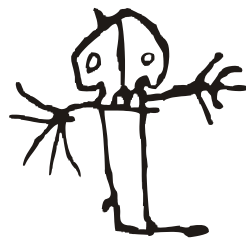


A Textual Commentary
on the
Greek Gospels

Vol. 1
Matthew

BY
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Textual variants
in the
Gospel of Matthew

Results from the variant evaluation:

The best manuscripts of Mt:

1. Primary (=best) witnesses: 01, B, L¹⁸⁻²⁸, Z, 085, sa
 2. Secondary (= good) witnesses: Θ¹⁴⁻²⁸, 0281, 33²¹⁻²⁸, 372¹⁻¹⁰, 892, vg, Co
 3. Tertiary: D^{Byz}, f1, 33, 700¹⁵⁻²⁸, it, Sy-S, Sy-C
[372, 2737, (2786) data incomplete]
- "Caesarean": Θ, f13, weak: (700, 1424)
"Western": D, it, Sy-S, Sy-C
f1-type: f1, 22, 652^{from 22:15}
Byzantine: A, C, L¹⁻¹⁷, W, Δ, Θ¹⁻¹³, 28, 157, 565, 579, 700¹⁻¹⁴, 1071, 1241, 1424, Sy^{P,H}

Manuscripts with Lacuna: (noted also in the commentary)

Lacunae of C:

1:1-2	17:26-18:28	24:10-45	27:11-46
5:15-7:5	22:21-23:17	25:30-26:22	28:15-end

Lacunae of D:

1:1-20	6:20-9:2	27:2-12
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Lacunae of L:

4:22-5:14	28:17-end
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Z/035 contents:

N.B.! The lacunae of Z are not mentioned explicitly in this commentary.

1:17-2:6	12:43-13:11	19:21-28	23:13-23
2:13-20	13:57-14:19	20:7-21:8	24:15-25
4:4-13	15:13-23	21:23-30	25:1-11
5:45-6:15	17:9-17	21:37-45	26:21-29
7:16-8:6	17:26-18:6	22:16-25	26:62-71
10:40-11:18	19:4-12	22:37-23:3	

Lacunae of Θ:

1:1-8 1:21-4:4 4:17-5:4

Lacunae of 1424:

1:23-2:16

Lacunae of Sy-S:

6:10-8:3 16:15-17:11 20:25-21:20 28:8-end

Lacunae of Sy-C:

8:23-10:31 23:25-end

Complete NA analysis:

To check if the selection of our variants is a good one, we compared the analysis by checking all variants in NA. An extensive analysis of all variants in NA²⁷ gave:

Best manuscripts are: 01, B, Z

Secondary witnesses with good text are: C, D, f1, f13, 33, 892, Lat
additionally Mt 1 - 14: W

Mt 14 - 28: L, Θ

Mt 15 - 21: 579, 700

Mt 8 - 14: 1424

Ranking: 1. 01, B, Z
2. D, L, Θ, f1, 892, Lat
3. C, W, f13, 33, 579, 700, 1424

Clearly discernible Minority groups:

1. D, Lat, (Sy) "Western"
2. Θ, f13 (700, f1, 1424) "Caesarean"

This confirms the above results.

Family 1:

The text of f1 is quite good in Matthew. Therefore it is good to have additional witnesses.

Manuscript 652 is f1 in Mt from 22:15 on to the end.

This has been discovered by Russell Champlin in 1964 (Family Pi in Matthew, Studies and Documents 24).

Unfortunately 652 has not been caught by Text & Textwert. INTF has rightly been criticized for having used too few 'Teststellen' in Mt and Lk (only 7 after 22:15). The result is that e.g. a manuscript like 652 slipped through and was classified as simply Byzantine.

1582: This manuscript has been corrected by a later hand to the Byzantine text. I have decided to normally not record these corrections, but only in exceptional cases.

Additionally the T&T analyses

found the following minuscule manuscripts as especially noteworthy:

	"2"	"Special"	These are comparable to:		
<u>372</u>	36%	10%	33	38%	14%
<u>2737</u>	33%	9%	W	22%	7%
2786	24%	7%	579	16%	4%
<u>22</u>	32%	8%			
1192	22%	5%			
279	22%	7%			
2680	20%	10%			
517	15%	10%			
1675	16%	15%			

22 and 1192 form a group with 48/56 (86%) agreement. 22 is close to f1 in Mt.

372 and 2737 form a group with 59/64 (92%) agreement. All of these are not outstanding, but only tertiary witnesses. 372 has some remarkable agreements with B.

Codex Schoyen:

We note in the following also the newly discovered middle-Egyptian Codex Schoyen manuscript 2650, dated early 4th CE. It will be listed as mae-2, against mae-1 for the Codex Scheide. mae-2 has text for chapters 6, 7, 14-17, 22 and 28.

The Codex has a curious mixture of Western and Alexandrian readings combined with many singular readings.

The nearest neighbors are: 01, B, 892, f1, D, it, Sy-S

Compare [extra file on this manuscript](#).

arab^{MS}: Sinai Ar. Parchment 8+28. 8th CE. It was among the new finds from 1975. See NovT 50(2008)28-57.

99 of the 327 variants (30%) are difficult to evaluate (Rating either "-" or "1?").

Mt has 1068 verses. This means that we have

- one significant variant every 3rd - 4th verse, and
- one difficult variant every 12th verse.

About 34 variants (10%) should be reconsidered in NA.

Of the 327 variants noted only 42 (13%) have an umlaut in B (plus 8 insecure cases). There are 93 umlauts overall in Mt. This means that 51 of the 93 umlauts indicate rather minor (or unknown!) stuff.

TVU 1

NA²⁷ Matthew 1:6 Ἰησοῦν δὲ ἐγέννησεν τὸν Δαυὶδ τὸν βασιλέα.
Δαυὶδ δὲ _____ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου,

BYZ Matthew 1:6 Ἰησοῦν δὲ ἐγέννησεν τὸν Δαυὶδ τὸν βασιλέα
Δαυὶδ δὲ ὁ βασιλεὺς ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου

Byz C, K, Π, L, W, Δ, 33, 157, 892, 1071, Maj, Lat, Sy-H, geo

txt P1(3rd CE), 01, B, Γ, f1, f13, 579, 700, pc, g¹, k, vg^{mss}, Sy-S, Sy-C, Sy-P,
Co, arm, Did

omit previous τὸν βασιλέα: 700, bo^{ms}

Lacuna: D, Θ

B: no umlaut

Compare:

LXX Ruth 4:22 καὶ Ὁβηδ ἐγέννησεν τὸν Ἰησοῦν καὶ Ἰησοῦν ἐγέννησεν
τὸν Δαυὶδ ^τ
^τ τὸν βασιλέα A/02

Probably a repetition from 1:6a. The addition breaks the symmetry of the verses.

Δαυὶδ ὁ βασιλεὺς appears nowhere else in the NT, but 16 times in the LXX.

Rating: 2? (NA probably original)

TVU 2

Minority reading:

NA²⁷ Matthew 1:9 Ὁζίας δὲ ἐγέννησεν τὸν Ἰωαθάμ, Ἰωαθάμ δὲ ἐγέννησεν τὸν Ἀχάζ, Ἀχὰζ δὲ ἐγέννησεν τὸν Ἐζεκίαν,

Ἀχάς Ἀχάς 01, C, D^{Lk}, aur, g^{1*}, k, q, mae-1, bo^{ms}, WH
01* reads 1st Ἀχάζ

txt B, L, W, Θ, f1, f13, 33, 892, Maj, Lat, NA²⁵, Weiss

D has a lacuna, but the (Matthean!) genealogy exists in Lk.

Lacuna: D, 579

B: no umlaut

Ἀχὰζ appears 38 times in the LXX, but Ἀχάς never.

Rating: 2 (NA clearly original)

TVU 3

Minority reading:

NA²⁷ Matthew 1:11 Ἰωσίας δὲ ἐγέννησεν τ τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.

T&T #1

τ τὸν Ἰωακειμ Ἰωακειμ δὲ ἐγέννησεν

(D), M, U, Θ, Σ, f1, 33, 1342, al¹⁶⁸, Sy-H, Sy-Pal, geo, (Ir^{Lat}), Epiph

D (in Lk): του Ιεχονιου του Ιωακειμ του Ελιακειμ του Ιωσεια

Ir (2nd CE): "Joseph enim Joacim et Jechoniae filius ostenditur, quemadmodum et Matthaeus generationem ejus exponit."

Epiphanius (4th CE, Pan. 1.8.1-4):

For St. Matthew enumerated the generations (of Christ's genealogy) in three divisions, and said that there were fourteen generations from Abraham till David, fourteen from David till the captivity, and fourteen from the captivity until Christ. The first two counts are plain to be seen with no lack of an item, for they include the times previous to Jechoniah. But we see that the third count no longer has the total of fourteen generations found in a succession of names, but the total of thirteen. This is because certain persons found a Jechoniah next to another Jechoniah, and thought that the item had been duplicated. It was not a duplication however, but a distinct item. The son had been named "Jechoniah the son of Jechoniah" for his father. By removing the one name as though for scholarship's sake, certain persons ignorantly made the promise (which is implied in the text) come short of its purpose with regard to the total of the fourteen names, and destroyed the regularity of the arrangement.

Lacuna: D

B: no umlaut

Compare:

LXX 1 Chronicles 3:15 καὶ υἱοὶ Ἰωσια πρωτότοκος Ἰωαναν ὁ δεύτερος Ἰωακιμ ὁ τρίτος Σεδεκία ὁ τέταρτος Σαλουμ¹⁶ καὶ υἱοὶ Ἰωακιμ Ἰεχονίας υἱὸς αὐτοῦ Σεδεκίας υἱὸς αὐτοῦ

And sons of Josiah: the first-born Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum.¹⁶ And sons of Jehoiakim: Jeconiah his son, Zedekiah his son.

According to Mt 1:17 there are 14 generations in each of the three sections (Hebdomadic principle, gr. "seventh"). Counting though, there are only 13 in the last section. Several explanations have been put forward to overcome this problem.

From early on it has been realized that Ἰεχονίας is not the son of Ἰωσια, but the grandson. Compare 1.Chr 3:15. The (relevant) son is Ἰωακιμ, which had been

omitted by Mt. So, many scribes added the name here. Then we have 42 generations in total, but 15 generations in the second section and still only 13 in the last. It is possible to take Ἰεχονίας with the third section, which give 14 generations in each section. The only problem is that Mt counts up to the deportation to Babylon, which includes Ἰεχονίας into the second section.

Either the name has been omitted to make the passage fit to 14 generations (unlikely), or it has been added to make it consistent with Chronicles, ignoring the number of generations (more probable).

Willoughby C. Allen (ICC Com. Mt 1912) suggests that Ἰεχονίαν is a corruption for Ἰωακὴμ and that Ἰεχονίαν is included into the ἀδελφοὺς αὐτοῦ. This overcomes the discrepancy with the genealogy in 1. Chronicles.

txt:

1. Abraham	1. Solomon	1. Salathiel
2. Isaac	2. Rehoboam	2. Zerubbabel
3. Jacob	3. Abijah	3. Abiud
4. Judah	4. Asaph	4. Eliakim
5. Perez	5. Jehoshaphat	5. Azor
6. Hezron	6. Joram	6. Zadok
7. Aram	7. Uzziah	7. Achim
8. Aminadab	8. Jotham	8. Eliud
9. Nahshon	9. Ahaz	9. Eleazar
10. Salmon	10. Hezekiah	10. Matthan
11. Boaz	11. Manasseh	11. Jacob
12. Obed	12. Amos	12. Joseph/Mary
13. Jesse	13. Josiah	13. Jesus
14. David	14. Jechoniah	

alternative:

1. Abraham	1. Solomon	1. <u>Jechoniah</u>
2. Isaac	2. Rehoboam	2. Salathiel
3. Jacob	3. Abijah	3. Zerubbabel
4. Judah	4. Asaph	4. Abiud
5. Perez	5. Jehoshaphat	5. Eliakim
6. Hezron	6. Joram	6. Azor
7. Aram	7. Uzziah	7. Zadok
8. Aminadab	8. Jotham	8. Achim
9. Nahshon	9. Ahaz	9. Eliud
10. Salmon	10. Hezekiah	10. Eleazar
11. Boaz	11. Manasseh	11. Matthan
12. Obed	12. Amos	12. Jacob
13. Jesse	13. Josiah	13. Joseph/Mary
14. David	14. <u>Joakim</u>	14. Jesus

For the D reading compare:

2. Chr 36:4 The king of Egypt made his brother Eliakim king over Judah and Jerusalem, and changed his name to Jehoiakim.

So, Ἐλιακιμ is just another name for Ἰωακιμ. Perhaps a marginal gloss that found its way into the text?

D also adds three other names, compare discussion of D's genealogy in Lk.

Rating: 2? (NA probably original)

External Rating: 2 (NA clearly original)
(after weighting the witnesses)

TVU 4

Minority reading:

NA²⁷ Matthew 1:16 Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ
τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος χριστός

T&T #2

τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη ὁ λεγόμενος χριστός
f1, pc¹²

Ἰωσήφ δὲ ἐγέννησεν τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ
λεγόμενος χριστός

2670

ᾧ μνηστευθείσα παρθένος Μαρίαμ ἐγέννησεν Ἰησοῦν τὸν
λεγόμενον χριστόν

D?, Θ, f13, L547, it(a, b, c, d, g¹, k, q)

"to whom, being betrothed, a virgin Maria bore Jesus"

τὸν ἄνδρα Μαρίας,
ᾧ μνηστευθείσα ἦν Μαρίαμ παρθένος ἣ ἔτεκεν Ἰησοῦς Χριστός

Sy-C, arm

"the husband of Mary, to whom was betrothed a virgin Maria, who bore Jesus"

Ἰωσήφ,
ᾧ μνηστευθείσα ἦν Μαρίαμ παρθένος, ἐγέννησεν Ἰησοῦν τὸν
λεγόμενον χριστόν

Sy-S

"Joseph, to whom was betrothed a virgin Maria, begat Jesus"

Ἰωσήφ δὲ, ᾧ ἐμνηστεύθη ἦν παρθένος Μαρίαμ, ἐγέννησεν Ἰησοῦν
τὸν λεγόμενον χριστόν

von Soden (!)

txt P1(3rd CE), 01, B, C, K, Π, L, W, (f1), 33, 579, 892, Maj,
Lat (aur, f, ff¹, vg), Sy-P, Sy-H, Co

Latin:

cui desponsata virgo Maria genuit Iesum	a, g ¹ , k
cui desponsata virgo Maria peperit Christum Iesum	d
cui desponsata ____ Maria genuit Iesum	q
cui desponsata virgo Maria, Maria autem genuit Iesum	c
cui desponsata erat virgo Maria, virgo autem Maria genuit Iesum	b
virum Mariae de qua natus est Iesus (= txt)	aur, f, ff ¹ , vg

Lacuna: D (d is extant!)

B: no umlaut

Compare:

NA²⁷ Matthew 1:18 Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν.
μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ
συνελθεῖν αὐτοὺς εὗρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου.

NA²⁷ Matthew 1:19 Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων
αὐτὴν δειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν.

Sy-C, Tatian: Ἰωσήφ δὲ ἀνὴρ δίκαιος ὢν

This verse is famous for the "heretical" Sy-S reading which indicates Joseph as Jesus father! It is probably a translation/comprehension error, originating from the Θ, f13 reading, which is awkward, because the subject of ἐγέννησεν is not immediately clear. The Sy-S reading tries to continue the pattern from the previous verses. P. Williams notes that from a grammatical/syntactical point of view the Syriac translator had to provide a subject for ἐγέννησεν Ἰησοῦν. Otherwise the sentence is ambiguous, leaving open even the possibility that Jakob was Jesus father. The scribe chose for whatever reason Joseph as subject and not Maria.

Compare Streeter "Four Gospels", p. 87:

"To me the reading of Sy-S looks as if it was translated from a Greek manuscript of the Θ, f13 type in which by accident the name Ἰωσήφ has been written twice. ... The reading of Sy-C will then be explained as one among many other attempts to correct this manuscript by a manuscript of the D type."

Burkitt (Evangelion Da-Mepharreshe II, p. 262-4):

"But the reading of S itself I have come to regard as nothing more than a paraphrase of the reading of the Ferrar group, the Syriac translator taking ܩܝܝܢܐ to refer to ἐγέννησεν as well as to μνηστεύεισα."

Compare also the discussion by Bruce Metzger in:

"The text of Mt 1:16" in "Studies in the NT and Early Christian Literature", Festschrift Allen P. Wikgren, Leiden 1972, p. 16-24

Metzger discusses several references from the apocryphal literature allegedly supporting the Sy-S reading, but he concludes: "there is no evidence that reading (3) [= Sy-S] ever existed in a Greek manuscript of the First Gospel. It arose either as a paraphrase of reading (2) [= Θ, f13] - this was Burkitt's view - or as a purely mechanical imitation of the preceding pattern in the genealogy."

Pete Williams also doubts that Sy-S represents an independent reading:

"Thus *S*'s reading, as reconstructed by NA27, differs formally in only three respects from that of Θ f¹³. The word order difference is normal translation procedure, the addition of the subject would be obligatory, and the presence of ἦν has long been doubted. Parsimony suggests that, though belief in a special reading of *S* has been widespread in modern scholarship, it should be abandoned unless new evidence is produced. (Again, it should be stressed that NA27 is at the better end of the methodological spectrum in handling such a variant. Von Soden, on the other hand, introduced an imaginary Greek reconstruction based on *S* into his main text.)"

P. Williams "Early Syriac Translation Technique and the textual criticism of the Greek Gospels", Gorgias Press, 2004, p. 240-44.

So, to conclude, one can probably add Sy-S as a witness to the Θ, f13 reading.

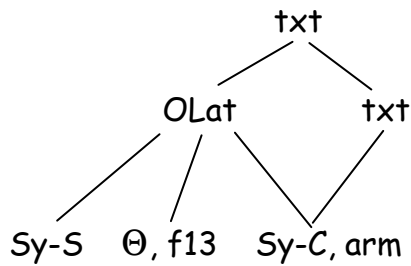
The origin of the [Θ, f13, Old Latin] reading was possibly motivated by the problematic phrase τὸν ἄνδρα Μαρίας. It appears possible that the reading was originally a Latin-only reading. The text of Θ, f13 then is a back-translation from the Old Latin. (But it is of course also possible that the reading already existed in the Vorlage of the Old Latin.) We should note that the Greek part of D is not extant, but the Latin part is, which reads the Θ et al. reading. It is therefore quite certain that D read this, too! It is a characteristic "Western" variant.

Note a similar change in 1:19 by Sy-C!

The Sy-C reading appears to be a conflation of the Old Latin reading and the txt reading.

The Diatessaron lacked the genealogies, as far as we know, but it would be interesting to know what Aphraates (Homilies) reads here exactly, because he has the same strange genealogy as the one given in D. Compare Lk.

Stemma:



It must be noted that on internal arguments alone, the Sy-S reading is certainly dogmatically the harder one. Claiming Joseph to be Jesus father is objectionable. Then the other readings would be attempts to overcome this difficulty.

In general it should be noted that ἐγέννησεν throughout the genealogy denotes legal, not physical descent.

The reading of 2670 is funny.

There is a marginal note on this verse in S/028 (from Swanson):

Ματθαν ο ιερευς εν Βηθλεεμ γεννα θυγατερας τρεις: Μαρναν, Σοββη, Ανναν.

η Μαρνα γεννα Σαλωμην την μαιαν.

η Σοββη γεννα την Ελισαβετ.

η δε Αννα την αγναν θκων (θεοτοκου = mother of God)

ως ειναι την Ελισαβετ και την αγναν Μαρναν και Σαλωμην την μαιαν εκ τριων αδελφων θηλιων (θηλυς, women).

τον δε προδρομου (forerunner) και την Σαλωμην την γυναικα Ιωσηφ δυο αδελφων αρεινων. (αρσεινων?)

ο Βαραχιας γεννα τον Ζαχαριαν και τον Αγγαιου, ουτος τη(ν) ιω(αννην), ουτος την Σαλωμην την γυναικα Ιωσηφ του τεκτονος.

ο δε Ιωσηφ ιξ αυτης γεννα Ιακωβου, Σιμωνα, Ιουδαν, Ιωση, Εσθηρ, Μαρναν.

Mattan (Mt 1:15), the priest in Bethlehem, begat three daughters: Maria, Sobbe, Anna.

Maria gave birth to Salome, the midwife.

Sobbe gave birth to Elisabeth.

But Anna (gave birth to) the holy mother of God.

So are Elisabeth and the holy Maria and Salome the midwife from three sisters (lit. female brothers).

But the forerunner and Salome the wife of Joseph are from two male brothers:

Barachias begat Zacharias and Haggai, the former (then) Johannes, the latter Salome, the wife of Joseph, the carpenter.

But Joseph with her begat Jakobus, Simon, Judas, Jose, Esther, Maria.

It might be interesting to identify the earliest source of this text. S was written in the year 949. The text shows certain agreements with the Protogospel of James (Zacharias father of John, a Salome appears, Anna as Maria's mother).

Compare:

A. Martin "Matthieu 1:16 dans le palimpseste Syriaque du Sinai" *Filología Neotestamentaria* 15 (2002) 87-94 [has a "living text" approach]

Rating: 2 (NA clearly original)

TVU 5

Minority reading:

NA²⁷ Matthew 1:18 Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν.

Χριστοῦ Ἰησοῦ B, Or^{1/2}, Jerome, Weiss, WH^{mg}

Χριστοῦ pc, Latt, Sy-S, Sy-C, pers/arab^{mss}, Ir^{Lat}, Diatess^{Sy},
Jerome, Aug
WH have Ἰησοῦ in brackets.

christi d (→ D?)

Ἰησοῦ W, pc, pers/arab^{mss}

P1(3rd CE) reads txt.

D has a lacuna, but d has "christi" so it is quite probable that D read this too.

The Origen quote is doubtful, as Tregelles (Account., 1854, p. 189) notes: "The passage occurs in Jerome's Latin translation of Origen's 28th Homily on St. Luke, where the words are, 'Christi autem Jesu generatio sic erat.' This is rather doubtful ground for citing Origen's authority, especially as in the Greek fragments of this very homily we find the common reading."

According to T. Baarda (Lille Colloq. 2000) the reading of the Syriac Diatessaron (Ephrem) is: "The birth of Christ thus was". McCarthy gives it as "The birth of the Messiah took place as follows." The Arabic Diatessaron has "the birth of Jesus the Messiah".

Lacuna: D

B: no umlaut

Compare previous verse 17:

NA²⁷ Matthew 1:17 ... ἕως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες.

Compare:

NA²⁷ Matthew 1:1 Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ

NA²⁷ Matthew 11:2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα
τοῦ Χριστοῦ πέμψας διὰ τῶν μαθητῶν αὐτοῦ

NA²⁷ Mark 1:1 Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ [υἱοῦ θεοῦ].

NA²⁷ John 1:17 ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

NA²⁷ John 17:3 αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ ἵνα γινώσκωσιν σὲ τὸν
μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.

Compare also:

NA²⁷ Matthew 2:1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ τῆς Ἰουδαίας
Ἰησοῦ Χριστοῦ Ω, 346, pc

NA²⁷ Matthew 16:20 ὅτι αὐτός ἐστιν ὁ χριστός.

BYZ Matthew 16:20 ὅτι αὐτός ἐστιν Ἰησοῦς ὁ χριστός

Byz 01^{C2}, C, (D), K, W, f13^{a,c}, 892, Maj, Lat, Sy-H, mae-1+2, bo

txt 01*, B, L, Δ, Θ, Π, f1, f13^b, 28, 565, 700, 1342, 1424, 1675, al,
it, vg^{mss}, Sy-C, Sy-P, sa, Or

NA²⁷ Matthew 16:21 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖ
Ἰησοῦς Χριστός 01*, B*, sa^{mss}, mae-1, bo

	<u>Gospels</u>	<u>Acts/Epistles</u>
"Jesus Christ"	5	130
"Christ Jesus"	-	95

In only very few of the cases an article has been applied to the term! τὸν χριστὸν Ἰησοῦν appears 3 times in Acts and once in Col 2:6. The order Ἰησοῦς Χριστός with the article appears nowhere else. Ehrman (Orthodox Corruption, p. 173, note 96) writes: "Against this it should be noted that the wording of the entire clause is peculiar."

The B reading is perhaps a conformation to Pauline usage.

It has been suggested that the omission of "Jesus" is not simply an accidental error, but that it was deliberate. That this was the Genesis of ****Christ****, not just Jesus.

Unfortunately D has a lacuna here.

Regarding the Persian/Arabian versions, it is possible that they have been translated from Syriac (K. Lake, Text of the NT, notes: "traces of Caesarean readings").

Metzger suggests that the Western reading might be a conformation to the previous verse 17. Zahn argues the reverse, that verse 17 shows the correct form and that verse 18 is corrupted.

Ehrman writes: "Perhaps the best way to resolve the problems of both sequence and terminology is to observe that the clause provides the transition between the genealogy of verses 2-17 and the birth narrative of verses 18-25. The article, then, serves as a weak relative whose antecedent is the subject of the preceding pericope (Ἰησοῦ Χριστοῦ, v.1).

"We know that this verse was important for orthodox heresiologists: they quote it explicitly to confute Gnostic Christologies that separate Jesus from the Christ. Irenaeus in particular accrues some significant mileage from the Western reading: 'The birth of Christ occurred in this way.' Irenaeus argues that because the text speaks specifically of the birth 'of Christ', it directly confutes those who 'assert that Jesus was he who was born of Mary but that Christ was he who descended from above' (Adv. haer. III, 16:2). Thus the shorter text proved particularly amendable for the proto-orthodox in their struggles against Gnostic Christologies: Mary's infant was the Christ."

"... the change was made some time earlier in the second century by an orthodox scribe who shared Irenaeus' concern to emphasize against the separationists that it was precisely the Christ who was born of Mary." (Ehrman, p. 138f.)

Zahn (Com. Mat) thinks to the contrary that the Western reading is original. He says that the phrase τοῦ δὲ Χριστοῦ ἡ γένεσις was striking as a note for the birth of a child with the name Jesus. The addition of "Jesus" is only natural. But the resulting style is bad. Therefore the change of B et al. τοῦ δὲ Χριστοῦ fits Matthean style (Mt 11:2).

Compare 16:20,21 below.

Rating: 2 (NA clearly original)

TVU 6

Minority reading:

NA²⁷ Matthew 1:22 τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῆ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος·

διὰ Ἡσαίου τοῦ προφήτου

D, pc, it, vg^{mss}, Sy-S, Sy-C, Sy-H, Sy-Pal, sa^{ms}, arm, Diatess^{Sy}, Ir^{Lat}

Sy-C has: διὰ στόματος Ἡσαίου τοῦ προφήτου

k, vg do NOT read Ἡσαίου!

Legg lists 1582*^{vid} for this reading too! From the film nothing clearly can be seen. There possibly may be some correction, but what originally has been written cannot be discerned. The script is the original scribe.

According to T. Baarda (Lille Colloq. 2000) the reading of the Syriac Diatessaron (Ephrem) is: " ... Isaiah ... who said:" McCarthy gives it as "listen to Isaiah who said," The Arabic Diatessaron has "through the prophet".

Lacuna: Θ

B: no umlaut

Compare:

NA²⁷ Mark 1:2 Καθὼς γέγραπται ἐν τῷ Ἡσαΐα τῷ προφήτῃ·

BYZ Mark 1:2 Ὡς γέγραπται ἐν τοῖς προφήταις,

Also:

NA²⁷ Matthew 13:35 τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος·

διὰ Ἡσαίου τοῦ προφήτου 01*, Θ, f1, f13, 33, pc

(in this case the attribution is wrong!)

LXX Isaiah 7:14 ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Εμμανουηλ

Quite certainly a secondary addition. There is no reason for an omission.

Rating: 2 (NA clearly original)

TVU 7

Minority reading:

NA²⁷ Matthew 1:23 ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ,

καλέσεις D, pc, d, ff¹, bo^{mss}, Or, Eus

vocabit Swanson adds: 2*

Lacuna: Θ, 1424

B: umlaut (1236 A 6 L) υἱόν, καὶ καλέσουσιν

Parallel:

LXX Isaiah 7:14 ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν
καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἐμμανουηλ
καλέσουσιν LXX-mss

Compare context:

NA²⁷ Matthew 1:21 τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ
Ἰησοῦν: αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.

Clearly a harmonization to Isaiah and/or context. The singular fits better to verse 21.

Rating: 2 (NA clearly original)

TVU 8

Minority reading:

NA²⁷ Matthew 1:25 καὶ οὐκ ἐγίνωσκεν αὐτήν ἕως οὗ ἔτεκεν υἱόν· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

omit: k, Sy-S

Sy-C has the words, basically:

"and chastily lived with her until she bare the son."

According to T. Baarda (Lille Colloq. 2000) the reading of the Syriac Diatessaron (Ephrem) is: "[and?] chastily he lived with her" McCarthy has this also. Ephrem has the text three times.

Lacuna: Θ, 1424

B: no umlaut

Is it probable that the words have been omitted due to h.t. (OU - OU). If the οὗ is expressed in the versions is not clear. Compare next variant.

Zahn (Com. Mat) suggests that perhaps from the negation of marital relations before the birth disagreeable conclusions for the time after the birth have been drawn.

Rating: 2? (NA probably original)

TVU 9

Minority reading:

NA²⁷ Matthew 1:25 καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὐ ἔτεκεν υἱόν· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

omit οὐ: B*, 1042S*, Weiss
NA²⁵, WH both have it in brackets

B: οὐ was added in minuscule script in the left margin (p. 1236 A 17), acc. to Tischendorf by B³.

Lacuna: Θ, 1424

B: no umlaut

Compare:

NA²⁷ Matthew 2:9 προῆγεν αὐτούς, ἕως ἐλθῶν ἐστάθη ἐπάνω οὐ ἦν τὸ παιδίον.

NA²⁷ Matthew 5:18 ἀμὴν γὰρ λέγω ὑμῖν· ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται.

omit 1. ἂν: 13

omit 2. ἂν: B*, L2211, pc

NA²⁷ Matthew 5:25 ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχύ, ἕως ὅτου εἶ μετ' αὐτοῦ ἐν τῇ ὁδῷ,

ἕως οὐ 124, 788(=f13), 28

NA²⁷ Matthew 5:26 ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδώς τὸν ἕσχατον κοδράντην.

ἕως οὐ L, W, 1424

ἕως 33

NA²⁷ Matthew 10:23 οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.

omit ἂν: O1*, B, pc

NA²⁷ Matthew 12:20 κάλαμον συντετριμμένον οὐ κατεάξει καὶ λίνον τυφόμενον οὐ σβέσει, ἕως ἂν ἐκβάλῃ εἰς νῆκος τὴν κρίσιν.

ἕως L, 700

NA²⁷ Matthew 13:33 ἦν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία ἕως οὐ ἐζυμώθη ὅλον.

NA²⁷ Matthew 14:22 καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὐ ἀπολύση τοὺς ὄχλους.

NA²⁷ Matthew 17:9 μηδενὶ εἶπητε τὸ ὄραμα ἕως οὐ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἐγερθῇ.

NA²⁷ Matthew 18:30 ὁ δὲ οὐκ ἤθελεν ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως ἀποδῶ τὸ ὀφειλόμενον.

ἕως 01, B, C, L, 892

ἕως οὖ D, K, Π, W, Θ, f1, f13, 33, 157, 579, Maj

NA²⁷ Matthew 18:34 καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως οὖ ἀποδῶ πᾶν τὸ ὀφειλόμενον.

omit οὖ: B, 579^{vid}, 892, pc

NA²⁷ Matthew 24:34 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα ταῦτα γένηται.

omit ἂν: 01, 1241, pc

ἕως οὖ 157

NA²⁷ Matthew 24:39 καὶ οὐκ ἔγνωσαν ἕως ἦλθεν ὁ κατακλυσμός καὶ ἦρεν ἅπαντας, οὕτως ἔσται [καὶ] ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

ἕως οὖ Δ, 33, 157

NA²⁷ Matthew 26:36 καθίσατε αὐτοῦ ἕως [οὖ] ἀπελθὼν ἐκεῖ προσεύξωμαι.

ἕως ἂν D, K, Π, L, W, Δ, Θ, f1, f13, 157, 565, al

ἕως 01, C, 0281, 28, 33, 700, 892, 1424, pc

ἕως οὖ ἂν P53^{vid}, A, pc

txt B, 067, 124, 579, 1071, Maj

Possibly the οὖ was unintelligible to the scribe or it was simply an oversight. Weiss argues (Textkritik, p. 95) that ἕως alone is rare and that there is a tendency to insert the fuller form (ἕως οὖ, ὅτου or ἂν, compare Mt 18:30).

Note that in 5:18, 10:23, 18:30, 18:34 B omits, too, but in 26:36 it preserves it almost exclusively.

Rating: 2 (NA clearly original)

TVU 10

NA²⁷ Matthew 1:25 καὶ οὐκ ἐγίνωσκειν αὐτὴν ἕως οὗ ἔτεκεν υἰόν· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

BYZ Matthew 1:25 καὶ οὐκ ἐγίνωσκειν αὐτὴν ἕως οὗ ἔτεκεν τὸν υἰόν αὐτῆς τὸν πρωτότοκον· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦ

T&T #4

Byz C, D, L, W, Δ, 087, 124 + f13^{a,c}, 892, 1071, Maj,
aur, f, ff¹, vg, Sy-P, Sy-H, (Diatess), Basil(4th CE)
Variant: L, D*, d, q: τὸν υἰόν τὸν πρωτότοκον

txt 01, B, Z^{vid}, 071^{vid}, f1, 788(=f13), 33, 1192, it, Sy-S, Sy-C, mae-1, (sa, bo)
τὸν υἰόν bo
υἰόν αὐτῆς 1182, sa
αὐτῷ υἰόν Sy-S

According to T. Baarda (Lille Colloq. 2000) the reading of the Syriac Diatessaron (Ephrem) is: "until she bare her first-born" (omitting "son"). McCarthy has "Until she gave birth to her First-Born". The Arabic Diatessaron has "until she brought forth her firstborn son".

Lacuna: Θ, 1424

B: no umlaut

Parallel:

NA²⁷ Luke 2:7 καὶ ἔτεκεν τὸν υἰόν αὐτῆς τὸν πρωτότοκον
omit τὸν πρωτότοκον: W

Compare LXX:

LXX 2 Samuel 11:27 καὶ ἐγενήθη αὐτῷ εἰς γυναῖκα καὶ ἔτεκεν αὐτῷ υἰόν

LXX Hosea 1:3 καὶ ἐπορεύθη καὶ ἔλαβεν τὴν Γομερ θυγατέρα Δεβηλαιμ καὶ συνέλαβεν καὶ ἔτεκεν αὐτῷ υἰόν

Clearly a harmonization to Lk. There is no reason to omit this important clause.

T. Baarda gives the following discussion (Lille Colloq. 2000):

"As a consequence one might conjecture that in early textual history there were two rival readings: (1) υἰόν and (2) αὐτῆς τὸν πρωτότοκον. Perhaps we may go even further and posit the view that the latter reading 'her first-born' was

original and corrected into 'a son'. For the conclusion that might be drawn from the word 'first-born' is that Mary had other sons, a view that was not very welcome in the church.". (compare complete discussion, p. 131 ff.)

Baarda seems to be unaware of the Lukan parallel.

Note that W (which is Alexandrian in this part of Lk) omits τὸν πρωτότοκον for no apparent reason (doctrinal?).

Rating: 2 (NA clearly original)

TVU 11

Minority reading:

NA²⁷ Matthew 2:11 καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ,

εὔρον 2^c, 474, al, Lat(aur, b, c, ff¹, g¹, vg), TR
invenerunt

Legg notes 892 for this reading, probably in error (it's not noted in Harris' collation, JBL).

a, d, f, k, q read txt (=viderunt).

Lacuna: Θ, 1424

B: no umlaut

Compare:

NA²⁷ Mark 7:30 καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὔρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἔξεληλυθός.

Probably from the Latin.

Rating: 2 (NA clearly original)

TVU 12

Minority reading:

NA²⁷ Matthew 2:13 Ἀναχωρησάντων δὲ αὐτῶν τ ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ λέγων· ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς Αἴγυπτον καὶ ἴσθι ἐκεῖ ἕως ἂν εἶπω σοι· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό.

τ εἰς τὴν χώραν αὐτῶν B

κατ' ὄναρ ἐφάνη
ἐφάνη κατ' ὄναρ
one of these:
apparuit in somnis B, WH^{m9}, Lachmann
372 (acc. to Legg)
sa, mae-1
Latt

κατ' ὄναρ φαίνεται C, K, Π, 33, 157, 700, 892, 1071, pc, Irg
txt 01, D, L, Δ, f1, f13, 22, 579, Maj, Sy?, bo

φαίνεται τῷ Ἰωσήφ κατ' ὄναρ W

If the versional assignment is really clear here is doubtful.

Lacuna: Z, Θ, 1424

B: no umlaut

φαίνεται indicative present middle/passive 3rd person singular

ἐφάνη indicative aorist passive 3rd person singular

Compare immediate context:

NA²⁷ Matthew 2:12 καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδη, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

NA²⁷ Matthew 1:20 ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων·

NA²⁷ Matthew 2:19 ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ

BYZ Matthew 2:19 ἰδοὺ ἄγγελος κυρίου κατ' ὄναρ φαίνεται τῷ Ἰωσήφ

txt 01, B, D, Z, 0250, f1, f13, L2211, pc

Byz C, L, W, 0233, 33, Maj

Two rare, but typical errors of B.

The word-order variant is either inspired from 1:20 or from 2:19 (Byz). Or both, 2:13 and 2:19 are harmonizations to 1:20.
In verse 19 B does not repeat the careless error.

Rating: 2 (NA clearly original)

TVU 13

NA²⁷ Matthew 2:18 φωνή ἐν Ῥαμὰ ἠκούσθη, κλαυθμὸς καὶ ὄδυρμὸς πολὺς·

BYZ Matthew 2:18 Φωνή ἐν Ῥαμὰ ἠκούσθη θρήνος καὶ κλαυθμὸς καὶ ὄδυρμὸς πολὺς·

T&T #5

Byz C, D, K, Π, L, W, Δ, 0233, f13, 33, 892, 1071, Maj, Sy-S, Sy-C, Sy-H, Or

txt 01, B, Z, 0250, f1, 22, 279, 372, 1491, Lat, Sy-P, Co, Justin(2nd CE)

bo omits κλαυθμὸς καὶ ὄδυρμὸς πολὺς

Z has βρυγμὸς for ὄδυρμὸς (c.f. Mt. 8:12)

Lacuna: Θ

B: umlaut! (line 1 A, p. 1237) κλαυθμὸς καὶ ὄδυρμὸς

LXX parallel:

LXX Jeremiah 38:15 οὕτως εἶπεν κύριος φωνή ἐν Ραμα ἠκούσθη θρήνου καὶ κλαυθμοῦ καὶ ὄδυρμοῦ

Compare also:

Mt 8:12, 13:42, 13:50, 22:13, 24:51, 25:30 and Lk 13:28
ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

The Byzantine reading could be a harmonization to the LXX text.

An omission by h.t. is not very probable because it is the first word that is omitted and not the second.

Rating: 2? (NA probably original)

External Rating: 2 (NA clearly original)
(after weighting the witnesses)

TVU 14

1. Difficult variant:

Minority reading:

NA²⁷ Matthew 3:1 Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστῆς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας

NA²⁷ Matthew 3:2 **[καὶ]** λέγων· μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.

omit 01, B, 118, q, Co, aeth, Hilarius (4th CE), **WH**, **NA²⁵**, **Weiss**, **Bois**, **Tis**, **Bal**
txt C, D, L, W, 0233, f1, f13, Maj, Lat, Sy

Tregelles has καὶ in brackets.

Lacuna: Θ

B: no umlaut

Compare:

NA²⁷ Matthew 4:17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν· μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.

NA²⁷ Mark 1:14 Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν κηρύσσων τὸ εὐαγγέλιον τοῦ θεοῦ

NA²⁷ Mark 1:15 καὶ λέγων ὅτι πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.

Rating: - (indecisive)
(brackets ok)

TVU 15

Minority reading:

NA²⁷ Matthew 3:3 οὗτος γάρ ἐστιν ὁ ῥηθεὶς διὰ Ἡσαΐου τοῦ προφήτου λέγοντος· φωνὴ βοῶντος ἐν τῇ ἐρήμῳ·
ἐτοιμάσατε τὴν ὁδὸν κυρίου,
εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

omit 1: Sy-S

omit 2: k, Sy-S

Sy-C has the words, also Ephrem.

Lacuna: Θ

B: no umlaut

Parallels:

NA²⁷ Mark 1:3 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ,

NA²⁷ Luke 3:4 ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαΐου τοῦ προφήτου· φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ·

LXX Parallel:

LXX Isaiah 40:3 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ ἐτοιμάσατε τὴν ὁδὸν κυρίου εὐθείας ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν

It is basically possible that the long reading is a harmonization to the parallels. For the second omission h.t. (κυρίου - αὐτοῦ) is possible.

Rating: 2 (NA clearly original)

TVU 16

Minority reading:

NA²⁷ Matthew 3:5 Τότε ἐξεπορεύετο πρὸς αὐτὸν τ Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου,

Not in NA and SQE, but in Legg, **Tis** and Greeven!

<u>τ</u>	<u>πᾶσα ἡ</u>	f1, 22, 1365, a, k, l, vg ^{ms} , arm, Or
	<u>πᾶσα</u>	517, 892, 1424, pc
	<u>τὰ</u>	157, 1071 ^c
	<u>fili</u>	Sy-S, Sy-C

01: The phrase καὶ πᾶσα ἡ before περίχωρος is written above an unreadable erasure by 01^{c1}.

Lacuna: Θ

B: no umlaut

Parallels:

NA²⁷ Mark 1:5 καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμίται πάντες,

NA²⁷ Luke 3:3 καὶ ἦλθεν εἰς πᾶσαν [τὴν] περίχωρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς ἄφεςιν ἁμαρτιῶν,

Compare:

NA²⁷ Matthew 8:34

καὶ ἰδοὺ πᾶσα ἡ πόλις ἐξῆλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ

NA²⁷ Matthew 21:10 Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἐσείσθη πᾶσα ἡ πόλις λέγουσα· τίς ἐστιν οὗτος;

Probably a natural addition from immediate context.

Note that we have here with περίχωρος a significant Minor Agreements of Mt and Lk against Mk:

πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου,	Mt
πᾶσαν [τὴν] περίχωρον τοῦ Ἰορδάνου	Lk

Rating: 2 (NA clearly original)

TVU 17

2. Difficult variant:

NA²⁷ Matthew 3:6 καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνη ποταμῷ ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς ἀμαρτίας αὐτῶν.

BYZ Matthew 3:6 καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνη ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς ἀμαρτίας αὐτῶν

Byz C^c, D, K, Π, L, f13, 892, Maj, Lat, mae-1, Gre, Bois
εἰς τὸν Ἰορδάνην 983, 1689 (=f13^c)

txt 01, B, C*, M, S, W, Δ, 0233, f1, 22, 33, 157, 346, 579, 1424, al,
q, Sy, sa, bo, arm, Or

Lacuna: Θ

B: no umlaut

Parallels:

NA²⁷ Mark 1:5 καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνη ποταμῷ ἐξομολογούμενοι τὰς ἀμαρτίας αὐτῶν.

Ἰορδάνη D, W, Θ, 28, 565, 700, L2211, Lat

Note also:

NA²⁷ John 1:28 ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων.

πέραν τοῦ Ἰορδάνου ποταμοῦ 01, Sy-C

Ἰορδάνη ποταμῷ is a rather unusual phrase. It appears only here and two times in Joshua. Ἰορδάνης alone appears 232 times (13 times NT). Ἰορδάνη ποταμῷ is (probably) used in Pap. Egerton 2.

Note Mt 3:5 and 3:13 where Ἰορδάνη alone is used too.

Ἰορδάνη ποταμῷ could be a harmonization to Mk. Ἰορδάνη alone could be a correction to the more common usage.

Compare the previous verse:

NA²⁷ Matthew 3:5 Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου, [the region along the Jordan,]

Is it possible that ποταμῷ has been added to distinguish the river from the region?

Sometimes ποταμός can be translated as "water", compare: Joshua 4:7 and 5:1

LXX Joshua 4:7 καὶ σὺ δηλώσεις τῷ υἱῷ σου λέγων ὅτι ἐξέλιπεν ὁ Ἰορδάνης ποταμὸς ἀπὸ προσώπου κιβωτοῦ διαθήκης κυρίου

"then you shall tell them that the waters of the Jordan were cut off in front of the ark of the covenant of the LORD."

LXX Joshua 5:1 ... ὅτι ἀπεξήραναν κύριος ὁ θεὸς τὸν Ἰορδάνην ποταμὸν ἐκ τῶν ἔμπροσθεν τῶν υἱῶν Ἰσραηλ ...

"When ... heard that the LORD had dried up the waters of the Jordan for the Israelites ..."

Rating: - (indecisive)

TVU 18

3. Difficult variant

Minority reading:

NA²⁷ Matthew 3:7 ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ εἶπεν αὐτοῖς· γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

omit: 01*, B, L1043, sa, mae-1, geo, Or, NA²⁵, WH, Bois, Weiss, Bal
01 corrected by 01^{c1}

Tregelles has αὐτοῦ in brackets. **Tis** has the word!

Ἰωάννου 346

Lacuna: Θ

B: no umlaut

Parallel:

NA²⁷ Luke 3:7 Ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ· γεννήματα ἐχιδνῶν, ...

Possibly omitted to improve style: αὐτοῦ εἶπεν αὐτοῖς. It is also possible that it's a conformation to Lk, but the support is rather slim. The term βάπτισμα αὐτοῦ is unique. It could have been omitted to avoid the notion of different baptisms.

Compare:

Acts 18:25 ...though he knew only the baptism of John.

Acts 19:3 Then he said: "Into what then were you baptized?"
They answered, "Into John's baptism."

Rating: - (indecisive)

TVU 19

NA²⁷ Matthew 3:10

ἤδη δὲ ___ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται·

BYZ Matthew 3:10

ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται·

Byz L, f13, 22, 33, 157, 892, Maj, L1043, Sy-H

txt 01, B, C, D^s, W, Δ, 0233, f1, 372, 700, pc, Latt, Sy-S, Sy-C, Sy-P, Co, Or

Lacuna: Θ

B: umlaut! (line 37 B, page 1237) τῷ Ἀβραάμ. 10 ἤδη δὲ

Parallel:

NA²⁷ Luke 3:9 ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται·

omit καὶ: D, 713, Lat, Sy-S, Sy-C, Sy-P, arm

(for 713 compare variant Mt 17:26, Diatessaron)

Clearly a harmonization to Lk, probably to improve style. δὲ καὶ is a characteristically Lukan expression. It appears 47 times in Lk/Acts, but only 6 times in Mt.

IQP's Crit. ed. has ἤδη δὲ ___ ἡ ἀξίνη as safe for Q.

Rating: 2 (NA clearly original)

TVU 20

4. Difficult variant:

NA²⁷ Matthew 3:11 αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί·

BYZ Matthew 3:11 αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ

Not cited in NA and SQE!

Byz E, S, V, Ω, 2, 28, 517, 579, 1424, Maj, Sy-Pal

txt P101^{vid}, 01, B, C, K, Π, L, M, U, W, Δ, f1, f13, 22, 33, 565, 892?, L1043,
Latt, Sy, Co, Or, Basil(4th CE), Diatess^{Ephrem}

ἐν πυρί καὶ πνεύματι ἁγίῳ Sy-S

P101 reads: [εν] πνι αγ.. κα[ι πυρι ου το]

Lacuna: Θ

B: umlaut! (line 9 C, page 1237) ἁγίῳ καὶ πυρί· 12 οὐ τὸ πτύον

Parallels:

NA²⁷ Mark 1:8 ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.

NA²⁷ Luke 3:16 ἀπεκρίνατο λέγων πᾶσιν ὁ Ἰωάννης· ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ... αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί·

Compare context:

NA²⁷ Matthew 3:10 ... ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

NA²⁷ Matthew 3:12 ... τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω.

Compare:

NA²⁷ John 1:33 κἀγὼ οὐκ ᾔδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν· ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.

NA²⁷ Acts 11:16 ἐμνήσθην δὲ τοῦ ῥήματος τοῦ κυρίου ὡς ἔλεγεν· Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ.

Compare also:

LXX Psalm 103:4 ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα καὶ τοὺς λειτουργοὺς αὐτοῦ πῦρ φλέγον

Who makes his angels spirits, and his ministers a flaming fire.

Compare the parallels:

Lk 3:16 πνεύματι ἁγίῳ καὶ πυρί fixed (1194, 1574 omit καὶ πυρί)

Mk 1:8 πνεύματι ἁγίῳ fixed (P, pc, Sy-P, add καὶ πυρί)

Jo 1:33 πνεύματι ἁγίῳ. fixed (P75^{Cvid}, C*, sa, Or add καὶ πυρί)

NA additionally lists the omission of ἁγίῳ in Lk by the Byzantine minuscule 64 and Tert: "in spiritu et igni." Tis additionally lists min. 63 and a similar Latin Augustine quote (*De Cons. Evang. II. 12 § 26*): *de baptismo autem hoc ab utroque [distat] quia non dixit [Marcus] et igni, sed tantum in spir. sancto. Sicut enim Matthaeus, ita et Lucas dixit, et eodem ordine: Ipse vos baptizabit in spiritu et igni, nisi quod Lucas non addidit sancto. sicut Matthaeus dixit.*

Tis also has a Heracleon quote (from Clement, Eclog 25): "ἐρχεται δε μου οπιλω ο βαπτιζων εν πνευματι και πυρι".

It is noteworthy that πῦρ is also mentioned in Mt 3:10 and 3:12, same in Lk.

The addition of καὶ πυρί could be a harmonization to Lk.

The omission of καὶ πυρί could be a harmonization to Mk.

Normally a harmonization to Lk is more probable than to Mk.

On the 2SH the pericope is in Q and the omission would be the only serious difference. The IQP has καὶ πυρί for Q.

Note also that the IQP Crit.Ed. has ἁγίῳ in double brackets (= "probable but uncertain"). They comment: "Is ἁγίῳ in Q or from Mk?".

John Kloppenborg comments (private communication, 03/2002):

Q 3:16 is one of the **Q-Mark overlap** texts. It seems clear that Q's text read at least PURI. The problem is whether it also read PNEUMATI or PNEUMATI AGIW, in agreement with Mark, or whether the latter phrase in Matt and Luke is due to both conflating Mark (PNEUMATI AGIW) and Q (AGIW). The variants #9-10 are present because there is in the body of discussion of the reconstruction of Q those who have argued that Mark and Q had different formulations, and that Matthew and Luke have conflated them (even though the IQP itself decided that Q probably had both spirit and fire. Thus the variant simply signals that there is a *potential* problem that reconstruction has to deal with. The reason for the [[]] around AGIW has to do with the argument, commonly found in the literature than PNEUMATI KAI PURI is a hendiadys, referring to divine judgment and might well have been what was in Q, with Mark supplying AGIW (And Matt and Luke taking it over from Mark. Again, in the end the IQP decided that AGIW was in Q, but with less certainty than PNEUMATI.

Note also the following addition:

NA²⁷ John 1:27 ὁ ὀπίσω μου ἐρχόμενος, οὐδὲ οὐκ εἰμὶ [ἐγὼ] ἄξιος ἵνα
λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος[†].

† ἐκεῖνος ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί·

E, F, G, H, N, 2*

Rating: - (indecisive)

(variant should be cited in NA and SQE!)

External Rating: 2? (NA probably original)

(after weighting the witnesses)

TVU 21

Minority reading:

NA²⁷ Matthew 3:12 οὐ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ καὶ συναΐξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.

T&T #6

- | | |
|---------------------------------------|--|
| 1 <u>εἰς τὴν ἀποθήκην</u> | f13, pc ¹⁰⁰ , Did |
| 2 <u>εἰς τὴν ἀποθήκην αὐτοῦ</u> | E, L, U, 279, 892, 983, 1424, pc ²⁰⁰ , Sy, mae-1 |
| 3 <u>αὐτοῦ εἰς τὴν ἀποθήκην</u> | 01, C, D ^S , Δ, 0233, f1, 22, 2786, Maj ¹¹⁰⁰ , L1043, Lat, sa, bo |
| 4 <u>αὐτοῦ εἰς τὴν ἀποθήκην αὐτοῦ</u> | B, W, 372, 828, 1071, 1243, 2737, pc ⁴⁰ , <u>WH^{mg}</u> , <u>Trg</u> |

Lacuna: Θ

B: no umlaut (but on previous line 12 C, p. 1237 αὐτοῦ καὶ συναΐξει τὸν)

Parallel:

NA²⁷ Luke 3:17 καὶ συναγαγεῖν τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ,
01^C, D, pc: εἰς τὴν ἀποθήκην

Reading 1 omits αὐτοῦ because there are already two such pronouns in the verse (Metzger: "literary purism").

Reading 2 could be a harmonization to Lk.

Reading 4 adds a fourth αὐτοῦ either to make it more symmetrical or accidentally while monotonous copying.

On the other hand reading 4 might be the original and the other readings are attempts to correct the repetitive style.

IQP's Crit. ed. has the Lukan εἰς τὴν ἀποθήκην αὐτοῦ for Q.

Rating: 2? (NA probably original)

TVU 22

5. Difficult variant

Minority reading:

NA²⁷ Matthew 3:14 ὁ δὲ **Ἰωάννης** διεκώλυεν αὐτὸν λέγων· ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με;

omit: 01*, B, L1043, L1602?, sa, Eus, **NA²⁵**, **WH**, **Bois**, **Weiss**, **Tis**, **Bal**

01 corrected by 01^{c1}

Tregelles has Ἰωάννης in brackets.

579 omits due to h.t. (13 τὸν Ἰωάννην ... 14 ὁ δὲ Ἰωάννης)

Lacuna: Θ

B: no umlaut

διακωλύω "prevent"

Compare previous verse:

NA²⁷ Matthew 3:13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ.

Similar to the omission of the αὐτοῦ at 3:7.

There is every reason for the addition of Ἰωάννης here to make clear that it is John who is speaking and not Jesus.

Rating: - (indecisive)

TVU 23

6. Difficult variant:

Minority reading:

NA²⁷ Matthew 3:14 ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν λέγων· ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με;

NA²⁷ Matthew 3:15 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· ἄφες ἄρτι, οὕτως γὰρ πρόπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν.

εἶπεν αὐτῶ P96(6th CE), B, 118, f13, L844, L2211, pc, WH, NA²⁵, Weiss, Bois

txt P64(200 CE), 01, C, D^s, L, P, W, 0233, f1, 33, 579, 892, Maj, L1043, WH^{mg}

εἶπεν 0250, sa^{ms}, bo^{ms}

εἶπεν πρὸς αὐτοῖς K (Π has a lacuna)

Lacuna: Θ

B: no umlaut

Compare context:

NA²⁷ Matthew 3:7 ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ εἶπεν αὐτοῖς· γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

The txt reading is unusual for Mt:

εἶπεν αὐτῶ 15 times

εἶπεν αὐτ* 47 times

εἶπεν πρὸς only here

This is already noted by Weiss (Comm. Mt): "πρὸς αὐτόν is completely against the evangelist's usage".

It is possible that the πρὸς αὐτόν is a conformation to the preceding πρὸς με. εἶπεν πρὸς is a typical Lukan form, it appears 36 times in Lk and εἶπεν αὐτ* appears 55 times.

The problem here is that the support for εἶπεν αὐτῶ is incoherent. Without B it would be clearly secondary.

Rating: - (indecisive)

TVU 24

Minority reading:

NA²⁷ Matthew 3:15 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· ἄφες ἄρτι, οὕτως γὰρ πρόκειται ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν Τ.

Τ βαπτισθῆναι Sy-S, Sy-C

Τ et cum baptizaretur , lumen ingens circum fulsit de aqua, ita ut timerant omnes qui advenrant a (4th CE)

Τ et cum baptizaretur Iesus, lumen magnum fulgebat de aqua, ita ut timerant omnes qui congregati erant g¹ (6th CE)

Lacuna: Θ

B: umlaut! (line 30 C, page 1237) ἀφίησιν αὐτόν. 16 βαπτισθεὶς

"And when Jesus was being baptized a great light flashed from the water, so that all who had gathered there were afraid."

Isho' dad of Merv's commentary of the Gospels:

"And straightway, as the Diatessaron testifies, a great light shone"

Ephrem's commentary on the Diatessaron, IV, 5 (Armenian. Syriac has lacuna):

"the splendour of the light which appeared on the water" (McCarthy, p. 85)

Romanos Melodos, First Hymn on the Epiphany, XVI.14.7-10:

καὶ πῦρ ἐν τῷ Ἰορδάνῃ λάμπων

"and fire in the Jordan shining"

A similar form appears in several other Gospel harmonies, probably based on the Diatessaron.

Justin(2nd CE) in his "Dialogue with Trypho the Jew", 88:3:

καὶ πῦρ ἀνήφθη ἐν τῷ Ἰορδάνῃ

"and a fire was kindled in the Jordan"

Kerygma Pauli (2nd/3rd CE?): The unknown author of the pseudo-Cyprian treatise *De rebaptismate*, who is perhaps from the third century, tells of a heretical group which supported its own baptismal practice with the appearance of fire. The author quotes (in ch. 17) from the apocryphal "Preachings of Paul" ("liber qui

inscribitur Pauli Praedicatio", κέρυγμα Παύλου) to show their heretical character:

Item, cum baptizaretur, ignem super aquam esse visum, quod in Evangelio nullo est scriptum.

Further (it is related) that when he was baptized, fire appeared upon the water, a thing that is written in no Gospel.

It has been suggested, but this is not clear at all, that the Praedicatio Pauli formed the last part of the Praedicatio Petri. The latter was already known to Heracleon, and consequently belongs to the beginning of the second century (the Praedicatio Petri is cited by Clement, Stromateis and by Origen).

Ephraim (4th CE) reports (haer. 30:13) a variant from τὸ Ἑβραϊκόν, the Gospel of the Ebionites:

καὶ εὐθὺς περιέλαμψε τὸν τόπον φῶς μέγα

"and immediately a great light shone around the place"

The words can also be found in the Hudra (Hudhra), an East Syrian liturgical book, presumably from the 6th/7th CE. It is based on earlier liturgical material from the 4th and 5th CE. For many more references compare Winkler (below).

Compare also:

Protogospel of James 19,2:

καὶ ἐφάνη φῶς μέγα ἐν τῷ σπηλαίῳ, ὥστε τοὺς ὀφθαλμοὺς ἡμῶν μὴ φέρειν. καὶ πρὸς ὀλίγον τὸ φῶς ἐκεῖνο ὑπεστέλλετο, ἕως ἐφάνη τὸ βρέφος.

And a great light shone in the cave, so that our eyes could not bear it. And in a little that light gradually decreased, until the infant appeared.

The tradition is very early (2nd CE).

Quite possibly the whole conception of light/fire was originally inspired from verse 11: "He will baptize you with the Holy Spirit and fire."

It has been speculated by W. Petersen in his Diatessaron book that Justin used a Gospel harmony which was basically identical with τὸ Ἑβραϊκόν. This then was used by Tatian as an additional source for his Diatessaron. If τὸ Ἑβραϊκόν was intended as a harmony or if it was just another Gospel is not known. This light/fire tradition originated probably in Jewish Christian circles, but managed to get respect in the West.

All this is speculation. It is clear though that the above Old Latin reading is a relict of this tradition.

J.N. Birdsall informed us that also Gregory of Antioch (6th CE) notes the fire on the Jordan in his *Homilia in S. Theophania* (CPG 7385, PG 10, 1177-89). Compare: JTS 60 (2009) 531-37

According to Winkler, one must see "light" and "fire" as two distinct features, with a different meaning. Compare:

Gabriele Winkler "Die Licht-Erscheinung bei der Taufe Jesu und der Ursprung des Epiphaniestes. Eine Untersuchung griechischer, syrischer, armenischer und lateinischer Quellen", *Oriens Christianus* 78 (1994) 177-229

English translation: "The appearance of the light at the Baptism of Jesus and the Origins of the feast of Epiphany" in: "Between memory and hope: readings on the liturgical year", John Francis Baldovin and Maxwell E. Johnson (ed.), p. 291-348

The Old Syriac reading is probably just translation freedom. So also P. Williams: Sy-S reads "then he permitted him to be baptized" and Sy-C similarly with no significant difference in meaning. The problem with NA27's citation is that without the last word it could be ambiguous. Williams:

"I suspect it would be most naturally read as 'then he *left* him'. There is enough in the context to indicate that this is not the proper meaning ... Granted that a motivation for *SC*'s addition can so readily be proposed, it is precarious to use *SC* to reconstruct an unattested Greek reading."

P. Williams "Early Syriac Translation Technique and the textual criticism of the Greek Gospels", Gorgias Press, 2004, p. 275-76.

Rating: 2 (NA clearly original)

TVU 25

7. Difficult variant:

Minority reading:

NA²⁷ Matthew 3:16 βαπτισθείς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἠνεώχθησαν **[αὐτῶ]** οἱ οὐρανοί, καὶ εἶδεν **[τὸ]** πνεῦμα **[τοῦ]** θεοῦ καταβαῖνον ὡσεὶ περιστέρην **[καὶ]** ἐρχόμενον ἐπ' αὐτόν·

BYZ Matthew 3:16 καὶ βαπτισθείς ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἀνεώχθησαν **αὐτῶ** οἱ οὐρανοί καὶ εἶδεν **τὸ** πνεῦμα **τοῦ** θεοῦ καταβαῖνον ὡσεὶ περιστέρην **καὶ** ἐρχόμενον ἐπ' αὐτόν·

T&T #7+8

omit 1: 01*, B, 789^S, 842, 1029, L1043, L1602?, L2211, vg^{mss}, Sy-C, Sy-S, sa, Irenaeus^{lat}, Cyr-Jer, **NA²⁵**, **WH**, **Bois**, **Weiss**, **Tis**, **Bal**, **SBL**
(789 + 1029 are Byzantine minuscules)

ἀνεωχθῆναι οἱ οὐρανοί L1043 (from Lk?)

WH have αὐτῶ in the margin

01: the word has been added by corrector B (=01^{C1}).

omit 2: 01, B, bo, Ir, **NA²⁵**, **WH**, **Bois**, **Weiss**, **Tis**, **Bal**, **SBL**

omit 3: 01, B, bo, Ir, **NA²⁵**, **WH**, **Bois**, **Weiss**, **Tis**, **Bal**, **SBL**

omit 4: 01*, B, L1043, Lat, Ir^{Lat}, **NA²⁵**, **WH**, **Bois**, **Weiss**, **Tis**, **Bal**, **SBL**

01 corrected by 01^{C2}, **Trg** has καὶ in brackets

Lacuna: Θ

B: no umlaut

Parallels:

BNT Mark 1:10 καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστέρην καταβαῖνον εἰς αὐτόν·

BNT Luke 3:21-22 καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου ἀνεωχθῆναι τὸν οὐρανὸν 22 καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶ εἶδει ὡς περιστέρην ἐπ' αὐτόν,

Everything seems to be in favor of retaining the words. Only problem is that the omission is difficult to explain.

Weiss thinks that the articles have been added to make the phrase more solemn.

[Note also the double Augment for ἠνεώχθησαν (indicative aorist passive 3rd person plural) supported by B, pc. The same word appears in Mt 9:30 supported by B, D, N, 33 and in 27:52 by C^c, L, f1, 33, 579. In Jo 9:10 it is supported by P66, P75, 01, B, C, D, L, N, W, Ψ, 579, 700; Byz is divided.]

The LXX prefers the anarthrous πνεῦμα θεοῦ (16 times). Isa 11:2 alone has πνεῦμα τοῦ θεοῦ. In the NT both forms are equally present (7:8).

Rating: - (indecisive)
(brackets ok)

TVU 26

Minority reading:

NA²⁷ Matthew 3:17 καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα τ · οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

τ πρὸς αὐτὸν D, it(a, b, d, h), Sy-S, Sy-C
ad eum

Σὺ εἶ ὁ υἱός μου D, a, d, Sy-S, Sy-C, Sy-Pal, Ir

Lat(aur, c, f, ff¹, l, vg) read txt.

Tregelles notes add.: "Ev. Ebion. ap. Epiph. 30.13"

McCarthy gives Ephrem as "This is my son and my beloved".

Lacuna: Θ

B: no umlaut

Parallel:

NA²⁷ Mark 1:11 καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.

NA²⁷ Luke 3:22 ... καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι· σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.

Possibly a harmonization to Mk/Lk.

Peter M. Head argues ("Christology and the Synoptic Problem", p. 204) that Mt presents the baptism of Jesus as a public event whereas Mk has it more private. This can be seen in connection with the previous variant in verse 3:16, the addition of αὐτῷ, which "makes it a private revelation".

There is no reason why all other witnesses should have changed the text here.

Rating: 2 (NA clearly original)

TVU 27

NA²⁷ Matthew 4:10 τότε λέγει αὐτῷ ὁ Ἰησοῦς· ὑπάγε, σατανᾶ· γέγραπται γάρ· κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις.

BYZ Matthew 4:10 τότε λέγει αὐτῷ ὁ Ἰησοῦς ὑπάγε ὀπίσω μου Σατανᾶ· γέγραπται γάρ Κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις

T&T #9

Byz C^c, D, L, Z, f13^c, 28, 33, 118^s, 157, 579^c, 1071, 1424, Maj¹³⁰⁰,
b, h, l*, (Sy-S), Sy-C, Sy-H**, sa^{pt}, bo^{mss}, Justin^{1/2}
Vade, retro Satan it (a, aur, c, ff¹, g¹), vg^{mss}, Ir^{arm}
Vade, retro me Satan b, l
Vade, post me Satan d, h

txt 01, B, C*, K, P, S, V, W, Δ, Σ, 0233, f1, f13^{a,b}, 22, 372, 565, 579*, 700,
892*, 2680, 2737, al¹⁵⁰, f, k, l^c, vg, Sy-P, sa^{pt}, bo, mae-1,
Or, Basil(4th CE)

Sy-S: Burkitt has "Get behind, Satan!"

Ephrem in his commentary has (McCarthy): "[He said], *Get behind me*, because ..."

Lacuna: Θ

B: no umlaut

Compare:

NA²⁷ Matthew 16:23 στραφεὶς εἶπεν τῷ Πέτρῳ· ὑπάγε ὀπίσω μου, σατανᾶ·

NA²⁷ Mark 8:33 ἐπετίμησεν Πέτρῳ καὶ λέγει· ὑπάγε ὀπίσω μου, σατανᾶ,

same addition by Byz in Lk:

NA²⁷ Luke 4:8 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ·

γέγραπται· κύριον ...

BYZ Luke 4:8 καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς ὑπάγε ὀπίσω μου, Σατανᾶ·

γέγραπται· κύριον ...

Byz A, Θ, Ψ, 0102, f13, 157, 1071, Maj, it, Sy-H, bo^{pt}, Justin^{1/2}

txt 01, B, D, L, W, Ξ, f1, 788(f13), 22, 33, 579, 700, 892*, 1241, 2542, pc⁷,

Lat, Sy-S, Sy-P, sa, bo^{pt}, arm, geo, Justin^{1/2}

Probably a harmonization to Mt 16:23 or Mk 8:33. There is no reason for an omission.

The long form must be old here, because it appears already once in Justin (Dial. 103:6).

IQP's Crit. ed. has the Lukan ὁ Ἰησοῦς εἶπεν αὐτῷ· γέγραπται· for Q.

Rating: 2? (NA probably original)

External Rating: 2 (NA clearly original)
(after weighting the witnesses)

TVU 28

8. Difficult variant:

Minority reading:

NA²⁷ Matthew 4:16 ὁ λαὸς ὁ καθηήμενος ἐν σκότει φῶς εἶδεν μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.

σκοτία 01^{C1}, B, Or^{pt}, WH, NA²⁵, Weiss, Gre, Trq, Bal, SBL
τῇ σκοτία D, W

txt 01*, C, L, P, Θ, f1, f13, 33, 579, 892, Maj, Or^{pt}, Tis

01* reads **skot if wsiden**. Between the **i** and the **f** a small **a** has been added above the line. In Lk 1:79 01 also reads σκοτι for σκοτει.

B: no umlaut

Compare:

LXX Isaiah 9:1 ὁ λαὸς ὁ πορευόμενος ἐν σκότει ἴδετε φῶς μέγα οἱ κατοικοῦντες ἐν χώρᾳ καὶ σκιᾷ θανάτου φῶς λάμψει ἐφ' ὑμᾶς
καθηήμενος A

NA²⁷ John 1:5 καὶ τὸ φῶς ἐν τῇ σκοτία φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

σκότει σκότος dative neuter singular
σκοτία σκοτία dative feminine singular

	<u>σκότος</u>	<u>σκοτία</u>	
LXX	100	11	
NT	31	16	
	131	27	= 5 : 1

	<u>σκότος</u>	<u>σκοτία</u>
Mt	7	1
Mk	1	0
Lk	4	1
Jo	1	8

σκότος appears more often overall in the Greek Bible and also more often in Mt. Here it could also be a harmonization to the LXX Isa quote.

σκοτία appears often in Hellenistic Greek. This appears similar to the οἶκος / οἰκία mixture.

The value of σκοτία is lowered by the fact that it appears in D, W with the article and in O1, B without. It is possible that the D, W reading is simply a reminiscence of the well known verse Jo 1:5. Note that W is Byzantine in Mt.

Rating: - (indecisive)

TVU 29

Minority reading:

NA²⁷ Matthew 4:17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν· μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.

omit: 1582^{mg}, k, Sy-S, Sy-C, (Eus, Victor Antioch?), WH^{mg}

1582 is not in NA, compare Amy Anderson (Family 1, 2004)

1582^{mg}: τὸ μετανοε[ῖτε] ἔξωθεν παρ[έ]κειτο ὡς ὕστερ[ον] προστεθέν
= "the μετανοεῖτε stood outside, as later added"

This marginal comment has been written by the original scribe Ephraim (10th CE). Anderson thinks that it is more likely that Ephraim copied those marginalia from his exemplar, than that they are his own comments. Ephraim is known from his other work to have copied faithfully his material. The text of 1582, as well as 1739 is closely related to Origen/Caesarea. The archetype has been assigned to the late 5th CE.

Legg notes: "pro γὰρ hab. *quia ante adprop. k*", this would be against NA, which has k for both omissions. Jülicher has for k: "Exinde enim coepit Iesus praedicare et dicerem: Quia adpropinquavit regnum caelorum."

Eusebius writes:

Ἀπὸ τότε γούν ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν.

Victor of Antioch writes:

"καὶ μετὰ ὀλίγα· ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, μετανοεῖτε ἤγγικε γὰρ ... but in the following paragraph he says, citing Matthew: Καὶ ἀπὸ τότε ἤρξατο κηρύσσειν καὶ λέγειν· οὐχί, τὸ μετανοεῖτε, καὶ τὰ ἐξῆς, ἄλλα μόνον τό, ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν.

Scholion (attributed in one manuscript to Cyrill, in another to Origen, compare thesis by Amy Donaldson for details):

Ἐν τισι τὸ μετανοεῖτε οὐ κεῖται.

"In some (copies) 'repent' is not present."

According to Barnard (Biblical Text of Clement Alex. 1899) both Cl and Origen omit γὰρ. In the critical Klostermann edition of Origen's Mt-Comm. the γὰρ is present in both quotations.

Lacuna: Θ

B: no umlaut

Parallel:

NA²⁷ Mark 1:15 καὶ λέγων ὅτι πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.

Context:

NA²⁷ Matthew 3:2

[καὶ] λέγων· μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.

Is the txt reading a harmonization to 3:2? The support is just too weak to consider this seriously.

Fee analyses the proposed church father support for the omission, but comes to the conclusion that in case of Justin and Clement the support is based on an argument of silence. Origen cites the verse twice in full, with the word, and later he cites it as ἤγγικεν ... without μετανοεῖτε, because it was unnecessary to the focus of the discussion.

Regarding Eusebius Fee notes the addition of γοῦν and ὅτι and writes: "This is adapted just enough to give doubts as to the Greek text Eusebius actually knew."

Regarding Victor of Antioch Fee notes that this is "his attempt to reconcile Matthew with Mark as to what Jesus preached *after* he went to Capernaum. In any case this is the only patristic evidence for the 'omission', and it is flimsy indeed."

In any case, the compiler of the archetype of 1582 provides evidence that there were indeed manuscripts, that omitted μετανοεῖτε.

Compare:

G.D. Fee "Modern Textual Criticism and the Synoptic Problem" in Epp/Fee "Studies in the Theory and Practice of NT TC" S&D 45, p. 177-8

Rating: 2? (NA probably original)

TVU 30

9. Difficult variant:

NA²⁷ Matthew 4:23 Καὶ περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ

BYZ Matthew 4:23 Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς,

T&T #10

1 ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς

W, Δ, 0287, f13, Maj, Basil(4th CE)

2 ὅλην τὴν Γαλιλαίαν

pc⁷

3 ὁ Ἰησοῦς ὅλην τὴν Γαλιλαίαν

01^{C1}, D, f1, 346(=f13), 33, 157, 713,
892, 1424, 2786, pc¹⁰⁰, Lat, Eus

4 ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ

01*

5 ὁ Ἰησοῦς ἐν ὅλῃ τῇ Γαλιλαίᾳ

C, 279, Sy-S, Sy-P, Sy-H, bo, **Trq**

txt ἐν ὅλῃ τῇ Γαλιλαίᾳ

B, L1043, k, Sy-C, sa, mae-1

A 6th CE amulet, POxy 1077, supports reading 3.

Tregelles has ὁ Ἰησοῦς in brackets.

Lacuna: L, Θ, 22

B: no umlaut

Note next verse:

NA²⁷ Matthew 4:24 Καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν·

Δ: ἐν ὅλην τὴν Συρίαν·

01, 157, 983: εἰς πάσαν τὴν Συρίαν·

Γ: εἰς ὅλην τὴν συνορίαν·

(Blass likes this reading.)

Compare:

NA²⁷ Matthew 9:26 καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.

NA²⁷ Matthew 14:35 ἀπέστειλαν εἰς ὅλην τὴν περίχωρον

NA²⁷ Matthew 9:35

Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας

NA²⁷ Matthew 9:31

οἱ δὲ ἐξεληθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνη.

NA²⁷ Matthew 24:14 κηρυχθήσεται τοῦτο ... ἐν ὅλῃ τῇ οἰκουμένῃ

NA²⁷ Matthew 26:13 ὅπου ἔαν κηρυχθῇ ... τοῦτο ἐν ὅλῳ τῷ κόσμῳ

NA²⁷ Mark 1:28

καὶ ἐξῆλθεν ἡ ἀκοὴ ... εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.

NA²⁷ Mark 1:39 Καὶ ἦλθεν κηρύσσων ... εἰς ὅλην τὴν Γαλιλαίαν

NA²⁷ Luke 7:17 καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλη τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ τῇ περιχώρῳ.

The support for txt is extremely thin. The current argumentation goes probably like this: O1 and B both have the dative. But only O1 has the direct subject Jesus. B is supported for the omission of Jesus by k and Sy-C. So, it is more probable that the direct subject Jesus has been added later, because in the previous verse James and John are the subject. Stemma:

txt
4,5
3
1
2

Even though the accusative (1, 2, 3) is the more usual construction after περιῆγεν, from external support reading 3 is also quite strong. Stemma:

3
1 4,5
2 txt

Note also that with 4:23 a new pericope begins in the Greek lectionary.

Also note the next verse 24, where the accusative is safe. Is Matthew using two different cases here or only one?

Rating: - (indecisive)

TVU 31

10. Difficult variant:

Minority reading:

NA²⁷ Matthew 4:24 Καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ βασάνοις συνεχομένους **[καὶ]** δαιμονιζομένους καὶ σεληνιαζομένους καὶ παραλυτικούς, καὶ ἐθεράπευσεν αὐτούς.

omit B, C*, f13, 892, pc, Eus, WH, NA²⁵, Weiss, Gre, Bois, Trg, SBL
txt 01, C^{c2}, D, W, f1, 33, Maj, L1043, Latt, sa, mae, [Trg^{m9}]

bo?, Sy?

Lacuna: L, Θ

B: no umlaut

The support for the omission is not coherent.

There would be no reason for an omission, but for an addition to separate the words.

δ. καὶ σ. καὶ π. are only specifications of the ποικίλαις νόσοις καὶ βασάνοις συνεχομένους. In modern script a colon would be fitting (so already suggested by Weiss):

"... and they brought to him all the sick, those who were afflicted with various diseases and pains: demoniacs, epileptics, and paralytics, and he cured them."

This sense would give an epexegetic, explicative καὶ as "that is, namely".

Possibly the καὶ has been omitted to avoid two different meanings of καὶ?

John MacDonald Ross writes:

"If the word is retained, the text divides the patients into four categories:

a) sufferers from physical disease, b) those possessed by demons, c) the moonstruck (including epileptics but the word may well be used in a wider sense), d) paralytics. If καὶ is omitted there is only one category - those suffering from diseases and pain of which b), c) and d) are given as examples. Since these last three afflictions are not good examples either of disease or of pain it seems much more probable that Matthew intended to distinguish natural afflictions from supernatural, and that the καὶ was omitted by an early copyist either out of carelessness or because he felt that there were too many examples of this word in a cumbersome sentence."

in: "Further unnoticed points in the text of the NT" NovT 45 (2003) 209-10

Rating: - (indecisive)

TVU 32

Minority reading:

NA²⁷ Matthew [5:3](#) Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

NA²⁷ Matthew [5:4](#) μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.

NA²⁷ Matthew [5:5](#) μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.

Different verse order: [5:3](#) - [5:5](#) - [5:4](#)

T&T #11

Support: D, 33, 17, 130, Lat, Sy-C, Cl, Or, Eus, Diatess^{Ephrem, Aphraates}

5-3-4 have: a, c, d, ff¹, g^{1,2}, h, k, l, m, aur

3-4-5 have: b, f, q

Ephrem in his commentary on the Diatessaron is citing the verses also in the order 3-5-4. Hill (1896) notes, that Aphraates has it also in this order. The Arabic Diatessaron has the normal order.

Scholion attributed to a "Theodore" (Reuss, Fr. Matt. 15):

Τινες δέ φασιν μὴ περὶ νοητῆς ταῦτα εἰρησθαι γῆς, ἀλλὰ μετὰ τούτων κάκεινα παρέχων. τούτον δὲ μακαρισμὸν τινες τῶν ἀντιγράφων τρίτον περιέχουσιν, δεύτερον δὲ τὸν ἐξῆς τούτων κείμενον.

"But some say these things were not spoken concerning a perceptible earth - rather, with the latter he presents also the former. But some of the copies have this beatitude third, and second the one lying after these things."

B: no umlaut

Compare:

LXX Psalm 36:11 οἱ δὲ πραεῖς κληρονομήσουσιν γῆν καὶ κατατρυφήσουσιν ἐπὶ πλήθει εἰρήνης

It seems that some scribes put verse 5, which speaks of inheriting the "earth", next to verse 3 which speaks of possessing the kingdom of "heaven."

Tregelles (Account., 1854, p. 187f.) speaks in favor of the order in D et al. because of Origen's testimony.

Streeter "Four Gospels" (p. 250 footnote 2) writes: "... it *may* be an interpolation. I incline to agree with Harnack that Mt 5:5 is an interpolation from Ps. 36:11, against Dr. Charles, who, in his *The Decalogue* (Clark, 1923), argues that verse 4 is the interpolated verse, through assimilation from Luke."

Already Wellhausen (1844-1918) was of this view (noted in NA as c.j.). Compare: Julius Wellhausen "Das Evangelium Matthaei übersetzt und erklärt", Berlin, Reimer, 1904, p. 15

Further Jan Krans communicates: Bowyer (*Critical Conjectures*, 41812, p. 62) records (Johannes) Piscator's opinion, according to which verses 5 and 6 should be inverted.

That Ephrem in his commentary is citing the verses in this order is significant. It is probable that this was the order in his Diatessaron, because he is citing the following verses all in the normal order. The question is if it was Tatian who reversed the order, or if Tatian found this order in his edition of Matthew. The Arabic Diatessaron has the verses in the normal order though.

Rating: 2 (NA clearly original)

TVU 33

NA²⁷ Matthew 5:11 μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν _____ καθ' ὑμῶν [ψευδόμενοι] ἕνεκεν ἐμοῦ.

BYZ Matthew 5:11 μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν **ῥῆμα** καθ' ὑμῶν ψευδόμενοι ἕνεκεν ἐμοῦ

vg: et dixerint omne malum adversum vos mentientes, propter me.
and utter all kinds of evil against you falsely on my account.

T&T #12

Byz C, W, Δ, Θ, f1, f13, 33, 565, 579, 1071, Maj,
q, Sy-P, Sy-H, Sy-Pal^{ms}, mae-1, Or

txt 01, B, (sD), L1043, Lat, Sy-S, Sy-C, sa, bo, Tert(2nd CE)

Lacuna: L, 22

B: umlaut! (line 40 A, p. 1239) πονηρὸν καθ' ὑμῶν

Probably inspired by LXX:

Deu 17:1 πᾶν ῥῆμα πονηρὸν

Deu 23:10 παντὸς ῥήματος πονηροῦ

Jos 23:15 πάντα τὰ ῥήματα τὰ πονηρα

also sometimes in the LXX: τὸ ῥῆμα τὸ πονηρὸν

For D compare also next variant!

Rating: 2? (NA probably original)

External Rating: 2 (NA clearly original)
(after weighting the witnesses)

TVU 34

Minority reading:

NA²⁷ Matthew 5:11 μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν **[ψευδόμενοι]** ἕνεκεν ἐμοῦ.

BYZ Matthew 5:11 μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν **ψευδόμενοι** ἕνεκεν ἐμοῦ

"and utter all kinds of evil against you falsely on my account."

omit ψευδόμενοι: D, it(b, c, d, g¹, h, k), Sy-S, Tert, Aug, **Gre, Bois**

Tregelles has ψευδόμενοι normal in the text and with brackets in the margin.

D, (it) read:

μακάριοί ἐστε ὅταν διώξουσιν ὑμᾶς καὶ ὀνειδίσουσιν καὶ εἴπωσιν **καθ' ὑμῶν πᾶν πονηρὸν ἕνεκεν δικαιοσύνης:**

ἕνεκεν δικαιοσύνης: harmonization to Mt 5:10

ἕνεκεν ἐμοῦ **ψευδόμενοι** L1043

Lat(aur, f, ff¹, l, q, vg) read txt ("mentientes"). For the details of the Old Latin variations consult Jülicher.

Tischendorf and von Soden cite Origen in favor of the omission. Von Soden adds also Eusebius. Boismard adds Tatian^v.

Lacuna: L

B: no umlaut

Compare previous verse 10:

NA²⁷ Matthew 5:10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

Difficult. It could be an addition to enhance the saying. The verb appears only here in the Gospels.

Weiss argues (Textkritik, p. 151) that the word has been omitted, because it disturbs the connection of the ἕνεκεν ἐμοῦ with the previous words.

To the contrary Zahn (Com. Mat) thinks that the word has been added to avoid abuse of the saying. He prefers the D reading.

Overall, especially in light of the complete rewriting of the verse in D, it appears more probable that we have in D a secondary variation, typical for D.

According to Ernst Hauthsch ("Die Evangelienzitate des Origenes", 1909, p. 16)
the quote without ψευδόμενοι appears in the Homilies on Jeremiah.

Rating: 2? (NA probably original)

Brackets: Rating: 1? = remove brackets.

TVU 35

Minority "Caesarean" reading:

NA²⁷ Matthew 5:18 ἀμὴν γὰρ λέγω ὑμῖν· ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου τ, ἕως ἂν πάντα γένηται.

τ **καὶ τῶν προφητῶν**

Σ, Θ, f13, 565, 1071, al, Sy-Pal, arm, arab^{MS}, Ir^{Lat}

Lacuna: C, 22

B: no umlaut

Compare previous verse 17:

NA²⁷ Matthew 5:17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι.

Clearly a harmonization to immediate context. There is no reason for an omission.

Rating: 2 (NA clearly original)

TVU 36

NA²⁷ Matthew 5:22 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει·

BYZ Matthew 5:22 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῆ ἔνοχος ἔσται τῇ κρίσει·

T&T #13

εἰκῆ = "without cause"

Byz 01^{C2-mg}, D, K, Π, L, W, Δ, Θ, Σ, 0233, 0287, f1, f13, 33, 700, 892, Maj, it, Sy, Co, arm, geo, goth, Ir, Eus, [Trg]

txt P67^{vid}=P64(200 CE), 01*, B, Ω, 372, 1424^{mg}, 2737, al²⁵, aur, vg, aeth, Justin, Cl, Or, Hier^{mss}, Basil(4th CE), Trg^{mg}

P67: This is the last line of the papyrus and only the upper half of the letters can be seen, but it is almost certain: αυ]του ενοχ[ος

There is an extra file with images on this paleographic problem, [click here](#).

Δ: According to Tischendorf/Legg Δ* reads Byz and Δ^{C2} reads txt! This is not correct. There is an extra file with images on this paleographic problem, [click here](#).

1424: has this marginal comment:

τὸ εἰκῆ ἐν τισὶν ἀντιγραφοῖς οὐ κεῖται οὐδὲ ἐν τῷ Ἰουδαϊκῷ·

(We don't know what "Ioudaikon" refers to, probably a Gospel similar to Matthew in Aramaic. Cp. 16:2-3 for another such note.)

Justin reads (Apol. 16:2): ὃς δ' ἂν ὀργισθῆ ἔνοχος ἔστιν εἰς τὸ πῦρ·

Lacuna: C, 22

B: umlaut! (line 19 C, page 1239) τῷ ἀδελφῷ αὐτοῦ ἔνοχος

Origen (Comm. Eph.)

ἐπεὶ δὲ τινες οἴονται εὐλόγως ποτὲ γίνεσθαι ὀργήν, μὴ καλῶς προστιθέντες τῷ εὐαγγελίῳ τὸ εἰκῆ κατὰ τὸ ῥητόν ὃς ἂν ὀργισθῆ τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει, ἀνέγνωσαν γὰρ τινες ὃς ἐὰν ὀργισθῆ τῷ ἀδελφῷ αὐτοῦ εἰκῆ, δυσωπήσωμεν αὐτούς ἐκ τοῦ προκειμένου ῥητοῦ λέγοντος, πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν [Eph 4:31]. σαφῶς γὰρ ἐνθάδε ἡ πᾶσα φωνὴ κατὰ κοινοῦ ἐπὶ πάντων εἴρηται, ὡς μηδεμιᾶς πικρίας

συγχωρουμένης μηδὲ θυμοῦ τινος ἐπιτρεπομένου μηδὲ ὀργῆς τινος εὐλόγως συνερχομένης. καὶ ἐν τριακοστῷ ἔκτῳ ψαλμῷ, ὡς πάσης ὀργῆς ἀμαρτίας οὔσης (ὁμοίως δὲ καὶ θυμοῦ), λέγεται **παύσαι ἀπὸ ὀργῆς καὶ ἐγκατάλιπε θυμόν** [Ps 36:8]. οὐκοῦν οὐκ ἔστιν ποτὲ εὐλόγως ὀργισθῆναι τινι.

Since some think that anger sometimes occurs with good reason because they improperly add to the Gospel the word "without cause" in the saying, "Whoever is angry with his brother will be liable to judgment", for some have read, "Whoever is angry with his brother without cause" let us convince them of their error from the statement under discussion which says, "Let all bitterness and wrath and anger and clamor and blasphemy be removed from you." For the term "all" here clearly applies to all the nouns in common, so that no bitterness is allowed, no wrath is permitted, and no anger occurs with good reason. It is said in the thirty-sixth Psalm, since all anger is sin (and likewise also wrath), "Cease from anger, and leave wrath". It is never possible, therefore, to be angry with someone with good reason.

Jerome (early 5th CE, Comm. Matt. 5:22)

Omnis qui irascitur fratri suo. In quibusdam codicibus additur: sine causa. Ceterum in ueris definita sententia est et ira penitus tollitur, scriptura dicente: Qui irascitur fratri suo. Si enim iubemur uerberanti alteram praeberere maxillam et inimicos nostros amare et orare pro persequentibus, omnis irae occasio tollitur. Radendum est ergo: sine causa, quia ira uiri iustitiam Dei non operator.

"Everyone who is angry with his brother." In some codices the words are added: "without reason." But in the authentic texts the judgment is definite and anger is completely taken away, since the Scripture says: "Whoever is angry with his brother." For if we are commanded to turn the other cheek to the one who strikes us, and to love our enemies, and to pray for those who persecute us, every pretext for anger is removed. Therefore, the words "without reason" should be erased. For "man's anger does not work the justice of God" [James 1:20].

Jerome (ca. 415 CE, Pelag. 2.5):

Et in eodem Euangelio legimus: Qui irascitur fratri suo sine causa, reus erit iudicio, licet in plerisque antiquis codicibus sine causa non additum sit, ut scilicet ne cum causa quidem debeamus irasci. Quis hominum potest dicere quod ira, quae absque iustitia est, in sempiternum careat?

And in the same Gospel, we read: "Whoever is angry with his brother without cause shall be liable to judgment"; although in many of the ancient copies, the phrase, "without cause" has not been added, so that we should not be angry, to be sure, even with cause. What person can claim to be free forever from the fault of anger, a fault that is without justice?

Scholion attributed to Apollinarius (Reuss, Fr. Matt 19):

εἰ δὲ μὴ εἴρηται εἰκῆ, ὡς τινες βούλονται μὴ εἶναι ...

Θεόδωρος δὲ καὶ Θεόδωρος παραγράφονται τὸ εἰκῆ ὡς οὐκ εἰρημένον.

"But if it does not say "without cause", as some wish that it does not ... [text missing]

But Theodore and Theodore [commentators on Mt, 4th CE] write "without cause" next to the text [i.e. in the margin] as not being mentioned."

Pseudo-Athanasius (4th CE, *Epistulae ad Castorem* 2):

Αὐτὸς δὲ ὁ Δεσπότης, διδάσκων ἡμᾶς, ὅτι δεῖ πᾶσαν ὀργὴν ἀποτίθεσθαι, φησὶν ἐν τοῖς Εὐαγγελίοις· ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει. Οὕτω γὰρ τῶν ἀντιγράφων τὰ ἀκριβῆ περιέχει· τὸ γὰρ εἰκῆ, ἐκ προσθήκης ἐτέθη· καὶ τοῦτο δῆλον ἐκ τοῦ προκειμένου λήμματος τῆς Γραφῆς.

"But the Lord himself, teaching us that it is necessary to set aside all anger, says in the Gospels, 'Everyone who is angry with his brother will be liable to judgment.' For this is what the accurate copies contain; for 'without cause' was put down as an addition; and this is clear from the preceding received text of Scripture."

Augustine (ca. 425 CE, *Retract.* 1.19.4):

Illud etiam melius intelleximus postea quod scriptum est: Qui irascitur fratri suo. Codices enim Graeci non habent sine causa, sicut hic positum est, quamvis idem ipse sit sensus. Illud enim diximus intuendum, quid sit irasci fratri suo, quoniam non fratri irascitur, qui peccato fratris irascitur. Qui ergo fratri non peccato irascitur, sine causa irascitur.

"Likewise, at a later time, we had a much better understanding of the text: 'Whosoever is angry with his brother.' For the Greek manuscripts do not have "without cause" as is stated here [i.e., in some Latin manuscripts], although the meaning is the same. For we said that it is necessary to consider what to be angry with one's brother means, for one who is angry at the sin of his brother is not angry with his brother. He, then, who is angry with his brother, but not because of his sin, is angry without cause."

The word εἰκῆ appears only here in the four Gospels, but five times in Paul.

The txt reading is normally considered the harder reading. But thinking about it, this is not clear. If the reader/scribe identifies himself with the πᾶς, then certainly the addition of "without cause" would be a relief for him, because he can now be angry WITH cause.

But if the reader identifies himself with τῷ ἀδελφῷ, then it would be better for him that every anger is condemned and not only the one "without cause".

Zahn thinks that the word has been added for a similar reason as ψευδόμενοι in verse 11.

The support for the txt reading is rather slim.

Compare:

David A. Black "The text of Mt 5:22a" *NovT* 30 (1988), 1-8 [he argues for the inclusion of εἰκῆ, but the arguments are not convincing.]

Rating: 2? (NA probably original)

TVU 37

Minority "Caesarean" reading:

NA²⁷ Matthew 5:22 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ· ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ ^τ· μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός.

^τ τῷ ἀδελφῷ αὐτοῦ L, 0233, Θ, f1, f13, 700, 1071, pc, ff¹, Sy-S, Sy-C, bo, arm, geo

Lacuna: C, 22

B: no umlaut

A natural addition from immediate context.

Rating: 2 (NA clearly original)

TVU 38

NA²⁷ Matthew 5:25 ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχύ, ἕως ὅτου εἶ μετ' αὐτοῦ ἐν τῇ ὁδῷ μήποτε σε παραδῶ ὁ ἀντίδικος τῷ κριτῇ καὶ ὁ κριτῆς _____ τῷ ὑπηρέτῃ καὶ εἰς φυλακὴν βληθήσῃ·

BYZ Matthew 5:25 ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχύ ἕως ὅτου εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ μήποτε σε παραδῶ ὁ ἀντίδικος τῷ κριτῇ καὶ ὁ κριτῆς σε παραδῶ τῷ ὑπηρέτῃ καὶ εἰς φυλακὴν βληθήσῃ·

Byz (D), L, W, Δ, Θ, 0233, 22, 33, Maj,
Lat, Sy-C, Sy-P, Sy-H, Co, goth, [Trg]

txt P67^{vid}=P64(200 CE), 01, B, 0275, f1, f13, 372, 892, pc, k, arm, Cl

Sy-S omits καὶ ὁ κριτῆς τῷ ὑπηρέτῃ.

0275 (7th CE) is a small fragment, located in Dublin and contains only 4 verses from Mt 5.

P67: Even though the words are not visible, from space considerations it is certain that they were not present:

[τω κρι]τη και ο κρ[ιτης]
[τω υπ]ηρετη και ει[ς φυ]
[λακην] βληθηση αμη[ν]

Lacuna: C

B: no umlaut

Parallel:

NA²⁷ Luke 12:58 ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ, μήποτε κατασύρῃ σε πρὸς τὸν κριτὴν, καὶ ὁ κριτῆς σε παραδώσει τῷ πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακὴν.

Conformation to immediate context and/or harmonization to Lk.

It is on the other hand possible that the words have been omitted as redundant or to improve style.

Rating: 2? (NA probably original)

TVU 39

Minority reading:

NA²⁷ Matthew 5:28 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτήν ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ.

first αὐτήν:

αὐτῆς 01^{C1}, M, Σ, f1, 22, 346, al, Or^{1/4}, Justin^{Apol 15:1}

omit: P67=P64(200 CE), 01*, Π, CI, Tert, Or^{2/4}, Cyr-Jer(4th CE), Basil(4th CE)^{2/3}, Tis, Bal, WH, NA²⁵ have αὐτήν in brackets

second αὐτήν:

omit: Δ, Π, Or^{1/4}, Justin^{Apol 15:1}

Justin reads:

Ὅς ἂν εμβλέψῃ γυναικὶ πρὸς τὸ ἐπιθυμῆσαι αὐτῆς ἤδη ἐμοίχευσεν _____ τῇ καρδίᾳ παρὰ τῷ θεῷ.

Lacuna: C

B: no umlaut

Compare:

NA²⁷ Mark 10:11 καὶ λέγει αὐτοῖς· ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην μοιχᾶται ἐπ' αὐτήν.

NA²⁷ Luke 16:18 Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει, καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.

αὐτήν is a grammatical problem here, ἐπιθυμέω is normally used with the genitive. So it has either been changed to αὐτῆς or has been omitted completely.

Weiss argues (Textkritik, p. 147) that 01 omits the accusative pronoun five times alone and twice with D, so the weight of 01 is reduced.

Rating: 2 (NA clearly original)

TVU 40

NA²⁷ Matthew 5:30 καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ.

BYZ Matthew 5:30 καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.

Byz (L), W, Δ, Θ, 0233, f13, Maj, f, Sy-P, Sy-H, sa, goth, Basil(4th CE)
txt 01, B, f1, 22, 33, 157, 517^s, 892, pc, Lat, Sy-C, mae-1, bo

D, pc, d, Sy-S omit the verse probably due to haplography (see below).

Lacuna: C

B: no umlaut

Compare ending of previous verse 29:

NA²⁷ Matthew 5:29 ... τὸ σῶμά σου βληθῇ εἰς γέενναν.

D, 700^{mg}, it, Sy-S, Sy-C, bo: ἀπέλθῃ εἰς γέενναν

Other parallels:

NA²⁷ Matthew 18:9 βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.

NA²⁷ Mark 9:43 τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν

NA²⁷ Mark 9:45 τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν.

BYZ Mark 9:47 βληθῆναι εἰς τὴν γέενναν τοῦ πυρός,

NA²⁷ Luke 12:5 ἐξουσίαν ἐμβαλεῖν εἰς τὴν γέενναν.

The Byzantine reading is probably a harmonization to verse 29. There is no reason why the Byzantine reading should have been changed into the txt reading.

D reads in verse 29: ἀπέλθῃ εἰς γέενναν. The Byzantine form of verse 30 also ends with εἰς γέενναν. Thus it is possible that the omission is accidental and would add D as a possible witness to the Byzantine text. On the other hand it is also possible that the exemplar of D read (singularly) ἀπέλθῃ εἰς γέενναν in verse 30 as in verse 29. Then D would be rather a witness for txt.

Regarding the versions one cannot really decide if they read ἀπέλθῃ εἰς γέενναν or εἰς γέενναν ἀπέλθῃ. Tischendorf has in verse 30 ἀπέλθῃ εἰς γέενναν for Lat. No Greek manuscript reads ἀπέλθῃ εἰς γέενναν in verse 30. Nevertheless it is possible that the Greek ancestors of the Latin and Syriac versions read ἀπέλθῃ εἰς γέενναν in verse 30.

So, the evidence here is not conclusive. The Western omission can be explained in two different ways.

See also discussion in Mk 9:43-47.

Rating: 2 (NA clearly original)

TVU 41

NA²⁷ Matthew 5:32 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοιχευθῆναι, καὶ ὅς ἐάν ἀπολελυμένην γαμήσῃ, μοιχᾶται.

BYZ Matthew 5:32 ἐγὼ δὲ λέγω ὑμῖν ὅτι ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοιχᾶσθαι, καὶ ὅς ἐάν ἀπολελυμένην γαμήσῃ μοιχᾶται

Only Byz in NA!

Byz D, 0250, 28, 579, Maj-part[E, G, S, U, V, Ω], it(a, b, g¹, h, k),
Sy-S, Sy-C, sa^{ms}, bo, geo, Or, Basil(4th CE)
omit ὅτι: d, 346, pc, it

txt 01, B, K, Π, L, M, W, Δ, Θ, f1, f13, 22, 33, 157, 372, 517, 565, 700, 892,
1071, 1424, Maj-part,
Lat(aur, c, f, ff¹, l, vg), Sy-P, Sy-H, Sy-Pal, sa, arm, goth

Lacuna: C

B: no umlaut

Parallels:

NA²⁷ Matthew 19:9 λέγω δὲ ὑμῖν ὅτι ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην μοιχᾶται.

NA²⁷ Mark 10:11 καὶ λέγει αὐτοῖς· ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην μοιχᾶται ἐπ' αὐτήν·

NA²⁷ Luke 16:18 Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει, καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.

Compare also context:

NA²⁷ Matthew 5:22 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος

NA²⁷ Matthew 5:28 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα

NA²⁷ Matthew 5:31 Ἐρρέθη δέ· ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ,

It is most probable, that the Byzantine text is a conformation to the previous verse 31. Additionally the Byzantine text could also be a harmonization to Mt 19:9 or Mk 10:11. Note that D, it, Sy-S also conform Mt 19:9 back to 5:32:

For μὴ ἐπὶ πορνείᾳ they have from 5:32 παρεκτὸς λόγου πορνείας.

On the other hand, txt could be a harmonization to Lk 16:18 or to previous verses 22, 28 (so Zahn, Com. Mat).

Rating: 2? (NA probably original)

TVU 42

Minority reading:

NA²⁷ Matthew 5:32 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοιχευθῆναι, καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ, μοιχᾶται.

omit: D, pc, a, b, d, k, Or^{mss}

Origin: this is a scholion in manuscript 1507: "in many manuscripts we do not find 'the man marrying a divorced woman commits adultery'."

txt 01, (B), L, W, Θ, 0250, f1, f13, 22, 33, Maj, Lat?, Sy, Co, goth
καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται B, pc⁶, Or, Trg^{mg}

WH have the words in brackets.

Lacuna: C

B: no umlaut

Parallel:

NA²⁷ Matthew 19:9 λέγω δὲ ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνεία καὶ γαμήσῃ ἄλλην μοιχᾶται.

BYZ Matthew 19:9 λέγω δὲ ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνεία καὶ γαμήσῃ ἄλλην μοιχᾶται
καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται.

Byz P25 (4th CE), B, C*, W, Z, Θ, 078, f1, f13, 33, 892, Maj,
Lat, Sy-P, Sy-H, bo, mae-1, WH^{mg}
γαμήσας B, 700, 892, 1342, Maj
γαμῶν P25, C*, N, W, Y, Δ, Θ, Π, f1, f13, 33, 565, 579, 1424
add ἀπὸ ἀνδρὸς 579 (Lk)

txt 01, C^c, D, L, S, 2*, 69, 828, 1241, pc, it, Sy-S, Sy-C, sa, mae-2, Or, **WH**

Other parallels:

NA²⁷ Mark 10:11-12 καὶ λέγει αὐτοῖς· ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην μοιχᾶται ἐπ' αὐτήν· 12 καὶ ἐὰν αὐτὴ ἀπολύσασα τὸν ἄνδρα αὐτῆς γαμήσῃ ἄλλον μοιχᾶται.

NA²⁷ Luke 16:18 Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει, καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.

D, 28, pc, Sy omit ἀπὸ ἀνδρὸς

D, a, b omit the clause in both passages 5:32 and 19:9. k is not present in 19:9.

Origen (2nd CE, Fr. Matt. 104, s. GCS, Or 12.3:59)

Ἰστέον δὲ ὅτι ἐν πολλοῖς οὐχ εὔρομεν τὸ ὁ ἀπολελυμένην
γαμήση, μοιχᾶται.

But know that in many [copies] we do not find "the one who marries a divorced woman commits adultery".

Augustine (ca. 420 CE, De conjugii adulterinis 1.10)

"It may well be that some of the manuscripts, both Greek and Latin, do not have those last words, namely, *the one who marries a woman divorced by her husband commits adultery*, as part of the Lord's sermon on the mount. I think this is because what this says is implied by the earlier statement, *he causes her to commit adultery*. How can the divorced woman become an adulteress without the man who marries her becoming an adulterer?"

It is possible that the omission is a harmonization to Mt 19:9, where D, a, b also omit. It is also possible that the omission is a reflection of local law.

The support for the omission is not good. Interestingly it is better in 19:9. But there it is probably due to a clear case of h.t. (μοιχᾶται - μοιχᾶται).

Weiss (Textkritik, p. 183) thinks that this omission is due to carelessness. It is possibly due to h.t. αι - αι. He also thinks (Textkritik, p. 77) that the ὁ γαμήσας is a conformation to the ὁ ἀπολύων in the same verse.

Parker (Living text, p. 84) notes that the short form "makes much simpler and better sense". The words sound like and afterthought, an addition. But the clumsy style may also be a reason for an omission. Metzger: "The omission ... may be due to pedantic scribes who regarded them as superfluous."

The reading by B, pc is clearly a harmonization to 19:9. Compare the discussion at 19:9. It is probable that the Byzantine reading is the correct text in 19:9.

Compare:

Michael Holmes "The Matthean Divorce Passages" JBL 109 (1990) 651-664.

Rating: 2 (NA clearly original)

TVU 43

11. Difficult variant:

NA²⁷ Matthew 5:39 ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ ποιηρῷ· ἀλλ' ὅστις σε ῥαπίζει εἰς τὴν δεξιὰν σιαγόνα [σου], στρέψον αὐτῷ καὶ τὴν ἄλλην·

BYZ Matthew 5:39 ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ ποιηρῷ· ἀλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιὰν σου σιαγόνα στρέψον αὐτῷ καὶ τὴν ἄλλην·

ἐπὶ τὴν δεξιὰν σου σιαγόνα K, Π, M, L, Δ, Θ, f13, 579, 700, 1424, Maj-part, bo, goth, Gre

ἐπὶ τὴν σιαγόνα σου D, d, k, Sy-S, Sy-C, Aug^{codd.}

ἐπὶ τὴν δεξιὰν σιαγόνα 01^{C2}, f1, 346(=f13), 22, 33, 157, 892, 1071, 1241, Maj-part, Or, Cyr

εἰς τὴν δεξιὰν σιαγόνα 01*, W, 983, 1689(=f13^c), pc, Tis, Bal, SBL (Legg: Σ?)

one of the previous two: a, f, h

εἰς τὴν δεξιὰν σιαγόνα σου B, Eus, [NA²⁵], [WH], Bois, Weiss, Trg
NA²⁵, WH have σου in brackets

in dexteram maxillam tuam aur, b, c, g¹
in dextera maxilla tua ff¹, l, vg

Most Latins (vg + it) have σου, thus they have either the K, Π-reading or the B-reading.

The Sahidic in Horner (1910) has a lacuna here.

Lacuna: C

B: no umlaut

Note next verse:

NA²⁷ Matthew 5:40 καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον τ·

τ σου 01, M, Δ, 33, 1071, 1241, 1424, pc

Parallel:

NA²⁷ Luke 6:29 τῷ τύπτουτί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσης.

εἰς τὴν δεξιὰν σιαγόνα 01*

εἰς τὴν _____ σιαγόνα D, P, W, Θ, 700, 892, 2542, pc, Cl, Or

ἐπὶ τὴν δεξιὰν σιαγόνα E*, 28, 579, 1424

txt P75^{vid}, 01^C, A, B, K, Π, L, P, R, Ξ, Ψ, f1, f13, 33, 157, 565, 1071,
Lat, Sy, Co

NA: The reading of 01* in NA is in error. NA says δεξιὰν is inserted AFTER σιαγόνα. This is not correct according to Tischendorf's facsimile.

Interestingly nobody added σου in Lk (this might be an argument for the originality of σου in Mt), but quite some omitted δεξιὰν, as does D in Mt.

IQP's Crit. ed. has εἰς τὴν _____ σιαγόνα for Q ! This reading is not supported for Mt and only a minority "Western" reading in Lk.

Fleddermann ("Q - A reconstruction", 2005) has ἐπὶ τὴν σιαγόνα σου for Q.

Weiss argues (Textkritik, p. 141) that the σου fell out after σε.

Regarding ἐπί/εἰς: In the LXX ἐπὶ τὴν σιαγόνα appears eight times and seven with ἐπὶ (1 Ki 22:24; 2 Chr 18:23; Hos 11:4; Lam 1:2; Job 21:5; Sir 35:15; Mic 4:14), once with εἰς (Job 16:10).

The term δεξιὰν σιαγόνα appears only here in the Greek Bible.

Rating: - (indecisive)

TVU 44

12. Difficult variant

Minority reading:

NA²⁷ Matthew 5:41 καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὑπάγε μετ' αὐτοῦ δύο. 42 τῷ αἰτοῦντί σε δός,

ὑπάγε μετ' αὐτοῦ ἔτι ἄλλα δύο

D, it(a, b, c, d, g¹, k), vg^{Cl}, Sy-S

ὑπάγε μετ' αὐτοῦ ἄλλα δύο

it(aur, ff¹, l), vg, Sy-C, Ir^{Lat}

vade cum illo adhuc alia duo

Of the Latins only f, vg read txt.

Lacuna: C

B: umlaut (p. 1240, line B 33) ὑπάγε μετ' αὐτοῦ δύο.

txt "and if anyone forces you to go one mile, go with him two."

D: "and if anyone forces you to go one mile, go with him another two."

ἄλλα ἄλλος "another, other"

ἀλλὰ ἀλλά "but, rather, on the contrary"

Compare:

NA²⁷ Matthew 5:39 ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίζει εἰς τὴν δεξιὰν σιαγόνα [σου], στρέψον αὐτῷ καὶ τὴν ἄλλην·

NA²⁷ Matthew 5:40 καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον·

Didache 1:4 ἐὰν ἀγγαρεύσῃ σέ τις μίλιον ἓν, ὑπάγε μετ' αὐτοῦ δύο·

The term ἔτι ἀλλὰ does not appear in the NT. The variation is strange, there is no apparent reason for it.

Zahn notes (Com. Mat.) that possibly it is a conformation to the previous verses, where also what Jesus commands is only the additional offering, not the sum.

Compare:

39 But if anyone strikes you on the right cheek, turn the other also;

40 and if anyone wants to sue you and take your coat, give your cloak also;

41 and if anyone forces you to go one mile, go with him another two.

It should be noted that in Greek there is an ambiguity regarding α | | α. It can be the adjective "another" or the conjunction "but". The versions interpret it as "another".

Rating: - (indecisive)

TVU 45

NA²⁷ Matthew 5:44 ἐγὼ δὲ λέγω ὑμῖν· ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς,

BYZ Matthew 5:44 ἐγὼ δὲ λέγω ὑμῖν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς, καὶ διωκόντων ὑμᾶς,

T&T #14+15

Byz D, L, W, Δ, Θ, Σ, 047, f13, 33, 1185, 700, 892, Maj,
Lat, Sy-P, Sy-H, Sy-Pal, mae-1, goth, Cl, Eus

txt 01, B, f1, 22, 279, 660*, 1192, 2786*, k, Sy-S, Sy-C, sa, bo, mae-2,
Ir^{Lat}, Or, Cyp

Peter of Laodicea (7th CE?, Comm. Matt):

τὸ δὲ εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς, καὶ διωκόντων ὑμᾶς, ἐν ἄλλοις οὐ κεῖται.

But "bless those who curse you" and "pray for those who spite you and persecute you" is not present in other copies.

Lacuna: C

B: umlaut! (line 1 C, p. 1240) ὑμῶν καὶ προσεύχεσθε

Parallel:

NA²⁷ Luke 6:27-28 Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν· ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, 28 εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, προσεύχεσθε περὶ τῶν ἐπηρεαζόντων ὑμᾶς.

Harmonization to Lk (so Weiss). There is no reason for an omission.

Rating: 2 (NA clearly original)

TVU 46

NA²⁷ Matthew 5:47 καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἔθνηκοὶ τὸ αὐτὸ ποιοῦσιν;

BYZ Matthew 5:47 καὶ ἐὰν ἀσπάσησθε τοὺς φίλους ὑμῶν μόνον τί περισσὸν ποιεῖτε οὐχὶ καὶ οἱ τελώναι οὕτως ποιοῦσιν

T&T #16 (ἔθνηκοὶ)

ἀδελφοὺς/φίλους

Byz L, W, Δ, Θ, 33, Maj, f, h, Sy-H, goth, Basil(4th CE)
txt 01, B, D, Z, f1, f13, 22, 372, 472, 892, pc,
Lat, Sy-C, Sy-P, Co(+ mae-2)

B: umlaut! (line 16 C, p. 1240) ἀδελφούς ὑμῶν μόνον, τί

ἔθνηκοὶ/τελώναι

Byz L, W, Δ, Θ, f13, 157, 565, 700, Maj, h, Sy-P, goth
txt 01, B, D, Z, f1, 174(=f13), 22, 33, 279, 372, 892, 1071, 1241, 1424,
2680, 2786, al⁹⁰, Lat, Sy-C, Sy-H, Co(+ mae-2), Basil(4th CE)

Lacuna: C

B: umlaut! (line 18 C, p. 1240) οὐχὶ καὶ οἱ ἔθνηκοὶ τὸ αὐτὸ

f13, Sy-P: ἀδελφοὺς / τελώναι
33, Basil(4th CE): φίλους / ἔθνηκοὶ

omit verse: k, Sy-S (prob. h.t.)

174(=f13) adds after verse 47:

καὶ ἐὰν ἀσπάσησθε τοὺς φίλους ὑμῶν μόνον τί περισσὸν ποιεῖτε οὐχὶ καὶ οἱ ἔθνηκοὶ οὕτως ποιοῦσιν;

788 adds after verse 47:

καὶ ἐὰν ἀσπάσησθε τοὺς φίλους ὑμῶν μόνον τί περισσὸν ποιεῖτε οὐχὶ καὶ οἱ τελώναι τὸ αὐτὸ ποιοῦσιν;

Compare verse 46

NA²⁷ Matthew 5:46 ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελώναι τὸ αὐτὸ ποιοῦσιν;

Parallel:

NA²⁷ Luke 6:32 καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν.

NA²⁷ Luke 6:33 καὶ [γὰρ] ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν.

Compare also:

NA²⁷ 1 Corinthians 16:20 ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες.

NA²⁷ 1 Thessalonians 5:26 Ἀσπάσασθε τοὺς ἀδελφοὺς

NA²⁷ Titus 3:15 ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει.

NA²⁷ 3 John 1:15 ἀσπάζονται σε οἱ φίλοι. ἀσπάζου τοὺς φίλους κατ' ὄνομα.

φίλους fits better to verse 46, also τελῶναι is a harmonization to verse 46.

The readings of 33 and f13 (and especially 174 and 788) are probably due to incomplete corrections.

Rating: 2 (NA clearly original)

TVU 47

NA²⁷ Matthew 6:1 Προσέχετε [δὲ] τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μή γε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.

BYZ Matthew 6:1 Προσέχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς

Byz L, W, Z, Δ, Θ, f13, 22, 33, Maj, f, k, Sy-P, Sy-H,
arm, mae-1 (mae-2 lacuna), goth, Did, Basil(4th CE)

txt 01^{*.C1b}, B, D, 0250, f1, 372, 892, 1424*, pc, Lat, Sy-S, Sy-Pal, Or

δόσιν 01^{C1a}, Sy-C, bo, Diatess^{Ephrem} (δόσεις, pl.)

