

THE GREEK NEW TESTAMENT

Fifth Revised Edition

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THE GREEK NEW TESTAMENT

Edited by

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Fifth Revised Edition
prepared by the

Institute for New Testament Textual Research,
Münster/Westphalia
under the direction of
Holger Strutwolf

DEUTSCHE BIBELGESELLSCHAFT
AMERICAN BIBLE SOCIETY
UNITED BIBLE SOCIETIES

The revision was carried out by Florian Voss in cooperation with the Institute for New Testament Textual Research, Münster/Westphalia.

First-Fourth Editions 1966–1993
Fifth Revised Edition 2014
3rd Corrected Printing 2016

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eISBN

978-3-438-07240-5 PDF

ISBNs of the printed editions

978-3-438-05116-5 Hardcover

978-3-438-05117-2 Hardcover, with Greek-English Dictionary

978-3-438-05118-9 Flexicover, with Greek-English Dictionary

The Greek New Testament PDF-Edition

Fifth Revised Edition

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8.2016

CONTENTS

Preface to the Fifth Edition	IX
Preface to the First Edition	X
Preface to the Third Edition	XIII
Preface to the Fourth Edition	XV
Introduction	1*–63*
I. The Fifth Edition	1*
1. Revision of the Whole Edition	1*
2. Revision of the Catholic Letters	2*
2.1. The Text	2*
2.2. The Textual Apparatus	4*
II. The Text	7*
III. The Textual Apparatus	8*
1. The Evaluation of Evidence for the Text	8*
2. The Selection of Witnesses from Manuscripts, Versions, and Quotations from Church Fathers	9*
3. The Greek Text Manuscripts	9*
3.1. The Selection	9*
3.2. The Presentation	11*
4. The Greek Lectionaries	26*
5. The Early Versions	30*
6. The Evidence from Church Fathers	36*
7. The Diatessaron	44*
8. Modern Bible Translations	46*
IV. The Discourse Segmentation Apparatus	51*
V. The Cross-Reference System	56*
VI. Master List of Symbols and Abbreviations	58*
Selected Bibliography	64*

Text and Apparatus	1-856
Κατὰ Ματθαῖον	1
Κατὰ Μᾶρκον	116
Κατὰ Λουκᾶν	191
Κατὰ Ἰωάννην	305
Πράξεις Ἀποστόλων	396
Πρὸς Ῥωμαίους	502
Πρὸς Κορινθίους α΄	549
Πρὸς Κορινθίους β΄	590
Πρὸς Γαλάτας	617
Πρὸς Ἐφεσίους	633
Πρὸς Φιλιππησίους	651
Πρὸς Κολοσσαεῖς	663
Πρὸς Θεσσαλονικεῖς α΄	676
Πρὸς Θεσσαλονικεῖς β΄	685
Πρὸς Τιμόθεον α΄	691
Πρὸς Τιμόθεον β΄	703
Πρὸς Τίτον	711
Πρὸς Φιλήμονα	716
Πρὸς Ἑβραίους	719
Ἰακώβου	750
Πέτρου α΄	761
Πέτρου β΄	775
Ἰωάννου α΄	783
Ἰωάννου β΄	796
Ἰωάννου γ΄	798
Ἰούδα	800
Ἀποκάλυψις Ἰωάννου	805
 Index of Quotations	
Old Testament Order	857
New Testament Order	860
 Index of Allusions and Verbal Parallels	864

Principal Manuscripts and Versions Cited in the Textual Apparatus	884
List of Alternative Readings	890
Principal Symbols and Abbreviations	891
Map Index	893

PREFACE TO THE FIFTH EDITION

This Fifth Edition of the UBS *Greek New Testament* is essentially a further revision of the Fourth Edition, in which important corrections and additions have been made. For example, the readings of the new Papyri 117 through 127 are now included in the critical apparatus.

In the case of the Catholic Letters a fundamentally new approach has been followed. For this part of the New Testament the *Editio Critica Maior* (ECM) is already available. The ECM represents a new level of scientific research on the text and offers a text newly established on this basis. These new insights and results had to be incorporated into the present edition, especially since they are also included in the 28th edition of the *Nestle-Aland Novum Testamentum Graece*, with which the *Greek New Testament* continues to share an identical text.

For this reason the text of the Catholic Letters was taken over from the *Editio Critica Maior* and the apparatus was reconstructed on the basis of this text. A certain inconsistency in the Fifth Edition could not be avoided, because of the wish to transfer achievements made in the context of the ECM to the hand editions. The text of the remaining New Testament writings will remain unchanged until progress with the ECM provides the material and knowledge needed for a sustainable revision of each part in turn.

Work on the Fifth Edition of the *Greek New Testament* has benefitted from generous and substantial support of the Deutsche Bibelgesellschaft by the American Bible Society. This has made it possible for the Fifth Edition of the Greek New Testament to appear relatively soon after the 28th edition of *Nestle-Aland*.

