

## INTRODUCTION

### *The Byzantine Text*

The Byzantine text is the historically dominant form of the Greek New Testament. As a result, it was the Textus Receptus, a close relative of the Byzantine text compiled from a small number of manuscripts, that was the dominant form of the printed Greek New Testament from the early sixteenth century to the late nineteenth century. In 1881, however, the Textus Receptus was effectively supplanted by Westcott and Hort's Greek New Testament, particularly in academic circles. Westcott and Hort prepared their Greek text on the assumption that there was a recension of the Byzantine text in the fourth century that became the basis for all subsequent Byzantine manuscripts. Based on this assumption, Westcott and Hort counted (or discounted) the overwhelming majority of Byzantine manuscripts as originating from a single formal recension source, removing them from the equation, so that they could give preference to a small handful of manuscripts, particularly Codex Vaticanus (B) and Codex Sinaiticus (ⲛ). Although the assumption of a fourth century recension has now largely been discredited due to a complete lack of evidence, Westcott and Hort's preference for a small handful of manuscripts has endured, and the modern critical editions of Nestle-Aland and UBS have become the standard Greek text accepted in academic circles today.

Yet there are critical flaws in the underlying methodology of the reasoned eclecticism that is practiced in the editions of Nestle-Aland and UBS. In his essay “The Case for Byzantine Priority,” Dr. Maurice Robinson makes the following observation:

Modern eclecticism creates a text which, within repeated short sequences, rapidly degenerates into one possessing no support among manuscript, versional, or patristic witnesses. The problem deteriorates further as the scope of sequential variation increases.

In other words, when the text-critical decisions of the editors of Nestle-Aland and UBS are considered over the course of a few verses (and sometimes over the course of only one verse), it is often the case that the resulting text as a whole has no support in any Greek manuscript, ancient translation, or quotation from the church fathers; rather, it is a conjectural text. This critical flaw of the modern eclectic approach has never been adequately addressed by its proponents. For this reason and others, some prefer the Byzantine text, which is based on the overwhelming majority of Greek manuscripts.

The Byzantine text is not quite the same as the Textus Receptus, which is the textual basis of the New Testament in the King James Version and the New King James Version. While the Textus Receptus is within the Byzantine family of texts, the first edition of Erasmus' Greek New Testament was produced from only seven manuscripts. Although those manuscripts were

from the Byzantine family, they contained some readings that have very little support among Greek manuscripts.

On average,\* when there are variants among Greek manuscripts, the readings adopted by Robinson and Pierpont are supported by 96% of the Greek manuscripts in the Gospels,† 90% of the Greek manuscripts in Acts and the Epistles, and 64% of the Greek manuscripts in Revelation. These Byzantine manuscripts, which number in the low thousands, represent many individual streams of transmission. And while they are generally later in date, they were all copied from earlier manuscripts of the same text type. Even Westcott and Hort acknowledge that the Byzantine text dates at least as far back as the fourth century, which is contemporaneous with Codex Vaticanus (B) and Codex Sinaiticus (ⲛ). Thus the Byzantine textform is ancient, highly uniform, and well attested by a variety of independent streams of transmission. Therefore it has a strong claim toward being the original text of the New Testament. Those seeking further information are encouraged to read Robinson's essay in full.

### *Colophons*

Many Greek manuscripts include interesting scribal notes in the colophons of the Gospels

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\* : Here the word *average* refers to the median rather than the mean. † : Except for the *Pericope Adulterae* (John 7:53–8:11), in which the Greek manuscripts are fairly evenly divided between three main families.

and Pauline epistles. In the Gospels these notes give the date of publication. In the Pauline epistles they give details about the place of authorship, who delivered the epistle, and, in the pastoral epistles, details about the recipient. Because these are scribal notes and not the sacred text itself, they should not be considered infallible. However, most readers do not even realize that these notes exist, especially in the Gospels. Although these notes are not included in Robinson and Pierpont's Greek text, they are included in this edition to enable readers to make their own judgments about their validity.

