferior Textual Apparatus of the THGNT	193
Chapter Thesis: Strengths & Weaknesses of the THGNT Textual Apparatus.....	196
Strength #1: Full Transparency on Manuscript Readings in THGNT	197
(1) THGNT Mini-Transcriptions for Full Transparency.....	197
(2) More Accurate Use of <i>vid.</i> in the THGNT than the NA28	200
Matthew 5:22.....	203

	Page
Luke 4:41.....	205
(3) The THGNT’s Label “ <i>unclear</i> ”	207
Strength #2: THGNT Apparatus More Precise than the NA28 Apparatus.....	213
Issue #1: THGNT’s Diamonds are More Precise than the NA26/27 Brackets and UBS Ratings	213
Issue #2: Spelling Precision in THGNT	215
Issue #3: The Pericope Adulterae (John 7:53–8:11).....	218
Issue #4: Abbreviated Numerals Found in Greek Manuscripts.....	223
Issue #5: Latin Parallels from Bilingual Greek-Latin Manuscripts D(05) and Δ(037)	225
Issue #6: <i>Nomina Sacra</i> in the THGNT Textual Apparatus.....	227
Strength #3: THGNT Apparatus Exposes NA28 Apparatus Errors on Readings.....	230
Strength #4: THGNT Apparatus Exposes NA28 Apparatus Errors on Manuscripts Corrections	239
Strength #5: When NA28 Only Provides a Negative Apparatus, the THGNT Provides a Positive Apparatus	248
Strength #6: New Variant Units and Additional Variants Cited in THGNT, but not NA28	249
Weakness #1: Errors and Imprecisions in the THGNT	250
Matt 8:5 (MS cited twice).....	250
Matt 8:28 (MS cited twice).....	251
Matt 12:31 (MS cited twice).....	251
Matt 15:6 (erroneous reading).....	252
Matt 18:19 (erroneous reading).....	253
Matt 26:42 (error in Accordance).....	254
Mark 3:14 (erroneous reading)	254
Mark 5:41 (erroneous reading)	255
Luke 1:50 (error in Accordance).....	255

	Page
Luke 5:38 (THGNT does not cite correction)	256
Luke 10:17 (imprecise reading).....	257
John 5:3b (erroneous reading).....	258
John 6:69.....	258
Romans 1:29 (erroneous reading).....	260
Weakness #2: Omissions in the THGNT	261
Omission of the ‘Byz’ or \aleph Symbol.....	262
Omission of Important Minuscules/Minuscule Families.....	263
Omission of Important Textual Variants/Variant Units	264
Weakness #3: THGNT Sometimes Does Not Use <i>Vid.</i> When Necessary	267
Weakness #4: Inconsistencies in the THGNT Regarding <i>Vid.</i> and Mini-Transcriptions.....	268
Disagreement about Correctors Between THGNT/NA28	272
Matthew 10:2: \aleph	272
Luke 2:14: \aleph	274
Summary and Three Conclusions	274
(1) The Nature of the Variants/Variant Units in the THGNT	274
(2) INTF Transcriptions Agreeing with the THGNT against the NA28	275
(3) Reliance on Tischendorf	276
CONCLUSION	278
 Appendix	
1. TEXTUAL DIFFERENCES BETWEEN THE THGNT AND NA27	283
Differences in Superscriptions/Titles.....	283
Gospel of Matthew.....	285
Gospel of Mark	298
Gospel of Luke.....	313
Gospel of John	325

Appendix	Page
Acts of the Apostles	337
Romans.....	352
1–2 Corinthians	356
Galatians & Prison Epistles.....	363
1–2 Thessalonians	367
Pastoral Epistles	370
Hebrews	371
Catholic Epistles	374
Revelation	381
2. TEXTUAL DIFFERENCES CATEGORIZED BY UNCERTAINTY WITH SCRIPTURE REFERENCES	388
3. THE TEXT OF THE ECM, NA27, AND THGNT.....	395
4. ALL DIAMOND READINGS IN THE THGNT	401
5. DATA ON (UN)CERTAINTY IN THGNT, NA27, UBS3/4/5, ECM.....	436
6. THGNT/RP-BYZ AGREEMENTS AGAINST THE NA27	440
7. ADDITIONS IN THE ROBINSON-PIERPONT BYZANTINE TEXT AND/OR TEXTUS RECEPTUS	456
8. ADDITIONAL DATA ON THE THGNT & NA28 TEXTUAL APPARATUSES.....	465
BIBLIOGRAPHY.....	535

LIST OF ABBREVIATIONS

acc.	accusative case
act.	active
adj.	adjective
adv.	adverb
alt.	alternate
ANTF	Arbeiten zur Neutestamentlichen Textforschung
aor.	aorist tense form
art.	article
BDAG	Walter Bauer, <i>Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> , 3rd ed. Edited by Frederick Danker. Chicago: University of Chicago Press, 2001.
BiPa	Biblica Patristica
CBGM	Coherence-Based Genealogical Method
CNTTS	Center for New Testament Textual Studies NT Critical Apparatus
conj.	conjunction
CSNTM	Center for the Study of New Testament Manuscripts (csntm.org)
dat.	dative case
ECM	<i>Editio Critica Maior</i>
fol.	folio

fol.	folios ¹
fut.	future
gen.	genitive
GNT	Greek New Testament
HP	historic(al) present
impf.	imperfect tense form
ind.	indicative mood
inf.	infinitive
INTF	Institut für Neutestamentliche Textforschung, Münster, Germany (English: “Institute for New Testament Textual Research”)
masc.	masculine
MS	manuscript
MSS	manuscripts
NA	Nestle-Aland
neut.	neuter
nom.	nominative case
<i>NTG</i>	<i>Novum Testamentum Graece</i>
NTTSD	New Testament Tools, Studies and Documents
PA	Pericope Adulterae (John 7:53–8 :11)
p.	page
part.	particle

¹ This abbreviation *fol.* for the plural ‘folios’ follows the British Library’s abbreviation (<http://www.bl.uk/catalogues/illuminatedmanuscripts/GlossF.asp>, accessed July 5, 2020) rather than D. C. Parker, *An Introduction to the New Testament Manuscripts and Their Texts* (Cambridge: Cambridge University Press, 2008), 351. Parker suggests foll. as an abbreviation for the plural ‘folios.’

perf.	perfect tense form
pers.	personal pronoun
pl.	plural
PN	proper noun
prep.	preposition or prepositional
pres.	present verbal aspect
pron.	pronoun
prop.	proper (noun)
ptc.	participle
reflex.	reflexive pronoun
RP-Byz	Robinson & Pierpont, <i>Byzantine Textform</i>
SBLGNT	The Greek New Testament: SBL Edition
subj.	subjunctive mood
sing.	singular
syn.	synonym or synonymous
TENTS	Texts and Editions for New Testament Study
THGNT	Tyndale House Greek New Testament
TR	Textus Receptus
TS	Texts and Studies
UBS	United Bible Societies, <i>The Greek New Testament</i>
voc.	vocative case
WH	Westcott & Hort
ZECNT	Zondervan Exegetical Commentary on the New Testament

LIST OF TABLES

Table 1. Editors for UBS1/2/3/4 and NA26/27	30
Table 2. Statistical overview of textual differences.....	45
Table 3. Statistical overview of textual differences in more detail.....	46
Table 4. Use of double brackets in UBS1/2 vs. UBS3/4 and NA26/27.....	55
Table 5. Changing definitions of ratings in UBS1/2/3/3 ^{corr} vs. UBS4/5.....	59
Table 6. Broad comparison of ratings in UBS1 to UBS4.....	60
Table 7. Letter ratings of variants dropped and added in UBS4.....	61
Table 7. Letter ratings improving or decreasing in UBS4.....	62
Table 9. Uncertainty in the THGNT, NA27, UBS3/4/5, ECM, RP-Byz.....	67
Table 10. Changing levels of (un)certainly from the 1960s to present.....	70
Table 11. Murray Harris's frequency of NT prepositions	95
Table 12. The Byzantine text according to extant manuscripts vs. RP's conjecture	113
Table 13. The ECM and the Byzantine text.....	122
Table 14. Significant changes towards the Byzantine text in the ECM.....	125
Table 15. Statistical summary of THGNT/RP-Byz agreements against the NA27	131
Table 16. Number of textual variants presented	156
Table 17. Number of textual variant units presented.....	157
Table 18. Number of manuscripts cited.....	157

LIST OF FIGURES

Figure 1: NA28, First page of Matthew.....	5
Figure 2: THGNT, First page of Matthew	5
Figure 3: THGNT mini-transcriptions at Mark 2:3, 16 (p. 70).....	7
Figure 4: Πνεύματι written as a <i>nomen sacrum</i> in Codex Sinaiticus.....	10
Figure 5: Πνεύματι written <i>plene</i> (in full) in Codex Vaticanus	10
Figure 6: The ECM, NA28, THGNT print volumes.....	139
Figure 7: Nestle-Aland 28, First Page of Matthew	142
Figure 8: THGNT, First Page of Matthew.....	142
Figure 9: Tischendorf's 8th, First Page of Matthew.....	142
Figure 10: Sample Page from Swanson's volume on Mark	150
Figure 11: Non-ECM projects completed.....	152
Figure 12: Progress of the Editio Critica Maior (ECM)	153
Figure 13: NA28, First Page of Matthew (apparatus highlighted)	193
Figure 14: THGNT, First Page of Matthew (apparatus highlighted).....	193
Figure 15: First page of Matthew in Legg's edition (apparatus highlighted in red).....	194
Figure 16: Sample page from von Soden's edition (apparatus in red)	194
Figure 17: Roca-Puig's transcription of P64, folios A and B.....	198
Figure 18: THGNT mini-transcriptions at Mark 2:3, 16	199
Figure 19: P64 at Matthew 5:22.....	203
Figure 20: P64 at Matthew 5:22 from Roca-Puig's Editio Princeps	204
Figure 21: Q(026) at Luke 4:41 (fol. 299v)	205
Figure 22: Tischendorf's transcription of Q(026) at Luke 4:41	206

Figure 23: P61: The Romans doxology after Romans 16:23?.....	209
Figure 24: Ⲙ(01) at Col 3:13 (fol. 285v).....	210
Figure 25: P45 at Mark 6:23, fol. 4v – πολλα highlighted in red	211
Figure 26: P45 at Mark 6:23, fol. 4v.....	212
Figure 27: B(03) at Mark 6:39 (p. 1286)	217
Figure 28: L(019): space left open at the PA (fol. 219v).....	220
Figure 29: L(019): space left open at the PA (fol. 220r)	220
Figure 30: Asterisks indicating doubt about the PA in S(028) (fol. 197r).....	221
Figure 31: Δ(037): space left open at the PA (p. 348)	222
Figure 32: Δ(037): space left open at the PA (p. 349)	222
Figure 33: Wallace’s Greek Numerals Conversion Table	223
Figure 34: Matthew 5:3 — Πνευματι as a nomen sacrum vs. written in full	228
Figure 35: D(05) at Matt 10:3 (fol. 28v).....	231
Figure 36: L(019) at Matt 10:3 (fol. 21r).....	231
Figure 37: Marginal correction in L(019) at Matt 18:10 (fol. 40r).....	233
Figure 38: L(019) at Matt 19:4 (fol. 42r).....	233
Figure 39: 1424 at Mark 2:5 (fol. 57v)	234
Figure 40: D(05) at Mark 6:14, fol. 303v	234
Figure 41: Θ(038) at Mark 15:8 (fol. 118r)	235
Figure 42: L(019) at Luke 2:26 (fol. 122r)	236
Figure 43: Correction in Ⲙ(01) at Luke 8:30 (fol. 234v)	237
Figure 44: Correction in B(03) at Luke 8:30 (p. 1319).....	238
Figure 45: Correction in D(05) at Luke 8:30 (fol. 217v).....	238
Figure 46: Θ(038) at John 6:69 (fol. 213r)	259
Figure 47: Θ(038) at John 6:5 (fol. 209v).....	259
Figure 48: Two corrections in Ⲙ(01) at Matt 8:8 (fol. 203v)	240
Figure 49: L(019) at Matt 9:18 (fol. 19v)	241

Figure 50: L(019) at Matt 9:16 with cancellation dots above του παλεου (fol. 19v).....	241
Figure 51: Erasure in 1424 at Matt 13:9 (fol. 25r).....	242
Figure 52: Alleged Correction in C(04) at Matt 19:16 (fol. 59r).....	243
Figure 53: Ψ(044) marginal correction at Mark 10:24 (fol. 003v).....	245
Figure 54: Spelling correction in D(05) at Mark 10:47 (fol. 323v).....	245
Figure 55: Spelling correction in K(017) at Mark 10:47 (fol. 110v).....	246
Figure 56: D(05) at Luke 4:17 (fol. 198v).....	246
Figure 57: A(02) at John 3:15 (fol. 43v).....	247
Figure 58: L(019) at Matt 8:5 (fol. 16v).....	250
Figure 59: Δ(037) at Matt 8:28 (p. 41).....	251
Figure 60: 1424 at Matt 12:31 (fol. 24r).....	252
Figure 61: Θ(038) at Matt 15:6 reads μητερα, not ματερα (fol. 32r).....	252
Figure 62: 1424 at Matt 15:6 reads $\overline{\mu\rho\alpha}$ (fol. 29v).....	253
Figure 63: Θ(038) at Matt 18:19 (fol. 39v).....	253
Figure 64: W(032) at Mark 3:14 (p. 321).....	254
Figure 65: D(05) at Mark 5:41 (fol. 301v).....	255
Figure 66: Correction in Ν(01) at Luke 5:38 (fol. 232r).....	256
Figure 67: P45 at Luke 10:17 (fol. 11r).....	257
Figure 68: W(032) at John 5:3b (fol. 64v supp).....	258
Figure 68: D(06) at Romans 1:29 (fol. 6v).....	260
Figure 69: Ν(01) at Matt 10:2 (fol. 204v).....	272
Figure 70: Tischendorf's facsimile of Ν(01) at Matt 10:2.....	273

PREFACE

My journey towards this dissertation began more than eight years ago when we moved from California to Kentucky in July 2013. I was supposed to work towards a PhD in Systematic Theology, but I was lured away towards the study of NT Greek after having taken Peter Gentry's Advanced Greek Grammar in Fall 2015, followed by his seminars on the Septuagint (Fall 2017) and on Intertestamental Literature (Fall 2016). It was divine providence that even led me to take Gentry's Advanced Greek Grammar class: Dr. Gentry and I were aboard the same flight to London in the summer of 2015, where we discussed his upcoming class.

Without the support of Dr. Jonathan Pennington in 2018/2019 (at that time Director of Research Doctoral Studies), such a shift towards New Testament would not have been possible. He has had great patience towards me as I struggled to find a topic and has supported my work amid long delays and personal trials.

My trip to Tyndale House, UK, in February to March 2020 was helped by funding from the SBTS Research Doctoral Studies Office. The trip was one of the highlights of my academic career, albeit cut short by the onset of the COVID-19 pandemic. Many thanks to Dirk Jongkind, Elijah Hixson, Andy Abernethy, and Kaspars Ozoliņš for their fellowship and encouragement during my time there and afterwards.

My wife and my mother are the two most important women in my life and they have supported my doctoral studies from the beginning. Without both of them, this entire journey would not have been possible. My mother-in-law was an immense help near the end of this journey, as she stayed with us in Louisville and helped with our son Lucas. Our dog, Chewie, was a companion during lonely nights while reading and writing, and he is greatly missed.

I first step foot in a church in January 1996 and never read the New Testament in its entirety until 2004. It is a great privilege to have been called by the Lord Jesus Christ to study the text of the New Testament.

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CHAPTER 1

INTRODUCTION

The Tyndale House Greek New Testament (THGNT) is a relatively new critical edition of the GNT published in 2017 after ten years of work by Dirk Jongkind, Peter Williams, Peter Head, and Patrick James.¹ Williams is Principal (formerly known as ‘warden’) and Jongkind is Vice Principal of Tyndale House. In 2019, chief editor of THGNT, Dirk Jongkind, published a small second volume (only 124 pages) as a general introduction to textual criticism, with a focus on further explaining the THGNT, its unique features, and its text-critical methodology.² A second edition of the THGNT and a Textual Commentary are to be published soon.³

This chapter will move through five introductory issues: (1) the research question and thesis of the dissertation; (2) the history of research on the THGNT, which will outline three positives and four negatives about the THGNT from reviewers; (3) an overview of the THGNT’s text-critical methodology; (4) clarification of terminology related to the Nestle-Aland editions, focused on distinguishing between the Nestle-Aland 26/27 led by Kurt Aland vs. the Nestle-Aland 28 / *Editio Critica Maior* (ECM) led by Holger Strutwolf; and (5) a chapter-by-chapter summary of the dissertation argument.

¹ Dirk Jongkind et al., eds., *The Greek New Testament, Produced at Tyndale House, Cambridge* (Wheaton, IL: Crossway, 2017). See the explanation of Peter J. Williams, “New Projects: The Greek New Testament, Produced at Tyndale House,” *Early Christianity* 8, no. 2 (2017): 277–81.

² Dirk Jongkind, *An Introduction to the Greek New Testament, Produced at Tyndale House, Cambridge* (Wheaton, IL: Crossway, 2019). See the generally positive review by Chris S. Stevens, review of *An Introduction to the Greek New Testament, Produced at Tyndale House, Cambridge*, by Dirk Jongkind, *Journal of the Evangelical Theological Society* 63, no. 2 (2020): 369–71.

³ Jongkind’s former research assistant, Elijah Hixson, gave an overview of the forthcoming THGNT Textual Commentary in his paper, “Writing a Textual Commentary for the Tyndale House Edition” (paper presented at the 2020 annual meeting of the Society of Biblical Literature, online, December 3, 2020).

Research Question, Thesis, Methodology

As soon as the THGNT was published in 2017, a natural question arose: How does the THGNT compare to the most popular and widely used GNT today, the Nestle-Aland 28th edition of *Novum Testamentum Graece*?⁴ Is the THGNT better? Worse? Can it safely be ignored like Michael Holmes’s *SBL Greek New Testament*?⁵ Despite positive reviews, Holmes’s edition has been largely ignored in NT studies (e.g., in commentaries, articles, monographs) and hardly shows up even in NT text-critical literature since its 2010 publication.⁶ Will the THGNT suffer the same fate? And how does the THGNT fit into the larger picture with the *Editio Critica Maior* (ECM) volumes being edited using the Coherence-Based Genealogical Method (CBGM)?⁷ The ECM volumes will then form the textual basis for Nestle-Aland 29, 30, etc. Can, will, or should the THGNT replace the NA28 as the “standard” GNT? All leading to the practical, prescriptive question: which edition *should* scholars, students, and pastors buy and use?

Based on detailed comparisons of the texts and textual apparatuses of the THGNT, NA27, NA28, United Bible Societies’ (UBS) editions, and the ECM—I suggest

⁴ Holger Strutwolf et al., eds., *Novum Testamentum Graece, Based on the Work of Eberhard and Erwin Nestle*, 28th ed. (Stuttgart: German Bible Society, 2012).

⁵ Michael W. Holmes, *The Greek New Testament: SBL Edition* (Atlanta: SBL Press, 2010).

⁶ J. K. Elliott, review of *The Greek New Testament: SBL Edition*, ed. Michael W. Holmes, *Journal of Theological Studies* 62, no. 1 (2011): 288–94; Eugene Hensell, review of *The Greek New Testament: SBL Edition*, ed. Michael W. Holmes, *Catholic Biblical Quarterly* 74, no. 4 (2012): 816–17. Also see Elliott’s comments on how it was received when a free copy was given to all attendees of the 2010 SBL annual conference: J. K. Elliott, “Recent Trends in the Textual Criticism of the New Testament: A New Millennium, a New Beginning?,” *Bulletin Del 'Academie Belge Pour l 'Etude Des Langues Anciennes et Orientales* 1 (2012): 118.

⁷ So far, the ECM covers Mark, Acts, and the Catholic Epistles in 9 volumes: Barbara Aland et al., eds., *Novum Testamentum Graece - Editio Critica Maior IV: The Catholic Letters*, 2nd ed., 2 vols. (Stuttgart: German Bible Society, 2013); Holger Strutwolf et al., eds., *Novum Testamentum Graece - Editio Critica Maior III: The Acts of the Apostles*, 4 vols. (Stuttgart: German Bible Society, 2017); Holger Strutwolf et al., eds., *Novum Testamentum Graece - Editio Critica Maior I: The Synoptic Gospels, 2. The Gospel According to Mark*, 3 vols. (Stuttgart: German Bible Society, 2021).

that some of the previous questions are misguided on scholarly principle: just as scholars would not consult just one Greek grammar or just one commentary when studying the NT, so scholars should not consult just one GNT.

My thesis is that the THGNT and NA editions should be viewed as *complementary* rather than *competitive* texts of the GNT and I am not arguing that the THGNT should replace the NA editions; neither is holistically “better” than the other because each has its own strengths and weaknesses. Readers of the GNT are best served by knowing these strengths and weaknesses, in order to use both editions to their fullest potential. These strengths and weaknesses extend to their (1) critical texts, (2) textual apparatuses, (3) paratextual readings aids (or lack thereof), and (4) orthography. The text-critical methodologies behind the THGNT and NA28 also differ, but whether one is better or worse belongs to a much larger debate beyond the scope of this dissertation.⁸

My methodology was to gather raw, “objective” data first, organize the data into charts that would become appendices, then step back, look for patterns, and interpret the data against current text-critical debates and developments. I used Accordance Bible software and its compare text function in order to collate differences between the THGNT and NA28 in the following areas:

1. Textual differences, both with and without uncertainty expressed.
2. Differences in the textual apparatuses regarding *vid.*, correctors, variant units, and cited manuscripts (or lack thereof). Often discrepancies arose, which meant that one of the editions is wrong—or perhaps both.

⁸ See the discussion and critique of the CBGM below in the section entitled, “The Text-Critical Methodology of the THGNT.”

3. Limited comparison of both the THGNT and NA28 against the Robinson & Pierpont Byzantine Textform.⁹

I collated twice to minimize mistakes, but as with scribes copying manuscripts, error is inevitable and I take responsibility for any such errors.¹⁰

History of Research

This section will survey reviews of the THGNT. I break them down into three positives and four negatives, rather than discuss each reviewer one-by-one.

Three Positives About the THGNT

(1) Excellent visual presentation and print quality. Dirk Jongkind draws attention to the clean, uncluttered nature of the THGNT text: “The THGNT is designed for reading. ‘Of course,’ you would say, ‘every book is.’ True, but a good old-fashioned encyclopedia does not invite the reader to keep on reading. Form is part of the message, and the THGNT is not an encyclopedia. . . . The THGNT presents the text with *as few interruptions as possible*.”¹¹ This is a veiled reference to the NA28 as an “encyclopedia” full of interruptions and distractions, for example, footnotes, notes in the left and right margins, text-critical markings, Latin abbreviations.

⁹ Maurice A. Robinson and William G. Pierpont, eds., *The New Testament in the Original Greek: Byzantine Textform 2005* (Southborough, MA: Chilton Book Publishing, 2005).

¹⁰ The Accordance Bible software versions of the THGNT and NA28 could also possibly have errors that differ from the print editions. I only occasionally checked with the printed editions when something seemed off. I used Accordance’s version 2.7 of the NA28 and version 1.5 of the THGNT, although I did not keep track of version updates since I first began collation work in December 2019.

¹¹ Dirk Jongkind, “Should I Buy the Tyndale House Edition of the Greek New Testament?,” *Tyndale House Cambridge* (blog), accessed December 4, 2020, <https://academic.tyndalehouse.com/should-i-buy>. Emphasis added.

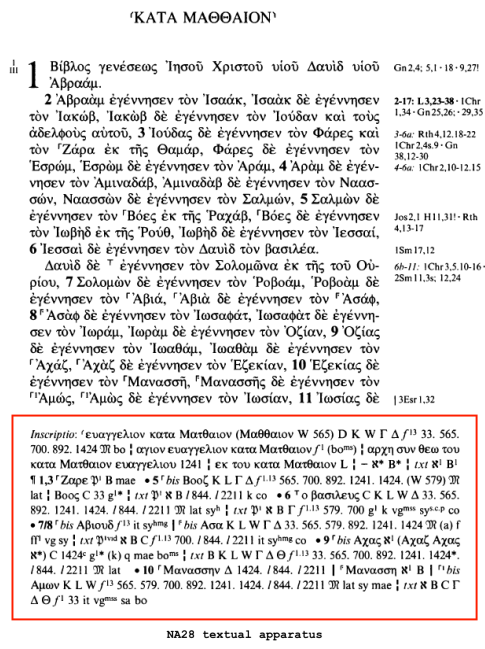


Figure 1: NA28, First page of Matthew

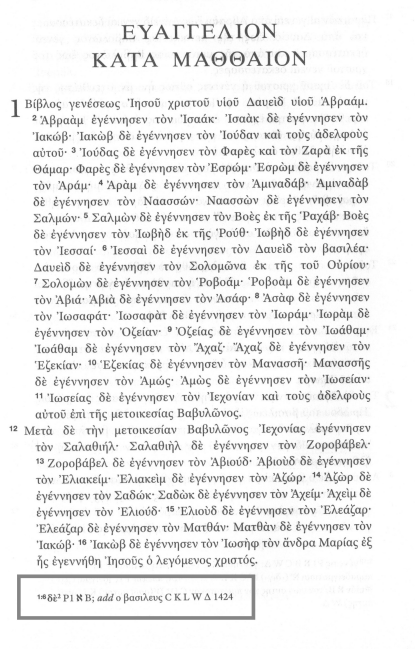


Figure 2: THGNT, First page of Matthew

Every reviewer of the THGNT has made similar comments about how clean and elegant the text looks. One scholar I spoke to commented that the THGNT would make a good “coffee table book” – although it was not intended as a compliment but as a criticism that the THGNT was not intended for “scholarly” use. Editorial additions to the margins (which could affect interpretation) were kept to a minimum, thus, no section titles, no cross-references, and no marginal notes. Verse numbers are subdued rather than bolded like in the NA28. Text-critical sigla do not clutter the text itself (no floating circles, as Jongkind joked about the Nestle-Aland text-critical sigla).¹² There are no Latin abbreviations in the THGNT except for *vid.* (*videtur*). OT quotations are not demarcated

¹² Dirk Jongkind, “The Greek New Testament Prepared at Tyndale House – The Why and the How” (paper presented at the 2016 annual conference of the Evangelical Theological Society, San Antonio, TX, November 16, 2016).

at all, either with italics (as in the NA editions) or bolded (as in the UBS editions).¹³

Punctuation attempted to be minimal, although certainly was more plentiful than the sparse or non-existent punctuation found in early manuscripts.¹⁴

Mounce and Snapp draw attention to the quality of the paper, which is thick enough for hand-written notes compared to the extremely thin paper in the NA28, which makes note-taking very difficult.¹⁵ Reviewers often follow up with a comment that the simplicity and elegance of the THGNT makes it good for “devotional” reading of the GNT, although this could also be perceived as an implicit criticism that the THGNT is not suitable for “scholarly” use.¹⁶

¹³ Jongkind toyed with the idea of using *diple* (>) to mark OT quotations in a “prototype” picture posted on Facebook. See Dirk Jongkind, August 31, 2020, personal Facebook post, <https://www.facebook.com/photo/?fbid=10220054966736904&set=a.10206325234382176>.

Jongkind also discussed the use of *diple* in Greek manuscripts in his paper, “Making Scripture in New Testament Manuscripts” (paper presented at the 2019 annual conference of the Evangelical Theological Society, San Diego, CA, November 21, 2019). Jongkind used Romans as a test case: 01 used *diple* 9 times in Romans, 02 used *diple* 25 times, 03 used *diple* 37 times, and Euthalius identified 48 OT citations, so there is no real consistency among manuscripts.

Discussion of *diple* can be found in Charles E. Hill, “‘In These Very Words’: Methods and Standards of Literary Borrowing in the Second Century,” in *The Early Text of the New Testament*, ed. Charles E. Hill and Michael J. Kruger (Oxford: Oxford University Press, 2012), 279–80; Charles E. Hill, “‘The Truth Above All Demonstration’: Scripture in the Patristic Period to Augustine,” in *The Enduring Authority of the Christian Scriptures*, ed. D. A. Carson (Grand Rapids: Eerdmans, 2016), 68–69; Hugh Houghton, “The Layout of Early Latin Commentaries on the Pauline Epistles and Their Oldest Manuscripts,” in *Studia Patristica, Vol. XCI: Papers Presented at the Seventeenth International Conference of Patristic Studies Held in Oxford 2015*, ed. Markus Vinzent (Leuven: Peeters, 2017), 71–112.

¹⁴ The editors write, “We have not at this stage been able to make a thorough study of Greek punctuation, but our revisions to Tregelles’s text have generally been in the direction of removing punctuation and we have incompletely followed the advice of manuscripts on this” (Jongkind, et al., eds., *The Greek New Testament*, 515). “Another nod to modern practice is that the THGNT has systematic punctuation in the text: full stops (or periods), middle dots, commas, and the Greek question mark (“;”). These are strictly to help the reader, and everyone should feel free to agree or disagree” (Jongkind, *Introduction to the Greek New Testament, Produced at Tyndale House, Cambridge*, 29).

¹⁵ William D. Mounce, “Bill Mounce Reviews the Greek New Testament, Produced at Tyndale House Cambridge,” *Crossway* (blog), December 7, 2018, <https://www.crossway.org/articles/bill-mounce-reviews-the-greek-new-testament-produced-at-tyndale-house-cambridge/>; James Snapp, “The Tyndale House Greek New Testament,” *The Text of the Gospels* (blog), November 8, 2017, <https://www.thetextofthegospels.com/2017/11/the-tyndale-house-greek-new-testament.html>.

¹⁶ Mounce, “Bill Mounce Reviews the Greek New Testament, Produced at Tyndale House Cambridge”; Gregory S. Paulson, review of *The Greek New Testament, Produced at Tyndale House, Cambridge*, ed. Dirk Jongkind, *The Bible Translator* 70, no. 1 (2019): 115; Todd Scacewater, review of *The Greek New Testament, Produced at Tyndale House, Cambridge*, ed. Dirk Jongkind, *Exegetical Tools* (blog), November 13, 2017, <http://exegeticaltools.com/2017/11/13/new-tyndale-house-greek-new-testament/>.

(2) Unique features of the THGNT textual apparatus. Daniel Stevens is the most perceptive reviewer of the THGNT textual apparatus because he draws attention to the unique provision of mini-transcriptions that accompany *vid.* readings:

²⁻³πρὸς αὐτὸν παραλυτικὸν φέροντες A C³ K Δ 1424; φεροντες προς αυτον παραλυτικον P88(^{vid} φερ[ον]τες προς αυτο[ν παρα]λυτικον) **⊠** B L; προς αυτον φεροντες παραλυτικον C* D Θ 69; προς αυτον βασταζοντες εν κρεβατω παραλυτικον W ⁹ἀφέωνται P88(αφεωνται) **⊠** A C D K L W; αφεονται 69 1424; αφιενται B; αφιονται Δ; αφιωνται Θ ⁹ἀφέωνται A C D(αφαιωνται) K L W Δ Θ; αφεονται 69 1424; ⁴ αφιενται **⊠** B ¹⁶ γραμματεῖς τῶν Φαρισαίων P88(^{vid} γρα[μμα]τις των φα[ρεισ]ων) **⊠** B L W Δ; γραμματεις και οι φαρισαιοι A C D K Θ 69 1424

Figure 3: THGNT mini-transcriptions at Mark 2:3, 16 (p. 70)

These mini-transcriptions provide “the best reconstruction of the reading in round brackets. In such reconstructions, letters which are incomplete in the manuscript and must be partially reconstructed are represented with a dot beneath them, and those which are completely absent and must be entirely reconstructed are presented in square brackets.”¹⁷ Stevens applauds the editors, saying, “This is a great step forward in making *vid* readings more transparent, and puts the relevant evidence in the hands of the reader.”¹⁸

Of course, transcriptions of many manuscripts are found in their published editions, but such editions are usually only used by specialists and found in research libraries. A welcome development is that the Institut für Neutestamentliche Textforschung (INTF, English: “Institute for New Testament Textual Research”) is making their own transcriptions of important manuscripts more accessible through their

¹⁷ Daniel Stevens, “Review of *The Greek New Testament, Produced at Tyndale House, Cambridge*, Edited by Dirk Jongkind,” *Foundations* 74 (2018): 61.

¹⁸ Stevens, “Review of *The Greek New Testament, Produced at Tyndale House*,” 61.

online Manuscript Workspace.¹⁹ Yet most transcriptions are still out of reach for non-specialists. Having looked into editions going back to Erasmus, I could not find any other edition of the GNT that provides mini-transcriptions, so the THGNT stands alone in providing the average reader of the GNT with the transparency of a transcription in a one-volume hand edition.

(3) Paratextual features derived from manuscripts.²⁰ These features of the THGNT are not immediately apparent to the typical reader of the GNT. Unlike the NA28 side-margins, where one finds the Eusebian apparatus, Byzantine chapter headings, and cross-references, the THGNT adds nothing in the side-margins and has only its intentionally minimalist textual apparatus in the bottom margin. However, the THGNT still includes many paratextual features found in ancient manuscripts:

First, the THGNT ordered the NT books as Gospels & Acts, Catholic Epistles, Pauline Letters (with Hebrews at the end), and Revelation. The distinguishing feature is that the Catholic Epistles are placed after Acts, not after Paul. According to the editors, this order “predominates” among manuscripts, although they cite no manuscript evidence.²¹ This ordering of the NT books is also adopted by Robinson & Pierpont’s *Byzantine Textform* and the *Editio Critica Maior* (ECM), so it is by no means unique.

¹⁹ <http://ntvmr.uni-muenster.de/manuscript-workspace>

²⁰ The term ‘paratext’ relates to “those elements which lie on the threshold of a text and which help to *direct and control the reception of a text by its readers*” (Graham Allen, *Intertextuality*, 2nd ed. [New York: Routledge, 2011], 100, emphasis added). These include features such as titles, chapter divisions, notes, and pictures. When applied to NT Greek manuscripts, ‘paratext’ includes features such as the *nomina sacra*, *ekthesis* for ‘paragraph’ division, punctuation, superscriptions, subscriptions, colophons, *στιχοι* (for counting lines in a manuscript), the Byzantine *κεφαλαια* and *τιτλοι* (‘headings’ and ‘titles’), chapter/section markings such as those found in Codex Vaticanus, *diple* for marking quotations, obelus used to mark spurious or suspect text, Origen’s quite complicated asterisks-obelus-metobelus text-critical sigla, gold and silver ink coloring, miniature illustrations, scholia (marginal commentary), patristic quotations in catena manuscripts, the Eusebian apparatus, the Euthalian apparatus, and lectionary markings. These are a rich source of study for understanding how the NT was received in past generations.

²¹ Jongkind et al., *The Greek New Testament*, vii, 512; Jongkind, *An Introduction to the Greek New Testament*, 35–36. I did not do a thorough review, but in manuscripts containing the entire NT, this order is found in A(02) and B(03). When the NT books circulated in smaller collections (e.g., the four Gospels, the Pauline Epistles), the book of Acts often circulated together with the Catholic Epistles. The

Second, the THGNT gives numerical abbreviations with a macron. For example, the THGNT prints $\overline{\chi\xi\zeta}$ (666) instead of $\acute{\epsilon}\xi\alpha\kappa\acute{o}\sigma\iota\omicron\iota \acute{\epsilon}\xi\eta\kappa\omicron\nu\tau\alpha \acute{\epsilon}\xi$ in Revelation 13:18 and $\overline{\rho\mu\delta}$ (144) instead of $\acute{\epsilon}\kappa\alpha\tau\acute{o}\nu \tau\epsilon\sigma\sigma\epsilon\rho\acute{\alpha}\kappa\omicron\nu\tau\alpha \tau\epsilon\sigma\sigma\acute{\alpha}\rho\omega\nu$ in Revelation 21:17.

Third, the THGNT indicates paragraphing with *ekthesis*: indenting outward rather than inward, although the first letter is not enlarged, which was often the case in manuscripts. Ekthesis is even visually preserved in Accordance Bible software.²²

Fourth, the THGNT prints a marginal note from minuscule 1 at the end of Mark.²³ This note describes how Eusebius treated the longer ending(s) of Mark and gives insight into the history of the NT text from the perspective of scribes.

Fifth, the THGNT editors seriously considered using the *nomina sacra* in the text of the edition, but decided they “could only be introduced after a great deal more research than time allowed.”²⁴ However, the textual apparatus does present some *nomina sacra* when they occur in the manuscript(s) cited.

order ‘Gospels – Acts – Paul (with Hebrews at the end) – Catholic Epistles – Revelation’ was found in the Latin Vulgate, which influenced the Bible in the West, both for Protestants and Catholics.

On the order of the books of the NT, see Greg Goswell, “The Order of the Books of the New Testament,” *Journal of the Evangelical Theological Society* 53, no. 2 (2010): 225–41; David Trobisch, *The First Edition of the New Testament* (Oxford: Oxford University Press, 2000), 21–38, 79–80; Arthur G. Patzia, *The Making of the New Testament: Origin, Collection, Text & Canon*, 2nd ed. (Downers Grove, IL: IVP Academic, 2011), 176–83; Bruce M. Metzger, *The Canon of the New Testament: Its Origin, Development, and Significance* (Oxford: Clarendon Press, 1987), 295–300; Constantinus Tischendorf and Caspar René Gregory, *Novum Testamentum Graece, Editio Octava Critica Maior, Volumen III.1: Prolegomena* (Lipsiae: J. C. Hinrichs, 1884), 131–40.

²² Brian W. Davidson, “Tyndale House GNT in Accordance,” March 19, 2018, <https://brianwdavidson.com/2018/03/19/tyndale-house-gnt-in-accordance/>.

²³ The marginal note is printed in majuscule script and reads: EN ΤΙΣΙ ΜΕΝ ΤΩΝ ΑΝΤΙΓΡΑΦΩΝ, ΕΩΣ ΩΔΕ ΠΛΗΡΟΥΤΑΙ Ο ΕΥΑΓΓΕΛΙΣΤΗΣ· ΕΩΣ ΟΥ ΚΑΙ ΕΥΣΕΒΙΟΣ Ο ΠΑΜΦΙΛΟΥ ΕΚΑΝΟΝΙΣΕΝ· ΕΝ ΠΟΛΛΟΙΣ ΔΕ ΚΑΙ ΤΑΥΤΑ ΦΕΡΕΤΑΙ. The THGNT provides an English translation in the apparatus: “In some of the copies, the evangelist finishes here, up to which (point) also Eusebius of Pamphilius made canon sections. But in many the following is also contained.”

²⁴ Jongkind et al., *The Greek New Testament*, 511.

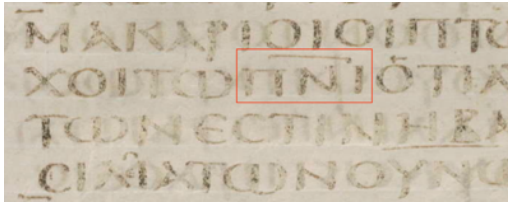


Figure 4: Πνεύματι written as a *nomen sacrum* in Codex Sinaiticus

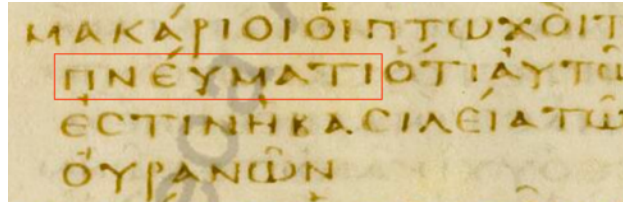


Figure 5: Πνεύματι written *plene* (in full) in Codex Vaticanus

Overall, the THGNT presents many unique paratextual features from manuscripts that are absent from nearly every other modern edition, but most readers will miss these things if they are only looking at the blank THGNT margins. Peter Malik is appreciative that “this lack of reproducing [paratextual features from manuscripts] in modern editions . . . is partly remedied in [the THGNT] . . . where the paragraphing, accentuation, and spelling are more directly informed by the data of manuscripts.”²⁵ The THGNT is part of a larger effort underway to study manuscripts *as manuscripts*, and not simply as repositories of variant readings that are to be transcribed and collated, then never looked at again.²⁶

Four Negatives About the THGNT

(1) Questionable textual decisions. Some textual decisions were not well-received, mainly because they seemed to go against the THGNT editors’ insistence on following early Greek manuscripts, or because they neglected patristic evidence.

²⁵ Peter Malik, “Myths about Copying: The Mistakes and Corrections Scribes Made,” in *Myths and Mistakes in New Testament Textual Criticism*, ed. Elijah Hixson and Peter J. Gurry (Downers Grove, IL: IVP Academic, 2019), 153n2.

²⁶ David Parker has clarified this effort when he defines two ways of a studying a manuscript: “[1] as a physical item, of a particular size, format, age, and so forth, and [2] as what will be called a ‘tradent’ of the text or texts which it contains. The former belongs to the discipline of palaeography, the latter to textual criticism. It is possible to be a palaeographer and to study the documents almost to the virtual exclusion of the texts they contain. The results of such research will be valuable to the textual scholar. But to concentrate on the text without studying the documents will produce a far less satisfactory result” (Parker, *An Introduction to the New Testament Manuscripts*, 3).

Also see the work by Larry W. Hurtado, *The Earliest Christian Artifacts: Manuscripts and Christian Origins* (Grand Rapids: Eerdmans, 2006).

John 1:18. The THGNT reads *μονογενής υἱός*, not *μονογενής θεός* as in the NA28. Rodgers writes that “their choice to print *μονογενής υἱός* in John 1:18 seems strange. Not only have they departed from Tregelles’s text, which read *μονογενής θεός*, but they have made this choice despite the strong documentary evidence for the latter that has come to light in the last century (p⁶⁶, p⁷⁵).”²⁷ However, Jongkind expressed to me in a personal conversation at ETS in 2019 that he regretted this decision and was probably too influenced by transcriptional probability here (i.e., scribal habits). In reply to a question about John 1:18 in the Facebook group, “NT Textual Criticism,” Jongkind wrote: I “am happy to admit that I didn’t follow the clear steer of the early evidence because I thought it resulted in a theological/trinitarian [*sic*] nonsense reading. A guy called Cyril of Alexandria convinced me that the result is in fact orthodox and that therefore I had no longer any reason to reject what was obviously the best-attested text.”²⁸ Thus, we might assume a change here in the second edition of the THGNT.

Romans 5:1. The THGNT reads *ἔχωμεν*, not *ἔχομεν*. THGNT editor Peter Head focused on “the decisions in the Pauline Corpus.”²⁹ In a blog post, Head notes that the editions of Tischendorf, Westcott & Hort, von Soden, Vogels, Merk, and Bover all chose *ἔχωμεν*, and Head thinks that “[t]he manuscript evidence is firmly on the side of the subjunctive.”³⁰ THGNT editor Peter Williams adds in the comments section: “And just how sure are we that *εχωμεν* is a subjunctive, rather than an indicative spelled with

²⁷ Peter R. Rodgers, review of *The Greek New Testament, Produced at Tyndale House, Cambridge*, Edited by Dirk Jongkind, *Catholic Biblical Quarterly* 81, no. 2 (2019): 336.

²⁸ Dirk Jongkind, August 26, 2021, 6:54 a.m., comment regarding John 1:18, <https://www.facebook.com/groups/NTTextualCriticism/permalink/4606772916076339>

²⁹ Williams, “New Projects,” 277.

³⁰ Peter M. Head, “0220 at Romans 5.1,” *Evangelical Textual Criticism* (blog), February 21, 2006, <http://evangelicaltextualcriticism.blogspot.com/2006/02/0220-at-romans-51.html>.

omega? . . . my vote would be for *ἐχόμεν* understood as an indicative. It seems to me to be the reading that best explains the other.”³¹

Georg Gäbel’s review of the THGNT is semi-supportive of their decision, but criticizes the lack of patristic evidence:

In Röm 5,1 lesen wir den Konjunktiv *ἐχόμεν* (hier bedauert man das Fehlen patristischer Bezeugung, vgl. den Apparat des UBS Greek NT); diese Variationseinheit könnte angesichts der ebenfalls guten Bezeugung für den Indikativ und der Häufigkeit der *ο/ω*-Isochronie in den Mss. eine Kandidatin für den Verzicht auf eine Entscheidung zwischen gleichwertigen Möglichkeiten sein.

English translation: In Rom 5:1 we read the subjunctive *ἐχόμεν* (here one regrets the lack of patristic attestation, cf. the apparatus of the UBS Greek NT); this variation unit could be a candidate for abandoning a choice between equivalent possibilities, given the equally good attestation for the indicative and the frequency of the *ο/ω*-interchange in the Mss.³²

Gäbel was one of the editors of the INTF’s *Editio Critica Maior* of Acts and here he seems to be suggesting a split-line diamond reading, i.e., no guidance on the initial text.

Ephesians 5:22. The THGNT adds the 3rd person plural imperative *ὑποτασθήσθωσαν* (‘let wives submit...’), while the NA28 omits. Since the THGNT is committed to early Greek witnesses, Daniel Wallace expresses surprise when he says that “our two *earliest* witnesses to this text—B and P⁴⁶—[lack] any verb for the verse.”³³

Peter Gurry has recently argued in favor of the THGNT and the longer reading.³⁴

³¹ John Wevers, who edited LXX Genesis, writes that “[t]he most common error is confusion of *ο-ω*. . . . At [Gen] 4:14, the coordinate future indicatives *κρυβήσομαι καὶ ἔσομαι* occur in the apodosis [*sic*] of a simple condition. The former is written with *-ωμαι* in 5 mss and the latter in 2 mss. These are, of course, not intended by the scribes as subjunctives but as indicatives.” John Wevers, “A Note on Scribal Error,” *Canadian Journal of Linguistics* 17, no. 2 (1972): 188–89.

³² Georg Gäbel, review of *The Greek New Testament, Produced at Tyndale House, Cambridge*, ed. Dirk Jongkind, *Theologische Literaturzeitung* 144, no. 4 (2019): 331.

³³ Daniel B. Wallace, “Some Random Thoughts on the Tyndale House Greek New Testament,” *Center for the Study of New Testament Manuscripts* (blog), November 13, 2017, <https://danielbwallace.com/2017/11/13/some-random-thoughts-on-the-tyndale-house-greek-new-testament/>. Emphasis original.

³⁴ Peter J. Gurry, “The Text of Eph 5.22 and the Start of the Ephesian Household Code,” *New Testament Studies* 67, no. 4 (2021): 560–81.

Overall, reviewers had little interaction on specific textual decisions. This was probably because they did not have the opportunity to do in-depth comparison of the THGNT and NA28, which is one of the main contributions of this dissertation.

(2) Minimalist textual apparatus. This area was probably the number one area of complaint by reviewers of the THGNT. They noted several omissions in the textual apparatus: First, many were troubled that the THGNT textual apparatus omits most minuscules (only consistently citing 69 and 1424), and completely omits the church fathers, versions, and lectionaries. Gregory Paulson, one of the editors of the ECM and forthcoming NA29, critiques the THGNT for what “seems like *a needless limitation of worthwhile testimony* [minuscules, church fathers, versions, lectionaries], and it is not evident how this might produce the best attainable text.”³⁵ While it is true that the THGNT does not *cite* such witnesses in the apparatus, that does not mean that they editors did not *consult* such evidence when making their textual editions, so we must be careful with this critique.³⁶

³⁵ Paulson, review of *The Greek New Testament, Produced at Tyndale House, Cambridge*, ed. Dirk Jongkind, 115. Emphasis added. This was also a concern raised by Charles E. Hill, “The Tyndale House Greek New Testament: Sailing Backwards on a Pre-Hortian Ship” (paper presented at the 2017 annual conference of the Evangelical Theological Society, Providence, RI, November 17, 2017).

³⁶ The THGNT editors say, “It is important . . . to distinguish between the limited selection of witnesses cited in the apparatus and those upon which textual decisions have been based. The apparatus merely provides *some* of the evidence for the decision” (Jongkind, ed., *The Greek New Testament*, 516, emphasis added). So, it should be clarified that while the THGNT only consistently *cites* papyri, pre-6th century majuscules, and minuscules 69 and 1424 in the apparatus (no versions, no church fathers, no lectionaries) – the editors did indeed consider other witnesses when making textual decisions. Jongkind explains that he did the editorial work while consulting many editions: NA27, NA28, the ECM and IGNTP editions where available, Tregelles, von Soden, Hoskier for Revelation, Swanson, and the Center for New Testament Textual Studies (CNTTS) apparatus. And Jongkind always had manuscript images open when evaluating textual variants to “keep the connection with the actual presentation of the text and you will see things you would otherwise not have seen: beginning of lectionary readings is important, it’s important where paragraphing stops and starts because that can have an effect on textual variants. It’s the column break, the re-inking of the pen, it’s all those things that play a role.” See Dirk Jongkind, “The Tyndale House Edition: A Demonstration of the Main Principles Behind the Text” (paper presented at the 2017 annual conference of the Evangelical Theological Society, Providence, RI, November 17, 2017), 21:39–23:00 in the audio recording.

Second, the Freer-Logion of Codex Washingtonianus (W) is omitted at Mark 16:14.³⁷ This is an important textual variant that illustrates the history of the NT text.

Third, Luke 17:36 is an entire verse that is omitted in the main text of both the THGNT and NA28, but the THGNT textual apparatus has no entry showing what text is omitted (δύο ἐν τῷ ἀγρῷ· εἷς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται) and the witnesses in support.³⁸ This could be confusing since the versification skips from 35 to 37.

Overall, no reviewer examined the THGNT textual apparatus extensively, or compared it in detail with the NA28, UBS5, and/or ECM textual apparatuses. This is another contribution that my dissertation will make.

(3) The lack of demarcating OT quotations. Unlike the NA28 (which uses italics) and the UBS editions (which use bold font) to mark OT quotations, the THGNT gives no indication to the reader that they are reading an OT quotation or allusion. Carl Gross writes that “students find [OT citation markers] to be useful pointers, even though they reflect interpretive decisions of later editors and scholars.”³⁹ Peter Rodgers writes: “While [the THGNT editors] follow Tregelles in this particular matter [of not demarcating OT citations in the main text], at least Tregelles noted OT citations in the outer margins, whereas the Tyndale House Edition does not follow his practice. This seems to be a feature all the more needed, given the robust and growing interest in biblical intertextuality and its potential importance for textual decisions.”⁴⁰ The THGNT

³⁷ Gäbel, review of *The Greek New Testament, Produced at Tyndale House*, 329–31; Stevens, review of *The Greek New Testament, Produced at Tyndale House*, 63; Larry W. Hurtado, “A New Greek New Testament,” *Larry Hurtado’s Blog* (blog), November 7, 2017, <https://larryhurtado.wordpress.com/2017/11/07/a-new-greek-new-testament/>.

³⁸ Snapp, “The Tyndale House Greek New Testament.”

³⁹ Carl Gross, review of *The Greek New Testament, Produced at Tyndale House, Cambridge*, ed. Dirk Jongkind, *The Bible Translator* 69, no. 2 (2018): 317–18.

⁴⁰ Rodgers, review of *The Greek New Testament, Produced at Tyndale House*, 336. My initial response upon reading these critiques was, Would someone doing an exegetical study of OT citations not consult the NA28, commentaries, and other sources? And is not demarcating alleged OT citations an editorial decision? Given that scholars cannot even agree on how often the NT cites the OT, or about the

editors seemingly made this decision because our extant manuscripts rarely demarcate alleged OT citations and allusions, but see footnote 13 above on the use of *diple*.

Furthermore, THGNT editor Peter Williams has recently defended this practice of not demarcating alleged OT quotations.⁴¹ Williams notes four problems with quotation marks: (1) they are a historical anachronism, (2) an interpretive anachronism, (3) an interpretive interposition upon the reader, and (4) there will always be practical inconsistencies.

(4) Non-user-friendly features, especially orthography/spelling. Many of the unique features of the THGNT are intriguing: the different order of the NT books, different spellings, different paragraphing. But many found these changes to be awkward for non-specialists, such as students and pastors. In fact, Jeffrey Riddle claims that these features will turn the THGNT into a “boutique” edition of the Greek New Testament.⁴² Carl Gross was troubled by the “re-ordering” of the NT books and says, “I question whether the value is sufficient in light of the many other demands on students’ time and attention. . . . I fail to see how students and translators will benefit from having a text that disturbs the traditional order.”⁴³

Changes in orthography were a common area of complaint. The representation of long *iota* with *ει* means that familiar words like *γίνομαι* and *γίνωσκω* are sometimes spelled *γείνομαι* and *γείνωσκω*. Often the *nu* in the preposition *συν* is not assimilated in

definitions of citation vs. allusion vs. paraphrase, and given the complexities of the NT authors and their access to Hebrew manuscripts of the OT and/or manuscripts of the Septuagint—how certain can we be about alleged NT citations of the OT? What was meant as a criticism is perhaps a strength of the THGNT, especially when extant manuscripts rarely demarcate OT citations with *diple*.

⁴¹ Peter J. Williams, “Problems with the Explicit Marking of Quotations in Translations and Scholarly Editions of the New Testament,” in *Studies on the Intersection of Text, Paratext, and Reception: A Festschrift in Honor of Charles E. Hill*, ed. Gregory R. Lanier and J. Nicholas Reid, TENTS 15 (Leiden: Brill, 2021), 259–78.

⁴² Jeffrey T. Riddle, review of *The Greek New Testament, Produced at Tyndale House*, Cambridge, ed. Dirk Jongkind, *Puritan Reformed Journal* 10, no. 2 (2018): 332.

⁴³ Gross, review of *The Greek New Testament, Produced at Tyndale House*, 317, 321, 323.

compound words, so for example, the THGNT will print σύνψυχοι instead of σύμψυχοι (Phil 2:2), or συνχαίρω instead of συγχαίρω (Phil 2:17), or συνζητητής instead of συζητητής (1 Cor 1:20).⁴⁴ Stevens says that this “may prove an inconvenience for readers attempting to look up the terms in a lexicon if unaware.”⁴⁵ The THGNT never capitalizes χριστος, even when χριστος seems to be used as a proper name, whereas the NA28 fluctuates between lower case χριστος and capitalizing Χριστος.⁴⁶ In response, Carl Gross says: “I am not convinced of the benefit of including such inconsistent spelling, especially in a text for non-specialists. Historical precision is a worthy goal, but where the evidence is rather thin, flexibility may be the better policy.”⁴⁷

The Text-Critical Methodology of the THGNT

The text-critical methodologies behind the THGNT and NA28 are not easy to compare since theoretical differences cannot be easily collated into charts concerning their texts, apparatuses, paratexts, and orthography. The NA28 employed the Coherence-Based Genealogical Method (CBGM) in order to revise the Catholic Epistles of the NA27 in 34 places.⁴⁸ The NA29 (to be published probably in 2023) will include 52

⁴⁴ Peter J. Williams, “When Does Συν- Assimilate?,” in *The New Testament in Antiquity and Byzantium: Traditional and Digital Approaches to Its Texts and Editing - A Festschrift for Klaus Wachtel*, ed. H. A. G. Houghton, David C. Parker, and Holger Strutwolf, ANTF 52 (Berlin: Walter de Gruyter, 2019), 429–38.

⁴⁵ Stevens, review of *The Greek New Testament, Produced at Tyndale House*, 62.

⁴⁶ The THGNT also does not capitalize the word ‘Christian’ (χριστιανόν vs. Χριστιανόν) in Acts 26:28. The NA28 capitalized Χριστός in Matthew 1:16, whereas the NA27 previously had the lower case. Westcott & Hort also struggled with the capitalization of χριστός and say, “we could not willingly give support to the perverse interpretation which makes [ὁ] χριστός a merely individual name, as we should have done had we used the capital initial always.” Brooke Foss Westcott and Fenton John Anthony Hort, eds., *The New Testament in the Original Greek, Volume 1: Introduction and Appendix* (Cambridge: Macmillan and Co., 1881), 317.

⁴⁷ Gross, review of *The Greek New Testament, Produced at Tyndale House*, 320.

⁴⁸ The NA28 (pp. 50*–51*) and ECM Catholic Letters, Part 1 (pp. 35*–36*) make it seem like there were 34 changes to the NA27. However, six split line diamond readings were included in these lists. In ECM Acts and Mark, the editors do not count split line readings as textual changes, so I think the proper count of textual changes to NA27 in the Catholic Letters is 28, not 34. I think these six split line readings were included in the list because of changes from the first and second editions of the ECM Catholic Letters.

changes to Acts and 33 changes to Mark’s Gospel.⁴⁹ In contrast, the THGNT explicitly rejected the CBGM. At ETS in 2016, Dirk Jongkind said, “I’m not going to say anything about the CBGM [laughter from the audience], other than that we have looked at it seriously for a couple of years, and then decided that we were not going to use it [more laughter]. But we do understand it – I think.”⁵⁰ Having rejected the CBGM, Jongkind explains that four main editorial principles guided the THGNT.⁵¹

(1) Early, Greek Manuscript Evidence

The editors began by digitizing Samuel Tregelles’ massive six-volume edition of the GNT published between 1844 and 1870.⁵² “Tregelles’s strong reliance on the testimony of documents and on the principle of proven antiquity” led the editors to insist “that [their] text be attested in two or more Greek manuscripts, at least one being from the fifth century or earlier.”⁵³

This principle clearly favors *early Greek* manuscripts, with a three-fold practical result: (1) the mass of later minuscules were largely overlooked, with only minuscules 69 and 1424 cited consistently in the THGNT apparatus.⁵⁴ Jongkind writes,

⁴⁹ For a list of the 52 changes in Acts, see Holger Strutwolf et al., eds., *Novum Testamentum Graece - Editio Critica Maior III: The Acts of the Apostles, Part 3: Studies* (Stuttgart: German Bible Society, 2017), 34*-35*. For a list of the 33 changes in Mark, see Holger Strutwolf et al., eds., *Novum Testamentum Graece - Editio Critica Maior I: The Synoptic Gospels, 2. The Gospel According to Mark, Part 1: Text* (Stuttgart: German Bible Society, 2021), 20*-23*.

⁵⁰ Dirk Jongkind, “The Tyndale House Edition: A Demonstration of the Main Principles Behind the Text” (paper presented at the 2017 annual conference of the Evangelical Theological Society, Providence, RI, November 17, 2017).

⁵¹ Jongkind, *An Introduction to the Greek New Testament*, 65–78.

⁵² Dirk Jongkind, “The First Step: Digitising Tregelles,” *Tyndale House Cambridge* (blog), accessed March 28, 2021, <https://academic.tyndalehouse.com/digitising>. Samuel Prideaux Tregelles, *The Book of Revelation in Greek Edited from Ancient Authorities* (London: Samuel Bagster and Sons, 1844); Samuel Prideaux Tregelles, *The Greek New Testament Edited from Ancient Authorities, with Their Various Readings in Full, and the Latin Version of Jerome*, 5 vols. (London: Samuel Bagster and Sons, 1857).

⁵³ Jongkind et al., *The Greek New Testament*, 505–6. Emphasis added.

⁵⁴ Gregory Lanier lightly criticizes the THGNT for its focus on early manuscripts. Lanier criticizes a pervasive attitude towards later manuscripts which believes that “a later manuscript is worse *because of its later date*—that is, that the length of time permits more stages of copying and corruption—and an earlier manuscript is better *because of its earlier date*. If so, the thousands of later manuscripts en

“The first principle can be summed up in this question: *Is there a good reason not to print the oldest attestable text?*”⁵⁵ The editors “acknowledge that at times a late manuscript may contain a text that is logically prior to and ancestral to that in the earliest extant manuscripts. However, [their] aim has been to produce a text with a high degree of *directly verified antiquity* so that users of this edition will have the benefit of knowing that any reading printed in this text rests on early testimony.”⁵⁶ In other words, it was theoretically possible that the THGNT editors could be personally convinced that a reading attested *only* in late manuscripts was ‘original’ based on transcriptional probabilities, yet because of its lack of early manuscript support, the THGNT would not print such a reading despite their personal convictions.⁵⁷ Put another way, “we have not felt it our job as editors to go back behind the witnesses that survive. . . . we seek to *constrain editorial choice to what is found in Greek manuscripts*. . . . The purpose of such constraint is both as a check on editorial fallibility and eccentricity and also as a means of commending the resultant text to readers.”⁵⁸

Furthermore, the editors do give some reasons as to why they generally ignore later manuscripts. Later manuscripts “were made to serve the contemporary reader, who was interested in the correct text according to current practice,” so grammar, word order, and spelling were consciously and intentionally standardized or improved, while church

masse are ‘corrupt’ (seemingly the most common epithet) and useless, and can conveniently be ignored.” Lanier says that the THGNT “can, indirectly, fuel this misconception due to its focus on pre-sixth-century witnesses.” See Gregory R. Lanier, “Dating Myths, Part Two: How Later Manuscripts Can Be Better Manuscripts,” in *Myths and Mistakes in New Testament Textual Criticism*, ed. Elijah Hixson and Peter J. Gurry (Downers Grove, IL: IVP Academic, 2019), 111.

⁵⁵ Jongkind, *An Introduction to the Greek New Testament*, 69. Emphasis added.

⁵⁶ Jongkind et al., *The Greek New Testament*, 507. Emphasis added.

⁵⁷ Peter Williams makes this clear in the 2017 ETS Panel Discussion; see Charles E. Hill, Peter J. Williams, and Dirk Jongkind, “Panel Discussion on the Greek New Testament, Produced at Tyndale House, Cambridge” (panel discussion at the 2017 annual conference of the Evangelical Theological Society, Providence, RI, November 17, 2017).

⁵⁸ Jongkind et al., *The Greek New Testament*, 505. Emphasis added.

liturgy influenced copying as well.⁵⁹ This “focus on early Greek manuscript testimony differs from recent trends shown in the editing of the Catholic Epistles in the *Editio Critica Maior*,” which views the Byzantine text more favorably than the editors of the NA26/27 led by Kurt Aland.⁶⁰

(2) The versions, church fathers, and lectionaries were not seriously considered. The editors write: “We recognize, of course, that versional and patristic witnesses add significantly to our knowledge of the history of the transmission of the New Testament text. Nevertheless, we have not felt that at any point their witness was strong enough to change the decisions we made on the basis of the Greek manuscripts.”⁶¹ Elsewhere, Jongkind adds, “the evidence from the versions and the fathers is of much less weight and mainly serves to confirm the text or to put question marks on variant readings.”⁶²

Furthermore, these three types of witnesses have their own problems. First, we must not be naïve about patristic citations in textual apparatuses: there might be errors, or

⁵⁹ Jongkind, *An Introduction to the Greek New Testament*, 66. See various posts by Jongkind describing the types of grammatical improvement/standardization: Dirk Jongkind, “A Tendency with Word Order Variants,” *Evangelical Textual Criticism* (blog), March 25, 2020, <https://evangelicaltextualcriticism.blogspot.com/2020/03/a-tendency-with-word-order-variants.html>; Dirk Jongkind, “Tyndale House Edition: Romans 1:1 and Manuscript Tendencies,” *Evangelical Textual Criticism* (blog), June 6, 2017, <http://evangelicaltextualcriticism.blogspot.com/2017/06/tyndale-house-edition-romans-1-1-and.html>; Dirk Jongkind, “Tyndale House Edition: Triggers for Harmonisation,” *Evangelical Textual Criticism* (blog), July 26, 2017, <http://evangelicaltextualcriticism.blogspot.com/2017/07/tyndale-house-edition-triggers-for.html>.

⁶⁰ Jongkind et al., *The Greek New Testament*, 507.

⁶¹ Jongkind et al., *The Greek New Testament*, 507.

⁶² Jongkind, *An Introduction to the Greek New Testament*, 66. On July 24, 2019, Jongkind asked the Facebook group, New Testament Textual Criticism: “Question. Irrespective of your preferred approach, do you have examples where (*sic*) versional or patristic evidence made the difference in your evaluation as to what is the original reading? (I am not asking after ‘increased confidence’ but after ‘decisive tipping point’.)” Dirk Jongkind, July 24, 2019, 1:46 p.m., comment in New Testament Textual Criticism, <https://www.facebook.com/groups/11404207692/permalink/10156045932837693>.

In the comments, Jongkind added, “I can’t think of any particular case where patristic or versional evidence provide the tipping point. Though they help to provide context, and often help to correct the false impression that late MS attestation must equal late origin of a reading, it seems to me that they provide only second order external evidence.”

misleading data that fail to take into account the context of the alleged citation.⁶³ Proper evaluation of patristic evidence requires far more than just looking at the NA/UBS apparatus; one must check against newer collations and against the primary sources themselves, which are often outdated and inadequate themselves, with variants among extant manuscripts that must be evaluated.⁶⁴

Second, regarding the versions, THGNT co-editor Peter Williams has conducted studies on the citation of the Coptic and Syriac versions in the NA27 and has uncovered readings that are either questionable or wrong, with a 28 percent error rate in Romans (for the Syriac versions).⁶⁵ One of Williams's doctoral students, Christian Askeland, showed similar problems with the citation of the Coptic versions in NA27 in John's Gospel.⁶⁶ Thus, we can be confident that the THGNT editors would also caution against naivety about the versions cited in the Nestle-Aland editions.

Third, regarding lectionaries, Jongkind says, "Studies on this group of manuscripts show that they are valuable as witnesses to the later development of the text

⁶³ Peter J. Gurry, "Montoro: The Instability of Chrysostom's Romans Text," *Evangelical Textual Criticism* (blog), August 6, 2019, <http://evangelicaltextualcriticism.blogspot.com/2019/08/montoro-instability-of-chrysostoms.html>; Elijah Hixson, "An Example of How Older Editions Mislead Us about Patristic Citations," *Evangelical Textual Criticism* (blog), October 4, 2019, <https://evangelicaltextualcriticism.blogspot.com/2019/10/an-example-of-how-older-editions.html>; Elijah Hixson, "A Positive Use of Patristic Evidence," *Evangelical Textual Criticism* (blog), December 5, 2019, <https://evangelicaltextualcriticism.blogspot.com/2019/12/a-positive-use-of-patristic-evidence.html>.

⁶⁴ Peter Montoro cautions: "In order to properly evaluate patristic citations, it is not enough to determine from a printed edition that a citation is actually a citation—one must also *go behind the edition to consider the stability of the manuscript tradition that underlies it.*" See Gurry, "Montoro: The Instability of Chrysostom's Romans Text." Emphasis added.

⁶⁵ Peter J. Williams, "On the Representation of Sahidic within the Apparatus of the Nestle-Aland *Novum Testamentum Graece*," *Journal of Coptic Studies* 8 (2006): 123–25; Peter J. Williams, "An Evaluation of the Use of the Peshitta as a Textual Witness to Romans," *TC: A Journal of Biblical Textual Criticism* 13 (2008): 1–16.

Also see his treatment of the Syriac versions in Peter J. Williams, "The Syriac Versions of the New Testament," in *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis*, ed. Bart D. Ehrman and Michael W. Holmes, 2nd ed. (Leiden: Brill, 2013), 143–66; Peter J. Williams, *Early Syriac Translation Technique and the Textual Criticism of the Greek Gospels*, TS 2 (Piscataway, NJ: Gorgias Press, 2013).

⁶⁶ Christian Askeland, *John's Gospel: The Coptic Translations of Its Greek Text*, ANTF 44 (Berlin: Walter de Gruyter, 2012).

but that they have limited use for editing the oldest recoverable wording.”⁶⁷ However, Jongkind does not cite any studies on lectionaries that support his view.⁶⁸

Overall, Gregory Paulson still critiques the THGNT for what “seems like a *needless limitation of worthwhile testimony* [minuscules, church fathers, versions, lectionaries], and it is not evident how this might produce the best attainable text.”⁶⁹

While it is true that the THGNT does not cite such witnesses in the apparatus, that does not mean that they editors did not consult such evidence when making their textual editions, so we must be careful with this critique.⁷⁰

(3) Conjectural emendations were ruled out, even if an editor might have considered a conjecture to be ‘original.’⁷¹ In contrast, the NA28 adopts two conjectures

⁶⁷ Jongkind, *An Introduction to the Greek New Testament*, 48.

⁶⁸ Jongkind’s view of the lectionary text probably agrees with Carroll D. Osburn, “The Greek Lectionaries of the New Testament,” in *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis*, ed. Bart D. Ehrman and Michael W. Holmes, 2nd ed. (Leiden: Brill, 2013), 93–114; Peter M. Head, “Greek Lectionaries: An Introduction,” *Evangelical Textual Criticism* (blog), March 6, 2015, <http://evangelicaltextualcriticism.blogspot.com/2015/03/greek-lectionaries-introduction.html>. And see the extensive bibliography on lectionaries in J. K. Elliott, *A Bibliography of Greek New Testament Manuscripts*, 3rd ed. (Leiden: Brill, 2015), 329–99.

⁶⁹ Paulson, review of *The Greek New Testament, Produced at Tyndale House, Cambridge*, ed. Dirk Jongkind, 115. Emphasis added. This was also a concern raised by Charles E. Hill, “The Tyndale House Greek New Testament: Sailing Backwards on a Pre-Hortian Ship” (paper presented at the 2017 annual conference of the Evangelical Theological Society, Providence, RI, November 17, 2017).

⁷⁰ The THGNT editors say, “It is important . . . to distinguish between the limited selection of witnesses cited in the apparatus and those upon which textual decisions have been based. The apparatus merely provides *some* of the evidence for the decision” (Jongkind, ed., *The Greek New Testament*, 516, emphasis added). So, it should be clarified that while the THGNT only consistently *cites* papyri, pre-6th century majuscules, and minuscules 69 and 1424 in the apparatus (no versions, no church fathers, no lectionaries) – the editors did consider other witnesses when making their textual decisions. Jongkind explains that he did the editorial work while consulting many editions: NA27, NA28, the ECM and IGNTP editions where available, Tregelles, von Soden, Hoskier for Revelation, Swanson, and the Center for New Testament Textual Studies (CNTTS) apparatus. And Jongkind always had manuscript images open when evaluating textual variants to “keep the connection with the actual presentation of the text and you will see things you would otherwise not have seen: beginning of lectionary readings is important, it’s important where paragraphing stops and starts because that can have an effect on textual variants. It’s the column break, the re-inking of the pen, it’s all those things that play a role.” See Dirk Jongkind, “The Tyndale House Edition: A Demonstration of the Main Principles Behind the Text” (paper presented at the 2017 annual conference of the Evangelical Theological Society, Providence, RI, November 17, 2017), 21:39–23:00 in the audio recording.

⁷¹ Peter Williams says: “We utterly reject the role of conjecture, not because we can prove that no conjecture could possibly be correct nor even because we can show that conjectures are all improbable, but because conjecture, by definition, is not written, it is not *γραφη*, we have not received it in writing. *If we are the first to write the words, which we then say are Scripture, we are proposing the thing that we then say we must submit to, we are saying we [must] submit to our own creation rather than what we have*

(Acts 16:12; 2 Pet 3:10).⁷² The THGNT follows the recent trend in NT textual criticism moving away from conjectures, partly because of the “embarrassment of riches” we have with extant manuscripts.⁷³

(2) Scribal Tendencies/Habits

Jongkind describes this principle briefly:

The second principle is that, in general, *variants have simple causes*. Variants came into being because the copyist made an *unintentional* error, which is almost inevitable in the process of copying a text. . . . A practical outworking of this principle is that once we have a perfectly legitimate, simple explanation of a variant, there is no further need to go into possible exegetical or theological motivations for a scribal change. That would amount to methodological overkill.⁷⁴

Elsewhere Jongkind says, “In evaluating textual variations, priority was given to scribal tendencies that are well documented and to processes of *unconscious* change. Where a variant could reasonably be explained by one of many forms of documented scribal oversight, all other things being equal, no further explanation was sought [e.g., doctrinal

received from God. . . . As editors, we should be accountable to the manuscripts that survive.” Peter J. Williams, “How Theological Principles in Editing the Greek New Testament Led to Discoveries” (paper presented at the 2017 annual meeting of the Evangelical Theological Society, Providence, RI, November 17, 2017). 7:50–8:48 in the audio recording. Emphasis added.

⁷² This was drawn to my attention in Peter J. Gurry, “Myths about Variants: Why Most Variants Are Insignificant and Why Some Can’t Be Ignored,” in *Myths and Mistakes in New Testament Textual Criticism*, ed. Elijah Hixson and Peter J. Gurry (Downers Grove, IL: IVP Academic, 2019), 197–98. Gurry also draws attention to the decreasing use of conjecture: the 13th edition of Erwin Nestle’s *Novum Testament Graece* published in 1927 had 18 conjectures that Nestle thought “must be considered original.” The NA28 only has two conjectures. The NA29 will also have two conjectures, but different: the ECM of Acts removed the conjecture at Acts 16:12, but added one at Acts 13:33.

⁷³ However, Ryan Wettlaufer has recently argued in favor of the continued use of conjectural emendation. See Ryan Wettlaufer, “Unseen Variants: Conjectural Emendation and the New Testament,” in *Editing the Bible: Assessing the Task Past and Present*, ed. John S. Kloppenborg and Judith H. Newman (Atlanta: Society of Biblical Literature, 2012), 171–93; Ryan Wettlaufer, *No Longer Written: The Use of Conjectural Emendation in the Restoration of the Text of the New Testament, the Epistle of James as a Case Study*, NTTSD 44 (Leiden: Brill, 2013). An overview of conjectural emendation in the NT is found in Jan Krans, “Conjectural Emendation and the Text of the New Testament,” in *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis*, ed. Bart D. Ehrman and Michael W. Holmes (Leiden: Brill, 2013), 613–35. And see Bruce M. Metzger and Bart D. Ehrman, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*, 4th ed. (Oxford: Oxford University Press, 2005), 226–31.

⁷⁴ Jongkind, *An Introduction to the Greek New Testament*, 69. Emphases added.

corruption].”⁷⁵ This text-critical principle is usually referred to as a sub-set of internal evidence known as “transcriptional probability.” In an ETS panel discussion, Jongkind admits that the THGNT has “*inflated* that category of transcriptional probability.”⁷⁶ Among the THGNT editors, Peter Head has published the most on scribal habits over the past 30 years.⁷⁷

Charles Hill was especially appreciative that the THGNT is inclined toward transcriptional explanations, especially *unintentional* scribal errors such as scribal leaps (parablepsis), or the *unconscious* ‘correcting’ of grammar. In contrast, Hill observed that the NA26/27 editors tended to assume that scribal errors were most often *intentional* changes for doctrinal or grammatical reasons, as evidenced plentifully in Bruce Metzger’s *Textual Commentary*.⁷⁸ This disregard for unintentional errors generally leads

⁷⁵ Jongkind et al., *The Greek New Testament*, 506. Emphasis added. We await the forthcoming Textual Commentary on the THGNT, but one example of a variant explained by an unintentional scribal error vs. an intentional change is Rev 5:9; see Peter Malik, “‘And You Purchased [Whom?]’: Reconsidering the Text of Rev 5,9,” *Zeitschrift Für Die Neutestamentliche Wissenschaft* 108, no. 2 (2017): 306–12.

⁷⁶ Charles E. Hill, Peter J. Williams, and Dirk Jongkind, “Panel Discussion on the Greek New Testament, Produced at Tyndale House, Cambridge” (panel discussion at the 2017 annual conference of the Evangelical Theological Society, Providence, RI, November 17, 2017). 12:37–12:44 in the audio recording. Emphasis added.

⁷⁷ Peter M. Head, “Observations on Early Papyri of the Synoptic Gospels, Especially on the ‘Scribal Habits,’” *Biblica* 71, no. 2 (1990): 240–47; Peter M. Head, “Christology and Textual Transmission: Reverential Alterations in the Synoptic Gospels,” *Novum Testamentum* 35, no. 2 (1993): 105–29; Peter M. Head and M. Warren, “Re-Inking the Pen: Evidence from P.Oxy 657 (P13) Concerning Unintentional Scribal Errors,” *New Testament Studies* 43, no. 3 (1997): 466–73; Peter M. Head, “The Habits of New Testament Copyists Singular Readings in the Early Fragmentary Papyri of John,” *Biblica* 85, no. 3 (2004): 399–408; Peter M. Head, “Scribal Behaviour and Theological Tendencies in Singular Readings in P. Bodmer II (P66),” in *Textual Variation: Theological and Social Tendencies? Papers from the Fifth Birmingham Colloquium on the Textual Criticism of the New Testament*, ed. H. A. G. Houghton and D. C. Parker (Piscataway, NJ: Gorgias Press, 2008), 55–74; Peter M. Head, “The Gospel of Mark in Codex Sinaiticus: Textual and Reception-Historical Considerations,” *TC: A Journal of Biblical Textual Criticism* 13 (2008): 1–38.

⁷⁸ Charles E. Hill, “The Tyndale House Greek New Testament: Sailing Backwards on a Pre-Hortian Ship” (paper presented at the 2017 annual conference of the Evangelical Theological Society, Providence, RI, November 17, 2017). Hill is referencing the well-known work by Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, 2nd ed. (Stuttgart: German Bible Society, 1994).

See especially the critique of Metzger on “scribal leaps” in J. R. Royse, “The Treatment of Scribal Leaps in Metzger’s *Textual Commentary*,” *New Testament Studies* 29, no. 4 (1983): 539–51. Royse concludes: “we see that the *Textual Commentary* demonstrates certain tendencies to ignore the possibility of omission by scribal leaps, to give a low estimate to the likelihood of omission by such leaps having occurred, and even to allude to such omission in an inadequate or incorrect manner . . . these weaknesses in the *Commentary*’s treatment of scribal leaps reflect the broader feature of deference to the \aleph B textual line” (p. 551).

to a shorter text, although trouble arises for those closely aligned with Westcott & Hort's methodology when non-Alexandrian manuscripts preserve a shorter text (e.g., the infamous "Western Non-Interpolations" that Westcott & Hort identified).

Royse's criticism of the 'shorter reading' principle was already found in the early 20th century in Albert C. Clark, *The Primitive Text of the Gospels and Acts* (Oxford: Clarendon Press, 1914); Albert C. Clark, *Recent Developments in Textual Criticism* (Oxford: Clarendon Press, 1914), 18–28. Clark says quite confidently: "The chief result of my investigation has been to show the falsity of the principle *brevior lectio potior*. . . . Unless my method is based upon a delusion, [*brevior lectio potior*] has no foundation in facts. I may also observe that *it is not so easy to invent as it is to omit*" (*The Primitive Text of the Gospels and Acts*, v, emphasis added) – although Clark uses his thesis to argue for the superiority of the 'Western' text.

Shortly after Clark, in 1930, B. H. Streeter explained the "fallacy of the shorter text" in B. H. Streeter, *The Four Gospels: A Study of Origins Treating of the Manuscript Tradition, Sources, Authorship, & Dates*, 4th ed. (London: Macmillan and Co., 1930), 131–35; B. H. Streeter, "The Primitive Text of the Acts," *Journal of Theological Studies* 34, no. 135 (1933): 233–34.

Then, in 1975, J. K. Elliott criticized Metzger's use of the 'shorter reading' principle in J. K. Elliott, "Review: The United Bible Societies' *Textual Commentary* Evaluated," *Novum Testamentum* 17, no. 2 (1975): 145–46. Elliott writes that, "in general *lectio brevior potior* is not a good principle. *Scribes are more likely to omit accidentally than to add deliberately*. The former is due merely to carelessness especially if hom[oioteleuton] (to use A. C. Clark's term) can be shown to have caused parablepsis, whereas *to add to a text demands conscious mental effort*" (pp. 145–46, emphases added). This is similar to what Jongkind says: "Another disturbance in the transmission process is the habit of copying the text in the form that *requires least energy* to retain," although Jongkind is speaking about defaulting to unmarked, simpler grammar: "connectives tend to be supplied when absent, referents are made explicit, and in narrative the tendency towards aorist verbs is stronger than that away from the aorist [e.g., towards the historic present]" (*The Greek New Testament*, p. 506–7, emphasis added).

Since the 1970s, scholarly opinion among textual critics has moved away from a slavish adherence to the 'shorter reading' principle, even while the NA26/27 editors remained committed to the 'shorter reading.' See Werner Allan Lind, "A Text-Critical Note to Ezekiel 1: Are Shorter Readings Really Preferable to Longer?," *Journal of the Evangelical Theological Society* 27, no. 2 (1984): 135–39; L. Kalevi Loimaranta, "The Gospel of Matthew: Is a Shorter Text Preferable to a Longer One?: A Statistical Approach," in *Approaches to Ancient Judaism*, ed. Jacob Neusner, vol. X (Atlanta: Scholars Press, 1997), 171–87; Maurice A. Robinson, "In Search of the Alexandrian Archetype: Observations from a Byzantine-Priority Perspective," in *The New Testament Text in Early Christianity: Proceedings of the Lille Colloquium, July 2000*, ed. Christian-Bernard Amphoux and J. K. Elliott (Lausanne: Éditions du Zèbre, 2003), 45–67; Wim M.A. Hendriks, "Brevior lectio praefenda est verbosiori," *Revue Biblique* 112, no. 4 (2005): 567–95; J. David Miller, "The Long and Short of *Lectio Brevior Potior*," *The Bible Translator* 57, no. 1 (2006): 11–16; J. R. Royse, "The Shorter Reading?," in *Scribal Habits in Early Greek New Testament Papyri* (Leiden: Brill, 2008), 705–36; Wayne E. Cornett, "Singular Readings of the Firsthand Scribe of Codex Sinaiticus in the Gospels: A Test Case in Scribal Habits" (PhD diss, Cordova, TN, Mid-America Baptist Theological Seminary, 2009); Eldon Jay Epp, "Traditional 'Canons' of New Testament Textual Criticism: Their Value, Validity, and Viability—or Lack Thereof," in *The Textual History of the Greek New Testament: Changing Views in Contemporary Research*, ed. Klaus Wachtel and Michael W. Holmes (Atlanta: SBL Press, 2011), 106–16; Eldon Jay Epp, "Critical Editions and the Development of Text-Critical Methods, Part 2: From Lachmann (1831) to the Present," in *The New Cambridge History of the Bible*, ed. John Riches, vol. 4 (Cambridge: Cambridge University Press, 2015), 37–40; Jeff Miller, "Breaking the Rules: *Lectio Brevior Potior* and New Testament Textual Criticism," *The Bible Translator* 70, no. 1 (2019): 82–93; Peter J. Gurry, "On Not Preferring the Shorter Reading: Matthew as a Test Case," in *Studies on the Intersection of Text, Paratext, and Reception: A Festschrift in Honor of Charles E. Hill*, ed. Gregory R. Lanier and J. Nicholas Reid, TENTS 15 (Leiden: Brill, 2021), 122–41.

(3) Knowledge of Individual Manuscripts

The THGNT editors insist that we cannot *only* make broad statements about scribes *in general*, but must discover as much as we can about the “particular tendencies of a manuscript, since a manuscript may be poor in spelling or in its treatment of word order but nevertheless contain many ancient readings.”⁷⁹ Therefore, “the observation of general scribal habits needs to be informed by the study of the tendencies of individual manuscripts or groupings of related manuscripts.”⁸⁰ While Carl Gross’s review was overall quite negative, Gross heartily approves of this principle: “I have long been a proponent of the ideal where each manuscript or document used in the critical examination of the biblical text should have been subjected to a rigorous examination itself.”⁸¹ The THGNT editors have been especially interested in studying individual manuscripts: Jongkind has studied and written about scribal habits in Codex Sinaiticus for the past 15 years.⁸² Jongkind supervised Jesse Grenz, who wrote his dissertation on

⁷⁹ Jongkind, *An Introduction to the Greek New Testament*, 66.

⁸⁰ Jongkind et al., *The Greek New Testament*, 507. Jongkind further explains: “for example, in the Gospel of John, *Codex Vaticanus*, B(03), has a tendency to omit the article before the name Ἰησοῦς, strengthening the already existing phenomenon in the Gospel itself. Likewise, the same witness reinforces the [word order] preference for Christ Jesus over Jesus Christ in the Pauline corpus” (emphasis original).

⁸¹ Gross, review of *The Greek New Testament, Produced at Tyndale House*, 319.

⁸² Dirk Jongkind, *Scribal Habits of Codex Sinaiticus* (Piscataway, NJ: Gorgias Press, 2007); Dirk Jongkind, “Singular Readings in Sinaiticus: The Possible, the Impossible, and the Nature of Copying,” in *Textual Variation: Theological and Social Tendencies? Papers from the Fifth Birmingham Colloquium on the Textual Criticism of the New Testament*, ed. H. A. G. Houghton and D. C. Parker (Piscataway, NJ: Gorgias Press, 2008), 35–54; Dirk Jongkind, “One Codex, Three Scribes, and Many Books: Struggles with Space in Codex Sinaiticus,” in *New Testament Manuscripts: Their Text and Their World*, ed. Thomas J. Kraus and Tobias Nicklas (Leiden: Brill, 2006), 121–35; Dirk Jongkind, “Review of *In a Monastery Library: Preserving Codex Sinaiticus and the Greek Written Heritage*, by Scot McKendrick,” *The Journal of Ecclesiastical History* 58, no. 2 (2007): 301–2; Dirk Jongkind, “Review of *Codex Sinaiticus: The Story of the World’s Oldest Bible*, by D. C. Parker,” *The Journal of Ecclesiastical History* 62, no. 4 (2011): 794.

scribal habits in Codex Vaticanus.⁸³ Elijah Hixson published his dissertation on scribal habits in the Greek purple codices.⁸⁴

(4) Knowledge of Groupings of Manuscripts

Jongkind is referring to text-types, although he does not use the term. He says, “the later Byzantine text is formed by many near-identical manuscripts from the early and late Middle Ages. In these, the influence of church liturgy is clearly visible. The Byzantine text also tends to be more consistent in the details of grammar and spelling than the original authors were.” Jongkind writes an entire chapter arguing against the Byzantine text in his *Introduction*.⁸⁵

In summary, the THGNT makes textual decisions based on four main factors: (1) early Greek manuscripts, thus (1a) overlooking the mass of minuscules, (1b) downplaying versions, church fathers, and lectionaries, and (1c) rejecting conjectural emendations; (2) scribal habits/tendencies, especially *unintentional* errors, preferring to explain variants as simple scribal errors over intentional changes; (3) knowledge of individual manuscripts; and (4) knowledge of grouping of manuscripts, with an explicit rejection of the Byzantine text. But Jongkind nuances this rejection by saying: “This rejection serves as an argument why variants need to be approached on a case-by-case basis, the eclectic method, rather than preferring a particular text wholesale. Within the eclectic method, *the Byzantine text deserves a voice, but not a deciding one.*”⁸⁶

⁸³ Jesse Grenz, “The Scribes and Correctors of Codex Vaticanus: A Study on the Codicology, Paleography, and Text of B(03)” (PhD diss, University of Cambridge, 2021). Grenz’s MPhil thesis was condensed into Jesse R. Grenz, “Textual Divisions in Codex Vaticanus: A Layered Approach to the Delimiters in B(03),” *TC: A Journal of Biblical Textual Criticism* 23 (2018): 1–22.

⁸⁴ Elijah Hixson, *Scribal Habits in Sixth-Century Greek Purple Codices*, NTTSD 61 (Leiden: Brill, 2019).

⁸⁵ Jongkind, *An Introduction to the Greek New Testament*, 93–100.

⁸⁶ Dirk Jongkind, “Feedback Dissertation Hsieh,” n.p. Emphasis added.

Grouping the Editions: the ‘Aland–NTG’ (NA26/27, UBS3/4) vs. the ‘Strutwolf–NTG’ (NA28/UBS5/ECM)

Before I can summarize the dissertation’s argument chapter-by-chapter, I must first clarify some terminology by making distinctions between editions of the so-called Nestle-Aland (NA), *Novum Testamentum Graece*.⁸⁷ Furthermore, this dissertation will also consult the United Bible Societies (UBS) *Greek New Testament* as well, so I will need to explain why this is necessary and how the UBS editions relate to the NA editions.

Nestle-Aland 1 to 25

The first 25 editions of Nestle’s *Novum Testamentum Graece* were edited first by Eberhard Nestle (1898–1923, 1st to 12th editions), then by Eberhard’s son, Erwin Nestle (1927–1963, 13th to 25th editions), with Kurt Aland becoming a co-editor in the 23rd edition (1957). These were not critical editions in the true sense of the term because they merely compiled the work of others into an affordable and convenient hand edition, rather than the multi-volume and expensive editions of the late-nineteenth century (Tregelles, Tischendorf, Westcott & Hort). Nestle’s text was chosen based on a majority rule of three other editions and the apparatus was based on other editions rather than first-hand examination of manuscripts.

Nestle-Aland 26 and 27 (the Aland–NTG)

The so-called “Nestle-Aland 26” (NA26) was published in 1979 and was a radical departure in the direction of creating a true critical edition of the GNT. The text was newly established by reasoned eclecticism (leading to 831 textual changes from the 25th edition). The apparatus underwent a systematic overhaul based on first-hand

⁸⁷ This history of the Nestle-Aland editions is based on the Introductions found in NA26 (pp. 39*–44*), NA27 (pp. 44*–49*) and NA28 (pp. 46*–53*), as well as 2019 SBL National Presentations by Gregory Paulson, “Five Editorial Phases in the History of the Nestle-Aland *Novum Testamentum Graece*” (paper presented at the 2019 annual meeting of the Society of Biblical Literature, San Diego, CA, November 24, 2019) and Florian Voss, “The UBS Greek New Testament in Transition: Its Story and Perspectives” (paper presented at the 2019 annual meeting of the Society of Biblical Literature, San Diego, CA, November 24, 2019). Also see <https://www.academic-bible.com/en/bible-society-and-biblical-studies/scholarly-editions/greek-new-testament/nestle-aland/>.

examination of Greek manuscripts. Erwin Nestle had died in 1972, so no one named Nestle worked on NA26, which is why the official title of NA26 is *Novum Testamentum Graece, post Eberhard Nestle et Erwin Nestle*. Rather, there was a five person editorial committee consisting of Kurt Aland, Matthew Black, Carlo Martini, Bruce Metzger, and Allen Wikgren.

The so-called “Nestle-Aland 27” (NA27) would be published in 1993, but with *no textual changes to NA26*, although with a thorough checking and correcting of the textual apparatus. The editorial committee also changed slightly to consist of Kurt Aland, Barbara Aland, Johannes Karavidopoulos, Carlo Martini, and Bruce Metzger. Thus the NA26/27 could be labelled as the “Aland–NTG” to indicate their change from Eberhard and Erwin Nestle, including a decisive break with their text, methodology, and apparatus.

Nestle-Aland 28 and Beyond (the Strutwolf–NTG)

The so-called “Nestle-Aland 28” (NA28) was published in 2012 by an entirely new editorial committee. All the editors of NA27 had either died or retired. The new editorial committee consisted of Holger Strutwolf (chief editor), Luc Herren, Marie-Luise Lakmann, Beate von Tschischwitz, and Klaus Wachtel. Many of these same individuals worked on the *Editio Critica Maior* (ECM) of the Catholic Epistles, which provided an updated critical text based on a much expanded textual apparatus and a new text-critical methodology (the Coherence-Based Genealogical Method). Based on the ECM of the Catholic Epistles, the NA28 only made textual changes to the Catholic Epistles and is essentially an edition “in transition.” With the ECM of Acts published in 2017 and the ECM of Mark published in 2021, the NA29 will update Acts and Mark. Once the ECM is completed and covers the entire NT, their counterpart in the NA hand editions will finish their transition. In other words, *NA28 is a hybrid text*, mixing the work of *two different committees* (one led by Kurt Aland, the other by Holger Strutwolf) that used *two different*

text-critical methodologies (one used reasoned eclecticism, the other used the Coherence-Based Genealogical Method). Thus referring to the NA28 can become confusing.

Therefore, we should distinguish the NA26/27 (“Aland–NTG”) from the NA28/ECM (“Strutwolf–NTG”). This accentuates the change from the NA26/27 editorial committee led by Kurt Aland. In fact, the so-called “Nestle-Aland 28” is the first edition where nobody named Aland or Nestle participated, which is why the official title of NA28 is *Novum Testamentum Graece, Based on the work of Eberhard and Erwin Nestle, Edited by Barbara and Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, Bruce M. Metzger*. But popular usage of the term “Nestle-Aland” (NA) will remain for the new editions edited by Strutwolf, although I think it would be better to change this for the sake of clarity and to reflect the actual reality of who is involved in the new editions.

The UBS editions⁸⁸

The United Bible Societies’ (UBS) published five editions entitled, *The Greek New Testament* from 1966 to 1993: UBS1 (1966), UBS2 (1968), UBS3 (1975), UBS3^{corrected} (1983), and UBS4 (1993). These five editions are very closely aligned with the NA26 (1979) and NA27 (1993), entitled *Novum Testamentum Graece*. There was an overlap in the editors and an identical text starting with UBS3/NA26.⁸⁹

⁸⁸ The history of the UBS editions is recounted in Kent D. Clarke, *Textual Optimism: A Critique of the United Bible Societies’ Greek New Testament* (Sheffield: Sheffield Academic Press, 1997), 52–69. Florian Voss, “The UBS Greek New Testament in Transition: Its Story and Perspectives.” (paper presented at the 2019 annual meeting of the Society of Biblical Literature, San Diego, CA, November 24, 2019). Voss was tasked with revising the UBS4 into what was published as the UBS5 in 2014.

⁸⁹ There was a bit of political intrigue in coming to this agreement that the UBS3 and NA26 would have an identical text. Apparently, Kurt Aland refused to do so at first, but Eugene Nida convinced Aland, but only after promising Aland two votes on the UBS committee! When the UBS1/2 committee only had four members and split evenly, Aland would get the tie-breaking vote. When UBS3/4 had five committee members, if the vote was 3–2 with Aland in the minority, Aland essentially got three votes since his preference was still printed despite being in the minority. See the discussion in Peter J. Gurry, “Sung: How Kurt Aland Got Two Votes on the UBS Committee,” *Evangelical Textual Criticism* (blog), October 2, 2020, <http://evangelicaltextualcriticism.blogspot.com/2020/10/sung-how-kurt-aland-got-two-votes-on.html>.

Table 1. Editors for UBS1/2/3/4 and NA26/27

UBS1 (1966)	UBS2 (1968)	UBS3 (1975)	UBS3 ^{corr} (1983)	NA26 (1979)	UBS4 (1993)	NA27 (1993)
Kurt Aland	Kurt Aland	Kurt Aland	Kurt Aland	Kurt Aland	Kurt Aland	Kurt Aland
–	–	–	–	Barbara Aland ⁹⁰	Barbara Aland	Barbara Aland
Matthew Black	Matthew Black	Matthew Black	Matthew Black	Matthew Black	–	–
–	–	Carlo Martini	Carlo Martini	Carlo Martini	Carlo Martini	Carlo Martini
Bruce Metzger	Bruce Metzger	Bruce Metzger	Bruce Metzger	Bruce Metzger	Bruce Metzger	Bruce Metzger
Allen Wikgren	Allen Wikgren	Allen Wikgren	Allen Wikgren	Allen Wikgren	–	–
–	–	–	–	–	Johannes Karavidopoulos	Johannes Karavidopoulos

As the above chart tries to make clear, the UBS1/2 stood alone until the agreement was made that the NA26 and UBS3 would have an identical text. Once that agreement was made, the UBS3/3^{corr} would stand in close relation to NA26, and the UBS4 similarly stands in close relation to the NA27. This editorial overlap and identical text mean that the NA and UBS editions are closely linked.

However, there are still plenty of differences between the UBS and NA editions.⁹¹ Most significantly: (1) the UBS editions listed fewer textual variants, but more witnesses (about 1,400 in the UBS1/2/3 editions vs. 10,000 in NA26). (2) The UBS

⁹⁰ Barbara Aland is listed as assisting with the textual apparatus, but not technically as an editor of the NA26 edition.

⁹¹ A detailed list of differences is found in Clarke, *Textual Optimism*, 68–69.

editions had a punctuation apparatus, later renamed the discourse segmentation apparatus (covering about 600 passages). This apparatus gives differing ways of punctuating or segmenting the Greek text, but only from other editions and translations rather than from manuscripts. (3) The UBS editions had certainty ratings, evaluating the degree of doubt/difficulty in arriving at textual decisions. The UBS editions have a four-tier rating system to indicate varying levels of uncertainty, using letters with braces: {A} {B} {C} {D}. Because of the editorial overlap and identical text, we can essentially use the UBS3/4 ratings as indicative of certainty in the NA26/27, even though NA26/27 do not have the certainty ratings in their apparatuses.

The UBS5 fits in somewhat awkwardly into this picture. Florian Voss of the German Bible Society (which publishes the NA editions) revised the UBS4 with the help of Klaus Wachtel and Beate von Tschischwitz, both of whom were NA28 editors.⁹² Like the NA28, the main changes to the UBS5 were in the Catholic Epistles to conform its text to the text of the ECM. The main usefulness of UBS3/4 were in their certainty ratings, but because the ECM has its own system of indicating uncertainty, the UBS5 loses its usefulness on the issue of certainty. In fact, in the Catholic Epistles, the UBS5 takes over the ECM's way of indicating certainty. For this reason, UBS5 will not be used much.

Summary of Three Main Groupings

To summarize what we are dealing with and what we are comparing the THGNT to, we have looked at *three main groupings* that cover a multitude of editions:

1. NA1 to NA25 (1898–1963), edited by Eberhard Nestle (1st to 12th editions), then Erwin Nestle with the help of Kurt Aland (13th to 25th editions). The dissertation will not deal with any of these editions.
2. NA26/27 (1979–1993), edited by a committee led by Kurt Aland using reasoned eclecticism to establish its text. The UBS3/3^{corr}/4 have editorial overlap and an

⁹² Barbara Aland et al., eds., *The Greek New Testament*, 5th ed. (Stuttgart: German Bible Society, 2014), xi.

identical text with NA26/27, but are unique in providing certainty ratings that are equally applicable to the NA26/27.

3. NA28 and beyond (2012–), edited by a committee led by Holger Strutwolf using the Coherence-Based Genealogical Method (CBGM) to establish its text. The ECM editions had and will have editorial overlap with NA28, 29, 30, etc. NA28 and beyond will follow the text of the ECM editions, so the NA28, 29, 30, etc. and the ECM editions are closely linked.

My dissertation will compare the THGNT to both the NA26/27 and UBS3/4 grouping (Aland–*NTG*)/ and the NA28/UBS5/ECM grouping (Strutwolf–*NTG*) since they reflect different editorial committees, different text-critical methodologies, and (slightly) different texts.

Dissertation Argument

Chapter 2: The Critical Texts of the THGNT & NA27/28

This chapter will fall into five sections: (1) An explanation for *why* we need new editions of the GNT. We need new editions of the GNT because the *text* of NA28 (except for the Catholic Letters) is an outdated text from the 1970s and is in need of updating. This is not to be confused with the *textual apparatus* of the NA28, which was updated for its publication in 2012. (2) A statistical overview and qualitative overview of the textual differences, with an important chart summarizing the findings. (3) A discussion of the issue of editorial (un)certainty in determining the NT text, which will show that the ECM presents a far more uncertain text than the (overly) confident text of NA27/UBS4, while the THGNT aligns more closely with the NA27/UBS4 and opposite the ECM by presenting a fairly confident text, with much fewer indications of uncertainty than in the ECM. (4) A discussion of some “significant” textual differences that affect Christian theology and practice. (5) A discussion of heavy textual variation and its implications for our understanding of NT Greek grammar.

Chapter 3: The THGNT, NA27, and the Byzantine Text

The origins and textual worth of the Byzantine majority text has been heavily debated since the overthrow of the Textus Receptus in the late-19th century. The NA26/27 editors were heavily influenced by Westcott & Hort and had a low view of the so-called Byzantine text-type for establishing the original text, shown through their five categories that favored the so-called Alexandrian text-type.⁹³ The ECM editors are moving towards a greater appreciation for the Byzantine text and abandoning the notion of text-types (when text-type is defined narrowly as a deliberate ‘recension’).⁹⁴ This has already made its way into the Catholic Epistles of NA28, and will make its way into Acts and Mark of NA29. This chapter will examine how the THGNT fits into this changing attitude towards the Byzantine text. Based on statistical and qualitative comparison of the THGNT, ECM, and the Robinson & Pierpont Byzantine text, I conclude that both the ECM and THGNT are pushing the NA27/UBS4 text *towards* the Byzantine text, although *mainly in matters of grammar/syntax*, and the THGNT seems to push a little bit harder than the ECM towards the Byzantine text.

⁹³ Kurt Aland and Barbara Aland, *The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism*, trans. Erroll F. Rhodes, 2nd ed. (Grand Rapids: Eerdmans, 1989), 159–63, 317–37. Their categories included: “Category I: Manuscripts of a very special quality, which should always be considered in established the original text (e.g., the Alexandrian text belongs here). The papyri and uncials up to the third/fourth century belong here almost automatically because they represent the text of the early period . . . Category II: Manuscripts of a special quality, but distinguished from manuscripts of category I by the presence of alien influences (particularly of the Byzantine text), and yet of importance for establishing the original text (e.g., the Egyptian text belongs here). Category III: Manuscripts of a distinctive character with an independent text, usually important for establishing the original text, but particularly important for the history of the text (e.g., f1, f13). Category IV: Manuscripts of the D text [i.e., Codex Bezae and the ‘Western’ text]. Category V: Manuscripts with a purely or predominantly Byzantine text” (p. 159, cf. pp. 332–37).

⁹⁴ See the comments in Wasserman and Gurry, *A New Approach to Textual Criticism*, 7–11. And see Klaus Wachtel, “The Byzantine Text: The Last Text-Type Standing?” (paper presented at the 2019 annual meeting of the Society of Biblical Literature, San Diego, CA, November 25, 2019). The contrast is between Westcott & Hort, Streeter, and Metzger, who saw the Byzantine text as arising “during the fourth century through the recensional activity of Lucian of Antioch and was adopted by about 380 at Constantinople. This text became the prevailing ecclesiastical form of the New Testament throughout the Greek-speaking world and eventually constituted the basis of the Textus Receptus.” Metzger and Ehrman, *The Text of the New Testament*, 215. In contrast, Wachtel says, “Now that the recension theory has been largely abandoned, we have become aware that *the Byzantine text itself has to be seen as a process resulting in the relatively stable form of the late Byzantine majority text*. . . . We are aware today that the Byzantine text of earlier times looked different from the majority text of the 13th/14th centuries” (Wachtel, “The Byzantine Text: The Last Text-Type Standing?”). Emphasis added.

Chapter 4: General Comparison of the THGNT and NA27/28 Textual Apparatuses

This chapter produces a general comparison of the THGNT and NA28 textual apparatuses. However, it begins by considering the current state of NT textual apparatuses: we have had no extensive apparatus of the entire NT since Tischendorf in the 19th century, however, a few major projects have provided extensive apparatuses of small portions of the NT (John 18, Jude, Philemon), and several international projects are underway to replace Tischendorf, to be completed around the mid-2030s.

This general comparison of the THGNT and NA28 textual apparatuses makes the following arguments: (1) both the THGNT and NA28 are selective in presenting evidence, especially when compared to the ECM and other major projects. (2) According to Maurice Robinson, the NA28 underrepresents the Byzantine text in its textual apparatus. (3) The THGNT examined far fewer manuscripts than those contained in the NA28 and the THGNT used high-quality color images compared to the microfilms used by the NA26/27 editors. These two advantages would seem to imply that the THGNT was capable of a higher level of accuracy, at least in theory. Chapter 5 indeed demonstrates that there are many readings and corrections cited wrongly in NA28, but correctly in the THGNT. (4) The nature of lectionary and patristic evidence is considered and shown to be poorly represented in the NA27/28, while the ECM does an excellent job and should provide the basis for future hand editions. (5) Conjectures were placed into the NA26/27 apparatus, but removed from the NA28 apparatus and are not found in the THGNT apparatus. This is in line with an overall rejection of conjectures in current NT textual criticism.

Chapter 5: The THGNT Textual Apparatus: Strengths and Weaknesses

This chapter examines the THGNT textual apparatus in depth, especially in comparison with the NA28 textual apparatus. The chapter argues that the THGNT has at least six strengths and four weaknesses.

The six strengths of the THGNT include:

1. Regarding *transparency*, the THGNT provides fuller transparency on manuscript readings by providing mini-transcriptions (something never before found in a hand edition), by often using *vid.* when the NA28 does not, and by using the label ‘*unclear*’ when a manuscript cannot be tied to any one variant.
2. Regarding *precision*, the THGNT textual apparatus is more precise than NA28’s apparatus in at least six areas: (1) the use of diamonds instead of brackets for indicating uncertainty; (2) spelling, with issues like moveable *nu*, $\epsilon\iota > \iota$ itacisms, $o > \omega$ otacisms, where the NA28 will standardize spelling rather than present exactly what a manuscript reads; (3) presenting more precise data from the Pericope Adulterae, John 7:53–8:11; (4) presenting abbreviated numerals when found in manuscripts; (5) presenting Latin parallels in bilingual Greek-Latin manuscripts; and (6) presenting *nomina sacra* when found in manuscripts.
3. Regarding *accuracy*, the THGNT apparatus exposes NA28 errors in presenting manuscript readings. In other words, when the two editions are put side-by-side for the same variants, there is a discrepancy and often (but not always!) the THGNT gives the correct data that can be proven by viewing the manuscripts themselves. Those who only use NA28 will be unaware of these errors.
4. Regarding *accuracy*, the THGNT apparatus also exposes NA28 errors with regards to manuscript corrections. Sometimes a correction will be in a manuscript, but the NA28 fails to cite it, while the THGNT does. In other cases, there might be two corrections, but the NA28 only cites one of them, while the THGNT correctly cites both. Those who only use NA28 will be unaware of these errors.
5. Regarding *completeness*, the NA28 will sometimes only provide a negative apparatus, meaning that it provides witnesses for variants that it rejects, but does not provide the witnesses for the variant that it accepts. In contrast, the THGNT always cites the witnesses both for its own text and for the variants that it rejects.
6. Regarding *the number of variants/variant units*, the THGNT cites new variant units not found at all in NA28, and cites additional variant readings within variant units that the NA28 does present. I was surprised by this discovery because of the small size of the THGNT’s apparatus.

However, the THGNT apparatus also has at least four weaknesses:

1. There are errors and imprecisions in the THGNT, such as citing a manuscript twice, erroneous readings, and missing manuscript corrections.

2. There are several notable omissions in the THGNT, such as not using a “Byz” or ℞ symbol, omitting important minuscules such as f1, f13, and 1739, and omitting some important textual variants and variant units.
3. Sometimes the THGNT does not use *vid.* when the cited manuscript is unclear, which gives the reader a misleading impression.
4. Sometimes the THGNT is inconsistent with its use of *vid.* and mini-transcriptions. Theoretically, the THGNT should always pair *vid.* with a mini-transcription, but that is not always the case.

The chapter concludes by listing several variant units where the THGNT and NA28 disagree on *who* and/or *when* specific manuscript corrections were made. One of them must be wrong and the other must be right (or perhaps both wrong), but I will not pass judgment on which edition is correct since assigning manuscript corrections can be exceedingly difficult. The information is provided for further research and comparison.

CHAPTER 2

THE CRITICAL TEXTS OF THE THGNT & NA27

Introduction: Do We Really Need *Another* Greek New Testament?

It is alarming that many who first heard of the THGNT reacted by thinking, “Do we really need another Greek New Testament?”¹ The truly alarming issue with this question is that it is asked not against the fact that there are *so many* GNTs (like is the case with English translations, for example), but because the popular perception is that the NA editions are more than adequate, and thus no other editions are necessary. In other words, criticism of the THGNT is not from having *too many* GNTs, but from having *one* “superior” GNT—whatever the newest Nestle-Aland edition is.

The NA editions truly have become a “new Textus Receptus,”² despite their flaws and their editors insisting that their editions are a “working text,” not a definitive text. This exact language is used by the editors of the NA27: “It should naturally be understood that this text is *a working text* (in the sense of the century-long Nestle tradition); it is *not to be considered as definitive*, but as a stimulus to further efforts

¹ Gross, review of *The Greek New Testament, Produced at Tyndale House*, 315; Zachary J. Cole, review of *The Greek New Testament, Produced at Tyndale House, Cambridge*, ed. Dirk Jongkind, *The Expository Times* 129, no. 11 (2018): 538.

² This concern was expressed in Ian A. Moir, “Can We Risk Another ‘Textus Receptus’?” *Journal of Biblical Literature* 100, no. 4 (1981): 614–18; H. W. Bartsch, “Ein neuer Textus receptus für das griechische Neue Testament?,” *New Testament Studies* 27, no. 5 (1981): 585–92; Kurt Aland, “Ein neuer Textus Receptus für das Griechische Neue Testament?,” *New Testament Studies* 28, no. 2 (1982): 145–53; J. H. Petzer, “A Survey of the Developments in the Textual Criticism of the Greek New Testament since UBS3,” *Neotestamentica* 24, no. 1 (1990): 72; Elliott, “Recent Trends in the Textual Criticism of the NT,” 118–22, especially see pages 118 and 120. Wim Weren, “Textual Criticism: Mother of All Exegesis,” in *Recent Developments in Textual Criticism: New Testament, Other Early Christian and Jewish Literature, Papers Read at a Noster Conference in Münster, January 4-6, 2011*, ed. Wim Weren and Dietrich-Alex Koch, STAR 8 (Assen, The Netherlands: Royal Van Gorcum, 2003), 5–6.

toward defining and verifying the text of the New Testament.”³ This statement was strangely removed from the NA28, although I am certain that the NA28 editors would heartily agree with it. Yet, the NA editions are undoubtedly still treated more like a definitive text than a working text by (most) textual critics and NT scholars alike.

The first section of this chapter will make the case for *why* we need (and should welcome) a new edition of the GNT: We need new editions of the GNT because the *text* of NA28 (except for the Catholic Epistles) is an outdated text from the 1970s and is in need of updating. This is not to be confused with the *textual apparatus* and *other features* of the NA28, which were updated for its publication in 2012.

The second section of this chapter will discuss the textual differences between NA28 and THGNT in two parts: (1) Quantitatively, providing statistics on the total number of differences and a general breakdown, and (2) Qualitatively, categorizing the differences in order to understand not just *how many* differences, but *what kind*.

The third section of this chapter will discuss the issue of editorial (un)certainty in determining the NT text as found in the THGNT, NA27, UBS3/4/5, and ECM. We will see a swing from high levels of textual uncertainty in the UBS1/2/3 and NA26, towards overly high levels of certainty in the UBS4 and NA27, then back towards high levels of uncertainty with the ECM. The THGNT fits closer to the high(er) levels of certainty found in the UBS4 and NA27.

The fourth section of this chapter will discuss some “significant” textual differences between THGNT and NA27. I have selected out what I deem “significant,” although others might disagree. But I deal with differences that have theological and practical bearing, or would affect translation (e.g., adding/omitting short phrases).

³ Barbara Aland et al., eds., *Novum Testamentum Graece, post Eberhard et Erwin Nestle*, 27th ed. (Stuttgart: German Bible Society, 1993), 45*. Emphases added.

The fifth section of this chapter will draw attention to how most of the textual differences between THGNT and NA27 relate to matters of grammar and syntax. Similarly, most of the ECM's changes to NA27 and most of the ECM's split lines relate to matters of grammar and syntax. *How should this affect our understanding of NT Greek grammar?* I argue that NT Greek grammars of the past 50 years have neglected to account for significant textual variation, partly because of the NA editions rise to become a new "Textus Receptus," where the NA editions essentially equal the 'original' text.

Section 1: A Brief History of the Nestle-Aland Editions, or Why We Need a New GNT

The history of the NA editions shows why we need both a new/updated text and a new/updated apparatus (the apparatus will be addressed in chapter 3). The NA editions can be plotted along four main phases.⁴

Phase 1: Eberhard Nestle's 12 Editions (1898–1923)

Eberhard Nestle published the first edition of his *Novum Testamentum Graece* (NTG) in 1898 and his early editions (1898–1923, 1st to 12th editions) were popular because they were affordable, small "hand" editions based on modern theories – but they were not "critical" in any real sense. They were produced based on "majority rule": their text was based on three critical editions (originally Tischendorf, Westcott & Hort, and Weymouth; in 1901, Weymouth was replaced by Weiss) and Nestle would print whatever reading all three chose; if they disagreed, he printed whatever reading two out of the three

⁴ This section on the history of the Nestle-Aland editions is based on the Introductions found in NA26 (pp. 39*–44*), NA27 (pp. 44*–49*) and NA28 (pp. 46*–53*), as well as 2019 SBL National Presentations by Gregory Paulson, "Five Editorial Phases in the History of the Nestle-Aland *Novum Testamentum Graece*" (paper presented at the 2019 annual meeting of the Society of Biblical Literature, San Diego, CA, November 24, 2019) and Florian Voss, "The UBS Greek New Testament in Transition: Its Story and Perspectives" (paper presented at the 2019 annual meeting of the Society of Biblical Literature, San Diego, CA, November 24, 2019). Also see <https://www.academic-bible.com/en/bible-society-and-biblical-studies/scholarly-editions/greek-new-testament/nestle-aland/>.

chose. If all three disagreed, NA26 tells us that he “would adopt a mediating solution.”⁵ While Nestle began including Greek manuscripts in his 3rd edition (1901), his text was still chosen based on majority rule.

Nestle published an Introduction to New Testament Textual Criticism that sets down his understanding of the task⁶ – although Nestle did not employ any of his principles in producing his editions since Nestle merely printed the text and apparatus of other 19th century editions. In other words, *Nestle did not do any of his own text-critical work in choosing variants, or in verifying the accuracy of his apparatus against the manuscripts themselves*. He trusted and printed the collated work of the “best” 19th century text-critical scholars. It was never Nestle’s intention to produce a “scholarly” edition or a true “critical text,” since such work was already done by Tischendorf, Westcott & Hort, Tregelles and others in the 19th century. Nestle was merely collating the work of those 19th century giants for popular-level use in a convenient, inexpensive “hand” edition (i.e., one small volume as opposed to massive, two or three volume editions). Thus, Nestle’s first twelve editions were not critical or scholarly texts, but popular-level, “hand” editions.

Phase 2: Erwin Nestle’s 13 Editions; Kurt Aland as co-editor (1927–1963)

In 1927, Eberhard Nestle’s son, Erwin, took over editorial work overseeing the 13th (1927) until the 25th editions (1963). In the 13th edition (1927), Erwin began

⁵ Kurt Aland et al., eds., *Novum Testamentum Graece, post Eberhard Nestle et Erwin Nestle*, 26th ed. (Stuttgart: German Bible Society, 1979), 39*. This statement is vague on Nestle’s method in such cases, but it was the best I could find.

⁶ Eberhard Nestle, *Introduction to the Textual Criticism of the Greek New Testament*, trans. William Edie, 2nd ed. (London: Williams and Norgate, 1901).

including text-types: ⚭ (Hesychian), ⚮ (Koine), and ⚯ (Jerusalem), based on Hermann von Soden's groupings⁷—*but the text was still chosen on the basis of majority rule*. While the 1st until the 25th editions of *NTG* (1898–1963) were extremely popular, they still had two major problems: First, the apparatus was not based on first-hand examination, collation, and checking of manuscripts, but was culled from other critical editions. Kurt Aland began helping Erwin Nestle with the 21st edition (1952) and Aland become co-editor in the 23rd edition (1957). Aland began to verify the apparatus against the manuscripts themselves and added many more manuscripts, but a systematic overhaul and re-writing of the apparatus was still needed. The second problem was that the text itself was still established based on majority rule rather than modern editorial principles (i.e., reasoned eclecticism).

Phase 3: New Editorial Committee for NA26/27 (1979–1993)

The 26th edition of *NTG* published in 1979 is *the* most important edition of the Nestle-Aland editions because it solved the previously mentioned problems by creating an editorial committee (Kurt Aland, Matthew Black, Carlo Martini, Bruce Metzger, Allen Wikgren), by systematically overhauling and checking the textual apparatus against the manuscripts themselves, and by creating a new critical text based on the version of reasoned eclecticism used in the 1960s and 1970s. A comparison between the 25th and 26th editions of *NTG* reveals 422 additions, 235 substitutions, 102 omissions, and 72 changes in word order, as well as thousands of changes with regards to punctuation, use of bold/italics, and orthography.

⁷ Hermann Freiherr von Soden, *Die Schriften des Neuen Testaments*, vol. 1 in 3 parts (Göttingen: Vandenhoeck & Ruprecht, 1902, 1906, 1907). His edition was not received well—see the summaries and criticisms of H. C. Hoskier, “Von Soden’s Text of the New Testament,” *Journal of Theological Studies* 15, no. 59 (1914): 307–26; Kirsopp Lake, *The Text of the New Testament*, 4th ed. (London: Rivingtons, 1908), 100–103; Frederic G. Kenyon, *Recent Developments in the Textual Criticism of the Greek Bible* (London: The British Academy, 1933), 40–44; Bruce M. Metzger and Bart D. Ehrman, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*, 4th ed. (Oxford: Oxford University Press, 2005), 185–89.

Even more important is what has happened and what has not happened since the 25th edition of 1979. Both the NA27 (1993) and NA28 (2012) *made no changes to the text of NA26*, except in the NA28 in 28 places in the Catholic Letters using the CBGM.⁸ And we must recognize that the “Catholic Letters” (according to NA28) excludes Hebrews, which will be part of the *Editio Critica Maior* of the Pauline Epistles. Put bluntly, except in the Catholic Letters (James, 1–2 Peter, 1–3 John, Jude), users of the NA28 are using a critical text from the 1970s—over 50 years old.⁹ The NA26/27 text was determined from methodologies that do not consider the last 50 years of text-critical research on text-types, scribal habits, and the unique characteristics of specific manuscripts. In other words, *apart from the Catholic Letters, the NA28 is a fifty-year old text that is outdated and in need of complete page-by-page, variant-by-variant revision in light of the last 50 years of text-critical research.*

Phase 4: The ECM and Another New Editorial Committee

The NA28 (and NA29, 30, etc. whenever they are published) have an entirely new editorial committee led by Holger Strutwolf. Both Kurt and Barbara Aland are no longer directly involved, hence the actual title of NA28 is *Novum Testamentum Graece, Based on the work of Eberhard and Erwin Nestle, Edited by Barbara and Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, Bruce M. Metzger*. Thus, no one with the last name “Nestle” or “Aland” was on the editorial committee of NA28 nor will be for

⁸ The NA28 (pp. 50*–51*) and ECM Catholic Letters, Part 1 (pp. 35*–36*) make it seem like there were 34 changes to the NA27. However, six split line diamond readings were included in these lists. In ECM Acts and Mark, the editors do not count split line readings as textual changes, so I think the proper count of textual changes to NA27 in the Catholic Letters is 28, not 34. I think these six split line readings were included in the list because of changes from the first and second editions of the ECM Catholic Letters.

⁹ Michael Holmes notes that the Preface in the first edition of Metzger’s *Textual Commentary* (London: United Bible Societies, 1971) is dated September 30, 1970. Holmes writes: “It clearly speaks of the editing of UBS³ as a completed task, even though that edition (and NA²⁶) did not appear until 1975 and 1979, respectively.” Michael W. Holmes, “New Testament Textual Criticism in 2020: A (Selective) Survey of the *Status Quaestionis*,” *Early Christianity* 11 (2020): 3.

NA29, 30, etc., yet popular usage will likely continue to (wrongly) use the label “Nestle-Aland” 28, 29, 30, etc.¹⁰

The two main distinctives of these new editions will be: First, the text of NA28/29/30 will mirror the text of the INTF’s *Editio Critica Maior* editions as they slowly unfold (to be finished ~2030). The ECM so far covers Mark, Acts, and the Catholic Epistles in 9 volumes, and provides the most comprehensive textual apparatus since Tischendorf in the late-19th century.

Second, the text will be established using the Coherence-Based Genealogical Method, rather than the reasoned eclecticism of the NA26/27.¹¹ Perhaps the best way to

¹⁰ The NA28 is often incorrectly cited as having been edited by *Barbara Aland et al.* (the others being Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger). For example, see Rodney A. Whitacre, *Using and Enjoying Biblical Greek: Reading the New Testament with Fluency and Devotion* (Grand Rapids: Baker Academic, 2015), 240; Wasserman and Gurry, *A New Approach to Textual Criticism*, xv; Jennifer Knust and Tommy Wasserman, *To Cast the First Stone: The Transmission of a Gospel Story* (Princeton, NJ: Princeton University Press, 2019), xix; Heinrich von Siebenthal, *Ancient Greek Grammar for the Study of the New Testament* (Oxford: Peter Lang, 2019), 685; Benjamin L. Merkle, *Exegetical Gems from Biblical Greek: A Refreshing Guide to Grammar and Interpretation* (Grand Rapids: Baker Academic, 2019), xiii; Benjamin L. Merkle and Robert L. Plummer, *Beginning with New Testament Greek* (Nashville, TN: B&H Academic, 2020), vi; Andreas J. Köstenberger, Benjamin L. Merkle, and Robert L. Plummer, *Going Deeper with New Testament Greek: An Intermediate Study of the Grammar and Syntax of the New Testament*, 2nd ed. (Nashville: B&H Academic, 2020), viii; Buist M. Fanning, *Revelation*, ed. Clinton E. Arnold, ZECNT (Grand Rapids: Zondervan, 2020), 19.

However, Aland & Aland, Karavidopoulos, Martini, and Metzger were the editors of the NA27 published in 1993. The NA28 (published in 2012) had an entirely new editorial committee since everyone on the NA27 committee either died or retired before NA28 was published in 2012: Barbara Aland retired in 2004, while Kurt Aland died in 1994, Carlo Martini died in 2012, and Bruce Metzger died in 2007. Johannes Karavidopoulos is still alive and I assume he retired, but I am unsure when. The actual editors of NA28 were German scholars at the Institut für Neutestamentliche Textforschung (INTF): Holger Strutwolf (chief editor), Luc Herren, Marie-Luise Lakmann, Beate von Tschischwitz, and Klaus Wachtel – although, in Strutwolf’s Foreword to NA28, he does give credit to Barbara Aland for her initial guidance.

Juan Hernández and Daniel Wallace are one of the few who correctly cite the NA28 as having been edited by the INTF led by Holger Strutwolf: see Juan Hernández Jr., “Review of Nestle-Aland, *Novum Testamentum Graece 28*,” *Religious Studies Review* 40, no. 1 (2014): 40–41; Daniel B. Wallace, “Review of Nestle-Aland *Novum Testamentum Graece 28*,” *Journal of the Evangelical Theological Society* 56, no. 1 (2013): 153–56.

¹¹ The standard introductions to the CBGM are given by two of the editors of the NA28, Gerd Mink and Klaus Wachtel, in multiple places: Gerd Mink, “The Coherence-Based Genealogical Method – What Is It About?,” *Institute for New Testament Textual Research* (blog), accessed March 23, 2021, https://www.uni-muenster.de/INTF/Genealogical_method.html; Gerd Mink, “Contamination, Coherence, and Coincidence in Textual Transmission: The Coherence-Based Genealogical Method (CBGM) as a Complement and Corrective to Existing Approaches,” in *The Textual History of the Greek New Testament: Changing Views in Contemporary Research*, ed. Klaus Wachtel and Michael W. Holmes (Atlanta: Society of Biblical Literature, 2011), 141–216; Gerd Mink, “Problems of a Highly Contaminated Tradition: The New Testament: Stemmata of Variants as a Source of a Genealogy for Witnesses,” in *Studies in Stemmatology II*, ed. Pieter van Reenen, August den Hollander, and Margot van Mulken (Amsterdam: John Benjamins Publishing Company, 2004), 13–85; Klaus Wachtel, “The Coherence-Based Genealogical Method: A New Way to Reconstruct the Text of the Greek New Testament,” in *Editing the Bible:*

label these editions is as the “Strutwolf–NTG,” or by the abbreviated title “ECM” for the work of Strutwolf *et al* on these new editions.

Thus, work is underway to revise and replace the NA26/27 based on the ECM and using the CBGM. All textual critics welcome the publication of the most exhaustive textual apparatus since Tischendorf, although plenty are not enthusiastic about using the CBGM to edit the NT text. The THGNT has its opening by rejecting the CBGM, yet still using all of the text-critical research in the past 50 years to edit their edition.

Section 2: Statistical and Qualitative Overview of the Textual Differences Between the THGNT, NA27, ECM

Statistical Overview

We begin with some basic statistics on how many textual differences there are between the THGNT, ECM, and NA27, distinguishing between differences without uncertainty vs. differences with uncertainty. The *exact Scripture references for each category and the precise readings are found in appendix 1*.

Assessing the Task Past and Present, ed. John S. Kloppenborg and Judith H. Newman (Atlanta: Society of Biblical Literature, 2012), 123–38.

THGNT editor Dirk Jongkind critiqued the CBGM in his paper, “On the Nature and Limitations of the Coherence-Based Genealogical Method” (paper presented at the 2014 annual meeting of the Society of Biblical Literature, San Diego, CA, November 22, 2014). Additional critiques of the CBGM from outside, third-party perspectives include Tommy Wasserman, “The Coherence Based Genealogical Method as a Tool for Explaining Textual Changes in the Greek New Testament,” *Novum Testamentum* 57 (2015): 206–18; Peter J. Gurry, *A Critical Examination of the Coherence-Based Genealogical Method in the New Testament* (Leiden: Brill, 2017); Tommy Wasserman and Peter J. Gurry, *A New Approach to Textual Criticism: An Introduction to the Coherence-Based Genealogical Method* (Atlanta: SBL Press, 2017); Stephen C. Carlson, “A Bias at the Heart of the Coherence-Based Genealogical Method (CBGM),” *Journal of Biblical Literature* 139, no. 2 (2020): 319–40. Gerd Mink responded to Carlson in Gerd Mink, “Remarks on Carlson, ‘A Bias at the Heart of the CBGM’ (Guest Post by Gerd Mink),” *Institute for New Testament Textual Research* (blog), August 28, 2020, <http://ntvmr.uni-muenster.de/intfblog/-/blogs/remarks-on-carlson-a-bias-at-the-heart-of-the-cbgm-guest-post-by-gerd-mink->.

For comments on teaching/explaining the CBGM, see Peter J. Gurry, “Pedagogical Reflections on the Coherence-Based Genealogical Method” (paper presented at the 2018 annual meeting of the Society of Biblical Literature, Denver, CO, November 25, 2018).

Table 2. Statistical overview of textual differences

	Total diff.	Diff. w/o uncertainty	Diff. with uncertainty	NA27/UBS4 alone uncertain	THGNT alone uncertain	THGNT and NA27 overlap uncertainty	ECM alone uncertain	THGNT and ECM overlap uncertainty	NA27 and ECM overlap uncertainty	THGNT, NA27, and ECM overlap uncertainty
Gospels	619	190	429	291	102	36	Mark: 104	Mark: 6	Mark: 15	Mark: 1
Acts	155	37	118	88	15	15	126	6	21	5
Paul (including Hebrews)	273	78	195	154	30	12	–	–	–	–
Catholic Epistles	73	22	51	36	9	6	36	2	3	2
Revelation	73	30	43	32	6	5	–	–	–	–
TOTALS	1,193	357 (30% of total diff.)	836 (70% of total diff.)	601 (72% of diff. with uncertain)	162 (19% of diff. with uncertain)	74 (9% of diff. with uncertain)	266	14	39	8

Table 3. Statistical overview of textual differences in more detail

	Total diff.	Diff. w/o uncertainty	Diff. with uncertainty	NA27/UBS4 alone uncertain	THGNT alone uncertain	THGNT and NA27 overlap uncertainty	ECM alone uncertain	THGNT and ECM overlap uncertainty	NA27 and ECM overlap uncertainty	THGNT, NA27, and ECM overlap uncertainty
Matthew	163	49	114	76	29	9	–	–	–	–
Mark	152	49	103	62	31	10	104	6	15	1
Luke	150	45	105	70	25	10	–	–	–	–
John	154	47	107	83	17	7	–	–	–	–
Acts	155	37	118	88	15	15	126	6	21	5
Romans	49	8	41	35	4	2	–	–	–	–
1–2 Cor	80	30	50	43	4	3	–	–	–	–
Gal; Prison Epistles	64	19	45	34	7	5	–	–	–	–
1–2 Thess	28	5	23	16	7	0	–	–	–	–
Pastoral Ep.	18	11	7	6	1	0	–	–	–	–
Hebrews	34	5	29	20	7	2	–	–	–	–
Catholic Ep.	73	22	51	36	9	6	36	2	3	2
Revelation	73	30	43	32	6	5	–	–	–	–
TOTALS	1,193	357 (30% of total diff.)	836 (70% of total diff.)	601 (72% of diff. with uncertain)	162 (19% of diff. with uncertain)	74 (9% of diff. with uncertain)	266	14	39	8

However, what really matters is the *nature* of these differences. Some differences are obviously more significant than others, so we must categorize differences.

Categorization of Textual Differences

The textual differences between the THGNT and NA27 are fully categorized in appendix 1. They also include differences when one or both editions are uncertain, although I would consider such differences to be more tentative. The textual differences fall into some broad categories that are worth mentioning, with only a few examples given here (full data is in appendix 1):

- Word order (Mark 2:3, 10, 22; 6:2, 5; 7:26; Acts 2:36; 14:8; 16:28; 21:5; 23:1)
- Verbal aspect (Mark 2:5, 16; 5:23; 6:41; Acts 7:30)¹
- Verbal aspect and verbal mood (Acts 7:7)
- Verbal voice (Matt 17:9; Mark 3:25)
- Additions
 - THGNT adds verb (Mark 2:22; Acts 23:30)
 - THGNT adds genitive pronoun (Mark 3:5)
 - THGNT adds adverb (Mark 4:16)
 - THGNT adds particle (Mark 7:28[*ναί*]; 8:21[*πῶς*]; 16:20[*ἀμήν*])
 - THGNT adds article before proper noun (Mark 6:22; 9:2; 12:36)
 - THGNT adds article before common noun (Mark 8:36; Acts 7:51)
 - THGNT adds article before participle (Acts 15:17)
 - THGNT adds pronoun (Mark 14:53[*dat.*]; Acts 7:51[*gen.*]; 9:43[*acc.*])
 - THGNT adds preposition (Mark 15:32; Acts 1:14)
 - THGNT adds conjunction: *καί* (Mark 6:22), *δέ* (Acts 13:46), *ἐάν* (Mark 4:26), *ὅτι* (Mark 11:3)

¹ I will add a special category within verbal aspect pertaining to the so-called historic present (Mark 5:23; 8:20): one edition has the aorist or imperfect, while the other has the present.