The work of revision was undertaken in Stuttgart by Florian Voss, whom I would like to thank warmly for his commitment over many years. He was supported by colleagues from the Institute for New Testament Textual Research in Münster, especially Klaus Wachtel and Beate von Tschischwitz. The first proofs were read by Wolfgang Richter (Münster). Roger Omanson undertook a thorough revision of the Discourse Segmentation Apparatus and collaborated

in expanding the apparatus of textual differences in modern Bible translations. Lastly, Simon Crisp is to be thanked for checking the language of the Introduction and for much valuable advice.

HOLGER STRUTWOLF, Münster/Westphalia

October 31, 2013

PREFACE TO THE FIRST EDITION

To meet the growing need for an edition of the Greek New Testament specially adapted to the requirements of Bible translators throughout the world, the American Bible Society, the National Bible Society of Scotland, and the Württemberg Bible Society appointed in 1955 an international and interdenominational committee of textual scholars to prepare such an edition. The three societies were later joined by the Netherlands Bible Society and the British and Foreign Bible Society.

In keeping with its distinctive purpose, the edition has the following special features: (1) a critical apparatus restricted for the most part to variant readings significant for translators or necessary for the establishing of the text; (2) an indication of the relative degree of certainty for each variant adopted as the text; (3) a full citation of representative evidence for each variant selected; and (4) a second apparatus giving meaningful differences of punctuation. Much new evidence from Greek manuscripts and early versions has been cited. A supplementary volume, providing a summary of the Committee's reasons for adopting one or another variant reading, will also be published.

The Committee carried out its work in four principal stages: (1) on the basis of Westcott and Hort's edition of the Greek New Testament, a comparison was made of the text and apparatus of several other editions, including those of Nestle, Bover, Merk, and Vogels, and to some extent those of Tischendorf and von Soden, in order to deter-

mine which of the variant readings warranted further study; (2) data on several thousand sets of variants were gathered, not only from printed editions, commentaries and technical studies, but also from hitherto unused papyri, uncials, minuscules, and lectionaries; (3) about six hundred variations in punctuation which appeared to merit consideration were selected and compared in editions of the Greek text and in the principal English, German, and French translations; and finally, (4) the Greek text was established, the degree of certainty for the reading adopted in the text was estimated, and decisions were made whether or not to include a set of variants in the apparatus.

This edition has certain calculated limitations: (1) the sets of variants have generally been restricted to readings meaningful for translators; consequently there is an appreciable reduction in the number of variants in the apparatus (but there is fuller attestation for the variants selected). (2) Citations of evidence from the major lettered uncials and the Church Fathers have been derived from critical editions of the Greek New Testament, primarily those of Tischendorf and von Soden, but the uncials have been checked where the printed evidence was contradictory or incomplete. (3) As a rule, no attempt has been made to represent the wide range of orthographic variation in the manuscripts; the orthography of Bauer's *Lexicon* (5th edition) has been followed.¹ (4) The cross reference system has been limited to the citation of direct quotations, definite allusions, and literary and other parallels.

The Editorial Committee which was responsible for preparing this edition consisted of Kurt Aland, Matthew Black, Bruce M. Metzger, and Allen Wikgren, with the participation of Arthur Vööbus during the first part of the work. The project was initiated, organized, and administered by Eugene A. Nida, who also took part in Committee discussions, especially those relating to major decisions of policy and

¹ Exceptions chiefly involve proper names and citations of individual manuscripts within variants. In a few cases the Committee has adopted the spelling proposed for the 6th edition of Bauer (e. g. *Μαθθαῖος*, *Μαθθίας*, and *Μαθθαῖ* for *Ματθαῖος*, *Ματθίας*, and *Ματθαῖ*; *τετρααρχέω* for *τετραρχέω* and *τετρααρχῆς* for *τετραρχῆς*). Aramaic words are printed without accents and breathing marks.

method. J. Harold Greenlee and Robert P. Markham, as secretaries of the Committee, handled a mass of detail with skill and competence. They were assisted by Karen Munson and the staff of the Institut für neutestamentliche Textforschung at Münster/Westf., in particular Klaus Junack, Peter Weigandt, Paolo Ferreira, and Barbara Trill.

The Committee also obtained advice by correspondence with a group of consultants, representative of scholars and churches in many areas, on questions arising during the course of the project.

In the collation and evaluation of versional evidence, special help was provided by Harold K. Moulton and Brynmor F. Price (Itala and Vulgate), N. Joseph Kikuchi (Syriac), Robert McL. Wilson (Coptic), J. A. Huisman (Gothic), A. F. J. Klijn (Armenian), Rochus Zuurmond (Ethiopic, for the Gospel of Matthew), and T. Amse-de Jong (Georgian). In the assembling of lectionary evidence, assistance was provided at Chicago by David Backus. The punctuation apparatus was prepared by J. Harold Greenlee, Robert P. Markham, and Harold K. Moulton.

