A Textual Commentary

on the

Greek Gospels

Vol. 1
Matthew

BY
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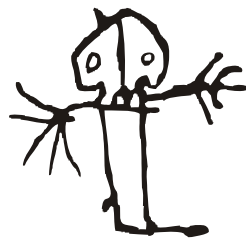
Textual variants
in the
Gospel of Matthew

Results from the variant evaluation:

The best MSS of Mt:
1. Primary (=best) witnesses: 01, B, L[18-28], Z, 085

2. Secondary (= good) witnesses: D, Θ^{14-28}, 0281, f1, 33^{21-28}, 372^{1-10}, 892, it, Co

3. Tertiary: C, (22), 33, $700^{>13}$, Sy-S, Sy-C
               [372, 2737, (2786) data incomplete]

"Caesarean": Θ, f13, (1424)
"Western":   D, Lat, Sy-S, Sy-C
f1-type: f1, 22

MSS with Lacuna: (noted also in the commentary)

Lacunae of C:

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

Lacunae of D:

1:1-20	6:20-9:2	27:2-12

Lacunae of L:

4:22-5:14	28:17-end

Z/035 contents:
N.B.! The lacunae of Z are not mentioned explicitly in this commentary.

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

Lacunae of Θ:
1:1-8   1:21-4:4   4:17-5:4

Lacunae of 1424:
1:23-2:16

Lacunae of Sy-S:
6:10-8:3   16:15-17:11   20:25-21:20   28:8-end

Lacunae of Sy-C:
8:23-10:31   23:25-end

Complete NA analysis:
To check if the selection of our variants is a good one, we compared the analysis by checking all variants in NA. An extensive analysis of all variants in NA[27] gave:

Best MSS are: 01, B, Z
Secondary witnesses with good text are: C, D, f1, f13, 33, 892, Lat
additionally Mt 1 - 14:   W
              Mt 14 - 28:   L, Θ
              Mt 15 - 21:   579, 700
              Mt 8 - 14:   1424
Ranking: 1. 01, B, Z
              2. D, L, Θ, f1, 892, Lat
              3. C, W, f13, 33, 579, 700, 1424
Clearly discernible Minority groups:
              1. D, Lat, (Sy)   "Western"
              2. Θ, f13 (700, f1, 1424)   "Caesarean"

This confirms the above results.

Additionally the T&T analyses
found the following minuscule MSS as especially noteworthy:

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

22 and 1192 form a group with 48/56 (86%) agreement. 22 is close to f1 in Mt.
372 and 2737 form a group with 59/64 (92%) agreement. All of these are not outstanding, but only tertiary witnesses. 372 has some remarkable agreements with B.

Codex Schoyen:
We note in the following also the newly discovered middle-Egyptian Codex Schoyen MS 2650, dated early 4th CE. It will be listed as mae-2, against mae-1 for the Codex Scheide. mae-2 has text for chapters 6, 7, 14-17, 22 and 28.
The Codex has a curious mixture of Western and Alexandrian readings combined with many singular readings.
The nearest neighbors are: 01, B, 892, f1, D, it, Sy-S
Compare extra file on this MS.

99 of the 327 variants (30%) are difficult to evaluate (Rating either "-" or "1?").
Mt has 1068 verses. This means that we have
- one significant variant every 3rd - 4th verse, and
- one difficult variant every 12th verse.
About 34 variants (10%) should be reconsidered in NA.

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

TVU 1

NA²⁷ Matthew 1:6 Ἰεσσαὶ δὲ ἐγέννησεν τὸν Δαυὶδ <u>τὸν βασιλέα.</u>
Δαυὶδ δὲ _____ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου,

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

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

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

omit previous τὸν βασιλέα: 700, boᵐˢ

Lacuna: D, Θ
B: no umlaut

Probably a repetition from 1:6a. The addition breaks the symmetry of the verses.
Δαυὶδ ὁ βασιλεὺς appears nowhere else in the NT, but 16 times in the LXX.

Rating: 2? (NA probably original)

TVU 2

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

T&T #1

ᵀ τὸν Ιωακειμ Ιωακειμ δὲ ἐγέννησεν
(D), M, U, Θ, Σ, f1, 33, 1342, al¹⁶⁸, Sy-H, Sy-Pal, geo, (Ir^Lat), Epiph

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

Ir: "Joseph enim Joacim et Jechoniae filius ostenditur, quemadmodum et Matthaeus generationem ejus exponit."

Lacuna: D
B: no umlaut

Compare:
LXX 1 Chronicles 3:15 καὶ υἱοὶ Ιωσια πρωτότοκος Ιωαναν ὁ δεύτερος Ιωακιμ ὁ τρίτος Σεδεκια ὁ τέταρτος Σαλουμ16 καὶ υἱοὶ Ιωακιμ Ιεχονιας υἱὸς αὐτοῦ Σεδεκιας υἱὸς αὐτοῦ
And sons of Josiah: the first-born Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum.16 And sons of Jehoiakim: Jeconiah his son, Zedekiah his son.

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

From early on it has been realized that Ιεχονιας is not the son of Ιωσια, but the grandson. Compare 1.Chr 3:15. The (relevant) son is Ιωακιμ, which had been omitted by Mt. So, many scribes added the name here. Then we have 42 generations in total, but 15 generations in the second section and still only 13 in the last. It is possible to take Ιεχονιας with the third section, which give 14 generations in each section. The only problem is that Mt counts up to the deportation to Babylon, which includes Ιεχονιας into the second section.

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

For the D reading compare:

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

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

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

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

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

Rating: 2? (NA probably original)

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

TVU 3

Minority reading:
NA²⁷ Matthew 1:16 Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰωσὴφ
τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος χριστός

T&T #2

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

Ἰωσὴφ δὲ ἐγέννησεν τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος χριστός
2670

ᾧ μνηστευθεῖσα   παρθένος Μαρίαμ ἐγέννησεν Ἰησοῦν τὸν λεγόμενον χριστόν
D?, Θ, f13, L547, it(a, b, c, d, g¹, k, q)
"to whom, being betrothed, a virgin Maria bore Jesus"

τὸν ἄνδρα Μαρίας,
ᾧ μνηστευθεῖσα ἦν Μαρίαμ παρθένος ἣ ἔτεκεν Ἰησοῦς Χριστός
Sy-C, arm
"the husband of Mary, to whom was betrothed a virgin Maria, who bore Jesus"

Ἰωσὴφ,
ᾧ μνηστευθεῖσα ἦν Μαρίαμ παρθένος, ἐγέννησεν Ἰησοῦν τὸν λεγόμενον χριστόν
Sy-S
"Joseph, to whom was betrothed a virgin Maria, begat Jesus"

Ἰωσὴφ δὲ, ᾧ ἐμνηστεύθη ἦν παρθένος Μαρίαμ, ἐγέννησεν Ἰησοῦν τὸν λεγόμενον χριστόν
von Soden (!)

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

Latin:
cui desponsata virgo Maria genuit Iesum   a, g^1, k

cui desponsata virgo Maria peperit Christum Iesum   d

cui desponsata ____ Maria genuit Iesum   q

cui desponsata virgo Maria, Maria autem genuit Iesum   c

cui desponsata erat virgo Maria, virgo autem Maria genuit Iesum b

virum Mariae de qua natus est Iesus (= txt)   aur, f, ff^1, vg

Lacuna: D (d is extant!)

B: no umlaut

Compare:
NA^{27} Matthew 1:18 Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν. μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὑρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου.

NA^{27} Matthew 1:19 Ἰωσὴφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν.
Sy-C, Tatian: Ἰωσὴφ δὲ   ἀνὴρ   δίκαιος ὢν

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

Compare Streeter "Four Gospels", p. 87:
"To me the reading of Sy-S looks as if it was translated from a Greek MS of the Θ, f13 type in which by accident the name Ἰωσὴφ has been written twice. … The reading of Sy-C will then be explained as one among many other attempts to correct this MS by a MS of the D type."

Burkitt (Evangelion Da-Mepharreshe II, p. 262-4):
"But the reading of S itself I have come to regard as nothing more than a paraphrase of the reading of the Ferrar group, the Syriac translator taking ᾧ to refer to ἐγέννησεν as well as to μνηστευθεῖσα."

Compare also the discussion by Bruce Metzger in:
"The text of Mt 1:16" in "Studies in the NT and Early Christian Literature",
Festschrift Allen P. Wikgren, Leiden 1972, p. 16-24
Metzger discusses several references from the apocryphal literature allegedly
supporting the Sy-S reading, but he concludes: "there is no evidence that
reading (3) [= Sy-S] ever existed in a Greek manuscript of the First Gospel. It
arose either as a paraphrase of reading (2) [= Θ, f13] – this was Burkitt's view –
or as a purely mechanical imitation of the preceding pattern in the genealogy."

Pete Williams also doubts that Sy-S represents an independent reading:
> "Thus *S's* reading, as reconstructed by NA27, differs formally in only three
> respects from that of Θ f^{13}. The word order difference is normal translation
> procedure, the addition of the subject would be obligatory, and the presence
> of $\mathring{\hat{\eta}}\nu$ has long been doubted. Parsimony suggests that, though belief in a
> special reading of *S* has been widespread in modern scholarship, it should be
> abandoned unless new evidence is produced. (Again, it should be stressed
> that NA27 is at the better end of the methodological spectrum in handling
> such a variant. Von Soden, on the other hand, introduced an imaginary Greek
> reconstruction based on *S* into his main text.)"
> P. Williams "Early Syriac Translation Technique and the textual criticism of the Greek
> Gospels", Gorgias Press, 2004, p. 240-44.

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

The origin of the [Θ, f13, Old Latin] reading was possibly motivated by the
problematic phrase τὸν ἄνδρα Μαρίας. It appears possible that the reading
was originally a Latin-only reading. The text of Θ, f13 then is a back-translation
from the Old Latin. (But it is of course also possible that the reading already
existed in the Vorlage of the Old Latin.) We should note that the Greek part of
D is not extant, but the Latin part is, which reads the Θ et al. reading. It is
therefore quite certain that D read this, too! It is a characteristic "Western"
variant.
Note a similar change in 1:19 by Sy-C!

The Sy-C reading appears to be a conflation of the Old Latin reading and the txt
reading.
The Diatessaron lacked the genealogies, as far as we know, but it would be
interesting to know what Aphraates (Homilies) reads here exactly, because he
has the same strange genealogy as the one given in D. Compare Lk.

Stemma:

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                    txt
              OLat       txt
        Sy-S   Θ, f13  Sy-C, arm
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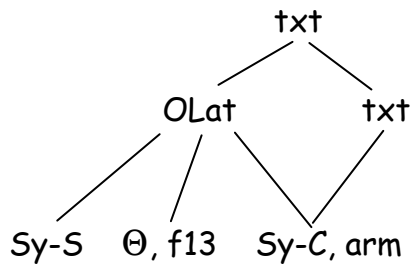
It must be noted that on internal arguments alone, the Sy-S reading is certainly dogmatically the harder one. Claiming Joseph to be Jesus father is objectionable. Then the other readings would be attempts to overcome this difficulty.

The reading of 2670 is funny.

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

Ματθαν ο ιερευς εν Βηθλεεμ γεννα θυγατερας τρεις: Μαριαν, Σοββη, Ανναν.
η Μαρια γεννα Σαλωμην την μαιαν.
η Σοββη γεννα την Ελισαβετ.
η δε Αννα την αγιαν θκο̅ν̅ (θεοτοκον = mother of God)
ως ειναι την Ελισαβετ και την αγιαν Μαριαν και Σαλωμην την μαιαν εκ τριων αδελφων θηλιων (θῆλυς, women).
τον δε προδρομον (forerunner) και την Σαλωμην την γυναικα Ιωσηφ δυο αδελφων αρενων. (αρσενων?)
ο̅ Βαραχιας γεννα τον Ζαχαριαν και τον Αγγαιον, ουτος τη(ν) ιω(αννην), ουτος την Σαλωμην την γυναικα Ιωσηφ του τεκτονος.
ο δε Ιωσηφ ιξ αυτης γεννα Ιακωβον, Σιμωνα, Ιουδαν, Ιωση, Εσθηρ, Μαριαν.

Mattan (Mt 1:15), the priest in Bethlehem, begat three daughters: Maria, Sobbe, Anna.
Maria gave birth to Salome, the midwife.
Sobbe gave birth to Elisabeth.
But Anna (gave birth to) the holy mother of God.
So are Elisabeth and the holy Maria and Salome the midwife from three sisters (lit. female brothers).
But the forerunner and Salome the wife of Joseph are from two male brothers:
Barachias begat Zacharias and Haggai, the former (then) Johannes, the latter Salome, the wife of Joseph, the carpenter.
But Joseph with her begat Jakobus, Simon, Judas, Jose, Esther, Maria.

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

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

Rating: 2 (NA clearly original)

TVU 4

Minority reading:
NA²⁷ Matthew 1:18 Τοῦ δὲ <u>Ἰησοῦ Χριστοῦ</u> ἡ γένεσις οὕτως ἦν.

<u>Χριστοῦ Ἰησοῦ</u>   B, Or¹ᐟ², Jerome, <u>Weiss</u>, <u>WH</u>ᵐᵍ

<u>Χριστοῦ</u>   pc, Latt, Sy-S, Sy-C, pers/arabᵐˢˢ, Irᴸᵃᵗ, Diatessˢʸ,
                  Jerome, Aug
                  <u>WH</u> have Ἰησοῦ in brackets.

<u>christi</u>   d (→ D?)

<u>Ἰησοῦ</u>   W, pc, pers/arabᵐˢˢ

P1(3ʳᵈ CE) reads txt.
D has a lacuna, but d has "christi" so it is quite probable that D read this too.

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

According to T. Baarda (Lille Colloq. 2000) the reading of the Syriac Diatessaron is: "The birth of Christ thus was"

Lacuna: D
B: no umlaut

Compare previous verse 17:
NA²⁷ Matthew 1:17 ... ἕως τοῦ <u>Χριστοῦ γενεαὶ</u> δεκατέσσαρες.

Compare:
NA²⁷ Matthew 1:1 Βίβλος γενέσεως <u>Ἰησοῦ Χριστοῦ</u> υἱοῦ Δαυὶδ
NA²⁷ Matthew 11:2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα
                τοῦ <u>Χριστοῦ</u> πέμψας διὰ τῶν μαθητῶν αὐτοῦ
NA²⁷ Mark 1:1 Ἀρχὴ τοῦ εὐαγγελίου <u>Ἰησοῦ Χριστοῦ</u> [υἱοῦ θεοῦ].
NA²⁷ John 1:17 ἡ χάρις καὶ ἡ ἀλήθεια διὰ <u>Ἰησοῦ Χριστοῦ</u> ἐγένετο.
NA²⁷ John 17:3 αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας <u>Ἰησοῦν Χριστόν</u>.

Compare also:

NA²⁷ Matthew 2:1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ τῆς Ἰουδαίας

Ἰησοῦ Χριστοῦ   Ω, 346, pc

NA²⁷ Matthew 16:21 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖ

Ἰησοῦς Χριστός   01*, B*, saᵐˢˢ, mae-1, bo

NA²⁷ Matthew 16:20 ὅτι αὐτός ἐστιν ὁ χριστός.
BYZ Matthew 16:20 ὅτι αὐτός ἐστιν Ἰησοῦς ὁ χριστός

  Byz   01ᶜ², C, (D), K, W, f13ᵃ·ᶜ, 892, Maj, Lat, Sy-H, mae-1+2, bo
  txt   01*, B, L, Δ, Θ, Π, f1, f13ᵇ, 28, 565, 700, 1342, 1424, 1675, al,
         it, vgᵐˢˢ, Sy-C, Sy-P, sa, Or

	Gospels	Acts/Epistles
"Jesus Christ"	5	130
"Christ Jesus"	-	95

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

It has been suggested that the omission of "Jesus" is not simply an accidental error, but that it was deliberate. That this was the Genesis of **Christ**, not just Jesus.
Unfortunately D has a lacuna here.
Regarding the Persian/Arabian versions, it is possible that they have been translated from Syriac (K. Lake, Text of the NT, notes: "traces of Caesarean readings").

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

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

"We know that this verse was important for orthodox heresiologists: they quote it explicitly to confute Gnostic Christologies that separate Jesus from the Christ. Irenaeus in particular accrues some significant mileage from the Western reading: 'The birth of Christ occurred in this way.' Irenaeus argues that because the text speaks specifically of the birth 'of Christ', it directly confutes those who 'assert that Jesus was he who was born of Mary but that Christ was he who descended from above' (Adv. haer. III, 16:2). Thus the shorter text proved particularly amendable for the proto-orthodox in their struggles against Gnostic Christologies: Mary's infant was the Christ."
"... the change was made some time earlier in the second century by an orthodox scribe who shared Irenaeus' concern to emphasize against the separationists that it was precisely the Christ who was born of Mary." (Ehrman, p. 138f.)

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

Rating: 2 (NA clearly original)

TVU 5

Minority reading:
NA²⁷ Matthew 1:22 τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου <u>διὰ τοῦ προφήτου</u> λέγοντος·

<u>διὰ Ἡσαΐου τοῦ προφήτου</u>
D, pc, it, Sy-S, Sy-C, Sy-H, Sy-Pal, saᵐˢ, arm, Diatessˢʸ, Irᴸᵃᵗ

Sy-C has: <u>διὰ στόματος Ἡσαΐου τοῦ προφήτου</u>
k, vg do NOT read Ἡσαΐου !
Legg lists 1582*ᵛⁱᵈ for this reading too!

According to T. Baarda (Lille Colloq. 2000) the reading of the Syriac Diatessaron is: " ... Isaiah ... who said:"

Lacuna: Θ
B: no umlaut

Compare:
NA²⁷ Mark 1:2 Καθὼς γέγραπται ἐν τῷ <u>Ἡσαΐᾳ</u> τῷ προφήτῃ·
BYZ Mark 1:2 Ὡς γέγραπται ἐν τοῖς προφήταις,

Also:
NA²⁷ Matthew 13:35 τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος·
διὰ <u>Ἡσαΐου</u> τοῦ προφήτου 01*, Θ, f1, f13, 33, pc
(in this case the attribution is <u>wrong!</u>)

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

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

Rating: 2 (NA clearly original)

TVU 6

Minority reading:
NA²⁷ Matthew 1:23 ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν,
καὶ <u>καλέσουσιν</u> τὸ ὄνομα αὐτοῦ Ἐμμανουήλ,

<u>καλέσεις</u>   D, pc, d, ff¹, bo^mss, Or, Eus
        Swanson adds: 2*

Lacuna: Θ, 1424
B: umlaut (1236 A 6 L) <u>υἱόν, καὶ καλέσουσιν</u>

Parallel:
LXX Isaiah 7:14 ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν
καὶ <u>καλέσεις</u> τὸ ὄνομα αὐτοῦ Εμμανουηλ
    <u>καλέσουσιν</u>   LXX-mss

Compare context:
NA²⁷ Matthew 1:21 τέξεται δὲ υἱόν, <u>καὶ καλέσεις τὸ ὄνομα αὐτοῦ</u>
<u>Ἰησοῦν·</u> αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.

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

Rating: 2 (NA clearly original)

TVU 7

Minority reading:
NA²⁷ Matthew 1:25 καὶ <u>οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ</u> ἔτεκεν υἱόν· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

omit: k, Sy-S

Sy-C has the words, basically:
"and chastily lived with her until she bare the son."
According to T. Baarda (Lille Colloq. 2000) the reading of the Syriac Diatessaron is: "[and?] chastily he lived with her"

Lacuna: Θ, 1424
B: no umlaut

Is it probable that the words have been omitted due to h.t. (OU – OU). If the οὗ is expressed in the versions is not clear. Compare next variant.
Zahn (Com. Mat) suggests that perhaps from the negation of marital relations before the birth disagreeable conclusions for the time after the birth have been drawn.

Rating: 2? (NA probably original)

TVU 8

Minority reading:
NA²⁷ Matthew 1:25 καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως <u>οὗ</u> ἔτεκεν
υἱόν· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

<u>omit</u> οὗ: B*, 1042S*, Weiss
             NA²⁵, WH both have it in brackets

<u>B:</u> οὗ was added in minuscule script in the left margin (p. 1236 A 17), acc. to
Tischendorf by B³.

Lacuna: Θ, 1424
B: no umlaut

Compare:
NA²⁷ Matthew 2:9 προῆγεν αὐτούς, <u>ἕως ἐλθὼν</u> ἐστάθη ἐπάνω <u>οὗ</u> ἦν τὸ
παιδίον.
NA²⁷ Matthew 5:18 ἀμὴν γὰρ λέγω ὑμῖν· <u>ἕως ἂν</u> παρέλθῃ ὁ οὐρανὸς καὶ
ἡ γῆ, ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, <u>ἕως ἂν</u>
πάντα γένηται.
          <u>omit 1. ἂν</u>:   13
          <u>omit 2. ἂν</u>:   B*, L2211, pc
NA²⁷ Matthew 5:25 ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχύ, <u>ἕως ὅτου</u> εἶ μετ᾽
αὐτοῦ ἐν τῇ ὁδῷ,
          <u>ἕως οὗ</u>   124, 788(=f13), 28
NA²⁷ Matthew 5:26 ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, <u>ἕως ἂν</u>
ἀποδῷς τὸν ἔσχατον κοδράντην.
          <u>ἕως οὗ</u>   L, W, 1424
          <u>ἕως</u>   33
NA²⁷ Matthew 10:23 οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ <u>ἕως ἂν</u> ἔλθῃ
ὁ υἱὸς τοῦ ἀνθρώπου.
          <u>omit ἂν</u>:   01*, B, pc
NA²⁷ Matthew 12:20 κάλαμον συντετριμμένον οὐ κατεάξει καὶ λίνον
τυφόμενον οὐ σβέσει, <u>ἕως ἂν</u> ἐκβάλῃ εἰς νῖκος τὴν κρίσιν.
          <u>ἕως</u>   L, 700
NA²⁷ Matthew 13:33 ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία
<u>ἕως οὗ</u> ἐζυμώθη ὅλον.
NA²⁷ Matthew 14:22 καὶ προάγειν αὐτὸν εἰς τὸ πέραν, <u>ἕως οὗ</u> ἀπολύσῃ
τοὺς ὄχλους.

NA²⁷ Matthew 17:9 μηδενὶ εἴπητε τὸ ὅραμα <u>ἕως οὗ</u> ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἐγερθῇ.

NA²⁷ Matthew 18:30 ὁ δὲ οὐκ ἤθελεν ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν <u>ἕως</u> ἀποδῷ τὸ ὀφειλόμενον.

<u>ἕως</u>	01, B, C, L, 892
<u>ἕως οὗ</u>	D, K, Π, W, Θ, f1, f13, 33, 157, 579, Maj

NA²⁷ Matthew 18:34 καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς <u>ἕως οὗ</u> ἀποδῷ πᾶν τὸ ὀφειλόμενον.

<u>omit οὗ</u>:	B, 579ᵛⁱᵈ, 892, pc

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

<u>omit ἂν</u>:	01, 1241, pc
<u>ἕως οὗ</u>	157

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

<u>ἕως οὗ</u>	Δ, 33, 157

NA²⁷ Matthew 26:36 καθίσατε αὐτοῦ <u>ἕως [οὗ]</u> ἀπελθὼν ἐκεῖ προσεύξωμαι.

<u>ἕως ἂν</u>	D, K, Π, L, W, Δ, Θ, f1, f13, 157, 565, al
<u>ἕως</u>	01, C, 0281, 28, 33, 700, 892, 1424, pc
<u>ἕως οὗ ἂν</u>	P53ᵛⁱᵈ, A, pc
txt	B, 067, 124, 579, 1071, Maj

Possibly the οὗ was unintelligible to the scribe or it was simply an oversight. Weiss argues (Textkritik, p. 95) that ἕως alone is rare and that there is a tendency to insert the fuller form (ἕως οὗ, ὅτου or ἂν, compare Mt 18:30).
Note that in 5:18, 10:23, 18:30, 18:34 B omits, too, but in 26:36 it preserves it almost exclusively.

Rating: 2 (NA clearly original)

TVU 9

NA[27] Matthew 1:25 καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν
υἱόν· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

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

T&T #4

Byz   C, D, L, W, Δ, 087, 124 + f13[a,c], 892, 1071, Maj, aur, f, ff[1], vg, Sy-P, Sy-H,
       (Diatess[Sy]), Basil(4th CE)
       Variant: L, D*, d, q: τὸν υἱόν·   τὸν πρωτότοκον

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

According to T. Baarda (Lille Colloq. 2000) the reading of the Syriac Diatessaron
is: "until she bare her first-born" (omitting "son")

Lacuna: Θ, 1424
B: no umlaut

Parallel:
NA[27] Luke 2:7 καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον

Compare LXX:
LXX 2 Samuel 11:27 καὶ ἐγενήθη αὐτῷ εἰς γυναῖκα καὶ ἔτεκεν αὐτῷ
υἱόν
LXX Hosea 1:3 καὶ ἐπορεύθη καὶ ἔλαβεν τὴν Γομερ θυγατέρα Δεβηλαιμ
καὶ συνέλαβεν καὶ ἔτεκεν αὐτῷ υἱόν

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

T. Baarda gives the following discussion (Lille Colloq. 2000):
"As a consequence one might conjecture that in early textual history there were
two rival readings: (1) υἱόν and (2) αὐτῆς τὸν πρωτότοκον. Perhaps we may go
even further and posit the view that the latter reading 'her first-born' was
original and corrected into 'a son'. For the conclusion that might be drawn from

the word 'first-born' is that Mary had other sons, a view that was not very welcome in the church.". (compare complete discussion, p. 131 ff.)
Baarda seems to be unaware of the Lukan parallel.

Rating: 2 (NA clearly original)

TVU 10

Minority reading:
NA²⁷ Matthew 2:11 καὶ ἐλθόντες εἰς τὴν οἰκίαν <u>εἶδον</u> τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ,

<u>εὗρον</u>   2ᶜ, 474, al, Lat(aur, b, c, ff¹, g¹, vg), TR
(invenerunt)

Legg notes 892 for this reading, probably in error (it's not noted in Harris' collation, JBL).
a, d, f, k, q read txt (=viderunt).

Lacuna: Θ, 1424
B: no umlaut

Compare:
NA²⁷ Mark 7:30 καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς <u>εὗρεν τὸ παιδίον</u> βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός.

Probably from the Latin.

Rating: 2 (NA clearly original)

TVU 11

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

⊤ εἰς τὴν χώραν αὐτῶν   B

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

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

φαίνεται τῷ Ἰωσὴφ κατ' ὄναρ   W

If the versional assignment is really clear here is doubtful.
Lacuna: Z, Θ, 1424
B: no umlaut

φαίνεται	indicative present middle/passive		3rd person singular
ἐφάνη	indicative aorist	passive	3rd person singular

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

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

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

txt	01, B, D, Z, 0250, f1, f13, L2211, pc
Byz	C, L, W, 0233, 33, Maj

Two rare, but typical errors of B.

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

Rating: 2 (NA clearly original)

TVU 12

NA²⁷ Matthew 2:18 φωνὴ ἐν Ῥαμὰ ἠκούσθη, _____ κλαυθμὸς καὶ ὀδυρμὸς πολύς·

BYZ Matthew 2:18 Φωνὴ ἐν Ῥαμὰ ἠκούσθη θρῆνος καὶ κλαυθμὸς καὶ ὀδυρμὸς πολύς·

T&T #5

Byz   C, D, K, Π, L, W, Δ, 0233, f13, 33, 892, 1071, Maj, Sy-S, Sy-C, Sy-H, Or
txt   01, B, Z, 0250, f1, 22, 279, 372, 1491, Lat, Sy-P, Co, Justin(2ⁿᵈ CE)

bo omits κλαυθμὸς καὶ ὀδυρμὸς πολύς

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

Lacuna: Θ
B: umlaut! (line 1 A, p. 1237) κλαυθμὸς καὶ ὀδυρμὸς

LXX parallel:
LXX Jeremiah 38:15 οὕτως εἶπεν κύριος φωνὴ ἐν Ραμα ἠκούσθη θρήνου καὶ κλαυθμοῦ καὶ ὀδυρμοῦ

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

The Byzantine reading could be a harmonization to the LXX text.
An omission by h.t. is not very probable because it is the first word that is omitted and not the second.

Rating: 2? (NA probably original)

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

TVU 13

Minority reading:
NA²⁷ Matthew 3:3 οὗτος γάρ ἐστιν ὁ ῥηθεὶς διὰ Ἠσαΐου τοῦ προφήτου λέγοντος· <u>φωνὴ βοῶντος ἐν τῇ ἐρήμῳ·</u>
<u>ἑτοιμάσατε τὴν ὁδὸν κυρίου,</u>
<u>εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.</u>

<u>omit 1:</u>   Sy-S
<u>omit 2:</u>   k, Sy-S

Sy-C has the words.

Lacuna: Θ
B: no umlaut

Parallels:
NA²⁷ Mark 1:3 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἑτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ,
NA²⁷ Luke 3:4 ὡς γέγραπται ἐν βίβλῳ λόγων Ἠσαΐου τοῦ προφήτου· φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἑτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ·

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

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

Rating: 2 (NA clearly original)

TVU 14

Minority reading:
NA²⁷ Matthew 3:5 Τότε ἐξεπορεύετο πρὸς αὐτὸν ᵀ Ἰεροσόλυμα καὶ πᾶσα
ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου,

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

ᵀ	πᾶσα ἡ	f1, 22, 1365, a, k, l, vgᵐˢ, arm, Or
	πᾶσα	517, 892, 1424, pc
	τὰ	157, 1071ᶜ
	filii	Sy-S, Sy-C

Lacuna: Θ
B: no umlaut

Parallels:
NA²⁷ Mark 1:5 καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ
οἱ Ἰεροσολυμῖται πάντες,
NA²⁷ Luke 3:3 καὶ ἦλθεν εἰς πᾶσαν [τὴν] περίχωρον τοῦ Ἰορδάνου
κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν,

Compare:
NA²⁷ Matthew 8:34
καὶ ἰδοὺ πᾶσα ἡ πόλις ἐξῆλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ

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

Probably a natural addition from immediate context.

Note that we have here with περίχωρος a significant Minor Agreements of Mt
and Lk against Mk:
πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου,   Mt
πᾶσαν [τὴν] περίχωρον τοῦ Ἰορδάνου   Lk

Rating: 2 (NA clearly original)

TVU 15

1. Difficult variant:
NA[27] Matthew 3:6 καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

BYZ Matthew 3:6 καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ὑπ αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν

Byz   C[C], D, K, Π, L, f13, 892, Maj, Lat, mae-1, Gre, Bois
       εἰς τὸν Ἰορδάνην   983, 1683(=f13[c])

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

Lacuna: Θ
B: no umlaut

Parallels:
NA[27] Mark 1:5 καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ ποταμῷ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.
     Ἰορδάνῃ   D, W, Θ, 28, 565, 700, L2211, Lat

Note also:
NA[27] John 1:28 ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων.
                πέραν τοῦ Ἰορδάνου ποταμοῦ 01, Sy-C

Ἰορδάνῃ ποταμῷ is a rather unusual phrase. It appears only here and two times in Joshua. Ἰορδάνης alone appears 232 times (13 times NT). Ἰορδάνῃ ποταμῷ is (probably) used in Pap. Egerton 2.
Note Mt 3:5 and 3:13 where Ἰορδάνῃ alone is used too.

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

Compare the previous verse:
NA[27] Matthew 3:5 Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἰεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου, [the region along the Jordan,]

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

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

LXX Joshua 4:7 καὶ σὺ δηλώσεις τῷ υἱῷ σου λέγων ὅτι ἐξέλιπεν ὁ Ἰορδάνης **ποταμὸς** ἀπὸ προσώπου κιβωτοῦ διαθήκης κυρίου
"then you shall tell them that the waters of the Jordan were cut off in front of the ark of the covenant of the LORD."

LXX Joshua 5:1 ... ὅτι ἀπεξήρανεν κύριος ὁ θεὸς τὸν Ἰορδάνην **ποταμὸν** ἐκ τῶν ἔμπροσθεν τῶν υἱῶν Ισραηλ ...
"When ... heard that the LORD had dried up the waters of the Jordan for the Israelites ..."

Rating: - (indecisive)

TVU 16

2. Difficult variant

Minority reading:

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

<u>omit:</u> 01*, B, L1043, sa, mae-1, geo, Or, <u>NA²⁵</u>, <u>WH</u>, <u>Bois</u>, <u>Weiss</u>, <u>Bal</u>
    01 corrected by 01^C1
    Tregelles has αὐτοῦ in brackets. Tis has the word!

Ἰωάννου   346

Lacuna: Θ
B: no umlaut

Parallel:

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

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

Compare:

Acts 18:25   ...though he knew only the baptism of John.
Acts 19:3   Then he said: "Into what then were you baptized?"
        They answered, "Into John's baptism."

Rating: - (indecisive)

TVU 17

NA²⁷ Matthew 3:10
ἤδη δὲ ___ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται·

BYZ Matthew 3:10
ἤδη δὲ **καὶ** ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται·

Byz   L, f13, 22, 33, 157, 892, Maj, L1043, Sy-H
txt   01, B, C, D⁵, W, Δ, 0233, f1, 372, 700, pc, Latt, Sy-S, Sy-C, Sy-P, Co, Or

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

Parallel:
NA²⁷ Luke 3:9 ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται·
omit καὶ: D, 713, Lat, Sy-S, Sy-C, Sy-P, arm
            (for 713 compare variant Mt 17:26, Diatessaron)

Clearly a harmonization to Lk, probably to improve style.
IQP's Crit. ed. has ἤδη δὲ ___ ἡ ἀξίνη as safe for Q.

Rating: 2 (NA clearly original)

TVU 18

3. <u>Difficult variant:</u>
NA²⁷ Matthew 3:11 αὐτὸς ὑμᾶς βαπτίσει ἐν <u>πνεύματι ἁγίῳ καὶ πυρί·</u>

BYZ Matthew 3:11 αὐτὸς ὑμᾶς βαπτίσει ἐν <u>πνεύματι ἁγίῳ</u>

Not cited in NA and SQE!

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

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

P101 reads: [εν] π̄ν̄ῑ αγ.. κα[ι πυρι ου το]
Lacuna: Θ
B: umlaut! (line 9 C, page 1237) <u>ἁγίῳ καὶ πυρί·</u> 12 <u>οὗ τὸ πτύ</u>ον

Parallels:
NA²⁷ Mark 1:8 ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι, αὐτὸς δὲ <u>βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.</u>
NA²⁷ Luke 3:16 ἀπεκρίνατο λέγων πᾶσιν ὁ Ἰωάννης· ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ... αὐτὸς ὑμᾶς <u>βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί·</u>

Compare:
NA²⁷ John 1:33 κἀγὼ οὐκ ᾔδειν αὐτόν, ἀλλ᾽ ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν· ἐφ᾽ ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ᾽ αὐτόν, οὗτός ἐστιν ὁ <u>βαπτίζων ἐν πνεύματι ἁγίῳ.</u>
NA²⁷ Acts 11:16 ἐμνήσθην δὲ τοῦ ῥήματος τοῦ κυρίου ὡς ἔλεγεν· Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ <u>βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ.</u>

Lk 3:16 πνεύματι ἁγίῳ καὶ πυρί	fixed (1194, 1574 omit καὶ πυρί)	
Mk 1:8 πνεύματι ἁγίῳ	fixed (P, pc, Sy-P, add καὶ πυρί)	
Jo 1:33 πνεύματι ἁγίῳ.	fixed (P75^Cvid, C*, sa add καὶ πυρί)	

It is noteworthy that πῦρ is also mentioned in 3:10 and 3:12, same in Lk.
The addition of καὶ πυρί could be a harmonization to Lk.
The omission of καὶ πυρί could be a harmonization to Mk.
Normally a harmonization to Lk is more probable than to Mk.
On the 2SH the pericope is in Q and the omission would be the only serious difference. The IQP has καὶ πυρί for Q.

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

NA lists as support for the omission the Byzantine minuscule 64 and Tert: "in spiritu et igni." Tis additionally lists min. 63 and a similar Latin Augustine quote. He also has a Clem quote: "ερχεται δε μου οπισω ο βαπτιζων εν πνευματι και πυρι".

John Kloppenborg comments (private communication, 03/2002):
Q 3:16 is one of the **Q-Mark overlap** texts. It seems clear that Q's text read at least PURI. The problem is whether it also read PNEUMATI or PNEUMATI AGIW, in agreement with Mark, or whether the latter phrase in Matt and Luke is due to both conflating Mark (PNEUMATI AGIW) and Q (AGIW). The variants #9-10 are present because there is in the body of discussion of the reconstruction of Q those who have argued that Mark and Q had different formulations, and that Matthew and Luke have conflated them (even though the IQP itself decided that Q probably had both spirit and fire. Thus the variant simply signals that there is a *potential* problem that reconstruction has to deal with. The reason for the [[ ]] around AGIW has to do with the argument, commonly found in the literature than PNEUMATI KAI PURI is a hendiadys, referring to divine judgment and might well have been what was in Q, with Mark supplying AGIW (And Matt and Luke taking it over from Mark. Again, in the end the IQP decided that AGIW was in Q, but with less certainty than PNEUMATI.

Note also the following addition:
NA²⁷ John 1:27 ὁ ὀπίσω μου ἐρχόμενος, οὗ οὐκ εἰμὶ [ἐγὼ] ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος<u>ᵀ</u>.

ᵀ <u>ἐκεῖνος ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί·</u>
E, F, G, H, N, 2*

Rating: - (indecisive)
        (variant should be cited in NA and SQE!)

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

TVU 19

Minority reading:
NA²⁷ Matthew 3:12 οὗ τὸ πτύον ἐν τῇ χειρὶ <u>αὐτοῦ</u> καὶ διακαθαριεῖ τὴν ἅλωνα <u>αὐτοῦ</u> καὶ συνάξει τὸν σῖτον <u>αὐτοῦ εἰς τὴν ἀποθήκην</u>, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.

T&T #6

1 <u>εἰς τὴν ἀποθήκην</u> f13, pc¹⁰⁰, Did

2 <u>εἰς τὴν ἀποθήκην αὐτοῦ</u> E, L, U, 279, 892, 983, 1424, pc²⁰⁰, Sy, mae-1

3 <u>αὐτοῦ εἰς τὴν ἀποθήκην</u> 01, C, Dˢ, 0233, f1, 22, 2786, Maj¹¹⁰⁰, L1043, Lat, sa, bo

4 <u>αὐτοῦ εἰς τὴν ἀποθήκην αὐτοῦ</u> B, W, 372, 828, 1071, 1243, 2737, pc⁴⁰, <u>WHᵐᵍ</u>, <u>Trg</u>

Lacuna: Θ
B: no umlaut (but on previous line 12 C, p. 1237 <u>αὐτοῦ καὶ συνάξει τὸν</u>)

Parallel:
NA²⁷ Luke 3:17 καὶ συναγαγεῖν τὸν σῖτον <u>εἰς τὴν ἀποθήκην αὐτοῦ</u>,
01ᶜ, D, pc: <u>εἰς τὴν ἀποθήκην</u>

Reading 1 omits αὐτοῦ because there are already two such pronouns in the verse (Metzger: "literary purism").
Reading 2 could be a harmonization to Lk.
Reading 4 adds a fourth αὐτοῦ either to make it more symmetrical or accidentally while monotonous copying.
On the other hand reading 4 might be the original and the other readings are attempts to correct the repetitive style.
IQP's Crit. ed. has the Lukan εἰς τὴν ἀποθήκην αὐτοῦ for Q.

Rating: 2? (NA probably original)

TVU 20

4. Difficult variant

Minority reading:

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

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

    01 corrected by 01^C1

    Tregelles has Ἰωάννης in brackets.

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

Lacuna: Θ

B: no umlaut

διακωλύω "prevent"

Compare previous verse:

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

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

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

Rating: - (indecisive)

TVU 21

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

ᵀ βαπτισθῆναι   Sy-S, Sy-C

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

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

Lacuna: Θ
B: umlaut! (line 30 C, page 1237) ἀφί<u>ησιν αὐτόν. 16 βαπτι</u>σθεὶς

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

Isho'dad of Merv's Diatessaron commentary:
    "a great light shown"
Ephraem's commentary on the Diatessaron, IV, 5:
    ex splendore lucis super aquas
    "from the bright light upon the waters"
Romanos Melodos, First Hymn on the Epiphany, XVI.14.7-10:
    καὶ πῦρ ἐν τῷ Ἰορδάνῃ λάμπον
    "and fire in the Jordan shining"
A similar form appears in several other Gospel harmonies, probably based on the Diatessaron.

Justin(2ⁿᵈ CE) in his "Dialogue with Trypho the Jew", 88:3:
    καὶ πῦρ ἀνήφθη ἐν τῷ Ἰορδάνῃ
    "and a fire was kindled in the Jordan"

Epiphanius(4ᵗʰ CE) reports (haer. 30:13) a variant from τὸ Ἑβραϊκόν, the Gospel of the Ebionites:
    καὶ εὐθὺς περιέλαμψε τὸν τόπον φῶς μέγα
    "and immediately a great light shone around the place"

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

The tradition is very early (2nd CE).

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

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

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

> "I suspect it would be most naturally read as 'then he *left* him'. There is enough in the context to indicate that this is not the proper meaning ... Granted that a motivation for *SC*'s addition can so readily be proposed, it is precarious to use *SC* to reconstruct an unattested Greek reading."
> P. Williams "Early Syriac Translation Technique and the textual criticism of the Greek Gospels", Gorgias Press, 2004, p. 275-76.

Rating: 2 (NA clearly original)

TVU 22

5. <u>Difficult variant</u>:
Minority reading:
NA²⁷ Matthew 3:16 βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἠνεῴχθησαν [αὐτῷ] οἱ οὐρανοί, καὶ εἶδεν [τὸ] πνεῦμα [τοῦ] θεοῦ καταβαῖνον ὡσεὶ περιστερὰν [καὶ] ἐρχόμενον ἐπ' αὐτόν·

BYZ Matthew 3:16 καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἀνεῴχθησαν αὐτῷ οἱ οὐρανοί καὶ εἶδεν τὸ πνεῦμα τοῦ θεοῦ καταβαῖνον ὡσεὶ περιστερὰν καὶ ἐρχόμενον ἐπ αὐτόν·

T&T #7+8

<u>omit 1:</u> 01*, B, 789ˢ, 842, 1029, L1043, L1602?, L2211, vgᵐˢˢ, Sy-C, Sy-S, sa,
        Irenaeusˡᵃᵗ, Cyr-Jer, **NA²⁵**, <u>WH</u>, <u>Bois</u>, <u>Weiss</u>, <u>Tis</u>, <u>Bal</u>
            (789 + 1029 are Byzantine minuscules)
        <u>ἀνεῳχθῆναι οἱ οὐρανοί</u>   L1043 (from Lk?)

        <u>WH</u> have αὐτῷ in the margin
        01: the word has been added by corrector B (=01^C1).

<u>omit 2:</u> 01, B, bo, Ir,   **NA²⁵**, <u>WH</u>, <u>Bois</u>, <u>Weiss</u>, <u>Tis</u>, <u>Bal</u>
<u>omit 3:</u> 01, B, bo, Ir,   **NA²⁵**, <u>WH</u>, <u>Bois</u>, <u>Weiss</u>, <u>Tis</u>, <u>Bal</u>
<u>omit 4:</u> 01*, B, L1043, Lat, Irᴸᵃᵗ, **NA²⁵**, <u>WH</u>, <u>Bois</u>, <u>Weiss</u>, <u>Tis</u>, <u>Bal</u>
        01 corrected by 01^C2, Trg has καὶ in brackets

Lacuna: Θ
B: no umlaut

Parallels:
BNT Mark 1:10 καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν <u>σχιζομένους τοὺς οὐρανοὺς</u> καὶ <u>τὸ πνεῦμα</u> ὡς περιστερὰν καταβαῖνον εἰς αὐτόν·

BNT Luke 3:21-22 καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου <u>ἀνεῳχθῆναι τὸν οὐρανὸν</u> 22 καὶ καταβῆναι <u>τὸ πνεῦμα τὸ ἅγιον</u> σωματικῷ εἴδει ὡς περιστερὰν ἐπ' αὐτόν,

Everything seems to be in favor of retaining the words. Only problem is that the omission is difficult to explain.
Weiss thinks that the articles have been added to make the phrase more solemn.

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

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

Rating: - (indecisive)
  (brackets ok)

TVU 23

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

ᵀ πρὸς αὐτὸν   D, it(a, b, d, h), Sy-S, Sy-C
                             Lat(aur, c, f, ff¹, l, vg) read txt

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

Tregelles notes add.:"Ev. Ebion. ap. Epiph. 30.13"
Lacuna: Θ
B: no umlaut

Parallel:
NA²⁷ Mark 1:11 καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.
NA²⁷ Luke 3:22 … καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι· σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.

Possibly a harmonization to Mk/Lk.
Peter M. Head argues ("Christology and the Synoptic Problem", p. 204) that Mt presents the baptism of Jesus as a public event whereas Mk has it more private. This can be seen in connection with the previous variant in verse 3:16, the addition of αὐτῷ, which "makes it a private revelation".
There is no reason why all other witnesses should have changed the text here.

Rating: 2 (NA clearly original)

TVU 24

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

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

T&T #9

Byz   Cᶜ, D, L, Z, f13ᶜ, 28, 33, 118ˢ, 157, 1582ᶜ, 579ᶜ, 1071, 1424, Maj¹³⁰⁰,
       b, h, l*, (Sy-S), Sy-C, Sy-H**, saᵖᵗ, boᵐˢˢ, Justin¹ᐟ²

txt   01, B, C*, K, P, S, V, W, Δ, Σ, 0233, f1, f13ᵃ,ᵇ, 22, 372, 565, 579*, 700,
       892*, 2680, 2737, al¹⁵⁰, f, k, lᶜ, vg, Sy-P, saᵖᵗ, bo, mae-1, Or, Basil(4ᵗʰ CE)

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

Vade, retro Satanas   it (a, aur, c, ff¹, g¹), Irᵃʳᵐ

Lacuna: Θ
B: no umlaut

Compare:
NA²⁷ Matthew 16:23 στραφεὶς εἶπεν τῷ Πέτρῳ· ὕπαγε ὀπίσω μου, σατανᾶ·
NA²⁷ Mark 8:33 ἐπετίμησεν Πέτρῳ καὶ λέγει·   ὕπαγε ὀπίσω μου, σατανᾶ,

same addition by Byz in Lk:
NA²⁷ Luke 4:8 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ·
γέγραπται· κύριον ...
BYZ Luke 4:8 καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς Ὕπαγε ὀπίσω μου, Σατανᾶ·
γέγραπται· κύριον ...
Byz   A, Θ, Ψ, 0102, f13, 157, 1071, Maj, it, Sy-H, boᵖᵗ, Justin¹ᐟ²
txt   01, B, D, L, W, Ξ, f1, 788(f13), 22, 33, 579, 700, 892*, 1241, 2542, pc⁷,
       Lat, Sy-S, Sy-P, sa, boᵖᵗ, arm, geo, Justin¹ᐟ²

Probably a harmonization to Mt 16:23 or Mk 8:33. There is no reason for an omission.
The long form must be old here, because it appears already once in Justin (Dial. 103:6).
IQP's Crit. ed. has the Lukan ὁ Ἰησοῦς εἶπεν αὐτῷ· γέγραπται· for Q.

Rating: 2? (NA probably original)

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

TVU 25

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

omit: 1582ᵐᵍ, k, Sy-S, Sy-C, (Eus, Victor Antioch?), WHᵐᵍ

1582 is not in NA, compare Amy Anderson (Family 1, 2004)
1582ᵐᵍ: τὸ μετανοε[ῖτε] ἔξωθεν παρ[έ]κειτο ὡς ὕστερ[ον] προστεθέν
         = "the μετανοεῖτε stood outside, as later added"
This marginal comment has been written by the original scribe Ephraim (10ᵗʰ CE). Anderson thinks that it is more likely that Ephraim copied those marginalia from his exemplar, than that they are his own comments. Ephraim is known from his other work to have copied faithfully his material. The text of 1582, as well as 1739 is closely related to Origen/Caesarea. The archetype has been assigned to the late 5ᵗʰ CE.
Legg notes: "pro γὰρ hab. *quia* ante *adprop.* k", this would be against NA, which has k for both omissions. Jülicher has for k: "Exinde enim coepit Iesus praedicare et dicerem: Quia adpropinquavit regnum caelorum."

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

According to Barnard (Biblical Text of Clement Alex. 1899) both Cl and Origen omit γὰρ. In the critical Klostermann edition of Origen's Mt-Comm. the γὰρ is present in both quotations.
Lacuna: Θ
B: no umlaut

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

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

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

Fee analyses the proposed church father support for the omission, but comes to the conclusion that in case of Justin and Clement the support is based on an argument of silence. Origen cites the verse twice in full, with the word, and later he cites it as ἤγγικεν ... without μετανοεῖτε, because it was unnecessary to the focus of the discussion.
Regarding Eusebius Fee notes the addition of γοῦν and ὅτι and writes: "This is adapted just enough to give doubts as to the Greek text Eusebius actually knew."
Regarding Victor of Antioch Fee notes that this is "his attempt to reconcile Matthew with Mark as to what Jesus preached *after* he went to Capernaum. In any case this is the only patristic evidence for the 'omission', and it is flimsy indeed."

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

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

Rating: 2? (NA probably original)

TVU 26

6. Difficult variant:
NA[27] Matthew 4:23 Καὶ περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ
BYZ Matthew 4:23 Καὶ περιῆγεν ὅλην τήν Γαλιλαίαν ὁ Ἰησοῦς,

T&T #10

1 ὅλην τήν Γαλιλαίαν ὁ Ἰησοῦς	W, 0287, f13, Maj, Basil(4th CE)	
2 ὅλην τήν Γαλιλαίαν	pc[7]	
3 ὁ Ἰησοῦς ὅλην τήν Γαλιλαίαν	01[C1], D, f1, 346(=f13), 33, 157, 892, 1424, 2786, pc[100], Lat, Eus	
4 ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ	01*	
5 ὁ Ἰησοῦς ἐν ὅλῃ τῇ Γαλιλαίᾳ	C, 279, Sy-S, Sy-P, Sy-H, bo, Trg	
txt ἐν ὅλῃ τῇ Γαλιλαίᾳ	B, L1043, k, Sy-C, sa, mae-1	

Tregelles has ὁ Ἰησοῦς in brackets.
Lacuna: L, Θ, 22
B: no umlaut

Note next verse:
NA[27] Matthew 4:24 Καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ <u>εἰς ὅλην τὴν Συρίαν·</u>
                    Δ: ἐν ὅλην τὴν Συρίαν·
       01, 157, 983: <u>εἰς πάσαν τὴν Συρίαν·</u>

Compare:
NA[27] Matthew 9:26 καὶ ἐξῆλθεν ἡ φήμη αὕτη <u>εἰς ὅλην τὴν γῆν ἐκείνην.</u>
NA[27] Matthew 14:35 ἀπέστειλαν <u>εἰς ὅλην τὴν περίχωρον</u>

NA[27] Matthew 9:35
Καὶ <u>περιῆγεν</u> ὁ Ἰησοῦς <u>τὰς</u> πόλεις πάσας καὶ <u>τὰς</u> κώμας

NA[27] Matthew 9:31
    οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν <u>ἐν ὅλῃ τῇ γῇ ἐκείνῃ.</u>
NA[27] Matthew 24:14 κηρυχθήσεται τοῦτο ... <u>ἐν ὅλῃ τῇ οἰκουμένῃ</u>
NA[27] Matthew 26:13 ὅπου ἐὰν κηρυχθῇ ... τοῦτο <u>ἐν ὅλῳ τῷ κόσμῳ</u>

NA[27] Mark 1:28
καὶ ἐξῆλθεν ἡ ἀκοὴ ... <u>εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.</u>

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

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

The support for txt is extremely thin. The current argumentation goes probably like this: 01 and B both have the dative. But only 01 has the direct subject Jesus. B is supported for the omission of Jesus by k and Sy-C. So, it is more probable that the direct subject Jesus has been added later, because in the previous verse James and John are the subject. Stemma:

<div align="center">

txt

4,5

3

1

2

</div>

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

<div align="center">

3

1   4,5

2   txt

</div>

Note also that with 4:23 a new pericope begins in the Greek lectionary.
Also note the next verse 24, where the accusative is safe. Is Matthew using two different cases here or only one?

Rating: - (indecisive)

TVU 27

Minority reading:
NA²⁷ Matthew **5:3** Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.
NA²⁷ Matthew **5:4** μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.
NA²⁷ Matthew **5:5** μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.

NA²⁷ Matthew **5:3** Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.
NA²⁷ Matthew **5:5**
μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.
NA²⁷ Matthew **5:4** μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.

T&T #11

Different verse order!

Support:　　D, 33, 17, 130, Lat, Sy-C, Cl, Or, Eus

5-3-4 have: a, c, d, ff¹, g¹,², h, k, l, m, aur
3-4-5 have: b, f, q
B: no umlaut

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

It seems that some scribes put verse 5 which speaks of inheriting the "earth" next to verse 3 which speaks of possessing the kingdom of "heaven."
Tregelles (Account.., 1854, p. 187f.) speaks in favor of the order in D et al. because of Origen's testimony.

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

Already Wellhausen (1844-1918) was of this view (noted in NA as cj.).

Rating: 2 (NA clearly original)

TVU 28

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

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

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

T&T #12

Byz   C, W, Δ, Θ, f1, f13, 33, 565, 579, 1071, Maj,
      q, Sy-P, Sy-H, Sy-Palᵐˢ, mae-1, Or

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

Lacuna: L, 22
B: umlaut! (line 40 A, p. 1239) <u>πονηρὸν καθ᾽ ὑμῶν</u>

Probably inspired by LXX:
Deu 17:1 πᾶν ῥῆμα πονηρόν
Deu 23:10 παντὸς ῥήματος πονηροῦ
Jos 23:15 πάντα τὰ ῥήματα τὰ πονηρα
also sometimes in the LXX: τὸ ῥῆμα τὸ πονηρὸν

For D compare also next variant!

Rating: 2? (NA probably original)

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

TVU 29

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

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

"and utter all kinds of evil against you <u>falsely</u> on my account."

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

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

<u>D, (it) read:</u>
μακάριοί ἐστε ὅταν διώξουσιν ὑμᾶς καὶ ὀνειδίσουσιν καὶ εἴπωσιν **καθ ὑμῶν πᾶν πονηρὸν ἕνεκεν δικαιοσύνης·**
                       ἕνεκεν δικαιοσύνης: harmonization to Mt 5:10

ἕνεκεν ἐμοῦ **ψευδόμενοι**   L1043

Lat(aur, f, ff¹, l, q, vg) read txt ("mentientes"). For the details of the Old Latin variations consult Jülicher.
Tischendorf and von Soden cite Origen in favor of the omission. Von Soden adds also Eusebius. Boismard adds Tatian^V.

Lacuna: L
B: no umlaut

Compare previous verse 10:
NA²⁷ Matthew 5:10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.

Difficult. It could be an addition to enhance the saying. The verb appears only here in the Gospels.
Weiss argues (Textkritik, p. 151) that the word has been omitted, because it disturbs the connection of the ἕνεκεν ἐμοῦ with the previous words.
To the contrary Zahn (Com. Mat) thinks that the word has been added to avoid abuse of the saying. He prefers the D reading.
Overall, especially in light of the complete rewriting of the verse in D, it appears more probable that we have in D a secondary variation, typical for D.

Rating: 2? (NA probably original)
remove brackets.

TVU 30

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

^T   καὶ τῶν προφητῶν
Σ, Θ, f13, 565, 1071, al, Sy-Pal, arm, Ir^Lat

Lacuna: C, 22
B: no umlaut

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

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

Rating: 2 (NA clearly original)

TVU 31

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

BYZ Matthew 5:22 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ <u>αὐτοῦ εἰκῇ</u> ἔνοχος ἔσται τῇ κρίσει·

T&T #13

εἰκῇ = "without cause"

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

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

<u>P67</u>: This is the last line f the papyrus and only the upper half of the letters can be seen, but it is almost certain: αυ]του ενοχ[ος
<u>Δ</u>: According to Tischendorf/Legg Δ* reads Byz and Δ^C2 reads txt! Zahn (Com. Mat) writes: "Acc. to Rettig, p. 31, εκηενοχος is written very cramped, and before κ and after η is a small check below the line, instead of an ι in the line.
<u>Justin</u> reads (Apol. 16:2): ὃς δ' ἂν ὀργισθῇ ἔνοχος ἐστιν εἰς τὸ πῦρ·
<u>Jerome</u>: "in plerisque codicibus antiquis 'sine causa' additum non est."

Lacuna: C, 22
B: umlaut! (line 19 C, page 1239) <u>τῷ ἀδελφῷ αὐτοῦ ἔνοχ</u>ος

The word εἰκῇ appears only here in the four Gospels, but five tome in Paul.
The txt reading is normally considered the harder reading. But thinking about it, this is not clear. If the reader/scribe identifies himself with the πᾶς, then certainly the addition of "without cause" would be a relief for him, because he can now be angry WITH cause.
But if the reader identifies himself with τῷ ἀδελφῷ, then it would be better for him that every anger is condemned and not only the one "without cause".
Zahn thinks that the word has been added for a similar reason as ψευδόμενοι in verse 11.
The support for the txt reading is rather slim.

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

Rating: 2? (NA probably original)

TVU 32

Minority "Caesarean" reading:
NA²⁷ Matthew 5:22 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος <u>τῷ ἀδελφῷ</u> <u>αὐτοῦ</u> ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ <u>τῷ ἀδελφῷ αὐτοῦ</u>· ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ ^T · μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός.

^T <u>τῷ ἀδελφῷ αὐτοῦ</u>   L, 0233, <u>Θ, f1, f13, 700</u>, 1071, pc,
                            ff¹, Sy-S, Sy-C, bo, arm, geo

Lacuna: C, 22
B: no umlaut

A natural addition from immediate context.

Rating: 2 (NA clearly original)

TVU 33

NA²⁷ Matthew 5:25 ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχύ, ἕως ὅτου εἶ μετ᾽ αὐτοῦ ἐν τῇ ὁδῷ μήποτέ <u>σε παραδῷ</u> ὁ ἀντίδικος τῷ κριτῇ καὶ ὁ κριτὴς _____ τῷ ὑπηρέτῃ καὶ εἰς φυλακὴν βληθήσῃ·

BYZ Matthew 5:25 ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ ἕως ὅτου εἶ ἐν τῇ ὁδῷ μετ αὐτοῦ μήποτέ <u>σε παραδῷ</u> ὁ ἀντίδικος τῷ κριτῇ καὶ ὁ κριτὴς <u>σε παραδῷ</u> τῷ ὑπηρέτῃ καὶ εἰς φυλακὴν βληθήσῃ·

Byz (D), L, W, Θ, 0233, 22, 33, Maj, Lat, Sy-C, Sy-P, Sy-H, Co, goth, [Trg]
txt P67ᵛⁱᵈ=P64(200 CE), 01, B, 0275, f1, f13, 372, 892, pc, k, arm, Cl

Sy-S omits καὶ ὁ κριτὴς τῷ ὑπηρέτῃ.
0275 (7ᵗʰ CE) is a small fragment, located in Dublin and contains only 4 verses from Mt 5.
<u>P67</u>: Even though the words are not visible, from space considerations it is certain that they were not present:

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

Lacuna: C
B: no umlaut

Parallel:
NA²⁷ Luke 12:58 ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ᾽ ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ᾽ αὐτοῦ, μήποτε κατασύρῃ σε πρὸς τὸν κριτήν, <u>καὶ ὁ κριτής σε παραδώσει</u> τῷ πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακήν.

Conformation to immediate context and/or harmonization to Lk.
It is on the other hand possible that the words have been omitted as redundant or to improve style.

Rating: 2? (NA probably original)

TVU 34

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

first αὐτὴν:
αὐτῆς   01^C1, M, Σ, f1, 22, 346, al, Or^1/4, Justin^Apol 15:1
omit: P67=P64(200 CE), 01*, Π,
         Cl, Tert, Or^2/4, Cyr-Jer(4th CE), Basil(4th CE)^2/3, Tis, Bal
         WH, **NA²⁵** have αὐτὴν in brackets

second αὐτὴν:
omit: Δ, Π, Or^1/4, Justin^Apol 15:1

Justin reads:
Ὅς ἂν εμβλέψῃ γυναικὶ πρὸς τὸ ἐπιθυμῆσαι αὐτῆς
ἤδη ἐμοίχευσεν _____ τῇ καρδίᾳ παρὰ τῷ θεῷ·

Lacuna: C
B: no umlaut

Compare:
NA²⁷ Mark 10:11 καὶ λέγει αὐτοῖς· ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην μοιχᾶται ἐπ᾽ αὐτήν·
NA²⁷ Luke 16:18 Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει, καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.

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

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

Rating: 2 (NA clearly original)

TVU 35

NA²⁷ Matthew 5:30 καὶ εἰ ἡ δεξιά σου χεὶρ σκανδαλίζει σε ἔκκοψον αὐτὴν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου <u>εἰς γέενναν ἀπέλθῃ.</u>

BYZ Matthew 5:30 καὶ εἰ ἡ δεξιά σου χεὶρ σκανδαλίζει σε ἔκκοψον αὐτὴν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου <u>βληθῇ εἰς γέενναν.</u>

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

D, pc, d, Sy-S <u>**omit the verse**</u> probably due to haplography (see below).

Lacuna: C
B: no umlaut

Compare ending of previous verse 29:
NA²⁷ Matthew 5:29 … τὸ σῶμά σου <u>βληθῇ εἰς γέενναν.</u>
D, 700ᵐᵍ, it, Sy-S, Sy-C, bo: <u>ἀπέλθῃ εἰς γέενναν</u>

Other parallels:
NA²⁷ Matthew 18:9 <u>βληθῆναι εἰς τὴν γέενναν</u> τοῦ πυρός.
NA²⁷ Mark 9:43 τὰς δύο χεῖρας ἔχοντα <u>ἀπελθεῖν εἰς τὴν γέενναν</u>
NA²⁷ Mark 9:45 τοὺς δύο πόδας ἔχοντα <u>βληθῆναι εἰς τὴν γέενναν.</u>
BYZ Mark 9:47 <u>βληθῆναι εἰς τὴν γέενναν</u> τοῦ πυρὸς,
NA²⁷ Luke 12:5 ἐξουσίαν <u>ἐμβαλεῖν εἰς τὴν γέενναν.</u>

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

D reads in verse 29: ἀπέλθῃ εἰς γέενναν. The Byzantine form of verse 30 also ends with εἰς γέενναν. Thus it is possible that the omission is accidental and would add D as a possible witness to the Byzantine text. On the other hand it is also possible that the exemplar of D read (singularly) ἀπέλθῃ εἰς γέενναν in verse 30 as in verse 29. Then D would be rather a witness for txt.
Regarding the versions one cannot really decide if they read ἀπέλθῃ εἰς γέενναν or εἰς γέενναν ἀπέλθῃ. Tischendorf has in verse 30 ἀπέλθῃ εἰς γέενναν for Lat. No Greek MS reads ἀπέλθῃ εἰς γέενναν in verse 30. Nevertheless it is possible that the Greek ancestors of the Latin and Syriac versions read ἀπέλθῃ εἰς γέενναν in verse 30.

So, the evidence here is not conclusive. The Western omission can be explained in two different ways.
See also discussion in Mk 9:43-47.

Rating: 2 (NA clearly original)

TVU 36

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

BYZ Matthew 5:32 ἐγὼ δὲ λέγω ὑμῖν ὅτι <u>ὃς ἂν ἀπολύσῃ</u> τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοιχᾶσθαι, καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ μοιχᾶται

Only Byz in NA!

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

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

Lacuna: C
B: no umlaut

Parallels:
NA²⁷ Matthew 19:9 λέγω δὲ ὑμῖν ὅτι <u>ὃς ἂν ἀπολύσῃ</u> τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην μοιχᾶται.
NA²⁷ Mark 10:11 καὶ λέγει αὐτοῖς· <u>ὃς ἂν ἀπολύσῃ</u> τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην μοιχᾶται ἐπ' αὐτήν·
NA²⁷ Luke 16:18 <u>Πᾶς ὁ ἀπολύων</u> τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει, καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.

Compare also context:
NA²⁷ Matthew 5:22 ἐγὼ δὲ λέγω ὑμῖν ὅτι <u>πᾶς ὁ ὀργιζόμενος</u>
NA²⁷ Matthew 5:28 ἐγὼ δὲ λέγω ὑμῖν ὅτι <u>πᾶς ὁ βλέπων</u> γυναῖκα
NA²⁷ Matthew 5:31 Ἐρρέθη δέ· <u>ὃς ἂν ἀπολύσῃ</u> τὴν γυναῖκα αὐτοῦ,

It is most probable, that the Byzantine text is a conformation to the previous verse 31. Additionally the Byzantine text could also be a harmonization to Mt 19:9 or Mk 10:11. Note that D, it, Sy-S also conform Mt 19:9 back to 5:32:
For μὴ ἐπὶ πορνείᾳ they have from 5:32 παρεκτὸς λόγου πορνείας.
On the other hand, txt could be a harmonization to Lk 16:18 or to previous verses 22, 28 (so Zahn, Com. Mat).

Rating: 2? (NA probably original)

TVU 37

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

omit: D, pc, a, b, d, k, Or^mss
    <u>Origen:</u> this is a scholion in MS 1507: "in many MSS we do not find 'the man marrying a divorced woman commits adultery'. "

txt   01, (B), L, W, Θ, 0250, f1, f13, 22, 33, Maj, Lat?, Sy, Co, goth
    <u>καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται</u>   B, pc⁶, Or, <u style="color:red">Trg^mg</u>
<u style="color:red">WH</u> have the words in brackets.

Lacuna: C
B: no umlaut

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

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

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

txt   01, C^C, D, L, S, 2*, 69, 828, 1241, pc, it, Sy-S, Sy-C, sa, mae-2, Or, <u style="color:red">WH</u>

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

NA²⁷ Luke 16:18 Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει, <u>καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.</u>
    D, 28, pc, Sy omit ἀπὸ ἀνδρὸς

D, a, b omit the clause in both passages 5:32 and 19:9. k is not present in 19:9.
It is possible that the omission is a harmonization to Mt 19:9, where D, a, b also
omit. It is also possible that the omission is a reflection of local law.
The support for the omission is not good. Interestingly it is better in 19:9. But
there it is probably due to a clear case of h.t. (μοιχᾶται - μοιχᾶται).
Weiss (Textkritik, p. 183) thinks that this omission is due to carelessness. It is
possibly due to h.t. αι – αι. He also thinks (Textkritik, p. 77) that the ὁ
γαμήσας is a conformation to the ὁ ἀπολύων in the same verse.

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

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

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

Rating: 2 (NA clearly original)

TVU 38

7. Difficult variant:

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

BYZ Matthew 5:39 ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ ὅστις σε ῥαπίσει <u>ἐπί τὴν δεξιὰν σου σιαγόνα</u> στρέψον αὐτῷ καὶ τὴν ἄλλην·

<u>ἐπί τὴν δεξιὰν σου σιαγόνα</u>	K, Π, M, L, Θ, f13, 579, 700, 1424, Maj-part, bo, goth, <u>Gre</u>
<u>ἐπί τὴν σιαγόνα σου</u>	D, d, k, Sy-S, Sy-C, Aug^codd.
<u>ἐπί τὴν δεξιὰν σιαγόνα</u>	01^C2, f1, 346(=f13), 22, 33, 157, 892, 1071, 1241, Maj-part, Or, Cyr
<u>εἰς τὴν δεξιὰν σιαγόνα</u>	01*, W, 983, 1689(=f13^c), pc, <u>Tis</u>, <u>Bal</u> (Legg: Σ?)
<u>one of the previous two:</u>	a, f, h
<u>εἰς τὴν δεξιὰν σιαγόνα σου</u>	B, Eus, [**NA²⁵**], [**WH**], <u>Bois</u>, <u>Weiss</u>, <u>Trg</u> **NA²⁵**, <u>WH</u> have σου in brackets

<u>in dexteram maxillam tuam</u>	aur, b, c, g¹
<u>in dextera maxilla tua</u>	ff¹, l, vg

Most Latins (vg + it) have σου, thus they have either the K, Π-reading or the B-reading.
The Sahidic in Horner (1910) has a lacuna here.

Lacuna: C
B: no umlaut

Note next verse:
NA²⁷ Matthew 5:40 καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον <u>ᵀ</u>·
<u>ᵀ σου</u>   01, M, Δ, 33, 1071, 1241, 1424, pc

Parallel:

NA[27] Luke 6:29 τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ αἴροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσῃς.

εἰς τὴν δεξιὰν σιαγόνα	01*
εἰς τὴν σιαγόνα	D, P, W, Θ, 700, 892, 2542, pc, Cl, Or
ἐπί τὴν δεξιὰν σιαγόνα	E*, 28, 579, 1424
txt	P75[vid], 01[C], A, B, K, Π, L, P, R, Ξ, Ψ, f1, f13, 33, 157, 565, 1071, Lat, Sy, Co

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

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

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

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

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

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

Rating: - (indecisive)

TVU 39

Minority reading:

NA[27] Matthew 5:41 καὶ ὅστις σε ἀγγαρεύσει μίλιον ἕν, <u>ὕπαγε μετ' αὐτοῦ δύο.</u> 42 τῷ αἰτοῦντί σε δός,

<u>ὕπαγε μετ' αὐτοῦ ἔτι ἄλλα δύο</u> D, it(a, b, c, d, g¹, k), vg^Cl, Sy-S

<u>ὕπαγε μετ' αὐτοῦ ἄλλα δύο</u> it(aur, ff¹, l), vg, Sy-C, Ir^Lat

Of the Latins only f, vg read txt.

