

The Greek New Testament

SBL Edition

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Edited by

Michael W. Holmes

Society of Biblical Literature
Atlanta, Georgia

Logos Bible Software
Bellingham, Washington

THE GREEK NEW TESTAMENT: SBL EDITION

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CONTENTS

Preface.....	vii
Introduction.....	ix
Κατὰ Ματθαῖον.....	1
Κατὰ Μᾶρκον.....	67
Κατὰ Λουκᾶν.....	116
Κατὰ Ἰωάννην.....	189
Πράξεις Ἀποστόλων.....	242
Πρὸς Ῥωμαίους.....	313
Πρὸς Κορινθίους α΄.....	338
Πρὸς Κορινθίους β΄.....	363
Πρὸς Γαλάτας.....	379
Πρὸς Ἐφεσίους.....	387
Πρὸς Φιλιππησίους.....	396
Πρὸς Κολοσσαεῖς.....	402
Πρὸς Θεσσαλονικεῖς α΄.....	408
Πρὸς Θεσσαλονικεῖς β΄.....	414
Πρὸς Τιμόθεον α΄.....	417
Πρὸς Τιμόθεον β΄.....	423
Πρὸς Τίτον.....	428
Πρὸς Φιλήμονα.....	431
Πρὸς Ἑβραίους.....	433
Ἰακώβου.....	451
Πέτρου α΄.....	458
Πέτρου β΄.....	465
Ἰωάννου α΄.....	470
Ἰωάννου β΄.....	477
Ἰωάννου γ΄.....	478
Ἰούδα.....	479
Ἀποκάλυψις Ἰωάννου.....	481
Appendix: The SBLGNT in Comparison to ECM.....	515

PREFACE

The Society of Biblical Literature, in keeping with its mission to foster biblical scholarship, is pleased to sponsor, in association with Logos Bible Software, a new, critically edited edition of the Greek New Testament. *The Greek New Testament: SBL Edition* (SBLGNT), which is freely available in electronic form (<http://sblgnt.com>), will be useful to students, teachers, translators, and scholars in a wide variety of settings and contexts.

Why a new edition? The many benefits and features of the widely used “standard text” of the Greek New Testament (i.e., the Nestle-Aland and United Bible Societies editions) are well known and widely appreciated, but it does not meet the needs of all users. For example, many scholars and students, especially those living in underresourced regions, do not have easy access to an up-to-date, critically edited Greek New Testament in electronic form. Thus, teachers who wish to include portions of the Greek New Testament in class assignments or use the Greek New Testament in their own scholarly research and publications often must input the Greek text letter by letter, which is both tedious and subject to error. Students writing exegetical papers face similar obstacles and challenges.

To address this need, the SBLGNT is available in electronic form so that any scholar or student may freely download all or portions of the text for personal study and research as well as for limited use in scholarly publications (see the End-User License Agreement). In addition, the text has been encoded in a Unicode-compliant font, SBL Greek, so that users can exchange their work easily without having to purchase a proprietary Greek font. In short, a contemporary, critically edited text of the Greek New Testament is now widely and freely available.

The new text may have other benefits as well. The standard text is viewed by some of those who use it as a “final” text to be passively accepted rather than a “working” text subject to verification and improvement. For example, the exegetical habits of some scholars and students seem to reflect a belief that all the important text-critical work has already been completed, that one can more or less equate the standard Greek New

Testament with the “original” text. With a mindset such as this, it is not surprising that entire commentaries have been written that simply take the standard text as printed and scarcely discuss textual matters.

In circumstances such as these, the existence of an alternative critically edited text—the SBLGNT differs from the standard text in more than 540 variation units—will help to remind readers of the Greek New Testament that the text-critical task is not finished. Moreover, by reminding readers of the continuing need to pay attention to the variant readings preserved in the textual tradition, it may also serve to draw attention to a fuller understanding of the goal of New Testament textual criticism: both identifying the earliest text and also studying all the variant readings for the light they shed on how particular individuals and faith communities adopted, used, and sometimes altered the texts that they read, studied, and transmitted.