*Editions of the Greek New Testament Compared in this Volume*

*The Text-Critical Greek New Testament* is an edition of Robinson and Pierpont's 2018 Greek text<sup>‡</sup> that documents every difference found in the following editions and manuscript families

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<sup>‡</sup> : The following minor modifications have been made to Robinson and Pierpont's text: movable *nu* and movable *sigma* have been removed when they occur before a consonant, paragraph breaks have been modified, poetic formatting has been added, certain accent marks around clitics have been modified (without changing the meaning of any words), and the various forms of Θεός, Χριστός, Κύριος, and Πνεύμα Αγίου have been capitalized (except when they do not refer to the Godhead). However, apart from these superficial modifications, the actual text and punctuation have not been altered.

## of the Greek New Testament. §

ANT	Greek New Testament of the Ecumenical Patriarchate
BYZ	Robinson and Pierpont's Alternate Byzantine Reading
CT	Critical Text (This designation is used when NA, SBL)
ECM	Editio Critica Maior for Mark, Acts, and the Catholic
ECM <sup>†</sup>	When ECM employs a split guiding line, <sup>†</sup> this designa
ECM*	When ECM employs a split guiding line, this designa
HF	Hodges and Farstad, The Greek New Testament Accord
NA	Nestle-Aland (This designation is used when NA <sup>27</sup> a
NA <sup>27</sup>	Nestle-Aland, 27 <sup>th</sup> edition (1993)
NA <sup>28</sup>	Nestle-Aland, 28 <sup>th</sup> edition (2012)
PCK	Wilbur Pickering, The Greek New Testament Accord
SBL	SBL Greek New Testament (2010)
SCR	Scrivener's Textus Receptus (1894)
ST	Stephanus' Textus Receptus, 3 <sup>rd</sup> edition (1550)
TH	The Greek New Testament, Produced at Tyndale Ho
TR	Textus Receptus (This designation is used when SCR
WH	Westcott-Hort (1881)

In addition to the editions listed above, the following manuscript families are documented

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§ : Differences between movable *nu* and movable *sigma* are ignored. In the footnotes movable *nu* and movable *sigma* are removed when they occur before a consonant. Differences between meaningless word breaks are also ignored (see Appendix C). When such words are written in the footnotes, the spelling of Robinson and Pierpont is followed. For the purposes of comparison, typographical errors in the compared editions have been corrected. See Appendix B for a list of corrections.

in the book of Revelation. These families are documented only when there is a general consensus<sup>‡</sup> for the family and the family differs from the Robinson and Pierpont text.

<b>K</b>	The main Koine tradition in Revelation comprised of a
<b>Ad</b>	A family of approximately sixty manuscripts in Revela

### *The Textus Receptus*

While it is common to refer to the Textus Receptus as a single entity, in reality there are various editions of the Textus Receptus, which all differ from one another. Although Erasmus was the first to publish what became known as the Textus Receptus, it was Robert Estienne (Stephanus) who came to shape the text as we know it today. Stephanus' third edition (published in 1550 and known as *Editio Regia* or the “Royal Edition”) is a splendid masterpiece of

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<sup>‡</sup> : For the purposes of this volume, **K** is considered to have a general consensus when Hodges and Farstad's apparatus shows that a reading is supported by M<sup>a</sup> (but not M<sup>apt</sup>). Similarly, **Ad** is considered to have a general consensus when Hodges and Farstad's apparatus shows that a reading is supported by M<sup>d</sup> and M<sup>e</sup> (but not M<sup>dpt</sup> or M<sup>ept</sup>). Hodges and Farstad's families M<sup>d</sup> and M<sup>e</sup> correspond with Hoskier's Egyptian and Erasmian families, respectively, and together provide a good representation of **Ad**. In Revelation 7:5-8, however, Hodges and Farstad's apparatus incorrectly indicates that the TR readings are supported by M<sup>d</sup> and M<sup>e</sup>. For those notes, Hodges and Farstad's apparatus is not followed. In a few other instances, where Hodges and Farstad are silent, **K** and **Ad** have been determined directly from Hoskier.