Lacuna: C

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

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

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

ἄλλα ἄλλος "another, other"

ἀλλὰ ἀλλά "but, rather, on the contrary"

Compare:

NA[27] Matthew 5:39 ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίζει εἰς τὴν δεξιὰν σιαγόνα [σου], στρέψον αὐτῷ καὶ <u>τὴν ἄλλην·</u>

NA[27] Matthew 5:40 καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ <u>καὶ</u> τὸ ἱμάτιον·

Didache 1:4 ἐὰν ἀγγαρεύσῃ σέ τις μίλιον ἕν, ὕπαγε μετ' αὐτοῦ δύο·

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

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

Compare:

39 But if anyone strikes you on the right cheek, turn <u>the other also</u>;

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

41 and if anyone forces you to go one mile, go with him **<u>another two.</u>**

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

Rating: - (indecisive)

TVU 40

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

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

T&T #14+15

Byz   D, L, W, Θ, Σ, 047, f13, 33, 118S, 700, 892, Maj,
       Lat, Sy-P, Sy-H, Sy-Pal, mae-1, goth, Eus

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

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

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

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

Rating: 2 (NA clearly original)

TVU 41

NA[27] Matthew 5:47 καὶ ἐὰν ἀσπάσησθε τοὺς <u>ἀδελφοὺς</u> ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ <u>ἐθνικοὶ</u> τὸ αὐτὸ ποιοῦσιν;

BYZ Matthew 5:47 καὶ ἐὰν ἀσπάσησθε τοὺς <u>φίλους</u> ὑμῶν μόνον τί περισσὸν ποιεῖτε οὐχὶ καὶ οἱ <u>τελῶναι</u> οὕτως ποιοῦσιν

T&T #16 (ἐθνικοὶ)

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

B: umlaut! (line 16 C, p. 1240) ἀδελ<u>φοὺς ὑμῶν μόνον, τί</u>

<u>ἐθνικοὶ/τελῶναι</u>
Byz   L, W, Θ, f13, 157, 565, 700, Maj, h, Sy-P, goth

txt   01, B, D, Z, f1, 174(=f13), 22, 33, 279, 372, 892, 1071, 1241, 1424,
                2680, 2786, al[90], Lat, Sy-C, Sy-H, Co(+ mae-2), Basil(4th CE)

Lacuna: C
B: umlaut! (line 18 C, p. 1240) οὐ<u>χὶ καὶ οἱ ἐθνικοὶ τὸ αὐ</u>τὸ

f13:   <u>ἀδελφοὺς</u> / <u>τελῶναι</u>
33, Basil(4th CE): <u>φίλους</u>   / <u>ἐθνικοὶ</u>

<u>omit verse:</u> k, Sy-S (prob. h.t.)

174(=f13) adds after verse 47:
καὶ ἐὰν ἀσπάσησθε τοὺς <u>φίλους</u> ὑμῶν μόνον τί περισσὸν ποιεῖτε οὐχὶ καὶ οἱ <u>ἐθνικοὶ</u> οὕτως ποιοῦσιν;
788 adds after verse 47:
καὶ ἐὰν ἀσπάσησθε τοὺς <u>φίλους</u> ὑμῶν μόνον τί περισσὸν ποιεῖτε οὐχὶ καὶ οἱ <u>τελῶναι</u> τὸ αὐτο ποιοῦσιν;

Compare verse 46
NA[27] Matthew 5:46 ἐὰν γὰρ <u>ἀγαπήσητε τοὺς ἀγαπῶντας</u> ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ <u>τελῶναι</u> τὸ αὐτὸ ποιοῦσιν;

Parallel:

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

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

Compare also:

NA²⁷ 1 Corinthians 16:20   <u>ἀσπάζονται</u> ὑμᾶς οἱ <u>ἀδελφοὶ</u> πάντες.

NA²⁷ 1 Thessalonians 5:26 <u>Ἀσπάσασθε</u> τοὺς <u>ἀδελφοὺς</u>

NA²⁷   Titus 3:15   <u>ἄσπασαι</u> τοὺς <u>φιλοῦντας</u> ἡμᾶς ἐν πίστει.

NA²⁷ 3 John 1:15   <u>ἀσπάζονταί</u> σε οἱ <u>φίλοι</u>. ἀσπάζου τοὺς <u>φίλους</u> κατ' ὄνομα.

φὶλους fits better to verse 46, also τελῶναι is a harmonization to verse 46. The readings of 33 and f13 (and especially 174 and 788) are probably due to incomplete corrections.

Rating: 2 (NA clearly original)

TVU 42

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

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

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

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

<u>δόσιν</u>   01C1a, Sy-C, bo, Ephraem Diatessaron (δόσεις, pl.)
               Horner, bo: "gift". The Sahidic in Horner (1910) has a lacuna
               here. Acc. to Legg sa reads "vid" also δόσιν.

<u>omit δὲ</u>:   B, D, W, 0250, f13, Maj, Lat, Sy-C, mae, boᵐˢˢ, Trg
txt   01, L, Z, Θ, f1, 33, 892, 1241, 1424, al, Sy-P, Sy-H, bo, Trgᵐᵍ

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

Compare next verses:
NA²⁷ Matthew 6:2 Ὅταν οὖν ποιῇς <u>ἐλεημοσύνην</u>,
NA²⁷ Matthew 6:3 σοῦ δὲ ποιοῦντος <u>ἐλεημοσύνην</u>
NA²⁷ Matthew 6:4 ὅπως ᾖ σου ἡ <u>ἐλεημοσύνη</u> ἐν τῷ κρυπτῷ·
But compare:
NA²⁷ Matthew 5:20 Λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ <u>ὑμῶν ἡ δικαιοσύνη</u> πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

ἐλεημοσύνη appears here for the first time in Mt. δικαιοσύνη already appeared 4 times before: Mt 3:15; 5:6, 5:10, 5:20.
It seems more probable that the general term. δικαιοσύνη has been replaced by the specific ἐλεημοσύνη from the immediately following context. This is supported by the fact that in 01 δικαιοσύνη has been corrected into δόσιν.
Three specimens of the Pharisaic "righteousness" are given in the next verses (alms 6:2-4, prayer 6:5-15, fasting 6:16-18). δικαιοσύνη is therefore the correct, general heading for the following examples.

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

Compare:
Walter Nagel "Gerechtigkeit – oder Almosen? (Mt 6:1)" VC 15 (1961) 141-45
[he argues for ἐλεημοσύνην and says that the Bohairic has "charity" and not δόσιν.]

Rating: 2 (NA clearly original)

TVU 43

NA²⁷ Matthew 6:4 ὅπως ᾖ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ _____ἀποδώσει σοι_____.
BYZ Matthew 6:4
    ὁ βλέπων ἐν τῷ κρυπτῷ αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ

T&T #17

αὐτὸς
Byz   D, W, Δ, 565, 579, 700, Maj, h, q, Sy-P, Sy-H, Basil(4ᵗʰ CE)
txt   01, B, L, U, Z, Θ, 047, 0250, f1, f13, 22, 33, 279, 892, 1192, 1424, 2786,
       Lat, Sy-C, Sy-S, Co, arm, goth, Or

ἐν τῷ φανερῷ
Byz   L, W, Θ, 0250, f13ᵃ,ᵇ, 579, 700, 892, 1424, Maj¹⁴⁰⁰,
       it, Sy-S, Sy-P, Sy-H, Sy-Pal, arm, goth, Basil(4ᵗʰ CE)

txt   01, B, D, Z, f1, 983, 1689(=f13ᶜ), 22, 33, 983, 1192, 2786, al⁷⁵,
       aur, ff¹, k, vg, Sy-C, Co, Or

αὐτὸς ἀποδώσει σοι	D, pc³
ἀποδώσει σοι ἐν τῷ φανερῷ	L, U, Θ, 047, 0250, f13ᵃ,ᵇ, 157, 892, 1424
αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ	W, 565, 579, (700), Maj

Lacuna: C
B: no umlaut

mae-2: Schenke reconstructs:
ἵνα ᾖ ἐλεημοσύνη ὑμῶν ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου βλέπει σε
ἐν τῷ κρυπτῷ ἀποδώσει σοι τὴν αντιμισθίαν αὐτῶν
so that **your (plural!)** alms may be done in secret; and your Father who sees **you**
in secret will reward you **their (plural!)** recompense .

Compare:
NA²⁷ Matthew 6:18 ἐν τῷ κρυφαίῳ ἀποδώσει σοι.
                ἐν τῷ κρυφαίῳ ἀποδώσει σοι ἐν τῷ φανερῶ
                E, Δ, 0233, 2, 118, 157, 579, 1071, 1241, pc, it
Compare:
NA²⁷ Mark 4:22 οὐ γάρ ἐστιν κρυπτὸν ἐὰν μὴ ἵνα φανερωθῇ,
         οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ' ἵνα ἔλθῃ εἰς φανερόν.

NA²⁷ Luke 8:17 οὐ γάρ ἐστιν κρυπτὸν ὃ οὐ <u>φανερὸν</u> γενήσεται
οὐδὲ ἀπόκρυφον ὃ οὐ μὴ γνωσθῇ καὶ εἰς <u>φανερὸν</u> ἔλθῃ.

See also same variant verse 6:6.

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

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

Rating: 2? (NA probably original)

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

TVU 44

NA²⁷ Matthew 6:5 Καὶ ὅταν <u>προσεύχησθε, οὐκ ἔσεσθε</u> ὡς οἱ ὑποκριταί,

BYZ Matthew 6:5 Καὶ ὅταν <u>προσεύχῃ, οὐκ ἔσῃ</u> ὥσπερ οἱ ὑποκριταί

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

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

<u>omit verse:</u> Sy-S

Lacuna: C
B: umlaut (p. 1247, line A7) <u>Καὶ ὅταν προσεύχησθε</u>

Compare context:
NA²⁷ Matthew 6:3 <u>σοῦ</u> δὲ ποιοῦντος ἐλεημοσύνην μὴ <u>γνώτω</u> ἡ ἀριστερά <u>σου</u> τί ποιεῖ ἡ δεξιά <u>σου</u>, 4 ὅπως ᾖ <u>σου</u> ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

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

NA²⁷ Matthew 6:7 <u>Προσευχόμενοι</u> δὲ μὴ βατταλογήσητε ὥσπερ οἱ ἐθνικοί,

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

Rating: 2? (NA probably original)

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

TVU 45

Minority reading:
NA²⁷ Matthew 6:6 σὺ δὲ ὅταν προσεύχῃ, εἴσελθε εἰς τὸ ταμεῖόν σου καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρί σου <u>τῷ ἐν τῷ κρυπτῷ·</u> καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

Not in NA, but in SQE!

<u>ἐν τῷ κρυπτω</u>   D, f1, f13, 700, pc, Sy-S, Sy-C, bo^pt

Lacuna: C
B: no umlaut

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

Compare:
NA²⁷ Matthew 6:4 ὅπως ᾖ σου ἡ ἐλεημοσύνη <u>ἐν τῷ κρυπτῷ·</u> καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.
NA²⁷ Matthew 6:18 ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων ἀλλὰ τῷ πατρί σου <u>τῷ ἐν τῷ κρυφαίῳ·</u> καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυφαίῳ ἀποδώσει σοι.

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

In verse 4 you should give your alms in secret. In context it would be more consistent then to also do the praying in secret. Burkitt writes (Evangelion Intro, p. 247):
"The use of τῷ ἐν τῷ κρυφαίῳ in Mt 6:18 instead of ἐν τῷ κρυπτω (as here), when the Evangelist wishes to indicate 'the father *who is in secret*' makes it not unlikely that the article has been wrongly inserted by most texts in verse 6."

Rating: 2? (NA probably original)

TVU 46

NA[27] Matthew 6:6 ὁ βλέπων ἐν τῷ κρυπτῷ <u>ἀποδώσει σοι.</u>
BYZ Matthew 6:6 ὁ βλέπων ἐν τῷ κρυπτῷ <u>ἀποδώσει σοι ἐν τῷ φανερῷ</u>

T&T #18

Byz   L, W, Θ, f13, 33, 892, Maj, it, Sy-P, Sy-H, Sy-Pal[mss], arm, goth
txt   01, B, D, Z, f1, 22, 1192, 2786*, al[20], aur, ff[1], k, vg, Sy-S, Sy-C, Co, Or, Eus

mae-2: Schenke reconstructs: <u>ἀποδώσει σοι αὐτούς.</u>

Lacuna: C
B: no umlaut

See same variant in verse 4!

Rating: 2? (NA probably original)

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

TVU 47

9. Difficult variant:

Minority reading:
NA²⁷ Matthew 6:8 οἶδεν γὰρ <u>ὁ πατὴρ ὑμῶν</u> ὧν χρείαν ἔχετε πρὸ τοῦ ὑμᾶς <u>αἰτῆσαι αὐτόν.</u>

ὁ θεός ὁ πατὴρ ὑμῶν   01^C1, B, sa, mae-1, <u>Weiss</u>

NA²⁵, <u>WH</u> [both have ὁ θεός in brackets]

<u>omit:</u> mae-2

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

ὁ πατὴρ ὑμῶν ὁ οὐράνιος   047, 28, 892^C, 1424, pc, Sy-H, Or^pt
(immediate context: 5:48; 6:14, 26, 32)

Lacuna: C
B: no umlaut

Compare:
NA²⁷ Matthew 6:32 <u>οἶδεν γὰρ ὁ πατὴρ ὑμῶν</u> ὁ οὐράνιος ὅτι χρήζετε τούτων ἁπάντων.

<u>οἶδεν γὰρ ὁ θεός ὁ πατὴρ ὑμῶν</u>   01* !

LXX Genesis 3:5 <u>ᾔδει γὰρ ὁ θεὸς</u> ὅτι ἐν ᾗ ἂν ἡμέρᾳ φάγητε ἀπ' αὐτοῦ

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

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

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

Rating: - (indecisive)

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

TVU 48

Minority reading:
NA²⁷ Matthew 6:8 οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὧν χρείαν ἔχετε πρὸ τοῦ ὑμᾶς <u>αἰτῆσαι αὐτόν.</u>

<u>ἀνοῖξε τὸ στόμα</u>   D, h (d fehlt)

Lacuna: C
B: no umlaut

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

But compare:
NA²⁷ Matthew 5:2 καὶ <u>ἀνοίξας τὸ στόμα</u> αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων·

The words are possibly inspired from 5:2.

Rating: 2 (NA clearly original)

TVU 49

Minority reading:
NA²⁷ Matthew 6:11 τὸν ἄρτον ἡμῶν τὸν <u>ἐπιούσιον</u> δὸς ἡμῖν σήμερον·

<u>"of every day, daily"</u>   it, vg^mss
(lat. cottidianum)
<u>"which comes"</u>   sa

<u>"necessary to support life"</u>   vg
(lat. supersubstantialem)

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

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

B: no umlaut

Parallel:
NA²⁷ Luke 11:3 τὸν ἄρτον ἡμῶν <u>τὸν ἐπιούσιον</u> δίδου ἡμῖν τὸ καθ᾽ ἡμέραν·

<u>Entry from BDAG (3ʳᵈ ed. 2000):</u>
ἐπιούσιος, ον according to Origen, De Orat. 27, 7, coined by the evangelists. Grave doubt is cast on the one possible occurrence of ἐ. which is independent of our lit. (Sb 5224, 20), by BMetzger, How Many Times Does ἐ. Occur Outside the Lord's Prayer?: ET 69, '57/58, 52-54=Historical and Literary Studies, '68, 64-66; it seems likely that Origen was right after all. Found in our lit. only w. ἄρτος in the Lord's Prayer *Mt* 6:11; Lk 11:3; D 8:2. Variously interpreted: Sin. Syr. (on Lk) and Cur. Syr. anyma *continual* (DHadidian, NTS 5, '58/59, 75-81); Peshitta nqnwsd *for our need;* Itala 'panis quotidianus', 'daily bread'; Jerome 'panis supersubstantialis' (on this JHennig, TS 4, '43, 445-54); GHb 62, 42 rxm = Lat. 'crastinus' *for tomorrow.* Of modern interpretations the following are worth mentioning:

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

2. a substantivizing of ἐπὶ τὴν οὖσαν sc. ἡμέραν *for the current day, for today* (cp. Thu. 1, 2, 2 τῆς καθ᾽ ἡμέραν ἀναγκαίου τροφῆς; Vi. Aesopi W. 110 p. 102 P. τὸν καθημερινὸν ζήτει προσλαμβάνειν ἄρτον καὶ εἰς τὴν αὔριον ἀποθησαύριζε. Cp. Pind., O. 1, 99.—Acc. to Artem. 1, 5 p. 12, 26-28 one loaf of bread is the requirement for one day. S. ἐφήμερος.)—ADebrunner,

Glotta 4, 1912, 249-53; 13, 1924, 167-71, SchTZ 31, 1914, 38-41, Kirchenfreund 59, 1925, 446-8, ThBl 8, 1929, 212f, B-D-F §123, 1; 124, PhilolWoch 51, '31, 1277f (but s. CSheward, ET 52 '40/41, 119f).—AThumb, Griechische Grammatik 1913, 675; ESchwyzer II 473, 2.

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

4. deriving it fr. ἐπιέναι 'be coming'

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

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

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

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

e. The petition is referred to the *coming* Kingdom and its feast by: REisler, ZNW 24, 1925, 190-92; JSchousboe, RHR 48, 1927, 233-37; ASchweitzer, D. Mystik des Ap. Pls 1930, 233-35; JJeremias, Jesus als Weltvollender 1930, 52; ELittmann, ZNW 34, '35, 29; cp. EDelebecque, Études grecques sur l'évangile de Luc '76, 167-81.—S. also GLoeschcke, D. Vaterunser-Erklärung des Theophilus v. Antioch. 1908; GWalther, Untersuchungen z. Gesch. d. griech. Vaterunser-Exegese 1914; DVölter, PM 18, 1914, 274ff; 19, 1915, 20ff, NThT 4, 1915, 123ff; ABolliger, SchTZ 30, 1913, 276-85; GKuhn, ibid. 31, 1914, 33ff; 36, 1919, 191ff; EvDobschütz, HTR 7, 1914, 293-321; RWimmerer, Glotta 12, 1922, 68-82; EOwen, JTS 35, '34, 376-80; JHensler, D. Vaterunser 1914; JSickenberger, Uns. ausreichendes Brot gib uns heute 1923; PFiebig, D. Vaterunser 1927, 81-83; GDalman, Worte[2] 1930, 321-34; HHuber, D. Bergpredigt '32; GBonaccorsi, Primi saggi di filologia neotest. I '33, 61-63; 533-39; JHerrmann, D. atl. Urgrund des Vaterunsers: OProcksch Festchr. '34, 71-98; MBlack, JTS 42, '41, 186-89, An Aramaic Approach[3], '67, 203-7, 299f, n. 3; SMowinckel, Artos epiousios: NorTT 40, '42, 247-55; ELohmeyer, D. Vaterunser erkl. '46.—Lit.: JCarmignac, Recherches sur le 'Notre Père', '69; CHemer, JSNT 22, '84, 81-94; Betz, SM 396-400.—M-M. EDNT. TW. Spicq. Sv.

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

Compare:

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

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

TVU 50

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

BYZ Matthew 6:13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ
ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

T&T #19

Byz   L, W, Θ, 0233, 0287, f13, 22, 33, 579, 892, Maj,
      f, g¹, k, q, Sy, sa, boᵖᵗ, goth, Didache

txt   01, B, D, Z, 0170, f1, 372, 2737, 2786, pc⁵,
      Lat, mae-1+2, boᵖᵗ, Or, Ostrakon (Greece, 4ᵗʰ CE)
      pc = 130, 890, 1090ᶜ, 2701ˢ, 2780*

Lacuna: C, Sy-S
B: umlaut! (line 9 B, p. 1241) πονηροῦ. 14 Ἐὰν γὰρ ἀφῆτε

The so called "Doxology". Very probably an old liturgical addition (so Weiss).

There exists an Ostrakon (now in the National Museum, Athens, No. 12.227) found at Megara, Greece (about half way between Corinth and Athens, near the Salamis island), and is dated 4ᵗʰ CE. This clay tablet once contained the complete Lord's Prayer in the Matthean form. The existing fragment now contains most of the second half. The Prayer definitely ends with πονηροῦ and is the earliest evidence we have for Greece. Compare:
R. Knopf ZNW 2 (1901) 228-33 and Mitteilungen des k. deutschen Archäol. Institutes athen. Abt. XXV (1900), 313 ff.

Rating: 2 (NA clearly original)

TVU 51

NA²⁷ Matthew 6:15
ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις, _____
οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

BYZ Matthew 6:15
ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν,
οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν

T&T #20

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

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

Lacuna: C, Sy-S
B: no umlaut

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

Compare:
NA²⁷ Matthew 6:14
Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις <u>τὰ παραπτώματα αὐτῶν</u>, ἀφήσει καὶ
ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος·
<u>Add: L, f13, pc, Lat</u>
Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις <u>τὰ παραπτώματα αὐτῶν</u>, ἀφήσει καὶ
ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος <u>τὰ παραπτώματα ὑμῶν</u>.

See also:
NA²⁷ Mark 11:25 Καὶ ὅταν στήκετε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε
κατά τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν <u>τὰ</u>
<u>παραπτώματα ὑμῶν</u>.

Add here verse 26: A, (C), (D), Θ, (f1), (f13), (33), Maj, Lat, Sy-P, Sy-H
BYZ Mark 11:26 εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς
<u>οὐρανοῖς ἀφησεὶ τὰ παραπτώματα ὑμῶν</u>.

Possibly there is a Chiastic structure:

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

A-B-C
A-C-B

Inserting the suspicious term would disturb the Chiastic structure:

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

The support is quite good for the longer version. Note that L and f13 add the words also in verse 14! Probably an addition from immediate context (verse 14, so Weiss) to make the text more symmetrical.
That B supports the long version is not really problematic, because it is one of its typical errors of thoughtlessness, simply repeating the words from verse 14.

Rating: 2? (NA probably original)

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

TVU 52

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

BYZ Matthew 6:21 ὅπου γάρ ἐστιν ὁ θησαυρός <u>ὑμῶν</u>, ἐκεῖ ἔσται καὶ ἡ καρδία <u>ὑμων.</u>

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

Lacuna: C, D, Sy-S
B: umlaut! (line 7 C, p. 1241) <u>ὁ θησαυρός σου, ἐκεῖ ἔ</u>σται

Justin, Apol 15:16
ὅπου γάρ ὁ θησαυρός ἐστιν ___, ἐκεῖ <u>καὶ ὁ νοῦς τοῦ ἀνθρώπου</u>

Clement Alex. (Strom. VII, 12:77 and Liber quis 17:1)
ὅπου γὰρ <u>ὁ νοῦς τινος</u>, ἐκεῖ καὶ ὁ θησαυρός <u>αὐτοῦ</u>
ὅπου γὰρ <u>ὁ νοῦς τοῦ ἀνθρώπου</u>, ἐκεῖ καὶ ὁ θησαυρός <u>αὐτοῦ</u>

Macarius Egypt (4ᵗʰ CE), Homily XLIII, 3:
ὅπου <u>ὁ νοῦς σου</u>, ἐκεῖ καὶ ὁ θησαυρός <u>σου</u>

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

Compare Lk:
NA²⁷ Luke 12:34 ὅπου γάρ ἐστιν ὁ θησαυρὸς <u>ὑμῶν</u>, ἐκεῖ καὶ ἡ καρδία <u>ὑμῶν</u> ἔσται.

ὑμῶν seems more likely to be a harmonization to verse 20 or to Lk.

Note the interesting ὁ νοῦς in several church fathers. There is no parallel for it in the Gospels. It has been suggested that the word καρδία with all its Jewish connotations was unsuitable for Justin's pagan audience. The substitution of νοῦς for καρδία gives the quotation a "quasi-philosophical turn" (Wright), appropriate for Justin's audience.

Rating: 2? (NA probably original)

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

TVU 53

10. <u>Difficult variant</u>

Minority reading:

NA²⁷ Matthew 6:25 Διὰ τοῦτο λέγω ὑμῖν· μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε [ἢ τί πίητε], μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσησθε.

BYZ Matthew 6:25 Διὰ τοῦτο λέγω ὑμῖν μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε καὶ τί πίητε μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσησθε

καὶ τί πίητε   L, Θ, 0233, Maj, Sy-P, Sy-H, goth, Basil(4ᵗʰ CE)¹ᐟ²

ἢ   τί πίητε   B, W, f13, 22ᵐᵍ, 33, al, it(aur, c, f, g¹, h, q), saᵖᵗ, mae-1, bo,
                 Or, Basil(4ᵗʰ CE)¹ᐟ², <u>Weiss</u>, <u>Bois</u>, <u>WH</u>, **NA²⁵** [both in brackets]

<u>omit:</u>   01, f1, 22*, 372, 892, pc,
                 Lat(a, b, ff¹, k, l, vg), Sy-C, Sy-Palᵐˢˢ, saᵖᵗ, mae-2, <u>Gre</u>

Lacuna: C, D, Sy-S
B: umlaut! (line 31 C, p. 1241) [ἢ τί πίητε], μηδὲ τῷ σώματι

Western non-interpolation

Note immediate context: Mt 6:31
μὴ οὖν μεριμνήσητε λέγοντες· <u>τί φάγωμεν; ἤ· τί πίωμεν;</u>

Compare Lk:

NA²⁷ Luke 12:22 Εἶπεν δὲ πρὸς τοὺς μαθητὰς [αὐτοῦ]· διὰ τοῦτο λέγω ὑμῖν· μὴ μεριμνᾶτε τῇ ψυχῇ <u>τί φάγητε</u>, μηδὲ τῷ σώματι τί ἐνδύσησθε.

NA²⁷ Luke 12:29 καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε <u>καὶ τί πίητε</u> καὶ μὴ μετεωρίζεσθε·

         Variants here:
         ἢ τί πίητε   P75, A, D, W, Θ, Ψ, f1, f13, Maj
         καὶ τί πίητε   P45, 01, B, L, Q, 070, 33, 157, 565, 579, 892,
                              1071, 1241, e, Sy-S, Sy-C, Sy-P, boᵐˢˢ, geo
         omit: 1424

See also:

NA[27] Matthew 11:19 ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου <u>ἐσθίων καὶ πίνων</u>,

NA[27] Luke 5:30
διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν <u>ἐσθίετε καὶ πίνετε</u>;
NA[27] 1 Corinthians 9:4 μὴ οὐκ ἔχομεν ἐξουσίαν <u>φαγεῖν καὶ πεῖν</u>;
and more...

The omission could be due to h.t. (so Weiss), on the other hand the addition could be a harmonization to Mt 6:31 or to Lk.
Weiss (Textkritik, p. 184) thinks that the addition of ἢ τί πίητε is too dissimilar to the Lukan parallel and must therefore be original.
Note the ἢ τί πίητε variant in Lk! Is this a harmonization to the original Mt?

IQP's Crit. ed. has the Lukan μεριμνᾶτε τῇ ψυχῇ <u>τί φάγητε</u>, μηδὲ for Q.

Rating: - (indecisive)

TVU 54

11. Difficult variant:

Minority reading:

NA²⁷ Matthew 6:28 καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ νήθουσιν·

BYZ Matthew 6:28 καὶ περὶ ἐνδύματος τί μεριμνᾶτε καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει·

01* Matthew 6:28 καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς οὐ ξαίνουσιν οὐδὲ νήθουσιν οὐδὲ κοπιῶσιν ·

(corrected to txt by 01^C1)

mae-2: τοῦ ἀγροῦ ὅτι   οὐ κοπιῶσιν οὐδὲ [νήθουσιν·

Gospel of Thomas (P.Oxy. 655): οὐ ξαίνει, οὐδὲ νήθει·

Difference:
πῶς αὐξάνουσιν   means "how they grow"
πῶς οὐ ξαίνουσιν means "how they do not comb"

Compare:
NA²⁷ Matthew 6:26 ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι
οὐ σπείρουσιν
οὐδὲ θερίζουσιν
οὐδὲ συνάγουσιν εἰς ἀποθήκας,

Parallel:
NA²⁷ Luke 12:27
κατανοήσατε τὰ κρίνα πῶς <u>αὐξάνει· οὐ κοπιᾷ οὐδὲ νήθει·</u>
            <u>οὔτε νήθει οὔτε ὑφαίνει</u>
            D, d, a, Sy-S, Sy-C, Cl, Diatess, Marcion^T

The original reading of 01 has been found by Skeat in 1938 by using an UV-lamp. Tischendorf already noted: "Hi tres versus prima manu rescripti videntur; tamen spatii ratio vetat ne antea αυξανει, κοπια, νηθει scriptum fuisse putes: tum enim duobus versibus tota scriptura fuisset absoluta."

The original reading of 01 agrees with the Gospel of Thomas. In this form we also have a threefold negation here as in verse 26. But it is very difficult to judge on the extremely slim MS evidence.

Note also the following word-order variant:

αὐξάνουσιν	οὐ κοπιῶσιν	οὐδὲ νήθουσιν	txt
αὐξάνουσιν	οὐ νήθουσιν	οὐδὲ κοπιῶσιν	Θ
οὐ ξαίνουσιν	οὐδὲ νήθουσιν	οὐδὲ κοπιῶσιν	01*

IQP's Crit. ed. has the Lukan πῶς αὐξάνει· οὐ κοπιᾷ οὐδὲ νήθει· for Q. It has been suggested that the Q reading is already an error and the αὐξάνουσιν - οὐ ξαίνουσιν variation indicates a written source.

Compare:

- TC Skeat "The Lilies of the field", ZNW 37 (1938) 211-14
- JM Robinson & C. Heil "Zeugnisse eines griechischen, schriftlichen vorkanonischen Textes" ZNW 89 (1998) 30-40
- James M. Robinson "The Pre-Q Text of the (Ravens and) Lilies: Q 12:22-31 and P.Oxy. 655 (Gos. Thom. 36)" in "Text und Geschichte: Facetten theologischen Arbeitens aus dem Freundes- und Schülerkreis". Dieter Lührmann zum 60. Geburtstag (Marburger Theologische Studien 50), hg.v. Stefan Maser / Egbert Schlarb, Marburg 1999, 143-180.
- JM Robinson "A Written Greek Sayings Cluster Older than Q: A Vestige" HTR 92 (1999) 61-77
- Jens Schröter "Vorsynoptische Überlieferung auf P.Oxy. 655" ZNW 90 (1999) 265-272
- James M. Robinson / Christoph Heil "Noch einmal: Der Schreibfehler in Q 12,27", ZNW 92 (2001) 113-122.
- Jens Schröter "Verschrieben? Klärende Bemerkungen zu einem vermeintlichen Schreibfehler in Q und tatsächlichen Irrtümern", ZNW 92 (2001) 283-289.
- James M. Robinson / Christoph Heil "The Lilies of the Field: Saying 36 of the Gospel of Thomas and Secondary Accretions in Q 12.22b-31", NTS 47 (2001) 1-25.
- Jens Schröter "Rezeptionsprozesse in der Jesusüberlieferung: Überlegungen zum historischen Charakter der neutestamentlichen Wissenschaft am Beispiel der Sorgensprüche", NTS 47 (2001) 442-468.
- Stanley E. Porter "P.Oxy. 655 and James Robinson's Proposals for Q: Brief Points of Clarification", JTS 52 (2001) 84-92.
- James M. Robinson, Christoph Heil "P.Oxy. 655 und Q. Zum Diskussionsbeitrag von Stanley E. Porter", in: "For the Children, Perfect Instruction: Studies in Honor of Hans-Martin Schenke on the Occasion of the Berliner Arbeitskreis für koptisch-gnostische Schriften's Thirtieth Year" (Nag Hammadi and Manichaean Studies, 54), eds. Hans-Gebhard Bethge et al., Leiden / Boston 2002, 411-423.
- Robert H. Gundry "Spinning the Lilies and Unravelling the Ravens: An Alternative Reading of Q 12.22b-31 and P.Oxy. 655", NTS 48 (2002) 159-180.
- D. Jongkind "The Lilies of the Field reconsidered: Codex Sinaiticus and the Gospel of Thomas" NovT 48 (2006) 209-216

Rating: - (indecisive)

TVU 55

Difficult variant:

Minority reading:

NA²⁷ Matthew 6:33 ζητεῖτε δὲ πρῶτον τὴν βασιλείαν **[τοῦ θεοῦ]** καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

BYZ Matthew 6:33 ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ καὶ ταῦτα πάντα προστεθήσεται ὑμῖν

T&T #21

txt   L, W, Θ, Σ, Φ, 0233, f1, f13, 22, 33, Maj,
       Lat, Sy, mae-1, Cl²/⁴, Basil(4ᵗʰ CE)

omit: 01, B², 57, k, l, vgˢᵗ, sa, bo, Sy-Palᵐˢ, mae-2, Did, Eus,
       NA²⁵, WH, Bois, Weiss
       B has (also Weiss): τὴν δικαιοσύνην καὶ τὴν βασιλείαν αὐτοῦ

αὐτοῦ   345, 440, 817, 995, 1646

τῶν οὐρανῶν   301*, 366, 373, 726, 1272*, 1590*, Cl²/⁴

Clement has: τὴν βασιλείαν τῶν οὐρανῶν and τὴν βασιλείαν τοῦ θεοῦ

Justin (Apology 15:16): ζητεῖτε δὲ τὴν βασιλείαν τῶν οὐρανῶν καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. (it is not entirely clear though from which source text Justin is quoting.)

Lacuna: C, D, Sy-S
B: no umlaut

Compare:
NA²⁷ Matthew 12:28 ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ **βασιλεία** τοῦ θεοῦ.
NA²⁷ Matthew 19:24 ἢ πλούσιον εἰσελθεῖν εἰς τὴν **βασιλείαν** τοῦ θεοῦ.
NA²⁷ Matthew 21:31 προάγουσιν ὑμᾶς εἰς τὴν **βασιλείαν** τοῦ θεοῦ.
NA²⁷ Matthew 21:43 ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ **βασιλεία** τοῦ θεοῦ

βασιλεία τοῦ θεοῦ   5x in Mt
βασιλεία τῶν οὐρανῶν   32x (Mt standard term)
βασιλεία alone   ca. 7x

Lk has:

NA^{27} Luke 12:31 πλὴν ζητεῖτε <u>τὴν βασιλείαν</u> αὐτοῦ,
BYZ Luke 12:31 πλὴν ζητεῖτε <u>τὴν βασιλείαν τοῦ θεοῦ</u>,

   Byz P45, A, D^{C1}, Q, W, Θ, 070, f1, f13, 33, 157, Maj, Lat, Sy, Cl
   txt 01, B, D*, L, Ψ, 579, 892, pc, a, c, Co

The term with τοῦ θεοῦ does not appear earlier in Mt, so it is not a harmonization to immediate context. But the term βασιλεία τοῦ θεοῦ appears overall 53 times in the Gospels, so it is quite a common term.

The support for the omission is slim. It is possible that τοῦ θεοῦ has been omitted to improve style.

IQP's Crit. ed. has the Lukan ζητεῖτε τὴν βασιλείαν αὐτοῦ for Q.

Compare:

W.M.A. Hendriks "Brevior Lectio Praeferenda est Verbosiori" RB 112 (2005) 567-595 [very unsound methodology, thinks that βασιλεία τῶν οὐρανῶν is original, based on Justin and Clement]

Rating: - (indecisive)
   brackets ok.

TVU 56

Minority reading:
NA²⁷ Matthew 6:34 μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον, ἡ γὰρ αὔριον μεριμνήσει ἑαυτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς ^T.
            "... sufficient for the day is the evil of it."

^T and unto the hour the pain thereof   Arab, Sy-Pal^{mss(B+C)}

Interesting agraphon.
Noted in Metzger's "Early versions of the NT" under the Arabic version.

TVU 57

Minority reading:
NA²⁷ Matthew 7:2 ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε, καὶ ἐν ᾧ μέτρῳ μετρεῖτε <u>μετρηθήσεται</u> ὑμῖν.

<u>ἀντιμετρηθήσεται</u>   Ν, Σ, Φ, Θ, 0233, f13, 22, 28ᶜ, 157, 565, 1071, al, it, vgᶜˡ, Cyr, TR

Lacuna: C, D, Sy-S
B: no umlaut

Parallel:
NA²⁷ Luke 6:38 δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν πεπιεσμένον σεσαλευμένον ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν· ᾧ γὰρ μέτρῳ μετρεῖτε <u>ἀντιμετρηθήσεται</u> ὑμῖν.

Harmonization to Lk.
IQP's Crit. ed. has ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν for Q.

Rating: 2 (NA clearly original)

TVU 58

13. Difficult variant:

Minority reading:

NA²⁷ Matthew 7:13 Εἰσέλθατε διὰ τῆς στενῆς πύλης·
ὅτι πλατεῖα <u>ἡ πύλη</u> καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν
ἀπώλειαν καὶ πολλοί <u>εἰσιν</u> οἱ εἰσερχόμενοι δι' αὐτῆς·

"...for the gate is wide and the road is easy..."

<u>omitted by:</u> 01*, 1646,
a, b, c, h, k, vg^mss, Cl, Hipp, Or^pt, Did^pt, Eus, Cyp, <u>WH</u>, <u>Bois</u>, <u>Bal</u>
UBS⁴ adds L211
<u>WH</u> have ἡ πύλη in the margin
<u>Tis</u>, **NA²⁵** both have it in brackets in the text
OLat is divided: aur, f, ff¹, g¹, l, q, vg have "porta".

<u>**omit** εἰσιν:</u> 01*, Cl   (Both cases are corrected by 01^B = 01^C¹)

Lacuna: D, Sy-S
B: no umlaut

Compare next verse:

NA²⁷ Matthew 7:14 <u>τί στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα
εἰς τὴν ζωὴν καὶ ὀλίγοι εἰσὶν οἱ εὑρίσκοντες αὐτήν.</u>
     <u>Omit ἡ πύλη:</u> 113, 182*, 482, 544, a, h, k, Cl, Hipp, Or^pt, Eus, Cyp, <u>Bois</u>
              <u>Tis</u> has it in brackets in the text

ὅτι πλατεῖα_____ καὶ εὐρύχωρος ἡ ὁδὸς

"...for the road is wide and easy..."

Parallel:

NA²⁷ Luke 13:24 ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας,
ὅτι <u>πολλοί</u>, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν.

WH think that without ἡ πύλη it makes better sense and that scribes probably
added it to make the sentence parallel to verse 14. (But in verse 14 the omission
appears, too!)

Metzger notes: "... and to account for the absence of the word in one or both
verses sa a deliberate excision made by copyists who failed to understand that
the intended picture is that of a roadway leading to a gate."

Boismard and UBS[4] add Tatian/Diatessaron in favor of the omission in both verses.

Weiss notes (Textkritik, p. 125f.) that 01 often omits the subject, so it is not a weighty witness for the omission, which is probably just an accidental omission. Note especially that 01 HAS ἡ πύλη again in the next verse 14. The history of the exegesis of this passage, which tried in vain to interpret the double image, shows that it is much more probable here to omit than to add.

Streeter ("Four Gospels", p. 283) adopts the shorter reading as possible ("If this reading is original …").

So also Zahn (Com. Mat.): "very doubtful". He thinks that the addition in verse 13 is a conformation to verse 14, and the omission in verse 14 is a conformation the the original short reading in verse 13.

Rating: - (indecisive)

TVU 59

Minority reading:
NA²⁷ Matthew 7:13 Εἰσέλθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν καὶ πολλοί εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς·

Not in NA but in SQE!

διερχόμενοι   L1043
εἰσπορευόμενοι   f1, 22, 157, 1071
   πορευόμενοι   01^C2, Sy-C, Sy-P

Lacuna: D, Sy-S
B: no umlaut

Parallel:
NA²⁷ Luke 13:24 ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας, ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν.

The correction by 01^C2 is interesting. Possibly stylistic?

Rating: 2 (NA clearly original)

TVU 60

14. <u>Difficult variant:</u>

Minority reading:
NA²⁷ Matthew 7:14 <u>τί</u> στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν.

<u>ὅτι</u>   01*, Nᶜ, X, 157, 372, 700ᶜ, 828, 1071, 1243, pc, L1043,
         Co, Or, **NA²⁵**, <u>WH</u>, <u>Tis</u>, <u>Bal</u>
<u>ὅτι δὲ</u>   B*, saᵐˢˢ, <u>Weiss</u>
<u>καὶ</u>   209

<u>τί</u>   01ᶜ², (Bᶜ²), C, L, W, Θ, f1, f13, 22, 892, Maj, Lat, Sy
        <u>τί δὲ</u>   Bᶜ²

The correction in B (p. 1242 C 18) is a slash through the unenhanced O and a dot above the O. Acc. to Tischendorf this is a correction by the enhancer B³, but it is not clear if the dot or the slash were already present before. The ink is slightly darker than the unenhanced letter, but not as dark as the enhanced letters.
Lacuna: D, Sy-S
B: no umlaut

"How [τί] narrow the gate is...
"Because [ὅτι] the gate is narrow...

Compare previous verse 13:
NA²⁷ Matthew 7:13 Εἰσέλθατε διὰ τῆς στενῆς πύλης· <u>ὅτι</u> πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν καὶ πολλοί εἰσιν οἱ εἰσερχόμενοι δι᾽ αὐτῆς·   <u>τί</u>   a, b, h, l, q, Cypr

Weiss, in favor of ὅτι δὲ writes (Textkritik, p. 36f.): "The emendators stumbled over the repeated ὅτι and wrote τί. But the editors overlook that ὅτι is followed in B* by δὲ, which has been omitted either of ignorance or as a conformation to verse 13."

Rating: - (indecisive)

TVU 61

Minority reading:
NA²⁷ Matthew 7:21 Οὐ πᾶς ὁ λέγων μοι· κύριε κύριε, <u>εἰσελεύσεται εἰς</u> <u>τὴν βασιλείαν τῶν οὐρανῶν</u>, ἀλλ᾽ ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς ^T .

T&T #22

^T   <u>αὐτός/οὗτος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν</u>
   *C*ᶜ, W, Θ, Φ, 33, 1071, 1241, *pc*⁵, Lat, Sy-C

Lacuna: D, Sy-S
B: umlaut! (line 12 A, p. 1243) <u>ἐν τοῖς οὐρανοῖς. 22 πολ</u>λοὶ

Clearly a secondary addition to make the saying more symmetrical.

Rating: 2 (NA clearly original)

TVU 62

Minority "Caesarean" reading:
NA²⁷ Matthew 7:23 καὶ τότε ὁμολογήσω αὐτοῖς ὅτι οὐδέποτε ἔγνων
ὑμᾶς· <u>ἀποχωρεῖτε</u> ἀπ' ἐμοῦ ᵀ οἱ ἐργαζόμενοι τὴν ἀνομίαν.

<u>ἀναχωρεῖτε</u>   Θ, f13, pc, Justin¹ᐟ²

ᵀ πάντες   L, Θ, f13, 1424, al, b, vgᵐˢ

Lacuna: D, Sy-S
B: no umlaut

Parallel:
NA²⁷ Luke 13:27 καὶ ἐρεῖ λέγων ὑμῖν· οὐκ οἶδα [ὑμᾶς] πόθεν ἐστέ·
<u>ἀπόστητε ἀπ' ἐμοῦ πάντες ἐργάται ἀδικίας.</u>

Compare:
NA²⁷ Matthew 9:24 ἔλεγεν· <u>ἀναχωρεῖτε</u>, οὐ γὰρ ἀπέθανεν τὸ κοράσιον
ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ.

The addition of πάντες is clearly a harmonization to Lk.
The ἀναχωρεῖτε is more difficult to explain. The meaning is the same. Possibly
stylistic to avoid the double ἀπ – ἀπ ? Justin uses it once too (Dial. 76:5) but
has in Apol. 16:11 ἀποχωρεῖτε.

Rating: 2 (NA clearly original)

TVU 63

Minority reading:
NA²⁷ Matthew 7:26 καὶ <u>πᾶς ὁ ἀκούων</u> μου τοὺς λόγους τούτους καὶ μὴ <u>ποιῶν</u> αὐτοὺς ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον·

<u>πᾶς ὅστις ἀκούει...ποίει</u>   Θ, f13, pc

Lacuna: D, Sy-S
B: no umlaut

Compare immediate context:
NA²⁷ Matthew 7:24 <u>Πᾶς</u> οὖν <u>ὅστις ἀκούει</u> μου τοὺς λόγους τούτους καὶ <u>ποιεῖ</u> αὐτούς, ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν·

Rating: 2 (NA clearly original)

TVU 64

Minority "Caesarean" reading:
NA²⁷ Matthew 7:27 καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ <u>προσέκοψαν</u> τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν καὶ ἦν ἡ πτῶσις αὐτῆς μεγάλη.

<u>προσέρρηξαν</u>   C, M, Θ, f1, 22, al
<u>προσέκρουσαν</u>   f13, pc
<u>προσέπεσον</u>   pc, Basil(4ᵗʰ CE)

Lacuna: D, Sy-S
B: no umlaut

Parallel:
NA²⁷ Luke 6:48 πλημμύρης δὲ γενομένης <u>προσέρηξεν</u> ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσεν σαλεῦσαι αὐτὴν διὰ τὸ καλῶς οἰκοδομῆσθαι αὐτήν.

For προσκρούω compare:
LXX Job 40:23 ἐὰν γένηται πλήμμυρα οὐ μὴ αἰσθηθῇ πέποιθεν ὅτι <u>προσκρούσει</u> ὁ Ιορδάνης εἰς τὸ στόμα αὐτοῦ
"Even if the river is turbulent, it (the hippopotamus) is not frightened; it is confident though Jordan rushes against its mouth."

<u>προσέρρηξαν</u> is a harmonization to Lk.
<u>προσκρούω</u> "strike or beat against", is a rare word in the Bible (only 2 Ma 13:19; Job 40:23; Sir. 13:2). The change is probably accidental.

Rating: 2 (NA clearly original)

TVU 65

Minority "Caesarean" reading:
NA²⁷ Matthew 7:27 καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν καὶ ἦν ἡ πτῶσις αὐτῆς μεγάλη^T.

^T σφόδρα Σ, <u>Θ, f13</u>, 33, 1241^C, al, mae-1, Sy-Pal, Basil(4th CE)

Lacuna: D, Sy-S
B: no umlaut

It's not from the Lukan parallel:
NA²⁷ Luke 6:49 καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.

But compare:
NA²⁷ Matthew 2:10
ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην <u>σφόδρα</u>.

Rating: 2 (NA clearly original)

TVU 66

Minority "Caesarean" reading:
NA[27] Matthew 7:28 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσοντο <u>οἱ ὄχλοι</u> ἐπὶ τῇ διδαχῇ αὐτοῦ·

<u>πάντες οἱ ὄχλοι</u>   Δ, Θ, f1, 22, pc, vg[ms], Sy-Pal, Or
<u>πάντες</u>   998, Eus

Lacuna: D, Sy-S
B: no umlaut

A natural addition.

Compare:
NA[27] Matthew 12:23 καὶ ἐξίσταντο <u>πάντες οἱ ὄχλοι</u> καὶ ἔλεγον· μήτι οὗτός ἐστιν ὁ υἱὸς Δαυίδ;

Rating: 2 (NA clearly original)

TVU 67

NA²⁷ Matthew 7:29 ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων
καὶ οὐχ ὡς οἱ γραμματεῖς <u>αὐτῶν</u> ᵀ .

BYZ Matthew 7:29 ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων
καὶ οὐχ ὡς οἱ γραμματεῖς

Only Byz in NA!

Byz   C*, L, M, 565, 700, 1424, Maj, f, goth

txt   01, B, C^C2, K, Π, W, Δ, Θ, f1, f13, 22, 33, 372, 579, 892, 1365, al,
       Lat, Sy, Co

ᵀ **καὶ οἱ Φαρισαῖοι**   C^C2, W, 33, 1241, pc, Lat, Sy, Eus^pt, geo²ᴬ

Lacuna: D, Sy-S
B: no umlaut

Parallel:
NA²⁷ Mark 1:22 καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ
διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων <u>καὶ οὐχ ὡς οἱ γραμματεῖς.</u>
                              καὶ οὐχ ὡς οἱ γραμματεῖς <u>αὐτῶν.</u>
                                  C, M, Δ, 33, 579, 1342, pc, Sy

Compare Lk:
NA²⁷ Luke 5:30 καὶ ἐγόγγυζον οἱ Φαρισαῖοι <u>καὶ οἱ γραμματεῖς αὐτῶν</u>
BYZ Luke 5:30 καὶ ἐγόγγυζον <u>οἱ γραμματεῖς αὐτῶν</u> καὶ οἱ Φαρισαῖοι

Either the txt reading is a harmonization to Lk or the Byzantine reading is a
harmonization to Mk. γραμματεῖς αὐτῶν is a rare term. It appears only here
and in Lk 5:30. It is more probable that it has been changed to the more general
term.

Rating: 2? (NA probably original)

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

TVU 68

Minority reading:
NA[27] Matthew 8:5 Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοὺμ προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτὸν

Μετὰ δὲ ταῦτα k, Sy-S

Μετὰ δὲ ταῦτα εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοὺμ
it(a, b, c, f, g¹, h, q), Sy-C, goth

Lat(aur, ff¹, l, vg) read txt.

Lacuna: D
B: no umlaut

Parallel:
NA[27] Luke 7:1 Ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναούμ.

One of those strange agreements of k and Sy-S.
Burkitt (Evangelion – Intro, p. 237) writes:
"I have a strong suspicion that (α) [= the k, Sy-S reading] is the true reading in Mt, while (β) [= txt] is an early harmonistic variant and (γ) [= the it, Sy-C reading] is a conflation of (α) and (β). The fact that Μετὰ δὲ ταῦτα is not elsewhere used by the compiler of the first Gospel is not necessarily fatal to this view, as it may possibly have stood in the source from which Mt and Lk drew the story of the Centurion. Besides, there is a special reason for Μετὰ δὲ ταῦτα here. It may be, so to speak, the voice of the compiler of Mt expressing his belief that his new arrangement of the story of the Leper is satisfactory.
[…] Possibly therefore the place was not indicated in the source and the connection of the story with Capernaum may be due to S. Luke's own information of conjecture."

Rating: 2? (NA probably original)

TVU 69

Minority reading:
NA²⁷ Matthew 8:6 καὶ λέγων· κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος.

<u>omit:</u> 01*, k, Sy-S, Sy-C, Hilarius(4ᵗʰ CE)

ΚΕ has been added by corrector B (=01^C1) acc. to Tischendorf.
Lacuna: D
B: no umlaut

Compare immediate context:
NA²⁷ Matthew 8:2 καὶ ἰδοὺ λεπρὸς προσελθὼν προσεκύνει αὐτῷ λέγων· κύριε, ἐὰν θέλῃς δύνασαί με καθαρίσαι.
NA²⁷ Matthew 8:8 καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη· κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς, ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.

Compare: <u>omit κύριε:</u>

Matthew 17:15	**01**	John 4:19	**01***
Matthew 25:22	**01**	John 11:21	B
Luke 5:8	**01***	John 11:34	P66*
Luke 7:6	579	John 11:39	P66
Luke 9:59	B*, D	John 12:21	U*, 28
Luke 12:41	f13	John 12:38	H
Luke 14:22	D, 1071	John 13:6	**01***
Luke 19:8	579	John 13:9	**01***
Luke 19:16	K	John 13:37	**01***, 33, 565
Luke 19:20	1071	John 21:20	C*
Luke 19:25	B*	John 21:21	**01**
Luke 22:38	**01***		

The two occurrences in Mt 8:2 and 8:8 are safe.
01 appears to be extremely unreliable in this case. It omits κύριε much more often than any other witness (9 times!).

Rating: 2 (NA clearly original)

TVU 70

A question of punctuation
NA²⁷ Matthew 8:7 καὶ λέγει αὐτῷ· ἐγὼ ἐλθὼν <u>θεραπεύσω</u> αὐτόν.

θεραπεύσω indicative future active 1st person singular or
           subjunctive aorist active 1st person singular

A question of punctuation: Is this a statement or a question?

And he said to him, "I will come and cure him."
And he said to him, "Shall I come and cure him?"

This possibility has been first raised by Fritsche in 1826. It cannot be answered by TC, because the early MSS have no or only sporadic punctuation. Nevertheless it might be interesting to know what the later MSS have.

Parallel:
NA²⁷ Luke 7:6 ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς.
           And Jesus went with them,

Compare next verse 8:
καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη· κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς, ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.
The centurion answered, "Lord, I am not worthy to have you come under my roof; but only speak the word, and my servant will be healed."

Rating: 2? (NA probably original)

TVU 71

Minority reading:
NA²⁷ Matthew 8:8 καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη· κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς, ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται <u>ὁ παῖς μου.</u>
NA²⁷ Matthew 8:9 <u>καὶ</u> γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ...

<u>omit:</u> f1, k, sa, mae-1, bo^mss, Or?
    mae-2 has the words, acc. to Schenke
    22 has the words, too.

Lacuna: D
B: no umlaut

Parallel:
NA²⁷ Luke 7:7 διὸ οὐδὲ ἐμαυτὸν ἠξίωσα πρὸς σὲ ἐλθεῖν· ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήτω <u>ὁ παῖς μου.</u>

It could have been added to harmonize it with Lk.
Metzger suggests that it might have happened that the "the eyes of copyists passed from ἰαθήσεται to the following <u>καὶ</u>, omitting the intervening words."
IQP's Crit. ed. has ὁ παῖς μου as safe for Q.

Rating: - (indecisive)

TVU 72

Minority reading:
NA²⁷ Matthew 8:9 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν ᵀ .

T&T #23

ᵀ τασσόμενος   01, B, 372, 2737, pc⁸, it, (sa?, bo?), <u>WH</u> [in brackets]
                 pc = 4, 273, 792, 899*, 995, 1403, 2236, 2703

Lacuna: D
B: umlaut! (line 11 C, p. 1243) εἰμι ὑπὸ ἐξουσίαν

τάσσω here: "under the authority of superior officers"

Parallel:
NA²⁷ Luke 7:8 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος

Noteworthy harmonization error of 01 + B.
There is no reason for an omission.

Rating: 2 (NA clearly original)

TVU 73

16. Difficult variant:
NA²⁷ Matthew 8:10 ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν·
ἀμὴν λέγω ὑμῖν, παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὗρον.

BYZ Matthew 8:10 ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν
Ἀμὴν λέγω ὑμῖν οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον

T&T #24

Byz   01, C, L, Θ, Φ, 0233, 0250, f13, 33, Maj, Lat, Sy-S, Sy-P, Sy-H, goth,
      Tis, Bal

txt   B, W, 0281, 0287, f1, (22), 892, 2786, pc⁷, a, g¹, k, q, Sy-C, Sy-Hᵐᵍ, Co
            f1:   παρ' οὐδενὶ τοσαύτην πίστιν _____ εὗρον.
            892: παρ' οὐδενὶ τοσαύτην πίστιν <u>εὗρον</u> ἐν τῷ Ἰσραὴλ
      pc = 4, 273, 335, 697, 1005, 2586, 2701ˢ

οὐδὲ παρ' οὐδενὶ ...   22

Lacuna: D
B: no umlaut

Parallel:
NA²⁷ Luke 7:9 οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον.
BYZ Luke 7:9 οὔτε ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον
    Var. D: οὐδέποτε τοσαύτην πίστιν εὗρον ἐν τῷ Ἰσραὴλ

παρ' οὐδενὶ appears only here in the NT. The support is not that good and mixed (W, Sy-C). Possibly an early intensification? Compare the variant οὐδέποτε of D in Lk.
On the other hand the Byzantine reading could be a harmonization to Lk (so Weiss and Zahn).

IQP's Crit. ed. has for Q the Lukan: οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον.

Note the omission of ἐν τῷ Ἰσραὴλ by f1 !

Rating: - (indecisive)

TVU 74

Minority reading:
NA²⁷ Matthew 8:12 οἱ δὲ υἱοὶ τῆς βασιλείας <u>ἐκβληθήσονται</u> εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

<u>ἐξελεύσονται</u>	01*, 0250,
	k, Sy-S, Sy-C, Sy-P, Sy-Pal, arm, Did^pt, Or?, <u>Tis</u>, <u>Bal</u>
	01 corrected by 01^C1
<u>ibunt</u>	it, Ir^Lat, Aug
<u>exibunt</u>	Cyp
<u>exient</u>	k

01: corrected by corrector B (= 01^C1).
Lacuna: D
B: no umlaut

Parallel:
NA²⁷ Luke 13:28 ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψησθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ <u>ἐκβαλλομένους</u> ἔξω.

Compare previous verse 11:
NA²⁷ Matthew 8:11 λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν <u>ἥξουσιν</u> καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν,

Metzger: "The reading ἐξελεύσονται seems to have been substituted for ἐκβληθήσονται, either in order to avoid using a passive verb when the agent remains unexpressed or to provide a more appropriate counterpart for the verb ἥξουσιν in the preceding verse ('will come' ... 'will go out')."

The txt reading seems to be the more easier reading.
Weiss (Textkritik, p. 47) agrees with Metzger in that ἐξελεύσονται is a better counterpart for the verb ἥξουσιν. He finds it improbable that ἐκβληθήσονται is a harmonization to Lk, because it is different in many ways.

Zahn (Com. Mat.) seems to favor ἐξελεύσονται. He thinks that ἐκβληθήσονται probably came from Lk.

The Latin ibunt seems to be a variation to avoid the notion that the sons of the reign already were in the kingdom (so Zahn).

Rating: - (indecisive)

TVU 75

Minority reading:

Matthew 8:13 καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ· ὕπαγε, ὡς ἐπίστευσας γενηθήτω σοι. καὶ ἰάθη ὁ παῖς [αὐτοῦ] ἐν τῇ ὥρᾳ ἐκείνῃ.

omit αὐτοῦ: 01, B, 0250, 0281, f1, 22, 33, pc, Latt, mae, bo, Sy-Pal,
NA²⁵, WH, Weiss, Gre, Trg, Tis, Bal

txt   C, K, Π, L, N, W, Θ, 0233, 1582ᶜ, f13, 157, 579, 700, 1071, 1424,
Maj, Sy, sa, arm, geo, Bois

Lacuna: D

B: umlaut! (line 40 C, p. 1243) παῖς ἐν τῇ ὥρᾳ ἐκείνῃ
(It is not clear, if the umlaut indicates this variant or the next one, the addition after ἐκείνῃ.)

Parallels:

NA²⁷ Luke 7:3 ... ἐρωτῶν αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ.

NA²⁷ Luke 7:10 Καὶ ὑποστρέψαντες εἰς τὸν οἶκον οἱ πεμφθέντες εὗρον τὸν δοῦλον ὑγιαίνοντα.

NA²⁷ John 4:51 ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι αὐτοῦ ὑπήντησαν αὐτῷ λέγοντες ὅτι ὁ παῖς αὐτοῦ ζῇ.

Compare context:

NA²⁷ Matthew 8:6 καὶ λέγων· κύριε, ὁ παῖς μου

NA²⁷ Matthew 8:8 καὶ ἰαθήσεται ὁ παῖς μου.

It is possible that the αὐτοῦ has been added from the parallel Jo 4:51. It might also be a conformation to context (twice ὁ παῖς μου). There is no reason for an omission.

That the omission is a harmonization to Lk 7:10 where there is no αὐτοῦ is quite improbable, because the wording is completely different.

Rating: 1? (NA probably wrong)
        (omit αὐτοῦ)

External Rating: 1 (NA clearly wrong)
        (after weighting the witnesses)

TVU 76

Minority reading:
Matthew 8:13 καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ· ὕπαγε, ὡς ἐπίστευσας γενηθήτω σοι. καὶ ἰάθη ὁ παῖς [αὐτοῦ] ἐν τῇ ὥρᾳ ἐκείνῃ ^T.

^T **Καὶ ὑποστρέψας ὁ ἑκατόνταρχος εἰς τὸν οἶκον αὐτοῦ ἐν αὐτῇ τῇ ὥρᾳ εὗρεν τὸν παῖδα ὑγιαίνοντα.** (Lk 7:10)
01*,^{C2}, C, E, M, N, U, Θ, Σ, Φ, 0250, f1, 22, 33, 1241, al, g¹, Sy-H, Sy-Pal, aeth

txt   01^{C1}, B, K, Π, L, W, f13, 157, 565, 579, 700, 892, 1071, 1424, Maj,
      Lat, Sy-S, Sy-C, Sy-P, Co, arm, geo, goth

Lacuna: D
B: umlaut! (line 40 C, p. 1243) παῖς ἐν τῇ ὥρᾳ ἐκείνῃ
(It is not clear, if the umlaut indicates this variant or the previous one, the omission of αὐτοῦ.)

Parallel:
NA²⁷ Luke 7:10 Καὶ ὑποστρέψαντες εἰς τὸν οἶκον οἱ πεμφθέντες εὗρον τὸν δοῦλον ὑγιαίνοντα.

Compare next verse 14:
NA²⁷ Matthew 8:14 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου …

Strong and diverse support!
But there is no reason for an omission. It could have been omitted as redundant.
The beginning of the sentence is similar to the beginning of the following verse, but it is improbable that this lead to the omission.
Note that Mt 8:5-13 is a lection (5th Sunday after Pentecost).
It is most probable that the words have been added from Lk early and adapted to Mt (change of plural to singular, δοῦλον to παῖδα).

Rating: 2? (NA probably original)

TVU 77

<u>Difficult variant:</u>
NA²⁷ Matthew 8:18 ἰδὼν δὲ ὁ Ἰησοῦς <u>ὄχλον</u> περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.

BYZ Matthew 8:18 Ἰδὼν δὲ ὁ Ἰησοῦς <u>πολλοὺς ὄχλους</u> περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν

Byz 01^C2, C, L, Θ, 0233, f13, 33, Maj,
     Latt, Sy, sa^ms, arm, goth, <u>Gre</u>, <u>Bois</u>, <u>Trg</u>, <u>Tis</u>, <u>Bal</u>
     Minority readings: ὄχλους   01*, f1, 22, pc, bo, (Or)
                         πολὺν ὄχλον   983, 1689(=f13^c), 1424, mae-1
                         ὄχλον πολὺν   W, pc

txt   B, sa, **NA²⁵**, <u>Weiss</u>, <u>Trg^mg</u>
      <u>WH</u> [in brackets, with [πολλοὺς] ὄχλους in the margin]

Lacuna: D, mae-2
Regarding Origen: There is a Catena MS (Vat. 757) in which is written:
"Κελευει δε μονοις τοις μαθηταις ο Ιησους απελθειν εις το περαν ινα μη δοκη εμποδιζεσθαι υπο των θλιβοντων αυτον <u>οχλων</u> ..."
B: no umlaut (but on next line 22 A, p. 1244 ἐκέλευσεν ἀπελθεῖν)

Compare:
NA²⁷ Matthew 4:25   καὶ ἠκολούθησαν αὐτῷ <u>ὄχλοι πολλοί</u>
NA²⁷ Matthew 5:1   <u>ἰδὼν δὲ τοὺς ὄχλους</u> ἀνέβη εἰς τὸ ὄρος,
NA²⁷ Matthew 8:1   ἠκολούθησαν αὐτῷ ὄχλοι πολλοί. (immediate context!)
NA²⁷ Matthew 9:8   ἰδόντες δὲ <u>οἱ ὄχλοι</u>
NA²⁷ Matthew 9:23   καὶ ἰδὼν τοὺς αὐλητὰς καὶ <u>τὸν ὄχλον</u>
NA²⁷ Matthew 9:36   <u>ἰδὼν δὲ τοὺς ὄχλους</u>
NA²⁷ Matthew 14:14   Καὶ ἐξελθὼν εἶδεν <u>πολὺν ὄχλον</u>
NA²⁷ Matthew 20:29   ἠκολούθησεν αὐτῷ <u>ὄχλος πολύς.</u>
NA²⁷ Matthew 26:47   καὶ μετ' αὐτοῦ <u>ὄχλος πολὺς</u>
NA²⁷ John 6:5   ὅτι <u>πολὺς ὄχλος</u> ἔρχεται πρὸς αὐτὸν
and many more...

NA²⁷ Matthew 12:15 καὶ ἠκολούθησαν αὐτῷ [ὄχλοι] πολλοί,
BYZ Matthew 12:15 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί
     πολλοί   01, B, pc, lat
     ὄχλοι   N*

NA²⁷ Matthew 14:19 καὶ κελεύσας τοὺς ὄχλους
       τὸν ὄχλον D, 892, Lat

NA²⁷ Matthew 15:31 ὥστε τὸν ὄχλον θαυμάσαι
BYZ Matthew 15:31 ὥστε τοὺς ὄχλους θαυμάσαι
      τοὺς ὄχλους   B, L, W, Maj, Lat, Sy-C, Sy-P, Sy-H

NA²⁷ Matthew 15:35 καὶ παραγγείλας τῷ ὄχλῳ
BYZ Matthew 15:35 καὶ ἐκέλευσεν τοῖς ὄχλοι
      τοὺς ὄχλους   C, 892ᶜ, 1010, 1424, pc
      τοῖς ὄχλοι   L, W, Maj

NA²⁷ Matthew 15:36 οἱ δὲ μαθηταὶ τοῖς ὄχλοις.
BYZ Matthew 15:36 οἱ δὲ μαθηταὶ τῷ ὄχλῳ.

NA²⁷ Matthew 20:29 ἠκολούθησεν αὐτῷ ὄχλος πολύς.
      ὄχλοι πολλοί   P45, D, 1424, pc, it, Sy-H

NA²⁷ Mark 4:1 καὶ συνάγεται πρὸς αὐτὸν ὄχλος πλεῖστος,
BYZ Mark 4:1 καὶ συνήχθη πρὸς αὐτὸν ὄχλος πολύς,

NA²⁷ Mark 14:43 καὶ μετ' αὐτοῦ ὄχλος
BYZ Mark 14:43 καὶ μετ αὐτοῦ ὄχλος πολὺς

NA²⁷ Luke 6:17 καὶ ὄχλος πολὺς μαθητῶν αὐτοῦ,
BYZ Luke 6:17 καὶ ὄχλος μαθητῶν αὐτοῦ

NA²⁷ Mark 14:43 καὶ μετ' αὐτοῦ ὄχλος
BYZ Mark 14:43 καὶ μετ' αὐτοῦ ὄχλος πολὺς

Very difficult! In light of Mt 8:1 (immediate context: ὄχλοι πολλοί) I would say ὄχλον is slightly more probable. Noteworthy is the variety of the variants. This might be worth a detailed study. Note that in Mt 5:1 and 9:36 ἰδὼν is coupled with τοὺς ὄχλους in both cases. Similar 9:8 ἰδόντες δὲ οἱ ὄχλοι. One would expect an article here.

From the variants in the other occurrences (see above) no clear rule can be established. Both expansion and reduction happen, also both pluralization and singularization take place.

The support for ὄχλον is extremely slim.

Weiss (Textkritik, p. 30) thinks that first ὄχλον has been conformed to ὄχλους from verse 1 and then has been intensified by πολλούς. He notes that the placement in front is against the Matthean norm (ratio 2 : 8).

Rating: - (indecisive)

TVU 78

Minority reading:
Matthew 8:18 ἰδὼν δὲ ὁ Ἰησοῦς ὄχλον περὶ αὐτὸν ἐκέλευσεν ^T ἀπελθεῖν εἰς τὸ πέραν.

^T discipulos suos (accusative)
= τοὺς μαθητὰς αὐτοῦ   a, b, c, g¹, q, aur, vg^{mss}, goth, Hil
                                (thus NA, SQE, Tis)

^T discipulis suis (dative)
τοῖς μαθηταῖς αὐτοῦ   h, l, Sy-C, (got) (thus Kilpatrick)

κελεύει δὲ μόνοις τοῖς μαθηταῖς   Cyril-Alex.

The Latin/Syriac evidence above it given from Legg. NA has everything under the accusative. It is not clear if the versional evidence can be used to define the case of a noun here.

Lacuna: D
B: umlaut! (line A 22, p. 1244)   ἐκέλευσεν ἀπελθεῖν

Compare context:
NA²⁷ Matthew 8:23 Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

This variant has been noted because here actually Kilpatrick ("Essays in honor of B. Metzger", 1981, p. 355) suggests it to be original. He notes: "κελεύειν with the dative is condemned by the ancient grammarians though it may occur again in Mt 15:35 [Byz]. One way of avoiding this construction would be to omit τοῖς μαθηταῖς αὐτοῦ, especially as an object to ἐκέλευσεν could be understood from ὄχλον earlier in the sentence."

The problem here is that no object is provided with ἐκέλευσεν. ὄχλον suggests itself from immediate context. But very probably οἱ μαθηταὶ αὐτοῦ is intended (compare verse 23). Thus the addition is only natural.
Note the umlaut!

Rating: 2 (NA clearly original)

TVU 79

NA[27] Matthew 8:25 καὶ προσελθόντες ἤγειραν αὐτὸν λέγοντες·
κύριε, σῶσον, ἀπολλύμεθα.

BYZ Matthew 8:25 καὶ προσελθόντες <u>οἱ μαθηταὶ</u> ἤγειραν αὐτὸν λέγοντες
Κύριε σῶσον <u>ἡμᾶς</u>, ἀπολλύμεθα

T&T #25 (οἱ μαθηταὶ)

<u>οἱ μαθηταὶ (αὐτοῦ)</u>
Byz   C, L, W, Θ, Σ, Φ, f1, f13, 22, 565, 579, 700, 1424, Maj,
      b, g¹, h, Sy, goth, <u>Gre</u>
      <u>add αὐτοῦ</u>   C*, W, X, Θ, Σ, Φ, f1, 1424, 2680, al²⁹⁰, Sy, mae-1+2

txt   01, B, 33ᵛⁱᵈ, 892, pc³, Lat(a, aur, c, ff¹, k, l, q, vg), sa, bo, Sy-Palᵐˢˢ
      pc = 591, 930, 1421*

<u>ἡμᾶς</u>
Byz   L, W, Θ, 0242ᵛⁱᵈ, f13-part, 22, Maj, Latt, Sy, sa, bo, goth, Eus, [Trgᵐᵍ]
                                                      boᵐˢˢ²: με
txt   01, B, C, f1, f13-part, 33, 892, pc, boᵐˢˢ, Sy-Palᵐˢˢ

Lacuna: D, Sy-C
B: no umlaut

Parallels:
NA[27] Mark 4:38 καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ·
διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;
NA[27] Luke 8:24 προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες·
ἐπιστάτα ἐπιστάτα, ἀπολλύμεθα.

Compare:
NA[27] Matthew 8:23
Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον ἠκολούθησαν αὐτῷ <u>οἱ μαθηταὶ</u>
<u>αὐτοῦ.</u>
NA[27] Matthew 14:30 βλέπων δὲ τὸν ἄνεμον [ἰσχυρὸν] ἐφοβήθη, καὶ
ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων· <u>κύριε, σῶσόν με.</u>
                                           omit με: f1

οἱ μαθηταὶ αὐτοῦ is a typical addition of an explicit subject (so Weiss). This
happens often and is probably caused by public reading of a limited pericope,
that needs to name the acting persons (lectionaries!).