Of the members of the Committee, Kurt Aland was responsible for the Greek papyri, numbered uncials, and minuscules; Allen Wikgren for the lectionary readings. Matthew Black supervised collations of Syriac data, and Bruce M. Metzger is preparing the supplementary volume.

Since this edition is intended primarily for translators, it is not to be regarded as in competition with other modern editions, e. g. the continuing Nestle-Aland editions, which provide a more restricted selection of data from witnesses on a much wider range of variant readings. It is the intention of the Committee from time to time to revise its work in order to take into account new discoveries and fresh evidence.

KURT ALAND, Münster/Westph.
MATTHEW BLACK, St. Andrews
BRUCE M. METZGER, Princeton
ALLEN WIKGREN, Chicago

August 26, 1965

PREFACE TO THE THIRD EDITION

The Second Edition of the Greek New Testament, published in September, 1968, contained only a few (although in certain respects quite significant) textual changes. The principal differences between the First and Second Editions consisted in changes in the evaluation of evidence for the variant readings, i. e., revisions in the A, B, C, and D ratings. The Third Edition, however, contains a more thorough revision of the Greek text. In a series of meetings the Committee (including Carlo M. Martini, who has been a member of the Committee for both the Second and Third Editions) undertook a thorough review of the text of the First Edition by carefully considering not only a number of suggestions made by specialists in the field of New Testament studies, but also numerous recommendations resulting from the experience of the members of the Committee as they worked with the text of the First Edition. The greater part of these suggestions for further modification came from Kurt Aland, who had been making a detailed analysis of changes proposed for the 26th edition of the Nestle-Aland text. A number of these were textual alterations which had not been previously discussed by the Committee in their work on the First Edition. As a result of the Committee's discussions, more than five hundred changes have been introduced into this Third Edition.

The Committee, sponsored by the United Bible Societies, has thus been able to establish a single text for the Third Edition Greek New Testament and for the 26th edition of the Nestle-Aland text. That this step marks a significant advance will be obvious to all who work with the Greek text of the New Testament. At the same time the goals of both publications remain unchanged. The 26th edition of the Nestle-Aland text will develop even further in the direction of handy-sized scientific edition through an extension and improvement of the critical apparatus, and this Greek New Testament will continue to cite more extensive evidence for a more select number of variants. Though the arrangement and format of the two publica-

tions will be different, the texts will be the same, and both will be published under the editorship of the Committee.

All the textual changes agreed upon by the Committee are incorporated into this Third Edition. These changes, of course, involve corresponding alterations in the critical apparatus. The editorial work has been undertaken by the Institut für neutestamentliche Textforschung in Münster/Westphalia, under the direction of K. Juhnack, Secretary to the Committee. Editorial changes decided upon by the Committee include the transposition of the pericope John 7.53–8.11 from the end of the Gospel to its traditional location, with the double brackets retained. Several minor errors both in the text and in the apparatus have been corrected, and some alterations have been made in the evaluation of evidence. *A Textual Commentary on the Greek New Testament* (1971), edited by Bruce M. Metzger on behalf of the Committee, is based on this Third Edition.

Certain additions which are important for translation committees have been incorporated into the punctuation apparatus, but the citations of evidence from the Translator's New Testament (based on earlier preliminary publications) have been eliminated. The evidence for Old Testament quotations has been thoroughly reviewed, both in the text and in the references. The Index of Quotations has been completely rewritten, now calling attention only to those passages which are clearly quotations from the Old Testament, and eliminating references to words and phrases which are only allusions or literary echoes. A second part, listing the Old Testament quotations in their New Testament order, has been added to the Index of Quotations. The responsibility for the revision of the punctuation apparatus and the citations of quotations has rested with the Translations Department of the American Bible Society, which has worked closely with the Institut für neutestamentliche Textforschung in Münster.

Plans are already under way for a Fourth Edition of the Greek New Testament, which will contain a correspondingly thorough revision of the textual apparatus, with special emphasis upon evidence from the ancient versions, the Diatessaron, and the Church Fathers. In addition, the evidence from Greek manuscripts will be carefully

controlled by direct comparison with manuscript readings. This will apply particularly to the evidence which could not be so treated in previous editions. In the listing of manuscript evidence, the Introduction to the Third Edition contains only the completely necessary modifications (for example, the expansion of the lists of Greek manuscripts cited for particular isolated readings), but the Fourth Edition will have a completely new treatment of textual data.