- THGNT adds short phrase, 2–3 words (Mark 7:24; 8:13; 13:33)
- THGNT adds long phrase, 4 or more words (Mark 8:26)
- NA27 adds prepositional prefix to verb (Mark 9:20; 16:17; Acts 18:7)
- NA27 adds adjective (Mark 16:17)
- Substitutions
 - Synonymous word or phrase (Mark 3:4; 7:9; 9:7; Acts 1:15; 2:7)
 - Conjunctions:
 - δέ in THGNT vs. καί in NA27 (Mark 8:20; 10:52)
 - οὖν in THGNT vs. δέ in NA27 (Acts 6:3; 16:11)
 - Preposition or prepositional prefix:
 - ἐν in THGNT; εἰς in NA27 (Mark 4:15; Acts 2:5; 9:21)
 - ἐν in THGNT; ἀνά in NA27 (Acts 21:6)
 - ἀπό in THGNT; ἐκ in NA27 (Mark 9:9)
 - παρὰ in THGNT; πρὸς in NA27 (Acts 4:37)
 - πρὸ in THGNT; πρὸς in NA27 (Acts 12:6)
 - ὑπό in THGNT; ἀπό in NA27 (Acts 15:4)
 - πρὸς in THGNT; πρὸ in NA27 (Acts 20:5, 13)
 - ὑπέρ in THGNT; περί in NA27 (Acts 26:1)
 - Participle vs. indicative verb (Mark 6:22)
 - Participle gender:
 - neuter in THGNT; masculine in NA27 (Mark 3:11)
 - masculine in THGNT; neuter in NA27 (Acts 23:20)
 - Noun case:
 - genitive in THGNT; accusative in NA27 (Mark 6:43)
 - dative in THGNT; accusative in NA27 (Mark 2:26)
 - vocative in THGNT; nominative in NA27 (Mark 5:34)
 - Noun gender: masc. in THGNT; neut. in NA27 (Mark 5:10)

- Noun number and gender (Acts 25:18)
- Pronoun gender: feminine in THGNT; masculine in NA27 (Mark 6:22)
- Substitution of pronouns:
 - relative pron. in THGNT; demonstrative pron. in NA27 (Acts 10:42)
 - reflexive pron. in THGNT; personal pron. in NA27 (Acts 20:30)
 - intensive form (ἐμὲ) in THGNT; regular form (με) in NA27 (Acts 22:8, 13; 23:22)
- Verbal number
 - singular in THGNT; plural in NA27 (Mark 6:14; 11:19)
 - plural in THGNT; singular in NA27 (Acts 10:24)
- Miscellaneous substitution: Mark 6:23 (ὄτι δ in THGNT; ὄ τι in NA27)
- Crasis (Acts 26:29)

What this data shows is that *the textual differences between the THGNT and NA27 fall mainly into issues of grammar and syntax, with the THGNT more likely to add words and create a fuller, longer text rather than to omit.* However, there are still some significant textual differences that extend beyond the mundane matters of grammar and syntax; these will be discussed in section 4.

Section 3: Uncertainty in Establishing the “Original” Text of the NT

We begin by asking a question fundamental to textual criticism: how certain can we be in establishing the “original” text of the NT? Despite the overconfident claims of some theological conservatives, no editor of the GNT can be absolutely certain that they have established the original text of the NT. Even Byzantine Priority / Majority text advocates face situations where the mass of minuscule manuscripts are divided, and they

must use criteria to decide which variant to print, or even print two alternate readings as almost equally possible candidates for the Byzantine text.²

Textual criticism is fundamentally a *historical discipline* that uses extant manuscripts to reconstruct the history of the NT text, usually with the goal of establishing the earliest stage of its history, either defined as the so-called “original” text of the NT authors (the first century text), or as the “initial” text (*Ausgangstext*) that gives *the beginning of the extant manuscript tradition* and therefore is not identical to the so-called “original” text (although it may be very close to identical). Because we have no extant manuscripts from the first century, the “initial” text can establish the second/third century text of the NT in the best case scenario. However, our witnesses to the second/third century text are limited and we do not have manuscripts of the *entire* NT until the fourth century, so the fourth century text of the NT might be the best “initial” text that NT textual criticism can establish. Whether the “initial” text is the same as the “original” text is a theoretical question that ultimately involves a historical conjecture on how much the NT text may have been corrupted between the first century “originals” and a reconstructed “initial” text from the second/third/fourth century.

This overall uncertainty about establishing the “original” text troubles theological conservatives, so that they are tempted to run to a doctrine of providential preservation, which believes that God preserved his text in the Byzantine manuscripts and/or Textus Receptus. But such a specific belief cannot be found in Scripture, nor does it do justice to the historical nature of textual criticism, which must ultimately speak in terms of probabilities and plausibility. The historical nature of textual criticism and the loss of the autographs leads some to despair of being able to establish anything remotely resembling the first century autographs, thus proposing that the discipline shift to

² Maurice A. Robinson and William G. Pierpont, eds., *The New Testament in the Original Greek: Byzantine Textform 2005* (Southborough, MA: Chilton Book Publishing, 2005), xviii.

learning about the reception history of the NT text through intentional scribal changes to extant manuscripts. The two most significant advocates of abandoning a search for the “original” text are Bart Ehrman and David Parker.³

Uncertainty in the NA28/ECM

The editors of the NA28/ECM are by no means theological conservatives defending the Textus Receptus, nor are all (or any?) of them evangelicals who believe in the inerrancy and providential preservation of the Scriptures. Yet the NA28/ECM editors do not fall into the despair of Ehrman and Parker. They distinguish between the “text of the author” (traditionally referred to as the ‘original’ text) and the “text of the archetype of the [manuscript] tradition (the “initial” text or *Ausgangstext*). For the NA28/ECM editors, the “original” text is a hypothesis “that this text, as it is preserved in our [manuscript] tradition, *has not been subject to grave interference.*”⁴ Based on examining extant manuscripts of the Catholic Epistles, the NA28/ECM editors conclude that “we have not found evidence indicating that *significant changes* must have been introduced between the authorial texts [= “original” text] and the archetype of the [manuscript] tradition [= “initial” text or *Ausgangstext*].”⁵ But the NA28/ECM editors are equally clear that (1) “a reconstruction cannot achieve the same degree of certainty at each variant passage,” (2) in some cases, a reconstruction of the authorial text is not possible, and (3) any reconstructed text cannot claim “to be absolutely identical with the authorial text.

³ Bart D. Ehrman, *The Orthodox Corruption of Scripture: The Effect of Early Christological Controversies on the Text of the New Testament*, 2nd ed. (Oxford: Oxford University Press, 2011); D. C. Parker, *The Living Text of the Gospels* (Cambridge: Cambridge University Press, 1997).

⁴ Barbara Aland et al., eds., *Novum Testamentum Graece - Editio Critica Maior IV: The Catholic Letters, Part 1: Text*, 2nd ed. (Stuttgart: German Bible Society, 2013), 30*. Emphasis added. Cf. the comments in Barbara Aland, “New Testament Textual Research: Its Methods and Its Goals,” in *Translating the New Testament: Text, Translation, Theology*, ed. Stanley E. Porter and Mark J. Boda (Grand Rapids: Eerdmans, 2009), 13–26.

⁵ Aland et al., *ECM IV: The Catholic Letters, Part 1: Text*, 30*. Emphasis added.

Minor differences arise as a result of the very nature of manual copying.”⁶ If we were to create a continuum between despair of recovering the “original” text (Ehrman, Parker) and almost total certainty that the “original” text has been providentially preserved (Pickering, Burgon, TR advocates)—the NA28/ECM editors stand *somewhere left of the middle*. And because Barbara Aland overlapped with both the NA27 and the new NA28/ECM editors, we might tentatively conclude that the NA27 editors held to a similar position.

Uncertainty in the THGNT

It is unclear exactly where the THGNT editors stand on this issue of “original” vs. “initial” text, mainly because I could not find any detailed discussion concerning the feasibility of establishing the “original” text. However, in an ETS paper, Jongkind gives a brief discussion and said the “goal of the [THGNT] is to reconstruct the original text. Now original text has a little bit of a discussion these days, which we’ll happily sort of pass by, because most of us will have *an intuitive notion* of what we are after. And for practical purposes that is more than sufficient.” Without justification or argument, Jongkind asserts that “it is valid as a historical exercise to find the original wording of the Greek New Testament. . . . Original is a nice word because origin is the point from which the river starts flowing and therefore original text is a perfectly valid concept.”⁷

A fuller discussion concerning these issues would be appreciated, especially related to the issue of (un)certainly in establishing the so-called “intuitive” original text. But for now, we can gain some insight into how the THGNT editors view (un)certainly in establishing the “original” text through the actual text they have produced and its indications of uncertainty (diamonds).

⁶ Aland et al., *ECM IV: The Catholic Letters, Part 1: Text*, 30*.

⁷ Dirk Jongkind, “The Greek New Testament Prepared at Tyndale House – The Why and the How” (paper presented at the 2016 annual conference of the Evangelical Theological Society, San Antonio, TX, November 16, 2016). Emphasis added.

The rest of this section will be in three parts: (1) how the editions indicate (un)certainty; (2) a statistical comparison of (un)certainty in the THGNT, NA27, and ECM; and (3) a qualitative discussion of (un)certainty in the THGNT, NA27, and ECM, focusing on the nature of uncertain variants.

Part 1: How the Editions Indicate Uncertainty

This section will proceed in four parts, discussing how the NA26/27/28, how the UBS editions, how the THGNT, and how the ECM indicate uncertainty.

The NA26/27/28's use of single and double brackets

The NA26/27 and NA28 (outside of the Catholic Epistles) use single brackets [...] to indicate uncertainty about the original text. The NA26 explains as follows: “the words enclosed by [] are of *doubtful authenticity* with regard to the original text. *The reader must make his own decision* in light of the information in the apparatus (although he can infer that the editors considered their authenticity *probable*).”⁸ The NA27 and NA28 explain as follows: “Square brackets ([]) indicate that *textual critics today are not completely convinced* of the authenticity of the enclosed words (cf. Mt 18,19; Ac 16,1; for word order, 1 Cor 10,20) . . . Square brackets always reflect *a great degree of difficulty* in determining the text.”⁹

As with the NA26 editors, the NA27 encourages independent text-critical work by the reader: “These passages are always noted explicitly in the apparatus so that the reader may evaluate them independently. The reading given in the text shows *the*

⁸ Kurt Aland et al., eds., *Novum Testamentum Graece, post Eberhard Nestle et Erwin Nestle*, 26th ed. (Stuttgart: German Bible Society, 1979), 44*. Emphases added. The NA28 mentions that the Catholic Epistles use a different notation for indicating (un)certainty, but otherwise the explanation is the same as the NA27. Holger Strutwolf et al., eds., *Novum Testamentum Graece, Based on the Work of Eberhard and Erwin Nestle*, 28th ed. (Stuttgart: German Bible Society, 2012), 54*.

⁹ Barbara Aland et al., eds., *Novum Testament Graece, post Eberhard et Erwin Nestle*, 27th ed. (Stuttgart: German Bible Society, 1993), 49*–50*. Emphases added.

preference of the editors.”¹⁰ To summarize, single brackets are “doubtful” readings and “textual critics today are not completely convinced” the readings are authentic. With single brackets, the editors had “great difficulty” coming to a decision, yet the main text still remains “probable” and the “preference” of the editors. But the editors also say that “the reader must make his own decision” (NA26) and with the help of the apparatus, “the reader may evaluate them independently” (NA27/NA28).

One of the main problems with brackets is that they are unable to indicate the editors’ second preference when the variant unit includes three or more variants. The reader knows that the bracketed text is uncertain and preferred, but the reader has no idea what other option(s) the editors considered probable as the “original” text. This weakness will contrast with the use of diamonds in the ECM and THGNT, where the editors use diamonds in the textual apparatus to indicate their second choice.

According to NA26, double brackets [[...]] are used to indicate that the passages in question “are known not to be a part of the original text. They are printed in their traditional place instead of in the apparatus only because of *their incontestable age* (many are attributable to the earliest stage of transmission), *their tradition*, and *their dignity*.”¹¹ The NA27/28 slightly modified the explanation of double brackets by saying, “These texts derive from *a very early stage of the tradition*, and have often played a *significant role in the history of the church*.”¹² The NA26 phrase “their dignity” was removed in NA27/28.

Which passages are placed in double brackets has changed among the different NA and UBS editions:

¹⁰ Aland et al., *Nestle-Aland 27th edition*, 49*. Emphasis added.

¹¹ Aland et al., *Nestle-Aland 26th edition*, 44*. Emphases added.

¹² Strutwolf et al., *Nestle-Aland 28th Edition*, 55*; Aland et al., *Nestle-Aland 27th edition*, 50*. Emphases added.

Table 4. Use of double brackets in UBS1/2 vs. UBS3/4 and NA26/27

UBS1/2 double brackets	UBS3/4 and NA26/27 double brackets
Mark 16:9–20	Mark 16:9–20
John 7:53–8:11	John 7:53–8:11
Matt 21:44	<i>removed</i> Matt 21:44
Luke 22:19b–20	<i>removed</i> Luke 22:19b–20
	<i>added</i> Luke 22:43–44
	<i>added</i> Luke 23:34a

Strangely, while UBS3/4 and NA26/27 added double brackets to Luke 22:43–44, they also moved Luke 22:43–44 out of the apparatus and into the main text, despite the fact that double brackets indicate that the text in question is not “original” and hence should be in the apparatus and not part of the main text.

The UBS 1/2/3/4 editions’ use of brackets and ratings

The United Bible Societies’ (UBS) published five editions entitled, *The Greek New Testament* from 1966 to 1993: UBS1 (1966), UBS2 (1968), UBS3 (1975), UBS3^{corrected} (1983), and UBS4 (1993). These five editions are very closely aligned with the so-called Nestle-Aland 26 (1979) and Nestle-Aland 27 (1993), entitled *Novum Testamentum Graece*. There was an overlap in the editors and an identical text starting with UBS3/NA26 (which reflected the commonly used NT text of the mid-late 1970s).¹³

¹³ There was a bit of political intrigue in coming to this agreement that the UBS3 and NA26 would have an identical text. Apparently, Kurt Aland refused to do so at first, but Eugene Nida convinced Aland, but only after promising Aland two votes on the UBS committee! When the UBS1/2 committee only had four members and split evenly, Aland would get the tie-breaking vote. When UBS3/4 had five committee members, if the vote was 3–2 with Aland in the minority, Aland essentially got three votes since his preference was still printed despite being in the minority. See the discussion in Peter J. Gurry, “Sung: How Kurt Aland Got Two Votes on the UBS Committee,” *Evangelical Textual Criticism* (blog), October 2, 2020, <http://evangelicaltextualcriticism.blogspot.com/2020/10/sung-how-kurt-aland-got-two-votes-on.html>.

The history of the UBS editions is recounted in Kent D. Clarke, *Textual Optimism: A Critique of the United Bible Societies’ Greek New Testament* (Sheffield: Sheffield Academic Press, 1997), 52–69.

However, there were still plenty of differences between the UBS and NA editions.¹⁴ Most significantly: (1) the UBS editions listed fewer textual variants, but more witnesses (about 1,400 in the UBS1/2/3 editions vs. 10,000 in NA26); (2) the UBS editions had a punctuation apparatus, later renamed the discourse segmentation apparatus (covering about 600 passages). This apparatus gives differing ways of punctuating or segmenting the Greek text, but only from other editions and translations rather than from manuscripts; and (3) the UBS editions had certainty ratings, evaluating the degree of doubt/difficulty in arriving at textual decisions. The UBS5 and NA28 have a new set of editors related to the ECM, so they will not be discussed here. However, the overlap of editors in the UBS1/2/3/3^{corr}/4 and NA26/27 was mentioned before (see Table 1 above). This overlap in editors and an identical text is meant to show that we can essentially use the UBS ratings as indicative of certainty in the NA26/27, even though NA26/27 do not have the certainty ratings.

The UBS editions use a four-tier rating system to indicate varying levels of uncertainty (the letters, {A} {B} {C} {D}). To my knowledge, the only other edition of the GNT to use a rating system in the textual apparatus was the edition of Johann Bengel in 1734.¹⁵ Textual commentaries have always indicated varying levels of certainty for specific variants, but Bengel and the UBS editions seem to stand alone in putting ratings *in the textual apparatus, but unfortunately without any detailed explanation*. Bengel's ratings were given using Greek letters within the textual apparatus, and Bengel explained them as follows (with a paraphrase of the Latin in the footnotes):

Florian Voss, "The UBS Greek New Testament in Transition: Its Story and Perspectives." (paper presented at the 2019 annual meeting of the Society of Biblical Literature, San Diego, CA, November 24, 2019).

¹⁴ A detailed list of differences is found in Clarke, *Textual Optimism*, 68–69.

¹⁵ Johann Albrecht Bengel, *Novum Testamentum Graece* (Tübingen: George Cottae, 1734).

α = innuit marginis lectionem, salvo etiam atque etiam iudicio meliore, plane pro genuina habendam¹⁶

β = eam, quae per codices firmior sit lectione textus, nec tamen plane certa¹⁷

γ = aequalem lectioni textus; interdum etiam talem, de que decisio tota lectori relinquatur¹⁸

δ = minus firmam¹⁹

ϵ = non probandam, quamvis a nonnullis probatam²⁰

ζ = remittit ad Apparatum criticum, corpori N. T. hic subjunctum²¹

UBS committee member Bruce Metzger would eventually publish two editions of a textual commentary on the UBS3 and UBS4, although he does not cover all the variant readings with ratings.²² However, it is disappointing that the second edition is often a word-for-word reprint of the first edition with very little change.²³

Like the NA26/27, the UBS editions also use single brackets (to indicate uncertainty) and double brackets (to indicate passages that are not original, yet important for their early age and illumination of the textual tradition). However, the UBS editions are unique in adding a four-tier rating system using letters A B C D. There have been plentiful critiques of the UBS editions and their use of brackets, which would equally

¹⁶ The main text should be “clearly regarded as genuine.”

¹⁷ The main text is “not entirely certain” but still regarded as “more reliable.”

¹⁸ The variant in the margin seems to be “equal” to the main text, so that “the whole decision is left to the reader.”

¹⁹ The main text is “not firm.”

²⁰ The main text is “not to be approved, although it is approved by some.”

²¹ The reader should refer to the textual apparatus at the back of the edition.

²² Bruce M. Metzger, *A Textual Commentary on the Greek New Testament* (New York: United Bible Societies, 1971); Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, 2nd ed. (Stuttgart: German Bible Society, 1994).

²³ See comments and examples in Clarke, *Textual Optimism*, 175n21.

apply to the NA26/27's use of brackets.²⁴ But the harshest criticisms have been against the rating system, especially by J. K. Elliott and Kent Clarke.²⁵

Kent Clarke has given the most detailed critique of the UBS rating system and has given a detailed treatment of two critiques: First, there was a radical upgrading of certainty in UBS4 when compared to UBS1/2/3, shown through a significant increase in {A} and {B} ratings and a significant decrease in {C} and {D} ratings, as well as through a subtle change in the definitions of each rating.²⁶ Second, Clarke argues that this upgraded textual certainty/optimism seems unwarranted in light of no new manuscript evidence and no new breakthroughs in text-critical methodology.²⁷ We can first look at the subtle change in definitions of the ratings:²⁸

²⁴ Ian A. Moir, "Review Article: The Bible Societies' Greek New Testament," *New Testament Studies* 14, no. 1 (1967): 142; Irving Alan Sparks, "Eclectic and Premature: Review of *The Greek New Testament*, Edited by Kurt Aland, Matthew Black, Bruce M. Metzger, and Allen Wikgren," *Interpretation* 22, no. 1 (1968): 94; J. K. Elliott, "The United Bible Societies Greek New Testament: An Evaluation," *Novum Testamentum* 15, no. 4 (1973): 288–90; J. K. Elliott, "A Second Look at the United Bible Societies' Greek New Testament," *The Bible Translator* 26, no. 3 (1975): 327–29; J. M. Ross, review of *The United Bible Societies' Greek New Testament*, *Journal of Biblical Literature* 95, no. 1 (1976): 115–18; J. K. Elliott, "The Third Edition of the United Bible Societies' Greek New Testament," *Novum Testamentum* 20, no. 4 (1978): 255–62; J. K. Elliott, "The Use of Brackets in the Text of the United Bible Societies' Greek New Testament," *Biblica* 60, no. 4 (1979): 575–77.

²⁵ Sparks, "Eclectic and Premature: Review of *The Greek New Testament*," 93–94; Moir, "Review Article: The Bible Societies' Greek New Testament," 141–42; Elliott, "The United Bible Societies Greek New Testament: An Evaluation," 291–92; Elliott, "A Second Look at the United Bible Societies' Greek New Testament," 329; Ross, review of *The United Bible Societies' Greek New Testament*, 117–18; Elliott, "The Third Edition of the United Bible Societies' Greek New Testament," 269–74; Moisés Silva, "Review Symposium of GNT4," *The Bible Translator* 45, no. 3 (1994): 352–53; Clarke, *Textual Optimism*; Kent D. Clarke, "Textual Certainty in the United Bible Societies' Greek New Testament," *Novum Testamentum* 44, no. 2 (2002): 105–33; K. D. Clarke and K. Bales, "The Construction of Biblical Certainty: Textual Optimism and the United Bible Societies' *Greek New Testament*," in *Studies in the Early Text of the Gospels and Acts: The Papers from the First Birmingham Colloquium on the Textual Criticism of the New Testament*, ed. David G. K. Taylor (Piscataway, NJ: Gorgias Press, 2013), 86–93.

²⁶ Clarke, *Textual Optimism*, 70–120.

²⁷ Clarke, *Textual Optimism*, 121–53.

²⁸ Clarke, *Textual Optimism*, 124–28.

Table 5. Changing definitions of ratings in UBS1/2/3/3^{corr} vs. UBS4/5

	UBS1/2/3/3 ^{corr}	UBS4/5
{A} rating	“the text is virtually certain”	“the text is certain”
{B} rating	“there is some degree of doubt”	“the text is almost certain”
{C} rating	“there is a considerable degree of doubt”	“the Committee had difficulty in deciding which variant to place in the text”
{D} rating	“there is a very high degree of doubt”	“the Committee had great difficulty in arriving at a decision”

There is no statement by the UBS committee explaining these definition changes. The {A} rating changes from “virtually certain” in UBS1/2/3 to “certain” in UBS4. The {B} rating changes from “some degree of doubt” in UBS1/2/3/ to “the text is almost certain” in UBS4. The {C} rating changes from “a considerable degree of doubt” in UBS1/2/3 to focusing on the Committee having “difficulty in deciding” in UBS4. And the {D} rating changes from “a very high degree of doubt” in UBS1/2/3 to again focusing on the Committee having “great difficulty” in making a decision.

What we see are two trends: First, the UBS editions move from *degrees of doubt* (UBS1/2/3) to *degrees of certainty* (UBS4), essentially from a negative, pessimistic view of the text (doubt) to a positive, optimistic view of the text (certainty). Second, the focus shifts to *how difficult it was for the Committee* to make decisions in UBS4 ({C} was “difficult,” while {D} was “great difficulty”) vs. *how much doubt* (in UBS1/2/3).

However, more important and convincing than changed definitions was the radical increase in {A} and {B} ratings in UBS4 compared to UBS1/2/3.²⁹

²⁹ Clarke, *Textual Optimism*, 74–91.

Table 6. Broad comparison of ratings in UBS1 to UBS4

	UBS1	UBS2	UBS3	UBS3^{corr}	UBS4
Total no. {A} ratings and %	136 (9%)	130 (9%)	126 (9%)	126 (9%)	514 (36%)
Total no. {B} ratings and %	486 (34%)	490 (34%)	475 (33%)	475 (33%)	541 (38%)
Total no. {C} ratings and %	702 (49%)	701 (48%)	700 (48%)	699 (48%)	367 (26%)
Total no. {D} ratings and %	122 (8%)	125 (9%)	144 (10%)	144 (10%)	9 (1%)

- There were between 126–136 {A} ratings in UBS1/2/3 (9% of all ratings), but then {A} ratings greatly increase to 514 in UBS4, comprising 36% of ratings.
- {B} ratings increase slightly from between 475–490 {B} ratings in UBS1/2/3, to 541 {B} ratings in UBS3, remaining relatively stable from about 33/34% in UBS1/2/3 to 38% of all ratings in UBS4.
- {C} ratings are cut in half, from about 700 {C} ratings in UBS1/2/3 to 367 in UBS4, 48/49% of all ratings in UBS1/2/3 but dropping to 26% in UBS4.
- {D} ratings take the largest decrease, moving from between 122–144 {D} ratings in UBS1/2/3 to just 9 {D} ratings in UBS4, a change from 8–10% to 1% of all ratings.

This radical change perhaps could be attributed to the added or dropped variants among editions, but Clarke once again shows the radical nature of the variants which were dropped and added in UBS4.³⁰

³⁰ Clarke, *Textual Optimism*, 92–107.

Table 7. Letter ratings of variants dropped and added in UBS4

	Total no. Variants	No. of {A} {B} {C} or {D} Variants <u>Dropped</u>	No. of {A} {B} {C} or {D} Variants <u>Added</u>
Total no. {A} ratings and %	514 (36%)	23 (8%)	168 (59%)
Total no. {B} ratings and %	541 (38%)	99 (33%)	62 (22%)
Total no. {C} ratings and %	367 (26%)	162 (54%)	55 (19%)
Total no. {D} ratings and %	9 (1%)	16 (5%)	0 (0%)
Totals	1,431	300	285

- Out of the 300 variants *dropped* in UBS4, 122 (41%) were {A} and {B} ratings, while 178 (59%) were {C} and {D} ratings.
- Out of the 295 variants *added* in UBS4, 230 (81%) were {A} and {B} ratings, while 55 (19%) were {C} ratings, with no {D} ratings added to the UBS4.

What is important here is *perception*: the {C} and {D} rated passages remain in UBS4/NA27 since there were no textual changes between UBS3/NA26 and UBS4/NA27, but *the reader is no longer aware of this uncertainty* since the 178 {C} and {D} ratings were dropped from the apparatus. Furthermore, the four-fold increase in {A} ratings in UBS4 (from 9% to 36% of all ratings) gives the *impression* of far greater textual certainty in UBS4 than in UBS1/2/3, even though that is not the case—unless we are to believe that the 178 dropped {C} and {D} ratings somehow all changed to {A} and {B} ratings without comment.

Finally, Clarke also shows the radical nature of rating improvements and decreases in UBS4 among common variants found in UBS1/2/3/4:³¹

Table 8. Letter ratings improving or decreasing in UBS4

Variants Improving One Step	Variants Improving Two Steps	Variants Improving Three Steps	Variants Decreasing One Step	Variants Decreasing Two Steps	Variants Decreasing Three Steps
{D} → {C} 68	{D} → {B} 29	{D} → {A} 2	{A} → {B} 13	{A} → {C} 0	{A} → {D} 0
{C} → {B} 258	{C} → {A} 52		{B} → {C} 14	{B} → {D} 0	
{B} → {A} 189			{C} → {D} 3		
515 total	81 total	2 total	30 total	0 total	0 total

In these statistics, Clarke shows how the common variants found in UBS1/2/3/4 either improved or decreased in ratings in UBS4. *598 variants improve* (515 improving one step, 81 two steps, and 2 three steps), while *only 30 variants decrease* (30 decreasing one step, while no variants decrease two or three steps). Again, there is a radical *increase of certainty* or “textual optimism” to use Clarke’s phrase.

What is most troubling about this radical increase in certainty is that the UBS editors never explain the radical changes in any detail.³² Even the second edition of Metzger’s *Textual Commentary* has no explanation and often even contradicts the UBS4 ratings. For example, at Mark 1:41, UBS4 has a {B} rating indicating that “the text is

³¹ Clarke, *Textual Optimism*, 108–20.

³² Clarke explores various possible explanations in Clarke, *Textual Optimism*, 121–53.

almost certain,” yet the second edition of Metzger’s *Textual Commentary* tells us, “It is difficult to come to a firm decision concerning the original text,” which should warrant *at least* a {C} rating—although UBS3 had a {D} rating!³³

Clarke shows great patience and grace towards the UBS committee, and labors on their behalf to create possible explanations since the committee was essentially silent on explaining the changes.³⁴ No new manuscript discoveries and no new text-critical methodologies arose between UBS1/2/3 and UBS4. Clarke thinks that part of the explanation is found in increased confidence in the papyri, especially from Kurt Aland.³⁵ Clarke thinks another part of the explanation lies in the marginalization and rejection of the Byzantine text, although this was already found in Westcott & Hort in the 19th century.³⁶ Clarke suggests that what seems to have happened is that by the late-1980s and 1990s (when UBS4 and NA27 was in preparation), the majority of NT textual critics hardened against the Byzantine text in line with Westcott & Hort, whereas in the 1960s, 1970s, and early-1980s (when UBS1/2/3 and NA26 were published), there was still an openness to the Byzantine text and was still pushback against Westcott & Hort.³⁷

I think Clarke is basically correct, although I would add that editorial change perhaps also played a part and Clarke strangely does not make this observation. Matthew Black and Allen Wikgren were editors of the UBS1/2/3 and NA26, but they retired and were no longer editors of the UBS4 and NA27, which is when the radical increased confidence manifested itself. J. K. Elliott documents how in some instances, Metzger’s *Textual Commentary* will list the dissent of a single editor, most often Allen Wikgren and

³³ Clarke makes this point and gives further examples in Clarke, *Textual Optimism*, 175n21.

³⁴ Clarke, *Textual Optimism*, 121–53.

³⁵ Clarke, *Textual Optimism*, 141–46.

³⁶ Clarke, *Textual Optimism*, 146–52.

³⁷ Clarke, *Textual Optimism*, 162n87.

Bruce Metzger (e.g., see their dissents on Mark 10:2; Acts 10:16; 1 Cor 10:2; 2 Cor 4:6; Gal 1:15; 1 Thess 2:7; Heb 12:3; Jas 5:20; Jude 5).³⁸ Wikgren and Metzger often justified their choices based on internal evidence (author's style, scribal errors), whereas the majority was content to follow the "best" manuscripts (which was always the papyri, Sinaiticus, and/or Vaticanus). With Wikgren gone, perhaps Metzger was unable to hold back the increased confidence of the other committee members (especially Kurt Aland).

Because of what Clarke has uncovered, every textual critic (and NT scholar) should have at least a copy of UBS3, if not also UBS1/2, in order to uncover rating changes and gain some insight into how the UBS/NA text was viewed in the 1960s/1970s/1980s (with UBS1/2/3 and NA26) vs. how the UBS/NA text was and is viewed in the 1990s/2000s and beyond (with UBS4/5 and NA27/28).

The generation of scholars who used UBS1/2/3 and NA26 had a different view of the UBS/NA editions, prior to the UBS/NA editions becoming essentially a "new" Textus Receptus in the 1990s and beyond. With the new editorial committee of the NA and ECM editions and with the publication of the THGNT, the 2010s and beyond are seeing a much needed change away from an overly confident text.

The THGNT's use of diamonds

The THGNT uses diamonds (◆) to indicate uncertainty in the original text *between two options*, although in one instance there are three options (Luke 2:26). The use of diamonds eliminates the ambiguity of single brackets in the UBS1/2/3/4 and NA26/27. The editors explain that these variants "were in the eyes of the editors *extremely close contenders* for consideration for the main text. In some cases the editors *were in doubt as to the correct decision*."³⁹ We assume that the forthcoming textual

³⁸ Elliott, "A Second Look at the United Bible Societies' Greek New Testament," 330.

³⁹ Dirk Jongkind et al., eds., *The Greek New Testament, Produced at Tyndale House, Cambridge* (Wheaton, IL: Crossway, 2017), 515. Emphases added.

commentary will give more details as to the level of doubt in these instances. The THGNT has a total of 232 diamonds in the entire NT; these are given in appendix 4: “All Diamond Readings in the THGNT.”

The ECM’s use of split guiding lines and diamonds

The ECM uses diamonds (♦) to indicate uncertainty in the initial text, usually between two options, but in three instances, the diamond indicates uncertainty among three options (Acts 13:46; 17:3; 21:13). The ECM editors call these “split guiding lines.” It is important to note that in these instances, the two (or three) variants are considered *equal contenders* for the initial text, so that the ECM editors ultimately *give no specific guidance on the initial text*. In these split lines, the editors “cannot assess which variant has a higher claim to be the initial one. Accordingly, the sequence within the primary line does not reflect a valuation. One inevitably has to precede the other . . . Technically, [the initial text] has a *lacuna* in such cases.”⁴⁰ This is quite different from the NA26/27 and the THGNT, who still have a preference for one variant when there is uncertainty. The ECM has 126 split guiding lines in Mark, 155 in Acts, and 43 in the Catholic Epistles, for a total of 324 split guiding lines so far.⁴¹

Tommy Wasserman and Peter Gurry have claimed that one of the results of the ECM’s use of the Coherence-Based Genealogical Method (CBGM) is “slightly more

⁴⁰ Aland et al., *ECM Catholic Epistles*, 34*; Holger Strutwolf et al., eds., *Novum Testamentum Graece - Editio Critica Maior III: The Acts of the Apostles, Part 1.1: Text, Chapters 1-14* (Stuttgart: German Bible Society, 2017), 28*; Klaus Wachtel, “Notes on the Text of Mark,” in *Novum Testamentum Graece - Editio Critica Maior I: The Synoptic Gospels, 2. The Gospel According to Mark, Part 3: Studies*, ed. Holger Strutwolf et al. (Stuttgart: German Bible Society, 2021), 1. Emphasis original. The ECM editors note that for the Catholic Epistles, their first pass through the text led to 125 split guiding line passages, which was eventually reduced to 43 passages.

⁴¹ A list of these split guiding lines can be found in Strutwolf et al., *ECM I: Mark, Part 1: Text*, 21*–23*; Strutwolf et al., *ECM III: The Acts of the Apostles, Part 1.1: Text, Chapters 1-14*, 35*–37*; Aland et al., *ECM Catholic Epistles*, 37*–38*. They can also be accessed online (as of September 12, 2021) at the following web addresses: <http://intf.uni-muenster.de/NA28/en.html> (for the Catholic Epistles); http://egora.uni-muenster.de/intf/service/ecm_acts_en.shtml (for Acts); http://egora.uni-muenster.de/intf/service/ecm_mark_en.shtml (for Mark).

uncertainty about the text overall.”⁴² Michael Holmes similarly claims that the CBGM has “a general increase in the level of uncertainty.”⁴³ We will test these claims and compare the level of uncertainty in the ECM against the Nestle-Aland tradition (NA26/27; UBS1/2/3/4/5) and against the THGNT.

The RP-Byz’s use of superior angle brackets

Recent scholarship on the Byzantine text makes clear that there is no such thing as *the* Byzantine text, since there were definite stages of development that led to the highly controlled Byzantine text found in the majority of manuscripts during the medieval period. For this reason, even the Byzantine text itself is often divided and there is no clear majority reading.

Greg Paulson has shown that even in a small corpus like 1–3 John, the ECM, Hodges & Farstad Majority text, and the Robinson & Pierpont Byzantine Textform all give differing guidance on when the Byzantine text is divided.⁴⁴ For our purposes here, I will follow the Robinson-Pierpont Byzantine Textform, but we should be aware that: (1) not all agree on when the Byzantine text is divided; and (2) even advocates of Byzantine priority / the Majority text still have uncertainty in establishing their preferred Byzantine text, and they must make textual decisions when the Byzantine manuscripts are divided. The RP-Byz uses superior angle brackets in the main text to indicate a divided Byzantine tradition and gives the alternate reading in the margin, although without citing any specific manuscripts or manuscript groupings.

⁴² Wasserman and Gurry, *A New Approach to Textual Criticism*, 6.

⁴³ Michael W. Holmes, “New Testament Textual Criticism in 2020: A (Selective) Survey of the *Status Quaestionis*,” *Early Christianity* 11 (2020): 11.

⁴⁴ Gregory S. Paulson, “An Investigation of the Byzantine Text of the Johannine Epistles,” *Review & Expositor* 114, no. 4 (2017): 580–89.

**Part 2: Statistical Comparison of Uncertainty
in THGNT, NA27, UBS3/4/5, ECM, RP-Byz**

We can gain a broad overview of uncertainty through the following summary of how often each edition is uncertain (appendix 5: “Data on (un)certainty in the THGNT, NA27, UBS3/4/5, ECM, and RP-Byz,” gives all of the specific Scripture references for when each edition is uncertain):

Table 9. Uncertainty in the THGNT, NA27, UBS3/4/5, ECM, RP-Byz

<i>For all the specific Scripture passages, see appendix 5</i>						
Book	No. of diamonds THGNT	No. of brackets in NA27	No. of {C} and {D} ratings in UBS3	No. of {C} and {D} ratings in UBS4/5	No. of split lines in ECM	No. split readings in RP-Byz
Mark	40	53	68 -- 54 {C} 14 {D}	46 -- 45 {C} 1 {D}	126	50
Acts	30	78	103 -- 82 {C} 21 {D}	43 -- 42 {C} 1 {D}	155	70
Catholic Epistles	14	32	61 -- 46 {C} 15 {D}	29 -- 27 {C} 2 {D} *only UBS4	43	13

Four preliminary conclusions. We can draw four preliminary conclusions from this data: First, Tommy Wasserman, Peter Gurry, and Michael Holmes have claimed that the CBGM has led to increased uncertainty in the ECM’s textual decisions.⁴⁵ Their claims would seem to be validated by this statistical comparison of the ECM against the THGNT, NA27, UBS3, UBS4/5, and RP-Byz. The number of uncertain passages in the ECM exceeds every other edition, except UBS3 in the Catholic Epistles. But in Mark and Acts, the ECM comfortably outperforms the UBS3 in uncertainty.

If we were to put each edition in ascending order regarding how many uncertain passages they have, we see:

In Mark:

THGNT	→	UBS4/5	→	RP-Byz	→	NA27	→	UBS3	→	ECM
40		46		50		53		68		126

In Acts:

THGNT	→	UBS4/5	→	RP-Byz	→	NA27	→	UBS3	→	ECM
30		43		70		76		103		155

In the Catholic Epistles:

RP-Byz	→	THGNT	→	UBS4/5	→	NA27	→	ECM	→	UBS3
13		14		29		32		43		61

An increased sample size might change the picture slightly, but we can infer from the data gathered that:

- The THGNT and UBS4/5 portray the *greatest certainty* in their editions.
- The RP-Byz and NA27 are *in the middle* (except Catholic Epistles for RP-Byz).
- The UBS3 and ECM portray *the least certainty* in their editions.

⁴⁵ Wasserman and Gurry, *A New Approach to Textual Criticism*, 6; Holmes, “New Testament Textual Criticism in 2020: A (Selective) Survey of the *Status Quaestionis*,” 11.

I say “portray” certainty because this is the reader’s impression when seeing all the indications of uncertainty (diamonds, split lines, brackets, ratings). It is possible and likely that in the editors’ minds, there were more uncertain passages that they chose not to indicate in their editions for various reasons (e.g., space issues, intended audience, significance). And it is possible and likely that individual editors considered additional passages to be uncertain, but were overruled by their respective committees.

Second, Kent Clarke’s argument regarding greatly increased confidence in the UBS4 against the UBS3 is clearly seen here.⁴⁶ And when we add in the ECM, I think we are seeing a generational divide and a generational shift. The UBS3 of the 1960s and 1970s is closely aligned with the ECM of the 2010s and beyond: they both have strong uncertainties regarding the NT text, although the ECM is generally more uncertain than the UBS3. In contrast, the NA27 and UBS4 of the late-1980s, 1990s, and 2000s are clearly more confident texts. The THGNT is closely aligned with the NA27 and UBS4, portraying high levels of textual certainty to the reader. *At least with regards to textual certainty, the THGNT has not made a significant change from the NA27/UBS4, but the ECM has significantly decreased certainty when compared to the NA27/UBS4.*

I think we can infer from the data that there has been a pendulum swing from high levels of doubt/uncertainty in UBS1/2/3 and NA26, towards (overly) strong levels of certainty in UBS4 and NA27 as shown in Clarke’s detailed analysis above, but then back towards high levels of doubt/uncertainty with the new committee that has edited UBS5, NA28, and the ECM. In fact, the level of doubt with the ECM editors is even stronger than the doubt in UBS1/2/3 and NA26, with the ECM editors unwilling to give guidance

⁴⁶ Kent D. Clarke, *Textual Optimism: A Critique of the United Bible Societies’ Greek New Testament* (Sheffield: Sheffield Academic Press, 1997); Kent D. Clarke, “Textual Certainty in the United Bible Societies’ Greek New Testament,” *Novum Testamentum* 44, no. 2 (2002): 105–33; K. D. Clarke and K. Bales, “The Construction of Biblical Certainty: Textual Optimism and the United Bible Societies’ *Greek New Testament*,” in *Studies in the Early Text of the Gospels and Acts: The Papers from the First Birmingham Colloquium on the Textual Criticism of the New Testament*, ed. David G. K. Taylor (Piscataway, NJ: Gorgias Press, 2013), 86–93.

on the “initial” text in hundreds of passages and thus printing split guiding lines. With the UBS1/2/3 and NA26, the editors still “preferred” the main text and thought it to be more “probable” than the alternatives,⁴⁷ but the ECM editors are so uncertain and doubtful that they do not even give a preference and choose to give two (sometimes three) equal possibilities.

Table 10. Changing levels of (un)certainty from the 1960s to present

UBS1/2/3 & NA26	UBS4 & NA27	UBS5, NA28, ECM	THGNT
1960s, 1970s, 1980s	late-1980s, 1990s, 2000s	2012–	2017–
High levels of doubt and uncertainty	Overly confident and strong levels of certainty	High levels of doubt and uncertainty exceeding that of the UBS1/2/3 and NA26	Moderate to low levels of doubt and uncertainty

Third, when we compare the specific instances *where* each edition is uncertain, we notice that *there is very little overlap*. A look back at Table 2 (p. 45) has the full statistics, but we saw:

1,193 total textual differences between THGNT and NA27 in the full NT

357 of those differences were certain (30%)

836 of those differences had uncertainty (70%)

Out of those 836 differences with uncertainty:

NA27/UBS4 alone uncertain: 601x (72%)

THGNT alone uncertain: 162x (19%)

NA27 and THGNT *overlap*: 74x (9%)

⁴⁷ This is the exact language from the NA26 and NA27, as discussed above.

In Mark, Acts, and the Catholic Epistles, we can add in the ECM:

ECM alone uncertain:	266x	(104x Mark; 126x Acts; 36x CE)
NA27 alone uncertain:	147x	(47x Mark; 67x Acts; 33x CE)
THGNT alone uncertain:	41x	(25x Mark; 9x Acts; 7x CE)
NA27/ECM <i>overlap</i> :	39x	(15x Mark; 21x Acts; 3x CE)
NA27/THGNT <i>overlap</i> :	23x	(9x Mark; 10x Acts; 4x CE)
THGNT/ECM <i>overlap</i> :	14x	(6x Mark; 6x Acts; 2x CE)
THGNT/NA27/ECM <i>overlap</i> :	8x	(1x Mark; 5x Acts; 2x CE)

In summary, what we see is very little overlap in uncertainty among the THGNT, NA27, and ECM. We also see that the ECM is most uncertain, the NA27 is second, and the THGNT is least uncertain—at least in how the editions present themselves to the readers with brackets and diamonds. The THGNT editors may have been uncertain in additional places, but chose not to indicate uncertainty in order to save space.

Fourth, if examined carefully with the full manuscript evidence in mind, even the Byzantine text is a moderately uncertain text with many split readings. Advocates of the Byzantine text and Textus Receptus tend to be conservatives who desire certainty. However, the Textus Receptus deceived its readers into textual certainty since it was based on a handful of haphazardly chosen, late minuscules. The Byzantine text “has been seen only through a glass darkly in the printed editions of the Textus Receptus.”⁴⁸ Further research into the Byzantine text in the last 50 years has revealed a divided tradition with plenty of uncertain passages requiring textual decisions.

⁴⁸ Daniel B. Wallace, “Some Second Thoughts on the Majority Text,” *Bibliotheca Sacra* 146, no. 583 (1989): 277.

Part 3: Qualitative Comparison: “Significant” Passages with Uncertainty

We have looked at statistics and drawn some preliminary conclusions, but *what is the nature of these uncertain variants?* Are they more or less trivial matters of grammar and orthography, or do they affect meaning and translation?

I have not fully categorized the uncertain passages in all editions, but here is a sampling of the issues the NA27 is uncertain about (with brackets or a {C}/{D} rating)

- Adding/omitting prepositions or prepositional prefixes (Acts 1:8; 1 Pet 1:12)
- Adding/omitting prepositional phrases (Mark 5:21; 6:51; 9:42; 16:18; Acts 7:18)
- Pronouns (Mark 3:33; Acts 4:28; Jas 5:14; 1 Pet 1:9; 2 Pet 2:20; 1 John 3:21)
- The article (Mark 1:4; Acts 2:34; Jas 4:12; 1 Pet 2:5; Jude 5, 18)
- Adverbs (Mark 5:42; 7:35; Acts 13:31; 1 John 2:6)
- Adjectives (Mark 6:23; 1 Pet 1:22)
- Adding/omitting conjunctions (Mark 2:17; Acts 2:33; 1 Pet 1:16; 1 John 3:13)
- Verbs (Mark 3:7; 15:12; Acts 2:38; 1 Pet 1:6, 16)
- Participles (Acts 15:24; 26:21; 1 Pet 5:2)
- Noun number (Mark 3:17)
- Noun case (Mark 4:28; Acts 16:12)
- Adding/omitting particles (Acts 4:4; 5:28; 19:15, 40; 2 Pet 3:18)
- Adding/omitting nouns or noun phrases (Mark 1:1; 6:44; Acts 3:13; 1 Pet 5:10)
- Adding/omitting short phrases, 2–3 words (Mark 1:40; 7:4; 15:12; Acts 3:6)
- Adding/omitting long phrases, 4 or more words (Mark 3:14, 16, 32; 10:7)

The vast majority of uncertainty does indeed relate to matters of grammar, with the greatest number of passages focused on *pronouns, the article, and conjunctions*. The NA27’s single brackets rarely are used to indicate uncertainty with *word order* (but see 1 Cor 10:20); however, the other editions have many uncertain passages regarding word order. *Prepositions and prepositional prefixes* also see quite a bit of uncertainty, as well as *adding or omitting nouns and noun phrases*.

From one perspective, these issues are trivial since they have almost no effect upon meaning and translation. But from another perspective (that will be developed in section 5), this high level of textual variation and uncertainty with regards to grammar should change the way we study and teach NT Greek grammar.

However, there are some significant passages that are uncertain. Generally, significant passages are those that add short and long phrases. Most of these are not found in Mark, Acts, and the Catholic Epistles. Here is a small sample of significant textual differences between the THGNT and NA27/28 that express uncertainty:

Matt 18:15: *Εὰν δὲ ἀμαρτήσῃ εἰς σὲ ὁ ἀδελφός σου.* The THGNT, NA27, and UBS3/4/5 are united in expressing uncertainty regarding εἰς σε (“If your brother sins *against you*”). The difference in meaning would be slight, but still significant. Are Jesus’s followers to confront a brother for sin in general, or specifically for sin against themselves? However, even if this passage is narrowed to say, “If your brother sins *against you...*,” there are still other NT passages that command Christians to confront those living sinful lifestyles (e.g., Gal 6:1; Jas 5:19; 1 John 5:16).

Matt 27:16, 17: *Βαραββᾶν* or *Ἰησοῦν Βαραββᾶν.* Was the name of the thief at Jesus’s side during the crucifixion *Βαραββᾶν* (THGNT) or *Ἰησοῦν Βαραββᾶν* (NA27 in single brackets)? Perhaps associating the name of Jesus with a thief was scandalous, so scribes deleted *Ἰησοῦν*.

Matt 27:24: *Αθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ τούτου.* Here Pilate claims that he is innocent of “this man’s blood” (referring to Jesus), but the THGNT and UBS3/4/5 express uncertainty on whether it should read τοῦ δικαίου τούτου (“this *righteous* man’s blood”). If so, Pilate would be drawing attention to Jesus’s righteousness and hence Jesus’s innocence, while ironically claiming that he himself is innocent for what he is about to let happen to Jesus (crucifixion).

Mark 1:1: *Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ χριστοῦ υἱοῦ θεοῦ.* Does Mark begin his gospel with an explicit statement about Jesus as the υἱοῦ θεοῦ? There has traditionally

been doubt about including υἱοῦ θεοῦ (brackets in NA27; {C} rating in UBS3/4/5; diamond in THGNT). However, the ECM has concluded that it belongs to the “initial” text without any doubts (although technically the ECM adopts the reading with the article, υἱοῦ τοῦ θεοῦ, found in the TR and RP-Byz). According to the ECM, a phrase that has long been doubtful is now regarded as certain and omitted due to parablepsis.⁴⁹ Because scribes wrote *scriptio continua* and often with *nomina sacra*, parablepsis was an easy error to make since the text may have looked like this: $\overline{\text{IYX}}\overline{\text{Y}}\overline{\text{Y}}\overline{\text{OY}}$.

Mark 9:29: Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεθῆναι εἰ μὴ ἐν προσευχῇ. Here the disciples ask Jesus why they could not cast out a certain demon, and Jesus replies that it could not be driven out εἰ μὴ ἐν προσευχῇ (“except by prayer”). However, both the THGNT and ECM express uncertainty about adding καὶ νηστεία, which would modify Jesus’s statement to say that the demon could not be driven out εἰ μὴ ἐν προσευχῇ καὶ νηστεία (“except by prayer and fasting”).⁵⁰ In stark contrast to the THGNT’s and ECM’s doubt concerning καὶ νηστεία, the UBS3/4/5 have an {A} rating for omitting καὶ νηστεία! The NT has very little teaching about fasting (at least in contrast to prayer), so if καὶ νηστεία is original, it would add another NT passage regarding fasting.

Luke 10:1, 17: ἑβδομήκοντα or ἑβδομήκοντα δύο? The NA27 uses single brackets around δύο, while the THGNT omits δύο. How many did Jesus send out to minister in the towns? 70 or 72?

⁴⁹ Holger Strutwolf, Gregory S. Paulson, and Klaus Wachtel, “Text-Critical Commentary,” in *Novum Testamentum Graece - Editio Critica Maior I: The Synoptic Gospels, 2. The Gospel According to Mark, Part 3: Studies*, ed. Holger Strutwolf et al. (Stuttgart: German Bible Society, 2021), 9–10.

⁵⁰ The ECM committee was split on including καὶ νηστεία in Mark 9:29. Strutwolf and Wachtel were in the minority and their argument against καὶ νηστεία was based on transcriptional probability and the likelihood of scribes combining prayer and fasting. However, external evidence pointed in the opposite direction. Application of the CBGM proved the witnesses in favor of including καὶ νηστεία to be genealogically coherent. See Strutwolf, Paulson, and Wachtel, “Text-Critical Commentary,” 24. In an interview, Johannes Karavidopoulos (editor of UBS4/NA27) said during NA committee meetings: “I fought especially for New Testament verses which are very familiar to the Greek Orthodox audience because of their liturgical use (e.g., Mark 9:29) . . . But I did not succeed in many cases.” Peter J. Gurry, “ETC Interview with John Karavidopoulos,” *Evangelical Textual Criticism* (blog), September 22, 2015, <http://evangelicaltextualcriticism.blogspot.com/2015/09/etc-interview-with-john-karavidopoulos.html>.

Luke 22:43–44 (the ministering angel; Jesus sweating blood). If original, these verses reveal the great agony and weakness of Jesus prior to his crucifixion. This passage was printed in the Textus Receptus, but Westcott & Hort printed it in double brackets indicating that it was an interpolation.⁵¹ The UBS3/4/5 also use double brackets to indicate that the passage is inauthentic, yet still printed it in the main text because many cherished its portrayal of Jesus. The UBS1/2 did not use double brackets, but gave it a {C} rating and relegated it to the apparatus. This indicated that the UBS1/2 editors did not fully reject the passage, yet were doubtful. The UBS4/5 editors elevated its omission to an {A} rating. But the THGNT uses a diamond to indicate uncertainty about including or omitting it. The pendulum has swung from strong doubt about its inclusion ({C} rating in UBS1/2/3), to full certainty about its omission ({A} rating in UBS4/5 and double brackets), but the diamond in the THGNT indicates a move back towards doubt about its inclusion. We eagerly await the ECM’s decision on this passage.

Luke 23:34a: ὁ δὲ Ἰησοῦς ἔλεγεν πᾶτερ ἄφες αὐτοῖς οὐ γὰρ οἶδασιν τί ποιῶσιν: “And Jesus was saying, ‘Father forgive them, for they do not know what they are doing.’”⁵² This famous passage has traditionally been viewed as doubtful, but not a definitive closed case. Yet Westcott & Hort and UBS3/4/5 use double brackets to indicate that this passage is clearly not original, alongside an {A} rating in UBS4/5. However, UBS1/2 used single brackets and UBS1/2/3 had a {C} rating.⁵³ The THGNT also opens the door for inclusion by using a diamond.

Romans 8:2: ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέν σε (οἱ με?) ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου. The issue here is

⁵¹ Westcott and Hort, *The New Testament in the Original Greek, Volume 1*, 296.

⁵² Dirk Jongkind, “Father Forgive Them’ – The Variant in Luke 23:34a,” *Evangelical Textual Criticism* (blog), March 23, 2018, <http://evangelicaltextualcriticism.blogspot.com/2018/03/father-forgive-them-variant-in-luke.html>.

⁵³ It is strange that UBS3 had double brackets but a {C} rating. Since double brackets signify a variant is not original, the rating should be {D}.

the object of ἠλευθέρωσεν ('freed, released'): σε ('you') or με ('me')? The THGNT prints με, but expresses uncertainty by using a diamond for σε. The NA28 prints σε without brackets.

This variant is an example of Clarke's textual optimism between UBS3 and UBS4/5: UBS4/5 have a {B} rating for σε, while UBS3 has a {D} rating for σε, a two-step improvement in certainty. Metzger's *Textual Commentary* clarifies that it was "difficult to choose between με and σε"; the issue was settled by external evidence, namely, the editors picked the so-called Alexandrian reading σε.⁵⁴ A number of English translations that print "has set *you* free" still give a footnote with the alternative reading "has set *me* free" (ESV, HCSB, CSB, NLT, NIV-2011, NRSV, NASB-1977). NASB-1995 and NASB-2020 removed the footnote mentioning the variant reading. NIV-1984, RSV, NKJV, KJV print "set *me* free" without any footnote. As can be seen, even English translations have struggled with this variant, so the THGNT is helpful with its indication of uncertainty. Such uncertainty is masked by the NA27/28 and UBS4/5.

Heb 13:25 and 1 Thess 5:28: add/omit Ἀμήν. Ending an epistle with Ἀμήν seems like liturgical influence upon the NT text by pious scribes. For this reason, the UBS4/5 have an {A} rating for omitting Ἀμήν in both of these passages and thus firmly reject Ἀμήν. However, the UBS3 had a {B} rating for omitting Ἀμήν in 1 Thess 5:28 and a {C} rating for omitting Ἀμήν in Heb 13:25. The THGNT also opens the door for possibly including Ἀμήν by using a diamond in both these instances.

Jude 5: Who saved Israel out of Egypt? The NA26/27 reads ὁ κύριος ἀπαξ λαὸν ἐκ γῆς Αἰγύπτου σώσας. The reference here is to the OT exodus out of Egypt and the NA27 reads that κύριος ("the Lord") saved a people (= Israel) out of Egypt. While there are many sub-variants, an intriguing set of variants read that Ἰησοῦς ("Jesus") saved Israel out of Egypt. This obviously seems anachronistic since Jesus was still in his preexistent

⁵⁴ Metzger, *A Textual Commentary* (2nd ed.), 456.

form during the exodus from Egypt, but text-critical opinion has shifted towards this reading. The ECM has a split line between Ἰησοῦς and κύριος, while the THGNT has a diamond between two readings that both have Ἰησοῦς as subject (ἀπαξ πάντα ὅτι Ἰησοῦς vs. ὑμᾶς ἀπαξ πάντα ὅτι Ἰησοῦς). NA26/27 and all the UBS editions read κύριος as subject, although UBS3/4 had a {D} rating, while UBS5 (perhaps based on the ECM) upgraded to a {C} rating.

Section 4: Some “Significant” Textual Differences Between the THGNT and NA28

The discussion here will focus on here presenting the most significant textual differences and *will not pass judgment on which edition may be correct*. I will explain as much as is necessary to make sense of differences that are not intuitive, although often there will not be much explanation. A few significant textual differences were already discussed in the introduction, differences which were criticized by reviewers (John 1:18; Rom 5:1; Eph 5:22) and they will not be repeated here. The following textual differences will be grouped topically whenever possible to save space.

The ω–ο interchange leading to the hortatory subjunctive vs. indicative (Rom 5:1; 14:19; 1 Cor 15:49; Gal 6:9; Heb 12:28). Romans 5:1 is a famous textual problems based on a ω–ο interchange that happens to be morphologically significant:

THGNT: εχωμεν - “having been justified by faith, *let us have* peace with God”

NA27: εχομεν - “having been justified by faith, *we have* peace with God”

The THGNT opts for ἔχωμεν. However, it is worth mentioning THGNT editor Peter Williams’s comment: “And just how sure are we that εχωμεν is a subjunctive, rather than an indicative spelled with omega? . . . *my vote would be for εχωμεν understood as an indicative*. It seems to me to be the reading that best explains the other.”⁵⁵

⁵⁵ Williams says this in the comments section of Peter M. Head, “0220 at Romans 5.1,” *Evangelical Textual Criticism* (blog), February 21, 2006, <http://evangelicaltextualcriticism.blogspot.com/2006/02/0220-at-romans-51.html>. John Wevers, who edited

The main verb in Romans 14:19 also has an ω–ο interchange:

THGNT/NA27/28: διωκωμεν – “so then *let us pursue* peace...”

Tischendorf: διωκομεν – “so then *we pursue* peace...”

Neither the THGNT or NA27/28 chooses the indicative reading, but UBS3/4/5 all have a {D} rating, yet the NA27/28 editors did not place brackets around διωκωμεν. This {D} rating indicates that the indicative διωκομεν could be possible as the ‘original’ reading.

The main verb in 1 Cor 15:49b also has an ω–ο interchange:

THGNT: φορέσωμεν – “Just as we have borne the image of the man of dust, *let us bear* the image of the man of heaven”

NA27: φορέσομεν – “Just as we have borne the image of the man of dust, *we shall also bear* the image of the man of heaven”

The change in meaning and translation is significant, changing a theological statement of fact into an exhortation and command.

The main verb of Galatians 6:9b has another ω–ο interchange:

THGNT/NA28 καιρω γαρ ιδιω **θερισωμεν** μη εκλυομενοι
“...for in due time, *we will reap*, not giving up”

⋈ C L P 69 1424 καιρω γαρ ιδιω **θερισωμεν** μη εκλυομενοι
“...for in due time, *let us reap*, not giving up”

This variant unit is not cited in NA28, but is cited in the THGNT, so we would not be aware that this variant even existed if we only used NA28.

The main verb in Hebrews 12:28b has another ω–ο interchange:

THGNT: δι’ ης **λατρευομεν** ευαρεστως τω θεω
“...through whom *we serve* God acceptably” (see NASB)

NA28: δι’ ης **λατρευωμεν** ευαρεστως τω θεω
“...through whom *let us serve* God acceptably” (see ESV)

LXX Genesis, writes that “[t]he most common error is confusion of ο-ω. . . . At [Gen] 4:14, the coordinate future indicatives κρυβήσομαι και ἔσομαι occur in the apodesis [*sic*] of a simple condition. The former is written with -ωμαι in 5 mss and the latter in 2 mss. These are, of course, not intended by the scribes as subjunctives but as indicatives.” Wevers, “A Note on Scribal Error,” 188–89.

The difference changes the meaning from an indicative to a hortatory subjunctive, although we should not rule out the possibility that the verb is spelled *λατρευωμεν*, yet an indicative was meant (as Peter Williams suggested with Rom 5:1 above).

Ἀμήν at the end of an epistle/book (1 Cor 16:24; Phil 4:23; 1 Thess 5:28; Heb 13:25; Phlm 25; 2 Pet 3:18; Rev 22:21). Ending an epistle or book with Ἀμήν seems like an interpolation based on liturgical interests and/or lectionary use.⁵⁶ It seems easier to explain adding Ἀμήν as liturgically motivated than to explain why or how Ἀμήν was unintentionally omitted or intentionally deleted. The temptation to add Ἀμήν probably would have been strong among scribes.

However, the THGNT adds Ἀμήν in all seven passages mentioned above, although with uncertainty in 1 Thess 5:28 and Heb 13:25. The NA27 omits Ἀμήν in all passages except for 2 Peter 3:18 with Ἀμήν in single brackets. However, the UBS ratings tell a more mixed story:

1 Cor 16:24	{C} rating in UBS3; {B} rating in UBS4/5
Phil 4:23	{B} rating in UBS3; {A} rating in UBS4/5
1 Thess 5:28	{B} rating in UBS3; {A} rating in UBS4/5
Phlm 25	{B} rating in UBS3; {A} rating in UBS4/5
Heb 13:25	{C} rating in UBS3; {A} rating in UBS4/5
2 Pet 3:18	{D} rating in UBS3; {C} rating in UBS4/5
Rev 22:21	{C} rating in UBS3; {B} rating in UBS4/5

What this data shows is that the UBS3 was more open to including Ἀμήν, while the UBS4/5 are much more confident about omitting Ἀμήν, except at 2 Pet 3:18 (although the ECM swung in the other direction and eliminated Ἀμήν with confidence, i.e. no split line

⁵⁶ Metzger, *A Textual Commentary* (2nd ed.), 504, 550, 566, 607, 638, 691. See especially the very full discussion in Eberhard W. Götting, “Amen, Benediction, Doxology: A Text-Critical Investigation,” in *Textual Criticism and the New Testament Text: Theory, Practice, and Editorial Technique*, Text-Critical Studies 12 (Atlanta: SBL Press, 2020), 79–119.

reading). While the UBS committee usually claims liturgical influence for adding Ἀμήν, the committee does not explain the upgraded certainty ratings between UBS3 and UBS4.

At the end of 2 Thessalonians (3:18), both THGNT and NA27/28 omit Ἀμήν, and the UBS4/5 have an {A} rating for omission. However, the UBS3 had a {C} rating, which again indicated the openness of UBS3 to including Ἀμήν at the end of epistles.

We should also mention here 1 Thessalonians 3:13, which is not the *end of an epistle (like the other passages discussed)*, but the end of a written prayer in the middle of the epistle. The THGNT omits Ἀμήν while NA28 includes it with brackets and a {C} rating in UBS3/4/5. Although Ἀμήν would be a natural fit at the end of a written prayer, it seems that the external evidence probably swayed the THGNT editors to omit Ἀμήν with the support of B(03), but also with the support of the Byzantine Majority text. We would expect the Byzantine text to be longer and inclined to add Ἀμήν, so its omission in the Byzantine text is surprising and perhaps an argument in favor of omission.

Verbal voice—active vs. middle (Matt 17:9; 27:57; Mark 3:25; 6:27; Luke 10:15; 1 Tim 5:8, 16). The ancient Greek voices have troubled and confused grammarians for quite some time, but there have been great advances in the past 30 years, particularly by E. J. W. Barber, Rutger Allan, Suzanne Kemmer, and Egbert Bakker, although we could mention many others.⁵⁷ However, these studies take no account of

⁵⁷ Rutger J. Allan, “The Middle Voice in Ancient Greek: A Study in Polysemy” (PhD diss, University of Amsterdam, 2002); E. J. W. Barber, “Voice - Beyond the Passive,” *Proceedings of the First Annual Meeting of the Berkeley Linguistics Society*, 1975, 16–24; Egbert J. Bakker, “Voice, Aspect and Aktionsart: Middle and Passive in Ancient Greek,” in *Voice: Form and Function*, ed. Barbara Fox and Paul J. Hopper, Typological Studies in Language 27 (Amsterdam: John Benjamins Publishing Company, 1994), 23–47; Suzanne Kemmer, “Middle Voice, Transitivity, and the Elaboration of Events,” in *Voice: Form and Function*, ed. Barbara Fox and Paul J. Hopper (Amsterdam: John Benjamins Publishing Company, 1994), 179–230; Neva F. Miller, “Appendix 2: A Theory of Deponent Verbs,” in *Analytical Lexicon of the Greek New Testament*, ed. Timothy Friberg, Barbara Friberg, and Neva F. Miller (Grand Rapids: Baker, 2005), 423–30; Jonathan T. Pennington and Robert B. Jamieson, “After Deponency: Connecting the Middle Voice to Other Elements of Greek Grammar and Teaching It to Students” (Annual Meeting of the Society of Biblical Literature, Chicago, 2012); Jonathan T. Pennington, “Setting Aside ‘Deponency’: Rediscovering the Greek Middle Voice in New Testament Studies,” in *The Linguist as Pedagogue: Trends in the Teaching and Linguistic Analysis of the Greek New Testament*, ed. Stanley E. Porter and Matthew Brook O’Donnell (Sheffield: Sheffield Phoenix Press, 2009), 181–203; Rachel Aubrey, “Motivated Categories, Middle Voice, and Passive Morphology,” in *The Greek Verb Revisited*, ed. Steven E. Runge and Christopher J. Fresch (Bellingham, WA: Lexham Press, 2016), 563–625; Hirokatsu Yoshihara, “An Essay on Middle Issues of Ancient Greek: Some Answers to Constantine Campbell in Defense of Carl W. Conrad,” *Asian*

textual variation in the NT relating to voice. The THGNT and NA28 have a fair number of differences relating to voice, but the THGNT/NA27 have a large number of differences relating to voice against the Byzantine text. What should be clear is that the first step towards analyzing and explaining voice in NT Greek is a thorough presentation of all the textual variants relating to voice, then a case-by-case effort to determine the original text of these variants. Only once such preliminary text-critical work is completed should a study of voice begin. A few examples illustrate:

Matthew 17:9: ἐκ νεκρῶν ἀναστῆ (THGNT) vs. ἐκ νεκρῶν ἐγερθῆ (NA28). The THGNT uses the active: ‘Tell no one the vision, until the Son of Man *rises* from the dead,’ while the NA28 uses a synonymous verb in the passive: ‘Tell no one the vision, until the Son of Man *is raised* from the dead.’ However, it may be possible to understand ἐγερθῆ as middle and intransitive, in which case there would be no significant difference in meaning with ἀναστῆ.

1 Timothy 5:8: προνοεῖται (THGNT) vs. προνοεῖ (NA28): “If anyone does not *provide for his relatives*, especially members of his own household, he has denied the faith and is worse than an unbeliever.” Should the text read the middle προνοεῖται (THGNT) or the active προνοεῖ (NA28)? I think scribes (perhaps) did not understand the middle voice, so corrected προνοεῖται towards the easier form προνοεῖ. The middle is not reflexive, so the man is not “providing for himself,” but putting forth effort to provide for his relatives and family. Perhaps the middle emphasizes the man’s involvement and effort, the ‘subject affectedness’ to use Rutger Allan’s term?⁵⁸

Nearly the same issue arises in 1 Timothy 5:16: “If any believing woman has relatives who are widows, let her *care for them*.” Should the text read the middle

Journal of Pentecostal Studies 20, no. 1 (2017): 85–101; Carl W. Conrad, “New Observations on Voice in the Ancient Greek Verb,” n.d., <https://pages.wustl.edu/files/pages/imce/cwconrad/newobsancgrkvc.pdf>.

⁵⁸ Allan, “The Middle Voice in Ancient Greek,” 9–13.

ἐπαρκείσθω (THGNT) or the active ἐπαρκείτω (NA28)? Again, perhaps the middle emphasizes the woman’s involvement and effort, her ‘subject affectedness.’

Luke 24:47: Repentance and the forgiveness of sins. The difference here is subtle, with an equally subtly difference in meaning. The ESV considered this difference significant enough to insert a footnote. Jesus is explaining what must happened after the Christ rises from the dead based on the OT Scriptures:

THGNT: “repentance *and* the forgiveness of sins should be proclaimed...”

NA27/28: “repentance *for* the forgiveness of sins should be proclaimed...”

The THGNT text does not give a clear connection between repentance and forgiveness. The textual difference is *καί* vs. *εἰς*, which look nothing alike, so an accidental error is unlikely. Perhaps scribes were troubled by the lack of clarity on the relationship between repentance and the forgiveness of sins, so *εἰς* was substituted for *καί*: repentance *leads* to the forgiveness of sins. Dirk Jongkind suggested that maybe the phrase *εις αφεσιν αμαρτιων* was inserted based on eucharistic usage of the phrase.⁵⁹

Colossians 2:2: “the mystery of God”. In this passage, Paul discusses his desire for the Colossian Christians to have *επιγνωσιν του μυστηριου του θεου* (“knowledge of God’s mystery...”), but the textual tradition becomes messy following *του θεου*:

του μυστηριου του θεου πατρος του χριστου A C (THGNT)

του μυστηριου του θεου Χριστου P46 B vg^{ms}; Hil (NA28)

του μυστηριου του θεου ο εστιν Χριστος D*

του μυστηριου του θεου και πατρος και του Χριστου D² K L 075. 0208 ℳ

του μυστηριου του θεου και πατρος του Χριστου ℵ² Ψ 365. 945. 1505

The NA28 also adds a comma that unnecessarily influences the reader’s interpretation:

του μυστηριου του θεου, Χριστου

⁵⁹ Jongkind, “Feedback Dissertation Hsieh.”

Although the two Greek manuscripts (P46 and B) supporting NA28's reading have no punctuation at Col 2:2, the added comma in NA28 suggests to the reader that "the mystery of God" = Christ. Other manuscripts make this connection explicit, such as D* (του μυστηρίου του θεου ο εστιν Χριστος) and minuscule 33 (του μυστηρίου του θεου του εν Χριστω). However, the THGNT restrains from adding punctuation, which keeps the passage ambiguous and forces the reader to make his/her own interpretation.

Heb 11:11: Σάρρα (THGNT) vs. Σάρρα στεῖρα (NA28). The NA28 adds the adjective στεῖρα ("barren, infertile") to describe Abraham's wife, Sarah. Hebrews 11:11 is explaining that "by faith, Sarah received power to conceive, even when she was past the age." If the adjective στεῖρα is added, the contrast between Sarah's infertility and barrenness vs. God gifting her the ability to conceive is strengthened.

Heb 11:37: the THGNT adds ἐπειράσθησαν ("put to the test, make trial"). Among a long list of sufferings that the OT prophets endured, the THGNT adds that "they were tested or put to trial," depending on how we translate πειράζω. The omission could very easily have been due to parablepsis since the previous word looks very similar (ἐπίσθησαν ἐπειράσθησαν, "they were sawn in two, they were tempted") and probably would have looked like this in a manuscript: ΕΠΙΣΘΗΣΑΝ ΕΠΕΙΡΑΣΘΗΣΑΝ.

Gal 5:21: the THGNT adds φόνοι ("murder"). Among the long list of the "works of the flesh" (Gal 5:18–21), murder is not mentioned in the NA28, but is added in the THGNT. The omission could easily have been due to parablepsis since the previous word is almost identical (φθονοι φονοι, "envy, murder") and probably would have looked like this in a manuscript: ΦΘΟΝΟΙ ΦΟΝΟΙ. Although φονοι is omitted from the NA26/27/28, the UBS3/4/5 show that there was actually high uncertainty. UBS3 has a {D} rating for adding φονοι, while UBS4/5 have {C} ratings; φονοι probably should have been included in brackets. This variant is significant enough that the ESV, CSB, HCSB, and NRSV translations add a note saying that some manuscripts add *murder*.

Ephesians 5:22: An explicit command for wives to submit to their

husbands, or not? The THGNT adds the 3rd person plural imperative *ὑποτασέσθωσαν* (“let wives submit to their own husbands”), while the NA28 has no verb at all. According to the NA27’s omission of a verb, any command for wives to be submissive in verse 22 *must be implied* from the submission mentioned in verse 21. The THGNT’s inclusion of an explicit command in Eph 5:22 could have some effect upon one’s view of the role of husbands and wives in marriage (male headship, female submission).

Jude 15: the Lord will convict πάντας τοὺς ἀσεβεῖς (THGNT) vs. πᾶσαν ψυχὴν (NA27/28). Jude 14–15 explains that “the Lord comes with ten thousands of his holy ones to execute judgment against all and to convict [*παντας τους ασεβεις* or *πασαν ψυχην*] of all their ungodly deeds.” The Lord’s judgment is *universal* (*ποιησαι κρισιν κατα παντων*) in v. 15a, but the Lord’s convicting of ungodly deeds could also be *universal* (“every soul” in NA27/28) or it could be *limited* (“all the ungodly” in THGNT). The textual choice made here affects exposition of this passage and has a slight impact on one’s eschatology regarding Jesus’s judgment of sin at his second coming.

Jude 22: ἐλέγχετε (THGNT) vs. ἐλεᾶτε (NA27/28)? How are we to treat those who doubt/waver (*διακρινομένους*)? Are we to ‘show mercy’ (*ἐλεᾶτε*), or to ‘rebuke’ (*ἐλέγχετε*)? These are quite different, even opposite responses to doubters. The THGNT prints *ἐλέγχετε* (‘rebuke’), while the NA27/28 print *ἐλεᾶτε* (‘show mercy’). The textual choice made here affects exposition of this passage and how Christians should respond to doubters. Of course this passage should not be read in isolation, but the choice here has ramifications for counseling, discipleship, and discipline.

However, Dirk Jongkind has suggested we should not assume that *διακρινομένους* should be translated as “those who doubt.”⁶⁰ Jongkind suggests a cross-reference to Jude 9 where the same verb is used; the archangel Michael was “contending

⁶⁰ Jongkind, “Feedback Dissertation Hsieh,” n.p.

with, disputing, or opposing” the devil (see BDAG’s entry no. 5 for διακρίνω; this meaning is for when διακρίνω is in the middle voice). If Jude 22’s use of διακρίνω is understood similarly, then Jude would be commanding his readers to “rebuke those who dispute/oppose/contend.” In other words, the objects are rebuke are not doubters, but *troublemakers* within the church.

2 Peter 3:10: εὐρεθήσεται (THGNT) vs. οὐχ εὐρεθήσεται (NA28). This was one of the most significant changes to NA27 because there is no Greek manuscript support for NA28’s reading (only syr^{ph} mss sa cv^{vid}).

THGNT/NA27:	γῆ καὶ τὰ ἐν αὐτῇ ἔργα εὐρεθήσεται “the earth and the works on it will be exposed/found”
NA28:	γῆ καὶ τὰ ἐν αὐτῇ ἔργα οὐχ εὐρεθήσεται “the earth and the works on it will not be exposed/found”

The NA28 reading produces the exact opposite meaning of the THGNT/NA27 meaning, although BDAG says that “the addition of the [negative] . . . would clear up the best-attested and difficult [reading] of 2 Pt 3:10.”⁶¹ The sense of the NA28’s reading is that on the day of the Lord, the earth will not disappear or perish or pass away, in contrast to what Peter said earlier in v. 10 about how “the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved.” (cf. the sense in C(04)’s reading ἀφανισθήσονται from ἀφανίζω = “be destroyed, perish, disappear”).

Accentuation and/or spacing differences. There are hundreds if not thousands of differences in accentuation between the THGNT and NA27. Our earliest manuscripts were written *scriptio continua* (no spaces) and without accents, so sometimes words are capable of different meaning based on different accent and/or different word division. The following three examples are textual differences based on accent and/or word division:

⁶¹ Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, ed. Frederick William Danker, 3rd ed. (Chicago: University of Chicago Press, 2001), 411.

(1) The unaccented Greek word εν could be the preposition ἐν (“in”) or the cardinal number ἕν (“one”). In Mark 4:8, 20, the THGNT prints the preposition ἐν, while the NA27 prints the number ἕν.

(2) Greek liquid verbs such as κρίνω distinguish between the present tense and the future tense via accent: κρίνει (present) vs. κρινεῖ (future). The letters are exactly the same (κρινει). Thus, it is ultimately an editorial choice whether to print the present tense or the future tense. This textual difference between the THGNT and NA27 is found three times in Rom 2:16; 8:34; 1 Cor 3:14.

(3) A combination of differences in accent and word division can create different words/phrases. The letters ἀπαρτι could become ἀπάρτι (“exactly, certainly, expressly”) or ἀπ’ ἄρτι (“from now on”). The meanings are very different and this textual difference occurs five times in Matt 23:39; 26:64; John 13:19; 14:7; Rev 14:13.

John 8:28; 14:28; 20:17: My Father, or the Father? Jesus’s relationship with God the Father is a theme that runs throughout the NT, but especially in John. Jesus speaks of “my Father” quite often in John (5:17; 6:32, 40; 8:19, 49, 54; 10:18, 29, 37; 14:7, 20, 23; 15:1, 8, 15, 23, 24; 20:17). Textual variants in John 8:28; 14:28 and 20:17 either read ὁ πατήρ μου (THGNT) or ὁ πατήρ (NA28). The THGNT’s choice to print ὁ πατήρ μου has the subtle effect of strengthening Jesus’s relation to the Father in these verses and would increase the number of references to “my Father” in John.

Substitution of titles for Jesus (Matt 20:30; Luke 10:39, 41; John 4:1; 1 Cor 10:9). There are textual differences between THGNT and NA28 in titles for Jesus:

- | | |
|-------------|---|
| Matt 20:30: | “Have mercy upon us, <i>Jesus</i> , son of David” (THGNT) |
| | “Have mercy upon us, <i>Lord</i> , son of David” (NA28) |
| Luke 10:39: | Mary sat at the feet “of <i>Jesus</i> ” (THGNT) |
| | Mary sat at the feet “of <i>the Lord</i> ” (NA28) |
| John 4:1: | “When <i>the Lord</i> knew...” (THGNT) |
| | “When <i>Jesus</i> knew...” (NA28) |

1 Cor 10:9: “We must not put *the Lord* to the test...” (THGNT)

“We must not put *Christ* to the test...” (NA28)

These are small differences. However, they affect translation and create a contrast between the simpler name/title (*Jesus* or *Christ*) vs. the more exalted name (*the Lord*), which draws a clear connection with Yahweh of the OT.

Section 5: Heavy Textual Variation and Its Implications for New Testament Greek Grammar

J. K. Elliott explains that,

One inevitably reaches an impasse with a [selective] apparatus if one wishes to follow through the firmness of a text while investigating, say, diminutive nouns, word-order, tense fluctuations, presence or absence of certain particles, etc. A good grammar of New Testament Greek or of an individual author’s style should not be made on the basis of one printed text or even one printed text with a [selective] apparatus. For such purposes only a comprehensive assemblage of readings is satisfactory.⁶²

Elliott’s point is straightforward, but seldom followed: to study Greek grammar properly, we need to consult multiple critical editions and be familiar with the extent of textual variations as it relates to grammar and style.

Günther Zuntz begins his discussion of “Variants Bearing on Grammatical Detail” saying, “This is not a thrilling chapter. Yet the interpretation of a whole passage can depend upon a particle added or changed, for the changed connexion of clauses or words must affect the meaning. Nor must this material be neglected in the endeavor to arrive at a concrete idea of the history of the text.”⁶³

One of the unfortunate results of the overly confident text of the NA27/UBS4 (as discussed in chapter 2) is that the way NT Greek has been studied has changed in the

⁶² J. K. Elliott, “The Purpose and Construction of a Critical Apparatus to a Greek New Testament,” in *Studien zum Text und zur Ethik des Neuen Testaments: Festschrift zum 80. Geburtstag von Heinrich Greeven*, ed. Wolfgang Schrage, BZNW 47 (Berlin: Walter de Gruyter, 1986), 127.

⁶³ Günther Zuntz, *The Text of the Epistles: A Disquisition upon the Corpus Paulinum* (London: Oxford University Press, 1953), 185–86.

past generation: 19th and early-mid 20th century Greek grammars did not consult a “standard” Nestle-Aland text, so they were much more aware of textual variation when studying grammar, whereas late-20th and early-21st century grammars all use the “standard” Nestle-Aland text and often no other edition, thus completely neglecting textual variants that bear upon grammar and style.

Treatment of Textual Variants in Grammars and Lexicons in the Late-nineteenth into the Early-mid Twentieth Century

Greek grammars of the late-19th and early-mid 20th century were abundantly aware of textual variants relating to grammar, syntax, and morphology. The well-known and still used grammars by G. B. Winer (3rd ed., 1882), A. T. Robertson (4th ed., 1923), Moulton-Howard-Turner (4 vols., 1906, 1919, 1963, 1976), and Blass-Debrunner-Funk (1961) all draw attention to textual variants in their discussion of grammar, and sometimes even refer to the readings of specific manuscripts.⁶⁴ Edwin Mayser (2 vols., 1898, 1900), Francis Gignac (2 vols., 1975, 1977), and Leonard Palmer (1945) wrote grammars based specifically on papyri manuscripts rather than a reconstructed text.⁶⁵ It is somewhat surprising that C. F. D. Moule’s *Idiom Book* (1st ed., 1953; 2nd ed., 1959) has

⁶⁴ G. B. Winer, *A Treatise on the Grammar of New Testament Greek*, trans. W. F. Moulton, 3rd ed. (Edinburgh: T&T Clark, 1882); A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 4th ed. (New York: George H. Doran Company, 1923); James Hope Moulton, *A Grammar of New Testament Greek, Volume I: Prolegomena*, 2nd ed. (Edinburgh: T&T Clark, 1906); James Hope Moulton and Wilbert Francis Howard, *A Grammar of New Testament Greek, Volume II: Accidence and Word-Formation, With an Appendix on Semitisms in the New Testament* (Edinburgh: T&T Clark, 1929); James Hope Moulton and Nigel Turner, *A Grammar of New Testament Greek: Volume III: Syntax* (Edinburgh: T&T Clark, 1963); James Hope Moulton and Nigel Turner, *A Grammar of New Testament Greek, Volume IV: Style* (Edinburgh: T&T Clark, 1976); F. Blass and A. Debrunner, *Greek Grammar of the New Testament and Other Early Christian Literature*, trans. Robert W. Funk, Revised edition (Chicago: University of Chicago Press, 1961).

⁶⁵ Edwin Mayser, *Grammatik der Griechischen Papyri aus der Ptolemäerzeit, I. Teil* (Leipzig: Druck von B. G. Teubner, 1898); Edwin Mayser, *Grammatik der Griechischen Papyri aus der Ptolemäerzeit, II. Teil - Konsonantismus* (Stuttgart: H. Hofbuchdruckerei Carl Liebich, 1900); Francis Thomas Gignac, *A Grammar of the Greek Papyri of the Roman and Byzantine Periods, Volume I: Phonology* (Milan: Cisalpino-La Goliardica, 1975); Francis Thomas Gignac, *A Grammar of the Greek Papyri of the Roman and Byzantine Periods, Volume II: Morphology* (Milan: Cisalpino-La Goliardica, 1977); Leonard R. Palmer, *A Grammar of the Post-Ptolemaic Papyri, Vol. I: Accidence and Word Formation, Part I: The Suffixes* (London: Oxford University Press, 1945).

virtually no discussion of textual variants and manuscripts, even though he interacts quite frequently with the above grammars.⁶⁶

The most widely used Greek lexicon, Bauer's *A Greek-English Lexicon of the New Testament* (BDAG), is filled with references to variant readings by using the abbreviation 'v.l.' (Latin *varia lectio*) and 'vv.ll.' (Latin *variae lectiones*). The NA27 is the base text against which variants are listed.⁶⁷ But sometimes Codices Sinaiticus and Vaticanus are referred to using the abbreviations 'Sin/Sin.' and 'Vat/Vat,' although no other specific Greek manuscripts seem to be referenced. Anyone who carefully reads BDAG's entries will learn about variant spellings and variant readings in the NT. Most of the THGNT's so-called "idiosyncratic" and "weird" spellings are actually mentioned in BDAG as alternative options found in the NT manuscript tradition. While BDAG does not seem to cite the readings of specific manuscripts beyond Codices Sinaiticus and Vaticanus, it is important and helpful that BDAG draws our attention to variant readings against the NA27.

Treatment of Textual Variants in Grammars and Lexicons in the Late-twentieth and into the Early-twenty-first Century

The picture changes quite drastically in the late-20th and into the early-21st century. *When discussing grammatical/syntactical issues, Greek grammars of this time period have virtually no discussion of textual variants and/or the readings of specific manuscripts.* The grammars by Brooks & Winbery (1979), Stanley Porter (2nd ed., 1994), Richard Young (1994), Mathewson & Emig (2016), Köstenberger, Plummer, and Merkle (2016, 2020), and even the advanced grammar by Heinrich von Siebenthal (2019)

⁶⁶ C. F. D. Moule, *An Idiom Book of New Testament Greek*, 2nd ed. (Cambridge: Cambridge University Press, 1959).

⁶⁷ Bauer, *A Greek-English Lexicon*, xxxi.

all have virtually no discussion of the abundant textual variation in the NT regarding grammar and syntax.⁶⁸

What is particularly surprising and unfortunate is the widely used intermediate grammar of Daniel Wallace.⁶⁹ Wallace is a well-known and well-respected NT textual critic who is well-aware of the amount of textual variation in the NT, yet his published grammar takes very little account of textual variants relating to Greek grammar and syntax. Furthermore, Wallace describes Hellenistic Greek in terms that reflect the tendencies of Byzantine manuscripts: “the [Greek] language tends towards greater explicitness. . . . Prepositions [are] repeated before nouns where Attic Greek would have used one preposition. . . . [There was] the use of prepositions where Attic Greek often used a mere noun in the proper case. . . . Pronouns [are] more frequently used (more explicit). . . . Personal pronouns [are] used as subjects of verbs where Attic usually left them out.”⁷⁰

Yet, Wallace (along with most NT scholarship of the past generation) very frequently rejects Byzantine readings which add prepositions, add pronouns, add the article, and so forth. *The fuller, longer Byzantine text is rejected as secondary—even though the Byzantine text often reflects Hellenistic Greek style of the first century in terms of grammar and syntax.* Today, we are well aware that the New Testament was

⁶⁸ James A. Brooks and Carlton L. Winbery, *Syntax of New Testament Greek* (Lanham, MD: University Press of America, 1979); Stanley E. Porter, *Idioms of the Greek New Testament*, 2nd ed. (Sheffield: Sheffield Academic Press, 1994); Richard Young, *Intermediate New Testament Greek: A Linguistic and Exegetical Approach* (Nashville: Broadman & Holman Publishers, 1994); David L. Mathewson and Elodie Ballantine Emig, *Intermediate Greek Grammar: Syntax for Students of the New Testament* (Grand Rapids: Baker Academic, 2016); Andreas J. Köstenberger, Benjamin L. Merkle, and Robert L. Plummer, *Going Deeper with New Testament Greek: An Intermediate Study of the Grammar and Syntax of the New Testament* (Nashville: B&H Academic, 2016); Benjamin L. Merkle and Robert L. Plummer, *Beginning with New Testament Greek* (Nashville: B&H Academic, 2020); Andreas J. Köstenberger, Benjamin L. Merkle, and Robert L. Plummer, *Going Deeper with New Testament Greek: An Intermediate Study of the Grammar and Syntax of the New Testament*, 2nd ed. (Nashville: B&H Academic, 2020); Heinrich von Siebenthal, *Ancient Greek Grammar for the Study of the New Testament* (Oxford: Peter Lang, 2019).

⁶⁹ Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996).

⁷⁰ Wallace, *Greek Grammar Beyond the Basics*, 20.

written in the Koine or Hellenistic Greek of its day rather than in Classical or Attic Greek. Yet, Harry Sturz helpfully observes that “This was not appreciated in the days of Westcott and Hort as it has come to be since the work of Adolf Deissmann, J. H. Moulton and A. T. Robertson. WH [Westcott & Hort] came to their study of the New Testament with the background of an ‘Attic-trained judgment.’”⁷¹ Today, most students studying NT Greek usually have no background in classical languages, but in the 19th century, classical Latin and classical Greek were taught in high schools, so that seminary students would have had a background in classical Greek before turning to study the Greek NT.

This troubling trend of studying Greek grammar without reference to textual variation is partly related to the NA26/27 becoming a “new” Textus Receptus starting in the late-1980s, where *a new generation of NT scholars unconsciously assumed the NA26/27 = the original text of the NT*. Thus, they assumed they could go about their grammatical discussions without ever needing to discuss textual variants or consult other editions of the GNT, perhaps because most textual variants relating to grammar and syntax were found in the discredited and marginalized Byzantine text. In the following two sections, the assumption that the NA26/27 = the original text of the NT will be discussed in relation to prepositions and word order.

Prepositions in the Greek NT

A look at the textual data of differences between the THGNT and NA27 concerning prepositions presents a messy picture, with no clear criteria for how to make decisions on all these variants. And if we add in textual differences against the RP-Byz, the picture becomes even messier and more bewildering, but we will focus just on textual differences between THGNT and NA27 regarding prepositions. We see:

⁷¹ Harry A. Sturz, *The Byzantine Text-Type and New Testament Textual Criticism* (Nashville: Thomas Nelson Publishers, 1984), 108. The term “Attic-trained judgment” to describe Westcott & Hort comes from J. Neville Birdsall, “The New Testament (Text),” in *The New Bible Dictionary*, ed. J. D. Douglas (Grand Rapids: Eerdmans, 1962), 1268.

Substitution of prepositions:

- πρὸς vs. εἰς (Matt 21:1)
- ἐν vs. εἰς (Mark 4:15; Luke 23:42; John 3:15; Acts 2:5; 9:21; John 16:13)
- ἐν vs. σὺν (2 Cor 8:19)
- ἐν vs. παρά (Matt 21:25)
- ἀπὸ vs. ἐκ (Mark 9:9; Acts 16:40)
- ἀπὸ vs. ὑπὸ (Acts 15:4)
- ἀπὸ vs. παρά (Matt 20:20)
- παρά vs. πρὸς (Acts 4:37)
- παρά vs. ἐκ (John 16:28)
- ὑπέρ vs. περί (Acts 26:1; 2 Cor 1:8; Gal 1:4)
- ἐκτός vs. χωρίς (2 Cor 12:3)

Substitution of prepositional prefixes:

- προσέταξεν vs. συνέταξεν (Matt 21:6)
- ἐνδυσάμενοι vs. ἐκδυσάμενοι (2 Cor 5:3)
- More examples: Acts 12:6; 20:5, 13; 21:6.

Adding prepositional prefixes:

- εἰσῆλθεν εἰς γῆν Ἰσραὴλ vs. ἦλθεν εἰς γῆν Ἰσραὴλ (Matt 2:21). The prepositional prefix εἰς is redundant and unnecessary since the verb is followed by εἰς γῆν Ἰσραὴλ, but Koine Greek has inflationary tendencies (i.e., adding words that are unnecessary and have no effect upon meaning).
- In some instances, does the prepositional prefix intensify the verb, or is it inflationary (i.e., redundant and adds no meaning)?
 - καίεται vs. κατακαίεται (Matt 13:40)
 - ἐργάζεται vs. κατεργάζεται (Jas 1:20 in NA28, but ἐργάζεται in the NA28)
 - ἀποστέλλω vs. ἐξαποστέλλω (Luke 24:49)
- λέγοντες vs. ἀντιλέγοντες (Luke 20:27). In this case, there is actually a shift in meaning from “saying” to “denying, opposing, refusing.”
- More examples: Matt 9:18; 13:7; 21:18; Mark 9:20; 16:17; Luke 12:20; 13:21; 18:30; John 4:15; 6:11; Acts 1:11; 3:25; 13:14; 18:7; 19:1.

Addition or omission of entire prepositional phrases:

- πιστευόντων εἰς ἐμέ (Mark 9:42; John 6:47): “whoever believes” vs. “whoever believes *in me*.” By adding εἰς ἐμέ, the faith being described becomes *focused more specifically on Jesus* rather than just “faith” in general. Both THGNT and NA27 include εἰς ἐμέ, but both are uncertain. In John 6:47 (‘whoever believes *in me* has eternal life’), both THGNT and NA28 omit εἰς ἐμέ, but THGNT has a diamond for including εἰς ἐμέ.
- Ἐὰν δὲ ἁμαρτήσῃ εἰς σέ (Matt 18:15): “If anyone sins...” vs. “If anyone sins *against you*.” By including εἰς σέ, Matthew’s statement about confronting a sinning brother is more personalized (“If anyone sins *against you*...”), as opposed to a more general statement (“If anyone sins...”). Both THGNT and NA27 include εἰς σέ, but NA27 with brackets.
- ἐν Ἐφέσῳ vs. *omit* (Eph 1:1): “in Ephesus” vs. *omit*. Both THGNT and NA27 include ἐν Ἐφέσῳ, but NA27 with brackets. This is a famous textual issue that does not need further explanation here.
- χριστὸς ἀπαξ περὶ ἁμαρτιῶν ὑπὲρ ἡμῶν ἔπαθεν (1 Pet 3:18): “Christ suffered once concerning sin *on our behalf*.” Including ὑπὲρ ἡμῶν would cause Peter’s statement about Christ’s suffering to become more personal for the readers: Christ suffered *on our behalf*. However, both THGNT and NA27 omit ὑπὲρ ἡμῶν, although THGNT has a diamond for including ὑπὲρ ἡμῶν.
- More examples: Mark 5:21; 6:16, 51; 8:13; Luke 2:42; 9:62; 10:38; 17:24; 24:32; John 1:19; 10:8; Acts 7:18; 9:12; 20:4; Rom 13:9; Eph 6:1; Col 1:20; Heb 1:3; Jude 23; Rev 20:9.

Addition of a preposition before the dative:

- αὐτῷ vs. σὺν αὐτῷ (Mark 15:32)
- τῷ πνεύματι vs. ἐν τῷ πνεύματι (Luke 10:21)
- τῇ σαρκί vs. ἐν τῇ σαρκί (Phil 1:24)
- More examples: Matt 27:59; Mark 1:8; Luke 2:52; 22:7; John 4:53; 6:39, 40; Acts 1:8, 14; 7:22; 10:39, 40; 14:3; Rom 10:20; 11:25; 1 Cor 14:6, 16; Col 2:7, 13; 1 Thess 1:5[2x], 8; 1 Pet 1:12; 2 Pet 3:3; 1 John 5:6; Rev 18:16; 19:17.

In Koine Greek, there was a tendency towards *greater explicitness* rather than allowing the dative to function on its own, so prepositions were added even when they were not really necessary.⁷² The addition of the preposition does not much affect translation, but it

⁷² This greater explicitness was a trend in the Koine Greek period; see Wallace, *Greek Grammar Beyond the Basics*, 20, 109, 177, 361; Maximilian Zerwick, *Biblical Greek Illustrated by Examples*, trans. Joseph Smith (Rome: Pontifical Biblical Institute, 1963), 161-62 (§481-84).

will affect how we view the language of the NT. We can look at how the THGNT and NA27 compare regarding adding a preposition before the dative:

- THGNT *omits* preposition; NA27 *adds* preposition, but with brackets and/or {C} rating (Matt 27:59; Luke 2:52; 10:21; 22:7; John 4:53; 6:39; Acts 1:8; 7:22; 10:39, 40; 14:3; Rom 10:20; 1 Cor 14:16; Phil 1:24; 1 Pet 1:12; Rev 18:16; 19:17)
- THGNT *omits* preposition; NA27 *adds* preposition (1 John 5:6)
- THGNT *adds* preposition, but with diamond; NA27 *omits* (Mark 1:8)
- THGNT *adds* preposition; NA27 *omits* (Acts 1:14; Col 2:7)
- Both THGNT and NA27 *add* preposition, but NA27 has brackets (Rom 11:25; 1 Cor 14:6; Col 2:13; 1 Thess 1:5[2x], 8; 2 Pet 3:3)

What we see is that the THGNT uses the preposition before the dative less frequently than the NA27, although the NA27 is almost always uncertain.

Conclusion about prepositions. What this abundant textual variation regarding prepositions shows us is that we should be careful when interpreting the significance of prepositions: *prepositions were freely substituted, added, and omitted in the NT manuscript tradition.* The THGNT and NA27 make differing textual decisions, almost always with uncertainty. And when we also consider the ECM, we see that the ECM has eleven textual changes to the NA27 involving prepositions. And the ECM also 35 passages with split lines where the text involves prepositions:

- **ECM textual changes to NA27 involving prepositions: 11x** (Mark 2:12; 4:15; 10:25; Acts 2:5; 7:22; 9:21; 10:40; 11:22; 14:3; 15:4; Jas 1:20)
- **ECM split lines involving prepositions: 35x** (Mark 1:9, 10; 2:4; 4:8, 20, 38; 5:2, 14, 19; 6:26, 51; 9:9; 11:13; 14:38; 15:46; Acts 1:14, 25; 3:19; 5:10, 23; 7:10, 18; 13:49; 15:4, 7; 18:7, 23; 19:1; 20:13; 25:20; 26:6, 17; 28:15; 1 Pet 2:11; 1 John 5:6)

What this tells us is that *in many cases involving prepositions, we probably cannot recover the “original” text with much certainty.* While this conclusion might be troubling, I believe that it does justice to: (1) the “wild” manuscript tradition involving prepositions; (2) the lack of scholarly consensus among the THGNT, NA26/27, and ECM editors regarding prepositions; and (3) the lack of confidence among the NA26/27 and

ECM editors with textual variants involving prepositions.

Practically, this means that *Greek grammarians should be more cautious about presenting statistics and explaining the significance of prepositions in the NT*. I could find no Greek grammar published in the last 50 years that deals much (if any) with textual variation regarding prepositions. The most in-depth study of prepositions of recent times is the nearly 300-page monograph by Murray J. Harris.⁷³ In his introduction, Harris gives the following chart: “Frequency of New Testament ‘Proper’ Prepositions”⁷⁴

Table 11. Murray Harris’s frequency of NT prepositions

Preposition	NT Total	Percentage of total NT use
ἐν	2,757	26.5%
εἰς	1,768	17.0%
ἐκ	916	8.8%
ἐπί	891	8.6%
πρός	699	6.7%
διά	668	6.4%
ἀπό	646	6.2%
κατά	476	4.6%
μετά	473	4.6%
περί	333	3.2%
ὑπό	220	2.1%
παρά	194	1.9%
ὑπέρ	150	1.4%

⁷³ Murray J. Harris, *Prepositions and Theology in the Greek New Testament* (Grand Rapids: Zondervan, 2012).

⁷⁴ Harris, *Prepositions and Theology in the Greek New Testament*, 32.

σύν	128	1.2%
πρό	47	0.5%
ἀντί	22	0.2%
ἀνά	13	0.1%

Anyone who has spent significant time reading and comparing multiple editions, and reading expansive textual apparatuses can see the overconfidence with which Harris presents his statistics. Harris mentions that his statistics come from the Nestle-Aland 26, but then has no discussion of other critical texts or the fluctuations of the NT manuscript tradition. Harris also does not consider statistics about how often the NA26/UBS3 is *uncertain* about prepositions by using brackets and/or {C} and {D} ratings. This uncertainty and the high level of textual variation among manuscripts should factor into any discussion of prepositions in the G NT.

The preposition ἐν is a good example to discuss since it occurs most frequently.

Only between the THGNT and NA27, consider the substitutions for ἐν:

- ἐν vs. εἰς (Mark 4:15; Luke 23:42; John 3:15; Acts 2:5; 9:21; John 16:13)
- ἐν vs. σύν (2 Cor 8:19)
- ἐν vs. παρά (Matt 21:25)
- ἐνδυσάμενοι vs. ἐκδυσάμενοι (2 Cor 5:3)
- ἐνέβημεν vs. ἀνέβημεν (Acts 21:6)

Consider situations where the NA27 was uncertain about including ἐν (either as a prepositional prefix or in a prepositional phrase):

- [ἐν]έκρυψεν (Luke 13:21)
- [ἐμ.]βλέποντες (Acts 1:11)
- [ἐν]ευλογηθήσονται (Acts 3:25)
- [ἐν Ἐφέσῳ] (Eph 1:1)

- More examples: Mark 5:21; Luke 17:24; Acts 9:12; Rom 13:9; Eph 6:1; Jude 23

Consider situations where the THGNT omits ἐν, while the NA27 was uncertain about adding ἐν before the dative:

- Luke 10:21: τῷ πνεύματι (THGNT) vs. [ἐν] τῷ πνεύματι (NA27)
- Phil 1:24: τῇ σαρκί (THGNT) vs. [ἐν] τῇ σαρκί (NA27)
- John 6:39: τῇ ἐσχάτῃ ἡμέρᾳ (THGNT) vs. [ἐν] τῇ ἐσχάτῃ ἡμέρᾳ (NA27)
- More examples: Matt 27:59; Luke 2:52; 22:7; John 4:53; 6:40; Acts 7:22; 10:40; Rom 10:20; 1 Cor 14:16; 1 Pet 1:12; 2 Pet 3:3; 1 John 5:6; Rev 18:16; 19:17

In one instance, the THGNT adds ἐν with uncertainty, while the NA27 omits:

Mark 1:8: ἐν ὕδατι or ὕδατι (THGNT) vs. ὕδατι (NA27)

In one instance, the THGNT adds ἐν, while the NA27 omits:

Col 2:7: ἐν τῇ πίστει (THGNT) vs. τῇ πίστει (NA27)

In six instances, both the THGNT and NA27 add ἐν, but the NA27 expresses uncertainty (Acts 1:8; 10:39; 1 Cor 14:6; Col 2:13; 1 Thess 1:5[2x]). Finally, there is the special case of Mark 4:8, 20. Since the earliest manuscripts were written without accents, the letters ΕΝ could have been interpreted as either the preposition ἐν (“in”) or the numeral ἓν (“one”). In most cases, it is clear which one is intended, but there is ambiguity in some cases such as Mark 4:8, 20. THGNT opts to print ἐν, while the NA27 prints ἓν. The ECM prints split lines in both instances, completely unsure whether ἐν or ἓν was meant. The word εν occurs a total of six times in Mark 4:8, 20, so obviously what one decides would influence statistics on the preposition ἐν in the Greek NT.

If we add the Byzantine text, there will be even more variation regarding the preposition ἐν—but that is beyond the scope of this dissertation, although I did some work on the Byzantine text in Mark and the Catholic Epistles.

Murry J. Harris is an excellent NT scholar who has produced fine scholarship. However, his work on prepositions illustrates the unconscious and unchallenged assumption that the NA26/27 text = the “original” text of the NT. Harris has no

discussion about the NA27's frequent uncertainty about the preposition ἐν. Harris has no discussion of Mark 4:8, 20, despite its six occurrences of ἐν and its {C} rating in UBS4/5. Harris has no discussion of how the preposition ἐν was sometimes substituted with εἰς, σύν, παρά, ἀνά, and ἐκ in the Greek manuscript tradition.

If the NA26/27 did not hold such a place of honor, Greek grammarians would consult multiple editions, discuss textual uncertainty, and discuss the readings of specific manuscripts – which is exactly what we see in the Greek grammars and lexicons of the 19th and early-mid 20th century prior to the arising of the new “Textus Receptus” in the NA editions (BDAG, BDF, Robertson, Moulton, Winer).

Word Order in the Greek NT

Word order was also a significant source of textual differences between THGNT and NA27, frequently with uncertainty:

- **Gospels: 56x** (Matt 13:44; 14:4, 26, 27; 15:30; 18:21; 20:31; 22:13, 43; 23:30, 36; 24:33; 27:51; Mark 2:3, 10; 6:2, 5; 7:26; 8:32; 9:1, 22; 10:19, 28; 12:1; 13:20; 15:39; 16:17; Luke 4:8; 6:26; 9:18, 59; 10:6, 35; 12:1, 25, 43; 13:9; 14:26[2x]; 15:21; 18:4, 11; 20:26, 33, 44; 21:11; 23:32; John 1:19; 6:17; 9:17; 10:29, 39; 11:21; 16:23; 19:4; 20:25)
- **Acts: 14x** (Acts 2:36; 4:33; 9:12, 37; 10:19; 13:20; 14:8; 16:12, 28; 18:26; 21:5; 23:1, 23; 27:8)
- **Pauline Epistles: 11x** (Rom 1:1, 29; 2:16; 1 Cor 7:38; 8:8; 2 Cor 13:5; Gal 1:8; 1 Tim 1:16; 2 Tim 1:10; 3:12; Heb 3:13). The word order issue of whether Ἰησοῦ Χριστοῦ vs. Χριστοῦ Ἰησοῦ is quite prominent in the Pauline Epistles.
- **Catholic Epistles: 7x** (Jas 5:20; 2 Pet 1:4, 17, 18; 1 John 2:19; 4:12; 2 John 12)
- **Revelation: 3x** (Rev 12:3; 14:8; 22:18)

Again, this listing only covers textual differences regarding word order between THGNT and NA27. If we add the ECM, we see more differences and even more uncertainty regarding word order—and these only cover Mark, Acts, and the Catholic Epistles:

- **ECM textual changes to NA27 involving word order: 9x** (Mark 6:22; 9:1; 14:31; Acts 16:28; 23:1; 27:8; Jas 2:3; 2 John 5, 12)

- **ECM split lines involving word order: 53x** (Mark 1:9, 13; 2:3, 10; 3:27; 4:41; 5:19; 6:2, 38; 13:10, 29; 14:5; 15:29, 34; 16:17; Acts 2:22, 36; 3:7, 9, 11, 26; 4:12, 33[2x]; 7:60; 9:2, 13, 36, 37; 10:19, 28; 11:18; 13:22; 14:17; 15:28; 18:26; 19:30; 20:3; 21:3; 23:17; 27:20; 28:6; Jas 1:22; 3:4; 5:18; 2 Pet 1:4, 5, 21; 1 John 1:8; 4:12; 5:11; 2 John 9; Jude 17)

If we add in the Byzantine text, even more examples would arise, with the Byzantine text itself sometimes divided with regards to word order.

I think that word order textual variants are some of the most difficult to decide because we know so little about “normal” word order in Greek (despite the confidence of some grammarians who write on word order). In some cases, word order variants becomes almost like flipping a coin, until some textual scholar is able to come up with patterns and rules that can better guide us. Two text-critical canons have some relevance here: (1) Prefer the more difficult reading, but even then, it is difficult to assess what word order is easier vs. harder. And “harder” or “more difficult” word order may be a choice of the original author. (2) Reject the Atticizing tendency, but this could work only if we are able to understand what “normal” Attic word order was (which is subject to its own text-critical word order problems) and only if we can even decide whether all Atticizing is to be rejected as secondary. Some Attic grammatical tendencies may have already entered Koine Greek.

There is no shortage of studies on word order in recent times.⁷⁵ The most helpful of these apply linguistics (especially cognitive linguistics) to the study of word

⁷⁵ John Beekman and John Callow, *Translating the Word of God* (Grand Rapids: Zondervan, 1974), 222–28; John Callow, “Word Order in New Testament Greek, Part I,” *Selected Technical Articles Related to Translation 7* (1983): 3–50; John Callow, “Word Order in New Testament Greek, Parts II and III,” *Selected Technical Articles Related to Translation 8* (1983): 3–32; Harry Harm, “Word Order in Jude,” *Selected Technical Articles Related to Translation 8* (1983): 32–39; Iver Larsen, “Word Order and Relative Prominence in New Testament Greek,” *Selected Technical Articles Related to Translation 5* (1991): 29–34; Steven E. Runge, *Discourse Grammar of the Greek New Testament* (Peabody, MA: Hendrickson Publishers, 2010), 181–204; Andrew W. Pitts, “Greek Word Order and Clause Structure: A Comparative Study of Some New Testament Corpora,” in *The Language of the New Testament: Context, History, and Development*, ed. Stanley E. Porter and Andrew W. Pitts (Leiden: Brill, 2013), 311–46; Rodney A. Whitacre, *Using and Enjoying Biblical Greek: Reading the New Testament with Fluency and Devotion* (Grand Rapids: Baker Academic, 2015), 83–86.

order (see Runge especially in footnote 75). The linguistic idea of Information Structure has been especially helpful in improving our understanding of Greek word order.

However, nearly all of these studies are flawed by total neglect of the text-critical problems surrounding word order: If we study word order, what edition of the Greek NT will we use? Or will we make case-by-case decisions? More importantly, has anyone yet produced a comprehensive listing of text-critical variants involving word order? And this must be done from comprehensive textual apparatuses, not NA27/28.

These issues must be dealt with *before* any study of word order begins. Recent studies of word order make conclusions based on the NA26/27, but they have fallen into the unconscious trap that the NA editions = the “original” text of the NT. Their conclusions are based on a text (NA26/27) whose word order differs quite substantially from the Robinson-Pierpont Byzantine text, and somewhat substantially from the THGNT and ECM. Even if the scholarly consensus still rejects the Byzantine text as secondary, we still must reckon with the textual differences in word order among NA27, THGNT, and ECM, as well as reckon with the high levels of uncertainty surrounding word order in the ECM (see above the 53 split lines in Mark, Acts, and the Catholic Epistles). Like with prepositions, in many instances regarding word order, we may be simply unable to determine the ‘original’ text with much confidence.

Even if we solve all the text-critical problems regarding word order (unlikely), there is still value in exploring word order variants for their own sake because they give insight into the syntactical thinking of scribes who might have intentionally made word order changes. However, we should be careful not to assume that *all* word order variants were intentional. Ernest Colwell and Maurice Robinson claim that at least some word order variants were due to *parablepsis* (the eye skipping over text): a scribe accidentally passes over a word or a few words and instead of erasing and re-writing everything, the

scribe just adds the passed-over word(s) after what they have already written.⁷⁶

Back to Basics: Collect Variants and Establish the Text

My claim here is that *no serious and responsible scholarship on NT Greek grammar and syntax can ignore textual variants and textual uncertainty*. Recent grammars and specialized studies reveal an unconscious assumption that the NA editions = the “original” text of the NT. Much of the THGNT, NA27/28, and ECM apparatuses are filled with “trivial” textual variants concerning minor points of grammar and syntax—but these are exactly the variants that need to be taken into account for any discussion of NT Greek grammar.

More significantly, the two most important new editions of the early-21st century (the THGNT and ECM) are moving *towards* the Byzantine text with regards to grammar and syntax. Our extensive survey of textual differences and textual uncertainty has demonstrated that the vast majority of differences and uncertainty relates to minor points of Greek grammar and syntax, which is precisely why Greek scholarship moving forward needs to reckon with the changes found in the THGNT and ECM.

I have given examples of how one might proceed with prepositions and word order; however, attention needs to be given to verbal aspect, verbal voice, pronouns,⁷⁷

⁷⁶ Ernest C. Colwell, “Method in Evaluating Scribal Habits: A Study of Ⲣ45, Ⲣ66, Ⲣ75,” in *Studies in Methodology in Textual Criticism of the New Testament* (Leiden: Brill, 1969), 116; Maurice A. Robinson, “In Search of the Alexandrian Archetype: Observations from a Byzantine-Priority Perspective,” in *The New Testament Text in Early Christianity: Proceedings of the Lille Colloquium, July 2000*, ed. Christian-Bernard Amphoux and J. K. Elliott (Lausanne: Éditions du Zèbre, 2003), 54n36.

⁷⁷ J. K. Elliott writes: “It is stated in II A 4 (c) [of Metzger’s *Textual Commentary*] that scribes tended to add pronouns to make a smooth text: this seems to be wrong. The reverse is more likely to have happened. Hellenistic Greek used pronouns more frequently than the Classical language did. Hence stylistically conscious scribes would tend to prune redundant pronoun.” (Elliott, “A Second Look at the United Bible Societies’ Greek New Testament,” 331).

Many also think that scribes added pronouns based on lectionary influence; Maurice Robinson challenges such an assumption in Maurice A. Robinson, “‘It’s All About Variants’—Unless ‘No Longer Written,’” in *Getting Into the Text: New Testament Essays in Honor of David Alan Black*, ed. Daniel L. Akin and Thomas W. Hudgins (Eugene, OR: Wipf & Stock Publishers, 2017), 116–53.

and use/non-use of the article.⁷⁸ The heart of the problem among Greek grammarians today is at the foundation. *Before* one can begin studying word order, verbal aspect, prepositions, the article, or any other number of topics—one must first work through the textual apparatus of the NA28, THGNT, ECM, IGNTP, and CNTTS in order to discover the breadth and depth of textual variation relating to the topic. For example, if one wanted to study conjunctions in the Gospel of Mark, the foundation of such a work should be to first collect all textual differences between the NA27, THGNT, ECM Mark, and RP-Byz related to conjunctions, which will include: (1) adding/omitting conjunctions, (2) substituting conjunctions (e.g., *δέ* for *καί*), and (3) noting instances where the editions are uncertain about conjunctions.⁷⁹ Having collected all the data, one must make textual decisions variant-by-variant, and be ready to admit uncertainty. *Only after such foundational work has been complete should any study of conjunctions begin.*

NT scholars of the last 30 years have spent their entire careers reading the clean and tidy text of the NA27/28, with its spelling standardized and the “inferior” Greek of the Byzantine text relegated to the apparatus, if even there at all. The THGNT and ECM editions remind us that the NT text is anything but clean and tidy; it is exceedingly messy, but we can organically learn Greek as we see how scribes themselves struggled with spelling, prepositions, conjunctions, verbal aspect, use/non-use of the article, word order, and many other “trivial” topics.

⁷⁸ A good example of analyzing the article with reference to textual variation is T. F. Middleton, *The Doctrine of the Greek Article Applied to the Criticism and the Illustration of the New Testament* (New York: Eastburn, Kirk, and Co., 1818). Middleton even has an entire appendix devoted to the use of the article in Codex Bezae.

⁷⁹ Stephanie L. Black, *Sentence Conjunctions in the Gospel of Matthew: Καί, Δέ, Τότε, Γάρ, Οὐν and Asyndeton in Narrative Discourse*, JSNTSup 216 (New York: Sheffield Academic Press, 2002). Stephanie Black does such a study for Matthew, but has almost no text-critical awareness of significant and abundant textual variation regarding conjunctions. She does acknowledge that there are limitations to using the NA27 text and that others might study other manuscripts (p. 79), but she does no such study herself.

Summary and Conclusion

In the first section of this chapter, I argued that we need new editions of the GNT because the text of the “standard,” most widely used GNT is outdated, having been determined in the 1960s and 1970s based on older text-critical methodologies. Efforts are underway to revise the NA26/27 text in the ECM/IGNTP projects and the THGNT has produced an entirely new edition not dependent on the Nestle-Aland tradition. These are promising developments for our understanding of the NT text.

In section 2, I presented a chart that summarized all the textual differences between THGNT and NA27 statistically (with limited data on the ECM). This was based on my collation of textual differences between the THGNT and NA28, which can be found in appendix 1. What we saw is that *the vast majority of these differences relate to small and mundane matters of grammar*, which I discussed more fully in section 5.

In section 3, I discussed the issue of (un)certainty in determining the “original” text of the NT. I unpacked Kent Clarke’s argument concerning a radical upgrading of textual certainty between the UBS1/2/3 and UBS4. This means we could divide the high degree of uncertainty in UBS1/2/3 in the 1960s and 1970s from the (overly) confident levels of certainty in the UBS4 in the late-1980s and into the early-2000s. In the 2010s, the ECM has swung the pendulum far back towards high levels of uncertainty, even to the point of giving no guidance on the “original” text and merely giving the reader two equally valid options. The THGNT presents a fairly certain text that is closer to the high levels of certainty found in the NA27/UBS4 than in the ECM. Thus, *with regards to textual (un)certainty, the ECM and THGNT diverge quite strongly*.

In section 4, I discussed some “significant” textual differences between the THGNT and NA27/28 from a range of passages with theological and/or practical significance. Textual criticism is not merely an academic discipline; it has bearing on Christian theology and practice.

Finally, in section 5, I discussed the implications of heavy textual variation for

our understanding of NT Greek grammar: any specialized study of NT Greek must begin with a full listing of textual variants regarding the topic as well as cataloguing how often editions are uncertain about the grammatical topic. Then, and only then should grammatical analysis proceed.

CHAPTER 3

THE THGNT, NA27, AND THE BYZANTINE TEXT

The so-called “Byzantine” text of the NT has been a contentious issue ever since NT textual critics began categorizing manuscripts into groupings, or so-called “text-types” in the 18th century, beginning with Johann Bengel.¹ Despite hundreds of years of research into the Byzantine text, we actually have very little agreed-upon knowledge about the Byzantine text: we do not have agreed-upon explanations of its origin, its historical development, and its value in determining the “original” text of the NT.

The only thing we know for certain is that there is no such thing as *the* Byzantine text, as if it were a monolithic, clearly defined, and easily identifiable text of the NT that can be discovered from extant manuscripts. Since there is no such thing as *the* Byzantine text, what we have at our disposal are multiple editions that are more or less connected with the majority of late, minuscule manuscripts, which are viewed as so-called “Byzantine” manuscripts because of their widespread use in the Byzantine empire in the East. These multiple editions include the following:

The Textus Receptus (TR)

First and foremost, the Textus Receptus (TR) is a line of editions that began with Erasmus and was *the* Greek New Testament used by scholars and pastors until its overthrow in the late-19th century by Westcott & Hort. But even the TR is not a monolithic, identical text through all its editions, but a series of loosely related editions

¹ An excellent overview of the history of NT text-types is found in Eldon Jay Epp, “Textual Clusters: Their Past and Future in New Testament Textual Criticism,” in *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis*, ed. Bart D. Ehrman and Michael W. Holmes, 2nd ed. (Leiden: Brill, 2012), 519–77.

beginning with Erasmus, who produced five editions (1516–1535). Others followed: Stephanus produced four editions (1546–1551), Theodore Beza produced nine editions (1565–1604),² and Bonaventure & Abraham Elzevir produced two editions (1624 and 1633), and within their second edition came their famous statement in Latin: “Textum ergo habes, nunc ab omnibus receptum: in quo nihil immutatum aut corruptum damus” (English: “[the reader has] the text now received by all, in which we give nothing changed or corrupted”).³ Thus, to be precise in our terminology when we say Textus Receptus or TR, we should follow Daniel Wallace: the TR “refers to any edition of the Greek New Testament that is based primarily on Erasmus’ text.”⁴ Those who use reference the Textus Receptus today usually use the 1825 or 1873 Oxford edition,⁵ or Stephanus’s 1550 edition.⁶

Despite its overthrow by 19th century scholarship (not just by Westcott & Hort, but by the foundational work of Lachmann, Tregelles, and Tischendorf), the Textus Receptus was still advocated by a small number of scholars in the late-18th and into the mid-19th century. Most notable among these defenders of the TR were John Burgon (1813–1888) and Edward Miller (1825–1901) in the late-18th century,⁷ and Edward Hills

² An overview of Beza’s editions is found in Jan Krans, “Theodorus Beza and New Testament Conjectural Emendations,” in *Recent Developments in Textual Criticism: New Testament, Other Early Christian and Jewish Literature, Papers Read at a Noster Conference in Münster, January 4–6, 2011*, ed. Wim Weren and Dietrich-Alex Koch, STAR 8 (Assen, The Netherlands: Royal Van Gorcum, 2003), 109–12, 127–28.

³ Quote and translation are taken from Metzger and Ehrman, *The Text of the New Testament*, 152.

⁴ Daniel B. Wallace, “The Majority Text Theory: History, Methods, and Critique,” in *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis*, ed. Bart D. Ehrman and Michael W. Holmes, 2nd ed. (Leiden: Brill, 2013), 711n1.

⁵ *H KAINH ΔΙΑΘΗΚΗ: Novum Testamentum, accedunt Parallela S. Scripturae Loca Vetus Capitulum Notatio Canones Eusebii* (Oxford: Clarendon Press, 1873).

⁶ Robert Stephanus, *ΤΗΣ ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ ΑΠΑΝΤΑ: Novum Iesu Christi Testamentum ex Bibliotheca Regia* (Paris, 1550). Both Logos and Accordance Bible software use Stephanus’s 1550 edition for their Textus Receptus modules.

⁷ John W. Burgon, *The Last Twelve Verses of the Gospel According to S. Mark Vindicated Against Recent Critical Objectors and Established* (London: James Parker and Co., 1871); John William Burgon, *The Revision Revised: Three Articles Reprinted from the “Quarterly Review”* (London: John

(1912–1981) in the mid-20th century.⁸ Despite Burgon’s, Miller’s, and Hills’s impassioned defense of the TR, they did not actually produce new editions of the TR, perhaps because of their doctrinal beliefs concerning the verbal-plenary inspiration and providential preservation of Scripture.⁹ For them, to produce a new edition would be to “tamper” with the providentially preserved word of God found in the TR.

Hodges & Farstad’s *Majority Text*

In the mid-20th century, textual scholars who believed that the majority of Byzantine manuscripts preserved the “original” text of the NT recognized a major problem with editions of the Textus Receptus: its “textual basis is essentially a handful of late and haphazardly collected minuscule manuscripts, and in a dozen passages its rendering is supported by no known Greek witness.”¹⁰ Thus, to produce a true edition of the Byzantine text, it was necessary to examine the *entire* manuscript tradition, rather than *a handful of late, randomly-chosen minuscules, as Erasmus did*.

Murray, 1883); John William Burgon and Edward Miller, *The Causes of the Corruption of the Traditional Text of the Holy Gospels* (London: George Bell & Sons, 1896); John William Burgon and Edward Miller, *The Traditional Text of the Holy Gospels Vindicated and Established* (London: George Bell & Sons, 1896).

⁸ Edward F. Hills, “The Caesarean Family of New Testament Manuscripts” (ThD diss., Harvard Divinity School, 1946); Edward F. Hills, *The King James Version Defended!: A Christian View of the New Testament Manuscripts*, 4th ed. (Des Moines: Christian Research Press, 1984).

⁹ Burgon and Miller, *The Traditional Text of the Holy Gospels Vindicated and Established*, 11–13. Burgon is quite dismissive of the minority of Alexandrian manuscripts and even of individuals such as Tischendorf: “I am utterly disinclined to believe—so grossly improbable does it seem—that at the end of 1800 years 995 copies out of every thousand, suppose, will prove untrustworthy [= the Majority text]; and that one, two, three, four or five which remain [= Alexandrian text], whose contents were till yesterday as good as unknown, will be found to have retained the secret of what the Holy Spirit originally inspired. I am utterly unable to believe, in short, that God’s promise [to guide his church into all truth, John 16:13] has so entirely failed, that at the end of 1800 years much of the text of the Gospel had in point of fact to be picked by a German critic [= Tischendorf] out of a waste-paper basket in the convent of St. Catherine” (p. 12).

¹⁰ Metzger and Ehrman, *The Text of the New Testament*, 152. On the Gospel manuscripts used by Erasmus, see C. C. Tarelli, “Erasmus’s Manuscripts of the Gospels,” *Journal of Theological Studies* 44, no. 175/176 (1943): 155–62; C. C. Tarelli, “Erasmus’s Manuscripts of the Gospels (Cont.),” *Journal of Theological Studies* 48, no. 191/192 (1947): 207–8; Jerry H. Bentley, *Humanists and Holy Writ: New Testament Scholarship in the Renaissance* (Princeton, NJ: Princeton University Press, 1983), 124–37; William W. Combs, “Erasmus and the Textus Receptus,” *Detroit Baptist Seminary Journal* 1 (1996): 45–48; Pierre-Yves Brandt, “Manuscrits grecs utilisés par Erasme pour son édition du *Novum Testamentum* de 1516,” *Theologische Zeitschrift* 54 (1998): 121–22; Eldon Jay Epp, “Critical Editions of the New Testament and the Development of Text-Critical Methods: From Erasmus to Griesbach (1516–1807),” in *The New Cambridge History of the Bible*, ed. Euan Cameron, vol. 3 (Cambridge: Cambridge University Press, 2016), 113.

In 1982, Zane Hodges and Arthur Farstad published *The Greek New Testament According to the Majority Text* (herein HF-MT), and then a second edition in 1985.¹¹ The HF-MT claimed to have employed “the available evidence of the whole range of surviving manuscripts rather than relying chiefly on the evidence of a few.”¹² This was to contrast themselves from *both* Westcott & Hort and the Nestle-Aland editions (which favored a small number of Alexandrian manuscripts), *and* Erasmus and the TR (which was based on a small number of late, randomly-chosen minuscules). The fundamental assumption in HF-MT was: “Any reading overwhelmingly attested by the manuscript tradition is more likely to be original than its rival(s). . . . Any text-form with exceedingly large numbers of extant representatives is very likely to be the result of a long transmissional chain.”¹³ However, HF-MT’s employed a stemmatic/genealogical approach in the Pericope Adulterae (John 7:53–8:11) and the entire book of Revelation.¹⁴ This use of stemmatics/genealogy led to an *inconsistency in HF-MT’s method* since many readings in these two sections were minority readings: 15 minority readings in John

¹¹ Zane C. Hodges and Arthur L. Farstad, eds., *The Greek New Testament According to the Majority Text* (Nashville: Thomas Nelson Publishers, 1982); Zane C. Hodges and Arthur L. Farstad, *The Greek New Testament According to the Majority Text*, 2nd ed. (Nashville: Thomas Nelson Publishers, 1985).

¹² Hodges and Farstad, *The Greek New Testament According to the Majority Text*, 1985, v.

¹³ Hodges and Farstad, *The Greek New Testament According to the Majority Text*, 1985, xi–xii. Of course, sometimes there is no “majority” text when the Byzantine tradition itself is divided among its subgroups, so Hodges & Farstad discuss their methodology in such cases on pp. xxi–xxiii. Hodges & Farstad preferred von Soden’s mainstream, 9th century K^x group (similar to Robinson & Pierpont), which was in contrast to Wilbur Pickering, who preferred von Soden’s K^r group and minuscule 35 in particular (hence Pickering’s text was designated *The Greek New Testament According to Family 35*).

K^r was likely a recension (in the strict sense of the word) made in the 12th century, which is why both Hodges & Farstad and Robinson consider K^r to be secondary and inferior to K^x. Pickering’s view is poorly argued, methodologically flawed, and filled with demeaning rhetorical flourishes towards his opponents. Pickering has been well-refuted by Gordon Fee, so I will not discuss Pickering here. See Gordon D. Fee, “The Majority Text and the Original Text of the New Testament,” in *Studies in the Theory and Method of New Testament Textual Criticism*, ed. Eldon Jay Epp and Gordon D. Fee (Grand Rapids: Eerdmans, 1993), 183–208. I only want to note that *Pickering, Hodges & Farstad, and Robinson & Pierpont all have differences, both methodological and textual, even though they all advocate for the Byzantine/Majority text.*

¹⁴ HF-MT’s stemmatic/genealogical approach is grounded in history rather than a counting of the majority of manuscripts: “Final decisions about readings ought to be made on the basis of a reconstruction of their history in the manuscript tradition. This means that for each New Testament book a genealogy of the manuscripts ought to be reconstructed” (HF-MT, xii).

7:53–8:11, and 152 minority readings in Revelation (according to Daniel Wallace’s collation).¹⁵ Hodges & Farstad applied stemmatics only to the Pericope Adulterae and Revelation because these were the only NT texts with full collations in the 1980s. If Hodges & Farstad were to apply their stemmatic approach to the rest of the NT, one wonders how much further they would stray from a strictly numerical approach in choosing the readings attested by the majority of extant manuscripts.

As to the textual character of HF-MT, it differs both from the TR and the NA26/27. Daniel Wallace counted 1,838 differences between the TR and HF-MT.¹⁶ These differences include some notable omissions in HF-MT, such as omitting Acts 8:37 and the *Comma Johanneum* (1 John 5:7–8) since these two passages are not found in a majority of manuscripts, yet still made their way into the Textus Receptus. And “in the last six verses of Revelation, which Erasmus had to translate into Greek from Latin [since the Greek manuscripts Erasmus used did not have those final verses], there are 17 differences between the *Majority Text* and the Textus Receptus.”¹⁷ Wallace also counted 6,577 differences between HF-MT and the Nestle-Aland 26 (NOTE: NA27 was not published until 1993, although its text is identical to NA26). Wallace further noted while the Byzantine text is normally fuller, conflated, harmonized, and longer, yet in 657 places the HF-MT actually had a shorter text than NA26, while in 1,589 places the HF-MT was longer.¹⁸

The most important (and often overlooked) contribution of HF-MT was to demonstrate how *the TR does not accurately represent the Byzantine Majority text*, as

¹⁵ Wallace, “Some Second Thoughts on the Majority Text,” 282–85.

¹⁶ Wallace, “Some Second Thoughts on the Majority Text,” 276.

¹⁷ Wallace, “Some Second Thoughts on the Majority Text,” 276.

¹⁸ Wallace, “Some Second Thoughts on the Majority Text,” 278. Wallace further writes: “The verdict is not yet out as to why the Byzantine text has shorter readings. These call for careful examination” (p. 279n40). But perhaps it is Wallace’s *a priori* negative assumptions about the Byzantine text and his adherence to preferring the shorter reading that need adjustment. If the shorter reading principle is modified, then the problem is not why the Byzantine text is shorter, but why the Alexandrian text is shorter.

evidenced by the 1,838 differences between the HF-MT and the TR, including a few significant differences (e.g., HF-MT omit Acts 8:37 and the *Comma Johanneum*; the last six verses of Revelation in HF-MT are based on Greek manuscripts, rather than Erasmus’s back-translation of Latin into Greek). Wallace writes that the Byzantine Majority text, as presented in HF-MT, “cries out for a fresh look,” because *the Byzantine Majority text “has been seen only through a glass darkly in the printed editions of the Textus Receptus.”*¹⁹

Robinson & Pierpont’s Byzantine Textform

Because the HF-MT suffers from an inconsistency by attempting to use stemmatics/genealogy alongside a numerical approach, we still lacked a true and consistent edition of the Byzantine Majority text until Robinson & Pierpont (RP) published *The New Testament in the Original Greek According to the Byzantine/Majority Textform* in 1991, with revisions in 2005 and 2018 (herein RP-Byz).²⁰ The 2005 edition is the most important and was the culmination of 27 years of work (1976–2003).²¹

RP-Byz relied upon Hermann von Soden’s groupings of the K (Koine = Byzantine) group and occasionally had to correct von Soden’s apparatus.²² Von Soden divided up his K group into the subgroups K¹ Kⁱ K^x K^r and K^a. RP-Byz always prints von Soden’s K readings, but if K is divided, they printed the K^x group. RP consider K^x to be the dominant group of the K text, encompassing nearly half of all extant manuscripts and found in manuscripts dating from the 9th to the 11th centuries. And according to RP, the

¹⁹ Wallace, “Some Second Thoughts on the Majority Text,” 277. Emphasis added.