It is interesting that the exclamation is given completely different in the three Synoptics. Again the ἡμᾶς is added to clarify a probable Greek idiom. Note that in Mt 14:30 f1 omits με.

Rating:
οἱ μαθηταὶ(αὐτοῦ): Rating: 2 (NA clearly original)
ἡμᾶς : Rating: 2 (NA clearly original)

TVU 80

NA²⁷ Matthew 8:26 καὶ λέγει αὐτοῖς· τί δειλοί ἐστε, ὀλιγόπιστοι; τότε ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλη.

A question of punctuation: τί; δειλοί ἐστε, ὀλιγόπιστοι;

"Why are you afraid, you of little faith?"
or:
"What? Are you afraid, you of little faith?"

Parallels:
NA²⁷ Mark 4:40 καὶ εἶπεν αὐτοῖς· τί δειλοί ἐστε; οὔπω ἔχετε πίστιν;
BYZ Mark 4:40 καὶ εἶπεν αὐτοῖς· τί δειλοί ἐστε οὔτως πῶς οὐκ ἔχετε πίστιν

NA²⁷ Luke 8:25 εἶπεν δὲ αὐτοῖς· ποῦ ἡ πίστις ὑμῶν;

TVU 81

Minority reading:
NA²⁷ Matthew 8:26 καὶ λέγει αὐτοῖς· τί δειλοί ἐστε, ὀλιγόπιστοι; τότε ἐγερθεὶς ἐπετίμησεν <u>τοῖς ἀνέμοις</u> καὶ τῇ θαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλη.
NA²⁷ Matthew 8:27 οἱ δὲ ἄνθρωποι ἐθαύμασαν λέγοντες· ποταπός ἐστιν οὗτος ὅτι καὶ <u>οἱ ἄνεμοι</u> καὶ ἡ θάλασσα αὐτῷ ὑπακούουσιν;

Not in NA but in SQE!

<u>τῷ ἀνέμῳ</u> 01*, f1, f13, 22, Lat, Sy-S, Sy-P, saᵐˢ, mae-1, boᵐˢˢ,
          Eus, Basil(4ᵗʰ CE)
          01* corrected by 01ᶜ¹

Lacuna: D, Sy-C, mae-2
B: no umlaut

Parallels:
NA²⁷ Mark 4:39 καὶ διεγερθεὶς ἐπετίμησεν <u>τῷ ἀνέμῳ</u> καὶ εἶπεν τῇ θαλάσσῃ· σιώπα, πεφίμωσο.
NA²⁷ Mark 4:41 καὶ ἐφοβήθησαν φόβον μέγαν καὶ ἔλεγον πρὸς ἀλλήλους· τίς ἄρα οὗτός ἐστιν ὅτι καὶ <u>ὁ ἄνεμος</u> καὶ ἡ θάλασσα ὑπακούει αὐτῷ;
      <u>verse 41 οἱ ἄνεμοι:</u>   01ᶜ², D, E, W, Θ, Φ, f1, 33, 157, 517, 565, 700,
                      1071, 1342, 1424, pc, b, ff², q, Sy-P, Co, geo

NA²⁷ Luke 8:24 ... ὁ δὲ διεγερθεὶς ἐπετίμησεν <u>τῷ ἀνέμῳ</u> καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο καὶ ἐγένετο γαλήνη.
NA²⁷ Luke 8:25 ... λέγοντες πρὸς ἀλλήλους· τίς ἄρα οὗτός ἐστιν ὅτι καὶ <u>τοῖς ἀνέμοις</u> ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;

Probably a harmonization to Mk, Lk. Quite good support.
In Mk we have two singulars, in Lk one singular and one plural and in Mt two plurals. In Lk both forms are safe.
Note the similar variation at Mk 4:41. Here it is clearly a harmonization to Mt/Lk. Interestingly no variation occurs at Mk 4:39.

Rating: 2? (NA probably original)

TVU 82

Difficult variant:

NA²⁷ Matthew 8:28 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν εἰς τὴν χώραν τῶν <u>Γαδαρηνῶν</u> ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης.

BYZ Matthew 8:28 Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν <u>Γεργεσηνῶν</u>, ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι χαλεποὶ λίαν ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης

Γαδαρηνῶν	01*, B, C, M, Δ, Θ, Σ, 174(=f13), 1010, pc, Sy, Epiph
Γεργεσηνῶν	01^C2, L, W, f1, f13, 22, 157, 700, 892, Maj, Sy-H^mg, Sy-Pal, bo, goth
Γερασηνῶν	892^C, Latt, Sy-H^mg, sa, mae-1+2

Lacuna: D, Sy-C
B: no umlaut

Parallels:

Mk 5:1

Γερασηνῶν	01*, B, D, Latt, sa
Γαδαρηνῶν	A, C, f13, 157, Maj, Sy-P, Sy-H, goth
Γεργεσηνῶν	01^C2, L, U, (W), Δ, Θ, f1, 22, 28, 33, 565, 579, 700, 892, 1071, 1241, 1424, al, Sy-S, bo, Epiph

Lk 8:26

Γερασηνῶν	P75, B, D, 0267, Latt, Sy-H^mg, sa
Γαδαρηνῶν	A, R, W, Ψ, 0135, f13, 700^C, Maj, Sy, goth
Γεργεσηνῶν	01, L, X, Θ, Ξ, f1, 22, 33, 157, 579, 700*, 1241, pc, bo, Epiph

Lk 8:37

Γερασηνῶν	P75, B, C*, D, 0279, 579, pc, Latt, sa
Γαδαρηνῶν	01^C2, A, R, W, Ψ, 565, Maj, Sy
Γεργεσηνῶν	01*, C^C2, L, P, Θ, f1, f13, 22, 33, 157, 700*, 1071, 1241, al, bo

Diatessaron:	Γαδαρηνῶν	Syriac
	Γερασηνῶν	Western
	(from T. Baarda, Bibletranslator 45, 1994, 353 ff.)	

Is seems that most MSS have one form in Mt and another in Mk, Lk.

Epiph (4th CE) has Γεργεσηνῶν for Mk, Lk and Γαδαρηνῶν for Mt.

Latt and Sahidic	have Γερασηνῶν	in all three Gospels.
L, f1	have Γεργεσηνῶν	in all three Gospels.
Sy-P, Sy-H	have Γαδαρηνῶν	in all three Gospels.

Both Gerasa and Gadara are known towns. The problem is that both are far from the lake, 60 km and 10 km.
The differences may have to do with uses of variant regional terms. El-Kursi has been proposed as the place of the story. Possibly Gergesa is El-Kursi? Zahn cannot believe that one of the evangelists really used the well known town Gerasa, which is a two day's journey away from the lake.

The reading Γεργεσηνῶν, from the town Γέργεσα, has been proposed by Origen to overcome the above difference (but as it appears without MSS evidence). It then probably got into the manuscripts through his suggestion. In his account (Comm. John) he does only mention the narrative, not the Gospel.

"The transaction about the swine, which were driven down a steep place by the demons and drowned in the sea, is said to have taken place in the country of the Gerasenes. Now, **Gerasa** is a town of Arabia, and has near it neither sea nor lake. And the Evangelists would not have made a statement so obviously and demonstrably false; for they were men who informed themselves carefully of all matters connected with Judaea. But **in a few copies** we have found, 'into the country of the **Gadarenes**;' and, on this reading, it is to be stated that Gadara is a town of Judaea, in the neighborhood of which are the well-known hot springs, and that there is no lake there with overhanging banks, nor any sea. **But Gergesa**, from which the name Gergesenes is taken, is an old town in the neighborhood of the lake now called Tiberias, and on the edge of it there is a steep place abutting on the lake, from which it is pointed out that the swine were cast down by the demons. Now, the meaning of Gergesa is 'dwelling of the casters-out,' and it contains a prophetic reference to the conduct towards the Savior of the citizens of those places, who 'besought Him to depart out of their coasts.' "

(Origen, Commentary on John VI, 24)

Origen does not mention a copy that actually reads Gergesa.

If we follow Zahn and rule out Gerasa completely, what was probably the source that led to it? Transcriptionally Γεργεσηνῶν is more probable:

ΓΕΡΑ CΗΝѠΝ
ΓΕΡΓΕCΗΝѠΝ
ΓΑΔΑΡ ΗΝѠΝ

So, it is probable that Γεργεσηνῶν was the original reading in Mk (and Lk). Since the reading Gerasa is not found in the Greek tradition of Mt, it is

probable that Mt did not read Γεργεσηνῶν originally. So we are left with Γαδαρηνῶν for Mt. Josephus calls the area around Gadara (which is about 10 km rom the lake) ἡ Γαδαρῖτις (Bel. Jud. III 10,10), which belonged to the Dekapolis. So, the incident happened εἰς τὴν χώραν τῶν Γαδαρηνῶν. But the mentioned village cannot be Gadara, which is too far away. There must have been a village called Gergesa. Where was this village? Only in the area of es-Samra hills meet the lake. These are called tulul es-se'alib, "fox-hills". Several ruins can be found there, the highest point is 93 m above the lake. This is the argumentation/speculation of Zahn.

Compare:
Theodor Zahn Neue Kirchliche Zeitschrift 1902, p. 923-45.
Theodor Zahn, Comm. Lk., Excursus VII, p. 761-765

Rating: - (indecisive)

TVU 83

Minority reading:
NA²⁷ Matthew 8:30 ἦν δὲ <u>μακρὰν</u> ἀπ᾽ αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη.

<u>οὐ μακρὰν</u>   Lat(a, aur, b, c, f, ff¹, g¹, h, l, vg), sax,
"non longe"   cj. Beza (1519-1605)

d, k, q, δ read txt.
The reading was listed in NA²⁵, but has been omitted in NA²⁶·²⁷.
B: umlaut! (p. 1244 B 40 L) δὲ <u>μακρὰν ἀπ᾽ αὐτῶν ἀ</u>γέλη

Parallels:
NA²⁷ Mark 5:11 ἦν δὲ <u>ἐκεῖ πρὸς τῷ ὄρει</u> ἀγέλη χοίρων μεγάλη βοσκομένη·
NA²⁷ Luke 8:32 ἦν δὲ <u>ἐκεῖ</u> ἀγέλη χοίρων ἱκανῶν βοσκομένη ἐν τῷ ὄρει·

Compare:
NA²⁷ Luke 7:6 ἤδη δὲ αὐτοῦ <u>οὐ μακρὰν</u> ἀπέχοντος ἀπὸ τῆς οἰκίας

An interesting variant/conjecture. It makes perfect sense, but does not explain the universal omission of οὐ. The strong Latin support is remarkable.
Perhaps one should understand μακρὰν not as "far off" but simply as "at a distance"?
Jan Krans writes: "In my opinion, the exclusively Latin attestation for Beza's reading as well as its obvious harmonistic virtues show that it probably began its life as an early conjecture. The conjecture conceivably originated when the Latin version was made, as the thinking of a translation is – in most cases - a less mechanical process than mere copying."
Beza did not adopt the reading in his translation or his Greek text.

A. Pallis (Notes, 1932) advocates this conjecture, too.

Rating: 2 (NA clearly original)

NA[27] Matthew 8:31 οἱ δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες· εἰ ἐκβάλλεις ἡμᾶς, <u>ἀπόστειλον ἡμᾶς</u> εἰς τὴν ἀγέλην τῶν χοίρων.

BYZ Matthew 8:31 οἱ δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες Εἰ ἐκβάλλεις ἡμᾶς <u>ἐπίτρεψον ἡμῖν ἀπελθεῖν</u> εἰς τὴν ἀγέλην τῶν χοίρων

Byz   C, L, W, f13, Maj, f, h, q, Sy-P, Sy-H, goth, (mae-2)
txt   01, B, Θ, 0242[vid], f1, 22, 33, 372, 892*, pc, Lat, Sy-S, Co

mae-2: Schenke reconstructs: ἐπίταξον ἡμῖν καὶ ἀπελευσόμεθα

Lacuna: D, Sy-C
B: no umlaut

Parallels:
NA[27] Mark 5:12 καὶ παρεκάλεσαν αὐτὸν λέγοντες·
<u>πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν.</u>
NA[27] Mark 5:13 καὶ <u>ἐπέτρεψεν</u> αὐτοῖς.

NA[27] Luke 8:32 καὶ παρεκάλεσαν αὐτὸν ἵνα
<u>ἐπιτρέψῃ αὐτοῖς</u> εἰς ἐκείνους εἰσελθεῖν· καὶ <u>ἐπέτρεψεν αὐτοῖς.</u>

Compare:
NA[27] Matthew 8:21 κύριε, <u>ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν</u> καὶ θάψαι τὸν πατέρα μου. (immediate context!)
next verse:
NA[27] Matthew 8:32 οἱ δὲ ἐξελθόντες <u>ἀπῆλθον</u> εἰς τοὺς χοίρους·

The Byzantine reading is probably inspired
      a) from the similar Lukan reading
      b) from verse 32 ἀπῆλθον
      c) and possibly also from Mt 8:21

There is nothing that can explain the origin of the txt reading, if the Byzantine reading is original.

Rating: 2? (NA probably original)

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

TVU 85

TVU 86

21. <u>Difficult variant</u>
NA²⁷ Matthew 8:32 καὶ εἶπεν αὐτοῖς· ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς <u>τοὺς χοίρους</u>· καὶ ἰδοὺ ὥρμησεν πᾶσα <u>ἡ ἀγέλη</u> κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν καὶ ἀπέθανον ἐν τοῖς ὕδασιν.

BYZ Matthew 8:32 καὶ εἶπεν αὐτοῖς· ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς <u>τὴν ἀγέλην τῶν χοίρων</u>· καὶ ἰδοὺ ὥρμησεν πᾶσα <u>ἡ ἀγέλη τῶν χοίρων</u> κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν καὶ ἀπέθανον ἐν τοῖς ὕδασιν.

<u>variant 1: τοὺς χοίρους</u>
Byz C^C, K, Π, L, M, N, W, Δ, Θ, f13, 565, 579, 700, 1424, Maj,
     f, h, Sy-H, Sy-Pal, mae-2, goth
txt 01, B, C*, 0242, f1, 22, 33, 372, 892, pc, Lat, Sy-S, Sy-P, Co
     157 omits due to h.t.

<u>variant 2: ἡ ἀγέλη</u>
Byz C^C, K, Π, L, 22, 565, 579, 700, Maj, mae-1, bo, goth
txt 01, B, C*, M, N, W, Δ, Θ, f1, f13, 33, 157, 892, 1424, Latt, Sy, sa

mae-2: Schenke reconstructs: αἱ ὕες κατέπεσαν κατὰ τοῦ κρημνοῦ τῆς θαλάσσης·   with ὕες ὗς sow (female pig)

Lacuna: D, Sy-C
B: no umlaut

Parallels:
NA²⁷ Mark 5:13 καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς <u>τοὺς χοίρους</u>, καὶ ὥρμησεν <u>ἡ ἀγέλη</u> κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, ὡς δισχίλιοι, καὶ ἐπνίγοντο ἐν τῇ θαλάσσῃ.

NA²⁷ Luke 8:33 ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς <u>τοὺς χοίρους</u>, καὶ ὥρμησεν <u>ἡ ἀγέλη</u> κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη.

Compare previous verse 31:
NA²⁷ Matthew 8:31 οἱ δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες· εἰ ἐκβάλλεις ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς <u>τὴν ἀγέλην τῶν χοίρων</u>.

τοὺς χοίρους / ἡ ἀγέλη are the readings of Mk and Lk. txt could therefore be a harmonization to Mk/Lk.

On the other hand τὴν ἀγέλην τῶν χοίρων could be harmonized to verse 31. Variant 2 is only an expansion of the txt reading. It could be a harmonization to the previous expanded term. The support for it is also not very good.

variant 1:
Rating: - (indecisive)
External Rating: 2? (NA probably original)
        (after weighting the witnesses)

variant 2:
Rating: 2 (NA clearly original)

TVU 87

Minority reading:
NA²⁷ Matthew 9:2 καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον ᵀ. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ· θάρσει, τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι.

ᵀ ὃς ἦν ἔτη δεκαοκτὼ ἐν τῇ ἀστενείᾳ αὐτοῦ
mae-2
B: no umlaut

Compare:
NA²⁷ Luke 13:11 καὶ ἰδοὺ γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη δεκαοκτὼ
NA²⁷ Luke 13:16 ταύτην δὲ θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη,

NA²⁷ John 5:5 ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα [καὶ] ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ·

This variant has been added to show the wild character of mae-2.

TVU 88

22. **Difficult reading**

Minority reading:

NA²⁷ Matthew 9:4 καὶ <u>ἰδὼν</u> ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν· <u>ἱνατί</u> ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν;

εἰδὼς   B, Θ, Π^C, f1, 565, 700, 1424, L844, L2211, al⁵⁰,
            Sy-P, Sy-H, sa, mae, arm, goth, <u>WH</u>, **NA²⁵**, <u>Weiss</u>, <u>Bois</u>, <u>Gre</u>, <u>Trg</u>
            ἰδὼς   E^C, M, 157

txt   01, C, D, E*, L, N, W, Π*, X, 0233, 0281, f13, 22, 33, 892, Maj,
            Latt, Sy-S, bo, <u>Tis</u>, <u>Bal</u>

B: no umlaut

ἰδὼν   ὁράω
εἰδὼς   οἶδα

Parallels:

NA²⁷ Mark 2:8 καὶ εὐθὺς <u>ἐπιγνοὺς</u> ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς λέγει αὐτοῖς· τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

NA²⁷ Luke 5:22 <u>ἐπιγνοὺς</u> δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτούς· τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

Compare:

NA²⁷ Matthew 12:25 εἰδὼς δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς· πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημοῦται καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται.
            ἰδὼν   P21, 01^C1, D, 0281^vid, 33, 892, pc, ff¹, k, Sy-S, Sy-C, bo

NA²⁷ Mark 12:28 Καὶ προσελθὼν εἷς τῶν γραμματέων ἀκούσας αὐτῶν συζητούντων, ἰδὼν ὅτι καλῶς ἀπεκρίθη αὐτοῖς ἐπηρώτησεν αὐτόν· ποία ἐστὶν ἐντολὴ πρώτη πάντων;

            εἰδὼς   01^C2, A, B, Δ, 124, 33, 157, 579, 1424, Maj, Co, WH
            ἰδὼν   01*, C, (D), L, W, Θ, Ψ, f1, f13, 28, 565, 700, 892, 1071,
                     1342, al, Latt, Sy-P, Sy-H

In Matthew:
ἰδὼν 12 times
εἰδὼς 1 time (Mt 12:25)

Interestingly the same variation occurs in Mt 12:25 with similar support. It is possible that the 12:25 variation is a conformation to 9:4, but it is not clear which reading is original.
It could be said that thoughts cannot be seen, only known, except in a figurative sense.
εἰδὼς could be a (partial) harmonization to ἐπιγνοὺς in the parallels, but that's rather improbable.
It is possible that the variation is at least in part accidental, because ει and ι are pronounced alike (compare the ἰδὼς variant).

Compare context:
9:2 καὶ ἰδοὺ   προσέφερον αὐτῷ παραλυτικὸν …
     καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν …
9:3 καὶ ἰδού   τινες τῶν γραμματέων …
9:4 καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν …
9:6 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει …
         ἰδῆτε   C, D, E, F, L, Θ, pc

Verse 9:2 and 9:4 are quite symmetrical. The question now is if the variation in verse 4 is due to avoid such symmetry/repetition or to create a more symmetrical wording (so Weiss).
In verse 6 then, οἶδα (εἰδῆτε) appears. But note that here again witnesses have ὁράω (ἰδῆτε):

ὁράω verse 4: 01, C, D, E*, L, N, W, X,   892, Latt
ὁράω verse 6:   C, D, E, F, L,   X, Θ, 892, k
The support is similar, but abating.

Difficult!

Rating: - (indecisive)

TVU 89

NA²⁷ Matthew 9:8 ἰδόντες δὲ οἱ ὄχλοι <u>ἐφοβήθησαν</u> καὶ ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

BYZ Matthew 9:8 ἰδόντες δὲ οἱ ὄχλοι <u>ἐθαύμασαν</u>, καὶ ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις

T&T #27

Byz   C, K, Π, L, Θ, Σ, Φ, 0233, f13, 565, 579, 700 Maj, Sy-H, arm

txt   01, B, D, W, 0281, f1, 22, 33, 372, 517, 892, 1192, 1424, 1675, 2737, pc¹³,
       Lat, Sy-S, Sy-P, Co(+ mae-2), goth
       pc = 59, 143, 496, 751, 930, 951, 1192, 1532, 1823,
          2147, 2459, 2586, 2637

<u>omit (+καὶ):</u> X, 213

Lacuna: Sy-C
B: umlaut! (line 15 A, p. 1245) <u>δὲ οἱ ὄχλοι ἐφοβήθη</u>σαν

Parallels:
NA²⁷ Mark 2:12
ὥστε <u>ἐξίστασθαι</u> (they were amazed) πάντας καὶ δοξάζειν τὸν θεὸν
NA²⁷ Luke 5:26 καὶ <u>ἔκστασις</u> (amazement) ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν θεὸν καὶ <u>ἐπλήσθησαν φόβου</u> λέγοντες ὅτι εἴδομεν παράδοξα σήμερον.

Compare:
NA²⁷ Matthew 8:27 οἱ δὲ ἄνθρωποι <u>ἐθαύμασαν</u> λέγοντες·
NA²⁷ Matthew 9:33 καὶ <u>ἐθαύμασαν οἱ ὄχλοι</u>
NA²⁷ Matthew 15:31 ὥστε <u>τὸν ὄχλον θαυμάσαι</u>
NA²⁷ Luke 4:22 πάντες ἐμαρτύρουν αὐτῷ καὶ <u>ἐθαύμαζον</u>
NA²⁷ Luke 11:14 καὶ <u>ἐθαύμασαν οἱ ὄχλοι.</u>
and more…

NA²⁷ Matthew 17:6 καὶ <u>ἀκούσαντες</u> οἱ μαθηταὶ … καὶ <u>ἐφοβήθησαν</u> σφόδρα.
NA²⁷ Matthew 27:54 <u>ἰδόντες</u> τὸν σεισμὸν … <u>ἐφοβήθησαν</u> σφόδρα,

φοβέω is ambiguous, θαυμάζω is not. Also θαυμάζω is used more frequently in this context.

Rating: 2? (NA probably original)

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

TVU 90

NA²⁷ Matthew 9:13 οὐ γὰρ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς.

BYZ Matthew 9:13 οὐ γὰρ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς
εἰς μετάνοιαν.

Byz   C, L, Θ, f13, Maj, c, g¹, Sy-S, Sy-Pal, sa, boᵖᵗ, mae-1, Basil(4ᵗʰ CE)

txt   01, B, D, N, W, Γ*, Δ, f1, 174(=f13), 22, 33, 372, 565, pc,
      Lat, Sy-P, Sy-H, boᵖᵗ, mae-2, goth

Lacuna: Sy-C
B: umlaut! (line 6r B, p. 1245) ἁμαρτωλούς. 14 Τότε

Parallels:
NA²⁷ Mark 2:17 οὐκ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς.
BYZ Mark 2:17 οὐκ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς
εἰς μετάνοιαν.
Byz   C, f13, 33, 2542, Maj, sa, mae-1, boᵖᵗ
txt   01, A, B, D, K, L, W, Δ, Θ, Π, f1, 28, 157, 565, 579, 700, 1424, Lat, Sy

NA²⁷ Luke 5:32 οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς
εἰς μετάνοιαν.

A typical harmonization to Lk (so Weiss).

Rating: 2 (NA clearly original)

TVU 91

Minority reading:

NA²⁷ Matthew 9:14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες· διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν [πολλά], οἱ δὲ μαθηταί σου οὐ νηστεύουσιν;

BYZ Matthew 9:14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλά οἱ δὲ μαθηταί σου οὐ νηστεύουσιν

T&T #28

omit: 01*, B, 0281, pc¹⁹, saᵐˢ, mae-2, Basil(4ᵗʰ CE), WH, NA²⁵, Weiss, Tis, Bal
pc = 10, 27*, 71, 86, 179, 569, 692, 895, 947, 982, 1091*, 1170, 1194,
1386, 1413, 1517*, 2487*, 2581, 2676

txt   01^C2, C, D, L, W, Θ, Σ, Φ, 0233, f1, f13, 22, 33, 565, 579, 700, Maj,
Sy-P, Sy-H, Co, goth, WHᵐᵍ, Bois, Trg

πυκνὰ   01^C1,
πυκνὰ or πολλά   Lat, Sy-S, Sy-Pal

Lacuna: Sy-C
B: no umlaut

πυκνός   "frequent"
πολύς   "much"

Compare:
NA²⁷ Mark 2:18
διὰ τί οἱ μαθηταὶ … νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν;

NA²⁷ Luke 5:33 οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ ("frequent")

The omission could be a harmonization to Mk.
The addition could be a harmonization to Lk although the word is different. But πυκνὰ is a very rare word and it has possibly been changed to the more common one. Weiss (Textkritik, p. 154) also thinks that πολλά suggested itself from the reminiscence of Lk 5:33. This is supported by the reading of 01^C1.
It is interesting that 19 Byzantine MSS omit the word, too. This points more to a stylistic reason for the omission.

Rating: 1? (NA probably wrong)
        (slight tendency to omit brackets)

TVU 92

NA²⁷ Matthew 9:15 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν ἐστιν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν.

Not in NA and not in SQE!

ἀρθῇ   D, f1, pc
ἀφερεθῇ   W
B: no umlaut

Parallels:
NA²⁷ Mark 2:20 ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ.
            ἀρθῇ   C, f13, 28, 2542, pc (this one is in SQE!)

NA²⁷ Luke 5:35 ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.
            ἀρθῇ   f1, f13 (not in NA, SQE and Tis)

Rare compound word, appears only here and in the parallels.

Rating: 2 (NA clearly original)

TVU 93

Minority reading:

NA²⁷ Matthew 9:18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ ἄρχων <u>εἷς</u> <u>ἐλθὼν</u> προσεκύνει αὐτῷ λέγων ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ᾽ αὐτήν, καὶ ζήσεται

<u>εἷς προσελθὼν</u>	01^C1, B, Lat (unus accessit), <u>Weiss</u>
	<u>NA²⁵</u>, <u>WH</u> [both with εἷς in brackets]
προσελθὼν	01*, L^C, 157, pc, bo^ms, sa
<u>τις προσελθὼν</u>	C^C, F^vid, G, L*, U, f13, 2, al
<u>τις ἐλθὼν</u>	Γ, pc, k
ἐλθὼν	pc, bo, TR

<u>ΕΙϹΕΛΘωΝ</u>	01^C2, C*, D, N, W, Θ, pc

<u>εἰσελθὼν</u>	f1, 22, 124, 700, 1071, 1424, al, <u>WH^mg</u>, <u>Tis</u>, <u>Bal</u>

<u>εἷς ἐλθὼν</u>	K, Π, Δ, Μ, Υ, 33, 565, 579, Maj, d, f, Sy-S, goth

L: Tischendorf has no note on this, but has the text as (folio 19):

ΙΔΟΥ, ΑΡΧΟΝΤΙϹ:, ΠΡΟϹ
ΕΛΘωΝ ΤΩ ĪῩ; ΠΡΟϹ

I don't know what the colon means.

Lacuna: Sy-C

B: no umlaut

Parallels:

NA²⁷ Mark 5:22 Καὶ ἔρχεται εἷς τῶν ἀρχισυναγώγων,

NA²⁷ Luke 8:41 καὶ ἰδοὺ ἦλθεν ἀνὴρ

Compare:

NA²⁷ Matthew 8:19 καὶ προσελθὼν εἷς γραμματεὺς

NA²⁷ Matthew 18:24 προσηνέχθη αὐτῷ εἷς

NA²⁷ Matthew 19:16 Καὶ ἰδοὺ εἷς προσελθὼν αὐτῷ εἶπεν·

NA²⁷ Matthew 22:35 καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν [νομικὸς]

NA²⁷ Matthew 26:14 Τότε πορευθεὶς εἷς τῶν δώδεκα,

A very curious variation. Probably due to overcome the equivocal ΕΙϹΕΛΘΩΝ. Metzger calls the change to προσελθὼν "a clever scribal modification".

On the other hand it is also possible that προσελθὼν has been changed into ἐλθὼν, because the next word also begins with προσ-.

Weiss (Textkritik, p. 37) calls the εἷς "hebraistic" and thinks that it caused problems, so that it has either been deleted, changed into τις, or, by deleting the προσ-, changed into εἰσελθὼν.

Rating: - (indecisive)

TVU 94

Minority reading:
NA²⁷ Matthew 9:26 καὶ ἐξῆλθεν ἡ φήμη <u>αὕτη</u> εἰς ὅλην τὴν γῆν ἐκείνην.

αὐτοῦ   D, 1424, pc, sa, bo^ms, mae-2, geo²ᴬ
αὐτῆς   01, C, N^vid, Θ, f1, 124(=f13), 33, 157, pc, mae-1, bo, Sy-Pal, <u>WH^mg</u>, <u>Gre</u>
αὕτη αὐτοῦ   geo¹

ΑΥΤΗ B, W, Δ, pc

αὐτῇ   L, Γ, pc
αὕτη   f13, 22, 892, 1071, Maj, Lat, Sy, arm, geo²ᴮ, goth, <u>WH</u>, **<u>NA²⁵</u>**, <u>Weiss</u>

Swanson has αὕτη for 33 against NA and UBS³.
Lacuna: Sy-C
B: no umlaut

txt   "and the report <u>of this</u> spread ..."
αὐτοῦ   "and the report <u>of him</u> spread ..."
αὐτῆς   "and the report <u>of her</u> spread ..."
αὐτῇ   "and the report <u>for her</u> spread ..."

No parallel.
But compare:
NA²⁷ Matthew 4:24 Καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ
NA²⁷ Matthew 14:1 ... ἤκουσεν Ἡρῴδης ... τὴν ἀκοὴν Ἰησοῦ,
NA²⁷ Mark 1:28   καὶ ἐξῆλθεν ἡ ἀκοὴ αὐτοῦ
NA²⁷ Luke 4:14   καὶ φήμη ἐξῆλθεν ... (add αὐτοῦ: b)

The changes are either due to a misunderstanding/misreading of the αὕτη or to avoid an equivocal word (it could be αὐτῇ or αὕτη).
It is possible that scribes, coming to ΑΥΤΗ, read it as αὐτῇ, which makes no real sense and changed it.
αὐτῆς could be a mishearing of αὕτη εἰς.
Zahn notes (Com. Mat.) that αὐτοῦ could be a conformation to the well known ἀκοὴ αὐτοῦ (Mt 4:24, Mk 1:28).

Rating: 2? (NA probably original)

TVU 95

25.   Difficult variant:
Minority reading:
NA[27] Matthew 9:32 προσήνεγκαν αὐτῷ <u>ἄνθρωπον</u> κωφὸν δαιμονιζόμενον.

<u>omit ἄνθρωπον</u>   01, B, 124, 788(=f13-part), 892, pc,
                   Sy-S, Sy-P, Co(+ mae-2), <u>WH</u>, **NA[25]**, <u>Weiss</u>

txt   C, D, L, W, Θ, f1, f13-part, 22, 33, Maj, Latt, Sy-H, goth

Tregelles has ἄνθρωπον in brackets.
Lacuna: Sy-C
B: no umlaut

Parallels:
NA[27] Mark 7:32 Καὶ φέρουσιν αὐτῷ <u>κωφὸν</u>

NA[27] Luke 11:14 Καὶ ἦν ἐκβάλλων δαιμόνιον [καὶ αὐτὸ ἦν] <u>κωφόν·</u>
ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν <u>ὁ κωφὸς</u> καὶ
ἐθαύμασαν οἱ ὄχλοι.

Compare:
NA[27] Matthew 9:9 παράγων ὁ Ἰησοῦς ἐκεῖθεν <u>εἶδεν ἄνθρωπον</u> καθήμενον

NA[27] Matthew 9:33 ἐλάλησεν <u>ὁ κωφός.</u>
NA[27] Matthew 11:5 καὶ <u>κωφοὶ</u> ἀκούουσιν,
NA[27] Matthew 12:22 δαιμονιζόμενος τυφλὸς καὶ <u>κωφός,</u>
NA[27] Matthew 15:31 βλέποντας <u>κωφοὺς</u> λαλοῦντας,
NA[27] Mark 9:25 τὸ ἄλαλον καὶ <u>κωφὸν</u> πνεῦμα,

Since κωφὸν can be understood substantivally, the double term is redundant.
Note that both parallels omit ἄνθρωπος, but both have a different wording.
The term ἄνθρωπον κωφὸν is unique in the NT and has probably been
changed.

Note Mt 9:9: Ἰησοῦς ... εἶδεν ἄνθρωπον. The addition might be a
harmonization to the immediate context 9:9. The support for the omission is
quite good and diverse. It is questionable though if all version really express this
double term rightly. Weiss (Textkritik, p. 128) notes that the following
participle might have caused the addition of ἄνθρωπον.

Rating: - (indecisive)

TVU 96

Minority reading:
NA[27] Matthew 9:34 οἱ δὲ Φαρισαῖοι ἔλεγον· ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

omit verse: D, d, a, k, Sy-S,
        Latin fathers: Juvencus (ca. 330 CE), Hilary (4th CE)

WH have the verse in brackets.
mae-2 has the verse.
Lacuna: Sy-C
B: no umlaut

Western non-interpolation

Parallels:
NA[27] Matthew 12:24 οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον· οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβοὺλ ἄρχοντι τῶν δαιμονίων.

NA[27] Mark 3:22 Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβοὺλ ἔχει καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

NA[27] Luke 11:15 τινὲς δὲ ἐξ αὐτῶν εἶπον· ἐν Βεελζεβοὺλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια·

It seems that the verse prepares for Mt 10:25:
"It is enough for the disciple to be like the teacher, and the slave like the master. If they have called the master of the house Beelzebul, how much more will they malign those of his household!"

The verse looks very similar to the parallels. There is no reason apparent, why this verse was omitted. The transition from verse 34 to 35 is rather abrupt. Possibly it has been removed to smooth it out.

Zahn notes (Einleitung II) that the two stories 9:33f. and 12:22f. look very similar and could be identical, especially because of the same Beelzebul sentence. Omission here would prevent this identification.

Weiss (Textkritik, p. 183) notes that the words have probably been omitted because the story to which the words refer did not yet happen.

Streeter "Four Gospels" writes (p. 170): "[the verse] is a textual assimilation to the almost verbally identical passage in Lk 11:15; it is a 'Western non-interpolation' with more than ordinarily good MS support. Read without this verse, the story in Mt 9:32-33 looks like an abbreviated version of Mk 7:32 ff. (with the 'offending' details excised), transferred after Matthew's manner to another context."

The verse is omitted in the Arabic Diatessaron (Burkitt).

A. Pallis (Notes, 1932) writes: "as the MSS were intended for recital at the services, it was most probably often omitted as disrespectful."

Rating: 2? (NA probably original)
      Omission probably wrong

TVU 97

NA²⁷ Matthew 9:35
καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.

BYZ Matthew 9:35
καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.

No txt in NA!

ἐν τῷ λαῷ = Byz   C^C3, E, F, G, K, Π, (L), Γ, Θ, (f13), 579, 700, 788^C, Maj,
                        c, g¹, Sy-Pal, arm, geo

ἐν τῷ λαῷ καὶ   ἠκολούθησαν αὐτῷ 01*

ἐν τῷ λαῷ καὶ πολλοὶ ἠκολούθησαν αὐτῷ L, f13, 517, 1010, 1424, pc

αὐτῶν τὰς ἐν αὐτῶν mae-2

txt   01^C2, B, C*, D, N, S, W, Δ, f1, 788(=f13), 22, 33, 157, 209, 565, 892, pc,
       Lat, Sy, Co, goth

Lacuna: Sy-C
B: no umlaut

Compare:
NA²⁷ Matthew 4:23
καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.
NA²⁷ Matthew 4:25 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ

NA²⁷ Matthew 10:1
καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.
                        καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. L, 157, pc

Context:
NA²⁷ Matthew 8:1 Καταβάντος δὲ αὐτοῦ ἀπὸ τοῦ ὄρους ἠκολούθησαν
αὐτῷ ὄχλοι πολλοί.
NA²⁷ Matthew 12:15 Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν. καὶ
ἠκολούθησαν αὐτῷ [ὄχλοι] πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας

The following verse reads:

NA²⁷ Matthew 9:36 ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα.

ELB Matthew 9:36 Als er aber die Volksmengen sah, wurde er innerlich bewegt über sie, weil sie erschöpft und verschmachtet waren wie Schafe, die keinen Hirten haben.

The ἐν τῷ λαῷ is either original or it comes probably from 4:23 (so Weiss and Zahn). A possible explanation is that the addition originated in lectionary usage. It is the last verse of a Sunday lection.

The πολλοὶ ἠκολούθησαν αὐτῷ is either original or it is a preparation for the next verse 9:36 where a crowd is required. Perhaps it comes from Mt 4:25. It is interesting that 01* reads this. It is difficult to explain why so many witnesses would omit this, if it is original.

Rating: 2? (NA probably original)

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

TVU 98

NA²⁷ Matthew 10:3 Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Μαθθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ Ἁλφαίου καὶ <u>Θαδδαῖος</u>,

BYZ Matthew 10:3 Φίλιππος καὶ Βαρθολομαῖος Θωμᾶς καὶ Ματθαῖος ὁ τελώνης Ἰάκωβος ὁ τοῦ Ἁλφαίου καὶ <u>Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος</u>

T&T #29

Byz   C, L, W, X, Θ, f1, f13part, 22, 33, 565, 579, 700, Maj,
       f, Sy-P, Sy-H, Sy-Pal, arm

txt   01, B, 124, 788(=f13part), 892, pc², Lat(aur, c, ff¹, l, vg), Co(+ mae-2)
       pc = 17, 130

<u>Λεββαῖος καὶ</u>   D, k, μ, Or, <u>Tis</u>
<u>Judas Zelotes</u>   it(a, b, g¹, h, q)
<u>omit:</u>   Sy-S (instead: Judas the son of James, from Lk)
Ἰούδας ὁ καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος   243, 854

Lacuna: Sy-C
B: umlaut! (line 30 B, p. 1246) <u>Θαδδαῖος, 4 Σίμων ὁ Κα</u>νανᾶιος

Parallels:
NA²⁷ Mark 3:18 καὶ Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον τὸν τοῦ Ἁλφαίου καὶ <u>Θαδδαῖον</u> καὶ Σίμωνα τὸν Καναναῖον   <u>Λεββαῖον</u> D, it

NA²⁷ Luke 6:15 καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον Ἁλφαίου καὶ <u>Σίμωνα τὸν καλούμενον ζηλωτὴν</u>

WH see Λεββαῖος as an attempt to harmonise the lists of the Twelve with the call of Levi, so that Λεββαῖος = Λευείς (Levi). In Aramaic the names would be Lebbi and Thaddi. Origen also seems to think that Levi = Lebbaios.
On the other hand it is possible that Θαδδαῖος is a harmonization to Mk. Tischendorf has Λεββαῖος in his text.

The Byzantine reading obviously is a conflation.

The question is if Θαδδαῖος or Λεββαῖος is correct. Θαδδαῖος is the same as in Mk. Lk has "Simon Zelotes". The reading "Judas Zelotes" of the old Latin is strange, because it is "Simon" who is the Zelote in Lk.

Mk 3:16-19	Mt 10:2-4	Lk 6:14-16 (same Acts)
Σίμωνι	Σίμων	Σίμωνα
καὶ Ἰάκωβον	καὶ Ἀνδρέας	καὶ Ἀνδρέαν
καὶ Ἰωάννην	καὶ Ἰάκωβος	καὶ Ἰάκωβον
καὶ Ἀνδρέαν	καὶ Ἰωάννης	καὶ Ἰωάννην
καὶ Φίλιππον	Φίλιππος	καὶ Φίλιππον
καὶ Βαρθολομαῖον	καὶ Βαρθολομαῖος,	καὶ Βαρθολομαῖον
καὶ Μαθθαῖον	Θωμᾶς	καὶ Μαθθαῖον
καὶ Θωμᾶν	καὶ Μαθθαῖος	καὶ Θωμᾶν
καὶ Ἰάκωβον Ἀλφαίου	Ἰάκωβος	καὶ Ἰάκωβον
καὶ Θαδδαῖον	**καὶ Θαδδαῖος,**	**καὶ Σίμωνα τὸν καλούμενον ζηλωτὴν**
καὶ Σίμωνα τὸν Καναναῖον	Σίμων ὁ Καναναῖος	καὶ Ἰούδαν Ἰακώβου
καὶ Ἰούδαν Ἰσκαριώθ,	καὶ Ἰούδας ὁ Ἰσκαριώτης	καὶ Ἰούδαν Ἰσκαριώθ

Zahn (Comm. Mat.) argues for Λεββαῖος, mainly on external evidence. He adds the Byzantine reading to the evidence for Λεββαῖος. The evidence for Λεββαῖος is certainly strong.

It has also been suggested that Λεββαῖος is a geographical designation, Thaddi from Lebba.

According to Lk 6:16 and Jo 14:22 there was another disciple called Judas. It is possible that this Judas had more than one name (Lebbi, Thaddi) and that he was not called Judas anymore, after Judas Iscariot's betrayal.

Compare also variants at Mk 2:14, 15:47.

Rating: - (indecisive)

TVU 99

NA[27] Matthew 10:8 ἀσθενοῦντας θεραπεύετε, <u>νεκροὺς ἐγείρετε</u>, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε.

BYZ Matthew 10:8 ἀσθενοῦντας θεραπεύετε _____ λεπροὺς καθαρίζετε δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε δωρεὰν δότε

Byz C^C, K, Π, L, Γ, Θ, 124, 174, 788(=f13-part), 118, 700*, Maj,
      f, Sy-P, Sy-Pal, sa, mae-1, Basil(4th CE)

txt   01, B, C*, D, N, P, W, Δ, f1, f13-part, 22, 33, 157, 565, 892, pc
      Lat, Sy-S, Sy-H, bo

λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε, <u>νεκροὺς ἐγείρετε</u> P, W, Δ
λεπροὺς καθαρίζετε, <u>νεκροὺς ἐγείρετε</u>, δαιμόνια ἐκβάλλετε TR

Swanson notes a correction in 1582, indicating that the correction apparently reads the TR reading, but this is probably an error. It is not noted in A. Anderson's book on f1 in Mt.

Lacuna: Sy-C, mae-2
B: possibly umlaut, weak (line 6 C, p. 1246) θεραπεύ<u>ετε, νεκροὺς ἐγείρετε</u>

Compare:
NA[27] Matthew 11:5 τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, καὶ <u>νεκροὶ ἐγείρονται</u> καὶ πτωχοὶ εὐαγγελίζονται· (same in Lk 7:22)

The text is supported in various different sequences. Obviously scribes felt the need to order the various tasks. Possibly the term felt out by h.t. ETE - ETE (so Weiss).
It is basically possible that the words have been added as a conformation to 11:5, but there are various other differences, which have not been corrected.

The reading of the TR is a printing error in Erasmus' 2nd edition, according to Th. Zahn.

J.F. Racine ("The text of Mt in Basil", 2004) notes the truism: "Another explanation for an omission could be that raising dead people was perceived as being very difficult to accomplish."

Rating: 2 (NA clearly original)

TVU 100

Difficult variant

Minority reading:
NA²⁷ Matthew 10:11 εἰς ἣν δ᾽ ἂν πόλιν <u>ἢ κώμην</u> εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν· κἀκεῖ μείνατε ἕως ἂν ἐξέλθητε.

<u>omit:</u> (D), f1, 700, it(a, b, d, ff¹, h, k), Sy-S

D: ἡ πόλις εἰς ἣν ἂν εἰσέλθητε εἰς αὐτήν

wordorder εἰσέλθητε ἢ κώμην: L, 0281, f13, pc, Co

22 has the words.
aur, c, f, g¹, l, q, vg have the words.
Lacuna: Sy-C
B: no umlaut

Compare next verse 14:
NA²⁷ Matthew 10:14 καὶ ὃς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἔξω τῆς οἰκίας ἢ τῆς πόλεως ^T ἐκείνης ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν.
^T <u>ἢ κώμης</u>   P110, 01, 0281, f13, 892, pc, vg^{mss}, Co

Parallel:
NA²⁷ Luke 9:4 καὶ εἰς ἣν ἂν <u>οἰκίαν</u> εἰσέλθητε, ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε.
NA²⁷ Luke 10:8 καὶ εἰς ἣν ἂν <u>πόλιν</u> εἰσέρχησθε καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν

Compare:
NA²⁷ Matthew 9:35
Καὶ περιῆγεν ὁ Ἰησοῦς <u>τὰς πόλεις πάσας καὶ τὰς κώμας</u> διδάσκων
NA²⁷ Mark 6:56 καὶ ὅπου ἂν εἰσεπορεύετο εἰς <u>κώμας ἢ εἰς πόλεις</u> ἢ εἰς ἀγρούς,
NA²⁷ Luke 8:1 Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευεν κατὰ <u>πόλιν καὶ κώμην</u> κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ καὶ οἱ δώδεκα σὺν αὐτῷ,
NA²⁷ Luke 13:22 Καὶ διεπορεύετο κατὰ <u>πόλεις καὶ κώμας</u> διδάσκων

The words have been added in verse 14 to harmonize with verse 11.

There is no reason for an omission, except as a harmonization to Lk. Compare next variant 10:12, where also a harmonization to Lk appears.
IQP's Crit. ed. has only πόλιν without κώμην for Q (= Lk).

Zahn (Comm. Mat.) thinks that D preserved the original reading. According to him ἢ κώμην is a pedantic addition based on the mention of villages in Lk 9:6 and/or Mt 9:35. Also the reading εἰς ἢν δ' ἂν πόλιν is a smoothing of the clumsy style of ἡ πόλις εἰς ἢν ἂν εἰσέλθητε εἰς αὐτήν read by D.

Rating: - (indecisive)

TVU 101

Minority reading:
NA[27] Matthew 10:12
εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν ⊤ ·

⊤ *λέγοντες εἰρήνη τῷ οἴκῳ τούτῳ*
01*, D, L, W, Θ, f1, 346(f13), 22, 517, 1424, al, it, vg^mss, arm

(not k, l)

01: Tischendorf writes: "et B(?) et C uncis circumdederant, sed utriusque signa deleta sunt."

Lacuna: Sy-C
B: umlaut (line 26 C, p. 1246) αὐ<u>τήν· 13 καὶ ἐὰν μὲν ᾖ ἡ οἰ</u>κία

Parallel:
NA[27] Luke 10:5 εἰς ἣν δ᾽ ἂν <u>εἰσέλθητε</u> οἰκίαν, πρῶτον λέγετε·
εἰρήνη τῷ οἴκῳ τούτῳ.

Clearly a harmonization to Lk.

Rating: 2 (NA clearly original)

TVU 102

Minority reading:
NA²⁷ Matthew 10:14 καὶ ὃς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἔξω <u>τῆς οἰκίας ἢ</u> τῆς πόλεως ͭ ἐκείνης ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν.

omit <u>τῆς οἰκίας ἢ</u>: D, arm

 ͭ ἢ κώμης   P110, 01, 0281, f13, 892, pc, vgᵐˢˢ, Co

omit ἐκείνης: P110, D, pc, Lat

Lacuna: Sy-C
B: no umlaut

Parallels:
NA²⁷ Luke 9:5 καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς, <u>ἐξερχόμενοι ἀπὸ τῆς πόλεως</u> ἐκείνης τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάσσετε εἰς μαρτύριον ἐπ' αὐτούς.
11 καὶ ὃς ἂν τόπος μὴ δέξηται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν, <u>ἐκπορευόμενοι ἐκεῖθεν</u> ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς.

Compare:
NA²⁷ Matthew 9:35 Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς <u>κώμας</u> διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν
NA²⁷ Matthew 10:11 εἰς ἣν δ' ἂν πόλιν <u>ἢ κώμην</u> εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν· κἀκεῖ μείνατε ἕως ἂν ἐξέλθητε.
<u>omit ἢ κώμην</u>: f1, 700, it, Sy-S

The omission by D is probably due to h.t. or it is a harmonization to Lk.
The addition of ἢ κώμης is probably a harmonization to verse 11.

Rating: 2 (NA clearly original)

TVU 103

Minority reading:
NA[27] Matthew 10:23 Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἑτέραν·

T&T #30

ἄλλην   C, X, Σ, Φ, 372, 579, 700, 2737, Maj, Basil(4th CE)

ἑτέραν   01, B, W, 33, 892, 1192, 1424, pc[19]
             pc = 265, 333, 423, 492, 527[C], 719, 822, 900, 935, 936, 1020,
                 1227, 1253, 1289, 1532, 1541, 1602, 2147, 2372

one of these: aur, c, f, l, vg, Sy-P, Sy-H, Co

add: D, L, Θ, f1, f13, 22, 565, 2786, pc[18],
             it(a, b, d, ff[1], g[1], h, k, q), vg[mss], Sy-S, arm, Or

ἄλλην· ἐάν δὲ ἐν τῇ ἄλλῃ διώκωσιν ὑμᾶς φεύγετε εἰς τὴν ἄλλην
D, 0171[vid], it, Tatian?

ἄλλην· κἂν ἐκ ταύτης   διώκωσιν ὑμᾶς φεύγετε εἰς τὴν ἄλλην
565, 2145[C]

ἑτέραν· κἂν ἐκ ταύτης   διώκωσιν ὑμᾶς φεύγετε εἰς τὴν ἄλλην
f1, f13, 22, pc[6], Or!
         pc = 23, 134, 188, 375, 1166, 1595

ἄλλην· κἂν ἐκ ταύτης   διώκωσιν ὑμᾶς φεύγετε εἰς τὴν ἑτέραν
L, Θ, 2786, pc[11]
         pc = 163, 247, 934, 1193, 1229, 1314, 1353*, 1678, 2118, 2660, 2701[S]
L: ἐκδιώξουσιν

ἑτέραν· κἂν ἐν τῇ ἑτέρᾳ διώκωσιν ὑμᾶς φεύγετε εἰς τὴν ἄλλην
Lachmann in square brackets (probably from the Latin)

Lacuna: Sy-C
B: no umlaut

It could be a natural expansion:
"When they persecute you in one town, flee to the other,
and when they persecute you in the other flee to the next."

On the other hand it's quite possible that the long version is original. It could have been omitted due to h.t. or as being redundant. The support (D, L, f1, Lat, Sy-S, Or) is quite good. L is an alien in this list.
Zahn (Comm. Mat.) argues also along these lines and notes Tatian (Forsch. I, p. 143) as additional witness.
There are two possibilities for parablepsis. Either from the end-words ἄλλην - ἄλλην, or from φεύγετε to φεύγετε. If the D, 565 reading is original, a parablepsis from ἄλλην to ἄλλην would have produced the short variant with ἄλλην. If the f1 reading is original a parablepsis from φεύγετε to φεύγετε would have produced the short variant with ἄλλην, too. If the L reading is original a parablepsis from φεύγετε to φεύγετε would have produced the short variant with ἑτέραν. It's very difficult to establish a convincing, all-explaining stemma for this evidence.

The variation ἄλλην - ἑτέραν can be explained as idiom and in the long version as attempts to avoid repetition.
In classical Greek ἄλλος was used to designate "other" whenever there are several possibilities. ἕτερος was used when there are only two possibilities. Therefore it is possible that atticising scribes changed ἕτερος into ἄλλος.

It is interesting that one has two different meanings of διώκω in the two parts of the verse, first:
     διώκωσιν ἐν τῇ πόλει "they persecute you in the city"
but in the second part:
     διώκωσιν ἐκ ταύτης "they drive you out of it"

Difficult!

Rating: - (indecisive)

TVU 104

Minority reading:
NA²⁷ Matthew 10:33 ὅστις δ᾽ ἂν <u>ἀρνήσηταί</u> με ἔμπροσθεν τῶν ἀνθρώπων, <u>ἀρνήσομαι</u> κἀγὼ αὐτὸν ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν [τοῖς] οὐρανοῖς.

Not in NA and not in SQE!

1 ἀπαρνήσηταί   C, <u>Θ, f1, f13</u>, 565

2 ἀπαρνήσηταί   f1

Tregelles (GNT) cites additionally Origen for both.
B: no umlaut

Parallel:
NA²⁷ Luke 12:9 ὁ δὲ <u>ἀρνησάμενός</u> με ἐνώπιον τῶν ἀνθρώπων <u>ἀπαρνηθήσεται</u> ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ.

Probably from Lk.

Rating: 2? (NA probably original)

TVU 105

Minority reading:
NA²⁷ Matthew 10:34-35 Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· <u>οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν.</u> 35 <u>ἦλθον γὰρ</u> διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς,

<u>ἦλθον μετὰ μαχαίρης·</u>   mae-2
B: no umlaut

"I have not come to bring peace, but a sword. For I have come to set a man against his father, …"
mae-2: "I have come with a sword to set a man against his father, …"

An interesting variant, sounds like an interpretation of this rather difficult saying.

Rating: 2 (NA clearly original)

TVU 106

Minority reading:
NA²⁷ Matthew 10:37 Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος, καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος·
NA²⁷ Matthew 10:38 καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου ἄξιος.

omit 37b: B*, D, 983, al, Sy-H, mae-2
B^C1 (= Tis: B²) added the clause at the bottom of the page (p. 1247 C).

omit 38:   M*, pc

omit 37b+38:   P19(4th CE)

B: no umlaut

Parallel:
NA²⁷ Luke 14:26-27 εἴ τις ἔρχεται πρός με καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφοὺς καὶ τὰς ἀδελφὰς ἔτι τε καὶ τὴν ψυχὴν ἑαυτοῦ, οὐ δύναται εἶναί μου μαθητής. 27 ὅστις οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ δύναται εἶναί μου μαθητής.

Very probably h.t.

Compare:
K. Köhler "Zu Mt 10:37f." ZNW 16 (1917) 270-72
[he mentions two sources (Cyprian and Tertullian) who cite the verse in a combination of Mt and Lk: καὶ ὁ φιλῶν τὴν ψυχὴν ἑαυτοῦ, ὑπὲρ ἐμὲ …]

Rating: 2 (NA clearly original)

TVU 107

Minority reading:
NA²⁷ Matthew 10:42 καὶ ὃς ἂν ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτίριον <u>ψυχροῦ μόνον</u> εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

ψυχρός   "cold" or "cold water"

<u>ὕδατος ψυχροῦ</u>   D, Sy-S, Sy-C, Co, Or
<u>ὕδατος ψυχροῦ μόνον</u>   Lat, Sy-Palᵐˢ, arm, geo¹ ᴬ, goth, Or

<u>ψυχροῦν μόνον</u>   M, Z, 2*, 33, 157, 565, al

Or? (Catena-MS Coisl. 20): … ο δ' ετι μικρος και νηπιος εν Χριστω ως ποιμαινομενος <u>υδατος αναπαυσεως</u> δειται. ταχα δε και οι μικροι μεν ωσπερ <u>υδωρ ουτω και ψυχρον</u> πινουσιν, οι δε ζεοντες τω πνευματι θερμον, ουδετεροι δε το ψεκτον χλιαρον.
Or Mt-Comm tom. 14:8 line 28f.: καὶ εἴ ποτέ τις ἐπότισε "ποτήριον <u>ὕδατος ψυχροῦ μόνον</u> εἰς ὄνομα μαθητοῦ·"
B: no umlaut

Parallel:
NA²⁷ Mark 9:41 Ὃς γὰρ ἂν ποτίσῃ ὑμᾶς <u>ποτήριον ὕδατος</u> ἐν ὀνόματι ὅτι Χριστοῦ ἐστε, ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

An interesting combination of witnesses, many versions, but only one Greek MS: D. The question is if all the versions really support the reading. Both readings mean essentially the same and it is not clear if the versions go back to a different Greek text.

Rating: 2 (NA clearly original)

TVU 108

Minority reading:
NA²⁷ Matthew 10:42 καὶ ὃς ἂν ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν,
<u>οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.</u>
"he will not lose his reward."

<u>οὐ μὴ ἀπόληται ὁ μισθὸς αὐτοῦ</u> D, it, Sy-S, Sy-C, bo, mae-2, Cyp, <u>Bois</u>
"not will be lost his reward."
B: no umlaut

Compare previous verses:
NA²⁷ Matthew 10:40 Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται, καὶ ὁ ἐμὲ δεχόμενος δέχεται <u>τὸν ἀποστείλαντά με.</u>
NA²⁷ Matthew 10:41 ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήμψεται, καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου <u>μισθὸν δικαίου λήμψεται.</u>

Parallel:
NA²⁷ Mark 9:41 Ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματι ὅτι Χριστοῦ ἐστε, ἀμὴν λέγω ὑμῖν ὅτι
<u>οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.</u>

In the previous verses always the accusative is used. The txt reading could be a harmonization to context or to Mk 9:41.
Is the reading of the versions clear in all cases?
Weiss (Textkritik, p. 65) notes that the emendators tended to change to the middle voice.

Rating: 2? (NA probably original)

TVU 109

Minority reading:
NA²⁷ Matthew 11:1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς <u>δώδεκα</u> μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

Not in NA, SQE, Greeven, Tis!

omit: f1, 22, pc, mae-2
B: no umlaut

Compare:
NA²⁷ Matthew 10:1 Καὶ προσκαλεσάμενος τοὺς <u>δώδεκα μαθητὰς</u>
               mae-2 omits δώδεκα here too
NA²⁷ Matthew 10:2 Τῶν δὲ <u>δώδεκα ἀποστόλων</u> τὰ ὀνόματά ἐστιν ταῦτα·
               here mae-2 has δώδεκα.

NA²⁷ Matthew 20:17 Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβεν τοὺς <u>δώδεκα [μαθητὰς]</u> κατ' ἰδίαν καὶ ἐν τῇ ὁδῷ εἶπεν αὐτοῖς·

               here mae-2 has δώδεκα.

NA²⁷ Luke 22:14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν καὶ
<u>οἱ ἀπόστολοι</u> σὺν αὐτῷ.
BYZ Luke 22:14 Καὶ ὅτε ἐγένετο ἡ ὥρα ἀνέπεσεν καὶ
<u>οἱ δώδεκα ἀπόστολοι</u> σὺν αὐτῷ
        Byz   01^C2, A, C, W, Θ, Ψ, f1, f13, 579, 700, 1071, 1424, Maj,
                      Lat(aur, f, q, vg), Sy-P, Sy-H, bo, arm, Marcion^E
        txt   P75, 01*, B, D, 157, pc, it, Sy-C, sa
        <u>οἱ δώδεκα</u>   01^C1, L, X, 1071, 1241, pc, sa^mss
        <u>οἱ μαθηταὶ αὐτοῦ</u> Sy-S

The term δώδεκα μαθηταῖς appears only in Mt: 10:1; 11:1; 20:17. It is therefore rather unusual and it is possible that δώδεκα has accidentally been omitted.

Rating: 2? (NA probably original)

TVU 110

Minority reading:
NA²⁷ Matthew 11:2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ <u>Χριστοῦ</u> πέμψας διὰ τῶν μαθητῶν αὐτοῦ

<u>Ἰησοῦ</u>   D, 0233, 517, 1071, 954, 1424, pc, Sy-C, Or
         Legg adds: 047, 7, 99, 262, 348, 349, 483, 484, 659, 1579, 1604

<u>κυρίου ἡμῶν</u>   Sy-S

omit τὰ ἔργα τοῦ Χριστοῦ   mae-2

B: no umlaut

Origen, Mt Comm tom. 10:20 line 18: ὅτι Ἰωάννης ἐν τῷ δεσμωτηρίῳ τυγχάνων ἀκούσας τὰ περὶ τοῦ <u>Ἰησοῦ</u>, πέμψας δυὸ τῶν μαθητῶν αὐτοῦ …

Parallel:
NA²⁷ Luke 7:18 Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης

"Christ" has not been used so far in the Gospel, except for the birth narrative. The next occurrence is in 16:16 with Peter saying: "You are the Christ, the Son of the living God."
It is probably at least in part (note the Byzantine minuscules) an accidental error.

Rating: - (indecisive)

TVU 111

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

BYZ Matthew 11:2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ Χριστοῦ πέμψας **δύο** τῶν μαθητῶν αὐτοῦ

Byz C^C, L, f1, f13^(a,c), 22, 157, 565, 579, 700, 892, Maj,
    Lat(aur, ff¹, g¹, l, vg), Sy-Pal, bo, geo²ᴬ, goth, Or^pt

txt 01, B, C*, D, P, W, Z, Δ, Θ, Π^C, 0233, 124, 174, 788(=f13^b), 33, 788, pc,
    it(a, b, c, f, h, k, q), Sy-S, Sy-C, Sy-P, Sy-H, sa, mae-1, arm, geo^(1+B), Or^pt

Or? (Catena-MS Athos, Lawra B 113): … μαθεῖν **διὰ** τῶν μαθητῶν μου βούλομαι, πότερον σὺ εἶ ὁ ἐρχόμενος …
Or Mt Comm tom. 10:20 line 18: ὅτι Ἰωάννης ἐν τῷ δεσμωτηρίῳ τυγχάνων ἀκούσας τὰ περὶ τοῦ Ἰησοῦ, πέμψας **δυὸ** τῶν μαθητῶν αὐτοῦ …

Chrys (hom 36): διὰ τοῦτο δύο μόνους ἀπέστειλεν …
Both Sy-S and Sy-C don't have δυὸ (not in NA).
mae-2 has a lacuna!
B: no umlaut

Parallel:
NA²⁷ Luke 7:18 Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης   omit δύο: e

The txt reading has very good support.
Possibly the Byzantine reading is a harmonization to Lk (so Weiss), although it is also possible that the txt reading is a very early error. What was in Q? IQP's Crit. ed. has διὰ for Q.

John Kloppenborg comments (private communication 03/2002):
The usual reasons for excluding Luke's DUO has to do with his preference elsewhere for pairs: two on the road to Emmaus; two angels at the resurrection; etc. Matthew's DIA, is not suspect as redactional, and is required (or something like it) as TWN MAQHTWN AUTWN is to be kept in the genitive.

Rating: 2? (NA probably original)

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

TVU 112

Minority reading:
NA²⁷ Matthew 11:5 τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ περιπατοῦσιν,
λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, καὶ νεκροὶ ἐγείρονται
καὶ πτωχοὶ εὐαγγελίζονται·

omit: k, Sy-S

Note: Sy-C has the words before καὶ νεκροὶ ἐγείρονται.
B: no umlaut

Parallel:
NA²⁷ Luke 7:22 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· πορευθέντες ἀπαγγείλατε
Ἰωάννῃ ἃ εἴδετε καὶ ἠκούσατε· τυφλοὶ ἀναβλέπουσιν, χωλοὶ
περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, νεκροὶ
ἐγείρονται, πτωχοὶ εὐαγγελίζονται·

Compare:
NA²⁷ Luke 16:16 Ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου· ἀπὸ τότε ἡ
βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται.

Probably an error due to h.t. (ονται - ονται).

Burkitt notes that the Diatessaron also probably did not contain the phrase. He
then writes (Evangelion – Intro, p. 238):
"Internal evidence is very strongly in favor of the omission of καὶ πτωχοὶ
εὐαγγελίζονται. The verb εὐαγγελίζονται is not found in Mt outside this
passage; on the other hand, it is one of the favorite words of Lk and actually
occurs in Lk 16:16 with the same passive use as here [25 times in Lk/Acts but
nowhere else in the Gospels]. Probably therefore its introduction into this
context is due to the evangelist: 'the dead arise' in the reply of our Lord to
John's messengers has no doubt the same significance as 'raise the dead' in Mt
10:8. In other words, the true text of the First Gospel, as preserved in S and
the Diatessaron, supported by k and Clement, gives us the words of Jesus: 'the
poor have the Gospel preached to them' is Luke's interpretation of the words,
an interpretation which we may safely accept."

The IQP has καὶ πτωχοὶ εὐαγγελίζονται as safe for Q in its critical edition.

Rating: 2 (NA clearly original)

TVU 113

NA²⁷ Matthew 11:8 ἀλλὰ τί ἐξήλθατε ἰδεῖν ἄνθρωπον ἐν <u>μαλακοῖς</u>
_____ ἠμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις
τῶν βασιλέων εἰσίν.

BYZ Matthew 11:8 ἀλλὰ τί ἐξήλθετε ἰδεῖν ἄνθρωπον ἐν <u>μαλακοῖς</u>
<u>ἱματίοις</u> ἠμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις
τῶν βασιλειῶν εἰσίν.

Byz   C, L, P, W, Θ, 0233, f1, f13, 22, 33, Maj, b, f, h, l, Sy, Co, goth
txt   01, B, D, Z, pc, Lat(a, aur, c, d, ff¹, g¹, k, q, vg)

Minority variant, mae-2: <u>ἐν τῷ οἴκῳ</u> τῶν βασιλέων εἰσίν.

B: no umlaut

τὰ μαλακὰ as a substantive: "luxurious clothes, soft raiment"

Parallel:
NA²⁷ Luke 7:25 ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν <u>μαλακοῖς ἱματίοις</u>
ἠμφιεσμένον; ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν
τοῖς βασιλείοις εἰσίν.

Either the addition of ἱματίοις is a harmonization to Lk (so Weiss) or the
omission is a h.t. error: OIS - OIS. It is also possible that the omission is a
conformation to τὰ μαλακὰ later in the verse, taking μαλακοῖς substantivally.

IQP's Crit. ed. has the Matthean ἐν μαλακοῖς ἠμφιεσμένον for Q.

Rating: - (indecisive)

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

TVU 114

Minority reading:
NA²⁷ Matthew 11:8 ἀλλὰ τί ἐξήλθατε ἰδεῖν ἄνθρωπον ἐν μαλακοῖς ἠμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν.

T&T #32

omit εἰσίν   01*, B, WH, Tis, NA²⁵, Weiss, Bal
            01: corrected by 01^C2.
            Tis has the word.
B: no umlaut

Parallel:
NA²⁷ Luke 7:25 ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον; ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν.

Next verse:
NA²⁷ Matthew 11:9 ἀλλὰ τί ἐξήλθατε ἰδεῖν; προφήτην;

I think this is grammatically correct only if we take ἰδοὺ as the verb:
"Look at those who wear soft robes in royal palaces."
txt translates:
"Look, those who wear soft robes <u>are</u> in royal palaces."

Rating: 2? (NA probably original)
        omission probably wrong.

TVU 115

NA²⁷ Matthew 11:15 ὁ ἔχων ὦτα ἀκουέτω.
BYZ Matthew 11:15 ὁ ἔχων ὦτα ἀκούειν ἀκουέτω

NA²⁷ Matthew 13:9 ὁ ἔχων ὦτα ἀκουέτω.
BYZ Matthew 13:9 ὁ ἔχων ὦτα ἀκούειν ἀκουέτω

NA²⁷ Matthew 13:43 ὁ ἔχων ὦτα ἀκουέτω.
BYZ Matthew 13:43 ὁ ἔχων ὦτα ἀκούειν ἀκουέτω

11:15
Byz   01, C, L, W, Z, Θ, f1, f13, 33, Maj, Lat, Sy-C, Sy-P, Sy-H, Sy-Pal, Co, goth,
      Justin (Dial 51:3), [Trg]
txt   B, D, 174(f13), 700, pc, d, k, Sy-S
B: no umlaut

13:9
Byz   01^C2, C, D, W, Z, Θ, f1, f13, 33, Maj, Sy-C, Sy-P, Sy-H, Co), [Trg]
txt   01*, B, L, a, e, ff¹, k, Sy-S (Legg adds: 1241)

13:43
Byz   01^C2, C, D, L, W, 0106, 0233, 0250, f1, f13, 33, Maj, it, Sy, Co), [Trg]
txt   01*, B, Θ, 0242, 700, Lat(a, b, e, k, vg)

Parallels:
NA²⁷ Mark 4:9 ὃς ἔχει ὦτα ἀκούειν ἀκουέτω.
NA²⁷ Mark 4:23 εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω.
NA²⁷ Mark 8:18 καὶ ὦτα ἔχοντες οὐκ ἀκούετε;
NA²⁷ Luke 8:8 ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.
NA²⁷ Luke 14:35 ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

The omission is difficult to explain, the addition is not: It is inspired by the fuller expression in Mk and Lk.

See also Mt 25:29.

Rating: 2? (NA probably original)

TVU 116

Minority reading:
NA²⁷ Matthew 11:16 Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶν παιδίοις ᵀ καθημένοις <u>ἐν ταῖς ἀγοραῖς</u> ἃ προσφωνοῦντα τοῖς ἑτέροις

BYZ Matthew 11:16 Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην ὁμοία ἐστὶν παιδίοις <u>ἐν ἀγοραῖς</u> καθημένοις ___ καὶ προσφωνοῦσιν τοῖς ἑταίροις αὐτῶν,

Not in NA, SQE, Greeven, Tis!

ᵀ <u>ἐν ἀγορᾷ</u> (without omission after καθημένοις)   f1
B: no umlaut

It is possible that in the exemplar of f1 it was intended to move the term from the latter to the former position. For some reason the omission at the latter position did not happen.

There is evidence for this change:
ὁμοία ἐστὶν παιδίοις <u>ἐν ἀγορᾷ</u> καθημένοις _____ ...
1071, 1582ᶜ
ὁμοία ἐστὶν παιδίοις <u>ἐν ἀγοραῖς</u> καθημένοις _____ ...
118

Rating: 2 (NA clearly original)

TVU 117

30.   Difficult variant:
NA²⁷ Matthew 11:17 λέγουσιν·
ηὐλήσαμεν   ὑμῖν καὶ οὐκ ὠρχήσασθε,
ἐθρηνήσαμεν   καὶ οὐκ ἐκόψασθε.