We trust that users of the SBLGNT will find that it meets its stated aims as well as their expectations of it. Obviously, numerous individuals deserve our thanks for their efforts to bring this idea to fruition, but the SBL and Logos would like to express special gratitude to two individuals for their careful, painstaking, and thoughtful work: Michael W. Holmes, who edited the SBLGNT and wrote the introduction to it; and Rick Brannan of Logos Bible Software, who developed the technical infrastructure for the project. Without the scholarship and expertise of Mike and Rick, we would not have been able to advance this significant dimension of critical New Testament research and teaching.

INTRODUCTION

THE TEXT

The Greek New Testament: SBL Edition (SBLGNT) is a new edition of the Greek New Testament, established with the help of earlier editions. In particular, four editions of the Greek New Testament were utilized as primary resources in the process of establishing the SBLGNT. These editions (and their abbreviations) are:

WH Brooke Foss Westcott and Fenton John Anthony Hort, *The New Testament in the Original Greek*, vol. 1: *Text*; vol. 2: *Introduction* [and] *Appendix* (Cambridge: Macmillan, 1881). This justly famous and widely influential nineteenth-century edition of the Greek New Testament was one of the key texts used in the creation of the original Nestle text¹ and was used as the initial basis of comparison in the creation of the United Bible Societies' *Greek New Testament*.²

Treg Samuel Prideaux Tregelles, *The Greek New Testament, Edited from Ancient Authorities, with their Various Readings in Full, and the Latin Version of Jerome* (London: Bagster; Stewart, 1857–1879). Although the fine edition of Tregelles has been overshadowed by that of his close

1. Eberhard Nestle, *Novum Testamentum Graece* (Stuttgart: Württembergische Bibelanstalt, 1898); cf. the 16th ed. (1936), 38*; cf. also Kurt Aland and Barbara Aland, *The Text of the New Testament* (2nd ed.; trans. E. F. Rhodes; Grand Rapids: Eerdmans; Leiden: Brill, 1989), 19–20.

2. Kurt Aland, Matthew Black, Bruce M. Metzger, and Allen Wikgren, eds., *The Greek New Testament* (New York: American Bible Society; London: British and Foreign Bible Society; Edinburgh: National Bible Society of Scotland; Amsterdam: Netherlands Bible Society; Stuttgart: Württemberg Bible Society, 1966), v.

contemporaries Westcott and Hort, his textual judgments reveal a “consistency of view and breadth of appreciation” of all the available textual evidence not always as evident in the work of his major nineteenth-century colleagues, who display (to varying degrees) a tendency toward a preoccupation with the latest “big discovery” (Ephraemi Rescriptus/04 in the case of Lachmann, Sinaiticus/01 in the case of Tischendorf, and Vaticanus/03 in the case of Westcott and Hort).³ Tregelles offers a discerning alternative perspective alongside Westcott and Hort.

- NIV Richard J. Goodrich and Albert L. Lukaszewski, *A Reader's Greek New Testament* (Grand Rapids: Zondervan, 2003). This edition presents the Greek text behind the New International Version⁴ as reconstructed by Edward Goodrick and John Kohlenberger III.⁵ It thus represents the textual choices made by the Committee on Bible Translation, the international group of scholars responsible for the NIV translation. According to its editors, this edition differs from the United Bible Societies/Nestle-Aland editions of the Greek New Testament at 231 places.⁶
- RP *The New Testament in the Original Greek: Byzantine Textform 2005*, compiled and arranged by Maurice A. Robinson and William G. Pierpont (Southborough,

3. David C. Parker, “The Development of the Critical Text of the Epistle of James: From Lachmann to the *Editio Critica Maior*,” in *New Testament Textual Criticism and Exegesis: Festschrift J. Delobel* (ed. A. Denaux; BETL 161; Leuven: Leuven University Press and Peeters, 2002), 329.

4. *The Holy Bible, New International Version: New Testament* (Grand Rapids: Zondervan, 1973).

5. A second edition published by the same editors and publisher in 2007 (reviewed and modified by Gordon Fee) presents the Greek text behind the TNIV translation.