January, 1975

PREFACE TO THE FOURTH EDITION

After the Third Edition of the United Bible Societies' *Greek New Testament* was issued, realizing a common single text for both GNT and the 26th edition of the *Novum Testamentum Graece* (Nestle-Aland), the Committee made plans for a thorough revision of the GNT apparatus in all of its aspects. The familiar established format of the edition was never basically questioned, but its reliability, clarity, and the accuracy of its information required improvement in order to meet the needs of its many users. The results of many years of research are now available, most important among which are the following points.

The GNT continues to offer "more extensive evidence for a more select number of variants" (Preface to the Third Edition, p. xi), but the selection of passages for the apparatus was thoroughly reviewed by the Committee. This resulted in eliminating from the apparatus a large number of variant units where the readings were of minor significance, concerned only with the minutest textual variations, and including others having a greater importance for the reader's understanding of the history of the text and exegesis.

Further, the Committee also redefined the various levels in the evaluation of evidence on the basis of their relative degrees of

certainty. Thus the evaluations of all the 1438 sets of variants cited in the apparatus have been completely reconsidered.

Finally, in every instance very careful consideration was given to the selection of representatives for each group of witnesses in order to reflect faithfully the character of the textual tradition and exclude elements of uncertainty. This is discussed in more detail in the Introduction.

While work on this new edition was proceeding, the consultants of the UBS Translations Department in New York (especially Roger Omanson) proposed and developed a revision of the punctuation apparatus. In its new form this *segmentation apparatus* no longer indicates all the punctuation marks found in representative modern translations, because differences in the systems followed in the various editions could lead to confusion. Instead, they note only the major and minor divisions as they bear on the interpretation of the text.

The text of the edition has remained unchanged. This should not be misunderstood to mean that the editors now consider the text as established. Work on the text of the Holy Scriptures continues to be a task of concern for each of the editors who will offer the results of their research in future editions of the *Greek New Testament*. Yet the editors feel that at the present time this responsible research has not yet advanced sufficiently to authorize making specific changes in the text. The Committee is always genuinely grateful to readers for their proposals and suggestions.

The principles underlying the present revision were established at a long working session of the Committee in 1981 for which detailed preparations had been made. At that time the decisions were made for eliminations and inclusions in the apparatus of variant readings, and also for reconsidering the evaluation of readings. The guidelines for witnesses to be included in the apparatus were also thoroughly discussed and established. There were some further refinements made as particular issues continued to be discussed among the edi-

tors through succeeding years. Participants always included Kurt Aland and also Jan de Waard, who succeeded doyen Eugene Nida representing the whole Committee and the United Bible Societies.

The organization and implementation of the work, including the selection, collation, and multiple checking of the various groups of witnesses, was done in the Institute for New Testament Textual Research at Münster/Westfalen, with the assistance of specialists from elsewhere to whom we are deeply grateful. While their fields and contributions are described in the Introduction, their names are repeated here: H. J. Frede of Beuron (Latin manuscripts and Church Fathers), Chr. Hannick (Armenian, Georgian, Old Church Slavonic), E. Hammerschmidt (Ethiopic), Dom Louis Leloir (Diatessaron). All our colleagues in the Institute for New Testament Textual Research at Münster have been engaged through the years with work on the *Greek New Testament*. Their particular responsibilities are indicated at the appropriate places in the Introduction. Special acknowledgment is due to K. Junack for editing the critical apparatus from the mass of individual manuscripts in varying formats contributed by the participating scholars. For their labors in proofreading at various stages of production we are indebted to B. Köster, K. Wachtel, and M. Welte. All the working sessions, meetings, and individual projects were sponsored by the United Bible Societies, and the work in the Münster Institute by the Hermann Kunst Foundation for New Testament Textual Research.

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October, 1992

INTRODUCTION

I. The Fifth Edition

The Fifth Edition of *The Greek New Testament* is, like its predecessors, intended to enable its readers to read, understand, and translate the New Testament in its original language in as competent and skilled a manner as possible. To meet this aim the edition was revised in two ways. On the one hand, several improvements have been introduced that concern the entire New Testament (see below I.1). In the Catholic Epistles, on the other hand, the edition has been made consistent with the *Editio Critica Maior*¹ (ECM) of the Greek New Testament, which entailed some fundamental changes in this part of the New Testament (see below I.2), including textual changes in the base text. This orientation towards the ECM was approved by the editorial committee of *The Greek New Testament* and seemed a natural step, because the text of the ECM has been established on the basis of all the relevant material from the Greek manuscripts, the early versions, and the Church Fathers.

1. Revision of the Whole Edition

Since the Third (corrected) Edition, the text of *The Greek New Testament* has been identical with that of the Nestle-Aland *Novum Testamentum Graece*, apart from differences in punctuation and capitalization, and a few differences in matters of spelling. The latter were harmonized in the present edition. Hence, in matters of spelling the Fifth Edition of *The Greek New Testament* is fully consistent with the 28th edition of the *Novum Testamentum Graece*.