²⁰ Maurice A. Robinson and William G. Pierpont, *The New Testament in the Original Greek According to the Byzantine/Majority Textform* (Atlanta: Original Word Publishers, 1991); Robinson and Pierpont, *Byzantine Textform 2005*; Maurice A. Robinson and William G. Pierpont, *The New Testament in the Original Greek: Byzantine Textform 2018* (Nürnberg, Germany: VTR Publications, 2018).

²¹ Robinson and Pierpont, *Byzantine Textform 2005*, xxiii.

²² von Soden, *Die Schriften des Neuen Testaments, I. Teil: Untersuchungen, II: Abteilung: die Textformen, A. die Evangelien*, 712–893.

minuscule manuscripts of the K^x group were copied from *majuscule* exemplars “of far earlier date,” which RP claim to be exemplars that could have been from the 4th to the 6th centuries.²³ If the K^x group “is divided, the readings of lesser K subgroups are included in the evaluation. When K^x and the various K subgroups are closely divided, alternate readings are displayed in the side margin.”²⁴

What RP claim to present in their edition is the “Byzantine Textform,” which is achieved “when a consensus text is established from manuscripts that span the entire period of manual transmission. This consensus text reflects a unified dominance that permeates the vast majority of [extant] manuscripts.”²⁵ This Byzantine Textform “dominated the Greek-speaking world . . . from at least the fourth century until the invention of printing in the sixteenth century. Under the present [Byzantine priority] theory, this text also is presumed in centuries prior to the fourth to have dominated the primary Greek-speaking region of the Roman Empire (southern Italy, Greece, and Asia Minor).”²⁶ The key terms that permeate RP’s theoretical approach are a “consensus text” that “dominated” the Greek-speaking world for nearly 1,500 years (2nd/3rd century until the early-16th century). RP’s theory and results are not the same thing as establishing a text based on a numerical majority.²⁷

Thus, based on RP’s idea of a “dominant, consensus Byzantine Textform,” we must nuance the term “Majority text” in at least three ways: First, the term “Majority text” usually refers to a majority of *extant* manuscripts available to us today. This is a number that can be objectively determined against the INTF’s official list of extant NT

²³ Maurice A. Robinson, “Appendix: The Case for Byzantine Priority,” in *The New Testament in the Original Greek: Byzantine Textform 2005* (Southborough, MA: Chilton Book Publishing, 2005), 560–62.

²⁴ Robinson and Pierpont, *Byzantine Textform 2005*, x.

²⁵ Robinson and Pierpont, *Byzantine Textform 2005*, i.

²⁶ Robinson and Pierpont, *Byzantine Textform 2005*, v.

²⁷ Note that the term “Majority” was removed from the title of the 2005 edition of RP-Byz.

manuscripts.²⁸ However, our extant manuscripts do not reflect historical reality because of historical circumstances that led to the destruction of manuscripts, e.g., the Diocletian persecution, the Muslim conquest, and general wear and tear.

Second, we can and should also speak of a majority of *actual* manuscripts *at any given time during the history of the NT text*. This cannot be objectively known and can only be conjectured based on our understanding of the history of the NT text. According to RP, their Byzantine Textform “dominated” the Greek-speaking world for nearly 1,500 years. This would seem to imply that while (1) we have *zero extant* manuscripts of a Byzantine-like text in the 2nd and 3rd centuries, and *extant* manuscripts of a Byzantine-like text are in the minority from the 4th to the 8th centuries, yet (2) RP believe that it is plausible that *the actual historical reality* was that manuscripts of a Byzantine-like text were in existence in the 2nd and 3rd centuries, and in the majority from the 4th to the 8th centuries. To explain this discrepancy, RP must claim that those Byzantine manuscripts have not survived because they wore out from heavy usage. Even Daniel Wallace, who emphatically rejects Byzantine priority, still affirms the historical scenario envisioned by RP: “as far as *extant* MSS reveal, the Byzantine text did not become a majority until the ninth century (although *historically* it most likely became a majority several centuries earlier).”²⁹ We can represent this distinction as follows:

²⁸ The INTF’s list of NT manuscripts was initially published in print: see Kurt Aland, ed., *Kurzgefasste Liste der griechischen Handschriften des Neuen Testaments*, 2nd ed., ANTF 1 (Berlin: Walter de Gruyter, 1994). But now an always up-to-date version can be accessed online at: <http://ntvmr.uni-muenster.de/liste>.

²⁹ Wallace, “The Majority Text Theory,” 727. Emphasis original.

Table 12. The Byzantine text according to extant manuscripts vs. RP’s conjecture

	<i>Extant number of manuscripts of a Byzantine-like text according to the INTF’s Liste</i>	<i>RP’s conjectured number of manuscripts of a Byzantine-like text based on historical probability</i>
2nd to 3rd century	None	Some, perhaps a majority?
4th to 8th century	Byz MSS in the minority; Alexandrian and Western manuscripts dominate	Byz MSS an increasing majority; Alexandrian and Western manuscripts in the minority
9th to 16th century	99% majority	99% majority

Third, we must make one additional nuance to the term “Majority text.” While RP are content to focus on a majority of *Greek* manuscripts, Daniel Wallace urges that we must also include *non-Greek* manuscripts (e.g., Latin, Syriac, Coptic). Wallace writes: “there are almost twice as many Latin MSS as there are Greek, and, to my knowledge, *none* of them belongs to the Byzantine text.”³⁰ If non-Greek manuscripts are included when determining the “Majority text,” then the number of extant Byzantine manuscripts may very well be in the minority.

What these nuances of the term “Majority text” demonstrate is that the term “Majority text” should probably be abandoned altogether in favor of establishing definite stages of the Byzantine text, with later stages being easiest to establish (9th century and later). This is why RP prefer von Soden’s K^x group, comprising manuscripts dated to the 9th to 11th centuries, although its readings are probably one to two centuries earlier. And as we will see later, the ECM has also moved in this direction by discarding the Majority text symbol \mathfrak{M} (used in NA26/27 and HF-MT), and by using the abbreviation “Byz” to

³⁰ Wallace, “The Majority Text Theory,” 727–28. Emphasis original.

indicate readings from after the ninth century that were carefully controlled and highly consistent among post-ninth century manuscripts.³¹

Despite some shortcomings with Robinson & Pierpont's edition, it is superior to HF-MT because of its insistence on not simply counting manuscripts but establishing a Byzantine consensus text on the basis of weighing readings based on internal and external evidence, much of which is similar to the process used by reasoned eclectics.³² For this reason, I will use the RP-Byz edition as the basis for comparing the NA27, ECM, and THGNT against the so-called Byzantine text.

The Aland–*NTG* and the Byzantine Text: Low Regard for Establishing the 'Original' Text

Westcott & Hort (WH) advocated a view of the Byzantine (or "Syrian") text that dominated text-critical scholarship for over 100 years after the publication of their *The New Testament in the Original Greek* in 1881. WH's argument for the secondary nature of the Byzantine text had three pillars:³³ (1) the Byzantine text had *conflate readings* that combined readings from the Alexandrian and Western text-types; WH gave eight examples: Mark 6:33; 8:26; 9:38, 49; Luke 9:10; 11:54; 12:18; 24:53.³⁴ (2) The Byzantine text is not supported by any patristic evidence of the 2nd and 3rd centuries. The Byzantine text does not seem to show up until Chrysostom in the 4th century. (3) By internal evidence of transcriptional and intrinsic probabilities, the Byzantine text shows itself to be secondary. The chief characteristics of the Byzantine text are:

³¹ Aland et al., *ECM Catholic Epistles*, 21*-22*.

³² These principles of internal and external evidence are described in Robinson, "Appendix: The Case for Byzantine Priority," 545–66.

³³ Westcott and Hort, *The New Testament in the Original Greek, Volume 1*, 93–119.

³⁴ What made WH's point here somewhat extreme is the statement that scribes "wrote with documents of both classes before them, or wrote from documents of one class which had readings from the other class written in the margin, or wrote from documents of one class while carrying in their own minds reminiscences from documents of the other class of which they had had knowledge at some previous time" (*New Testament in the Original Greek, vol. 1*, 106). WH never identified *specific manuscripts* that might actually support these scenarios.

[L]ucidity and completeness. [The authors of the Byzantine text] were evidently anxious to remove all stumbling-blocks out of the way of the ordinary reader . . . New omissions accordingly are rare, and where they occur are usually found to contribute to apparent simplicity. New interpolations on the other hand are abundant, most of them being due to harmonistic or other assimilation . . . [The Byzantine text] delights in pronouns, conjunctions, and expletives and supplied links of all kinds, as well as in more considerable additions.³⁵

Furthermore, WH conjectured that the Byzantine text was a *recension* in the proper sense of the term, namely, *a careful process of revision via the consulting of numerous manuscripts, usually with specific editorial principles*. In WH's own words: "The Syrian [= Byzantine] text must in fact be the result of a 'recension' in the proper sense of the word, a work of attempted criticism, performed deliberately by editors and not merely scribes."³⁶ WH believed that "(1) the growing diversity and confusion of Greek texts led to an authoritative revision at Antioch, which (2) was then taken as a standard for a similar authoritative revision of the Syriac text, and (3) was itself at a later time subjected to a second authoritative revision, carrying out more completely the purposes of the first."³⁷ WH conjectured that Lucian of Antioch led this effort based on Jerome's testimony, but it was not critical to their theory that the specific reviser be Lucian. Although much of Westcott & Hort's theory has been disproven by NT textual critics, Kurt Aland's estimation of Westcott & Hort still stands true today: WH "provided a methodological basis which enjoyed *almost canonical status* for decades for a considerable number of scholars (and still does today for many)."³⁸

The NA26/27 editors embraced much of WH's theory and resulting rejection of the Byzantine text. For example, Bruce Metzger writes: "readings that are supported by *only* Koine or Byzantine witnesses (Hort's Syrian group) may be set aside as almost

³⁵ Westcott and Hort, *The New Testament in the Original Greek, Volume 1*, 134–35.

³⁶ Westcott and Hort, *The New Testament in the Original Greek, Volume 1*, 133.

³⁷ Westcott and Hort, *The New Testament in the Original Greek, Volume 1*, 137.

³⁸ Kurt Aland, "The Text of the Church?," *Trinity Journal* 8 (1987): 134. Emphasis added.

certainly secondary. The reason that one is justified in discarding the Koine is that *it is a later text type, formed on the basis of earlier types.*³⁹ The language here is quite confident and dismissive: the Byzantine text can be “set aside” and “discarded” because it is “almost certainly secondary.” This sort of dismissive attitude is not limited to the NA26/27 editors, but can be found in most other textbooks of NT textual criticism in the 20th century, such as Vaganay & Amphoux,⁴⁰ and Greenlee.⁴¹

Metzger & Ehrman give two arguments for the secondary nature of the Byzantine text: (1) it is late and (2) it was “formed on the basis of earlier types.” Later, they reject the idea of a Lucianic recension in the 2005 edition of *The Text of the New Testament*.⁴² However, their 2005 statement seems at odds with Metzger’s earlier treatment of the Lucianic recension in the 1960s, which made clear that he did indeed believe in a Lucianic recension as the origin of the Byzantine text type.⁴³ I reviewed the first through third editions of Metzger’s *Text of the New Testament* and discovered that

³⁹ Metzger and Ehrman, *The Text of the New Testament*, 306. Emphases added.

⁴⁰ The Byzantine text “is a kind of ‘plenior’ text, one which is longer but also full of major faults. That does not make it entirely without value. Here and there, in one witness or another, there are a fair number of readings known to the Syrian communities of the first centuries. So there are some valuable elements in this mixture; they simply need to be decanted.” Léon Vaganay and Christian-Bernard Amphoux, *An Introduction to New Testament Textual Criticism*, trans. Jenny Heimerdinger (Cambridge: Cambridge University Press, 1991), 109.

⁴¹ The Byzantine text is “a late text which is inferior to the other text-types. Of course, many Byzantine readings are supported by other evidence and are good readings. It is likewise possible that in some instances the true reading has been lost from the MSS of the other text-types and is preserved only in the Byzantine text. For this reason Byzantine readings must not automatically be rejected without examination. At the same time, the general impression given by readings that are characteristically Byzantine is that they are inferior and not likely to be original.” J. Harold Greenlee, *Introduction to New Testament Textual Criticism*, 2nd ed. (Grand Rapids: Baker Academic, 1995), 86. As to the nature of the Byzantine text, Greenlee says: “Byzantine readings are characteristically smooth, clear, and full. . . . One of the most common characteristics of the Byzantine text is the harmonization of parallel passages” (pp. 86–87).

⁴² Metzger and Ehrman, *The Text of the New Testament*, 279. They say the Byzantine text’s “final form represents a slow developing tradition, not one that sprang up immediately at one time and place. It was not, in other words, a textual recension created by a single person or community.”

⁴³ Bruce M. Metzger, “The Lucianic Recension of the Greek Bible,” in *Chapters in the History of New Testament Textual Criticism*, NTTS 4 (Grand Rapids: Eerdmans, 1963), 1–41. This chapter was a revision of an earlier journal article: Bruce M. Metzger, “Lucian and the Lucianic Recension of the Greek Bible,” *New Testament Studies* 8, no. 3 (1962): 189–203. The Lucianic recension theory is also found in Vaganay and Amphoux, *An Introduction to New Testament Textual Criticism*, 109.

Metzger himself did indeed believe in the Lucianic recension, while it was Ehrman who modified the 4th edition of *Text of the New Testament* to reject the Lucianic recension. In the first, second, and third editions of *The Text of the New Testament*, Metzger makes the same exact statement:

Readings which are supported by only Koine or Byzantine witnesses (Hort's Syrian group) may be set aside as almost certainly secondary. The reason that justifies one in discarding the Koine type of text is that it is based on the recension prepared near the close of the third century by Lucian of Antioch, or some of his associates, who deliberately combined elements from earlier types of text.⁴⁴

Thus, it should be clear that Bruce Metzger, one of the most influential members of the NA26/27 and UBS3/4 committees, believed in the Lucianic recension.

Chief editor of the NA26/27, Kurt Aland, also made clear that he believed in the theory of a Lucianic recension, although Aland believes that there was also earlier freedom in copying before Lucian. Aland writes: "Lucian created the 'Antiochene text' in the exegetical school at Antioch at the end of the third century during the forty-year period of freedom from persecution."⁴⁵ Aland also seems to endorse a softened version of Westcott & Hort's conflation theory when he says, "when Lucian was editing the 'Antiochene text,' he had before him a manuscript (or manuscripts) that incorporated many elements of the 'Majority text,' but also extensively represented the original text, the text of the early period."⁴⁶ I say "softened" version of Westcott & Hort's conflation theory because Aland does not explicitly name Alexandrian and Western texts as Lucian's exemplars, but rather speaks of "the text of the early period."

⁴⁴ Bruce M. Metzger, *The Text of the New Testament: Its Transmission, Corruption, and Restoration* (Oxford: Clarendon Press, 1964), 212; Bruce M. Metzger, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*, 2nd ed. (Oxford: Clarendon Press, 1968), 212; Bruce M. Metzger, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*, 3rd ed. (Oxford: Clarendon Press, 1992), 212.

⁴⁵ Aland, "The Text of the Church?," 142.

⁴⁶ Aland, "The Text of the Church?," 143.

Aland then describes the spread of Lucian's recension: students of the Antiochene school "were called to serve as bishops of the numerous sees of Asia Minor and elsewhere . . . They brought 'their' text with them and naturally ordered its exclusive use in the scriptoria of their provinces, so that a tidal wave of manuscripts with the Antiochene (= early Byzantine) text flooded the Greek-speaking church." Yet Aland also clearly believes that the Byzantine text had *stages and developed as a process*; the Byzantine manuscripts "did not immediately supplant the earlier forms of text . . . this process was to take generations (most of the Byzantine manuscripts must have been introduced in churches as replacements of earlier manuscripts of different textual traditions)."⁴⁷

However, the NA26/27 also softened WH's firm rejection of the Byzantine text by opening the door for *rare cases* where the Byzantine text might preserve the original text. The main reason for this softening was the 20th century discovery of NT papyri. WH developed their theory without the papyri, but numerous papyri have been found to preserve readings that were previously thought to be distinctively Byzantine (i.e., no Alexandrian or Western support). Günther Zuntz and Harry Sturz were particularly important in demonstrating these "Byzantine-papyri alignments," which suggested an early date for readings previously thought to be distinctively Byzantine (i.e., only supported by Byzantine witnesses).⁴⁸ An early date for these readings does not automatically mean they represent the original text, but the early date meant that these Byzantine-papyri alignments deserve a second look.

⁴⁷ Aland, "The Text of the Church?," 142–43.

⁴⁸ Sturz, *The Byzantine Text-Type and New Testament Textual Criticism*, 55–69, 145–59; Günther Zuntz, *The Text of the Epistles: A Disquisition upon the Corpus Paulinum* (London: Oxford University Press, 1953), 49–57.

The Strutwolf–NTG and the Byzantine Text: Greater Nuance and Appreciation

The editors of the Strutwolf–NTG are moving towards a *greater appreciation* for the Byzantine text and *greater nuance* in delineating multiple stages in the development of the Byzantine text.⁴⁹ This nuance leads the Strutwolf–NTG editors to believe that the Byzantine text is not a text-type in the way that Westcott & Hort, Aland, and Metzger understood the Byzantine text in terms of *a deliberate recension or revision* in the fourth century, with clear boundaries against other text-types.

Klaus Wachtel (who was an editor for NA28, ECM Mark, Acts, Catholic Letters) has been highly influential in shifting scholarly opinion away from the recension theory towards a process theory.⁵⁰ Wachtel says, “Now that the recension theory has been largely abandoned, we have become aware that *the Byzantine text itself has to be seen as a process resulting in the relatively stable form of the late Byzantine majority text. . . .* We are aware today that the Byzantine text of earlier times looked different from the majority text of the 13th/14th centuries.”⁵¹ Elsewhere, Wachtel urges textual critics to abandon the term ‘text-type’ since it arose out of the recension theory; instead, Wachtel says, “The term ‘Byzantine text’ may serve as a shorthand for ‘late Byzantine majority text,’ but if we use the term in this sense, we should be aware that it refers to the last phase of a process that began before witnesses like Vaticanus and Sinaiticus were

⁴⁹ See the comments in Wasserman and Gurry, *A New Approach to Textual Criticism*, 7–11.

⁵⁰ Klaus Wachtel, *Der Byzantinische Text Der Katholischen Briefe: Eine Untersuchung Zur Entsehung Der Koine Des Neuen Testaments*, ANTF 24 (Berlin: Walter de Gruyter, 1995); Klaus Wachtel, “Early Variants in the Byzantine Text of the Gospels,” in *Transmission and Reception in the Byzantine Text of the Gospels*, ed. J. W. Childers and D. C. Parker (Piscataway, NJ: Gorgias Press, 2006), 28–47; Klaus Wachtel, “The Corrected New Testament Text of Codex Sinaiticus,” in *Codex Sinaiticus: New Perspectives on the Ancient Biblical Manuscript*, ed. Scot McKendrick et al. (Peabody, MA: Hendrickson Publishers, 2015), 97–106; Barbara Aland and Klaus Wachtel, “The Greek Minuscules of the New Testament,” in *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis*, ed. Bart D. Ehrman and Michael W. Holmes, NTTSD 42 (Leiden: Brill, 2013), 69–91.

⁵¹ Klaus Wachtel, “The Byzantine Text: The Last Text-Type Standing?” (paper presented at the 2019 annual meeting of the Society of Biblical Literature, San Diego, CA, November 25, 2019). Emphasis added.

produced [= before the 4th century].”⁵² Because there are stages within the Byzantine tradition, the ECM has discarded the Majority text symbol \mathfrak{M} (used in NA26/27 and HF-MT), and uses the abbreviation ‘Byz’ to indicate readings from after the ninth century that were carefully controlled and highly consistent.⁵³ These ‘Byz’ readings are not established based on a numerical majority, but on the basis of seven manuscripts that demonstrate a “nearly pure” Byzantine text.⁵⁴ Thus, the term “*Majority text* is a strictly quantitative term, [while] the term *Byzantine text* refers to a stage in the history of the text [i.e., the medieval Byzantine majority text of the 13th/14th centuries].”⁵⁵

The ECM editors are quite forceful in announcing their re-evaluation of the Byzantine text and contrasting their approach with older approaches: “The text of NA26/UBS3 was the result of twentieth century textual criticism, which brought about an anti-Byzantine bias as a bi-product of Westcott/Hort’s great achievement of overcoming the Textus Receptus. The anti-Byzantine bias was enforced by the concomitant overrating of the so-called Alexandrian witnesses.”⁵⁶ The ECM editors still regard the Byzantine

⁵² Wachtel, “Notes on the Text of Mark,” 5.

⁵³ Strutwolf et al., *ECM I: Mark, Part 1: Text*, 11*.

⁵⁴ The list of manuscripts subsumed under ‘Byz’ is different for each book and is found in Barbara Aland et al., eds., *Novum Testamentum Graece - Editio Critica Maior IV: The Catholic Letters, Part 2: Supplementary Material*, 2nd ed. (Stuttgart: German Bible Society, 2013), 10–18; Holger Strutwolf et al., eds., *Novum Testamentum Graece - Editio Critica Maior III: The Acts of the Apostles, Part 2: Supplementary Material* (Stuttgart: German Bible Society, 2017), 8; Holger Strutwolf et al., eds., *Novum Testamentum Graece - Editio Critica Maior I: The Synoptic Gospels, 2. The Gospel According to Mark, Part 2: Supplementary Material* (Stuttgart: German Bible Society, 2021), 9–10.

For Mark, the ‘Byz’ manuscripts are 3, 18, 35, 105, 261, 351, and 2607. For Acts, the ‘Byz’ manuscripts are 1, 18, 35, 330, 398, 424, and 1241. For James, the ‘Byz’ manuscripts are 1, 18, 35, 424, 607, 617, and 2423. For 1 Peter, the ‘Byz’ manuscripts are 1, 18, 35, 319, 431, 617, and 2423. For 2 Peter, the ‘Byz’ manuscripts are 18, 35, 319, 365, 424, 468, and 617. For 1 John, the ‘Byz’ manuscripts are 18, 35, 319, 424, 468, 617, and 2423. For 2–3 John and Jude, the ‘Byz’ manuscripts are 18, 35, 319, 398, 607, 1175, and 2423. Two manuscripts are found in every book so far covered by the ECM: 18 and 35, which are part of von Soden’s K^r group or labelled as Family 35 by Pickering. Most agree the K^r group is recensional and probably compiled in the late-11th or early-12th century; its most distinguishing feature is the presence of a lectionary apparatus in nearly all of the manuscripts of this group. Robinson & Pierpont reject the K^r group as late and secondary to the earlier Byzantine consensus text (see *Byzantine Textform 2005*, pp. xi, xiv, 557).

⁵⁵ Strutwolf et al., *ECM I: Mark, Part 1: Text*, 11*. Emphases original.

⁵⁶ Wachtel, “Notes on the Text of Mark,” 1.

text as secondary based on certain internal criteria: “Where we see the clearer and smoother variant supported by the mainstream tradition [= Byz], we readily adopt these results,” yet the ECM editors also state: “In places where we suspect the anti-Byzantine bias was at work, however, we are able to improve the work of our predecessors by seriously assessing the quality of the majority reading [= Byz].”⁵⁷

The result of this changed theory concerning the Byzantine text is seen in the textual changes to NA27 found in the ECM volumes. We can analyze these changes in two ways: (1) quantitatively or statistically, giving raw numbers of how many changes were towards the Byzantine text, and (2) qualitatively, analyzing the nature of these changes and how significant they are for meaning and translation.

Quantitatively/statistically, the ECM has shifted towards the Byzantine text

In Mark, 26 out of 33 changes (78.8%) made to the NA27/28 text were *towards* the Byzantine text.⁵⁸ In six readings (18.2%), the NA27/28 had the Byzantine reading and the ECM moved *away* from the Byzantine text (Mark 3:32; 6:22; 7:35, 37; 15:12; 16:19). In one reading, the Byzantine text supports neither the ECM nor NA28, i.e. the Byzantine text has its own distinct reading (Mark 4:15).

In Acts, 36 out of 52 changes (69.2%) made to the NA27/28 text were *towards* the Byzantine text. In only four readings (7.7%), the NA27/28 had the Byzantine reading and the ECM moved *away* from the Byzantine text (Acts 10:9; 11:22; 13:33; 23:1). In six readings (11.5%), the Byzantine text is divided (Acts 8:31; 15:37; 16:12; 20:5, 21; 28:5), while in another six readings (11.5%) the Byzantine text supports neither the ECM

⁵⁷ Wachtel, “Notes on the Text of Mark,” 1.

⁵⁸ The ECM’s “Notes on the Text of Mark” and the ECM’s list of textual changes say that only 20 changes were made towards the Byzantine text, but it is unclear why the changes in Mark 1:2, 4; 3:11; 6:23; 10:28; and 11:3 were not counted as Byzantine readings. I counted these as Byzantine readings.

nor NA28, i.e. the Byzantine text has its own distinct reading (Acts 9:12[2x], 18:7; 19:14; 25:18; 27:23).

In the Catholic Letters, 16 out of 28 changes (57.1%) made to the NA27 text were *towards* the Byzantine text.⁵⁹ In nine readings (32.1%), the NA27/28 had the Byzantine reading and the ECM moved *away* from the Byzantine text. In one reading (3.6%), the Byzantine text is divided (1 John 5:10). And in two readings (7.1%), the Byzantine text supports neither the ECM nor NA28, i.e. the Byzantine text has its own distinct reading (1 Pet 3:10; Jude 5).

Table 13. The ECM and the Byzantine text

	ECM Mark (33 total changes)	ECM Acts (52 total changes)	ECM Catholic Letters (28 total changes)	Combined ECM Mark, Acts, CL (113 total changes)
Changes NA27/28 <i>towards</i> Byz	26 (78.8%)	36 (69.2%)	16 (57.1%)	78 (69.0%)
Changes NA27/28 <i>away from</i> Byz	6 (18.2%)	4 (7.7%)	9 (32.1%)	19 (16.8%)
Byz text divided	–	6 (11.5%)	1 (3.6%)	7 (6.2%)
Byz text supports neither NA27 nor ECM	1 (3.0%)	6 (11.5%)	2 (7.1%)	9 (8.0%)

⁵⁹ The NA28 (pp. 50*–51*) and ECM Catholic Letters, Part 1 (pp. 35*–36*) make it seem like there were 34 changes to the NA27. However, six split line readings were included in these lists. In ECM Acts and Mark, the editors do not count split line readings as textual changes, so I think the proper count of textual changes to NA27 in the Catholic Letters is 28, not 34. I think these six split line readings were included in the list because of changes from the first and second editions of the ECM Catholic Letters.

What this shows is that a strong majority of total changes were *towards* the Byzantine text (69%), with a small percentage of changes *away* from the Byzantine text (16.8%).

Qualitatively, most of the ECM's changes are grammatical/stylistic

Qualitatively, the ECM's textual changes are not as significant as the statistics might suggest. Most of the ECM's textual changes are grammatical, syntactical, or stylistic in nature, and thus have very little effect upon meaning:

- Adding or omitting a conjunction⁶⁰
- Adding or omitting a finite verb or infinitive⁶¹
- Adding or omitting an article⁶²
- Adding or omitting a pronoun⁶³
- Adding or omitting a particle⁶⁴
- Adding or omitting an adverb⁶⁵
- Adding or omitting an adjective⁶⁶
- Adding or omitting a common noun or proper noun⁶⁷
- Adding or omitting a preposition or prepositional prefix⁶⁸
- Adding or omitting a prepositional phrase⁶⁹

⁶⁰ Mark 7:6, 12; 11:3, 23; 16:14; Acts 2:33; 19:15; 23:5; Jas 2:4; 1 Pet 1:16.

⁶¹ Mark 15:12; Acts 11:22; Jas 2:15; 1 Pet 1:16.

⁶² Mark 1:4; 3:20; 7:37; 12:36; Acts 2:20[2x]; 5:31; 9:12; 12:11; 14:10; 15:17, 37, 41; 16:27, 28; Jas 4:10; 1 Pet 2:5; 2 Pet 3:16; 3 John 4; Jude 18.

⁶³ Mark 1:2; Acts 13:33; 27:23; 2 Pet 2:20.

⁶⁴ 2 Pet 3:10, 18.

⁶⁵ Mark 4:16; 7:35.

⁶⁶ Mark 6:23.

⁶⁷ Mark 16:19; Acts 3:13[2x]; 20:21.

⁶⁸ Acts 7:22; 10:40; 13:11; 14:3; Jas 1:20.

⁶⁹ Acts 9:12.

- Changing noun number, case, and/or gender⁷⁰
- Changing pronoun number, case, and/or gender⁷¹
- Changing participle number, case, and/or gender⁷²
- Changing verbal aspect, voice, and/or mood⁷³
- Substitution of synonymous words/constructions⁷⁴
- Substitution of conjunctions⁷⁵
- Substitution of personal, reflexive, or demonstrative pronouns⁷⁶
- Substitution of prepositions or prepositional prefixes⁷⁷
- Word order⁷⁸
- Spelling of proper names⁷⁹

However, I would consider the following to be some of the most significant changes.

These entail long additions/omissions, significant re-writes, and significant substitutions.

⁷⁰ Acts 1:26; 9:8; 25:18; 2 Pet 3:6.

⁷¹ Acts 19:14.

⁷² Mark 3:11; 1 Pet 1:6.

⁷³ Mark 8:35; 10:28; 14:44; Acts 5:26; 7:7; 8:31; 16:17; 23:10; 28:5; 2 Pet 2:15; 3:16.

However, the changes in Mark 8:35; Acts 7:7; 8:31; 2 Pet 2:15 could possibly be itacisms that happen to create a meaningful morphological change: ἀπολέσῃ (aor. subj.) vs. ἀπολέσει (fut. ind.) in Mark 8:35; δουλεύσωσιν (aor. subj.) vs. δουλεύσουσιν (fut. ind.) in Acts 7:7; καταλιπόντες (aor.) vs. καταλείποντες (pres.) in 2 Pet 2:15.

⁷⁴ Mark 2:12; 4:31; 7:9; 11:32; Acts 1:10, 15; 4:4; 5:33; 16:12, 13; 20:6; Jas 1:20; 2 Pet 2:6; 1 John 3:7.

⁷⁵ Acts 2:3; 16:11.

⁷⁶ Acts 10:9; 1 John 5:10, 18.

⁷⁷ Mark 4:15; 6:40; 10:25; Acts 2:5; 9:21; 15:4; 20:5.

⁷⁸ Mark 6:22; 9:1; 14:31; Acts 23:1; 27:8; Jas 2:3; 2 John 5, 12.

⁷⁹ Acts 18:7.

Table 14. Significant changes towards the Byzantine text in the ECM

Passage	NA27	ECM	Issue
Mark 3:14	[οὐς καὶ ἀποστόλους ὠνόμασεν]	<i>omit</i>	ECM omits long phrase
Mark 3:16	[καὶ ἐποίησεν τοὺς δώδεκα]	<i>omit</i>	ECM omits long phrase
Mark 3:32	[καὶ αἱ ἀδελφαί σου]	<i>omit</i>	ECM omits long phrase
Mark 7:24	Τύρου	Τύρου ♦ Τύρου καὶ Σιδῶνος	ECM diamond adds short phrase
Mark 9:29	προσευχῇ	προσευχῇ ♦ προσευχῇ καὶ νηστεία	ECM diamond adds short phrase
1 Pet 4:16	ἐν τῷ ὀνόματι τούτῳ	ἐν τῷ μέρει τούτῳ	substitution
2 Pet 3:10	εὐρεθήσεται	οὐχ εὐρεθήσεται	ECM adds οὐχ
Jude 5	[ὕμᾱς] πάντα ὅτι [ὁ] κύριος ἅπαξ	ὕμᾱς ἅπαξ πάντα ὅτι Ἰησοῦς	substitution; word order

The THGNT and Byzantine Text

The THGNT's theory about the Byzantine text

In Dirk Jongkind's stand-alone *Introduction to the Tyndale House Greek New Testament*, he explains in two chapters that the THGNT editors reject both the Textus Receptus and the Byzantine Priority position.⁸⁰ Jongkind writes that the Textus Receptus “shows many signs of being late, instead of being original,” although he does not elaborate upon these “many signs of being late.”⁸¹ Jongkind does make an interesting aside about the TR: “the Textus Receptus was the text used by many in the sixteenth and

⁸⁰ Jongkind, *An Introduction to the Greek New Testament*, 87–100.

⁸¹ Jongkind, *An Introduction to the Greek New Testament*, 87.

seventeenth centuries. Therefore, *church historians do well to have the Textus Receptus at hand.*⁸²

Jongkind gives four reasons for rejecting the TR: (1) The view of “providential preservation” among TR advocates overextends itself by claiming that God had to preserve his word *in the specific way* envisioned by TR advocates, namely, through the majority of manuscripts and Erasmus’s editorial work. Jongkind believes in providential preservation, but also says, “I do not believe that God is under any obligation to preserve every detail of Scripture for us . . . God could have given us a fixed master copy of the Scriptures, yet he chose not to.”⁸³

(2) Discussion should begin with what God *has actually done*, not what we think God *should have done*. The NT writings have come down to us in thousands of hand-copied manuscripts, all of them corrupted to varying extent. Jongkind writes that God’s Word “has always been available to the church, though *sometimes with more clarity than at other times* . . . As far as the historical evidence suggests, *not everyone has had access at all times to the perfect, original wording of the New Testament.*”⁸⁴

(3) Not even the Textus Receptus is a fixed entity. As mentioned above, there are many editions of the TR and Jongkind points out textual differences between the 1550 Stephanus TR and the 1624 Elzevir TR in Rev 7:7 (Ἰσασχάρ vs. Ἰσαχάρ); Rev 8:11 (τὸ τρίτον vs. τὸ τρίτον τῶν ὑδάτων); 2 Pet 1:1 (σωτήρος vs. σωτήρος ἡμῶν). Even advocates of the TR must practice textual criticism in these instances.

(4) Advocates of the TR “shrink back from the historical task [of determining the original text] and adopt a solution in which the theological notion of providential preservation functions in a way not dissimilar to the theological outlook that the

⁸² Jongkind, *An Introduction to the Greek New Testament*, 87. Emphasis added.

⁸³ Jongkind, *An Introduction to the Greek New Testament*, 90.

⁸⁴ Jongkind, *An Introduction to the Greek New Testament*, 90. Emphases added.

[Protestant] Reformers rejected.”⁸⁵ According to the Eastern Orthodox and the Roman Catholicism, it is the church and its leaders that determine the shape and form of Scripture. In other words, the word of God is always *mediated* through the church and its leaders. But Protestants (like the THGNT editors) reject this notion and insist that Scripture is *directly available* to all of God’s people.

Jongkind discusses the Byzantine text in a separate chapter.⁸⁶ He first contrasts advocates of Byzantine Priority vs. advocates of the TR: Byzantine Priority makes historical arguments and engages in textual criticism when the Byzantine text is divided, whereas advocates of the TR focus on a theological argument of providential preservation. Jongkind also points to two big differences between the Byzantine text and the TR: all of Acts 8:37 and 1 John 5:7–8 are omitted in the Byzantine text since those verses do not occur in a majority of Byzantine manuscripts.

Jongkind then lays out two arguments for Byzantine priority: (1) “normal transmission” (the ‘best’ text was copied most frequently, while ‘bad’ texts were trashed and/or not copied);⁸⁷ and (2) eclectic texts like the THGNT are artificial, piece-meal, buffet-style texts: even within the span of one verse, no extant manuscript supports the exact wording of eclectic texts like the NA28 and THGNT.⁸⁸

Jongkind then gives two arguments against the Byzantine text: (1) Lack of early, pre-fourth century evidence for the Byzantine text; and (2) on internal grounds, the Byzantine text favors harmonization and seems to have been influenced by liturgical readings (e.g., substituting the more specific, ‘Jesus’ for the pronoun ‘he,’ to clarify who

⁸⁵ Jongkind, *An Introduction to the Greek New Testament*, 91.

⁸⁶ Jongkind, *An Introduction to the Greek New Testament*, 93–100.

⁸⁷ A fuller explanation of “normal transmission” can be found in Robinson, “Appendix: The Case for Byzantine Priority,” 538–44.

⁸⁸ A fuller critique of the piece-meal approach of eclectic texts can be found in Robinson, “Appendix: The Case for Byzantine Priority,” 534–38.

is in view).⁸⁹ Having surveyed the THGNT’s theoretical rejection of the TR and Byzantine priority, we can move on to how the actual THGNT text compares to the Byzantine text.

Method: Quantitative/Statistical and Qualitative Analysis

In order to discern the THGNT’s relationship to the RP Byzantine text, I used two methods to gain insight: First, I did quantitative/statistical analysis by collecting every instance where the *THGNT agrees with the RP-Byz against the NA27*, but only in Matthew, Mark 1–8, and the Catholic Epistles. The comparison was with the NA27 text, since the NA28 incorporated changes in the Catholic Epistles from the ECM and the ECM has already been dealt with above. It would have been ideal to finish Mark and gather data on Acts, but the data already gathered seems sufficient to draw preliminary conclusions. All of this data is presented in Appendix 6 entitled, “THGNT/RP-Byz Agreements against the NA27.”

Second, I did qualitative analysis and focused comparison on four categories of textual variants, in order to ensure I was focusing on the most significant textual issues:

1. Places where the RP-Byz and/or TR *add entire verses* that are omitted in NA27
2. Places where the RP-Byz and/or TR has *other substantial, multi-verse additions* that are omitted in NA27 (Mark 16:9–20; Luke 22:43–44; John 7:53–8:11; Rom 16:25–27; 1 John 5:7–8)
3. Places where the RP-Byz and/or TR *add long phrases* (4 or more words) in Mark.

⁸⁹ Robinson critiques this supposed lectionary influence in Robinson, “‘It’s All About Variants’—Unless ‘No Longer Written,’” 128–39. Robinson is incisive when he says that we must pay attention to the liturgical calendar and the beginning of lections, where the temptation to add a specific name in place of a pronoun is strongest. However, variants that replace pronouns with specific names often occur *within* lectionary units, and not just at the beginning of lections.

Robinson also responds to arguments regarding the inferiority of the Byzantine text based on internal evidence; see Robinson, “In Search of the Alexandrian Archetype,” 45–67; Maurice A. Robinson, “The Recensional Nature of the Alexandrian Text-Type: A Response to Selected Criticisms of the Byzantine-Priority Theory,” *Faith and Mission* 11, no. 1 (1993): 46–69. In particular, Robinson argues that many of the shorter readings in the Alexandrian text-type could be due to parablepsis (unintentional or accidental errors of omission caused by homoioteleuton).

4. Places where the RP-Byz and/or TR *add short phrases* (1–3 words) in Mark. All of this data is presented in appendix 7 entitled, “Additions in the RP-Byz and/or Textus Receptus.”

Methodological Choices Further Explained

Before discussing the data, I first must explain some methodological choices I made when comparing the THGNT, NA27, and RP-Byz. I excluded three types of differences: First, I excluded instances where *all three editions have different readings* (e.g., Matt 8:13, 21; 13:35; 15:30; 22:30, 43; Mark 2:16; 3:25; 4:15; 7:26; 1 John 4:12; Jude 5). In these instances, the THGNT has its own independent reading and thus disagrees with both the RP-Byz and the NA27, so these readings are not useful for discerning the THGNT’s relationship with the RP-Byz text.

Second, I excluded differences where the RP-Byz indicates that *the Byzantine text is split* between two different readings (e.g., Matt 5:39, 45; 9:27; 10:28; 13:28, 33; 26:33, 35). In such cases, since there is no clear Byzantine Textform, the relationship between the THGNT and the Byzantine text becomes difficult to discern.

Third, I also excluded instances where *the THGNT expressed uncertainty* with a diamond, where one reading supports the RP-Byz reading while the other reading supports the NA27 reading (e.g., Matt 2:21; 6:15; 13:43; 18:7; 26:44). In such instances, obviously the THGNT does not have a *clear* agreement or *clear* disagreement with either the RP-Byz or the NA27.

And I must mention two other methodological issues: First, I counted as agreements instances where the only difference between the THGNT and NA27 or RP-Byz related to orthography or accent, such as use of the moveable *nu* (e.g., Matt 6:5; 23:5), itacisms (e.g., Matt 6:28; 23:7; 26:36), assimilation of *nu* (e.g., Matt 17:3; 1 Pet 3:7), capitalization (e.g., *κρανίου τόπος* vs. *Κρανίου Τόπος* in Matt 27:33), elision (e.g., *ἀπὸ ἄνωθεν* vs. *ἀπ’ ἄνωθεν* in Matt 27:51), and accent (e.g., *Μαγαδᾶν* vs. *Μαγαδάν* in Matt 15:39). So even though technically the THGNT and NA27 or RP-Byz differ in these

instances, the difference is negligible for the purpose of discerning the THGNT's relationship with the NA27 and RP-Byz.

Second, I divided up some variants that the RP-Byz only counted as one, but should probably be counted as two or three variants (e.g., Matt 3:16; 11:23; 12:36; 13:4; 14:3, 6; 15:14; 16:23; Jas 2:18). In other instances, I combined multiple variants that could be better understood as just one variant (e.g., Matt 16:2-3). Thus my total count of differences between the NA27 and RP-Byz will differ slightly from how RP-Byz counted the differences. The data from appendices 6 and 7: "THGNT/RP-Byz Agreements against the NA27" and "Additions in the RP-Byz and/or TR" can be summarized both quantitatively/statistically, and qualitatively (i.e., examining the nature of these THGNT and RP-Byz agreements). First, we begin with a quantitative/statistical discussion:

The THGNT and the RP-Byz: Quantitative/Statistical Discussion

In Matthew, Mark 1–8, and the Catholic Epistles, the THGNT and RP-Byz agree against the NA27 in 190 total *clear instances* (i.e., no uncertainty is expressed in any of the three editions): 107 in Matthew, 43 in Mark 1–8, and 40 in the Catholic Epistles. However, these numbers change when we remove instances where the NA27 expressed uncertainty with brackets; the numbers become 61 THGNT/RP-Byz agreements in Matthew, 33 in Mark 1–8, and 27 in the Catholic Epistles. This is a more accurate count when comparing to the ECM since the ECM's textual changes do not include uncertainty; the ECM has a separate section for its split lines.

Table 15. Statistical summary of THGNT/RP-Byz agreements against the NA27

	THGNT/RP-Byz agreements against the NA27	Total number of differences between the NA27 & RP-Byz	Percentage of THGNT/RP-Byz agreements against the NA27
Matthew	107x (but 61x without brackets in NA27) ECM makes 16 changes towards Byz text without split lines	783	13.7% 7.7% without brackets in NA27
Mark 1–8	43x (but 33x without brackets in NA27) ECM makes 16 changes towards Byz text without split lines	434	9.9% 7.6% without brackets in NA27
James	5x (but 3x without brackets in NA27) ECM makes 4 changes towards Byz text without split lines	85	5.9% 3.5% without brackets in NA27
1–2 Peter	21x (but 13x without brackets in NA27) ECM makes 7 changes towards Byz text without split lines	125	16.8% 10.4% without brackets in NA27
1–3 John	11x (but 6x without brackets in NA27) ECM makes 4 changes towards Byz text without split lines	77	14.3% 7.8% without brackets in NA27
Jude	3x (but 1x without brackets in NA27) ECM makes 1 change towards Byz text without split lines	17	17.6% 5.9% without brackets in NA27

What we can see is that *both the THGNT and ECM are pushing the NA27 text towards the Byzantine text in a small way, with the THGNT doing a bit more pushing than the ECM*. But neither is making drastic changes towards the Byzantine text.

However, we still need to do a qualitative assessment about the nature of these changes. If a new edition only made two changes to the NA27 text by adding the long ending of Mark and the Pericope Adulterae, obviously two changes are statistically insignificant, but the quality/nature of those two changes would be extremely significant.

The THGNT and the RP-Byz: Qualitative Discussion

Qualitatively, we can discuss the nature or significance of these THGNT/RP-Byz agreements according to the four categories presented in appendix 7, “Additions in the RP-Byz and/or Textus Receptus”:

Category I (entire verses added to the GNT). In Category I, the THGNT includes Matt 12:47; 16:2b–3; 21:44 and has a diamond reading for adding Mark 11:26 (while the UBS3/4/5 has an {A} rating for omitting Mark 11:26!). What is striking about the Category I passages is that the NA27 omits all of them, except for single brackets around Matt 12:47; 16:2b–3; 21:44, yet, the UBS editions show quite a bit of uncertainty about omitting these verses. Not all of these verses have {A} ratings that indicate full certainty about omitting these verses. And there is often a discrepancy between ratings in UBS3 vs. UBS4/5, with the UBS4/5 being more certain about omitting than the UBS3.

The UBS editions are most uncertain about omitting:

Matt 12:47; 21:44	{C} rating in UBS3/4/5
Matt 16:2b–3	{C} rating in UBS4/5, {D} rating in UBS3
Matt 18:11	{B} rating in UBS3/4/5
Acts 24:6b–8a	{B} rating in UBS4/5, {D} rating in UBS3

For Matt 17:21; 23:14; Mark 7:16; Luke 17:36; 23:17; Acts 15:34; 28:39, the UBS4/5 have {A} ratings, while the UBS3 had {B} ratings. For Mark 9:44, 46; 11:26; 15:28;

John 5:3b–4; Acts 8:37, the UBS3/4/5 are united in having {A} ratings for omission. What should be apparent is that *it is not a closed case on omitting these entire verses*. The THGNT opens the door for including Matt 12:47; 16:2b–3; 21:44; and Mark 11:26.

Furthermore, these Category I verses also demonstrate some significant differences between the RP-Byz and the TR: the RP-Byz omits Luke 17:36; Acts 8:37; 15:34 while the TR includes these verses. And the RP-Byz indicates that the Byzantine tradition is split regarding adding or omitting Acts 24:6b–8a.

Category II (multi-verse additions). In Category II, we encounter some of the most famous textual problems. The THGNT and NA27 agree about omitting Mark 16:9–20, although they still both print the passage in the main text rather than in the apparatus. The THGNT and NA27 also agree about omitting John 7:53–8:11, but the NA27 still prints the passage in the main text, while the THGNT relegates the entire passage into the apparatus. The THGNT and NA27 also agree about omitting the *Comma Johanneum* (1 John 5:7–8) and both print the variant in the apparatus, not in the main text. The *Comma Johanneum* is probably the most distinctive passage in the TR since even the RP-Byz omits it from their text since it is found in only a tiny number of manuscripts.

The most substantial differences in these Category II passages are Luke 22:43–44 and Romans 16:25–27. The NA27 prints Luke 22:43–44 (the ministering angel; Jesus sweating blood) in double brackets indicating that the text is secondary, while the THGNT indicates uncertainty with a diamond and thus considers it possible that Luke 22:43–44 was part of the original text. And for the Romans doxology (16:25–27), both the NA27 and THGNT include the doxology after 16:23 (since both omit 16:24), although the THGNT has no diamond for uncertainty while the NA27 is uncertain with

single brackets.⁹⁰ The Romans doxology also illustrates another difference between the RP-Byz and TR: the RP-Byz prints the doxology after Rom 14:23 and consequently ends the book of Romans at 16:24 (rather than 16:27), while the TR includes the doxology after Rom 16:24 in its traditional place and thus ends the book of Romans at 16:27.

Category III (long phrases of 4 or more words added). Category III only covers Mark for now. We see two long phrases that the THGNT chooses to include (*μηδὲ εἴπης τι ἐν τῇ κωμῇ* in Mark 8:26; *καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ* in Mark 10:7), and we also see five long phrases that the THGNT uses a diamond to indicate uncertainty about including (*ὃς οὐκ ἀκολουθεῖ ἡμῖν* in Mark 9:38; *καὶ ἐξ ὅλης τῆς ψυχῆς* in Mark 12:33; *καὶ ἄλλος, μὴ τι ἐγώ* in Mark 14:19; *καὶ ἀλέκτωρ ἐφώνησεν* in Mark 14:68; *καὶ ἡ λαλιά σου ὁμοιάζει* in Mark 14:70).

I counted 20 long phrases added in Mark by the RP-Byz/TR and the THGNT considers two of them to be worthy of inclusion and five of them to be possibly worthy of inclusion (7 out of 20). In contrast, the NA27 has single brackets around *καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ* in Mark 10:7 and *καὶ ἀλέκτωρ ἐφώνησεν* in Mark 14:68, indicating uncertainty about including these two long phrases (2 out of 20). ECM Mark is the exact same as NA27, only considering *προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ* in Mark 10:7 and *καὶ ἀλέκτωρ ἐφώνησεν* in Mark 14:68 as possible additions by using split line readings (2 out of 20).

THGNT:	7 out of 20 long phrases added in Mark might be original (2 without uncertainty, 5 with a diamond)
NA27:	2 out of 20 long phrases added in Mark might be original (2 with brackets)

⁹⁰ However, Kurt and Barbara Aland are adamant that Romans 16:25–27 “are not a part of the letter in its original form” (*Text of the New Testament*, 310; cf. discussion on pp. 295–96). Bruce Metzger summarizes the UBS Committee’s thinking that “the multiplicity of locations at which the doxology appears in the several witnesses, as well as the occurrence in it of several expressions that have been regarded as non-Pauline, raises suspicions that the doxology may be non-Pauline. At the same time, however, on the basis of good and diversified evidence supporting sequence (a), it was decided to include the doxology at its traditional place at the close of the epistle, but enclosed within square brackets to indicate a degree of uncertainty that it belongs there” (*Textual Commentary*, 472–73).

ECM: 2 out of 20 long phrases added in Mark might be original
(2 with split lines)

In this Category III in Mark, we thus see the THGNT pushing the NA27 further towards the Byzantine text than the ECM does.

Category IV (short phrases of 1–3 words added). In Category IV, we see the THGNT once again pushing the NA27 towards the Byzantine text more than the ECM. In three passages, the THGNT chooses to include a Byzantine addition (*καὶ Σιδῶνος* in Mark 7:24; *εἰς τὸ πλοῖον* in Mark 8:13; *καὶ προσεύχεσθε* in Mark 13:33). In four passages, the THGNT is uncertain about including a Byzantine addition by using a diamond (*καὶ κλινῶν* in Mark 7:4; *καὶ νηστεία* in Mark 9:49; *αὕτη πρώτη ἐντολή* in Mark 12:30; *καὶ ταραχαί* in Mark 13:8). I counted 19 short phrases added in Mark by the RP-Byz/TR and the THGNT considers three of them worthy of inclusion and four of them to be possibly worthy of inclusion (7 out of 19). In contrast, the NA27 only has brackets around including *καὶ κλινῶν* in Mark 7:4 and omits all the rest (1 out of 19). The ECM includes *καὶ κλινῶν* in Mark 7:4 and then has two split lines for including *καὶ Σιδῶνος* in Mark 7:24 and for including *καὶ νηστεία* in Mark 9:29 (3 out of 19).

THGNT: 7 out of 19 short phrases added in Mark might be original
(3 without uncertainty, 4 with a diamond)

NA27: 1 out of 20 long phrases added in Mark might be original
(1 in brackets)

ECM: 3 out of 20 long phrases added in Mark might be original
(1 without uncertainty, 2 with split lines)

In this Category IV in Mark, we once again see the THGNT pushing the NA27 further towards the Byzantine text than the ECM does.

Preliminary Conclusions About the NA27, ECM, THGNT, and the Byzantine Text

Based on both quantitative/statistical and qualitative data, I think we are warranted in concluding that *both the ECM and THGNT are pushing the NA27 towards*

the Byzantine text, albeit in a small way focused mainly on grammatical and syntactical changes. Even with this new push, the THGNT seems to push the NA27 a bit more towards the Byzantine text than the ECM.

Upon reading this dissertation and its arguments about the Byzantine text, Dirk Jongkind wondered: “Does the candidate have a sense how often the Byzantine text still differs from the THGNT / ECM (that is, is the original distance between the texts now largely covered or do substantial difference remains [*sic*] and the apparent movement cover only a fraction of the total distance)?”⁹¹

I did not do a full comparison, but from examining Matthew, Mark 1–8, and the Catholic Epistles, two things were clear: (1) in appendix #6, it is true that *statistically* the THGNT often agreed with the RP-Byz text against the NA27 (107x in Matthew; 43x in Mark 1–8; and 40x in Catholic Epistles) and I could guess that there would maybe over 1,000 THGNT-Byzantine agreements against NA27 in the whole New Testament; however, (2) in appendix #7, *qualitatively*, I surveyed four categories that Kurt Aland used to capture *significant* textual differences between NA27 and the Byzantine text:

Category I = 17 entire verses added to NA27

Category II = 5 multi-verse additions to NA27 (e.g., *Comma Johannine*)

Category III = 18 long phrases added (4+ words) to NA27 in Gospel of Mark

Category IV = 19 short phrases added (1–3 words) to NA27 in Gospel of Mark

I found that *the THGNT and ECM still maintain significant distance from the Byzantine text from a qualitative perspective:*⁹²

Category I: THGNT agrees 4 out of 17 (one with diamond)

Category II: THGNT agrees 2 out of 5 (one with diamond)

⁹¹ Dirk Jongkind, “Feedback Dissertation Hsieh,” n.p.

⁹² I cannot include ECM in Categories I & II because the ECM is incomplete, but from what is completed, the ECM did not agree with any Byzantine texts in Categories I & II.

Category III:	THGNT agrees	7 out of 18 (five with diamond)
	ECM agrees	2 out of 18 (twice with split line)
Category IV:	THGNT agrees	7 out of 19 (four with diamond)
	ECM agrees	3 out of 19 (twice with split line)

However, based on this progress, a number of Byzantine additions that have been traditionally rejected are now being considered afresh and even included in the THGNT and/or ECM. From my perspective, some of the most interesting Byzantine additions that have been given new life by the THGNT and/or ECM are:

Luke 22:43–44 (the ministering angel and Jesus sweating blood)

Mark 11:26 (an entire verse added)

Mark 9:29 (a special kind of demon can only be cast out by prayer *and fasting*)

Mark 13:33 (“Be on guard, keep awake, *and pray*”)

Exegetes and expositors should reconsider these passages afresh.

CHAPTER 4
GENERAL COMPARISON OF THE THGNT, NA27/28,
AND ECM TEXTUAL APPARATUSES

**Introduction: How Do We Judge the Excellence of a
Textual Apparatus?**

Before we can even compare the textual apparatuses of any two editions, we must first establish what criteria we will use to judge. We have to go back to first principles and consider, “What are the characteristics of a high-quality textual apparatus?” Yet, we must go one step further in our case and ask, “What is the purpose of a textual apparatus in a *one-volume, ‘hand’ edition* of the Greek New Testament?”

By virtue of being a one-volume hand edition, it cannot be comprehensive because of how extensive the NT witnesses are: Greek manuscripts, versions, patristic citations, and lectionaries, all totaling an unknown but massive amount of information. And further discoveries are made, or previously discovered manuscripts eventually become catalogued, recognized as genuine, and thus usable by textual scholars. So, even a textual apparatus attempting to be comprehensive and spanning several volumes cannot be truly comprehensive. There is simply too much data.

Rather than attempting to be comprehensive, the textual apparatus in a printed hand edition has to navigate its competition: (1) electronic editions, which are more convenient since they do not require the reader to flip back and forth between the introduction/list of abbreviations/list of witnesses; (2) online access to high-quality manuscript images democratizes textual criticism because readers are not forced to trust the editors, but can verify the accuracy of the textual apparatus by first-hand examination of manuscripts; and (3) major editions like the *Editio Critica Maior* (ECM), which have

less physical space limitations than a hand edition, so can provide much more data in their textual apparatuses. The *Editio Critica Maior* (ECM) has published nine volumes: Mark (3 vols.), Acts (4 vols.), and the Catholic Epistles (2 vols.), and it towers over both the NA28 and THGNT:



Figure 6: The ECM, NA28, THGNT print volumes

With these new developments, the thesis of this chapter is that that *the role of the printed hand edition must change in the 21st century*. In the past 30 years since the publishing of the NA27, many new NT text-critical resources have emerged. The computer and the Internet have changed textual criticism: Bible software digitizes print editions and allows for search and removes the need to flip back and forth to the abbreviations and manuscript listings. The Internet has provided access to manuscript images that were previously only available by travelling to libraries around the world.

This new situation should give editors of a hand edition a sigh of relief because they no longer have to cram in as much information as possible, but can off-load to solid resources both in print and online, which can and do include far more information than a

printed hand edition ever could. In this wider context, it should be clear that the NA27/28 textual apparatus has its weaknesses and limitations and *we should now prize quality over quantity in a printed hand edition* and we should leave the quantity to electronic editions and/or major editions like the ECM.

In this chapter, we will first survey the current state of NT textual apparatuses, then we will move to a general comparison of the THGNT and NA27/28 that will demonstrate: (1) both the THGNT and NA28 are selective in presenting evidence, especially when compared to the ECM and other major projects. (2) According to Maurice Robinson, the NA28 underrepresents the Byzantine text in its textual apparatus. (3) The THGNT examined far fewer manuscripts than those contained in the NA28 and the THGNT used high-quality digital images compared to the microfilms used by the NA26/27 editors. These two advantages would seem to imply that the THGNT was capable of a higher level of accuracy, at least in theory. Chapter 5, however, will demonstrate that the THGNT did excel in accuracy. (4) The nature of lectionary and patristic evidence is considered and shown to be poorly represented in the NA27/28, while the ECM does an excellent job and should provide the basis for future hand editions. (5) Conjectures were placed into the NA26/27 apparatus, but removed from the NA28 apparatus and are not found in the THGNT apparatus. This is in line with an overall rejection of conjectures in current NT textual criticism.

The Current State of NT Textual Apparatuses

In this section, we will survey the current state of New Testament textual apparatuses in four parts: (1) there has been no exhaustive apparatus of the entire NT since Tischendorf in the 19th century; (2) von Soden and Legg attempted to be Tischendorf's successors, but failed; (3) after von Soden and Legg, numerous successful projects have been published and are ongoing; (4) the implications of this abundance of resources for practicing NT textual criticism today and for printed editions of the GNT.

No Extensive Apparatus of the *entire* NT since Tischendorf in the 19th Century

Outside of NT textual critics, very few NT scholars, students, and pastors realize (or even care) that we have not had an extensive textual apparatus of the *entire* New Testament since Constantinus Tischendorf's *magnum opus* in the 19th century, the eighth edition of his *Novum Testamentum Graece*, published in four volumes between 1869 and 1894.¹ The two volumes of Prolegomena were co-authored with Caspar René Gregory, who, along with Eberhard Nestle and Kurt Aland, established the 'Gregory–Aland' (GA) system for abbreviating manuscripts that is still in use today. The system of using capital Latin letters to abbreviate majuscules began with Wettstein in the 18th century, who only knew of 14 majuscule manuscripts.² Wettstein's system was devised without foresight that there might be hundreds of majuscules found, so future editors expanded to using Hebrew and Greek letters. Tischendorf & Gregory listed 88 majuscules in their 1884 *Prolegomena*,³ but still more were being discovered. Thus, Gregory began using numerals with an initial 0 for majuscules (to distinguish them from the numerals used for minuscule manuscripts). In 1908, Gregory's *Die griechischen Handschriften des Neuen Testaments* included 161 majuscules.⁴ The current *Liste*

¹ Constantinus Tischendorf, *Novum Testamentum Graece, Editio Octava Critica Maior, Volumen I* (Lipsiae: Giesecke & Devrient, 1869); Constantinus Tischendorf, *Novum Testamentum Graece, Editio Octava Critica Maior, Volumen II* (Lipsiae: Giesecke & Devrient, 1872); Constantinus Tischendorf and Caspar René Gregory, *Novum Testamentum Graece, Editio Octava Critica Maior, Volumen III.1: Prolegomena* (Lipsiae: J. C. Hinrichs, 1884); Constantinus Tischendorf and Caspar René Gregory, *Novum Testamentum Graece, Editio Octava Critica Maior, Volumen III.2: Prolegomena* (Lipsiae: J. C. Hinrichs, 1894).

² Johann Jakob Wettstein, *Novum Testamentum Graecum, Tomus I: Quatuor Evangelia* (Amsterdam: Ex Officina Dommeriana, 1751), 8–41, 220. These included A B C D E F G H I K L M N O.

³ Tischendorf and Gregory, *Novum Testamentum Graece, Editio Octava Critica Maior, Volumen III.1: Prolegomena*, 337.

⁴ Caspar René Gregory, *Die griechischen Handschriften des Neuen Testaments* (Leipzig: J. C. Hinrich'sche Buchhandlung, 1908), 32–44.

maintained by the INTF now includes 324 majuscules. The GA system is now standardized and still in use thanks to the work of the INTF and its *Liste*.⁵

While Tischendorf's edition was a monumental achievement, it is unfortunately quite difficult to use because even the introduction is written in Latin and the apparatus is filled with symbols and Latin abbreviations, and his system of manuscript abbreviations pre-dates the standardized GA system (see below).

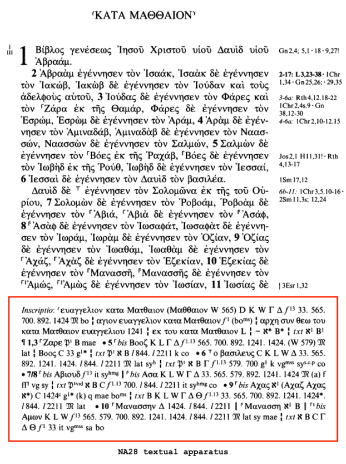


Figure 7: Nestle-Aland 28, First Page of Matthew

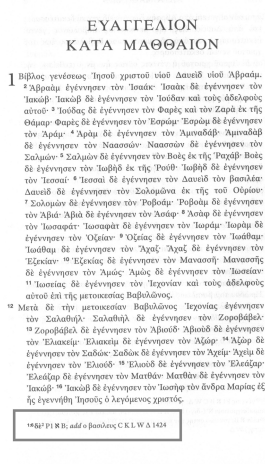


Figure 8: THGNT, First Page of Matthew

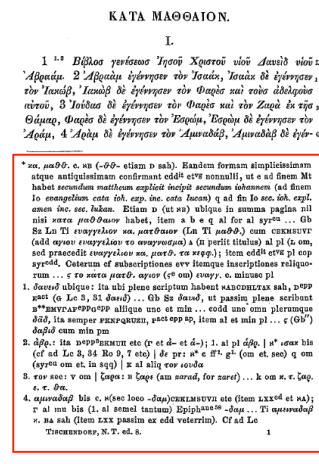


Figure 9: Tischendorf's 8th, First Page of Matthew

The differences among the NA28, THGNT, and Tischendorf are apparent from a casual glance: Tischendorf only fits 3½ verses of Matthew on his first page, while the NA28 fits a little over 10 verses, and the THGNT fits 18 verses. The textual apparatus dominates Tischendorf's edition and was (and still is) its most valuable contribution. However,

⁵ Aland, *Kurzgefasste Liste der griechischen Handschriften des Neuen Testaments*. However, the print edition is inferior to the online version that is continuously updated: <https://ntvmr.uni-muenster.de/liste>.

The mixed system of letters and numerals for the majuscules can be confusing, especially for letters such as D, which is used for majuscule 05 in the Gospels, but 06 in Paul. The ECM has chosen to abandon using letters altogether, but the THGNT and NA28 still use letters, probably because they take up less space than numerals. Peter Gurry and others suggest that we abandon the use of letters, or use a hybrid designation (e.g., D/06). See Peter J. Gurry, "On Using Majuscule Numbers Instead of Letters," *Evangelical Textual Criticism* (blog), March 10, 2020, <http://evangelicaltextualcriticism.blogspot.com/2020/03/on-using-majuscule-numbers-instead-of.html>.

many mirror David Parker's sentiment about Tischendorf's *critical text*: "Tischendorf's apparatus is better than his critical text. He had come across Codex Sinaiticus since his seventh edition (1859), and his text was too strongly influenced by this manuscript."⁶

Despite the shortcomings of Tischendorf's text, even after 150 years, Tischendorf's textual apparatus remains the most extensive apparatus of the *entire* NT that is accurate enough to be worthy of use. NA26/27 editors, Kurt and Barbara Aland, esteemed Tischendorf highly and especially highlighted his *accuracy*:

Tischendorf offers the evidence known in his time, *citing it completely and accurately* (a rare virtue deserving special notice!). The achievement this represents may be measured by the failure of all later attempts to replace Tischendorf's edition with a comparable collation of all known textual evidence, including Greek manuscripts, early versions, and patristic citations. . . . *his citations are complete and reliable.*⁷

The "Magnificent Failures" of von Soden and Legg in the Early 20th Century⁸

Aland & Aland are correct that 20th century attempts to replace Tischendorf unfortunately failed. From 1911 to 1913, Hermann von Soden published an entire edition

⁶ Parker, *An Introduction to the New Testament Manuscripts*, 197. Similar criticism is directed against Tischendorf's text by Metzger and Ehrman: "The text of [Tischendorf's] eighth edition differs (according to Eberhard Nestle) from the seventh edition in 3,572 places, and he has been accused of giving excessive weight to the evidence of Codex Sinaiticus, which he had discovered between issuing the two editions." Later, Metzger and Ehrman compare Tischendorf to Tregelles and say: "Unlike Tischendorf, who hurried into print with another edition as soon as he had discovered some new manuscript evidence, Tregelles preferred to fix his full energy upon the final goal of a definitive text representing his mature judgment and issued but one edition" Metzger and Ehrman, *The Text of the New Testament*, 173, 174.

Kurt and Barbara Aland recognize the same tendency in Tischendorf, although they defend him to an extent: "Pride of discovery was not the only factor here – other factors were also partly responsible. At the beginning of his work Tischendorf had practically no access to Codex Vaticanus (B); Angelo Cardinal Mai was planning to publish an edition of it himself and did all he could to discourage Tischendorf's use of it. When Mai's edition then appeared in 1857 (revised and corrected in 1859), and later a full reproduction of the text was published in 1868–1872, it was too late for Tischendorf to alter the basic structure of his edition." Aland and Aland, *The Text of the New Testament*, 14.

⁷ Aland and Aland, *The Text of the New Testament*, 11, 13. Emphases added. Aland and Aland lament "the many inaccuracies in twentieth-century manual editions (among which the Nestle edition has always been a notable exception), as well as in larger editions, especially that of Hermann von Soden" (p. 11n21).

⁸ This phrase, "magnificent failure," is used to describe von Soden's work in David L. Dungan, *A History of the Synoptic Problem: The Canon, the Text, the Composition, and the Interpretation of the Gospels* (New York: Doubleday, 1999), 296–97.

of the NT in four volumes, entitled *Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt hergestellt auf Grund ihrer Textgeschichte*: “The Writings of the New Testament, restored to their earliest attainable form on the basis of their textual history.”⁹ In 1935 and 1940, S. C. E. Legg published volumes on Mark and Matthew before his edition was cancelled.¹⁰ Kilpatrick summarizes Legg’s defects: “while the

⁹ Hermann Freiherr von Soden, *Die Schriften des Neuen Testaments, I. Teil: Untersuchungen, I. Abteilung die Textzeugen*, 2nd ed. (Göttingen: Vandenhoeck und Ruprecht, 1911); von Soden, *Die Schriften des Neuen Testaments, I. Teil: Untersuchungen, II: Abteilung: die Textformen, A. die Evangelien*; Hermann Freiherr von Soden, *Die Schriften des Neuen Testaments, I. Teil: Untersuchungen, III. Abteilung: die Textformen, B. der Apostolos mit Apokalypse*, 2nd ed. (Göttingen: Vandenhoeck und Ruprecht, 1911); Hermann Freiherr von Soden, *Die Schriften des Neuen Testaments, II. Teil: Text mit Apparat* (Göttingen: Vandenhoeck und Ruprecht, 1913).

Von Soden’s edition was not received well – see the summaries and criticisms in Lake, *The Text of the New Testament*, 100–103; Kirsopp Lake, “Professor H. von Soden’s Treatment of the Text of the Gospels,” *Review of Theology and Philosophy* 4 (September 1908): 204–17; Hoskier, “Von Soden’s Text of the New Testament,” 307–26; Kenyon, *Recent Developments in the Textual Criticism of the Greek Bible*, 40–44; W. J. Elliott, “The Need for an Accurate and Comprehensive Collation of All Known Greek NT Manuscripts with Their Individual Variants Noted in Pleno,” in *Studies in New Testament Language and Text: Essays in Honour of George D. Kilpatrick on the Occasion of His Sixty-Fifth Birthday*, ed. J. K. Elliott, NovTSup 44 (Leiden: Brill, 1976), 137–43; Frederik Wisse, *The Profile Method for the Classification and Evaluation of Manuscript Evidence as Applied to the Continuous Greek Text of the Gospel of Luke*, SD 44 (Grand Rapids: Eerdmans, 1982), 16–17; Dungan, *A History of the Synoptic Problem*, 296–97; Metzger and Ehrman, *The Text of the New Testament*, 185–89; Aland and Aland, *The Text of the New Testament*, 22–23, 40–43.

However, James Royse has a bit more sympathy for von Soden and shows that he is not as error-filled as often portrayed: J. R. Royse, *Scribal Habits in Early Greek New Testament Papyri* (Leiden: Brill, 2008), xxviii; James R. Royse, “Von Soden’s Accuracy,” *Journal of Theological Studies* 30, no. 1 (1979): 166–71. Credit for this insight into von Soden goes to Hixson, *Scribal Habits in Sixth-Century Greek Purple Codices*, 83–85.

¹⁰ S. C. E. Legg, *Novum Testamentum Graece Secundum Textum Westcotto-Hortianum: Euangelium Secundum Marcum* (Oxford: Clarendon Press, 1935); S. C. E. Legg, *Novum Testamentum Graece Secundum Textum Westcotto-Hortianum: Euangelium Secundum Matthaeum* (Oxford: Clarendon Press, 1940).

See the many negative reviews: H. Vogels, review of *Novum Testamentum Graece secundum Textum Westcotto-Hortianum: Euangelium secundum Marcum*, ed. S. C. E. Legg, *Theologische Revue* 34, no. 8/9 (1935): 305–12; Ernest C. Colwell, review of *Novum Testamentum Graece Secundum Textum Westcotto-Hortianum: Euangelium Secundum Marcum*, ed. S. C. E. Legg, *The Journal of Religion* 16, no. 2 (1936): 234–36; Silva Lake, review of *Novum Testamentum Graece Secundum Textum Westcotto-Hortianum: Euangelium Secundum Marcum*, ed. S. C. E. Legg, *Journal of Biblical Literature* 55, no. 1 (1936): 95–100; Hermann Freiherr von Soden, review of *Novum Testamentum Graece secundum Textum Westcotto-Hortianum: Euangelium secundum Marcum*, ed. S. C. E. Legg, *Gnomon* 13, no. 1 (1937): 43–54; J. Merle Rife, review of *Novum Testamentum Graece Secundum Textum Westcotto-Hortianum: Euangelium Secundum Matthaeum*, ed. S. C. E. Legg, *The Classical Weekly* 35, no. 3 (1941): 27; H. F. D. Sparks, “A New Text of St. Matthew,” *The Classical Review* 55, no. 1 (1941): 34; G. D. Kilpatrick, “The Oxford Greek New Testament,” *Journal of Theological Studies* 43, no. 169/170 (1942): 30–34; T. W. Manson, review of *Novum Testamentum Graece Secundum Textum Westcotto-Hortianum: Euangelium Secundum Matthaeum*, ed. S. C. E. Legg, *Journal of Theological Studies* 43, no. 169/170 (1942): 83–92; Allen Wikgren, review of *Novum Testamentum Graece Secundum Textum Westcotto-Hortianum: Euangelium Secundum Matthaeum*, ed. S. C. E. Legg, *Journal of Religion* 22, no. 2 (1942): 226–27.

Reviews of Legg that are more positive (perhaps because they did not do a detailed investigation) include: J. M. Creed, review of *Novum Testamentum Graece Secundum Textum Westcotto-Hortianum: Euangelium Secundum Marcum*, ed. S. C. E. Legg, *The Classical Review* 49, no. 5 (1935): 206; Frederick C. Grant, review of *Novum Testamentum Graece Secundum Textum Westcotto-Hortianum:*

Greek manuscript evidence in Mark and much of that in Matthew is put together in a very reliable way, the additional manuscript evidence in Matthew is of uncertain value, there are grave defects in the citation of the patristic evidence, and the representation of the Syriac authorities is very unreliable.”¹¹ Von Soden and Legg attempted to become Tischendorf’s successors, but both did not succeed because their editions were unfortunately filled with inaccuracies and omissions, and thus were poorly received. Legg was especially problematic for: (1) not clearly explaining all his symbols and abbreviations, (2) often omitting readings from Codex Washingtonianus (the most significant majuscule manuscript discovered after Tischendorf), and (3) making no effort to group his witnesses, as von Soden did (although with errors). What became clear from von Soden’s and Legg’s “magnificent failures” is that the production of an extensive textual apparatus should not be the work of one person, but the work of a committee. There is simply too much work and too many occasions for error for just one person.

Successful Projects Since von Soden and Legg in the Mid-twentieth and Twenty-first Centuries

However, there have been some exceptions to this ideal of a committee where one person published a well-received, extensive apparatus. This has happened for Revelation and for very short portions of Scripture. In 1929, H. C. Hoskier published a well-received and still-used collation of Revelation with all available manuscripts at the

Euangelium Secundum Marcum, ed. S. C. E. Legg,” *Anglican Theological Review* 17, no. 3 (1935): 172–73. The positive reviews especially draw attention to how helpful it is to print the patristic citations in the footnotes to give some context for their alleged support for a variant reading (although we are unfortunately not given the edition/source of the quotations). Grant has an interesting comment on why Mark’s Gospel is wise to start with: “This Gospel is so largely displaced by the others, which were longer and later, more inclusive in contents, more didactic in form, more ecclesiastical in outlook, that many more copies of Matthew and Luke were made (especially of Matthew) than were made of St Mark—with the result that fewer scribal errors crept into the Marcan text, fewer efforts were made to conform this neglected Gospel to the readings of its more popular peers” (p. 172). Grant also thinks that Westcott & Hort’s edition was mainly presenting “an Alexandrian revision of the fourth century” (p. 173).

¹¹ Kilpatrick, “The Oxford Greek New Testament,” 32.

time.¹² His task was made easier by the fact that Revelation had (and still has) the fewest extant manuscripts compared to the rest of the NT: about 300 Greek manuscripts, 91 Latin manuscripts, no Old Syriac or Peshitta manuscripts, one Coptic manuscript, and no Greek lectionaries.¹³

In 2006, Tommy Wasserman published a comprehensive textual apparatus and textual commentary on Jude, based on his own collation of 560 manuscripts.¹⁴ For perspective on the magnitude of Wasserman's work, the *Editio Critica Maior* of Jude included 142 manuscripts,¹⁵ while the NA28 included 26 consistently cited manuscripts.¹⁶

In 2012, Michael Morrill finished a dissertation with a 448-page textual apparatus of John 18, based on his own collation of 1,619 minuscule manuscripts.¹⁷ For perspective on the magnitude of Morrill's work, the NA28 consistently cites just 7 minuscule manuscripts and the sigla f¹ (family 1) for minuscules 1, 118, 131, 209, 1582,

¹² H. C. Hoskier, *Concerning the Text of the Apocalypse: Collations of All Existing Available Greek Documents* (London: Bernard Quaritch, 1929).

¹³ See the count of manuscripts and conversion table from Hoskier's numbers to Gregory-Aland numbers in J. K. Elliott, "Manuscripts of the Book of Revelation Collated by H. C. Hoskier," *Journal of Theological Studies* 40, no. 1 (1989): 100–111; J. K. Elliott, "The Distinctiveness of the Greek Manuscripts of the Book of Revelation," *Journal of Theological Studies* 48, no. 1 (1997): 116–24. Also see the count and descriptions in Parker, *An Introduction to the New Testament Manuscripts*, 232–38. For the most recent count (and plea for a re-count) of manuscripts of Revelation, see J. K. Elliott, "Recent Work on the Greek Manuscripts of Revelation and the Consequences for the *Kurzgefasste Liste*," *Journal of Theological Studies* 66, no. 2 (2015): 574–84.

¹⁴ Tommy Wasserman, *The Epistle of Jude: Its Text and Transmission*, Coniectanea Biblica New Testament Series 43 (Stockholm, Sweden: Almqvist & Wiksell International, 2006).

Wasserman has been well-received in numerous reviews: J. K. Elliott, review of *The Epistle of Jude: Its Text and Transmission*, by Tommy Wasserman, *Novum Testamentum* 50 (2008): 306–7; Paul Foster, review of *The Epistle of Jude: Its Text and Transmission*, by Tommy Wasserman, *The Expository Times* 118, no. 2 (2007): 411–12; Terrance Callan, review of *The Epistle of Jude: Its Text and Transmission*, by Tommy Wasserman, *Catholic Biblical Quarterly* 69, no. 3 (2007): 601–2; Peter J. Williams, review of *The Epistle of Jude: Its Text and Transmission*, by Tommy Wasserman, *Bulletin for Biblical Research* 18, no. 1 (2008): 168–69. Wasserman's reconstructed initial text differs from the ECM/NA28 in four places: v. 5: κύριος (ECM: Ἰησοῦς), v. 13: ἀπαφρίζοντα (ECM: ἐπαφρίζοντα), v. 15: πάντας τοὺς ἀσεβεῖς (ECM: πᾶσαν ψυχὴν), and v. 18: ὅτι² (ECM: omit).

¹⁵ Aland et al., *ECM IV: The Catholic Letters, Part 2: Supplementary Material*, 9.

¹⁶ Strutwolf et al., *Nestle-Aland 28th Edition*, 66*.

¹⁷ Michael Bruce Morrill, "A Complete Collation and Analysis of All Greek Manuscripts of John 18" (PhD diss, University of Birmingham, 2012).

and the sigla f¹³ (family 13) for minuscules 13, 69, 124, 174, 230, 346, 543, 788, 826, 828, 983, 1689, 1709.¹⁸ Even if we were to separate out the individual manuscripts in families 1 and 13 (which the NA28 does not do), the NA28 is still only citing 25 minuscules manuscripts vs. 1,619 by Morrill.

In 2014, Matthew Solomon finished a dissertation with a 505-page textual apparatus of Philemon, based on his own collation of 572 manuscripts.¹⁹ For perspective on the magnitude of Solomon’s work, the NA28 consistently cites 28 manuscripts.²⁰

Following the “magnificent failures” of von Soden and Legg, several large-scale projects with committees have also started: (1) We have discussed the significance of the Nestle-Aland 26 in the Introduction, but it is worth repeating: *the publication of the NA26 in 1979 was a colossal moment for NT textual criticism*. The previous 25 editions were the work of one editor (with some help from Kurt Aland starting in the 21st edition in 1952).²¹ The NA26 was edited by a five person committee. Whereas the previous 25 editions chose their text by a majority rule of three other editions, the text of NA26 was newly constructed based on reasoned eclecticism. Whereas the previous 25 editions had a textual apparatus that was a patchwork of taking from other editions mixed with some of Kurt Aland’s fixes based on his examination of manuscripts, the textual apparatus of NA26 was systematically overhauled and vastly improved. The difference in scholarship between the NA26 and all other previous editions was immense, so that the NA26 could become more than an edition for church or school, but a true scholar’s tool. Eberhard Nestle never intended his edition to be a scholar’s tool because he wanted to provide a

¹⁸ Strutwolf et al., *Nestle-Aland 28th Edition*, 62*-63*. A bibliography of studies on families 1 and 13 can be found in Elliott, *A Bibliography of Greek New Testament Manuscripts*, 129–30.

¹⁹ Matthew Solomon, “The Textual History of Philemon” (PhD diss, New Orleans Baptist Theological Seminary, 2014).

²⁰ Strutwolf et al., *Nestle-Aland 28th Edition*, 65*.

²¹ Erwin Nestle acknowledged Aland’s help in the 21st edition (1952), Aland became a collaborator in the 22nd edition (1956), then Aland became a co-editor in the 23rd edition (1957).

cheap, hand edition to pastors and students that was not the Textus Receptus. Only after Nestle's edition reached such widespread adoption did it become apparent that it should become an edition backed by solid textual scholarship, which is what the NA26 achieved.

(2) The Institut für Neutestamentliche Textforschung (INTF, or English: 'Institute for New Testament Textual Research') has published its *Editio Critica Maior* (ECM) editions of the Catholic Epistles in two volumes, Acts in four volumes, and Mark in three volumes.²² The INTF will complete the Synoptic Gospels, while other parts of the NT have been handed over to others, as will be explained below.²³

(3) The International Greek New Testament Project (IGNTP) published a two-volume edition of Luke's Gospel in the 1980s, and has so far published editions of the papyri and majuscules for John's Gospel.²⁴ THGNT co-editor Peter Williams is the chair of the IGNTP committee; his term ends in the fall of 2025.

In March 2005, the IGNTP, the INTF, and the Institute for Textual Scholarship and Electronic Editing (ITSEE) at Birmingham University, UK, reached an agreement that the IGNTP/ITSEE would produce the ECM volume for John's Gospel, under the editorial leadership of David Parker. As mentioned earlier, they have so far published editions of the papyri and majuscules for John's Gospel.

In 2016, the IGNTP/ITSEE has also taken responsibility for the ECM of the Pauline Epistles, under the editorial leadership of Hugh Houghton. The ECM of Paul is

²² Aland et al., *ECM Catholic Epistles*; Strutwolf et al., *ECM III: The Acts of the Apostles*; Strutwolf et al., *ECM I: Mark*.

²³ H. A. G. Houghton et al., "The *Editio Critica Maior* of the Greek New Testament: Twenty Years of Digital Collaboration," *Early Christianity* 11 (2020): 104.

²⁴ American and British Committees of the International Greek New Testament Project, ed., *The New Testament in Greek: The Gospel According to St. Luke, Part 1: Chapters 1-12* (Oxford: Clarendon Press, 1984); American and British Committees of the International Greek New Testament Project, ed., *The New Testament in Greek: The Gospel According to St. Luke, Part 2: Chapters 13-24* (Oxford: Clarendon Press, 1987); W. J. Elliott and D. C. Parker, eds., *The New Testament in Greek IV: The Gospel According to St John, Volume 1, The Papyri*, NTTSD 20 (Leiden: Brill, 1995); U. B. Schmid and W. J. Elliott, *The New Testament in Greek IV: The Gospel According to St. John, Volume 2: The Majuscules*, NTTSD 37 (Leiden: Brill, 2007).

expected to take about 20 years to complete according to their website (so completion around the mid-2030s).²⁵ Both the IGNTP editions of John and the Pauline Epistles are unique because they have online versions of the work already completed, mainly consisting of transcriptions.²⁶

(4) The ECM of Revelation has been taken on by a third partner, the Institut für Septuaginta und biblische Textforschung (ISBTF) at the Kirchliche Hochschule Bethel-Wuppertal. This will be led by Martin Karrer and funded by the Deutsche Forschungsgemeinschaft (DFG). The project began in 2011.²⁷

(5) Another one-man project that has been unfortunately left unfinished, but still valuable, are the eight volumes by Reuben Swanson.²⁸ These cover the four Gospels, Acts, Romans, 1 Corinthians, and Galatians. They are more useful for their visual layout than their comprehensiveness since they allow for easy visual comparison of variant readings. Jeff Cate uses Swanson's visual layout to show his students the remarkable agreement among manuscripts, even in the midst of many textual variants (see sample page below).²⁹

²⁵ <http://www.igntp.org/>

²⁶ John's Gospel at <http://www.iohannes.com/>; Pauline Epistles at <http://www.epistulae.org/>.

²⁷ Houghton et al., "The *Editio Critica Maior* of the Greek New Testament: Twenty Years of Digital Collaboration," 104–5.

²⁸ Reuben J. Swanson, *New Testament Greek Manuscripts: Variant Readings Arranged in Horizontal Lines against Codex Vaticanus - Matthew* (Sheffield: Sheffield Academic Press, 1995); Reuben J. Swanson, *New Testament Greek Manuscripts: Variant Readings Arranged in Horizontal Lines against Codex Vaticanus - Mark* (Pasadena, CA: William Carey International University Press, 1995); Reuben J. Swanson, *New Testament Greek Manuscripts: Variant Readings Arranged in Horizontal Lines against Codex Vaticanus - Luke* (Pasadena, CA: William Carey International University Press, 1995); Reuben J. Swanson, *New Testament Greek Manuscripts: Variant Readings Arranged in Horizontal Lines against Codex Vaticanus - John* (Pasadena, CA: William Carey International University Press, 1995); Reuben J. Swanson, *New Testament Greek Manuscripts: Variant Readings Arranged in Horizontal Lines against Codex Vaticanus - Acts* (Pasadena, CA: William Carey International University Press, 1998); Reuben J. Swanson, *New Testament Greek Manuscripts: Variant Readings Arranged in Horizontal Lines against Codex Vaticanus - Romans* (Pasadena, CA: William Carey International University Press, 2001); Reuben J. Swanson, *New Testament Greek Manuscripts: Variant Readings Arranged in Horizontal Lines against Codex Vaticanus - 1 Corinthians* (Pasadena, CA: William Carey International University Press, 2003); Reuben J. Swanson, *New Testament Greek Manuscripts: Variant Readings Arranged in Horizontal Lines against Codex Vaticanus - Galatians* (Pasadena, CA: William Carey International University Press, 1999).

²⁹ Jeff Cate, "The Use of the UBSGNT in Classrooms" (paper presented at the 2019 annual meeting of the Society of Biblical Literature, San Diego, CA, November 24, 2019).

Table with 4 columns: Verse number, Greek text, English translation, and variant readings. Includes verses 12 and 13 with various manuscript notations like B, R, L, U, W, C, D, etc.

Jesus Receives Children And Lays Hands On Them (Matthew 19.13-15; Luke 18.15-17)

Table with 4 columns: Verse number, Greek text, English translation, and variant readings. Includes verses 13 and 14.

Table with 4 columns: Verse number, Greek text, English translation, and variant readings. Includes verses 14 and 15.

Table with 4 columns: Verse number, Greek text, English translation, and variant readings. Includes verses 15 and 16.

Table with 4 columns: Verse number, Greek text, English translation, and variant readings. Includes verses 17 and 18.

Table with 4 columns: Verse number, Greek text, English translation, and variant readings. Includes verses 19 and 20.

lac 10.12-15 P⁴⁵ P Q 33

A 12 απολυσαι 1071 | γαμησει Ω 1 μοιχατε Θ 13 επιτηρησαν Δ* | επιτηρησαν 579 | (iv) F* | απηται Π* 14 ιδων Θ | επιτηρησαν W | επιτηρησαν 13 | ηνανακτησε Y 118 69 157 | ηνανακτησαν 1071 | αφηται D W Δ 2 28 579 | παιδια Θ | ερχεσθε R | μοι 579 | κωλυεται A D W Δ 579 | τοιουτων 579 | βασιλεια R 15 υμειν D | δεξεται R Θ 28 579 | βασιλιαν R | ος (ω) E | πεδιον K* Θ | εισελθη Ω 13

B 14 τς B R A C R K L M N S U W Δ Θ Π Ψ Ω J¹ 118 J¹³ 124 2 28 157 565 579 700 788 1071 346 1424 | υς D | θυ B R A C D R K L M N S U Δ Π Ψ Ω J¹ 118 J¹³ 69 124 28 565 700 788 1071 346 | ουνων 2 157 579 1424 15 θυ B R A C D^c R K L M N S U W Δ Θ Π Ψ Ω J¹ 118 J¹³ 69 124 2 28 157 565 579 700 788 1071 346 1424

C 12 τελος H 118 | τελ τς γ J¹ 28 15 η ε ης δ ε ηδ H² (GSD)

D 12 ρε 157 13 ρε ρ R A E G L M S U Y Π Ψ Ω 118 124 28 565 788 1071 1424 | ρε C D F H K Θ 1582 J¹³ 2 346 | Ευ Μρ ρε : Αο σπς : Ιω . : Μθ ρββ E | Μρ ρε : Αο ρς : Μθ ρββ M | Μρ ρε : Αο . : Ιω . : Μτ . 124

Figure 10: Sample Page from Swanson’s volume on Mark

Swanson is also very valuable for: (a) the paratextual information he provides, such as his collations and transcriptions of superscriptions, subscriptions, marginal notes, and his charts of the Eusebian apparatus and the varying order of books in specific manuscripts. Much of this paratextual information cannot be found anywhere else. (b) Swanson spots errors and suggests corrections to the NA/UBS apparatuses and the INTF’s Text und

Textwert series at the end of each volume. This is an especially important part of Swanson's work that everyone should check against the NA/UBS apparatuses.

(6) As we wait for the IGNTP/ECM projects to be completed, the Center for New Testament Textual Studies (CNTTS) NT Critical Apparatus is an excellent resource, and will still be after the ECM is completed. The work began in 2004 at New Orleans Baptist Theological Seminary under Bill Warren. Warren and his team have constructed an extensive textual apparatus of the entire NT, but only with Greek and Latin witnesses and only available electronically.³⁰ The CNTTS apparatus was completed in 2015, but they will issue annual updates of corrections and additional witnesses.

Requirements for Serious NT Textual Criticism

What does the previous survey of NT textual apparatuses tell us? We are certainly in a much better place since von Soden and Legg, and we are close to a replacement for Tischendorf with the ECM's completion in 15 years or so. Prior to the ground-breaking NA26 in 1979, the best textual apparatuses one could consult were the Nestle-Aland 25, the UBS 2, Tischendorf, and Hoskier for Revelation, alongside a careful use of von Soden and Legg. In 2022, we have:

- An overabundance of excellent hand editions: the NA26/27/28, the UBS3/4/5, the THGNT, the SBLGNT, Hodges & Farstad's Majority Text, Robinson & Pierpont's Byzantine Textform, and numerous reader's editions of the GNT
- The ECM of Mark, Acts, and the Catholic Epistles
- The IGNTP of Luke
- The IGNTP papyri and majuscules of John
- The CNTTS apparatus of the entire NT
- Swanson on the four Gospels, Acts, Romans, 1 Corinthians, and Galatians

³⁰ The Center for New Testament Textual Studies (CNTTS) NT Critical Apparatus, available for Logos and Accordance Bible software.

- Truly comprehensive apparatuses of John 18, Philemon, and Jude
- High-quality online images and transcriptions of many manuscripts

The main takeaway should be that the highest level of textual work on the NT should consult *all* the prior mentioned resources (summarized in two charts below). Of course, this is an ideal and the reality is that we cannot be heavy-handed in expecting this level of research for students and pastors, who have limited time and budgets. But there should be no excuse for NT scholars who have access to academic libraries.

Figure 11: Non-ECM projects completed

Editor(s)	Coverage
CNTTS, Bill Warren	entire NT (only Greek and Latin manuscripts)
Reuben Swanson	Four Gospels, Acts, Romans, 1 Corinthians, Galatians
Michael Morrill	John 18
Tommy Wasserman	Jude
Matthew Solomon	Philemon
H. C. Hoskier	Revelation

Figure 12: Progress of the Editio Critica Maior (ECM)³¹

Institute/Editor	Coverage	Finish date
INTF, Holger Strutwolf	Matthew's Gospel	2025 ³²
	Mark's Gospel	completed 2021
	Luke's Gospel	INTF edition??? IGNTP edition (1984, 1987)
IGNTP & ITSEE, David Parker	John's Gospel (1987–) website: http://www.iohannes.com/	Full edition??? Papyri published 1995 Majuscules published 2007
INTF, Holger Strutwolf	Acts	completed 2017
INTF, Barbara Aland	Catholic Epistles	completed 2013
IGNTP & ITSEE, Hugh Houghton	Pauline Epistles (2016–) website: http://www.epistulae.org/	mid-to-late 2030s
ISBTF, Martin Karrer	Revelation (2011–)	???

In addition to these projects published in print, anyone with an internet connection also has access to all of the high-quality online images and transcriptions available for free through the INTF's Manuscript Workspace,³³ through the Center for the Study of New Testament Manuscripts (CSNTM),³⁴ and through the holding libraries of many

³¹ Data is drawn from Houghton et al., "The *Editio Critica Maior* of the Greek New Testament: Twenty Years of Digital Collaboration."

³² According to Greg Paulson, "Introducing the ECM of Mark" (paper presented at the 2021 annual meeting of the Society of Biblical Literature, San Antonio, TX, November 22, 2021).

³³ <http://ntvmr.uni-muenster.de/manuscript-workspace>

³⁴ <http://www.csntm.org/Manuscript>

manuscripts.³⁵ Just 20 years ago, none of this was possible or accessible, except for those who could travel to libraries in Europe and the Middle East, or travel to the INTF in Germany to view microfilms.

Undoubtedly, this means that *the standards for NT textual criticism should be higher today than they were in the mid-to-late 20th century*. It is insufficient to *only* consult NA28 or any other hand edition. David Parker writes, “the scholar who uses nothing else [than a hand edition] will be missing a great deal of information necessary for a full and informed reading of the text.”³⁶ Whereas previous generations of scholars might have had a good excuse because von Soden and Legg were poorly executed, such is no longer true. Parker continues: “No scholar should get into the bad habit of working always with one single edition. Regular exposure to different editions, both minor and major, is essential for all students of the New Testament. Without it, they get used to a restricted number of variants and one form of text.”³⁷

General Comparison of the THGNT, UBS4, and NA28 Textual Apparatuses

Only when we have looked at the big picture status of NT textual apparatuses can we better situate the textual apparatuses of the THGNT and NA28 and have the proper perspective on their relative strengths and weaknesses. If we compare the THGNT and NA27/28 *in a vacuum by themselves*, we would say very different things than when we compare them against the big picture of all the resources we have today (i.e., the ECM, IGNTP, CNTTS, Swanson, online images and transcriptions).

³⁵ For example, see the British Library’s website for Codex Sinaiticus (http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Add_MS_43725), the Vatican’s website for Codex Vaticanus (https://digi.vatlib.it/view/MSS_Vat.gr.1209), and the Cambridge Library’s website for Codex Bezae (<http://cudl.lib.cam.ac.uk/view/MS-NN-00002-00041/1>).

³⁶ Parker, *An Introduction to the New Testament Manuscripts*, 205.

³⁷ Parker, *An Introduction to the New Testament Manuscripts*, 206.

The Selectivity of the THGNT, UBS4, and NA28 Textual Apparatuses

Both the NA28 and the THGNT, as well as major editions like the ECM and IGNTP, are all *still* selective. They do not give *all* variants. The only portions of Scripture that have anything close to truly exhaustive apparatuses are John 18, Jude, Philemon, and to a certain extent, Revelation (Hoskier's collation needs updating). Peter Gurry relates what is more true than should be:

Greek students sometimes get the wrong impression that their Nestle-Aland apparatus records *all* the variants for the New Testament. I certainly thought this at one point. And it's not just students. I once heard a story about one of Kurt Aland's colleagues who called him up in a state of distress because he had found a variant in the Syriac that was not in the NA apparatus! Aland had to break the news to him that this poor variant was not alone. The Nestle apparatus, like most apparatuses is selective.³⁸

Gurry attempts give some perspective on how many variants make it into various editions compared to the total number of variants we know of. This comparison is only possible in three places where near exhaustive collations have been made: John 18 (by Michael Morrill), Philemon (by Matthew Solomon), and Jude (by Tommy Wasserman).³⁹

³⁸ Peter J. Gurry, "How Many Variants Make It into Your Greek New Testament?," *Evangelical Textual Criticism* (blog), May 10, 2016, <http://evangelicaltextualcriticism.blogspot.com/2016/05/how-many-variants-make-it-into-your.html>. Emphasis original.

³⁹ Morrill, "A Complete Collation and Analysis of All Greek Manuscripts of John 18"; Solomon, "The Textual History of Philemon"; Wasserman, *The Epistle of Jude: Its Text and Transmission*.

Table 16. Number of textual variants presented

Passage	Number of Textual <u>Variants</u> Presented (% of total)				
	NA28	UBS4	THGNT	ECM	TOTAL NO.
John 18	183 (5.98%)	10 (0.33%)	18 (0.59%)	n/a	3,058
Philemon	55 (4.64%)	16 (1.35%)	19 (1.60%)	n/a	1,185
Jude	145 (8.56%)	47 (2.77%)	20 (1.18%)	789 (46.58%)	1,694

Furthermore, even these totals are limited: (1) these variants are only from Greek manuscripts and do not include variants found exclusively in the versions, church fathers, or lectionaries. (2) Morrill’s collation of John 18 was only of minuscules; he did not include the papyri and majuscules since the IGNTP already collated those for John’s Gospel. (3) These variants exclude spelling differences. So the real total number of variants is even higher, which pushes down the percentages of all the editions cited.

The previous table gave the number of *variants*, while the next chart gives the number of *variant units* (e.g., one variant unit might include five variants, or just two variants). The following chart only covers Mark, Acts, and the Catholic Epistles since the ECM covers those three sections. The ECM provided its own total count of variant units.⁴⁰ I personally counted all the variant units in the THGNT, UBS4, and NA28 with Accordance Bible software (but only the Catholic Epistles for NA28 and UBS4).

⁴⁰ Strutwolf et al., *ECM III: The Acts of the Apostles, Part 1.1: Text, Chapters 1-14, 28**; Holger Strutwolf et al., eds., *Novum Testamentum Graece - Editio Critica Maior I: The Synoptic Gospels, 2. The Gospel According to Mark, Part 3: Studies* (Stuttgart: German Bible Society, 2021), 1; Gerd Mink, “Guide to ‘Genealogical Queries’ (Version 2.0),” http://intf.uni-muenster.de/cbqm2/guide_en.html.

Table 17. Number of textual variant units presented

Passage	Number of Textual <u>Variant Units</u> Presented (% of ECM)			
	NA28	UBS4	THGNT	ECM ⁴¹
Mark	did not count	did not count	140 (2.5%)	5,694
Acts	did not count	did not count	152 (2.0%)	7,629
Catholic Epistles	864 (28%)	138 (4.5%)	86 (2.8%)	3,043

At least in the Catholic Epistles, we see that the NA28 provides over *ten times more* variant units than the THGNT (864 vs. 86). But compared to the ECM, even the NA28 seems “small,” providing 864 variant units vs. 3,043 variant units in the ECM. The ECM provides *3.52x more* variant units than in the NA28.

Now we present a table of the number of manuscripts cited:

Table 18. Number of manuscripts cited

Passage	Number of Manuscripts Cited (% of a full collation)			
	NA28	THGNT	ECM	FULL COLLATION
John 18 <i>*only minuscules</i>	7 + f ¹ and f ¹³ (0.56–1.54%) ⁴²	2 (0.12%)	n/a	1,619 minuscules (Morrill)
Philemon	28 (4.90%)	12 (2.10%)	n/a	572 (Solomon)
Jude	26 (4.64%)	11 (1.96%)	142 (25.36%)	560 (Wasserman)

⁴¹ The ECM totals for Mark and Acts include variants from Greek manuscripts and variants “originating from the Greek tradition but preserved exclusively in versions or patristic citations” (*ECM Acts, Part 1.1: Text, Chapters 1–14, 28**). ECM Catholic Epistles does not provide such a distinction.

⁴² The percentage was calculated counting f¹ and f¹³ as one manuscript each (so 9 total) and then calculated counting each individual manuscript within the two families (so 25 total).

The NA28 presents more variants than the THGNT (2.8x more in Philemon, 7.25x more in Jude, and 10x more in John 18), more variant units than the THGNT (10x more in the Catholic Epistles), and more manuscripts than the THGNT (2.3x more in Philemon, 2.36x more in Jude, and between 3.5x–12.5x more in John 18). Yet, neither comes close to the comprehensiveness of the ECM. And even the ECM barely breaks 25% of the total manuscripts cited in Wasserman’s edition of Jude and does not break 50% of the total variants presented in Wasserman’s edition of Jude. As Hugh Houghton once said, even the ECM is the *Editio Critica Maior*, not the *Editio Critica Maxima*.⁴³ When compared to the work of Morrill, Solomon, Wasserman, and the ECM – *both* the NA28 and THGNT provide only *a partial picture* of the total number of variants, variant units, and manuscripts available for citation.

Underrepresentation of the Byzantine text in the NA28 apparatus

Beyond the sheer number of variants, a textual apparatus should also give some sense of the history of the NT text, including readings from major groupings (text-types or clusters) of manuscripts. This allows the user to gain some sense of reception history, or how Scripture was read during different time periods by different scribes.

Because the NA28 is fundamentally an Alexandrian text that favors Codices Sinaiticus and Vaticanus and the papyri, one of its tasks should be to fairly present the Byzantine and ‘Western’ traditions in its apparatus. Byzantine Priority advocate Maurice Robinson has demonstrated how *the NA27 underrepresents variants within the Byzantine Textform* that are significant for translation and for text-critical decisions. The NA27 favors Alexandrian manuscripts in its apparatus, even citing trivial variants found only in Alexandrian manuscripts (e.g., spelling, add/omit article, add/omit preposition) when such space could have been used to cite significant variants from Byzantine manuscripts

⁴³ Hugh Houghton, “The New Testament in Antiquity and Byzantium” (paper presented at the 2019 annual meeting of the Society of Biblical Literature, San Diego, CA, November 25, 2019).

that actually affect translation.⁴⁴ Thus, Robinson is claiming that the NA27 does not give the user a fair picture of the Byzantine text in its apparatus. In chapters 3–4 of the Gospels and Acts, Robinson lists 97 variant units not found in the NA27 apparatus that illustrate the nature of the Byzantine text. In chapter 9 of Matthew, Mark, Luke, John, Acts, Romans, 1–2 Corinthians, Hebrews, and Revelation, Robinson lists 111 variant units not found in the NA27 apparatus that illustrate the nature of the Byzantine text.

In light of these weaknesses in the NA27/28, those who would dismiss the THGNT edition *purely because* of its small apparatus are missing the bigger picture. *The size of a textual apparatus is only part of its worth.* Printed hand editions are not intended to compete against large projects such as the ECM and CNTTS apparatus, nor are hand editions intended to compete with online/electronic resources such as manuscript images. Furthermore, a large, but inaccurate textual apparatus is near worthless, as von Soden’s and Legg’s massive, but flawed textual apparatuses demonstrated. With that in mind, we turn to the issue of the accuracy of the THGNT and NA27/28 textual apparatuses.

Overall Accuracy of the THGNT and NA28 Textual Apparatuses

Producing a textual apparatus is an extremely difficult task: an editor collects variant readings based on collations of manuscripts, decides which variants to print, records the witnesses to each variant, then condenses all that information into an apparatus. However, the key task here is the *collation of manuscripts*. This task mainly consists of listing variants against a base text, but also can include transcription of the manuscript’s text and observations on paratextual features such as corrections, punctuation, use of the *nomina sacra*, and unit delimitation. This was previously done by

⁴⁴ Robinson, “‘It’s All About Variants’—Unless ‘No Longer Written,’” 116–53.

hand on paper, but today, editors use computers for future safe-keeping and easier editing.⁴⁵

The key question is, Will the editor collate and/or re-collate manuscripts himself/herself, or rely on the collations of others? Obviously, the ideal is for the editor to collate first-hand against the manuscripts themselves, but that task is massive if thousands of witnesses will be included. And not all manuscripts are available online or available in high-quality photos (some only in greyscale facsimiles). Travelling to libraries in Europe and the Middle East would be the highest ideal, but is impractical, expensive, and time-consuming. And some libraries will not even let others see their manuscripts. And some manuscripts are lost or severely damaged. Thus, for convenience's sake, most editors will rely on the collations of others, or in the case of lost or damaged manuscripts, editors will have to rely on the collations of those who saw the manuscript before it was lost or damaged.

However, if others have made mistakes, then these mistakes will perpetuate themselves until someone re-collates and catches the mistakes. Jongkind draws attention to this shortcoming of many editions: "There are also a surprising number of editions that are produced using only other editions, thus going back to the manuscripts in only an indirect way. The goal of the *Tyndale House Edition* . . . is to give the text of the original Greek as accurately as possible."⁴⁶ The THGNT editors used Tregelles' text, but then "that text was then thoroughly compared to the earliest manuscripts and many later ones."⁴⁷ Unfortunately, we are not told if the THGNT editors had to correct the errors of others; however, that is extremely likely and a thorough comparison of the THGNT and

⁴⁵ The whole process of describing, collating, and transcribing manuscripts is explained in Parker, *An Introduction to the New Testament Manuscripts*, 88–107. Also see "Appendix II: How to Collate a Greek Manuscript" in Bruce M. Metzger, *Manuscripts of the Greek Bible: An Introduction to Palaeography* (Oxford: Oxford University Press, 1981), 52–53.

⁴⁶ Jongkind, *An Introduction to the Greek New Testament*, 19–20.

⁴⁷ Jongkind, *An Introduction to the Greek New Testament*, 20.

NA28 apparatuses will show that there are indeed errors and some misleading data in the NA28 apparatus.⁴⁸ Whereas in previous generations one would have needed a large travel budget to verify the accuracy of a textual apparatus, today, the internet democratizes textual criticism and makes the task of checking accuracy much easier.

So, the THGNT editors claimed to have checked their text and apparatus by first-hand examination of manuscripts rather than relying on the work of others, in order to ensure an accurate edition. It is in this context of first-hand examination of manuscripts that the editors make this bold statement: “The hundreds of changes [to Tregelles’s text] that were made in this process have resulted in what the editors trust to be *the most accurate edition of the Greek New Testament published so far.*”⁴⁹

Robert Plummer seizes upon this statement and reacts in amazement, although I do think that Plummer misunderstands what the editors are saying.⁵⁰ I do not think the THGNT editors are claiming that they have done the best job ever in recovering the “original” text of the New Testament (which would indeed be quite an arrogant statement). Rather, I think the THGNT editors are saying that they have produced the most accurate text and apparatus, where accuracy is defined as *correctly representing the readings found in the earliest manuscripts* based on first-hand examination of manuscripts rather than relying on previous editions, which could have uncorrected

⁴⁸ Tregelles himself collated and re-collated many manuscripts himself and observed: “I am very well satisfied with having devoted so much time and labour to the re-collation of uncial MSS; although many of the readings which I have noticed are not very important in themselves, yet, *had I not made the re-collations, I should in my Greek Testament have perpetuated the errors of those who have gone before me*;—I am thankful to them for what they have done, and I do not wish to criticise with severity their mistakes and omissions: no one without having had extensive experience himself, can appreciate the many difficulties which a collator has to encounter, and the many causes of error in marking and transcribing various readings.” Samuel Prideaux Tregelles, *A Prospectus of a Critical Edition of the Greek New Testament, Now in Preparation, with an Historical Sketch of the Printed Text* (Plymouth: Jenkin Thomas, 1848), 21–22. Emphasis added.

⁴⁹ Jongkind, *An Introduction to the Greek New Testament*, 20. Emphasis added.

⁵⁰ Robert L. Plummer, “Review of the Tyndale House Greek New Testament,” *Daily Dose of Greek* (blog), January 25, 2019, <https://vimeo.com/313496503>.

mistakes. *Whether one prefers this or that variant reading is irrelevant here; the question is whether every manuscript has been accurately represented in the text and apparatus.*

In contrast to the THGNT, Eberhard Nestle did not examine any manuscripts at all to produce the text and apparatus of his early editions. Nestle merely compiled a text based on three other 19th century editions (Westcott & Hort, Tischendorf, and Weymouth). In other words, *the early Nestle editions were a patchwork of other editions, so their accuracy was dependent upon the accuracy of previous editors.* There was no checking against manuscripts until Kurt Aland began helping Nestle in the 21st edition in 1952, but Aland's efforts at that point were not systematic.

Nestle's 26th edition published in 1979 claims to have carried out a systematic overhaul of the apparatus based on first-hand examination of manuscripts. In the official report of the INTF in 1979, the INTF explains the process behind the NA26:

auf 28 Seiten (!) werden hier die über 500 griechischen Handschriften verzeichnet, die der Ausgabe zugrunde gelegt worden sind und zusätzlich noch die rund 600 Handschriften, die sich hinter dem Sigel \mathfrak{M} (Mehrheitstext) verbergen – der neue Nestle-Aland übertrifft alle Ausgaben der letzten 60 Jahre, was das ihm zugrunde liegende Material angeht, und zwar nicht nur, was die griechische Seite, sondern auch was die Übersetzungen betrifft. Dazu kommt, *daß keine Angabe im kritischen Apparat aus zweiter Hand stammt, sondern alle aus den Originalen bzw. kritischen Ausgaben, wie bei den Kirchenvätern.*⁵¹

English translation: on 28 pages (!) the more than 500 Greek manuscripts on which the edition is based are listed, and in addition the 600 or so manuscripts that are hidden behind the \mathfrak{M} (Majority Text) symbol – the new Nestle-Aland surpasses all editions of the last 60 years in terms of the material on which it is based, and not only in terms of the Greek side, but also in terms of the translations/versions. In addition, *none of the information in the critical apparatus is second-hand, but all from the originals or critical editions, as in the case of the Church Fathers.*

This first-hand checking of manuscripts was a monumental change and is the reason why the NA26/27/28 merit the title “critical” editions, and should be sharply separated from the 25 previous “non-critical” editions.

⁵¹ *Berichte der Hermann Kunst-Stiftung zur Förderung der neutestamentlichen Textforschung für die Jahre 1977 bis 1979* (Münster, 1979), 59. Emphasis added.

However, I still believe that the THGNT has the upper hand with regards to apparatus accuracy for two reasons: First, given the thousands of manuscripts, versions, lectionaries, and church fathers cited in the NA26, it is hard to believe that five editors examined *all* of those manuscripts first-hand, but we can give them the benefit of the doubt and appreciate their transparency. Understandably, they probably gave highest priority to Greek manuscripts, so we expect the highest accuracy with Greek manuscripts and this was verified by reviewers, who noticed the decline in accuracy with the patristic evidence and versions.⁵² In contrast, the THGNT editors claimed to have consulted all the papyri available to them at the time (136 in 2017, I think, all of which are highly fragmentary), 59 majuscules (most of which are highly fragmentary), and 67 minuscules, for a grand total of 262 Greek manuscripts. I am not assuming that they collated/re-collated all these manuscripts, only that their entire textual apparatus was checked against them. Examining “only” 262 Greek manuscripts first-hand (most of which are fragmentary) is a much more manageable task for the editors of the THGNT than the thousands of manuscripts the NA26 editors claimed to have examined.

Second, while the NA26 editors probably viewed some of the manuscripts in-person, they must have mainly relied on the microfilms held by the INTF in Germany. The NA26 editors did their work before the time of the internet and high-quality color images, so they ultimately did the best they could with the resources available in the 1960s/1970s. A perusal of the microfilms in the INTF’s online Manuscript Workspace shows that some were quite high quality, while others were poorly made (or poorly scanned for online usage) and thus difficult to read. Even the best microfilms are often difficult to read with respect to accents, punctuation, erasures, re-inking, and corrections.

⁵² Stan Larson, “The 26th Edition of the Nestle-Aland *Novum Testamentum Graece*: A Limited Examination of Its Apparatus,” *Journal for the Study of the New Testament* 12 (1981): 53–68; J. K. Elliott, “An Examination of the Twenty-Sixth Edition of Nestle-Aland *Novum Testamentum Graece*,” *Journal of Theological Studies* 32, no. 1 (1981): 19–49.

In contrast, the THGNT editors had access to high-quality, color images, which becomes especially important: (1) when examining corrections, (2) when assessing how clear a manuscript attests (or does not attest) to a certain reading and thus whether or not to use *vid.*, and (3) when examining paratextual features such as punctuation or accentuation. Theoretically, the THGNT editors were better positioned than the NA26 editors to discern manuscript readings given their task to check fewer manuscripts and their ability to use high-quality color images.

Like scribes, editors make mistakes and the editors of the NA26/27/28 were no exception. Thankfully, errors were caught and corrected: the NA26 underwent 12 corrected editions between 1979 and 1991, while the NA27 underwent nine corrected editions between 1993 and 2006 – although neither provided a list of these corrections. Furthermore, Reuben Swanson has listed many errors and/or instances of misleading evidence in the NA27 apparatus: Swanson listed 38 errors in Galatians, 265 errors in Acts, 130 errors in Romans, and 250 errors in 1 Corinthians.⁵³ Swanson responds in amazement because his numbers are “the sum total only from those manuscripts used by this editor. . . . How many more errors there may be in the reporting of the evidence from the other sources used by the editors of these editions [NA27/UBS4] and not used for this work is the question [e.g., versions, lectionaries, church fathers, additional minuscules]. It has been the conviction of this writer for long that numerous errors in the reporting of the evidence exist in current editions of the Greek New Testament. But even this writer was astounded beyond measure at the magnitude of the problem.”⁵⁴

⁵³ Swanson, *New Testament Greek Manuscripts: Galatians*, 91; Swanson, *New Testament Greek Manuscripts: Acts*, 499–505; Swanson, *New Testament Greek Manuscripts: Romans*, 279–82; Swanson, *New Testament Greek Manuscripts: 1 Corinthians*, 314–17. Moisés Silva also found errors with the NA26 in Galatians 1:9; 4:7, but these were corrected in NA27. However, the issue in Gal 4:18 remains an issue in the NA27/28; see Moisés Silva, “Modern Critical Editions and Apparatuses of the Greek New Testament,” in *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis*, ed. Bart D. Ehrman and Michael W. Holmes (Grand Rapids: Eerdmans, 1995), 290n30.

⁵⁴ Swanson, *New Testament Greek Manuscripts: Acts*, xxii–xxiii.

The NA28 has issued five corrected editions since 2012 and has provided a list of all corrections on the INTF website, which included a total of 76 corrections to the apparatus and text-critical sigla.⁵⁵ I have not done an exhaustive check of the NA28 against Swanson's list of corrections, but from the few I did check, the NA28 did not correct the errors spotted by Swanson.

Make no mistake: the Nestle-Aland editions are excellent, high-quality works of textual scholarship, but like scribes, editors also make mistakes and do not always catch them. I am not faulting the NA26/27/28 editors for mistakes, since collation work and first-hand examination of manuscripts are herculean tasks filled with innumerable opportunities for error. However, *I am drawing attention to the need for re-examination and re-collation of manuscripts*, which is what the THGNT editors and the ECM editors have done and are continuing to do. THGNT editor Dirk Jongkind read this dissertation and reflected on this section saying:

Though Hsieh makes a *prima facie* case why the editors of the THGNT had ready access to primary data, it does not follow that therefore they did a better job. They should perhaps have done so. The INTF in Münster has had arguably a long and venerable history of data collection, something that Tyndale House or the editors of the THGNT never sought to replicate.⁵⁶

Lectionary Evidence in Printed Hand Editions?

As we re-evaluate the role of one-volume hand editions, one question that should be asked relates to lectionary and patristic evidence: Given the complex nature of lectionary and patristic evidence, should a one-volume hand edition of the Greek NT even cite patristic evidence and lectionaries at all?

In these next two sections, *my thesis here is that it is nearly impossible to cite patristic evidence and lectionaries evidence both properly and sufficiently concisely, so*

⁵⁵ <http://intf.uni-muenster.de/NA28/en.html>

⁵⁶ Jongkind, "Feedback Dissertation Hsieh," n.p.

that everything can fit into a one-volume hand edition. As will become apparent, there is so much information that *should* accompany lectionary and patristic citations (but generally does not), and all such information cannot possibly fit into a one-volume hand edition. For printed hand editions, I suggest that *the way forward is to off-load the crucial data (that is too cumbersome to fit into a hand edition) to a major edition such as the ECM and/or to high quality online resources produced and maintained by scholars (such as the Amsterdam Database of New Testament Conjectural Emendation).*

We will begin with lectionaries and the discussion will proceed in four parts: (1) four main problems with lectionaries; (2) the sub-par use of lectionaries in the NA27/28; (3) the excellent use of lectionaries in the ECM; and (4) the THGNT's choice to omit lectionaries and downplay their importance for making textual decisions.

(1) Four main problems with lectionaries. “The lectionary evidence is like the weather: Everybody complains about it, but nobody does anything about it.”⁵⁷ There are at least four main problems with NT lectionaries: (1) Our understanding of individual lectionaries is poor, especially when we consider that there are about 2,500 lectionaries registered with the INTF. Unlike the numerous studies of individual Greek manuscripts in recent years (esp. papyri and majuscules), there have hardly been any studies on individual, specific lectionaries.⁵⁸ If it is now proper to take into account the scribal habits of individual manuscripts when making textual decisions, then we are at a big disadvantage when it comes to lectionaries.

(2) The understanding of the development and history of the lectionary text has reached a consensus. Most believe that the lectionary text “is essentially Byzantine with

⁵⁷ Robert Waltz, “Lectionaries,” *The Encyclopedia of New Testament Textual Criticism* (blog), accessed April 16, 2021, <http://www.skypoint.com/members/waltzmn/Lectionary.html>.

⁵⁸ A quick glance at the section on lectionaries in Elliott's *Bibliography* shows this to be true, see Elliott, *A Bibliography of Greek New Testament Manuscripts*, 329–99. The most detailed study of lectionaries remains that of Caspar René Gregory, “Griechische Liturgische Bücher,” in *Textkritik des Neuen Testamentes, Erster Band* (Leipzig: J. C. Hinrich'sche Buchhandlung, 1900), 327–86.

certain significant readings from the earlier period. . . . As such, lectionaries have text-critical value primarily for the later history of the NT textual tradition.”⁵⁹ After reviewing 400 Apostolos lectionaries, the ECM editors of the Catholic Epistles concluded, “the lectionary text in no way represents a tradition independent of the Byzantine text.”⁶⁰

If the lectionaries align with the Byzantine text and since we already have so many Byzantine manuscripts, then we must ask, What is the value of citing lectionaries *if* the textual apparatus is mainly an aid to recovering the ‘original’ text? Of course, if we think the textual apparatus is a window into reception history and we are unconcerned about questions regarding the ‘original’ text, then lectionaries certainly belong in the textual apparatus.⁶¹ But this is ultimately an editorial decision on the purpose of the textual apparatus in a hand edition and most editors will choose to do a little bit of both.

(3) In 2013, Carroll Osburn wrote, “A critical edition of the Greek lectionary is greatly needed, based on full collations of all lections and direct comparisons of texts rather than variants from printed texts.”⁶² Such a critical edition does not yet exist, and without such a critical edition, there is no firm foundation upon which to construct an apparatus of the lectionary text and allow others to read the lectionary text in context.

(4) Even if an editor still wants to print lectionary evidence in a hand edition, the citation of lectionaries needs to be greatly improved. In 1933, Donald Riddle surveyed the use of lectionaries in critical editions of his time and concluded that they were “by no means competent. . . . The fact that in no apparatus . . . are the parts of the

⁵⁹ Osburn, “The Greek Lectionaries of the New Testament,” 108. The argument for this view is found in Allen Wikgren, “Chicago Studies in the Greek Lectionary of the New Testament,” in *Biblical and Patristic Studies In Memory of Robert Pierce Casey*, ed. J. Neville Birdsall and Robert W. Thomson (Freiburg: Herder, 1963), 96–121; Wachtel, “Early Variants in the Byzantine Text of the Gospels,” 28–47.

⁶⁰ Aland et al., *ECM Catholic Epistles*, 22*.

⁶¹ This is essentially the stance of Bart D. Ehrman, “The Text as Window: New Testament Manuscripts and the Social History of Early Christianity,” in *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis*, ed. Bart D. Ehrman and Michael W. Holmes, 2nd ed. (Leiden: Brill, 2013), 803–30.

⁶² Osburn, “The Greek Lectionaries of the New Testament,” 109.

lectionaries and the individual lections identified renders the data published almost worthless.”⁶³ In other words, for each lectionary manuscript cited, an apparatus should:

1. Identify which type of lectionary it comes from, e.g., the *Sabbatokuriaka*, (Saturday and Sunday lessons), the *euangelion/euangelistarion* (lessons from the Gospels), *apostolos/praxapostolos* (lessons from Acts and the epistles), *apostoloeuangelion* (lessons from the Gospels, Acts, and the epistles), *anagnostikon* (combined OT and NT lessons). Note: there were never any lectionaries of Revelation.
2. Identify the beginning and ending of each individual lection, e.g., Luke 5:1–11.
3. Identify the incipits, i.e., the words used to preface each lection. The six most common incipits were: (i) τω καιρω εκεινω, (ii) ειπεν ο κυριος τοις εαυτου μαθηταις, (iii) ειπεν ο κυριος προς εληλυθοτας προς αυτον Ιουδαιους, (iv) ειπεν ο κυριος προς τους πεπιστευκοτες αυτω Ιουδαιους, (v) ειπεν ο κυριος, (vi), ειπεν ο κυριος την παραβολην ταυτην.

In response to providing this kind of data, Peter Gentry said: “Why is it important to identify the type of lectionary? or incipits?”⁶⁴ This type of information might not help much in determining the ‘original’ text, although knowing the beginning and end of lections could help with identifying scribal mistakes (which are common at end of lines/sections), and knowing the incipits could help if a textual variant relates to the use of *αυτος* vs. *κυριος* at the beginning of a lection. Providing this kind of data is a high, but attainable standard and would provide more context for the variants found in lectionaries.

(2) The sub-par use of lectionaries in the NA27/28. When we evaluate the use of lectionaries in NA27/28 against the previous discussion, we see how problematic it is for a hand edition to cite lectionary evidence. NA27 cites two lectionaries in the Gospels (*l* 844 and *l* 2211), none in Acts and the Catholic Epistles, and two lectionaries

⁶³ Donald W. Riddle, “The Use of Lectionaries in Critical Editions and Studies of the New Testament Text,” in *Prolegomena to the Study of the Lectionary Text of the Gospels*, ed. Ernest Cadman Colwell and Donald W. Riddle (Chicago: University of Chicago Press, 1933), 77. Also see the comments on citing lectionaries in critical editions in Bruce M. Metzger, “Greek Lectionaries and a Critical Edition of the Greek New Testament,” in *Die alten Übersetzungen des Neuen Testaments, die Kirchenväterzitate und Lektionare*, ed. Kurt Aland, ANTF 5 (Berlin: Walter de Gruyter, 1972), 479–97.

⁶⁴ Peter Gentry, “Evaluation – PhD Dissertation Nelson S. Hsieh,” n.p.

in the Pauline Epistles (*l* 249, *l* 846) as consistently cited witnesses of the second order.⁶⁵ The NA28 cites the same exact lectionaries as the NA27, although the NA28 no longer distinguishes between consistently cited witnesses of the first order vs. the second order.⁶⁶ From Appendix I, we find out that two of these are uncial, Apostolos/Euangelion lectionaries according to the Jerusalem order (*l* 249, *l* 846), while the other two are uncial, Euangelion lectionaries according to the Jerusalem order (*l* 844 and *l* 2211). Three are also defective/lacunose, meaning they do not preserve all of the contents described (*l* 249, *l* 844, *l* 846).

The NA27/28 do have sigla for indicating specific types of lectionaries (e.g., Apostolos, weekday readings), although they are only used in Appendix I.⁶⁷ However, we are not given any information about the beginning and ending of lections, nor are we given information about incipits. The interesting thing is that Bruce Metzger's guidance on collating lectionary manuscripts instructs scholars to cite incipits by Roman numeral according to the six types, e.g., "Inc V" for *ειπεν ο κυριος*.⁶⁸ *Metzger was an editor for the NA26/27 and UBS3/4, yet his own advice on citing lectionaries never made its way into those editions.* Information about incipits and the beginning and ending of a lection would be relatively easy to incorporate into the apparatus even of a hand edition, for example, by adding it after the lectionary number: "*l* 844 (Inc V, Luke 5:1–11)."

We are also given no rationale for *why* these specific lectionaries were chosen. And we are given no explanation of *the process* leading to the selection of these lectionaries, such as the total number of lectionaries reviewed before selection and

⁶⁵ Aland et al., *Nestle-Aland 27th edition*, 47*.

⁶⁶ Strutwolf et al., *Nestle-Aland 28th Edition*, 62*.

⁶⁷ Strutwolf et al., *Nestle-Aland 28th Edition*, 87*; Aland et al., *Nestle-Aland 27th edition*, 81*.

⁶⁸ Metzger, *Manuscripts of the Greek Bible*, 53.

whether these lectionaries were collated by the editors, or if the editors relied on the collations of others.

These lectionaries chosen by NA26/27/28 have not been studied carefully: Elliott's *Bibliography* has nothing for *l* 249, five plates and one article for *l* 844, one plate for *l* 846, and two studies for *l* 2211.⁶⁹ Thus, their selection is perplexing and the process for selection is shrouded in mystery. Probably, the NA27/28 editors simply inherited the use of these specific lectionaries from previous editions and never revisited them until the ECM project began in the late-1990s, so we should not place too much blame upon them. Perhaps the NA29 editors will incorporate some of the insights from the ECM's excellent use of lectionaries in Acts and the Catholic Epistles.

(3) The excellent use of lectionaries in the ECM. In contrast to the NA27/28, the ECM editors of the Catholic Epistles are very transparent about their work on lectionaries. Klaus Junack reviewed “nearly 400 Apostolos lectionaries in the [98 *Text und Textwert*] test passages followed by selective full collations. . . . Junack's work was further tested and confirmed by complete collations of all the Apostolos lectionaries in selected lessons (James 3:1-10 and 5:10-20).”⁷⁰ After Junack's thorough review, the ECM editors of the Catholic Epistles decided to include 20 Apostolos lectionaries (*l* 60, *l* 156, *l* 170, *l* 422, *l* 427, *l* 590, *l* 593, *l* 596, *l* 623, *l* 884, *l* 921, *l* 938, *l* 1126, *l* 1141, *l* 1281, *l* 1440, *l* 1441, *l* 1442, *l* 1575, *l* 2087) as well as one Septuagint lectionary (the *Prophetologion*) in James and 1 Peter.⁷¹ We are further told, “Five lectionaries from the

⁶⁹ Elliott, *A Bibliography of Greek New Testament Manuscripts*, 342, 359, 396.

⁷⁰ Aland et al., *ECM Catholic Epistles*, 22*. Junack's work is described in Klaus Junack, “Zu den griechischen Lektionaren und ihrer Überlieferung der katholischen Briefe,” in *Die alten Übersetzungen des Neuen Testaments, die Kirchenvaterzitate und Lektionare*, ed. Kurt Aland, ANTF 5 (Berlin: Walter de Gruyter, 1972), 498–593. The 98 test passages can be found in Kurt Aland, ed., *Text und Textwert der Griechischen Handschriften des Neuen Testaments, I. Die Katholischen Briefe, Band 1: Das Material*, ANTF 9 (Berlin: Walter de Gruyter, 1987).

⁷¹ Aland et al., *ECM Catholic Epistles*, 22*; Aland et al., *ECM IV: The Catholic Letters, Part 2: Supplementary Material*, 7.

11th to the 15th century were selected to represent the mainstream Lectionary or Koine text: L590, L1141, L921, L938, and L1281. Lectionaries with striking differences from the mainstream are primarily L596 and L1441, but L422, L593, L1440, and L2087 should also be mentioned.”⁷² This statement clearly demonstrates that the editors studied these lectionaries in order to understand their texts and how their texts fit into the later development of the Byzantine and lectionary texts. Unfortunately, when these lectionaries are cited in the apparatus, we are still not given information about the beginning and ending of lections, or information about the incipits.

The ECM editors of Acts exhibit a similar level of transparency about their use of lectionaries, although they do not describe the process leading to the selection of the nine lectionaries used in the edition (*l* 23, *l* 60, *l* 156, *l* 587, *l* 809, *l* 1178, *l* 1188, *l* 1825, *l* 2010).⁷³ The ECM editors chose these nine to provide “examples of the lectionary tradition of Acts from the 10th to the 15th centuries.” The editors also say, “The high textual similarity of L23, L60, L156, L587, L809, L1825 impressively demonstrates the stability of the standard Byzantine lectionary tradition.”⁷⁴ We are further told about the nature of some of these lectionary texts: “L1178 and L2010 can be assigned to earlier stages of this tradition. L1188 shows many peculiarities and has the reconstructed initial text as second, minuscule 33 as first potential ancestor. In both cases, however, the agreement values are not high enough to suggest close relationship.”⁷⁵

What we learn from the excellent use of lectionaries in the ECM of Acts and the Catholic Epistles are: (1) we are provided with details on *the process* of selecting these specific lectionaries in the Catholic Epistles. (2) The *purpose* of citing lectionaries

⁷² Strutwolf et al., *ECM III: The Acts of the Apostles, Part 2: Supplementary Material*, 12.

⁷³ Strutwolf et al., *ECM III: The Acts of the Apostles, Part 2: Supplementary Material*, 6.

⁷⁴ Strutwolf et al., *ECM III: The Acts of the Apostles, Part 2: Supplementary Material*, 15.

⁷⁵ Strutwolf et al., *ECM III: The Acts of the Apostles, Part 2: Supplementary Material*, 15.

is clearly stated: it is purely for reception history purposes and not for help in determining the ‘original’ text. (3) The editors studied these lectionaries carefully in order to determine the nature of their texts, their relations to one another, and their relations to the developing Byzantine text. (4) Finally, we cannot avoid the impression that the choice of lectionaries in the NA27/28 seems arbitrary, we are given no details about the process of selecting the NA27/28 lectionaries, and we are not confident that the NA27/28 lectionaries were carefully studied to understand their texts and their relations to one another and to the Byzantine text.

Our conclusion is that the citation of lectionaries is unsatisfactory in the NA27/28 because of their lack of transparency on the process and purpose of selecting their specific lectionaries, and because of their lack of demonstrating a careful study of their selected lectionaries. Based on the aforementioned problems with lectionaries, it seems wisest that *lectionaries should only enter into a hand edition after they have first been carefully used in a major edition like the ECM*. Such proper use includes: (a) stating the rationale for why the specific lectionaries were chosen, (b) explaining the purpose of including lectionaries at all, and (c) demonstrating that the editors have actually studied the lectionaries that they will cite, in order to understand their texts, their relations to one another, and their relations to the later development of the Byzantine text. If the NA29 incorporates the insights of the ECM, then we can be more confident that the use of lectionaries in the NA29 can be trusted and profitably used because their selection was based on good scholarship rather than simply inherited from earlier editions.

