

# THE GREEK NEW TESTAMENT

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Fifth Revised Edition

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# THE GREEK NEW TESTAMENT

Edited by

BARBARA ALAND, KURT ALAND, JOHANNES KARAVIDOPOULOS,  
CARLO M. MARTINI, AND BRUCE METZGER

Fifth Revised Edition  
prepared by the

Institute for New Testament Textual Research,  
Münster/Westphalia  
under the direction of  
Holger Strutwolf

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Fifth Revised Edition

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## PREFACE TO THE FIFTH EDITION

This Fifth Edition of the UBS *Greek New Testament* is essentially a further revision of the Fourth Edition, in which important corrections and additions have been made. For example, the readings of the new Papyri 117 through 127 are now included in the critical apparatus.

In the case of the Catholic Letters a fundamentally new approach has been followed. For this part of the New Testament the *Editio Critica Maior* (ECM) is already available. The ECM represents a new level of scientific research on the text and offers a text newly established on this basis. These new insights and results had to be incorporated into the present edition, especially since they are also included in the 28th edition of the *Nestle-Aland Novum Testamentum Graece*, with which the *Greek New Testament* continues to share an identical text.

For this reason the text of the Catholic Letters was taken over from the *Editio Critica Maior* and the apparatus was reconstructed on the basis of this text. A certain inconsistency in the Fifth Edition could not be avoided, because of the wish to transfer achievements made in the context of the ECM to the hand editions. The text of the remaining New Testament writings will remain unchanged until progress with the ECM provides the material and knowledge needed for a sustainable revision of each part in turn.

Work on the Fifth Edition of the *Greek New Testament* has benefitted from generous and substantial support of the Deutsche Bibelgesellschaft by the American Bible Society. This has made it possible for the Fifth Edition of the Greek New Testament to appear relatively soon after the 28th edition of *Nestle-Aland*.

The work of revision was undertaken in Stuttgart by Florian Voss, whom I would like to thank warmly for his commitment over many years. He was supported by colleagues from the Institute for New Testament Textual Research in Münster, especially Klaus Wachtel and Beate von Tschischwitz. The first proofs were read by Wolfgang Richter (Münster). Roger Omanson undertook a thorough revision of the Discourse Segmentation Apparatus and collaborated

in expanding the apparatus of textual differences in modern Bible translations. Lastly, Simon Crisp is to be thanked for checking the language of the Introduction and for much valuable advice.

HOLGER STRUTWOLF, Münster/Westphalia

October 31, 2013

## PREFACE TO THE FIRST EDITION

To meet the growing need for an edition of the Greek New Testament specially adapted to the requirements of Bible translators throughout the world, the American Bible Society, the National Bible Society of Scotland, and the Württemberg Bible Society appointed in 1955 an international and interdenominational committee of textual scholars to prepare such an edition. The three societies were later joined by the Netherlands Bible Society and the British and Foreign Bible Society.

In keeping with its distinctive purpose, the edition has the following special features: (1) a critical apparatus restricted for the most part to variant readings significant for translators or necessary for the establishing of the text; (2) an indication of the relative degree of certainty for each variant adopted as the text; (3) a full citation of representative evidence for each variant selected; and (4) a second apparatus giving meaningful differences of punctuation. Much new evidence from Greek manuscripts and early versions has been cited. A supplementary volume, providing a summary of the Committee's reasons for adopting one or another variant reading, will also be published.

The Committee carried out its work in four principal stages: (1) on the basis of Westcott and Hort's edition of the Greek New Testament, a comparison was made of the text and apparatus of several other editions, including those of Nestle, Bover, Merk, and Vogels, and to some extent those of Tischendorf and von Soden, in order to deter-

mine which of the variant readings warranted further study; (2) data on several thousand sets of variants were gathered, not only from printed editions, commentaries and technical studies, but also from hitherto unused papyri, uncials, minuscules, and lectionaries; (3) about six hundred variations in punctuation which appeared to merit consideration were selected and compared in editions of the Greek text and in the principal English, German, and French translations; and finally, (4) the Greek text was established, the degree of certainty for the reading adopted in the text was estimated, and decisions were made whether or not to include a set of variants in the apparatus.

This edition has certain calculated limitations: (1) the sets of variants have generally been restricted to readings meaningful for translators; consequently there is an appreciable reduction in the number of variants in the apparatus (but there is fuller attestation for the variants selected). (2) Citations of evidence from the major lettered uncials and the Church Fathers have been derived from critical editions of the Greek New Testament, primarily those of Tischendorf and von Soden, but the uncials have been checked where the printed evidence was contradictory or incomplete. (3) As a rule, no attempt has been made to represent the wide range of orthographic variation in the manuscripts; the orthography of Bauer's *Lexicon* (5th edition) has been followed.<sup>1</sup> (4) The cross reference system has been limited to the citation of direct quotations, definite allusions, and literary and other parallels.

The Editorial Committee which was responsible for preparing this edition consisted of Kurt Aland, Matthew Black, Bruce M. Metzger, and Allen Wikgren, with the participation of Arthur Vööbus during the first part of the work. The project was initiated, organized, and administered by Eugene A. Nida, who also took part in Committee discussions, especially those relating to major decisions of policy and

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<sup>1</sup> Exceptions chiefly involve proper names and citations of individual manuscripts within variants. In a few cases the Committee has adopted the spelling proposed for the 6th edition of Bauer (e. g. *Μαθθαῖος*, *Μαθθίας*, and *Μαθθαῖ* for *Ματθαῖος*, *Ματθίας*, and *Ματθαῖ*; *τετρααρχέω* for *τετραρχέω* and *τετρααρχῆς* for *τετραρχῆς*). Aramaic words are printed without accents and breathing marks.

method. J. Harold Greenlee and Robert P. Markham, as secretaries of the Committee, handled a mass of detail with skill and competence. They were assisted by Karen Munson and the staff of the Institut für neutestamentliche Textforschung at Münster/Westf., in particular Klaus Junack, Peter Weigandt, Paolo Ferreira, and Barbara Trill.

The Committee also obtained advice by correspondence with a group of consultants, representative of scholars and churches in many areas, on questions arising during the course of the project.

In the collation and evaluation of versional evidence, special help was provided by Harold K. Moulton and Brynmor F. Price (Itala and Vulgate), N. Joseph Kikuchi (Syriac), Robert McL. Wilson (Coptic), J. A. Huisman (Gothic), A. F. J. Klijn (Armenian), Rochus Zuurmond (Ethiopic, for the Gospel of Matthew), and T. Amse-de Jong (Georgian). In the assembling of lectionary evidence, assistance was provided at Chicago by David Backus. The punctuation apparatus was prepared by J. Harold Greenlee, Robert P. Markham, and Harold K. Moulton.

Of the members of the Committee, Kurt Aland was responsible for the Greek papyri, numbered uncials, and minuscules; Allen Wikgren for the lectionary readings. Matthew Black supervised collations of Syriac data, and Bruce M. Metzger is preparing the supplementary volume.

Since this edition is intended primarily for translators, it is not to be regarded as in competition with other modern editions, e. g. the continuing Nestle-Aland editions, which provide a more restricted selection of data from witnesses on a much wider range of variant readings. It is the intention of the Committee from time to time to revise its work in order to take into account new discoveries and fresh evidence.

KURT ALAND, Münster/Westph.  
MATTHEW BLACK, St. Andrews  
BRUCE M. METZGER, Princeton  
ALLEN WIKGREN, Chicago

August 26, 1965

## PREFACE TO THE THIRD EDITION

The Second Edition of the Greek New Testament, published in September, 1968, contained only a few (although in certain respects quite significant) textual changes. The principal differences between the First and Second Editions consisted in changes in the evaluation of evidence for the variant readings, i. e., revisions in the A, B, C, and D ratings. The Third Edition, however, contains a more thorough revision of the Greek text. In a series of meetings the Committee (including Carlo M. Martini, who has been a member of the Committee for both the Second and Third Editions) undertook a thorough review of the text of the First Edition by carefully considering not only a number of suggestions made by specialists in the field of New Testament studies, but also numerous recommendations resulting from the experience of the members of the Committee as they worked with the text of the First Edition. The greater part of these suggestions for further modification came from Kurt Aland, who had been making a detailed analysis of changes proposed for the 26th edition of the Nestle-Aland text. A number of these were textual alterations which had not been previously discussed by the Committee in their work on the First Edition. As a result of the Committee's discussions, more than five hundred changes have been introduced into this Third Edition.

The Committee, sponsored by the United Bible Societies, has thus been able to establish a single text for the Third Edition Greek New Testament and for the 26th edition of the Nestle-Aland text. That this step marks a significant advance will be obvious to all who work with the Greek text of the New Testament. At the same time the goals of both publications remain unchanged. The 26th edition of the Nestle-Aland text will develop even further in the direction of handy-sized scientific edition through an extension and improvement of the critical apparatus, and this Greek New Testament will continue to cite more extensive evidence for a more select number of variants. Though the arrangement and format of the two publica-

tions will be different, the texts will be the same, and both will be published under the editorship of the Committee.

All the textual changes agreed upon by the Committee are incorporated into this Third Edition. These changes, of course, involve corresponding alterations in the critical apparatus. The editorial work has been undertaken by the Institut für neutestamentliche Textforschung in Münster/Westphalia, under the direction of K. Juhnack, Secretary to the Committee. Editorial changes decided upon by the Committee include the transposition of the pericope John 7.53–8.11 from the end of the Gospel to its traditional location, with the double brackets retained. Several minor errors both in the text and in the apparatus have been corrected, and some alterations have been made in the evaluation of evidence. *A Textual Commentary on the Greek New Testament* (1971), edited by Bruce M. Metzger on behalf of the Committee, is based on this Third Edition.

Certain additions which are important for translation committees have been incorporated into the punctuation apparatus, but the citations of evidence from the Translator's New Testament (based on earlier preliminary publications) have been eliminated. The evidence for Old Testament quotations has been thoroughly reviewed, both in the text and in the references. The Index of Quotations has been completely rewritten, now calling attention only to those passages which are clearly quotations from the Old Testament, and eliminating references to words and phrases which are only allusions or literary echoes. A second part, listing the Old Testament quotations in their New Testament order, has been added to the Index of Quotations. The responsibility for the revision of the punctuation apparatus and the citations of quotations has rested with the Translations Department of the American Bible Society, which has worked closely with the Institut für neutestamentliche Textforschung in Münster.

Plans are already under way for a Fourth Edition of the Greek New Testament, which will contain a correspondingly thorough revision of the textual apparatus, with special emphasis upon evidence from the ancient versions, the Diatessaron, and the Church Fathers. In addition, the evidence from Greek manuscripts will be carefully

controlled by direct comparison with manuscript readings. This will apply particularly to the evidence which could not be so treated in previous editions. In the listing of manuscript evidence, the Introduction to the Third Edition contains only the completely necessary modifications (for example, the expansion of the lists of Greek manuscripts cited for particular isolated readings), but the Fourth Edition will have a completely new treatment of textual data.

January, 1975

## PREFACE TO THE FOURTH EDITION

After the Third Edition of the United Bible Societies' *Greek New Testament* was issued, realizing a common single text for both GNT and the 26th edition of the *Novum Testamentum Graece* (Nestle-Aland), the Committee made plans for a thorough revision of the GNT apparatus in all of its aspects. The familiar established format of the edition was never basically questioned, but its reliability, clarity, and the accuracy of its information required improvement in order to meet the needs of its many users. The results of many years of research are now available, most important among which are the following points.

The GNT continues to offer "more extensive evidence for a more select number of variants" (Preface to the Third Edition, p. xi), but the selection of passages for the apparatus was thoroughly reviewed by the Committee. This resulted in eliminating from the apparatus a large number of variant units where the readings were of minor significance, concerned only with the minutest textual variations, and including others having a greater importance for the reader's understanding of the history of the text and exegesis.

Further, the Committee also redefined the various levels in the evaluation of evidence on the basis of their relative degrees of

certainty. Thus the evaluations of all the 1438 sets of variants cited in the apparatus have been completely reconsidered.

Finally, in every instance very careful consideration was given to the selection of representatives for each group of witnesses in order to reflect faithfully the character of the textual tradition and exclude elements of uncertainty. This is discussed in more detail in the Introduction.

While work on this new edition was proceeding, the consultants of the UBS Translations Department in New York (especially Roger Omanson) proposed and developed a revision of the punctuation apparatus. In its new form this *segmentation apparatus* no longer indicates all the punctuation marks found in representative modern translations, because differences in the systems followed in the various editions could lead to confusion. Instead, they note only the major and minor divisions as they bear on the interpretation of the text.

The text of the edition has remained unchanged. This should not be misunderstood to mean that the editors now consider the text as established. Work on the text of the Holy Scriptures continues to be a task of concern for each of the editors who will offer the results of their research in future editions of the *Greek New Testament*. Yet the editors feel that at the present time this responsible research has not yet advanced sufficiently to authorize making specific changes in the text. The Committee is always genuinely grateful to readers for their proposals and suggestions.

The principles underlying the present revision were established at a long working session of the Committee in 1981 for which detailed preparations had been made. At that time the decisions were made for eliminations and inclusions in the apparatus of variant readings, and also for reconsidering the evaluation of readings. The guidelines for witnesses to be included in the apparatus were also thoroughly discussed and established. There were some further refinements made as particular issues continued to be discussed among the edi-

tors through succeeding years. Participants always included Kurt Aland and also Jan de Waard, who succeeded doyen Eugene Nida representing the whole Committee and the United Bible Societies.

The organization and implementation of the work, including the selection, collation, and multiple checking of the various groups of witnesses, was done in the Institute for New Testament Textual Research at Münster/Westfalen, with the assistance of specialists from elsewhere to whom we are deeply grateful. While their fields and contributions are described in the Introduction, their names are repeated here: H. J. Frede of Beuron (Latin manuscripts and Church Fathers), Chr. Hannick (Armenian, Georgian, Old Church Slavonic), E. Hammerschmidt (Ethiopic), Dom Louis Leloir (Diatessaron). All our colleagues in the Institute for New Testament Textual Research at Münster have been engaged through the years with work on the *Greek New Testament*. Their particular responsibilities are indicated at the appropriate places in the Introduction. Special acknowledgment is due to K. Junack for editing the critical apparatus from the mass of individual manuscripts in varying formats contributed by the participating scholars. For their labors in proofreading at various stages of production we are indebted to B. Köster, K. Wachtel, and M. Welte. All the working sessions, meetings, and individual projects were sponsored by the United Bible Societies, and the work in the Münster Institute by the Hermann Kunst Foundation for New Testament Textual Research.

BARBARA ALAND, Münster/Westph.

KURT ALAND, Münster/Westph.

JOHANNES KARAVIDOPOULOS, Thessaloniki

CARLO M. MARTINI, Milano

BRUCE M. METZGER, Princeton

October, 1992



# INTRODUCTION

## I. The Fifth Edition

The Fifth Edition of *The Greek New Testament* is, like its predecessors, intended to enable its readers to read, understand, and translate the New Testament in its original language in as competent and skilled a manner as possible. To meet this aim the edition was revised in two ways. On the one hand, several improvements have been introduced that concern the entire New Testament (see below I.1). In the Catholic Epistles, on the other hand, the edition has been made consistent with the *Editio Critica Maior*<sup>1</sup> (ECM) of the Greek New Testament, which entailed some fundamental changes in this part of the New Testament (see below I.2), including textual changes in the base text. This orientation towards the ECM was approved by the editorial committee of *The Greek New Testament* and seemed a natural step, because the text of the ECM has been established on the basis of all the relevant material from the Greek manuscripts, the early versions, and the Church Fathers.

### 1. Revision of the Whole Edition

Since the Third (corrected) Edition, the text of *The Greek New Testament* has been identical with that of the Nestle-Aland *Novum Testamentum Graece*, apart from differences in punctuation and capitalization, and a few differences in matters of spelling. The latter were harmonized in the present edition. Hence, in matters of spelling the Fifth Edition of *The Greek New Testament* is fully consistent with the 28th edition of the *Novum Testamentum Graece*.

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<sup>1</sup> *Novum Testamentum Graecum – Editio Critica Maior IV. The Catholic Letters*, ed. B. Aland, K. Aland†, G. Mink, H. Strutwolf, K. Wachtel. Stuttgart: German Bible Society, 2nd rev. edition 2013.

In the case of the textual apparatus several changes from the Fourth Edition need to be mentioned. First, the readings of the newly discovered Papyri 117–127 have been introduced. Papyrus 127 in particular is worth mentioning because at several instances in Acts it presents a text similar to Codex Bezae (05).