¹ *Novum Testamentum Graecum – Editio Critica Maior IV. The Catholic Letters*, ed. B. Aland, K. Aland†, G. Mink, H. Strutwolf, K. Wachtel. Stuttgart: German Bible Society, 2nd rev. edition 2013.

In the case of the textual apparatus several changes from the Fourth Edition need to be mentioned. First, the readings of the newly discovered Papyri 117–127 have been introduced. Papyrus 127 in particular is worth mentioning because at several instances in Acts it presents a text similar to Codex Bezae (05).

Second, at the end of the list of witnesses in the textual apparatus the reader will immediately notice new abbreviations. These represent selected modern Bible translations (English, German, French, and Spanish). All instances where the text of these translations is based on a variant reading instead of the main text of *The Greek New Testament* are indicated. It may be of interest for translators as well as for other readers of these Bible translations to see where the respective translations differ from the main text of *The Greek New Testament*. It should be noted, however, that these translations are of course not witnesses to the Greek text. In fact, their inclusion in the textual apparatus is based on practical considerations, since it did not seem advisable to create another, separate apparatus. But the reader should be aware of the categorical difference between these Bible translations and the textual witnesses listed at the beginning of the apparatus units. Further details are given below on p. 46* ff.

Finally, it should be noted that the Discourse Segmentation Apparatus has undergone a thorough revision (cf. p. 51* ff.).

2. Revision of the Catholic Letters

The *Editio Critica Maior* (ECM) sets new standards in providing source material relevant to the history of the text and in analyzing it systematically. Naturally the Fifth Edition of *The Greek New Testament* has benefitted from the research results of the ECM. This relates to the base text as well as to the textual apparatus.

2.1 The Text

Compared to the Fourth Edition, the text differs at the following 33 passages:

	ECM/NA28/UBS5	NA27/UBS4
Jas		
1.20	οὐ κατεργάζεται	οὐκ ἐργάζεται
2.3	ἢ κάθου ἐκεῖ	ἐκεῖ ἢ κάθου
2.4	καὶ οὐ διεκρίθητε	οὐ διεκρίθητε
2.15	λειπόμενοι ὧσιν	λειπόμενοι
4.10	τοῦ κυρίου	κυρίου
1 Pe		
1.6	λυπηθέντας	λυπηθέντες
1.16	om.	[ὅτι]
1.16	om.	[εἶμι]
2.5	om.	[τῷ]
4.16	μέρει	ὀνόματι
5.1	τούς	οὓν
5.9	om.	[τῷ]
5.10	om.	[Ἰησοῦ]
2 Pe		
2.6	ἀσεβεῖν	ἀσεβέ[σ]ιν
2.11	παρὰ κυρίῳ	παρὰ κυρίου
2.15	καταλιπόντες	καταλειπόντες
2.18	ὄντως	ὀλίγως
2.20	om.	[ἡμῶν]
3.6	δι' ὄν	δι' ὧν
3.10	οὐχ εὐρεθήσεται	εὐρεθήσεται
3.16	ταῖς ἐπιστολαῖς	ἐπιστολαῖς
3.16	στρεβλώσουσιν	στρεβλοῦσιν
3.18	om.	[ἀμήν]
1 Jn		
1.7	om.	δέ
3.7	παιδιά	τεκνία
5.10	ἐν αὐτῷ	ἐν ἑαυτῷ
5.18	ἑαυτόν	αὐτόν
2 Jn		
5	γράφων σοι καινήν	καινήν γράφων σοι
12	ἢ πεπληρωμένη	πεπληρωμένη ἢ

3 Jn

4 ἀληθεία τη ἀληθεία

Jd

5 ἅπαξ πάντα ὅτι Ἰησοῦς πάντα ὅτι [ὁ] κύριος ἅπαξ

18 om. [ὅτι]

18 om. [τοῦ]

The reconstructed text of the Catholic Letters reflects the ECM in one further respect. Passages for which the editors of the ECM had to leave open the decision as to which of the variants is the initial text are specially marked. The ECM has a split guiding line at these passages. In *The Greek New Testament* the reading text remains unchanged in such cases, but the sign ♦ (diamond) follows the word or phrase in question. If there is an apparatus unit at such a place the same sign will be found at the citation in the apparatus of the variant seen as equal to the reading text. At most places, however, there is no apparatus unit because the textual differences are of no relevance for translation and exegesis. For these places the text of the alternative readings can be found in an appendix on p. 890. For information about the attestation of the two different readings and about other variants at these places the reader is invited to consult either the ECM or the 28th Edition of the *Novum Testamentum Graece*.