(4) The THGNT’s choice to omit lectionaries from the textual apparatus and downplay their importance for making textual decisions. In contrast to the NA27/28 and the ECM, the THGNT editors decided to exclude lectionaries from their textual apparatus and to essentially exclude lectionaries from their textual decisions. Jongkind mirrors the consensus that the lectionaries “are valuable as witnesses to the later

development of the text but that they have limited use for editing the older recoverable wording. For this reason we have not used these manuscripts in the *Tyndale House Edition*.⁷⁶ This is in line with their decision to not use their apparatus for data on reception history, but rather their apparatus focuses on: (1) help in determining the ‘original’ text, (2) illustrating scribal habits, and (3) selecting variants with high exegetical importance.⁷⁷

The THGNT’s omission of lectionaries is in line with J. M. Ross’s criticism of the use of lectionaries in the first two UBS editions: “Supposing the references to lectionaries had been omitted altogether, would it have made any difference to the weight of attestation in any doubtful case?”⁷⁸ Ross is blunt, but it is undoubtedly true that lectionary evidence *by itself* will probably never tip the scales in favor of a particular reading, thus its value lies primarily in presenting reception history.

Patristic Evidence in Printed Hand Editions?

This section will proceed in five parts: (1) the current state of patristic evidence in NT textual criticism; (2) the difficulties in presenting patristic evidence in a textual apparatus; (3) the mixed quality of patristic evidence in the NA27/28; (4) the excellent use of patristic evidence in the ECM; and (5) the THGNT’s choice to omit patristic evidence in the apparatus and downplay its importance for textual decisions.

(1) The current state of patristic evidence in NT textual criticism. Patristic evidence for NT textual criticism has always troubled editors of the GNT. After the dethroning of the *Textus Receptus* and the move towards truly critical editions of the GNT in the 19th century, J. A. Hort still complained, “It is unsatisfactory that so much of

⁷⁶ Jongkind, *An Introduction to the Greek New Testament*, 48.

⁷⁷ Jongkind et al., *The Greek New Testament*, 515.

⁷⁸ Ross, “Review of The United Bible Societies’ Greek New Testament,” 115.

the patristic testimony remains uncertain in the present state of knowledge; but such is the fact. Much of the uncertainty, though not all, will doubtless disappear when the Fathers have been carefully edited.”⁷⁹

In the next 100 years after Hort, very little progress was made in three areas: (1) producing critical editions of the church fathers, (2) developing proper methodology for using the church fathers in the practice of textual criticism, and (3) developing good ways to present the evidence to non-specialists in an apparatus.

Sadly, the lack of progress was not from lack of effort, but from work that was poorly planned and poorly executed. As an example, for nearly ten years from 1955 to 1964, work on the patristic evidence for the IGNTP edition of Luke was done so poorly that the committee hired Gordon Fee in 1969 to re-do the work.⁸⁰ Fee spent the next two years checking and re-doing previous work, and even after Fee’s re-work, there were still problems in the final product.⁸¹ And IGNTP Luke still remains the “best” and most comprehensive work on Luke that we have today, until the ECM volume is completed.

However, since the 1980s, substantial progress has been made on multiple fronts: (1) reliable and well-executed critical editions of numerous church fathers have been published, most notably in the SBL series entitled, ‘The New Testament in the

⁷⁹ John Anthony Hort, *Two Dissertations: I. On ΜΟΝΟΓΕΝΗΣ ΘΕΟΣ in Scripture and Tradition, II. On the “Constantinopolitan” Creed and Other Eastern Creeds of the Fourth Century* (London: Macmillan and Co., 1876), 5. Cited in Gordon D. Fee and Roderic L. Mullen, “The Use of the Greek Fathers for New Testament Textual Criticism,” in *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis*, ed. Bart D. Ehrman and Michael W. Holmes, 2nd ed., NTTSD 42 (Leiden: Brill, 2013), 355–56.

⁸⁰ Fee tells the story in Gordon D. Fee, “The Use of the Greek Fathers for New Testament Textual Criticism,” in *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis*, ed. Bart D. Ehrman and Michael W. Holmes, SD 46 (Grand Rapids: Eerdmans, 1995), 197.

⁸¹ See the detailed review of William L. Petersen, “Review of *The New Testament in Greek: The Gospel According to St. Luke. Part One: Chapters 1-12; Part Two: Chapters 13-24*, Edited by the American and British Committees of the International Greek New Testament Project,” *Journal of Biblical Literature* 107, no. 4 (1988): 758–62.

Greek Fathers' (NTGF),⁸² but there are also numerous dissertations,⁸³ and other monographs and articles.⁸⁴

(2) The *Clavis Patrum Graecorum* (CPG) and *Clavis Patrum Latinorum* (CPL) have been published and are an index/guide to the Greek and Latin church fathers, listing the works of each father, critical editions, and other bibliography.⁸⁵

⁸² Bart D. Ehrman, *Didymus the Blind and the Text of the Gospels*, NTGF 1 (Atlanta: Scholars Press, 1986); James A. Brooks, *The New Testament Text of Gregory of Nyssa*, NTGF 2 (Atlanta: Scholars Press, 1991); Bart D. Ehrman, Gordon D. Fee, and Michael W. Holmes, *The Text of the Fourth Gospel in the Writings of Origen. Volume I. Text and Apparatus*, NTGF 3 (Atlanta: Scholars Press, 1992); Darrell D. Hannah, *The Text of I Corinthians in the Writings of Origen*, NTGF 4 (Atlanta: Scholars Press, 1997); Jean-François Racine, *The Text of Matthew in the Writings of Basil of Caesarea*, NTGF 5 (Atlanta: Society of Biblical Literature, 2004); Caroll D. Osburn, *The Text of the Apostolos in Epiphanius of Salamis*, NTGF 6 (Atlanta: Society of Biblical Literature, 2004); Roderic L. Mullen, *The New Testament Text of Cyril of Jerusalem*, NTGF 7 (Atlanta: Scholars Press, 1997); Gerald John Donker, *The Text of the Apostolos in Athanasius of Alexandria*, NTGF 8 (Atlanta: Scholars Press, 2011); Carl P. Cosaert, *The Text of the Gospels in Clement of Alexandria*, NTGF 9 (Atlanta: Scholars Press, 2008).

⁸³ Lawrence Allen Eldridge, "The Gospel Text of Epiphanius of Salamis" (PhD diss, Princeton Theological Seminary, 1967); Arthur Cunningham, "The New Testament Text of St. Cyril of Alexandria" (PhD diss, University of Manchester, 1995); Jeff Cate, "The Text of the Catholic Epistles and the Revelation in the Writings of Origen" (PhD diss, New Orleans Baptist Theological Seminary, 1997); Sylvie Raquel, "The Text of the Synoptic Gospels in the Writings of Origen" (PhD diss, New Orleans Baptist Theological Seminary, 2002); Sarah Julia Guthrie, "The Text of the Gospels in the Works of Gregory of Nazianzus" (PhD diss, University of Leeds, 2005); Mike Arcieri, "The Text of Didymus the Blind in the Book of Acts, the Catholic Epistles, and the Apocalypse" (PhD diss, McGill University, 2007); Stanley N. Helton, "The Text of Acts of the Apostles in the Writings of Origen" (PhD diss, New Orleans Baptist Theological Seminary, 2014); Matthew Richard Steinfeld, "The Text of Romans, Second Corinthians, and Galatians in the Writings of Origen of Alexandria" (PhD diss, University of Birmingham, 2015); Maegan C.M. Gilliland, "The Text of the Pauline Epistles and Hebrews in Clement of Alexandria" (PhD diss, University of Edinburgh, 2016); Timothy W. Dooley, "Jerome's Text of the Gospels, the 'Vetus Latina', and the 'Vulgate': With Comparative Tables of Jerome's Text of Matthew and Mark" (PhD diss, King's College London, 2018); Benjamin Douglas Haupt, "Tertullian's Text of the New Testament Outside the Gospels" (PhD diss, University of Birmingham, 2019).

⁸⁴ Ulrich Schmid, *Marcion und sein Apostolos: Rekonstruktion und historische Einordnung der marcionitischen Paulusbriefausgabe*, ANTF 25 (Berlin: Walter de Gruyter, 1995); Karin Metzler, *Welchen Bibeltex te benutzte Athanasius im Exil?* (Opladen: Westdeutscher Verlag, 1994); H. A. G. Houghton, *Augustine's Text of John: Patristic Citations and Latin Gospel Manuscripts* (Oxford: Oxford University Press, 2008); Gordon D. Fee, "The Text of John and Mark in the Writings of Chrysostom," *New Testament Studies* 26, no. 4 (1980): 525–47; Gordon D. Fee, "Origen's Text of the New Testament and the Text of Egypt," *New Testament Studies* 28, no. 3 (1982): 348–64.

⁸⁵ Maurice Geerard and Jacques Noret, eds., *Clavis Patrum Graecorum, Volumen I: Patres antenicaeni*, CPG 1 (Turnhout: Brepols, 1983); Maurice Geerard and Jacques Noret, eds., *Clavis Patrum Graecorum, Volumen II: Ab Athanasio ad Chrysostomum*, CPG 2 (Turnhout: Brepols, 1974); Maurice Geerard and Jacques Noret, eds., *Clavis Patrum Graecorum, Volumen III: A Cyrillo Alexandrino ad Iohannem Damascenum*, CPG 3 (Turnhout: Brepols, 1979); Maurice Geerard and Jacques Noret, eds., *Clavis Patrum Graecorum, Volumen IIIA: A Cyrillo Alexandrino ad Iohannem Damascenum: addenda volumini III*, CPG 3A (Turnhout: Brepols, 2003); Maurice Geerard and Jacques Noret, eds., *Clavis Patrum Graecorum, Volumen IV: Concilia, Catenae*, CPG 4 (Turnhout: Brepols, 1980); Maurice Geerard and F. Glorie, eds., *Clavis Patrum Graecorum, Volumen V: Indices, initia, concordantiae*, CPG 5 (Turnhout: Brepols, 1987); Maurice Geerard and Jacques Noret, eds., *Clavis Patrum Graecorum, Volumen VI: Supplementum*, CPG 6 (Turnhout: Brepols, 1998); Eligius Dekkers, ed., *Clavis Patrum Latinorum: qua in*

(3) In order to find the patristic evidence for a specific NT text, there are three resources that serve as a biblical index of patristic citations: (3a) the *Biblia Patristica*,⁸⁶ (3b) Amy Donaldson's dissertation,⁸⁷ and (3c) the Biblindex website.⁸⁸ Biblindex has a search tool that cannot be found in any of the previously mentioned printed resources. And Biblindex also provides some interesting statistics/charts drawn from its own data.

(4) Advances have been made in methodology for using the church fathers in NT textual criticism, most notably by Gordon Fee.⁸⁹ This methodological advance has greatly helped scholars to use the patristic evidence more responsibly and carefully.

Corpus Christianorum edendum optimas quasque scriptorum recensiones a Tertulliano ad Bedam (Streenbrugis: In Abbatia Sancti Petri, 1995).

⁸⁶ J. Allenbach, *Biblia Patristica. Index des citations et allusions bibliques dans la littérature patristique, vol. 1: Des origines à Clément d'Alexandrie et Tertullien*, BiPa 1 (Paris: Éditions du CNRS, 1975); J. Allenbach, *Biblia Patristica. Index des citations et allusions bibliques dans la littérature patristique, vol. 2: Le troisième siècle (Origène excepté)*, BiPa 2 (Paris: Éditions du CNRS, 1977); J. Allenbach, *Biblia Patristica. Index des citations et allusions bibliques dans la littérature patristique, vol. 3: Origène*, BiPa 3 (Paris: Éditions du CNRS, 1980); J. Allenbach, *Biblia Patristica. Index des citations et allusions bibliques dans la littérature patristique, vol. 4: Eusèbe de Césarée, Cyrille de Jérusalem, Epiphane de Salamine*, BiPa 4 (Paris: Éditions du CNRS, 1987); J. Allenbach, *Biblia Patristica. Index des citations et allusions bibliques dans la littérature patristique, vol. 5: Basile de Césarée, Grégoire de Nazianze, Grégoire de Nysse, Amphiloque d'Iconium*, BiPa 5 (Paris: Éditions du CNRS, 1991); J. Allenbach, *Biblia Patristica. Index des citations et allusions bibliques dans la littérature patristique, vol. 6: Hilaire de Poitiers, Ambroise de Milan, Ambrosiaster*, BiPa 6 (Paris: Éditions du CNRS, 1995); J. Allenbach, *Biblia Patristica. Index des citations et allusions bibliques dans la littérature patristique, vol. 7: Didyme d'Alexandrie*, BiPa 7 (Paris: Éditions du CNRS, 2000).

⁸⁷ Amy M. Donaldson, "Explicit References to New Testament Variant Readings Among Greek and Latin Church Fathers" (PhD diss, Notre Dame, IN, University of Notre Dame, 2009).

⁸⁸ <http://biblindex.org>

⁸⁹ Gordon D. Fee, "The Text of John in Origen and Cyril of Alexandria: A Contribution to Methodology in the Recovery and Analysis of Patristic Citations," *Biblica* 52, no. 3 (1971): 357–94; Bart D. Ehrman, "The Use and Significance of Patristic Evidence for NT Textual Criticism," in *New Testament Textual Criticism, Exegesis, and Early Church History: A Discussion of Methods*, ed. Barbara Aland and Joël Delobel (Kampen, The Netherlands: Kok Pharos Publishing House, 1994), 118–35; Fee, "The Use of the Greek Fathers for NT Textual Criticism," 191–207; J. Lionel North, "The Use of the Latin Fathers for New Testament Textual Criticism," in *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis*, ed. Bart D. Ehrman and Michael W. Holmes, SD 46 (Grand Rapids: Eerdmans, 1995), 208–23; Carroll D. Osburn, "Methodology in Identifying Patristic Citations in NT Textual Criticism," *Novum Testamentum* 47, no. 4 (2005): 313–43; William L. Petersen, "Patristic Biblical Quotations and Method: Four Changes to Lightfoot's Edition of *Second Clement*," *Vigiliae Christianae* 60, no. 4 (2006): 389–419; Fee and Mullen, "The Use of the Greek Fathers for NT Textual Criticism," 351–73; H. A. G. Houghton, "The Use of the Latin Fathers for New Testament Textual Criticism," in *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis*, ed. Bart D. Ehrman and Michael W. Holmes, 2nd ed., NTTSD 42 (Leiden: Brill, 2013), 375–405.

In summary, we have made significant advances with (1) critical editions of the church fathers, (2) indexes/guides/bibliographies of the church fathers, (3) biblical indexes of patristic citations, and (4) methodology for using the church fathers in NT textual criticism. However, all of these advances are preliminary/foundational to the task of *presenting* the patristic evidence in a textual apparatus, and then *using* the patristic evidence in making textual decisions. It is worthless to have such wonderful data on the patristic evidence if no one is able to understand how it is presented in an apparatus. And without understanding what an apparatus is presenting, there is obviously no way to use the patristic evidence properly for making textual decisions.

(2) The difficulties in presenting patristic evidence in a textual apparatus.

The difficulties lie in three main areas: First, the *selection* of alleged patristic support for variant readings. This is simply an answer to the question, When is a citation a citation?⁹⁰ How does one know whether a church father is actually citing a specific passage of Scripture, alluding to it, or simply using biblical language to express his thoughts?⁹¹ How can we be sure we are reading what the church father actually wrote, rather than what a later scribe may have altered to fit the text prevailing at his time? These same problems arise with the New Testament Use of the Old Testament and there are no easy solutions.⁹²

⁹⁰ Robert M. Grant, "The Citation of Patristic Evidence in an Apparatus Criticus," ed. Merrill M. Parvis and Allen Wikgren (Chicago: University of Chicago Press, 1950), 118–20.

⁹¹ Aland and Aland, *The Text of the New Testament*, 171–72.

⁹² Roger Nicole, "New Testament Use of the Old Testament," in *Revelation and the Bible: Contemporary Evangelical Thought*, ed. Carl F. H. Henry (Grand Rapids: Baker, 1958), 137–51. Nicole counted 295 NT citations of the OT, but there may be more or less depending on how one counts. Nicole further makes some perceptive comments: (1) The NT writers had to translate their quotations from Hebrew and/or adapt them from the LXX. (2) The NT writers did not have the same rules for quotations as are nowadays expected of scholars. (3) The NT writers sometimes paraphrased their quotations. (4) The NT writers often simply alluded to OT passages without intending to quote them. (5) The NT writers sometimes recorded quotations made by others. Also see the comments in Stanley E. Porter, "The Use of the Old Testament in the New Testament: A Brief Comment on Method and Terminology," in *Early Christian Interpretation of the Scriptures of Israel: Investigations and Proposals*, ed. Craig A. Evans and James A. Sanders, JSNTSup 148 (Sheffield: Sheffield Academic Press, 1997), 79–96; Douglas J. Moo, "The Problem of *Sensus Plenior*," in *Hermeneutics, Authority, and Canon*, ed. D. A. Carson and John D. Woodbridge (Grand Rapids: Baker, 1995), 187–91.

Furthermore, in some instances, church fathers explicitly discuss textual variants that they encountered in their biblical manuscripts and these are obviously the most valuable pieces of patristic evidence since we are certain that we are dealing with the biblical text known to the church father.⁹³ However, it is possible that the church fathers “were taking over a comment from a predecessor, as happens frequently, then like now.”⁹⁴

In these contexts, the church father will often express his opinion on the textual variant, sometimes with further arguments, but often not; either way, we can glean insight into the practice of textual criticism in the early church.⁹⁵ Particularly important are those places where “Origen or Jerome claim that ‘most’ manuscripts support a particular reading but where today, because of the vagaries of time and survival, many text-critics find the support ‘weak,’” – in such cases, Origen and Jerome can “bolster the evidence of continuous text witnesses.”⁹⁶

In sum, when evaluating the relevance of patristic evidence, there is a *sliding scale of certainty* regarding its support for variant readings, but when patristic evidence is given *uniformly* in the textual apparatus (like in the NA/UBS editions), the reader has no real way of determining how firm or weak the alleged support of a church father is.

⁹³ Bruce M. Metzger, “Explicit References in Origen to Variant Readings in New Testament Manuscripts,” in *Biblical and Patristic Studies in Memory of Robert Pierce Casey*, ed. J. Neville Birdsall and Robert W. Thomson (Freiburg: Herder, 1963), 78–95; Bruce M. Metzger, “St Jerome’s Explicit References to Variant Readings in Manuscripts of the New Testament,” in *Text and Interpretation: Studies in the New Testament Presented to Matthew Black*, ed. Ernest Best and R. M. Wilson (Cambridge: Cambridge University Press, 1979), 179–90; J. K. Elliott, “Patristic Evidence in the *Apparatus Criticus* of a Greek New Testament,” in *Studies on the Text of the New Testament and Early Christianity: Essays in Honor of Michael W. Holmes on the Occasion of His 65th Birthday*, ed. Daniel M. Gurtner, Juan Hernández Jr., and Paul Foster (Leiden: Brill, 2015), 65–69.

⁹⁴ Jongkind, “Feedback Dissertation Hsieh,” n.p.

⁹⁵ Rebekka Schirner, “Donkeys or Shoulders? Augustine as a Textual Critic of the Old and New Testaments,” in *Early Readers, Scholars and Editors of the New Testament: Papers from the Eighth Birmingham Colloquium on the Textual Criticism of the New Testament*, ed. H. A. G. Houghton, TS 11 (Piscataway, NJ: Gorgias Press, 2014), 45–66; Bruce M. Metzger, “The Practice of Textual Criticism Among the Church Fathers,” in *New Testament Studies: Philological, Versional, and Patristic*, NTS 10 (Leiden: Brill, 1980), 189–98.

⁹⁶ Elliott, “Patristic Evidence in the *Apparatus Criticus* of a Greek New Testament,” 66.

This sliding scale of certainty is why Gordon Fee suggested a graded system for presenting patristic evidence in a textual apparatus. Multiple articles by Fee give further details,⁹⁷ but this would consist of: (i) “A Father’s name would be printed in **bold type** when there is virtual certainty as to the actual text that he used (as much as historians may speak of ‘certainty’).” (ii) “A Father’s name should be given in CAPITALS when there is a high degree of probability that we have his actual text, but with less certainty than in category 1.” (iii) “In most other citations, the Father should simply be listed in regular lower case. . . . In most of these cases these citations probably reflect the actual text used by the Father, but one simply cannot be as certain as in the cases noted above.”⁹⁸ Fee elaborates with specific examples in each of these three categories in his articles and also applied this to Luke 10:42.⁹⁹

Robert Grant has also made suggestions for abbreviations that would give further details when citing patristic evidence: “Where a Father explicitly discusses the text an asterisk should be used. Where he gives other readings current in his day, a dagger or some other symbol should accompany his name.”¹⁰⁰ Furthermore, “Where an Origen uses two types of text which differ to some extent in relation to his place of residence, he should be called *Or^a* or *Or^c* for ‘Origen at Alexandria’ and ‘Origen at Caesarea.’”¹⁰¹

Second, related to the selection of alleged patristic support is the selection of whom to even include in the first place. Should patristic evidence focus only on the

⁹⁷ Gordon D. Fee, “The Use of Greek Patristic Citations in New Testament Textual Criticism,” in *Aufstieg und Niedergang der römischen Welt 26.1*, ed. Hildegard Temporini and Wolfgang Haase (Berlin: Walter de Gruyter, 1992), 246–65; Fee, “The Use of the Greek Fathers for NT Textual Criticism,” 201–4; Fee and Mullen, “The Use of the Greek Fathers for NT Textual Criticism,” 365–66.

⁹⁸ All quotes are from Fee, “The Use of the Greek Fathers for NT Textual Criticism,” 201–2.

⁹⁹ Gordon D. Fee, “‘One Thing Is Needful’?, Luke 10:42,” in *New Testament Textual Criticism: Its Significance for Exegesis. Essays in Honour of Bruce M. Metzger*, ed. Eldon Jay Epp and Gordon D. Fee (Oxford: Clarendon Press, 1981), 61–75.

¹⁰⁰ Grant, “The Citation of Patristic Evidence in an Apparatus Criticus,” 123–24.

¹⁰¹ Grant, “The Citation of Patristic Evidence in an Apparatus Criticus,” 124.

Greek church fathers, or also extend to the Latin and Syriac fathers? The NT was written in Greek, so any Latin or Syriac church father will be doubly problematic with the difference in language adding to the inherent difficulties in dealing with patristic evidence. What about Greek church fathers, some of whose writings are only preserved in Latin translation (e.g., Marcion, Irenaeus, Origen)? J. K. Elliott thinks that the Apostolic Fathers are especially underrepresented in textual apparatuses today.¹⁰² Furthermore, should NT apocryphal writings also be included, such as the Gospel of Thomas? These apocryphal writings contain many sayings paralleling those known in the canonical Gospels and may even be transmitting early oral traditions.¹⁰³

Third, the *bibliographic citation* of the sources/critical editions used by the editors of a GNT is another problem. These sources obviously should be the newest and/or most reliable critical editions. However, as Manson said in his highly negative review of Legg,¹⁰⁴ the fundamental need is for the reader to be provided with *the specific page number(s) in the specific edition used by the editors*, so that the reader can track it down and examine the alleged citation in context and determine for himself/herself whether that church father actually supports the textual variant in question.

Fourth, the *provision of context* for the alleged patristic citation. Will the editors provide context like Legg attempted to do by printing a few lines of the patristic citation? Or, will the editors leave it to the readers to track down the sources themselves? Providing context can also include informing the reader whether the alleged citation

¹⁰² J. K. Elliott, "Absent Witnesses? The Critical Apparatus to the Greek New Testament and the Apostolic Fathers," in *The Reception of the New Testament in the Apostolic Fathers*, ed. Andrew F. Gregory and Christopher M. Tuckett (Oxford: Oxford University Press, 2005), 47–58.

¹⁰³ Numerous text-critics push for the inclusion of the NT apocryphal writings: Elliott, "Patristic Evidence in the *Apparatus Criticus* of a Greek New Testament," 69–70; Petersen, review of *The New Testament in Greek: The Gospel According to St. Luke. Part One: Chapters 1-12; Part Two: Chapters 13-24*, ed. the American and British Committees of the International Greek New Testament Project, 758–62; Ehrman, "The Use and Significance of Patristic Evidence for NT Textual Criticism," 118–35.

¹⁰⁴ Manson, review of *Novum Testamentum Graece Secundum Textum Westcotto-Hortianum: Euangelium Secundum Matthaëum*, ed. S. C. E. Legg, 90. Manson said: "If it is quotations from the Fathers, we want an exact reference to volume and page of a named edition of the Father in question."

occurs in the text commented upon in a commentary, or in the commentary proper (the NA editions use the abbreviations ^{txt/com} for this purpose).

Fifth, the use of patristic evidence in a *printed hand edition* has its own problems, namely, the limitations of physical space. In order to adequately present patristic evidence as outlined above, a lot of space is needed. Increasing the amount of information on patristic evidence will obviously increase the size of a printed edition and it will eventually become too large. Add to this the fact that we live in the age of the internet, computers, tablets, and smartphones, and we begin to wonder *why hand editions still feel the need to squeeze in as much information as possible*, especially when major editions like the ECM/IGNTP and electronic/online editions can provide much more information than can be crammed into a hand edition. In this regard, I believe that the NA28 made a wise decision to remove conjectures from the apparatus and instead direct the reader to the online Amsterdam Database of New Testament Conjectural Emendations, which provides over 6,000 conjectures.¹⁰⁵ *Such off-loading to online resources should be practiced more and more in printed hand editions as the quality and quantity of online resources increase and as the ECM/IGNTP reaches completion.*

(3) The mixed quality of patristic evidence in the NA27/28. When we turn to the use of patristic evidence in the NA27/28, we see a mixture of strengths and weaknesses: First, no system of indicating uncertainty like what Gordon Fee proposed was used, although we are reassured in the NA27 that “the New Testament text quoted by the author must be recognizable as such. An author’s paraphrase, variations, or sheer allusions have no place in the apparatus. . . . Furthermore, the quotation must be clearly identified as from a particular passage in the New Testament. Sequenced quotations of

¹⁰⁵ <http://ntvmr.uni-muenster.de/nt-conjectures>

related passages and harmonizations are ignored.”¹⁰⁶ The NA28 similarly reassures us that church fathers “are cited only if they can be considered reliable witnesses to the text of the manuscripts quoted.”¹⁰⁷

Second, in terms of process, we are reassured that in the NA27, “The quotations by Irenaeus and Clement of Alexandria are fully represented in the apparatus passages, based on a fresh critical collation of their works. A considerably more thorough if not exhaustive representation of the quotations by Hippolytus, Origen (Greek), Methodius, Eusebius of Caesarea, and Epiphanius has been made. . . . The quotations by all other authors in the list below have been checked, corrected from new editions, and expanded where possible.”¹⁰⁸ The NA28 made “no significant changes to the Nestle-Aland 27 apparatus . . . since a thoroughgoing revision had been carried out for that edition.”¹⁰⁹

Third, the NA27/28 both provide nuance in their citations with the use of various signs and abbreviations:

- Parentheses around the church father’s name means that the quotations supports the given reading, but with slight variation.
- Superscripted abbreviations ^{ms, mss} mean the church father knew of one or more NT manuscript supporting the reading.
- Superscripted abbreviations ^{txt/com} distinguish between the [biblical] text being commented on (txt) vs. the commentary proper (com).
- Superscripted abbreviations ^{pt/pt} are used when the church father cites the particular passage more than once.
- Superscripted abbreviation ^{vid} is used when the witness of a church father is probably, but not completely certain.
- Superscripted abbreviation ^{v.l.} is used when the manuscript tradition of the church father is divided.

¹⁰⁶ Aland et al., *Nestle-Aland 27th edition*, 72*.

¹⁰⁷ Strutwolf et al., *Nestle-Aland 28th Edition*, 78*.

¹⁰⁸ Aland et al., *Nestle-Aland 27th edition*, 73*.

¹⁰⁹ Strutwolf et al., *Nestle-Aland 28th Edition*, 78*.

These are all helpful distinctions for the reader to know, although the next point will show how the lack of bibliographic help reduces the usefulness of these abbreviations.

Fourth, although we are told that “all the patristic evidence was examined in the latest critical editions,”¹¹⁰ no bibliography is provided of what specific editions were used. This is uncharacteristic of the NA27 since extensive bibliography is provided for the versions. For the versions, NA27 cites 11 editions for the Latin, 12 editions for the Syriac, 14 editions for the Coptic, and 30 editions for the other versions. The NA28 cites 12 editions for the Latin, 13 editions for the Syriac, 16 editions for the Coptic, and 34 editions for the other versions, an increase of 8 additional editions cited from NA27. In contrast, the NA27/28 provide *no bibliography at all* for the church fathers. We must go all the way back to the NA26 from 1979 to get a specific source.¹¹¹ The NA26 cited the first three volumes of the *Biblia Patristica*, which now has seven volumes.

This bibliographic deficiency in the NA27/28 prevents readers from tracking down the alleged citations and reading them in context since most will be unfamiliar with all the resources mentioned above. Furthermore, the lack of bibliography on the church fathers means that the previous abbreviations (*txt/com, vid, pt/pt, mss, v.l.*), while seemingly helpful, still do not ultimately help the reader since there is no help in tracking down the specific text vs. commentary, the specific manuscripts of the church father that have their own textual variants, and the different works of the church father where he quotes a passage multiple times, or when he discusses his knowledge of textual variants. However, NA27 editors Kurt and Barbara Aland do provide some bibliographic help on the church fathers in their textbook on textual criticism, although not many will know this since they do not point to it in the NA27 introduction.¹¹² Furthermore, the bibliography only covers

¹¹⁰ Aland et al., *Nestle-Aland 27th edition*, 72*.

¹¹¹ Aland et al., *Nestle-Aland 26th edition*, 61*.

¹¹² Aland and Aland, *The Text of the New Testament*, 174–84.

up to the 1980s, so it is outdated. And the bibliography has no Scriptural index to help find quotations in specific biblical passages (like the ECM provides).

Patristics expert Paul Foster summarizes my own critique of the NA27/28 regarding the lack of bibliographic help: “At present the citation of Patristic witnesses is particularly frustrating. Due to the compressed nature of the critical apparatus, abbreviations such as Eus, Cyr, Or etc. attest to the existence of Patristic testimony, but do not readily locate the reference within the corpus of an individual writer’s works.”¹¹³ This is a weakness that an electronic edition (which has theoretically infinite space), or a major edition like the ECM can solve.

(4) The excellent use of patristic evidence in the ECM. When we turn to the ECM, we see how the INTF has improved upon previous weaknesses and we await how they will incorporate improvements into the NA29 hand edition. The ECM has numerous strengths with regards to patristic evidence:

First, the ECM became stricter in choosing what to include in the apparatus: “a true quotation is one where the wording of the Father’s text is *identical* with a reading found in the manuscript tradition. . . . Variants are excluded if they may be ascribed to a Father’s stylistic tendencies and are unlikely to have been in his manuscript source.”¹¹⁴ However, in an additional apparatus in the supplementary volume, the ECM of the Catholic Letters still includes some patristic evidence that is less certain “because for various reasons their readings cannot be regarded as strict renderings of the New

¹¹³ Paul Foster, “Recent Developments and Future Directions in New Testament Textual Criticism: Report on a Conference at the University of Edinburgh, 27 April 2006,” *Journal for the Study of the New Testament* 29, no. 2 (2006): 234. Similar criticism of patristic evidence in the NA27/28 is made by Elliott, “Patristic Evidence in the *Apparatus Criticus* of a Greek New Testament,” 58.

¹¹⁴ Aland et al., *ECM Catholic Epistles*, 23*. Emphasis added.

Testament text that is cited. Yet they come close enough to this text to be of interest for the study of biblical quotations in patristic writings.”¹¹⁵

Second, the process behind the selection of patristic evidence in the ECM is described briefly: “The quotations of all the Greek Church Fathers were thoroughly reviewed to the time of John of Damascus (7th/8th century), i.e., all the Fathers listed in the *Clavis Patrum Graecorum*. Also included because of their special significance were all the explicit quotations of Photius (d. 891), and Arethas of Caesarea (9th/10th century).”¹¹⁶ The ECM of Acts provides two studies regarding patristic evidence.¹¹⁷ And the ECM of Mark provides a lengthy section of “Remarks on the Patristic Evidence.”¹¹⁸

Third, the ECM only uses three abbreviations compared to seven in the NA27/28: ‘V’ (*ut videtur*) if the quotation “is cited in support of a particularly reading although its wording is not identical with it,” the abbreviation ‘T’ for when “the text of the edition is used . . . when the manuscript tradition of the documents cited exhibits variant readings,” and the abbreviation ‘ms(s)’ for when there are “variant readings in one or more of the manuscripts cited in the edition used.”¹¹⁹

Fourth, the ECM provides extensive bibliographic support for the patristic evidence cited in the apparatus, so that readers can track down the editions used and read

¹¹⁵ Aland et al., *ECM IV: The Catholic Letters, Part 2: Supplementary Material*, 94–95.

¹¹⁶ Aland et al., *ECM Catholic Epistles*, 22*.

¹¹⁷ Georg Gäbel, “Augustine’s Quotations from Acts 1:1-26; 2:1-13 in His Early, Anti-Manichean Writings *Contra Epistulam Manichaei Quam Vocant Fundamenti* and *Contra Felicem* (Text-Type K),” in *Novum Testamentum Graece - Editio Critica Maior III: The Acts of the Apostles, Part 3: Studies*, ed. Holger Strutwolf et al. (Stuttgart: German Bible Society, 2017), 70–71; Georg Gäbel, “The Quotations of Acts in the Gospel Commentary of Fortunatianus of Aquileia,” in *Novum Testamentum Graece - Editio Critica Maior III: The Acts of the Apostles, Part 3: Studies*, ed. Holger Strutwolf et al. (Stuttgart: German Bible Society, 2017), 68–69.

¹¹⁸ Holger Strutwolf, “Remarks on the Patristic Evidence,” in *Novum Testamentum Graece - Editio Critica Maior I: The Synoptic Gospels, 2. The Gospel According to Mark, Part 3: Studies*, ed. Holger Strutwolf et al. (Stuttgart: German Bible Society, 2021), 76–104.

¹¹⁹ Aland et al., *ECM Catholic Epistles*, 23*.

the alleged citations in context.¹²⁰ The ECM also provides two additional indexes: one of patristic citations sorted by biblical passage and another sorted alphabetically by the names of the fathers.¹²¹ This abundance of bibliographic help is in stark contrast to the NA27/28, and hopefully the NA29 editors can incorporate these bibliographic helps into the NA29 hand edition. J. K. Elliott was so impressed by the ECM’s abundance of bibliographic and indexing help that he said the ECM “shows up the inadequacy (even, uselessness) of NA/UBS in this area and sets a splendid ‘gold standard.’”¹²²

An example will illustrate the difference between the NA27/28 and ECM. In James 1:12b, the NA27/28 reads: τὸν στέφανον τῆς ζωῆς ὃν ἐπηγγείλατο ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν (‘...the crown of life, which [he] promised to those who love him’), with one variant adding ο θεος where the ὁ symbol is. The evidence for the inclusion of ο θεος:

NA28 apparatus	1175. 1243. 1735. 1739. 1852. 2492. vg sy ^{Pt} Ath(anasius) Did(ymus) ^{Pt} Cyr(il of Alexandria)
ECM apparatus	322. 323. 945. 1175. 1241. 1243. 1609. 1735. 1739. 1852. 2298. 2464. 2492. L596. Ath(anasius). Cyr(il of Alexandria) ^τ . ¹²³ [John of] Dam(ascus). Did(ymus). L:V. S:P. G:ABG-D. SI:DM

Whereas the NA28 gives no bibliographic help on how to track down these patristic quotations, the ECM does in its supplementary volume. The ECM even gives the name of

¹²⁰ Aland et al., *ECM IV: The Catholic Letters, Part 2: Supplementary Material*, 33–38; Strutwolf et al., *ECM III: The Acts of the Apostles, Part 2: Supplementary Material*, 52–63; Strutwolf et al., *ECM I: Mark, Part 2: Supplementary Material*, 22–44.

¹²¹ Aland et al., *ECM IV: The Catholic Letters, Part 2: Supplementary Material*, 39–62; Strutwolf et al., *ECM III: The Acts of the Apostles, Part 2: Supplementary Material*, 64–126.

¹²² Elliott, “Patristic Evidence in the *Apparatus Criticus* of a Greek New Testament,” 60.

¹²³ Cyr^τ means that the “text of the edition used, contrasted with a reading in its apparatus” (ECM Catholic Letters, vol. 1, 29*) adds ο θεος, whereas Cyr^{mss} (the apparatus of the edition) omits.

the specific critical edition used as well as exact page numbers.¹²⁴ The ECM editors say that these bibliographic helps are given “to facilitate verification of the apparatus.”¹²⁵ The reader of the NA28 is forced to trust the editors, whereas the reader of the ECM is pointed to specific critical edition(s) used and exact page numbers, not only to check the work of the editors, but to read the alleged patristic citation in context. *This bibliographic help in the ECM is the critical improvement that has long been needed.*

(5) The THGNT’s choice to omit patristic evidence in the apparatus and downplay its importance for textual decisions. The THGNT has been criticized for omitting patristic evidence from its apparatus, although this was a deliberate choice and a wise choice when we consider two things: (1) the difficulties in presenting patristic evidence in a space-limited hand edition, as we discussed at length earlier; and (2) the abundance of resources already available on patristic evidence (all documented above), and the publication of the ECM and its superior presentation of patristic evidence. However, we do wish that the THGNT would include bibliography on the patristic evidence and/or point the reader to the ECM – this would take no more than a full page in the Introduction to the THGNT.

Furthermore, the THGNT also made a methodological choice regarding the patristic evidence: “We recognize, of course, that versional and patristic witnesses add significantly to our knowledge of the history of the transmission of the New Testament text. Nevertheless, we have not felt that at any point their witness was strong enough to change the decisions we made on the basis of the Greek manuscripts.”¹²⁶ Elsewhere, Jongkind adds, “the evidence from the versions and the fathers is of much less weight and

¹²⁴ Aland et al., *ECM IV: The Catholic Letters, Part 2: Supplementary Material*, 39.

¹²⁵ Aland et al., *ECM Catholic Epistles*, 23*.

¹²⁶ Jongkind et al., *The Greek New Testament*, 507.

mainly serves to confirm the text or to put question marks on variant readings.”¹²⁷ In a Facebook post to the group, New Testament Textual Criticism, Jongkind asked: “Question. Irrespective of your preferred approach, do you have examples where [sic] versional or patristic evidence made the difference in your evaluation as to what is the original reading? (I am not asking after ‘increased confidence’ but after ‘decisive tipping point’.)” Later in the comments, Jongkind added, “I can’t think of any particular case where patristic or versional evidence provide the tipping point. Though they help to provide context, and often help to correct the false impression that late MS attestation must equal late origin of a reading, it seems to me that they provide only second order external evidence.”¹²⁸

While this attitude towards patristic evidence might seem controversial, it is actually not that far off from what most others already do *in practice*, even if most will not go as far as Jongkind *in theory*. The number of passages where patristic evidence becomes the *tipping point* is truly small: some reviewers of the THGNT pointed to Romans 5:1 and Hebrews 2:9 as passages where considering patristic evidence could tip the scales and thus criticized the THGNT for omitting patristic evidence at these passages.¹²⁹ In response to Jongkind’s Facebook post, some mentioned Acts 8:37 and Matthew 28:19b as passages where patristic evidence might be the tipping point. The NA27/28 sometimes prints variants in the apparatus that are *only* supported by patristic evidence (Luke 24:25; Acts 2:9; Gal 1:1; 2:5; 5:14), although the NA28 does not adopt any of these readings.¹³⁰ The NA28 probably still prints them because they are of

¹²⁷ Jongkind, *An Introduction to the Greek New Testament*, 66.

¹²⁸ Dirk Jongkind, July 24, 2019, 1:46 p.m., post in New Testament Textual Criticism, <https://www.facebook.com/groups/11404207692/permalink/10156045932837693>.

¹²⁹ Rodgers, review of *The Greek New Testament, Produced at Tyndale House*, 336; Gäbel, review of *The Greek New Testament, Produced at Tyndale House*, 331.

¹³⁰ These were pointed out by Elliott, “Patristic Evidence in the *Apparatus Criticus* of a Greek New Testament,” 59.

exegetical/historical significance. Gordon Fee says that the church fathers are of little help as “primary evidence,” but they are of great value as “supportive evidence,” and Fee gives the examples of John 14:2 and John 7:1 as possible passages where patristic evidence might tip the scales.¹³¹

Conjectures in the Apparatuses of the THGNT and NA27/28

The THGNT ruled out conjectural emendations from its text on principle, even if an editor might have considered a conjecture to be ‘original.’¹³² In contrast, the NA28 adopts two conjectures (Acts 16:12; 2 Pet 3:10).¹³³ The THGNT follows the recent trend in NT textual criticism moving away from conjectures, partly because of the “embarrassment of riches” we have with extant Greek manuscripts.¹³⁴

¹³¹ Gordon D. Fee, “The Text of John in the Jerusalem Bible: A Critique of the Use of Patristic Citations in New Testament Textual Criticism,” *Journal of Biblical Literature* 90, no. 2 (1971): 172–73.

¹³² Peter Williams says: “We utterly reject the role of conjecture, not because we can prove that no conjecture could possibly be correct nor even because we can show that conjectures are all improbable, but because conjecture, by definition, is not written, it is not *γραφη*, we have not received it in writing. *If we are the first to write the words, which we then say are Scripture, we are proposing the thing that we then say we must submit to, we are saying we [must] submit to our own creation rather than what we have received from God.* . . . As editors, we should be accountable to the manuscripts that survive.” Peter J. Williams, “How Theological Principles in Editing the Greek New Testament Led to Discoveries” (paper presented at the 2017 annual meeting of the Evangelical Theological Society, Providence, RI, November 17, 2017). 7:50–8:48 in the audio recording. Emphasis added.

¹³³ This was drawn to my attention in Gurry, “Myths about Variants,” 197–98. Gurry also draws attention to the decreasing use of conjecture: the 13th edition of Erwin Nestle’s *Novum Testament Graece* published in 1927 had 18 conjectures that Nestle thought “must be considered original.” The NA28 only has two conjectures. The NA29 will also have two conjectures, but different: the ECM of Acts removed the conjecture at Acts 16:12, but added one at Acts 13:33.

¹³⁴ However, Ryan Wettlaufer has recently argued in favor of the continued use of conjectural emendation in a monograph and chapter contribution: see Wettlaufer, “Unseen Variants: Conjectural Emendation and the New Testament,” 171–93; Wettlaufer, *No Longer Written*.

An overview of conjectural emendation in the NT is found in Krans, “Conjectural Emendation and the Text of the New Testament,” 613–35; Metzger and Ehrman, *The Text of the New Testament*, 226–31. Also see further studies by J. Rendel Harris, “Further Reflections on the Art of Conjectural Emendation,” in *Side-Lights on New Testament Research: Seven Lectures Delivered in 1908, at Regent’s Park College, London* (London: The Kingsgate Press, 1908), 177–211; Erroll F. Rhodes, “Conjectural Emendations in Modern Translations,” in *New Testament Textual Criticism: Its Significance for Exegesis - Essays in Honour of Bruce M. Metzger*, ed. Eldon Jay Epp and Gordon D. Fee (Oxford: Clarendon Press, 1981), 361–74; G. D. Kilpatrick, “Conjectural Emendation in the New Testament,” in *The Principles and Practice of New Testament Textual Criticism: Collected Essays of G.D. Kilpatrick*, ed. J. K. Elliott (Leuven: Peeters, 1990), 98–109; Krans, “Theodorus Beza and New Testament Conjectural Emendations,” 109–28; Jan Krans, *Beyond What Is Written: Erasmus and Beza as Conjectural Critics of the New Testament*, ed. Bruce M. Metzger and Bart D. Ehrman, NTTS 35 (Leiden: Brill, 2006).

Since the THGNT editors ruled out all conjectures, the THGNT apparatus obviously does not print any conjectures. In contrast, conjectures have always been a part of the Nestle-Aland editions, both entering the main text and in the textual apparatus.¹³⁵ A count of conjectures in the apparatus was not provided until the 25th edition, which included “about 200 conjectures, with 90 names of authors” in the apparatus,¹³⁶ although J. K. Elliott claims to have a personal list of 243 conjectures in NA25.¹³⁷ Both the NA26 and NA27 still contained conjectures in the apparatus enclosed in brackets with the siglum *cj*, although we are no longer told exactly how many; Jan Krans vaguely says that there was “a sharp decline in the number of conjectures mentioned in the apparatus [of NA26].”¹³⁸ J. K. Elliott claims that the NA26 had 97 conjectures from 72 scholars,¹³⁹ and that the NA27 had about 130 conjectures from 73 authors,¹⁴⁰ although I did not personally verify these claims.

However, the NA28 removed all conjectures from the apparatus. The editors explained: “This was not an easy decision for the editors, because [conjectures] often indicate passages of particular text-critical and exegetical interest. However, mere citation of a conjecture without a bibliographical reference to the source is

¹³⁵ This was drawn to my attention in Gurry, “Myths about Variants,” 197–98. Gurry also draws attention to the decreasing use of conjecture: the 13th edition of Erwin Nestle’s *Novum Testamentum Graece* published in 1927 had 18 conjectures that Nestle thought “must be considered original.” The NA28 only has two conjectures (Acts 16:12; 2 Pet 3:10). The NA29 will also have two conjectures, but different: the ECM of Acts removed the conjecture at Acts 16:12, but added one at Acts 13:33.

¹³⁶ Erwin Nestle and Kurt Aland, eds., *Novum Testamentum Graece, cum apparatu critico curavit Eberhard Nestle*, 25th ed. (Stuttgart: Württembergische Bibelanstalt, 1963), 67*.

¹³⁷ Elliott, “Absent Witnesses?,” 51.

¹³⁸ Krans, “Conjectural Emendation and the Text of the New Testament,” 621. Aland et al., *Nestle-Aland 26th edition*, 46*; Aland et al., *Nestle-Aland 27th edition*, 54*.

¹³⁹ Elliott, “An Examination of the 26th Edition of Nestle-Aland,” 24.

¹⁴⁰ J. K. Elliott, “Review of *Novum Testamentum Graece, Based on the Work of Eberhard and Erwin Nestle, 28th Edition*, Edited by Holger Strutwolf,” *Journal of Theological Studies* 64, no. 1 (2013): 62; J. K. Elliott, “The Twenty-Seventh Edition of Nestle-Aland’s *Novum Testamentum Graece*,” *Theologische Revue* 90, no. 1 (1994): 22. In another place, Elliott says there were 136 conjectures in the NA27 apparatus; see Elliott, “Absent Witnesses?,” 51.

unsatisfactory.”¹⁴¹ The NA28 editors, then, direct the reader to the Amsterdam Database of New Testament Conjectural Emendations, which provides over 6,000 conjectures.¹⁴² *In the age of the internet, this seems like a wise off-loading of information from a hand edition, although many (most?) who do not read the NA28 Introduction will miss this.*

Summary and Conclusion

In light of all the technological and scholarship advances in NT textual criticism in the past 30 years, *the role of the printed hand edition must change in the 21st century.* These advances include: (1) the development of the ECM and other major text-critical projects; (2) the widespread use of computers/tablets/smartphones leading to the use of electronic/online editions of the GNT; and (3) the internet and its provision of access to free online editions, high-quality manuscript images, and other text-critical resources (such as the Amsterdam Database of NT Conjectural Emendations).

Students and scholars of the Greek NT just 30 years ago could hardly dream of the abundance of text-critical resources we now possess. And no longer do editors of printed hand editions need to cram in as much as possible; they can off-load to the ECM and point to excellent online resources (as the NA28 did with conjectures).

It is in this context of abundant resources and electronic/online resources that we must evaluate the textual apparatuses of the NA27/28 and the THGNT. *If we compare the two editions in a vacuum, we would be tempted to quickly declare the NA27/28 the winner.* However, when we set these two editions in the context of 21st century developments in NT textual criticism, we approach both editions very differently and we approach the NA27/28 still with much appreciation, yet with a realization of its weaknesses, its errors, and its physical space limitations since it is a hand edition.

¹⁴¹ Strutwolf et al., *Nestle-Aland 28th Edition*, 49*.

¹⁴² <http://ntvmr.uni-muenster.de/nt-conjectures>

Based on a general comparison of the THGNT and NA28 textual apparatuses against the backdrop of text-critical resources available in 2022, I demonstrated that:

1. Both the THGNT and NA28 are selective in presenting evidence, especially when compared to the ECM and other major projects.
2. According to Maurice Robinson, the NA27 underrepresents the Byzantine text in its textual apparatus.
3. The THGNT examined far fewer manuscripts than those contained in the NA28 and the THGNT used high-quality color digital images compared to the microfilms used by the NA26/27 editors. These two advantages would imply that the THGNT editors were capable of a higher level of accuracy, at least in theory. Chapter 5 will demonstrate that the THGNT did excel in accuracy when compared to the NA28.
4. The complex nature of lectionary and patristic evidence was considered and shown to be poorly represented in the NA27/28. In contrast, the ECM does an excellent job of presenting lectionary and patristic evidence and it should provide the basis for using lectionary and patristic evidence in future hand editions.
5. Conjectures were placed into the NA26/27 apparatus, but removed from the NA28 apparatus and are not found in the THGNT apparatus. The NA editions have always adopted some conjectures, although the NA28 has reduced the number of conjectures printed as the main text to two (Acts 16:12; 2 Pet 3:10). The THGNT rejects conjecture completely and this is in line with an overall rejection of conjectures in current NT textual criticism.

CHAPTER 5

THE THGNT TEXTUAL APPARATUS: STRENGTHS AND WEAKNESSES

Introduction: The Allegedly Inferior Textual Apparatus of the THGNT

The typical thinking among non-specialists with regard to textual apparatuses is usually, “bigger is better.” The bigger the apparatus, the better the edition. An edition with a few lines of biblical text dominated by a large apparatus is thought to be “best.” Based on such thinking, the THGNT is the immediately deemed inferior to the NA28 based on a cursory, superficial glance at both editions:

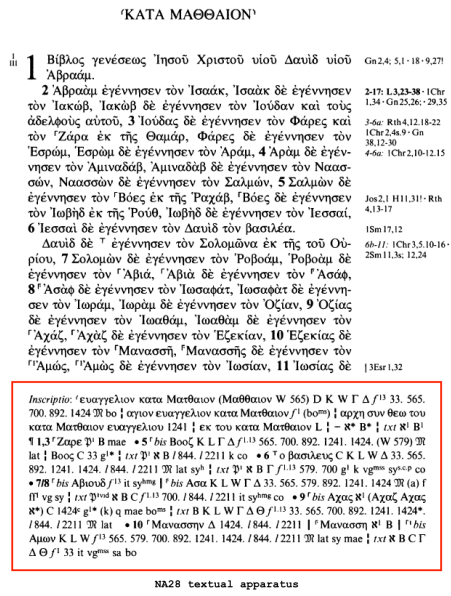


Figure 13: NA28, First Page of Matthew (apparatus highlighted)

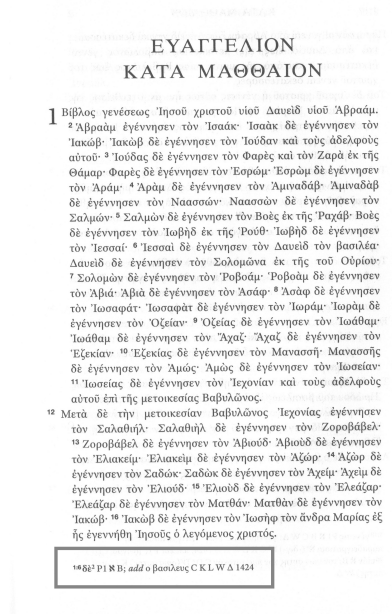


Figure 14: THGNT, First Page of Matthew (apparatus highlighted)

Compared to the NA28, the THGNT cites far fewer variants, does not cite patristic evidence, lectionaries, or versions at all, only consistently cites two minuscules (69 and 1424), and does not use the ‘Byz’ or ‘M’ symbol to indicate the reading of the Byzantine text or the Majority text. *If the worth of a critical edition is based solely on the size of its critical apparatus, then the NA28 is the clear winner.*

However, as the previous chapter showed, by this sort of thinking, von Soden and Legg should have been clear winners by the sheer size of their textual apparatuses:



Figure 15: First page of Matthew in Legg’s edition (apparatus highlighted)



Figure 16: Sample page from von Soden’s edition (apparatus highlighted)

However, von Soden's and Legg's editions were "magnificent failures"¹ because their editions were plagued with errors and misleading data, which reminds us that *the most important characteristic of an excellent textual apparatus is not its size, but its accuracy*. A large amount of inaccurate data is beyond worthless; it is dangerous because it leads its users astray into making textual decisions based on flawed data. The fundamental need in textual criticism is not merely an exhaustive textual apparatus, but an accurate apparatus.

We said in the previous chapter that in light of 21st century developments in NT textual criticism, the standards for practicing NT textual criticism should be higher: there can be no excuse for not consulting the major editions (ECM, IGNTP), major apparatuses (Swanson, Wasserman, Hoskier, CNTTS), the newest critical editions of the church fathers, and online manuscript images.

Likewise, the standards for editing the GNT in the 21st century should also be higher than they were in the 20th century because of the internet and online access to manuscript images. Both the THGNT and ECM set an example for how an edition of the GNT should be prepared in the 21st century. The editor must "keep the connection with the actual presentation of the text because you will see things you would otherwise not have seen."² Both editorial committees are attempting to produce highly accurate textual apparatuses, with the THGNT editors operating independently from the INTF and not using the NA28 as a base text to be tweaked.

¹ This phrase, "magnificent failure," is used to describe von Soden's work in Dungan, *A History of the Synoptic Problem*, 296–97.

² Jongkind, "The Greek New Testament Prepared at Tyndale House – The Why and the How," 22:35–22:44 in the audio recording.

Chapter Thesis: Strengths & Weaknesses of the THGNT Textual Apparatus

Based on a detailed examination of the THGNT and NA28 textual apparatuses,

I have found that THGNT apparatus has at least six strengths when compared to NA28:

1. Regarding *transparency*, the THGNT provides fuller transparency on manuscript readings by providing mini-transcriptions (something never before found in a hand edition), by often using *vid.* when the NA28 does not, and by using the label ‘*unclear*’ when a manuscript cannot be tied to any one variant.
2. Regarding *precision*, the THGNT is more precise than NA28 in at least six areas: (1) the use of diamonds instead of brackets for indicating uncertainty; (2) spelling, esp. with issues like moveable *nu*, $\epsilon\iota > \iota$ itacisms, $o > \omega$ otacisms, where the NA28 will standardize spelling rather than present exactly what a manuscript reads; (3) presenting more precise data from the Pericope Adulterae, John 7:53–8:11; (4) presenting abbreviated numerals when found in manuscripts; (5) presenting Latin parallels in bilingual Greek-Latin manuscripts; and (6) presenting *nomina sacra* when found in manuscripts.
3. Regarding *accuracy*, the THGNT apparatus exposes NA28 errors in presenting manuscript readings. In other words, when the two editions are put side-by-side for the same variants, there is a discrepancy and often (but not always!) the THGNT gives the correct data that can be proven by viewing the manuscripts themselves. Those who only use NA28 will be unaware of these errors.
4. Regarding *accuracy*, the THGNT apparatus also exposes NA28 errors with regards to manuscript corrections. Sometimes a correction will be in a manuscript, but the NA28 fails to cite it, while the THGNT does. In other cases, there might be two corrections, but the NA28 only cites one of them, while the THGNT correctly cites both. Those who only use NA28 will be unaware of these errors.
5. Regarding *completeness*, the NA28 will often only provide a negative apparatus, meaning that it provides witnesses for variants that it rejects, but does not provide the witnesses for the variant that it accepts. In contrast, the THGNT always cites the witnesses for both its own text and the variants that it rejects.
6. Regarding *the number of variants/variant units*, the THGNT cites new variant units not found at all in NA28, and cites additional variant readings within variant units that the NA28 does present. I was surprised by this discovery because of the small size of the THGNT’s apparatus.

However, the THGNT apparatus also has at least four weaknesses:

1. There are errors and imprecisions in the THGNT, such as citing a manuscript twice, erroneous readings, and missing manuscript corrections
2. There are several notable omissions in the THGNT, such as not using the ‘Byz’ or \mathfrak{M} symbol, omitting important minuscules such as f1, f13, and 1739, and omitting some important textual variants and variant units.
3. Sometimes the THGNT does not use *vid.* when the cited manuscript is unclear, which gives the reader a misleading impression.

4. Sometimes the THGNT is inconsistent with its use of *vid.* and mini-transcriptions. Theoretically, the THGNT should always pair *vid.* with a mini-transcription, but that is not always the case.

Finally, I will close this chapter by discussing a major area of disagreement between the THGNT and NA28, namely, concerning how to assign specific correctors in specific manuscripts. The THGNT and NA28 will often disagree on *who* and/or *when* certain manuscript corrections were made. One of them must be wrong and the other must be right (or perhaps both wrong), but I will not pass judgment on which edition is correct since assigning manuscript corrections can be exceedingly difficult. The information is merely provided for further research and comparison.

Strength #1: Full Transparency on Manuscript Readings in THGNT

This section will discuss three areas where the THGNT gives fuller transparency on manuscript readings: (1) the THGNT provides mini-transcriptions for “*unclear*” and *vid.* readings, in order to show the user exactly what about the manuscript is unclear; (2) the THGNT is overall more accurate in its use of *vid.* than the NA28; and (3) the THGNT uses the label “*unclear*” when the manuscript could support more than one of the variants, while ruling out at least one reading.

(1) THGNT Mini-Transcriptions for Full Transparency

Manuscripts are ancient artifacts that suffered varying degrees of damage and normal wear and tear. Nearly every extant manuscript has some sort of physical defect, whether missing pages/folios, torn portions of the papyrus or parchment, and fading of the ink. Furthermore, manuscripts are hand-written, which means that sometimes a scribe’s handwriting itself is hard to discern. For all these reasons, editors need a way to indicate when a manuscript’s reading is unclear.

Traditionally, this has been accomplished using an abbreviation of the Latin term, *videtur* (“apparently”), abbreviated as *vid.* and superscripted above the manuscript citation (e.g., P46^{vid}). When an editor transcribes a manuscript and letters/words are unclear, the editor can conjecture what letters/words the manuscript had, but indicate uncertainty with dots underneath the conjectured letters. And the editor can also indicate portions of the text that are missing using brackets [], yet still provide the conjectured letters/words within the brackets.

The following is an example of a transcription from P64:



Figure 17: Roca-Puig’s transcription of P64, folios A and B³

³ R. Roca-Puig, *Un Papiro Griego del Evangelio de San Mateo*, 2nd ed. (Barcelona: Grafos, 1962), 52.

Similarly, the THGNT provides mini-transcriptions with under dots indicating letters that are unclear. Within the actual edition, here are some sample mini-transcriptions:

²⁻³πρὸς αὐτὸν παραλυτικὸν φέροντες A C³ K Δ 1424; φεροντες προς αυτον παραλυτικον P88(^{vid} φερ[ον]τες προς αυτο[ν παρα]λυτικον) **N** B L; προς αυτον φεροντες παραλυτικον C* D Θ 69; προς αυτον βασταζοντες εν κρεβατω παραλυτικον W ⁶ἀφέωνται P88(αφεωνται) **N** A C D K L W; αφεονται 69 1424; αφιενται B; αφιονται Δ; αφιωνται Θ ⁹ἀφέωνται A C D(αφαιωνται) K L W Δ Θ; αφεονται 69 1424; ⁴ αφιενται **N** B ¹⁶γραμματεῖς τῶν Φαρισαίων P88(^{vid} γρα[μμα]τις των φα[ρεισ]ξων) **N** B L W Δ; γραμματεις και οι φαρισαιοι A C D K Θ 69 1424

Figure 18: THGNT mini-transcriptions at Mark 2:3, 16

Daniel Stevens applauds the THGNT editors, saying, “This is a great step forward in making ^{vid} readings more transparent, and puts the relevant evidence in the hands of the reader.”⁴ Of course, transcriptions of many manuscripts are found in their published editions, but such editions are usually only used by specialists. A welcome development is that the Institut für Neutestamentliche Textforschung (INTF) is making their own transcriptions more accessible through their online Manuscript Workspace.⁵ Yet most transcriptions are still out of reach for non-specialists. Having looked into editions going back to Erasmus, I could not find any other edition of the GNT (hand and multi-volume editions all included) that provides mini-transcriptions, so *the THGNT stands alone among editions in providing the average reader of the GNT with the transparency of a transcription in a hand edition.*

⁴ Stevens, review of *The Greek New Testament, Produced at Tyndale House*, 61.

⁵ <http://ntvmr.uni-muenster.de/manuscript-workspace>

(2) More Accurate Use of *vid.* in the THGNT than the NA28

The Latin abbreviation *vid.* is for *videtur*, meaning “apparently,” and is used when a manuscript’s reading cannot be determined with full confidence, usually because there is fading ink, damage to a manuscript, or missing portions (lacunae). In today’s environment, *vid.* might arise when digital images or microfilms are of poor quality and thus makes it difficult to confidently determine a reading. I counted 105 places where the THGNT uses *vid.*, while the NA28 does not (bold references are especially important):

Matt 3:14; **5:22**; 9:18; 10:2; 13:40; 26:3, 7, 26[2x]; Mark 2:1, 3; 6:40; 9:1, 38; 10:7; 15:36; 16:18; Luke 1:15; 4:41, 44; 8:26; 10:38[2x], 42; 11:14; 17:21, 33; 22:20; 23:42; 24:53; John 3:13, 15[2x]; **5:3b–4**; 6:2, 11, 22, 51, 69[2x]; 7:31; 9:26, 28; 11:19; 12:25; 13:10, 24, 32; 14:9; 16:28; 17:4; 19:3, 4; 21:23; Acts 4:8; 6:8; 7:13[2x], 17[2x]; 8:33; 9:43; 10:11, 16, 19; 14:17; 15:24, 29; 17:23, 30; 19:3; 21:13; 23:30; 26:28; 28:28; Rom 6:12; 11:31; 14:23; 16:5, 23; 1 Cor 1:6; 3:13; 7:3; 10:10; 2 Cor 1:6; 11:3; 1 Thess 5:3; 2 Thess 3:8; **1 Tim 3:16**; Phlm 6; Heb 3:13; 10:17, 38[2x]; Jas 4:9, 14; 2 Pet 2:17; 1 John 5:13; 2 John 9; Rev 6:7; 9:5, 16; 11:15; 13:17; 21:16.

This gives contradictory impressions to the reader: the THGNT lacks confidence in presenting a manuscript’s reading, while the NA28 presents the reading as clear. To understand the significance of these *vid.* readings, the disagreements regarding *vid.* between NA28 and THGNT are re-arranged according to manuscript:

Ɀ ⁸	Acts 6:8
Ɀ ¹¹	1 Cor 7:3
Ɀ ¹³	Heb 3:13; 10:38
Ɀ ²²	John 16:28
Ɀ ²⁸	John 6:11
Ɀ ³³	Acts 7:13
Ɀ ⁴¹	Acts 17:30; 19:3
Ɀ ⁴⁵	Matt 26:3, 7, 26[2x]; Mark 9:1; Luke 10:42; Acts 7:17; 10:16, 19; 14:17
Ɀ ⁴⁶	Rom 11:31; 14:23; 1 Cor 3:13
Ɀ ⁶¹	Rom 16:23; Phlm 6

ⲡ ⁶³	John 3:15
ⲡ ⁶⁴	Matt 5:22
ⲡ ⁶⁶	John 9:26, 28; 11:19; 13:24; 17:4
ⲡ ⁷⁴	Acts 8:33; 9:43; 10:11; 17:23; 21:13; 23:30; 26:28; 28:28
ⲡ ⁷⁵	Luke 4:44; 8:26; 17:33; 22:20; John 6:2, 22, 51, 69; 7:31; 12:25; 13:10; 14:9
ⲡ ⁸⁴	Mark 6:40
ⲡ ⁸⁸	Mark 2:1, 3
ⲡ ⁹⁰	John 19:3, 4
ⲡ ⁹⁴	Rom 6:12
ⲡ ⁹⁶	Matt 3:14
ⲡ ¹⁰⁰	Jas 4:9, 14
ⲡ ¹¹⁵	Rev 11:15
ⲡ ¹¹⁸	Rom 16:5
ⲡ ¹²⁴	2 Cor 11:3
Ⲙ(01)	Matt 10:2; Luke 10:38
A(02)	Luke 11:14; John 3:13, 15; 5:3; Acts 15:29; 1 Cor 10:10; 1 Tim 3:16; Rev 6:7; 13:17; 21:16
B(03)	1 Cor 1:6
C(04)	Mark 10:7; Luke 23:42; 24:53; John 6:69; 13:32; 21:23; Acts 15:24
E(08)	Acts 7:13, 17
I(016)	2 Thess 3:8; Heb 10:17, 38
L(019)	Luke 1:15
P(025)	2 Cor 1:6; Rev 9:5, 16
Q(026)	Luke 4:41
Θ(038)	Luke 17:21
Ψ(044)	1 John 5:13

048	2 Pet 2:17; 2 John 9
059	Mark 15:36
0165	Acts 4:8
0226	1 Thess 5:3
0242	Matt 13:40
0274	Mark 9:38
1424	Mark 16:18

The main point here is that in these 105 instances, the NA28 does not use *vid.* (while the THGNT does), with the result that the NA28 gives *the misleading impression that the cited manuscript is clear*. However, first-hand examination of the manuscript in question clearly shows fading and/or damage to the manuscript. *The unsuspecting user of the NA28 would then proceed to make textual decisions without being alerted to the uncertainty and difficulty of reading these manuscripts at these locations.*

Furthermore, this lack of indicating *vid.* in the NA28 is troubling because these *vid.* readings contain 63 readings from papyri and nearly all textual scholars consider the papyri to be some of the most important witnesses because of their early date. Another ten disputed *vid.* readings are from Codex Alexandrinus (02) and another seven from Codex Ephraemi Rescriptus (04); these two manuscripts are part of the “big five” majuscules (i.e. 01, 02, 03, 04, 05), which are highly regarded and considered very important for establishing the NT text.

With difficult textual decisions, many are inclined to choose the reading supported by papyri and/or the well-known majuscules, but if we only consulted the NA28 (and not the THGNT also), we may be unaware of *vid.* readings in papyri and well-known majuscules, and thus would be making textual decisions without having full and accurate data. The THGNT’s use of *vid.* encourages users to consult the manuscript themselves and determine whether the manuscript supports the alleged reading or not. Here we discuss two of the more important examples:

Matthew 5:22

THGNT: [1] αυτου P64 (^{vid} υ) τρου ενοχο[ς] \aleph^* B

[2] *add* ειχη \aleph^2 D K L W Δ Θ 1424

NA28: [1] ειχη \aleph^2 D K L W Γ Δ Θ *f*^{1.13} 33. 565. 579. 700. 892. 1241. 1424

\aleph it sy co; Ir^{lat} Or^{mss} Cyp Cyr

[2] *omit* P64 \aleph^* B aur vg; Or Hier^{mss}

The NA28 does not cite P64^{vid} like in the THGNT. However, the UBS1 (1966) and UBS2 (1968) both used *vid.* in their textual apparatus, but the *vid.* was removed in UBS3 (1983), and does not subsequently show up in UBS4/5 or NA26/27/28. A look of the manuscript reveals that the reading is not entirely clear. We are concerned with whether or not the word *ειχη* comes after *αυτου*:

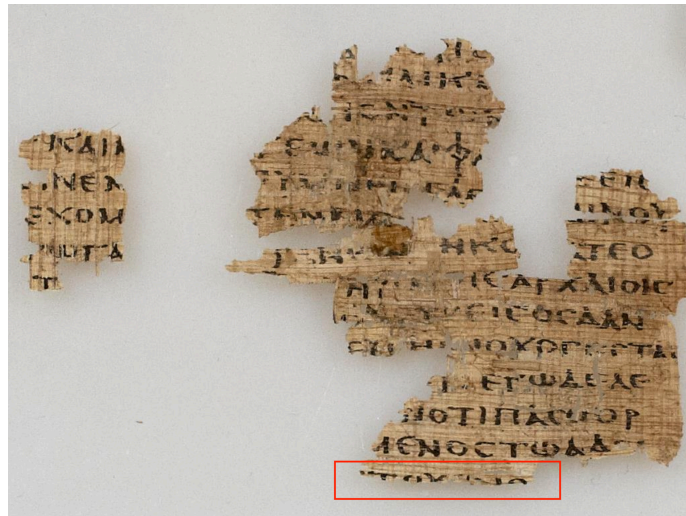


Figure 19: P64 at Matthew 5:22
(Image: CSNTM)

Only the top half of *του* from *αυτου* seems clear and perhaps the first *omicron* from *ενοχος*. But surely this fragmentary manuscript warrants a *vid.*, even if one is confident that *ειχη* was missing.

However, Elijah Hixson brought to my attention that the INTF’s microfilm of P64 that pre-dated the CSNTM images seems to reveal the top of the χ in $\epsilon\nu\chi\omicron\varsigma$. This microfilm was from the plate published in 1962 in Roca-Puig’s *editio princeps* of P64:

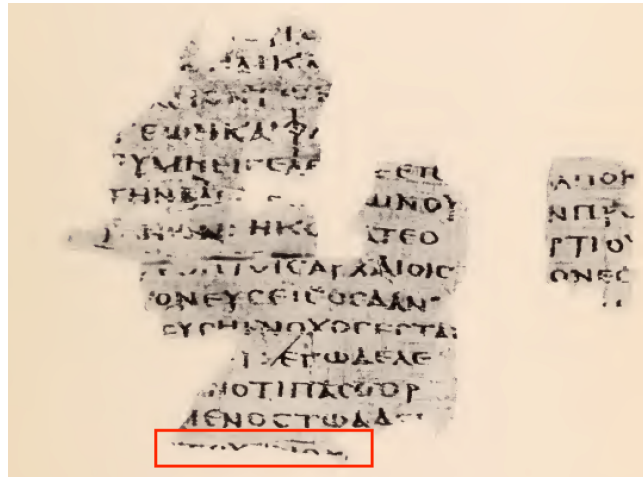


Figure 20: P64 at Matthew 5:22 from Roca-Puig's *Editio Princeps*⁶

Apart from the possibility of an interlinear correction, Roca-Puig’s plate would seem to confirm that $\epsilon\iota\chi\eta$ was probably omitted in P64. However, there are other possibilities: an interlinear correction could be hiding in the missing text. Or Jongkind has suggested another possibility: “because P64 is so fragmentary, the question is not just if $\epsilon\iota\chi\eta$ is absent between $\alpha\upsilon\tau\omicron\upsilon$ $\epsilon\nu\chi\omicron\varsigma$ but also if we can be sure that it is not part of a word order variant in P64. Since the latter cannot be excluded, a fragmentary witness can only be cited as *vid.*”⁷

Thus, for the sake of full transparency, P64 should be cited with *vid.*, which the THGNT does, but the UBS3/4/5 and NA26/27/28 do not. The INTF’s online transcription

⁶ Roca-Puig, *Un Papiro Griego del Evangelio de San Mateo*, 33.

⁷ Jongkind, “Feedback Dissertation Hsieh,” n.p.

matches the THGNT's transcription in having underdots, αυ]του ενοχο[ς, so perhaps there might be a forthcoming correction in NA29.

Luke 4:41

The issue is the reading of Q(026); the THGNT uses *vid.*, while the NA28 does not.

THGNT κραζοντα Q (^{vid})

NA28: κραζοντα Q

Because Q is a palimpsest (where the original writing was scrapped or washed off to be reused), it is very difficult to read the original writing through images (see below). With palimpsests, one should view the manuscript in-person to get the best view.

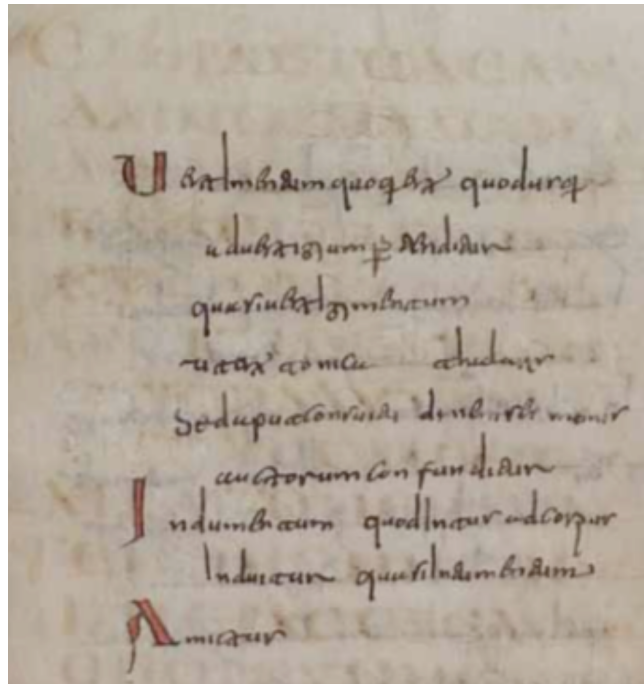


Figure 21: Q(026) at Luke 4:41 (fol. 299v)
(Image: Herzog August Bibliothek)

Tischendorf examined the manuscript in-person and transcribed the variant in question as *κραυαζοντα* (not *κραζοντα* as cited in both the NA28 and THGNT), and Tischendorf cited it as such in his *Novum Testamentum Graece*.⁸ *κραυαζοντα* would seem to be a spelling mistake for *κραυγαζοντα* as found in A D W Θ 69.

<p>κ. ΕΞΗΡΧΕΤΟ ΔΕ ΚΑΙ ΔΔΙΜΟΝΙΑ ΔΙΠΟΠΟΛ ΛΩΝ ΚΡΑΥΑΖΟΝΤΑ ΚΑΙ ΛΕΓΟΝΤΑΣ ΟΤΙ 5 ΣΥΕΙΟΧΟΥΣ ΤΟΥ ΘΥ· ΚΑΙ ΕΠΙΓΙΝΩ ΟΥΚ ΕΙΔΟΥΣ ΓΑΛΛΕΓ ΟΤΙ Η ΔΙΣΑΝΤΟΝ ΧΡΑΥΤΟΝ ΕΙΝΑΙ κβ Γ ΕΝΟΜΕΝΗΣ ΔΕ 10 ΗΜΕΡΑΣ ΕΞΕΛΘΩ ΕΠΟΡΕΥΘΗ ΕΙΣ Ε ΡΗΜΟΝ ΤΟ ΠΟΝ ΚΛΙΟΧΛΟΙΕΤΕ ΖΗΤΟΥΝ ΑΥΤΟΝ ΚΑΙ ΗΛΘΟΝ ΕΩΣ 15 ΑΥΤΟΥ· ΚΑΙ ΚΑΤΕΙ ΧΟΝ ΑΥΤΟΝ ΤΟΥ ΜΗ ΠΟΡΕΥΕΣΘΑΙ ΠΑΥ ΤΩΝ· Ο ΔΕ ΕΙΠΕΝ 20 ΠΡΟΣ ΑΥΤΟΥΣ ΟΤΙ ΚΑΤΓΛΙΣΕΤΕ ΡΑΙΣ ΠΟΛΕΣ ΙΝΕΥΛΓΕ ΛΙΣΑΘΑΙ ΜΕ ΔΕΙ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ 25 ΘΥ ΟΤΙ ΕΙΣ ΤΟΥΤΟ ΑΠΕΣΤΑΛΜΑΙ· ΚΑΙ ΗΝ ΚΗΡΥΣΣΩ</p>	<p>ΕΙΣ ΤΑΣ ΣΥΝΑΓΩ ΓΑΣ ΤΗΣ ΟΥΔΑΙΑΣ κβ ΕΓΕΝΕΤΟ ΔΕ ΕΝ ΤΩ ΤΟΝ ΟΧΛΟΝ ΕΠΙΚΕΙ 5 ΣΘΑΙ ΑΥΤΩ ΤΟΥ ΑΚΟΥΕΙΝ ΤΟΝ ΛΟΓΟ ΤΟΥ ΘΥ· ΚΑΙ ΑΥΤΟΣ ΗΝ ΕΣΤΩΣΤΑΡΧΤ[...] ΛΙΜΝΗΝ ΓΕΝΗΝΗ 10 ΣΑΡΕΤ· ΚΑΙ ΙΔΕΝ ΑΥΤΟ ΠΙΛΟΙΑΡΧΕΣ ΤΩΤ[Α] ΠΑΡΑ ΤΗΝ ΛΙΜΝΗΝ ΟΙ ΔΕ ΛΕΛΕΙΣ ΑΠΟ Β[Α] 15 ΤΕΣ ΑΥΤΩΝ ΕΠΙ[ΑΥ] ΝΑΝ ΓΑΛΙΚΤΥΛ· ΕΜΒΑΣ ΔΕ ΕΙΣ ΕΝ Τ[Ω] ΠΛΟΚΩΝ ΟΗΝ ΤΟΥ 20 ΣΙΜΩΝΟΣ ΗΡΩ[ΤΗ] ΣΕΝ ΑΥΤΟΝ ΑΠΟ ΤΗ[Σ] ΓΗΣ ΠΑΝΑΓΑΓΕΓ ΟΛΙΓΟΝ· ΚΑΘΙΣΑΣ ΔΕ ΕΛΙΑ[Α] 25 ΣΚΕΝΕΚΤΟΥ ΠΙΛΟΙ ΟΥ ΤΟΥ ΣΟΧΛΟΥΣ· ΩΣ ΔΕ ΕΠΑΥΣΑΤΟ ΤΟΝ ΣΙΜΩΝΑ· ΕΠΑ ΝΑΓΑΓΕ ΕΙΣ ΤΟ ΒΑ</p>
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Figure 22: Tischendorf's transcription of Q(026) at Luke 4:41 from his *Monumenta Sacra Inedita*, vol. 3, p. 266

⁸ Tischendorf, *Novum Testamentum Graece, Editio Octava Critica Maior, Volumen I*, 463; Constantinus Tischendorf, *Monumenta Sacra Inedita. Nova Collectio. Volumen Tertium: Fragmenta Origeniana Octateuchi Editionis cum Fragmentis Evangeliorum Graecis Palimpsestis* (Lipsiae: J. C. Hinrichs, 1860), 266.

So, actually both the THGNT and NA28 are wrong here—if we are willing to trust Tischendorf here and there is no good reason not to trust him since he viewed the manuscript in person and was an excellent textual critic. However, the THGNT was wise to use *vid.* since the palimpsest manuscript is difficult to read through images only.

These are only two examples, but one could examine all 105 instances where the THGNT uses *vid.*, but the NA28 does not, and see how the THGNT provides greater transparency, even if the editor might be certain of the reading. Also see the discussion of Matthew 10:2 later in the section on disagreement about correctors.

(3) The THGNT’s Label “*unclear*”

Jongkind explains the use of “*unclear*”: “The manuscript that follows the “*unclear*” indication supports, in some way, one or more of the readings given before. Alternatively, a correction of a manuscript is given, but the uncorrected text is no longer visible. For example, in Matthew 19:9, the reading of P25 does not support the main text but could support two of the three listed variants.”⁹

There are 32 “*unclear*” readings in the THGNT (with the specific manuscript in brackets): Matt 1:19[P1]; 19:9[P25]; Mark 6:23[P45]; 9:24[P45]; Luke 17:23[P111]; John 3:15[P63]; 10:29[P75]; 12:1[0217]; 18:40[P66]; 21:14[P122], 23[P109]; Acts 2:3[P74]; 4:33[P45]; 10:11[P45]; 16:13[A(02)]; Rom 6:1[0221], 11[P46]; 7:25[C(04)*]; 8:1[C(04)*], 2[C(04)*]; 16:25[P61]; 1 Cor 6:11[P11]; 10:2[P129]; 15:39[P46]; Gal 5:20[A(02)]; Eph 4:28[I(016)]; Col 2:7[P46]; 3:13[ℵ¹]; Heb 9:11[P130]; 11:37[P13]; Rev 5:6[P24]; 13:10[P47]. 23 out of 32 of these “*unclear*” readings are found in papyri, while the rest of the “*unclear*” readings include 3x in the notoriously hard to read palimpsest C(04), 2x in A(02), and 1x each in ℵ¹, I(016), 0217, and 0221.

In contrast, these are the apparatus entries in NA28 for these same verses:

⁹ Jongkind, *An Introduction to the Greek New Testament*, 33.

- 18x the manuscript cited as “*unclear*” in THGNT is omitted in NA28 apparatus: Matt 1:19; 19:9; Mark 9:24; Luke 17:23; John 10:29; 12:1; Acts 4:33; Rom 6:1; 7:25; 8:1, 2; 1 Cor 10:2; Gal 5:20; Eph 4:28; Col 2:7; Heb 9:11; Rev 5:6; 13:10.
- 10x *vid.* in NA28 apparatus, but NA28 still assigns the manuscript to a specific reading: Mark 6:23; John 3:15; 18:40; 21:23; Acts 2:3; 10:11; 16:13; Rom 6:11; 1 Cor 6:11; Heb 11:37.
- 1x *incert.* (“illegible” or “uncertain”) in NA28 apparatus, but still assigns the manuscript to a specific reading: John 21:14.
- 2x manuscript cited without *vid.* or *incert.*: P61 in Rom 16:25; 8¹ in Col 3:13.
- 1x variant unit not cited in NA28: 1 Cor 15:39.

Out of an abundance of caution, the NA28 may have decided to simply not cite the manuscript with an *unclear* reading in the 18x mentioned above. 10x the NA28 uses *vid.*, although still tying the manuscript to a specific variant reading, whereas the THGNT’s “*unclear*” label indicates that the manuscript’s lack of clarity could support multiple variant readings. Once the NA28 uses *incert.* (“illegible” or “uncertain”), although it is unclear how *incert.* differs from *vid.* And twice the NA28 ties a manuscript to a specific variant readings without *vid.* or *incert.* To be fair, THGNT editor Dirk Jongkind admitted that he had an unfair advantage:

A direct comparison between the THGNT and NA28 is slightly unfair in that the THGNT has had the benefit of the full apparatus of the ECM which introduces the ‘unclear’ notion in the world of the GNT apparatus with the symbol ↔. Most of NA28 is simply a reproduction of the pre-ECM NA27 and the apparatus language has not been recast.¹⁰

The THGNT’s advantage is true, but very few are aware of this and assume that NA28 is the latest and best in NT textual scholarship. Thus, it is still worth examining these a few instances where the NA28 confidently assigns manuscripts to specific variant readings, whereas the THGNT uses “*unclear.*”

¹⁰ Jongkind, “Feedback Dissertation Hsieh,” n.p.

P61 in Romans 16:25–27



Figure 23: P61: The Romans doxology after Romans 16:23?
(Image: Corsair Morgan Library)

The NA28 confidently cites P61 (without *vid.* or *incert.*) as a witness to adding the Romans doxology after 16:23, thus omitting 16:24, and moving straight to 16:25–27. A look at the image above shows that the papyri is so fragmentary that it is not entirely clear what comes before and what comes after, or how much of Romans P61 originally had. It seems clear enough that the doxology of 16:25–27 is present in P61, although there might be variants in the missing portions.

However, the variant unit has five options for the placement of the Romans doxology: (1) it could be after 16:23 (NA28 assigns it here); (2) it could be after 14:23; (3) it could be after 15:33; (4) it could be after 14:23 and after 16:23; or (5) it could be after 14:23 and after 15:33. Because so much of the papyri is fragmentary, the THGNT seems correct to say that it is unclear which variant P61 might support and the use of ‘*unclear*’ should encourage readers to consult manuscript images for themselves.

ℵ¹ in Colossians 3:13

There are three possible readings here that would have all been written as *nomina sacra* (abbreviated with an overbar): (1) $\overline{\chi\varsigma}$ for $\kappa\upsilon\rho\iota\omicron\varsigma$; (2) $\overline{\chi\varsigma}$ for $\chi\rho\iota\sigma\tau\omicron\varsigma$; and (3) $\overline{\theta\varsigma}$ for $\theta\epsilon\omicron\varsigma$. The THGNT and NA28 apparatuses read as follows:

THGNT: [1] $\theta\epsilon\omicron\varsigma$ ℵ*;
[2] $\chi\rho\iota\sigma\tau\omicron\varsigma$ ℵ²
[3] *unclear* ℵ¹
NA28: [1] $\theta\epsilon\omicron\varsigma$ ℵ*
[2] $\chi\rho\iota\sigma\tau\omicron\varsigma$ ℵ¹

A look the manuscript validates that both the THGNT and NA28 are correct in assigning ℵ* (the original reading) as $\overline{\theta\varsigma}$, and a correction seems pretty clear to be $\overline{\chi\varsigma}$:

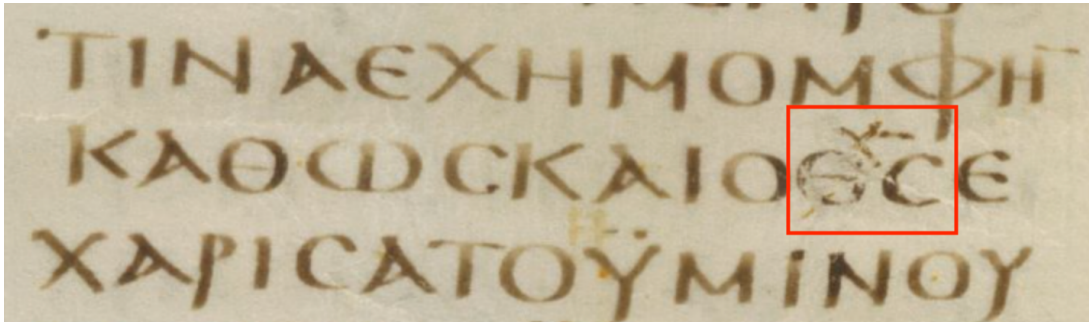


Figure 24: ℵ(01) at Col 3:13 (fol. 285v)
(Image: British Library)

However, the NA28 and THGNT disagree on *which* corrector and even *how many* correctors. NA28 assigns $\chi\rho\iota\sigma\tau\omicron\varsigma$ to ℵ¹, while the THGNT assigns $\chi\rho\iota\sigma\tau\omicron\varsigma$ to ℵ² and suggests that there was a prior correction (ℵ¹) that is unclear. Jongkind explains:

The north-east part of the majuscule θ of $\theta\epsilon\omicron\varsigma$ seems to have been written over an erasure (compare the letters before and after) or been subject to correction. The χ of ℵ² may have been written over an erased correction by ℵ¹, the erasure of which

damaged the majuscule θ . Why would \aleph^2 correct an existing correction if the correction already gives the correct text? What \aleph^1 wrote remain [*sic*] unclear.¹¹

P45 in Mark 6:23

The issue here is the reading of P45 (context added):

THGNT: *unclear* P45 (.)]ς πολλα)

NA28: $\omega\mu\omicron\sigma\epsilon\nu$ πολλα P45^{vid}

The question is what comes *before* πολλα in P45. The NA28 thinks that P45^{vid} supports $\omega\mu\omicron\sigma\epsilon\nu$ πολλα, while the THGNT refuses to assign P45 to any specific variant by using ‘*unclear*.’ In fact, the THGNT even thinks that there might be a *sigma* before πολλα.

A look at the manuscript reveals ambiguity that is properly captured by *vid*. in the NA28, although *unclear* in the THGNT is an even more precise designation since there is a lacuna *before* πολλα. In fact, the last words that are visible in P45 are from the middle of verse 22: $\eta\rho\omega\delta\eta\varsigma$ τωι κ[...].

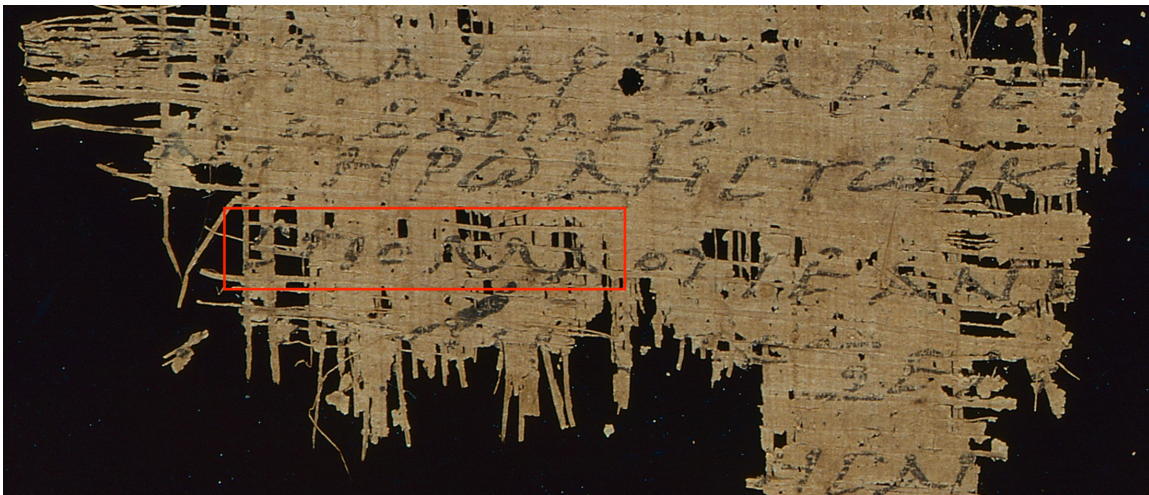


Figure 25: P45 at Mark 6:23, fol. 4v – πολλα highlighted in red (Image: INTF)

¹¹ Jongkind, “Feedback Dissertation Hsieh,” n.p.

Regarding the possible *sigma* before *πολλα* noted by the THGNT, a magnified look at the manuscript reveals that there might indeed be a lunate *sigma* (ϸ):



Figure 26: P45 at Mark 6:23, fol. 4v
(Image: CSNTM)

Whatever the letter is, it definitely does not look like the *nu* from *ωμοσεν* and thus proves the NA28 wrong. Kenyon does not transcribe and conjecture what comes before *πολλα*,¹² Comfort & Barrett think there is an *iota*, part of the conjectured word *αυτη]ι πολλα*,¹³ and the INTF online transcription thinks that the manuscript reads *ωμοσεν] πολλα*. The THGNT adds a further option of an unknown word that ends in *sigma* coming before *πολλα*. My point here is not to prove who is correct, but to draw attention to the greater precision in the THGNT in using “*unclear*,” which one would miss if only using the NA28 and neglecting the THGNT.

¹² Frederic G. Kenyon, *The Chester Beatty Biblical Papyri, Fasciculus II: The Gospels and Acts - Text* (London: Emery Walker Limited, 1933), 5.

¹³ Philip W. Comfort and David P. Barrett, *The Text of the Earliest New Testament Greek Manuscripts, Volume 1: Papyri 1-72* (Grand Rapids: Kregel Academic, 2019), 149.

Strength #2: THGNT Apparatus More Precise than the NA28 Apparatus

When we speak of precision, we are saying that in these cases, the NA28 is not technically wrong or in error, but simply that the THGNT provides a higher level of precision in representing manuscript readings, similar to rounding with decimals in math: $13 \div 4$ is technically 3.25, but would saying $13 \div 4 = 3.3$ be wrong? Or is saying $13 \div 4 = \textit{about} 3$ wrong? No, but some people appreciate greater precision.

I must emphasize here the difference between *accuracy* and *precision*. The NA28 is not inaccurate or in error in the following cases; *NA28 provides an acceptable level of precision within the physical space constraints of a one-volume hand edition*. However, I am drawing attention to the greater precision found in the THGNT and those studying the GNT may find these more interesting than at first glance. In this section, I will explain six ways in which the THGNT provides more precision than the NA28:

Issue #1: THGNT's Diamonds are More Precise than the NA26/27 Brackets and UBS Ratings

We have discussed the NA/UBS editions use of brackets and ratings in chapter 2 (section 3, part 1) when discussing editorial (un)certainty in the NA/UBS, ECM, and THGNT. The UBS editions give ratings {A} {B} {C} {D} to indicate levels of editorial (un)certainty. Brackets are also used in both the NA and UBS editions to indicate editorial uncertainty, but *the main problem with brackets is how ambiguous they become when there are three or more variant options*. Brackets might work sufficiently when the issue is an omission (thus the uncertainty is over whether to omit the bracketed text), but when the textual issue concerns word order and substitutions (e.g., Acts 9:37; 10:19), the brackets are of no help indicating the preferred second option of the editors.

In contrast to the NA/UBS editions which use brackets and {C}/{D} ratings, both the THGNT and ECM use diamonds to indicate the two (sometimes three) readings that the editors struggled to resolve. Thus, there is greater precision and clarity for the

reader. Here is an example of a substitution variant in Acts 20:28 concerning the phrase *την εκκλησιαν του θεου* (NA27). There are three main variants here:

- | | |
|--|------------|
| [1] <i>την εκκλησιαν του θεου</i> | (NA27/ECM) |
| [2] <i>την εκκλησιαν του κυριου</i> | (THGNT) |
| [3] <i>την εκκλησιαν του κυριου και θεου</i> | (RP-Byz) |

The THGNT indicates uncertainty here with a diamond and the second choice of the THGNT editors is reading [1] (*την εκκλησιαν του θεου*). There are no brackets in the NA27 text, but there is a {C} rating in UBS3/4/5, which indicates that there was “a considerable degree of doubt” (according to UBS3), and “the Committee had difficulty in deciding” (according to UBS4/5). However, among the three options, it is unclear what the second choice of the NA/UBS editors was. We can guess that their anti-Byzantine bias would lead them to reject reading [3] as a conflation, therefore, their second choice would be reading [2]. Metzger’s *Textual Commentary* confirms this for us,¹⁴ but Metzger does not discuss every {C}/{D} rating and every instance where there are brackets, so we are left in the dark on the second preferred option in all the bracketed and {C}/{D} passages not treated in Metzger’s *Textual Commentary*.

Another example is Romans 15:19, where there are three main variants:

- | | |
|-----------------------------|---|
| [1] <i>πνευματος</i> | B (SBLGNT) |
| [2] <i>πνευματος [θεου]</i> | P46 & D ¹ ℣ et al (THGNT; RP-Byz; brackets around <i>θεου</i> in NA28 and {C} rating UBS4/5) |
| [3] <i>πνευματος αγιου</i> | A D ^{*.2} 1739 et al |

Reading [1] is found in the highly prized Codex Vaticanus B(03), while reading [3] is found in A(02) D(06)^{*.2} 1739 and others. What is the second choice of the NA28 – reading [1] or [3]? Since reading [2] is the Byzantine/Majority text reading, there is no

¹⁴ Metzger, *A Textual Commentary* (2nd ed.), 425–26.

clear alternative to reject. Based on reading Metzger’s *Textual Commentary*, it seems that the committee’s second choice was reading [1], but it is not entirely clear.¹⁵

Issue #2: Spelling Precision in THGNT

Appendix 8 has a fuller list of variants where the THGNT provides the precise spelling in the manuscript, while the NA28 standardizes spelling – which is a perfectly legitimate choice in a space-limited hand edition. THGNT editor Peter Williams tells us that Patrick James and himself “undertook . . . a major review of the spelling of the New Testament.”¹⁶ Many of the additional variants and new variant units given by the THGNT, but not found in the NA28, relate to spelling. Very often these relate to spelling errors that arise from similar sounding vowels, traditionally known as *itacisms*, although the terminology should broaden out to distinguish three types of spelling error / sound confusion: *etacism*, *itacism*, and *otacism*.¹⁷

This is because “length lost its phonemic status with the result that Byzantine Greek had a simple five vowel system. This five vowel system for Byzantine Greek was graphemically represented by the classical spelling system which remained normative for all scribes. The following table gives the equations:

/a/ = α	
/e/ = ε αι	(etacism)
/i/ = ι η υ ει οι ηυ υι ηι ωι	(itacism)
/o/ = ο ω	(otacism)
/u/ = ου	

¹⁵ Metzger, *A Textual Commentary* (2nd ed.), 473.

¹⁶ Williams, “New Projects,” 277.

¹⁷ The broadened terminology (*etacism*, *itacism*, and *otacism*) comes from Peter Gentry.

This system was responsible for many thousands of errors.”¹⁸ However, the THGNT also draws our attention to additional spelling issues such as the doubling of *nu* and the possible use of *ει* to indicate a long *iota*. Here I will cover two examples:

Matthew 14:4 (spelling of John)

THGNT: ο ιωαννης αυτω B (ιωανης)

NA28: ο ιωαννης αυτω B

There is technically no error in the NA28 since it is acceptable for a hand edition to standardize orthography in order to save space, but the THGNT does provide the precise spelling found in B(03), namely with one *nu* (ιωανης) instead of two (ιωαννης).

Technically, the THGNT should have simply cited ο ιωαννης αυτω since the THGNT does not cite any other witnesses for that variant (the NA28 cites Z), but the reader probably would have missed the nuanced spelling and maybe concluded that the THGNT made a spelling error, so adding ιωανης in parentheses was wise for the sake of clarity.

This variant seems fairly trivial, so that Peter Gurry writes: “does it change the meaning if we spell John’s name with one or two *nus* in Greek?”¹⁹ However, we would probably want our own names spelled correctly! Dirk Jongkind has investigated this issue and the spelling ιωανης is found fairly consistently in B, scribe D of \aleph , and P75. Jongkind argues that the discrepancy relates to “confusion surrounding the doubling of Semitic -n- into Greek . . . the nature of the change to a single -v- is not a randomly chosen consistency, but a philologically more correct option that possibly reflects knowledge of the underlying Hebrew.”²⁰ Whatever is the correct explanation and spelling, the larger

¹⁸ John Wevers, “A Note on Scribal Error,” *Canadian Journal of Linguistics* 17, no. 2 (1972): 188. The broadened terminology (*etacism*, *itacism*, and *otacism*) is added and not from Wevers.

¹⁹ Gurry, “Myths about Variants,” 199.

²⁰ Dirk Jongkind, “Redactional Elements in the Text of Codex B,” in *The Future of New Testament Textual Scholarship: From H. C. Hoskier to the Editio Critica Maior and Beyond*, ed. Garrick V. Allen, WUNT 417 (Tübingen: Mohr Siebeck, 2019), 236, 244.

point here is that the THGNT draws our attention to this option of spelling John's name. And the THGNT is more precise than the NA28 in several other places regarding the spelling of John's name (see the THGNT apparatus at John 1:42; 21:15, 16, 17).

Mark 6:39 (long *iota*)

THGNT: [1] ανακλιναι B¹ (-κλειν-) B²

[2] ανακλιθηναι B* (-κλειθ-)

NA28: [1] ανακλιθηναι B*

[2] ανακλιναι B¹

The issues here are two-fold: (1) the THGNT presents the more precise spelling of B¹ as ανακλιναι, as opposed to ανακλιναι in the NA28. (2) The THGNT shows that there were actually two corrections in B(03): B¹ corrected from ανακλειθηναι to ανακλιναι, while B² corrected from ανακλιναι to ανακλιναι. The NA28 does not mention two corrections, although the INTF's online transcription does mirror the THGNT with two corrections.

The THGNT has no real way of noting this, but the corrections here were made by the re-inker of B(03). The re-inker of B(03) "corrected" the text by neglecting to re-ink the letters he thought were wrong:

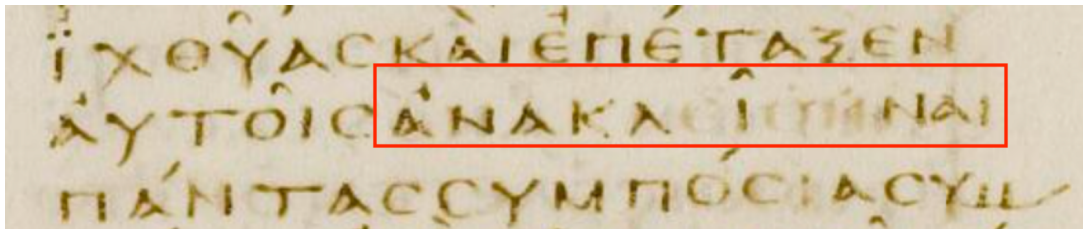


Figure 27: B(03) at Mark 6:39 (p. 1286)
(Image: Biblioteca Apostolica Vaticana)

This kind of spelling difference is extremely common in our earliest manuscripts to the point of which the THGNT editors think that the $\iota > \epsilon\iota$ interchange should not be viewed as a spelling “error,” traditionally called an *itacism*. Rather, this was an intentional, even redactional choice by the scribe of B to represent the long /i/ sound with $\epsilon\iota$.²¹

NOTE: A full listing of spelling precision in the THGNT is found in appendix 8.

Issue #3: The Pericope Adulterae (John 7:53–8:11)

The THGNT’s treatment of the Pericope Adulterae (PA) is unique even among non-Textus Receptus editions because it does not print the PA in the main text, but relegates *the entire PA* into the apparatus. The NA28 is clear that the PA is not part of the ‘original’ text by using double brackets, but the NA28 still prints the PA in the main text alongside the rest of John’s Gospel. Thus, the THGNT is making a “bold” move by breaking from a tradition that that gives excessive text-critical reverence to the pericope.

The NA26 (published in 1979) explained that double brackets indicate that the readings “are known not to be a part of the original text. They are printed in their traditional place instead of in the apparatus only because of *their incontestable age* (many are attributable to the earliest stage of transmission), *their tradition*, and *their dignity*.”²² That final sentence explaining why these double bracketed readings are not relegated into the apparatus was removed from the NA28 and NA28, so that these double bracketed passages are no longer revered because of “their dignity.” Instead, both the NA27 and NA28 changed the description of double brackets to say, “These texts derive from a very early stage of the tradition, and have often played a significant role in the history of the

²¹ Jongkind, “Redactional Elements in the Text of Codex B,” 241–43; Jongkind et al., *The Greek New Testament*, 508–11.

²² Aland et al., *Nestle-Aland 26th edition*, 44*. Emphases added.

church.”²³ However, if the PA is not ‘original,’ it should be relegated to the apparatus, as the THGNT has done, and should not be printed alongside the main text.

There is one more aspect of the THGNT’s handling of the PA that deserves mention. The issue here is how each edition cites L(019) and Δ(037):

THGNT: *omit 7:53–8:11 L (space left open) Δ (space left open)*

NA28: *add [[7,53–8,11]] hic L*^{vid} Δ*^{vid}*

omit L^c Δ^c

The NA28 cites L*^{vid} and Δ*^{vid} as adding the PA and cites L^c and Δ^c as omitting the PA. The THGNT cites L(019) and Δ(037) as supporting omission, but say more specifically: “L (*space left open*) Δ (*space left open*).” When we look at the two manuscripts, we realize that the THGNT is more precise, although the NA28 is technically not wrong because it uses *vid.* to nuance their citation of L(019) and Δ(037) as witnesses to adding the PA (images of Δ further below).

²³ Strutwolf et al., *Nestle-Aland 28th Edition*, 55*; Aland et al., *Nestle-Aland 27th edition*, 50*.

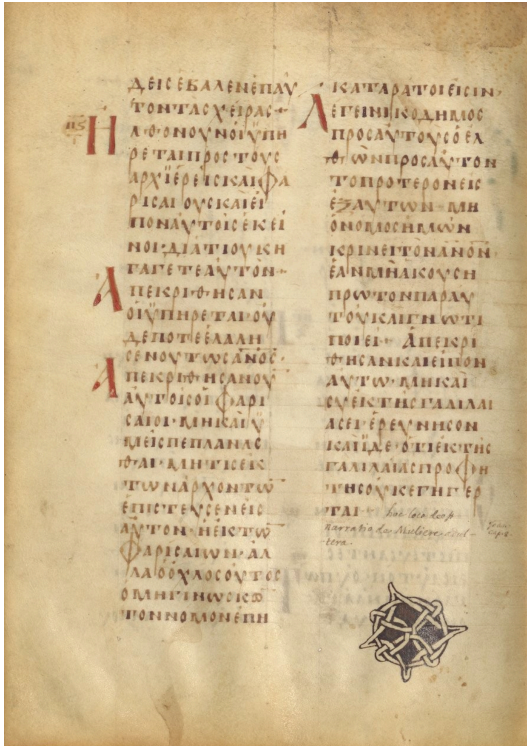


Figure 28: L(019): space left open at the PA (fol. 219v)
 (Image: Bibliothèque nationale de France)

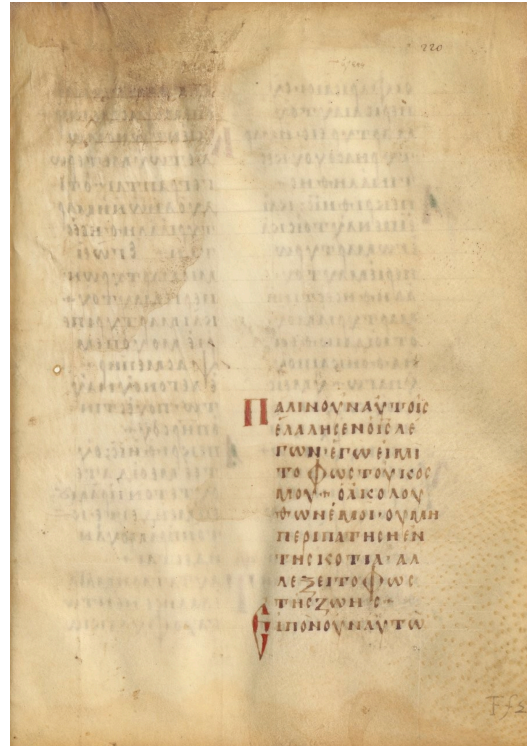


Figure 29: L(019): space left open at the PA (fol. 220r)
 (Image: Bibliothèque nationale de France)

The NA28 uses *vid.* because it is rightly uncertain about whether L(019) and Δ(037) added the PA; there seems to be enough room to fit the PA, but the pages remain blank. However, the use of *vid.* in the NA28 could be misleading since most often *vid.* is used when there is damage or fading in a manuscript, rather than for blank space. In other words, the uncertainty is not from manuscript deterioration (as in most cases of *vid.*), but from a large blank space. Thus, the THGNT is more precise in saying that L(019) and Δ(037) both have “*space left open.*” Furthermore, for the NA28 to say that L^c and Δ^c support omission is misleading. A correction usually entails erasing text, cancelling out text with dots, or adding text where it was missing (either into the margin or around the text itself). Nothing of the sort happens here; there is simply a blank space. No corrector

came in to erase or cancel out the PA. No corrector even put asterisks around the PA to indicate doubt on its authenticity like in E(07), S(028), 28, 230, and 1424^{mg}.

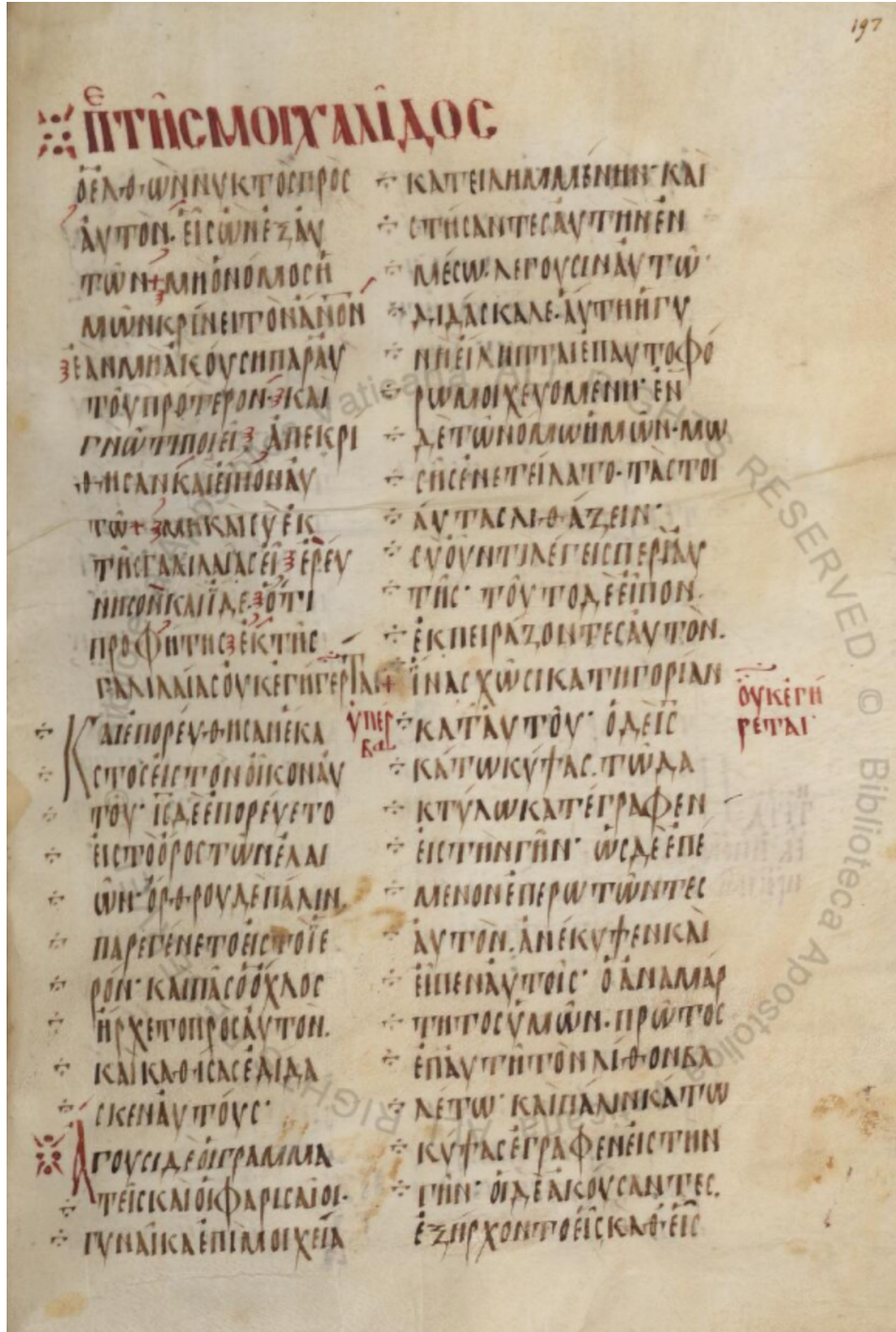


Figure 30: Asterisks indicating doubt about the PA in S(028) (fol. 197r) (Image: Biblioteca Apostolica Vaticana)

What is striking is that neither edition mentions how the scribe of Δ(037) handled the PA:

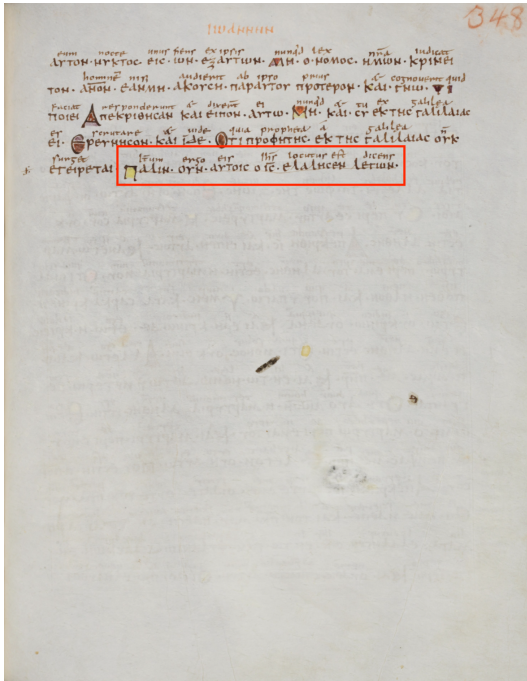


Figure 31: Δ(037): space left open at the PA (p. 348) (Image: St. Gallen Stiftsbibliothek)

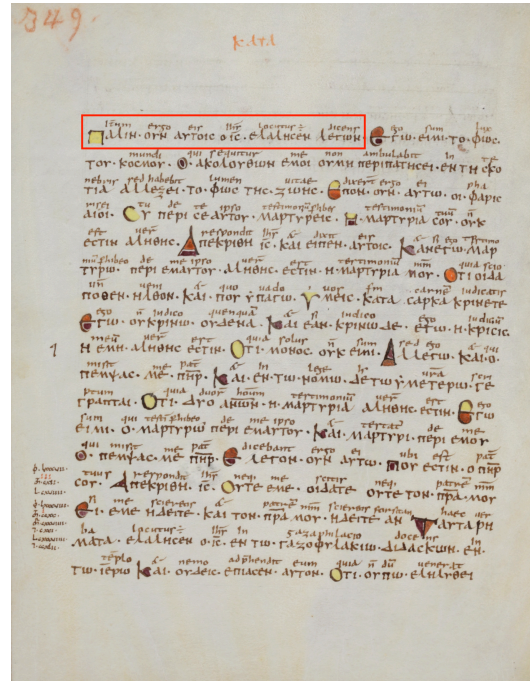


Figure 32: Δ(037): space left open at the PA (p. 349) (Image: St. Gallen Stiftsbibliothek)

On the left page (p. 348), immediately after finishing 7:52 (...ουκ εγειρεται), the scribe went straight to writing the initial clause of John 8:12 (thus skipping the entire PA): *παλιν ουν αυτοις ο τς ελαλησεν λεγων* (see highlighted section on left side image). Then he stopped, left the rest of the page blank, then started the next page with the same exact initial clause of John 8:12: *παλιν ουν αυτοις ο τς ελαλησεν λεγων* (see highlighted section on right side image). We can only speculate that the scribe realized something was missing, so he stopped, left blank space, took a break to ask other scribes and/or his leader about the missing section, then started again by repeating the initial clause of John 8:12. However, whatever was missing was never added in, so we are left with a giant blank space that we find out about from the THGNT, but not the NA28.

Issue #4: Abbreviated Numerals Found in Greek Manuscripts

Many Greek manuscripts used a system of abbreviated Greek numerals rather than writing them out in full (e.g., $\overline{\kappa\delta} = 24$, instead of writing out *εἴκοσι τέσσαρας*). These numerals were used in the Eusebian apparatus found in the margins of many manuscripts because they conserve space. The system is not easy to learn. Daniel Wallace has provided a conversion table intended to be used with the Eusebian apparatus:²⁴

Conversion Table (letters to numbers)

Greek Letter	Arabic Number
α	1
β	2
γ	3
δ	4
ε	5
ς ¹	6
ζ	7
η	8
θ	9
ι	10
κ	20
λ	30
μ	40
ν	50 ²
ξ	60
ο	70
π	80
Ϟ ³	90 ³
ρ	100
σ	200
τ	300
υ	400
φ	500
χ	600
ψ	700
ω	800
Ϡ or Μ	900 ⁴

¹ This is the letter stigma or vau (pronounced like the Hebrew *waw*). It is also called the *digamma* (due to its original shape or approximating a doubled gamma). An earlier form of the stigma was looked like a slanted capital *F*, though only half way above the line. See BDAG after epsilon and before zeta.

² It is curious that BDAG lacks the numerical equivalent of *nu*, while it has all the other letters' equivalents up to this point. However, beginning with *nu*, BDAG falters. For a convenient layout of all the Greek letters used for numbers, see Eugene Van Ness Goetchius, *The Language of the New Testament* (Scribners, 1965) 222–23.

³ This is the letter *koppa*. It is the rough equivalent of our Q. It looks like a circle with a vertical line hanging from the bottom.

⁴ This is the letter *san* or *sampi*. It looks like a stretched bow or arc, aimed at 2 o'clock, with two arrows aimed in the same direction but not crossing the bow (just touching it). It made an 's' sound.

Figure 33: Wallace's Greek Numerals Conversion Table

²⁴ Daniel B. Wallace, "Eusebian Canons Conversion Table," April 13, 2014, <https://danielbwallace.files.wordpress.com/2014/04/eusebian-canons-conversion-table.pdf>.

While abbreviated numerals were a space-saving measure well-suited for marginal notes (like for the Eusebian apparatus), sometimes abbreviated numerals found their way into the main text. In several places, the THGNT apparatus shows the use of Greek numerals in manuscripts rather than fully written out numbers (see Mark 6:40; Rev 4:4; 5:6; 13:18; 21:17). Some of the mini-transcriptions also draw attention to the use of numerals (see Matt 26:20). The THGNT also prints the numerals $\overline{\chi\xi\zeta}$ (666) and $\overline{\rho\mu\delta}$ (144) in the main text of Revelation 13:18 and 21:17 respectively. I was able to find one place where the NA28 uses abbreviated Greek numerals in its apparatus (Acts 1:26).

However, these numerals will be confusing for most who do not understand the Greek numeral system, especially since the THGNT editors do not provide any explanation for their usage, or a conversion table like Wallace's above. Only in Revelation does the THGNT finally explain that these abbreviations are numerals:

Rev 4:4	θρονοι εικοσι τεσσαρες P 69 1424 ($\overline{\kappa\delta}$ numeral 24)
Rev 5:6	επτα πνευματα P24 ($\overline{\zeta}$ numeral 7) \aleph 69 1424
Rev 13:18	$\overline{\chi\xi\zeta}$ (numeral 666) P47 69 1424
Rev 21:17	$\overline{\rho\mu\delta}$ (numeral 144) 1424

The problem is that numerals are encountered much earlier than Revelation in the THGNT textual apparatus. For example, in the apparatus of Matthew 26:20, we find:

- [1] δωδεκα P37 (^{vid} $\overline{\iota\beta}$ [και εσθιοντ]ων) B D K 69
 [2] *add* μαθητων \aleph A L W Δ Θ 1424

Without any explanation, $\overline{\iota\beta}$ makes no sense to most readers. The THGNT editors should have done the same as they did in Revelation and written: $\overline{\iota\beta}$ numeral 12. The fact is even most NT scholars and teachers of NT Greek are probably not familiar with the Greek numeral system, at least not well enough to read numerals without a conversion table.

While I personally found the THGNT's usage of numerals to be another great way to move readers closer to the manuscripts, future editions of the THGNT need to explain the Greek numerals in the Introduction, in order to prevent confusion and to enable readers to

benefit from them. Both a brief explanation with examples and a conversion table (like Wallace's) would help many readers learn about Greek numerals.

Issue #5: Latin Parallels from Bilingual Greek-Latin Manuscripts D(05) and Δ(037)

There are two places in the THGNT apparatus where the Latin parallel from a Greek-Latin bilingual manuscript is mentioned:

Mark 4:8:

THGNT: *Part (I)*

[1] ἐν τριάκοντα καὶ ἐν ἐξήκοντα καὶ ἐν ἑκατόν A C² D K Θ 69 1424

[2] εἰς ... εἰς ... εἰς ἄ C* (^{vid}) Δ

[3] εἰς ... ἐν ... ἐν B L

[4] το ἐν ... το ἐν ... το ἐν W

Part (II)

[1] *unaccented as prepositions* B² K 1424

[2] *accented as numerals* L (εἰς) W 69

[3] *without any accents or breathings* ἄ A B* C D (*unum in Latin parallel*) Δ
(*unum in Latin parallel*) Θ

NA28: [1] εἰς ... ἐν ... ἐν B² (*sine acc.* B*)

[2] εἰς ... ἔν ... ἔν L

[3] εἰς ... εἰς ... εἰς ἄ C*^{vid} Δ 28. 700

[4] ἐν ... ἐν ... ἐν K f¹ 33^{vid}. 565. 579^{vid} (*cf*^r). 892. 1241. 1424. 2542 ʒ sy^h

[5] το ἔν ... το ἔν ... το ἔν W

[6] ἔν ... ἔν ... ἔν f³ lat (*sine acc.* A C² D Θ) →

Mark 4:20:

THGNT: *Part (I)*

[1] ἐν τριάκοντα καὶ ἐν ἐξήκοντα καὶ ἐν ἑκατόν \aleph A C* (*omit εν²*) C² D K L Δ

Θ 69

[2] εν ... καὶ ἐξήκοντα καὶ ἑκατον B 1424

[3] το εν ... το εν ... το εν W.

Part (II)

[1] *unaccented as prepositions* B² K 69 1424;

[2] *accented as numerals* L (ἐν ἑκατον) W

[3] *without any accents or breathings* \aleph A B* C D (*unum in Latin parallel*) Δ
(*unum in Latin parallel*) Θ

NA28: [1] ἐν ... ἐν ... ἐν K Δ *f*^{1.13} 28. 33. 565. 579. 700. 892. 1241. 2542 \aleph sy

[2] το ἕν ... το ἕν ... το ἕν W

[3] ἐν ... - ... - B² 1424 (*sine acc.* B*)

[4] εν ... - ... εν C*^{vid}

[5] ἕν ... ἕν ... ἕν L Θ lat (*sine acc.* \aleph A C² D)

The textual issue here is the ambiguity of εν when unaccented since it could be the preposition ἐν (“in, with, by”) or the numeral ἕν (“one”). Both the THGNT and NA28 mention when a manuscript has no accents, but only the THGNT notes the Latin parallel in the Greek-Latin bilingual manuscripts D(05) and Δ(037), which read *unum* (“one”). This is an additional piece of relevant information for making this text-critical decision, especially since the Greek texts of D(05) and Δ(037) are unaccented and therefore ambiguous. Their Latin parallels argue that these two manuscripts support viewing εν as a numeral, although in an indirect way. This information is not provided by the NA28.

Issue #6: *Nomina Sacra* in the THGNT Textual Apparatus

The *nomina sacra* (literally, ‘sacred names’) are not conveyed in modern English translations or even in critical editions of the Greek New Testament. The *nomina sacra* have been an area of interest among textual critics and palaeographers since the early 20th century.²⁵ In 1907, Ludwig Traube coined the phrase ‘*nomina sacra*’ to refer to a group of fifteen “sacred” names/words (e.g. Θεος, Ιησους, Χριστος, Κυριος) that were

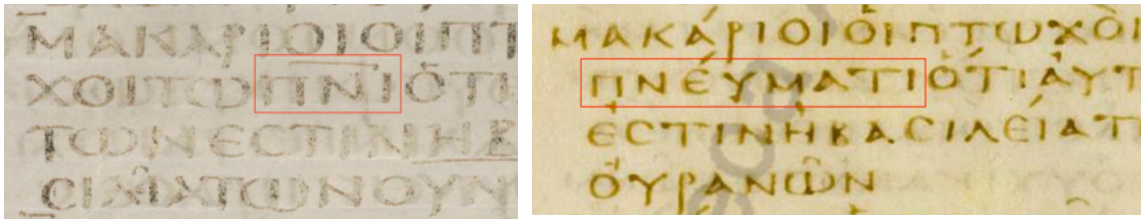
²⁵ Larry Hurtado has been especially interested in the *nomina sacra* and has written a helpful introductory discussion—see Larry W. Hurtado, “The *Nomina Sacra*,” in *The Earliest Christian Artifacts: Manuscripts and Christian Origins* (Grand Rapids: Eerdmans, 2006), 95–134.

Introductory and/or brief discussions of the *nomina sacra* are found in Philip W. Comfort, *Encountering the Manuscripts: An Introduction to New Testament Paleography and Textual Criticism* (Nashville: Broadman & Holman Publishers, 2005), 199–253, 367–72; Kim Haines-Eitzen, *Guardians of Letters: Literacy, Power and the Transmission of Early Christian Literature* (Oxford: Oxford University Press, 2000), 91–96, 170–72; Larry W. Hurtado, *Lord Jesus Christ: Devotion to Jesus in Earliest Christianity* (Grand Rapids: Eerdmans, 2003), 625–27; Michael J. Kruger, *Christianity at the Crossroads: How the Second Century Shaped the Future of the Church* (Downers Grove, IL: IVP Academic, 2018), 191–92; Michael J. Kruger, “Manuscripts, Scribes, and Book Production within Early Christianity,” in *Christian Origins and Greco-Roman Culture: Social and Literary Contexts for the New Testament*, ed. Stanley E. Porter and Andrew W. Pitts (Leiden: Brill, 2013), 29–31; Metzger, *Manuscripts of the Greek Bible*, 36–37; Harry Y. Gamble, *Books and Readers in the Early Church: A History of Early Christian Texts* (New Haven, CT: Yale University Press, 1995), 74–78, 276–77; David Trobisch, *The First Edition of the New Testament* (Oxford: Oxford University Press, 2000), 11–19, 111–17; Colin H. Roberts, *Manuscript, Society and Belief in Early Christian Egypt*, The Schweich Lectures 1977 (Oxford: Oxford University Press, 1979), 26–48; Colin H. Roberts, “Books in the Graeco-Roman World and in the New Testament,” in *The Cambridge History of the Bible, Volume 1: From the Beginnings to Jerome*, ed. P. R. Ackroyd and C. F. Evans (Cambridge: Cambridge University Press, 1970), 60–61.

The issue of the origin of the *nomina sacra* has been a major issue of debate—see Schuyler Brown, “Concerning the Origin of the *Nomina Sacra*,” *Studia Papyrologica* 9 (1970): 7–19; Larry W. Hurtado, “The Origin of the *Nomina Sacra*: A Proposal,” *Journal of Biblical Literature* 117, no. 4 (1998): 655–73; Don C. Barker, “P.Lond.Lit. 207 and the Origin of the *Nomina Sacra*: A Tentative Proposal,” *Studia Humaniora Tartuensia* 8 (2007): 1–14. Much of this debate is centered around whether Ϡ⁵² (dated to circa AD 130 and hence very early) uses *nomina sacra*—see Christopher M. Tuckett, “P52 and *Nomina Sacra*,” *New Testament Studies* 47, no. 4 (2001): 544–48; Charles E. Hill, “Did the Scribe of P52 Use the *Nomina Sacra*? Another Look,” *New Testament Studies* 48, no. 4 (2002): 587–92; Larry W. Hurtado, “Ϡ52 (P. Rylands Gk. 457) and the *Nomina Sacra*: Method and Probability,” *Tyndale Bulletin* 54, no. 1 (2003): 1–14. Tuckett believes that Ϡ⁵² did not use *nomina sacra*, while Hill and Hurtado believe that Ϡ⁵² did use *nomina sacra*, hence, the *nomina sacra* began very early.

In-depth treatments and/or specialized studies are found in Ludwig Traube, *Nomina Sacra: Versuch einer Geschichte der christlichen Kürzung* (München: C. H. Beck’sche Verlagsbuchhandlung, 1907); F. G. Kenyon, “*Nomina Sacra* in the Chester Beatty Papyri,” *Aegyptus* 13, no. 1/2 (1933): 5–10; A. H. R. E. Paap, *Nomina Sacra in the Greek Papyri of the First Five Centuries A.D.: The Sources and Some Deductions* (Leiden: Brill, 1959); José O’Callaghan, “*Nomina Sacra*” in *Papyris Graecis Saeculi III Neotestamentariis* (Rome: Biblical Institute Press, 1970); Kurt Treu, “Die Bedeutung des Griechischen für die Juden im römischen Reich,” *Kairos* 15 (1973): 123–44; D. C. Parker, “The *Nomina Sacra*,” in *Codex Bezae: An Early Christian Manuscript and Its Text* (Cambridge: Cambridge University Press, 1992), 97–106; S. D. Charlesworth, “Consensus Standardization in the Systematic Approach to *Nomina Sacra* in Second- and Third-Century Gospel Manuscripts,” *Aegyptus* 86 (2006): 37–68; J. Bruce Prior, “The Use and Nonuse of *Nomina Sacra* in the Freer Gospel of Matthew,” in *The Freer Biblical Manuscripts: Fresh Studies on an American Treasure Trove*, ed. Larry W. Hurtado (Leiden: Brill, 2006), 147–66; Christopher M. Tuckett, “*Nomina Sacra* in Codex E,” *The Journal of Theological Studies* 57, no. 2 (2006): 487–99; James R. Edwards, “A *Nomen Sacrum* in the Sardis Synagogue,” *Journal of Biblical Literature* 128, no. 4 (2009): 813–21; Joel D. Estes, “Reading for the Spirit of the Text: *Nomina Sacra* and Πνεῦμα Language in P46,” *New Testament Studies* 61, no. 4 (2015): 566–94.

abbreviated in ancient manuscripts and given a horizontal stroke/bar over the abbreviated letters, as seen here in Matt 5:3:



Codex Sinaiticus (01)

Codex Vaticanus (03)

Figure 34: Matthew 5:3 — Πνευματι as a *nomen sacrum* vs. written in full

Hurtado further classifies these fifteen words into three groups: (1) The primary group consisted of Θεος, Ιησους, Χριστος, and Κυριος; they were the most common and (probably) the earliest *nomina sacra*. (2) The secondary group consisted of πνευμα,²⁶ ανθρωπος, and σταυρος. (3) The tertiary group consisted of πατηρ, υιος, σωτηρ, μητηρ, ουρανος, ισραηλ, δαυειδ, and ιερουσαλημ.

While helpful for understanding scribal habits, the use of *nomina sacra* in the THGNT apparatus will be confusing to non-specialists since the basics of the *nomina sacra* are not explained in the THGNT Introduction, i.e., that the *nomina sacra* are abbreviated forms for certain nouns and occur with a macron overbar (e.g., $\overline{\upsilon\epsilon}$, $\overline{\mu\eta\rho}$, $\overline{\iota\varsigma}$, $\overline{\kappa\epsilon}$). However, Jongkind's separate *Introduction* does explain the *nomina sacra* and how they appear as abbreviated and with an overbar, but not all will have access to this or

²⁶ However, Philip Comfort challenges this secondary status for πνευμα when he shows its prevalence in early manuscripts and says, "If one reads the literature on *nomina sacra*, it is clear that most scholars think that the four divine titles discussed above ('Lord,' 'Jesus,' 'Christ,' and 'God') were the primary titles to be written as *nomina sacra* and that all other titles were developed later. But the evidence of the extant manuscripts strongly suggests that the 'Spirit' was also written as a *nomen sacrum* very early in the transmission of the text, if not from the beginning. If *pneuma* was not among the earliest *nomina sacra*, then scribes, beginning in the early second century, began to make exegetical decisions as to whether it should be written as a *nomen sacrum*, representing the divine Spirit, or written out in full (in *plene*), so as to designate another aspect of the pneuma, such as the human spirit, evil spirit, or a spiritual condition" (*Encountering the Manuscripts*, 231).

even be aware of its existence.²⁷ Regardless, representing the *nomina sacra* in the apparatus is still a helpful way to bring readers closer to the manuscripts and once again shows the THGNT to be more precise than the NA28 in representing manuscript readings. But the *nomina sacra* need to be better explained for non-specialists for most readers to appreciate what they are seeing.