BYZ Matthew 11:17 καὶ λέγουσιν
ηὐλήσαμεν   ὑμῖν καὶ οὐκ ὠρχήσασθε
ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκόψασθε

T&T #33

Byz   C, L, W, X, Θ, Σ, Φ, f13, 22, 33, 118, 1582ᶜ, Maj,
      it(a, b, ff², h, q, vgᵐˢˢ), Sy

txt   01, B, D, Z, f1, 372, 892, 2737, pc¹³,
      Lat(aur, c, f, ff¹, g¹, k, l, vg), Co(+ mae-2), goth
      pc = 47, 54, 67, 248, 279, 535, 1061, 1068*, 1132, 1254, 1543, 2586, 2623
B: no umlaut

Same in Lk:
NA²⁷ Luke 7:32
ηὐλήσαμεν   ὑμῖν καὶ οὐκ ὠρχήσασθε,
ἐθρηνήσαμεν   καὶ οὐκ ἐκλαύσατε.

BYZ Luke 7:32
ηὐλήσαμεν   ὑμῖν καὶ οὐκ ὠρχήσασθε
ἐθρηνήσαμεν ὑμῖν καὶ οὐκ ἐκλαύσατε

Byz   A, Ψ, f1, 33, Maj, it(a, b, f, ff², q), Sy
txt   01, B, D, L, W, Θ, Ξ, f13, 892, 1241, 1342, pc,
      Lat(aur, c, d, e, g¹, l, r¹, vg), Co, arm

It is difficult to imagine why ὑμῖν would have been omitted by so many diverse
witnesses, except for stylistic reasons. That several Byzantine minuscules
support the shorter form points in that direction.
On the other hand it could have been inserted for the sake of parallelism (so
Weiss). Interestingly the same variation occurs in Lk, with similarly good
support.

The IQP has the form without ὑμῖν as safe for Q in its critical edition.

Rating: - (indecisive)

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

TVU 118

Minority "Caesarean" reading:
NA²⁷ Matthew 11:18 ἦλθεν γὰρ ᵀ Ἰωάννης μήτε ἐσθίων μήτε πίνων, καὶ λέγουσιν· δαιμόνιον ἔχει.

ᵀ πρὸς ὑμᾶς   L, Θ, f13, 517, 1675, al, Sy-C, Sy-H, mae-2ᵛⁱᵈ, Eus
              L omits γὰρ

"to it"   Sy-S (Burkitt)

B: no umlaut

Compare context, previous verse 17:
NA²⁷ Matthew 11:17 λέγουσιν· ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε, ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε.

Compare also:
NA²⁷ Matthew 21:32 ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης,

Parallel:
NA²⁷ Luke 7:33 ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστὴς μὴ ἐσθίων ἄρτον μήτε πίνων οἶνον, καὶ λέγετε· δαιμόνιον ἔχει.

There is no reason for an omission. A harmonization to Lk by omission is rather improbable. Probably added from context or from Mt 21:32.

Rating: 2 (NA clearly original)

TVU 119

Difficult variant:

NA²⁷ Matthew 11:19 καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν <u>ἔργων</u> αὐτῆς.

BYZ Matthew 11:19 καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν <u>τέκνων</u> αὐτῆς

T&T #34

Byz   B^C2, C, D, L, X, Θ, Σ, Φ, f1, 33, 174 (=f13), 22, Maj,
      Latt, Sy-S, Sy-C, Sy-H^mg, sa, mae-1, goth, <u>Trg^mg</u>
      Minority readings:
      ἀπὸ (τῶν) <u>τέκνων</u> αὐτῶν   165, 1536, 2290
      ἀπὸ παντῶν τῶν <u>τέκνων</u> αὐτῆς   13, 346, 543, 826, 828, 983 (=f13), k
      ἀπὸ τῶν <u>τέκνων</u> αὐτῆς παντῶν   2680, pc⁵

txt   01, B*, W, 124, 788(=f13), 202, 1319, 2145, Sy-P, Sy-H, bo, Or?
      Minority readings:
      ἀπὸ παντῶν τῶν <u>ἔργων</u> αὐτῆς   124, 788 (=f13)

Or? (Catena-MS Athos Lawra B 113): ἀπὸ <u>ἔργων κατὰ σοφίαν</u>
ἐπιτελουμενων δικαιοῦται μᾶλλον ἢ ἀπὸ λόγων σοφία.
In B ἔργων is left unenhanced and τέκνων is written in uncial in the left
margin (line 12 C, p. 1248), acc. to Tischendorf by B³ (= enhancer).
mae-2 has a lacuna!
B: no umlaut

txt   Yet wisdom is vindicated by her deeds."
Byz   Yet wisdom is vindicated by her children."
      (minority reading: "by their children.")

Parallel:
NA²⁷ Luke 7:35 καὶ ἐδικαιώθη ἡ σοφία ἀπὸ <u>πάντων τῶν τέκνων αὐτῆς.</u>
                                        <u>τῶν ἔργων αὐτῆς</u> 01^C

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

A very difficult word.

Possibly τέκνων is a harmonization to Lk (so Weiss). This is supported by the addition of πάντων by some witnesses (f13, k).

That scribes found the clause difficult to understand is shown by the fact that three witnesses read ἀπὸ (τῶν) τέκνων αὐτῶν. This refers back to "this generation" (11:16), probably "the unbelieving Jews".

The real meaning is: The plan of God is justified by results. The Lukan reading personifies wisdom, thus the meaning is essentially the same.

It is strange that the support for ἔργων is quite slim. But if it's not original, where does it come from? Possibly scribes had a difficulty with τέκνων and they changed it to ἔργων inspired by Mt 11:2?

There is a possibility that this is a translation from Aramaic:
abadeh = "her works"
abdeh = "her servants"
But the normal translation of the latter would be παῖδες and not τέκνων. And what does this help to clarify what Mt wrote?

IQP's Crit. ed. has the Lukan τέκνων for Q safe. Zahn (Comm. Mat.) thinks that ἔργων was the original word in the saying.

Note that 3 rather unimportant Byzantine minuscules (202, 1319, 2145) support txt.

R. Leivestad JBL 71 (1952) 179-81 ("An interpretation of Mt 11:19") suggests that "Wisdom is justified by her deeds" was a Jewish proverb like "The tree is known by its fruits". The "wisdom" here "is that of the Jews, that self-wise, self-sufficient neutrality, which is always ready to find a plausible excuse for not repenting."

Compare also:
Barth "Die Rechtfertigung der Weisheit Mt 11:19" TSK 66 (1893) 591-95 and an addition in TSK 67 (1894) 617-21.
Barth argues that ἀπὸ is meant as a separation: "Wisdom is justified away from her works/products." This is meant as: The finest products of wisdom are Jesus and John. Now the Jews have managed (by their justifications, verses 18-19a) to separate wisdom from her products (Jesus and John).
This idea has been revived by S. Gatherpole "The Justification of Wisdom (Matt 11.19b/Luke 7.35)", NTS 49 (2003) 476-488
Compare also the discussion of Zahn (in his "Einleitung" and in his commentary) to the passage.

Rating: - (indecisive)

TVU 120

32. Difficult variant:

NA[27] Matthew 11:23 καὶ σύ, Καφαρναούμ, <u>μὴ ἕως   οὐρανοῦ ὑψωθήσῃ;</u>
ἕως ᾅδου καταβήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ
γενόμεναι ἐν σοί, ἔμεινεν ἂν μέχρι τῆς σήμερον.

BYZ Matthew 11:23 καὶ σύ Καπερναούμ, <u>ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα,</u>
ἕως ᾅδου καταβιβασθήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ
γενόμεναι ἐν σοί ἔμειναν ἂν μέχρι τῆς σήμερον

Byz   K, Π*, N, f13, 33, 157, 565, 579, 700, 892, 1424, Maj,
      f, h, q, Sy-S, Sy-P, Sy-H, goth, Chrys

ἡ ἕως <u>τοῦ</u> οὐρανοῦ ὑψωθεῖσα	K, Π*, M, N, 1582[C], 983, 33, 579, 892, 1071, 1424, Maj-part,
ἡ ἕως οὐρανοῦ ὑψωθεῖσα	Χ, Δ, 157, 124, pc
ἢ ἕως <u>τοῦ</u> οὐρανοῦ ὑψώθης	E, F, G, S, U, V, Y, Γ, Π[mg], 118, 209(=f1), f13[a], 700, 1342, Maj-part
ἢ ἕως οὐρανοῦ ὑψώθης	28, 788, <u style="color:red">Weiss</u>

txt   01, B, C, D, L, W, Y, Θ, f1, 22, 372, pc,
      Lat, Sy-C, Co, arm, geo, Ir[Lat], Hier

μὴ ἕως <u>τοῦ</u> οὐρανοῦ ὑψωθήσῃ;	C, Y, f1, 22
ἢ̱ ἕως <u>τοῦ</u> οὐρανοῦ ὑψωθήσει	L
ἢ̱ ἕως οὐρανοῦ ὑψωθήσῃ;	B[C]

<u>οὐ μὴ ἕως οὐρανοῦ ὑψωθήσῃ</u>   coj. A. Pallis (1932)

The reading of D* in Tischendorf (H for MH, as B[C]) is probably an error. In
the facsimile nothing like this can be seen. The MH is clearly present without
correction. But D* then continues (with L) ἢ̱ ἕως ᾅδου …

B: umlaut! (line 28 C, p. 1248) Κα<u>φαρναούμ, μὴ ἕως οὐ</u>ρανοῦ
The M of MH is left unenhanced. ὑψωθήσῃ is not changed.

Byz   A, C, W, Θ, Ψ, 0115, f13, 33, 892, 1342, Maj, Lat, Sy-P, Sy-H, arm, Cyr

       ἡ ἕως   οὐρανοῦ ὑψωθεῖσα   C, 157, 2542, pc

       ἢ ἕως <u>τοῦ</u> οὐρανοῦ ὑψώθης   1582^C

       ἢ ἕως   οὐρανοῦ ὑψώθης   <u>Tis</u>, <u>Weiss</u>

txt   P45, P75, 01, B*, D, (L, Ξ, 579, 700, 1071), f1?, pc, it, Sy-C, Sy-S, Co

       μὴ ἕως <u>τοῦ</u> οὐρανοῦ ὑψωθήσῃ;   L, Ξ, 579, 700, 1071, <u>Gre</u> (in Mt: txt)

<u>ἢ</u> ἕως <u>τοῦ</u> οὐρανοῦ ὑψωθήσῃ;   1, 1582*?, 22

<u>ἢ</u> ἕως <u>τοῦ</u> οὐρανοῦ ὑψώθης   B^{C3-A}?

μὴ ἕως <u>τοῦ</u> οὐρανοῦ ὑψωθήσ<u>ει</u>   B^{C3-B}?

       The corrections of B are not clear, see Lk for a discussion.

       Also the reading of 1582* is not clear.

ὑψωθήσῃ verb indicative future passive 2nd person singular

       "And you, Capernaum, (do you think) you will be exalted to heaven?"

ὑψωθεῖσα participle aorist passive nominative feminine singular

       "And you, Capernaum, the exalted to heaven,"

ὑψωθῇς verb subjunctive aorist passive 2nd person singular

       "And you, Capernaum, which has been exalted to heaven,"

ἡ   article, "the"

ἢ   relative pronoun, "which"

The question is if it is either <u>μὴ ... ὑψωθήσῃ</u> or <u>ἡ ... ὑψωθεῖσα</u>.

KAFARNAOUMMH

KAFARNAOUMH

The letter M might have been (accidentally) dropped and then the verb has been changed, resulting in a more normal statement. On the other hand the letter could also have been (accidentally) dublicated.

The evidence is extremely confused.

Weiss, who favors the <u>ἡ ... ὑψωθῇς</u> reading which is basically the same meaning as Byz, says, the only possible intention here can be a positive statement ("you have been exalted"). Capernaum was the center of Jesus mission. He thinks that a negative statement (with μὴ) makes no sense in context. The context requires a statement of preference for Capernaum though. The txt reading must then be

due to accidental dubling of the M in Capernaum and then a change from ὑψωθῆς to ὑψωθήσῃ. The many good witnesses require a very early error.

On the other hand, as Metzger argues, it is also possible that scribes got confused about the "unexpected turn of expression, ... [which] is a sharp and startling interrogation, entirely in the manner of Jesus' use of vivid language".

IQP's Crit. ed. has txt: μὴ ἕως οὐρανοῦ ὑψωθήσῃ safe.

The support for the Byzantine reading is not very good.

A. Pallis (Notes, 1932) suggests that an οὐ fell out due to the double ΟΥΜΟΥΜ in:
ΚΑΦΑΡΝΑΟΥΜΟΥΜΗΕѠC
giving the meaning: "and you Capernaum, you shall not be exalted unto heaven."

Rating: - (indecisive)

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

TVU 121

33.<u>Difficult variant:</u>
NA²⁷ Matthew 11:23 καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ;
ἕως ᾅδου <u>καταβήσῃ·</u>

BYZ Matthew 11:23 καὶ σύ Καπερναούμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα,
ἕως ᾅδου <u>καταβιβασθήσῃ·</u>

T&T #35

Byz   01, C, L, X, Θ, Σ, Φ, f1, f13, 22, 33, 700, 892, Maj,
      Sy-P, Sy-H, mae-1, bo, <u>Gre</u>

txt   B, D, W, 163, 372, 2680, 2737, Latt, Sy-C, Sy-S, sa, Ir^lat

<u>καταβληθήσῃ</u>   pc⁹ (καταβάλλω)
<u>κατενεχθήσῃ</u>   pc⁴ (καταφέρω)

mae-2 has a lacuna!
B: no umlaut

Parallel:
NA²⁷ Luke 10:15 καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως
τοῦ ᾅδου <u>καταβήσῃ.</u>
BYZ Luke 10:15 ... ἕως ᾅδου <u>καταβιβασθήσῃ.</u>
Byz   P45, 01, A, C, L, W, Θ, Ξ, Ψ, 0115, f1, f13, 33, Maj, Lat, Sy-P, Sy-H
txt   P75, B, D, 579, pc, Sy-S, Sy-C

καταβήσῃ καταβαίνω   indicative future middle 2nd person singular
come or go down, descend; fall, fall down;

καταβιβασθήσῃ καταβιβάζω   indicative future passive 2nd person singular
throw down, bring down

ὑψωθήσῃ   indicative future passive 2nd person singular

Compare:
LXX Isaiah 14:15 νῦν δὲ εἰς ᾅδου <u>καταβήσῃ</u> καὶ εἰς τὰ θεμέλια τῆς γῆς

καταβιβάζω is a rare word. It appears only here and in the Lukan parallel in the
Bible. On the other hand *βιβάζω appears 102 times and is not so rare. It is
possible that scribes harmonized the passage to the Isa parallel.

The support for καταβήσῃ is not that good. I am not sure if one can establish with certainty what Latt and Sy read in their Greek exemplars.
Zahn (Comm. Mat.) suggests that καταβήσῃ perhaps comes from Isa 14:15.

Carl Conrad wrote on B-Greek: Re: Matthew 11:23 KATABHSH (9. Nov 2001)
"It sure looks to me like what we have in the critical text--KATABHSHi--is a future middle in a surviving MP sense that is really passive, and that the scribes have CORRECTED it into a corresponding future passive of the causative KATABIBAZW. So, yes, this form should be understood as future passive 2nd sg., and it looks like pretty good evidence that the form KATABHSHi was understood as having a passive sense, but some grammarian found fault with it because he felt that it ought to be expressed with an authentically passive verb."

Weiss (Textkritik, p. 46) likewise thinks that the καταβιβασθήσῃ is a conformation to ὑψωθήσῃ.

IQP's Crit. ed. has καταβήσῃ for Q.

Rating: - (indecisive)

TVU 122

Minority reading:
NA[27] Matthew 11:29 ἄρατε τὸν ζυγόν μου ἐφ᾽ ὑμᾶς καὶ μάθετε <u>ἀπ᾽ ἐμοῦ,</u> ὅτι πραΰς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν·

<u>**omit:**</u> 01*, 245, 1010

<u>01</u>: corrected by = 01[C1].
Tischendorf writes: "ita emendavit A. Antea deerat ἀπ᾽ ἐμοῦ."
01* writes (from Tischendorfs pseudo-facsimile):
ΕΦΥΜΑСΚΑΙΜΑΘΕΤΕ
   Υ   ΑΠΕ
ΜΟΟΤΙΠΡΑΥСΕΙΜΙ

It is possible that originally this was:
ΕΦΥΜΑСΚΑΙΜΑΘΕ
ΤΕΟΤΙΠΡΑΥСΕΙΜΙ
with the ΤΕ erased and corrected into ΜΟ. But this is not sure. It is also possible that the complete ΜΑΘΕτε is original and a h.t. from ΤΕ to ΠΕ appeared, omitting ΑΠΕ. In this case the omission of the Υ happened independently.
B: no umlaut

Origen has the words three times in his Mt Commentary.
There is no reason for an omission.

Rating: 2 (NA clearly original)

TVU 123

Minority reading:
NA²⁷ Matthew 12:2 οἱ δὲ Φαρισαῖοι ἰδόντες εἶπαν αὐτῷ· ἰδοὺ οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ.

omit: ff¹, k, Sy-S, Sy-C, Bois
B: no umlaut

Parallels:
NA²⁷ Mark 2:24 ἴδε τί ποιοῦσιν <u>τοῖς σάββασιν</u> ὃ οὐκ ἔξεστιν;

NA²⁷ Luke 6:2 τί ποιεῖτε ὃ οὐκ ἔξεστιν   <u>τοῖς σάββασιν;</u>
BYZ Luke 6:2 τί ποιεῖτε ὃ οὐκ ἔξεστιν <u>ποιεῖν ἐν τοῖς σάββασιν</u>

Interesting versional support. Possibly stylistic?

Rating: 2? (NA probably original)

TVU 124

Difficult variant:
NA²⁷ Matthew 12:4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ
καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγον, ὃ οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν
οὐδὲ τοῖς μετ' αὐτοῦ εἰ μὴ τοῖς ἱερεῦσιν μόνοις;

BYZ Matthew 12:4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ
καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν οὓς οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν
οὐδὲ τοῖς μετ αὐτοῦ εἰ μὴ τοῖς ἱερεῦσιν μόνοις

Byz   P70(late 3ʳᵈ), C, D, L, W, Θ, f1, f13, 33, Maj,
      Latt, Sy, Co(+ mae-2), Basil(4ᵗʰ CE), Gre, Trg
      ἔλαβεν   892*

txt   01, B, 481^Byz

B: no umlaut

Parallels:
NA²⁷ Mark 2:26 καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν,
NA²⁷ Luke 6:4 καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν

Weiss (Textkritik, p. 79) thinks, that ἔφαγεν is a conformation to εἰσῆλθεν.
The sentence is about David and is in the singular.

> He <u>entered</u> the house of God and <u>he ate</u> the bread of the Presence,
> He <u>entered</u> the house of God and <u>they ate</u> the bread of the Presence,

Nevertheless both readings make good sense.

The Byzantine reading could be a harmonization to Mk/Lk or to the previous context. The support for the plural is very slim. An error is probable, especially in light of the support from the Byzantine minuscule 481.

Rating: 1? (NA probably wrong)

External Rating: - (indecisive)
   (after weighting the witnesses)

TVU 125

Minority reading:
NA²⁷ Matthew 12:4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγον, ὃ οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ εἰ μὴ τοῖς ἱερεῦσιν μόνοις;

Not in NA, SQE, Greeven, Tis!

ἀλλ' ἢ τοῖς ἱερεῦσιν   f1, 22
"but rather the priests?"
B: no umlaut

Parallel:
NA²⁷ Luke 6:4 [ὡς] εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν καὶ ἔδωκεν τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς;

Probably a free rendering.

Rating: 2 (NA clearly original)

TVU 126

Minority reading:
NA²⁷ Matthew 12:8 κύριος γάρ ἐστιν <u>τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.</u>

Not in NA and not in SQE!

<u>ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου</u>
Φ, 047, f1, 33, 157, 517, 788, 892, 1424, pc, aur, l, vg

Vulgata: <u>dominus est enim Filius hominis etiam sabbati</u>

<u>καὶ τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου</u>   124, 372, 565, pc, f, Sy-H, TR
                                             (from Legg and Trg)

B: no umlaut

"… <u>also</u> of the Sabbath"

Parallels:
NA²⁷ Mark 2:28 ὥστε
κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου <u>καὶ</u> τοῦ σαββάτου.

NA²⁷ Luke 6:5 καὶ ἔλεγεν αὐτοῖς·
κύριός ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.
BYZ Luke 6:5 καὶ ἔλεγεν αὐτοῖς ὅτι
κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου <u>καὶ</u> τοῦ σαββάτου

Byz   A, D, L, R, Θ, Ψ, f1, f13, 33, Maj, Lat, Sy-H, sa, bo^{pt}, Marcion^E, WH^{mg}
txt   01, B, W, 1241, Sy-P, Sy-Pal, bo^{pt}, WH

It is more probable that the txt reading in Lk is a harmonization to Mt than that
the Byzantine reading is a harmonization to Mk. Therefore the reading in Lk got
a Rating: 1? (NA probably wrong). Additionally the support is quite limited for
the txt reading.
If we assume the Byzantine reading in Lk to be original then this minority
reading in Mt is a harmonization to Mk and Lk.

Rating: 2 (NA clearly original)

TVU 127

Minority "Caesarean" reading:
NA²⁷ Matthew 12:12 πόσῳ οὖν ᵀ διαφέρει ἄνθρωπος προβάτου. ὥστε ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν.

ᵀ μᾶλλον   Θ, f13, 33, 157, 517, 565, 1424, 1675, pc,
           Lat, Sy (incl. –S, -C), mae-1+2
B: no umlaut

Compare:
NA²⁷ Matthew 6:26 ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; (same in parallel Luke 12:24)

NA²⁷ Matthew 6:30 εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;   (same in parallel Luke 12:28)

NA²⁷ Matthew 7:11 εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν.

A natural addition. There is no reason for an omission.

Rating: 2 (NA clearly original)

TVU 128

Minority reading:
NA²⁷ Matthew 12:13 τότε λέγει τῷ ἀνθρώπῳ· ἔκτεινόν σου τὴν χεῖρα.
καὶ ἐξέτεινεν καὶ ἀπεκατεστάθη <u>ὑγιὴς ὡς ἡ ἄλλη.</u>

<u>ὑγιὴς</u>	01, C^C2, 892*
<u>ὡς ἡ ἄλλη</u>	L184*, it(b, c, ff¹, g¹, h), Sy-C, Sy-S, Sy-P, arm

<u>add ἡ χεὶρ αὐτοῦ before ὑγιὴς:</u> 118, 209(=f1), 983, 1689(=f13ᶜ), 1424, pc, L184

Lat(aur, d, f, k, l, q, vg) read txt.
B: no umlaut

Parallels:
NA²⁷ Mark 3:5 <u>καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ.</u>
BYZ Mark 3:5 <u>καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὑγιὴς ὡς ἡ ἄλλη.</u>

Byz	C^C, L, Θ^Cmg, f13, 157, 892, Maj, a, b, c, Sy-S
	<u>omit ὑγιὴς</u> 346, a, b, c, Sy-S
txt	01, A, B, C*, K, P, W, Δ, Θ*, Λ, Π, f1, 33, 565, 579, pc,
	Lat(aur, e, f, l, q, vg), Sy-P, Sy-H, Co
<u>εὐθέως</u>	D, it(d, ff², i, r¹)

NA²⁷ Luke 6:10 καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ.
BYZ Luke 6:10 καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ <u>ὑγιὴς ὡς ἡ ἄλλη.</u>

Byz	A, D, Q, W, Θ, Ψ, f1, f13, 157, 565, 892, 1071, Maj, it, Sy-P, Sy-H
<u>ὑγιὴς</u>	W, 579
txt	P4(200 CE), P75^vid, 01, B, L, 33, pc, Lat(a, aur, e, ff², l, vg), Co

Interesting variation in all three parallels.
There seems to be something awkward with this phrase. Possibly stylistic?

Rating: 2 (NA clearly original)

TVU 129

Minority reading:
NA²⁷ Matthew 12:15 Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν. καὶ ἠκολούθησαν αὐτῷ **[ὄχλοι]** πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας

BYZ Matthew 12:15 Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν καὶ ἠκολούθησαν αὐτῷ **ὄχλοι** πολλοί καὶ ἐθεράπευσεν αὐτοὺς πάντας

T&T #37

omit: 01, B, 372, 873,
      Lat(a, aur, b, c, ff¹, ff², g¹, k, l, vg), **NA²⁵**, **WH**, **Gre**, **Weiss**, **Tis**, **Bal**

πολλοὶ **ὄχλοι**   X, 0211, 0233, 2680, al²⁶

Tregelles has ὄχλοι in brackets.
d, f, h, q read txt.
B: umlaut! (line 11 C, page 2149) ἠκολούθησαν αὐτῷ

Parallels:
NA²⁷ Matthew 4:25 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἰεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

NA²⁷ Mark 3:7 καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας [ἠκολούθησεν], καὶ ἀπὸ τῆς Ἰουδαίας

NA²⁷ Luke 6:17 Καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος πολὺς μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἰερουσαλὴμ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος,

Compare:
NA²⁷ Matthew 8:1 ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.
NA²⁷ Matthew 13:2 καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί,
NA²⁷ Matthew 15:30 καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ
NA²⁷ Matthew 19:2 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί,

NA²⁷ Mark 2:2 καὶ συνήχθησαν πολλοὶ
NA²⁷ Mark 6:33 καὶ εἶδον αὐτοὺς ὑπάγοντας καὶ ἐπέγνωσαν πολλοὶ

Probably a h.t. error, OI - OI. In Matthew when πολλοὶ is used for people it is always coupled with ὄχλοι.

Weiss (Mt Com.) thinks that ὄχλοι comes from 4:25.

Rating: 2 (NA clearly original)
    Omission wrong

TVU 130

NA²⁷ Matthew 12:22 Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος <u>τυφλὸς καὶ κωφός</u>, καὶ ἐθεράπευσεν αὐτόν,
ὥστε <u>τὸν κωφὸν</u> λαλεῖν καὶ βλέπειν.

BYZ Matthew 12:22 Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός καὶ ἐθεράπευσεν αὐτόν
ὥστε <u>τὸν τυφλὸν καὶ κωφὸν καὶ</u> λαλεῖν καὶ βλέπειν

Byz   C, L, W, Δ, Θ, 0233, 0281, f1, f13, 33, 700, Maj, q, Sy-P, Sy-H
       <u>τὸν τυφλὸν καὶ κωφὸν καὶ</u>   C, 22, 565, Maj
       <u>τὸν τυφλὸν καὶ κωφὸν</u>   0281, 33
       <u>τὸν κωφὸν καὶ τυφλὸν</u>   W, Θ, 0233, f1, f13, 517, pc
       <u>τὸν κωφὸν καὶ τυφλὸν καὶ</u>   L, X, Δ, 700, Sy-H, Sy-P, Basil(4th CE)

txt   01, B, D, 983, 892, 1424, pc, ff¹, k, Sy-S, Sy-C, Co(+ mae-2)
       <u>τὸν κωφὸν καὶ</u>   01^C2

<u>omit:</u> Lat (!)

B: umlaut! (line 41 C, p. 1249) <u>τὸν κωφὸν λαλεῖν καὶ</u>

Compare:
NA²⁷ Matthew 9:33 καὶ ἐκβληθέντος τοῦ δαιμονίου <u>ἐλάλησεν ὁ κωφός.</u>
NA²⁷ Matthew 15:31 ὥστε τὸν ὄχλον θαυμάσαι βλέποντας <u>κωφοὺς λαλοῦντας</u>

Parallel:
NA²⁷ Luke 11:14 ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος <u>ἐλάλησεν ὁ κωφὸς</u>

τυφλὸν is probably an addition inspired by the first part of the verse (so Weiss) and the verbs λαλεῖν καὶ βλέπειν. The insertion of the καὶ at the end is a bit strange. Note the complete omission in Lat!
Accidental omission due to h.t. is possible.

Rating: 2? (NA probably original)

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

TVU 131

Minority reading:
NA²⁷ Matthew 12:30 ὁ μὴ ὢν μετ᾽ ἐμοῦ κατ᾽ ἐμοῦ ἐστιν, καὶ ὁ μὴ συνάγων μετ᾽ ἐμοῦ <u>σκορπίζει.</u>

<u>σκορπίζει με</u>   01, 33, 1582*, pc, Sy-Hᵐᵍ, bo

same in Lk 11:23 by   01*, Cᶜ, L, Θ, Ψ, 33, 579, 892, 1071, Sy-S, bo, <u>Gre</u>

Note also the mae variant: (mae-2 Reconstruction by Schenke)
<u>ὁ μὴ συνηγμένος ὢν μετ᾽ ἐμοῦ ἐσκορπισμένος ἐστιν</u>   (mae-1), mae-2
"who is not gathered with me, is scattered".

B: no umlaut

σκορπίζω scatter, disperse

See Ehrman "Corruption", p. 135-136.
σκορπίζει is transitive. If the scribes wanted to supply a prepositional phrase as a personal object (as with the previous verbs), κατ᾽ ἐμοῦ would be the natural addition. The addition of με makes no sense in context (Metzger: "with disastrous consequences for the sense!").
Ehrman sees this as a corruption against the Gnostic separation of Jesus and Christ.

Rating: 2 (NA clearly original)

TVU 132

35.   Difficult variant:

Minority reading:

NA[27] Matthew 12:31 Διὰ τοῦτο <u>λέγω ὑμῖν</u>, πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται ^T τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται.

^T ὑμῖν   B, f1, 22, Sy-Pal[ms], sa, mae-1, Or, Athanasius, <u>WH</u>[mg]
B: no umlaut

An interesting addition, probably accidental. Interesting, strong support.
Weiss (Textkritik, p. 145): "thoughtless, from λέγω ὑμῖν".
It could have been omitted as redundant.
Interesting combination of B, f1, 22.

Rating: - (indecisive)

TVU 133

NA²⁷ Matthew 12:31 Διὰ τοῦτο λέγω ὑμῖν,
πᾶσα ἁμαρτία καὶ βλασφημία   ἀφεθήσεται τοῖς ἀνθρώποις,
ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται.

BYZ Matthew 12:31 Διὰ τοῦτο λέγω ὑμῖν
πᾶσα ἁμαρτία καὶ βλασφημία   ἀφεθήσεται τοῖς ἀνθρώποις
ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις·

Byz   C, D, L, W, Θ, 0271, f13, 33, Maj, it, Sy-P, Sy-H
txt   01, B, f1, 174(f13), 22, 517, 892, 1424, 1675, pc, aur, k, vg, sa, bo, mae-2

αὐτῷ   b, ff¹, h, Sy-S, Sy-C, mae-1, bo^ms

B: no umlaut

Parallels:
NA²⁷ Mark 3:29 ὃς δ᾽ ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλὰ ἔνοχός ἐστιν αἰωνίου ἁμαρτήματος.

NA²⁷ Luke 12:10 τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται.

The parallels are quite different, the addition is probably inspired by the first part of the verse (so Weiss).
Regarding the Old Syriac P. Williams writes:
> "The problem here is that *SC* have personalised the whole clause to read 'Everyone who blasphemes against the [Holy] Spirit, it will not be forgiven him.' The construction thus cannot be compared with that in *txt*, and certainly one part of it cannot be extracted and used to support a variant from *txt*."
> P. Williams "Early Syriac Translation Technique and the textual criticism of the Greek Gospels", Gorgias Press, 2004, p. 63.

Rating: 2 (NA clearly original)

TVU 134

Difficult variant:

Minority reading:
NA²⁷ Matthew 12:47 [εἶπεν δέ τις αὐτῷ· ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἑστήκασιν ζητοῦντές σοι λαλῆσαι.]

BYZ Matthew 12:47 εἶπεν δέ τις αὐτῷ Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἑστήκασιν ζητοῦντές σοι λαλῆσαι

omit verse: 01*, B, L, Γ, pc, ff¹, k, Sy-S, Sy-C, sa, mae-2, WH

txt   01^C1, C, D, W, Z, Θ, f1, f13, 22, 33, Maj,
             Lat, Sy-P, Sy-H, mae-1, bo, WH^mg, Weiss
             ἔξω   01^C1, bo (from Mk?)
             ἑστήκασιν   f1
             ἑστήκασιν ἔξω   D, 33, 1071, 1424 (from Lk?)

NA²⁵ has the verse in single brackets.

B: no umlaut

Parallels:
NA²⁷ Mark 3:32 καὶ λέγουσιν αὐτῷ· ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου [καὶ αἱ ἀδελφαί σου] ἔξω ζητοῦσίν σε.

NA²⁷ Luke 8:20 ἀπηγγέλη δὲ αὐτῷ· ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἑστήκασιν ἔξω ἰδεῖν θέλοντές σε.

Compare context:
NA²⁷ Matthew 12:46 Ἔτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις
ἰδοὺ ἡ μήτηρ   καὶ οἱ ἀδελφοὶ αὐτοῦ εἱστήκεισαν ἔξω ζητοῦντες αὐτῷ λαλῆσαι.
47 εἶπεν δέ τις αὐτῷ·
ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἑστήκασιν   ζητοῦντές σοι λαλῆσαι.

The verse was omitted probably due to h.t. (so Weiss).
verse 46: ζητοῦντες αὐτῷ λαλῆσαι
verse 47: ζητοῦντές σοι λαλῆσαι

The verse is needed for the following. Weiss (Textkritik, p. 184) argues that if the verse had been added later to explain v. 48, it would not have been so tautological.
Zahn, on the other hand thinks (Comm. Mat.), that the verse is a harmonization to Mk 3:32.

Rating: 1? (NA probably wrong)
        Omission wrong, NA: omit brackets

TVU 135

Minority "Caesarean" reading:
NA²⁷ Matthew 12:50 ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς αὐτός μου ᵀ ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

ᵀ καὶ   Θ, f13, 517, 700, 1424, 1675, al, b, ff¹, h, vg
           B: no umlaut

Parallels:
NA²⁷ Mark 3:35 ὃς [γὰρ] ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.
NA²⁷ Luke 8:21 μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες.

Meaning probably:
For whoever does the will of my Father in heaven is   my brother and sister and mother."
For whoever does the will of my Father in heaven is **also** my brother and sister and mother."

Both readings make sense. The variant has probably been created to tone down the harshness of the saying.

Rating: 2 (NA clearly original)

TVU 136

NA[27] Matthew 13:1 Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς
<u>τῆς οἰκίας</u> ἐκάθητο παρὰ τὴν θάλασσαν·

BYZ Matthew 13:1 Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς
<u>ἀπὸ τῆς οἰκίας</u> ἐκάθητο παρὰ τὴν θάλασσαν·

T&T #39

<u>ἀπὸ τῆς οἰκίας</u>   C, L, W, f13[a,c], 22, Maj, <u>Trg[mg]</u>
<u>ἐκ τῆς οἰκίας</u>   01, Z, 33, 892, 1342, pc[3], <u>WH[mg]</u>, <u>Trg[mg]</u>, <u>Tis</u>, <u>Bal</u>
          pc = 295, 494, 1695

<u>τῆς οἰκίας</u>   B, Θ, f1, 124, 788(=f13[b]), 517, 1424, 1675, 2586, pc[14], Or
          pc = 7, 164, 335, 805, 939, 1201, 1266, 1443, 1554, 1555,
              1651, 1823*, 2487, 2555

<u>one of the above:</u> aur, c, f, h, l, q, vg, Sy-C

<u>καὶ</u>   D, a, b, d, e, ff[1], ff[2], g[1], k, Sy-S

Or (Catena MS Vindob 154): … ἐξῆλθε μὲν <u>τῆς οἰκίας</u>, ἐκάθητο δὲ παρὰ
τὴν θάλασσαν.
B: no umlaut

Compare:
NA[27] Matthew 19:1 ὁ Ἰησοῦς … μετῆρεν <u>ἀπὸ τῆς Γαλιλαίας</u>
NA[27] Matthew 24:1 Καὶ <u>ἐξελθὼν</u> ὁ Ἰησοῦς <u>ἀπὸ τοῦ ἱεροῦ</u>
NA[27] Matthew 24:17
ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω ἆραι τὰ <u>ἐκ τῆς οἰκίας</u> αὐτοῦ,

NA[27] Mark 7:31 Καὶ πάλιν <u>ἐξελθὼν ἐκ τῶν ὁρίων</u> Τύρου
NA[27] Mark 13:35
γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε <u>ὁ κύριος τῆς οἰκίας</u> ἔρχεται,

NA[27] Luke 6:49 καὶ ἐγένετο <u>τὸ ῥῆγμα [ruin] τῆς οἰκίας</u> ἐκείνης μέγα
NA[27] Luke 7:6 ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος <u>ἀπὸ τῆς οἰκίας</u>
NA[27] Luke 22:11 καὶ ἐρεῖτε <u>τῷ οἰκοδεσπότῃ τῆς οἰκίας</u>·

Compared with the ὁ κύριος τῆς οἰκίας the ὁ Ἰησοῦς τῆς οἰκίας sounds a
bit like "the Jesus of the house". There is no reason for the omission of the
preposition.

Rating: 2? (NA probably original)

TVU 137

Minority "Caesarean" reading:
NA²⁷ Matthew 13:6 ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν <u>ῥίζαν</u> ἐξηράνθη.

<u>βάθος ῥίζης</u>   Θ, f13, pc
B: no umlaut

βάθος "deep"

Compare previous verse:
NA²⁷ Matthew 13:5 ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθέως ἐξανέτειλεν διὰ τὸ μὴ ἔχειν <u>βάθος γῆς·</u>

Clearly a harmonization to the previous verse.

Rating: 2 (NA clearly original)

TVU 138

Minority "Caesarean" reading:
NA²⁷ Matthew 13:13 διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες
οὐκ ἀκούουσιν οὐδὲ συνίουσιν,

μὴ ἀκούωσιν καὶ μὴ συνιῶσιν, μήποτε ἐπιστρέψωσιν
D, Θ, f1, f13, 22, (1424), it, Sy-S, Sy-C, (Eus)
          1424 omits μήποτε ἐπιστρέψωσιν

omits all from ὅτι ... συνίουσιν   mae-2
B: no umlaut

Parallel:
NA²⁷ Mark 4:12 ἵνα βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν, καὶ ἀκούοντες ἀκούωσιν καὶ μὴ συνιῶσιν, μήποτε ἐπιστρέψωσιν καὶ ἀφεθῇ αὐτοῖς.

An interesting combination of "Western" and "Caesarean" witnesses.
The variant reading has a change from indicative to subjunctive. This is quite unmotivated and probably due simply to copying the parallel account.

Rating: 2? (NA probably original)

TVU 139

Minority reading:
NA²⁷ Matthew 13:20 ὁ δὲ ἐπὶ τὰ πετρώδη σπαρείς, οὗτός ἐστιν ὁ <u>τὸν λόγον</u> ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν,
NA²⁷ Matthew 13:21 οὐκ ἔχει δὲ ῥίζαν ἐν <u>ἑαυτῷ</u> ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζεται.

Not in NA and not in SQE but in Tis, Trg and Legg!

<u>αὐτῷ</u>   L, Δ, pc, Sy-S, Sy-P, Sy-H

<u>omit:</u>   pc, Sy-C

B: no umlaut

Parallels:
NA²⁷ Mark 4:17 <u>καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς</u> ἀλλὰ πρόσκαιροί εἰσιν, εἶτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζονται.   <u>αὐτοῖς:</u>   L, pc, Sy-H
                                       <u>αὐτῷ</u>   Sy-S
                                       omit: geoᵖᵗ

NA²⁷ Luke 8:13 οἱ δὲ ἐπὶ τῆς πέτρας οἳ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον, <u>καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν</u> ᵀ, οἳ πρὸς καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται.
                       ᵀ <u>ἐν ἑαυτῷ</u>   Sy-C, Sy-S

The Greek text is problematic because it is difficult to interpret:
                "But he has no root in himself."
Some witnesses have: "But he has no root in it (= the word)."
or: "It (the word) has no root in him."

It is interesting and difficult to explain that the Syriac Version has this reading in all three Gospels, even in Lk, where the words are not present at all in Greek. Nevertheless the variants cannot be original, because then nothing explains the origin of the txt form.

Compare:
J. Joosten NTS 37 (1991) 153-59 [he speculates about an underlying Aramaic original which was interpreted wrongly in the Greek tradition.]

Rating: 2 (NA clearly original)

TVU 140

Difficult variant

NA²⁷ Matthew 13:22 καὶ ἡ μέριμνα τοῦ αἰῶνος _____

BYZ Matthew 13:22 καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου

Byz   01^{C1}, C, L, W, Θ, f1, f13, 33, 579, Maj,
       Lat, Sy, sa^{mss}, mae-1+2, bo, Or, Gre

txt   01*, B, D, it, sa^{ms}

B: no umlaut

Parallels::

NA²⁷ Mark 4:19 καὶ αἱ μέριμναι τοῦ αἰῶνος

BYZ Mark 4:19 καὶ αἱ μέριμναι τοῦ αἰῶνος τούτου,

Byz   A, K, Π, f13, 22, 33, 157, 579, 1071, Maj, f, Sy, Co, arm, geo

txt   01, B, C, L, Δ, f1, 28, 892, pc, aur, l, vg

τοῦ βίου   D, W, Θ, 517, 565, 700, 1424, pc, it(b, c, d, e, ff², i, q, r¹)

NA²⁷ Luke 8:14 καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου

Compare:

NA²⁷ Matthew 13:40 οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος·

BYZ Matthew 13:40 οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου.

     Byz   C, L, W, Θ, 0106, 0233, 0242, f1, f13, 33, 579, Maj,
            f, h, q, Sy-P, Sy-H, sa^{ms}, bo,
     txt   01, B, D, Γ, 1582, 22, 892, pc,
            Lat, Sy-S, Sy-C, sa, mae-1, Ir^{Lat}, Cyr

NA²⁷ Luke 16:8 ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσιν.

                                   omit: pc

NA²⁷ Luke 20:34 οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν καὶ γαμίσκονται,

Difficult. Slim support.

Possibly idiomatic, τοῦ αἰῶνος = τοῦ αἰῶνος τούτου.

Rating: - (indecisive)

TVU 141

Minority reading:
NA²⁷ Matthew 13:31 ῎Αλλην παραβολὴν <u>παρέθηκεν</u> αὐτοῖς λέγων·

<u>ἐλάλησεν</u>   D, L*, N, O, Σ, Θ, f1, f13, 517, 1424, 1675, al, it, Sy-S, Sy-C

    <u>ἐλάλησεν</u>   = a, b, c, d, e, f, ff², h, k, q
    <u>παρέθηκεν</u>   = aur, ff¹, g¹, l, q, vg

f1: compare Anderson (Family 1, 2004), p. 99. Both 1 and 1582 read παρέθηκεν against Lake 1902.
L: Tischendorf writes: "ἐλάλησεν αὐτοῖς ὁ ΙΣ erasum est sed satis etiamnum comparet." (folio 29) [The blank space is then followed by txt παρέθηκεν αὐτοῖς.]
B: no umlaut

Compare verse 24 + 33:
NA²⁷ Matthew 13:24 ῎Αλλην παραβολὴν <u>παρέθηκεν</u> αὐτοῖς λέγων·

NA²⁷ Matthew 13:33 ῎Αλλην παραβολὴν <u>ἐλάλησεν</u> αὐτοῖς·
          C, 1241, pc, saᵐˢˢ: <u>παρέθηκεν</u>

Compare also:
NA²⁷ Matthew 13:3 Καὶ <u>ἐλάλησεν</u> αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων·
NA²⁷ Matthew 13:34 ταῦτα πάντα <u>ἐλάλησεν</u> ὁ Ἰησοῦς ἐν παραβολαῖς

ἐλάλησεν is the more normal word and it is only natural for scribes falling back into it (compare L). It is interesting that even Mt probably fell into it in verse 33.

Rating: 2 (NA clearly original)

TVU 142

Minority reading:
NA²⁷ Matthew 13:33 Ἄλλην παραβολὴν <u>ἐλάλησεν αὐτοῖς·</u>

omit: D, d, (k), Sy-S, Sy-C
    k = "alia similitudo"
    <u>WH</u> have the term in brackets

<u>παρέθηκεν αὐτοῖς</u>   C, 1241, pc, sa^mss

omit: <u>Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς</u>   mae-2

B: no umlaut

Western non-interpolation

Compare previous verse 31:
NA²⁷ Matthew 13:31 Ἄλλην παραβολὴν <u>παρέθηκεν αὐτοῖς</u> λέγων·
                            <u>ἐλάλησεν αὐτοῖς</u>
             D, L*, N, O, Σ, Θ, f13, 517, 1424, 1675, al, it, Sy-S, Sy-C

Weiss (Textkritik, p. 183): "oversight".
Basically the words could have been added from 13:31.
In principle it is also possible that the complete omission as mae-2 has it is
original and others added in part or complete from verse 31.

Rating: 2? (NA probably original)

TVU 143

Difficult variant:

Minority reading:

NA²⁷ Matthew 13:35 ὅπως πληρωθῇ τὸ ῥηθὲν <u>διὰ τοῦ προφήτου</u> λέγοντος· ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς [κόσμου].

<u>διὰ Ἡσαΐου τοῦ προφήτου</u>

01*, Θ, f1, f13, 33, pc(ca. 10 minusc., not 22), Cl, <u>Tis</u>, <u>WH^{mg}</u>

fathers (see Zahn): Clement (hom. 18, 15), Porphyrius (3ʳᵈ CE),
   Eusebius and Jerome knew MSS: "legi in nonnullis codicibus", "multa evangelia"

A note in 1582 makes it probable that Origen knew the reading:

1582^{mg}: εν τω πρωτω τομω εις τας παροιμιας εξηγητικων. ουτως μνημονευει της χρησεως οπως πληρωθη το ρηθεν δια Ησαιου του προφητου και τα εξης. μη λεγων ειναι εν τοις αντιγραφοις διαφωνιαν. ενθα και θαυμασιως απολογειται μη ευρισκομενου εν τω Ησαια του ανοιξω εν παραβολαις το στομα μου. οι δε μετα ταυτα τολμηρως το Ησαιου ηθετησαν. (compare A. Anderson, p. 63)

= "in the first volume of 'The Proverbs Interpreted'. So he (Origen?) remembers the usage/the prophecy οπως πληρωθη το ρηθεν δια Ησαιου του προφητου and so forth, saying that there are no disagreements in the copies. There also he defends the remarkable thing that in Jesaja ανοιξω εν παραβολαις το στομα μου is not to be found. But they, later, rather boldy eliminated το Ησαιου."

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

01: corrected by corrector B (=01^{C1}) according to Tischendorf.
Two Bohairic MSS have "Psalmos" in the margin and one Bohairic MS has "David the prophet" plus the number "77" in the margin.
B: no umlaut

Compare:
LXX Psalm 77:2 ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου φθέγξομαι προβλήματα ἀπ' ἀρχῆς

This reading is factually wrong (Ps 77:2 is attributed to Asaph). It is probably inspired from context:

NA²⁷ Matthew 3:3 οὗτος γάρ ἐστιν ὁ ῥηθεὶς διὰ Ἠσαΐου τοῦ προφήτου λέγοντος·
NA²⁷ Matthew 4:14 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἠσαΐου τοῦ προφήτου λέγοντος·
NA²⁷ Matthew 8:17 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἠσαΐου τοῦ προφήτου λέγοντος·
NA²⁷ Matthew 12:17 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἠσαΐου τοῦ προφήτου λέγοντος·
NA²⁷ Matthew 13:14 καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἠσαΐου ἡ λέγουσα

On the other hand the support is quite good (note the church fathers).
Hort thinks it's genuine. He notes the cases where τοῦ προφήτου has been replaced by a prophets name. Most of these add the correct name.

Two times Isaiah has been added correctly:
Mt 1:22: by D, 267, 954, 1582*ᵛⁱᵈ, it, Sy-S, Sy-C, Sy-H, saᵐˢ, arm, Irᴸᵃᵗ
Mt 21:4: by Mᵐᵍ, 42, pc, a, c, h, boᵐˢ, Chr, Hil   have Zechariah
          r², vgᵐˢˢ, boᵐˢ, aeth   have Isaiah

The erroneous introduction of Isaiah is limited to three passages supported only very slim:
Mt 2:5:   a   (Micha)
Mt 2:15   Sy-S (Hosea)
Mt 27:9   21, l (Zechariah)

T. Zahn and E. Nestle also think that it is genuine. Ἠσαΐου has possibly been omitted because of its incorrectness (compare Mk 1:2). The supporting witnesses are not very reliable though.

Rating: - (indecisive)

TVU 144

Minority reading:
NA²⁷ Matthew 13:35 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος· ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς [κόσμου].

BYZ Matthew 13:35 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου

T&T #40

omit: 01^C1, B, f1, 22, 279*, 1192, 1210, 2586,
       e, k, (Sy-S, Sy-C), Or, Eus, WH, NA²⁵, Gre, Trg, Tis, Bal

Sy-S, Sy-C have "… from of old" (Burkitt)

Weiss, Bois have the word.
B: no umlaut

Parallel:
LXX Psalm 77:2
ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου φθέγξομαι προβλήματα ἀπ᾽ ἀρχῆς

Compare:
NA²⁷ Matthew 25:34 βασιλείαν ἀπὸ καταβολῆς κόσμου.

NA²⁷ Luke 11:50 ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης,
NA²⁷ John 17:24 ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου.

NA²⁷ Ephesians 1:4 καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου
NA²⁷ Hebrews 4:3 καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων.
NA²⁷ Hebrews 9:26 πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου·
NA²⁷ 1 Peter 1:20 προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου
NA²⁷ Revelation 13:8 ἐσφαγμένου ἀπὸ καταβολῆς κόσμου.
NA²⁷ Revelation 17:8 ἀπὸ καταβολῆς κόσμου,

καταβολῆς is always coupled with κόσμου in the context of creation.

Weiss (Textkritik, p. 133), thinks that the omission might be a reminiscence of Ps 77:2 ἀπ᾽ ἀρχῆς = ἀπὸ καταβολῆς but later (Mt Com.) he rejects this view and sees it as an accidental omission ("hardly dispensable").

Rating: 2? (NA probably original)
       Omission wrong, brackets ok.

TVU 145

Minority reading:
NA²⁷ Matthew 13:36 Τότε ἀφεὶς τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν <u>ᵀ</u>.

ᵀ αὐτοῦ   f1, 1424, 1675, pc, arm^{mss}, Or

22 has txt.
Or: Mt Comm tom. 11:4 line 14
B: no umlaut

"Then he left the crowds and went into <u>his</u> house."

Compare:
NA²⁷ Matthew 8:14 Καὶ ἐλθὼν ὁ Ἰησοῦς <u>εἰς τὴν οἰκίαν</u> Πέτρου
NA²⁷ Matthew 12:9
καὶ μεταβὰς ἐκεῖθεν <u>ἦλθεν εἰς τὴν</u> συναγωγὴν αὐτῶν·
NA²⁷ Matthew 12:29 καὶ τότε <u>τὴν οἰκίαν αὐτοῦ</u> διαρπάσει.

A natural addition by some careless scribes.

Rating: 2 (NA clearly original)

TVU 146

NA²⁷ Matthew 13:40 οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος _____ ·
BYZ Matthew 13:40 οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου.

Byz   C, L, P, W, Θ, 0106, 0233, 0242, f13, 33, 579, Maj,
      f, h, q, Sy-P, Sy-H, saᵐˢ, bo,

txt   01, B, D, Γ, f1, 22, 892, pc, Lat, Sy-S, Sy-C, sa, mae-1, Irᴸᵃᵗ, Or, Cyr

f1: compare Anderson (Family 1, 2004), p. 99. MSS 1, 22 and 1582 omit, against
Lake 1902.
B: no umlaut

Compare:
NA²⁷ Matthew 13:22 καὶ ἡ μέριμνα τοῦ αἰῶνος _____
BYZ Matthew 13:22 καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου
Byz   01ᶜ¹, C, L, W, Θ, f1, f13, 33, Maj, Lat, Sy, saᵐˢˢ, mae-1+2, bo, Or, Gre
txt   01*, B, D, it, saᵐˢ

NA²⁷ Mark 4:19 καὶ αἱ μέριμναι τοῦ αἰῶνος _____
BYZ Mark 4:19 καὶ αἱ μέριμναι τοῦ αἰῶνος τούτου,
Byz   A, K, Π, f13, 22, 33, 157, 579, 1071, Maj, f, Sy, Co, arm, geo
txt   01, B, C, L, Δ, f1, 28, 892, pc, aur, l, vg
τοῦ βίου   D, W, Θ, 517, 565, 700, 1424, pc, it(b, c, d, e, ff², i, q, r¹)

NA²⁷ Luke 16:8 ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς
υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσιν.
                                    omit: pc

NA²⁷ Luke 20:34 οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν καὶ γαμίσκονται,

Same variation as in Mt 13:22, but the support is better here. As already said at
13:22, it is possibly idiomatic, τοῦ αἰῶνος = τοῦ αἰῶνος τούτου.

Rating: 2? (NA probably original)

TVU 147

Minority reading:
NA²⁷ Matthew 13:44 Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὑρὼν ἄνθρωπος ἔκρυψεν, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει **καὶ πωλεῖ πάντα ὅσα ἔχει** καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.

καὶ πάντα ὅσα ἔχει πωλεῖ	C, L, P, W, Θ, 0106, f13, 22, 33, 157, 579, Maj, Sy-H, Sy-Pal^ms
ὅσα ἔχει πωλεῖ	28
καὶ πωλεῖ ὅσα ἔχει	B, pc, bo, Or, **NA²⁵**, **WH**, **Weiss**
καὶ πωλεῖ πάντα ὅσα ἔχει	01, D, 0242, f1, 892, pc, Latt, Sy-S, Sy-C, Sy-P, sa, mae-1+2, **WH^mg**

B: no umlaut

Context, verse 46:
NA²⁷ Matthew 13:46 εὑρὼν δὲ ἕνα πολύτιμον μαργαρίτην ἀπελθὼν πέπρακεν πάντα ὅσα εἶχεν καὶ ἠγόρασεν αὐτόν.
         omit πάντα: D, 1071

No parallel, but compare:
NA²⁷ Luke 18:22 ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ· ἔτι ἕν σοι λείπει· πάντα ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν [τοῖς] οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι.

The omission by B is either accidental or for stylistic reasons.
Metzger: "Although the short reading of B and a few other witnesses is attractive, the absence of πάντα may be the result of Alexandrian penchant for pruning unnecessary words."
The Byzantine word order might be a harmonization to Lk 18:22. It is in principle also possible that the addition of πάντα is such a harmonization, too.

Weiss (Textkritik, p. 130) notes that the addition could be a conformation to immediate context, verse 46.

Rating: 2? (NA probably original)

TVU 148

Minority reading:
NA²⁷ Matthew 13:45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας·

T&T #42

omit: 01*, B, Γ, 1424, al³⁶, WH, **NA²⁵**, Weiss
    01 is corrected by 01^C1
    WH have ἀνθρώπῳ in the margin.
B: no umlaut

ἔμπορος "merchant"

Compare context:
NA²⁷ Matthew 13:24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων·
ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείραντι καλὸν σπέρμα
ἐν τῷ ἀγρῷ αὐτοῦ.
NA²⁷ Matthew 13:31 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων· ὁμοία
ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος
ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ·
NA²⁷ Matthew 13:44 Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ
κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὑρὼν ἄνθρωπος ἔκρυψεν,
                                    τις D

NA²⁷ Matthew 13:52 διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ
τῶν οὐρανῶν ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ,
NA²⁷ Matthew 18:23 Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν
ἀνθρώπῳ βασιλεῖ, ... **omit:** G, pc²

NA²⁷ Matthew 20:1 Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ
οἰκοδεσπότῃ, ὅστις ἐξῆλθεν ἅμα πρωῒ μισθώσασθαι ἐργάτας εἰς τὸν
ἀμπελῶνα αὐτοῦ.
NA²⁷ Matthew 22:2 ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ,
ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ.

Compare also:

NA²⁷ Matthew 9:32 Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον.

txt	C, D, L, W, Θ, f1, f13-part, 22, Maj, Latt, Sy-H
omit ἄνθρωπον	01, B, 124, 788(=f13-part), 892, pc,
	Sy-S, Sy-P, Co(+ mae-2), WH, NA²⁵, Weiss

The omission is strange. Weiss (Textkritik, p. 128) thinks that the omission is original and the addition due to immediate context (13:52).
Note the omissions at 9:32 (01 and B!) and 13:44 and 18:23!

ἔμπορος appears elsewhere 24 times in the LXX and three times in Revelation.
Nowhere it is coupled with ἄνθρωπος.
On the other hand Matthew couples ἄνθρωπος several times with another noun, it is thus not untypical.
Overall the addition might be due to context/Matthean usage or the omission could be due to style/general usage. The latter appears slightly more probable.

Rating: 2? (NA probably original)

TVU 149

TVU 150

NA²⁷ Matthew 13:51 Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ· ναί.

BYZ Matthew 13:51 <u>Λέγει αὐτοῖς ὁ Ἰησοῦς,</u> Συνήκατε ταῦτα πάντα λέγουσιν αὐτῷ Ναί <u>Κύριε.</u>

<u>Λέγει ...</u>
Byz   C, L, W, Θ, 0233, f1, f13, 22, 33, Maj,
      f, h, q, Sy-C, Sy-P, Sy-H, mae-1+2, bo^mss

txt   01, B, D, pc, Lat, Sy-S, sa, bo
B: umlaut! (line 13 B, p. 1253) ὀδόν<u>των. 51 Συνήκατε ταῦ</u>τα

<u>Κύριε</u>
Byz   C, L, W, 0233, 22, 33, Maj,
      it(b, c, e, f, g¹, h, q), Sy-P, Sy-H, Co

txt   01, B, D, Θ, f1, f13, 517, 1424, 1675, pc,
      Lat(a, aur, d, ff¹, ff², k, l, vg), Sy-S, Sy-C

mae-2 has a lacuna!
B: no umlaut

Compare:
NA²⁷ Matthew 9:28 <u>καὶ λέγει αὐτοῖς ὁ Ἰησοῦς·</u> πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ· ναὶ <u>κύριε.</u>

The Λέγει phrase originated possibly from lectionary usage. Both additions are possibly inspired by Mt 9:28.
There is no reason why the words should have been omitted.

Rating: 2 (NA clearly original)
        (both variants)

TVU 151

Minority reading:
NA²⁷ Matthew 13:54 καὶ ἐλθὼν εἰς τὴν <u>πατρίδα</u> αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν· πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις;

<u>Ἀντιπατρίδα</u>   01*

According to Tischendorf corrected by either 01^A or 01^B (= 01^C1).
B: no umlaut

Compare:
NA²⁷ Acts 23:31 Οἱ μὲν οὖν στρατιῶται κατὰ τὸ διατεταγμένον αὐτοῖς ἀναλαβόντες τὸν Παῦλον ἤγαγον διὰ νυκτὸς <u>εἰς τὴν Ἀντιπατρίδα,</u>

This is possibly a reminiscence of Acts 23:31, the town Antipatris near Caesarea. The error lead J. Rendel Harris 1893 and later Skeat to the conclusion that Sinaiticus was probably written in Caesarea: "the aberration of a scribe's brain, as he sat writing in the neighboring city of Caesarea." (Harris: "Stichometry", 1893)

Rating: 2 (NA clearly original)

TVU 152

Minority reading:
NA²⁷ Matthew 13:54 καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν· πόθεν τούτῳ ἡ σοφία αὕτη <u>καὶ αἱ δυνάμεις;</u>

Not in NA, SQE, Greeven, Tis!

<u>omit:</u> f1, Or!

<u>καὶ δυνάμεις</u>   579, 700

B: no umlaut

Parallel:
NA²⁷ Mark 6:2 καὶ γενομένου σαββάτου ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ, καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες· πόθεν τούτῳ ταῦτα, καὶ τίς ἡ σοφία ἡ δοθεῖσα τούτῳ, καὶ <u>αἱ δυνάμεις</u> τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γινόμεναι;

Probably just a careless omission.

Rating: 2 (NA clearly original)

TVU 153

NA²⁷ Matthew 13:55 οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριὰμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσὴφ καὶ Σίμων καὶ Ἰούδας;

BYZ Matthew 13:55 οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός οὐχί ἡ μήτηρ αὐτοῦ λέγεται Μαριὰμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσῆς καὶ Σίμων καὶ Ἰούδας

Ἰωσὴφ   01^C1, B, C, N, Θ, f1, 33, 892, pc, Lat, Sy-S, Sy-C, Or, mae-1+2

Ἰωσῆς   K, L, W, Δ, Π, 0106, 1582^mg, f13, 22, 565, 1241, Maj-part,
          k, q^C, sa, Basil(4th CE)
Ἰωσῆ   S^C, 118, 157, 700, 1071, pc, bo
Ἰωάννης   01*, D, M, U, Γ, 2, 28, 579, 1424, Maj-part

P103 = P77(ca. 200 CE) reads <u>...ης</u>, so either Ἰωσῆς or Ἰωάννης are possible. This is not noted in NA.
01: Tischendorf writes: "σηφ A (ut videtur) in rasura scripsit. Antea Ἰωάννης videtur scriptum fuisse."
1582: The addition in the margin has been written by the original scribe Ephraim (10th CE).
B: umlaut! (line 39 B, p. 1253) Ἰάκω<u>βος καὶ Ἰωσὴφ καὶ Σίμων</u>

Parallel:
NA²⁷ Mark 6:3 καὶ ἀδελφὸς Ἰακώβου καὶ <u>Ἰωσῆτος</u> καὶ Ἰούδα καὶ Σίμωνος
BYZ Mark 6:3 ἀδελφὸς δὲ Ἰακώβου καὶ <u>Ἰωσῆ</u> καὶ Ἰούδα καὶ Σίμωνος
                    01, pc¹⁵, Lat: <u>Ἰωσὴφ</u>

Compare:
NA²⁷ Matthew 27:56 ἡ τοῦ Ἰακώβου καὶ <u>Ἰωσὴφ</u> μήτηρ
BYZ Matthew 27:56 ἡ τοῦ Ἰακώβου καὶ <u>Ἰωσὴ</u> μήτηρ

NA²⁷ Mark 15:40 Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ <u>Ἰωσῆτος</u> μήτηρ
BYZ Mark 15:40 Μαρία ἡ τοῦ Ἰακώβου τοῦ μικροῦ καὶ <u>Ἰωσῆ</u> μήτηρ

NA²⁷ Mark 15:47 Μαρία ἡ <u>Ἰωσῆτος</u> ἐθεώρουν ποῦ τέθειται.
BYZ Mark 15:47 Μαρία <u>Ἰωσῆ</u> ἐθεώρουν ποῦ τίθεται

NA²⁷ Matthew 4:21 καὶ προβὰς ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφούς, <u>Ἰάκωβον</u> τὸν τοῦ Ζεβεδαίου καὶ <u>Ἰωάννην</u> τὸν ἀδελφὸν αὐτοῦ,

NA²⁷ Matthew 10:2 καὶ Ἰάκωβος ὁ τοῦ Ζεβεδαίου καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ,
NA²⁷ Matthew 17:1 τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ

Ἰωάννης and Ἰάκωβος often appear together as brothers in the Gospels. But they are not the brothers of Jesus. It is only natural that some scribes automatically wrote Ἰωάννης after reading Ἰάκωβος.
Regarding Joses or Joseph a decision is not really possible. External support clearly favors Joseph. Weiss (Mt Com.) thinks that Ἰωσῆς comes from Mk.
It is possible that Joses has been used to avoid confusion with Jesus' father Joseph.

Rating: 2 (NA clearly original)

TVU 154

Minority reading:
NA²⁷ Matthew 14:3 Ὁ γὰρ Ἡρῴδης ᵀ κρατήσας τὸν Ἰωάννην ἔδησεν [αὐτὸν] καὶ ἐν φυλακῇ ἀπέθετο διὰ Ἡρῳδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ·

T&T #43

ᵀ τότε   B, Θ, f13, 700, pc⁹, k, sa, mae-1, <u>Weiss</u>
            pc = 160, 569, 1010, 1293, 1295, 1306, 1310, 1604, 2831

k not in NA. Jülicher: "Herodes enim, <u>cum</u> detinuisset Iohannen, ..."
B: no umlaut

Parallels:
NA²⁷ Mark 6:17 Αὐτὸς γὰρ ὁ Ἡρῴδης ἀποστείλας ἐκράτησεν τὸν Ἰωάννην καὶ ἔδησεν αὐτὸν ἐν φυλακῇ
NA²⁷ Luke 3:19 Ὁ δὲ Ἡρῴδης ὁ τετραάρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρῳδιάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν ὁ Ἡρῴδης,

An interesting combination of B, k with Caesarean witnesses. τότε ("at that time") fits good here and was probably a natural addition. That 9 rather uninteresting Byzantine minuscules support this word seems to indicate a secondary cause.
τότε is a Matthean favorite word (90 times, Mk: 6, Lk: 15, Jo: 10).
Metzger: "The adverb appears to have been inserted in order to make it clear that the situation reflected in verse 3 antedates that of verses 1 and 2."
Compare:
14:1 <u>At that time</u> Herod the ruler heard reports about Jesus; 2 and he said to his servants, "This is John the Baptist; he has been raised from the dead, and for this reason these powers are at work in him." 3 For (**at that time**) Herod had arrested John, bound him, and put him in prison on account of Herodias, his brother Philip's wife,

Weiss (Textkritik, p. 155) on the other hand thinks that the word has been omitted because of its remarkable position, he cannot believe that anybody inserted it here later.

Rating: - (indecisive)

TVU 155

Minority reading:
NA²⁷ Matthew 14:3 Ὁ γὰρ Ἡρῴδης κρατήσας τὸν Ἰωάννην ἔδησεν [αὐτὸν] καὶ ἐν φυλακῇ ἀπέθετο διὰ Ἡρῳδιάδα τὴν γυναῖκα <u>Φιλίππου</u> τοῦ ἀδελφοῦ αὐτου

omit: D, Lat, Aug, <u>Tis</u> (in brackets), <u>Bois</u>
      (aur, f, h, q have the word)
B: no umlaut

Compare:
NA²⁷ Luke 3:19 Ὁ δὲ Ἡρῴδης ὁ τετραάρχης, ἐλεγχόμενος ὑπ᾽ αὐτοῦ περὶ <u>Ἡρῳδιάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ</u> καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν ὁ Ἡρῴδης,

This Herodias was the unlawful wife of Herod Antipas. She was herself a descendant of Herod the Great and had married Herod Philip of Rome, not Philip the Tetrarch. She had divorced him in order to marry Herod Antipas after he had divorced his wife, the daughter of Aretas King of Arabia. Her first husband was still alive and marriage with a sister-in-law was forbidden to Jews (Le 18:16). Because of her Herod Antipas had put John in the prison at Machaerus.

Possibly the omission is a harmonization to Lk?

Rating: 2 (NA clearly original)

TVU 156

Minority "Caesarean" reading:
NA²⁷ Matthew 14:9 καὶ λυπηθεὶς ὁ βασιλεὺς διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμένους ἐκέλευσεν δοθῆναι ^T,

^T αὐτῇ   Θ, f1, f13, 517, 565, 1424, 1675, pc, Sy-S, Sy-C, Sy-P, sa, mae-1

22 has txt.
mae-2 ends the verse with ἐκέλευσεν.

B: no umlaut

Parallel:
NA²⁷ Mark 6:26 καὶ περίλυπος γενόμενος ὁ βασιλεὺς διὰ τοὺς ὅρκους καὶ τοὺς ἀνακειμένους οὐκ ἠθέλησεν ἀθετῆσαι αὐτήν·

Harmonization to Mk or natural addition of an object.

Rating: 2 (NA clearly original)

TVU 157

40. Difficult variant

Minority reading:

NA²⁷ Matthew 14:18 ὁ δὲ εἶπεν· φέρετέ μοι <u>ὧδε</u> αὐτούς.

BYZ Matthew 14:18 ὁ δὲ εἶπεν Φέρετέ μοι αὐτούς <u>ὧδε</u>

T&T #45

<u>**omit:**</u>   D, Θ, f1, 700, pc⁴, it, Sy-S, Sy-C
            pc = 1013, 1210, 1511, 2372

Byz   C, L, P, W, f13, 22, 892, 1424, Maj
txt   01, B, Z^vid, 33
have ὧδε: Lat(f, ff¹, l, vg), Sy-P, Sy-H, bo, sa

<u>mae-2 omits verse 18 and 19a</u> (καὶ … ἐπὶ τοῦ χόρτου) !

Tregelles has txt, but [ὧδε] in the margin.

B: no umlaut

Compare:

NA²⁷ Matthew 17:17 <u>φέρετέ μοι</u> αὐτὸν <u>ὧδε.</u>

NA²⁷ Mark 12:15 <u>φέρετέ μοι</u> δηνάριον ἵνα ἴδω.

LXX:

LXX Ezra 4:2 Ασαραδδων βασιλέως Ασσουρ τοῦ <u>ἐνέγκαντος ἡμᾶς ὧδε</u>

In the parallels these words of Jesus do not appear.

Hoskier (Codex B, I, p. 39) notes on the txt reading: "an almost impossible order." He thinks that it was added in the margin of an ancestor of 01, B and found its way into the wrong place in the text.

Note that the same order appears in Ezra 4:2.

P. Williams comments on Sy-P:

> "In Matthew 14:18 *P* reads 'bring them to me here', which NA27 uses as a witness for the order φέρετέ μοι αὐτούς ὧδε as opposed to *txt*'s φέρετέ μοι ὧδε αὐτούς. However, as the relevant aspects of *P*s order are compulsory, *P* cannot be used as a witness in this way."
>
> P. Williams "Early Syriac Translation Technique and the textual criticism of the Greek Gospels", Gorgias Press, 2004, p. 245.

Rating: - (indecisive)

TVU 158

Difficult variant:
NA²⁷ Matthew 14:24 τὸ δὲ πλοῖον ἤδη <u>σταδίους πολλοὺς ἀπὸ τῆς γῆς</u> <u>ἀπεῖχεν</u> βασανιζόμενον ὑπὸ τῶν κυμάτων, ἦν γὰρ ἐναντίος ὁ ἄνεμος.