typographical skill. It was also the first printed edition of the Greek New Testament to include text-critical notes in the margins. Modifying Stephanus' text, Theodore Beza published five editions of the Textus Receptus. His fifth edition (published in 1598) was one of the primary source texts of the Greek New Testament used by the translators of the King James Version. At times, however, the King James Version deviates from Beza's fifth edition. Seeking to recreate the Greek text underlying the New Testament translation of the King James Version, Scrivener modified Beza's fifth edition with readings from various editions of the Textus Receptus that the King James translators would have had at their disposal. Scrivener published his modification of Beza's fifth edition in 1881. When people think about the Textus Receptus today, they think primarily of Stephanus' 1550 edition and Scrivener's 1881 edition.

### *Editions of the Critical Text*

Westcott and Hort published their Greek New Testament in 1881, basing their text-critical decisions on the *possibility* that a majority of manuscripts could descend from a single formal recension source and thus should not *necessarily* be preferred as correct. Although they never proved this *possibility* from the actual manuscript evidence, their theory paved the way for future editions of the critical text. Following in the footsteps of Westcott and Hort, the Nestle-Aland editions have now become the standard Greek text in most academic circles today.

Closely aligned with the Nestle-Aland editions is the *Editio Critica Maior*, which thus far has only published Mark, Acts, and the Catholic Epistles. The *Editio Critica Maior* is unique in the sense that it uses a split guiding line for hundreds of readings. This means that, in many instances, there is no single base text. When compared to the twenty-seventh edition of Nestle-Aland, the changes introduced in the *Editio Critica Maior* at times move in the direction of the Byzantine Text. Another modern critical text that presents slightly different readings is the *SBL Greek New Testament*, edited by Michael Holmes. Following the same general methodology as the editors of Nestle-Aland, Holmes differs from Nestle-Aland in over six hundred places, providing an alternate perspective within the eclectic tradition. A fourth critical text that presents slightly different readings is *The Greek New Testament, Produced at Tyndale House, Cambridge*, which its editors say is rooted in the earliest manuscripts and relies upon the study of scribal habits to inform text-critical decisions.

### *Modern Editions of the Byzantine Text*

Although the Byzantine text is quite stable for the vast majority of the New Testament, in the *Pericope Adulterae* (John 7:53–8:11) and the book of Revelation the degree of variation among Byzantine manuscripts increases significantly. Partly in response to this high degree of variation in the *Pericope Adulterae* and the book of Revelation, Wilbur Pickering published *The Greek New*

*Testament according to Family 35.* Family 35 (also known as K<sup>r</sup>) is a large family of highly uniform manuscripts within the Byzantine text tradition. It is the only family of manuscripts that has a demonstrable archetype for every book of the New Testament. This means that even in the *Pericope Adulterae* and the book of Revelation, there is little question as to the reading of Family 35. Many, however, argue that the high level of uniformity among manuscripts in Family 35 is the result of a systematic recension. Whatever the case may be, the readings of Family 35 at times represent fewer than 20% of extant Greek manuscripts, and there are no extant manuscripts for this family prior to the eleventh century. Nevertheless, Pickering's edition provides important documentation of a large but late family within the Byzantine text tradition.

In addition to the Textus Receptus and Family 35, the present volume also documents variants found in *The Greek New Testament According to the Majority Text*, edited by Zane Hodges and Arthur Farstad. The edition of Hodges and Farstad differs very little from that of Robinson and Pierpont with the exception of the *Pericope Adulterae* and the book of Revelation, where it follows a stemmatic approach for determining the original Greek text. Using this stemmatic approach, Hodges and Farstad hypothesize family trees to show the relationships of various manuscript families. They then make text-critical decisions based on those hypothetical family trees. This approach provides an alter-

nate perspective to the main Byzantine textform. The Greek New Testament of the Ecumenical Patriarchate of Constantinople, edited by Basileios Antoniades, provides one further witness to the Byzantine text family. This edition relies more heavily on readings found in Greek lectionaries than any other edition of the Greek New Testament. At times it includes readings with very little support among Greek manuscripts. Many of these readings are printed in small type in the 1904 and 1912 editions to indicate doubt on the part of the editor as to their originality. This text, also known as the Patriarchal Text, is used in the Greek-speaking Orthodox Churches.