There is no discussion here, but only examples from the THGNT apparatus:

Matthew 9:27 (υιε in variant #1)

[1] υιε \aleph C D K L Δ (ο υε) Θ 1424

[2] υιος B W

Matthew 12:47 (μητηρ in variant #2)

[1] ειπεν ... λαλησαι C D* (εστηκεισαν εξω; λαλησαι σοι) D¹ (εστηκασαν εξω; λαλησαι σοι) K W Δ Θ 1424 (εστηκασιν εξω; ζητουντες σε ιδειν)

[2] ζητουντες αυτω λαλησαι ειπεν δε τις των μαθητων αυτου ιδου η μηρ σου και οι αδελφοι σου εξω ζητουσιν σε \aleph^{1a} (omit ειπεν το σε) \aleph^{1b}

[3] omit \aleph^* B L

Matthew 17:25 (ιησους in variant #5)

[1] ελθοντα \aleph^{2a} B

[2] εισελθοντα \aleph^* \aleph^{2b}

[3] εισελθοντι D

[4] εισελθοντων Θ

[5] οτε εισηλθεν K L W (add ο τς) Δ 1424

[6] οτε ηλθον C

Matthew 20:30 (κυριε in variant #4)

[1] ἐλέησον ἡμᾶς Ἰησοῦ \aleph Θ 69

[2] κυριε ελεησον ημας ιησου L

²⁷ Jongkind, *An Introduction to the Greek New Testament*, 25.

[3] κυριε ελεησον ημας B

[4] ελεησον ημας κυριε P45 (^{vid} α]ς χ̄ε) C K W Δ 1424

[5] *omit* ιησου D

Other examples of *nomina sacra* can be seen in the THGNT apparatus of Luke 10:21; John 6:69; 19:28; Acts 12:11; Rom 8:34; 1 Cor 2:4; Gal 5:1; Phil 1:14; Phlm 6.

Strength #3: THGNT Apparatus Exposes NA28 Apparatus Errors on Readings

We can divide the textual variants found in the THGNT and NA28 into three groups: (1) variants found only in the NA28, (2) variants found only in the THGNT, and (3) variants found in both editions. This section is not an evaluation of the *entire* NA28 apparatus (that would require far more effort and time), but an evaluation of group #3, namely, the overlap where the THGNT and NA28 cite the same variants and their witnesses. Thus, confining ourselves *only* to this overlap, I found that NA28 sometimes has errors that I caught when comparing the NA28 and THGNT apparatuses. Appendix #8 gives a full list of NA28 errors, which are divided into two types: errors on readings and errors on manuscript corrections.

I will sample some NA28 errors on manuscript readings here:

Matthew 10:3

THGNT: [1] λεββεος D

[2] λεβεος ο επικληθεις θαδεδος L

NA28: [1] Λεββαιος D

[2] Λεββαιος επικληθεις Θαδδαιος L

The two issues here are the readings of D(05) and L(019). For D(05), we have:

THGNT: λεββεος (and INTF online transcription)

NA28: Λεββαιος

A look at the manuscript reveals that the THGNT and INTF are correct in citing λεββεος:

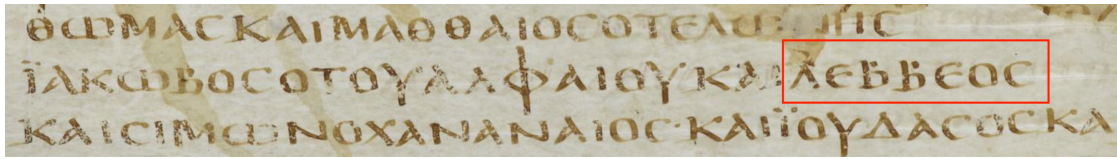


Figure 35: D(05) at Matt 10:3 (fol. 28v)
 (Image: Cambridge University Library)

For L(019), we have:

THGNT: λεββος ο επικληθεις θαδευς (and INTF online transcription)

NA28: Λεββαιος ο επικληθεις Θαδδαιος.

A look at the manuscript reveals that the THGNT and INTF transcription are correct:

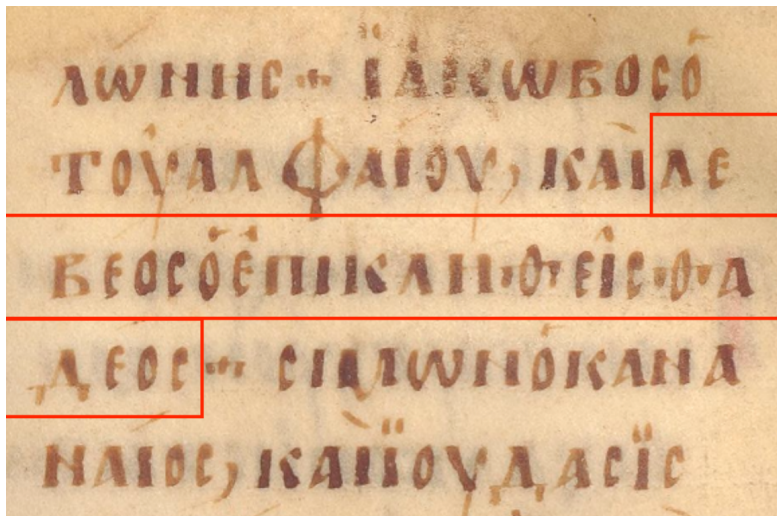


Figure 36: L(019) at Matt 10:3 (fol. 21r)
 (Image: Bibliothèque nationale de France)

In this second case with L(019), I can understand if the NA28 wanted to save space and not print spelling variations since L(019) is cited alongside many other witnesses:

Λεββαιος ο (- N) επικληθεις Θαδδαιος C² K L N W Γ Δ Θ f¹ 1424 𐀓

However, elsewhere the NA28 will often use parentheses to indicate minor differences from the main variant, so adding parentheses around L might be the correct amount of precision that still saves space. But with D(05), the situation is different in NA28:

Λεββαιος D k μ; OI^{lat}

D(05) is the only Greek manuscript cited for this reading, alongside two Latin witnesses and Origen^{lat}. I do not think the NA28 has an excuse for not printing the precise reading of D(05) and it was likely a mistake made with earlier editions.

Matthew 18:10

THGNT: *add verse 11* ηλθεν γαρ ο υιος του ανθρωπου σωσαι το απολωλος L^c
(ζητησε σωσε *for* σωσαι)

NA28: ηλθεν γαρ ο υιος του ανθρωπου ζητησαι σωσαι το απολωλος L^{mg}

The issue here is the reading of L(019)^c in the THGNT or L(019)^{mg} in the NA28. The NA28 does correctly signal that the correction is in the margin, although the NA28 does not use this abbreviation consistently in other instances where a manuscript has a marginal correction. In an uncharacteristic error, the INTF transcription does not mention this marginal correction. Since there are some tweaks to the reading of L(019)^{c/mg} in both editions, let us first reconstruct the exact reading each is citing and the relevant discrepancy between the two editions is bolded:

THGNT: *add* ηλθεν γαρ ο υιος του ανθρωπου **ζητησε σωσε** το απολωλος

NA28: *add* ηλθεν γαρ ο υιος του ανθρωπου **ζητησαι σωσαι** το απολωλος

A look at the manuscript reveals that the THGNT is correct and the NA28 is in error on both words: L(019) reads ζητησε σωσε, not ζητησαι σωσαι.

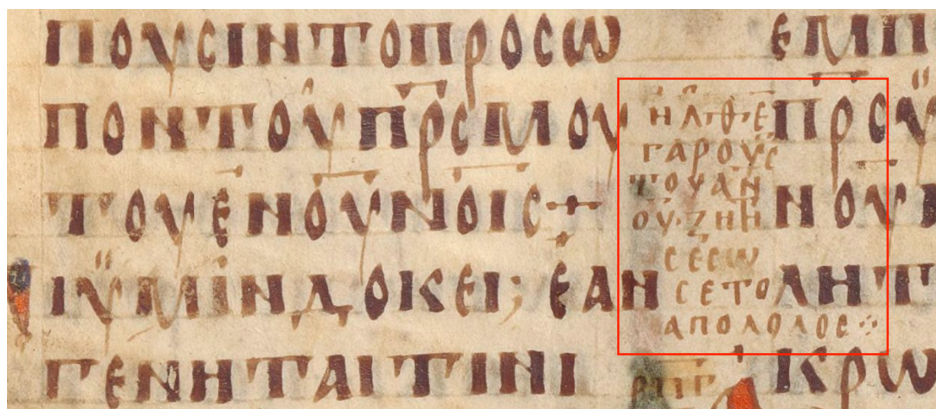


Figure 37: Marginal correction in L(019) at Matt 18:10 (fol. 40r)
(Image: Bibliothèque nationale de France)

However, both editions are in error regarding the spelling of *απολωλος*. The manuscript actually reads *απολολος*, while both editions print *απολωλος*.

Matthew 19:4

The issue here is the reading of L(019):

THGNT: *εποιησας* (also INTF transcription and UBS5)

NA28: *ο ποιησας*

A look at the manuscript reveals that the THGNT. It might have been acceptable to place L(019) in parentheses to indicate a minor difference, but the NA28 does not do that.

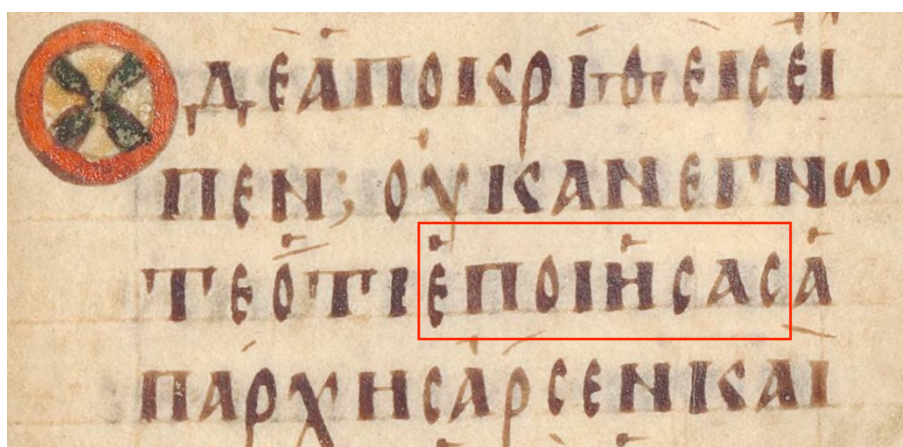


Figure 38: L(019) at Matt 19:4 (fol. 42r)
(Image: Bibliothèque nationale de France)

Mark 2:5

THGNT: αφεονται 1424 (also INTF transcription)

NA28: αφεωνται 1424

The issue here is the reading of 1424. A look at the manuscript confirms that the THGNT and INTF are correct. To conserve space, the best option for the NA28 would have been to put parentheses around 1424 since no other manuscript cited reads αφεονται.

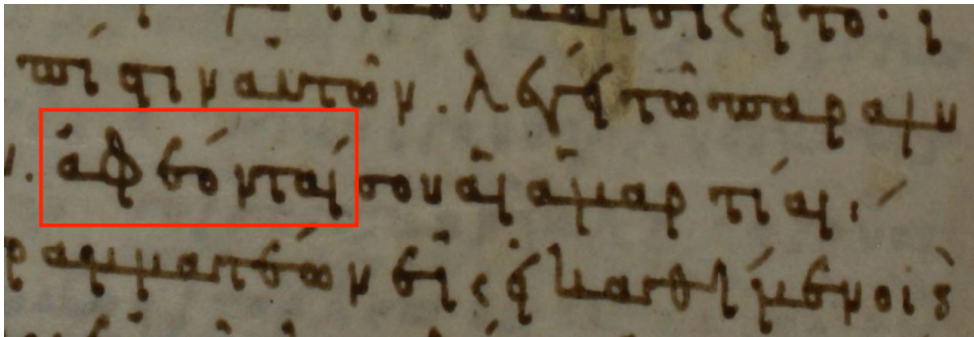


Figure 39: 1424 at Mark 2:5 (fol. 57v)
(Image: CSNTM)

Mark 6:14

THGNT: ελεγοσαν D

NA28: ελεγον D

The issue here concerns the reading of D(05). A look at the manuscript reveals that the THGNT is correct; the UBS3/4/5 also has the correct reading in their apparatuses, which makes the error in the NA28 strange.

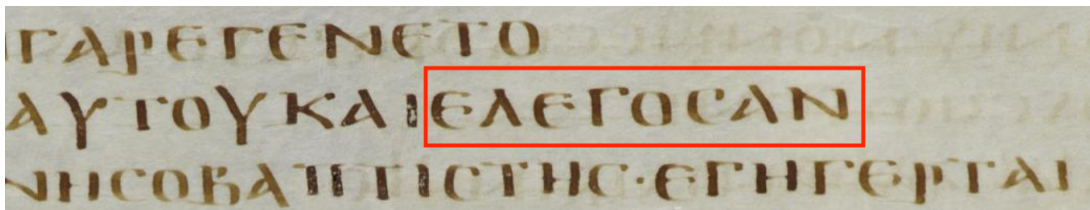


Figure 40: D(05) at Mark 6:14, fol. 303v
(Image: Cambridge University Library)

Mark 15:8

THGNT: εθος ιν· ινα τον βαρραββαν απολυση αυτοις Θ

NA28: εθος ην ινα τον βαραββαν απολυση αυτοις Θ

The issue here is the reading of Θ(038). The NA28 could have used parentheses here since the difference is so slight (*iota* instead of *eta*, double *rho*), but it does not and so prints an erroneous reading. Also, this is a rare instance where the THGNT apparatus prints the actual punctuation found in a manuscript (the high dot).

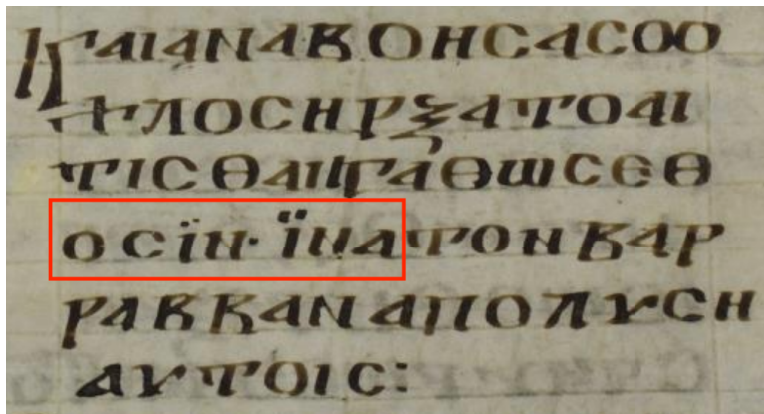


Figure 41: Θ(038) at Mark 15:8 (fol. 118r)
(Image: CSNTM)

Luke 2:26

THGNT: $\pi\rho\iota\nu\ \acute{\eta}\ \nu\alpha$ L (^{vid})

NA28: $\pi\rho\iota\nu\ \eta\ \alpha\nu$ L

In question is the reading of L(019). The manuscript is clear that the THGNT is correct in citing L as $\pi\rho\iota\nu\ \acute{\eta}\ \nu\alpha$, not $\pi\rho\iota\nu\ \eta\ \alpha\nu$ (as in NA28):

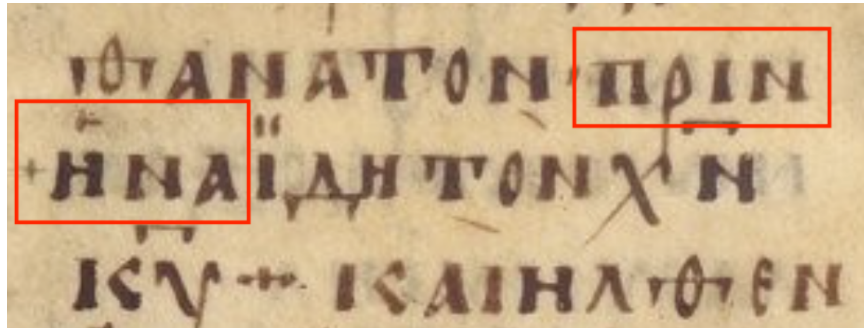


Figure 42: L(019) at Luke 2:26 (fol. 122r)
(Image: Bibliothèque nationale de France)

This is a rare instance where the THGNT prints the actual accentuation found in the manuscript, namely, a rough breathing ($\pi\rho\iota\nu\ \acute{\eta}\ \nu\alpha$). Thus, L(019) supports understanding η as the article ($\acute{\eta}$) and not the conjunction (η) – although this is non-sense in context since $\nu\alpha$ is not a real word in Greek, but the scribe wrote it anyway.

However, another understanding is possible. The THGNT technically prints L (^{vid}); the THGNT editors do not explain what *vid.* placed in parentheses means in the edition or stand-alone introduction, but feedback from Jongkind suggests that (^{vid}) means that the *sense* of the text is in question, rather than the *legibility* of the writing, namely, $\acute{\eta}\ \nu\alpha$ could be understood as one word ($\acute{\eta}\nu\alpha$) and as an itacistic $\acute{\iota}\nu\alpha$.²⁸

²⁸ Jongkind, “Feedback Dissertation Hsieh,” n.p. Jongkind also adds: “Spelling in L is arguably a mess, given the number of examples. Incidentally, the [PhD] candidate could have censured the THGNT for not including all spelling variants whenever they arise.”

Luke 8:30

THGNT: [1] λεγιων \aleph^* D*

[2] λεγειων B*

[3] λεγαιων \aleph^2

NA28: [1] λεγιων \aleph^* B* D*

[2] λεγεων \aleph^2

The issue here concerns the readings in \aleph , B, and D. In \aleph , both editions correctly cite \aleph^* as reading λεγιων, but they differ regarding \aleph^2 :

THGNT: λεγαιων \aleph^2 (also INTF transcription)

NA28: λεγεων \aleph^2

A look at the manuscript itself affirms the THGNT reading of λεγαιων. One has to look closely, but there is an erasure(?), followed by cramming a tiny *alpha* inside the *gamma*.

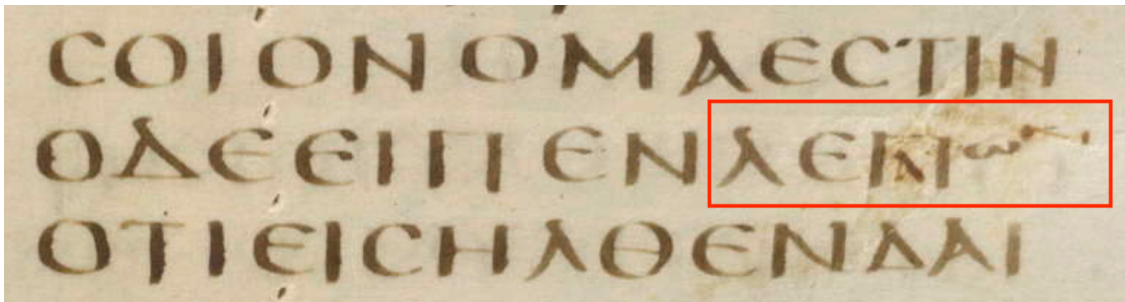


Figure 43: Correction in $\aleph(01)$ at Luke 8:30 (fol. 234v)
(Image: British Library)

In B, both correctly cite the correction of B² as λεγεων, but they differ regarding B*:

THGNT: λεγειων B* (also INTF transcription)

NA28: λεγιων B*

A look at the manuscript itself affirms the THGNT reading of *λεγειων*. The *iota* is faint because it was written by the original scribe and the re-inker chose not to re-ink it.

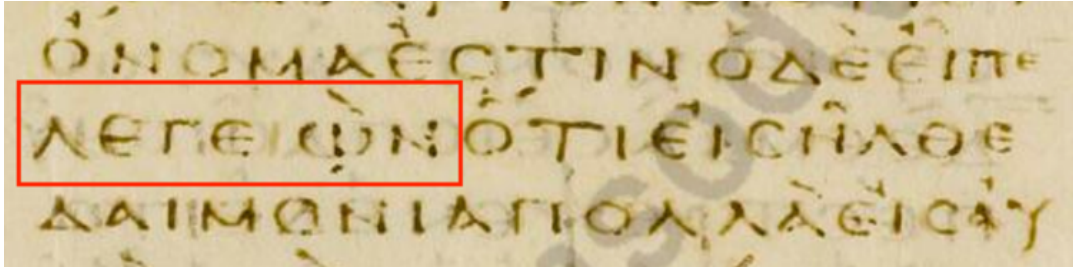


Figure 44: Correction in B(03) at Luke 8:30 (p. 1319)
(Image: Biblioteca Apostolica Vaticana)

In D, both correctly cite D* as *λεγειων*, but they differ regarding which corrector and what his correction was:

THGNT: *λεγαίων* D¹ (also INTF transcription)

NA28: *λεγεων* D²

A look at the manuscript itself affirms the THGNT reading of *λεγαίων* and the THGNT choice of D¹. The scribe of D missed the *alpha* on first pass, then added it in above the line with a tiny, faint *alpha*:

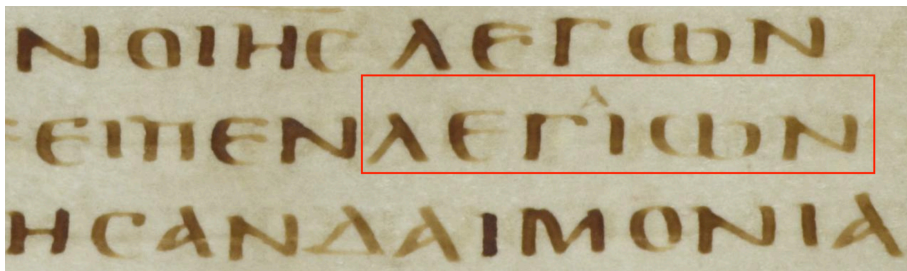


Figure 45: Correction in D(05) at Luke 8:30 (fol. 217v)
(Image: Cambridge University Library)

Strength #4: THGNT Apparatus Exposes NA28 Apparatus Errors on Manuscripts Corrections

While this category is related to the previous one about errors in the NA28, it is still helpful to separate out the omission of corrections in the NA28 since corrections are an entire area of study on their own and require a careful eye and high-quality color images. Microfilms (used by the NA26/27 editors) are subpar for accurately reading corrections since corrections can be subtle, faded, and different in color. Furthermore, the NA28 may not necessarily be committing an error here, but perhaps chose not to include certain corrections because they were deemed insignificant, or they were omitted simply to save space, which is a problem confined to printed editions.

NOTE: The apparatus entries have been simplified so that they only display what is necessary for our purposes here. The full entries can be viewed in their respective editions. The manuscript(s) in question is placed in parentheses in the headings.

Matthew 8:8 (Ⲙ)

THGNT: [1] *και αποκριθεις* Ⲙ¹ Ⲙ²

[2] *αποκριθεις δε* Ⲙ*

NA28: [1] *και αποκριθεις* Ⲙ¹

[2] *αποκριθεις δε* Ⲙ*

Here the THGNT cites two correctors (Ⲙ¹ Ⲙ²) for the reading *και αποκριθεις*, while the NA28 and the INTF online transcription only cite Ⲙ¹. A look at the manuscript reveals that a corrector wrote dots above δε to cancel it out, then an abbreviated *και* with a ligature is added twice, although I am unsure how the THGNT came to identify the two correctors and who wrote each *και*. The *και* at the end of the first line seems to be Ⲙ¹, while the *και* at the beginning of the second line seems to be Ⲙ² based on the lighter color of the ink and the lighter strokes of Ⲙ².

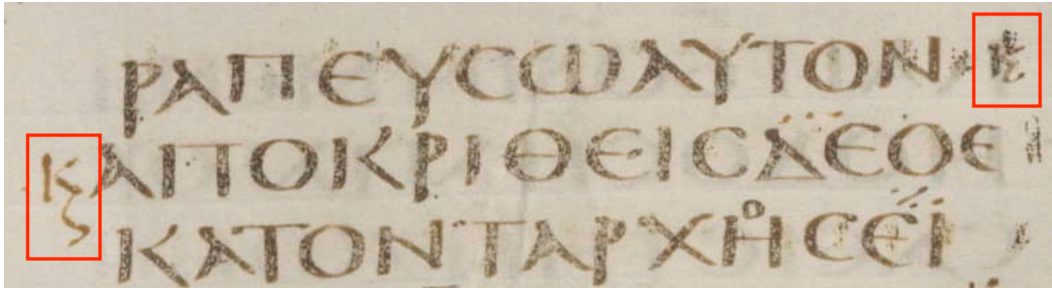


Figure 46: Two corrections in $\aleph(01)$ at Matt 8:8 (fol. 203v)
(Image: British Library)

Matthew 9:18 (L)

THGNT: [1] τις προσελθων L*

[2] προσελθων L^c (^{vid})

NA28: [1] τις προσελθων L

Both the THGNT and NA28 cite L(019) in support of the reading *τις προσελθων*, but the THGNT cites it as L* and also cites L^c (^{vid}) as deleting *τις* and thus reading just *προσελθων*; the NA28 does not cite this correction. A look at the manuscript does reveal two line strokes above *τις* (see below). Is the THGNT understanding these to be cancellation marks? The typical cancellation dots are used earlier on this same folio (see below), but these two lines above *τις* are quite different. Also, whoever added the accents also seemed to think that *προσελθων* is not one word, but two since there is a grave accent on *πρὸς* and a smooth breathing on *ἐλθων*. Only further study of the scribal habits of L(019) can reveal what the two line strokes might mean.

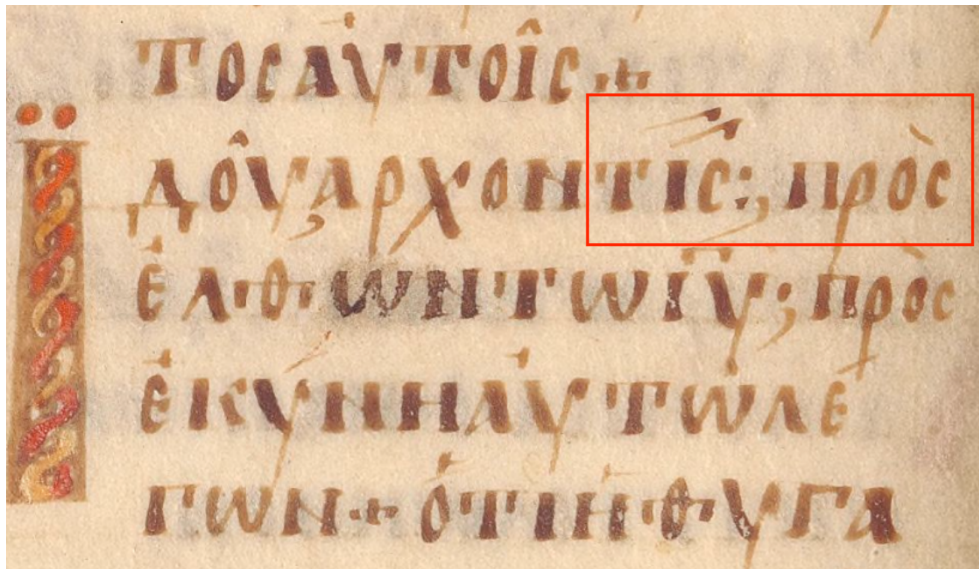


Figure 47: L(019) at Matt 9:18 (fol. 19v)
(Image: Bibliothèque nationale de France)

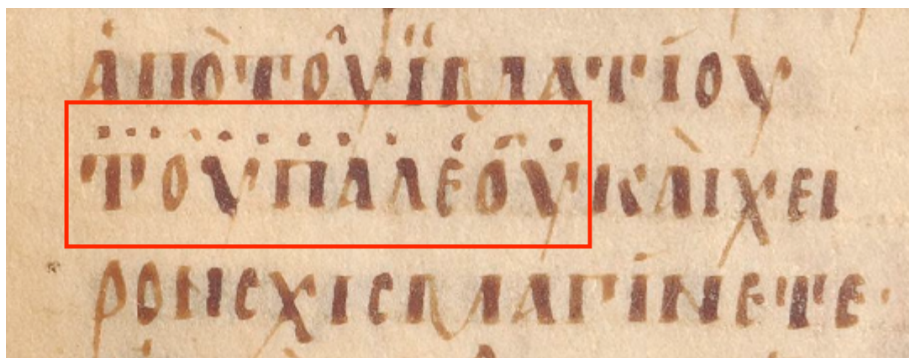


Figure 48: L(019) at Matt 9:16 with cancellation dots above του παλιου (fol. 19v)
(Image: Bibliothèque nationale de France)

Matthew 13:9 (1424)

THGNT: $\omega\tau\alpha$ $\alpha\kappa\upsilon\epsilon\iota\nu$ 1424* ($\alpha\kappa\upsilon\epsilon\iota\nu$ $\alpha\kappa\upsilon\epsilon\iota\nu$) 1424^c

NA28: $\omega\tau\alpha$ $\alpha\kappa\upsilon\epsilon\iota\nu$ 1424

The THGNT and INTF transcription cites a correction in 1424, but the NA28 does not. A look at the manuscript proves the THGNT was right. The scribe of 1424 wrote $\alpha\kappa\upsilon\epsilon\iota\nu$ twice (dittography) and corrected the error by erasure:

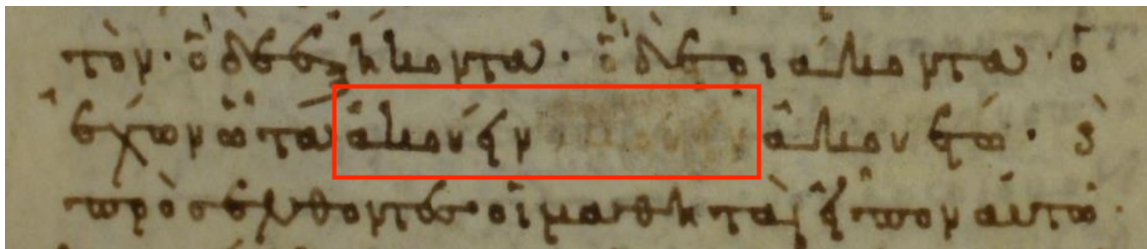


Figure 49: Erasure in 1424 at Matt 13:9 (fol. 25r)
(Image: CSNTM)

Matthew 19:16 (C)

THGNT: [1] $\pi\omicron\iota\eta\sigma\omega$ $\iota\upsilon\alpha$ $\sigma\chi\omega$ $\zeta\omega\eta\eta$ $\alpha\iota\omega\nu\iota\omicron\nu$ C*

[2] *as text but $\epsilon\chi\omega$ for $\sigma\chi\omega$ C³*

NA28: $\pi\omicron\iota\eta\sigma\omega$ $\iota\upsilon\alpha$ $\sigma\chi\omega$ $\zeta\omega\eta\eta$ $\alpha\iota\omega\nu\iota\omicron\nu$ C

The THGNT claims that there is a correction in C(04) from $\sigma\chi\omega$ to $\epsilon\chi\omega$ by C³, while the NA28 does not. A look at the manuscript reveals ambiguity, unless the THGNT editors were somehow looking at better or different images. The fact that C(04) is a palimpsest makes reading the manuscript more difficult, but the reading $\sigma\chi\omega$ is clear enough:

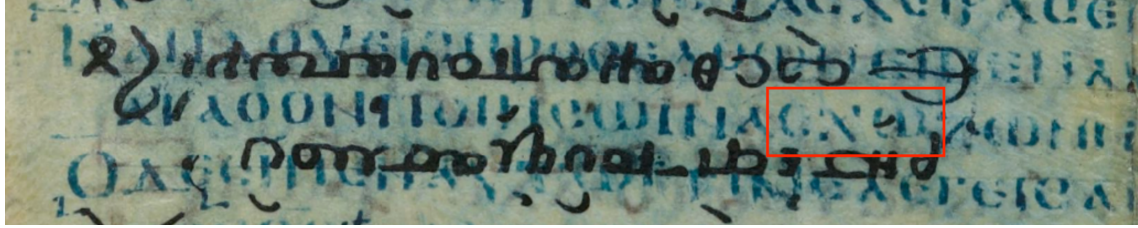


Figure 50: Alleged Correction in C(04) at Matt 19:16 (fol. 59r)
(Image: Bibliothèque nationale de France)

Because of the majuscule handwriting in C(04), a correction from $\sigma\chi\omega$ to $\epsilon\chi\omega$ would actually have been quite easy since the scribe would simply need to add a small horizontal line on the lunate *sigma*: $C\chi\omega \rightarrow \epsilon\chi\omega$ ($C \rightarrow \epsilon$). The small correction line might be too faint and too faded for us to see today.

However, Tischendorf examined the manuscript in the 19th century. The INTF transcription has $\sigma\chi\omega$ as the original reading with an underdot on the *sigma* to indicate uncertainty, but adds a note that Tischendorf reads $\epsilon\chi\omega$. Chief THGNT editor Dirk Jongkind does say that they relied on Tischendorf's transcriptions in places where C(04) was unclear,²⁹ so perhaps they decided to cite the correction based on Tischendorf's transcription rather than their own first-hand examination of C(04).³⁰

Tischendorf is actually uncertain on the reading of C* and which corrector changed $\sigma\chi\omega$ to $\epsilon\chi\omega$ (or vice versa). In his 1843 transcription, Tischendorf has $\epsilon\chi\omega$ as C* (the original reading) with no mention of a correction. But in his 1869 *Novum Testamentum Graece* (8th ed.), he has the reading $\sigma\chi\omega$ with '(C*?)', then the reading $\epsilon\chi\omega$ with '(C²?)', so now $\epsilon\chi\omega$ is the correction rather than the original reading.³¹ In 1952, R. W. Lyon alleged that $\epsilon\chi\omega$ was an error in Tischendorf's 1843 transcription of Matt 19:16,

²⁹ Jongkind, *An Introduction to the Greek New Testament*, 60.

³⁰ Constantinus Tischendorf, *Codex Ephraemi Syri Rescriptus sive Fragmenta Novi Testamenti* (Lipsiae: Tauchnitz, 1843), 34.

³¹ Tischendorf, *Novum Testamentum Graece, Editio Octava Critica Maior, Volumen I*, 116.

and C* should read $\sigma\chi\omega$.³² Tischendorf himself perhaps self-corrected C* from $\epsilon\chi\omega$ to $\sigma\chi\omega$ in his 1869 *Novum Testamentum Graece (NTG)*, but Lyon does not mention the changed reading in Tischendorf's *NTG*. We should probably side with Tischendorf's later *NTG* and understand that from his perspective and his examination of C(04), $\sigma\chi\omega$ was the original reading and $\epsilon\chi\omega$ was a correction in Matt 19:16.

Regardless, Tischendorf knew of both readings, but the direction from original to correction could go either way: going from $\sigma\chi\omega \rightarrow \epsilon\chi\omega$ ($\mathbf{C}\mathbf{X}\mathbf{\Omega} \rightarrow \mathbf{E}\mathbf{X}\mathbf{\Omega}$) would require *adding* a tiny horizontal line, while going from $\epsilon\chi\omega \rightarrow \sigma\chi\omega$ ($\mathbf{E}\mathbf{X}\mathbf{\Omega} \rightarrow \mathbf{C}\mathbf{X}\mathbf{\Omega}$) would require *erasing* a tiny horizontal line. Only a further study of scribal habits and correctors in C(04) might shed light on whether erasing or adding small refinements was more likely for later correctors.

As a takeaway from this variant, *I suggest that editors of the GNT cite Tischendorf as their source when their knowledge of a reading is based on him rather than first-hand examination of the manuscript today.* The INTF transcription already does this. And an edition could cite the correction in C(04) as ‘C³ (acc. Tisch.)’ since images of C(04) today are not clear that there was even a correction at Matt 19:16. Then, the edition should provide bibliography on Tischendorf's work in the Introduction.

Mark 10:24 (Ψ)

THGNT: [1] τους πεποιθотας επι χρημασιν Ψ^c

[2] omit Ψ*

NA28: [1] τους πεποιθотας επι χρημασιν

[2] omit Ψ

The NA28 correctly cites Ψ as omitting τους πεποιθотας επι χρημασιν, but fails to note a correction in Ψ that adds τους πεποιθотας επι χρημασιν. A look at the manuscript itself

³² R. W. Lyon, “A Re-Examination of Codex Ephraemi Rescriptus,” *New Testament Studies* 5, no. 4 (1959): 266.

affirms the THGNT and makes it clear that the scribe wrote an asterisk where the correction belongs, then added *τους πεποιθотας επι χρημασιν* into the margin.

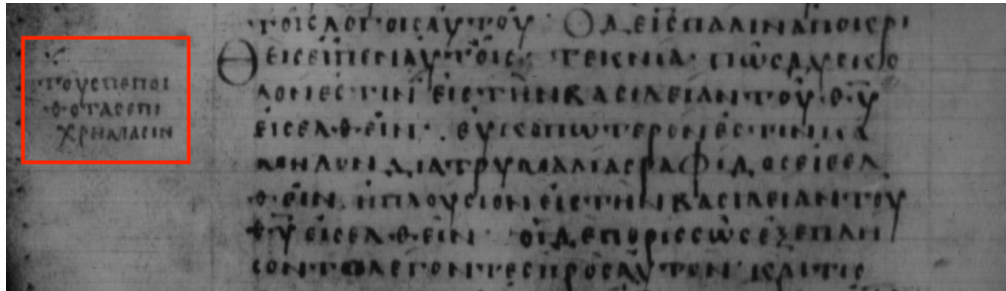


Figure 51: Ψ(044) marginal correction at Mark 10:24 (fol. 003v)
(Image: INTF microfilm)

The INTF online transcription does recognize this correction, but the INTF has yet to correct the NA28 apparatus.

Mark 10:47 (D, K, 1424)

- THGNT: [1] Ναζωρηνος D* (-ζορ-) D¹
 [2] Ναζωραιος K* (ναραιος) K^c 1424 (ναζοραιος)
 NA28: [1] Ναζωρηνος D
 [2] Ναζωραιος K 1424

The NA28 does not cite the spelling corrections in D and K (nor 1424's spelling variant):

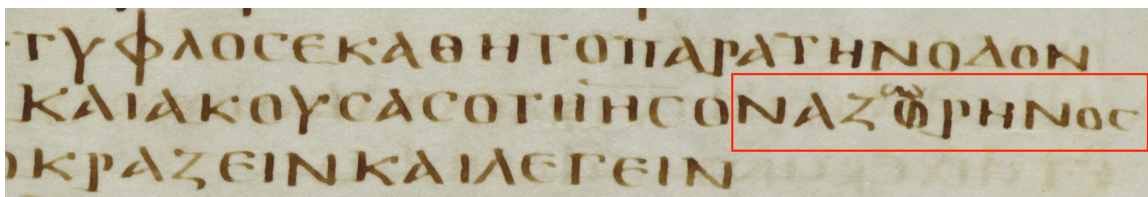


Figure 52: Spelling correction in D(05) at Mark 10:47 (fol. 323v)

(Image: Cambridge University Library)

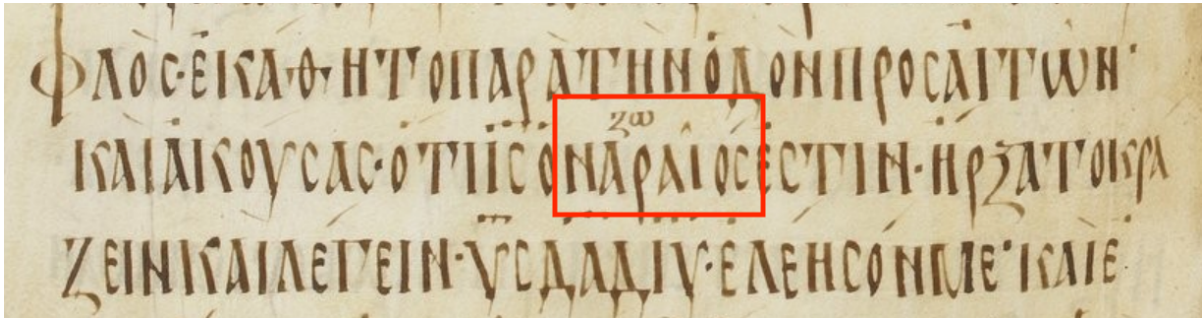


Figure 53: Spelling correction in K(017) at Mark 10:47 (fol. 110v)
(Image: Bibliothèque nationale de France)

The INTF online transcription does recognize the spelling corrections in both D and K, but has not yet corrected the NA28 apparatus, or it is also possible that the NA27 editors did not consider these corrections to be significant enough to cite. The scribe of K(017) completely skipped the letters -ζω- in *ναζωραιος*, but added them in above the line as a correction. The scribe of D(05) seems to have tried to turn the *omicron* into an *omega*, but then decided just to write the *omega* in above the letter as a correction.

Luke 4:17 (D)

THGNT: *αναπτυξας* D* (*απτυξας*) D¹

NA28: *αναπτυξας* D

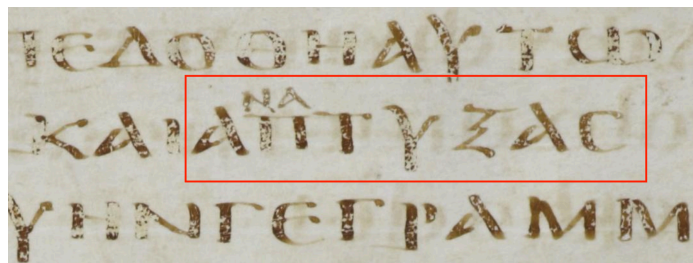


Figure 54: D(05) at Luke 4:17 (fol. 198v)
(Image: Cambridge University Library)

The correction here in D(05) was maybe too insignificant for the NA28 to cite, but the THGNT provides us with complete data here.

John 3:15 (A)

THGNT: μη αποληται αλλ A* (^{vid} απολλητηε for αποληται) A^c (απολητε for αποληται)

NA28: μη αποληται αλλ A

The issue here is the correction in A(02). The NA28 makes no mention of any correction in A(02). When we look at the manuscript, we find that it is very difficult to read:

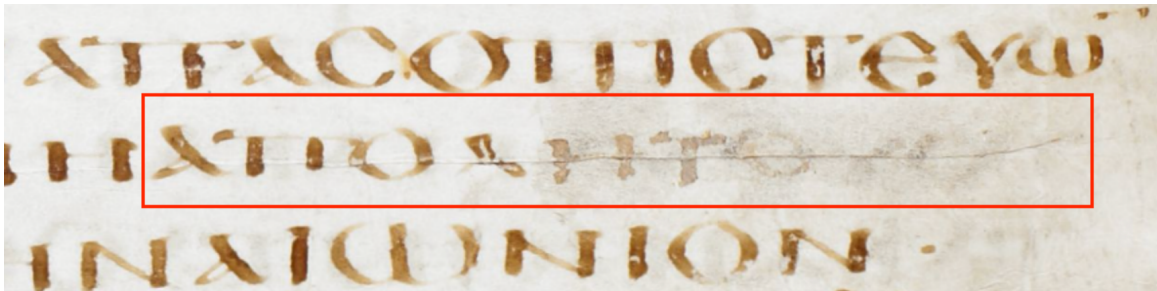


Figure 55: A(02) at John 3:15 (fol. 43v)
(Image: British Library)

The INTF online transcription just indicates *απολ* as A* with no further speculation, and indicates *απολητε* as A^c. The THGNT and INTF agree on A^c: *απολητε* (although the INTF places an under dot on ε). However, the THGNT attempts to be more specific about A*: *απολλητηε*, but based on the image above, it seems quite difficult to make any judgment about A*.

NOTE: Additional instances of THGNT citing a manuscript correction, but not the NA28, can be found in appendix 8.

Strength #5: When NA28 Only Provides a Negative Apparatus, the THGNT Provides a Positive Apparatus

Regarding *completeness*, the NA28 will sometimes only provide a negative apparatus, meaning that it provides witnesses for variants that it rejects, but does not provide the witnesses for the variant that it accepts. In contrast, the THGNT always cites the witnesses for both its own text and the variants that it rejects (i.e. both a negative and positive apparatus). I provide a few examples here, but a full listing is in appendix 8.

Passage	THGNT	NA28	Issue
Acts 8:36	[1] <i>omit v. 37</i> P45 & A B L P Ψ 69 1424 [2] <i>add v. 37</i> E	[1] <i>omit verse 37</i> [2] <i>add verse 37</i> E 323 452 945 1739 1891 2818 (with variations)	NA28 cites no support for reading [1] <i>omit verse 37</i>
Rom 1:16	[1] πρωτον & A C D K L P Ψ 69 1424 [2] <i>omit B</i>	[1] πρωτον [2] <i>omit B G sa;</i> Mcion ^T	NA28 cites no support for reading [1] πρωτον
1 Cor 14:34-35	[1] <i>vv. 34-35 here</i> P46 P123 & A B K L Ψ 69 1424 [2] <i>vv. 34-35 after 14:40</i> D	[1] <i>vv. 34-35 here</i> [2] <i>vv. 34-35 after 14:40</i> D F G ar b vg ^{ms} ; Ambst	NA28 cites no support for reading [1] <i>vv. 34-35</i> at present location
Heb 2:9	[1] χαριτι & A B C D K L P Ψ 69 1424 1739 ^{marg} (^{vid}) [2] χωρις 0243 1739*	[1] χαριτι [2] χωρις 0243. 1739* vg ^{ms} ; Or ^{mss} Ambr Hier ^{mss} Fulg	NA28 cites no support for reading [1] χαριτι
1 John 5:7-8	<i>omit</i> & A B K L P Ψ 69 88* (^{vid}) 221 429 1424		NA28 cites no support for omitting the <i>Comma Johanneum</i>

As can be seen, some of these textual variants are significant, but the user of the NA28 cannot practice textual criticism in these passages since the NA28 does not provide the witnesses for the readings that it accepts (a positive apparatus). The textual critic must have data for every variant reading before he/she can proceed, but the NA28 sometimes only presents a negative apparatus, leaving its users unable to practice textual

criticism. The THGNT always provides both the positive and negative textual evidence. A full listing of such passages is in appendix 8.

Strength #6: New Variant Units and Additional Variants Cited in THGNT, but not NA28

We can divide the textual variants found in the THGNT and NA28 into three groups: (1) variants found only in the NA28, (2) variants found only in the THGNT, and (3) variants found in both editions. When I say “only,” I do not mean that the variants cannot be found elsewhere like in major editions, but I am assuming someone who is only using the THGNT and NA28 side-by-side. It might be easy to assume that every variant in the THGNT is also in the NA28 because the NA28 apparatus *seems* so much larger. But such is not true. The THGNT provides textual data that the NA28 lacks in the form of new variant units not found in NA28, and additional variants within variant units found in NA28.

- **New variant units: 56** (Matt 5:47; 11:23; 15:39; 27:16, 17; Mark 1:6, 16, 38; 4:9, 11, 25; 5:2; 7:15; 9:3; 12:1, 17; 13:11; Luke 2:40; 3:31; 9:27; John 1:13; 2:24, 25; 10:14[2x], 15[2x]; 11:39; 14:7; 15:18, 22, 24; 20:16; Acts 7:35; 9:5; 11:7; 12:5, 17; 20:26; 23:6; 27:34; 28:30; Rom 1:19; 2:14; 1 Cor 10:1; 13:8; 15:19, 44; 2 Cor 8:19; Gal 6:9; Eph 5:24; 2 Thess 1:8; Titus 3:13; Phlm 12; Heb 12:28; 2 Pet 1:1) – see appendix 8 where these new variant units are copied out and categorized.
- **Additional variants: 57** (Matt 15:39; 23:12; Mark 11:29; 12:23, 25; John 5:2, 3; 13:6; 21:17; Acts 2:43; 4:33; 5:28; 13:26, 40; 16:18, 33; 17:20; 19:15; 20:4; 21:13; 22:9; 23:9; Rom 2:16; 4:19; 10:3; 16:23/24; 1 Cor 2:4; 6:11; 2 Cor 4:5; 8:16[2x], 19; 12:7; 13:13; Gal 1:6; 5:24; Phil 3:10; 2 Thess 2:14; 3:13; 1 Tim 1:17; 3:16; 4:10; 2 Tim 2:14; Titus 1:10; Phlm 6, 12; Heb 9:11; 13:21; Jas 2:3, 15, 19; 5:7; 2 Pet 3:10; 1 John 2:6; Jude 5; Rev 3:9; 4:5) – see appendix 8 where these additional variants are highlighted and categorized.

Of course, one can just use the CNTTS, IGNTP, or ECM apparatuses for an extensive view of textual variants, but I am focusing on hand editions and assuming for the sake of argument that certain people (students, pastors) cannot afford or do not have access to all the major editions. And for the sake of convenience (even for scholars), sometimes it is easier to *begin* textual work from hand editions before moving to major editions. In my experience, it is seeing variants in a hand edition that piques my interest to look more

deeply into them. Thus, it is important to highlight what variants and variant units we would miss if we did not use the THGNT (see Appendix #8 for details).

Weakness #1: Errors and Imprecisions in the THGNT

Now we shift to weaknesses/flaws in the THGNT apparatus and begin by discussing errors and imprecisions in the THGNT apparatus. I counted 44 errors in my analysis and a full listing of these errors is found in Appendix #8, but I will do an extended discussion of a few errors here. Again, this is sampling; see appendix 8 for a full listing of errors.

Matt 8:5 (MS cited twice)

- [1] Εἰσελθόντος δὲ αὐτοῦ Ɱ B C*
- [2] εἰσελθοντι δε αυτω K L W Δ Θ 1424
- [3] εἰσελθοντι δε τω ιησου C³ (*omit δε*) L

L(019) is cited in support of two different variants, while the NA28 cites L(019) in support of εἰσελθοντι δε τω ιησου. A look at the manuscript confirms that the NA28 is correct: L(019) reads $\overline{\iota\eta}$ (the *nomen sacrum* for ιησου).

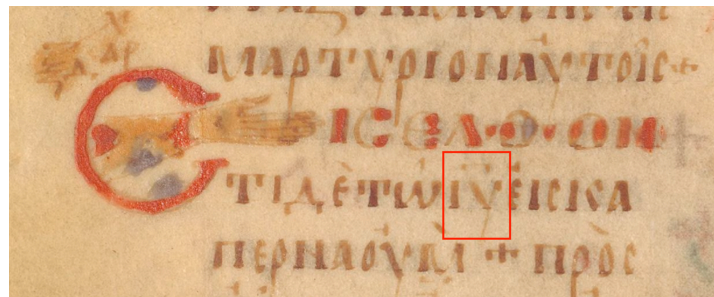


Figure 56: L(019) at Matt 8:5 (fol. 16v)
(Image: Bibliothèque nationale de France)

Matt 8:28 (MS cited twice)

[1] Γαδαρηνῶν B C Δ (γαραδ-) Θ

[2] γαζαρηνων ℵ*

[3] ♦ γεργεσηνων ℵ² K L (-σινον) W Δ 1424

Δ is cited in support of both the text and the variant *γεργεσηνων*, which is impossible; however, the editors caught this mistake and posted it in a list of errata on the Tyndale House website and they say that Δ should only be cited in support of *γαραδηνων*, which is confirmed by a look at the manuscript itself:³³

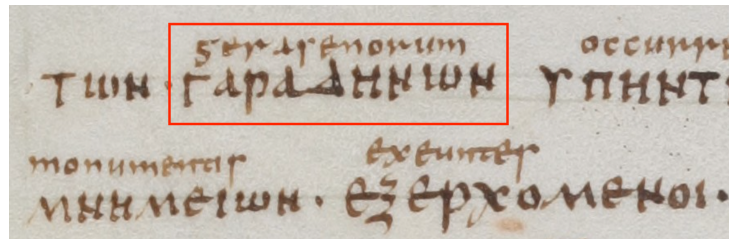


Figure 57: Δ(037) at Matt 8:28 (p. 41)
(Image: INTF)

Matt 12:31 (MS cited twice)

[1] αφεθησεται² 1424

[2] *add* τοις ανθρωποις 1424

1424 is cited in support of both the main text and the variant adding *τοις ανθρωποις*, which is impossible, while the NA28 cites 1424 in favor of the shorter reading. A look at the manuscript confirms that the NA28 is correct – 1424 supports the shorter reading.

³³ <https://academic.tyndalehouse.com/research/the-greek-new-testament/errata/>

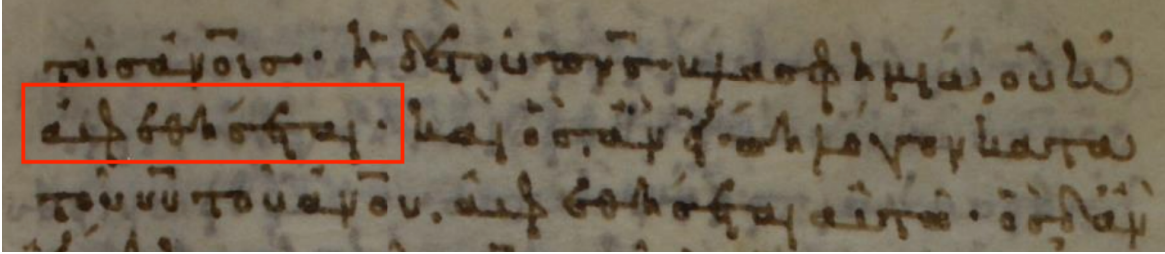


Figure 58: 1424 at Matt 12:31 (fol. 24r)
(Image: CSNTM)

Matt 15:6 (erroneous reading)

THGNT: η την ματερα αυτου Θ 1424

NA28: η την μητερα αυτου Θ 1424

The issue here is the spelling of *μητέρα* in Θ(038) and 1424: the THGNT claims that both read *ματερα*, while the NA28 claims that both read *μητέρα*. A look at the two manuscripts reveals that the THGNT is wrong about Θ(038), which does read *μητέρα* as the NA28 cited. And 1424 is ambiguous since it uses the *nomen sacrum* $\bar{\mu}\rho\alpha$, which is ambiguous about the vowel after *mu* as being *alpha* or *eta*.

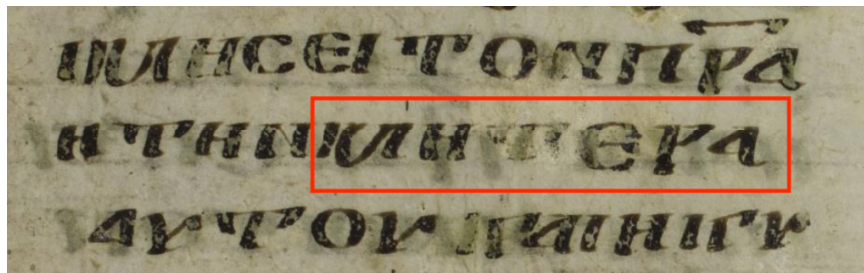


Figure 59: Θ(038) at Matt 15:6 reads *μητέρα*, not *ματερα* (fol. 32r)
(Image: CSNTM)

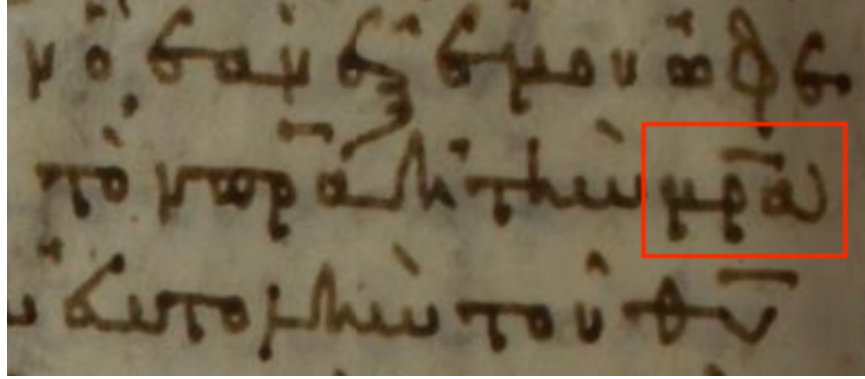


Figure 60: 1424 at Matt 15:6 reads $\overline{\mu\acute{\rho}\alpha}$ (fol. 29v)
(Image: CSNTM)

Matt 18:19 (erroneous reading)

THGNT: *αμην* Θ 1424

NA28: *αμην* (Θ 1424)

There are two issues here about the readings of Θ(038) and 1424. The NA28 has Θ(038) supporting *αμην*, but in parentheses indicating a minor difference from the main variant. The NA28 minor apparatus shows that the minor variant is that the previous word, *παλιν* is also omitted. The THGNT also has Θ(038) supporting as *αμην*. A look at the manuscript reveals that Θ(038) reads *αμιν*, so both the THGNT and NA28 are in error.

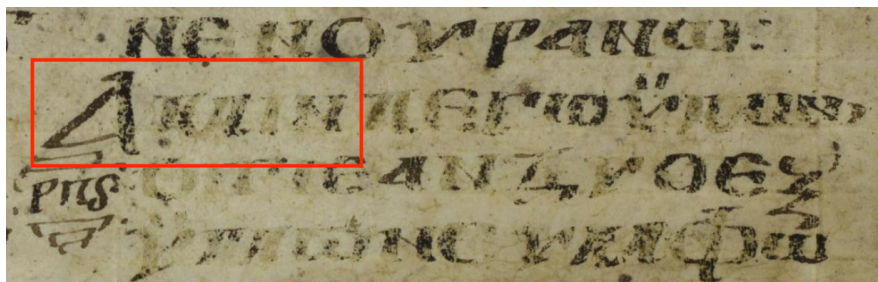


Figure 61: Θ(038) at Matt 18:19 (fol. 39v)
(Image: CSNTM)

Matt 26:42 (error in Accordance)

[1] τουτο παρελθειν απ εμου Δ^c

[2] τουτο παρελθειν απ εμου το ποτηριον D*

The final entry should be Δ*, not D*. The print version is correct; the error is in the Accordance Bible software version.

Mark 3:14 (erroneous reading)

Transcription of W(032) at Mark 3:14:

και εποιησεν ιβ̄ μαθητας ινα ωσιν μετ αυτου ους και αποστολους
ωνομασεν ινα αποστιλη αυτους κηρυσσιν

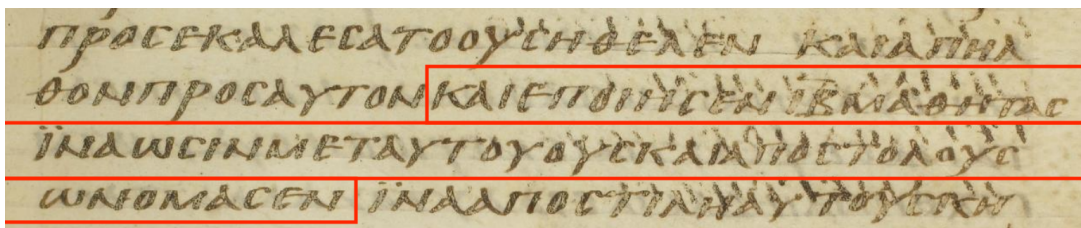


Figure 62: W(032) at Mark 3:14 (p. 321)
(Image: CSNTM)

The issue here is the reading of W(032):

THGNT: ινα ωσιν μετ αυτου δωδεκα και αποστολους ωνομασεν W

NA28/INTF:

δωδεκα μαθητας ινα ωσιν μετ αυτου ους και αποστολους ωνομασεν W

A look at the manuscript (see above under transcription) reveals that the THGNT is in error and that the NA28 and INTF are correct, although the NA28 does not use the abbreviated numeral for twelve, ιβ̄, which is found in W(032) and used in the INTF transcription. We would normally expect the THGNT to represent abbreviated numerals in the apparatus when the manuscript uses abbreviated numerals (e.g., Mark 6:40; Rev 4:4; 5:6; 13:18; 21:17), but it does not here. The THGNT makes multiple errors in

representing W(032): it omits the noun *μαθητας*, it places *δωδεκα* in the wrong place, and it omits *ους*.

Mark 5:41 (erroneous reading)

The issue here is the reading of D(05):

THGNT: *ραββι ταβιθα κουμι* D

NA28: *ραββι θαβιθα κουμι* D

A look at the manuscript reveals that the THGNT is in error:

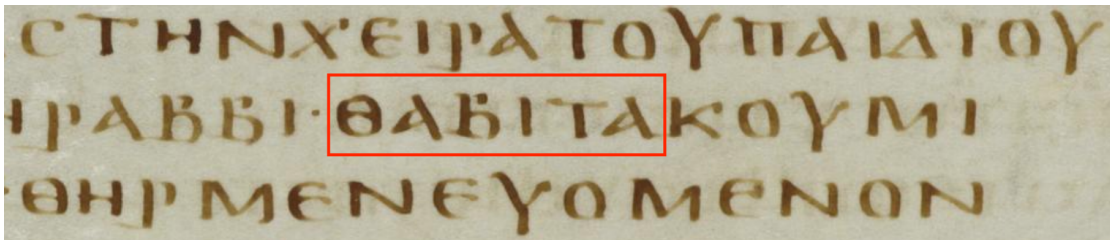


Figure 63: D(05) at Mark 5:41 (fol. 301v)
(Image: Cambridge University Library)

Luke 1:50 (error in Accordance)

Accordance reads:

[1] *εἰς γενεὰς καὶ γενεὰς* B C* L W;

[2] *εἰς γενεαν καὶ γενεαν* X Ψ 69 1424;

[3] *εἰς γενεας καὶ γενεων* D*;

[4] *εἰς γενεαν γενεων* D*;

[5] *εἰς γενεας γενεων* A C² D¹ K Δ^c Θ

D* is repeated twice in both readings 3 and 4 in the Accordance version; the print version reads Δ* for reading [3].

Luke 5:38 (THGNT does not cite correction)

THGNT: [1] βλητεον P4 P75 (^{vid} [ασ]κουξ [καινους βλητεον ο]υδεις) B L

[2] βαλληται W

[3] βαλλουσιν ℵ

[4] βαλλουσιν και αμφοτεροι τηρουνται D

[5] *add* και αμφοτεροι συντηρουνται A C K Δ Θ Ψ 69 1424

NA28: [1] βαλλουσιν ℵ* D it sy^p; Mcion^A

[2] βαλληται W

ℵ* reads βαλλουσιν, as the NA28 correctly cites, but the THGNT does not recognize a correction here. The NA28 does not have a positive apparatus here to tell us what the correction is, but the UBS5 and the INTF online transcription cite ℵ¹ as correcting βαλλουσιν to βλητέον in the margin. Looking at the manuscript image confirms this: the scribe used ‘over dots’ to indicate a cancellation, wrote an asterisk, then wrote the correction in the margin.

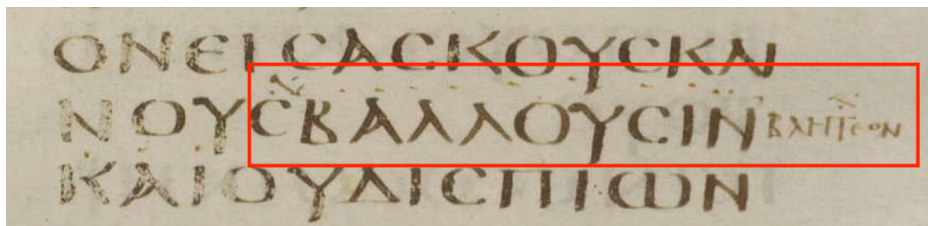


Figure 64: Correction in ℵ(01) at Luke 5:38 (fol. 232r)
(Image: British Library)

Luke 10:17 (imprecise reading)

THGNT: *add* $\delta\upsilon\omicron$ P45^(vid)

NA28: *omit* $\delta\upsilon\omicron$ P45^{vid}

The THGNT often will cite abbreviated numerals in its apparatus to give precisely what a manuscript reads (see Mark 6:40; Rev 4:4; 5:6; 13:18; 21:17). For example, $\overline{\chi\xi\zeta}$ (666) instead of $\epsilon\xi\alpha\kappa\omicron\sigma\iota\omicron\iota \epsilon\xi\eta\kappa\omicron\nu\tau\alpha \epsilon\xi$ (Rev 13:18) is found in P47 69 1424, and the THGNT cites the numeral $\overline{\chi\xi\zeta}$ in its apparatus.

In Luke 10:17, the issue is whether the text reads 70 ($\epsilon\beta\delta\omicron\mu\eta\kappa\omicron\nu\tau\alpha$) or 72 ($\epsilon\beta\delta\omicron\mu\eta\kappa\omicron\nu\tau\alpha \delta\upsilon\omicron$), which hinges on adding or omitting $\delta\upsilon\omicron$. However, these two numbers could also be written using abbreviated numerals: 70 ($\overline{\omicron}$) or 72 ($\overline{\omicron\beta}$). The NA28 suggests that P45^{vid} omits $\delta\upsilon\omicron$, while the THGNT suggests that P45^(vid) adds $\delta\upsilon\omicron$. The INTF transcribes this passage with $\overline{\omicron\beta}$ which represents 72, but is uncertain about the β .

A look at the manuscript reveals that the INTF might be correct, so the THGNT could be more precise here by adding a transcription: “*add* $\delta\upsilon\omicron$ P45^(vid) $\overline{\omicron\beta}$ ” This use of an abbreviated numeral in P45 could explain why the THGNT uses parentheses around *vid.* here.

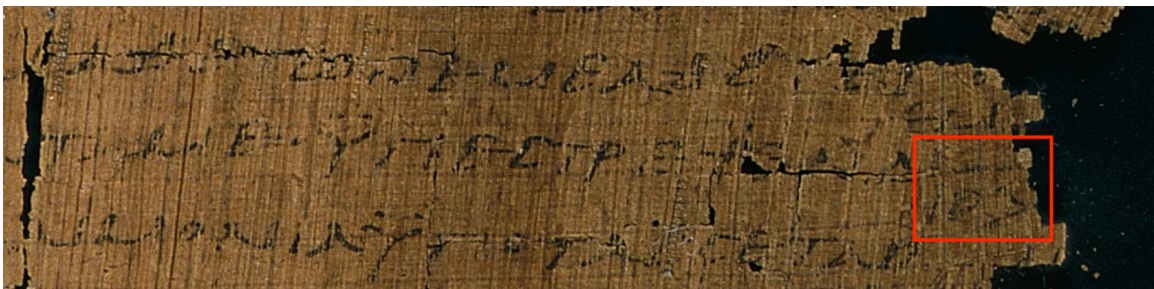


Figure 65: P45 at Luke 10:17 (fol. 11r)
(Image: Chester Beatty Library)

John 5:3b (erroneous reading)

THGNT: *add εκδεχομενων την του υδατος κινησιν* W^{supp}

NA28: *add εκδεχομενων (εκδεχομενοι W^s) την του υδατος κινησιν* W^s

The issue is whether W^s reads *εκδεχομενων* (THGNT) or *εκδεχομενοι* (NA28). A look at the manuscript reveals that the NA28 is correct. The writing is faded here, although still clear enough to see:

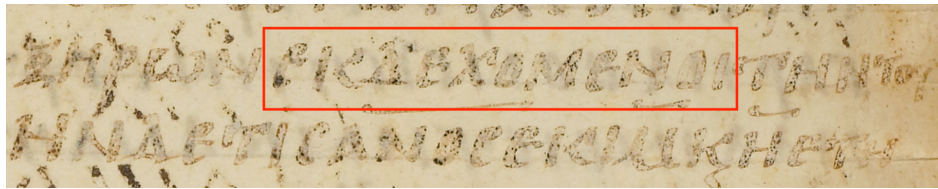


Figure 66: W(032) at John 5:3b (fol. 64v supp)
(Image: INTF)

John 6:69

THGNT/INTF: ο χριστος ο υιος του θεου του ζωντος Θ

NA28: [1] ο χριστος ο υιος του θεου Θ*

[2] ο χριστος ο υιος του θεου του ζωντος Θ^c

The NA28 suggests that Θ^c adds in *του ζωντος*, while the THGNT cites no correction.

The INTF online transcription agrees with the THGNT. A look at the manuscript reveals some ambiguity because of two signs at the end of the line:

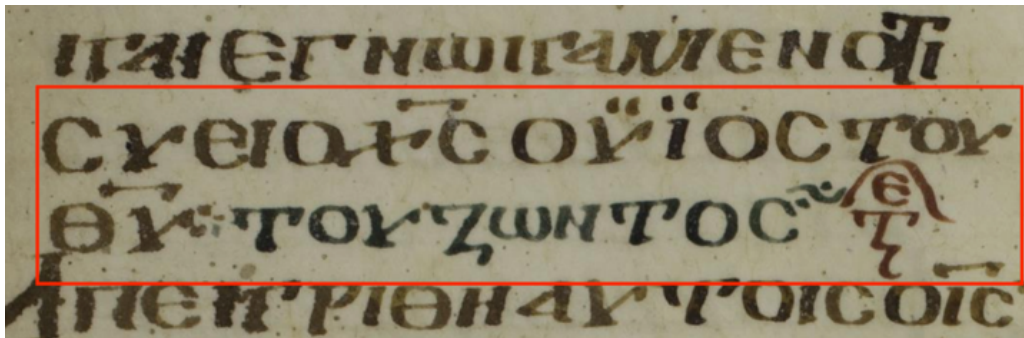


Figure 67: Θ(038) at John 6:69 (fol. 213r)
(Image: CSNTM)

After discussing with Peter Gentry, the words του ζωντος seem to be a first hand corrector for four reasons: (1) του ζωντος has a slightly darker ink color; it is more black than red. (2) The colon punctuation after $\overline{\theta\upsilon}$ would suggest that the scribe finished writing and that του ζωντος was added later. (3) The text-critical sign \sim (known as an obelus) suggests some sort of correction. The obelus is used in John 6:5 (fol. 209v) to indicate the insertion of $\overline{\omicron\iota\varsigma}$ ($\omicron\ \iota\eta\sigma\upsilon\varsigma$), which is found in the Byzantine text:

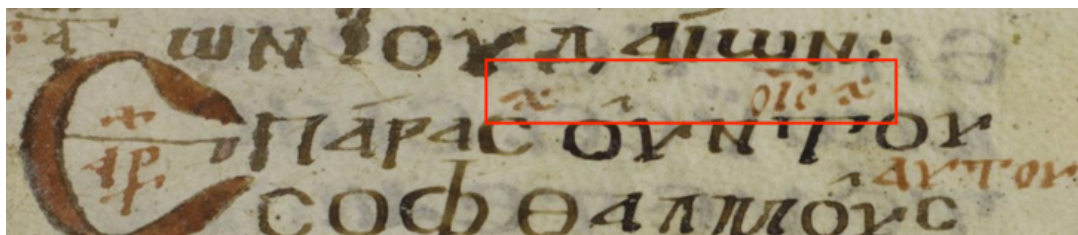


Figure 68: Θ(038) at John 6:5 (fol. 209v)
(Image: CSNTM)

I did a small sampling and saw the obelus at folios 199r, 202r, 206r, 217v, 221v and these all look like *insertions* with a corresponding obelus in the margin to indicate the correction. Some of the ones I looked at seem to be insertion of lectionary incipits, e.g., ειπεν ο ιησους. The obelus here at John 6:69 suggests a correction as well, although there

is no corresponding obelus in the margin. (4) I initially thought that the final symbol after the obelus was a lectionary marking for τέλος, but Gentry (after consulting with an expert in Europe) claims that it is a ligature standing for λεγεται, thus indicating what the correction should read: του ζωντος.

Romans 1:29 (erroneous reading)

The reading of D(06) is complicated here at Romans 1:29:

THGNT: [1] κακεια πορνεια πλεονεξια D*

[2] κακια πονηρια πλεονεξια D²

NA28: [1] κακια πορνεια πλεονεξια D*

[2] πορνεια πονηρια πλεονεξια D^{2vid}

Concerning the reading of D*, the THGNT is more precise in giving the exact spelling: κακεια vs. κακια and πλεονεξια vs. πλεονεξια. However, it is justifiable for the NA28 to save space by standardizing spelling. The real issue concerns the reading of D². The NA28 is in error by omitting κακια before πορνεια (although UBS4/5 are correct in citing κακια before πορνεια). The THGNT is in error by substituting πονηρια for πορνεια, rather than including both words.

A look at the manuscript reveals some difficulty regarding πονηρια:

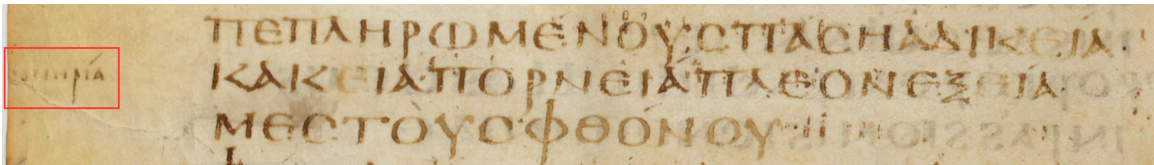


Figure 69: D(06) at Romans 1:29 (fol. 6v)
(Image: Bibliothèque nationale de France)

The word *πονηρια* is unclear (*π]ογηρία*) and is in the left margin. The NA28 and Tischendorf have the word order *πορνεια πονηρια* (D^{2vid} in NA28; D^c in Tischendorf).³⁴ The CNTTS apparatus has two corrections, each with a different word order:

κακεια πορνεια πλεονεξια 06*

κακια πορνεια πονηρια πλεονεξια 06^{c1}

κακια πονηρια πορνεια πλεονεξια 06^{c2}

From looking at the manuscript, it is clear that: (1) both *πονηρια* and *πορνεια* should be part of some sort of correction, thus the THGNT is in error by substituting *πονηρια* for *πορνεια*; (2) the word order is unclear (*πορνεια πονηρια* or *πονηρια πορνεια*?); (3) the precise corrector is unclear (D² or D^c?); and (4) we should indicate *πονηρια* as a marginal reading, use *vid.*, and could give the following mini-transcription: *π]ογηρία*.

Regarding the word order, there does not seem to be any text-critical signs at this location indicating where *πονηρια* should be inserted. Elsewhere, the scribe used an obelus (≈) to indicate a correction and where it needed to be inserted (see fol. 11v). Therefore, I cannot draw a firm conclusion on what word order is correct.

NOTE: A full listing of errors in the THGNT apparatus can be seen in appendix #8

Weakness #2: Omissions in the THGNT

The following are a list of omissions that perhaps the THGNT editors might consider adding in future editions. The first two are text-critical symbols that indicate groups of manuscripts (Byz, \mathfrak{M} , f1, and f13). Some omissions are simple like witnesses omitted from specific variants that perhaps could be included. Other omissions are more complex like a lack of precision when citing variants.

³⁴ Tischendorf, *Novum Testamentum Graece, Editio Octava Critica Maior, Volumen II*, 368–69.

Omission of the ‘Byz’ or ℞ Symbol

Of course, the Byzantine text and Majority text are not synonymous.³⁵ Over one hundred years of study and debate have led to a better understanding of the Byzantine text and its development, so that we know even the Byzantine text has variations within it. Still, having a general sense of what the Byzantine or Majority text reads is still helpful for the reader. If the editor wants to acknowledge advances in scholarship and not stereotype the Byzantine text, the editor can add nuance and specify divergences within the Byzantine text, as the NA28 does with the symbol ‘*pm*’ to indicate the Majority text is split between two (rarely three) readings.³⁶ The ECM uses the symbol ‘Byz^{pt}’ to accomplish a similar function: to indicate the Byzantine tradition is split.

The THGNT has chosen to only consistently cite minuscules 69 and 1424. While 69 and 1424 tend to be Byzantine, there are times when 69 and 1424 divulge from one another and so it is unclear what the Byzantine text reads or if the Byzantine text is split (e.g., Matt 27:41; Col 1:2, 7; 1 Thess 3:13; Heb 11:20). By not using either a ‘Byz’ abbreviation or ℞ symbol, the reader of the THGNT is unable to gain much sense of the Byzantine text and its readings.

Another simpler option would be to provide the reader with the reading from a Byzantine critical text, such as Robinson and Pierpont’s *Byzantine Textform* and use the symbol ‘RP-Byz.’ This would allow the reader to gain a sense of what Byzantine readings are like in places of textual variation.

³⁵ The editors of the ECM Catholic Letters write: “The term *Majority text* refers here to readings supported by the majority of all manuscripts in passages where textual variants are found, whether or not they agree with the established text. The term *Byzantine* or *Koine text* refers to the form of text defined by those readings which are attested by the majority of the manuscripts *and* differ from the established text. Although the *Byzantine text* is witnessed by the majority of all manuscripts, the *Majority text* is strictly a quantitative term, and the term *Byzantine text* refers to a stage in the history of the text.” The editors describe this stage of the text earlier: “The majority of Greek New Testament manuscripts from the period after the ninth century characteristically preserve the text in a consistent and carefully controlled form generally known as the *Byzantine* or *Koine text*.” Aland et al., *ECM Catholic Epistles*, 21*-22*. Emphases original.

³⁶ Strutwolf et al., *Nestle-Aland 28th Edition*, 60*.

Omission of Important Minuscules/Minuscule Families

The THGNT has been criticized for its dismissive attitude towards the minuscules and while many would agree with the THGNT editors that the minuscules have lower value for establishing the ‘original’ text than papyri and majuscules, there are still some important minuscules and minuscule families.

Like the Byz and/or \mathfrak{M} symbol, f1 and f13 could be added to the THGNT apparatus concisely to keep with the editorial goal of a concise apparatus and could be profitable from a text-critical decision making perspective. In order to make sense of the mass of minuscules, NT textual critics have often identified groupings of manuscripts, with f1 and f13 the most convincing and well-established.

Other important minuscules include 33, 424, 1739, and 2464. For example, 1739 is an especially important minuscule in the epistles; Aland & Aland consider it to be an “outstanding manuscript,” to be classified as Category I, Alexandrian text-type.³⁷ The THGNT cites minuscule 1739 in Hebrews 2:9, probably because it is one of only a few Greek manuscripts with the reading $\chi\omega\rho\iota\varsigma$. But the THGNT does not consistently cite 1739. In other words, there are a few more minuscules beyond 69 and 1424 that might be worth consistently citing in the THGNT.

³⁷ Aland and Aland, *The Text of the New Testament*, 135, 317.

Omission of Important Textual Variants/Variant Units

While this is quite subjective, there are some textual variants and variant units that could be added to the THGNT. I suggest 27 additions here:

“Significant” Variants/Variant Units Omitted in THGNT			
	Passage	Variant(s)/Variant Unit	Issue
1	Mark 2:17	[1] αμαρτωλους εις μετανοιαν [2] αμαρτωλους	Variant unit found in Byzantine text; both THGNT and NA28 do not cite it
2	Mark 3:5	[1] η χειρ αυτου υγιης ως η αλλη [2] η χειρ αυτου	Variant unit found in Byzantine text; both THGNT and NA28 do not cite it
3	Mark 4:40	[1] τι δειλοι εστε ουτως; [2] τι δειλοι εστε; [1] πως ουκ εχετε πιστιν; [2] ουπω εχετε πιστιν;	meaningful substitution/addition; variant units found in Byzantine text
4	Mark 7:8	[1] βαπτισμους ξεστων και ποτηριων και αλλα παρομοια τοιαυτα πολλα ποιειτε [2] <i>omit</i>	Long addition found in Byzantine text
5	Mark 7:14	[1] προσκαλεσαμενος παλιν [2] προσκαλεσαμενος παντα	meaningful substitution; variant found in Byzantine text
6	Mark 11:8	[1] αλλοι δε στιβαδας κοψαντες εκ των αγρων [2] αλλοι δε στοιβαδας εκοπτον εκ των δενδρων και εστρωννουσ εις την οδον	meaningful variant found in Byzantine text
7	Mark 13:14	[1] το ρηθεν υπο Δανιηλ του προφητου [2] <i>omit</i>	Long addition in Byzantine text
8	Mark 14:27	[1] εν εμοι εν τη νυκτι ταυτη [2] <i>omit</i>	Long addition in Byzantine text

“Significant” Variants/Variant Units Omitted in THGNT			
	Passage	Variant(s)/Variant Unit	Issue
9	Luke 17:36	<i>add v. 36</i>	THGNT does not cite this addition of an entire verse; readers might wonder what happened to v. 36 since THGNT does not print v. 36.
10	Acts 2:30	[1] το κατα σαρκα αναστησειν τον χριστον [2] <i>omit</i>	Long addition in Byzantine text
11	Acts 2:41	[1] ασμενωσ [2] <i>omit</i>	meaningful addition in Byzantine text
12	Acts 3:22	[1] προς τους πατερας [2] <i>omit</i>	Added prep. phrase found in Byzantine text
13	Acts 24:6b-8a	<i>add v. 6b–8a</i>	THGNT does not cite this long addition; readers might wonder what happened to v. 7 since THGNT does not print v. 7.
14	Rom 15:24	[1] ελευσομαι προς υμασ [2] <i>omit</i>	meaningful addition found in Byzantine text
15	1 Cor 7:5	[1] τη νηστεια και [2] <i>omit</i>	meaningful addition found in Byzantine text on fasting (cf. Mark 9:29 where both ECM and THGNT include reference to fasting with uncertainty, while NA27/28 omits)
16	1 Cor 11:24	[1] λαβετε φαγετε [2] <i>omit</i>	meaningful addition found in Byzantine text on Lord’s Supper
17	2 Tim 4:22	[1] αμην [2] <i>omit</i>	THGNT does not cite this variant unit, even though the use/non-use of αμην is a common area of disagreement between the NA28 and THGNT (see discussion in chapter 2, section 4)

“Significant” Variants/Variant Units Omitted in THGNT			
	Passage	Variant(s)/Variant Unit	Issue
18	Phlm 25	singular reading in P87: η χαρις μεθ υμων	NA28 cites P87’s singular reading in its minor apparatus (p. 833) ³⁸
19	1 Pet 3:16	[1] καταλαλουσιν υμων ως κακοποιων [2] καταλαλεισθε	meaningful substitution/addition found in Byzantine text
20	1 Pet 5:5	[1] υποτασσομενοι [2] omit	meaningful addition found in Byzantine text
21	1 Pet 5:14	[1] αμην [2] omit	meaningful addition found in Byzantine text; THGNT often disagrees with NA28 about αμην (see discussion in ch. 2, sec. 4)
22	2 Pet 3:10	variant not found in Greek mss: ουχ ευρεσθησεται	This is NA28’s reading and is only found in the versions. Since the THGNT does not cite versional evidence, this variant is not in the THGNT apparatus. However, out of respect to the NA28, maybe the THGNT should print it.
23	1 John 2:7	[1] απ αρχης [2] omit	meaningful addition found in Byzantine text
24	1 John 3:1	[1] και εσμεν [2] omit	meaningful omission found in Byzantine text

³⁸ Klaus Wachtel and Klaus Witte, eds., *Das Neue Testament auf Papyrus, II. Die Paulinischen Briefe Teil 2: Gal, Eph, Phil, Kol, 1 u. 2 Thess, 1 u. 2 Tim, Tit, Phlm, Hebr*, ANTF 22 (Berlin: Walter de Gruyter, 1994), 242. Wachtel & Witte say: “(1-2) *Ed.pr.*: συνεργ[οι μου. η χα |²ρις μ]εθ υμων; in Entsprechung zur Rekonstruktion des r° ist der Zeilenumbruch früher anzusetzen. (2) Nach υμων blieb der Rest der Zeile leer, es sei denn, daß nach einem Spatium noch αμην folgte. - Der Rest des Fragments mit Raum für ca. 6 Zeilen hat, abgesehen von einem nicht identifizierbaren Buchstabenrest an der unteren Bruchkante, keinen Text. - Die für Phlm singuläre Schlußformel stimmt mit der von Kol und 1/2Tim überein.”

English: “(1-2) *Ed.pr.*: συνεργ[οι μου. η χα |²ρις μ]εθ υμων; in regards to the reconstruction of the r° [recto], the line break is to be set earlier. (2) After υμων the rest of the line remained empty, unless a space was followed by αμην. - The remainder of the fragment, with space for about 6 lines, has no text except for an unidentifiable remnant of letters at the lower edge of the break. - The final formula, singular for Phlm, agrees with that of Kol and 1/2Tim.”

“Significant” Variants/Variant Units Omitted in THGNT			
	Passage	Variant(s)/Variant Unit	Issue
25	1 John 4:20	[1] ου δυναται αγαπαν [2] πως δυναται αγαπαν	meaningful substitution in Byzantine text; ECM has split line between ου and πως. Also there is the issue of punctuation: high dot (THGNT), period (NA28), or question mark (RP-Byz).
26	1 John 5:21	[1] αμην [2] omit	meaningful addition in Byzantine text; THGNT often disagrees with NA28 about αμην (see discussion in ch. 2, sec. 4)
27	2 John 13	[1] αμην [2] omit	meaningful addition in Byzantine text; THGNT often disagrees with NA28 about αμην (see discussion in ch. 2, sec. 4)

Weakness #3: THGNT Sometimes Does Not Use *Vid.* When Necessary

This is a reversal of the problem discussed at length above where in 105 instances, the THGNT uses *vid.*, while the NA28 does not. There are also instances where the NA28 uses *vid.*, but the THGNT does not and this would create the problem already noted above: users of the THGNT will not be alerted to the difficulty of reading the manuscript cited. And without accurate data, we cannot make textual decisions properly.

I found these 14 instances where the THGNT does not use *vid.* when NA28 does:

Mark 4:30 for C(04)*

Mark 14:72 for C(04)²

Acts 2:31 for C(04)

Acts 10:12 for C(04)²

Acts 10:33 for P45

Acts 11:3 for P74

Rom 9:31 for P46

Rom 15:4 for ⚭(01)

1 Cor 1:20 for P46

1 Cor 15:54 for C(04)²

Phil 2:26 for P46

1 Thess 5:25 for I(016)

2 Thess 2:8 for D(06)

Heb 11:11 for P13

Thus, the THGNT is sometimes overconfident of the reading as well. However, I merely note the issue here and I did not check manuscript images.

Weakness #4: Inconsistencies in the THGNT Regarding *Vid.* and Mini-Transcriptions

Theoretically, the THGNT should *always* pair *vid.* with a mini-transcription in order to illustrate what is unclear in the manuscript. However, the THGNT is sometimes inconsistent by either printing *vid.* with no accompany mini-transcription, or by printing a mini-transcription without an accompany *vid.*. In this latter case, are the editors implying that the manuscript is clear and the mini-transcription provides some other purpose than illustrating unclear readings?

Furthermore, in some instances, the THGNT cites *vid.* in parentheses (^{vid}). However, this “parenthetical *vid.*” was not explained in the edition or the stand-alone introduction. Traditionally, *vid.* signals a lacuna or illegible letters, but in a few instances, THGNT’s parenthetical *vid.* adds information not indicating a lacuna or illegible letters:

Luke 19:38 ο ερχομενος βασιλευς 69 (^{vid} ο ερ βασιλευς)³⁹

John 3:13 *add* ο ων εν τω ουρανω A* (^{vid} omit ων)⁴⁰

³⁹ ερ is not an abbreviation by the THGNT; minuscule 69 literally just writes ερ

⁴⁰ NA28 says (- ο ων A*), namely, A* omits ο ων.

John 13:6 *add* εκεινος D* (^{vid} *add ουκ*)

John 15:18 γινωσκετε 69 (^{vid} γιγνωσκετε)

I learned from Jongkind’s feedback that in the case of Luke 2:26, the parentheses indicate that the *legibility* of the text is not in question, but the *sense* of the text: in Luke 2:26, *perhaps ἦνα in L(019) = itacistic ἴνα*. Thus, the use of (^{vid}) needs to be explained in the introduction. When (^{vid}) is used in the THGNT apparatus, further explanation should always be provided inside the parentheses (as in the three examples above), and perhaps like this at Luke 2:26:

πριν ἦ να L (^{vid., ἦ να = itacistic ἴνα?})

This would be a big step forward for textual apparatuses by providing more data than is traditionally provided in existing textual apparatuses.

	Passage	THGNT	NA28	Issue
1	Matt 4:10	υπαγε C* (^{vid})	υπαγε C* ^{vid}	parenthetical <i>vid.</i>
2	Matt 9:18	[1] τις προσελθων L* [2] προσελθων L ^c (^{vid})	τις προσελθων L (no correction)	parenthetical <i>vid.</i>
3	Matt 10:2	[1] Ιακωβος Ν ² (^{vid}) [2] και ιακωβος Ν* (^{vid})	[1] Ιακωβος Ν ^c [2] και ιακωβος Ν*	parenthetical <i>vid.</i>
4	Matt 14:29	και ηλθεν C* (^{vid})	και ηλθεν C* ^{vid}	parenthetical <i>vid.</i>
5	Matt 24:38	ημεραις 0321 ([ημε]ραις)	not cited	mini-transcription, but no <i>vid.</i>
6	Mark 3:26	εμερισθη και C* (^{vid})	εμερισθη και C* ^{vid}	parenthetical <i>vid.</i>
7	Mark 4:11	το μυστηριον δεδοται C* (^{vid})	not cited	parenthetical <i>vid.</i>
8	Mark 7:15	εστιν ² 0274 (^{vid})	not cited	parenthetical <i>vid.</i>
9	Mark 14:51	και κρατουσιν αυτον C* (^{vid})	και κρατουσιν αυτον C* ^{vid}	parenthetical <i>vid.</i>
10	Mark 14:72	φωνησαι C* (^{vid})	φωνησαι C* ^{vid}	parenthetical <i>vid.</i>

	Passage	THGNT	NA28	Issue
11	Mark 9:38	[1] ος ουκ ακολουθει ημιν και [2] <i>omit</i> 0274 (^{vid})	[1] ος ουκ ακολουθει ημιν και [2] <i>omit</i> 0274	parenthetical <i>vid.</i>
12	Mark 10:1	και περαν 0274 (και περ[α])	και περαν 0274	mini-transcription, but no <i>vid.</i>
13	Mark 15:8	αι εποιει αυτοις C (^{vid})	αι εποιει αυτοις C ^{vid}	parenthetical <i>vid.</i>
14	Mark 16:18	και εν ταις χερσιν 1424* (^{vid})	και εν ταις χερσιν 1424*	parenthetical <i>vid.</i>
15	Luke 1:15	του κυριου L ^c (^{vid}) κυριου L* (^{vid})	του κυριου L ^c κυριου L*	parenthetical <i>vid.</i>
16	Luke 2:26	πριν ή να L (^{vid})	πριν ή αν L	parenthetical <i>vid.</i>
17	Luke 4:41	κραζοντα Q (^{vid})	κραζοντα Q	parenthetical <i>vid.</i>
18	Luke 10:17	<i>add</i> δυο P45 (^{vid})	<i>omit</i> δυο P45 ^{vid}	parenthetical <i>vid.</i> INTF trans. has $\overline{\text{ob}}$
19	Luke 10:38	<i>add</i> αυτης \aleph^1 (^{vid})	<i>add</i> αυτης \aleph^{1a}	parenthetical <i>vid.</i>
20	Luke 11:14	<i>omit</i> και αυτο ην A* (^{vid})	<i>omit</i> και αυτο ην A*	parenthetical <i>vid.</i>
21	Luke 21:4	<i>add</i> του θεου Q (^{vid})	Q not cited	parenthetical <i>vid.</i>
22	Luke 23:15	ανεπεμψεν γαρ αυτον προς υμας K (^{vid})	ανεπεμψεν γαρ αυτον προς υμας K	parenthetical <i>vid.</i>
23	Luke 23:42	[1] τω Ιησου [2] Ιησου C* (^{vid})	[1] τω Ιησου [2] Ιησου C*	parenthetical <i>vid.</i>
24	John 6:69	ο χριστος ο υιος του θεου C ³ (^{vid})	ο χριστος ο υιος του θεου C ³	parenthetical <i>vid.</i>
25	John 13:32	<i>omit</i> ει ο θεος εδοξασθη εν αυτω και C* (^{vid})	<i>omit</i> ει ο θεος εδοξασθη εν αυτω και C*	parenthetical <i>vid.</i>
26	John 15:24	ειχουσαν Q* (^{vid})	variant not in NA28	parenthetical <i>vid.</i>
27	John 21:23	τι προς σε C (^{vid})	[1] τι προς σε C* [2] <i>omit</i> C ²	parenthetical <i>vid.</i>
28	Acts 3:25	ευλογηθησονται A* (^{vid})	ευλογηθησονται A* ^{vid}	parenthetical <i>vid.</i>

	Passage	THGNT	NA28	Issue
29	Acts 3:25	ενευλογηθησονται 0165 (ενευλο[γη]θησονται)	ενευλογηθησονται 0165	mini-trans, no <i>vid.</i>
30	Acts 4:30	ε]κτεινειν την χειρα σο[υ P45	εκτεινειν την χειρα σου P45	mini-trans, no <i>vid.</i>
31	Acts 6:8	πληρης χαριτος 0175 (π[ληρ]ης χαριτος)	πληρης χαριτος 0175	mini-trans, no <i>vid.</i>
32	Acts 7:13	αυτου ² E (^{vid})	αυτου ² E	parenthetical <i>vid.</i>
33	Acts 7:17	επηγγειλατο E (^{vid})	επηγγειλατο E	parenthetical <i>vid.</i>
34	Acts 7:18	[1] επ Αιγυπτον [2] <i>omit</i> P (^{vid})	P not cited in NA28	parenthetical <i>vid.</i>
35	Acts 10:11	δεδεμενον και καθιεμενον C* (^{vid})	δεδεμενον και καθιεμενον C* ^{vid}	parenthetical <i>vid.</i>
36	Acts 19:3	ο δε παυλος προς αυ[του]ς P38	ο δε Παυλος προς αυτους P38	mini-trans, no <i>vid.</i>
37	Acts 22:12	εν τη δαμασκω P41	εν τη Δαμασκω P41	mini-trans, no <i>vid.</i>
38	Acts 26:28	ποιησαι 048 (π]οιησαι)	ποιησαι 048	mini-trans, no <i>vid.</i>
39	Acts 28:28	<i>omit v. 29</i> 048 (ακουσο[νται] ενεμ-)	<i>omit v. 29</i> 048	mini-trans, no <i>vid.</i>
40	1 Cor 5:1	<i>add</i> ονομαζεται P68 (εθνεσιν [ονο]μαζεται)	<i>add</i> ονομαζεται P68	mini-trans, no <i>vid.</i>
41	1 Cor 7:3	οφειλην P46 (οφειλην)	οφειλην P46	mini-trans, no <i>vid.</i>
42	Col 1:22	αποκατηλλαγητε P46 (αποκαταλλ[α]γητε)	αποκατηλλαγητε P46	mini-trans, no <i>vid.</i>
43	Heb 6:3	ποιησομεν I (ποιησομε[ν])	ποιησομεν I	mini-trans, no <i>vid.</i>
44	Rev 5:6	πνευματα P (^{vid})	πνευματα P ^{vid}	parenthetical <i>vid.</i>
45	Rev 9:5	αυταις P (^{vid})	αυταις P	parenthetical <i>vid.</i>

Disagreement about Correctors Between THGNT/NA28

Because of the difficulty of assigning corrections and the lack of study of corrections in some manuscripts, sometimes it is very difficult to be specific about corrections, who did them, and when. *This section will be content to point out the differences without commenting on whether the THGNT or NA28 is correct.* In the headings, the manuscript in question is also cited. A full list of disagreements about correctors is found in appendix 8.

Matthew 10:2: \aleph

THGNT: [1] $\text{I}\alpha\kappa\omega\beta\omicron\varsigma \aleph^2$ (*vid*)

[2] $\text{καὶ } \alpha\kappa\omega\beta\omicron\varsigma \aleph^*$ (*vid*)

NA28: [1] $\text{I}\alpha\kappa\omega\beta\omicron\varsigma \aleph^c$

[2] $\text{καὶ } \alpha\kappa\omega\beta\omicron\varsigma \aleph^*$

There are two issues here: (1) the clarity of \aleph^* since the THGNT uses *vid.*, but the NA28 does not, and (2) the identification of the corrector, either as \aleph^2 in the THGNT (and the INTF's online transcription), or generic \aleph^c in the NA28. The current online images we have of $\aleph(01)$ are unclear here that there was an erased καὶ after $\alpha\upsilon\tau\omicron\upsilon$:

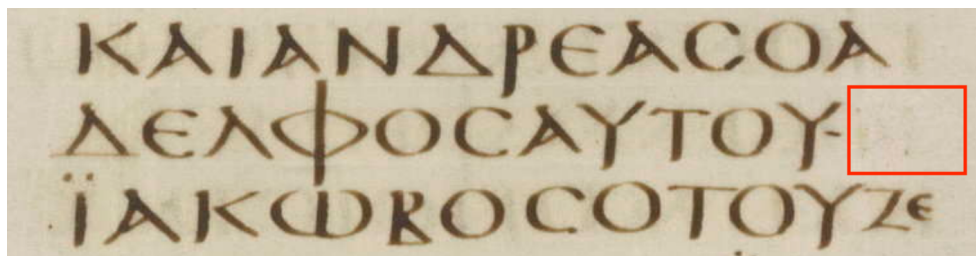


Figure 70: $\aleph(01)$ at Matt 10:2 (fol. 204v)
(Image: British Library)

However, we can go back to Tischendorf, who examined \aleph carefully in person in the 19th century, produced a facsimile, transcriptions, and even an edition of \aleph with an apparatus.

Because of wear and tear, erasures are the first to fade, so Tischendorf’s testimony is valuable because he takes us back to an understanding of \aleph before over a hundred years of manuscript deterioration. In his edition of \aleph , Tischendorf says about the $\kappa\alpha\iota$: “sec: erasum.”⁴¹ In Tischendorf’s facsimile of $\aleph(01)$, we clearly see an abbreviated $\kappa\alpha\iota$ after $\alpha\upsilon\tau\omicron\upsilon$ (cf. the above modern photo, which looks blank after $\alpha\upsilon\tau\omicron\upsilon$).⁴²

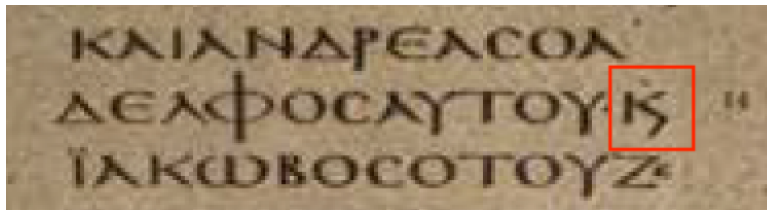


Figure 71: Tischendorf’s facsimile of $\aleph(01)$ at Matt 10:2

What we learn here is that older transcriptions/editions can be helpful when there has been fading/damage to a manuscript – if indeed the older editor examined the manuscript in person. We are entrusting ourselves to Tischendorf and we have no reason to doubt or question him. Thus, we conclude that the THGNT is right to use *vid.* here since our modern images are unclear, although perhaps an acknowledgment of Tischendorf might be helpful here. The THGNT and INTF transcription also seem right to cite the erasure of $\kappa\alpha\iota$ as a correction of \aleph^2 based on Tischendorf’s testimony.

⁴¹ Constantinus Tischendorf, *Novum Testamentum Graece ex Sinaitico Codice* (Lipsiae: F. A. Brockhaus, 1865), 22.

⁴² Constantinus Tischendorf, *Bibliorum Codex Sinaiticus Petropolitanus, Volumen Quartum: Novum Testamentum cum Barnaba et Pastore* (Lipsiae: Petropoli, 1862), 5.

Luke 2:14: \aleph

THGNT: [1]* $\epsilon\upsilon\delta\omicron\kappa\iota\alpha\varsigma$ \aleph^*

[2] $\epsilon\upsilon\delta\omicron\kappa\iota\alpha$ \aleph^1

NA28: [1] $\epsilon\upsilon\delta\omicron\kappa\iota\alpha\varsigma$ \aleph^*

[2] $\epsilon\upsilon\delta\omicron\kappa\iota\alpha$ \aleph^2

The disagreement here is whether \aleph^1 (THGNT) or \aleph^2 (NA28) supports the reading with $\epsilon\upsilon\delta\omicron\kappa\iota\alpha$. The manuscript has an erasure of the *sigma*. The INTF online transcription agrees with the THGNT in assigning the correction to \aleph^1 , while the codexsinaiticus.org transcription lists “ca” and “cb2” as two correctors for the one correction – “ca” and “cb2” seem to correspond roughly to \aleph^1 and \aleph^2 , although cb is divided into three groups: cb1, cb2, and cb3.⁴³

Summary and Three Conclusions

(1) The Nature of the Variants/Variant Units in the THGNT

A person’s notion of “significant” vs. “insignificant” variants impacts an editor’s decision on what to print and impacts readers on how they will evaluate the usefulness an edition.⁴⁴ A textual critic will likely find far fewer variants to be “insignificant,” while NT scholars probably find quite a few more variants to be “insignificant,” while students and pastors might be tempted to think that 90%+ of the

⁴³ https://codexsinaiticus.org/en/project/transcription_detailed.aspx

⁴⁴ See the helpful discussion of this issue in Gurry, “Myths about Variants,” 191–210. Gurry’s thesis is that “it is true that a large majority of our vast number of variants really are trivial for modern Bible readers; but we also hope to show why giving the impression that no variants matter for Christian doctrine gives an equally false impression. Some variants, despite being tucked away in Bible footnotes or commentaries, really do touch on important doctrines and so cannot be ignored by Christians who treasure the Bible as the Word of God” (pp. 192–93). For Gurry, the most significant variants are Mark 1:1; Luke 23:34; John 1:18 and they are discussed in more detail. Other variants Gurry considers significant are Matt 12:47; 19:9; 21:29–31; 24:36; 26:28; Mark 1:2; 16:9–20; Luke 2:14; 10:1, 17; 11:1–4; 22:43–44; and John 5:3–4; 7:53–8:11; Acts 20:28; Romans 5:1; 14:23/16:25-27; Eph 1:1; 2 Thess 2:7; 1 Tim 3:16; Heb 2:9; 2 Pet 3:10; and Jude 5. Finally, Gurry mentions that a few variants touch upon Christian doctrine, yet these doctrines do not finally rest upon these passages with text-critical problems: Rom 16:7 and 1 Cor 14:34-35 for women in ministry, and 1 John 5:7-8 on the Trinity.

variants listed are “insignificant.” What is interesting to an editor may not be so interesting to the wider text-critical community, or to the wider community that reads the GNT. So, editors have to make choices and carve out a niche for themselves, if possible.

Many of the variant units unique to the THGNT are illustrative of scribal habits, such as dittography, details of spelling (one or two *nus* in John’s name?), and the difference between ι and $\epsilon\iota$ (so-called long *iota*). Many of these variants will not have much (if any) effect upon meaning and translation. But what these unique variants show is that the THGNT has carved out a niche for itself as having an apparatus that illustrates the “messiness” of scribal copying and its frequent errors, some of which are corrected, but plenty of which are not. The NA28 considers these scribal habits and their corrections to be too insignificant to be worth citing in its apparatus, which is also a perfectly legitimate choice. But readers of the GNT should be aware of how much the NA editions have tidied up the NT text, especially with full orthographic standardization being im-
poin NA28.⁴⁵ The THGNT allows readers of the GNT to step back in time and encounter the messiness found in even our “best” extant manuscripts (e.g., Sinaiticus, Vaticanus, Bezae, and Washingtonianus are all filled with scribal idiosyncrasies that the NA28 hides). A quick glance at Appendix #1 (listing all the textual differences with NA28) and Appendix #6 (listing the errors/imprecisions in NA28, and new variant units/additional variants found only in THGNT) will reveal the unique value of the THGNT apparatus.

(2) INTF Transcriptions Agreeing with the THGNT against the NA28

The INTF’s online transcriptions almost always agree with the THGNT when the THGNT is correct and the NA28 is in error. This is odd since the INTF has been closely linked with the NA editions since NA26 in the 1970s. However, the explanation

⁴⁵ Holger Strutwolf, “Orthographical Standardization of the NA28 Text,” *Institute for New Testament Textual Research* (blog), accessed September 2, 2018, <http://intf.uni-muenster.de/NA28/files/OrthNA28en.pdf>.

probably lies in (a) *who* made the transcriptions, and (b) *when* the transcriptions were made and/or updated, both of which are not public information at this point. Thus, the errors in the NA28 apparatus are not from the INTF's transcriptions, but in the NA28 edition itself, many probably inherited from earlier editions. These errors need correction.

Perhaps future NA editions (esp. its Bible software and online editions) will have a stronger link between the edition and the INTF online transcriptions. David Parker envisions the electronic NT of the future as having hyperlinks between the online edition, transcriptions, and images, so that the reader can move back and forth easily.⁴⁶ For now, only those well-acquainted with all the online text-critical resources scattered among the four winds of the internet are able to move so easily among edition, transcriptions, and images. Future electronic editions can (and should) include hyperlinks, but even a printed edition can still point to online resources, as the NA28 does with conjectures by pointing the reader to the Amsterdam Database of New Testament Conjectural Emendation.⁴⁷

In the past, moving from a critical edition to a transcription/images/plates of a specific manuscript would have been limited to specialists who had the bibliography and access to such specialized resources. And such resources were usually always printed, not digital. But the INTF is at the forefront of democratizing the text-critical enterprise and creating a stronger link between the NA editions (both print and electronic) and their excellent online transcriptions will help push forward this democratizing movement.

(3) Reliance on Tischendorf

In numerous variants, we had to make a choice on whether or not to trust Tischendorf's collations/transcriptions (see above discussions of Matt 10:2; 19:16; Mark 4:30; Luke 4:41). In some cases, this was because the palimpsest manuscript C(04) is

⁴⁶ Parker, *An Introduction to the New Testament Manuscripts*, 216–23.

⁴⁷ Strutwolf et al., *Nestle-Aland 28th Edition*, 49*. <http://ntvmr.uni-muenster.de/nt-conjectures>.

extremely difficult to read through images rather than in person. In \aleph , erasures and other corrections fade over time, so Tischendorf provides crucial testimony. Today's online, digital images come from the late-20th and early 21st century, and even the INTF microfilms are from the mid-20th century. However, Tischendorf examined and transcribed many important manuscripts in the mid-late 19th century *in person*, so *he viewed them when they were in better condition* and before textual scholars flocked to see and examine them in person. There are stories of even scholars in the mid-20th century smoking cigars while examining manuscripts!⁴⁸

Tischendorf is among the best NT textual critics in history; this might be an overstatement, but I cannot think of a greater textual critic in terms of publications, transcriptions, travels to see and discover new manuscripts in person, excellence of memory, and the overall accuracy of his editions. As great and influential as Westcott & Hort were, they relied upon Tischendorf's tireless work and prolific publications for their own work. Thus, we have little reason to doubt Tischendorf or be skeptical of his work, but this stance is open to debate. However, *I suggest that editors of the GNT cite Tischendorf as their source when their knowledge of a reading is based on him rather than first-hand examination of the manuscript today*. For example, at Matt 19:16, an edition could cite the correction in C(04) as 'C³ (acc. to Tisch.)' since images of C(04) today are not clear that there was a correction at Matt 19:16. Then, the edition should provide bibliography on Tischendorf's transcriptions and facsimiles in the Introduction, so that the reader can track down Tischendorf's work and evaluate for themselves. Many of his works are available online for free since they are out of copyright.

⁴⁸ The story comes from Daniel Wallace in his online course on NT Textual Criticism: <https://www.biblicaltraining.org/transcriptions/lecture-17-resources-nt-manuscripts>. Similar stories come from those who have visited the INTF and currently work at the INTF; see Dirk Jongkind, "What Does CBGM Actually Stand For?," *Evangelical Textual Criticism* (blog), January 30, 2014, <http://evangelicaltextualcriticism.blogspot.com/2014/01/what-does-cb-gm-actually-stand-for.html>. Jongkind and those at the INTF joke that Kurt Aland used the "Cigar Based Genealogical Method" (CBGM) for editing the NA editions since he was so often found smoking, even in "non-smoking" buildings.

CHAPTER 6

CONCLUSION

Over the course of five chapters, with many charts and statistics, manuscript images, and discussion of specific textual variants, I have argued that the THGNT and NA27/28 editions should not be viewed as competitive editions, where one “beats” the other and emerges as “better.” The editions complement one another with their unique strengths and weaknesses, especially when compared with the major projects underway today, such as the ECM with its extensive textual apparatus and the INTF with its online transcriptions and images. In light of these major developments, we must rethink the role of the one-volume printed edition. In the digital age with endless distractions and mental clutter, more is not always better.

We saw that the NA26/27 and NA28 *text* (outside of the Catholic Epistles) was from the 1970s and is slowly being updated as the ECM volumes are completed. The THGNT provides a brand new text based on recent developments in NT textual criticism, with a grand total of 1,193 textual differences against the NA27 (see charts on pp. 45–46). I then discussed some of the most “significant” textual differences that affect translation and interpretation, which have theological and ethical impact (pp. 72–87). Textual criticism is more than an academic discipline; its results affect Christian theology and practice. And although it is true that the vast majority of textual differences relate to more mundane matters of grammar and syntax, this still matters because it shows how much disagreement remains on issues like the Greek article, prepositions, and word order. And very often on these grammatical issues the NA28, ECM, and THGNT express uncertainty about what text is “original.” Therefore, all of this textual disagreement and textual uncertainty about grammatical variants should affect the way we teach and

understand NT Greek grammar, perhaps to the point where we confess that the “original” text may be unrecoverable on issues like word order, prepositions, and the article (pp. 87–102). This attitude is in stark contrast to Greek grammars, articles, and monographs in the late-20th and early-21st century, where the NA editions are essentially presented as definitive when giving statistics on how often certain words occur in the GNT, and when scholars analyze NT Greek grammar without first discussing and resolving the messy (sometimes extremely messy) textual evidence on any given grammatical topic.

Next, we saw that the THGNT textual apparatus is “better” than NA28 in its six areas of strengths:

1. Regarding *transparency*, the THGNT provides fuller transparency on manuscript readings by providing mini-transcriptions (something never before found in a hand edition), by often using *vid.* when the NA28 does not, and by using the label ‘*unclear*’ when a manuscript cannot be tied to any one variant.
2. Regarding *precision*, the THGNT textual apparatus is more precise than NA28’s apparatus in at least six areas: (1) the use of diamonds instead of brackets for indicating uncertainty; (2) spelling, with issues like moveable *nu*, *epsilon* > *iota* itacisms, *omicron* > *omega* otacisms, where the NA28 will standardize spelling rather than present exactly what a manuscript reads; (3) presenting more precise data from the Pericope Adulterae, John 7:53–8:11; (4) presenting abbreviated numerals when found in manuscripts; (5) presenting Latin parallels in bilingual Greek-Latin manuscripts; and (6) presenting *nomina sacra* when found in manuscripts.
3. Regarding *accuracy*, the THGNT apparatus exposes NA28 errors in presenting manuscript readings. In other words, when the two editions are put side-by-side for the same variants, there is a discrepancy and often (but not always!) the THGNT gives the correct data that can be proven by viewing the manuscripts themselves. Those who only use NA28 will be unaware of these errors.
4. Regarding *accuracy*, the THGNT apparatus also exposes NA28 errors with regards to manuscript corrections. Sometimes a correction will be in a manuscript, but the NA28 fails to cite it, while the THGNT does. In other cases, there might be two corrections, but the NA28 only cites one of them, while the THGNT correctly cites both. Those who only use NA28 will be unaware of these errors.
5. Regarding *completeness*, the NA28 will sometimes only provide a negative apparatus, meaning that it provides witnesses for variants that it rejects, but does not provide the witnesses for the variant that it accepts. In contrast, the THGNT always cites the witnesses both for its own text and for the variants that it rejects.
6. Regarding *the number of variants/variant units*, the THGNT cites new variant units not found at all in NA28, and cites additional variant readings within variant units that the NA28 does present. I was surprised by this discovery because of the small size of the THGNT’s apparatus.

Both the ECM and THGNT have developed beyond the NA26/27 with new methods, theories, and results. The tendency has been to compare the THGNT against the NA28/ECM. However, the current situation is different. In 2022, the situation is:

not... the THGNT vs. NA28,
but ... the THGNT (led by Jongkind) + the ECM (led by Strutwolf)
both improving/changing ... the NA26/27 (led by Aland),
with NA28 (and soon NA29) as “transition” texts.

When viewed from this wider angle, the ECM and the THGNT are both efforts to move beyond the NA26/27 editions produced in the 20th century and led by Kurt Aland *towards new methods, new theories, new uncertainty, and new results.*

First, regarding new methods, the ECM has chosen to push heavily towards external evidence through its use of the CBGM and the ability of computers to process the large amount of extant manuscript data consisting of thousands of manuscripts spanning over a thousand years. In contrast, the THGNT explicitly rejected the CBGM, and intentionally limited the data in its apparatus to early Greek manuscripts of the first five centuries – although the editors did consider a wider body of data when making textual decisions. My point is to contrast the *vast and extensive* amount of data used and presented in the ECM vs. the *intentionally limited, small* amount of data presented in the THGNT. The THGNT has also pushed more towards using internal evidence, namely, applying recent studies on scribal habits and using transcriptional probabilities to inform textual decisions. The NA26/27 editors did consider internal evidence, but the THGNT seems to put a greater emphasis upon it. While the ECM and THGNT editors pursued different methods, *both* are intended to be improvements upon NA26/27 methods.

Second, regarding new theories, the ECM has attempted to move past the anti-Byzantine bias of Westcott & Hort by giving a fair hearing to the Byzantine witnesses and by rejecting the Lucianic recension theory. The THGNT, at least in theory, still holds to a fairly conventional and firm rejection of the Byzantine text, and I am certain that the

THGNT editors also reject the Lucianic recension theory.¹ However, Jongkind clarified to me that this was a “lighter” rejection than that of NA26/27: “This rejection serves as an argument why variants need to be approached on a case-by-case basis, the eclectic method, rather than preferring a particular text wholesale. Within the eclectic method, the Byzantine text deserves a voice, but not a deciding one.”²

Third, on the issue of editorial (un)certainly, the ECM and THGNT are total opposites: the ECM goes so far as to print two equally valid options (with its split guiding lines) and thus refuses to give guidance on the original text, whereas the THGNT *presents* itself as a fairly confident text with only 232 diamond readings in the entire NT (I say *presents* a confident text because the editors were probably uncertain in more passages but chose not to indicate such). The ECM already has 324 split guiding lines for only Mark, Acts, and the Catholic Epistles. The total number of split guiding lines for the ECM of the entire NT will likely be more than a thousand

Fourth, regarding results, one of the surprising discoveries of this dissertation has been how similar the ECM and THGNT have been in pushing the NA27 text towards the Byzantine text, albeit only in a small way focused on grammatical and syntactical matters. Still, the differing methods of the ECM and THGNT have still led to similar results when it comes to evaluating the Byzantine text. Yet, *the THGNT is also more favorable towards the Byzantine text in its results, pushing the NA27 further towards the Byzantine text than the ECM does, even though the THGNT is more critical of the Byzantine text in its theory.*

However, we can view the results from another angle: How much overall agreement has been reached among our 21st century editions – the RP-Byz, THGNT, NA28, and ECM? Do we have a definitive, standard text? How much *significant* textual

¹ Jongkind, *An Introduction to the Greek New Testament*, 93–100.

² Dirk Jongkind, “Feedback Dissertation Hsieh,” n.p.

variation still exists? When we compare the NA26/27 (Aland-led), NA28/ECM (Strutwolf-led), and the THGNT (Jongkind-led), we are comparing three different editorial committees, who have all produced editions that still have significant textual differences among themselves, as we surveyed in chapter 2. Good editors still disagree on variants that significantly affect meaning and translation. In other words, the most obvious result of our study is that *the “original” text of the NT is less certain than many of us would like, especially in its grammatical details*. In fact, the text of the NT is far more uncertain than the overconfident NA27/UBS4 portrayed it to be. Thus, the task of NT exegesis always begins with the task of determining the text, and *these new editions point us in new directions towards readings that the NA27/UBS4 overconfidently rejected and point us in old directions back to a renewed appreciation of the Byzantine text, especially in its grammatical style that mirrors Koine Greek..*

APPENDIX 1
 TEXTUAL DIFFERENCES BETWEEN THE THGNT AND NA27
Differences in Superscriptions/Titles¹

Book	THGNT	NA27
Matthew	ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΘΘΑΙΟΝ	ΚΑΤΑ ΜΑΘΘΑΙΟΝ
Mark	ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ	ΚΑΤΑ ΜΑΡΚΟΝ
Luke	ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ	ΚΑΤΑ ΛΟΥΚΑΝ
John	ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ	ΚΑΤΑ ΙΩΑΝΝΗΝ
1 Corinthians	ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α	ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄
2 Corinthians	ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β	ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β΄
1 Thessalonians	ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α	ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α΄
2 Thessalonians	ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β	ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β΄

¹ Simon J. Gathercole, “The Titles of the Gospels in the Earliest New Testament Manuscripts,” *Zeitschrift Für Die Neutestamentliche Wissenschaft* 104, no. 1 (2013): 33–76.

Book	THGNT	NA27
1 Timothy	ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α	ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α΄
2 Timothy	ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β	ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β΄
James	superscription = ΙΑΚΩΒΟΥ ΕΠΙΣΤΟΛΗ subscription = ΙΑΚΩΒΟΥ ²	ΙΑΚΩΒΟΥ ΕΠΙΣΤΟΛΗ
1 Peter	superscription = ΠΕΤΡΟΥ ΕΠΙΣΤΟΛΗ Α subscription = ΠΕΤΡΟΥ Α	ΠΕΤΡΟΥ ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ
2 Peter	superscription = ΠΕΤΡΟΥ ΕΠΙΣΤΟΛΗ Β subscription = ΠΕΤΡΟΥ Β	ΠΕΤΡΟΥ ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ
1 John	superscription = ΙΩΑΝΝΟΥ ΕΠΙΣΤΟΛΗ Α subscription = ΙΩΑΝΝΟΥ Α	ΙΩΑΝΝΟΥ ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ
2 John	superscription = ΙΩΑΝΝΟΥ ΕΠΙΣΤΟΛΗ Β subscription = ΙΩΑΝΝΟΥ Β	ΙΩΑΝΝΟΥ ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ
3 John	superscription = ΙΩΑΝΝΟΥ ΕΠΙΣΤΟΛΗ Γ subscription = ΙΩΑΝΝΟΥ Γ	ΙΩΑΝΝΟΥ ΕΠΙΣΤΟΛΗ ΤΡΙΤΗ
Jude	superscription = ΙΟΥΔΑ ΕΠΙΣΤΟΛΗ subscription = ΙΟΥΔΑ ³	ΙΟΥΔΑ ΕΠΙΣΤΟΛΗ

² See full apparatus in CNTTS; only 03 attests to ΙΑΚΩΒΟΥ.

³ See full apparatus of inscriptions in Wasserman, *The Epistle of Jude: Its Text and Transmission*, 132–33, 208–9.

Gospel of Matthew

	Reference	THGNT	NA27	Issue
1	Matt 2:21	εισηλθεν ♦ ηλθεν	εισηλθεν	add/omit prep. prefix
2	Matt 3:2	και	[και]	add/omit conj. και
3	Matt 3:14	Ιωαννης ♦ omit	Ιωαννης	add/omit PN
4	Matt 3:16	αυτω	[αυτω]	add/omit dat. pron.
5	Matt 3:16	το	[το]	add/omit art.
6	Matt 3:16	του ²	[του ²]	add/omit art.
7	Matt 3:16	και ³	[και ³]	add/omit conj. και
8	Matt 4:16	σκοτια	σκοτει	substitution (syn.)
9	Matt 4:23	ο Ιησους	omit	THGNT adds ο Ιησους (lectionary influence?)
10	Matt 4:24	omit	[και ⁴]	NA27 adds conj. και
11	Matt 5:11	ψευδομενοι	[ψευδομενοι] {C} rating UBS4/5; {D} rating UBS3	add/omit ptc.

	Reference	THGNT	NA27	Issue
12	Matt 5:39	<i>omit</i>	[σου]	NA27 adds gen. pron.
13	Matt 6:1	<i>omit</i> ♦ δε	[δε]	add/omit conj. δε
14	Matt 6:15a	τα παραπτώματα αυτων ♦ <i>omit</i>	<i>omit</i> {C} rating UBS4/5; {D} rating UBS3	add/omit short phrase; NA27 no brackets
15	Matt 6:25	η τι πιητε	[η τι πιητε]	add/omit short phrase
16	Matt 6:33	βασιλειαν του θεου	βασιλειαν [του θεου]	add/omit short phrase
17	Matt 7:9	εστιν ♦ <i>omit</i>	εστιν	add/omit verb
18	Matt 7:12	αν	εαν	substitution (αν/εαν)
19	Matt 8:8	και αποκριθεις ♦ αποκριθεις δε	και αποκριθεις	substitution (conj.)
20	Matt 8:13	αυτου	[αυτου]	add/omit gen. pron.
21	Matt 8:18	πολλους	<i>omit</i>	THGNT adds adj.
22	Matt 8:18	οχλους	οχλον {C} rating UBS4/5; {D} rating UBS3	noun number (sg. vs. pl.);
23	Matt 8:21	<i>omit</i>	[αυτου]	NA27 adds gen. pron.
24	Matt 8:23	<i>omit</i>	το	NA28 adds art.

	Reference	THGNT	NA27	Issue
25	Matt 8:28	Γαδαρηνων ♦ γεργεσηνων	Γαδαρηνων {C} rating UBS3/4/5	orthography (prop. name); NA27 no brackets
26	Matt 9:14	πολλα	[πολλα]	add/omit adj.
27	Matt 9:18	εις ελθων ♦ εις προσελθων	εις ελθων	add/omit prep. prefix
28	Matt 9:19	ηκολουθει	ηκολουθησεν	verbal aspect (impf. vs. aor.)
29	Matt 9:27	αυτω	[αυτω]	add/omit dat. pron.
30	Matt 9:27	υιε Δαυειδ	υιος Δαυιδ	noun case (voc. vs. nom.)
31	Matt 10:2	omit	και ²	NA27 adds conj. και
32	Matt 10:23	ετεραν	ετεραν {C} rating UBS3/4/5	substitution; NA27 no brackets
33	Matt 10:32	omit	[τοις]	NA27 adds art.
34	Matt 10:33	omit	[τοις]	NA27 adds art.
35	Matt 11:15	ο εχων ωτα ακουειν ♦ ο εχων ωτα	ο εχων ωτα	add/omit inf.
36	Matt 11:23	καταβιβασθηση	καταβηση {C} rating UBS4/5; {D} rating UBS3	substitution (syn.); NA27 no brackets

	Reference	THGNT	NA27	Issue
37	Matt 12:4	εφαγεν	εφαγον {C} rating UBS3/4/5	verbal number (sg. vs. pl.); NA27 no brackets
38	Matt 12:10	θεραπευειν	θεραπευσαι	verbal aspect (pres. vs. aor.)
39	Matt 12:15	οχλοι	[οχλοι]	add/omit noun
40	Matt 12:25	ειδως δε	ειδως δε {C} rating UBS3/4/5	add/omit noun (ο Ιησους); NA27 no brackets
41	Matt 12:47	ειπεν δε τις αυτω ιδου η μητηρ σου και οι αδελφοι σου εξω εστηκασιν ζητουντες σοι λαλησαι	[ειπεν δε τις αυτω ιδου η μητηρ σου και οι αδελφοι σου εξω εστηκασιν ζητουντες σοι λαλησαι]	add/omit entire verse
42	Matt 13:7	απεπνιξαν	επνιξαν	THGNT adds prep. prefix
43	Matt 13:9	ωτα ♦ ωτα ακουειν	ωτα	add/omit inf.
44	Matt 13:30	μεχρι	εως	substitution (syn.)
45	Matt 13:35	δια του προφητου	δια του προφητου {C} rating UBS3/4/5	add/omit noun (Ησαιου); NA27 no brackets
46	Matt 13:35	omit	[κοσμου]	NA27 adds gen. noun
47	Matt 13:40	καιεται	[κατα]καιεται	add/omit prep. prefix
48	Matt 13:43	ωτα ♦ ωτα ακουειν	ωτα	add/omit inf.

	Reference	THGNT	NA27	Issue
49	Matt 13:44	παντα οσα εχει πωλει	πωλει παντα οσα εχει	word order
50	Matt 13:51	συνηκατε ♦ λεγει αυτοις ο ιησους συνηκατε	συνηκατε	add/omit long phrase (lectionary influence?)
51	Matt 14:3	αυτον	[αυτον]	add/omit acc. pron.
52	Matt 14:3	τη	omit	THGNT adds art.
53	Matt 14:4	αυτω ο Ιωαννης	ο Ιωαννης αυτω	word order
54	Matt 14:9	λυπηθεις ο βασιλευς δια τους ορκους ♦ ελυπηθη ο βασιλευς δια δε τους ορκους	λυπηθεις ο βασιλευς δια τους ορκους	sentence structure (ptc. vs. ind. verb); add/omit conj.
55	Matt 14:10	τον	[τον]	add/omit art.
56	Matt 14:12	αυτον	αυτο[ν]	pron. gender (neut. vs. masc.)
57	Matt 14:16	Ιησους	[Ιησους]	add/omit prop. noun
58	Matt 14:24	μεσον της θαλασσης ην ♦ σταδιους πολλους απο της γης απειχεν	σταδιους πολλους απο της γης απειχεν {C} rating UBS4/5; {D} rating UBS3	substitution; NA27 no brackets
59	Matt 14:26	Και ιδοντες αυτον οι μαθηται ♦ οι δε μαθηται ιδοντες αυτον	οι δε μαθηται ιδοντες αυτον	substitution (και/δε); word order
60	Matt 14:27	ο Ιησους αυτοις ♦ αυτοις ο ιησους	[ο Ιησους] αυτοις	word order; add/omit proper name (lectionary influence?)

	Reference	THGNT	NA27	Issue
61	Matt 14:29	Πετρος	[ο] Πετρος	NA27 adds art.
62	Matt 14:30	ισχυρον	[ισχυρον]	add/omit adj.
63	Matt 15:2	αυτων	[αυτων]	add/omit gen. pron.
64	Matt 15:6	τον πατερα αυτου	τον πατερα αυτου {C} rating UBS4/5; {D} rating UBS3	add/omit short phrase (η την μητερα αυτου); NA27 no brackets
65	Matt 15:12	αυτου	omit	THGNT adds gen. pron.
66	Matt 15:14	οδηγοι τυφλων	οδηγοι [τυφλων]	add/omit noun
67	Matt 15:15	omit	[ταυτην]	add/omit dem. pron.
68	Matt 15:30	χωλους κωφους τυφλους κυλλους	χωλους τυφλους κυλλους κωφους	word order
69	Matt 15:31	λαλουντας κυλλους υγιεις	λαλουντας κυλλους υγιεις {C} rating UBS3/4/5	substitution; NA27 no brackets
70	Matt 15:36	omit	και ²	NA27 adds conj. και
71	Matt 15:39	Μαγαδᾶν	Μαγαδάν {C} rating UBS3/4/5	orthography prop. name (Μαγδαλαν, Μαγδαλα); NA27 no brackets
72	Matt 16:2b–3	οψιας ... δυνασθε	[οψιας ... δυνασθε] {C} rating UBS4/5; {D} rating UBS3	add/omit two verses

	Reference	THGNT	NA27	Issue
73	Matt 16:12	των αρτων	των αρτων {C} rating UBS4/5; {D} rating UBS3	substitution (του αρτου); add short phrase (των Φαρισαιων και Σαδδουκαιων); NA27 no brackets
74	Matt 17:9	εκ νεκρων αναστη	εκ νεκρων εγερθη	substitution (syn.); verbal voice (MP ₂ vs. act.)
75	Matt 17:10	αυτου	omit	THGNT adds poss. pron.
76	Matt 17:15	κακως εχει ♦ κακως πασχει	κακως πασχει	substitution (syn.)
77	Matt 17:24	τα ²	[τα ²]	add/omit art.
78	Matt 18:7	ανθρωπω ♦ ανθρωπω εκεινω	ανθρωπω	add/omit dem. pron.
79	Matt 18:14	πατρος υμων	πατρος υμων {C} rating UBS3/4/5	substitution (ημων, μου); NA27 no brackets
80	Matt 18:15	εις σε ♦ omit	[εις σε]	add/omit prep. phrase
81	Matt 18:18	αν	εαν	substitution (αν/εαν)
82	Matt 18:19	αμην	[αμην]	add/omit part. αμην
83	Matt 18:21	αυτω ο Πετρος ειπεν	ο Πετρος ειπεν αυτω	word order
84	Matt 18:25	αυτου ²	omit	THGNT adds poss. pron.

	Reference	THGNT	NA27	Issue
85	Matt 18:26	κυριε	<i>omit</i>	THGNT adds voc. noun
86	Matt 18:34	αυτω	<i>omit</i>	THGNT adds pers. pron.
87	Matt 19:7	αυτην	[αυτην]	add/omit acc. pron.
88	Matt 19:9	<i>omit</i>	στι	NA27 adds conj. <i>στι</i>
89	Matt 19:9	και ο απολελυμενην γαμησας μοιχεται	<i>omit</i>	THGNT adds long phrase
90	Matt 19:10	αυτου	[αυτου]	add/omit gen. pron.
91	Matt 19:11	τουτον	[τουτον]	add/omit dem. pron.
92	Matt 19:21	τοις	[τοις]	add/omit art.
93	Matt 19:24	τρυπηματος ♦ τρηματος	τρυπηματος	substitution (syn.)
94	Matt 19:29	η γυναικα	<i>omit</i> {C} rating UBS3/4/5	THGNT adds small phrase; NA27 no brackets
95	Matt 20:5	δε ²	[δε ²]	add/omit conj. δε
96	Matt 20:10	το	[το]	add/omit art.
97	Matt 20:15	η ουκ ♦ ουκ	[η] ουκ	add/omit conj. η
98	Matt 20:17	τους δωδεκα μαθητας	τους δωδεκα [μαθητας]	add/omit noun

	Reference	THGNT	NA27	Issue
99	Matt 20:20	απ αυτου ♦ παρ αυτου	απ αυτου	substitution (prep.)
100	Matt 20:23	omit	[τουτο]	add/omit dem. pron.
101	Matt 20:26	αν	εαν	substitution (αν/εαν)
102	Matt 20:30	ελεησον ημας Ιησου	ελεησον ημας [κυριε] {C} rating UBS4/5; {D} rating UBS3	substitution (titles for Jesus)
103	Matt 20:30	υιε Δαυειδ	υιος Δαυιδ	noun case (voc. vs. nom.)
104	Matt 20:31	κυριε ελεησον ημας	ελεησον ημας κυριε {C} rating UBS4/5; {D} rating UBS3	word order; NA27 no brackets
105	Matt 20:31	υιε Δαυειδ ♦ υιος Δαυειδ	υιος Δαυιδ	noun case (voc. vs. nom.)
106	Matt 21:1	προς	εις	substitution (prep.)
107	Matt 21:6	προσεταξεν	συνεταξεν	substitution (prep. prefix)
108	Matt 21:18	επαναγων ♦ επαναγαγων	επαναγων	substitution (prep. prefix)
109	Matt 21:25	παρ ♦ εν	εν	substitution (prep.)