BYZ Matthew 14:24 τὸ δὲ πλοῖον ἤδη <u>μέσον τῆς θαλάσσης ἦν</u> βασανιζόμενον ὑπὸ τῶν κυμάτων ἦν γὰρ ἐναντίος ὁ ἄνεμος

Byz   01, C, (D), L, P, W, 073, 0106, f1, 33, 892, (1424), pc, Maj,
       Lat, Sy-H, Sy-Pal, <u>WH^{mg}</u>, <u>Gre</u>, <u>Tis</u>, <u>Bal</u>

txt   B, Θ, f13, 700, pc, Sy-C, Sy-P, sa, bo, mae-2, <u>WH</u>, **<u>NA²⁵</u>**, <u>Weiss</u>

<u>σταδίους πολλοὺς ἀπεῖχεν</u> βασανιζόμενον <u>ἐν τῇ θαλάσσῃ</u>
                                          (983), 1689=f13ᶜ

<u>ἀπεῖχεν ἀπὸ τῆς γῆς σταδίους ἱκανούς</u>   Θ, 700, Sy-C, Sy-P

<u>"but the ship was at a distance from the land of about 25 stadia"</u>   bo, mae-1
B: no umlaut

Parallels:
NA²⁷ Mark 6:47 καὶ ὀψίας γενομένης ἦν τὸ πλοῖον <u>ἐν μέσῳ τῆς</u> <u>θαλάσσης</u>, καὶ αὐτὸς μόνος <u>ἐπὶ τῆς γῆς</u>.

NA²⁷ John 6:19 ἐληλακότες οὖν ὡς <u>σταδίους εἴκοσι πέντε ἢ τριάκοντα</u> θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν.

Difficult to decide. The Byzantine variant could be a harmonization to Mk (so Weiss). The txt reading could have been inspired from Jo. But nothing is an exact parallel. Note also the third reading by Θ etc. which is different again. The support is very strange. Without B it would be clearly secondary.

Zahn (Comm. Mat.): "The [txt] reading has not enough agreement with Jo 6:19 to be accounted for as a conformation."

Streeter ("Four Gospels", p. 410):
"Which is more the probable? Obviously, since Mark was the least read and John the most valued of the Gospels, assimilation of Mt to the text of John in more probable than to that of Mk; while since Mt indubitably copied Mk, an agreement of Mt with Mk does not look like assimilation."

P. Williams comments on Sy-C, P:

"It is rather peculiar that *CP* are cited by UBS4 in support of *txt* and in NA27 in favour of a variant from that same text. UBS4's reference to *CP* seems to be an error. The note in NA27, on the other hand, is quite optimistic about our ability to know the word order of the Syriac's *Vorlage*. *txt* reads τὸ δὲ πλοῖον ἤδη σταδίους πολλοὺς ἀπὸ τῆς γῆς ἀπεῖχεν. NA27 cites *CP* in favour of ... ἀπεῖχεν ἀπὸ τῆς γῆς σταδίους ἱκανούς. However, it is difficult to imagine that a Syriac witness would have retained the order distance –'from X' – 'was distant', even if it had been in its *Vorlage*, since this would involve a distance between subject and verb that would be uncommon in the language."

P. Williams "Early Syriac Translation Technique and the textual criticism of the Greek Gospels", Gorgias Press, 2004, p. 167.

Rating: 1? or – (NA probably wrong or indecisive)

TVU 159

Minority reading:
NA²⁷ Matthew 14:30 βλέπων δὲ τὸν ἄνεμον [ἰσχυρὸν] ἐφοβήθη, καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων· κύριε, σῶσόν με.

BYZ Matthew 14:30 βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν ἐφοβήθη καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων Κύριε σῶσόν με

omit: 01, B*, 073ᵛⁱᵈ, 33, sa, bo, mae-2, WH, NA²⁵, Weiss, Tis, Bal

073 reads: βλέπων] δὲ τὸν ἄνε[μον ἐ]φοβήθη … From space considerations it is almost certain that 073 omitted ἰσχυρὸν. Harris writes: "From the normal structure of the lines it may be assumed that the MS did not read ἰσχυρὸν." (compare "Biblical Fragments", p. X, 16)

 (Swanson has wrongly 33 for txt! K. Witte from Muenster confirms that NA is right against Swanson.)
B: ἰσχυρὸν is added in uncial in the left margin (p. 1254 C 22), acc. to Tischendorf by B² and enhanced by B³.
B: no umlaut

Difficult. No parallels. Possibly h.t. ON - ON.
The combination of ἄνεμος with ἰσχυρός appears only here in the Greek Bible.

Rating: 2? (NA probably original)
        Omission probably wrong.

TVU 160

Minority reading:
NA²⁷ Matthew 14:30 βλέπων δὲ τὸν ἄνεμον [ἰσχυρὸν] ἐφοβήθη, καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων· κύριε, σῶσόν με.

Not in NA and SQE!

omit: f1

Only 1, 1582 omit, 22, 118 et al. have the word.
B: no umlaut

Possibly inspired from:
NA²⁷ Matthew 8:25 κύριε, σῶσον, ἀπολλύμεθα

Rating: 2 (NA clearly original)

TVU 161

NA²⁷ Matthew 14:33 οἱ δὲ ἐν τῷ πλοίῳ _____ προσεκύνησαν αὐτῷ λέγοντες· ἀληθῶς θεοῦ υἱὸς εἶ.
BYZ Matthew 14:33 οἱ δὲ ἐν τῷ πλοίῳ ἐλθόντες προσεκύνησαν αὐτῷ λέγοντες Ἀληθῶς θεοῦ υἱὸς εἶ

Byz   D, L, P, W, 0106, 33, Maj, Lat, Sy-P, Sy-H, mae-1, Trg
      προσελθόντες   Θ, f13, 1424, pc, Sy-S, Sy-C

txt   01, B, C, N, f1, 22, 579, 700, 892*, pc, ff¹, bo, sa

ὄντες   118, 209 (=f1)
      B: no umlaut

Compare context:
NA²⁷ Matthew 14:12 καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ
NA²⁷ Matthew 15:12 Τότε προσελθόντες οἱ μαθηταὶ λέγουσιν αὐτῷ·

It is in principle possible that προσελθόντες fell out here due to h.t. (PROS - PROS). But it is more probable that it is a harmonization to immediate context. On the other hand the word does not really fit here. They are all in a rather small boat. There is no need to "come" or "draw near".

Rating: 2? (NA probably original)

TVU 162

Minority "Caesarean" reading:
NA²⁷ Matthew 14:36 καὶ παρεκάλουν αὐτὸν ἵνα ⸆ μόνον ἅψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἥψαντο διεσώθησαν.

Not in NA but SQE!

⸆ κἂν Φ, Θ, f1, f13, 22, 33, 517, 892, 954, 1424, 1675, al, Sy-P, arm, Or
     B: no umlaut

Parallel:
NA²⁷ Mark 6:56 καὶ παρεκάλουν αὐτὸν ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἅψωνται· καὶ ὅσοι ἂν ἥψαντο αὐτοῦ ἐσῴζοντο.

Probably a harmonization to Mk. This is typical for Caesarean witnesses.

Rating: 2? (NA probably original)

TVU 163

NA²⁷ Matthew 15:4 ὁ γὰρ θεὸς <u>εἶπεν</u>· τίμα τὸν πατέρα καὶ τὴν μητέρα, καί· ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω.

BYZ Matthew 15:4 ὁ γὰρ θεὸς <u>ἐνετείλατο λέγων</u>, Τίμα τὸν πατέρα καὶ τὴν μητέρα καί Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω

Byz 01*, C, L, W, 0106, f13-part, 22, 33, Maj, f, Sy-H, <u>Gre</u>

txt 01^C2, B, D, Θ, 073, f1, 124, 788(=f13-part), 579, 700, 892, pc,
     Lat, Sy-S, Sy-C, Sy-P, Co(+ mae-2), Or

01: Tischendorf writes: "Cᵃ (ut videtur) εἶπεν, sed prior scriptura restituta est."
B: no umlaut

Parallel:
NA²⁷ Mark 7:10 Μωϋσῆς γὰρ <u>εἶπεν</u>· τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, καί· ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω.

Compare the previous verse 3:
NA²⁷ Matthew 15:3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· διὰ τί καὶ ὑμεῖς παραβαίνετε <u>τὴν ἐντολὴν τοῦ θεοῦ</u> διὰ τὴν παράδοσιν ὑμῶν;

Compare also:
NA²⁷ Mark 11:6 οἱ δὲ <u>εἶπαν</u> αὐτοῖς καθὼς <u>εἶπεν</u> ὁ Ἰησοῦς
BYZ Mark 11:6 οἱ δὲ εἶπον αὐτοῖς καθὼς <u>ἐνετείλατο</u> ὁ Ἰησοῦς
<u>εἶπεν</u>   01, B, C, L, W, Δ, Ψ, f1, 124, 28, 892, 1342, Sy-S, sa, bo^pt
<u>εἰρήκει</u>   D, (579), it
<u>ἐνετείλατο</u> A, K, Π, Θ, f13, 118, 565, 700, 1071, 1424, al, Maj, Lat, Sy-H

It is possible that the txt reading is a harmonization to Mk (which is rather improbable). In Mk it is Moses who is speaking, in Mt it is God.
It is more probable that the Byzantine reading is inspired by τὴν ἐντολὴν τοῦ θεοῦ from verse 15:3 to intensify the order (so Weiss). Note the same variation in Mk 11:6.

Rating: 2 (NA clearly original)

TVU 164

42. Difficult variant:
NA²⁷ Matthew 15:6 οὐ μὴ τιμήσει τὸν πατέρα αὐτοῦ·
καὶ ἠκυρώσατε τὸν λόγον τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν.

BYZ Matthew 15:6 καί οὐ μή τιμήσῃ τόν πατέρα αὐτοῦ
ἢ τήν μητέρα αὐτοῦ
καὶ ἠκυρώσατε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν

Variants:
ἢ τήν μητέρα αὐτοῦ   C, L, W, Θ, 0106, f1, Maj, Sy-P, Sy-H,
                              NA²⁵, Gre, Weiss, Trg, Tis, Bal
καί τήν μητέρα αὐτοῦ   Φ, 565, 1241, pc, Sy-S, mae-1, bo
ἢ τήν μητέρα   073, f13, 33, 700, 892, pc

txt **omit:** 01, B, D, Ω, pc, a, d, e, Sy-C, sa, geo²ᴬ, WH

mae-2 omits complete 15:6a: οὐ ... αὐτοῦ

Tregelles has the words ἢ τήν μητέρα αὐτοῦ additionally in brackets in the margin.
B: no umlaut, but colon sign (?)

Parallel Mk 7:12
NA²⁷ Mark 7:12   οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ ἢ τῇ μητρί,
BYZ Mark 7:12 καὶ οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ αὐτοῦ ἢ τῇ μητρί αὐτοῦ,

The part might have been omitted by h.t. (so Weiss). Note the strange support by Ω. This is a "non-coherent" support.
It is of course a logical addition from the preceding verses. Also the various slightly different readings at this position may indicate a secondary cause.

Rating: - (indecisive)

TVU 165

NA²⁷ Matthew 15:6
καὶ ἠκυρώσατε <u>τὸν λόγον</u> τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν.

BYZ Matthew 15:6
καὶ ἠκυρώσατε <u>τὴν ἐντολὴν</u> τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν

T&T #47

ἠκυρώσατε ἀκυρόω "cancel; disregard"

Byz   L, W, X, Σ, Φ, 0106, 0233, f1, 1582^(txt), 22, 33, 372, 1424,
                2737, 2786, Maj, Or^(pt), Did

<u>τὸν νόμον</u>   01*,C, C, 073, f13, 2766, pc⁵, <u>Tis</u>, <u>WH^(mg)</u>
                pc = 21, 160, 1010, 1097*, 1293

<u>one of the above:</u> Lat(aur, c, f, g¹, l, q, vg), Sy-H, mae-2

txt   01^(C2), B, D, Θ, 579, 700, 892, 1582^(mg),
                it(a, b, d, e, ff¹, ff²), Sy-S, Sy-C, Co, Or^(pt), <u>WH</u>, **NA²⁵**

01: Tischendorf writes: "Cᵃ (ut videtur) λόγον, sed νόμον restitutum est."
1582: The addition in the margin has been written by the original scribe Ephraim
(10th CE).
B: no umlaut

Compare:
NA²⁷ Matthew 15:3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· διὰ τί καὶ ὑμεῖς
παραβαίνετε <u>τὴν ἐντολὴν τοῦ θεοῦ</u> διὰ τὴν παράδοσιν ὑμῶν;
NA²⁷ Matthew 15:4 ὁ γὰρ θεὸς εἶπεν· τίμα τὸν πατέρα καὶ τὴν μητέρα,
καί· ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω.

Related to the εἶπεν / ἐνετείλατο case of 15:4. It is easy to imagine the
change from the colorless λόγον to ἐντολὴν. The similar variant νόμον
supports this view. τὴν ἐντολὴν is probably inspired by verse 3 (so Weiss). τὸν
νόμον is, according to Weiss, a reminiscence of verse 4.
The support for λόγος is very good.

Rating: 2 (NA clearly original)

TVU 166

NA²⁷ Matthew 15:8 ὁ λαὸς οὖτος τοῖς χείλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ·

BYZ Matthew 15:8 ἐγγίζει μοι ὁ λαὸς οὖτος τῷ στόματι αὐτῶν καὶ τοῖς χείλεσίν με τιμᾷ ἡ δὲ καρδία αὐτῶν, πόρρω ἀπέχει ἀπ ἐμοῦ·

Byz   C, W, 0106, f13-part, Maj, f, q, Sy-H

ὁ λαὸς οὖτος ἐγγίζει μοι f1 (omit τῷ στόματι αὐτῶν καὶ !)

txt   01, B, D, L, Θ, 073, 124, 788(=f13-part), 33, 579, 700, 892, 1424, pc,
      Lat, Sy-S, Sy-C, Sy-P, Co(+ mae-2), Egerton 2, Cl, Or, Did

B: umlaut! (line 39 A, p. 1255)   λαὸς οὖτος τοῖς χείλεσίν

Parallel:
NA²⁷ Mark 7:6   οὖτος ὁ λαὸς τοῖς χείλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ·

From:
LXX Isaiah 29:13 καὶ εἶπεν κύριος ἐγγίζει μοι ὁ λαὸς οὖτος τοῖς χείλεσιν αὐτῶν τιμῶσίν με ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ
B adds (see Rahlfs): … ἐν τῷ στόματι αὐτοῦ καὶ ἐν τοῖς χείλεσιν …

Compare P. Egerton 2:
καλῶς Ἠσαΐας περὶ ὑμῶν ἐπροφήτευσεν εἰπών·
ὁ λαὸς οὖτος τοῖς χείλεσιν αὐτῶν τιμῶσίν με ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· μάτην δὲ σέβονταί με [διδάσκοντες] ἐντάλματα [ἀνθρώπων καὶ διδασκαλίας.

There is no apparent reason for the omission. The txt reading could be a harmonization to Mk, but this is not very probable. It seems to be corrected to the LXX text of B (so Weiss). Papyrus Egerton 2 supports the shorter version. f1 has only the first part added.

Rating: 2 (NA clearly original)

TVU 167

Minority reading:
NA²⁷ Matthew 15:11 οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα <u>κοινοῖ τὸν</u> <u>ἄνθρωπον</u>, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος <u>τοῦτο κοινοῖ τὸν</u> <u>ἄνθρωπον.</u>

<u>omit:</u>   f1, 124(f13), 1071, pc, boᵐˢˢ, Or!
<u>κοινοῖ τὸν ἄνθρωπον</u>   22
       B: no umlaut

Parallel:
NA²⁷ Mark 7:15 οὐδέν ἐστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται κοινῶσαι αὐτόν, ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενά ἐστιν <u>τὰ κοινοῦντα τὸν ἄνθρωπον.</u>
          <u>omit: boᵖᵗ</u>

Possibly the phrase has been omitted to avoid repetition. Note the omission of the phrase in Bohairic MSS in both Gospels.

Rating: 2 (NA clearly original)

TVU 168

Minority reading:
NA²⁷ Matthew 15:14 ἄφετε αὐτούς· <u>τυφλοί εἰσιν ὁδηγοί [τυφλῶν]</u>· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται.

BYZ Matthew 15:14 ἄφετε αὐτούς· <u>ὁδηγοί εἰσιν τυφλοί τυφλῶν</u>· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ ἀμφότεροι εἰς βόθυνον πεσοῦνται

ὁδηγός "guide, leader"

Byz   C, W, Δ, Π, 0106, 157, 565, 1071, Maj, q,
       <u>Tis</u>, <u>WH</u>ᵐᵍ (with τυφλῶν in brackets)

txt   01ᶜ¹, L, Z, Θ, f1, f13, 22, 33, 579, 700, 892, 1241, 1424, pc,
       Lat, Sy-P, Sy-H, Basil(4ᵗʰ CE), **<u>NA²⁵</u>**, <u>Bois</u>, <u>Weiss</u>

<u>ὁδηγοί εἰσιν τυφλῶν</u>   K, pc, Sy-S, Sy-C

<u>ὁδηγοί εἰσιν τυφλοί</u>   01*,ᶜ²
<u>τυφλοί εἰσιν ὁδηγοί</u>   B, D, 0237, <u>WH</u>, <u>Bal</u>
one of the last two: bo, sa

<u>τυφλοί εἰσιν</u>   mae-2

B: umlaut! (line 23 B, p. 1255) <u>αὐτούς· τυφλοί εἰσιν</u>

Compare Lk:
NA²⁷ Luke 6:39 Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς· <u>μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν</u>; οὐχὶ ἀμφότεροι εἰς βόθυνον ἐμπεσοῦνται;

Most probably the minority readings origin in some kind of scribal confusion over the double/triple τυφλός. WH omit τυφλῶν.
The unusual wordorder τυφλοί εἰσιν ὁδηγοί is probably the original one.
τυφλῶν could have been omitted as redundant or added as clarification.

Rating: 2? (NA probably original)
       omission probably wrong

TVU 169

Minority reading:
NA²⁷ Matthew 15:15 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· φράσον ἡμῖν τὴν παραβολὴν [ταύτην].

BYZ Matthew 15:15 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ Φράσον ἡμῖν τὴν παραβολήν ταύτην

txt   C, D, L, W, Θ, 0106, 0281, (f13), 22, 33, Maj, Latt, Sy, mae-1, Basil(4ᵗʰ CE)
       ταύτην τὴν παραβολήν   f13

omit: 01, B, Zᵛⁱᵈ, f1, 579, 700, 892, sa, bo, Or, NA²⁵, WH, Weiss, Trg, Tis, Bal

mae-2 has a lacuna. Schenke reconstructs with ταύτην = Byz.
B: no umlaut

Compare:
NA²⁷ Matthew 13:36 διασάφησον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.

Also:
NA²⁷ Mark 4:13 Καὶ λέγει αὐτοῖς· οὐκ οἴδατε τὴν παραβολὴν ταύτην,
NA²⁷ Luke 4:23 πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην·
NA²⁷ Luke 12:41 κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην
NA²⁷ Luke 15:3 Εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων·
NA²⁷ Luke 18:9 καὶ ἐξουθενοῦντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην·
NA²⁷ Luke 20:9 ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην·
NA²⁷ Luke 20:19 ὅτι πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην.
                                    omit ταύτην: 579

Difficult to judge. τὴν παραβολὴν ταύτην is a common string in the Gospels. It is also one of the lectionary incipits (introductions):
εἶπεν ὁ Κύριος τὴν παραβολὴν ταύτην ...

Possibly ταύτην has been omitted, because the parable is not immediately preceding?
See below the similar variants Mt 19:11 and 19:22.

Rating: 1? or - (NA probably wrong or indecisive)

External Rating: 1 (NA clearly wrong = omission correct)
            (after weighting the witnesses)

TVU 170

Minority reading:
NA²⁷ Matthew 15:22 καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν ὁρίων ἐκείνων ἐξελθοῦσα ἔκραζεν λέγουσα· ἐλέησόν με, κύριε υἱὸς Δαυίδ· ἡ θυγάτηρ μου **κακῶς** δαιμονίζεται.

Not in NA and SQE but in Tis!

δεινῶς   f1, Or
sevissime   a

Only 1, 1582 read thus. 1582 has κακῶς in the margin.
B: no umlaut

κακός   evil, bad, wrong
δεινῶς   terribly; with hostility

Probably inspired from:
NA²⁷ Matthew 8:6 καὶ λέγων· κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος.

Is it possible that it got into the text of f1 from Origen's commentary?

Rating: 2 (NA clearly original)

TVU 171

Minority reading:
NA²⁷ Matthew 15:26 ὁ δὲ ἀποκριθεὶς εἶπεν· οὐκ <u>ἔστιν καλὸν</u> λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις.

<u>ἔξεστίν</u>   D, it, Sy-S, Sy-C, Or, <u>Bois</u>

<u>ἔστιν</u>   1293, Tert, Eus

<u>καλὸν ἔστιν</u>   544, 1010, al, geo
B: no umlaut

Parallel:
NA²⁷ Mark 7:27 οὐ γάρ <u>ἐστιν καλὸν</u> λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν.
BYZ Mark 7:27 οὐ γάρ <u>καλὸν ἐστιν</u> λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις

The txt reading could be a harmonization to Mk.
Metzger: "introduced .. in order to strengthen Jesus' reply (a heightening from what is appropriate or fitting to what is lawful or permitted)."
Weiss (Textkritik, p. 48) argues in the same way.

Rating: 2? (NA probably original)

TVU 172

Minority reading:
NA²⁷ Matthew 15:31 ὥστε τὸν ὄχλον θαυμάσαι βλέποντας κωφοὺς <u>λαλοῦντας</u>, κυλλοὺς ὑγιεῖς καὶ χωλοὺς περιπατοῦντας καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραήλ.

<u>ἀκούοντας</u>	B, Φ, pc, e, Sy-H^mg, WH^mg
<u>ἀκούοντας</u> καὶ <u>λαλοῦντας</u>	N, O, Σ
<u>ἀκούοντας</u> καὶ <u>ἀλάλους λαλοῦντας</u>	pc
<u>ἀλάλους λαλοῦντας</u> κωφοὺς <u>ἀκούοντας</u>	1071
<u>ἀκούοντας</u>, <u>ἀλάλους λαλοῦντας</u>	Lect^pt

B: no umlaut

Compare:
NA²⁷ Matthew 9:33 καὶ ἐκβληθέντος τοῦ δαιμονίου <u>ἐλάλησεν ὁ κωφός.</u>
NA²⁷ Matthew 11:5 τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται <u>καὶ κωφοὶ ἀκούουσιν</u>, καὶ νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται· (same in parallel Lk 7:22)
NA²⁷ Matthew 12:22 Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος <u>τυφλὸς καὶ κωφός</u>, καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν <u>κωφὸν λαλεῖν καὶ βλέπειν.</u>
NA²⁷ Mark 7:37 καὶ ὑπερπερισσῶς ἐξεπλήσσοντο λέγοντες· καλῶς πάντα πεποίηκεν, καὶ τοὺς κωφοὺς ποιεῖ <u>ἀκούειν καὶ [τοὺς] ἀλάλους λαλεῖν.</u>
NA²⁷ Mark 9:25 ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ· <u>τὸ ἄλαλον καὶ κωφὸν πνεῦμα</u>, ἐγὼ ἐπιτάσσω σοι, ἔξελθε ἐξ αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν.
NA²⁷ Luke 11:14 Καὶ ἦν ἐκβάλλων δαιμόνιον [καὶ αὐτὸ ἦν] κωφόν· ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος <u>ἐλάλησεν ὁ κωφὸς</u> καὶ ἐθαύμασαν οἱ ὄχλοι.

It depends a bit on the definition of κωφός as "mute" and/or "deaf". Possibly stimulated from Mt 11:5.

Rating: 2 (NA clearly original)

TVU 173

44. Difficult variant
Minority reading:
NA²⁷ Matthew 15:31 ὥστε τὸν ὄχλον θαυμάσαι βλέποντας κωφοὺς λαλοῦντας, κυλλοὺς ὑγιεῖς καὶ χωλοὺς περιπατοῦντας καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραήλ.

omit: 01, f1, 22, 700*, 892, pc, Lat, Sy-S, Sy-C, bo, WH

txt   B, C, D, L, W, Θ, f13, 33, (579), 1424, Maj,
        f, q, Sy-P, Sy-H, sa, WH^mg, NA²⁵
        καὶ κυλλοὺς ὑγιεῖς   D, Θ, f13, 33, 157, (579), 1424

579 omits the words at the this position, but adds them after τυφλοὺς βλέποντας plus καί.
Tregelles has txt, but additionally κυλλοὺς ὑγιεῖς in brackets in the margin.
B: no umlaut

κυλλός "crippled"

Compare:
NA²⁷ Matthew 15:30 καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ᾽ ἑαυτῶν χωλούς, τυφλούς, <u>κυλλούς</u>, κωφούς, καὶ ἑτέρους πολλοὺς καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐθεράπευσεν αὐτούς·

Parallel:
NA²⁷ Mark 7:37 καὶ ὑπερπερισσῶς ἐξεπλήσσοντο λέγοντες· καλῶς πάντα πεποίηκεν, καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν καὶ [τοὺς] ἀλάλους λαλεῖν.

It is possible that the term has been added to complete the list of disabilities from the previous verse 30.
Metzger suggests that the words have perhaps been omitted, "because it seemed superfluous to say that the crippled became well and that the lame were walking". It is also possible that the words have been omitted from the D et al. reading by parablepsis from καὶ to καὶ.
The combination of a noun with an adjective stands out against a sequence of noun-participle combinations, but it is difficult to say if this is an indication of a secondary origin or a reason for its omission.

Rating: - (indecisive)

TVU 174

Difficult variant:

NA[27] Matthew 15:39 Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον καὶ ἦλθεν εἰς τὰ ὅρια Μαγαδάν.

BYZ Matthew 15:39 Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον καὶ ἦλθεν εἰς τὰ ὅρια Μαγδαλά

Μαγδαλά	L, Θ, f1, f13, 22, 892, Maj, Sy-H
Μαγδαλάν	C, N, W, 33, 565, 579, al, q, mae-1, bo

Μαγαδάν	01*, B, D
Μαγεδάν	01[C2], Lat, Sy-S, Sy-C, (Sy-P), sa, Eus

Syriac:
Sy-S: Magedan, Sy-C: Magedon, Sy-P: Magdu   (Legg)
Pete Williams, Cambridge (private comment):
"The consonants of Sy-S are **MGDN** and of Sy-C **MGDWN**. Sy-S generally writes more defective so it is likely that Sy-S and Sy-C are talking of the same place. Sy-P has **MGDW** vocalized **Magdu**. O and U are the same vowel in Western Syriac. Wilson may be right that the translations intend Megiddo, but we can at least debate it. Sy-S could be based on Greek **MAGADAN** or **MAGEDAN**. As Burkitt pointed out, Syriac translations of Greek names are not always literal. I think that we should avoid positing unattested Greek variants on the basis of the Syriac."

B: umlaut? p. 1256, B 21 L, Μαγαδάν. Καὶ προσελθόντες
A chapter number obscures the place, possibly an umlaut is superimposed by the number. The number is framed by two dots, but this number look more like: ·16·· with the first dot on the right side very near the 6. It is thus possible that the writer of the chapter number utilized one of the umlaut dots for his purpose, but this is not entirely clear. It is also possible that this is just a blot.

Parallel:
NA[27] Mark 8:10 Καὶ εὐθὺς ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ μέρη Δαλμανουθά.

Minority readings:		
	Δαλμουναι	W
	Μαγεδα	28, 565, it
	Μαγδαλά	Θ, f1, f13, pc
	Μαγαδα	D[C], Sy-S
	Μελεγαδα	D*

Compare:

Μαρία ἡ Μαγδαληνὴ

Matt 27:56; 27:61; 28:1; Mk 15:40, 15:47; 16:1, 16:9; Lk 8:2; 24:10; Jn 19:25; 20:1, 20:18

Compare also:

LXX Joshua 15:37 Σεννα καὶ Αδασαν καὶ Μαγαδαγαδ

Variant: Μαγδαλγαδ

Both places Μαγαδάν and Δαλμανουθά are completely unknown today. It's a site on the western shore of the Sea of Galilee, north of Tiberias. The many variants indicate scribal confusion. Here and in Mk the well known Semitic word for "tower" Μαγδαλα has been inserted instead.

The "Catholic Encyclopedia" writes (A. MERK): A solution is rendered difficult by the fact that the situation is unknown, and the direction cannot be inferred from the Gospel. The most plausible suggestion is that of van Kasteren (in *Revue Bibl.*, 6 (1897) 93-9), who thinks Dalmanutha is the modern El-Delhamiye, about four miles south of the southern end of the lake near the Jordan, north of the influx of the Yarmuk. He also thinks that Magedan is represented by Maʻad, still more to the south (the change of *ghimel* to *ayin* offers no difficulty). In sound the transition from Magdala to Magadan is not impossible in paleography; it is indeed easily intelligible.

The Talmud distinguishes between two Magdalas only. One was in the east, on the Yarmuk near Gadara (in the Middle Ages Jadar, now Mukes), thus acquiring the name of *Magdala Gadar*; as a much frequented watering place it was called *Magdala Çeba ʼayya* (now El-Hammi, about two hours' journey from the southern end of the lake to the east, near a railway station, Haifa-Deraʻa).

According to various passages in the Talmud, there was another Magdala near Tiberias, at a distance from it of about three and three-quarters miles. This Magdala, perhaps to distinguish it from the place similarly named east of the Jordan, is called *Magdala Nunayya*, "Magdala of the Fishes", by which its situation near the lake and plentiful fisheries appear to be indicated. According to the Talmud, Magdala was a wealthy town, and was destroyed by the Romans because of the moral depravity of its inhabitants. Josephus gives an account (Bell. jud., III, x) of the taking of a town in Galilee, which was situated on the lake near Tiberias and which had received its Greek name, Tarichea (the Hebrew name is not given), from its prosperous fisheries. Pliny places the town to the south of the lake, and it has been searched for there. But a due regard for the various references in Josephus, who was often in the town and was present at its capture, leaves no doubt that Tarichea lay to the north of Tiberias and thirty stadia from it (about three and three-quarters miles). The identity of Tarichea with Magdala Nunayya is thus as good as established.

After the destruction of the Temple, Magdala Nunayya became the seat of one of the twenty-four priestly divisions, and several doctors of the law sprang from the town. Christian tradition sought there the home of Mary Magdalen. If we are to believe the Melchite patriarch, Euthychius of Alexandria, the brother of St Basil, Peter of Sebaste, knew of a church at Magdala in the second half of the fourth century, which was dedicated to the memory of Mary Magdalen. About the middle of the sixth century, the pilgrim Theodosius reckoned Magdala's distance from Tiberias in the south and Heptapegon (now ʻAin Tabgha) in the north at two miles. At all events the reckonings as to the relative distance between the two places is approximately

right. At the end of the eighth century St. Willibald went as a pilgrim from Tiberias past Magdala to Capharnaum. In the tenth century the church and house of Mary Magdalen were shown.

It is very difficult to judge if Μαγαδάν was a real area/town in those times or if it was only a scribal error (ΜΑΓΔΑΛΑ - ΜΑΓΑΔΑΝ). It is also possible that Μαγαδάν is correct, but small and unknown, so that scribes replaced it with the better known Μαγδαλά. From the above it is clear that at least Μαγδαλά was a real town, known also from Μαρία ἡ Μαγδαληνὴ. It is also possible that both are right, e.g. Μαγαδάν indicating an area and Μαγδαλά indicating a town.
The problem with Μαγδαλά is that it is too far away from the cost.
And how to explain Δαλμανουθά?

Zahn: "That both Mt and Mk, agreeing otherwise closely, have different names here, indicates that none of the names was well known."

See also discussion at Mk 8:10!

Rating: - (indecisive)

TVU 175

Difficult variant:

Minority reading:
NA²⁷ Matthew 16:2-3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς·

[ὀψίας γενομένης λέγετε· εὐδία, πυρράζει γὰρ ὁ οὐρανός· 3 καὶ πρωΐ· σήμερον χειμών, πυρράζει γὰρ στυγνάζων ὁ οὐρανός. τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε;]

BYZ Matthew 16:2-3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς
Ὀψίας γενομένης λέγετε Εὐδία πυρράζει γὰρ ὁ οὐρανός· 3 καὶ πρωΐ σήμερον χειμών πυρράζει γὰρ στυγνάζων ὁ οὐρανός ὑποκριταί, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε

2 He answered them, "When it is evening, you say, 'It will be fair weather, for the sky is red.' 3 And in the morning, 'It will be stormy today, for the sky is red and threatening.' You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times.

omit: 01, B, X, Y, Γ, f13, 2*, 157, pc,
Sy-S, Sy-C, sa, mae-1+2, boᵖᵗ, Or, Hierᵐˢˢ, GHebr
acc. to Gregory 047 also omits

txt   C, D, L, W, Θ, f1, 22, 33, (579), Maj, Latt, Sy-P, Sy-H, boᵖᵗ, Eus,
[WH], [NA²⁵], [Bal], Gre, Bois, Weiss

579 did omit the passage here, but inserts it after verse 9!
W omits ὁ οὐρανός· … πυρράζει γὰρ due to parablepsis (πυρράζει γὰρ … πυρράζει γὰρ).

MS Y/034: According to Gregory (Textkritik, 1909, III, p. 1028) "someone" noted λιθ = λήθη (= forget something) in the margin.

Regarding GHebr. note the scholion in 1424: τὰ σεσημειομένα διὰ τοῦ ἀστερίσκου ἐν ἑτέροις οὐκ ἐμφέρεται οὔτε ἐν τῷ Ἰουδαϊκῷ·
B: no umlaut

Compare:

NA[27] Luke 12:54-56 Ἔλεγεν δὲ καὶ τοῖς ὄχλοις· ὅταν ἴδητε [τὴν] νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν, εὐθέως λέγετε ὅτι ὄμβρος ἔρχεται, καὶ γίνεται οὕτως· 55 καὶ ὅταν νότον πνέοντα, λέγετε ὅτι καύσων ἔσται, καὶ γίνεται. 56 ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν καιρὸν δὲ τοῦτον πῶς οὐκ οἴδατε δοκιμάζειν;

54 He also said to the crowds, "When you see a cloud rising in the west, you immediately say, 'It is going to rain'; and so it happens. 55 And when you see the south wind blowing, you say, 'There will be scorching heat'; and it happens. 56 You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time?

Very difficult. The only reason Metzger gives for an omission is that possibly scribes in climates, e.g. Egypt where a red sky does not indicate rain, omitted these words. But this is very improbable.

It might be an insertion from another source or inspired by the parallel Lukan verses, but Weiss calls the idea that the verses have been adapted from Luke: "impossible".

The testimony for both cases is good. Note the strange distribution of the witnesses for both cases.

Zahn thinks of Papias as a source. WH have the passage in double brackets (= not genuine).

Very strange.

Weiss (Textkritik, p. 184) notes that the omission is possibly a conformation to the previous Mt 12:38-39 (and also Mk 8:11-12), so also Tregelles (Account). Compare:

12:38 Then some of the scribes and Pharisees said to him, "Teacher, we wish to see a sign from you." **39 But he answered them,**	**16:1 The Pharisees and Sadducees came, and to test Jesus they asked him to show them a sign from heaven.** **2 He answered them,**
	"When it is evening, you say, 'It will be fair weather, for the sky is red.' 3 And in the morning, 'It will be stormy today, for the sky is red and threatening.' You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times.
"An evil and adulterous generation asks for a sign, but no sign will be given to it except the sign of the prophet Jonah.	**4 An evil and adulterous generation asks for a sign, but no sign will be given to it except the sign of Jonah."**

In his Mt Com. Weiss writes that the words are an addition by the evangelist from his oldest source.

IQP's Crit. ed. has the words of Mt in double brackets (= doubtful if text was present).

Language:
Zahn (Comm. Mat.) notes the unusual usage of γινώσκετε, which is unique this way in the NT, where οἶδα is used instead.

Rating: - (indecisive)

TVU 176

NA²⁷ Matthew 16:4 γενεὰ πονηρὰ καὶ μοιχαλὶς <u>σημεῖον ἐπιζητεῖ</u>, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον <u>Ἰωνᾶ.</u>
καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν.

BYZ Matthew 16:4 Γενεὰ πονηρὰ καὶ μοιχαλὶς <u>σημεῖον ἐπιζητεῖ</u> καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον <u>Ἰωνᾶ τοῦ προφήτου.</u>
καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν

Byz   C, W, Θ, f1, f13, 22, 33, Maj, it(a, b, c, e, f, ff², q), Sy, mae-1+2, bo
txt   01, B, D, L, 579, 700, pc,   Lat(aur, d, ff¹, g¹, l, vg), sa, Justin (Dial. 107:1)

B* reads alone σημεῖον αἰτεῖ (p. 1256 B 30). ἐπιζητεῖ is written in the left margin (probably B¹) and αἰτεῖ is left unenhanced. The words are indicated by a vertical wave above (= exchange).
B: no umlaut

Parallel:
NA²⁷ Matthew 12:39 γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον <u>Ἰωνᾶ τοῦ προφήτου.</u>

NA²⁷ Luke 11:29
καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον <u>Ἰωνᾶ.</u>
                BYZ Luke 11:29 <u>Ἰωνᾶ τοῦ προφήτου·</u>
Byz   A, C, W, Θ, Ψ, 070, f1, f13, 33, Maj, Sy-S, Sy-P, Sy-H, bo
txt   P45, P75, 01, B, D, L, Ξ, 700, 892, pc, Lat, sa

Only other parallel:
LXX Tobit 14:4 ἄπελθε εἰς τὴν Μηδίαν τέκνον ὅτι πέπεισμαι ὅσα ἐλάλησεν <u>Ιωνας ὁ προφήτης</u>

Very probably an addition inspired by Mt 12:39. There is no reason apparent for its omission.

Rating: 2 (NA clearly original)

TVU 177

NA²⁷ Matthew 16:8 γνοὺς δὲ ὁ Ἰησοῦς εἶπεν· τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ **ἔχετε;**

BYZ Matthew 16:8 γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί διαλογίζεσθε ἐν ἑαυτοῖς ὀλιγόπιστοι ὅτι ἄρτους οὐκ **ἐλάβετε;**

T&T #49

Byz   C, L, W, f1, 22, 33, 1424, Maj, f, Sy, sa, Eus, Gre, Trg
txt   01, B, D, Θ, f13, 372, 579, 700, 892, 1241, 2737, pc⁹, Lat, mae-1, bo

mae-2 has a lacuna!
B: no umlaut

Compare previous verse 7:
NA²⁷ Matthew 16:7 οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες ὅτι ἄρτους οὐκ ἐλάβομεν.

Parallel:
NA²⁷ Mark 8:16-17
καὶ διελογίζοντο πρὸς ἀλλήλους ὅτι ἄρτους οὐκ ἔχουσιν
17 καὶ γνοὺς λέγει αὐτοῖς· τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε;

The question is if this is a harmonization to Mk (txt) or a harmonization to immediate context (Byz). The latte is more probable (so also Weiss).

Rating: 2 (NA clearly original)

TVU 178

Minority reading:
NA²⁷ Matthew 16:12 τότε συνῆκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ <u>τῆς</u> <u>ζύμης τῶν ἄρτων</u> ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

T&T #50
Not in NA and SQE!

<u>τῶν ἄρτων</u>	f1, 517, 1424, 1478*, 1675, e, Or
<u>τῆς ζύμης</u>	D, Θ, 124*, 788(=f13ᵇ), 565, pc⁷,
	a, b, d, ff², Sy-S, arm, geo¹ᐟᴮ, mae-2
	pc = 173, 803, 1058, 1331, 2145ᶜ, 2295, 2315

<u>τῆς ζύμης τῶν Φαρισαίων</u>	33, 1295*
<u>τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων</u>	01*, pc⁶, ff¹, Sy-C, <u>Tis</u>
	pc = 30, (387*, 722), 785, 1093, 1279, 1402, 2297, 2714

txt <u>τῆς ζύμης τῶν ἄρτων</u>	01ᶜ², B, K*, L, 157, 372, 892, 1241, 2737, pc¹²,
	aur, g¹, l, vg, Co, Or, Hier
	<u>WH</u>, <u>NA²⁵</u> (both with τῶν ἄρτων in brackets)
	pc = 176, (375ᶜ), 805, 954, 1009, 1273ᶜ, 1295ᶜ, 1446,
	1478ᶜ, 1500ᶜ, 2585, 2605
<u>τῆς ζύμης τοῦ ἄρτου</u>	C, Kᶜ, Π, W, X, Γ, Δ, f13ᵃᐟᶜ, 124ᶜ, 22, 387ᶜ, 700,
	1500*, 2145*, Maj, c, f, q, Sy-P, Sy-H, geo²ᴬ, Chrys

579, 1240 omit τῶν ἄρτων ἀλλὰ ἀπὸ τῆς διδαχῆς due to h.t. (τῶν - τῶν).

P. Williams (private comment): "The Peshitta could support either the singular ἄρτος or plural ἄρτοι, since the singular would be demanded by Syriac idiom regardless of the number in its Vorlage." (Note article cited below.)
B: no umlaut

No parallel.
Compare context:
NA²⁷ Matthew 16:6 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· <u>ὁρᾶτε καὶ προσέχετε ἀπὸ</u> <u>τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων</u>.

...

NA²⁷ Matthew 16:11 πῶς οὐ νοεῖτε ὅτι οὐ <u>περὶ ἄρτων</u> εἶπον ὑμῖν; προσέχετε δὲ <u>ἀπὸ τῆς ζύμης</u> τῶν Φαρισαίων καὶ Σαδδουκαίων.

The short readings by f1 and D et al. are possibly intended to improve style and/or to make the sentence more clear.

The reading of 01* is probably inspired from immediate context, verse 6 and 11. This is also supported by the incoherent support (inconspicuous Byzantine minuscules). It is also possible that both variants with τῶν Φαρισαίων originated initially from a h.t. error.

On the other hand one could argue that the txt reading is a conflation of the f1 and the D reading (so Zahn, Comm. Mat.).

Possibly τῶν ἄρτων or τοῦ ἄρτου have been added as clarification.

Compare:
Pete Williams, "Bread and the Peshitta in Matthew 16:11–12 and 12:4", NovT 48 (2001) 331–33.

Rating: 2 (NA clearly original)

TVU 179

NA²⁷ Matthew 16:13
τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου;

BYZ Matthew 16:13
τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου

Byz   C, D, L, W, Θ, f1, f13, 33, Maj, it, (Sy-S, Sy-C), Ir^lat, Trg^mg
txt   01, B, 579, 700, 1582*, pc, L1353, c, vg, Co, Or

1582: Anderson notes: "The insertion of με into the text is almost certainly not in the hand of the corrector, but in the hand of the scribe."
B: umlaut! (line 31 C, p. 1256) τίνα λέγουσιν οἱ ἄνθρωποι

Readings:
τίνα λέγουσιν οἱ ἄνθρωποι εἶναι	B, pc, vg
τίνα οἱ ἄνθρωποι εἶναι λέγουσιν	01*
τίνα οἱ ἄνθρωποι λέγουσιν εἶναι	01^C2, 579, 700
Τίνα λέγουσιν εἶναι οἱ ἄνθρωποι	1582*

Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι	L, Δ, Θ, 118, f13, 33, 565, Maj, it, (Sy-S, Sy-C)
Τίνα λέγουσιν με οἱ ἄνθρωποι εἶναι	C, W
Τίνα με οἱ ἄνθρωποι λέγουσιν εἶναι	D
Τίνα με λέγουσιν εἶναι οἱ ἄνθρωποι	1, 1582^C

Τίς λέγει ὁ ὄχλος περὶ τοῦ υ. τ. α., ἐστὶν οὗτος;	mae-2

Parallels:
NA²⁷ Mark 8:27 τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;
NA²⁷ Mark 8:29 ὑμεῖς δὲ τίνα με λέγετε εἶναι;
NA²⁷ Luke 9:18 τίνα με λέγουσιν οἱ ὄχλοι εἶναι;
NA²⁷ Luke 9:20 ὑμεῖς δὲ τίνα με λέγετε εἶναι;

Compare:
NA²⁷ Matthew 16:15 ὑμεῖς δὲ τίνα με λέγετε εἶναι;

The diversity of the variants seems to indicate uncertainty. It appears that the scribes missed the subject of the <u>AcI</u> τὸν υἱὸν at the end and inserted με instead, probably inspired by Mk, Lk and the following verse 15.

A parablepsis error is possible, but improbable: ΜΕΛΕ.

Rating: 2 (NA clearly original)

TVU 180

Minority reading:
NA²⁷ Matthew 16:20 τότε <u>διεστείλατο</u> τοῖς μαθηταῖς ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν ὁ χριστός.

ἐπετίμησεν   B*, D, e, Sy-C, Or^mss, **NA²⁵**, Weiss
            WH (in brackets with διεστείλατο in the margin)
            Sy-S has a lacuna.

In B, διεστείλατο was probably first written in the right margin (line 21 A, p. 1257), acc. to Tischendorf by B² (= B^C1). ἐπετίμησεν in the text is left unenhanced. Later the marginal correction was crossed out and διεστείλατο has been written in semi-cursive script into the text over ἐπετίμησεν, acc. to Tischendorf by B³.

Lacuna: Sy-S
B: no umlaut

Parallels:
NA²⁷ Mark 8:30 καὶ <u>ἐπετίμησεν</u> αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ.
NA²⁷ Luke 9:21 ὁ δὲ <u>ἐπιτιμήσας</u> αὐτοῖς παρήγγειλεν μηδενὶ λέγειν τοῦτο

Meaning is about the same ("order, command").
Probably a harmonization to Mk/Lk.
Weiss (Textkritik, p. 45) thinks that ἐπετίμησεν is stronger and has been softened down to διεστείλατο. He finds a conformation to Mk improbable, because the whole sentence is quite different (Mt Com.).

Rating: 2 (NA clearly original)

TVU 181

NA²⁷ Matthew 16:20 τότε <u>διεστείλατο</u> τοῖς μαθηταῖς ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν ὁ χριστός.

BYZ Matthew 16:20 τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν Ἰησοῦς ὁ Χριστός

Byz   01ᶜ², C, (D), K, W, f13ᵃ'ᶜ, 22, 157, 579, 892, 1241, Maj,
       Lat(d !, f, l, q, r¹), Sy-H, saᵐˢ, mae-1+2, bo, geo¹, Hier
       ὁ χριστός Ἰησοῦς   D, c (not d !)

txt   01*, B, L, Δ, Θ, Π, f1, 124, 174, 788(=f13ᵇ), 28, 565, 700, 1342, 1424,
       1675, al, it(a, aur, b, e, ff¹, ff², g¹), vgᵐˢˢ, Sy-C, Sy-P, sa, arm, geo²,
       Or, Chrys

Lacuna: Sy-S
B: no umlaut

Compare next verse 21:
NA²⁷ Matthew 16:21 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς
                   <u>Ἰησοῦς Χριστός</u> 01*, B*, saᵐˢˢ, mae, bo, NA²⁵, WH

Ἰησοῦς ὁ Χριστός appears nowhere else in the Gospels. It also makes no real sense here, because the disciples (and everybody else) know that he is called "Jesus", the main point is that he it the Christ.
Note discussion in next verse!

Rating: 2 (NA clearly original)

TVU 182

Minority reading:
Matthew 16:20
NA²⁷ Matthew 16:21 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἰεροσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

Ἰησοῦς Χριστός   01*, B*, sa^mss2, mae-1, bo, **NA²⁵**, **WH**, **Weiss**
                  corr. by 01^C2, B^C2

omit: 01^C1, 579, 892, pc, Ir^Lat, mae-2

txt   01^C2, (B^C2), C, (D), L, W, Θ, f1, f13, Maj,
                  Latt, Sy, sa^ms, bo^mss, Basil(4th CE)
                  Ἰησοῦς   B^C2, D (no article)

Lacuna: Sy-S
In B (p. 1257 A 25) the Ⲭ︦Ⲥ︦ is left unenhanced.
For 01 Tischendorf notes: "utrumque a C^a punctis et obelis notatum erat. Rursus vero a C^b, ut videtur, Ⲓ︦Ⲥ︦ restitutum est ὁ articulo praeposito."
Tregelles reads [ὁ] Ἰησοῦς.
B: no umlaut

Compare previous verse 20:
NA²⁷ Matthew 16:20 τότε διεστείλατο τοῖς μαθηταῖς ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν ὁ χριστός.

BYZ Matthew 16:20 τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν Ἰησοῦς ὁ Χριστός

Byz   01^C2, C, (D), K, W, f13^a,c, 157, 579, 892, 1241, Maj,
      Lat(d !), Sy-H, sa^ms, mae-1+2, bo, geo¹, Hier
      ὁ χριστός Ἰησοῦς   D, c (not d !)

txt   01*, B, L, Δ, Θ, Π, f1, 124, 174, 788(=f13^b), 28, 565, 700, 1342, 1424,
      1675, al, it, vg^mss, Sy-C, Sy-P, sa, arm, geo², Or, Chrys
B: no umlaut

Compare also verse 16:
NA²⁷ Matthew 16:16 ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν· σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος.

The phrase Ἰησοῦς Χριστός is unique in the Gospels. Even the genitive is very rare (Mt 1:1, 18; Mk 1:1; Jn 1:17), only one accusative: Jo 17:3. The only term that comes near is: Matthew 1:16 Ἰησοῦς ὁ λεγόμενος χριστός.
In the NT letters the term appears 11 times (Acts 9:34; 1Co 3:11; 8:6; 2Co 1:19; 13:5; Gal 3:1; Phil 2:11; 2Thes 2:16; Heb 13:8; 2Pet 1:14; 1Jn 5:6).
Χριστός is probably added from the previous verse. It is interesting that both 01 and B have this strange addition. Since it is also in the Egyptian versions, it must be a very early error. Unfortunately we don't have an early papyrus of this passage.
It is in principle possible that Matthew wrote Ἰησοῦς Χριστός to mention again that Jesus now has been declared as the Messiah (so Weiss), but if originally present there would have been no reason to delete the word.
The omission of the article is easily explainable after ἤρξατο.

Rating: 2? (NA probably original)

TVU 183

Minority "Caesarean" reading:
NA²⁷ Matthew 16:21 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων ᵀ καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

ᵀ τοῦ λαοῦ   Φ, Θ, f1, f13, 1424, 1675, arm, geo², mae-1 (not mae-2), Or^Lat

Only 1, 1582 add the words. 22 et al. have txt.
Lacuna: Sy-S
B: no umlaut

Compare:
NA²⁷ Matthew 2:4 πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ
NA²⁷ Matthew 21:23 οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ
NA²⁷ Matthew 26:3 οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ
NA²⁷ Matthew 26:47 ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ.
NA²⁷ Matthew 27:1 πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ

A typical Matthean term. There is no reason for an omission.

Rating: 2 (NA clearly original)

TVU 184

Minority "Caesarean" reading:
NA²⁷ Matthew 17:1 Καὶ μεθ᾽ ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ καὶ **ἀναφέρει** αὐτοὺς εἰς ὄρος ὑψηλὸν κατ᾽ ἰδίαν.

ἀνάγει   D, f1, Or, boᵐˢ, mae-2
            "levavit"   d
            "inposuit"   e
            "ducit"   it

Only 1, 1582 read ἀνάγει. 22 et al. have txt.
Lacuna: Sy-S
B: no umlaut

ἀνάγω   "lead or bring up"
ἀναφέρω   "lead or take up" but also "offer (a sacrifice)"

Parallels:
NA²⁷ Mark 9:2 Καὶ μετὰ ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην καὶ ἀναφέρει αὐτοὺς εἰς ὄρος …
ἀνάγει   D, 0131, 565

NA²⁷ Luke 9:28 [καὶ] παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ ὄρος προσεύξασθαι.

NA²⁷ Luke 24:51 καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ᾽ αὐτῶν καὶ ἀνεφέρετο εἰς τὸν οὐρανόν.

Interesting combination of witnesses. It is possible that the meaning of ἀναφέρω is slightly equivocal (it could mean that Jesus offers his disciples), therefore the change to ἀνάγω.

Rating: 2 (NA clearly original)

TVU 185

Difficult variant:

NA²⁷ Matthew 17:8 ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ μὴ <u>αὐτὸν Ἰησοῦν μόνον.</u>

BYZ Matthew 17:8 ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ μὴ <u>τόν Ἰησοῦν μόνον</u>

<u>τόν Ἰησοῦν μόνον</u>	B^C2, C*, L, f1, f13, 892, Maj, <u>WH^mg</u>, <u>Trg</u>, <u>Tis</u>, <u>Bal</u>
<u>Ἰησοῦν μόνον</u>	W
<u>μόνον τόν Ἰησοῦν</u>	D, Lat, arm
<u>τόν Ἰησοῦν μόνον μεθ' ἑαυτῶν</u>	C^C, 33 (from Mk)
<u>no αὐτὸν:</u>	Sy, Co

<u>αὐτὸν Ἰησοῦν μόνον</u>	B*, Θ, 700, <u>WH</u>, **NA²⁵**
<u>Ἰησοῦν αὐτὸν μόνον</u>	01
<u>αὐτὸν μόνον</u>	mae-2

In B (p. 1257 C 36), the AU of AUTON is left unenhanced. Tischendorf notes: "AU eraso". Thus it is possible that the deletion occurred earlier than the enhancement.
Lacuna: Sy-S
B: no umlaut

Parallels:
NA²⁷ Mark 9:8 οὐκέτι οὐδένα εἶδον ἀλλὰ <u>τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν.</u>
NA²⁷ Luke 9:36 καὶ ἐν τῷ γενέσθαι τὴν φωνὴν εὑρέθη <u>Ἰησοῦς μόνος.</u>

Compare:
NA²⁷ Revelation 19:12 ὃ οὐδεὶς οἶδεν <u>εἰ μὴ αὐτός,</u>

The support for αὐτὸν is rather slim. It makes good sense. Possibly it has been added as an intensification.
The Byzantine reading might come from Mk. No αὐτὸν in the variants of the Markan parallel. Weiss (Textkritik, p. 106) thinks that the αὐτὸν was not understood.

Rating: 1? or - (NA probably wrong or indecisive)

TVU 186

NA²⁷ Matthew 17:11 ὁ δὲ ἀποκριθεὶς εἶπεν·
Ἠλίας μὲν <u>ἔρχεται</u> καὶ ἀποκαταστήσει πάντα·

BYZ Matthew 17:11 ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς,
Ἠλίας μὲν <u>ἔρχεται πρῶτον</u> καὶ ἀποκαταστήσει πάντα·

Byz   C, L, Z, f13, Maj, f, q, Sy-P, Sy-H

txt   01, B, D, W, Θ, f1, 788(f13), 22, 33, 517, 579, 700, 1424, 1675, pc,
       Lat, Sy-C, Co(+ mae-2),

<u>ἐλεύσεται</u>   Justin (Dial 49:5)

Lacuna: Sy-S
B: no umlaut

Compare previous verse:
NA²⁷ Matthew 17:10 Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ λέγοντες· τί οὖν
οἱ γραμματεῖς λέγουσιν ὅτι <u>Ἠλίαν δεῖ ἐλθεῖν πρῶτον;</u>

Parallel:
NA²⁷ Mark 9:11-12 Καὶ ἐπηρώτων αὐτὸν λέγοντες· ὅτι λέγουσιν οἱ
γραμματεῖς ὅτι <u>Ἠλίαν δεῖ ἐλθεῖν πρῶτον;</u>
12 ὁ δὲ ἔφη αὐτοῖς· Ἠλίας μὲν <u>ἐλθὼν πρῶτον</u> ἀποκαθιστάνει πάντα·

It seems that πρῶτον is a repetition from verse 10 (so Weiss). The argument
works better without the πρῶτον, because the emphasis of Jesus is not on the
πρῶτον but on the ἤδη ἦλθεν: 17:11 Ἠλίας μὲν ἔρχεται
                                     17:12 Ἠλίας ἤδη ἦλθεν

Rating: 2? (NA probably original)

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

TVU 187

Minority reading:
NA²⁷ Matthew 17:12-13 λέγω δὲ ὑμῖν ὅτι Ἠλίας ἤδη ἦλθεν, καὶ οὐκ
ἐπέγνωσαν αὐτὸν ἀλλὰ ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν·
οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν.
13 τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν
αὐτοῖς.

17:12 but I tell you that Elijah has already come, and they did not recognize him, but they did to
him whatever they pleased.
So also the Son of Man is about to suffer at their hands."
13 Then the disciples understood that he was speaking to them about John the Baptist.

Transposition of clauses:
12a λέγω δὲ ὑμῖν ὅτι Ἠλίας ἤδη ἦλθεν, καὶ οὐκ ἐπέγνωσαν αὐτὸν
ἀλλὰ ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν·
13 τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν
αὐτοῖς.
12b οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν.

Support: D, it(a, b, c, d, e, ff¹, ff², g¹, n, r¹)
          normal order: aur, f, l, q, vg

Justin (Dial. 49:5) omits 12b !
B: no umlaut

The txt version can be interpreted that the words about the son of man were
spoken about John the Baptist. In the Western order this possible
misunderstanding is eliminated.

Rating: 2 (NA clearly original)

TVU 188

Minority reading:
NA²⁷ Matthew 17:14 <u>Καὶ</u> ἐλθόντων πρὸς τὸν ὄχλον προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτὸν

<u>Τότε ἦλθον πρὸς αὐτὸν οἱ μαθηταὶ αὐτοῦ·</u> mae-2
B: no umlaut

Parallel:
NA²⁷ Mark 9:14 <u>Καὶ ἐλθόντες πρὸς τοὺς μαθητὰς</u> εἶδον ὄχλον πολὺν περὶ αὐτοὺς καὶ γραμματεῖς συζητοῦντας πρὸς αὐτού
NA²⁷ Mark 9:15 καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν ἐξεθαμβήθησαν καὶ προστρέχοντες ἠσπάζοντο αὐτόν.

Compare verse 19:
NA²⁷ Matthew 17:19 <u>Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ</u> κατ᾽ ἰδίαν εἶπον· διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;

Jesus comes back with Peter, James and John from the Transfiguration to the other disciples.
mae-2 seems to add here 19a already (but it repeats the words at verse 19, too).
Schenke speculates that something like Mk 9:15 (ἰδόντες αὐτὸν ἐξεθαμβήθησαν καὶ προστρέχοντες ἠσπάζοντο αὐτόν) has been omitted here, after the addition of mae-2.

TVU 189

Minority reading:
NA²⁷ Matthew 17:15 καὶ λέγων· κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει·
<u>πολλάκις</u> γὰρ πίπτει εἰς τὸ πῦρ καὶ <u>πολλάκις</u> εἰς τὸ ὕδωρ.

T&T #51

txt   C, D, W, f1, f13, 22, 33, 565, 892, Maj, Lat, Sy, Co(+ mae-2),
      <u>WH^mg</u>, <u>Trg^mg</u>, <u>Tis</u>

ἔχει 01, B, L, O, Z, Θ, Σ, 579, 2766, <u>WH</u>, <u>**NA²⁵**</u>, <u>Weiss</u>, <u>Trg</u>, <u>Bal</u>
B: no umlaut

Compare:
NA²⁷ Matthew 4:24 καὶ προσήνεγκαν αὐτῷ πάντας τοὺς <u>κακῶς ἔχοντας</u>
NA²⁷ Matthew 8:16 καὶ πάντας τοὺς <u>κακῶς ἔχοντας</u> ἐθεράπευσεν,
NA²⁷ Matthew 9:12 ... οἱ ἰσχύοντες ἰατροῦ ἀλλ' οἱ <u>κακῶς ἔχοντες.</u>
NA²⁷ Matthew 14:35 καὶ προσήνεγκαν αὐτῷ πάντας τοὺς <u>κακῶς ἔχοντας</u>
NA²⁷ Matthew 15:22 ἡ θυγάτηρ μου <u>κακῶς δαιμονίζεται.</u>
NA²⁷ Luke 7:2 Ἑκατοντάρχου δέ τινος δοῦλος <u>κακῶς ἔχων</u>

κακῶς ἔχων is the more idiomatic Greek expression and the typical Matthean form. Both readings look similar, so that scribes might have been mislead from πάσχει to ἔχει. A reason for a change from ἔχει to πάσχει is difficult to imagine.
Weiss (Textkritik, p. 47) thinks that ἔχει is too weak for the serious illness of the boy.

Rating: 2? (NA probably original)

TVU 190

Minority reading:
NA²⁷ Matthew 17:15 καὶ λέγων· κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει·
<u>πολλάκις</u> γὰρ πίπτει εἰς τὸ πῦρ καὶ <u>πολλάκις</u> εἰς τὸ ὕδωρ.

<u>ἐνίοτε</u>   D, Θ, f1, 22, pc, it (not d !), arm
(= sometimes)

saepe …	aliquando	it
frequenter …	aliquando	f, ff¹
aliquotiens …	saepius	d
aliquotiens …	aliquotiens	q
saepe …	crebro	aur, l, vg

B: no umlaut

Probably replaced to improve the style (avoid double πολλάκις).

Rating: 2? (NA probably original)

TVU 191

NA²⁷ Matthew 17:20 ὁ δὲ λέγει αὐτοῖς· διὰ τὴν <u>ὀλιγοπιστίαν</u> ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ· μετάβα ἔνθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσει ὑμῖν.

BYZ Matthew 17:20 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Διὰ τὴν <u>ἀπιστίαν</u> ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως ἐρεῖτε τῷ ὄρει τούτῳ Μετάβηθι ἐντεῦθεν ἐκεῖ καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσει ὑμῖν

T&T #52

Byz   C, D, L, W, 1424, Maj, Latt, Sy-S, Sy-P, Sy-H

txt   01, B, Θ, 0281, f1, f13, 22, 33, 579, 700, 892, 1192, 2680, pc⁴,
      Sy-C, Co(+ mae-2), Or

B: no umlaut

Compare:
NA²⁷ Matthew 17:17
ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ὦ γενεὰ <u>ἄπιστος</u> καὶ διεστραμμένη,
NA²⁷ Matthew 13:58
καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς <u>διὰ τὴν ἀπιστίαν</u> αὐτῶν.

NA²⁷ Matthew 6:30 οὐ πολλῷ μᾶλλον ὑμᾶς, <u>ὀλιγόπιστοι;</u>
NA²⁷ Matthew 8:26 καὶ λέγει αὐτοῖς· τί δειλοί ἐστε, <u>ὀλιγόπιστοι;</u>
NA²⁷ Matthew 14:31 καὶ λέγει αὐτῷ· <u>ὀλιγόπιστε,</u> εἰς τί ἐδίστασας;
NA²⁷ Matthew 16:8 τί διαλογίζεσθε ἐν ἑαυτοῖς, <u>ὀλιγόπιστοι,</u>
NA²⁷ Luke 12:28 εἰ πόσῳ μᾶλλον ὑμᾶς, <u>ὀλιγόπιστοι.</u>

ὀλιγόπιστος or ὀλιγοπιστία is a rare, but typical Matthean word (only once in Lk 12:28): ἄπιστος/-ια appears two times in Mt, ὀλιγόπιστος/-ια five times.

Possibly ἀπιστίαν is inspired by Mt 17:17 and 13:58. On the other hand ἀπιστίαν makes better sense, because even with little faith ("faith the size of a mustard seed") you can move the mountain.

Rating: - (indecisive)

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

TVU 192

NA²⁷ Matthew 17:21

BYZ Matthew 17:21 τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.

T&T #53

Byz   01^{C2}, C, D, L, W, f1, f13, 22, 892^{mg}, Maj,
      Lat, Sy-P, Sy-H, mae-1, bo^{pt}, arm, Or, Basil(4th CE), [Trg]
      … ἐκβάλλεται…   01^{C2}
      … ἐξέρχεται…   118, 205, 209, al

txt   01*, B, Θ, 0281, 788(f13), 33, 579, 892*, 1604, 2680,
      e, ff¹, Sy-S, Sy-C, Sy-Pal, sa, bo^{pt}, mae-2, geo

B: no umlaut

Parallel:
NA²⁷ Mark 9:28 Καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον οἱ μαθηταὶ αὐτοῦ κατ' ἰδίαν ἐπηρώτων αὐτόν· ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;

NA²⁷ Mark 9:29 καὶ εἶπεν αὐτοῖς· τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν εἰ μὴ ἐν προσευχῇ _____.
      BYZ ἐν προσευχῇ καὶ νηστείᾳ.
      Byz   P45^{vid}, 01^{C2}, A, C, D, L, W, Θ, Ψ, f1, f13, 33, 892, 1342, Maj,
            Lat, Sy, Co, Gre
      txt   01*, B, 0274, k, Cl

οὐκ ἐκπορεύεται   33, 579, pc, arm, some Lect.
ἐν οὐδενὶ ἐξέρχεται   1342, pc

Compare also previous verses 19-20:
NA²⁷ Matthew 17:19 Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον· διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;
NA²⁷ Matthew 17:20 ὁ δὲ λέγει αὐτοῖς· διὰ τὴν ὀλιγοπιστίαν ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ· μετάβα ἔνθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσει ὑμῖν.

This verse has possibly been added from Mk. In Mk it is Jesus' only answer regarding the unclean spirit. In Mt his answer is that of the mustard seed faith:

"Why could we not cast it out?"
Mt: "Because of your little faith."
Mk: "This kind can come out only through prayer."

The main problem is to think of a reason for the omission of the sentence. In Mt verse 21 comes like an afterthought, it is not really needed. It is possible that it has been omitted because it appeared to contradict verse 20a.
It is interesting to note that Mt 17:21 and the Markan parallel 9:29 are two of the three verses (the other being Lk 2:37) in which νηστεία is mentioned in the Gospels. In Mt the sentence is completely omitted, in Mk καὶ νηστείᾳ is omitted by some witnesses. Deliberate?

There are three oddities:
1. Here in Mt no witness omits καὶ νηστείᾳ alone. Thus, if the addition of the verse is secondary, then it must be a harmonization to the Markan Byz text. This could be explained with the limited support of the short text in Mk. It is possible that the reading without καὶ νηστείᾳ was not very widespread. If on the other hand this verse is original in Mt, then the addition of καὶ νηστείᾳ in Mk is a natural harmonization to Mt.
2. No witness in Mt uses the Markan ἐξελθεῖν (which is basically safe), but they have ἐκπορεύεται (also basically safe). No other textual variations occur, not even in D. This is unusual for a secondary text. One would have expected more harmonizations to Mk. This is also difficult to explain. Possibly stylistic reasons?
3. At Mk 9:29 the two minuscules 33 and 579 read the Matthean οὐκ ἐκπορεύεται in Mk, but they omit the sentence in Mt! They thus witness indirectly to the Matthean verse.

It is startling how light-minded K. Aland in his textbook sweeps away all those difficulties.

It is interesting to consider the Eusebian canon tables. He has:

Mt 17:14-18   [174 II]   = Mk 9:17-27   [91 II] (= the healing of the boy)
Mt 17:19-20   [175 V]   = Lk 17:5-6   [200 V] (= mustard seed)
                          Mk 9:28-29   [92 X] Singular!
Mt 17:22ff.   [176 II]   = Mk 9:30 ff.   [93 II]

Mt 17:19 Then the disciples came to Jesus privately and said, "Why could we not cast it out?"

20 He said to them, "Because of your little faith. For truly I tell you, if you have faith the size of a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you.

21 and this kind does not go forth except in prayer and fasting."
22 As they were gathering in Galilee, Jesus said to them, "The Son of Man is going to be betrayed into human hands,

Mk 9:28 When he had entered the house, his disciples asked him privately, "Why could we not cast it out?"

Lk 17:5 The apostles said to the Lord, "Increase our faith!"
6 The Lord replied, "If you had faith the size of a mustard seed, you could say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you.

Mk 9:29 He said to them, "This kind can come out only through prayer."
30 They went on from there and passed through Galilee. He did not want anyone to know it;

Thus Eusebius did not see any similarity between Mt 17:19-20(21) and Mk 9:28-29. He puts 17:19-20 together with Lk 17:5-6. We do not know why Eusebius chose the assignment he did, but it appears possible that Eusebius did not know Mt 17:21. Otherwise he would probably have given this sentence an extra number in canon VI. It has been argued that the verse has been omitted to conform the passage 17:19-21 more closely to Lk and justify the Eusebian assignment. But this appears rather improbable.

Rating: - (indecisive)

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

TVU 193

Difficult variant

NA²⁷ Matthew 17:22 <u>συστρεφομένων</u> δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς· μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων,

BYZ Matthew 17:22 <u>ἀναστρεφομένων</u> δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων

Byz   C, D, L, W, Θ, f13, 22, 33, Maj, c, e, ff¹, Sy, mae-1, sa^pt, bo, arm

txt   01, B, 0281^vid, f1(1 + 1582^mg), 892, Lat

<u>στρεφομένων</u>   1582*, Or^pt

<u>ὑποστρεφόντων</u> 579

<u>παραγόντων</u>   sa^pt, mae-2 ("walking along")

1582: The addition in the margin has been written by the original scribe Ephraim (10th CE).
B: no umlaut

συστρέφω   "gather, come together"
          participle present passive genitive masculine plural
ἀναστρέφω "return" pass. "live, conduct oneself, stay"
          participle present passive genitive masculine plural
ὑποστρέφω "return, turn back; go home"
          participle present <u>active</u> genitive masculine plural

Parallel:
NA²⁷ Mark 9:30 Κἀκεῖθεν <u>ἐξελθόντες παρεπορεύοντο</u> διὰ τῆς Γαλιλαίας,
NA²⁷ John 7:1 Καὶ μετὰ ταῦτα <u>περιεπάτει</u> ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ·

Difficult. ὑποστρέφω makes best sense in context, but is ruled out by support.
Both words do appear nowhere else in the Gospels:
      συστρέφω   23 times in the LXX, once in Acts
      ἀναστρέφω 113 LXX, 9 times NT

Weiss (Mt Com.) thinks that the misunderstood συστρέφω has been changed into the more usual ἀναστρέφω.

Rating: - (indecisive)

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

TVU 194

Minority reading:
NA²⁷ Matthew 17:26 εἰπόντος δέ· ἀπὸ τῶν ἀλλοτρίων, ἔφη αὐτῷ ὁ Ἰησοῦς· ἄρα γε ἐλεύθεροί εἰσιν οἱ υἱοί ᵀ .

When (Peter) said, "From others,"
Jesus said to him, "Then the children are free."

ᵀ ἔφη Σίμων, Ναί.
   λέγει ὁ Ἰησοῦς, Δὸς οὖν καὶ σύ, ὡς ἀλλότριος αὐτῶν.
713, Ephraem Diatessaron
B: no umlaut

Simon said: "Yes."
Jesus says: "Then you also give as being an alien to them."