*Robinson and Pierpont's Alternate Byzantine Readings*

In addition to documenting the variants found in the editions described above, *The Text-Critical Greek New Testament* also documents Robinson and Pierpont's alternate Byzantine readings. For the bulk of the New Testament, Robinson and Pierpont follow Von Soden's family K<sup>X</sup>. When K<sup>X</sup> is nearly evenly divided, Robinson and Pierpont generally follow the portion of K<sup>X</sup> that is also supported by K<sup>r</sup>, while listing the alternate Byzantine reading in the margin.

In the *Pericope Adulterae* (John 7:53–8:11), the Byzantine manuscript tradition is nearly evenly divided between three main subfamilies known as  $\mu^5$ ,  $\mu^6$ , and  $\mu^7$  (which is closely linked to K<sup>r</sup>). Robinson and Pierpont follow  $\mu^5$ , Hodges and Farstad follow  $\mu^6$ , and Pickering follows  $\mu^7$ .

The Textus Receptus generally follows  $\mu^5$  but occasionally follows  $\mu^6$  or an alternate reading. However, this is due more to an accident of history than to any intentional decision on the part of the various editors. When  $\mu^5$  is nearly evenly divided, Robinson and Pierpont list the alternate  $\mu^5$  readings in the margin. They also list in the margin the primary readings of  $\mu^6$  as well as the alternate readings of  $\mu^6$  when that subfamily is nearly evenly divided.

In Revelation, there are three large families of manuscripts. **K** represents the main Koine tradition in Revelation and is comprised of approximately eighty disparate manuscripts that represent many copying eras and locations. § **Ad** is comprised of approximately sixty manuscripts that contain or derive from the fourth-century commentary of Andreas of Caesarea.\* This family is much less cohesive than **K**, frequently being divided in support of two or more readings. The third family is the Complutensian group. It is comprised of approximately forty manuscripts that are highly uniform and tend to align with the readings of the Complutensian Polyglot. This family is closely linked to  $K^T$  and generally agrees with either **K** or **Ad**. These three families account for approximately 60% of the manuscripts of Revelation.

As is the case with the *Pericope Adulterae*, editors

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§ : Family **K** is also known as **Q** or  $\mathfrak{M}^K$ . \* : Family **Ad** is also known as  $\mathfrak{M}^A$ .

of the Byzantine text take different approaches to the three main manuscript families in Revelation. The Textus Receptus often follows **AD**, but, again, this is due more to an accident of history than to any intentional decision on the part of the various editors. Pickering follows the Complutensian family exactly. Hodges and Farstad follow **K** very closely, departing from it only on rare occasions. Robinson and Pierpont also generally prefer the readings of **K**. At times, however, they follow **AD**, particularly when a significant number of **K** manuscripts abandon their group consensus and align with the **AD** reading.<sup>†</sup> Whenever a reading is nearly evenly divided, Robinson and Pierpont list the alternate reading(s) in the margin.

### *Text-Critical Footnotes*

For the purpose of simplicity, the text-critical footnotes of this volume generally ignore punctuation, capitalization, accents, and breathing marks. However, capitalization, accents, and breathing marks are written in the footnotes when necessary to differentiate meaning. Text-critical signs such as brackets, double brackets, diamonds, double angle brackets, and small type are also generally ignored because of the level of complexity this would add to the footnotes. Nevertheless, the use of double brackets is documented in the text-critical notes in five instances.

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<sup>†</sup> : In a few instances, Robinson and Pierpont depart from **K** due to other transmissional and orthographic considerations.

