

## Significant Corrections to the AV New Testament

While most corrections to the English versions of the New Testament are of little or no import to understanding the Bible, the few thought to be potentially most significant are listed below. Those influenced by the manuscripts are given first, noting the better ancient manuscripts and versions on each side. Beneath are given the most important translational corrections required by the Greek.

### Corrections from the Manuscripts

Text	Assured Corrections  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 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
Matt 16:2b-3	<i>omit</i> When it is evening, ye say,... the signs of the times	[ ]	[ ] <sub>c</sub>	B@ cop <sup>sa</sup>	sy <sup>s,c</sup> arm		CDL 892 lat geo
Matt 19:17	<i>read</i> Why askest thou me concerning good? One is good; but if thou wilt...	✓	✓ <sub>A</sub>	B@ cop <sup>bo,me</sup>	L 892* {sy <sup>s</sup> } (vg) [it <sup>e</sup> ] geo arm	cop <sup>sa</sup>	C
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 9:44,46	<i>omit</i> Both entire verses.	✓	✓ <sub>A</sub>	B@ 2427 cop	CLWΔΨ 0274 it <sup>k</sup> sy <sup>s</sup> arm		D 579 vg
Luke 9:55-56	<i>omit</i> and said... 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 22:43-44	<i>omit</i> Both entire verses.	[ ]	✓ <sub>A</sub>	p <sup>75</sup> B@ <sub>a</sub> 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
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
John 5:3b-4	<i>omit</i> waiting for the moving of the water... whatsoever disease he had	✓	✓ <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 7:53-8:11	<i>omit</i> All these verses.	✓	✓ <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
Acts 8:37	<i>omit</i> This entire verse.	✓	✓ <sub>A</sub>	p <sup>45</sup> p <sup>74</sup> B@ <sub>A</sub> 81 cop vg	C 1175 33		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@ <sub>A</sub> cop vg	33 1739		(D)
Acts 20:28	<i>read</i> the blood of his own <i>Son for:</i> his own blood	✓	✓ <sub>A</sub>	p <sup>74</sup> B@ <sub>A</sub>	C 1175 33 1739		

1 Cor 5:7	<i>omit</i> for us	✓	✓	p <sup>46vid</sup> @BC* A 1739 33 81 cop <sup>bo</sup> vg	p <sup>11vid</sup> D 1175 F		1881
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>
1 Tim 3:16	<i>read</i> God for: who	✓	✓ <sub>A</sub>	@*A <sup>vid</sup> cop arm (vg)	C*(D) (061) 33	1739	81
1 Pet 3:18	<i>read</i> died for: 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 John 5:7-8	<i>omit</i> in heaven, the Father, the Word and the Holy Ghost: and these three are one. 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.]
Rev 21:24	<i>omit</i> of them which are saved " " and and honor	✓	✓	@A 2053 " " @A	2020 1611 (2050) 1841 vg cop <sup>sa</sup> " 025 2020 2050 94 cop <sup>sa</sup>	" "	025 94

### Probable Corrections

The brief list below gives important corrections for which the manuscript evidence is strong but not beyond a reasonable doubt. Columns 3 and 4 give the assessments of the Nestle 25th edition and the United Bible Societies' first edition (UBS<sup>1</sup> ✓ makes change, [ ] more likely than not, and \* declines to make change), and confidence in the correction from the UBS 4th edition, where given (UBS<sup>4</sup> A - change is almost certainly warranted, B - change is highly probable, C - UBS committee was not in complete agreement, D - UBS committee was seriously divided). The manuscript list is given separately. [p<sup>75</sup> is an early 3rd century Bodmer papyrus, @ (= Ⲁ) is the 4th century Sinaiticus, B is the 4th century Vatican 1209, cop<sup>sa</sup> is a 4th century translation from Greek into the Sahidic dialect of Coptic in southern Egypt, etc.]