	Reference	THGNT	NA27	Issue
110	Matt 21:29-31	ου θελω, υστερον δε μεταμεληθεις απηλθεν. ... δευτερω ... εγω, κυριε· και ουκ απηλθεν. ... ο πρωτος	ου θελω, υστερον δε μεταμεληθεις απηλθεν. ... ετερω ... εγω, κυριε· και ουκ απηλθεν. ... ο πρωτος {C} rating UBS3/4/5	substitution (syn.); NA27 no brackets
111	Matt 21:43	οτι ♦ <i>omit</i>	οτι	add/omit conj. οτι
112	Matt 21:44	και ο πεσων επι τον λιθον τουτον συνθλασθησεται εφ ον δ αν πεση λικμησει αυτον	[και ο πεσων επι τον λιθον τουτον συνθλασθησεται εφ ον δ αν πεση λικμησει αυτον]	add/omit entire verse
113	Matt 22:10	ο γαμος ♦ ο νυμφων	ο γαμος	substitution
114	Matt 22:13	αρατε αυτον και εκβαλετε	ἐκβάλετε αὐτόν	THGNT adds short phrase; word order
115	Matt 22:16	λεγοντας	λεγοντες	noun case (acc. vs. nom.)
116	Matt 22:30	αγγελιοι θεου	αγγελοι	THGNT adds gen. noun
117	Matt 22:32	ο θεος ⁴	[ο] θεος ⁴	add/omit art.
118	Matt 22:35	νομικος	[νομικος]	add/omit noun
119	Matt 22:39	<i>omit</i>	δε	NA27 adds conj. δε
120	Matt 22:43	καλει κυριον αυτον ♦ καλει αυτον κυριον	καλει αυτον κυριον	word order

	Reference	THGNT	NA27	Issue
121	Matt 23:3	αν	εαν	substitution (αν/εαν)
122	Matt 23:4	και δυσβαστακτα	[και δυσβαστακτα]	add/omit short phrase
123	Matt 23:23	δε	[δε]	add/omit conj. δε
124	Matt 23:23	αφειναι	αφειναι {C} rating UBS4/5; no entry UBS3	verbal aspect (αφειναι); NA27 no brackets
125	Matt 23:26	και της παροψιδος	omit {D} rating UBS3/4/5	THGNT adds short phrase; verbal aspect
126	Matt 23:26	αυτων	αυτου	pron. number (pl. vs. sg.)
127	Matt 23:30	κοινωνοι αυτων	αυτων κοινωνο	word order
128	Matt 23:36	παντα ταυτα	ταυτα παντα	word order
129	Matt 23:39	ἀπάρτι	ἀπ' ἄρτι	alternate accent and spacing
130	Matt 24:31	φωνης	omit	THGNT adds noun
131	Matt 24:31	omit	[των ²]	add/omit art.
132	Matt 24:33	ταυτα παντα	παντα ταυτα	word order
133	Matt 24:38	omit	[εκειναις]	add/omit dem. pron.
134	Matt 24:39	και ³	[και ³]	add/omit conj. και

	Reference	THGNT	NA27	Issue
135	Matt 25:4	αυτων	εαυτων	substitution (reflex. vs. pers. pron.) ⁴
136	Matt 25:6	απαντησιν αυτου ♦ απαντησιν	απαντησιν [αυτου]	add/omit gen. pron.
137	Matt 25:17	και	omit	THGNT adds conj. και
138	Matt 25:22	δε	[δε]	add/omit conj. δε
139	Matt 25:41	κατηραμενοι ♦ οι κατηραμενοι	[οι] κατηραμενοι	add/omit art.
140	Matt 26:20	μετα των δωδεκα	μετα των δωδεκα {C} rating UBS3/4/5	add/omit noun (μαθητων); NA27 no brackets
141	Matt 26:36	ου	[ου]	add/omit gen. rel. pron.
142	Matt 26:44	ειπων ♦ ειπων παλιν	ειπων παλιν	add/omit adv.
143	Matt 26:45	το	[το]	add/omit art.
144	Matt 26:53	πλειους ♦ πλειω	πλειω	substitution (syn.)

⁴ Moulton, *A Grammar of New Testament Greek, Volume I: Prolegomena*, 87.

	Reference	THGNT	NA27	Issue
145	Matt 26:61	οικοδομησαι ♦ αυτον οικοδομησαι	οικοδομησαι	add/omit acc. pron.
146	Matt 26:64	ἀπάρτι	ἀπ' ἄρτι	alternate accent and spacing
147	Matt 26:74	ευθυς	ευθεως	substitution (syn.)
148	Matt 27:3	παραδους ♦ παραδιδους	παραδιδους	verbal aspect (aor. vs. pres.)
149	Matt 27:11	αυτω	omit	THGNT adds dat. pron.
150	Matt 27:16	Βαραββαν	[Ιησουν] Βαραββαν	NA27 adds prop. noun
151	Matt 27:17	Βαραββαν	[Ιησουν τον] Βαραββαν	NA27 adds prop. noun and art.
152	Matt 27:24	του δικαιου ♦ omit	omit	add/omit adj.
153	Matt 27:29	βασιλευ ♦ ο βασιλευς	βασιλευ	noun case (voc. vs. nom.); add/omit art.
154	Matt 27:40	omit	[και ³]	NA27 adds conj. και
155	Matt 27:41	omit ♦ και ¹	και ¹	add/omit conj. και
156	Matt 27:51	εις δυο απ ανωθεν εως κατω	απ ανωθεν εως κατω εις δυο	word order

	Reference	THGNT	NA27	Issue
157	Matt 27:56	Ιωση	Ιωσηφ	alt. proper name (see BDAG entry on Ιωσηης)
158	Matt 27:57	εμαθητευσεν	εμαθητευθη	verbal voice (act. vs. MP ₂)
159	Matt 27:59	omit	[εν]	add/omit prep. before dat.
160	Matt 28:2	omit ♦ απο της θυρας	omit	add/omit prep. phrase
161	Matt 28:14	omit	[αυτον]	add/omit acc. pron.
162	Matt 28:15	omit	[ημερας]	add/omit noun
163	Matt 28:18	omit	[της]	add/omit art.

Gospel of Mark

	Reference	THGNT	NA27/28	Issue
1	Mark 1:1	υιου θεου ♦ omit	[υιου θεου]	add/omit noun phrase
2	Mark 1:4	ο βαπτιζων	[ο] βαπτιζων	add/omit art.
3	Mark 1:8	εν υδατι ♦ υδατι	υδατι	add/omit prep. before dat.

	Reference	THGNT	NA27/28	Issue
4	Mark 1:40	και γονυπετων	[και γονυπετων] {C} rating UBS4/5; {D} rating UBS3	add/omit short phrase
5	Mark 2:3	προς αυτον παραλυτικον φεροντες	φεροντες προς αυτον παραλυτικον ECM split line: φεροντες προς αυτον παραλυτικον // προς αυτον παραλυτικον φεροντες	word order
6	Mark 2:5	αφεωνται	αφιενται	verbal aspect (perf. vs. pres.)
7	Mark 2:9	αφεωνται ♦ αφιενται	αφιενται	verbal aspect (perf. vs. pres.)
8	Mark 2:10	αφιεναι επι της γης αμαρτιας	αφιεναι αμαρτιας επι της γης ECM split line: αφιεναι αμαρτιας επι της γης // επι της γης αφιεναι αμαρτιας	word order
9	Mark 2:15-16	αυτω και οι γραμματεις των Φαρισαιων ιδοντες	αυτω και οι γραμματεις των Φαρισαιων ιδοντες {C} rating UBS3/4/5	substitution; NA27 no brackets
10	Mark 2:16	ησθιεν	εσθιει	verbal aspect/tense (impf. vs. pres.)
11	Mark 2:17	omit	[οτι]	NA28 adds conj. ὅτι after verb of speaking

	Reference	THGNT	NA27/28	Issue
12	Mark 2:22	ο οινος εκχειται και οι ασκοι απολουνται	ο οινος απολλυται και οι ασκοι {C} rating UBS3/4/5	THGNT adds verb; NA27 no brackets
13	Mark 2:22	καινους ♦ καινους βλητεον	καινους {C} rating UBS3/4/5	add/omit adj.; NA27 no brackets
14	Mark 2:26	τοις ιερευσιν	τους ιερεις	noun case (dat. vs. acc.)
15	Mark 3:4	αγαθοποιησαι	αγαθον ποιησαι ECM split line: αγαθον ποιησαι // αγαθοποιησαι	substitution
16	Mark 3:5	χειρα σου	χειρα ECM split line: χειρα // χειρα σου	THGNT adds poss. pron.
17	Mark 3:7	ηκολουθησεν	[ηκολουθησεν] {C} rating UBS4/5; {D} rating UBS3	add/omit verb
18	Mark 3:11	λεγοντα	λεγοντες	ptc. gender (neut. vs. masc.)
19	Mark 3:14	omit ♦ ους και αποστολους ωνομασεν	[ους και αποστολους ωνομασεν]	add/omit long phrase
20	Mark 3:16	omit ♦ και εποιησεν τους δωδεκα	[και εποιησεν τους δωδεκα]	add/omit long phrase
21	Mark 3:17	ονοματα	ονομα[τα]	noun number (sing. vs. pl.)
22	Mark 3:20	ο οχλος	[ο] οχλος	add/omit art.

	Reference	THGNT	NA27/28	Issue
23	Mark 3:25	στηναι	σταθηναι	verbal voice (act. vs. pass.)
24	Mark 3:26	και εμερισθη ♦ και μεμερισται	και εμερισθη	verbal aspect (pf. vs. aor.)
25	Mark 3:32	omit	[και αι αδελφαι σου]	add/omit long phrase
26	Mark 3:33	αδελφοι μου	αδελφοι [μου]	add/omit poss. pron.
27	Mark 3:35	γαρ	[γαρ]	add/omit conj. γαρ
28	Mark 4:8	και αυξανομενα	και αυξανομενα {C} rating UBS3/4/5	substitution (voice, gender, number); NA27 no brackets
29	Mark 4:8	έν...έν...έν	ἐν...ἐν...ἐν {C} rating UBS3/4/5 ECM split line: ἐν...ἐν...ἐν // ἐν...έν...έν	accentuation difference (prep. vs. numeral); NA27 no brackets
30	Mark 4:15	εν αυτοις	εις αυτους {C} rating UBS4/5; no entry in UBS3	substitution (prep.); NA27 no brackets
31	Mark 4:16	ομοιως	omit	THGNT adds adv.
32	Mark 4:20	έν...έν...έν	ἐν...ἐν...ἐν {C} rating UBS4/5; {B} rating UBS3 ECM split line: ἐν...ἐν...ἐν // ἐν...έν...έν	accentuation difference (prep. vs. numeral); NA27 no brackets

	Reference	THGNT	NA27/28	Issue
33	Mark 4:26	εαν	omit	THGNT adds part.
34	Mark 4:28	πληρη	πληρη[ς]	noun case (nom. vs. acc.)
35	Mark 4:30	αυτην παραβολη θωμεν ♦ παραβολη παραβαλωμεν αυτην	αυτην παραβολη θωμεν	substitution (verb)
36	Mark 5:1	Γερασηνων ♦ γαδαρηνων	Γερασηνων {C} rating UBS3/4/5	alternate spellings; NA27 no brackets
37	Mark 5:10	αυτους	αυτα	noun gender (masc. vs. neut.)
38	Mark 5:21	εν τω πλοιω	[εν τω πλοιω] {C} rating UBS4/5; {D} rating UBS3	add/omit prep. phrase
39	Mark 5:23	παρεκάλει	παρακαλει ECM split line: παρακαλει // παρεκάλει	verbal aspect (impf. vs. pres.); hist. pres. (HP)
40	Mark 5:34	θυγατερ	θυγατηρ	noun case (voc. vs. nom.)
41	Mark 5:41	ταλιθα κούμ ♦ ταλιθα κουμι	ταλιθα κουμ (no accents)	transliteration of Aramaic
42	Mark 5:42	omit ♦ ευθυσ	[ευθυσ]	add/omit adv.

	Reference	THGNT	NA27/28	Issue
43	Mark 6:2	εν τη συναγωγή διδασκειν	διδασκειν εν τη συναγωγή ECM split line: διδασκειν εν τη συναγωγή // εν τη συναγωγή διδασκειν	word order
44	Mark 6:2	και αι δυναμεις τοιαυται δια των χειρων αυτου γεινονται	και αι δυναμεις τοιαυται δια των χειρων αυτου γινομεναι {C} rating UBS3/4/5	substitution; NA27 no brackets
45	Mark 6:3	Ιωσητος ♦ ιωση	Ιωσητος	spelling of proper name
46	Mark 6:5	εκει ουδεμιαν δυναμιν ποιησαι	εκει ποιησαι ουδεμιαν δυναμιν	word order
47	Mark 6:14	ελεγεν	ελεγον	verbal number (3 rd sg. vs. 3 rd pl.)
48	Mark 6:16	ηγερθη ♦ ηγερθη εκ νεκρων	ηγερθη	add/omit prep. phrase
49	Mark 6:20	ηπορει	ηπορει {C} rating UBS4/5; {D} rating UBS3	substitution; NA27 no brackets
50	Mark 6:22	θυγατρος αυτης της Ηρωδιαδος	θυγατρος αυτου Ηρωδιαδος {C} rating UBS4/5; {D} rating UBS3	pron. gender; THGNT adds art.; NA27 no brackets
51	Mark 6:22	και ³	omit	THGNT adds conj. και
52	Mark 6:22	αρεσασης	ηρεσεν	substitution (ptc. vs. ind.)

	Reference	THGNT	NA27/28	Issue
53	Mark 6:23	<i>omit</i>	[πολλα]	add/omit adj.
54	Mark 6:23	ὅτι ὁ	ὁ τι {C} rating UBS4/5; {D} rating UBS3 ECM split line: ὁ τι // ὅτι ὁ	substitution (ὅτι vs. ὁ τι); THGNT adds rel. pron. ; NA27 no brackets
55	Mark 6:27	ενεγκαι ♦ ενεχθηναι	ενεγκαι	verbal voice (act. vs. mid/pass)
56	Mark 6:33	επεγνωσαν ♦ επεγνωσαν αυτους	επεγνωσαν ECM split line: επεγνωσαν // επεγνωσαν αυτους	add/omit acc. pron.
57	Mark 6:41	αυτου	[αυτου] ECM split line: <i>omit</i> // αυτου	add/omit gen. pron.
58	Mark 6:41	παραθωσιν	παρατιθωσιν	verbal aspect (aor. vs. pres.)
59	Mark 6:43	κλασματων	κλασματα	noun case (gen. vs. acc.)
60	Mark 6:44	τους αρτους	[τους αρτους]	add/omit short phrase
61	Mark 6:51	<i>omit</i>	[εκ περισσου] ECM split line: εκ περισσου // <i>omit</i>	add/omit prep. phrase
62	Mark 7:4	<i>omit</i> ♦ και κλινων	[και κλινων]	add/omit short phrase
63	Mark 7:6	οτι	[οτι]	add/omit conj. ὅτι

	Reference	THGNT	NA27/28	Issue
64	Mark 7:9	τηρησητε	στησητε {D} rating UBS4/5	substitution (syn.); NA27 no brackets
65	Mark 7:15	εστιν ² ♦ εκεινα εστιν	εστιν	add/omit dem. pron.
66	Mark 7:24	Τυρου και Σιδωνος	Τυρου ECM split line: Τυρου // Τυρου και Σιδωνος	THGNT adds short phrase
67	Mark 7:26	η γυνη δε	η δε γυνη	word order
68	Mark 7:28	ναι κυριε	κυριε	THGNT adds part. ναι
69	Mark 7:35	<i>omit</i>	[ευθεως]	add/omit adv.
70	Mark 7:37	αλαλους	[τους] αλαλους	add/omit art.
71	Mark 8:3	ηκασιν ♦ εισιν	ηκασιν	verbal aspect (pf. vs. pres.)
72	Mark 8:13	εις το πλοιον	<i>omit</i>	THGNT adds prep. phrase
73	Mark 8:17	λεγει ♦ ο ιησους λεγει	λεγει ECM split line: λεγει // ο ιησους λεγει	add/omit prop. name (lectionary influence?)
74	Mark 8:20	οτε δε ♦ οτε	οτε ECM split line: οτε // οτε και	add/omit conj. δε

	Reference	THGNT	NA27/28	Issue
75	Mark 8:20	οι δε ειπαν	και λεγουσιν [αυτω] ECM split line: και λεγουσιν αυτω // οι δε ειπαν	substitution (καί/δέ); THGNT adds art.; verbal aspect/tense (HP)
76	Mark 8:21	πως	omit	THGNT adds part. πώς
77	Mark 8:26	μηδε ειπης τινι εν τη κωμη	omit	THGNT adds long phrase
78	Mark 8:28	omit	[οτι] ECM split line: οτι // omit	add/omit conj. ὅτι
79	Mark 8:32	αυτον ο Πετρος	ο Πετρος αυτον	word order
80	Mark 8:36	τον ¹	omit	THGNT adds art.
81	Mark 9:1	των ωδε εστηκοτων	ωδε των εστηκοτων	word order
82	Mark 9:2	Ιωαννην	τον Ιωαννην	NA28 adds art. before prop. noun
83	Mark 9:7	ηλθεν	εγενετο ECM split line: εγενετο // ηλθεν	substitution (syn.)
84	Mark 9:9	απο	εκ ECM split line: εκ // απο	substitution (prep.)
85	Mark 9:20	εσπαραξεν	συνεσπαραξεν	NA27 adds prep. prefix
86	Mark 9:22	αυτον και εις πυρ	και εις πυρ αυτον	word order

	Reference	THGNT	NA27/28	Issue
87	Mark 9:29	και νηστεια ♦ <i>omit</i>	<i>omit</i> ECM split line: <i>omit</i> // και νηστεια	THGNT adds short phrase
88	Mark 9:38	<i>omit</i> ♦ ος ουκ ακολουθει ημιν και	<i>omit</i>	THGNT adds long phrase
89	Mark 9:42	πιστευοντων εις εμε	πιστευοντων [εις εμε]	add/omit prep. phrase
90	Mark 10:1	και ²	[και ²] ECM split line: και ² // <i>omit</i>	add/omit conj.
91	Mark 10:6	εποιησεν αυτους ♦ εποιησεν αυτους ο θεος	εποιησεν αυτους	add/omit noun phrase
92	Mark 10:7	και προσκολληθησεται προς την γυναικα αυτου	[και προσκολληθησεται προς την γυναικα αυτου] {C} rating UBS4/5; {D} rating UBS3 ECM split line: προσκολληθησεται προς την γυναικα αυτου // προσκολληθησεται τη γυναικι αυτου	add/omit long phrase
93	Mark 10:19	μη μοιχευσης μη φονευσης ♦ μη φονευσης μη μοιχευσης	μη φονευσης μη μοιχευσης	word order
94	Mark 10:21	<i>omit</i>	[τοις] ECM split line: τοις // <i>omit</i>	add/omit art.
95	Mark 10:25	της ¹	[της ¹] ECM split line: της ¹ // <i>omit</i>	add/omit art.

	Reference	THGNT	NA27/28	Issue
96	Mark 10:25	της ²	[της ²] ECM split line: της ² // omit	add/omit art.
97	Mark 10:28	ο Πετρος λεγειν	λεγειν ο Πετρος	word order
98	Mark 10:28	ηκολουθηκαμεν ♦ ηκολουθησαμεν	ηκολουθηκαμεν	verbal aspect (perf. vs. aor.)
99	Mark 10:31	οι	[οι]	add/omit art.
100	Mark 10:36	omit	[με]	add/omit acc. pron.
101	Mark 10:52	ο δε Ιησους	και ο Ιησους	substitution (conj.)
102	Mark 11:3	οτι	omit	THGNT adds conj. <i>ὅτι</i> after verb of speaking
103	Mark 11:19	εξεπορευετο	εξεπορευοντο {C} rating UBS3/4/5 ECM split line: εξεπορευον // εξεπορευετο	verbal number (sg. vs. pl.); NA27 no brackets
104	Mark 11:26	omit ♦ add verse 26 ει δε υμεις ουκ αφιετε ουδε ο πατηρ υμων ο εν τοις ουρανοις αφησει τα παραπτωματα υμων	omit	add/omit entire verse
105	Mark 11:31	ουν	[ουν]	add/omit conj. ουν
106	Mark 12:1	εφυτευσεν ανθρωπος	ανθρωπος εφυτευσεν	word order
107	Mark 12:9	ουν	[ουν]	add/omit conj. ουν

	Reference	THGNT	NA27/28	Issue
108	Mark 12:23	<i>omit</i> ♦ οταν αναστωσιν	[οταν αναστωσιν] {C} rating UBS4/5; {D} rating UBS3	add/omit short phrase
109	Mark 12:25	οι εν τοις ουρανοις ♦ εν τοις ουρανοις	εν τοις ουρανοις	add/omit art.
110	Mark 12:26	ο θεος Ισαακ	[ο] θεος Ισαακ	add/omit art.
111	Mark 12:26	ο θεος Ιακωβ	[ο] θεος Ιακωβ	add/omit art.
112	Mark 12:28	ειδως ♦ ιδων	ιδων ECM split line: ιδων // ειδως	substitution
113	Mark 12:30	αυτη πρωτη εντολη ♦ <i>omit</i>	<i>omit</i>	add/omit short phrase
114	Mark 12:31	και δευτερα ομοια αυτη ♦ δευτερα αυτη	δευτερα αυτη	add/omit conj. and adj.
115	Mark 12:33	<i>omit</i> ♦ και εξ ολης της ψυχης	<i>omit</i>	add/omit long phrase
116	Mark 12:34	αυτον	[αυτον]	add/omit acc. pron.
117	Mark 12:36	ο κυριος	κυριος	THGNT adds art.
118	Mark 12:36	υποποδιον	υποκατω {C} rating UBS3/4/5	substitution; NA27 no brackets
119	Mark 12:37	ο πολυς	[ο] πολυς	add/omit art.

	Reference	THGNT	NA27/28	Issue
120	Mark 13:8	<i>omit</i> ♦ και ταραχαι	<i>omit</i>	add short phrase
121	Mark 13:15	δε	[δε]	add/omit conj. δε
122	Mark 13:20	κυριος εκολοβωσεν	εκολοβωσεν κυριος	word order
123	Mark 13:27	αγγελους ♦ αγγελους αυτου	αγγελους ECM split line: αγγελους αυτου // αγγελους	add gen. pron.
124	Mark 13:27	εκλεκτους αυτου	εκλεκτους [αυτου]	add/omit gen. pron.
125	Mark 13:33	και προσευχεσθε	<i>omit</i>	THGNT adds short phrase
126	Mark 14:19	<i>omit</i> ♦ και αλλος μητι εγω	<i>omit</i>	add/omit long phrase
127	Mark 14:25	ουκετι ου μη πιω	ουκετι ου μη πιω {C} rating UBS3/4/5	substitution; NA27 no brackets
128	Mark 14:30	η δις αλεκτορα φωνησαι	η δις αλεκτορα φωνησαι {C} rating UBS3/4/5	substitution; NA27 no brackets
129	Mark 14:33	τον Ιακωβον	[τον] Ιακωβον	add/omit art. before PN
130	Mark 14:33	τον Ιωαννην	[τον] Ιωαννην	add/omit art. before PN
131	Mark 14:47	τις	[τις]	add/omit indef. pron.
132	Mark 14:53	αυτω	<i>omit</i>	THGNT adds pron.

	Reference	THGNT	NA27/28	Issue
133	Mark 14:68	και αλεκτωρ εφωνησεν ♦ <i>omit</i>	[και αλεκτωρ εφωνησεν] {C} rating UBS4/5; {D} rating UBS3 ECM split line: και αλεκτωρ εφωνησεν // <i>omit</i>	add/omit short phrase
134	Mark 14:70	<i>omit</i> ♦ και η λαλια σου ομοιαζει	<i>omit</i>	add/omit long phrase
135	Mark 15:8	αι ♦ <i>omit</i>	<i>omit</i>	add/omit adv.
136	Mark 15:12	<i>omit</i>	[θελετε] {C} rating UBS4/5; {D} rating UBS3	add/omit verb
137	Mark 15:12	ον λεγετε	[ον λεγετε]	add/omit short phrase
138	Mark 15:20	ιματια τα ιδια	ιματια αυτου ECM split line: αυτου // τα ιδια	substitution (syn.)
139	Mark 15:32	αυτω	συν αυτω	NA27 adds prep. before dat.
140	Mark 15:36	γεμισας ♦ και γεμισας	[και] γεμισας	NA28 adds conj.
141	Mark 15:39	οτι ουτως εξεπνευσεν	οτι ουτως εξεπνευσεν {C} rating UBS3/4/5 ECM split line: ουτως // ουτως κραξας	substitution; NA27 no brackets
142	Mark 15:39	υιος ην θεου	υιος θεου ην	word order

	Reference	THGNT	NA27/28	Issue
143	Mark 15:41	αι ♦ αι και	αι	add/omit conj. και
144	Mark 15:43	Ιωσηφ ο απο Αριμαθαιας	Ιωσηφ [ο] απο Αριμαθαιας	add/omit art.
145	Mark 15:44	ηδη ♦ παλαι	παλαι	substitution
146	Mark 16:1	η του Ιακωβου	η [του] Ιακωβου ECM split line: η του Ιακωβου // η Ιακωβου	add/omit art.
147	Mark 16:14	δε	[δε]	add/omit conj. δε
148	Mark 16:17	ακολουθησει ταυτα	ταυτα παρακολουθησει	word order; NA28 adds prep. prefix
149	Mark 16:17	omit	καιναις ECM split line: omit // καιναις	NA28 adds adj.
150	Mark 16:18	και εν ταις χερσιν	[και εν ταις χερσιν]	add/omit long phrase
151	Mark 16:19	κυριος Ιησους	κυριος Ιησους {C} rating UBS3/4/5	add/omit prop. noun; NA27 no brackets
152	Mark 16:20	αμην	omit ECM split line: omit // αμην	THGNT adds part. αμην

Gospel of Luke

	Reference	THGNT	NA27	Issue
1	Luke 1:15	<i>omit</i>	[του]	add/omit art.
2	Luke 1:63	το	<i>omit</i>	THGNT adds art.
3	Luke 2:9	<i>omit</i> ♦ ιδου	<i>omit</i>	add/omit interjection
4	Luke 2:26	πριν αν ♦ πριν η αν ♦ πριν η	πριν [η] αν	add/omit part./conj. η
5	Luke 2:35	δε ♦ <i>omit</i>	[δε]	add/omit conj. δε
6	Luke 2:42	<i>omit</i> ♦ εις ιεροσολυμα	<i>omit</i>	add/omit prep. phrase
7	Luke 2:52	<i>omit</i>	[εν τη]	NA27 adds prep. and art. before dat.
8	Luke 3:3	<i>omit</i>	[την]	add/omit art.
9	Luke 3:20	πασιν ♦ πασιν και	πασιν [και]	add/omit conj. και
10	Luke 3:31	Ναθαμ ♦ Ναθαν	Ναθαμ	orthography prop. noun

	Reference	THGNT	NA27	Issue
11	Luke 3:32	Σαλα ♦ Σαλμων	Σαλα	orthography prop. noun
12	Luke 3:33	του Αμιναδαβ του Αδμειν του Αρνει	του Αμιναδαβ του Αδμιν του Αρνι {C} rating UBS3/4/5	substitution; NA27 no brackets
13	Luke 4:8	αυτω ειπεν ο Ιησους	ο Ιησους ειπεν αυτω	word order
14	Luke 4:17	αναπτυξας ♦ ανοιξας	αναπτυξας	substitution (syn.)
15	Luke 4:40	παντες	απαντες	substitution (syn.), intensive form
16	Luke 4:41	κραζοντα	κρ[αυγ]αζοντα	substitution (syn.)
17	Luke 5:9	η ♦ ων	ων	substitution (pron. gender and number)
18	Luke 5:12	και ιδων	ιδων δε	substitution (syn. conj.)
19	Luke 5:18	omit	[αυτον]	add/omit acc. pron.
20	Luke 5:39	omit	[και]	add/omit conj. και
21	Luke 6:1	σαββατω	σαββατω {C} rating UBS3/4/5	add/omit adj. (δευτεροπρωτω); NA27 no brackets
22	Luke 6:3	omit ♦ ΟΝΤΕΣ	[οντες]	add/omit ptc.

	Reference	THGNT	NA27	Issue
23	Luke 6:4	ως	[ως]	add/omit conj. ως
24	Luke 6:7	θεραπευσει	θεραπευει	verbal aspect (fut. vs. pres.)
25	Luke 6:26	καλως υμας	υμας καλως	word order
26	Luke 6:31	και υμεις	<i>omit</i>	THGNT adds short phrase
27	Luke 6:33	γαρ	[γαρ]	add/omit conj. γαρ
28	Luke 6:34	εστιν	[εστιν]	add/omit verb
29	Luke 6:34	γαρ	<i>omit</i>	THGNT adds conj. γαρ
30	Luke 6:36	και	[και]	add/omit conj. και
31	Luke 6:42	η	<i>omit</i>	THGNT adds conj. η
32	Luke 7:19	κυριον	κυριον {C} rating UBS3/4/5	substitution (Ιησουν); NA27 no brackets
33	Luke 7:19	ετερον	αλλον	substitution (syn.)
34	Luke 7:43	δε	<i>omit</i>	THGNT adds conj. δε
35	Luke 7:44	τους ¹	<i>omit</i>	THGNT adds art.
36	Luke 8:26	Γερασηνων ♦ Γαδαρηνων	Γερασηνων {C} rating UBS4/5; {D} rating UBS3	orthography prop. noun; NA27 no brackets
37	Luke 8:27	ος ειχεν ♦ εχων	εχων	substitution (syn.)

	Reference	THGNT	NA27	Issue
38	Luke 8:37	Γερασηνων ♦ Γαδαρηνων	Γερασηνων {C} rating UBS4/5; {D} rating UBS3	orthography prop. noun; NA27 no brackets
39	Luke 8:41	<i>omit</i>	[του]	NA27 adds art.
40	Luke 8:43	ιατροις προσαναλωσασα ολον τον βιον αυτης	[ιατροις προσαναλωσασα ολον τον βιον] {C} rating UBS4/5; {D} rating UBS3	THGNT adds gen. pron.
41	Luke 8:45	και οι συν αυτω	<i>omit</i>	THGNT adds long phrase
42	Luke 9:2	τους ασθενεις	[τους ασθενεις]	add/omit short phrase
43	Luke 9:3	δυο ♦ ανα δυο	[ανα] δυο	add/omit prep.
44	Luke 9:14	ωσει	[ωσει]	add/omit conj. ωσει
45	Luke 9:18	οι οχλοι λεγουσιν	λεγουσιν οι οχλοι	word order
46	Luke 9:28	<i>omit</i>	[και ¹]	add/omit conj. και
47	Luke 9:47	ειδως	ειδως {C} rating UBS3/4/5	substitution (ιδων); NA27 no brackets
48	Luke 9:48	αν	εαν	substitution (αν/εαν)
49	Luke 9:59	κυριε	[κυριε]	add/omit voc. noun
50	Luke 9:59	πρωτον απελθοντι	απελθοντι πρωτον	word order
51	Luke 9:62	προς αυτον	[προς αυτον]	add/omit prep. phrase

	Reference	THGNT	NA27	Issue
52	Luke 9:62	αυτου	<i>omit</i> {C} rating UBS3/4/5	add/omit gen. pron.; NA27 no brackets
53	Luke 10:1	ετερους ♦ και ετερους	ετερους	add/omit conj. <i>καί</i>
54	Luke 10:1	εβδομηκοντα	εβδομηκοντα [δυο]	add/omit adj.
55	Luke 10:1	ανα δυο	ανα δυο [δυο]	add/omit adj.
56	Luke 10:6	η εκει	εκει η	word order
57	Luke 10:15	καταβιβασθηση	καταβηση {C} rating UBS4/5; {D} rating UBS3	verbal voice (pass. vs. mid.) NA27 no brackets
58	Luke 10:17	εβδομηκοντα	εβδομηκοντα [δυο]	add/omit adj.
59	Luke 10:21	τω πνευματι	[εν] τω πνευματι	add/omit prep.
60	Luke 10:27	<i>omit</i>	[της]	add/omit art.
61	Luke 10:32	<i>omit</i>	[γενομενος]	add/omit ptc.
62	Luke 10:35	δυο δηναρια εδωκεν	εδωκεν δυο δηναρια	word order
63	Luke 10:38	εις την οικιαν	<i>omit</i>	THGNT adds prep. phrase
64	Luke 10:39	<i>omit</i>	[η]	add/omit rel. pron.
65	Luke 10:39	του Ιησου ♦ του κυριου	του κυριου	substitution (titles for Jesus)

	Reference	THGNT	NA27	Issue
66	Luke 10:41	ειπεν αυτη ο κυριος ♦ ειπεν αυτη ο ιησους	ειπεν αυτη ο κυριος	substitution (titles for Jesus)
67	Luke 10:41-42	μεριμνας και θορυβαζη περι πολλα ενος δε εστιν χρεια	μεριμνας και θορυβαζη περι πολλα ενος δε εστιν χρεια {C} rating UBS3/4/5	substitution; NA27 no brackets
68	Luke 11:10	ανοιγησεται	ανοιγ[ησ]εται	verbal aspect (pres. vs. fut.)
69	Luke 11:11	και αντι ιχθυος	και αντι ιχθυος {C} rating UBS3/4/5	substitution (μη for και); NA27 no brackets
70	Luke 11:12	επιδωσει	επιδωσει {C} rating UBS3/4/5	add/omit negative part. μη; NA27 no brackets
71	Luke 11:13	ο εξ ουρανου	[ο] εξ ουρανου {C} rating UBS4/5; {D} rating UBS3	add/omit art.
72	Luke 11:14	omit	[και αυτο ην] {C} rating UBS4/5; {D} rating UBS3	add/omit shot phrase
73	Luke 11:20	omit	[εγω]	add/omit nom. pron.
74	Luke 11:24	omit	[τοτε]	add/omit adv.
75	Luke 11:33	omit ♦ ουδε υπο τον μοδιον	[ουδε υπο τον μοδιον] {C} rating UBS4/5; {D} rating UBS3	add/omit long phrase
76	Luke 11:44	οι περιπατουντες	[οι] περιπατουντες	add/omit art. before ptc.
77	Luke 12:1	των Φαρισαιων ητις εστιν υποκρισις	ητις εστιν υποκρισις των Φαρισαιων	word order

	Reference	THGNT	NA27	Issue
78	Luke 12:20	αιτουσιν	απαιτουσιν	NA27 adds prep. prefix
79	Luke 12:22	omit	[αυτου]	NA27 adds gen. pron.
80	Luke 12:25	επι την ηλικιαν αυτου προσθειναι ♦ προσθειναι επι την ηλικιαν αυτου	επι την ηλικιαν αυτου προσθειναι	word order
81	Luke 12:39	εγρηγορησεν αν και ουκ ♦ ουκ αν	ουκ αν	add/omit long phrase
82	Luke 12:42	omit	[το]	add/omit art.
83	Luke 12:43	ουτως ποιουντα	ποιουντα ουτως	word order
84	Luke 12:54	omit	[την]	add/omit art.
85	Luke 12:56	πως ουκ οιδατε δοκιμαζειν ♦ πως ου δοκιμαζετε	πως ουκ οιδατε δοκιμαζειν	add/omit verb; substitution
86	Luke 13:7	ουν	[ουν]	add/omit conj. ουν
87	Luke 13:9	εις το μελλον ει δε μη γε	εις το μελλον ει δε μη γε {C} rating UBS3/4/5	word order (ει δε μη γε εις το μελλον); NA27 no brackets
88	Luke 13:19	δενδρον ♦ δενδρον μεγα	δενδρον	add/omit adj.
89	Luke 13:21	ενεκρυψεν	[εν]εκρυψεν	add/omit prep. prefix

	Reference	THGNT	NA27	Issue
90	Luke 13:27	λεγω ♦ λεγων	λεγων {C} rating UBS3/4/5	substitution (ind. vs. ptc.); NA27 no brackets
91	Luke 13:27	υμας	[υμας]	add/omit acc. pron.
92	Luke 13:35	δε	[δε]	add/omit conj. δε
93	Luke 13:35	omit	[ηξει οτε] {C} rating UBS4/5; {D} rating UBS3	add/omit short phrase
94	Luke 14:1	Φαρισαιων ♦ των Φαρισαιων	[των] Φαρισαιων	add/omit art.
95	Luke 14:17	ετοιμα εστιν	ετοιμα εστιν {C} rating UBS3/4/5	substitution (εισιν for εστιν); add/omit adj. (παντα); NA27 no brackets
96	Luke 14:26	αυτου	εαυτου	substitution (pers. vs. reflex. pron.)
97	Luke 14:26	εαυτου ψυχην	ψυχην εαυτου	word order
98	Luke 14:26	μου ειναι	ειναι μου	word order
99	Luke 14:27	αυτου	εαυτου	substitution (pers. vs. reflex. pron.)
100	Luke 15:21	αυτω ο υιος	ο υιος αυτω	word order
101	Luke 15:29	omit	αυτου	NA28 adds pron.

	Reference	THGNT	NA27	Issue
102	Luke 16:4	εαυτου	αυτου	substitution (pers. vs. reflex. pron.)
103	Luke 17:6	<i>omit</i>	[ταυτη]	add/omit dem. pron.
104	Luke 17:12	αυτω	[αυτω]	add/omit dat. pron.
105	Luke 17:23	η	[η] {C} rating UBS4/5; {D} rating UBS3	add/omit conj. η
106	Luke 17:24	εν τη ημερα αυτου	[εν τη ημερα αυτου]	add/omit prep. phrase
107	Luke 17:30	ταυτα	τα αυτα	substitution
108	Luke 18:4	μετα ταυτα δε	μετα δε ταυτα	word order
109	Luke 18:9	εξουθενουντες ♦ εξουθενουντας	εξουθενουντας	ptc. case (nom. vs. acc.)
110	Luke 18:11	ταυτα προς εαυτον	προς εαυτον ταυτα {C} rating UBS4/5; {D} rating UBS3	word order; NA27 no brackets
111	Luke 18:21	μου	<i>omit</i>	THGNT adds gen. pron.
112	Luke 18:22	<i>omit</i>	[τοις]	add/omit art.
113	Luke 18:24	<i>omit</i>	[περιλυπον γενομενον] {C} rating UBS4/5; {D} rating UBS3	add/omit short phrase
114	Luke 18:30	απολαβη	[απο]λαβη	add/omit prep. prefix

	Reference	THGNT	NA27	Issue
115	Luke 19:38	βασιλευς	ο βασιλευς {C} rating UBS3/4/5	NA27 adds art.; NA27 no brackets
116	Luke 19:40	οτι	<i>omit</i>	THGNT adds conj. οτι
117	Luke 20:9	<i>omit</i>	[τις]	add/omit indef. pron.
118	Luke 20:26	του ρηματος ♦ αυτου ρηματος	αυτου ρηματος	add/omit art.; word order
119	Luke 20:27	λεγοντες	[αντι]λεγοντες	add/omit prep. prefix
120	Luke 20:33	η γυνη ουν εν τη αναστασει ♦ εν τη ουν αναστασει	η γυνη ουν εν τη αναστασει	add/omit noun phrase; word order
121	Luke 20:44	υιος αυτου	αυτου υιος	word order
122	Luke 20:45	αυτου	[αυτου]	add/omit gen. pron.
123	Luke 21:11	σημεια απ ουρανου μεγαλα	απ ουρανου σημεια μεγαλα {C} rating UBS4/5; {D} rating UBS3	word order; NA27 no brackets
124	Luke 21:13	<i>omit</i> ♦ δε	<i>omit</i>	add/omit conj. δε
125	Luke 21:15	παντες	απαντες	substitution (syn.), intensive form ⁵

⁵ BDF §275: “The Att. distinction that πᾶς follows vowels and ἅπας consonants (Diels, GGA 1894, 298ff.) cannot be applied consistently even to Lk (cf. 1:3 ἀνωθεν πᾶσιν), although ἅπας is found prevalingly after a consonant.”

	Reference	THGNT	NA27	Issue
126	Luke 21:19	κτησασθε	κτησασθε {C} rating UBS4/5; {D} rating UBS3	morphology (κτησεσθε); NA27 no brackets
127	Luke 21:23	omit ♦ δε	omit	add/omit conj. δε
128	Luke 21:36	δε ♦ ουν	δε	substitution (conj.)
129	Luke 22:7	omit	[εν]	add/omit prep. before dat.
130	Luke 22:18	omit	[οτι]	add/omit conj. οτι after verb of speaking
131	Luke 22:31	ειπεν δε ο κυριος ♦ omit	omit	THGNT adds long phrase (lectionary influence?)
132	Luke 22:30	καθησθε	καθησεσθε	verbal aspect (pres. vs. fut.)
133	Luke 22:43-44	ωφθη δε αυτω αγγελος απ ουρανου ενισχυων αυτον. και γενομενος εν αγωνια εκτενεστερον προσηυχετο. εγενετο δε ο ιδρωσ αυτου ωσει θρομβοι αιματος καταβαινοντες επι την γην ♦ omit	[[ωφθη δε αυτω αγγελος απ ουρανου ενισχυων αυτον. και γενομενος εν αγωνια εκτενεστερον προσηυχετο. και εγενετο ο ιδρωσ αυτου ωσει θρομβοι αιματος καταβαινοντες επι την γην]] {A} rating UBS4/5; {C} rating UBS3	THGNT adds two verses
134	Luke 22:44	εγενετο δε	και εγενετο	substitution (conj. και/δε)
135	Luke 22:64	omit ♦ ετυπτον αυτου το προσωπον και	omit	add/omit long phrase

	Reference	THGNT	NA27	Issue
136	Luke 23:7	τον	<i>omit</i>	THGNT adds art.
137	Luke 23:11	και ¹	[και ¹]	add/omit conj. και
138	Luke 23:28	Ιησους	[ο] Ιησους	add/omit art.
139	Luke 23:32	δυο κακουργοι	κακουργοι δυο	word order
140	Luke 23:34a	ο δε Ιησους ελεγεν· πατερ, αφες αυτοις, ου γαρ οιδασιν τι ποιουσιν ♦ <i>omit</i>	[[ο δε Ιησους ελεγεν· πατερ, αφες αυτοις, ου γαρ οιδασιν τι ποιουσιν]] {A} rating UBS4/5; {C} rating UBS3	THGNT adds long sentence
141	Luke 23:34	κληρον	κληρους	noun number (sing. vs. pl.)
142	Luke 23:42	εν	εις	substitution (prep.)
143	Luke 24:12	αυτον	εαυτον	substitution (pers. vs. reflex. pron.)
144	Luke 24:32	εν ημιν	[εν ημιν]	add/omit prep. phrase
145	Luke 24:47	μετανοιαν και αφεσιν αμαρτιων ♦ μετανοιαν εις αφεσιν αμαρτιων	μετανοιαν εις αφεσιν αμαρτιῶν	substitution
146	Luke 24:48	εστε	<i>omit</i>	THGNT adds verb
147	Luke 24:49	καγω	και . . . εγω	substitution (crasis)
148	Luke 24:49	<i>omit</i>	[ιδου]	add/omit interjection
149	Luke 24:49	εξαποστελλω	αποστελλω	THGNT adds prep. prefix

	Reference	THGNT	NA27	Issue
150	Luke 24:50	<i>omit</i>	[εξω]	add/omit adv.

Gospel of John

	Reference	THGNT	NA27	Issue
1	John 1:18	ο μονογενης υιος	μονογενης θεος	THGNT adds art.; substitution
2	John 1:19	προς αυτον	[προς αυτον]	add/omit prep. phrase; word order
3	John 1:21	Τι ουν; Συ Ηλεις ει;	Τι ουν; Συ Ηλίας ει; {C} rating UBS4/5; {D} rating UBS3	substitution; NA27 no brackets
4	John 1:27	εγω	[εγω]	add/omit nom. pron.
5	John 1:28	Βηθανια	Βηθανια {C} rating UBS3/4/5	orthography prop. noun (Βηθαβαρα, Βηθαραβα); NA27 no brackets
6	John 1:46	Φιλιππος	[ο] Φιλιππος	NA27 adds art. before PN
7	John 2:4	<i>omit</i>	[και]	add/omit conj. και
8	John 2:12	οι αδελφοι	οι αδελφοι [αυτου]	NA27 adds gen. pron.
9	John 2:24	εαυτον	αυτον	substitution (reflex. vs. pers. pron.)

	Reference	THGNT	NA27	Issue
10	John 3:4	Νικοδημος	[ο] Νικοδημος	add/omit art. before PN
11	John 3:15	ο πιστευων εις αυτον ♦ ο πιστευων εν αυτω	ο πιστευων εν αυτω	substitution (prep.)
12	John 3:23	Ιωαννης	ο Ιωαννης	NA27 adds art. before PN
13	John 3:27	ουδεν	ουδε εν	substitution (parablepsis, dittography?)
14	John 3:28	omit	[οτι]	add/omit conj. οτι
15	John 3:31	επανω παντων εστιν	[επανω παντων εστιν]	add/omit short phrase
16	John 4:1	κυριος	Ιησους {C} rating UBS3/4/5	substitution (titles for Jesus); NA27 no brackets
17	John 4:5	Ιωσηφ	[τω] Ιωσηφ	add/omit art. before PN
18	John 4:11	η γυνη	[η γυνη]	add/omit noun phrase
19	John 4:15	ερχωμαι	διερχωμαι	NA27 adds prep. prefix
20	John 4:16	Ιησους	omit	THGNT adds PN
21	John 4:17	omit	αυτω	NA27 adds dat. pron.
22	John 4:30	εξηλθον ♦ εξηλθον ουν	εξηλθον	add/omit conj. οὖν

	Reference	THGNT	NA27	Issue
23	John 4:51	λεγοντες ♦ και απηγγειλαν λεγοντες	λεγοντες	add/omit conj. and verb
24	John 4:53	omit	[εν]	add/omit prep. before dat.
25	John 4:54	δε	[δε]	add/omit conj. δε
26	John 5:2	Βηθεσδα	Βηθζαθα {C} rating UBS4/5; {D} rating UBS3	orthography PN; NA27 no brackets
27	John 5:5	και	[και]	add/omit conj. και
28	John 5:10	omit	σου	NA27 adds gen. pron.
29	John 5:11	ο δε ♦ ος δε	ο δε	substitution (pron. vs. art.)
30	John 5:17	omit ♦ Ιησους	[Ιησους]	add/omit PN
31	John 6:2	εωρων	εθεωρουν	substitution (syn.)
32	John 6:7	Φιλιππος	[ο] Φιλιππος	add/omit art. before PN
33	John 6:7	τι	[τι]	add/omit indef. pron.
34	John 6:11	διεδωκεν ♦ εδωκεν	διεδωκεν	add/omit prep. prefix
35	John 6:17	προς αυτους εληλυθει	εληλυθει προς αυτους	word order

	Reference	THGNT	NA27	Issue
36	John 6:23	πλοια	πλοι[αρι]α	substitution (noun)
37	John 6:29	Ιησους	[ο] Ιησους	add/omit art. before PN
38	John 6:36	με	[με]	add/omit acc. pron.
39	John 6:39	omit	[εν]	add/omit prep. before dat.
40	John 6:40	omit	[εν]	add/omit prep. before dat.
41	John 6:44	εμε	με	substitution (pron.) ⁶
42	John 6:47	πιστευων ♦ πιστευων εις εμε	πιστευων	add/omit prep. phrase
43	John 6:51	ζησεται	ζησει	verbal voice (mid. vs. act.); Attic future
44	John 6:52	omit	[αυτου]	add/omit gen. pron.
45	John 6:66	εκ	[εκ]	add/omit prep. before gen.
46	John 6:71	ων	omit	THGNT adds ptc.

⁶ BDAG (p. 275): “In gospel mss. [ἐμοῦ] is also found without special emphasis, either as a Hebraism, Mk 12:26 (Ex 3:6); J 10:34 (Ps 81:6), or as a copyist’s addition (B-D-F §277, 2). . . . In the oblique cases [gen./dat./acc.] the longer forms εμου, εμοι, εμε are used as a rule where the main emphasis lies on the pron. ο ακουων υμων, εμου ακουει Lk 10:16”

	Reference	THGNT	NA27	Issue
47	John 7:8	εγω ουπω ♦ εγω ουκ	εγω ουκ {C} rating UBS3/4/5	substitution (syn.) ⁷ ; NA27 no brackets
48	John 7:9	omit	δε	NA27 adds conj. δε
49	John 7:10	ως	[ως] {C} rating UBS4/5; {D} rating UBS3	add/omit conj. ως
50	John 7:12	δε	[δε]	add/omit conj. δε
51	John 7:16	ο Ιησους	[ο] Ιησους	add/omit art. before PN
52	John 7:34	omit	[με]	add/omit acc. pron.
53	John 7:36	omit	[με]	add/omit acc. pron.
54	John 7:39	πνευμα αγιον ♦ πνευμα	πνευμα {A} rating UBS3/4/5	add/omit adj.
55	John 7:50	προτερον	[το] προτερον	NA27 adds art.
56	John 8:28	omit	[αυτοις]	add/omit dat. pron.
57	John 8:28	ο πατηρ μου	ο πατηρ	THGNT adds gen. pron.
58	John 8:41	omit	[ουν]	add/omit conj. ουν

⁷ This verse was mentioned in Charles E. Hill, Peter J. Williams, and Dirk Jongkind, “Panel Discussion on the Greek New Testament, Produced at Tyndale House, Cambridge” (panel discussion at the 2017 annual conference of the Evangelical Theological Society, Providence, RI, November 17, 2017).

	Reference	THGNT	NA27	Issue
59	John 8:44	ουκ εστηκεν	ουκ εστηκεν {C} rating UBS4/5; {D} rating UBS3	substitution (ουχ); NA27 no brackets
60	John 8:52	omit	[ουν]	add/omit conj. ουν
61	John 8:54	υμων ♦ ημων	ημων	substitution (1 st vs. 2 nd pl. pron.)
62	John 8:55	υμων	υμιν	noun case (gen. vs. dat.)
63	John 9:4	ημας δει εργαζεσθαι τα εργα του πεμψαντος με	ημας δει εργαζεσθαι τα εργα του πεμψαντος με {C} rating UBS4/5; {D} rating UBS3	substitution (ημας...ημας, εμε...με); NA27 no brackets
64	John 9:10	ουν	[ουν]	add/omit conj. ουν
65	John 9:16	omit	[δε]	add/omit conj. δε
66	John 9:17	συ τι	τι συ	word order
67	John 9:28	omit	και	NA27 adds conj. και
68	John 9:35	ο Ιησους	Ιησους	THGNT adds art. before PN
69	John 10:7	αυτοις	omit	THGNT adds dat. pron.
70	John 10:8	ηλθον προ εμου ♦ ηλθον	ηλθον [προ εμου]	add/omit prep. phrase
71	John 10:12	δε	omit	THGNT adds conj. δε

	Reference	THGNT	NA27	Issue
72	John 10:16	γενησονται	γενησονται {C} rating UBS3/4/5	verbal number (γενησεται); NA27 no brackets
73	John 10:29	ο δεδωκεν μοι παντων μειζων εστιν	ο δεδωκεν μοι παντων μειζον εστιν {D} rating UBS3/4/5	adj. gender; word order; NA27 no brackets; (transcriptional error in B?)
74	John 10:34	ο Ιησους	[ο] Ιησους	add/omit art. before PN
75	John 10:39	<i>omit</i>	[ουν]	NA27 adds conj. ουν
76	John 10:39	παλιν αυτον	αυτον παλιν	word order
77	John 11:21	ο αδελφος μου ουκ αν ετεθνηκει	ουκ αν απεθανεν ο αδελφος μου	word order
78	John 11:21	ετεθνηκει	απεθανεν	substitution (syn.); verbal aspect (plupf. vs. aor.)
79	John 11:22	αλλα	[αλλα]	add/omit conj. αλλα
80	John 11:29	δε ♦ <i>omit</i>	δε	add/omit conj. δε
81	John 11:46	ο Ιησους	Ιησους	THGNT adds art. before PN
82	John 12:1	ο Ιησους ♦ <i>omit</i>	Ιησους	add/omit art. before PN
83	John 12:4	<i>omit</i>	[εκ]	add/omit prep. before gen.
84	John 12:9	ο οχλος	[ο] οχλος	add/omit art.

	Reference	THGNT	NA27	Issue
85	John 12:12	οχλος	ο οχλος	NA27 adds art.
86	John 12:13	και ³	[και ³]	add/omit conj. και
87	John 12:18	και	[και]	add/omit conj. και
88	John 12:40	επωρωσεν	επωρωσεν {C} rating UBS3/4/5	verbal aspect (perf. vs. aor.); NA27 no brackets
89	John 13:2	γινομενου	γινομενου {C} rating UBS3/4/5	verbal aspect (pres. vs. aor.) NA27 no brackets
90	John 13:2	Ισκαριωτης	Ισκαριωτου	noun case (nom. vs. gen.)
91	John 13:3	δεδωκεν	εδωκεν	verbal aspect (perf. vs. aor.)
92	John 13:6	λεγει ♦ και λεγει	λεγει	add/omit conj. και
93	John 13:6	εκεινος ♦ omit	omit	add/omit dem. pron.
94	John 13:10	ει μη τους ποδας νιψασθαι ♦ η τους ποδας νιψασθαι	ει μη τους ποδας νιψασθαι	substitution
95	John 13:12	και ¹	[και ¹]	add/omit conj. και
96	John 13:18	μου	μου {C} rating UBS4/5; {D} rating UBS3	substitution (μετ εμου); NA27 no brackets
97	John 13:19	ἀπάρτι	ἀπ' ἄρτι	alternate accent and spacing

	Reference	THGNT	NA27	Issue
98	John 13:21	ο Ιησους	[ο] Ιησους	add/omit art. before PN
99	John 13:22	ουν	<i>omit</i>	THGNT adds conj. ουν
100	John 13:26	ο Ιησους	[ο] Ιησους	add/omit art. before PN
101	John 13:26	βαψω το ψωμιον και δωσω αυτω	βαψω το ψωμιον και δωσω αυτω {C} rating UBS3/4/5	substitution (βαψας το ψωμιον επιδωσω); NA27 no brackets
102	John 13:26	<i>omit</i>	[λαμβανει και]	add/omit short phrase
103	John 13:28	δε	[δε]	add/omit conj. δε
104	John 13:29	ο Ιησους	[ο] Ιησους	add/omit art. before PN
105	John 13:32	<i>omit</i> ♦ ει ο θεος εδοξασθη εν αυτω	[ει ο θεος εδοξασθη εν αυτω]	add/omit long phrase
106	John 13:36	αυτω	[αυτω]	add/omit dat. pron.
107	John 13:37	ακολουθειν	ακολουθησαι	verbal aspect (pres. vs. aor.)
108	John 14:4	εγω	[εγω]	add/omit nom. pron.
109	John 14:6	ο Ιησους	[ο] Ιησους	add/omit art. before PN
110	John 14:7	εγνωκειτε	εγνωκατε {C} rating UBS3/4/5	verbal aspect (pluperf. vs. perf.); NA27 no brackets
111	John 14:7	αν ηδειτε	γνωσεσθε {C} rating UBS3/4/5	substitution; NA27 no brackets

	Reference	THGNT	NA27	Issue
112	John 14:7	<i>omit</i>	και ²	NA27 adds conj. και
113	John 14:7	ἀπάρτι	ἀπ' ἄρτι	alternate accent and spacing
114	John 14:9	τοσουτον χρονον	τοσουτω χρονω	noun case (acc. vs. dat.)
115	John 14:15	τηρησετε ♦ τηρησητε	τηρησετε {C} rating UBS3/4/5	verbal aspect and mood (aor. subj. vs. fut. ind.); NA27 no brackets
116	John 14:17	μενει ... εσται	μενει ... εσται {C} rating UBS4/5; {D} rating UBS3	substitution (μενει ... εστιν); NA27 no brackets
117	John 14:22	<i>omit</i>	[και]	add/omit conj. και
118	John 14:26	<i>omit</i>	[εγω]	NA28 adds nom. pron.
119	John 14:28	ο πατηρ μου	ο πατηρ	THGNT adds gen. pron.
120	John 15:8	ινα ... γενησθε	ινα ... γενησθε {C} rating UBS4/5; {D} rating UBS3 2 nd choice γενησεσθε?	verbal aspect and mood (aor. subj. vs. fut. ind.); NA27 no brackets
121	John 16:13	εις την αληθειαν πασαν	εν τη αληθεια παση	substitution (prep.); noun case (acc. vs. dat.)
122	John 16:18	ο λεγει	[ο λεγει]	add/omit short phrase
123	John 16:19	ο Ιησους ♦ Ιησους	[ο] Ιησους	add/omit art. before PN

	Reference	THGNT	NA27	Issue
124	John 16:23	δωσει υμιν εν τω ονοματι μου	εν τω ονοματι μου δωσει υμιν {C} rating UBS3/4/5	word order; NA27 no brackets
125	John 16:27	θεου	[του] θεου	NA27 adds art.; or maybe substitution (του πατρος)
126	John 16:28	παρα ♦ εκ	παρα {C} rating UBS3/4/5	substitution (prep.); NA27 no brackets
127	John 17:2	ινα . . . δωσει	ινα . . . δωση	verbal aspect and mood (fut. ind. vs. aor. subj.)
128	John 17:6	και εμοι	καμοι	crasis
129	John 17:11	ουτοι	αυτοι	substitution (dem. vs. pers. pron.)
130	John 17:11	και	omit	THGNT adds conj. και
131	John 17:21	εν ²	omit	THGNT adds adj.
132	John 17:24	εδωκας	δεδωκας	verbal aspect (aor. vs. perf.)
133	John 18:5	ο Ιησους	omit {C} rating UBS3/4/5	THGNT adds noun phrase; NA27 no brackets
134	John 18:29	κατα	[κατα]	add/omit prep. before gen.
135	John 18:31	ουν ²	omit	THGNT adds conj. ουν
136	John 18:36	αν	[αν]	add/omit part. αν

	Reference	THGNT	NA27	Issue
137	John 19:4	εν αυτω ουδεμιαν αιτιαν ευρισκω ♦ αιτιαν εν αυτω ουχ ευρισκω	ουδεμιαν αιτιαν ευρισκω εν αυτω	word order; substitution
138	John 19:11	αυτω	[αυτω]	add/omit dat. pron.
139	John 19:24	η λεγουσα	[η λεγουσα]	add/omit short phrase
140	John 19:30	ο Ιησους	[ο] Ιησους	add/omit art. before PN
141	John 19:35	πιστευητε	πιστευ[σ]ητε	verbal aspect (pres. vs. aor.)
142	John 19:38	Ιωσηφ απο Αριμαθαιας	Ιωσηφ [ο] απο Αριμαθαιας	add/omit art.
143	John 20:10	εαυτους	αυτους	substitution (reflex. vs. pers. pron.)
144	John 20:17	τον πατερα μου	τον πατερα	THGNT adds gen. pron.
145	John 20:21	ο Ιησους	[ο Ιησους]	add/omit noun phrase
146	John 20:23	αφιενται	αφεωνται	verbal aspect (pres. vs. perf.)
147	John 20:25	την χειρα μου	μου την χειρα	word order
148	John 20:30	αυτου	[αυτου]	add/omit gen. pron.
149	John 20:31	πιστευητε	πιστευ[σ]ητε	verbal aspect (pres. vs. aor.)
150	John 21:5	ο Ιησους	[ο] Ιησους	add/omit art. before PN
151	John 21:16	προβατα ♦ προβατια	προβατα	substitution (syn.)

	Reference	THGNT	NA27	Issue
152	John 21:17	ο Ιησους	[ο Ιησους]	add/omit noun phrase
153	John 21:17	προβατα ♦ προβατια	προβατα	substitution (syn.)
154	John 21:23	τι προς σε	[τι προς σε]	add/omit short phrase

Acts of the Apostles⁸

	Reference	THGNT	NA27	Issue
1	Acts 1:8	εν	[εν]	add/omit prep. before dat.
2	Acts 1:11	βλεποντες	[εμ]βλέποντες	NA27 adds prep. prefix
3	Acts 1:14	συν ²	omit	THGNT adds prep. before dat.
4	Acts 1:15	ως	ωσει	substitution (syn.)
5	Acts 2:3	και εκαθισεν ♦ εκαθισεν τε	και εκαθισεν	substitution (conj.)
6	Acts 2:5	εν Ιερουσαλημ	εις Ιερουσαλημ	substitution (prep.)

⁸ There are 68 differences according to Dirk Jongkind (excluding diamond readings, but includes NA27 brackets). See Dirk Jongkind, "The Text of Acts - Differences between Tyndale House Edition, ECM, and NA28," *Evangelical Textual Criticism* (blog), August 29, 2018, <http://evangelicaltextualcriticism.blogspot.com/2018/08/the-text-of-acts-differences-between.html>.

	Reference	THGNT	NA27	Issue
7	Acts 2:7	παντες ¹ ♦ <i>omit</i>	<i>omit</i> ECM split line: παντες ¹ // <i>omit</i>	THGNT adds adj.
8	Acts 2:7	παντες ²	απαντες	substitution (syn.)
9	Acts 2:31	αδου ♦ αδην	αδην	noun case (gen. vs. acc.)
10	Acts 2:33	βλεπετε και ακουετε	[και] βλεπετε και ακουετε	NA27 adds conj.
11	Acts 2:34	ο κυριος ♦ κυριος	[ο] κυριος	add/omit art.
12	Acts 2:36	ο θεος εποιησεν	εποιησεν ο θεος	word order
13	Acts 2:38	φησιν	[φησιν]	add/omit verb
14	Acts 2:43	<i>omit</i>	<i>add εν Ιερουσαλημ· φοβος τε ην μεγας επι παντας (or similar variants) {C} rating UBS3/4/5</i>	add/omit long phrase; NA27 no brackets
15	Acts 3:6	εγειρε και ♦ <i>omit</i>	[εγειρε και] {C} rating UBS4/5; {D} rating UBS3 ECM split line: εγειρε και // <i>omit</i>	add/omit short phrase
16	Acts 3:13	Ισαακ και Ιακωβ	[ο θεος] Ισαακ και [ο θεος] Ιακωβ	NA27 adds noun phrases
17	Acts 3:22	υμων ♦ ημων	υμων {C} rating UBS3/4/5	substitution (1 st vs. 2 nd pers. pron.); NA27 no brackets

	Reference	THGNT	NA27	Issue
18	Acts 3:25	υμων ♦ ημων	υμων {C} rating UBS3/4/5 ECM split line: υμων // ημων	substitution (1 st vs. 2 nd pers. pron.); NA27 no brackets
19	Acts 3:25	ένευλογηθησονται	[εν]ευλογηθησονται	add/omit prep. prefix
20	Acts 4:4	ως χιλιαδες πεντε	[ώς] χιλιάδες πέντε	add/omit conj.
21	Acts 4:4	ο αριθμος	[ο] αριθμος	add/omit art.
22	Acts 4:25	ο του πατρος ημων δια πνευματος αγιου στοματος ♦ ο δια στοματος	ο του πατρος ημων δια πνευματος αγιου στοματος {C} rating UBS4/5; {D} rating UBS3	major rewrite; NA27 no brackets
23	Acts 4:28	σου	[σου] ECM split line: σου // omit	add/omit gen. pron.
24	Acts 4:30	σου ¹	[σου ¹]	add/omit gen. pron.
25	Acts 4:33	της αναστασεως του κυριου Ιησου	της αναστασεως του κυριου Ιησου {C} rating UBS3/4/5 ECM split line: της αναστασεως του κυριου Ιησου // του κυριου Ιησου της αναστασεως	substitution; word order NA27 no brackets
26	Acts 4:37	παρα	προς	substitution (prep.)
27	Acts 5:19	ηνοιξε	ανοίξας	substitution (ind. vs. ptc.)

	Reference	THGNT	NA27	Issue
28	Acts 5:28	<i>omit</i>	[ου] ECM split line: ου // <i>omit</i>	NA27 adds part.
29	Acts 5:31	δουναι	[του] δουναι	NA27 adds art. before inf.
30	Acts 5:32	εσμεν μαρτυρες ♦ εσμεν αυτου μαρτυρες	εσμεν μαρτυρες	add/omit gen. pron.
31	Acts 6:3	ουν	δε {C} rating UBS3/4/5	substitution (conj.); NA27 no brackets
32	Acts 6:13	<i>omit</i>	[τουτου] ECM split line: τουτου // <i>omit</i>	NA27 adds dem. pron.
33	Acts 7:3	εκ ²	[έκ ²]	add/omit prep. before gen.
34	Acts 7:7	δουλεύωσιν	δουλευσουσιν	verbal aspect/mood (aor. subj. vs. fut. ind.)
35	Acts 7:10	<i>omit</i>	[εφ] ECM split line: εφ // <i>omit</i>	NA27 adds prep.
36	Acts 7:13	αυτου	[του] Ιωσηφ	substitution
37	Acts 7:16	εν Συχεμ	εν Συχεμ {C} rating UBS4/5; {D} rating UBS3	substitution (του εν Συχεμ, του Συχεμ); NA27 no brackets
38	Acts 7:18	επ Αιγυπτον	[επ Αιγυπτον] ECM split line: επ Αιγυπτον // <i>omit</i>	add/omit prep. phrase

	Reference	THGNT	NA27	Issue
39	Acts 7:19	πατερας ♦ πατερας ημων	πατερας [ημων] ECM split line: πατερας ημων // πατερας	add/omit gen. pron.
40	Acts 7:22	omit	[εν]	NA27 adds prep. before dat.
41	Acts 7:25	αδελφους αυτου ♦ αδελφους	αδελφους [αυτου]	add/omit gen. pron.
42	Acts 7:30	εθαυμασεν	εθαυμαζεν	verbal aspect (aor. vs. impf.)
43	Acts 7:35	αρχοντα	[και] αρχοντα ECM split line: και αρχοντα // αρχοντα	NA27 adds conj.
44	Acts 7:43	υμων	[υμων]	add/omit gen. pron.
45	Acts 7:46	θεω ♦ οικω	οικω ECM split line: οικω // θεω	substitution
46	Acts 7:51	ταις καρδιαις υμων	καρδιαις	THGNT adds art. and gen. pron.
47	Acts 8:5	εις πολιν	εις [την] πολιν ECM split line: εις την πολιν // εις πολιν	NA27 adds art. inside prep. phrase
48	Acts 8:18	το πνευμα το αγιον ♦ το πνευμα	το πνευμα	add/omit adj. phrase

	Reference	THGNT	NA27	Issue
49	Acts 8:33	ταπεινωσει	ταπεινωσει [αυτου] ECM split line: ταπεινωσει αυτου // ταπεινωσει	NA27 adds gen. pron.
50	Acts 9:12	εν οραματι	[εν οραματι]	add/omit prep. phrase; word order
51	Acts 9:12	χειρας	[τας] χειρας	NA27 adds art.
52	Acts 9:21	εν Ιερουσαλημ	εις Ιερουσαλημ	substitution (prep.)
53	Acts 9:22	τους Ιουδαιους	[τους] Ιουδαιους	add/omit art.
54	Acts 9:37	εθηκαν αυτην	εθηκαν [αυτην] ECM split line: εθηκαν αυτην // αυτην εθηκαν	word order? omission?
55	Acts 9:43	αυτον	omit	THGNT adds. acc. pron.
56	Acts 10:11	δεδεμενον και	omit {C} rating UBS3/4/5	THGNT adds ptc. + conj.; NA27 no brackets
57	Acts 10:19	το πνευμα αυτω	[αυτω] το πνευμα ECM split line: αυτω το πνευμα // το πνευμα αυτω	word order
58	Acts 10:19	ζητουσιν ♦ ζητουντες	ζητουντες	substitution (ptc. vs. ind.)

	Reference	THGNT	NA27	Issue
59	Acts 10:24	εισηλθαν	εισηλθεν {C} rating UBS3/4/5 ECM split line: εισηλθεν // εισηλθον	verbal number (sg. vs. pl.); NA27 no brackets
60	Acts 10:33	του κυριου	του κυριου {C} rating UBS3/4/5	substitution (του θεου); NA27 no brackets
61	Acts 10:36	ον απεστειλεν	[ον] απεστειλεν	add/omit rel. pron.
62	Acts 10:39	εν ²	[εν ²]	add/omit prep. before dat.
63	Acts 10:40	omit	[εν]	NA27 adds prep. before dat.
64	Acts 10:42	αυτος	ουτος	substitution (rel. vs. dem. pron.)
65	Acts 11:11	ημεν ♦ ημην	ημεν {C} rating UBS3/4/5	verbal number (sing. vs. pl.); NA27 no brackets
66	Acts 11:12	μηδεν διακριναντα	μηδεν διακριναντα {C} rating UBS3/4/5	substitution; add/omit NA27 no brackets
67	Acts 11:13	τον ¹	[τον ¹]	add/omit art.
68	Acts 11:20	Ελλημιστας	Ελλημιστας {C} rating UBS3/4/5	substitution (Ελληνας); NA27 no brackets
69	Acts 11:22	omit	[διελθειν]	add/omit inf.
70	Acts 11:23	την χαριν του θεου	την χαριν [την] του θεου	NA27 adds art.

	Reference	THGNT	NA27	Issue
71	Acts 12:3	ημεραι	[αι] ημεραι ECM split line: αι ημεραι // ημεραι	NA27 adds art.
72	Acts 12:6	προσαγαγειν	προαγαγειν	substitution (prep. prefix)
73	Acts 12:11	κυριος	[ο] κυριος	NA27 adds art.
74	Acts 12:17	αυτοις	[αυτοις]	add/omit dat. pron.
75	Acts 12:21	και	[και]	add/omit conj. και
76	Acts 12:25	εις Ιερουσαλημ	εις Ιερουσαλημ {C} rating UBS4/5; {D} rating UBS3	substitution (απο, εξ); NA27 no brackets
77	Acts 13:10	κυριου	[του] κυριου ECM split line: του κυριου // κυριου	NA27 adds art.
78	Acts 13:11	δε ♦ τε	τε ECM split line: τε // δε	substitution (conj.)
79	Acts 13:14	ελθοντες	[εισ]ελθοντες	add/omit prep. prefix
80	Acts 13:18	ετροποφορησεν	ετροποφορησεν {C} rating UBS4/5; {D} rating UBS3	substitution (ετροφοφορησεν) NA27 no brackets
81	Acts 13:20	ως ετεσι τετρακοσιοις και πεντηκοντα· και μετα ταυτα	ως ετεσιν τετρακοσιοις και πεντηκοντα. και μετα ταυτα {C} rating UBS4/5; {D} rating UBS3	word order; NA27 no brackets

	Reference	THGNT	NA27	Issue
82	Acts 13:20	του προφητου	[του] προφητου ECM split line: του προφητου // προφητου	add/omit art.
83	Acts 13:31	εισιν ♦ νυν εισιν	[νυν] εισιν	add/omit adv.
84	Acts 13:33	αυτων	[αυτων] {C} rating UBS4/5; {D} rating UBS3	substitution (ημων); NA27 no brackets
85	Acts 13:38	και	[και] ECM split line: και // omit	add/omit conj. και
86	Acts 13:44	του κυριου	του κυριου {C} rating UBS3/4/5	substitution (του θεου); NA27 no brackets
87	Acts 13:46	επειδη δε	επειδη	THGNT adds conj. δε
88	Acts 13:48	του κυριου	του κυριου {C} rating UBS3/4/5	substitution (του θεου); NA27 no brackets
89	Acts 14:3	omit	[επι]	NA27 adds prep. before dat.
90	Acts 14:8	εν Λυστροις αδυνατος	αδυνατος εν Λυστροις	word order

	Reference	THGNT	NA27	Issue
91	Acts 15:4	Ιεροσολυμα ⁹	Ιερουσαλημ	substitution (syn.)
92	Acts 15:4	υπο	απο	substitution (prep.)
93	Acts 15:6	δε ♦ τε	τε ECM split line: τε // δε	substitution (conj.)
94	Acts 15:17	ο ποιων	ποιων	THGNT adds art. before ptc.
95	Acts 15:20	του ²	του ² {C} rating UBS3/4/5	add/omit art.; NA27 no brackets
96	Acts 15:24	εξελθοντες	[εξελθοντες]	add/omit ptc.
97	Acts 15:25	εκλεξαμενους ♦ εκλεξαμενοις	εκλεξαμενοις {C} rating UBS3/4/5	ptc. case (dat. vs. acc.); NA27 no brackets
98	Acts 15:41	Κιλικιαν	[την] Κιλικιαν	NA27 adds art. before PN
99	Acts 16:1	και ¹	[και ¹]	add/omit conj. και
100	Acts 16:9	δια της νυκτος	δια [της] νυκτος	add/omit art.
101	Acts 16:11	ουν	δε	substitution (conj.)

⁹ Regarding 'Ιεροσόλυμα vs. 'Ιερουσαλήμ, Dirk Jongkind writes, “Contrary to the ECM, I do not think 15:4 is an orthographic variant. There is quite some literature on the differences between Ιερουσαλημ and Ιεροσολυμα and variation between these two is surprisingly rare.” Jongkind, “The Text of Acts - Differences between Tyndale House Edition, ECM, and NA28.”

	Reference	THGNT	NA27	Issue
102	Acts 16:12	πρωτη της μεριδος	πρωτη[ς] μεριδος της {D} rating UBS3/4/5	noun case; word order
103	Acts 16:13	ενομιζομεν προσευχην	ενομιζομεν προσευχην {C} rating UBS4/5; {D} rating UBS3	substitution (ενομιζετο προσευχη); NA27 no brackets
104	Acts 16:27	omit	[την]	NA27 adds art.
105	Acts 16:28	φωνη μεγαλη	μεγαλη φωνη	word order
106	Acts 16:28	Παυλος	[ο] Παυλος	NA27 adds art. before PN
107	Acts 16:29	τω Σιλα	[τω] Σιλα	add/omit art. before PN
108	Acts 16:36	τουτους	[τουτους]	add/omit dem. pron.
109	Acts 16:40	εκ ♦ απο	απο	substitution (prep.)
110	Acts 17:3	χριστος Ιησους ♦ ο χριστος ιησους	ο χριστος [ο] Ιησους {C} rating UBS4/5; {D} rating UBS3 ECM split line: ο χριστος ο Ιησους // ο χριστος Ιησους	add/omit art.
111	Acts 17:22	Παυλος ♦ ο Παυλος	[ο] Παυλος	add/omit art. before PN
112	Acts 18:7	ηλθεν	εισηλθεν ECM split line: εισηλθεν // ηλθεν	NA27 adds prep. prefix

	Reference	THGNT	NA27	Issue
113	Acts 18:7	Ιουστου ♦ Τιτου Ιουστου	Τιτιου Ιουστου {C} rating UBS4/5; {D} rating UBS3	add/omit PN; spelling; NA27 no brackets
114	Acts 18:26	την οδον του θεου	την οδον [του θεου] {C} rating UBS3/4/5	word order; NA27 no brackets
115	Acts 19:1	ελθειν	[κατ]ελθειν ECM split line: κατελθειν // ελθειν	add/omit prep. prefix
116	Acts 19:6	χειρας	[τας] χειρας ECM split line: τας χειρας // χειρας	NA27 adds art.
117	Acts 19:8	περι της βασιλειας του θεου	[τα] περι της βασιλειας του θεου	NA27 adds art.
118	Acts 19:15	<i>omit</i>	[μεν]	NA27 adds part. μεν
119	Acts 19:40	ου δυνησομεθα	[ου] δυνησομεθα {C} rating UBS4/5; {D} rating UBS3	add/omit negative part. ου
120	Acts 20:4	αχρι της Ασιας ♦ <i>omit</i>	<i>omit</i>	add/omit prep. phrase
121	Acts 20:5	προσελθοντες	προελθοντες	substitution (prep. prefix)
122	Acts 20:6	ου	οπου	substitution (conj./pron.)
123	Acts 20:13	προσελθοντες	προελθοντες	substitution (prep. prefix)
124	Acts 20:28	κυριου ♦ θεου	θεου {C} rating UBS3/4/5	substitution; NA27 no brackets

	Reference	THGNT	NA27	Issue
125	Acts 20:30	εαυτων	αυτων	substitution (reflex. vs. pers. pron.)
126	Acts 21:5	εξαρτισαι ημας	ημας εξαρτισαι	word order
127	Acts 21:6	ενεβημεν	ανεβημεν	substitution (prep. prefix)
128	Acts 21:25	επεστειλαμεν	επεστειλαμεν {C} rating UBS3/4/5	substitution (απεστειλαμεν); NA27 no brackets
129	Acts 22:8	εμε	με	substitution (intensive pron.)
130	Acts 22:13	εμε	με	substitution (intensive pron.)
131	Acts 23:1	τω συνεδριω ο Παυλος	ο Παυλος τω συνεδριω	word order
132	Acts 23:6	εγω ²	[εγω] ²	add/omit nom. pron.
133	Acts 23:20	μελλων	μελλον	ptc. gen. (masc. vs. neut.)
134	Acts 23:22	εμε	με	substitution (intensive pron.)
135	Acts 23:23	τινας δυο	δυο [τινας]	word order; add/omit adj.
136	Acts 23:30	εξ αυτης ♦ εξ αυτων	εξ αυτης	substitution
137	Acts 23:30	τα προς	[τα] προς	add/omit art.
138	Acts 23:30	ερρωσο	omit	THGNT adds verb

	Reference	THGNT	NA27	Issue
139	Acts 24:13	ουδε ♦ ουτε	ουδε ECM split line: ουδε // ουτε	substitution (conj.)
140	Acts 24:24	ιδια γυναικι ♦ γυναικι αυτου	ιδια γυναικι ECM split line: ιδια γυναικι // γυναικι αυτου	substitution (syn.)
141	Acts 25:10	ηδικηχα ♦ ηδικησα	ηδικησα	verbal aspect (perf. vs. aor.)
142	Acts 25:17	αυτων	[αυτων]	add/omit gen. pron.
143	Acts 25:18	πονηραν	πονηρων {C} rating UBS3/4/5	noun number, gender, case; NA27 no brackets
144	Acts 26:1	υπερ	περι	substitution (prep.)
145	Acts 26:4	την εκ νεοτητος	[την] εκ νεοτητος	add/omit art.
146	Acts 26:4	Ιουδαιοι	[οι] Ιουδαιοι ECM split line: οι Ιουδαιοι // Ιουδαιοι	add/omit art.
147	Acts 26:16	ειδες με ♦ ειδες	ειδες [με] ECM split line: ειδες με // ειδες	add/omit acc. pron.
148	Acts 26:21	omit	[οντα] ECM split line: οντα // omit	add/omit ptc.
149	Acts 26:26	τι	[τι]	add/omit indef. pron.

	Reference	THGNT	NA27	Issue
150	Acts 26:29	καγω	και εγω	crasis
151	Acts 26:31	τι	[τι]	add/omit indef. pron.
152	Acts 27:8	ην πολισ	πολिस ην	word order
153	Acts 27:23	<i>omit</i>	[εγω]	add/omit nom. pron.
154	Acts 27:41	των κυματων	[των κυματων]	add/omit gen. noun phrase
155	Acts 28:13	περιελθοντες	<p>περιελοντες {C} rating UBS4/5; {D} rating UBS3 ECM split line: περιελοντες // περιελθοντες</p>	<p>substitution; NA27 no brackets</p>

Romans

	Reference	THGNT	NA27	Issue
1	Rom 1:1	Ιησου χριστου ¹⁰	Χριστου Ιησου	word order (Jesus Christ/Christ Jesus)
2	Rom 1:29	πονηρια πλεονεξια κακια	πονηρια πλεονεξια κακια {C} rating UBS3/4/5	substitution; word order NA27 no brackets
3	Rom 2:16	κρινει	κρίνει	accentuation (liquid future)
4	Rom 2:16	Ιησου χριστου	Χριστου Ιησου {C} rating UBS4/5; no entry in UBS3	word order (Jesus Christ/Christ Jesus) NA27 no brackets
5	Rom 3:2	omit	γαρ	NA27 adds conj. γαρ
6	Rom 3:12	ουκ εστιν ²	[ουκ εστιν ²]	add/omit short phrase
7	Rom 3:25	της ¹	[της ¹] {C} rating UBS4/5; {D} rating UBS3	add/omit art.
8	Rom 4:11	omit	[και ²]	add/omit conj.
9	Rom 4:11	την	[την]	add/omit art.
10	Rom 4:19	κατενοησεν	κατενοησεν {C} rating UBS3/4/5	add/omit negative part. ου NA27 no brackets

¹⁰ Jongkind, "Tyndale House Edition: Romans 1:1 and Manuscript Tendencies."

	Reference	THGNT	NA27	Issue
11	Rom 4:19	ηδη	[ηδη]	add/omit adv.
12	Rom 4:22	και	[και]	add/omit conj.
13	Rom 5:1	εχωμεν	εχομεν {A} rating UBS4/5; {C} rating UBS3	verbal mood (pres. ind. vs. hort. subj.)
14	Rom 5:2	τη πιστει	[τη πιστει]	add/omit dat. phrase
15	Rom 5:6	ετι γαρ Χριστος οντων ημων ασθενων ετι	Ετι γαρ Χριστος οντων ημων ασθενων ετι {C} rating UBS4/5; {D} rating UBS3	substitution; add/omit adv. NA27 no brackets
16	Rom 6:11	ειναι	[ειναι]	add/omit inf.
17	Rom 7:20	εγω ¹	[εγω ¹]	add/omit pers. pron.
18	Rom 7:25	Ευχαριστω τω θεω ♦ χαρις δε τω θεω	χαρις δε τω θεω {B} rating UBS4/5; {C} rating UBS3	substitution
19	Rom 8:2	με ♦ σε	σε {B} rating UBS4/5; {D} rating UBS3	pron. case
20	Rom 8:11	δια το ενοικουν αυτου πνευμα εν υμιν	δια του ενοικουντος αυτου πνευματος εν υμιν	δια + acc. (THGNT); δια + gen. (NA27)
21	Rom 8:24	ο γαρ βλεπει τις τι και ελπιζει	ο γαρ βλεπει τις ελπιζει {B} rating UBS4/5; {C} rating UBS3	THGNT adds indef. pron. and conj. adv. και
22	Rom 8:34	τις ο κατακρινων	τις ο κατακρινων	accentuation (liquid future)

	Reference	THGNT	NA27	Issue
23	Rom 8:34	χριστος ♦ χριστος ιησους	χριστος [ιησους]	add/omit prop. noun
24	Rom 9:19	omit	[ουν ²]	add/omit conj.
25	Rom 10:3	omit	[δικαιοσυνην]	add/omit noun
26	Rom 10:5	omit	[του]	add art. inside prep. phrase
27	Rom 10:5	αυτη ♦ αυτοις	αυτοις	pron. gen. and num.
28	Rom 10:15	omit ♦ add των ευαγγελιζομενων ειρηνην	omit	add/omit short phrase
29	Rom 10:15	omit	[τα]	add/omit art.
30	Rom 10:20	omit	[εν]	add/omit prep. before dat.
31	Rom 11:21	omit ♦ μη πως	[μη πως]	add/omit short phrase
32	Rom 11:25	παρ	[παρ]	add/omit prep. before dat.
33	Rom 11:31	omit	[νυν ²] {C} rating UBS4/5; {D} rating UBS3	add/omit adv.
34	Rom 12:14	υμας	[υμας]	add/omit acc. pron.
35	Rom 13:9	εν τω ²	[εν τω ²]	add/omit prep. phrase

	Reference	THGNT	NA27	Issue
36	Rom 13:12	δε ²	[δε ²]	add/omit conj.
37	Rom 14:5	<i>omit</i>	[γαρ]	add/omit conj.
38	Rom 14:12	ουν	[ουν]	add/omit conj.
39	Rom 14:12	τω θεω	[τω θεω]	add/omit dat. phrase
40	Rom 14:19	διωκωμεν	διωκωμεν {D} rating UBS3/4/5	substitution (subj. vs. ind.); NA27 no brackets
41	Rom 14:21	η σκανδαλιζεται η ασθενει	<i>omit</i>	THGNT adds long phrase
42	Rom 14:22	ην	[ην]	add/omit rel. pron.
43	Rom 15:14	<i>omit</i>	[της]	add/omit art.
44	Rom 15:17	<i>omit</i>	[την]	NA27 adds art.
45	Rom 15:19	πνευματος θεου	πνευματος [θεου]	add/omit gen. noun
46	Rom 15:30	αδελφοι	[αδελφοι]	add/omit voc. noun
47	Rom 15:32	εν χαρα ελθω προς υμας δια θεληματος θεου και συναναπαυσωμαι υμιν	εν χαρα ελθων προς υμας δια θεληματος θεου συναναπαυσωμαι υμιν no brackets; {C} rating UBS3/4/5	substitution (ind. vs. ptc.); THGNT adds conj. και
48	Rom 16:1	<i>omit</i>	[και]	NA27 adds conj. και

	Reference	THGNT	NA27	Issue
49	Rom 16:25–27	<p>Τω δε δυναμενω υμας στηριξαι κατα το ευαγγελιον μου και το κηρυγμα Ιησου Χριστου κατα αποκαλυψιν μυστηριου χρονις αιωνιαις σεσιγημενου φανερωθεντος δε νυν δια τε γραφων προφητικων κατ επιταγην του αιωνιου θεου εις υπακοην πιστεως εις παντα τα εθνη γνωρισθεντος μονω σοφω θεω δια Ιησου Χριστου ω η δοξα εις τους αιωνας αμην</p>	<p>[Τω δε δυναμενω υμας στηριξαι κατα το ευαγγελιον μου και το κηρυγμα Ιησου Χριστου κατα αποκαλυψιν μυστηριου χρονις αιωνιαις σεσιγημενου φανερωθεντος δε νυν δια τε γραφων προφητικων κατ επιταγην του αιωνιου θεου εις υπακοην πιστεως εις παντα τα εθνη γνωρισθεντος μονω σοφω θεω δια Ιησου Χριστου ω η δοξα εις τους αιωνας αμην]</p>	add/omit Romans doxology

1–2 Corinthians

	Reference	THGNT	NA27/28	Issue
1	1 Cor 1:8	Ιησου χριστου	Ιησου [Χριστου]	add/omit noun
2	1 Cor 1:14	<p>ευχαριστω ♦ ευχαριστω τω θεω</p>	<p>ευχαριστω [τω θεω] {C} rating UBS4/5; {D} rating UBS3</p>	add/omit dat. noun phrase
3	1 Cor 2:1	μαρτυριον του θεου	μυστηριον του θεου	substitution
4	1 Cor 2:4	πειθοις σοφιας λογοις	<p>πειθοι[ς] σοφιας [λογοις] {C} rating UBS4/5; {D} rating UBS3</p>	noun case (nom. vs. dat.) ; add/omit noun
5	1 Cor 2:15	μεν	omit	THGNT adds conj. μεν

	Reference	THGNT	NA27/28	Issue
6	1 Cor 2:15	παντα	[τα] παντα {C} rating UBS4/5; {D} rating UBS3	add/omit art.
7	1 Cor 3:3	omit ♦ και διχαστασαι	omit	THGNT adds short phrase
8	1 Cor 3:12	χρυσιον αργυριον	χρυσον αργυρον	substitution (syn.)
9	1 Cor 3:13	το πυρ αυτο	το πυρ [αυτο]	add/omit pers. pron.
10	1 Cor 3:14	μένει	μενεῖ	accentuation (liquid future)
11	1 Cor 4:14	νουθετω	νουθετω[ν]	substitution (ptc. vs. ind.)
12	1 Cor 4:17	χριστω	Χριστω [Ιησου]	add/omit prop. noun
13	1 Cor 5:2	ποιησας	πραξας	substitution (syn. verbs)
14	1 Cor 5:4	κυριου ημων	κυριου [ημων] {C} rating UBS4/5; {D} rating UBS3	add/omit gen. pron.
15	1 Cor 5:5	Ιησου	omit	THGNT adds prop. noun
16	1 Cor 6:7	ουν	[ουν]	add/omit conj. ουν
17	1 Cor 6:11	ημων ¹	omit {C} rating UBS3/4/5	THGNT adds gen. pron.; NA27 no brackets
18	1 Cor 6:16	η	[η]	add/omit part. η
19	1 Cor 7:13	ητις	ει τις	substitution

	Reference	THGNT	NA27/28	Issue
20	1 Cor 7:15	ημας ♦ υμας	υμας	substitution (1 st vs. 2 nd pers. pron.)
21	1 Cor 7:34	και μεμερισται και η γυνη η αγαμος και η παρθενος	και μεμερισται και η γυνη η αγαμος και η παρθενος no brackets; {D} rating UBS3/4/5	substitution
22	1 Cor 7:38	την παρθενον εαυτου	την εαυτου παρθενον	word order
23	1 Cor 8:8	ουτε εαν φαγωμεν περισσευομεν, ουτε εαν μη φαγωμεν υστερουμεθα	ουτε εαν μη φαγωμεν υστερουμεθα, ουτε εαν φαγωμεν περισσευομεν	word order
24	1 Cor 9:9	φιμωσεις	κημωσεις	substitution (syn.)
25	1 Cor 9:13	τα εκ του ιερου	[τα] εκ του ιερου	add/omit art.
26	1 Cor 9:16	ευαγγελιζωμαι	ευαγγελισωμαι	verbal aspect (pres. vs. aor.)
27	1 Cor 10:2	εβαπτισαντο	εβαπτισθησαν {C} rating UBS3/4/5	morphology (MP1 vs. MP2); NA27 no brackets
28	1 Cor 10:9	τον κυριον	τον Χριστον	substitution (titles for Jesus)
29	1 Cor 10:10	καθως	καθαπερ	substitution (conj.)
30	1 Cor 10:18	ουχι	ουχ	substitution (conj.)
31	1 Cor 10:20	θουσιν ²	[θουσιν ²]	add/omit verb
32	1 Cor 10:20	τα εθνη	omit	THGNT adds noun phrase

	Reference	THGNT	NA27/28	Issue
33	1 Cor 11:15	<i>omit</i>	[αυτη]	add/omit dat. pers. pron.
34	1 Cor 11:19	<i>omit</i>	[και ²]	NA27 adds conj. και
35	1 Cor 11:32	<i>omit</i>	[του]	NA27 adds art.
36	1 Cor 12:10	αλλω προφητεια	αλλω [δε] προφητεια	NA27 adds conj. δε
37	1 Cor 12:10	αλλω διακρισεις	αλλω [δε] διακρισεις	NA27 adds conj. δε
38	1 Cor 12:26	μελος	[ἐν] μελος	NA27 adds adj.
39	1 Cor 13:3	καυθησομαι ♦ καυχησωμαι	καυχησωμαι no brackets; {C} rating UBS3/4/5	verbal aspect and mood (aor. subj. vs. fut. ind.); substitution
40	1 Cor 13:4	η αγαπη ³	[η αγαπη ³]	add/omit noun phrase
41	1 Cor 14:6	εν ³	[εν ³]	add/omit prep. before dat.
42	1 Cor 14:14	γαρ	[γαρ]	add/omit conj. γαρ
43	1 Cor 14:16	<i>omit</i>	[εν]	NA27 adds prep. before dat.
44	1 Cor 14:39	μου	[μου]	add/omit gen. pron.
45	1 Cor 15:10	η χαρις του θεου συν εμοι	η χαρις του θεου [η] συν εμοι	NA27 adds art.
46	1 Cor 15:14	και ¹ ♦ <i>omit</i>	[και ¹]	add/omit conj. (adv. και)
47	1 Cor 15:28	και	[και]	add/omit conj. (adv. και)

	Reference	THGNT	NA27/28	Issue
48	1 Cor 15:28	παντα	[τα] παντα	NA27 adds art.
49	1 Cor 15:31	αδελφοι	[αδελφοι]	add/omit voc. noun
50	1 Cor 15:49	φορεσωμεν	φορεσομεν	verbal aspect and mood (hortatory subj. vs. fut. ind.)
51	1 Cor 15:50	δυναται ♦ δυνανται	δυναται	verbal number (sg. vs. pl.)
52	1 Cor 16:2	αν	εαν	substitution (αν/εαν)
53	1 Cor 16:24	αμην	omit	THGNT adds part. αμην
54	2 Cor 1:6–7	και σωτηριας της ενεργουμενης εν υπομονη των αυτων παθηματων ων και ημεις πασχομεν, και η ελπις ημων βεβαια υπερ υμων· ειτε παρακαλουμεθα, υπερ της υμων παρακλησεως και σωτηριας	και σωτηριας· ειτε παρακαλουμεθα, υπερ της υμων παρακλησεως της ενεργουμενης εν υπομονη των αυτων παθηματων ων και ημεις πασχομεν. και η ελπις ημων βεβαια υπερ υμων	clause order; THGNT adds short phrase
55	2 Cor 1:8	περι	υπερ	substitution (prep.)
56	2 Cor 1:10	οτι	[οτι]	add/omit conj.

	Reference	THGNT	NA27/28	Issue
57	2 Cor 1:12	αγιοτητι	απλοτητι	substitution
58	2 Cor 1:12	omit	[και ²]	NA27 adds conj.
59	2 Cor 1:14	omit	[ημων ²]	NA27 adds gen. pron.
60	2 Cor 2:1	δε	γαρ {C} rating UBS3/4/5	substitution (conj.); NA27 no brackets
61	2 Cor 3:16	δ αν	δε εαν	substitution (part. αν/εαν); elision
62	2 Cor 4:6	Ιησου χριστου	[Ιησου] Χριστου	add/omit prop. noun
63	2 Cor 5:3	ενδυσαμενοι	εκδυσαμενοι {C} rating UBS4/5; no entry UBS3	substitution (prep. prefix); NA27 no brackets
64	2 Cor 7:8	γαρ	[γαρ] {C} rating UBS4/5; {D} rating UBS3	add/omit conj.
65	2 Cor 8:7	εξ υμων εν ημιν	εξ ημων εν υμιν {C} rating UBS4/5; {D} rating UBS3	substitution (1 st vs. 2 nd pers. pron.); NA27 no brackets
66	2 Cor 8:16	διδοντι	δοντι	verbal aspect (pres. vs. aor.)
67	2 Cor 8:19	εν	συν	substitution (prep.)
68	2 Cor 8:19	omit	[αυτου]	NA27 adds gen. pron.
69	2 Cor 8:24	ενδειξασθε	ενδεικνυμενοι	substitution (aor. impv. vs. pres. ptc.)

	Reference	THGNT	NA27/28	Issue
70	2 Cor 9:4	λεγωμεν	λεγω	verbal number (sing. vs. pl.)
71	2 Cor 9:10	σπερμα	σπορον	substitution (syn. noun)
72	2 Cor 10:8	τε	[τε]	add/omit conj.
73	2 Cor 11:3	και της αγνοτητος	[και της αγνοτητος]	add/omit short phrase
74	2 Cor 12:3	εκτος ♦ χωρις	χωρις	substitution (prep.)
75	2 Cor 12:6	τι	[τι]	add/omit indef. pron.
76	2 Cor 12:7	διο	διο {C} rating UBS4/5; {D} rating UBS3	add/omit conj. διο NA27 no brackets
77	2 Cor 12:12	omit	τε	NA27 adds conj. τε
78	2 Cor 12:15	αγαπων	αγαπω[ν]	substitution (ind. vs. ptc.)
79	2 Cor 12:21	ταπεινωσει	ταπεινωση	verbal aspect and mood (fut. ind. vs. aor. subj.) ¹¹
80	2 Cor 13:5	χριστος Ιησους	Ιησους Χριστος	word order (Christ Jesus/Jesus Christ)

¹¹ BDAG (p. 646) states that μή can be used “after verbs of fearing, etc. *that . . . (not), lest*” with the aorist subjunctive or with the future indicative.

Galatians & Prison Epistles

	Reference	THGNT	NA27/28	Issue
1	Gal 1:4	περι	υπερ	substitution (prep.)
2	Gal 1:6	χριστου	[Χριστου]	add/omit noun
3	Gal 1:8	υμιν ευαγγελιζηται	ευαγγελιζηται [υμιν]	word order; add/omit pron.
4	Gal 1:11	δέ	γάρ	substitution (conj.)
5	Gal 1:15	ο θεος ♦ omit	[ο θεος]	add/omit noun phrase
6	Gal 2:6	θεος	[ο] θεος	NA27 adds art.
7	Gal 2:13	και ²	[και ²]	add/omit conj.
8	Gal 2:14	ούκ	ούχι	substitution (conj.)
9	Gal 2:16	δε	[δε]	add/omit conj.
10	Gal 2:20	του υιου του θεου ♦ του θεου και χριστου	του υιου του θεου	substitution
11	Gal 3:21	του θεου	[του θεου]	add/omit noun phrase
12	Gal 4:19	τεκνία	τέκνα	substitution (syn., diminutive form)
13	Gal 4:25	γαρ Αγαρ ♦ γαρ	δε Αγαρ	add/omit prop. noun; substitution

	Reference	THGNT	NA27/28	Issue
14	Gal 4:28	υμεις ... εστε ♦ ημεις <i>for</i> υμεις <i>and</i> εσμεν <i>for</i> εστε	υμεις ... εστε	substitution
15	Gal 5:7	τη αληθεια	[τη] αληθεια	add/omit art.
16	Gal 5:21	φόντοι	<i>omit</i>	THGNT adds word
17	Gal 5:24	χριστου Ιησου ♦ χριστου	Χριστου [Ιησου]	add/omit prop. noun
18	Eph 1:1	εν Εφεσω	[εν Εφεσω]	add/omit prep. phrase
19	Eph 1:15	την αγαπην ♦ <i>omit</i>	την αγαπην	add/omit noun phrase
20	Eph 1:18	καρδιας υμων	καρδιας [υμων]	add/omit gen. pron.
21	Eph 1:20	καθισας αυτον	καθισας	THGNT adds acc. pron.
22	Eph 3:1	χριστου Ιησου	Χριστου [Ιησου]	add/omit prop. noun
23	Eph 3:3	οτι	[οτι]	add/omit conj.
24	Eph 3:9	παντας	[παντας]	add/omit adj.
25	Eph 4:9	μερη	[μερη]	add/omit noun
26	Eph 4:26	παροργισμω	[τω] παροργισμω	NA27 adds art.
27	Eph 4:28	ταις ιδιαις χερσιν ♦ ταις χερσιν	ταις [ιδιαις] χερσιν	add/omit adj.

	Reference	THGNT	NA27/28	Issue
28	Eph 4:32	δε	[δε]	add/omit conj.
29	Eph 4:32	ημιν	υμιν	substitution (1 st vs. 2 nd pers. pronoun)
30	Eph 5:22	υποτασσεσθωσαν	<i>omit</i>	THGNT adds impv.
31	Eph 5:28	και	[και]	add/omit conj. (adv. και)
32	Eph 5:31	τον πατερα	[τον] πατερα	add/omit art.
33	Eph 5:31	την μητερα	[την] μητερα	add/omit art.
34	Eph 6:1	εν κυριω	[εν κυριω]	add/omit prep. phrase
35	Eph 6:8	εκαστος ο εαν	εκαστος εαν τι	substitution (syn.)
36	Eph 6:16	τα πεπυρωμενα	[τα] πεπυρωμενα	add/omit art.
37	Phil 1:23	γαρ	[γαρ]	add/omit conj.
38	Phil 1:24	<i>omit</i>	[εν]	NA27 adds prep. before dat.
39	Phil 1:27	ακουσω	ακουω	verbal aspect (fut. vs. pres.)
40	Phil 2:4	και	[και]	add/omit conj. (adv. και)
41	Phil 3:7	αλλα	[Αλλ] NA27: [Αλλα]	add/omit conj.
42	Phil 3:10	κοινωνιαν	[την] κοινωνιαν	NA27 adds art.

	Reference	THGNT	NA27/28	Issue
43	Phil 3:10	παθηματων	[των] παθηματων	NA27 adds art.
44	Phil 3:12	χριστου Ιησου	Χριστου [Ιησου]	add/omit prop. noun
45	Phil 4:23	αμην	omit	THGNT adds part.
46	Col 1:2	omit ♦ και κυριου ιησου χριστου	omit	THGNT adds long phrase
47	Col 1:3	και	omit	THGNT adds conj.
48	Col 1:7	ημων διακονος	υμων διακονος	substitution (1 st vs. 2 nd pers. pronoun)
49	Col 1:20	δι αυτου	[δι αυτου]	add/omit prep. phrase
50	Col 2:2	θεου πατρος του χριστου ♦ θεου χριστου	θεου Χριστου	substitution (cf. NKJV vs. NASB)
51	Col 2:7	εν	omit	THGNT adds prep. before dat.
52	Col 2:12	βαπτισματι	βαπτισμω	substitution (syn.)
53	Col 2:13	εν	[εν]	add/omit prep. before dat.
54	Col 2:23	και ²	[και ²]	add/omit conj.
55	Col 3:6	επι τους υιους της απειθειας	[επι τους υιους της απειθειας]	add/omit long phrase
56	Col 3:11	παντα ♦ τα παντα	[τα] παντα	add/omit art.

	Reference	THGNT	NA27/28	Issue
57	Col 3:16	εν χαριτι	εν [τη] χαριτι	NA27 adds art.
58	Col 3:22	οφθαλμοδουλαιαις	οφθαλμοδουλια	noun number (sing. vs. pl.)
59	Col 4:8	γνω ¹² τα περι υμων ♦ γνωτε τα περι ημων	γνωτε τα περι ημων	substitution
60	Col 4:12	χριστου Ιησου	Χριστου [Ιησου]	add/omit prop. noun
61	Col 4:15	αυτων	αυτης	noun gender and number (masc. pl. vs. fem. sing.)
62	Phlm 11	omit	[και ¹]	add/omit conj.
63	Phlm 25	κυριου ημων	κυριου	THGNT adds gen. pron.
64	Phlm 25	αμην	omit	THGNT adds part. αμην

1–2 Thessalonians

	Reference	THGNT	NA27	Issue
1	1 Thess 1:1	omit ♦ απο θεου πατρος ημων και κυριου ιησου χριστου	omit	THGNT adds long phrase

¹² This could be parsed as either the 1st person singular (γνω) or the 3rd person singular (γνω), aorist active subjunctive. See the literature references to BDF, Winer, Moulton, and Robertson in Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 199.

	Reference	THGNT	NA27	Issue
2	1 Thess 1:4	υπο θεου	υπο [του] θεου	NA27 adds art. inside prep. phrase
3	1 Thess 1:5	εν	[εν]	NA27 adds prep. before dat.
4	1 Thess 1:5	εν	[εν]	NA27 adds prep. before dat.
5	1 Thess 1:8	εν τη	[εν τη]	NA27 adds prep. and art. before dat.
6	1 Thess 1:10	εκ των νεκρων	εκ [των] νεκρων	NA27 adds art. inside prep. phrase
7	1 Thess 2:7	ηπιοι ♦ νηπιοι	νηπιοι {B} rating UBS4/5; {C} rating UBS3	substitution (syn.)
8	1 Thess 2:7	αν	εαν	substitution (αν/εαν)
9	1 Thess 3:2	διακονον	συνεργον	substitution (syn.)
10	1 Thess 3:13	omit	[αμην]	NA27 adds part. αμην
11	1 Thess 4:8	και	[και]	add/omit conj. (adv. και)
12	1 Thess 4:8	δοντα	διδοντα	verbal aspect (pres. vs. aor.)
13	1 Thess 4:10	τους ²	[τους ²]	add/omit art.
14	1 Thess 4:11	omit	[ιδιαις]	NA27 adds adj.
15	1 Thess 5:3	επισταται	εφισταται	substitution (syn.)

	Reference	THGNT	NA27	Issue
16	1 Thess 5:15	και ¹	[και ¹]	add/omit conj.
17	1 Thess 5:21	δε ♦ <i>omit</i>	δε no entry UBS4/5; {C} rating UBS3	THGNT adds. conj. δε
18	1 Thess 5:25	και	[και]	add/omit conj. (adv. και)
19	1 Thess 5:28	αμην ♦ <i>omit</i>	<i>omit</i>	THGNT adds. adv. αμην
20	2 Thess 1:2	ημων	[ημων]	add/omit gen. pron.
21	2 Thess 2:3	ανομιαις ♦ αμαρτιας	ανομιαις {B} rating UBS4/5; {C} rating UBS3	substitution (syn.)
22	2 Thess 2:8	κυριος Ιησους	κυριος [Ιησους]	add/omit prop. noun
23	2 Thess 2:12	απαντες	παντες	substitution (intensive form)
24	2 Thess 2:13	απ αρχης ♦ απαρχην	απαρχην {B} rating UBS4/5; {C} rating UBS3	substitution
25	2 Thess 2:14	<i>omit</i>	[και]	add/omit conj. (adv. και)
26	2 Thess 3:4	και ¹	[και ¹]	add/omit conj. και
27	2 Thess 3:6	ημων	[ημων]	add/omit gen. pron.
28	2 Thess 3:8	νυκτος και ημερας ♦ νυκτα και ημεραν	νυκτος και ημερας	noun case (gen. vs. acc.)

Pastoral Epistles

	Reference	THGNT	NA27	Issue
1	1 Tim 1:16	Ιησους χριστος	Χριστος Ιησους	word order (Jesus Christ/Christ Jesus)
2	1 Tim 2:9	ωσαυτως	ωσαυτως [και]	NA27 adds conj. (adv. και)
3	1 Tim 2:9	χρυσω	χρυσιω	substitution (syn.)
4	1 Tim 3:14	ταχιον	εν ταχει	substitution (syn.)
5	1 Tim 4:10	αγωνιζομεθα	αγωνιζομεθα {C} rating UBS3/4/5	substitution; NA27 no brackets
6	1 Tim 5:5	τον θεον	θεον	THGNT adds art. before prop. noun
7	1 Tim 5:8	προνοειται	προνοει	verbal voice (mid. vs. act.)
8	1 Tim 5:16	επαρκεισθω	επαρκειτω	verbal voice (mid. vs. act.)
9	1 Tim 6:13	σοι	[σοι]	add/omit dat. pron.
10	2 Tim 1:10	Ιησου χριστου	Χριστου Ιησου	word order (Jesus Christ/Christ Jesus)
11	2 Tim 1:11	διδασκαλος ♦ διδασκαλος εθνων	διδασκαλος	THGNT adds gen. noun
12	2 Tim 2:11	του κυριου	του θεου	substitution (divine name)

	Reference	THGNT	NA27	Issue
13	2 Tim 2:18	την ²	[την ²]	add/omit art.
14	2 Tim 3:12	ζην ευσεβως	ευσεβως ζην	word order
15	2 Tim 3:15	τα ¹	[τα ¹]	add/omit art.
16	Titus 1:10	και ¹	[και ¹]	add/omit conj. (adv. και)
17	Titus 2:3	μηδε	μη	substitution (conj.)
18	Titus 2:4	ινα σωφρονιζουσιν	ινα σωφρονιζωσιν	verbal mood (ind. vs. subj.)

Hebrews

	Reference	THGNT	NA27	Issue
1	Heb 1:3	<i>omit</i> ♦ δι εαυτου	<i>omit</i>	THGNT adds prep. phrase
2	Heb 1:12	<i>omit</i> ♦ ως ιματιον	ως ιματιον	add/omit short phrase
3	Heb 2:7	<i>omit</i> ♦ και κατεστησας αυτον επι τα εργα των χειρων σου (Ps 8:7 LXX)	<i>omit</i>	THGNT adds long phrase
4	Heb 2:8	αυτω	[αυτω]	add/omit dat. pron.

	Reference	THGNT	NA27	Issue
5	Heb 3:2	ολω ♦ <i>omit</i>	[ολω] {C} rating UBS4/5; {D} rating UBS3	add/omit adj.
6	Heb 3:6	εαν	εαν[περ]	substitution (intensive form)
7	Heb 3:13	εξ υμων τις	τις εξ υμων	word order
8	Heb 4:3	την ¹	[την ¹]	add/omit art.
9	Heb 5:3	εαυτου	αυτου	substitution (pers. vs. reflex. pron.)
10	Heb 5:12	τινα	τινά {C} rating UBS3/4/5	accentuation (interog. vs. indef. pron.); add/omit pron. NA27 no brackets
11	Heb 5:12	<i>omit</i>	[και ³]	add/omit conj. και
12	Heb 6:18	<i>omit</i>	[τον]	add/omit art.
13	Heb 7:1	ο συναντησας ♦ ος συναντησας	ο συναντησας	substitution (art. vs. pron.)
14	Heb 7:4	και	[και]	add/omit conj. (adv. και)
15	Heb 7:22	και	[και]	add/omit conj. (adv. και)
16	Heb 7:26	και ¹ ♦ <i>omit</i>	και ¹	add/omit conj. (adv. και)
17	Heb 8:4	νυνι	νυν[ι]	substitution (intensive form)

	Reference	THGNT	NA27	Issue
18	Heb 8:8	αυτοις	αυτους	noun case: dat. vs. acc.
19	Heb 9:1	και	[και]	add/omit conj. (adv. και)
20	Heb 9:11	μελλοντων	γενομενων	substitution (verb)
21	Heb 9:14	υμων ♦ ημων	ημων {C} rating UBS3/4/5	substitution (1 st vs. 2 nd pers. pron.); NA27 no brackets
22	Heb 9:19	και των τραγων	[και των τραγων]	add/omit short phrase
23	Heb 9:26	omit	[της]	NA27 adds art.
24	Heb 11:11	Σαρρα	Σαρρα στειρα {C} rating UBS4/5; {D} rating UBS3	NA27 adds adj.
25	Heb 11:37	επρισθησαν επειρασθησαν	επρισθησαν {C} rating UBS4/5; {D} rating UBS3	THGNT adds verb (parablepsis?); NA27 no brackets
26	Heb 12:3	εις εαυτον	εις εαυτον {C} rating UBS4/5; {D} rating UBS3	substitution; NA27 no brackets
27	Heb 12:9	omit	[δε]	NA27 adds. conj. δε
28	Heb 12:15	δι αυτης ♦ δια ταυτης	δι αυτης	substitution (pers. vs. dem. pron.)
29	Heb 12:27	την	[την]	add/omit art.
30	Heb 12:28	λατρευομεν	λατρευωμεν	verbal mood

	Reference	THGNT	NA27	Issue
31	Heb 13:6	και	[και]	add/omit conj. και
32	Heb 13:15	ουν	[ουν] {C} rating UBS4/5; {D} rating UBS3	add/omit conj. ουν
33	Heb 13:21	των αιωνων	[των αιωνων]	add/omit short phrase
34	Heb 13:25	αμην ♦ omit	omit {A} rating UBS4/5; {C} rating UBS3	THGNT adds part. αμην

Catholic Epistles

	Reference	THGNT	NA27 (not NA28/ECM)	Issue
1	Jas 2:3	και επιβλεψητε	επιβλεψητε δε	substitution (conj.)
2	Jas 3:3	ει δε	ει δε {C} rating UBS4/5; {D} rating UBS3	itacism? (ειδε = ιδε? since early MSS have no accents and no spaces); NA27 no brackets
3	Jas 3:8	ακαταστατον ♦ ακατασχετον	ακαταστατον	substitution (syn.)
4	Jas 4:9	μεταστραφητω	μετατραπητω ECM split line: μετατραπητω // μεταστραφητω	substitution (syn.)

	Reference	THGNT	NA27 (<i>not NA28/ECM</i>)	Issue
5	Jas 4:12	ο νομοθετης	[ο] νομοθετης	add/omit art.
6	Jas 4:14	ποια ♦ ποια γαρ	ποια	add/omit conj. γαρ
7	Jas 4:14	ατμις γαρ εστε	ατμις γαρ εστε {C} rating UBS4/5; {D} rating UBS3	substitution; NA27 no brackets
8	Jas 5:4	εισεληλυθαν	εισεληλυθασιν	substitution (syn.)
9	Jas 5:10	κακοπαθειας	κακοπαθιας	substitution (orthography)
10	Jas 5:14	αυτον	[αυτον]	add/omit acc. pron.
11	Jas 5:20	αυτου εκ θανατου	αυτου εκ θανατου {C} rating UBS4/5; {D} rating UBS3	word order; add/omit gen. pron.; NA27 no brackets
12	1 Pet 1:6	εστιν	[εστιν]	add/omit verb
13	1 Pet 1:9	υμων	[υμων]	add/omit gen. pron.
14	1 Pet 1:12	<i>omit</i>	[εν]	NA27 adds prep. before dat.
15	1 Pet 1:16	<i>omit</i>	[οτι]	add/omit conj. οτι
16	1 Pet 1:16	<i>omit</i>	[ειμι]	add/omit verb
17	1 Pet 1:21	πιστευοντας ♦ πιστους	πιστους	substitution (syn.)

	Reference	THGNT	NA27 (<i>not NA28/ECM</i>)	Issue
18	1 Pet 1:22	καθαρως καρδιας	[καθαρως] καρδιας ECM split line: καθαρως καρδιας // καρδιας	add/omit adj.
19	1 Pet 2:5	<i>omit</i>	[τω]	add/omit art.
20	1 Pet 3:1	<i>omit</i> ♦ αι	[αι]	add/omit art.
21	1 Pet 3:18	<i>omit</i> ♦ υπερ ημων	<i>omit</i> {B} rating UBS4/5; {D} rating UBS3	add/omit prep. phrase
22	1 Pet 3:18	επαθεν ♦ απεθανεν	επαθεν	substitution (syn.)
23	1 Pet 3:18	υμας	υμας {C} rating UBS3/4/5	substitution (1 st vs. 2 nd pers.) NA27 no brackets
24	1 Pet 3:22	του ♦ <i>omit</i>	[του]	add/omit art.
25	1 Pet 4:17	ο καιρος	[ο] καιρος	add/omit art.
26	1 Pet 5:1	τους	<i>omit</i>	NA27 omits art.
27	1 Pet 5:2	επισκοπουντες	[επισκοπουντες]	add/omit ptc.
28	1 Pet 5:5	ο θεος	[ο] θεος	add/omit art.
29	1 Pet 5:8	τινα	[τινα] {C} rating UBS4/5; {D} rating UBS3	add/omit indef. pron.

	Reference	THGNT	NA27 (<i>not NA28/ECM</i>)	Issue
30	1 Pet 5:9	κοσμω ♦ τω κοσμω	[τω] κοσμω ECM split line: κοσμω // τω κοσμω	add/omit art.
31	1 Pet 5:10	χριστω ♦ χριστω ιησου	Χριστω [Ιησου] ECM split line: Χριστω // Χριστω Ιησου	add/omit noun
32	1 Pet 5:11	των αιωνων	<i>omit</i> ECM split line: <i>omit</i> // των αιωνων	THGNT adds gen. phrase
33	2 Pet 1:4	τιμια ημιν και μεγαιστα	τιμια και μεγαιστα ημιν ECM split line: τιμια και μεγαιστα ημιν // τιμια ημιν και μεγαιστα	word order
34	2 Pet 1:17	ουτος εστιν ο υιος μου ο αγαπητος	ο υιος μου ο αγαπητος μου ουτος εστιν	NA27 adds gen. pron.; word order; harmonization to Matt 17:5?
35	2 Pet 1:18	ορει τω αγιω ♦ αγιω ορει	αγιω ορει	word order; add/omit art.
36	2 Pet 2:4	σειροις	σειραις {C} rating UBS4/5; {D} rating UBS3	noun gender; NA27 no brackets
37	2 Pet 2:6	καταστροφη	[καταστροφη] {C} rating UBS4/5; {D} rating UBS3	add/omit noun
38	2 Pet 2:6	ασεβειν	ασεβε[σ]ιν	substitution

	Reference	THGNT	NA27 (<i>not NA28/ECM</i>)	Issue
39	2 Pet 2:11	παρα κυριω	παρα κυριου {C} rating UBS4; {D} rating UBS3 ECM split line: παρα κυριω // omit	noun case; NA27 no brackets
40	2 Pet 2:13	κομιουμενοι ♦ αδικουμενοι	αδικουμενοι	substitution
41	2 Pet 2:18	οντως	ολιγως {A} rating UBS4; {C} rating UBS3/5	substitution
42	2 Pet 2:20	omit	[ημων]	add/omit gen. pron.
43	2 Pet 3:3	εν	[εν]	add/omit prep. before dat.
44	2 Pet 3:10	ευρεθησεται	ευρεθησεται {C} rating UBS5; {D} rating UBS3/4	substitution; NA27 no brackets
45	2 Pet 3:11	ουν παντων	ουτως παντων	substitution (conj.)
46	2 Pet 3:11	υμας	[υμας]	add/omit acc. pron.
47	2 Pet 3:18	αμην	[αμην] {C} rating UBS4/5; {D} rating UBS3	THGNT adds part. αμην
48	1 John 1:4	ημων ♦ υμων	ημων ECM split line: ημων // υμων	substitution (1 st vs. 2 nd pers.)
49	1 John 2:6	ουτως	[ουτως] ECM split line: ουτως // omit	add/omit adv.
50	1 John 2:19	ησαν εξ ημων	εξ ημων ησαν	word order

	Reference	THGNT	NA27 (not NA28/ECM)	Issue
51	1 John 2:20	παντα	παντες	noun case (acc. vs. nom.)
52	1 John 3:13	μη θαυμαζετε	[και] μη θαυμαζετε {C} rating UBS4/5; {D} rating UBS3	add/omit conj. και
53	1 John 3:19	και εν τουτω	[και] εν τουτω {C} rating UBS4/5; {D} rating UBS3	add/omit conj. και
54	1 John 3:19	τας καρδιας	την καρδιαν	noun case: gen. vs. acc.
55	1 John 3:21	καρδια	καρδια [ημων]	add/omit gen. pron.
56	1 John 3:23	πιστευωμεν	πιστευσωμεν	verbal aspect/tense (pres. vs. aor.)
57	1 John 4:12	τετελειωμενη εν ημιν εστιν	εν ημιν τετελειωμενη εστιν ECM split line: εν ημιν τετελειωμενη εστιν // τετελειωμενη εστιν εν ημιν	word order
58	1 John 5:1	και τον γεγεννημενον	[και] τον γεγεννημενον	add/omit conj. και
59	1 John 5:5	τις δε	τις [δε]	add/omit conj. δε
60	1 John 5:6	omit	εν ² ECM split line: εν ² // omit	NA27 adds prep. before dat.
61	1 John 5:18	εαυτον	αυτον {B} rating UBS4; {C} rating UBS3/5	substitution (rel. pron. vs. reflex. pron.)
62	1 John 5:20	ινα γινωσκομεν	ινα γινωσκωμεν	verbal mood (ind. vs. subj.)

	Reference	THGNT	NA27 (<i>not</i> NA28/ECM)	Issue
63	2 John 8	ειργασασθε	ειργασαμεθα {B} rating UBS4; {C} rating UBS3	verb number (2 nd vs. 1 st pl.)
64	2 John 12	η πεπληρωμενη	πεπληρωμενη η	word order
65	2 John 12	ημων ♦ υμων	ημων ECM split line: ημων // υμων {B} rating UBS4; {C} rating UBS3	substitution (1 st vs. 2 nd pers.)
66	Jude 5	απαξ παντα οτι Ιησους ♦ υμας απαξ παντα οτι ιησους	[υμας] παντα οτι [ο] κυριος απαξ {D} rating UBS3/4; {C} rating UBS5	substitution
67	Jude 15	παντας τους ασεβεις	πασαν ψυχην ¹³	substitution
68	Jude 16	αυτων	εαυτων	substitution (pers. vs. reflex. pron.)
69	Jude 18	οτι	[οτι] ECM split line: omit // οτι	add/omit conj. ὅτι
70	Jude 18	χρονου	[του] χρονου	add/omit art.

¹³ Despite NA27/28 being the “standard text,” English translations are actually somewhat split on which reading they adopt, although more translations go against the NA27/28 reading. The choice is between either πάντας τοὺς ἀσεβεῖς (‘to convict all the ungodly,’ Byz, TR, and THGNT) or πᾶσαν ψυχὴν (‘to convict every soul,’ NA27/28). Some versions have even switched between their original and updated editions. Those which adopt πᾶσαν ψυχὴν include NET, NIV-2011, NLT, NRSV, HCSB margin. The RSV and NIV-1984 had πάντας τοὺς ἀσεβεῖς but switched to πᾶσαν ψυχὴν in their updated editions. The CSB removed the marginal note in the HCSB. Most English translations adopt the non-NA27/28 reading πάντας τοὺς ἀσεβεῖς (NASB-2020, NASB-1995, NASB-1977, ESV, NIV-1984, CSB, HCSB, RSV, REB, NEB, NKJV, KJV, ASV, NJB, MSG).

	Reference	THGNT	NA27 (<i>not NA28/ECM</i>)	Issue
71	Jude 22	ελεγχετε διακρινομενους ¹⁴	ελεατε διακρινομενους {C} rating UBS3/4/5	substitution; NA27 no brackets
72	Jude 23 ¹⁵	ους δε σωζετε εκ πυρος αρπαζοντες	ους δε σωζετε εκ πυρος αρπαζοντες {C} rating UBS3/4/5	add/omit prep. phrase; NA27 no brackets
73	Jude 23	ους δε ελεατε εν φοβω	ους δε ελεατε εν φοβω {C} rating UBS3/4/5	substitution; NA27 no brackets

Revelation

	Reference	THGNT	NA27/28	Issue
1	Rev 1:6	<i>omit</i>	[των αιωνων]	NA27 adds gen. phrase
2	Rev 1:13	ομοιον υιω ανθρωπου	ομοιον υιον ανθρωπου	noun case (dat. vs. acc.)
3	Rev 1:15	πεπυρωμενης ♦ πεπυρωμενω	πεπυρωμενης {C} rating UBS4/5; {D} rating UBS3	ptc. case (dat. vs. gen.); NA27 no brackets
4	Rev 2:13	πιστος ♦ πιστος μου	πιστος μου	add/omit gen. pron.

¹⁴ See the extended discussion in Wasserman, *The Epistle of Jude: Its Text and Transmission*, 320–31. Wasserman opts for ἐλεᾶτε. This reading ἐλέγχετε is not popular, but it is adopted in the French translation, *La Bible de Jérusalem* (1998).

¹⁵ UBS3/4 divided up Jude 23 into two variant units as follows, but UBS5 combined the two variant units into one.

	Reference	THGNT	NA27/28	Issue
5	Rev 2:15	<i>omit</i>	[των]	NA27 adds. art.
6	Rev 2:16	<i>omit</i>	ουν	NA27 adds conj. ουν
7	Rev 2:25	αχρι	αχρι[ς]	substitution (Attic vs. Koine form; BDAG, 160)
8	Rev 3:18	κολλυριον	κολλ[ο]υριον	substitution (later vs. earlier spelling; BDAG, 556)
9	Rev 3:20	και ³	[και ³]	add/omit conj. και
10	Rev 5:6	επτα πνευματα	[επτα] πνευματα	add/omit adj.
11	Rev 5:9	τω θεω ημας ¹⁶ (singular reading in 02)	τω θεω	THGNT adds poss. pron.
12	Rev 5:13	εστιν	<i>omit</i>	THGNT adds verb
13	Rev 6:8	ο θανατος	[ο] θανατος	add/omit art.
14	Rev 6:11	πληρωσωσιν	πληρωθωσιν	verbal morphology (MP ₁ vs. MP ₂)
15	Rev 9:4	ινα . . . αδικησωσιν	ινα . . . αδικησουσιν	verbal mood and aspect (aor. subj. vs. fut. ind.)
16	Rev 9:13	<i>omit</i>	[τεσσαρων]	NA27 adds adj.

¹⁶ Peter Malik, “Tregelles and Tyndale House Contra Mundum: Reconsidering the Text of Rev 5:9,” *Evangelical Textual Criticism* (blog), August 14, 2017, <http://evangelicaltextualcriticism.blogspot.com/2017/08/tregelles-and-tyndale-house-contra.html>; Malik, ““And You Purchased [Whom?]”: Reconsidering the Text of Rev 5,9,” 306–12.

	Reference	THGNT	NA27/28	Issue
17	Rev 11:2	τεσσερακοντα δυο	τεσσερακοντα [και] δυο	NA27 adds conj.
18	Rev 11:3	περιβεβλημενους ♦ περιβεβλημενοι	περιβεβλημενοι	ptc. case (nom. vs. acc.)
19	Rev 11:15	λεγουσαι ♦ λεγοντες	λεγοντες	ptc. gender (fem. vs. masc.)
20	Rev 11:16	οι ²	[οι ²]	add/omit art.
21	Rev 11:16	οι καθηνται	καθημενοι	substitution (ptc. vs. ind.); THGNT adds art.
22	Rev 12:3	πυρρος μεγας	μεγας πυρρος	word order
23	Rev 12:6	ινα . . . τρεφουσιν	ινα . . . τρεφωσιν	verbal aspect, mood (pres. ind. vs. aor. subj.)
24	Rev 12:8	ισχυσαν	ισχυσεν	verbal number (pl. vs. sing.)
25	Rev 12:10	κατηγορος	κατηγωρ	substitution (syn.)
26	Rev 12:12	ουρανοι	[οι] ουρανοι	add/omit art.
27	Rev 13:1	ονομα ♦ ονοματα	ονομα[τα]	noun number (sing. vs. pl.)
28	Rev 13:5	τεσσερακοντα δυο	τεσσερακοντα [και] δυο	NA27 adds conj.
29	Rev 13:10	αποκτενει δει	αποκτανθηναι	substitution

	Reference	THGNT	NA27/28	Issue
44	Rev 16:12	<i>omit</i>	τον ³	NA27 adds art.
45	Rev 16:18	ανθρωποι εγενοντο	ανθρωπος εγενετο	noun/verb number (pl. vs. sing.)
46	Rev 17:3	γεμοντα	γεμον[τα]	ptc. number (pl. vs sing.)
47	Rev 17:8	θαυμασονται	θαυμασθησονται	verbal morphology (MP ₁ vs. MP ₂)
48	Rev 18:2	<i>omit</i>	[και φυλακη παντος θηριου ακαθαρτου]	NA27 adds long phrase
49	Rev 18:3	πεπτωκαν ♦ πεπτωκασιν	πεπτωκαν no brackets; {D} rating UBS3/4/5	scribal error (1 letter)? 'fallen' vs. 'drunk'
50	Rev 18:16	<i>omit</i>	εν	NA28 adds prep. before dat.
51	Rev 18:18	εκραξαν	εκραζον	verbal aspect (aor. vs. impf.)
52	Rev 18:19	εκραξαν	εκραζον	verbal aspect (aor. vs. impf.)
53	Rev 19:5	και οι φοβουμενοι ♦ οι φοβουμενοι ¹⁷	[και] οι φοβουμενοι	add/omit conj.
54	Rev 19:6	ημων	[ημων]	add/omit gen. pron.

¹⁷ There is an error in the THGNT apparatus: it says that \aleph C P *omit* οι, when it should say that \aleph C P *omit* και.