6. Goodrich and Lukaszewski, *A Reader's Greek New Testament*, 10 n. 6.

Mass.: Chilton, 2005). This edition offers a text that is a reliable representative of the Byzantine textual tradition.

ESTABLISHING THE TEXT

The starting point for the SBLGNT was the edition of Westcott and Hort. First, the WH text was modified to match the orthographic standards of the SBLGNT (described below). Next, the modified version was compared to the other three primary editions (Treg, NIV, and RP) in order to identify points of agreement and disagreement between them. Where all four editions agreed, the text was tentatively accepted as the text of the SBL edition; points of disagreement were marked for further consideration. The editor then worked systematically through the entire text, giving particular attention to the points of disagreement but examining as well the text where all four editions were in agreement.⁷ Where there was disagreement among the four editions, the editor determined which variant to print as the text;⁸ occasionally a reading not found in any of the four editions commended itself as the most probable representative of the text and therefore was adopted. Similarly, where all four texts were in agreement, the editor determined whether to accept that reading or to adopt an alternative variant as the text.⁹ In this manner, the text of the SBLGNT was established.

A comparison of this new text with the four editions listed above, using as the data base the 6,928 variation units recorded in the accom-

7. For a brief overview of the editor's methodological and historical perspectives with regard to the practice of New Testament textual criticism, see Michael W. Holmes, "Reconstructing the Text of the New Testament," in *The Blackwell Companion to the New Testament* (ed. David E. Aune; Oxford: Wiley-Blackwell, 2010), 77–89.

8. Or, to put the matter a bit more precisely, which variant most likely represents the form in which the text first began to be copied and to circulate.

9. In all, there are fifty-six variation units in the SBLGNT where the editor preferred a reading not found in any of the four primary editions. In thirty-eight of those instances, the editor's preferred reading is also read by WH^{marg} (30x) and/or Treg^{marg} (2x) and/or NA (10x).

panying apparatus (described below), reveals the following patterns of agreement and difference:

	Agreements	Disagreements
SBL—WH:	6,048	880
SBL—Treg:	5,700	1,228
SBL—NIV:	6,311	617
SBL—RP:	969	5,959

Also interesting is a comparison of agreements of the SBLGNT with one of the four editions against the other three and, vice versa, SBLGNT and the other three against the one:

SBL + WH vs. Treg NIV RP:	99	SBL + Treg NIV RP vs. WH:	365
SBL + Treg vs. WH NIV RP:	28	SBL + WH NIV RP vs. Treg:	150
SBL + NIV vs. WH Treg RP:	59	SBL + WH Treg RP vs. NIV:	103
SBL + RP vs. WH Treg NIV:	66	SBL + WH Treg NIV vs. RP:	4,875

ORTHOGRAPHY AND RELATED MATTERS

The orthography of this edition (including accents and breathings¹⁰) follows that of the Bauer-Danker-Arndt-Gingrich lexicon (BDAG).¹¹ This

10. Occasionally breathings are as much a matter of interpretation as of lexicography. In agreement with a minority of the membership of the UBS Editorial Committee (see Bruce M. Metzger, *A Textual Commentary on The Greek New Testament* [London: United Bible Societies, 1971], 616 [a discussion of Phil 3:21 not found in the second edition]), the SBLGNT occasionally prints a rough breathing on forms of *αὐτός*.

11. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (3rd ed., revised and edited by Frederick William Danker; based on

includes both text and apparatus: entries in the apparatus generally have been conformed to the orthography of BDAG regardless of the spelling of the source edition.

With regard to elision (e.g., ἀλλ' for ἀλλά), crasis (e.g., καὶ ἐγὼ for καὶ ἐγώ), movable ν, and the interchange between first aorist and second aorist verb endings, the text of Westcott and Hort has been followed. As in the case of orthography, this guideline generally applies to the apparatus as well as the text.