Text	Probable Corrections Proposed Correction	25 <sup>th</sup> Nestle	UBS	Manuscript Evidence			
				For Change		Against Change	
				Best	Good	Best	Good
Matt 24:36	<i>add</i> nor the Son, <i>after</i> : angels of heaven	✓	✓ <sub>B</sub>	B@*.b	(it <sup>e</sup> ) arm	@ <sup>a</sup> cop	L 892 vg sy <sup>s</sup>
Mark 16:9-20	<i>omit</i> All these verses. [LΨ 083 579 cop <sup>samss</sup> give 2 endings]	[ ]	[✓ ]A	B@	(it <sup>k</sup> ) sy <sup>s</sup>	2427 cop <sup>bo,fay</sup>	CD(W)Δ892 vg sy <sup>c</sup>
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

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 20:5	<i>omit</i> But the rest of the dead lived not again until the thousand years were finished	*	* <sub>A</sub>	@ 2053	94 sy <sup>ph</sup>	A	2020 1611 2050 1006 vg cop <sup>sa</sup>

### Translational Corrections

The brief list below gives corrections of the most serious mistakes and corruptions of translation from the Greek into the English of the AV (Authorized Version of King James I, AD 1611).

Corrected	AV (KJV, 1611)
Matt 23:33 how can ye escape from the judgment of gehenna?	Matt 23:33 how can ye escape the damnation of hell?
Matt 24:3 what <i>shall be</i> the sign of thy presence,...	Matt 24:3 what <i>shall be</i> the sign of thy coming... <i>(15 places in the New Testament)</i>
Mark 12:40 these will receive greater condemnation.	Mark 12:40 these shall receive greater damnation.
Luke 23:43 I say unto thee today, thou shalt be with me in paradise.	Luke 23:43 I say unto thee, To day shalt thou be with me in paradise.
John 1:1 the Word was with God, the Word also was a god.	John 1:1 the Word was with God, and the Word was God.
John 5:29 they that have done evil, unto the resurrection of judgment.	John 5:29 they that have done evil, unto the resurrection of damnation.
Acts 17:29 we ought not to think that the divine <i>nature</i> is like unto gold, or silver, or stone, graven by art	Acts 17:29 we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art
Acts 20:28 the church of God, which he hath purchased with the blood of his own <i>Son</i> .	Acts 20:28 the church of God, which he hath purchased with his own blood.
Rom 1:20 his eternal power and divine nature	Rom 1:20 his eternal power and Godhead
Rom 5:18-19 Therefore as by the offence of one condemnation <i>cometh</i> upon all men; even so by the righteousness of one justification of life <i>cometh</i> upon all men. <sup>19</sup> For as by one man's disobedience the many were made sinners, so by the obedience of one shall the many be made righteous.	Rom 5:18-19 Therefore as by the offence of one <i>judgment came</i> upon all men to condemnation; even so by the righteousness of one <i>the free gift came</i> upon all men unto justification of life. <sup>19</sup> For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.
Phil 2:5-7 Christ Jesus: <sup>6</sup> Who, being in the form of God, considered not equality with God a prize <i>to be seized</i> : <sup>7</sup> But made himself of no reputation...	Phil 2:5-7 Christ Jesus: <sup>6</sup> Who, being in the form of God, thought it not robbery to be equal with God: <sup>7</sup> But made himself of no reputation...
Rev 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and they shall be put to the test day and night for ever and ever.	Rev 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

### Appendix on Correcting Translation

The reasons for each correction of an AV translation are sketched in this appendix. The second appendix gives the basis for manuscript evidence. For those desiring only the results, the appendices are unnecessary.

Corrected	AV (KJV, 1611)
Matt 23:33 how can ye escape from the judgment of gehenna?	Matt 23:33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

krísis (κρίσις), like the cognate English word crisis, implies a turning point (in the outcome of something), a separation, or a judgment; whether for good or bad can only be inferred from the context: hence “judgment,” not damnation or condemnation.

gehenna (γεέννα), the Valley of Hinnom, on the southwest side of Jerusalem, the garbage dump in which the fire was kept continually burning to utterly consume the refuse; worms ate whatever hung up on the hillside. Dead bodies of hated criminals might also be consigned there. Gehenna means lake of fire.

Corrected	AV (KJV, 1611)
Matt 24:3 what <i>shall be</i> the sign of thy presence,...	Matt 24:3 what <i>shall be</i> the sign of thy coming,...

parousia (παρουσία), presence. Contrasted with absence (ἀπουσία) in Phil 2:12. Used of a personal presence in 2Co 10:10. Used fifteen times of the Second Advent of Jesus Christ.