Metzger comments:
"The nucleus of this occurs in Ephraem's Commentary on Tatian's Diatessaron, where the Syriac text reads: 'Give to them therefore as an alien' and the Armenian reads: 'Go, you also give as one of the aliens.' "

A strange addition.

Rating: 2 (NA clearly original)

TVU 195

Minority "Caesarean" reading:
NA²⁷ Matthew 18:1 Ἐν ἐκείνῃ τῇ <u>ὥρᾳ</u> προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες· τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;

ἡμέρᾳ   Θ, f1, 33, 517, 700, 954, 1071, 1424, 1675, pc,
            it(a, aur, b, c, e, ff¹, ff², g¹, n, r¹), Sy-S, Sy-C, Sy-Pal, arm, geo,
            Orᵖᵗ, <u>Trgᵐᵍ</u>

ὥρᾳ   d, f, l, q, vg

Only 1, 1582 read ἡμέρᾳ. 22 et al. have txt.
1582ᵐᵍ has ὥρᾳ. Origen notes both readings in his commentary.
Lacuna: C
B: no umlaut

Compare:
NA²⁷ Matthew 7:22   ἐν ἐκείνῃ τῇ ἡμέρᾳ·
NA²⁷ Matthew 10:19   ἐν ἐκείνῃ τῇ ὥρᾳ
                  C*, 1424: ἡμέρᾳ
NA²⁷ Matthew 22:23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ
NA²⁷ Matthew 22:46 ἀπ᾽ ἐκείνης τῆς ἡμέρας
                  D, W, f1, pc, Sy-S, Sy-C: ὥρας   (see below)
NA²⁷ Matthew 24:19 ἐν ἐκείναις ταῖς ἡμέραις.
NA²⁷ Matthew 26:55 Ἐν ἐκείνῃ τῇ ὥρᾳ
                  Ω: ἡμέρᾳ

NA²⁷ Mark 1:9   ἐν <u>ἐκείναις ταῖς</u> ἡμέραις
NA²⁷ Mark 2:20   ἐν ἐκείνῃ τῇ ἡμέρᾳ.
NA²⁷ Mark 4:35   ἐν ἐκείνῃ τῇ ἡμέρᾳ
NA²⁷ Mark 8:1   Ἐν <u>ἐκείναις ταῖς</u> ἡμέραις
NA²⁷ Mark 13:11   ἐν ἐκείνῃ τῇ ὥρᾳ
NA²⁷ Mark 13:17   ἐν <u>ἐκείναις ταῖς</u> ἡμέραις.
NA²⁷ Mark 13:24   ἐν <u>ἐκείναις ταῖς</u> ἡμέραις

NA²⁷ Luke 5:35   ἐν <u>ἐκείναις ταῖς</u> ἡμέραις.
NA²⁷ Luke 6:23   ἐν ἐκείνῃ τῇ ἡμέρᾳ
                  579: ὥρᾳ
NA²⁷ Luke 7:21   ἐν ἐκείνῃ τῇ ὥρᾳ
                  01*, L, 69: ἡμέρᾳ
NA²⁷ Luke 9:36   ἐν <u>ἐκείναις ταῖς</u> ἡμέραις

NA²⁷ Luke 17:31   ἐν ἐκείνῃ τῇ ἡμέρᾳ
NA²⁷ Luke 21:23   ἐκείναις ταῖς ἡμέραις·

NA²⁷ John 4:53   [ἐν] ἐκείνῃ τῇ ὥρᾳ
NA²⁷ John 5:9   ἐν ἐκείνῃ τῇ ἡμέρᾳ.
NA²⁷ John 14:20   ἐν ἐκείνῃ τῇ ἡμέρᾳ
NA²⁷ John 16:23   ἐν ἐκείνῃ τῇ ἡμέρᾳ
NA²⁷ John 16:26   ἐν ἐκείνῃ τῇ ἡμέρᾳ
NA²⁷ John 19:27   ἀπ' ἐκείνης τῆς ὥρας
                   A, Y, 69, 124, f13: ἡμέρας

20 times ἡμέρᾳ,
6 times ὥρᾳ.
Corrections from ὥρᾳ to ἡμέρᾳ: 4
Corrections from ἡμέρᾳ to ὥρᾳ: 2
So ἡμέρᾳ is probably the more standard term. This is supported by the other
changes from ὥρᾳ to ἡμέρᾳ. The support is significant at this place.

Rating: 2 (NA clearly original)

TVU 196

NA²⁷ Matthew 18:7 Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γὰρ
ἐλθεῖν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ ἀνθρώπῳ _____ δι' οὗ τὸ
σκάνδαλον ἔρχεται.

BYZ Matthew 18:7 οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γὰρ
ἐστίν ἐλθεῖν τὰ σκάνδαλα πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι οὗ τὸ
σκάνδαλον ἔρχεται

Byz   B, Wᶜ, Θ, f13, 33, Maj, it(a, b, c, e, f, ff¹, ff², l, n, q, r¹), vg^Cl, sa
      ἐκείνῳ οὐαὶ τῷ ἀνθρώπῳ   W

txt   01, D, F, L, f1, 22, 579, 892, pc,
      Lat(aur, d, g¹, vg), Sy, sa^ms, mae-1+2, bo, Did

Lacuna: C
B: umlaut! (line 6 A, p. 1259) οὐαὶ τῷ ἀνθρώπῳ

Parallels:
NA²⁷ Matthew 26:24 ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται
περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου
παραδίδοται·
NA²⁷ Mark 14:21 ὅτι ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται
περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου
παραδίδοται· καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.
NA²⁷ Luke 17:1 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· ἀνένδεκτόν ἐστιν
τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν, πλὴν οὐαὶ δι' οὗ ἔρχεται·
NA²⁷ Luke 22:22 ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὡρισμένον
πορεύεται, πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδοται.
                    omit τῷ ἀνθρώπῳ: D, d, e, Sy-S, Sy-C

A natural addition from the parallels, there is no reason for an omission.
IQP's Crit. ed. has Lk 17:1 as Q-parallel for this verse and reads πλὴν οὐαὶ δι'
οὗ ἔρχεται for Q as safe.
The support is strongly divided. Note that the Byzantine F/09 omits the word.
In W the word has apparently been inserted at the wrong place, indicating an
autograph without the word.

Rating: 2 (NA clearly original)

TVU 197

Minority reading:
NA²⁷ Matthew 18:8 Εἰ δὲ ἡ χείρ σου ἢ ὁ πούς σου σκανδαλίζει σε,
ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλόν σοί ἐστιν εἰσελθεῖν εἰς τὴν
ζωὴν κυλλὸν ἢ χωλὸν ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι
εἰς τὸ πῦρ τὸ αἰώνιον.

Not in NA but SQE!

εἰς τὴν γέενναν τοῦ πυρός   f1, pc, ff¹, Sy-C

gehennam aeternam   c, e

Sy-S reads txt.
Lacuna: C
B: no umlaut

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

See also discussion in Mk 9:43-47.

Rating: 2 (NA clearly original)

TVU 198

51. <u>**Difficult variant:**</u>

Minority "Caesarean" reading:

NA[27] Matthew 18:10 Ὁρᾶτε μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν <u>ἐν οὐρανοῖς</u> διὰ παντὸς βλέπουσι τὸ πρόσωπον τοῦ πατρός μου τοῦ <u>ἐν οὐρανοῖς.</u>

<u>omit:</u> N*, Γ, Σ, f1, 13, 22, pc, Sy-S, aur, e, ff[1], sa[mss], Cl, Or, Eus, Did[pt]
　　　　Sy-C has the words.

ἐν τῷ οὐρανῷ　　B, 33, 892, pc, Basil(4th CE), [<u>WH[mg]</u>]

Lacuna: C
B: no umlaut

No parallel.
Compare:
NA[27] Matthew 22:30 ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' ὡς <u>ἄγγελοι ἐν τῷ οὐρανῷ</u> εἰσιν. (same in Mk 12:25)
NA[27] Matthew 24:36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ <u>οἱ ἄγγελοι τῶν οὐρανῶν</u> οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατὴρ μόνος.
(same in Mk 13:32)

It is possible that the term has been omitted for stylistic reasons, because it appears twice. On the other hand it is possible that it has been added for more clarity.

Rating: - (indecisive)

TVU 199

BYZ Matthew 18:11 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ᵀ σῶσαι τὸ ἀπολωλός.

T&T #54

Byz   D, L^C, W, Θ^C, 1^C, 22, Maj¹³⁶⁰, Lat, Sy-C, Sy-P, Sy-H, bo^pt
       add ᵀ ζητῆσαι καὶ G, L^C, M, 346(=f13), 157, 579, 892^C, pm²⁵⁰, Sy-H

txt   01, B, L*, Θ*, f1, f13, 33, 788, 892*, 2680, pc⁹,
       e, ff¹, Sy-S, Sy-Pal, sa, mae-1+2, bo^pt, geo²ᴬ, Or, Eus
       pc = 9, 146, 556, 837, 899*, 929*, 1294, 1502, 2317

L: Tischendorf writes: "Notam inter utramque columnam positam plane ad modum codicis edidimus. Ab ipsa pr. m. videtur profecta esse." (folio 40)
Lacuna: C
B: umlaut! (line 33 A, p. 1259) τοῦ ἐν οὐρανοῖς. 11 12 Τί ὑμῖν

Parallel:
NA²⁷ Luke 19:10 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

The addition was probably inserted from Lk (so Weiss, Aland) to prepare for the following Lost Sheep story. Lectionary?
There is no reason for an omission if original.

Hoskier notes (Codex B, I, p. 22): "Observe the spacing *fol. 65* in W." Not sure what he means though. Bruce Prior reports that the three relevant lines of W read:
MOUTOUENOURANOIS
HLQENGAROUIOSTOUANQRWPOUSWSAI
TOAPOLWLOS   TIUMINDOKEI
But such spaces are nothing unusual in codex W and I don't think that it indicates more than just a sense line.

Rating: 2? (NA probably original)

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

TVU 200

Minority reading:
NA²⁷ Matthew 18:12 Τί ὑμῖν δοκεῖ; ἐὰν γένηταί τινι ἀνθρώπῳ ἑκατὸν πρόβατα καὶ πλανηθῇ ἓν ἐξ αὐτῶν, οὐχὶ ἀφήσει τὰ ἐνενήκοντα ἐννέα ᵀ ἐπὶ τὰ ὄρη καὶ πορευθεὶς ζητεῖ τὸ πλανώμενον;

ᵀ πρόβατα   B, Θ, f13, 1424*, pc, mae-1, sa^mss

mae-2 has a lacuna here, but Schenke reconstructs <u>with</u> πρόβατα.
Lacuna: C
B: no umlaut

A natural addition from immediate context. It is interesting to note that E* wrote πρό.. and then stopped and corrected it.

Rating: 2 (NA clearly original)

TVU 201

Difficult variant:

Minority reading:
NA²⁷ Matthew 18:15 Ἐὰν δὲ ἁμαρτήσῃ **[εἰς σὲ]** ὁ ἀδελφός σου, ὕπαγε ἔλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου. ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου·

BYZ Matthew 18:15 Ἐὰν δὲ ἁμαρτήσῃ εἰς σὲ ὁ ἀδελφός σου ὕπαγε καὶ ἔλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου ἐάν σου ἀκούσῃ ἐκέρδησας τὸν ἀδελφόν σου·

txt   D, L, W, Θ, 078, f13, 33, 892, Maj, Latt, Sy, mae-1+2, bo^pt, Gre, Trg

omit: 01, B, 0281, f1, 22, 579, pc, sa, bo^pt, (Or),
            WH, **NA²⁵**, Bois, Weiss, Tis, Bal

Tregelles reads txt, but has additionally εἰς σὲ in brackets in the margin.
Lacuna: C
B: no umlaut

Parallel:
NA²⁷ Luke 17:3 Ἐὰν ἁμάρτῃ ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ, καὶ ἐὰν μετανοήσῃ ἄφες αὐτῷ.
        BYZ   δὲ ἁμάρτῃ εἰς σὲ D, Ψ, f13, Maj
NA²⁷ Luke 17:4 καὶ ἐὰν ἑπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς σὲ καὶ ἑπτάκις ἐπιστρέψῃ πρὸς σὲ λέγων· μετανοῶ, ἀφήσεις αὐτῷ.
        omit εἰς σὲ: 1424, 1675, L859, Sy-S, bo^ms

Compare:
NA²⁷ Matthew 18:21 Τότε προσελθὼν ὁ Πέτρος εἶπεν αὐτῷ· κύριε, ποσάκις ἁμαρτήσει εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις;
                ὁ ἀδελφός μου εἰς ἐμὲ   B, Θ, f13, 1241, pc

It seems to be a harmonization to verse 21 and to Lk (so Weiss). This is supported by the same variation at Lk 17:3. Metzger argues that the omission might be deliberate to make the passage applicable to sin in general. It is also possible that the similar sound of -ήσῃ and εἰς σὲ caused an accidental omission.
IQP's Crit. ed. has εἰς σὲ in double brackets (= doubtful that text was present) in the text of Q (against earlier editions, which completely omitted).

Rating: 1? or - (NA probably wrong (= omission right) or indecisive)
       = brackets ok.

TVU 202

Minority reading:
NA²⁷ Matthew 18:17 ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ᵀ ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης.

Not in NA but in SQE!

ᵀ λοιπὸν   f1, 22, 1365, pc, mae-1, Basil(4ᵗʰ CE)^{1/8}

Lacuna: C, mae-2
B: no umlaut

(τὸ) λοιπόν adv. "finally, from now on, henceforth"

"If the member refuses to listen to them, tell it to the church; and if the offender refuses to listen even to the church, let such a one **finally** be to you as a Gentile and a tax collector."

No parallel.
Probably an addition to intensify the saying.

Rating: 2 (NA clearly original)

TVU 203

Minority reading:
NA²⁷ Matthew 18:20 οὗ γάρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.

οὐκ εἰσιν γάρ … παρ᾽ οἷς οὐκ   D*, (g¹), Sy-S

οὗ γάρ εἰσιν … παρ᾽ οἷς οὐκ   Dᶜ

g¹: reads first the ordinary verse and then additionally the D version.
Sy-C reads txt.
D: only the first part is corrected. Scrivener assigns the correction to corrector D (late 7ᵗʰ CE).
Lacuna: C
B: no umlaut

No parallel.
The variant is possibly a misinterpretation of the οὗ γάρ as οὐ γὰρ.
According to Burkitt it is not in the Diatessaron.
A. Lewis-Smith comments: "We could believe that the Syriac translator had confounded the Greek words οὐ and οὗ were it not that he has given us a perfectly idiomatic expression."

Rating: 2 (NA clearly original)

53.   Difficult variant

NA²⁷ Matthew 18:26 πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ λέγων· μακροθύμησον ἐπ᾽ ἐμοί, καὶ πάντα ἀποδώσω σοι.

BYZ Matthew 18:26 πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ λέγων <u>Κύριε</u>, μακροθύμησον ἐπ᾽ ἐμοί καὶ πάντα σοι ἀποδώσω

Byz   01, L, W, 058, 0281, f1, f13, 33, Maj,
        it(aur, f, ff², g¹, q), Sy-P, Sy-H, Sy-Pal, Co(+ mae-2)

txt   B, D, Θ, 700, pc, Lat(a, b, c, d, e, ff¹, h, l, r¹, vg), Sy-S, Sy-C, Or, Chr

Note also the minority reading:
ὁ δοῦλος
ὁ δοῦλος ἐκεῖνος   01^C2, D, L, O, Δ, Θ, Σ, 0281, 33, 579, 892, al,
                         Lat, Sy, bo, mae-1
Compare immediate context:
NA²⁷ Matthew 18:28 ἐξελθὼν δὲ ὁ δοῦλος <u>ἐκεῖνος</u>

Lacuna: C
B: no umlaut

No parallel.
Compare previous verse:
NA²⁷ Matthew 18:25 ἐκέλευσεν αὐτὸν <u>ὁ κύριος</u>
And next verse:
NA²⁷ Matthew 18:27 σπλαγχνισθεὶς δὲ <u>ὁ κύριος</u>
Compare also:
NA²⁷ Matthew 18:29 πεσὼν οὖν ὁ σύνδουλος αὐτοῦ παρεκάλει αὐτὸν λέγων· μακροθύμησον ἐπ᾽ ἐμοί, καὶ ἀποδώσω σοι.

Difficult. Either κύριος has been added from the previous verse, or it has been omitted to harmonize it with verse 29.

Rating: - (indecisive)

TVU 205

Minority reading:
NA²⁷ Matthew 18:27 σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτὸν **καὶ τὸ δάνειον** ἀφῆκεν αὐτῷ.

Not in NA, but in SQE!

καὶ πᾶσαν τὴν ὀφειλῆν   f1, 517, 954, 1424, 1675, pc, ff¹, Co, Or
                                    1424 adds ἐκείνην

Lacuna: C
B: no umlaut

Context:
NA²⁷ Matthew 18:32 τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ· δοῦλε πονηρέ, <u>πᾶσαν τὴν ὀφειλὴν ἐκείνην</u> ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με·
NA²⁷ Matthew 18:34 καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως οὗ ἀποδῷ <u>πᾶν τὸ ὀφειλόμενον.</u>

δάνειον, "debt", appears only here in the Gospels. It has very probably been changed to immediate context.

Rating: 2 (NA clearly original)

TVU 206

NA²⁷ Matthew 18:29 πεσὼν οὖν ὁ σύνδουλος αὐτοῦ
παρεκάλει αὐτὸν λέγων· μακροθύμησον ἐπ᾽ ἐμοί, καὶ ἀποδώσω σοι.

BYZ Matthew 18:29 πεσὼν οὖν ὁ σύνδουλος αὐτοῦ <u>εἰς τοὺς πόδας αὐτοῦ</u>
παρεκάλει αὐτὸν λέγων Μακροθύμησον ἐπ ἐμοί καὶ ἀποδώσω σοι

Byz   C^C, W, f13, 22, 33, Maj, f, q, Sy-P, Sy-H, mae-1+2
      <u>καὶ προσεκύνει αὐτὸν καὶ</u> 28

txt   01, B, C*, D, L, Θ, 058, f1, 124(=f13), 579, 700, 892, 1424, al,
      Lat, Sy-S, Sy-C, sa, bo

Minority reading:
καὶ ἀποδώσω σοι:
καὶ <u>πάντα</u> ἀποδώσω σοι   01^C2, C^C, K, Π, L, W, Y, Γ, Θ, f1, f13, 22, 28,
                              33, 157, 565, 579, 543, 1424, al, Lat, Co

B: no umlaut

Compare:
NA²⁷ Matthew 18:26 πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ λέγων·
μακροθύμησον ἐπ᾽ ἐμοί, καὶ <u>πάντα</u> ἀποδώσω σοι.

The addition of πάντα is clearly a harmonization to immediate context.

It is possible that the term εἰς τοὺς πόδας αὐτοῦ has been accidentally
omitted by h.t. On the other hand the term appears five times in the Gospels. In
verse 26 προσεκύνει αὐτῷ is used. Possibly some scribes felt, that something
like this is needed here too. The support for the omission is very good.

Rating: 2? (NA probably original)

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

TVU 207

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

BYZ Matthew 18:30 ὁ δὲ οὐκ ἤθελεν ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως οὗ ἀποδῷ τὸ ὀφειλόμενον

Byz   D, K, Π, W, Θ, f1, f13, 33, 157, 579, Maj, <u style="color:red">Gre</u>
txt   01, B, C, L, 892

B: no umlaut

Compare:
NA²⁷ Matthew 1:25 καὶ οὐκ ἐγίνωσκεν αὐτὴν <u>ἕως οὗ</u> ἔτεκεν υἱόν·
       <u>omit οὗ</u>:   B*, 1042S*, Weiss
NA²⁷ Matthew 18:34 καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς <u>ἕως οὗ</u> ἀποδῷ πᾶν τὸ ὀφειλόμενον.
       <u>omit οὗ</u>:   B, 579ᵛⁱᵈ, 892, pc
NA²⁷ Matthew 24:39 καὶ οὐκ ἔγνωσαν <u>ἕως</u> ἦλθεν ὁ κατακλυσμὸς
       <u>ἕως οὗ</u>   Δ, 33, 157
NA²⁷ Matthew 26:36 καθίσατε αὐτοῦ <u>ἕως [οὗ]</u> ἀπελθὼν ἐκεῖ προσεύξωμαι.
       <u>ἕως ἂν</u>   D, K, Π, L, W, Δ, Θ, f1, f13, 157, 565, al
       <u>ἕως</u>   01, C, 0281, 28, 33, 700, 892, 1424, pc
       <u>ἕως οὗ ἂν</u> P53ᵛⁱᵈ, A, pc
       txt   B, 067, 124, 579, 1071, Maj

The occurrences of ἕως οὗ at Mt 13:33, 14:22, 17:9 are safe. At Mt 18:34 B, 579ᵛⁱᵈ, 892, pc omit, too.

Compare discussion at 1:25.

Rating: - (indecisive)

TVU 208

NA²⁷ Matthew 18:35 οὕτως καὶ ὁ πατήρ μου ὁ οὐράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν.

BYZ Matthew 18:35 Οὕτως καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν <u>τὰ παραπτώματα αὐτῶν.</u>

Byz   C, W, f13, 22ᵐᵍ, 33, 892ᶜ, Maj, f, h, Sy-P, Sy-H, Sy-Pal
txt   01, B, D, L, Θ, f1, 22*, 700, 892*, pc, Lat, Sy-S, Sy-C, Co(+ mae-2), Or

B: umlaut! (line 34 A, p. 1260) ἀ<u>πὸ τῶν καρδιῶν ὑμῶν.</u>

Compare:
NA²⁷ Matthew 6:14-15
Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις <u>τὰ παραπτώματα αὐτῶν,</u>
ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος·
15 ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις,
οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει <u>τὰ παραπτώματα ὑμῶν.</u>

BYZ Matthew 6:14-15
Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις <u>τὰ παραπτώματα αὐτῶν</u>
ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος·
15 ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις <u>τὰ παραπτώματα αὐτῶν,</u>
οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει <u>τὰ παραπτώματα ὑμῶν</u>

A natural addition. The support is Byzantine only. Possibly h.t. WN - WN.

Rating: 2? (NA probably original)

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

TVU 209

Difficult variant:
Minority reading:
NA²⁷ Matthew 19:3 Καὶ προσῆλθον αὐτῷ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες· εἰ ἔξεστιν <u>ἀνθρώπῳ</u> ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν;

omit ἀνθρώπῳ	01*, B, L, Γ, 28, 517, 579, 1424*, pc, mae-2, WH, **NA²⁵**, Bois, Weiss, Tis, Bal
τὶνι	700, geo¹
ἀνδρι	1424ᶜ, pc, geo² (Mk)
ἀνθρώπῳ τὶνι	565

txt   01ᶜ², C, D, W, Θ, 087, f1, f13, 33, Maj, Latt, Sy, Co, Or

Note also: mae-2: ἔξεστιν ἀπολῦσαι τὴν γυναῖκά <u>σου</u>
B: no umlaut

Parallel:
NA²⁷ Mark 10:2 Καὶ προσελθόντες Φαρισαῖοι ἐπηρώτων αὐτὸν
εἰ ἔξεστιν <u>ἀνδρὶ</u> γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν.

Difficult. There is no reason, why the word should have been omitted, except maybe "in the interest of producing a more concise literary style" (Metzger).
Possibly it was inserted to provide a direct subject. This is supported by the insertion of τὶνι by 700. Similarly Weiss (Textkritik, p. 134) thinks that ἀνθρώπῳ seemed necessary, because otherwise the αὐτοῦ would have been unconnected.
It might be best to put the words in brackets.
The support is "not coherent".

Rating: 1? (NA probably wrong, ἀνθρώπῳ in brackets?)

TVU 210

NA²⁷ Matthew 19:4 ὁ δὲ ἀποκριθεὶς εἶπεν·
οὐκ ἀνέγνωτε ὅτι ὁ **κτίσας** ἀπ’ ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν
αὐτούς;

BYZ Matthew 19:4 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς,
οὐκ ἀνέγνωτε ὅτι ὁ **ποιήσας** ἀπ ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν
αὐτούς

Byz   01, C, D, (L), W, Z, f13, Maj, Lat, Sy
txt   B, Θ, f1, 124(f13), 22, 700, pc, e, Co, Or

    "fecit"   Lat
    "constituit"   e
B: no umlaut

κτίζω create, make

Compare:
LXX Genesis 1:27 καὶ ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον κατ’ εἰκόνα θεοῦ
ἐποίησεν αὐτόν ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς

NA²⁷ Mark 10:6 ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς·

Difficult. It could be either a harmonization to Mk (so Hoskier) or to Genesis. A
harmonization to the well known Genesis account seems quite probable.
The support for txt is not that good. κτίζω is the more rare word.
It is also possible that ποιήσας is a harmonization to ἐποίησεν in the same
verse (so Weiss).

It might be noted here an interesting conjecture by H. Sahlin (NovT 24, 1982,
160-79). He thinks that the original reading was ἐποίησεν α', with α = numeral
"one". α has subsequently been taken to mean αὐτούς. Against this can be
objected that the txt reading is a quotation from Gen 1:27.

Rating: - (indecisive)

TVU 211

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

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

Byz   P25(4ᵗʰ CE), B, C*, W, Z, Θ, 078, f1, f13, 209ᵐᵍ, 33, 892, Maj,
      Lat(aur, c, f, q, vg), Sy-P, Sy-H, bo, mae-1, Basil(4ᵗʰ CE), WHᵐᵍ, Gre, [Trg]
      γαμήσας   B, 700, 892, 1342, Maj, Basil(4ᵗʰ CE)
      γαμῶν   P25, C*, N, W, Y, Δ, Θ, Π, f1, f13, 33, 565, 579, 1424
      add ἀπὸ ἀνδρὸς   579
      μοιχευθῆναι - μοιχᾶται: P25, B, C*, N, f1

txt   01, Cᶜ³, D, L, S, 2*, 69, 209*, 828, 1241, pc,
      it(a, b, d, e, ff¹, ff², g¹, h, l, r¹), Sy-S, Sy-C, sa, mae-2, Or, WH, **NA²⁵**

P25 reads:
9 … μοιχευθῆναι ὡσαύτως καὶ ὁ γαμῶν ἀπολελυμένην μοιχᾶται.
10 λέγουσιν οἱ μαθηταὶ αὐτοῦ· εἰ οὕτως αἴτιος γίνεται ἄνθρωπος
μετὰ τῆς γυναικός οὐ συμφέρει … (see also variant 19:10)

For μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην μοιχᾶται additional minority
readings which conform the saying to the parallel in Mt 5:32 are:

παρεκτὸς λογοῦ πορνείας ποιεῖ αὐτήν μοιχευθῆναι
B, 0233, f1, bo
παρεκτὸς λογοῦ πορνείας μοιχευθῆναι
mae-2
παρεκτὸς λογοῦ πορνείας καὶ γαμήσῃ ἄλλην μοιχᾶται.
D, f13, 33, pc, it, Sy-C, sa, mae-1

B: no umlaut

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

    καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται   B, pc

    omit: D, pc, a, b, d, k

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

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

    D, 28, pc, Sy omit ἀπὸ ἀνδρὸς

If it is an harmonization it is harmonized to Mt 5:32 (so Weiss) and not to Mk or Lk. Only the above variant γαμῶν might be a reminiscence, a secondary variant reading to Lk. Also the singular reading of 579 is a harmonization to Lk.

It is quite possible that the clause has been omitted due to h.t (μοιχᾶται … μοιχᾶται). Note that P25, B, C*, N, f1 read μοιχευθῆναι - μοιχᾶται, but this is due to harmonization and therefore is no argument here (as Metzger wants it). This has rightly been pointed out by Michael Holmes. Compare his convincing discussion: "The Matthean Divorce Passages" JBL 109 (1990) 651-664.

Noteworthy is that D, it, Sy-C conform the previous passage to 5:32 (παρεκτὸς λογοῦ πορνείας), but omit the last clause. D etc. omit the clause in both passages 5:32 and 19:9. In both cases h.t. is possible.

The support for the omission is not good. Difficult.

Rating: 1? or - (NA probably wrong or indecisive)
    (best in brackets)

External Rating: 1 (NA clearly wrong)
      (after weighting the witnesses)

TVU 212

Minority reading:
NA²⁷ Matthew 19:10 Λέγουσιν αὐτῷ οἱ μαθηταὶ [αὐτοῦ]· εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμῆσαι.

P25(4ᵗʰ CE) reads:
Λέγουσιν οἱ μαθηταὶ αὐτοῦ· εἰ οὕτως αἴτιος γίνεται ἀνθρώπος μετὰ τῆς γυναικός οὐ συμ[φέρει …
B: no umlaut

ἡ αἰτία "reason, cause, legal position"
ὁ αἴτιος "cause, source, ground for complaint, basis for a charge"

P25 represents a very wild, free text.
O. Stegmüller (ZNW 37, 1938, 223-229) thinks that this papyrus is a Diatessaron fragment (Aland, Repertorium: "possibly", W. Petersen, Tatian: "not convincing").
In Stegmüller's view αἴτιος γίνεται is a stronger term and means "become guilty" against ἡ αἰτία which simply means "legal position". According to Stegmüller the reading in the Diatessaron seems to be similar to that of P25.

Rating: 2 (NA clearly original)

TVU 213

58. **Difficult variant:**

Minority reading:

NA²⁷ Matthew 19:11 ὁ δὲ εἶπεν αὐτοῖς· οὐ πάντες χωροῦσιν τὸν λόγον [τοῦτον] ἀλλ᾽ οἷς δέδοται.

omit: B, f1, 22, 892*, pc, e, bo^ms, Or, WH

txt   01, C, D, L, W, Z, Θ, 078, f13, 33, Maj, Lat, Sy, Co(+ mae-2), Cl

B: no umlaut

Compare verse 22:

NA²⁷ Matthew 19:22 ἀκούσας δὲ ὁ νεανίσκος <u>τὸν λόγον</u> ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.

τὸν λόγον <u>τοῦτον</u>   B, 892^C, pc, it, Sy-S, Sy-C, Sy-P, mae, bo^mss
<u>omit:</u>   01, L, Z, 0281, (e, f, h)
txt   C, D, W, Θ, f1, f13, 33, 579, 892*, Maj, Lat, Sy-H, sa, bo

B and 892, who omit here add the word at 19:22. The variation is strange. Very difficult to decide. Possibly stylistic reasons. Weiss notes additionally the addition of τούτου in Mt 13:22 and 13:40 and Mt 15:15:

NA²⁷ Matthew 13:22 καὶ ἡ μέριμνα τοῦ αἰῶνος
BYZ Matthew 13:22 καὶ ἡ μέριμνα τοῦ αἰῶνος <u>τούτου</u>
        Byz01^C1, C, L, W, Θ, f1, f13, 33, Maj, Lat, Sy, sa^mss, mae-1+2, bo, Or
        txt 01*, B, D, it, sa^ms

NA²⁷ Matthew 13:40 οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος·
BYZ Matthew 13:40 οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος <u>τούτου</u>.
        Byz   C, L, W, Θ, 0106, 0233, 0242, f1, f13, 33, Maj,
                 f, h, q, Sy-P, Sy-H, sa^ms, bo,
        txt   01, B, D, Γ, 1582, 22, 892, pc,
                 Lat, Sy-S, Sy-C, sa, mae-1, Ir^Lat, Cyr

NA²⁷ Matthew 15:15 φράσον ἡμῖν τὴν παραβολὴν [ταύτην].
BYZ Matthew 15:15 Φράσον ἡμῖν τὴν παραβολὴν <u>ταύτην</u>
        txt   C, D, L, W, Θ, 0106, 0281, f13, 22, 33, Maj, Lat, Sy, mae-1
        <u>omit:</u>   01, B, Z^vid, f1, 579, 700, 892, sa, bo, Or, NA²⁵, WH, Weiss

Compare also:

NA²⁷ Matthew 20:23 τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν [τοῦτο] δοῦναι,

<u>τοῦτο read:</u> C, D, U, W, Δ, Π, 085, 33, 346, 565, 1342, al, q, (Sy-S, Sy-C), Sy-H,
WHᵐᵍ, NA²⁵, Bois, Weiss

There appears to be a tendency of B (and 892) to go with the shorter readings. The question is if they are original or not. In the cases of αἰῶνος (τούτου) this might be idiom.

On the other hand in 19:22 B adds the word. Compare also discussion at Mt 19:22 below.

Zahn (Comm. Mat.) thinks that the problem was that some took verse 11 and the final words in verse 12 to refer to the intermediate words. This led to the omission of τοῦτον.

Rating: - (indecisive)

TVU 214

Difficult variant:
Matthew 19:16 + 19:17
NA²⁷ Matthew 19:16 Καὶ ἰδοὺ εἷς προσελθὼν αὐτῷ εἶπεν·
<u>διδάσκαλε</u>, τί ἀγαθὸν ποιήσω ἵνα σχῶ ζωὴν αἰώνιον;

BYZ Matthew 19:16 Καὶ ἰδοὺ εἷς προσελθὼν εἶπεν αὐτῷ
<u>διδάσκαλε ἀγαθέ</u>, τί ἀγαθὸν ποιήσω ἵνα ἔχω ζωὴν αἰώνιον

T&T #55 (verse 17)

Byz   C, K, W, Θ, f13, 28, 33, 118, 565, 579, 700, 1071, 1241, Maj,
      Lat, Sy, sa, mae-1, bo^pt, arm, geo²,
      Justin, Ir, Or^pt, Chrys, Jerome, Aug, Basil(4ᵗʰ CE)

txt   01, B, D, L, f1, 22, 892*, pc, a, d, e, ff¹, bo^pt, mae-2?, geo¹, aeth, Or^pt
     B: no umlaut

Parallels:
NA²⁷ Mark 10:17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν προσδραμὼν εἷς καὶ
γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν·
<u>διδάσκαλε ἀγαθέ</u>, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω;

NA²⁷ Luke 18:18 Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων·
<u>διδάσκαλε ἀγαθέ</u>, τί ποιήσας   ζωὴν αἰώνιον κληρονομήσω;

Compare:
NA²⁷ Matthew 22:36 διδάσκαλε,   ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ;
1424:   διδάσκαλε ἀγαθέ, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ;

NA²⁷ Mark 10:35 διδάσκαλε,   θέλομεν …
1424:   διδάσκαλε ἀγαθέ, θέλομεν …

NA²⁷ Luke 10:25 διδάσκαλε,   τί ποιήσας …
M, 472:   διδάσκαλε ἀγαθε, τί ποιήσας …

This must be discussed together with the following verse 17:

NA²⁷ Matthew 19:17 ὁ δὲ εἶπεν αὐτῷ·
τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστιν ὁ ἀγαθός·
εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν τήρησον τὰς ἐντολάς.

BYZ Matthew 19:17 ὁ δὲ εἶπεν αὐτῷ
τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός· εἰ μὴ εἷς ὁ Θεός.
εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν τήρησον τὰς ἐντολάς

T&T #55

Byz   C, K, W, f13, 28, 33, 118, 565, 1071, 1241, 1582ᶜ, Maj,
      f, q, Sy-P, Sy-H, sa, Chrys, Basil(4ᵗʰ CE)

txt   01, Bᶜ¹, D, L, Θ, f1, 22, 700, 892, 1192*, 1424ᵐᵍ, pc⁵,
      Lat, Sy-C, Sy-S, Sy-Hᵐᵍ, mae-1, bo, arm, geo, aeth, Or
      omit τοῦ D
      omit εἷς B*
      omit ὁ   D, f1, 22, 700, 1192*, 1424ᵐᵍ, pc⁵

Lat reads txt, but adds "Deus" (e: "pater") at the end: "unus est bonus, deus."
Only a and d omit "Deus".

892*:
τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; ᾽δεὶς ἐστιν ὁ ἀγαθός
892ᶜ:
τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; οὐδεὶς ἐστιν ὁ ἀγαθός εἰ μὴ εἷς ὁ Θεός.
Eusebius:
τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; οὐδεὶς ἀγαθός εἰ μὴ εἷς ὁ Θεός.

τί με λέγεις ἀγαθον; εἷς ἐστιν   ἀγαθός, ὁ πατήρ ...
Justin(2ⁿᵈ CE), Ir(2nd CE), Or(3rd CE), Epiph(3ʳᵈ CE), Pseudo-Cl(4th CE?)

B: umlaut! (line 33 C, p. 1260) τί με ἐρωτᾷς περὶ τοῦ
The εἷς is written above the line in uncial script, it is enhanced. Tis notes that it
was written by B² and enhanced by B³.

Byz in v. 16 and txt in v. 17:   Θ, 700, Lat, Sy-S, Sy-C, Sy-Pal, boᵖᵗ, mae-1
txt in v. 16 and Byz in v. 17:   none?
txt in v. 16 and verse 17:   01, B, D, L, f1, 22, 892*, pc, it, boᵖᵗ, geo¹, aeth, Orᵖᵗ

The first part (verse 16) can also be found in the *Gospel of the Hebrews*. The Latin version of Origen's commentary on Matthew 15:14 has:

> "Scriptum est in evangelio quodam, quod dicitur secundum Hebraeos, si tamen placet suscipere illud, non ad auctoritatem sed ad manifestationem propositae quaestionis: Dixit, inquit, ad eum alter divitum:
> <u>Magister, quid bonum faciens vivam?</u> dixit ei: Homo, leges et prophetas fac. respondit ad eum: Feci. dixit ei: Vade vende omnia quae possides et divide pauperibus, en veni, sequere me."
>
> ["It is written in a certain Gospel which is called according to the Hebrews (if at elast any one care to accept it, not as authoritative, but to throw light on the question before us):
> The second of the rich men (it saith) said unto him: Master, what good thing can I do and live? He said unto him: O man, fulfil (do) the law and the prophets."]

It is not clear if this text is really from Origen, because it is present only in a Latin translation of the commentary, in the Greek text, which is also extant, it is missing. It has been suggested that this extract was found by the translator of Origen's commentary in some work of Jerome (thus the label Pseudo-Origen).

Parallels:
NA²⁷ Mark 10:18 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ·
<u>τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός.</u>

NA²⁷ Luke 18:19 εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς·
<u>τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός.</u>

This variant comes together with that of verse 16.
In both verses the Byz reading appears as a clear harmonization to Mk, Lk.

"Teacher, **what good deed** must I do to have eternal life?"
And he said to him, "Why do you ask me about what is good? There is only one who is good.

"**Good** Teacher, **what good deed** must I do to have eternal life?"
And he said to him, "Why do you call me good? No one is good but God alone.

The txt reading asks about the "good deed", but the answer is, that "there is only one <u>who</u> is good", thus the answer is not really fitting the question.
In the Byzantine case Jesus takes up the "Good teacher" and in this case the answer fits better to the question.
The question is, has the txt reading been changed into the Byzantine reading as a harmonization to Mk, Lk and to make better sense?
Or has the Byzantine reading been changed to the txt reading to get rid of the "Why do you call me good?", which might raise the question if Jesus then is not good. In this case the txt reading might be a deliberate attempt of scribes to correct the "harder" Byzantine reading. But the attempt is not completely

successful because it leaves the "There is only one who is good", which is not really fitting. Note that in both Mk and Lk the text is safe (and apparently caused no trouble).

Perhaps it was already Mt who changed his Markan source to get rid of the problem? But he left a slightly awkward construction which was then subsequently changed back to the Markan parallel.

It is interesting to note that Θ, 700, Lat, Sy-S, Sy-C have the Byz text in verse 16, but the txt reading in v. 17. Possibly this variation in verse 16 only was an independent, partial harmonization to Mk, Lk?

Excursus on the church fathers:
Justin has these words two times:
A. Apol 16:7
Καὶ προσελθόντος αὐτῷ τινος καὶ εἰπόντος· διδάσκαλε ἀγαθε,
ἀπεκρίνατο λέγων·
οὐδεὶς ἀγαθός· εἰ μὴ μόνος ὁ Θεός, ὁ ποίησας τὰ πάντα.

B. Dial. 101:2
λέγοντος αὐτῷ τινος· διδάσκαλε ἀγαθε,
ἀπεκρίνατο· τί με λέγεις ἀγαθον; εἷς ἐστιν ἀγαθός, ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς

It is not clear from which Gospel Justin is quoting. Both quotes are significantly different, so that it is probable that Justin used two different sources. Both do not agree with our canonical Gospels.
Clement:
οὐδεὶς ἀγαθός· εἰ μὴ ὁ πατήρ ὁ ἐν τοῖς οὐρανοῖς (Paed I ch. 8)
οὐδεὶς ἀγαθός· εἰ μὴ ὁ πατήρ ἡμῶν (Paed I ch. 8)
εἷς ἐστιν ἀγαθός, ὁ πατήρ (Strom V ch. 10)

Several early church fathers (Jus, Ir, Or, Epiph, Hipp) have verse 17 in a curious mixture of Mk/Lk on the one hand and Mt on the other, which is not supported by any MSS:
τί με λέγεις ἀγαθον; (Mk/Lk)
εἷς ἐστιν ἀγαθός, ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς (Mt)

It is very difficult to decide from which Gospel the fathers are quoting or if they cite from memory. Nevertheless several of them agree in reading the first part from Mk/Lk and the rest from Mt.

Especially interesting is that many fathers agree in the closing phrase ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς, which is not present in any of the three Gospels:

Diatessaron: εἷς ἐστιν ἀγαθός, ὁ πατήρ ὁ ἐν τοῖς οὐρανοῖς

Irenaeus: εἷς ἐστιν ἀγαθός, ὁ πατήρ ἐν τοῖς οὐρανοῖς

Hippolytus: εἷς ἐστιν ἀγαθός, ὁ πατήρ ὁ ἐν τοῖς οὐρανοῖς

Justin: εἷς ἐστιν ἀγαθός, ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς

Pseudo-Cl: ὁ γὰρ ἀγαθός εἷς ἐστιν , ὁ πατήρ ὁ ἐν τοῖς οὐρανοῖς

Clement: εἷς ἐστιν ἀγαθός, ὁ πατήρ

OLat MS e: εἷς ἐστιν ἀγαθός, ὁ πατήρ (in Mt)

An addition like this is only natural, because in the Matthean form no specification is given as to who is good:

And he said to him, "Why do you ask me about what is good?
There is only one who is good. If you wish to enter into life, keep the commandments."

What is interesting is that many father agree in the specific phrase ὁ πατήρ ὁ ἐν τοῖς οὐρανοῖς. W. Petersen actually thinks it is original ("What text can NT TC ultimately reach?" in J.Delobel "NT TC, Exegesis and Church History, 1994, p. 136-151). He argues that the phrase has been suppressed to avoid adoptionist and subordinationist views (Jesus inferior to God). Since the phrase is not present in any MS, we must abstain from it and assign it to a possible extracanonical source (catechism?).

Compare:
JW Burgeon, "Traditional text", 1896, p. 259 – 278
JW Wenham NTS 28 (1982) 116-125

Rating: - (indecisive)

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

TVU 215

NA²⁷ Matthew 19:20 λέγει αὐτῷ ὁ νεανίσκος·
πάντα ταῦτα ἐφύλαξα· τί ἔτι ὑστερῶ;

BYZ Matthew 19:20 λέγει αὐτῷ ὁ νεανίσκος·
πάντα ταῦτα ἐφυλαξάμην <u>ἐκ νεότητός μου</u>· τί ἔτι ὑστερῶ;

Byz   01^C2, C, D, W, f13, 33, Maj,
      it(a, b, c, d, e, f, ff², h, n, q), Sy, Co(+ mae-2), arm
      <u>ἐφύλαξα</u>   01^C2, D
      D, d omit μου

txt   01*, B, L, Θ, f1, 22, 579, 700, pc, Lat(aur, ff¹, g¹, l, vg)

B: no umlaut, but colon sign (?)
B: p. 1261 A line 5-6: There is a prima manu correction here, but it is not clear what was originally there. Possibly UV light might reveal something? Tischendorf: "quid primum fuerit dici nequit". It is quite possible that the scribe originally wrote unthoughtful ἐφυλαξά(μην) ἐκ νεότητός μου, but noted his error, deleted the words and overwrote them with τί ἔτι ὑστερῶ.
There is a colon sign at the left margin of line 5: πάντα ἐφύλαξα· τί ἔτι

ἐκ νεότητός μου = "since my youth."

Parallels:
NA²⁷ Mark 10:20 ὁ δὲ ἔφη αὐτῷ· διδάσκαλε,
        ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.
            ἐφύλαξα   A, D, 28
            ἐποίησα   f1, 565

NA²⁷ Luke 18:21 ὁ δὲ εἶπεν· ταῦτα πάντα ἐφύλαξα <u>ἐκ νεότητος.</u>
BYZ Luke 18:21 ὁ δὲ εἶπεν Ταῦτα πάντα ἐφύλαξα<u>μην ἐκ νεότητος μου.</u>

Clearly a harmonization to Mk or Lk. No reason for an omission.
It is interesting to mention that Mt alone labels the man as "young" (νεανίσκος), first in this verse 20 and again in 22.

Rating: 2 (NA clearly original)

TVU 216

Minority reading:
NA²⁷ Matthew 19:22 ἀκούσας δὲ ὁ νεανίσκος <u>τὸν λόγον</u> ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.

<u>τὸν λόγον τοῦτον</u>   B, 892ᶜ, pc,
                         it(a, b, c, ff¹, n), Sy-S, Sy-C, Sy-P, mae-1+2, boᵐˢˢ, geo¹,
                         NA²⁵, <u>WH</u> [both with τοῦτον in brackets], <u>Weiss</u>

<u>omit:</u>   01, L, Z, 0281, e, f, h, Chrys?, <u>Tis</u>, <u>Bal</u>

txt = <u>τὸν λόγον</u>   C, D, W, Θ, f1, f13, 33, 579, 892*, Maj,
                         Lat(aur, d, e, f, ff², g¹, h, l, q, vg), Sy-H, Sy-Pal, sa, bo
                         <u>τὸν λόγον</u> ὁ νεανίσκος 33, 1424

Swanson has 579 for the omission against NA! Schmidtke does not have the text of Mt, because it is basically Byzantine.
B: no umlaut

Parallels:
NA²⁷ Mark 10:22 ὁ δὲ στυγνάσας <u>ἐπὶ τῷ λόγῳ</u> ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.
NA²⁷ Luke 18:23 ὁ δὲ ἀκούσας <u>ταῦτα</u> περίλυπος ἐγενήθη· ἦν γὰρ πλούσιος σφόδρα.

Compare:
NA²⁷ Matthew 19:11 ὁ δὲ εἶπεν αὐτοῖς· οὐ πάντες χωροῦσιν <u>τὸν λόγον</u> [τοῦτον] ἀλλ᾽ οἷς δέδοται.
omit τοῦτον: B, f1, 892*, pc, e, boᵐˢ, Or
txt   01, C, D, L, W, Z, Θ, 078, f13, 33, Maj, Lat, Sy, Co, Cl

The omission is strange. Very difficult to decide. Possibly stylistic reasons. τοῦτον would be a natural addition, the complete omission could be due to removing an unnecessary detail.

Rating: - (indecisive)

TVU 217

Minority reading:
NA²⁷ Matthew 19:24 πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστιν <u>κάμηλον</u> <u>διὰ τρυπήματος</u> ῥαφίδος διελθεῖν ἢ πλούσιον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

<u>κάμιλον</u> = ship's cable   174(f13), 579, 1424, pc (10 minuscules),
                                 L211, L524, L673, L858, L866, Cyr
                                 and a scholion ascribed to Or: anchor cable

B: no umlaut

Compare:
NA²⁷ Matthew 3:4 αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν <u>καμήλου</u>
τριχῶν <u>καμίλου</u>   28, 565

NA²⁷ Matthew 23:24 ὁδηγοὶ τυφλοί, οἱ διϋλίζοντες τὸν κώνωπα, τὴν δὲ <u>κάμηλον</u> καταπίνοντες.
<u>κάμιλον</u>   M, Θ, Π*, 579

NA²⁷ Mark 1:6 καὶ ἦν ὁ Ἰωάννης ἐνδεδυμένος τρίχας <u>καμήλου</u> καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον.
<u>κάμιλον</u>   Gˢ, 2, 28

NA²⁷ Mark 10:25 εὐκοπώτερόν ἐστιν <u>κάμηλον</u> διὰ [τῆς] τρυμαλιᾶς [τῆς] ῥαφίδος διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.
<u>κάμιλον</u>   f13, 124, 28, 579

NA²⁷ Luke 18:25 εὐκοπώτερον γάρ ἐστιν <u>κάμηλον</u> διὰ τρήματος βελόνης εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.
<u>κάμιλον</u>   S, 124, 579, 788, 1424

579   4 times
28   3 times
124, 1424   2 times

In Hellenistic times H and I were pronounced alike. Therefore κάμηλον and κάμιλον sound identical.
There is a saying in the Talmud (Bavli, Baba Metzia 38b) which speaks of "an elephant to go through the eye of a needle".

Robertson ("Wordpictures") writes:

"Jesus, of course, means by this comparison, whether an eastern proverb or not, to express the impossible. The efforts to explain it away are jejune like a ship's cable, κάμιλον or ῥαφίς as a narrow gorge or gate of entrance for camels which recognized stooping, etc. All these are hopeless, for Jesus pointedly calls the thing "impossible" (verse 26). The Jews in the Babylonian Talmud did have a proverb that a man even in his dreams did not see an elephant pass through the eye of a needle (Vincent). The Koran speaks of the wicked finding the gates of heaven shut "till a camel shall pass through the eye of a needle." But the Koran may have got this figure from the New Testament. The word for an ordinary needle is ῥαφίς, but, Luke (Lk 18:25) employs βελόνης, the medical term for the surgical needle not elsewhere in the N.T."

Caragounis (Development of Greek, 2004) has a detailed discussion of the word. He notes:

"The word κάμιλος is taken by LSJ to be a coinage to emend our passage. Such an explanation is, however, unlikely, because the word does have a definite meaning: τὸ παχὺ σχοινίον = "thick rope" (Souda). Kyrillos expresses himself thus: καμηλον δε ἐνταυθα φησιν οὐ το ζωον το ἀχθοφορον, ἀλλὰ το παχυ σχοινιον, ἐν ᾧ δεσμευουσι τας ἀγκυρας οἱ ναυται. Kyrillos thus considers the same word as having two different meanings. It may be of interest to note the two meanings derived from the same stem in the Semitic languages: Heb. גָּמָל 'jamal' = κάμηλος; Arab. 'jummal' = cable of a ship. It is unlikely that Kyrillos, an inhabitant of the port city of Alexandria, would have expressed himself in this way unless the word did have the meaning which he attributes to it. [...] No doubt, Jesus' original hearers would have understood the reference, but apparently this proved too violent a picture for the Greek scribes, who substituted the more natural meaning of 'rope', 'ship's cable' in the form of κάμιλος. It may be, however, that the copyists were acquainted with a word such as κάμιλος, and it was quite natural for them to hear this word being read. We see the tricks that the current pronounciation played on the scribes of our MSS."

See Th. Zahn in his commentary to the passage.

Rating: 2 (NA clearly original)

TVU 218

61. **Difficult variant**

Minority reading:

NA²⁷ Matthew 19:24 πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστιν κάμηλον διὰ <u>τρυπήματος</u> ῥαφίδος διελθεῖν ἢ πλούσιον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

txt   01ᶜ², D, L, W, Z, Γ, Δ, f1, f13, 2, 22, 28, 33, 579, 892, 1010, 1071, 1241, 1424, Maj-part (Robinson and Hodges/Farstad), <u>WHᵐᵍ</u>

<u>τρυμαλιᾶς</u>   C, K, M, U, Θ, 124(f13), 157, 565, 700, Maj-part

<u>τρήματος</u>   01*, B, <u>WH</u>, **NA²⁵**, <u>Weiss</u>

B: no umlaut

(meaning is the same for all.)

Parallels:

NA²⁷ Mark 10:25 εὐκοπώτερόν ἐστιν κάμηλον διὰ [τῆς] <u>τρυμαλιᾶς</u> [τῆς] <u>ῥαφίδος</u> διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.

τρυπήματος βελόνης   f13, pc
τρήματος   ῥαφίδος   01*

NA²⁷ Luke 18:25 εὐκοπώτερον γάρ ἐστιν κάμηλον διὰ <u>τρήματος βελόνης</u> εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.

Byz <u>τρυμαλιᾶς   ῥαφίδος</u>   A, W, Ψ, 1071, 1424, Maj
    <u>τρυμαλιᾶς   βελόνης</u>   f1, f13, 579
txt <u>τρήματος   βελόνης</u>   01, B, D
    <u>τρυπήματος   βελόνης</u>   L, R, Θ, 157, 1241, pc

One of the few cases where all three Synoptics have a different text, at least in NA. The reading in Mk is basically safe. The readings in Mt/Lk are divided. In Mt ῥαφίδος is safe. In Luke βελόνης is very probably correct.

If τρήματος (01*, B) would have come from Lk one would have expected βελόνης also (so Weiss).

Streeter (FG, p. 317): "assimilation has run riot".

Compare LXX:

LXX Haggai 1:6 καὶ ὁ τοὺς μισθοὺς συνάγων συνήγαγεν εἰς δεσμὸν <u>τετρυπημένον</u>

"and you that earn wages earn wages to put them into a bag <u>with holes</u>."

Rating: - (indecisive)

TVU 219

62. **Difficult variant**

Minority reading:
NA²⁷ Matthew 19:24 πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυπήματος ῥαφίδος <u>διελθεῖν ἢ πλούσιον εἰσελθεῖν</u> εἰς τὴν βασιλείαν τοῦ θεοῦ.

As two variants in NA!

εἰσελθεῖν ἢ πλούσιον   01, L, Z, 0281, f1, 33, 157, 892,
                        Sy-S, bo-ms, Or, <u style="color:red">WH</u>, <b style="color:red">NA²⁵, <u style="color:red">Gre</u>, <u style="color:red">Tis</u>, <u style="color:red">Bal</u>
                        (= Θ, Ψ, 579 in Mk or Lk)

txt   B, D, Θ, 124, 700, pc, Lat, sa-mss, mae, <u style="color:red">Weiss</u>, <u style="color:red">Bois</u>

εἰσελθεῖν ἢ πλούσιον εἰσελθεῖν   579, <u style="color:red">Trg</u> !
διελθεῖν ἢ πλούσιον   565, ff¹, Sy-C

διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν
G, S, Y, Γ, Ω, 1071, Maj-part <u>(=Mk)</u>

εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν
C, K, M, U, (W), Δ, f13, 2, 28, 1424, Maj-part <u>(=Lk)</u>

Tregelles has εἰσελθεῖν ἢ πλούσιον [εἰσελθεῖν].
<b style="color:blue">B: no umlaut

Parallels:
NA²⁷ Mark 10:25 εὐκοπώτερόν ἐστιν κάμηλον διὰ [τῆς] τρυμαλιᾶς [τῆς] ῥαφίδος <u>διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.</u>
        <u>εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ</u>   Θ

NA²⁷ Luke 18:25 εὐκοπώτερον γάρ ἐστιν κάμηλον διὰ τρήματος βελόνης <u>εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.</u>
<u>εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ</u>   Ψ, 579

Compare previous verse 23:
NA²⁷ Matthew 19:23 Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ· ἀμὴν λέγω ὑμῖν ὅτι πλούσιος δυσκόλως <u>εἰσελεύσεται</u> εἰς τὴν βασιλείαν τῶν οὐρανῶν.

Usage:
NA²⁷ Matthew 7:13 <u>Εἰσέλθατε διὰ</u> τῆς στενῆς πύλης
NA²⁷ Matthew 12:43 <u>διέρχεται δι'</u> ἀνύδρων τόπων

The longer readings are clearly harmonizations to the parallels.
The omission of εἰσελθεῖν (565, pc) could be due to parablepsis ϵΙϹ - ϵΙϹ.
If διελθεῖν is present, εἰσελθεῖν is needed to fit to <u>εἰς</u> τὴν βασιλείαν τοῦ θεοῦ.

The support is good for both short readings, but slightly better for the 01, L reading. On the one hand the txt reading could be interpreted as an improvement in giving more suitable verbs (διὰ - διελθεῖν / εἰσελθεῖν - εἰς). On the other hand the 01, L reading could be an abbreviation to improve style (so Weiss).
It is difficult to see how one reading arose out of the other. It is possible that the 01, L reading is a partial harmonization to Lk. There is no explanation for a secondary origin of the txt reading.

Very difficult!

Rating: - (indecisive)

TVU 220

Difficult variant:

NA[27] Matthew 19:29 καὶ πᾶς ὅστις ἀφῆκεν οἰκίας ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα   ἢ τέκνα ἢ ἀγροὺς ἕνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήμψεται καὶ ζωὴν αἰώνιον κληρονομήσει.

BYZ Matthew 19:29   καὶ πᾶς ὃς ἀφῆκεν οἰκίας ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα **ἢ γυναῖκά** ἢ τέκνα ἢ ἀγροὺς ἕνεκεν τοῦ ὀνόματός μου ἑκατονταπλασίονα λήψεται καὶ ζωὴν αἰώνιον κληρονομήσει

Byz   01, C, L, W, Θ, f13, 22, 33, 579, 892, Maj,
       Lat (aur, c, f, g¹, h, l, q, vg), Sy-C, Sy-P, Sy-H, Co(+mae-1+2),
       Basil(4ᵗʰ CE), Gre
       (in basically two different orders)

txt   B, (D), (f1), pc, it(a, b, d, e, ff¹, ff², n), Sy-S, WH, **NA[25]**, Weiss
       D also omits ἢ πατέρα
       e also omits ἢ πατέρα ἢ μητέρα, but reads ἢ γονεῖς
       ἢ γονεῖς (for ἢ πατέρα ἢ μητέρα, no ἢ γυναῖκά) f1, e, Or (Legg: Ir)
       Sy-S, Sy-C omit ἢ πατέρα

B: no umlaut

Parallels:
NA[27] Mark 10:29
οἰκίαν ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ μητέρα ἢ πατέρα   ἢ τέκνα ἢ ἀγροὺς
BYZ Mark 10:29
οἰκίαν ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ γυναῖκα, ἢ τέκνα ἢ ἀγροὺς
add ἢ γυναῖκα: A, C, Ψ, f13, Maj, Sy-P, Sy-H

NA[27] Luke 18:29 οἰκίαν ἢ γυναῖκα ἢ ἀδελφοὺς ἢ γονεῖς   ἢ τέκνα
BYZ Luke 18:29 οἰκίαν ἢ γονεῖς   ἢ ἀδελφοὺς ἢ γυναῖκα ἢ τέκνα

There is no reason for an addition. Except possibly a harmonization to Mk. Most probably it is an accidental omission. There are many variants of order and omission (see Swanson). Obviously scribes felt the need to re-order the terms.

Rating: 1? (NA probably wrong)

External Rating: 1 (NA clearly wrong)
          (after weighting the witnesses)
          (put it in brackets?)

TVU 221

Minority reading:
NA²⁷ Matthew 19:29 καὶ πᾶς ὅστις ἀφῆκεν οἰκίας ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήμψεται καὶ ζωὴν αἰώνιον κληρονομήσει.

πολλαπλασίονα B, L, 579, pc, sa, mae-1, Or, **NA²⁵**, WH, Weiss, Trg, Tis, Bal

txt   01, C, D, W, Θ, f1, f13, 33, Maj, Latt, Sy, bo, mae-2, Basil(4ᵗʰ CE)
B: no umlaut

Parallel:
NA²⁷ Mark 10:30 ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ
NA²⁷ Luke 18:30 ὃς οὐχὶ μὴ [ἀπο]λάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

        ἑπταπλασίονα   D, it, saᵐˢ
        ἑκατονταπλασίονα 1241, pc, Sy-S, Sy-C

One or the other is either a harmonization to Mk or to Lk. It is improbable that both Mt and Lk independently changed the Markan ἑκατονταπλασίονα to πολλαπλασίονα. This would create a Minor Agreement. Therefore it is more probable that the B et al. reading is a harmonization to Lk.
Note that this is one of the few cases where the textcritical decision in NA depends on a certain source theory (here Markan priority).

Rating: 2? (NA probably original)

TVU 222

Minority reading:
NA²⁷ Matthew 20:4 καὶ ἐκείνοις εἶπεν· ὑπάγετε καὶ ὑμεῖς εἰς τὸν
<u>ἀμπελῶνα</u>, καὶ ὃ ἐὰν ᾖ δίκαιον δώσω ὑμῖν.

<u>ἀμπελῶνα μου</u>   01, C, Y, Θ, Π, f13, 33, 565, 579, 700, al,
                it(a, aur, c, e, f, ff¹, ff², g¹, h, n, r¹), sa, mae-1+2

txt   B, D, L, W, 085, f1, Maj, Lat(b, d, l, q, vg), Sy, bo
        B: no umlaut

Compare:
NA²⁷ Matthew 20:1 ... μισθώσασθαι ἐργάτας εἰς τὸν <u>ἀμπελῶνα αὐτοῦ.</u>
NA²⁷ Matthew 20:2   ... ἀπέστειλεν αὐτοὺς εἰς τὸν <u>ἀμπελῶνα αὐτοῦ.</u>
                                      Note: omit αὐτοῦ f1 !

NA²⁷ Matthew 20:7   ... ὑπάγετε καὶ ὑμεῖς εἰς τὸν <u>ἀμπελῶνα.</u>
                <u>add μου</u> Cᶜ, D, N, Z, 085, 565, 1241, pc, it, Sy-S

Clearly a conformation to context.

Rating: 2 (NA clearly original)

TVU 223

NA²⁷ Matthew 20:6 περὶ δὲ τὴν ἑνδεκάτην ἐξελθὼν εὖρεν ἄλλους <u>ἑστῶτας</u> καὶ λέγει αὐτοῖς· τί ὧδε ἑστήκατε ὅλην τὴν ἡμέραν ἀργοί;

BYZ Matthew 20:6 περὶ δὲ τὴν ἑνδεκάτην ὥραν ἐξελθὼν εὖρεν ἄλλους <u>ἑστῶτας ἀργούς</u>, καὶ λέγει αὐτοῖς Τί ὧδε ἑστήκατε ὅλην τὴν ἡμέραν ἀργοί

Byz   C, W, f1, f13, 579, Maj, f, h, q, Sy-P, Sy-H, Sy-Pal
txt   01, B, D, L, Θ, 085, 33, 565, 700, 892, Lat, Sy-S, Sy-C, Co(+ mae-2), Or
B: no umlaut

ἀργός "unemployed"

Compare immediate context:
NA²⁷ Matthew 20:3 καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους <u>ἑστῶτας ἐν τῇ ἀγορᾷ ἀργούς</u>

There is nor reason for an omission. Probably from context 20:3.

Rating: 2 (NA clearly original)

TVU 224

NA²⁷ Matthew 20:7 λέγουσιν αὐτῷ· ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς· ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα.

BYZ Matthew 20:7 λέγουσιν αὐτῷ Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο λέγει αὐτοῖς· ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα <u>καὶ ὁ ἐάν ᾖ δίκαιόν λήψεσθε</u>.

ᾖ of εἰμί subjunctive present active 3rd person singular

"... und was recht ist, werdet ihr bekommen."
"...and whatever may be righteous ye shall receive."

Byz   C*, W, f13, 22, 33, Maj, f, h, q, Sy-C, Sy-P, Sy-H, Sy-Pal^ms
     add ἀμπελῶνα <u>μου</u> καὶ ... C^C3, N, 174, 346, 828(=f13-part), 565, 1241, pc

txt   01, B, (D), L, (Z), Θ, (085), f1, 892, Lat, (Sy-S), Co
     ἀμπελῶνα <u>μου</u>   D, Z, 085, it, Sy-S, sa, mae-2 (+ ἐργάζεσθε)
     B: no umlaut

(NA has txt + μου for C^C3, but it reads Byz + μου as Swanson has it. K. Witte from Muenster confirmed this.)

Compare:
NA²⁷ Matthew 20:4 καὶ ἐκείνοις εἶπεν· ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, <u>καὶ ὃ ἐὰν ᾖ δίκαιον δώσω ὑμῖν.</u>
add ἀμπελῶνα <u>μου</u> καὶ ...   01, C, Θ, f13, 33, 565, 700, pc, it

Probably a harmonization to verse 4. There is no reason for an omission.

Rating: 2? (NA probably original)

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

TVU 225

NA²⁷ Matthew 20:16 οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι.

BYZ Matthew 20:16 Οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι. πολλοὶ γὰρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

T&T #56

Byz   C, D, W, Θ, f1, f13, 33, Maj, Latt, Sy, mae-1, bo^pt, [Trg]

txt   01, B, L, Z, 085, 892*, 1342, 1424, 1675*, pc¹⁴, sa, bo^pt, mae-2
       pc = 4, 5, 36, 75*, 141, 278, 423*, 571,
            797, 1093, 1243*, 1403, 1574, 2418*
B: no umlaut

Parallel:
NA²⁷ Matthew 22:14 πολλοὶ γὰρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

Compare context:
NA²⁷ Matthew 19:30 πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι.
Compare also:
NA²⁷ Mark 10:31   πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ [οἱ] ἔσχατοι πρῶτοι.
NA²⁷ Luke 13:30 καὶ ἰδοὺ εἰσὶν ἔσχατοι οἳ ἔσονται πρῶτοι καὶ εἰσὶν πρῶτοι οἳ ἔσονται ἔσχατοι.
BYZ Luke 14:24 λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεταί μου τοῦ δείπνου [πολλοί γὰρ εἰσιν κλητοί ὀλίγοι δέ ἐκλεκτοί]

This is probably an addition from 22:14 (so Weiss), which resembles very much the close of this parable. Internally it makes not much sense here. Weiss: "inappropriate".
This catchy saying has also been added after Lk 14:24. Nevertheless it might be an omission due to h.t. TOI - TOI. Note the corrected Byzantine minuscules!
This verse is the end of a lection. Possibly this caused the addition?

Compare:
F. Giesekke TSK 71 (1898) 344-48 [he argues that this saying is out of place (at both positions: 20:16 and 22:14) and that the true location must have been originally after 19:30.]

Rating: 2? (NA probably original)

TVU 226

64.   Difficult variant

Minority reading:
NA²⁷ Matthew 20:17 <u>Καὶ ἀναβαίνων ὁ Ἰησοῦς</u> εἰς Ἱεροσόλυμα παρέλαβεν τοὺς δώδεκα [μαθητὰς] κατ' ἰδίαν καὶ ἐν τῇ ὁδῷ εἶπεν αὐτοῖς·

<u>Μέλλων δὲ ἀναβαίνειν Ἰησοῦς</u>   B, sa^mss, bo^mss,
                                        WH, **NA²⁵**, Weiss, Trg^mg, Bal

<u>Μέλλων δὲ ὁ Ἰησοῦς ἀναβαίνειν</u>   f1, Sy-P, Or

WH^mg = txt

It is possible that ff¹ had this reading in his exemplar: "Et <u>cum</u> ascenderet…".

"Jesus, <u>being about to</u> go up to Jerusalem..."
B: no umlaut

Compare next verse:
NA²⁷ Matthew 20:18 ἰδοὺ <u>ἀναβαίνομεν</u> εἰς Ἱεροσόλυμα,
                    "See, we are going up to Jerusalem, …

Parallels:
NA²⁷ Mark 10:32 Ἦσαν δὲ <u>ἐν τῇ ὁδῷ ἀναβαίνοντες</u> εἰς Ἱεροσόλυμα, καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν <u>τὰ μέλλοντα αὐτῷ συμβαίνειν</u>
NA²⁷ Luke 18:31 Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς· ἰδοὺ <u>ἀναβαίνομεν</u> εἰς Ἱερουσαλήμ, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου·
NA²⁷ Luke 19:28 Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν <u>ἀναβαίνων</u> εἰς Ἱεροσόλυμα.

This change is interesting, because there is no parallel for it.
Metzger: "the word [Μέλλων δὲ] appears to be a topographical correction introduced by copyists who observed that from Jericho (vs. 29) one 'goes up to Jerusalem'; before reaching Jericho, therefore, Jesus is 'about to go up to Jerusalem'."
The support is quite good.
Weiss (Textkritik, p. 93), says that from verse 18 one could assume that Jesus is already walking, so the Μέλλων is inappropriate and the phrase has been changed.

Hoskier (Codex B, I, p. 47) thinks that the words are "a clear reflection of Mk 10:32." but this seems rather improbable, except that Mt already wrote these words and they are original.

Rating: - (indecisive)

TVU 227

65. Difficult variant

Minority reading:
NA²⁷ Matthew 20:17 Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα
παρέλαβεν τοὺς δώδεκα **[μαθητὰς]** κατ' ἰδίαν καὶ ἐν τῇ ὁδῷ εἶπεν
αὐτοῖς·

omit:　　　　　　　01, D, L, Θ, f1, f13, 892*, pc, Sy-S, Sy-C, bo, Or,
　　　　　　　　　　　NA²⁵, Weiss, Trg, Tis, Bal

txt = add μαθητὰς　 B, C, W, 085, 22, 28*, 33, Maj, Lat, Sy-H, sa-mss, mae-1,
　　　　　　　　　　　[WH], Gre, Bois

μαθητὰς αὐτοῦ　　 13, 346, 28ᶜ, 892ᶜ, 1342, 1424, pc, it, vg-mss, Sy-P, sa-mss

αὐτοῦ　　　　　　　 mae-2

B: no umlaut

NA²⁷ Matthew 26:20
Ὀψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα ᵀ . 21 καὶ ἐσθιόντων

add μαθητῶν　　　 01, A, L, W, Θ, 33, 157, 892, 1071, 1241, 1424,
　　　　　　　　　　　Maj-part[M, Δ, Π], L844, Lat, Sy-H, sa-mss, mae-1, bo,
　　　　　　　　　　　[NA²⁵], [WH], Tis, Gre, Bois

txt = omit　　　　　 P37ᵛⁱᵈ(300 CE), P45ᵛⁱᵈ(3ʳᵈ CE), B, D, f1, f13, 28, 565, 579,
　　　　　　　　　　　700, Maj-part[K, U, Γ, Ω], L2211, (Sy-S), sa-mss,
　　　　　　　　　　　Eus, Weiss, Trg, Bal

add μαθητῶν αὐτοῦ　 074(=064), 0281, pc, it, vgᶜˡ, Sy-P

μετὰ τῶν μαθητῶν　 mae-2

P37: After I͞B the papyrus breaks off. Compare reconstruction in K.S. Min ANTF
34 (Mt papyri) p. 83 + 109, which makes it very probable that P37 reads txt.