Second, at the end of the list of witnesses in the textual apparatus the reader will immediately notice new abbreviations. These represent selected modern Bible translations (English, German, French, and Spanish). All instances where the text of these translations is based on a variant reading instead of the main text of *The Greek New Testament* are indicated. It may be of interest for translators as well as for other readers of these Bible translations to see where the respective translations differ from the main text of *The Greek New Testament*. It should be noted, however, that these translations are of course not witnesses to the Greek text. In fact, their inclusion in the textual apparatus is based on practical considerations, since it did not seem advisable to create another, separate apparatus. But the reader should be aware of the categorical difference between these Bible translations and the textual witnesses listed at the beginning of the apparatus units. Further details are given below on p. 46\* ff.

Finally, it should be noted that the Discourse Segmentation Apparatus has undergone a thorough revision (cf. p. 51\* ff.).

## 2. Revision of the Catholic Letters

The *Editio Critica Maior* (ECM) sets new standards in providing source material relevant to the history of the text and in analyzing it systematically. Naturally the Fifth Edition of *The Greek New Testament* has benefitted from the research results of the ECM. This relates to the base text as well as to the textual apparatus.

### 2.1 The Text

Compared to the Fourth Edition, the text differs at the following 33 passages:

	<b>ECM/NA28/UBS5</b>	<b>NA27/UBS4</b>
<b>Jas</b>		
1.20	οὐ κατεργάζεται	οὐκ ἐργάζεται
2.3	ἢ κάθου ἐκεῖ	ἐκεῖ ἢ κάθου
2.4	καὶ οὐ διεκρίθητε	οὐ διεκρίθητε
2.15	λειπόμενοι ὧσιν	λειπόμενοι
4.10	τοῦ κυρίου	κυρίου
<b>1 Pe</b>		
1.6	λυπηθέντας	λυπηθέντες
1.16	om.	[ὅτι]
1.16	om.	[εἶμι]
2.5	om.	[τῷ]
4.16	μέρει	ὀνόματι
5.1	τούς	οὓν
5.9	om.	[τῷ]
5.10	om.	[Ἰησοῦ]
<b>2 Pe</b>		
2.6	ἄσεβεῖν	ἄσεβέ[σ]ιν
2.11	παρὰ κυρίῳ	παρὰ κυρίου
2.15	καταλιπόντες	καταλειπόντες
2.18	ὄντως	ὀλίγως
2.20	om.	[ἡμῶν]
3.6	δι' ὄν	δι' ὧν
3.10	οὐχ εὐρεθήσεται	εὐρεθήσεται
3.16	ταῖς ἐπιστολαῖς	ἐπιστολαῖς
3.16	στρεβλώσουσιν	στρεβλοῦσιν
3.18	om.	[ἀμήν]
<b>1 Jn</b>		
1.7	om.	δέ
3.7	παιδιά	τεκνία
5.10	ἐν αὐτῷ	ἐν ἑαυτῷ
5.18	ἑαυτόν	αὐτόν
<b>2 Jn</b>		
5	γράφων σοι καινὴν	καινὴν γράφων σοι
12	ἢ πεπληρωμένη	πεπληρωμένη ἢ

**3 Jn**

4	ἀληθεία	τῇ ἀληθεία
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**Jd**

5	ἅπαξ πάντα ὅτι Ἰησοῦς	πάντα ὅτι [ὁ] κύριος ἅπαξ
18	om.	[ὅτι]
18	om.	[τοῦ]

The reconstructed text of the Catholic Letters reflects the ECM in one further respect. Passages for which the editors of the ECM had to leave open the decision as to which of the variants is the initial text are specially marked. The ECM has a split guiding line at these passages. In *The Greek New Testament* the reading text remains unchanged in such cases, but the sign ♦ (diamond) follows the word or phrase in question. If there is an apparatus unit at such a place the same sign will be found at the citation in the apparatus of the variant seen as equal to the reading text. At most places, however, there is no apparatus unit because the textual differences are of no relevance for translation and exegesis. For these places the text of the alternative readings can be found in an appendix on p. 890. For information about the attestation of the two different readings and about other variants at these places the reader is invited to consult either the ECM or the 28th Edition of the *Novum Testamentum Graece*.

## 2.2 The Textual Apparatus

For the Fifth Edition, a general revision of the *selection of apparatus units* did not seem advisable. In the Catholic Epistles, however, four new passages were selected for inclusion in the apparatus, two of them at places where the textual basis for text changes needed to be displayed in the apparatus (1 Pe 4.16; 2 Pe 3.6), and the other two at places of importance for translation and exegesis (1 Jn 5.6; Jd 15). At the same time, 11 passages previously included were removed, because the variants affect translation and exegesis only marginally. In addition, for the sake of clarity, at some places either two apparatus units were combined or one apparatus unit was split into two.

The *selection of witnesses* to be cited in the apparatus has been reviewed in light of the ECM, because the preparation of this edition led to a reevaluation of the Greek witnesses (papyri, majuscules, minuscules) and their relationship to the initial text of the New Testament. For this purpose a new scholarly method was developed, the Coherence-Based Genealogical Method (in what follows “coherence method”).<sup>2</sup> One essential concept of this method is that of “potential ancestor”. One of two textual witnesses may be classified as potential ancestor of the other, if it more often supports a variant from which the variant of the other witness can be derived. Some witnesses have many, others have a few or only one potential ancestor. The percentages of agreement between the witnesses compared are used to arrange the potential ancestors of a witness in a ranking order, according to their degree of relationship. The method can also be applied to a comparison with the reconstructed initial text. Hence it is possible to define for which manuscript texts the initial text has the highest rank among their potential ancestors. In the Catholic Epistles this is the case – apart from a couple of highly fragmented papyri and majuscules – for the following 18 manuscripts:

Ⲙ (01), A (02), B (03), C (04), P (025), Ψ (044), 048, 5, 81, 436, 442, 1175, 1243, 1735, 1739, 1852, 2344, 2492.

The text of these manuscripts is more closely related to the initial text than to any manuscript text. 468, an important witness to the 13th century Byzantine text, also ranks among manuscripts of this category. However, as the Byzantine text is very well represented, 307 from the 10th century was selected instead of 468. These are close relatives, but the decision was made in favor of 307 because its text represents an early branch of the Byzantine tradition which diverges from the mainstream.

For 88 and 1881, the initial text is the most closely related potential ancestor in one writing only, for 88 in the Letter of Jude, for 1881 in

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<sup>2</sup> See Gerd Mink: Contamination, Coherence, and Coincidence in Textual Transmission: The Coherence-Based Genealogical Method (CBGM) as a Complement and Corrective to Existing Approaches. In: K. Wachtel and M. Holmes (ed.), *The Textual History of the Greek New Testament* (SBL Text-Critical Studies 8), Atlanta 2011, pp. 141–216.

the First Letter of John. Consequently they are cited for these texts only.

33 continues to be a consistently cited witness, not because of its relevance for reconstructing the text, but because of its interesting special readings.

1448 and 1611 represent the well-known group of manuscripts transmitting the text translated by Thomas of Harkel in 616.

Finally, 642, a minuscule from the 14th century, was numbered among the consistently cited witnesses because it documents the text of a group of late Byzantine witnesses, a text with several peculiarities. The following members of this group are cited in the ECM: 218, 808, 1127, 1359, 1563, 1718, 2374.

In addition, all the papyri containing the text of the Catholic Letters were included.

Jas	ⲡ <sup>20</sup> , ⲡ <sup>23</sup> , ⲡ <sup>54</sup> , ⲡ <sup>74</sup> , ⲡ <sup>100</sup>
1 Pe	ⲡ <sup>72</sup> , ⲡ <sup>74</sup> , ⲡ <sup>81</sup> , ⲡ <sup>125</sup>
2 Pe	ⲡ <sup>72</sup> , ⲡ <sup>74</sup>
1 Jn	ⲡ <sup>9</sup> , ⲡ <sup>74</sup>
2 Jn	ⲡ <sup>74</sup>
3 Jn	ⲡ <sup>74</sup>
Jd	ⲡ <sup>72</sup> , ⲡ <sup>74</sup> , ⲡ <sup>78</sup>

These witnesses are identical with the so-called consistently cited witnesses of the *Novum Testamentum Graece*, 28th edition.

Regarding the versions and the quotations from patristic literature *The Greek New Testament* still offers a wider range of witnesses than the ECM and also the *Novum Testamentum Graece*.

Finally it should be noted that all the apparatus units of *The Greek New Testament* were double-checked on the basis of the ECM, and as a result of this a small number of corrections have been made.

## II. The Text

Apart from the above-mentioned text changes in the Catholic Epistles and the other minor spelling changes, this Fifth Edition reproduces the Greek text of the Third (corrected) and of the Fourth Edition. Its text is identical with the 28th edition of the Nestle-Aland *Novum Testamentum Graece*.

The paragraph divisions and section headings remain as before, based on the model prepared by the United Bible Societies for the use of translators. These have proved their worth. They are largely similar to those of the New Revised Standard Version and of the Nestle-Aland Greek-English edition. Cross-references to parallel passages are found immediately under the section headings.

Superscript numerals in the text refer to the critical apparatus. These are in series, beginning afresh with each chapter. Verse numbers in the apparatus appear in bold face type. Superscript letters refer to the *segmentation apparatus*.

Bold face type is used to identify direct quotations from the Old Testament. Quoted poetic passages and passages with a clear formal structure are indented, exactly as in the preceding editions. The punctuation agrees essentially with that of the Nestle-Aland edition, with the exception of certain small differences (e. g., a capital letter introducing direct speech, preceded by a comma, etc.). Such differences generally have no bearing on the division of the text.

[ ] Brackets in the text indicate that the enclosed word, words, or parts of words may be regarded as part of the text, but that in the present state of New Testament textual scholarship this cannot be taken as completely certain. Such passages have a C-rating in the critical apparatus. If the variant is of minor grammatical significance with no appreciable bearing on translation, no note is taken of it in the apparatus.

In the Catholic Letters, the sign ◆ (diamond) follows the word or passage where two different variants could equally well be adopted as the reconstructed initial text. See p. 4\* above.

[ ] Double brackets in the text indicate that the enclosed passages, which are usually rather extensive, are known not to be a part of the orig-

inal text, but an addition at a very early stage of the tradition. They are included with the text in this way because of their antiquity and the position they have traditionally enjoyed in the church (e. g., Jn 7.53-8.11).

### III. The Textual Apparatus

For the Fourth Edition the selection of passages for the apparatus underwent considerable revision. The intention was to provide an apparatus where the most important international translations of the New Testament show notes referring to textual variants or even have differences in their translations or interpretations. Other groups of variants were included when for various reasons they were significant and worthy of consideration. For the Fifth Edition only a small number of apparatus units in the Catholic Letters were added, while others were removed (see p. 4\* above).

#### 1. The Evaluation of Evidence for the Text

On the basis of generally accepted principles of textual analysis the Committee took into account the widest possible range of manuscript readings as well as all internal considerations concerning the origin and transmission of the text. But since in a number of instances the evidence from such sources points to the possibility of different solutions and thus involves different degrees of certainty with respect to the form of the original text, the letter A, B, C, or D has been employed within braces { } at the beginning of each apparatus item so as to mark one of four levels of certainty, as representing in large measure the difficulties encountered by the Committee in making textual decisions.

The letter A indicates that the text is certain.

The letter B indicates that the text is almost certain.

The letter C, however, indicates that the Committee had difficulty in deciding which variant to place in the text.<sup>3</sup>

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<sup>3</sup> For a discussion of C-rated variants with brackets, see p. 7\*.

The letter D, which occurs only rarely, indicates that the Committee had great difficulty in arriving at a decision.

At places with a diamond (◆) there is no ranking because no final textual decision seemed possible. Hence, the diamond as such signifies the highest level of uncertainty.

## 2. The Selection of Witnesses from Manuscripts, Versions, and Quotations from Church Fathers

The purpose of selecting witnesses for the critical apparatus was generally to provide a broad number of witnesses that would be significant and representative of the whole tradition for the limited number of variation units noted in the apparatus of this edition. The emphasis is therefore naturally on Greek manuscripts of the New Testament. This resulted in a selection based on verifiable tests of the entire Greek manuscript tradition carried out at the Institute for New Testament Textual Research in Münster. The criterion for acceptance of evidence from the versions and Church Fathers was the availability of all reliable evidence for their New Testament text on the basis of current scholarly research. Evidence which did not meet this standard was rejected in order to avoid the possibility of misleading inferences. The Committee established the following guidelines for the different groups of witnesses.

## 3. The Greek Text Manuscripts

### 3.1 The Selection

With the exception of the Catholic Letters (see below) the selection of Greek text manuscripts has remained unchanged in the Fifth Edition.

All the *papyri* (designated by an initial Ϙ) are included. If any of the fragments are not cited in the apparatus, it is because they are not extant for the passages selected for the apparatus.

All the *majuscule manuscripts* (designated by capital letters or an initial 0) are included from the categories I, II (manuscripts of a special quality, corresponding to the so-called Alexandrian text), III

(texts of varied origin, with a distinctive character and partly with considerable Byzantine influence), and IV (manuscripts with a paraphrastic text, corresponding to the so-called Western text). For a more detailed definition of these manuscript categories and their significance in textual criticism as a tool for grouping manuscripts, see K. and B. Aland, *The Text of the New Testament*, 2nd edition, pp. 106f., 317–337. The Committee made use of these categories in selecting manuscripts because they provide the only tool presently available for classifying the whole manuscript tradition of the New Testament on an objective statistical basis. The assignments of all important Greek New Testament manuscripts to these categories are given in the above-mentioned book, pp. 107–140. Majuscules with a Byzantine text (category V) are represented by the group symbol *Byz*, along with all the other Byzantine manuscripts. The most important Byzantine majuscules are represented in brackets [ ] after the symbol *Byz* as individual witnesses to this text type: in the Gospels the majuscules so cited include E F G H N O P Q Σ, in Acts L P, in Paul K L P, and in Revelation P 046. The full range of the Byzantine text type, which especially in the earlier manuscripts is not characterized by complete uniformity, is documented in this way.

All the *minuscule manuscripts* (designated by simple arabic numerals) are included from categories I and II. From category III some ten manuscripts have been selected as representative in each part of the New Testament (Gospels, Acts, Paul, Revelation). There are no minuscules in category IV which represent the text type of the so-called Western text of Codex D (05) in its pure form. Sometimes some minuscules are claimed for or regarded as related to the Western text, e. g., the well-known minuscule 614 in Acts. These minuscules, of course, are represented in the edition, because they have already been selected under category III. Minuscules of the Byzantine text type (category V) are represented by the symbol *Byz*. In addition to these selected manuscripts which are regularly cited, some other Greek manuscripts are also mentioned occasionally when they support a significant reading (e. g., Mk 16.8 (3) manuscript 304).

In this way the critical apparatus offers a broad and through the 9th century almost complete account of manuscript attestation based on

clearly defined grounds. Each manuscript that is cited individually has a certain number, and sometimes a considerable number, of early and independent readings for which it deserves consideration. In a few instances, where the place of a manuscript among the categories is not quite certain, it is cited regularly and individually. All the collating and checking of manuscripts was the responsibility of the Institute for New Testament Textual Research in Münster.

The selection of Greek text manuscripts for the Catholic Letters is based on the coherence method that was applied in connection with the ECM (see p. 5\* above) and thus on a different scholarly approach. Only occasionally additional manuscripts are cited if they provide a reading that is of special interest for exegesis and translation. The most important Byzantine majuscules are still mentioned in brackets after the group symbol *Byz*. These are the manuscripts K L P.

### 3.2 The Presentation

The manuscripts appear in the apparatus in the order of papyri, majuscules, minuscules, and lectionaries (cf. p. 12\*ff.), and within each group in the alphabetical or numerical order of their Gregory/Aland identification. Manuscripts are always named individually, with the exception of two groups which conventionally have been known as  $f^1$  (manuscripts 1, 118, 131, 209, 1582, and others) and  $f^{13}$  (manuscripts 13, 69, 124, 174, 230, 346, 543, 788, 826, 828, 983, 1689, 1709, and others). For these the following rule is observed: the leading manuscripts 1 and 13, and also 828, are cited separately when they support an independent variant in contrast to the remaining members of their respective groups which support a Byzantine reading. In such instances the other members of the group  $f^1$  are subsumed under the symbol *Byz*; the group symbol  $f^{13}$ , however, is retained even when the leading manuscript 13 reads independently.

At the beginning of each entry in the apparatus is printed the reading which is considered original, the form given in the text, followed by all the variant forms found in the selected manuscripts. The symbols for manuscripts, versions, or patristic citations which show insignificant differences from the reading attested are given in parenthe-

ses ( ). More significant differences are printed in parentheses after the symbol for the pertinent witness (cf. e. g., Ac 10.11). This makes for a clearer synopsis of the variants and their mutual relationships. When witnesses from different groups (manuscripts, versions, citations) agree in such a difference, they are brought together within the parentheses instead of remaining in their normal order. For Byzantine letter majuscules which are indicated within brackets [ ], the parentheses appear within the brackets after the group symbol *Byz* (cf. Ac 8.24, etc.). For correctors' hands in manuscripts and for readings which are difficult to decipher, see the list of symbols and abbreviations at the end of the list of manuscripts.