## *Manuscript Percentages*

For sets of variants that have been fully collated in the *Text und Textwert* volumes, the manuscript percentages supporting each variant are listed.<sup>‡</sup> It should be noted that, while manuscript percentages are not the sole factor to be considered in the task of textual criticism, they should not be ignored either, particularly when they demonstrate the dominance of a particular text type. (See Appendix A for details about the calculation of manuscript percentages.)

An analysis of the *Text und Textwert* data yields the manuscript percentage averages listed in the tables below. The RP percentages are based on every variant unit presented in *Text und*

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<sup>‡</sup> : In the book of Philemon, variants that are not collated in *Text und Textwert* have been calculated from Matthew Solomon's collation. In the book of Jude, variants that are not collated in *Text und Textwert* have been calculated from Joey McCollum's tabulations of Tommy Wasserman's collation. These percentages are placed in brackets to differentiate them from the percentages calculated from *Text und Textwert*. Bruce Morrill's collation has *not* been used to calculate additional manuscript percentages in John 18 because there are questions as to the accuracy of his collation. For example, Morrill completely overlooks the variant reading  $\eta\mu\nu$  for the first occurrence of  $\upsilon\mu\nu$  in verse 39.

*Textwert*.§ The percentages for all the other editions apply only when the editions *differ* from the RP text. Due to the presence of outliers in the data, the median is presented along with the mean, as the median may very well provide a truer picture of the “average” manuscript percentages. Using the tables below, the reader can make a general estimate of the percentage of manuscripts supporting any given reading that is not documented in *Text und Textwert*. However, the reader should be aware that any given variant may deviate greatly from the averages presented below.

## **Gospels**

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§ : The *Text und Textwert* volumes present a total of 1,043 variant units. However, the collations for five of those units are incorrect. Those five variant units are therefore excluded from the percentage of manuscript calculations. In 166 variant units all the editions compared in this volume agree. (See Appendix A for more information.) Solomon's and Wasserman's collations are not considered in the calculation of these averages.

<b>Edition</b>	<b>Mean</b>	<b>Median</b>
RP	91.9%	95.8%
BYZ	35.4%	37.0%
PCK	28.6%	28.6%
ST	18.5%	16.2%
SCR	18.3%	16.4%
TR	17.7%	15.3%
ANT	13.7%	7.7%
TH	3.2%	1.0%
CT	2.9%	1.0%
SBL	2.9%	1.0%
WH	2.8%	1.0%
NA <sup>27</sup>	2.7%	1.0%
HF	—	—*

## Acts & Epistles

<b>Edition</b>	<b>Mean</b>	<b>Median</b>
RP	86.1%	89.7%
BYZ	32.5%	38.8%
HF	32.3%	40.6%
PCK	28.7%	25.9%
ANT	16.1%	13.6%
TR	15.7%	8.1%
ST	15.2%	8.1%
SCR	14.6%	9.2%
TH	6.6%	4.4%
CT	6.5%	4.4%
SBL	6.3%	4.3%
NA <sup>27</sup>	6.2%	4.3%
WH	6.0%	4.1%

## Revelation

<b>Edition</b>	<b>Mean</b>	<b>Median</b>
RP	64.4%	63.7%
PCK	36.8%	38.2%
BYZ	36.7%	37.4%
HF	35.7%	36.8%
ANT	24.5%	25.6%
TR	24.1%	22.9%
SCR	23.8%	22.9%
ST	23.7%	22.9%
CT	16.5%	11.3%
WH	16.4%	11.3%
SBL	16.1%	10.1%
TH	15.8%	10.0%
NA <sup>27</sup>	15.6%	9.5%

## **Ἡ Καινή Διαθήκη** **The New Testament in Ancient Greek with critical text notes**

Public Domain

Language: Ελληνιστική (Greek, Ancient)

Translation by: Maurice A. Robinson

Contributor: Robert Adam Boyd

The Text-Critical Greek New Testament is based upon The New Testament in the Original Greek: Byzantine Textform 2018, compiled and arranged by Maurice A. Robinson and William G. Pierpont.

The following disclaimer is printed in the The New Testament in the Original Greek: Byzantine Textform 2018:

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