The verb form, πάρειμι, to be present, is contrasted with being absent (ἄπειμι) in 1 Cor 5:3, 2 Cor 10:11, 2 Cor 13:2. Several different words are used to describe different aspects or phases of Christ’s Advents:

erchomai (ἔρχομαι) to come, John 4:25 (50 times) eleusis (ἔλευσις) a coming, Acts 7:52  
 ho erchomenos (ὁ ἐρχόμενος) the coming one, Matt 11:3

parousia (παρουσία) presence, Mart 24:37 (15 times)

hēkō (ἤκω) to have come, (7 times) hēksō (ἤξω) shall have come, Matt 24:50, Rev 3:3

apokalypsis (ἀποκαλυψις) an uncovering, revelation, 2 Thes 1:7 (6 times)

phaneroō (φανερόω) to make manifest, 1 Pet 1:20, Col 3:4 (5 times)

epiphaneia (ἐπιφάνεια) appearing, 2 Tim 1:10, 4:1 (4 times)

epiphainō (ἐπιφαίνω) to appear, Titus 2:11

katabainō (καταβαίνω) to come down (from heaven, 1Thes 4:16, Rev 20:1) (4 times)

Corrected	AV (KJV, 1611)
Mark 12:40 these will receive greater condemnation.	Mark 12:40 these shall receive greater damnation.

krima (κρίμα), like the cognate English word crime, implies a negative judgment (outcome of a crisis). The meaning is more severe than judgment but less severe than damnation, hence “condemnation.”

Corrected	AV (KJV, 1611)
Lk 23:43 I say unto thee today, thou shalt be with me in paradise.	Lk 23:43 I say unto thee, To day shalt thou be with me in paradise.

Grammatically, a comma may be placed either before or after “today.” It is preferable to place the comma after “today,” because until the third day Acts 2:31 implies Christ was in hell (which is not usually considered paradise).

Corrected	AV (KJV, 1611)
John 1:1 the Word was with God, the Word also was a god.	John 1:1 the Word was with God, and the Word was God.

The AV translation implies the meaning of personal identity, like "Dr. Jekyll was Mr. Hyde" [P.B. Harner, "Qualitative Anarthrous Predicate Nouns: Mark 15:39 and John 1:1;" *J. Biblical Lit.* **92**, p.75-87 (1973)]. A word-for-word translation, "...the Word was a god," could be taken to imply the Word was just one of many gods: thus, it is not quite strong enough. (Compare with Jo 1:18 in the oldest and best manuscripts: "No man hath seen God at any time; the only begotten god, ...he hath declared *him*.") Based on the meaning of the word god (θεός), a mighty one, the emphasis of the Greek word order may be better preserved with a marginal alternative: *Or*, "the Word was with God, and Mighty was the Word!"

Corrected	AV (KJV, 1611)
John 5:29 they that have done evil, unto the resurrection of judgment.	John 5:29 (KJV) they that have done evil, unto the resurrection of damnation.

Krisis again – judgment. (See Matt 23:33, above.)

Corrected	AV (KJV, 1611)
Acts 17:29 we ought not to think that the divine <i>nature</i> is like unto gold, or silver, or stone, graven by art	Acts 17:29 we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art

For theios (θεῖος), J.H. Thayer says, "used by the Greeks to denote the divine nature, power, providence, in the general, without reference to any individual deity."

Corrected	AV (KJV, 1611)
Acts 20:28 the church of God, which he hath purchased with the blood of his own <i>Son</i> .	Acts 20:28 the church of God, which he hath purchased with his own blood.

Translation similarly to 1Tm 5:8, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

Corrected	AV (KJV, 1611)
Rom 1:20 his eternal power and divine nature	Rom 1:20 his eternal power and Godhead

theiotēs (θειότης) is divine nature (compare Ac 17:29, above). Similar correction for Col 2:9.

Corrected	AV (KJV, 1611)
Rom 5:18-19 Therefore as by the offence of one condemnation <i>cometh</i> upon all men; even so by the righteousness of one justification of life <i>cometh</i> upon all men. <sup>19</sup> For as by one man's disobedience the many were made sinners, so by the obedience of one shall the many be made righteous.	Rom 5:18-19 Therefore as by the offence of one <i>judgment came</i> upon all men to condemnation; even so by the righteousness of one <i>the free gift came</i> upon all men unto justification of life. <sup>19</sup> For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

The Greek uses no verb in vs. 18; English requires a verb in every sentence, though no tense should here be implied (past, present, or future): *cometh* is thus better here than *came*, *is coming*, or *will come*. The other supplied words are unnecessary, even if not misleading. Verse 18 stresses a correspondence (without implying the time sequence), while vs. 19 reiterates it by adding a time sequence. Hoi polloi (οἱ πολλοί), the many, the multitudes, has about the same meaning in English.