Horner, bo: "gift". The Sahidic in Horner (1910) has a lacuna. Acc. to Legg sa reads "vid" also δόσιν.

Ephrem: This is given in Burkitt (Sy-C). I couldn't find it in McCarthy.

omit δὲ: B, D, W, Δ, 0250, f13, Maj, Lat, Sy-C, mae, bo^{mss}, Trg

txt 01, L, Z, Θ, f1, 33, 892, 1241, 1424, al, Sy-P, Sy-H, bo, Trg^{mg}

1424: The letters before -οσύνην are washed out and ἐλεημ is writte above it. Of the original nothing is left, but it is probable that originally δικαιοσύνην had been written.

Lacuna: C

B: umlaut! (line 23 C, p. 1240) Προσέχετε [δὲ] τὴν δικαιοσύνην

Compare next verses:

NA²⁷ Matthew 6:2 Ὅταν οὖν ποιῆς ἐλεημοσύνην,

NA²⁷ Matthew 6:3 σοῦ δὲ ποιοῦντος ἐλεημοσύνην

NA²⁷ Matthew 6:4 ὅπως ἦ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ·

But compare:

NA²⁷ Matthew 5:20 Λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

ἐλεημοσύνη appears here for the first time in Mt. δικαιοσύνη already appeared 4 times before: Mt 3:15; 5:6, 5:10, 5:20.

It seems more probable that the general term, δικαιοσύνη, has been replaced by the specific ἐλεημοσύνη from the immediately following context. This is supported by the fact that in O1 δικαιοσύνη has been corrected into δόσιν. Three specimens of the Pharisaic "righteousness" are given in the next verses (alms 6:2-4, prayer 6:5-15, fasting 6:16-18). δικαιοσύνη is therefore the correct, general heading for the following examples.

It has been suggested by Zahn that the different words represent one and the same Aramaic original.

Compare:

Walter Nagel "Gerechtigkeit - oder Almosen? (Mt 6:1)" VC 15 (1961) 141-45

He argues for ἐλεημοσύνην and says that the Bohairic has "charity" and not δόσιν. He further notes that the word in the Arabic Diatessaron, "alms", is also in the plural, as is "gifts" in Ephrem. But probably "alms" and "gifts" etc. are just translation freedom.

Rating: 2 (NA clearly original)

TVU 48

NA²⁷ Matthew 6:4 ὅπως ἦ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι .

BYZ Matthew 6:4

ὁ βλέπων ἐν τῷ κρυπτῷ αὐτὸς ἀποδώσει σοι ἐν τῷ φανερωῷ

T&T #17

αὐτὸς

Byz D, W, Δ, 565, 579, 700, Maj, h, q, Sy-P, Sy-H, Basil(4th CE)

txt 01, B, L, U, Z, Θ, 047, 0250, f1, f13, 22, 33, 279, 892, 1192, 1424, 2786, Lat, Sy-C, Sy-S, Co, arm, goth, Or

ἐν τῷ φανερωῷ

Byz L, W, Δ, Θ, 0250, f13^{a,b}, 579, 700, 892, 1424, Maj¹⁴⁰⁰, it, Sy-S, Sy-P, Sy-H, Sy-Pal, arm, goth, Basil(4th CE)

txt 01, B, D, Z, f1, 983, 1689(=f13^c), 22, 33, 1192, 2786, al⁷⁵, aur, ff¹, k, vg, Sy-C, Co, Or

αὐτὸς ἀποδώσει σοι

ἀποδώσει σοι ἐν τῷ φανερωῷ

D, pc³

L, U, Θ, 047, 0250, f13^{a,b}, 157, 892, 1424, arab^{MS}

αὐτὸς ἀποδώσει σοι ἐν τῷ φανερωῷ

W, 565, 579, (700), Maj

Lacuna: C

B: no umlaut

mae-2: Schenke reconstructs:

ἵνα ἡ ἐλεημοσύνη ὑμῶν ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου βλέπει σε ἐν τῷ κρυπτῷ ἀποδώσει σοι τὴν αντιμισθίαν αὐτῶν

so that your (plural!) alms may be done in secret; and your Father who sees you in secret will reward you their (plural!) recompense.

Augustine (De sermone Domini in monte 2.9):

Multa latina exemplaria sic habent: *Et Pater tuus, qui videt in abscondito, reddet tibi palam. Sed quia in graecis, quae priora sunt, non invenimus palam, non putavimus hinc esse aliquid disserendum.*

Many Latin copies have this reading: "And your Father who sees in secret will reward you publicly." But because we have not found the word "publicly" in the Greek copies, which are earlier, we have not thought that anything needed to be said about it here.

Compare:

NA²⁷ Matthew 6:18 ἐν τῷ κρυφαίῳ ἀποδώσει σοι.

ἐν τῷ κρυφαίῳ ἀποδώσει σοι ἐν τῷ φανερωῷ

E, Δ, 0233, 2, 118, 157, 579, 1071, 1241, pc, it

Compare:

NA²⁷ Mark 4:22 οὐ γάρ ἐστιν κρυπτόν ἐὰν μὴ ἵνα φανερωθῇ,

οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ' ἵνα ἔλθῃ εἰς φανερόν.

NA²⁷ Luke 8:17 οὐ γάρ ἐστιν κρυπτόν ὃ οὐ φανερόν γενήσεται

οὐδὲ ἀπόκρυφον ὃ οὐ μὴ γνωσθῇ καὶ εἰς φανερόν ἔλθῃ.

See also same variant verse 6:6.

αὐτὸς is an intensifying addition (so Weiss). Zahn (*Com. Mat.*) thinks that both additions have been added to avoid the possible connection of ἐν τῷ κρυπτῷ with ἀποδώσει σοι.

According to Augustine (*Serm. Dom.* 2.2.9), the addition of ἐν τῷ φανερωῷ was common in Latin manuscripts, but not in Greek.

Rating: 2? (NA probably original)

External Rating: 2 (NA clearly original)
(after weighting the witnesses)

TVU 49

NA²⁷ Matthew 6:5 Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς οἱ ὑποκριταί,

BYZ Matthew 6:5 Καὶ ὅταν προσεύχη, οὐκ ἔση ὡσπερ οἱ ὑποκριταί

Byz 01*, D, L, W, Δ, Θ, f13, 33, Maj, k, q, Sy-C, Sy-P, Sy-H

txt 01^{C2}, B, Z, f1, 22, 372, 892,
Lat, Sy-H^{mg}, Sy-Pal, Co, arm^{mss}, goth, Or

omit verse: Sy-S

ἔσεσθε ὡσπερ X^{Comm}, f1, 1071

Lacuna: C

B: umlaut (p. 1247, line A7) Καὶ ὅταν προσεύχησθε

Compare context:

NA²⁷ Matthew 6:3 σοῦ δὲ ποιοῦντος ἐλεημοσύνην μὴ γινώτω ἢ ἀριστερά σου τί ποιεῖ ἢ δεξιὰ σου, 4 ὅπως ἦ σου ἢ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

NA²⁷ Matthew 6:6 σὺ δὲ ὅταν προσεύχη, εἴσελθε εἰς τὸ ταμεῖόν σου καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

NA²⁷ Matthew 6:7 Προσευχόμενοι δὲ μὴ βατταλογήσητε ὡσπερ οἱ ἐθνικοί,

The previous verses and the following verse are in the second person singular. Thus it is most probable that the singular is a conformation to the context. From verse 7 on it is plural again.

Rating: 2? (NA probably original)

External Rating: 2 (NA clearly original)
(after weighting the witnesses)

TVU 50

Minority reading:

NA²⁷ Matthew 6:6 σὺ δὲ ὅταν προσεύχῃ, εἴσελθε εἰς τὸ ταμεῖόν σου καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

Not in NA, but in SQE!

ἐν τῷ κρυπτῷ D, f1, f13, 700, pc, Sy-S, Sy-C, arab^{MS}, bo^{pt}

Lacuna: C

B: no umlaut

Change in meaning:

"shut the door and pray to your Father who is in secret."

"shut the door and pray to your Father in secret."

Compare:

NA²⁷ Matthew 6:4 ὅπως ἦ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

NA²⁷ Matthew 6:18 ὅπως μὴ φανῆς τοῖς ἀνθρώποις νηστεύων ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυφαίῳ· καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυφαίῳ ἀποδώσει σοι.

The txt reading is more difficult. There is no reason for the addition of the article, to the contrary, it is probable that the article has been removed to conform the saying to immediate context.

In verse 4 you should give your alms in secret. In context it would be more consistent then to also do the praying in secret. Burkitt writes (Evangelion Intro, p. 247):

"The use of τῷ ἐν τῷ κρυφαίῳ in Mt 6:18 instead of ἐν τῷ κρυπτῷ (as here), when the Evangelist wishes to indicate 'the father *who is in secret*' makes it not unlikely that the article has been wrongly inserted by most texts in verse 6."

Rating: 2? (NA probably original)

TVU 51

NA²⁷ Matthew 6:6 ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

BYZ Matthew 6:6 ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ

T&T #18

Byz L, W, Δ, Θ, f13, 33, 892, Maj, it, Sy-P, Sy-H, Sy-Pal^{mss}, arm, goth

txt 01, B, D, Z, f1, 22, 1192, 2786*, al²⁰, aur, ff¹, k, vg, Sy-S, Sy-C, Co, Or, Eus

mae-2: Schenke reconstructs: ἀποδώσει σοι αὐτούς.

Lacuna: C

B: no umlaut

See same variant in verse 4!

Rating: 2? (NA probably original)

External Rating: 2 (NA clearly original)
(after weighting the witnesses)

TVU 52

13. Difficult variant:

Minority reading:

NA²⁷ Matthew 6:8 οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὧν χρείαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.

ὁ θεός ὁ πατὴρ ὑμῶν

01^{C1}, B, sa, mae-1, Weiss

NA²⁵, WH [both have ὁ θεός in brackets]

omit: mae-2

txt 01*, D, L, W, Z, Δ, Θ, f1, f13, 22, 33, Maj,
Latt, Sy-S, Sy-C, Sy-P, bo, goth, Or^{PT}

ὁ πατὴρ ὑμῶν ὁ οὐράνιος

047, 28, 892^C, 1424, pc, Sy-H, Or^{PT}

(immediate context: 5:48; 6:14, 26, 32)

Lacuna: C

B: no umlaut

Compare:

NA²⁷ Matthew 6:32 οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρήζετε τούτων ἀπάντων.

οἶδεν γὰρ ὁ θεός ὁ πατὴρ ὑμῶν 01*!

LXX Genesis 3:5 ἦδει γὰρ ὁ θεός ὅτι ἐν ἧ ἂν ἡμέρα φάγητε ἀπ' αὐτοῦ

Compare context:

NA²⁷ Matthew 6:4 καὶ ὁ πατήρ σου ὁ βλέπων ...

NA²⁷ Matthew 6:6 καὶ ὁ πατήρ σου ὁ βλέπων ...

The insertion of ὁ θεός is strange. This term has no parallel. Possibly liturgical?

Weiss (Textkritik, p. 127) thinks that the B reading must be original: "The very unusual [construction] must be original and has been changed to the simple form from verses 6:4 and 6:6. That 01 inserts ὁ θεός also in 6:32 (where it is inappropriate in light of the following ὁ οὐράνιος) only shows that he read it in 6:8."

Rating: - (indecisive)

External Rating: 2? (NA probably original)
(after weighting the witnesses)

TVU 53

Minority reading:

NA²⁷ Matthew 6:8 οἶδεν γὰρ ὁ πατήρ ὑμῶν ὧν χρείαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.

ἀνοιξε τὸ στόμα D, h (d fehlt)
os aperiat

Lacuna: C

B: no umlaut

Nestle says, that this sounds original and has been corrected by the διορθωτής.

But compare:

NA²⁷ Matthew 5:2 καὶ ἀνοιξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων·

The words are possibly inspired from 5:2.

Rating: 2 (NA clearly original)

TVU 54

Minority reading:

NA²⁷ Matthew 6:11 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον·

"of every day, daily" it, vg^{mss}
(lat. cottidianum)

"which comes" sa

"necessary to support life" vg
(lat. supersubstantialem)

"continual, perpetual" Sy-C (Sy-S has a lacuna)
"needed, necessary" Sy-P, Sy-H

"for tomorrow" mae-1+2, bo, Gospel of the Hebrews
ἐπαύριον according to Jerome
("the next day" Hebrew: "mahar")

B: no umlaut

Parallel:

NA²⁷ Luke 11:3 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν·

Entry from BDAG (3rd ed. 2000):

ἐπιούσιος, ον according to Origen, *De Orat.* 27, 7, coined by the evangelists. Grave doubt is cast on the one possible occurrence of ἐ. which is independent of our lit. (Sb 5224, 20), by B Metzger, *How Many Times Does ἐ. Occur Outside the Lord's Prayer?*: ET 69, '57/58, 52-54=Historical and Literary Studies, '68, 64-66; it seems likely that Origen was right after all. Found in our lit. only w. ἄρτος in the Lord's Prayer Mt 6:11; Lk 11:3; D 8:2. Various interpretations: Sin. Syr. (on Lk) and Cur. Syr. *anyma continual* (DHadidian, NTS 5, '58/59, 75-81); Peshitta *nqnwsd for our need*; Itala 'panis quotidianus', 'daily bread'; Jerome 'panis supersubstantialis' (on this JHennig, TS 4, '43, 445-54); GHb 62, 42 rxm = Lat. 'crastinus' *for tomorrow*. Of modern interpretations the following are worth mentioning:

1. deriving it fr. ἐπι and οὐσία *necessary for existence* (in agreement w. Origen, Chrysostom, and Jerome are e.g. Beza, Tholuck, HEwald, Bleek, Weizsäcker, BWeiss, HCremer; Billerb. I 420; CRogge, PhilolWoch 47, 1927, 1129-35; FHauck, ZNW 33, '34, 199-202; RWright, CQR 157, '56, 340-45; HBourgoin, Biblica 60, '79, 91-96; Betz, SM p. 398f, with provisional support).

2. a substantivizing of ἐπὶ τὴν οὐσαν sc. ἡμέραν *for the current day, for today* (cp. Thu. 1, 2, 2 τῆς καθ' ἡμέραν ἀναγκαίου τροφῆς; Vi. Aesopi W. 110 p. 102 P. τὸν καθημερινὸν ζῆτει προσλαμβάνειν ἄρτον καὶ εἰς τὴν αὐριον ἀποθησαύριζε. Cp. Pind., O. 1, 99.—Acc. to Artem. 1, 5 p. 12, 26-28 one loaf of bread is the requirement for one day. S. ἐφήμερος.)—A Debrunner, Glotta 4, 1912, 249-53; 13, 1924, 167-71, SchTZ 31, 1914, 38-41, Kirchenfreund 59, 1925, 446-8,

ThBl 8, 1929, 212f, B-D-F §123, 1; 124, PhilolWoch 51, '31, 1277f (but s. CSheward, ET 52 '40/41, 119f).—AThumb, Griechische Grammatik 1913, 675; ESchwyzler II 473, 2.

3. *for the following day* fr. ἡ ἐπιούσα sc. ἡμέρα (cp. schol. Pind., N. 3, 38 νῦν μὲν ὡς ἥρωα, τῇ δὲ ἐπιούσῃ ὡς θεόν=today viewed as a hero, on the morrow a god; s. Ἔπειμι): Grotius, Wettstein; Lghtf., On a Fresh Revision of the English NT³ 1891, 217-60; Zahn, JWeiss; Harnack, SBBerlAK 1904, 208; EKlostermann; Mlt-H. p. 313f; PSchmiedel: W-S. §16, 3b note 23, SchTZ 30, 1913, 204-20; 31, 1914, 41-69; 32, 1915, 80; 122-33, PM 1914, 358-64, PhilolWoch 48, 1928, 1530-36, ThBl 8, 1929, 258f; ADeissmann, Heinrici Festschr. 1914, 115-19, RSeeberg Festschr. 1929, I 299-306, The NT in the Light of Modern Research, 1929, 84-86; AFridrichsen, SymbOsl 2, 1924, 31-41 (GRudberg ibid. 42; 3, 1925, 76); 9, 1930, 62-68; OHoltzmann; ASteinmann, D. Bergpredigt 1926, 104f; FPözl-TInnitzer, Mt⁴ '32, 129f; SKauchtschischwili, PhilolWoch 50, 1930, 1166-68.—FStiebitz, ibid. 47, 1927, 889-92, w. ref. to Lat. 'diaria'=the daily ration of food, given out for the next day; someth. like: *give us today our daily portion*—acc. to FDölger, AC 5, '36, 201-10, one loaf of bread (likew. WCrönert, Gnomon 4, 1928, 89 n. 1). S. also s.v. σήμερον.

4. deriving it fr. ἐπιέναι 'be coming'

a. on the analogy of τὸ ἐπλέον='the future', *bread for the future*; so Cyrillus of Alex. and Peter of Laodicea; among the moderns, who attach var. mngs. to it, esp. ASeeberg, D. 4te Bitte des V.-U., Rektoratsrede Rostock 1914, Heinrici Festschr. 1914, 109; s. LBrun, Harnack-Ehrung 1921, 22f.

b. in the mng. 'come to': *give us this day the bread that comes to it, i.e. belongs to it*; so KHolzinger, PhilolWoch 51, '31, 825-30; 857-63; 52, '32, 383f.

c. equal to ἐπιών=*next* acc. to TShearman, JBL 53, '34, 110-17.

d. *the bread which comes upon (us)* viz. from the Father, so AHultgren, ATR 72, '90, 41-54.

e. The petition is referred to the *coming* Kingdom and its feast by: REisler, ZNW 24, 1925, 190-92; JSchousboe, RHR 48, 1927, 233-37; ASchweitzer, D. Mystik des Ap. Pls 1930, 233-35; JJeremias, Jesus als Weltvollender 1930, 52; ELittmann, ZNW 34, '35, 29; cp. EDelebecque, Études grecques sur l'évangile de Luc '76, 167-81.—S. also GLoeschcke, D. Vaterunser-Erklärung des Theophilus v. Antioch. 1908; GWalther, Untersuchungen z. Gesch. d. griech. Vaterunser-Exegese 1914; DVölter, PM 18, 1914, 274ff; 19, 1915, 20ff, NThT 4, 1915, 123ff; ABolliger, SchTZ 30, 1913, 276-85; GKuhn, ibid. 31, 1914, 33ff; 36, 1919, 191ff; EvDobschütz, HTR 7, 1914, 293-321; RWimmerer, Glotta 12, 1922, 68-82; EOwen, JTS 35, '34, 376-80; JHensler, D. Vaterunser 1914; JSickenberger, Uns. ausreichendes Brot gib uns heute 1923; PFiebig, D. Vaterunser 1927, 81-83; GDalman, Worte² 1930, 321-34; HHuber, D. Bergpredigt '32; GBonaccorsi, Primi saggi di filologia neotest. I '33, 61-63; 533-39; JHerrmann, D. atl. Urgrund des Vaterunser: OProcksch Festchr. '34, 71-98; MBlack, JTS 42, '41, 186-89, An Aramaic Approach³, '67, 203-7, 299f, n. 3; SMowinckel, Artos epiousios: NorTT 40, '42, 247-55; ELohmeyer, D. Vaterunser erkl. '46.—Lit.: JCarmignac, Recherches sur le 'Notre Père', '69; CHemer, JSNT 22, '84, 81-94; Betz, SM 396-400.—M-M. EDNT. TW. Spicq. Sv.

This is not really a textcritical question, but a translational one.

Compare:

- A. Pallis (Notes, 1932), [from ἐπιόντα]
- T. Shearman "Our daily bread" JBL 53 (1934) 110-17
- B. Metzger "How many times does ἐπιούσιος occur outside the Lord's Prayer?" ET 69 (1957/58) 52-54 = Historical and Literary Studies 68, 64-66
- D.Y. Hadidian "The meaning of ἐπιούσιος and the Codices Sergii" NTS 5 (1958/59) 75-81 [he writes: "Perhaps ... one can make the assertion ... that 'the oldest tradition' represented by Curetonian and Sinaitic Syriac and Acts of Thomas have the right meaning of the Greek word ἐπιούσιος. It should read: 'Set before us this day (or each day) the bread of continuity.' "]
- M. Nijman AND K. A. Worp "EPIOUSIOS in a documentary papyrus?" NovT 41 (1999) 231-234, Marjan Nijman wrote (Bgreek, June 2005):

"In 1998 I finished my studies in the department of Theology and Religious Studies of the faculty of Humanities at the University of Amsterdam with an Extended Essay in the area of New Testament. The topic was the daily bread in the Lords Prayer. My supervisor Prof. Dr. J. W. van Henten sent me on 6 May 1998 to "our neighbour " at the department of Papyrology of the archeological and historical institute Dr. K. A. Worp to check the facts on the "missing papyrus" because the literature I found was very old. We couldn't find any new facts and concluded it was still missing. Dr. Worp however suggested to contact Dr. W. E. H. Cockle of the department of Greek and Latin of University College London. I wrote a letter to ask whether SB1,5224 = Flinders Petrie Hawara p. 34 was still missing. At 13 May 1998 he wrote me a letter on the Hawara papyri but the letter said this papyrus was never in London. He continues "However in fact you are in luck! In 1985 Dr. Susan S. Stephens published Yale papyri in the Beinecke Rare Book and Manuscript Library II, (American Studies in Papyrology, Volume 24) Scholars Press, Chico, California. I have noted that on pages XV-XXXII is printed a Bibliography of published Yale Papyri by Inventory Number. On p.XVI Yale Papyrus Inventory number 19 is said to be P. Hawara 245...From my own experience of the other Hawara Papyri I can confirm that the Rev. Professor A.H. Sayce, who published the editio princeps of this text, was not a very accurate transcriber, so it would indeed be desirable to check whether epiousion can in fact be read. I have my doubts." I had to finish my studies before september and thought it would take too much time (and money) to order a photo of the papyrus. But I was in luck a second time! For Dr. Worp told me he had received an e-mail from Yale that morning. Professor B. Porten an Arameicus from Israel was in Yale. Dr. Worp asked him by e-mail whether it was possible for him to go to the Beinecke Library to take a look. He was so kind to do it. and provided us with a xerox of papyrus P.C.+YBR inv 19. On 15 June 1998 he wrote an e-mail to tell that he and Professor A. Crislip had made a xerox and posted it. They couldn't find the word epiousi.. in the papyrus. They read the complete word elaiou (oil). When we received the xerox Dr. Worp told me that the word in the papyrus was indeed elaiou. He also said the papyrus was definitely from the first or second century CE and not from the fifth century CE. Sayce was indeed very inaccurate. I didn't find the correct meaning of the word epiousios, but within a month I found a papyrus that was reported missing for almost a century. I finished my studies and we wrote an article on the missing papyrus to be published in Novum Testamentum. In december 1998 I wrote a letter to Bruce M. Metzger at Princeton Theological Seminary, who had been searching for the papyrus for years. He was very surprised and answered at 17 december 1998 that he had taken the liberty to send a copy of the material we found on to his friend Frederick Danker who was up-dating the Bauer-Arndt-Gingrich-Danker Greek-English Lexicon! Now you know why Danker writes "Origen is very likely correct in saying the word is coined by the evangelists and does not occur outside Christian literature."

TVU 55

NA²⁷ Matthew 6:13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

BYZ Matthew 6:13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ

ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

T&T #19

Byz L, W, Δ, Θ, 0233, 0287, f13, 22, 33, 579, 892, Maj,
f, g¹, q, Sy, sa, bo^{pt}, goth, Didache

quoniam est tibi virtus in saecula saeculorum k

("because yours is the power for ever")

Didache 10:5, from Funk/Bihlmeyer (1924):

ὅτι σοῦ ἐστὶν ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας.

txt 01, B, D, Z, 0170, f1, 372, 2737, 2786, pc⁵,
Lat, mae-1+2, bo^{pt}, arab^{MS}, Or, Ostrakon (Greece, 4th CE),
Acta Thomae (3rd CE)
pc = 130, 890, 1090^C, 2701^S, 2780*

Lacuna: C, Sy-S

B: umlaut! (line 9 B, p. 1241) πονηροῦ. 14 Ἐὰν γὰρ ἀφῆτε

The so called "Doxology".

Very probably an old liturgical addition (so Weiss).

There exists an Ostrakon (now in the National Museum, Athens, No. 12.227) found at Megara, Greece (about half way between Corinth and Athens, near the Salamis island), it is dated to the 4th CE. This clay tablet once contained the complete Lord's Prayer in the Matthean form. The existing fragment now contains most of the second half. The Prayer ends with πονηροῦ and is the earliest evidence we have from Greece. Compare:

R. Knopf ZNW 2 (1901) 228-33 and: Mitteilungen des k. deutschen Archäol. Institutes athen. Abt. XXV (1900), 313 ff.

There is an extra file with images on this paleographic problem, [click here](#).

The full prayer without the doxology is also in the Acts of Thomas, which is dated to the early 3rd CE. The Greek text is given in "Acta Philippi et Acta Thomae" (1903, p. 250) by Maximilianus Bonnet as follows:

Acts of Thomas, paragraph 144:

Πληρώσας δὲ ταῦτα ἀνέστη καὶ ἠΰξατο οὕτως·

[And having fulfilled these sayings, he (Thomas) arose and prayed thus:]

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς·

ἀγιασθήτω τὸ ὄνομά σου·

ἐλθάτω ἡ βασιλεία σου·

γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς·

[It omits τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον ...]

καὶ ἄφες ἡμῖν τὰς ὀφειλάς ἡμῶν,

ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·

καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,

ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

Ὁ κύριος καὶ θεός μου, ἐλπίς καὶ πεποίθησις καὶ διδάσκαλος, σὺ με ἐδίδαξας εὔχεσθαι οὕτως·

[My Lord and God, hope and confidence and teacher, thou hast taught me to pray thus.]

It appears that this is closer to the Matthean form.

For comparison, the differences:

1. Matthew from NA²⁷, same as the Byzantine form:

6:11 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δος ἡμῖν σήμερον·

12 καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν,

ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·

13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,

ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

2. Luke from NA²⁷:

11:3 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν·

4 καὶ ἄφες ἡμῖν τὰς ἀμαρτίας ἡμῶν,

καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλονται ἡμῖν·

καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.

3. Luke, Byzantine form:

11:3 Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν.

4 Καὶ ἄφες ἡμῖν τὰς ἀμαρτίας ἡμῶν,

καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλονται ἡμῖν.

Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,

ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

4. Didache, from Funk/Bihlmeyer (1924):

τον αρτον ημων τον επιουσιον δος ημιν σημερον

και αφες ημιν την οφειλην ημων

ω και ημεις αφιεμεν τοις οφειλταις ημων
και μη εισενεγκης ημας εις πειρασμον
αλλα ρυσαι ημας απο του ποιηρου

Of course the doxology is very old. It is only natural to add a closing formula to this a prayer. But there would have been no reason to omit it, if it were original. The special importance of the ostrakon lies in the fact that it has been found in Greece. Besides Western and Alexandrian/Egyptian witnesses we now also have a clear connection to the East for the short form.

Probably from early on the prayer was communicated orally, with the typical slight variations.

Regarding the prayer in the Didache it should be noted that our existing witnesses to its text (with doxology) are not very old. It is possible that the wording has been adapted to the predominant form of the congregation to which the scribe belonged.

Rating: 2 (NA clearly original)

TVU 56

NA²⁷ Matthew 6:15

ἐὰν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις, _____
οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

BYZ Matthew 6:15

ἐὰν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν,
οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν

T&T #20

Byz B, L, W, Δ, Θ, Σ, Φ, 0233, f13, 33, 700, Maj,
b, f, q, Sy-C, Sy-H, sa, mae-2, bo^{pt}, goth, Basil(4th CE),
[WH], Trg

txt 01, D, f1, 22, 279, 372, 892*, 2737, 2786, pc⁴, Lat, Sy-P, mae-1, bo^{pt}
pc = 130, 279, 1357*, 2701^s

Lacuna: C, Sy-S

B: no umlaut

Western non-interpolation, WH have this term in brackets.

Compare:

NA²⁷ Matthew 6:14

Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ
ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος·

Add: L, f13, pc, Lat

Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ
ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος τὰ παραπτώματα ὑμῶν.

See also:

NA²⁷ Mark 11:25 Καὶ ὅταν στήκετε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε
κατὰ τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῆ ὑμῖν τὰ
παραπτώματα ὑμῶν.

Add here verse 26: A, (C), (D), Θ, (f1), (f13), (33), Maj, Lat, Sy-P, Sy-H

BYZ Mark 11:26 εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδε ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς
οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.

Possibly there is a Chiastic structure:

Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις
τὰ παραπτώματα αὐτῶν,
ἀφήσει καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ οὐράνιος·
ἐὰν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις,
οὐδὲ ὁ πατήρ ὑμῶν ἀφήσει
τὰ παραπτώματα ὑμῶν.

A-B-C

A-C-B

Inserting the suspicious term would disturb the Chiastic structure:

B, Maj:	L, f13:
A-B-C	A-B-C-B
A-B-C-B	A-B-C-B

The support is quite good for the longer version. Note that L and f13 add the words also in verse 14! Probably an addition from immediate context (verse 14, so Weiss) to make the text more symmetrical.

That B supports the long version is not really problematic, because it is one of its typical errors of thoughtlessness, simply repeating the words from verse 14.

Rating: 2? (NA probably original)

External Rating: 2 (NA clearly original)
(after weighting the witnesses)

TVU 57

NA²⁷ Matthew 6:21 ὅπου γάρ ἐστιν ὁ θησαυρός σου, ἐκεῖ ἔσται καὶ ἡ καρδία σου.

BYZ Matthew 6:21 ὅπου γάρ ἐστιν ὁ θησαυρός ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν.

Byz K, Π, L, W, Δ, Θ, 0233, 118, f13, 33, 579, 700, 1071, Maj, Sy, bo^{pt}
txt 01, B, f1, 372, pc, Lat, Co(+ mae-2), goth, Basil(4th CE)

Lacuna: C, D, Sy-S

B: umlaut! (line 7 C, p. 1241) ὁ θησαυρός σου, ἐκεῖ ἔσται

Justin, Apol 15:16

ὅπου γάρ ὁ θησαυρός ἐστιν ____, ἐκεῖ καὶ ὁ νοῦς τοῦ ἀνθρώπου

Clement Alex. (Strom. VII, 12:77 and Liber quis 17:1)

ὅπου γάρ ὁ νοῦς τινος, ἐκεῖ καὶ ὁ θησαυρός αὐτοῦ

ὅπου γάρ ὁ νοῦς τοῦ ἀνθρώπου, ἐκεῖ καὶ ὁ θησαυρός αὐτοῦ

Macarius Egypt (4th CE), Homily XLIII, 3:

ὅπου ὁ νοῦς σου, ἐκεῖ καὶ ὁ θησαυρός σου

6:16 Wenn <u>ih</u> r aber fastet,	P
6:17 Wenn <u>du</u> aber fastest,	S
6:18 damit <u>du</u> nicht	S
6:19 Sammelt <u>euch</u> nicht	P
6:20 sammelt <u>euch</u> aber	P
6:21 Denn wo <u>dein</u> Schatz ist	S
6:22 wenn nun <u>dein</u> Auge	S
6:23 wenn aber <u>dein</u> Auge	S
6:24 <u>ih</u> r könnt nicht	P
6:25 Deshalb sage ich <u>euch</u> :	P

Compare Lk:

NA²⁷ Luke 12:34 ὅπου γάρ ἐστιν ὁ θησαυρός ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.

ὑμῶν seems more likely to be a harmonization to verse 20 or to Lk.

Note the interesting ὁ νοῦς in several church fathers. There is no parallel for it in the Gospels. It has been suggested that the word καρδία with all its

Jewish connotations was unsuitable for Justin's pagan audience. The substitution of νοῦς for καρδία gives the quotation a "quasi-philosophical turn" (Wright), appropriate for Justin's audience.

Rating: 2? (NA probably original)

External Rating: 2 (NA clearly original)
(after weighting the witnesses)

TVU 58

14. Difficult variant

Minority reading:

NA²⁷ Matthew 6:25 Διὰ τοῦτο λέγω ὑμῖν· μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε [ἢ τί πίνητε], μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσησθε.

BYZ Matthew 6:25 Διὰ τοῦτο λέγω ὑμῖν μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε καὶ τί πίνητε μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσησθε

καὶ τί πίνητε L, Δ, Θ, 0233, Maj, Sy-P, Sy-H, goth, Basil(4th CE)^{1/2}

ἢ τί πίνητε B, W, f13, 22^{mg}, 33, al, it(aur, c, f, g¹, h, q), sa^{pt}, mae-1, bo, Or, Basil(4th CE)^{1/2}, Weiss, Bois, WH, NA²⁵ [both in brackets]

omit: 01, f1, 22*, 372, 892, pc, Lat(a, b, ff¹, k, l, vg), Sy-C, Sy-Pal^{mss}, Diatess^{Ephrem}, sa^{pt}, mae-2, Gre, SBL

Jerome, Comm. Matt. 6:25

In nonnullis codicibus additum est: "neque quid bibatis."

In several manuscripts it is added: "nor what you should drink."

Lacuna: C, D, Sy-S

B: umlaut! (line 31 C, p. 1241) [ἢ τί πίνητε], μηδὲ τῷ σώματι

Western non-interpolation

Note immediate context: Mt 6:31

μὴ οὖν μεριμνήσητε λέγοντες· τί φάγωμεν; ἢ τί πίωμεν;

Compare Lk:

NA²⁷ Luke 12:22 Εἶπεν δὲ πρὸς τοὺς μαθητὰς [αὐτοῦ]· διὰ τοῦτο λέγω ὑμῖν· μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε, μηδὲ τῷ σώματι τί ἐνδύσησθε.

NA²⁷ Luke 12:29 καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε καὶ τί πίνητε καὶ μὴ μετεωρίζεσθε·

Variants here:

ἢ τί πίνητε P75, A, D, W, Θ, Ψ, f1, f13, Maj

καὶ τί πίνητε P45, 01, B, L, Q, 070, 33, 157, 565, 579, 892, 1071, 1241, e, Sy-S, Sy-C, Sy-P, bo^{mss}, geo

omit: 1424

See also:

NA²⁷ Matthew 11:19 ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων,

NA²⁷ Luke 5:30

διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε;

NA²⁷ 1 Corinthians 9:4 μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πεῖν;

and more...

The omission could be due to h.t. (so Weiss), on the other hand the addition could be a harmonization to Mt 6:31 or to Lk.

Weiss (Textkritik, p. 184) thinks that the addition of ἢ τί πίνετε is too dissimilar to the Lukan parallel and must therefore be original.

Note the ἢ τί πίνετε variant in Lk! Is this a harmonization to the original Mt?

IQP's Crit. ed. has the Lukan μεριμνᾶτε τῇ ψυχῇ τί φάγητε, μηδὲ for Q.

Rating: - (indecisive)

TVU 59

15. Difficult variant:

Minority reading:

NA²⁷ Matthew 6:28 καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ νήθουσιν·

BYZ αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει·

01* οὐ ξαίνουσιν οὐδὲ νήθουσιν οὐδὲ κοπιῶσιν·
(corrected to txt by 01^{c1})

mae-2: τοῦ ἀγροῦ ὅτι οὐ κοπιῶσιν οὐδὲ [νήθουσιν·

Gospel of Thomas (P.Oxy. 655): οὐ ξαίνει, οὐδὲ νήθει·

Ephrem commentary (Mc Carthy): "they neither spin nor weave"
= Lukan D reading

The Arabic translation of the Diatessaron has the traditional form.

Difference:

πῶς αὐξάνουσιν means "how they grow"

πῶς οὐ ξαίνουσιν means "how they do not comb"

Compare:

NA²⁷ Matthew 6:26 ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι
οὐ σπείρουσιν
οὐδὲ θερίζουσιν
οὐδὲ συνάγουσιν εἰς ἀποθήκας,

Parallel:

NA²⁷ Luke 12:27

κατανοήσατε τὰ κρίνα πῶς αὐξάνει· οὐ κοπιᾷ οὐδὲ νήθει·
οὔτε νήθει οὔτε ὑφαίνει

D, d, a, Sy-S, Sy-C, Cl, Diatess, Marcion^T

The original reading of 01 has been found by Skeat in 1938 by using an UV-lamp. The passage has been added to the list of passages to be covered by the multi-spectral imaging system of the Codex Sinaiticus project, on my request.

Tischendorf already noted: "Hi tres versus prima manu rescripti videntur; tamen spatii ratio vetat ne antea αυξανει, κοπια, νηθει scriptum fuisse putes: tum enim duobus versibus tota scriptura fuisset absoluta."

There is an extra file with images on this paleographic problem, [click here](#).

The original reading of O1 agrees with the Gospel of Thomas. In this form we also have a threefold negation here as in verse 26. But it is very difficult to judge on the extremely slim manuscript evidence.

Note also the following word-order variant:

<u>αὐξάνουσι</u>	οὐ	<u>κοπιῶσι</u>	οὐδὲ	<u>νήθουσι</u>	txt	
<u>αὐξάνουσι</u>	οὐ	<u>νήθουσι</u>	οὐδὲ	<u>κοπιῶσι</u>	Θ	
<u>οὐ</u>	<u>ξάλουσι</u>	οὐδὲ	<u>νήθουσι</u>	οὐδὲ	<u>κοπιῶσι</u>	O1*

IQP's Crit. ed. has the Lukan πῶς αὐξάνει· οὐ κοπιᾷ οὐδὲ νήθει· for Q. It has been suggested that the Q reading is already an error and the αὐξάνουσι - οὐ ξάλουσι variation indicates a written source.

Compare:

- TC Skeat "The Lilies of the field", ZNW 37 (1938) 211-14
- JM Robinson & C. Heil "Zeugnisse eines griechischen, schriftlichen vorkanonischen Textes" ZNW 89 (1998) 30-40
- James M. Robinson "The Pre-Q Text of the (Ravens and) Lilies: Q 12:22-31 and P.Oxy. 655 (Gos. Thom. 36)" in "Text und Geschichte: Facetten theologischen Arbeitens aus dem Freundes- und Schülerkreis". Dieter Lührmann zum 60. Geburtstag (Marburger Theologische Studien 50), hg.v. Stefan Maser / Egbert Schlarb, Marburg 1999, 143-180.
- JM Robinson "A Written Greek Sayings Cluster Older than Q: A Vestige" HTR 92 (1999) 61-77
- Jens Schröter "Vorsynoptische Überlieferung auf P.Oxy. 655" ZNW 90 (1999) 265-272
- James M. Robinson / Christoph Heil "Noch einmal: Der Schreibfehler in Q 12,27", ZNW 92 (2001) 113-122.
- Jens Schröter "Verschrieben? Klärende Bemerkungen zu einem vermeintlichen Schreibfehler in Q und tatsächlichen Irrtümern", ZNW 92 (2001) 283-289.
- James M. Robinson / Christoph Heil "The Lilies of the Field: Saying 36 of the Gospel of Thomas and Secondary Accretions in Q 12.22b-31", NTS 47 (2001) 1-25.
- Jens Schröter "Rezeptionsprozesse in der Jesusüberlieferung: Überlegungen zum historischen Charakter der neutestamentlichen Wissenschaft am Beispiel der Sorgensprüche", NTS 47 (2001) 442-468.
- Stanley E. Porter "P.Oxy. 655 and James Robinson's Proposals for Q: Brief Points of Clarification", JTS 52 (2001) 84-92.
- James M. Robinson, Christoph Heil "P.Oxy. 655 und Q. Zum Diskussionsbeitrag von Stanley E. Porter", in: "For the Children, Perfect Instruction: Studies in Honor of Hans-Martin Schenke on the Occasion of the Berliner Arbeitskreis für koptisch-gnostische Schriften's Thirtieth Year" (Nag Hammadi and Manichaean Studies, 54), eds. Hans-Gebhard Bethge et al., Leiden / Boston 2002, 411-423.
- Robert H. Gundry "Spinning the Lilies and Unravelling the Ravens: An Alternative Reading of Q 12.22b-31 and P.Oxy. 655", NTS 48 (2002) 159-180.
- H.T. Fleddermann "Q, a reconstruction and commentary", Peeters 2005, p. 605-8
- D. Jongkind "The Lilies of the Field reconsidered: Codex Sinaiticus and the Gospel of Thomas" NovT 48 (2006) 209-216

Rating: - (indecisive)

TVU 60

16. Difficult variant:

Minority reading:

NA²⁷ Matthew 6:33 ζητεῖτε δὲ πρῶτον τὴν βασιλείαν [τοῦ θεοῦ] καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

BYZ Matthew 6:33 ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ καὶ ταῦτα πάντα προστεθήσεται ὑμῖν

T&T #21

txt L, W, Δ, Θ, Σ, Φ, 0233, f1, f13, 22, 33, Maj,
Lat, Sy, mae-1, Basil(4th CE)

omit: 01, B², 57, I, vgSt, sa, bo, Sy-Pal^{ms}, mae-2, Did, Eus,

NA²⁵, WH, Bois, Weiss, SBL

B has (also Weiss): τὴν δικαιοσύνην καὶ τὴν βασιλείαν αὐτοῦ

k has primo regnum et iustitiam Dei

= τὴν βασιλείαν καὶ τὴν δικαιοσύνην τοῦ θεοῦ

αὐτοῦ 345, 440, 817, 995, 1646

τῶν οὐρανῶν 301*, 366, 373, 726, 1272*, 1590*, Justin, Cl, Diatess^{Ephrem,1/2}

Justin (Apology 15:16): ζητεῖτε δὲ τὴν βασιλείαν τῶν οὐρανῶν καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. (it is not entirely clear though from which source text Justin is quoting.)

Ephrem (McCarthy): "You, therefore, must seek the kingdom of heaven, and these things over and above will be given to you as well." Another time Ephrem cites it as "Seek ye the kingdom of God ...", which is also the reading of the Arabic Diatessaron.

Lacuna: C, D, Sy-S

B: no umlaut

Compare:

NA²⁷ Matthew 12:28 ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

NA²⁷ Matthew 19:24 ἢ πλούσιον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

NA²⁷ Matthew 21:31 προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ.

NA²⁷ Matthew 21:43 ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ

βασιλεία τοῦ θεοῦ	5x in Mt
βασιλεία τῶν οὐρανῶν	32x (Mt standard term)
βασιλεία alone	ca. 7x

Lk has:

NA²⁷ Luke 12:31 πλὴν ζητεῖτε τὴν βασιλείαν αὐτοῦ,

BYZ Luke 12:31 πλὴν ζητεῖτε τὴν βασιλείαν τοῦ θεοῦ,

Byz P45, A, D^{C1}, Q, W, Θ, 070, f1, f13, 33, 157, Maj, Lat, Sy, Cl

txt 01, B, D*, L, Ψ, 579, 892, pc, a, c, Co

The term with τοῦ θεοῦ does not appear earlier in Mt, so it is not a harmonization to immediate context. But the term βασιλεία τοῦ θεοῦ appears overall 53 times in the Gospels, so it is quite a common term.

The support for the omission is slim. It is possible that τοῦ θεοῦ has been omitted to improve style.

The word order of B has perhaps been stimulated by the fact that δικαιοσύνη "is said to be a requisite for admission into the kingdom (5:20) and should therefore come first." (so W.C. Allen, ICC comm. Mt, 1912)

IQP's Crit. ed. has the Lukan ζητεῖτε τὴν βασιλείαν αὐτοῦ for Q.

Compare:

W.M.A. Hendriks "Brevior Lectio Praeferenda est Verbosiori" RB 112 (2005) 567-595 [very unsound methodology, thinks that βασιλεία τῶν οὐρανῶν is original, based on Justin and Clement]

Rating: - (indecisive)

brackets ok.

TVU 61

Minority reading:

NA²⁷ Matthew 6:34 μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον, ἡ γὰρ αὔριον μεριμνήσει ἑαυτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς ῥ.

"... sufficient for the day is the evil thereof."

ῥ and unto the hour the pain thereof arab^{MSS}, Sy-Pal^{mss(B+C)}

Interesting agraphon.

Noted in Metzger's "Early versions of the NT" under the Arabic version.

TVU 62

Minority reading:

NA²⁷ Matthew 7:2 ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε, καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν.

ἀντιμετρηθήσεται

N, Σ, Φ, Θ, 0233, f13, 22, 28^c, 157, 565, 1071, al, it, vg^{cl}, Cyr, TR

Lacuna: C, D, Sy-S

B: no umlaut

Parallel:

NA²⁷ Luke 6:38 δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν πεπιεσμένον σεσαλευμένον ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν· ᾧ γὰρ μέτρῳ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν.

Harmonization to Lk.

IQP's Crit. ed. has ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν for Q.

Rating: 2 (NA clearly original)

TVU 63

Minority reading:

NA²⁷ Matthew 7:9 ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσῃ αὐτῷ;

No txt in NA and SQE.

omit B*, L, 118, 28, 565, 1342, 1424, al, it(a, b, c, g¹, h), WH, Trg, Weiss^{Comm}

txt 01, B^C, C, W, Θ, f1, f13, 33, 579, 700, Maj,
Lat(aur, f, ff¹, k, l, q, vg), NA²⁵, Weiss^{text}

B (1242 B 35): ἐστιν is added in the margin in uncial script with an insertion sign. The letters look enhanced. Tischendorf assigns it to corrector B² (= B^{C1}).

Lacuna: D

B: no umlaut

Context:

NA²⁷ Matthew 6:27 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα; (16 verses away)

Compare:

NA²⁷ Matthew 12:11 τίς ἔσται ἐξ ὑμῶν ἄνθρωπος ὃς ἔξει πρόβατον

NA²⁷ Luke 11:5 τίς ἐξ ὑμῶν ἔξει φίλον ...

NA²⁷ John 8:46 τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας;

The omission is probably either a scribal error or a stylistic improvement. There is no reason for a secondary addition of ἐστιν.

Weiss in his Matthean commentary (9th ed. 1898) reads without ἐστιν and notes: "the omission is not a structural relief". In his edition of the four Gospels (1900) he prints with ἐστιν, without comment.

Rating: 2? (NA probably original)

TVU 64

17. Difficult variant:

Minority reading:

NA²⁷ Matthew 7:13 Εἰσέλθατε διὰ τῆς στενῆς πύλης·

ὅτι πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς·

"...for the gate is wide and the road is easy..."

omitted by: 01*, 1646,

a, b, c, h, k, vg^{mss}, Cl, Hipp, Or^{pt}, Did^{pt}, Eus, Cyp, WH, Bois, Bal

UBS⁴ adds L211

WH have ἡ πύλη in the margin

Tis, NA²⁵ both have it in brackets in the text

OLat is divided: aur, f, ff¹, g¹, l, q, vg have "porta".

omit εἰσιν: 01*, Cl (Both cases are corrected by 01^B = 01^{C1})

Lacuna: D, Sy-S

B: no umlaut

Compare next verse:

NA²⁷ Matthew 7:14 τί στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν καὶ ὀλίγοι εἰσιν οἱ εὐρίσκοντες αὐτήν.

Omit ἡ πύλη: 113, 182*, 482, 544, a, h, k, Cl, Hipp, Or^{pt}, Eus, Cyp, Bois

Tis has it in brackets in the text

ὅτι πλατεῖα _____ καὶ εὐρύχωρος ἡ ὁδὸς

"...for the road is wide and easy..."

Parallel:

NA²⁷ Luke 13:24 ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας,

ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν.

WH think that without ἡ πύλη it makes better sense and that scribes probably added it to make the sentence parallel to verse 14. (But in verse 14 the omission appears, too!)

Metzger notes: "... and to account for the absence of the word in one or both verses sa a deliberate excision made by copyists who failed to understand that the intended picture is that of a roadway leading to a gate."

Boismard and UBS⁴ add Tatian/Diatessaron in favor of the omission in both verses.

Weiss notes (*Textkritik*, p. 125f.) that O1 often omits the subject, so it is not a weighty witness for the omission, which is probably just an accidental omission. Note especially that O1 HAS ἡ πύλη again in the next verse 14. The history of the exegesis of this passage, which tried in vain to interpret the double image, shows that it is much more probable here to omit than to add.

Streeter (*Four Gospels*, p. 283) adopts the shorter reading as possible ("If this reading is original ...").

So also Zahn (*Com. Mat.*): "very doubtful". He thinks that the addition in verse 13 is a conformation to verse 14, and the omission in verse 14 is a conformation to the original short reading in verse 13.

Carl Cosaert in his thesis "The text of the Gospels in Clement of Alexandria" writes regarding the citation of Cl in the apparatus of NA: "Clement's reference is brief and allusionary, making it difficult to determine if he is actually citing the passage or just making a comparison." The quotes are:

1. στενη (γαρ τω οντι) και τεθλιμμενη η οδος (κυριου) (Strom. 4.5.3)
2. (δυο οδους υποτιθεμενου του Ευαγγελιου ... και την μεν καλουντων) στενην και τεθλιμμενην (Strom. 5.31.1)
3. δια στενης και τεθλιμμενης της κυριακης οντως οδου (Strom. 6.2.3)

Compare also F. Blass "*Textkritische Bemerkungen Mt*", 1900, p. 20-21, who argues for τί for the first ὅτι (118*, Cyp), as in verse 14.

Rating: - (indecisive)

TVU 65

Minority reading:

NA²⁷ Matthew 7:13 Εἰσέλθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἢ ἀπάγουσα εἰς τὴν ἀπώλειαν καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς·

Not in NA but in SQE!

διερχόμενοι L1043
εἰσπορευόμενοι f1, 22, 157, 713, 1071, pc
πορευόμενοι 01^{C2}, Sy-C, Sy-P

01* reads εἰσερχόμενοι. Above εἰσερχο were dots, which have subsequently been deleted. An arrow indicates an insertion and at the bottom of the column, one can make out πορευομαι, also subsequently deleted. This would give πορευομαιμενοι, but probably just πορευόμενοι is meant.

Lacuna: D, Sy-S

B: no umlaut

Parallel:

NA²⁷ Luke 13:24 ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας, ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν.

The correction by 01^{C2} is interesting. Possibly stylistic?

Rating: 2 (NA clearly original)

TVU 66

18. Difficult variant:

Minority reading:

NA²⁷ Matthew 7:14 τί στενή ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν.

ὅτι 01*, N^c, X, 157, 372, 700^c, 828, 1071, 1243, pc, L1043,
Co, Or, NA²⁵, WH, Tis, Bal, SBL

ὅτι δὲ B*, sa^{mss}, Weiss

καὶ 209

τί 01^{C2}, (B^{C2}), C, L, W, Δ, Θ, f1, f13, 22, 892, Maj, Lat, Sy
τί δὲ B^{C2}

The correction in B (p. 1242 C 18) is a slash through the unenhanced O and a dot above the O. Acc. to Tischendorf this is a correction by the enhancer B³, but it is not clear if the dot or the slash were already present before. The ink is slightly darker than the unenhanced letter, but not as dark as the enhanced letters.

Lacuna: D, Sy-S

B: no umlaut

"How [τί] narrow the gate is...

"Because [ὅτι] the gate is narrow...

Compare previous verse 13:

NA²⁷ Matthew 7:13 Εἰσεέλθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν καὶ πολλοὶ εἰσὶν οἱ εἰσερχόμενοι δι' αὐτῆς· τί a, b, h, l, q, Cyp

Weiss, in favor of ὅτι δὲ writes (Textkritik, p. 36f.): "The emendators stumbled over the repeated ὅτι and wrote τί. But the editors overlook that ὅτι is followed in B* by δὲ, which has been omitted either of ignorance or as a conformation to verse 13."

Rating: - (indecisive)

TVU 67

Minority reading:

NA²⁷ Matthew 7:18 οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν.

ἐνεγκεῖν B, L1043, Tert, Or^{pt}, Adamantius (4th CE),
WH, NA²⁵, Weiss, Tis, Bal

txt 01, C, L, W, Z, Θ, 0250, 0281, f1, f13, 33, 579, 892, Maj, Latt, Sy, Or^{pt}

2nd ποιεῖν:

ἐνεγκεῖν 01*, Tert?, Or^{pt}, Weiss, Tis, Bal

txt 01^{C1}, B, C, L, W, Z, Θ, 0250, 0281, f1, f13, 33, 579, 892,
Maj, L1043, Latt, Sy, Or^{pt}

Tischendorf in his 8th edition prints both times ἐνεγκεῖν, because he was of the impression that 01*^{vid} reads ἐνεγκεῖν also for the first ποιεῖν. This is neither in Swanson nor in NA. Tischendorf writes in his 01 edition: "ποιεῖν prima manu rescriptum est, sed non supersunt vestigia prioris scripturae, unde antea ἐνεγκεῖν scriptum esse confirmetur."

There clearly is an erasure at the first ποιεῖν. But no letters can be made out. There is an extra file with images on this paleographic problem, [click here](#).

Lacuna: D

B: no umlaut

ἐνεγκεῖν φέρω verb infinitive aorist active

Parallel:

NA²⁷ Luke 6:43 Οὐ γάρ ἐστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν, οὐδὲ πάλιν δένδρον σαπρὸν ποιοῦν καρπὸν καλόν.

LXX:

LXX Joel 2:22 ... ὅτι ξύλον ἤνεγκεν τὸν καρπὸν αὐτοῦ ...

LXX Hosea 9:16 ... τὰς ρίζας αὐτοῦ ἐξηράνθη καρπὸν οὐκέτι μὴ ἐνέγκη

...

Compare:

NA²⁷ Mark 4:8 καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξανόμενα καὶ ἔφερον ἐν τριάκοντα ...

NA²⁷ John 12:24 ... ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.

NA²⁷ John 15:2 πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν αἴρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἵνα καρπὸν πλείονα φέρῃ.

NA²⁷ John 15:4 καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ

NA²⁷ John 15:5 ὁ μένων ἐν ἐμοὶ καὶ ἐν αὐτῷ οὗτος φέρει καρπὸν πολὺν

NA²⁷ John 15:8 ἵνα καρπὸν πολὺν φέρητε καὶ γένησθε ἐμοὶ μαθηταί.

NA²⁷ John 15:16 ... καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένη ...

Previous verse 17:

NA²⁷ Matthew 7:17 οὕτως πᾶν δένδρον ἀγαθὸν καρποῦς καλοῦς ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρποῦς πονηροῦς ποιεῖ.

and next verse 19:

NA²⁷ Matthew 7:19 πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

Interesting variation of O1 and B. In verse 17 ποιεῖ is safe.

ἐνεγκεῖν appears only five times in the LXX. That φέρω is used with καρπός can be seen from the above references.

It is possible that the word has been changed to avoid a double ποιεῖν. So also Metzger: "The substitution of ἐνεγκεῖν for one or both of the occurrences of ποιεῖν in verse 18 appears to be a stylistic improvement introduced in order to relieve the monotonous repetition of the same verb, which also occurs twice in the preceding verse.

In Mt the combination of καρπός with ποιέω appears 5 more times without variation.

Probably an accidental variation from common usage.

That ποιεῖν is a harmonization to Lk is possible, but rather improbable.

Weiss agrees with Tischendorf in having both times ἐνεγκεῖν and argues that the Infinitive Aorist is very suitable, expressing that it cannot happen even once. In his view B uses ποιεῖν in the second place as a conformation to the following ποιοῦν καρπὸν, verse 19. The majority text is a conformation to verse 17.

Rating: 2? (NA probably original)

TVU 68

Minority reading:

NA²⁷ Matthew 7:21 Οὐ πᾶς ὁ λέγων μοι· κύριε κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς †.

T&T #22

† αὐτός/οὗτος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν
C^C, W, Θ, Φ, 33, 713, 1071, 1241, pc⁵, Lat, Sy-C, arab^{MS}

f, h read txt.

Lacuna: D, Sy-S

B: umlaut! (line 12 A, p. 1243) ἐν τοῖς οὐρανοῖς. 22 πολλοὶ

Clearly a secondary addition to make the saying more symmetrical.

Rating: 2 (NA clearly original)

TVU 69

Minority "Caesarean" reading:

NA²⁷ Matthew 7:23 καὶ τότε ὁμολογήσω αὐτοῖς ὅτι οὐδέποτε ἔγνω
ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ † οἱ ἐργαζόμενοι τὴν ἀνομίαν.

ἀναχωρεῖτε Θ, f13, pc, Justin^{1/2}

† πάντες L, Θ, f13, 1424, al, b, vg^{mss}
omnes

Lacuna: D, Sy-S

B: no umlaut

Parallel:

NA²⁷ Luke 13:27 καὶ ἐρεῖ λέγων ὑμῖν· οὐκ οἶδα [ὑμᾶς] πόθεν ἐστέ·
ἀπόστητε ἀπ' ἐμοῦ πάντες ἐργάται ἀδικίας.

Compare:

NA²⁷ Matthew 9:24 ἔλεγεν· ἀναχωρεῖτε, οὐ γὰρ ἀπέθανεν τὸ κοράσιον
ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ.

The addition of πάντες is clearly a harmonization to Lk.

The ἀναχωρεῖτε is more difficult to explain. The meaning is the same. Possibly
stylistic to avoid the double ἀπ - ἀπ ? Justin uses it once too (Dial. 76:5) but
has in Apol. 16:11 ἀποχωρεῖτε.

Rating: 2 (NA clearly original)

TVU 70

Minority reading:

NA²⁷ Matthew 7:26 καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ὠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον·

πᾶς ὅστις ἀκούει...ποιεῖ Θ, f13, pc

Lacuna: D, Sy-S

B: no umlaut

Compare immediate context:

NA²⁷ Matthew 7:24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτούς, ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ὠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν·

Rating: 2 (NA clearly original)

TVU 71

Minority "Caesarean" reading:

NA²⁷ Matthew 7:27 καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.

προσέρρηξαν C, M, Θ, f1, 22, al

προσέκρουσαν f13, pc

προσέπεσον pc, Basil(4th CE)

Lacuna: D, Sy-S

B: no umlaut

Parallel:

NA²⁷ Luke 6:48 πλημμύρης δὲ γενομένης προσέρρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσεν σαλεῦσαι αὐτὴν διὰ τὸ καλῶς οἰκοδομηθῆσαι αὐτήν.

For προσκρούω compare:

LXX Job 40:23 ἐὰν γένηται πλήμμυρα οὐ μὴ αἰσθηθῆ πέποιθεν ὅτι προσκρούσει ὁ Ἰορδάνης εἰς τὸ στόμα αὐτοῦ

"Even if the river is turbulent, it (the hippopotamus) is not frightened; it is confident though Jordan rushes against its mouth."

προσέρρηξαν is a harmonization to Lk.

προσκρούω "strike or beat against", is a rare word in the Bible (only 2 Ma 13:19; Job 40:23; Sir. 13:2). The change is probably accidental.

Rating: 2 (NA clearly original)

TVU 72

Minority "Caesarean" reading:

NA²⁷ Matthew 7:27 καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη τ.

τ σφόδρα Σ, Θ, f13, 33, 713, 1241^c, al, mae-1, Sy-Pal, arab^{MS}, Basil(4th CE)

Lacuna: D, Sy-S

B: no umlaut

It's not from the Lukan parallel:

NA²⁷ Luke 6:49 καὶ ἐγένετο τὸ ρῆγμα τῆς οἰκίας ἐκείνης μέγα.

But compare:

NA²⁷ Matthew 2:10

ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφόδρα.

Rating: 2 (NA clearly original)

TVU 73

Minority "Caesarean" reading:

NA²⁷ Matthew 7:28 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσαντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ·

πάντες οἱ ὄχλοι Δ, Θ, f1, 22, pc, vg^{ms}, Sy-Pal, Or
πάντες 998, Eus

Lacuna: D, Sy-S

B: no umlaut

A natural addition.

Compare:

NA²⁷ Matthew 12:23 καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον· μήτι οὗτος ἐστὶν ὁ υἱὸς Δαυὶδ;

Rating: 2 (NA clearly original)

TVU 74

NA²⁷ Matthew 7:29 ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων
καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν ^T .

BYZ Matthew 7:29 ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων
καὶ οὐχ ὡς οἱ γραμματεῖς

Only Byz in NA!

Byz C*, L, M, X, 565, 700, 1424, Maj, f, goth
^T καὶ οἱ Φαρισαῖοι C^{C2}, W, 33, 713, 1241, pc, Lat, Sy, Eus^{pt}, geo^{2A}

txt 01, B, C^{C2}, K, Π, W, Δ, Θ, f1, f13, 22, 33, 372, 579, 892, 1365, al,
Lat, Sy, Co

Lacuna: D, Sy-S

B: no umlaut

Parallel:

NA²⁷ Mark 1:22 καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ
διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς.
καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν.
C, M, Δ, 33, 579, 1342, pc, Sy

Compare Lk:

NA²⁷ Luke 5:30 καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν
BYZ Luke 5:30 καὶ ἐγόγγυζον οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι

Either the txt reading is a harmonization to Lk or the Byzantine reading is a harmonization to Mk. γραμματεῖς αὐτῶν is a rare term. It appears only here and in Lk 5:30. It is more probable that it has been changed to the more general term.

Rating: 2? (NA probably original)

External Rating: 2 (NA clearly original)
(after weighting the witnesses)

TVU 75

Minority reading:

NA²⁷ Matthew 8:5 Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοῦμ προσήλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτὸν

Μετὰ δὲ ταῦτα k, Sy-S

Μετὰ δὲ ταῦτα εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοῦμ

Post haec autem cum introisset Capharnaum

it(a, b, c, f, g¹, h, q), vg^{mss}, Sy-C, goth

Lat(aur, ff¹, l, vg) read txt.

Lacuna: D

B: no umlaut

Parallel:

NA²⁷ Luke 7:1 Ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναοῦμ.

One of those strange agreements of k and Sy-S.

Burkitt (Evangelion - Intro, p. 237) writes:

"I have a strong suspicion that (α) [= the k, Sy-S reading] is the true reading in Mt, while (β) [= txt] is an early harmonistic variant and (γ) [= the it, Sy-C reading] is a conflation of (α) and (β). The fact that Μετὰ δὲ ταῦτα is not elsewhere used by the compiler of the first Gospel is not necessarily fatal to this view, as it may possibly have stood in the source from which Mt and Lk drew the story of the Centurion. Besides, there is a special reason for Μετὰ δὲ ταῦτα here. It may be, so to speak, the voice of the compiler of Mt expressing his belief that his new arrangement of the story of the Leper is satisfactory. [...] Possibly therefore the place was not indicated in the source and the connection of the story with Capernaum may be due to S. Luke's own information of conjecture."

Rating: 2? (NA probably original)

TVU 76

Minority reading:

NA²⁷ Matthew 8:6 καὶ λέγων· κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος.

omit: 01*, k, vg^{ms*}, Sy-S, Sy-C, Hilarius(4th CE)

K ⊕ has been added by corrector B (=01^{C1}) acc. to Tischendorf.

Lacuna: D

B: no umlaut

Compare immediate context:

NA²⁷ Matthew 8:2 καὶ ἰδοὺ λεπρὸς προσελθὼν προσεκύνει αὐτῷ λέγων· κύριε, ἐὰν θέλῃς δύνασαί με καθαρίσαι.

NA²⁷ Matthew 8:8 καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη· κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς, ἀλλὰ μόνον εἶπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.

Compare: omit κύριε:

Matthew 17:15	<u>01</u>	John 4:19	<u>01*</u>
Matthew 25:22	<u>01</u>	John 11:21	B
Luke 5:8	<u>01*</u>	John 11:34	P66*
Luke 7:6	579	John 11:39	P66
Luke 9:59	B*, D	John 12:21	U*, 28
Luke 12:41	f13	John 12:38	H
Luke 14:22	D, 1071	John 13:6	<u>01*</u>
Luke 19:8	579	John 13:9	<u>01*</u>
Luke 19:16	K	John 13:37	<u>01*</u> , 33, 565
Luke 19:20	1071	John 21:20	C*
Luke 19:25	B*	John 21:21	<u>01</u>
Luke 22:38	<u>01*</u>		

The two occurrences in Mt 8:2 and 8:8 are safe.

01 appears to be extremely unreliable in this case. It omits κύριε much more often than any other witness (9 times!).

Rating: 2 (NA clearly original)

TVU 77

19. Difficult variant:

Minority reading:

NA²⁷ Matthew 8:6 καὶ λέγων· κύριε, ὁ παῖς μου ...

NA²⁷ Matthew 8:7 καὶ λέγει αὐτῷ· ἐγὼ ἐλθὼν θεραπεύσω αὐτόν.

NA²⁷ Matthew 8:8 καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη· κύριε, ...

WH Matthew 8:7 _____ λέγει αὐτῷ Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν

WH Matthew 8:8 ἀποκριθεὶς δέ ὁ ἑκατόνταρχος ἔφη Κύριε ...

BYZ Matthew 8:7 καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν

BYZ Matthew 8:8 καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη Κύριε

verse 7:

_____ λέγει αὐτῷ

B, k, Sy-S, WH, NA²⁵, Weiss, Tis, Bal

καὶ λέγει αὐτῷ

01, 892, pc, bo

_____ λέγει αὐτῷ ὁ Ἰησοῦς

700,

Lat(b, g¹, h, q, vg), Sy-C, Sy-P, sa, mae-1, bo^{mss}

καὶ λέγει αὐτῷ ὁ Ἰησοῦς

C, L, W, Θ, 0233, 0250, f1, f13, 33, 579, Maj,

it(a, aur, c, f, ff¹, g¹, h), Sy-H, bo^{mss}, Trg

Tregelles has: [καὶ] λέγει αὐτῷ [ὁ Ἰησοῦς]

verse 8:

ἀποκριθεὶς δέ

01*, B, 33, pc, sa, WH, NA²⁵, Weiss, Trg, Tis, Bal

καὶ ἀποκριθεὶς

01^{C1}, C, L, W, Θ, 0233, f1, f13, 892, Maj,

Lat, Sy-H, bo, Trg^{mg}

Sy-S, Sy-C not clear. Burkitt has: "The centurion answered...".

01: δε has been deleted by dots above the word and a small abbreviated και (å) has been added in the margin.

Lacuna: D, mae-2

B: no umlaut

The evidence in verse 7 is given in NA as two separate variants, but they should be considered as only one variant.

In verse 6 the Centurion is speaking, but in verse 7 Jesus. It is probable that the cause of the variation was to separate the two sentences more clearly. Since

there is no reason for an omission of either καὶ or ὁ Ἰησοῦς, the short reading is probably original.

Regarding verse 8 Weiss (Comm. Mt) argues, that the δὲ is suitable, because the answer of the centurion is a contrast to Jesus' words.

IQP has the txt reading as safe for Q.

Rating: 1? or - (= NA probably wrong or indecisive)

TVU 78

A question of punctuation

NA²⁷ Matthew 8:7 καὶ λέγει αὐτῷ· ἐγὼ ἐλθὼν θεραπεύσω αὐτόν.

θεραπεύσω indicative future active 1st person singular or
subjunctive aorist active 1st person singular

A question of punctuation: Is this a statement or a question?

And he said to him, "I will come and cure him."

And he said to him, "Shall I come and cure him?"

This possibility has been first raised by Fritsche in 1826. It cannot be answered by TC, because the early manuscripts have no or only sporadic punctuation. Nevertheless it might be interesting to know what the later manuscripts have.

Parallel:

NA²⁷ Luke 7:6 ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς.

And Jesus went with them,

Compare next verse 8:

καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη· κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς, ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.

The centurion answered, "Lord, I am not worthy to have you come under my roof; but only speak the word, and my servant will be healed."

Rating: ?? (NA probably original)

TVU 79

20. Difficult variant:

Minority reading:

NA²⁷ Matthew 8:8 καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη· κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς, ἀλλὰ μόνον εἶπέ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.

NA²⁷ Matthew 8:9 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ...

omit: f1, k, sa, mae-1, bo^{mss}, Or?

mae-2 has the words, acc. to Schenke

22 has the words, too.

Lacuna: D

B: no umlaut

Parallel:

NA²⁷ Luke 7:7 διὸ οὐδὲ ἑμαυτὸν ἠξίωσα πρὸς σὲ ἐλθεῖν· ἀλλὰ εἶπέ λόγῳ, καὶ ἰαθήτω ὁ παῖς μου.

It could have been added to harmonize it with Lk.

Metzger suggests that it might have happened that the "the eyes of copyists passed from ἰαθήσεται to the following καὶ, omitting the intervening words."

IQP's Crit. ed. has ὁ παῖς μου as safe for Q.

Origen quotes the words only up to ἰαθήσεται.

Rating: - (indecisive)

TVU 80

Minority reading:

NA²⁷ Matthew 8:9 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τ.

T&T #23

τ τασσόμενος 01, B, 372, 2737, pc⁸, it, vg^{mss}, (sa?, bo?), WH [in brackets]
constitutus pc = 4, 273, 792, 899*, 995, 1403, 2236, 2703

Lacuna: D

B: umlaut! (line 11 C, p. 1243) εἰμι ὑπὸ ἐξουσίαν

τάσσω here: "under the authority of superior officers"

Parallel:

NA²⁷ Luke 7:8 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος

Noteworthy harmonization error of 01 + B.

There is no reason for an omission.

Rating: 2 (NA clearly original)

TVU 81

21. Difficult variant:

NA²⁷ Matthew 8:10 ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν·

ἀμὴν λέγω ὑμῖν, παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὑρον.

BYZ Matthew 8:10 ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν

Ἀμὴν λέγω ὑμῖν οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον

T&T #24

Byz 01, C, L, X, Δ, Θ, Φ, 0233, 0250, f13, 33, Maj,
Lat, Sy-S, Sy-P, Sy-H, goth, Tis, Bal

txt B, W, 0281, 0287, f1, (22), 892, 2786, pc⁷, a, g¹, k, q, Sy-C, Sy-H^{mg}, Co
f1: παρ' οὐδενὶ τοσαύτην πίστιν _____ εὑρον.
892: παρ' οὐδενὶ τοσαύτην πίστιν εὑρον ἐν τῷ Ἰσραὴλ
pc = 4, 273, 335, 697, 1005, 2586, 2701⁵

οὐδὲ παρ' οὐδενὶ ... 22

Lacuna: D

B: no umlaut

txt in no one in Israel have I found such faith

Byz not even in Israel have I found such faith

Parallel:

NA²⁷ Luke 7:9 οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον.

BYZ Luke 7:9 οὐτε ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον

Var. D: οὐδέποτε τοσαύτην πίστιν εὑρον ἐν τῷ Ἰσραὴλ

παρ' οὐδενὶ appears only here in the NT. The support is not that good and mixed (W, Sy-C). Possibly an early intensification as a polemic against Israel? Compare the variant οὐδέποτε of D in Lk.

On the other hand the Byzantine reading could be a harmonization to Lk (so Weiss and Zahn).

IQP's Crit. ed. has for Q the Lukan: οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον. According to Fleddermann ("Q - A reconstruction", 2005, p. 344) Q nowhere uses the preposition παρὰ.

Note the omission of ἐν τῷ Ἰσραὴλ by f1!

Rating: - (indecisive)

TVU 82

22. Difficult variant:

Minority reading:

NA²⁷ Matthew 8:12 οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

ἐξελεύσονται

01*, 0250,

k, Sy-S, Sy-C, Sy-P, Sy-Pal, arm, Did^{Pt}, Or?, Tis, Bal

01 corrected by 01^{C1}

ibunt

it, Ir^{Lat}, Aug

exibunt

Cyp

exient

k

01: corrected by corrector B (= 01^{C1}).

Lacuna: D

B: no umlaut

Parallel:

NA²⁷ Luke 13:28 ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψησθε Ἀβραάμ καὶ Ἰσαάκ καὶ Ἰακώβ καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω.

Compare previous verse 11:

NA²⁷ Matthew 8:11 λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἔξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραάμ καὶ Ἰσαάκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν,

Metzger: "The reading ἐξελεύσονται seems to have been substituted for ἐκβληθήσονται, either in order to avoid using a passive verb when the agent remains unexpressed or to provide a more appropriate counterpart for the verb ἔξουσιν in the preceding verse ('will come' ... 'will go out')."

The txt reading seems to be the more easier reading.

Weiss (Textkritik, p. 47) agrees with Metzger in that ἐξελεύσονται is a better counterpart for the verb ἔξουσιν. He finds it improbable that ἐκβληθήσονται is a harmonization to Lk, because it is different in many ways.

Zahn (Com. Mat.) seems to favor ἐξελεύσονται. He thinks that ἐκβληθήσονται probably came from Lk.

The Latin *ibunt* seems to be a variation to avoid the notion that the sons of the reign already were in the kingdom (so Zahn).

Rating: - (indecisive)

TVU 83

23. Difficult variant

Minority reading:

Matthew 8:13 καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχη· ὕπαγε, ὡς ἐπίστευσας γενηθήτω σοι. καὶ ἰάθη ὁ παῖς **[αὐτοῦ]** ἐν τῇ ὥρᾳ ἐκείνῃ.

omit αὐτοῦ: 01, B, 0250, 0281, f1, 22, 33, pc, Latt, mae, bo, Sy-Pal, **NA²⁵, WH, Weiss, Gre, Trg, Tis, Bal, SBL**

txt C, K, Π, L, N, W, Δ, Θ, 0233, f13, 157, 579, 700, 1071, 1424, Maj, Sy, sa, arm, geo, **Bois**

Lacuna: D

B: umlaut! (line 40 C, p. 1243) παῖς ἐν τῇ ὥρᾳ ἐκείνῃ

(It is not clear, if the umlaut indicates this variant or the next one, the addition after ἐκείνῃ.)

Parallels:

NA²⁷ Luke 7:3 ... ἐρωτῶν αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ.

NA²⁷ Luke 7:10 Καὶ ὑποστρέψαντες εἰς τὸν οἶκον οἱ πεμφθέντες εὗρον τὸν δοῦλον ὑγιαίνοντα.

NA²⁷ John 4:51 ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι αὐτοῦ ὑπήντησαν αὐτῷ λέγοντες ὅτι ὁ παῖς αὐτοῦ ζῆ.

Compare context:

NA²⁷ Matthew 8:6 καὶ λέγων· κύριε, ὁ παῖς μου

NA²⁷ Matthew 8:8 καὶ ἰαθήσεται ὁ παῖς μου.

It is possible that the αὐτοῦ has been added from the parallel Jo 4:51. It might also be a conformation to context (twice ὁ παῖς μου). There is no reason for an omission.

That the omission is a harmonization to Lk 7:10 where there is no αὐτοῦ is quite improbable, because the wording is completely different.

Rating: 1? (NA probably wrong)
(omit αὐτοῦ)

External Rating: 1 (NA clearly wrong)
(after weighting the witnesses)

TVU 84

Minority reading:

Matthew 8:13 καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχη· ὕπαγε, ὡς ἐπίστευσας γεννηθήτω σοι. καὶ ἰάθη ὁ παῖς [αὐτοῦ] ἐν τῇ ὥρᾳ ἐκείνῃ
T

T Καὶ ὑποστρέψας ὁ ἑκατόνταρχος εἰς τὸν οἶκον αὐτοῦ ἐν αὐτῇ τῇ ὥρᾳ εὗρεν τὸν παῖδα ὑγιαίνοντα. (Lk 7:10)

01^{*C2}, C, E, M, N, U, X, Θ, Σ, Φ, 0250, f1, 22, 33, 713, 1241, al,
g¹, Sy-H, Sy-Pal, aeth

txt 01^{C1}, B, K, Π, L, W, Δ, f13, 157, 565, 579, 700, 892, 1071, 1424, Maj,
Lat, Sy-S, Sy-C, Sy-P, Co, arm, geo, goth

Lacuna: D

B: umlaut! (line 40 C, p. 1243) παῖς ἐν τῇ ὥρᾳ ἐκείνῃ

(It is not clear, if the umlaut indicates this variant or the previous one, the omission of αὐτοῦ.)

Parallel:

NA²⁷ Luke 7:10 Καὶ ὑποστρέψαντες εἰς τὸν οἶκον οἱ πεμφθέντες εὗρον τὸν δοῦλον ὑγιαίνοντα.

Compare next verse 14:

NA²⁷ Matthew 8:14 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου ...

Strong and diverse support!

But there is no reason for an omission. It could have been omitted as redundant. The beginning of the sentence is similar to the beginning of the following verse, but it is improbable that this lead to the omission.

Note that Mt 8:5-13 is a lection (5th Sunday after Pentecost).

It is most probable that the words have been added from Lk early and adapted to Mt (change of plural to singular, δοῦλον to παῖδα).

Rating: 2? (NA probably original)

TVU 85

24. Difficult variant:

NA²⁷ Matthew 8:18 ἰδὼν δὲ ὁ Ἰησοῦς ὄχλον περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.

BYZ Matthew 8:18 Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν

Byz 01^{C2}, C, L, X, Δ, Θ, 0233, f13, 33, Maj,

Latt, Sy, sa^{ms}, arm, goth, Gre, Bois, Trg, Tis, Bal, SBL

Minority readings: ὄχλους 01*, f1, 22, pc, bo, (Or)

πολὺν ὄχλον 983, 1689(=f13^c), 1424, mae-1

ὄχλον πολὺν W, pc

txt B, sa, NA²⁵, Weiss, Trg^{mg}

WH [in brackets, with [πολλοὺς] ὄχλους in the margin]

Lacuna: D, mae-2

Regarding Origen: There is a *Catena* manuscript (Vat. 757) in which is written:

Κελευει δε μονοις τοις μαθηταις ο Ιησους απελθειν εις το περαν
ινα μη δοκη εμποδιζεσθαι υπο των θλιβοντων αυτον οχλων ...

B: no umlaut (but on next line 22 A, p. 1244 ἐκέλευσεν ἀπελθεῖν)

Compare:

NA²⁷ Matthew 4:25

καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ

NA²⁷ Matthew 5:1

ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος,

NA²⁷ Matthew 8:1

ἠκολούθησαν αὐτῷ ὄχλοι πολλοί. (immediate context!)

NA²⁷ Matthew 9:8

ἰδόντες δὲ οἱ ὄχλοι

NA²⁷ Matthew 9:23

καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον

NA²⁷ Matthew 9:36

ἰδὼν δὲ τοὺς ὄχλους

NA²⁷ Matthew 14:14

Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον

NA²⁷ Matthew 20:29

ἠκολούθησεν αὐτῷ ὄχλος πολὺς.

NA²⁷ Matthew 26:47

καὶ μετ' αὐτοῦ ὄχλος πολὺς

NA²⁷ John 6:5

ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν

and many more...

NA²⁷ Matthew 12:15 καὶ ἠκολούθησαν αὐτῷ [ὄχλοι] πολλοί,

BYZ Matthew 12:15 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί

πολλοί 01, B, pc, lat

ὄχλοι N*

NA²⁷ Matthew 14:19 καὶ κελεύσας τοὺς ὄχλους
τὸν ὄχλον D, 892, Lat

NA²⁷ Matthew 15:31 ὥστε τὸν ὄχλον θαυμάσαι
BYZ Matthew 15:31 ὥστε τοὺς ὄχλους θαυμάσαι
τοὺς ὄχλους B, L, W, Maj, Lat, Sy-C, Sy-P, Sy-H

NA²⁷ Matthew 15:35 καὶ παραγγείλας τῷ ὄχλῳ
BYZ Matthew 15:35 καὶ ἐκέλευσεν τοῖς ὄχλοι
τοὺς ὄχλους C, 892^c, 1010, 1424, pc
τοῖς ὄχλοι L, W, Maj

NA²⁷ Matthew 15:36 οἱ δὲ μαθηταὶ τοῖς ὄχλοις.
BYZ Matthew 15:36 οἱ δὲ μαθηταὶ τῷ ὄχλῳ.

NA²⁷ Matthew 20:29 ἠκολούθησεν αὐτῷ ὄχλος πολὺς.
ὄχλοι πολλοί P45, D, 1424, pc, it, Sy-H

NA²⁷ Mark 4:1 καὶ συνάγεται πρὸς αὐτὸν ὄχλος πλείστος,
BYZ Mark 4:1 καὶ συνήχθη πρὸς αὐτὸν ὄχλος πολὺς,

NA²⁷ Mark 4:36 καὶ ἀφέντες τὸν ὄχλον

NA²⁷ Mark 14:43 καὶ μετ' αὐτοῦ ὄχλος
BYZ Mark 14:43 καὶ μετ' αὐτοῦ ὄχλος πολὺς

NA²⁷ Luke 6:17 καὶ ὄχλος πολὺς μαθητῶν αὐτοῦ,
BYZ Luke 6:17 καὶ ὄχλος μαθητῶν αὐτοῦ

NA²⁷ Mark 14:43 καὶ μετ' αὐτοῦ ὄχλος
BYZ Mark 14:43 καὶ μετ' αὐτοῦ ὄχλος πολὺς

Very difficult! In light of Mt 8:1 (immediate context: ὄχλοι πολλοί) I would say ὄχλον is slightly more probable. Noteworthy is the variety of the variants. This might be worth a detailed study. Note that in Mt 5:1 and 9:36 ἰδὼν is coupled with τοὺς ὄχλους in both cases. Similar 9:8 ἰδόντες δὲ οἱ ὄχλοι. One would expect an article here.

From the variants in the other occurrences (see above) no clear rule can be established. Both expansion and reduction happen, also both pluralization and singularization take place.

The support for ὄχλον is extremely slim. W.C. Allen (ICC comm. Mt, 1912) thinks it is a harmonization to Mk 4:36, but without giving a reason.

Weiss (Textkritik, p. 30) thinks that first ὄχλον has been conformed to ὄχλους from verse 1 and then has been intensified by πολλοὺς. He notes that the placement in front is against the Matthean norm (ratio 2 : 8).

Rating: - (indecisive)

TVU 86

Minority reading:

Matthew 8:18 ἰδὼν δὲ ὁ Ἰησοῦς ὄχλον περὶ αὐτὸν ἐκέλευσεν ᾤ ἀπελθεῖν εἰς τὸ πέραν.

ᾤ discipulos suos (accusative)

= τοὺς μαθητὰς αὐτοῦ

a, b, c, g¹, q, aur, vg^{mss}, goth, Hil
(thus NA, SQE, **Tis**)

ᾤ discipulis suis (dative)

τοῖς μαθηταῖς αὐτοῦ

h, l, Sy-C, (got) (thus Kilpatrick)

κελεύει δὲ μόνοις τοῖς μαθηταῖς

Cyril-Alex.

The Latin/Syriac evidence above it given from Legg. NA has everything under the accusative. It is not clear if the versional evidence can be used to define the case of a noun here.

Lacuna: D

B: umlaut! (line A 22, p. 1244) ἐκέλευσεν ἀπελθεῖν

Compare context:

NA²⁷ Matthew 8:23 Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

This variant has been noted because here actually Kilpatrick ("Essays in honor of B. Metzger", 1981, p. 355) suggests it to be original. He notes: "κελεύειν with the dative is condemned by the ancient grammarians though it may occur again in Mt 15:35 [Byz]. One way of avoiding this construction would be to omit τοῖς μαθηταῖς αὐτοῦ, especially as an object to ἐκέλευσεν could be understood from ὄχλον earlier in the sentence."

The problem here is that no object is provided with ἐκέλευσεν. ὄχλον suggests itself from immediate context. But very probably οἱ μαθηταὶ αὐτοῦ is intended (compare verse 23). Thus the addition is only natural.

Note the umlaut!

Rating: 2 (NA clearly original)

TVU 87

25. Difficult variant:

Minority reading:

NA²⁷ Matthew 8:21 ἕτερος δὲ τῶν μαθητῶν **[αὐτοῦ]** εἶπεν αὐτῷ· κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου.

omit 01, B, 33, pc¹⁰,

it(a, b, c, h, q), sa, WH, NA²⁵, Tis, Weiss, Gre, Trg, Bal, SBL

txt C, L, W, Θ, 0250, f1, f13, 892, Maj, Lat(aur, ff¹, g¹, k, l, vg), Sy, mae, bo

Lacuna: D

B: no umlaut

Compare also the complete discussions at Mk 6:41 and at Lk 20:45.

Compare:

NA²⁷ Matthew 12:49 καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν· ἰδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου.

omit αὐτοῦ Δ

NA²⁷ Matthew 13:10 Καὶ προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ· διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς;

add αὐτοῦ C

NA²⁷ Matthew 13:36 Τότε ἀφείδους τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν. καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες· ...

omit αὐτοῦ f1

NA²⁷ Matthew 14:12 καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦσαν τὸ πτώμα καὶ ἔθαψαν αὐτὸ[ν] καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ.

omit αὐτοῦ 700, 1424

NA²⁷ Matthew 14:19 ... καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις.

add αὐτοῦ Θ, f13, 892

NA²⁷ Matthew 14:22 Καὶ εὐθέως ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους.

add αὐτοῦ B, Θ, f13, 157, 565, 892, 1424, L, 844, L2211,
Maj-part[E, F, K, Π, P], Lat, Sy, Co?
txt 01, C, D, L, W, 067, 0106, 0277, f1, 33, 700, 1241,
Maj-part[G, M, S, U, Y, Γ, Δ, Ω], Lat, Or

NA²⁷ Matthew 15:32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν·

omit αὐτοῦ 01, W, Θ, 700, L844, L2211, a

NA²⁷ Matthew 16:13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων·

omit αὐτοῦ D

NA²⁷ Matthew 17:13 τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

add αὐτοῦ 157

NA²⁷ Matthew 19:10 Λέγουσιν αὐτῷ οἱ μαθηταὶ [αὐτοῦ]· εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμῆσαι.

omit αὐτοῦ P71^{vid}(4th CE), 01, B, Θ, e, ff¹, g¹, sa^{ms}, mae, **SBL**
txt P25, C, D, L, W, Z, 078, f1, f13, 33,
Maj, Lat, Sy, sa^{mss}, bo

NA²⁷ Matthew 19:23 Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ·

omit αὐτοῦ 700

NA²⁷ Matthew 21:1 Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον εἰς Βηθφαγὴ εἰς τὸ ὄρος τῶν ἐλαιῶν, τότε Ἰησοῦς ἀπέστειλεν δύο μαθητὰς

add αὐτοῦ Θ, f13, 28, 33, 157, pc

NA²⁷ Matthew 24:3 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν λέγοντες·

add αὐτοῦ C, U, W, Δ, 157, 1424

NA²⁷ Matthew 26:1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ·

omit αὐτοῦ D

NA²⁷ Matthew 26:26 Ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς ἄρτον καὶ εὐλογήσας ἔκλασεν καὶ δούς τοῖς μαθηταῖς εἶπεν·

add αὐτοῦ U, 1424

NA²⁷ Matthew 26:35 λέγει αὐτῷ ὁ Πέτρος· κἀν δέη με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπαν.

add αὐτοῦ 1071

NA²⁷ Matthew 26:36 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανὶ καὶ λέγει τοῖς μαθηταῖς·

add αὐτοῦ 01, A, C, D, W, f1, 1071, 1424, al, Lat, Sy

αὐτοῖς Θ, f13, L844, pc

NA²⁷ Matthew 26:40 καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ·

add αὐτοῦ D

NA²⁷ Matthew 26:56 τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.

add αὐτοῦ B, 0281, 157, pc, Lat, Sy-S, sa

NA²⁷ Matthew 27:64 κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν

omit αὐτοῦ 01, B, arm, geo^{pt}

NA²⁷ Matthew 28:7 καὶ ταχὺ πορευθεῖσαι εἶπατε τοῖς μαθηταῖς αὐτοῦ

omit αὐτοῦ 579

NA²⁷ Matthew 28:8 Καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.

omit αὐτοῦ Θ, 69, 788

At the following verses the pronoun is safe:

5:1, 8:23, 9:10, 9:11, 9:19, 9:37, 11:2, 12:2, 15:2, 15:23, 16:21, 16:24, 17:16, (17:19, 18:1), 22:16, 23:1, 24:1, (26:17), 26:18, 28:13

At the following verses the words without pronoun are safe:

14:19², 17:6, 21:6, 21:20, 26:19

At the following verses the Byzantine text adds the pronoun:
14:15, 15:12, (14:22), 15:33, 15:36, 16:5, 16:20, 17:10, 19:25, 26:8, 26:45

At the following verses a minority adds the pronoun:
13:10, 14:19¹, 17:13, 21:1, 24:3, 26:26, 26:35, 26:36, 26:40, 26:56

At the following verses a minority omits the pronoun:
8:21, 12:49, 13:36, 14:12, 15:32, 16:13, 19:10, 19:23, 26:1, 27:64, 28:7, 28:8

(smaller font size indicates singular readings)

19 times the pronoun is safe. At about 10 verses the reading without the pronoun is basically safe.

Overall it is mainly the Byzantine text or MSS with predominantly Byzantine text that add the pronoun. The Byzantine never omits the pronoun against txt.

It is mainly O1 which omits the pronoun:

O1 omits 5 times and adds one time

B omits 3 times and adds 2 times

Θ also omits 3 times and adds 2 times.

From this evidence it is clear that the pronoun is more often added than omitted (21 : 9). Except for O1 there is no clear tendency for omission among the MSS. The addition probably happened as a conformation to normal usage.

Why the pronoun is sometimes omitted is difficult to say, perhaps for stylistic reasons. In the cases 8:21, 15:32, 19:10, (27:64) the support for omission is significant:

8:21

omit αὐτοῦ O1, B, 33, pc¹⁰,
it(a, b, c, h, q), sa, [NA²⁵](#), [WH](#), [Tis](#), [Weiss](#), [Gre](#), [Trg](#), [Bal](#), [SBL](#)

txt C, L, W, Θ, 0250, f1, f13, 892, Maj,
Lat(aur, ff¹, g¹, k, l, vg), Sy, mae, bo, [Bois](#)

15:32

omit αὐτοῦ O1, W, Θ, 700, L844, L2211, a, geo¹ (not in Tis!)

txt B, C, D, L, f1, f13, 33, 892, Maj, Lat, Sy, Co,
[NA²⁵](#), [WH](#), [Tis](#), [Weiss](#), [Bois](#), [Trg](#), [Bal](#)

19:10

omit αὐτοῦ P71^{vid}(4th CE), 01, B, Θ, pc², e, ff¹, g¹, sa^{ms}, mae,
NA²⁵, WH, Tis, Weiss, Gre, Bal, SBL
txt P25, C, D, L, W, Z, 078, f1, f13, 33, Maj,
Lat, Sy, sa^{mss}, bo, Bois, Trg

27:64

omit αὐτοῦ 01, B, arm, geo^{2B}, NA²⁵, WH, Tis, Weiss, Bal

In 8:21 and 19:10 αὐτοῦ is added in brackets in txt. In the other two cases it is added without brackets.

Metzger notes on 8:21: "a majority of the committee was impressed by the possibility that αὐτοῦ may have been deleted in order to prevent the reader from inferring that the γραμματεὺς of verse 19 was one of Jesus' disciples. On the other hand, it can be argued that it is because of the word ἕτερος, not αὐτοῦ, that a reader might infer that γραμματεὺς of verse 19 was a disciple of Jesus. Actually the absence of αὐτοῦ does not improve the sense, but rather makes the text more ambiguous."

Metzger notes on 19:10: "the committee was impressed by the possibility that the presence of αὐτῶ before μαθηταὶ prompted some copyists to delete αὐτοῦ."

For Mt 15:32 there is a Markan parallel:

NA²⁷ Mark 8:1 Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ ὄχλου ὄντος καὶ μὴ ἐχόντων τί φάγωσιν, προσκαλεσάμενος τοὺς μαθητὰς λέγει αὐτοῖς·

txt omit αὐτοῦ 01, D, L, N, 0131, f1, 28, 892, L2211, pc, Latt, Sy-H, bo
add αὐτοῦ A, B, W, Θ, f13, 33, 1342, Maj, Sy-S, Sy-P, sa, bo^{ms}

Here too, we have a quite evenly support. Tischendorf thinks that the omission in Mt is a harmonization to Mk, but this is rather unlikely, normally the harmonization occurs in Mk.

I think the evidence would justify brackets at Mt 15:32, too. Ellingworth also favors the omission.

The support for 27:64 is also quite strong, but limited. Internally everything points to a secondary addition of the pronoun here, because there is absolutely no reason to omit it.

There is the argument that the reading WITH the pronoun is earlier, because only later "the disciples" became a characteristic term with unequivocal meaning

in Christianity. In earliest times, with Christianity being only one Jewish splinter group, the pronoun had to be added for clarity.

Compare:

P. Ellingworth "(His) disciples" NovT 42 (2000) 114-126

Rating: 1? or - (= NA probably wrong or indecisive)

8:21 brackets ok

15:32 add brackets

19:10 brackets ok

27:64 add brackets

TVU 88

26. Difficult variant:

Minority reading:

NA²⁷ Matthew 8:23 Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

omit 01^{C1}, B, C, G, f1, f13, 33, 565, 892, L844, L2211, pc,
WH, Gre, Trg, Bal, SBL

txt 01*, L, W, Θ, 700, 1424, Maj, NA²⁵, Weiss, Tis

01: τὸ has been deleted by dots above the word.

Lacuna: D

B: no umlaut

Compare:

NA²⁷ Matthew 9:1 Καὶ ἐμβὰς εἰς πλοῖον διεπέρασεν

BYZ Matthew 9:1 Καὶ ἐμβὰς εἰς τὸ πλοῖον διεπέρασεν

NA²⁷ Matthew 13:2 ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι,

BYZ Matthew 13:2 ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι

NA²⁷ Mark 4:1 ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα

BYZ Mark 4:1 ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον

NA²⁷ Mark 8:13 πάλιν ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν.

BYZ Mark 8:13 πάλιν εἰς πλοῖον ἀπῆλθεν εἰς τὸ πέραν
εἰς τὸ πλοῖον

P45, D, H, K, Π, N, U, W, Γ, f1, f13, 28, 700, 1424, al, TR

NA²⁷ Luke 8:22 καὶ αὐτὸς ἐνέβη εἰς πλοῖον

BYZ Luke 8:22 καὶ αὐτὸς ἐνέβη εἰς πλοῖον
εἰς τὸ πλοῖον

H, M, W, f13, 1071, pc

NA²⁷ Luke 8:37 αὐτὸς δὲ ἐμβὰς εἰς πλοῖον ὑπέστρεψεν.

BYZ Luke 8:37 αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον ὑπέστρεψεν

NA²⁷ John 6:17 καὶ ἐμβάντες εἰς πλοῖον ἤρχοντο πέραν τῆς
θαλάσσης

BYZ John 6:17 καὶ ἐμβάντες εἰς τὸ πλοῖον ἤρχοντο πέραν τῆς
θαλάσσης

As one can see, the tendency is always from εἰς πλοῖον to εἰς τὸ πλοῖον. All verses have a variant here.

Lk 8:22 is the parallel to the Matthean verse and NA notes the omission of τὸ as a harmonization to Lk (so also Metzger). But this is quite improbable.

Internal and external arguments favor the short reading.

Weiss argues though (Comm. Mt) that the addition of the unconnected article is quite improbable.

Metzger thinks that the omission "appears to be a linguistic refinement, introduced by scribes".

Rating: 1 (NA clearly wrong)

TVU 89

NA²⁷ Matthew 8:25 καὶ προσελθόντες ἤγειραν αὐτὸν λέγοντες· κύριε, σῶσον, ἀπολλύμεθα.

BYZ Matthew 8:25 καὶ προσελθόντες οἱ μαθηταὶ ἤγειραν αὐτὸν λέγοντες· Κύριε σῶσον ἡμᾶς, ἀπολλύμεθα

T&T #25 (οἱ μαθηταὶ)

οἱ μαθηταὶ(αὐτοῦ)

Byz C, L, W, X, Δ, Θ, Σ, Φ, f1, f13, 22, 565, 579, 700, 1424, Maj, b, g¹, h, Sy, goth, Gre
add αὐτοῦ C*, W, X, Θ, Σ, Φ, f1, 1424, 2680, al²⁹⁰, Sy, mae-1+2

txt 01, B, 33^{vid}, 892, pc³, Lat(a, aur, c, ff¹, k, l, q, vg), sa, bo, Sy-Pal^{mss}
pc = 591, 930, 1421*

ἡμᾶς

Byz L, W, Δ, Θ, 0242^{vid}, f13-part, 22, Maj, Latt, Sy, sa, bo, goth, Eus, [Trg^{mg}]
bo^{mss2}: με

txt 01, B, C, f1, f13-part, 33, 892, pc, bo^{mss}, Sy-Pal^{mss}

Lacuna: D, Sy-C

B: no umlaut

Parallels:

NA²⁷ Mark 4:38 καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ· διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;

NA²⁷ Luke 8:24 προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες· ἐπιστάτα ἐπιστάτα, ἀπολλύμεθα.

Compare:

NA²⁷ Matthew 8:23

Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

NA²⁷ Matthew 14:30 βλέπων δὲ τὸν ἄνεμον [ἰσχυρὸν] ἐφοβήθη, καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων· κύριε, σῶσόν με.

omit με: f1

οἱ μαθηταὶ αὐτοῦ is a typical addition of an explicit subject (so Weiss). This happens often and is probably caused by public reading of a limited pericope, that needs to name the acting persons (lectionaries!).

It is interesting that the exclamation is given completely different in the three Synoptics. Again the ἡμᾶς is added to clarify a probable Greek idiom. Note that in Mt 14:30 f1 omits με.

Rating:

οἱ μαθηταὶ(αὐτοῦ): Rating: 2 (NA clearly original)

ἡμᾶς : Rating: 2 (NA clearly original)

TVU 90

A question of punctuation

NA²⁷ Matthew 8:26 καὶ λέγει αὐτοῖς· τί δειλοί ἐστε, ὀλιγόπιστοι; τότε ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσῃ, καὶ ἐγένετο γαλήνη μεγάλη.

A question of punctuation: τί; δειλοί ἐστε, ὀλιγόπιστοι;

"Why are you afraid, you of little faith?"

or:

"What? Are you afraid, you of little faith?"

Parallels:

NA²⁷ Mark 4:40 καὶ εἶπεν αὐτοῖς· τί δειλοί ἐστε; οὐπω ἔχετε πίστιν;

BYZ Mark 4:40 καὶ εἶπεν αὐτοῖς· τί δειλοί ἐστε οὕτως πῶς οὐκ ἔχετε πίστιν

NA²⁷ Luke 8:25 εἶπεν δὲ αὐτοῖς· ποῦ ἡ πίστις ὑμῶν;

TVU 91

Minority reading:

NA²⁷ Matthew 8:26 καὶ λέγει αὐτοῖς· τί δειλοί ἐστε, ὀλιγόπιστοι; τότε ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσῃ, καὶ ἐγένετο γαλήνη μεγάλη.

NA²⁷ Matthew 8:27 οἱ δὲ ἄνθρωποι ἐθαύμασαν λέγοντες· ποταπός ἐστιν οὗτος ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα αὐτῷ ὑπακούουσιν;

Not in NA but in SQE!

τῷ ἀνέμῳ 01*, f1, f13, 22, Lat, Sy-S, Sy-P, sa^{ms}, mae-1, bo^{mss},
Eus, Basil(4th CE)
01* corrected by 01^{c1}

Lacuna: D, Sy-C, mae-2

B: no umlaut

Parallels:

NA²⁷ Mark 4:39 καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσῃ· σιώπα, πεφίμωσο.

NA²⁷ Mark 4:41 καὶ ἐφοβήθησαν φόβον μέγαν καὶ ἔλεγον πρὸς ἀλλήλους· τίς ἄρα οὗτός ἐστιν ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ;

verse 41 οἱ ἄνεμοι: 01^{c2}, D, E, W, Θ, Φ, f1, 33, 157, 517, 565, 700,
1071, 1342, 1424, pc, b, ff², q, Sy-P, Co, geo

NA²⁷ Luke 8:24 ... ὁ δὲ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο καὶ ἐγένετο γαλήνη.

NA²⁷ Luke 8:25 ... λέγοντες πρὸς ἀλλήλους· τίς ἄρα οὗτός ἐστιν ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;

Probably a harmonization to Mk, Lk. Quite good support.

In Mk we have two singulars, in Lk one singular and one plural and in Mt two plurals. In Lk both forms are safe.

Note the similar variation at Mk 4:41. Here it is clearly a harmonization to Mt/Lk. Interestingly no variation occurs at Mk 4:39.

Rating: 2? (NA probably original)

TVU 92

27. Difficult variant:

NA²⁷ Matthew 8:28 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γαδαρηνῶν ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης.

BYZ Matthew 8:28 Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γεργεσηνῶν, ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι χαλεποὶ λίαν ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης

Γαδαρηνῶν 01*, B, C, M, Δ^{Gr}, Θ, Σ, 174(=f13), 1010, pc, Sy, Epiph
Γεργεσηνῶν 01^{C2}, L, W, X, f1, f13, 22, 157, 700, 892, Maj,
Sy-H^{mg}, Sy-Pal, bo, goth
Γερασηνῶν 892^C, Latt, Sy-H^{mg}, sa, mae-1+2

Δ: Greek has Γαραδηνῶν, Latin has Gerasenorum.

Lacuna: D, Sy-C

B: no umlaut

Parallels:

Mk 5:1

Γερασηνῶν 01*, B, D, Latt, sa
Γαδαρηνῶν A, C, f13, 157, Maj, Sy-P, Sy-H, goth
Γεργεσηνῶν 01^{C2}, L, U, (W), Δ^{Gr}, Θ, f1, 22, 28, 33, 565, 579, 700, 892, 1071,
1241, 1424, al, Sy-S, bo, Epiph

Lk 8:26

Γερασηνῶν P75, B, D, 0267, Latt, Sy-H^{mg}, sa, bo^{ms}
Γαδαρηνῶν A, R, W, Δ^{Gr}, Ψ, 0135, f13, 1071, Maj, Sy, goth
Γεργεσηνῶν 01, L, X, Θ, Ξ, f1, 22, 33, 157, 579, 700*, 1241, 1342, pc,
bo, Sy-Pal, arm, geo, Eus, Gre

Lk 8:37

Γερασηνῶν P75, B, C*, D, 0279, 579, pc, Latt, sa
Γαδαρηνῶν 01^C, A, R, W, Δ^{Gr}, Ψ, 124, 346(=f13), Maj, Sy, goth
Γεργεσηνῶν 01*, C^{C2}, L, P, X, Θ, f1, f13, 22, 33, 157, 700*, 1071, 1241, 1342,
al, bo, Sy-Pal, arm, geo, Gre

Diatessaron: Γαδαρηνῶν Syriac
Γερασηνῶν Western
(from T. Baarda, *Bibletranslator* 45, 1994, 353 ff., McCarthy
also has *Gadarenes* for Ephrem)

It seems that most manuscripts have one form in Mt and another in Mk, Lk.

Epiphanius (4th CE) has Γεργεσηνῶν for Mk, Lk and Γαδαρηνῶν for Mt. He writes (Panarion 5.35.6):

εἶτα πάλιν ἔλθων εἰς τὰ μέρη τῆς Γεργεσθᾶν, ὡς ὁ Μάρκος λέγει, ἢ ἐν τοῖς ὄρτοις τῶν Γεργεσηνῶν, ὡς ὁ Λουκᾶς φησιν, ἢ Γαδαρηνῶν, ὡς ὁ Ματθαῖος, ἢ Γεργεσηνῶν, ὡς ἀντίγραφά τινα ἔχει, τῶν γὰρ τριῶν κλήρων ὁ τόπος ἀνὰ μέσον ἦν.

Then again "He came to the parts of *Gergestha*", as Mark says, or, "in the coasts of the *Gergesenes*", as Luke says; or "of the *Gadarenes*", as in Matthew, or "of the *Gergesenes*" as some copies [of Matthew] have it, the spot was in between the three territories.

Latt and Sahidic have Γερασηνῶν in all three Gospels.

L, f1 have Γεργεσηνῶν in all three Gospels.

Sy-P, Sy-H have Γαδαρηνῶν in all three Gospels.

Both *Gerasa* and *Gadara* are known towns. The problem is that both are far from the lake, 60 km and 10 km.

The differences may have to do with uses of variant regional terms. El-Kursi has been proposed as the place of the story. Possibly *Gergesa* is El-Kursi? Zahn cannot believe that one of the evangelists really used the well known town *Gerasa*, which is a two day's journey away from the lake.

The reading Γεργεσηνῶν, from the town Γέργεσα, has been proposed by Origen to overcome the above difference (but as it appears without manuscripts evidence). It then probably got into the manuscripts through his suggestion. In his account (*Comm. John*) he does only mention the narrative, not the Gospel.

"The transaction about the swine, which were driven down a steep place by the demons and drowned in the sea, is said to have taken place in the country of the *Gerasenes*. Now, *Gerasa* is a town of Arabia, and has near it neither sea nor lake. And the Evangelists would not have made a statement so obviously and demonstrably false; for they were men who informed themselves carefully of all matters connected with Judaea. But in a few copies we have found, 'into the country of the *Gadarenes*;' and, on this reading, it is to be stated that *Gadara* is a town of Judaea, in the neighborhood of which are the well-known hot springs, and that there is no lake there with overhanging banks, nor any sea. But *Gergesa*, from which the name *Gergesenes* is taken, is an old town in the neighborhood of the lake now called Tiberias, and on the edge of it there is a steep place abutting on the lake, from which it is pointed out that the swine were cast

down by the demons. Now, the meaning of *Gergesa* is 'dwelling of the casters-out,' and it contains a prophetic reference to the conduct towards the Savior of the citizens of those places, who 'besought Him to depart out of their coasts.' "

(Origen, Commentary on John VI, 24)

Origen does not mention a copy that actually reads *Gergesa*.

If we follow Zahn and rule out *Gerasa* completely, what was probably the source that led to it? Transcriptionally Γεργεσηνῶν is more probable:

gera shwn

gergeshnwn

gadar hnwn

So, it is probable that Γεργεσηνῶν was the original reading in Mk (and Lk). Since the reading *Gerasa* is not found in the Greek tradition of Mt, it is probable that Mt did not read Γεργεσηνῶν originally. So we are left with Γαδαρηνῶν for Mt. Josephus calls the area around *Gadara* (which is about 10 km from the lake) ἡ Γαδαρῆτις (Bel. Jud. III 10,10), which belonged to the Dekapolis. So, the incident happened εἰς τὴν χώραν τῶν Γαδαρηνῶν. But the mentioned village cannot be *Gadara*, which is too far away. There must have been a village called *Gergesa*. Where was this village? Only in the area of es-Samra hills meet the lake. These are called tulul es-se'alib, "fox-hills". Several ruins can be found there, the highest point is 93 m above the lake. This is the argumentation/speculation of Zahn.

Compare:

Theodor Zahn Neue Kirchliche Zeitschrift 1902, p. 923-45.

Theodor Zahn, Comm. Lk., Excursus VII, p. 761-765

Rating: - (indecisive)

TVU 93

Minority reading:

NA²⁷ Matthew 8:30 ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη.

οὐ μακρὰν Lat(a, aur, b, c, f, ff¹, g¹, h, l, vg), sax,
= non longe c.j. Beza (1519-1605)

d, k, q, δ read txt.

The reading was listed in NA²⁵, but has been omitted in NA^{26,27}.

B: umlaut! (p. 1244 B 40 L) δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη

Parallels:

NA²⁷ Mark 5:11 ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλη βοσκομένη·

NA²⁷ Luke 8:32 ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἰκανῶν βοσκομένη ἐν τῷ ὄρει·

Compare:

NA²⁷ Luke 7:6 ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας

An interesting variant/conjecture, first mentioned by Theodore Beza. It makes perfect sense, but does not explain the universal omission of οὐ. The strong Latin support is remarkable.

Perhaps one should understand μακρὰν not as "far off" but simply as "at a distance"?

Jan Krans writes: "In my opinion, the exclusively Latin attestation for Beza's reading as well as its obvious harmonistic virtues show that it probably began its life as an early conjecture. The conjecture conceivably originated when the Latin version was made, as the thinking of a translation is - in most cases - a less mechanical process than mere copying."

Beza did not adopt the reading in his translation or his Greek text.

A. Pallis (Notes, 1932) advocates this conjecture, too.

Note that both parallels have ἐκεῖ.

Rating: 2 (NA clearly original)

TVU 94

NA²⁷ Matthew 8:31 οἱ δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες· εἰ ἐκβάλλεις ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων.

BYZ Matthew 8:31 οἱ δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες· εἰ ἐκβάλλεις ἡμᾶς ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων

Byz C, L, W, X, Δ, f13, Maj, f, h, q, Sy-P, Sy-H, goth, (mae-2)

txt 01, B, Θ, 0242^{vid}, f1, 22, 33, 372, 892*, pc, Lat, Sy-S, Co

mae-2: Schenke reconstructs: ἐπίταξον ἡμῖν καὶ ἀπελευσόμεθα

Lacuna: D, Sy-C

B: no umlaut

Parallels:

NA²⁷ Mark 5:12 καὶ παρεκάλεσαν αὐτὸν λέγοντες·

πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν.

NA²⁷ Mark 5:13 καὶ ἐπέτρεψεν αὐτοῖς.

NA²⁷ Luke 8:32 καὶ παρεκάλεσαν αὐτὸν ἵνα

ἐπιτρέψη αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς.

Compare:

NA²⁷ Matthew 8:21 κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. (immediate context!)

next verse:

NA²⁷ Matthew 8:32 οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τοὺς χοίρους·

The Byzantine reading is probably inspired

- a) from the similar Lukan reading
- b) from verse 32 ἀπῆλθον
- c) and possibly also from Mt 8:21

There is nothing that can explain the origin of the txt reading, if the Byzantine reading is original.

Rating: 2? (NA probably original)

External Rating: 2 (NA clearly original)

(after weighting the witnesses)

TVU 95

TVU 96

28. Difficult variant

NA²⁷ Matthew 8:32 καὶ εἶπεν αὐτοῖς· ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπήλθον εἰς τοὺς χοίρους· καὶ ἰδοὺ ὥρμησεν πᾶσα ἡ ἀγέλη κατὰ τοῦ κρημοῦ εἰς τὴν θάλασσαν καὶ ἀπέθανον ἐν τοῖς ὕδασιν.

BYZ Matthew 8:32 καὶ εἶπεν αὐτοῖς· ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπήλθον εἰς τὴν ἀγέλην τῶν χοίρων· καὶ ἰδοὺ ὥρμησεν πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημοῦ εἰς τὴν θάλασσαν καὶ ἀπέθανον ἐν τοῖς ὕδασιν.

variant 1: τοὺς χοίρους

Byz C^c, K, Π, L, M, N, W, X, Δ, Θ, f13, 565, 579, 700, 1424, Maj, f, h, Sy-H, Sy-Pal, mae-2, goth

txt 01, B, C*, 0242, f1, 22, 33, 372, 892, pc, Lat, Sy-S, Sy-P, Co
157 omits due to h.t.

variant 2: ἡ ἀγέλη

Byz C^c, K, Π, L, X, 22, 565, 579, 700, Maj, mae-1, bo, goth

txt 01, B, C*, M, N, W, Δ, Θ, f1, f13, 33, 157, 892, 1424, Latt, Sy, sa

mae-2: Schenke reconstructs: αἱ ὕες κατέπεσαν κατὰ τοῦ κρημοῦ τῆς θαλάσσης· with ὕες ὕς sow (female pig)

Lacuna: D, Sy-C

B: no umlaut

Parallels:

NA²⁷ Mark 5:13 καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημοῦ εἰς τὴν θάλασσαν, ὡς δισχίλιοι, καὶ ἐπνίγοντο ἐν τῇ θαλάσσει.

NA²⁷ Luke 8:33 ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη.

Compare previous verse 31:

NA²⁷ Matthew 8:31 οἱ δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες· εἰ ἐκβάλλεις ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων.

τοὺς χοίρους / ἡ ἀγέλη are the readings of Mk and Lk. txt could therefore be a harmonization to Mk/Lk.

On the other hand τὴν ἀγέλην τῶν χοίρων could be harmonized to verse 31. Variant 2 is only an expansion of the txt reading. It could be a harmonization to the previous expanded term. The support for it is also not very good.

variant 1:

Rating: - (indecisive)

External Rating: 2? (NA probably original)
(after weighting the witnesses)

variant 2:

Rating: 2 (NA clearly original)

TVU 97

Minority reading:

NA²⁷ Matthew 9:2 καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης
βεβλημένον τ. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ
παραλυτικῷ· θάρσει, τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι.

τ ὅς ἦν ἔτη δεκαοκτῶ ἐν τῇ ἀσθενείᾳ αὐτοῦ

mae-2

B: no umlaut

Compare:

NA²⁷ Luke 13:11 καὶ ἰδοὺ γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη δεκαοκτῶ

NA²⁷ Luke 13:16 ταύτην δὲ θυγατέρα Ἀβραάμ οὔσαν, ἣν ἔδησεν ὁ
σατανᾶς ἰδοὺ δέκα καὶ ὀκτῶ ἔτη,

NA²⁷ John 5:5 ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα [καὶ] ὀκτῶ ἔτη ἔχων
ἐν τῇ ἀσθενείᾳ αὐτοῦ·

This variant has been added to show the wild character of mae-2.

TVU 98

29. Difficult variant:

Minority reading:

NA²⁷ Matthew 9:4 καὶ ἰδῶν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν·
ἵνατί ἐνθυμείσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν;

εἰδῶς B, Θ, Π^c, f1, 565, 700, 1424, L844, L2211, al⁵⁰, Sy-P, Sy-H, arab^{MS},
sa, mae, arm, goth, WH, NA²⁵, Weiss, Bois, Gre, Trg, SBL
ἰδῶς E^c, M, 157

txt 01, C, D, E*, L, N, W, Δ, Π*, X, 0233, 0281, f13, 22, 33, 892, Maj,
Latt, Sy-S, bo, Tis, Bal

B: no umlaut

ἰδῶν ὀράω
εἰδῶς οἶδα

Parallels:

NA²⁷ Mark 2:8 καὶ εὐθὺς ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι
οὕτως διαλογίζονται ἐν ἑαυτοῖς λέγει αὐτοῖς· τί ταῦτα διαλογίζεσθε
ἐν ταῖς καρδίαις ὑμῶν;

NA²⁷ Luke 5:22 ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν
ἀποκριθεὶς εἶπεν πρὸς αὐτούς· τί διαλογίζεσθε ἐν ταῖς καρδίαις
ὑμῶν;

Compare:

NA²⁷ Matthew 12:25 εἰδῶς δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς· πᾶσα
βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημοῦται καὶ πᾶσα πόλις ἢ οἰκία
μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται.