2.2 The Textual Apparatus

For the Fifth Edition, a general revision of the *selection of apparatus units* did not seem advisable. In the Catholic Epistles, however, four new passages were selected for inclusion in the apparatus, two of them at places where the textual basis for text changes needed to be displayed in the apparatus (1 Pe 4.16; 2 Pe 3.6), and the other two at places of importance for translation and exegesis (1 Jn 5.6; Jd 15). At the same time, 11 passages previously included were removed, because the variants affect translation and exegesis only marginally. In addition, for the sake of clarity, at some places either two apparatus units were combined or one apparatus unit was split into two.

The *selection of witnesses* to be cited in the apparatus has been reviewed in light of the ECM, because the preparation of this edition led to a reevaluation of the Greek witnesses (papyri, majuscules, minuscules) and their relationship to the initial text of the New Testament. For this purpose a new scholarly method was developed, the Coherence-Based Genealogical Method (in what follows “coherence method”).² One essential concept of this method is that of “potential ancestor”. One of two textual witnesses may be classified as potential ancestor of the other, if it more often supports a variant from which the variant of the other witness can be derived. Some witnesses have many, others have a few or only one potential ancestor. The percentages of agreement between the witnesses compared are used to arrange the potential ancestors of a witness in a ranking order, according to their degree of relationship. The method can also be applied to a comparison with the reconstructed initial text. Hence it is possible to define for which manuscript texts the initial text has the highest rank among their potential ancestors. In the Catholic Epistles this is the case – apart from a couple of highly fragmented papyri and majuscules – for the following 18 manuscripts:

Ⲁ (01), A (02), B (03), C (04), P (025), Ψ (044), 048, 5, 81, 436, 442, 1175, 1243, 1735, 1739, 1852, 2344, 2492.

The text of these manuscripts is more closely related to the initial text than to any manuscript text. 468, an important witness to the 13th century Byzantine text, also ranks among manuscripts of this category. However, as the Byzantine text is very well represented, 307 from the 10th century was selected instead of 468. These are close relatives, but the decision was made in favor of 307 because its text represents an early branch of the Byzantine tradition which diverges from the mainstream.

For 88 and 1881, the initial text is the most closely related potential ancestor in one writing only, for 88 in the Letter of Jude, for 1881 in

² See Gerd Mink: Contamination, Coherence, and Coincidence in Textual Transmission: The Coherence-Based Genealogical Method (CBGM) as a Complement and Corrective to Existing Approaches. In: K. Wachtel and M. Holmes (ed.), *The Textual History of the Greek New Testament* (SBL Text-Critical Studies 8), Atlanta 2011, pp. 141–216.

the First Letter of John. Consequently they are cited for these texts only.

33 continues to be a consistently cited witness, not because of its relevance for reconstructing the text, but because of its interesting special readings.

1448 and 1611 represent the well-known group of manuscripts transmitting the text translated by Thomas of Harkel in 616.

Finally, 642, a minuscule from the 14th century, was numbered among the consistently cited witnesses because it documents the text of a group of late Byzantine witnesses, a text with several peculiarities. The following members of this group are cited in the ECM: 218, 808, 1127, 1359, 1563, 1718, 2374.

In addition, all the papyri containing the text of the Catholic Letters were included.

Jas	ⲡ ²⁰ , ⲡ ²³ , ⲡ ⁵⁴ , ⲡ ⁷⁴ , ⲡ ¹⁰⁰
1 Pe	ⲡ ⁷² , ⲡ ⁷⁴ , ⲡ ⁸¹ , ⲡ ¹²⁵
2 Pe	ⲡ ⁷² , ⲡ ⁷⁴
1 Jn	ⲡ ⁹ , ⲡ ⁷⁴
2 Jn	ⲡ ⁷⁴
3 Jn	ⲡ ⁷⁴
Jd	ⲡ ⁷² , ⲡ ⁷⁴ , ⲡ ⁷⁸

These witnesses are identical with the so-called consistently cited witnesses of the *Novum Testamentum Graece*, 28th edition.

Regarding the versions and the quotations from patristic literature *The Greek New Testament* still offers a wider range of witnesses than the ECM and also the *Novum Testamentum Graece*.

Finally it should be noted that all the apparatus units of *The Greek New Testament* were double-checked on the basis of the ECM, and as a result of this a small number of corrections have been made.

II. The Text

Apart from the above-mentioned text changes in the Catholic Epistles and the other minor spelling changes, this Fifth Edition reproduces the Greek text of the Third (corrected) and of the Fourth Edition. Its text is identical with the 28th edition of the Nestle-Aland *Novum Testamentum Graece*.

The paragraph divisions and section headings remain as before, based on the model prepared by the United Bible Societies for the use of translators. These have proved their worth. They are largely similar to those of the New Revised Standard Version and of the Nestle-Aland Greek-English edition. Cross-references to parallel passages are found immediately under the section headings.