CAPITALIZATION

Capitalization follows the pattern of the third edition of *The Apostolic Fathers: Greek Texts and English Translations*,¹² which capitalizes (1) the first word of a paragraph, (2) the first word of direct speech, and (3) proper nouns.¹³ Occasionally capitalization in a variant reading in the apparatus may follow that of the source edition.

VERSE DIVISION, PUNCTUATION, AND PARAGRAPHING

The verse divisions follow those of the Nestle-Aland/United Bible Societies Greek texts.¹⁴ Differences between editions have not been recorded.

the 6th ed. of Walter Bauer's *Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments und der frühchristlichen Literatur*; Chicago: University of Chicago Press, 2000). Thus ἀγνεία, not ἀγνία (so WH), or, e.g., in the case of words with movable ζ (cf. BDF §21), ἄχρι, μέχρι, and οὕτως are printed throughout, unless BDAG indicates otherwise (ἄχρις, Gal 3:19 and Heb 3:13; μέχρις, Mark 13:30, Gal 4:19, Heb 12:4; οὕτω, Acts 23:11, Phil 3:17, Heb 12:21, Rev 16:18). A rare exception to the guideline is the adoption of νομηνίας rather than νεομηνίας in Col 2:16.

12. Michael W. Holmes, ed., *The Apostolic Fathers: Greek Texts and English Translations* (3rd ed.; Grand Rapids: Baker Academic, 2007).

13. A category that offers, to be sure, numerous opportunities for differences of opinion.

14. A partial exception occurs at the end of Acts 19, where (in accordance with some editions and many recent translations) a forty-first verse number has

Punctuation generally follows that of Westcott and Hort. Regular exceptions include instances where a textual decision or the adoption of NRSV paragraphing required a corresponding change in punctuation. Where Westcott and Hort employed two consecutive punctuation marks (such as a comma following or preceding a dash; see 1 Tim 1:5; 2:7), these have been reduced to a single mark. A high point has been added before direct speech if no other punctuation is present. Occasionally other changes have been made as required by context.

Paragraphing generally follows the pattern of the NRSV. Conflicts between NRSV paragraphing and Westcott and Hort punctuation have been resolved on a contextual basis.¹⁵

SYMBOLS USED IN THE TEXT

⸀ or [⸀] or ⸀¹ A textual note pertains to the following word. When identical words in the same verse are marked, the dotted bracket designates the second occurrence. Third (and subsequent) instances are denoted by a numbered bracket to distinguish them from previous instances.

⸀ ⸀ or ⸀[⸀] A textual note pertains to the enclosed words. When identical phrases in the same verse are marked, dotted brackets designate the second occurrence. Similarly, when a second multiword variation unit falls within the boundaries of a longer multiword variation unit, the dotted brackets mark the second occurrence.

[] The enclosed text is doubtful.¹⁶

been placed in the text, but in brackets ([41]), to indicate uncertainty regarding its status.

15. For example, at the end of Phil 1:18, WH's punctuation was given preference over the NRSV paragraph break, whereas at Phil 2:14 the NRSV paragraphing was followed rather than the WH punctuation (which was changed accordingly).

16. Brackets have been employed in this edition sparingly—not, one hopes, due to a lack of what Parker nicely terms “wise reticence” in the face of difficult

THE APPARATUS

The textual apparatus provides information about a wide range of textual variants.¹⁷ It records all differences between the text of the SBLGNT and the texts of WH, Treg, NIV, RP, and NA except for those differences that fall in the category of “orthography and related matters” (discussed above).¹⁸ That is, the apparatus does not take note of differences that are solely a matter of orthographic variation or that involve only elision, crasis, movable *v*, interchange between first and second aorist verb endings, and the like; it does record all other differences between the SBL text and the texts of the five other editions just listed.