In the following lists all papyri, majuscules, and minuscules used in this edition are recorded. In general, the selected manuscripts are regularly cited in the critical apparatus to the extent that they are free of lacunae or other damage, etc. Some manuscripts, however, are cited only at places of special text-historical relevance (e. g., the "Comma Johanneum" in 1 Jn 5.7-8).

## PAPYRI

<i>Manuscript</i>	<i>Contents</i> <sup>4</sup>	<i>Location</i>	<i>Date</i>
℘ <sup>1</sup>	e	Philadelphia, Pa.	III
℘ <sup>2</sup>	e	Florence	VI
℘ <sup>3</sup>	e	Vienna	VI/VII
℘ <sup>4</sup>	e	Paris	III
℘ <sup>5</sup>	e	London	III
℘ <sup>6</sup>	e	Strasbourg	IV
℘ <sup>7</sup>	e	Kiev	III/IV?
℘ <sup>8</sup>	a	Berlin	IV
℘ <sup>9</sup>	c	Cambridge, Mass.	III
℘ <sup>10</sup>	p	Cambridge, Mass.	IV
℘ <sup>11</sup> [+14?]	p	St. Petersburg	VI

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<sup>4</sup> This column indicates only the contents of the manuscripts which are used in this edition. The abbreviations: e = Gospels; a = Acts; c = Catholic or General Epistles; p = Epistles of Paul; r = Revelation.

<i>Manuscript</i>	<i>Contents</i>	<i>Location</i>	<i>Date</i>
Ps <sup>12</sup>	p	New York	late III
Ps <sup>13</sup>	p	London; Cairo	III/IV
Ps <sup>14[+11?]</sup>	p	Sinai	VI
Ps <sup>15</sup>	p	Cairo	III
Ps <sup>16</sup>	p	Cairo	III/IV
Ps <sup>17</sup>	p	Cambridge	IV
Ps <sup>18</sup>	r	London	III/IV
Ps <sup>19</sup>	e	Oxford	IV/V
Ps <sup>20</sup>	c	Princeton, N. J.	III
Ps <sup>21</sup>	e	Allentown, Pa.	IV/V
Ps <sup>22</sup>	e	Glasgow	III
Ps <sup>23</sup>	c	Urbana, Ill.	early III
Ps <sup>24</sup>	r	Newton Center, Mass.	IV
Ps <sup>25</sup>	e	Berlin	late IV
Ps <sup>26</sup>	p	Dallas, Texas	about 600
Ps <sup>27</sup>	p	Cambridge	III
Ps <sup>28</sup>	e	Berkeley, Calif.	III
Ps <sup>29</sup>	a	Oxford	III
Ps <sup>30</sup>	p	Ghent	III
Ps <sup>31</sup>	p	Manchester	VII
Ps <sup>32</sup>	p	Manchester	about 200
Ps <sup>33[+58]</sup>	a	Vienna	VI
Ps <sup>34</sup>	p	Vienna	VII
Ps <sup>35</sup>	e	Florence	IV?
Ps <sup>36</sup>	e	Florence	VI
Ps <sup>37</sup>	e	Ann Arbor, Mich.	III/IV
Ps <sup>38</sup>	a	Ann Arbor, Mich.	about 300
Ps <sup>39</sup>	e	Rochester, NY	III
Ps <sup>40</sup>	p	Heidelberg	III
Ps <sup>41</sup>	a	Vienna	VIII
Ps <sup>42</sup>	e	Vienna	VII/VIII
Ps <sup>43</sup>	r	London	VI/VII
Ps <sup>44</sup>	e	New York	VI/VII
Ps <sup>45</sup>	ea	Dublin; Vienna	III
Ps <sup>46</sup>	p	Dublin; Ann Arbor, Mich.	about 200

<i>Manuscript</i>	<i>Contents</i>	<i>Location</i>	<i>Date</i>
℘ <sup>47</sup>	r	Dublin	late III
℘ <sup>48</sup>	a	Florence	late III
℘ <sup>49</sup>	p	New Haven, Conn.	late III
℘ <sup>50</sup>	a	New Haven, Conn.	IV/V
℘ <sup>51</sup>	p	Oxford	about 400
℘ <sup>52</sup>	e	Manchester	about 125
℘ <sup>53</sup>	ea	Ann Arbor, Mich.	III
℘ <sup>54</sup>	c	Princeton, N.J.	V/VI
℘ <sup>55</sup>	e	Vienna	VI/VII
℘ <sup>56</sup>	a	Vienna	V/VI
℘ <sup>57</sup>	a	Vienna	IV/V
[℘ <sup>58</sup> ]	cf. ℘ <sup>33</sup>		
℘ <sup>59</sup>	e	New York	VII
℘ <sup>60</sup>	e	New York	VII
℘ <sup>61</sup>	p	New York	about 700
℘ <sup>62</sup>	e	Oslo	IV
℘ <sup>63</sup>	e	Berlin	about 500
℘ <sup>64[+67]</sup>	e	Oxford; Barcelona	about 200
℘ <sup>65</sup>	p	Florence	III
℘ <sup>66</sup>	e	Cologne; Dublin; Cologne	about 200
[℘ <sup>67</sup> ]	cf. ℘ <sup>64</sup>		
℘ <sup>68</sup>	p	St. Petersburg	VII?
℘ <sup>69</sup>	e	Oxford	III
℘ <sup>70</sup>	e	Oxford	III
℘ <sup>71</sup>	e	Oxford	IV
℘ <sup>72</sup>	c	Cologne; Città del Vaticano	III/IV
℘ <sup>73</sup>	e	Cologne	VII
℘ <sup>74</sup>	ac	Cologne	VII
℘ <sup>75</sup>	e	Città del Vaticano	early III
℘ <sup>76</sup>	e	Vienna	VI
℘ <sup>77</sup>	e	Oxford	II/III
℘ <sup>78</sup>	c	Oxford	III/IV
℘ <sup>79</sup>	p	Berlin	VII
℘ <sup>80</sup>	e	Barcelona	III
℘ <sup>81</sup>	c	Trieste	IV

<i>Manuscript</i>	<i>Contents</i>	<i>Location</i>	<i>Date</i>
Ps <sup>82</sup>	e	Strasbourg	IV/V
Ps <sup>83</sup>	e	Louvain	VI
Ps <sup>84</sup>	e	Louvain	VI
Ps <sup>85</sup>	r	Strasbourg	IV/V
Ps <sup>86</sup>	e	Cologne	IV
Ps <sup>87</sup>	p	Cologne	III
Ps <sup>88</sup>	e	Milan	IV
Ps <sup>89</sup>	p	Florence	IV
Ps <sup>90</sup>	e	Oxford	II
Ps <sup>91</sup>	a	Sydney, Australia	III
Ps <sup>92</sup>	p	Cairo	III/IV
Ps <sup>93</sup>	e	Florence	V
Ps <sup>94</sup>	p	Cairo	V/VI
Ps <sup>95</sup>	e	Florence	III
Ps <sup>96</sup>	e	Vienna	VI
Ps <sup>97</sup>	e	Dublin	VI/VII
Ps <sup>98</sup>	r	Cairo	II?
Ps <sup>99</sup>	p	Dublin	about IV
Ps <sup>100</sup>	c	Oxford	III/IV
Ps <sup>101</sup>	e	Oxford	III
Ps <sup>102</sup>	e	Oxford	III/IV
Ps <sup>103</sup>	e	Oxford	II/III
Ps <sup>104</sup>	e	Oxford	II
Ps <sup>105</sup>	e	Oxford	V/VI
Ps <sup>106</sup>	e	Oxford	III
Ps <sup>107</sup>	e	Oxford	III
Ps <sup>108</sup>	e	Oxford	III
Ps <sup>109</sup>	e	Oxford	III
Ps <sup>110</sup>	e	Oxford	IV
Ps <sup>111</sup>	e	Oxford	III
Ps <sup>112</sup>	a	Oxford	V
Ps <sup>113</sup>	p	Oxford	III
Ps <sup>114</sup>	p	Oxford	III
Ps <sup>115</sup>	r	Oxford	III/IV
Ps <sup>116</sup>	p	Vienna	VI/VII

<i>Manuscript</i>	<i>Contents</i>	<i>Location</i>	<i>Date</i>
Ⲑ <sup>117</sup>	p	Hamburg	IV/V
Ⲑ <sup>118</sup>	p	Cologne	III
Ⲑ <sup>119</sup>	e	Oxford	III
Ⲑ <sup>120</sup>	e	Oxford	IV
Ⲑ <sup>121</sup>	e	Oxford	III
Ⲑ <sup>122</sup>	e	Oxford	IV/V?
Ⲑ <sup>123</sup>	p	Oxford	IV
Ⲑ <sup>124</sup>	p	Oxford	VI
Ⲑ <sup>125</sup>	c	Oxford	III/IV
Ⲑ <sup>126</sup>	p	Florence	IV
Ⲑ <sup>127</sup>	a	Oxford	V

### MAJUSCULES

Majuscule fragments which have been identified as parts of the same manuscript are cited in the apparatus by the number with which they are associated in the list of manuscripts below. Such related fragments are noted in the list under the fragment with the lowest number (e. g., T 029 now incorporates 0113, 0125, and 0139). Fragments which by error or by confusion have been identified by the same number but actually represent different manuscripts appear in the list with their new numbers. Their traditional numbers are assigned in parentheses to such manuscripts (e. g., new 0121 = 0121a). These adjustments conform to the second edition of K. Aland, *Kurzgefasste Liste der griechischen Handschriften des Neuen Testaments* (ANTT 1, 1994) and to the *New Testament Virtual Manuscript Room* of the Institute for New Testament Textual Research ([ntvmr.uni-muenster.de](http://ntvmr.uni-muenster.de)).

<i>Manuscript</i> <sup>5</sup>	<i>Contents</i>	<i>Location</i>	<i>Date</i>
Ⲡ 01	eacpr	London: Sinaiticus	IV
A 02	eacpr	London: Alexandrinus	V
B 03	eacp	Città del Vaticano: Vaticanus	IV

<sup>5</sup> Bracketed manuscripts are majuscules with a Byzantine text. As representatives of this text type they are regularly cited following the group symbol Byz.

<i>Manuscript</i>	<i>Contents</i>	<i>Location</i>	<i>Date</i>
C 04	ea	Paris: Ephraemi Rescriptus	V
D 05	ea	Cambridge: Bezae Cantabrigiensis	V
D 06	p	Paris: Claromontanus	VI
[E 07]	e	Basel	VIII
E 08	a	Oxford	VI
[F 09]	e	Utrecht	IX
F 010	p	Cambridge	IX
[G 011]	e	London; Cambridge	IX
G 012	p	Dresden	IX
[H 013]	e	Hamburg; Cambridge	IX
H 015	p	Athos; Kiev; Moscow; Paris; St. Petersburg; Torino	VI
I 016	p	Washington, D. C.	V
[K 018]	cp	Moscow	IX
L 019	e	Paris	VIII
[L 020]	acp	Rome	IX
M 021	e	Paris	IX
[N 022]	e	Athens; Lerma; London; New York; Patmos; Città del Vaticano; St. Petersburg; Thessalonica; Vienna	VI
[O 023]	e	Paris	VI
[P 024]	e	Wolfenbüttel	VI
[P 025]	acpr	St. Petersburg	IX
[Q 026]	e	Wolfenbüttel	V
S 028	e	Città del Vaticano	949
T 029	e	Città del Vaticano; New York	V
+0113		Paris	
0125		Paris	
0139		Paris	
W 032	e	Washington, D. C.	IV/V
X 033	e	Munich	X
Z 035	e	Dublin	VI
Γ 036	e	Oxford	X
Δ 037	e	St. Gall	IX

<i>Manuscript</i>	<i>Contents</i>	<i>Location</i>	<i>Date</i>
Θ 038	e	Tbilisi	IX
Λ 039	e	Oxford	IX
Ξ 040	e	Cambridge	VI
Π 041	e	St. Petersburg	IX
[Σ 042]	e	Rossano	VI
Φ 043	e	Tirana	VI
Ψ 044	eacp	Athos	IX/X
[046]	r	Città del Vaticano	X
047	e	Princeton	VIII
048	acp	Città del Vaticano	V
050	e	Athens; Athos; Moscow; Oxford	IX
051	r	Athos	X
057	a	Berlin	IV/V
058	e	Vienna	IV
059	e	Vienna	IV/V
+0215			
060	e	Berlin	VI
062	p	(formerly: Damascus)	V
066	a	St. Petersburg	VI
067	e	St. Petersburg	VI
068	e	London	V
069	e	Chicago, Ill.	V
070	e	Oxford	VI
+0110		London	
0124		Paris	
0178		Vienna	
0179		Vienna	
0180		Vienna	
0190		Vienna	
0191		Vienna	
0193		Paris	
0202		London	
071	e	Cambridge, Mass.	V/VI
072	e	(formerly: Damascus)	V/VI
073	e	Sinai; St. Petersburg	VI

<i>Manuscript</i>	<i>Contents</i>	<i>Location</i>	<i>Date</i>
+084			
075	p	Athens	X
076	a	New York	V/VI
077	a	Sinai	V
078	e	St. Petersburg	VI
079	e	St. Petersburg	VI
081	p	St. Petersburg	VI
082	p	Moscow	VI
083	e	St. Petersburg	VI/VII
+0112		Sinai	
0235		St. Petersburg	
084	cf. 073		
085	e	St. Petersburg	VI
086	e	London	VI
087	e	St. Petersburg; Sinai	VI
+092b			
088	p	St. Petersburg	V/VI
089	cf. 0293		
091	e	St. Petersburg	VI
092a	cf. 0293		
092b	cf. 087		
094	e	Athens	VI
095	a	St. Petersburg	VIII
+0123			
096	a	St. Petersburg	VII
097	a	St. Petersburg	VII
098	p	Grottaferrata	VII
099	e	Paris	VII
0101	e	Vienna	VIII
0102	e	Athos; Paris	VII
+0138			
0105	e	Vienna	X
0106	e	St. Petersburg; Sinai; Leipzig; Birmingham	VII
+0119			
0107	e	St. Petersburg	VII

<i>Manuscript</i>	<i>Contents</i>	<i>Location</i>	<i>Date</i>
0108	e	St. Petersburg	VII
0109	e	Berlin	VII
0110	cf. 070		
0111	p	Berlin	VII
0112	cf. 083		
0113	cf. 029		
0115	e	Paris	IX/X
0118	e	Sinai	VIII
0119	cf. 0106		
0121	p	London	X
(0121a)			
0121b	cf. 0243		
0122	p	St. Petersburg	IX
0123	cf. 095		
0124	cf. 070		
0125	cf. 029		
0126	e	(formerly: Damascus)	VIII
0127	e	Paris	VIII
0128	e	Paris	IX
0130	e	St. Gall; Zürich	IX
0131	e	Cambridge	IX
0132	e	Oxford	IX
0138	cf. 0102		
0139	cf. 029		
0140	a	Sinai	X
0141	e	Paris	X
0143	e	Oxford	VI
0145	e	(formerly: Damascus)	VII
0146	e	(formerly: Damascus)	VIII
0147	e	(formerly: Damascus)	VI
0148	e	Vienna	VIII
0150	p	Patmos	IX
0155	e	(formerly: Damascus)	IX
0159	p	(formerly: Damascus)	VI
0160	e	Berlin	IV/V

<i>Manuscript</i>	<i>Contents</i>	<i>Location</i>	<i>Date</i>
0161	e	Athens	VIII
0162	e	New York	III/IV
0163	r	Chicago, Ill.	V
0164	e	Berlin	VI/VII
0165	a	Berlin	V
0166	ac	Heidelberg	V
0167	e	Athos; Louvain	VII
0169	r	Princeton, N.J.	IV
0170	e	Princeton, N.J.	V/VI
0171	e	Florence; Berlin	about 300
0172	p	Florence	V
0175	a	Florence	V
0176	p	Florence	V
0177	e	Vienna	X
0178	cf. 070		
0179	cf. 070		
0180	cf. 070		
0181	e	Vienna	IV/V
0182	e	Vienna	V
0183	p	Vienna	VII
0184	e	Vienna	VI
0185	p	Vienna	IV
0186	p	Vienna	V/VI
+0224			
0187	e	Heidelberg	VI
0188	e	Berlin	IV
0189	a	Berlin	II/III
0190	cf. 070		
0191	cf. 070		
0193	cf. 070		
0198	p	London	VI
0199	p	London	VI/VII
0200	e	London	VII
0201	p	London	V
0202	cf. 070		