Corrected	AV (KJV, 1611)

Phil 2:5-7 Christ Jesus: <sup>6</sup> Who, being in the form of God, considered not equality with God a prize <i>to be seized</i> : <sup>7</sup> But made himself of no reputation...	Phil 2:5-7 Christ Jesus: <sup>6</sup> Who, being in the form of God, thought it not robbery to be equal with God: <sup>7</sup> But made himself of no reputation...
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The translation hinges on the meanings of two words:

ēgeomai (ἡγέομαι), to lead, consider, account (as also in vs. 3 - esteem)

harpagmos (ἄρπαγμός), a spoil, plunder, booty, prize, something taken by force (a related word, ἄρπαγή, is the act of plundering, Hb 10:34. But the word in Php 2:6 is the object of plundering, and not the act of plundering). A common third translation, "...counted not parity with God a prize *to be retained*," would fit the context as well as any literal translation, but it softens the meaning of harpagmos. [Here the ASV is scrupulously faithful to the Greek, while the RV text strains it, and the AV actually reverses it.]

<b>Corrected</b>	<b>AV (KJV, 1611)</b>
Rev 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and they shall be put to the test day and night for ever and ever.	Rev 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

basanizō (βασάνιζω) literally, to rub on a touchstone (βάσανος), a destructive test for the genuineness of gold; so to test for genuineness (*as* the ship...tossed with waves *in* Matt 14:24). By extension to people, to examine by torture (*as* men...shall be tormented five months *in* Rev 9:5). To translate the word as "torment" presupposes the beast and false prophet are animate and therefore capable of being tormented. That decision should be left to the reader.

### Changes in Translation which Should Not be Made

Sometimes newer translations make inaccurate changes, as illustrated below. In some cases no alteration in meaning is intended, as probably in Matt 24:33 or Mark 13:29. In other cases the change may be theologically driven, as is manifestly the case in Rev 22:12.

<b>AV (KJV, 1611)</b>	<b>Mistaken Change</b>
Matt 24:33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.	Matt 24:33 even so ye also, when ye see all these things, know ye that he is nigh, <i>even</i> at the doors. (ASV)
Mark 13:29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.	Mark 13:29 even so ye also, when ye see these things coming to pass, know ye that he is nigh, <i>even</i> at the doors. (ASV)

Translate "it" to agree with Luke 21:31 "Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh.

<b>AV (KJV, 1611)</b>	<b>Mistaken Change</b>
1 Cor 15:22 For as in Adam all die, even so in Christ shall all be made alive.	1 Cor 15:22 For as in Adam all die, even so shall all in Christ be made alive.

The word order is not arbitrary. The Greek says, γὰρ ἐν τῷ Ἀδὰμ πάντες...  
For *as* in ~~the~~ Adam all...

To express the other thought, the Greek could have said, γὰρ ὁ ἐν τῷ Ἀδὰμ πάντες...  
For *as* ~~the~~ all in ~~the~~ Adam...

and similarly adding *ho* (###) in the second clause. This latter is unknown in the manuscripts.

<b>AV (KJV, 1611)</b>	<b>Mistaken Changes</b>
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Rev 22:12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. *or*, Behold, I come quickly; and my reward is with me, to render to each man according as his work is. (ASV)

Rev 22:12 "Behold, I am coming soon! My reward is with me, and I will give to everyone according to what he has done..." (NIV)  
*or*, Yes, I am coming soon, and bringing my recompense with me, to requite everyone according to his deeds! (NEB)

The ASV translation begins with a slightly better Greek text than the AV, but the difference in meaning is small, whether "is" is understood in a contemporary sense (present tense in the future time spoken of), or "shall be" when that future time comes. However, the NIV "has done" changes tense to a past perfect, something absolutely unallowable in the Greek! The NEB simply dodges the issue.