The four primary editions (WH Treg NIV RP) are cited for every variation unit (of which there are 6,928).¹⁹ NA is cited only when it differs from NIV. Occasionally a marginal reading of WH or Treg or the text of another edition is cited, usually in support of a reading adopted by the editor that is not found in any of the four primary editions, but sometimes in other circumstances as well.

choices (Parker, “Development,” 325), but for positive reasons. These include a widely shared sense that brackets have been somewhat overused in some recent editions (sometimes as what could be perceived as a means of avoiding difficult choices); an opinion that one of an editor’s duties is to make choices, particularly in the “hard cases,” so as to offer some degree of guidance to those making use of the resulting text; and a corresponding concern that the availability of brackets biases the decision-making process toward inclusion (one can bracket an included word about which one has some degree of doubt regarding the decision to include it, but one cannot bracket the omission of a word about which one has an equal degree of doubt regarding the decision to exclude it). In all, for better or worse, single brackets appear only six times in the SBLGNT (at Luke 22:19–20; 24:40; 24:51; 24:52; Eph 1:1; Col 1:20).

17. In general, it closely follows the pattern of the apparatus in Holmes, *The Apostolic Fathers* (3rd ed.).

18. This means that the apparatus includes nearly all the variant or alternative readings noted in the margins or notes of most recent major English translations and numerous translations into other languages as well.

19. For variants involving the verses or parts of verses that WH print between double brackets (⌈⌋), WH is cited in the apparatus between brackets (i.e., ⌈WH⌋).

In each note, the reading of the text is always presented first, in bold, followed by its supporting evidence; the variant reading(s) and supporting evidence follow. Because the different editions use single brackets ([]) in the text in different ways, the apparatus does not record details regarding an edition's use of brackets in its text.

SYMBOLS USED IN THE NOTES

- Separates multiple variation units within a verse.
-] Separates the reading of the text (and its support) from variant readings.
- ; Separates multiple variants within a single variation unit.
- + The following text is added by the listed witness(es).
- The indicated text is omitted by the listed witness(es).
- [[]] Used by Westcott and Hort to mark material that they did not think belonged to the genuine text but that they did not feel free to remove completely from their printed text due to its antiquity or intrinsic interest. When placed around their initials in the apparatus (i.e., [[WH]]), double brackets signal that WH placed them around the text or variant reading in question.
- ... Replaces identical text shared by all the variants in a particular variation unit.

ABBREVIATIONS USED IN THE NOTES

- ECM *Novum Testamentum Graecum: Editio Critica Maior*, ed. The Institute for New Testament Textual Research, vol. 4: *Catholic Letters*, ed. Barbara Aland, Kurt Aland, Gerd Mink, Holger Strutwolf, and Klaus Wachtel (4 installments; Stuttgart: Deutsche Biblegesellschaft, 1997–2005): inst. 1: *James* (1997; 2nd rev. impr., 1998); inst. 2: *The Let-*

ters of Peter (2000); inst. 3: *The First Letter of John* (2003); inst. 4: *The Second and Third Letter of John, The Letter of Jude* (2005).

- em* emendation
- Greeven Indicates a reading printed as the text by Heinrich Greeven in Albert Huck, *Synopse der drei ersten Evangelien/Synopsis of the First Three Gospels* (13th ed. fundamentally revised by Heinrich Greeven; Tübingen: Mohr Siebeck, 1981).
- Holmes Indicates a reading preferred by the editor that is not found in any of the four primary editions.
- NA Represents the NA²⁶⁻²⁷/UBS³⁻⁴ editions, which all print the identical Greek text. NA is explicitly cited only when it differs from NIV.
- NIV Richard J. Goodrich and Albert L. Lukaszewski, eds., *A Reader's Greek New Testament* (Grand Rapids: Zondervan, 2003).
- RP *The New Testament in the Original Greek: Byzantine Textform 2005*, compiled and arranged by Maurice A. Robinson and William G. Pierpont (Southborough, Mass.: Chilton, 2005).
- TR Textus Receptus ("Received Text"). The phrase technically designates the edition of the Greek New Testament printed by the Elziver Brothers in 1633; in generic use it can designate not only the Elziver text but also its precursors (Erasmus, Stephanus, and Beza) or any similar text.²⁰

20. For example, F. H. A. Scrivener, ed., *H KAINH ΔΙΑΘΗΚΗ, Novum Testamentum: Textus Stephanici A.D. 1550* (4th ed., corrected by E. Nestle; London: Bell; Cambridge: Deighton, Bell, 1906) (the printing of the TR consulted for this edition).