ἰδῶν P21, 01^{C1}, D, 0281^{vid}, 33, 892, pc, ff¹, k, Sy-S, Sy-C, bo

NA²⁷ Mark 12:28 Καὶ προσελθὼν εἰς τῶν γραμματέων ἀκούσας αὐτῶν
συζητούντων, ἰδῶν ὅτι καλῶς ἀπεκρίθη αὐτοῖς ἐπηρώτησεν αὐτόν·
ποία ἐστὶν ἐντολὴ πρώτη πάντων;

εἰδῶς 01^{C2}, A, B, Δ, 124, 33, 157, 579, 1424, Maj, Co, WH

ἰδῶν 01*, C, (D), L, W, Θ, Ψ, f1, f13, 28, 565, 700, 892, 1071,
1342, al, Latt, Sy-P, Sy-H

In Matthew:

ἰδὼν 12 times

εἰδῶς 1 time (Mt 12:25)

Interestingly the same variation occurs in Mt 12:25 with similar support. It is possible that the 12:25 variation is a conformation to 9:4, but it is not clear which reading is original.

It could be said that thoughts cannot be seen, only known, except in a figurative sense.

εἰδῶς could be a (partial) harmonization to ἐπιγνοῦς in the parallels, but that's rather improbable.

It is possible that the variation is at least in part accidental, because εἰ and ἰ are pronounced alike (compare the ἰδῶς variant).

Compare context:

9:2 καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ...

καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν ...

9:3 καὶ ἰδοὺ τινες τῶν γραμματέων ...

9:4 καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν ...

9:6 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ...

ἰδῆτε C, D, E, F, L, Θ, pc

Verse 9:2 and 9:4 are quite symmetrical. The question now is if the variation in verse 4 is due to avoid such symmetry/repetition or to create a more symmetrical wording (so Weiss).

In verse 6 then, οἶδα (εἰδῆτε) appears. But note that here again witnesses have ὀράω (ἰδῆτε):

ὀράω verse 4: 01, C, D, E*, L, N, W, X, 892, Latt

ὀράω verse 6: C, D, E, F, L, X, Θ, 892, k

The support is similar, but abating.

Difficult!

Rating: - (indecisive)

TVU 99

30. Difficult variant:

Minority reading:

NA²⁷ Matthew 9:6 τότε λέγει τῷ παραλυτικῷ·

ἐγερθεὶς ἄρῶν σου τὴν κλίνην καὶ ὑπάγε εἰς τὸν οἶκόν σου.

ἔγειρε B, (D), 0281, pc, Lat, WH, NA²⁵, Weiss, Trg
ἔγειρε καὶ ἄρῶν D

txt 01, C, L, W, Θ, 0233, f1, f13, 33, Maj, q, WH^{mg}

B: no umlaut

ἐγερθεὶς	participle aorist passive nominative masculine singular
ἔγειρε	imperative present active 2nd person singular
ἔγειραι	imperative aorist middle 2nd person singular
ἄρῶν	imperative aorist active 2nd person singular

Context, previous verse 5:

NA²⁷ Matthew 9:5 τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν· ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν· ἔγειρε καὶ περιπάτει;

ἔγειραι B, 157, 700, Maj

and next verse 7:

NA²⁷ Matthew 9:7 καὶ ἐγερθεὶς ἀπήλθεν εἰς τὸν οἶκον αὐτοῦ.

safe!

Parallels:

NA²⁷ Mark 2:11 σοὶ λέγω, ἔγειρε ἄρῶν τὸν κράβαττόν σου καὶ ὑπάγε εἰς τὸν οἶκόν σου.

BYZ Mark 2:11 Σοὶ λέγω, ἔγειραι καὶ ἄρῶν τὸν κράββατον σου καὶ ὑπάγε εἰς τὸν οἶκόν σου

NA²⁷ Luke 5:24 σοὶ λέγω, ἔγειρε καὶ ἄρας τὸ κλινίδιον σου πορεύου εἰς τὸν οἶκόν σου.

BYZ Luke 5:24 Σοὶ λέγω ἔγειραι καὶ ἄρας τὸ κλινίδιον σου πορεύου εἰς τὸν οἶκόν σου

Weiss (Comm. Mt) thinks that ἔγειρε has been changed into ἐγερθεὶς as a conformation to verse 7. On the other hand ἔγειρε could be a conformation to the previous verse 5. But here B reads ἔγειραι! The medium ἔγειραι is more appropriate, but the variation could be at least in part accidental.

ἔγειρε could also be a harmonization to the parallels.

It is rather surprising that no ἐγερθεὶς appears in the parallels as a harmonization to Mt.

Rating: - (indecisive)

TVU 100

NA²⁷ Matthew 9:8 ἰδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

BYZ Matthew 9:8 ἰδόντες δὲ οἱ ὄχλοι ἐθαύμασαν, καὶ ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις

T&T #27

Byz C, K, Π, L, X^{comm.}, Δ, Θ, Σ, Φ, 0233, f13, 565, 579, 700 Maj, Sy-H, arm

txt 01, B, D, W, 0281, f1, 22, 33, 372, 517, 892, 1192, 1424, 1675, 2737, pc¹³,
Lat, Sy-S, Sy-P, Co(+ mae-2), goth
pc = 59, 143, 496, 751, 930, 951, 1192, 1532, 1823,
2147, 2459, 2586, 2637

omit (+καὶ): X^{†xt}, 213

X: p. 116, txt recto, comm. verso (PDF p. 235 A 16/17)

Lacuna: Sy-C

B: umlaut! (line 15 A, p. 1245) δὲ οἱ ὄχλοι ἐφοβήθησαν

Parallels:

NA²⁷ Mark 2:12

ὥστε ἐξίστασθαι (they were amazed) πάντας καὶ δοξάζειν τὸν θεὸν

NA²⁷ Luke 5:26 καὶ ἔκστασις (amazement) ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν θεὸν καὶ ἐπλήσθησαν φόβου λέγοντες ὅτι εἶδομεν παράδοξα σήμερον.

Compare:

NA²⁷ Matthew 8:27 οἱ δὲ ἄνθρωποι ἐθαύμασαν λέγοντες·

NA²⁷ Matthew 9:33 καὶ ἐθαύμασαν οἱ ὄχλοι

NA²⁷ Matthew 15:31 ὥστε τὸν ὄχλον θαυμάσαι

NA²⁷ Luke 4:22 πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον

NA²⁷ Luke 11:14 καὶ ἐθαύμασαν οἱ ὄχλοι.

and more...

NA²⁷ Matthew 17:6 καὶ ἀκούσαντες οἱ μαθηταὶ ... καὶ ἐφοβήθησαν σφόδρα.

NA²⁷ Matthew 27:54 ἰδόντες τὸν σεισμὸν ... ἐφοβήθησαν σφόδρα,

φοβέω is ambiguous, θαυμάζω is not. Also θαυμάζω is used more frequently in this context.

Rating: 2? (NA probably original)

External Rating: 2 (NA clearly original)
(after weighting the witnesses)

TVU 101

NA²⁷ Matthew 9:13 οὐ γὰρ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς.

BYZ Matthew 9:13 οὐ γὰρ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς
εἰς μετάνοιαν.

Byz C, L, X, Θ, f13, Maj, c, g¹, Sy-S, Sy-Pal, sa, bo^{pt}, mae-1, Basil(4th CE)

txt 01, B, D, N, W, Γ*, Δ, f1, 174(=f13), 22, 33, 372, 565, pc,
Lat, Sy-P, Sy-H, bo^{pt}, mae-2, goth

Lacuna: Sy-C

B: umlaut! (line 6r B, p. 1245) ἁμαρτωλούς. 14 Τότε

Parallels:

NA²⁷ Mark 2:17 οὐκ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς.

BYZ Mark 2:17 οὐκ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς
εἰς μετάνοιαν.

Byz C, f13, 33, 2542, Maj, sa, mae-1, bo^{pt}

txt 01, A, B, D, K, L, W, Δ, Θ, Π, f1, 28, 157, 565, 579, 700, 1424,
Lat, Sy

NA²⁷ Luke 5:32 οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς
εἰς μετάνοιαν.

A typical harmonization to Lk (so Weiss).

Rating: 2 (NA clearly original)

TVU 102

31. Difficult variant

Minority reading:

NA²⁷ Matthew 9:14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες· διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν **[πολλά]**, οἱ δὲ μαθηταὶ σου οὐ νηστεύουσιν;

BYZ Matthew 9:14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν **πολλά** οἱ δὲ μαθηταὶ σου οὐ νηστεύουσιν

T&T #28

omit: 01*, B, 0281, pc¹⁹, sa^{ms}, mae-2, Basil(4th CE), **WH, NA²⁵, Weiss, Tis, Bal**
pc = 10, 27*, 71, 86, 179, 569, 692, 895, 947, 982, 1091*, 1170, 1194,
1386, 1413, 1517*, 2487*, 2581, 2676

txt 01^{C2}, C, D, L, W, X, Δ, Θ, Σ, Φ, 0233, f1, f13, 22, 33, 565, 579, 700, Maj,
Sy-P, Sy-H, Co, goth, **WH^{m9}, Bois, Trg**

πυκνά	01 ^{C1} ,
πυκνά or πολλά	Lat, Sy-S, Sy-Pal
	frequenter Lat
	multa d
	multum k

Lacuna: Sy-C

B: no umlaut

πυκνός	"frequent"
πολύς	"much"

Compare:

NA²⁷ Mark 2:18

διὰ τί οἱ μαθηταὶ ... νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν;

NA²⁷ Luke 5:33 οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνά ("frequent")

The omission could be a harmonization to Mk. It is also possible that the omission "is due to desire for absolute antithesis between fasting and not fasting." (W.C. Allen, ICC comm. Mt, 1912)

The addition could be a harmonization to Lk although the word is different. But $\pi\upsilon\kappa\nu\acute{\alpha}$ is a very rare word and it has possibly been changed to the more common one. Weiss (Textkritik, p. 154) also thinks that $\pi\omicron\lambda\lambda\acute{\alpha}$ suggested itself from the reminiscence of Lk 5:33. This is supported by the reading of $O1^{C1}$.

It is interesting that 19 Byzantine manuscripts omit the word, too. This points more to a stylistic reason for the omission.

Rating: 1? (NA probably wrong)
(slight tendency to omit brackets)

TVU 103

Minority reading:

NA²⁷ Matthew 9:15 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· μὴ δύνανται οἱ υἱοὶ τοῦ
νυμφῶνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος; ἐλεύσονται
δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν.

Not in NA and not in SQE!

ἀρθῇ D, f1, pc

ἀφερεθῇ W

B: no umlaut

Parallels:

NA²⁷ Mark 2:20 ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ
νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ.

ἀρθῇ C, f13, 28, 2542, pc (this one is in SQE!)

NA²⁷ Luke 5:35 ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ
νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.

ἀρθῇ f1, f13 (not in NA, SQE and Tis)

Rare compound word, appears only here and in the parallels.

Rating: 2 (NA clearly original)

TVU 104

32. Difficult variant:

Minority reading:

NA²⁷ Matthew 9:18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ ἄρχων εἰς ἐλθὼν προσεύκει αὐτῷ λέγων ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται

εἰς προσελθὼν 01^{C1}, B, Lat (unus accessit), Weiss
NA²⁵, WH [both with εἰς in brackets]

προσελθὼν 01*, L^C, 157, pc, bo^{ms}, sa
τις προσελθὼν C^C, F^{vid}, G, L*, U, f13, 2, al

τις ἐλθὼν Γ, pc, k
ἐλθὼν pc, bo, TR

eisel qwn 01^{C2}, C*, D, N, W, X, Θ, pc

εἰσελθὼν f1, 22, 124, 700, 1071, 1424, al, WH^{m9}, Tis, Bal

εἰς ἐλθὼν K, Π, Δ, M, Υ, 33, 565, 579, Maj, d, f, Sy-S, goth

L: Tischendorf has no note on this, but has the text as (folio 19):

idou, arc ont is:, pros
el qwn t w i)μ; pros

I don't know what the colon means.

Lacuna: Sy-C

B: no umlaut

Parallels:

NA²⁷ Mark 5:22 Καὶ ἔρχεται εἰς τῶν ἀρχισυναγῶγων,

NA²⁷ Luke 8:41 καὶ ἰδοὺ ἦλθεν ἀνὴρ

Compare:

NA²⁷ Matthew 8:19 καὶ προσελθὼν εἰς γραμματεὺς

NA²⁷ Matthew 18:24 προσηνέχθη αὐτῷ εἰς

NA²⁷ Matthew 19:16 Καὶ ἰδοὺ εἰς προσελθὼν αὐτῷ εἶπεν·

NA²⁷ Matthew 22:35 καὶ ἐπηρώτησεν εἰς ἕξ αὐτῶν [νομικὸς]

NA²⁷ Matthew 26:14 Τότε πορευθεὶς εἰς τῶν δώδεκα,

A very curious variation. Probably due to overcome the equivocal $\epsilon\iota\sigma\epsilon\lambda\theta\omega\nu$. Metzger calls the change to $\pi\rho\omicron\sigma\epsilon\lambda\theta\omega\nu$ "a clever scribal modification".

On the other hand it is also possible that $\pi\rho\omicron\sigma\epsilon\lambda\theta\omega\nu$ has been changed into $\epsilon\lambda\theta\omega\nu$, because the next word also begins with $\pi\rho\omicron\sigma-$.

Weiss (Textkritik, p. 37) calls the $\epsilon\iota\varsigma$ "hebraistic" and thinks that it caused problems, so that it has either been deleted, changed into $\tau\iota\varsigma$, or, by deleting the $\pi\rho\omicron\sigma-$, changed into $\epsilon\iota\sigma\epsilon\lambda\theta\omega\nu$.

Rating: - (indecisive)

TVU 105

33. Difficult variant:

Minority reading:

NA²⁷ Matthew 9:19

καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.

ἠκολούθει 01, C, D, 33, pc, WH, NA²⁵, Trg, Weiss^{text}, SBL
txt B, L, W, Θ, f1, f13, Maj, WH^{mg}, Weiss^{Comm}

ἠκολούθησαν E, M, al, Sy-P

B: no umlaut

ἐγερθεὶς participle aorist passive nominative masculine singular

ἠκολούθησεν indicative aorist active 3rd person singular

ἠκολούθει indicative imperfect active 3rd person singular

Parallel:

NA²⁷ Mark 5:24 καὶ ἀπῆλθεν μετ' αὐτοῦ. καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς καὶ συνέθλιβον αὐτόν.

Context:

NA²⁷ Matthew 9:9 Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, Μαθθαῖον λεγόμενον, καὶ λέγει αὐτῷ· ἠκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.

NA²⁷ Matthew 9:18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ ἄρχων εἰς ἐλθὼν προσεκύνει αὐτῷ λέγων ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται

It is possible that ἠκολούθησεν is a conformation to context, verse 9. There is nothing that suggests ἠκολούθει here, except perhaps that the word occurs in the Markan parallel, but with another subject.

The support is strangely divided.

Weiss in his commentary (1898) thinks that ἠκολούθει is a conformation to the previous προσεκύνει in verse 18, but he prints it in his text (1900).

Rating: - (indecisive)

TVU 106

Minority reading:

NA²⁷ Matthew 9:26 καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.

αὐτοῦ D, 1424, pc, sa, bo^{ms}, mae-2, geo^{2A}

αὐτῆς 01, C, N^{vid}, Θ, f1, 124(=f13), 33, 157, pc, mae-1, bo, Sy-Pal, WH^{mg}, Gre

αὕτη αὐτοῦ geo¹

aut h B, W, Δ, pc

αὐτῆ L, Γ, pc

αὕτη f13, 22, 892, 1071, Maj, Lat, Sy, arm, geo^{2B}, goth, WH, NA²⁵, Weiss

Swanson has αὕτη for 33 against NA and UBS³.

Lacuna: Sy-C

B: no umlaut

txt "and the report of this spread ..."

αὐτοῦ "and the report of him spread ..."

αὐτῆς "and the report of her spread ..."

αὐτῆ "and the report for her spread ..."

No parallel.

But compare:

NA²⁷ Matthew 4:24 Καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ

NA²⁷ Matthew 14:1 ... ἤκουσεν Ἡρώδης ... τὴν ἀκοὴν Ἰησοῦ,

NA²⁷ Mark 1:28 καὶ ἐξῆλθεν ἡ ἀκοὴ αὐτοῦ

NA²⁷ Luke 4:14 καὶ φήμη ἐξῆλθεν ... (add αὐτοῦ: b)

The changes are either due to a misunderstanding/misreading of the αὕτη or to avoid an equivocal word (it could be αὐτῆ or αὕτη).

It is possible that scribes, coming to aut h, read it as αὐτῆ, which makes no real sense and changed it.

αὐτῆς could be a mishearing of αὕτη εἰς.

Zahn notes (Com. Mat.) that αὐτοῦ could be a conformation to the well known ἀκοὴ αὐτοῦ (Mt 4:24, Mk 1:28).

Rating: 2? (NA probably original)

TVU 107

34. Difficult variant:

Minority reading:

NA²⁷ Matthew 9:27

Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν [αὐτῷ]
δύο τυφλοὶ κρᾶζοντες καὶ λέγοντες· ἐλέησον ἡμᾶς, υἱὸς Δαυὶδ.

omit B, D, 892, pc, k, **WH**, **NA²⁵**, **Weiss**, **Bal**

txt 01, C, L, W, Θ, 0250, f1, f13, 33, Maj, Lat, Sy, **WH^{m9}**, **[Trg]**, **Tis**

B: no umlaut

Parallels:

NA²⁷ Mark 10:47 ἤρξατο κρᾶζειν καὶ λέγειν· υἱὲ Δαυὶδ Ἰησοῦ, ἐλέησόν με.

NA²⁷ Luke 18:38 καὶ ἐβόησεν λέγων· Ἰησοῦ υἱὲ Δαυὶδ, ἐλέησόν με.

ἠκολούθησαν is followed invariably by αὐτῷ or a dative object in Mt (11 times) and also in the other Gospels. But this case is special in that ἠκολούθησαν can also be connected with παράγοντι τῷ Ἰησοῦ (part. con.). Robertson (Wordpictures) calls this dative the "associative instrumental" and gets (without αὐτῷ):

"And with Jesus, passing on from there, followed two blind men."

It is also possible to translate:

"And two blind men followed Jesus, as he is passing on from there"

taking παράγοντι τῷ Ἰησοῦ as a "dative absolute" (compare Reto Schoch "Griechischer Lehrgang", p. 249)

as in Mt 21:23 προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς

"came to him as he was teaching, the chief priests"

Compare also a very similar example:

NA²⁷ Matthew 8:23 Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον ἠκολούθησαν αὐτῷ
οἱ μαθηταὶ αὐτοῦ.

The αὐτῷ is possibly pleonastic (redundant):

"And two blind men followed him, Jesus, passing on from there"

Without αὐτῷ the παράγοντι τῷ Ἰησοῦ must be seen as instrumental dative, because ἀκολουθέω needs a dative. The addition of αὐτῷ could either be pleonastic or supply the dative for ἀκολουθέω when παράγοντι τῷ Ἰησοῦ is seen as "absolute".

Difficult!

Rating: - (indecisive)

TVU 108

NA²⁷ Matthew 9:27

Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν [αὐτῷ]
δύο τυφλοὶ κράζοντες καὶ λέγοντες· ἐλέησον ἡμᾶς, υἱὸς Δαυίδ.

BYZ Matthew 9:27 Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ, ἠκολούθησαν
αὐτῷ δύο τυφλοὶ, κράζοντες καὶ λέγοντες, Ἐλέησον ἡμᾶς, υἱέ Δαυίδ.

Byz 01, C, D, L, Θ, 0250, f1, 28, 579, 892*, 1424,
Maj-part [E, F, K, M, S, Γ, Δ], WH, Robinson, Gre, Bal
κύριε υἱέ N, f13, 892^c, pc

txt B, W, 565, 700, 1071, L844, L2211, Maj-part [G, U, Y, Π],
WH^{mg}, NA²⁵, Weiss, Tis

B: no umlaut

υἱὸς nominative

υἱέ vocative

Parallels:

NA²⁷ Mark 10:47 ἤρξατο κράζειν καὶ λέγειν· υἱέ Δαυίδ Ἰησοῦ, ἐλέησόν
με.

NA²⁷ Luke 18:38 καὶ ἐβόησεν λέγων· Ἰησοῦ υἱέ Δαυίδ, ἐλέησόν με.

Compare:

NA²⁷ Matthew 1:20 ἰδοὺ ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων·
Ἰωσήφ υἱὸς Δαυίδ, μὴ φοβηθῆς παραλαβεῖν Μαρίαν ...
safe!

NA²⁷ Matthew 15:22 ἐλέησόν με, κύριε υἱὸς Δαυίδ·

BYZ Matthew 15:22 ἐλέησόν με, κύριε υἱέ Δαυίδ·

υἱέ 01, C, L, Z, 0106, f1, f13, Maj

txt B, D, W, Θ, 565, 700, pc

NA²⁷ Matthew 20:30 ἐλέησον ἡμᾶς, [κύριε,] υἱὸς Δαυίδ.

υἱέ P45, 01, C, D, E, L, N, Θ, f1, f13-part, 33, 157, 565, 579, 700, 1424,

txt B, W, 118, f13-part, Maj

NA²⁷ Matthew 20:31 ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυίδ.

υἱέ 01^c, C, D, L, N, 33, 579, 1424

txt B, W, Θ, f1, f13, 565, 700, 1071, Maj

υἱοῦ 01*

The variation is certainly at least in part accidental. υἱὸς is written as nomen sacrum as U S̄ and υἱέ as U ē which look similar. B and W read invariably υἱὸς.

υἱέ could be a harmonization to the parallels. Without B it would be clearly secondary.

Rating: 2? (NA probably original)

TVU 109

35. Difficult variant:

Minority reading:

NA²⁷ Matthew 9:32 Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον.

omit ἄνθρωπον 01, B, 124, 788(=f13-part), 892, pc, Sy-S, Sy-P, Co(+ mae-2), WH, NA²⁵, Weiss

txt C, D, L, W, Θ, f1, f13-part, 22, 33, Maj, Latt, Sy-H, goth

Tregelles has ἄνθρωπον in brackets.

Lacuna: Sy-C

B: no umlaut

Parallels:

NA²⁷ Mark 7:32 Καὶ φέρουσιν αὐτῷ κωφὸν

NA²⁷ Luke 11:14 Καὶ ἦν ἐκβάλλων δαιμόνιον [καὶ αὐτὸ ἦν] κωφόν. ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφός καὶ ἐθαύμασαν οἱ ὄχλοι.

Compare:

NA²⁷ Matthew 9:9 παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον

NA²⁷ Matthew 9:33 ἐλάλησεν ὁ κωφός.

NA²⁷ Matthew 11:5 καὶ κωφοὶ ἀκούουσιν,

NA²⁷ Matthew 12:22 δαιμονιζόμενος τυφλὸς καὶ κωφός,

NA²⁷ Matthew 15:31 βλέποντας κωφοὺς λαλοῦντας,

NA²⁷ Mark 9:25 τὸ ἄλαλον καὶ κωφὸν πνεῦμα,

Since κωφὸν can be understood substantivally, the double term is redundant. Note that both parallels omit ἄνθρωπος, but both have a different wording. The term ἄνθρωπον κωφὸν is unique in the NT and has probably been changed.

Note Mt 9:9: Ἰησοῦς ... εἶδεν ἄνθρωπον. The addition might be a harmonization to the immediate context 9:9. The support for the omission is quite good and diverse. It is questionable though if all version really express this double term rightly. Weiss (Textkritik, p. 128) notes that the following participle might have caused the addition of ἄνθρωπον.

Rating: - (indecisive)

TVU 110

Minority reading:

NA²⁷ Matthew 9:34 οἱ δὲ Φαρισαῖοι ἔλεγον· ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

omit verse: D, d, a, k, Sy-S, Diatess^{Arab}

Latin fathers: Juvencus (ca. 330 CE), Hilary (4th CE)

WH have the verse in brackets.

mae-2 has the verse.

Lacuna: Sy-C

B: no umlaut

Western non-interpolation

Diatessaron:

The verse is omitted in the Arabic Diatessaron (cp. Ciasca, Preuschen). The text jumps from verse 33 to 35. Ephrem does not comment on it.

Parallels:

NA²⁷ Matthew 12:24 οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον· οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβοῦλ ἄρχοντι τῶν δαιμονίων.

NA²⁷ Mark 3:22 Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβοῦλ ἔχει καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

NA²⁷ Luke 11:15 τινὲς δὲ ἐξ αὐτῶν εἶπον· ἐν Βεελζεβοῦλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια·

It seems that the verse prepares for Mt 10:25:

"It is enough for the disciple to be like the teacher, and the slave like the master. If they have called the master of the house Beelzebul, how much more will they malign those of his household!"

The verse looks very similar to the parallels. There is no reason apparent, why this verse was omitted. The transition from verse 34 to 35 is rather abrupt. Possibly it has been removed to smooth it out.

Zahn notes (Einleitung II) that the two stories 9:33f. and 12:22f. look very similar and could be identical, especially because of the same Beelzebul sentence. Omission here would prevent this identification.

Weiss (Textkritik, p. 183) notes that the words have probably been omitted because the story to which the words refer did not yet happen.

Streeter "Four Gospels" writes (p. 170): "[the verse] is a textual assimilation to the almost verbally identical passage in Lk 11:15; it is a 'Western non-interpolation' with more than ordinarily good manuscript support. Read without this verse, the story in Mt 9:32-33 looks like an abbreviated version of Mk 7:32 ff. (with the 'offending' details excised), transferred after Matthew's manner to another context."

A. Pallis (Notes, 1932) writes: "as the manuscripts were intended for recital at the services, it was most probably often omitted as disrespectful."

Rating: 2? (NA probably original)
Omission probably wrong

TVU 111

NA²⁷ Matthew 9:35

καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.

BYZ Matthew 9:35

καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.

No txt in NA!

ἐν τῷ λαῷ = Byz C^{C3}, E, F, G, K, Π, (L), X, Γ, Θ, (f13), 579, 700, 788^c, Maj, c, g¹, Sy-Pal, arm, geo

ἐν τῷ λαῷ καὶ ἠκολούθησαν αὐτῷ 01*

ἐν τῷ λαῷ καὶ πολλοὶ ἠκολούθησαν αὐτῷ L, f13, 517, 1010, 1424, pc, arab^{MS}

αὐτῶν τὰς ἐν αὐτῶν mae-2

txt 01^{C2}, B, C*, D, N, S, W, Δ, f1, 788(=f13), 22, 33, 157, 209, 565, 892, pc, Lat, Sy, Co, goth

Lacuna: Sy-C

B: no umlaut

Compare:

NA²⁷ Matthew 4:23

καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.

NA²⁷ Matthew 4:25 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ

NA²⁷ Matthew 10:1

καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.

καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. L, 157, pc

Context:

NA²⁷ Matthew 8:1 Καταβάντος δὲ αὐτοῦ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.

NA²⁷ Matthew 12:15 Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν. καὶ ἠκολούθησαν αὐτῷ [ὄχλοι] πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντα

The following verse reads:

NA²⁷ Matthew 9:36 ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα.

ELB Matthew 9:36 Als er aber die Volksmengen sah, wurde er innerlich bewegt über sie, weil sie erschöpft und verschmachtet waren wie Schafe, die keinen Hirten haben.

The ἐν τῷ λαῷ is either original or it comes probably from 4:23 (so Weiss and Zahn). A possible explanation is that the addition originated in lectionary usage. It is the last verse of a Sunday lection.

The πολλοὶ ἠκολούθησαν αὐτῷ is either original or it is a preparation for the next verse 9:36 where a crowd is required. Perhaps it comes from Mt 4:25. It is interesting that 01* reads this. It is difficult to explain why so many witnesses would omit this, if it is original.

Rating: 2? (NA probably original)

External Rating: 2 (NA clearly original)
(after weighting the witnesses)

TVU 112

Minority reading:

NA²⁷ Matthew 9:36 ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα.

ἐκλελυμένοι L, 1424, pc, TR, d
= fatigati d

vexati = txt Lat

V/031: I got a note from Jairo Cavalcante: "V is nonextant for this passage. NA27 is in error here and like Legg and Merk, simply appears to repeat the wrong information from von Soden: On the other hand, SQE14 correctly removes the reference to V from its apparatus." (TCG Forum 2009)

D reads txt.

Lacuna: Sy-C

B: no umlaut

ἐκλελυμένοι participle perfect passive nominative masculine plural of ἐκλύω
only passive in the NT; (1) physically *become weary* or *exhausted*, *give out*
(2) psychologically *lose heart*, *faint*, *get discouraged*

ἐσκυλμένοι participle perfect passive nominative masculine plural of σκύλλω
strictly *flay*, *skin*; figuratively in the NT; (1) *harass*, *weary* someone
(2) *bother*, *annoy*, *trouble* someone; passive *trouble oneself*, *bother*

Parallel:

NA²⁷ Mark 6:34 Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον καὶ ἐσπλαγχνίσθη ἐπ' αὐτούς, ὅτι ἦσαν ^τ ὡς πρόβατα μὴ ἔχοντα ποιμένα, καὶ ἤρξατο διδάσκειν αὐτούς πολλά.

^τ ἐσκυλμένοι καὶ ἐρριμμένοι 28, 579

Compare:

(from the Feeding of the Four Thousand)

NA²⁷ Matthew 15:32 ... σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ... καὶ ἀπολύσαι αὐτούς νήστεις οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.

NA²⁷ Mark 8:2-3 ... σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ... καὶ ἐὰν ἀπολύσω αὐτούς νήστεις εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· καὶ τινες αὐτῶν ἀπὸ μακρόθεν ἦκασιν.

L is Byzantine in this part of Mt. The support by d is interesting.

The variant is either an error due to similarity or it was inspired by the similar verses Mt 15:32 or Mk 8:3.

It is interesting that Erasmus has the word, since the manuscripts he used (1 and 2) do not have it.

The words ἐσκυλμένοι καὶ ἐρριμμένοι do not appear in the Markan parallel.

Rating: 2 (NA clearly original)

TVU 113

36. Difficult variant

NA²⁷ Matthew 10:3 Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Ματθαῖος ὁ
τελώνης, Ἰάκωβος ὁ τοῦ Ἀλφαίου καὶ Θαδδαῖος,

BYZ Matthew 10:3 Φίλιππος καὶ Βαρθολομαῖος Θωμᾶς καὶ Ματθαῖος ὁ
τελώνης Ἰάκωβος ὁ τοῦ Ἀλφαίου καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος

T&T #29

Byz C, L, W, X, Δ, Θ, f1, f13part, 22, 33, 565, 579, 700, Maj,
f, Sy-P, Sy-H, Sy-Pal, arm

txt 01, B, 124, 788(=f13part), 892, pc², Lat(aur, c, ff¹, l, vg), Co(+ mae-2)
pc = 17, 130

Λεββαῖος καὶ D, k, μ, Or, Tis

Judas Zelotes it(a, b, g¹, h, q), vg^{mss}

omit: Sy-S (instead: "Judas the son of James", from Lk)

Ἰούδας ὁ καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος 243, 854

Lacuna: Sy-C

B: umlaut! (line 30 B, p. 1246) Θαδδαῖος, 4 Σίμων ὁ Καναναῖος

Augustine (Consensus 2.70):

In nominibus ergo discipulorum Lucas, qui eos alio nomine nominat, cum prius eliguntur in monte, a Mattheo non discrepat nisi in nomine Iudae Iacobi, quem Mattheus Thaddeum appellat, nonnulli autem codices habent Lebdeum. quis autem umquam prohibuerit duobus vel tribus nominibus hominem unum vocari?

Moreover, with regard to the names of the disciples, Luke, who gives their names in another place, that is to say, in the earlier passage, where they are [represented as being] chosen on the mountain, is not at variance in any respect with Matthew, with the exception of the single instance of the name of Judas the brother of James, whom Matthew designates Thaddaeus, although some codices also read Lebbaeus. But who would ever think of denying that one man may be known under two or three names?

Parallels:

NA²⁷ Mark 3:18 καὶ Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ
Ματθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Θαδδαῖον
καὶ Σίμωνα τὸν Καναναῖον Λεββαῖον D, it

NA²⁷ Luke 6:15 καὶ Ματθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον Ἀλφαίου καὶ
Σίμωνα τὸν καλούμενον ζηλωτὴν

WH see Λεββαῖος as an attempt to harmonize the lists of the Twelve with the call of Levi, so that Λεββαῖος = Λευεῖς (Levi). In Aramaic the names would be Lebba and Thaddi. Origen also seems to think that Levi = Lebbaios.

On the other hand it is possible that Θαδδαῖος is a harmonization to Mk. Tischendorf has Λεββαῖος in his text.

The Byzantine reading obviously is a conflation.

The question is if Θαδδαῖος or Λεββαῖος is correct. Θαδδαῖος is the same as in Mk. Lk has "Simon Zelotes". The reading "Judas Zelotes" of the old Latin is strange, because it is "Simon" who is the Zelote in Lk.

Mk 3:16-19

Σίμωνι
καὶ Ἰάκωβον
καὶ Ἰωάννην
καὶ Ἀνδρέαν
καὶ Φίλιππον
καὶ Βαρθολομαῖον
καὶ Μαθθαῖον
καὶ Θωμᾶν
καὶ Ἰάκωβον Ἀλφαίου

καὶ Θαδδαῖον

καὶ Σίμων τὸν
Καναναῖον

καὶ Ἰούδαν Ἰσκαριώθ,

Mt 10:2-4

Σίμων
καὶ Ἀνδρέας
καὶ Ἰάκωβος
καὶ Ἰωάννης
Φίλιππος
καὶ Βαρθολομαῖος,
Θωμᾶς
καὶ Μαθθαῖος
Ἰάκωβος

καὶ Θαδδαῖος,

Σίμων ὁ Καναναῖος

καὶ Ἰούδας ὁ
Ἰσκαριώτης

Lk 6:14-16 (same Acts)

Σίμονα
καὶ Ἀνδρέαν
καὶ Ἰάκωβον
καὶ Ἰωάννην
καὶ Φίλιππον
καὶ Βαρθολομαῖον
καὶ Μαθθαῖον
καὶ Θωμᾶν
καὶ Ἰάκωβον

καὶ Σίμονα τὸν

καλούμενον ζηλωτὴν

καὶ Ἰούδαν Ἰακώβου

καὶ Ἰούδαν Ἰσκαριώθ

Zahn (Comm. Mat.) argues for Λεββαῖος, mainly on external evidence. He adds the Byzantine reading to the evidence for Λεββαῖος. The evidence for Λεββαῖος is certainly strong.

It has also been suggested that Λεββαῖος is a geographical designation, Thaddi from Lebba.

According to Lk 6:16 and Jo 14:22 there was another disciple called Judas. It is possible that this Judas had more than one name (Lebba, Thaddi) and that he was not called Judas anymore, after Judas Iscariot's betrayal.

Compare also variants at Mk 2:14, 15:47.

Rating: - (indecisive)

TVU 114

NA²⁷ Matthew 10:8 ἀσθενοῦντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε.

BYZ Matthew 10:8 ἀσθενοῦντας θεραπεύετε _____ λεπροὺς καθαρίζετε δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε δωρεὰν δότε

Byz C^c, K, Π, L, X, Γ, Θ, 124, 174, 788(=f13-part), 118, 700*, Maj, f, Sy-P, Sy-Pal, sa, mae-1, Basil(4th CE)

txt 01, B, C*, D, N, P, W, Δ, f1, f13-part, 22, 33, 157, 565, 892, pc
Lat, Sy-S, Sy-H, bo

λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε, νεκροὺς ἐγείρετε P, W, Δ
λεπροὺς καθαρίζετε, νεκροὺς ἐγείρετε, δαιμόνια ἐκβάλλετε TR

Swanson notes a correction in 1582, indicating that the correction apparently reads the TR reading, but this is an error. No correction can be seen in the film. It is also not noted in A. Anderson's book on f1 in Mt.

Lacuna: Sy-C, mae-2

B: possibly umlaut, weak (line 6 C, p. 1246) θεραπεύετε, νεκροὺς ἐγείρετε

Compare:

NA²⁷ Matthew 11:5 τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, καὶ νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται· (same in Lk 7:22)

The text is supported in various different sequences. Obviously scribes felt the need to order the various tasks. Possibly the term felt out by h.t. ETE - ETE (so Weiss).

It is basically possible that the words have been added as a conformation to 11:5, but there are various other differences, which have not been corrected.

The reading of the TR is a printing error in Erasmus' 2nd edition, according to Th. Zahn.

J.F. Racine ("The text of Mt in Basil", 2004) notes the truism: "Another explanation for an omission could be that raising dead people was perceived as being very difficult to accomplish."

Rating: 2 (NA clearly original)

TVU 115

37. Difficult variant

Minority reading:

NA²⁷ Matthew 10:11 εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν· κάκει μείνατε ἕως ἂν ἐξέλθητε.

omit: (D), f1, 700, it(a, b, d, ff¹, h, k), Sy-S

D: ἡ πόλις εἰς ἣν ἂν εἰσέλθητε εἰς αὐτήν

word-order εἰσέλθητε ἢ κώμην: L, 0281, f13, pc, Co

22 has the words.

aur, c, f, g¹, l, q, vg have the words.

Lacuna: Sy-C

B: no umlaut

Compare next verse 14:

NA²⁷ Matthew 10:14 καὶ ὅς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἔξω τῆς οἰκίας ἢ τῆς πόλεως † ἐκεῖνης ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν.

† ἢ κώμης P110, 01, 0281, f13, 892, pc, vg^{mss}, Co

Parallel:

NA²⁷ Luke 9:4 καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε.

NA²⁷ Luke 10:8 καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν

Compare:

NA²⁷ Matthew 9:35

Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας διδάσκων

NA²⁷ Mark 6:56 καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ εἰς πόλεις ἢ εἰς ἀγρούς,

NA²⁷ Luke 8:1 Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευεν κατὰ πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ καὶ οἱ δώδεκα σὺν αὐτῷ,

NA²⁷ Luke 13:22 Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων

The words have been added in verse 14 to harmonize with verse 11.

There is no reason for an omission, except as a harmonization to Lk. Compare next variant 10:12, where also a harmonization to Lk appears.

IQP's Crit. ed. has only πόλιν without κώμην for Q (= Lk).

Zahn (Comm. Mat.) thinks that D preserved the original reading. According to him ἡ κώμην is a pedantic addition based on the mention of villages in Lk 9:6 and/or Mt 9:35. Also the reading εἰς ἣν δ' ἂν πόλιν is a smoothing of the clumsy style of ἡ πόλις εἰς ἣν ἂν εἰσέλθητε εἰς αὐτήν read by D.

Rating: - (indecisive)

TVU 116

Minority reading:

NA²⁷ Matthew 10:12

εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν τ.

τ λέγοντες εἰρήνη τῷ οἴκῳ τούτῳ

01*, D, L, W, Θ, f1, 346(f13), 713, 22, 517, 1424, al, it, vg^{mss}, arm, arab^{MS}
(not k, l)

01: Tischendorf writes: "et B(?) et C uncis circumdederant, sed utriusque signa deleta sunt."

Lacuna: Sy-C

B: umlaut (line 26 C, p. 1246) αὐτήν· 13 καὶ ἐὰν μὲν ἦ ἡ οἰκία

Parallel:

NA²⁷ Luke 10:5 εἰς ἣν δ' ἂν εἰσέλθητε οἰκίαν, πρῶτον λέγετε· εἰρήνη τῷ οἴκῳ τούτῳ.

Clearly a harmonization to Lk.

Rating: 2 (NA clearly original)

TVU 117

Minority reading:

NA²⁷ Matthew 10:13 καὶ ἐὰν μὲν ἦ ἡ οἰκία ἀξία, ἐλθάτω ἡ εἰρήνη ὑμῶν
ἐπ' αὐτήν, ἐὰν δὲ μὴ ἦ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω.

No txt in NA and SQE!

ἐφ' 01, B, W, 892, L2211, pc, WH

txt C, D, L, Θ, f1, f13, 33, 579, 700, 1424, Maj, WH^{mg}, NA²⁵, Weiss

B: no umlaut

Parallel:

NA²⁷ Luke 10:6 καὶ ἐὰν ἐκεῖ ἦ υἱὸς εἰρήνης, ἐπαναπαήσεται ἐπ' αὐτὸν
ἡ εἰρήνη ὑμῶν· εἰ δὲ μὴ γε, ἐφ' ὑμᾶς ἀνακάμψει.

πρὸς f13, 1424

NA²⁷ Luke 1:16 καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ κύριον
τὸν θεὸν αὐτῶν. πρὸς U, f1, 565

NA²⁷ Luke 1:17 ... Ἡλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα

NA²⁷ Luke 17:4 καὶ ἐὰν ἐπτάκις τῆς ἡμέρας ἀμαρτήσῃ εἰς σὲ καὶ
ἐπτάκις ἐπιστρέψῃ πρὸς σὲ λέγων· μετανοῶ, ἀφήσεις αὐτῷ.

ἐπὶ f1

Usage in the Greek Bible: LXX NT

ἐπιστρέφω πρὸς 63 4

ἐπιστρέφω ἐπὶ 26 7

It is possible that ἐφ' is a conformation to ἐπ' αὐτήν earlier in the verse or a harmonization to Lk. It is also possible that it is a conformation to the following ἐπιστραφήτω. There is no reason for a change from ἐπὶ to πρὸς, except common usage.

IQP has ἐφ' enclosed in double square brackets denoting that this reconstruction is "probable but uncertain".

Rating: 2? (NA probably original)

TVU 118

Minority reading:

NA²⁷ Matthew 10:14 καὶ ὅς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἔξερχόμενοι ἔξω τῆς οἰκίας ἧ τῆς πόλεως ᾤ ἐκείνης ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν.

omit τῆς οἰκίας ἧ: D, arm

ᾤ ἧ κώμης P110, 01, 0281, f13, 892, pc, vg^{mss}, Co

omit ἐκείνης: P110, D, pc, Lat

Lacuna: Sy-C

B: no umlaut

Parallels:

NA²⁷ Luke 9:5 καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς, ἔξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάσσετε εἰς μαρτύριον ἐπ' αὐτούς.

11 καὶ ὅς ἂν τόπος μὴ δέξηται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς.

Compare:

NA²⁷ Matthew 9:35 Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν

NA²⁷ Matthew 10:11 εἰς ἣν δ' ἂν πόλιν ἧ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν· κάκει μείνατε ἕως ἂν ἐξέλθητε.

omit ἧ κώμην: f1, 700, it, Sy-S

The omission by D is probably due to h.t. or it is a harmonization to Lk.

The addition of ἧ κώμης is probably a harmonization to verse 11.

Rating: 2 (NA clearly original)

TVU 119

38. Difficult variant

Minority reading:

NA²⁷ Matthew 10:23 Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἑτέραν.

T&T #30

ἄλλην C, X, Δ, Σ, Φ, 372, 579, 700, 2737, Maj, Cl, Basil(4th CE)

ἑτέραν 01, B, W, 33, 892, 1192, 1424, pc¹⁹
pc = 265, 333, 423, 492, 527^c, 719, 822, 900, 935, 936, 1020,
1227, 1253, 1289, 1532, 1541, 1602, 2147, 2372

one of these: aur, c, f, l, vg, Sy-P, Sy-H, Co

add: D, L, Θ, f1, f13, 22, 565, 2786, pc¹⁸,
it(a, b, d, ff¹, g¹, h, k, q), vg^{mss}, Sy-S, arm, Or

ἄλλην· εἰάν δὲ ἐν τῇ ἄλλῃ διώκωσιν ὑμᾶς φεύγετε εἰς τὴν ἄλλην

D, 0171^{vid}, it, vg^{mss}

ἄλλην· κὰν ἐκ ταύτης διώκωσιν ὑμᾶς φεύγετε εἰς τὴν ἄλλην

565, 2145^c

ἑτέραν· κὰν ἐκ ταύτης διώκωσιν ὑμᾶς φεύγετε εἰς τὴν ἄλλην

f1, f13, 22, pc⁶, Or!

pc = 23, 134, 188, 375, 1166, 1595

ἄλλην· κὰν ἐκ ταύτης διώκωσιν ὑμᾶς φεύγετε εἰς τὴν ἑτέραν

L, Θ, 2786, pc¹¹

pc = 163, 247, 934, 1193, 1229, 1314, 1353*, 1678, 2118, 2660, 2701^s

L: ἐκδιώξουσιν

ἑτέραν· κὰν ἐν τῇ ἑτέρᾳ διώκωσιν ὑμᾶς φεύγετε εἰς τὴν ἄλλην

Lachmann in square brackets (probably from the Latin)

Lacuna: Sy-C

B: no umlaut

Compare:

NA²⁷ Luke 10:10 εἰς ἣν δ' ἂν πόλιν εἰσέλθητε καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἴπατε·

It could be a natural expansion:

"When they persecute you in one town, flee to the other,
and when they persecute you in the other flee to the next."

On the other hand it's quite possible that the long version is original. It could have been omitted due to h.t. or as being redundant. The support (D, L, f1, Lat, Sy-S, Or) is quite good. L is Byzantine in this part of Mt (block-mixed).

Zahn (Comm. Mat.) argues also along these lines and notes Tatian (Forsch. I, p. 143) as additional witness. The words in Ephrem's commentary are (McCarthy): "Move away from whatever town you are not received in to another, and if they persecute you in that one, flee to [yet] another."

This is a combination of Lk 10:10 and Mt 10:23:

Lk 10:10 But whenever you enter a town and they do not welcome you, go out into its streets and say,

Mt 10:23 When they persecute you in one town, flee to the next;

This is doubtful evidence for the longer reading. It is more probable that this is the result of Tatian conflating the two passages. Perhaps the long reading in the above witnesses goes back to Tatian's Diatessaron? Note that the Arabic Diatessaron has the short reading.

The longer readings fits good (or better?) to the immediately following:

ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.

"you will not have gone through all the towns of Israel before the Son of Man comes."

There are two possibilities for parablepsis. Either from the end-words ἄλλην - ἄλλην, or from φεύγετε to φεύγετε. If the D, 565 reading is original, a parablepsis from ἄλλην to ἄλλην would have produced the short variant with ἄλλην. If the f1 reading is original a parablepsis from φεύγετε to φεύγετε would have produced the short variant with ἄλλην, too. If the L reading is original a parablepsis from φεύγετε to φεύγετε would have produced the short variant with ἕτερον. It's very difficult to establish a convincing, all-explaining stemma for this evidence.

The variation ἄλλην - ἕτερον can be explained as idiom and in the long version as attempts to avoid repetition.

In classical Greek ἄλλος was used to designate "other" whenever there are several possibilities. ἕτερος was used when there are only two possibilities. Therefore it is possible that atticising scribes changed ἕτερος into ἄλλος.

It is interesting that one has two different meanings of διώκω in the two parts of the verse, first:

διώκωσιν ἐν τῇ πόλει "they persecute you in the city"

but in the second part:

διώκωσιν ἐκ ταύτης "they drive you out of it"

Tertullian is quoting this passage this way (De Fuga in Persecutione 6):

"Cum coeperint, *inquit*, persequi vos, fugite de civitate in civitatem, ... non consummabitis, *inquit*, civitates Israelis." which would be in Greek:

Ὅταν δὲ ἄρξωνται διώκειν ὑμᾶς, φεύγετε ἐκ πόλεως εἰς πόλιν ... οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ.

Tertullian is not mentioning ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. From his explanation one cannot deduce that he knew it.

Difficult!

Rating: - (indecisive)

TVU 120

39. Difficult variant:

Minority reading:

NA²⁷ Matthew 10:23 Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἑτέραν· ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.

omit 01*, B, X, pc, WH, NA²⁵, Weiss, Tis, Bal

txt C, D, L, W, Θ, f1, f13, 33, Maj

οὐ 01^{C2}, pc

Tischendorf has additionally Codex X for the omission. This is correct, checked at the online PDF image.

B: no umlaut

Compare:

NA²⁷ Matthew 10:11 εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν· κακεῖ μείνατε ἕως ἂν ἐξέλθητε.

NA²⁷ Mark 6:10 καὶ ἔλεγεν αὐτοῖς· ὅπου ἂν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν.

Impossible to judge on internal grounds. Both forms occur in the NT, often with variation.

Weiss (Comm. Mt) thinks that ἂν has been added from verse 11.

Rating: - (indecisive)

TVU 121

Minority reading:

NA²⁷ Matthew 10:28 καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτείνει· φοβεῖσθε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γέεννῃ.

φοβηθῆτε B, D, W, Θ, f1, 28, 33, 892, 1424, L2211,
Maj-part[N, S, Y, Ω], WH

txt φοβεῖσθε 01, C, L, f13, 565, 579, 700,
Maj-part[F, K, Π, Μ, U, Γ, Δ], NA²⁵, Weiss, Robinson

for the second φοβεῖσθε:

Byz φοβηθῆτε D, L, Θ, f1, f13, 33, Maj

txt φοβεῖσθε 01, B, C, W, 892, L2211, pc

B: no umlaut

Compare context:

NA²⁷ Matthew 10:26 Μὴ οὖν φοβηθῆτε αὐτούς·

NA²⁷ Matthew 10:31 μὴ οὖν φοβεῖσθε·

BYZ Matthew 10:31 μὴ οὖν φοβηθῆτε,

Byz φοβηθῆτε C, Θ, f13, 22, 565, 579, 1424, Maj

txt φοβεῖσθε 01, B, D, L, W, f1, 157, 892, L844, L2211, pc

φοβεῖσθε imperative present middle 2nd person plural

φοβηθῆτε subjunctive aorist passive 2nd person plural

Parallel:

NA²⁷ Luke 12:4 Λέγω δὲ ὑμῖν τοῖς φίλοις μου, μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἔχόντων περισσότερον τι ποιῆσαι. 12:5 ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτείνει ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς τὴν γέενναν. ναὶ λέγω ὑμῖν, τοῦτον φοβήθητε.

NA²⁷ Luke 12:7 ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠρίθμηνται. μὴ φοβεῖσθε· D: φοβηθῆτε

The other occurrences of φοβεῖσθε/φοβηθῆτε in the Gospels are safe (11 times).

It is especially noteworthy that the first occurrence of φοβηθήτε, in Mt 10:26, is safe. If φοβηθήτε would have caused any problems the main intervention point would have been here. It is therefore probable that it was the φοβεῖσθε that caused a problem and lead to a change in verse 28 and 31.

IQP has φοβεῖσθε as safe for Q.

Rating: 2? (NA probably original)

TVU 122

Minority reading:

NA²⁷ Matthew 10:28 καὶ μὴ φοβείσθε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτείνειν. φοβείσθε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γένει.

Not in NA and not in SQE!

ἀποκτείνοντων B, WH, Bal
txt ἀποκτενόντων 01, C, D, U, W, Δ, Θ, f1, 33, 700*, pc, NA²⁵, Weiss, Tis

ἀποκτενόντων L, N, f13, 28, 157, 565, 579, 700^c, 1071, 1424, Maj

although Tischendorf notes for B "al pm"!

B: no umlaut

ἀποκτενόντων participle present active genitive masculine plural

ἀποκτείνοντων same morph!

ἀποκτενόντων same morph!

Impossible to judge on internal grounds. txt is justified on external grounds.

The B reading could have been inspired from the infinitive later in the verse.

IQP has the double ν in the text of Q, but one ν enclosed in double square brackets denoting that this reconstruction is "probable but uncertain".

Weiss (Comm. Mt) calls the double-ν form "Aeolic-Alexandrinic".

Rating: 2 (NA clearly original)

TVU 123

40. Difficult variant:

Minority reading:

NA²⁷ Matthew 10:33 ὅστις δ' ἄν ἀρνήσηταί με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι καὶ γὰρ αὐτὸν ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν [τοῖς] οὐρανοῖς.

δέ B, L, 1424, pc, WH, Trg

txt 01, D, Θ, f1, f13, 565, 579, 700, 1071, Maj, WH^{mg}, NA²⁵, Weiss
δ' ἄν ἀπαρνήσηταί Θ, f1, f13, 565

ὅστις δ' ἀπαρνήσηταί C

καὶ ὅστις ἀρνήσηταί W

B: no umlaut

Parallel:

NA²⁷ Luke 12:9 ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ.

Compare:

NA²⁷ Matthew 13:12 ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

NA²⁷ Matthew 23:12 ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.

ὅστις δὲ appears two more times in Mt, but nowhere else in the Greek Bible.

ὅστις δ' ἄν appears nowhere else.

ὅς δ' ἄν 20 times

ὅς δὲ 19 times

Difficult to judge on internal grounds. It is possible that δὲ has been changed into δ' ἄν to avoid Hiatus.

IQP has ὅς δ' ἄν as safe for Q.

Rating: - (indecisive)

TVU 124

Minority reading:

NA²⁷ Matthew 10:33 ὅστις δ' ἂν ἀρνήσῃται με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι κατὰ αὐτὸν ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν [τοῖς] οὐρανοῖς.

Not in NA and not in SQE!

1 ἀπαρνήσῃται C, Θ, f1, f13, 565

2 ἀπαρνήσῃται f1

Tregelles (GNT) cites additionally Origen for both.

B: no umlaut

Parallel:

NA²⁷ Luke 12:9 ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ.

Probably from Lk.

Rating: 2? (NA probably original)

TVU 125

Minority reading:

NA²⁷ Matthew 10:34-35 Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν. 35 ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς,

ἦλθον μετὰ μαχαίρης: mae-2

Sy-C reads:

I have not come to lay tranquility in the earth, but division of minds and a sword.

Sy-S reads txt.

B: no umlaut

"I have not come to bring peace, but a sword. For I have come to set a man against his father, ..."
mae-2: "I have come with a sword to set a man against his father, ..."

mae-2: An interesting variant, sounds like an interpretation of this rather difficult saying.

For Sy-C compare:

NA²⁷ Luke 12:51 δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῆ; οὐχί, λέγω ὑμῖν, ἀλλ' ἢ διαμερισμόν.

Do you think that I have come to bring peace to the earth? No, I tell you, but rather division!

Rating: 2 (NA clearly original)

TVU 126

Minority reading:

NA²⁷ Matthew 10:37 Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος, καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος.

NA²⁷ Matthew 10:38 καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου ἄξιος.

omit 37b: B*, D, 983, al, Sy-H, mae-2

B^{C1} (= Tis: B²) added the clause at the bottom of the page (p. 1247 C).

omit 38: M*, pc

omit 37b+38: P19(4th CE)

B: no umlaut

Parallel:

NA²⁷ Luke 14:26-27 εἴ τις ἔρχεται πρὸς με καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφοὺς καὶ τὰς ἀδελφὰς ἔτι τε καὶ τὴν ψυχὴν ἑαυτοῦ, οὐ δύναται εἶναί μου μαθητής. 27 ὅστις οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ δύναται εἶναί μου μαθητής.

Very probably h.t.

Compare:

K. Köhler "Zu Mt 10:37f." ZNW 16 (1917) 270-72

[he mentions two sources (Cyprian and Tertullian) who cite the verse in a combination of Mt and Lk: καὶ ὁ φιλῶν τὴν ψυχὴν ἑαυτοῦ, ὑπὲρ ἐμὲ ...]

Rating: 2 (NA clearly original)

TVU 127

Minority reading:

NA²⁷ Matthew 10:42 καὶ ὃς ἂν ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

ψυχρός "cold" or "cold water"

ὔδατος ψυχροῦ

D, Sy-S, Sy-C, Co, Or

ψυχροῦ ὔδατος

Cl

ὔδατος ψυχροῦ μόνον

Lat, Sy-Pal^{ms}, arm, geo^{1. A}, goth, Or

aquae frigidae tantum

ψυχροῦν μόνον

M, Z, 2*, 33, 157, 565, al

Or? (Catena-manuscript Coisl. 20): ... ο δ' ετι μικρος και νηπιος εν Χριστω ως ποιμαινομενος υδατος αναπαυσεως δειται. ταχα δε και οι μικροι μεν ωσπερ υδωρ ουτω και ψυχρον πινουσιν, οι δε ζεοντες τω πνευματι θερμον, ουδετεροι δε το ψεκτον χλιαρον.

Or Mt-Comm tom. 14:8 line 28f.: καὶ εἴ ποτέ τις ἐπότισε "ποτήριον ὔδατος ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ."

B: no umlaut

Parallel:

NA²⁷ Mark 9:41 Ὁς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὔδατος ἐν ὀνόματι ὅτι Χριστοῦ ἐστε, ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

An interesting combination of witnesses, many versions, but only one Greek manuscript: D. The question is if all the versions really support the reading. Both readings mean essentially the same and it is not clear if the versions go back to a different Greek text.

Rating: 2 (NA clearly original)

TVU 128

Minority reading:

NA²⁷ Matthew 10:42 καὶ ὃς ἂν ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν,

οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

"he will not lose his reward."

οὐ μὴ ἀπόληται ὁ μισθὸς αὐτοῦ

non peribit merces eius.

"not will be lost his reward."

D, it, Sy-S, Sy-C, bo, mae-2, Cyp, **Bois**

(a, b, c, d, g¹, h, k, q)

Lat(aur, f, ff¹, l, vg) read txt.

B: no umlaut

Compare previous verses:

NA²⁷ Matthew 10:40 Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται, καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με.

NA²⁷ Matthew 10:41 ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήμψεται, καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήμψεται.

Parallel:

NA²⁷ Mark 9:41 Ὅς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματι ὅτι Χριστοῦ ἐστε, ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

In the previous verses always the accusative is used. The txt reading could be a harmonization to context or to Mk 9:41.

Is the reading of the versions clear in all cases?

Weiss (Textkritik, p. 65) notes that the emendators tended to change to the middle voice.

Rating: 2? (NA probably original)

TVU 129

Minority reading:

NA²⁷ Matthew 11:1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσειν τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

Not in NA, SQE, Greeven, **Tis!**

omit: f1, 22, pc, mae-2

B: no umlaut

Compare:

NA²⁷ Matthew 10:1 Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς
mae-2 omits δώδεκα here too

NA²⁷ Matthew 10:2 Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα·
here mae-2 has δώδεκα.

NA²⁷ Matthew 20:17 Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβεν τοὺς δώδεκα [μαθητὰς] κατ' ἰδίαν καὶ ἐν τῇ ὁδῷ εἶπεν αὐτοῖς·

here mae-2 has δώδεκα.

NA²⁷ Luke 22:14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν καὶ οἱ ἀπόστολοι σὺν αὐτῷ.

BYZ Luke 22:14 Καὶ ὅτε ἐγένετο ἡ ὥρα ἀνέπεσεν καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ

Byz 01^{C2}, A, C, W, Θ, Ψ, f1, f13, 579, 700, 1071, 1424, Maj,
Lat(aur, f, q, vg), Sy-P, Sy-H, bo, arm, Marcion^E

txt P75, 01*, B, D, 157, pc, it, Sy-C, sa

οἱ δώδεκα 01^{C1}, L, X, 1071, 1241, pc, sa^{mss}

οἱ μαθηταὶ αὐτοῦ Sy-S

The term δώδεκα μαθηταῖς appears only in Mt: 10:1; 11:1; 20:17. It is therefore rather unusual and it is possible that δώδεκα has accidentally been omitted.

Rating: 2? (NA probably original)

TVU 130

41. Difficult variant:

Minority reading:

NA²⁷ Matthew 11:2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμοτηρίῳ τὰ ἔργα τοῦ Χριστοῦ πέμψας διὰ τῶν μαθητῶν αὐτοῦ

Ἰησοῦ

D, 0233, 517, 1071, 954, 1424, pc, Sy-C, Or

Legg adds: 047, 7, 99, 262, 348, 349, 483, 484, 659, 1579, 1604

κυρίου ἡμῶν

Sy-S

omit τὰ ἔργα τοῦ Χριστοῦ mae-2

B: no umlaut

Origen, Mt Comm tom. 10:20 line 18: ὅτι Ἰωάννης ἐν τῷ δεσμοτηρίῳ τυγχάνων ἀκούσας τὰ περὶ τοῦ Ἰησοῦ, πέμψας δὺς τῶν μαθητῶν αὐτοῦ ...

Parallel:

NA²⁷ Luke 7:18 Καὶ ἀπήγγειλαν Ἰωάννη οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης

"Christ" has not been used so far in the Gospel, except for the birth narrative. The next occurrence is in 16:16 with Peter saying: "You are the Christ, the Son of the living God."

It is probably at least in part (note the Byzantine minuscules) an accidental error.

Rating: - (indecisive)

TVU 131

NA²⁷ Matthew 11:2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμοτηρίῳ τὰ ἔργα τοῦ Χριστοῦ πέμψας διὰ τῶν μαθητῶν αὐτοῦ

BYZ Matthew 11:2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμοτηρίῳ τὰ ἔργα τοῦ Χριστοῦ πέμψας δύο τῶν μαθητῶν αὐτοῦ

Byz C^c, L, X, f1, f13^{a,c}, 22, 157, 565, 579, 700, 892, Maj,
Lat(aur, ff¹, g¹, l, vg), Sy-Pal, bo, geo^{2A}, goth, Or^{pt}

txt 01, B, C*, D, P, W, Z, Δ, Θ, Π^c, 0233, 124, 174, 788(=f13^b), 33, pc,
it(a, b, c, f, h, k, q), vg^{ms}, Sy, sa, mae-1, arm, geo^{1+B}, Or^{pt}

Or? (Catena-manuscript Athos, Lawra B 113): ... μαθεῖν διὰ τῶν μαθητῶν μου βούλομαι, πότερον σὺ εἶ ὁ ἐρχόμενος ...

Or Mt Comm tom. 10:20 line 18: ὅτι Ἰωάννης ἐν τῷ δεσμοτηρίῳ τυγχάνων ἀκούσας τὰ περὶ τοῦ Ἰησοῦ, πέμψας δύο τῶν μαθητῶν αὐτοῦ ...

Chrys (hom 36): διὰ τοῦτο δύο μόνοις ἀπέστειλεν ...

Both Sy-S and Sy-C don't have δυὸ (not in NA).

mae-2 has a lacuna!

B: no umlaut

Parallel:

NA²⁷ Luke 7:18 Καὶ ἀπήγγειλαν Ἰωάννη οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης
omit δύο: e

The txt reading has very good support.

Possibly the Byzantine reading is a harmonization to Lk (so Weiss), although it is also possible that the txt reading is a very early error. What was in Q? IQP's Crit. ed. has διὰ for Q.

John Kloppenborg comments (private communication 03/2002):

The usual reasons for excluding Luke's DUO has to do with his preference elsewhere for pairs: two on the road to Emmaus; two angels at the resurrection; etc. Matthew's DIA, is not suspect as redactional, and is required (or something like it) as TWN MAQHTWN AUTWN is to be kept in the genitive.

Rating: 2? (NA probably original)

External Rating: 2 (NA clearly original)
(after weighting the witnesses)

TVU 132

Minority reading:

NA²⁷ Matthew 11:5 τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, καὶ νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται.

omit: k, Sy-S, Diatess

Note: Sy-C has the words before καὶ νεκροὶ ἐγείρονται.

B: no umlaut

Parallel:

NA²⁷ Luke 7:22 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· πορευθέντες ἀπαγγείλατε Ἰωάννη ἃ εἶδετε καὶ ἤκούσατε· τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται.

Compare:

NA²⁷ Luke 16:16 Ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται.

Probably an error due to h.t. (ονται - ονται).

Burkitt notes that the Diatessaron also probably did not contain the phrase. He then writes (Evangelion - Intro, p. 238):

"Internal evidence is very strongly in favor of the omission of καὶ πτωχοὶ εὐαγγελίζονται. The verb εὐαγγελίζονται is not found in Mt outside this passage; on the other hand, it is one of the favorite words of Lk and actually occurs in Lk 16:16 with the same passive use as here [25 times in Lk/Acts but nowhere else in the Gospels]. Probably therefore its introduction into this context is due to the evangelist: 'the dead arise' in the reply of our Lord to John's messengers has no doubt the same significance as 'raise the dead' in Mt 10:8. In other words, the true text of the First Gospel, as preserved in S and the Diatessaron, supported by k and Clement, gives us the words of Jesus: 'the poor have the Gospel preached to them' is Luke's interpretation of the words, an interpretation which we may safely accept."

Ephrem in his commentary writes (McCarthy): "Jesus said to them, *Go and make known to John, not what you have heard, but what you have seen. For behold, the blind see, and the lame walk.* ... Thus, [the Lord] began with those things which appeared to be of lesser importance, even though, in the case of the miracles, little and great are of equal worth. *The blind see and the lame walk, lepers are*

cleansed and the deaf hear. Finally, as a seal upon all these, he introduced the dead are raised up, which is the most important of the good deeds of the Only-Begotten. This was a dissolution and an abolition of the evil deeds that Adam had introduced into the world. Along with these, you should learn this: Blessed is he who is not scandalized on account of me. [Mt 11:6]"

With explicitly mentioning *the dead are raised up* as "a seal", it is very improbable that Ephrem left out καὶ πτωχοὶ εὐαγγελίζονται. He then continues to verse 6.

The IQP has καὶ πτωχοὶ εὐαγγελίζονται as safe for Q in its critical edition.

Rating: 2 (NA clearly original)

TVU 133

42. Difficult variant

NA²⁷ Matthew 11:8 ἀλλὰ τί ἐξήλθατε ἰδεῖν ἄνθρωπον ἐν μαλακοῖς _____ ἡμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν.

BYZ Matthew 11:8 ἀλλὰ τί ἐξήλθετε ἰδεῖν ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλειῶν εἰσίν.

Byz C, L, P, W, X, Δ, Θ, 0233, f1, f13, 22, 33, Maj, b, f, h, l, Sy, Co, goth
txt 01, B, D, Z, pc, Lat(a, aur, c, d, ff¹, g¹, k, q, vg)

Minority variant, mae-2: ἐν τῷ οἴκῳ τῶν βασιλέων εἰσίν.

B: no umlaut

τὰ μαλακὰ as a substantive: "luxurious clothes, soft raiment"

Parallel:

NA²⁷ Luke 7:25 ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν.

Either the addition of ἱματίοις is a harmonization to Lk (so Weiss) or the omission is a h.t. error: OIS - OIS. It is also possible that the omission is a conformation to τὰ μαλακὰ later in the verse, taking μαλακοῖς substantively.

IQP's Crit. ed. has the Matthean ἐν μαλακοῖς ἡμφιεσμένον for Q.

Rating: - (indecisive)

External Rating: 2? (NA probably original)
(after weighting the witnesses)

TVU 134

Minority reading:

NA²⁷ Matthew 11:8 ἀλλὰ τί ἐξήλθατε ἰδεῖν ἄνθρωπον ἐν μαλακοῖς ἡμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν.

T&T #32

omit εἰσίν 01*, B, WH, Tis, NA²⁵, Weiss, Bal
01: corrected by 01^{C2}.
Tis has the word.

B: no umlaut

Parallel:

NA²⁷ Luke 7:25 ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν.

Next verse:

NA²⁷ Matthew 11:9 ἀλλὰ τί ἐξήλθατε ἰδεῖν; προφήτην;

I think this is grammatically correct only if we take ἰδοὺ as the verb:

"Look at those who wear soft robes in royal palaces."

txt translates:

"Look, those who wear soft robes are in royal palaces."

Rating: 2? (NA probably original)
omission probably wrong.

TVU 135

43. Difficult variant:

Minority reading:

NA²⁷ Matthew 11:9

ἀλλὰ τί ἐξήλθατε ἰδεῖν; προφήτην;

ἀλλὰ τί ἐξήλθατε; προφήτην ἰδεῖν;

01*, B^{C1}, W, Z, 0281, 892, pc, WH, NA²⁵, Weiss, Gre, Trg^{mg}, Tis, Bal, SBL

txt 01^{C1}, (B*), C, D, L, Θ, 0233, f1, f13, 33, Maj, Lat, Sy, sa

The listing of B in NA is problematic. NA lists B^{C1} for προφήτην ἰδεῖν and B* for ἰδεῖν προφήτην. I have checked this at the facsimile. p. 1248 B 5: There are two dots above the ϩ of προφήτην, which may indicate that the scribe wanted to write first a Iota (of ἰδεῖν), but then noted his error and changed it into ϩ. Nothing else can be seen except the two dots. It is not clear whether he wrote anything more than the Iota.

Tischendorf writes: "litterae προφ rescriptae et sub π latet ἰ. Hinc sine dubio scriptor ἰδεῖν ante προφ. daturus erat."

At the right margin there is a small check of unknown meaning: ↗

NA has B^{C2} for the txt reading, too, but this is probably an error in NA. Or is it possible that NA interpreted the two dots above the π as "read second"?

There is an extra file with images on this paleographic problem, [click here](#).

B: no umlaut

Parallel:

NA²⁷ Luke 7:24 τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ...

NA²⁷ Luke 7:25 ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ...

NA²⁷ Luke 7:26 ἀλλὰ τί ἐξήλθατε ἰδεῖν; προφήτην;

Context:

NA²⁷ Matthew 11:7 τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ...

NA²⁷ Matthew 11:8 ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ...

NA²⁷ Matthew 11:9 ἀλλὰ τί ἐξήλθατε ἰδεῖν; προφήτην;

Compare Gospel of Thomas, Logion 78:

"Because of what (= why) did you come out to the field? To see a reed shaken by the wind? And to see a man having soft garments on, like your kings and your powerful ones?"

Backtranslation: τί ἐξήλθατε εἰς τὸν ἀγρόν; θεάσασθαι κάλαμον σαλευόμενον ὑπὸ τοῦ ἀνέμου; καὶ θεάσασθαι ἄνθρωπον ...

In Lk the words are safe.

The txt reading fits good into the context. It is possible that the txt reading is a conformation to the previous verse (so Weiss).

There would have been no reason to change the txt reading into the O1* reading. The error in B indicates that scribes expected ἰδεῖν after ἐξήλθατε, possibly as a harmonization to Lk.

Metzger takes a different view: "The textual problem is complicated by the possibility of taking τί as meaning either 'what?' or 'why?'. ... In verse 9 the committee decided that the reading ἰδεῖν προφήτην, which involves the previously mentioned ambiguity, is more likely to be original than the reading προφήτην ἰδεῖν, which, in the context, has to be taken in only one way, namely "Why then did you go out? To see a prophet?"

The Gospel of Thomas takes τί as "why?".

IQP has ἰδεῖν; προφήτην; but with a / between the words indicating differences in word order.

Rating: 1? (NA probably wrong)

TVU 136

NA²⁷ Matthew 11:15 ὁ ἔχων ὦτα ἀκουέτω.

BYZ Matthew 11:15 ὁ ἔχων ὦτα ἀκούειν ἀκουέτω

NA²⁷ Matthew 13:9 ὁ ἔχων ὦτα ἀκουέτω.

BYZ Matthew 13:9 ὁ ἔχων ὦτα ἀκούειν ἀκουέτω

NA²⁷ Matthew 13:43 ὁ ἔχων ὦτα ἀκουέτω.

BYZ Matthew 13:43 ὁ ἔχων ὦτα ἀκούειν ἀκουέτω

11:15

Byz 01, C, L, W, X, Z, Δ, Θ, f1, f13, 33, Maj,

Lat, Sy-C, Sy-P, Sy-H, Sy-Pal, Co, goth, Justin (Dial 51:3), [Trg]

txt B, D, 174(f13), 700, pc, d, k, Sy-S

B: no umlaut

13:9

Byz 01^{C2}, C, D, W, X, Z, Δ, Θ, f1, f13, 33, Maj, Sy-C, Sy-P, Sy-H, Co, [Trg]

txt 01*, B, L, a, e, ff¹, k, Sy-S (Legg adds: 1241)

13:43

Byz 01^{C2}, C, D, L, W, X, Δ, 0106, 0233, 0250, f1, f13, 33, Maj, it, Sy, Co, [Trg]

txt 01*, B, Θ, 0242, 700, Lat(a, b, e, k, vg)

Parallels:

NA²⁷ Mark 4:9 ὃς ἔχει ὦτα ἀκούειν ἀκουέτω.

NA²⁷ Mark 4:23 εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω.

NA²⁷ Mark 8:18 καὶ ὦτα ἔχοντες οὐκ ἀκούετε;

NA²⁷ Luke 8:8 ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

NA²⁷ Luke 14:35 ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

The omission is difficult to explain, the addition is not: It is inspired by the fuller expression in Mk and Lk.

See also Mt 25:29.

Rating: 2? (NA probably original)

TVU 137

Minority reading:

NA²⁷ Matthew 11:16 Τίνοι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶν παιδίοις τ καθημένοις ἐν ταῖς ἀγοραῖς ἃ προσφωνοῦντα τοῖς ἑτέροις

BYZ Matthew 11:16 Τίνοι δὲ ὁμοιώσω τὴν γενεὰν ταύτην ὁμοία ἐστὶν παιδίοις ἐν ἀγοραῖς καθημένοις ___ καὶ προσφωνοῦσιν τοῖς ἑταίροις αὐτῶν,

Not in NA, SQE, Greeven, **Tis!**

τ ἐν ἀγορᾷ (without omission after καθημένοις) f1

B: no umlaut

It is possible that in the exemplar of f1 it was intended to move the term from the latter to the former position. For some reason the omission at the latter position did not happen.

There is evidence for this change:

ὁμοία ἐστὶν παιδίοις ἐν ἀγορᾷ καθημένοις _____ ...

1071, 1582^c

ὁμοία ἐστὶν παιδίοις ἐν ἀγοραῖς καθημένοις _____ ...

118

1582: The words ἐν ταῖς ἀγοραῖς are normal in the text, but there are dots above them, indicating deletion.

Rating: 2 (NA clearly original)

TVU 138

44. Difficult variant:

NA²⁷ Matthew 11:17 λέγουσιν·
ἠύλησαμεν ὕμιν καὶ οὐκ ὠρχήσασθε,
ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε.

BYZ Matthew 11:17 καὶ λέγουσιν
ἠύλησαμεν ὕμιν καὶ οὐκ ὠρχήσασθε
ἐθρηνήσαμεν ὕμιν, καὶ οὐκ ἐκόψασθε

T&T #33

Byz C, L, W, X, Δ, Θ, Σ, Φ, f13, 22, 33, 118, Maj,
it(a, b, ff², h, q), vg^{mss}, Sy

txt 01, B, D, Z, f1, 372, 892, 2737, pc¹³,
Lat(aur, c, f, ff¹, g¹, k, l, vg), Co(+ mae-2), goth
pc = 47, 54, 67, 248, 279, 535, 1061, 1068*, 1132, 1254, 1543, 2586, 2623

B: no umlaut

Same in Lk:

NA²⁷ Luke 7:32
ἠύλησαμεν ὕμιν καὶ οὐκ ὠρχήσασθε,
ἐθρηνήσαμεν καὶ οὐκ ἐκλαύσατε.

BYZ Luke 7:32
ἠύλησαμεν ὕμιν καὶ οὐκ ὠρχήσασθε
ἐθρηνήσαμεν ὕμιν καὶ οὐκ ἐκλαύσατε

Byz A, Ψ, f1, 33, Maj, it(a, b, f, ff², q), Sy
txt 01, B, D, L, W, Θ, Ξ, f13, 892, 1241, 1342, pc,
Lat(aur, c, d, e, g¹, l, r¹, vg), Co, arm

It is difficult to imagine why ὕμιν would have been omitted by so many diverse witnesses, except for stylistic reasons. That several Byzantine minuscules support the shorter form points in that direction.

On the other hand it could have been inserted for the sake of parallelism (so Weiss). Interestingly the same variation occurs in Lk, with similarly good support.

The IQP has the form without ὕμιν as safe for Q in its critical edition.

Rating: - (indecisive)

External Rating: 2? (NA probably original)
(after weighting the witnesses)

TVU 139

Minority "Caesarean" reading:

NA²⁷ Matthew 11:18 ἦλθεν γὰρ τ Ἰωάννης μήτε ἐσθίων μήτε πίνων, καὶ λέγουσιν· δαιμόνιον ἔχει.

τ πρὸς ὑμᾶς L, Θ, f13, 517, 1675, al, Sy-C, Sy-H, mae-2^{vid}, Eus
L omits γὰρ

"to it" Sy-S (Burkitt), it = this generation?

B: no umlaut

Compare context, previous verse 17:

NA²⁷ Matthew 11:17 λέγουσιν· ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε, ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε.

Compare also:

NA²⁷ Matthew 21:32 ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης,

Parallel:

NA²⁷ Luke 7:33 ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστῆς μὴ ἐσθίων ἄρτον μήτε πίνων οἶνον, καὶ λέγετε· δαιμόνιον ἔχει.

There is no reason for an omission. A harmonization to Lk by omission is rather improbable. Probably added from context or from Mt 21:32.

Rating: 2 (NA clearly original)

TVU 140

45. Difficult variant:

NA²⁷ Matthew 11:19 καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν ἔργων αὐτῆς.

BYZ Matthew 11:19 καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς

T&T #34

Byz B^{C2}, C, D, L, X, Δ, Θ, Σ, Φ, f1, 33, 174 (=f13), 22, Maj, Latt, Sy-S, Sy-C, Sy-H^{mg}, sa, mae-1, goth, Trg^{mg}

Minority readings:

ἀπὸ (τῶν) τέκνων αὐτῶν 165, 1536, 2290

ἀπὸ παντῶν τῶν τέκνων αὐτῆς 13, 346, 543, 826, 828, 983 (=f13), k

ἀπὸ τῶν τέκνων αὐτῆς παντῶν 2680, pc⁵

txt 01, B*, W, 124, 788(=f13), 202, 1319, 2145, Sy-P, Sy-H, bo, Or?

Minority readings:

ἀπὸ παντῶν τῶν ἔργων αὐτῆς 124, 788 (=f13)

Origen? (Catena-manuscript Athos Lawra B 113): ἀπὸ ἔργων κατὰ σοφίαν ἐπιτελουμένων δικαιοῦται μάλλον ἢ ἀπὸ λόγων σοφία.

Jerome (Commentarii in euangelium Matthaei 11:19): "In quibusdam euangeliis legitur: Iustificata est sapientia ab operibus suis. Sapientia quippe non quaerit uocis testimonium sed operum."

In some Gospels it reads: Wisdom is justified by her works. Indeed, wisdom does not seek the testimony of words but of deeds.

In B ἔργων is left unenhanced and τέκνων is written in uncial in the left margin (line 12 C, p. 1248), acc. to Tischendorf by B³ (= enhancer).

The notation of k in NA is misleading: k reads "ab omnibus filis suis". In NA it is noted for παντῶν τ. ἔργ., but in brackets, the agreement meant by NA is on the "omnibus" not the ἔργων.

mae-2 has a lacuna!

B: no umlaut

txt Yet wisdom is vindicated by her deeds."

Byz Yet wisdom is vindicated by her children."

(Minority reading: "by their children.")

Parallel:

NA²⁷ Luke 7:35 καὶ ἐδικαιώθη ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς.
τῶν ἔργων αὐτῆς 01^c

Compare:

NA²⁷ Matthew 11:2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα
τοῦ Χριστοῦ πέμψας διὰ τῶν μαθητῶν αὐτοῦ

The Arabic Diatessaron is citing the verse with τέκνων. The passage has been taken from Lk. Verses 7:31-35 are cited in a row (chapter 14).

A very difficult word.

Possibly τέκνων is a harmonization to Lk (so Weiss). This is supported by the addition of παντῶν by some witnesses (f13, k).

That scribes found the clause difficult to understand is shown by the fact that three witnesses read ἀπὸ (τῶν) τέκνων αὐτῶν. This refers back to "this generation" (11:16), probably "the unbelieving Jews".

The real meaning is: The plan of God is justified by results. The Lukan reading personifies wisdom, thus the meaning is essentially the same.

It is strange that the support for ἔργων is quite slim. But if it's not original, where does it come from? Possibly scribes had a difficulty with τέκνων and they changed it to ἔργων inspired by Mt 11:2?

There is a possibility that this is a translation from Aramaic:

abadeh = "her works"

abdeh = "her servants"

But the normal translation of the latter would be παῖδες and not τέκνων. And what does this help to clarify what Mt wrote?

IQP's Crit. ed. has the Lukan τέκνων for Q safe. Zahn (Comm. Mat.) thinks that ἔργων was the original word in the saying.

Note that 3 rather unimportant Byzantine minuscules (202, 1319, 2145) support txt.

R. Leivestad JBL 71 (1952) 179-81 ("An interpretation of Mt 11:19") suggests that "Wisdom is justified by her deeds" was a Jewish proverb like "The tree is known by its fruits". The "wisdom" here "is that of the Jews, that self-wise, self-sufficient neutrality, which is always ready to find a plausible excuse for not repenting."

Compare also:

Barth "Die Rechtfertigung der Weisheit Mt 11:19" TSK 66 (1893) 591-95 and an addition in TSK 67 (1894) 617-21.

Barth argues that ἄπὸ is meant as a separation: "Wisdom is justified away from her works/products." This is meant as: The finest products of wisdom are Jesus and John. Now the Jews have managed (by their justifications, verses 18-19a) to separate wisdom from her products (Jesus and John).

This idea has been revived by S. Gatherpole "The Justification of Wisdom (Matt 11.19b/Luke 7.35)", NTS 49 (2003) 476-488

Compare also the discussion of Zahn (in his "Einleitung" and in his commentary) to the passage.

Rating: - (indecisive)

TVU 141

46. Difficult variant:

NA²⁷ Matthew 11:23 καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήση; ἕως ἄδου καταβήση· ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ γινόμεναι ἐν σοί, ἔμεινεν ἂν μέχρι τῆς σήμερον.

BYZ Matthew 11:23 καὶ σύ Καπερναούμ, ἢ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα, ἕως ἄδου καταβιβασθήση· ὅτι εἰ ἐν Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ γινόμεναι ἐν σοί ἔμειναν ἂν μέχρι τῆς σήμερον

Byz K, Π*, N, f13, 33, 157, 565, 579, 700, 892, 1424, Maj,
f, h, q, Sy-S, Sy-P, Sy-H, goth, Chrys

ἢ ἕως <u>τοῦ</u> οὐρανοῦ ὑψωθεῖσα	K, Π*, M, N, 983, 33, 579, 892, 1071, 1424, Maj-part,
ἢ ἕως οὐρανοῦ ὑψωθεῖσα	X, Δ, 157, 124, pc
ἢ ἕως <u>τοῦ</u> οὐρανοῦ ὑψώθης	E, F, G, S, U, V, Y, Γ, Π ^{mg} , 118, 209(=f1), f13 ^a , 700, 1342, Maj-part
ἢ ἕως οὐρανοῦ ὑψώθης	28, 788, <u>Weiss</u>

txt 01, B, C, D, L, W, Y, Θ, f1, 22, 372, pc,
Lat, Sy-C, Co, arm, geo, Ir^{Lat}, Hier

μὴ ἕως τοῦ οὐρανοῦ ὑψωθήση; C, Y, f1, 22
ἢ ἕως τοῦ οὐρανοῦ ὑψωθήσει L
ἢ ἕως οὐρανοῦ ὑψωθήση; B^c

οὐ μὴ ἕως οὐρανοῦ ὑψωθήση coj. A. Pallis (1932)

The reading of D* in Tischendorf (h for mh, as B^c) is probably an error. In the facsimile nothing like this can be seen. The mh is clearly present without correction. But D* then continues (with L) ἢ ἕως ἄδου ...

B: umlaut! (line 28 C, p. 1248) Καφαρναούμ, μὴ ἕως οὐρανοῦ

The M of MH is left unenhanced. ὑψωθήση is not changed.

Jerome (Comm. Matt. 11:23):

Et tu Capharnaum numquid usque in caelum exaltaueris? usque in infernum descendens. In altero exemplari repperimus: Et tu Capharnaum quae usque in caelum exaltata es, usque ad inferna descendes.

"And you, Capernaum, will you be exalted up to heaven? You will descend into the nether world."
In another copy we have found: "And you Capernaum, you who have been exalted up to heaven, you will descend to the nether world."

Same in the parallel Lk 10:15

Byz A, C, W, Θ, Ψ, 0115, (f1), f13, 33, 892, 1342, Maj, Lat, Sy-P, Sy-H, arm
ἢ ἕως οὐρανοῦ ὑψωθείσα C, 157, 2542, pc
ἢ ἕως οὐρανοῦ ὑψώθης Tis, Weiss

txt P45, P75, 01, B*, D, (L, Ξ, 579, 700, 1071), pc, it, Sy-C, Sy-S, Co
μὴ ἕως τοῦ οὐρανοῦ ὑψωθήσῃ; L, Ξ, 579, 700, 1071, Gre (in Mt: txt)

ἢ ἕως τοῦ οὐρανοῦ ὑψωθήσῃ; 1, 22, 1582*?

ἢ ἕως τοῦ οὐρανοῦ ὑψώθης 1582, B^{C3-A?}

μὴ ἕως τοῦ οὐρανοῦ ὑψωθήσῃ B^{C3-B?}

The corrections of B are not clear, see Lk for a discussion.

ὑψωθήσῃ verb indicative future passive 2nd person singular

"And you, Capernaum, (do you think) you will be exalted to heaven?"

ὑψωθείσα participle aorist passive nominative feminine singular

"And you, Capernaum, the exalted to heaven,"

ὑψωθήσῃ verb subjunctive aorist passive 2nd person singular

"And you, Capernaum, which has been exalted to heaven,"

ἢ article, "the"

ἢ relative pronoun, "which"

The question is if it is either μὴ ... ὑψωθήσῃ or ἢ ... ὑψωθείσα.

KAFARNAOUMMH

KAFARNAOUMH

The letter M might have been (accidentally) dropped and then the verb has been changed, resulting in a more normal statement. On the other hand the letter could also have been (accidentally) duplicated.

The evidence is extremely confused.

Weiss, who favors the ἢ ... ὑψωθήσῃ reading which is basically the same meaning as Byz, says, the only possible intention here can be a positive statement ("you have been exalted"). Capernaum was the center of Jesus mission. He thinks that a negative statement (with μὴ) makes no sense in context. The context requires a statement of preference for Capernaum though. The txt reading must then be due to accidental doubling of the M in Capernaum and then a change from ὑψωθήσῃ to ὑψωθήσῃ. The many good witnesses require a very early error.

On the other hand, as Metzger argues, it is also possible that scribes got confused about the "unexpected turn of expression, ... [which] is a sharp and startling interrogation, entirely in the manner of Jesus' use of vivid language".

IQP's Crit. ed. has txt: μὴ ἕως οὐρανοῦ ὑψωθήσῃ safe.

The support for the Byzantine reading is not very good.

A. Pallis (Notes, 1932) suggests that an οὐ fell out due to the double οὐμουμ in:

kaf arnaoumuhews

giving the meaning: "and you Capernaum, you shall not be exalted unto heaven."

Rating: - (indecisive)

External Rating: 2? (NA probably original)
(after weighting the witnesses)

TVU 142

47. Difficult variant:

NA²⁷ Matthew 11:23 καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ;
ἕως ἄδου καταβήσῃ:

BYZ Matthew 11:23 καὶ σύ Καπερναούμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα,
ἕως ἄδου καταβιβασθήσῃ:

T&T #35

Byz 01, C, L, X, Δ, Θ, Σ, Φ, f1, f13, 22, 33, 700, 892, Maj,
Sy-P, Sy-H, mae-1, bo, Gre

txt B, D, W, 163, 372, 2680, 2737, Latt, Sy-C, Sy-S, sa, Ir^{lat}

καταβληθήσῃ pc⁹ (καταβάλλω)

κατενεχθήσῃ pc⁴ (καταφέρω)

mae-2 has a lacuna!

B: no umlaut

Parallel:

NA²⁷ Luke 10:15 καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως
τοῦ ἄδου καταβήσῃ.

BYZ Luke 10:15 ... ἕως ἄδου καταβιβασθήσῃ.

Byz P45, 01, A, C, L, W, Θ, Ξ, Ψ, 0115, f1, f13, 33, Maj, Lat, Sy-P, Sy-H

txt P75, B, D, 579, pc, Sy-S, Sy-C

καταβήσῃ καταβαίνω indicative future middle 2nd person singular
come or go down, descend; fall, fall down;

καταβιβασθήσῃ καταβιβάζω indicative future passive 2nd person singular
throw down, bring down

ὑψωθήσῃ indicative future passive 2nd person singular

Compare:

LXX Isaiah 14:15 νῦν δὲ εἰς ἄδου καταβήσῃ καὶ εἰς τὰ θεμέλια τῆς γῆς

καταβιβάζω is a rare word. It appears only here and in the Lukan parallel in the Bible. On the other hand *βιβάζω appears 102 times and is not so rare. It is possible that scribes harmonized the passage to the Isaiah parallel.

The support for καταβήση is not that good. I am not sure if one can establish with certainty what Latt and Sy read in their Greek exemplars. Zahn (Comm. Mat.) suggests that καταβήση perhaps comes from Isa 14:15.

Carl Conrad wrote on B-Greek: Re: Matthew 11:23 KATABHSH (9. Nov 2001)

"It sure looks to me like what we have in the critical text--KATABHSHi--is a future middle in a surviving MP sense that is really passive, and that the scribes have CORRECTED it into a corresponding future passive of the causative KATABIBAZW. So, yes, this form should be understood as future passive 2nd sg., and it looks like pretty good evidence that the form KATABHSHi was understood as having a passive sense, but some grammarian found fault with it because he felt that it ought to be expressed with an authentically passive verb."

Weiss (Textkritik, p. 46) likewise thinks that the καταβιβασθήση is a conformation to ὑψωθήση.

IQP's Crit. ed. has καταβήση for Q.

Rating: - (indecisive)

TVU 143

Minority reading:

NA²⁷ Matthew 11:29 ἄρατε τὸν ζυγὸν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραῦς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν·

omit: 01*^{vid}, 245, 1010

01: corrected by = 01^{C1}.

Tischendorf writes: "ita emendavit A. Antea deerat ἀπ' ἐμοῦ."

What one can see is:

ef umaskaima~~t~~ e green = much smaller
 u ape
moot iprauseimi

It is probable that this originally was:

ef umaskaima~~e~~
t eot iprauseimi

with the ~~t e~~ erased and corrected into MO. This is probable since the M of MO is extended into the left margin, which is unusual. "vid" is justified.

There is an extra file with images on this paleographic problem, [click here](#).

B: no umlaut

Origen has the words three times in his Mt Commentary.

There is no reason for an omission.

Rating: 2 (NA clearly original)

TVU 144

Minority reading:

NA²⁷ Matthew 12:2 οἱ δὲ Φαρισαῖοι ἰδόντες εἶπαν αὐτῷ· ἰδοὺ οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ.

omit: (ff¹), k, Sy-S, Sy-C, **Bois**

ff¹ omits ποιεῖν ἐν σαββάτῳ.

B: no umlaut

Parallels:

NA²⁷ Mark 2:24 ἴδε τί ποιοῦσιν τοῖς σάββασιν ὃ οὐκ ἔξεστιν;

NA²⁷ Luke 6:2 τί ποιεῖτε ὃ οὐκ ἔξεστιν _____ τοῖς σάββασιν;

BYZ Luke 6:2 τί ποιεῖτε ὃ οὐκ ἔξεστιν ποιεῖν ἐν τοῖς σάββασιν

Interesting versional support. Possibly stylistic?

Rating: 2? (NA probably original)

TVU 145

48. Difficult variant:

NA²⁷ Matthew 12:4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ
καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγον, ὃ οὐκ ἔξον ἦν αὐτῷ φαγεῖν
οὐδὲ τοῖς μετ' αὐτοῦ εἰ μὴ τοῖς ἱερεῦσιν μόνοις;

BYZ Matthew 12:4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ
καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν οὓς οὐκ ἔξον ἦν αὐτῷ φαγεῖν
οὐδὲ τοῖς μετ' αὐτοῦ εἰ μὴ τοῖς ἱερεῦσιν μόνοις

Byz P70(late 3rd), C, D, L, W, Δ, Θ, f1, f13, 33, Maj,
Latt, Sy, Co(+ mae-2), Basil(4th CE), Gre, Trq
ἔλαβεν 892*

txt 01, B, 481^{Byz}

B: no umlaut

Parallels:

NA²⁷ Mark 2:26 καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν,

NA²⁷ Luke 6:4 καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν

Weiss (Textkritik, p. 79) thinks, that ἔφαγεν is a conformation to εἰσῆλθεν.
The sentence is about David and is in the singular.

He entered the house of God and he ate the bread of the Presence,

He entered the house of God and they ate the bread of the Presence,

Nevertheless both readings make good sense.

The Byzantine reading could be a harmonization to Mk/Lk or to the previous context. The support for the plural is very slim. An error is probable, especially in light of the support from the Byzantine minuscule 481.

Rating: 1? (NA probably wrong)

External Rating: - (indecisive)

(after weighting the witnesses)

TVU 146

Minority reading:

NA²⁷ Matthew 12:4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγον, ὃ οὐκ ἔξον ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ εἰ μὴ τοῖς ἱερεῦσιν μόνοις;

Not in NA, SQE, Greeven, **Tis!**

ἀλλ' ἢ τοῖς ἱερεῦσιν f1, 22

"but rather the priests?"

B: no umlaut

Parallel:

NA²⁷ Luke 6:4 [ὡς] εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν καὶ ἔδωκεν τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνοις τοὺς ἱερεῖς;

Probably a free rendering.

Rating: 2 (NA clearly original)

TVU 147

Minority reading:

NA²⁷ Matthew 12:8 κύριος γάρ ἐστὶν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

Not in NA and not in SQE!

ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου

Φ, 047, f1, 33, 157, 517, 713, 788, 892, 1424, pc, aur, l, vg

dominus est enim Filius hominis etiam sabbati

aur, l, vg

dominus est enim etiam sabbati Filius hominis

vg^{ms}

καὶ τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου

124, 372, 565, pc, f, Sy-H, TR
(from Legg and Trg)

B: no umlaut

"... also of the Sabbath"

Parallels:

NA²⁷ Mark 2:28 ὥστε

κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

NA²⁷ Luke 6:5 καὶ ἔλεγεν αὐτοῖς·

κύριός ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

BYZ Luke 6:5 καὶ ἔλεγεν αὐτοῖς ὅτι

κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου

Byz A, D, L, R, Θ, Ψ, f1, f13, 33, Maj, Lat, Sy-H, sa, bo^{pt}, Marcion^E, WH^{mg}

txt 01, B, W, 1241, Sy-P, Sy-Pal, bo^{pt}, WH

It is more probable that the txt reading in Lk is a harmonization to Mt than that the Byzantine reading is a harmonization to Mk. Therefore the reading in Lk got the Rating "1? (NA probably wrong)". Additionally the support is quite limited for the txt reading.

If we assume the Byzantine reading in Lk to be original then this minority reading in Mt is a harmonization to Mk and Lk.

Rating: 2 (NA clearly original)

TVU 148

49. Difficult variant:

NA²⁷ Matthew 12:10 καὶ ἰδοὺ ἄνθρωπος χεῖρα ἔχων ξηράν. καὶ ἐπηρώτησαν αὐτὸν λέγοντες· εἰ ἔξεστιν τοῖς σάββασιν θεραπεῦσαι; ἵνα κατηγορήσωσιν αὐτοῦ.

BYZ Matthew 12:10 Καὶ ἰδοὺ, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν· καὶ ἐπηρώτησαν αὐτόν, λέγοντες, Εἰ ἔξεστιν τοῖς σάββασιν θεραπεύειν; ἵνα κατηγορήσωσιν αὐτοῦ.

Byz θεραπεύειν B, C, Θ, 0233, f1, f13, 33, Maj, WH, Gre, Bois, Trg, SBL

txt θεραπεῦσαι 01, D, L, W, pc, NA²⁵, Weiss

B: no umlaut

θεραπεῦσαι infinitive aorist active

θεραπεύειν infinitive present active

Parallels:

NA²⁷ Luke 6:7 παρετηροῦντο δὲ αὐτόν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ θεραπεύει, ἵνα εὕρωσιν κατηγορεῖν αὐτοῦ.

NA²⁷ Luke 6:9 εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτούς· ἐπερωτῶ ὑμᾶς εἰ ἔξεστιν τῷ σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀπολέσαι;

NA²⁷ Luke 14:3 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων· ἔξεστιν τῷ σαββάτῳ θεραπεῦσαι ἢ οὐ;

θεραπεύειν A, W, Ψ, f13, 1424, Maj

θεραπεῦσαι P45, P75, 01, B, D, L, Θ, f1, 124, 157, 579

Compare:

NA²⁷ Matthew 10:1 Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.

NA²⁷ Matthew 19:3 Καὶ προσῆλθον αὐτῷ Φαρισαῖοι πειράζοντες αὐτόν καὶ λέγοντες· εἰ ἔξεστιν ἀνθρώπῳ ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν;

Robertson ("Wordpictures") comments:

"The use of εἰ in direct questions is really elliptical and seems an imitation of the Hebrew (Robertson, Grammar, p. 916). See also Mt 19:3. It is not translated in English."

Here WH and Byz agree against txt.

Possibly $\theta\epsilon\rho\alpha\pi\epsilon\upsilon\sigma\alpha\iota$ is a harmonization to Lk 14:3. It is then possible that several witnesses at Lk 14:3 harmonize to Mt.

Weiss (Comm. Mt) thinks that the present infinitive is a conformation to the present of $\acute{\epsilon}\xi\epsilon\sigma\tau\iota\nu$.

Rating: 1? or - (= NA probably wrong or indecisive)

TVU 149

Minority "Caesarean" reading:

NA²⁷ Matthew 12:12 πόσω οὖν Τ διαφέρει ἄνθρωπος προβάτου. ὥστε ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν.

Τ μάλλον Θ, f13, 33, 157, 517, 565, 713, 1424, 1675, pc,
Lat, Sy (incl. -S, -C), mae-1+2

Quanto	<u>magis</u>	melior est	homo	a, aur, b, c, f, ff ² , g ¹ , h, l, q, vg
Quanto	ergo	superponit	homo	d
Quanto	ergo	differt	homo	k
Quantum	ergo	differat	homo	ff ¹

B: no umlaut

Compare:

NA²⁷ Matthew 6:26 ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατήρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μάλλον διαφέρετε αὐτῶν; (same in parallel Luke 12:24)

NA²⁷ Matthew 6:30 εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιένυσιν, οὐ πολλῶ μάλλον ὑμᾶς, ὀλιγόπιστοι; (same in parallel Luke 12:28)

NA²⁷ Matthew 7:11 εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσω μάλλον ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτουῦσιν αὐτόν.

A natural addition. There is no reason for an omission. In the versions it could be translation freedom.

Rating: 2 (NA clearly original)

TVU 150

Minority reading:

NA²⁷ Matthew 12:13 τότε λέγει τῷ ἀνθρώπῳ· ἔκτεινόν σου τὴν χεῖρα.
καὶ ἐξέτεινεν καὶ ἀπεκατεστάθη ὕγιῆς ὡς ἡ ἄλλη.

ὕγιῆς

01, C^{C2}, 892*

ὡς ἡ ἄλλη

L184*, it(b, c, ff¹, g¹, h), Sy-C, Sy-S, Sy-P, arm

add ἡ χεῖρ αὐτοῦ before ὕγιῆς: 118, 209(=f1), 983, 1689(=f13^c), 1424, pc, L184

Lat(aur, d, f, k, l, q, vg) read txt.

B: no umlaut

Parallels:

NA²⁷ Mark 3:5 καὶ ἀπεκατεστάθη ἡ χεῖρ αὐτοῦ.

BYZ Mark 3:5 καὶ ἀποκατεστάθη ἡ χεῖρ αὐτοῦ ὕγιῆς ὡς ἡ ἄλλη.

Byz C^C, L, Θ^{Cmg}, f13, 157, 892, Maj, a, b, c, Sy-S

omit ὕγιῆς 346, a, b, c, Sy-S

txt 01, A, B, C*, K, P, W, Δ, Θ*, Λ, Π, f1, 33, 565, 579, pc,

Lat(aur, e, f, l, q, vg), Sy-P, Sy-H, Co

εὐθέως D, it(d, ff², i, r¹)

NA²⁷ Luke 6:10 καὶ ἀπεκατεστάθη ἡ χεῖρ αὐτοῦ.

BYZ Luke 6:10 καὶ ἀποκατεστάθη ἡ χεῖρ αὐτοῦ ὕγιῆς ὡς ἡ ἄλλη.

Byz A, D, Q, W, Θ, Ψ, f1, f13, 157, 565, 892, 1071, Maj, it, Sy-P, Sy-H

ὕγιῆς W, 579

txt P4(200 CE), P75^{vid}, 01, B, L, 33, pc, Lat(a, aur, e, ff², l, vg), Co

Interesting variation in all three parallels.

There seems to be something awkward with this phrase. Possibly stylistic?

Rating: 2 (NA clearly original)

TVU 151

Minority reading:

NA²⁷ Matthew 12:15 Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν. καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας

BYZ Matthew 12:15 Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί καὶ ἐθεράπευσεν αὐτοὺς πάντας

T&T #37

omit: 01, B, 372, 873,

Lat(a, aur, b, c, ff¹, ff², g¹, k, l, vg), NA²⁵, WH, Gre, Weiss, Tis, Bal, SBL

πολλοὶ ὄχλοι X, 0211, 0233, 2680, al²⁶

Tregelles has ὄχλοι in brackets.

d, f, h, q read txt.

B: umlaut! (line 11 C, page 2149) ἠκολούθησαν αὐτῷ

Parallels:

NA²⁷ Matthew 4:25 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

NA²⁷ Mark 3:7 καὶ πολὸν πλῆθος ἀπὸ τῆς Γαλιλαίας [ἠκολούθησεν], καὶ ἀπὸ τῆς Ἰουδαίας

NA²⁷ Luke 6:17 Καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος πολὺς μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλήμ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος,

Compare:

NA²⁷ Matthew 8:1 ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.

NA²⁷ Matthew 13:2 καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί,

NA²⁷ Matthew 15:30 καὶ προσῆλθον αὐτῷ ὄχλοι πολλοί

NA²⁷ Matthew 19:2 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί,

NA²⁷ Mark 2:2 καὶ συνήχθησαν πολλοὶ

NA²⁷ Mark 6:33 καὶ εἶδον αὐτοὺς ὑπάγοντας καὶ ἐπέγνωσαν πολλοὶ

Probably a h.t. error, OI - OI. In Matthew when πολλοὶ is used for people it is always coupled with ὄχλοι.

Weiss (Mt Com.) thinks that ὄχλοι comes from 4:25.

Rating: 2 (NA clearly original)

Omission wrong

TVU 152

Minority reading:

NA²⁷ Matthew 12:18 ἰδοὺ ὁ παῖς μου ὄν ἠρέτισα, ὁ ἀγαπητός μου εἰς ὄν εὐδόκησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ.

omit 01*, B, 892, pc, ff¹, **WH**, **NA²⁵**

txt 01^{C1}, C^{vid}, L, W, Θ, 0106, 0233, f13, Maj, **Weiss**

ἐν ᾧ D, f1, 33, 1424, Ir^{Lat}, **Trg** (!)

D: **εἰς ὄν** ἠρέτισα, ὁ ἀγαπητός μου **ἐν ᾧ** εὐδόκησεν

Only 1, 1582 read ἐν ᾧ. 22 et al. read txt.

Tischendorf ("vid") and Swanson list C* for ἐν ᾧ and C^c for the txt reading. Tischendorf writes in his C-edition: "Inde ab UPO usque ad eis ON omnia secundae manus sunt. Pro UPO videor mihi lectionis primaevae dia vestigia assecutus esse. Praeterea admodum probabile est, pro eis ON, quum potissimum haec quoque sua manu corrector scripserit, primam manum habuisse en w." This correction is not noted in NA.

01: εἰς has been added above the line.

B: no umlaut

LXX parallel:

LXX Isaiah 42:1 Ἰακωβ ὁ παῖς μου ἀντιλήμψομαι αὐτοῦ Ἰσραηλ ὁ ἐκλεκτός μου προσεδέξατο αὐτόν ἡ ψυχὴ μου ἔδωκα τὸ πνεῦμά μου ἐπ' αὐτόν κρίσιν τοῖς ἔθνεσιν ἐξοίσει

Compare:

NA²⁷ Matthew 3:17 καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα· οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

NA²⁷ Matthew 17:5 ἔτι αὐτοῦ λαλοῦντος ἰδοὺ νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα· οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· ἀκούετε αὐτοῦ.

NA²⁷ Mark 1:11 σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.

NA²⁷ Luke 3:22 σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.

The ἐν ᾧ is probably a conformation to Mt 3:17 or 17:5.

D seems to support the εἰς too, because it uses it with ἡρέτισα. The omission of εἰς is probably a conformation to immediate context, the ὄν earlier in the verse. Note the correction by 01^{C1}.

Rating: 2 (NA clearly original)

TVU 153

Minority reading:

NA²⁷ Matthew 12:22

Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός,

No txt in NA and SQE!

Τότε προσήνεγκαν αὐτῷ δαιμονιζόμενον τυφλὸν καὶ κωφὸν

B, 0281^{vid}, 1424, 1675, pc, Sy-S, Sy-C, Sy-P, WH, Bal

txt 01, C, D, L, W, Θ, f1, f13, 33, Maj, WH^{mg}, NA²⁵, Weiss, Tis

B: no umlaut

προσηνέχθη indicative aorist passive 3rd person singular

προσήνεγκαν indicative aorist active 3rd person plural

δαιμονιζόμενος participle present passive nominative masculine singular

δαιμονιζόμενον participle present passive accusative masculine singular

Compare:

NA²⁷ Matthew 2:11 προσήνεγκαν αὐτῷ δῶρα,

NA²⁷ Matthew 4:24 προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας

NA²⁷ Matthew 8:16 προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς·

NA²⁷ Matthew 9:32 προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον.

NA²⁷ Matthew 14:35 προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας

NA²⁷ Matthew 18:24 προσηνέχθη αὐτῷ εἷς ὀφειλέτης μυρίων ταλάντων.

προσήνεγκαν appears to be the more standard Matthean term. All these other occurrences are safe! προσήνεγκαν is thus here probably inspired from context, 8:16 and 9:32.

Pete Williams comments on the Syriac:

"These examples seem to suggest difficulty experienced in translating the passive of 'bring'. This difficulty is not only in *OS*, but also in *P* as witnessed to by its avoidance of the passive even when it differs from *OS*. This tendency in the Syriac brings into question NA27's (and Legg's) citation in Matthew 12:22. There for *txt's* προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός NA27 cites (*SCP*) for the active construction προσήνεγκαν αὐτῷ δαιμονιζόμενον τυφλὸν καὶ κωφὸν. Superficially, since *SCP* have the *pael* 'they brought', and the *ethpaal* 'was brought' is attested in Syriac, it might seem that *SCP* support the active. However, since the only other two occurrences in the Gospels of

the passive of προσφέρω are also translated by actives in Syriac (Matthew 18:24, 19:13, cited above), NA27's note in Matthew 12:22 is not convincing." P. Williams "Early Syriac Translation Technique and the textual criticism of the Greek Gospels", Gorgias Press, 2004, p. 190-91.

Rating: 2? (NA probably original)

TVU 154

NA²⁷ Matthew 12:22 Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός, καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν καὶ βλέπειν.

BYZ Matthew 12:22 Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός καὶ ἐθεράπευσεν αὐτόν ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν

Byz C, L, W, X, Δ, Θ, 0233, 0281, f1, f13, 33, 700, Maj, q, Sy-P, Sy-H
τὸν τυφλὸν καὶ κωφὸν καὶ C, X, 22, 565, Maj
τὸν τυφλὸν καὶ κωφὸν 0281, 33
τὸν κωφὸν καὶ τυφλὸν W, Θ, 0233, f1, f13, 517, pc, arab^{MS}
τὸν κωφὸν καὶ τυφλὸν καὶ L, X, Δ, 700, 713, Sy-H, Sy-P, Basil(4th CE)

txt 01, B, D, 983, 892, 1424, pc, ff¹, g¹, k, Sy-S, Sy-C, Co(+ mae-2)
τὸν κωφὸν καὶ 01^{C2}

omit: Lat (!)

B: **umlaut!** (line 41 C, p. 1249) τὸν κωφὸν λαλεῖν καὶ

Compare:

NA²⁷ Matthew 9:33 καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός.

NA²⁷ Matthew 15:31 ὥστε τὸν ὄχλον θαυμάσαι βλέποντας κωφοὺς λαλοῦντας

Parallel:

NA²⁷ Luke 11:14 ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφός

τυφλὸν is probably an addition inspired by the first part of the verse (so Weiss) and the verbs λαλεῖν καὶ βλέπειν. The insertion of the καὶ at the end is a bit strange. Note the complete omission in Lat!

Accidental omission due to h.t. is possible.

Rating: 2? (NA probably original)

External Rating: 2 (NA clearly original)
(after weighting the witnesses)

TVU 155

Minority reading:

NA²⁷ Matthew 12:30 ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.

σκορπίζει με

01, 33, 1582*, pc, Sy-H^{mg}, bo

Note also the mae variant: (mae-2 Reconstruction by Schenke)

ὁ μὴ συνηγμένος ὦν μετ' ἐμοῦ ἐσκορπισμένος ἐστίν (mae-1), mae-2

"who is not gathered with me, is scattered".

1582: Something has been washed out, probably με.

B: no umlaut

σκορπίζω scatter, disperse

Same in Lk, compare:

NA²⁷ Luke 11:23 Ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.

σκορπίζει με 01*, C^c, L, Θ, Ψ, 33, 579, 892, 1071, Sy-S, bo, Gre

See Ehrman "Corruption", p. 135-136.

σκορπίζει is transitive. If the scribes wanted to supply a prepositional phrase as a personal object (as with the previous verbs), κατ' ἐμοῦ would be the natural addition. The addition of με makes no sense in context (Metzger: "with disastrous consequences for the sense!").

Ehrman sees this as a corruption against the Gnostic separation of Jesus and Christ.

Rating: 2 (NA clearly original)

TVU 156

50. Difficult variant:

Minority reading:

NA²⁷ Matthew 12:31 Διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται ^τ τοῖς ἀνθρώποις, ἢ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται.

^τ ὑμῖν B, f1, 22, Sy-Pal^{ms}, sa, mae-1, Or, Athanasius, WH^{mg}

B: no umlaut

An interesting addition, probably accidental. Interesting, strong support.

Weiss (Textkritik, p. 145): "thoughtless, from λέγω ὑμῖν".

It could have been omitted as redundant.

Interesting combination of B, f1, 22.

Rating: - (indecisive)

TVU 157

NA²⁷ Matthew 12:31 Διὰ τοῦτο λέγω ὑμῖν,
πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις,
ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται.

BYZ Matthew 12:31 Διὰ τοῦτο λέγω ὑμῖν
πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις
ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις.

Byz C, D, L, W, Δ, Θ, 0271, f13, 33, Maj, it, Sy-P, Sy-H

txt 01, B, f1, 174(f13), 22, 517, 892, 1424, 1675, pc, aur, k, vg, sa, bo, mae-2

αὐτῷ b, ff¹, h, Sy-S, Sy-C, mae-1, bo^{ms}

omit last part due to parablepsis (h.t.): X, 579, pc

B: no umlaut

Parallels:

NA²⁷ Mark 3:29 ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει
ἄφεσιν εἰς τὸν αἰῶνα, ἀλλὰ ἔνοχός ἐστιν αἰωνίου ἁμαρτήματος.

NA²⁷ Luke 12:10 τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ
ἀφεθήσεται.

The parallels are quite different, the addition is probably inspired by the first part of the verse (so Weiss).

Regarding the Old Syriac P. Williams writes:

"The problem here is that *SC* have personalized the whole clause to read 'Everyone who blasphemes against the [Holy] Spirit, it will not be forgiven him.' The construction thus cannot be compared with that in *txt*, and certainly one part of it cannot be extracted and used to support a variant from *txt*."

P. Williams "Early Syriac Translation Technique and the textual criticism of the Greek Gospels", Gorgias Press, 2004, p. 63.

Rating: 2 (NA clearly original)

TVU 158

51. Difficult variant:

Minority reading:

NA²⁷ Matthew 12:47 [εἶπεν δέ τις αὐτῷ· ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασιν ζητοῦντές σοι λαλῆσαι.]

BYZ Matthew 12:47 εἶπεν δέ τις αὐτῷ Ἴδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασιν ζητοῦντές σοι λαλῆσαι

omit verse: 01*, B, L, Γ, pc, ff¹, k, Sy-S, Sy-C, sa, mae-2, WH

txt 01^{C1}, C, D, W, Z, Θ, f1, f13, 22, 33, Maj,
Lat, Sy-P, Sy-H, mae-1, bo, WH^{mg}, Weiss
ἔξω 01^{C1}, bo (from Mk?)
ἐστήκασιν f1
ἐστήκασιν ἔξω D, 33, 1071, 1424 (from Lk?)

NA²⁵ has the verse in single brackets.

B: no umlaut

Parallels:

NA²⁷ Mark 3:32 καὶ λέγουσιν αὐτῷ· ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου [καὶ αἱ ἀδελφαί σου] ἔξω ζητοῦσίν σε.

NA²⁷ Luke 8:20 ἀπηγγέλη δὲ αὐτῷ· ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω ἰδεῖν θέλοντές σε.

Compare context:

NA²⁷ Matthew 12:46 Ἔτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις
ἰδοὺ ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰσθήκεισαν ἔξω ζητοῦντες
αὐτῷ λαλῆσαι.

47 εἶπεν δέ τις αὐτῷ·

ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασιν ζητοῦντές
σοι λαλῆσαι.

The verse was omitted probably due to h.t. (so Weiss).

verse 46: ζητοῦντες αὐτῷ λαλῆσαι

verse 47: ζητοῦντές σοι λαλῆσαι

The verse is needed for the following. Weiss (Textkritik, p. 184) argues that if the verse had been added later to explain v. 48, it would not have been so tautological.

Zahn, on the other hand thinks (Comm. Mat.), that the verse is a harmonization to Mk 3:32.