ο]ψιαс δε γενομενηс ανεκειτο μετα των ι͞β [και εсθιον
τ]ων αγτων ειπεν αμην λεγω γμιν ειс εζ γ[μων πα
ρ]αδωсει με και λγπομενοι сφοδρα ηρζαντο [λεγειν εκα

<u>P45:</u> Here again, curiously the papyrus breaks off directly after δώδεκα. Compare reconstruction in K.S. Min ANTF 34 (Mt papyri) p. 117.

[ο ψ ιαс δε γε]

Ν]ΟΜΕΝΗС ΑΝΕΚΕΙΤΟ <u>Μ[ΕΤΑ ΤωΝ Δω]ΔΕΚΑ</u>[ΚΑΙ ΕСΘΙΟΝΤωΝ ΕΙΠΕΝ ΑΜΗΝ

Λ]ΕΓω ΥΜΙΝ ΕΙС ΕΞ ΥΜ[ωΝ ΠΑΡΑ]ΔωСΕΙ ΜΕ ΚΑΙ ΛΥ[ΠΟΜΕΝΟΙСΦΟΔΡΑΗΡ

ρ]ΑΔωСΕΙ ΜΕ ΚΑΙ ΛΥΠΟΜΕΝΟΙ СΦΟΔΡΑ ΗΡΞΑΝΤΟ [ΛΕΓΕΙΝ ΕΚΑ

B: no umlaut

Parallels 20:17:
NA²⁷ Mark 10:32 καὶ παραλαβὼν πάλιν τοὺς <u>δώδεκα</u>
    <u>add μαθητὰς αὐτοῦ</u>   124, pc

NA²⁷ Luke 18:31 Παραλαβὼν δὲ τοὺς <u>δώδεκα</u>
    <u>add μαθητὰς</u>   E*

Parallels 26:20
NA²⁷ Mark 14:17 Καὶ ὀψίας γενομένης ἔρχεται <u>μετὰ τῶν δώδεκα.</u>
        <u>safe!</u>

NA²⁷ Luke 22:14
Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν καὶ οἱ <u>ἀπόστολοι</u> σὺν αὐτῷ.

<u>δώδεκα ἀπόστολοι</u>	01^C2, A, C, W, Θ, Ψ, f1, f13, 579, 700, 1071, 1424, Maj, Lat(aur, f, q, vg), Sy-P, Sy-H, bo, arm, Marcion^E
<u>οἱ δώδεκα</u>	01^C1, L, X, 1071, 1241, pc⁵, sa^mss
<u>οἱ μαθηταὶ αὐτοῦ</u>	Sy-S
txt	P75, 01*, B, D, 157, pc, it, Sy-C, sa

Context for 26:20:
NA²⁷ Matthew 26:18 ... ὁ καιρός μου ἐγγύς ἐστιν, πρὸς σὲ ποιῶ τὸ πάσχα μετὰ <u>τῶν μαθητῶν μου.</u> 19 καὶ ἐποίησαν <u>οἱ μαθηταὶ</u> ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς καὶ ἡτοίμασαν τὸ πάσχα.

Compare:
NA²⁷ Matthew 10:1 Καὶ προσκαλεσάμενος τοὺς <u>δώδεκα μαθητὰς αὐτοῦ</u>
        <u>safe!</u>

NA²⁷ Matthew 11:1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώδεκα μαθηταῖς αὐτοῦ,
omit δώδεκα: f1, 22, pc, mae-2

NA²⁷ Mark 6:7 Καὶ προσκαλεῖται τοὺς δώδεκα
add μαθητὰς   D, 892ᵐᵍ, 1071, pc, it

NA²⁷ Mark 11:11 ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.
add μαθητῶν   D, pc, it

NA²⁷ Luke 9:1 Συγκαλεσάμενος δὲ τοὺς δώδεκα
add μαθητὰς αὐτοῦ   Cᶜ, E, F, H, U, 2, 157, al, it(b, ff², l, q, r¹), Eus

NA²⁷ John 6:67 εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα·
add μαθηταῖς U, Θ, f13, pc, it, arm

Very difficult due to very evenly divided support. If one analyses the external evidence, in 20:17 the support is even slightly better for the omission and in 26:20 it is slightly better for the addition.
On the one hand οἱ δώδεκα was a clear title for the twelve disciples and it is possible that μαθητὰς has been omitted as redundant. Metzger in his commentary thinks that the omission is due to a harmonization to the parallels (Mk 10:32, Lk 18:31).
On the other hand the addition of μαθητὰς is only natural, as can be seen above. The addition might be a conformation to Mt 10:1 and 11:1. Weiss argues this way. Especially in 26:20 the addition of μαθητῶν is suggested from immediate context, verses 18 and 19.
WH have "disciples" in both verses in brackets in the text. This seems reasonable.

Rating: 1? or – (NA probably wrong or indecisive)
        either both times in brackets in text or both times in apparatus.

TVU 228

NA²⁷ Matthew 20:19 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.

BYZ Matthew 20:19 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

Byz   B, Cᶜ, D, W, Θ, 085, f1, f13, 22, Maj, WHᵐᵍ, Weiss
txt   01, C*, L, N, Z, 579, 892, pc, Or, WH, NA²⁵
B: no umlaut

Compare:
NA²⁷ Matthew 16:21 καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.
                                    D, 157, it: ἀναστῆναι
NA²⁷ Luke 9:22   καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.
                              A, C, D, K, f1, 565, Maj-part: ἀναστῆναι
NA²⁷ Matthew 17:23
         καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.
                              B, 047, f13, 892, 1424, pc: ἀναστήσεται

NA²⁷ Matthew 12:41 ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης

NA²⁷ Mark 8:31 καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι·
NA²⁷ Mark 9:31 καὶ ἀποκτενοῦσιν αὐτόν, καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας ἀναστήσεται.
NA²⁷ Mark 10:34 καὶ ἀποκτενοῦσιν, καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται.

NA²⁷ Luke 18:33 καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.
NA²⁷ Luke 24:7 καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῇ
NA²⁷ John 6:40 καὶ ἀναστήσω αὐτὸν ἐγὼ [ἐν] τῇ ἐσχάτῃ ἡμέρᾳ.
NA²⁷ John 11:24 λέγει αὐτῷ ἡ Μάρθα· οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

It is interesting to note that in the minority readings of the above parallels the change is always from ἐγείρω to ἀνίστημι.

Weiss (Textkritik, p. 46) thinks that the ἐγερθήσεται is a conformation to Mt 16:21. He thinks that if the ἀναστήσεται was a conformation to Mk, then also the τῇ τρίτῃ ἡμέρᾳ would have been changed into μετὰ τρεῖς ἡμέρας (as in D 16:21). That Mt uses ἀνίστημι this way can be seen from Mt 12:41.

Rating: - (indecisive)

TVU 229

Minority reading:
NA²⁷ Matthew 20:21 ὁ δὲ εἶπεν αὐτῇ· τί θέλεις; λέγει αὐτῷ· εἰπὲ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου εἷς ἐκ δεξιῶν <u>σου</u> καὶ εἷς ἐξ εὐωνύμων <u>σου</u> ἐν τῇ βασιλείᾳ <u>σου</u>.

<u>omit first σου:</u>   01, B, **NA²⁵**, <u>WH</u>, <u>Weiss</u>, <u>Bal</u>
                    <u>Tis</u> has it.

<u>omit second σου:</u> D, E, Θ, f1, 22, 33, 565, pc, Lat, mae-1, arm
                    <u>omit:</u>   aur, c, d, e, ff¹, ff², r¹, vg^mss
                    <u>have it:</u> a, f, g¹, h, l, n, q, vg^mss

- mae-2 has a lacuna, but Schenke reconstructs without second σου.
- Acc. to Harris and Anderson 22 has σου, acc. to Legg it omits.
B: no umlaut

Parallel:
NA²⁷ Mark 10:37 οἱ δὲ εἶπαν αὐτῷ· δὸς ἡμῖν ἵνα εἷς <u>σου ἐκ δεξιῶν</u> καὶ εἷς ἐξ <u>ἀριστερῶν</u> καθίσωμεν ἐν τῇ δόξῃ σου.

BYZ Mark 10:37 οἱ δὲ εἶπον αὐτῷ Δὸς ἡμῖν ἵνα εἷς <u>ἐκ δεξιῶν σου</u> καὶ εἷς ἐξ <u>εὐωνύμων σου</u> καθίσωμεν ἐν τῇ δόξῃ σου

Compare:
NA²⁷ Mark 3:33 καὶ ἀποκριθεὶς αὐτοῖς λέγει·
τίς ἐστιν ἡ μήτηρ <u>μου</u> καὶ οἱ ἀδελφοί [<u>μου</u>];
                    <u>omit first μου</u>   W
                    <u>omit second μου</u>   B, D, NA²⁵, WH, Weiss

Possibly omitted to improve style?
It is also possible that the words have been added to make the sentence more symmetrical.
Note the similar omission of μου in Mk.

Rating: 2? (NA probably original)

TVU 230

NA²⁷ Matthew 20:22-23 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν; λέγουσιν αὐτῷ· δυνάμεθα.
23 λέγει αὐτοῖς· τὸ μὲν ποτήριόν μου πίεσθε, τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν [τοῦτο] δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου.

BYZ Matthew 20:22-23 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Οὐκ οἴδατε τί αἰτεῖσθε δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; λέγουσιν αὐτῷ Δυνάμεθα
23 καὶ λέγει αὐτοῖς Τὸ μὲν ποτήριόν μου πίεσθε καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε· Τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων μου οὐκ ἔστιν ἐμὸν δοῦναι ἀλλ οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου

Byz   C, W, X, Σ, Φ, f13, 33, 579, Maj, f, h, q, Sy-P, Sy-H, bo^pt

txt   01, B, D, L, Z, Θ, 085, f1, 788(f13), 22, pc,
      Lat, Sy-S, Sy-C, sa, mae-1+2, bo^pt
B: no umlaut

Parallel:
NA²⁷ Mark 10:38-39 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω <u>ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;</u>
39 οἱ δὲ εἶπαν αὐτῷ· δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· τὸ ποτήριον ὃ ἐγὼ πίνω πίεσθε <u>καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε,</u>

Compare:
NA²⁷ Luke 12:50 βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῇ.

Very probably copied from Mark (so Weiss). The support is not very good.

Rating: 2 (NA clearly original)

TVU 231

Minority reading:
NA²⁷ Matthew 20:23 τὸ δὲ καθίσαι ἐκ δεξιῶν μου <u>καὶ</u> ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν [τοῦτο] δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου.

No txt in NA!

ἢ   B, L, Θ, 1, 1582ᵐᵍ, 33, 1424, pc, Or, <u>Weiss</u>, <u>WHᵐᵍ</u>, <u>Trgᵐᵍ</u>

txt   01, C, D, W, Z, 085?, 1582*, f13, 22, 579, 700, Maj

085: from silence, NA and Gregory III, p. 1062.
1582: The addition in the margin has been written by the original scribe Ephraim (10th CE). Anderson thinks that it is more likely that Ephraim copied those marginalia from his exemplar, than that they are his own comments. Ephraim is known from his other work to have copied faithfully his material. The text of 1582, as well as 1739 is closely related to Origen/Caesarea. The archetype has been assigned to the late 5th CE.
B: no umlaut

Immediate context:
NA²⁷ Matthew 20:21 ὁ δὲ εἶπεν αὐτῇ· τί θέλεις; λέγει αὐτῷ· εἰπὲ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου <u>εἷς ἐκ δεξιῶν σου καὶ εἷς ἐξ εὐωνύμων</u> σου ἐν τῇ βασιλείᾳ σου.

Parallel:
NA²⁷ Mark 10:40   τὸ δὲ καθίσαι ἐκ δεξιῶν μου <u>ἢ</u> ἐξ εὐωνύμων
BYZ Mark 10:40   τὸ δὲ καθίσαι ἐκ δεξιῶν μου <u>καὶ</u> ἐξ εὐωνύμων
Not in NA at all!
Byz   A, C, Θ, f1, f13, 28, 565, 579, 700, 1071, Maj
txt   01, B, D, L, W, Δ, Ψ, 892, 1342, 1424, pc   (Lacuna: 33)

Tischendorf and NA think that ἢ is a harmonization to Mk.
On the other hand the support is very good and a harmonization to Mk is normally rather improbable.
The reading ἢ in Mk is overwhelmingly supported and so practically safe. καὶ then, must be a harmonization to Mt.
It is possible that καὶ in Mt is a conformation to immediate context, verse 21 (so Weiss). To this, then, subsequently, the Byzantine text in Mk is harmonized.
But all this is far from certain. Very difficult!

Rating: - (indecisive)

TVU 232

Difficult variant

NA²⁷ Matthew 20:23 τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν **[τοῦτο]** δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου.

BYZ Matthew 20:23 Τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων μου οὐκ ἔστιν ἐμὸν _____ δοῦναι ἀλλ οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου

Byz   01, B, K, L, Z, Θ, f1, f13, 22, 700, 892, Maj, Lat, Sy-P, Co(+ mae-2),
      WH, Trg, Bal

txt   C, D, U, W, Δ, Π, 085, 33, 346, 565, 1342, al, q, (Sy-S, Sy-C), Sy-H,
      WHᵐᵍ, **NA²⁵**, Bois, Weiss, Tis
      τοῦτο οὐκ ἔστιν ἐμὸν δοῦναι   U, 565, pc, (Sy-S, Sy-C)
      οὐκ ἔστιν ἐμὸν δοῦναι τοῦτο   Π

το δοῦναι Y (acc. to Gregory, Textkritik III, p. 1029)
B: no umlaut

Parallel:
NA²⁷ Mark 10:40 τὸ δὲ καθίσαι ἐκ δεξιῶν μου ἢ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν _____ δοῦναι, ἀλλ' οἷς ἡτοίμασται.

Compare:
NA²⁷ Matthew 19:11 ὁ δὲ εἶπεν αὐτοῖς· οὐ πάντες χωροῦσιν τὸν λόγον [τοῦτον] ἀλλ' οἷς δέδοται.
      omit τοῦτον: B, f1, 892*, pc, e, boᵐˢ, Or

NA²⁷ Matthew 19:22 ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.
      τὸν λόγον τοῦτον   B, 892ᶜ, pc, it, Sy-S, Sy-C, Sy-P, mae, boᵐˢˢ

It is possible that the omission is a harmonization to Mk. Different insertion points are an indication of a secondary cause. The support for the omission is bad.
Compare discussion at 19:11 and 22.

Rating: - (indecisive)

External Rating: 1? (NA probably wrong)
(after weighting the witnesses)

TVU 233

Minority reading:
NA²⁷ Matthew 20:28 ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν__ᵀ_.

__ᵀ_ :   D, d, Φ, it(a, aur, b, c, d, e, ff¹, ff², (g¹), g², h, (m), n, r¹, r²), vgᵐˢˢ,
            Sy-C (adds μὴ), Sy-Hᵐᵍ, Sy-Pᵐˢ
            4 Anglo-Saxon Codices, Juvencus (330 CE), Hilary (354 CE), <u>Bois</u>

g¹ and m read only the first sentence a.
Of the Old Latins f, g¹, l, q do not have the addition.

In Codex Bezae there is a vertical bar in the left margin along this passage. At the end there is an erased, illegible note. If it referred to the passage I don't know.
Scrivener (Bezae Codex, p. XLIX) cites a marginal note in a Philoxenian Syriac:
"that the paragraph is found in Greek copies at this place, but in ancient copies only in Lk κϵφ. 53".
Sy-S has a lacuna. Burkitt notes that it was probably not in Sy-S, because the space in the missing page is too small.
B: no umlaut

D reads:
a. ὑμεῖς δὲ ζητεῖτε ἐκ μικροῦ αὐξήσαι καὶ (μὴ) ἐκ μείζονος ἔλαττον εἶναι
b. <u>εἰσερχόμενοι δὲ καὶ</u> παρακληθέντες δειπνῆσαι μὴ <u>ἀνακλείνεσθαι</u> <u>εἰς τοὺς ἐξέχοντας τόπους</u> μήποτε ἐνδοξότερος σου ἐπέλθῃ καὶ <u>προσελθὼν</u> ὁ δειπνοκλήτωρ εἴπῃ σοι <u>ἔτι</u> κάτω χώρει καὶ καταισχυνθήσῃ
c. ἐὰν δὲ ἀναπέσῃς εἰς τὸν ἥττονα τόπον <u>καὶ</u> ἐπέλθῃ σου ἥττων ἐρεῖ σοι ὁ δειπνοκλήτωρ <u>σύναγε</u> ἔτι ἄνω καὶ ἔσται σοι τοῦτο <u>χρήσιμον</u>

The Latin reads (from Jülicher):
a. Vos autem quaeritis de pusillo crescere et de maiore minores esse.
b. Intrantes autem et rogati ad cenam nolite recumbere in locis eminentioribus, ne forte clarior te superveniat et accedens, qui ad cenam vocavit te, dicat tibi: adhuc deorsum accede, et confundaris.
c. Si autem in loco inferiori recubueris et supervenerit humilior te, dicat tibi qui ad cenam vocavit te: Accede adhuc sursum/superius, et erit hoc tibi utilius.
(At the end e reads: tunc erit tibi: gloriam coram discumbentibus.)

Variants:

a. Sy-C adds μὴ after καὶ.

b. Sy-C omits εἰσερχόμενοι δὲ καὶ

for ἀνακλείνεσθαι εἰς τοὺς ἐξέχοντας τόπους Φ reads:

εἰς τοὺς ἐξέχοντας τόπους ἀνακλίνεσθε

Sy-S reads the singular: ἀνακλίνεσθε εἰς τὸν ἐξέχοντα τόπον

Sy-S omits προσελθὼν

Sy-S, e omit ἔτι

after καταισχυνθήσῃ Sy-S adds: ἐνώπιον τῶν ἀνακειμένων

c. Φ omits the first καὶ.

for σύναγε Φ reads ἄγε

for χρήσιμον Φ reads χρήσιμωτερον

at the end Sy-S, e read for τοῦτο χρήσιμον:

καὶ ἔσται σοι δόξα ενδοξότερος ἐνώπιον τῶν ἀνακειμένων

Translation:

a. But seek to increase from that which is small, and (not) from the greater to become less.

b. When you enter into a house and are invited to dine, do not recline in the prominent places, lest perchance one more honorable than you come in, and the host come and say to you: "Go farther down" and you will be put to shame.

c. But if you recline in the lower place and one inferior to you comes in, the host will say to you: "Go farther up" and this will be advantageous to you.

Compare Lk 14:8-10

NA[27] Luke 14:8 ὅταν κληθῇς ὑπό τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμότερός σου ᾖ κεκλημένος ὑπ' αὐτοῦ,
9 καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι· δὸς τούτῳ τόπον, καὶ τότε ἄρξῃ μετὰ αἰσχύνης τὸν ἔσχατον τόπον κατέχειν.
10 ἀλλ' ὅταν κληθῇς, πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκώς σε ἐρεῖ σοι· φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι.

Luke 14:8-10 "When you are invited by someone to a wedding banquet, do not sit down at the place of honor, in case someone more distinguished than you has been invited by your host; 9 and the host who invited both of you may come and say to you, 'Give this person your place,' and then in disgrace you would start to take the lowest place. Luke 10 But when you are invited, go and sit down at the lowest place, so that when your host comes, he may say to you, 'Friend, move up higher'; then you will be honored in the presence of all who sit at the table with you.

The first part ὑμεῖς ... εἶναι without the negation sounds "Thomas". Fortunately we have the Sy-C addition of μὴ, which makes much sense. But H.J. Vogels says:
"the [addition of] μὴ in the first sentence shows that one did not understand the meaning of this "witty paradoxon" (Wellhausen) and tried to work around it by emendation." [BZ]

Compare for the first sentence:
NA²⁷ Matthew 20:26-27 οὐχ οὕτως ἔσται ἐν ὑμῖν, ἀλλ᾽ ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος, 27 καὶ ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται ὑμῶν δοῦλος·
"It will not be so among you; but whoever wishes to be great among you must be your servant, and whoever wishes to be first among you must be your slave;"

Compare also:
NA²⁷ Luke 22:27 τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμι ὡς ὁ διακονῶν.
Note that D here reads:
μᾶλλον ἢ ὁ ἀνακείμενος· ἐγὼ γὰρ ἐν μέσῳ ἦλθον· οὐχ ὡς ὁ ἀνακείμενος ἀλλ᾽ ὡς ὁ διακονῶν· καὶ ὑμεῖς ηὐξήθητε ἐν τῇ διακονίᾳ μου ὡς ὁ διακονῶν.

The second part sounds like a paraphrase of Lk 14:8-10. But Zahn notes (Comm. Mat.), probably correctly, that the wording and form deviates so strongly from Lk that in cannot be a harmonization to Lk, but must come from an apocryphal source, very old, at any rate.

WH: "from an independent source."
Metzger: "floating tradition".

Cureton: "it certainly belongs to the most ancient times of Christianity. ... and the fact of the same advice of our Lord in very similar words being found in Lk would at least make it appear that it is to be referred ultimately to him, whatever might have been the channel through which it has been derived".

Nestle speculates that this piece possibly comes out of the Syriac and/or possibly from Tatian: "But I ask myself in vain how else this interpolation is to be explained except as an attempt at harmonizing." (compare his detailed discussion in the 2ⁿᵈ German edition of his TC introduction.)
ὁ δειπνοκλήτωρ = "lord of the supper", seems to be a Syriac expression.
(Nestle is reminded of κτήτωρ = "owner, possessor", Act 4:34)
Neither Ephraem nor Aphraates mention the passage though.

Vogels [BZ] agrees with a Tatianic origin, but thinks of a Greek origin. He notes that δειπνοκλήτωρ is used for τῷ κεκληκότι αὐτόν in Lk 14:12 by Sy-C and Sy-S!

Important Literature:
H.J. Vogels "Ein Apokrypher Zusatz im Mt-Evangelium (20:28)"
   BZ 12 (1914) 369 - 390 [gives all texts and variants]
Vogel mentions a Latin 15th CE Gospel harmony (Berlin MS theol. fol. 7, fol. 236R) which reads after Mt 20:28:

> Vos autem queritis modico crescere et de maximo minui.
> Cum autem introieritis ad cenam vocati nolite recumbere in superioribus locis ne forte dignior superveniat et accedens ipse qui te invitavit dicat tibi. Adhuc inferius accede et confundaris.
> Si autem recubueris in inferiora loca (corr. loco) et advenerit humilior te dicat tibi qui te invitavit accede superius et erit tibi hoc melius.

E. Nestle ZNW 7 (1906) 362-4
Nestle mentions a note by P. Sabatier in his "Bibliorum sacrorum latinae" (1751) where he writes:

> "Praeterea idem assumentum totidem pene verbis exstat <u>Graece ex tribus</u> Apographis in Bibliorum polyglott. Londinensium, to VI. en illa:
> ὑμεῖς δὲ ζητεῖτε ἐκ μικροῦ αὐξήσαι
> καὶ ἐκ μείζονος ἔλαττον εἶναι **al. ἐλαττοῦσθαι**
> Eadem exstant <u>Graece ex tribus MS</u> codicibus in Bibliorum polyglott. Londin. tomo. VI.
> εἰσερχόμενοι δὲ καὶ παρακληθέντες δειπνῆσαι (**al. δειπνεῖσθαι**) μὴ **ἀνακλείνασθε** (al. ἀνακλίνεσθε) … χρήσιμον [the rest as in D]

Nestle asks: "From where is the Aorist ἀνακλείνασθε and δειπνεῖσθαι?" [The D readings are ἀνακλείνεσθαι and δειπνῆσαι.]
and: "How can Sabatier make this definite statement of three Greek MSS attesting this passage and where did he get his variants?"
Φ was not yet known in Sabatier's time. It was published in 1885/86.

Compare variant 21:9 below!

Rating: 2 (NA clearly original)

TVU 234

69. Difficult variant:
NA²⁷ Matthew 20:30 ἐλέησον ἡμᾶς, [κύριε,] υἱὸς Δαυίδ.

BYZ Matthew 20:30 ἐλέησον ἡμᾶς, κύριε υἱὸς Δαυίδ

ἐλέησον ἡμᾶς, κύριε	P45ᵛⁱᵈ, C, W, f1, 22, 33, 579, Maj, f, q, Sy-P, Sy-H, Bois
ἐλέησον ἡμᾶς, κύριε, Ἰησοῦς	N, Σ, 124, 1689(=f13), Sy-Palᵐˢˢ
ἐλέησον ἡμᾶς, Ἰησοῦς	01, Θ, f13, 700, mae-2, Sy-Palᵐˢ
κύριε, ἐλέησον ἡμᾶς, Ἰησοῦς	L, 892
κύριε, ἐλέησον ἡμᾶς,	B, Z, 085, 0281, pc, Lat(aur, g¹, l, r¹, vg), sa, bo, **NA²⁵**, WH, Gre, Weiss, Trg
ἐλέησον ἡμᾶς	D, f13-part, 118, 209(=f1), 346(=f13), 157, 565, pc, it(a, b, c, d, e, ff¹, ff², h, n), Sy-C, mae-1, Tis, Bal

P45: I am giving here the reconstruction by Min (ANTF 34) p. 111 + 152. Even though most of the letters are within a lacuna, it is clear that P45 reads the Majority reading here. Unfortunately we don't have it for verse 31.

ΜΕΝΟΙ ΠΑΡΑ ΤΗ]Ν ΟΔΟΝ ΑΚΟΥCΑΝΤΕC [ΟΤΙ ΙΗ ΠΑΡΑΓΕΙ ΕΚΡΑΖΑΝ ΛΕΓΟΝ
ΤΕC **ΕΛΕΗCΟΝ ΗΜΑ**]C K͞E Υ͞E ΔΑΥΙΔΟ ΔΕ ΟΧ[ΛΟC ΕΠΕΤΙΜΗCΕΝ ΑΥΤΟΙC ΙΝΑ
CΙΩΠΗCΩCΙΝ ΟΙ ΔΕ ΠΟΛΛ]Ω ΕΚΡΑΥΓΑCΑΝ [ΛΕΓΟΝΤΕC ΕΛΕΗCΟΝ ΗΜΑC K͞E

In NA the addition of Ἰησοῦς is an extra variation unit, which is unfortunate, because then the 01, Θ support is added to D et al. for omitting Κύριε. Basically we have here an exchange of Κύριε/Ἰησοῦς though. The two units must be combined and presented in a form like that above!
Lacuna: Sy-S
B: no umlaut

Next verse:
NA²⁷ Matthew 20:31 ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυίδ.

txt	C, W, f1, 33, Maj, Sy-C, Sy-H, mae-1, Bois
3 1 2	01, B, D, L, Z, Θ, 085, f13, 892, pc, Lat, Sy-P, sa, bo, **NA²⁵**, WH, Gre, Weiss, Trg, Tis, Bal
1 2	118, 579, 700

ἐλέησον ἡμᾶς, κύριε, ἐλέησον ἡμᾶς, υἱὸς Δαυίδ   mae-2

Taking both verses together, we get the following support:

```
1  2  3      1  2  3
```

ε. η. Κ	ε. η. Κ	C, W, f1, 33, Maj,
ε. η. Κ(Ι)	ε. η.	579, (700)
ε. η.	ε. η. Κ	565, pc
ε. η.	ε. η.	118
ε. η.	Κ ε. η.	D
ε. η. Ι	Κ ε. η.	01, Θ, f13
Κ ε. η.	Κ ε. η.	B, Z, 085
Κ ε. η. Ι	Κ ε. η.	L, 892

Interestingly the order [3-1-2 + 1-2-3] does not exist! Also, the [1-2-3+ 3-1-2] order only exists in the deviant form with Ἰησοῦς.

Parallels:
NA[27] Mark 10:47 υἱὲ Δαυὶδ Ἰησοῦ, ἐλέησόν με.
υἱὲ Δαυὶδ _____, ἐλέησόν με.   L, Θ, Ψ, 579, pc
Ἰησοῦ υἱὲ Δαυὶδ ἐλέησόν με.   f13, (28), 565

NA[27] Mark 10:48 υἱὲ Δαυίδ, ἐλέησόν με.
Ἰησοῦ υἱὲ Δαυὶδ ἐλέησόν με.   f13, (28, 1071), 1342

NA[27] Luke 18:38 Ἰησοῦ υἱὲ Δαυίδ, ἐλέησόν με.
_____ υἱὲ Δαυίδ, ἐλέησόν με.   A, E, K, Π, 579, pc

NA[27] Luke 18:39 υἱὲ Δαυίδ, ἐλέησόν με.
Ἰησοῦ υἱὲ Δαυὶδ ἐλέησόν με.   01, U, f1, f13

It is interesting to note that in the parallel accounts of Mk and Lk the exclamation is different in both verses.

Other Parallels:
NA[27] Matthew 9:27 ἐλέησον ἡμᾶς, υἱὸς Δαυίδ.
add Ἰησοῦ: C*, add κύριε: N, f13
NA[27] Matthew 15:22 ἐλέησόν με, κύριε υἱὸς Δαυίδ· safe!
NA[27] Matthew 17:15 κύριε, ἐλέησόν μου τὸν υἱόν,
omit κύριε: 01
NA[27] Luke 16:24 πάτερ Ἀβραάμ, ἐλέησόν με
NA[27] Luke 17:13 Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς.

The order was probably not really a problem per se, because both forms already occurred and have been left untouched (Mt 9:27, 15:22, 17:15). So, something must have been problematic here.

The omission of κύριε could be inspired by Mt 9:27, the addition by 15:22. The variant of B et al. could come from Mt 17:15.

Looking at the variation in the parallels, one notes a tendency to conform the two exclamations to each other. Some conform the first to the second and some the second to the first.
Unfortunately in Mt both verses are unsecure. Looking at the external evidence it appears most probable that κύριε ἐλέησον ἡμᾶς by 01, B et al. is the original reading in verse 31.
Min (ANTF 34, p. 292) additionally suggests that this reading is the harder one, because it violates the rule that normally two addresses are not separated by ἐλέησον (see examples above).

Combining these two arguments one gets for verses 30 + 31 either the [1-2 + 3-1-2] or the [1-2-3 + 3-1-2] reading as the original. This means, we have to follow either D or 01, Θ. Note that Θ is Alexandrian in this part of Mt.

The support for the D reading is incoherent and the omission is probably at least in part accidental. Nevertheless one can argue that the shortest reading is the original and all others are attempts to fill up.
It should be noted that the 01, Θ reading is deviant in that it has Ἰησοῦς in verse 30. This is especially interesting, since both Mk and Lk have Ἰησοῦς in the first exclamation, too. This could be an indication of originality, but also of a (partial) harmonization to (Mk)/Lk.

Min (ANTF 34, p. 292), who argues for the D reading, is misguided by the unfortunate arrangement in the NA apparatus (see note above), which gives quite a strong support for the omission of κύριε. But the evidence is more complicated.

The L, 892 reading is either a conflation or originated from an erroneous correction. Either κύριε or Ἰησοῦ has been added above the line and has been inserted without deleting the other word. Unfortunately one cannot decide.

Here is the argumentation by Metzger (UBS committee):
Verse 30: The Ἰησοῦ variants are considered secondary, because the parallels contain Ἰησοῦ. The shortest reading is a conformation to Mt 9:27. They do not

really make a decision about the position of κύριє: "As the least unsatisfactory resolution of all the diverse problems a majority of the committee decided to adopt the reading of P45, C et al. [1-2-3], but, in view of the variation in the position of κύριє, to enclose this word within square brackets."
Verse 31: The committee adopted the [1-2-3] reading, because "it is the non-liturgical order of words and so would have been likely to be altered in transcription to the more familiar sequence."

The following witnesses changed the text in one of the parallels:
01, A, E, K, Π, L, Θ, Ψ, f1, f13, 28, 565, 579, pc
Removing them from the list of witnesses, we are left with the following:

є. η. Κ	є. η. Κ	C, W, 33, Maj,
є. η.	Κ є. η.	D
Κ є. η.	Κ є. η.	B, Z, 085

If we accept the Κ є. η. reading in verse 31, we should accept then probably the є. η. or є. η. Κ reading in verse 30, to make the two formulas different. Against є. η. Κ could be argued that the Byzantine text also changed the word ἔκραξαν into ἔκραζον (see next variant). This would make the witnesses C, W, 33, Maj suspicious here, too.

Overall we have to conclude that there is no decisive evidence for verse 30. The UBS committee also did not come to a decision. The support is just too divided and internal arguments are rather weak. At least we agree with Min (= B. Aland?) in accepting the 3-1-2 reading in verse 31 against NA.

Note that many witnesses (P45, C, D, N, 085, 0281, f1, 33, 565, 579, 1241, 1424, Maj-part) read υἱὲ instead of υἱὸς. Weiss notes that possibly the vocative κύριє has been extended to the second vocative υἱὲ.

Compare:
K.S. Min ANTF 34 (Mt papyri, 2005) p. 290 – 93

verse 30:
Rating: - (indecisive)
        probably best to leave txt as is with brackets.

verse 31:
Rating: 1? (NA probably wrong)
        retain **NA**²⁵ 3-1-2 reading

TVU 235

Minority "Caesarean" reading:
NA²⁷ Matthew 20:31 ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μεῖζον **ἔκραξαν** λέγοντες· ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυίδ.

ἐκραύγαζον   Θ, f13, 157
ἐκραύγασαν   P45

ἔκραξαν   01, B, D, L, Z, Π*, 085, 0281, 700, 892, pc
ἔκραζον   C, K, W, f1, 33, 579, Maj
            B: no umlaut

Parallels:
NA²⁷ Mark 10:48 καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον ἔκραζεν· υἱὲ Δαυίδ, ἐλέησόν με.
NA²⁷ Luke 18:39 καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιγήσῃ, αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν· υἱὲ Δαυίδ, ἐλέησόν με.

Compare:
NA²⁷ Luke 4:41 ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν κρ[αυγ]άζοντα καὶ λέγοντα ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ.
κράζοντα   B, C, K, L, N, Θ, Ξ, Ψ, f1, 33, 565, 579, 892, 1241, 1424, pm
κραυγάζοντα   A, D, Q, W, Γ, Δ, f13, 700, pm, Or

Compare previous verse:
NA²⁷ Matthew 20:30 καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδόν ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες· ἐλέησον ἡμᾶς, [κύριε,] υἱὸς Δαυίδ.

The parallels have ἔκραξεν both safe. κραυγάζω appears only once in Mt and once in Lk, but 6 times in Jo (11:43; 12:13; 18:40; 19:6, 12, 15).
Possibly κραυγάζω is even more intense?

Rating: 2 (NA clearly original)

TVU 236

NA²⁷ Matthew 20:34 σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν ὀμμάτων αὐτῶν, καὶ εὐθέως ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ.

BYZ Matthew 20:34 σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν ὀφθαλμῶν αὐτῶν καὶ εὐθέως ἀνέβλεψαν <u>αὐτῶν οἱ ὀφθαλμοὶ</u>, καὶ ἠκολούθησαν αὐτῷ

Byz   01, C, K, Π, W, f1, 33, 157, 579, 1071, 1424, Maj
txt   B, D, L, Z, Θ, f13, 892, pc, Or

B alone reads: ἥψατο <u>αὐτῶν</u> τῶν ὀμμάτων

B: possible umlaut! (line 6 C left, p. 1262) <u>ἥψατο τῶν ὀμ</u>μάτων
It is not completely clear if this is really an umlaut. First, it is on the "wrong" side (but the other umlaut in this column, line 25, is also on the left side!), second it looks more like a bar, or three very near dots.
If it is an umlaut it is quite possible that it indicates the word-order variant by B.

ὄμμα = "eye"

Compare:
NA²⁷ Mark 8:23 καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήνεγκεν αὐτὸν ἔξω τῆς κώμης καὶ πτύσας εἰς <u>τὰ ὄμματα</u> αὐτοῦ,

ὄμμα is a rare word. It appears only once more in the NT, in Mk 8:23. I appears 7 times in Proverbs and Wisdom. BDAG notes: "more common in poetry than in prose". Robertson (Wordpictures) writes: "a common poetic word (Euripides) and occurs in the papyri".
There is no reason to introduce this rare word here. It has probably been changed to the more common ὀφθαλμῶν.

Note the addition/omission of αὐτῶν οἱ ὀφθαλμοὶ later in the verse (see next variant). It is possible that these two changes are connected. So one could think that ὀμμάτων has been changed into ὀφθαλμῶν as a conformation to context. A change the other way round is not probable, because in the witnesses that have ὀμμάτων the addition of αὐτῶν οἱ ὀφθαλμοὶ is not present, so there is not need for a change.

Rating: 2 (NA clearly original)

TVU 237

NA²⁷ Matthew 20:34 σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν <u>ὀμμάτων</u> αὐτῶν, καὶ εὐθέως ἀνέβλεψαν _____ καὶ ἠκολούθησαν αὐτῷ.

BYZ Matthew 20:34 σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν <u>ὀφθαλμῶν</u> αὐτῶν καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοὶ, καὶ ἠκολούθησαν αὐτῷ

Byz   C, K, Π, W, f13-part, 579, 1241, Maj, q, Sy-P, Sy-H

txt   01, B, D, L, Zᵛⁱᵈ, Θ, f1, 124, 788(=f13-part), 22, 28, 33, 700, 892, pc, Latt, Sy-C, Co(+ mae-2)

Lacuna: Sy-S
B: no umlaut

Parallels:
NA²⁷ Matthew 9:30 καὶ <u>ἠνεῴχθησαν αὐτῶν οἱ ὀφθαλμοί.</u> καὶ ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων· ὁρᾶτε μηδεὶς γινωσκέτω.

NA²⁷ Mark 10:52 <u>καὶ εὐθὺς ἀνέβλεψεν</u> καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.

NA²⁷ Luke 18:43 <u>καὶ παραχρῆμα ἀνέβλεψεν</u> καὶ ἠκολούθει αὐτῷ

It is either:
"and immediately they regained their sight"
"and immediately their eyes regained their sight"

The addition is probably inspired either by the immediate context (verse 34a), or by 9:30.
Both Mk and Lk don't have the addition, thus the omission could be a harmonization.
The phrase ἀναβλέψας τοῖς ὀφθαλμοῖς appears several times in the LXX, but not in the NT. The meaning in the LXX is always "lift up ones eyes" (Compare: Gen 13:14; 18:2; 22:4, 13; 24:63; 24:64; 31:12; 37:25; 43:29; Deut 3:27; Jos 5:13; Jda 19:17; 1 Sam 14:27; Zech 5:5; Isa 40:26; Ezek 8:5).
It is possible that the words have been omitted as redundant. ἀναβλέπω alone already means "regain sight". It is also possible in light of the LXX meaning that the words have been omitted to avoid the interpretation as "their eyes were lifted up".

Compare also previous variant.

Rating: 2? (NA probably original)

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

TVU 238

Minority reading:
NA²⁷ Matthew 21:5 εἴπατε τῇ θυγατρὶ Σιών·
ἰδοὺ ὁ βασιλεύς σου ἔρχεταί σοι πραΰς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον
καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου.

καὶ ἐπὶ πῶλον νέον   f1, Or! (Not in NA and SQE!)

καὶ   πῶλον υἱὸν ὑποζυγίου   C, D, W, Θ, f13, 33, Maj,
                                                       Latt, mae-1, bo, Or
καὶ ἐπὶ πῶλον   ὑποζυγίου   01^C1, L, Z, pc
καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου   01*, B, N, 124, 700, pc, Sy, sa

καὶ ἐπιβεβηκὼς ἐπὶ πῶλον υἱὸν ὄνου mae-2

Or: Mt Comm. tom. 16:14 line 13f.
Lacuna: Sy-S
B: no umlaut

Parallel:
LXX Zechariah 9:9 χαῖρε σφόδρα θύγατερ Σιων κήρυσσε θύγατερ
Ιερουσαλημ ἰδοὺ ὁ βασιλεύς σου ἔρχεταί σοι δίκαιος καὶ σῴζων
αὐτός πραΰς καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύγιον καὶ πῶλον νέον

f1: Harmonization to the LXX.

P. Williams comments on the Syriac:
   "In support of the second ἐπὶ NA27 cites *CP* (*S* not being extant).
   However, Syriac seems to avoid double duty prepositions, and therefore
   NA27's citation does not seem certain. *CP* could have added the second εσ
   due to preferences internal to Syriac."
   P. Williams "Early Syriac Translation Technique and the textual criticism of the Greek
   Gospels", Gorgias Press, 2004, p. 147.

Rating: 2 (NA clearly original)

TVU 239

Minority reading:
NA²⁷ Matthew 21:9 οἱ δὲ ὄχλοι οἱ προάγοντες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες· ὡσαννὰ τῷ υἱῷ Δαυίδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· ὡσαννὰ ἐν τοῖς ὑψίστοις ^T.

^T καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ πολλοὶ χαίροντες καὶ δοξάζοντες τὸν θεὸν περὶ πάντων ὧν εἶδον
Sy-C

^T ἀπήντων δὲ   αὐτῷ πολλοὶ χαίροντες καὶ δοξάζοντες τὸν θεὸν περὶ πάντων ὧν εἶδον
Φ

Sy-S has a lacuna. Burkitt notes that the space on the missing page is probably too small to contain the words.
B: no umlaut

ἀπήντων ἀπαντάω "meet"

Parallel:
NA²⁷ John 12:13 καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ καὶ ἐκραύγαζον· ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, [καὶ] ὁ βασιλεὺς τοῦ Ἰσραήλ.
NA²⁷ Luke 19:37 ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν ἐλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων,

Note the previous addition at 20:28 which is also supported by Φ and Sy-C!
The present variant looks like a careful mixture of Jo and Lk. Possibly from the Diatessaron or some other harmony.

Rating: 2 (NA clearly original)

TVU 240

Minority reading:
NA²⁷ Matthew 21:11 οἱ δὲ ὄχλοι ἔλεγον· οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρὲθ τῆς Γαλιλαίας.

Not in NA but in SQE!

οἱ δὲ πολλοὶ   D, pc
πολλοὶ δὲ   f1, 22, Or!
one of these: a, b, c, d, e, ff¹, ff², h

txt   aur, f, g¹, l, q, vg

Lacuna: Sy-S
B: no umlaut

No parallel.
Compare previous verse 10:
NA²⁷ Matthew 21:10 Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἐσείσθη <u>πᾶσα ἡ πόλις λέγουσα·</u> τίς ἐστιν οὗτος;

Probably an improvement. It makes not good sense when πᾶσα ἡ πόλις asks who he is and then οἱ δὲ ὄχλοι (=all again) answers this.

Rating: 2 (NA clearly original)

70.   Difficult variant:
NA²⁷ Matthew 21:12 Καὶ εἰσῆλθεν Ἰησοῦς <u>εἰς τὸ ἱερὸν</u> καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς,

BYZ Matthew 21:12 Καὶ εἰσῆλθεν ὁ Ἰησοῦς <u>εἰς τὸ ἱερόν τοῦ θεοῦ</u> καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς

T&T #57

Byz   C, D, W, X, Σ, Φ, f1, 69, 124, 174, 346, 983(=f13-part), 22, Maj,
      Lat, Sy, geo²ᴬ, Basil(4ᵗʰ CE), <u>Gre</u>, <u>Bois</u>, <u>Trg</u>ᵐᵍ, <u>Bal</u>

txt   01, B, L, Θ, 0281, 13, 543, 826, 828, 788(=f13-part), 33, 517, 700, 892,
      1424, 1675, 2786, al³⁸, b, Sy-Pal, Co(+ mae-2), arm, geo¹⁺ᴮ, aeth
      al = 73, 160, 218, 295, 333, 423, 837, 948, 968, 1000, 1009, 1010, 1012, 1055, 1085,
         1129, 1223, 1225ᶜ, 1289, 1293, 1295, 1403, 1414, 1418, 1421, 1441ᶜ, 1451, 1478ᶜ,
         1510, 1515*, 1554, 1574, 2096, 2191, 2356, 2476, 2507, 2747

Lacuna: Sy-S
B: no umlaut

Parallels:
NA²⁷ Mark 11:15 Καὶ εἰσελθὼν εἰς τὸ ἱερὸν
NA²⁷ Luke 19:45 Καὶ εἰσελθὼν εἰς τὸ ἱερὸν

Compare next verse 13:
NA²⁷ Matthew 21:13 καὶ λέγει αὐτοῖς· γέγραπται· <u>ὁ οἶκός μου</u> οἶκος προσευχῆς κληθήσεται,

2.Esdra 5:43,54 has <u>τὸ ἱερόν τοῦ θεοῦ</u>

Compare:
NA²⁷ Matthew 26:61 δύναμαι καταλῦσαι <u>τὸν ναὸν τοῦ θεοῦ</u>
NA²⁷ 1 Corinthians 3:17 εἴ τις <u>τὸν ναὸν τοῦ θεοῦ</u> φθείρει,
NA²⁷ 2 Thessalonians 2:4 ὥστε αὐτὸν εἰς <u>τὸν ναὸν τοῦ θεοῦ</u>
+ 3 times in Rev.

Compare also:

NA²⁷ Luke 1:9 ... εἰσελθὼν εἰς τὸν <u>ναὸν τοῦ κυρίου,</u>

C*, D, Ψ, 579, 1071, 1424, 2542, pc: <u>ναὸν τοῦ θεοῦ</u>

This term appears only here in the Greek Bible, but it cannot have been a rare phrase. It might have been inserted to emphasize the contrast of profane business and the holiness of the place. For Jews it is clear anyway that the temple is God's.

Note that in both Mk and Lk the short reading is safe.

It is not very probable that it has been omitted to harmonize with Mk, Lk (so Hoskier). Hoskier also suggested that the term might have been omitted as redundant.

Weiss (Textkritik, p. 133) notes that in the next verse God calls the temple "my house".

Rating: - (indecisive)

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

TVU 242

Minority reading:
NA²⁷ Matthew 21:23 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν προσῆλθον αὐτῷ <u>διδάσκοντι</u> οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες· ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;

Not in NA but in SQE and Tis!

<u>omit:</u> 7(sic!), it, Sy-S, Sy-C, Or^pt
     Not D! Tis is wrong here.

    <u>omit:</u>   a, b, c, ff¹, ff²^C, h, l, r¹
    <u>have it:</u> aur, d, f, ff²*, g¹, q, vg
B: no umlaut

Western non-interpolation?

Parallels:
NA²⁷ Mark 11:27 Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα. καὶ ἐν τῷ ἱερῷ <u>περιπατοῦντος αὐτοῦ</u> ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι
NA²⁷ Luke 20:1 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν <u>διδάσκοντος αὐτοῦ τὸν λαὸν</u> ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις

Streeter ("Four Gospels") calls attention to this omission. But he was under the wrong impression from Tischendorf that D supports the omission.
Interesting (unusual?) word-order. Possibly omitted for stylistic reasons?

Note also that διδάσκοντι/διδάσκοντος is one of the so called <u>Minor Agreements</u> of Mt and Lk against Mk.

Rating: 2? (NA probably original)

TVU 243

71. **Difficult variant:**
Minority reading:
<u>"The two sons"</u>
There are four versions of this story:

1. The txt reading:
NA²⁷ Matthew 21:29-31 ὁ δὲ ἀποκριθεὶς εἶπεν·
οὐ θέλω, ὕστερον δὲ μεταμεληθεὶς ἀπῆλθεν.
30 προσελθὼν δὲ τῷ ἑτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν·
ἐγώ, κύριε, καὶ οὐκ ἀπῆλθεν
31 τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρός;
λέγουσιν· ὁ πρῶτος.

txt   01, C, L, W, Z, 0102, 0281, f1, 33, 157, 565, 579, 892, Maj,
       c, f, q, vg, Sy-C, Sy-P, Sy-H, mae-1, sa^mss, Or, Bois, Gre, **NA²⁷**, Tis, Bal
B: umlaut! (line 40 C, p. 1263) ἀποκριθεὶς εἶπεν· ἐγώ (in verse 29)

         This version and version 3 are divided regarding ἑτέρῳ / δευτέρῳ in
         verse 30. ἑτέρῳ have here: 01*, C*, K, Π, W, Υ, Δ, 157, 565, 579, 1071, pm
                  δευτέρῳ have: 01^C2, C^C2, L, Z, f1, 33, 892, 1342, 1424, pm
                  It would be better in NA to note the witnesses for both ἑτέρῳ,
                  and δευτέρῳ, because Maj is divided.

Minority readings:

2. Western:
29 ὁ δὲ ἀποκριθεὶς εἶπεν·
οὐ θέλω, ὕστερον δὲ μεταμεληθεὶς ἀπῆλθεν εἰς τὸν ἀμπελῶνα.
30 προσελθὼν δὲ τῷ ἑτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν·
ἐγώ, κύριε, ὕπαγω, καὶ οὐκ ἀπῆλθεν
31 τίς ἐκ τῶν δύο τὸ θέλημα τοῦ πατρός ἐποίησεν;
λέγουσιν· ὁ ἔσχατος

D, it, vg^mss, Sy-S, Hier^mss, Hilary (4th CE), (Lachmann, Tregelles)
NA wrongly cites Sy-C for the Western reading!
Lachmann and Tregelles read ὁ ὕστερος from B.

Literal Sy-C translation by Pete Williams, Cambridge:
29 "He said/says to him, **'I am not willing',** but afterwards he regretted it [his soul regretted him] and he went to the vineyard. 30 and he said to the [an] other likewise. And he answered and said, **'Yes, My Lord',** and he did not go. 31 Who from these two does it seem to you did the will of his father?" They say to him, **"The first/former".**

3. B et al.

29 ὁ δὲ ἀποκριθεὶς εἶπεν,
ἐγώ κύριε καί οὐκ ἀπῆλθεν   B: umlaut! (line 40 C, p. 1263)
30 προσελθὼν δὲ τῷ δευτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν,
οὐ θέλω ὕστερον μεταμεληθείς ἀπῆλθεν   B: no umlaut
31 τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρός;
λέγουσιν· ὁ ὕστερος   B: no umlaut

Support: B, Θ, 0233, f13, 700, pc,
        r², vg^ms, Sy-Pal, sa^mss, bo, arm, geo,
        NA²⁵, WH, Weiss, von Soden, Merk, Vogels

The B et al. version actually comes in two sub-versions:
ἐγώ κύριε   B, sa^mss, bo, **NA²⁵**, WH, Weiss
ὕπαγω   Θ
ὕπαγω κύριε   0233, f13, 700, von Soden, Merk, Vogels

δευτέρῳ   B, 700, sa^mss, bo, **NA²⁵**, WH, Weiss, von Soden, Merk, Vogels
ἑτέρῳ   Θ, f13

οὐ θέλω ὕστερον   B, sa^mss, bo, **NA²⁵**, WH, Weiss,
οὐ θέλω ὕστερον δὲ   Θ, f13, 700, von Soden, Merk, Vogels

ὁ ὕστερος   B, sa^mss, bo, **NA²⁵**, WH, Weiss,
ὁ ἔσχατος   Θ, f13, 700, von Soden, Merk, Vogels (also D)

4. mae-2, geo²ᴬ: (Schenke's reconstruction)

29 εἶπεν,
ναὶ, καί οὐκ ἀπῆλθεν
30 μετὰ τοῦτο προσελθὼν τῷ δευτέρῳ εἶπεν αὐτῷ ὡσαύτους. εἶπεν,
οὔ, ὕστερον δὲ μεταμεληθείς ἀπῆλθεν
31 τίς ἐξ αὐτῶν ἐστιν ὁ ποιήσας τὸ θέλημα τοῦ πατρός αὐτῶν;
λέγουσιν· ὁ πρῶτος.

German translation by Schenke:
21:28 "Was ist es, das ihr sagt? Ein Mann, der zwei Söhne hatte, er kam zu dem
    ersten und sprach zu ihm: 'Geh' heute! Arbeite in meinem Weinberg!'
29 Er sprach: 'Ja', und ging nicht.
30 Danach kam er zu dem Zweiten. Er sagte ihm auch so. Er sprach: 'Nein!'
    Zuletzt aber bereute er (es) und ging.
31 Wer von ihnen ist derjenige, der getan hat, was ihr Vater wollte?" Sie
    sprachen: "Der erste ist es."

Thus the four versions are:

txt version:
1. he answered, 'I will not'; but later he changed his mind and went.
2. he answered, 'I go, sir'; but he did not go.
3. They said, "The first."

D version:
1. he answered, 'I will not'; but later he changed his mind and went.
2. he answered, 'I go, sir'; but he did not go.
3. They said, "The second."

B version:
1. he answered, 'I go, sir'; but he did not go.
2. he answered, 'I will not'; but later he changed his mind and went.
3. They said, "The second."

mae-2, geo^{2A}:
1. he answered, 'I go, sir'; but he did not go.
2. he answered, 'I will not'; but later he changed his mind and went.
3. They said, "The first."

The question is which of these four versions is the original? The D-version is nonsensical and probably wrong. But how did it originate?

Of the other three it can be argued that the B-version is also not really logical because, why did the father asked the second son at all, when the first said he will go? But Elliott (Festschrift Delobel, 2002, p. 73) suggested that possibly more than one worker is needed in the vineyard.

The variation within the B-version also suggests two independent lines of transmission and possibly an independent (secondary) origin (so Zahn). It is possible though that the B version is original and has been changed for being not logical (so Weiss).

The next main question is how did the other versions originate?

WH obelized the part to indicate that an early error lies behind the whole tradition.

Possibly the D-version was the cause for the B-version? That someone corrected the D-version in a way to retain the answer and changed the replies?

Jerome knew MSS with the nonsense reading and "suggested, that through perversity the Jews intentionally gave an absurd reply in order to spoil the point of the parable." (Metzger)

In mae-2 we have another "nonsense" reading. This reading is also found in MS A of geo^2.

It seems to be derived from the B-version giving the last missing possible permutation. Interesting. The two witnesses seem to represent quite different traditions and the reading is therefore valuable. From Schenke's reconstruction it seems that it is at least **not exactly** the B-version, because the sons answer with "yes" and "no". In verse 30 it has μετὰ τοῦτο. In 31: τίς ἐξ αὐτῶν.

There is the argument that the "nonsense" answer given in the Western tradition was meant to show just HOW ignorant the chief priests and the elders are. Later this was not understood anymore and scribes tried to correct the "nonsense" by changing a) the order of the sons or b) the answer. Compare also Mt 23:3: "they do not practice what they teach". That we now have also the Western reading in two different forms is more an argument against its originality.

The D reading is the most difficult and the other readings can easily be explained as attempts to remove the difficulty (so thinks e.g. Tregelles).

Tregelles ("An Account…, 1854, p. 107f.) explains this in an interesting way: The ὁ ὕστερος does not refer to the order of the two sons, but to the words ὕστερον δὲ μεταμεληθεὶς ἀπῆλθεν. Thus ὁ ὕστερος, or better ὁ ὕστερον here means: "He who afterwards [repented and went]" = ὁ ὕστερον ἀπελθών. So already suggested by Lachmann. This thought originated probably from Schleiermacher (1768-1834), who further notes that the adjectival usage of ὕστερος does not appear in the NT (in contrast to the adverb), except for 1.Tim 4:1.
The hardness of the reading is based on the ambiguity of ὁ ὕστερος. It can be taken as ὁ ὕστερος ἀπελθών or as ὁ δεύτερος. Most scribes took it in the latter meaning and where forced to a correction.

The following comments by WH, based on Lachmann are worth quoting:
"Lachmann in the preface to his vol. 2 (p. V) treats the Jews answer as an early interpolation, together with the following words λέγει αὐτοῖς ὁ Ἰησοῦς. He was doubtless moved by the difficulty which it occasions in conjunction with the Western order, which he had adopted: but he points out that Origen's commentary contains no reference to anything said by the Jews. [Considering the difficulty of the Western combination of readings it seems not unlikely that Lachmann is substantially right; in which case the Western change of order would probably be due to a retrospective and mechanical application of προάγουσιν (verse 31). W.] Lachmann weakens his suggestion however by including λέγει αὐτοῖς ὁ Ἰησοῦς in the supposed interpolation: this phrase might easily seem otiose if it followed immediately on words of Christ, and might thus be thought to imply the interpolation of words spoken by others."

Brilliant! Unfortunately only a conjecture. But a good one. Origen's silence is worth noting though. Origen discusses this parable very detailed, but does not mention any answer! Additionally it could be said in supporting this suggestion, that the answer of the Jews ("the first" or "the last") is unique in the NT. It is also unusual in antique literature. It too often happens that listeners do not really know anymore, who the first or the last was. Therefore in the NT the selected is specified in distinct terms. Compare:

> Luke 7:43 Simon answered, "I suppose the one for whom he canceled the greater debt." And Jesus said to him, "You have judged rightly."
> Luke 19:24 He said to the bystanders, 'Take the pound from him and give it to the one who has ten pounds.'

Here then also the above hypothesis comes into play, that ὁ ὕστερος means: "He who afterwards [repented and went]" = ὁ ὕστερον ἀπελθών.

Commentators often see a connection with the following verse 32, the explanation given by Jesus:
NA²⁷ Matthew 21:32 ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ, οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐδὲ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.
For John came to you in the way of righteousness and you did not believe him,
but the tax collectors and the prostitutes believed him;
but you, after you saw it, did not change your minds and believe him.
This verse explains the parable as:
1. Jews, did not believe
2. tax collectors and the prostitutes believed
   Even then the Jews did not change their minds

This explanation fits best to the B version: First son, who did not go = the Jews who did not believe. Second son, who went = tax collectors and the prostitutes. The question is, if this fits because it is original or because the txt form has been changed into the B form to make it fit better.

That the form of the parable is connected with Jesus' explanation can be seen at the variant in verse 32:

NA²⁷ Matthew 21:32
... ὑμεῖς δὲ ἰδόντες οὐδὲ μετεμελήθητε ὕστερον τοῦ ᵀ πιστεῦσαι αὐτῷ.
"... and you, having seen,   repented not even at last   - to believe him."

οὐδὲ   B, Θ, Σ, Φ, 0102(=0138), 0233, f1, f13, 22, 33, 157, 700, 892,
                 al, Lat, Sy-C, Sy-P, Sy-H, bo
οὐ   01, C, K, Π, L, W, X, 565, 579, 1071, 1424, Maj, sa
omit οὐδὲ: D, ff¹*, Sy-S

ᵀ μὴ: a, b, ff², h, r¹
omit οὐδὲ and ᵀ μὴ: c, e ("quod non credidistis")

Metzger: "The reading οὐδὲ, supported by early and widely diversified witnesses, seems to have been altered to οὐ by copyists who did not see the force of the argument ("and you, seeing this, did not even feel remorse afterwards so as to believe him")."
"The omission of the negative [D, Sy-S] is probably accidental, for the resulting sense ("but you, when you saw it, at last repented [i.e. changed your minds] so as to believe in him") seems to be an extremely inappropriate conclusion of Jesus' saying; likewise the transfer of the negative to the final verb is no less infelicitous ("... repented later because you did not believe in him")."

R. Michaels has verse 32 as: "And you, when you saw it, regretted later (i.e. too late) because you did not believe him." He gives two possible translations for μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ:

  a) "you repented later so as to believe him." (taking τοῦ πιστεῦσαι as an articular infinitive of purpose)
  b) "you regretted too late to believe him" (making τοῦ πιστεῦσαι dependent upon ὕστερον understood as "too late".)

According to WH "both changes (omit οὐδὲ and ᵀ μὴ) being due to the misinterpretation of τοῦ."

Schmid: "the Latin interpreter seems to have had problems with the consecutive Infinitive and referred it to the οὐκ ἐπιστεύσατε in verse 32a. Note the following changes:

txt	… μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.
W	… μετεμελήθητε ὕστερον τῷ πιστεῦσαι αὐτῷ.
Θ	… μετεμελήθητε ὕστερον πιστεῦσαι ἐν αὐτῷ.
124	… μετεμελήθητε ὕστερον ___ πιστεῦσαι αὐτῷ.
33	… μετεμελήθητε ὕστερον τοῦ πιστεῦσαι ἐν αὐτῷ.
28*	… μετεμελήθητε τοῦ πιστεῦσαι εἰς αὐτὸ ὕστερον αὐτῷ.
28ᶜ	… μετεμελήθητε τοῦ πιστεῦσαι _____ ὕστερον αὐτῷ.

Schmid (see below, following Riggenbach) explains:
The Western text grew out of a misinterpretation of the parable and verse 32:

29a. he answered, 'I will not';	For John came to you in the way of righteousness and you did not believe him,
30. he answered, 'I go, sir'; but he did not go.	but the tax collectors and the prostitutes believed him;
29b but later he changed his mind (μεταμεληθεὶς) and went.	but you, after you saw it, did ___(!) change your minds (μετεμελήθητε) and believe him.

Schmid explains the development thus:
One scribe/interpreter came across verse 31 "Verily I say to you, that the tax collectors and the prostitutes do go before you into the reign of God" and deduced from the "before you" that also the others (Pharisees) can go into the kingdom, but only later. He equates the son who later repents with the Pharisees. But then the Negation in verse 32 οὐδὲ/οὐ must be deleted.

Consequently in a second step one has to equate the tax collectors with the son who said "I go". They did the will of the father. So the answer must be "the last"!

So the two variants, the answer "the last" in verse 31 and the deletion of οὐδὲ/οὐ in verse 32 are connected, acc. to Riggenbach/Schmid. For Schmid then the Western form is the second step within the variant stemma. If version 1 or 3 is original he leaves open. If for example one starts with version 1, the Western redactor changed "the first" into "the last". Later someone wanted to correct this error and changed the order of the two sons (= version 3) to get the "normal" understanding. That he did not change it back to version 1 indicates, according to Schmid, that he did not know version 1 anymore.

To decide for version 1 or 3 Schmid, and also WH argue that normally the evil (the Jews, Pharisees) stands first in a parable (= version 3). Version 1 is "against all biblical analogy" (WH).

Transmissionally it seems to be easiest to assume the Western version to be original, if one could only find a convincing exegetical explanation. This is still lacking.

Overall this is a very difficult problem and a fully convincing solution is currently not available. The transmission history is probably very complicated.

It might be worth studying the early comments by church fathers in detail.

Compare:
- Alexander Schweizer "Erklärung der Erzählung Mt 21:28-32 nach der von Lachmann aufgenommenen Lesart." TSK 12 (1839) 944-964
- E. Riggenbach "Zur Exegese und Textkritik zweier Gleichnisse Jesu" in "Aus Schrift und Geschichte", Festschrift A. Schlatter 1922, p. 26-34
- J. Schmid "Das textgeschichtliche Problem der Parabel von den zwei Söhnen." in "Vom Wort des Lebens", Festschrift M. Meinertz, Münster 1951, p. 68-84 [who argues for the B version]
- JR Michaels "The parable of the regretful son" HTR 61 (1968) 15-26 [who argues for the Western reading.]
- JK Elliott "The parable of the two sons" in "Festschrift Delobel", Leuven 2002, p. 67 – 77

Rating: - (indecisive)

TVU 244

Minority reading:
NA[27] Matthew 21:44 [καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ λικμήσει αὐτόν.]

"The one who falls on this stone will be broken to pieces; and it will crush anyone on whom it falls."

Western non-interpolation

omit: P104?, D, 33,
　　it(a, b, d, ff[1], ff[2], r[1]), Sy-S, Or, Eus[Syr], mae-2, Tis, Gre, Bois, Bal

　　WH, NA[25], Trg[mg] have the verse in brackets
　　Lat(aur, c, f, g[1], h, l, q, vg), Sy-C have the verse.
B: no umlaut

omit καὶ:　　Θ, Π, 124, pc (not in NA!)

P104 (2nd CE, POxy 4404): According to the editors it is possible that P104 omits verse 44, too. None of the letters is very certain though, "making it hazardous to use this papyrus as evidence" (J.D. Thomas, ed.).
B. Aland (Festschrift Delobel, 2002): "[one variant reading of the papyrus is] extraordinary important. The papyrus seems to omit the complete verse 44."

From the published image (online) one can reconstruct the following:

[Η ΒΑCΙΛΕΙΑ ΤΟΥ ΘΥ ΚΑΙ]ΔΟΘΗCΕΤ[Α]Ι
[　　ΕΘΝΕΙ ΠΟΙΟΥΝ]ΤΙ Τ[Ο]ΥC ΚΑρ[ΠΟΥ]C
[ΑΥΤΗC ΚΑΙ ΑΚΟΥ]CΑ[Ν]ΤΕC Ο[Ι ΑρΧΙΕ]
[ρΕΙC]

43 ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται
　ἔθνει ποιοῦντι τοὺς καρποὺς
　αὐτῆς. 45 Καὶ ἀκούσαντες οἱ ἀρχιε
　ρεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς

The green letters are very certain (red = doubtful). The reconstruction of δοθήσεται is extremely unsecure. I cannot make out a single letter. But the next two lines fit very good with the reconstruction. The only other instance with the letter combination of CΚΑ and ΤΕC is in verse 21:23, but this is too far removed to fit on the same page (it would give about 50 lines per page).

K.S. Min (ANTF 34, p. 234 ff.) writes: "the verso is not clear. Only with a lot of effort some letters can be made out. Nevertheless it is probable that the payrus omits the complete verse 44, as also the ed.pr. notes with reserve."
P. Comfort (Encountering the MSS, p. 330) writes: "The exclusion of the verse is certain because the text on the verso of P104 can only be reconstructed with the verse missing."

The reconstruction is quite probable but not entirely certain. We can reconstruct the two pages as follows:

Recto:
DOULOUS AUTOU PROS
TOUS GEWRGOUS LABEIN TOUS KAR
POUS AUTOU. 35 KAI LABONTES OI GEWR
GOI TOUS DOULOUS AUTOU ON MEN
EDEIRAN, ON DE APEKTEINAN, ON
DE ELIQOBOLHSAN. 36 PALIN APE
STEILEN ALLOUS DOULOUS PLEIO
NAS TWN PRWTWN, KAI EPOIHSAN
AUTOIS WSAUTWS. 37 USTERON DE APE
STEILEN PROS AUTOUS TON UION AU
TOU LEGWN, ENTRAPHSONTAI TON
UION MOU. 38 OI DE GEWRGOI IDONTES
TON UION EIPON EN EAUTOIS, OU
TOS ESTIN O KLHRONOMOS, DEUTE
APOKTEINWMEN AUTON KAI SCW
MEN THN KLHRONOMIAN AUTOU,
39 KAI LABONTES AUTON EXEBAL
ON EXW TOU AMPELWNOS KAI APE
KTEINAN. 40 OTAN OUN ELQH O KURIOS
TOU AMPELWNOS, TI POIHSEI TOIS
GEWRGOIS EKEINOIS? 41 LEGOUSIN
AUTW, KAKOUS KAKWS APOLESEI AU
TOUS KAI TON AMPELWNA EKDWSETAI
ALLOIS GEWRGOIS, OITINES APODW
SOUSIN AUTW TOUS KARPOUS EN TOIS
KAIROIS AUTWN. 42 LEGEI AUTOIS O IS,
OUDEPOTE ANEGNWTE EN TAIS GRA
FAIS, LIQON ON APEDOKIMASAN OI
OIKODOMOUNTES, OUTOS EGENHQH

Verso:
EIS KEFALHN GWNIAS, PARA KURIOU
EGENETO AUTH KAI ESTIN QAUMAS
TH EN OFQALMOIS HMWN? 43 DIA TOUTO
LEGW UMIN OTI ARQHSETAI AF UMWN
H BASILEIA TOU QEOU KAI DOQHSETAI
        EQNEI POIOUNTI TOUS KARPOUS
AUTHS. 45 KAI AKOUSANTES OI ARCIE
REIS KAI OI FARISAIOI TAS PARABOLAS
AUTOU EGNWSAN OTI PERI AUTWN
LEGEI, 46KAI ZHTOUNTES AUTON
KRATHSAI EFOBHQHSAN TOUS OCLOUS,
EPEI EIS PROFHTHN AUTON EICON.

...

Parallel:
NA²⁷ Luke 20:18 πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν.
"Everyone who falls on that stone will be broken to pieces; and it will crush anyone on whom it falls."

Previous verse 43: ... τὴν οἰκίαν αὐτοῦ.
                    καὶ ὁ πεσὼν ... λικμήσει αὐτόν.
Next verse 45:   ... καὶ ἀκούσαντες οἱ ἀρχιερεῖς

Possibly the verse has been omitted by parablepsis:
either αὐτοῦ - αὐτόν or καὶ - καὶ.

B. Aland (Festschrift Delobel, 2002) notes: "Because P104 has been copied so accurately and correct, it is improbable that the scribe made this reading up, but found it already in his exemplar. Thus the omission is very early. Verse 44 could even be a secondary addition from Lk 20:18, added at the wrong place."

It should be noted though, that the reading of P104 is not secure.

The words are similar to Lk 20:18, but not identical:

Mt καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται·
   ἐφ᾽ ὃν δ᾽ ἂν πέσῃ λικμήσει αὐτόν.
Lk πᾶς ὁ πεσὼν ἐπ᾽ ἐκεῖνον τὸν λίθον συνθλασθήσεται·
   ἐφ᾽ ὃν δ᾽ ἂν πέσῃ, λικμήσει αὐτόν.

This different wording, which is safe in both Gospels, makes it rather improbable that the verse is simply a harmonization to Lk.

If this is an early insertion a better insertion point would have been after 21:42. It could also be that verse 43 has been inserted by Mt into a text from his source, see Lk, where it is omitted:

Mt	**Mk**	**Lk**
42 Jesus said to them, "Have you never read in the scriptures: 'The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is amazing in our eyes'?	10 Have you not read this scripture: 'The stone that the builders rejected has become the cornerstone; 11 this was the Lord's doing, and it is amazing in our eyes'?"	17 But he looked at them and said, "What then does this text mean: 'The stone that the builders rejected has become the cornerstone'?
43 Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom.		
44 The one who falls on this stone will be broken to pieces; and it will crush anyone on whom it falls."		18 Everyone who falls on that stone will be broken to pieces; and it will crush anyone on whom it falls."

Weiss (comm. Mat): "vs. 44 is original without doubt. If it came in from Lk it would have been placed after verse 42." He thinks (Textkritik, p. 183) that the verse has probably been deleted because it did not fit after the conclusion of the speech in vs. 43.