	Reference	THGNT	NA27/28	Issue
55	Rev 19:7	δωμεν	δωσωμεν no brackets; {C} rating UBS4/5; {D} rating UBS3	verbal aspect (pres. vs. aor.)
56	Rev 19:11	καλουμενος	[καλουμενος]	add/omit ptc.
57	Rev 19:12	omit	[ως]	NA27 adds part. ως
58	Rev 19:14	omit	[τα ²]	NA27 adds art.
59	Rev 19:17	omit	[εν ²]	NA27 adds prep. before dat.
60	Rev 20:6	τα	[τα]	add/omit art.
61	Rev 20:9	omit ♦ απο του θεου	omit {A} rating UBS4/5; {C} rating UBS3	THGNT adds prep. phrase
62	Rev 21:3	αυτων θεος	[αυτων θεος] {C} rating UBS4/5; {D} rating UBS3	add/omit short phrase
63	Rev 21:4	omit	[οτι]	add/omit conj. οτι
64	Rev 21:6	εγω ειμι	εγω [ειμι]	add/omit verb
65	Rev 21:12	τα ονοματα	[τα ονοματα]	add/omit noun phrase
66	Rev 21:16	και ³	[και ³]	add/omit conj. και
67	Rev 21:16	επι σταδιους	επι σταδιων	noun case (acc. vs. gen.)
68	Rev 21:17	ρ̄μδ̄	εκατον τεσσερακοντα τεσσαρων	numerals (144)

	Reference	THGNT	NA27/28	Issue
69	Rev 21:27	ποιων	[ο] ποιων	NA27 adds art. before ptc.
70	Rev 22:2	αποδιδους	αποδιδουν	gender (masc. vs. neut.)
71	Rev 22:18	επ αυτον ο θεος	ο θεος επ αυτον	word order
72	Rev 22:21	μετα των αγιων	μετα παντων {B} rating UBS4/5; {C} rating UBS3	substitution
73	Rev 22:21	αμην	omit {B} rating UBS4/5; {C} rating UBS3	THGNT adds part. αμην

APPENDIX 2

TEXTUAL DIFFERENCES CATEGORIZED BY UNCERTAINTY WITH SCRIPTURE REFERENCES

Gospel of Matthew

Textual differences with uncertainty: 114x

NA27 alone uncertain: 76x (Matt 3:2, 16[4x]; 4:24; 5:11, 39; 6:25, 33; 8:13, 18, 21; 9:14, 27; 10:23, 32, 33; 11:23; 12:4, 15, 25, 47; 13:35[2x], 40; 14:3, 10, 12, 16, 29, 30; 15:2, 6, 14, 15, 31, 39; 16:2b–3, 12; 17:24; 18:14, 19; 19:7, 10, 11, 21, 29; 20:5, 10, 17, 23, 30, 31; 21:29–31, 44; 22:32, 35; 23:4, 23[2x], 26; 24:31, 38, 39; 25:22; 26:20, 36, 45; 27:16, 17, 40, 59; 28:14, 15, 18)

THGNT alone uncertain: 29x (Matt 2:21; 3:14; 7:9; 8:8; 9:18; 11:15; 13:9, 43, 51; 14:9, 26; 17:15; 18:7; 19:24; 20:20, 31; 21:18, 25, 43; 22:10, 43; 26:44, 53, 61; 27:3, 24, 29, 41; 28:2)

THGNT and NA27 overlap: 9x (Matt 6:1, 15a; 8:28; 14:24, 27; 18:15; 20:15; 25:6, 41)

Textual differences without uncertainty: 49x (Matt 4:16, 23; 7:12; 8:18, 23; 9:19, 27; 10:2; 12:10; 13:7, 30, 44; 14:3, 4; 15:12, 30, 36; 17:9, 10; 18:18, 21, 25, 26, 34; 19:9[2x]; 20:26, 30; 21:1, 6; 22:13, 16, 30, 39; 23:3, 26, 30, 36, 39; 24:31, 33; 25:4, 17; 26:64, 74; 27:11, 51, 56, 57)

Total differences: 163

Gospel of Mark

Textual differences with uncertainty: 103x

NA27 alone uncertain: 47x (Mark 1:4, 40; 2:15–16, 17, 22; 3:7, 17, 20, 32, 33, 35; 4:8, 15, 28; 5:21; 6:2, 20, 22, 23, 44; 7:6, 9, 35, 37; 9:42; 10:31, 36; 11:31; 12:9, 26[2x], 34, 36, 37; 13:15, 27; 14:25, 30, 33[2x], 47; 15:12[2x], 43; 16:14, 18, 19)

THGNT alone uncertain: 25x (Mark 1:8; 2:9; 3:26; 4:30; 5:41; 6:3, 16, 27; 7:15; 8:3; 9:38; 10:6, 19, 28; 11:26; 12:25, 30, 31, 33; 13:8; 14:19, 70; 15:8, 41, 44)

ECM alone uncertain: 104x (Mark 1:2[2x], 9, 10, 13, 24, 27, 28, 31, 36[2x], 37, 38; 2:3, 4, 10, 15, 16; 3:4, 5, 20[2x], 26, 27, 28, 31[3x], 33; 4:3, 22[2x], 37, 38, 41; 5:2, 6, 14, 19[2x], 23[2x], 27, 37; 6:2[2x], 16, 26, 31, 34, 37, 38, 51; 7:24, 32; 8:1, 29, 34, 36; 9:7, 9, 21, 37, 42, 43; 10:37; 11:3, 13, 25; 12:33; 13:10, 22, 23, 29, 30, 32; 14:5, 9, 15, 21, 22, 38, 46, 51, 72; 15:1, 6, 8, 20, 23, 24, 29, 34, 43, 46[2x]; 16:4, 8[2x], 11, 14, 17[2x], 20)

THGNT and NA27 overlap: 9x (Mark 1:1; 2:22; 3:14, 16; 5:1, 42; 7:4; 12:23; 15:36)

THGNT and ECM overlap: 6x (Mark 6:33; 8:17, 20; 9:29; 12:28; 13:27)

NA28 and ECM overlap: 15x (Mark 4:8, 20; 6:23, 41, 51; 8:20, 28; 10:1, 7, 21, 25[2x]; 11:19; 15:39; 16:1)

THGNT, NA28, and ECM overlap: 1x (Mark 14:68)

Textual differences without uncertainty between THGNT and NA28: 49x (Mark 2:3, 5, 10, 16, 26; 3:4, 5, 11, 25; 4:16, 26; 5:10, 23, 34; 6:2, 5, 14, 22[2x], 41, 43; 7:24, 26, 28; 8:13, 21, 26, 32, 36; 9:1, 2, 7, 9, 20, 22; 10:28, 52; 11:3; 12:1, 36; 13:20, 33; 14:53; 15:20, 32, 39; 16:17[2x], 20)

Total differences: 152

Gospel of Luke

Textual differences with uncertainty: 105x

NA27 alone uncertain: 70x (Luke 1:15; 2:52; 3:3, 33; 4:41; 5:18, 39; 6:1, 4, 33, 34, 36; 7:19; 8:41, 43; 9:2, 14, 28, 47, 59, 62[2x]; 10:1[2x], 15, 17, 21, 27, 32, 39, 41–42; 11:10, 11, 12, 13, 14, 20, 24, 44; 12:22, 42, 54; 13:7, 9, 21, 27, 35[2x]; 14:17; 17:6, 12, 23, 24; 18:11, 22, 24, 30; 19:38; 20:9, 27, 45; 21:11, 19; 22:7, 18; 23:11, 28; 24:32, 49, 50)

THGNT alone uncertain: 25x (Luke 2:9, 42; 3:31, 32; 4:17; 5:9; 8:27; 10:1, 39, 41; 12:25, 39, 56; 13:19; 18:9; 20:26, 33; 21:13, 23, 36; 22:31, 43–44, 64; 23:34a; 24:47)

THGNT and NA27 overlap: 10x (Luke 2:26, 35; 3:20; 6:3; 8:26, 37; 9:3; 11:33; 13:27; 14:1)

Textual differences without uncertainty: 45x (Luke 1:63; 4:8, 40; 5:12; 6:7, 26, 31, 34, 42; 7:19, 43, 44; 8:45; 9:18, 48, 59; 10:6, 35, 38; 12:1, 20, 43; 14:26[3x], 27; 15:21, 29; 16:4; 17:30; 18:4, 21; 19:40; 20:44; 21:15; 22:30, 44; 23:7, 32, 34, 42; 24:12, 48, 49[2x])

Total differences: 150

Gospel of John

Textual differences with uncertainty: 107x

NA27 alone uncertain: 83x (John 1:19, 21, 27, 28, 46; 2:4, 12; 3:4, 28, 31; 4:1, 5, 11, 53, 54; 5:2, 5; 6:7[2x], 23, 29, 36, 39, 40, 52, 66; 7:10, 12, 16, 34, 36, 50; 8:28, 41, 44, 52; 9:4, 10, 16; 10:16, 29, 34, 39; 11:22; 12:4, 9, 13, 18, 40; 13:2, 12, 18, 21, 26[3x], 28, 29, 36; 14:4, 6, 7[2x], 17, 22, 26; 15:8; 16:18, 23, 27; 18:5, 29, 36; 19:11, 24, 30, 35, 38; 20:21, 30, 31; 21:5, 17, 23)

THGNT alone uncertain: 17x (John 3:15; 4:30, 51; 5:11; 6:11, 47; 7:39; 8:54; 11:29; 12:1; 13:6[2x], 10, 32; 19:4; 21:16, 17)

THGNT and NA27 overlap: 7x (John 5:17; 7:8; 10:8; 13:32; 14:15; 16:19, 28)

Textual differences without uncertainty: 47x (John 1:18; 2:24; 3:23, 27; 4:15, 16, 17; 5:10; 6:2, 17, 44, 51, 71; 7:9; 8:28, 55; 9:17, 28, 35; 10:7, 12, 39; 11:21[2x], 46; 12:12; 13:2, 3, 19, 22, 37; 14:7[2x], 9, 28; 16:13; 17:2, 6, 11[2x], 21, 24; 18:31; 20:10, 17, 23, 25)

Total differences: 154

Acts of the Apostles

Textual differences with uncertainty: 118x

NA27 alone uncertain: 67x (Acts 1:8, 11; 2:33, 38, 43; 3:13, 25; 4:4[2x], 30; 5:31; 6:3; 7:3, 13, 16, 22, 43; 9:12[2x], 22; 10:11, 33, 36, 39, 40; 11:12, 13, 20, 22, 23; 12:11, 17, 21, 25; 13:14, 18, 20, 33, 44, 48; 14:3; 15:20, 24, 41; 16:1, 9, 12, 13, 27, 28, 29, 36; 18:26; 19:8, 15, 40; 21:25; 23:6, 23, 30; 25:17, 18; 26:4, 26, 31; 27:23, 41)

THGNT alone uncertain: 9x (Acts 2:3, 31; 5:32; 8:18; 10:19; 16:40; 20:4; 23:30; 25:10)

ECM alone uncertain: 126x (Acts 1:6, 8, 14, 25; 2:7, 22, 36, 37, 38, 40, 43; 3:7[2x], 9, 10[2x], 11[2x], 12, 19, 26; 4:7, 12[2x], 16, 21, 24, 32, 33[2x]; 5:10, 18, 19, 23, 32, 38; 6:4; 7:15, 22, 27, 30, 60; 8:12, 21, 32, 33; 9:2, 13, 18, 26, 30, 33, 34, 36, 43; 10:24, 28, 42, 48; 11:3, 18[2x], 21; 12:17; 13:22, 25, 26, 35, 45[2x], 46, 49, 52; 14:11, 17, 24; 15:1, 3, 4, 7, 28, 29, 40; 16:7, 15, 18; 17:15[2x], 21, 27; 18:7, 12, 17, 19, 23, 26; 19:16, 21, 30, 33; 20:3, 13, 14, 21, 22, 32; 21:3, 13, 18, 31; 22:23; 23:17, 30, 32; 24:27; 25:20; 26:6, 17; 27:11, 20, 37; 28:6, 13, 15[2x], 26)

THGNT and NA27 overlap: 10x (Acts 2:34; 3:22; 4:25; 7:25; 11:11; 13:31; 15:25; 17:22; 18:7; 20:28)

THGNT and ECM overlap: 6x (Acts 2:7; 7:46; 13:11; 15:6; 24:13, 24)

NA27 and ECM overlap: 21x (Acts 4:28, 33; 5:28; 6:13; 7:10, 18, 35; 8:5, 33; 9:37; 10:19, 24; 12:3; 13:10, 20, 38; 19:1, 6; 26:4, 21; 28:13)

THGNT, NA27, and ECM overlap: 5x (Acts 3:6, 25; 7:19; 17:3; 26:16)

Textual differences without uncertainty between THGNT and NA28: 37x (Acts 1:14, 15; 2:5, 7, 36; 4:37; 5:19; 7:7, 30, 51; 9:21, 43; 10:42; 12:6; 13:46; 14:8; 15:4[2x], 17; 16:11, 28; 18:7; 20:5, 6, 13, 30; 21:5, 6; 22:8, 13; 23:1, 20, 22, 30; 26:1, 29; 27:8)

Total differences: 155

Romans

Total differences with uncertainty: 41x

NA28 alone uncertain: 35x (Rom 1:29; 2:16; 3:12, 25; 4:11[2x], 19[2x], 22; 5:2, 6; 6:11; 7:20; 9:19; 10:3, 5, 15, 20; 11:25, 31; 12:14; 13:9, 12; 14:5, 12[2x], 19, 22; 15:14, 17, 19, 30, 32; 16:1, 25–27)

THGNT alone uncertain: 4x (Rom 7:25; 8:2; 10:5, 15)

THGNT and NA28 overlap in uncertainty: 2x (Rom 8:34; 11:21)

Textual differences without uncertainty: 8x (Rom 1:1; 2:16; 3:2; 5:1; 8:11, 24, 34; 14:21)

Total differences: 49

1–2 Corinthians

Total differences with uncertainty: 50x

NA28 alone uncertain: 43x (1 Cor 1:8; 2:4, 15; 3:13; 4:14, 17; 5:4; 6:7, 11, 16; 7:34; 9:13; 10:2, 20; 11:15, 19, 32; 12:10[2x], 26; 13:4; 14:6, 14, 16, 39; 15:10, 28[2x], 31; 2 Cor 1:10, 12, 14; 2:1; 4:6; 5:3; 7:8; 8:7, 19; 10:8; 11:3; 12:6, 7, 15)

THGNT alone uncertain: 4x (1 Cor 3:3; 7:15; 15:50; 2 Cor 12:3)

THGNT and NA28 overlap in uncertainty: 3x (1 Cor 1:14; 13:3; 15:14)

Textual differences without uncertainty: 30x (1 Cor 2:1, 15; 3:12, 14; 5:2, 5; 7:13, 38; 8:8; 9:9, 16; 10:9, 10, 18, 20; 15:49; 16:2, 24; 2 Cor 1:6–7, 8, 12; 3:16; 8:16, 19, 24; 9:4, 10; 12:12, 21; 13:5)

Total differences: 80

Galatians & Prison Epistles

Total differences with uncertainty: 45x

NA28 alone uncertain: 34x (Gal 1:6, 8; 2:6, 13, 16; 3:21; 5:7; Eph 1:1, 18; 3:1, 3, 9; 4:9, 26, 32; 5:28, 31[2x]; 6:1, 16; Phil 1:23, 24; 2:4; 3:7, 10[2x], 12; Col 1:20; 2:13, 23; 3:6, 16; 4:12; Phlm 11)

THGNT alone uncertain: 7x (Gal 2:20; 4:25, 28; Eph 1:15; Col 1:2; 2:2; 4:8)

THGNT and NA28 overlap in uncertainty: 4x (Gal 1:15; 5:24; Eph 4:28; Col 3:11)

Textual differences without uncertainty: 19x (Gal 1:4, 11; 2:14; 4:19; 5:21; Eph 1:20; 4:32; 5:22; 6:8; Phil 1:27; 4:23; Col 1:3, 7; 2:7, 12; 3:22; 4:15; Phlm 25[2x])

Total differences: 64

1–2 Thessalonians

Total differences with uncertainty: 23x

NA28 alone uncertain: 16x (1 Thess 1:4, 5[2x], 8, 10; 3:13; 4:8, 10, 11; 5:15, 25; 2 Thess 1:2; 2:8, 14; 3:4, 6)

THGNT alone uncertain: 7x (1 Thess 1:1; 2:7; 5:21, 28; 2 Thess 2:3, 13; 3:8)

THGNT and NA28 overlap in uncertainty: None

Textual differences without uncertainty: 5x (1 Thess 2:7; 3:2; 4:8; 5:3; 2 Thess 2:12)

Total differences: 28

Pastoral Epistles

Total differences with uncertainty: 7x

NA28 alone uncertain: 6x (1 Tim 2:9; 4:10; 6:13; 2 Tim 2:18; 3:15; Titus 1:10)

THGNT alone uncertain: 1x (2 Tim 1:11)

THGNT and NA28 overlap in uncertainty: None

Textual differences without uncertainty: 11x (1 Tim 1:16; 2:9; 3:14; 5:5, 8, 16; 2 Tim 1:10; 2:11; 3:12; Titus 2:3, 4)

Total differences: 18

Hebrews

Total differences with uncertainty: 29x

NA27 alone uncertain: 20x (Heb 2:8; 3:6; 4:3; 5:12[2x]; 6:18; 7:4, 22; 8:4; 9:1, 19, 26; 11:11, 37; 12:3, 9, 27; 13:6, 15, 21)

THGNT alone uncertain: 7x (Heb 1:3, 12; 2:7; 7:1, 26; 12:15; 13:25)

THGNT and NA28 overlap in uncertainty: 2x (Heb 3:2; 9:14)

Textual differences without uncertainty: 4x (Heb 3:13; 5:3; 8:8; 9:11)

Total differences: 33

Catholic Epistles (in NA27, not NA28/ECM)

Total differences between THGNT and NA27 with uncertainty (excludes ECM data): 51x

NA27/UBS4 alone uncertain: 33x (Jas 3:3; 4:12, 14; 5:14, 20; 1 Pet 1:6, 9, 12, 16[2x]; 2:5; 3:18; 4:17; 5:2, 5, 8; 2 Pet 2:4, 6[2x], 20; 3:3, 10, 11, 18; 1 John 3:13, 19, 21; 5:1, 5; Jude 18, 22, 23[2x])

THGNT alone uncertain: 7x (Jas 3:8; 4:14; 1 Pet 1:21; 3:18[2x]; 2 Pet 1:18; 2:13)

ECM alone uncertain: 36x (Jas 1:22; 2:11; 3:4; 4:9, 12, 14; 5:4, 18; 1 Pet 2:12; 3:5, 20; 4:11; 5:11, 14; 2 Pet 1:4[2x], 5, 9, 21; 2:3, 11, 22; 3:3, 10; 1 John 1:7, 8; 2:4, 17, 29; 4:12, 20; 5:6, 11, 21; 2 John 9; Jude 17)

THGNT and NA27 overlap: 4x (1 Pet 3:1, 22; 2 Pet 1:18; Jude 5)

THGNT and ECM overlap: 2x (1 John 1:4; 2 John 12)

NA27 and ECM overlap: 3x (1 Pet 1:22; 1 John 2:6; Jude 18)

THGNT, NA27, and ECM overlap: 2x (1 Pet 5:9, 10)

Textual differences without uncertainty: 22x (Jas 2:3;¹ 4:9; 5:4, 10; 1 Pet 5:1, 11; 2 Pet 1:4, 17; 2:18; 3:11; 1 John 2:19, 20; 3:19, 23; 4:12; 5:6, 18, 20; 2 John 8, 12; Jude 15, 16)

Total differences: 73

Revelation

Total differences with uncertainty: 43x

NA28 alone uncertain: 32x (Rev 1:6; 2:15, 25; 3:18, 20; 5:6; 6:8; 9:13; 11:2, 16; 12:12; 13:5, 15; 14:3, 18; 15:6; 16:6; 17:3; 18:2; 19:6, 7, 11, 12, 14, 17; 20:6; 21:3, 4, 6, 12, 16, 27)

THGNT alone uncertain: 6x (Rev 2:13; 11:3, 15; 15:6; 16:5; 20:9)

THGNT and NA28 overlap in uncertainty: 5x (Rev 1:15; 13:1; 14:18; 18:3; 19:5)

Textual differences without uncertainty: 30x (Rev 1:13; 2:16; 5:9, 13; 6:11; 9:4; 11:16; 12:3, 6, 8, 10; 13:10, 18; 14:4, 8, 13, 14, 18; 16:12, 18; 17:8; 18:16, 18, 19; 21:16, 17; 22:2, 18, 21[2x])

Total differences: 73

¹ The variant here between *εχει η καθου* and *η καθου εχει* is odd because the UBS5 has a {C} rating, but the ECM has no split line. THGNT does not indicate uncertainty, NA27 does not use brackets, UBS4 has a {B} rating, and UBS3 has a {C} rating.

APPENDIX 3

THE TEXT OF THE ECM, NA27, AND THGNT

*Bold Reference = ECM / THGNT Agreement

Gospel of Mark in ECM, NA27, and THGNT					
	Reference	ECM	NA27	THGNT	Issue
1	Mark 1:1	υιου του θεου	[υιου θεου]	υιου θεου ♦ <i>omit</i>	ECM adds art.
2	Mark 1:2	ιδου εγω	ιδου	ιδου	ECM adds pers. pron.
3	Mark 1:4	βαπτιζων	[ο] βαπτιζων	ο βαπτιζων	ECM omits art.
4	Mark 2:12	εναντιον	εμπροσθεν	εμπροσθεν	substitution (syn.)
5	Mark 3:11	λεγοντα	λεγοντες	λεγοντα	ptc. gen. (masc. vs. neut.)
6	Mark 3:14	<i>omit</i>	[ους και αποστολους ωνομασεν]	<i>omit</i> ♦ ους και αποστολους ωνομασεν	ECM omits short phrase

Gospel of Mark in ECM, NA27, and THGNT					
	Reference	ECM	NA27	THGNT	Issue
7	Mark 3:16	<i>omit</i>	[και εποιησεν τους δωδεκα]	<i>omit</i> ♦ και εποιησεν τους δωδεκα	ECM omits short phrase
8	Mark 3:20	οχλος	[ο] οχλος	ο οχλος	ECM omits art.
9	Mark 3:32	<i>omit</i>	[και αι αδελφαι σου]	<i>omit</i>	ECM omits short phrase
10	Mark 4:15	εν αυτοις	εις αυτους no brackets; {C} rating UBS4/5	εν αυτοις	substitution (prep.)
11	Mark 4:16	ομοιως	<i>omit</i>	ομοιως	ECM adds adv.
12	Mark 4:31	κοκκον	κοκκω	κοκκω	orthography
13	Mark 6:22	ο δε βασιλευς ειπεν	ειπεν ο βασιλευς	ειπεν ο βασιλευς	word order; ECM adds conj.
14	Mark 6:23	<i>omit</i>	[πολλα]	<i>omit</i>	ECM omits adj.
15	Mark 6:40	ανα ... ανα	κατα ... κατα	κατα ... κατα	substitution (prep.)
16	Mark 7:6	γεγραπται	γεγραπται [οτι]	γεγραπται οτι	ECM omits conj.
17	Mark 7:9	τηρησητε	στησητε no brackets; {D} rating UBS4/5	τηρησητε	substitution (syn.)
18	Mark 7:12	και	<i>omit</i>	<i>omit</i>	ECM adds conj.

Gospel of Mark in ECM, NA27, and THGNT					
	Reference	ECM	NA27	THGNT	Issue
19	Mark 7:35	<i>omit</i>	[ευθεως]	<i>omit</i>	ECM omits adv.
20	Mark 7:37	αλαλους	[τους] αλαλους	αλαλους	ECM omits art.
21	Mark 8:35	αν απολεση	αν απολεσει	αν απολεσει	verbal mood and aspect (aor. subj. vs. fut. ind.)
22	Mark 9:1	των ωδε εστηκοτων	ωδε των εστηκοτων	των ωδε εστηκοτων	word order
23	Mark 10:25	εισελθειν	διελθειν	διελθειν	substitution (prep. prefix)
24	Mark 10:28	ηκολουθησαμεν	ηκολουθηκαμεν	ηκολουθηκαμεν ♦ ηκολουθησαμεν	verbal aspect (aor. vs. pf.)
25	Mark 11:3	οτι	<i>omit</i>	οτι	ECM adds conj.
26	Mark 11:23	γαρ	<i>omit</i>	<i>omit</i>	ECM adds conj.
27	Mark 11:32	λαον	οχλον	οχλον	substitution
28	Mark 12:36	ο κυριος	κυριος	ο κυριος	ECM adds art.
29	Mark 14:31	με δεη	δεη με	δεη με	word order
30	Mark 14:44	απαγαγετε	απαγετε	απαγετε	verbal aspect (aor. vs. pres.)
31	Mark 15:12	<i>omit</i>	[θελετε]	<i>omit</i>	ECM omits verb
32	Mark 16:14	<i>omit</i>	[δε]	δε	ECM omits conj.

Gospel of Mark in ECM, NA27, and THGNT					
	Reference	ECM	NA27	THGNT	Issue
33	Mark 16:19	κυριος	κυριος Ιησους no brackets; {C} rating UBS4/5	κυριος Ιησους	ECM omits prop. noun

Acts in ECM, NA27, and THGNT (not undertaken)					
	Reference	ECM	NA27	THGNT	Issue
1					

Catholic Epistles in ECM, NA27, and THGNT					
	Reference	ECM	NA27	THGNT	Issue
1	Jas 1:20	ου κατεργαζεται	ουκ εργαζεται	ουκ εργαζεται	substitution
2	Jas 2:3	η καθου εκει	εκει η καθου	εκει η καθου	word order
3	Jas 2:4	και ¹	omit	omit	ECM adds conj. και
4	Jas 2:15	ωσιν	omit	omit	ECM adds verb
5	Jas 4:10	του	omit	omit	ECM adds art.

Catholic Epistles in ECM, NA27, and THGNT					
	Reference	ECM	NA27	THGNT	Issue
6	1 Pet 1:6	λυπηθεντας	λυπηθεντες	λυπηθεντες	ptc. case (nom. vs. acc.)
7	1 Pet 1:16	<i>omit</i>	[οτι]	<i>omit</i>	ECM omits conj. οτι
8	1 Pet 1:16	<i>omit</i>	[ειμι]	<i>omit</i>	ECM omits verb
9	1 Pet 2:5	<i>omit</i>	[τω]	<i>omit</i>	ECM omits art.
10	1 Pet 4:16	μερει	ονοματι	ονοματι	substitution
11	1 Pet 5:1	τους	ουν	ουν	substitution
12	2 Pet 2:6	ασεβειν	ασεβε[σ]ιν	ασεβειν	substitution
13	2 Pet 2:15	καταλιποντες	καταλειποντες	καταλειποντες	verbal aspect (pres. vs. aor.)
14	2 Pet 2:18	οντως	ολιγως	οντως	substitution
15	2 Pet 2:20	<i>omit</i>	[ημων]	<i>omit</i>	ECM omits gen. pron.
16	2 Pet 3:6	δι ον	δι ων	δι ων	pron. number, gender, and case (masc. acc. sing. vs. neut. gen. pl.)
17	2 Pet 3:10	ουχ ευρεθησεται	ευρεθησεται	ευρεθησεται	ECM adds part.
18	2 Pet 3:16	ταις	<i>omit</i>	<i>omit</i>	ECM adds art.

Catholic Epistles in ECM, NA27, and THGNT					
	Reference	ECM	NA27	THGNT	Issue
19	2 Pet 3:16	στρεβλωσουσιν	στρεβλουσιν	στρεβλουσιν	verbal aspect (pres. vs. fut.)
20	2 Pet 3:18	<i>omit</i>	[αμην]	αμην	ECM omits part. αμην
21	1 John 3:7	Παιδια	Τεκνια	Τεκνια	substitution (syn.)
22	1 John 5:10	εν αυτω	εν εαυτω	εν εαυτω	substitution (pers. vs. reflex. pron.)
23	1 John 5:18	εαυτον	αυτον	εαυτον	substitution (pers. vs. reflex. pron.)
24	2 John 5	γραφων σοι καινην	καινην γραφων σοι	καινην γραφων σοι	word order
25	2 John 12	η πεπληρωμενη	πεπληρωμενη η	η πεπληρωμενη	word order
26	3 John 4	<i>omit</i>	τη	τη	ECM omits art.
27	Jude 5	υμας απαξ παντα οτι Ιησους	[υμας] παντα οτι [ο] κυριος απαξ	απαξ παντα οτι Ιησους ♦ υμας απαξ παντα οτι ιησους	substitution; THGNT agrees with neither NA27 or ECM/NA28
28	Jude 18	<i>omit</i>	του	<i>omit</i>	ECM omits art.

APPENDIX 4

ALL DIAMOND READINGS IN THE THGNT

I have included the entire apparatus entry as found in the THGNT apparatus. Brackets (indicating uncertainty) found in the NA28 have been retained. UBS3 and UBS5 ratings have been included when available.

The only change I have made is to add bracketed numbers ([1] [2] [3]) in order to distinguish each variant clearly and in order to compare with the NA28 reading easily.

NOTE: The THGNT apparatus is copied exactly as is, which means that sometimes a word may stand alone and have a grave accent (e.g., *καί*), which is technically an incorrect use of accents.

All Diamond Readings in the THGNT				
	Reference	THGNT	NA27	Issue
1	Matt 2:21	[1] εἰσῆλθεν \aleph B C; [2] ♦ ηλθεν D K L W Δ 1424	[1] εἰσῆλθεν no entry in UBS5	prep. prefix
2	Matt 3:14	[1] Ἰωάννης P96 (^{vid} <i>ιωαν[νης]</i>) \aleph^1 C D ^{supp} K L W Δ 1424; [2] ♦ <i>omit</i> \aleph^* B	[1] Ἰωάννης no entry in UBS5	omit proper noun
3	Matt 6:1	[1] Προσέχετε B D K W Δ ; [2] ♦ <i>add</i> δε \aleph L Θ 1424	[2] Προσέχετε [δέ] no entry in UBS5	add conj.
4	Matt 6:15	[1] τὰ παραπτώματα αὐτῶν B K L W Δ Θ 1424; [2] ♦ <i>omit</i> \aleph D	[2] omit {C} rating in UBS5	omit phrase
5	Matt 7:9	[1] ἐστιν \aleph B ¹ C K L W Δ Θ ; [2] ♦ <i>omit</i> B* L 1424	[1] ἐστιν no entry in UBS5	omit verb (εἰμί)
6	Matt 8:8	[1] καὶ ἀποκριθεὶς \aleph^1 \aleph^2 C K L W Δ Θ 1424; [2] ♦ ἀποκριθεὶς δε \aleph^* B	[1] καὶ ἀποκριθεὶς no entry in UBS5	substitution (conj.)

All Diamond Readings in the THGNT				
	Reference	THGNT	NA27	Issue
7	Matt 8:28	[1] Γαδαρηγῶν B C Δ (γαραδ-) Θ; γαζαρηγων Ν*; [2] ♦ γεργεσηνων Ν ² K L (- σινον) W Δ 1424	[1] Γαδαρηγῶν {C} rating in UBS5	orthography (proper noun)
8	Matt 9:18	[1] εἷς ἐλθῶν K Δ; (<i>no accents</i>) Ν ² C* D W Θ; [2] εισελθων 1424; [3] ♦ εις προσελθων Ν ¹ B; [4] προσελθων Ν* L ^c (^{vid}); [5] τις προσελθων C ³ L*	[1] εἷς ἐλθῶν no entry in UBS5	accentuation; prep. prefix
9	Matt 11:15	[1] ὧτα ἀκούειν Ν C K L W Δ Θ 1424; [2] ♦ <i>omit</i> ακουειν B D	[1] ὧτα {B} rating in UBS5	omit inf.
10	Matt 13:9	[1] ὧτα Ν* B L; [2] ♦ <i>add</i> ακουειν Ν ² C D K W Δ Θ 1424* (<i>ακουειν ακουειν</i>) 1424 ^c	[1] ὧτα {B} rating in UBS5	add inf.
11	Matt 13:43	[1] ὧτα Ν* B Θ 0242; [2] ♦ <i>add</i> ακουειν Ν ² C D K L W Δ 1424	[1] ὧτα {B} rating in UBS5	add/omit inf.
12	Matt 13:51	[1] συνήκατε Ν B D; [2] ♦ λεγει αυτοις ο ιησους συνηκατε C K L W Δ Θ 1424	[1] συνήκατε no entry in UBS5	add/omit long phrase
13	Matt 14:9	[1] λυπηθεις ο βασιλευς δια τους ορκους B D Θ 1424; [2] ♦ ελυπηθη ο βασιλευς δια δε τους ορκους Ν C K L* (<i>omit δε</i>) L ^c W Δ	[1] λυπηθεις ο βασιλευς δια τους ορκους {B} rating in UBS5	ptc. vs. ind. verb; add/omit conj.

All Diamond Readings in the THGNT				
	Reference	THGNT	NA27	Issue
14	Matt 14:24	[1] μέσον τῆς θαλάσσης ἦν ⋈ C K* (θαλασις) K ^c (θαλασσις) L W Δ; [2] ἦν εἰς μέσον τῆς θαλασσης D 1424 (<i>omit</i> εἰς); [3] ♦ σταδίου πολλοὺς ἀπο τῆς γῆς ἀπειχεν B; [4] ἀπειχεν ἀπο τῆς γῆς σταδίου ἰκανοὺς Θ	[3] σταδίου πολλοὺς ἀπὸ τῆς γῆς ἀπειχεν {C} rating in UBS4/5 {D} rating in UBS3	substitution (long phrase)
15	Matt 14:26	[1] Καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ C K L W Δ; [2] καὶ ἰδόντες αὐτὸν 1424; [3] ♦ οἱ δὲ μαθηταὶ ἰδόντες αὐτὸν ⋈ ¹ B D; [4] ἰδόντες δὲ αὐτὸν ⋈* Θ	[2] οἱ δὲ μαθηταὶ ἰδόντες αὐτὸν no entry in UBS5	substitution (syn.); word order
16	Matt 14:27	[1] ὁ Ἰησοῦς αὐτοῖς ⋈ ¹ B; [2] ♦ αὐτοῖς ὁ ἰησοῦς C K L W Δ Θ 1424; [3] <i>omit</i> ὁ ἰησοῦς ⋈* D	[1] [ὁ Ἰησοῦς] αὐτοῖς no entry in UBS5	word order; add/omit PN (Ἰησοῦς)
17	Matt 17:15	[1] κακῶς ἔχει ⋈ B L Θ; [2] ♦ κακῶς πασχει C D K W Δ 1424	[2] κακῶς πάσχει no entry in UBS5	substitution
18	Matt 18:7	[1] ἀνθρώπῳ ⋈ D L; [2] ♦ <i>add</i> ἐκεῖνω B K Δ Θ 1424; [3] <i>add</i> ἐκεῖνω <i>before</i> οὐαὶ W	[1] ἀνθρώπῳ no entry in UBS5	add/omit dem. pron.
19	Matt 18:15	[1] εἰς σε D K L W Δ Θ 1424; [2] ♦ <i>omit</i> ⋈ B	[1] [εἰς σε] {C} rating in UBS3/4/5	add/omit prep. phrase
720	Matt 19:24	[1] τρυπήματος ⋈ ² D L W Δ 69 1424; [2] ♦ τρηματος ⋈* B; [3] τρυμαλιας C K Θ	[1] τρυπήματος no entry UBS5	substitution (syn.)

All Diamond Readings in the THGNT				
	Reference	THGNT	NA27	Issue
21	Matt 20:15	[1] ἦ οὐκ ἵ C K W Δ 69 1424; [2] ♦ ουκ B D L Θ	[1] [ἦ] οὐκ {C} rating in UBS3/4/5	omit conj. ἦ
22	Matt 20:20	[1] ἀπὸ αὐτοῦ B D; [2] ♦ παρ αὐτου ἵ C K L W Δ Θ 69 1424 (<i>before</i> τι)	[1] ἀπὸ αὐτοῦ no entry in UBS3/4/5	substitution (prep.)
23	Matt 20:31	[1] υἱὲ ἵ ¹ C D L 1424; [2] ♦ υιος B K W Δ Θ 69; [3] υιου ἵ*	[2] υίος no entry in UBS3/4/5	noun case (voc. vs. nom.)
24	Matt 21:18	[1] ἐπανάγων ἵ ² B ¹ C K Δ Θ 69 1424; [2] ♦ επαναγαγων ἵ* B* L; [3] παραγων D; [4] υπαγων W	[1] ἐπανάγων no entry in UBS3/4/5	substitution (prep. prefix)
25	Matt 21:25	[1] παρ᾽ ἑαυτοῖς ἵ C D K W Δ Θ 69 1424; [2] ♦ εν εαυτοις B L (αυτοις)	[2] ἐν ἑαυτοῖς no entry in UBS3/4/5	substitution (prep.)
26	Matt 21:43	[1] ὅτι B ² C D K L W Δ 69 1424; [2] ♦ omit ἵ B* Θ	[1] ὅτι no entry in UBS3/4/5	add/omit conj.
27	Matt 22:10	[1] ὁ γάμος B ¹ C (ο αγαμος) D K W Δ Θ 69 1424; [2] ♦ ο νυμφων ἵ B* L	[1] ὁ γάμος {B} rating in UBS3/4/5	substitution
28	Matt 22:43	[1] καλεῖ κύριον αὐτὸν ἵ L; [2] ♦ καλει αυτον κυριον B* (αυτον αυτον) B ² D; [3] καλει αυτον κυριον αυτον Θ; [4] κυριον αυτον καλει K W Δ; [5] κυριον καλει αυτον 69; [6] κυριον καλει 1424	[2] καλεῖ αὐτὸν κύριον no entry in UBS3/4/5	word order

All Diamond Readings in the THGNT				
	Reference	THGNT	NA27	Issue
29	Matt 25:6	[1] ἀπάντησιν αὐτοῦ A D K L W Δ Θ (υπαντ-) 69 1424; [2] συναντησιν αυτω C; [3] ♦ omit αυτου Ξ B	[1] ἀπάντησιν [αὐτοῦ] no entry in UBS3/4/5	omit poss. pron.; substitution (dat. for gen.)
30	Matt 25:41	[1] κατηραμένοι Ξ B L; [2] ♦ οι κατηραμενοι A D K W Δ Θ 69 1424	[2] [οί] κατηραμένοι no entry in UBS3/4/5	add art.
31	Matt 26:44	[1] εἰπὼν A C D K W Δ 0321 (^{vid} ει[πων]) 69 1424; [2] ♦ add παλιν P37 Ξ B L Θ	[2] εἰπὼν πάλιν no entry in UBS3/4/5	add adv.
32	Matt 26:53	[1] πλείους Ξ ² A C K L W Δ Θ 69; [2] ♦ πλειω Ξ* B D; [3] πλειον 1424	[2] πλείω no entry in UBS3/4/5	substitution (syn.)
33	Matt 26:61	[1] οἰκοδομησαι B Θ 69; [2] ♦ αυτον οικοδομησαι Ξ C L; [3] οικοδομησαι αυτον A D K W Δ 1424	[1] οἰκοδομησαι no entry in UBS4/5 {C} rating in UBS3	add/omit pron.; word order
34	Matt 27:3	[1] παραδούς B L; [2] ♦ παραδιδους Ξ A C K W Δ Θ 69 1424	[2] παραδιδούς no entry in UBS3/4/5	verbal aspect (aor. vs. pres.)
35	Matt 27:24	[1] τοῦ δικαίου τούτου Ξ K L W 69 1424; [2] τουτου του δικαιου A Δ; [3] ♦ τουτου B D Θ	[3] τούτου {B} rating in UBS3/4/5	add/omit adj., word order
36	Matt 27:29	[1] βασιλεῦ B D Δ Θ; [2] ♦ ο βασιλευς Ξ A K L W 69 1424	[1] βασιλεῦ no entry in UBS3/4/5	add/omit art.; noun case (voc. vs. nom.)
37	Matt 27:41	[1] ὁμοίως Ξ A L W; [2] ♦ add και B K Θ 69; [3] add δε και D 1424	[2] ὁμοίως και no entry in UBS3/4/5	add/omit conj.

All Diamond Readings in the THGNT				
	Reference	THGNT	NA27	Issue
38	Matt 28:2	[1] λίθον \aleph B D; [2] ♦ <i>add</i> απο της θυρας A C K W Δ 69 1424; [3] <i>add</i> απο της θυρας του μνημειου L Θ	[1] λίθον no entry in UBS3/4/5	add/omit prep. phrase
39	Mark 1:1	[1] υἱοῦ θεοῦ \aleph^1 B D L W; [2] υιου του θεου A K Δ 69 1424; [3] ♦ <i>omit</i> \aleph^* Θ	[1] [υἱοῦ θεοῦ] {C} rating in UBS3/4/5	add/omit noun phrase
40	Mark 1:8	[1] ἐν ὕδατι A D K L W 69 1424; [2] μεν υδατι Θ ; [3] ♦ υδατι \aleph B Δ	[3] ὕδατι {B} rating in UBS3/4/5	add/omit prep.
41	Mark 2:9	[1] ἀφέωνται A C D (αφαιωνται) K L W Δ Θ ; [2] αφεονται 69 1424; [3] ♦ αφιενται \aleph B	[3] ἀφιενται {B} rating in UBS3/4/5	verbal aspect (pf. vs. pres.)
42	Mark 2:22	[1] καινούς \aleph^* B; [2] ♦ <i>add</i> βλητεον P88 \aleph^1 A C K L Δ Θ 69 1424; [3] βαλλουσιν W	[1] καινούς {C} rating in UBS3/4/5	add/omit adj.
43	Mark 3:14	[1] δώδεκα ἵνα ᾧσιν μετ αὐτοῦ A C ² K L 1424; [2] ινα ωσιν δωδεκα μετ αυτου D; [3] ♦ δωδεκα ους και αποστολους ωνομασεν ινα ωσιν μετ αυτου \aleph B C* (δωδεκα <i>after</i> ωνομασεν) Θ 69; [4] ινα ωσιν μετ αυτου δωδεκα ους και αποστολους ωνομασεν W (<i>omit</i> ους) Δ	[3] δώδεκα [οὐς και ἀποστόλους ὠνόμασεν] ἵνα ᾧσιν μετ αὐτοῦ {C} rating in UBS3/4/5	add/omit long phrase

All Diamond Readings in the THGNT				
	Reference	THGNT	NA27	Issue
44	Mark 3:16	[1] καὶ A C ² D K L W Θ 1424; [2] ♦ <i>add</i> ἐποίησεν τους δώδεκα και Ⲛ B C* Δ; [3] πρωτον σιμωνα και 69	[2] ἐποίησεν τοὺς δώδεκα και {C} rating in UBS3/4/5	add/omit long phrase
45	Mark 3:26	[1] καὶ ἐμερίσθη B L; [2] και εμερισθη και Ⲛ ² ; [3] εμερισθη και Ⲛ * C* (vid) Δ; [4] εμερισθη <i>and omit</i> ανεστη W; [5] ♦ και μεμερισται A C ² K Θ 69 1424; [6] μεμερισται εφ εαυτον D	[1] <i>καὶ ἐμερίσθη</i> no entry in UBS3/4/5	verbal aspect (pf. vs. aor.)
46	Mark 4:30	[1] αὐτὴν παραβολῆ θῶμεν Ⲛ B C* L Δ (-λην); [2] την παραβολην δωμεν W; [3] παραβολη αυτην θωμεν παραβαλομεν αυτην 69; [4] ♦ παραβολη παραβαλωμεν αυτην A C ² D K Θ 1424 (-βαλλο- <i>for</i> -βαλω-)	[1] <i>αὐτὴν παραβολῆ θῶμεν</i> no entry in UBS3/4/5	substitution (verb)
47	Mark 5:1	[1] Γερασηνῶν Ⲛ * B D; [2] ♦ γαδαρηνων A C K 69; [3] γεργεσηνων Ⲛ ² L Δ Θ 1424; [4] γεργυστηνων W	[1] Γερασηνῶν {C} rating in UBS3/4/5	alternate spellings (see BDAG entry on Γαδαρηνός)
48	Mark 5:41	[1] ταλιθᾶ κούμ Ⲛ B (-λειθ-) C L 1424; [2] ♦ ταλιθα κουμι A (-μει) K Δ Θ 69 (-λειθ-, -μει); [3] ραββι ταβιθα κουμι D; [4] ταβιθα W	[1] ταλιθα κουμ (no accents) no entry in UBS3/4/5	transliteration of Aramaic

All Diamond Readings in the THGNT				
	Reference	THGNT	NA27	Issue
49	Mark 6:3	[1] Ἰωσήτος B D L Δ Θ 69; [2] ♦ ιωση A C K (ηωση) W 1424; [3] ιωσηφ δ	[1] Ἰωσήτος {B} rating in UBS4/5, no entry in UBS3	spelling of proper name
50	Mark 6:16	[1] ηγερθη κ B L W Δ; [2] ♦ ηγερθη εκ νεκρων A K; [3] εκ νεκρων ηγερθη D Θ 69; [4] ηγερθη απο των νεκρων C 1424	[1] ηγερθη no entry in UBS3/4/5	add/omit prep. phrase
51	Mark 6:27	[1] ενεγκαι κ B C Δ; [2] ♦ ενεχθηναι A D K L W Θ 1424; [3] εχθηναι 69	[1] ενεγκαι no entry in UBS3/4/5	verbal voice (act. vs. mid/pass)
52	Mark 6:33	[1] πολλοι B D W Θ; [2] ♦ αυτους πολλοι κ A K L Δ 1424; [3] αυτον 69	[1] πολλοι no entry in UBS3/4/5	add/omit acc. pron.
53	Mark 7:4	[1] χαλκίων κ B L Δ; [2] ♦ add και κλινων A (κλειν-) D (κλειν-) K W (κλειν-) Θ 69 1424	[2] χαλκίων [και κλινῶν] {C} rating in UBS3/4/5	add/omit short phrase
54	Mark 7:15	[1] ἐστιν ² κ B L Δ Θ 0274 (^{vid}) 1424; [2] ♦ εκεινα εστιν A D K W 69	[1] ἐστιν no entry in UBS3/4/5	add/omit dem. pron.
55	Mark 8:3	[1] ἤκασιν κ A D W Θ 69 1424; [2] ηκουσιν K; [3] ♦ εισιν B L Δ 0274	[1] ἤκασιν no entry in UBS3/4/5	verbal aspect (pf. vs. pres.)
56	Mark 8:17	[1] γνούς κ ² B Δ; [2] ♦ add ο ιησους κ* A C D K L (after αυτοις) W Θ 69 1424	[1] γνούς no entry in UBS3/4/5	add/omit proper name (lectionary influence?)

All Diamond Readings in the THGNT				
	Reference	THGNT	NA27	Issue
57	Mark 8:20	[1] ὅτε δὲ A D K W Θ 69; [2] οτε δε και C; [3] οτε και Ξ Δ; [4] ♦ οτε B L 1424	[4] ὅτε no entry in UBS3/4/5	add/omit conj.
58	Mark 9:29	[1] καὶ νηστεία Ξ ² A C D K L W Δ (και τη) Θ Ψ 69 1424; [2] ♦ omit Ξ* B 0274	[2] omit {A} rating in UBS3/4/5	add/omit short phrase
59	Mark 9:38	[1] καὶ Ξ B C L Δ Θ Ψ 0274 (^{vid}); [2] ♦ ος ουκ ακολουθει ημιν και A D (μεθ ημων for ημιν) K W (ηκολουθει for ακολουθει) 69 1424	[1] καί {B} rating in UBS4/5 {C} rating in UBS3	add/omit long phrase
60	Mark 10:6	[1] αὐτούς Ξ B C L Δ; [2] ♦ add ο θεος A K Θ Ψ 69 1424; [3] ο θεος D W	[1] αὐτούς {B} rating in UBS3/4/5	add/omit common (divine) noun
61	Mark 10:19	[1] μὴ μοιχεύσης μὴ φονεύσης A K W Θ 69 1424; [2] μη μοιχευσης μη πορνευσης D; [3] ♦ μη φονευσης μη μοιχευσης Ξ ¹ B C Δ Ψ 0274; [4] μη φονευσης Ξ*	[3] μὴ φονεύσης μὴ μοιχεύσης no entry in UBS3/4/5	word order
62	Mark 10:28	[1] ἠκολουθήκαμέν B C D W; [2] ♦ ηκολουθησαμεν Ξ A K Δ Θ Ψ 69 1424	[1] ἠκολουθήκαμέν no entry in UBS3/4/5	verbal aspect

All Diamond Readings in the THGNT				
	Reference	THGNT	NA27	Issue
63	Mark 11:25	[1] ὑμῶν ² ⋈ B L W Δ Ψ; [2] ♦ <i>add</i> verse 26 ει δε υμεις ουκ αφιετε ουδε ο πατηρ υμων ο εν τοις ουρανοις αφησει τα παραπτωματα υμων A C (<i>omit</i> τοις) D (<i>omit</i> τοις; <i>add</i> υμιν <i>after</i> αφησει) K (<i>omit</i> τοις) Θ 69 (<i>add</i> υμιν <i>after</i> αφησει) 1424 (<i>omit</i> ο εν τοις ουρανοις)	[1] ὑμῶν ² {A} rating in UBS3/4/5	add entire verse
64	Mark 12:23	[1] ἐν τῇ ἀναστάσει ⋈ B C D L W Δ Ψ; [2] ♦ <i>add</i> οταν αναστωσιν A K Θ 1424; [3] οταν ουν αναστωσιν εν τη αναστασει 69	[2] <i>add</i> [ὅταν ἀναστῶσιν] {C} rating in UBS4/5 {D} rating in UBS3	add short phrase
65	Mark 12:25	[1] ἄγγελοι οἱ A Ψ; [2] οἱ αγγελοι οἱ B Θ; [3] οἱ αγγελοι W; [4] ♦ αγγελοι ⋈ C D K L Δ 1424; [5] αγγελοι θεου 69	[4] ἄγγελοι no entry in UBS3/4/5	add/omit art.
66	Mark 12:28	[1] εἰδῶς ⋈ ² A B K Δ 1424; [2] ♦ ιδων ⋈* C D (και ειδων) L W Θ Ψ 69	[2] ιδῶν no entry in UBS3/4/5	substitution
67	Mark 12:30	[1] αὕτη πρώτη ἐντολή A D 69; [3] αυτη πρωτη παντων εντολη K 1424; [3] αυτη πρωτη W Θ; [4] ♦ <i>omit</i> ⋈ B L Δ Ψ	[4] <i>omit</i> no entry in UBS3/4/5	add/omit long phrase

All Diamond Readings in the THGNT				
	Reference	THGNT	NA27	Issue
68	Mark 12:31	[1] καὶ δευτέρα ὁμοία αὕτη A K W 69 (ταυτη) 1424 (αυτης); [2] δευτερα δε ομοια αυτη D (ταυτη) Θ; [3] ♦ δευτερα αυτη B L; [4] δευτερα αυτη εστιν Ϻ; [5] η δευτερα αυτη Δ Ψ	[3] δευτέρα αὕτη no entry in UBS3/4/5	add/omit conj.; add/omit adj.
69	Mark 12:33	[1] συνέσεως Ϻ B L W Δ Ψ ; [2] ♦ <i>add</i> και εξ ολης της ψυχης A K 69 1424 (<i>after</i> καρδιας); [3] δυναμεως Θ; [4] δυναμεως και εξ ολης της ψυχης D	[1] συνέσεως no entry in UBS3/4/5	add/omit long phrase
70	Mark 13:8	[1] λοιμοί Ϻ² B (λειμ-) D (λειμ-) L Ψ; [2] ♦ <i>add</i> και παραχαι A K W (<i>omit</i> και) Δ 69 1424; [3] λοιμοι και παραχαι Θ	[1] λοιμοί {B} rating in UBS3/4/5	add/omit short phrase
71	Mark 13:27	[1] ἀγγέλους B D L W ; [2] ♦ <i>add</i> αυτου Ϻ A C K Δ Θ Ψ 69 1424	[1] ἀγγέλους no entry in UBS3/4/5	add/omit gen. pron.
72	Mark 14:19	[1] ἐγώ Ϻ B C L W Δ Ψ ; [2] ♦ <i>add</i> και αλλος μητι εγω D K Θ; [3] <i>add</i> ειμι ραββει και αλλος μητι εγω A; [4] <i>add</i> ειμι κυριε και αλλος μητι εγω 1424; [5] <i>add</i> ειμι και αλλος μητι εγω 69	[1] ἐγώ no entry in UBS3/4/5	add/omit long phrase

All Diamond Readings in the THGNT				
	Reference	THGNT	NA27	Issue
73	Mark 14:68	[1] <i>καὶ ἀλέκτωρ ἐφώνησεν</i> A C D K Δ Θ Ψ ^c 69; [2] <i>και ευθεως αλεκτωρ εφωνησεν</i> 1424; [3] ♦ <i>omit</i> ⋈ B L W Ψ*	[1] [<i>καὶ ἀλέκτωρ ἐφώνησεν</i>] {C} rating in UBS4/5 {D} rating in UBS3	add/omit long phrase
74	Mark 14:70	[1] <i>εἶ² ⋈ B C D L Ψ</i> ; [2] ♦ <i>add και η λαλια σου ομοιαζει</i> A K Δ (<i>omit η</i>) Θ 69 1424	[1] <i>εἶ²</i> no entry in UBS3/4/5	add/omit long phrase
75	Mark 15:8	[1] <i>ἀεὶ ἐποίει αὐτοῖς</i> A C (^{vid}) D K 69; [2] ♦ <i>omit αει</i> ⋈ B W Δ Ψ 1424; [3] <i>εθος ιν· ινα τον βαρραββαν απολυση αυτοις</i> Θ	[2] <i>omit ἀεὶ</i> no entry in UBS3/4/5	add/omit adv.
76	Mark 15:36	[1] <i>γεμίσας</i> B L Ψ; [2] <i>εγεμησαν</i> 69; [3] ♦ <i>και γεμισας</i> ⋈ A C K Δ 059 (^{vid} <i>και γεμισα[ς]</i>) 1424; [4] <i>και πλησας</i> D Θ	[2] [<i>καὶ</i>] <i>γεμίσας</i> no entry in UBS3/4/5	add conj.; substitution
77	Mark 15:41	[1] <i>αἶ</i> ⋈ B Ψ 1424; [2] ♦ <i>αι και</i> D K Θ 69; [3] <i>και</i> A C L W Δ	[1] <i>αἶ</i> no entry in UBS3/4/5	add conj.
78	Mark 15:44	[1] <i>εἰ ἤδη²</i> B D W Θ; [2] ♦ <i>ει παλαι</i> ⋈ A C K L Ψ 69 1424; [3] <i>και ειπεν</i> Δ	[2] <i>ει παλαι</i> {B} rating in UBS4/5 {C} rating in UBS3	substitution
79	Luke 2:9	[1] <i>καί¹</i> ⋈ B L W; [2] ♦ <i>add ιδου</i> A D K Δ Θ Ψ 69 1424	[1] <i>καί¹</i> {B} rating in UBS4/5 {C} rating in UBS3	add part.

All Diamond Readings in the THGNT				
	Reference	THGNT	NA27	Issue
80	Luke 2:26	[1] πρὶν ἄν B Θ; [2] ♦ πριν η αν \aleph^2 Ψ; [3] πριν ἡ να L (^{vid}); [4] ♦ πριν η A D K Δ; [5] πριν W 69 1424; [6] εως αν \aleph^*	[2] πρὶν [ἡ] ἄν no entry in UBS3/4/5	add part.
81	Luke 2:35	[1] δέ \aleph A D K Δ Θ 69 1424; [2] ♦ <i>omit</i> B L W Ψ	[1] [δέ] no entry in UBS3/4/5	omit conj.
82	Luke 2:42	[1] αὐτῶν \aleph B L W; [2] ♦ <i>add</i> εις ιεροσολυμα A C (^{vid} ο]λυμα) K Δ Θ Ψ 69 1424	[1] αὐτῶν no entry in UBS3/4/5	add prep. phrase
83	Luke 3:20	[1] πᾶσιν P75 \aleph^* B D; [2] ♦ <i>add και</i> \aleph^2 A C K L W Δ Θ Ψ 69 1424	[2] πᾶσιν [καί] no entry in UBS3/4/5	add conj.
84	Luke 3:31	[1] Ναθάμ P4 \aleph^* B; [2] ♦ Ναθαν \aleph^2 A K L Δ Θ Ψ 69 1424	[1] Ναθάμ no entry in UBS3/4/5	orthography of proper name
85	Luke 3:32	[1] Σαλά P4 \aleph^* B; [2] ♦ Σαλμων \aleph^2 A D K L Δ Θ Ψ 1424; [3] Σαλμαν 69	[1] Σαλά {B} rating in UBS3/4/5	orthography of proper name
86	Luke 4:17	[1] ἀναπτύξας \aleph D* (απτυξας) D ¹ K Δ Θ Ψ 69 1424; [2] ♦ ανοίξας A B L W	[1] ἀναπτύξας {B} rating in UBS4/5 {C} rating in UBS3	substitution (syn. verb)
87	Luke 5:9	[1] ἦ \aleph A C K L W Δ Ψ 69 1424; [2] ♦ ων P75 B D; [3] ην Θ	[2] ῶν no entry in UBS3/4/5	syntax (sing. vs. pl.; dat. vs. gen.)
88	Luke 6:3	[1] αὐτοῦ P4 \aleph B D L W Θ; [2] ♦ <i>add</i> οντες A C K Δ Ψ 69 1424	[2] <i>add</i> [ῶντες] no entry in UBS3/4/5	add ptc.

All Diamond Readings in the THGNT				
	Reference	THGNT	NA27	Issue
89	Luke 8:26	[1] Γερασηνῶν P75 (^{vid} γεραση[νων]) B D 0267 (γερασηγ[ων]); [2] ♦ γαδαρηνων A K (-ριν-) W Δ Ψ 69 (-ριν-) 1424; [3] γεργεσηνων Ξ L Θ	[1] Γερασηῶν {C} rating in UBS4/5 {D} rating in UBS3	orthography of proper noun
90	Luke 8:27	[1] ὃς εἶχεν Ξ ² A D K L W Δ Θ Ψ 69 1424; [2] ♦ εχων P75 Ξ* B	[2] ἔχων no entry in UBS3/4/5	substitution
91	Luke 8:37	[1] Γερασηῶν P75 B C* D; [2] ♦ γαδαρηνων Ξ ^{2a} A K W Δ Ψ 1424; [3] γεργεσηνων Ξ* Ξ ^{2b} L Θ 69; [4] γεργασηνων C ²	[1] Γερασηῶν {C} rating in UBS4/5 {D} rating in UBS3	orthography of proper noun
92	Luke 9:3	[1] δύο Ξ B C* L; [2] ♦ ανα δυο A C ³ D K W Δ Θ Ψ 69 1424	[2] [ἀνὰ] δύο {C} rating in UBS3/4/5	add prep.
93	Luke 10:1	[1] ἑτέρους P75 B L 0181; [2] ♦ και ετερους Ξ A C D K W Δ Θ Ψ 69 1424	[1] ἑτέρους no entry in UBS4/5 {C} rating in UBS3	add conj.
94	Luke 10:39	[1] τοῦ Ἰησοῦ P45 A B ^{2a} C ² K W Δ Θ Ψ 69 1424; [2] ησου P75; [3] ♦ του κυριου P3 Ξ B* B ^{2b} D L; [4] αυτου C*	[3] τοῦ κυρίου no entry in UBS3/4/5	substitution (titles for Jesus)

All Diamond Readings in the THGNT				
	Reference	THGNT	NA27	Issue
95	Luke 10:41	[1] εἶπεν αὐτῇ ὁ κύριος P3 P75 Ξ B* B ^{2b} L; [2] ο κυριος ειπεν αυτη P45; [3] ♦ ειπεν αυτη ο ιησους A B ^{2a} C* W Δ Ψ 1424; [4] ο ιησους ειπεν αυτη C ³ D K Θ 69	[1] εἶπεν αὐτῇ ὁ κύριος no entry in UBS3/4/5	substitution (titles for Jesus); word order
96	Luke 11:33	[1] τίθησιν P45 P75 L 69; [2] ♦ add ουδε υπο τον μοδιον Ξ A B C D K W Δ Θ Ψ 1424	[2] add [οὐδὲ ὑπὸ τὸν μόδιον] {C} rating in UBS4/5 {D} rating in UBS3	add long phrase
97	Luke 12:25	[1] ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι P75 B; [2] ♦ προσθειναι επι την ηλικιαν αυτου P45 Ξ A D K L Q W Δ Θ (-θηναι for -θειναι) Ψ 69 1424 (-θηναι for -θειναι)	[1] ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι no entry in UBS3/4/5	word order
98	Luke 12:39	[1] ἐγρηγόρησεν ἂν καὶ οὐκ B K L* (αν αν) L ^c W 69; [2] εγρηγορησεν αν και ουκ αν Ξ ² A Q Δ (αν ² part of next word αναφηκεν) Θ Ψ 1424; [3] εγρηγορησεν και ουκ αν Ξ ¹ ; [4] ♦ ουκ αν P75 Ξ* D (and omit from αφηκεν to αυτου)	[4] οὐκ ἂν {B} rating in UBS3/4/5	omit verb; omit conj.; word order
99	Luke 12:56	[1] πῶς οὐκ οἴδατε δοκιμάζειν P75 Ξ B L Θ; [2] ♦ πως ου δοκιμαζετε P45 A K W (-εται for -ετε) Δ Ψ 69 1424; [3] ου δοκιμαζετε D	[1] πῶς οὐκ οἴδατε δοκιμάζειν {B} rating in UBS4/5 {C} rating in UBS3	omit verb; substitution; omit part.

All Diamond Readings in the THGNT				
	Reference	THGNT	NA27	Issue
100	Luke 13:19	[1] δένδρον P75 & B D L; [2] ♦ add μεγα P45 A K W Δ Θ Ψ 69 1424	[1] δένδρον {B} rating in UBS4/5 {C} rating in UBS3	add adj.
101	Luke 13:27	[1] λέγω P75* A D K L W Δ Θ Ψ 69 1424; [2] ♦ λεγων P75 ^c B; [3] omit &	[2] λέγων {C} rating in UBS3/4/5	substitution (ind. vs. ptc.)
102	Luke 14:1	[1] Φαρισαίων P45 P75 & B K*; [2] ♦ των φαρισαιων A D K ^c L W Δ Θ Ψ 69 1424	[2] [τῶν] Φαρισαίων no entry in UBS3/4/5	add art.
103	Luke 18:9	[1] ἐξουθενοῦντες P75* B; [2] εξουθενουντες P75 ^c ; [3] ♦ εξουθενουντας A D K L Q W Δ Θ Ψ 69 1424; [4] εξουθενουντας &	[3] ἐξουθενοῦντας no entry in UBS3/4/5	noun case (nom. vs. acc.)
104	Luke 20:26	[1] τοῦ ῥήματος & B L; [2] του ρηματος αυτου Θ; [3] ♦ αυτου ρηματος A C K W Δ Ψ 69 1424; [4] αυτου ρημα before επιλαβεςθαι D	[3] αὐτοῦ ῥήματος no entry in UBS4/5 {C} rating in UBS3	add/omit art.;; word order
105	Luke 20:33	[1] ἡ γυνὴ οὖν ἐν τῇ ἀναστάσει B L; [2] ♦ εν τη ουν αναστασει &* (omit ουν) & ² A D K W Δ Θ Ψ 69 1424	[1] ἡ γυνὴ οὖν ἐν τῇ ἀναστάσει no entry in UBS3/4/5	omit noun phrase
106	Luke 21:13	[1] ἀποβήσεται &* B D; [2] ♦ add δε & ² A K L W Δ Θ Ψ 69 1424	[1] ἀποβήσεται no entry in UBS3/4/5	add conj. δέ
107	Luke 21:23	[1] Οὐαί B D L; [2] ♦ add δε & A C K W Δ Θ Ψ 69 1424	[1] οὐαί no entry in UBS3/4/5	add conj. δέ

All Diamond Readings in the THGNT				
	Reference	THGNT	NA27	Issue
108	Luke 21:36	[1] δέ \aleph B D; [2] \spadesuit <i>συν</i> A C K L W Δ Θ Ψ 69 1424	[1] δέ no entry in UBS3/4/5	substitution (conj.)
109	Luke 22:31	[1] Εἶπεν δὲ ὁ κύριος \aleph A D K Q W Δ Θ Ψ 69 1424; [2] \spadesuit <i>omit</i> P75 B L	[2] <i>omit</i> {B} rating in UBS4/5 no entry in UBS3	omit long phrase (lect. influence?)
110	Luke 22:43-44	[1] ὠφθῆ ... γῆν \aleph^* \aleph^{2b} D K L Q Δ Θ Ψ 1424; [2] \spadesuit <i>omit</i> P75 \aleph^{2a} A B W 69 (and insert after Matthew 26:39)	[[ὠφθῆ ... γῆν]] {B} rating in UBS5 {A} rating in UBS4 {C} rating in UBS1/2/3 Double brackets in UBS3/4/5, but single brackets in UBS1/2 and relegated to apparatus	omit two verses
111	Luke 22:64	[1] αὐτόν P75 \aleph (after <i>επηρωτων</i>) B K L; [2] \spadesuit <i>add</i> <i>ετυπτον αυτου το προσωπον και</i> A W Δ Θ Ψ 69 1424; [3] <i>αυτου το προσωπον ετυπτον αυτον και</i> D	[1] αὐτόν no entry in UBS3/4/5	add/omit long phrase
112	Luke 23:34a	[1] ὁ δὲ Ἰησοῦς ἔλεγεν πάτερ ἄφες αὐτοῖς οὐ γὰρ οἶδασιν τί ποιοῦσιν \aleph^* \aleph^{2b} A (ειπεν <i>for</i> ελεγεν πατερ) C D ³ K (ειπεν <i>for</i> ελεγεν) L Q (κυριος <i>for</i> ιησους) Δ Ψ 69 1424; [2] \spadesuit <i>omit</i> P75 \aleph^{2a} B D* W Θ	[[ὁ δὲ Ἰησοῦς ἔλεγεν πάτερ ἄφες αὐτοῖς οὐ γὰρ οἶδασιν τί ποιοῦσιν]] {A} rating in UBS4/5 {C} rating in UBS1/2/3 double brackets in UBS3/4/5; single brackets in UBS1/2	add/omit long phrase

All Diamond Readings in the THGNT				
	Reference	THGNT	NA27	Issue
113	Luke 24:47	[1] <i>καὶ ἄφεσιν</i> A C D K L W Δ Θ Ψ 69 1424; [2] ♦ <i>εἰς ἀφεσιν</i> P75 ⋈ B	[2] <i>εἰς ἄφεσιν</i> {B} rating in UBS4/5 {D} rating in UBS3	substitution
114	John 3:15	[1] <i>εἰς αὐτόν</i> ⋈ K Δ Θ Ψ 69 1424; [2] ♦ <i>ἐν αὐτῷ</i> P75 B T W ^{supp} ; [3] <i>ἐπ αὐτῷ</i> P66 L; [4] <i>ἐπ αὐτόν</i> A; [5] <i>unclear</i> P63 (.) αὐτόν	[2] <i>ἐν αὐτῷ</i> no entry in UBS5 {B} rating in UBS3/4	substitution (syn. prep.)
115	John 4:30	[1] <i>ἐξῆλθον</i> P75 A B K Δ Θ Ψ; [2] <i>ἐξήρχοντο</i> L; [3] ♦ <i>ἐξῆλθον οὖν</i> P66 ⋈ W ^{supp} 69 1424; [4] <i>καὶ ἐξῆλθον</i> C D	[1] <i>ἐξῆλθον</i> no entry in UBS3/4/5	add conj.; verbal aspect
116	John 4:51	[1] <i>λέγοντες</i> P75 B* (-ταις) B ² L; [2] ♦ <i>καὶ ἀπηγγείλαν λεγοντες</i> P66 A C W ^{supp} Δ Θ Ψ 69 1424 (<i>add αὐτῷ after ἀπηγγείλαν</i>); [3] <i>καὶ ἀνηγγείλαν λεγοντες</i> K; [4] <i>καὶ ἠγγείλαν</i> ⋈; [5] <i>καὶ ἠγγείλαν αὐτῷ</i> D	[1] <i>λέγοντες</i> no entry in UBS3/4/5	add conj. and verb
117	John 5:11	[1] <i>ὁ δέ</i> P66 ⋈ C* K L W ^{supp} Δ Θ; [2] ♦ <i>ὡς δε</i> P75 A B; [3] <i>omit</i> C ³ D Ψ 69 1424	[1] <i>ὁ δέ</i> no entry in UBS3/4/5	substitution; omit conj. and art.
118	John 5:17	[1] <i>δέ</i> P75 ⋈ B W; [2] ♦ <i>add ἰησοῦς</i> P66 A D K L Δ Θ Ψ 69 1424	[2] [Ἰησοῦς] {C} rating in UBS3/4/5	add/omit PN

All Diamond Readings in the THGNT				
	Reference	THGNT	NA27	Issue
119	John 6:11	[1] διέδωκεν P75 (vid) A B L W; [2] ♦ εδωκεν P28 (vid) P66 \aleph^* ; [3] <i>add</i> τοις μαθηταις οι δε μαθηται \aleph^2 D K Δ Θ Ψ 1424 (μαθηται <i>add</i> αυτου)	[1] διέδωκεν no entry in UBS3/4/5	substitution; add long phrase
120	John 6:47	[1] πιστεύων P66 \aleph B L T W Θ ; [2] ♦ <i>add</i> εις εμε A D K Δ Ψ 69 1424	[1] πιστεύων {A} rating in UBS3/4/5	add/omit prep. phrase
121	John 7:8	[1] οὐπω ¹ P66 P75 B L T W Δ Θ Ψ 69 1424; [2] ♦ ουκ \aleph D K	[2] οὐκ {C} rating in UBS3/4/5	substitution
122	John 7:39	[1] πνεῦμα ἅγιον P66* B L W Δ 69 1424; [2] ♦ <i>omit</i> αγιον P66 ^c P75 \aleph K T Θ Ψ ; [3] το πνευμα το αγιον D* (<i>omit</i> το) D ¹	[2] <i>omit</i> αγιον {A} rating in UBS3/4/5	add/omit adj.
123	John 8:54	[1] ὑμῶν P66* \aleph B* D Ψ 1424; [2] ♦ ημων P66 ^c P75 A B ¹ C K L W Δ Θ 69	[2] ἡμῶν {B} rating in UBS4/5 {C} rating in UBS3	pron. pers. (1 st vs. 2 nd), or itacism υ > η?
124	John 10:8	[1] ἦλθον πρὸ ἐμοῦ P66 \aleph^{2a} A B D K L W Ψ 69; [2] προ εμου ηλθον Θ ; [3] ♦ ηλθον P75 \aleph^* \aleph^{2b} Δ 1424	[1] ἦλθον [πρὸ ἐμοῦ] {C} rating in UBS3/4/5	add/omit prep. phrase; word order
125	John 11:29	[1] δέ P66 ^c P75 \aleph B C* L W Θ 69; [2] ♦ <i>omit</i> P66* A C ² D K Δ Ψ 1424	[1] δέ no entry in UBS3/4/5	add/omit conj.

All Diamond Readings in the THGNT				
	Reference	THGNT	NA27	Issue
126	John 12:1	[1] ὁ Ἰησοῦς \aleph^2 A D L W Δ ; [2] ἰησους P66 \aleph^* B; [3] ♦ omit K Θ Ψ 69 1424; [4] unclear 0217 (ι)ς)	[2] Ἰησοῦς no entry in UBS3/4/5	omit art.; omit noun phrase
127	John 13:6	[1] λέγει P66 P75 B D L; [2] ♦ και λεγει \aleph A K W Δ Θ Ψ 69 1424	[1] λέγει no entry in UBS3/4/5	add/omit conj. και
128	John 13:6	[1] ἐκεῖνος \aleph^2 A D K L W D* (^{vid} add ουχ) Δ^c Θ Ψ 69 1424; [2] ♦ omit P66 P75 \aleph^* B	[2] omit no entry in UBS3/4/5	omit dem. pron.
129	John 13:10	[1] ει μη τους ποδας νιψασθαι B C* K L W Ψ 69 [2] η τους ποδας νιψασθαι P75 (^{vid} νι[ψ]ασθαι) A C ³ Δ	[1] ει μη τους ποδας νιψασθαι {B} rating in UBS3/4/5	substitution
130	John 13:32	[1] και ¹ P66 \aleph^* B C* (^{vid}) D L W; [2] ♦ ει ο θεος εδοξασθη εν αυτω και \aleph^2 A C ^c (^{vid}) K Δ Θ Ψ 69 1424	[2] [ει ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ] {C} rating in UBS3/4/5	add/omit long phrase
131	John 14:15	[1] τηρήσετε B L Ψ ; [2] ♦ τηρησητε P66 (-ηται) \aleph ; [3] τηρησατε A D K Q W Δ Θ 69 1424	[1] τηρήσετε {C} rating in UBS3/4/5	verbal aspect; verbal mood
132	John 16:19	[1] ὁ Ἰησοῦς \aleph A D K Δ Θ Ψ 69 1424; [2] ♦ ἰησους P5 B L W	[1] [ὁ] Ἰησοῦς no entry in UBS3/4/5	omit art. with proper name
133	John 16:28	[1] παρά P5 P22 (^{vid} ο]ν παρὰ [τ]ου) \aleph A C ² K Δ Θ 69 1424; [2] ♦ εκ B C* L Ψ	[1] παρά {C} rating in UBS3/4/5	substitution (prep.)

All Diamond Readings in the THGNT				
	Reference	THGNT	NA27	Issue
134	John 19:4	[1] ἐν αὐτῷ οὐδεμίαν αἰτίαν εὐρίσκω (1 2 3 4 5 = text) D ^{supp} K Δ Θ 1424; [2] 3 1 2 4 5 A; [3] 3 4 5 1 2 B; [4] 3 4 1 2 5 Ψ; [5] 4 3 5 1 2 8 ¹ ; [6] 4 1 2 3 5 L; [7] ♦ αιτιαν εν αυτω ουχ ευρισκω P66 (^{vid} ν) εν [αυτ]ω ουχ ευρισκω) P90 (^{vid} ε]ν αυ[τω] ουχ ε[υρ]ισ[κ] W; [8] εν αυτω ουχ ευρισκω αιτιαν 69; [9] αιτιαν ουχ ευρισκω 8*	[3] οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ no entry in UBS3/4/5	word order; substitution
135	John 21:16	[1] πρόβατά 8 A D K W Δ Θ Ψ 69 1424; [2] ♦ προβατια B C	[1] πρόβατά no entry in UBS3/4/5	substitution (syn.)
136	John 21:17	[1] πρόβατά 8 D K W* Δ Θ Ψ 69 1424; [2] ♦ προβατια A B C W ^c	[1] πρόβατά no entry in UBS3/4/5	substitution (syn.)
137	Acts 2:3	[1] καὶ ἐκάθισεν 8 ² B; καὶ εκαθισαν 8*; [2] ♦ εκαθισεν τε A C ³ E Ψ 69 1424; [3] εκαθισαν τε D ^c ; [4] εκαθισεν δε C*; [5] καὶ εκαθισαν τε D*; [6] unclear P74 (ο)ς εκαθισεν[]	[1] καὶ ἐκάθισεν no entry in UBS3/4/5	substitution (conj.)
138	Acts 2:7	[1] πάντες ¹ 8 ² A C E Ψ 1424; [2] απαντες 8*; [3] ♦ omit B D 69	[3] omit no entry in UBS3/4/5	omit adj.; substitution (syn. word)

All Diamond Readings in the THGNT				
	Reference	THGNT	NA27	Issue
139	Acts 2:31	[1] ἄδου A C D E P Ψ 69 1424; [2] ♦ αδην ⋈ B	[2] ἄδην no entry in UBS3/4/5	noun case (gen. vs. acc.)
140	Acts 2:34	[1] ὁ κύριος P74 ⋈ ² A B ² C E P Ψ 69 1424; [2] ♦ κυριος ⋈* B* D	[1] [ὁ] κύριος no entry in UBS3/4/5	omit art. with proper noun
141	Acts 3:6	[1] ἔγειρε καὶ περιπάτει A C (-ραι for -ρε) E P Ψ 69 1424; [2] ♦ περιπατει ⋈ B D	[1] [ἔγειρε καὶ] περιπάτει {C} rating in UBS4/5 {D} rating in UBS3	omit short phrase
142	Acts 3:22	[1] ὑμῶν ¹ ⋈ ² A D 69 1424; [2] ♦ ημων ⋈* C E P Ψ; [3] omit B	[1] ὑμῶν {C} rating in UBS3/4/5	pron. pers. (1 st vs. 2 nd), or itacism υ > η?
143	Acts 3:25	[1] ὑμῶν P74 ⋈ ² A B E; [2] ♦ ημων ⋈* C D P Ψ 0165 69 1424	[1] ὑμῶν {C} rating in UBS3/4/5	pron. pers. (1 st vs. 2 nd), or itacism υ > η?
144	Acts 4:25	[1] ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου στόματος P74 ⋈ A B E Ψ; [2] ♦ ο δια στοματος P 69 1424; [3] ος δια πνευματος αγιου δια του στοματος λαλησας D	[1] ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου στόματος {C} rating in UBS4/5 {D} rating in UBS3	omit long phrase
145	Acts 5:32	[1] ἐσμὲν μάρτυρες P74 (^{vid} σ]μεν μαρτυρε[ς] ⋈ D*; [2] μαρτυρες εσμεν A; [3] ♦ εσμεν αυτου μαρτυρες D ² E P 1424; [4] εσμεν αυτω μαρτυρες 69; [5] εν αυτω μαρτυρες B; [6] μεν αυτου μαρτυρες εσμεν Ψ	[1] ἐσμεν μάρτυρες {B} rating in UBS4/5 no entry in UBS3	add poss. pron.

All Diamond Readings in the THGNT				
	Reference	THGNT	NA27	Issue
146	Acts 7:19	[1] πατέρας P74 & B D; [2] ♦ <i>add</i> ημων A C E P Ψ 69 1424	[2] πατέρας [ἡμῶν] {C} rating in UBS3/4/5	add poss. pron.
147	Acts 7:25	[1] αὐτοῦ ¹ A D E P Ψ 69 1424; [2] ♦ <i>omit</i> P74 & B C	[1] [αὐτοῦ] no entry in UBS3/4/5	omit poss. pron.
148	Acts 7:46	[1] θεῶ & ² A C E P Ψ 69 1424; [2] ♦ οικω P74 &* B D	[2] οἶκω {B} rating in UBS4/5 {C} rating in UBS3	substitution
149	Acts 8:18	[1] τὸ ἅγιον P45 P74 A C D E L P Ψ 69 1424; [2] ♦ <i>omit</i> & B	[2] <i>omit</i> {B} rating in UBS4/5 {C} rating in UBS3	omit adj.
150	Acts 10:19	[1] ζητοῦσιν P45 (^{vid} τ)ουσιν) A C D E ^c L Ψ 69 1424; [2] ♦ ζητουντες P74 & B; [3] ζητουν E*	[2] ζητοῦντές no entry in UBS3/4/5	substitution (ind. vs. ptc.)
151	Acts 11:11	[1] ἡμεν P74 & A B D; [2] ♦ ημην P45 E L P Ψ 1424	[1] ἡμεν {C} rating in UBS3/4/5	alt. morphology
152	Acts 13:11	[1] παραχρήμα δέ P74 A B E L P 1424; [2] ♦ παραχρημα τε P45 & C Ψ; [3] και ευθεως D	[2] παραχρήμά τε no entry in UBS3/4/5	substitution (conj.)
153	Acts 13:31	[1] είσιν B E L P 1424; [2] ♦ νυν εισιν P45 P74 A C; [3] εισι νυν &; [4] συνεισιν Ψ; [5] αχρι νυν εισιν D	[2] [νῦν] είσιν no entry in UBS3/4/5	add adv.

All Diamond Readings in the THGNT				
	Reference	THGNT	NA27	Issue
154	Acts 15:6	[1] δέ \aleph A D E L P 69 1424; [2] \spadesuit τε P45 P74 B C Ψ	[2] τε no entry in UBS3/4/5	substitution (conj.)
155	Acts 15:25	[1] ἐκλεξαμένους \aleph C D E P 1424; [2] \spadesuit εκλεξαμενοις P45 (vid ν]οις) A B L Ψ 69	[2] ἐκλεξαμένοις {C} rating in UBS3/4/5	noun case (acc. vs. dat.)
156	Acts 16:40	[1] Ἐξελθόντες δὲ ἐκ τῆς φυλακῆς P74 A D E L P Ψ 69 1424; [2] \spadesuit εξελθοντες δε απο της φυλακης \aleph B; [3] απολυθεντες δε P127	[2] ἐξελθόντες δὲ ἀπὸ τῆς φυλακῆς no entry in UBS3/4/5	substitution (prep.)
157	Acts 17:3	[1] χριστὸς Ἰησοῦς P74 A D; [2] \spadesuit ο χριστος ιησους L P Ψ 69 1424; [3] ο χριστος ο ιησους B; [4] ιησους χριστος \aleph ; [5] ιησους ο χριστος E	[3] ὁ χριστὸς [ὁ] Ἰησοῦς {C} rating in UBS4/5 {D} rating in UBS3	art. with proper noun
158	Acts 17:22	[1] Παῦλος \aleph A B; [2] \spadesuit ο παυλος P74 D E L P Ψ 69 1424	[2] [ὁ] Παῦλος no entry in UBS3/4/5	art. with proper noun
159	Acts 18:7	[1] Ἰούστου A B ² D* L Ψ 69 1424; [2] \spadesuit τιτου ιουστου P74 (vid τιτο[υ]) \aleph E P; [3] τιτιου ιουστου B* D ¹	[2] Τιτίου Ἰούστου {C} rating in UBS4/5 {D} rating in UBS3	add proper noun
160	Acts 20:4	[1] ἄχρι τῆς Ἀσίας A E L P Ψ 69 (αρχη for αχρι) 1424; [2] μεχρι της ασιας D; [3] \spadesuit omit P74 \aleph B	[3] omit no entry in UBS3/4/5	omit prep. phrase

All Diamond Readings in the THGNT				
	Reference	THGNT	NA27	Issue
161	Acts 20:28	[1] κυρίου P74 A C* D E Ψ; [2] ♦ θεου ⋈ B; [3] κυριου και θεου C ³ L P 69 1424	[2] θεοῦ {C} rating in UBS3/4/5	substitution (divine name)
162	Acts 23:30	[1] ἑξαυτῆς P74 (vid εξα[υτ]ῆς) B L P Ψ 69 1424; [2] ♦ ἐξ αυτων ⋈ A E	[1] ἑξαυτῆς {B} rating in UBS4/5 {C} rating in UBS3	substitution
163	Acts 24:13	[1] οὐδέ ⋈ B; [2] ♦ ουτε P74 A E L P Ψ 69 1424	[1] οὐδέ no entry in UBS3/4/5	substitution (conj.)
164	Acts 24:24	[1] ἰδίᾳ γυναικί B C ² 69; [2] ♦ γυναικι αυτου P74 ⋈* ⋈ ² E Ψ; [3] ιδια γυναικι αυτου ⋈ ¹ A; [4] γυναικι C* L P 1424	[1] ἰδίᾳ γυναικί no entry in UBS3/4/5	add poss. pron.; omit adj.
165	Acts 25:10	[1] ἠδίκηκα ⋈ B; [2] ♦ ηδικησα A C E L P Ψ 69 1424	[2] ἠδίκησα no entry in UBS3/4/5	verbal aspect (perf. vs. aor.)
166	Acts 26:16	[1] εἶδες με B C* (vid); [2] ♦ ειδες P74 ⋈ A C ² E L P Ψ 69 1424	[1] εἶδες [με] {C} rating in UBS3/4/5	omit pron.
167	Rom 7:25	[1] Εὐχαριστῶ τῷ θεῷ ⋈* A K L P 69 1424; [2] ♦ χαρις δε τω θεω ⋈ ¹ C ² Ψ; [3] χαρις τω θεω B; [4] η χαρις του θεου D; [5] unclear C*	[2] χάρις δὲ τῷ θεῷ {B} rating in UBS4/5 {C} rating in UBS3	substitution

All Diamond Readings in the THGNT				
	Reference	THGNT	NA27	Issue
168	Rom 8:2	[1] με A C ² D K L P 69 1424; [2] ♦ σε Ν B; [3] ημας Ψ; [4] <i>unclear</i> C*	[2] σε {B} rating in UBS4/5 {D} rating in UBS3	noun person (1 st vs. 2 nd)
169	Rom 8:34	[1] χριστός B D K 69 1424; [2] ♦ χριστος ιησους P46 (vid χρ̄ς.ι(η) Ν A C L Ψ	[2] Χριστός [Ιησοῦς] {C} rating in UBS4/5 no entry in UBS3	add proper noun
170	Rom 10:5	[1] αὐτῆ Ν* A B; [2] ♦ αυτοις P46 Ν ² D K L P Ψ 69 1424	[2] αὐτοῖς no entry in UBS4/5 {C} rating in UBS3	noun number (sing. vs. pl.)
171	Rom 10:15	[1] πόδες P46 Ν* A B C; [2] ♦ <i>add</i> των ευαγγελιζομενων ειρηνην Ν ² D K L P Ψ 69 1424	[1] πόδες {A} rating in UBS3/4/5	add long phrase
172	Rom 11:21	[1] οὐδέ Ν A B C P; [2] ♦ μη πως ουδε P46 D L Ψ 69 1424	[2] [μή πως] οὐδέ {C} rating in UBS3/4/5	add conj. & part.
173	1 Cor 1:14	[1] εὐχαριστῶ Ν* B; [2] ♦ <i>add</i> τω θεω Ν ² C D L P Ψ 69; [3] <i>add</i> τω θεω μου A 1424	[2] εὐχαριστῶ [τῷ θεῷ] {C} rating in UBS4/5 {D} rating in UBS3	add noun phrase
174	1 Cor 3:3	[1] ἔρις P11 Ν A B C P Ψ; [2] ♦ <i>add</i> και διχοστασιαι P46 D L 69 1424	[1] ἔρις {B} rating in UBS4/5 {C} rating in UBS3	add short phrase
175	1 Cor 7:15	[1] ἡμᾶς P46 Ν ² B D L Ψ 69 1424; [2] ♦ υμας Ν* A C K	[2] ὑμᾶς {B} rating in UBS4/5 {C} rating in UBS3	noun number (1 st vs. 2 nd pers.); itacism η > υ?

All Diamond Readings in the THGNT				
	Reference	THGNT	NA27	Issue
176	1 Cor 13:3	[1] καυθήσομαι C D L 1424; [2] καυθησωμαι K Ψ 69; [3] ♦ καυχησωμαι P46 & A B	[3] καυχήσωμαι {C} rating in UBS3/4/5	substitution
177	1 Cor 15:14	[1] ἄρα καί &* A D K P 0270 (^{vid} αρα[και το κη]ρυγμα) 69; [2] ♦ αρα P46 & ² B L Ψ 1424	[1] ἄρα [καί] no entry in UBS3/4/5	omit conj.
178	1 Cor 15:50	[1] δύναται & B P; [2] ♦ δυνανται A C D K L Ψ 69 1424	[1] δύναται no entry in UBS3/4/5	verbal number (sing. vs. pl.)
179	2 Cor 12:3	[1] ἐκτός & D ² K L P Ψ 69 1424 ^{supp} ; [2] ♦ χωρις P46 B D*	[2] χωρίς no entry in UBS3/4/5	substitution (syn. prep.)
180	Gal 1:15	[1] ὁ θεός & A D K L P Ψ 69 1424; [2] ♦ <i>omit</i> P46 B	[1] [ὁ θεός] {C} rating in UBS4/5 {D} rating in UBS3	omit noun phrase
181	Gal 2:20	[1] τοῦ υἱοῦ τοῦ θεοῦ & A C D ¹ K L P Ψ 69 1424; [2] ♦ του θεου και χριστου P46 B D*	[1] τοῦ υἱοῦ τοῦ θεοῦ {A} rating in UBS4/5 {B} rating in UBS3	substitution
182	Gal 4:25	[1] γὰρ Ἄγαρ K L P Ψ 062 1424; [2] ♦ γαρ & C; [3] δε P46; [4] δε αγαρ A B D 69	[4] δὲ Ἀγάρ {C} rating in UBS4/5 {D} rating in UBS3	omit proper noun
183	Gal 4:28	[1] ὕμεῖς ... ἐστέ P46 B D*; [2] ♦ ημεις <i>for</i> υμεις <i>and</i> εσμεν <i>for</i> εστε & A C D ² K L P Ψ 062 69 1424	[1] ὕμεῖς ... ἐστέ {B} rating in UBS3/4/5	noun person (1st vs. 2nd); itacism η > υ?

All Diamond Readings in the THGNT				
	Reference	THGNT	NA27	Issue
184	Gal 5:24	[1] χριστοῦ Ἰησοῦ \aleph^1 A B C P Ψ ; [2] ♦ χριστου P46 D K L 69 1424; [3] κυριου χριστου ιησου \aleph^*	[1] Χριστοῦ [Ἰησοῦ] {C} rating in UBS4/5 no entry in UBS3	omit proper noun
185	Eph 1:15	[1] τὴν ἀγάπην \aleph^2 D K L Ψ 1424; [2] ♦ <i>omit</i> P46 \aleph^* A B P; [3] αγαπην 69 (<i>after</i> αγιους)	[1] τὴν ἀγάπην {B} rating in UBS3/4/5	omit noun phrase
186	Eph 4:28	[1] ταῖς ἰδίαις χερσὶν τὸ ἀγαθόν \aleph^* A D 69; [2] το αγαθον ταις ιδιαις χερσιν K; [3] ♦ ταις χερσιν το αγαθον P46 P49 (^{vid} [ταις χερσι]ν το αγαθον) \aleph^2 B; [4] το αγαθον ταις χερσιν L Ψ 1424; [5] το αγαθον P; [6] <i>unclear</i> I (.) το αγαθον ινα)	[1] ταῖς [ἰδίαις] χερσὶν τὸ ἀγαθόν {C} rating in UBS4/5 {D} rating in UBS3	omit adj.
187	Col 1:2	[1] ἡμῶν B D K L Ψ ; [2] ♦ <i>add</i> και κυριου ιησου χριστου \aleph A C I 69 1424; [3] <i>add</i> και ιησου χριστου του κυριου ημων P	[1] ἡμῶν {A} rating in UBS4/5 {B} rating in UBS3	add long phrase

All Diamond Readings in the THGNT				
	Reference	THGNT	NA27	Issue
188	Col 2:2	[1] θεοῦ πάτρος τοῦ χριστοῦ A C; [2] θεου πατρος χριστου \aleph^* ; [3] θεου και πατρος του χριστου \aleph^2 Ψ ; [4] θεου και πατρος και του χριστου D ² K L 1424; [5] ♦ θεου χριστου P46 B; [6] θεου ο εστιν χριστος D*; [7] θεου D ¹ P 69	[5] θεοῦ Χριστοῦ {B} rating in UBS3/4/5	omit noun and art.
189	Col 3:11	[1] πάντα \aleph^* A C; [2] ♦ τα παντα \aleph^2 B D K L Ψ 69 1424; [3] τα παν P	[2] [τὰ] πάντα no entry in UBS3/4/5	add art.
190	Col 4:8	[1] γνῶ τὰ περὶ ὑμῶν P46 \aleph^{2b} C D ¹ K L Ψ 1424; [2] γνω τα περι ημων \aleph^{2a} ; [3] ♦ γνωτε τα περι ημων A B D* P 69; [4] γνωτε τα περι υμων \aleph^*	[3] γνωτε τα περι ἡμῶν {B} rating in UBS4/5 {C} rating in UBS3	verbal number (1 st vs. 2 nd); noun person (1 st vs. 2 nd); itacism η > υ?
191	1 Thess 1:1	[1] εἰρήνη B Ψ ; [2] ♦ <i>add</i> απο θεου πατρος ημων και κυριου ιησου χριστου \aleph A D (<i>omit</i> ημων) I K L P 69 1424	[1] εἰρήνη {A} rating in UBS4/5 {B} rating in UBS3	add long phrase
192	1 Thess 2:7	[1] ἥπιοι \aleph^2 A C ² D ² K L P Ψ^c 1424; [2] ♦ νηπιοι P65 \aleph^* B C* D* I Ψ^* 69	[2] νήπιοι {B} rating in UBS4/5 {C} rating in UBS3	substitution; scribal error
193	1 Thess 5:21	[1] δὲ \aleph^2 B D K L P Ψ 69 1424; [2] ♦ <i>omit</i> \aleph^* A	[1] δέ no entry in UBS4/5 {C} rating in UBS3	omit conj.

All Diamond Readings in the THGNT				
	Reference	THGNT	NA27	Issue
194	1 Thess 5:28	[1] ἀμὴν & A D ¹ K L P Ψ 69 1424; [2] ♦ <i>omit</i> B D*	[2] <i>omit</i> {A} rating in UBS4/5 {B} rating in UBS3	omit part.
195	2 Thess 2:3	[1] ἀνομίας & B; [2] ♦ <i>αμαρτίας</i> A D K L P Ψ 69 1424	[1] ἀνομίας {B} rating in UBS4/5 {C} rating in UBS3	substitution
196	2 Thess 2:13	[1] ἀπ' ἀρχῆς & D K L Ψ 69 1424; [2] ♦ <i>απαρχην</i> B P	[2] ἀπαρχήν {B} rating in UBS4/5 {C} rating in UBS3	substitution
197	2 Thess 3:8	[1] νυκτὸς καὶ ἡμέρας & B; [2] ♦ <i>νυκτα και ημεραν</i> A D I (^{vid} νυκτα και ημ[ε]) K L P Ψ 69 1424	[1] νυκτὸς καὶ ἡμέρας no entry in UBS3/4/5	noun case (gen. of time vs. acc. of time)
198	2 Tim 1:11	[1] διδάσκαλος &* A I; [2] ♦ <i>add</i> εθνων & ² C D K L P Ψ 69 1424	[1] διδάσκαλος {B} rating in UBS4/5 {C} rating in UBS3	add noun
199	Heb 1:3	[1] αὐτοῦ ² & A B D ¹ P Ψ; [2] ♦ <i>αυτου δι εαυτου</i> D* (αυτου <i>for</i> εαυτου) D ² K L 69 1424; [3] <i>δι αυτου</i> P46	[1] αὐτοῦ ² {B} rating in UBS4/5 {C} rating in UBS3	add prep. phrase
200	Heb 1:12	[1] αὐτούς D ¹ K L P Ψ 69 1424; [2] ♦ <i>add</i> ως ιματιον P46 P114 (^{vid} α]τι[ο]) & A B D*	[2] <i>add</i> ὡς ἱμάτιον {B} rating in UBS4/5 {C} rating in UBS3	add short phrase
201	Heb 2:7	[1] αὐτόν P46 B D ² K L 1424; [2] ♦ <i>add</i> και κατεστησας αυτον επι τα εργα των χειρων σου & A C D* P Ψ 69	[1] αὐτόν {B} rating in UBS4/5 {C} rating in UBS3	add long phrase

All Diamond Readings in the THGNT				
	Reference	THGNT	NA27	Issue
202	Heb 3:2	[1] ὅλω Ν A C D K L P Ψ 69 1424; [2] ♦ omit P13 P46 (vid ε[v τ]ω οι[κ] B	[1] [ὅλω] {C} rating in UBS4/5 {D} rating in UBS3	omit adj.
203	Heb 7:1	[1] ὀ ² P46 (vid .] ο συναντησας) C* L P Ψ 69 1424; [2] ♦ ος Ν A B C ³ D I K	[1] ὀ ² no entry in UBS3/4/5	substitution (art. vs. rel. pron.)
204	Heb 7:26	[1] καί ¹ P46 A B D; [2] ♦ omit Ν C K L P Ψ 69 1424	[1] καί ¹ no entry in UBS3/4/5	omit conj.
205	Heb 9:14	[1] ὡμῶν Ν D ² L 69 1424; [2] ♦ ημων A D* K P	[2] ἡμῶν {C} rating in UBS3/4/5	pron. person (1st vs. 2nd); itacism η > υ?
206	Heb 12:15	[1] δι αὐτῆς P46 A K P 1424; [2] ♦ δια ταυτης Ν D L Ψ 69	[1] δι αὐτῆς no entry in UBS3/4/5	substitution (rel. vs. dem. pron.)
207	Heb 13:25	[1] ὡμῶν ἀμήν Ν ² A C D ² K P Ψ 69 1424; [2] omit P46*; [3] ♦ omit αμην P46 ^c Ν* I (vid)	[3] omit ἀμήν {A} rating in UBS4/5 {C} rating in UBS3	omit part. ἀμήν
208	Jas 3:8	[1] ἀκατάστατον Ν A B K P; [2] ♦ ακατασχετον C L Ψ 69 1424	[1] ἀκατάστατον {B} rating in UBS4/5 no entry in UBS3	substitution
209	Jas 4:14	[1] ποία Ν* B; [2] ♦ ποια γαρ P74 P100 (vid α] γαρ) Ν ² A K L P Ψ 69 1424	[1] ποία {B} rating in UBS4/5 {C} rating in UBS3	add conj.
210	1 Pet 1:21	[1] πιστεύοντας P72 Ν C K L P Ψ 69 1424; [2] ♦ πιστους A B	[2] πιστούς no entry in UBS3/4/5	substitution

All Diamond Readings in the THGNT				
	Reference	THGNT	NA27	Issue
211	1 Pet 3:1	[1] γυναῖκες P81 (^{vid} -ως γυναικες) N* A B; [2] ♦ αι γυναικες P72 N ² C K L P Ψ 69 1424	[2] [αί] γυναῖκες no entry in UBS3/4/5	add art.
212	1 Pet 3:18	[1] περὶ ἀμαρτιῶν B K P 69 1424; [2] ♦ add υπερ ημων N ² C ² L; [3] add υπερ υμων P72 A; [4] add ημων C* (^{vid}); [5] περι των αμαρτιων υπερ ημων N*; [6] περι υμων υπερ αμαρτιων Ψ	[1] περὶ ἀμαρτιῶν {B} rating in UBS4/5 {D} rating in UBS3	add prep. phrase
213	1 Pet 3:18	[1] ἔπαθεν B K L P 69 1424; [2] ♦ απεθανεν P72 N A C Ψ	[1] ἔπαθεν {B} rating in UBS4/5 {D} rating in UBS3	substitution
214	1 Pet 3:22	[1] τοῦ θεοῦ P72 N ² A C K L P 69 1424; [2] ♦ omit του N* B Ψ	[1] τοῦ θεοῦ no entry in UBS3/4/5	omit art.
215	1 Pet 5:9	[1] κόσμῳ A K L P Ψ 0206 69 1424; [2] ♦ τω κοσμω P72 N B	[1] κόσμῳ no entry in UBS3/4/5	add art.
216	1 Pet 5:10	[1] χριστῷ N 0206 (^{vid}); [2] τω χριστω B; [3] ♦ χριστω ιησου P72 A K L P Ψ 69 1424	[1] Χριστῷ UBS5 has ♦ Χριστῷ 'Ιησοῦ; UBS3/4 have {C} rating	add/omit PN
217	2 Pet 1:18	[1] ὄρει τῷ ἀγίῳ N A C ³ K L P Ψ 1424; [2] ♦ αγιω ορει P72 B C* 69	[2] ἀγίῳ ὄρει no entry in UBS3/4/5	add/omit art.; word order

All Diamond Readings in the THGNT				
	Reference	THGNT	NA27	Issue
218	2 Pet 2:13	[1] κομιούμενοι \aleph^2 A C K L 69 1424; [2] ♦ αδικουμενοι P72 \aleph^* B P Ψ	[2] ἀδικούμενοι {B} rating in UBS4/5 {C} rating in UBS3	substitution
219	1 John 1:4	[1] ἡμῶν \aleph B L Ψ 69; [2] ♦ υμων A C K P 1424	[1] ἡμῶν ♦ ὑμῶν in UBS5 {A} rating in UBS4 {B} rating in UBS3	pron. person (1st vs. 2nd); itacism η > υ?
220	2 John 12	[1] ἡμῶν \aleph K L P Ψ 69 1424; [2] ♦ υμων A B	[1] ἡμῶν ♦ ὑμῶν in UBS5 {B} rating in UBS4 {C} rating in UBS3	pron. person (1st vs. 2nd); itacism η > υ?
221	Jude 5	[1] ἅπαξ πάντα ὅτι Ἰησοῦς A; [2] απαξ παντα οτι ο θεος C ² ; [3] απαξ παντα οτι θεος χριστος P72* (παντας for παντα) P72 ^c ; [4] παντα οτι κυριος απαξ Ψ ; [5] παντα οτι ο [.]ς απαξ C*; [6] ♦ υμας απαξ παντα οτι ιησους B; [7] υμας παντα οτι κυριος απαξ \aleph ; [8] υμας απαξ τουτο οτι ο κυριος L 69 1424; [9] υμας τουτο απαξ οτι ο κυριος K	[6] ὑμᾶς ἅπαξ πάντα ὅτι Ἰησοῦς {C} rating in UBS5 {D} rating in UBS3/4 [7] NA27 : ὑμᾶς πάντα ὅτι [ὁ] κύριος ἅπαξ	add pers. pron.
222	Rev 1:15	[1] πεπυρωμένης A C; [2] ♦ πεπυρωμενω \aleph ; [3] πεπυρωμενοι P 69 1424	[1] πεπυρωμένης {C} rating in UBS4/5 {D} rating in UBS4	ptc. gender

All Diamond Readings in the THGNT				
	Reference	THGNT	NA27	Issue
223	Rev 2:13	[1] πιστός \aleph P 1424; [2] ♦ πιστος μου A C 69	[2] πιστός μου no entry in UBS3/4/5	add poss. pron.
224	Rev 11:3	[1] περιβεβλημένους \aleph^* A P; [2] ♦ περιβεβλημενοι P115 (^{vid} ν]ενοι σακ[κ) \aleph^2 C 69 1424	[2] περιβεβλημένοι no entry in UBS3/4/5	ptc. case (acc. vs. nom.)
225	Rev 11:15	[1] λέγουσαι P47 P115 (^{vid} λ]εγουσαι) \aleph C P 1424; [2] ♦ λεγοντες A 69	[2] λέγοντες no entry in UBS3/4/5	ptc. gender (fem. vs. masc.)
226	Rev 13:1	[1] ὄνομα P47 \aleph C P; [2] ♦ ονοματα A 69 1424	[2] ὄνομα[τα] {C} rating in UBS3/4/5	noun number (sing. vs. pl.)
227	Rev 14:18	[1] ἐξῆλθεν \aleph C P 69 1424; [2] ♦ omit P47 A	[1] [ἐξῆλθεν] {C} rating in UBS3/4/5	omit verb
228	Rev 15:6	[1] λίνον καθαρὸν λαμπρόν P 1424; [2] λινουν καθαρων λαμπρον P47 69; [3] καθαρους λινους λαμπρους \aleph ; [4] ♦ λιθον καθαρων λαμπρον A C	[1] λίνον καθαρὸν λαμπρόν {B} rating in UBS3/4/5	substitution (linen vs. rock)
229	Rev 16:5	[1] ὁ ἦν ὄσιος A C; [2] ος ην οσιος 69 1424; [3] ος ην και οσιος P47; [4] ♦ ο ην ο οσιος \aleph P	[4] ὁ ἦν ὁ ὄσιος no entry in UBS3/4/5	add art.

All Diamond Readings in the THGNT				
	Reference	THGNT	NA27	Issue
230	Rev 18:3	[1] πέπωκαν A C; [2] ♦ πεπτοκασιν 8 69 1424; [3] πεποκεν P (note: NA28/UBS5 claim that P reads πεπωκεν) ¹	[other] πέπωκαν {D} rating in UBS3/4/5	alt. morphology, see πίτω in BDAG
231	Rev 19:5	[1] καὶ οἱ ¹ A 69 1424; [2] ♦ omit οἱ 8 C P	[1] [καὶ] οἱ {C} rating in UBS3/4/5	omit conj.
232	Rev 20:9	[1] ἐκ τοῦ οὐρανοῦ A; [2] ♦ απο του θεου εκ του ουρανου 8 ² P; [3] εκ του ουρανου απο του θεου 1424	[1] ἐκ τοῦ οὐρανοῦ {A} rating in UBS4/5 {C} rating in UBS3	add prep. phrase

¹ Tischendorf's transcription of P(025) in his *Monumenta sacra inedita*, vol. 6, p. 71, agrees with THGNT in printing *πεποκεν* instead of *πεπωκεν* printed in NA28/UBS5. Has anyone examined the manuscript first-hand since Tischendorf and checked his transcription? I could not find online images available to do so myself.

APPENDIX 5

DATA ON (UN)CERTAINTY IN THGNT, NA27, UBS3/4/5, ECM

Uncertainty in the Gospel of Mark					
THGNT Diamonds	NA27/UBS4 Brackets	UBS3 {C} {D} Ratings	UBS4/5 {C} {D} Ratings	ECM Split Lines	RP-Byz Divided Readings
40 total 1:1, 8; 2:9, 22; 3:14, 16, 26; 4:30; 5:1, 41; 6:3, 16, 27, 33; 7:4, 15; 8:3, 17, 20; 9:29, 38; 10:6, 19, 28; 11:25; 12:23, 25, 28, 30, 31, 33; 13:8, 27; 14:19, 68, 70; 15:8, 36, 41, 44	53 total 1:1, 4, 40; 2:17; 3:7, 14, 16, 17, 20, 32, 33, 35; 4:28; 5:21, 42; 6:23, 41, 44, 51; 7:4, 6, 35, 37; 8:20, 28; 9:42; 10:1, 7, 21, 25[2x], 31, 36; 11:31; 12:9, 23, 26[2x], 34, 37; 13:15, 27; 14:33[2x], 47, 68; 15:12[2x], 36, 43; 16:1, 14, 18	68 total {C} ratings: 1:1, 4, 11, 21, 27, 29, 39; 2:4, 15-16, 22[2x]; 3:20, 32; 4:8[2x]; 5:1, 27; 6:2, 23, 41, 44, 47, 51; 7:4, 35, 37; 8:13, 15, 16[2x], 35; 9:38, 42; 10:1, 2, 14, 19, 24, 46; 11:19, 31; 12:36; 13:33; 14:4, 25, 30, 52, 65, 72; 15:12, 39, 44; 16:18, 19	46 total {C} ratings: 1:1, 4, 40; 2:15-16, 22[2x]; 3:7-8, 14, 16, 32; 4:8[2x], 15, 20, 28; 5:1, 21; 6:2, 20, 22, 23[2x], 41, 44, 51; 7:4, 35; 9:42; 10:1, 7, 31, 36; 11:19; 12:23, 26, 34, 36; 14:25, 30, 68; 15:12[2x], 39; 16:18, 19	126 total 1:2[2x], 9, 10, 13, 24, 27, 28, 31, 36[2x], 37, 38; 2:3, 4, 10, 15, 16; 3:4, 5, 20[2x], 26, 27, 28, 31[3x], 33; 4:3, 8, 20, 22[2x], 37, 38, 41; 5:2, 6, 14, 19[2x], 23[2x], 27, 37; 6:2[2x], 16, 23, 26, 31, 33, 34, 37, 38, 41, 51[2x]; 7:24, 32; 8:1, 17, 20[2x], 28, 29, 34, 36; 9:7, 9, 21, 29, 37, 42, 43; 10:1, 7, 21,	50 total 1:10, 34; 2:4, 9[2x], 10, 11[2x], 12, 14; 3:5, 7, 27; 4:30, 37; 6:16; 7:32; 8:2, 7, 13, 25, 26, 38; 9:2, 3, 4, 5, 38, 45; 10:2, 29[2x], 31; 11:1, 4, 24; 12:26, 43; 13:21, 31; 14:3, 9, 12, 15, 65, 68; 15:18, 32, 42; 16:1

Uncertainty in the Gospel of Mark					
THGNT Diamonds	NA27/UBS4 Brackets	UBS3 {C} {D} Ratings	UBS4/5 {C} {D} Ratings	ECM Split Lines	RP-Byz Divided Readings
		{D} ratings: 1:40, 41; 3:7-8; 5:21[2x], 42; 6:20, 22, 23; 7:9; 10:7; 12:23; 14:68; 15:12 54 total {C} 14 total {D}	{D} rating: 7:9 45 total {C} 1 total {D}	25[2x], 37; 11:3, 13, 19, 25; 12:28, 33; 13:10, 22, 23, 27, 29, 30, 32; 14:5, 9, 15, 21, 22, 38, 46, 51, 68, 72; 15:1, 6, 8, 20, 23, 24, 29, 34, 39, 43, 46[2x]; 16:1, 4, 8[2x], 11, 14, 17[2x], 20	

Uncertainty in Acts of the Apostles					
THGNT Diamonds	NA27/UBS4 Brackets	UBS3 {C} {D} Ratings	UBS4/5 {C} {D} Ratings	ECM Split Lines	RP-Byz Divided Readings
30 total 2:3, 7, 31, 34; 3:6, 22, 25; 4:25; 5:32; 7:19, 25, 46; 8:18; 10:19; 11:11; 13:11, 31; 15:6, 25; 16:40; 17:3, 22; 18:7; 20:4, 28;	76 total 1:8, 11; 2:33, 34, 38; 3:6, 13[2x], 25; 4:4[2x], 28, 30; 5:28, 31; 6:13; 7:3, 10, 13, 18, 19, 22, 25, 35, 43; 8:5, 33; 9:12, 22, 37; 10:19,	103 total {C} ratings: 1:11; 2:18, 43; 3:13, 21, 22, 25; 4:1, 6, 8, 33; 5:3, 16, 28, 33, 37; 6:3; 7:17, 18, 19, 32, 46; 8:18; 9:12; 10:11, 16, 17, 19,	43 total {C} ratings: 2:43; 3:6, 22, 25; 4:25, 33; 5:28; 6:3; 7:16, 18, 19; 8:5; 9:12; 10:11, 24, 33, 36, 40; 11:11, 12, 20, 22; 12:25; 13:18, 20, 33, 44, 48;	155 total 1:6, 8, 14, 25; 2:7[2x], 22, 36, 37, 38, 40, 43; 3:6, 7[2x], 9, 10[2x], 11[2x], 12, 19, 25, 26; 4:7, 12[2x], 16, 21, 24, 28, 32,	70 total 2:37; 3:6, 23, 24; 4:12, 16, 17, 32; 5:12, 41; 6:3, 5; 7:5, 14, 27, 31, 38, 43; 9:7, 18, 28[2x], 33; 10:3, 5; 12:22, 25;

Uncertainty in Acts of the Apostles					
THGNT Diamonds	NA27/UBS4 Brackets	UBS3 {C} {D} Ratings	UBS4/5 {C} {D} Ratings	ECM Split Lines	RP-Byz Divided Readings
23:30; 24:13, 24; 25:10; 26:16	36, 39, 40; 11:13, 23; 12:3, 11, 17, 21; 13:10, 14, 20, 31, 33, 38; 14:3; 15:24, 41; 16:1, 9, 12, 27, 28, 29, 36; 17:3, 22; 18:26; 19:1, 6, 8, 15, 40; 23:6, 23, 30; 25:17; 26:4[2x], 16, 21, 26, 31; 27:23, 41	24, 32, 33[2x], 36, 40, 48; 11:9, 11, 12, 20; 12:18; 13:19, 40, 42, 44, 48; 14:19[2x]; 15:18, 20, 24, 25; 17:27[2x], 28, 30; 18:17, 19, 26; 19:20, 39; 20:4[2x], 5, 13, 15, 28; 21:1, 22, 25[3x]; 22:9, 12, 13; 23:20, 28, 30[2x]; 24:24; 25:18; 26:16; 27:41; 28:14 {D} ratings: 2:16, 44; 3:6; 4:25; 7:16; 10:30; 12:25; 13:18, 20, 33[2x]; 16:12, 13; 17:3, 26; 18:7; 19:40; 21:23; 24:6–8; 27:27; 28:13 82 total {C} 21 total {D}	15:20, 24, 25; 16:13; 17:3; 18:7; 19:26, 40; 20:28; 21:25; 25:18; 26:16; 27:41; 28:13 {D} rating: 16:12 42 total {C} 1 total {D}	33[2x]; 5:10, 18, 19, 23, 28, 32, 38; 6:4, 13; 7:10, 15, 18, 19, 22, 27, 30, 35, 46, 60; 8:5, 12, 21, 32, 33[2x]; 9:2, 13, 18, 26, 30, 33, 34, 36, 37, 43; 10:19, 24, 28, 42, 48; 11:3, 18[2x], 21; 12:3, 17; 13:10, 11, 20, 22, 25, 26, 35, 38, 45[2x], 46, 49, 52; 14:11, 17, 24; 15:1, 3, 4, 6, 7, 28, 29, 40; 16:7, 15, 18; 17:3, 15[2x], 21, 27; 18:7, 12, 17, 19, 23, 26; 19:1, 6, 16, 21, 30, 33; 20:3, 13, 14, 21, 22, 32; 21:3, 13, 18, 31; 22:23; 23:17, 30, 32; 24:13, 24, 27; 25:20; 26:4, 6, 16, 17, 21; 27:11, 20, 37; 28:6, 13, 15[2x], 26	13:4, 6, 25, 27, 39, 42[2x], 48; 14:9, 10; 15:22; 16:17; 17:18; 18:2, 3, 19; 19:27, 40; 20:26; 21:8, 21; 22:7, 20, 23, 25; 23:7, 15, 20; 24:6–8; 24:8; 25:7, 13, 14; 26:3, 18, 21; 27:11, 33, 38; 28:3, 11, 16, 27

Uncertainty in the Catholic Epistles					
THGNT Diamonds	NA27/UBS4 Brackets	UBS3 {C} {D} Ratings	UBS4/5 {C} {D} Ratings	ECM Split Lines	RP-Byz Divided Readings
14 total Jas 3:8; 4:14; 1 Pet 1:21; 3:1, 18[2x], 22; 5:9, 10; 2 Pet 1:18; 2:13; 1 John 1:4; 2 John 12; Jude 5	32 total Jas 4:12; 5:14; 1 Pet 1:6, 9, 12, 16[2x], 22; 2:5; 3:1, 22; 4:17; 5:2, 5, 8, 9, 10; 2 Pet 2:6[2x], 20; 3:3, 11; 1 John 2:6; 3:13, 19, 21; 5:1, 5; Jude 5[2x], 18[2x]	61 total {C} ratings: Jas 1:17; 2:3, 19; 4:5, 14[2x]; 5:20; 1 Pet 1:12, 22[2x]; 2:3; 3:7, 18, 21; 5:2, 10[2x], 11[2x], 14[2x]; 2 Pet 1:1, 17; 2:6, 13[2x], 18, 20, 21; 3:11[2x]; 1 John 1:4; 3:5, 14, 21[2x]; 5:1, 2, 18; 2 John 8, 12; 3 John 3, 9; Jude 22, 23[2x] {D} ratings: Jas 3:3; 4:14; 5:20; 1 Pet 3:18; 5:8; 2 Pet 1:3; 2:4, 6, 11; 3:10, 18; 1 John 2:20; 3:13, 19; Jude 5 46 total {C} 15 total {D}	29 total {C} ratings: Jas 3:3; 4:12, 14; 5:20; 1 Pet 1:9, 12, 22; 3:1, 18; 5:2, 8, 10; 2 Pet 2:4, 6[2x], 11, 20; 3:11, 18; 1 John 2:6; 3:13, 19, 21; 5:1; Jude 22, 23[2x] {D} ratings: 2 Pet 3:10; Jude 5 27 total {C} 2 total {D}	43 total Jas 1:22; 2:11; 3:4; 4:9, 12, 14; 5:4, 18; 1 Pet 1:22; 2:12; 3:5, 20; 4:11; 5:9, 10, 11, 14; 2 Pet 1:4[2x], 5, 9, 21; 2:3, 11, 22; 3:3, 10; 1 John 1:4, 7, 8; 2:4, 6, 17, 29; 4:12, 20; 5:6, 11, 21; 2 John 9, 12; Jude 17, 18	13 total Jas 4:7, 14; 5:11; 1 Pet 3:16; 4:3; 2 Pet 2:5; 1 John 1:4; 4:16; 5:4, 20, 21; Jude 9, 16

APPENDIX 6

THGNT/RP-BYZ AGREEMENTS AGAINST THE NA27

THGNT/RP-Byz Agreements in Matthew				
	Reference	RP-Byz & THGNT	NA27	Issue
1	Matt 1:13	Ἐλιακείμ	Ἐλιακίμ	orthography (Semitic proper name)
2	Matt 1:14	Ἀχείμ	Ἀχίμ	orthography (Semitic proper name)
3	Matt 1:20	Μαριάμ	Μαρίαν	orthography (Semitic proper name)
4	Matt 2:5	εἶπον	εἶπαν	morphology (aor. endings)
5	Matt 3:2	καὶ λέγων	[καὶ] λέγων	add/omit conj.
6	Matt 3:16	ἀνεώχθησαν	ἠνεώχθησαν	morphology (double augment)
7	Matt 3:16	αὐτῷ	[αὐτῷ]	add/omit pron.
8	Matt 3:16	τὸ πνεῦμα	[τὸ] πνεῦμα	add/omit art.
9	Matt 3:16	τοῦ θεοῦ	[τοῦ] θεοῦ	add/omit art.
10	Matt 3:16	καὶ ἐρχόμενον	[καὶ] ἐρχόμενον	add/omit conj.
11	Matt 4:13	Νεφθαλείμ	Νεφθαλίμ	orthography (Semitic proper noun)
12	Matt 4:15	Νεφθαλείμ	Νεφθαλίμ	orthography (Semitic proper noun)
13	Matt 4:24	δαιμονιζομένους	[καὶ] δαιμονιζομένους	add/omit conj.

THGNT/RP-Byz Agreements in Matthew				
	Reference	RP-Byz & THGNT	NA27	Issue
14	Matt 5:11	ψευδόμενοι	[ψευδόμενοι]	add/omit ptc.
15	Matt 6:1	<i>omit</i>	[δέ]	add/omit conj.
16	Matt 6:33	βασιλείαν τοῦ θεοῦ	βασιλείαν [τοῦ θεοῦ]	add/omit gen. phrase
17	Matt 7:12	ἄν	ἐάν	substitution (part.)
18	Matt 8:4	προσένεγκε	προσένεγκον	morphology (aor. endings)
19	Matt 8:18	πολλοὺς ὄχλους	ὄχλον	substitution (longer reading)
20	Matt 9:3	εἶπον	εἶπαν	morphology (aor. endings)
21	Matt 9:4	ἵνα τί	ἵνατί	orthography (crasis/spacing)
22	Matt 9:14	πολλά	[πολλά]	add/omit adj.
23	Matt 9:27	αὐτῷ	[αὐτῷ]	add/omit pron.
24	Matt 10:2	Ἰάκωβος	καὶ Ἰάκωβος	NA27 adds conj.
25	Matt 10:5	Σαμαρειτῶν	Σαμαριτῶν	orthography (Semitic proper noun)
26	Matt 10:32	ἐν οὐρανοῖς	ἐν [τοῖς] οὐρανοῖς	NA27 adds art. inside prep. phrase
27	Matt 10:33	ἐν οὐρανοῖς	ἐν [τοῖς] οὐρανοῖς	NA27 adds art. inside prep. phrase
28	Matt 11:23	καταβιβασθήσῃ	καταβήσῃ	verbal mood (MP1 vs. MP2)
29	Matt 12:4	ἔφαγεν	ἔφαγον	verbal number (3 rd sing. vs. 3 rd pl.)
30	Matt 12:10	θεραπεύειν	θεραπεῦσαι	verbal aspect (pres. vs. aor.)
31	Matt 12:15	ὄχλοι	[ὄχλοι]	add/omit noun

THGNT/RP-Byz Agreements in Matthew				
	Reference	RP-Byz & THGNT	NA27	Issue
32	Matt 12:47	εἶπεν δέ τις αὐτῷ ἰδοὺ ἢ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασιν ζητοῦντές σοι λαλῆσαι	[εἶπεν δέ τις αὐτῷ ἰδοὺ ἢ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασιν ζητοῦντές σοι λαλῆσαι] {C} rating UBS3/4/5	add/omit entire verse
33	Matt 13:7	ἀπέπνιξαν	ἔπνιξαν	substitution (prep. prefix)
34	Matt 13:30	μέχρι	ἕως	substitution (syn.)
35	Matt 13:40	καίεται	[κατα]καίεται	substitution (prep. prefix)
36	Matt 13:44	πάντα ὅσα ἔχει πωλεῖ	πωλεῖ πάντα ὅσα ἔχει	word order
37	Matt 14:1	τετράρχης	τετραάρχης	orthography
38	Matt 14:3	αὐτόν	[αὐτόν]	add/omit pron.
39	Matt 14:4	αὐτῷ ὁ Ἰωάννης	ὁ Ἰωάννης αὐτῷ	word order
40	Matt 14:10	τὸν Ἰωάννην	[τὸν] Ἰωάννην	add/omit art. before proper name
41	Matt 14:16	Ἰησοῦς	[Ἰησοῦς]	add/omit proper name
42	Matt 14:30	ἰσχυρόν	[ἰσχυρόν]	add/omit noun
43	Matt 15:2	αὐτῶν	[αὐτῶν]	add/omit pron.
44	Matt 15:14	τυφλῶν	[τυφλῶν]	add/omit adj.
45	Matt 15:34	εἶπον	εἶπαν	aor. endings
46	Matt 15:36	εὐχαριστήσας	καὶ εὐχαριστήσας	NA27 adds conj.

THGNT/RP-Byz Agreements in Matthew				
	Reference	RP-Byz & THGNT	NA27	Issue
47	Matt 16:2-3	ὀψίας γενομένης λέγετε· εὐδία, πυρράζει γὰρ ὁ οὐρανός· καὶ πρωΐ· σήμερον χειμῶν, πυρράζει γὰρ στυγνάζων ὁ οὐρανός. τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε;	[ὀψίας γενομένης λέγετε· εὐδία, πυρράζει γὰρ ὁ οὐρανός· καὶ πρωΐ· σήμερον χειμῶν, πυρράζει γὰρ στυγνάζων ὁ οὐρανός. τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε;] {D} rating in UBS3; {C} rating in UBS4/5	add/omit two verses
48	Matt 16:14	εἶπον	εἶπαν	morphology (aor. endings)
49	Matt 17:9	ἀναστῆ	ἐγερθῆ	substitution (syn.); verbal voice
50	Matt 17:10	οἱ μαθηταὶ αὐτοῦ	οἱ μαθηταὶ	THGNT/RP-Byz adds gen. pron.
51	Matt 17:24	τελεῖ τά	τελεῖ [τά]	add/omit art.
52	Matt 18:7	ἐστιν ἐλθεῖν	ἐλθεῖν	THGNT/RP-Byz adds verb
53	Matt 18:8	χωλὸν ἢ κυλλόν	κυλλὸν ἢ χωλόν	word order
54	Matt 18:19	ἀμήν	[ἀμήν]	add/omit part.
55	Matt 18:21	αὐτῷ ὁ Πέτρος εἶπεν	ὁ Πέτρος εἶπεν αὐτῷ	word order
56	Matt 18:25	τὴν γυναῖκα αὐτοῦ	τὴν γυναῖκα	THGNT/RP-Byz adds gen. pron.
57	Matt 18:26	κύριε	omit	THGNT/RP-Byz adds voc. noun

THGNT/RP-Byz Agreements in Matthew				
	Reference	RP-Byz & THGNT	NA27	Issue
58	Matt 18:34	αὐτῷ	<i>omit</i>	THGNT/RP-Byz adds dat. pron.
59	Matt 19:7	αὐτήν	[αὐτήν]	add/omit pron.
60	Matt 19:9	καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται	<i>omit</i>	THGNT/RP-Byz adds long phrase
61	Matt 19:10	αὐτοῦ	[αὐτοῦ]	add/omit gen. pron.
62	Matt 19:11	τοῦτον	[τοῦτον]	add/omit dem. pron.
63	Matt 19:29	ἢ γυναῖκα	<i>omit</i> {C} rating UBS3/4/5	THGNT/RP-Byz adds short phrase
64	Matt 20:17	μαθητάς	[μαθητάς]	add/omit noun
65	Matt 20:23	δοῦναι	[τοῦτο] δοῦναι	add/omit dem. pron.
66	Matt 21:1	πρὸς τὸ ὄρος	εἰς τὸ ὄρος	substitution (prep.)
67	Matt 21:1	ὁ Ἰησοῦς	Ἰησοῦς	THGNT/RP-Byz add art. before proper noun
68	Matt 21:6	προσέταξεν	συνέταξεν	substitution (prep. prefix)
69	Matt 21:27	εἶπον	εἶπαν	morphology (aor. endings)
70	Matt 21:33	ἐξέδοτο	ἐξέδετο	morphology (athematic vs. thematic endings), see BDF §94; Moulton II, 212
71	Matt 21:44	καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται ἐφ' ὄν δ' ἂν πέσῃ λικμήσει αὐτόν	[καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται ἐφ' ὄν δ' ἂν πέσῃ λικμήσει αὐτόν] {C} rating UBS3/4/5	add/omit long phrase (entire verse)

THGNT/RP-Byz Agreements in Matthew				
	Reference	RP-Byz & THGNT	NA27	Issue
72	Matt 22:13	ἄρατε αὐτὸν καὶ ἐκβάλετε	ἐκβάλετε αὐτόν	THGNT/RP-Byz adds short phrase; word order
73	Matt 22:32	ὁ θεός	[ὁ] θεός	add/omit art.
74	Matt 22:35	νομικός	[νομικός]	add/omit noun
75	Matt 23:4	καὶ δυσβάστακτα	[καὶ δυσβάστακτα] {C} rating UBS3/4/5	add/omit short phrase
76	Matt 23:26	καὶ τῆς παροψίδος	<i>omit</i>	THGNT/RP-Byz add long phrase
77	Matt 23:26	αὐτῶν	αὐτοῦ	pron. number (3 rd pl. vs. 3 rd sing.)
78	Matt 23:30	κοινωνοὶ αὐτῶν	αὐτῶν κοινωνοί	word order
79	Matt 24:31	φωνῆς	<i>omit</i>	THGNT/RP-Byz add noun
80	Matt 24:38	ἡμέραις	ἡμέραις [ἐκείναις] {C} rating UBS4/5; no entry in UBS3	NA27 adds pron.
81	Matt 24:39	καὶ ἢ	[καὶ] ἢ	add/omit conj.
82	Matt 24:43	διορυγῆναι	διορυχθῆναι	morphology (MP1 vs. MP2 endings)
83	Matt 25:4	λαμπάδων αὐτῶν	λαμπάδων ἑαυτῶν	substitution (pers. vs. reflex. pron.)
84	Matt 25:6	αὐτοῦ	[αὐτοῦ]	add/omit pron.
85	Matt 25:17	καί	<i>omit</i>	THGNT/RP-Byz add conj.
86	Matt 25:22	δέ	[δέ]	add/omit conj.
87	Matt 25:32	ἀφοριεῖ	ἀφορίσει	morphology (Attic future)
88	Matt 26:35	εἶπον	εἶπαν	morphology (aor. endings)

THGNT/RP-Byz Agreements in Matthew				
	Reference	RP-Byz & THGNT	NA27	Issue
89	Matt 26:36	οὓ	[οὓ]	add/omit rel. pron.
90	Matt 26:39	προσελθων	προελθων	substitution (prep. prefix)
91	Matt 26:45	τὸ λοιπόν	[τὸ] λοιπόν	add/omit art.
92	Matt 26:61	εἶπον	εἶπαν	morphology (aor. endings)
93	Matt 26:66	εἶπον	εἶπαν	morphology (aor. endings)
94	Matt 27:4	εἶπον	εἶπαν	morphology (aor. endings)
95	Matt 27:6	εἶπον	εἶπαν	morphology (aor. endings)
96	Matt 27:11	αὐτῷ	omit	THGNT/RP-Byz add dat. pron.
97	Matt 27:16	Βαραββᾶν	[Ἰησοῦν] Βαραββᾶν {C} rating UBS3/4/5	add/omit proper noun
98	Matt 27:17	Βαραββᾶν	[Ἰησοῦν τὸν] Βαραββᾶν {C} rating UBS3/4/5	add/omit proper noun
99	Matt 27:21	εἶπον	εἶπαν	morphology (aor. endings)
100	Matt 27:40	κατάβηθι	[καί] κατάβηθι	NA27 adds conj.
101	Matt 27:46	ἵνα τί	ἵνατί	orthography (crasis/spacing)
102	Matt 27:51	εἰς δύο ἀπ' ἄνωθεν ἕως κάτω	ἀπ' ἄνωθεν ἕως κάτω εἰς δύο	word order
103	Matt 27:56	Ἰωσή	Ἰωσήφ	orthography (Semitic proper name)

THGNT/RP-Byz Agreements in Matthew				
	Reference	RP-Byz & THGNT	NA27	Issue
104	Matt 27:57	ἐμαθήτευσεν	ἐμαθητεύθη	verbal voice (act. vs. MP)
105	Matt 27:59	σινδόνι	[έν] σινδόνι	NA27 adds prep. before dat.
106	Matt 28:15	σήμερον	σήμερον [ἡμέρας]	NA27 adds noun
107	Matt 28:18	γῆς	[τῆς] γῆς	add/omit art.

THGNT/RP-Byz Agreements in Mark 1–8				
	Reference	RP-Byz & THGNT	NA27	Issue
1	Mark 2:3	πρὸς αὐτὸν παραλυτικὸν φέροντες ECM has split line ¹	φέροντες πρὸς αὐτὸν παραλυτικόν	word order
2	Mark 2:5	ἀφέωνται	ἀφίενται ECM	verbal aspect
3	Mark 2:17	οὐ	[ὅτι] οὐ ECM	add/omit conj.
4	Mark 2:22	ἐκχεῖται	ἀπόλλυται ECM	substitution
5	Mark 2:22	ἀπολοῦνται	omit ECM	RP-Byz/THGNT add verb
6	Mark 2:26	τοῖς ἱερεῦσιν	τοὺς ἱερεῖς ECM	noun case
7	Mark 3:4	ἀγαθοποιῆσαι ECM has split line ²	ἀγαθὸν ποιῆσαι	substitution (syn.)
8	Mark 3:5	τὴν χεῖρά σου ECM has split line ³	τὴν χεῖρά	RP-Byz/THGNT add gen. pron.

¹ The ECM split line is between πρὸς αὐτὸν παραλυτικὸν φέροντες (RP-Byz/THGNT) and φέροντες πρὸς αὐτὸν παραλυτικόν (NA27).

² The ECM split line is between ἀγαθοποιῆσαι (RP-Byz/THGNT) and ἀγαθὸν ποιῆσαι (NA27).

³ The ECM split line is between τὴν χεῖρά σου (RP-Byz/THGNT) and τὴν χεῖρά (NA27).

THGNT/RP-Byz Agreements in Mark 1–8				
	Reference	RP-Byz & THGNT	NA27	Issue
9	Mark 3:11	λέγοντα ECM	λέγοντες	noun gender
10	Mark 3:17	ὀνόματα ECM	ὄνομα[τα]	noun number
11	Mark 3:33	ἀδελφοί μου ECM	ἀδελφοί [μου]	add/omit gen. pron.
12	Mark 3:35	γάρ ECM	[γάρ]	add/omit conj.
13	Mark 4:8	ἐν...ἐν...ἐν ⁴ ECM has split line ⁵	ἐν...ἐν...ἐν	accentuation
13	Mark 4:16	ὁμοίως ECM	omit	RP-Byz/THGNT add adv.
14	Mark 4:20	ἐν...ἐν...ἐν ⁶ ECM has split line ⁷	ἐν...ἐν...ἐν	accentuation
15	Mark 4:26	ἐάν	omit ECM	RP-Byz/THGNT add conj.
16	Mark 4:28	πλήρη	πλήρη[ς] ECM	orthography (add/omit moveable <i>sigma</i>)
17	Mark 5:10	αὐτούς	αὐτά ECM	substitution (pron. gender)
18	Mark 5:21	ἐν τῷ πλοίῳ ECM	[ἐν τῷ πλοίῳ]	add/omit prep. phrase
19	Mark 5:22	Ἰάειρος	Ἰαίρος ECM	orthography (proper name)

⁴ The Accordance version of RP-Byz wrongly reads ἐν...ἐν...ἐν.

⁵ The ECM split line is between ἐν...ἐν...ἐν (RP-Byz/THGNT) and ἐν...ἐν...ἐν (NA27).

⁶ The Accordance version of RP-Byz wrongly reads ἐν...ἐν...ἐν.

⁷ The ECM split line is between ἐν...ἐν...ἐν (RP-Byz/THGNT) and ἐν...ἐν...ἐν (NA27).