If the verse were genuine, Mt and Lk would agree against Mk in reading ἐστήκασιν (Minor Agreement!).

Rating: 1? (NA probably wrong)

Omission wrong, NA: omit brackets

TVU 159

Minority "Caesarean" reading:

NA²⁷ Matthew 12:50 ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς αὐτός μου τ ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

τ καὶ Θ, f13, 517, 700, 1424, 1675, al, b, ff¹, h, vg

B: no umlaut

Parallels:

NA²⁷ Mark 3:35 ὃς [γὰρ] ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

NA²⁷ Luke 8:21 μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες.

Meaning probably:

For whoever does the will of my Father in heaven is my brother and sister and mother."

For whoever does the will of my Father in heaven is also my brother and sister and mother."

Both readings make sense. The variant has probably been created to tone down the harshness of the saying.

Rating: 2 (NA clearly original)

TVU 160

52. Difficult variant:

NA²⁷ Matthew 13:1 Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξεληθὼν ὁ Ἰησοῦς τῆς οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν·

BYZ Matthew 13:1 Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξεληθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν·

T&T #39

ἀπὸ τῆς οἰκίας C, L, W, X, Δ, f13^{a,c}, 22, Maj, Trg^{mg}
ἐκ τῆς οἰκίας 01, Z, 33, 892, 1342, pc³, WH^{mg}, Trg^{mg}, Tis, Bal
pc = 295, 494, 1695

τῆς οἰκίας B, Θ, f1, 124, 788(=f13^b), 517, 1424, 1675, 2586, pc¹⁴, Or
pc = 7, 164, 335, 805, 939, 1201, 1266, 1443, 1554, 1555,
1651, 1823*, 2487, 2555

one of the above: aur, c, f, h, l, q, vg, Sy-C, bo

καὶ D, a, b, d, e, ff¹, ff², g¹, k, Sy-S

add δὲ: C, D, L, W, Θ, f1, f13, Maj

txt 01, B, Z, 33, 892, al

Or (Catena manuscript Vindob 154): ... ἐξῆλθε μὲν τῆς οἰκίας, ἐκάθητο δὲ παρὰ τὴν θάλασσαν.

B: no umlaut

Compare:

NA²⁷ Matthew 19:1 ὁ Ἰησοῦς ... μετῆρεν ἀπὸ τῆς Γαλιλαίας

NA²⁷ Matthew 24:1 Καὶ ἐξεληθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ

NA²⁷ Matthew 24:17

ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ,

NA²⁷ Mark 7:29 ἐξελήλυθεν ἐκ τῆς θυγατρὸς σου τὸ δαιμόνιον.

ἀπὸ Γ, 118, 157, pc

NA²⁷ Mark 7:31 Καὶ πάλιν ἐξεληθὼν ἐκ τῶν ὀρίων Τύρου

ἀπὸ Θ, 28, 565, 1071, pc

NA²⁷ Mark 10:46 Καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἱεριχὼ

NA²⁷ Mark 13:35

γρηγορεῖτε οὖν· οὐκ οἶδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται,

NA²⁷ Luke 6:49 καὶ ἐγένετο τὸ ῥῆγμα [ruin] τῆς οἰκίας ἐκείνης μέγα

NA²⁷ Luke 7:6 ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας

NA²⁷ Luke 22:11 καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας·

Compared with the ὁ κύριος τῆς οἰκίας (Mk 13:35) the ὁ Ἰησοῦς τῆς οἰκίας sounds a bit like "the Jesus of the house". There is no reason for the omission of the preposition.

On external grounds, without B one would probably consider this reading secondary. The support from 14 Byzantine minuscules makes this reading suspect, too. But it is also supported by f1, an independent text type in Mt, with a comparatively good text.

Perhaps the phrase without preposition is idiom?

Please note also the addition of δὲ at the beginning of the verse. The support here is basically identical with the ἐκ τῆς οἰκίας reading later.

Compare Mt 3:1, where D, L, Maj^{pt} omit δὲ.

Rating: - (indecisive)

TVU 161

Minority "Caesarean" reading:

NA²⁷ Matthew 13:6 ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη.

βάθος ρίζης Θ, f13, pc

B: no umlaut

βάθος "deep"

Compare previous verse:

NA²⁷ Matthew 13:5 ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθέως ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς.

Clearly a harmonization to the previous verse.

Rating: 2 (NA clearly original)

TVU 162

53. Difficult variant:

NA²⁷ Matthew 13:7 ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ ἔπνιξαν αὐτά.

BYZ Matthew 13:7 ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ ἀπέπνιξαν αὐτά.

Byz B, C, L, W, Z, f1, 33, Maj, WH, NA²⁵, Weiss, Trg
txt 01, D, Θ, f13, 565, pc, WH^{mg}

Swanson notes B* for ἀπέπνιξαν and B^c for ἔπνιξαν. I have looked at the facsimile, but it is not clear to me what Swanson means. I cannot see any corrections. The letters get smaller to the end of the line and look condensed. There is no mention of a correction in Tischendorf or other editions. The only other error Tischendorf notes is that B* originally wrote εἰς in 13:8 instead of ἐπὶ, but it has been corrected by the original scribe.

B: no umlaut

πνίγω "choke"

Parallel:

NA²⁷ Luke 8:7 καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό.

ἔπνιξαν 01*

Compare:

NA²⁷ Matthew 18:28 ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὗρεν ἕνα τῶν συνδούλων αὐτοῦ, ὃς ὥφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγεν λέγων· ἀπόδος εἴ τι ὀφείλεις.

Here WH and Byz agree against txt. It is possible that it is a harmonization to Lk. Mt uses the word one more time only at 18:28. Difficult to judge.

Weiss (Comm. Mt) thinks that the simplex originates from a loss of απ before επ.

Rating: - (indecisive)

TVU 163

54. Difficult variant:

Minority reading:

NA²⁷ Matthew 13:11 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· ὅτι ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται.

omit 01, C, Z, 892, pc, ff¹, k, bo, WH, NA²⁵

txt B, D, L, W, Θ, f1, f13, 33, Maj, Lat(e), Sy, sa, mae, WH^{mg}, Weiss

B: no umlaut

Parallels:

NA²⁷ Mark 4:11 καὶ ἔλεγεν αὐτοῖς· ὑμῖν τὸ μυστήριον δέδοται τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται,
omit αὐτοῖς; 33

NA²⁷ Luke 8:10 ὁ δὲ εἶπεν· ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μὴ συνιῶσιν.

add αὐτοῖς: Θ, f1, f13, 157, 1071, 1241, 1342, pc, Lat, Sy, Co

Context:

NA²⁷ Matthew 12:39 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς·

Compare:

NA²⁷ Matthew 13:37 ὁ δὲ ἀποκριθεὶς εἶπεν·

BYZ Matthew 13:37 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς,

NA²⁷ Matthew 17:11 ὁ δὲ ἀποκριθεὶς εἶπεν·

BYZ Matthew 17:11 ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς,

NA²⁷ Matthew 19:4 ὁ δὲ ἀποκριθεὶς εἶπεν·

BYZ Matthew 19:4 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς,

NA²⁷ Luke 19:40 καὶ ἀποκριθεὶς εἶπεν·

BYZ Luke 19:40 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς

That it is a conformation to either Mk or Lk is unlikely. The wording is different and a pronoun is nothing that suggests harmonization.

The omission of a pronoun is rare, the addition frequent.

Difficult to judge internally.

Rating: - (indecisive)

TVU 164

Minority "Caesarean" reading:

NA²⁷ Matthew 13:13 διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ,
ὅτι βλέποντες οὐ βλέπουν καὶ ἀκούοντες
οὐκ ἀκούουσιν οὐδὲ συνίουσιν,

μὴ ἀκούωσιν καὶ μὴ συνιῶσιν, μήποτε ἐπιστρέψωσιν.

D, Θ, f1, f13, 22, (1424), it, Sy-S, Sy-C, arab^{MS}, (Eus)

1424 omits μήποτε ἐπιστρέψωσιν

Eus omits καὶ μὴ συνιῶσιν

ne quando convertantur.

b, c, d, ff^{2*}, g¹, h

ne quando convertant se.

e

ne forte convertantur.

k

ne quando convertantur, et sanem illos. h, Eus

Eusebius Demonstratio Evangelica, book 9, ch. 16):

κατὰ δὲ τὸν Ματθαῖον ... διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ,
ἵνα βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες
μὴ ἀκούωσιν, μήποτε ἐπιστρέψωσιν, καὶ ἰάσομαι αὐτούς

omits all from ὅτι ... συνίουσιν mae-2

B: no umlaut

Parallels:

NA²⁷ Mark 4:12 ἵνα βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν, καὶ ἀκούοντες
ἀκούωσιν καὶ μὴ συνιῶσιν, μήποτε ἐπιστρέψωσιν καὶ ἀφεθῆ αὐτοῖς.

vg: nequando convertantur et dimittantur eis peccata

NA²⁷ Luke 8:10 ὁ δὲ εἶπεν· ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς
βασιλείας τοῦ θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ
βλέπωσιν καὶ ἀκούοντες μὴ συνιῶσιν.

Compare next verses 14-15:

NA²⁷ Matthew 13:14 καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαΐου ἣ
λέγουσα· ἀκοῆ ἀκούσετε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ
οὐ μὴ ἴδητε. 15 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς
ὡσὶν βαρέως ἤκουσαν καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν, μήποτε
ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὡσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ
συνῶσιν καὶ ἐπιστρέψωσιν καὶ ἰάσομαι αὐτούς. (vg: et sanem eos)

Compare also:

LXX Isaiah 6:9 καὶ εἶπεν πορεύθητι καὶ εἶπὸν τῷ λαῷ τούτῳ
ἀκοῆ ἀκούσετε καὶ οὐ μὴ συνῆτε καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε 10 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου καὶ τοῖς ὠσὶν αὐτῶν βαρέως ἤκουσαν καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν καὶ ἰάσομαι αὐτούς (vg: et sanem eum)

NA²⁷ John 12:40 τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐπώρωσεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ νοήσωσιν τῇ καρδίᾳ καὶ στραφῶσιν, καὶ ἰάσομαι αὐτούς. (vg: et sanem eos)

Also cited in Acts 28:27. Here the Vulgate reads: et sanem illos, as h above.

An interesting combination of "Western" and "Caesarean" witnesses.

The variant reading has a change from indicative to subjunctive. This is quite unmotivated and probably simply due to copying the parallel account in Mk.

Rating: 2? (NA probably original)

TVU 165

Minority reading:

NA²⁷ Matthew 13:20 ὁ δὲ ἐπὶ τὰ πετρώδη σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν,

NA²⁷ Matthew 13:21 οὐκ ἔχει δὲ ρίζαν ἐν ἑαυτῷ ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζεται.

Not in NA and not in SQE but in Tis, Trg and Legg!

αὐτῷ L, Δ, pc, Sy-S, Sy-P, Sy-H

omit: pc, Sy-C

B: no umlaut

Parallels:

NA²⁷ Mark 4:17 καὶ οὐκ ἔχουσιν ρίζαν ἐν ἑαυτοῖς ἀλλὰ πρόσκαιροί εἰσιν, εἶτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζονται.

αὐτοῖς: L, pc, Sy-H

αὐτῷ Sy-S

omit: geo^{pt}

NA²⁷ Luke 8:13 οἱ δὲ ἐπὶ τῆς πέτρας οἱ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ρίζαν οὐκ ἔχουσιν [†], οἱ πρὸς καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται.

† ἐν ἑαυτῷ Sy-C, Sy-S

The Greek text is problematic because it is difficult to interpret:

"But he has no root in himself."

Some witnesses have: "But he has no root in it (= the word)."

or: "It (the word) has no root in him."

It is interesting and difficult to explain that the Syriac Version has this reading in all three Gospels, even in Lk, where the words are not present at all in Greek. Nevertheless the variants cannot be original, because then nothing explains the origin of the txt form.

Compare:

J. Joosten NTS 37 (1991) 153-59 [he speculates about an underlying Aramaic original which was interpreted wrongly in the Greek tradition.]

Rating: 2 (NA clearly original)

TVU 166

55. Difficult variant

NA²⁷ Matthew 13:22 καὶ ἡ μέριμνα τοῦ αἰῶνος _____
BYZ Matthew 13:22 καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου

Byz 01^{C1}, C, L, W, X, Δ, Θ, f1, f13, 33, 579, Maj,
Lat, Sy, sa^{mss}, mae-1+2, bo, Or, Gre, SBL

txt 01*, B, D, it, sa^{ms}

saeculi huius aur, b, f, q, vg^{ms}
saeculi istius c, ff¹, l, vg
saeculi a, d, e, ff², g¹, h, k

B: no umlaut

Parallels::

NA²⁷ Mark 4:19 καὶ αἱ μέριμναι τοῦ αἰῶνος
BYZ Mark 4:19 καὶ αἱ μέριμναι τοῦ αἰῶνος τούτου,
Byz A, K, Π, f13, 22, 33, 157, 579, 1071, Maj, f, Sy, Co, arm, geo
txt 01, B, C, L, Δ, f1, 28, 892, pc, aur, l, vg
τοῦ βίου D, W, Θ, 517, 565, 700, 1424, pc, it(b, c, d, e, ff², i, q, r¹)

NA²⁷ Luke 8:14 καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου

Compare:

NA²⁷ Matthew 13:40 οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος·
BYZ Matthew 13:40 οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου.
Byz C, L, W, Θ, 0106, 0233, 0242, f1, f13, 33, 579, Maj,
f, h, q, Sy-P, Sy-H, sa^{ms}, bo,
txt 01, B, D, Γ, 1582, 22, 892, pc,
Lat, Sy-S, Sy-C, sa, mae-1, Ir^{Lat}, Cyr

NA²⁷ Luke 16:8 ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσιν.

omit: pc

NA²⁷ Luke 20:34 οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν καὶ γαμίσκονται,

Difficult. Slim support.

Possibly idiomatic, τοῦ αἰῶνος = τοῦ αἰῶνος τούτου.

Rating: - (indecisive)

TVU 167

56. Difficult variant:

Minority reading:

NA²⁷ Matthew 13:28 ὁ δὲ ἔφη αὐτοῖς· ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ δοῦλοι λέγουσιν αὐτῷ· θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά;

In NA as 2 variants!

	<u>αὐτῷ λέγουσιν</u>	B, <u>WH</u>
	<u>λέγουσιν αὐτῷ</u>	157, 1424
	<u>one of these:</u>	g ² , h, Co, Eus
	<u>δοῦλοι αὐτῷ λέγουσιν</u>	C, 0281, pc, <u>NA²⁵</u> , <u>Weiss</u> , <u>Gre</u> , <u>Trg</u> , <u>SBL</u>
txt	<u>δοῦλοι λέγουσιν αὐτῷ</u> <u>λέγουσιν αὐτῷ οἱ δοῦλοι</u>	01, 33, 892, 1241, pc, <u>Tis</u> D, it (without οἱ δὲ)
Byz	<u>δοῦλοι εἶπον αὐτῷ</u> <u>one of these:</u>	L, W, Θ, f1, f13, Maj, Lat(aur, f, ff ¹ , l, q, vg) Sy

Legg has 1241 for the C reading. Lake and NA have it for txt.

B: no umlaut

No parallel.

Context:

NA²⁷ Matthew 13:27 προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότης εἶπον αὐτῷ· κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῶ ἄγρῳ; πόθεν οὖν ἔχει ζιζάνια;

Compare:

NA²⁷ Matthew 14:17 οἱ δὲ λέγουσιν αὐτῷ· οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας.

A curious variation.

The words in Mt 14:17 are safe. It is noteworthy that for the string ὁ δὲ λέγω αὐτός the pronoun appears invariably at the end. This is true for the LXX and the NT. Thus the reading of B is extremely rare.

If the txt reading is the original, there would have been no reason for a change. It is smooth and normal. So, the decision must be between the B reading and the C reading. Byz is certainly a conformation to the previous verse.

It is possible that the omission of δοῦλοι is due to homoioarcton:

oidedoul oiaut w

With the eye skipping from delta of δούλοι to the alpha of αὐτῶ.

Overall the best explanation seems to be that the C reading is original.

Rating: 1? (= NA probably wrong)

TVU 168

Minority reading:

NA²⁷ Matthew 13:30 ἄφετε συναυξάνεσθαι ἀμφότερα ἕως τοῦ θερισμοῦ, καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς· συλλέξατε πρῶτον τὰ ζιζάνια καὶ δῆσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά, τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.

No txt in NA and SQE!

συνάγετε B, Y*, Γ, 1, 1689, pc, WH, Trg

txt 01, C, L, W, Θ, f1, f13, 33, 892, Maj, WH^{mg}, NA²⁵, Weiss

συνλέγεται D, k

f1: NA has f1 for συνάγετε, but it is actually only MS 1, that reads thus. All other f1 MSS read txt (incl. 22, 1582). -> A. Anderson f1, 2004, p. 175.

B: no umlaut

συναγάγετε imperative aorist active 2nd person plural

συνάγετε imperative present active 2nd person plural

Quite probably a transcription error.

Rating: 2 (NA clearly original)

TVU 169

Minority reading:

NA²⁷ Matthew 13:31 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων·

ἐλάλησεν D, L*, N, O, Σ, Θ, f1, f13, 517, 1424, 1675, al, it, Sy-S, Sy-C

dicens (ἐλάλησεν) = a, b, c, d, e, f, ff², h, k, q

proposuit (παρέθηκεν) = aur, ff¹, g¹, l, q, vg

f1: compare Anderson (Family 1, 2004), p. 99. Both 1 and 1582 read ἐλάλησεν. NA does not list f1 for ἐλάλησεν, but Swanson. Lake 1902 has παρέθηκεν for 1.

L: Tischendorf writes: "ἐλάλησεν αὐτοῖς ὁ ΙΣ erasum est sed satis etiamnum comperet." (folio 29) [The blank space is then followed by txt παρέθηκεν αὐτοῖς.]

B: no umlaut

Compare verse 24 + 33:

NA²⁷ Matthew 13:24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων·

NA²⁷ Matthew 13:33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς·

C, 1241, pc, sa^{mss}: παρέθηκεν

Compare also:

NA²⁷ Matthew 13:3 Καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων·

NA²⁷ Matthew 13:34 ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς

ἐλάλησεν is the more normal word and it is only natural for scribes falling back into it (compare L). It is interesting that even Matthew probably fell into it in verse 33.

Rating: 2 (NA clearly original)

TVU 170

Minority reading:

NA²⁷ Matthew 13:33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς:

omit: D, d, (k), Sy-S, Sy-C

k = "alia similitudo"

WH have the term in brackets

παρέθηκεν αὐτοῖς C, 1241, pc, sa^{mss}

omit: Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς mae-2

B: no umlaut

Western non-interpolation

Compare previous verse 31:

NA²⁷ Matthew 13:31 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων·
ἐλάλησεν αὐτοῖς

D, L*, N, O, Σ, Θ, f13, 517, 1424, 1675, al, it, Sy-S, Sy-C

Weiss (Textkritik, p. 183): "oversight".

Basically the words could have been added from 13:31.

In principle it is also possible that the complete omission as mae-2 has it is original and others added in part or complete from verse 31.

Rating: 2? (NA probably original)

TVU 171

57. Difficult variant:

Minority reading:

NA²⁷ Matthew 13:35 ὅπως πληρωθῆ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος· ἀνοιξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς [κόσμου].

διὰ Ἡσαίου τοῦ προφήτου

01*, Θ, f1, f13, 33, 713, pc(ca. 10 minusc., not 22), vg^{ms}, Cl, Tis, WH^{mg}

fathers (see Zahn): Clement (hom. 18, 15), Porphyrius (3rd CE),

Eusebius and Jerome knew manuscripts: "legi in nonnullis codicibus", "multa evangelia"

1582: A note in the margin makes it probable that Origen knew the reading.

εν τω πρωτω τομω εις τας παροιμιας εξηγητικων. ουτως μνημονευει της χρησεως οπως πληρωθη το ρηθεν δια Ησαιου του προφητου και τα εξης. μη λεγων ειναι εν τοις αντιγραφοις διαφωνιαν. ενθα και θαυμασιως απολογειται μη ευρισκομενου εν τω Ησαια του ανοιξω εν παραβολαις το στομα μου. οι δε μετα ταυτα τολμηρως το Ησαιου ηθετησαν. (compare A. Anderson, p. 63)

= "in the first volume of 'The Proverbs Interpreted'. So he (Origen?) remembers the usage/the prophecy οπως πληρωθη το ρηθεν δια Ησαιου του προφητου and so forth, saying that there are no disagreements in the copies. There also he defends the remarkable thing that in Jesaja ανοιξω εν παραβολαις το στομα μου is not to be found. But they, later, rather boldly eliminated Ησαιου."

This marginal comment has been written by the original scribe Ephraim (10th CE). Anderson thinks that it is more likely that Ephraim copied those marginalia from his exemplar, than that they are his own comments. Ephraim is known from his other work to have copied faithfully his material. The text of 1582, as well as 1739 is closely related to Origen/Caesarea. The archetype has been assigned to the late 5th CE.

01: corrected by corrector B (=01^{C1}) according to Tischendorf.

Two Bohairic manuscripts have "Psalmos" in the margin and one Bohairic manuscript has "David the prophet" plus the number "77" in the margin.

B: no umlaut

Jerome (Comm. Mat.):

Legi in nonnullis codicibus et studiosus lector forte reperiet id ipsum, in eo loco ubi nos posuimus et vulgata habet editio *ut impleretur quod dictum est per prophetam dicentem*, ibi scriptum *per Isaiaem prophetam dicentem*."

Quod quia minime inueniebatur in Esaia, arbitrator postea a prudentibus uiris esse sublatum. Sed mihi uidetur in principio ita editum, quod scriptum est: per Asaph prophetam dicentem (septuagesimus septimus enim psalmus, de quo hoc sumptum est testimonium, Asaph prophetae titulo inscribitur) et primum scriptorem non intellexisse Asaph et putasse scriptoris uitium atque emendasse nomen Esaiae, cuius uocabulum manifestius erat. Sciendum est itaque quod in psalmis et hymnis et canticis Dei non solum Dauid sed et ceteri quorum praescripta sunt nomina prophetae sint appellandi, Asaph uidelicet et Idithon et Aeman Ezraitae et Aetham et filii Chore et reliqui quos scriptura commemorat.

I have read in several manuscripts, and a diligent reader would perhaps be able to find it, that in place of this passage that we have recorded and that the vulgate edition has as: "in order that what was spoken through the prophet might be fulfilled, saying", in those manuscripts it is written as: "through Isaiah the prophet, saying." Because the text is not at all found in Isaiah, I think it was later removed by prudent men. In my judgment, it was originally published as follows: "[in order that what was written] through Asaph the prophet, saying." For the 77th Psalm, from which this testimony was taken, is ascribed to Asaph the prophet in the title. And it seems that, because the first copyist did not understand "Asaph", he thought that it was a mistake of a copyist, and he changed the name to Isaiah, whose name was more familiar. And so one should be aware that in the Psalms and hymns and canticles of God, not only David but also other men whose names are prefixed deserve to be called prophets. This applies to men like Asaph, Idithon [or Jeduthun; 1 Chr 25:1-8; Pss 39, 62, 77], Aeman the Ezrahite [1 Kgs 4:31; 1 Chr 25:1-8; Ps 88], Aetham [or Ethan; 1 Kgs 4:31; Ps 89], the sons of Korah [Pss 42, 44-49, 84, 85, 87, 88], and the rest whom Scripture mentions.

Jerome (Hom. 11 on Psalm 77):

Dicitur ergo in Matthaео *Haec, inquit, facta sunt, ut impleretur quod scriptum est in Asaph propheta*. Sic inuenitur in omnibus veteribus codicibus, sed homines ignorantes tulerunt illud. Denique multa euangelia usque hodie ita habent *Ut impleretur quod scriptum est per Esaiaem prophetam: Aperiam in parabola os meum, eloquar propositiones ab initio*. Hoc Esaias non loquitur, sed Asaph.

Denique et inpius ille Porphyrius proponit aduersum nos hoc ipsum, et dicit: *Euangelista vester Matthaеus tam inperitus fuit, ut diceret, quod scriptum est in Esaia propheta, Aperiam in parabola os meum, eloquar propositiones ab initio*. ... Sicut enim ibi error fuit scriptorum, sic et hic error fuit scriptorum, ut pro Asaph Esaiaem scriberent. Nescientes enim (quia prima ecclesia de inperitis congregata fuit gentibus) ergo cum legerent in euangelio *Ut impleretur quod scriptum est in Asaph propheta* ille qui primus scribebat euangelium coepit dicere: Quis est iste Asaph propheta? Non erat notus in populo. Et quid fecit? ut dum errorem emendaret, fecit errorem.

Consequently, Matthew says: *All these things were done in fulfillment of what was spoken through the prophet Asaph*. This is the reading found in all the ancient copies, but people in their ignorance changed it. As a result, to this day many versions of the Gospel read: *In fulfillment of*

what was spoken through the prophet Isaiah, I will open my mouth in a parable, I will utter mysteries from of old. This is not the utterance of Isaiah, but of Asaph.

Indeed, Porphyry, that unbeliever, makes this very point in his attack upon us and says, *Your evangelist, Matthew, was so ignorant that he said: What is written in Isaiah the prophet: I will open my mouth in parables, I will utter mysteries from of old.* ... Now, just as this was the scribes' error, it was, likewise, their error to write Isaiah instead of Asaph. Hence, when the inexperienced (because the early church was a congregation of ignorant peoples) were reading in the Gospel: *In fulfillment of what was written in Asaph the prophet*, the one who first transcribed the Gospel began to ask: Who is this Asaph the prophet? He was not known to the people. And what did the scribe do? While emending an error, he made an error.

Eusebius (Comm. Ps. 77):

But the Gospel explains these things, in which it says: Jesus spoke all these things to the crowds in parables, and he was not speaking to them except by parable; so that what was spoken through the prophet might be fulfilled, saying, "I will open my mouth in parables; I will proclaim what has been hidden from the foundation [of the world]." But through what prophet were these things spoken, or was it through the Asaph lying before us? What some do not understand is the explanation set forth in the Gospel, namely, "through Isaiah the prophet"; but indeed, in the accurate copies (ἐν δὲ γε τοῖς ἀκριβέσιν ἀντιγράφοις), lacking the explanation "through Isaiah", it simply says: so that what was spoken through the prophet might be fulfilled, saying, "I will open my mouth in parables; I will proclaim what has been hidden from the foundation [of the world]", which indeed is contained in the present text, not in the prophecy of Isaiah.

Compare:

LXX Psalm 77:2 ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου φθέγγομαι προβλήματα ἀπ' ἀρχῆς

This reading is factually wrong (Ps 77:2 is attributed to Asaph). It is probably inspired from context:

NA²⁷ Matthew 3:3 οὗτος γὰρ ἐστὶν ὁ ῥηθεὶς διὰ Ἡσαΐου τοῦ προφήτου λέγοντος·

NA²⁷ Matthew 4:14 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος·

NA²⁷ Matthew 8:17 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος·

NA²⁷ Matthew 12:17 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος·

NA²⁷ Matthew 13:14 καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαΐου ἡ λέγουσα

On the other hand the support is quite good (note the church fathers). Hort thinks it's genuine. He notes the cases where τοῦ προφήτου has been replaced by a prophets name. Most of these add the correct name.

Two times Isaiah has been added correctly:

Mt 1:22: by D, 267, 954, 1582*?, it, Sy-S, Sy-C, Sy-H, sa^{ms}, arm, Ir^{Lat}

Mt 21:4: by M^{mg}, 42, pc, a, c, h, bo^{ms}, Chr, Hil have Zechariah
r², vg^{mss}, bo^{ms}, aeth have Isaiah

The erroneous introduction of Isaiah is limited to three passages supported only very slim:

Mt 2:5: a (Micha), but correctly by 4, Sy-H^{marg, ms}, bo^{ms}

Mt 2:15 Sy-S (Hosea)

Mt 27:9 21, 1079, l (Zechariah) but correctly by 22, Sy-H^{marg}

Hort writes: "It is difficult not to think Ἡσαΐου genuine. There was a strong temptation to omit it (cf. 27:9; Mk 1:2); and, though its insertion might be accounted for by an impulse to supply the name of the best known prophet, the evidence of the actual operation of such an impulse is much more trifling than might have been anticipated." (Hort Intro, appendix, p. 13)

T. Zahn and E. Nestle also think that it is genuine. Ἡσαΐου has possibly been omitted because of its incorrectness (compare Mk 1:2). The supporting witnesses are not very reliable though.

Porphyry read Isaiah in his copy of the Gospels and notes it as another error, comparable to Mk 1:2 ("Against the Christians", Harnack Frag. 10).

What Jerome writes in his commentary on Ps 77 is strange:

"*what was spoken through the prophet Asaph*. This is the reading found in all the ancient copies"

There is no known manuscript that reads "Asaph". Perhaps this is just an error on the part of Jerome, or he is conjecturing this reading. Interestingly in his commentary on Mt he is stating:

"In my judgment, it was originally published as follows: *through Asaph the prophet*."

It has been suggested that Jerome is dependent here on Origen, but it is unclear what exactly Origen wrote.

Compare:

Wayne C. Kannaday "Apologetic discourse and the scribal tradition", SBL 2004, p. 70-75 [argues for Ἠσαΐου being original, not fully convincing]

Rating: - (indecisive)

TVU 172

Minority reading:

NA²⁷ Matthew 13:35 ὅπως πληρωθῆ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος· ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς [κόσμου].

BYZ Matthew 13:35 ὅπως πληρωθῆ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος Ἄνοίξω ἐν παραβολαῖς τὸ στόμα μου ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου

T&T #40

omit: 01^{C1}, B, f1, 22, 279*, 1192, 1210, 2586,
e, k, (Sy-S, Sy-C), Or, Eus, WH, NA²⁵, Gre, Trq, Tis, Bal, SBL

Sy-S, Sy-C have "... from of old" (Burkitt)

Weiss, Bois have the word.

B: no umlaut

Parallel:

LXX Psalm 77:2

ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου φθέγγομαι προβλήματα ἀπ' ἀρχῆς

Compare:

NA²⁷ Matthew 25:34 βασιλείαν ἀπὸ καταβολῆς κόσμου.

NA²⁷ Luke 11:50 ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης,

NA²⁷ John 17:24 ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου.

NA²⁷ Ephesians 1:4 καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου

NA²⁷ Hebrews 4:3 καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων.

NA²⁷ Hebrews 9:26 πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου·

NA²⁷ 1 Peter 1:20 προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου

NA²⁷ Revelation 13:8 ἐσφαγμένου ἀπὸ καταβολῆς κόσμου.

NA²⁷ Revelation 17:8 ἀπὸ καταβολῆς κόσμου,

καταβολῆς is always coupled with κόσμου in the context of creation.

Weiss (Textkritik, p. 133), thinks that the omission might be a reminiscence of Ps 77:2 ἀπ' ἀρχῆς = ἀπὸ καταβολῆς but later (Mt Com.) he rejects this view and sees it as an accidental omission ("hardly dispensable").

Rating: 2? (NA probably original)
Omission wrong, brackets ok.

TVU 173

Minority reading:

NA²⁷ Matthew 13:36 Τότε ἀφείς τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν τ.

τ αὐτοῦ f1, 1424, 1675, pc, arm^{mss}, Or

22 has txt.

Or: Mt Comm tom. 11:4 line 14

B: no umlaut

"Then he left the crowds and went into his house."

Compare:

NA²⁷ Matthew 8:14 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου

NA²⁷ Matthew 12:9

καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν·

NA²⁷ Matthew 12:29 καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.

A natural addition by some careless scribes.

Rating: 2 (NA clearly original)

TVU 174

NA²⁷ Matthew 13:40 οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος _____.

BYZ Matthew 13:40 οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου.

Byz C, L, P, W, Δ, Θ, 0106, 0233, 0242, f13, 33, 579, Maj,
f, h, q, Sy-P, Sy-H, sa^{ms}, bo

txt 01, B, D, Γ, f1, 22, 892, pc, Lat, Sy-S, Sy-C, sa, mae-1, Ir^{Lat}, Or, Cyr

f1: compare Anderson (Family 1, 2004), p. 99. Manuscripts 1, 22 and 1582 omit, against Lake 1902.

B: no umlaut

Compare:

NA²⁷ Matthew 13:22 καὶ ἡ μέριμνα τοῦ αἰῶνος _____

BYZ Matthew 13:22 καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου

Byz 01^{C1}, C, L, W, Θ, f1, f13, 33, Maj, Lat, Sy, sa^{mss}, mae-1+2, bo, Or, Gre

txt 01*, B, D, it, sa^{ms}

NA²⁷ Mark 4:19 καὶ αἱ μέριμναι τοῦ αἰῶνος _____

BYZ Mark 4:19 καὶ αἱ μέριμναι τοῦ αἰῶνος τούτου,

Byz A, K, Π, f13, 22, 33, 157, 579, 1071, Maj, f, Sy, Co, arm, geo

txt 01, B, C, L, Δ, f1, 28, 892, pc, aur, l, vg

τοῦ βίου D, W, Θ, 517, 565, 700, 1424, pc, it(b, c, d, e, ff², i, q, r¹)

NA²⁷ Luke 16:8 ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσιν.

omit: pc

NA²⁷ Luke 20:34 οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν καὶ γαμίσκονται,

Same variation as in Mt 13:22, but the support is better here. As already said at 13:22, it is possibly idiomatic, τοῦ αἰῶνος = τοῦ αἰῶνος τούτου.

Rating: 2? (NA probably original)

TVU 175

Minority reading:

NA²⁷ Matthew 13:44 Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὐρῶν ἄνθρωπος ἔκρυψεν, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ πάντα ὅσα ἔχει καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.

καὶ πάντα ὅσα ἔχει πωλεῖ

C, L, P, W, X, Δ, Θ, 0106, f13, 22, 33, 157, 579, Maj, Sy-H, Sy-Pal^{ms}
28

ὅσα ἔχει πωλεῖ

καὶ πωλεῖ ὅσα ἔχει

B, pc, bo, Or, NA²⁵, WH, Weiss

καὶ πωλεῖ πάντα ὅσα ἔχει

01, D, 0242, f1, 892, pc,
Latt, Sy-S, Sy-C, Sy-P, sa, mae-1+2, WH^{mg}

B: no umlaut

Context, verse 46:

NA²⁷ Matthew 13:46 εὐρῶν δὲ ἓνα πολῦτιμον μαργαρίτην ἀπελθὼν πέπρακεν πάντα ὅσα εἶχεν καὶ ἠγόρασεν αὐτόν.

omit πάντα: D, 1071

No parallel, but compare:

NA²⁷ Luke 18:22 ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ· ἔτι ἓν σοι λείπει· πάντα ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν [τοῖς] οὐρανοῖς, καὶ δεῦρο ἀκολουθεῖ μοι.

The omission by B is either accidental or for stylistic reasons.

Metzger: "Although the short reading of B and a few other witnesses is attractive, the absence of πάντα may be the result of Alexandrian penchant for pruning unnecessary words."

The Byzantine word order might be a harmonization to Lk 18:22. It is in principle also possible that the addition of πάντα is such a harmonization, too.

Weiss (Textkritik, p. 130) notes that the addition could be a conformation to immediate context, verse 46.

Rating: 2? (NA probably original)

TVU 176

Minority reading:

NA²⁷ Matthew 13:45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας·

T&T #42

omit: 01*, B, Γ, 1424, al³⁶, WH, NA²⁵, Weiss

01 is corrected by 01^{C1}

WH have ἀνθρώπῳ in the margin.

B: no umlaut

ἔμπορος "merchant"

Compare context:

NA²⁷ Matthew 13:24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων· ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείραντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ.

NA²⁷ Matthew 13:31 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων· ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ·

NA²⁷ Matthew 13:44 Ὅμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὕρων ἄνθρωπος ἔκρυψεν,

τις D

NA²⁷ Matthew 13:52 διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ,

NA²⁷ Matthew 18:23 Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ... **omit:** G, pc²

NA²⁷ Matthew 20:1 Ὅμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐξῆλθεν ἅμα πρωτὶ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ.

NA²⁷ Matthew 22:2 ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ.

Compare also:

NA²⁷ Matthew 9:32 Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ
ἄνθρωπον κωφὸν δαιμονιζόμενον.

txt	C, D, L, W, Θ, f1, f13-part, 22, Maj, Latt, Sy-H
<u>omit ἄνθρωπον</u>	01, B, 124, 788(=f13-part), 892, pc, Sy-S, Sy-P, Co(+ mae-2), WH, NA ²⁵ , Weiss

The omission is strange. Weiss (Textkritik, p. 128) thinks that the omission is original and the addition due to immediate context (13:52).

Note the omissions at 9:32 (01 and B!) and 13:44 and 18:23!

ἔμπορος appears elsewhere 24 times in the LXX and three times in Revelation. Nowhere it is coupled with ἄνθρωπος.

On the other hand Matthew couples ἄνθρωπος several times with another noun, it is thus not untypical.

Overall the addition might be due to context/Matthean usage or the omission could be due to style/general usage. The latter appears slightly more probable.

Rating: 2? (NA probably original)

TVU 177

TVU 178

NA²⁷ Matthew 13:51 Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ· ναί.

BYZ Matthew 13:51 Λέγει αὐτοῖς ὁ Ἰησοῦς, Συνήκατε ταῦτα πάντα λέγουσιν αὐτῷ Ναί Κύριε.

Λέγει ...

Byz C, L, W, X, Δ, Θ, 0233, f1, f13, 22, 33, Maj,
(a), f, h, q, vg^{mss}, Sy-C, Sy-P, Sy-H, mae-1+2, bo^{mss}

txt 01, B, D, pc, Lat, Sy-S, sa, bo

B: umlaut! (line 13 B, p. 1253) ὁδόντων. 51 Συνήκατε ταῦτα

Κύριε

Byz C, L, W, X, Δ, 0233, 22, 33, Maj,
it(b, c, e, f, g¹, h, q), Sy-P, Sy-H, Co

txt 01, B, D, Θ, f1, f13, 517, 1424, 1675, pc,
Lat(a, aur, d, ff¹, ff², k, l, vg), Sy-S, Sy-C

mae-2 has a lacuna!

B: no umlaut

Compare:

NA²⁷ Matthew 9:28 καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ· ναὶ κύριε.

The Λέγει phrase originated possibly from lectionary usage. Both additions are possibly inspired by Mt 9:28.

There is no reason why the words should have been omitted.

Rating: 2 (NA clearly original)
(both variants)

TVU 179

Minority reading:

NA²⁷ Matthew 13:54 καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν· πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις;

Ἀντιπατρίδα 01*

According to Tischendorf corrected by either 01^A or 01^B (= 01^{C1}).

B: no umlaut

Compare:

NA²⁷ Acts 23:31 Οἱ μὲν οὖν στρατιῶται κατὰ τὸ διατεταγμένον αὐτοῖς ἀναλαβόντες τὸν Παῦλον ἤγαγον διὰ νυκτὸς εἰς τὴν Ἀντιπατρίδα,

This is possibly a reminiscence of Acts 23:31, the town Antipatris near Caesarea. The error lead J. Rendel Harris 1893 and later Skeat to the conclusion that Sinaiticus was probably written in Caesarea: "the aberration of a scribe's brain, as he sat writing in the neighboring city of Caesarea." (Harris: "Stichometry", 1893)

Rating: 2 (NA clearly original)

TVU 180

Minority reading:

NA²⁷ Matthew 13:54 καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν· πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις;

Not in NA, SQE, Greeven, **Tis!**

omit: f1, Or?

καὶ δυνάμεις 579, 700

B: no umlaut

Parallel:

NA²⁷ Mark 6:2 καὶ γενομένου σαββάτου ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ, καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες· πόθεν τούτῳ ταῦτα, καὶ τίς ἡ σοφία ἡ δοθεῖσα τούτῳ, καὶ αἱ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γινόμεναι;

Probably just a careless omission.

That Origen did not read the words is doubtful. He does not quote them first but later in his exegesis he writes (Origen, Comm. Mt, book X, ch. 17):

τὸ δὲ τούτῳ "πόθεν ἡ σοφία αὕτη" πλείονα σαφῶς ἐμφαίνει ... μήποτε δὲ ἐμφαίνεται ἐπαπόρησις περὶ τοῦ μηδὲ ἄνθρωπον εἶναι ... μηδ' ἐκ παιδείσεως καὶ διδασκαλίας ἐπὶ τοσοῦτον σοφίας καὶ δυνάμεως ἐληλακότα.

And the saying, "Whence hath this man this wisdom," indicates clearly ... And perhaps by these things is indicated a new doubt concerning Him, that Jesus was not a man but something diviner ... and yet had nothing like to any one of His kindred, and had not from education and teaching come to such a height of wisdom and power.

Rating: 2 (NA clearly original)

TVU 181

NA²⁷ Matthew 13:55 οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριὰμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας;

BYZ Matthew 13:55 οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός οὐχί ἡ μήτηρ αὐτοῦ λέγεται Μαριὰμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσής καὶ Σίμων καὶ Ἰούδας

Ἰωσήφ 01^{c1}, B, C, N, Θ, f1, 33, 892, pc, Lat, Sy-S, Sy-C, Or, mae-1+2

Ἰωσής K, L, W, Δ, Π, 0106, 1582^{mg}, f13, 22, 565, 1241, Maj-part, k, q^c, sa, Basil(4th CE)

Ἰωσή S^c, 118, 157, 700, 713, 1071, pc, bo

Ἰωάννης 01*, D, M, U, X, Γ, 2, 28, 579, 1424, Maj-part, vg^{mss}

P103 = P77(ca. 200 CE) reads ...ἰης, so either Ἰωσής or Ἰωάννης is possible. This is not noted in NA.

There is an extra file with images on this paleographic problem, [click here](#).

01: Tischendorf writes: "σηφ A (ut videtur) in rasura scripsit. Antea Ἰωάννης videtur scriptum fuisse."

1582: There is a tilde ~ above the φ and a σ is written in the margin by the original scribe Ephraim (10th CE).

B: umlaut! (line 39 B, p. 1253) Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων

Parallel:

NA²⁷ Mark 6:3 καὶ ἀδελφὸς Ἰακώβου καὶ Ἰωσήτος καὶ Ἰούδα καὶ Σίμωνος

BYZ Mark 6:3 ἀδελφὸς δὲ Ἰακώβου καὶ Ἰωσή καὶ Ἰούδα καὶ Σίμωνος

01, pc¹⁵, Lat: Ἰωσήφ

Compare:

NA²⁷ Matthew 27:56 ἡ τοῦ Ἰακώβου καὶ Ἰωσήφ μήτηρ

BYZ Matthew 27:56 ἡ τοῦ Ἰακώβου καὶ Ἰωσή μήτηρ

NA²⁷ Mark 15:40 Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσήτος μήτηρ

BYZ Mark 15:40 Μαρία ἡ τοῦ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσή μήτηρ

NA²⁷ Mark 15:47 Μαρία ἡ Ἰωσήτος ἐθεώρουν ποῦ τέθεται.

BYZ Mark 15:47 Μαρία Ἰωσή ἐθεώρουν ποῦ τίθεται

NA²⁷ Matthew 4:21 καὶ προβάς ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ,

NA²⁷ Matthew 10:2 καὶ Ἰάκωβος ὁ τοῦ Ζεβεδαίου καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ,

NA²⁷ Matthew 17:1 τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ

Ἰωάννης and Ἰάκωβος often appear together as brothers in the Gospels. But they are not the brothers of Jesus. It is only natural that some scribes automatically wrote Ἰωάννης after reading Ἰάκωβος.

Regarding Joses or Joseph a decision is not really possible. External support clearly favors Joseph. Weiss (Mt Com.) thinks that Ἰωσῆς comes from Mk.

It is possible that Joses has been used to avoid confusion with Jesus' father Joseph.

The Arabic Diatessaron has Joses.

Rating: 2 (NA clearly original)

TVU 182

58. Difficult variant:

Minority reading:

NA²⁷ Matthew 14:3 Ὁ γὰρ Ἡρώδης τ κρατήσας τὸν Ἰωάννην ἔδησεν [αὐτὸν] καὶ ἐν φυλακῇ ἀπέθετο διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ.

T&T #43

τ τότε B, Θ, f13, 700, pc⁹, k, sa, mae-1, arab^{MS}, Weiss
pc = 160, 569, 1010, 1293, 1295, 1306, 1310, 1604, 2831

k not in NA. Jülicher: "Herodes enim, cum detinisset Iohannem, ..."

B: no umlaut

Parallels:

NA²⁷ Mark 6:17 Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησεν τὸν Ἰωάννην καὶ ἔδησεν αὐτὸν ἐν φυλακῇ

NA²⁷ Luke 3:19 Ὁ δὲ Ἡρώδης ὁ τετραάρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν ὁ Ἡρώδης,

An interesting combination of B, k with Caesarean witnesses. τότε ("at that time") fits good here and was probably a natural addition. That 9 rather uninteresting Byzantine minuscules support this word seems to indicate a secondary cause.

τότε is a Matthean favorite word (90 times, Mk: 6, Lk: 15, Jo: 10).

Metzger: "The adverb appears to have been inserted in order to make it clear that the situation reflected in verse 3 antedates that of verses 1 and 2."

Compare:

14:1 At that time Herod the ruler heard reports about Jesus; 2 and he said to his servants, "This is John the Baptist; he has been raised from the dead, and for this reason these powers are at work in him." 3 For (at that time) Herod had arrested John, bound him, and put him in prison on account of Herodias, his brother Philip's wife,

Weiss (Textkritik, p. 155) on the other hand thinks that the word has been omitted because of its remarkable position, he cannot believe that anybody inserted it here later.

Rating: - (indecisive)

TVU 183

59. Difficult variant:

Minority reading:

NA²⁷ Matthew 14:3 Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδησεν **[αὐτὸν]** καὶ ἐν φυλακῇ ἀπέθετο διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ.

omit 01*, B, 700, L2211, pc, ff¹, h, q, bo^{mss}, geo^{2B}, **WH, NA²⁵, Weiss, Tis, Bal**
txt 01^{C2}, C, D, L, W, Z, Θ, 0106, f1, f13, 33, Maj, Lat, Sy

D: καὶ ἔδησεν αὐτὸν ἐν τῇ φυλακῇ (Mk)

B: no umlaut

Parallel:

NA²⁷ Mark 6:17 Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησεν τὸν Ἰωάννην καὶ ἔδησεν αὐτὸν ἐν φυλακῇ διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν.

The text is more straightforward with αὐτὸν.

The meaning of δέω is broad: "bind, imprison, compel, forbid, prohibit".

E.g. ἔδησεν αὐτὸν ἐν φυλακῇ from Mk simply means "put him in prison".

Weiss (Comm. Mt) thinks that the αὐτὸν is from Mk.

ἔδησεν is followed by an accusative object, normally the pronoun, but there are exceptions:

LXX Judges 15:4 καὶ ἐπορεύθη Σαμψων καὶ συνέλαβεν τριακοσίας ἀλώπεκας καὶ ἔλαβεν λαμπάδας καὶ ἐπέστρεψεν κέρκον πρὸς κέρκον καὶ ἔθηκεν λαμπάδα μίαν ἀνὰ μέσον τῶν δύο κέρκων καὶ ἔδησεν

So Samson went and caught three hundred foxes, and took some torches; and he turned the foxes tail to tail, and put a torch between each pair of tails.

Difficult!

Rating: - (indecisive)

TVU 184

Minority reading:

NA²⁷ Matthew 14:3 Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδησεν [αὐτὸν] καὶ ἐν φυλακῇ ἀπέθετο διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ

omit: D, Lat, Aug, **Tis** (in brackets), **Bois**
(aur, f, h, q, vg^{mss} have the word)

B: no umlaut

Compare:

NA²⁷ Luke 3:19 Ὁ δὲ Ἡρώδης ὁ τετραάρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν ὁ Ἡρώδης,

This Herodias was the unlawful wife of Herod Antipas. She was herself a descendant of Herod the Great and had married Herod Philip of Rome, not Philip the Tetrarch. She had divorced him in order to marry Herod Antipas after he had divorced his wife, the daughter of Aretas King of Arabia. Her first husband was still alive and marriage with a sister-in-law was forbidden to Jews (Le 18:16). Because of her Herod Antipas had put John in the prison at Machaerus.

Possibly the omission is a harmonization to Lk?

Rating: 2 (NA clearly original)

TVU 185

Minority "Caesarean" reading:

NA²⁷ Matthew 14:9 καὶ λυπηθεὶς ὁ βασιλεὺς διὰ τοὺς ὄρκους καὶ τοὺς συνανακειμένους ἐκέλευσεν δοθῆναι τ,

τ αὐτῇ Θ, f1, f13, 517, 565, 1424, 1675, pc, Sy-S, Sy-C, Sy-P, sa, mae-1

22 has txt.

mae-2 ends the verse with ἐκέλευσεν.

B: no umlaut

Parallel:

NA²⁷ Mark 6:26 καὶ περίλυπος γινόμενος ὁ βασιλεὺς διὰ τοὺς ὄρκους καὶ τοὺς ἀνακειμένους οὐκ ἠθέλησεν ἀθετῆσαι αὐτήν.

Harmonization to Mk or natural addition of an object.

Rating: 2 (NA clearly original)

TVU 186

60. Difficult variant:

Minority reading:

NA²⁷ Matthew 14:10

καὶ πέμψας ἀπεκεφάλισεν [τὸν] Ἰωάννην ἐν τῇ φυλακῇ.

omit 01*, B, Z, f1, 28, pc, WH, NA²⁵, Weiss, Trg, Tis, Bal

txt 01^{C2}, C, D, L, W, Θ, 0106, f13, 33, 700, Maj

Only 1, 1582 omit. 22 et al. read txt.

B: no umlaut

Context:

NA²⁷ Matthew 14:3 Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδησεν
[αὐτὸν]

NA²⁷ Matthew 14:4 ἔλεγεν γὰρ ὁ Ἰωάννης αὐτῷ· ...

omit ὁ: 01, D, pc⁵

Compare:

NA²⁷ Luke 9:49 Ἀποκριθεὶς δὲ Ἰωάννης εἶπεν·

BYZ Luke 9:49 Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν

NA²⁷ Luke 3:20 [καὶ] κατέκλεισεν τὸν Ἰωάννην ἐν φυλακῇ.

Ἰωάννης appears 26 times in Mt. Roughly half of the occurrences are without the article.

Difficult to judge internally. The external support is very good.

Rating: 1? (NA probably wrong)

External Rating: 1 (NA clearly wrong)
(after weighting the witnesses)

TVU 187

61. Difficult variant

Minority reading:

NA²⁷ Matthew 14:18 ὁ δὲ εἶπεν· φέρετέ μοι ὦδε αὐτούς.

BYZ Matthew 14:18 ὁ δὲ εἶπεν Φέρετέ μοι αὐτούς ὦδε

T&T #45

omit: D, Θ, f1, 700, pc⁴, it, Sy-S, Sy-C
pc = 1013, 1210, 1511, 2372

Byz C, L, P, W, X, Δ, f13, 22, 892, 1424, Maj

txt 01, B, Z^{vid}, 33

have ὦδε: Lat(f, ff¹, l, vg), Sy-P, Sy-H, bo, sa

mae-2 omits verse 18 and 19a (καὶ ... ἐπὶ τοῦ χόρτου)!

Tregelles has txt, but [ὦδε] in the margin.

B: no umlaut

Compare:

NA²⁷ Matthew 17:17 φέρετέ μοι αὐτὸν ὦδε.

NA²⁷ Mark 12:15 φέρετέ μοι δηνάριον ἵνα ἴδω.

LXX:

LXX Ezra 4:2 Ασαραδδων βασιλέως Ασσουρ τοῦ ἐνέγκαντος ἡμᾶς ὦδε

In the parallels these words of Jesus do not appear.

Hoskier (Codex B, I, p. 39) notes on the txt reading: "an almost impossible order." He thinks that it was added in the margin of an ancestor of 01, B and found its way into the wrong place in the text.

Note that the same order appears in Ezra 4:2.

P. Williams comments on Sy-P:

"In Matthew 14:18 *P* reads 'bring them to me here', which NA27 uses as a witness for the order φέρετέ μοι αὐτούς ὦδε as opposed to *txt*'s φέρετέ μοι ὦδε αὐτούς. However, as the relevant aspects of *P*'s order are compulsory, *P* cannot be used as a witness in this way."

P. Williams "Early Syriac Translation Technique and the textual criticism of the Greek Gospels", Gorgias Press, 2004, p. 245.

Rating: - (indecisive)

TVU 188

62. Difficult variant:

Minority reading:

NA²⁷ Matthew 14:22 Καὶ εὐθέως ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύση τοὺς ὄχλους.

No txt in NA and SQE!

omit B, Σ, f1, 33, 565, 700, 892, L844, L2211, pc¹⁵,
bo^{ms}, mae, arm, Eus, WH, Gre, Bois, Trg, SBL

txt 01, C, D, L, W, Θ, f13, Maj, WH^{mg}, NA²⁵, Weiss

Only 1, 1582 omit. 22 et al. read txt.

B: no umlaut

Compare discussion at 8:23 above!

Rating: 1 (NA clearly wrong)

TVU 189

63. Difficult variant:

NA²⁷ Matthew 14:24 τὸ δὲ πλοῖον ἤδη σταδίους πολλοὺς ἀπὸ τῆς γῆς ἀπείχεν βασανιζόμενον ὑπὸ τῶν κυμάτων, ἦν γὰρ ἐναντίος ὁ ἄνεμος.

BYZ Matthew 14:24 τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν βασανιζόμενον ὑπὸ τῶν κυμάτων ἦν γὰρ ἐναντίος ὁ ἄνεμος

Byz 01, C, (D), L, P, W, Δ, 073, 0106, f1, 33, 892, (c1424), pc, Maj, Lat, Sy-H, Sy-Pal, WH^{mg}, Trg^{mg}, Gre, Tis, Bal
1424: ἤδη ἦν μέσον τῆς θαλάσσης

txt B, Θ, f13, 700, pc, Sy-C, Sy-P, sa, bo, mae-2, WH, NA²⁵, Weiss

σταδίους πολλοὺς ἀπείχεν βασανιζόμενον ἐν τῇ θαλάσση (983), 1689=f13^c

ἀπείχεν ἀπὸ τῆς γῆς σταδίους ἱκανοὺς Θ, 700, Sy-C, Sy-P

"but the ship was at a distance from the land of about 25 stadia" bo, mae-1

B: no umlaut

Parallels:

NA²⁷ Mark 6:47 καὶ ὀψίας γενομένης ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς.

NA²⁷ John 6:19 ἔληλακότες οὖν ὡς σταδίους εἴκοσι πέντε ἢ τριάκοντα θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν.

Difficult to decide. The Byzantine variant could be a harmonization to Mk (so Weiss). The txt reading could have been inspired from Jo. But nothing is an exact parallel. Note also the third reading by Θ etc. which is different again.

The support is very strange. Without B it would be clearly secondary.

Zahn (Comm. Mat.): "The [txt] reading has not enough agreement with Jo 6:19 to be accounted for as a conformation."

Streeter ("Four Gospels", p. 410):

"Which is more the probable? Obviously, since Mark was the least read and John the most valued of the Gospels, assimilation of Mt to the text of John in more

probable than to that of Mk; while since Mt indubitably copied Mk, an agreement of Mt with Mk does not look like assimilation."

P. Williams comments on Sy-C, P:

"It is rather peculiar that *CP* are cited by UBS4 in support of *txt* and in NA27 in favor of a variant from that same text. UBS4's reference to *CP* seems to be an error. The note in NA27, on the other hand, is quite optimistic about our ability to know the word order of the Syriac's *Vorlage*. *txt* reads τὸ δὲ πλοῖον ἤδη σταδίου πολλοὺς ἀπὸ τῆς γῆς ἀπεῖχεν. NA27 cites *CP* in favor of ... ἀπεῖχεν ἀπὸ τῆς γῆς σταδίου ἰκανοῦς. However, it is difficult to imagine that a Syriac witness would have retained the order distance -'from X' - 'was distant', even if it had been in its *Vorlage*, since this would involve a distance between subject and verb that would be uncommon in the language."

P. Williams "Early Syriac Translation Technique and the textual criticism of the Greek Gospels", Gorgias Press, 2004, p. 167.

Rating: 1? or - (NA probably wrong or indecisive)

TVU 190

Minority reading:

NA²⁷ Matthew 14:28 ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν·
κύριε, εἰ σὺ εἶ, κέλευσόν με ἔλθειν πρὸς σε ἐπὶ τὰ ὕδατα.

No txt in NA and SQE!

ὁ Πέτρος εἶπεν αὐτῷ B, 1424, al, g¹, WH, Bal

txt 01, C, W, Θ, f1, f13, 700, Maj, NA²⁵, Weiss, Tis

ὁ Πέτρος αὐτῷ εἶπεν 33

ὁ Πέτρος εἶπεν Δ, 118, 157, 579, 1071, al, Lat

αὐτῷ Πέτρος εἶπεν D, pc

B: no umlaut

Compare:

NA²⁷ Matthew 3:15 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν·

NA²⁷ Matthew 15:15 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ·

αὐτῷ ὁ Πέτρος εἶπεν Θ, 124, 788

ὁ Πέτρος αὐτῷ εἶπεν B

NA²⁷ Matthew 16:17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ·

NA²⁷ Matthew 17:4 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ·

NA²⁷ Matthew 21:21 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς·

εἶπεν αὐτοῖς ὁ Ἰησοῦς 1424

NA²⁷ Matthew 21:24 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς·

NA²⁷ Matthew 22:29 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς·

NA²⁷ Matthew 26:33 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ·

The normal order seems to be: ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ·

The question is why should so many witnesses change this here? The txt reading is probably right.

Rating: 2? (NA probably original)

TVU 191

Minority reading:

NA²⁷ Matthew 14:29 ὁ δὲ εἶπεν· ἐλθέ. καὶ καταβάς ἀπὸ τοῦ πλοίου
[ὁ] Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα καὶ ἦλθεν πρὸς τὸν Ἰησοῦν.

omit 01, B, D, Eus, WH, NA²⁵, Weiss, Gre, Trg, Tis, Bal, SBL

txt C, L, W, Θ, 073, 0106, f1, f13, 33, Maj

B: no umlaut

Context:

NA²⁷ Matthew 14:28 ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν·

Compare:

NA²⁷ Matthew 17:4 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ·

omit ὁ: H, W, Θ, pc

NA²⁷ Matthew 18:21 Τότε προσελθὼν ὁ Πέτρος εἶπεν αὐτῷ·

omit ὁ: D

NA²⁷ Matthew 26:35 λέγει αὐτῷ ὁ Πέτρος·

omit ὁ: D, 1424

Πέτρος appears almost always with article in Mt. The omission is probably accidental.

Rating: 2? (NA probably original)

TVU 192

NA²⁷ Matthew 14:29 ὁ δὲ εἶπεν· ἐλθέ. καὶ καταβὰς ἀπὸ τοῦ πλοίου [ὁ] Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα καὶ ἦλθεν πρὸς τὸν Ἰησοῦν.

BYZ Matthew 14:29 Ὁ δὲ εἶπεν, Ἐλθέ. Καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα, ἐλθεῖν πρὸς τὸν Ἰησοῦν.

Byz 01^{C1}, C^{C2}, D, L, P, W, X, Δ, Θ, 073, 0106, f1, f13, 28, 33, 157, 565, 579, 892, 1071, 1342, 1424, Maj, Latt, Sy-P, Sy-H, mae-1, bo, Or, WH^{mg}, Trg

ἐλθεῖν· ἦλθεν οὖν 01*

txt B, C^{*vid}, 700, pc⁷, Sy-S, Sy-C, sa, arm, geo, WH, Trg^{mg}

01 reads: **el qinhI qenoun** with dots above the last two words. Tischendorf assigns this to corrector C (7th CE). NA to 01^{C1} (4.-6. CE).

The Sahidic omits καὶ.

B: no umlaut

Byz And, getting out of the boat, Peter started walking on the water, and came toward Jesus.

txt And, getting out of the boat, Peter started walking on the water, to come toward Jesus.

No parallels.

Compare previous verse:

NA²⁷ Matthew 14:28 ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν· κύριε, εἰ σὺ εἶ, κέλευσόν με ἐλθεῖν πρὸς σε ἐπὶ τὰ ὕδατα.

This episode with Peter is unique to Mt.

It appears that ἐλθεῖν is a correction of καὶ ἦλθεν because Peter did not reach Jesus because he was beginning to sink. Weiss thinks that ἐλθεῖν is a conformation to the previous verse 28.

On the other hand it could be argued that ἐλθεῖν has been changed to καὶ ἦλθεν, because in verse 31 Peter is so close to Jesus that Jesus could catch him. It is also possible that ἐλθεῖν was considered to mean that Peter never actually walked on the water, but merely having exited the boat (intending) to go on the water toward Jesus. Compare K. F. A. Fritzsche, *Evangelium Matthaei* (Leipzig, 1826), 503-4. Fritzsche mentions that Heinrich Paulus actually used such an argument to explain away the miracle.

The reading of O1* is strange. Metzger notes: " Although the reading of O1* has the appearance of being a conflation, it may be merely an exegetical expansion introduced by the scribe." It is possible that the reading as it stands is the result of a misinterpreted correction. Perhaps in the exemplar ἦλθεν οὖν was meant as a replacement for ἐλθεῖν or vice versa.

The support for the txt reading is quite slim. But all newer editions read txt.

Rating: - (indecisive)

TVU 193

Minority reading:

NA²⁷ Matthew 14:30 βλέπων δὲ τὸν ἄνεμον **[ἰσχυρὸν]** ἐφοβήθη, καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων· κύριε, σῶσόν με.

BYZ Matthew 14:30 βλέπων δὲ τὸν ἄνεμον **ἰσχυρὸν** ἐφοβήθη καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων Κύριε σῶσόν με

omit: 01, B*, 073^{vid}, 33, sa, bo, mae-2, WH, NA²⁵, Weiss, Tis, Bal

073 reads: βλέπων] δὲ τὸν ἀνε[μον ἐ]φοβήθη ... From space considerations it is almost certain that 073 omitted ἰσχυρὸν. Harris writes: "From the normal structure of the lines it may be assumed that the manuscript did not read ἰσχυρὸν." (compare "Biblical Fragments", p. X, 16)

(Swanson has wrongly 33 for txt! K. Witte from Muenster confirms that NA is right against Swanson.)

B: ἰσχυρὸν is added in uncial in the left margin (p. 1254 C 22), acc. to Tischendorf by B² and enhanced by B³.

B: no umlaut

Difficult. No parallels. Possibly h.t. ON - ON.

The combination of ἄνεμος with ἰσχυρός appears only here in the Greek Bible.

Rating: 2? (NA probably original)

Omission probably wrong.

TVU 194

Minority reading:

NA²⁷ Matthew 14:30 βλέπων δὲ τὸν ἄνεμον [ἰσχυρὸν] ἐφοβήθη, καὶ ἄρξάμενος καταποντίζεσθαι ἔκραξεν λέγων· κύριε, σῶσόν με.

Not in NA and SQE!

omit: 1, 1582*

Only 1, 1582 omit, 22, 118 et al. have the word.

1582: The evidence is not completely clear from the film. After σῶσόν is a free space. Herein a μ has been added with an ε written above it. From the film it is not completely certain, if this is really a correction. This should be checked at the original.

B: no umlaut

Possibly inspired from:

NA²⁷ Matthew 8:25 κύριε, σῶσον, ἀπολλύμεθα

Rating: 2 (NA clearly original)

TVU 195

NA²⁷ Matthew 14:33 οἱ δὲ ἐν τῷ πλοίῳ _____ προσεκύνησαν αὐτῷ λέγοντες· ἀληθῶς θεοῦ υἱὸς εἶ.

BYZ Matthew 14:33 οἱ δὲ ἐν τῷ πλοίῳ **ἐλθόντες** προσεκύνησαν αὐτῷ λέγοντες Ἐληθῶς θεοῦ υἱὸς εἶ

Byz D, L, P, W, X, Δ, 0106, 33, Maj, Lat, Sy-P, Sy-H, mae-1, **Trg**
προσελθόντες Θ, f13, 1424, pc, Sy-S, Sy-C

txt 01, B, C, N, f1, 22, 579, 700, 892*, pc, ff¹, bo, sa

όντες 118, 209 (=f1)

B: no umlaut

Compare context:

NA²⁷ Matthew 14:12 καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ

NA²⁷ Matthew 15:12 Τότε προσελθόντες οἱ μαθηταὶ λέγουσιν αὐτῷ·

It is in principle possible that προσελθόντες fell out here due to h.t. (PROS - PROS). But it is more probable that it is a harmonization to immediate context. On the other hand the word does not really fit here. They are all in a rather small boat. There is no need to "come" or "draw near".

Rating: 2? (NA probably original)

TVU 196

Minority "Caesarean" reading:

NA²⁷ Matthew 14:36 καὶ παρεκάλουν αὐτὸν ἵνα τ μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἦσαντο διεσώθησαν.

Not in NA but SQE!

τ **κᾶν** Φ, Θ, f1, f13, 22, 33, 517, 713, 892, 954, 1424, 1675, al, Sy-P, arm, Or
B: no umlaut

Parallel:

NA²⁷ Mark 6:56 καὶ παρεκάλουν αὐτὸν ἵνα κᾶν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ἦσαντο αὐτοῦ ἐσώζονται.

Probably a harmonization to Mk. This is typical for Caesarean witnesses.

Rating: 2? (NA probably original)

TVU 197

64. Difficult variant:

Minority reading:

NA²⁷ Matthew 15:2 διὰ τί οἱ μαθηταί σου παραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας **[αὐτῶν]** ὅταν ἄρτον ἐσθίωσιν.

omit 01, B, Δ, 073, f1, 579, 700, 892, 1424, pc, f, g¹, WH, NA²⁵, Weiss, Tis, Bal
txt C, D, L, W, Θ, f13, 33, Maj, Lat, Sy

Only 1, 1582 omit. 22 et al. read txt.

B: no umlaut

Compare:

NA²⁷ Mark 7:3 -οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας οὐκ ἐσθίουσιν, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων,

The addition of the pronoun is only natural and possibly secondary. That the omission is a conformation to Mk 7:3 is rather improbable.

The support is not coherent.

Rating: - (indecisive)

External Rating: 1? (NA probably wrong)
(after weighting the witnesses)

TVU 198

NA²⁷ Matthew 15:4 ὁ γὰρ θεὸς εἶπεν· τίμα τὸν πατέρα καὶ τὴν μητέρα, καί· ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτῳ.

BYZ Matthew 15:4 ὁ γὰρ θεὸς ἐνετείλατο λέγων, Τίμα τὸν πατέρα καὶ τὴν μητέρα καὶ Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτῳ

Byz 01*^{c2}, C, L, W, X, Δ, 0106, f13-part, 22, 33, Maj, f, Sy-H, Gre

txt 01^{c1}, B, D, Θ, 073, f1, 124, 788(=f13-part), 579, 700, 892, pc, Lat, Sy-S, Sy-C, Sy-P, Co(+ mae-2), Or

01: Tischendorf writes: "C^a (ut videtur) εἶπεν, sed prior scriptura restituta est." This is correct.

There is an extra file with images on this paleographic problem, [click here](#).

B: no umlaut

Parallel:

NA²⁷ Mark 7:10 Μωϋσῆς γὰρ εἶπεν· τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, καί· ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτῳ.

Compare the previous verse 3:

NA²⁷ Matthew 15:3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν;

Compare also:

NA²⁷ Mark 11:6 οἱ δὲ εἶπαν αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς

BYZ Mark 11:6 οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετείλατο ὁ Ἰησοῦς

εἶπεν 01, B, C, L, W, Δ, Ψ, f1, 124, 28, 892, 1342, Sy-S, sa, bo^{pt}

εἶρήκει D, (579), it

ἐνετείλατο A, K, Π, Θ, f13, 118, 565, 700, 1071, 1424, al, Maj, Lat, Sy-H

It is possible that the txt reading is a harmonization to Mk (which is rather improbable). In Mk it is Moses who is speaking, in Mt it is God.

It is more probable that the Byzantine reading is inspired by τὴν ἐντολὴν τοῦ θεοῦ from verse 15:3 to intensify the order (so Weiss). Note the same variation in Mk 11:6.

Rating: 2 (NA clearly original)

TVU 199

65. Difficult variant:

NA²⁷ Matthew 15:6 οὐ μὴ τιμήσει τὸν πατέρα αὐτοῦ·
καὶ ἠκυρώσατε τὸν λόγον τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν.

BYZ Matthew 15:6 καὶ οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ

ἢ τὴν μητέρα αὐτοῦ

καὶ ἠκυρώσατε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν

Variants:

ἢ τὴν μητέρα αὐτοῦ

C, L, W, X, Δ, Θ, 0106, f1, Maj, Sy-P, Sy-H,

NA²⁵, Gre, Weiss, Trg, Tis, Bal

καὶ τὴν μητέρα αὐτοῦ

Φ, 565, 1241, pc, Sy-S, mae-1, bo

ἢ τὴν μητέρα

073, f13, 33, 700, 892, pc

txt omit: 01, B, D, Ω, pc, a, d, e, Sy-C, sa, geo^{2A}, WH

mae-2 omits complete 15:6a: οὐ ... αὐτοῦ

Tregelles has the words ἢ τὴν μητέρα αὐτοῦ additionally in brackets in the margin.

B: no umlaut, but colon sign (?)

Context, previous verses:

NA²⁷ Matthew 15:4 ὁ γὰρ θεὸς εἶπεν· τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ· ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω.

NA²⁷ Matthew 15:5 ὑμεῖς δὲ λέγετε· ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ· δῶρον ὃ ἐὰν ἐξ ἐμοῦ ὠφελῆθῃς, ὅ οὐ μὴ τιμήσει τὸν πατέρα αὐτοῦ· καὶ ἠκυρώσατε τὸν λόγον τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν.

Parallel Mk 7:12

NA²⁷ Mark 7:12 οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ ἢ τῇ μητρὶ,

BYZ Mark 7:12 καὶ οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ αὐτοῦ ἢ τῇ μητρὶ αὐτοῦ,

The part might have been omitted by h.t. (so Weiss). Note the strange support by Ω. This is a "non-coherent" support.

It is of course a logical addition from the preceding verses. Also the various slightly different readings at this position may indicate a secondary cause.

Rating: - (indecisive)

TVU 200

NA²⁷ Matthew 15:6

καὶ ἠκυρώσατε τὸν λόγον τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν.

BYZ Matthew 15:6

καὶ ἠκυρώσατε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν

T&T #47

ἠκυρώσατε ἀκυρώω "cancel; disregard"

Byz

L, W, X, Δ, Σ, Φ, 0106, 0233, f1, 1582^{tx†}, 22, 33, 372, 1424, 2737, 2786, Maj, Or^{pt}, Did

τὸν νόμον

01^{*.c2}, C, 073, f13, 2766, pc⁵, Tis, WH^{mg}
pc = 21, 160, 1010, 1097*, 1293

mandatum

Lat(aur, c, f, g¹, l, q, vg), Sy-H, mae-2

txt

01^{c1}, B, D, Θ, 579, 700, 892, 1582^{mg},

verbum

it(a, b, d, e, ff¹, ff²), Sy-S, Sy-C, Co, Or^{pt}, WH, NA²⁵

01: Tischendorf writes: "C^a (ut videtur) λόγον, sed νόμον restitutum est."

1582: There is a tilde ~ above τὴν and in the margin τὸν λόγον has been written by the original scribe Ephraim (10th CE).

B: no umlaut

Compare:

NA²⁷ Matthew 15:3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν;

NA²⁷ Matthew 15:4 ὁ γὰρ θεὸς εἶπεν· τίμα τὸν πατέρα καὶ τὴν μητέρα, καί· ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτῳ.

Related to the εἶπεν / ἐνετείλατο case of 15:4. It is easy to imagine the change from the colorless λόγον to ἐντολὴν. The similar variant νόμον supports this view. τὴν ἐντολὴν is probably inspired by verse 3 (so Weiss). τὸν νόμον is, according to Weiss, a reminiscence of verse 4.

The support for λόγος is very good.

Rating: 2 (NA clearly original)

TVU 201

NA²⁷ Matthew 15:8 ὁ λαὸς οὗτος τοῖς χείλεσιν με τιμᾶ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ·

BYZ Matthew 15:8 ἐγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν καὶ τοῖς χείλεσιν με τιμᾶ ἡ δὲ καρδία αὐτῶν, πόρρω ἀπέχει ἀπ' ἐμοῦ·

Byz C, W, X, Δ, 0106, f13-part, Maj, f, q, Sy-H, arab^{MS}

ὁ λαὸς οὗτος ἐγγίζει μοι f1 (omit τῷ στόματι αὐτῶν καὶ !)

txt 01, B, D, L, Θ, 073, 124, 788(=f13-part), 33, 579, 700, 892, 1424, pc, Lat, Sy-S, Sy-C, Sy-P, Co(+ mae-2), Egerton 2, Cl, Or, Did

B: umlaut! (line 39 A, p. 1255) λαὸς οὗτος τοῖς χείλεσιν

Parallel:

NA²⁷ Mark 7:6 οὗτος ὁ λαὸς τοῖς χείλεσιν με τιμᾶ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ·

From:

LXX Isaiah 29:13 καὶ εἶπεν κύριος ἐγγίζει μοι ὁ λαὸς οὗτος τοῖς χείλεσιν αὐτῶν τιμῶσιν με ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ

B adds (see Rahlfs): ... ἐν τῷ στόματι αὐτοῦ καὶ ἐν τοῖς χείλεσιν ...

Compare P. Egerton 2:

καλῶς Ἡσαΐας περὶ ὑμῶν ἐπροφήτευσεν εἰπὼν·

ὁ λαὸς οὗτος τοῖς χείλεσιν αὐτῶν τιμῶσιν με ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· μάτην δὲ σέβονται με [διδάσκοντες] ἐντάλματα [ἀνθρώπων καὶ διδασκαλίας.

There is no apparent reason for the omission. The txt reading could be a harmonization to Mk, but this is not very probable. It seems to be corrected to the LXX text of B (so Weiss). Papyrus Egerton 2 supports the shorter version. f1 has only the first part added.

Rating: 2 (NA clearly original)

TVU 202

Minority reading:

NA²⁷ Matthew 15:11 οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο κοινοῖ τὸν ἄνθρωπον.

omit: f1, 124(f13), 1071, pc, bo^{mss}, Or!
κοινοῖ τὸν ἄνθρωπον 22
B: no umlaut

Parallel:

NA²⁷ Mark 7:15 οὐδέν ἐστιν ἕξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται κοινῶσαι αὐτόν, ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενά ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον.

omit: bo^{pt}

Possibly the phrase has been omitted to avoid repetition.

Note the omission of the phrase in Bohairic manuscripts in both Gospels.

Rating: 2 (NA clearly original)

TVU 203

Minority reading:

NA²⁷ Matthew 15:14 ἄφετε αὐτούς· τυφλοὶ εἰσιν ὁδηγοὶ [τυφλῶν]·
τυφλὸς δὲ τυφλὸν ἔαν ὁδηγῆ, ἀμφοτέρω εἰς βόθυνον πεσοῦνται.

BYZ Matthew 15:14 ἄφετε αὐτούς· ὁδηγοὶ εἰσιν τυφλοὶ τυφλῶν·
τυφλὸς δὲ τυφλὸν ἔαν ὁδηγῆ ἀμφοτέρω εἰς βόθυνον πεσοῦνται

ὁδηγός "guide, leader"

Byz C, W, X, Δ, Π, 0106, 157, 565, 1071, Maj, q,
Tis, WH^{m9} (with τυφλῶν in brackets)

txt 01^{c1}, L, Z, Θ, f1, f13, 22, 33, 579, 700, 892, 1241, 1424, pc,
Lat, Sy-P, Sy-H, Basil(4th CE), NA²⁵, Bois, Weiss

ὁδηγοὶ εἰσιν τυφλῶν K, pc, Sy-S, Sy-C

ὁδηγοὶ εἰσιν τυφλοὶ 01^{*.c2}
τυφλοὶ εἰσιν ὁδηγοὶ B, D, 0237, WH, Bal
one of the last two: bo, sa

τυφλοὶ εἰσιν mae-2

B: umlaut! (line 23 B, p. 1255) αὐτούς· τυφλοὶ εἰσιν

Compare Lk:

NA²⁷ Luke 6:39 Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς· μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφοτέρω εἰς βόθυνον ἐμπεσοῦνται;

Most probably the minority readings origin in some kind of scribal confusion over the double/triple τυφλός. WH omit τυφλῶν.

The unusual wordorder τυφλοὶ εἰσιν ὁδηγοὶ is probably the original one. τυφλῶν could have been omitted as redundant or added as clarification.

Rating: 2? (NA probably original)
omission probably wrong

TVU 204

66. Difficult variant:

Minority reading:

NA²⁷ Matthew 15:15 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· φράσον ἡμῖν τὴν παραβολὴν [ταύτην].

BYZ Matthew 15:15 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ Φράσον ἡμῖν τὴν παραβολὴν ταύτην

txt C, D, L, W, Δ, Θ, 0106, 0281, (f13), 22, 33, Maj,
Latt, Sy, mae-1, Basil(4th CE)
ταύτην τὴν παραβολὴν f13

omit: 01, B, Z^{vid}, f1, 579, 700, 892,
vg^{mss}, sa, bo, Or, NA²⁵, WH, Weiss, Trq, Tis, Bal

0237 reads:

apokriqeisde
aut wopet ros
eipenf rason
θ t hnparabol hn

after that the papyrus breaks off unfortunately.

The first line is indented into the left margin and a line is added above an enlarged α to indicate a paragraph. The dipole in the last line may indicate that the sentence ends on this line. This would mean that 0237 omits ταύτην. But this is far from certain.

(compare S. Porter "NT Papyri and Parchments", Vienna, 2008, p. 88ff.)

mae-2 has a lacuna. Schenke reconstructs with ταύτην = Byz.

B: no umlaut

Compare:

NA²⁷ Matthew 13:36 διασάφησον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἄγροῦ.

Also:

NA²⁷ Mark 4:13 Καὶ λέγει αὐτοῖς· οὐκ οἴδατε τὴν παραβολὴν ταύτην,

NA²⁷ Luke 4:23 πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην·

NA²⁷ Luke 12:41 κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην

NA²⁷ Luke 15:3 Εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων·

NA²⁷ Luke 18:9 καὶ ἐξουθενούντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην·

NA²⁷ Luke 20:9 ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην.

NA²⁷ Luke 20:19 ὅτι πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην.

omit ταύτην: 579

Difficult to judge. τὴν παραβολὴν ταύτην is a common string in the Gospels.

It is also one of the lectionary incipits (introductions):

εἶπεν ὁ Κύριος τὴν παραβολὴν ταύτην ...

Possibly ταύτην has been omitted, because the parable is not immediately preceding?

See below the similar variants Mt 19:11 and 19:22.

Rating: 1? or - (NA probably wrong or indecisive)

External Rating: 1 (NA clearly wrong = omission correct)
(after weighting the witnesses)

TVU 205

Minority reading:

NA²⁷ Matthew 15:22 καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν ὀρίων ἐκείνων ἐξεληθοῦσα ἔκραζεν λέγουσα· ἐλέησόν με, κύριε υἱὸς Δαυίδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται.

Not in NA and SQE but in Tis!

δεινῶς f1, Or

sevissime a

Only 1, 1582 read thus. 1582 has κακῶς in the margin with a tilde sign ~ by the original scribe Ephraim (10th CE).

B: no umlaut

κακός evil, bad, wrong

δεινῶς terribly; with hostility

Probably inspired from:

NA²⁷ Matthew 8:6 καὶ λέγων· κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος.

Is it possible that it got into the text of f1 from Origen's commentary?

Rating: 2 (NA clearly original)

TVU 206

Minority reading:

NA²⁷ Matthew 15:26 ὁ δὲ ἀποκριθεὶς εἶπεν· οὐκ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις.

ἔξεστίν D, it, Sy-S, Sy-C, Or, Bois
licet

ἔστιν 1293, Tert, Eus

καλὸν ἔστιν 544, 1010, al, geo
B: no umlaut

Parallel:

NA²⁷ Mark 7:27 οὐ γάρ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν.

BYZ Mark 7:27 οὐ γάρ καλὸν ἔστιν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις

The txt reading could be a harmonization to Mk.

Metzger: ἔξεστίν was "introduced .. in order to strengthen Jesus' reply (a heightening from what is appropriate or fitting to what is lawful or permitted)."

Weiss (Textkritik, p. 48) argues in the same way.

Rating: 2? (NA probably original)

TVU 207

Minority reading:

NA²⁷ Matthew 15:30 καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν χωλούς, τυφλούς, κυλλούς, κωφούς, καὶ ἑτέρους πολλούς καὶ ἔρριψαν αὐτούς παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐθεράπευσεν αὐτούς·

	1	2	3	4	(the better MSS are labeled red)
	<u>χ. ΚΥ. τ. ΚΩ.</u>				B, 0281, pc, sa ^{mss} , mae, <u>WH, NA²⁵, Weiss</u>
txt	<u>χ. τ. ΚΥ. ΚΩ.</u>				01, 157, a, b, ff ² , Sy-S, <u>Bois</u>
	<u>χ. ΚΩ. τ. ΚΥ.</u>				C, K, Π, M, 565, Maj-part
	<u>χ. τ. ΚΥ.</u>				D, pc
	<u>χ. τ. ΚΩ. ΚΥ.</u>				Θ, f13, 700, Maj-part, Sy-C, Sy-P, sa ^{mss} , bo, TR, <u>Gre, Trg, Tis, Bal</u>
	<u>ΚΩ. χ. τ. ΚΥ.</u>				L, W, Δ, al, l, q, vg ^{mss} , Sy-H
	<u>ΚΩ. τ. χ. ΚΥ.</u>				f1, 33, 892, 1241, L844, L2211, pc, aur, vg ^{mss} , Or, <u>SBL</u>
	<u>τ. ΚΩ. χ. ΚΥ.</u>				579
	<u>ΚΩ. τ. ΚΥ. χ.</u>				1424

f1: compare Anderson (Family 1, 2004), p. 99. Swanson also has f1 for the 33 reading against NA and Lake. Both 1 and 1582 read ΚΩ. τ. χ. ΚΥ. (this order is also in Origen's Mt commentary).

B: no umlaut

χωλός "lame"

τυφλός "blind"

κυλλός "crippled"

κωφός "dumb, mute, deaf"

Compare next verse:

NA²⁷ Matthew 15:31 ὥστε τὸν ὄχλον θαυμάσαι βλέποντας κωφούς λαλοῦντας, κυλλούς ὑγιεῖς καὶ χωλούς περιπατοῦντας καὶ τυφλούς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραήλ. (= ΚΩ. ΚΥ. χ. τ.)

The order is curiously diverse. Interestingly it is not correlated with the order in verse 31. There are no apparent internal reasons for the originality of a certain order.

Externally, if we follow the better MSS, it is pretty clear that $\chi\omega\lambda\acute{o}\upsilon\varsigma$ was at the beginning:

	$\chi. \kappa\upsilon. \tau. \kappa\omega.$	B, 0281, pc, sa ^{mss} , mae
txt	$\chi. \tau. \kappa\upsilon. \kappa\omega.$	01, 157, a, b, ff ² , <u>Sy-S</u>
	$\chi. \tau. \kappa\upsilon.$	D, pc
	$\chi. \tau. \kappa\omega. \kappa\upsilon.$	Θ, f13, 700, Maj-part, <u>Sy-C</u> , Sy-P, sa ^{mss} , bo

Also it can be argued that $\tau\upsilon\phi\lambda\acute{o}\upsilon\varsigma$ comes next and $\kappa\omega\phi\acute{o}\upsilon\varsigma$ is last. This leaves for $\kappa\upsilon\lambda\lambda\acute{o}\upsilon\varsigma$ position 3 and gives us the order of txt.

This line of argumentation is quite shaky, but there is nothing better at the moment.

WH have the enumeration of the four words in brackets, but no alternative in the margin, but only a † ... † sign, indicating some "primitive error".

Mike Holmes, supporting the f1 reading, writes (tc list 2010):

"Which reading more likely accounts for the rise of the others? In view of the diversity of forms (and how fragmented the manuscript support is for any one of them), it is very difficult to reach a decision here. The chronologically earliest Greek witness is Origen, whose text finds some substantial support from 1+1582 (the heart of Family 1, whose archetype goes back to the 4th c.) 33 892 1241 (plus the near-support from 1424 and L W Δ a/ l q vg^{st.ww} sy^h). In view of the very slender support for the readings of either 01 or B, the main alternative to Origen's text appears to be $\chi.\tau.\kappa\omega.\kappa\upsilon.$, printed by Tischendorf, Tregelles, and Greeven (good company to be in). In a broader sense, the choice is between a group of witnesses that lead with $\kappa\omega\phi\acute{o}\upsilon\varsigma$ versus a group of witnesses that lead with $\chi\omega\lambda\acute{o}\upsilon\varsigma$ (or variations thereof). In the absence of any more substantive or decisive criteria by which to make a decision, I followed the chronologically earliest reading and printed the text of Origen. [*An observation: it is, to say the least, surprising that none of the many variations in v. 30 match the order of the terms in v. 31, which is nearly invariant in the textual tradition.*]"

Rating: 2? (NA probably original)

TVU 208

Minority reading:

NA²⁷ Matthew 15:31 ὥστε τὸν ὄχλον θαυμάσαι βλέποντας κωφούς λαλοῦντας, κυλλοὺς ὑγιεῖς καὶ χωλοὺς περιπατοῦντας καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραήλ.

ἀκούοντας

B, Φ, ρc, e, Sy-H^{mg}, WH^{mg}

ἀκούοντας καὶ λαλοῦντας

N, O, Σ

ἀκούοντας καὶ ἀλάλους λαλοῦντας

ρc

ἀλάλους λαλοῦντας κωφούς ἀκούοντας

1071

ἀκούοντας, ἀλάλους λαλοῦντας

Lect^{pt}

B: no umlaut

Compare:

NA²⁷ Matthew 9:33 καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός.

NA²⁷ Matthew 11:5 τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, καὶ νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται· (same in parallel Lk 7:22)

NA²⁷ Matthew 12:22 Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός, καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν καὶ βλέπειν.

NA²⁷ Mark 7:37 καὶ ὑπερπερισσῶς ἐξεπλήσσοντο λέγοντες· καλῶς πάντα πεποίηκεν, καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν καὶ [τοὺς] ἀλάλους λαλεῖν.

NA²⁷ Mark 9:25 ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ· τὸ ἄλαλον καὶ κωφὸν πνεῦμα, ἐγὼ ἐπιτάσσω σοι, ἔξελθε ἐξ αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν.

NA²⁷ Luke 11:14 Καὶ ἦν ἐκβάλλων δαιμόνιον [καὶ αὐτὸ ἦν] κωφόν· ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφός καὶ ἐθαύμασαν οἱ ὄχλοι.

It depends a bit on the definition of κωφός as "mute" and/or "deaf". Possibly stimulated from Mt 11:5.

Rating: 2 (NA clearly original)

TVU 209

67. Difficult variant

Minority reading:

NA²⁷ Matthew 15:31 ὥστε τὸν ὄχλον θαυμάσαι βλέποντας κωφοὺς λαλοῦντας, κυλλοὺς ὑγιεῖς καὶ χωλοὺς περιπατοῦντας καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραήλ.

omit: 01, f1, 22, 700*, 892, pc, Lat, Sy-S, Sy-C, bo, WH

txt B, C, D, L, W, Δ, Θ, f13, 33, (579), 1424, Maj,

f, q, Sy-P, Sy-H, sa, WH^{mg}, NA²⁵

καὶ κυλλοὺς ὑγιεῖς D, Θ, f13, 33, 157, (579), 1424

579 omits the words at the this position, but adds them after τυφλοὺς βλέποντας plus καί.

700 has the order κωφοὺς - τυφλοὺς - κυλλοὺς (700^c) - χωλοὺς.

Tregelles has txt, but additionally κυλλοὺς ὑγιεῖς in brackets in the margin.

B: no umlaut

κυλλός "crippled"

Compare:

NA²⁷ Matthew 15:30 καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν χωλοὺς, τυφλοὺς, κυλλοὺς, κωφοὺς, καὶ ἑτέρους πολλοὺς καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐθεράπευσεν αὐτούς·

Parallel:

NA²⁷ Mark 7:37 καὶ ὑπερπερισσῶς ἐξεπλήσσαντο λέγοντες· καλῶς πάντα πεποιήκειν, καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν καὶ [τοὺς] ἀλάλους λαλεῖν.

It is possible that the term has been added to complete the list of disabilities from the previous verse 30.

Metzger suggests that the words have perhaps been omitted, "because it seemed superfluous to say that the crippled became well and that the lame were walking". It is also possible that the words have been omitted from the D et al. reading by parablepsis from καὶ to καί.

The combination of a noun with an adjective stands out against a sequence of noun-participle combinations, but it is difficult to say if this is an indication of a secondary origin or a reason for its omission.

Rating: - (indecisive)

TVU 210

68. Difficult variant:

Minority reading:

NA²⁷ Matthew 15:32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ
εἶπεν· σπλαγχνίζομαι ἐπὶ τὸν ὄχλον,

omit 01, W, Θ, 700, L844, L2211, a, geo¹ (not in Tis!)

txt B, C, D, L, f1, f13, 33, 892, Maj, Lat, Sy, Co,
NA²⁵, WH, Tis, Weiss, Bois, Trg, Bal

B: no umlaut

Compare complete discussion at Mt 8:21

Rating: 1? or - (= NA probably wrong or indecisive)
add brackets

TVU 211

69. Difficult variant:

NA²⁷ Matthew 15:39 Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον καὶ ἦλθεν εἰς τὰ ὄρια Μαγαδάν.

BYZ Matthew 15:39 Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον καὶ ἦλθεν εἰς τὰ ὄρια Μαγδαλά

Μαγδαλά L, X, Δ^{Gr}, Θ, f1, f13, 22, 700, 892, Maj, Sy-H, arab^{MS}

Μαγδαλάν C, N, W, 33, 565, 579, al, q, mae-1, bo

Μαγαδάν 01*, B, D, d

Μαγεδάν 01^{C2}, Lat, Δ^{Lat}, Sy-S, Sy-C, (Sy-P), sa, Eus

Syriac:

Sy-S: Magedan, Sy-C: Magedon, Sy-P: Magdu (Legg)

Pete Williams, Cambridge (private comment):

"The consonants of Sy-S are MGDN and of Sy-C MGDWN. Sy-S generally writes more defective so it is likely that Sy-S and Sy-C are talking of the same place. Sy-P has MGDW vocalized Magdu. O and U are the same vowel in Western Syriac. Wilson may be right that the translations intend Megiddo, but we can at least debate it. Sy-S could be based on Greek MAGADAN or MAGEDAN. As Burkitt pointed out, Syriac translations of Greek names are not always literal. I think that we should avoid positing unattested Greek variants on the basis of the Syriac."

B: umlaut? p. 1256, B 21 L, Μαγαδάν. Καὶ προσελθόντες

A chapter number obscures the place, possibly an umlaut is superimposed by the number. The number is framed by two dots, but this number look more like: ·16· with the first dot on the right side very near the 6. It is thus possible that the writer of the chapter number utilized one of the umlaut dots for his purpose, but this is not entirely clear. It is also possible that this is just a blot.

Parallel:

NA²⁷ Mark 8:10 Καὶ εὐθὺς ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ μέρη Δαλμανουθά.

Minority readings:	Δαλμουσαι	W
	Μαγεδα	28, 565, it
	Μαγδαλά	Θ, f1, f13, pc
	Μαγαδα	D ^C , Sy-S
	Μελεγαδα	D*

Compare:

Μαρία ἡ Μαγδαληνή

Matt 27:56; 27:61; 28:1; Mk 15:40, 15:47; 16:1, 16:9; Lk 8:2; 24:10; Jn 19:25; 20:1, 20:18

Compare also:

LXX Joshua 15:37 Σεινα καὶ Αδασαν καὶ Μαγαδαγαδ

Variant: Μαγδαλαγαδ

Eusebius (Onomastikon):

Μαγεδάν, εἰς τὰ ὄρια Μαγεδάν ὁ Χριστὸς ἐπεδήμησεν, ὡς ὁ Ματθαῖος· καὶ ὁ Μάρκος δὲ τῆς Μεγαιδάν μνημονεύει. καὶ ἐστὶ νῦν ἡ Μαγαιδανὴ περὶ τὴν Γεράσαν.

Both places Μαγαδάν and Δαλμανουθά are completely unknown today. It's a site on the western shore of the Sea of Galilee, north of Tiberias. The many variants indicate scribal confusion. Here and in Mk the well known Semitic word for "tower" Μαγδαλα has been inserted instead.

The "Catholic Encyclopedia" writes (A. MERK): A solution is rendered difficult by the fact that the situation is unknown, and the direction cannot be inferred from the Gospel. The most plausible suggestion is that of van Kasteren (in *Revue Bibl.*, 6 (1897) 93-9), who thinks Dalmanutha is the modern El-Delhamiye, about four miles south of the southern end of the lake near the Jordan, north of the influx of the Yarmuk. He also thinks that Magedan is represented by Ma'ad, still more to the south (the change of *ghimel* to *ayin* offers no difficulty). In sound the transition from Magdala to Magadan is not impossible in paleography; it is indeed easily intelligible.

The Talmud distinguishes between two Magdalas only. One was in the east, on the Yarmuk near Gadara (in the Middle Ages Jadar, now Mukes), thus acquiring the name of *Magdala Gadara*; as a much frequented watering place it was called *Magdala Zeba 'ayya* (now El-Hammi, about two hours' journey from the southern end of the lake to the east, near a railway station, Haifa-Dera'a).

According to various passages in the Talmud, there was another Magdala near Tiberias, at a distance from it of about three and three-quarters miles. This Magdala, perhaps to distinguish it from the place similarly named east of the Jordan, is called *Magdala Nunayya*, "Magdala of the Fishes", by which its situation near the lake and plentiful fisheries appear to be indicated. According to the Talmud, Magdala was a wealthy town, and was destroyed by the Romans because of the moral depravity of its inhabitants. Josephus gives an account (Bell. jud., III, x) of the taking of a town in Galilee, which was situated on the lake near Tiberias and which had received its Greek name, Tarichea (the Hebrew name is not given), from its prosperous fisheries. Pliny places the town to the south of the lake, and it has been searched for there. But a due regard for the various references in Josephus, who was often in the town and was present at its capture, leaves no doubt that Tarichea lay to the north of Tiberias and thirty stadia from it (about three and three-quarters miles). The identity of Tarichea with Magdala Nunayya is thus as good as established.

After the destruction of the Temple, Magdala Nunayya became the seat of one of the twenty-four priestly divisions, and several doctors of the law sprang from the town. Christian tradition

sought there the home of Mary Magdalen. If we are to believe the Melchite patriarch, Euthychius of Alexandria, the brother of St Basil, Peter of Sebaste, knew of a church at Magdala in the second half of the fourth century, which was dedicated to the memory of Mary Magdalen. About the middle of the sixth century, the pilgrim Theodosius reckoned Magdala's distance from Tiberias in the south and Heptapegon (now 'Ain Tabgha) in the north at two miles. At all events the reckonings as to the relative distance between the two places is approximately right. At the end of the eighth century St. Willibald went as a pilgrim from Tiberias past Magdala to Capharnaum. In the tenth century the church and house of Mary Magdalen were shown.

It is very difficult to judge if Μαγαδάν was a real area/town in those times or if it was only a scribal error (ΜΑΓΔΑΛΑ - ΜΑΓΔΑΔΑΝ). It is also possible that Μαγαδάν is correct, but small and unknown, so that scribes replaced it with the better known Μαγδαλά. From the above it is clear that at least Μαγδαλά was a real town, known also from Μαρία ἡ Μαγδαληνή. It is also possible that both are right, e.g. Μαγαδάν indicating an area and Μαγδαλά indicating a town.

The problem with Μαγδαλά is that it is too far away from the coast.
And how to explain Δαλμανουθά?

Zahn: "That both Mt and Mk, agreeing otherwise closely, have different names here, indicates that none of the names was well known."

See also discussion at Mk 8:10!

Rating: - (indecisive)

TVU 212

70. Difficult variant:

Minority reading:

NA²⁷ Matthew 16:2-3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς·

[Ὀψίας γενομένης λέγετε· εὐδία, πυρράζει γὰρ ὁ οὐρανός· 3 καὶ πρωῒ· σήμερον χειμών, πυρράζει γὰρ στυγνάζων ὁ οὐρανός. Ὁ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε;]

BYZ Matthew 16:2-3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς

Ὀψίας γενομένης λέγετε Εὐδία πυρράζει γὰρ ὁ οὐρανός· 3 καὶ πρωῒ σήμερον χειμών πυρράζει γὰρ στυγνάζων ὁ οὐρανός ὑποκριταί, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε

2 He answered them, "When it is evening, you say, 'It will be fair weather, for the sky is red.' 3 And in the morning, 'It will be stormy today, for the sky is red and threatening.' You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times.

omit: 01, B, X, Y, Γ, f13, 2*, 157, 1424^{mg}, pc,
Sy-S, Sy-C, sa, mae-1+2, bo^{pt}, Or, Hier^{mss},
acc. to Gregory 047 also omits

txt C, D, L, W, Δ, Θ, f1, 22, 33, (579), 700, 892, Maj, Latt, Sy-P, Sy-H,
bo^{pt}, Diatess^{Arabic}, Eus, [WH], [NA²⁵], [Bal], Gre, Bois, Weiss
Ὁ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε
565, 700, Maj, it, Sy-P, bo (:: Lk)
D (not d, which has caelum)

579 did omit the passage here, but inserts it after verse 9!

W omits ὁ οὐρανός· ... πυρράζει γὰρ due to parablepsis (πυρράζει γὰρ ... πυρράζει γὰρ).

Manuscript Y/034: According to Gregory (Textkritik, 1909, III, p. 1028) "someone" noted λιθ = λήθη (= forget something) in the margin.

1424 has this note in the margin: τὰ σεσημειωμένα διὰ τοῦ ἀστερίσκου ἐν ἑτέροις οὐκ ἐμφέρεται οὔτε ἐν τῷ Ἰουδαϊκῷ· (We don't know what "Ioudaikon" refers to, probably a Gospel similar to Matthew in Aramaic. Cp. 5:22 for another such note.)

Jerome (Comm. Mat): "Hoc in plerisque codicibus non habetur."

B: no umlaut

Compare:

NA²⁷ Luke 12:54-56 Ἐλεγεν δὲ καὶ τοῖς ὄχλοις· ὅταν ἴδητε [τὴν] νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν, εὐθέως λέγετε ὅτι ὄμβρος ἔρχεται, καὶ γίνεται οὕτως· 55 καὶ ὅταν νότον πνέοντα, λέγετε ὅτι καύσων ἔσται, καὶ γίνεται. 56 ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν καιρὸν δὲ τοῦτου πῶς οὐκ οἴδατε δοκιμάζειν;

54 He also said to the crowds, "When you see a cloud rising in the west, you immediately say, 'It is going to rain'; and so it happens. 55 And when you see the south wind blowing, you say, 'There will be scorching heat'; and it happens. 56 You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time?"

Diatessaron:

The words are not commented on in Ephrem's commentary, but are in the Arabic Diatessaron. Here the words from Lk and Mt come one after another (Ciasca and Preuschen):

54. Et dixit ad turbas: Cum videritis nubem orientem ab occasu, statim dicitis: Aqua venit; et ita fit; 55. et cum flaverit austrum, dicitis: Quia aestus erit; et fit.

2 Et facto vespere, dicitis: Serenum erit, rubicundum est enim caelum. 3 Et mine dicitis: Hodie tempestas, rutilat enim triste caelum. Hypocritae, faciem caeli et terrae diiudicare nostis; signa autem huius temporis discernere nescitis.

Very difficult.

The only reason Metzger gives for an omission is that possibly scribes in climates, e.g. Egypt where a red sky does not indicate rain, omitted these words. But this is very improbable.

It might be an insertion from another source or inspired by the parallel Lukan verses, but Weiss calls the idea that the verses have been adapted from Luke: "impossible".

The testimony for both cases is good. Note the strange distribution of the witnesses for both cases.

Zahn thinks of Papias as a source. WH have the passage in double brackets (= not genuine).

Very strange.

Weiss (Textkritik, p. 184) notes that the omission is possibly a conformation to the previous Mt 12:38-39 (and also Mk 8:11-12), so also Tregelles (Account). Compare:

12:38 Then some of the scribes and Pharisees said to him, "Teacher, we wish to see a sign from you."
39 But he answered them,

16:1 The Pharisees and Sadducees came, and to test Jesus they asked him to show them a sign from heaven.
2 He answered them,

"When it is evening, you say, 'It will be fair weather, for the sky is red.' 3 And in the morning, 'It will be stormy today, for the sky is red and threatening.' You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times.

"An evil and adulterous generation asks for a sign, but no sign will be given to it except the sign of the prophet Jonah.

4 An evil and adulterous generation asks for a sign, but no sign will be given to it except the sign of Jonah."

In his Mt Com. Weiss writes that the words are an addition by the evangelist from his oldest source.

IQP's Crit. ed. has the words of Mt in double brackets (= doubtful if text was present).

Language:

Zahn (Comm. Mat.) notes the unusual usage of γινώσκετε, which is unique this way in the NT, where οἶδα is used instead.

Fleddermann ("Q - A reconstruction", 2005, p. 652) notes that "the form πυρράζει appears only in Byzantine writers, a further sign that the passage is a late interpolation".

Compare:

- T. Hirunuma "Matthew 16:2b-3" in: Epp and Fee, "NT Textual Criticism, its Significance ...", Festschrift Metzger, Oxford 1981, p. 35-45.
- A. Garsky et al. "Documenta Q, 12:49-59", Leuven 1997, p. 228-234

Rating: - (indecisive)

TVU 213

NA²⁷ Matthew 16:4 γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ. καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν.

BYZ Matthew 16:4 Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν

Byz C, W, X, Δ, Θ, f1, f13, 22, 33, Maj,
it(a, b, c, e, f, ff², q), vg^{mss}, Sy, mae-1+2, bo

txt 01, B, D, L, 579, 700, pc, Lat(aur, d, ff¹, g¹, l, vg), sa, Justin (Dial. 107:1)

B* reads alone σημεῖον αἰτεῖ (p. 1256 B 30). ἐπιζητεῖ is written in the left margin (probably B¹) and αἰτεῖ is left unenhanced. The words are indicated by a vertical wave above (= exchange).

B: no umlaut

Parallel:

NA²⁷ Matthew 12:39 γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.

NA²⁷ Luke 11:29

καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ.

BYZ Luke 11:29 Ἰωνᾶ τοῦ προφήτου.

Byz A, C, W, Θ, Ψ, 070, f1, f13, 33, Maj, Sy-S, Sy-P, Sy-H, bo

txt P45, P75, 01, B, D, L, Ξ, 700, 892, pc, Lat, sa

Only other parallel:

LXX Tobit 14:4 ἄπελθε εἰς τὴν Μηδίαν τέκνον ὅτι πέπεισμαι ὅσα ἐλάλησεν Ἰωνας ὁ προφήτης

Very probably an addition inspired by Mt 12:39. There is no reason apparent for its omission.

Rating: 2 (NA clearly original)

TVU 214

NA²⁷ Matthew 16:8 γινούς δὲ ὁ Ἰησοῦς εἶπεν· τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἔχετε;

BYZ Matthew 16:8 γινούς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί διαλογίζεσθε ἐν ἑαυτοῖς ὀλιγόπιστοι ὅτι ἄρτους οὐκ ἐλάβετε;

T&T #49

Byz C, L, W, X, Δ, f1, 22, 33, 1424, Maj, f, Sy, sa, Eus, Gre, Trg, SBL
txt 01, B, D, Θ, f13, 372, 579, 700, 892, 1241, 2737, pc⁹, Lat, mae-1, bo

mae-2 has a lacuna!

B: no umlaut

Compare previous verse 7:

NA²⁷ Matthew 16:7 οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες ὅτι ἄρτους οὐκ ἐλάβομεν.

Parallel:

NA²⁷ Mark 8:16-17

καὶ διελογίζοντο πρὸς ἀλλήλους ὅτι ἄρτους οὐκ ἔχουσιν
17 καὶ γινούς λέγει αὐτοῖς· τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε;

The question is if this is a harmonization to Mk (txt) or a harmonization to immediate context (Byz). The latte is more probable (so also Weiss).

Rating: 2 (NA clearly original)

TVU 215

Minority reading:

NA²⁷ Matthew 16:12 τότε συνήκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης τῶν ἄρτων ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

T&T #50

Not in NA and SQE!

τῶν ἄρτων

f1, 517, 1424, 1478*, 1675, e, Or

τῆς ζύμης

D, Θ, 124*, 788(=f13^b), 565, pc⁷,

a, b, d, ff², Sy-S, arm, geo^{1,B}, mae-2

pc = 173, 803, 1058, 1331, 2145^c, 2295, 2315

τῆς ζύμης τῶν Φαρισαίων

33, 1295*

τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων

01*, pc⁶, ff¹, Sy-C, **Tis**

pc = 30, (387*, 722), 785, 1093, 1279, 1402, 2297, 2714

txt τῆς ζύμης τῶν ἄρτων

01^{C2}, B, K*, L, 157, 372, 892, 1241, 2737, pc¹²,

aur, g¹, l, vg, Co, Or, Hier

WH, NA²⁵ (both with τῶν ἄρτων in brackets)

pc = 176, (375^c), 805, 954, 1009, 1273^c, 1295^c, 1446,

1478^c, 1500^c, 2585, 2605

τῆς ζύμης τοῦ ἄρτου

C, K^c, Π, W, X, Γ, Δ, f13^{a,c}, 124^c, 22, 387^c,

700, 1500*, 2145*, Maj,

c, f, q, Sy-P, Sy-H, geo^{2A}, Chrys

579, 1240 omit τῶν ἄρτων ἀλλὰ ἀπὸ τῆς διδαχῆς due to h.t. (τῶν - τῶν).

P. Williams (private comment): "The Peshitta could support either the singular ἄρτος or plural ἄρτοι, since the singular would be demanded by Syriac idiom regardless of the number in its Vorlage." (Note article cited below.)

B: no umlaut

No parallel.

Compare context:

NA²⁷ Matthew 16:6 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.

...

NA²⁷ Matthew 16:11 πῶς οὐ νοεῖτε ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν; προσέχετε δὲ ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.

The short readings by f1 and D et al. are possibly intended to improve style and/or to make the sentence more clear.

The reading of O1* is probably inspired from immediate context, verse 6 and 11. This is also supported by the incoherent support (inconspicuous Byzantine minuscules). It is also possible that both variants with τῶν Φαρισαίων originated initially from a h.t. error.

On the other hand one could argue that the txt reading is a conflation of the f1 and the D reading (so Zahn, Comm. Mat.).

Possibly τῶν ἄρτων or τοῦ ἄρτου have been added as clarification.

Compare:

Pete Williams, "Bread and the Peshitta in Matthew 16:11-12 and 12:4", NovT 48 (2001) 331-33.

Rating: 2 (NA clearly original)

TVU 216

NA²⁷ Matthew 16:13

τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου;

BYZ Matthew 16:13

τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου

Byz C, D, L, W, X, Δ, Θ, f1, f13, 33, Maj, it, (Sy-S, Sy-C), Ir^{lat}, Trg^{mg}
txt 01, B, 579, 700, 1582*, pc, L1353, c, vg, Co, Or

1582: Anderson notes: "The insertion of με into the text is almost certainly not in the hand of the corrector, but in the hand of the scribe." I agree.

B: umlaut! (line 31 C, p. 1256) τίνα λέγουσιν οἱ ἄνθρωποι

Readings:

τίνα λέγουσιν οἱ ἄνθρωποι εἶναι	B, pc, vg
τίνα οἱ ἄνθρωποι εἶναι λέγουσιν	01*
τίνα οἱ ἄνθρωποι λέγουσιν εἶναι	01 ^{C2} , 579, 700
Τίνα λέγουσιν εἶναι οἱ ἄνθρωποι	1582*

Τίνα <u>με</u> λέγουσιν οἱ ἄνθρωποι εἶναι	L, Δ, Θ, 118, f13, 33, 565, Maj, it, (Sy-S, Sy-C)
Τίνα λέγουσιν <u>με</u> οἱ ἄνθρωποι εἶναι	C, W
Τίνα <u>με</u> οἱ ἄνθρωποι λέγουσιν εἶναι	D
Τίνα <u>με</u> λέγουσιν εἶναι οἱ ἄνθρωποι	1, 1582 ^c

Τίς λέγει ὁ ὄχλος περὶ τοῦ υ. τ. α., ἐστὶν οὗτος; mae-2

Parallels:

NA²⁷ Mark 8:27 τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;

NA²⁷ Mark 8:29 ὑμεῖς δὲ τίνα με λέγετε εἶναι;

NA²⁷ Luke 9:18 τίνα με λέγουσιν οἱ ὄχλοι εἶναι;

NA²⁷ Luke 9:20 ὑμεῖς δὲ τίνα με λέγετε εἶναι;

Compare:

NA²⁷ Matthew 16:15 ὑμεῖς δὲ τίνα με λέγετε εἶναι;

The diversity of the variants seems to indicate uncertainty. It appears that the scribes missed the subject of the AcI τὸν υἱὸν at the end and inserted με instead, probably inspired by Mk, Lk and the following verse 15.

A parablepsis error is possible, but improbable: mel e.

Rating: 2 (NA clearly original)

TVU 217

Minority reading:

NA²⁷ Matthew 16:20 τότε διεστείλατο τοῖς μαθηταῖς ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν ὁ χριστός.

ἐπετίμησεν B*, D, e, Sy-C, arab^{MS}, Or^{mss}, NA²⁵, Weiss
WH (in brackets with διεστείλατο in the margin)
Sy-S has a lacuna.

imperavit	a, b, c, ff ² , q
praecepit	aur, f, ff ¹ , g ¹ , l, vg
comminatus est	d
increpavit	e

In B, διεστείλατο was probably first written in the right margin (line 21 A, p. 1257), acc. to Tischendorf by B² (= B^{C1}). ἐπετίμησεν in the text is left unenhanced. Later the marginal correction was crossed out and διεστείλατο has been written in semi-cursive script into the text over ἐπετίμησεν, acc. to Tischendorf by B³.

Lacuna: Sy-S

B: no umlaut

Origen (Comm. Mat):

ὁ μὲν οὖν Ματθαῖος πεποίηκε κατὰ τινα τῶν ἀντιγράφων τὸ τότε διεστείλατο τοῖς μαθηταῖς ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν ὁ Χριστός. ὁ δὲ Μάρκος ἐπετίμησεν αὐτοῖς φησιν ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ. ὁ δὲ Λουκᾶς ἐπιτιμήσας φησιν αὐτοῖς παρήγγειλεν μηδενὶ λέγειν τοῦτο· τί δὲ τοῦτο ἢ ὅτι καὶ κατ' αὐτὸν ἀποκριθεὶς ὁ Πέτρος εἶπε πρὸς τὸ τίνα με λέγετε εἶναι, τὸν Χριστὸν τοῦ θεοῦ. ἰστέον μέντοι ὅτι τινὰ τῶν ἀντιγράφων τοῦ κατὰ Ματθαῖον ἔχει τὸ ἐπετίμησεν.

Therefore Matthew wrote, according to some of the copies, "Then he commanded the disciples to tell no one that he is the Christ", but Mark says, "he ordered them to speak to no one concerning him", and Luke says, "he ordered and instructed them to speak this to no one", but what is "this"? Or was it because, also according to him, Peter answered and said (in response to "who do you say that I am?"), "the Christ of God." Indeed, know that some of the copies of the Gospel of Matthew have "he ordered."

Parallels:

NA²⁷ Mark 8:30 καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ.

NA²⁷ Luke 9:21 ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν μηδενὶ λέγειν τοῦτο

Meaning is about the same ("order, command").

Probably a harmonization to Mk/Lk.

Weiss (Textkritik, p. 45) thinks that ἐπετίμησεν is stronger and has been softened down to διεστείλατο. He finds a conformation to Mk improbable, because the whole sentence is quite different (Mt Com.).

Rating: 2 (NA clearly original)

TVU 218

NA²⁷ Matthew 16:20 τότε διεστείλατο τοῖς μαθηταῖς ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν ὁ χριστός.

BYZ Matthew 16:20 τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν Ἰησοῦς ὁ Χριστός

Byz 01^{C2}, C, (D), K, W, X, f13^{a,c}, 22, 157, 579, 892, 1241, Maj,
Lat(d !, f, l, q, r¹, vg), Sy-H, sa^{ms}, mae-1+2, bo, geo¹, Hier
ὁ χριστός Ἰησοῦς D, c (not d !)

txt 01*, B, L, Δ, Θ, Π, f1, 124, 174, 788(=f13^b), 28, 565, 700, 1342, 1424,
1675, al, it(a, aur, b, e, ff¹, ff², g¹), vg^{mss}, Sy-C, Sy-P, sa, arm, geo²,
Or, Chrys

Lacuna: Sy-S

B: no umlaut

Compare next verse 21:

NA²⁷ Matthew 16:21 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς
Ἰησοῦς Χριστός 01*, B*, sa^{mss}, mae, bo, NA²⁵, WH

Ἰησοῦς ὁ Χριστός appears nowhere else in the Gospels. It also makes no real sense here, because the disciples (and everybody else) know that he is called "Jesus", the main point is that he is the Christ.

Note discussion in next verse!

Rating: 2 (NA clearly original)

TVU 219

Minority reading:

Matthew 16:20

NA²⁷ Matthew 16:21 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

Ἰησοῦς Χριστός 01*, B*, sa^{mss2}, mae-1, bo, NA²⁵, WH, Weiss
corr. by 01^{C2}, B^{C2}

omit: 01^{C1}, 579, 892, pc, Ir^{Lat}, mae-2, arab^{MS}

txt 01^{C2}, (B^{C2}), C, (D), L, W, X, Δ, Θ, f1, f13, 700, Maj,
Latt, Sy, sa^{ms}, bo^{mss}, Basil(4th CE)
Ἰησοῦς B^{C2}, D (no article)

Lacuna: Sy-S

In B (p. 1257 A 25) the C S is left unenhanced.