Superscript numerals in the text refer to the critical apparatus. These are in series, beginning afresh with each chapter. Verse numbers in the apparatus appear in bold face type. Superscript letters refer to the *segmentation apparatus*.

Bold face type is used to identify direct quotations from the Old Testament. Quoted poetic passages and passages with a clear formal structure are indented, exactly as in the preceding editions. The punctuation agrees essentially with that of the Nestle-Aland edition, with the exception of certain small differences (e. g., a capital letter introducing direct speech, preceded by a comma, etc.). Such differences generally have no bearing on the division of the text.

[] Brackets in the text indicate that the enclosed word, words, or parts of words may be regarded as part of the text, but that in the present state of New Testament textual scholarship this cannot be taken as completely certain. Such passages have a C-rating in the critical apparatus. If the variant is of minor grammatical significance with no appreciable bearing on translation, no note is taken of it in the apparatus.

In the Catholic Letters, the sign ◆ (diamond) follows the word or passage where two different variants could equally well be adopted as the reconstructed initial text. See p. 4* above.

[] Double brackets in the text indicate that the enclosed passages, which are usually rather extensive, are known not to be a part of the orig-

inal text, but an addition at a very early stage of the tradition. They are included with the text in this way because of their antiquity and the position they have traditionally enjoyed in the church (e. g., Jn 7.53-8.11).

III. The Textual Apparatus

For the Fourth Edition the selection of passages for the apparatus underwent considerable revision. The intention was to provide an apparatus where the most important international translations of the New Testament show notes referring to textual variants or even have differences in their translations or interpretations. Other groups of variants were included when for various reasons they were significant and worthy of consideration. For the Fifth Edition only a small number of apparatus units in the Catholic Letters were added, while others were removed (see p. 4* above).

1. The Evaluation of Evidence for the Text

On the basis of generally accepted principles of textual analysis the Committee took into account the widest possible range of manuscript readings as well as all internal considerations concerning the origin and transmission of the text. But since in a number of instances the evidence from such sources points to the possibility of different solutions and thus involves different degrees of certainty with respect to the form of the original text, the letter A, B, C, or D has been employed within braces { } at the beginning of each apparatus item so as to mark one of four levels of certainty, as representing in large measure the difficulties encountered by the Committee in making textual decisions.

The letter A indicates that the text is certain.

The letter B indicates that the text is almost certain.

The letter C, however, indicates that the Committee had difficulty in deciding which variant to place in the text.³

³ For a discussion of C-rated variants with brackets, see p. 7*.

The letter D, which occurs only rarely, indicates that the Committee had great difficulty in arriving at a decision.

At places with a diamond (◆) there is no ranking because no final textual decision seemed possible. Hence, the diamond as such signifies the highest level of uncertainty.

2. The Selection of Witnesses from Manuscripts, Versions, and Quotations from Church Fathers

The purpose of selecting witnesses for the critical apparatus was generally to provide a broad number of witnesses that would be significant and representative of the whole tradition for the limited number of variation units noted in the apparatus of this edition. The emphasis is therefore naturally on Greek manuscripts of the New Testament. This resulted in a selection based on verifiable tests of the entire Greek manuscript tradition carried out at the Institute for New Testament Textual Research in Münster. The criterion for acceptance of evidence from the versions and Church Fathers was the availability of all reliable evidence for their New Testament text on the basis of current scholarly research. Evidence which did not meet this standard was rejected in order to avoid the possibility of misleading inferences. The Committee established the following guidelines for the different groups of witnesses.

3. The Greek Text Manuscripts

3.1 The Selection

With the exception of the Catholic Letters (see below) the selection of Greek text manuscripts has remained unchanged in the Fifth Edition.

All the *papyri* (designated by an initial Ϙ) are included. If any of the fragments are not cited in the apparatus, it is because they are not extant for the passages selected for the apparatus.

All the *majuscule manuscripts* (designated by capital letters or an initial 0) are included from the categories I, II (manuscripts of a special quality, corresponding to the so-called Alexandrian text), III

(texts of varied origin, with a distinctive character and partly with considerable Byzantine influence), and IV (manuscripts with a paraphrastic text, corresponding to the so-called Western text). For a more detailed definition of these manuscript categories and their significance in textual criticism as a tool for grouping manuscripts, see K. and B. Aland, *The Text of the New Testament*, 2nd edition, pp. 106f., 317–337. The Committee made use of these categories in selecting manuscripts because they provide the only tool presently available for classifying the whole manuscript tradition of the New Testament on an objective statistical basis. The assignments of all important Greek New Testament manuscripts to these categories are given in the above-mentioned book, pp. 107–140. Majuscules with a Byzantine text (category V) are represented by the group symbol *Byz*, along with all the other Byzantine manuscripts. The most important Byzantine majuscules are represented in brackets [] after the symbol *Byz* as individual witnesses to this text type: in the Gospels the majuscules so cited include E F G H N O P Q Σ, in Acts L P, in Paul K L P, and in Revelation P 046. The full range of the Byzantine text type, which especially in the earlier manuscripts is not characterized by complete uniformity, is documented in this way.