<i>Manuscript</i>	<i>Contents</i>	<i>Location</i>	<i>Date</i>
0204	e	London	VII
0207	r	Florence	IV
0208	p	Munich	VI
0209	cp	Ann Arbor, Mich.	VII
0210	e	Berlin	VII
0213	e	Vienna	V/VI
0214	e	Vienna	IV/V
0215	cf. 059		
0216	e	Vienna	V
0217	e	Vienna	V
0218	e	Vienna	V
0219	p	Vienna	IV/V
0220	p	Oslo/London	III
0221	p	Vienna	IV
0222	p	Vienna	VI
0223	p	Vienna	VI
0224	cf. 0186		
0225	p	Vienna	VI
0226	p	Vienna	V
0227	p	Vienna	V
0228	p	Vienna	IV
0229	r	(formerly: Florence)	VIII
0231	e	Oxford	IV
0233	e	Münster/Westphalia	VIII
0234	e	(formerly: Damascus)	VIII
0235	cf. 083		
0236	a	Moscow	V
0237	e	Vienna	VI
0238	e	Vienna	VIII
0239	e	London	VII
0240	p	Tbilisi	V
0241	p	Cologny	V/VI
0242	e	Cairo	IV
0243	p	Venice; Hamburg	X

+0121b

## INTRODUCTION

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<i>Manuscript</i>	<i>Contents</i>	<i>Location</i>	<i>Date</i>
0244	a	Louvain	V
0249	e	Oxford	X
0250	e	Cambridge	VIII
0252	p	Barcelona	V
0254	p	(formerly: Damascus)	V
0256	e	Vienna	VIII
0259	p	Berlin	VII
0260	e	Berlin	VI
0261	p	Berlin	V
0262	p	Berlin	VII
0266	e	Berlin	VI
0269	e	London	IX
0270	p	Amsterdam	IV/V
0271	e	London	IX
0274	e	Cairo	V
0275	e	Dublin	VII
0277	e	Florence	VII/VIII
0293	e	Sinai; St. Petersburg	VI
+089			
092a			
0298	e	Barcelona	VIII/IX
0299	e	Paris	X/XI?
0300	e	Cairo	VI/VII

## MINUSCULES

<i>Manuscript</i>	<i>Contents</i>	<i>Date</i>	<i>Manuscript</i>	<i>Contents</i>	<i>Date</i>
1	e	XII	88	c	XII
5	c	XIII	104	p	1087
6	p	XIII	118	e	XIII
13	e	XIII	124	e	XI
28	e	XI	131	e	XIV
33	eacp	IX	157	e	about 1122
61	c	XVI	174	e	1052
69	e	XV	180	e	XII
81	acp	1044	181	a	X

<i>Manuscript</i>	<i>Contents</i>	<i>Date</i>	<i>Manuscript</i>	<i>Contents</i>	<i>Date</i>
205	er	XV	1010	e	XII
209	er	e XIV, r XV	1071	e	XII
221	c	X	1175	acp	X
225	e	1192	1241	ecp	XII
230	e	1013	1243	ec	XI
249	e	XII	1253	e	XV
256	p	XI/XII	1292	ec	XIII
263	p	XIII	1319	p	XII
307	ac	X	1333	e	XI
346	e	XII	1342	e	XIII/XIV
365	p	XII	1409	ac	XIV
424	p	XI	1424	e	IX/X
429	c	XIV	1448	c	XII
436	cp	XI/XII	1505	ec	XII
442	c	XII/XIII	1506	p	1320
453	a	XIV	1573	p	XII/XIII
459	p	1092	1582	e	948
543	e	XII	1611	cr	XII
565	e	IX	1678	a	XIV
579	e	XIII	1689	e	1200?
597	e	XIII	1709	e	XII
610	a	XII	1735	c	X
614	a	XIII	1739	acp	X
629	c	XIV	1841	r	IX/X
636	c	XV	1852	cp	XIII
642	c	XIV	1854	r	XI
700	e	XI	1881	cp	XIV
788	e	XI	1891	a	X
826	e	XII	1912	p	X
828	e	XII	1962	p	XI/XII
892	e	IX	2030	r	XII
918	c	XVI	2050	r	1107
945	ac	XI	2053	r	XIII
983	e	XII	2062	r	XIII
1006	er	XI	2127	p	XII

<i>Manuscript</i>	<i>Contents</i>	<i>Date</i>	<i>Manuscript</i>	<i>Contents</i>	<i>Date</i>
2200	p	XIV	2377	r	XIV
2318	c	XVIII	2464	acp	IX
2329	r	X	2473	c	1634
2344	acr	XI	2492	c	XIV
2351	r	X	2818 (=36a)	a	XII

The following symbols and abbreviations are used in connection with the citation of Greek manuscript evidence.

- f*<sup>1</sup> “*Family 1*”: manuscripts 1, 118, 131, 209, 1582, and others.
- f*<sup>13</sup> “*Family 13*”: manuscripts 13, 69, 124, 174, 230, 346, 543, 788, 826, 828, 983, 1689, 1709, and others (manuscripts 1 and 13 and also 828 are cited separately when they read independently of their groups, cf. above p. 11\*).
- Byz* The reading of the *Byzantine* witnesses, i. e., the text of the great majority of all Greek manuscripts, especially of the second millennium.
- Byz*<sup>pt</sup> One *part* of the *Byzantine* text when its witness is divided, i. e., in contrast to another part. Accordingly this symbol always appears twice in a given set of variants.
- \* The *original* reading of a manuscript (when the reading of a manuscript has been corrected); correlative with <sup>c</sup> or <sup>1,2,3</sup>.
- <sup>c</sup> The reading of the *corrector* of a manuscript; correlative with \*.
- <sup>1,2,3,c</sup> *Successive correctors* of a manuscript in chronological sequence to the extent this can be determined. The symbol <sup>c</sup> at the end of the sequence refers to the latest corrector. Correlative with \*.
- ( ) Parentheses indicate the presence of a *negligible difference* in the witness of the enclosed manuscript to the reading attested.
- [ ] Brackets enclose certain *selected Byzantine manuscripts* immediately following the symbol *Byz* (see above p. 10\*). When the original or corrected reading of 13 or 828 differs from *f*<sup>13</sup>, the correlative witness for the group is bracketed with the sign \* or <sup>c</sup> following the group symbol (cf. Mk 4.28).

- ( ) Parentheses within brackets indicate *negligible differences* in the witness of *selected Byzantine* manuscripts to the reading attested.
- txt The *New Testament* text of a manuscript when it differs from a citation in a Church Father's running commentary (<sup>com</sup>), a marginal reading (<sup>mg</sup>), or a variant reading (<sup>v.r.</sup>).
- com Citations in the running *commentary text* when it differs from the text of the manuscript (<sup>txt</sup>) on which the commentary is based.
- mg Textual evidence contained in the *margin* of a manuscript; correlative with \* or <sup>txt</sup>.
- v.r. A *variant reading* specifically designated in a manuscript as an alternative; correlative with <sup>txt</sup>.
- vid The *most probable* reading of a manuscript where the state of its preservation makes complete verification impossible.
- [*sic*] An abnormality reproduced exactly from the original.
- supp A portion of a manuscript *supplied* by a later hand where the original is missing, usually representing a different text type.

#### 4. The Greek Lectionaries

For the Fourth Edition the lectionaries (designated by the prefix *l*) were thoroughly reviewed, with a fresh selection of manuscripts and completely new collations. Under the direction of J. Karavidopoulos in the Lectionaries Research Center of the University of Thessaloniki a spot-check was made of a large number of Greek lectionaries of different content and different age, including those used in previous editions of *The Greek New Testament*, to determine the range of their textual affinities and to ensure a selection representative of the full spectrum. Manuscripts were selected to include not only the normal Byzantine lectionary text, but also a sampling of those differing from it more or less frequently. The text of the standard edition of the lectionary used in the Greek Church and published by the Apostoliki Diakonia, Athens, is also represented. On the basis of these criteria a total of 30 manuscripts for the Gospels and 40 for the Apostolos were selected for regular citation. Among the Gospel lectionaries are 16 manuscripts with the daily lessons and 14 with the Saturday/Sunday

lessons; among the Apostolos lectionaries are 26 manuscripts with the daily lessons and 13 with the Saturday/Sunday lessons for the period in which Matthew and Luke are read (i. e., approximately, between Pentecost and Christmas). One manuscript has only the weekday lessons for this period. A total of 13 lectionary manuscripts (6 for the Gospels and 7 for the Apostolos) agree with the lectionaries which form the basis of B. Antoniadis' edition of the New Testament (Apostoliki Diakonia, Athens 1988).

In all the passages where they are read, the evidence of the lectionaries is cited in the critical apparatus along with that of the text manuscripts. The group symbol *Lect* represents the agreement of the majority text of the selected lectionaries with the Apostoliki Diakonia edition. Lectionary manuscripts which differ are cited individually with their respective readings. When the Apostoliki Diakonia edition differs from the majority of the selected lectionary manuscripts it is indicated by the symbol *l*<sup>AD</sup>. When ten or more lectionary manuscripts differ from the majority text represented by the symbol *Lect*, both groups are identified as *Lect*<sup>pt</sup>. The agreement of the Apostoliki Diakonia edition with either of these groups is represented by the symbol *Lect*<sup>pt,AD</sup>. When a given passage occurs more than once in a single lectionary manuscript and its witness for a reading is divided, this is indicated by a superscript fraction indicating the frequency of the reading (*l* 866<sup>1/2</sup>; cf. the list of abbreviations following the list of lectionary manuscripts). If a similar symbol (i. e., another *l* 866<sup>1/2</sup>) is not found in support of another reading, agreement with *Lect* may be assumed by default. Special readings which are peculiar to lectionaries and not to be confused with variant readings of the New Testament text, such as are characteristic of lesson incipits, are noted with brief comments.

No mention is made of whether a lectionary reading is from the Synaxarion or the Menologion because in this edition it is the reading itself which is of interest.

## LIST OF LECTIONARIES

<i>Manuscript</i>	<i>Contents</i> <sup>6</sup>	<i>Date</i>	<i>Manuscript</i>	<i>Contents</i>	<i>Date</i>
l 59	a	XII	l 673	e	XII
l 60	ea	1021	l 680	ea	XIII
l 68	e	XII	l 751	ea	XI
l 76	e	XII	l 770	e	X
l 127	e	IX	l 773	e	XI
l 147	a	XII	l 809	a	XII
l 156	a	X	l 813	e	1069
l 165	a	XI	l 858	e	XII
l 170	a	XIV	l 859	e	XI
l 184	e	1319	l 866	e	1174
l 211	e	XII	l 883	a	XI
l 253	e	1020	l 884	a	XIII
l 292	e	IX	l 890	e	1420
l 384	e	XII	l 895	a	XIII
l 387	e	XI	l 921	a	XII
l 422	ea	XIV	l 938	a	XIII
l 514	e	X	l 950	e	1289/90
l 524	e	XII	l 1016	e	XII
l 547	e	XIII	l 1021	ea	XII
l 563	e	IX	l 1074	e	1290
l 590	a	XI	l 1153	a	XIV
l 591	a	XI	l 1154	a	XII
l 592	a	1576	l 1156	a	XIV
l 593	a	XV	l 1159	a	1331
l 596	a	1146	l 1178	a	XI
l 597	a	X	l 1223	e	XIII
l 598	a	XI	l 1298	a	XI
l 599	a	XI	l 1356	a	XI
l 603	a	XI	l 1364	a	XII
l 617	a	XI	l 1365	a	XII
l 672	e	IX	l 1439	a	XII
			l 1441	a	XIII
			l 1443	a	1053
			l 1552	e	985

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<sup>6</sup> e = Gospels; a = Acts and Epistles.

<i>Manuscript</i>	<i>Contents</i>	<i>Date</i>	<i>Manuscript</i>	<i>Contents</i>	<i>Date</i>
<i>l</i> 1590	a	XIII	<i>l</i> 1780	e	XII
<i>l</i> 1627	e	XI	<i>l</i> 1977	ea	XII

The following abbreviations are used in connection with the lectionary evidence.

*Lect* The *majority* of the selected *lectionaries* together with the lectionary text of the Greek Church (i. e., the text of the edition published by Apostoliki Diakonia, Athens).

*l* 68, etc. Individual lectionary manuscripts when they differ from the reading of the majority.

*Lect<sup>pt</sup>* A *part of the lectionary manuscript tradition* (at least 10 manuscripts) which differs from the rest (also designated *Lect<sup>pt</sup>*). This symbol always appears in pairs in the critical apparatus.

*Lect<sup>pt,AD</sup>* A *part of the lectionary manuscript tradition in agreement with the lectionary text of the Greek Church* (i. e., the edition by Apostoliki Diakonia, Athens).

*l*<sup>AD</sup> A reading of the lectionary text of the Greek Church (i. e., the edition by Apostoliki Diakonia, Athens).

*l* 866<sup>1/2</sup> The superscript fraction after the symbol for a lectionary manuscript shows the *relative frequency* of a reading in the *multiple occurrence* of the same passage in a single lectionary manuscript. The second number of the fraction indicates the number of times the passage occurs in the manuscript; the first number indicates how many times it supports the reading attested.

## 5. The Early Versions

The early versions are important witnesses for the Greek text of the New Testament because they derive from a relatively early stage of the tradition. They witness to the early form of the text as it was used at the time and place of their origin and development. It is only the form of the Greek text underlying these translations which is of interest in a manual edition of the Greek New Testament. Intraversional variants are irrelevant. Therefore the versions are cited only in instances where their underlying Greek text may be determined with certainty or with a high degree of probability. In the latter case the citation of the version is qualified by a question mark. Evidence for which there is any serious element of reservation is omitted in order to avoid misleading the reader. The decisions here have been the responsibility of specialists in the respective versions, e. g., Hermann Josef Frede of Beuron for the Latin; G. S. Wendt and Andreas Juckel of Münster for the Syriac; Franz-Jürgen Schmitz and Gerd Mink of Münster for the Coptic; Christian Harnick of Trier for the Armenian, Georgian, and Old Church Slavonic; and Ernst Hammerschmidt of Vienna for the Ethiopic. Versional evidence is not cited regularly, but when it is cited the reader may have confidence in its reliability within the limits indicated. If for two or more readings in a set of variants a version is cited with a question mark, this is to indicate that its support may definitely be denied for the other variant readings in the set which are not so marked.

Since it is only the underlying Greek text witnessed by the versions that is of interest, only those versions are included which are known to have been (at least probably) translated directly from Greek, or with dependence on particular Greek manuscripts. Authoritative editions of the texts are used unless citation is otherwise justified, as by the survival of only a limited number of manuscripts (e. g., the Old Syriac survives in only two manuscripts). A rather extensive range of witnesses must be available to permit a critical judgment on a version's text.

On the basis of these criteria the following important major versions were selected: Latin, Syriac, Coptic, Armenian, Georgian, Ethiopic, and Old Church Slavonic. The following manuscripts, dialects, and individual translations were examined.

*Latin*

The Old Latin version is cited with all its important manuscripts. They are identified by the traditional symbol it (for Itala) with superscript symbols for the individual manuscripts. The following Old Latin manuscripts have been included.<sup>7</sup>

<i>Manuscript</i> <sup>8</sup>	<i>Contents</i> <sup>9</sup>	<i>Location</i>	<i>Date</i>	<i>Edition</i> <sup>10</sup>
a	3 e	Vercelli	IV	Jülicher/Aland
a <sup>2</sup>	16 e	Chur	V	Jülicher/Aland
ar	61 acpr	Dublin	IX	Gwynn
aur	15 e	Stockholm	VII	Jülicher/Aland
b	4 e	Verona	V	Jülicher/Aland
b	89 p	Budapest	VIII/IX	Frede
β	26 e	St. Paul, Austria	VII	de Bruyne; Jülicher/Aland
c	6 ea	Paris	XII/XIII	Jülicher/Aland; Wordsworth/White
comp	109 p	Madrid	IX/X	Frede
d	5 ea	Cambridge	V	Scrivener; Jülicher/Aland
d	75 p	Paris	V/VI	Tischendorf
dem	59 ap	?	XIII	Matthaei
div	– p	Dijon	XII	Wordsworth/White
e	2 e	Trent; Dublin; Rome; London	V	Jülicher/Aland
e	50 a	Oxford	VI	Tischendorf
f	10 e	Brescia	VI	Jülicher/Aland
f	78 p	Cambridge	IX	Scrivener
ff	66 c	St. Petersburg	IX	Thiele

<sup>7</sup> The information is based on the work of the Old Latin Institute in Beuron, which has only been published in part.

<sup>8</sup> The numbers are cited according to the Beuron catalogue.

<sup>9</sup> Only the parts of the New Testament are shown (e, a, c, p, r) which preserve an Old Latin text, either wholly or partially.

<sup>10</sup> Editor of an edition of the manuscript, or of a standard critical edition in which the manuscript is cited; cf. Bibliography.

<i>Manuscript</i>	<i>Contents</i>	<i>Location</i>	<i>Date</i>	<i>Edition</i>
ff <sup>1</sup>	9 e	St. Petersburg	VIII	Jülicher/Aland
ff <sup>2</sup>	8 e	Paris	V	Jülicher/Aland
g	77 p	Dresden	IX	Matthaei
g <sup>1</sup>	7 e	Paris	VIII/IX	Jülicher/Aland
gig	51 ar	Stockholm	XIII	Belsheim
gue	79 p	Wolfenbüttel	VI	Tischendorf
h	12 e	Rome	V	Jülicher/Aland
h	55 acr	Paris	V	Buchanan
i	17 e	Naples	V	Jülicher/Aland
j	22 e	Sarezzano	VI	Jülicher/Aland
k	1 e	Turin	IV/V	Jülicher/Aland
l	11 e	Berlin	VIII	Jülicher/Aland
l	67 ac	León	VII	Fischer; Thiele
λ	44 e	Cambridge, Mass.	VIII/IX	Jülicher/Aland
mon	86 p	Monza	X	Frede
μ	45 e	Munich	V	Jülicher/Aland
μ	82 p	Munich	IX	Frede
n	16 e	St. Gall	V	Jülicher/Aland
o	16 e	St. Gall	VII	Jülicher/Aland
o PEL(B) <sup>11</sup>	p	Oxford	XV	Frede
p	20 e	St. Gall	VIII	Jülicher/Aland
p	54 a	Paris	XII	Wordsworth/White
ph	63 a	Ann Arbor	XII	Sanders
φ	– e	Vienna	V	Philippart
π	18 e	Stuttgart	VII	Jülicher/Aland
q	13 e	Munich	VI/VII	Jülicher/Aland
q	64 c	Munich	VII	Thiele
r <sup>1</sup>	14 e	Dublin	VII	Jülicher/Aland
r	57 a	Sélestat	VII/VIII	Morin
r	64 p	Munich	VI/VII	de Bruyne
ro	62 a	Paris	X	Wordsworth/White
ρ	24 e	Milan	VII/VIII	Jülicher/Aland

<sup>11</sup> In this edition it<sup>o</sup> indicates the readings for the Epistles of Paul in Pelagius manuscript B (= Oxford, Balliol College 157); cf. *Vetus Latina* 1/1, p. 477, s.v. PEL.

<i>Manuscript</i>	<i>Contents</i>	<i>Location</i>	<i>Date</i>	<i>Edition</i>
ρ	88 p	Basel	X	–
s	21 e	Milan	VI/VII	Jülicher/Aland
s	53 ac	Naples	VI	White; Thiele
s	87 p	Sélestat	VIII	Frede
sa	60 a	Sarriá	XIII	Bover
sin	74 ar	Sinai	X	Lowe
t	19 e	Bern	V/VI	Jülicher/Aland
t	56 acpr	Paris	XI	Morin
v	25 e	Vienna	VII	Jülicher/Aland
v	81 p	Paris	VIII/IX	Souter
w	58 a	Prague	XIV/XV	–
w	32 c	Wolfenbüttel	VI	Thiele
z	65 cpr	London	VIII	Buchanan; Thiele; Frede

*The Vulgate (Fourth and Fifth Centuries)*

The agreement of the editions indicated below is represented by the symbol vg; the editions are cited individually when they show any differences.

vg	Vulgate
vg <sup>cl</sup>	Clementine Vulgate
vg <sup>ww</sup>	Wordsworth-White
vg <sup>st</sup>	Stuttgart Vulgate

*Syriac*

Several of the independent translations of the New Testament into Syriac have survived only partially or in fragments. These are described below.

For Syriac, as for all of the following versions, the editions listed beside the abbreviation have been used. When several are cited, the most recent edition has been used to the extent it has appeared (cf. Bibliography).

## Old Syriac (Third/Fourth Century)

- syr<sup>s</sup> Sinaitic (Lewis, *The Old Syriac Gospels*)  
 syr<sup>c</sup> Curetonian (Burkitt, McConaughy)

## Peshitta (First Half of Fifth Century)

- syr<sup>p</sup> (Pusey/Gwilliam; Gwilliam/Pinkerton/Kilgour;  
 cf. Aland/Juckel)

## Philoxeniana (A. D. 507/8)

- syr<sup>ph</sup> (Gwynn, *Remnants*; Gwynn, *Apocalypse*)

## Harklensis (A. D. 616)

The Harclean version has an explicit critical apparatus, with critical symbols in the text and with marginal readings. These are indicated as follows.

- syr<sup>h</sup> (White; Bensly; Vööbus; Aland; Aland/Juckel)  
 syr<sup>h with \*</sup> A Syriac reading in the text enclosed between an asterisk and a metobelos  
 syr<sup>hmg</sup> A Syriac variant reading in the margin  
 syr<sup>hgr</sup> A Greek qualification in the margin for a Syriac reading

## Palestinian Syriac (from about the Sixth Century)

An Aramaic dialect written in a Syriac script (Estrangelo) used by a group known as the Melchites, and only fragmentarily preserved.

- syr<sup>pal</sup> (Lewis/Gibson, *Palestinian Syriac Texts*; and others)

*Coptic (from the Third Century)*

- cop<sup>sa</sup> Sahidic (Hintze/Schenke; Horner; Kasser; Quecke;  
 Schüssler; Thompson)  
 cop<sup>bo</sup> Bohairic (Horner)  
 cop<sup>pbo</sup> Proto-Bohairic (Kasser)  
 cop<sup>meg</sup> Middle Egyptian (Schenke)  
 cop<sup>mf</sup> Middle Egyptian Fayyumic (Husselmann)

cop <sup>fay</sup>	Fayyumic (various fragments)
cop <sup>ach</sup>	Achmimic (Rösch)
cop <sup>ach2</sup>	Sub-Achmimic (Thompson)
cop <sup>v</sup>	Dialect V (Schenke)

*Armenian (from the Fifth Century)*

arm	(Künzle; Zohrab)
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*Georgian (from the Fifth Century)*

geo	(Blake [Mt]; Blake [Mk]; Brière [Lk]; Blake/Brière [Jn]; Garitte [Ac]; Dzocenidze/K. Daniela [Paul]; K'. Lort'k'ip'anidze [Cath], here as a rule only the earliest revision A <sup>1</sup> of both Sinaitic manuscripts from A. D. 974 and 977 were used). Georgian Rev was not available.
geo <sup>1</sup> /geo <sup>2</sup>	Two revisions of the Georgian tradition in the Gospels, Acts, and Pauline Epistles. <sup>12</sup> The agreement of both: geo.
geo <sup>A,B</sup>	Manuscripts which form the basis of geo <sup>2</sup> ; cited individually when they differ.

The Georgian Ḥanmeti fragments were not included because their witness was too infrequent and insignificant in the passages selected for the critical apparatus of the *Greek New Testament*.

*Ethiopic (from about 500)*

eth	The agreement of the following editions; for Rev the Hofmann edition is taken as the basis.
eth <sup>ro</sup>	Rome edition of 1548–49
eth <sup>pp</sup>	(Pell Platt [based on the Rome edition of 1548–49])
eth <sup>TH</sup>	(Takla Hāymānot)
eth <sup>ms</sup>	(Paris, Ms. Eth. n. 32; Hackspill [only Mt 1-10])

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<sup>12</sup> In the Dzocenidze/K. Daniela edition of Paul's Epistles the symbols A B – C D indicate geo<sup>1</sup> and geo<sup>2</sup> respectively.

*Old Church Slavonic (from the Ninth Century)*

slav (Vajs [Goss.]; Kaľuźniacki [“Christinopolitanus”, the earliest and most reliable manuscript of the Apostolos]; Kovčević/D. E. Stefanović; the Šišatovac Apostolos lectionary). The superscript symbol <sup>ms</sup> indicates a variant reading in one of these three manuscripts.

The following abbreviations are used in connection with the evidence of the Early Versions.

<sup>ms(s)</sup> indicates that *individual manuscripts differ* from others or from the text of the standard edition of the version. This symbol is used only rarely with the earlier, less reliable editions.

vid *the most probable* reading where the state of a manuscript’s preservation makes complete verification impossible.

? *a probable back-translation* from a version into Greek where for intraversional reasons complete verification is impossible.

?, ? the possible support of a version for various readings in contrast to the exclusion of its support for other readings.

## 6. The Evidence from Church Fathers

The citations of the Church Fathers are only used as witnesses for the Greek text they cited. For a citation to be included there were two criteria to be met. The citation must be capable of verification, i. e., the New Testament text or the manuscript cited by the author must be identifiable. Patristic paraphrases, variations, and allusions have no place in this edition. The citation must relate clearly to a specific passage in the New Testament. Connected or harmonized citations, especially in the Synoptic Gospels, are not included. This should be remembered if the reader finds that information is missing for a passage. But the advantage of this restriction is that the information provided is as reliable as any information in this difficult area can be.

Yet in spite of the above restriction, the number of patristic citations was greatly increased in the Fourth Edition. In contrast to earlier editions,

emphasis was placed on offering as complete a survey as possible of the Fathers through the mid-fifth century, because the citations of these authors are of the greatest importance for reconstructing the original text of the New Testament. Basically the works of Irenaeus, Clement of Alexandria, Origen, Hippolytus, Methodius, Eusebius, Didymus, Epiphanius, and Cyril of Alexandria were thoroughly reviewed. Authors after this period most often cite the Byzantine text, which is well attested elsewhere. Later authors (such as Severus of Antioch, Oecumenius, Maximus Confessor, and Anastasius Sinaita) are cited in only a few of the more important critical passages. Only John of Damascus is cited regularly because of his importance in the Greek Orthodox Church.

The Church Fathers appear in the apparatus in the traditional sequence, following the versions, in chronological order, and with their names printed in full. Manuscripts of their works used in critical editions are generally not mentioned. The Greek Fathers come first, followed by the Latin Fathers. Greek authors are always cited with the first group even when the reading attested is extant only in a Latin translation (e. g., as frequently for Irenaeus and Origen).

Authors whose witness is preserved only by other Fathers are always cited with the source noted (e. g., Marcus<sup>acc. to Irenaeus</sup>). The only exception is Theodotus the Gnostic, who is cited with the symbol Clement<sup>from Theodotus</sup> in order to remind the reader that in the *Excerpta ex Theodoto* it is not always possible to distinguish between the original citation and Clement's editorial hand.

Marcion's treatment of the New Testament is difficult to determine with confidence. When his witness has a tolerable degree of certainty, its source is generally indicated (e. g., acc. to Tertullian, Origen, etc.). When Marcion is cited without such an indication of the source, the basis is Harnack's edition, which could not be checked for verification in every detail. Thus any reference to Marcion should always be accepted with a degree of caution.

Citations from the Latin Fathers are treated similarly. Here again in many instances the chronological limits have been overridden for authors whose citations contribute significantly (cf. the following list). The Eastern Fathers, however, have not been included. The evidence which these Fathers, especially from the early period, could provide

for the Greek text was so encumbered with difficulties that it had to be abandoned, especially in view of the increase in evidence from the Greek Fathers.<sup>13</sup>

Following are alphabetical lists of the Greek and Latin Church Fathers mentioned in the critical apparatus of this edition. The dates shown are generally of the author's death; when not precisely known, it is an inferred date. Frequently only the century is known. Anonymous works are identified by their period; works that are pseudonymous or of questionable authorship are given after the author to whom they are ascribed when no further information is available.

#### LIST OF GREEK CHURCH FATHERS

Acacius, of Caesarea	366
Acacius-Melitene	about 438
Adamantius	IV
Alexander, of Alexandria	328
Ammon, Bishop	IV
Ammonas	IV
Ammonius-Alexandria	V/VI
Amphilochius	after 394
Anastasius-Sinaita	after 700
Andrew, of Caesarea	VI/VII
Apollinaris, of Laodicea	about 390
Apostolic Canons	IV
Apostolic Constitutions	about 380
Arians <sup>acc. to Epiphanius</sup>	IV
Arius <sup>acc. to Epiphanius</sup>	336
Arsenius, Anachoreta	445
Asterius, Sophist	after 341
Asterius-Amasea	about 410
Athanasius, of Alexandria	373
Athenagoras	II

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<sup>13</sup> Cf. Aland/Juckel, ANTT 7 and 14 for a collection of the most important Syriac patristic citations of the New Testament.

Basil, the Great	379
Basil-Ancyra	about 364
Basilidians <sup>acc. to Clement</sup>	II
Celsus <sup>acc. to Origen</sup>	about 178
(John) Chrysostom	407
Clement, of Alexandria	before 215
Clement <sup>from Theodotus</sup> = Clement's <i>Excerpta ex Theodoto</i>	
2nd Epistle of Clement (so-called)	before 150
Cyril, of Alexandria	444
Cyril-Jerusalem	386
Diatessaron, of Tatian	II
Didache	II
Didymus	398
Diodore	before 394
Dionysius, of Alexandria	264/265
Docetists <sup>acc. to Hippolytus</sup>	II/III
Epiphanius	403
Eunomians	IV/V
Eunomius, of Cyzicus	about 394
Eusebian Canons	IV
Eusebius, of Caesarea	339
Eusebius-Emesa	about 359
Eustathius, of Antioch	before 337
Evagrius, of Pontus	399
Flavian-Antioch	404
Flavian-Constantinople	449
Gregory-Nazianzus	about 390
Gregory-Nyssa	394
Gregory-Thaumaturgus	about 270
Hegemonius	IV
Hegesippus	after 180
Heracleon <sup>acc. to Origen</sup>	II
Heraclides <sup>in Origen</sup>	about 245
Hesychius, of Jerusalem	after 450
Hippolytus	235
Letter of Hymenaeus	about 268

Hyperechius	IV/V
Irenaeus	II
Isidore, of Pelusium	about 435
John-Damascus	before 754
Josippus	IV?
Julius Cassianus <sup>acc. to Clement</sup>	about 170
Justin	about 165
Macarius/Symeon	IV/V
Marcellus, of Ancyra	about 374
Marcion <sup>acc. to Tertullian/Origen/Adamantius/Epiphanius</sup>	II
Marcus, Gnostic <sup>acc. to Irenaeus</sup>	II
Marcus-Eremita	after 430
Maximus-Confessor	662
Meletius, of Antioch	381
Methodius	III
Naassenes <sup>acc. to Hippolytus</sup>	II/III
Nestorians <sup>acc. to Ps-Oecumenius</sup>	V
Nestorius	after 451
Nilus	about 430
Origen	253/254
Orsiesius	about 380
Paul-Emesa	after 432
Perateni <sup>acc. to Hippolytus</sup>	II/III
Peter-Alexandria	311
Philo-Carpasia	IV
Polycarp	156
Polychronius	about 430
Porphyry	301/304
Proclus	446
Ps-Athanasius	?
Ps-Clement, of Rome	III
Ps-Clementines	IV
Ps-Dionysius	V
Ps-Eustathius	IV/V
Ps-Gregory-Thaumaturgus	?
Ps-Hippolytus	?

Ps-Ignatius	IV/V
Ps-Justin	IV/V
Ps-Oecumenius	VI
Ps-Peter-Alexandria	?
Ptolemy <sup>Flora/acc. to Irenaeus</sup>	II
Serapion	after 362
Severian	after 408
Severus, of Antioch	538
Socrates, of Constantinople	after 439
Theodore, of Mopsuestia	428
Theodore-Heraclea	355
Theodoret, of Cyrrhus	about 466
Theodotus, Gnostic (see Clement <sup>from Theodotus</sup> )	II
Theodotus-Ancyra	V
Theophilus, of Antioch	after 180
Theophilus-Alexandria	412
Timothy-Alexandria	IV/V
Titus-Bostra	before 378
Valentinians <sup>acc. to Irenaeus/Hippolytus</sup>	II

## LIST OF LATIN CHURCH FATHERS

Ambrose	397
Ambrosiaster	after 384
Apringius	after 551
Arnobius	after 455
Augustine	430
Beatus	798
Bede	735
Caesarius, of Arles	542
Cassian	about 435
Cassiodorus	about 580
Chromatius	407
Cyprian	258
Facundus	after 571
Faustinus	IV

Faustus, of Riez	490/500
Faustus-Milevis	IV
Ferrandus	VI
Firmicus	IV
Fulgentius	533
Gaudentius	after 406
Gildas	about 570
Gregory-Elvira	after 392
Hilary	367
Jerome	419/420
Julian-Eclanum	about 454
Juvencus	IV
Leo	461
Lucifer, of Calaris	370/371
Maximinus	IV/V
Maximus, of Turin	IV/V
Niceta	after 414
Novatian	after 251
Optatus	IV
Orosius	after 418
Pacian	before 392
Paulinus-Nola	431
Pelagius	after 418
Petilianus	IV/V
Phoebadius	after 392
Primasius	after 552
Priscillian	385
Ps-Cyprian	IV
Ps-Vigilius	V
Quodvultdeus	about 453
Rebaptism ( <i>De Rebaptismate</i> )	258
Rufinus	410
Salvian	about 480
Sedulius Scottus	IX
Severus	V
Speculum	V

Sulpicius	about 420
Tertullian	after 220
Tyconius	after 390
Victor-Tunis	after 566
Victorinus-Pettau	304
Victorinus-Rome, Marius	after 363
Vigilius	after 484
Zeno	IV

The following abbreviations are used in citing evidence from the Church Fathers:

( )	indicate that a citation from a Church Father supports the reading for which it is cited, but <i>deviates</i> from it in <i>minor details</i> .
vid	the <i>apparent support</i> by a Church Father for the reading cited, where stylistic and contextual factors do not permit complete certainty.
lem	a citation from a <i>lemma</i> , i. e., the text of the New Testament which precedes the commentary <sup>(com)</sup> in a commentary manuscript.
com	a citation from the <i>commentary</i> part of a commentary manuscript when it differs from the text of its accompanying lemma. <sup>14</sup>
supp	a portion of a Church Father's text <i>supplied</i> by a later hand where the original is missing (e. g., Origen's <i>Commentary on John</i> ).
ms, mss	<i>manuscript(s)</i> of a Church Father's text when differing from the edited text.
mss <sup>acc. to Origen</sup>	variant readings of manuscripts according to a Church Father's witness.

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<sup>14</sup> Citations from the commentary part are frequently more faithful than the lemma of a commentary manuscript in witnessing to a Father's text, because later copyists would often replace the whole New Testament text of a manuscript with a text of a completely different type.

$1/2, 2/3, 5/7$ etc.	Superscript fractions indicate the statistics for <i>variant readings in multiple instances of a passage</i> . The second number of the fraction indicates the number of times the passage occurs in the Church Father's writings; the first number indicates how many times the reading attested is supported.
pap	a reading from the <i>papyrus stage</i> of the tradition of a Church Father's text when it differs from an edition (usually now dated) of the Father.
ed	the reading from an <i>edition</i> of a Church Father when it differs from a reading in the papyrus tradition of his text.
gr	a citation from a Greek fragment of the work of a Greek Church Father which is preserved complete only in a translation.
lat, syr, arm, slav, arab	a Latin, Syriac, Armenian, Slavonic, or Arabic translation of a work by a Greek Church Father which has not survived entire in its original form.
acc. to	<i>according to</i> : indicates the source of a citation of a Church Father which is preserved only indirectly, i. e., through quotation by another Church Father.
dub	a citation from the work of a Church Father to whom its attribution is dubious.

## 7. The Diatessaron

As a witness to the text of the New Testament, Tatian's harmony of the Gospels known as the Diatessaron is burdened with particularly complex problems. Among the more serious are the circumstances that the work itself has not survived in its original form, the language of the original is in dispute (Greek or Syriac), and neither the sources nor the methods used by Tatian in compiling it are known. The available translations (especially a 6th century Arabic translation) and numerous revisions made in many different languages and cultures admittedly permit the scholar to obtain a fairly precise impression of the work's profile, but they do not provide the textual critic with verifiable readings in the sense defined above on p. 9\*. The necessary definitive

research is lacking here just as for Marcion's New Testament. But as the Committee wished to offer as accurate a view of the data as possible rather than ignore this early (though indirect) witness completely, the following principles were agreed upon for its citation.

The Greek fragment of the Diatessaron (New Haven, Yale University, P. Dura 10) does not contain a text represented in the critical apparatus, so that only the earliest surviving commentary on the Diatessaron by Ephraem Syrus (†374) was considered. It has long been known in an Armenian translation, and it is now also available almost in its entirety in Syriac. It is cited according to the same principles as defined for the Church Fathers (cf. p. 36\*). Editorial responsibility for its inclusion was accepted by Dom Louis Leloir, the editor of the Syriac text of Ephraem's commentary. Differences between the original Syriac form of the commentary and its Armenian translation are indicated by the superscript symbols <sup>syr</sup> and <sup>arm</sup> following the symbol Diatessaron. Thus the reader has access to the earliest appearance of the Diatessaron (possibly in its original language) in the form of the commentary used in the region of the church where it was for centuries regarded as the standard form of the Gospels. The data provided here are as authentic as the present state of scholarly research in the field can yield. In contrast, information derived from later translations and revisions of the Diatessaron is often lacking in consistency, and in default of any reliable principles for dealing with such materials their inclusion in the present edition could only lead to confusion. The reader would be well advised, however, even for the citations derived from Ephraem's commentary, to be cautious in using the Diatessaron as a witness to the text of the New Testament, especially in citations from parallel pericopes in the synoptic gospels.

The following abbreviations are used in connection with the Diatessaron.

Diatessaron     a citation from Ephraem's commentary on the Diatessaron where the Syriac original and the Armenian translation are in agreement.

- Diatessaron<sup>sy</sup> a citation from the Syriac original of Ephraem's commentary where it differs from the Armenian version.
- Diatessaron<sup>arm</sup> a citation from the Armenian version of Ephraem's commentary where it differs from the Syriac original.

## 8. Modern Bible Translations

The Fifth Edition of *The Greek New Testament* introduces a new feature in the critical apparatus. At each of the units of variation throughout the New Testament, the decisions of several modern translations in English, French, Spanish, and German have been listed to show where they disagree with the textual decisions made in *The Greek New Testament*. These translations are the following (for details see the bibliography on p. 64\*ff.):

### *English*

- GNB Good News Bible (1992)  
 NIV New International Version (1984)  
 NRSV New Revised Standard Version (1989)  
 REB The Revised English Bible (1989)

### *French*

- BJ La Bible de Jérusalem (1998)  
 NBS La Nouvelle Bible Segond (2002)  
 TOB Traduction Œcuménique de la Bible (1998)

### *Spanish*

- BTI Biblia Traducción Interconfesional (2008)  
 DHH Dios Habla Hoy (1996)

### *German*

- EU Einheitsübersetzung der Heiligen Schrift (1999)  
 LB Lutherbibel (1999)

The reader should be aware of the fundamental difference between the witnesses of the Greek text (including the early versions and the Church Fathers) on the one hand and the modern translations – which are not textual witnesses in this sense – on the other hand. Strictly speaking the modern translations should have been documented in a

separate apparatus. It is only for practical reasons that they have been included in the textual apparatus.

Many modern translations indicate in their preface that they are based “on the best critical editions of the original texts” (TOB). For most modern translations of the New Testament, the critical text which served as the basis was the latest edition of either the *Novum Testamentum Graece* (Nestle-Aland) or *The Greek New Testament*. This is explicitly said to be the case in several of the translations listed above.

It is therefore not surprising that the selected modern translations are almost always in agreement with the text of *The Greek New Testament*. Because it occurs so frequently this is not mentioned in the apparatus. In the apparatus only those cases are mentioned where a modern translation evidently followed a specific variant reading.

Sometimes this is an easy decision because a footnote indicates which variant was followed. For example, in NBS the notes sometimes make clear which variant reading was followed. In 2 Pe 2.14, NBS reads “Ils ont les yeux pleins d’adultère,” which would seem to follow the variant reading *μοιχείας*. But the footnote states “litt. *Pleins de la femme adultère*” which shows that the translators in fact intended to follow the UBS text *μοιχαλίδος*. There are also translations whose underlying Greek text has been published. This applies to the Greek texts behind the NIV<sup>15</sup> and, with reservations, the text behind the REB<sup>16</sup>.

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<sup>15</sup> The NIV is based on an eclectic text, which Edward Goodrick and John Kohlenberger III later reconstructed from the NIV translation. It was published as *A Reader’s Greek New Testament*, Grand Rapids 2004. That Greek text differs from the UBS text at 231 places. All differences are noted in its textual apparatus.

<sup>16</sup> The Greek New Testament, edited by R. V. G. Tasker, Cambridge 1964. Tasker’s edition provides the text translated in the *New English Bible*, of which the *Revised English Bible* is a revision.

However, for several reasons it is sometimes difficult to know which reading a particular translation has followed at any given text:

*Functional equivalence translation principles were followed*

Following the principles of functional equivalence translation,<sup>17</sup> translators sometimes made something explicit that is implied in the text. For example, in Mt 17.26 the participle at the beginning of the verse has no subject, but it is clear that Peter is in mind. EU explicitly says “Als Petrus antwortete,” while LB says “Als er antwortete.” When one looks at the textual variants, it is most unlikely that the translators of EU based their translation on the reading of manuscript 892<sup>mg</sup>, Origen, and two other Church Fathers. This is simply an instance where the translators followed the reading of the UBS text but made the subject of the participle explicit.

To take another example, according to the text of *The Greek New Testament* in Php 2.26, Paul writes that Epaphroditus was “longing for” the readers of the letter. Some good manuscripts including  $\aleph$  A C D say that Epaphroditus “was longing to see” the readers. Similarly, GNB says “He is anxious to see you all” (also in German EU and in French TOB). Were the translators simply making explicit the sense of “longing for” someone, just as some early scribes apparently did? Or did they make a textual decision to follow the respective variant reading? Other than in the first example, the latter seems at least conceivable because the attestation of the variant is much better. But a definite decision is impossible. To be safe, the three translations are mentioned alongside the variant reading but have a question mark.

*Considerations of style and grammar in the receptor language*

In Ga 1.11, *The Greek New Testament* reads as follows: Γνωρίζω γὰρ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ’ ἐμοῦ ὅτι

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<sup>17</sup> See Nida, Eugene A., and de Waard, Jan, *From One Language to Another: Functional Equivalence in Bible Translating*. Nashville 1986.

οὐκ ἔστιν κατὰ ἄνθρωπον. NRSV clearly follows that reading: “For I want you to know, brothers and sisters, that the gospel that was proclaimed by me is not of human origin.” Numerous manuscripts read δέ in place of γάρ. Since many modern translations, such as NIV (“I want you to know”) and REB (“I must make it clear to you”), leave the connection between verses 10 and 11 implicit, it is impossible to know which reading the translators followed. In such cases the translations are usually not mentioned in the apparatus at all.

One other observation may show the difficulties regarding questions of style: In Phm 2 REB says “our sister” rather than “the sister”, but manuscripts do not have the pronoun, so obviously the translators added “our” for reasons of English style. But this means that one cannot be sure whether pronouns have been added for reasons of style also in other passages where the presence or absence of pronouns constitutes the textual problem.

#### *Variations in word order only*

Sometimes the variants in the Greek text concern word order only. Regarding Mt 20.31, for example, a number of modern translations follow the order of the variant reading (with the word “Lord” coming before the words “Have mercy on us”), but it is not clear whether this is done for text-critical reasons or for reasons of style in the receptor language. Since the variant reading has good manuscript support, one could conclude that the respective translations should be listed together with the Greek manuscripts that have the variant reading. However, the German translations (and also, for example, the NIV) not only have the word “Lord” before “Have mercy on us” but also the words “Son of David.” This transposition has no support in the manuscripts. Since these translations transposed “Son of David” to the beginning of the translated sentence, perhaps they transposed the word “Lord” also. In light of these difficulties the textual decisions behind the modern translations at this and similar units of variation have not been noted.

*Synonyms in the source text variants*

Often the variant readings consist of synonyms and are translated in the same way in the receptor language. So the variants in Ga 2.1 – *πάλιν ἀνέβην* (again I went up), *ἀνέβην πάλιν* (I went up again), and *πάλιν ἀνῆλθον* (again I went up) – are merely differences in style (word order); and since *ἀνέβην* and *ἀνῆλθον* are synonyms, the differences are not reflected in translation. In this particular instance, the reading *πάλιν ἀνέβην* has overwhelming manuscript support, so it may be assumed that the translations have followed that reading.

*No exact match with one of the variants*

Sometimes a translation obviously did not follow the text of *The Greek New Testament*, but it is impossible to find an exact match between the text of the translation and one of the variants. In Ac 13.42, for example, *The Greek New Testament* reads Ἐξιόντων δὲ αὐτῶν. NIV translates “As Paul and Barnabas were leaving the synagogue” (similarly BTI), which in Greek would be Ἐξιόντων δὲ αὐτῶν ἐκ τῆς συναγωγῆς. Accordingly this is the wording in *A Reader’s Greek New Testament* (see footnote 15 above). But if one looks at the apparatus no variant reading corresponds exactly to this text. The Byzantine and a few other witnesses, however, read Ἐξιόντων δὲ αὐτῶν ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων (a part of the manuscripts leaving out the word αὐτῶν). The Greek text behind the NIV resembles this variant reading but is not identical. Therefore it was decided to enclose the acronym for the NIV in brackets.

These examples may demonstrate that it is sometimes difficult or even impossible to assign a modern translation to a specific variant reading. Often this is a matter of discretion. Hence it was decided to note the modern translations in a very cautious way. In cases of doubt no notes are given. This implies that the reader may not make any conclusions *e silentio*: If a modern translation is not mentioned in an apparatus unit this may be for several reasons and does not necessarily imply that the translation unambiguously follows the text of *The Greek New Testament*, although this is normally the case. For the above-mentioned

reasons the degree of precision regarding the notations of the modern translations is lower than for the textual witnesses.

The following symbols are used in connection with the modern translations:

- ( ) The translation principally follows the variant reading but with minor differences.
- ? The translation seems to follow the variant but a definite decision is impossible.
- [ ] The translation indicates by brackets or some sort of note that the respective words may originally not have been part of the Greek text.
- If the acronym is preceded by an arrow it is recommended that the reader consult the translation itself for more detailed information.

#### IV. The Discourse Segmentation Apparatus

The first editions of *The Greek New Testament* provided a Punctuation Apparatus, which included some 600 passages where a difference in punctuation in several editions of the Greek text and in a number of translations in modern languages seemed to be particularly significant for the interpretation of the text. While many of these differences were significant for interpretation, others were not. It mattered little or not at all in some instances whether a minor break (such as a comma) or a major break (such as a period, colon, or semicolon) had been used. Such differences were sometimes simply stylistic and did not have significance for interpretation. Furthermore, advances in discourse studies indicate that the meaning of texts is related not only to segmentation at the clause and sentence level, but also to the larger units of paragraph and section divisions.

For this reason, the Punctuation Apparatus was replaced in the Fourth Edition with a completely new Discourse Segmentation Appa-

ratus. Differences in segmentation of the text at various levels were noted in the apparatus rather than simple differences of punctuation.

Now, this Fifth Edition once again includes a thorough revision of the Discourse Segmentation Apparatus. In the previous edition, many of the differences of paragraphing that were noted, both in editions of the Greek texts and in modern translations, did not really affect the interpretation. Many of these differences have been omitted in this Fifth Edition. At the same time, some new differences have been added.

As in the previous Fourth Edition, segmentation at both the clause level and the paragraph level is marked. Where a word, phrase, clause, or paragraph is grouped with a different segment of the text from that in the UBS text, that difference is noted.

Each successive problem of segmentation is marked by an italic superscript letter in the text. Several acute difficulties are involved in comparing segmentation in different Greek editions and modern language translations:

1. Different editions of the Greek text employ punctuation symbols with different values to mark segmentation (one editor, for example, may tend to use colons where another will generally use commas).

2. Systems of marking segmentation which are employed in editions of the Greek text and in modern-language translations do not completely correspond.

Special problems are involved with respect to ὅτι, which may introduce indirect discourse, direct discourse, a causal construction, a question, or may serve some other function in the sentence. In this edition, when ὅτι introduces indirect discourse, no comma precedes, and neither ὅτι nor the word following is capitalized. When ὅτι is used to introduce direct discourse, no mark of punctuation precedes or follows it and the next word begins with a capital letter. When ὅτι introduces a causal construction, a comma may precede; it is always capitalized when it is causal at the beginning of direct discourse.

In the Discourse Segmentation Apparatus, only differences from the text are noted, except when a modern-language translation has an alternative translation in the margin which agrees with the segmentation of the UBS text. The major sets of alternatives given in the Discourse Segmentation Apparatus are as follows:

**P or NO P** The letter P indicates that a paragraph break occurs in the editions or translations cited, and NO P indicates that no paragraph break occurs in the editions or translations cited. (See 1 Tm 2.15; 3.1.)

**S** The letter S indicates that a section heading or section break occurs in which several paragraphs are grouped together to form a larger segment of discourse.

**C or NO C** The letter C indicates that a break occurs between clauses or words in the editions or translations cited. Such differences in segmentation result in different words and clauses being grouped together with a change of meaning from that in the UBS text. NO C indicates that no break between clauses or words occurs in the editions or translations cited. (See 1 Cor 16.3; Eph 1.4; Php 3.12.)

**Comma** When the presence of a comma in the editions and translations cited results in a segmentation different from that in the UBS text, that difference is noted. However, only those differences in the use of commas which reflect differences of segmentation, and not simple differences of style, are noted. (See Mk 1.1.)

**Colon or dash** When the presence of a colon or a dash results in a segmentation different from that in the UBS text, that difference is noted with the word *Colon* or *Dash*.

**Period** When the presence of a period results in a segmentation different from that in the UBS text, that difference is noted. When the use of a comma, period, or semicolon results in different segmentation and does not simply reflect stylistic differences, those differences from the UBS text and between the editions and translations cited are noted. (See Php 2.15; 1 Jn 2.5.)

**Direct, Indirect, Causal** When the use of ὅτι is understood differently from that in the UBS text, those different uses of ὅτι are indicated as *Direct* (or recitative), *Indirect*, or *Causal*. In some in-

stances it is difficult to interpret the function of ὅτι, since an editor may have preferred to leave it ambiguous. (See Mt 13.11; 16.7 [*Direct*]; Ac 6.1 [*Indirect*]; Mt 13.11; 16.7 [*Causal*]).

**Parens** When parentheses are used to mark a difference in segmentation and do not simply reflect a difference in style, the word or phrase set off by parentheses is marked with the sign *Parens*. (See Lk 7.28, 30; 1 Tm 4.10.)

**Begin quotation, End quotation** When a difference exists concerning where direct discourse begins or ends, that difference is noted with the words *Begin quotation* or *End quotation*. (See Ac 1.20; Jn 3.13, 15, 21, 30, 36; Ac 1.17; Col 2.21, 22.)

**End embedded quotation** When a difference exists concerning where a quotation within a quotation ends, that difference is noted with the words *End embedded quotation*. (See Mt 21.3.)

**Quotation marks** When certain words or phrases are set off in quotation marks to signify the citation of someone else's words, that segmentation is marked with the words *Quotation marks*. (See 1 Cor 6.12, 13, 18; 7.1.)

**Question, Statement, Command, Exclamation** The contrast between question and non-question is usually clearly indicated in Greek texts (though editions of Greek texts sometimes differ concerning which sentences are which), but in certain contexts the additional contrast between statement, command, and exclamation may be made explicit only in translation. (See Jn 4.48; 1 Cor 5.13 [*Question*]; 1 Cor 5.12; 6.4 [*Statement*]; 1 Cor 6.4 [*Command and Exclamation*].)

**Poetic structure** When certain words, phrases, or verses are set off from the surrounding text as poetic in form, that difference is noted with the words *Poetic structure*. (See Eph 1.3-14.)

**Traditional material** When certain words, phrases, or verses are set off from the surrounding text in some form which indicates the use of traditional material from the worship life of the early church, that difference is noted with the words *Traditional material*. (See Eph 4.5-6; Php 2.6-11; Col 1.15-20.)

**Not traditional material** When an edition of the Greek text or a modern translation does not follow the format of the UBS text in indicating the use of traditional material, that difference is noted with the words *Not traditional material*. (See 1 Tm 3.16; 2 Tm 2.11-13.)

**as text** When the segmentation in an alternative translation given in the margin agrees with the segmentation of the UBS text, that agreement is noted with the words *as text*. (See Php 3.12; He 12.22.)

**Different text** When the underlying text is so different that no correspondence can be indicated, the words *Different text* are used. (See Jn 4.35; 1 Cor 7.29.)

**Different construction** When the translation is too free to indicate agreement or disagreement with the segmentation of the UBS text, the words *Different construction* are used. (See Re 1.14.)

The following symbols and abbreviations have also been used with the Discourse Segmentation Apparatus.

? indicates that the citation of a particular edition or translation is doubtful, since the evidence does not clearly support one or another alternative.

() parentheses indicate minor differences of detail in segmentation, while the authority supports in general the segmentation for which it is cited.

<sup>mg</sup> a marginal reading in one of the translations.

The following editions of the Greek New Testament and translations into modern languages have been cited in the Discourse Segmentation Apparatus (for details see the bibliography on p. 64\*ff.):

WH	Westcott and Hort (1881)
TR	Textus Receptus (Oxford, 1889)
NA	Nestle-Aland Novum Testamentum Graece (2012)
M	Merk (1984)
AD	Apostoliki Diakonia (i. e., B. Antoniadis' edition of the New Testament, 1988)
GNB	Good News Bible (1992)
NIV	New International Version (1984)
NRSV	New Revised Standard Version (1989)
REB	The Revised English Bible (1989)
BJ	La Bible de Jérusalem (1998)
NBS	La Nouvelle Bible Segond (2002)
TOB	Traduction Œcuménique de la Bible (1988)
BTI	Biblia Traducción Interconfesional (2008)
DHH	Dios Habla Hoy (1996)
EU	Einheitsübersetzung der Heiligen Schrift (1999)
LB	Lutherbibel (1999)

## V. The Cross-Reference System

The cross-references, given at the bottom of the page with the principal Greek words involved, include the following categories: (1) quotations from biblical and non-biblical books; (2) definite allusions, where it is assumed that the writer had in mind a specific passage of Scripture; and (3) literary and other parallels. References to parallel passages are given immediately below the section headings, rather than in the cross-references. When verse numbers in English editions differ from the Hebrew Old Testament, the numbering of the RSV is followed.

The following abbreviations are used in the reference system:

Gn	Genesis	Mal	Malachi
Ex	Exodus	Mt	Matthew
Lv	Leviticus	Mk	Mark
Nu	Numbers	Lk	Luke
Dt	Deuteronomy	Jn	John
Jos	Joshua	Ac	Acts
Jdg	Judges	Ro	Romans
Ru	Ruth	1,2 Cor	1, 2 Corinthians
1,2 Sm	1, 2 Samuel	Ga	Galatians
1,2 Kgs	1, 2 Kings	Eph	Ephesians
1,2 Chr	1, 2 Chronicles	Php	Philippians
Ezr	Ezra	Col	Colossians
Ne	Nehemiah	1,2 Th	1, 2 Thessalonians
Est	Esther	1,2 Tm	1, 2 Timothy
Job	Job	Tt	Titus
Ps	Psalms	Phm	Philemon
Pr	Proverbs	He	Hebrews
Ec	Ecclesiastes	Jas	James
Sol	Song of Solomon	1,2 Pe	1, 2 Peter
Is	Isaiah	1,2,3 Jn	1, 2, 3 John
Jr	Jeremiah	Jd	Jude
Lm	Lamentations	Re	Revelation
Eze	Ezekiel		
Dn	Daniel	Bar	Baruch
Ho	Hosea	En	Enoch
Jl	Joel	1,2 Esd	1, 2 Esdras
Am	Amos	Jdth	Judith
Ob	Obadiah	1,2,3,4 Macc	1, 2, 3, 4 Maccabees
Jon	Jonah		
Mic	Micah	Ps Sol	Psalms of Solomon
Na	Nahum		
Hab	Habakkuk	Sir	Sirach
Zph	Zephaniah	Sus	Susanna
Hg	Haggai	Tob	Tobit
Zch	Zechariah	Wsd	Wisdom

Other writings cited:

Aratus (Ac 17.28)	Cleanthes (Ac 17.28)
Ascension of Isaiah (He 11.37)	Epimenides (Tt 1.12)
Assumption of Moses (Jd 9)	Menander (1 Cor 15.33)

The following abbreviations are also used in the reference system:

MT	The Masoretic Text, where it differs from the Greek.
LXX	The Septuagint, where it differs from the Hebrew.
Theodotion	Theodotion's text of the Greek Old Testament.

## VI. Master List of Symbols and Abbreviations

- { } enclose a letter A, B, C, D which indicates the relative degree of certainty for the reading adopted in the text.
- [ ] in the text enclose words whose presence or position in the text is regarded as disputed; in the critical apparatus, immediately following the symbol *Byz*, enclose the symbols for certain Byzantine witnesses (cf. p. 10\*).
- [[ ]] enclose passages which are regarded as later additions to the text, but which are of evident antiquity and importance.
- ◆ precedes a word or passage where two different variants could equally well be adopted as the reconstructed initial text. If there is an apparatus unit the same sign will be found at the citation of the variant in the apparatus seen as equal to the reading text.
- ( ) in the critical apparatus, indicate that a witness supports the reading for which it is cited, but with minor differences; in the Discourse Segmentation Apparatus, indicate minor differences of detail in segmentation, while the authority supports in general the segmentation for which it is cited.

- [()] indicate negligible differences in the witness of selected Byzantine manuscripts to the reading attested.
- \* the reading of the original hand of a manuscript.
- ? indicates that an early version is probably in support of a reading, but that owing to the grammatical structure of the language there is some doubt.
- ?, ? the possible support of a version for various readings in contrast to the exclusion of its support for other readings.
- 1/2, 2/3, 5/7 etc. indicate the statistics for variant readings in multiple instances of a passage. The second number indicates the number of times the passage occurs in a lectionary manuscript or a Church Father; the first number indicates how many times the reading attested is supported.
- 1,2,3,c successive correctors of a manuscript in chronological sequence. The symbol <sup>c</sup> at the end of the sequence refers to the latest corrector.
- a indicates that a text manuscript contains the Acts of the Apostles; or that a lectionary manuscript contains lessons from Acts and the Epistles.
- acc. to indicates the source of a citation.
- AD Apostoliki Diakonia (i. e., B. Antoniadis' edition of the New Testament, 1988).
- app critical apparatus.
- arab Arabic version of a Greek Church Father.
- arm Armenian version, or an Armenian translation of a Greek Church Father.
- BJ La Bible de Jérusalem (1998).
- BTI Biblia Traducción Interconfesional (2008).
- Byz the reading of the majority of the Byzantine witnesses.
- Byz<sup>pt</sup> a part of the Byzantine manuscript tradition.
- c indicates that a manuscript contains all or part of the Catholic or General Epistles.
- <sup>c</sup> indicates the corrector or the last of successive correctors of a manuscript.
- com citation in the commentary section of a manuscript where the reading differs from the accompanying Greek text;

also used to designate the New Testament text cited in the commentary of a Church Father, when the citation differs from the accompanying New Testament text.

cop <sup>ach</sup>	Achmimic (Rösch).
cop <sup>ach2</sup>	Sub-Achmimic (Thompson).
cop <sup>bo</sup>	Bohairic (Horner).
cop <sup>fay</sup>	Fayyumic (various fragments).
cop <sup>meg</sup>	Middle Egyptian (Schenke).
cop <sup>mf</sup>	Middle Egyptian Fayyumic (Husselmann).
cop <sup>pbo</sup>	Proto-Bohairic (Kasser).
cop <sup>sa</sup>	Sahidic (Hintze/Schenke; Horner; Kasser; Quecke; Schüssler; Thompson).
cop <sup>v</sup>	Dialect V (Schenke).
DHH	Dios Habla Hoy (1996).
Diatessaron	Diatessaron quotations preserved in the commentary by Ephraem Syrus.
Diatessaron <sup>arm</sup>	citation from the Armenian version of Ephraem's commentary where it differs from the Syriac text.
Diatessaron <sup>sy</sup>	citation from the Syriac text of Ephraem's commentary where it differs from the Armenian version.
dub	a citation from the work of a Church Father to whom its attribution is dubious.
e	indicates that a manuscript contains all or part of the Gospels.
ed	the reading from an edition of a Church Father when it differs from a reading in the papyrus tradition of his text.
eth	Ethiopic version.
eth <sup>ms</sup>	the Hackspill edition of the manuscript Paris, Ms. Eth. n. 32.
eth <sup>pp</sup>	the Pell Platt edition of the Ethiopic version.
eth <sup>ro</sup>	the Rome edition of the Ethiopic version.
eth <sup>TH</sup>	the Takla Hāymānot edition of the Ethiopic version.
EU	Einheitsübersetzung der Heiligen Schrift (1999).
f <sup>1</sup>	"Family 1," a group of Greek manuscripts first described by K. Lake (see p. 25*).

- f*<sup>13</sup> “Family 13,” a group of Greek manuscripts first described by W. H. Ferrar (see p. 25\*).
- geo* Georgian version.
- geo*<sup>1,2</sup> two revisions of the Georgian tradition.
- geo*<sup>A,B</sup> manuscripts which form the basis of *geo*<sup>2</sup>.
- GNB* Good News Bible (1992).
- gr* a citation from a Greek fragment of the work of a Greek Church Father which is preserved complete only in a translation.
- it* Old Latin (Itala) version. Superscript letters identify individual manuscripts; see p. 31\*ff.
- l* a lectionary manuscript, identified by the number following it.
- l*<sup>AD</sup> reading of the lectionary edition of the Apostoliki Diakonia, Athens.
- l* 866<sup>1/2</sup> shows the relative frequency of a reading in the multiple occurrence of the same passage in a single lectionary manuscript. The second number of the fraction indicates the number of times the passage occurs in the manuscript; the first number indicates how many times it supports the reading attested.
- lat* the Latin translation of a Greek Church Father.
- LB* Lutherbibel (1999).
- Lect* the reading of the majority of the lectionaries selected, together with the text of the edition published by Apostoliki Diakonia, Athens.
- Lect*<sup>pt</sup> a part of the lectionary manuscript tradition (at least 10 manuscripts) which differs from the rest (also designated *Lect*<sup>pt</sup>). This symbol always appears in pairs in the critical apparatus.
- Lect*<sup>pt,AD</sup> a part of the lectionary manuscript tradition in agreement with the lectionary text of the Greek Church (i. e., the edition by Apostoliki Diakonia, Athens).
- lem* in the Church Fathers, a citation from a *lemma*, i. e., the text of the New Testament which precedes the commentary (<sup>com</sup>) in a commentary manuscript.

LXX	the Septuagint or Greek translation of the Old Testament.
M	Merk, <i>Novum Testamentum Graece et Latine</i> (1992).
mg	textual evidence contained in the margin of a manuscript.
ms, mss	manuscript(s) of an early version, or of a Church Father's text, when differing from the edited text.
NA	Nestle-Aland <i>Novum Testamentum Graece</i> (2012).
NBS	La Nouvelle Bible Segond (2002).
NIV	New International Version (1984).
NRSV	New Revised Standard Version (1989).
p	indicates that a manuscript contains all or part of the Epistles of Paul.
ⲩ <sup>1</sup> etc	a papyrus manuscript, identified by the superscript number.
pap	a reading from the papyrus stage of the tradition of a Church Father's text when it differs from an edition (usually now dated) of the Father.
pt	partim (Latin: in part).
r	indicates that a manuscript contains all or part of the text of Revelation.
REB	The Revised English Bible (1989).
[sic]	an abnormality reproduced exactly from the original.
slav	Slavonic version, or a Slavonic translation of a work by a Greek Church Father.
supp	a portion of manuscript or a Church Father's text supplied by a later hand where the original is missing.
syr	Syriac versions, or a Syriac translation of the text of a Greek Church Father.
syr <sup>c</sup>	Curetonian Syriac version.
syr <sup>h</sup>	Harclean Syriac version.
syr <sup>h</sup> with *	Harclean Syriac reading in the text enclosed between an asterisk and a metobelos.
syr <sup>hgr</sup>	a Greek marginal qualification for a Harclean Syriac reading.
syr <sup>hmg</sup>	Harclean Syriac variant reading in the margin.
syr <sup>p</sup>	Peshitta Syriac version.
syr <sup>pal</sup>	Palestinian Syriac version.

syr <sup>ph</sup>	Philoxenian Syriac version.
syr <sup>s</sup>	Sinaitic Syriac version.
Theodotion	Theodotion's text of the Greek Old Testament.
TOB	Traduction Œcuménique de la Bible (1988).
TR	Textus Receptus (Oxford, 1889).
txt	the text of a manuscript of the New Testament when it differs from another reading given in the margin ( <sup>mg</sup> ) or in the commentary section ( <sup>com</sup> ) which accompanies the text of a Church Father.
vg	Vulgate version.
vg <sup>cl</sup>	Clementine edition of the Vulgate.
vg <sup>st</sup>	Stuttgart edition of the Vulgate.
vg <sup>ww</sup>	Wordsworth-White edition of the Vulgate.
vid	the most probable reading of a manuscript, where the state of its preservation makes complete verification impossible; or the apparent support of a Church Father for the reading cited, where stylistic and contextual factors do not permit complete certainty.
v.r.	variant reading.
v.r.	a variant reading specifically designated in a manuscript as an alternative.
WH	Westcott and Hort, <i>The New Testament in the Original Greek</i> (1881).

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THE GREEK  
NEW TESTAMENT



# ΚΑΤΑ ΜΑΘΘΑΙΟΝ

The Genealogy of Jesus Christ  
(Lk 3.23-38)

**1** Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυίδ υἱοῦ Ἀβραάμ.<sup>a</sup>

**2** Ἀβραάμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαάκ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, **3** Ἰούδας δὲ ἐγέννησεν τὸν Φάρες καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ, Φάρες δὲ ἐγέννησεν τὸν Ἑσρῶμ, Ἑσρῶμ δὲ ἐγέννησεν τὸν Ἀράμ, **4** Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ, Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσών, Ναασσών δὲ ἐγέννησεν τὸν Σαλμών, **5** Σαλμών δὲ ἐγέννησεν τὸν Βόες ἐκ τῆς Ραχάβ, Βόες δὲ ἐγέννησεν τὸν Ἰωβήδ ἐκ τῆς Ρούθ, Ἰωβήδ δὲ ἐγέννησεν τὸν Ἰεσσαί, **6** Ἰεσσαί δὲ ἐγέννησεν τὸν Δαυίδ τὸν βασιλέα.

Δαυίδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου, **7** Σολομών δὲ ἐγέννησεν τὸν Ροβοάμ, Ροβοάμ δὲ ἐγέννησεν τὸν Ἀβιά, Ἀβιά δὲ ἐγέννησεν τὸν Ἀσάφ, **8** Ἀσάφ<sup>1</sup> δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωράμ δὲ ἐγέννησεν τὸν Ὀζιάν, **9** Ὀζιάς δὲ ἐγέννησεν τὸν Ἰωαθάμ, Ἰωαθάμ δὲ ἐγέννησεν τὸν Ἀχάζ, Ἀχάζ δὲ ἐγέννησεν τὸν Ἐζεκίαν, **10** Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμώς, Ἀμώς<sup>2</sup> δὲ ἐγέννησεν τὸν Ἰωσίαν,

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<sup>1</sup> **7-8** {B} Ἀσάφ, Ἀσάφ  $\mathfrak{F}^{1\text{vid}}$   $\aleph$  B C (D<sup>Luke</sup>)  $f^1 f^{13}$  205 700 1071 / 253 it<sup>aur, c.</sup> (d<sup>Luke</sup>), g<sup>1</sup>, k, q v<sup>g</sup>mss (syr<sup>hmg</sup>) cop<sup>sa, meg, bo</sup> arm eth geo (Ephraim<sup>1/2</sup>); Ambrose // Ἀσά, Ἀσά L W  $\Delta$  28 33 180 565 579 597 828 892 1006 1010 1241 1243 1292 1342 1424 1505 Byz [E  $\Sigma$ ] Lect it<sup>(a)</sup>, f, ff<sup>1</sup> vg syr<sup>c, s, p, h, pal</sup> slav Ps-Eustathius (Ephraim<sup>1/2</sup>) NIV REB BJ TOB BTI DHH? EU LB

<sup>2</sup> **10** {B} Ἀμώς, Ἀμώς  $\aleph$  B C (D<sup>Luke</sup>)  $\Delta$   $\Theta$   $f^1$  33 157 205 1071 1292 / 68 (I 184) / 253 / 672 / 673 / 813 / 1223 / 1627 it<sup>c</sup>, (d<sup>Luke</sup>), ff<sup>1</sup>, g<sup>1</sup>, k, q v<sup>g</sup>mss cop<sup>sa, bo, fay</sup> arm eth geo Ephraim // Ἀμών, Ἀμών L W  $f^{13}$  28 180 565 579 597 (700 892

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<sup>a</sup> I NO P: TR TOB BTI

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**1** Βίβλος γενέσεως Gn 5.1 υἱοῦ Δαυίδ 1 Chr 17.11 υἱοῦ Ἀβραάμ Gn 22.18 **2** Gn 21.3, 12; 25.26; 29.35; 1 Chr 1.34 **3** Gn 38.29-30; 1 Chr 2.4, 5, 9; Ru 4.12, 18-19 **4-5** Ru 4.13, 17-22; 1 Chr 2.10-12 **6** Ἰεσσαί ... βασιλέα Ru 4.17, 22; 1 Chr 2.13-15 Δαυίδ ... Οὐρίου 2 Sm 12.24 **7-10** 1 Chr 3.10-14

**11** Ἰωσίας δὲ ἐγέννησεν<sup>3</sup> τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.

**12** Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγέννησεν τὸν Σαλαθιήλ, Σαλαθιήλ δὲ ἐγέννησεν τὸν Ζοροβαβέλ,

**13** Ζοροβαβέλ δὲ ἐγέννησεν τὸν Ἀβιούδ, Ἀβιούδ δὲ ἐγέννησεν τὸν Ἐλιακίμ, Ἐλιακίμ δὲ ἐγέννησεν τὸν Ἀζῶρ, **14** Ἀζῶρ δὲ ἐγέννησεν τὸν Σαδώκ, Σαδώκ δὲ ἐγέννησεν τὸν Ἀχίμ, Ἀχίμ δὲ ἐγέννησεν τὸν Ἐλιούδ, **15** Ἐλιούδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησεν τὸν Ματθάν, Ματθάν δὲ ἐγέννησεν τὸν Ἰακώβ, **16** Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός<sup>4</sup>.

**17** Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυὶδ γενεαὶ δεκατέσσαρες, καὶ ἀπὸ Δαυὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες.

1211 Ἀμμών, Ἀμμών) 1006 1010 1241 1243 1342 1424 1505 Byz [E Σ] *Lect* it<sup>a</sup>, (aur), (f) vg<sup>(mss)</sup> syr<sup>c, s, p, h, pal</sup> (cop<sup>meg</sup>) slav (Ps-Eustathius); Augustine NIV REB BJ TOB BTI DHH? LB

<sup>3</sup> **11** {A} ἐγέννησεν **κ B C L W Δ f<sup>13</sup> 28 157 180 565 579 597 700 892 1010 1071 1241 1243 1292 1424 Byz [E] *Lect* it<sup>a</sup>, aur, c, f, ff<sup>1</sup>, g<sup>1</sup>, k, q vg syr<sup>c, s, p</sup> cop<sup>sa, meg, bo, fay</sup> arm eth geo slav (Hippolytus) Ps-Eustathius; Ambrose Jerome Augustine // ἐγέννησεν τὸν Ἰωακίμ, Ἰωακίμ δὲ ἐγέννησεν (D<sup>Luke</sup> Ἐλιακεῖμ, Ἰωακείμ) Θ Σ f<sup>1</sup> 33 205 1006 1342 1505 (it<sup>dLukc</sup>) syr<sup>h</sup> with <sup>a</sup>, pal (Irenaeus<sup>lat</sup>) (Eriphanius)**

<sup>4</sup> **16** {A} τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός **ϑ<sup>1</sup> κ B C L W (Δ omit τόν) (f<sup>1</sup> omit Ἰησοῦς) 28 33 157 180 205 565 579<sup>vid</sup> 597 700 892 1006 1010 1071 1241 1243 1292 1424 1505 Byz [E P Σ<sup>vid</sup>] *Lect* it<sup>aur, f, ff<sup>1</sup></sup> vg syr<sup>p, h, pal</sup> cop<sup>sa</sup> (arm) (eth) geo slav (Didymus) Ps-Eustathius (Cyril) Nestorius; (Tertullian) (Jerome) Augustine // ὃ μνηστευθεῖσα παρθένος Μαρίας ἐγέννησεν Ἰησοῦν τὸν λεγόμενον Χριστόν Θ f<sup>13</sup> 1547 it<sup>a, (b), c, (d), g<sup>1</sup>, (k), q</sup> (Ambrosiaster) Gaudentius // *Joseph to whom was betrothed Mary the virgin, begot Jesus who is called the Christ* syr<sup>a</sup> // *to whom was betrothed Mary the virgin, she who bore Jesus the Christ* syr<sup>c</sup> // *the husband of Mary, who bore Jesus who is called Christ* cop<sup>meg, bo</sup>**

**11** Ἰωσίας ... αὐτοῦ 1 Chr 3.15-16; 1 Esd 1.32 LXX μετοικεσίας Βαβυλῶνος 2 Kgs 24.12-16; 2 Chr 36.10; Jr 27.20 **12** Ἰεχονίας ... Ζοροβαβέλ 1 Chr 3.17, 19; Ezr 3.2 **16** Ἰησοῦς ... Χριστός Mt 27.17, 22

The Birth of Jesus Christ  
(Lk 2.1-7)

**18** Τοῦ δὲ Ἰησοῦ Χριστοῦ<sup>5</sup> ἡ γένεσις<sup>6</sup> οὕτως ἦν. μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου. **19** Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρᾳ ἀπολύσαι αὐτήν. **20** ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων, Ἰωσήφ υἱὸς Δαυίδ, μὴ φοβηθῆς παραλαβεῖν Μαρίαν τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἁγίου. **21** τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. **22** Τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος,

**23** Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ,

ὃ ἔστιν μεθερμηνευόμενον **Μεθ' ἡμῶν ὁ θεός**. **24** ἐγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ, **25** καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν υἱόν<sup>7</sup>· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

<sup>5</sup> **18** {B} Ἰησοῦ Χριστοῦ Ʋ<sup>1</sup> Ɓ C L Z Δ Θ f<sup>1</sup> f<sup>13</sup> 28 33 157 180 205 565 579 597 700 892 1006 1010 1071 1241 1243 1292 1424 1505 Byz [E P Σ] *Lect* syr<sup>p, h, pal</sup> cop<sup>sa, meg, bo</sup> arm (eth) geo slav Diatessaron<sup>am</sup> Irenaeus<sup>gr</sup> Origen Eusebius Didymus<sup>dub</sup> Epiphanius Chrysostom Theodotus-Ancyra Nestorius // Χριστοῦ Ἰησοῦ B Origen<sup>lat</sup>; Jerome // Ἰησοῦ W Ps-Athanasius // Χριστοῦ it<sup>a, aur, b, c, d, f, ff<sup>1</sup>, g<sup>1, k, q</sup></sup> vg syr<sup>c, s</sup> Irenaeus<sup>lat</sup>; Chromatius Jerome Augustine

<sup>6</sup> **18** {B} γένεσις Ʋ<sup>1</sup> Ɓ C P W Z Δ Θ Σ f<sup>1</sup> 579 arm Eusebius Ps-Athanasius // γέννησις L f<sup>13</sup> 28 33 157 180 205 565 597 700 892 1006 1010 1071 1241 1243 1292 1424 1505 Byz [E] *Lect* it<sup>a, aur, b, c, d, f, ff<sup>1</sup>, g<sup>1, k, q</sup></sup> vg slav Irenaeus<sup>gr</sup> Origen Didymus<sup>dub</sup> Epiphanius Chrysostom Theodotus-Ancyra Nestorius; Chromatius Jerome Augustine

<sup>7</sup> **25** {A} υἱόν Ɓ B Z f<sup>1</sup> f<sup>13</sup> 33 it<sup>b, c, g<sup>1, k</sup></sup> syr<sup>c, s, pal<sup>mss</sup></sup> cop<sup>(sa), meg, (bo)</sup> geo Ambrose

**18** μνηστευθείσης ... αὐτοῦς Lk 1.27 ἐν ... ἁγίου Lk 1.35 **21** τέξεται ... Ἰησοῦν Mt 1.25; Lk 1.31; 2.21 αὐτός ... αὐτῶν Ac 4.12 **23** Ἰδοὺ ... Ἐμμανουήλ Is 7.14 Μεθ' ... θεός Is 8.8, 10 LXX **25** ἐκάλεσεν ... Ἰησοῦν Mt 1.21; Lk 1.31; 2.21

## The Visit of the Wise Men

**2** Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα **2** λέγοντες, Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἤλθομεν προσκυνῆσαι αὐτῷ. **3** ἀκούσας δὲ ὁ βασιλεὺς Ἡρώδης ἐταράχθη καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ, **4** καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ' αὐτῶν<sup>a</sup> ποῦ ὁ Χριστὸς γεννᾶται.<sup>b</sup> **5** οἱ δὲ εἶπαν αὐτῷ, Ἐν Βηθλέεμ τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου·

**6** **Καὶ σὺ Βηθλέεμ, γῆ Ἰούδα,**  
 οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα·  
 ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος,  
 ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.

**7** Τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους ἠκρίβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος, **8** καὶ πέμψας αὐτοὺς εἰς Βηθλέεμ εἶπεν, Πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ παιδίου· ἐπὰν δὲ εὔρητε, ἀπαγγείλατέ μοι, ὅπως καγὼ ἐλθὼν προσκυνήσω αὐτῷ. **9** οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν καὶ ἰδοὺ ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτούς, ἕως ἐλθὼν ἐστάθη ἐπάνω οὗ ἦν τὸ παιδίον. **10** ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφόδρα. **11** καὶ

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Chromatius // τὸν υἱὸν αὐτῆς τὸν πρωτότοκον (see Lk 2.7) C D<sup>c</sup> (D\* L omit αὐτῆς) W Δ 087 28 157 180 205 565 579 597 700 828 892 1006 1010 1071 1241 1243 1292 1505 Byz [E N Σ] Lect it<sup>aur</sup>, (d), f, ff<sup>1</sup>, (q) vg syr<sup>p</sup>, h, pal<sup>mss</sup> arm eth slav Diatessaron Cyril-Jerusalem Didymus Didymus<sup>dub</sup> Epiphanius Chrysostom Proclus; Jerome Augustine

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<sup>a</sup> 4 Colon: NA<sup>mg</sup> (GNB) || <sup>b</sup> Question: NA<sup>mg</sup> GNB

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**1** Ἰησοῦ ... Ἰουδαίας Lk 2.4-7 ἡμέραις ... βασιλέως Lk 1.5; 3.1 **2** τὸν ἀστέρα ... ἀνατολῇ Nu 24.17; Mt 2.9 **5** Βηθλέεμ Jn 7.42 **6** Mic 5.2 ποιμανεῖ ... Ἰσραήλ 2 Sm 5.2; 1 Chr 11.2 **9** ὁ ἀστήρ ... ἀνατολῇ Mt 2.2

ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. **12** καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

The Flight to Egypt

**13** Ἀναχωρησάντων δὲ αὐτῶν ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεύγε εἰς Αἴγυπτον καὶ ἴσθι ἐκεῖ ἕως ἂν εἶπω σοι· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό. **14** ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς Αἴγυπτον, **15** καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος, **Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.**

The Slaying of the Infants

**16** Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνείλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλέεμ καὶ ἐν πᾶσιν τοῖς ὀρίοις αὐτῆς ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων. **17** τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος,

**18** **Φωνὴ ἐν Ῥαμὰ ἠκούσθη,  
κλαυθμὸς<sup>1</sup> καὶ ὄδυρμὸς πολὺς·  
Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς,  
καὶ οὐκ ἤθελεν παρακληθῆναι, ὅτι οὐκ εἰσίν.**

<sup>1</sup> **18** {B} κλαυθμὸς Ⲙ B Z 0250 f<sup>1</sup> it<sup>a</sup>.aur. b. c. f. ff<sup>1</sup>. g<sup>1</sup>. k. l. q vg syr<sup>p</sup>.pal cop<sup>sa</sup>.meg. bo Justin Macarius/Symeon Hesychius; Hilary Jerome Augustine // θρήνος καὶ κλαυθμὸς (see Jr 38.15 LXX; 31.15 MT) C D L W Δ 0233 f<sup>13</sup> 28 33 157 180

**11** ἐλθόντες ... αὐτοῦ Lk 2.16 πεσόντες ... σμύρναν Ps 72.10-11, 15; Is 60.6 **12** χρηματισθέντες κατ' ὄναρ Mt 2.22 **13** φαίνεται κατ' ὄναρ Mt 1.20; 2.19 **15** Ἐξ ... μου Ho 11.1 **18** Jr 31.15

## The Return from Egypt

**19** Τελευτήσαντος δὲ τοῦ Ἡρώδου ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ ἐν Αἰγύπτῳ **20** λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ πορεύου εἰς γῆν Ἰσραὴλ· τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου. **21** ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ εἰσήλθεν εἰς γῆν Ἰσραὴλ. **22** ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρώδου ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας, **23** καὶ ἐλθὼν κατώκησεν εἰς πόλιν λεγομένην Ναζαρέτ· ὅπως πληρωθῆ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κληθήσεται.

The Preaching of John the Baptist  
(Mk 1.1-8; Lk 3.1-9, 15-17; Jn 1.19-28)

**3** Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστῆς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας **2** [καὶ] λέγων, Μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. **3** οὗτος γὰρ ἔστιν ὁ ῥηθεὶς διὰ Ἡσαΐου τοῦ προφήτου λέγοντος,

**Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ·**

**Ἐτοιμάσατε τὴν ὁδὸν κυρίου,**

**εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.**

**4** Αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, ἡ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον. **5** τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ

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205 565 579 597 700 892 1006 1010 1071 1241 1243 1292 1424 1505 Byz  
[E Σ] *Lect* (it<sup>l</sup>) syr<sup>c, s, h</sup> arm eth geo slav (Diatessaron<sup>am</sup>) Proclus

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**19** φαίνεται κατ' ὄναρ Mt 1.20; 2.12 **20** τεθνήκασιν ... ψυχὴν Ex 4.19 **22** χρηματισθεὶς ... ὄναρ Mt 2.12 **22-23** τὰ μέρη ... Ναζαρέτ Mk 1.9; Lk 1.26; 2.39; Jn 1.45-46 **23** Ναζωραῖος κληθήσεται Jdg 13.5, 7; Is 11.1; 53.2

**3.2** Μετανοεῖτε ... οὐρανῶν Mt 4.17; 10.7; Mk 1.15 **3** Φωνὴ ... αὐτοῦ Is 40.3 **4** τὸ ἔνδυμα ... ὀσφὺν αὐτοῦ 2 Kgs 1.8