## Appendix on Manuscript Evidence

The more significant New Testament manuscripts cited above are here summarized in a table. The relative accuracies of the manuscripts and early versions (translations into other languages) are summarized in a second table, derived from data published by Kurt Aland, et. al., except in Revelation. The best manuscripts and versions are Category I, next best Category II, mediocre Category III, “Western” Category IV (only a few), and the commonplace Byzantine are Category V. (Note, however, that in Revelation, mss. 025 and 94 have unusually-good Byzantine texts - better than *family* 82 (*f.82*) - and may be treated as Category II.) A strict text is the best recommendation.

**Table I. 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>69</sup>	3C	Lk 22:41-61*	Oxford: Ashmolean	Cat. IV
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+C	Gospels & Acts	Cambridge: U. Lib Nn II 41 (Bezae)	Cat. IV; Gk-Lat diaglott
DP (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. II?
Δ (037)	9C	Gospels*	St. Gallen: Stiftsbiblio. 48	Cat. II Lk; III elsewhere
Θ (038)	9C	Gospels*	Tiflis (Koridethi)	
Ψ (044)	8-9C	N.T. (Rv missing)	Athos: Lavra 172	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

322	15C	Acts-epistles	London: Brit. Mus. Harley 5620	Cat. II
579	13C	Gospels*	Paris: Biblio. Nat'l., Gr 97	Cat. II Mk & Lk
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 (Aecumenius-B, later than -A)	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	(similar to 1678)
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.) "lat means Vulgate plus some Old Latin	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>	≤ 4C	John (maybe more)	Coptic - Fayumic (Fayum district)	Cat. I
cop <sup>ach</sup>	≤ 4C	John, James (maybe more)	Coptic - Achmimic	Cat. I
cop <sup>ach<sup>2</sup></sup>	≤ 4C	John (maybe more)	Coptic - sub-Achmimic	Cat. I
cop <sup>me</sup>	≤ 4C	Mt, Acts	Coptic - middle Egyptian	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: diatext: two languages, interlinear; diglot: two languages, not necessarily interlinear.

### Relative Confidence in Accuracy of New Testament Greek Manuscripts

Gospels		Acts		Paul		General Epistles	
Category I		Category I		Category I		Category I	
03 B	73.2	03 B	86.4	03 B	78.9	03 B	86.7
2427	69.1	p <sup>74</sup>	84.1	01 ⋈, @	78.2	0232	71.7
01 ⋈, @	65.5	01 ⋈, @	80.0	04 C	77.6	1739	70.1
035 Z	66.9	81	78.4	016 I	72.5	p <sup>74</sup>	67.4

cop	048	77.9	02 A	72.3	02 A	64.7	
<b>Category II</b>	02 A	76.9	1739	71.5	01 $\alpha$ , @	62.6	
019 L	60.6	$p^{41}$	72.5	$p^{46}$	66.2	$p^{72}$	60.9
892	53.3	cop vg		33	65.2	04 C	59.3
04 C	46.0	<b>Category II</b>		81	62.8	044 $\Psi$	59.0
044 $\Psi$ (esp. Mk)	51.0	04 C	65.7	cop arm vg		cop vg	
032 W (Mk 5:31-end, Lk 1:1-8:12, Jo 5:12-)		1175	62.7			<b>Category II</b>	
037 $\Delta$ (Mk) [also 038 $\Theta$ (Mk)]		$p^{45}$	55.6	<b>Category II</b>		1881	56.0
1241 (Lk 4 - Jo)		33	51.6	0243	59.3	1241	55.3
579 (Mk,Lk)		1739	49.9	1175	54.3	1243	54.8
sy <sup>s,c</sup> vg it <sup>e,k</sup> geo arm		$p^8$	39.5	1881	53.1	1852	53.9
<b>Category III</b>				025	46.1	2344	52.8
33	46.3	<b>Category III</b>		06 D <sup>p</sup>	45.6	33	52.4
037 $\Delta$	45.9	181	45.6	256	44.0	322, 323	52.1
038 $\Theta$	39.4	1875	45.3	012	43.8	048	49.6
1241	38.4	2464	43.0	010	43.1	arm?	
02 A	35.1			2127	43.5	<b>Category III</b>	
032 W	34.9					1846	47.3
<b>Category IV</b>						2298	47.0
05 D	35.9					81	46.0
						1735	46.0