For 01 Tischendorf notes: "utrumque a C^a punctis et obelis notatum erat. Rursus vero a C^b, ut videtur, ἸS restitutum est ὁ articulo praeposito."

Tregelles reads [ὁ] Ἰησοῦς.

B: no umlaut

Compare previous verse 20:

NA²⁷ Matthew 16:20 τότε διεστείλατο τοῖς μαθηταῖς ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν ὁ χριστός.

BYZ Matthew 16:20 τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν Ἰησοῦς ὁ Χριστός

Byz 01^{C2}, C, (D), K, W, f13^{a,c}, 157, 579, 892, 1241, Maj,
Lat(d !), Sy-H, sa^{ms}, mae-1+2, bo, geo¹, Hier
ὁ χριστός Ἰησοῦς D, c (not d !)

txt 01*, B, L, Δ, Θ, Π, f1, 124, 174, 788(=f13^b), 28, 565, 700, 1342, 1424,
1675, al, it, vg^{mss}, Sy-C, Sy-P, sa, arm, geo², Or, Chrys

B: no umlaut

Compare also verse 16:

NA²⁷ Matthew 16:16 ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν· σὺ εἶ ὁ χριστὸς
ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος.

And:

NA²⁷ Matthew 1:18 Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν.
Χριστοῦ Ἰησοῦ B, Or^{1/2}, Jerome, Weiss, WH^{mg}
Χριστοῦ pc, Latt, Sy-S, Sy-C, pers/arab^{mss}, Ir^{Lat},
Diatess^{Sy}, Jerome, Aug
christi d (→ D?)

The phrase Ἰησοῦς Χριστός is unique in the Gospels. Even the genitive is very rare (Mt 1:1, 18; Mk 1:1; Jn 1:17), only one accusative: Jo 17:3. The only term that comes near is: Mt 1:16 Ἰησοῦς ὁ λεγόμενος χριστός.

Compare also the discussion at Mt 1:18.

In the NT letters the term appears 11 times (Acts 9:34; 1Co 3:11; 8:6; 2Co 1:19; 13:5; Gal 3:1; Phil 2:11; 2Thes 2:16; Heb 13:8; 2Pet 1:14; 1Jn 5:6).

Χριστός is probably added from the previous verse. It is interesting that both 01 and B have this strange addition. Since it is also in the Egyptian versions, it must be a very early error. Unfortunately we don't have an early papyrus of this passage.

It is in principle possible that Matthew wrote Ἰησοῦς Χριστός to mention again that Jesus now has been declared as the Messiah (so Weiss), but if originally present there would have been no reason to delete the word.

The omission of the article is easily explainable after ἦρξατο.

Rating: 2? (NA probably original)

TVU 220

Minority "Caesarean" reading:

NA²⁷ Matthew 16:21 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων τ καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

τ τοῦ λαοῦ Φ, Θ, f1, f13, 1424, 1675, arm, geo², mae-1 (not mae-2), Or^{Lat}

Only 1, 1582 add the words. 22 et al. have txt.

Lacuna: Sy-S

B: no umlaut

Compare:

NA²⁷ Matthew 2:4 πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ

NA²⁷ Matthew 21:23 οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ

NA²⁷ Matthew 26:3 οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ

NA²⁷ Matthew 26:47 ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ.

NA²⁷ Matthew 27:1 πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ

A typical Matthean term. There is no reason for an omission.

Rating: 2 (NA clearly original)

TVU 221

Minority "Caesarean" reading:

NA²⁷ Matthew 17:1 Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν.

ἀνάγει D, f1, Or, bo^{ms}, mae-2
"levavit" d
"inposuit" e
"ducit" it, vg

Only 1, 1582 read ἀνάγει. 22 et al. have txt.

Lacuna: Sy-S

B: no umlaut

ἀνάγω "lead or bring up"

ἀναφέρω "lead or take up" but also "offer (a sacrifice)"

Parallels:

NA²⁷ Mark 9:2 Καὶ μετὰ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ...

ἀνάγει D, 0131, 565

NA²⁷ Luke 9:28 [καὶ] παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ ὄρος προσεύξασθαι.

NA²⁷ Luke 24:51 καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν καὶ ἀνεφέρετο εἰς τὸν οὐρανόν.

Interesting combination of witnesses. It is possible that the meaning of ἀναφέρω is slightly equivocal (it could mean that Jesus offers his disciples), therefore the change to ἀνάγω.

Rating: 2 (NA clearly original)

TVU 222

71. Difficult variant:

NA²⁷ Matthew 17:8 ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ μὴ αὐτὸν Ἰησοῦν μόνον.

BYZ Matthew 17:8 ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ μὴ τόν Ἰησοῦν μόνον

<u>τόν Ἰησοῦν μόνον</u>	B ^{C2} , C*, L, Δ, f1, f13, 892, Maj, <u>WH^{mg}</u> , <u>Trg</u> , <u>Tis</u> , <u>Bal</u>
<u>Ἰησοῦν μόνον</u>	W
<u>μόνον τόν Ἰησοῦν</u>	D, Lat, arm
<u>τόν Ἰησοῦν μόνον μεθ' ἑαυτῶν</u>	C ^c , 33 (from Mk)
<u>no αὐτὸν:</u>	Sy, Co

<u>αὐτὸν Ἰησοῦν μόνον</u>	B*, Θ, 700, <u>WH</u> , <u>NA²⁵</u>
<u>Ἰησοῦν αὐτὸν μόνον</u>	01
<u>αὐτὸν μόνον</u>	mae-2

In B (p. 1257 C 36), the AU of AUTON is left unenhanced. Tischendorf notes: "AU eraso". Thus it is possible that the deletion occurred earlier than the enhancement.

Lacuna: Sy-S

B: no umlaut

Parallels:

NA²⁷ Mark 9:8 οὐκέτι οὐδένα εἶδον ἀλλὰ τόν Ἰησοῦν μόνον μεθ' ἑαυτῶν.

NA²⁷ Luke 9:36 καὶ ἐν τῷ γενέσθαι τὴν φωνὴν εὐρέθη Ἰησοῦς μόνος.

Compare:

NA²⁷ Revelation 19:12 ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός.

The support for αὐτὸν is rather slim. It makes good sense. Possibly it has been added as an intensification.

The Byzantine reading might come from Mk. No αὐτὸν in the variants of the Markan parallel. Weiss (Textkritik, p. 106) thinks that the αὐτὸν was not understood.

Rating: 1? or - (NA probably wrong or indecisive)

TVU 223

NA²⁷ Matthew 17:11 ὁ δὲ ἀποκριθεὶς εἶπεν·

Ἴηλίας μὲν ἔρχεται καὶ ἀποκαταστήσει πάντα·

BYZ Matthew 17:11 ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς,

Ἴηλίας μὲν ἔρχεται πρῶτον καὶ ἀποκαταστήσει πάντα·

Byz C, L, Z, Δ, f13, Maj, f, q, Sy-P, Sy-H

txt 01, B, D, W, Θ, f1, 788(f13), 22, 33, 517, 579, 700, 1424, 1675, pc,
Lat, Sy-C, Co(+ mae-2)

ἐλεύσεται Justin (Dial 49:5)

Lacuna: Sy-S

B: no umlaut

Compare previous verse:

NA²⁷ Matthew 17:10 Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ λέγοντες· τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι Ἰηλίαν δεῖ ἐλθεῖν πρῶτον;

Parallel:

NA²⁷ Mark 9:11-12 Καὶ ἐπηρώτων αὐτὸν λέγοντες· ὅτι λέγουσιν οἱ γραμματεῖς ὅτι Ἰηλίαν δεῖ ἐλθεῖν πρῶτον;

12 ὁ δὲ ἔφη αὐτοῖς· Ἰηλίας μὲν ἐλθὼν πρῶτον ἀποκαθιστάνει πάντα·

It seems that πρῶτον is a repetition from verse 10 (so Weiss). The argument works better without the πρῶτον, because the emphasis of Jesus is not on the πρῶτον but on the ἤδη ἦλθεν:

17:11 Ἰηλίας μὲν ἔρχεται

17:12 Ἰηλίας ἤδη ἦλθεν

Rating: 2? (NA probably original)

External Rating: 2 (NA clearly original)

(after weighting the witnesses)

TVU 224

Minority reading:

NA²⁷ Matthew 17:12-13 λέγω δὲ ὑμῖν ὅτι Ἰλίας ἤδη ἦλθεν, καὶ οὐκ ἐπέγνωσαν αὐτὸν ἀλλὰ ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν·

οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν.

13 τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

17:12 but I tell you that Elijah has already come, and they did not recognize him, but they did to him whatever they pleased.

So also the Son of Man is about to suffer at their hands."

13 Then the disciples understood that he was speaking to them about John the Baptist.

Transposition of clauses:

12a λέγω δὲ ὑμῖν ὅτι Ἰλίας ἤδη ἦλθεν, καὶ οὐκ ἐπέγνωσαν αὐτὸν ἀλλὰ ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν·

13 τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

12b οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν.

Support: D, it(a, b, c, d, e, ff¹, ff², g¹, n, r¹)

normal order: aur, f, l, q, vg

Justin (Dial. 49:5) omits 12b!

B: no umlaut

The txt version can be interpreted that the words about the son of man were spoken about John the Baptist. In the Western order this possible misunderstanding is eliminated.

Rating: 2 (NA clearly original)

TVU 225

Minority reading:

NA²⁷ Matthew 17:14 Καὶ ἐλθόντων πρὸς τὸν ὄχλον προσήλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτὸν

Τότε ἦλθον πρὸς αὐτὸν οἱ μαθηταὶ αὐτοῦ· mae-2

B: no umlaut

Parallel:

NA²⁷ Mark 9:14 Καὶ ἐλθόντες πρὸς τοὺς μαθητὰς εἶδον ὄχλον πολὺν περὶ αὐτοὺς καὶ γραμματεῖς συζητοῦντας πρὸς αὐτοῦ

NA²⁷ Mark 9:15 καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν ἐξεθαμβήθησαν καὶ προστρέχοντες ἠσπάζοντο αὐτόν.

Compare verse 19:

NA²⁷ Matthew 17:19 Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον· διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;

Jesus comes back with Peter, James and John from the Transfiguration to the other disciples.

mae-2 seems to add here 19a already (but it repeats the words at verse 19, too). Schenke speculates that something like Mk 9:15 (ἰδόντες αὐτὸν ἐξεθαμβήθησαν καὶ προστρέχοντες ἠσπάζοντο αὐτόν) has been omitted here, after the addition of mae-2.

TVU 226

Minority reading:

NA²⁷ Matthew 17:15 καὶ λέγων· κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει.
πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ.

T&T #51

txt C, D, W, X, Δ, f1, f13, 22, 33, 565, 892, Maj, Latt, Sy, Co(+ mae-2),
WH^{mg}, Trg^{mg}, Tis

ἔχει 01, B, L, O, Z, Θ, Σ, 579, 2766, WH, NA²⁵, Weiss, Trg, Bal

torquetur b, vg^{ms}

vexatur ff¹

patitur it, vg

B: no umlaut

Compare:

NA²⁷ Matthew 4:24 καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας

NA²⁷ Matthew 8:16 καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν,

NA²⁷ Matthew 9:12 ... οἱ ἰσχύοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες.

NA²⁷ Matthew 14:35 καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας

NA²⁷ Matthew 15:22 ἡ θυγάτηρ μου κακῶς δαιμονίζεται.

NA²⁷ Luke 7:2 Ἐκατοντάρχου δέ τινος δοῦλος κακῶς ἔχων

κακῶς ἔχων is the more idiomatic Greek expression and the typical Matthean form. Both readings look similar, so that scribes might have been misled from πάσχει to ἔχει. A reason for a change from ἔχει to πάσχει is difficult to imagine.

Weiss (Textkritik, p. 47) thinks that ἔχει is too weak for the serious illness of the boy.

Rating: 2? (NA probably original)

TVU 227

Minority reading:

NA²⁷ Matthew 17:15 καὶ λέγων· κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι
σεληνιάζεται καὶ κακῶς πάσχει·

πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ.

ἐνίοτε D, Θ, f1, 22, pc, it (not d!), arm
(= sometimes)

saepe ...	aliquando	it
frequenter ...	aliquando	f, ff ¹
aliquotiens ...	saepius	d
aliquotiens ...	aliquotiens	q
saepe ...	crebro	aur, l, vg

B: no umlaut

Probably replaced to improve the style (avoid double πολλάκις).

Rating: 2? (NA probably original)

TVU 228

72. Difficult variant:

NA²⁷ Matthew 17:20 ὁ δὲ λέγει αὐτοῖς· διὰ τὴν ὀλιγοπιστίαν ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ· μετάβα ἔνθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσῃ ὑμῖν.

BYZ Matthew 17:20 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Διὰ τὴν ἀπιστίαν ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως ἐρεῖτε τῷ ὄρει τούτῳ Μετάβηθι ἔντεϋθεν ἐκεῖ καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσῃ ὑμῖν

T&T #52

Byz C, D, L, W, X, Δ, 1424, Maj, Latt, Sy-S, Sy-P, Sy-H

txt 01, B, Θ, 0281, f1, f13, 22, 33, 579, 700, 892, 1192, 2680, pc⁴,
Sy-C, Co(+ mae-2), Or, Diatess

Diatessaron:

Arabic: Propter defectum fidei vestrae. (Ciasca)

Wegen des Mangels eures Glaubens. (Preuschen)

Ephrem: "He said to them: On account of the smallness of your faith." (McCarthy)

B: no umlaut

Compare:

NA²⁷ Matthew 17:17

ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ὦ γενεὰ ἄπιστος καὶ διεστραμμένη,

NA²⁷ Matthew 13:58

καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

NA²⁷ Matthew 6:30 οὐ πολλῶ μάλλον ὑμᾶς, ὀλιγόπιστοι;

NA²⁷ Matthew 8:26 καὶ λέγει αὐτοῖς· τί δειλοί ἐστε, ὀλιγόπιστοι;

NA²⁷ Matthew 14:31 καὶ λέγει αὐτῷ· ὀλιγόπιστε, εἰς τί ἐδίστασας;

NA²⁷ Matthew 16:8 τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι,

NA²⁷ Luke 12:28 εἰ πόσω μάλλον ὑμᾶς, ὀλιγόπιστοι.

ὀλιγόπιστος or ὀλιγοπιστία is a rare, but typical Matthean word (only once in Lk 12:28): ἄπιστος/-ια appears two times in Mt, ὀλιγόπιστος/-ια five times.

Possibly ἀπιστία is inspired by Mt 17:17 and 13:58. On the other hand ἀπιστία makes better sense, because even with little faith ("faith the size of a mustard seed") you can move the mountain.

Rating: - (indecisive)

External Rating: 2? (NA probably original)
(after weighting the witnesses)

TVU 229

73. Difficult variant:

NA²⁷ Matthew 17:21

BYZ Matthew 17:21 τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.

T&T #53

Byz 01^{C2}, C, D, L, W, X, Δ, f1, f13, 22, 700, 892^{mg}, Maj,
Lat, Sy-P, Sy-H, mae-1, bo^{pt}, arm, Or, Chr, Basil(4th CE), [Trg]
... ἐκβάλλεται... 01^{C2}
... ἐξέρχεται... 118, 205, 209, al

txt 01*, B, Θ, 0281, 788(f13), 33, 579, 892*, 1604, 2680,
e, ff¹, Sy-S, Sy-C, Sy-Pal, sa, bo^{pt}, mae-2, geo

B: no umlaut

Diatessaron: The words are not cited in Ephrem's commentary, but are in the Arabic translation of the Diatessaron, with fasting. It cannot be judged though, whether the verse was taken from Mt or Mk, because the texts are woven together. Compare the discussion at Mk 9:29.

Parallel:

NA²⁷ Mark 9:28 Καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον οἱ μαθηταὶ αὐτοῦ κατ' ἰδίαν ἐπηρώτων αὐτόν· ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;

NA²⁷ Mark 9:29 καὶ εἶπεν αὐτοῖς· τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεθεῖν εἰ μὴ ἐν προσευχῇ _____.

BYZ ἐν προσευχῇ καὶ νηστείᾳ.

Byz P45^{vid}, 01^{C2}, A, C, D, L, W, Θ, Ψ, f1, f13, 33, 892, 1342, Maj,
Lat, Sy, Co, Gre

txt 01*, B, 0274, k, Cl

οὐκ ἐκπορεύεται 33, 579, pc, arm, some Lect.

ἐν οὐδενὶ ἐξέρχεται 1342, pc

Compare also previous verses 19-20:

NA²⁷ Matthew 17:19 Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον· διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;

NA²⁷ Matthew 17:20 ὁ δὲ λέγει αὐτοῖς· διὰ τὴν ὀλιγοπιστίαν ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ· μετάβα ἔνθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσῃ ὑμῖν.

And note:

NA²⁷ 1 Corinthians 7:5 ἵνα σχολάσητε _____ τῇ προσευχῇ

BYZ 1 Corinthians 7:5 ἵνα σχολάζητε τῇ νηστεία καὶ τῇ προσευχῇ,

Byz 01^{C2}, Maj, Sy

txt P11^{vid}, P46, 01*, B, C, D, F, G, P, Ψ, 33, 81, 1739, al, Latt, Co, Cl

Origen (comm. Mt, book 13, ch. 7): from PG Migne

πρόσχωμεν δὲ καὶ τῷ τοῦτο τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστεία, ἵν' εἴ ποτε δεοί περὶ θεραπείαν ἀσχο λεισθαι ἡμᾶς τοιοῦτόν τι πεπονθότος τινός, μὴ ὀρκίζωμεν μηδὲ ἐπερω τῶμεν μηδὲ λαλῶμεν ὡς ἀκούοντι τῷ ἀκαθάρτῳ πνεύματι, ἀλλὰ «σχο λάζοντες προσευχῇ καὶ νηστεία» ἐπι τύχωμεν προσευχόμενοι περὶ τοῦ πεπονθότος <σωτηρίας τῆς ἀπὸ θεοῦ> καὶ τῇ ἐαυτῶν νηστεία ἀπώσωμεν ἀπ' αὐτοῦ τὸ ἀκάθαρτον πνεῦμα.

But let us also attend to this, "This kind goes not out save by prayer and fasting," in order that if at any time it is necessary that we should be engaged in the healing of one suffering from such a disorder, we may not adjure, nor put questions, nor speak to the impure spirit as if it heard, but devoting ourselves to prayer and fasting, may be successful as we pray for the sufferer, and by our own fasting may thrust out the unclean spirit from him.

Chrysostom: Homily 57 on Mt

Τὸ δὲ γένος τοῦτο οὐκ ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ νηστεία: τὸ τῶν δαιμόνων ἅπαν, οὐ τὸ τῶν σεληνιαζομένων λέγων μόνον. Ὅρας πῶς αὐτοῖς ἤδη τὸν περὶ νηστείας προκαταβάλλεται λόγον; Μὴ γάρ μοι ἀπὸ τῶν σπανιζόντων λέγε, ὅτι τινὲς καὶ χωρὶς νηστείας ἐξέβαλον. Εἰ γὰρ καὶ περὶ τῶν ἐπιτιμώντων τοῦτο ἂν εἴποι τις ἐνός που καὶ δευτέρου, ἀλλὰ πάσχοντα ἀμήχανόν ποτε τρυφῶντα ἀπαλλαγῆναι τῆς μανίας ταύτης. Δεῖ γὰρ μάλιστα τοῦ πράγματος τούτου τῷ τὰ τοιαῦτα νοσοῦντι. Καὶ μὴν εἰ πίστεως χρεία, φησὶ, τί δεῖ νηστείας; Ὅτι μετὰ τῆς πίστεως κάκεινο οὐ μικρὰν εἰσάγει τὴν ἰσχύν.

But this kind goes not out, but by prayer and fasting; meaning the whole kind of evil spirits, not that of lunatics only. Do you see how He now proceeds to lay beforehand in them the foundation of His doctrine about fasting? No, argue not with me from rare cases, that some even without fasting have cast them out. For although one might say this, in one or two instances, of them that rebuke the evil spirits, yet for the patient it is a thing impossible, living luxuriously, to be delivered from such madness: this thing being especially necessary for him that is diseased in that way. "And yet, if faith be requisite," one may say, "what need of fasting?" Because, together with our faith, that also brings no small power.

This verse has possibly been added from Mk. In Mk it is Jesus' only answer regarding the unclean spirit. In Mt his answer is that of the mustard seed faith:

"Why could we not cast it out?"

Mt: "Because of your little faith."

Mk: "This kind can come out only through prayer."

The main problem is to think of a reason for the omission of the sentence. In Mt verse 21 comes like an afterthought, it is not really needed. It is possible that it has been omitted because it appeared to contradict verse 20a. The verse is also not in the Lukan parallel.

It is interesting to note that Mt 17:21 and the Markan parallel 9:29 are two of the three verses (the other being Lk 2:37) in which νηστεία is mentioned in the Gospels. In Mt the sentence is completely omitted, in Mk καὶ νηστεία is omitted by some witnesses, including 01 and B. Deliberate? But why remove only καὶ νηστεία there and the full sentence here? Compare discussion at Mk 9:29! And note that also in 1.Co 7:5 fasting seems to have been added.

There are three oddities:

1. Here in Mt no witness omits καὶ νηστεία alone. Thus, if the addition of the verse is secondary, then it must be a harmonization to the Markan Byz text. This could be explained with the limited support of the short text in Mk. It is possible that the reading without καὶ νηστεία was not very widespread. If on the other hand this verse is original in Mt, then the addition of καὶ νηστεία in Mk is a natural harmonization to Mt.
2. No witness in Mt uses the Markan ἐξελεῖν (which is basically safe), but they have ἐκπορεύεται (also basically safe). No other textual variations occur, not even in D. This is unusual for a secondary text. One would have expected more harmonizations to Mk. This is also difficult to explain. Possibly stylistic reasons?
3. At Mk 9:29 the two minuscules 33 and 579 read the Matthean οὐκ ἐκπορεύεται in Mk, but they omit the sentence in Mt! They thus witness indirectly to the Matthean verse.

It is startling how light-minded K. Aland in his textbook sweeps away all those difficulties.

It is interesting to consider the Eusebian canon tables. He has:

Mt 17:14-18 [174 II] = Mk 9:17-27 [91 II] (= the healing of the boy)
Mt 17:19-20 [175 V] = Lk 17:5-6 [200 V] (= mustard seed)
Mk 9:28-29 [92 X] Singular!
Mt 17:22ff. [176 II] = Mk 9:30 ff. [93 II]

Mt 17:19 Then the disciples came to Jesus privately and said, "Why could we not cast it out?"

20 He said to them, "Because of your little faith. For truly I tell you, if you have faith the size of a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you.

21 and this kind does not go forth except in prayer and fasting."

22 As they were gathering in Galilee, Jesus said to them, "The Son of Man is going to be betrayed into human hands,

Mk 9:28 When he had entered the house, his disciples asked him privately, "Why could we not cast it out?"

Lk 17:5 The apostles said to the Lord, "Increase our faith!"

6 The Lord replied, "If you had faith the size of a mustard seed, you could say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you.

Mk 9:29 He said to them, "This kind can come out only through prayer."

30 They went on from there and passed through Galilee. He did not want anyone to know it;

Thus Eusebius did not see any similarity between Mt 17:19-20(21) and Mk 9:28-29. He puts 17:19-20 together with Lk 17:5-6. We do not know why Eusebius chose the assignment he did, but it appears possible that Eusebius did not know Mt 17:21. Otherwise he would probably have given this sentence an extra number in canon VI. It has been argued that the verse has been omitted to conform the passage 17:19-21 more closely to Lk and justify the Eusebian assignment. But this appears rather improbable.

(for other canon table cases compare Mk 15:28, Lk 5:39, Lk 22:43-44 and Lk 23:34)

Compare also the discussion at Mk 9:29.

Rating: - (indecisive)

External Rating: 2? (NA probably original)
(after weighting the witnesses)

TVU 230

74. Difficult variant

NA²⁷ Matthew 17:22 συστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς· μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων,

BYZ Matthew 17:22 ἀναστρεφόμενων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων

Byz C, D, L, W, X, Δ, Θ, f13, 22, 33, 700, Maj, c, e, ff¹, Sy, mae-1, sa^{pt}, bo, arm

txt 01, B, 0281^{vid}, f1(1 + 1582^{mg}), 892, Lat

στρεφομένων 1582*, Or^{pt}

ὑποστρεφόντων 579

παραγόντων sa^{pt}, mae-2 ("walking along")

1582: The addition in the margin has been written by the original scribe Ephraim (10th CE).

B: no umlaut

συστρέφω "gather, come together"
participle present passive genitive masculine plural
ἀναστρέφω "return" pass. "live, conduct oneself, stay"
participle present passive genitive masculine plural
ὑποστρέφω "return, turn back; go home"
participle present active genitive masculine plural

Parallel:

NA²⁷ Mark 9:30 Κάκειθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας,
NA²⁷ John 7:1 Καὶ μετὰ ταῦτα περιεπάτει ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ·

Difficult. ὑποστρέφω makes best sense in context, but is ruled out by support.

Both words do appear nowhere else in the Gospels:

συστρέφω 23 times in the LXX, once in Acts

ἀναστρέφω 113 LXX, 9 times NT

Weiss (Mt Com.) thinks that the misunderstood συστρέφω has been changed into the more usual ἀναστρέφω.

Rating: - (indecisive)

External Rating: 2? (NA probably original)
(after weighting the witnesses)

TVU 231

Minority reading:

NA²⁷ Matthew 17:26 εἰπόντος δέ· ἀπὸ τῶν ἀλλοτρίων, ἔφη αὐτῷ ὁ Ἰησοῦς· ἄρα γε ἐλεύθεροί εἰσιν οἱ υἱοὶ τ.

τ ἔφη Σίμων, Ναί.

λέγει ὁ Ἰησοῦς, Δὸς οὖν καὶ σύ, ὡς ἀλλότριος αὐτῶν.

713^{12th CE}, Diatessaron

B: no umlaut

24 When they reached Capernaum, the collectors of the temple tax came to Peter and said, "Does your teacher not pay the double drachma [= Jewish half-shekel, temple tax]?"

25 Peter said, "Yes, he does." And when he came home, Jesus spoke of it first, asking: "What do you think, Simon? From whom do kings of the earth take toll or tribute? From their children or from others?"

26 Peter said to him: "From others",

Jesus said to him, "Then the children are free?"

Simon said: "Yes."

Jesus says: "Then you also give as being an alien/foreigner to them. 27 However, so that we do not give offense to them, go to the sea and cast a hook; take the first fish that comes up; and when you open its mouth, you will find a stater laid in; take that and give it to them for you and me." [a stater = four drachmas]

The full episode reads in 713 (from images): differences green, Byz = red

17:24 Ἐλθόντων δὲ αὐτῶν εἰς Καπερναοῦμ, προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ· καὶ εἶπον· Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα; 25 λέγει ὁ Πέτρος· ναί· Καὶ ὅτε εἰσῆλθον εἰς τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἰησοῦς· λέγων· τί σοι δοκεῖ, Σίμων· οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κῆνσον· ἀπὸ τῶν υἱῶν αὐτῶν· ἢ ἀπὸ τῶν ἀλλοτρίων.

26 λέγει αὐτῷ ὁ Πέτρος· ἀπὸ τῶν ἀλλοτρίων·

ἔφη αὐτῷ ὁ Ἰησοῦς· ἄραγε ἐλεύθεροί εἰσιν οἱ υἱοί;

ἔφη Σίμων· Ναί·

λέγει ὁ Ἰησοῦς, Δὸς οὖν καὶ σύ, ὡς ἀλλότριος αὐτῶν.

27 ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς· πορευθεὶς εἰς θάλασσαν βάλε ἄγκιστρον· καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον· καὶ ἀνοίξας τὸ στόμα αὐτῶν εὐρήσεις ἐκεῖ στατῆρα ἔγκείμενον· ἐκείνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ·

Note that in the addition Peter is called "Simon".

The addition of ἔγκείμενον after εὐρήσεις στατῆρα is also unique.

ἐκεῖ is read by D, it, Sy-S, Sy-C, also.

The addition of Πέτρος and the plural εἰσῆλθον in verse 25 can be found in Sy-C, too. Jesus words "Then the children are free?" in verse 26 are a question in Sy-C, too.

A strange addition. Metzger comments:

"The same expansion occurs also in the Arabic form of the Diatessaron (25.6). The nucleus of this occurs in Ephrem's Commentary on Tatian's Diatessaron, where the Syriac text reads: 'Give to them therefore as an alien' and the Armenian reads: 'Go, you also give as one of the aliens.' "

It would be interesting to know what **exactly** the Diatessaron was reading at this passage. Preuschen in his German translation of the Arabic Diatessaron (1926, p. 142) gives:

23 Und als Simon herausgegangen war nach außen, näherten sich diejenigen, welche zwei Drachmen für das Kopfgeld einnehmen, dem Kephas, und sie sprachen zu ihm: Euer Meister bezahlt nicht seine zwei Drachmen?

24 Er sprach zu ihnen: Ja! Und als Kephas eingetreten war in das Haus, kam ihm zuvor Jesus und sprach zu ihm: Was meinst du, Simon, die Könige der Erde, von wem nehmen sie die Steuer und das Kopfgeld, von ihren Söhnen oder von Fremden?

25 Es sprach zu ihm Simon: Von Fremden.

Es sprach zu ihm Jesus: So sind die Kinder also frei!*

Es sprach zu im Simon: Allerdings. [= "So it is/That's right."]

Es sprach zu ihm Jesus: Gib ihnen auch du wie der Fremde.

[= "Give them also you as the alien."]

26 Und damit es sie nicht in Verlegenheit setze, gehe zum Meer und wirf den Angelhaken aus und der erste Fisch, (der) heraufkommt, (dem) öffne seinen Mund, (so) wirst du finden einen Stater, und nimm denselben und gib für mich und dich.

* Preuschen notes in a footnote "*und Kinder also frei*: ein nominaler Aussagesatz mit pronominaler Kopula", so not a question here.

Ciasca gives the Latin translation of the Arabic (p. 44-45) as:

25 Dixit ei Simon: Ab extraneis.

Dixit illi Iesus: Ergo liberi sunt filii.

Ait illi Simon: Utique.

Dixit ei Iesus: Da illis et tu tanquam extraneus.

26 Ne autem in angustias deducantur, vade ad mare et mitte mamum ...

Part of it is also extant in Ephrem's commentary.

McCarthy gives the following translation of the Syriac. This is cited a bit more extensively, because it is instructive (p. 221-2):

§ 16. **He spoke first to Simon and said to him, from whom do the kings of the earth take toll or tribute? From their sons or from others?** [He said this] because they had come to obtain a pretext against him, for they did not seek [this tribute] from everyone. "But your teacher, perhaps he will not give it, and [then] we will apprehend him as a rebel. But if he gives it, he will be reckoned as an alien." Although the Levites were considered as aliens, nevertheless, because **the Lord is their heritage** [Deu 18:2], they are like sons and no one asks anything of them. For the king of the Jews did not exact tribute from the priests. Consequently, he made known to Simon that the scribes and the Pharisees were seeking a pretext to test him. They did not consider him as a priest. But he did not give them the pretext they were seeking, that by their seeking him they would show to everyone that he was an alien. He taught [Simon], however, that the Levites do not pay [tribute] because they are free sons.

§ 17. **Do not offend them.** This means "Do not throw them into confusion, when you show them that it is a pretext for conflict that they are seeking to embark upon." **Go, cast the net into the sea** "Because they think that I am an alien, let the sea teach them that I am not only a priest, but also a king." **Give unto them therefore as an alien.** Because Simon had made them a promise when he took the net to go and cast it [in the sea], they went off with him. When he brought out a fish which had a shekel in its mouth, [with] an image of the kingdom, the proud were confounded, because they did not think that he was a Levite, he, concerning whom the sea and the fish testified that he was both king and priest.

Moesinger (in his 1876 Latin translation of the Armenian Ephrem, p. 161) gives:

"Vade ergo et tu quoque da quasi unus ex alienis."

[= "Go then also you likewise give as if you are one of the aliens."]

Cum itaque Simon annueret, se dare et sumpto reti iret, ut id mitteret in mare, illi quoque cum eo abierunt. Et quum eduxisset piscem, qui staterem, domini symbolum, in ore habebat, illi superbi correpti et confusi sunt.

The interpretation of this story is very difficult.

The variant turns the statement from Jesus "Then the children are free" into a question. The addition does not fit in very good. First Jesus says "Then you also give as an alien" and then "However, so that we do not give offense to them ... give ... "

Either you are an alien and have to give, or you are a child and don't have to give. Perhaps the expansion was originally meant as a replacement for "However, so that we do not give offense to them", not as an addition.

Another interpretation would be to take it as: "Then you also give, as being an alien to them, so that we do not give offense to them." = There is no need for you to give (as a child), but to not giving offense to them, give them and think of yourself as being an alien.

Overall the addition is not making anything clearer or smoother.

It is very probable that this insertion into the text of manuscript 713 originally came from the Diatessaron. Possibly it was a marginal comment in the exemplar. Elsewhere 713 turns out to be a rather normal Byzantine text. No other strange things appear. (Pott wants to show a general closeness of 713 to the Diatessaron and Sy-C in Mt by discussing very selectively several minutiae, but this is completely unconvincing. The variants can be explained satisfactorily as Byzantine readings or harmonizations and conformations, typical for Byzantine manuscripts.) Overall this variant in 713 stands out, both in the manuscript tradition as such and in the manuscript itself.

For 713 compare:

- J. Rendel Harris "Cod. Ev. 561: Codex Algerinae Peckover" *Journal of the Society of Biblical Literature and Exegesis*, 6 (1886) 79-89
- August Pott "Der Griechisch-Syrische Text des Matthäus E351 im Verhältnis zu Tatian, SSc, Ferrar", dissertation, 1912, 52 pages
- Tjitze Baarda "Geven als vreemdeling. Over de herkomst van een merkwaardige variant van Ms. 713 in Mattheus 17,26" *Nederlands Theologisch Tijdschrift (NedThT)* 42 (1988) 99-113

Rating: 2 (NA clearly original)

TVU 232

Minority "Caesarean" reading:

NA²⁷ Matthew 18:1 Ἐν ἐκείνῃ τῇ **ὥρᾳ** προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες· τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;

ἡμέρα

Θ, f1, 33, 517, 700, 713, 954, 1071, 1424, 1675, pc,
it(a, aur, b, c, e, ff¹, ff², g¹, n, r¹), Sy-S, Sy-C, Sy-Pal, arab^{MS}, arm,
geo, Or^{Pt}, **Trg^{mg}**

ὥρα

d, f, l, q, vg

Only 1, 1582 read ἡμέρα. 22 et al. have txt.

1582^{mg} has ὥρα, written by the original scribe Ephraim.

Origen notes both readings in his commentary:

κατὰ μὲν τινα τῶν ἀντιγράφων· Ἐν ἐκείνῃ τῇ ὥρᾳ προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ, κατὰ δὲ ἄλλα· Ἐν ἐκείνῃ τῇ ἡμέρᾳ.

According to some of the copies: "in that hour the disciples came to Jesus", but according to others: "in that day."

Lacuna: C

B: no umlaut

Compare:

NA²⁷ Matthew 7:22 ἐν ἐκείνῃ τῇ ἡμέρᾳ·

NA²⁷ Matthew 10:19 ἐν ἐκείνῃ τῇ ὥρᾳ

C*, 1424: ἡμέρα

NA²⁷ Matthew 22:23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ

NA²⁷ Matthew 22:46 ἀπ' ἐκείνης τῆς ἡμέρας

D, W, f1, pc, Sy-S, Sy-C: ὥρας (see below)

NA²⁷ Matthew 24:19 ἐν ἐκείναις ταῖς ἡμέραις.

NA²⁷ Matthew 26:55 Ἐν ἐκείνῃ τῇ ὥρᾳ

Ω: ἡμέρα

NA²⁷ Mark 1:9 ἐν ἐκείναις ταῖς ἡμέραις

NA²⁷ Mark 2:20 ἐν ἐκείνῃ τῇ ἡμέρᾳ.

NA²⁷ Mark 4:35 ἐν ἐκείνῃ τῇ ἡμέρᾳ

NA²⁷ Mark 8:1 Ἐν ἐκείναις ταῖς ἡμέραις

NA²⁷ Mark 13:11 ἐν ἐκείνῃ τῇ ὥρᾳ

NA²⁷ Mark 13:17 ἐν ἐκείναις ταῖς ἡμέραις.

NA²⁷ Mark 13:24 ἐν ἐκείναις ταῖς ἡμέραις

NA²⁷ Luke 5:35 ἐν ἐκείναις ταῖς ἡμέραις.

NA ²⁷ Luke 6:23	ἐν ἐκείνῃ τῇ ἡμέρᾳ 579: ὥρᾳ
NA ²⁷ Luke 7:21	ἐν ἐκείνῃ τῇ ὥρᾳ 01*, L, 69: ἡμέρᾳ
NA ²⁷ Luke 9:36	ἐν ἐκείναις ταῖς ἡμέραις
NA ²⁷ Luke 17:31	ἐν ἐκείνῃ τῇ ἡμέρᾳ
NA ²⁷ Luke 21:23	ἐκείναις ταῖς ἡμέραις·
NA ²⁷ John 4:53	[ἐν] ἐκείνῃ τῇ ὥρᾳ
NA ²⁷ John 5:9	ἐν ἐκείνῃ τῇ ἡμέρᾳ.
NA ²⁷ John 14:20	ἐν ἐκείνῃ τῇ ἡμέρᾳ
NA ²⁷ John 16:23	ἐν ἐκείνῃ τῇ ἡμέρᾳ
NA ²⁷ John 16:26	ἐν ἐκείνῃ τῇ ἡμέρᾳ
NA ²⁷ John 19:27	ἀπ' ἐκείνης τῆς ὥρας A, Y, 69, 124, f13: ἡμέρας

20 times ἡμέρᾳ,

6 times ὥρᾳ.

Corrections from ὥρᾳ to ἡμέρᾳ: 4

Corrections from ἡμέρᾳ to ὥρᾳ: 2

So ἡμέρᾳ is probably the more standard term. This is supported by the other changes from ὥρᾳ to ἡμέρᾳ. The support is significant at this place.

Rating: 2 (NA clearly original)

TVU 233

NA²⁷ Matthew 18:7 Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γὰρ ἔλθειν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ ἀνθρώπῳ _____ δι' οὗ τὸ σκάνδαλον ἔρχεται.

BYZ Matthew 18:7 οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γὰρ ἐστὶν ἔλθειν τὰ σκάνδαλα πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ τὸ σκάνδαλον ἔρχεται

Byz B, W^l, X, Δ, Θ, f13, 33, 700, Maj, it(a, b, c, e, f, ff¹, ff², l, n, q, r¹), vg^{cl}, sa ἐκείνῳ οὐαὶ τῷ ἀνθρώπῳ W

txt 01, D, F, L, f1, 22, 579, 892, pc,
Lat(aur, d, g¹, vg), Sy, sa^{ms}, mae-1+2, bo, Did

Lacuna: C

B: umlaut! (line 6 A, p. 1259) οὐαὶ τῷ ἀνθρώπῳ

Parallels:

NA²⁷ Matthew 26:24 ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται·

NA²⁷ Mark 14:21 ὅτι ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

NA²⁷ Luke 17:1 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· ἀνένδεκτόν ἐστιν τοῦ τὰ σκάνδαλα μὴ ἔλθειν, πλὴν οὐαὶ δι' οὗ ἔρχεται·

NA²⁷ Luke 22:22 ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὠρισμένον πορεύεται, πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδοται.

omit τῷ ἀνθρώπῳ: D, d, e, Sy-S, Sy-C

A natural addition from the parallels, there is no reason for an omission.

The support is strongly divided. Note that the Byzantine F/09 omits the word. In W the word has apparently been inserted at the wrong place, indicating an autograph without the word.

IQP's Crit. ed. has Lk 17:1 as Q-parallel for this verse and reads πλὴν οὐαὶ δι' οὗ ἔρχεται for Q as safe. Fleddermann ("Q - A reconstruction", 2005) has πλὴν οὐαὶ τῷ ἀνθρώπῳ δι' οὗ ἔρχεται.

Rating: 2 (NA clearly original)

TVU 234

Minority reading:

NA²⁷ Matthew 18:8 Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοί ἐστιν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ χωλὸν ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον.

in ignem aeternum

Not in NA but SQE!

εἰς τὴν γέενναν τοῦ πυρός f1, pc, Sy-C
in gehennam ignis ff¹

gehennam aeternam c, e

Sy-S reads txt.

Lacuna: C

B: no umlaut

Compare verse 9:

NA²⁷ Matthew 18:9 ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.

See also discussion in Mk 9:43-47.

Rating: 2 (NA clearly original)

TVU 235

75. Difficult variant:

Minority "Caesarean" reading:

NA²⁷ Matthew 18:10 Ὅρατε μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.

omit: N*, Γ, Σ, f1, 13, 22, pc, Sy-S, aur, e, ff¹, sa^{mss}, Cl, Or, Eus, Did^{pt}
Sy-C has the words.

ἐν τῷ οὐρανῷ B, 33, 892, pc, Basil(4th CE), [WH^{mg}]

Lacuna: C

B: no umlaut

No parallel.

Compare:

NA²⁷ Matthew 22:30 ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἰσιν. (same in Mk 12:25)

NA²⁷ Matthew 24:36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατὴρ ὁ μόνος.
(same in Mk 13:32)

It is possible that the term has been omitted for stylistic reasons, because it appears twice. On the other hand it is possible that it has been added for more clarity.

Rating: - (indecisive)

TVU 236

NA²⁷ Matthew 18:11

BYZ Matthew 18:11 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἵνα σῶσαι τὸ ἀπολωλός.

T&T #54

Byz D, L^C, W, X, Δ, Θ^C, 1^C, 22, 700, Maj¹³⁶⁰, Lat, Sy-C, Sy-P, Sy-H, bo^{pt}
add ἵνα ζητήσῃ καὶ G, L^C, M, 346(=f13), 157, 579, 713, 892^C, pm²⁵⁰, Sy-H

txt 01, B, L*, Θ*, f1, f13, 33, 892*, 2680, pc⁹,
e, ff¹, Sy-S, Sy-Pal, sa, mae-1+2, bo^{pt}, geo^{2A}, Or, Eus
pc = 9, 146, 556, 837, 899*, 929*, 1294, 1502, 2317

L: Tischendorf writes: "Notam inter utramque columnam positam plane ad modum codicis edidimus. Ab ipsa pr. m. videtur profecta esse." (folio 40)

Lacuna: C

B: umlaut! (line 33 A, p. 1259) τοῦ ἐν οὐρανοῖς. 11 12 Τί ὑμῖν

Parallel:

NA²⁷ Luke 19:10 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

The addition was probably inserted from Lk (so Weiss, Aland) to prepare for the following Lost Sheep story. Lectionary?

There is no reason for an omission if original.

Note that the words are in the Arabic Diatessaron, twice, once from Mt (in ch. 27) and once from Lk (in ch. 31). In the Matthean text it does not add "seek".

Hoskier notes (Codex B, I, p. 22): "Observe the spacing *fol. 65* in W." The three lines in question read:

mout ouenouranois

hl qengarouioist ouanqrwpouswsai

t oapol wl os t iumindokei

But such spaces are nothing unusual in codex W and I don't think that it indicates more than just a sense line.

Rating: 2? (NA probably original)

External Rating: 2 (NA clearly original)
(after weighting the witnesses)

TVU 237

Minority reading:

NA²⁷ Matthew 18:12 Τί ὑμῖν δοκεῖ; ἐὰν γένηται τιμι ἀνθρώπῳ ἐκατὸν πρόβατα καὶ πλανηθῆ ἓν ἐξ αὐτῶν, οὐχὶ ἀφήσει τὰ ἐνενηκόντα ἐννέα τ ἐπὶ τὰ ὄρη καὶ πορευθεὶς ζητεῖ τὸ πλανώμενον;

τ πρόβατα B, Θ, f13, 1424*, pc, mae-1, sa^{mss}, arab^{MS}

mae-2 has a lacuna here, but Schenke reconstructs with πρόβατα.

Lacuna: C

B: no umlaut

A natural addition from immediate context. It is interesting to note that E* wrote πρό.. and then stopped and corrected it.

Rating: 2 (NA clearly original)

TVU 238

76. Difficult variant:

Minority reading:

NA²⁷ Matthew 18:14 οὕτως οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς ἵνα ἀπόληται ἐν τῶν μικρῶν τούτων.

πατρὸς μου B, Θ, 078, 0281, f13, 33, 157, 579, 700, 892, 1241, 1424, Maj-part [F, H, N, Γ], Sy-S, Sy-H, Co, arm, Or, WH, Trg, Bal

txt 01, D^C, L, W, f1, 28, 565, Maj-part[E, G, K, Π, M, S, U, V, X, Δ], Latt, Sy-C, Sy-P, Sy-H^{mg}, Robinson, WH^{mg}, NA²⁵, Weiss, Tis
ἡμῶν D*, pc

Lacuna: C

B: no umlaut

Compare context:

NA²⁷ Matthew 18:10 τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.
πατρὸς ὑμῶν 700

NA²⁷ Matthew 18:19 παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.
safe!

NA²⁷ Matthew 18:35 οὕτως καὶ ὁ πατήρ μου ὁ οὐράνιος ποιήσει ὑμῖν
πατήρ ὑμῶν S, Ω, 118, 28

Robertson ("Wordpictures") writes:

"Observe that Westcott and Hort read μου here rather than ὑμῶν after B, Sahidic Coptic. Either makes good sense, though 'your' carries on the picture of God's care for 'each one of these little ones' (ἐν τῶν μικρῶν τούτων) among God's children."

Interestingly all other occurrences in Mt are basically safe:

πατρὸς ὑμῶν appears 3 more times in Mt, always safe.

πατρὸς μου appears 9 more times and has only the variation at 18:10 (see above).

A clear reason for the variation at this position is not apparent. Tischendorf thinks that μου is a conformation to context verse 10 (so also Metzger).

Caragounis (Development of Greek, 2004) notes that μου might be theologically motivated, without explaining this any further.

Gundry (Matthew) prefers μOU on account of Matthew's inclination to parallelism (here with verse 10).

Rating: - (indecisive)

TVU 239

77. Difficult variant:

Minority reading:

NA²⁷ Matthew 18:15 Ἐὰν δὲ ἁμαρτήσῃ [εἰς σὲ] ὁ ἀδελφός σου, ὕπαγε ἔλεγξον αὐτὸν μεταξύ σοῦ καὶ αὐτοῦ μόνου. εἴαν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου·

BYZ Matthew 18:15 Ἐὰν δὲ ἁμαρτήσῃ εἰς σὲ ὁ ἀδελφός σου ὕπαγε καὶ ἔλεγξον αὐτὸν μεταξύ σοῦ καὶ αὐτοῦ μόνου εἴαν σου ἀκούσῃ ἐκέρδησας τὸν ἀδελφόν σου·

txt D, L, W, X, Δ, Θ, 078, f13, 33, 700, 892, Maj,
Latt, Sy, mae-1+2, bo^{pt}, Gre, Trq

omit: 01, B, 0281, f1, 22, 579, pc, sa, bo^{pt}, (Or),
WH, NA²⁵, Bois, Weiss, Tis, Bal

Tregelles reads txt, but has additionally εἰς σὲ in brackets in the margin.

Lacuna: C

B: no umlaut

Parallel:

NA²⁷ Luke 17:3 Ἐὰν ἁμάρτη ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ, καὶ εἴαν μετανοήσῃ ἄφες αὐτῷ.

BYZ δὲ ἁμάρτη εἰς σὲ D, Ψ, f13, Maj

NA²⁷ Luke 17:4 καὶ εἴαν ἐπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς σὲ καὶ ἐπτάκις ἐπιστρέψῃ πρὸς σὲ λέγων· μετανοῶ, ἀφήσεις αὐτῷ.

omit εἰς σὲ: 1424, 1675, L859, Sy-S, bo^{ms}

Compare:

NA²⁷ Matthew 18:21 Τότε προσελθὼν ὁ Πέτρος εἶπεν αὐτῷ· κύριε, ποσάκις ἁμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἐπτάκις;

ὁ ἀδελφός μου εἰς ἐμὲ B, Θ, f13, 1241, pc

The addition of εἰς σὲ seems to be a harmonization to verse 21 and to Lk (so Weiss). This is supported by the same variation at Lk 17:3. Metzger argues that the omission might be deliberate to make the passage applicable to sin in general. It is also possible that the similar sound of -ήσῃ and εἰς σὲ caused an accidental omission.

IQP's Crit. ed. has εἰς σὲ in double brackets (= doubtful that text was present) in the text of Q (against earlier editions, which completely omitted). To the contrary, Fleddermann ("Q - A reconstruction", 2005, p. 800) thinks that Mt preserves Q here and he includes εἰς σὲ in his text.

Rating: 1? or - (NA probably wrong (= omission right) or indecisive)
= brackets ok.

TVU 240

Minority reading:

NA²⁷ Matthew 18:17 ἐὰν δὲ παρακούσῃ αὐτῶν, εἶπὲ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὡσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης.

Not in NA and not in SQE!

εἶπον 01, L, WH, NA²⁵, Bal, SBL
txt εἶπὲ B, D, W, Θ, f1, f13, 33, 700, 892, Maj, Weiss, Tis

Lacuna: C

B: no umlaut

Compare previous verses:

NA²⁷ Matthew 18:15 Ἐὰν δὲ ἁμαρτήσῃ [εἰς σέ] ὁ ἀδελφός σου, ὑπάγε ἔλεγξον αὐτὸν μεταξύ σοῦ καὶ αὐτοῦ μόνου. ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου·

NA²⁷ Matthew 18:16 ἐὰν δὲ μὴ ἀκούσῃ, παραάλαβε μετὰ σοῦ ἔτι ἓνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα·

εἶπον is here imperative, too. εἶπὲ is the more normal usage (16 : 4 in NT).

Compare:

NA²⁷ Matthew 4:3 εἶπὲ

WHO Matthew 4:3 εἶπον 01^{c1} (Tischendorf: 01^b).

Probably an error of WH or a grammatical decision.

NA²⁷ Matthew 8:8 εἶπὲ

WHO Matthew 8:8 εἶπὲ all

NA²⁷ Matthew 18:17 εἶπὲ

WHO Matthew 18:17 εἶπον 01, L, SBL

NA²⁷ Matthew 20:21 εἶπὲ

WHO Matthew 20:21 εἶπὲ all

NA²⁷ Matthew 22:17 εἶπὲ

WHO Matthew 22:17 εἶπον L, 33, SBL

NA²⁷ Matthew 24:3 εἶπὲ

WHO Matthew 24:3 εἶπον L, S, f1, 33, SBL

NA²⁷ Luke 10:40 εἶπε

WHO Luke 10:40 εἶπον

D, L, Θ, Ξ, 1, 33, 579, 713, WH, NA²⁵

NA²⁷ John 10:24 εἶπε

WHO John 10:24 εἶπον

01*, (X), f1, 565, NA²⁵, WH, Tis, Bal

WH preferred εἶπον over εἶπε in all cases, where there is variation, probably because it is the rarer form.

Rating: 2 (NA clearly original)

TVU 241

Minority reading:

NA²⁷ Matthew 18:17 εἰς δὲ παρακούσιν αὐτῶν, εἶπεν τῇ ἐκκλησίᾳ· εἰς δὲ καὶ τῆς ἐκκλησίας παρακούσιν, ἔστω σοι τ ὡςπερ ὁ ἔθνικὸς καὶ ὁ τελώνης.

Not in NA but in SQE!

τ λοιπόν f1, 22, 1365, pc, mae-1, Basil(4th CE)^{1/8}

Lacuna: C, mae-2

B: no umlaut

(τὸ) λοιπόν adv. "finally, from now on, henceforth"

"If the member refuses to listen to them, tell it to the church; and if the offender refuses to listen even to the church, let such a one finally be to you as a Gentile and a tax collector."

No parallel.

Probably an addition to intensify the saying.

Rating: 2 (NA clearly original)

TVU 242

Minority reading:

NA²⁷ Matthew 18:20 οὐ γάρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἕμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.

οὐκ εἰσιν γάρ ... παρ' οἷς οὐκ D*, (g¹), Sy-S

οὐ γάρ εἰσιν ... παρ' οἷς οὐκ D^c

g¹: reads first the ordinary verse and then additionally the D version.

Sy-C reads txt.

D: only the first part is corrected. Scrivener assigns the correction to corrector D (late 7th CE).

Lacuna: C

B: no umlaut

No parallel.

The variant is possibly a misinterpretation of the οὐ γάρ as οὐ γὰρ.

According to Burkitt it is not in the Diatessaron.

A. Lewis-Smith comments: "We could believe that the Syriac translator had confounded the Greek words οὐ and οὐ̄ were it not that he has given us a perfectly idiomatic expression."

Rating: 2 (NA clearly original)

TVU 243

78. Difficult variant:

Minority reading:

NA²⁷ Matthew 18:24 ἀρξαμένου δὲ αὐτοῦ συναίρειν
προσηνέχθη αὐτῷ εἰς ὀφειλέτης μυρίων ταλάντων.

<u>προσήχθη</u> <u>εἰς αὐτῷ</u>	B, <u>WH</u> , <u>NA²⁵</u> , <u>Weiss</u> , <u>Bal</u>
<u>προσήχθη</u> <u>αὐτῷ εἰς</u>	D, pc, <u>Trg</u> (!)
<u>προσηνέχθη</u> <u>εἰς αὐτῷ</u>	01*, <u>Tis</u>
<u>προσηνέχθη</u> <u>αὐτῷ εἰς</u>	01 ^{C2} , L, W, Θ, f1, f13, 33, 700, 892, Maj

01* also has πολλῶν for μυρίων.

Lacuna: C

B: no umlaut

προσήχθη	προσάγω	indicative aorist passive 3rd person singular
προσηνέχθη	προσφέρω	indicative aorist passive 3rd person singular

No parallel.

προσήχθη is a rare form and appears elsewhere only in Joshua 7:17. προσφέρω is used quite often by Mt (15 times). προσάγω appears only once in the Gospels (Lk 9:41). Probably προσήχθη is a transcription error.

Regarding the word-order, in Mt προσφέρω is invariably followed directly by the pronoun.

All this means that the B reading is extremely unusual.

Rating: - (indecisive)

TVU 244

79. Difficult variant

NA²⁷ Matthew 18:26 πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ λέγων· μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἀποδώσω σοι.

BYZ Matthew 18:26 πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ λέγων **Κύριε**, μακροθύμησον ἐπ' ἐμοί καὶ πάντα σοι ἀποδώσω

Byz 01, L, W, Δ, 058, 0281, f1, f13, 33, Maj,
it(aur, f, ff², g¹, q), vg^{ms}, Sy-P, Sy-H, Sy-Pal, Co(+ mae-2)

txt B, D, Θ, 700, pc, Lat(a, b, c, d, e, ff¹, h, l, r¹, vg), Sy-S, Sy-C, Or, Chr

Note also the Minority reading:

ὁ δοῦλος

ὁ δοῦλος ἐκεῖνος 01^{c2}, D, L, O, Δ, Θ, Σ, 0281, 33, 579, 892, al,
Lat, Sy, bo, mae-1

Compare immediate context:

NA²⁷ Matthew 18:28 ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος

Lacuna: C

B: no umlaut

No parallel.

Compare previous verse:

NA²⁷ Matthew 18:25 ἐκέλευσεν αὐτὸν ὁ κύριος

And next verse:

NA²⁷ Matthew 18:27 σπλαγχνισθεὶς δὲ ὁ κύριος

Compare also:

NA²⁷ Matthew 18:29 πεσὼν οὖν ὁ σύνδουλος αὐτοῦ παρεκάλει αὐτὸν λέγων· μακροθύμησον ἐπ' ἐμοί, καὶ ἀποδώσω σοι.

Difficult. Either κύριος has been added from the previous verse, or it has been omitted to harmonize it with verse 29.

Rating: - (indecisive)

TVU 245

Minority reading:

NA²⁷ Matthew 18:27 σπλαγχνισθεῖς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτὸν καὶ τὸ δάνειον ἀφήκεν αὐτῷ.

Not in NA, but in SQE!

καὶ πᾶσαν τὴν ὀφειλὴν f1, 517, 954, 1424, 1675, pc, ff¹, Co, Or
1424 adds ἐκείνην

Lacuna: C

B: no umlaut

Context:

NA²⁷ Matthew 18:32 τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ· δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκά σοι, ἐπεὶ παρεκάλεσάς με·

NA²⁷ Matthew 18:34 καὶ ὀργισθεῖς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον.

δάνειον, "debt", appears only here in the Gospels. It has very probably been changed to immediate context.

Rating: 2 (NA clearly original)

TVU 246

NA²⁷ Matthew 18:29 πεσών οὖν ὁ σύνδουλος αὐτοῦ
παρεκάλει αὐτὸν λέγων· μακροθύμησον ἐπ' ἐμοί, καὶ ἀποδώσω σοι.

BYZ Matthew 18:29 πεσών οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ
παρεκάλει αὐτὸν λέγων Μακροθύμησον ἐπ' ἐμοί καὶ ἀποδώσω σοι

Byz C^c, W, Δ, f13, 22, 33, Maj, f, q, Sy-P, Sy-H, mae-1+2
καὶ προσεκύνει αὐτὸν καὶ 28

txt 01, B, C*, D, L, Θ, 058, f1, 124(=f13), 579, 700, 892, 1424, al,
Lat, Sy-S, Sy-C, sa, bo

Minority reading:

καὶ ἀποδώσω σοι:

καὶ πάντα ἀποδώσω σοι 01^{c2}, C^c, K, Π, L, W, Υ, Γ, Θ, f1, f13, 22, 28,
33, 157, 565, 579, 543, 1424, al, Lat, Co

B: no umlaut

Compare:

NA²⁷ Matthew 18:26 πεσών οὖν ὁ δοῦλος προσεκύνει αὐτῷ λέγων·
μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἀποδώσω σοι.

The addition of πάντα is clearly a harmonization to immediate context.

It is possible that the term εἰς τοὺς πόδας αὐτοῦ has been accidentally omitted by h.t. On the other hand the term appears five times in the Gospels. In verse 26 προσεκύνει αὐτῷ is used. Possibly some scribes felt, that something like this is needed here too. The support for the omission is very good.

Rating: 2? (NA probably original)

External Rating: 2 (NA clearly original)
(after weighting the witnesses)

TVU 247

80. Difficult variant

NA²⁷ Matthew 18:30 ὁ δὲ οὐκ ἤθελεν ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως ἀποδῶ τὸ ὀφειλόμενον.

BYZ Matthew 18:30 ὁ δὲ οὐκ ἤθελεν ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως οὖ ἀποδῶ τὸ ὀφειλόμενον

Byz D, K, Π, W, Δ, Θ, f1, f13, 33, 157, 579, 700, Maj, Gre, SBL
txt 01, B, C, L, 892

B: no umlaut

Compare:

NA²⁷ Matthew 1:25 καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὖ ἔτεκεν υἱόν·

omit οὖ: B*, 1042S*, Weiss

NA²⁷ Matthew 18:34 καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως οὖ ἀποδῶ πᾶν τὸ ὀφειλόμενον.

omit οὖ: B, 579^{vid}, 892, pc

NA²⁷ Matthew 24:39 καὶ οὐκ ἔγνωσαν ἕως ἦλθεν ὁ κατακλυσμὸς

ἕως οὖ Δ, 33, 157

NA²⁷ Matthew 26:36 καθίσατε αὐτοῦ ἕως [οὖ] ἀπελθὼν ἐκεῖ προσεύξωμαι.

ἕως ἂν D, K, Π, L, W, Δ, Θ, f1, f13, 157, 565, al

ἕως 01, C, 0281, 28, 33, 700, 892, 1424, pc

ἕως οὖ ἂν P53^{vid}, A, pc

txt B, 067, 124, 579, 1071, Maj

The occurrences of ἕως οὖ at Mt 13:33, 14:22, 17:9 are safe. At Mt 18:34 B, 579^{vid}, 892, pc omit, too.

Compare discussion at 1:25.

Rating: - (indecisive)

TVU 248

NA²⁷ Matthew 18:35 οὕτως καὶ ὁ πατήρ μου ὁ οὐράνιος ποιήσει ὑμῖν, ἔάν μὴ ἀφήτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν.

BYZ Matthew 18:35 Οὕτως καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν ἔάν μὴ ἀφήτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν.

Byz C, W, Δ, f13, 22^{mg}, 33, 892^C, Maj, f, h, Sy-P, Sy-H, Sy-Pal

txt 01, B, D, L, Θ, f1, 22*, 700, 892*, pc, Lat, Sy-S, Sy-C, Co(+ mae-2), Or

B: umlaut! (line 34 A, p. 1260) ἀπὸ τῶν καρδιῶν ὑμῶν.

Compare:

NA²⁷ Matthew 6:14-15

Ἐάν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ οὐράνιος·

15 ἔάν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις,

οὐδὲ ὁ πατήρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

BYZ Matthew 6:14-15

Ἐάν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν ἀφήσει καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ οὐράνιος·

15 ἔάν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν,

οὐδὲ ὁ πατήρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν

A natural addition. The support is Byzantine only. Possibly h.t. WN - WN.

Rating: 2? (NA probably original)

External Rating: 2 (NA clearly original)
(after weighting the witnesses)

TVU 249

81. Difficult variant:

Minority reading:

NA²⁷ Matthew 19:3 Καὶ προσῆλθον αὐτῷ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες· εἰ ἔξεστιν ἄνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν;

omit ἄνθρώπῳ 01*, B, L, Γ, 28, 517, 579, 1424*, pc, mae-2, Cl,

WH, NA²⁵, Bois, Weiss, Tis, Bal

τῖνι

700, geo¹

ἄνδρι

1424^c, pc, geo² (Mk)

ἄνθρώπῳ τῖνι

565

txt 01^{c3}, C, D, W, Δ, Θ, 087, f1, f13, 33, Maj, Latt, Sy, Co, Or

Note also: mae-2: ἔξεστιν ἀπολῦσαι τὴν γυναῖκά σου

01: The word has been added by a late corrector in dark, black ink and minuscule script.

B: no umlaut

Parallel:

NA²⁷ Mark 10:2 Καὶ προσελθόντες Φαρισαῖοι ἐπηρώτων αὐτὸν εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν.

Difficult. There is no reason, why the word should have been omitted, except maybe "in the interest of producing a more concise literary style" (Metzger).

Possibly it was inserted to provide a direct subject. This is supported by the insertion of τῖνι by 700. Similarly Weiss (Textkritik, p. 134) thinks that ἄνθρώπῳ seemed necessary, because otherwise the αὐτοῦ would have been unconnected.

It might be best to put the words in brackets.

The support is not "coherent".

Rating: 1? (NA probably wrong, ἄνθρώπῳ in brackets?)

TVU 250

82. Difficult variant

NA²⁷ Matthew 19:4 ὁ δὲ ἀποκριθεὶς εἶπεν·
οὐκ ἀνέγνωτε ὅτι ὁ κτίσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν
αὐτούς;

BYZ Matthew 19:4 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς,
οὐκ ἀνέγνωτε ὅτι ὁ ποιήσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν
αὐτούς

Byz 01, C, D, (L), W, Z, Δ, f13, Maj, Lat, Sy
txt B, Θ, f1, 124(f13), 22, 700, pc, e, Co, Or

ὁ ποιήσας ἀπ' ἀρχῆς τὸν ἄνθρωπον ἄρσεν 28, vg^{cl}

"fecit" Lat

"constituit" e

B: no umlaut

κτίζω create, make

Compare:

LXX Genesis 1:27 καὶ ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον κατ' εἰκόνα θεοῦ
ἐποίησεν αὐτόν ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς

NA²⁷ Mark 10:6 ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς·

Difficult. It could be either a harmonization to Mk (so Hoskier) or to Genesis. A harmonization to the well known Genesis account seems quite probable.

The support for txt is not that good. κτίζω is the more rare word.

It is also possible that ποιήσας is a harmonization to ἐποίησεν in the same verse (so Weiss).

It might be noted here an interesting conjecture by H. Sahlin (NovT 24, 1982, 160-79). He thinks that the original reading was ἐποίησεν α', with α = numeral "one". α has subsequently been taken to mean αὐτούς. Against this can be objected that the txt reading is a quotation from Gen 1:27.

Rating: - (indecisive)

TVU 251

83. Difficult variant:

Minority reading:

NA²⁷ Matthew 19:7 λέγουσιν αὐτῷ· τί οὖν Μωϋσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου καὶ ἀπολυσαι [αὐτήν];

omit 01, D, L, Z, Θ, f1, 22, 579, 700, pc,
Lat(a, aur, d, e, g¹, h, l, vg), Sy-Pal, geo, WH, NA²⁵, Trq

txt B, C, W, 078, 087, f13, 33, Maj,
it(b, c, f, ff², q), Sy-P, Sy-H, mae, bo^{ms}, arm, Ir^{Lat}, WH^{mg}, Weiss
"his wife" Sy-S, Sy-C

B: no umlaut

Parallel:

NA²⁷ Mark 10:4 οἱ δὲ εἶπαν· ἐπέτρεψεν Μωϋσῆς βιβλίον ἀποστασίου γράψαι καὶ ἀπολυσαι.

add αὐτήν N, Sy-S, sa

Compare next verse:

NA²⁷ Matthew 19:8 λέγει αὐτοῖς ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολυσαι τὰς γυναῖκας ὑμῶν, ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτως.

verse 3:

NA²⁷ Matthew 19:3 Καὶ προσῆλθον αὐτῷ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες· εἰ ἔξεστιν ἀνθρώπῳ ἀπολυσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν;

ἀπολυσαι is normally followed by a pronoun. It would be only natural to add the pronoun here, too.

It is possible, though improbable that the omission is a harmonization to Mk.

The support for the omission is excellent.

Weiss (Comm. Mt) argues for the addition, "it [the αὐτήν] seems unconnected (the evangelist refers back to verse 3)".

Rating: 1? (NA probably wrong)

TVU 252

84. Difficult variant:

NA²⁷ Matthew 19:9 λέγω δὲ ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμῆσῃ ἄλλην μοιχᾶται.

BYZ Matthew 19:9 λέγω δὲ ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμῆσῃ ἄλλην μοιχᾶται καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται.

Byz P25(4th CE), B, C*, W, Z, Δ, Θ, 078, f1, f13, 209^{mg}, 33, 892, Maj, Lat(aur, c, f, q, vg), Sy-P, Sy-H, bo, mae-1, Basil(4th CE),

WH^{mg}, Gre, [Trg], SBL

γαμήσας B, Z, 700, 892, 1342, Maj, Basil(4th CE)

γαμῶν P25, C*, N, W, Y, Δ, Θ, Π, f1, f13, 33, 565, 579, 1424

add ἀπὸ ἀνδρὸς 579

μοιχευθῆναι - μοιχᾶται: P25, B, C*, N, f1

txt 01, C^{C3}, D, L, S, 2*, 69, 209*, 828, 1241, pc,

it(a, b, d, e, ff¹, ff², g¹, h, l, r¹), vg^{ms}, Sy-S, Sy-C, sa, mae-2, Or, WH, NA²⁵

P25 reads:

9 ... μοιχευθῆναι ὡσαύτως καὶ ὁ γαμῶν ἀπολελυμένην μοιχᾶται.

10 λέγουσιν οἱ μαθηταὶ αὐτοῦ· εἰ οὕτως αἷτιος γίνεται ἄνθρωπος μετὰ τῆς γυναικὸς οὐ συμφέρει ... (see also variant 19:10)

For μὴ ἐπὶ πορνείᾳ καὶ γαμῆσῃ ἄλλην μοιχᾶται additional minority readings which conform the saying to the parallel in Mt 5:32 are:

παρεκτὸς λογοῦ πορνείας ποιεῖ αὐτὴν μοιχευθῆναι

B, 0233, f1, bo [Z reads txt for this line!]

παρεκτὸς λογοῦ πορνείας μοιχευθῆναι

mae-2

παρεκτὸς λογοῦ πορνείας καὶ γαμῆσῃ ἄλλην μοιχᾶται.

D, f13, 33, pc, it, Sy-C, sa, mae-1

Z is wrongly noted for the txt reading in UBS⁴.

B: no umlaut

Parallels:

NA²⁷ Matthew 5:32 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοιχευθῆναι, καὶ ὅς ἐάν ἀπολελυμένην γαμήσῃ, μοιχᾶται.

καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται B, pc
omit: D, pc, a, b, d, k

NA²⁷ Mark 10:11-12 καὶ λέγει αὐτοῖς· ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην μοιχᾶται ἐπ' αὐτήν· 12 καὶ ἐάν αὐτὴ ἀπολύσασα τὸν ἄνδρα αὐτῆς γαμήσῃ ἄλλον μοιχᾶται.

NA²⁷ Luke 16:18 Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει, καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.

D, 28, pc, Sy omit ἀπὸ ἀνδρὸς

If it is an harmonization it is harmonized to Mt 5:32 (so Weiss) and not to Mk or Lk. Only the above variant γαμῶν might be a reminiscence, a secondary variant reading to Lk. Also the singular reading of 579 is a harmonization to Lk.

It is quite possible that the clause has been omitted due to h.t (μοιχᾶται ... μοιχᾶται). Note that P25, B, C*, N, f1 read μοιχευθῆναι - μοιχᾶται, but this is due to harmonization and therefore is no argument here (as Metzger wants it). This has rightly been pointed out by Michael Holmes. Compare his convincing discussion: "The Matthean Divorce Passages" JBL 109 (1990) 651-664.

Noteworthy is that D, it, Sy-C conform the previous passage to 5:32 (παρεκτὸς λογοῦ πορνείας), but omit the last clause. D etc. omit the clause in both passages 5:32 and 19:9. In both cases h.t. is possible.

The support for the omission is not good. Difficult.

Rating: 1? or - (NA probably wrong or indecisive)
(best in brackets)

External Rating: 1 (NA clearly wrong)
(after weighting the witnesses)

TVU 253

85. Difficult variant:

Minority reading:

NA²⁷ Matthew 19:10 Λέγουσιν αὐτῷ οἱ μαθηταὶ **[αὐτοῦ]**· εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναίκος, οὐ συμφέρει γαμῆσαι.

omit P71^{vid}(4th CE), 01, B, Θ, e, ff¹, g¹, sa^{ms}, mae,
WH, NA²⁵, Weiss, Gre, Tis, Bal

txt P25, C, D, L, W, Z, 078, f1, f13, 33, Maj, Lat, Sy, sa^{mss}, bo

B: no umlaut

Check Mt 8:21 and extended discussion there.

Rating: - (indecisive)
(brackets ok)

TVU 254

Minority reading:

NA²⁷ Matthew 19:10 Λέγουσιν αὐτῷ οἱ μαθηταὶ [αὐτοῦ]: εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμῆσαι.

P25(4th CE) reads:

Λέγουσιν οἱ μαθηταὶ αὐτοῦ: εἰ οὕτως αἴτιος γίνεται ἄνθρωπος μετὰ τῆς γυναικός οὐ συμ[φέρει] ...

B: no umlaut

ἡ αἰτία "reason, cause, legal position"

ὁ αἴτιος "cause, source, ground for complaint, basis for a charge"

P25 represents a very wild, free text.

O. Stegmüller (ZNW 37, 1938, 223-229) thinks that this papyrus is a Diatessaron fragment (Aland, Repertorium: "possibly", W. Petersen, Tatian: "not convincing").

In Stegmüller's view αἴτιος γίνεται is a stronger term and means "become guilty" against ἡ αἰτία which simply means "legal position". According to Stegmüller the reading in the Diatessaron seems to be similar to that of P25.

Rating: 2 (NA clearly original)

TVU 255

86. Difficult variant:

Minority reading:

NA²⁷ Matthew 19:11 ὁ δὲ εἶπεν αὐτοῖς· οὐ πάντες χωροῦσιν τὸν λόγον [τούτον] ἀλλ' οἷς δέδοται.

omit: B, f1, 22, 892*, pc, e, bo^{ms}, Or, WH

txt 01, C, D, L, W, Z, Δ, Θ, 078, f13, 33, 700, Maj, Lat, Sy, Co(+ mae-2), Cl
B: no umlaut

Compare verse 22:

NA²⁷ Matthew 19:22 ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπήλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.

τὸν λόγον τούτον B, 892^c, pc, it, Sy-S, Sy-C, Sy-P, mae, bo^{mss}

omit: 01, L, Z, 0281, (e, f, h)

txt C, D, W, Θ, f1, f13, 33, 579, 892*, Maj, Lat, Sy-H, sa, bo

B and 892, who omit here add the word at 19:22. The variation is strange. Very difficult to decide. Possibly stylistic reasons. Weiss notes additionally the addition of τούτου in Mt 13:22 and 13:40 and Mt 15:15:

NA²⁷ Matthew 13:22 καὶ ἡ μέριμνα τοῦ αἰῶνος

BYZ Matthew 13:22 καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου

Byz01^{c1}, C, L, W, Θ, f1, f13, 33, Maj, Lat, Sy, sa^{mss}, mae-1+2, bo, Or

txt 01*, B, D, it, sa^{ms}

NA²⁷ Matthew 13:40 οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος·

BYZ Matthew 13:40 οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου.

Byz C, L, W, Θ, 0106, 0233, 0242, f1, f13, 33, Maj,

f, h, q, Sy-P, Sy-H, sa^{ms}, bo,

txt 01, B, D, Γ, 1582, 22, 892, pc,

Lat, Sy-S, Sy-C, sa, mae-1, Ir^{Lat}, Cyr

NA²⁷ Matthew 15:15 φράσον ἡμῖν τὴν παραβολὴν [ταύτην].

BYZ Matthew 15:15 Φράσον ἡμῖν τὴν παραβολὴν ταύτην

txt C, D, L, W, Θ, 0106, 0281, f13, 22, 33, Maj, Lat, Sy, mae-1

omit: 01, B, Z^{vid}, f1, 579, 700, 892, sa, bo, Or, NA²⁵, WH, Weiss

Compare also:

NA²⁷ Matthew 20:23 τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ ἐναντύμων οὐκ ἔστιν ἐμὸν [τοῦτο] δοῦναι,

τοῦτο read: C, D, U, W, Δ, Π, 085, 33, 346, 565, 1342, al, q, (Sy-S, Sy-C), Sy-H, WH^{mg}, NA²⁵, Bois, Weiss

There appears to be a tendency of B (and 892) to go with the shorter readings. The question is if they are original or not. In the cases of αἰῶνος (τούτου) this might be idiom.

On the other hand in 19:22 B adds the word. Compare also discussion at Mt 19:22 below.

Zahn (Comm. Mat.) thinks that the problem was that some took verse 11 and the final words in verse 12 to refer to the intermediate words. This led to the omission of τοῦτον.

Rating: - (indecisive)

TVU 256

87. Difficult variant:

Matthew 19:16 + 19:17

NA²⁷ Matthew 19:16 Καὶ ἰδοὺ εἷς προσελθὼν αὐτῷ εἶπεν·

διδάσκαλε, τί ἀγαθὸν ποιήσω ἵνα σχῶ ζωὴν αἰώνιον;

BYZ Matthew 19:16 Καὶ ἰδοὺ εἷς προσελθὼν εἶπεν αὐτῷ

διδάσκαλε ἀγαθέ, τί ἀγαθὸν ποιήσω ἵνα ἔχω ζωὴν αἰώνιον

T&T #55 (verse 17)

Byz C, K, W, Δ, Θ, f13, 28, 33, 118, 565, 579, 700, 1071, 1241, Maj,

Lat, Sy, sa, mae-1, bo^{pt}, arm, geo²,

Justin, Ir, Or^{pt}, Chrys, Jerome, Aug, Basil(4th CE)

txt 01, B, D, L, f1, 22, 892*, pc, a, d, e, ff¹, bo^{pt}, mae-2?, geo¹, aeth, Or^{pt}

B: no umlaut

Parallels:

NA²⁷ Mark 10:17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν προσδραμῶν εἷς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν·

διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω;

NA²⁷ Luke 18:18 Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων·

διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;

Compare:

NA²⁷ Matthew 22:36 διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ;

1424: διδάσκαλε ἀγαθέ, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ;

NA²⁷ Mark 10:35 διδάσκαλε, θέλομεν ...

1424: διδάσκαλε ἀγαθέ, θέλομεν ...

NA²⁷ Luke 10:25 διδάσκαλε, τί ποιήσας ...

M, 472: διδάσκαλε ἀγαθε, τί ποιήσας ...

This must be discussed together with the following verse 17:

NA²⁷ Matthew 19:17 ὁ δὲ εἶπεν αὐτῷ·

τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστὶν ὁ ἀγαθός·

εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν τήρησον τὰς ἐντολάς.

BYZ Matthew 19:17 ὁ δὲ εἶπεν αὐτῷ

τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός· εἰ μὴ εἷς ὁ Θεός.

εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν τήρησον τὰς ἐντολάς

T&T #55

Byz C, K, W, Δ, f13, 28, 33, 118, 565, 1071, 1241, 1424, Maj,
f, q, Sy-P, Sy-H, sa, Chrys, Basil(4th CE)
omit λέγεις: Δ

txt 01, B^{C1}, D, L, Θ, f1, 22, 700, 892, 1192*, 1424^{mg}, pc⁵,
Lat, Sy-C, Sy-S, Sy-H^{mg}, mae-1, bo, arm, geo, aeth, Or
omit τοῦ D
omit εἷς B*
omit ὁ D, f1, 22, 700, 1192*, 1424^{mg}, pc⁵

Lat reads txt, but adds "Deus" (e: "pater") at the end: "unus est bonus, deus."
Only a and d omit "Deus". 1424 has the reading as alternative in the margin.

892*:

τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; ὄδεις ἐστὶν ὁ ἀγαθός

892^C:

τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; οὐδεὶς ἐστὶν ὁ ἀγαθός εἰ μὴ εἷς ὁ Θεός.

Eusebius:

τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; οὐδεὶς ἀγαθός εἰ μὴ εἷς ὁ Θεός.

τί με λέγεις ἀγαθόν; εἷς ἐστὶν ἀγαθός, ὁ πατὴρ ὁ ἐν τοῖς οὐρανοῖς

Justin(2nd CE), Ir(2nd CE), Diatess^{Ephrem}, Or(3rd CE), Epiph(3rd CE),
Pseudo-CI(4th CE?)

ὅτι εἷς ἀγαθός, ὁ πατὴρ CI (Adaption, Strom. 5.63.8)

B: umlaut! (line 33 C, p. 1260) τί με ἐρωτᾷς περὶ τοῦ

The εἷς is written above the line in uncial script, it is enhanced. Tischendorf notes that it was written by B² and enhanced by B³.

Byz in v. 16 and txt in v. 17: Θ, 700, Lat, Sy-S, Sy-C, Sy-Pal, bo^{Pt}, mae-1

txt in v. 16 and Byz in v. 17: none?

txt in v. 16 and v. 17: 01, B, D, L, f1, 22, 892*, pc, it, bo^{Pt}, geo¹, aeth, Or^{Pt}

The first part (verse 16) can also be found in the Gospel of the Hebrews. The Latin version of Origen's commentary on Matthew 15:14 has:

"Scriptum est in evangelio quodam, quod dicitur secundum Hebraeos, si tamen placet suscipere illud, non ad auctoritatem sed ad manifestationem propositae quaestionis: Dixit, inquit, ad eum alter divitum:

Magister, quid bonum faciens vivam? dixit ei: Homo, leges et prophetas fac. respondit ad eum: Feci. dixit ei: Vade vende omnia quae possides et divide pauperibus, en veni, sequere me."

["It is written in a certain Gospel which is called according to the Hebrews (if at least any one care to accept it, not as authoritative, but to throw light on the question before us):

The second of the rich men (it says) said unto him: Master, what good thing can I do and live? He said unto him: O man, fulfill (do) the law and the prophets."]

It is not clear if this text is really from Origen, because it is present only in a Latin translation of the commentary, in the Greek text, which is also extant, it is missing. It has been suggested that this extract was found by the translator of Origen's commentary in some work of Jerome (thus the label Pseudo-Origen).

Parallels:

NA²⁷ Mark 10:18 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ·

τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἶ μὴ εἷς ὁ θεός.

NA²⁷ Luke 18:19 εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς·

τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἶ μὴ εἷς ὁ θεός.

This variant comes together with that of verse 16.

In both verses the Byz reading appears as a clear harmonization to Mk, Lk.

"Teacher, **what good deed** must I do to have eternal life?"

And he said to him, "Why do you ask me about what is good? There is only one who is good.

"**Good** Teacher, **what good deed** must I do to have eternal life?"

And he said to him, "Why do you call me good? No one is good but God alone.

The txt reading asks about the "good deed", but the answer is, that "there is only one who is good", thus the answer is not really fitting the question.

In the Byzantine case Jesus takes up the "Good teacher" and in this case the answer fits better to the question.

The question is, has the txt reading been changed into the Byzantine reading as a harmonization to Mk, Lk and to make better sense?

Or has the Byzantine reading been changed to the txt reading to get rid of the "Why do you call me good?", which might raise the question if Jesus then is not good. In this case the txt reading might be a deliberate attempt of scribes to correct the "harder" Byzantine reading. But the attempt is not completely successful because it leaves the "There is only one who is good", which is not really fitting. Note that in both Mk and Lk the text is safe (and apparently caused no trouble).

Perhaps it was already Mt who changed his Markan source to get rid of the problem? But he left a slightly awkward construction which was then subsequently changed back to the Markan parallel.

It is interesting to note that Θ, 700, Lat, Sy-S, Sy-C have the Byz text in verse 16, but the txt reading in v. 17. Possibly this variation in verse 16 only was an independent, partial harmonization to Mk, Lk?

Excursus on the church fathers:

Justin has these words two times:

A. Apol 16:7

Καὶ προσελθόντος αὐτῷ τινος καὶ εἰπόντος· διδάσκαλε ἀγαθε,
ἀπεκρίνατο λέγων·
οὐδεὶς ἀγαθός· εἰ μὴ ὁ μόνος ὁ Θεός, ὁ ποιήσας τὰ πάντα.

B. Dial. 101:2

λέγοντος αὐτῷ τινος· διδάσκαλε ἀγαθε,
ἀπεκρίνατο· τί με λέγεις ἀγαθον; εἷς ἔστιν ἀγαθός, ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς

It is not clear from which Gospel Justin is quoting. Both quotes are significantly different, so that it is probable that Justin used two different sources. Both do not agree with our canonical Gospels.

Clement:

οὐδεὶς ἀγαθός· εἰ μὴ ὁ πατήρ ὁ ἐν τοῖς οὐρανοῖς (Paed I ch. 8)

οὐδεὶς ἀγαθός· εἰ μὴ ὁ πατήρ ἡμῶν (Paed I ch. 8)

εἷς ἔστιν ἀγαθός, ὁ πατήρ (Strom V ch. 10)

Several early church fathers (Jus, Ir, Ephrem, Or, Epiph, Hipp) have verse 17 in a curious mixture of Mk/Lk on the one hand and Mt on the other, which is not supported by any manuscripts:

τί με λέγεις ἀγαθον; (Mk/Lk)

εἷς ἔστιν ἀγαθός, (Mt) ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς

It is very difficult to decide from which Gospel the fathers are quoting or if they cite from memory. Nevertheless several of them agree in reading the first part from Mk/Lk and the rest from Mt.

Especially interesting is that many fathers agree in the closing phrase ὁ πατήρ (μου) ὁ ἐν τοῖς οὐρανοῖς, which is not present in any of the three Gospels:

Diatessaron: εἷς ἐστὶν ἀγαθός, ὁ πατήρ ὁ ἐν τοῖς οὐρανοῖς

Irenaeus: εἷς ἐστὶν ἀγαθός, ὁ πατήρ ἐν τοῖς οὐρανοῖς

Hippolytus: εἷς ἐστὶν ἀγαθός, ὁ πατήρ ὁ ἐν τοῖς οὐρανοῖς

Justin: εἷς ἐστὶν ἀγαθός, ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς

Pseudo-Cl: ὁ γὰρ ἀγαθός εἷς ἐστὶν , ὁ πατήρ ὁ ἐν τοῖς οὐρανοῖς

Clement: εἷς ἐστὶν ἀγαθός, ὁ πατήρ

OLat e: εἷς ἐστὶν ἀγαθός, ὁ πατήρ (in Mt)

Ephrem quotes it four times in his commentary (from McCarthy, p. 229, 233):

- "Why do you call me good?"
- "One only is good, [he said], and did not remain silent, but added, *the father*."
- "One only is good."
- "One is good, *the father who is in heaven*."

An addition like this is only natural, because in the Matthean form no specification is given as to who is good:

And he said to him, "Why do you ask me about what is good?"

There is only one who is good. If you wish to enter into life, keep the commandments."

What is interesting is that many fathers agree in the specific phrase ὁ πατήρ ὁ ἐν τοῖς οὐρανοῖς. W. Petersen actually thinks it is original ("What text can NT TC ultimately reach?" in J. Delobel "NT TC, Exegesis and Church History, 1994, p. 136-151). He argues that the phrase has been suppressed to avoid adoptionist and subordinationist views (Jesus inferior to God). Since the phrase is not present in any manuscript, we must abstain from it and assign it to a possible extracanonical source (catechism?).

Compare:

JW Burgeon, "Traditional text", 1896, p. 259 - 278

JW Wenham NTS 28 (1982) 116-125

Rating: - (indecisive)

External Rating: 2? (NA probably original)
(after weighting the witnesses)

TVU 257

Minority reading:

NA²⁷ Matthew 19:17 ὁ δὲ εἶπεν αὐτῷ· τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἰς ἔστιν ὁ ἀγαθός· εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, τήρησον τὰς ἐντολάς.

τήρει B, D, 565, WH, NA²⁵, Weiss, Trg, Bal

txt 01, C, L, W, Θ, f1, f13, 33, 700, 892, Maj, WH^{mg}, Trg^{mg}, Tis

B: no umlaut

τήρησον imperative aorist active 2nd person singular

τήρει imperative present active 2nd person singular

Compare:

NA²⁷ John 14:15 Ἐὰν ἀγαπᾷτέ με, τὰς ἐντολάς τὰς ἐμὰς τηρήσετε·

Since the other verbs in the verse are in present tense τήρει would fit perfectly. It is possible that it has been changed to present tense to conform to the other verbs. Both forms occur in the NT.

The support is not coherent.

Rating: 2? (NA probably original)

TVU 258

88. Difficult variant:

Minority reading:

NA²⁷ Matthew 19:18 λέγει αὐτῷ· ποίας; ὁ δὲ Ἰησοῦς εἶπεν·
τὸ οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις,

	<u>ἔφη</u>	P71(4 th CE), B, f13, pc, <u>WH</u> , <u>NA²⁵</u> , <u>Weiss</u>
txt	<u>εἶπεν</u>	01, C, D, L, W, Θ, f1, 69, 33, Maj
	<u>φησίν</u>	892

For λέγει αὐτῷ ποίας; read:

ποίας; φησίν 01, L, 124, 579, WH^{mg}
ὁ δὲ φησιν ποίας; 892

B: no umlaut

φησίν indicative present active 3rd person singular
ἔφη indicative imperfect/aorist active 3rd person singular

Compare context:

NA²⁷ Matthew 19:21 ἔφη αὐτῷ ὁ Ἰησοῦς·
λέγει B, Θ, f13

Compare also:

NA²⁷ Matthew 8:8 καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη· κύριε,
εἶπεν 01*, C, 33

NA²⁷ Matthew 13:29 ὁ δὲ φησιν·
λέγει D, 33, 1424

NA²⁷ Matthew 14:8 δός μοι, φησίν, ...
εἶπεν D

NA²⁷ Matthew 17:26 ἔφη αὐτῷ ὁ Ἰησοῦς·
λέγει 579

NA²⁷ Matthew 22:37 ὁ δὲ ἔφη αὐτῷ·
εἶπεν W, Θ, f13, 2, 700, TR

NA²⁷ Matthew 27:23 ὁ δὲ ἔφη·
λέγει D, L, f1

φημί is much rarer than λέγω. At many occurrences of φημί there is a λέγω variant.

φημί in the Gospels: hits per 100 verses

Mt	1.5
Mk	0.9
Lk	0.6
Jo	0.3
Acts	2.5

Interestingly in verse 19:21 B and f13 adopt λέγει against ἔφη.

Difficult!

Rating: - (indecisive)

TVU 259

Minority reading:

NA²⁷ Matthew 19:20 λέγει αὐτῷ ὁ νεανίσκος· πάντα ταῦτα ἐφύλαξα· τί ἔτι ὑστερῶ;

ταῦτα πάντα

B, D, f1, f13, 28, 892, 1424, Maj-part[H, K, M, Γ], ff¹, Sy, WH, NA²⁵, Weiss, Trg

txt 01, C, L, W, Δ, Θ, 33, 565, 579, 700, 1241, L2211,
Maj-part, Lat, Robinson, WH^{m9}

Only 1, 1582 read ταῦτα πάντα. 22 et al. read txt.

B: no umlaut

Compare:

NA²⁷ Matthew 6:33 ζητεῖτε δὲ πρῶτον τὴν βασιλείαν [τοῦ θεοῦ] καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

NA²⁷ Matthew 13:34 ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις καὶ χωρὶς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς,

NA²⁷ Matthew 13:51 Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ· ναί.
πάντα ταῦτα M, N, pc

NA²⁷ Matthew 13:56 καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσιν; πόθεν οὖν τούτῳ ταῦτα πάντα;

πάντα ταῦτα D, K, L, Δ, 579, Maj-part[E, F, G], Lat

NA²⁷ Matthew 23:36 ἀμὴν λέγω ὑμῖν, ἤξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην.

txt 01, C, D, L, Θ, f13, 28, 565, 579, 1241, 1424, Maj-part, WH
πάντα ταῦτα B, W, f1, 33, 700, 892, Maj-part[K, Π, Γ, Δ, 0102], d

NA²⁷ Matthew 24:2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· οὐ βλέπετε ταῦτα πάντα;

πάντα ταῦτα D, W, 565, Maj

NA²⁷ Matthew 24:33 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις.

ταῦτα πάντα 01, D, W, 0281, f1, f13, 28, 33, 157, 700, 892, 1241, 1424,
Maj-part[K, Γ], Lat, Sy-P

txt B, L, Δ, Π, Θ, 565, 579, Maj-part, e, q, Sy-H

NA²⁷ Matthew 24:34 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα ταῦτα γένηται.

ταῦτα πάντα D, L, Θ, f13, 157, 1071, L2211, al, it, Sy-S, Sy-P

Parallels:

NA²⁷ Mark 10:20 ὁ δὲ ἔφη αὐτῷ· διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.

πάντα ταῦτα D, Θ, Lat, bo

NA²⁷ Luke 18:21 ὁ δὲ εἶπεν· ταῦτα πάντα ἐφύλαξα ἐκ νεότητος.

πάντα ταῦτα A, K, Π, N, P, Θ, al, e, Sy-H

It is possible that this variation is at least in part due to harmonization to the parallels.

At Mt 19:21 read:

ταῦτα πάντα ἐφύλαξα ἐκ νεότητος D (= Lk)

ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου H, K, M, f13, 28, 892, 1424 (=MK)

πάντα ταῦτα ἐφυλαξάμην ἐκ νεότητός μου C, W, 33, 157, 565, 1071, Maj

The following witnesses do not have the harmonizing addition ἐκ νεότητός (μου):

ταῦτα πάντα B, f1

πάντα ταῦτα 01*, L, Θ, 22, 579, 700, Lat

The support for both is good, but it is slightly better for πάντα ταῦτα. This is also the non-harmonizing reading, so one can accept it.

Rating: 2? (NA probably original)

TVU 260

NA²⁷ Matthew 19:20 λέγει αὐτῷ ὁ νεανίσκος·
πάντα ταῦτα ἐφύλαξα· τί ἔτι ὑστερῶ;

BYZ Matthew 19:20 λέγει αὐτῷ ὁ νεανίσκος·
πάντα ταῦτα ἐφυλαξάμην ἐκ νεότητός μου· τί ἔτι ὑστερῶ;

Byz 01^{C2}, C, D, W, X^{Comm.}, Δ, f13, 33, Maj,
it(a, b, c, d, e, f, ff², h, n, q), vg^{mss}, Sy, Co(+ mae-2), arm
ἐφύλαξα 01^{C2}, D
D, d omit μου

txt 01*, B, L, Θ, f1, 22, 579, 700, pc, Lat(aur, ff¹, g¹, l, vg)

X^{txt} not extant, but cited in commentary.

B: no umlaut, but colon sign (?)

B: p. 1261 A line 5-6: There is a prima manu correction here, but it is not clear what was originally there. Possibly UV light might reveal something? Tischendorf: "quid primum fuerit dici nequit". It is quite possible that the scribe originally wrote unthoughtful ἐφυλαξά(μην) ἐκ νεότητός μου, but noted his error, deleted the words and overwrote them with τί ἔτι ὑστερῶ.

There is a colon sign at the left margin of line 5: πάντα ἐφύλαξα· τί ἔτι

ἐκ νεότητός μου = "*since my youth.*"

Parallels:

NA²⁷ Mark 10:20 ὁ δὲ ἔφη αὐτῷ· διδάσκαλε,
ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.
ἐφύλαξα A, D, 28
ἐποίησα f1, 565

NA²⁷ Luke 18:21 ὁ δὲ εἶπεν· ταῦτα πάντα ἐφύλαξα ἐκ νεότητος.

BYZ Luke 18:21 ὁ δὲ εἶπεν Ταῦτα πάντα ἐφυλαξαμην ἐκ νεότητος μου.

Clearly a harmonization to Mk or Lk. No reason for an omission.

It is interesting to mention that Mt alone labels the man as "young" (νεανίσκος), first in this verse 20 and again in 22.

Rating: 2 (NA clearly original)

TVU 261

89. Difficult variant

Minority reading:

NA²⁷ Matthew 19:22 ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπήλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.

τὸν λόγον τοῦτον B, 892^c, pc, it(a, b, c, ff¹, n), vg^{mss},
Sy-S, Sy-C, Sy-P, mae-1+2, bo^{mss}, geo¹,
NA²⁵, WH [both with τοῦτον in brackets], Weiss

omit: 01, L, Z, 0281, 579, e, f, h, Chrys?, Tis, Bal

txt = τὸν λόγον C, D, W, X, Δ, Θ, f1, f13, 33, 579, 700, 892*, Maj,
Lat(aur, d, e, f, ff², g¹, h, l, q, vg), Sy-H, Sy-Pal, sa, bo
τὸν λόγον ὁ νεανίσκος 33, 1424

Swanson has 579 correctly for the omission against NA! Checked at the film.

B: no umlaut

Parallels:

NA²⁷ Mark 10:22 ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπήλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.

NA²⁷ Luke 18:23 ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγενήθη· ἦν γὰρ πλούσιος σφόδρα.

Compare:

NA²⁷ Matthew 19:11 ὁ δὲ εἶπεν αὐτοῖς· οὐ πάντες χωροῦσιν τὸν λόγον [τοῦτον] ἀλλ' οἷς δέδοται.

omit τοῦτον: B, f1, 892*, pc, e, bo^{ms}, Or

txt 01, C, D, L, W, Z, Θ, 078, f13, 33, Maj, Lat, Sy, Co, Cl

The omission is strange. Very difficult to decide. Possibly stylistic reasons. τοῦτον would be a natural addition, the complete omission could be due to removing an unnecessary detail.

Rating: - (indecisive)

TVU 262

Minority reading:

NA²⁷ Matthew 19:24 πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυπήματος ράφιδος διελθεῖν ἢ πλούσιον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

κάμιλον = ship's cable

174(f13), 579, 1424, pc (10 minuscules),
L211, L524, L673, L858, L866, Cyr
and a scholion ascribed to Or: anchor cable

B: no umlaut

Compare:

NA²⁷ Matthew 3:4 αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου
τριχῶν καμίλου 28, 565

NA²⁷ Matthew 23:24 ὁδηγοὶ τυφλοί, οἱ διῦλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες.
κάμιλον M, Θ, Π*, 579

NA²⁷ Mark 1:6 καὶ ἦν ὁ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφῦν αὐτοῦ καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον.
κάμιλον G^s, 2, 28

NA²⁷ Mark 10:25 εὐκοπώτερόν ἐστιν κάμηλον διὰ [τῆς] τρυμαλιᾶς [τῆς] ράφιδος διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.
κάμιλον f13, 124, 28, 579

NA²⁷ Luke 18:25 εὐκοπώτερον γὰρ ἐστιν κάμηλον διὰ τρήματος βελόνης εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.
κάμιλον S, 124, 579, 788, 1424

579 4 times

28 3 times

124, 1424 2 times

In Hellenistic times H and I were pronounced alike. Therefore κάμηλον and κάμιλον sound identical.

There is a saying in the Talmud (Bavli, Baba Metzia 38b) which speaks of "an elephant to go through the eye of a needle".

Robertson ("Wordpictures") writes:

"Jesus, of course, means by this comparison, whether an eastern proverb or not, to express the impossible. The efforts to explain it away are jejune like a ship's cable, κάμιλον or ῥαφίς as a narrow gorge or gate of entrance for camels which recognized stooping, etc. All these are hopeless, for Jesus pointedly calls the thing "impossible" (verse 26). The Jews in the Babylonian Talmud did have a proverb that a man even in his dreams did not see an elephant pass through the eye of a needle (Vincent). The Koran speaks of the wicked finding the gates of heaven shut "till a camel shall pass through the eye of a needle." But the Koran may have got this figure from the New Testament. The word for an ordinary needle is ῥαφίς, but, Luke (Lk 18:25) employs βελόνης, the medical term for the surgical needle not elsewhere in the N.T."

Caragounis (*Development of Greek*, 2004) has a detailed discussion of the word. He notes:

"The word κάμιλος is taken by LSJ to be a coinage to emend our passage. Such an explanation is, however, unlikely, because the word does have a definite meaning: τὸ παχὺ σχοινίον = "thick rope" (Souda). Kyrillos expresses himself thus: καμηλον δε ένταυθα φησιν οὐ το ζων το άχθοφορον, αλλά το παχυ σχοινιον, έν ω δεσμεουσι τας άγκυρας οί ναυται. Kyrillos thus considers the same word as having two different meanings. It may be of interest to note the two meanings derived from the same stem in the Semitic languages: Heb. ‏יָמַל‏ 'jamal' = κάμηλος; Arab. 'jummal' = cable of a ship. It is unlikely that Kyrillos, an inhabitant of the port city of Alexandria, would have expressed himself in this way unless the word did have the meaning which he attributes to it. [...] No doubt, Jesus' original hearers would have understood the reference, but apparently this proved too violent a picture for the Greek scribes, who substituted the more natural meaning of 'rope', 'ship's cable' in the form of κάμιλος. It may be, however, that the copyists were acquainted with a word such as κάμιλος, and it was quite natural for them to hear this word being read. We see the tricks that the current pronunciation played on the scribes of our manuscripts."

See Th. Zahn in his commentary to the passage.

Rating: 2 (NA clearly original)

TVU 263

90. Difficult variant

Minority reading:

NA²⁷ Matthew 19:24 πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυπήματος ραφίδος διελθεῖν ἢ πλούσιον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

txt 01^{C2}, D, L, W, X, Z, Γ, Δ, f1, f13, 2, 22, 28, 33, 579, 892, 1010, 1071, 1241, 1424, Maj-part (Robinson and Hodges/Farstad), WH^{mg}

τρυμαλιᾶς C, K, M, U, Θ, 124(f13), 157, 565, 700, Maj-part

τρήματος 01*, B, WH, NA²⁵, Weiss

B: no umlaut

(meaning is the same for all.)

Parallels:

NA²⁷ Mark 10:25 εὐκοπώτερόν ἐστιν κάμηλον διὰ [τῆς] τρυμαλιᾶς [τῆς] ραφίδος διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.

τρυπήματος βελόνης f13, pc

τρήματος ραφίδος 01*

NA²⁷ Luke 18:25 εὐκοπώτερον γάρ ἐστιν κάμηλον διὰ τρήματος βελόνης εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.

Byz τρυμαλιᾶς ραφίδος A, W, Ψ, 1071, 1424, Maj

τρυμαλιᾶς βελόνης f1, f13, 579

txt τρήματος βελόνης 01, B, D

τρυπήματος βελόνης L, R, Θ, 157, 1241, pc

One of the few cases where all three Synoptics have a different text, at least in NA. The reading in Mk is basically safe. The readings in Mt/Lk are divided. In Mt ραφίδος is safe. In Luke βελόνης is very probably correct.

If τρήματος (01*, B) would have come from Lk one would have expected βελόνης also (so Weiss).

Streeter (FG, p. 317): "assimilation has run riot".

Compare LXX:

LXX Haggai 1:6 καὶ ὁ τοὺς μισθοὺς συνάγων συνήγαγεν εἰς δεσμὸν τετρυπημένον

"and you that earn wages earn wages to put them into a bag with holes."

Rating: - (indecisive)

TVU 264

91. Difficult variant

Minority reading:

NA²⁷ Matthew 19:24 πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν ἢ πλούσιον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

As two variants in NA!

εἰσελθεῖν ἢ πλούσιον 01, L, Z, 0281, f1, 33, 157, 892,
Sy-S, bo^{ms}, Or, WH, NA²⁵, Gre, Tis, Bal, SBL
(= Θ, Ψ, 579 in Mk or Lk)

txt B, D, Θ, 124, 700, pc, Lat, sa^{mss}, mae, Weiss, Bois

εἰσελθεῖν ἢ πλούσιον εἰσελθεῖν 579, Trg!
διελθεῖν ἢ πλούσιον 565, ff¹, Sy-C

διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν
G, S, X, Y, Γ, Ω, 1071, Maj-part (=Mk)

εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν
C, K, M, U, (W), Δ, f13, 2, 28, 1424, Maj-part (=Lk)

Tregelles has εἰσελθεῖν ἢ πλούσιον [εἰσελθεῖν].

B: no umlaut

Parallels:

NA²⁷ Mark 10:25 εὐκοπώτερόν ἐστιν κάμηλον διὰ [τῆς] τρυμαλιᾶς [τῆς] ῥαφίδος διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.
εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ Θ

NA²⁷ Luke 18:25 εὐκοπώτερον γάρ ἐστιν κάμηλον διὰ τρήματος βελόνης εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.
εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ Ψ, 579

Compare previous verse 23:

NA²⁷ Matthew 19:23 Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ· ἀμὴν λέγω ὑμῖν ὅτι πλούσιος δυσκόλως εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.

Usage:

NA²⁷ Matthew 7:13 Εἰσέλθατε διὰ τῆς στενῆς πύλης

NA²⁷ Matthew 12:43 διέρχεται δι' ἀνύδρων τόπων

The longer readings are clearly harmonizations to the parallels.

The omission of εἰσελθεῖν (565, pc) could be due to parablepsis εἰς - εἰς.

If διελθεῖν is present, εἰσελθεῖν is needed to fit to εἰς τὴν βασιλείαν τοῦ θεοῦ.

The support is good for both short readings, but slightly better for the O1, L reading. On the one hand the txt reading could be interpreted as an improvement in giving more suitable verbs (διὰ - διελθεῖν / εἰσελθεῖν - εἰς). On the other hand the O1, L reading could be an abbreviation to improve style (so Weiss).

It is difficult to see how one reading arose out of the other. It is possible that the O1, L reading is a partial harmonization to Lk. There is no explanation for a secondary origin of the txt reading.

Very difficult!

Rating: - (indecisive)

TVU 265

92. Difficult variant:

NA²⁷ Matthew 19:29 καὶ πᾶς ὅστις ἀφήκεν οἰκίας ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήμψεται καὶ ζωὴν αἰώνιον κληρονομήσει.

BYZ Matthew 19:29 καὶ πᾶς ὅς ἀφήκεν οἰκίας ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ **γυναϊκά** ἢ τέκνα ἢ ἀγροὺς ἕνεκεν τοῦ ὀνόματός μου ἑκατονταπλασίονα λήψεται καὶ ζωὴν αἰώνιον κληρονομήσει

Byz O1, C, L, W, X, Δ, Θ, f13, 22, 33, 579, 892, Maj, Lat (aur, c, f, g¹, h, l, q, vg), Sy-C, Sy-P, Sy-H, Co(+mae-1+2), Basil(4th CE), Gre, SBL (in basically two different orders)

txt B, (D), (f1), pc, it(a, b, d, e, ff¹, ff², n), Sy-S, WH, NA²⁵, Weiss
D also omits ἢ πατέρα
e also omits ἢ πατέρα ἢ μητέρα, but reads ἢ γονεῖς
ἢ γονεῖς (for ἢ πατέρα ἢ μητέρα, no ἢ γυναϊκά) f1, e, Or (Legg: Ir)
Sy-S, Sy-C omit ἢ πατέρα

B: no umlaut

Parallels:

NA²⁷ Mark 10:29

οἰκίαν ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ μητέρα ἢ πατέρα ἢ τέκνα ἢ ἀγροὺς

BYZ Mark 10:29

οἰκίαν ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ γυναῖκα, ἢ τέκνα ἢ ἀγροὺς

add ἢ γυναῖκα: A, C, Ψ, f13, Maj, Sy-P, Sy-H

NA²⁷ Luke 18:29 οἰκίαν ἢ γυναῖκα ἢ ἀδελφοὺς ἢ γονεῖς ἢ τέκνα

BYZ Luke 18:29 οἰκίαν ἢ γονεῖς ἢ ἀδελφοὺς ἢ γυναῖκα ἢ τέκνα

There is no reason for an addition. Except possibly a harmonization to Mk. Most probably it is an accidental omission. There are many variants of order and omission (see Swanson). Obviously scribes felt the need to re-order the terms.

Rating: 1? (NA probably wrong)

External Rating: 1 (NA clearly wrong)

(after weighting the witnesses)

(put it in brackets?)

TVU 266

93. Difficult variant:

Minority reading:

NA²⁷ Matthew 19:29 καὶ πᾶς ὅστις ἀφῆκεν οἰκίας ἢ ἀδελφούς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγρούς ἕνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήμψεται καὶ ζωὴν αἰώνιον κληρονομήσει.

τοῦ ἐμοῦ ὀνόματός

01, B, Θ, 124, pc, WH, NA²⁵, Weiss, Tis, Bal

txt C, D, L, W, f1, f13, 33, 579, Maj

B: no umlaut

Parallels:

NA²⁷ Mark 10:29 ... ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ εὐαγγελίου,

NA²⁷ Luke 18:24 ... ἕνεκεν τῆς βασιλείας τοῦ θεοῦ,

Compare:

NA²⁷ Luke 21:12 ... ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου·

Usage:

NA²⁷ Matthew 10:22 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου·

NA²⁷ Matthew 18:5 δέξεται ἐν παιδίον τοιοῦτο ἐπὶ τῷ ὀνόματί μου,

NA²⁷ Matthew 24:5 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου

NA²⁷ Matthew 24:9 μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου.

NA²⁷ Matthew 5:10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης

NA²⁷ Matthew 5:11 ... πᾶν πονηρὸν καθ' ὑμῶν [ψευδόμενοι] ἕνεκεν ἐμοῦ.

NA²⁷ Matthew 10:18 ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ

NA²⁷ Matthew 10:39 ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ

Matthew has always the personal pronoun μου after ὄνομα. There is no reason to change the normal txt into the 01, B reading, which is unusual.

Rating: 1? (NA probably wrong)

TVU 267

Minority reading:

NA²⁷ Matthew 19:29 καὶ πᾶς ὅστις ἀφῆκεν οἰκίας ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήμψεται καὶ ζωὴν αἰώνιον κληρονομήσει.

πολλαπλασίονα B, L, 579, pc, sa, mae-1, Or, NA²⁵, WH, Weiss, Trg, Tis, Bal

txt 01, C, D, W, X, Δ, Θ, f1, f13, 33, 700, Maj,
Latt, Sy, bo, mae-2, Basil(4th CE)

B: no umlaut

Parallel:

NA²⁷ Mark 10:30 ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ

NA²⁷ Luke 18:30 ὃς οὐχὶ μὴ [ἀπο]λάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

ἑπταπλασίονα D, it, sa^{ms}

ἑκατονταπλασίονα 1241, pc, Sy-S, Sy-C

One or the other is either a harmonization to Mk or to Lk. It is improbable that both Mt and Lk independently changed the Markan ἑκατονταπλασίονα to πολλαπλασίονα. This would create a Minor Agreement. Therefore it is more probable that the B et al. reading is a harmonization to Lk.

Note that this is one of the few cases where the textcritical decision in NA depends on a certain source theory (here Markan priority).

Rating: 2? (NA probably original)

TVU 268

Minority reading:

NA²⁷ Matthew 20:4 καὶ ἐκείνοις εἶπεν· ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ἦ δίκαιον δώσω ὑμῖν.

ἀμπελῶνα μου 01, C, Y, Θ, Π, f13, 33, 565, 579, 700, 713, al,
it(a, aur, c, e, f, ff¹, ff², g¹, h, n, r¹), vg^{mss}, sa, mae-1+2

txt B, D, L, W, X, Δ, 085, f1, Maj, Lat(b, d, l, q, vg), Sy, bo
B: no umlaut

Compare:

NA²⁷ Matthew 20:1 ... μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ.

NA²⁷ Matthew 20:2 ... ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ.

Note: omit αὐτοῦ f1!

NA²⁷ Matthew 20:7 ... ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα.
add μου C^c, D, N, Z, 085, 565, 1241, pc, it, Sy-S

Clearly a conformation to context.

Rating: 2 (NA clearly original)

TVU 269

NA²⁷ Matthew 20:6 περιὶ δὲ τὴν ἑνδεκάτην ἐξεληθὼν εὗρεν ἄλλους ἔστῶτας καὶ λέγει αὐτοῖς· τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί;

BYZ Matthew 20:6 περιὶ δὲ τὴν ἑνδεκάτην ὥραν ἐξεληθὼν εὗρεν ἄλλους ἔστῶτας ἀργούς, καὶ λέγει αὐτοῖς· Τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί

Byz C, W, X, Δ, f1, f13, 579, Maj, f, h, q, Sy-P, Sy-H, Sy-Pal

txt 01, B, D, L, Θ, 085, 33, 565, 700, 892, Lat, Sy-S, Sy-C, Co(+ mae-2), Or

B: no umlaut

ἀργός "unemployed"

Compare immediate context:

NA²⁷ Matthew 20:3 καὶ ἐξεληθὼν περιὶ τρίτην ὥραν εἶδεν ἄλλους ἔστῶτας ἐν τῇ ἀγορᾷ ἀργούς

There is no reason for an omission. Probably from context 20:3.

Rating: 2 (NA clearly original)

TVU 270

NA²⁷ Matthew 20:7 λέγουσιν αὐτῷ· ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς· ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα.

BYZ Matthew 20:7 λέγουσιν αὐτῷ Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο λέγει αὐτοῖς· ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα καὶ ὁ ἔαν ἢ δίκαιόν λήψεσθε.

Byz C*, W, X, Δ, f13, 22, 33, 700, Maj, f, h, q, Sy-C, Sy-P, Sy-H, Sy-Pal^{ms}
add ἀμπελῶνα μου καὶ ... C^{C3}, N, 174, 346, 828(=f13-part), 565, 1241, pc

txt 01, B, (D), L, (Z), Θ, (085), f1, 892, Lat, (Sy-S), Co
ἀμπελῶνα μου D, Z, 085, it, vg^{mss}, Sy-S, sa, mae-2 (+ ἐργάζεσθε)

NA has txt + μου for C^{C3}, but it reads Byz + μου as Swanson has it. K. Witte from Muenster confirmed this.

B: no umlaut

ἢ of εἰμί subjunctive present active 3rd person singular

"...and whatever may be righteous you shall receive."

Compare:

NA²⁷ Matthew 20:4 καὶ ἐκείνοις εἶπεν· ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὁ ἔαν ἢ δίκαιον δώσω ὑμῖν.

add ἀμπελῶνα μου καὶ ... 01, C, Θ, f13, 33, 565, 700, pc, it

Probably a harmonization to verse 4. There is no reason for an omission.

Rating: 2? (NA probably original)

External Rating: 2 (NA clearly original)
(after weighting the witnesses)

TVU 271

94. Difficult variant:

Minority reading:

NA²⁷ Matthew 20:8 ὁψίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ· κάλεσον τοὺς ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων.

omit 01, C, L, Z, 085, Or, WH, NA²⁵

txt B, D, W, Θ, f1, f13, 33^{vid}, Maj, Latt, Sy, WH^{mg}, Weiss, [Trg]

B: no umlaut

No parallel.

The support for the omission is very good. Difficult to judge.

Rating: - (indecisive)

TVU 272

95. Difficult variant:

Minority reading:

NA²⁷ Matthew 20:9 καὶ ἐλθόντες οἱ περὶ τὴν ἐνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον.

ἐλθόντες δέ B, Sy-C?, sa^{mss}, bo^{ms}, WH, NA²⁵, Weiss
txt καὶ ἐλθόντες 01, C, L, W, Z, 085, f1, Maj, Sy-S, Sy-H, bo, Tis, Bal

ἐλθόντες οὖν D, Θ, f13, 33, Lat, Sy-C?, sa^{ms}, mae, Gre (!)

B: no umlaut

Compare next verse 10:

NA²⁷ Matthew 20:10 καὶ ἐλθόντες οἱ πρῶτοι ἐνόμισαν ὅτι πλεῖον λήμψονται· καὶ ἔλαβον [τὸ] ἀνὰ δηνάριον καὶ αὐτοί.

BYZ Matthew 20:10 ἐλθόντες δέ ...