- Treg Samuel Prideaux Tregelles, *The Greek New Testament, Edited from Ancient Authorities, with Their Various Readings in Full, and the Latin Version of Jerome* (London: Bagster; Stewart, 1857–1879).
- Treg^{marg} Indicates a reading printed by Tregelles in the margin of his edition.
- WH Brooke Foss Westcott and Fenton John Anthony Hort, *The New Testament in the Original Greek*, vol. 1: *Text*; vol. 2: *Introduction [and] Appendix* (Cambridge: Macmillan, 1881).
- WH^{app} Indicates a reading discussed by WH in the *Appendix* to their edition (in vol. 2).
- WH^{marg} Indicates an alternative reading printed by WH in the margin of their edition.

UNDERSTANDING THE APPARATUS: A BRIEF GUIDE

This brief guide supplements what is said above about the apparatus to the SBLGNT by offering further explanation and examples.

The textual apparatus provides a textual note for each of the more than 6,900 instances of variation in the SBLGNT. In each note, the marked reading in the text is always listed first, in bold, and followed immediately by its supporting evidence. The separator bracket (|) comes next, followed by the variant reading(s) and supporting evidence. Multiple variation units in the same verse are separated by a bullet (•), as in all three examples below. Multiple variant readings in the same variation unit are separated by a semicolon (;), as in the second variant in Matt 22:30 below (τοῦ θεοῦ RP; – WH Treg NIV).

Symbols in the text alert the reader to the presence of textual notes in the apparatus. The most frequently used symbols are [⋈] and [⋈]; the former marks a single word, and the latter encloses a multiple-word phrase. If the same word is marked a second time in the same verse, the [⋈] symbol is used to mark the second occurrence (as in Matt 10:28 below, twice). If

an identical multiword phrase is marked a second time in the same verse, the ^ϛ symbols are used to mark the second occurrence (as in John 18:39 below). In both cases, for clarity the symbols are repeated in the textual note. (More complex cases are discussed below.)

Matt 10:28 text:

28 καὶ μὴ ^ϛφοβεῖσθε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι· ^ϛφοβεῖσθε δὲ μᾶλλον τὸν δυνάμενον ^ϛκαὶ ψυχὴν ^ϛκαὶ σῶμα ἀπολέσαι ἐν γεένῃ.

textual note in apparatus:

28 ^ϛφοβεῖσθε Treg NIV RP] φοβηθῆτε WH • ^ϛφοβεῖσθε WH NIV] φοβήθητε Treg RP • ^ϛκαὶ WH Treg NIV] + τὴν RP • ^ϛκαὶ WH Treg NIV] + τὸ RP

John 18:39 text:

39 ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἓνα ^ϛἀπολύσω ὑμῖν^ϛ ἐν τῷ πάσχα· βούλεσθε οὖν ^ϛἀπολύσω ὑμῖν^ϛ τὸν βασιλέα τῶν Ἰουδαίων;

textual note in apparatus:

39 ^ϛἀπολύσω ὑμῖν^ϛ WH Treg NIV] ὑμῖν ἀπολύσω RP • ^ϛἀπολύσω ὑμῖν^ϛ WH Treg NIV] ὑμῖν ἀπολύσω RP

Matt 22:30 text:

30 ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε ^ϛγαμίζονται, ἀλλ' ὡς ἄγγελοι ^ϛθεοῦ ἐν ^ϛτῷ οὐρανῷ εἰσιν·

textual note in apparatus:

30 ^ϛγαμίζονται WH Treg NIV] ἐγαμίζονται RP • ^ϛθεοῦ Holmes] τοῦ θεοῦ RP; – WH Treg NIV • ^ϛτῷ WH Treg NIV] – RP

Variant readings can be one of three types: addition, omission, or substitution. An addition is signaled by the plus sign (+), which indicates that the following word or words are added to the reading of the text by

the supporting edition(s) listed after the additional words. In Matt 10:28 above, for example, taking the third and fourth variants together, the SBL text reads *καὶ ψυχὴν καὶ σῶμα* (with WH Treg NIV), while the RP text—adding *τὴν* after ^Γκαὶ and *τὸ* after ^Γκαὶ—reads *καὶ τὴν ψυχὴν καὶ τὸ σῶμα*.