THGNT/RP-Byz Agreements in Mark 1–8				
	Reference	RP-Byz & THGNT	NA27	Issue
20	Mark 5:23	παρεκάλει ECM has split line ⁸	παρακαλεῖ	verbal aspect (impf. vs. pres.)
21	Mark 5:34	θύγατερ	θυγάτηρ ECM	orthography (vocative form)
22	Mark 5:42	έκστάσει	[εὐθύς] έκστάσει ECM	add/omit adv.
23	Mark 6:2	έν τῇ συναγωγῇ διδάσκειν ECM has split line ⁹	διδάσκειν έν τῇ συναγωγῇ	word order
24	Mark 6:2	γίνονται ¹⁰	γινόμεναι ECM	substitution (ind. verb vs. ptc.)
25	Mark 6:5	οὐδεμίαν δύναμιν ποιῆσαι	ποιῆσαι οὐδεμίαν δύναμιν ECM	word order
26	Mark 6:14	ἔλεγεν	ἔλεγον ECM	verbal number
27	Mark 6:22	αὐτῆς τῆς	αὐτοῦ ECM	substitution (pron. gender); RP-Byz/THGNT add art.
28	Mark 6:22	καὶ ἀρεσάσης	ἤρεσεν ECM	substitution (ptc. vs. ind. verb); RP-Byz add conj.
29	Mark 6:23	omit ECM	[πολλά]	add/omit adj.
30	Mark 6:23	ὅτι δ ECM has split line ¹¹	ὅ τι	substitution (spacing)

⁸ The ECM split line is between παρεκάλει (RP-Byz/THGNT) and παρακαλεῖ (NA27).

⁹ The ECM split line is between έν τῇ συναγωγῇ διδάσκειν (RP-Byz/THGNT) and διδάσκειν έν τῇ συναγωγῇ (NA27).

¹⁰ Technically, the THGNT reads γείνονται.

¹¹ The ECM split line is between ὅτι δ (RP-Byz/THGNT) and ὅ τι (NA27).

THGNT/RP-Byz Agreements in Mark 1–8				
	Reference	RP-Byz & THGNT	NA27	Issue
31	Mark 6:32	εἰς ἔρημον τόπον τῷ πλοίῳ	ἐν τῷ πλοίῳ εἰς ἔρημον τόπον ECM	word order; NA27 adds prep.
32	Mark 6:41	μαθηταῖς αὐτοῦ ECM has split line ¹²	μαθηταῖς [αὐτοῦ]	add/omit gen. pron.
33	Mark 6:41	παραθῶσιν	παρατιθῶσιν ECM	verbal aspect (pres. vs. aor.)
34	Mark 6:43	κλασμάτων δώδεκα	κλάσματα δώδεκα ECM	noun case (gen. vs. acc.)
35	Mark 6:44	τοὺς ἄρτους ECM	[τοὺς ἄρτους]	add/omit direct obj.
36	Mark 7:9	τηρήσητε ECM	στήσητε	substitution (syn.)
37	Mark 7:24	Τύρου καὶ Σιδῶνος ECM has split line ¹³	Τύρου	RP-Byz/THGNT add short phrase
38	Mark 7:28	ναὶ κύριε	κύριε ECM	RP-Byz/THGNT add part.
39	Mark 8:13	THGNT/RP-Byz margin: εἰς τὸ πλοῖον RP-Byz: εἰς πλοῖον	omit ECM	RP-Byz/THGNT add prep. phrase
40	Mark 8:20	THGNT: οἱ δὲ εἶπαν RP-Byz: οἱ δὲ εἶπον	καὶ λέγουσιν ECM	substitution (conj.); verbal aspect (historic present)
41	Mark 8:21	πῶς	omit ECM	RP-Byz/THGNT add part.
42	Mark 8:26	μηδὲ εἶπης τινὶ ἐν τῇ κωμῇ	omit ECM	RP-Byz/THGNT add long phrase

¹² The ECM split line is between μαθηταῖς αὐτοῦ (RP-Byz/THGNT) and μαθηταῖς (NA27 possibly with brackets).

¹³ The ECM split line is between Τύρου καὶ Σιδῶνος (RP-Byz/THGNT) and Τύρου (NA27).

THGNT/RP-Byz Agreements in Mark 1–8				
	Reference	RP-Byz & THGNT	NA27	Issue
43	Mark 8:32	αὐτὸν ὁ Πέτρος	ὁ Πέτρος αὐτὸν ECM	word order

THGNT/RP-Byz Agreements in Catholic Epistles				
	Reference	RP-Byz & THGNT	NA27	Issue
1	James 2:3	καὶ ἐπιβλέψητε	ἐπιβλέψητε δέ ECM	substitution (conj.); word order
2	James 4:9	μεταστραφήτω	μετατραπήτω ECM has split line ¹⁴	substitution (syn.)
3	James 4:12	ὁ νομοθέτης ECM	[ὁ] ¹⁵ νομοθέτης	add/omit art.
4	James 5:10	κακοπαθείας ECM	κακοπαθίας	orthography
5	James 5:14	αὐτόν ² ECM	[αὐτόν ²]	add/omit acc. pron.
6	1 Pet 1:6	ἐστίν ECM	[ἐστίν]	add/omit verb
7	1 Pet 1:9	ὑμῶν ECM	[ὑμῶν]	add/omit pron.
8	1 Pet 1:16	ἅγιοι ECM	[ὅτι] ἅγιοι	add/omit part.
9	1 Pet 1:22	καθαρᾶς	[καθαρᾶς] ECM has split line ¹⁶	add/omit adj.
10	1 Pet 2:25	ἀλλ' ECM	ἀλλά	elision

¹⁴ The ECM split line is between μετατραπήτω and μεταστραφήτω.

¹⁵ {C} rating in UBS4/5; no entry in UBS3.

¹⁶ The ECM split line is between adding and omitting καθαρᾶς.

THGNT/RP-Byz Agreements in Catholic Epistles				
	Reference	RP-Byz & THGNT	NA27	Issue
11	1 Pet 4:3	εἰδωλολατρείαις ECM	εἰδωλολατρίαις ECM	orthography
12	1 Pet 4:17	ὁ καιρός ECM	[ὁ] καιρός	add/omit art.
13	1 Pet 5:2	ἐπισκοποῦντες ECM	[ἐπισκοποῦντες]	add/omit ptc.
14	1 Pet 5:5	ὁ θεός ECM	[ὁ] θεός	add/omit art.
15	1 Pet 5:8	τινα ECM	[τινα]	add/omit pron.
16	1 Pet 5:11	τῶν αἰώνων ECM has split line ¹⁷	omit	THGNT/RP-Byz add gen. phrase
17	2 Pet 1:4	ἡμῖν καὶ μέγιστα ECM has split line ¹⁸	τίμια καὶ μέγιστα	word order
18	2 Pet 1:17	οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός	ὁ υἱός μου ὁ ἀγαπητός μου οὗτός ἐστιν ECM	word order
19	2 Pet 2:6	καταστροφῆ ECM	[καταστροφῆ]	add/omit noun
20	2 Pet 2:6	ἀσεβεῖν ECM	ἀσεβέ[σ]ιν	substitution
21	2 Pet 2:11	παρὰ κυρίῳ ECM has split line ¹⁹	παρὰ κυρίου	substitution (dat. vs. gen. noun)
22	2 Pet 2:18	ὄντως ἀποφεύγοντας ECM	ὀλίγως ἀποφεύγοντας	substitution
23	2 Pet 2:20	κυρίου ECM	κυρίου [ἡμῶν]	add/omit gen. pron.

¹⁷ The ECM split line is between adding and omitting τῶν αἰώνων.

¹⁸ The ECM split line is between ἡμῖν καὶ μέγιστα and τίμια καὶ μέγιστα.

¹⁹ The ECM split line is between παρὰ κυρίῳ and omitting the prepositional phrase altogether.

THGNT/RP-Byz Agreements in Catholic Epistles				
	Reference	RP-Byz & THGNT	NA27	Issue
24	2 Pet 3:11	οὖν	οὕτως ECM	substitution
25	2 Pet 3:11	ὕμᾱς ECM	[ὕμᾱς]	add/omit pron.
26	2 Pet 3:18	ἀμήν	[ἀμήν] ECM omits ἀμήν	add/omit part.
27	1 John 2:6	οὕτως ECM has split line ²⁰	[οὕτως]	add/omit adv.
28	1 John 2:19	γὰρ ἦσαν ἐξ ἡμῶν	γὰρ ἐξ ἡμῶν ἦσαν ECM	word order
29	1 John 2:20	οἴδατε πάντα	οἴδατε πάντες ECM	adj. case (nom. vs. acc.)
30	1 John 3:13	μὴ θαυμάζετε ECM	[καὶ] μὴ θαυμάζετε {C} rating UBS4/5 {D} rating UBS3	NA27 adds conj.
31	1 John 3:15	ἑαυτῷ	αὐτῷ ECM	substitution (reflex. pron.)
32	1 John 3:19	καὶ ἐν τούτῳ ECM	[καὶ] ἐν τούτῳ	add/omit conj.
33	1 John 3:19	τὰς καρδίας	τὴν καρδίαν ECM	noun number (pl. vs. sing.)
34	1 John 5:1	καὶ τὸν γεγεννημένον ECM	[καὶ] τὸν γεγεννημένον	add/omit art.
35	1 John 5:6	τῷ αἵματι ECM has split line ²¹	ἐν τῷ αἵματι	NA27 adds prep. before dat.
36	1 John 5:18	ἑαυτὸν ECM	αὐτόν	substitution (reflex. vs. pers. pron.)

²⁰ The ECM split line is between adding and omitting οὕτως.

²¹ The ECM split line is between τῷ αἵματι and ἐν τῷ αἵματι.

THGNT/RP-Byz Agreements in Catholic Epistles				
	Reference	RP-Byz & THGNT	NA27	Issue
37	2 John 12	ἡ πεπληρωμένη ECM	πεπληρωμένη ἡ	word order
38	Jude 15	πάντας τοὺς ἀσεβεῖς	πᾶσαν ψυχὴν ECM	substitution
39	Jude 18	ὅτι ECM has split line ²²	[ὅτι]	add/omit conj.
40	Jude 18	omit ECM	[τοῦ]	add/omit art.

²² The ECM split line is between adding and omitting ὅτι.

Statistical Summary of THGNT & RP-Byz Agreements

	THGNT/RP-Byz agreements against the NA27	Total number of differences between the NA27 & RP-Byz	Percentage of THGNT/RP-Byz agreements against the NA27
Matthew	107x (but 61x without brackets in NA27)	783	13.7% (but 7.7% without brackets in NA27)
Mark 1–8	43x (but 33x without brackets in NA27) ECM makes 16 changes towards Byz text without split lines	434	9.9% (but 7.6% without brackets in NA27)
James	5x (but 3x without brackets in NA27) ECM makes 4 changes towards Byz text without split lines	85	5.9% (but 3.5% without brackets in NA27)
1–2 Peter	21x (but 13x without brackets in NA27) ECM makes 7 changes towards Byz text without split lines	125	16.8% (but 10.4% without brackets in NA27)
1–3 John	11x (but 6x without brackets in NA27) ECM makes 4 changes towards Byz text without split lines	77	14.3% (but 7.8% without brackets in NA27)
Jude	3x (but 1x without brackets in NA27) ECM makes 1 change towards Byz text without split lines	17	17.6% (but 5.9% without brackets in NA27)

APPENDIX 7

ADDITIONS IN THE ROBINSON-PIERPONT
BYZANTINE TEXT AND/OR TEXTUS RECEPTUS

*Bold indicates something significant is found in the column

**TR = 1550 Stephanus

Category I: 17 Entire Verses Added to the GNT					
Passage	THGNT	NA27	ECM	RP-Byz	TR
Matt 12:47	include	single brackets; {C} rating in UBS3/4/5	n/a	include	include
Matt 16:2b-3	include	single brackets; {C} rating for omission in UBS4/5; {D} rating in UBS3	n/a	include	include
Matt 17:21	omit	{A} rating for omission in UBS4/5; {B} rating in UBS3	n/a	include	include
Matt 18:11	omit	{B} rating for omission in UBS3/4/5	n/a	include	include
Matt 21:44	include	single brackets; {C} rating in UBS3/4/5	n/a	include	include
Matt 23:14	omit	{A} rating for omission in UBS4/5; {B} rating in UBS3	n/a	include	include

Category I: 17 Entire Verses Added to the GNT					
Passage	THGNT	NA27	ECM	RP-Byz	TR
Mark 7:16	omit	{A} rating for omission in UBS4/5; {B} rating in UBS3	omit	include	include
Mark 9:44, 46	omit	{A} rating for omission in UBS3/4/5	omit	include	include
Mark 11:26	omit, but ♦ add v. 26	{A} rating for omission in UBS3/4/5	omit	include	include
Mark 15:28	omit	{A} rating for omission in UBS3/4/5	omit	include	include
Luke 17:36	omit	{A} rating for omission in UBS4/5; {B} rating in UBS3	n/a	omit	include
Luke 23:17	omit	{A} rating for omission in UBS4/5; {B} rating in UBS3	n/a	include	include
John 5:3b–4	omit	{A} rating for omission in UBS3/4/5	n/a	include	include
Acts 8:37 ¹	omit ²	{A} rating for omission in UBS3/4/5	omit	omit	include

¹ See discussion of this verse in Frederich Wilhelm Horn, “Apg 8,37, der Westliche Text und die frühchristliche Tauftheologie,” in *The Book of Acts as Church History: Text, Textual Traditions and Ancient Interpretations*, ed. Tobias Nicklas and Michael Tilly (Berlin: Walter de Gruyter, 2003), 225–39.

² See Jongkind’s discussion of this verse in Jongkind, *An Introduction to the Greek New Testament*, 94.

Category I: 17 Entire Verses Added to the GNT					
Passage	THGNT	NA27	ECM	RP-Byz	TR
Acts 15:34	omit	{A} rating for omission in UBS4/5; {B} rating in UBS3	omit	omit	include
Acts 24:6b–8a	omit	{B} rating for omission in UBS4/5; {D} rating in UBS3	omit	Byz divided between add/omit	include
Acts 28:29	omit	{A} rating for omission in UBS4/5; {B} rating in UBS3	omit	include	include
Rom 16:24	omit	{A} rating for omission in UBS4/5; {B} rating in UBS3	n/a	include	include

Category II: Multi-Verse Additions

Passage	THGNT	NA27	ECM	RP-Byz	TR
Mark 16:9–20 (long ending of Mark)	printed in main text w/ footnote ³	printed in main text w/ double brackets	omit	include (w/ variants from TR)	include (w/ variants from RP-Byz)
Luke 22:43–44 (sweating blood)	printed in main text, but diamond for omit	printed in main text w/ double brackets	n/a	include (same as TR)	include (same as RP-Byz)
John 7:53–8:11 (Pericope Adulterae)	omit, placed in apparatus	printed in main text w/ double brackets	n/a	include (w/ variants from TR)	include (w/ variants from RP-Byz)
Rom 16:25–27 (doxology)	include , <i>after 16:23</i> (16:24 omitted)	single brackets, ⁴ <i>after 16:23</i> (16:24 omitted); {C} rating for omission in UBS3/4/5	n/a	include, <i>after 14:23</i>	include, <i>after 16:24</i>
1 John 5:7–8 (Comma Johanneum)	omit	{A} rating for omission in UBS3/4/5	omit	omit	include

³ The marginal note is printed in majuscule script and reads: EN ΤΙΣΙ ΜΕΝ ΤΩΝ ΑΝΤΙΓΡΑΦΩΝ, ΕΩΣ ΩΔΕ ΠΛΗΡΟΥΤΑΙ Ο ΕΥΑΓΓΕΛΙΣΤΗΣ· ΕΩΣ ΟΥ ΚΑΙ ΕΥΣΕΒΙΟΣ Ο ΠΑΜΦΙΛΟΥ ΕΚΑΝΟΝΙΣΕΝ· ΕΝ ΠΟΛΛΟΙΣ ΔΕ ΚΑΙ ΤΑΥΤΑ ΦΕΡΕΤΑΙ. The THGNT provides an English translation in the apparatus: “In some of the copies, the evangelist finishes here, up to which (point) also Eusebius of Pamphilius made canon sections. But in many the following is also contained.”

⁴ However, Kurt and Barbara Aland are adamant that Romans 16:25–27 “are not a part of the letter in its original form” (*Text of the New Testament*, 310; cf. discussion on pp. 295–96). Bruce Metzger summarizes the UBS Committee’s thinking that “the multiplicity of locations at which the doxology appears in the several witnesses, as well as the occurrence in it of several expressions that have been regarded as non-Pauline, raises suspicions that the doxology may be non-Pauline. At the same time, however, on the basis of good and diversified evidence supporting sequence (a), it was decided to include the doxology at its traditional place at the close of the epistle, but enclosed within square brackets to indicate a degree of uncertainty that it belongs there” (*Textual Commentary*, 472–73).

Category III: Long Phrases (4 or more words) Added in Mark					
	Passage	RP-Byz & TR	THGNT	NA27	ECM
1	Mark 3:5	ὕγιής ὡς ἡ ἄλλη	omit	omit; UBS rating n/a	omit
2	Mark 3:15	θεραπεύειν τὰς νόσους καὶ	omit	omit; UBS rating n/a	omit
3	Mark 6:11	Ἀμὴν λέγω ὑμῖν ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκεῖνη	omit	omit; UBS rating n/a	omit
4	Mark 6:16	οὗτός ἐστιν αὐτὸς ἠγέρθη ἐκ νεκρῶν	οὗτος ἠγέρθη	οὗτος ἠγέρθη UBS rating n/a	οὗτος ἠγέρθη
5	Mark 6:33	καὶ συνῆλθον πρὸς αὐτόν	omit	omit; {B} rating UBS3/4/5	omit
6	Mark 7:8	βαπτισμοὺς ξεστῶν καὶ ποτηρίων καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε	omit	omit; {A} rating UBS3/4/5	omit
7	Mark 8:26	μηδὲ εἴπῃς τινὶ ἐν τῇ κωμῇ	include	omit; {B} rating UBS3/4/5	omit
8	Mark 9:38	ὃς οὐκ ἀκολουθεῖ ἡμῖν	omit; diamond for include	omit; UBS rating n/a	omit
9	Mark 9:45	εἰς τὸ πῦρ τὸ ἄσβεστον	omit	omit; {A} rating UBS3/4/5	omit
10	Mark 9:49	καὶ πᾶσα θυσία ἀλὶ ἀλισθήσεται	omit	omit; {B} rating UBS3/4/5	omit

Category III: Long Phrases (4 or more words) Added in Mark					
	Passage	RP-Byz & TR	THGNT	NA27	ECM
11	Mark 10:7	καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ	include	brackets; {C} rating UBS4/5; {D} rating UBS3	split reading between two long versions ⁵
12	Mark 10:24	τοὺς πεπειθότας ἐπὶ χρήμασιν	omit	omit; {B} rating UBS4/5; {C} rating UBS3	omit
13	Mark 11:8	δένδρων καὶ ἐστράωνου εἰς τὴν ὁδόν	ἀγρῶν	ἀγρῶν UBS rating n/a	ἀγρῶν
14	Mark 12:33	καὶ ἐξ ὅλης τῆς ψυχῆς	omit; diamond for include	omit; UBS rating n/a	omit
15	Mark 13:14	τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου	omit	omit; UBS rating n/a	omit
16	Mark 14:19	καὶ ἄλλος, μὴ τι ἐγώ;	omit; diamond for include	omit; UBS rating n/a	omit
17	Mark 14:24	τὸ τῆς καινῆς διαθήκης	τῆς διαθήκης	τῆς διαθήκης {A} rating UBS3/4/5	τῆς διαθήκης
18	Mark 14:27	ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ	omit	omit; UBS rating n/a	omit

⁵ The ECM split reading is between *καὶ προσκολληθήσεται τὴν γυναῖκα αὐτοῦ* and *καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ*

Category III: Long Phrases (4 or more words) Added in Mark					
	Passage	RP-Byz & TR	THGNT	NA27	ECM
19	Mark 14:68	καὶ ἀλέκτωρ ἐφώνησεν	include; diamond for omit	brackets; {C} rating UBS4/5; {D} rating UBS3	split reading between add/omit
20	Mark 14:70	καὶ ἡ λαλιά σου ὁμοιάζει	omit; diamond for include	omit; UBS rating n/a	omit

Category IV: Short Phrases (1–3 words) Added in Mark					
	Passage	RP-Byz & TR	THGNT	NA27	ECM
1	Mark 2:16	καὶ πίνει	omit	omit; {B} rating UBS3/4/5	omit
2	Mark 2:17	εἰς μετάνοιαν	omit	omit; UBS rating n/a	omit
3	Mark 5:12	πάντες οἱ δαίμονες	omit	omit; UBS rating n/a	omit
4	Mark 7:4	καὶ κλινῶν	omit; diamond for include	include w/ brackets; {C} rating UBS3/4/5	include
5	Mark 7:24	καὶ Σιδῶνος	include	omit; {B} rating UBS4/5; {A} rating UBS3	split line between add/omit
6	Mark 8:13	Byz ^{Pt} : εἰς πλοῖον Byz ^{Pt} : εἰς τὸ πλοῖον	εἰς τὸ πλοῖον	omit; UBS rating n/a	omit

Category IV: Short Phrases (1–3 words) Added in Mark					
	Passage	RP-Byz & TR	THGNT	NA27	ECM
7	Mark 9:3	ὡς χιών	omit	omit; UBS rating n/a	omit
8	Mark 9:24	μετὰ δακρύων	omit	omit; {A} rating UBS3/4/5	omit
9	Mark 9:29	καὶ νηστεία	include; diamond for omit	omit; {A} rating UBS3/4/5	split line between add/omit
10	Mark 9:33	πρὸς ἑαυτοὺς	omit	omit; UBS rating n/a	omit
11	Mark 10:21	ἄρας τὸν σταυρόν	omit	omit; {A} rating UBS4/5; UBS3 n/a	omit
12	Mark 11:10	ἐν ὀνόματι κυρίου	omit	omit; UBS rating n/a	omit
13	Mark 11:23	ὃ ἐὰν εἴπη	omit	omit; UBS rating n/a	omit
14	Mark 12:30	αὕτη πρώτη ἐντολή	include; diamond for omit	omit; UBS rating n/a	omit
15	Mark 13:8	καὶ ταραχαί	omit; diamond for include	omit; {B} rating UBS3/4/5	omit
16	Mark 13:18	ἢ φυγὴ ὑμῶν	omit	omit; UBS rating n/a	omit
17	Mark 13:33	καὶ προσεύχεσθε	include	omit; {B} rating UBS4/5; {C} rating UBS3	omit

Category IV: Short Phrases (1–3 words) Added in Mark					
	Passage	RP-Byz & TR	THGNT	NA27	ECM
18	Mark 14:4	καὶ λέγοντες	omit	omit; UBS rating n/a	omit
19	Mark 14:45	αὐτῷ ῥαββί	omit	omit; UBS rating n/a	omit

APPENDIX 8

ADDITIONAL DATA ON THE THGNT & NA28 TEXTUAL APPARATUSES

NA28 Apparatus Errors on Readings				
	Passage	THGNT	NA28	Issue
1	Matt 10:3	[1] λεββεος D [2] λεβεος ο επικληθεις θαδεος L	[1] Λεββαιος D [2] Λεββαιος επικληθεις Θαδδαιος L	orthography in D(05); orthography/addition in L(019)
2	Matt 13:22	τουτου αιωνος τουτου Θ	αιωνος τουτου Θ	dittography in Θ(038)
3	Matt 18:11	ζητησε σωσε L ^c	ζητησαι σωσαι L ^{mg}	reading of L(019), but NA28 is right that it is a marginal correction
4	Matt 19:4	εποιησας L	ο ποιησας L	reading of L(019)
5	Mark 6:14	ελεγοσαν D	ελεγον D	reading of D(05)
6	Mark 15:8	εθος ιν' ινα τον βαρραββαν Θ	εθος ην ινα τον βαραββαν Θ	reading of Θ(038); THGNT also correctly adds the high dot
7	Matt 6:44	ως Ν Θ <i>for</i> τους αρτους	<i>omit</i> τους αρτους Ν Θ	readings of Ν(01) and Θ(038)

NA28 Apparatus Errors on Readings				
	Passage	THGNT	NA28	Issue
8	Matt 25:39	ασθηνη Δ (-νην)	ασθηνη Δ	It is possible that the scribe of Δ(037) was confused about the morphology of ασθηνης and added the <i>nu</i> to form the accusative, as if ασθηνης was an adjective using 1st or 2nd declension endings, as opposed to 3rd declension endings.
9	Luke 2:26	πριν ή να L (^{vid})	πριν η αν L	reading of L(019); THGNT also correctly adds the rough breathing
10	Luke 2:43	εγνωσαν ο ιωσηφ και η μητηρ 1424	εγνωσαν ιωσηφ και η μητηρ 1424	1424 has article before ιωσηφ
11	Luke 8:30	λεγειων Ν ² D ¹ λεγειων Β*	λεγειων Ν ² D ² λεγειων Β*	readings of Ν(01) ² , Β(03), and D(05)
12	John 1:51	οψεσθαι W ^{supp}	οψεσθε W ^s	precise reading of W(032) ^s
13	John 5:4	δ αν Κ	δΔ αν Κ (Accordance) δ' αν Κ (2nd corrected printing)	reading of Κ, but only in Accordance
14	John 5:4	υ ο δηποτε L	οιω δηποτε L	reading of L(019)
15	John 5:4	καιρω L εγενετω L	καιρον L εγινετο L	readings of L(019)
16	John 5:4	δηποτ Α	δηποτε Α	reading of Α(02)

NA28 Apparatus Errors on Readings				
	Passage	THGNT	NA28	Issue
17	John 6:2	θεωρουντες W	εθεωρουντες W	reading of W(032)
18	Acts 15:24	ελθοντες L	εξελθοντες L	L(019) omits the prep. prefix εξ
19	Acts 15:34	εδοξεν δε τω σειλα D	εδοξεν δε τω Σιλα (Σιλα D*) D ¹	D(05) reads CEIΛEA and seems to have no correction (fol. 479v)
20	Gal 5:1	[1] τη ελευθερια ημας χριστος ηλευθερωσεν στηκετε D* [2] τη ελευθερια ημας η χριστος ηλευθερωσεν στηκετε D ¹	[1] τη ελευθερια ημας χριστος ηλευθερωσεν στηκετε D* [2] τη ελευθερια η χριστος ημας ηλευθερωσεν στηκετε D ¹	NA28 misreads D ¹ as transposing ημας and adding η D ¹ only adds η
21	Eph 1:14	ω εστιν P	ο εστιν P	According to Tischendorf, NA28 incorrectly reads ο in P(025)
22	Col 3:11	[1] τα παντα [2] τα παν P	[1] τα παντα P	NA28 reads τα παντα for P(025), but Tischendorf reads τα παν
23	Heb 5:1	[1] τε Ν Α C D* (<i>before δωρα</i>) D ² K L P 69 [2] <i>omit</i> P46 B Ψ 1424	[1] τε [2] <i>omit</i> P46 B D ¹ Ψ	NA28 cites no support for τε, but implies that D* supports τε. NA28 is mistaken that D ¹ deleted τε. The manuscript does show cancellation dots for τε before δωρα, but the corrector (D ¹ or D ² ?) also added in τε after δωρα.

NA28 Apparatus Errors on Manuscript Corrections				
	Passage	THGNT	NA28	Issue w NA28
1	Matt 9:18	[1] τις προσελθων L* [2] προσελθων L ^c (^{vid})	τις προσελθων L	No correction cited for L(019)
2	Matt 13:9	ωτα ακουειν 1424* (ακουειν ακουειν) 1424 ^c	ωτα ακουειν 1424	No correction cited for 1424; dittography in 1424
3	Matt 20:7	ἀμπελῶνα και ο εαν η δικαιον ληψεσθε C* C ³ (<i>add μου before και</i>)	ἀμπελῶνα (+ μου C ³) και ο εαν ἧ δικαιον λη(μ)ψεσθε C	NA28 should cite C as C*
4	Mark 10:24	[1] omit Ψ* [2] τους πεποιθοτας επι χρημασιν Ψ ^c	[1] omit Ψ [2] τους πεποιθοτας επι χρημασιν	No correction cited for Ψ(044)
5	Mark 10:47	[1] Ναζωρηνος D* (-ζορ-) D ¹ [2] Ναζωραιος K* (ναραιος) K ^c 1424	[1] Ναζωρηνος D [2] Ναζωραιος K 1424	No corrections cited for D(05) and K(017)
6	Luke 4:17	αναπτυξας D* (απτυξας) D ¹	αναπτυξας D	No correction cited for D(05)
7	John 3:15	μη αποληται αλλ A* (^{vid} απολλυητε <i>for</i> αποληται) A ^c (απολητε <i>for</i> αποληται)	μη αποληται αλλ A	No correction cited for A(02)
8	John 4:11	αυτω η γυνη P66* (αυτη <i>for</i> αυτω) P66 ^c	αυτω η γυνη P66	No correction cited for P66
9	John 4:51	λεγοντες B* (-ταις) B ²	λεγοντες B	No correction cited for B(03)
10	John 5:12	αρον Ϻ* (αραι) Ϻ ²	αρον Ϻ	No correction cited for Ϻ(01)

NA28 Apparatus Errors on Manuscript Corrections				
	Passage	THGNT	NA28	Issue in NA28
11	John 20:10	[1] εαυτους B ² (αυτους) [2] αυτους B*	[1] εαυτους [2] αυτους B	No correction cited for B(03)
12	Acts 5:19	[1] ανεωξεν D ² [2] ανεωξαν D*	[1] ανεωξεν D	No correction cited for D(06)
13	Rom 11:6	<i>at end of verse, add ει δε εξ εργαων ουκετι χαρις επει το εργον ουκετι εστι χαρις B* (επι for επει) B²</i>	<i>at end of verse, add ει δε εξ εργαων ουκετι χαρις, επει το εργον ουκετι εστιν χαρις B</i>	No correction cited for B(03)
14	1 Cor 15:54	[1] το φθαρτον τουτο ενδυσηται αφθαρσιαν και το θνητον τουτο ενδυσηται αθανασιαν D ¹ [2] omit το φθαρτον τουτο ενδυσηται αφθαρσιαν D*	[1] το φθαρτον τουτο ενδυσηται αφθαρσιαν και το θνητον τουτο ενδυσηται αθανασιαν D	No correction cited for D(06)
15	1 Cor 15:55	[1] κεντρον A* [2] κεντρον που σου αδη το νικος A ^c	[1] κεντρον [2] κεντρον που σου αδη το νικος A ^c	NA28 forgets to cite A(02)*, but UBS4/5 do cite A(02)*
16	Rev 2:13	εν αις αντιπας Ν* (ταις for αις) Ν ²	εν αις αντιπας Ν	No correction cited for Ν(01)

NA28 Standardizes Orthography; THGNT Provides Precise Spelling

NOTE 1: These are technically “errors” of citation, but the differences are minor and relate to orthography that we can (and should) be gracious towards the NA28. In these instances, the NA28 probably is standardizing orthography and presents *an acceptable level of precision for a one-volume hand edition*.

NOTE 2: The itacisms (ει > ι) might not be itacisms, but unique ancient spellings to differentiate between short and long *iota*.

NA28 Standardizes Orthography; THGNT Provides Precise Spelling				
	Passage	THGNT (and INTF)	NA28	Issue
1	Matt 1:19	παραδειγματισαι \aleph^* (-διγ-) \aleph^2	παραδειγματισαι \aleph^{*-2}	ει > ι (itacism) in $\aleph(01)^*$
2	Matt 6:12	αφιεμεν \aleph^2 (αφιαι-)	αφιεμεν \aleph^2	ε > α in $\aleph(01)^2$
3	Matt 13:30	μεχρι W (μεχρισ)	μεχρι W	moveable <i>sigma</i> in W(032)
4	Matt 14:4	ιωαννης B (ιωανης)	ιωαννης B	spelling of John
5	Matt 14:24	μεσον της θαλάσσης ην K* (θαλασις) K ^c (θαλασσις)	μεσον της θαλασσης ην K	spelling error and correction in K
6	Matt 15:14	τυφλοι εισιν οδηγοι D (οδαγοι)	τυφλοι εισιν οδηγοι D	spelling error in D
7	Matt 23:25	αδικειας W	αδικιας W	ει > ι (itacism) in W(032)
8	Matt 24:7	λιμοι και σεισμοι B (λει-) D (λει-)	λιμοι και σεισμοι B D	ει > ι (itacism) in B(03) & D(05)
9	Mark 2:5	αφεονται 1424	αφεωνται 1424 but cited correctly in UBS4/5	ο > ω (otacism) in 1424; UBS4/5 suggest itacism

NA28 Standardizes Orthography; THGNT Provides Precise Spelling				
	Passage	THGNT (and INTF)	NA28	Issue
10	Mark 2:9	αφεονται 1424	αφρωνται 1424 but cited correctly in UBS4/5	ο > ω (otacism) in 1424; UBS4/5 suggest itacism
11	Mark 5:41	[1] ταλιθα̃ κούμ Β (-λειθ-) [2] ♦ ταλιθα κουμι Α (-μει)	[1] ταλιθα κουμ (no accents) Β [2] ταλιθα κουμι Α	ει > ι (itacism) in Α(02) & Β(03)
12	Mark 6:3	Ιωση Κ (ηωση)	Ιωση Κ	spelling error in Κ (also diacresis over first η in manuscript)
13	Mark 6:39	[1] ανακλιναι Β ¹ (-κλειν-) Β ² [2] ανακλιθηναι Β* (-κλειθ-)	[1] ανακλιθηναι παντας Β* [2] ανακλιναι παντας Β ¹	ει > ι (itacism) in Β(03)
14	Mark 7:4	βαπτισωνται Κ (βαπτισονται)	βαπτισωνται Κ	ο > ω (otacism) in Κ(017)
15	Mark 7:4	και κλινων Α (κλειν-) Δ (κλειν-) Ψ (κλειν-)	και κλινων Α Δ Ψ	ει > ι (long <i>iota</i>) in Α(02), Δ(05), and Ψ(032)
16	Mark 10:47	[1] Ναζωρηνος Δ* (-ζορ-) Δ ¹ [2] Ναζωραιος 1424 (ναζοραιος)	[1] Ναζωρηνος Δ [2] Ναζωραιος 1424	ο > ω (otacism) in Δ(05) and 1424
17	Mark 13:8	λιμοι Β (λειμ-) Δ (λειμ-)	λιμοι Β Δ	ει > ι (long <i>iota</i>) in Β(03) & Δ(05)
18	Luke 8:26	Γαδαρηνων Κ (-ριν-)	Γαδαρηνων Κ	spelling error in Κ?
19	John 6:29	πιστευσητε Δ (-ται) Ψ (-ται)	πιστευσητε Δ Ψ	readings of Δ(05) and Ψ(032)
20	John 10:3	φωνει Ρ66 (φωνι)	φωνει Ρ66	ει > ι (itacism) in Ρ66

NA28 Standardizes Orthography; THGNT Provides Precise Spelling

	Passage	THGNT (and INTF)	NA28	Issue
21	John 10:14	[1] γειωσκουσι D ² (-ουσιν) [2] γινωσκουσι W (-ουσιν)	no entry here in NA28, but NA28 cites as D and W as γειωσκουσιν	moveable <i>nu</i> in D(05) and W(032)
22	John 10:26	<i>add</i> καθως ειπον υμιν P66* (υμειν <i>and add</i> οτι) D (υμειν)	<i>add</i> καθως ειπον υμιν P66* (+ οτι) D	ει > ι (itacism) in P66 and D(05)
23	John 10:29	[1] μειζων παντων P66 (μιζων) [2] μειζον παντων Θ (μιζων) – but error; should read μιζον	[1] μειζων παντων P66 [2] μειζον παντων Θ	ο > ω (otacism) in P66 and Θ(038)
24	John 11:10	τας περι C ³ (τας περη)	τας περι C ³	ι > η (itacism) in C(04)
25	John 11:54	[1] εμεινεν P66* (εμινεν) [2] διετριβεν P45 (διετρειβεν)	[1] εμεινεν P66* [2] διετριβεν P45	ει > ι (itacism) in P66 and P45
26	John 12:25	απολεσει Θ (-σι) 1424 (-ση)	απολεσει Θ 1424	ει > ι (itacism) in Θ(038) ει > η (itacism) 1424
27	John 12:47	και φυλαξη Θ (-ει)	και φυλαξη Θ	η > ει (itacism) in Θ
28	John 13:26	εμβαψας D (ενβαψας)	εμβαψας D	assimilation of <i>nu</i>
29	John 14:15	τηρησητε P66 (-ηται)	τηρησητε P66	αι > ε (etacism) in P66
30	John 17:4	τελειωσας W (τελιωσας)	τελειωσας W	ει > ι (itacism) in W(032)
31	John 18:20	παντοτε C ³ (-ωτε)	παντοτε C ³	ο > ω (otacism) in C ³
32	John 19:15	εκραυγαζον Θ (-ζων)	εκραυγαζον Θ	ο > ω (otacism) in Θ(038)

NA28 Standardizes Orthography; THGNT Provides Precise Spelling				
	Passage	THGNT (and INTF)	NA28	Issue
33	John 19:28	ειδως W (ιδως)	ειδως W	ει > ι (itacism) in W(032)
34	John 19:35	πιστευσητε D ^{supp} (-σηται) W (-σηται) Δ (-σηται)	πιστευσητε D ^{supp} W Δ	αι > ε (etacism) in D(05) W(032) Δ(037)
35	John 19:39	μιγμα Θ (μειγμα)	μιγμα Θ	ει > ι (itacism) in Θ(038)
36	John 20:31	[1] πιστευητε Θ (-ηται) [2] πιστευσητε L (-σηται) W (-σηται)	[1] πιστευητε Θ [2] πιστευσητε L W	αι > ε (etacism) in L(019) W(032) Θ(038)
37	John 21:2	του Ζεβεδαιου W (-δευ)	του Ζεβεδαιου W (implied since NA28 only has negative apparatus)	αι > ε (etacism) in W(032)
38	John 21:6	ευρησετε A (-σεται) W (-σεται) 69 (-σητε) 1424 (-σητε)	ευρησετε A W 69 1424 (implied since NA28 only has negative apparatus)	αι > ε (etacism) in A(02) W(032) confusion of η-ε in 69 1424
39	John 21:15	Ιωαννου Ν ¹ (ιωανου) B (ιωανου) D (ιωανου)	Ιωαννου Ν ¹ B D	doubling of <i>nu</i>
40	John 21:16	Ιωαννου B (ιωανου) D (ιωανου)	Ιωαννου B D	doubling of <i>nu</i>
41	John 21:17	Ιωαννου B (ιωανου) D (ιωανου)	Ιωαννου B D	doubling of <i>nu</i>
42	Acts 3:6	εγειρε και περιπατει C (-ραι for -ρε)	εγειρε και περιπατει C	αι > ε (etacism) in C(04)
43	Acts 5:19	ηνοιξε 0189 (ηνυξε)	ηνοιξεν 0189	moveable <i>nu</i> in 0189; οι > υ (itacism) in 0189

NA28 Standardizes Orthography; THGNT Provides Precise Spelling				
	Passage	THGNT (and INTF)	NA28	Issue
44	Acts 10:24	εισηλθαν ξ	εισηλθον ξ	variant spelling/morphology in ξ
45	Acts 13:20	και μετα ταυτα ως ετεσι τετρακοσιοις και πενητηκοντα D ² (εως <i>for</i> ως)	και μετα ταυτα ως ετεσιν τετρακοσιοις και πενητηκοντα D ²	readings in D(05) – moveable <i>nu</i> , εως <i>for</i> ως
46	Rom 1:29	πλεονεξια D*	πλεονεξια D*	ει > ι (itacism) in D(06)
47	1 Cor 3:13	αυτω P	αυτο P	ο > ω (otacism) in P(025)
48	1 Cor 8:8	περισσευομεν L (-ευωμεν <i>for</i> -ευομεν)	περισσευομεν L	ο > ω (otacism) in L(020)
49	1 Cor 13:4	περπερευεται A (περπορευεται <i>for</i> περπερευεται)	περπερευεται A	ο > ε in A(02)
50	Gal 4:19	τεκνια A (-νεια)	τεκνια A	ει > ι (itacism) in A(02)
51	1 Pet 1:8	ιδοντες P72 (ειδ- <i>for</i> ιδ-)	ιδοντες P72	ει > ι (itacism) in P72
52	2 Pet 2:4	[1] σειροις A B C [2] σιροις ξ	[1] σειροις [2] σιροις ξ A B C	ει > ι (itacism) in A(02), B(03), and C(04)
53	2 John 8	ειργασαμεθα B (ηγγ- <i>for</i> ειργ-)	ειργασαμεθα B	η > ει in B(03)
54	Rev 7:9	εστωτες P (εστοτες)	εστωτες P	ο > ω (otacism) in P(025)

Places Where NA28 Only Has Negative Apparatus

These are instances where only a negative apparatus in NA28 matches up with an entry in the THGNT apparatus, so it does not display all of the instances where the NA28 only has a negative apparatus.

Places Where NA28 Only Has Negative Apparatus				
	Passage	THGNT	NA28	Issue
	Matt 27:54	[1] θεου υιος ην \aleph^2 A C (εστιν <i>for</i> ην) K L W Δ Θ 69 1424 [2] υιος θεου ην B D [3] υιος ην του θεου \aleph^*	[1] θεου υιος ην [2] υιος θεου ην B D aur b h l vg ^{cl} [3] υιος ην του θεου \aleph^*	NA28 cites no support for reading [1] θεου υιος ην
	Acts 1:1	[1] ο ιησους \aleph A E Ψ 69 1424 [2] ιησους B D	[1] ο ιησους [2] ιησους B D	NA28 cites no support for reading [1] ο ιησους
	Acts 1:19	[1] ιδια A B ² C E Ψ 69 1424 [2] <i>omit</i> \aleph B* D	[1] ιδια [2] <i>omit</i> \aleph B* D latt	NA28 cites no support for reading [1] ιδια
	Acts 8:36	[1] <i>omit v. 37</i> P45 \aleph A B L P Ψ 69 1424 [2] <i>add v. 37</i> E	[1] <i>omit verse 37</i> [2] <i>add verse 37</i> E 323 452 945 1739 1891 2818 (with variations)	NA28 cites no support for reading [1] <i>omit verse 37</i>
	Acts 15:20	[1] <i>add</i> και οσα μη θελουσιν εαυτοις γεινεσθαι ετεροις μη ποιειτε D [2] <i>omit</i> και οσα μη θελουσιν εαυτοις γεινεσθαι ετεροις μη ποιειτε P45 P74 \aleph A B C E L P Ψ 69 1424	[1] <i>add</i> και οσα αν (-D) μη θελωσιν (θελουσιν D) αυτοις (εαυτοις D) γεινεσθαι ετεροις μη ποιειν (ποιειτε D) D 323. 945. 1739. 1891 sa; Ir ^{1739mg.lat} Eus ^{1739mg} [2] <i>omit</i>	NA28 cites no support for reading [2] <i>omit</i>

Places Where NA28 Only Has Negative Apparatus				
	Passage	THGNT	NA28	Issue
	Acts 15:29	[1] και οσα μη θελετε εαυτοις γεινεσθαι ετερω μη ποιεινται D* (ποιειν <i>for</i> ποιεινται) D ² [2] <i>omit</i> P33 P74 & A B C E L P Ψ 69 1424	[1] και οσα μη θελετε εαυτοις γεινεσθαι (γενεσθαι 614), ετερω (ετεροις 323. 945. 1739 sy ^{h**}) μη ποιειν (ποιειτε D ² 614) D 323. 614. 945. 1739. 1891 l p w sy ^{h**} sa; Ir ^{1739mg.lat} Eus ^{1739mg} Cyp [2] <i>omit</i>	NA28 cites no support for reading [2] <i>omit</i>
	Acts 18:21	[1] <i>add</i> δει με παντως την εορτην την ερχομενην ποιησαι εις ιεροσολυμα L P Ψ 69 1424 [2] <i>add</i> δει με παντως την εορτην ημεραν ερχομενην ποιησαι εις ιεροσολυμα D* (δε <i>for</i> με) D ² [3] <i>omit</i> P74 & A B E	[1] <i>add</i> δει με (δε D*) παντως την εορτην την (ημεραν D) ερχομενην ποιησαι εις Ιεροσολυμα D*. ² L Ψ 323. 614. 1175. 1241. 1505 ℳ gig w sy [2] <i>omit</i>	NA28 cites no support for reading [1] <i>omit</i>
	Acts 21:25	[1] επεστειλαμεν P74 & A C ² E L P 69 1424 [2] απεστειλαμεν B C* D Ψ	[1] επεστειλαμεν [2] απεστειλαμεν B C* D Ψ 614. 2495 bo	NA28 cites no support for reading [1] επεστειλαμεν
	Rom 1:16	[1] πρωτον & A C D K L P Ψ 69 1424 [2] <i>omit</i> B	[1] πρωτον [2] <i>omit</i> B G sa; Mcion ^T	NA28 cites no support for reading [1] πρωτον
	1 Cor 12:20	[1] μεν P46 ^c & A C D ² K L P Ψ 69 [2] <i>omit</i> P46* B D* 1424	[1] μεν [2] <i>omit</i> P46* B D* 6. 1241 ar b vg ^{ms}	NA28 cites no support for reading [1] μεν

Places Where NA28 Only Has Negative Apparatus				
	Passage	THGNT	NA28	Issue
	1 Cor 14:34-35	[1] <i>vv. 34-35 here</i> P46 P123 \aleph A B K L Ψ 69 1424 [2] <i>vv. 34-35 after 14:40</i> D	[1] <i>vv. 34-35 here</i> [2] <i>vv. 34-35 after 14:40</i> D F G ar b vg^{ms} ; Ambst	NA28 cites no support for reading [1] <i>vv. 34-35</i> at present location
	Eph 2:5	[1] <i>τω χριστω</i> \aleph A D K L P Ψ 69 1424 [2] <i>εν τω χριστω</i> P46 B	[1] <i>τω χριστω</i> [2] <i>εν τω χριστω</i> P46 B 33 ar (g) vg^{cl}	NA28 cites no support for reading [1] <i>τω χριστω</i>
	Phil 1:17	[1] <i>τον χριστον</i> \aleph^* \aleph^{2b} A D K P 69 1424 [2] <i>χριστον</i> \aleph^{2a} B Ψ	[1] <i>τον χριστον</i> [2] <i>χριστον</i> \aleph^{2a} B F G Ψ 0278. 1739	NA28 cites no support for reading [1] <i>τον χριστον</i>
	1 Thess 5:21	[1] $\delta\epsilon^1$ \aleph^2 B D K L P Ψ 69 1424 [2] <i>omit</i> \aleph^* A	[1] $\delta\epsilon^1$ [2] <i>omit</i> \aleph^* A 33. 81. 104. 614. 629. 630. 945 <i>pm</i> f^* vg^{ms} sy^p ; Did	NA28 cites no support for reading [1] $\delta\epsilon^1$
	2 Tim 4:10	[1] <i>Γαλατιαν</i> A D K L P Ψ 69 1424 [2] <i>γαλλιαν</i> \aleph C	[1] <i>Γαλατιαν</i> [2] <i>γαλλιαν</i> \aleph C 81. 104. 326 $vg^{st.ww}$ sa bo^{pt} ; Eus Eriph	NA28 cites no support for reading [1] <i>Γαλατιαν</i>
	Heb 2:9	[1] <i>χαριτι</i> \aleph A B C D K L P Ψ 69 1424 1739 ^{marg} (<i>vid</i>) [2] <i>χωρις</i> 0243 1739*	[1] <i>χαριτι</i> [2] <i>χωρις</i> 0243. 1739* vg^{ms} ; Or ^{mss} Ambr Hier ^{mss} Fulg	NA28 cites no support for reading [1] <i>χαριτι</i>
	Heb 5:1	[1] <i>τε</i> \aleph A C D* (<i>before δωρα</i>) D ² K L P 69 [2] <i>omit</i> P46 B Ψ 1424	[1] <i>τε</i> [2] <i>omit</i> P46 B D ¹ Ψ	NA28 cites no support for reading [1] <i>τε</i>

Places Where NA28 Only Has Negative Apparatus			
Passage	THGNT	NA28	Issue
Jas 1:17	[1] παραλλαγή η τροπής αποσκιασμα \aleph^2 A C K L P 69 1424 [2] παραλλαγή η τροπής αποσκιασματος \aleph^* B [3] παραλλαγή ουδε τροπής αποσκιασμα Ψ [4] παραλλαγής η τροπής αποσκιασματος P23	[1] παραλλαγή η τροπής αποσκιασμα [2] παραλλαγή η τροπής αποσκιασματος \aleph^* B [3] παραλλαγή ουδε τροπής αποσκιασμα Ψ vg sy ^p [4] παραλλαγής η τροπής αποσκιασματος P23	NA28 cites no support for reading [1] παραλλαγή η τροπής αποσκιασμα
Jas 5:20	[1] αυτου εκ θανατου \aleph A P 048 (^{vid}) [2] εκ θανατου αυτου P74 (^{vid}) B [3] εκ θανατου K L Ψ 69 1424	[1] αυτου εκ θανατου [2] εκ θανατου αυτου P74 ^{vid} B 1611 [3] εκ θανατου Ψ 81. 442. 642. 1175	NA28 cites no support for reading [1] αυτου εκ θανατου
1 Pet 1:6	[1] εστιν P72 \aleph^2 A C K L P Ψ 048 69 1424 [2] omit \aleph^* B	[1] εστιν [2] omit \aleph^* B 1448. 1611 sy ^h ; C1	NA28 cites no support for reading [1] εστιν
1 Pet 1:20	[1] εσχατου των χρονων \aleph^2 A B C [2] εσχατου του χρονου \aleph^* Ψ [3] εσχατων των χρονων K L P 1424 [4] εσχατων χρονων P72 [5] εσχατων των ημερων 69	[1] εσχατου των χρονων [2] εσχατου του χρονου \aleph^* Ψ [3] εσχατων των χρονων P 436. 442. 1448. 1735. 1852 Byz; (C1 ^{lat}) [4] εσχατων χρονων P72 [5] εσχατων των ημερων 1175	NA28 cites no support for reading [1] εσχατου των χρονων

Places Where NA28 Only Has Negative Apparatus				
	Passage	THGNT	NA28	Issue
	1 Pet 1:22	[1] καθαρὰς καρδίας P72 \aleph^* C K L P Ψ 69 1424 [2] καρδίας A B [3] καρδίας ἀληθινῆς \aleph^2	[1] καθαρὰς καρδίας [2] καρδίας A B 1852 vg [3] καρδίας ἀληθινῆς \aleph^2 vg ^{ms}	NA28 cites no support for reading [1] καθαρὰς καρδίας
	1 Pet 3:1	[1] γυναῖκες P81 (^{vid} -ως γυναικῆς) \aleph^* A B [2] αἱ γυναῖκες P72 \aleph^2 C K L P Ψ 69 1424	[1] γυναῖκες P81 \aleph^* A B 81 [2] αἱ γυναῖκες [3] δε καὶ αἱ γυναῖκες 307	NA28 cites no support for reading [2] αἱ γυναῖκες
	1 Pet 3:22	[1] τοῦ θεοῦ P72 \aleph^2 A C K L P 69 1424 [2] θεοῦ \aleph^* B Ψ	[1] τοῦ θεοῦ [2] θεοῦ \aleph^* B Ψ	NA28 cites no support for reading [2] θεοῦ
	1 Pet 4:14	[1] κατὰ μὲν αὐτοὺς βλασφημεῖτε κατὰ δε ὑμᾶς δοξάζεται K L P Ψ 69 1424 (ἡμᾶς <i>for</i> ὑμᾶς) [2] <i>omit</i>	[1] κατὰ μὲν αὐτοὺς βλασφημεῖται κατὰ δε ὑμᾶς (ἡμᾶς 1448; Cyp) δοξάζεται P Ψ 1448. 1611 Byz it [2] <i>omit</i> [3] κατὰ δε ὑμᾶς δοξάζεται 307	NA28 cites no support for reading [2] <i>omit</i>
	1 Pet 5:2	[1] ἐπισκοποῦντες P72 \aleph^2 A K L P Ψ 69 1424 [2] <i>omit</i> \aleph^* B	[1] ἐπισκοποῦντες [2] <i>omit</i> \aleph^* B [3] ἐπισκοπεύοντες 1175. 1611	NA28 cites no support for reading [1] ἐπισκοποῦντες
	1 Pet 5:2	[1] κατὰ θεὸν P72 \aleph A P Ψ 69 [2] <i>omit</i> B K L 1424	[1] κατὰ θεὸν [2] <i>omit</i> B 307. 642. 2492. Byz [3] κατὰ τὸν θεὸν 1243*	NA28 cites no support for reading [1] κατὰ θεὸν

Places Where NA28 Only Has Negative Apparatus				
	Passage	THGNT	NA28	Issue
	1 Pet 5:9	[1] κοσμω A K L P Ψ 0206 69 1424 [2] τω κοσμω P72 ⋈ B	[1] κοσμω [2] τω κοσμω P72 ⋈ B	NA28 cites no support for reading [1] κοσμω
	2 Pet 1:3	[1] ιδια δοξη και αρετη ⋈ A C P Ψ [2] δια δοξης και αρετης P72 B K L 69 1424	[1] ιδια δοξη και αρετη [2] δια δοξης και αρετης P72 B 5. 642. 1175. 1448. 1611. 2492. Byz	NA28 cites no support for reading [1] ιδια δοξη και αρετη
	2 Pet 1:10	[1] ινα δια των καλων εργαων and ποιησθε for ποιεισθαι ⋈ A (add υμων after καλων) Ψ [2] omit P72 B C K L P 69 1424	[1] ινα δια των καλων εργαων and ποιησθε for ποιεισθαι ⋈ Ψ [2] omit [3] ινα δια των καλων υμων εργαων A	NA28 cites no support for reading [2] omit
	2 Pet 2:4	[1] σειροις A B C [2] σιροις ⋈ [3] σειραις P72 K L P Ψ 69 1424	[1] σειροις [2] σιροις ⋈ A B C 81 h vg ^{ms} [3] σειραις	NA28 cites no support for reading [3] σειραις
	1 John 2:6	[1] αυτος ουτως ⋈ C K P Ψ 69 [2] αυτος ουτος 1424 [3] αυτος A B	[1] αυτος ουτως [2] αυτος ουτος (not listed in NA28) [3] αυτος A B 5. 33. 436. 642. 1735. 2344 w z vg; Cl Cyr Cyp	NA28 cites no support for reading [1] αυτος ουτως
	1 John 2:17	[1] αυτου ⋈ B C K L Ψ 69 1424 [2] omit A P	[1] αυτου [2] omit A P 5. 33. 436. 1243. 1739. 2344 h vg ^{mss} sa ^{ms} ; Or	NA28 cites no support for reading [1] αυτου
	1 John 2:29	[1] και ⋈ A C P [2] omit B K L Ψ 69 1424	[1] και [2] omit B Ψ 5. 81. 307. 1175. 1243. 1881. 2492 Byz it vg ^{mss} sy ^h sa ^{ms} bo	NA28 cites no support for reading [1] και

Places Where NA28 Only Has Negative Apparatus				
	Passage	THGNT	NA28	Issue
	1 John 4:12	[1] τετελειωμενη εν ημιν εστιν Ν Β [2] τετελειωμενη εστιν εν ημιν Κ Λ Ψ 1424 [3] εν ημιν τετελειωμενη εστιν Ρ74 (εν] ημιν [τετελειωμενη] εστι[ν] Α 048 (vid) 69	[1] τετελειωμενη εν ημιν εστιν Ν Β [2] τετελειωμενη εστιν εν ημιν Ψ 307. 642. 1175. 1881. 2344. 2492 Byz sy ^h [3] εν ημιν τετελειωμενη εστιν	NA28 cites no support for reading [3] εν ημιν τετελειωμενη εστιν
	1 John 5:7–8	omit Ν Α Β Κ Λ Ρ Ψ 69 88* (vid) 221 429 1424		NA28 cites no support for omitting <i>Comma Johanneum</i>
	1 John 5:18	[1] εαυτον Ν Α ^c Κ Λ Ρ Ψ 69 1424 [2] αυτον Α* Β	[1] εαυτον [2] αυτον Α* Β 1852 latt	NA28 cites no support for reading [1] εαυτον
	3 John 5	[1] τουτο ξενους Ν Α Β C Ψ 048 (vid) [2] εις τους ξενους Κ Λ Ρ 69 1424	[1] τουτο ξενους [2] εις τους ξενους Ρ 5. 307. 1175. 1448. 1611. 2492 Byz [3] τους ξενους 81. 642	NA28 cites no support for reading [1] τουτο ξενους
	Jude 1	[1] ηγαπημενοι Ρ72 Ν Α Β Ψ [2] ηγιασμενοι Κ Λ Ρ 69 1424	[1] ηγαπημενοι [2] ηγιασμενοι Ρ 307. 642. 1175. 1448. 1735 Byz	NA28 cites no support for reading [1] ηγαπημενοι
	Jude 25	[1] μονω Ρ72 Ν Α Β C Ψ [2] μονω σοφω Κ Λ Ρ 1424	[1] μονω [2] μονω σοφω (R 16,27) Ρ 5. 307. 642. 1175. 1448. 1735 Byz	NA28 cites no support for reading [1] μονω
	Rev 1:7	[1] μετα Ρ18 Ν Α Ρ 69 1424 [2] επι C	[1] μετα [2] επι C 2053 sa	NA28 cites no support for reading [1] μετα

Places Where NA28 Only Has Negative Apparatus				
	Passage	THGNT	NA28	Issue
	Rev 1:8	[1] αρχη και τελος Ν* Ν ^{2b} [2] omit Ν ^{2a} A C P 69 1424	[1] αρχη και τελος Ν*.2b 1854. 2050. 2329. 2351 ℳ ^A lat bo [2] omit	NA28 cites no support for reading [1] omit
	Rev 2:1	[1] της Ν P 69 1424 [2] τω A C	[1] της [2] τω A C 1854	NA28 cites no support for reading [1] της
	Rev 2:7	[1] εκκλησιαις Ν P 69 1424 [2] επτα εκκλησιαις A [3] εκκλησιαις ταις επτα C	[1] εκκλησιαις [2] επτα εκκλησιαις A [3] εκκλησιαις ταις επτα C	NA28 cites no support for reading [1] εκκλησιαις
	Rev 3:3	[1] ηξω ¹ A C P [2] add επι σε Ν 69 1424	[1] ηξω ¹ [2] add επι σε Ν 69 1424	NA28 cites no support for reading [1] ηξω ¹
	Rev 3:12	[1] η καταβαινουσα Ν* A C P [2] της καταβαινουσης Ν ² [3] η καταβαινει 69 1424	[1] η καταβαινουσα [2] της καταβαινουσης Ν ² ; Tyc [3] η καταβαινει 046. 1006. 1841 ^{vid} . 2351 ℳ ^K	NA28 cites no support for reading [1] η καταβαινουσα
	Rev 4:3	[1] ιρις Ν ² (ιρεις) P 69 1424 [2] ιερεις Ν* A	[1] ιρις [2] ιερεις Ν* A 2329	NA28 cites no support for reading [1] ιρις
	Rev 4:5	[1] α εισιν Ν ² P [2] α εστιν A [3] αι εισιν 1424 [4] και 69	[1] α εισιν [2] α εστιν A [3] αι εισιν 046 1006 1841 ℳ ^K [4] εις 2329	NA28 cites no support for reading [1] α εισιν

Places Where NA28 Only Has Negative Apparatus				
	Passage	THGNT	NA28	Issue
	Rev 6:9	[1] ψυχας A C 69 1424 [2] ψυχας των ανθρωπων & P	[1] ψυχας [2] ψυχας των ανθρωπων & P 1841 2344 ℳ ^A co	NA28 cites no support for reading [1] ψυχας

Omission of Manuscripts in Some NA28 Variant Units				
	Passage	THGNT	NA28	Issue
1	Acts 18:7	τιτου ιουστου P74 (^{vid} τιτο[υ])		NA28 does not cite P74
2	Rom 6:1	[1] επιμενουμεν [2] επιμενομεν [3] επιμεινωμε [4] επιμενωμεν [5] <i>unclear</i> 0221 (ε]πιμενο[.)		NA28 does not cite 0221
3	1 Cor 10:2	[1] εβαπτισαντο [2] εβαπτισθησαν [3] εβαπτιζοντο [4] <i>unclear</i> P129 (εβαπτισ[.)		NA28 does not cite P129
4	1 Cor 10:28	[1] του γαρ κυριου η γη και το πληρωμα αυτης [2] <i>omit</i> P46		NA28 does not cite P46

Omission of Manuscripts in Some NA28 Variant Units				
	Passage	THGNT	NA28	Issue
5	1 Cor 15:14	[1] και ¹ 0270 (^{vid} αρα[και το κη]ρυγμα) [2] omit		NA28 does not cite 0270
6	Gal 5:20	[1] ζηλος [2] ζηλοι [3] <i>unclear</i> A (ερης ζ[η])		NA28 does not cite A(02)
7	Eph 4:17	[1] τα εθνη I (^{vid} και [τα ε]θνη) [2] τα λοιπα εθνη		NA28 does not cite I(016)
8	Eph 4:28	[1] ταις ιδιαις χερσιν το αγαθον [2] ταις χερσιν το αγαθον [3] το αγαθον ταις χερσιν [4] <i>unclear</i> I (.) το αγαθον ινα)		NA28 does not cite I(016)
9	Col 2:7	[1] εν τη πιστει ⋈ D ² K L P 69 1424 [2] εν πιστει A C I Ψ [3] πιστει B D* [4] <i>unclear</i> P46 (εγ [.]		NA28 does not cite P46
10	Heb 1:12	[1] ως ιματιον P114 (^{vid} α]τι[ο) [2] omit		NA28 does not cite P114
11	Heb 9:11	[1] μελλοντων [2] γενομενων [3] γεναμενων [4] <i>unclear</i> P130 (.)ων γεν[.]		NA28 does not cite P130

Omission of Manuscripts in Some NA28 Variant Units				
	Passage	THGNT	NA28	Issue
12	Heb 9:19	[1] μοσχων και των τραγων [2] μοσχων και τραγων [3] τραγων και των μοσχων P130 [4] μοσχων		NA28 does not cite P130
13	Heb 11:15	[1] εμνημονευον D ² [2] μνημονευουσιν D* (^{vid} μνημονευουσ[.])	[1] εμνημονευον D ² [2] μνημονευουσιν	NA28 forgets to cite D*
14	Heb 11:35	[1] γυναικες [2] γυναικας P13 (^{vid} γυνεα[ς] εξ)		NA28 does not cite P13
15	Heb 12:28	[1] λατρευσωμεν [2] λατρευωμεν C [3] λατρευομεν K P	[1] λατρευσωμεν [2] λατρευωμεν [3] λατρευομεν	NA28 does not cite C K P
16	1 John 3:21	[1] ημων μη καταγινωσκη ημων N ² [2] ημων μη καταγινωσκω ημων N*	[1] ημων μη καταγινωσκη ημων N ²	NA28 does not cite N*
17	Jude 5	απαξ παντα οτι θεος χριστος P72* (παντας for παντα) P72 ^c	απαξ παντα (παντας P ^{72*}) οτι θεος Χριστος P ⁷²	NA28 does not cite P72 ^c
18	Jude 5	[1] απαξ παντα οτι ο θεος C ² [2] παντα οτι ο [.]ς απαξ C*	[1] απαξ παντα οτι ο θεος C ²	NA28 does not cite C*; INTF cites C* as παντα οτι ο [x̄]ς απαξ

Variants and Variant Units Cited in THGNT, but not in NA28

New Variant Units Not Found in NA28

Matt 5:47 (new variant unit in minuscule 1424 – add/omit short phrase)

[1] υμων μονον

[2] omit 1424

Matt 11:23 (new variant unit – morphology/verbal number)

[1] εμεινεν & B C

[2] εμειναν D K 1424

[3] εμεινον L W Δ Θ

Matt 15:39 (new variant unit – prep. prefix; verbal aspect)

[1] ενεβη & B

[2] ενβαινει D

[3] ανεβη C K L W Δ Θ 1424

Matt 27:16 (new variant unit – spelling of prop. name)

[1] βαραββαν & A B D K L W Δ 1424

[2] βαρναβαν 69*

[3] βαρραβαν 69^c

[4] ιησουν βαρραββαν Θ

Matt 27:17 (new variant unit – spelling of prop. name)

[1] βαραββαν Ν A D K L W Δ 1424

[2] τον βαραββαν B

[3] βαρναβαν 69*

[4] βαρραβαν 69^c

[5] ιησουν βαρραββαν Θ

Mark 1:6 (new variant unit – morphology)

[1] εσθων Ν* B L* Δ

[2] εσθιων Ν² A D K L² W Θ 69 1424

Mark 1:16 (new variant unit – substitution of syn.)

[1] και παραγων Ν B D L 69

[2] περιπατων δε A K W Δ Θ 1424

Mark 1:38 (new variant unit – add adv.)

[1] αλλαχου Ν B C* L

[2] omit A C³ D K W Δ Θ 69 1424

Mark 4:9 (new variant unit – substitution: ind. vs. ptc.)

[1] ος εχει Ν* B C* D Δ

[2] ο εχων \aleph^2 A C² K L W Θ 0313 69 1424

Mark 4:11 (new variant unit – word order, addition)

[1] το μυστηριον δεδοται \aleph B C* (^{vid}) L

[2] δεδοται το μυστηριον A K W

[3] δεδοται γνωμαι το μυστηριον C² D Δ Θ 69 (γνωμ) 1424 (τα μυστηρια)

Mark 4:25 (new variant unit – particle, verbal mood)

[1] ος γαρ εχει \aleph B C L W Δ

[2] ος εχει γαρ 69

[3] ος γαρ αν εχη A D K Θ (οστις)

[4] ος γαρ εαν εχει 1424

Mark 5:2 (new variant unit – substitution: dative absolute?)

[1] εξελθοντος αυτου \aleph B C L Δ Θ 69

[2] εξελθοντι αυτω A K 1424

[3] εξελθοντων αυτων D W

Mark 7:15 (new variant unit – left dislocation)

[1] εστιν² \aleph B L Δ Θ 0274 (^{vid}) 1424

[2] εκεινα εστιν A D K W 69

Mark 9:3 (new variant unit – add adj. phrase)

[1] *λιαν* ⋈ B C L W Θ

[2] *add* *ως χιων* A D K (ωσει) 69

[3] *omit* Δ

[4] *ως χιων* 1424

Mark 12:1 (new variant unit – substitution of syn.)

[1] *λαλειν* ⋈ B L W Δ Ψ 69

[2] *λεγειν* A C D K Θ 1424

Mark 12:17 (new variant unit – prep. prefix, verbal aspect)

[1] *εξεθαυμαζον* ⋈ B Ψ

[2] *εθαυμαζον* D* (-ζοντο) D¹ L Δ Θ

[3] *εθαυμασαν* A C K W 69 1424

Mark 13:11 (new variant unit – long addition)

[1] *τι λαλησητε* ⋈ B D L W Ψ 69 1424;

[2] *add* *μηδε μελετατε* A K Δ;

[3] *μηδε προμελετατε τι λαλησητε* Θ

Luke 2:40 (new variant unit – word order; verbal voice)

[1] ηυξανεν και εκραταιουτο \aleph B L W;

[2] εκραταιουτο και ηυξανε D* (ηυξανετο) D¹

Luke 3:31 (new variant unit – spelling of prop. name)

[1] Ναθαμ P4 \aleph^* B;

[2] Ναθαν \aleph^2 A K L Δ Θ Ψ 69 1424

Luke 9:27 (new variant unit – substitution)

[1] αυτου P75 (^{vid} αυτο[υ]) \aleph B L

[2] ωδε A C D K W Δ Θ Ψ 69 1424

John 1:13 (new variant unit – orthography: doubling of *nu*)

[1] εγεννηθησαν P66 \aleph B² C D K L W^{supp} Ψ 1424

[2] εγενηθησαν P75 A B* Δ Θ 69

John 2:24 (new variant unit – orthography: long *iota*)

[1] γινωσκειν P66 A B K L Δ Ψ 69 1424

[2] γεινωσκειν P75 Θ

[3] γιγνωσκιν \aleph

[4] γινωσκιν W

John 2:25 (new variant unit – orthography: long *iota*)

[1] ἐγίνωσκεν P66 & A B K L Δ Ψ 69 1424;

[2] ἐγιγνώσκεν W^{supp};

[3] ἐγεινώσκεν P75 Θ

John 10:14 (new variant unit; orthography – long *iota*)

[1] γεινώσκω P45 (^{vid} γειν[ω] P66 P75 (^{vid} γει[ν] & B* D;

[2] γινώσκω P44 A B² K L W Δ Ψ 69 1424;

[3] γινώσκω Θ

John 10:14 (new variant unit – orthography: long *iota*)

[1] γεινώσκουσι P45* P75 & B* D² (-ουσιν)

[2] γινώσκουσι P66 B² L W (-ουσιν); γεινώσιν D*

[3] γεινώσκει P45^c

[4] γινώσκομαι A K (-ομε) Δ Ψ 69 1424

[5] γινώσκομαι Θ

John 10:15 (new variant unit – orthography: long *iota*)

[1] γεινώσκει P45 P66 P75 A B* D W Θ

[2] γινώσκει B² K L Δ Ψ 69 1424

[3] γινώσκει &

John 10:15 (new variant unit – orthography: long *iota*)

[1] γεινώσκω P45 P75 (^{vid} γειν[ω]) B* D

[2] γεινοσχω Θ

[3] γινωσκω P66 & A B² K L W Δ Ψ 69 1424

John 11:39 (new variant unit – orthography, substitution, omission)

[1] τετελευτηκοτος P66* (τετελευκοτος) P66^c & A B C* D W Ψ

[2] τελευτηκοτος K L

[3] τεθνηκοτος C¹ Δ 69 1424

[4] *omit* Θ

John 14:7 (new variant unit – orthography, substitution)

[1] γεινωσκετε B* D Θ (-εται)

[2] γινωσκετε P66 (-εται) A B² C K L (-εται) W (γιγνωσκειται) Δ Ψ 69 1424

[3] γνωσεσθαι &

John 15:18 (new variant unit – orthography; morphology)

[1] γινωσκετε P66 (γινω[σ]κετε) & A B² K L Δ Ψ 69 (^{vid} γιγνωσκετε) 1424

[2] γεινωσκετε B* D Θ

John 15:22 (new variant unit – morphology)

[1] ειχοσαν P66 (^{vid} ε]ιχοσαν) & B L

[2] ειχον A D¹ K (ηχον) Δ Θ Ψ 69 1424

[3] ειχαν D*

John 15:24 (new variant unit – morphology)

[1] ειχοσαν P66 ℵ B L* Q* (^{vid})

[2] ειχον A D¹ K L^c Δ Θ^c Ψ 69 1424

[3] ειχαν D*

John 20:16 (new variant unit – add/omit adv.)

[1] Εβραιοσι ℵ B D L W Δ Θ (ευραιοστη) Ψ

[2] *omit* A K 69 1424

Acts 7:35 (new variant unit – substitution; NA28 variant unit only covers add/omit και)

[1] αρχοντα² P45 P74 ℵ* C P 69 1424

[2] αρχηγον A

[3] και αρχοντα ℵ¹ B D E Ψ (και αρχον)

Acts 9:5 (new variant unit – addition of noun)

[1] ο δε P45 P74 A B C

[2] ο δε ειπεν ℵ

[3] ο δε κυριος ειπεν L P 69 1424

[4] ο δε κυριος προς αυτον E Ψ

Acts 11:7 (new variant unit – conj.)

[1] ηκουσα δε και P45 (^{vid} κ]αι) P74 & A B E Ψ

[2] ηκουσα δε L P 1424

[3] και ηκουσα D

Acts 12:5 (new variant unit – prep.)

[1] περι αυτου P74 & A² B D

[2] υπερ αυτου E L P Ψ 1424

[3] υπ αυτου A* (^{vid})

Acts 12:17 (new variant unit – conj.)

[1] τε P45 P74 & A B E

[2] δε D L P Ψ 1424

Acts 20:26 (new variant unit – conj.)

[1] διοτι P74 & A B E P

[2] διο C L Ψ 69

[3] δι α or δια- 1424

Acts 23:6 (new variant unit – verbal aspect)

[1] εκραζεν & B C

[2] εκραξεν P74 (^{vid} α]ξεν) A E L P Ψ 69 1424

Acts 27:34 (new variant unit – prep.)

[1] απο της κεφαλης απολειται P74 A B C

[2] εκ της κεφαλης απολειται \aleph 69

[3] εκ της κεφαλης πεσειται L P Ψ 1424

Acts 28:30 (new variant unit – orthography: long *iota*; prep. prefix)

[1] ενεμεινεν \aleph^1 (-μιν-) B 048

[2] ενεμιναν \aleph^*

[3] επεμεινεν Ψ

[4] εμεινεν \aleph^2 (-μιν-) A E L P 69 1424

Rom 1:19 (new variant unit – word order)

[1] ο θεος γαρ \aleph A B C D* Ψ 69

[2] ο γαρ θεος D² K L P 1424

Rom 2:14 (new variant unit – verbal mood and number)

[1] ποιωσιν \aleph A B

[2] ποιη D² Ψ 69

[3] ποιουσιν D*

[4] ποιει K L P 1424

1 Cor 10:1 (new variant unit – substitution of conj.)

[1] γαρ P46 \aleph^* A B C D P

[2] δε \aleph^2 K L Ψ 69 1424

1 Cor 13:8 (new variant unit – add/omit conj.)

[1] δε \aleph A B C² D¹ L Ψ 69 1424

[2] omit P46 C* D* K P

1 Cor 15:19 (new variant unit – word order)

[1] αλλη δε σαρκῆ κτηνων αλλη δε σαρκῆ πτηνων αλλη δε ιχθυων \aleph B

[2] αλλη δε σαρκῆ κτηνων αλλη δε πτηνων αλλη δε ιχθυων A P

[3] αλλη δε κτηνων αλλη δε σαρκῆ πτηνων αλλη δε ιχθυων D¹

[4] αλλη δε σαρκῆ κτηνων αλλη δε ιχθυων αλλη δε πτηνων L Ψ 1424

[5] αλλη δε κτηνους αλλη σαρκῆ πετινων αλλη δε ιχθυων D*

[6] αλλη δε ιχθυων αλλη δε πτηνων K 69

[7] *unclear* P46 (.) σαρκῆ πετηνων αλλη δε ιχθυων)

1 Cor 15:44 (new variant unit – add/omit part., noun; word order)

[1] ει εστιν σωμα ψυχικον εστιν και P46 \aleph^* (ε *for* ει) \aleph^1 A B C D*

[2] εστιν σωμα ψυχικον εστιν και D¹

[3] εστιν σωμα ψυχικον και εστιν σωμα K L Ψ 69 1424

2 Cor 8:19 (new variant unit from D – spelling error)

[1] *χαρι* D*

[2] *χαριτι* D¹

Gal 6:9 (new variant unit – verbal mood: aor. subj. vs. fut ind.)

[1] *θερισομεν* A B D K

[2] *θερισωμεν* ⋈ C L P Ψ 69 1424

Eph 5:24 (new variant unit – add/omit adj.)

[1] *ανδρασιν* P46 ⋈ B D*

[2] *ιδιοις ανδρασιν* A D² K L P Ψ 69 1424 (cf. *ιδιοις* in 5:22)

2 Thess 1:8 (new variant unit – add/omit noun)

[1] *Ιησου* B D K L P Ψ 1424

[2] *Ιησου χριστου* ⋈ A 69

Titus 3:13 (new variant unit not in NA28 – alternate spelling of prop. name)

[1] *Απολλων* ⋈ D¹

[2] *Απολλω* C D* D² K L P Ψ 69 1424

Phlm 12 (new variant unit in D not in NA28 – spelling/prep. prefix)

[1] *ανεπεμψα*

[2] *επενψα* D*

[3] επεμψα D¹

Heb 12:28 (new variant unit in C and D not in NA28 – substitution; add/omit adv.)

[1] λατρευωμεν ευαρεστως C² D²

[2] λατρευωμεν ευχαριστως D*

[3] λατρευωμεν C*

2 Pet 1:1 (new variant unit not in NA28 – spelling prop. name)

[1] Συμεων Ἰ Α Κ Λ Ρ 1424

[2] Σιμων Ρ72 Β Ψ 69

Additional Variants in Variant Units Already Cited in NA28

Matt 15:39 (additional variant in D not in NA28 – add the article)

[1] Μαγαδαν **D** (της μαγ-)

[2] Μαγεδαν

[3] Μαγδαλαν

[4] Μαγδαλα

Matt 23:12 (additional variants in 1424 and Δ not in NA28 – spelling; add conj.)

[1] *after verse 12, add ουαι δε υμιν γραμματαις και φαρισαιοι υποκριται οτι κατεσθιετε τας οικιας των χηρων και προφασει μακρα προσευχομενοι δια τουτο ληψεσθε περισσοτερον κριμα* K W Δ (*omit τας; μικρα for μακρα*) 1424 (*omit και²; add ουν after τουτο*)

[2] *omit* Ξ B D L Θ

[3] *add the variant after verse 13* 69

Mark 11:29 (additional variant in minuscule 69 – word order; crasis)

[1] υμας B C L Δ Ψ

[2] υμας καγω Ξ D W Θ 69 (*και εγω*)

[3] καγω υμας A K 142

Mark 12:23 (additional variant in minuscule 69 – word order; add conj.)

[1] εν τη αναστασει Ξ B C D L W Δ Ψ

[2] εν τη αναστασει οταν αναστωσιν A K Θ 1424

[3] οταν ουν αναστωσιν εν τη αναστασει 69

Mark 12:25 (additional variant in minuscule 69 – omit art.)

[1] αγγελοι οι A Ψ

[2] οι αγγελοι οι B Θ

[3] οι αγγελοι W

[4] αγγελοι Ν C D K L Δ 1424

[5] αγγελοι θεου 69

John 5:2 (additional variant in minuscule 69 – spelling of Bethesda)

[1] Βηθεσδα A C K Δ Θ 1424

[2] βιθεσδα 69

[3] βηθσαιδα P75 B T W^{supp}

[4] βηδσαιδα P66^c

[5] βηδσαιδαν P66*

[6] βησσαιδα Ψ

[7] βηζαθα L

[8] βηθζαθα Ν

[9] βελζεθα D

John 5:3 (additional variant in T– omission)

[1] ξηρων P66 P75 Ν B C*

[2] *omit ξηρων* T

[3] *add (I) εκδεχομενων την του υδατος κινησιν* D W^s

[4] *add (II) αγγελος γαρ κυριου κατα καιρον ελουετο εν τη κολυμβηθρα και εταρασσεν το υδωρ ο ουν πρωτος εμβας μετα την ταραχην του υδατος υγιης εγινετο ω δηποτε κατειχετο νοσηματι* A* (^{vid}) L

[5] *add (I) + (II)* A^c C² K Δ Θ Ψ 69 1424

John 13:6 (additional variant in D – add part.)

[1] *εκεινος* Ν² A D K L W **D*** (*vid add ουχ*) Δ^c Θ Ψ 69 1424

[2] *omit* P66 P75 Ν* B

John 13:26 (additional variant in L – misspelling?)

[1] *βαψω το ψωμιον και δωσω αυτω* B C L (*δω for δωσω*)

[2] *βαψας το ψωμιον επιδωσω* P66 Ν Δ Θ Ψ 69 1424

[3] *εμβαψας το ψωμιον επιδωσω* A D (*ενβαψας*) K

[4] *δωσω ενβαψας το ψωμιον* W

John 16:18 (additional variant in A – dittography?)

[1] *τουτο ο λεγει* Ν² A (*το for ο*) B D^c K L Δ Θ Ψ 068 1424

[2] *τουτο* P66 Ν* D* W 69

John 19:15 (additional variant in A – confusion of aorist endings?)

οι δε εκραυγασαν A (-σον)

John 21:17 (additional variant in 69 – spelling error?)

[1] *Ιωαννου* Ν B (*ιωανου*) C* D (*ιωανου*) W

[2] *ιωνα* A C² K Δ Θ Ψ **69** (*ιωανα*) 1424

Acts 2:43 (additional variant in minuscule 1424 – verbal number)

εγινετο² B D P 69 1424 (-οντο *for* -ετο)

Acts 4:33 (additional variants found in minuscule 69 and P45)

[1] του κυριου ιησου 69

[2] *unclear* P45 (α]ποστολοι της αναστασ[ε)

Acts 5:28 (additional variant found in minuscule 69 – noun case)

[1] παραγγελια P74 \aleph^* A B

[2] ου παραγγελια \aleph^2 D E P **69** (-λιαν) 1424

[3] ουχι παραγγελια Ψ

Acts 10:11 (additional variant in minuscule 69 – spelling error?)

δεδεμενον και καθιμενον C* (^{vid}) L P **69** (καθημενον)

Acts 13:40 (additional variant in minuscule 1424 – 1st vs. 2nd pers. pron.)

[1] επελθη P74 \aleph^2 B D

[2] επελθη εφ υμας A C E L P Ψ

[3] επελθη εφ ημας 1424

Acts 16:33 (additional variant in minuscule 69 – substitution)

[1] οι αυτου παντες P74 C D E L P Ψ 1424

[2] οι αυτου απαντες \aleph B

[3] οι οικιοι αυτου παντες A

[4] υιοι αυτου παντες 69

[5] παντες οι παρ αυτου P127

[6] ο οικος αυτου ολος P45

Acts 17:20 (additional variant in P)

[1] τινα θελει ταυτα P74 & A B Ψ

[2] τι αν θελοι ταυτα D E L P (θελει *for* θελοι) 69 1424

Acts 20:4 (additional variant in minuscule 69)

[1] αχρι της Ασιας A E L P Ψ 69 (*αρχη for αχρι*) 1424

[2] μεχρι της ασιας D

[3] *omit* P74 & B

Acts 21:13 (additional variant in minuscule 69)

[1] τοτε απεκριθη ο Παυλος B* (*omit* ο) B¹ C* (*add δε after απεκριθη*) C² 69 (*add τε after απεκριθη*)

[2] απεκριθη δε ο παυλος Ψ

[3] απεκριθη τε ο παυλος L P 1424

[4] *add* και ειπεν P74 (^{vid} *omit* ο, τοτε απεκριθη παυλος και ειπεν) & A E

[5] ειπεν δε προς ημας ο παυλος D

Acts 22:9 (additional variant in minuscule 1424)

[1] εθεασαντο P74 & A B

[2] *add* και εμφοβοι εγενοντο D E L P Ψ 69 **1424*** (^{vid} εμφοι *for* εμφοβοι) 1424^c

Acts 23:9 (additional variant in minuscule 69)

[1] τινες των γραμματεων του μερους & B

[2] τινες εκ των γραμματεων του μερους C

[3] των γραμματεων του μερους Ψ

[4] **τινες των φαρισαιων γραμματεων του μερους 69**

[5] γραμματαις του μερους L P 1424

[6] τινες P74 A E

Rom 2:16 (additional variant in D)

[1] ιησου χριστου &¹ A K L P Ψ 69 1424

[2] **ιησου χριστου του κυριου ημων D**

[3] χριστου ιησου &* (^{vid}) B

Rom 4:19 (additional variant in 1424)

[1] ηδη & A C D K L P Ψ 69

[2] **ιδειν 1424**

[3] *omit* B

Rom 10:3 (additional variant in minuscule 69)

[1] δικαιοσυνην² P46 & K L Ψ **69** (*after ζητούντες*) 1424;

[2] *omit* A B D P

Rom 16:23/24 (additional variants in minuscules 69 and 1424)

add verse 24 η χαρις του κυριου ημων ιησου χριστου μετα παντων υμων αμην **69** (*omit ημων*) **1424** (*omit αμην*)

1 Cor 6:11 (additional variant in minuscule 1424)

[1] κυριου ημων Ιησου χριστου

[2] **κυριου ημων Ιησου 1424**

[3] κυριου Ιησου χριστου

[4] κυριου Ιησου

2 Cor 4:5 (additional variant in P, omitted in NA28's variant unit – add/omit noun)

NA28 does not include add/omit κυριον in its variant unit while THGNT does; this leads NA28 to not mention that P omits κυριον.

[1] χριστον Ιησουν κυριον B K L Ψ 69 1424

[2] Ιησουν χριστον κυριον P46 & A C D

[3] **Ιησουν χριστον P**

2 Cor 8:16 (additional variant in C – add/omit dat. pron.)

NA28 reads διδοντι for C (NA28 is technically not in error since the variant unit only covers διδοντι)

THGNT reads διδοντι ημιν for C

2 Cor 8:16 (additional variant/reading in 1424; NA28 does not cite 1424 in its edition – verbal aspect)

[1] διδοντι 1424* (^{vid} *only* δι)

[2] δοντι 1424^c (*whilst writing*)

2 Cor 8:19 (additional variant in C – add/omit art.)

NA28 *implies* εν τη χαριτι for C (NA28 is technically not in error since the variant unit only covers εν)

THGNT reads εν χαριτι for C

2 Cor 12:7 (additional variant in minuscule 69 – spelling)

[1] υπεραιρωμαι \aleph^2 B I (^{vid}) K L P Ψ 1424

[2] **υπεραιρομαι 69**

2 Cor 13:13 (additional variant in P – add/omit gen. pron.)

[1] υμων αμην \aleph^2 D K L Ψ 69 1424

[2] **αμην P** (NA28 technically not in error since the variant unit only covers add/omit αμην)

Gal 1:6 (additional variant in minuscule 1424 – add/omit art.)

[1] χριστου P51 \aleph A B K L P Ψ 69

[2] ιησου χριστου D

[3] **του χριστου 1424**

[4] *omit* P46^{vid}

Gal 5:24 (additional variant in \aleph^1 – add/omit prop. noun)

[1] *χριστου*

[2] *χριστου ιησου* \aleph^1

[3] *κυριου χριστου ιησου* \aleph^* (NA28 only cites \aleph in favor of including *ιησου*, and so misses the deletion of *κυριου* by \aleph^1 .)

However, since the variant unit in NA28 only covers add/omit *ιησου*, it is technically not wrong. The UBS4/5 is in error in reading \aleph^* as *κυριου ιησου χριστου* and also claims \aleph^2 deleted *κυριου*)

Phil 3:10 (additional variant in minuscule 1424 – pron. case)

[1] *τω αυτω στοιχειν*

[2] *τω αυτω στοιχειν κανονι το αυτο φρονειν*

[3] *το αυτο στοιχειν κανονι το αυτο φρονειν* **1424**

[4] *το αυτο φρονειν τω αυτω στοιχειν*

[5] *το αυτο φρονειν τω αυτω στοιχειν κανονι*

2 Thess 2:14 (additional variant in minuscule 1424— substitution of syn.)

[1] *και εκαλεσεν* \aleph P 69

[2] *εκαλεσεν* B D K L Ψ

[3] *εκελευσεν* **1424**

2 Thess 3:13 (additional variant in B – spelling/morphology)

NA28 has no correction in B and lists B as supporting *εγκακησητε*; this is somewhat surprising since NA28 does note the spelling correction in D: *ενκακειτε* in D* to *εκκακησητε* in D².

[1] *ενκακησητε* B*

[2] *εγκακησητε* B²

1 Tim 1:17 (additional variant in minuscule 69 – spelling correction)

[1] *μονω θεω*

[2] *μονω σοφω θεω 69** (*μονω σο θ̄ω*) 69^c

1 Tim 3:16 (additional variant in minuscule 69 – add/omit art.)

[1] *ος Ν* Α* (vid) C**

[2] *θεος Ν³ Α^c C² D² K L P Ψ 1424*

[3] *ο θεος 69*

[4] *ο D* 061*

1 Tim 4:10 (additional variant in P – spelling/verbal mood?)

[1] *αγωνιζομεθα Ν* Α C K Ψ*

[2] *ονειδιζομεθα Ν² D L P (-ωμεθα for -ομεθα) 69 1424*

2 Tim 2:14 (additional variant in D – add/omit art.)

[1] του κυριου A D* (*omit του*) D² K L P Ψ 1424

[2] του θεου Ν C I 69

Titus 1:10 (additional variant in P – add/omit conj.)

[1] ανυποτακτοι

[2] και ανυποτακτοι

[3] ανυποτακτοι και P

Phlm 6 (additional variant in minuscule 1424 – nonsense error)

[1] χριστον P61 (^{vid} $\overline{\chi\nu}$ · [.] Ν* A C

[2] χριστον ιησουν Ν² D K L P Ψ 69

[3] χριστον η ισουν 1424

Phlm 12 (additional variant in minuscule 69 – word order)

[1] σπλαγχνα Ν* A

[2] add προσλαβου Ν² C D K L P Ψ 69 (*before αυτον*) 1424

Heb 9:11 (additional variant in P46 – spelling)

[1] μελλοντων Ν A D² I (^{vid} λ]ογτων) K L P 69 1424

[2] γενομενων B D* (NA28 places P46 here, but does not use parentheses to indicate a minor variant)

[3] γεναμενων P46

[4] *unclear* P130 (.)ων γεν[.]

Heb 13:21 (additional variant in C – spelling)

[1] των αιωνων C* (των αιωνας)

[2] *omit* C³

Jas 2:3 (additional variant in minuscule 69 – spelling mistake)

[1] εκει η καθου A Ψ

[2] εκει η καθου ωδε Ν K L P **69** (*καθο for καθου*) 1424

[3] εκει και καθου C*

[4] εκει και καθου ωδε C²

[5] η καθου εκει B

Jas 2:15 (additional variant in minuscule 69 – spelling)

[1] λειπομενοι Ν B C K

[2] λειπομενοι ωσιν A L P Ψ **69** (*λιπ- for λειπ-*) 1424

Jas 2:19 (additional variants in minuscule 69 and K – word order; add/omit prep.)

[1] εις εστιν ο θεος P74 Ν A

[2] εις ο θεος εστιν C

[3] ο θεος εις εστιν K^c L 1424

[4] εις θεος εστιν B

[5] **θεος εις εστιν 69**

[6] **ο θεος εστιν K***

[7] εστιν θεος Ψ

Jas 5:7 (additional variant in minuscule 69 – add/omit conj. and art.)

[1] λαβη P74 B 048

[2] λαβη υετον A K L P Ψ 1424

[3] λαβη καρπον N²

[4] λαβη καρπον τον N*

[5] **λαβη και τον 69**

2 Pet 3:10 (additional variant in miniscule 69 – spelling error)

[1] ευρεθησεται N B K P

[2] ευρεθησεται λυομενα P72

[3] κατακαησεται A L 048 1424

[4] **καταησεται 69**

[5] αφανισθησονται C

1 John 2:6 (additional variant in minuscule 1424 – spelling)

[1] αυτος ουτως N C K P Ψ 69

[2] **αυτος ουτος 1424** (otacism for ουτως?)

[3] αυτος A B

Jude 5 (additional variant in K – word order)

[1] απαξ παντα οτι Ιησους A

[2] απαξ παντα οτι ο θεος C²

[3] απαξ παντα οτι θεος χριστος P72* (παντας *for* παντα) P72^c

[4] παντα οτι κυριος απαξ Ψ

[5] παντα οτι ο [.]ς απαξ C*

[6] υμας απαξ παντα οτι ιησους B

[7] υμας παντα οτι κυριος απαξ Ν

[8] υμας απαξ τουτο οτι ο κυριος L 69 1424

[9] υμας τουτο απαξ οτι ο κυριος K

Rev 3:9 (additional variant in minuscule 1424 – spelling, otacism?)

[1] διδω A C

[2] διδωμι P 69 **1424** (διδομι)

[3] δεδωκα Ν

Rev 4:5 (additional variant in minuscule 69 – substitution)

[1] α εισιν Ν² P

[2] α εστιν A

[3] αι εισιν 1424

[4] και 69

[5] εις 2329

Errors and Imprecisions in the THGNT				
	Passage	THGNT	NA28	Issue
1	Matt 8:5	[1] εισελθοντι δε αυτω L [2] εισελθοντι δε τω ιησου L	[1] εισελθοντι δε αυτω [2] εισελθοντι δε τω ιησου L	THGNT cites L(019) cited twice
2	Matt 8:28	[1] Γαδαρηνων Δ [2] γεργεσηνων Δ	[1] Γαδαρηνων Δ [2] γεργεσηνων	THGNT cites Δ(037) twice, but caught by editors online ¹
3	Matt 12:31	[1] αφεθησεται ² 1424 [2] <i>add</i> τοις ανθρωποις 1424	[1] αφεθησεται ² 1424 [2] <i>add</i> τοις ανθρωποις	THGNT cites 1424 twice
4	Matt 15:6	ματερα αυτου Θ	μητερα αυτου Θ	Θ(038) reads μητερα
5	Matt 18:11	απολωλος L ^c	απολωλος L ^{mg}	Both THGNT and NA28 in error; L(019) reads απολολος
6	Matt 18:19	αμην Θ	αμην (Θ) minor variant is that Θ omits παλιν	Both THGNT and NA28 in error; Θ(038) reads αμιν
7	Matt 26:42	τουτο παρελθειν απ εμου το ποτηριον D*		error in Accordance; should be Δ*, not D*

¹ Dirk Jongkind, "Errata List (as per 9th Feb 2018)," *Tyndale House Cambridge* (blog), February 9, 2018, <https://academic.tyndalehouse.com/thgnt/errata>.

Errors and Imprecisions in the THGNT				
	Passage	THGNT	NA28	Issue
8	Mark 1:8	[1] εν υδατι A D K L W 69 1424 [2] μεν υδατι Θ [3] υδατι Ξ B Δ	[1] εν A (D) K L P W Γ <i>f</i> ^{1.13} [2] μεν Θ [3] <i>omit</i> Ξ B Δ 33. 892*. ℓ 2211 minor apparatus says: εν, <i>sed pon.</i> εγω μεν υμας βαπτίζω εν υδατι <i>a.</i> ερχεται (<i>vs.</i> 7) D	precise reading of D(05)
9	Mark 3:14	ινα ωσιν μετ αυτου δωδεκα και αποστολους ωνομασεν W	δωδεκα μαθητας ινα ωσιν μετ αυτου ους και αποστολους ωνομασεν W	THGNT omits μαθητας; puts δωδεκα in wrong place; omits ους
	Mark 3:26	μεμερισται D	μεμερισται D	Both THGNT and NA28 omit D(05) corrector; μεμερισθαι D ^{*vid} μεμερισται D ^c (Swanson, Tisch) or D ² (INTF)
10	Mark 5:41	ταβιθα D	θαβιτα D	D(05) reads θαβιτα
11	Mark 7:15	[1] <i>add verse 16</i> ει τις εχει ωτα ακουειν ακουετω Δ [2] <i>omit</i>	[1] <i>add verse 16</i> ει τις εχει ωτα ακουειν ακουετω Δ ^c [2] <i>omit</i> Δ*	NA28 notes that Δ* omits verse 16, while Δ ^c adds it; THGNT has no correction
12	Luke 2:26	πριν η K	πριν η (K)	Both THGNT and NA28 in error; K(017) reads πριν ι
13	Luke 2:43	εγνωσαν ο ιωσηφ και η μητηρ Δ	εγνωσαν ιωσηφ και η μητηρ Δ	Δ(037) omits ο before ιωσηφ

Errors and Imprecisions in the THGNT				
	Passage	THGNT	NA28	Issue
14	Luke 3:17	συναξει D	συναξει (D) minor apparatus says: συναξει <i>after</i> σιτον	NA28 uses parentheses and its minor apparatus notes that D(05) re-arranges word order
15	Luke 5:38	βαλλουσιν Ν	βαλλουσιν Ν* NA28 only has negative apparatus, so does not cite the correction	THGNT omits correction: βαλλουσιν Ν* βλητεον Ν ¹
16	Luke 10:17	<i>add</i> δυο P45 (^{vid}) THGNT could provide same mini-transcription as INTF	<i>omit</i> δυο P45 ^{vid}	THGNT should mention the abbreviated numeral; INTF transcription has οβ̄
17	John 5:3b	<i>add</i> εκδεχομενων την του υδατος κινησιν W ^{supp}	<i>add</i> εκδεχομενων (εκδεχομενοι W ^s) την του υδατος κινησιν W ^s	W ^s reads εκδεχομενοι
18	John 5:4	νοσηματι L	νοσηματι L	Both THGNT and NA28 in error; L(019) reads νωσιματι
19	John 6:39	[1] τουτο δε εστιν το θελημα του πεμψαντος με πατρος Ν ^{2a} [2] <i>omit</i> Ν* Ν ^{2b}	[1] τουτο δε εστιν το θελημα του πεμψαντος με Ν ² [2] <i>omit</i> Ν*.2b	Ν(01) does not seem to add πατρος <i>after</i> με, but the MSS is unclear/faded
20	John 6:69	ο χριστος ο υιος του θεου του ζωντος Θ	[1] ο χριστος ο υιος του θεου Θ* [2] ο χριστος ο υιος του θεου του ζωντος Θ ^c	Difficult to read, but there seems to be a correction in Θ(038) indicated by an obelus and ligature, so the THGNT is in error. See the detailed discussion in chapter 5.

Errors and Imprecisions in the THGNT				
	Passage	THGNT	NA28	Issue
21	John 10:29	μειζον παντων Θ (μίζων)	μειζον παντων Θ	Θ reads μίζον
22	John 21:23	τι προς σε C ^(vid)	[1] τι προς σε C* [2] omit C ^{2vid}	correction in C(04)
23	Acts 10:12	[1] και ερπετα της γης C ² (τα ερπ-) [2] και θηρια και τα ερπετα της γης C*	[1] και ερπετα της γης C ^{2vid} [2] και τα θηρια και ερπετα της γης C* INTF transcription has [ε]ρ[πετα]	In C*, THGNT omits τα before θηρια; NA28 adds τα In C ² , THGNT adds τα before ερπετα; NA28 omits τα ²
24	Acts 11:3	εισηλθες <i>after</i> εχοντας L	οτι εισηλθεν (L)	THGNT correct on word order, but L(020) reads εισηλθεν
25	Acts 13:20	και εως ετεσι τετρακοσιοις και πεντηκοντα D*	και εως ετεσιν υ' και ν' D*	THGNT spells out numerals in full when D* has abbreviated numerals (although faded and with macron)
26	Acts 15:6	τε P45	τε NA28 omits P45 from apparatus	P45 should be marked <i>vid.</i> ; INTF trans.: συνηχθησαν τε οι

² I found C(04) extremely difficult to read here (fol. 96r, line 6). The ECM, INTF transcription, and Tischendorf's apparatus (8th ed.) all agree with the NA28 in omitting τα before ερπετα twice. Tischendorf's transcription also omits the article before ερπετα. I cannot verify who is right based on first-hand examination of the manuscript image, but I am inclined to trust the ECM, INTF, and Tischendorf.

Errors and Imprecisions in the THGNT				
	Passage	THGNT	NA28	Issue
27	Acts 18:1	Μετα ταυτα χωρισθεις (<i>omit o παυλος</i>) D	αναχωρησας δε απο (<i>omit o παυλος</i>) D INTF transcription agrees	D(05) has significant re-write of Acts 18:1a
28	Acts 20:15	τρωγυλιω D	τρωγυλια D	D(05) reads τρωγυλια
29	Rom 1:29	κακια πορνεια πλεονεξια D* κακια πονηρια πλεονεξια D ² CNTTS: κακια πορνεια πλεονεξια 06* κακια πορνεια πονηρια πλεονεξια 06 ^{c1} κακια πονηρια πορνεια πλεονεξια 06 ^{c2}	κακια πορνεια πλεονεξια D* πορνεια πονηρια πλεονεξια D ^{2vid} Tischendorf 8th: κακια πορνεια πλεονεξια D* κακια πορνεια πονηρια πλεονεξια D ^c No INTF transcription of D(06)	THGNT error in omitting πορνεια in D(06) ² ; NA28 error in omitting κακια before πορνεια (but correct in UBS4/5)
30	Rom 2:17	[1] ει δε [2] ιδε [3] ειδε K	[1] ει δε K [2] ιδε [3] ειδε	K(018) has accents and reads ειδε (itacism for ιδε?); THGNT should probably add accents for clarity, as it has done elsewhere (e.g. Luke 2:26). THGNT could also suggest the itacism (as NA28 does for ιδε).
31	Rom 11:6	<i>at end of verse, add ει δε εξ εργαων ουκετι χαρις επει το εργον ουκετι εστι χαρις B* (επι for επει) B²</i>	<i>at end of verse, add ει δε εξ εργαων ουκετι χαρις, επει το εργον ουκετι εστιν χαρις B</i>	B(03) should read: εστιν B* εστι B ² (did not re-ink nu)

Errors and Imprecisions in the THGNT				
	Passage	THGNT	NA28	Issue
32	Rom 14:5	[1] μεν [2] μεν γαρ C ²	[1] μεν C ² [2] μεν γαρ	NA28 and THGNT have contradictory readings for C ² ; NA27 says C* is “illegible”, but both THGNT and NA28 forget to mention C*
33	Rom 16:24	<i>add v. 24 (η χαρις του κυριου ημων ιησου χριστου μετα παντων υμων αμην) after 16:27 P</i>	<i>add v. 24 (η χαρις του κυριου ημων ιησου χριστου μετα παντων υμων αμην) after 16:27 (- ημων P)</i>	P(025) omits ημων (according to NA28 and Tischendorf) ³
34	2 Cor 7:14	επι τιτον ℞* B	επι τιτου ℞* B	THGNT error in reading τιτον instead of τιτου
35	2 Cor 11:3	[1] και της αγνοτητος [2] και της απλοτητος D [3] omit CNTTS reads: [1] απο της αγνοτητος και της απλοτητος D ¹ [2] απο της απλοτητος D ^{*vid} [3] απο της αγνοτητος D ²	[1] και της αγνοτητος (D) [2] omit NA28 minor apparatus reads: <i>hab. απο της αγνοτητος και της απλοτητος D² (α[...]οτητος και της σπλοτητος D*)</i>	NA28 mis-reads σπλοτητος for απλοτητος in D* and does not cite D ¹ THGNT does not cite correction(s) or mention the possible transposition τος in απλοτητος also unclear in current images

³ Constantinus Tischendorf, *Monumenta Sacra Inedita. Nova Collectio. Volumen Quintum: Epistulae Pauli et Catholicae Palimpsestae* (Lipsiae: J. C. Hinrichs, 1865), 108.

Errors and Imprecisions in the THGNT				
	Passage	THGNT	NA28	Issue
36	Gal 2:9	[1] Ιακωβος [2] Ιακωβος και Κηφας [3] Ιακωβος και Πετρος D * Ιακωβος και was added in for clarity, but the THGNT variant unit only covers Κηφας vs. Πετρος	[1] Ιακωβος [2] Ιακωβος και Κηφας [3] Πετρος και Ιακωβος D	THGNT's variant unit only covers Κηφας vs. Πετρος, so it obscures the word order difference in D and misleads the reader on what D reads. The variant unit should probably be expanded.
37	Gal 2:14	[1] Κηφα P [2] Πετρω CNTTS reads 025vid for Κηφα	[1] Κηφα [2] Πετρω P	THGNT is maybe in error on the reading of P(025) However, the reading is based on Tischendorf's transcription (p. 204) because I could not find access to online images
38	Phil 2:26	παντας υμας P46 *reconstructed The entry should probably read: υμας P46 (υμας before παντας)	υμας παντας P46	THGNT misrepresents the word order in P46. Although THGNT's variant unit only covers add/omit ιδειν, it still misleads.
39	Col 4:15	Νυμφᾶν Ψ	Νυμφαν (<i>sine acc.</i> Ψ)	THGNT implies that Ψ(044) accents as Νυμφᾶν, but the word is unaccented in Ψ(044)

Errors and Imprecisions in the THGNT				
	Passage	THGNT	NA28	Issue
40	2 Thess 2:8	[1] Ιησους D* [2] omit D ²	[1] Ιησους D* [2] omit D ^{2vid} CNTTS has no corrector	It is not at all clear that D ² (or some other corrector) deleted Ιησους; maybe even NA28 is wrong in using <i>vid</i> .
41	Heb 10:38	[1] δικαιος μου [2] δικαιος D	[1] δικαιος εκ πιστεως D ² [2] δικαιος εκ πιστεως μου D* [3] δικαιος μου εκ πιστεως	THGNT misses that μου came after εκ πιστεως and thus overlooks the correction
42	Heb 13:25	[1] υμων αμην D ² [2] αμην [3] omit	[1] υμων αμην D [2] αμην [3] omit NA28 has no correction in D in this variant unit	THGNT forgets to cite D* παντων των αγιων αμην D* παντων υμων των αγιων αμην D ² (four words in a row ending in -ων; D* omitted υμων by parablepsis?) THGNT needs to expand the variant unit if it wants to cite D* and D ²
43	1 Pet 4:14	κατα μεν αυτους βλασφημειτε κατα δε υμας δοξαζεται K L P Ψ 69 1424 (ημας <i>for</i> υμας)	[1] κατα μεν αυτους βλασφημειται κατα δε υμας (ημας 1448; Cyp) δοξαζεται P Ψ 1448. 1611 Byz it	THGNT misrepresents βλασφημειτε for βλασφημειται (I checked every ms THGNT cites: K L P Ψ 69 1424)

Errors and Imprecisions in the THGNT				
	Passage	THGNT	NA28	Issue
44	2 Pet 1:4	τειμια και μεγαιστα ημιν επαγγελματα Β	τιμια και μεγαιστα ημιν επαγγελματα Β	THGNT correctly cites Β as reading τειμια (not τιμια), but does not cite the correction: Β* = τειμια Β ² = τιμια (ε not re-inked)
45	2 Pet 1:4	τα μεγαιστα και τιμια υμων επαγγελματα Ψ	μεγιστα και τιμια υμων επαγγελματα Ψ	THGNT incorrectly adds τα to the reading of Ψ
46	1 John 4:3	[1] εκ Α Β [2] εν σαρκι εληλυθοτα εκ Ν Ψ 69 1424 [3] εν σαρκι εληλυθοτα του θεου Κ Λ	NA28 does not cite Κ and Λ	THGNT incorrectly cites Κ and Λ; they should both following reading [2] εν σαρκι εληλυθοτα εκ
47	Rev 9:16	δισμυριαδες μυριαδων P (^{vid} ·δειξμυριαδες μυριαδων)	δισμυριαδες μυριαδων P	error in Accordance; should read P (^{vid} ·δεις·μυριαδες μυριαδων)
48	Rev 9:16	δυ[ο] μυριαδες μυριαδων P47 INTF transcription also has δυ[ο]	δυο μυριαδες μυριαδων P47	THGNT has brackets, but does not used <i>vid.</i> ; the entry should read: P47 (^{vid} δυ[ο] μυριαδες μυριαδων)
49	Rev 19:5	[1] και οι ¹ Α 69 1424 [2] omit οι Ν C P	[1] και οι ¹ Α 046 051 0229 <i>et al</i> [2] omit και Ν C P	THGNT misrepresents Ν C P as omitting οι, but they omit και (as in NA28)

Omission of Manuscripts in Some THGNT Variant Units				
	Passage	THGNT	NA28	Issue
1	Mark 7:4	<i>omit και κλινων</i>	<i>omit και κλινων</i> P74 ^{vid}	THGNT does not cite P74
2	Luke 6:31	<i>omit και υμεις</i>	<i>omit και υμεις</i> P75 ^{vid}	THGNT does not cite P75
3	John 6:47	[1] πιστευων [2] πιστευων εις εμε	[1] πιστευων P75 ^{vid} C* [2] πιστευων εις εμε C ²	THGNT does not cite C(04) and P75
4	Acts 6:3	<i>omit ουν</i>	<i>omit ουν</i> D	THGNT does not cite D(05) ⁴
5	Acts 7:18	<i>omit επ Αιγυπτον</i>	<i>omit επ Αιγυπτον</i> P45 ^{vid}	THGNT does not cite P45
6	Acts 7:38	<i>omit αυτου ακουσεσθε</i>	<i>omit αυτου ακουσεσθε</i> P45 ^{vid}	THGNT does not cite P45
7	Acts 15:33	εδοξεν δε τω σειλεα επιμειναι προς αυτους μονος δε ιουδας επορευθη	εδοξεν δε τω Σιλα επιμειναι προς αυτους μονος δε Ιουδας επορευθη P127 ^{vid}	THGNT does not cite P127

⁴ However, this omission in the THGNT might be because the reading of D(05) is a significant re-write: *τι ουν εστιν, αδελφοι· επισκεψασθε εξ υμων αυτων ανδρας vs. επισκεψασθε ουν [or δε], αδελφοι, ανδρας εξ υμων*. Although D(05) does attest to *ουν*, the THGNT is probably correct to omit D(05) for this one word variant unit because D(05) represents such a significant re-write of the verse.

Omission of Manuscripts in Some THGNT Variant Units				
	Passage	THGNT	NA28	Issue
8	Rom 6:11	[1] τω κυριω ημων [2] omit	[1] τω κυριω ημων P94 ^{vid} [2] omit	THGNT does not cite P94; INTF transcription does not have τω κυριω ημων, but Junack, ⁵ Bingen, ⁶ Comfort, ⁷ CNTTS, UBS5 include τω κυριω ημων in brackets or as P94 ^{vid}
9	Rom 12:20	εαν	εαν P46 ^{vid}	THGNT does not cite P46
10	Rom 13:9	omit εν τω ²	omit εν τω ² P46 ^{vid}	THGNT does not cite P46
11	Rom 14:21	add η σκανδαλιζεται η ασθενει	add η σκανδαλιζεται η ασθενει P46 ^{vid}	THGNT omits citation of P46; UBS4/5 also omit citation of P46

⁵ K. Junack et al., eds., *Das Neue Testament auf Papyrus, II. Die Paulinischen Briefe Teil 1: Röm, 1. Kor., 2 Kor.*, ANTF 12 (Berlin: Walter de Gruyter, 1989), 44. “nach χ[ω noch Raum für ca. 7-9 Buchstaben: χ[ω ιν τω κω ημων] könnte dagestanden haben, wenn die Schrift verkleinert war (vgl. v^o 3), *ed. pr.* ohne Bemerkung und τω κυ (sic)” (English translation: “after χ[ω still space for ca. 7-9 letters: χ[ω ιν τω κω ημων] might have stood there when the writing was reduced (cf. v^o 3), *ed. pr.* without remark and τω κυ (sic).”)

⁶ Jean Bingen writes: “Une partie de la tradition (dont le Sinaiticus, la version bohairique et la Koinè) termine la phrase par τῶ Κυρίῳ ἡμῶν, l’autre (dont p46 et la version sahidique) omet ces mots (texte de N.-Al. 26). Notre papyrus a certainement une version longue: soit τῶ K(υρ)ῶ, qui conviendrait apparemment le mieux à la lacune, soit presque certainement τῶ K(υρ)ῶ ἡμῶν avec les dernières lettres exceptionnellement resserrées (comme à la ligne 2) pour terminer la phrase avec la ligne.” (English translation: “Some of the tradition (including the Sinaiticus, the Bohairian version and the Koinè) ends the sentence with τῶ Κυρίῳ ἡμῶν, the other (including p46 and the Sahidic version) omits these words (N.-Al. text 26). Our papyrus certainly has a longer version: either τῶ K(υρ)ῶ, which would apparently best fit the gap, or almost certainly τῶ K(υρ)ῶ ἡμῶν with the last letters exceptionally constricted (as in line 2) to end the sentence with the line.”) Jean Bingen, “P94: Romains 6,10-13; 19-22 (P. Cair. 10730),” in *Miscel Lania Papirologica Ramon Roca-Puig en el seu Vuitantè Aniversari*, ed. Sebastià Janeras (Barcelona: Fundació Salvador Vives Casajuana, 1987), 77.

⁷ Philip W. Comfort, *The Text of the Earliest New Testament Greek Manuscripts, Volume 2: Papyri 75-139 and Uncials* (Grand Rapids: Kregel Academic, 2019), 139.

Omission of Manuscripts in Some THGNT Variant Units				
	Passage	THGNT	NA28	Issue
12	Gal 1:6	[1] χριστου [2] ιησου χριστου [3] omit	[1] χριστου [2] ιησου χριστου [3] omit P46 ^{vid}	THGNT does not cite P46
13	Gal 2:9	Ιακωβος και Κηφας	Ιακωβος και Κηφας I ^{vid}	THGNT does not cite I(016) ⁸
14	Phil 3:7	[1] αλλα [2] omit	[1] αλλα [2] omit P61 ^{vid}	THGNT does not cite P61
15	Heb 6:2	[1] τε ² [2] omit	[1] τε ² I [2] omit	THGNT does not cite I(016) ⁹
16	Heb 9:14	[1] αιωνιου [2] αγιου	[1] αιωνιου P17 ^{vid} [2] αγιου	THGNT does not cite P17
17	Heb 10:30	[1] λεγει κυριος [2] omit	[1] λεγει κυριος [2] omit P13 ^{vid}	THGNT does not cite P13

⁸ I was unable to find manuscript images online, but both Sanders (1918) and Soderquist & Wayment (2019) transcribe this part of Gal 2:9 as: δοθεισ[αν μοι Ιακωβος] και Κηφας. The reading in doubt is what comes before και Κηφας, but I(016) does support και Κηφας, so I(016) should be added to the THGNT apparatus.

⁹ Justin J. Soderquist and Thomas A. Wayment, *A New Edition of Codex I (016): The Washington Pauline Manuscript*, TS 20 (Piscataway, NJ: Gorgias Press, 2019), 99. Soderquist & Wayment transcribe τε in brackets, but they claim that Sanders (viewing I in the early 20th century) could see the τε. Thus, citing I^{vid} is probably better, or I^{acc. Sanders}.

Unconfirmed Readings in Codex Ephraemi Rescriptus, C(04)				
	Passage	THGNT	NA28	Issue
	Matt 7:29	γραμματεις αυτων και οι φαρισαιοι C* (omit αυτων) C ²	γραμματεις και οι Φαρισαιοι C*	Because NA28 only gives negative apparatus here, the correction in C is not given to the reader
	Matt 19:16	[1] ποιησω ινα σχω ζωην αιωνιον C* [2] <i>as text but εχω for σχω</i> C ³	ποιησω ινα σχω ζωην αιωνιον C	no correction in NA28 for C
	Mark 10:7	C (vid γυγυναικι for τη γυναικι)	τη γυναικι C	duplication in C?
	Luke 23:42	[1] ιησου C*(vid) [2] τω ιησου C ²	[1] ιησου C* [2] τω ιησου C ²	omission of article
	Luke 24:53	[1] omit αμην C*(vid) [2] add αμην C ²	[1] omit αμην C* [2] add αμην C ²	omission of αμην
	John 6:69	[1] ο αγιος του θεου C* [2] ο χριστος ο υιος του θεου C ³ (vid)	[1] ο αγιος του θεου C* [2] ο χριστος ο υιος του θεου C ³	corrector in C
	John 13:32	[1] omit ει ο θεος εδοξασθη εν αυτω C*(vid) [2] add ει ο θεος εδοξασθη εν αυτω C ^c (vid)	[1] omit ει ο θεος εδοξασθη εν αυτω C* [2] add ει ο θεος εδοξασθη εν αυτω C ²	disagreement over corrector
	John 21:23	τι προς σε C (vid)	[1] τι προς σε C* [2] omit C ^{2vid}	reading of C
	Acts 3:6	εγειρε και περιπατει C (-ραι for -ρε)	εγειρε και περιπατει C	reading of C

Unconfirmed Readings in Codex Ephraemi Rescriptus, C(04)				
	Passage	THGNT	NA28	Issue
	Acts 10:12	[1] και ερπετα της γης C ² (τα ερπ-) [2] και θηρια και τα ερπετα της γης C*	[1] και ερπετα της γης C ^{2vid} [2] και τα θηρια και ερπετα της γης C*	error in THGNT; INTF has [ε]ρ[πετα]
	Acts 10:24	εισηλθαν C	εισηλθον C	variant spelling in C
	Acts 15:24	εξελθοντες C* (-θοτες) C ³ (vid)	εξελθοντες C	correction in C
	Rom 7:25	[1] <i>unclear</i> C* [2] χαρις δε τω θεω C ²	NA28/UBS3 do not cite C; UBS4/5 cite C* as “illegible” and C ² as χαρις δε τω θεω; NA27 cites C as illegible, but does not give a corrected reading	NA28 omits C altogether
	Rom 8:1	[1] <i>unclear</i> C* [2] <i>shorter reading: omit μη κατα σαρκα περιπατουσιν οι omit η κατα σαρκα περιπατουσιν αλλα κατα πνευμα</i> C ²	NA28/NA27/UBS3 do not cite C; UBS4/5 cite C* as “illegible” and C ² as the shorter reading	NA28 omits C altogether
	Rom 8:2	[1] <i>unclear</i> C* [2] με C ²	NA28/NA27 and UBS3/4/5 do not cite C at all	NA28 omits C altogether; CNTTS says 04* is “indeterminable” and cites 04 ^c for με
	Rom 14:5	[1] μεν [2] μεν γαρ C ²	[1] μεν C ² [2] μεν γαρ	NA28 and THGNT have contradictory readings; NA27 says C* is “illegible”, but THGNT and NA28 omit mention of C*

Unconfirmed Readings in Codex Ephraemi Rescriptus, C(04)				
	Passage	THGNT	NA28	Issue
	Rom 14:6	<i>add</i> και ο μι φρονον τιν ημερα η $\overline{\kappa\omega}$ ου φρονη C ³ (agrees with INTF, except THGNT has φρονηι instead of φρονη)	<i>add</i> και ο μη φρονων την ημεραν κυριω ου φρονει C ³	THGNT gives “misspellings” in C ³

Disagreement About Correctors Between THGNT and NA28				
	Passage	THGNT	NA28	Issue/Disagreement
1	Matt 8:8	και αποκριθεις $\aleph^1 \aleph^2$	και αποκριθεις \aleph^1	one or two correctors in $\aleph(01)$?
2	Matt 10:2	[1] Ιακωβος \aleph^2 (^{vid}) [2] και ιακωβος \aleph^* (^{vid})	[1] Ιακωβος \aleph^c [2] και ιακωβος \aleph^*	identity of $\aleph(01)$ corrector
3	Matt 22:39	[1] δευτερα \aleph^* [2] δευτερα δε \aleph^2	[1] δευτερα \aleph^* [2] δευτερα δε \aleph^1	identity of $\aleph(01)$ corrector
4	Matt 26:39	[1] <i>omit</i> Luke 22:43–44 C* [2] <i>add</i> Luke 22:43–44 C ³	[1] <i>omit</i> Luke 22:43–44 C* [2] <i>add</i> Luke 22:43–44 C ^{mg}	identity of C(04) corrector
5	Luke 2:14	ευδοκια \aleph^1	ευδοκια \aleph^2	identity of $\aleph(01)$ corrector; INTF transcription has \aleph^1
6	John 1:24	[1] απεσταλμενοι C* [2] οι απεσταλμενοι C ²	[1] απεσταλμενοι C* [2] οι απεσταλμενοι C ³	identity of C(04) corrector

Disagreement About Correctors Between THGNT and NA28				
	Passage	THGNT	NA28	Issue/Disagreement
7	John 1:39	[1] οψεσθε C* [2] ιδετε C ² (ηδετει)	[1] οψεσθε C* [2] ιδετε C ³	identity of C(04) corrector
8	John 3:34	[1] το πνευμα B ¹ [2] omit B*	[1] το πνευμα B ² [2] omit B*	identity of B(03) corrector
9	John 5:3b-4	[1] add 5:3b-4 C ² [2] omit C*	[1] add 5:3b-4 C ³ [2] omit C*	identity of C(04) corrector
10	John 6:22	[1] εκεινο εις ο ενεβησαν οι μαθηται του ιησου N* (κεινο for εκεινο) N ^{2a} (and omit εν) [2] omit N ^{2b}	[1] εκεινο εις ο ενεβησαν οι μαθηται του Ιησου N* [2] omit N ²	one or two corrections in N(01)?
11	John 6:39	[1] τουτο δε εστιν το θελημα του πεμφαντος με [2] τουτο δε εστιν το θελημα του πεμφαντος με πατρος N ^{2a} [3] omit N* N ^{2b}	[1] τουτο δε εστιν το θελημα του πεμφαντος με N ² [2] τουτο δε εστιν το θελημα του πεμφαντος με πατρος [3] omit N*.2b	identity of N(01) corrector
	Acts 10:12	[1] τα ερπετα C* [2] τα ερπετα C ²	[1] ερπετα C* [2] τα ερπετα C ^{2vid}	
12	Acts 23:10	γινομενης N* (-μενος for -μενης) N ¹ N ²	γινομενης N	one or two corrections in N(01)?
13	Acts 25:22	[1] omit εφη N* N ^{2b} [2] add εφη N ^{2a} (only ε)	[1] omit εφη N [2] add εφη	one or two corrections in N(01)?

Disagreement About Correctors Between THGNT and NA28				
	Passage	THGNT	NA28	Issue/Disagreement
14	Rom 3:12	[1] ποιων \aleph^1 [2] ο ποιων $\aleph^* \aleph^2$	[1] ποιων \aleph^{2a} [2] ο ποιων $\aleph^{*.2b}$	identity of $\aleph(01)$ corrector
15	Rom 5:2	[1] τη πιστει $\aleph^* \aleph^2$ [2] εν τη πιστει \aleph^1	[1] τη πιστει $\aleph^{*.c}$ [2] εν τη πιστει \aleph^1	identity of $\aleph(01)$ corrector; UBS4/5 has $\aleph^{*.2}$ for τη πιστει (thus agreeing with THGNT)
16	Rom 5:6	omit $\epsilon\tau\iota^2$ $D^1 D^2$ CNTTS cites D^c for omitting $\epsilon\tau\iota^2$	omit $\epsilon\tau\iota^2$ D^1	one or two corrections in D(06)? $\epsilon\tau\iota^2$ has cancellation dots
17	Rom 6:11	νεκρους μεν $D^* D^2$	νεκρους μεν $D^{*.c}$	identity of D(06) corrector
18	Rom 8:24	[1] βλεπει τις B^* [2] βλεπει τις τι B^1	[1] βλεπει τις B^* [2] βλεπει τις τι B^2	identity of B(03) corrector; UBS4/5 have B^1 for βλεπει τις τι (thus agreeing with THGNT)
19	Rom 11:31	[1] αυτοι νυν D^* [2] αυτοι D^2	[1] αυτοι νυν $D^{*.c}$ [2] αυτοι D^1	identity of D(06) corrector; UBS4/5 has D^2 for αυτοι and $D^{*.3}$ for αυτοι νυν
20	Rom 12:20	[1] εαν D^* [2] εαν ουν D^2	[1] εαν D^* [2] εαν ουν D^1	identity of D(06) corrector
21	Rom 14:12	[1] ουν D^2 [2] omit D^*	[1] ουν D^1 [2] omit D^*	identity of D(06) corrector

Disagreement About Correctors Between THGNT and NA28				
	Passage	THGNT	NA28	Issue/Disagreement
22	Rom 16:5	[1] Ασιας D* [2] αχαιιας D ²	[1] Ασιας D* [2] αχαιιας D ¹	identity of D(06) corrector
23	1 Cor 1:6	[1] χριστου B ¹ [2] θεου B* (vid)	[1] χριστου B ² [2] θεου B*	identity of B(03) corrector
24	1 Cor 1:28	[1] και τα μη D ² [2] τα μη D*	[1] και τα μη D ¹ [2] τα μη D*	identity of D(06) corrector; UBS4/5 cite D ² (thus agreeing with THGNT)
25	1 Cor 2:15	[1] μεν D ² [2] μεν τα D*	[1] μεν D ¹ [2] μεν τα D*	identity of D(06) corrector; UBS4/5 cite D ² (thus agreeing with THGNT)
26	1 Cor 11:3	[1] ο χριστος B ¹ [2] χριστος B*	[1] ο Χριστος B ^c [2] Χριστος B*	identity of B(03) corrector
27	1 Cor 11:24	<i>add κλωμενον</i> D ²	<i>add κλωμενον</i> D ¹	identity of D(06) corrector; UBS4/5 cite D ² (thus agreeing with THGNT)
28	2 Cor 3:9	[1] τη διακονια D* [2] η διακονια D ²	[1] τη διακονια D* [2] η διακονια D ¹	identity of D(06) corrector; UBS4/5 cite D ² (thus agreeing with THGNT)
29	2 Cor 8:24	[1] ενδεικνυμενοι D* [2] ενδειξασθε D ²	[1] ενδεικνυμενοι D* [2] ενδειξασθε D ¹	identity of D(06) corrector; CNTTS cites 06 ^c

Disagreement About Correctors Between THGNT and NA28				
	Passage	THGNT	NA28	Issue/Disagreement
30	2 Cor 12:3	[1] εκτος D ² [2] χωρις D*	[1] εκτος D ¹ [2] χωρις D*	identity of D(06) corrector; CNTTS cites 06 ^c Tischendorf has D ^b
31	2 Cor 13:2	[1] add γραφω D ² [2] omit D*	[1] add γραφω D ² [2] omit D ^{*.c}	identity of D(06) corrector; NA28 adds D ^c for omission
32	Gal 1:4	[1] περι Ν* [2] υπερ Ν ²	[1] περι Ν* [2] υπερ Ν ¹	identity of Ν(01) corrector
33	Gal 1:8	[1] ευαγγελιζητε υμας D* [2] ευαγγελιζητε υμιν D ²	[1] ευαγγελιζητε υμας D ^{*.c} [2] ευαγγελιζητε υμιν D ²	identity of D(06) corrector; NA28 adds D ^c for υμας
34	Gal 1:11	[1] γαρ D* [2] δε D ¹	[1] γαρ D ^{*.c} [2] δε D ¹	identity of D(06) corrector; NA28 adds D ^c for γαρ
35	Gal 5:1	[1] τη ελευθερια χριστος C* [2] τη ελευθερια ουν χριστος C ³	[1] τη ελευθερια χριστος C [2] τη ελευθερια ουν χριστος C ²	identity of C(04) corrector; NA28 also in error citing C rather than C*
36	Col 3:6	[1] επι τους υιους της απειθειας D ¹ [2] omit D*	[1] επι τους υιους της απειθειας D [2] omit	identity of D(06) corrector; Tischendorf and CNTTS have no correction here, although the text is crammed into the inner margin so difficult to examine

Disagreement About Correctors Between THGNT and NA28				
	Passage	THGNT	NA28	Issue/Disagreement
37	Col 3:13	[1] θεος \aleph^* [2] χριστος \aleph^2 [3] unclear \aleph^1	[1] θεος \aleph^* [2] χριστος \aleph^1	one or two corrections in $\aleph(01)$?
38	Col 4:8	[1] γνωτε τα περι ημων D* [2] γνω τα περι υμων D ¹	[1] γνωτε τα περι ημων D*.c [2] γνω τα περι υμων D ¹	NA28 includes D ^c
39	Col 4:15	[1] Νυμφᾶν D ¹ [2] Νυμφαν D* (<i>unaccented</i>)	[1] Νυμφᾶν D ² [2] Νυμφαν (<i>sine acc. D*</i>)	identity of D(06) corrector
40	1 Thess 1:7	[1] τυπον D* [2] τυπους D ²	[1] τυπον D*.c [2] τυπους D ²	NA28 includes D ^c
41	1 Thess 2:7	[1] νηπιοι \aleph^* [2] ηπιοι \aleph^2	[1] νηπιοι \aleph^* [2] ηπιοι \aleph^c	identity of $\aleph(01)$ corrector
42	1 Thess 2:16	[1] εφθακεν D* [2] εφθασεν D ²	[1] εφθακεν D*.c [2] εφθασεν D ²	NA28 includes D ^c
43	2 Tim 4:1	[1] και ³ D* [2] κατα D ²	[1] και ³ D* [2] κατα D ¹	identity of D(06) corrector

Disagreement About Correctors Between THGNT and NA28				
	Passage	THGNT	NA28	Issue/Disagreement
44	Heb 5:1	[1] τε D* (<i>before δωρα</i>) D ² [2] <i>omit</i>	[1] τε [2] <i>omit</i> D ¹	See comments on the NA28 error here above, but there is also disagreement about the identity of the D(06) corrector. NA28 does not specify the reading of D* but implies that it includes τε.

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ABSTRACT

THE TYNDALE HOUSE GREEK NEW TESTAMENT AND NESTLE-ALAND TRADITION AS COMPLEMENTARY, NOT COMPETITIVE CRITICAL EDITIONS

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This dissertation is a detailed comparison of the texts and textual apparatuses of the Tyndale House Greek New Testament (THGNT) and Nestle-Aland tradition (especially the NA27 and NA28). Its thesis is that these two editions should be viewed as complementary rather than competitive editions of the GNT; each has their own unique strengths and weaknesses and the reader who understands these strengths and weaknesses can better use both to their full potential.

Chapter 1 surveys three positives and four negatives about the THGNT among reviewers, then explains the THGNT's text-critical methodology, and the dissertation argument. Chapter 2 discusses the critical texts of the THGNT and NA27/28, focusing on: (1) *why* we need a new GNT, namely, the NA27/28 text is outdated by 50 years; (2) a statistical summary of textual differences; (3) a discussion of the most "significant" differences; and (4) a discussion of editorial (un)certainly in establishing the NT text. Chapter 3 discusses the relationship between the THGNT, NA27, ECM, and the Byzantine text. It surveys changing attitudes towards the Byzantine text and concludes that both the ECM and THGNT push the NA27 text towards the Byzantine text, albeit in a small way focused on grammatical matters. Chapter 4 is a general comparison of the THGNT and NA28 textual apparatuses, explaining the current state of NT textual

apparatuses, and showing the weaknesses of both in light of major text-critical projects such as the ECM.

Chapter 5 is perhaps the most important and focuses exclusively on the THGNT textual apparatus and explains six strengths and three weaknesses. The six strengths of the THGNT are: (1) full transparency on manuscript readings; (2) more precision than the NA28 in areas such as spelling, Latin parallels, and numerical abbreviations; (3) the THGNT exposes NA28 errors in presenting manuscript readings; (4) the THGNT exposes NA28 errors with regard to manuscript corrections; (5) the NA28 will sometimes only provide a negative apparatus (citing only witnesses against its text), but the THGNT will always provide both negative and positive evidence; and (6) despite its small apparatus size, the THGNT actually presents new variant units and additional variants not found in NA28. The three weaknesses (beyond its small size) are: (1) the THGNT also contains erroneous or imprecise readings; (2) the THGNT omits valuable information such as symbols for the Byzantine majority text and Families 1 and 13, and omits some significant variant units; and (3) the THGNT sometimes does not use *vid.* when it should because the cited manuscript is unclear.

The Nestle-Aland editions are excellent, but they are not infallible tools. The THGNT provides a critical text based on 21st-century textual research. The THGNT apparatus is often more transparent, more precise, and more accurate than the NA28's apparatus. And the THGNT apparatus also provides additional variants and entirely new variant units not even found in NA28. Those who neglect the THGNT are overlooking an excellent tool for reading the GNT.

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