Rating: 2? (NA probably original)
= omission probably wrong

TVU 245

Minority reading:
NA²⁷ Matthew 22:4 πάλιν ἀπέστειλεν ἄλλους δούλους λέγων· εἴπατε τοῖς κεκλημένοις· ἰδοὺ τὸ ἄριστόν **μου** ἡτοίμακα, οἱ ταῦροί **μου** καὶ τὰ σιτιστὰ τεθυμένα καὶ πάντα ἕτοιμα· δεῦτε εἰς τοὺς γάμους.

Not in NA and SQE, but in Tis!

omit 1   f1, Or!
omit 2   828(f13), b, e, r¹, Sy-Pal^ms, Legg adds: Δ, sa^mss, arm^mss

Sy-S reads very short:
"Behold, everything has been prepared, come to the banquet hall." (thus omitting τὸ ἄριστόν … τεθυμένα)
B: no umlaut

No parallel.
Compare:
NA²⁷ Matthew 20:21 ὁ δὲ εἶπεν αὐτῇ· τί θέλεις; λέγει αὐτῷ· εἰπὲ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου εἷς ἐκ δεξιῶν <u>σου</u> καὶ εἷς ἐξ εὐωνύμων <u>σου</u> ἐν τῇ βασιλείᾳ <u>σου</u>.

      <u>omit first σου:</u>   01, B, NA²⁵, WH, Weiss
      <u>omit second σου:</u> D, E, Θ, f1, 22, 33, 565, pc, Lat, mae-1, arm

Possibly omitted to improve style.

Rating: 2 (NA clearly original)

TVU 246

Minority reading:
NA²⁷ Matthew 22:7 ὁ δὲ βασιλεὺς <u>ὠργίσθη</u> καὶ πέμψας τὰ στρατεύματα αὐτοῦ **ἀπώλεσεν** τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν.

Not in NA and SQE, but in Tis!

ἀνεῖλεν   f1, 22, Or!
B: no umlaut

ἀνεῖλεν from ἀναιρέω
     indicative aorist active 3rd person singular
     "do away with, kill, destroy, condemn to death"

No parallel.
Compare:
NA²⁷ Matthew 2:16 Τότε Ἡρῴδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων <u>ἐθυμώθη λίαν</u>, καὶ ἀποστείλας <u>ἀνεῖλεν</u> πάντας τοὺς παῖδας

The word is probably inspired from Mt 2:16 where Herod also got angry (ἐθυμώθη λίαν).

Rating: 2 (NA clearly original)

TVU 247

Minority reading:

NA²⁷ Matthew 22:10 καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας οὓς εὗρον, πονηρούς τε καὶ ἀγαθούς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων.

ὁ νυμφῶν "wedding hall"
ὁ γάμος here also: "wedding hall"

ὁ νυμφῶν   01, B*, L, 0102 (=0138), 892, 1010, pc,
             Tis, WH, **NA²⁵**, Gre, Weiss, Bal
ὁ ἄγαμος   C
             (error, "unmarried, single" possibly from the preceding ἀγαθούς)

B (line 19 A, p. 1265): ὁ νυμφῶν is left unenhanced and ὁ γάμος is written in the right margin in uncial script, "prima ut vdtr manu" acc. to Tischendorf. ὁ νυμφῶν is labeled by a vertical wave above the word and the same wave is written above ὁ γάμος in the margin.
B: no umlaut

Compare verse 8:
NA²⁷ Matthew 22:8 τότε λέγει τοῖς δούλοις αὐτοῦ· ὁ μὲν γάμος ἕτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι·

Compare also:
NA²⁷ Matthew 9:15 οἱ υἱοὶ τοῦ νυμφῶνος (and parallels Mk 2:19, Lk 5:34)
        D, Latt: οἱ υἱοὶ τοῦ νυμφίου
        (in Lk by 124*, in Mk it's safe)

Some commentators think that ὁ νυμφῶν has been conformed to ὁ γάμος from verse 8 because the meaning of νυμφῶν has not been understood, similarly in 9:15 (so e.g. Weiss).
On the other hand it has been argued that the equivocal ὁ γάμος has been changed into ὁ νυμφῶν for clarity.

Rating: - (indecisive)

TVU 248

NA²⁷ Matthew 22:13 τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις· δήσαντες αὐτοῦ πόδας καὶ χεῖρας <u>ἐκβάλετε αὐτὸν</u> εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

BYZ Matthew 22:13 τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις· δήσαντες αὐτοῦ πόδας καὶ χεῖρας <u>ἄρατε αὐτὸν καὶ ἐκβάλετε</u> εἰς τὸ σκότος τὸ ἐξώτερον·
ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

Byz   C, W, 0102, 33, Maj, Sy-H

txt   01, B, L, Θ, 085, f1, (f13), 22, 700, 892, pc,
      Lat(aur, f, g¹, l, vg), Sy-P, Co(+ mae-2), Did
      <u>βάλετε</u>   f13

τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις·
     <u>ἄρατε αὐτὸν ποδῶν και χειρῶν καὶ βάλετε αὐτὸν...</u>
      "Take hold of him by his hands and feet and put him …"
D, it(a, b, c, d, e, ff¹, ff², h, q, r¹), Sy-S, Sy-C, Ir^Lat

B: no umlaut

Compare:
NA²⁷ Matthew 25:30 καὶ <u>τὸν ἀχρεῖον δοῦλον ἐκβάλετε</u> εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

It is difficult to imagine a cause for these variations. There is no parallel for the words. There is no reason for an omission. Possibly the Byzantine reading is a conflation of txt and the Western reading? The support is not good for Byz, although with W quite early.
The Western reading omits the binding.

Rating: 2? (NA probably original)

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

TVU 249

Minority reading:
NA²⁷ Matthew 22:15 Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον <u>ἔλαβον</u> ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ.

Not in NA but in SQE!

<u>ἔλαβον κατ᾽ αὐτοῦ</u>	C^{C1}, Δ, Θ, 0233, f1, 33, pc, bo, mae-2
<u>ἔλαβον κατὰ τοῦ Ἰησοῦ</u>	C^{C2}, M, Sy-Pal^mss

B: no umlaut

In <u>B p. 1265 line 41-42 A</u>, a correction took place. At the end of line 41 after the word ἔλαβον, text has been wiped out and a filling sign has been inserted. The complete line 42 and the beginning of line 1 B have been erased too. Unfortunately nothing of the original can be seen anymore. Tischendorf noted this too and said the correction is prima manu.
It is quite probable though that the scribe wrote κατ᾽ αὐτοῦ but noted the error shortly thereafter. No other known variant would account for this erasure. It could be some other simple error of course.

Parallels:
NA²⁷ Matthew 12:14 ἐξελθόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον <u>κατ᾽ αὐτοῦ</u> ὅπως αὐτὸν ἀπολέσωσιν.
NA²⁷ Mark 3:6 καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθὺς μετὰ τῶν Ἡρῳδιανῶν συμβούλιον ἐδίδουν <u>κατ᾽ αὐτοῦ</u> ὅπως αὐτὸν ἀπολέσωσιν.

Typical harmonization. This verse is the beginning of a lection.

Rating: 2 (NA clearly original)

TVU 250

73. <u>Difficult variant</u>

Minority reading:

NA²⁷ Matthew 22:16 καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρῳδιανῶν <u>λέγοντες·</u> διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις καὶ οὐ μέλει σοι περὶ οὐδενός. οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων,

λέγοντας   01, B, L, 085, pc, <u>WH</u>, **NA²⁵**, <u>Weiss</u>, <u>Trg</u>, <u>Tis</u>, <u>Bal</u>

txt   C, D, W, Θ, 0102, 0281ᵛⁱᵈ, f1, f13, 33, Maj, <u>Bois</u>, <u>Gre</u>, <u>Trg</u>ᵐᵍ

B: no umlaut

λέγοντες   participle present active <u>nominative</u> masculine plural
λέγοντας   participle present active <u>accusative</u> masculine plural

Compare:
NA²⁷ Matthew 21:15 ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς κράζοντας ἐν τῷ ἱερῷ καὶ <u>λέγοντας·</u> ὡσαννὰ τῷ υἱῷ Δαυίδ, ἠγανάκτησαν

NA²⁷ Luke 19:14 οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτὸν καὶ <u>ἀπέστειλαν</u> πρεσβείαν ὀπίσω αὐτοῦ <u>λέγοντες·</u> οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ᾽ ἡμᾶς.   <u>safe!</u>
NA²⁷ Acts 13:15 μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν <u>ἀπέστειλαν</u> οἱ ἀρχισυνάγωγοι πρὸς αὐτοὺς <u>λέγοντες·</u>   <u>safe!</u>
NA²⁷ Acts 16:35 Ἡμέρας δὲ γενομένης <u>ἀπέστειλαν</u> οἱ στρατηγοὶ τοὺς ῥαβδούχους <u>λέγοντες·</u> ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους.
          <u>λέγοντας</u>   D

λέγοντες refers back to καὶ ἀποστέλλουσιν: "And they send …, (indirectly) saying,"
λέγοντας is part of the accusative object: "And they send [people] who say,"

Both are possible and make good sense. Difficult to judge. Possibly λέγοντας is a conformation to μαθητὰς, but Weiss finds this improbable.

Rating: - (indecisive)

TVU 251

Minority reading:
NA²⁷ Matthew 22:16 οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων,
NA²⁷ Matthew 22:17 εἰπὲ οὖν ἡμῖν τί σοι δοκεῖ· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὔ;

omit until ἡμῖν: D, pc, it(a, b, d, e, ff¹, ff², q, r¹), Sy-S, bo^ms, mae-2
omit until δοκεῖ: 1424, pc

Lat(aur, c, f, g¹, h, l, vg) have the words.

Note also:
ἔξεστιν ἡμῖν   f1, Sy-S

B: no umlaut

Parallels:
NA²⁷ Mark 12:14 οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ᾽ ἐπ᾽ ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὔ; δῶμεν ἢ μὴ δῶμεν;
NA²⁷ Luke 20:21 καὶ διδάσκεις καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ᾽ ἐπ᾽ ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· 22 ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι ἢ οὔ;

The omitted words do not appear in the parallels. It is possible that the words have been omitted as a partial harmonization to Mk, Lk. They also appear as slightly redundant.
Note the addition of ἡμῖν, which is probably a conformation to Lk from memory.

Rating: 2 (NA clearly original)

TVU 252

Difficult variant:

NA²⁷ Matthew 22:23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ <u>Σαδδουκαῖοι</u>, λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν

BYZ Matthew 22:23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ <u>Σαδδουκαῖοι οἵ</u> λέγοντες μὴ εἶναι ἀνάστασιν καὶ ἐπηρώτησαν αὐτὸν

<u>Σαδδουκαῖοι οἵ</u>	01^{C2}, K, L, Θ, 0107, 1582, 22, 565, 579, pc, Maj-part, Lat, Sy-P, bo, Bal
<u>οἵ Σαδδουκαῖοι οἵ</u>	f13, pc, sa
<u>οἵ Σαδδουκαῖοι καὶ οἵ</u>	1292

<u>Σαδδουκαῖοι</u>	01*, B, D, M, S, U, W, Z, Δ^{vid}, Π*, Ω, 0102, 1, 118, 28, 33, 157, 892, 1424, Maj-part, Sy-S, Sy-C, Or
<u>οἵ Σαδδουκαῖοι</u>	700, 788(f13), 1243, mae-2

Lacuna: C
B: no umlaut

txt	came to him some Sadducees, saying there is no resurrection...
Byz	came to him some Sadducees, who say 'There is no resurrection'...

Parallels:
NA²⁷ Mark 12:18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, <u>οἵτινες λέγουσιν</u> ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτων αὐτὸν λέγοντες·

NA²⁷ Luke 20:27 προσελθόντες δέ τινες τῶν Σαδδουκαίων,
<u>οἱ [ἀντι]λέγοντες</u> ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν

οἵτινες λέγουσιν	Ψ, 713
omit οἱ:	1319, 2372

Compare:
NA²⁷ Acts 23:8 Σαδδουκαῖοι μὲν γὰρ λέγουσιν μὴ εἶναι ἀνάστασιν μήτε ἄγγελον μήτε πνεῦμα, Φαρισαῖοι δὲ ὁμολογοῦσιν τὰ ἀμφότερα.

It is possible that the additional οἵ arose as a scribal confusion over the ending of Σαδδουκαῖοι, or it has been omitted for that reason.
The addition could also be a harmonization to Mk, Lk, where the article is safe.

In the context the addition of οἱ makes better sense because they ask another question after that statement:

> "came to him some Sadducees, saying there is no resurrection,
> and they asked him a question, saying, ..."

Better would be:

> "came to him some Sadducees, who say 'There is no resurrection',
> and they asked him a question, saying, ..."

In Mt this would be the only explanation of this kind.

Rating: - (indecisive)

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

TVU 253

NA²⁷ Matthew 22:30 ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ᾽ ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἰσιν.

BYZ Matthew 22:30 ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε ἐκγαμίζονται, ἀλλ᾽ ὡς ἄγγελοι τοῦ θεοῦ ἐν οὐρανῷ εἰσιν

Byz 01, L, W, f13, 33, 892, 1241, 1424, Maj, Sy-P, Sy-H, Sy-Pal
  ἄγγελοι τοῦ θεοῦ W, Δ, 0102, 0161, 565, 579, Maj
  ἄγγελοι θεοῦ 01, L, Σ, f13, 28, 33, 157, 892, 1071, 1241, 1243,
    1292, 1424, pc, Lat(aur, ff¹, g¹, l, vg), Sy-H, Sy-P, bo, Gre

txt B, D, E*, Θ, 0197, 0233, f1, 22, 700,
  it, Sy-S, Sy-C, sa, mae-2, arm, geo, Or
  οἱ ἄγγελοι Θ, f1, 22, Or

Lacuna: C, 1582
B: no umlaut

Parallels:
NA²⁷ Mark 12:25 ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ᾽ εἰσὶν ὡς <u>ἄγγελοι</u> ἐν τοῖς οὐρανοῖς.
          <u>ἄγγελοι θεοῦ …</u>   69, 472, pc
          <u>ἄγγελοι θεοῦ οἱ …</u> f13, 1071, pc
          <u>ἄγγελοι τοῦ θεοῦ …</u> 33

NA²⁷ Luke 20:36 οὐδὲ γὰρ ἀποθανεῖν ἔτι δύνανται, <u>ἰσάγγελοι γάρ εἰσιν καὶ υἱοί εἰσιν θεοῦ</u> τῆς ἀναστάσεως υἱοὶ ὄντες.
          ἰσάγγελος = like or equal to an angel

Compare:
NA²⁷ Matthew 13:49 ἐξελεύσονται <u>οἱ ἄγγελοι</u> καὶ ἀφοριοῦσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων
          <u>οἱ ἄγγελοι τοῦ θεοῦ</u> C, 1424

NA²⁷ Luke 2:9 καὶ <u>ἄγγελος κυρίου</u> ἐπέστη αὐτοῖς καὶ δόξα κυρίου περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν φόβον μέγαν.
          <u>ἄγγελος θεοῦ</u> 01*

NA²⁷ Luke 12:8 ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν <u>τῶν ἀγγέλων τοῦ θεοῦ</u>·
NA²⁷ Luke 12:9 ἀπαρνηθήσεται ἐνώπιον <u>τῶν ἀγγέλων τοῦ θεοῦ</u>.

NA²⁷ Luke 15:10 χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ

NA²⁷ Luke 22:43 [[ὤφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν.
　　　　　　　　　　　ἄγγελος κυρίου　　　1424

NA²⁷ John 1:51 καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας
Also 20 times in the LXX.

Note also Mt 25:31 below.

τοῦ θεοῦ would be a natural addition. This happens several times, see above,
even in the Markan parallel. It is not likely to be omitted. Weiss (Textkritik, p.
133) notes that also angels of the devil exist (compare Mt 25:41 ... τὸ πῦρ τὸ
αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ).
That the omission is a harmonization to Mk (so Hoskier) is very improbable.
ἄγγελος appears 20 times in Mt, but never with the attribute τοῦ θεοῦ. The
only attribute Mt uses is κυρίου.

Rating: 2? (NA probably original)

TVU 254

Minority reading:
NA²⁷ Matthew 22:32 ἐγώ εἰμι ὁ θεὸς ᾿Αβραὰμ καὶ ὁ θεὸς ᾿Ισαὰκ καὶ ὁ θεὸς ᾿Ιακώβ; οὐκ ἔστιν **[ὁ] θεὸς νεκρῶν ἀλλὰ ζώντων.**

BYZ Matthew 22:32 ᾿Εγώ εἰμι ὁ θεὸς ᾿Αβραὰμ καὶ ὁ θεὸς ᾿Ισαὰκ καὶ ὁ θεὸς ᾿Ιακώβ οὐκ ἔστιν **ὁ θεὸς θεὸς νεκρῶν ἀλλὰ ζώντων**

ὁ θεὸς νεκρῶν ἀλλὰ ζώντων	B, L, Γ, Δ, f1, 33, 157*, 372, pc
θεὸς νεκρῶν ἀλλὰ ζώντων	01, D, W, 28, 1424*, Bois, Tis, Bal
one of these:	Lat, bo, sa, Sy-S, Sy-C

ὁ θεὸς θεὸς νεκρῶν ἀλλὰ ζώντων	Θ, 0102(=0138), f13, 565, 579, 892, Maj, Sy-H, arm, geo²ᴬ, Gre
ὁ θεὸς θεὸς νεκρῶν ἀλλὰ θεὸς ζώντων	157, g¹

Lacuna: C, 1582
B: umlaut! (line 30 C, p. 1265) ᾿Ιακώβ; οὐκ ἔστιν ὁ θεὸς

Parallels:
NA²⁷ Mark 12:27 οὐκ ἔστιν   θεὸς νεκρῶν ἀλλὰ   ζώντων·
BYZ Mark 12:27 οὐκ ἔστιν ὁ θεὸς νεκρῶν ἀλλὰ θεὸς ζώντων·

θεὸς νεκρῶν ἀλλα	B, D, K, L, Mᶜ, U, W, Δ, Π, 28, 579, 892, 1071, 2542, pc, Lat
ὁ θεὸς νεκρῶν ἀλλα	01, A, C, F, Ψ, f1, 157*, 565, 700, 1424
ὁ θεὸς θεὸς νεκρῶν ἀλλα	Θ, f13, 33, pc, Sy-S
ὁ θεὸς νεκρῶν ἀλλὰ θεὸς	Γ, 157ᶜ, Maj, Sy-H
ὁ θεὸς θεὸς νεκρῶν ἀλλὰ θεὸς	M*, 1241, 1582ᶜ

NA²⁷ Luke 20:38 θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων,

ὁ θεὸς δὲ	W, 124, pc
ὁ δε θεὸς	Θ, pc
οὐκ ἔστιν νεκρῶν θεὸς	157
θεὸς νεκρῶν οὐκ ἔστιν	D, a, sa, boᵐˢˢ

Compare:
NA²⁷ Hebrews 11:16 διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ θεὸς θεὸς ἐπικαλεῖσθαι αὐτῶν· ἡτοίμασεν γὰρ αὐτοῖς πόλιν.

Compare also:

NA²⁷ Matthew 19:6 ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία. ὃ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω.

    omit ὁ: f13

NA²⁷ Mark 10:9 ὃ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω.

    omit ὁ: A, G

NA²⁷ Mark 10:18 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός.

    omit ὁ: D

NA²⁷ Luke 5:21 τίς δύναται ἁμαρτίας ἀφεῖναι εἰ μὴ μόνος ὁ θεός;

    omit ὁ: D*

NA²⁷ Luke 18:19 εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός.

    omit ὁ: 01*, B*

Regarding οὐκ ἔστιν θεός compare:
LXX Psalm 13:1 εἶπεν ἄφρων ἐν καρδίᾳ αὐτοῦ οὐκ ἔστιν θεός
BGT Matthew 13:57 οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι

Mt uses θεὸς almost always with the article (80-90%). Especially the nominative form "θεὸς" is always used with the article (5 times). The same is true for Mk, Lk. As can be seen above the article is omitted accidentally at times.

In our reading:
Mt have it: B, L, 892   Θ, f1, 33
Mt have not: 01,   D

Mk have it: 01, Ψ,   Θ, f1, 33
Mk have not: B, L, 892 D

In Lk the reading without the article is almost safe, only Θ, W, 124 read the article.
The witnesses supporting the reading without the article show also variation with the article at other positions (especially D, see above). This weakens their support.

Regarding the double θεὸς, this is already almost ruled out by support, it is probably a stylistic change. The same thing happened in Mk.

Rating: 2? (NA probably original)
        remove brackets in NA.

TVU 255

Difficult variant:

Minority reading:

NA²⁷ Matthew 22:35 καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν **[νομικὸς]** πειράζων αὐτόν·

BYZ Matthew 22:35 καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν **νομικὸς** πειράζων αὐτόν καὶ λέγων

νομικός τις   E*, F, G, H, 0233, 2, 372, pc (from Lk?)

νομικὸς ἐξ αὐτῶν   828

omit: f1, e (5ᵗʰ CE), Sy-S, arm, Or, Bois
     (Sy-C has the word)

omit ἐξ αὐτῶν: 124 (=f13)
νομικὸς ἐξ αὐτῶν: 828 (=f13)

Lacuna: C, 1582
B: no umlaut

Parallels:
NA²⁷ Mark 12:28 Καὶ προσελθὼν εἷς τῶν γραμματέων
NA²⁷ Luke 10:25 Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν λέγων·

Compare previous verse 34:
NA²⁷ Matthew 22:34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους συνήχθησαν ἐπὶ τὸ αὐτό,

Compare also:
NA²⁷ Luke 7:30 οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ
NA²⁷ Luke 11:45 Ἀποκριθεὶς δέ τις τῶν νομικῶν
NA²⁷ Luke 11:46 ὁ δὲ εἶπεν· καὶ ὑμῖν τοῖς νομικοῖς οὐαί,
NA²⁷ Luke 11:52 Οὐαὶ ὑμῖν τοῖς νομικοῖς,
NA²⁷ Luke 14:3 Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους

NA²⁷ Luke 20:9 Ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· ἄνθρωπός [τις] ἐφύτευσεν ἀμπελῶνα καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν χρόνους ἱκανούς.

omit   01, B, (C, D), L, R, Ψ, f1, 33, 579, 892, 1424, Maj, it, WH
txt   A, W, Θ, f13, 157, 1071, 1241, 2542, al, vgˢᵗ, Sy, TR

νομικός is a Lukan word and appears in Mt only here. Zahn (Comm. Mat.) thinks that Matthew used νομικός because the question concerns the law.

The support for the omission is very strange. If νομικός is really an addition, then it must be EXTREMELY early. The consequence would be that f1 (almost) alone can preserve the original. It might be noted that the verse is the beginning of a Sunday lection. The same is true for Lk 10:25. Thus the story was well known and a harmonization is likely to occur.
It is also possible that scribes had a problem with the fact that first it is said "one of them" = "one of the Pharisees" (see verse 34) and then it is a lawyer (and not a Pharisee?).

Streeter ("Four Gospels", p. 320) accepts the omission as original. So does Burkitt.

Rating: - (indecisive)
    difficult, brackets ok.

TVU 256

NA²⁷ Matthew 22:36 διδάσκαλε, ποία ἐντολὴ <u>μεγάλη</u> ἐν τῷ νόμῳ;
NA²⁷ Matthew 22:38 αὕτη ἐστὶν <u>ἡ μεγάλη καὶ πρώτη</u> ἐντολή.

BYZ Matthew 22:36 Διδάσκαλε ποία ἐντολὴ <u>μεγάλη</u> ἐν τῷ νόμῳ
BYZ Matthew 22:38 αὕτη ἐστὶν <u>πρώτη καὶ μεγάλη</u> ἐντολή

Not in NA but in SQE!

From Legg and Swanson:
verse 36: Minority reading
<u>ἡ μεγάλη</u>   Conj. (Heikel-Helsingfors)
<u>μείζων</u>   Θ, d, vg^{mss} ("<u>maius</u>"), geo
<u>maximum</u>   h, r², aeth
<u>πρώτη</u>   1093
<u>μεγάλη καὶ πρώτη</u>   vg^{ms}, Sy-C
ποία ἐντολὴ ἐν τῷ νόμῳ μεγάλη;   D, pc

Lacuna: C, 1582
B: no umlaut

verse 38: Majority reading
<u>ἡ μεγάλη καὶ πρώτη</u>   01, B, Z, Θ, f1, f13, 33, 700, 892
<u>ἡ μεγάλη καὶ ἡ πρώτη</u>   L
<u>ἡ πρώτη καὶ ἡ μεγάλη</u>   W
  <u>μεγάλη καὶ πρώτη</u>   D, Lat, Sy-C, Sy-S, Sy-P, Sy-Pal, Co, arm, geo
<u>ἡ πρώτη καὶ μεγάλη</u>   O, Δ, Σ, Φ, 0107, 0233, 565, pc, mae-1
  <u>πρώτη καὶ μεγάλη</u>   K, Π, 0102, 157, 579, 1071, 1424, Maj, d, f, q, Sy-H

Lacuna: C, 1582
B: umlaut! (p. 1266 A 7 L) διανοίᾳ <u>σου·</u> 38 <u>αὕτη ἐστὶν ἡ μεγ</u>άλη

Compare for Θ:
NA²⁷ Mark 12:31 δευτέρα αὕτη· ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.
<u>μείζων τούτων ἄλλη ἐντολὴ</u> οὐκ ἔστιν.

The problem here is that the translation of txt in verse 36 would be:
"which commandment in the law is great?"
but intended is:
"which commandment in the law is the greatest?"

This is the meaning of the Θ reading in verse 36 (μείζων often means "greatest", not just "greater"). But according to BDAG and BDF μεγάλη alone can also mean "greatest".
Heikel-Helsingfors suggests that very early the ἡ fell out. With the addition of the article this then would mean "what is the big one?".

Compare:
I.A. Heikel-Helsingfors "Konjekturen zu einigen Stellen des neutestamentlichen Textes" TSK 106 (134/35) 314-17

Rating: 2 (NA clearly original)

76. Difficult variant

NA[27] Matthew 22:44
ἕως ἂν θῶ τοὺς ἐχθρούς σου <u>ὑποκάτω</u> τῶν ποδῶν σου;
BYZ Matthew 22:44
ἕως ἂν θῶ τοὺς ἐχθρούς σου <u>ὑποπόδιον</u> τῶν ποδῶν σου

Byz   K, Π, W, 0102, f1, 13, 33, 1342, Maj,
      Lat(a, aur, c, f, ff¹, ff², g¹, l, vg), mae-1+2, Sy-P, arm

txt   01, B, D, G, L, U, Z, Γ, Θ, f13, 22, 579, 892, al,
      it(b, d, e, h, q, r¹), Sy-C, Sy-H, Co

Sy-S is illegible here (acc. to Burkitt).
Lacuna: C, 1582
B: no umlaut

Parallels:
NA[27] Mark 12:36 ἕως ἂν θῶ τοὺς ἐχθρούς σου <u>ὑποκάτω</u> τῶν ποδῶν σου.
BYZ Mark 12:36 ἕως ἂν θῶ τοὺς ἐχθρούς σου <u>ὑποπόδιον</u> τῶν ποδῶν σου
Byz   01, A, L, Δ, Θ, Ψ, 087, f1, f13, 33, Maj, Lat, Sy-P, Sy-H, Sy-Pal, arm
txt   B, D, W, 28, 2542, Sy-S, Co, geo

NA[27] Luke 20:43
ἕως ἂν θῶ τοὺς ἐχθρούς σου <u>ὑποπόδιον</u> τῶν ποδῶν σου.
                           <u>ὑποκάτω</u>   D, it, Sy-C, Sy-P

Source:
LXX Psalm 109:1
ἕως ἂν θῶ τοὺς ἐχθρούς σου <u>ὑποπόδιον</u> τῶν ποδῶν σου

Compare:
NA[27] Acts 2:35 ἕως ἂν θῶ τοὺς ἐχθρούς σου <u>ὑποπόδιον</u> τῶν ποδῶν σου.

The change from ὑποκάτω to ὑποπόδιον could be a harmonization to Mk or Lk,
the other way round it could be a harmonization to the LXX. There may also be
stylistic or idiomatic reasons involved.

Rating: - (indecisive)

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

TVU 257

Minority reading:
NA²⁷ Matthew 22:46 καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον οὐδὲ ἐτόλμησέν τις ἀπ’ ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

ὥρας   D, W, f1, 1506, pc, a, d, q, Sy-S, Sy-C, bo^{mss}, Or

22 has txt.
Lacuna: C, 1582
B: no umlaut

Compare variant Mt 18:1 for a complete list of occurrences.
ὥρα and ἡμέρα are sometimes interchanged.

Rating: 2? (NA probably original)

TVU 258

NA²⁷ Matthew 23:3 πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν
ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσιν
γὰρ καὶ οὐ ποιοῦσιν.

BYZ Matthew 23:3 πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν
τηρεῖν τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε·
λέγουσιν γὰρ καὶ οὐ ποιοῦσιν

T&T #58

τηρεῖν τηρεῖτε καὶ ποιεῖτε	W, 0102, f13, 33, 565, 579, Maj, q, Sy-P, Sy-H
τηρεῖν τηρεῖτε	Φ, pc¹⁸
τηρεῖν τηρεῖτε καὶ φυλάσσετε	pc⁸
τηρεῖν τηρεῖτε καὶ ποιεῖν ποιεῖτε	pc²
ποιεῖν ποιεῖτε καὶ τηρεῖτε	700, pc⁸
ποιεῖν ποιεῖτε	Γ, pc¹²
ποιήσατε καὶ τηρεῖτε	01^{C2}, B, L, Z, Θ, 0281, 124(f13), 22, 892, Co
ποιήσατε	01*, Sy-S, mae-2
ποιεῖτε καὶ τηρεῖτε	D, f1, pc², aur, d
τηρεῖτε καὶ ποιεῖτε	372, 2737, pc⁷, Lat, Ir^{lat}
ἀκούετε καὶ ποιεῖτε	Sy-C

Lacuna: C, 1582
B: umlaut! (line 2 B, p. 1266) εἴπωσιν ὑμῖν ποιήσατε καὶ

"all, then, whatever they say to you <u>to observe</u>, observe and do"
"all, then, whatever they say to you, do and observe"

The omission of καὶ τηρεῖτε by Γ and 01* is probably due to homoioarcton
(KAITH - KATA). The Byzantine text is probably a smoothing
a) of structure (adding τηρεῖν, change order τηρεῖτε καὶ ποιεῖτε)
b) of tense (changing ποιήσατε to ποιεῖτε, present, as the other verbs in the
verse, ποιεῖτε even appears later in the verse.)

Rating: 2 (NA clearly original)

TVU 259

<u>**Difficult variant:**</u>

Minority reading:

NA²⁷ Matthew 23:4 δεσμεύουσιν δὲ φορτία <u>βαρέα [καὶ δυσβάστακτα]</u> καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, <u>αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν</u> οὐ θέλουσιν κινῆσαι αὐτά.

BYZ Matthew 23:4 δεσμεύουσιν γὰρ φορτία <u>βαρέα καὶ δυσβάστακτα</u> καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων _____ <u>τῷ δὲ δακτύλῳ αὐτῶν</u> οὐ θέλουσιν κινῆσαι αὐτά

δυσβάστακτος = hard to carry

<u>omit καὶ δυσβάστακτα</u>
(01), L, f1, 892, pc,
it(a, b, e, ff², h), Sy-S, Sy-C, Sy-P, bo, mae-2, Or, <u>WH</u>, **NA²⁵**, <u>Gre</u>, <u>Bois</u>, <u>Tis</u>, <u>Bal</u>
<u>WH</u> have καὶ δυσβάστακτα in the margin

<u>μεγάλα βαρέα</u>   01

<u>omit βαρέα καὶ</u>   700, pc

txt   B, D, K, Π, W, Θ, 0102, 0107, f13, 22, 33, 157, 579, Maj,
                   Lat(aur, c, d, f, ff¹, g¹, l, q, vg), Sy-H, sa, <u>Weiss</u>

Lacuna: C
B: no umlaut

Parallel:
NA²⁷ Luke 11:46 ὁ δὲ εἶπεν· καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία <u>δυσβάστακτα</u>, καὶ αὐτοὶ ἑνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις.

Compare also:
LXX Proverbs 27:3 βαρὺ λίθος καὶ <u>δυσβάστακτον</u> ἄμμος ὀργὴ δὲ ἄφρονος βαρυτέρα ἀμφοτέρων

B. Metzger wants the term to be removed from the text in a minority vote in his commentary. It is indeed difficult to explain the absence of the term in so many witnesses.
Possibly it was accidentally omitted by an oversight from KAI to KAI (so Weiss).
On the other hand a partial harmonization to Lk is also possible.

IQP's Crit. ed. has "φορτία ..." indicating with the dots that something unknown was present here. This is in contrast to their earlier IQP text which had δυσβάστακτα present, but labeled as having differences in wording.

Rating: - (indecisive)

TVU 260

Difficult variant:

NA²⁷ Matthew 23:4 δεσμεύουσιν δὲ φορτία βαρέα [καὶ δυσβάστακτα] καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, <u>αὐτοὶ δὲ τῷ</u> δακτύλῳ αὐτῶν οὐ θέλουσιν κινῆσαι αὐτά.

BYZ Matthew 23:4 δεσμεύουσιν γὰρ φορτία βαρέα καὶ δυσβάστακτα καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων <u>τῷ δὲ</u> δακτύλῳ αὐτῶν οὐ θέλουσιν κινῆσαι αὐτά

Byz W, Θ, 0102, f1, f13, Maj, Lat, Sy-H, <u>Gre</u>, <u>Bois</u>
txt 01, B, D, L, 33, 157, 892, 1010, pc, d, Sy-S, (Sy-C), Sy-P, Co(+ mae-2), Ir^Lat

Lacuna: C
B: no umlaut

Parallel:
NA²⁷ Luke 11:46 ὁ δὲ εἶπεν· καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ <u>αὐτοὶ ἑνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις.</u>

The omission is difficult to explain. More probably αὐτοὶ has been added to supply a direct subject, because the previous subject was 'men'. Internally this would be clearly secondary. Externally Θ, f1 and Lat are good witnesses.

IQP's Crit. ed. has αὐτοὶ safe for Q.

Rating: 1? or – (NA probably wrong or indecisive)

External Rating: - (indecisive)
       (after weighting the witnesses)

TVU 261

NA²⁷ Matthew 23:5 πλατύνουσιν γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσιν τὰ κράσπεδα,

BYZ Matthew 23:5 πλατύνουσιν δὲ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσιν τὰ κράσπεδα <u>τῶν ἱματίων αὐτῶν</u>

"for they make their phylacteries broad and they make long the fringes [of their garments]."
φυλακτήρια were strips of parchment with texts from the Law written on them, used as *amulets.*

Byz L, W, 0102, 0107, f13, 33, 892, Maj,
     f, ff², h, q, Sy, bo, mae-2, arm, Basil(4ᵗʰ CE)

<u>τῶν ἱματίων</u> L, Δ, pc

<u>αὐτῶν</u>   b, c, vg^mss3, sa, aeth (all acc. to Tis/Legg)

txt   01, B, D, Θ, f1, 22, pc, Lat(a, aur, d, e, ff¹, g¹, l, vg), sa, mae-1

Lacuna: C
B: no umlaut (not sure though, there is an umlaut on the line before (p. 1266 B 19 L, that ends with τὰ κρά. Possibly this variant is meant?)

Parallels:
NA²⁷ Matthew 9:20 Καὶ ἰδοὺ γυνὴ αἱμορροοῦσα δώδεκα ἔτη προσελθοῦσα ὄπισθεν ἥψατο <u>τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ·</u> 21 ἔλεγεν γὰρ ἐν ἑαυτῇ· ἐὰν μόνον ἅψωμαι <u>τοῦ ἱματίου</u> αὐτοῦ σωθήσομαι.
                         <u>τοῦ κρασπέδου</u>   f13
                         <u>τοῦ κρασπέδου τοῦ ἱματίου</u> 157

NA²⁷ Matthew 14:36 μόνον ἅψωνται <u>τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ·</u>

NA²⁷ Mark 6:56 ἵνα κἂν <u>τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ</u> ἅψωνται·
NA²⁷ Luke 8:44 ἥψατο <u>τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ</u>

This is a natural addition (compare Mt 9:20). All 4 other cases of τὰ κράσπεδα have it without omission. So there is no explanation why it should have been omitted only in this case. It is an addition from customary usage.

Rating: 2 (NA clearly original)

TVU 262

TVU 263

79. Difficult variant

NA²⁷ Matthew 23:8 ὑμεῖς δὲ μὴ κληθῆτε ῥαββί· εἷς γάρ ἐστιν ὑμῶν ὁ <u>διδάσκαλος</u>, πάντες δὲ ὑμεῖς ἀδελφοί ἐστε.

BYZ Matthew 23:8 ὑμεῖς δὲ μὴ κληθῆτε Ῥαββί· εἷς γάρ ἐστιν ὑμῶν ὁ <u>καθηγητής, ὁ Χριστὸς·</u> πάντες δὲ ὑμεῖς ἀδελφοί ἐστε

καθηγητής
Byz   01*,ᶜ², D, L, (W), Θ, 0102, 0107, f1, f13, Maj, Basil(4ᵗʰ CE)
txt   01ᶜ¹, B, 33, 517, 565, 892*, pc, Co
<u>διδάσκαλος Χριστὸς</u>   U
<u>ῥαββί</u>   Sy-C, Sy-P

add <u>ὁ Χριστὸς</u>
Byz   Γ, Δ, Σ, 0102, f13, 892ᶜ, Maj, Sy-C, Sy-H**
txt   01, B, D, K, Π, L, W, Θ, f1, 124, 788(=f13), 22, 33, pc,
       Lat, Sy-S, Sy-P, Co, Basil(4ᵗʰ CE)
add   <u>deus</u>   aur
add   <u>qui in caelis est</u>   g¹

Lacuna: C, mae-2
B: no umlaut

Compare the following verses:
NA²⁷ Matthew 23:9-10 καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς,
<u>εἷς γάρ ἐστιν ὑμῶν</u> ὁ πατὴρ ὁ οὐράνιος.
10 μηδὲ κληθῆτε <u>καθηγηταί, ὅτι καθηγητὴς</u> ὑμῶν ἐστιν
εἷς ὁ Χριστός.

Compare also:
NA²⁷ John 1:38 <u>ῥαββί, ὃ λέγεται μεθερμηνευόμενον διδάσκαλε,</u>
NA²⁷ John 3:2 <u>ῥαββί, οἴδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος·</u>

The Byzantine reading is very possibly inspired from the immediately following verses. There is no reason for the change to διδάσκαλος. On the other hand, the support for διδάσκαλος is quite slim. Some διδάσκαλε addresses appear 18, 30 and 38 verses before. καθηγητής appears only here in the Greek Bible. Note also the changes from ἐπιστάτα to διδάσκαλε in Lk 5:5; 8:24; 8:45; 9:33;

9:49 (see Lk 5:5). It is possible that occurrences of the rare forms ἐπιστάτα and καθηγητής have been conformed to the more normal διδάσκαλος.
Compare Jo 1:38, διδάσκαλος seems to be the regular translation of ῥαββί. So it would be only natural here too to use διδάσκαλος in relation to ῥαββί.

καθηγητής:
Rating: - (indecisive)

add ὁ Χριστὸς:
Rating: 2 (NA clearly original)

TVU 264

Difficult variant:

Minority "Caesarean" reading:
NA²⁷ Matthew 23:10 μηδὲ κληθῆτε καθηγηταί,
<u>ὅτι καθηγητὴς ὑμῶν ἐστιν εἷς ὁ Χριστός.</u>

BYZ Matthew 23:10 μηδὲ κληθῆτε καθηγηταί
<u>εἷς γὰρ ὑμῶν ἐστιν ὁ καθηγητὴς ὁ Χριστός</u>

<u>ὅτι καθηγητὴς ὑμῶν   ὁ Χριστός</u>
1, 118, 205, 209, 700, pc

<u>ὅτι καθηγητὴς ὑμῶν ἐστιν   ὁ Χριστός</u>
Θ, 1582, 124, 788(=f13), pc, a, d(!), e, r¹, Sy-S, Sy-C

The remainder of f13 and 22 read Byz.
Lacuna: C
B: no umlaut

No parallel.

Compare previous verses:
NA²⁷ Matthew 23:8 ὑμεῖς δὲ μὴ κληθῆτε ῥαββί·
<u>εἷς γάρ ἐστιν ὑμῶν ὁ διδάσκαλος,</u> πάντες δὲ ὑμεῖς ἀδελφοί ἐστε.
NA²⁷ Matthew 23:9 καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς,
<u>εἷς γάρ ἐστιν ὑμῶν ὁ πατὴρ</u> ὁ οὐράνιος.

Compare also:
LXX 2 Maccabees 10:28 οἱ δὲ <u>καθηγεμόνα τῶν ἀγώνων</u> ταττόμενοι τὸν θυμόν   "but the leaders of the opposition…"

Here the meaning is more that of a leader and not so much of a teacher.

Difficult.
The Byzantine reading is a harmonization to the previous verses. It is possible that the Caesarean reading is the original and all others are attempts to harmonize it with the previous verses.

καθηγητὴς appears only here in the NT. Robertson in his Wordpictures writes:

Masters (*kathêgêtai*). This word occurs here only in the N.T. It is found in the papyri for teacher (Latin, *doctor*). It is the modern Greek word for professor. "While *didaskalos* represents *Rab*, *kathêgêtes* stands for the more honorable *Rabban, -bôn*" (McNeile). Dalman (*Words of Jesus*, p. 340) suggests that the same Aramaic word may be translated by either *didaskalos* or *kathêgêtes*.

Rating: - (indecisive)

TVU 265

NA²⁷ Matthew 23:14   -

BYZ Matthew 23:14 Οὐαὶ δέ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψεσθε περισσότερον κρίμα.

"Woe to you, Scribes and Pharisees, hypocrites! because ye eat up the houses of the widows, and for a pretence make long prayers, because of this ye shall receive more abundant judgment."

Byz   W, Y, 0102, 0107, 0233, f13, 22, 28, 157, 565, 579, 700, 892^C, 1071, 1241, 1424, Maj, it(b, c, f, ff², h, l, r¹), Sy-C, Sy-P, Sy-H, Sy-Pal^{mss}, bo^{pt}

txt   01, B, D, L, Z, Θ, f1, 33, 892*, pc, Lat(a, aur, d, e, ff¹, g¹, vg), Sy-S, Sy-Pal^{ms}, sa, mae-1+2, bo^{pt}, arm, geo, Or, Eus

Lacuna: C
B: no umlaut

Note also verse order:
verse 13 Οὐαὶ ... εἰσελθεῖν
verse 14 Οὐαὶ ... κρίμα

     13 - 14 0233, f13, 2^C, pc, it, Sy-C, Sy-Pal^{mss}, bo^{mss},
                Vogels, Weiss, UBS, **NA²⁷** (all in apparatus)
     14 - 13 W, Y, Δ, 0102, 0107, 579, 892^C, Maj, f, Sy-P, Sy-H, bo^{pt},
                TR, von Soden, WH, Robinson, Trg (WH in apparatus)
   UBS, NA²⁷ note both orders.

Parallels:
NA²⁷ Mark 12:40 οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι λήμψονται περισσότερον κρίμα.

NA²⁷ Luke 20:47 οἳ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσεύχονται· οὗτοι λήμψονται περισσότερον κρίμα.

The support for the verse is not very good. Also it appears at different places. This is a strong indication for an interpolation. The Mk/Lk parallels of the verse are very similar, but not identical. The Matthean ὅτι κατεσθίετε could be a conformation to immediate context, but for the change to διὰ τοῦτο λήψεσθε is no immediate reason discernible.

On the other hand there is of course the possibility of omission due to h.t. (OUAI - OUAI). In that case then, it is obvious that the verse could have been added at the wrong place accidentally later.

It is interesting to note that NA^{27} adds the verse after verse 13 in the apparatus and not after verse 12. Robinson notes that the NA verse order is that of the Elzevir TR (European continent standard) and the verse order of the Majority text is that of Stephens (England/USA standard).

Rating: 2? (NA probably original)
      but reconsider order!

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

TVU 266

NA²⁷ Matthew 23:19 <u>τυφλοί,</u> τί γὰρ μεῖζον, τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ ἁγιάζον τὸ δῶρον;

BYZ Matthew 23:19 <u>μωροὶ καὶ τυφλοί</u> τί γὰρ μεῖζον τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ ἁγιάζον τὸ δῶρον

Byz   B, C, W, 0102, f13, 22, 33, Maj, c, f, Sy-P, Sy-H, Sy-Pal^ms, Co, arm, <u>WH^mg</u>
txt   01, D, L, Z, Θ, f1, 892, Lat, Sy-S, Sy-C, mae-2, <u>WH</u>, **NA²⁵**
B: no umlaut

Compare:
NA²⁷ Matthew 23:17 <u>μωροὶ καὶ τυφλοί,</u> τίς γὰρ μείζων ἐστίν, ὁ χρυσὸς ἢ ὁ ναὸς ὁ ἁγιάσας τὸν χρυσόν;

Clear harmonization to immediate context, verse 17 (so Weiss).

Rating: 2 (NA clearly original)

TVU 267

NA²⁷ Matthew 23:25-26
Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος ἔσωθεν δὲ γέμουσιν ἐξ ἁρπαγῆς καὶ ἀκρασίας.
26 Φαρισαῖε τυφλέ καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου
_____ ἵνα γένηται καὶ τὸ ἐκτὸς αὐτοῦ καθαρόν.

BYZ Matthew 23:25-26
Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος ἔσωθεν δὲ γέμουσιν ἐξ ἁρπαγῆς καὶ ἀδικίας
26 Φαρισαῖε τυφλέ καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου
καὶ τῆς παροψίδος ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρόν

καὶ τῆς παροψίδος
Byz   01, B, C, L, W, 0102, 0281, f13, 22, 33, Maj,
      Lat(aur, b, c, f, ff¹, g¹, h, l, vg), Sy-P, Sy-H, Co(+ mae-2),
      Basil(4ᵗʰ CE), Trg, [WH]

txt   D, Θ, f1, 2*, 700, it(a, d, e, ff², r¹), Sy-S, Ir^Lat, Cl, NA²⁵

Sy-C has a lacuna from here to the end of Mt!
B: no umlaut

Western non-interpolation, in brackets by WH.

αὐτῶν / αὐτοῦ
Byz   01, B^C, C, L, W, 0102, 0281, 22, 33, Maj, Sy-P, Sy-H, bo, sa
txt   B*, D, Θ, f1, f13, 700, 1424, al, a, Sy-S, WH, NA²⁵, Trg
omit: X, pc, Lat, mae-1+2, Ir^Lat
In B (line 34 A, p. 1267) the ου is left unenhanced and the ων is written above it, acc. to Tischendorf by B³.

καὶ τῆς παροψίδος ... αὐτοῦ   have: B*, E*, G, f13, 28, 157, 1424, some Lect

Parallel:

NA²⁷ Luke 11:39 εἶπεν δὲ ὁ κύριος πρὸς αὐτόν· νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου <u>καὶ τοῦ πίνακος</u> καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας. ... 41 πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ <u>πάντα</u> καθαρὰ ὑμῖν <u>ἐστιν</u>.

Although the readings παροψίδος and the αὐτῶν belong together (because a plural is needed), the support is not the same for both. B*, f13 et al. retain the singular αὐτοῦ even though they add παροψίδος. Since sometimes neuter plurals takes a singular verb this is not decisive, though.

The support for the omission of παροψίδος is not very good, but together with the αὐτοῦ variant there is enough evidence to suspect the addition of παροψίδος to be a harmonization with verse 25 (so Weiss).

Rating: 2? (NA probably original)

TVU 268

Minority reading:
NA²⁷ Matthew 23:35 ὅπως ἔλθῃ ἐφ᾽ ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος Ἅβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου <u>υἱοῦ Βαραχίου</u>, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου.

<u>omit:</u>   01*, g¹ᶜ
υἱοῦ Ιωδαε   GHebr. (acc. to Jerome, "filii Jojadae")

01: corrected by 01ᶜ².
"In the Gospel used by the Nazarenes, we have 'son of Jojada' instead of 'son of Barachia'." (Jerome, Mt-Com. at 23:35)

Didymus the blind: ο γαρ πατηρ του βαπτιστου Ιωαννου Ζαχαριας και Βαραχιας ο τουτου γονευς προσηγορευοντο.

Lacuna: Sy-C
B: no umlaut

It is normally assumed that this refers to the following event:
LXX 2 Chronicles 24:20-22
καὶ πνεῦμα θεοῦ ἐνέδυσεν τὸν <u>Αζαριαν τὸν τοῦ Ιωδαε</u> τὸν ἱερέα ...

Then the spirit of God took possession of <u>Zechariah son of the priest Jehoiada</u>; he stood above the people and said to them, "Thus says God: Why do you transgress the commandments of the LORD, so that you cannot prosper? Because you have forsaken the LORD, he has also forsaken you. 21 But they conspired against him, and by command of the king they stoned him to death in the court of the house of the LORD. 22 King Joash did not remember the kindness that Jehoiada, Zechariah's father, had shown him, but killed his son. As he was dying, he said, "May the LORD see and avenge!"

If this event is meant, the υἱοῦ Βαραχίου is wrong. The addition might have been inspired by one of the following:

LXX Isaiah 8:2 καὶ μάρτυράς μοι ποίησον πιστοὺς ἀνθρώπους τὸν Ουριαν καὶ τὸν <u>Ζαχαριαν υἱὸν Βαραχιου</u>
LXX Zechariah 1:1 ἐν τῷ ὀγδόῳ μηνὶ ἔτους δευτέρου ἐπὶ Δαρείου ἐγένετο λόγος κυρίου πρὸς <u>Ζαχαριαν τὸν τοῦ Βαραχιου</u> υἱὸν Αδδω τὸν προφήτην λέγων
LXX Zechariah 1:7 Δαρείου ἐγένετο λόγος κυρίου πρὸς <u>Ζαχαριαν τὸν τοῦ Βαραχιου</u> υἱὸν Αδδω τὸν προφήτην λέγων

Note, that the name in the LXX 2Chr 24:20 is Azariah and not Zechariah.

T. Zahn (Einleitung II) notes a comment by Grotius, that this might refer to Josephus *War* IV, 5, 4, where the Zealots killed a certain Zechariah ἐν μέσῳ τοῦ ἱεροῦ. The name of the father is not clear, Βάρεις, Βαρισκαίου and Βαρούχου are given in the MSS. But Zahn finds this improbable, especially because the incident happened in the year 68 CE.

Another suggestion is that the Zechariah is the father of John the Baptist.
Origen (Tract. 26, Mt) mentions that he was killed by angry Jews for allowing Maria to stand in a place reserved for virgins only.
The Protogospel of James 24:2 notes that he was killed because he did not want to disclose the whereabouts of his son John: ἀποτολμήσας δὲ εἷς ἐξ αὐτῶν εἰσῆλθεν καὶ εἶδεν παρὰ τὸ θυσιαστήριον κυρίου αἷμα πεπηγός. καὶ ἰδοὺ φωνὴ λέγουσα· Σαχαρίας πεφόνευται …
Note Origen (Comm. Mt book 10:18):
" 'They were slain with the sword,' refer to Zachariah, who was slain "between the sanctuary and the altar," as the Savior taught, bearing testimony, as I think, to a Scripture, though not extant in the common and widely circulated books, but perhaps in apocryphal books."

Compare:
C.W. Müller "Zur Erklärung des Ζαχαρίου υἱοῦ Βαραχίου, Mt 23:35." TSK 14 (1841) 673-680.

Rating: 2 (NA clearly original)

TVU 269

Minority reading:
NA²⁷ Matthew 23:38 ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν <u>ἔρημος.</u> 39 λέγω ...

<u>omit:</u> P77?, B, L, ff²*, Sy-S, sa, boᵖᵗ, mae-2, **NA²⁵**, <u>WH</u>, <u>Weiss</u>

txt   P77?, 01, C, D, W, Θ, 0102, f1, f13, 33, Maj,
        Lat, Sy-P, Sy-H, mae-1, boᵖᵗ, Cl, Eus, Basil(4ᵗʰ CE), <u>WHᵐᵍ</u>

P77 (200 CE, POxy 2683 + 4405) is doubtful. According to the ed.pr. it reads:
αφειεται υμιν ο [c. 8   ]. λє
The editors write: "The trace before λє is much more like **C** than **N**."

This cannot be confirmed from the image (online): Only a small dot before the λ can be seen. The λє is quite certain (note that in the photo/original, the little fragment at the bottom is rotated by about 45 degrees.) The dot could be the top right edge of a **C**, but it could also be the remains of a **N**. Below the dot the papyrus breaks off.

K.S. Min (ANTF 34, p. 196 + 209 reconstructs: [οικος υμων]. λє[γω
Min's complete reconstruction of the papyrus page (p. 209) seems to suggest an omission of ἔρημος. It looks convincing. (In principle it is also possible that P77 omits singularly ὑμῶν.)

P.M. Head writes regarding P77, Tyndale Bulletin 51 (2000), pp. 1-16:
> "In fact P⁷⁷ does not read ἔρημος at all, except for what the original editors thought was a part of a sigma at the edge of the old fragment. The announcement of a new piece of the same page held out the prospect of further clarity on this subject, but unfortunately it remains lost between the two fragments. Close examination of the papyrus casts doubt on whether the extant ink is really part of a sigma at all (as to read it as a sigma creates another problem that requires a unique variant to be postulated in the intervening space). It seems more likely that <u>P⁷⁷ should be read as a witness for the shorter reading here</u>, which while not itself decisive, is an important contribution to an interesting, although comparatively minor problem."
> He adds on the textualcriticism list (Dec. 2005): "I did work both with the texts themselves - this included the use of some old but helpful microscopes in the Papyrology Room in the Ashmolean in Oxford - and with good photos."

Lacuna: Sy-C
B: no umlaut

Parallel:
NA²⁷ Luke 13:35 ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν _____ .
BYZ Luke 13:35 ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος·

Byz   D, N, Δ, Θ, Ψ, 13, 346, 828, 983(=f13), 33, 157, 700, 892, 1071, 1241,
       1424, Maj-part, it, Sy-C, Sy-P, Sy-H
txt   P45ᵛⁱᵈ, P75, 01, A, B, K, Π, L, R, S, V, W, Y, Γ, Λ, Ω, 047, f1, 69, 124, 174,
       230, 788(=f13), 565, 579, Maj-part, Lat, Sy-S, sa, boᵐˢˢ, arm

Compare LXX:
LXX Jeremiah 12:7 ἐγκαταλέλοιπα τὸν οἶκόν μου
                        "I have forsaken my house"

LXX Jeremiah 22:5 ἐὰν δὲ μὴ ποιήσητε τοὺς λόγους τούτους κατ᾽
ἐμαυτοῦ ὤμοσα λέγει κύριος ὅτι εἰς ἐρήμωσιν ἔσται ὁ οἶκος οὗτος
"But if you will not heed these words, I swear by myself, says the LORD, that this house shall
become a desolation."

LXX Tobit 14:4 καὶ Ιεροσόλυμα ἔσται ἔρημος καὶ ὁ οἶκος τοῦ θεοῦ ἐν
αὐτῇ κατακαήσεται καὶ ἔρημος ἔσται μέχρι χρόνου
"and Jerusalem will be desolate. And the temple of God in it will be burned to the ground, and it will be
desolate for a while."

Also 1.Ki 9:7f, Hag 1:9, Isa 64:10f., compare also: Act 1:20, 6:14

The omission is possibly a harmonization to Lk. The sentence is rather catchy
and memorable and perhaps the scribe added it from memory? But
harmonization by omission is normally not a very convincing argument. Also
harmonization to Luke is rather infrequent. Another variant that comes to mind
is the omission of εἰσιν in Mt 11:8 by B in a similar construction, though not a
harmonization.
Weiss (Textkritik, p. 131) notes to the contrary: "Exegetical gloss, thinking of
the destruction of Jerusalem."

The sentence without ἔρημος is not really clear. "your house is left to you" is
equivocal and could be understood as "I relinquish the temple to you" which
makes no sense in context. Intended is: "your house will be left/forsaken (by
God)". Compare the LXX parallels. The addition of ἔρημος then would be a
natural clarification. ὑμῖν is Dativ incommodi: "your house will be left behind *to
you* (destroyed)".
The overall meaning of both readings is basically equivalent. But the short
reading is more difficult to understand. The addition of ἔρημος by scribes
would then be an attempt to make the text more clear.

A. Pallis (Notes, 1932) writes: "this addition is due to misunderstanding ἀφίεται, which was taken to mean *is left* whereas it means ἐγκαταλείπεται, *is being forsaken*. ... The translation of ὑμῖν by *unto you*, or *to your own disposal* as Meyer puts it, is wrong; it is an ethic dative." [ethic dative: e.g. "me" in "he opens me his book". same here: "your house has been abandoned you".]

The support for the short reading is early, good and diverse. It could be original. But if the short form is original in both Gospels, the addition of ἔρημος by so many witnesses is striking. There are convincing arguments for the addition, but not for the omission. Anybody who argues for the short text in Mt must explain the origin of ἔρημος in Mt (and Lk). How and why did it enter the MSS tradition so strongly? Allusion to Jer 22:5 is not enough, I think.

Note that K.S. Min (INTF, Münster) now reconstructs P77 without ἔρημος (see above).
IQP's Crit. ed. has the saying without ἔρημος as safe for Q.

Rating: - (indecisive)

TVU 270

NA²⁷ Matthew 24:6 μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων·
ὁρᾶτε μὴ θροεῖσθε· δεῖ γὰρ ____ γενέσθαι, ἀλλ᾽ οὔπω ἐστὶν τὸ τέλος.

BYZ Matthew 24:6 μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων·
ὁρᾶτε μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι ἀλλ οὔπω ἐστὶν τὸ τέλος

T&T #59

Byz   C, W, (Σ), Φ, 0102, f13, 22, 1424, Maj, Sy-P, Sy-H, Gre
       ταῦτα   Yᵐᵍ, 372, 565, 2737, al³⁵, Lat, Sy-S, mae-2
       πάντα ταῦτα   1241, 2786, al³⁸, f

txt   01, B, D, L, Θ, f1, 33, 892, pc⁵, a, d, Co
       pc = 557, 1113*, 1604, 2217, 2524

Y* omits δεῖ ... γενέσθαι, corrector adds δεῖ γὰρ ταῦτα γενέσθαι in the margin.
omit ἐστὶν: 33, 1424

Lacuna: Sy-C
B: no umlaut

Parallels:
NA²⁷ Mark 13:7 ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων,
μὴ θροεῖσθε·   δεῖ γενέσθαι, ἀλλ᾽ οὔπω τὸ τέλος.
     BYZ Mark 13:7 δεῖ γὰρ γενέσθαι
     157, 1424:   δεῖ γὰρ πάντα γενέσθαι

NA²⁷ Luke 21:9 ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ
πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ᾽ οὐκ εὐθέως τὸ τέλος.
     1424: δεῖ γὰρ πάντα γενέσθαι

Compare immediate context:
NA²⁷ Matthew 23:36 ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην.
NA²⁷ Matthew 24:2 οὐ βλέπετε ταῦτα πάντα;
NA²⁷ Matthew 24:8 πάντα δὲ ταῦτα ἀρχὴ ὠδίνων.
NA²⁷ Matthew 24:33 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα,
NA²⁷ Matthew 24:34
οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα ταῦτα γένηται.

Either ταῦτα is a harmonization to Lk, and πάντα ταῦτα is a conflation of the two. Or all these ταῦτα and πάντα are inspired from the immediate context. The support for the Byzantine reading is not very good.
On the other hand the omission of πάντα can, in principal, be a harmonization to Mk. If it's a harmonization to Mk, one could expect also the omission of ἐστὶν.

Rating: 2 (NA clearly original)

TVU 271

81. Difficult variant

NA²⁷ Matthew 24:7 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν καὶ ἔσονται <u>λιμοὶ</u> καὶ σεισμοὶ κατὰ τόπους·

BYZ Matthew 24:7 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν καὶ ἔσονται <u>λιμοὶ καὶ λοιμοὶ</u> καὶ σεισμοὶ κατὰ τόπους·

"famines and plagues"

Byz   C, L, W, Θ, 0102, f1, f13, 33, Maj,
      Lat(aur, c, f, ff¹, g¹, h, l, q, vg), Sy-P, Sy-H, bo, mae-1, <u>Weiss</u>

     <u>λιμοὶ καὶ λοιμοὶ</u>   C, K, Π, Θ, 0102, f1, f13, 28, 157, 565, 700,
                          1071, 1424, Maj, Sy-P, Sy-H, mae-1
     <u>λοιμοὶ καὶ λιμοὶ</u>   L, W, 33, L2211, pc, Lat, Sy-Pal, <u>Trg</u>ᵐᵍ

     <u>λιμοὶ καὶ λιμοὶ</u>   (sic!) 579, 828*, pc

txt   01, B, D, E*, 892, pc, it(a, b, d, ff²), Sy-S, sa, mae-2
     σεισμοὶ καὶ <u>λιμοὶ</u>   01

Lacuna: Sy-C
B: no umlaut

Parallels:
NA²⁷ Mark 13:8 ἐγερθήσεται γὰρ ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, ἔσονται <u>σεισμοὶ κατὰ τόπους, ἔσονται λιμοί</u>·

NA²⁷ Luke 21:11 <u>σεισμοί</u> τε μεγάλοι καὶ κατὰ τόπους <u>λιμοὶ καὶ λοιμοὶ</u> ἔσονται, φόβητρά τε καὶ ἀπ' οὐρανοῦ σημεῖα μεγάλα ἔσται.
     <u>λοιμοὶ καὶ λιμοὶ</u>   B, 157, 1241, pc, Lat, Sy-S, Sy-C

An omission by h.t. is possible IMOI - IMOI (so Weiss). Note the omission by E*. The support for txt is not very good.

On the other hand a harmonization to Lk is also possible (so Zahn).

The addition of λοιμοὶ appeared as λιμοὶ καὶ λοιμοὶ and λοιμοὶ καὶ λιμοὶ. Addition at different places is a strong indication for a later insertion.

On the other hand it could be accidental, the words look quite similar and were pronounced alike in Hellenistic times (ι = οι).

Compare the same variation in Lk 21:11.

Rating: - (indecisive)

TVU 272

Minority reading:
NA²⁷ Matthew 24:9 Τότε παραδώσουσιν ὑμᾶς εἰς θλῖψιν καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων <u>τῶν ἐθνῶν</u> διὰ τὸ ὄνομά μου.

<u>omit:</u>   C, f1, 828(f13), 1424, 2542, al, l, Sy-S, bo^mss

<u>ἐθνῶν</u>   D*, 22, 517, 954, pc

Lacuna: Sy-C
B: no umlaut

Parallels:
NA²⁷ Mark 13:13 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων _____ διὰ τὸ ὄνομά μου.
NA²⁷ Luke 21:17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων _____ διὰ τὸ ὄνομά μου.

Probably a harmonization to the parallels. Interestingly there are no variants for the parallels!
Both omissions could also be due to h.t. (..ων - ..ων, so Weiss).

Rating: 2? (NA probably original)

TVU 273

NA²⁷ Matthew 24:31 καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος μεγάλης,

BYZ Matthew 24:31 καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης

Byz   B, (D), f13, 22, 33, 579, (1241), Maj,
      (Lat), Sy-H**, Sy-Pal, sa, WH^mg, Weiss, Trg

σάλπιγγος καὶ φωνῆς μεγάλης   D, 1241, al, Lat
"cum tuba et voce magna"

txt   01, L, W, Δ, Θ, f1, 517, 700, 892*, 954, 1424, 1675, pc,
      (e), Sy-S, Sy-P, mae-1+2, bo, arm, geo, Eus, WH, NA²⁵

e reads "cum turba magna" = μετὰ ὄχλος πολὺς. Clearly "turba" is an error for "tuba" (trumpet)
Lacuna: C, Sy-C
B: no umlaut

Note minority reading by 579 at Mk 13:27:
NA²⁷ Mark 13:27 καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους ᵀ καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς [αὐτοῦ] ἐκ τῶν τεσσάρων ἀνέμων ἀπ᾽ ἄκρου γῆς ἕως ἄκρου οὐρανοῦ.
                    ᵀ αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης   579

Compare LXX:
LXX Exodus 19:16 καὶ ἐγίνοντο <u>φωναὶ</u> καὶ ἀστραπαὶ καὶ νεφέλη γνοφώδης ἐπ᾽ ὄρους Σινα <u>φωνὴ τῆς σάλπιγγος ἤχει μέγα</u> καὶ ἐπτοήθη πᾶς ὁ λαὸς ὁ ἐν τῇ παρεμβολῇ
LXX Exodus 19:19 ἐγίνοντο δὲ αἱ <u>φωναὶ τῆς σάλπιγγος</u> προβαίνουσαι ἰσχυρότεραι σφόδρα
LXX Exodus 20:18 καὶ πᾶς ὁ λαὸς ἑώρα τὴν <u>φωνὴν</u> καὶ τὰς λαμπάδας καὶ <u>τὴν φωνὴν τῆς σάλπιγγος</u>
LXX Leviticus 25:9 καὶ διαγγελεῖτε <u>σάλπιγγος φωνῇ</u> ἐν πάσῃ τῇ γῇ
LXX 2 Chronicles 15:14 καὶ ὤμοσαν ἐν τῷ κυρίῳ ἐν <u>φωνῇ μεγάλῃ</u> καὶ ἐν <u>σάλπιγξιν</u> καὶ ἐν κερατίναις
LXX Isaiah 18:3 ὡσεὶ σημεῖον ἀπὸ ὄρους ἀρθῇ ὡς <u>σάλπιγγος φωνὴ</u> ἀκουστὸν ἔσται

BGT Isaiah 27:13 καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ σαλπιοῦσιν τῇ σάλπιγγι τῇ μεγάλῃ

LXX 1 Maccabees 3:54 καὶ ἐσάλπισαν ταῖς σάλπιγξιν καὶ ἐβόησαν φωνῇ μεγάλῃ

Compare NT:
NA²⁷ 1 Corinthians 14:8 καὶ γὰρ ἐὰν ἄδηλον σάλπιγξ φωνὴν δῷ,
NA²⁷ Revelation 1:10 ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος

σάλπιγξ appears only here in the Gospels, φωνή μεγάλη appears 13 times in the Gospels. Also φωνή is coupled with μεγάλη and σάλπιγξ sometimes in the LXX (see above). Therefore it is quite probably that φωνή has been added to enhance the expression.

The general question is if the term means
        "angels with a loud trumpet call" or
        "angels with a large trumpet"

Weiss does not believe that φωνή is a secondary addition. To the contrary he thinks that scribes found it objectionable and either added a καὶ (D, Lat) or omitted it.

Rating: 2? (NA probably original)

TVU 274

Minority reading:
NA²⁷ Matthew 24:30 ... καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον
ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ <u>δόξης πολλῆς</u>·
NA²⁷ Matthew 24:31 καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος
μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων
ἀνέμων ἀπ' ἄκρων οὐρανῶν ἕως [τῶν] ἄκρων αὐτῶν <u>ᵀ</u>.
NA²⁷ Matthew 24:32 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν·

ᵀ ἀρχομένων δὲ τούτων γίνεσθαι ἀναβλέψατε καὶ ἐπάρατε τὰς
κεφαλὰς ὑμῶν, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.
D, 1093, it(b, c, d, h, q, r¹)

omitted by: a, aur, e, f, ff¹, ff², g¹, l, vg
Lacuna: C, Sy-C
B: no umlaut

Parallel:
NA²⁷ Luke 21:27 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον
ἐν νεφέλῃ μετὰ δυνάμεως καὶ <u>δόξης πολλῆς.</u>
NA²⁷ Luke 21:28 ἀρχομένων δὲ τούτων γίνεσθαι <u>ἀνακύψατε</u> καὶ ἐπάρατε
τὰς κεφαλὰς ὑμῶν, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.
NA²⁷ Luke 21:29 Καὶ εἶπεν παραβολὴν αὐτοῖς· ἴδετε τὴν συκῆν ...

Probably a harmonization to Lk. There is no reason for an omission.
The insertion point is interesting. In Lk the sentence appears after δόξης
πολλῆς, which is the end of verse 30 in Mt. But Mt further adds another
sentence, verse 31, before the lesson of the fig tree.
Note that D reads ἀναβλέψατε against ἀνακύψατε in Lk.

Rating: 2 (NA clearly original)

TVU 275

NA²⁷ Matthew 24:36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν <u>οὐδὲ ὁ υἱός</u>, εἰ μὴ ὁ πατὴρ μόνος.

BYZ Matthew 24:36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν _____ εἰ μὴ ὁ πατὴρ μου μόνος

T&T #60

Byz   01^C2, L, W, Σ, f1, 22, 33, 892, Maj^1500,
       g¹, l, vg, Sy, Co(+ mae-2), Hier^mss, <u>Trg</u>

txt   01*, B, D, Θ, Φ, f13, 28, 2680, al^90, it, vg^mss, Sy-Pal, arm, geo^1,B,
       Ir, (Or), Did, Chrys, Cyr(Hesych), Hier^mss, Basil(4th CE)

Origen knows the variant.
Lacuna: C, Sy-C
B: no umlaut

Parallel:
NA²⁷ Mark 13:32 Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι ἐν οὐρανῷ <u>οὐδὲ ὁ υἱός,</u> εἰ μὴ ὁ πατήρ.
       <u>omit:</u> X, 983, 1689(=f13^C), pc, vg^mss

The term was very probably omitted because it represented a doctrinal difficulty. Also grammatically it is more probable that the phrase was original. οὐδὲ ... οὐδὲ, neither ... nor is needed, also the μόνος at the end seems to imply that more than one was mentioned before.
It is noteworthy that the phrase was omitted from Mk, too by some MSS.
Also: Why should it have been added if it's not original? A harmonization to Mk is rather improbable.

It has been argued that both Mt and Lk omitted the words (Lk the complete sentence) from Mk.
Clayton Stirling Bartholomew wrote (on the TC list):
"A. