

## Manuscript Evidence and the English New Testament

It is now possible to make an easy-to-follow evaluation of the accuracies of the several proposed corrections to the King James Version of the New Testament (KJV, or AV), from the ancient manuscripts available today.

### Comments on the Manuscript Evidence

In 1907 Clayton J. Woodworth compiled a New Testament list of corrections to the Authorized Version of the English Bible (AV, or KJV), based primarily on one or two excellent fourth century manuscripts, and published them in the “Berean Bible Teachers Manual,” commonly called “Berean Comments.” Almost all of these proposed changes have been reprinted by the Dawn in the booklet, “Our Bible Translated”. Since the original compilation, several sizable fragments of third century manuscripts have been discovered and published (one small fragment in Jo 18 goes back to perhaps A.D. 125). In particular, the Chester Beatty papyri (p<sup>45</sup> in the Gospels and Acts, p<sup>46</sup> in Paul’s epistles, and p<sup>47</sup> in Revelation) and the Bodmer papyri (p<sup>66</sup> in John, p<sup>72</sup> in the general epistles, p<sup>74</sup> in Acts, and p<sup>75</sup> in Luke and John) are especially valuable, most stemming from the third century. Additionally, better assessments have been made of the relative accuracies of manuscripts – papyri, uncials, and minuscules. Thus, among the major 4th century manuscripts, Vatican 1209 is excellent in most of the New Testament, and nearly as good in Paul’s epistles (lacking Revelation and a little more), the Sinaitic manuscript is uniformly very good to excellent through the New Testament (while suffering a multitude of careless mistakes, and sometimes revised to contemporary speech). Yet, in Revelation the 5th-century Ephraemi is generally superior to Sinaiticus, and to all other manuscripts of any size. Surprisingly, two Revelation manuscripts of the 13th Century (2053 and 2062) are comparable to the Sinaitic and Alexandrian for accuracy (they preserve a text of ca. A.D. 600, so intertwined with Aecumenius’ commentary that it would have been difficult to alter).<sup>1</sup>

In Table I below, the proposed corrections are compared with the leading critical editions of the Greek New Testament: Nestle (25<sup>th</sup> edition) and United Bible Societies (1<sup>st</sup> edition, Kurt Aland),<sup>2</sup> with ✓ indicating agreement with the change, ✗ disagreement with the change, [ ] uncertainty as to the reading, and { } a still different reading. The manuscripts and early versions, identified in Table II, are grouped in Table I according to the best manuscripts and versions (Category I), and good (next best, Category II), with those “For Change” on the left and those “Against Change” on the right. Comparing support in the “For” and “Against” columns, one can decide whether a correction should be made. Recommendations here are given in Table III.

### How Mistakes Crept In

While no New Testament manuscript (ms.) is perfect, the ancient Greek N.T. manuscripts are in far closer agreement than those for other Greek works, such as the early church fathers or the classical authors. Mistakes are inevitable in hand copying such an extensive book, or collection of twenty-seven books. Modern secretaries can sympathize with a scribe who in Rv 14:1 “having the name *of him* and the name *of the father of him*,” let his eye skip from the first “name” to the second, omitting four Greek words (three in the English AV) - perhaps the commonest type of scribal error even today. In Mark 9:49 the expression “and every sacrifice shall be salted with salt” has the earmark of an accurate comment later incorporated into the text - perhaps mistaking a marginal comment for a correction to the text. (The evidence for correcting the AV is strong in each case, as a glance at Table I will show.)

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<sup>1</sup> There is no better indication of accuracy than the agreement of the several oldest manuscripts, particularly when older than the fourth century. Yet if today a new manuscript were hand-copied from the Sinaitic manuscript, and then the latter were lost, the new manuscript would be nearly as valuable as the one written over sixteen centuries earlier (allowing for new copying errors). Thus, one may understand how an occasional manuscript of late date may be impressively accurate.

<sup>2</sup> These Greek New Testaments, based on the weight of the manuscript evidence, also omit the following whole verses: Mt 18:11, 23:14, Mk 7:16, 11:26, 15:28, Lk 17:36, 23:17, Ac 15:34, 24:6b-8a, 28:29, Ro 16:24.

In a few cases changes were apparently theologically motivated. In 1Tm 3:16 a "corrector" used a single horizontal stroke to change OC ("who") to ΘC ("God") in the Alexandrian ms. Also, when Erasmus refused the three-heavenly-witnesses interpolation in 1Jo 5:7-8 because there was not a single Greek manuscript including it, the ink was hardly dry when they brought him one!

### **Recommendations**

Most recommendations in Tables III and V are consistent with the evaluations of the Nestle and/or UBS Greek texts, but with a few notable exceptions.

The "yes/no" reading of 1Co 15:51 is supported by five of the eight best mss. (It may have implications concerning the state of the dead. The oldest ms. is alone in the "no/no" reading of "We shall not all sleep, but neither shall we all be changed...;" it is unlikely to preserve the original reading.)

In Rv 5:9 the word "us" is almost universally supported by the better manuscripts; it apparently should be retained, even though it may seem inconsistent with "them" and "they" in the following verse.

The disputed sentence in Rv 20:5 should probably be omitted, as it is omitted by 70 of nearly 200 mss., including two of the three best. The early form of the sentence (without "But" and "again," omitted by most mss.) has the earmark of a comment. Also, it would make the first resurrection the absence of a resurrection. The Millennium implications of the sentence are too strong to have been purely an accidental omission. Over the 10th-16th centuries there is a growing proportion of mss. that include the sentence, which suggests that it was absent when Revelation was written.

When a change is based only on a single ms., and the other good mss. are contrary, the change should not be made, such as in Mt 24:10, 27:52-53, Jo 5:25, Ac 15:32, 2Tm 3:3, 1Pt 2:5, Rv 9:4 and 22:3. One text, Rv 21:26 ("and honor"), apparently has no ms. support for omission, from Sinaiticus or any other, in spite of its inclusion in the C.J. Woodworth list. None of these changes, or any others in the right-hand column of Table III, should be made. Three other changes in the C.J. Woodworth list were likely accidentally dropped from the booklet "Our Bible Translated" (Mk 10:24, Jas 5:16, and Rv 5:10) but could be correctly added. Four more corrections - two with substantial implications - have sufficient basis in the mss. to be recommended here. Additional corrections are given in Table IV, while Table V gives confidences in those changes.

Table I. “Our Bible Translated,” and the Manuscript Evidence

Text	Proposed Correction	25 <sup>th</sup> Nestle	UBS	Manuscript Evidence			
				For Change		Against Change	
				Best	Good	Best	Good
Mat 5:22	<i>omit</i> without a cause	✓	✓ <sub>B</sub>	p <sup>67</sup> vid B@*	vg	cop	DL 892 it <sup>k</sup> sy arm geo
Mat 6:13	<i>omit</i> For thine is the Kingdom,... and the glory, for ever. Amen	✓	✓ <sub>A</sub>	B@Z cop <sup>bo?,me</sup>	D vg	(cop <sup>sa,fay</sup> )	L 892 {it <sup>k</sup> } sy arm geo
Mat 6:25	<i>omit</i> or what ye shall drink	[ ]	[ ] <sub>c</sub>	@ cop <sup>sa?</sup>	892 it <sup>k</sup> vg sy <sup>c</sup>	B cop <sup>bo,me</sup>	(L) arm
Mat 16:2	<i>omit</i> When it is evening, ye say,... for the sky is red.	[ ]	[ ] <sub>c</sub>	B@ cop <sup>sa</sup>	sy <sup>s,c</sup> arm		CDL 892 lat geo
Mat 16:3	<i>omit</i> This entire verse.	[ ]	[ ] <sub>c</sub>	B@ cop <sup>sa</sup>	sy <sup>s,c</sup> arm		CDL 892 lat geo
Mat 17:21	<i>omit</i> and fasting [should be: <i>omit</i> This entire verse]	✓	✓ <sub>A</sub>	B@* cop <sup>sa</sup>	892 <sup>txt</sup> it <sup>e</sup> sy <sup>s,c</sup> geo		@ <sup>b</sup> CDL vg arm
Mat 18:12	<i>omit</i> into the mountains [should read 99 on the mountains]	99...	99...	@* Z? [cop <sup>sa</sup> ]	[D 33 sy <sup>c</sup> ]	(B)	(L vg arm)
Mat 20:7	<i>omit</i> and whatsoever is right, that shall ye receive	✓	✓	B@Z cop <sup>sa</sup>	DL vg		C sy <sup>c</sup>
Mat 22:13	<i>omit</i> and take him away	✓	✓	B@ cop	L vg arm		CD it sy <sup>s,c</sup>
Mat 23:35	<i>omit</i> son of Barachias	✗	✗	@* (almost alone)		B cop <sup>sa,bo</sup>	D sy <sup>s</sup>
Mat 24:10	<i>omit</i> and shall hate one another	✗	✗	@ (alone)		B cop	D
Mat 24:31	<i>omit</i> sound of a	✓	✓ <sub>B</sub>	@ cop <sup>bo</sup>	L 892* it <sup>e</sup> sy <sup>s</sup> arm	B (cop <sup>sa</sup> )	(D vg)
Mat 24:41	<i>omit</i> women shall be {translation}						
Mat 25:6	<i>omit</i> cometh	✓	✓	B@Z cop	CDL		it sy
Mat 27:52	<i>omit</i> and the graves were opened	✗	✗	@* [almost alone]		B cop	C*DL
Mat 27:53	<i>omit</i> and went	✗	✗	@ [alone]		B cop	(D)
Mat 28:19	<i>omit</i> therefore	✗	✗	@	{many}	B cop <sup>sa,me</sup>	(D) 892 it <sup>e</sup> vg arm
Mark 4:37	<i>omit</i> so that it was now full	✗	✗	@*	it <sup>e</sup>	p <sup>45</sup> B@ <sup>a</sup> cop	CDLΔ vg
Mark 6:51	<i>omit</i> beyond measure, and wondered	✗	[ ] <sub>c</sub>	B@ cop	LΔ 892 (sy <sup>s</sup> )	2427	(D)W 579 vg
Mark 7:8	<i>omit</i> For... and many other such like things ye do	✓	✓ <sub>A</sub>	p <sup>45</sup> B@ 2427 cop	LWΔ 0274 arm geo		D 892 579 vg
Mark 7:14	<i>omit</i> unto me every one of you	✗	✗	@ (cop)	(L)Δ	p <sup>45</sup> vidB	DW vg
Mark 9:24	<i>omit</i> with tears	✓	✓ <sub>A</sub>	p <sup>45</sup> B@ 2427 cop <sup>sa</sup>	C*L(W)ΔΨ it <sup>k</sup> sy <sup>s</sup> arm geo		D 892 579 vg
Mark 9:29	<i>omit</i> and fasting	✓	✓ <sub>A</sub>	B@* 2427	0274 it <sup>k</sup>	p <sup>45</sup> vid cop	CDWLΔΨ 892 vg (sy arm)
Mark 9:44	<i>omit</i> This entire verse.	✓	✓ <sub>A</sub>	B@ 2427 cop	CLWΔΨ 0274 it <sup>k</sup> sy <sup>s</sup> arm geo		D 579 vg
Mark 9:45	<i>omit</i> into the fire that never shall be quenched	✓	✓ <sub>A</sub>	B@ 2427 cop	CLWΔ(Ψ) 0274 it <sup>k</sup> sy <sup>s</sup> arm geo		D 579 (vg)

Mark 9:46	<i>omit</i> This entire verse	✓	✓ <sub>A</sub>	B@ cop	2427	CLWΔ it <sup>k</sup> sy <sup>s</sup>		D 579 vg geo
Mark 9:47	<i>omit</i> fire	✓	✓	B@ cop	2427	DLΔ arm sy <sup>s</sup>		C vg
Mark 9:49	<i>omit</i> and every sacrifice shall be salted with salt	✓	✓ <sub>B</sub>	B@ cop <sup>sa</sup>		LΔ(W) 0274 579 (it <sup>k</sup> ) sy <sup>s</sup> arm geo	(2427)	CDΨ 892 vg
Mark 10:30	<i>omit</i> houses, and brethren,... and lands, with persecutions	✗	✗	@*		it <sup>k</sup>	B cop	C(D) [W] Δ Ψ vg arm [sy <sup>s</sup> geo]
Mark 14:30	<i>omit</i> twice	✗	✗ <sub>C</sub>	@		(C)DW 579 it <sup>k</sup> arm	B 2427 (cop)	LΔ Ψ 083 892 vg sy <sup>s</sup> geo
Mark 14:68	<i>omit</i> and the cock crew	✓	[ ] <sub>C</sub>	B@ 2427 cop <sup>bo</sup>		LWΨ* 892 579 sy <sup>s</sup>		CDΔ it <sup>k</sup> vg arm
Mark 14:72	<i>omit</i> the second time <i>and</i> twice	✗	✗ <sub>B</sub>	@		C* <sup>vid</sup> L 579	(B) 2427 cop	DWΔΨ 0250 892 (it <sup>k</sup> ) vg sy <sup>s</sup> arm
Mark 16:9-20	<i>omit</i> All these verses. [LΨ 083 579 cop <sup>samss</sup> give 2 endings]	[ ]	[✓] [ ] <sub>A</sub>	B@		(it <sup>k</sup> ) sy <sup>s</sup>	2427 cop <sup>bo,fay</sup>	CD(W)Δ 892 vg sy <sup>c</sup>
				<b>M a n u s c r i p t E v i d e n c e</b>				
				<b>For Change</b>		<b>Against Change</b>		
<b>Text</b>	<b>Proposed Correction</b>			<b>Best</b>	<b>Good</b>	<b>Best</b>	<b>Good</b>	
Luke 2:40	<i>omit</i> in spirit	✓	✓	B@ cop	DL it <sup>e</sup> vg sy <sup>s</sup> arm			
Luke 8:45	<i>omit</i> and sayest thou, Who touched me?	✓	✓ <sub>B</sub>	p <sup>75</sup> B@ cop	L 1241 arm			C(D) vg sy <sup>(s)c</sup>
Luke 16:16	<i>omit</i> and every man presseth into it	✗	✗	@*		p <sup>75</sup> B		L (most) vg
Luke 17:12	<i>omit</i> which stood afar off	✗	✗	@*		p <sup>75</sup> (B)		DL vg sy <sup>s,c</sup>
Luke 17:35	<i>omit</i> women {translation}							
Luke 18:11	<i>omit</i> with himself	✗	✗ <sub>C</sub>	@ cop <sup>sa,ach</sup>		p <sup>75</sup> B		(D)LTΨ 892 1241 579 it <sup>e</sup> vg sy <sup>s</sup> arm
Luke 22:43	<i>omit</i> This entire verse.	[ ]	✓ <sub>A</sub>	p <sup>75</sup> B@a cop <sup>sa</sup>	p <sup>69vid</sup> T 579 sy <sup>s</sup> arm geo	@*.b		DLΨ 892* 1241 it <sup>e</sup> vg sy <sup>c</sup> arm
Luke 22:44	<i>omit</i> This entire verse.	[ ]	✓ <sub>A</sub>	p <sup>75</sup> B@a cop <sup>sa</sup>	p <sup>69vid</sup> T 579 sy <sup>s</sup> arm geo	@*.b		DLΨ 892* 1241 it <sup>e</sup> vg sy <sup>c</sup> arm
Luke 22:68	<i>omit</i> me, nor let me go	✓	✓	p <sup>75</sup> B@ cop <sup>bo(sa)</sup>	LT 1241 (579)			D (892) vg sy <sup>s,c</sup> arm geo
Luke 23:5	<i>omit</i> teaching	✗	✗	@* (alone?)		p <sup>75</sup> B		DLT vg
Luke 23:34	<i>omit</i> Then said Jesus, Father, forgive them; for they know not what they do	[ ]	[ ] ✓ <sub>A</sub>	p <sup>75</sup> B@a <sup>vid</sup> cop <sup>sa</sup>	D* 1241 579 sy <sup>s</sup>	@*		CLΨ 892 it <sup>e</sup> vg sy <sup>(c)</sup> arm geo
Luke 24:42	<i>omit</i> and of an honeycomb	✓	✓ <sub>B</sub>	p <sup>75</sup> B@ cop <sup>sa</sup>	DL it <sup>e</sup> sy <sup>s</sup>	cop <sup>bo</sup>		1241 sy <sup>c</sup> arm geo
John 1:25	<i>omit</i> asked him, and	✗	✗	@	it <sup>e</sup> sy <sup>c</sup>	p <sup>5vid</sup> p <sup>66</sup> p <sup>75</sup> B		C*L
John 3:13	<i>omit</i> which is in heaven	✓	✓ <sub>B</sub>	p <sup>66</sup> p <sup>75</sup> B@ cop <sup>sa,fay,a</sup> ch <sup>2</sup>	L 083, 0113, 1241			892 it <sup>e</sup> vg sy <sup>(s,c)</sup> arm geo

John 4:9	<i>omit</i> for the Jews have no dealings with the Samaritans	✗	[ ] * <sub>A</sub>	@* cop <sup>fay</sup>	D it <sup>e</sup>	p <sup>66</sup> p <sup>75</sup> B@ <sup>a</sup> cop <sup>sa,bo,a</sup> ch <sup>2</sup>	p <sup>63</sup> CL 083 892 1241 579 vg sy <sup>s,c</sup> arm geo	
John 5:3	<i>omit</i> waiting for the moving of the water	✓	✓ <sub>A</sub>	p <sup>66</sup> p <sup>75</sup> B@ cop <sup>sa,bo,a</sup> ch <sup>2</sup>	C*L 0125 sy <sup>c</sup>		D 33,1241 it <sup>e</sup> vg arm	
John 5:4	<i>omit</i> This entire verse.	✓	✓ <sub>A</sub>	p <sup>66</sup> p <sup>75</sup> B@ cop <sup>sa,bo,a</sup> ch <sup>2</sup>	C*D 0125 sy <sup>c</sup>		L 1241 it <sup>e</sup> vg arm	
John 5:25	<i>omit</i> and now is	✗	✗	@* (almost alone)		p <sup>66</sup> p <sup>75</sup> B (cop <sup>bo</sup> )	DL	
John 8:1-11	<i>omit</i> All these verses. [ <i>also</i> 7:53]	✓	✓ <sub>A</sub>	p <sup>66</sup> p <sup>75</sup> B@ cop	C <sup>vid</sup> WLT 1241 sy arm geo		D 892 it <sup>e</sup> vg	
John 8:59	<i>omit</i> going through the midst of them, and so passed by	✓	✓ <sub>A</sub>	p <sup>66</sup> p <sup>75</sup> B@* cop <sup>sa,ach<sup>2</sup></sup>	DW it <sup>e</sup> vg sy <sup>s</sup> arm	@ <sup>a</sup> cop <sup>bo?</sup>	C 1241	
John 16:16	<i>omit</i> because I go to the Father	✓	✓ <sub>A</sub>	p <sup>5vid?</sup> p <sup>66</sup> B @		cop <sup>bo</sup>	D sy <sup>s</sup>	
John 19:23	<i>omit</i> and also his coat	✗	✗	@*		B cop <sup>bo</sup>	LW it <sup>e</sup> vg	
John 21:25	<i>omit</i> This entire verse.	✗	✗	@* (alone?)		B cop <sup>bo</sup>	CDW vg	
Acts 6:3	<i>omit</i> Holy Ghost and <i>should read</i> spirit of	✓	✓	p <sup>74</sup> B@	D vg	cop <sup>sa</sup>	C*	
Acts 6:8	<i>omit</i> faith <i>should read</i> grace	✓	✓	p <sup>45</sup> p <sup>74</sup> B@A	CD 1175 33 1739		[364 poorer mss.]	
Acts 8:37	<i>omit</i> This entire verse.	✓	✓ <sub>A</sub>	p <sup>45</sup> p <sup>74</sup> B@A 81 cop vg	C 1175 33		1739	
Acts 9:31	<i>omit</i> churches <i>should read</i> church	✓	✓ <sub>A</sub>	p <sup>74</sup> B@A 81 cop <sup>sa</sup> vg	C 1175 1739			
Acts 15:32	<i>omit</i> and confirmed them	✗	✗	@*		p <sup>74</sup> B@ <sup>a</sup> A vg	(C)D	
Acts 18:5	<i>omit</i> pressed in the spirit <i>should read</i> earnestly occupied with the Word	✓	✓ <sub>B</sub>	p <sup>74</sup> B@A cop vg	D 33		1175 1739	
Acts 18:21	<i>omit</i> I must by all means keep this feast that cometh in Jerusalem, but	✓	✓ <sub>A</sub>	p <sup>74</sup> B@A cop vg	33 1739		(D)	
				<b>M a n u s c r i p t E v i d e n c e</b>				
				<b>For Change</b>		<b>Against Change</b>		
<b>Text</b>	<b>Proposed Correction</b>			<b>Best</b>	<b>Good</b>	<b>Best</b>	<b>Good</b>	
Rom 3:22	<i>omit</i> and upon all	✓	✓ <sub>B</sub>	p <sup>40</sup> @*BA 1739 cop arm	C 33 81	(vg)	D	
Rom 6:12	<i>omit</i> it in	✓	✓ <sub>B</sub>	@BA 1739 cop vg arm	C* 81		33	
Rom 7:6	<i>omit</i> that being dead <i>should read</i> being dead to that	✓	✓	@BA 1739 cop arm vg	C 33 81		D	
Rom 8:26	<i>omit</i> for us	✓	✓ <sub>A</sub>	p <sup>27vid</sup> @*BA 1739 arm	D 81	cop vg	C 33	
Rom 11:6	<i>omit</i> But if it be of works, then is it no more grace: otherwise work is no more work	✓	✓ <sub>A</sub>	p <sup>46</sup> @A 1739 cop arm vg	CDF (81) 1881 025	B	(1175) 256 2127	

Rom 14:6	<i>omit</i> and he that regardeth not the day, to the Lord he doth not regard it	✓	✓	p <sup>46</sup> @BA 1739 cop vg	C*DF 1881	arm	33 81 1175 256 2127
1 Cor 2:1	<i>omit</i> testimony <i>should read</i> mystery	✗	✓ <sub>B</sub>	p <sup>46vid?</sup> @*A cop <sup>bo</sup>	C	B@ <sup>b</sup> 1739 cop <sup>sa</sup> arm vg	DF 33 81 1175 1881 256
1 Cor 6:20	<i>omit</i> and in your spirit, which are God's	✓	✓ <sub>A</sub>	p <sup>46</sup> @BA 1739* cop vg	C*D* 33 81	1739 <sup>mg</sup> (arm)	
1 Cor 7:5	<i>omit</i> fasting and	✓	✓ <sub>A</sub>	p <sup>46</sup> @*BA 1739 cop arm vg	p <sup>11vid</sup> CD 33 81		
1 Cor 10:28	<i>omit</i> for the earth is the LORD's, and the fulness thereof	✓	✓ <sub>A</sub>	@BA 1739 cop arm vg	CD 33 81		
1 Cor 15:24	<i>omit</i> cometh {translation}						
Gal 3:1	<i>omit</i> that ye should not obey the truth	✓	✓	p <sup>46</sup> @BA 1739 cop	33* 81 D*F	vg	C 1175 1881 (025) 256 2127
Gal 3:17	<i>omit</i> in Christ	✓	✓ <sub>A</sub>	p <sup>46</sup> @BA 1739 cop vg	C 33 81	016 <sup>vid</sup> arm	D
Gal 5:19	<i>omit</i> adultery	✓	✓	@*BA 1739* cop vg	C 33 81 1175 1881 025	arm	D(F)
Gal 5:21	<i>omit</i> murders	✓	✓ <sub>C</sub>	p <sup>46</sup> @B cop <sup>sa</sup>	33 81	A 1739 cop <sup>bo</sup> arm vg	CDF 1175 1881
Eph 5:9	<i>omit</i> Spirit <i>should read</i> light	✓	✓ <sub>A</sub>	p <sup>49</sup> @BA 1739* cop arm vg	D* 33 81	p <sup>46</sup>	1739 <sup>mg</sup>
Eph 5:30	<i>omit</i> of his flesh, and of his bones	✓	✓ <sub>A</sub>	p <sup>46</sup> @*BA 1739* cop	048 33 81	arm vg	D 1739 <sup>mg</sup>
2 Thes 2:9	<i>omit</i> Even him, {translation}						
1 Tim 3:16	<i>omit</i> God <i>should read</i> who	✓	✓ <sub>A</sub>	@*A* <sup>vid</sup> cop arm (vg)	C*(D) (061) 33	1739	81
1 Tim 4:12	<i>omit</i> in spirit	✓	✓	@A 1739 cop arm vg	CDF 33 81 1175 1881		025 256 2127
1 Tim 6:5	<i>omit</i> from such withdraw thyself	✓	✓ <sub>A</sub>	@A 1739 cop vg	048 D* 33 81	arm	
2 Tim 3:3	<i>omit</i> without natural affection	✗	✗	@ (almost alone)		A cop (arm) vg	DC* 1175
Heb 12:18	<i>omit</i> mount that might be touched, and that burned with fire <i>should read</i> fire that might be touched and burned	✓	[ ] ✓ <sub>A</sub>	p <sup>46</sup> @A cop vg	C 048 33 81	1739 (arm)	D 1881
Heb 12:20	<i>omit</i> or thrust through with a dart	✓	✓	p <sup>46</sup> @A cop	CD		[few]
1 Pet 2:5	<i>omit</i> spiritual ( <i>before the word</i> sacrifices) [p <sup>72</sup> omits sacrifices]	✗	✗	@ (almost alone)		BA cop arm vg	C (1881)
1 Pet 3:8	<i>omit</i> courteous <i>should read</i> humble	✓	✓ <sub>A</sub>	p <sup>72</sup> B@AΨ 1739 cop vg	C 1852 1881 1241 [116 mss.]		[366 mss.]

Text	Proposed Correction	25 <sup>th</sup> Nestle	UBS	For Change		Against Change	
				Best	Good	Best	Good
2 Pet 1:1	<i>omit</i> God and our <i>should read</i> our Lord and { <i>most read</i> our God and <i>our</i> }	{ }	{ }	@Ψ (cop <sup>sa</sup> )	sy <sup>ph</sup>	{p <sup>72</sup> B} arm vg cop <sup>bo</sup>	
1 John 3:16	<i>omit</i> of God {translation}	✓	✓				
1 John 5:7	<i>omit</i> in heaven, the Father, the Word and the Holy Ghost: and these three are one	✓	✓ <sub>A</sub>	B@AΨ cop vg	048 1739 1881 1241 {2344 1243}		[9 of 509 mss.]
1 John 5:8	<i>omit</i> And there are three that bear witness in earth	✓	✓ <sub>A</sub>	B@AΨ cop vg	048 1739 1881 1241 {2344 1243}		[9 of 509 mss.]
1 John 5:13	<i>omit</i> and that ye may believe on the name of the Son of God	✓	✓	B@(A) cop (vg)	1852 2344 33 [24 mss.]	Ψ [458 mss.]	1739 1881 (1241) 1243 322
Rev 1:17	<i>omit</i> unto me, Fear not { <i>most only omit</i> unto me}	✗	✗	@* 2053		{p <sup>98?</sup> CA}	{025 2020 1611 2050 1006 94 vg cop <sup>sa</sup> sy}
Rev 2:22	<i>omit</i> their <i>should read</i> her	✓	✓ <sub>A</sub>	C@ 2053	025 2020 1611 2050 1006 94 vg cop	A 2344	1854 sy <sup>ph</sup>
Rev 5:3	<i>omit</i> neither under the earth	✗	✗	@	2344 1854	A 2053 ?	vg
Rev 6:2	<i>omit</i> to conquer <i>should read</i> he conquered	✗	✗	@	2344 cop	CA (2053)	(1611 1006) vg
Rev 9:4	<i>omit</i> neither any green thing	✗	✗	@ (almost alone)		A 2053 ?	vg cop <sup>sa</sup>
Rev 9:13	<i>omit</i> the four horns of { <i>most omit only</i> four}	{ }	{ } <sub>C</sub>	@* {p <sup>47</sup> @ <sup>a</sup> A 2053}	{2344 1678 1611 94 cop vg sy <sup>h</sup> }		025 2020 1006 sy <sup>ph</sup>
Rev 10:6	<i>omit</i> and the sea, and the things which are therein	✗	* <sub>A</sub>	@*A	2344 2020 1611 cop <sup>sa</sup> ? sy <sup>ph</sup>	p <sup>47</sup> C 2053	025 1006 94 vg (sy <sup>h</sup> )
Rev 11:17	<i>omit</i> and art to come	✓	✓ <sub>B</sub>	Cp <sup>47</sup> @*A (2053)	025 2344 2020 1611 94 vg cop <sup>sa</sup>		1006
Rev 12:12	<i>omit</i> inhabitants of <i>and</i> of ( <i>before</i> the sea)	✓	✓	Cp <sup>47</sup> vid?@ A	025 vg cop <sup>sa</sup>	2053?	2020 1611 2050 1006 94 ?
Rev 14:5	<i>omit</i> before the throne of God	✓	✓	Cp <sup>47</sup> @A	vg cop <sup>sa</sup>		(almost none)
Rev 14:12	<i>omit</i> here are they	✓	✓	Cp <sup>47</sup> @A 2053	025 2020 1611 1006 94 cop <sup>sa</sup> sy		
Rev 16:5	<i>omit</i> and shalt be <i>should read</i> the holy	✓	✓	C(p <sup>47</sup> )@A 2053	025 2020 1611 1006 94 vg cop <sup>sa</sup>		
Rev 16:7	<i>omit</i> another out of	✓	✓	Cp <sup>47</sup> @A 2053	025 2020 cop <sup>sa</sup>		
Rev 16:11	<i>omit</i> and their sores <i>and</i> of their deeds	✗	✗	@ (almost alone)		p <sup>47</sup> C? 2053?	025? 1611? 1678? 1006? vg cop <sup>sa</sup>
Rev 16:17	<i>omit</i> from the throne { <i>most instead omit</i> of heaven}	✗	* <sub>A</sub>	@ (almost alone) {p <sup>47</sup> A 2053}	sy {2344? 1678 1611 1006 vg cop <sup>sa</sup> }		2020 94 (2344 <sup>vid</sup> )
Rev 18:22	<i>omit</i> of whatsoever craft he be <i>and</i> and the sound of a millstone shall be heard no more at all in thee	✗	* <sub>B</sub>	@A <i>and</i> @	(sy <sup>ph</sup> ) sy <sup>ph</sup>	C(2053) <sup>2062</sup> A	025 2344 2020 1611 1006 94 vg cop <sup>sa</sup> sy <sup>h</sup> with*

Rev 20:5	<i>omit</i> But the rest of the dead lived not again until the thousand years were finished	✱	A*	@ 2053	94 sy <sup>ph</sup>	A	2020 1611 2050 1006 vg cop <sup>sa</sup>
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Text	Proposed Correction	25 <sup>th</sup> Nestle	UBS	M a n u s c r i p t E v i d e n c e			
				For Change		Against Change	
				Best	Good	Best	Good
Rev 21:24	<i>omit</i> of them which are saved  <i>and</i> and honor	✓	✓	@A 2053  @A	2020 1611 (2050) 1841 vg cop <sup>sa</sup> 025 2020 2050 94 cop <sup>sa</sup>	2053	025 94
Rev 21:26	<i>omit</i> and honor	✱	✱	none?		@A 2053?	vg cop <sup>sa</sup>
Rev 22:3	<i>omit</i> more { <i>most read</i> And no curse will be any longer}	✱	✱	@* (alone)		A 2053	025 1611 2050 1006 (cop <sup>sa</sup> )
	<b>Recommended Additions</b>						
Luke 17:36	<i>omit</i> This entire verse	✓	✓ <sub>A</sub>	p <sup>75</sup> B@ cop	L 892		D 1241 (it <sup>e</sup> ) vg sy <sup>s,c</sup> arm geo
John 1:18	<i>read</i> the only begotten God <i>for</i> the only begotten Son	✓	✓ <sub>B</sub>	p <sup>66</sup> (p <sup>75</sup> )B@ *	C*L (cop <sup>bo</sup> )		892 1241 sy <sup>c</sup> it <sup>e</sup> vg geo arm
1 Cor 15:51-52	<i>read</i> Behold, I shew you a mystery; We shall all sleep, but we shall not all be changed, <sup>52</sup> In a moment, in the twinkling of an eye, at the last trump:  <i>for</i> Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, <sup>52</sup> In a moment, in the twinkling of an eye, at the last trump:	✱	✱ <sub>A</sub>	@CA 1739 33 arm (vg)	0243* (D <sup>p*</sup> ) 010 012	B 81 cop	048 1175 1881 025 0150 256 1962 2127 2464 sy
Rev 14:1	<i>add</i> his name and <i>after</i> having	✓	✓	C@A	(most?) vg	2053	025 (few?)
<b>Other Texts from the C.J. Woodworth</b>				<b>list not given above</b>			
Mark 10:24	<i>omit</i> for them that trust in riches	✓	✓ <sub>B</sub>	@B cop <sup>sa</sup>	Δ Ψ it <sup>k</sup>	2427	CD(W) 892 579 sy <sup>s</sup> vg geo arm
James 5:16	<i>omit</i> Confess your faults <i>should read</i> Therefore confess your sins	✓	✓	B@AΨ (1739 <i>omits</i> Therefore)	1852 2344 (1241 33 048 <sup>vid</sup> 1243)	vg	322  [454 of 503 mss.]
Rev 5:9	<i>omit</i> us	✓	✓ <sub>A</sub>	A		@ 2053	2020 1611 1006 (2344 2050 94 vg sy) {cop <sup>sa</sup> }



Rev 5:10	<i>omit us should read them omit we should read they</i>	✓	✓ <sub>A</sub>	@ 2053 (A)	2344 2050 025 94 (2020 1611 1006) vg sy <sup>ph(h)</sup>		(cop <sup>sa</sup> = us, they)
Rev 5:13	<i>omit and under the earth</i>	✱	✱	@ 2053	2050	A ?	2020 1611 1006 025 94 sy cop <sup>sa</sup>

Agreement shown (✓, ✱, or [ ]) is from UBS<sup>1</sup>, while confidence shown (A, B, C, or D) is from UBS<sup>4</sup>.

For the student checking Revelation texts with H.C. Hoskier, "Concerning the Text of the Apocalypse," 2 vols.; London: Bernard Quaritch, 1929, different manuscript numbers (1-250) are used for convenience:

Hoskier	18	38	95	111	127	130	143	146	155	178	200	203	215	240
International	94	2020	911	1611	1841	1854	2050	2053	2062	2080	2329	1778	1006	1678

**Table II. An Abbreviated List of New Testament Manuscripts and their Values**

Symbol	est. Date	Content	Identification	Value
p <sup>5</sup>	3C	Jo 1:23-end*	London; P. Oxy. 208	Category I
p <sup>11</sup>	7 Century	1Co 1:17-7:14*	Leningrad P.L., Gr. 258A	Cat. I, normal text
p <sup>27</sup>	3C	Ro 8:12-9:9*	Oxyrhynchus Papyri 1355	Cat. I, strict text
p <sup>40</sup>	3C	Ro 1:24-9:27*	Heidelberg: Inv. 45	Cat. I because of date; free text carelessly written
p <sup>45</sup>	3C	Mt 20:24-Ac 17:17*	Dublin: Chester Beatty I	Cat. I, free text
p <sup>46</sup>	ca. 200	Ro 5:17-Hb 13:25*	Dublin: Chester Beatty II; U. Mich. Inv. 6238	Cat. I, free text
p <sup>47</sup>	late 3C	Rv 9:10-17:2*	Dublin: Chester Beatty III	Cat. I, normal text
p <sup>49</sup>	late 3C	Ep 4:16-5:13	P. Yale 415	Cat. I, at least normal text
p <sup>52</sup>	ca. 125	Jo 18:31-33, 37-38	John Rylands Lib., Gr.P. 457	Cat. I because of age; normal text
p <sup>63</sup>	ca. 500	Jo 3:14-4:10*	Berlin: Staat. Mus., Inv. 11914	Cat. II, influenced by V
p <sup>64+67</sup>	ca. 200	Mt 3:9-26:33*	Barcelona & Oxford	Cat. I, strict text
p <sup>66</sup>	ca. 200	Jo 1:1-21:9*	Cologne: P. Bodmer II	Cat. I, free text
p <sup>72</sup>	3 or 4C	1Pt 1:1-Jd 25	Cologne: P. Bodmer VII-VIII	Cat. I, normal & free texts
p <sup>74</sup>	7C	Ac 1:2-28:31, Jas 1:1-Jd 24*	Cologne: P. Bodmer XVII	Cat. I, Egyptian text
p <sup>75</sup>	early 3C	Lk 3:18-Jo 15:8*	Cologne: P. Bodmer XIV-XV	Cat. I, strict text
p <sup>98</sup>	2C	Rv 1:13-20	Cairo: P. IFAO inv. 237b	Cat. I
@ (N, 01)	4C	complete N.T.	London: British Lib. (Sinaitic)	Cat. I, many careless errors
A (02)	5C	Mt 25:6 - Rv 22:21	London: British Lib. (Alexandrian)	Cat I, except III-V Gospels
B (03)	4C	Mt 1:1-Hb 9:14*, Jas 1:1-Jd 25	Vatican, Gr. 1209	Cat. I
C (04)	5C	N.T.*	Paris: Biblio. Nat'l., Gr 9 (Ephraemi)	Cat. II, except I in Rv
D (05)	5 <sup>+</sup> C	Gospels & Acts	Cambridge: U. Lib Nn II 41 (Bezae)	Cat. IV; Gk-Lat diaglott
D <sup>p</sup> (06)	6C	Paul*	Paris: Biblio. Nat'l., Gr 107	Cat. III; Gk-Lat diaglott
(F) 010	9C	Paul	Cambridge	Cat. II; Gk-Lat diglot
(G) 012	9C	Paul*	Dresden	Cat. II; Gk-Lat diglot, like 010
(I) 016	5C	1Co-Hb*	Wash. D.C., Freer 06.275	Cat. II; Egyptian text
L (019)	8C	Gospels*	Paris: Biblio. Nat'l., Gr 62 (Regius)	Cat. II in Lk

(P) 025	9C	Acts-Rv*	St. Petersburg (palimpsest)	Cat. II or V in Rv?
T (029)	5C	Lk (6:17-26, 18:2-9) 18:10-Jo 8:31*	New York (same as 0113, 0125, 0139)	Cat. II, Egyptian text
W (032)	5C	Gospels*	Wash. D.C. Freer 06.274	Cat. II Mk 6-Lk 8:12, Jo 5:13-end; Cat III or IV elsewhere
Z (035)	6C	Mt 1:17-26:71*	Dublin: Trin. Coll. K.3.4	Cat. I?
Δ (037)	9C	Gospels*	St. Gallen: Stiftsbiblio. 48	Cat. II Lk; III elsewhere
Ψ (044)	8-9C	N.T. (Rv missing)	Athos (Koridethi)	Cat. I Jas-Jd, III elsewhere
048	5C	Acts-Jd	Vatican, Gr. 2061	Cat. II
061	5C	1Tm 3:15-6:8*	Paris: Louvre Ms. E7332	Cat. V?
083	6-7C	Jo 1:25-4:49*	St. Petersburg (same ms. as 0112, 0235)	Cat. II
0113	5C	Lk 21:36-Jo 3:17*	Paris (same as 029)	Cat. II; Sahidic-Gk diglot
0125	5C	Jo 4:52-5:7	Paris (same as 029)	Cat. II; Sahidic-Gk diglot
0150	9C	Paul	Patmos	Cat. III
0243	10C	1Co 13:4-2Co 13:13	Venice	Cat. II?
0274	5C	Mark 6-10	London	Cat. II
33	9C	Gospels-epistles*	Paris: Biblio. Nat'l., Gr 14	Cat. II Gospels, I elsewhere
81	1044	Acts-epistles*	London, Alexandria	Cat. II or better
94	13C (12C Rv)	Acts-Rv	Paris: Biblio. Nat'l., Coislin Gr. 202	Cat. II Paul & Rv, V elsewhere
256	11-12C	Acts-Rv*	Paris: Biblio. Nat'l.	Cat. II Paul, V elsewhere
892	9C	Gospels*	London: Brit. Mus. Add. 33277	Cat. II
1006	11C	Gospels & Rv	Athos	Cat. II Rv, V elsewhere
1175	11C	Acts-epistles*	Patmos: Ioannou 16	Cat. I Acts, II elsewhere
1241	12C	Gospels-epistles*	Sinai	Cat. II Lk 4-Jo, Jas-Jd, V Acts, III elsewhere
1243	11C	Gospels-epistles	Sinai	Cat. I Jas-Jd, III elsewhere
1611	12C	Acts-Rv	Athens: Nat'l. Lib., 94	Cat. II Rv, III elsewhere
1678	14C	N.T.	Athos	Cat. II Rv, III elsewhere?
1739	10C	Acts-epistles	Athos: Lavra B' 64	Cat. I? epistles, II Acts
1778	14-15C ?	Rv 1:9-end	Salonika	
1841	9-11C ?	Acts-Rv*	Lesbos: Limonos 55	Cat. II Rv, V elsewhere
1852	13C	Acts-Rv*	Uppsala: U. Lib. Gr. 11	Cat II Jas-Jd, V Rv, III elsewhere
1881	14C	epistles*	Sinai: Gr. 300	Cat. II
1962	11C	Paul*	Vienna	Cat. II
2020	15C	Rv	Vatican: Gr. 579	Cat. II
2050	1107	Rv 1:1-5:14, 20:1-end	Escorial: X, III, 6	Cat. II
2053	13C	Rv	Messina: U. Lib., 99 (Aecumenius-A)	Cat. I
2062	13C	Rv 1:1-2:1, 15:1-end	Vatican: Gr. 1426 (Aecumenius-A)	Cat. I (like 2053)
2127	12C	Gospels-epistles	Palermo & Philadelphia, Pa.	Cat. II Paul, V elsewhere
2344	11C	Acts-Rv*	Paris: Biblio. Nat'l., Coislin Gr. 18	Cat. I Jas-Rv, III elsewhere
2427	14C	Mark	Chicago: U. Lib., No. 972	Cat. I
2464	9C	Acts-epistles	Patmos	Cat. II
		<b>Versions</b> (Early translations into languages) other		<b>like:</b>
it <sup>e,k</sup>	5/4C	(translation ca. 180)	Old Latin - "Afra" (manuscripts e & k)	Cat. II
vg	383	complete N.T.	Latin Vulgate (Wordsworth-White edn.)	Cat. II Gospels & Rv, Cat. I elsewhere

cop <sup>sa</sup>	ca. 180	complete N.T.	Coptic - Sahidic (south Egypt)	Cat. I, except Rv Cat. II
cop <sup>bo</sup>		N.T. (except Rv much later)	Coptic - Bohairic (north Egypt)	Cat. I, except Rv Cat. II
cop <sup>fay</sup>		John (maybe more)	Coptic - Fayumic (Fayum district)	Cat. I
cop <sup>ach</sup>		John, James (maybe more)	Coptic - Achmimic	Cat. I
cop <sup>ach<sup>2</sup></sup>		John (maybe more)	Coptic - sub-Achmimic	Cat. I
sy <sup>s</sup>	4C	Gospels (translation ca. 180)	Old Syriac (=Aramaic), Sinaitic ms.	Cat. II
sy <sup>c</sup>	5C	"	Old Syriac, Curetonian ms.	Cat. II
sy <sup>p</sup>	ca. 425	N.T. except Rv	Syriac (=Aramaic) Peshitta (=Vulgate)	Cat. III or V
sy <sup>ph</sup>	507	complete N.T. (mostly unknown)	Syriac - Philoxenian translation	Cat. II Rv
sy <sup>h</sup>	616	complete N.T. (+ critical notes)	Syriac - Harkleian edition	Cat. II Rv, better than sy <sup>ph</sup>
arm	5C	N.T.	Armenian	Cat. I Paul, Cat. II Gospels, not as good elsewhere
geo	6C ?	N.T.	Georgian	Cat. II Gospels, not as good elsewhere

\* Manuscript has significant gaps (lacunae)

Note: correctors of mss. (e.g., @\*, the original scribe of Sinaiticus) are designated as, e.g., @<sup>a</sup> (4<sup>th</sup> C), @<sup>b</sup> (5<sup>th</sup>-6<sup>th</sup> C), @<sup>c</sup> (7<sup>th</sup> C). @ means the Sinaitic manuscript, with no later significant "corrections."

@<sup>vid</sup> means a videtur – where there is a gap in the ms., it is an attempt to determine which reading could fit.

Values: Cat. I is best, II is good, III is fair, IV (Gospels & Acts) "Western" interpolations, V Byzantine (poorest).

Definitions: diaglott: two languages, interlinear; diglot: two languages, not necessarily interlinear.

**Table III. Recommendations based on the Manuscript Evidence**

Sure	Corrections	Probable Corrections	Erroneous Corrections
Matt 6:13	Rom 3:22	Matt 5:22	Matt 18:12 [ <i>read</i> 99 on the mountains]
Matt 16:2	Rom 6:12	Mark 6:51	Matt 23:35
Matt 16:3	Rom 7:6	Mark 9:29	Matt 24:10
Matt 17:21	Rom 8:26	Mark 16:9-20	Matt 27:52
Matt 20:7	Rom 11:6	Luke 23:34	Matt 27:53
Matt 22:13	Rom 14:6	Gal 5:21	probably Matt 28:19
Matt 24:31	1 Cor 6:20	Rev 20:5	Mark 4:37
Matt 25:6	1 Cor 7:5		Mark 7:14
Mark 7:8	1 Cor 10:28	<b>Add</b>	probably Mark 10:30
Mark 9:24	Gal 3:1	1 Cor 15:51-52	Luke 16:16
Mark 9:44	Gal 3:17	Mark 10:24	Luke 17:12
Mark 9:45	Gal 5:19		probably Luke 18:11
Mark 9:46	Eph 5:9		Luke 23:5
Mark 9:47	Eph 5:30		John 1:25
Mark 9:49	1 Tim 3:16		John 5:25
Mark 14:68	1 Tim 4:12		John 19:23
Luke 2:40	1 Tim 6:5		John 21:25
Luke 8:45	Heb 12:18		Acts 15:32
Luke 22:43	Heb 12:20	<b>Uncertain Corrections</b>	2 Tim 3:3
Luke 22:44	1 Pet 3:8	Matt 6:25	1 Pet 2:5
Luke 22:68	1 John 5:7	Mark 14:30	2 Pet 1:1 [ <i>read</i> our God and]
Luke 24:42	1 John 5:8	Mark 14:72	Rev 1:17 [ <i>omit</i> unto me]
John 3:13	1 John 5:13	John 4:9	probably Rev 5:3
John 5:3	Rev 2:22	1 Cor 2:1	probably Rev 6:2
John 5:4	Rev 11:17	Rev 10:6	Rev 9:4
John 7:53-8:11	Rev 12:12		Rev 9:13 [ <i>omit</i> four]
John 8:59	Rev 14:5	<b>Add</b>	Rev 16:11

John 16:16	Rev 14:12	Rev 5:13	Rev 16:17 [ <i>omit</i> of heaven]
Acts 6:3	Rev 16:5		probably Rev 18:22
Acts 6:8	Rev 16:7		Rev 21:26
Acts 8:37	Rev 21:24		Rev 22:3
Acts 9:31			
Acts 18:5	<b>Add</b>		<b>Add</b>
Acts 18:21	Luke 17:36		probably Rev 5:9
	John 1:18		
	Rev 14:1		
	James 5:16		
	Rev 5:10		

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

**Table IV Additional Proposed Corrections**

Text	Proposed Correction	25 <sup>th</sup> Nestle	UBS	M a n u s c r i p t E v i d e n c e			
				For Change		Against Change	
				Best	Good	Best	Good
Matt 5:44	<i>omit</i> bless them...that hate you	✓	✓ <sup>A</sup>	B@ cop <sup>sa</sup>	sy <sup>s,c</sup> it <sup>k</sup>	cop <sup>me</sup>	L 892 (vg)
Matt 5:44	<i>omit</i> despitefully use you, and	✓	✓ <sup>A</sup>	B@ cop <sup>sa</sup>	sy <sup>s,c</sup> it <sup>k</sup>		L 892 (vg) arm
Matt 6:1	<i>read</i> righteousness <i>for</i> : alms	✓	✓	B@ <sup>*,b</sup>	sy <sup>s</sup> vg	Z (@ <sup>a</sup> cop)	L it <sup>k</sup> (sy <sup>c</sup> )
Matt 6:4	<i>omit</i> openly	✓	✓ <sup>B</sup>	B@Z cop	vg it <sup>k</sup> sy <sup>c</sup>		L 892 sy <sup>s</sup> geo arm
Matt 6:6	<i>omit</i> openly	✓	✓ <sup>B</sup>	B@Z cop	sy <sup>s,c</sup> vg it <sup>k</sup>		L 892 geo arm
Matt 6:18	<i>omit</i> openly	✓	✓ <sup>B</sup>	B@Z cop	vg it <sup>k</sup> sy <sup>c</sup>		L 892 geo arm
Matt 18:11	<i>omit</i> entire verse	✓	✓ <sup>B</sup>	B@ cop <sup>sa,me</sup>	L* 892 sy <sup>s</sup> it <sup>e</sup>		sy <sup>c</sup> vg geo arm
Matt 19:17	<i>read</i> Why askest thou me concerning good? One is good; but if thou wilt...	✓	✓ <sup>A</sup>	B@ cop <sup>bo,me</sup>	L 892* {sy <sup>s</sup> } (vg) [it <sup>e</sup> ] geo arm	cop <sup>sa</sup>	C
Matt 20:16	<i>omit</i> for many be called, but few chosen	✓	✓ <sup>A</sup>	B@Z cop <sup>sa</sup>	L 085 892*	cop <sup>me</sup>	C sy <sup>s,c</sup> vg it <sup>e</sup> geo arm
Matt 23:14	<i>omit</i> entire verse	✓	✓ <sup>A</sup>	B@ cop <sup>sa,me</sup>	L 892* sy <sup>s</sup> vg it <sup>e</sup> geo arm		0102 (sy <sup>c</sup> )
Matt 24:7	<i>omit</i> and pestilences	✓	✓ <sup>B</sup>	B(@) cop <sup>sa</sup>	892 sy <sup>s</sup> it <sup>e</sup>	cop <sup>me</sup>	C(L) (vg) geo arm
Matt 24:36	<i>add</i> nor the Son, <i>after</i> : angels of heaven	✓	✓ <sup>B</sup>	B@ <sup>*,b</sup>	(it <sup>e</sup> ) arm	@ <sup>a</sup> cop	L 892 vg
Matt 24:42	<i>read</i> day <i>for</i> : hour	✓	✓ <sup>B</sup>	B@	C 892 geo		L sy <sup>s</sup> vg arm
Matt 25:13	<i>omit</i> wherein the Son of man cometh	✓	✓ <sup>A</sup>	p <sup>35</sup> B@ cop	C*L 892 (sy <sup>s</sup> ) vg		
Matt 26:28	<i>omit</i> new	✓	✓ <sup>B</sup>	p <sup>37</sup> B@Z cop <sup>me</sup>	L	cop <sup>sa,bo</sup>	C sy <sup>s</sup> vg arm

Matt 27:35	<i>omit</i> That it might be fulfilled...they cast lots	✓	✓ <sub>A</sub>	B@ (cop <sup>sa?,bo</sup> ?)	L (892*) (sy <sup>s</sup> ) vg	cop <sup>me</sup>	geo arm
Mark 3:29	<i>read</i> an eternal sin <i>for:</i> eternal damnation	✓	✓ <sub>B</sub>	B@ 2427	LΔθ 892* (C* <sup>vid</sup> ) sy <sup>s</sup> vg it <sup>e</sup> arm		
Mark 4:24	<i>read</i> and unto you it shall be added <i>for:</i> and unto you that hear shall more be given	✓	✓ <sub>A</sub>	B@ 2427	CLΔ 892 vg		Θ geo
Mark 6:11	<i>omit</i> Verily...than for that city	✓	✓	B@ 2427 cop <sup>sa</sup>	CLWΔ 892* sy <sup>s</sup> vg		
Mark 7:16	<i>omit</i> entire verse	✓	✓ <sub>A</sub>	B@ 2427	LΔ* 0274		Wθ 892 579 1241 sy <sup>s</sup> vg arm
Mark 9:31	<i>read</i> and being killed, after three days he will rise up	✓	✓	B@ 2427 cop	C*ΔΨ 892 579		Wθ vg
Mark 9:38	<i>omit</i> and he followeth not us	✓	✓ <sub>B</sub>	B@ 2427 [cop]	[C 579]{L}Δθ (Ψ 892) sy <sup>s</sup>		{W vg it <sup>k</sup> geo}
Mark 10:21	<i>omit</i> take up thy cross	✓	✓ <sub>A</sub>	B@ 2427 cop <sup>bo</sup>	CΔΨθ 0274 892 579 vg it <sup>k</sup>		(W sy <sup>s</sup> arm)
Mark 10:24	<i>omit</i> for them that trust in riches	✓	✓ <sub>B</sub>	B@ cop <sup>sa</sup>	WΔΨ it <sup>k</sup>	2427	Cθ 892 579 sy <sup>s</sup> vg geo arm
Mark 10:29	<i>omit</i> or wife	✓	✓	B@ cop	WΔ 892 sy <sup>s</sup> vg		CΨ 579
Mark 10:34	<i>read</i> after three days <i>for:</i> the third day	✓	✓ <sub>A</sub>	B@ 2427 cop <sup>sa,bo</sup>	CLΔΨ 892 579 it <sup>k</sup>		Wθ sy <sup>s</sup> vg geo arm
Mark 11:26	<i>omit</i> entire verse	✓	✓ <sub>A</sub>	B@ 2427 cop <sup>sa</sup>	LWΔΨ 892 sy <sup>s</sup> it <sup>k</sup> geo arm		Cθ 579 vg
Mark 12:23	<i>omit</i> therefore, when they shall rise,	*	[ ] <sub>C</sub>	B@ 2427 cop <sup>sa</sup>	C*LΔΨ (W 892 579) it <sup>k</sup>		(θ) sy <sup>s</sup> vg

Text	Proposed Correction	25 <sup>th</sup> Nestle	UBS	Manuscript Evidence			
				For Change		Against Change	
				Best	Good	Best	Good
Mark 13:8	<i>omit</i> and troubles	✓	✓ <sub>B</sub>	B 2427 cop <sup>bo</sup>	LΨ (579) vg it <sup>k</sup> )		(W)Δ(θ) 892 (sy <sup>s</sup> ) geo
Mark 13:11	<i>omit</i> neither do ye premeditate	✓	✓	B@ cop	LWΨ 579 vg it <sup>k</sup>		Δ(θ) (arm)
Mark 14:24	<i>omit</i> new	✓	✓ <sub>A</sub>	B@ 2427	CL(W)Ψθ it <sup>k</sup>		Δ 892 579 sy <sup>s</sup> vg arm
Mark 15:28	<i>omit</i> entire verse	✓	✓ <sub>A</sub>	B@ 2427 cop <sup>sa</sup>	CΨ sy <sup>s</sup> it <sup>k</sup>		LΔθ 083 892 579 vg geo arm
Luke 1:28	<i>omit</i> blessed art thou among women	✓	✓ <sub>A</sub>	B@ cop <sup>sa,bo</sup>	LWΨ 579 geo arm		C 892 vg it <sup>e</sup>
Luke 1:78	<i>read</i> will visit us <i>for:</i> hast visited us	✓	✓ <sub>B</sub>	B@* cop <sup>sa,bo</sup>	(L)W 0177 sy <sup>s</sup>		CΨ 892 579 vg it <sup>e</sup>
Luke 2:5	<i>read</i> who was betrothed to him <i>for:</i> his espoused wife	✓	✓	B@ cop	C*LW		Ψ (579) vg [his wife sy <sup>s</sup> ]
Luke 2:14	<i>read</i> peace among men of <i>his</i> good pleasure	✓	✓ <sub>A</sub>	B*@* cop <sup>sa</sup>	W vg <sup>ww</sup>	cop <sup>bo</sup>	LΨ 892 579 (sy <sup>s</sup> ) geo arm

Luke 2:33	<i>read</i> his father and <i>for</i> : Joseph and his	✓	✓ <sub>B</sub>	B(@)@ <sup>a</sup> (cop <sup>sa</sup> )	(L)W vg geo (sy <sup>s</sup> arm)		Ψ 892 (579) it <sup>e</sup>
Luke 2:43	<i>read</i> his parents <i>for</i> : Joseph and his mother	✓	✓	B@ cop <sup>sa</sup>	LW 579 sy <sup>s</sup> vg		CΨ
Luke 5:38	<i>omit</i> and both are preserved	✓	✓ <sub>B</sub>	p <sup>4,75vid</sup> B@*, a	LW 579 1241		CΨ 892 vg (it <sup>e</sup> ) geo arm
Luke 5:39	<i>read</i> good <i>for</i> : better	✓	✓ <sub>A</sub>	p <sup>4</sup> B@	LW 1241		CΨ 892 579 vg geo arm
Luke 6:48	<i>read</i> for it was well built <i>for</i> : it was founded upon a rock	✓	✓ <sub>A</sub>	p <sup>75vid</sup> B@ cop <sup>sa</sup>	LW 892 579 1241		CΨ vg it <sup>e</sup> geo arm
Luke 9:35	<i>read</i> chosen [ <i>or</i> elect] <i>for</i> : beloved	✓	✓ <sub>B</sub>	p <sup>45,75</sup> B@ cop <sup>sa,bo</sup>	L 892 579 1241 sy <sup>s</sup> arm		C*Ψ sy <sup>c</sup> it <sup>e</sup> geo
Luke 9:54	<i>omit</i> even as Elias did	✓	✓ <sub>B</sub>	p <sup>45,75</sup> B@ cop <sup>sa</sup>	L 579 1241 sy <sup>s,c</sup> vg it <sup>e</sup> arm		CΨ 892
Luke 9:55	<i>omit</i> and said...of spirit ye are of	✓	✓ <sub>A</sub>	p <sup>45,75</sup> B@ cop <sup>sa</sup>	CLΨ 892 1241 sy <sup>s</sup>		(579) sy <sup>c</sup> it <sup>e</sup>
Luke 9:56	<i>omit</i> For the Son...but to save <i>them</i>	✓	✓ <sub>A</sub>	p <sup>45,75</sup> B@ cop <sup>sa</sup>	CLΨ 892 1241 sy <sup>s</sup>		(579) sy <sup>c</sup> it <sup>e</sup>
Luke 10:1	<i>read</i> seventy-two <i>for</i> : seventy	[ ]	[ ]	p <sup>75</sup> B cop <sup>sa</sup>	0181 sy <sup>s,c</sup> vg it <sup>e</sup> geo arm	@ cop <sup>bo</sup>	CLΨ 892 579 1241
Luke 10:17	<i>read</i> seventy-two <i>for</i> : seventy	[ ]	[ ]	p <sup>45vid,75</sup> B cop <sup>sa</sup>	sy <sup>s</sup> vg it <sup>e</sup> geo arm	@ cop <sup>bo</sup>	CLΨ 892 579 1241 sy <sup>c</sup>
Luke 11:2	<i>omit</i> Our <i>and</i> which art in heaven	✓	✓ <sub>A</sub>	p <sup>75</sup> B@	(L) sy <sup>s</sup> vg arm	cop <sup>sa,bo</sup>	CΨ 892 579 1241 sy <sup>c</sup> it <sup>e</sup> geo
Luke 11:2	<i>omit</i> Thy will be done, as in heaven, so in earth	✓	✓ <sub>A</sub>	p <sup>75</sup> B	L sy <sup>s,c</sup> vg arm	@ cop <sup>bo</sup>	CΨ (892) 579 1241 it <sup>e</sup>
Luke 11:4	<i>omit</i> but deliver us from evil	✓	✓ <sub>A</sub>	p <sup>75</sup> B@* cop <sup>sa</sup>	L sy <sup>s</sup> vg geo arm		CΨ 892 579 1241 sy <sup>c</sup>
Luke 16:9	<i>read</i> it fails <i>for</i> : ye fail	✓	✓	p <sup>75</sup> B*@* cop	LΨ (579)		vg it <sup>e</sup> arm
Luke 17:36	<i>omit</i> entire verse	✓	✓ <sub>A</sub>	p <sup>75</sup> B@ cop <sup>sa,bo</sup>	LΨ 892 1241 geo		579 sy <sup>s,c</sup> vg (it <sup>e</sup> arm)
Luke 21:36	<i>read</i> able <i>for</i> : accounted worthy	✓	✓	B@ cop	LTΨ 892 579 1241		C vg sy
Luke 23:17	<i>omit</i> entire verse	✓	✓ <sub>A</sub>	p <sup>75</sup> B cop <sup>sa</sup>	LT 892* 1241	@	Ψ 579 (sy <sup>s,c</sup> ) vg it <sup>e</sup> geo arm
Luke 23:45	<i>read</i> as the sun failed; <i>for</i> : And the sun was darkened,	✓	✓ <sub>B</sub>	p <sup>75*</sup> @(B)	C* <sup>vid</sup> L 579		Ψ 892 1241 sy <sup>s</sup> vg it <sup>e</sup> geo arm

Text	Proposed Correction	25 <sup>th</sup> Nestle	UBS	M a n u s c r i p t E v i d e n c e			
				For Change		Against Change	
				Best	Good	Best	Good
John 3:15	<i>omit</i> not perish, but	✓	✓ <sub>B</sub>	p <sup>75,(66)</sup> B{@}	(L)T 083 [579] sy <sup>c</sup> ?		p <sup>63vid</sup> Ψ 892 1241 sy <sup>s</sup> vg it <sup>e</sup> geo arm
John 4:42	<i>omit</i> the Christ	✓	✓	p <sup>66,75</sup> B@ cop <sup>sa,ach2</sup>	C* 083 sy <sup>c</sup> vg arm		L it <sup>e</sup>
John 5:16	<i>omit</i> and sought to slay him	✓	✓	p <sup>66,75</sup> B@ cop <sup>sa,ach2</sup>	CLW 892 579 sy <sup>c,(s)</sup> vg		Ψ it <sup>e</sup>

John 6:69	<i>read</i> the Holy One of God <i>for:</i> that Christ...of the living God	✓	✓ <sup>A</sup>	p <sup>75</sup> B@ cop <sup>pbo</sup>	C* <sup>LW</sup>		Ψ 892 1241
9:4	<i>read</i> We <i>for:</i> I	✓	✓ <sup>c</sup>	p <sup>66,75</sup> B@*	LW	cop <sup>ach2</sup>	CΨ 892 1241 sy <sup>s</sup> vg it <sup>e</sup> arm
9:35	<i>read</i> man <i>for:</i> God	✓	✓ <sup>A</sup>	p <sup>66,75</sup> B@ cop <sup>sa,pbo,a</sup> ch <sup>2</sup> , mfy	W sy <sup>s</sup>	cop <sup>bo</sup>	LΨ 892 1241 vg it <sup>e</sup> geo arm
John 10:13	<i>omit</i> the hireling fleeth	✓	✓	p <sup>44vid45,66,75</sup> B@ cop	L(W 579)1241 it <sup>e</sup>		Ψ sy vg
John 10:14	<i>read</i> mine know me <i>for:</i> am known of mine	✓	✓	p <sup>45(c),66,75vid</sup> B@ cop <sup>sa,bo</sup>	LW vg (sy <sup>s</sup> )		Ψ arm
John 10:26	<i>omit</i> as I said unto you	✓	✓ <sup>B</sup>	p <sup>75,66<sup>c</sup></sup> B@ cop <sup>sa,ach2</sup>	LW 1241 vg arm	p <sup>66*</sup> cop <sup>pbo</sup>	Ψ sy <sup>s</sup> it <sup>e</sup>
John 10:38	<i>read</i> and continue to know <i>for:</i> and believe	✓	✓ <sup>B</sup>	p <sup>45,66,75</sup> B cop <sup>sa,pbo,b</sup> o, ach <sup>2</sup>	LW geo arm	@	Ψ 1241 vg
John 12:25	<i>read</i> loses <i>for:</i> shall lose	✓	✓	p <sup>66,75</sup> B@	LWΨ	cop	vg
John 13:32	<i>omit</i> If God be glorified in him	✗	[ ]	p <sup>66</sup> B@* cop <sup>ach2,mf</sup> y	C* <sup>LW</sup> sy <sup>s</sup>	cop <sup>sa,pbo</sup>	Ψ 892 1241 vg it <sup>e</sup> arm
John 14:2	<i>add</i> because <i>before:</i> I go	✓	✓ <sup>B</sup>	p <sup>66<sup>c</sup></sup> B@ cop <sup>sa,bo,ac</sup> h <sup>2</sup> , fay	C* <sup>LWΨ</sup> 892 geo arm	p <sup>66*</sup>	1241 it <sup>e</sup>
John 20:19	<i>omit</i> assembled	✓	✓ <sup>A</sup>	B@* cop <sup>pbo,ach</sup>	W sy <sup>s</sup> vg	cop <sup>bo,(sa)</sup>	(LΨ) 1241 it <sup>e</sup> geo arm
Acts 2:1	<i>omit</i> with one accord	✓	✓	B@(*)A 81 (cop)	C* vg it <sup>e</sup> sy		33 1739 <sup>s</sup>
Acts 2:30	<i>read</i> one would <i>for:</i> according...raise up Christ to	✓	✓ <sup>B</sup>	p <sup>74vid</sup> B@A 81 cop <sup>sa,bo</sup> vg	C 1175		33 (1739)
Acts 2:31	<i>read</i> he <i>for:</i> his soul	✓	✓	p <sup>74</sup> B@A 81 cop <sup>sa,bo</sup> (vg)	C* 1175		(1739)
Acts 3:26	<i>read</i> servant <i>for:</i> Son Jesus	✓	✓	p <sup>74</sup> B@ cop vg	C	A	
Acts 4:25	<i>read</i> our father hast said through the Holy Spirit <i>for:</i> hast said	✓	✓ <sup>c</sup>	p <sup>74</sup> B@A (vg)	1175 33 1739		
Acts 6:3	<i>omit</i> Holy	✓	✓	p <sup>74</sup> B@ cop vg	p <sup>8</sup> 1175	A cop <sup>sa,me</sup>	C* 33 1739
Acts 9:5-6	<i>omit</i> it is hard...the Lord said unto him <i>add</i> But <i>before:</i> arise	✓	✓	p <sup>74</sup> B@A 81 cop <sup>sa,bo</sup> vg	C 33 1739		
Acts 10:30	<i>read</i> until this hour <i>for:</i> I was fasting until this hour; and	✓	✓ <sup>B</sup>	p <sup>74</sup> B@A*81 cop <sup>bo</sup> vg	C 1739	cop <sup>sa,me</sup>	1175

Acts 13:19-20	<i>read</i> by lot about the space of four hundred and fifty years; Also after these things he gave judges until Samuel the prophet. <i>for:</i> by lot... until Samuel the prophet.	✓	✓ <sup>c</sup>	p <sup>74</sup> B@A 81 cop <sup>(bo),(me)</sup> vg	C 1175 33	(cop <sup>sa</sup> )	1739
Acts 13:33	<i>read</i> our <i>for:</i> us their	✓	(*) <sup>c</sup>	p <sup>74</sup> B@A cop <sup>me</sup> vg	C*	81 cop <sup>sa,(bo)</sup>	33 1739
Acts 13:42	<i>read</i> they were going out, they <i>for:</i> the Jews...the Gentiles	✓	✓ <sup>B</sup>	p <sup>74</sup> @A(B) 81 cop <sup>sa,me,(b)</sup> o) vg	C 1175 (33) 1739		
				<b>M a n u s c r i p t E v i d e n c e</b>			
				<b>For Change</b>		<b>Against Change</b>	
<b>Text</b>	<b>Proposed Correction</b>			<b>Best</b>	<b>Good</b>	<b>Best</b>	<b>Good</b>
Acts 15:24	<i>omit</i> saying, Ye must be circumcised, and keep the law:	✓	✓ <sup>A</sup>	p <sup>45vid,74</sup> B@A 81 cop <sup>sa,(bo)</sup> vg	p <sup>33</sup> 33		C 1739 [½ 1175]
Acts 15:34	<i>omit</i> entire verse	✓	✓ <sup>A</sup>	p <sup>74</sup> B@A 81 cop <sup>bo</sup> vg			C 1175 33 1739
Acts 17:26	<i>omit</i> blood	✓	✓ <sup>B</sup>	p <sup>74</sup> B@A 81 cop <sup>bo</sup> vg	1175 33 1739		
Acts 18:17	<i>read</i> they all <i>for:</i> all the Greeks	✓	✓ <sup>B</sup>	p <sup>74</sup> B@A cop <sup>bo</sup> vg		cop <sup>sa</sup>	1175 33 1739
Acts 20:24	<i>omit</i> with joy	✓	✓	p <sup>74vid</sup> B@A cop <sup>sa,bo</sup> vg	33		C 1175 1739
Acts 20:28	<i>read</i> the blood of his own <i>Son for:</i> his own blood	✓	✓ <sup>A</sup>	p <sup>74</sup> B@A	C 1175 33 1739		2344
Acts 21:25	<i>omit</i> that they observe no such thing, save only	✓	✓ <sup>B</sup>	p <sup>74</sup> B@A cop <sup>sa,bo</sup> vg	1175 33		C 1739
Acts 22:9	<i>omit</i> and were afraid	✓	✓ <sup>B</sup>	p <sup>74</sup> B(@)A cop <sup>bo</sup> vg	1175 33	cop <sup>sa</sup>	1739
Acts 23:9	<i>omit</i> let us not fight against God	✓	✓	p <sup>74</sup> B@A 81 vg	C 1175 33 1739	cop <sup>sa</sup>	
2 Acts 4:6b-8a	<i>omit</i> and would have judged...to come unto thee	✓	✓ <sup>B</sup>	p <sup>74</sup> B@A 81 cop <sup>sa,bo</sup> vg	1175		33 1739
Acts 28:29	<i>omit</i> entire verse	✓	✓ <sup>A</sup>	p <sup>74</sup> B@A 048 81 cop <sup>sa,bo</sup> vg	1175 33 1739		
Rom 4:19	<i>omit</i> not <i>after</i> considered	✓	✓ <sup>c</sup>	@(B)CA 1739 81 cop <sup>sa,bo,fay</sup> (arm) vg	256 2127	33	1175 1881 025 DF
Rom 7:23	<i>read</i> by the law <i>for:</i> to the law	✓	✓	@B 33 cop <sup>sa,bo</sup> vg	1175 1881 DF	CA 1739 81 arm	



Rom 8:1	<i>omit</i> who walk not after the flesh, but after the Spirit	✓	✓ <sup>A</sup>	@*B 1739 cop <sup>sa,bo</sup>	1881 D*(F)	33 <sup>vid</sup> [½ A 81 (arm) vg]	1175 025
Rom 9:28	<i>read</i> For the Lord will make an account on the earth, finishing <i>it</i> and cutting <i>it</i> short. <i>for:</i> For he will finish...upon the earth.	✓	✓ <sup>A</sup>	p <sup>46</sup> @*BA 1739 cop <sup>sa,bo</sup>	1881 025	33 arm vg [½ 81]	1175 DF 256 2127
Rom 14:9	<i>omit</i> and rose	✓	✓ <sup>A</sup>	@*BCA 1739 cop <sup>sa,bo</sup> arm	(1881) 256 2127	(33) 81	1175 (025) [D*]
Rom 16:24	<i>omit</i> entire verse	✓	✓ <sup>A</sup>	p <sup>46</sup> @BCA 1739 81 cop <sup>sa,bo</sup> vg	p <sup>61</sup> 2127	(33) (arm, >16:27)	1175 1881 (025) D{F} (256)
1 Cor 5:7	<i>omit</i> for us	✓	✓	p <sup>46</sup> <sup>vid</sup> @BC* A 1739 33 81 cop <sup>bo</sup> vg	p <sup>11</sup> <sup>vid</sup> D 1175 F		1881
1 Cor 7:3	<i>read what is due for:</i> due benevolence	✓	✓	p <sup>46</sup> @BCA 1739 33 81 cop vg	p <sup>11</sup> 1175 1881 025 DF 2464		
1 Cor 7:39	<i>omit</i> by the law	✓	✓	p <sup>15</sup> <sup>vid,46</sup> @BA 1739 33 81 cop vg	D* 1175 1881		F
1 Cor 9:20	<i>add</i> (not being myself under the law) <i>after:</i> as under the law	✓	✓ <sup>A</sup>	p <sup>46</sup> <sup>vid</sup> B@CA 1739 33 cop <sup>sa,bo</sup> arm vg	1175 025 D*F 256 <sup>c</sup> 2127		1881

Text	Proposed Correction	25 <sup>th</sup>		Manuscript Evidence			
		Nestle	UBS	For Change		Against Change	
				Best	Good	Best	Good
1 Cor 11:24	<i>omit</i> Take, eat:	✓	✓ <sup>A</sup>	p <sup>46</sup> B@CA 1739 33 81 cop <sup>sa,bo</sup> vg	DF 2127		025 256
1 Cor 13:3	<i>read</i> that I may glory <i>for:</i> to be burned	✗	✓ <sup>c</sup>	p <sup>46</sup> B@A 1739* 33 cop <sup>sa,bo</sup>	048	C 81 vg	1175 1881* DF 256 (2127)
2 Cor 1:10	<i>read</i> will deliver <i>for:</i> doth deliver	✓	✓ <sup>B</sup>	p <sup>46</sup> @BC 33 81 cop <sup>sa,bo</sup> arm vg	1175 025 256 2127	1739	1881 F 0243
2 Cor 4:14	<i>read</i> with Jesus <i>for:</i> by Jesus	✓	✓	p <sup>46</sup> @*BC 1739 33 81 cop vg	D*F 025 0243 1175 1881 2464		
2 Cor 11:3	<i>add</i> and the purity <i>after:</i> simplicity	[ ]	[ ] <sup>c</sup>	p <sup>46</sup> @*B 33 81 cop <sup>sa,bo</sup>	(D* <sup>vid</sup> )F	1739 arm vg	0243 1175 1881 025 256 2127
Gal 3:1b	<i>omit</i> among you	✓	✓	@BCA 1739 33* 81 cop vg	1175 1881 025		DF

Gal 4:26	<i>omit</i> all	✓	✓ <sub>A</sub>	p <sup>46</sup> @*BC* 1739 33 cop <sup>sa,bo</sup> vg	1881 DF 2464	A 81 arm	1175 025 256 2127
Gal 5:1	<i>read</i> For liberty Christ hath made us free; stand fast, therefore, <i>for:</i> Stand fast...hath made us free,	✓	✓ <sub>B</sub>	@*BA(C*) 33 (1739) {81} cop <sup>sa,(bo)</sup> vg	1881 D* 025 [1175 256 2127] {2464}		F?
Eph 5:21	<i>read</i> Christ <i>for:</i> God	✓	✓	p <sup>46</sup> @BA cop arm vg	(DF)	81	1881
Phil 3:16	<i>omit</i> rule, let us mind the same thing [walk → mind 1881]	✓	✓ <sub>A</sub>	p <sup>16,46</sup> @*BA 016 <sup>vid</sup> 1739 33 cop <sup>sa,bo</sup>		(81) (arm vg)	(1175 256 2127) 025 [D*F]
Col 2:2	<i>read</i> the mystery of God, <i>which is</i> Christ <i>for:</i> the mystery...and of Christ [ <i>omit</i> God, <i>which is</i> 81 (1739)] [[ <i>omit which is</i> Christ 1881 025 2464]]	✓	✓ <sub>B</sub>	p <sup>46</sup> B{@*CA} cop <sup>bo(sa)</sup> {vg}	(D*) {048} {1175}		(256 2127)
Col 2:11	<i>omit</i> of the sins	✓	✓	p <sup>46</sup> @BCA 1739 33 81 cop vg	1175 1881 025 D*F 2464		(0278)
Col 2:18	<i>omit</i> not	✓	✓ <sub>B</sub>	p <sup>46</sup> @*BA 016 1739 33 cop <sup>sa,bo</sup>	D*	C (81) arm vg	1175 1881 025 256 [F] 2127 2464
Col 3:17	<i>read</i> God the Father <i>for:</i> God and the Father	✓	✓ <sub>B</sub>	p <sup>46</sup> <sup>vid</sup> @BCA 1739 81 cop <sup>sa,bo</sup>		33 arm vg	(1175 1881) DF 256 2127 2464
1 Thes 2:7	<i>read</i> infantile <i>for:</i> gentle	✗	✗ <sub>B</sub>	p <sup>65</sup> @*BC* 016 cop <sup>bo</sup>	D*F	A 1739 33 81 cop <sup>fay</sup> arm	1881 025 256 2127 2464
1 Thes 4:1	<i>add</i> as indeed ye do walk <i>after:</i> God	✓	✓ <sub>A</sub>	@BA 33 81 cop <sup>sa,bo</sup> arm vg	D*F 256 2127 2464 <sup>vid</sup>		1175
2 Thes 2:4	<i>omit</i> as God	✓	✓ <sub>A</sub>	@BA 1739 33 81 cop <sup>sa,bo</sup> arm vg	1881 (025 2464) D* 256 2127		1175 (F)
1 Tim 1:17	<i>omit</i> wise	✓	✓	@*A 1739 33 cop <sup>sa,bo</sup> arm vg	D*F		1881 025
2 Tim 4:1	<i>read</i> <i>by</i> both his appearing <i>for:</i> at his appearing	✓	✓ <sub>A</sub>	@*CA 1739 33 cop <sup>bo</sup> vg	D*F 1175	81	1881 025 256 2127
2 Tim 4:14	<i>read</i> will reward <i>for:</i> reward	✓	✓	@CA 1739 33 81 cop <sup>bo</sup> arm	1175 1881 D*F	(vg)	

Text	Proposed Correction	25 <sup>th</sup> Nestle	UBS	Manuscript Evidence			
				For Change		Against Change	
				Best	Good	Best	Good

Heb 7:21	<i>omit</i> after the order of Melchisedec	✓	✓ <sub>A</sub>	p <sup>46</sup> BC(@*) 33 81 cop <sup>sa</sup> arm vg	2464	A 1739	1175 1881 025 D 256 2127
Heb 10:34	<i>read</i> prisoners <i>for:</i> of me in my bonds	✓	✓ <sub>B</sub>	(p <sup>46</sup> )A 1739 33 81 cop arm vg	(256) 2127	@	1175 1881
Heb 13:9	<i>read</i> away <i>for:</i> about	✓	✓	p <sup>46</sup> @CA vg	025 D	cop <sup>sa</sup> arm	
James 4:4	<i>omit</i> adulterers and	✓	✓ <sub>A</sub>	B@*A 1739 cop <sup>sa,bo</sup> vg	1241 1852 33 [9 mss.]	Ψ	1243 2344 323 [497 mss.]
1 Pet 3:13	<i>read</i> zealots <i>for:</i> followers	✓	✓	p <sup>72</sup> B@AC cop <sup>bo,(sa)</sup> (arm) vg			
1 Pet 3:15	<i>read</i> Christ as Lord <i>for:</i> the Lord God	✓	✓ <sub>A</sub>	p <sup>72</sup> B 1739 @ACΨ cop <sup>sa,bo</sup> vg	1881 1243 1852 33 arm		1241 2344 322
1 Pet 3:18	<i>read</i> died <i>for:</i> suffered	✓	✓ <sub>B</sub>	p <sup>72</sup> 1739 @AC*Ψ cop <sup>sa,bo</sup> vg	1881 1241 1243 1852 2344 33 322 arm	B	2464
1 Pet 4:14	<i>omit</i> on their part...on your part he is glorified	✓	✓ <sub>A</sub>	p <sup>72</sup> B 1739 @A	1881 1241 1243 1852 2344 33 322 arm	Ψ cop <sup>sa</sup>	
2 Pet 3:10	<i>read</i> exposed <i>for:</i> burned up	✓	✓ <sub>D</sub>	(p <sup>72</sup> )B@ 1739 <sup>text</sup> [cop <sup>sa</sup> ]	1881 1241 0156 <sup>vid</sup> 1852 322 arm	A 1739 <sup>mg</sup> cop <sup>bo</sup>	(1243) 2344 33 048 [475 of 494 mss.]
1 John 2:20	<i>read</i> ye all know <i>for:</i> ye know all things	✓	✓ <sub>B</sub>	B@Ψ cop <sup>sa</sup>	1852 [12 of 504 mss.]	1739 AC vg	1881 1243 2344 33 322
Jude 3	<i>read</i> our common salvation <i>for:</i> the common salvation	✓	✓ <sub>A</sub>	p <sup>74vid,72</sup> B@A 1739 C? Ψ cop <sup>sa</sup>	1243 2344 322 arm [61 mss. total]		[416 mss. total]
Jude 4	<i>read</i> our only Master and <i>for:</i> the only Lord God, and our	✓	✓ <sub>A</sub>	(p <sup>72,78</sup> )B 1739 @AC cop <sup>sa,bo</sup> vg	1881 1241 1243 2344 33 322 arm	Ψ	[406 mss.]
Jude 22-23	<i>read</i> Some <i>who are</i> wavering pity ye: others save, seizing <i>them</i> out of the fire: <i>still</i> others pity with fear, hating even the garment spotted from the flesh	(✓)	✓ <sub>C</sub>	(B) 1739 @A {C}Ψ cop <sup>bo</sup> vg	1881 1241 {1243 1852} 2344 33 322 (arm?) [36 mss.]		[392 mss.]
Jude 25	<i>omit</i> wise	✓	✓ <sub>A</sub>	{p <sup>72</sup> }B@AC 1739 Ψ cop <sup>bo</sup> vg	1881 (1241) 1243 1852 2344 33 322 arm [39 mss.]		1846 [446 mss.]
Rev 1:5	<i>read</i> freed...by <i>for:</i> washed...in	✓	✓ <sub>A</sub>	p <sup>18</sup> C@A	1611 1678 2050 (sy) f.2074	2053	f.1006 025 94 vg cop <sup>sa</sup> f.82, f.1862
Rev 1:6	<i>read</i> a kingdom, <i>and for:</i> kings and	✓	✓	p <sup>18</sup> C@A 2053	1611 f.1678 (2050) f.1006 94 (sy) f.82,1862		025 f.2074

Rev 1:11	<i>omit</i> I am Alpha and Omega, the first and the last: and,	✓	✓	C@A 2053	1611 f.1678 2050 f.1006 94 vg cop <sup>sa</sup> sy f.82,1862,35		2020 025 f.2074
Rev 1:11	<i>omit</i> which are in Asia	✓	✓	C@A 2053	1611 f.1678 2050 f.1006 025 94 vg cop <sup>sa</sup> sy f.1862,2074,35		
Rev 1:18	<i>omit</i> Amen;	✓	✓	C@*A 2053	1611 1678 2050 025 94 vg cop <sup>sa</sup>	@ <sup>a</sup>	f.1006 94 sy f.82,1862,2074,35

Text	Proposed Correction	25 <sup>th</sup> Nestle	UBS	M a n u s c r i p t E v i d e n c e			
				For Change		Against Change	
				Best	Good	Best	Good
Rev 2:5	<i>omit</i> quickly	✓	✓	C@A 2053	2050 025 2344 vg cop <sup>sa</sup>		1611 f.1678 f.1006 94 sy
Rev 2:13	<i>omit</i> thy works, and	✓	✓	C@A 2053	f.1678 2050 025 vg cop <sup>sa</sup>		1611 f.1006 94 f.82,1862,2074,35,1
Rev 2:15	<i>read</i> likewise <i>for</i> : which things I hate	✓	✓	C@A 2053	1611 2050 f.1006 2344 94 sy f.82,1862,2074,35		f.1678 (025)
Rev 2:20	<i>read</i> against thee that <i>for</i> : a few things against thee, because	✓	✓	CA 2053	1611 f.1678 f.1006 025 94 cop <sup>sa</sup> f.82,1862	[@]	[2050 many...] vg f.(2074)
Rev 3:18	<i>read</i> eyesalve to anoint thine eyes <i>for</i> : anoint...with eyesalve	✓	✓	@ 2053 [CA]	{f.1678} 2050 2344 cop <sup>sa</sup>		1611 f.1006 (025) vg sy? f.82,1862
Rev 5:4	<i>omit</i> and to read	✓	✓	@ 2053	1611 f.1678 f.1006 025 94 cop <sup>sa</sup> vg f.82,1862,2074		2050 f.35,1
Rev 6:1	<i>omit</i> and see	✓	✓ <sub>B</sub>	CA 2053	1611 f.1678 1006 025 94 vg cop <sup>sa</sup> f.2074,35	@	2344 sy f.82,1862
Rev 6:3	<i>omit</i> and see	✓	✓ <sub>B</sub>	CA 2053	1611 f.1678 f.1006 025 94 vg cop <sup>sa</sup> sy <sup>ph,h</sup> f.2074,35	@	2344 f.82,1862
Rev 6:5	<i>omit</i> and see	✓	✓ <sub>B</sub>	CA 2053	1611 f.1678 1006 025 94 vg cop <sup>sa</sup> sy <sup>ph,h</sup> f.2074,35	(@)	2344 f.82,1862
Rev 6:7	<i>omit</i> and see	✓	✓ <sub>B</sub>	CA 2053	1611 f.1678 f.1006 025 94 vg cop <sup>sa</sup> sy <sup>ph,h</sup> f.2074,35	@	2344 f.82,1862
Rev 6:12	<i>add</i> whole (full?) <i>before</i> : moon	✓	✓	C@A 2053	1678 (f.1006) 94 vg sy f.82		1611 025 2344 cop <sup>sa</sup> f.1862,35,1

Rev 7:14	<i>read</i> My lord <i>for</i> : sir	✓	✓	C@	025 [most?] vg sy	A	1611* cop <sup>sa</sup> f.1?	
Rev 8:13	<i>read</i> eagle <i>for</i> : angel	✓	✓	@A	[majority] vg cop <sup>sa</sup> sy		025 f.1	
Rev 11:1	<i>omit</i> and the angel stood	✓	✓ <sub>A</sub>	p <sup>47</sup> @*A 2053	1611 f.1678? f.1006 025 2344 94 vg cop <sup>sa</sup>		2329 sy	
Rev 13:1	<i>read</i> he stood <i>for</i> : I stood (Some read this first clause as Rv 12:18.)	✓	✓ <sub>B</sub>	p <sup>47</sup> C@A	2344 vg sy <sup>h</sup>	2053	1611 f.1678 f.1006 025 94 cop <sup>sa</sup> sy <sup>ph</sup> f.82,1862,2074,35,1	
Rev 13:7	<i>omit</i> And it was given...and to overcome them	✗	✗ <sub>A</sub>	p <sup>47</sup> CA 2053	025 cop <sup>sa</sup>	@	(1611) f.1678 f.1006 94 (vg) sy <sup>ph,(h)</sup> f.82	
Rev 13:7	<i>add</i> and peoples <i>after</i> : kindreds	✓	✓	(C)@A	1611 f.1678 025 94 vg cop <sup>sa</sup> f.82,1862,2074,35	p <sup>47</sup>	f.1?	
Rev 13:10	<i>read</i> If anyone is for captivity, <i>into captivity</i> he goeth <i>for</i> : He that leadeth into captivity shall go into captivity	(✓)	(✓) <sub>B</sub>	p <sup>47</sup> C@ 2053 (A)	1611 (f.1678) f.1006 025 (vg) f.2074 (f.82,35)		{94} (cop <sup>sa</sup> ) sy <sup>ph,h</sup> (f.1862)	
				<b>M a n u s c r i p t E v i d e n c e</b>				
					<b>For Change</b>		<b>Against Change</b>	
<b>Text</b>	<b>Proposed Correction</b>				<b>Best</b>	<b>Good</b>	<b>Best</b>	<b>Good</b>
		25 <sup>th</sup> Nestle	UBS					
Rev 14:13	<i>read</i> for their works <i>for</i> : and their works	✓	✓	p <sup>47</sup> C@A 2053	1611 f.1678 f.1006 025 94 vg cop <sup>sa</sup> sy <sup>h</sup>		f.82,1862,2074,35,1	
Rev 15:2	<i>omit</i> over his mark, and	✓	✓	p <sup>47</sup> C@A 2053	1611 f.1678 f.1006 025 94 vg cop <sup>sa</sup> f.82		f.1862,2074,1	
Rev 15:3	<i>read</i> ages <i>for</i> : saints [ <i>read</i> nations @ <sup>a</sup> A 2053 2020 025]	nations	nations B	p <sup>47</sup> C@*	1611 f.1006 94 vg sy		f.82,1862,2074,35,1	
Rev 16:5a	<i>omit</i> O Lord	✓	✓	p <sup>47</sup> C@A	025 cop <sup>sa</sup> sy		[almost none]	
Rev 18:6	<i>omit</i> you	✓	✓	C@A (2053)	1611 (f.1678) f.1006 025 94 vg cop <sup>sa</sup> sy?			
Rev 18:17	<i>read</i> everyone sailing to a place [i.e., every passenger] <i>for</i> : and all the company in ships	✓	✓ <sub>B</sub>	CA(@) [2053]	1611 (f.1678) f.1006 94 vg [(cop <sup>sa</sup> )] f.82,1862		025 f.2074,35,(1)	
Rev 20:5	<i>omit</i> But [but see next 2 entries] {most read And}	✓	✓	A	1611 [3 mss. total]		{f.1678 2050 f.1006} [2 mss.? {111 mss. total}	
Rev 20:5	<i>omit</i> again [but see next entry]	✓	✓	A	1611 f.1678 2050 f.1006		[few: 1, or 13?]	
Rev 20:5	<i>omit</i> But the rest of the dead lived not again until the thousand years were finished	✗	✗	@ 2053	94 sy [70 mss. total] f.82	A	1611 f.1678 2050 f.1006 vg cop <sup>sa</sup> f.1862,2074,35	

Rev 20:6	<i>read</i> the thousand years <i>for:</i> a thousand years	[ ]	[ ] <sub>c</sub>	@ 2053	1611 f.1678 94 cop <sup>sa</sup> sy <sup>h</sup>	A	2050 f.1006 f.82,1862,2074,35,1
Rev 20:14	<i>read</i> second death, the lake of fire. <i>for:</i> second death	✓	✓	@A	1611 f.1006 025 vg cop <sup>sa</sup> f.82,1862,2074,35	2053	2050 94 f.1
Rev 21:10	<i>read</i> the holy city Jerusalem <i>for:</i> that great...Jerusalem	✓	✓	@A 2053	1611 f.1678 2050 f.1006 025 94 vg cop <sup>sa</sup> sy f.82		f.2074,1
Rev 22:1	<i>omit</i> pure	✓	✓	@A 2053	1611 2050 f.1006 025 vg cop <sup>sa</sup> f.82		f.1678 (94) f.2074,35,1
Rev 22:5	<i>read</i> And night will be no longer <i>for:</i> And...no night there	✓	✓	@A 2053	2050 f.1006 025 vg cop <sup>sa</sup> sy <sup>h</sup>		(1611) f.1678 94 sy <sup>ph</sup> (f.82) f.2074,35,1
Rev 22:14	<i>read</i> wash their robes <i>for:</i> do his commandments	✓	✓ <sub>A</sub>	@A 2053	f.1678 2050 f.1006 vg cop <sup>sa</sup>		94 sy <sup>ph,h</sup> f.82,1862,2074,35,1

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

The choices shown in the third and fourth columns are those of the Nestle-Aland 25th edition of the Greek New Testament and of the United Bible Societies (UBS) 1st edition, as the subsequent editions of each progressively converge. The small letters in the fourth column express the confidences of UBS<sup>4</sup> (4th edition): **A** = the text is certain, **B** = the text is almost certain, **C** = the UBS Committee had difficulty in deciding which variant to place in the text, and **D** = the UBS Committee had great difficulty in arriving at a decision; no letter usually implies the UBS Committee had no doubt. The recommendations below generally agree with both, but occasionally differ due to slightly more reliance on high-quality manuscript support and a strong desire to steer clear of the self-deceiving errors of higher criticism.

### Recommendations on the Additional Proposed Corrections

Changes are recommended with confidence, except where listed below.

**Table V Confidences in the Additional Proposed Corrections List**

Probable Corrections			Uncertain Corrections
Matt 5:44a	Luke 2:14	Acts 6:3	Matt 6:1
Matt 5:44b	Luke 10:1	Rom 7:23	Luke 11:2b
Matt 24:7	Luke 10:17	Rev 13:7	1Thess 2:7
Matt 24:36	Luke 11:2a	Rev 20:5	1John 2:20
	Luke 23:17	Rev 20:6	Rev 7:14
	John 20:19	Rev 20:14	

A notable difference between the present approach and the UBS approach is in the handling of readings with the same, or very similar, words ending two consecutive phrases. For example, in the Greek of Rev 20:5 the first sentence ends with “the thousand years,” just as does the last sentence of the preceding verse. Thus, if it is assumed both sentences were in the original, it would have been an easy mistake for the copyist’s eye to skip from the first “the thousand years” to the second, thus

accidentally omitting a sentence. Indeed, Tischendorf, Alford, and others automatically regard it as an accidental omission (technically referred to as a “homoioteleuton”). However, if the sentence in question were originally a comment, with the same terminal words, the automatic judgment has no way to detect it as spurious. In the case of Rev 20:5, the sentence, “The rest of the dead lived not until the thousand years were finished” (Greek: ...until were finished the thousand years) has sufficient theological import that it is unlikely it would disappear quietly from about 37% of the manuscripts (from a progressively higher percentage in centuries before the fourteenth). While the Millenarian sentiment of Papias (early 2nd century) and others might welcome accidental omission, the anti-Millenarian spirit from Constantine onwards would severely punish it. The sentence itself interrupts the context, perhaps implying that the first resurrection is the absence of a resurrection! The earlier Aecumenius text (in manuscript 2053, preserving a text of ca. A.D. 600) omits the sentence both times, but it is added in the commentary; it suggests the sentence itself may have originated similarly. Subsequent additions of the Words “But” and “again” seem like an effort to smooth out a foreign sentence. The absence of the disputed sentence in two of the three best manuscripts does not permit the question to be automatically dismissed, particularly because its absence from the Aramaic (Syriac), and from the popular family 82, implies that it is not a local accidental omission. Nevertheless, the manuscript evidence is not so strong as to remove all doubt; so it is here listed under Probable Corrections. [For somewhat similar reasons, but with three identical initial words, Rev 13:7 is also listed here under Probable Corrections, contrary to the UBS evaluation.] Nevertheless, between Tables III and V, only five recommendations (four listed as Probable Corrections, one as Probably Erroneous), out of 295, are contrary to both UBS and Nestle-Aland.