Byz 01, L, W, Z, f1, Maj, q, Sy-H, bo, Tis, Bal

txt B, C, D, Θ, 085, f13, 33^{vid}, pc, e, Sy-S, Sy-C, mae, Weiss

ἐλθόντες δέ καὶ N, pc, Lat

<u>καὶ ... καὶ</u>	C, 085	= txt
<u>δέ ... καὶ</u>	B	
<u>οὖν ... καὶ</u>	D, Θ, f13, 33	
<u>καὶ ... δέ</u>	01, L, W, Z, f1, Maj	= Byz
<u>δέ ... δέ</u>	-	

Verse 9 and 10 have to be considered together.

The evidence for the versions is not clear. E.g. for Sy-C Burkitt has "Now when there came those ...". This would even better fit οὖν.

The οὖν reading is just too "self-suggesting" to be original. There would have been no reason to change it.

The change is only very minor and it seems rather improbable that B alone would have it right here.

Strange. Difficult variation.

Rating: - (indecisive)

TVU 273

96. Difficult variant:

Minority reading:

NA²⁷ Matthew 20:12 λέγοντες· οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας τοῖς βαστάσασι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα.

ἴσους αὐτοὺς ἡμῖν

01, D, L, Z, 085, f13, 157, 892, pc, Lat, WH, NA²⁵, Gre, Trg^{mg}, SBL

txt B, C, W, Θ, f1, 33, Maj, c, WH^{mg}, Weiss

ἴσους ἡμῖν ἐποίησας αὐτοὺς 579

B: no umlaut

The txt reading appears to be the more smooth reading, having those words next to each other that belong together: "equal to us - them you have made". Normally ἴσος is directly followed by the dative. This is taken even further by the 579 reading.

On the other hand it could be argued that the txt reading has been changed into the 01, D reading to bring ἡμῖν closer to the following clause.

Difficult!

Rating: - (indecisive)

TVU 274

97. Difficult variant:

Minority reading:

NA²⁷ Matthew 20:15 [ἦ] οὐκ ἔξεστίν μοι ὃ θέλω ποιῆσαι ἐν τοῖς ἔμοις;
ἦ ὁ ὀφθαλμός σου πονηρός ἐστίν ὅτι ἐγὼ ἀγαθός εἰμι;

omit B, D, L, Z, Θ, 700, Sy-S, Sy-C, arm, WH, NA²⁵, Weiss, Gre, Trg, SBL
txt 01, C, W, 085, f1, f13, 33, Maj, Lat, Sy-P, Sy-H, Co

For the second ἦ:

εἰ B^{C2}, H, S, Γ, f13, 22, 118, 28, 157, 700, 1071, al
txt 01, B*, C, D, L, W, Z, Θ, 565, 579, 1424, Maj, WH, NA²⁵, Weiss, SBL

B: In B the Η is left unenhanced and a small εἰ is written above it, which is enhanced.

B: umlaut! 1262 A 2 ἐν τοῖς ἔμοις; ἦ ὁ ὀφθαλμός σου

Compare:

NA²⁷ Matthew 5:29 εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε,

NA²⁷ Matthew 6:23 ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ,

NA²⁷ Matthew 18:9 καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε

Compare previous verse 14:

NA²⁷ Matthew 20:14 παγε. θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί.

The εἰ reading is probably an accidental error inspired from 18:9.

The first ἦ could have been added to conform the sentence to the next. On the other hand it could have been omitted, because of the following ἦ.

It is also possible that ἦ has been omitted accidentally after σοί, because in later Greek Η and Οἰ were pronounced alike (so also Metzger).

Rating: - (indecisive)

TVU 275

NA²⁷ Matthew 20:16 οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι.

BYZ Matthew 20:16 Οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι. πολλοὶ γὰρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

T&T #56

Byz C, D, W, X, Δ, Θ, f1, f13, 33, Maj, Latt, Sy, mae-1, bo^{pt}, [Trg]

txt 01, B, L, Z, 085, 892*, 1342, 1424, 1675*, pc¹⁴, sa, bo^{pt}, mae-2
pc = 4, 5, 36, 75*, 141, 278, 423*, 571, 797, 1093, 1243*, 1403, 1574, 2418*

B: no umlaut

Parallel:

NA²⁷ Matthew 22:14 πολλοὶ γὰρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

Compare context:

NA²⁷ Matthew 19:30 πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι.

Compare also:

NA²⁷ Mark 10:31 πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ [οἱ] ἔσχατοι πρῶτοι.

NA²⁷ Luke 13:30 καὶ ἰδοὺ εἰσιν ἔσχατοι οἳ ἔσονται πρῶτοι καὶ εἰσιν πρῶτοι οἳ ἔσονται ἔσχατοι.

BYZ Luke 14:24 λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεταιί μου τοῦ δείπνου [πολλοὶ γὰρ εἰσιν κλητοὶ ὀλίγοι δὲ ἐκλεκτοί]

This is probably an addition from 22:14 (so Weiss), which resembles very much the close of this parable. Internally it makes not much sense here. Weiss: "inappropriate".

This catchy saying has also been added after Lk 14:24. Nevertheless it might be an omission due to h.t. TOI - TOI. Note the corrected Byzantine minuscules!

This verse is the end of a lection. Possibly this caused the addition?

Compare:

F. Giesekke TSK 71 (1898) 344-48 [he argues that this saying is out of place (at both positions: 20:16 and 22:14) and that the true location must have been originally after 19:30.]

Rating: 2? (NA probably original)

External Rating: 2 (NA clearly original)
(after weighting the witnesses)

TVU 276

98. Difficult variant

Minority reading:

NA²⁷ Matthew 20:17 Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβεν τοὺς δώδεκα [μαθητὰς] κατ' ἰδίαν καὶ ἐν τῇ ὁδῷ εἶπεν αὐτοῖς·

Μέλλων δὲ ἀναβαίνειν Ἰησοῦς

B, sa^{mss}, bo^{mss},

WH, NA²⁵, Weiss, Trg^{mg}, Bal

Μέλλων δὲ ὁ Ἰησοῦς ἀναβαίνειν

f1, Sy-P, Or

WH^{mg} = txt

It is possible that ff¹ had this reading in his exemplar: "Et cum ascenderet...".

B: no umlaut

"Jesus, being about to go up to Jerusalem..."

Compare next verse:

NA²⁷ Matthew 20:18 ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα,

"See, we are going up to Jerusalem, ..."

Parallels:

NA²⁷ Mark 10:32 Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα, καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν

NA²⁷ Luke 18:31 Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς· ἰδοὺ ἀναβαίνομεν εἰς Ἱερουσαλήμ, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου·

NA²⁷ Luke 19:28 Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν ἀναβαίνων εἰς Ἱεροσόλυμα.

This change is interesting, because there is no parallel for it.

Metzger: "the word [Μέλλων δὲ] appears to be a topographical correction introduced by copyists who observed that from Jericho (vs. 29) one 'goes up to Jerusalem'; before reaching Jericho, therefore, Jesus is 'about to go up to Jerusalem'."

The support is quite good.

Weiss (Textkritik, p. 93), says that from verse 18 one could assume that Jesus is already walking, so the Μέλλων is inappropriate and the phrase has been changed.

Hoskier (Codex B, I, p. 47) thinks that the words are "a clear reflection of Mk 10:32." but this seems rather improbable, except that Mt already wrote these words and they are original.

μέλλω is certainly Matthean style. Cf. Mt 2:13; 16:27; 17:12, 22; 20:22; 24:6.

Rating: - (indecisive)

TVU 277

99. Difficult variant

Minority reading:

NA²⁷ Matthew 20:17 Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβεν τοὺς δώδεκα [μαθητὰς] κατ' ἰδίαν καὶ ἐν τῇ ὁδῷ εἶπεν αὐτοῖς·

omit: 01, D, L, Θ, f1, f13, 892*, pc, Sy-S, Sy-C, bo, Or, NA²⁵, Weiss, Trg, Tis, Bal

txt = add μαθητὰς B, C, W, X, Δ, 085, 22, 28*, 33, 700, Maj, Lat, Sy-H, sa-mss, mae-1, [WH], Gre, Bois

μαθητὰς αὐτοῦ 13, 346, 28^c, 713, 892^c, 1342, 1424, pc, it, vg-mss, Sy-P, sa-mss

αὐτοῦ mae-2

B: no umlaut

NA²⁷ Matthew 26:20

Ὅψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα τ. 21 καὶ ἐσθιόντων

add μαθητῶν 01, A, L, W, Θ, 33, 157, 892, 1071, 1241, 1424, Maj-part[M, Δ, Π], L844, Lat, Sy-H, sa-mss, mae-1, bo, [NA²⁵], [WH], Tis, Gre, Bois

txt = omit P37^{vid}(300 CE), P45^{vid}(3rd CE), B, D, f1, f13, 28, 565, 579, 700, Maj-part[K, U, Γ, Ω], L2211, (Sy-S), sa-mss, Eus, Weiss, Trg, Bal

add μαθητῶν αὐτοῦ 074(=064), 0281, pc, it, vg^{cl}, Sy-P

μετὰ τῶν μαθητῶν mae-2

P37: After ἰβ̄ the papyrus breaks off. Compare reconstruction in K.S. Min ANTF 34 (Mt papyri) p. 83 + 109, which makes it very probable that P37 reads txt.

o]y ias de genomenhs anekeit o met a t wn ibi [kai esqion t]wn aut wn eipen amhn I egw umin eis ex u[mwn pa r]adwsei me kai I upomenoi sf odra hrxant o [I egein eka

P45: Here again, curiously the papyrus breaks off directly after δώδεκα. Compare reconstruction in K.S. Min ANTF 34 (Mt papyri) p. 117.

[oy ias de ge]

n]omenhs anekeit o m[et a t wn dw]deka[kai esqiont wn eipen amhn
l]egw umin eis ex um[wn para]dwsei me kai l u[pomenoisf odra hr
r]adwsei me kai l upomenoi sf odra hrxant o [l egein eka

B: no umlaut

Parallels 20:17:

NA²⁷ Mark 10:32 καὶ παραλαβὼν πάλιν τοὺς δώδεκα
add μαθητὰς αὐτοῦ 124, pc

NA²⁷ Luke 18:31 Παραλαβὼν δὲ τοὺς δώδεκα
add μαθητὰς E*

Parallels 26:20

NA²⁷ Mark 14:17 Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα.
safe!

NA²⁷ Luke 22:14

Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν καὶ οἱ ἀπόστολοι σὺν αὐτῷ.

<u>δώδεκα ἀπόστολοι</u>	01 ^{C2} , A, C, W, Θ, Ψ, f1, f13, 579, 700, 1071, 1424, Maj, Lat(aur, f, q, vg), Sy-P, Sy-H, bo, arm, Marcion ^E
<u>οἱ δώδεκα</u>	01 ^{C1} , L, X, 1071, 1241, pc ⁵ , sa ^{mss}
<u>οἱ μαθηταὶ αὐτοῦ</u>	Sy-S
txt	P75, 01*, B, D, 157, pc, it, Sy-C, sa

Context for 26:20:

NA²⁷ Matthew 26:18 ... ὁ καιρὸς μου ἐγγύς ἐστιν, πρὸς σέ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου. 19 καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς καὶ ἠτοιμάσαν τὸ πάσχα.

Compare:

NA²⁷ Matthew 10:1 Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ
safe!

NA²⁷ Matthew 11:1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσειν τοῖς δώδεκα μαθηταῖς αὐτοῦ,

omit δώδεκα: f1, 22, pc, mae-2

NA²⁷ Mark 6:7 Καὶ προσκαλεῖται τοὺς δώδεκα

add μαθητὰς D, 892^{mg}, 1071, pc, it

NA²⁷ Mark 11:11 ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.

add μαθητῶν D, pc, it

NA²⁷ Luke 9:1 Συγκαλεσάμενος δὲ τοὺς δώδεκα

add μαθητὰς αὐτοῦ C^c, E, F, H, U, 2, 157, al, it(b, ff², l, q, r¹), Eus

NA²⁷ John 6:67 εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα·

add μαθηταῖς U, Θ, f13, pc, it, arm

Very difficult due to very evenly divided support. If one analyses the external evidence, in 20:17 the support is even slightly better for the omission and in 26:20 it is slightly better for the addition.

On the one hand οἱ δώδεκα was a clear title for the twelve disciples and it is possible that μαθητὰς has been omitted as redundant. Metzger in his commentary thinks that the omission is due to a harmonization to the parallels (Mk 10:32, Lk 18:31).

On the other hand the addition of μαθητὰς is only natural, as can be seen above. The addition might be a conformation to Mt 10:1 and 11:1. Weiss argues this way. Especially in 26:20 the addition of μαθητῶν is suggested from immediate context, verses 18 and 19.

WH have "disciples" in both verses in brackets in the text. This seems reasonable.

Rating: 1? or - (NA probably wrong or indecisive)

either both times in brackets in text or both times in apparatus.

TVU 278

100. Difficult variant

NA²⁷ Matthew 20:19 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.

BYZ Matthew 20:19 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

Byz B, C^c, D, W, X, Δ, Θ, 085, f1, f13, 22, 700, Maj, WH^{m9}, Weiss

txt 01, C*, L, N, Z, 579, 892, pc, Or, WH, NA²⁵

B: no umlaut

Compare:

NA²⁷ Matthew 16:21 καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.
D, 157, it: ἀναστήναι

NA²⁷ Luke 9:22 καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.
A, C, D, K, f1, 565, Maj-part: ἀναστήναι

NA²⁷ Matthew 17:23
καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.
B, 047, f13, 892, 1424, pc: ἀναστήσεται

NA²⁷ Matthew 12:41 ἄνδρες Νινευίται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης

NA²⁷ Mark 8:31 καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστήναι.

NA²⁷ Mark 9:31 καὶ ἀποκτενοῦσιν αὐτόν, καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας ἀναστήσεται.

NA²⁷ Mark 10:34 καὶ ἀποκτενοῦσιν, καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται.

NA²⁷ Luke 18:33 καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.

NA²⁷ Luke 24:7 καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστη

NA²⁷ John 6:40 καὶ ἀναστήσω αὐτὸν ἐγὼ [ἐν] τῇ ἐσχάτῃ ἡμέρᾳ.

NA²⁷ John 11:24 λέγει αὐτῷ ἡ Μάρθα· οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

It is interesting to note that in the minority readings of the above parallels the change is always from ἐγείρω to ἀνίστημι.

Weiss (Textkritik, p. 46) thinks that the ἐγερθήσεται is a conformation to Mt 16:21. He thinks that if the ἀναστήσεται was a conformation to Mk, then also the τῇ τρίτῃ ἡμέρᾳ would have been changed into μετὰ τρεῖς ἡμέρας (as in D 16:21). That Mt uses ἀνίστημι this way can be seen from Mt 12:41.

Rating: - (indecisive)

TVU 279

Minority reading:

NA²⁷ Matthew 20:21 ὁ δὲ εἶπεν αὐτῇ· τί θέλεις; λέγει αὐτῷ· εἰπέ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ ἐυωνύμων σου ἐν τῇ βασιλείᾳ σου.

omit first σου: 01, B, **NA²⁵**, **WH**, **Weiss**, **Bal**
Tis has it.

omit second σου: D, E, Θ, f1, 22, 33, 565, pc, Lat, mae-1, arm
omit: aur, c, d, e, ff¹, ff², r¹, vg^{mss}
have it: a, f, g¹, h, l, n, q, vg^{mss}

- mae-2 has a lacuna, but Schenke reconstructs without second σου.

- Acc. to Harris and Anderson 22 has σου, acc. to Legg it omits.

B: no umlaut

Parallel:

NA²⁷ Mark 10:37 οἱ δὲ εἶπαν αὐτῷ· δὸς ἡμῖν ἵνα εἰς σου ἐκ δεξιῶν καὶ εἰς ἐξ ἀριστερῶν καθίσωμεν ἐν τῇ δόξῃ σου.

BYZ Mark 10:37 οἱ δὲ εἶπον αὐτῷ Δὸς ἡμῖν ἵνα εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ ἐυωνύμων σου καθίσωμεν ἐν τῇ δόξῃ σου

Compare:

NA²⁷ Mark 3:33 καὶ ἀποκριθεὶς αὐτοῖς λέγει·
τίς ἐστιν ἡ μήτηρ μου καὶ οἱ ἀδελφοί [μου];

omit first μου W

omit second μου B, D, NA²⁵, WH, Weiss

Possibly omitted to improve style?

It is also possible that the words have been added to make the sentence more symmetrical.

Note the similar omission of μου in Mk.

Rating: 2? (NA probably original)

TVU 280

NA²⁷ Matthew 20:22-23 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν; λέγουσιν αὐτῷ· δυνάμεθα.

23 λέγει αὐτοῖς· τὸ μὲν ποτήριόν μου πίεσθε, τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν [τοῦτο] δοῦναι, ἀλλ' οἷς ἠτοιμάσται ὑπὸ τοῦ πατρὸς μου.

BYZ Matthew 20:22-23 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Οὐκ οἴδατε τί αἰτεῖσθε δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; λέγουσιν αὐτῷ Δυνάμεθα 23 καὶ λέγει αὐτοῖς Τὸ μὲν ποτήριόν μου πίεσθε καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε· Τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων μου οὐκ ἔστιν ἐμὸν δοῦναι ἀλλ οἷς ἠτοιμάσται ὑπὸ τοῦ πατρὸς μου

Byz C, W, X, Δ, Σ, Φ, f13, 33, 579, 700, Maj, f, h, q, Sy-P, Sy-H, bo^{pt}

txt 01, B, D, L, Z, Θ, 085, f1, 788(f13), 22, pc,
Lat, Sy-S, Sy-C, sa, mae-1+2, bo^{pt}

B: no umlaut

Parallel:

NA²⁷ Mark 10:38-39 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;

39 οἱ δὲ εἶπαν αὐτῷ· δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· τὸ ποτήριον ὃ ἐγὼ πίνω πίεσθε καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε,

Compare:

NA²⁷ Luke 12:50 βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῇ.

Very probably copied from Mark (so Weiss). The support is not very good.

Rating: 2 (NA clearly original)

TVU 281

101. Difficult variant

Minority reading:

NA²⁷ Matthew 20:23 τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν [τοῦτο] δοῦναι, ἀλλ' οἷς ἠτοίμασται ὑπὸ τοῦ πατρός μου.

No txt in NA!

ἦ B, L, Θ, 1, 1582^{mg}, 33, 1424, pc, Or, Weiss, WH^{mg}, Trg^{mg}

txt 01, C, D, W, X, Z, Δ, 085[?], 1582*, f13, 22, 579, 700, Maj

085: from silence, NA and Gregory III, p. 1062.

1582: The addition in the margin has been written by the original scribe Ephraim (10th CE). Anderson thinks that it is more likely that Ephraim copied those marginalia from his exemplar, than that they are his own comments. Ephraim is known from his other work to have copied faithfully his material. The text of 1582, as well as 1739 is closely related to Origen/Caesarea. The archetype has been assigned to the late 5th CE.

B: no umlaut

Immediate context:

NA²⁷ Matthew 20:21 ὁ δὲ εἶπεν αὐτῇ· τί θέλεις; λέγει αὐτῷ· εἶπέ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου εἷς ἐκ δεξιῶν σου καὶ εἷς ἐξ εὐωνύμων σου ἐν τῇ βασιλείᾳ σου.

Parallel:

NA²⁷ Mark 10:40 τὸ δὲ καθίσαι ἐκ δεξιῶν μου ἦ ἐξ εὐωνύμων

BYZ Mark 10:40 τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων

Not in NA at all!

Byz A, C, Θ, f1, f13, 28, 565, 579, 700, 1071, Maj

txt 01, B, D, L, W, Δ, Ψ, 892, 1342, 1424, pc (Lacuna: 33)

Tischendorf and NA think that ἦ is a harmonization to Mk.

On the other hand the support is very good and a harmonization to Mk is normally rather improbable.

The reading ἦ in Mk is overwhelmingly supported and so practically safe. καὶ then, must be a harmonization to Mt.

It is possible that καὶ in Mt is a conformation to immediate context, verse 21 (so Weiss). To this, then, subsequently, the Byzantine text in Mk is harmonized.

But all this is far from certain. Very difficult!

Rating: - (indecisive)

TVU 282

102. Difficult variant

NA²⁷ Matthew 20:23 τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν **[τοῦτο]** δοῦναι, ἀλλ' οἷς ἠτοιμάσται ὑπὸ τοῦ πατρός μου.

BYZ Matthew 20:23 Τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων μου οὐκ ἔστιν ἐμὸν _____ δοῦναι ἀλλ οἷς ἠτοιμάσται ὑπὸ τοῦ πατρός μου

Byz 01, B, K, L, X, Z, Θ, f1, f13, 22, 700, 892, Maj, Lat, Sy-P, Co(+ mae-2),
WH, Trg, Bal, SBL

txt C, D, U, W, Δ, Π, 085, 33, 346, 565, 1342, al, q, (Sy-S, Sy-C), Sy-H,
WH^{mg}, NA²⁵, Bois, Weiss, Tis
τοῦτο οὐκ ἔστιν ἐμὸν δοῦναι U, 565, pc, (Sy-S, Sy-C)
οὐκ ἔστιν ἐμὸν δοῦναι τοῦτο Π

το δοῦναι Υ (acc. to Gregory, Textkritik III, p. 1029)

B: no umlaut

Parallel:

NA²⁷ Mark 10:40 τὸ δὲ καθίσαι ἐκ δεξιῶν μου ἢ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν _____ δοῦναι, ἀλλ' οἷς ἠτοιμάσται.

Compare:

NA²⁷ Matthew 19:11 ὁ δὲ εἶπεν αὐτοῖς· οὐ πάντες χωροῦσιν τὸν λόγον **[τοῦτον]** ἀλλ' οἷς δέδοται.

omit τοῦτον: B, f1, 892*, pc, e, bo^{ms}, Or

NA²⁷ Matthew 19:22 ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπήλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.

τὸν λόγον τοῦτον B, 892^c, pc, it, Sy-S, Sy-C, Sy-P, mae, bo^{mss}

It is possible that the omission is a harmonization to Mk. Different insertion points are an indication of a secondary cause. The support for the omission is bad.

Compare discussion at 19:11 and 22.

Rating: - (indecisive)

External Rating: 1? (NA probably wrong)
(after weighting the witnesses)

TVU 283

Minority reading:

NA²⁷ Matthew 20:26 οὐχ οὕτως ἔσται ἐν ὑμῖν, ἀλλ' ὅς ἐάν θέλη ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος,

ἔστιν B, D, Z, 0281, pc, sa^{mss}, WH, NA²⁵, Weiss, Trg
txt ἔσται 01, C, L, W, Θ, 085, f1, f13, Maj, Lat, sa^{mss}, mae, bo
B: no umlaut

Compare next verse 27:

NA²⁷ Matthew 20:27 καὶ ὅς ἂν θέλη ἐν ὑμῖν εἶναι πρῶτος ἔσται ὑμῶν δοῦλος·

BYZ Matthew 20:27 καὶ ὅς ἐάν θέλη ἐν ὑμῖν εἶναι πρῶτος ἔστω ὑμῶν δοῦλος·

ἔστω B, 28, 579, 1071, 1424, Maj-part
ἔσται P45, 01, C, D, L, W, Θ, f1, f13, 33, 700, Maj-part, WH

ἔστω imperative present 3rd person singular

ἔσται indicative future middle 3rd person singular

Parallel:

NA²⁷ Mark 10:43 οὐχ οὕτως δέ ἐστίν ἐν ὑμῖν, ἀλλ' ὅς ἂν θέλη μέγας γενέσθαι ἐν ὑμῖν ἔσται ὑμῶν διάκονος,

BYZ Mark 10:43 οὐχ οὕτως δέ ἔσται ἐν ὑμῖν ἀλλ' ὅς ἐάν θέλη γενέσθαι μέγας ἐν ὑμῖν ἔσται ὑμῶν διάκονος

ἐστίν 01, B, C*, D, L, W, Δ, Θ, Ψ, 700, pc
ἔσται A, C³, f1, f13, 28, 157, 565, 579, 1071, 1424, Maj

NA²⁷ Luke 9:48

ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐστίν μέγας.

BYZ Luke 9:48

ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτός ἔσται μέγας

ἐστίν P45, P75, 01, B, C, L, E, f1, 33, 579, 700, 1071, 1241, pc
ἔσται A, D, W, Θ, Ψ, f13, 157, Maj

In all three parallels the Byzantine text has ἔσται. But it is only B that has in all three cases ἐστίν. ἔσται is probably the grammatically more correct, stylistically better reading. ἐστίν could mean that it already IS so, but probably

there is no intended difference in meaning. One can assume that ἔσται is meant to have imperatival force ("it should be").

The support for ἐστὶν is overwhelming in both Mk and Lk. In these cases one could argue that ἔσται is a harmonization to Mt or an improvement. But what, then, is the explanation for ἐστὶν in Mt?

Changes from ἔσται to ἐστὶν:

Matthew 5:22 M

Matthew 6:22 157

Matthew 12:11 D, Θ, 33, 157, 565, 1424

Matthew 13:40 1424

Matthew 16:22 ἔστω for ἔσται f13, 1071

Matthew 5:37 ἔσται for ἔστω B, 2, 700, pc

A change from ἐστὶν to ἔσται is not recorded.

Therefore one must conclude as the least unsatisfactory explanation, that the ἐστὶν reading in Mt is either a harmonization to Mk or Lk, or an accidental or stylistic variation similar to those cases noted above.

Weiss, though argues (Comm. Mt) that the ἔσται is a conformation to the two following ἔσται.

Rating: 2? (NA probably original)

TVU 284

Minority reading:

NA²⁷ Matthew 20:28 ὡσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν τ.

τ: D, d, Φ, it(a, aur, b, c, d, e, ff¹, ff², (g¹), g², h, (m), n, r¹, r²), vg^{mss}, Sy-C (adds μὴ), Sy-H^{mg}, Sy-P^{ms}
4 Anglo-Saxon Codices, Juvencus (330 CE), Hilary (354 CE), **Bois**

g¹ and m read only the first sentence a.

Of the Old Latins f, g¹, l, q do not have the addition.

In Codex Bezae there is a vertical bar in the left margin along this passage. At the end there are erased, illegible words in the margin, but this is a lectionary note only according to Scrivener (Bezae Codex p. 448, fol. 67b).

Scrivener (p. XLIX) cites a marginal note in a Philoxenian Syriac: "that the paragraph is found in Greek copies at this place, but in ancient copies only in Lk κεφ. 53".

Sy-S has a lacuna, but Burkitt notes that the extra passage was probably not included, because the space on the missing page is too small.

B: no umlaut

D reads:

- a. ὑμεῖς δὲ ζητεῖτε ἐκ μικροῦ αὐξήσαι καὶ (μὴ) ἐκ μείζονος ἔλαττον εἶναι
- b. εἰσερχόμενοι δὲ καὶ παρακληθέντες δειπνήσαι μὴ ἀνακλείεσθαι εἰς τοὺς ἐξέχοντας τόπους μήποτε ἐνδοξότερος σου ἐπέλθῃ καὶ προσελθὼν ὁ δειπνοκλήτωρ εἶπῃ σοι ἔτι κάτω χώρει καὶ καταισχυθήσῃ
- c. ἐὰν δὲ ἀναπέσης εἰς τὸν ἥττονα τόπον καὶ ἐπέλθῃ σου ἥττων ἐρεῖ σοι ὁ δειπνοκλήτωρ σύναγε ἔτι ἄνω καὶ ἔσται σοι τοῦτο χρήσιμον

The Latin reads (from Jülicher):

- a. Vos autem quaeritis de pusillo crescere et de maiore minores esse.
- b. Intranses autem et rogati ad cenam nolite recumbere in locis eminentioribus, ne forte clarior te superveniat et accedens, qui ad cenam vocavit te, dicat tibi: adhuc deorsum accede, et confundaris.
- c. Si autem in loco inferiori recubueris et supervenerit humilior te, dicat tibi qui ad cenam vocavit te: Accede adhuc sursum/superius, et erit hoc tibi utilius.
(At the end e reads: tunc erit tibi: gloriam coram discumbentibus.)

Variants:

- a. Sy-C adds μὴ after καὶ.
- b. Sy-C omits εἰσερχόμενοι δὲ καὶ
for ἀνακλίνεισθαι εἰς τοὺς ἐξέχοντας τόπους Φ reads:
εἰς τοὺς ἐξέχοντας τόπους ἀνακλίνεσθε
Sy-S reads the singular: ἀνακλίνεσθε εἰς τὸν ἐξέχοντα τόπον
Sy-S omits προσελθὼν
Sy-S, e omit ἔτι
after κατασιχυνθήσῃ Sy-S adds: ἐνώπιον τῶν ἀνακειμένων
- c. Φ omits the first καὶ.
for σύναγε Φ reads ἄγε
for χρήσιμον Φ reads χρήσιμωτερον
at the end Sy-S, e read for τοῦτο χρήσιμον:
καὶ ἔσται σοι δόξα ἐνδοξότερος ἐνώπιον τῶν ἀνακειμένων

Translation:

- a. But seek to increase from that which is small, and (not) from the greater to become less.
- b. When you enter into a house and are invited to dine, do not recline in the prominent places, lest perchance one more honorable than you come in, and the host come and say to you: "Go farther down" and you will be put to shame.
- c. But if you recline in the lower place and one inferior to you comes in, the host will say to you: "Go farther up" and this will be advantageous to you.

Compare Lk 14:11+8-10

NA²⁷ Luke 14:11 ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

NA²⁷ Luke 14:8 ὅταν κληθῆς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῆς εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμότερός σου ἢ κεκλημένος ὑπ' αὐτοῦ, 9 καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι· δὸς τούτῳ τόπον, καὶ τότε ἄρξῃ μετὰ αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν.

10 ἀλλ' ὅταν κληθῆς, πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκὼς σε ἐρεῖ σοι· φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι.

Luke 14:11 "For all who exalt themselves will be humbled, and those who humble themselves will be exalted."

8 "When you are invited by someone to a wedding banquet, do not sit down at the place of honor, in case someone more distinguished than you has been invited by your host; 9 and the host who invited both of you may come and say to you, 'Give this person your place,' and then in disgrace you would start to take the lowest place. 10 But when you are invited, go and sit down at the lowest place, so that when your host comes, he may say to you, 'Friend, move up higher'; then you will be honored in the presence of all who sit at the table with you."

The first part ὑμεῖς ... εἶναι without the negation sounds "Thomas". Fortunately we have the Sy-C addition of μὴ, which makes better sense. But H.J. Vogels says:

"the [addition of] μὴ in the first sentence shows that one did not understand the meaning of this "witty paradoxon" (Wellhausen) and tried to work around it by emendation." [BZ]

It is possible that the first sentence was originally independent (without the negative) and when it was combined with the following, the negative has been inserted to bring it into harmony.

Compare for the first sentence also:

NA²⁷ Matthew 20:26-27 οὐχ οὕτως ἔσται ἐν ὑμῖν, ἀλλ' ὅς ἐάν θέλη ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος, 27 καὶ ὅς ἂν θέλη ἐν ὑμῖν εἶναι πρῶτος ἔσται ὑμῶν δοῦλος·

"It will not be so among you; but whoever wishes to be great among you must be your servant, and whoever wishes to be first among you must be your slave;"

NA²⁷ Matthew 23:12 ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.

"All who exalt themselves will be humbled, and all who humble themselves will be exalted."

NA²⁷ Luke 18:14 λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ παρ' ἐκείνου· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

"I tell you, this man went down to his home justified rather than the other; for all who exalt themselves will be humbled, but all who humble themselves will be exalted."

Compare also:

NA²⁷ Luke 22:27 τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἶμι ὡς ὁ διακονῶν.

Note that D here reads:

μαλλον ἢ ὁ ἀνακείμενος· ἐγὼ γὰρ ἐν μέσῳ ἦλθον· οὐχ ὡς ὁ ἀνακείμενος ἀλλ' ὡς ὁ διακονῶν· καὶ ὑμεῖς ἠύξήθητε ἐν τῇ διακονίᾳ μου ὡς ὁ διακονῶν.

The second part sounds like a paraphrase of Lk 14:8-10. But Zahn notes (Comm. Mat.), probably correctly, that the wording and form deviates so strongly from Lk that it cannot be a harmonization to Lk, but must come from an apocryphal source, very old, at any rate.

WH: "from an independent source."

Metzger: "floating tradition".

Cureton: "it certainly belongs to the most ancient times of Christianity. ... and the fact of the same advice of our Lord in very similar words being found in Lk would at least make it appear that it is to be referred ultimately to him, whatever might have been the channel through which it has been derived".

Nestle speculates that this piece possibly comes out of the Syriac and/or possibly from Tatian: "But I ask myself in vain how else this interpolation is to be explained except as an attempt at harmonizing." (compare his detailed discussion in the 2nd German edition of his TC introduction.)

ὁ δειπνοκλήτωρ = "lord of the supper", seems to be a Syriac expression.

(Nestle is reminded of κτήτωρ = "owner, possessor", Act 4:34)

Neither Ephrem nor Aphraates mention the passage though.

Vogels [BZ] agrees with a Tatianic origin, but thinks of a Greek original. He notes that δειπνοκλήτωρ is used for τῷ κεκληκότι αὐτόν in Lk 14:12 by Sy-C and Sy-S!

Important Literature:

H.J. Vogels "Ein Apokrypher Zusatz im Mt-Evangelium (20:28)"

BZ 12 (1914) 369 - 390 [gives all texts and variants]

Vogels mentions a Latin 15th CE Gospel harmony (Berlin MS theol. fol. 7, fol. 236R) which reads after Mt 20:28:

Vos autem queritis modico crescere et de maximo minui.

Cum autem introieritis ad cenam vocati nolite recumbere in superioribus locis ne forte dignior superveniat et accedens ipse qui te invitavit dicat tibi.

Adhuc inferius accede et confundaris.

Si autem recubueris in inferiora loca (corr. loco) et advenerit humilior te dicat tibi qui te invitavit accede superius et erit tibi hoc melius.

E. Nestle ZNW 7 (1906) 362-4

Nestle mentions a note by P. Sabatier in his "Bibliorum sacrorum latinae" (1751) where he writes:

"Praeterea idem assumptum totidem pene verbis exstat Graece ex tribus Apographis in Bibliorum polyglott. Londinensium, to VI. en illa:

ὁμοίως δὲ ζητεῖτε ἐκ μικροῦ αὐξήσαι

καὶ ἐκ μείζονος ἔλαττον εἶναι al. ἐλαττοῦσθαι

Eadem existant Graece ex tribus MS codicibus in Bibliorum polyglott. Londin. tomo. VI.

εἰσερχόμενοι δὲ καὶ παρακληθέντες δειπνήσαι (al. δειπνεῖσθαι) μὴ ἀνακλείνασθε (al. ἀνακλίνασθε) ... χρήσιμον

[the rest as in D]

Nestle asks: "From where is the Aorist ἀνακλείνασθε and δειπνεῖσθαι?" [The D readings are ἀνακλείνεσθαι and δειπνήσαι.]

and: "How can Sabatier make this definite statement of three Greek manuscripts attesting this passage and where did he get his variants?"

Φ was not yet known in Sabatier's time. It was published in 1885/86.

Compare variant 21:9 below!

Rating: 2 (NA clearly original)

TVU 285

103. Difficult variant:

Minority reading:

NA²⁷ Matthew 20:30 ἐλέησον ἡμᾶς, [κύριε,] υἱὸς Δαυίδ.

BYZ Matthew 20:30 ἐλέησον ἡμᾶς, κύριε υἱὸς Δαυίδ

ἐλέησον ἡμᾶς, κύριε P45^{vid}, C, W, X, Δ, f1, 22, 33, 579, Maj,

f, q, Sy-P, Sy-H, Bois

ἐλέησον ἡμᾶς, κύριε, Ἰησοῦς N, Σ, 124, 1689(=f13), Sy-Pal^{mss}

ἐλέησον ἡμᾶς, Ἰησοῦς 01, Θ, f13, 700, mae-2, Sy-Pal^{ms}

κύριε, ἐλέησον ἡμᾶς, Ἰησοῦς L, 892

κύριε, ἐλέησον ἡμᾶς, B, Z, 085, 0281, pc, Lat(aur, g¹, l, r¹, vg),
sa, bo, NA²⁵, WH, Gre, Weiss, Trg, SBL

ἐλέησον ἡμᾶς D, f13-part, 118, 209(=f1), 346(=f13), 157, 565, pc,
it(a, b, c, d, e, ff¹, ff², h, n), Sy-C, mae-1, Tis, Bal

P45: I am giving here the reconstruction by Min (ANTF 34) p. 111 + 152. Even though most of the letters are within a lacuna, it is clear that P45 reads the Majority reading here. Unfortunately we don't have P45 for verse 31.

meno i para t h]n odon akousant es [ot i ih paragei ekraخان l egon
t es el ehson hma]s kè uè dauido de oc [l os epet imhsen aut ois ina
siwphswsin oi de pol l]w ekraugasan [l egont es el ehson hmas kè

In NA the addition of Ἰησοῦς is an extra variation unit, which is unfortunate, because then the 01, Θ support is added to D et al. for omitting Κύριε. Basically we have here an exchange of Κύριε/Ἰησοῦς though. The two units must be combined and presented in a form like that above!

Lacuna: Sy-S

B: no umlaut

Next verse:

NA²⁷ Matthew 20:31 ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυίδ.

txt C, W, Δ, f1, 33, Maj, Sy-C, Sy-H, mae-1, Bois

3 1 2 01, B, D, L, Z, Θ, 085, f13, 892, pc,

Lat, Sy-P, sa, bo, NA²⁵, WH, Gre, Weiss, Trg, Tis, Bal, SBL

1 2 118, 579, 700

ἐλέησον ἡμᾶς, κύριε, ἐλέησον ἡμᾶς, υἱὸς Δαυίδ mae-2

Taking both verses together, we get the following support:

<u>1</u>	<u>2</u>	<u>3</u>	<u>1</u>	<u>2</u>	<u>3</u>
ε. η. K			ε. η. K		C, W, f1, 33, Maj,
ε. η. K(I)			ε. η.		579, (700)
ε. η.			ε. η. K		565, pc
ε. η.			ε. η.		118
ε. η.			K ε. η.		D
ε. η. I			K ε. η.		01, Θ, f13
K ε. η.			K ε. η.		B, Z, 085
K ε. η. I			K ε. η.		L, 892

Interestingly the order [3-1-2 + 1-2-3] does not exist! Also, the [1-2-3+ 3-1-2] order only exists in the deviant form with Ἰησοῦς.

Parallels:

NA ²⁷ Mark 10:47	υἱὲ Δαυίδ Ἰησοῦ, ἐλέησόν με. υἱὲ Δαυίδ _____, ἐλέησόν με. Ἰησοῦ υἱὲ Δαυίδ ἐλέησόν με.	L, Θ, Ψ, 579, pc f13, (28), 565
NA ²⁷ Mark 10:48	υἱὲ Δαυίδ, ἐλέησόν με. Ἰησοῦ υἱὲ Δαυίδ ἐλέησόν με.	f13, (28, 1071), 1342
NA ²⁷ Luke 18:38	Ἰησοῦ υἱὲ Δαυίδ, ἐλέησόν με. _____ υἱὲ Δαυίδ, ἐλέησόν με.	A, E, K, Π, 579, pc
NA ²⁷ Luke 18:39	υἱὲ Δαυίδ, ἐλέησόν με. Ἰησοῦ υἱὲ Δαυίδ ἐλέησόν με.	01, U, f1, f13

It is interesting to note that in the parallel accounts of Mk and Lk the exclamation is different in both verses.

Other Parallels:

NA ²⁷ Matthew 9:27	<u>ἐλέησον ἡμᾶς</u> , υἱὸς Δαυίδ. add Ἰησοῦ: C*, add κύριε: N, f13
NA ²⁷ Matthew 15:22	<u>ἐλέησόν με</u> , κύριε υἱὸς Δαυίδ· safe!
NA ²⁷ Matthew 17:15	κύριε, <u>ἐλέησόν μου</u> τὸν υἱόν, omit κύριε: 01
NA ²⁷ Luke 16:24	πάτερ Ἀβραάμ, <u>ἐλέησόν με</u>
NA ²⁷ Luke 17:13	Ἰησοῦ ἐπιστάτα, <u>ἐλέησον ἡμᾶς</u> .

The order was probably not really a problem per se, because both forms already occurred and have been left untouched (Mt 9:27, 15:22, 17:15). So, something must have been problematic here.

The omission of κύριε could be inspired by Mt 9:27, the addition by 15:22. The variant of B et al. could come from Mt 17:15.

Looking at the variation in the parallels, one notes a tendency to conform the two exclamations to each other. Some conform the first to the second and some the second to the first.

Unfortunately in Mt both verses are insecure. Looking at the external evidence it appears most probable that κύριε ἐλέησον ἡμᾶς by 01, B et al. is the original reading in verse 31.

Min (ANTF 34, p. 292) additionally suggests that this reading is the harder one, because it violates the rule that normally two addresses are not separated by ἐλέησον (see examples above).

Combining these two arguments one gets for verses 30 + 31 either the [1-2 + 3-1-2] or the [1-2-3 + 3-1-2] reading as the original. This means, we have to follow either D or 01, Θ. Note that Θ is Alexandrian in this part of Mt.

The support for the D reading is incoherent and the omission is probably at least in part accidental. Nevertheless one can argue that the shortest reading is the original and all others are attempts to fill up.

It should be noted that the 01, Θ reading is deviant in that it has Ἰησοῦς in verse 30. This is especially interesting, since both Mk and Lk have Ἰησοῦς in the first exclamation, too. This could be an indication of originality, but also of a (partial) harmonization to (Mk)/Lk.

Min (ANTF 34, p. 292), who argues for the D reading, is misguided by the unfortunate arrangement in the NA apparatus (see note above), which gives quite a strong support for the omission of κύριε. But the evidence is more complicated.

The L, 892 reading is either a conflation or originated from an erroneous correction. Either κύριε or Ἰησοῦ has been added above the line and has been inserted without deleting the other word. Unfortunately one cannot decide.

Here is the argumentation by Metzger (UBS committee):

Verse 30: The Ἰησοῦ variants are considered secondary, because the parallels contain Ἰησοῦ. The shortest reading is a conformation to Mt 9:27. They do not

really make a decision about the position of κύριε: "As the least unsatisfactory resolution of all the diverse problems a majority of the committee decided to adopt the reading of P45, C et al. [1-2-3], but, in view of the variation in the position of κύριε, to enclose this word within square brackets."

Verse 31: The committee adopted the [1-2-3] reading, because "it is the non-liturgical order of words and so would have been likely to be altered in transcription to the more familiar sequence."

The following witnesses changed the text in one of the parallels:

01, A, E, K, Π, L, Θ, Ψ, f1, f13, 28, 565, 579, pc

Removing them from the list of witnesses, we are left with the following:

ε. η. K ε. η. K C, W, 33, Maj,

ε. η. K ε. η. D

K ε. η. K ε. η. B, Z, 085

If we accept the K ε. η. reading in verse 31, we should accept then probably the ε. η. or ε. η. K reading in verse 30, to make the two formulas different. Against ε. η. K could be argued that the Byzantine text also changed the word ἔκραξαν into ἔκραζον (see next variant). This would make the witnesses C, W, 33, Maj suspicious here, too.

Overall we have to conclude that there is no decisive evidence for verse 30. The UBS committee also did not come to a decision. The support is just too divided and internal arguments are rather weak. At least we agree with Min (= B. Aland?) in accepting the 3-1-2 reading in verse 31 against NA.

Note that many witnesses (P45, C, D, N, 085, 0281, f1, 33, 565, 579, 1241, 1424, Maj-part) read υἱὲ instead of υἱὸς. Weiss notes that possibly the vocative κύριε has been extended to the second vocative υἱὲ.

Compare:

K.S. Min ANTF 34 (Mt papyri, 2005) p. 290 - 93

verse 30:

Rating: - (indecisive)

probably best to leave txt as is with brackets.

verse 31:

Rating: 1? (NA probably wrong)

retain NA²⁵ 3-1-2 reading

TVU 286

Minority "Caesarean" reading:

NA²⁷ Matthew 20:31 ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μείζον ἔκραξαν λέγοντες· ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυίδ.

ἐκραύγαζον Θ, f13, 157

ἐκραύγασαν P45

ἔκραξαν 01, B, D, L, Z, Π*, 085, 0281, 700, 892, pc

ἔκραζον C, K, W, X, Δ, f1, 33, 579, Maj

2, 157 omit due to h.t. (ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυίδ).

B: no umlaut

Parallels:

NA²⁷ Mark 10:48 καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῶ μάλλον ἔκραξεν· υἱὲ Δαυίδ, ἐλέησόν με.

NA²⁷ Luke 18:39 καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιγήσῃ, αὐτὸς δὲ πολλῶ μάλλον ἔκραξεν· υἱὲ Δαυίδ, ἐλέησόν με.

Compare:

NA²⁷ Luke 4:41 ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν κραυγάζοντα καὶ λέγοντα ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ.

κράζοντα B, C, K, L, N, Θ, Ξ, Ψ, f1, 33, 565, 579, 892, 1241, 1424, pm

κραυγάζοντα A, D, Q, W, Γ, Δ, f13, 700, pm, Or

Compare previous verse:

NA²⁷ Matthew 20:30 καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδὸν ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες· ἐλέησον ἡμᾶς, [κύριε,] υἱὸς Δαυίδ.

The parallels have ἔκραξεν both safe. κραυγάζω appears only once in Mt and once in Lk, but 6 times in Jo (11:43; 12:13; 18:40; 19:6, 12, 15).

Possibly κραυγάζω is even more intense?

Rating: 2 (NA clearly original)

TVU 287

NA²⁷ Matthew 20:34 σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἤψατο τῶν ὀμμάτων αὐτῶν, καὶ εὐθέως ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ.

BYZ Matthew 20:34 σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἤψατο τῶν ὀφθαλμῶν αὐτῶν καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοὶ, καὶ ἠκολούθησαν αὐτῷ

Byz 01, C, K, Π, W, X, Δ, f1, 33, 157, 579, 700, 1071, 1424, Maj
txt B, D, L, Z, Θ, f13, 892, pc, Or

B alone reads: ἤψατο αὐτῶν τῶν ὀμμάτων

B: possible umlaut! (line 6 C left, p. 1262) ἤψατο τῶν ὀμμάτων

It is not completely clear if this is really an umlaut. First, it is on the "wrong" side (but the other umlaut in this column, line 25, is also on the left side!), second it looks more like a bar, or three very near dots.

If it is an umlaut it is quite possible that it indicates the word-order variant by B.

ὄμμα = "eye"

Compare:

NA²⁷ Mark 8:23 καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήνεγκεν αὐτὸν ἔξω τῆς κώμης καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ,

ὄμμα is a rare word. It appears only once more in the NT, in Mk 8:23. It appears 7 times in Proverbs and Wisdom. BDAG notes: "more common in poetry than in prose". Robertson (Wordpictures) writes: "a common poetic word (Euripides) and occurs in the papyri".

There is no reason to introduce this rare word here. It has probably been changed to the more common ὀφθαλμῶν.

Note the addition/omission of αὐτῶν οἱ ὀφθαλμοὶ later in the verse (see next variant). It is possible that these two changes are connected. So one could think that ὀμμάτων has been changed into ὀφθαλμῶν as a conformation to context. A change the other way round is not probable, because in the witnesses that have ὀμμάτων the addition of αὐτῶν οἱ ὀφθαλμοὶ is not present, so there is not need for a change.

Rating: 2 (NA clearly original)

TVU 288

NA²⁷ Matthew 20:34 σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἤψατο τῶν ὀμμάτων αὐτῶν, καὶ εὐθέως ἀνέβλεψαν _____ καὶ ἠκολούθησαν αὐτῷ.

BYZ Matthew 20:34 σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἤψατο τῶν ὀφθαλμῶν αὐτῶν καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοὶ, καὶ ἠκολούθησαν αὐτῷ

Byz C, K, Π, W, X, Δ, f13-part, 579, 1241, Maj, q, Sy-P, Sy-H

txt 01, B, D, L, Z^{vid}, Θ, f1, 124, 788(=f13-part), 22, 28, 33, 700, 892, pc, Lat, Sy-C, Co(+ mae-2)

Lacuna: Sy-S

B: no umlaut

Parallels:

NA²⁷ Matthew 9:30 καὶ ἠνεώχθησαν αὐτῶν οἱ ὀφθαλμοί. καὶ ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων· ὁράτε μηδεὶς γινωσκέτω.

NA²⁷ Mark 10:52 καὶ εὐθὺς ἀνέβλεψεν καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.

NA²⁷ Luke 18:43 καὶ παραχρῆμα ἀνέβλεψεν καὶ ἠκολούθει αὐτῷ

It is either:

"and immediately they regained their sight"

"and immediately their eyes regained their sight"

The addition is probably inspired either by the immediate context (verse 34a), or by 9:30.

Both Mk and Lk don't have the addition, thus the omission could be a harmonization.

The phrase ἀναβλέψας τοῖς ὀφθαλμοῖς appears several times in the LXX, but not in the NT. The meaning in the LXX is always "lift up ones eyes" (Compare: Gen 13:14; 18:2; 22:4, 13; 24:63; 24:64; 31:12; 37:25; 43:29; Deut 3:27; Jos 5:13; Jda 19:17; 1 Sam 14:27; Zech 5:5; Isa 40:26; Ezek 8:5).

It is possible that the words have been omitted as redundant. ἀναβλέπω alone already means "regain sight". It is also possible in light of the LXX meaning that the words have been omitted to avoid the interpretation as "their eyes were lifted up".

Compare also previous variant.

Rating: 2? (NA probably original)

External Rating: 2 (NA clearly original)
(after weighting the witnesses)

TVU 289

NA²⁷ Matthew 21:4 τοῦτο δὲ _____ γέγονεν ἵνα πληρωθῆ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος·

Byz Matthew 21:4 Τοῦτο δὲ **ὅλον** γέγονεν, ἵνα πληρωθῆ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος,

Byz B, C^{C3}, W, X, Δ, f1, f13, 28, 33, 157, 565, 579, 700, 1071, 1424, Maj, q, vg^{cl}, Sy-H, sa, mae-1, arm, geo

txt 01, C*, D, L, Z, Θ, 372, 892, 1241, L844, L2211, pc, Lat, Sy-C, Sy-P, bo, Or

Note also the following variant in this verse:

add Zechariah M^{mg}, 42, pc, a, c, h, bo^{ms}, Chr, Hil

add Isaiah r², vg^{mss}, bo^{ms}, aeth

Lacuna: Sy-S

B: no umlaut

Compare:

NA²⁷ Matthew 1:22 τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῆ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος· omit ὅλον: Sy-S, Sy-C

NA²⁷ Matthew 26:56 τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. omit ὅλον: vg^{ms}

The phrase, with or without ὅλον appears only in Mt, three times. In 1:22 and 26:56 it is basically safe.

Since there is no reason why the word should have fallen out here, it is more probable that it has been added as a conformation to verses 1:22 and 26:56.

That the scribe of B was inattentive here can be seen from the fact that immediately following ὅλον he produces the blunder

ἵνα πληρωθῆ τὸ ῥηθὲν
διὰ τοῦ πληρωθῆ τὸ ῥηθὲν
διὰ τοῦ προφήτου λέγοντος

Of course this is no proof that inattentiveness caused ὅλον, too.

Rating: 2 (NA clearly original)

TVU 290

Minority reading:

NA²⁷ Matthew 21:5 εἶπατε τῇ θυγατρὶ Σιών·

ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι πραῦς καὶ ἐπιβεβηκῶς ἐπὶ ὄνον
καὶ ἐπὶ πῶλον υἷον ὑποζυγίου.

καὶ ἐπὶ πῶλον νέον

f1, Or? (Not in NA and SQE!)

καὶ πῶλον υἷον ὑποζυγίου

C, D, W, X, Δ, Θ, f13, 33, Maj,
Latt, mae-1, bo, Or

καὶ ἐπὶ πῶλον ὑποζυγίου

01^{C1}, L, Z, pc

καὶ ἐπὶ πῶλον υἷον ὑποζυγίου

01*, B, N, 124, 700, pc, Sy, sa

καὶ ἐπιβεβηκῶς ἐπὶ πῶλον υἷον ὄνου mae-2

Lacuna: Sy-S

B: no umlaut

Origen (Comm. Mat 16:14):

ἔτι δὲ ἀντὶ τοῦ

καὶ ἐπιβεβηκῶς ἐπὶ ὄνον καὶ πῶλον υἷον ὑποζυγίου.

κεῖται· καὶ ἐπιβεβηκῶς ἐπὶ ὄνον καὶ πῶλον νέον

ἢ ὡς ἔν τισι πῶλον ὑποζυγίου

But yet in place of "and mounted on an ass and a colt, the foal of a donkey", lies, "and mounted on an ass and a young colt", or as in some [copies], "colt of a donkey".

The above is the text as it stands, but it has been suggested that the text is corrupt and that the original read thus:

ἔτι δὲ ἀντὶ τοῦ

καὶ ἐπιβεβηκῶς ἐπὶ ὑποζύγιον καὶ πῶλον νέον (Zech 9:9)

ἐξέθετο ὁ Ματθαῖος τὸ

καὶ ἐπιβεβηκῶς ἐπὶ ὄνον καὶ πῶλον υἷον ὑποζυγίου.

ἢ ὡς ἔν τισι πῶλον ὑποζυγίου

(compare E. Hautsch "Die Evangelienzitate des Origenes", p. 72-3)

Parallel:

LXX Zechariah 9:9 χαῖρε σφόδρα θύγατερ Σιών κήρυσσε θύγατερ
Ἰερουσαλημ ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι δίκαιος καὶ σώζων
αὐτός πραῦς καὶ ἐπιβεβηκῶς ἐπὶ ὑποζύγιον καὶ πῶλον νέον

f1: Harmonization to the LXX.

P. Williams comments on the Syriac:

"In support of the second ἐπὶ NA27 cites *CP* (*S* not being extant). However, Syriac seems to avoid double duty prepositions, and therefore NA27's citation does not seem certain. *CP* could have added the second εσ due to preferences internal to Syriac."

P. Williams "Early Syriac Translation Technique and the textual criticism of the Greek Gospels", Gorgias Press, 2004, p. 147.

What Origen really wrote is not fully clear, but at least he knew that there are variants.

Rating: 2 (NA clearly original)

TVU 291

Minority reading:

NA²⁷ Matthew 21:9 οἱ δὲ ὄχλοι οἱ προάγοντες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες· ὡσαννὰ τῷ υἱῷ Δαυίδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· ὡσαννὰ ἐν τοῖς ὑψίστοις Τ.

Τ καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ πολλοὶ χαίροντες καὶ δοξάζοντες τὸν θεὸν περὶ πάντων ὧν εἶδον

Sy-C

Τ ἀπήντων δὲ αὐτῷ πολλοὶ χαίροντες καὶ δοξάζοντες τὸν θεὸν περὶ πάντων ὧν εἶδον

Φ

Sy-S has a lacuna. Burkitt notes that the space on the missing page is probably too small to contain the words.

B: no umlaut

ἀπήντων ἀπαντάω "meet"

Parallel:

NA²⁷ John 12:13 καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ καὶ ἐκραύγαζον· ὡσαννὰ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, [καὶ] ὁ βασιλεὺς τοῦ Ἰσραήλ.

NA²⁷ Luke 19:37 ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν ἐλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων,

Note the previous addition at 20:28 which is also supported by Φ and Sy-C!

The present variant looks like a careful mixture of Jo and Lk. Possibly from the Diatessaron or some other harmony. From the Arabic Diatessaron this reading cannot be deduced.

Rating: 2 (NA clearly original)

TVU 292

Minority reading:

NA²⁷ Matthew 21:11 οἱ δὲ ὄχλοι ἔλεγον· οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρέθ τῆς Γαλιλαίας.

Not in NA but in SQE!

<u>οἱ δὲ πολλοὶ</u>	D, pc
<u>πολλοὶ δὲ</u>	f1, 22, Or!
<u>multi autem</u>	a, b, c, d, e, ff ¹ , ff ² , h

txt aur, f, g¹, l, q, vg

Lacuna: Sy-S

B: no umlaut

No parallel.

Compare previous verse 10:

NA²⁷ Matthew 21:10 Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἐσείσθη πᾶσα ἡ πόλις λέγουσα· τίς ἐστιν οὗτος;

Probably an improvement. It makes not good sense when πᾶσα ἡ πόλις asks who he is and then οἱ δὲ ὄχλοι (=all again) answers this.

Rating: 2 (NA clearly original)

TVU 293

104. Difficult variant:

NA²⁷ Matthew 21:12 Καὶ εἰσήλθεν Ἰησοῦς εἰς τὸ ἱερόν
καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ,
καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας
τῶν πωλούντων τὰς περισσότερας,

BYZ Matthew 21:12 Καὶ εἰσήλθεν ὁ Ἰησοῦς εἰς τὸ ἱερόν τοῦ θεοῦ
καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ
καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας
τῶν πωλούντων τὰς περισσότερας

T&T #57

Byz C, D, W, X, Δ, Σ, Φ, f1, 69, 124, 174, 346, 983(=f13-part), 22, Maj,
Lat, Sy, geo^{2A}, Basil(4th CE), Gre, Bois, Trg^{mg}, Bal

txt 01, B, L, Θ, 0281, 13, 543, 826, 828, 788(=f13-part), 33, 517, 700, 892,
1424, 1675, 2786, al³⁸, b, Sy-Pal, Co(+ mae-2), arm, geo^{1+B}, aeth
al = 73, 160, 218, 295, 333, 423, 837, 948, 968, 1000, 1009, 1010, 1012, 1055, 1085,
1129, 1223, 1225^c, 1289, 1293, 1295, 1403, 1414, 1418, 1421, 1441^c, 1451, 1478^c,
1510, 1515*, 1554, 1574, 2096, 2191, 2356, 2476, 2507, 2747

Lacuna: Sy-S

B: no umlaut

Parallels:

NA²⁷ Mark 11:15 Καὶ εἰσελθὼν εἰς τὸ ἱερόν

NA²⁷ Luke 19:45 Καὶ εἰσελθὼν εἰς τὸ ἱερόν

Compare next verse 13:

NA²⁷ Matthew 21:13 καὶ λέγει αὐτοῖς· γέγραπται· ὁ οἶκός μου οἶκος
προσευχῆς κληθήσεται,

2.Esdra 5:43,54 has τὸ ἱερόν τοῦ θεοῦ

Compare:

NA²⁷ Matthew 26:61 δύνάμαι καταλῦσαι τὸν ναὸν τοῦ θεοῦ

NA²⁷ 1 Corinthians 3:17 εἴ τις τὸν ναὸν τοῦ θεοῦ φθείρει,

NA²⁷ 2 Thessalonians 2:4 ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ θεοῦ

+ 3 times in Rev.

Compare also:

NA²⁷ Luke 1:9 ... εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου,
C*, D, Ψ, 579, 1071, 1424, 2542, pc: ναὸν τοῦ θεοῦ

This term appears only here in the *Greek Bible*, but it cannot have been a rare phrase. It might have been inserted to emphasize the contrast of profane business and the holiness of the place. For Jews it is clear anyway that the temple is God's.

Note that in both Mk and Lk the short reading is safe.

It is not very probable that it has been omitted to harmonize with Mk, Lk (so Hoskier). Hoskier also suggested that the term might have been omitted as redundant.

Weiss (*Textkritik*, p. 133) notes that in the next verse God calls the temple "my house".

Rating: - (indecisive)

External Rating: 2? (NA probably original)
(after weighting the witnesses)

TVU 294

Minority reading:

NA²⁷ Matthew 21:18 Πρωὶ δὲ ἐπανάγων εἰς τὴν πόλιν ἐπέειπασεν.

ἐπαναγαγών 01*, B*, L, WH, NA²⁵, Weiss, Trg^{mg}, Tis, Bal

txt ἐπανάγων 01^{C2}, B^{C1}, C, Θ, f1, f13, Maj, WH^{mg}, Trg

παράγων D, it, Bois (!)

ὑπάγων W

transiens a, b, c, d, e, ff¹, ff², h

revertens aur, f, g¹, l, q, vg

B: p. 1263 B 18, the γα is left unenhanced. Both letters have a dot above it to indicate the error.

B: no umlaut

ἐπανάγων participle present active nominative masculine singular

ἐπαναγαγών participle aorist active nominative masculine singular

ἐπανάγω "return"

Probably accidental.

Rating: 2 (NA clearly original)

TVU 295

Minority reading:

NA²⁷ Matthew 21:19 καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτὴν καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ·

μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. καὶ ἐξηράνθη παραχρῆμα ἡ συκὴ.

οὐ μηκέτι B, L, WH, NA²⁵, Weiss, Trg^{mg}

txt 01, C, D, W, Θ, f1, f13, 700, Maj

B: no umlaut

μηκέτι adv. "no longer, no more"

Parallel:

NA²⁷ Mark 11:14 καὶ ἀποκριθεὶς εἶπεν αὐτῇ· μηκέτι εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι. καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.

In Mk the reading is safe.

οὐ μηκέτι is an intensification. If it is intentional or accidental is difficult to say. If original, there would have been no reason for a change.

Weiss (Comm. Mt) argues that the omission is a harmonization to Mk.

Rating: 2 (NA clearly original)

TVU 296

Minority reading:

NA²⁷ Matthew 21:23 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν προσήλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες· ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;

Not in NA but in SQE and Tis!

omit: 7(sic!), it, vg^{mss}, Sy-S, Sy-C, Or^{pt}

Not D! **Tis** is wrong here.

omit: a, b, c, ff¹, ff^{2c}, h, l, r¹, vg^{mss}

have it: aur, d, f, ff^{2*}, g¹, q, vg

B: no umlaut

Western non-interpolation?

Parallels:

NA²⁷ Mark 11:27 Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα. καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι

NA²⁷ Luke 20:1 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις

Streeter ("Four Gospels") calls attention to this omission. But he was under the wrong impression from Tischendorf that D supports the omission.

Interesting (unusual?) word-order. Possibly omitted for stylistic reasons?

Note also that διδάσκοντι/διδάσκοντος is one of the so called Minor Agreements of Mt and Lk against Mk.

Rating: 2? (NA probably original)

TVU 297

105. Difficult variant:

Minority reading:

NA²⁷ Matthew 21:28 Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχεν τέκνα δύο.

καὶ προσελθὼν τῷ πρώτῳ εἶπεν· τέκνον, ὕπαγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι.

omit 01*, L, Z, WH, NA²⁵, Gre, SBL

txt 01^{C2}, B, C, D, W, Θ, 0102, 0293, f1, f13, 33, Maj, WH^{m9}, Weiss

B: no umlaut

Compare next verse 30:

NA²⁷ Matthew 21:30 προσελθὼν δὲ τῷ ἑτέρῳ εἶπεν ὡσαύτως.

BYZ Matthew 21:30 καὶ προσελθὼν τῷ δευτέρῳ εἶπεν ὡσαύτως

Byz C, W, 0102, 579, Maj

txt 01, B, D, L, Z, Θ, 0281, f1, f13, 33, 700, 892, pc

There is no reason for an omission. Difficult to explain.

Rating: - (indecisive)

TVU 298

106. Difficult variant:

Minority reading:

"The two sons"

There are four versions of this story:

1. The txt reading:

NA²⁷ Matthew 21:29-31 ὁ δὲ ἀποκριθεὶς εἶπεν·

οὐ θέλω, ὕστερον δὲ μεταμεληθεὶς ἀπήλθεν.

30 προσελθὼν δὲ τῷ ἐτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν·

ἐγώ, κύριε, καὶ οὐκ ἀπήλθεν

31 τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρὸς;

λέγουσιν· ὁ πρῶτος.

txt 01, C, L, W, X, Z, Δ, 0102, 0281, f1, 33, 157, 565, 579, 892, Maj, c, f, q,
vg, Sy-C, Sy-P, Sy-H, Diatess^{Arab}, mae-1, sa^{mss}, Or,

Bois, Gre, NA²⁷, Tis, Bal, SBL

B: umlaut! (line 40 C, p. 1263) ἀποκριθεὶς εἶπεν· ἐγώ (in verse 29)

This version and version 3 are divided regarding ἐτέρῳ / δευτέρῳ in verse

30. ἐτέρῳ have here: 01*, C*, K, Π, W, Y, Δ, 157, 565, 579, 1071, pm

δευτέρῳ have: 01^{C2}, C^{C2}, L, Z, f1, 33, 892, 1342, 1424, pm, SBL

It would be better in NA to note the witnesses for both ἐτέρῳ, and
δευτέρῳ, because Maj is divided.

Minority readings:

2. Western:

29 ὁ δὲ ἀποκριθεὶς εἶπεν·

οὐ θέλω, ὕστερον δὲ μεταμεληθεὶς ἀπήλθεν εἰς τὸν ἀμπελῶνα.

30 προσελθὼν δὲ τῷ ἐτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν·

ἐγώ, κύριε, ὑπάγω, καὶ οὐκ ἀπήλθεν

31 τίς ἐκ τῶν δύο τὸ θέλημα τοῦ πατρὸς ἐποίησεν;

λέγουσιν· ὁ ἕσχατος

D, it, vg^{mss}, Sy-S, Hier^{mss}, Hilary (4th CE), (Lachmann, Tregelles)

NA wrongly cites Sy-C for the Western reading!

Lachmann and Tregelles read ὁ ὕστερος from B.

Literal Sy-C translation by Pete Williams, Cambridge:

29 "He said/says to him, **'I am not willing'**, but afterwards he regretted it [his soul regretted him] and he went to the vineyard. 30 and he said to the [an] other likewise. And he answered and said, **'Yes, My Lord'**, and he did not go. 31 Who from these two does it seem to you did the will of his father?"

They say to him, **"The first/former"**.

3. B et al.

29 ὁ δὲ ἀποκριθεὶς εἶπεν,

ἐγὼ κύριε καὶ οὐκ ἀπήλθεν B: **umlaut!** (line 40 C, p. 1263)

30 προσελθὼν δὲ τῷ δευτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν,

οὐ θέλω ὑστερον μεταμεληθεὶς ἀπήλθεν B: **no umlaut**

31 τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρός;

λέγουσιν· ὁ ὑστερος B: **no umlaut**

Support: B, Θ, 0233, f13, 700, pc,

r², vg^{ms}, Sy-Pal, sa^{mss}, bo, arm, geo, Diatess^{Ephrem-Armenian (Syr lac.)}

NA²⁵, WH, Weiss, von Soden, Merk, Vogels

The B et al. version actually comes in two sub-versions:

ἐγὼ κύριε B, sa^{mss}, bo, NA²⁵, WH, Weiss

ὑπαγω Θ

ὑπαγω κύριε 0233, f13, 700, von Soden, Merk, Vogels

δευτέρῳ B, 700, sa^{mss}, bo, NA²⁵, WH, Weiss, von Soden, Merk, Vogels

ἐτέρῳ Θ, f13

οὐ θέλω ὑστερον B, sa^{mss}, bo, NA²⁵, WH, Weiss,

οὐ θέλω ὑστερον δὲ Θ, f13, 700, von Soden, Merk, Vogels

ὁ ὑστερος B, sa^{mss}, bo, NA²⁵, WH, Weiss,

ὁ ἕσχατος Θ, f13, 700, von Soden, Merk, Vogels (also D)

4. mae-2, geo^{2A}: (Schenke's reconstruction)

29 εἶπεν,

ναὶ, καὶ οὐκ ἀπήλθεν

30 μετὰ τοῦτο προσελθὼν τῷ δευτέρῳ εἶπεν αὐτῷ ὡσαύτους. εἶπεν,

οὐ, ὑστερον δὲ μεταμεληθεὶς ἀπήλθεν

31 τίς ἐξ αὐτῶν ἐστὶν ὁ ποιήσας τὸ θέλημα τοῦ πατρός αὐτῶν;

λέγουσιν· ὁ πρῶτος.

German translation by Schenke:

21:28 "Was ist es, das ihr sagt? Ein Mann, der zwei Söhne hatte, er kam zu dem ersten und sprach zu ihm: 'Geh' heute! Arbeite in meinem Weinberg!'

29 Er sprach: 'Ja', und ging nicht.

30 Danach kam er zu dem Zweiten. Er sagte ihm auch so. Er sprach: 'Nein!' Zuletzt aber bereute er (es) und ging.

31 Wer von ihnen ist derjenige, der getan hat, was ihr Vater wollte?" Sie sprachen: "Der erste ist es."

Thus the four versions are:

txt version:

1. he answered, 'I will not'; but later he changed his mind and went.
2. he answered, 'I go, sir'; but he did not go.
3. They said, "The first."

D version:

1. he answered, 'I will not'; but later he changed his mind and went.
2. he answered, 'I go, sir'; but he did not go.
3. They said, "The second."

B version:

1. he answered, 'I go, sir'; but he did not go.
2. he answered, 'I will not'; but later he changed his mind and went.
3. They said, "The second."

mae-2, geo^{2A}:

1. he answered, 'I go, sir'; but he did not go.
2. he answered, 'I will not'; but later he changed his mind and went.
3. They said, "The first."

The question is which of these four versions is the original? The D-version is nonsensical and probably wrong. But how did it originate?

Of the other three it can be argued that the B-version is also not really logical because, why did the father ask the second son at all, when the first said he will go? But Elliott (*Festschrift Delobel*, 2002, p. 73) suggested that possibly more than one worker is needed in the vineyard.

The variation within the B-version also suggests two independent lines of transmission and possibly an independent (secondary) origin (so Zahn). It is possible though that the B version is original and has been changed for being not logical (so Weiss).

The next main question is how did the other versions originate?

WH obelized the part to indicate that an early error lies behind the whole tradition.

Possibly the D-version was the cause for the B-version? That someone corrected the D-version in a way to retain the answer and changed the replies?

Jerome knew manuscripts with the nonsense reading and "suggested, that through perversity the Jews intentionally gave an absurd reply in order to spoil the point of the parable." (Metzger) Compare Jerome (Comm. Matt.):

Porro quod sequitur: Quis ex duobus fecit voluntatem patris? et illi dicunt: Novissimus, sciendum est in veris exemplaribus non haberi Novissimum sed Primum, ut proprio iudicio condemnentur. Si autem novissimum voluerimus

legere, manifesta est interpretatio: ut dicamus intellegere quidem veritatem Iudaeos sed tergiversari et nolle dicere quod sentient, sicut et baptismum Iohannis scientes esse de caelo dicere noluerunt. (SC 259:128)

One should know that with respect to what follows: "Which of the two did the father's will? And they said: The last", the authentic copies do not have "the last" but "the first." Thus they are condemned by their own judgment. Now if we want to read "the last", the interpretation is plain. We would say that the Jews indeed understand the truth, but they are evasive and do not want to say what they think. In the same way they also know that John's baptism is from heaven, but they were unwilling to say so.

In mae-2 we have another "nonsense" reading. This reading is also found in manuscript A of geo².

It seems to be derived from the B-version giving the last missing possible permutation. Interesting. The two witnesses seem to represent quite different traditions and the reading is therefore valuable. From Schenke's reconstruction it seems that it is at least *not exactly* the B-version, because the sons answer with "yes" and "no". In verse 30 it has μετὰ τοῦτο. In 31: τίς ἐξ αὐτῶν.

There is the argument that the "nonsense" answer given in the Western tradition was meant to show just HOW ignorant the chief priests and the elders are. Later this was not understood anymore and scribes tried to correct the "nonsense" by changing a) the order of the sons or b) the answer. Compare also Mt 23:3: "they do not practice what they teach". That we now have also the Western reading in two different forms is more an argument against its originality.

The D reading is the most difficult and the other readings can easily be explained as attempts to remove the difficulty (so thinks e.g. Tregelles).

Tregelles ("An Account...", 1854, p. 107f.) explains this in an interesting way: The ὁ ὑστερος does not refer to the order of the two sons, but to the words ὑστερον δὲ μεταμεληθεὶς ἀπῆλθεν. Thus ὁ ὑστερος, or better ὁ ὑστερον here means: "He who afterwards [repented and went]" = ὁ ὑστερον ἀπελθὼν. So already suggested by Lachmann. This thought originated probably from Schleiermacher (1768-1834), who further notes that the adjectival usage of ὑστερος does not appear in the NT (in contrast to the adverb), except for 1.Tim 4:1.

The hardness of the reading is based on the ambiguity of ὁ ὑστερος. It can be taken as ὁ ὑστερος ἀπελθὼν or as ὁ δεύτερος. Most scribes took it in the latter meaning and where forced to a correction.

The following comments by WH, based on Lachmann are worth quoting:

"Lachmann in the preface to his vol. 2 (p. V) treats the Jews answer as an early interpolation, together with the following words λέγει αὐτοῖς ὁ Ἰησοῦς. He was doubtless moved by the difficulty which it occasions in conjunction with the Western order, which he had adopted: but he points out that Origen's commentary contains no reference to anything said by the Jews. [Considering the difficulty of the Western combination of readings it seems not unlikely that Lachmann is substantially right; in which case the Western change of order would probably be due to a retrospective and mechanical application of προάγουσιν (verse 31). W.] Lachmann weakens his suggestion however by including λέγει αὐτοῖς ὁ Ἰησοῦς in the supposed interpolation: this phrase might easily seem otiose if it followed immediately on words of Christ, and might thus be thought to imply the interpolation of words spoken by others."

Brilliant! Unfortunately only a conjecture. But a good one. Origen's silence is worth noting though. Origen discusses this parable very detailed, but does not mention any answer! Additionally it could be said in supporting this suggestion, that the answer of the Jews ("the first" or "the last") is unique in the NT. It is also unusual in antique literature. It too often happens that listeners do not really know anymore, who the first or the last was. Therefore in the NT the selected is specified in distinct terms. Compare:

Luke 7:43 Simon answered, "I suppose the one for whom he canceled the greater debt." And Jesus said to him, "You have judged rightly."

Luke 19:24 He said to the bystanders, 'Take the pound from him and give it to the one who has ten pounds.'

Here then also the above hypothesis comes into play, that ὁ ὕστερος means: "He who afterwards [repented and went]" = ὁ ὕστερον ἀπελθών.

Commentators often see a connection with the following verse 32, the explanation given by Jesus:

NA²⁷ Matthew 21:32 ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ, οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐδὲ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.

For John came to you in the way of righteousness and you did not believe him, but the tax collectors and the prostitutes believed him; but you, after you saw it, did not change your minds and believe him.

This verse explains the parable as:

1. Jews, did not believe
2. tax collectors and the prostitutes believed
Even then the Jews did not change their minds

This explanation fits best to the B version: First son, who did not go = the Jews who did not believe. Second son, who went = tax collectors and the prostitutes. The question is, if this fits because it is original or because the txt form has been changed into the B form to make it fit better.

That the form of the parable is connected with Jesus' explanation can be seen at the variant in verse 32:

NA²⁷ Matthew 21:32

... ὑμεῖς δὲ ἰδόντες **οὐδὲ** μετεμελήθητε ὕστερον τοῦ τ πιστεῦσαι αὐτῷ.

"... and you, having seen, repented not even at last - to believe him."

οὐδὲ B, Θ, Σ, Φ, 0102(=0138), 0233, f1, f13, 22, 33, 157, 700, 713, 892, al, Lat, Sy-C, Sy-P, Sy-H, bo
οὐ 01, C, K, Π, L, W, X, 565, 579, 1071, 1424, Maj, sa
omit οὐδὲ: D, ff^{1*}, Sy-S

τ **μὴ:** a, b, ff², h, r¹
omit οὐδὲ and τ **μὴ:** c, e ("quod non credidistis")

Δ omits ὑμεῖς ... αὐτῷ, probably due to parablepsis (αὐτῷ - αὐτῷ).

Metzger: "The reading οὐδὲ, supported by early and widely diversified witnesses, seems to have been altered to οὐ by copyists who did not see the force of the argument ("and you, seeing this, did not even feel remorse afterwards so as to believe him")."

"The omission of the negative [D, Sy-S] is probably accidental, for the resulting sense ("but you, when you saw it, at last repented [i.e. changed your minds] so as to believe in him") seems to be an extremely inappropriate conclusion of Jesus' saying; likewise the transfer of the negative to the final verb is no less infelicitous ("... repented later because you did not believe in him")."

R. Michaels has verse 32 as: "And you, when you saw it, regretted later (i.e. too late) because you did not believe him." He gives two possible translations for μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ:

- a) "you repented later so as to believe him." (taking τοῦ πιστεῦσαι as an articular infinitive of purpose)
- b) "you regretted too late to believe him" (making τοῦ πιστεῦσαι dependent upon ὕστερον understood as "too late".)

According to WH "both changes (omit οὐδὲ and τ μὴ) being due to the misinterpretation of τοῦ."

W.C. Allen (ICC comm. Mt, 1912) writes: "It is difficult to think that the clause as it stands is original, but if any part is genuine, οὐ or οὐδὲ μετεμελήθητε must have belonged to it; possibly τοῦ πιστεῦσαι αὐτῷ is a later gloss.

Schmid: "the Latin interpreter seems to have had problems with the consecutive Infinitive and referred it to the οὐκ ἐπιστεύσατε in verse 32a. Note the following changes:

- txt ... μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.
W ... μετεμελήθητε ὕστερον τῷ πιστεῦσαι αὐτῷ.
Θ ... μετεμελήθητε ὕστερον _____ πιστεῦσαι ἐν αὐτῷ.
124 ... μετεμελήθητε ὕστερον _____ πιστεῦσαι αὐτῷ.
33 ... μετεμελήθητε ὕστερον τοῦ πιστεῦσαι ἐν αὐτῷ.
28* ... μετεμελήθητε τοῦ πιστεῦσαι εἰς αὐτὸ ὕστερον αὐτῷ.
28^c ... μετεμελήθητε τοῦ πιστεῦσαι _____ ὕστερον αὐτῷ.

Schmid (see below, following Riggerbach) explains:

The Western text grew out of a misinterpretation of the parable and verse 32:

29a. he answered, 'I will not';	For John came to you in the way of righteousness and you did not believe him,
30. he answered, 'I go, sir'; but he did not go.	but the tax collectors and the prostitutes believed him;
29b but later he changed his mind (μεταμεληθεῖς) and went.	but you, after you saw it, did ____(!) change your minds (μετεμελήθητε) and believe him.

Schmid explains the development thus:

One scribe/interpreter came across verse 31 "Verily I say to you, that the tax collectors and the prostitutes do go before you into the reign of God" and deduced from the "before you" that also the others (Pharisees) can go into the kingdom, but only later. He equates the son who later repents with the Pharisees. But then the Negation in verse 32 οὐδὲ/οὐ must be deleted.

Consequently in a second step one has to equate the tax collectors with the son who said "I go". They did the will of the father. So the answer must be "the last"!

So the two variants, the answer "the last" in verse 31 and the deletion of οὐδὲ/οὐ in verse 32 are connected, acc. to Riggerbach/Schmid. For Schmid then the Western form is the second step within the variant stemma. If version 1 or 3 is original he leaves open. If for example one starts with version 1, the Western redactor changed "the first" into "the last". Later someone wanted to correct this error and changed the order of the two sons (= version 3) to get

the "normal" understanding. That he did not change it back to version 1 indicates, according to Schmid, that he did not know version 1 anymore.

To decide for version 1 or 3 Schmid, and also WH argue that normally the evil (the Jews, Pharisees) stands first in a parable (= version 3). Version 1 is "against all biblical analogy" (WH).

Transmissionally it seems to be easiest to assume the Western version to be original, if one could only find a convincing exegetical explanation. This is still lacking.

Overall this is a very difficult problem and a fully convincing solution is currently not available. The transmission history is probably very complicated.

It might be worth studying the early comments by church fathers in detail.

Compare:

- Alexander Schweizer "Erklärung der Erzählung Mt 21:28-32 nach der von Lachmann aufgenommenen Lesart." TSK 12 (1839) 944-964
- E. Riggensbach "Zur Exegese und Textkritik zweier Gleichnisse Jesu" in "Aus Schrift und Geschichte", Festschrift A. Schlatter 1922, p. 26-34
- J. Schmid "Das textgeschichtliche Problem der Parabel von den zwei Söhnen." in "Vom Wort des Lebens", Festschrift M. Meinertz, Münster 1951, p. 68-84 [who argues for the B version]
- JR Michaels "The parable of the regretful son" HTR 61 (1968) 15-26 [who argues for the Western reading.]
- JK Elliott "The parable of the two sons" in "Festschrift Delobel", Leuven 2002, p. 67 - 77

Rating: - (indecisive)

TVU 299

Minority reading:

NA²⁷ Matthew 21:44 [καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ λικμήσει αὐτόν.]

"The one who falls on this stone will be broken to pieces; and it will crush anyone on whom it falls."

Western non-interpolation

omit: P104^{vid}, D, 33,
it(a, b, d, e, ff¹, ff², r¹), Sy-S, Or, Eus^{Syr}, mae-2, Tis, Gre, Bois, Bal

txt 01, B, C, L, W, X, Z, Θ, 0102, f1, f13, 579, 700, 892, Maj,
Lat(aur, c, f, g¹, h, l, q, vg), Sy-C, Sy-P, Sy-H, Co, arm, geo, Diatess^{Arabic}

WH, NA²⁵, Trg^{mg} have the verse in brackets
omit καὶ: Θ, Π, 124, pc (not in NA!)

B: no umlaut

P104 (2nd CE, POxy 4404): According to the editors it is possible that P104 omits verse 44, too. None of the letters is very certain though, "making it hazardous to use this papyrus as evidence" (J.D. Thomas, ed.).

B. Aland (Festschrift Delobel, 2002) writes: "[one variant reading of the papyrus is] extraordinary important. The papyrus seems to omit the complete verse 44."

Unfortunately from the text on the verso very little is preserved. From the published image (online) one can reconstruct the following:

[h basil eia t ou qu kai]doqhset [a]i
[eqnei poioun]t i t [o]us kar[pou]s
[aut hs kai akou]sa[n]t es o[i arcie]
[reis]

43 ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται
ἔθνει ποιοῦντι τοὺς καρποὺς
αὐτῆς. 45 Καὶ ἀκούσαντες οἱ ἀρχιε
ρεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς

The green letters are very certain (red = doubtful). The reconstruction of δοθήσεται is extremely insecure. I cannot make out a single letter. But the next two lines fit very good with the reconstruction.

The only other instance with the letter combination of *sk a* and *t e s* is in verse 21:23 (ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγουτες), but this is too far removed to fit on the same page (it would give about 50 lines per page). Another suggestion would be 21:24 (ὕμῃς κάγὼ λόγον ἕνα, ὃν ἔαν εἴπητέ μοι).

K.S. Min (ANTF 34, p. 234 ff.) writes: "the verso is not clear. Only with a lot of effort some letters can be made out. Nevertheless it is probable that the payrus omits the complete verse 44, as also the ed.pr. notes with reserve."

P. Comfort (Encountering the manuscripts, p. 330) writes: "The exclusion of the verse is certain because the text on the verso of P104 can only be reconstructed with the verse missing."

The reconstruction is quite probable but not entirely certain. We can reconstruct the two pages roughly as follows (white = present):

Recto:

DOULOUS AUTOU PROS
TOUS GEWRGOUS LABEIN TOUS KAR
POUS AUTOU. ³⁵ KAI LABONTES OI GEWR
GOI TOUS DOULOUS AUTOU ON MEN
EDEIRAN, ON DE APEKTEINAN, ON
DE ELIQOBOLHSAN. ³⁶ PALIN APE
STEILEN ALLOUS DOULOUS PLEIO
NAS TWN PRWTWN, KAI EPOIHSAN
AUTOIS WSAUTWS. ³⁷ USTERON DE APE
STEILEN PROS AUTOUS TON UION AU
TOU LEGWN, ENTRAPHSONTAI TON
UION MOU. ³⁸ OI DE GEWRGOI IDONTES
TON UION EIPON EN EAUTOIS, OU
TOS ESTIN O KLHRONOMOS, DEUTE
APOKTEINWMEN AUTON KAI SCW
MEN THN KLHRONOMIAN AUTOU,
³⁹ KAI LABONTES AUTON EXEBAL
ON EXW TOU AMPELWNOS KAI APE
KTEINAN. ⁴⁰ OTAN OUN ELQH O KURIOS
TOU AMPELWNOS, TI POIHSEI TOIS
GEWRGOIS EKEINOIS? ⁴¹ LEGOUSIN
AUTW, KAKOUS KAKWS APOLESEI AU
TOUS KAI TON AMPELWNA EKDWSETAI
ALLOIS GEWRGOIS, OITINES APODW
SOUSIN AUTW TOUS KARPOUS EN TOIS
KAIROIS AUTWN. ⁴² LEGEI AUTOIS O IS,
OUDEPOTE ANEGNWTE EN TAIS GRA
FAIS, LIQON ON APEDOKIMASAN OI
OIKODOMOUNTES, OUTOS EGENHQH

Verso:

EIS KEFALHN GWNIAS, PARA KURIOU
EGENETO AUTH KAI ESTIN QAUMAS
TH EN OFQALMOIS HMWN? ⁴³ DIA TOUTO
LEGW UMIN OTI ARQHSETAI AF UMWN
H BASILEIA TOU QEOU KAI DOQHSETAI
EQNEI POIOUNTI TOUS KARPOUS
AUTHS. ⁴⁵ KAI AKOUSANTES OI ARCIE
REIS KAI OI FARISAI OI TAS PARABOLAS
AUTOU EGNWSAN OTI PERI AUTWN
LEGEI, ⁴⁶KAI ZHTOUNTES AUTON
KRATHSAI EFOBHQHSAN TOUS OCLUS,
EPEI EIS PROFHTHN AUTON EICON.

...

There is an extra file with images on this paleographic problem, [click here](#).

I have come to the conclusion that one can assign a "vid" to P104 for the omission.

Parallel:

NA²⁷ Luke 20:18 πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται·
ἐφ' ὃν δ' ἂν πέση, λικμήσει αὐτόν.

"Everyone who falls on that stone will be broken to pieces; and it will crush anyone on whom it falls."

Previous verse 43: ... τὴν οἰκίαν αὐτοῦ.

καὶ ὁ πεσὼν ... λικμήσει αὐτόν.

Next verse 45: ... καὶ ἀκούσαντες οἱ ἀρχιερεῖς

Possibly the verse has been omitted by parablepsis:

either αὐτοῦ - αὐτόν or καὶ - καὶ.

B. Aland (Festschrift Delobel, 2002) notes: "Because P104 has been copied so accurately and correct, it is improbable that the scribe made this reading up, but found it already in his exemplar. Thus the omission is very early. Verse 44 could even be a secondary addition from Lk 20:18, added at the wrong place."

It should be noted though, that the reading of P104 is not secure.

The words are similar to Lk 20:18, but not identical:

Mt καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται·
ἐφ' ὃν δ' ἂν πέση λικμήσει αὐτόν.

Lk πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται·
ἐφ' ὃν δ' ἂν πέση, λικμήσει αὐτόν.

This different wording, which is safe in both Gospels, makes it rather improbable that the verse is simply a harmonization to Lk.

If this is an early insertion a better insertion point would have been after 21:42. It could also be that verse 43 has been inserted by Mt into a text from his source, see Lk, where it is omitted:

Mt

42 Jesus said to them, "Have you never read in the scriptures: 'The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is amazing in our eyes'?"

43 Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom.

44 The one who falls on this stone will be broken to pieces; and it will crush anyone on whom it falls."

Mk

10 Have you not read this scripture: 'The stone that the builders rejected has become the cornerstone; 11 this was the Lord's doing, and it is amazing in our eyes'?"

Lk

17 But he looked at them and said, "What then does this text mean: 'The stone that the builders rejected has become the cornerstone'?"

18 Everyone who falls on that stone will be broken to pieces; and it will crush anyone on whom it falls."

Weiss (comm. Mat): "vs. 44 is original without doubt. If it came in from Lk it would have been placed after verse 42." He thinks (Textkritik, p. 183) that the verse has probably been deleted because it did not fit after the conclusion of the speech in vs. 43.

Rating: 2? (NA probably original)
= omission probably wrong

TVU 300

Minority reading:

NA²⁷ Matthew 22:4 πάλιν ἀπέστειλεν ἄλλους δούλους λέγων· εἶπατε τοῖς κεκλημένοις· ἰδοὺ τὸ ἄριστόν μου ἡτοιμάκα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους.

Not in NA and SQE, but in Tis!

omit 1 f1, Or!

omit 2 828(f13), b, e, r¹, Sy-Pal^{ms}, Legg adds: Δ, sa^{mss}, arm^{mss}

Sy-S reads very short:

"Behold, everything has been prepared, come to the banquet hall." (thus omitting τὸ ἄριστόν ... τεθυμένα)

B: no umlaut

No parallel.

Compare:

NA²⁷ Matthew 20:21 ὁ δὲ εἶπεν αὐτῇ· τί θέλεις; λέγει αὐτῷ· εἰπέ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ ἐωνύμων σου ἐν τῇ βασιλείᾳ σου.

omit first σου: 01, B, NA²⁵, WH, Weiss

omit second σου: D, E, Θ, f1, 22, 33, 565, pc, Lat, mae-1, arm

Possibly omitted to improve style.

Rating: 2 (NA clearly original)

TVU 301

Minority reading:

NA²⁷ Matthew 22:7 ὁ δὲ βασιλεὺς ὠργίσθη καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν.

Not in NA and SQE, but in Tis!

ἀνεῖλεν f1, 22, Or!

B: no umlaut

ἀνεῖλεν from ἀναιρέω

indicative aorist active 3rd person singular

"do away with, kill, destroy, condemn to death"

No parallel.

Compare:

NA²⁷ Matthew 2:16 Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνεῖλεν πάντα τοὺς παῖδας

The word is probably inspired from Mt 2:16 where Herod also got angry (ἐθυμώθη λίαν).

Rating: 2 (NA clearly original)

TVU 302

107. Difficult variant

Minority reading:

NA²⁷ Matthew 22:10 καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς
συνήγαγον πάντας οὓς εὔρον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη
ὁ γάμος ἀνακειμένων.

ὁ νυμφῶν "wedding hall"

ὁ γάμος here also: "wedding hall"

ὁ νυμφῶν 01, B*, L, 0102 (=0138), 892, 1010, pc,

Tis, WH, NA²⁵, Gre, Weiss, Bal

ὁ ἄγαμος C

(error, "unmarried, single" possibly from the preceding ἀγαθοὺς)

B (line 19 A, p. 1265): ὁ νυμφῶν is left unenhanced and ὁ γάμος is written in the right margin in uncial script, "prima ut vdtr manu" acc. to Tischendorf. ὁ νυμφῶν is labeled by a vertical wave above the word and the same wave is written above ὁ γάμος in the margin.

B: no umlaut

Compare verse 8:

NA²⁷ Matthew 22:8 τότε λέγει τοῖς δούλοις αὐτοῦ· ὁ μὲν γάμος ἕτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι·

Compare also:

NA²⁷ Matthew 9:15 οἱ υἱοὶ τοῦ νυμφῶνος (and parallels Mk 2:19, Lk 5:34)

D, Latt: οἱ υἱοὶ τοῦ νυμφίου

(in Lk by 124*, in Mk it's safe)

Some commentators think that ὁ νυμφῶν has been conformed to ὁ γάμος from verse 8 because the meaning of νυμφῶν has not been understood, similarly in 9:15 (so e.g. Weiss).

On the other hand it has been argued that the equivocal ὁ γάμος has been changed into ὁ νυμφῶν for clarity.

Rating: - (indecisive)

TVU 303

NA²⁷ Matthew 22:13 τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις· δήσαντες αὐτοῦ πόδας καὶ χεῖρας ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

BYZ Matthew 22:13 τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις· δήσαντες αὐτοῦ πόδας καὶ χεῖρας ἄρατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

Byz C, W, X, Δ, 0102, 33, Maj, Sy-H

txt 01, B, L, Θ, 085, f1, (f13), 22, 700, 892, pc,
Lat(aur, f, g¹, l, vg), Sy-P, Co(+ mae-2), Did
βάλετε f13

τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις·

ἄρατε αὐτὸν ποδῶν καὶ χειρῶν καὶ βάλετε αὐτὸν...

"Take hold of him by his hands and feet and put him ..."

D, it(a, b, c, d, e, ff¹, ff², h, q, r¹), Sy-S, Sy-C, Ir^{Lat}

B: no umlaut

Compare:

NA²⁷ Matthew 25:30 καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

It is difficult to imagine a cause for these variations. There is no parallel for the words. There is no reason for an omission. Possibly the Byzantine reading is a conflation of txt and the Western reading? The support is not good for Byz, although with W quite early.

The Western reading omits the binding. Blass thinks that the Western reading is original and that it was changed because the unusual Genitive was not understood anymore.

Rating: 2? (NA probably original)

External Rating: 2 (NA clearly original)
(after weighting the witnesses)

TVU 304

Minority reading:

NA²⁷ Matthew 22:15 Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ.

Not in NA but in SQE!

652 is f1 from 22:15 to the end of Mt!

ἔλαβον κατ' αὐτοῦ

C^{C1}, Δ, Θ, 0233, f1, 652, 33, pc, bo, mae-2

ἔλαβον κατὰ τοῦ Ἰησοῦ

C^{C2}, M, Sy-Pal^{mss}

B: no umlaut

In [B p. 1265 line 41-42 A](#), a correction took place. At the end of line 41 after the word ἔλαβον, text has been wiped out and a filling sign has been inserted. The complete line 42 and the beginning of line 1 B have been erased too. Unfortunately nothing of the original can be seen anymore. Tischendorf noted this too and said the correction is prima manu.

It is quite probable though that the scribe wrote κατ' αὐτοῦ but noted the error shortly thereafter. No other known variant would account for this erasure. It could be some other copying error of course.

Parallels:

NA²⁷ Matthew 12:14 ἐξελθόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν.

NA²⁷ Mark 3:6 καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθὺς μετὰ τῶν Ἱερωδιανῶν συμβούλιον ἐδίδουν κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν.

Typical harmonization. This verse is the beginning of a lection.

Rating: 2 (NA clearly original)

TVU 305

108. Difficult variant

Minority reading:

NA²⁷ Matthew 22:16 καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν λέγοντες· διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις καὶ οὐ μέλει σοι περὶ οὐδενός. οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων,

λέγοντας 01, B, L, 085, pc, WH, NA²⁵, Weiss, Trg, Tis, Bal

txt C, D, W, X, Δ, Θ, 0102, 0281^{vid}, f1, f13, 33, 700, Maj, Bois, Gre, Trg^{mg}

B: no umlaut

λέγοντες participle present active nominative masculine plural

λέγοντας participle present active accusative masculine plural

Compare:

NA²⁷ Matthew 21:15 ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς κρᾶζοντας ἐν τῷ ἱερῷ καὶ λέγοντας· ὡσαννὰ τῷ υἱῷ Δαυίδ, ἡγανάκτησαν

NA²⁷ Luke 19:14 οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτὸν καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ λέγοντες· οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς. safe!

NA²⁷ Acts 13:15 μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐτοὺς λέγοντες· safe!

NA²⁷ Acts 16:35 Ἡμέρας δὲ γενομένης ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους λέγοντες· ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους.

λέγοντας D

λέγοντες refers back to καὶ ἀποστέλλουσιν: "And they send ..., (indirectly) saying,"

λέγοντας is part of the accusative object: "And they send [people] who say,"

Both are possible and make good sense. Difficult to judge. Possibly λέγοντας is a conformation to μαθητὰς, but Weiss finds this improbable.

Rating: - (indecisive)

TVU 306

Minority reading:

NA²⁷ Matthew 22:16 οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων,

NA²⁷ Matthew 22:17 εἶπὲ οὖν ἡμῖν τί σοι δοκεῖ· ἕξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ;

omit until ἡμῖν: D, pc, it(a, b, d, e, ff¹, ff², q, r¹), Sy-S, bo^{ms}, mae-2

omit until δοκεῖ: 1424, pc

Lat(aur, c, f, g¹, h, l, vg) have the words.

Note also:

ἕξεστιν ἡμῖν f1, 652, Sy-S

B: no umlaut

Parallels:

NA²⁷ Mark 12:14 οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· ἕξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ; δῶμεν ἢ μὴ δῶμεν;

NA²⁷ Luke 20:21 καὶ διδάσκεις καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· 22 ἕξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι ἢ οὐ;

The omitted words do not appear in the parallels. It is possible that the words have been omitted as a partial harmonization to Mk, Lk. They also appear as slightly redundant.

Note the addition of ἡμῖν, which is probably a conformation to Lk from memory.

Rating: 2 (NA clearly original)

TVU 307

109. Difficult variant:

Minority reading:

NA²⁷ Matthew 22:21 λέγουσιν αὐτῷ· Καίσαρος. τότε λέγει αὐτοῖς·
ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.

omit 01, B, Sy-P, WH, NA²⁵, Weiss, Tis, Bal

txt D, L, W, Z, Θ, 0102, 0281, f1, f13, 33, Maj, Latt, Sy-S, Sy-C, Sy-H, Co

Lacuna: C

B: no umlaut

Context:

22:20 καὶ λέγει αὐτοῖς·

22:21 λέγουσιν αὐτῷ·
τότε λέγει αὐτοῖς·

The pronoun fits naturally into the sequence. Difficult to judge on internal grounds.

Rating: - (indecisive)

TVU 308

110. Difficult variant:

NA²⁷ Matthew 22:23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν

BYZ Matthew 22:23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι οἱ λέγοντες μὴ εἶναι ἀνάστασιν καὶ ἐπηρώτησαν αὐτὸν

Σαδδουκαῖοι οἱ 01^{C2}, K, L, Θ, 0107, 22, 652, 1582, 565, 579, pc, Maj-part, Lat, Sy-P, bo, Bal
οἱ Σαδδουκαῖοι οἱ f13, pc, sa
οἱ Σαδδουκαῖοι καὶ οἱ 1292

Σαδδουκαῖοι 01*, B, D, M, S, U, W, Z, Δ, Π*, Ω, 0102, 1, 118, 28, 33, 157, 892, 1424, Maj-part, Sy-S, Sy-C, Or
οἱ Σαδδουκαῖοι 700, 788(f13), 1243, mae-2

Lacuna: C

B: no umlaut

txt came to him some Sadducees, saying there is no resurrection...

Byz came to him some Sadducees, who say 'There is no resurrection'...

Parallels:

NA²⁷ Mark 12:18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτων αὐτὸν λέγοντες·

NA²⁷ Luke 20:27 προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ [ἀντι]λέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν

οἵτινες λέγουσιν Ψ, 713

omit οἱ: 1319, 2372

Compare:

NA²⁷ Acts 23:8 Σαδδουκαῖοι μὲν γὰρ λέγουσιν μὴ εἶναι ἀνάστασιν μήτε ἄγγελον μήτε πνεῦμα, Φαρισαῖοι δὲ ὁμολογοῦσιν τὰ ἀμφότερα.

It is possible that the additional οἱ arose as a scribal confusion over the ending of Σαδδουκαῖοι, or it has been omitted for that reason.

The addition could also be a harmonization to Mk, Lk, where the article is safe.

In the context the addition of οὐ makes better sense because they ask another question after that statement:

"came to him some Sadducees, saying there is no resurrection, and they asked him a question, saying, ..."

Better would be:

"came to him some Sadducees, who say 'There is no resurrection', and they asked him a question, saying, ..."

In Mt this would be the only explanation of this kind.

Rating: - (indecisive)

External Rating: 2? (NA probably original)
(after weighting the witnesses)

TVU 309

NA²⁷ Matthew 22:30 ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἰσιν.

BYZ Matthew 22:30 ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε ἐκγαμίζονται, ἀλλ' ὡς ἄγγελοι τοῦ θεοῦ ἐν οὐρανῷ εἰσιν

Byz 01, L, W, f13, 33, 892, 1241, 1424, Maj, Sy-P, Sy-H, Sy-Pal
ἄγγελοι τοῦ θεοῦ W, Δ, 0102, 0161, 565, 579, Maj
ἄγγελοι θεοῦ 01, L, Σ, f13, 28, 33, 157, 892, 1071, 1241, 1243,
1292, 1424, pc,
Lat(aur, ff¹, g¹, l, vg), Sy-H, Sy-P, bo, Gre, SBL

txt B, D, E*, Θ, 0197, 0233, f1, 22, 700,
it, Sy-S, Sy-C, vg^{mss}, sa, mae-2, arm, geo, Or, Sev^{Antioch}
οἱ ἄγγελοι Θ, f1, 22, Or

Lacuna: C, 1582

B: no umlaut

Parallels:

NA²⁷ Mark 12:25 ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' εἰσιν ὡς ἄγγελοι ἐν τοῖς οὐρανοῖς.

ἄγγελοι θεοῦ ... 69, 472, pc

ἄγγελοι θεοῦ οἱ ... f13, 1071, pc

ἄγγελοι τοῦ θεοῦ ... 33

NA²⁷ Luke 20:36 οὐδὲ γὰρ ἀποθανεῖν ἔτι δύνανται, ισάγγελοι γὰρ εἰσιν καὶ υἱοὶ εἰσιν θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες.

ισάγγελος = like or equal to an angel

Compare:

NA²⁷ Matthew 13:49 ἐξελεύσονται οἱ ἄγγελοι καὶ ἀφοριοῦσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων

οἱ ἄγγελοι τοῦ θεοῦ C, 1424, 713

NA²⁷ Luke 2:9 καὶ ἄγγελος κυρίου ἐπέστη αὐτοῖς καὶ δόξα κυρίου περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν φόβον μέγαν.

ἄγγελος θεοῦ 01*

NA²⁷ Luke 12:8 ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ.

NA²⁷ Luke 12:9 ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ.

NA²⁷ Luke 15:10 χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ

NA²⁷ Luke 22:43 [[ὥφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν.
ἄγγελος κυρίου 1424

NA²⁷ John 1:51 καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας

Also 20 times in the LXX.

Note also Mt 25:31 below.

Severus of Antioch (first half of the 6th CE) quotes the verse twice in a letter to Eupraxius the Chamberlain:

"as the Lord himself actually said in a place in the gospel, 'In the resurrection there is no marriage, nor yet are they joined in marriage, but they will be as the angels in heaven.'"

"The fact again that he who was born was circumcised on the eighth day shows clearly that that circumcision is a type of the life of impassibility in which we truly live, not the life that is spent by those who are born to destruction; 'for in the resurrection there is no marriage, nor yet persons given in marriage, but they are as the angels in heaven.'"

and additionally once in the "22nd letter of the 2nd book" to Solon, bishop of

Isauria: "For those whose throat gapes for sensual enjoyment, being involved in the same empty-mindedness as those men, make use of senseless fatuities and say, «For what purpose then shall we make use of teeth, or the other members by which the perception of the things that please is received?» To these it is obvious to answer that, since the soul receives the body in perfection at the time of the resurrection, those who rise not being devoid of genital members, and this though the book of the gospel cries, 'In the resurrection they marry not, nor are given in marriage, but they are as the angels that are in heaven'"

[compare E.W. Brooks, *Patrologia Orientalis* 14, p. 46, 53, 187]

τοῦ θεοῦ would be a natural addition. This happens several times, see above, even in the Markan parallel. It is not likely to be omitted. Weiss (*Textkritik*, p. 133) notes that also angels of the devil exist (compare Mt 25:41 ... τὸ πῦρ τὸ αἰώνιον τὸ ἠτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ).

That the omission is a harmonization to Mk (so Hoskier) is very improbable.

ἄγγελος appears 20 times in Mt, but never with the attribute τοῦ θεοῦ. The only attribute Mt uses is κυρίου.

Rating: 2? (NA probably original)

TVU 310

Minority reading:

NA²⁷ Matthew 22:32 ἐγώ εἰμι ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; οὐκ ἔστιν [ὁ] θεὸς νεκρῶν ἀλλὰ ζώντων.

BYZ Matthew 22:32 Ἐγώ εἰμι ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ οὐκ ἔστιν ὁ θεὸς θεὸς νεκρῶν ἀλλὰ ζώντων

ὁ θεὸς νεκρῶν ἀλλὰ ζώντων

B, L, Γ, Δ, f1, 33, 157*, 372, pc

θεὸς νεκρῶν ἀλλὰ ζώντων

01, D, W, 28, 1424*, Bois, Tis, Bal

one of these:

Lat, bo, sa, Sy-S, Sy-C

ὁ θεὸς θεὸς νεκρῶν ἀλλὰ ζώντων

Θ, 0102(=0138), f13, 565, 579, 700,

892, Maj, Sy-H, arm, geo^{2A}, Gre

ὁ θεὸς θεὸς νεκρῶν ἀλλὰ θεὸς ζώντων

157, g¹, vg^{ms}

Lacuna: C, 1582

B: umlaut! (line 30 C, p. 1265) Ἰακώβ; οὐκ ἔστιν ὁ θεὸς

Parallels:

NA²⁷ Mark 12:27 οὐκ ἔστιν θεὸς νεκρῶν ἀλλὰ ζώντων·

BYZ Mark 12:27 οὐκ ἔστιν ὁ θεὸς νεκρῶν ἀλλὰ θεὸς ζώντων·

θεὸς νεκρῶν ἀλλὰ

B, D, K, L, M^c, U, W, Δ, Π, 28, 579, 892,
1071, 2542, pc, Lat

ὁ θεὸς νεκρῶν ἀλλὰ

01, A, C, F, Ψ, f1, 157*, 565, 700, 1424

ὁ θεὸς θεὸς νεκρῶν ἀλλὰ

Θ, f13, 33, pc, Sy-S

ὁ θεὸς νεκρῶν ἀλλὰ θεὸς

Γ, 157^c, Maj, Sy-H

ὁ θεὸς θεὸς νεκρῶν ἀλλὰ θεὸς

M*, 1241

NA²⁷ Luke 20:38 θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων,

ὁ θεὸς δὲ

W, 124, pc

ὁ δε θεὸς

Θ, pc

οὐκ ἔστιν νεκρῶν θεὸς

157

θεὸς νεκρῶν οὐκ ἔστιν

D, a, sa, bo^{ms}

Compare:

NA²⁷ Hebrews 11:16 διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ θεὸς θεὸς
ἐπικαλεῖσθαι αὐτῶν· ἠτοίμασεν γὰρ αὐτοῖς πόλιν.

Compare also:

NA²⁷ Matthew 19:6 ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία. ὃ οὖν ὁ θεός συνέζευξεν ἄνθρωπος μὴ χωριζέτω.

omit ὁ: f13

NA²⁷ Mark 10:9 ὃ οὖν ὁ θεός συνέζευξεν ἄνθρωπος μὴ χωριζέτω.

omit ὁ: A, G

NA²⁷ Mark 10:18 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός.

omit ὁ: D

NA²⁷ Luke 5:21 τίς δύναται ἀμαρτίας ἀφεῖναι εἰ μὴ ὁ μόνος ὁ θεός;

omit ὁ: D*

NA²⁷ Luke 18:19 εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός.

omit ὁ: 01*, B*

Regarding οὐκ ἔστιν θεός compare:

LXX Psalm 13:1 εἶπεν ἄφρων ἐν καρδίᾳ αὐτοῦ οὐκ ἔστιν θεός

NA²⁷ Matthew 13:57 οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι

Mt uses θεός almost always with the article (80-90%). Especially the nominative form "θεός" is always used with the article (5 times). The same is true for Mk, Lk. As can be seen above the article is omitted accidentally at times.

In Mt have it: B, L, 892 Θ, f1, 33

In Mt have not: 01, D

In Mk have it: 01, Ψ, Θ, f1, 33

In Mk have not: B, L, 892 D

In Lk the reading without the article is almost safe, only Θ, W, 124 read the article.

The witnesses supporting the reading without the article show also variation with the article at other positions (especially D, see above). This weakens their support.

The problem that gave rise to the variants here is that one can take ὁ θεός as subject ("Not is the God ..."). If one takes ὁ θεός as subject, then οὐκ ἔστιν ὁ θεός νεκρῶν is incomplete. To overcome this, one could either add a second θεός, or remove the article to make it more clear that ἔστιν ("he is") is the implicate subject.

The same thing happened in Mk.

Externally the double θεός is already ruled out by support almost.

Rating: 2? (NA probably original)

Brackets: Rating: 1? = remove brackets in NA.

TVU 311

111. Difficult variant:

Minority reading:

NA²⁷ Matthew 22:35 καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν [νομικὸς] πειράζων αὐτόν·

BYZ Matthew 22:35 καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν νομικὸς πειράζων αὐτόν καὶ λέγων

νομικὸς τις E*, F, G, H, 0233, 2, 372, 713, pc (from Lk?)

νομικὸς ἐξ αὐτῶν 828

omit: f1, e (5th CE), 1780, Sy-S, arm, Or, Bois
(652, Sy-C have the word)

omit ἐξ αὐτῶν: 124 (=f13)

652 (f1) seems to have νομικὸς here according to R. Champlin (Family Pi in Matthew, 1964, Studies and Documents 24). At least he is not mentioning the omission. 1780 is close to 652. Should be checked again. 1582 is unfortunately lacking here due to one missing folio.

Lacuna: C, 1582

B: no umlaut

Parallels:

NA²⁷ Mark 12:28 Καὶ προσελθὼν εἷς τῶν γραμματέων

NA²⁷ Luke 10:25 Καὶ ἰδοὺ νομικὸς τις ἀνέστη ἐκπειράζων αὐτὸν λέγων·

Compare previous verse 34:

NA²⁷ Matthew 22:34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους συνήχθησαν ἐπὶ τὸ αὐτό,

Compare also:

NA²⁷ Luke 7:30 οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ

NA²⁷ Luke 11:45 Ἀποκριθεὶς δὲ τις τῶν νομικῶν

NA²⁷ Luke 11:46 ὁ δὲ εἶπεν· καὶ ὑμῖν τοῖς νομικοῖς οὐαί,

NA²⁷ Luke 11:52 Οὐαὶ ὑμῖν τοῖς νομικοῖς,

NA²⁷ Luke 14:3 Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους

NA²⁷ Luke 20:9 Ἦρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· ἄνθρωπος [τις] ἐφύτευσεν ἀμπελῶνα καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν χρόνους ἰκανοῦς.

omit 01, B, (C, D), L, R, Ψ, f1, 33, 579, 892, 1424, Maj, it, WH

txt A, W, Θ, f13, 157, 1071, 1241, 2542, al, vgst, Sy, TR

νομικός is a Lukan word and appears in Mt only here. Zahn (Comm. Mat.) thinks that Matthew used νομικός because the question concerns the law.

The support for the omission is very strange. If νομικός is really an addition, then it must be *extremely* early. The consequence would be that f1 (almost) alone can preserve the original. It might be noted that the verse is the beginning of a Sunday lection. The same is true for Lk 10:25. Thus the story was well known and a harmonization is likely to occur.

It is also possible that scribes had a problem with the fact that first it is said "one of them" = "one of the Pharisees" (see verse 34) and then it is a lawyer (and not a Pharisee?).

Streeter ("Four Gospels", p. 320) accepts the omission as original. So do Burkitt and Blass.

Rating: - (indecisive)

difficult, brackets ok.

TVU 312

NA²⁷ Matthew 22:36 διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ;

NA²⁷ Matthew 22:38 αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολή.

BYZ Matthew 22:36 Διδάσκαλε ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ

BYZ Matthew 22:38 αὕτη ἐστὶν πρώτη καὶ μεγάλη ἐντολή

Not in NA but in SQE!

From Legg and Swanson:

verse 36: Minority reading

ἡ μεγάλη Conj. (Heikel-Helsingfors)

μείζων Θ, d, vg^{mss} ("maius"), geo

maximum h, r², aeth

πρώτη 1093

μεγάλη καὶ πρώτη vg^{ms}, Sy-C

ποία ἐντολὴ ἐν τῷ νόμῳ μεγάλη; D, pc

Lacuna: C, 1582

B: no umlaut

verse 38: Majority reading

ἡ μεγάλη καὶ πρώτη 01, B, Z, Θ, f1, f13, 33, 700, 892

ἡ μεγάλη καὶ ἡ πρώτη L

ἡ πρώτη καὶ ἡ μεγάλη W

μεγάλη καὶ πρώτη D, Lat, Sy-C, Sy-S, Sy-P, Sy-Pal, Co, arm, geo

ἡ πρώτη καὶ μεγάλη O, Δ, Σ, Φ, 0107, 0233, 565, pc, mae-1

πρώτη καὶ μεγάλη K, Π, 0102, 157, 579, 1071, 1424, Maj, d, f, q, Sy-H

Lacuna: C, 1582

B: umlaut! (p. 1266 A 7 L) διανοία σου· 38 αὕτη ἐστὶν ἡ μεγάλη

Compare for Θ:

NA²⁷ Mark 12:31 δευτέρα αὕτη· ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.
μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστιν.

The problem here is that the translation of txt in verse 36 would be:

"which commandment in the law is great?"

but intended is:

"which commandment in the law is the greatest?"

This is the meaning of the Θ reading in verse 36 (μείζων often means "greatest", not just "greater"). But according to BDAG and BDF μεγάλη alone can also mean "greatest".

Heikel-Helsingfors suggests that very early the ἡ fell out. With the addition of the article this then would mean "what is the big one?".

Compare:

I.A. Heikel-Helsingfors "Konjekturen zu einigen Stellen des neutestamentlichen Textes" TSK 106 (134/35) 314-17

Rating: 2 (NA clearly original)

TVU 313

112. Difficult variant:

NA²⁷ Matthew 22:37 ὁ δὲ ἔφη αὐτῷ· ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου·

BYZ Matthew 22:37 ὁ δὲ Ἰησοῦς ἔφη αὐτῷ, Ἀγαπήσεις κύριον τὸν θεόν σου, ἐν ὅλῃ καρδίᾳ σου, καὶ ἐν ὅλῃ — ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου.

No txt in NA and SQE!

Byz 01*, B, W, Θ, 0102, 0107, 0161, 0233, f13, 28, 157, 579, 700, 1071, 1241, 1342, 2542, Maj-part[E, F, G, H, U, V, Γ, Δ], WH, Robinson

txt 01^{C2}, D, L, Z, 33, f1, 565, 1424, Maj-part[K, Π, M, S, Y], TR, NA²⁵, Weiss

omit τῇ before ψυχῇ:

Byz B, W, Θ, 0102, 0107, 0233, 28, 579, 700, 1342, 2542, Maj-part[E, F, G, H, U, Γ, Δ], Robinson

txt 01, D, L, Z, f1, f13, 157, 565, 1071, 1424, Maj-part[K, Π, M, S, Y], TR, WH, NA²⁵, Weiss

(33 omits due to h.t.)