An omission is signaled by the minus sign (–) or dash, which indicates that the word(s) marked in the text are omitted by the supporting edition(s) listed after the minus sign. In the second variant in Matt 22:30 above, where the SBL text reads *ὡς ἄγγελοι θεοῦ*, WH Treg NIV omit the word *θεοῦ* and thus read only *ὡς ἄγγελοι* (see also the last variant in 22:30).

If there is neither a plus nor a minus sign, the variant reading is a substitution: the word(s) marked in the text are replaced by the word(s) in the variant reading by the supporting edition(s) listed after the variant reading. In the first variant in Matt 10:28, for example, the SBL text reads *φοβεῖσθε* (with Treg NIV RP), while the WH text reads *φοβηθῆτε* (see also the second variant in this verse, both variants in John 18:39, and the first variant in 22:30).

The above examples cover a very large proportion of the variation units in the apparatus, though more complex cases do sometimes occur. If, for example, the same word is marked more than twice in the same sentence, the symbols ^Γ¹ and ^Γ² are used for subsequent occurrences (as in 1 Cor 12:10 below, where the same word is marked four times). Occasionally, the ^Ϛ[᾿] symbols (whose typical use was described above) can also be used to mark a shorter multiword variant that occurs inside a longer multiword variant (see Luke 22:43–44 below). Also, a single-word variant marker (^Γ) can occur inside a regular set (^Ϛ[᾿]) of multiple-word variant markers (as in John 13:2 below). A key point to remember when encountering an “opening” multiple-word marker, whether ^Ϛ or ^Ϛ[᾿], is always to look for the corresponding “closing” marker ([᾿] or [᾿][᾿]); this will help to avoid confusion.

1 Cor 12:10 text:

10 ^Γἄλλω ἐνεργήματα δυνάμεων, ^Ϛἄλλω προφητεία, ^Γ¹ἄλλω διακρίσεις πνευμάτων, ^Γἑτέρω γένη γλωσσῶν, ^Γ²ἄλλω ἔρμηνεῖα γλωσσῶν·

textual note in apparatus:

10 Ϝάλλω Holmes] + δε WH Treg NIV RP • Ϝάλλω Treg] + δε WH NIV RP • Ϝάλλω Treg] + δε WH NIV RP • έτέρω WH Treg NIV] + δε RP • Ϝάλλω Holmes] + δε WH Treg NIV RP

Luke 22:43–44 text:

43 Ϝάφθη δε αυτω άγγελος Ϝάπ' ουρανοϜ ενισχυων αυτον. 44 και γενόμενος εν αγωνία εκτενέστερον προσήχετο· Ϝκαι έγένετο Ϝό ιδρωσ αυτου ωσει θρόμβοι αίματος καταβαίνοντες έπι την γήν. Ϝ

textual note in apparatus:

43–44 Ϝάφθη δε ... έπι την γήν. Treg NIV RP] [[WH]] • άπ' NIV RP] άπο του [[WH]] Treg • και έγένετο [[WH]] NIV] έγένετο δε Treg RP

Here the symbols Ϝ Ϝ mark off a variant involving the inclusion (by Treg NIV RP) or omission (by WH) of verses 43–44. Within that larger variant, a smaller multiword variant marked by Ϝ Ϝ involves a word-order difference. Since the Ϝ “opening” symbol always is matched by a Ϝ “closing” symbol, and the Ϝ symbol always corresponds with Ϝ, it is possible to “nest” the two variants without confusion as to where each begins and ends.