All the *minuscule manuscripts* (designated by simple arabic numerals) are included from categories I and II. From category III some ten manuscripts have been selected as representative in each part of the New Testament (Gospels, Acts, Paul, Revelation). There are no minuscules in category IV which represent the text type of the so-called Western text of Codex D (05) in its pure form. Sometimes some minuscules are claimed for or regarded as related to the Western text, e. g., the well-known minuscule 614 in Acts. These minuscules, of course, are represented in the edition, because they have already been selected under category III. Minuscules of the Byzantine text type (category V) are represented by the symbol *Byz*. In addition to these selected manuscripts which are regularly cited, some other Greek manuscripts are also mentioned occasionally when they support a significant reading (e. g., Mk 16.8 (3) manuscript 304).

In this way the critical apparatus offers a broad and through the 9th century almost complete account of manuscript attestation based on

clearly defined grounds. Each manuscript that is cited individually has a certain number, and sometimes a considerable number, of early and independent readings for which it deserves consideration. In a few instances, where the place of a manuscript among the categories is not quite certain, it is cited regularly and individually. All the collating and checking of manuscripts was the responsibility of the Institute for New Testament Textual Research in Münster.

The selection of Greek text manuscripts for the Catholic Letters is based on the coherence method that was applied in connection with the ECM (see p. 5* above) and thus on a different scholarly approach. Only occasionally additional manuscripts are cited if they provide a reading that is of special interest for exegesis and translation. The most important Byzantine majuscules are still mentioned in brackets after the group symbol *Byz*. These are the manuscripts K L P.

3.2 The Presentation

The manuscripts appear in the apparatus in the order of papyri, majuscules, minuscules, and lectionaries (cf. p. 12*ff.), and within each group in the alphabetical or numerical order of their Gregory/Aland identification. Manuscripts are always named individually, with the exception of two groups which conventionally have been known as f^1 (manuscripts 1, 118, 131, 209, 1582, and others) and f^{13} (manuscripts 13, 69, 124, 174, 230, 346, 543, 788, 826, 828, 983, 1689, 1709, and others). For these the following rule is observed: the leading manuscripts 1 and 13, and also 828, are cited separately when they support an independent variant in contrast to the remaining members of their respective groups which support a Byzantine reading. In such instances the other members of the group f^1 are subsumed under the symbol *Byz*; the group symbol f^{13} , however, is retained even when the leading manuscript 13 reads independently.

At the beginning of each entry in the apparatus is printed the reading which is considered original, the form given in the text, followed by all the variant forms found in the selected manuscripts. The symbols for manuscripts, versions, or patristic citations which show insignificant differences from the reading attested are given in parenthe-

ses (). More significant differences are printed in parentheses after the symbol for the pertinent witness (cf. e. g., Ac 10.11). This makes for a clearer synopsis of the variants and their mutual relationships. When witnesses from different groups (manuscripts, versions, citations) agree in such a difference, they are brought together within the parentheses instead of remaining in their normal order. For Byzantine letter majuscules which are indicated within brackets [], the parentheses appear within the brackets after the group symbol *Byz* (cf. Ac 8.24, etc.). For correctors' hands in manuscripts and for readings which are difficult to decipher, see the list of symbols and abbreviations at the end of the list of manuscripts.

In the following lists all papyri, majuscules, and minuscules used in this edition are recorded. In general, the selected manuscripts are regularly cited in the critical apparatus to the extent that they are free of lacunae or other damage, etc. Some manuscripts, however, are cited only at places of special text-historical relevance (e. g., the "Comma Johanneum" in 1 Jn 5.7-8).

PAPYRI

<i>Manuscript</i>	<i>Contents⁴</i>	<i>Location</i>	<i>Date</i>
℘ ¹	e	Philadelphia, Pa.	III
℘ ²	e	Florence	VI
℘ ³	e	Vienna	VI/VII
℘ ⁴	e	Paris	III
℘ ⁵	e	London	III
℘ ⁶	e	Strasbourg	IV
℘ ⁷	e	Kiev	III/IV?
℘ ⁸	a	Berlin	IV
℘ ⁹	c	Cambridge, Mass.	III
℘ ¹⁰	p	Cambridge, Mass.	IV
℘ ¹¹ [+14?]	p	St. Petersburg	VI

⁴ This column indicates only the contents of the manuscripts which are used in this edition. The abbreviations: e = Gospels; a = Acts; c = Catholic or General Epistles; p = Epistles of Paul; r = Revelation.