B: no umlaut

Parallels:

NA²⁷ Mark 12:30 καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου.

omit τῆς: B, D*, X, f13, pc, WH

txt 01, A, D^C, L, W, Δ, Θ, Ψ, f1, 28, 33, 565, 579, 700, 1071, 1424, Maj, NA²⁵, Weiss, WH^{mg}

NA²⁷ Mark 12:33 καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως καὶ ἐξ ὅλης τῆς ἰσχύος καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν περισσότερόν ἐστιν πάντων τῶν ὀλοκαυτωμάτων καὶ θυσιῶν.

omit τῆς: B, U, X, Ψ, pc, WH

txt 01, A, D^c, L, W, Δ, Θ, f1, 28, 33, 565, 579, 700, 1071, 1424, Maj, NA²⁵, Weiss, WH^{mg}

NA²⁷ Luke 10:27 ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης [τῆς] καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τὸν πλησίον σου ὡς σεαυτόν.

omit τῆς: P75, B, Ξ, 070, (f1), 472, L844, (L2211), pc, WH

ἐν ὅλῃ __ καρδία f1, L2211

txt 01, A, C, (D), L, W, Θ, Ψ, f13, 33, 579, 700, Maj, NA²⁵, Weiss, WH^{mg}
ἐν ὅλῃ τῇ καρδία D, 157

LXX:

LXX Deuteronomy 6:5 καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς δυνάμεώς σου for καρδίας, read by A, B^c has: διανοίας (Rahlfs)

omit τῆς:

Mt 01*, B, W, Θ, f13, 28, 157, 579, 700, 1071, 1241, 2542, Maj-part[E, F, G, H, U, V, Γ, Δ], WH

Mk B, D*, X, f13, pc, WH

Mk^{12:33} B, U, X, Ψ, pc, WH

Lk P75, B, Ξ, 070, (f1), 472, L844, (L2211), pc, WH

Difficult problem.

It appears possible that the omission is at least in part accidental due to h.t.: ὅλη τῇ or ὅλης τῆς.

On the other hand the strong support for the omission seems to suggest that at least in one of the three Gospels the reading without the article is original and the other omissions are harmonizations. The question then is which Gospel(s) read without the article.

Mt 22:35-40 and Lk 10:25-37 were Sunday lections in the Synaxarion.

It is only B (WH) that omits the article in all three *Gospels*. It is possible that this is correct throughout. The addition of the article then is a harmonization to the LXX.

The support in Mt and Mk is not coherent.

The harmonization to Mt by f1 in Lk is interesting, because it supports the reading without the article in Mt.

Rating: - (indecisive)

TVU 314

113. Difficult variant:

Minority reading:

NA²⁷ Matthew 22:39 δευτέρα δὲ ὁμοία αὐτῆ· ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

omit 01*, B, pc, sa^{ms}, bo^{mss}, WH, NA²⁵, Weiss, Tis, Bal
δευτέρα ὁμοίως B

txt 01^{c2}, D, L, W, Z, Θ, 0102, 0107, f1, f13, 33, Maj,
Latt, Sy-H, sa^{mss}, mae, bo

Lacuna: C

B: no umlaut

Parallel:

NA²⁷ Mark 12:31 δευτέρα αὐτῆ· ἀγαπήσεις ...
insert δὲ: 579

BYZ Mark 12:31 καὶ δευτέρα ὁμοία, αὐτῆ· ἀγαπήσεις ...
omit καὶ and insert δὲ: D, Γ, Θ, 33, 565, 700

Again one of those 01, B agreements. There is no reason for an omission.

Rating: - (indecisive)

TVU 315

114. Difficult variant

NA²⁷ Matthew 22:44

ἕως ἄν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου;

BYZ Matthew 22:44

ἕως ἄν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου

Byz K, Π, W, Δ, 0102, f1, 13, 33, 700, 1342, Maj,
Lat(a, aur, c, f, ff¹, ff², g¹, l, vg), mae-1+2, Sy-P, arm

txt 01, B, D, G, L, U, Z, Γ, Θ, f13, 22, 579, 892, al,
it(b, d, e, h, q, r¹), Sy-C, Sy-H, Co

Sy-S is illegible here (acc. to Burkitt).

Lacuna: C, 1582

B: no umlaut

Parallels:

NA²⁷ Mark 12:36 ἕως ἄν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου.

BYZ Mark 12:36 ἕως ἄν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου

Byz 01, A, L, Δ, Θ, Ψ, 087, f1, f13, 33, Maj, Lat, Sy-P, Sy-H, Sy-Pal, arm

txt B, D, W, 28, 2542, Sy-S, Co, geo

NA²⁷ Luke 20:43

ἕως ἄν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

ὑποκάτω D, it, Sy-C, Sy-P

Source:

LXX Psalm 109:1

ἕως ἄν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου

Compare:

NA²⁷ Acts 2:35 ἕως ἄν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

The change from ὑποκάτω to ὑποπόδιον could be a harmonization to Mk or Lk, the other way round it could be a harmonization to the LXX. There may also be stylistic or idiomatic reasons involved.

Rating: - (indecisive)

External Rating: 2? (NA probably original)
(after weighting the witnesses)

TVU 316

Minority reading:

NA²⁷ Matthew 22:46 καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον οὐδὲ ἐτόλμησέν τις ἀπ' ἐκείνης τῆς **ἡμέρας** ἐπερωτῆσαι αὐτὸν οὐκέτι.

ῶρας D, W, f1, 1506, pc, a, d, q, vg^{ms}, Sy-S, Sy-C, bo^{mss}, Or

22 has txt.

Lacuna: C, 1582

B: no umlaut

Compare variant Mt 18:1 for a complete list of occurrences.

ῶρα and ἡμέρα are sometimes interchanged.

Rating: 2? (NA probably original)

TVU 317

NA²⁷ Matthew 23:3 πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν
ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσιν
γὰρ καὶ οὐ ποιοῦσιν.

BYZ Matthew 23:3 πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν
τηρεῖν τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε·
λέγουσιν γὰρ καὶ οὐ ποιοῦσιν

T&T #58

<u>τηρεῖν τηρεῖτε καὶ ποιεῖτε</u>	W, Δ, 0102, f13, 33, 565, 579, Maj, q, Sy-P, Sy-H Φ, pc ¹⁸
<u>τηρεῖν τηρεῖτε</u>	pc ⁸
<u>τηρεῖν τηρεῖτε καὶ φυλάσσετε</u>	pc ⁸
<u>τηρεῖν τηρεῖτε καὶ ποιεῖν ποιεῖτε</u>	pc ²
<u>ποιεῖν ποιεῖτε καὶ τηρεῖτε</u>	700, pc ⁸
<u>ποιεῖν ποιεῖτε</u>	Γ, pc ¹²

<u>ποιήσατε καὶ τηρεῖτε</u>	01 ^{C2} , B, L, Z, Θ, 0281, 124(f13), 22, 892, Co
<u>ποιήσατε</u>	01*, Sy-S, mae-2
<u>ποιεῖτε καὶ τηρεῖτε</u>	D, f1, 652, 2597, aur, d
<u>τηρεῖτε καὶ ποιεῖτε</u>	372, 2737, pc ⁷ , Lat, Ir ^{lat}
<u>ἀκούετε καὶ ποιεῖτε</u>	Sy-C

Lacuna: C, 1582

B: umlaut! (line 2 B, p. 1266) εἴπωσιν ὑμῖν ποιήσατε καὶ

"all, then, whatever they say to you to observe, observe and do"

"all, then, whatever they say to you, do and observe"

The omission of καὶ τηρεῖτε by Γ and 01* is probably due to homoioarcton (KAITH - KATA). The Byzantine text is probably a smoothing

a) of structure (adding τηρεῖν, change order τηρεῖτε καὶ ποιεῖτε)

b) of tense (changing ποιήσατε to ποιεῖτε, present, as the other verbs in the verse, ποιεῖτε even appears later in the verse.)

Rating: 2 (NA clearly original)

TVU 318

115. Difficult variant:

Minority reading:

NA²⁷ Matthew 23:4 δεσμεύουσιν δὲ φορτία βαρέα [καὶ δυσβάστακτα] καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν οὐ θέλουσιν κινήσαι αὐτά.

BYZ Matthew 23:4 δεσμεύουσιν γὰρ φορτία βαρέα καὶ δυσβάστακτα καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων _____ τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουσιν κινήσαι αὐτά

δυσβάστακτος = "hard to carry"

omit καὶ δυσβάστακτα

(01), L, f1, 892, pc,

it(a, b, e, ff², h), Sy-S, Sy-C, Sy-P, bo, mae-2, Or

WH, NA²⁵, Gre, Bois, Tis, Bal, SBL

WH have καὶ δυσβάστακτα in the margin

μεγάλα βαρέα 01

omit βαρέα καὶ 700, pc

txt B, D, K, Π, W, Δ, Θ, 0102, 0107, f13, 22, 33, 157, 579, Maj, Lat(aur, c, d, f, ff¹, g¹, l, q, vg), Sy-H, sa, Weiss

652 (f1) does not omit here according to R. Champlin (Family Pi in Matthew, 1964, Studies and Documents 24). At least he is not mentioning it.

Lacuna: C

B: no umlaut

Parallel:

NA²⁷ Luke 11:46 ὁ δὲ εἶπεν· καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσψάετε τοῖς φορτίοις.

Compare also:

LXX Proverbs 27:3 βαρὺ λίθος καὶ δυσβάστακτον ἄμμος ὀργὴ δὲ ἄφρονος βαρυτέρα ἀμφοτέρων

B. Metzger wants the term to be removed from the text in a minority vote in his commentary. The absence of the term is indeed difficult to explain in so many witnesses.

Possibly it was accidentally omitted by an oversight from KAI to KAI (so Weiss). On the other hand a partial harmonization to Lk is also possible.

IQP's Crit. ed. has "φορτία ..." indicating with the dots that something unknown was present here. This is in contrast to their earlier IQP text which had δυσβάστακτα present, but labeled as having differences in wording.

Fleddermann ("Q - A reconstruction", 2005) has φορτία βαρέα καὶ τίθετε ...

Rating: - (indecisive)

TVU 319

116. Difficult variant:

NA²⁷ Matthew 23:4 δεσμεύουσιν δὲ φορτία βαρέα [καὶ δυσβάστακτα] καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν οὐ θέλουσιν κινήσαι αὐτά.

BYZ Matthew 23:4 δεσμεύουσιν γὰρ φορτία βαρέα καὶ δυσβάστακτα καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων _____ τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουσιν κινήσαι αὐτά

Byz W, Δ, Θ, 0102, f1, 652, f13, Maj, Lat, Sy-H, Gre, Bois

txt 01, B, D, L, 33, 157, 892, 1010, pc, d, Sy-S, (Sy-C), Sy-P, Co(+ mae-2), Ir^{Lat}

Lacuna: C

B: no umlaut

Parallel:

NA²⁷ Luke 11:46 ὁ δὲ εἶπεν· καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσψάυετε τοῖς φορτίοις.

The omission is difficult to explain. More probably αὐτοὶ has been added to supply a direct subject, because the previous subject was 'men'. Internally this would be clearly secondary. Externally Θ, f1 and Lat are good witnesses.

IQP's Crit. ed. has αὐτοὶ safe for Q.

Rating: 1? or - (NA probably wrong or indecisive)

External Rating: - (indecisive)
(after weighting the witnesses)

TVU 320

NA²⁷ Matthew 23:5 πλατύνουσιν γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσιν τὰ κράσπεδα,

BYZ Matthew 23:5 πλατύνουσιν δὲ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσιν τὰ κράσπεδα τῶν ἱματίων αὐτῶν

"for they make their phylacteries broad and they make long the fringes [of their garments]."

φυλακτήρια were strips of parchment with texts from the Law written on them, used as *amulets*.

Byz L, W, 0102, 0107, f13, 33, 700, 892, Maj,
f, ff², h, q, vg^{ms}, Sy, bo, mae-2, arm, Basil(4th CE)

τῶν ἱματίων L, Δ, pc

αὐτῶν b, c, vg^{mss3}, sa, aeth (all acc. to Tis/Legg)

txt 01, B, D, Θ, f1, 652, 22, pc, Lat(a, aur, d, e, ff¹, g¹, l, vg), sa, mae-1

Lacuna: C

B: no umlaut (not sure though, there is an umlaut on the line before (p. 1266 B 19 L, that ends with τὰ κρά. Possibly this variant is meant?)

Parallels:

NA²⁷ Matthew 9:20 Καὶ ἰδοὺ γυνὴ αἰμορροοῦσα δώδεκα ἔτη προσελθοῦσα ὀπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ. 21 ἔλεγεν γὰρ ἐν ἑαυτῇ· ἐὰν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ σωθήσομαι.

τοῦ κρασπέδου f13

τοῦ κρασπέδου τοῦ ἱματίου 157

NA²⁷ Matthew 14:36 μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ.

NA²⁷ Mark 6:56 ἵνα κὰν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἄψωνται.

NA²⁷ Luke 8:44 ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ

This is a natural addition (compare Mt 9:20). All 4 other cases of τὰ κράσπεδα have it without omission. So there is no explanation why it should have been omitted only in this case. It is an addition from customary usage.

Rating: 2 (NA clearly original)

TVU 321

117. Difficult variant

NA²⁷ Matthew 23:8 ὑμεῖς δὲ μὴ κληθῆτε ῥαββί· εἷς γάρ ἐστιν ὑμῶν ὁ διδάσκαλος, πάντες δὲ ὑμεῖς ἀδελφοί ἐστε.

BYZ Matthew 23:8 ὑμεῖς δὲ μὴ κληθῆτε Ῥαββί· εἷς γάρ ἐστιν ὑμῶν ὁ καθηγητής, ὁ Χριστὸς· πάντες δὲ ὑμεῖς ἀδελφοί ἐστε

καθηγητής/διδάσκαλος

Byz 01^{*C2}, D, K, Π, L, (W), Δ, Θ, 0102, 0107, f1, f13, 700, Maj, Basil(4th CE)

txt 01^{C1}, B, 33, 517, 565, 892*, pc, Co, Cl, Or

διδάσκαλος Χριστὸς U

ῥαββί Sy-C, Sy-P

add ὁ Χριστὸς

Byz Γ, Δ, Σ, 0102, f13, 700, 892^C, Maj, Sy-C, Sy-H**

txt 01, B, D, K, Π, L, W, Θ, f1, 124, 788(=f13), 22, 33, pc,

Lat, Sy-S, Sy-P, Co, Basil(4th CE)

add deus aur

add qui in caelis est g¹

Lacuna: C, mae-2

B: no umlaut

Compare the following verses:

NA²⁷ Matthew 23:9-10 καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς, εἷς γάρ ἐστιν ὑμῶν ὁ πατὴρ ὁ οὐράνιος.

10 μὴ δὲ κληθῆτε καθηγηταί, ὅτι καθηγητής ὑμῶν ἐστιν εἷς ὁ Χριστός.

Compare also:

NA²⁷ John 1:38 ῥαββί, ὃ λέγεται μεθερμηνευόμενον διδάσκαλε,

NA²⁷ John 3:2 ῥαββί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος·

The Byzantine reading is very possibly inspired from the immediately following verses. There is no reason for the change to διδάσκαλος.

On the other hand, the support for διδάσκαλος is quite slim. Some διδάσκαλε addresses appear 18, 30 and 38 verses before. καθηγητής appears only here in the Greek Bible. Note also the changes from ἐπιστάτα to διδάσκαλε in Lk 5:5; 8:24; 8:45; 9:33; 9:49 (see Lk 5:5). It is possible that occurrences of the rare

forms ἐπιστάτα and καθηγητής have been conformed to the more normal διδάσκαλος.

Compare Jo 1:38, διδάσκαλος seems to be the regular translation of ῥαββί. So it would be only natural here too to use διδάσκαλος in relation to ῥαββί.

καθηγητής:

Rating: - (indecisive)

add ὁ Χριστός:

Rating: 2 (NA clearly original)

TVU 322

118. Difficult variant:

Minority "Caesarean" reading:

NA²⁷ Matthew 23:10 μηδὲ κληθῆτε καθηγηταί,
ὅτι καθηγητῆς ὑμῶν ἐστὶν εἷς ὁ Χριστός.

BYZ Matthew 23:10 μηδὲ κληθῆτε καθηγηταί
εἷς γὰρ ὑμῶν ἐστὶν ὁ καθηγητῆς ὁ Χριστός

ὅτι καθηγητῆς ὑμῶν ὁ Χριστός

1, 118, 205, 209, 700, pc

ὅτι καθηγητῆς ὑμῶν ἐστὶν ὁ Χριστός

Θ, 652, 1582, 124, 788(=f13), pc, a, d(!), e, r¹, Sy-S, Sy-C

The remainder of f13 and 22 read Byz.

Lacuna: C

B: no umlaut

No parallel.

Compare previous verses:

NA²⁷ Matthew 23:8 ὑμεῖς δὲ μὴ κληθῆτε ῥαββί·

εἷς γὰρ ἐστὶν ὑμῶν ὁ διδάσκαλος, πάντες δὲ ὑμεῖς ἀδελφοί ἐστε.

NA²⁷ Matthew 23:9 καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς,

εἷς γὰρ ἐστὶν ὑμῶν ὁ πατὴρ ὁ οὐράνιος.

Compare also:

LXX 2 Maccabees 10:28 οἱ δὲ καθηγεμόνα τῶν ἀγώνων ταπτόμενοι τὸν
θυμόν "but the leaders of the opposition..."

Here the meaning is more that of a leader and not so much of a teacher.

Difficult.

The Byzantine reading is a harmonization to the previous verses. It is possible that the Caesarean reading is the original and all others are attempts to harmonize it with the previous verses.

καθηγητής appears only here in the NT.

Robertson in his *Wordpictures* writes:

Masters (kathêgêtai). This word occurs here only in the N.T. It is found in the papyri for teacher (Latin, *doctor*). It is the modern Greek word for professor. "While *didaskalos* represents *Rab*, *kathêgêtes* stands for the more honorable *Rabban*, *-bôn'*" (McNeile). Dalman (*Words of Jesus*, p. 340) suggests that the same Aramaic word may be translated by either *didaskalos* or *kathêgêtes*.

Rating: - (indecisive)

TVU 323

NA²⁷ Matthew 23:14 -

BYZ Matthew 23:14 Οὐαὶ δέ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψεσθε περισσότερον κρίμα.

"Woe to you, Scribes and Pharisees, hypocrites! because ye eat up the houses of the widows, and for a pretence make long prayers, because of this ye shall receive more abundant judgment."

Byz W, Y, Δ, 0102, 0107, 0233, f13, 22, 28, 157, 565, 579, 700, 892^C, 1071, 1241, 1424, Maj, it(b, c, f, ff², h, l, r¹, vg^{mss}), Sy-C, Sy-P, Sy-H, Sy-Pal^{mss}, bo^{pt}

txt 01, B, D, L, Z, Θ, f1, 33, 892*, pc, Lat(a, aur, d, e, ff¹, g¹, vg), Sy-S, Sy-Pal^{ms}, sa, mae-1+2, bo^{pt}, arm, geo, Or, Eus

Lacuna: C

B: no umlaut

Note also verse order:

verse 13 Οὐαὶ ... εἰσελθεῖν

verse 14 Οὐαὶ ... κρίμα

13 - 14 0233, f13, 2^C, pc, it, Sy-C, Sy-Pal^{mss}, bo^{mss}, Vogels, Weiss, UBS, NA²⁷ (all in apparatus)

14 - 13 W, Y, Δ, 0102, 0107, 579, 700, 892^C, Maj, f, Sy-P, Sy-H, bo^{pt}, TR, von Soden, WH, Robinson, Trg (WH in apparatus)

UBS, NA²⁷ note both orders.

Parallels:

NA²⁷ Mark 12:40 οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι λήμψονται περισσότερον κρίμα.

NA²⁷ Luke 20:47 οἱ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσεύχονται· οὗτοι λήμψονται περισσότερον κρίμα.

The support for the verse is not very good. Also it appears at different places. This is a strong indication for an interpolation. The Mk/Lk parallels of the verse are very similar, but not identical. The Matthean ὅτι κατεσθίετε could be a

conformation to immediate context, but for the change to διὰ τοῦτο λήψεσθε is no immediate reason discernible.

On the other hand there is of course the possibility of omission due to h.t. (OUAI - OUAI). In that case then, it is obvious that the verse could have been added at the wrong place accidentally later.

It is interesting to note that NA²⁷ adds the verse after verse 13 in the apparatus and not after verse 12. Robinson notes that the NA verse order is that of the Elzevir TR (European continent standard) and the verse order of the Majority text is that of Stephens (England/USA standard).

Rating: 2? (NA probably original)

Order in apparatus: Rating: 1?

External Rating: 2 (NA clearly original)
(after weighting the witnesses)

TVU 324

NA²⁷ Matthew 23:19 τυφλοί, τί γὰρ μείζον, τὸ δῶρον ἢ τὸ θυσιαστήριον
τὸ ἀγιάζον τὸ δῶρον;

BYZ Matthew 23:19 μωροὶ καὶ τυφλοί τί γὰρ μείζον τὸ δῶρον ἢ τὸ
θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον

Byz B, C, W, Δ, 0102, f13, 22, 33, 700, Maj,
c, f, Sy-P, Sy-H, Sy-Pal^{ms}, Co, arm, WH^{mg}

txt 01, D, L, Z, Θ, f1, 892, Lat, Sy-S, Sy-C, mae-2, WH, NA²⁵
B: no umlaut

Compare:

NA²⁷ Matthew 23:17 μωροὶ καὶ τυφλοί, τίς γὰρ μείζων ἐστίν, ὁ χρυσὸς
ἢ ὁ ναὸς ὁ ἀγιάσας τὸν χρυσόν;

Clear harmonization to immediate context, verse 17 (so Weiss).

Rating: 2 (NA clearly original)

TVU 325

119. Difficult variant:

Minority reading:

NA²⁷ Matthew 23:23 ταῦτα [δὲ] ἔδει ποιῆσαι κάκεινα μὴ ἀφιέναι.

ἀφιέναι 01, B, L, 892, pc, WH, NA²⁵, Trg, Tis, Bal
txt ἀφιέναι C, D, W, Θ, 0102, f1, f13, 33, 700, Maj, Weiss
B: no umlaut

ἀφιέναι infinitive present active

ἀφεῖναι infinitive aorist passive

ποιῆσαι infinitive aorist active

Parallel:

NA²⁷ Luke 11:42 ταῦτα δὲ ἔδει ποιῆσαι κάκεινα μὴ παρεῖναι.

BYZ Luke 11:42 ταῦτα ἔδει ποιῆσαι κάκεινα μὴ ἀφιέναι.

ἀφιέναι B^{C2}, C, W, Θ, Ψ, 0108, f1, 33, 157, 579, 1424, Maj

ἀφεῖναι P45, 01*, 892, pc

παρεῖναι P75, 01^{C1}, B*, L, f13, 700, 1071, pc, WH

παραφιέναι A

(D omits the sentence.)

It is possible that ἀφιέναι is a conformation in tense to the previous ποιῆσαι.

The variation in Lk is in part a harmonization to Mt. Difficult to judge.

IQP has ἀφιέ (only this part of the word) enclosed in double square brackets denoting that this reconstruction is "probable but uncertain".

Metzger: "The committee regarded the second aorist as an Alexandrian refinement of the present tense."

Rating: - (indecisive)

TVU 326

Minority reading:

NA²⁷ Matthew 23:24 ὁδηγοὶ τυφλοί, οἱ διῦλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες.

No txt in NA and SQE!

omit 01^{C1}, B, D*, L, sa^{mss}, WH, Trg

txt 01*, C, D^C, W, Θ, f1, f13, 33, 700, Maj, NA²⁵, Weiss

B: no umlaut

διῦλίζω "strain out, filter out"

The omission is probably due to an assumed dittography (so already Weiss):

t u f l oioidiul izont es

Rating: 2? (NA probably original)

TVU 327

NA²⁷ Matthew 23:25-23:26

Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταὶ ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀκρασίας.

23:26 Φαρισαῖε τυφλέ καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου
ἵνα γένηται καὶ τὸ ἐκτὸς αὐτοῦ καθαρὸν.

BYZ Matthew 23:25-26

Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταὶ ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀδικίας

23:26 Φαρισαῖε τυφλέ καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου
καὶ τῆς παροψίδος ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρὸν

καὶ τῆς παροψίδος

Byz 01, B, C, L, W, Δ, 0102, 0281, f13, 22, 33, Maj,
Lat(aur, b, c, f, ff¹, g¹, h, l, vg), Sy-P, Sy-H, Co(+ mae-2),
Basil(4th CE), Trg, [WH], SBL

txt D, Θ, f1, 2*, 700, it(a, d, e, ff², r¹), Sy-S, Ir^{Lat}, Cl, NA²⁵

Sy-C has a lacuna from here to the end of Mt!

B: no umlaut

Western non-interpolation, in brackets by WH.

αὐτῶν / αὐτοῦ

Byz 01, B^C, C, L, W, Δ, 0102, 0281, 22, 33, Maj, Sy-P, Sy-H, bo, sa

txt B*, D, Θ, f1, f13, 700, 1424, al, a, Sy-S, WH, NA²⁵, Trg

omit: X, pc, Lat, mae-1+2, Ir^{Lat}

In B (line 34 A, p. 1267) the ου is left unenhanced and the ων is written above it, acc. to Tischendorf by B³.

καὶ τῆς παροψίδος ... αὐτοῦ have: B*, E*, G, f13, 28, 157, 1424, some Lect

Parallel:

NA²⁷ Luke 11:39 εἶπεν δὲ ὁ κύριος πρὸς αὐτόν· νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας. ... 41 πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἐστίν.

Although the readings παροψίδος and the αὐτῶν belong together (because a plural is needed), the support is not the same for both. B*, f13 et al. retain the singular αὐτοῦ even though they add παροψίδος. Since sometimes neuter plurals takes a singular verb this is not decisive, though.

The support for the omission of παροψίδος is not very good, but together with the αὐτοῦ variant there is enough evidence to suspect the addition of παροψίδος to be a harmonization to verse 25 (so Weiss).

Rating: 2? (NA probably original)

TVU 328

Minority reading:

NA²⁷ Matthew 23:35 ὅπως ἔλθη ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος Ἰαβὲλ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξύ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου.

omit: 01*, g^{1C}, Sev^{Antioch}
υἱοῦ Ἰωδαε GHebr. (acc. to Jerome, "filii Jojadae")

01: corrected by 01^{C2}.

"In evangelio quo utuntur Nazareni pro filio Barachiae filium Joiadae reperimus scriptum."

"In the Gospel used by the Nazarenes, we have 'son of Jojada' instead of 'son of Barachia'."
(Jerome, Mt-Com. at 23:35)

Didymus the blind: ο γαρ πατηρ του βαπτιστου Ιωαννου Ζαχαριας και Βαραχιας ο τουτου γονευσ προσηγορευοντο.

Lacuna: Sy-C

B: no umlaut

It is normally assumed that this refers to the following event:

LXX 2 Chronicles 24:20-22

καὶ πνεῦμα θεοῦ ἐνέδυσεν τὸν Αζαριαν τὸν τοῦ Ἰωδαε τὸν ἱερέα ...

Then the spirit of God took possession of Zechariah son of the priest Jehoiada; he stood above the people and said to them, "Thus says God: Why do you transgress the commandments of the LORD, so that you cannot prosper? Because you have forsaken the LORD, he has also forsaken you. 21 But they conspired against him, and by command of the king they stoned him to death in the court of the house of the LORD. 22 King Joash did not remember the kindness that Jehoiada, Zechariah's father, had shown him, but killed his son. As he was dying, he said, "May the LORD see and avenge!"

If this event is meant, the υἱοῦ Βαραχίου is wrong. The addition might have been inspired by one of the following:

LXX Isaiah 8:2 καὶ μάρτυράς μοι ποιήσον πιστοὺς ἀνθρώπους τὸν Ουριαν καὶ τὸν Ζαχαριαν υἱὸν Βαραχιου

LXX Zechariah 1:1 ἐν τῷ ὀγδόῳ μηνὶ ἔτους δευτέρου ἐπὶ Δαρείου ἐγένετο λόγος κυρίου πρὸς Ζαχαριαν τὸν τοῦ Βαραχιου υἱὸν Αδδω τὸν προφήτην λέγων

LXX Zechariah 1:7 Δαρείου ἐγένετο λόγος κυρίου πρὸς Ζαχαριαν τὸν τοῦ Βαραχιου υἱὸν Αδδω τὸν προφήτην λέγων

Note, that the name in the LXX 2Chr 24:20 is Azariah and not Zechariah.

T. Zahn (Einleitung II) notes a comment by Grotius, that this might refer to Josephus *War* IV, 5, 4, where the Zealots killed a certain Zechariah ἐν μέσῳ τοῦ ἱεροῦ. The name of the father is not clear, Βάρεις, Βαρισκαίου and Βαρούχου are given in the manuscripts. But Zahn finds this improbable, especially because the incident happened in the year 68 CE.

Another suggestion is that the Zechariah is the father of John the Baptist. Origen (Tract. 26, Mt) mentions that he was killed by angry Jews for allowing Maria to stand in a place reserved for virgins only.

The Protogospel of James 24:2 notes that he was killed because he did not want to disclose the whereabouts of his son John: ἀποτολήσας δὲ εἰς ἕξ αὐτῶν εἰσήλθεν καὶ εἶδεν παρὰ τὸ θυσιαστήριον κυρίου αἷμα πεπηγός. καὶ ἰδοὺ φωνὴ λέγουσα· Σαχαρίας πεφόρευται ...

Note Origen (Comm. Mt book 10:18):

" 'They were slain with the sword,' refer to Zachariah, who was slain "between the sanctuary and the altar," as the Savior taught, bearing testimony, as I think, to a Scripture, though not extant in the common and widely circulated books, but perhaps in apocryphal books."

Severus of Antioch (first half of the 6th CE) writes in a letter to Anastasia the deaconess:

The words spoken by our Savior to the Jews, 'In order that upon you may come all the blood, of righteous men that has been shed upon the earth, from the blood of Abel the righteous to the blood of Zacharias whom ye slew between the temple and the altar', have been variously understood by those who have interpreted, because concerning this matter nothing is plainly stated by the God-inspired Scripture.

But, ... it is a right and reasonable thing, as it seems to me, to understand that he referred to Zacharias the priest, who begot for us the holy John the Forerunner and Baptist, whom a tradition not contained in Scripture relates that the Jews slew between the temple and the altar, ...

And these things Gregory the wise in divine things, the brother of Basil the great, and bishop of Nyssa, in the sermon on the Nativity of our Savior, states thus:

'But, if we are not straying a long way from the subject, it would perhaps not be inopportune to adduce Zacharias also who was slain between the temple and the altar to testify to the undefiled mother. ... Since therefore they heard that the King of creation was coming forth by dispensation to human birth, in fear of being under a king's rule they slew the man who testified these things concerning the birth, sacrificing the priest at the very altar.'

But of the Zacharias who was one of the twelve prophets we cannot reasonably understand the passage quoted, since it is not related that he was killed, but he departed from life by the ordinary end of human life.

Some have supposed that in the above-quoted passage our Savior referred to Zacharias the son of Jehoiada who was put to death by Joash, king of the Jews. But this explanation is futile, and is refuted by the facts themselves. For it is not the case that the foul murder of prophets and priests, the murder which it is the intention of the evangelic saying of our Savior to set forth, was perpetrated down to his time and then ended. ... But besides these things we should know this also, that the man who was put to death by Joash was called Azarias and not Zacharias, though in certain copies some men have changed the name, and by a slight change have written 'Azarias' as 'Zacharias'. Accordingly for all these reasons it seems to be a just conclusion that we must consequently understand our Savior's saying of the father of John the Baptist, as the holy Gregory said.

[compare E.W. Brooks, *Patrologia Orientalis* 14, p. 79]

It is pretty clear that Severus did not read υἱοῦ Βαραχίου in his copy, otherwise all the given explanations cannot be understood.

Blass notes Chrysostom and several scholia, that suggest a double name (δυσώνυμος). Cp. Tischendorf and Blass, *Textkritische Bemerkungen*, 1900, p. 43.

Compare:

C.W. Müller "Zur Erklärung des Ζαχαρίου υἱοῦ Βαραχίου, Mt 23:35." *TSK* 14 (1841) 673-680.

Rating: 2 (NA clearly original)

TVU 329

Minority reading:

NA²⁷ Matthew 23:38 ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. 39 λέγω ...

omit: P77^{vid}, B, L, ff^{2*}, Sy-S, sa, bo^{pt}, mae-2, NA²⁵, WH, Weiss

txt 01, C, D, W, X, Δ, Θ, 0102, f1, f13, 33, Maj,
Lat, Sy-P, Sy-H, mae-1, bo^{pt}, Eus, Basil(4th CE), WH^{mg}

P77 (200 CE, POxy 2683 + 4405) is doubtful. According to the ed.pr. it reads:

αφειεται υμιν ο [c. 8]. λε

The editors write: "The trace before λε is much more like S than Π."

This cannot be confirmed from the image (online): Only a small dot before the λ can be seen. The λε is quite certain (note that in the photo/original, the little fragment at the bottom is rotated by about 45 degrees.) The dot could be the top right edge of a S, but it could also be the remains of a Π. Below the dot the papyrus breaks off.

There is an extra file with images in the "Problematic Readings" folder of this commentary, see TCG home page! I have come to the conclusion that one can assign a "vid" to P77 for the omission.

K.S. Min (ANTF 34, p. 196 + 209 reconstructs: [οικος υμων]. λε[γω

Min's complete reconstruction of the papyrus page (p. 209) also seems to suggest an omission of ἔρημος. It looks convincing. (In principle it is also possible that P77 omits singularly ὑμῶν.)

P.M. Head writes regarding P77, Tyndale Bulletin 51 (2000), pp. 1-16:

"In fact P⁷⁷ does not read ἔρημος at all, except for what the original editors thought was a part of a sigma at the edge of the old fragment. The announcement of a new piece of the same page held out the prospect of further clarity on this subject, but unfortunately it remains lost between the two fragments. Close examination of the papyrus casts doubt on whether the extant ink is really part of a sigma at all (as to read it as a sigma creates another problem that requires a unique variant to be postulated in the intervening space). It seems more likely that P⁷⁷ should be read as a witness for the shorter reading here, which while not itself decisive, is an important contribution to an interesting, although comparatively minor problem."

He adds on the textualcriticism list (Dec. 2005): "I did work both with the texts themselves - this included the use of some old but helpful microscopes in the Papyrology Room in the Ashmolean in Oxford - and with good photos."

There is an extra file with images on this paleographic problem, [click here](#).

Lacuna: Sy-C

B: no umlaut

Parallel:

NA²⁷ Luke 13:35 ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν _____.

BYZ Luke 13:35 ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.

Byz D, N, Δ, Θ, Ψ, 13, 346, 828, 983(=f13), 33, 157, 700, 892, 1071, 1241,
1424, Maj-part, it, Sy-C, Sy-P, Sy-H

txt P45^{vid}, P75, 01, A, B, K, Π, L, R, S, V, W, Y, Γ, Λ, Ω, 047, f1, 69, 124, 174,
230, 788(=f13), 565, 579, Maj-part, Lat, Sy-S, sa, bo^{mss}, arm

Compare LXX:

LXX Jeremiah 12:7 ἐγκαταλέλοιπα τὸν οἶκόν μου

"I have forsaken my house"

LXX Jeremiah 22:5 εἰ μὴ ποιήσητε τοὺς λόγους τούτους κατ' ἐμαυτοῦ ὥμοσα λέγει κύριος ὅτι εἰς ἐρήμωσιν ἔσται ὁ οἶκος οὗτος

"But if you will not heed these words, I swear by myself, says the LORD, that this house shall become a desolation."

LXX Tobit 14:4 καὶ Ἱεροσόλυμα ἔσται ἔρημος καὶ ὁ οἶκος τοῦ θεοῦ ἐν αὐτῇ κατακαήσεται καὶ ἔρημος ἔσται μέχρι χρόνου

"and Jerusalem will be desolate. And the temple of God in it will be burned to the ground, and it will be desolate for a while."

Also 1.Ki 9:7f, Hag 1:9, Isa 64:10f., compare also: Act 1:20, 6:14

The omission is possibly a harmonization to Lk. The sentence is rather catchy and memorable and perhaps the scribe added it from memory? But harmonization by omission is normally not a very convincing argument. Also harmonization to Luke is rather infrequent. Another variant that comes to mind is the omission of εἶσιν in Mt 11:8 by B in a similar construction, though not a harmonization.

Weiss (Textkritik, p. 131) notes to the contrary: "Exegetical gloss, thinking of the destruction of Jerusalem."

The sentence without ἔρημος is not really clear. "your house is left to you" is equivocal and could be understood as "I relinquish the temple to you" which makes no sense in context. Intended is: "your house will be left/forsaken (by God)". Compare the LXX parallels. The addition of ἔρημος then would be a natural clarification. ὑμῖν is Dative incommodi: "your house will be left behind to you (destroyed)".

The overall meaning of both readings is basically equivalent. But the short reading is more difficult to understand. The addition of ἔρημος by scribes would then be an attempt to make the text more clear.

A. Pallis (Notes, 1932) writes: "this addition is due to misunderstanding ἀφίεται, which was taken to mean *is left* whereas it means ἐγκαταλείπεται, *is being forsaken*. ... The translation of ὑμῖν by *unto you*, or *to your own disposal* as Meyer puts it, is wrong; it is an ethic dative." [ethic dative: e.g. "me" in "he opens me his book". same here: "your house has been abandoned you".]

The support for the short reading is early, good and diverse. It could be original. But if the short form is original in both Gospels, the addition of ἔρημος by so many witnesses is striking. There are convincing arguments for the addition, but not for the omission. Anybody who argues for the short text in Mt must explain the origin of ἔρημος in Mt (and Lk). How and why did it enter the manuscripts tradition so strongly? Allusion to Jer 22:5 is not enough, I think. Clement of Alexandria once cites the words with ἔρημος (Paed. 1.79.3), but it is impossible to know if he is quoting Mt or Lk.

Note that K.S. Min (INTF, Münster) now reconstructs P77 without ἔρημος (see above).

IQP's Crit. ed. has the saying without ἔρημος as safe for Q.

Rating: - (indecisive)

TVU 330

NA²⁷ Matthew 24:6 μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων· ὁρᾶτε μὴ θροεῖσθε· δεῖ γὰρ _____ γενέσθαι, ἀλλ' οὕτω ἐστὶν τὸ τέλος.

BYZ Matthew 24:6 μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων· ὁρᾶτε μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι ἀλλ' οὕτω ἐστὶν τὸ τέλος

T&T #59

Byz C, W, Δ, (Σ), Φ, 0102, f13, 22, 700, 1424, Maj, Sy-P, Sy-H, Gre
ταῦτα γ^{m9}, 372, 565, 2737, al³⁵, Lat, Sy-S, mae-2
πάντα ταῦτα 1241, 2786, al³⁸, f

txt 01, B, D, L, Θ, f1, 33, 892, pc⁵, a, d, Co
pc = 557, 1113*, 1604, 2217, 2524

Y* omits δεῖ ... γενέσθαι, a corrector adds δεῖ γὰρ ταῦτα γενέσθαι in the margin.

omit ἐστὶν: 33, 1424

Lacuna: Sy-C

B: no umlaut

Parallels:

NA²⁷ Mark 13:7 ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γενέσθαι, ἀλλ' οὕτω τὸ τέλος.

BYZ Mark 13:7 δεῖ γὰρ γενέσθαι

157, 1424: δεῖ γὰρ πάντα γενέσθαι

NA²⁷ Luke 21:9 ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος.

1424: δεῖ γὰρ πάντα γενέσθαι

Compare immediate context:

NA²⁷ Matthew 23:36 ἤξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην.

NA²⁷ Matthew 24:2 οὐ βλέπετε ταῦτα πάντα;

NA²⁷ Matthew 24:8 πάντα δὲ ταῦτα ἀρχὴ ὠδίνων.

NA²⁷ Matthew 24:33 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα,

NA²⁷ Matthew 24:34

οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα ταῦτα γένηται.

Either ταῦτα is a harmonization to Lk, and πάντα ταῦτα is a conflation of the two. Or all these ταῦτα and πάντα are inspired from the immediate context. The support for the Byzantine reading is not very good. On the other hand the omission of πάντα can, in principal, be a harmonization to Mk. If it's a harmonization to Mk, one could expect also the omission of ἐστίν.

Rating: 2 (NA clearly original)

TVU 331

120. Difficult variant

NA²⁷ Matthew 24:7 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν καὶ ἔσονται λιμοὶ καὶ σεισμοὶ κατὰ τόπους·

BYZ Matthew 24:7 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν καὶ ἔσονται λιμοὶ καὶ λοιμοὶ καὶ σεισμοὶ κατὰ τόπους·

"famines and plagues"

Byz C, L, W, Θ, 0102, f1, f13, 33, Maj,
Lat(aur, c, f, ff¹, g¹, h, l, q, vg), Sy-P, Sy-H, bo, mae-1, Weiss

λιμοὶ καὶ λοιμοὶ C, K, Π, Δ, Θ, 0102, f1, f13, 28, 157, 565, 700,
1071, 1424, Maj, Sy-P, Sy-H, mae-1

λοιμοὶ καὶ λιμοὶ L, W, 33, L2211, pc, Lat, Sy-Pal, Trg^{mg}

λιμοὶ καὶ λιμοὶ (sic!) 579, pc

txt 01, B, D, E*, 892, pc, it(a, b, d, ff²), Sy-S, sa, mae-2
σεισμοὶ καὶ λιμοὶ 01

828 wrote first ἔσονται λοιμοὶ, but the first o is deleted.

Lacuna: Sy-C

B: no umlaut

Parallels:

NA²⁷ Mark 13:8 ἐγερθήσεται γὰρ ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, ἔσονται σεισμοὶ κατὰ τόπους, ἔσονται λιμοί·

NA²⁷ Luke 21:11 σεισμοί τε μεγάλοι καὶ κατὰ τόπους λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ ἀπ' οὐρανοῦ σημεῖα μεγάλα ἔσται.

λοιμοὶ καὶ λιμοὶ B, 157, 1241, pc, Lat, Sy-S, Sy-C

An omission by h.t. is possible IMOΙ - IMOΙ (so Weiss). Note the omission by E*. The support for txt is not very good.

On the other hand a harmonization to Lk is also possible (so Zahn).

The addition of λοιμοὶ appeared as λιμοὶ καὶ λοιμοὶ and λοιμοὶ καὶ λιμοὶ. Addition at different places is a strong indication for a later insertion.

On the other hand it could be accidental, the words look quite similar and were pronounced alike in Hellenistic times (ι = οι).

Compare the same variation in Lk 21:11.

Rating: - (indecisive)

TVU 332

Minority reading:

NA²⁷ Matthew 24:9 Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου.

omit: C, f1, 652, 828(f13), 1424, 2542, al, l, Sy-S, bo^{mss}

ἐθνῶν D*, 22, 517, 954, pc

Lacuna: Sy-C

B: no umlaut

Parallels:

NA²⁷ Mark 13:13 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων _____ διὰ τὸ ὄνομά μου.

NA²⁷ Luke 21:17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων _____ διὰ τὸ ὄνομά μου.

Probably a harmonization to the parallels. Interestingly there are no variants for the parallels!

Both omissions could also be due to h.t. (..ων - ..ων, so Weiss).

Rating: 2? (NA probably original)

TVU 333

121. Difficult variant:

Minority reading:

NA²⁷ Matthew 24:24 ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφήται καὶ δώσουσιν σημεῖα μεγάλα καὶ τέρατα ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς.

	<u>πλανᾶσθαι</u>	L, Z, Θ, f1, 22, 33, 157, pc, <u>WH</u> , <u>Trg</u>
txt	<u>πλανῆσαι</u>	B, W, 0281 ^{vid} , f13, Maj, c, f, ff ¹ , h, Sy, <u>WH^{mg}</u> , <u>NA²⁵</u> , <u>Weiss</u>
	<u>πλανηθῆναι</u>	01, D, <u>Tis</u> , <u>Bal</u>

Lacuna: C

B: no umlaut

πλανῆσαι	infinitive aorist	active
πλανηθῆναι	infinitive aorist	passive
πλανᾶσθαι	infinitive present	passive

Parallel:

NA²⁷ Mark 13:22 ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφήται καὶ δώσουσιν σημεῖα καὶ τέρατα πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, τοὺς ἐκλεκτούς.

ἀποπλανᾶν infinitive present active

All forms occur only here in the Gospels. Mk has the word in the active voice. It is possible that the active πλανῆσαι is a conformation to Mk. This is the opinion of Tischendorf. The aorist emphasizes completion "get them misled" whereas the present points simply to the process "mislead them."

Matthew's usage of verbs with ὥστε is not very helpful:

present active	7
present passive	2
aorist active	4

Weiss argues (Comm. Mt) that there is no harmonization to Mk, but that a change into the passive suggests itself.

Rating: - (indecisive)

TVU 334

NA²⁷ Matthew 24:31 καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος μεγάλης,

BYZ Matthew 24:31 καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης

Byz B, (D), X, f13, 22, 33, 579, (1241), Maj,
(Lat), Sy-H**, Sy-Pal, sa, WH^{m9}, Weiss, Trg

σάλπιγγος καὶ φωνῆς μεγάλης D, 1241, al, Lat
"cum tuba et voce magna"

txt 01, L, W, Δ, Θ, f1, 517, 700, 892*, 954, 1424, 1675, pc,
(e), Sy-S, Sy-P, mae-1+2, bo, arm, geo, Eus, WH, NA²⁵

e reads "cum turba magna" = μετὰ ὄχλος πολὺς. Clearly "turba" is an error for "tuba" (trumpet)

Lacuna: C, Sy-C

B: no umlaut

Note minority reading by 579 at Mk 13:27:

NA²⁷ Mark 13:27 καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους [†] καὶ ἐπισυναΐξει τοὺς ἐκλεκτοὺς [αὐτοῦ] ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ.

† αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης 579

Compare LXX:

LXX Exodus 19:16 καὶ ἐγένοντο φωναὶ καὶ ἀστραπαὶ καὶ νεφέλη γνοφώδης ἐπ' ὄρους Σινα φωνὴ τῆς σάλπιγγος ἤχει μέγα καὶ ἐπτοήθη πᾶς ὁ λαὸς ὁ ἐν τῇ παρεμβολῇ

LXX Exodus 19:19 ἐγένοντο δὲ αἱ φωναὶ τῆς σάλπιγγος προβαίνουσαι ἰσχυρότεραι σφόδρα

LXX Exodus 20:18 καὶ πᾶς ὁ λαὸς ἑώρα τὴν φωνὴν καὶ τὰς λαμπάδας καὶ τὴν φωνὴν τῆς σάλπιγγος

LXX Leviticus 25:9 καὶ διαγγελεῖτε σάλπιγγος φωνῆ ἐν πάσῃ τῇ γῇ

LXX 2 Chronicles 15:14 καὶ ὤμοσαν ἐν τῷ κυρίῳ ἐν φωνῇ μεγάλῃ καὶ ἐν σάλπιγγιν καὶ ἐν κερατίναϊς

LXX Isaiah 18:3 ὡσεὶ σημεῖον ἀπὸ ὄρους ἀρθῆ ὡς σάλπιγγος φωνῆ ἀκουστὸν ἔσται

LXX Isaiah 27:13 καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ σαλπιούσιν τῇ σάλπιγγι
τῇ μεγάλῃ

LXX 1 Maccabees 3:54 καὶ ἐσάλπισαν ταῖς σάλπιγγιν καὶ ἐβόησαν φωνῇ
μεγάλῃ

Compare NT:

NA²⁷ 1 Corinthians 14:8 καὶ γὰρ ἐὰν ἄδηλον σάλπιγξ φωνῆν δῶ,

NA²⁷ 1 Thessalonians 4:16 ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ,

NA²⁷ Revelation 1:10 ἤκουσα ὀπίσω μου φωνῆν μεγάλην ὡς σάλπιγγος

σάλπιγξ appears only here in the Gospels, φωνή μεγάλη appears 13 times in the Gospels. Also φωνή is coupled with μεγάλη and σάλπιγξ sometimes in the LXX (see above). Therefore it is quite probably that φωνή has been added to enhance the expression.

The general question is if the term means

"angels with a loud trumpet call" or

"angels with a large trumpet"

Weiss does not believe that φωνή is a secondary addition. To the contrary he thinks that scribes found it objectionable and either added a καὶ (D, Lat) or omitted it.

Rating: 2? (NA probably original)

TVU 335

Minority reading:

NA²⁷ Matthew 24:30 ... καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς·

NA²⁷ Matthew 24:31 καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος μεγάλης, καὶ ἐπισυναΐξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρων οὐρανῶν ἕως [τῶν] ἄκρων αὐτῶν τ.

NA²⁷ Matthew 24:32 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν·

τ ἀρχομένων δὲ τούτων γίνεσθαι ἀναβλέψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.

"Cum coeperint autem haec fieri, respicite et levate capita vestra, quoniam adpropiat redemptio vestra."

D, 1093, it(b, c, d, h, q, r¹)

omitted by: a, aur, e, f, ff¹, ff², g¹, l, vg

Lacuna: C, Sy-C

B: no umlaut

Parallel:

NA²⁷ Luke 21:27 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.

NA²⁷ Luke 21:28 ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.

NA²⁷ Luke 21:29 Καὶ εἶπεν παραβολὴν αὐτοῖς· ἴδετε τὴν συκὴν ...

Probably a harmonization to Lk. There is no reason for an omission.

The insertion point is interesting. In Lk the sentence appears after δόξης πολλῆς, which is the end of verse 30 in Mt. But Mt further adds another sentence, verse 31, before the lesson of the fig tree.

Note that D reads ἀναβλέψατε against ἀνακύψατε in Lk.

Rating: 2 (NA clearly original)

TVU 336

NA²⁷ Matthew 24:36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατὴρ μόνος.

BYZ Matthew 24:36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν _____ εἰ μὴ ὁ πατὴρ μου μόνος

T&T #60

Byz 01^{C2}, L, W, Δ, Σ, f1, 22, 33, 700, 892, Maj¹⁵⁰⁰,
g¹, l, vg, Sy, Co(+ mae-2), Hier^{mss}, Trg

txt 01*, B, D, Θ, Φ, f13, 28, 2680, al⁹⁰, it, vg^{mss}, Sy-Pal, arm, geo^{1,B},
Ir, (Or), Did, Chrys, Cyr(Hesych), Hier^{mss}, Basil(4th CE)

Origen knows the variant.

Lacuna: C, Sy-C

B: no umlaut

Parallel:

NA²⁷ Mark 13:32 Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι ἐν οὐρανῶ οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ.

omit: X, 983, 1689(=f13^C), pc, vg^{mss}

Compare also:

NA²⁷ Mark 13:33 Βλέπετε, ἀγρυπνεῖτε· οὐκ οἴδατε γὰρ † πότε ὁ καιρὸς ἐστίν. † εἰ μὴ ὁ πατήρ καὶ ὁ υἱός W

The term was very probably omitted because it represented a doctrinal difficulty. Also grammatically it is more probable that the phrase was original. For οὐδὲ ... οὐδὲ, neither ... nor it is needed, also the μόνος at the end seems to imply that more than one was mentioned before.

It is noteworthy that the phrase was omitted from Mk, too, by some manuscripts.

The addition in W is interesting. Perhaps it got into the text from a marginal comment? Inconsistently W does not omit the phrase in verse 32. In verse 32 υἱὸς is written as nomen sacrum, in verse 33 it is written in full.

Also: Why should the phrase have been added if it is not original? A harmonization to Mk is rather improbable.

It has been argued that both Mt and Lk omitted the words (Lk the complete sentence) from Mk.

Clayton Stirling Bartholomew wrote (on the TC list):

"A. Plummer (Exegetical Comm. Gospel of Matt., p.339) agrees that the phrase ΟΥΔΕ Η Ο Η ΥΙΟΣ found in Mk 13:32 caused consternation over the christological implications in the early church. Very early in fact. Plummer argues that both Matthew and Luke omitted.

Plummer (pp. xiv-xvi) demonstrates how Matthew regularly cleaned up what he deemed dubious material in Mark that might cast a shadow of doubt on the Messiah. (see B.Ehrman's foot note #221 page 117).

H.Alford has a textual note that Athanasius reported a discussion of Mk 13:32 at Nicea, but ΟΥΔΕ Η Ο Η ΥΙΟΣ was not known in Matt 24:36. I wasn't able to trace down this precise information in Athanasius but I did find a diatribe of sorts on Mk 13:32."

The sentence is in the Arabic Diatessaron, but it is not clear if it is from Mt or Mk. It includes the phrase "neither the son".

Compare also the church fathers:

Ambrose (4th CE, De Fide 5.16.193)

Scriptum est, inquiunt: "De die autem illa et hora nemo scit, neque angeli caelorum nec filius, nisi pater solus." Primum veteres non habent codices graeci quia nec filius scit. Sed non mirum, si et hoc falsarunt, qui scripturas interpolavere divinas. Qua ratione autem videatur adiectum, proditur cum ad interpretationem tanti sacrilegi dirivatur.

Several quotes are in Tischendorf:

Ps-Ath^{dispu 170}: ΕΥ ΜΕΝ ΤΩ ΜΑΤΘ. ΟΥ ΦΕΡΕΤΑΙ ΟΥΔΕ Ο ΥΙΟΣ ΟΙΔΕ ΤΗΝ ΗΜ. ΕΚ. - ΜΟΝΩΤΑΤΟΣ ΔΕ ΜΑΡΚΟΣ ΕΦΗ· ΟΥΔΕ Ο ΥΙΟΣ ΟΙΔΕ ΤΗΝ ΗΜΕΡΑΝ.

Hier: in h.1. "In quibusdam Latinis edd. additum est neque filius, quum in Graecis et maxime Adamantii [i.e. Origen] et Pierii [presbyter of Alexandria, 3rd CE] exemplarib. hoc non habeatur additum; sed quia in nonnullis legitur, disserendum videtur. Gaudet Arius et Eunomius, quasi ignorantia magistri" - - Nihilominus postquam probavit aliter explicandum esse locum ac verba sonent, perguit: "igitur quia probavimus non ignorare filium consummationis diem, causa reddenda est cur ignorare dicatur," unde diffidere videtur codicibus qui non habent.

Bas^{ep 236}: p. 361. η μεν ουν του ματθ. λεξις ουτως εχει· περι δε της ημ. εκ. και της ωρ. [edd plures om κ. τ. ω.] ουδεις οιδ. ουδε οι αγγ. των ουρ. ει μη ο πα. μονοσ. η δε του μαρκου· περι - και [cdd⁵ η] ωρ. ουδ. οιδ. ουδε οι αγγ. οι [cod¹ om] εν ουρανω ουδε ο υιος, ει μη ο πατηρ. τι τοιουν εστιν εν τουτοις επισημηνασθαι αξιον; οτι ο μεν μαθ. ουδεν ειπε περι της του υιου αγνωσιασ· δοκει δε τω μαρκ. συμφερεσθαι κατα την εννοιαν εκ του φαναι· ει μη ο πατ. μονοσ. Plura ex his in scholia vetera transiere.

Did^{tri 195}: i.e. 3, 22 allatis Marci verbis pergit: ματθ. μεν γαρ προ αυτου - - ουκ ειπεν τον υιον αγνοειν, αλλα και το σχημα αυτο του τελους ειδεναι εξεθετο τοιωσδε· περι δε της ημ. εκ. η της ωρ. - - ο πατηρ μονοσ· ωσπερ γαρ etc. Additque plura explicationis caussa, respiciens a Basilio in ep. ad Amphil scripta.

Ps-Ath^{dispu 170}: εν μεν τω ματθ. ου φερεται· ουδε ο υιος οιδε την ημ. εκ. - μονωτατος δε μαρκος εφη· ουδε ο υιος οιδε την ημεραν.

Rating: 2 (NA clearly original)

TVU 337

122. Difficult variant

NA²⁷ Matthew 24:38 ὥς γὰρ ἦσαν ἐν ταῖς ἡμέραις **[ἐκείναις]** ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν,

BYZ Matthew 24:38 Ὡσπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις _____ ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ ἐγαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν,

Byz 01, L, W, Θ, 067, f1, f13, 28, 33, 157, 565, 700, 892, 1071, 1241, 1342, Maj, Lat(a, e, ff¹, g¹, l, q, vg), Sy-S, Sy-P, bo, arm, Or, Jerome, Tis, Bal, Gre, SBL

txt B, D, 579, pc, L524, it(aur, b, c, d, f, ff², h, r¹), vg^{mss}, sa, Sy-H, Sy-Pal, [Trg], [NA²⁵], [WH], Weiß, Bois

τοῦ Νῶε 1424, Chr

Lacuna: C, Sy-C

B: no umlaut

Compare previous verse:

NA²⁷ Matthew 24:37 Ὡσπερ γὰρ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

Compare:

NA²⁷ Luke 20:1 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις
add ἐκείνων: A, C, W, Δ, Θ, f13, 33, Maj

NA²⁷ Luke 2:1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα ...
safe!

NA²⁷ Luke 4:2 Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις ...
safe!

NA²⁷ Luke 6:12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ...
ἐν ταῖς ἡμέραις ἐκείναις D, 579!

Some form of the phrase ἐν τῇ ἡμέρᾳ ἐκείνῃ occurs about 240 times in the Bible. The specific form ἐν ταῖς ἡμέραις ἐκείναις occurs 60 times. Thus

ἐκείναις is a natural edition here. Note also that D and 579 add ἐκείναις also in Lk 6:12. 579 is Byzantine in Mt.

Rating: 1? (NA probably wrong)

TVU 338

123. Difficult variant:

Minority reading:

NA²⁷ Matthew 24:39 καὶ οὐκ ἔγνωσαν ἕως ἦλθεν ὁ κατακλυσμός καὶ ἦρεν ἅπαντας, οὕτως ἔσται **[καὶ]** ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

omit B, D, 892, L2211, pc,
it(a, b, d, ff¹, h, q, r¹), vg^{mss}, Sy-S, Sy-P, Co, WH, Trg

txt 01, L, W, Θ, 067, f1, f13, 33, Maj,
Lat(aur, c, e, f, ff², g¹, l, vg), Sy-H, NA²⁵, Weiss

Lacuna: C

B: no umlaut

Compare verse 27:

NA²⁷ Matthew 24:27 οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου·

BYZ Matthew 24:27 οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου

(not in NA but in SQE!)

Byz W, 118, 1582^C, f13, 157, 1424, Maj-part[M, Δ]

txt 01, B, D, L, Θ, f1, 33, 700, 1071, Maj-part

and verse 37:

NA²⁷ Matthew 24:37 οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

BYZ Matthew 24:37 οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου

Byz D, W, Θ, 067, f1, f13, 579, Maj, Lat, Sy-H

txt 01, B, L, U, Γ, 33, 700, 892, pc, it, vg^{mss}, Sy-S, Sy-P, Co

Parallel:

NA²⁷ Luke 17:26 οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου· omit καὶ: Γ, f13, 579

NA²⁷ Luke 17:30 κατὰ τὰ αὐτὰ ἔσται ἡ ἡμέρα ὃ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.

Compare:

NA²⁷ Luke 11:30 οὕτως ἔσται καὶ ὃ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ.

Tischendorf thinks that the addition in verse 37 is a conformation to Lk. But a harmonization to Lk is rather improbable, because the following words are not the same. If all additions of καὶ in Mt are secondary it is difficult to explain where they come from. The addition in verse 27 is probably secondary, because the support is very bad.

The omission is probably at least in part accidental, due to h.t.: αὶ ...αὶ.

Compare:

24:27 For as the lightning comes from the east and flashes as far as the west,
so will be the coming of the Son of Man.

24:37 For as the days of Noah were,
so will be the coming of the Son of Man.

24:39 and they knew nothing until the flood came and swept them all away,
so [too] will be the coming of the Son of Man.

It is possible that the καὶ has been added to contrast the two examples. The coming of the Son of Man is on the one hand like a lightning, and ALSO as the flood in the days of Noah. But if it was already Matthew who added the καὶ is not clear.

verse 37:

add καὶ: D, W, Θ, f1, f13, Maj, Lat, Sy-H

no καὶ: 01, B, L, U, Γ, 33, 700, 892, pc, it, vg^{mss}, Sy-S, Sy-P, Co

verse 39:

add καὶ: 01, L, W, Θ, f1, f13, 33, Maj, Lat, Sy-H

no καὶ: B, D, 892, L2211, pc, it, vg^{mss}, Sy-S, Sy-P, Co

Difficult. Brackets ok.

Rating: - (indecisive)

TVU 339

Minority reading:

NA²⁷ Matthew 24:40 τότε δύο ἔσονται ἐν τῷ ἀγρῷ, εἷς παραλαμβάνεται καὶ εἷς ἀφίεται·

ἔσονται δύο 01*, B, 892, pc, aur, h, l, r¹, WH, NA²⁵, Weiss, Bois, Tis, Bal
txt 01^{C2}, D, L, W, Θ, 067, f1, f13, 33, Maj, Lat

Lacuna: C

B: no umlaut

Compare next verse 41:

NA²⁷ Matthew 24:41 δύο ἀλήθουςαι ἐν τῷ μύλῳ, μία παραλαμβάνεται καὶ μία ἀφίεται.

Parallel:

NA²⁷ Luke 17:34 ἔσονται δύο ἐπὶ κλίνης μιᾶς, ὁ εἷς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται·

δύο ἔσονται A, K, Π, M, N, U, W, Θ, f13, al

NA²⁷ Luke 17:35 ἔσονται δύο ἀλήθουςαι ἐπὶ τὸ αὐτό, ἡ μία παραλημφθήσεται, ἡ δὲ ἕτερα ἀφεθήσεται.

δύο ἔσονται A, W, Θ, Ψ, f1, f13, 157, 565, 700, Maj

Luke 17:36 δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραλημφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.

δύο ἔσονται U, f13, 700

omit ἔσονται D, 579

The change in Lk is always from ἔσονται δύο to δύο ἔσονται probably as a harmonization to Mt.

It is possible that ἔσονται δύο is a harmonization to Lk.

That τότε is followed directly by the verb is the norm.

Everything points to ἔσονται δύο to be secondary.

IQP has the Lukan ἔσονται δύο as safe for Q.

Rating: 2? (NA probably original)

TVU 340

Minority reading:

NA²⁷ Matthew 24:41 δύο ἀλήθουσαι ἐν τῷ μύλῳ, μία παραλαμβάνεται καὶ μία ἀφίεται ῥ.

ῥ δύο ἐπὶ κλίνης μιᾶς, εἷς παραλαμβάνεται καὶ εἷς ἀφίεται

duo in lecto uno, unus adsumetur et unus relinquetur.

D, f13, pc, it, vg^{Sixt.}, vg^{mss}, Or

it: - e cites the words before verse 41 (as in Lk)

- ff^{1,2} cite it instead of verse 41

- aur, g¹, l, r¹, vg do not have the addition at all.

Lacuna: C, Sy-C

B: no umlaut

Parallel:

NA²⁷ Luke 17:34 λέγω ὑμῖν, ταύτη τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς, ὁ εἷς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται.

NA²⁷ Luke 17:35 ἔσονται δύο ἀλήθουσαι ἐπὶ τὸ αὐτό, ἡ μία παραλημφθήσεται, ἡ δὲ ἕτερα ἀφεθήσεται ῥ.

ῥ δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραλημφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.

add verse: D, U, f13, 579, 700, 1071, al, Lat, Sy, arm

Compare previous verse:

NA²⁷ Matthew 24:40 τότε δύο ἔσονται ἐν τῷ ἀγρῷ, εἷς παραλαμβάνεται καὶ εἷς ἀφίεται.

Probably added from memory.

On the other hand it is in principle possible that the words were omitted due to h.t. (ἀφίεται - ἀφίεται) or homoioarcton (δύο - δύο). But the quality of the supporting witnesses is not very reliable.

Note that D, f13, Lat also add in Lk in the same manner the Matthean verse 40!

Note also: IQP's Crit. ed. has basically the Matthean version for Q 17:34-35, but the words from Mt 24:40 ἐν τῷ ἀγρῷ are in double brackets, indicating doubt that text was present here.

Severus of Antioch (early 6th CE) cites both Gospels in his "8th letter of the 2nd book" to the deaconess Anastasia:

Of the words, 'Two men shall be at that time in the field, one is taken away and one left, two women shall be grinding in the mill, one is taken away and one left', this is the explanation: ... But the very wise Luke the Evangelist wrote this passage in the following form: 'In this night there shall be two in one bed; the one shall be taken and the other left. There shall be two women grinding together; the one shall be taken away but the other left.'

[compare E.W. Brooks, *Patrologia Orientalis* 14, p. 111-12]

The order in the Arabic Diatessaron is:
Mt 24:37-39, Lk 17:28-37, Mt 24:42-44

Rating: 2? (NA probably original)

TVU 341

124. Difficult variant

NA²⁷ Matthew 24:48 ἔαν δὲ εἶπη ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει μου ὁ κύριος,

BYZ Matthew 24:48 ἔαν δὲ εἶπη ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει ὁ κύριος μου ἐλθεῖν,

χρονίζει ὁ κύριος μου ἐλθεῖν
χρονίζει ὁ κύριος μου ἔρχεσθαι
χρονίζει ὁ κύριος μου πρὶν ἢ ἐλθεῖν

W, Δ, f13, Maj, Latt, Sy, mae-1
Σ, Φ, f1, Or?, Basil(4th CE)
mae-2 (reconstruction Schenke)

χρονίζει μου ὁ κύριος ἐλθεῖν

C, D, L, Θ, 067, 579, 1010, 1424,

χρονίζει μου ὁ κύριος ἔρχεσθαι

pc, Gre, Trg^{mg}
157

χρονίζει μου ὁ κύριος

01, B, 33, 700, 892, pc, bo, sa

X^{Comm.} is citing χρονίζει μου ὁ κύριος, but nothing more. X^{txt} is missing.

Lacuna: Sy-C

B: no umlaut

"My master takes a long time (to come)."

Parallel:

NA²⁷ Luke 12:45 ἔαν δὲ εἶπη ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει ὁ κύριός μου ἔρχεσθαι,

χρονίζει μου ὁ κύριος ἐλθεῖν K, Π, pc

χρονίζει ὁ κύριός μου ἐλθεῖν M, Y, 983, 1241, pc

χρονίζει μου ὁ κύριος ἔρχεσθαι 01*, Ψ, 2, 579, pc

Compare:

NA²⁷ Matthew 24:46 μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ
εὐρήσει οὕτως ποιοῦντα·

The support for the omission is not that good. ἔρχεσθαι is clearly a harmonization to Lk. ἐλθεῖν might be a harmonization to immediate context, verse 46. There is no reason why it should have been omitted. Regarding the

position of μου, it can be argued that the normal position would be after the noun, so a change would be natural, also as a harmonization to Lk.

IQP's Crit. ed. has χρονίζει ὁ κύριός μου without "to come" as safe for Q!
Note that there is no manuscript support for this reading, neither in Mt nor in Lk!

Fleddermann ("Q - A reconstruction", 2005) has χρονίζει μου ὁ κύριός.

Rating: - (indecisive)

TVU 342

Minority reading:

NA²⁷ Matthew 25:1 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν ἐξῆλθον εἰς ὑπάντησιν τοῦ νυμφίου †.

† καὶ τῆς νύμφης D, X, Θ, Σ, f1, 124*, 174(=f13), pc,
Latt, Sy, mae-1 (not mae-2), arm, geo^{mss},
Or, Basil(4th CE)

There is a note in the Old Latin c:

"*sponsa* non in omnibus exemplariis invenitur, nominatim in Alexandrino."

X: The reading in X has been deleted, but it is still clearly visible.

Lacuna: Sy-C

B: **umlaut!** (line 17r C, p. 1269) νυμφίου. 2 πέντε δὲ ἐξ

Quite good support. There is no reason for an omission.

Rating: 2? (NA probably original)

TVU 343

Minority "Caesarean" reading:

NA²⁷ Matthew 25:6 μέσης δὲ νυκτὸς κραυγὴ γέγονεν· ἰδοὺ ὁ νυμφίος,
ἐξέρχεται εἰς ἀπάντησιν [αὐτοῦ].

ἐγείρεσθε Θ, f1, 652, 157, pc, (bo), Or

ἔρχεται ἐξέρχεται W, Δ, f13, 28, 565, 579, 1342, 1424, Maj, Lat, Sy

ἔρχεται ἐγείρεσθε Θ, f1, 157

ἔξερχεται D*

txt 01, A, B, C, D^c, L, Z, 33, 700, 892, pc, sa^{mss}, bo^{pt}

B: no umlaut

Compare next verse 7:

NA²⁷ Matthew 25:7 τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι καὶ
ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν.

Probably a harmonization to the next verse.

The majority addition of ἔρχεται is a natural addition. There is no reason for an omission.

Rating: 2 (NA clearly original)

TVU 344

125. Difficult variant:

Minority reading:

NA²⁷ Matthew 25:6 μέσης δὲ νυκτὸς κραυγὴ γέγονεν· ἰδοὺ ὁ νυμφίος, ἐξέρχεσθε εἰς ἀπάντησιν [αὐτοῦ].

omit 01, B, (Z), 700, WH, NA²⁵, Weiss
ὑπάντησιν Z

txt A, (C), D, L, W, (Θ), 0249, f1, f13, Maj
ὑπάντησιν αὐτοῦ Θ, 157, pc
συνπάντησιν αὐτῷ C

B: no umlaut

εἰς ἀπάντησιν [αὐτοῦ] "to meet [him]"

ἡ ἀπάντησις is a noun, so literally "for a meeting [with him]"

Compare context, verse 1:

NA²⁷ Matthew 25:1 αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν ἐξῆλθον εἰς ὑπάντησιν τοῦ νυμφίου.

ἀπάντησιν τοῦ νυμφίου D, L, W, Θ, f13, 33, Maj

(Swanson indicates a B^c reading here, but this is only a diaeresis with accent.)

Compare:

NA²⁷ John 12:13 ἔλαβον τὰ βαῖα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ καὶ ἐκραύγαζον· ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, [καὶ] ὁ βασιλεὺς τοῦ Ἰσραήλ.

(not in NA but in SQE!)

συνπάντησιν αὐτῷ G, L, X, f13, 157, 1071, pc

συνπάντησιν αὐτοῦ D

ἀπάντησιν αὐτῷ A, K, Π, U, 28, 892^s, 1342, 1424, al

NA²⁷ Matthew 8:34 καὶ ἰδοὺ πᾶσα ἡ πόλις ἐξῆλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ

BYZ Matthew 8:34 καὶ ἰδοὺ πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ

An idiomatic expression. Difficult to judge.

The word is rare in the NT. The addition is no harmonization to Jo, because in that case one would have expected αὐτῷ. In Jo the pronoun is safe.

The ὑπάντησιν readings are conformations to verse 1. συνάντησιν is possibly a conformation to the Byzantine text of Mt 8:34.

The normal usage is to add a dative or genitive object. An addition would be thus only natural. There is no reason for an omission.

Rating: 1? or - (= NA probably wrong or indecisive)
brackets ok

TVU 345

NA²⁷ Matthew 25:13 γρηγορείτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.

BYZ Matthew 25:13 γρηγορείτε οὖν ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν ἐν ἧ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

T&T #61

[Note: from here [A/02](#) is available, it starts in the middle of verse 6.]

Byz C^{C3}, K, Y^{mg}, f13, 579, 700, 1424^C, 1582^C, Maj¹⁵⁰⁰, vg^{mss}

txt P35(3rd CE), 01, A, B, C*, D, L, W, X, Y*, Δ, Θ, Π*, Σ, Φ, 047, 0136, 0211, f1, 174(f13), 22, 33, 372, 565, 892, 1424*, 2737, al¹⁵⁰, Lat, Sy, Co(+ mae-2)

1424: The words have been added at the end of a line by a later hand (image no. 046b)

1582: The words have been added in the margin by a later hand (image no. 1410).

Lacuna: Sy-C

B: no umlaut (but one line above: p. 1270 A 18, ὅτι οὐκ οἴδατε τὴν ἡμέραν)

Parallel:

NA²⁷ Matthew 24:42 Γρηγορείτε οὖν, ὅτι οὐκ οἴδατε ποία ἡμέρα ὁ κύριος ὑμῶν ἔρχεται.

BYZ Matthew 24:42 οὐκ οἴδατε ποία ὥρα

NA²⁷ Matthew 24:44 ὅτι ἡ οὐ δοκεῖτε ὥρα ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

BYZ Matthew 24:44 ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

Compare:

NA²⁷ Mark 13:33 Βλέπετε, ἀγρυπνεῖτε· οὐκ οἴδατε γὰρ πότε ὁ καιρὸς ἐστίν.

NA²⁷ Mark 13:35 γρηγορείτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται,

This is a natural addition from the previous context. The support is also not very good.

Rating: 2 (NA clearly original)

TVU 346

NA²⁷ Matthew 25:15-25:16 καὶ ὧ μὲν ἔδωκεν πέντε τάλαντα, ὧ δὲ δύο, ὧ δὲ ἓν, ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ ἀπεδήμησεν. εὐθέως 16 πορευθεὶς ὁ τὰ πέντε τάλαντα λαβὼν ἤργασατο ἐν αὐτοῖς καὶ ἐκέρδησεν ἄλλα πέντε·

BYZ Matthew 25:15-25:16 καὶ ὧ μὲν ἔδωκεν πέντε τάλαντα ὧ δὲ δύο ὧ δὲ ἓν ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν καὶ ἀπεδήμησεν εὐθέως. 16 πορευθεὶς δέ ὁ τὰ πέντε τάλαντα λαβὼν εἰργάσατο ἐν αὐτοῖς καὶ ἐποίησεν ἄλλα πέντε· τάλαντα

εὐθέως. πορευθεὶς δέ 01^{C2}, A, C, D, L, W, X, Δ, f13, 33, 157, 579, 892, 1071, 1241, 1424, Maj, Lat(aur, d, l, vg), Sy-P, Sy-H, Trg

. εὐθέως πορευθεὶς δέ Weiss

. εὐθέως δέ πορευθεὶς Θ, f1, 652, 700, pc, it(c, f, ff¹, ff², h, q, r¹), vg^{mss}, Sy-Pal, sa, mae-1

txt, without interpunction 01*, B, pc, b, g¹, Or^{Lat}

καὶ ἀπεδήμησεν. εὐθέως δέ πορευθεὶς "and he went away. Immediately ...
καὶ ἀπεδήμησεν εὐθέως. πορευθεὶς δέ "and immediately he went away."

It is quite probable that originally no δέ was present, leaving the sentence structure equivocal. By the insertion of δέ one or the other option was chosen. Matthew uses εὐθέως only at the beginning of sentences (καὶ εὐθέως 8 times; εὐθέως δέ 2 times). εὐθέως at the end of a sentence appears nowhere in the NT.

The support is slim.

Weiss: "The εὐθέως belongs to πορευθεὶς, notwithstanding the δέ at the third position, because the emphasis is in verse 16 on the immediate trade."

Rating: 2? (NA probably original)

TVU 347

NA²⁷ Matthew 25:16 πορευθεῖς ὁ τὰ πέντε τάλαντα λαβὼν ἤργασατο ἐν αὐτοῖς καὶ ἐκέρδησεν ἄλλα πέντε·

BYZ Matthew 25:16 πορευθεῖς δέ ὁ τὰ πέντε τάλαντα λαβὼν εἰργάσατο ἐν αὐτοῖς καὶ ἐποίησεν ἄλλα πέντε τάλαντα·

Byz 01*, A^c, K, Π, W, X, Δ, 22, 579, 700, 1071, Maj, q, Sy-H, Basil(4th CE), Tis

txt 01^{c2}, A*, B, C, D, L, Θ, f1, 652, f13, 33, 157, 517, 892, 954, 1424, 1675, al, Lat, Sy-P, Sy-Pal, Sy-H^{m9}, Co, arm, geo

A (folio 26, image 005A from CSNTM): The correction in A is not clear. NA has ἐκέρδησεν for A* but Swanson and Tischendorf have ἐποίησεν for A*. From the facsimile the letters for ἐκέρδησεν are visible, but they look somewhat compressed and have a different more brownish color. The letters for ἐποίησεν would fit the space perfectly. Note that this is the first extant page of the codex!

There is an extra file with images on this paleographic problem, [click here](#).

Lacuna: Sy-C, Sy-S

B: no umlaut

Parallel:

NA²⁷ Luke 19:18 καὶ ἦλθεν ὁ δεύτερος λέγων· ἡ μνᾶ σου, κύριε, ἐποίησεν πέντε μνᾶς.

Compare next verse 17:

NA²⁷ Matthew 25:17 ὡσαύτως ὁ τὰ δύο ἐκέρδησεν ἄλλα δύο.

BYZ Matthew 25:17 ὡσαύτως καὶ ὁ τὰ δύο ἐκέρδησεν καὶ αὐτὸς ἄλλα δύο

It is quite possible that ἐποίησεν is a harmonization to Lk.

On the other hand ἐκέρδησεν could be a conformation to immediate context, verse 17. But for a conformation to immediate context would it not be more probable that in the second place ἐκέρδησεν has been changed into ἐποίησεν?

In verse 17 ἐκέρδησεν is safe!

Rating: 2 (NA clearly original)

TVU 348

Minority reading:

NA²⁷ Matthew 25:22 προσελθὼν **[δὲ]** καὶ ὁ τὰ δύο τάλαντα εἶπεν· κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε ἄλλα δύο τάλαντα ἐκέρδησα.

omit P35^{vid}(3rd CE), 01*, B, pc, sa, WH, NA²⁵, Weiss, Tis, Bal

txt 01^{C2}, A, C, D, L, W, Θ, f1, f13, 33, 700, Maj, Lat, Sy-H, mae, bo

omit καὶ: U, f1, bo

P35: The reconstruction given by Min (ANTF 34) p. 74 + 82, makes it quite probable that P35 omitted δὲ, even though the relevant part is within a lacuna. With such a small word one cannot be certain, though.

B: no umlaut

Context verse 20:

NA²⁷ Matthew 25:20 καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν
προσελθὼν δὲ A, bo

NA²⁷ Matthew 25:24 προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον εἰληφὼς εἶπεν·
omit καὶ: D, a, b, c

Parallel:

NA²⁷ Luke 19:16 παρεγένετο δὲ ὁ πρῶτος λέγων·

NA²⁷ Luke 19:18 καὶ ἦλθεν ὁ δεύτερος λέγων·

NA²⁷ Luke 19:20 καὶ ὁ ἕτερος ἦλθεν λέγων·

Possibly the omission is a conformation to context verse 20.

Rating: 2? (NA probably original)

TVU 349

Minority reading:

NA²⁷ Matthew 25:29 τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται, τοῦ δὲ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ^T.

NA²⁷ Matthew 25:30 καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων ^T.

^T ταῦτα λέγων ἐφώνει ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

insert after verse 29: C^{mg}, F^c, G, H, M^c, Y^c, 2, 892^{mg}, pc

insert after verse 30: Γ, Ω^c, f13, 118^c, 713, 1424^c

f13: no addition by 174, 788(=f13^b)

Lacuna: Sy-C

B: no umlaut

Compare:

NA²⁷ Luke 8:8 ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

NA²⁷ Luke 14:35 οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὐθετόν ἐστιν, ἕξω βάλλουσιν αὐτό. ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

Just as an example for this typical insertion. Probably inspired from Lk by the word ἐκβάλετε.

579 has this addition at Lk 8:15 (with many), 12:21 (with many), 15:10 (with Θ^c), 16:18 (alone) and 18:8 (alone)! The addition also appears at Lk 21:4.

Another example is at:

NA²⁷ Matthew 13:23 ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιείς, ὃς δὴ καρποφορεῖ καὶ ποιεῖ ὃ μὲν ἑκατόν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα ^T.

^T ὁ ἔχων ὦτα ἀκούειν ἀκουέτω

G, Y^c, M, 713

Rating: 2 (NA clearly original)

TVU 350

NA²⁷ Matthew 25:31 Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ _____ ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ.

BYZ Matthew 25:31 Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ **ἄγιοι** ἄγγελοι μετ' αὐτοῦ τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ.

Byz A, K, Π^C, W, Δ, f13, 22, 700, Maj, f, Sy-P, Sy-H, bo^{Pt}

txt 01, B, D, L, Θ, Π*, f1, 652*, 124(f13), 33, 157, 565, pc,
Lat, sa, mae-1, bo^{Pt}, arm, geo^{mss}, Or, Eus?

Or: Mt Comm. tom. 16:4

A. Anderson has 22 for txt.

Lacuna: C, Sy-C, Sy-S, mae-2

B: no umlaut

Compare:

NA²⁷ Mark 8:38 πατὴρ αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.

NA²⁷ Luke 9:26 καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων.

NA²⁷ Acts 10:22 ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου

NA²⁷ Revelation 14:10 καὶ θείῳ ἐνώπιον ἀγγέλων ἁγίων

Note also:

NA²⁷ Matthew 16:27 μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πράξιν αὐτοῦ.

ἀγγέλων τῶν ἁγίων C, 1071, 1365, b, Sy-P

ἁγίων ἀγγέλων D*, 047

(not in NA!)

The term ἄγιοι ἄγγελοι is rare in the NT. In Mt it's only here. ἄγγελος appears 20 times in Mt. The omission could be due to h.t. OI - OI. The support for txt is very good.

Rating: 2? (NA probably original)

External Rating: 2 (NA clearly original)
(after weighting the witnesses)

TVU 351

Minority reading:

NA²⁷ Matthew 25:40 καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς· ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

omit: B*, 0128*, 1424, ff¹, ff², Sy-Pal^{ms(B)}, Cl^{Pt}, Eus, GrNy

ἐποιήσατε ἐνὶ τοῦ τούτων ἀδελφῶν μου 064

ἀδελφῶν μου 579 (h.t.)

τῶν ἀδελφῶν sa

τῶν ἐλαχίστων μου 118* (sic! duplication)

Lacuna: C, Sy-C

In B (p. 1271 A 21) the words are written in the right margin in uncial script, acc. to Tischendorf by B² and later enhanced by B³.

B: no umlaut

Compare immediate context:

NA²⁷ Matthew 25:45 τότε ἀποκριθήσεται αὐτοῖς λέγων· ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων ___ τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε.

Probably omitted either due to h.t. (τῶν - τῶν, so Weiss) or as a harmonization to verse 45.

Rating: 2 (NA clearly original)

TVU 352

126. Difficult variant:

Minority reading:

NA²⁷ Matthew 25:41 τότε ἔρει καὶ τοῖς ἐξ εὐωνύμων· πορεύεσθε ἀπ' ἐμοῦ
[οἱ] κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ
διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ.

omit 01, B, L, 0128, 0281, 33, pc, WH, NA²⁵, Weiss, Tis, Bal
txt A, D, W, Θ, 067^{vid}, f1, f13, 700, Maj

Tregelles reads txt, but has additionally [οἱ] in brackets in the margin.

Lacuna: C

B: no umlaut

κατηραμένοι participle perfect passive nominative masculine plural
καταράομαι "curse, place a curse upon"

Context:

NA²⁷ Matthew 25:34 τότε ἔρει ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· δεῦτε οἱ
εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν
βασιλείαν ἀπὸ καταβολῆς κόσμου.

NA²⁷ Matthew 25:37 τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες·

The article could have been added as a conformation to context, verse 34.

It is on the other hand possible that it has been omitted as redundant.

Interestingly in verse 34 the article is safe.

Rating: 1? or - (= NA probably wrong or indecisive)
probably better omit the article.

External Rating: 1 (NA clearly wrong)
(after weighting the witnesses)

TVU 353

Minority reading:

NA²⁷ Matthew 25:41 τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων· πορεύεσθε ἀπ' ἐμοῦ [οἱ] κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἠτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ.

"Then he will say to those at his left hand, 'You that are accursed, depart from me into the eternal fire prepared for the devil and his angels;"

ὁ ἠτοίμασεν ὁ πατήρ μου D, f1, 22, it, vg^{ms}, mae-1, Justin, Ir^{Lat}, Or, Cyp
ὁ ἠτοίμασεν ὁ κύριος Cl, Tert

"... which my father prepared for the devil and his angels;"

Lat(aur, f, l, q, vg) have txt.

Lacuna: C, Sy-C

B: no umlaut

Compare context:

NA²⁷ Matthew 25:34 τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· δεῦτε οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἠτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου.

"Then the king will say to those at his right hand, 'Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world;"

On the one hand it is possible, though improbable that the explicit "which my father prepared" has been softened to the less explicit passive participle.

On the other hand the construction could be a harmonization to verse 34.

Rating: 2? (NA probably original)

TVU 354

Minority reading:

NA²⁷ Matthew 25:42 ἐπείνασα γὰρ καὶ οὐκ ἔδωκάτέ μοι φαγεῖν,
ἐδίψησα καὶ οὐκ ἐποτίσατέ με,

No txt in NA and SQE!

φαγεῖν καὶ P45^{vid}, B*, L, Sy-P, aeth, [WH]
txt 01, A, B^{C3}, D, W, Θ, f1, f13, 33, Maj, NA²⁵, Weiss

P45: Doubtful. Reconstruction by Min (ANTF 34, p. 114):

ουκ
non t wi diabol wi kai t oi]s agg[el oisaut ou ep]einasa gar kai edwkat [e
moi f agein kai] ediy hsa kai ouk [epot isat e] me xenos hmhn kai [ou
sunhgaget e m]e kai gumnos hm[hn kai ou p]eriebal et e me asqen[hs

WH has φαγεῖν [καὶ]

Lacuna: C

B: p. 1271 A 31, the Κ α ι is left unenhanced.

B: no umlaut

Context verse 35:

NA²⁷ Matthew 25:35 ἐπείνασα γὰρ καὶ ἔδωκάτέ μοι φαγεῖν,
ἐδίψησα καὶ ἐποτίσατέ με, ξένος ἦμην καὶ συνηγάγετέ με,

add καὶ: W, Δ, Sy-H, Sy-P

The addition of καὶ is only natural (compare verse 35). There is no reason for an omission.

Rating: 2? (NA probably original)

TVU 355

NA²⁷ Matthew 26:3 Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα

BYZ Matthew 26:3 Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα

Byz K, Π, Δ, 0255, 22, Maj, it(c, f, ff², h, q, r¹), Sy-P, Sy-H
καὶ οἱ Φαρισαῖοι W

txt P45, 01, A, B, D, L, Θ, 0293, f1, 652, f13, 33^{vid}, 565, 700, 892, 1424, pc,
Lat(a, aur, b, d, ff¹, g¹, l, vg), Sy-S, Co(+ mae-2)

Lacuna: C, Sy-C

B: no umlaut

Compare:

NA²⁷ Matthew 2:4 πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ

NA²⁷ Matthew 16:21 τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων

NA²⁷ Matthew 20:18 τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν

NA²⁷ Matthew 21:15 οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς

NA²⁷ Matthew 21:23 οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ

NA²⁷ Matthew 21:45 οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι

and many more...

A common term, a natural addition. The support is very bad.

Rating: 2 (NA clearly original)

TVU 356

NA²⁷ Matthew 26:9 ἐδύνατο γὰρ τοῦτο _____ πραθῆναι πολλοῦ καὶ δοθῆναι πτωχοῖς.

BYZ Matthew 26:9 ἠδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι πολλοῦ καὶ δοθῆναι πτωχοῖς

No txt in NA and SQE!

Byz E, F, G, H, K, Γ, 0255, f13, 22, 33, 579, 700, 1241, 1424, Maj-part, c, q

txt P45^{vid}, 01, A, B, D, L, W, Δ, Θ, Π, 0293, f1, 652*, 517, 565, 892, 1675, Maj-part, Lat, Sy, Co(+ mae-2), Basil(4th CE)
Θ omits also τοῦτο.

P45: Deduction from space. The relevant line reads:

h apwl eia aut h]edu[nat o gar t out o praqh]nai pol l ou kai d[oqh

Lacuna: C, Sy-C

B: no umlaut

Parallels:

NA²⁷ Mark 14:5 ἠδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι ἐπάνω δηναρίων τριακοσίων καὶ δοθῆναι τοῖς πτωχοῖς· καὶ ἐνεβριμῶντο αὐτῇ.

NA²⁷ John 12:5 διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς;

Context:

NA²⁷ Matthew 26:7 προσῆλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον μύρου βαρυτίμου καὶ κατέχεεν ἐπὶ τῆς κεφαλῆς αὐτοῦ ἀνακειμένου.

NA²⁷ Matthew 26:12 βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματος μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν.

Again a natural addition from context and Mk. Also bad support.

Rating: 2 (NA clearly original)

TVU 357

127. Difficult variant

Minority reading:

NA²⁷ Matthew 26:20 Ὁψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα.

δώδεκα μαθητῶν 01, A, L, W, Δ, Θ, 33, 157, 892, 1071, 1241, 1424,
Maj-part[M, Δ, Π], L844, Lat, Sy-H, sa-mss, mae, bo,
Basil(4th CE), [WH], [NA²⁵], Bois, Gre, SBL

txt P37^{vid}, P45^{vid}, B, D, f1, 652, f13, 28, 565, 579, 700,
Maj-part[K, U, Γ, Ω], L2211,
d, Sy-S, sa-mss, Eus, Weiss, Trg

μαθητῶν αὐτοῦ 074(=064), 0281, pc, it, vg^{cl}, Sy-P

P45: Deduction from space. The relevant line reads:

nomenhsanekeit om[et at wndwdekakaiesqiont wneipenamhn

Lacuna: C, Sy-C

B: no umlaut

Compare complete discussion at 20:17!

Weiss thinks that it has probably been added from 11:1 or 20:17.

Metzger: "As in the case of 20:17, the reading ... is doubtful. In the present verse the weight of the external evidence seems to favor the shorter reading."

Rating: 1? or - (NA probably wrong or indecisive)

either both times in brackets in text or both times in apparatus.

TVU 358

NA²⁷ Matthew 26:28 τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς
διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἁμαρτιῶν.

BYZ Matthew 26:28 τοῦτο γάρ ἐστιν τὸ αἷμά μου τὸ τῆς καινῆς
διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἁμαρτιῶν

Byz A, C, D, K, Π, W, Δ, f1, f13, 700, Maj, Latt, Sy, sa, bo, Trg
txt P37(300 CE), P45^{vid}(3rd CE), 01, B, L, Z, Θ, 33, pc, bo^{ms}, mae-1, Ir^{arm}

P45: The reading is within a lacuna, but from space consideration it is very probable. Here is the reconstruction by K.S. Min (ANTF 34, p. 117):

l]abwn t o pot hri[o]n k[ai euc aris]t h^sas [edwken aut ois l egwn pi
e]t e ex aut ou pant es [t out o e]st in t o [aima mou t h^s diaqhks
t o peri p]o l l wn ek u[nnomenon eis af]esin [amart iwn l egw

Lacuna: Sy-C, mae-2

B: no umlaut (but one line above: πάντες, 28 τοῦτο γάρ ἐστιν)

Parallels:

NA²⁷ Mark 14:24 καὶ εἶπεν αὐτοῖς· τοῦτό ἐστιν τὸ αἷμά μου
τῆς _____ διαθήκης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν.

BYZ Mark 14:24 τὸ τῆς καινῆς διαθήκης

Byz A, f1, f13, 579, 700, 892, 2509*, Maj, Lat, Sy, sa^{pt}, bo^{pt}
txt 01, B, C, D, L, W, Θ, Ψ, 0211, 565, 2509^C, d, (ff²), k, sa^{pt}, bo^{pt}

NA²⁷ Luke 22:20 καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνῆσαι, λέγων·
τοῦτο τὸ ποτήριον ἢ καινῆ διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν
ἐκχυννόμενον. omit καινῆ Sy-P^{ms}, Marcion

Compare:

NA²⁷ 1 Corinthians 11:25 ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι
λέγων· τοῦτο τὸ ποτήριον ἢ καινῆ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι·
τοῦτο ποιεῖτε, ὡσάκις ἐὰν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν.

The term has possibly been inserted for liturgical reasons. Possibly it was a harmonization to Lk. There is no reason for an omission. That Marcion is responsible for the omission is improbable.

A. Pallis (Notes, 1932) writes:

"[καινῆς] is indispensable, so that a contradiction may be emphasized to Exod 24:8 ἰδοὺ τὸ αἷμα τῆς διαθήκης ἧς διέθετο κύριος πρὸς ὑμᾶς. By a plain τῆς διαθήκης the Mosaic law would have been understood. I presume καινῆς was discarded by those theologians who would not admit that any other διαθήκη existed save the one delivered by Christ."

Rating: 2? (NA probably original)

TVU 359

128. Difficult variant

Minority reading:

NA²⁷ Matthew 26:36 καθίσατε αὐτοῦ ἕως [οὔ] ἀπελθὼν ἐκεῖ προσεύξωμαι.

<u>ἕως ἂν</u>	D, K, Π, L, W, Δ, Θ, f1, f13, 157, 565, al, Chrys ^{txt}
<u>ἕως</u>	01, C, 0281, 22, 28, 33, 700, 892, 1424, pc, Chrys ^{com}
<u>ἕως οὔ ἂν</u>	P53 [?] (3 rd CE), A, 713, pc
txt	B, 067, 124, 579, 1071, Maj
	<u>WH</u> have οὔ in brackets

P53: According to Sanders (Festschrift Lake, 1937), P53 reads:

τ]α[ις αὐτοῦ καθίσατε]... αὐτοῦ ε[ως

οὔ ἂν ἀ[πελθων ἐκεῖ π]ροσευξ[ω

K.S. Min (ANTF 34, p. 154) gives:

.]α[] αὐτοῦ ε[ως

ο]υ ἂν ἀ[πελθων ἐκεῖ π]ροσευξ[ω

From what I can see on the quite good published image (online), this reconstruction is doubtful. ο]υ ἂν ἀ[πελθων ἐκεῖ π]ροσευξ[ω equally fits. Compare the letters ἀπε of ἀπ' ἔμοῦ in line 33 (verse 39).

There is an extra file with images on this paleographic problem, [click here](#).

Lacuna: Sy-C

B: no umlaut

Compare:

NA²⁷ Matthew 1:25 καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὔ ἔτεκεν υἱόν·

omit οὔ: B*, 1042S*, Weiss

NA²⁷ Matthew 18:30 ὁ δὲ οὐκ ἤθελεν ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως ἀποδῶ τὸ ὀφειλόμενον.

ἕως 01, B, C, L, 892

ἕως οὔ D, K, Π, W, Θ, f1, f13, 33, 157, 579, Maj

NA²⁷ Matthew 18:34 καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως οὔ ἀποδῶ πᾶν τὸ ὀφειλόμενον.

omit οὔ: B, 579^{vid}, 892, pc

A curious mixture. The occurrences of ἕως οὗ at Mt 13:33, 14:22, 17:9 are safe. Compare fuller discussion at 1:25. Since B omits οὗ or ἄν several times, its testimony for the presence of οὗ here is comparatively significant.

Rating: - (indecisive)

TVU 360

Minority reading:

NA²⁷ Matthew 26:39 καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων· πάτερ μου, εἰ δυνατόν ἐστιν, παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ' ὡς σύ Τ.

Τ Luke 22:43-44 [[ὥφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν. 44 καὶ γενόμενος ἐν ἀγωνίᾳ ἔκτενέστερον προσηύχετο· καὶ ἐγένετο ὁ ἰδρῶς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν. (καὶ ἀναστάς ἀπὸ τῆς προσευχῆς ---C^{mg}, 713-only)]]

C^{mg}, f13, 713, pc

The following manuscripts have a reference to the passage in the margin:

C, M, 118, 700, pc

Of f13 only 174 and 230 omit the words here. They have them in Lk only. Manuscript 13 has a lacuna in Mt. C has a lacuna in Lk.

Lacuna: Sy-C

B: no umlaut

Clearly from lectionary usage, where this Lukan passage is surrounded by readings from Matthew.

Readings for Thursday of the Holy Week:

Jo 13:12-17, Mt 26:21-39, Lk 22:43-44, Mt 26:40-27:2, 1Co 11:23-32

The verses are disputed in Lk. See Lk of this commentary for a detailed discussion of the verses.

Compare:

T. van Lopik "Once again: Floating words ..." NTS 41 (1995) 286-291

For 713 compare:

J. Rendel Harris "Cod. Ev. 561: Codex Algerinae Peckover" Journal of the Society of Biblical Literature and Exegesis, 6 (1886) 79-89

Rating: 2 (NA clearly original)

TVU 361**TVU 362**

NA²⁷ Matthew 26:42 πάλιν ἐκ δευτέρου ἀπελθὼν προσήξατο λέγων·
 πάτερ μου, εἰ οὐ δύναται τοῦτο παρελθεῖν εἰάν
 μὴ αὐτὸ πῖω, γενηθήτω τὸ θέλημά σου.

BYZ Matthew 26:42 πάλιν ἐκ δευτέρου ἀπελθὼν προσήξατο λέγων
 Πάτερ μου εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ, εἰάν
 μὴ αὐτὸ πῖω γενηθήτω τὸ θέλημά σου

τοῦτο τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ,

K, Π^C, 579, 22, Maj,
 f, vg^{mss}, bo, mae-2

τὸ ποτήριον τοῦτο παρελθεῖν ἀπ' ἐμοῦ,
τοῦτο παρελθεῖν ἀπ' ἐμοῦ τὸ ποτήριον

f13^{a,c}
 Δ*, 157

τοῦτο παρελθεῖν ἀπ' ἐμοῦ,

A, C, W, Δ^C, Π*, 174(f13), 565,
 1071, ff², q, Sy-H

τοῦτο τὸ ποτήριον παρελθεῖν

Θ, 700, 892, 1424, Lat, Sy-S,
 Sy-P, mae-1

τὸ ποτήριον τοῦτο παρελθεῖν

D, 69, 788(=f13^b)

τοῦτο παρελθεῖν

P37(300 CE), 01, B, L, f1, 652,
 33^{vid}, b, vg^{ms}, sa, Or

Δ: There is a brown line through the words τὸ ποτήριον (p. 115, fourth line from bottom). Probably not accidental since such a correction appears elsewhere in the manuscript (compare p. 81 or 109).

Lacuna: Sy-C

B: no umlaut

When considered as two separate variants, this looks:

τὸ ποτήριον

Byz D, Δ*, Θ, f13, 22, Maj, Lat, Sy-S, Sy-P, bo

txt P37, 01, A, B, C, L, W, f1, 652, 33, 565, 1010, pc, Sy-H, sa

ἀπ' ἐμοῦ,

Byz A, C, W, Δ, (f13), 22, Maj, Sy-H, bo

txt P37, 01, B, D, L, Θ, f1, 652, (f13), 33, 700, 892, 1424, pc,
 Lat, Sy-S, Sy-P, sa
 (f13 divided)

Compare:

NA²⁷ Matthew 26:39 πάτερ μου, εἰ δυνατόν ἐστίν, παρελθάτω ἀπ' ἐμοῦ
τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ' ὡς σύ.

Parallel:

NA²⁷ Mark 14:36 παρένεγκε τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· ἀλλ' οὐ τί ἐγὼ
θέλω ἀλλὰ τί σύ.

NA²⁷ Mark 14:39

καὶ πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπών.

And again he went away and prayed, saying the same words.

NA²⁷ Luke 22:42 εἰ βούλει παρένεγκε τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ·

Both additions if not original are natural additions to harmonize the words with the immediate context of verse 39.

From the variation of the readings it appears that first either τὸ ποτήριον or ἀπ' ἐμοῦ have been added independently to the text.

There is no reason why these words could have been omitted.

Rating: 2? (NA probably original)

External Rating: 2 (NA clearly original)
(after weighting the witnesses)

TVU 363

129. Difficult variant

NA²⁷ Matthew 26:44 καὶ ἀφείς αὐτοὺς

πάλιν ἀπελθὼν προσηύξατο ἐκ τρίτου τὸν αὐτὸν λόγον εἰπὼν πάλιν.

txt 01, B, L, bo, Diatess^{Arab}

Lacuna: Sy-C

B: no umlaut

πάλιν ἀπελθὼν προσηύξατο ἐκ τρίτου τὸν αὐτὸν λόγον εἰπὼν _____.

C, f13-part, 28, 33, 892, Lat(c, f, ff¹, g¹, h, l, q, vg), mae¹⁺², sa, Trg

πάλιν ἀπελθὼν προσηύξατο _____ τὸν αὐτὸν λόγον εἰπὼν _____.

D, it(b, d, ff², r¹)

_____ ἀπελθὼν προσηύξατο _____ τὸν αὐτὸν λόγον εἰπὼν πάλιν.

P37^{vid}(300 CE), a

_____ ἀπελθὼν προσηύξατο ἐκ τρίτου τὸν αὐτὸν λόγον εἰπὼν πάλιν.

Θ, 124(f13), Sy-S

_____ ἀπελθὼν προσηύξατο ἐκ τρίτου τὸν αὐτὸν λόγον εἰπὼν _____.

13, 174, 788(=f13-part), 118, 700

_____ ἀπελθὼν προσηύξατο _____ τὸν αὐτὸν λόγον εἰπὼν _____.

f1, 652

ἀπελθὼν πάλιν προσηύξατο ἐκ τρίτου τὸν αὐτὸν λόγον εἰπὼν _____.

(W, Δ), 22, 579, 1241, Maj, Sy-P, Sy-H

ἀπελθὼν προσηύξατο πάλιν ... W, Δ, Sy-H

ἀπελθὼν προσηύξατο πάλιν _____ τὸν αὐτὸν λόγον εἰπὼν _____.

A, K, Π, 157, 565, (1424)

Minority variant:

omit 1. πάλιν P37^{vid}, Θ, f1, 652, f13, 700, pc, Sy-S, Sy-Pal^{ms(C)}

Minority variant:

omit ἐκ τρίτου P37^{vid}, A, D, K, Π, f1, 652, 157, 565, 1424, al, it

Majority variant:

omit 2. πάλιν A, C, D, W, f1, 652, f13, 33, 892, Maj,

Lat, Sy-P, Sy-H, sa, mae¹⁺²

txt P37, 01, B, L, Θ, 124, pc, Sy-S, Sy-Pal, bo

P37 reads:

euren]aut ous kaqeutont as hsan gar aut wn oi o[f qal moi
bebar]hmenoi kai af eis aut ous apel qwn pros[huxat o pal in
t on au]t on l ogon eipwn pal in t ot eerc et ai pr[o]s t [ous ma
qht a]s kai l egei aut ois kaqeutet e t o l oipon kai ana[paue

Sanders (ed.pr. 1926), Comfort (2001) and Min (ANTF 34, 2005) reconstruct without πάλιν. NA notes P37 for the omission as "vid". ἐκ τρίτου is too long for the space in the right lacuna, but pal in would fit in principle (this have A, K, Π et al.). But it would generate a singular reading which also is awkward stylistically: ἀπελθὼν προσηύξατο πάλιν τὸν αὐτὸν λόγον εἰπὼν πάλιν. It cannot be ruled out completely though.

The reconstruction by Min (ANTF 34, p. 110) makes the reading without πάλιν quite certain.

Compare:

NA²⁷ Matthew 26:42

πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο λέγων _____.

Parallel:

NA²⁷ Mark 14:39 καὶ

πάλιν ἀπελθὼν προσηύξατο _____ τὸν αὐτὸν λόγον εἰπὼν _____.

40 καὶ πάλιν ἐλθὼν εὗρεν αὐτοὺς καθεύδοντας,

41 καὶ ἔρχεται τὸ τρίτον ...

It has been suggested to take the second πάλιν with the next verse:

43 καὶ ἐλθὼν πάλιν εὑρεν αὐτοὺς καθεύδοντας ...

44 καὶ ἀφείς αὐτοὺς πάλιν ἀπελθὼν προσηύξατο ἐκ τρίτου τὸν αὐτὸν λόγον εἰπὼν.

πάλιν 45 τότε ἔρχεται πρὸς τοὺς μαθητὰς καὶ λέγει αὐτοῖς·

Mark:

35 And going a little farther, he threw himself on the ground and prayed

37 He came and found them sleeping;

39 And again he went away and prayed

40 And once more he came and found them sleeping

Missing

41 He came a third time and said to them,

Matthew:

39 And going a little farther, he threw himself on the ground and prayed

40 Then he came to the disciples and found them sleeping;

42 Again he went away for the second time and prayed

43 Again he came and found them sleeping

44 So leaving them again, he went away and prayed for the third time

45 Then he came to the disciples and said

The verse 44 in Mt is not present in Mk: That he left them a third time. So our verse is either inserted by Mt or it's a later addition. There is no witness for a complete omission though.

Difficult.

Weiss (Textkritik, p. 156) suggests that the last πάλιν has been omitted because Jesus didn't speak exactly the same words.

Rating: - (indecisive)

TVU 364

130. Difficult variant:

Minority reading:

NA²⁷ Matthew 26:45 τότε ἔρχεται πρὸς τοὺς μαθητὰς καὶ λέγει αὐτοῖς·
καθεύδετε **[τὸ]** λοιπὸν καὶ ἀναπαύεσθε· ἰδοὺ ἤγγικεν ἡ ὥρα καὶ ὁ
υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀμαρτωλῶν.

omit λοιπὸν B, C, L, W, 2, 892, 1241, pc, WH, NA²⁵, Weiss

txt τὸ λοιπὸν P37(300 CE), 01, A, D, Θ, f1, f13, 700, Maj, [Trg]

B: no umlaut

Parallel:

NA²⁷ Mark 14:41 καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε·

BYZ Mark 14:41 Καθεύδετε λοιπὸν καὶ ἀναπαύεσθε·

Byz λοιπὸν A, C, D, L, W, Ψ, 2, 28, 892, Maj-part[E, F, S, X], Trg

txt τὸ λοιπὸν 01, B, Δ, Θ, f1, f13, 157, 565, 579, 700, 1071, 1241, 1424,
L844, Maj-part[G, H, K, Π, M, N, U, Y, Γ],
[WH], NA²⁵, Weiss

An idiomatic expression. Difficult to judge on internal grounds.

Robertson (Wordpictures) writes: "This use of λοιπὸν for 'now or henceforth' is common in the papyri."

BDAG notes: "καθεύδετε τὸ λοιπὸν, which is variously interpreted, conveys a mild rebuke: 'you are still sleeping!' or: 'do you intend to sleep on and on?'; the expression is prob. colloquial and is succinctly rendered by numerous versions: 'Still asleep?' Mt 26:45; Mk 14:41. Also poss. for this pass.: 'meanwhile, you are sleeping!' 'you are sleeping in the meantime?' (so τὸ λ. Jos., Ant. 18, 272) w. the sense: 'A fine time you've chosen to sleep!' "

Weiss (Comm. Mt) comes to the conclusion that the words are not a question and not ironical, but spoken "permitting, in a resigning way".

τὸ λοιπὸν appears only here in the Gospels, λοιπὸν alone appears 11 times.

The external support is in both cases very evenly divided.

Rating: - (indecisive)

TVU 365

NA²⁷ Matthew 26:59 οἱ δὲ ἀρχιερεῖς _____ καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ ὅπως αὐτὸν θανατώσωσιν,

BYZ Matthew 26:59 οἱ δὲ ἀρχιερεῖς **καὶ οἱ πρεσβύτεροι** καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ ὅπως θανατώσωσιν αὐτὸν

Byz A, C, W, Δ, f1, f13, 33, 700, Maj, f, q, Sy-P, Sy-H, Sy-Pal

txt 01, B, D, L, Θ, 69, 788(=f13^b), 892*, pc, Lat, (Sy-S) Co(+ mae-2), Or

Sy-S reads only: καὶ τὸ συνέδριον ὅλον ἐζήτουν ...

Lacuna: Sy-C

B: no umlaut

Parallel:

NA²⁷ Mark 14:53 οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς.

NA²⁷ Mark 14:55 Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατώσαι αὐτόν, καὶ οὐχ ἠύρισκον·

Compare:

NA²⁷ Matthew 21:23 οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ

NA²⁷ Matthew 27:1 πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ

NA²⁷ Matthew 27:3 τοῖς ἀρχιερεῦσιν καὶ πρεσβυτέροις

NA²⁷ Matthew 27:12 ὑπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων

NA²⁷ Matthew 27:20 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι

οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι is a common term in the Mt. But there is no reason why it should have been omitted here. It is again mentioned in 27:1, 3, 12 and 20. Probably a harmonization to immediate context.

Compare with 26:3, where καὶ οἱ γραμματεῖς has been added.

Rating: 2 (NA clearly original)

TVU 366

TVU 367

NA²⁷ Matthew 26:59 Οἱ δὲ ἀρχιερεῖς καὶ τὸ συνέδριον ὅλον ἐζήτουν
ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ ὅπως αὐτὸν θανατώσωσιν,
26:60 καὶ οὐχ εὔρον

___ πολλῶν προσελθόντων ψευδομαρτύρων.

ἕστερον δὲ προσελθόντες δύο

BYZ Matthew 26:59 οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ
συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ ὅπως
θανατώσωσιν αὐτὸν

26:60 καὶ οὐχ εὔρον τ D, it.

καὶ πολλῶν ψευδομαρτύρων προσελθόντων οὐχ εὔρον.

ἕστερον δὲ προσελθόντες δύο ψευδομάρτυρες

καὶ ... οὐχ εὔρον

Byz A, C^c, D, W, Δ, 1582^c, f13, 22, 33, 700, Maj,
it(a, c, d, f, ff², h, n, q), (Sy-S), Sy-H

καὶ οὐχ εὔρον τὸ ἐξῆς D, it (both times!)

Sy-S reads acc. to Burkitt:

"And there came many witnesses of falsehood, and they could not take the truth." (the last phrase is partly illegible).

txt 01, B, C*, L, N*, Θ, f1, pc, Lat(aur, b, ff¹, g¹, l, vg), Sy-P, Co(+ mae-2), Or

Swanson has f1 correctly for txt, against NA and Lake! K. Witte from Muenster confirms that Swanson is right. 1582* reads txt and has been corrected by a later hand to the Byzantine readings. According to Anderson, 1, 118, 209 and 1582 omit οὐχ εὔρον.

δύο ψευδομάρτυρες

Byz (A), C, D, (W), Δ, 652^{mg}, f13, 22, 33, 1582^c, Maj, Latt, Sy-H, (Sy-S)

A*^{vid} has μάρτυρες

N, W, 157, 1241, pc, Sy-S: τινες ψευδομάρτυρες

txt 01, B, L, Θ, f1, 652*, 124(f13), pc, Sy-P, Co

Lacuna: Sy-C

B: has only an umlaut for the word order ψευδομαρτύρων προσελθόντων
(line 41 B, p. 1273)

Parallel:

NA²⁷ Mark 14:56-57 πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αὐτῶν μαρτυρίαι οὐκ ἦσαν. 57 καὶ τινες ἀναστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ λέγοντες

The addition of καὶ plus the second οὐχ εὔρον were probably intended to make a new complete sentence.

In the second case the ψευδομάρτυρες does not really makes sense, because what they say in verse 61 is no lie. So the μάρτυρες of A* makes some sense.

The D reading καὶ οὐχ εὔρον τὸ ἐξῆς is strange. There is no parallel for it. Similarly some Old Latins:

h:	"... exitum rei	... in eo quicquam"
c, r ¹ :	"... - - -	... in eo quicquam"
d:	"... sequentia	... rei sequentia"
ff ² :	"... exitum	... quicquam in eo"
a:	"... - - -	... exitum rei"
f:	"... - - -	... culpam"

C.W. Conrad writes on the Bgreek mailinglist (25th Sept. 2003):

"In L&N and in BDAG I find only THi hEXHS hHMERAi and EN TWi hEXHS (CRONWi), but LSJ shows a considerably history for the adverbial expression going back as far as Homer; one item is: 3. Gramm., TO hEXHS grammatical sequence, opp. HUPERBATON, A.D. Pron .41.3,al.; KAI TA hEXHS, Lat. et cetera, PTeb. 319.34 (iii A. D.), etc.

From this I think it may not be an unreasonable conjecture that OUC hEURON TO hEXHS means something like, 'and they couldn't find the logical connection' or (using ECW as a not uncommon equivalent of DUNAMAI): 'they were unable to put it all together.' "

Regarding the Latin: " 'rei sequentia' and 'exitum rei' (at least) do seem to represent something like what I suggested about TO hEXHS."

Rating: 2? (NA probably original)

External Rating: 2 (NA clearly original)
(after weighting the witnesses)

TVU 368

131. Difficult variant:

NA²⁷ Matthew 26:63 ὁ δὲ Ἰησοῦς ἐσιώπα. καὶ ὁ ἀρχιερεὺς εἶπεν αὐτῷ· ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ.

BYZ Matthew 26:63 ὁ δὲ Ἰησοῦς ἐσιώπα καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῷ Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ

σιωπάω "be silent or quiet"

Byz A, C, (D), W, Δ, 22, 157, 565, (579), 700, Maj,
it(a, b, c, d, f, ff², h, n, q, r¹), Sy, mae-2
ἀποκριθεὶς οὖν ὁ ἀρχιερεὺς D, U
καὶ ἀποκριθεὶς 579

txt 01, B, G, L, Z, Θ, f1, f13, 33, 517, 892, 954, 1424, 1675, pc,
Lat(aur, ff¹, g¹, l, vg), Co, Or

Lacuna: Sy-C

B: no umlaut

Parallel:

NA²⁷ Mark 14:62 ὁ δὲ Ἰησοῦς εἶπεν· ἐγὼ εἰμι,
ἀποκριθεὶς λέγει αὐτῷ· D, Θ, 565, pc, it, arm, geo, Or
ἀποκριθεὶς εἶπεν αὐτῷ· G, W, f1, f13, 1071

It can be argued that ἀποκριθεὶς is not appropriate here, because "Jesus was silent" before.