This variant offers an opportunity to comment on the use of another symbol, [[WH]]. There are some verses that Westcott and Hort did not think belonged to the genuine text but that they did not feel free to remove completely from their printed text due to its antiquity or intrinsic interest. In the first entry in the apparatus (Ϝάφθη δε ... έπι την γήν. Treg NIV RP] [[WH]]), the symbol [[WH]] signals that Westcott and Hort placed verses 43–44 inside double brackets, whereas Treg NIV RP included them in their texts. In the third variant (και έγένετο [[WH]] NIV] έγένετο δε Treg RP), involving a difference in word order, the presence of [[WH]] signals that Westcott and Hort support the same word order as NIV and reminds us that they did not view the phrase (or the verse of which it is a part) as part of the original text.

John 13:2 text:

2 και δείπνου ς γινομένου, τοῦ διαβόλου ἤδη βεβληκόςτος εἰς τὴν καρδῖαν ᾿ίνα παραδοῖ αὐτὸν ᾿Ιούδας Σίμωνος ς ᾿Ισκαριώτου ᾿,

textual note in apparatus:

2 γινομένου WH Treg NIV] γενομένου RP • ᾿ίνα παραδοῖ αὐτὸν ᾿Ιούδας Σίμωνος ᾿Ισκ. WH Treg NIV] ᾿Ιούδα Σίμωνος ᾿Ισκ. ᾿ίνα αὐτὸν παραδῶ RP • ᾿Ισκαριώτου NIV RP] ᾿Ισκαριώτης WH Treg

In this instance, the word-order variation (᾿ίνα παραδοῖ αὐτὸν ᾿Ιούδας Σίμωνος ᾿Ισκαριώτου ᾿) is unrelated to the separate variant involving the spelling of ς ᾿Ισκαριώτου, so they have been set up as separate variants, the smaller one “nested” inside the larger. The larger variant bounded by the symbols ς ᾿ deals with the word-order variation, while the variant signaled by the ς symbol deals with the spelling variation.

Two other matters call for comment. One is punctuation, which in general is not taken into account in the textual notes. Occasionally, however, a variant may carry with it consequences for how the verse is punctuated. In these cases, punctuation is included in the textual note, as in the second variant in Rev 21:4:

4 ἐκ WH Treg NIV] ἀπὸ RP • ἔτι. WH] ἔτι, ὅτι Treg NIV RP

Here the inclusion of ὅτι (supported by Treg NIV RP) alters the syntax of the sentence and so requires a change in punctuation, from the full stop of WH to a comma. The textual note, therefore, indicates both the textual variants and the punctuation that corresponds with them.

The other is the use of ellipsis (...) in the textual notes. Sometimes it is used to save space, especially in variants involving word order. In Matt 15:37 (καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ ᾿ τὸ περισσεῦον τῶν κλασμάτων ἤραν ᾿ ἐπὶ τὰ σπυρίδας πλήρεις), for example, giving the full text of each variant would result in a textual note like this:

37 τὸ περισσεῦον τῶν κλασμάτων ἤραν WH Treg NIV] ἤραν τὸ περισσεῦον τῶν κλασμάτων RP

The use of ellipses to replace exactly the same words in each variant results in a shorter note:

37 τὸ ... κλασμάτων ἦραν WH Treg NIV] ἦραν τὸ ... κλασμάτων RP.

In other cases the use of ellipses helps to make clear the places where two or more textual variants actually differ. In Acts 9:31, for example, the entire verse is enclosed by a pair of multiword variant markers (31 Ἡ μὲν οὖν ἐκκλησία καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχεν εἰρήνην οἰκοδομουμένη, καὶ πορευομένη τῷ φόβῳ τοῦ κυρίου καὶ τῇ παρακλήσει τοῦ ἁγίου πνεύματος ἐπληθύνετο). The apparatus, however, looks like this:

31 Ἡ ... ἐκκλησία ... εἶχεν ... οἰκοδομουμένη ... πορευομένη ... ἐπληθύνετο WH Treg NIV] Αἱ ... ἐκκλησίαι ... εἶχον ... οἰκοδομουμένοι ... πορευόμεναι ... ἐπληθύνοντο RP

Here the ellipses not only save space but also reveal clearly the places where the variant readings differ and the nature of the variation (singular versus plural).