Papyri  Gospels	Acts	Paul	General Epistles
<u>Cat. I</u> " 37,39 <sup>+</sup> ,45 <sup>-</sup> , p <sup>1+</sup> ,4,5,22,28,35 <sup>+</sup> , 70,75 <sup>+</sup> ,77,80 52,53,64+67,66 <sup>-</sup> , 90,95? <u>Cat. II</u> " " p <sup>6</sup> ,19,42,44,55, 62,63 <sup>-</sup> ,71, 82,86 <u>Cat. III</u> " " p <sup>2</sup> ,3,21,36,59,60, 76,83,84 <sup>-</sup> ,88 <u>Cat. IV</u> " p <sup>69</sup> <u>Cat. V</u> " p <sup>73</sup> <u>Unclassified:</u> " — p <sup>25</sup> (Diatesseron)	<u>Cat. I</u> p <sup>29</sup> ,53,74,91? <u>Cat. II</u> p <sup>8</sup> ,33+58,56,57, 58 <u>Cat. III</u> " p <sup>41</sup> ,50 <u>Cat. IV</u> " p <sup>38</sup> ,48	<u>Cat. I</u> p <sup>10</sup> ,12,13,15,16, 26,27,30,31, 32,40?,46,49, 65 <sup>+</sup> ,87 <u>Cat. II</u> p <sup>11</sup> ,14,17,34,51, 61,79 <u>Cat. III</u> " p <sup>68</sup>	<u>Cat. I</u> p <sup>9?</sup> ,20,23 <sup>+</sup> ,72, 74,78 <sup>-</sup> <u>Cat. II</u> p <sup>81</sup> <u>Cat. III</u> " p <sup>54+</sup>

Many times, manuscripts are so closely related - sometimes having been written in the same scriptorium - that they can be treated as a single manuscript family. Among these, *f.*2053 = 2053-2062; *f.*1678 = 1678-2080-1778-052(-2020); *f.*1006 = 1006-1841(-911); *f.*808 = 808-1893; *f.*82 is 15-80 mss. (depending on how closely the relationship is defined), apparently of somewhat earlier origin than that of the four other large families, *f.*1862 is about 10 mss. with a Coptic affinity, *f.*2074 is over 15 mss. apparently with Egyptian origin, *f.*35 is over 30 mss. associated with the Complutensian Polyglot, and *f.*1 is over 20 mss., some of which formed the basis of Erasmus' Greek New Testament. About three quarters of Revelation mss. belong to these five large families.

Relative accuracies given above are evaluated in comparison to a preselected list of test passages and are given as one standard deviation below the average percent accuracy, or a mathematical equivalent for a binomial distribution.

### Basis of Probable Corrections

- Matt 24:36 Omission of “nor the Son” would likely have become popular in the 4th century, when it became unpopular to suggest the Son was not all-knowing, or omniscient. (Mk 13:32 reads similarly.) Manuscript evidence in the gospels is unfortunately weakest in Matthew, but from the few best, it appears these words are likely genuine.
- Mark 16:9-20 The two oldest mss. omit all of these verses. Some mss. give two endings of Mark, neither of which is written in the direct terse style of the rest of this gospel. Some mss. note that vss. 9-20 are of doubtful authenticity. It is highly probable that these verses were not written by Mark.
- Luke 23:34 Only because the original scribe of Sinaiticus included these words is there a doubt that they are spurious.
- 1Cor 15:51-52 Five of the eight best Greek mss. read “yes/no” (opposite to the AV), while only two read “no/yes” (as the AV). There is some additional “yes/no” support from other good mss. and versions. The “we shall all be resurrected...” reading of D<sup>p</sup> and Marcion was most likely an alteration of the “yes/no” reading. But while the “yes/no” reading has the better support, there is enough support for the AV reading to cast some doubt on it.
- Rev 20:5 The previous sentence ends with the same last three words (τὰ χίλια ἔτη); so it is usually assumed that a scribe’s eyes simply skipped from one to the other, accidentally omitting the sentence. However, the automatic assumption of homoioteleuton (like ending) cannot detect an interpolation with a like ending. The disputed sentence 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 without “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. The proportion of mss. in each century including the sentence is plotted against time in the attached figure. [Two mss. preserving Æcumenius’ text of ca. 540 A.D. are lumped together with the earliest two mss. to give the group some statistical significance.] A least-mean-squares fit to the data extrapolates back to zero mss. containing the sentence in 94 A.D. Although the mathematical fit should probably have at least a century uncertainty in the zero-crossing, the trend towards addition of the sentence is clear.