Interestingly the same variant also appears in Mk, possibly a harmonization to the Byzantine text of Mt, but the witnesses are not the same.

Rating: - (indecisive)

External Rating: 2? (NA probably original)
(after weighting the witnesses)

TVU 369

Minority reading:

NA²⁷ Matthew 26:64 λέγει αὐτῷ ὁ Ἰησοῦς· σὺ εἶπας·

Τ ὅτι ἐγώ εἰμι Δ, arab^{MS}
quod ego sum δ

Δ: page 118 in the online image.

B: no umlaut

A question of punctuation and interpretation:

Jesus said to him, "You have said so (and it is not true)."

Jesus said to him, "You have said so (and yes, it is true)."

Jesus said to him, "You, actually YOU say this?"

Parallels:

NA²⁷ Mark 14:61-62 καὶ λέγει αὐτῷ· σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ; 62 ὁ δὲ Ἰησοῦς εἶπεν· ἐγώ εἰμι,

NA²⁷ Mark 15:2 Καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλάτος· σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει· σὺ λέγεις.

NA²⁷ Luke 23:3 ὁ δὲ Πιλάτος ἠρώτησεν αὐτὸν λέγων· σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη· σὺ λέγεις.

28: σὺ λελάληκας ὅτι ἐγώ εἰμι

NA²⁷ John 18:37 εἶπεν οὖν αὐτῷ ὁ Πιλάτος· οὐκοῦν βασιλεὺς εἶ σύ; ἀπεκρίθη ὁ Ἰησοῦς· σὺ λέγεις ὅτι βασιλεύς εἰμι.

Compare:

- J. Irmscher "Συ λεγεις" *Studii Classice* 2 (1960) 151-8
- D.R. Catchpole "The Answer of Jesus to Caiaphas" *NTS* 17 (1970/71) 213-26 [who argues for an affirmative answer: "affirmative in content, and reluctant or circumlocutory in formulation."]

Rating: 2 (NA clearly original)

TVU 370

Minority reading:

NA²⁷ Matthew 26:70 ὁ δὲ ἠρνήσατο ἔμπροσθεν πάντων λέγων· οὐκ οἶδα τί λέγεις τ.

τ οὐδέ ἐπίσταμαι D, Δ, f1, 652, it(a, b, n, r¹), Sy-S, Sy-Pal, arab^{MS}
Tis/Legg add: 090

neque intellego b, r¹
nec novi a, n (cp. Mt 26:72)

f1: οὐκ οἶδα ὁ λέγεις ...

In Δ, interestingly, no Latin is given above these words. This is unusual. Compare page 119 in the online edition.

22 reads txt.

Lacuna: Sy-C

B: no umlaut

Parallel:

NA²⁷ Mark 14:68 ὁ δὲ ἠρνήσατο λέγων· οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί λέγεις. καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον [καὶ ἀλέκτωρ ἐφώνησεν].

Harmonization to Mk.

Rating: 2 (NA clearly original)

TVU 371

Minority "Caesarean" reading:

NA²⁷ Matthew 26:73 μετὰ μικρὸν δὲ Τ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ· ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ.

Not in NA but in SQE!

Τ πάλιν f1, 652, 157, 517, 954, 1071, 1424, 1675, al, mae-1 (not mae-2)

22 reads txt.

Lacuna: Sy-C

B: no umlaut

Parallel:

NA²⁷ Mark 14:70 ὁ δὲ πάλιν ἤρνεῖτο. καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ· ἀληθῶς ἐξ αὐτῶν εἶ, καὶ γὰρ Γαλιλαῖος εἶ.

Harmonization to Mk.

Rating: 2 (NA clearly original)

TVU 372

132. Difficult variant

Minority reading:

NA²⁷ Matthew 26:73 μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ· ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ.

ἀληθῶς _____ ἐξ αὐτῶν εἶ D, Θ, f1, pc, Sy-S, sa^{ms}

Only 1, 1582 omit. 652 (=f1) is not noted for the omission in R. Champlin (Family Pi in Matthew, 1964, Studies and Documents 24).

Lacuna: Sy-C

B: no umlaut

Parallels:

NA²⁷ Matthew 26:69 καὶ σὺ ἤσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου.

NA²⁷ Matthew 26:71 οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου.

NA²⁷ Mark 14:67 καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἤσθα τοῦ Ἰησοῦ.

NA²⁷ Mark 14:69 ὅτι οὗτος ἐξ αὐτῶν ἐστιν.

NA²⁷ Mark 14:70 ἀληθῶς _____ ἐξ αὐτῶν εἶ, καὶ γὰρ Γαλιλαῖος εἶ.

NA²⁷ Luke 22:56 καὶ οὗτος σὺν αὐτῷ ἦν.

NA²⁷ Luke 22:58 καὶ σὺ ἐξ αὐτῶν εἶ.

NA²⁷ Luke 22:59 ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν,

NA²⁷ John 18:17 μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου;

NA²⁷ John 18:25 καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ;

NA²⁷ John 18:26 οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ;

The question is if it is a harmonization to Mk (who omits καὶ σὺ here) or if it is a harmonization to immediate context or the other parallels. καὶ σὺ would be a natural addition. D, Θ, f1 are excellent witnesses here. That a harmonization to Mk is possible is shown by C* which adds καὶ γὰρ Γαλιλαῖος εἶ in Mt before καὶ γὰρ ἡ λαλιά.

The support is similar to that of Mt 25:1 (D, Θ, f1, 124*, pc, Latt, Sy).

Rating: - (indecisive)

TVU 373

133. Difficult variant:

Minority reading:

NA²⁷ Matthew 26:73 ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ.

ὁμοιάζει D, it(a, b, c, ff², h, n), Sy-S
similis est

txt have: aur, f, ff¹, g¹, l, q, vg

καὶ γὰρ Γαλιλαῖος εἶ καὶ ἡ λαλιά σου δῆλόν σε ποιεῖ C* (from Mk)

L omits due to h.t. (αὐτῶν εἶ ... ποιεῖ).

Lacuna: Sy-C

B: no umlaut

Parallel:

NA²⁷ Mark 14:70 ἀληθῶς ἐξ αὐτῶν εἶ, καὶ γὰρ Γαλιλαῖος εἶ.

BYZ Mark 14:70 Ἀληθῶς ἐξ αὐτῶν εἶ καὶ γὰρ Γαλιλαῖος εἶ
καὶ ἡ λαλιά σου ὁμοιάζει.

Byz A, K, Π, Δ, Θ, f13, 28, 33, 157, 1071, 1424, Maj, Sy-P, Sy-H, bo^{pt}

txt 01, B, C, D, L, Ψ, f1, 565, 700, 1342, pc, Lat, Sy-S, sa, bo^{pt}, Eus

Nestle thinks it is original. δῆλόν σε ποιεῖ "is the language of the διορθωτής".

It has been suggested that it's a conformation to the Byzantine text of Mk 14:70. But the "Western" reading must be very old, therefore it is more probable that the Byzantine reading in Mk took ὁμοιάζει from the Western text in Mt and not that the Western text took it from a (then very early) Byzantine correction in Mk.

But even though this is MORE probable, it is the question if it is also more probable than that the Byzantine reading in Mk is original! All possibilities have problems.

See complete discussion at Mk 14:70 !

Rating: - (indecisive)

TVU 374

134. Difficult variant:

Minority reading:

NA²⁷ Matthew 27:3 Τότε ἰδὼν Ἰούδας ὁ παραδιδούς αὐτὸν ὅτι κατεκρίθη, μεταμεληθεὶς ἔστρεψεν τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ πρεσβυτέροις

παραδούς B, L, 0281^{vid}, 33, pc, Co, WH, NA²⁵, Weiss, Trg, Bal
txt παραδιδούς 01, A, C, W, Θ, f1, f13, Maj, Eus, WH^{m9}, Tis

Lacuna: D

B: no umlaut

παραδιδούς participle present active nominative masculine singular
παραδούς participle aorist active nominative masculine singular
ἰδὼν participle aorist active nominative masculine singular

Context:

NA²⁷ Matthew 26:25 ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδούς αὐτὸν εἶπεν·

NA²⁷ Matthew 26:46 ἐγείρεσθε ἄγωμεν· ἰδοὺ ἤγγικεν ὁ παραδιδούς με

NA²⁷ Matthew 26:48 ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον

NA²⁷ Matthew 27:4 λέγων· ἡμάρτον παραδούς αἷμα ἁθῶν.

all safe!

Compare:

NA²⁷ Matthew 10:4 καὶ Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ παραδούς αὐτόν.

παραδιδούς F, X, Δ, pc

παρέδωκεν L, f13, 1424, pc

NA²⁷ Mark 14:42 ἐγείρεσθε ἄγωμεν· ἰδοὺ ὁ παραδιδούς με ἤγγικεν.

safe!

NA²⁷ Mark 14:44 δεδῶκεν δὲ ὁ παραδιδούς αὐτὸν σύσσημον αὐτοῖς

παραδούς G

NA²⁷ John 18:2 Ἦιδει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν τὸν τόπον

NA²⁷ John 18:5 εἰστήκει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν μετ' αὐτῶν.

NA²⁷ John 21:20 τίς ἐστίν ὁ παραδιδούς σε;

all safe!

NA²⁷ John 19:11 διὰ τοῦτο ὁ παραδούς μέ σοι μείζονα ἁμαρτίαν ἔχει.

παραδιδούς A, D^{sup}, K, Π, L, W, Ψ, f1, 124, 33, 157, Maj

In Mt the first occurrence in chapter 10 is παραδοῦς. But then in chapter 26 all three occurrences are παραδιδούς and all are safe. It is possible that παραδιδούς is a conformation to preceding context.

On the other hand it is possible that παραδοῦς is a conformation in tense to the immediately preceding ἰδῶν or to the following παραδοῦς (in verse 4).

It should be noted that now (in 27:3 and 4) Jesus has already been delivered. It is possible that this stimulated a change in tense.

Difficult!

Weiss (Comm. Mt) notes that there is a deliberate relation between παραδοῦς and μεταμεληθεῖς.

Rating: - (indecisive)

TVU 375

135. Difficult variant:

Minority reading:

NA²⁷ Matthew 27:4 λέγων· ἥμαρτον παραδοὺς αἷμα ἀθῶν.

δίκαιον B^{C1}, L, Θ,

iustum Latt, Sy-S, Sy-Pal, Co, mae-1+2, arm, geo, Or, Cyp, WH, Trg^{mg}

txt 01, A, B*, C, W, X, Δ, f1, f13, 33, 579, 700, Maj,
Sy-P, Sy-H, sa^{ms}, bo^{ms}, Eus, Chrys, WH^{mg}

Lacuna: D, Sy-C

B p. 1274 A, last line: δίκαιον is written in the right margin. ἀθῶν is enhanced and has accents, so too has δίκαιον. No cancellation is visible. Looks as if it has been noted as an alternative. Acc. to Tischendorf a vertical wave is visible above both words (for exchange), but this is difficult to make out in the facsimile.

B: no umlaut

Compare:

NA²⁷ Matthew 23:35 ὅπως ἔλθη ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος Ἰαβὲλ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξύ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου.

Compare 27:19:

NA²⁷ Matthew 27:19 μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ·

Compare also Mt 27:24 below:

NA²⁷ Matthew 27:24 ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τούτου· ὑμεῖς ὄψεσθε.

BYZ Matthew 27:24 ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὄψεσθε.

Byz 01, (A), L, W, f1, f13, Maj, Lat, Sy-P, Sy-H, sa^{mss}, mae-1+2, bo, WH^{mg}

txt B, D, Θ, pc, it, Sy-S, sa^{mss}, Or^{Lat}, WH, NA²⁵

Compare LXX: αἷμα δίκαιον appears 4 times:

LXX Proverbs 6:17 χεῖρες ἐκχέουσαι αἷμα δικαίου
... and hands that shed innocent blood

LXX Joel 4:19 ὧν ἐξέχεαν αἷμα δίκαιον ἐν τῇ γῆ αὐτῶν
"in whose land they have shed innocent blood."

LXX Jonah 1:14 καὶ μὴ δῶς ἐφ' ἡμᾶς αἷμα δίκαιον
"Do not make us guilty of innocent blood"

LXX Lamentations 4:13 ἐξ ἁμαρτιῶν προφητῶν αὐτῆς ἀδικιῶν ἱερέων
αὐτῆς τῶν ἐκχεόντων αἷμα δίκαιον ἐν μέσῳ αὐτῆς
It was for the sins of her prophets and the iniquities of her priests, who shed the blood of the righteous in the midst of her.

αἷμα ἄθῳον appears more often (19 times):

Deu 27:25; 1Sam 19:5; 25:26,31; 1Ki 2:5; 2Ki 21:16; 24:4; 2Chr 36:5; Est 8:12;
1Ma 1:37; 2Ma 1:8; Ps 93:21; 105:38; Jer 7:6; 19:4; 22:3; 33:15.

It is interesting that we have two variants with δίκαιος in this context: verse 4 and verse 24 (see below). In both variants the support is quite similar, but here δίκαιος has been added and in 24 it has been omitted! In this verse 4, it is almost versions against Greek! But the question is if the versions are all faithfully preserving the words or if they exhibit some translation freedom or idiom.

Weiss (Textkritik, p. 35) thinks that the δίκαιον here comes from 23:35.

From the LXX it appears that the term αἷμα δίκαιον is synonymous to αἷμα ἄθῳον with αἷμα δίκαιον being more rare.

Rating: - (indecisive)

TVU 376

Minority reading:

NA²⁷ Matthew 27:9 τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος· καὶ ἔλαβον τὰ τριάκοντα ἀργύρια,
τὴν τιμὴν τοῦ τετιμημένου ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ,
10 καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως,
καθὰ συνέταξέν μοι κύριος.

omit: Φ, 33, 157, pc, a, b, Sy-S, Sy-P, bo^{ms}
Ζαχαρίου 22, Sy-H^{mg}
Ἰησαΐου 21, 1079, l

1079 is listed in R. Champlin (Family Pi in Matthew, 1964, Studies and Documents 24). 21 is in NA.

verse 10 ἔδωκα: 01, B^{C2vid}, W, Φ, Ω, pc, Sy, geo², Eus
In B there is a bar over the A at the end of the line, it is **not** enhanced.
ἔδωκαεν: A* (1274 B 24)
ἔβαλον: 69

Lacuna: Sy-C

B: no umlaut

The passage cannot be found in our canonical Jeremiah, although there are similar words in Zechariah:

LXX Zechariah 11:12-13 καὶ ἔρῳ πρὸς αὐτούς εἰ καλὸν ἐνώπιον ὑμῶν ἐστὶν δότε στήσαντες τὸν μισθόν μου ἢ ἀπείρασθε καὶ ἕστησαν τὸν μισθόν μου τριάκοντα ἀργυροῦς 13 καὶ εἶπεν κύριος πρὸς με κάθεσ αὐτούς εἰς τὸ χωνευτήριο καὶ σκέψαι εἰ δόκιμόν ἐστὶν ὃν τρόπον ἐδοκιμάσθην ὑπὲρ αὐτῶν καὶ ἔλαβον τοὺς τριάκοντα ἀργυροῦς καὶ ἐνέβαλον αὐτούς εἰς τὸν οἶκον κυρίου εἰς τὸ χωνευτήριο

I then said to them, "If it seems right to you, give me my wages; but if not, keep them." So they weighed out as my wages thirty shekels of silver. 13 Then the LORD said to me, "Throw it into the treasury" [Hebrew: "to the potter"] -- this lordly price at which I was valued by them. So I took the thirty shekels of silver and threw them into the treasury in the house of the LORD.

Since Mt translated probably from the Hebrew, here are the Hebrew words:

11:12 וַאֲמַר אֲלֵיהֶם אִם-טוֹב בְּעֵינֵיכֶם הֲבֹ
שְׂכָרִי וְאִם-לֹא חָדְלוּ וַיִּשְׁקְלוּ אֶת-שְׂכָרִי שְׁלֹשִׁים כֶּסֶף׃
11:13 וַיֹּאמֶר יְהוָה אֵלַי הַשְׁלִיכֵהוּ אֶל-הַיּוֹצֵר
אֲדָר הַיֶּקֶר אֲשֶׁר יִקְרָתִי מֵעַלֵּיהֶם וְאֶקְחָהּ שְׁלֹשִׁים הַכֶּסֶף
וְאֲשַׁלְּךָ אֹתוֹ בַּיַּת יְהוָה אֶל-הַיּוֹצֵר׃

Origen (Sermon 117 on Mat, Latin only, cp. Amy Donaldson's thesis):

But since what the evangelist says after these things ("Then was fulfilled what was spoken by the prophet Jeremiah, saying" which things are written), this is not found to be prophesied by Jeremiah anywhere in their books, either those read in the churches or those referred to in the writings of the Jews, let anyone, then, who understands explain where it might be written. I suspect [suspicio] that either Jeremiah was written in place of Zechariah as a scribal error, or that it is written in a secret text of Jeremiah. [aut esse aliquam secretam Hieremiae scripturam, in qua scribitur.]

Eusebius (4th CE, Dem. Ev. 10.4.13):

But as this passage is not found in the prophecy of Jeremiah, you must consider whether it is to be supposed that they have been removed through any evil intention, or whether there has been an error in copying, through the mistake of some careless transcriber of the Holy Gospels, who wrote Jeremiah instead of Zechariah, where he ought to have copied, "Then was fulfilled that which was written by Zechariah the prophet", and instead of, "And they cast them into the house of the Lord, into the furnace", wrote in error, "And they bought with them the field of the potter".

Cyrill of Jerusalem (4th CE, cited from Tischendorf):

Et multus est in demonstranda prophetiae et evangelii consensione, componens Zachariae locum cum Matthaeo, sed nec adscribit prophetae nomen nec tangit.

Jerome (Hom. 11 on Psalm 77):

Matthew says that this was done in fulfillment of the prophecy of Jeremiah, namely, that Judas brought back the thirty pieces of silver, the price that is written, and so on. Just as it is written, Matthew says, in Jeremiah the prophet. That is what is written in Matthew and we have searched through Jeremiah again and again and cannot find this reference at all. We have, however, located it in Zachariah. You see, therefore, that this was an error similar to the one described above (cf. Mt 13:35).

Jerome (Comm. Mat):

This testimony is not found in Jeremiah. Something similar is recorded in Zechariah, who is nearly the last of the twelve prophets. Yet both the order and the wording are different, although the sense is not that discordant. Recently I read in a certain Hebrew book that a Hebrew from the Nazarene sect brought to me, the apocryphon of Jeremiah, in which I found this text written word for word. [Legi nuper, in quodam hebraico volumine quem Nazarenae sectae mihi Hebraeus obtulit, Hieremiae apocryphum, in quo haec ad verbum scripta repperi.] Yet it still seems more likely to me that the testimony was taken from

Zechariah by a common practice of the evangelists and apostles. In citation they bring out only the sense from the Old Testament. They tend to neglect the order of the words.

Augustine (De Cons. Evang. 3.29):

Now, if any one finds a difficulty in the circumstance that this passage is not found in the writings of the prophet Jeremiah, and thinks that damage is thus done to the veracity of the evangelist, let him first take notice of the fact that this ascription of the passage to Jeremiah is not contained in all the codices of the Gospels, and that some of them state simply that it was spoken "by the prophet". [primo noverit non omnes codices evangeliorum habere, quod per Hieremiam dictum sit, sed tantummodo per prophetam.]

It is clear that the variants here are apparently corrections.

The question is if "Jeremiah" is an error on the part of the evangelist, or if it is a special quotation, otherwise unknown to us, either from another textual tradition of Jeremiah, or from an apocryphal work.

The above quotation from Jerome is interesting. He said to have found the exact quotation in "Hieremiae apocryphum". Origen does not appear to be aware of any such place where the quotation from Matthew may be found, but also assumed that it stood in a "secretam Hieremiae scripturam". Of course one could get the idea that Jerome has fabricated the story based on Origen's conjecture, but we don't know. At least it is very improbable that Jerome's story is true (Compare Schmidtke "Judenchristliche Ev. p. 253).

Zahn suggests that perhaps the Nazarene Christians invented this apocryphon to give the required support, perhaps to their Gospel of the Hebrews. It is probable that the words of Mt 27:9 were in the Gospel of the Hebrews, too.

There actually exists a Jeremiah apocryphon, generally known as "Jeremiah's Prophecy to Pashhur", which is known in Ethiopic, Sahidic, and Arabic. The short text follows as an appendix to the regular book of Jeremiah and translates as follows:

"A Prophecy of Jeremiah.

And Jeremiah spoke thus unto Pashhur: But you all your clays fight against the truth, with your fathers and your sons that shall come after you. And they shall commit a sin more damnable than you: They shall sell him who has no price, and shall hurt him who will heal pain, and shall condemn him who will forgive sin, and shall take thirty pieces of silver, the price of him that was valued, whom the children of Israel shall sell, and shall give that money for (into) the potter's field. As the Lord commanded me, so I speak. And therefore shall there come upon them judgment and destruction for ever, and upon their sons after them, because in their judgment they have shed innocent blood."

(cited from M.R. James, all references are is given below)

Some scholars (James) consider this text to be written to set right the difficulty caused by the mention of Jeremiah in the Gospel. Others consider the text to be independent of Mt (Resch).

Resch: "The independence [of this apocryphon] from the canonical Mt is shown not only by the length of the text, which is not limited to Mt 27:9, but also by the absence of the words τοῦ τετιμημένου ὃν ἐτιμήσαντο, for which the Sahidic text simply reads "tradent".

Already Bengel knew the apocryphon and wrote: "Glossam redolet plane Ieremiae nomen, eamque vetustissimam, ex apocryphis Ieremiae in Matthaeum illatam."

R.E. Brown (Death, p. 651) writes:

A pertinent Jeremiah apocryphon is known in Ethiopic, Coptic, and Arabic. Vaccari ("Versioni") reports on a 9th-cent.-AD Arabic codex of the prophets where in Jeremiah's speech to Pashhur (Jer 20) the text cited by Matt is found but with clear Christian flavoring: The one who is priced heals sickness and forgives sins. Eternal perdition is invoked on those involved in the potter's field "and on their sons after them because innocent blood will be condemned." All this evidence stems from the Christian era, raising the likelihood that the Jeremiah texts have been influenced by Matt 27:9-10. We have no evidence that such a Jeremiah writing was in circulation in Matt's time.

The text of the apocryphon makes a Christian impression. The manuscripts are all late. There is the mentioned 9th CE Arabic codex. Darrell Hannah informed me about 12th to 18th CE "biblical manuscripts (Ethiopic) or lectionaries (Sahidic and Bohairic)". She further writes: "[The text] appears to be an excerpt from a longer work, a Jeremiah apocryphon that was composed, or at least circulated, in Jewish-Christian circles (so Jerome)."

There is an extra file on this apocryphon, [click here](#).

Since it is doubtful that Matthew utilized this apocryphon as the source for his quotation, there are other explanations:

1. J. Lightfoot: The collection "The Prophets" once began with Jeremiah and the collection as a whole is therefore cited by his name. There is one reference for this order: T. Bab. Bava Bathra, fol. 14.2 "It is a tradition of our Rabbis, that the order of the prophets is, Joshua and Judges, Samuel and the Kings, Jeremiah and Ezekiel, Isaiah, and the twelve."
2. The words have been transmitted orally and Mt wrote them down.
3. Matthew used a so called testimonium, a collection of proof texts, perhaps of a Targumic character, without exact references.
4. Perhaps Matthew was deliberately mixing the different stories from Zechariah and Jeremiah? The field in the Hinnom valley was known as potter's field and connected with the name Jeremiah. Possibly a common tradition.
5. Originally no name was given (Bengel). Some early scribe added it.

6. The last chapters of Zechariah were actually written by Jeremiah (Joseph Mede, 1638). Zechariah 9-11, Zechariah 12-14, and Malachi (also three chapters in Hebrew) were three floating and anonymous oracles added after the last book of the prophets, Zechariah. It is interesting to note that each of these three sections begins with the exact same phrase: "*masa deber Yahweh*" -- "A burden of Yahweh". It cannot be proven that Jeremiah wrote those texts. But most commentators agree today that ch. 9-14 were not written by the author of ch. 1-8, although they do not agree on date and authorship.
7. It has been suggested that the Zechariah text rests on Jer 18-19, 32 (Endemann, 1904). Jeremiah 18-19 refers to a potter (18:2ff., 19:1), a purchase (19:1), the Valley of Hinnom (where the Field of Blood is traditionally located, 19:2), blood of the innocent (19:4), dead bodies for food to the birds (19:7), "everyone who passes by it will be horrified" (19:8) and the renaming of a place for burial (19:6, 11). Note also that in Jer 32 the buying of a field is told:
Jeremiah 32:9 And I bought the field at Anathoth from my cousin Hanamel, and weighed out the money to him, seventeen shekels of silver.
8. Valckenar ("Scholia in Luc" II, 38) suggests that the cause was an error in reading the abbreviated names *iriou* for *zriou*. But such contractions do not occur in the older manuscripts.
9. Böhl ("Die alttestamentlichen Zitate im NT", p. 75) suggests that the text was once in Jeremiah, after Jer 19:15. No evidence.
10. Quesnel wants to see the quote as coming from Lamentations 4:1-2, EstBib 47 (1989) 513-27, but does this help anything?
Lam 4:1-2 How the gold has grown dim, how the pure gold is changed! The sacred stones lie scattered at the head of every street. 2 The precious children of Zion, worth their weight in fine gold -- how they are reckoned as earthen pots, the work of a potter's hands!

If one is analyzing the text one finds that it is not really an exact quotation from Zechariah, neither from the Masoretic text nor from the LXX.

Only the first part is identical to Zechariah:

Mt: And I / they took the thirty pieces of silver,

Zec: And I took the thirty pieces of silver

The next part seems to be a (Christian) interpretation of the Zechariah story:

Mt: the price of him who has been priced, whom sons of Israel did price,

Zec: 11 and the sheep merchants ... 13 a goodly price art which I was priced

The last part introduces the field in Mt, text again similar to Zechariah:

Mt: and I / they gave them for the potter's field, as the Lord commanded me.

Zec: Then the Lord said to me: "Throw it to the potter" (LXX: "into the treasury") and I threw them to the potter (into the treasury) in the house of the Lord.

The Hebrew text of Zec has "throw it to the potter" while the LXX has "into the treasury". So, "the potter" comes from the Hebrew text. The meaning is obscure. Some suggest "melting furnace or crucible", perhaps a mint in the

temple ("Bring the silver to the temple mint to see if it is good"). Other commentators suggest potter = unclean place. The words are similar. Perhaps "potter" is a transcriptional error and the LXX has it right (so the ICC comm.)?

(ha'otsar, "treasury") and (hayyotser, "potter"). Note that in Mt the chief priests decide not to put the money returned by Judas into "the treasury" but expend it for "the potter's field".

But where does the ἀγρὸν come from? ἀγρὸν may be related to Aramaic *chagel*, Act 1:19 Ἀκελδαμάχ. Lohmeyer suggests that perhaps a reading *hechal* existed instead of *beth JHWH*, and someone corrected the incomprehensible *hechal el hayyotser* into *chagel hayyotser*. This is not that improbable because a potter's field existed and was connected with the prophesy of Jeremiah. Perhaps such a text was available to Matthew.

Regarding καθὰ συνέταξέν μοι compare: Exo 37:20, 40:23, Lev 8 13, Job 42:9 etc., it is a typical formula.

Overall it seems improbable that the text as it stands in Mt was once in this form in Zechariah. It is more probable that the text has an independent origin, in which the author used Zec 11:12-13 and combined it with Jeremian elements, perhaps from memory. Either the author was Matthew, or Matthew took the text from an unknown source and author, perhaps even by Jeremiah! Perhaps an Aramaic or Christian Targum? Wright: "[It is] a free quotation from the Hebrew, given, one might almost say, with a running commentary."

Note the variant in verse 10:

ἔλαβον in verse 9 is equivocal, it can be 1st p. singular or 3rd p. plural. If one takes it as singular, ἔδωκα is required in verse 10.

The whole construction makes better sense in the singular. Note the added subject in the relative clause ἀπὸ υἱῶν Ἰσραήλ, and the μοι at the end.

The singular would be in agreement with Zechariah. Zahn accepts the singular. It is probable that at least in Matthew's Vorlage the words were in the singular.

In general, the Matthean OT quotations have several curiosities (cp. 2:6 or 2:23). Also there is another wrong attribution: Compare variant and discussion at Mt 13:35.

Compare

- C.H.H. Wright "Zechariah and his prophecies", 1879, p. (329-)336-342
- Zahn *Geschichte des NT Kanons* 2.2, p. 696-7.
- Zahn *Comm. Mat ad loc.*
- E. Lohmeyer *KEK Meyer, Comm. Mat*, 1956, p. 378-9
- R.E. Brown *Death I*, 1994, p. 650-51

For the date and author of Zec 9-14 compare:

- Joseph Mede "Dissertationum Ecclesiasticarum Triga: ... Quibus accedunt fragmenta sacra", London 1653
- N. Rubinkam "The second part of the book of Zechariah: with special reference to the time of its origin", 1892
- ICC commentary on Haggai, Zechariah, Malachi and Jonah, 1912, p. 232 ff.
- James Nogalski "Redactional processes in the Book of the Twelve" 1993, p. 213 ff.

Literature on the Jeremiah apocryphon:

- August Dillmann "Chrestomathia Aethiopica" 1866, p. VIII-IX, who gives the Aethiopic text and a Latin translation
- A. Resch "Agrapha" 1906, p. 317-319 gives a Latin translation of a Sahidic text from Woide.
- Montague Rhodes James "The Lost Apocrypha of the Old Testament", 1920, p. 62 gives an English translation.
- Alessandro Vaccari "Le version arabe dei Profeti" *Biblica* 3 (1922) 401-23, esp. 420-23 in ref. to Mt 27:9-10

Rating: 2 (NA clearly original)

TVU 377

136. Difficult variant:

Minority reading:

NA²⁷ Matthew 27:16 εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον [Ἰησοῦν]
Βαραββᾶν.

27:17 συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλάτος· τίνα θέλετε ἀπολύσω ὑμῖν, [Ἰησοῦν τὸν] Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον χριστόν;

BYZ Matthew 27:16 εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον Βαραββᾶν
27:17 συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλάτος Τίνα θέλετε ἀπολύσω ὑμῖν Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν

add Ἰησοῦν Θ, f1, 241**, 299**, 700*,
Sy-S, Sy-Pal^{mss}, arab^{MS}, arm, geo², Or and Or^{mss}, **Bois**

in verse 17: Ἰησοῦν τὸν Βαραββᾶν f1, 22*, 241**, 299**, Sy-S,
Sy-Pal^{mss}, arab^{MS}, arm, geo², Or, **Bois**
Ἰησοῦν Βαραββᾶν Θ, 700*, pc
τὸν Βαραββᾶν B, 1010, Or [**WH**] **Weiss**
Βαραββᾶν Ἰησοῦν 579

Omitted by **NA²⁵** and all other printed NT's.
WH have the τὸν before Βαραββᾶν in brackets.

f1 verse 16: 1*, 118, 209*, 1278*, 1582

f1 verse 17: 1*, 22*, 118, 209*, 1582 (acc. to A. Anderson)

Anderson further notes: "In verses 16 and 17, when referring to Barabbas, all four family members have Ἰησοῦν written out rather than abbreviated."

1582: In both verses *Jesus* has been deleted by dots above the word.

652 (f1) does not read *Jesus* here according to R. Champlin (Family Pi in Matthew, 1964, Studies and Documents 24).

22: Harris (JBL 1914) notes that 22 has vs. 17 *in it* *on* erased by 1st hand. Apparently 22 has this only in vs. 17, not in vs. 16!

579: Swanson has this right against NA! Confirmed by K. Witte from Muenster.

700: Originally Ἰησοῦν was present in the text, as *nomen sacrum* *ιν*, but it was erased subsequently.

Lacuna: C, Sy-C

B: no umlaut

Origen (Sermon 121, on Matthew):

"In multis exemplaribus non continetur, quod Barabbas etiam Jesus dicebatur, et forsitan recte, ut ne nomen Jesu conveniat alicui iniquorum."

Origen also mentions in passing (Sermon 33):

"quemadmodum secundum quosdam Barabbas dicebatur et Jesus."

Scholion, possibly from Origen:

(This scholion appears in S/028 and some minuscule manuscripts, compare Swanson for the full quotation)

Παλαιοῖς δὲ πάνυ ἀντιγράφοις ἐντυχὼν ἔυρον καὶ αὐτὸν τὸν Βαραββᾶν Ἰησοῦν λεγόμενον· οὕτως γοῦν εἶχεν ἡ τοῦ Πιλάτου πεῦσις ἐκεῖ· τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν· Ἰησοῦν τὸν Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν;

But in many old copies I have encountered, I found also Barabbas himself called Jesus. For thus the question of Pilate reads there, "Which of the two do you want me to release for you, Jesus Barabbas or Jesus who is called the Christ?"

Metzger writes: "This scholium, which is usually assigned in the manuscripts either to Anastasius bishop of Antioch (perhaps latter part of the 6th CE) or to Chrysostom, is in one manuscript attributed to Origen, who may indeed be its ultimate source."

In another context Origen reads as B: τίνα θέλετε τῶν δύο ἀπολύσω ὑμῖν, τὸν Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον χριστόν; ("Contra Celsus", book I:2)

The reading was known to Origen and "not absolutely rejected by him, though the general tenor of his extant remarks is unfavorable to it." (WH).

W.C. Allen (ICC comm. Mt, 1912) writes: "Origen's negative testimony, that it was found in some copies, and his unwillingness to accept it, is almost decisive proof in favour of its genuineness."

There are also various scholia (e.g. in S/028, text see Swanson and WH Notes), which recall this reading and interpret the name Barabbas as "son of the teacher". It is possible that this goes back ultimately to Origen.

About the spread of this tradition compare Th. Zahn, Diatessaron, p. 105, 211.

Bar-Bahlul: "The name of this Bar-Abba was Jesus."

Isho'dad of Merv: "But Bar Abba's name was Jesus."

WH: "This remarkable reading is attractive, ... but it cannot be right."

Reasons: - the support is just too weak and bad.

- why is it not mentioned in verses 20 and 26, where also both names appear?

Explanations: Duplication in verse 17 of *in* in *umin* (or wrongly interpreting *in* for Jesus) and then subsequently added in verse 16 for clearness.

On the other hand this could equally well be a reason for an omission, reading *uminin* and deleting one *in* for it made no sense to the scribe.

The reading of 579 probably arose by overlooking the *h* before *in* and thus obviously led also to the suspected reading.

It is very interesting that in B, 1010, Or^{pt} the reading of verse 17 is τὸν Βαραββᾶν (Weiss: "very remarkable"), presupposing the presence of Ἰησοῦν in an ancestor? But note verse 20, where also τὸν Βαραββᾶν appears.

Burkitt writes:

"The word τὸν is an integral part of the reading 'Jesus bar Abba' and its presence in B tells us that B is descended from a manuscript which once had had the longer reading, but from which Ἰησοῦν had been intentionally deleted. The same is almost certainly true of Origen's manuscript, though here his own comment suggests that he cut the name out himself on considerations which seemed to him to commend themselves on internal grounds, though the omission was not supported by most of the manuscripts known to him."

The name Jesus at this point (if original) must have been very perplexing for the scribes. It is possible that the name "Jesus" for a prisoner was not acceptable and was therefore omitted from very early on.

The antithetical names make a good symmetry:

Ἰησοῦν τὸν Βαραββᾶν ἢ

Ἰησοῦν τὸν λεγόμενον Χριστόν;

And there might also be something symbolic in it, which we don't know anymore?

But note also:

NA²⁷ Matthew 27:20 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν.

This verse makes it quite improbable that Jesus was also the name of the robber.

We do not really know. Overall, especially in light of verse 20, it is more probable that the name Jesus is an error in verses 16-17. At least in modern translations the name should be in a footnote and not in the text.

Rating: 1? or - (NA probably wrong or indecisive)
better move "Jesus" into the apparatus.

External Rating: - (indecisive)
(after weighting the witnesses)

TVU 378

Minority "Caesarean" reading:

NA²⁷ Matthew 27:17 συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλάτος· τίνα θέλετε τ¹ ἀπολύσω ὑμῖν τ², [Ἰησοῦν τὸν] Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον χριστόν;

Not in NA but in SQE!

<u>τ¹ τῶν δύο</u>	Δ, Θ, pc, a, Or
<u>τ¹ ἀπὸ τῶν δύο</u>	064, 828(f13), 713, pc, arab ^{MS}
<u>τ¹ ἀπὸ τούτων</u>	mae-2
<u>τ² τῶν δύο</u>	f1, pc

Lacuna: C, Sy-C

B: no umlaut

Compare verse 21:

NA²⁷ Matthew 27:21 ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς· τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπαν· τὸν Βαραββᾶν.

Clearly a harmonization to immediate context.

Rating: 2 (NA clearly original)

TVU 379

137. Difficult variant:

Minority reading:

NA²⁷ Matthew 27:24 ἰδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου λέγων· ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τούτου· ὑμεῖς ὄψεσθε.

κατέναντι B, D, 0281, WH, NA²⁵, Weiss, Bois, Trg
txt ἀπέναντι 01, A, L, W, Θ, f1, f13, 33, Maj, WH^{mg}

Lacuna: C

B: no umlaut

Compare:

NA²⁷ Matthew 21:2 λέγων αὐτοῖς· πορεύεσθε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν,

ἀπέναντι W, f1, 565, 579, 1071, 1424, Maj
txt 01, B, C, D, L, Z, Θ, f13, 28, 33, 157, 700, 892, L844, L2211, al

NA²⁷ Matthew 27:61 Ἦν δὲ ἐκεῖ Μαριὰμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία καθήμεναι ἀπέναντι τοῦ τάφου.

safe!

NA²⁷ Mark 11:2 ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν
ἀπέναντι M, pc

NA²⁷ Mark 12:41 Καὶ καθίσας κατέναντι τοῦ γαζοφυλακίου
ἀπέναντι B, U, Ψ, 33, 579, 1424, al

NA²⁷ Mark 13:3 ... εἰς τὸ ὄρος τῶν ἐλαιῶν κατέναντι τοῦ ἱεροῦ
safe!

NA²⁷ Luke 19:30 λέγων· ὑπάγετε εἰς τὴν κατέναντι κώμην
ἀπέναντι 69, 565, 579, pc

Difficult to judge.

Note the preceding ἀπενίψατο. Possibly ἀπέναντι has been changed into κατέναντι to avoid the double ἀπ-.

Rating: - (indecisive)

TVU 380

138. Difficult variant:

NA²⁷ Matthew 27:24 ἰδὼν δὲ ὁ Πιλαῶτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου λέγων· ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τούτου· ὑμεῖς ὄψεσθε.

BYZ Matthew 27:24 ἰδὼν δὲ ὁ Πιλαῶτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου λέγων Ἐθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὄψεσθε.

Byz 01, (A, Δ), L, W, f1, f13, 33, 700, Maj, Lat(aur, c, f, ff¹, g¹, h, l, q, vg),
Sy-P, Sy-H, Sy-Pal, sa^{pt}, mae-1+2, bo, arm, geo¹, Cyr, WH^{m9}, Trg
τούτου τοῦ δικαίου A, Δ, 064, pc, aur, f, h
Tregelles has τοῦ δικαίου in brackets.

txt B, D, Θ, pc, it(a, b, d, ff², r¹), vg^{ms}, Sy-S, sa^{pt}, geo²,
Or^{Lat}, Chrys, WH, NA²⁵

Lacuna: C, Sy-C

B: no umlaut

Compare previous verse 19:

NA²⁷ Matthew 27:19 μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ·

Compare also:

NA²⁷ Matthew 23:35 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος Ἀβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου,

NA²⁷ Matthew 27:4 λέγων· ἥμαρτον παραδοὺς αἷμα ἀθῶον.

δίκαιον B^{C1}, L, Θ,

Latt, Sy-S, Sy-Pal, Co, mae-1+2, arm, geo, Or, Cyp, WH

It is interesting that many of those witnesses who do not have the word in this verse have it in verse 4.

The word δικαίου is mentioned once in the context (27:19). The syntactical order of the longer reading corresponds well with that of verse 27:19 (Gundry, com. Mt).

It is possible that the words were added here to express Pilates innocence more clearly (a "pious embellishment"). It is also possible that τοῦ δικαίου has been added to make the object more explicit. αἵματος τούτου?

The word-order variant by A et al. may be also an indication of a secondary addition.

On the other hand the words could have fallen out accidentally due to parablepsis (TOU - OU - TOUTOU). This is probable at least in part. The only problem is the quite strong and diverse support:

B, Θ, sa^{pt} = Alexandrian

D, it, (Sy-S) = Western

The variant is very difficult to evaluate on internal grounds. Wettlaufer says: "almost every point presented in favor of the longer reading could be re-construed to support the shorter reading. ... In the end it must be conceded that on internal grounds both readings are equally possible."

From the LXX it appears that the term αἷμα δίκαιον is synonymous to αἷμα ἁθῶνον, with αἷμα δίκαιον being more rare (4 : 19).

See also discussion at verse 4 above.

Compare:

R.D. Wettlaufer "A second glance at Matthew 27:24." NTS 53 (2007) 344-58

Rating: - (indecisive)

TVU 381

139. Difficult variant:

Minority reading:

NA²⁷ Matthew 27:28 καὶ ἐκδύσαντες αὐτὸν χλαμύδα κοκκίνην περιέθηκαν αὐτῷ,

καὶ ἐνδύσαντες αὐτὸν

01^{C1}, B, 1424, pc, q, aeth, Or, WH^{mg}, Weiss

καὶ ἐνδύσαντες αὐτὸν ἱμάτιον πορφυροῦν καὶ

D, 157, pc, it, vg^{mss}, Sy-S, Sy-Pal^{ms}

it = induerunt (same as in Mt 27:31)

et induerunt eum tunicam purpuream, et clamydem coccineam circumdederunt ei.

Lacuna: C, Sy-C

B: no umlaut

ἐκδύω "strip, take off"; midd. "strip oneself, be naked"

ἐνδύω "dress, clothe"; midd. "put on, wear"

Compare:

NA²⁷ Matthew 27:31 καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.

NA²⁷ John 19:2 καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτὸν

Parallel:

NA²⁷ Mark 15:17 καὶ ἐνδιδύσκουσιν αὐτὸν πορφύραν

BYZ Mark 15:17 καὶ ἐνδύουσιν αὐτὸν πορφύραν

The reading ἐνδύω might have been used, because Jesus was probably already naked from the flogging, so why take off clothes again? The support is quite good. The combination of ἐκδύω and ἐνδύω is again used in verse 31.

In Mk also "dress" is used: ἐνδιδύσκω or ἐνδύω in Byz

Weiss says (Textkritik, p. 54) that the ἐνδύσαντες was not understood next to the περιέθηκαν αὐτῷ.

The reading of D et al. (ἱμάτιον πορφυροῦν) is a harmonization with Jo 19:2.

Rating: - (indecisive)

TVU 382

140. Difficult variant:

Minority reading:

NA²⁷ Matthew 27:32 Ἐξερχόμενοι δὲ εὔρον ἄνθρωπον Κυρηναῖον ἵνα ἄρη τὸν σταυρὸν αὐτοῦ. T

T εἰς ἀπάντησιν αὐτοῦ D, it(a, b, c, ff², h), vg^{mss}
obviam sibi
"meeting him"

Lat(aur, f, ff¹, g¹, l, q, vg) do not have the addition.

Lacuna: C, Sy-C

B: no umlaut

Parallels:

NA²⁷ Mark 15:21 καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνα Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ρούφου, ἵνα ἄρη τὸν σταυρὸν αὐτοῦ.

NA²⁷ Luke 23:26 Καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Σίμωνά τινα Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὀπισθεν τοῦ Ἰησοῦ.

Compare:

NA²⁷ Matthew 25:6 μέσης δὲ νυκτὸς κραυγὴ γέγονεν· ἰδοὺ ὁ νυμφίος, ἐξέρχεσθε εἰς ἀπάντησιν [αὐτοῦ].

Cyrene is a city in Libya.

Possibly the words have been omitted as redundant to get Κυρηναῖον close to ὀνόματι Σίμωνα. It is also possible that the well fitting term has been added remembering it from 25:6.

ἀπάντησις "meeting", appears elsewhere only in Mt 25:6 in the Gospels, but ὑπάντησις "meeting" appears three times.

Rating: - (indecisive)

TVU 383

141. Difficult variant

NA²⁷ Matthew 27:33 Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὃ ἐστὶν Κρανίου Τόπος λεγόμενος,

BYZ Matthew 27:33 Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ ὃ ἐστὶν λεγόμενος Κρανίου Τόπος

λεγόμενος Κρανίου Τόπος
ἐρμηνευόμενος Κρανίου Τόπος

A, N*, W, Δ, f13, 22, 579, Maj
M, N^c, 713, r¹ (from Mk)

Κρανίου Τόπος λεγόμενος

01*, B, L, f1, 652, 33, 157, 892, pc,
ff¹, vg^{mss}, mae-1, WH, NA²⁵

Κρανίου Τόπος

01^{C2}, D, Γ, Θ, 124(f13), 565, 700, 1010,
1241, 1424, al, Lat, sa, bo, mae-2

Sy-S omits ὃ ἐστὶν Κρανίου Τόπος λεγόμενος. (This is a fairly standard treatment in Old Syriac where it avoids giving the Aramaic twice, i.e. 'skull which means skull'.)

01: Tischendorf writes: "C^a ut videtur punctis notaverat, sed puncta rursus deleta."

Lacuna: C, Sy-C

B: no umlaut

Parallel:

NA²⁷ Mark 15:22 Καὶ φέρουσιν αὐτὸν ἐπὶ τὸν Γολγοθᾶν τόπον, ὃ ἐστὶν μεθερμηνευόμενον Κρανίου Τόπος.

NA²⁷ Luke 23:33 καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον,

NA²⁷ John 19:17 καὶ βαστάζων ἑαυτῷ τὸν σταυρὸν ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὃ λέγεται Ἑβραϊστὶ Γολγοθα,

Compare:

NA²⁷ Matthew 26:36 Τότε ἔρχεται ... εἰς χωρίον λεγόμενον Γεθσημανὶ

NA²⁷ John 19:13 εἰς τόπον λεγόμενον λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθα.

There is the possibility that the short reading might be correct, because

- a. it is the harder reading
- b. it has been "corrected" in two different ways, inserting λεγόμενος before and after it.

On the other hand it could have been omitted deliberately because of the preceding λεγόμενον before Γολγοθᾶ.

A. Pallis (Notes, 1932) writes: "It is obvious that λεγόμενος (or the variant λεγόμενον) after λεγόμενον cannot be right; read ἑλληνιζόμενος or ἑλληνιζόμενον."

Rating: - (indecisive)

External Rating: 2? (NA probably original)
(after weighting the witnesses)

TVU 384

NA²⁷ Matthew 27:34 ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἠθέλησεν πιεῖν.

BYZ Matthew 27:34 ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἠθέλειν πιεῖν

Byz A, N, W, Δ, Π^c, 0250, 0281, 124, 346, 828, 983(=f13), 579, 700, 892, 1424, Maj, c, f, h, q, Sy-P, Sy-H, mae-1+2, bo^{mss}, geo², Tert, Ir, Or

txt 01, B, D, K, Π*, L, Θ, f1, 652, 69, 543, 788, 826(=f13), 22, 33, pc, Lat, Sy-S, Sy-H^{mg}, sa, bo, arm, geo¹

Lacuna: C, Sy-C

B: umlaut! (line 10 B, p. 1275) αὐτῷ πιεῖν οἶνον μετὰ

ὄξος, *sour wine, wine vinegar*, a popular and inexpensive thirst-quenching drink
μετὰ χολῆς μεμιγμένον mixed with gall;
χολή as a bitter substance made from wormwood, a plant yielding a bitter-tasting dark-green oil that is alcoholic in its effect

Barnabas 7:3 (2nd CE): ἀλλὰ καὶ σταυρωθεὶς ἐποτίζετο ὄξει καὶ χολῇ.

Tertullian (2nd CE): "to whom you gave gall and vinegar to drink"
(De Spectaculis, ch. 30)

Irenaeus (2nd CE): "that He received for drink, vinegar and gall;"
(Adv. haer. III, 19)

"and that He should have vinegar and gall given Him to drink;"
(Adv. haer. IV, 33)

"For when did the Christ above have vinegar and gall given him to drink?"
(Adv. haer. IV, 35)

Ephrem (commentary diatessaron):

"Instead of good wine, they gave him vinegar and gall."

"He had given her [the daughter of Zion] pure wine,
but she offered him vinegar [soaked] in a sponge."

Celsus (From Origen "Contra Celsus"):

(book 2, ch. 37): "he [Celsus] makes the vinegar and the gall a subject of reproach to Jesus"

(book 7, ch. 13): "For what better was it for God to eat the flesh of sheep, or to drink vinegar and gall, than to feed on filth?" ... But in regard to the vinegar and gall mentioned in the prophecy, "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink," we have already referred to this point;

Origen in his commentary on John (ch. 19): "But we must remember that the sixty-ninth Psalm, which contains the words, "The zeal of thy house shall devour me," and a little further on, "They gave Me gall for My drink and for My thirst they gave Me vinegar," both texts being recorded in the Gospels"

Compare:

LXX Psalm 68:22 καὶ ἔδωκαν εἰς τὸ βρῶμά μου χολήν καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξος

"And they give for my food gall, And for my thirst cause me to drink vinegar."

Direct parallel:

NA²⁷ Mark 15:23 καὶ ἐδίδουν αὐτῷ ἐσμυρνισμένον οἶνον· ὃς δὲ οὐκ ἔλαβεν.

wine mixed with myrrh

Sy-H^{ms}: ὄξος (acc. to Tis)

Later parallels:

NA²⁷ Matthew 27:48 καὶ εὐθέως δραμῶν εἰς ἕξ αὐτῶν καὶ λαβῶν σπόγγον πλήσας τε ὄξους καὶ περιθεῖς καλάμῳ ἐπότιζεν αὐτόν.

NA²⁷ Mark 15:36 δραμῶν δέ τις [καὶ] γεμίσας σπόγγον ὄξους περιθεῖς καλάμῳ ἐπότιζεν αὐτόν ...

NA²⁷ Luke 23:36 ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι, ὄξος προσφέροντες αὐτῷ

NA²⁷ John 19:29 σκεῦος ἔκειτο ὄξους μεστόν· σπόγγον οὖν μεστόν τοῦ ὄξους ὑσώπῳ περιθέντες προσήνεγκαν αὐτοῦ τῷ στόματι.

NA²⁷ John 19:30 ὅτε οὖν ἔλαβεν τὸ ὄξος [ὁ] Ἰησοῦς εἶπεν·

There are two points where a drink is mentioned, first here, where only Mt and Mk have it, and later, where all four have it. In the later one ὄξος is safe. It is very probable that ὄξος at this first point is a conformation to the latter one.

Note also that in Mk οἶνον is safe. How could οἶνον in Mt originate? A harmonization to Mk is very improbable. It is more probable that Matthew took it originally from Mk and that it has subsequently been conformed to Psalm 68:22 and the later accounts which all have ὄξος.

That the reading is early can be seen from the quotations of the church fathers.

Possibly the overall meaning of both mixtures is essentially the same, viz "sour wine". The $\chi\omicron\lambda\acute{\eta}$, gall, a plant yielding a bitter-tasting dark-green oil that is alcoholic in its effect, has been used as an anesthetic.

Compare:

JW Burgeon "Traditional text", 1896, p. 253 - 258

Rating: 2 (NA clearly original)

TVU 385

Minority reading:

NA²⁷ Matthew 27:35 Σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον †,

† ἵνα πληρωθῆ τὸ ῥηθὲν διὰ τοῦ προφήτου· διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον

ut impleretur quod dictum est per prophetam: Diviserunt sibi vestimenta mea et super vestem meam miserunt sortem.

Δ, Θ, Φ, 0233, 0250, f1, 652, f13, 2^c, 22, 517, 954, 1071, 1243, 1424, 1675, al, it(a, aur, b, c, h, q), vg^{cl}, Sy-H, Sy-Pal^{mss}, arm, geo, mae-1 (not mae-2), Eus, **TR**
f13: 174, 828 no addition; 983 adds after verse 36

ὑπὸ τοῦ ... f1, 22, 2^c, **TR**

† ἐπ' αὐτά 892*, pc, Sy-S, Co

Lat(d, f, ff¹, ff², g¹, l, vg) do not have the addition

Lacuna: C, Sy-C

B: umlaut! (line 16 B, p. 1275) βάλλοντες κλῆρον, 36 καὶ καθήμενοι

Compare:

LXX Psalm 21:19 διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον

NA²⁷ John 19:24 ἵνα ἡ γραφὴ πληρωθῆ [ἡ λέγουσα]· διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον.

Old Latin: ut scriptura impleatur: Diviserunt vestimenta mea et in vestem meam miserunt sortem

Eusebius (early 4th CE) is citing scripture in "De Demonstratione Evangelica" (The proof of the Gospel), book 10, ch. 8. Eusebius is first quoting parts of Psalm 21 and then continues: (original Greek in PG 22)

"[These quotes] were all fulfilled, when they fastened His hands and feet to the Cross with nails, and when they took his garments and divided them among them. For John's record is: 19:23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part: and also his coat. Now the coat was without seam woven from the top throughout. 24 They said therefore among themselves, Let us not rend it, but cast lots whose it shall be; that the Scripture might be fulfilled, which says: They parted my garments among them, and for my vesture did they cast lots. These things therefore the soldiers did.

And Matthew witnesses to what was done as follows: 27:35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. 36 And sitting down they watched him." [The Greek is exactly as given above.]

It is possible that the sentence fell out due to h.t. (κλῆρον - κλῆρον). It is also possible that the words have been added from the Johannine parallel (so Weiss).

While the words from Ps 21 are identical, the introductory formula in Mt ἵνα πληρωθῆ τὸ ῥηθὲν διὰ τοῦ προφήτου is different to that in Jo: ἵνα ἡ γραφὴ πληρωθῆ [ἡ λέγουσα], and there is almost no variation in it. This is strange. If this is a harmonization to Jo one would expect that at least part of the witnesses would harmonize this part to Jo, too. The uniform wording points to a common ancestor or origin of the reading.

ἵνα πληρωθῆ τὸ ῥηθὲν ... is the typical Matthean formula and appears 9 times in Mt (1:22, 2:15, 2:17, 2:23, 4:14, 8:17, 12:17, 21:4, 27:9). Metzger suggests that the formula has been assimilated to Mt.

The support could be termed as "basically Caesarean". One should note though that Θ is a very good witness in the second half of Mt.

Eusebius is the earliest witness to this reading. Perhaps it got from there into some biblical manuscripts?

Vogels and von Soden note the addition also as a Tatianic (Diatessaron) reading, but I am not sure if this is justified. Mt 27:35 is not present at all. The Arabic Diatessaron has the following order: Mk 15:28, Mk 15:23a, Jo 19:23-24, Mt 27:36, Jo 19:19-22.

Regarding the textus receptus: Erasmus used codex 2 as the printer's copy and his corrections, written between the lines of the text and occasionally in the margins, are still there. Perhaps the addition of the words at this point is also from Erasmus, since he was also utilizing codex 1, which contains this reading. Note that f1 and the TR share the minority reading ὑπὸ.

But Hort writes (Notes on select readings): "This is one of the non-Syrian readings adopted by Erasmus, doubtless from the Latin Vulgate, and retained in the Received Text."

The earliest copy of Eusebius' Demonstratio is from the 12th CE (Paris 469). This rules out the possibility that the reading got into Eusebius from the TR.

Rating: 2? (NA probably original)

External Rating: 2 (NA clearly original)
(after weighting the witnesses)

TVU 386

Minority reading:

NA²⁷ Matthew 27:38 Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί,
εἷς ἐκ δεξιῶν τ¹ καὶ εἷς ἐξ ἐωνύμων τ².

τ¹ nomine Zoatham c

τ² nomine Camma c

Codex Colbertinus, c (12th CE) reads in full:

"tunc crucifixerunt cum eo duos latrones, unus a dextris nomine Zoatham, et unus a sinistris nomine Camma."

B: no umlaut

The same addition occurs in Mk 15:27 by the same manuscript c.

NA²⁷ Mark 15:27 Καὶ σὺν αὐτῷ σταυροῦσιν δύο ληστάς,
ἓνα ἐκ δεξιῶν τ¹ καὶ ἓνα ἐξ ἐωνύμων τ² αὐτοῦ.

τ¹ nomine Zoathan c

τ² nomine Chammatha c

Another tradition appears in Luke:

NA²⁷ Luke 23:32 Ἦγοντο δὲ καὶ ἕτεροι κακοῦργοι δύο σὺν αὐτῷ τ¹
ἀναιρεθῆναι τ².

τ¹ Ioathas et Maggatrass l

τ² ... et Capnatas r¹ (having a lacuna before)

Isho'dad of Merv:

"The thief who was on his right hand was named Titus;
and the one on his left hand Dumachus."

(Commentary on Mt, cp. Gibson p. 112)

See "Names for the Nameless in the NT"
in Metzger "New Testament Studies", Leiden 1980

TVU 387

142. Difficult variant:

Minority variant:

NA²⁷ Matthew 27:40 καὶ λέγοντες· ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτὸν, εἰ υἱὸς εἶ τοῦ θεοῦ, [καὶ] κατάρβηθι ἀπὸ τοῦ σταυροῦ.

εἰ υἱὸς θεοῦ εἶ B, Weiss, Trg^{mg}

omit καὶ: 01^{C2}, B, K, Π, L, W, Δ, Θ, 0250, f1, f13, 33, 157, 579, Maj,
Lat(aur, f, ff¹, ff², g¹, l, q, vg), Sy-H, Co, Did, WH, Gre, Trg, SBL

add καὶ: 01*, A, D, pc, it(a, b, c, d, h, r¹),
Sy-S, Sy-P, Sy-Pal^{mss}, Bois, Weiss
NA²⁵ has καὶ in brackets as txt.

Lacuna: C, Sy-C

B: no umlaut

Parallels:

NA²⁷ Mark 15:30 σῶσον σεαυτὸν καταβὰς ἀπὸ τοῦ σταυροῦ.

BYZ Mark 15:30 σῶσον σεαυτὸν καὶ κατάρβα ἀπὸ τοῦ σταυροῦ

Variant not noted in NA, but in SQE.

Byz A, C, P, f1, f13, 22, 28, 33, 157, 565, 700, 892, 1071, 1424, Maj,
Syr, arm, geo

txt 01, B, D, L, Δ, Θ, Ψ, 579, 1342, k, vg, Co

NA²⁷ Luke 23:35 Καὶ εἰστήκει ὁ λαὸς θεωρῶν. ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες λέγοντες· ἄλλους ἔσωσεν, σωσάτω ἑαυτὸν, εἰ οὗτός ἐστιν ὁ χριστὸς τοῦ θεοῦ ὁ ἐκλεκτός.

Meaning:

without καὶ: "Save yourself! If you are the Son of God, come down from the cross."

with καὶ: "Save yourself, if you are the Son of God and come down from the cross."

The support for the καὶ is quite good. On the other hand in Mk it is the Byzantine variant. It could have been omitted because of homoioarcton (KAI - KATA..., so Weiss).

Overall it makes more the impression of an addition to separate the clauses.

Note that the addition of the complete phrase is one of the so called Minor Agreements of Mt and Lk against Mk.

P. Williams comments on the Syriac:

"The other side of the fact that certain conditions make asyndeton more likely, is that when these conditions are not fulfilled *waw* is used, and its presence in Syriac witnesses has no bearing on the presence or absence of *καί* in the Greek *Vorlage*. Applying this to Matthew 27:40 could shift the balance of evidence against the reading given in *txt*. NA27 cites (S)P, alongside only 01* A D pc and the Old Latin in favor of *txt's* *καί* in *σωσον σεαυτόν, εἰ υἱὸς εἶ τοῦ θεοῦ, [καὶ] κατάρβηθι ἀπὸ τοῦ σταυροῦ*. However, the *waw* in S and P is liable to occur since the two imperatives are not adjacent, represent two distinct actions, and the former is not preparatory to the latter. If the other reading is adopted a significant exegetical change results. Those who pass by the cross make three independent taunts:

- (1) This is [vocatively: you are] the one who said he could destroy the temple and rebuild it in three days;
- (2) If you are God's son then rescue yourself;
- (3) Come down from the cross.

Taking the three taunts as independent also might explain the apparent lack of logical sequence between the phrases."

P. Williams "Early Syriac Translation Technique and the textual criticism of the Greek Gospels", Gorgias Press, 2004, p. 152-53.

Rating: 1? (NA probably wrong)
better omit it.

External Rating: 1 (NA clearly wrong)
(after weighting the witnesses)

TVU 388

NA²⁷ Matthew 27:41 ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον·

BYZ Matthew 27:41 ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων καὶ Φαρισαίων ἔλεγον

Byz Υ, Δ, Π, Σ, Φ, 22, 157, 565, Maj, f, Sy-P, Sy-H, bo^{pt}

txt 01^s, A, B, L, Θ, f1, 652, f13, 33, 700, 892, al,
Lat(aur, ff¹, g¹, l, vg), sa, mae-1+2, bo^{pt}

καὶ Φαρισαίων only: D, W, 517, 1424, pc, it(a, b, c, d, ff², g¹, h, q, r¹), Sy-S

omit: Γ, pc

Lacuna: C, Sy-C

B: no umlaut

Compare:

NA²⁷ Matthew 26:57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν.

Parallel:

NA²⁷ Mark 15:31 ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον· ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι·

Clearly an expansion.

Compare 26:3 addition of καὶ οἱ γραμματεῖς
26:59 addition of καὶ οἱ πρεσβύτεροι

Rating: 2 (NA clearly original)

TVU 389

Minority reading:

NA²⁷ Matthew 27:46 περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῆ μεγάλη λέγων· ἠλι ἠλι λεμα σαβαχθάνι; τοῦτ' ἔστιν· Θεέ μου θεέ μου, ἵνατί με ἐγκατέλιπες;

No txt in NA and SQE!

ἐβόησεν B, L, W, 69, 124, 788(=f13), 33, 700, pc, WH, Trg
txt ἀνεβόησεν 01, A, C, D, Θ, f1, f13-part, Maj, NA²⁵, Weiss
B: no umlaut

Parallel:

NA²⁷ Mark 15:34 καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῆ μεγάλη·
ἀνεβόησεν M, N, 118, pc

ἀναβοάω appears 48 times in the LXX, but only once in the NT.

βοάω appears 153 times in the LXX and 12 times in the NT.

A conformation to Mk is possible (so Tischendorf) but normally unlikely.

The variation is at least in part accidental: wrananebohsen

The question is if the αν of ὥραν led to the creation of ἀνεβόησεν or if the double αναν appeared to scribes as a dittography and they then deleted one αν.

The latter seems slightly more probable.

The support for ἐβόησεν is not coherent (W, f13).

Rating: 2? (NA probably original)

TVU 390

143. Difficult variant:

Minority reading:

NA²⁷ Matthew 27:46 περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλης λέγων· ηλι ηλι λεμα σαβαχθاني; τοῦτ' ἔστιν· Θεέ μου θεέ μου, ἰνατί με ἐγκατέλιπες;

ελωι ελωι 01, B, 33, vg^{mss}, Co, WH

txt A, D, (L), W, Θ, f1, f13, Maj, Lat, Cl, NA²⁵, Weiss
αηλι αηλι L

B, p. 1275, C 16/17: Ελωει ελωει λεμα σαβακτηανει

B: no umlaut

Parallel:

NA²⁷ Mark 15:34 ελωι ελωι λεμα σαβαχθاني; ὁ ἔστιν μεθερμηνευόμενον· ὁ θεός μου ὁ θεός μου, εἰς τί ἐγκατέλιπές με;

ηλι ηλι D, Θ, 059, 565, pc, it, vg^{mss}, Eus

Robertson ("Wordpictures") writes:

"Matthew first transliterates the Aramaic, according to the Vatican manuscript (B), the words used by Jesus: Elwi, elwi, lema sabakthani; Some of the MSS give the transliteration of these words from Ps 22:1 in the Hebrew (Eli, Eli, lama Zaphthanei). This is the only one of the seven sayings of Christ on the Cross given by Mark and Matthew. The other six occur in Luke and John."

Possibly a harmonization to Mk (so already Weiss).

Compare:

M. Patella "The death of Jesus: The diabolic force and the ministering angel", dissertation, Paris, 1999, p. 92ff.

Rating: - (indecisive)

TVU 391

144. Difficult variant:

Minority reading:

NA²⁷ Matthew 27:49 οἱ δὲ λοιποὶ ἔλεγον· ἄφες ἴδωμεν εἰ ἔρχεται Ἡλίας
σώσων αὐτόν.

εἶπαν B, (D), f13, pc, WH, NA²⁵, Weiss, Trg
εἶπον D, 69

txt 01, A, C, L, W, Θ, f1, 33, Maj, WH^{mg}

B: no umlaut

Parallel:

NA²⁷ Mark 15:36 δραμῶν δέ τις [καὶ] γεμίσας σπόγγον ὄξους περιθεὶς
καλάμῳ ἐπότιζεν αὐτόν λέγων· ἄφετε ἴδωμεν εἰ ἔρχεται Ἡλίας
καθελεῖν αὐτόν.

Context verse 47:

NA²⁷ Matthew 27:47 τινὲς δὲ τῶν ἐκεῖ ἐστηκότων ἀκούσαντες ἔλεγον ὅτι
Ἡλίαν φωνεῖ οὗτος.

Possibly ἔλεγον is a conformation to verse 47.

Rating: - (indecisive)

TVU 392

145. Difficult variant:

Minority reading:

NA²⁷ Matthew 27:49 οἱ δὲ λοιποὶ ἔλεγον· ἄφες ἴδωμεν εἰ ἔρχεται Ἡλίας
σώσων αὐτόν τ.

T&T #63

τ ἄλλος δὲ λαβὼν λόγχην ἔνυξεν αὐτοῦ τὴν πλευράν
καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα

Alius autem accepta lancea purungit latus eius et exiit aqua et sanguis.

01, B, C, L, U^{92%}, Γ^{93%}, pc³⁴, vg^{mss}, Sy-Pal^{mss}, arab^{MS}, mae-1+2, aeth, Chrys?, Cyr

word-order: ... αἷμα καὶ ὕδωρ ... U, Γ, 2680, pc^{19 of 34}, gat, mae-2, arab^{MS}

Tis and Swanson add: U/030 (030 is not at all noted in T&T at this unit)

WH have the sentence in double brackets in the text.

34 minuscules (from T&T, % Byz readings): 5, 26, 48^{89%}, 67^{84%}, 115, 127, 160^{89%},
175, 364, 782, 871, 1010, 1011, 1057^{89%}, 1300, 1392, 1416, 1448, 1555^{89%}, 1566,
1701, 1780^{86%}, 2117, 2126, 2139, 2283, 2328, 2437*, 2585^{89%}, 2586^{78%}, 2622,
2680^{77%}, 2766^{86%}, 2787

green = deviation more than 10% from Byz (T&T)

underlined = have the order αἷμα καὶ ὕδωρ

vg^{mss}: D, E, \mathfrak{P}^{mg} , L, Q, R, r², gat, book of Mulling, book of Dimma, BL Harl. 1023,
BL Harl. 1802, BL Royal 1 E VI, BL Additional 40618, St. Gall. 51(p. 75)

txt A, D, W, Θ, f1, f13, 22, 33, 157, [372, 2737], 565, 579, 700, 892, 1241,
1424, Maj, Lat, Sy, sa, bo

2437: email from Jairo P. Cavalcante Filho: "I have checked the reading of manuscript 2437 and found out that 2437* has the inclusion, but a corrector has erased 3 lines and replaced them with the traditional reading."

Lacuna: Sy-C

B: no umlaut

Western non-interpolation

Compare: Jo 19:34

NA²⁷ John 19:34 ἀλλ' εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ.

ὕδωρ καὶ αἷμα Y, 579, e, sa^{mss}, bo, Eus
omit εὐθὺς: Y?, e, Or^{1/2}

Compare also:

NA²⁷ 1 John 5:6 οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς Χριστός, οὐκ ἐν τῷ ὕδατι μόνον ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια.

Severus of Antioch writes (after 510 CE) in his 27th letter (9th book) to Thomas, bishop of Germanicea:

"But that our Lord Jesus Christ our God was pierced in the side with a lance by that soldier after he gave up the ghost, and blood and water came forth from it in a miraculous manner, the divine John the Evangelist recorded, and no one else wrote about this. But certain persons have clearly falsified the Gospel of Matthew and inserted this same passage, when the contrary is the fact, in order to show that it was while he was alive that the soldier pierced his side with the spear, and afterwards he gave up the ghost.

This question was examined with great carefulness when my meanness was in the royal city [Constantinople], at the time when the affair of Macedonius was being examined, who became archbishop of that city, and there was produced the Gospel of Matthew, which was written in large letters, and was preserved with great honor in the royal palace, which was said to have been found in the days of Zeno [ca. 474-491 CE] of honorable memory in a city of the island of Cyprus buried with the holy Barnabas, who went about with Paul and spread the divine preaching; and, when the Gospel of Matthew was opened, it was found to be free from the falsification contained in this addition, of the story of the soldier and the spear.

I do not know how and for what reason the holy John [Chrysostom] who became bishop of the same royal city and the admirable Cyril, bishop of Alexandria, did not test this question, and allowed the two passages to stand, in the two evangelists, neglecting the evidence to the contrary; but perhaps in order that this also might be known, that, while they speak and write everything under the operation of the Holy Spirit, and while these men are higher than we (for we are men who creep along the earth), as the heaven is higher than the earth, and that they themselves also might be known to be men, and to leave omniscience to God only, and that there is something in affairs which cannot be expressed, the complete revelation of which is not made known. [...]

Accordingly, you should know that Eusebius of Caesarea also who is called 'Pamphili', who wrote the canons of the gospel, and imitated those who wrote on this subject before him, and had more complete knowledge of this question than the others, in the 10th canon, in which he recorded the places peculiar to one of the evangelists, inserted this passage also about the soldier and the lance, saying that John alone recorded it.

But for the rest we find that the holy John [Chrysostom] himself also, the bishop of Constantinople, in the commentary on the same Matthew the Evangelist with regard to this same addition which we are now discussing, himself also said things that fit the truth, for he expressed himself thus: «But another came up and perforated his side with a lance'. And what could be more wicked than these men? And who could be lawless like them? And who could be more savage than these same men, who showed their madness to such an extent, that they attacked a dead body. But do you mark how their madness was brought about for our salvation.

For after the wound the fountain of life welled forth for us.>> [Hom. Mt 88] But these are the words of a man who follows the footsteps of the narrative of John the Evangelist and nothing else; for he called the body 'dead'; because it was after he gave up the ghost that the soldier pierced him, and gave occasion for the fountain of our salvation to well forth thence, as the doctor John the bishop said.

But this addition to the narrative of Matthew the Evangelist has never been inserted by any of the earlier commentators who wrote, not by Origen, who examined such questions minutely, though he sinned in matters that are necessary for the truth of the faith of the church, nor by Didymus, nor by any other man who has written on this subject."

[compare E.W. Brooks, *Patrologia Orientalis* 14, p. 266-7]

Chrysostom (4th CE, homilia in Mattheum 88, PG 58.775):

Ἄλλ' ὄρα καὶ ἐντεῦθεν τὴν ἀσέλγειαν, καὶ τὴν ἀκολασίαν, καὶ τὴν ἄνοιαν. Ἐνόμισαν Ἡλίαν εἶναι, φησὶ, τὸν καλούμενον, καὶ εὐθέως ἐπότισαν αὐτὸν ὄξος. Ἔτερος δὲ προσελθὼν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξε. Τί γένοιτ' ἂν τούτων παρανομώτερον, τί δὲ θηριωδέστερον, οὐ μέχρι τοσούτου τὴν ἑαυτῶν μανίαν ἐξέτειναν, καὶ εἰς νεκρὸν σῶμα λοιπὸν ὑβρίζοντες; Σὺ δέ μοι σκόπει πῶς ταῖς παρανομίαις αὐτῶν εἰς ἡμετέραν κέχρηται σωτηρίαν. Μετὰ γὰρ τὴν πληγὴν αἱ πληγαὶ τῆς σωτηρίας ἡμῶν ἐκεῖθεν ἀνέβλυσαν. Ὁ δὲ Ἰησοῦς κράξας φωνῇ μεγάλῃ, ἀφήκε τὸ πνεῦμα.

"But mark herein also their wantonness, and intemperance, and folly. They thought (it is said) that it was Elias whom He called [Mt 27:49], and straightway they gave Him vinegar to drink. [Mt 27:48] **But another came unto Him, and pierced His side with a spear. [Mt 27:49]** What could be more lawless, what more brutal, than these men; who carried their madness to so great a length, offering insult at last even to a dead body? But mark thou, I pray you, how He made use of their wickednesses for our salvation. For after the blow the fountains of our salvation gushed forth from thence. And Jesus, when He had cried with a loud voice, yielded up the Ghost. [Mt 27:50]"

Mt: ἄλλος δὲ λαβὼν λόγχην ἔνυξεν αὐτοῦ τὴν πλευρὰν

Jo: ἄλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν,

Chrys: ἔτερος δὲ προσελθὼν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν,

It is not completely clear, which evangelist Chrysostom is quoting here, since the wording is slightly different from both. But he is discussing Matthean material in its normal succession: Mt 27:48-50. It appears possible that Chrysostom read the addition in his copy of Mt. Note especially the ἔτερος δὲ, which resembles the ἄλλος δὲ from Matthew. Hort notes Chrysostom as a witness, too.

On the other hand it could be argued that the second part of the quote agrees with John (he placed ἔνυξεν at the end) and also that Chrysostom is saying that the piercing happened to a dead body.

Severus' discussion of the evidence is not clear. First he is saying that John Chrysostom "did not test this question, and allowed the two passages to stand in the two evangelists" and after that he is suggesting, that Chrysostom is quoting

from John (only) here. But Severus is probably wrong in suggesting this, because there would be no reason for Chrysostom to do so at this point. Compare note in manuscript 72 below.

The quotation from Cyril († 444), mentioned by Severus, was probably in his lost commentary on Matthew.

The support for the addition is good. Also there is no immediate reason for a secondary addition. The problem is the discrepancy with Jo, where the piercing happened AFTER Jesus death and here it happened before.

WH have these words in double brackets in their text. They do not want to rule out completely that this clause was originally in Mt's Gospel.

The only alternative idea given is that some scribe was inspired by the εἷς to add an ἄλλος and/or he remembered the εἷς from Jo when he read the εἷς in Mt and added the clause.

48 καὶ εὐθέως δραμῶν εἷς ἐξ αὐτῶν καὶ λαβῶν σπόγγον ...

49 ἄλλος δὲ λαβῶν λόγχην ...

Another idea is that someone wrote the sentence in the margin meant to be inserted at some other point and a later scribe inserted it wrongly here (but the diverse support of unrelated manuscripts makes this improbable).

Possibly some ancient lectionary usage influenced it. Compare Burgeon ("The last 12 verses...").

Ehrman argues (p. 195) that it could be an anti-docetic corruption: The piercing BEFORE his death shows that he was a real blood and flesh human being and experienced real pain and suffering.

It is very difficult to explain the diversity of witnesses supporting this verse. The best Alexandrian witnesses (01, B, L) group with mixed manuscripts (C, 2680) and fully Byzantine manuscripts (U, Γ, 33 minuscules). It is improbable that they all added the words from a marginal note!

Wording Mt and Jo:

Mt: ἄλλος δὲ λαβῶν λόγχην ἔνυξεν αὐτοῦ τὴν πλευράν
καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα

Jo: ἀλλ' εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν,
καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ.

The wording is quite different from John and astonishingly fixed. One would have expected strong harmonization to John and more variants. This is not the case. Only one witness (1416) adds εὐθέως before(!) ἐξῆλθεν and the order ὕδωρ καὶ αἷμα is changed by half of the witnesses. The first part of the sentences is quite different in Mt and John, but all witnesses have exactly the same wording in Mt.

This rules out an independent origin due to a simple harmonization with John completely. This insertion, if it is one, must go back to one source.

There is a scholion in manuscript 72 (11th CE), which attests the presence of the sentence in "the Gospel", according to church father reports.

Manuscript 72 (British Library, London, "Harley 5647"):

ὅτι εἰς τὸ κατ' ἱστορίαν εὐαγγέλιον Διοδώρου καὶ Τατιανοῦ καὶ ἄλλων διαφόρων ἁγίων πατέρων τοῦτο πρόσκειται· ἄλλος δὲ λαβὼν λόγχην ἔνυξεν αὐτοῦ τὴν πλευράν καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα. τοῦτο λέγει καὶ ὁ Χρυσόστομος.

"Because, in the Gospel, according to a report of Diodore and Tatian and various other holy fathers, this is added: ἄλλος δὲ ... αἷμα. Chrysostom also says this."

It has been suggested that there is some corruption in the text and that Διοδώρου or Διαδώρου actually means διὰ Δ' = "dia 4" = Diatessaron. Gregory writes on manuscript 72: "Notes and readings (added) in Mt, two notes in Mk, readings in Lk and Jo, ..., many personal notes in Greek and Arabic." The manuscript once belonged to the monastery of Mar Simeon, near Kartmin in Syria.

There is an extra file with images on this paleographic problem, [click here](#).

If this reading was in Tatian, why at this place? Is it possible that he actually read it in his Mt? But Burkitt writes ("Ev. da-mepharreshe" at Mt 27:49): "There is no Syriac evidence for the insertion here of words corresponding to Jo 19:34. The spear-piercing is mentioned in E²⁵⁹ [Ephrem's commentary] after Mt 27:55."

The evidence we have of the Diatessaron shows the presence of the words after Jesus death. In Ephrem it can be localized somewhere between 27:53 and 27:58. In the Arabic it comes after 27:54.

Vogels (BZ 10, 1912, 396-405) shows that the Old Latin manuscript e in John omits εὐθὺς and changes the order in ὕδωρ καὶ αἷμα as in Mt. He explains this with some good arguments as an influence of a harmony.

If this sentence is a secondary addition, why insert it here (and create a discrepancy) and not at some later point, e.g. after verse 50?

P. Comfort, in his book "Encountering the manuscripts" (2005, p. 299-300), also notes that the reading "appears to present a jarring contradiction to what was just described: while many of the bystanders were waiting to see Elijah would come and save Jesus, a Roman soldier (in complete opposition to this sentiment) lances Jesus' side with his spear."

Context:

- 45 From the sixth hour, darkness came over the whole land until the ninth hour.
- 46 About the ninth hour Jesus cried with a loud voice, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?"
- 47 When some of the bystanders heard it, they said, "This man is calling for Elijah."
- 48 At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink.
- 49 But the others said, "Wait, let us see whether Elijah will come to save him."
But another took his spear and pierced his side, and out came water and blood.
- 50 But Jesus cried again with a loud voice and breathed his last.

Especially the last δὲ is awkward. Without the piercing sentence everything is normal and straightforward: "Wait, let's see ..." - But Jesus cried ...

- 49 οἱ δὲ λοιποὶ ἔλεγον· ...
ἄλλος δὲ λαβὼν λόγχην
- 50 ὁ δὲ Ἰησοῦς πάλιν κράξας ...

Either this is a very unskillful secondary insertion or it is original and has been eliminated to improve style and remove a difficulty. There is no convincing explanation for a secondary addition of this kind.

It has been suggested that the testimony in Jo 19:35 was meant with regard to the time of the piercing ("I testify that it happened AFTER his death."), to object to other accounts like Mt who placed it before Jesus' death.

With the words, Jesus is not dying from crucifixion (at least not alone), but from a stabbing in the side! This obviously is a big problem and perhaps led to the elimination of the words? Imagine the implications of having these words in the Bible today!

Why do add 35 fully Byzantine manuscripts the words with exactly identical wording exactly here?

Even if the Diatessaron could be established as a source, it is still a puzzle why these diverse witnesses inserted the words here.

Tischendorf notes:

"Ceterum opinionem, ex illa ev. Matth. lectione ortiam, Iesu adhuc vivi latus lancea apertum fuisse, Clemens V. in concilio Viennensi a. 1311 damnavit, docens Iohannem tenuisse rectum rei gestae ordinem."

[Another opinion, that the lection originated from the Gospel of Mt, and Jesus was still alive, when his side was opened with a spear, Clemens V. in 1311 condemned, teaching that John preserved the right order.]

Compare:

- FC Conybeare JTS 8 (1907) 571-581
- HJ Vogels BZ 10 (1912) 396-405
- JP van Kasteren BZ 12 (1914) 32-34
- C. Peters "Das Diatessaron Tatians", 1939, p. 125-129

Rating: - (indecisive)

TVU 393

Minority reading:

NA²⁷ Matthew 27:54 Ὁ δὲ ἐκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν σεισμόν καὶ τὰ γενόμενα ἐφοβήθησαν σφόδρα, λέγοντες· ἀληθῶς θεοῦ υἱὸς ἦν οὗτος.

γινόμενα B, D, 28, 33, 124, 157, pc, WH, NA²⁵, Weiss, Gre, Trg
txt γενόμενα 01, A, C, L, W, Θ, f1, f13, Maj, Sy, Co
B: no umlaut

γενόμενα participle aorist middle accusative neuter plural

γινόμενα participle present middle accusative neuter plural

Parallel:

NA²⁷ Luke 23:48 καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωρήσαντες τὰ γενόμενα, τύπτοντες τὰ στήθη ὑπέστρεφον. γινόμενα f13, 565, 579, 1071, 1424, pc

Compare:

NA²⁷ Matthew 18:31 ἰδόντες οὖν οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ ἑαυτῶν πάντα τὰ γενόμενα. first: γινόμενα D, L, 892, pc

second: safe!

NA²⁷ Matthew 28:11 ... ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. safe!

NA²⁷ Luke 9:7 Ἦκουσεν δὲ Ἡρώδης ὁ τετραάρχης τὰ γινόμενα πάντα γενόμενα A, X, Ψ, f1, f13, 2, 579, al

NA²⁷ Luke 24:18 ... καὶ οὐκ ἔγνωσ τὰ γενόμενα ... γινόμενα 565

Difficult to judge on internal grounds. Externally the support for γινόμενα is not coherent.

Rating: 2? (NA probably original)

TVU 394

146. Difficult variant:

Minority reading:

NA²⁷ Matthew 27:64 κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν καὶ εἴπωσιν τῷ λαῷ· ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης.

omit 01, B, arm, geo^{pt}, WH, NA²⁵, Weiss, Tis, Bal

txt A, C, D, L, W, Θ, f1, f13, 33, Maj, Latt, Sy, Co, WH^{mg}

B: no umlaut

Check Mt 8:21 and extended discussion there.

Rating: 1? or - (= NA probably wrong or indecisive)
add brackets

TVU 395

NA²⁷ Matthew 27:64 κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ _____ κλέψωσιν αὐτὸν καὶ εἴπωσιν τῷ λαῷ· ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης.

BYZ Matthew 27:64 κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ **νυκτὸς** κλέψωσιν αὐτὸν καὶ εἴπωσιν τῷ λαῷ ἠγέρθη ἀπὸ τῶν νεκρῶν καὶ ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης

Byz C³, L, Γ, 565, 700, 892, 1241, Sy-S, Sy-P, Maj-part

txt 01, A, B, C*, D, K, W, Y, Δ, Θ, f1, f13, 22, 33, 579, 1424, Maj-part, Latt, Co(+ mae-2), goth

Lacuna: Sy-C

B: no umlaut

Compare:

NA²⁷ Matthew 28:13 εἶπατε ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλειψαν αὐτὸν ἡμῶν κοιμωμένων.

A harmonization to 28:13.

Rating: 2 (NA clearly original)

TVU 396

NA²⁷ Matthew 27:66 οἱ δὲ πορευθέντες ἠσφαλίσαντο τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.

NA²⁷ Matthew 28:1 Ὅψι δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων ἦλθεν Μαριὰμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρήσαι τὸν τάφον.

A question of punctuation:

Is it

... μετὰ τῆς κουστωδίας ὁψὲ δὲ σαββάτων. Τῇ ἐπιφωσκούσῃ ...

or:

... μετὰ τῆς κουστωδίας. Ὅψι δὲ σαββάτων, τῇ ἐπιφωσκούσῃ ...

So they went with the guard and made the tomb secure by sealing the stone on the eve of the Sabbath. As the first day of the week was dawning, ...

or:

So they went with the guard and made the tomb secure by sealing the stone.

On the eve of the Sabbath, as the first day of the week was dawning, ...

Linder (TSK 35, 1862) notes that in later Greek Ὅψι δὲ σαββάτων means "after the Sabbath" with Ὅψι = "after, after the expiration of". So also BDAG. This makes better sense here than "on the eve" or "late on the Sabbath".

TVU 397

147. Difficult variant:

NA²⁷ Matthew 28:1 Ὅψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων ἦλθεν Μαριὰμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον.

BYZ Matthew 28:1 Ὅψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθεν Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, θεωρῆσαι τὸν τάφον.

Byz A, B, D, W, 1, f13, 33, Maj, sa, bo, WH, Bois, Trg

txt 01, C, L, Δ, Θ, 1582, L844, L2211, pc, mae, WH^{mg}, NA²⁵, Weiss
L, Δ, Θ read also: καὶ ἡ ἄλλη Μαριὰμ

B: no umlaut

Matthew 13:55 Μαριὰμ

Matthew 27:56-1 Μαρία ἡ Μαγδαληνὴ

Matthew 27:56-2 Μαρία ἡ τοῦ Ἰακώβου

Matthew 27:61-1 Μαριὰμ ἡ Μαγδαληνὴ

Matthew 27:61-2 καὶ ἡ ἄλλη Μαρία

Matthew 28:1-1 Μαριὰμ ἡ Μαγδαληνὴ

Matthew 28:1-2 καὶ ἡ ἄλλη Μαρία

Mark 15:40-1 Μαρία ἡ Μαγδαληνὴ

Mark 15:40-2 Μαρία ἡ Ἰακώβου τοῦ μικροῦ

Mark 15:47-1 Μαρία ἡ Μαγδαληνὴ

Mark 15:47-2 Μαρία ἡ Ἰωσήτος

Mark 16:1-1 Μαρία ἡ Μαγδαληνὴ

Mark 16:1-2 Μαρία ἡ [τοῦ] Ἰακώβου

Luke 1:27 Μαριὰμ

Luke 1:30 Μαριὰμ

Luke 1:34 Μαριὰμ

Luke 1:38 Μαριὰμ

Luke 1:39 Μαριὰμ

Luke 1:46 Μαριὰμ

Luke 1:56 Μαριὰμ

Luke 2:5 Μαριὰμ

Luke 2:16 Μαριὰμ

Luke 2:19 Μαριὰμ

Luke 2:34 Μαριὰμ

Luke 8:2 Μαρία ἡ καλουμένη Μαγδαληνή
 Luke 10:39 ἀδελφὴ καλουμένη Μαριάμ
 Luke 10:42 Μαριάμ (Μάρθαν)
 Luke 24:10-1 ἡ Μαγδαληνὴ Μαρία
 Luke 24:10-2 Μαρία ἡ Ἰακώβου
 John 11:2 Μαριάμ ἡ ἀλείψασα τὸν κύριον
 John 11:19 Μαριάμ (Μάρθαν)
 John 11:20 Μαριάμ (Μάρθαν)
 John 11:28 Μαριάμ (Μάρθαν)
 John 11:31 Μαριάμ (Μάρθαν)
 John 11:32 Μαριάμ (Μάρθαν)
 John 11:45 Μαριάμ (Μάρθαν)
 John 12:3 Μαριάμ (Μάρθαν)
 John 19:25-1 Μαρία ἡ τοῦ Κλωπᾶ
 John 19:25-2 Μαρία ἡ Μαγδαληνὴ
 John 20:1 Μαρία ἡ Μαγδαληνὴ
 John 20:11 Μαρία (ἡ Μαγδαληνὴ)
 John 20:16 Μαριάμ (ἡ Μαγδαληνὴ)
 John 20:18 Μαριάμ ἡ Μαγδαληνὴ

Of these is "Mary Magdalene" (NA txt given first):

Matthew 27:56-1	Μαρία	01, A, B, D, W, 579, 700, 1071, 1424, Maj
	Μαριάμ	C, L, Δ, Θ, f1, pc, sa ^{mss}
	Μαριάμ ²	C, Δ, Θ
Matthew 27:61-1	Μαριάμ	01, B, C, L, Δ, Θ, f1, L844, pc, mae, bo ^{ms}
	Μαρία	A, D, W, f13, 33, 579, 700, 1071, 1424, Maj
	Μαριάμ ²	Δ, 700
Matthew 28:1-1	Μαριάμ	01, C, L, Δ, Θ, 1582, L844, L2211, pc, mae
	Μαρία	A, B, D, W, 1, 33, 579, 700, 1071, 1424, Maj
	Μαριάμ ²	L, Δ, Θ
Mark 15:40-1	Μαρία	01, A, D, L, Δ, Ψ, f13, 28, 33, 565, 579, 700, 1071, 1424, Maj
	Μαριάμ	B, C, W, Θ, 0184, f1, Sy-H
Mark 15:47-1	Μαρία	01, A, B, C, D, L, W, Δ, f13, 28, 565, 579, 700, 1071, 1424, Maj
	Μαριάμ	Θ, f1, 33, Sy-H

Mark 16:1-1	Μαρία	01, A, B, C, D, L, W, Δ, f13, 28, 565, 579, 700, 1071, 1424, Maj
	Μαριὰμ	Θ, f1, 33 (not in NA and SQE!)
Luke 8:2	Μαρία	01, B, D, W, Θ, f13, 1424, Maj
	Μαριὰμ	A, L, P, Ψ, f1, 33, 157, 579, 700, pc (not in NA and SQE!)
Luke 24:10-1	Μαρία	P75, A, B, D, L, W, Θ, Ψ, f13, 33, 157, 700, 1071, 1424, Maj
	Μαριὰμ	01, f1, 579 (not in NA but in SQE!)
John 19:25-2	Μαρία	A, B, D ^{sup} , W, Θ, f13, 579, Maj
	Μαριὰμ	01, L, Ψ, f1, 33, 565, L844, pc
John 20:1	Μαρία	B, D ^{sup} , Θ, Ψ, f13, Maj
	Μαριὰμ	01, A, L, W, f1, 33, 565, 579, L844, pc
John 20:11	Μαρία	P66*, A, B, D ^{sup} , L, W, Θ, f13, 579, Maj
	Μαριὰμ	P66 ^c , 01, Ψ, 050, f1, 33, 565, L844, L2211, pc
John 20:16	Μαριὰμ	01, B, L, N, W, Π, 050, f1, 33, 565, L844, L2211, pc
	Μαρία	A, D, K, Θ, Ψ, 0250, f13, Maj
John 20:18	Μαριὰμ	P66, 01, B, L, f1, 33, 565, L844, pc
	Μαρία	A, D, W, Θ, Ψ, 0250, f13, Maj

There is an interesting string of witnesses supporting Μαριὰμ in those 3 cases in Mt: C, L, Δ, Θ, f1. In the second instance 01, B join these and in the third instance it is 01 alone.

Similar strings can be found for the other books. The Byzantine text always has Μαρία, f1 has always Μαριὰμ.

No clear-cut rules can be found. Probably in part accidental or to avoid a hiatus. Difficult!

Rating: - (indecisive)

TVU 398

NA²⁷ Matthew 28:2 καὶ ἰδοὺ σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβὰς ἐξ οὐρανοῦ καὶ προσελθὼν ἀπεκύλισεν τὸν λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ.

BYZ Matthew 28:2 καὶ ἰδοὺ σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβὰς ἐξ οὐρανοῦ προσελθὼν ἀπεκύλισεν τὸν λίθον ἀπὸ τῆς θύρας, καὶ ἐκάθητο ἐπάνω αὐτοῦ

Byz divided:

ἀπὸ τῆς θύρας

A, C, K, W, Δ, f13-part, 579, 1424,

Maj-part, f, h, q, Sy-P

ἀπὸ τῆς θύρας τοῦ μνημείου

L, Γ, Θ, f1, 652, f13-part, 22, 33, 157, 565,

1241, Maj-part,

Sy-H, Sy-Pal, arab^{MS}, mae-1+2, bo, Eus

txt 01, B, D, 700, 892, pc, Lat, Sy-S, sa

Lacuna: Sy-C

B: no umlaut

Compare:

NA²⁷ Matthew 27:60 καὶ προσκυλίσας λίθον μέγαν τῆ θύρα τοῦ μνημείου ἀπήλθεν.

NA²⁷ Mark 15:46 καὶ προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου.

NA²⁷ Mark 16:3 τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου;

G. Peter 12, 53 τίς δὲ ἀποκύλισει ἡμῖν καὶ τὸν λίθον τὸν τέθεντα ἐπὶ τῆς θύρας τοῦ μνημείου·

There is no reason for an omission. Probably an addition from immediate context (27:60) and common knowledge.

Rating: 2? (NA probably original)

External Rating: 2 (NA clearly original)
(after weighting the witnesses)

TVU 399

NA²⁷ Matthew 28:6 οὐκ ἔστιν ὧδε, ἠγέρθη γὰρ καθὼς εἶπεν· δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο _____.

BYZ Matthew 28:6 οὐκ ἔστιν ὧδε ἠγέρθη γὰρ καθὼς εἶπεν· δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο ὁ Κύριος.

Byz A, C, D, L, W, Δ, 0148, f1, 652, f13, 700, Maj,
Lat, Sy-P, Sy-H, Sy-Pal, [Trg]

txt 01, B, Θ, 33, 892*, pc, e, Sy-S, Co(+ mae-2)

τὸ σῶμα τοῦ κυρίου 1424, pc
ὁ Ἰησους Φ

Lacuna: Sy-C

B: no umlaut

Compare:

NA²⁷ Luke 24:3 εἰσελθοῦσαι δὲ οὐχ εὔρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ.

There is no reason for an omission.

Rating: 2 (NA clearly original)

TVU 400

Minority reading:

NA²⁷ Matthew 28:7 καὶ ταχὺ πορευθεῖσαι εἶπατε τοῖς μαθηταῖς αὐτοῦ ὅτι ἠγέρθη ἀπὸ τῶν νεκρῶν,

omit: D, 565, pc, Lat(a, b, d, e, ff¹, g¹, h, l, r¹, vg), Sy-S, arm, Or

aur, c, f, ff², q, vg^{mss} have the words

Lacuna: Sy-C

B: no umlaut

Western non-interpolation?

Parallels:

NA²⁷ Matthew 14:2 καὶ εἶπεν τοῖς παισὶν αὐτοῦ· οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν

NA²⁷ Matthew 27:64 κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν καὶ εἴπωσιν τῷ λαῷ· ἠγέρθη ἀπὸ τῶν νεκρῶν,

NA²⁷ Matthew 28:6 οὐκ ἔστιν ὧδε, ἠγέρθη γὰρ καθὼς εἶπεν·

The omission could be a harmonization to the previous verse 6.

The addition could be a harmonization to immediate context (27:64).

Rating: 2? (NA probably original)

TVU 401

Minority reading:

NA²⁷ Matthew 28:7 καὶ ταχὺ πορευθεῖσαι εἶπατε τοῖς μαθηταῖς αὐτοῦ ὅτι ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἰδοὺ προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ αὐτὸν ὄψεσθε· ἰδοὺ εἶπον ὑμῖν.

εἶπεν

cj. (Hort) WH^{mg}

καθὼς εἶπεν ὑμῖν 126,472 (from Mk)

"sicut dixit vobis" f, vg^{mss}

WH have this reading labeled as "† ... †", indicating a "primitive error".

The reading was listed in NA²⁵, but has been omitted in NA^{26,27}.

B: no umlaut

Compare context:

5 And the messenger answering said to the women, "Do not be afraid, I know that you are looking for Jesus who was crucified. 6 he is not here, for he rose, as he said; come, see the place where the Lord was lying; 7 and having gone quickly, say you to his disciples, that he rose from the dead; and lo, he does go before you to Galilee, there ye shall see him; lo, I have told you."

Compare:

NA²⁷ Mark 16:7 ἀλλὰ ὑπάγετε εἶπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν.

It is the messenger/angel who is speaking. Thus it makes good sense to have "lo, he told you" here.

On the other hand "lo, I told you" also makes good sense as an intensifying statement.

This conjecture appears to me to be the most probable in the Gospels.

Hort writes: "Comparison with Mk 16:7 gives much probability to the suggestion of Maldonat [Johannes Maldonatus, 1533-1583] and others that εἶπον is a primitive corruption of εἶπεν. The essential identity of the two records in this place renders it improbable that the corresponding clauses would hide total difference of sense under similarity of language; while ἰδοὺ might easily mislead a scribe. As recalling sharply an earlier prediction or command, ἰδοὺ εἶπεν is the more forcible though less objective reading."

Rating: 2 (NA clearly original)

TVU 402

148. Difficult variant:

NA²⁷ Matthew 28:9

καὶ ἰδοὺ Ἰησοῦς ὑπήντησεν αὐταῖς λέγων· χαίρετε. αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ.

BYZ Matthew 28:9 ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ

καὶ ἰδοὺ Ἰησοῦς ἀπήντησεν αὐταῖς λέγων Χαίρετε αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ, τοὺς πόδας καὶ προσεκύνησαν αὐτῷ

T&T #64

Byz A, C, L, Δ, Σ, Φ, 0148, f1, f13-part, (1424), Maj¹³⁰⁰, f, q, Sy-H, Weiss

ἀπερχομένον δὲ αὐτῶν 788

ὡς δὲ ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ 1424, pc¹¹

txt 01, B, D, W, Θ, 13, 69, 788(=f13^b), 33, 279, 700, 892, 1292, 2680, al¹⁸⁰,
Lat, Sy-P, Co(+ mae-2), Or, Eus

From here to end Sy-S (and Sy-C) are not extant.

B: no umlaut (but one line above: ἀπαγγεῖλαι τοῖς μαθηταῖς)

Compare:

NA²⁷ Matthew 28:8 Καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.

It is quite probable that the term felt out due to h.t.

On the other hand it could have been added from the previous verse. The καὶ before the ἰδοὺ is a bit strange though:

"... and ran to tell his disciples. When they walked to tell his disciples, and suddenly, ..."

This has been felt by some scribes, because 41 minuscules omit the καὶ.

On the other hand καὶ ἰδοὺ is idiomatic for "Look! See! Listen!"

Weiss has the words and writes (Textkritik, p. 184): "Surely the emendators did not insert such a tautological and unnecessary addition." He believes that h.t. lead to the omission. But Weiss also notes the non-Matthean ὡς temporalis.

It is noteworthy that the words are also in the Arabic Diatessaron, where they make sense, because Mt 28:8 is separated from Mt 28:9 by two large paragraphs.

Rating: 1? or - (NA probably wrong or indecisive)

TVU 403

149. Difficult variant:

Minority reading:

NA²⁷ Matthew 28:14 καὶ ἐὰν ἀκουσθῆ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν [αὐτὸν] καὶ ὑμᾶς ἀμερίμνους ποιήσομεν.

omit 01, B, Θ, 33, L844, L2211, e, WH, NA²⁵, Weiss, Gre, Tis, Bal
txt A, C, D, L, W, 0148, 0234, f1, f13, Maj, Lat, Sy, [Trg]

B: no umlaut

No parallel.

Compare:

NA²⁷ Matthew 27:20 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους

NA²⁷ Acts 13:43 οἵτινες προσλαλοῦντες αὐτοῖς ἔπειθον αὐτοὺς προσμένειν τῇ χάριτι τοῦ θεοῦ.

NA²⁷ Acts 18:4 διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον ἔπειθόν τε Ἰουδαίους καὶ Ἑλληνας.

NA²⁷ 1 John 3:19 [Καὶ] ἐν τούτῳ γνωσόμεθα ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἐμπροσθεν αὐτοῦ πείσομεν τὴν καρδίαν ἡμῶν,

The addition of the pronoun is only natural. Possibly idiomatic.

The meaning is not entirely clear. Normally "we will persuade (him)", but it could also mean "we will bribe (him)" (suggested in BDAG). Compare:

LXX 2 Maccabees 10:20 οἱ δὲ περὶ τὸν Σιμωνα φιλαργυρήσαντες ὑπὸ τινῶν τῶν ἐν τοῖς πύργοις ἐπίσθησαν ἀργυρίῳ ἑπτάκις δὲ μυρίας δραχμὰς λαβόντες εἴασάν τινας διαρρηῆναι

"But those with Simon, who were money-hungry, were bribed by some of those who were in the towers, and on receiving seventy thousand drachmas let some of them slip away."

Josephus:

Ant 14:281 Μάλιχος δὲ δείσας τότε μάλιστα τὸν Ἀντίπατρον ἐκποδῶν ἐποιεῖτο καὶ πέισας ἀργυρίῳ τὸν Ὑρκανοῦ οἰνοχόον παρ' ᾧ ἑκάτεροι εἰστιῶντο φαρμάκῳ κτείνει τὸν ἄνδρα

"but as Malichus was most afraid of Antipater, he killed him; and by the offer of money, persuaded the butler of Hyrcanus, with whom they were both to feast, to kill him by poison."

Ant 14:490 ταῦτα φοβούμενος πολλοῖς χρήμασι πείθει τὸν Ἀντώνιον ἀνελεῖν Ἀντίγονον

"Out of Herod's fear of this it was that he, by giving Antony a great deal of money, endeavoured to persuade him to have Antigonus slain"

Rating: 1? (NA probably wrong)

TVU 404

Minority reading:

NA²⁷ Matthew 28:15 οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον [ἡμέρας].

omit 01*, B*, W, 0234, pc, WH, NA²⁵, Weiss

txt 01^{C1}, A, B^{C2}, D, L, Θ, 0148, f1, f13, 33, Maj, WH^{mg}

Lacuna: C

B: p. 1277 A 23: **τ** **α** is written above the line in small uncial letters.

B: no umlaut

Context:

NA²⁷ Matthew 28:12 καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιόν τε λαβόντες ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις

Compare:

NA²⁷ Matthew 25:27 ἔδει σε οὖν βαλεῖν τὰ ἀργύριά μου τοῖς τραπεζίταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ.

NA²⁷ Matthew 27:5 καὶ ῥίψας τὰ ἀργύρια εἰς τὸν ναὸν ἀνεχώρησεν,

NA²⁷ Matthew 27:6 Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπαν·

NA²⁷ Matthew 28:12 καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιόν τε λαβόντες ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις

It is possible that the article has been omitted to avoid a hiatus. It should be noted though that the other occurrences in Mt are safe.

Probably an error from context 28:12.

Weiss (Comm. Mt) notes that the article probably refers back to verse 12, but that this is not intended here, it is only a general statement that for money they accepted the highpriest's demand.

Rating: 2? (NA probably original)

TVU 405

150. Difficult variant:

NA²⁷ Matthew 28:17 καὶ ἰδόντες αὐτὸν προσεκύνησαν _____, οἱ δὲ ἐδίστασαν.

BYZ Matthew 28:17 καὶ ἰδόντες αὐτὸν προσεκύνησαν αὐτῷ· οἱ δὲ ἐδίστασαν

Byz A, W, Δ, Θ, 0148, f1, f13, 22, 579, 700, Maj, q, Gre
αὐτόν Γ, 652, 28, 157, 1241, al
αὐτοῦ 346
αὐτῷ or αὐτόν Sy-P, Sy-H, Sy-Pal^{mss}, Co, arm, geo

txt 01, B, D, 33, Lat, Sy-Pal^{ms}, Eus?

Lacuna: C, Sy-S, Sy-C

B: no umlaut

Compare verse 9:

NA²⁷ Matthew 28:9 καὶ ἰδοὺ Ἰησοῦς ὑπήντησεν αὐταῖς λέγων· χαίρετε. αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ.

Compare also:

NA²⁷ Matthew 2:11 καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ

NA²⁷ Matthew 14:33 οἱ δὲ ἐν τῷ πλοίῳ προσεκύνησαν αὐτῷ λέγοντες· ἄληθῶς θεοῦ υἱὸς εἶ.

NA²⁷ John 4:20 οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν·

If originally present there would have been no reason for an omission. The addition of a personal pronoun is the normal usage in relation to Jesus. Without pronoun προσκυνέω is used with respect to God. Since Jesus is now the risen Savior and Lord, the usage without the pronoun might be appropriate.

Note the conjecture by A. Pallis (Notes, 1932): οὐδὲ ἐδίστασαν.

Rating: - (indecisive)

TVU 406

NA²⁷ Matthew 28:19 πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,

BYZ Matthew 28:19 Πορευθέντες _____ μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος·

Byz 01, A, K, f13, 2, 579, 700, 1424, Maj, sa^{ms}, bo^{pt}, Ir^{Lat}

txt B, W, Δ, Θ, Π, f1, 13, 346, 543, 33, 565, 892, 1071, 1241, al, L844, L2211, Lat("ergo" c, e, f, ff¹, ff², g¹, l, q, vg), Sy, sa, mae, bo^{pt}, arm, TR

νυν D, it("nunc" a, aur, b, d, h, n)

0148: NA has 0148 as "vid" for the Byz reading. It reads:

isi̅el al hsena[ut ois
l egwn · edo[qh
moipasae[xousia
enouinw[kaiepighs
poreuq[ent esounma
qht e[usat epan
t At [aeqnh

here the papyrus breaks off.

It is not at all clear if 0148 read οὖν or not. The word is within a lacuna. From space considerations it is even slightly more probable that it omitted it. Compare S Porter ("NT Papyri and Parchments", Vienna, 2008).

Lacuna: C, L

B: no umlaut

Compare:

NA²⁷ Matthew 5:19 ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων
omit: L, 2

NA²⁷ Matthew 6:2 Ὅταν οὖν ποιῆς ἐλεημοσύνην
omit: 1424

NA²⁷ Matthew 6:22 ἐὰν οὖν ᾦ ὁ ὀφθαλμὸς σου ἄπλοῦς,
omit: 01, pc

NA²⁷ Matthew 7:12 Πάντα οὖν ὅσα ἐὰν θέλητε
omit: 01*, L, 983, 1424, pc

- NA²⁷ Matthew 7:24 Πᾶς οὖν ὅστις ἀκούει μου
omit: K
- NA²⁷ Matthew 12:12 πόσω οὖν διαφέρει ἄνθρωπος προβάτου.
omit: 1424
- NA²⁷ Matthew 13:28 θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά;
omit: D, 579
- NA²⁷ Matthew 17:10 τί οὖν οἱ γραμματεῖς λέγουσιν
omit: 700
- NA²⁷ Matthew 18:26 πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ
δὲ D
- NA²⁷ Matthew 18:31 ἰδόντες οὖν οἱ σύνδουλοι
BYZ Matthew 18:31 ἰδόντες δὲ οἱ σύνδουλοι
οὖν 01*, c², B, D, 33, pc
δὲ 01^{c1}, L, W, Θ, f1, f13, 892, Maj
- NA²⁷ Matthew 21:25 διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;
omit: D, H, L, 28, 700, 892, 1071, al
- NA²⁷ Matthew 22:9 πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν
omit: D, K, L, W, Y, Θ, Π, Ω, 157, 1424
- NA²⁷ Matthew 22:21 ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι
omit: D, 157, 700*
- NA²⁷ Matthew 23:3 πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν
omit: 579
- NA²⁷ Matthew 24:15 Ὅταν οὖν ἴδητε τὸ βδέλυγμα
δὲ 01^c, L, 157
- NA²⁷ Matthew 24:26 ἐὰν οὖν εἴπωσιν ὑμῖν·
omit: 01*
- NA²⁷ Matthew 24:42 Γρηγορεῖτε οὖν,
omit: 565, 1424
- NA²⁷ Matthew 27:17 συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλάτος·
δὲ D, Θ, f13

οὖν is a typical John word (194 instances), but of the Synoptics, Mt has most of it (56; Mk+Lk: 39).

The versional evidence is not very reliable for such a conjunction.

This is one of the few cases where the Byzantine text has the shorter reading. And this is the only instance in which the Byzantine text omits οὖν. The Majority text reads once δὲ instead of οὖν in 18:31.

As one can see from the evidence, 01, D, L and 1424 are the most unreliable witnesses regarding οὐν in Mt:

D, L, 1424 6 times

01 4 times

157, 579, 700 3 times

It is only 01 of the better witnesses which support the omission here and 01 seems to be not very reliable in this instance. At least this requires very careful investigation.

Erasmus (TR) probably followed minuscule 1 here.

Rating: 2? (NA probably original)

TVU 408

151. Difficult variant:

Minority reading:

NA²⁷ Matthew 28:19 πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτούς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,

ἐν τῷ ὀνόματί μου Eusebius (17 times), before Nicea (325 CE)

Variant noted in NA²⁵, but not in NA^{26,27}

B: no umlaut

Compare Didache:

7.1. περὶ δὲ τοῦ βαπτίσματος, οὕτω βαπτίσατε, ταῦτα πάντα προεῖποντες, βαπτίσατε εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος ἐν ὕδατι ζῶντι.

Compare also:

NA²⁷ Acts 2:38 Πέτρος δὲ πρὸς αὐτούς· μετανοήσατε, [φησὶν,] καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν

NA²⁷ Acts 8:16 οὐδέπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκός, μόνον δὲ βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.

NA²⁷ Acts 10:48 προσέταξεν δὲ αὐτούς ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ βαπτισθῆναι.

NA²⁷ Acts 19:5 ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ,

NA²⁷ Romans 6:3 ἢ ἀγνοεῖτε ὅτι, ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν,

Eusebius uses 29 times a form of Mt 28:19 and cites it in three different forms:

Form 1: "Go ye and make disciples of all nations" (7 times)

Form 2: "Go ye and make disciples of all nations in my name" (17 times)

Form 3: The traditional form (5 times)

Examples: (complete list with refs. in Conybeare)

"But the rest of the apostles, who had been incessantly plotted against with a view to their destruction, and had been driven out of the land of Judea, went unto all nations to preach the Gospel, relying upon the power of Christ, who had said to them, 'Go ye and make disciples of all nations in my name.' "

H.E. book 3, ch. 5

"Surely none save our only Savior has done this, when, after his victory over death, he spoke the word to his followers, and fulfilled it by the event, saying to them, 'Go ye and make disciples of all nations in my name.' "

"The Oration in Praise of the Emperor Constantine" ch. 16:8

"Go forth, and make disciples of all the nations." 'But how,' the disciples might reasonably have answered the Master, 'can we do it?' ... But while the disciples of Jesus were most likely either saying thus, or thinking thus, the Master solved their difficulties, by the addition of one phrase, saying they should triumph 'In My Name.' For he did not bid them simply and indefinitely 'make disciples of all nations,' but with the necessary addition 'In My Name.'

"The Proof of the Gospel", similar in "The Theophania"

	FORM ONE	FORM TWO	FORM THREE
The Proof of the Gospel	3 times	5 times	-
Commentary in Psalms	2 times	4 times	-
The Theophania	1 time	4 times	1 time
Commentary in Isaiah	-	2 times	-
The History of the Church	-	1 time	-
In Praise of Constantine	-	1 time	-
The Theology of the Church	1 time	-	1 time
The Letter to Caesarea	-	-	1 time
Contra Marcellum	-	-	2 times
SUM	7	17	5

Eusebius apparently used this formula instead of the "trinitarian" one before the council of Nicea, which fixed the "trinity". Since Eusebius was a known skeptic of trinitarian thoughts it is the question if the formula was changed by him (or a predecessor) or if his version is the correct one and all existing copies of Mt are corrupt at this position.

The quotes in the long, third form are all of disputed origin in Eusebius, with them all believed to have been composed after the trinitarian debates at the council of Nicea, or even possibly by another author.

Note that the Eusebian form does not contain the word βαπτίζω, so it is not a reference to baptism at all.

An allusion in Justin (Dialogue with Trypho, ch. 39): γλυωσκελ ετι καθ' ημεραν
τινας μαθητευμενους εις το ονομα του Χριστου αυτου

Therefore, just as God did not inflict His anger on account of those seven thousand men, even so He has now neither yet inflicted judgment, nor does inflict it, **knowing that daily some [of you] are becoming disciples in the name of Christ**, and quitting the path of error; who are also receiving gifts, each as he is worthy, illuminated through the name of this Christ.

Ephrem in his Diatessaron commentary cites the canonical, long form. The words are present in the Armenian translation, the Syriac has a lacuna. They are also in the Arabic translation of the Diatessaron (Ciasca).

W. Petersen on TC list (Jan. 2003):

In the absence of any textual evidence, but in view of the strong anachronistic character of Matt 28:19 - anachronistic when compared with the rest of the NT - it seems to me one can comfortably state that (1) the words were never spoken by Jesus; (2) the *logion* was unknown as late as the composition of Acts (in the 80s?); (3) one cannot determine whether it was - or was not - part of the earliest version of Matthew (80s? 90s?).

Canon Armitage Robinson writes (Art. "Baptism" in Encyclopedia Biblica):
"Matthew does not here report the *ipsissima verba* of Jesus, but transfers to him the familiar language of the church of the Evangelist's own time and locality."

This sounds not unreasonable, but does not help in regard to what Matthew originally wrote.

Note these articles:

- F.C. Conybeare "The Eusebian form of the text Mt 28:19", ZNW 2 (1901) 275-288 [has a full list of all quotes, most in Greek]
- Eduard Riggenbach "Der Trinitarische Taufbefehl : Matth. 28,19 nach seiner ursprünglichen Textgestalt und seiner Authentie untersucht", Gütersloh, 1903, 103 pages
- Hans Kosmala "The Conclusion of Matthew", Annual of the Swedish Theological Institute, 4 (1965), 132-147
- David Flusser "The Conclusion of Matthew in a New Jewish Christian Source", *ibid.*, 5 (1966-7), 110-119
- George Howard "A Note on the Short Ending of Matthew", HTR 81 (1988) 117-20 [notes the form of the Even Bohan by Shem-Tob: "and teach them to carry out all things which I have commanded you forever." This form additionally omits τὰ ἔθνη.]
- Compare also: R.D. Hughes http://godglorified.com/matthew_2819.htm

Rating: - (indecisive)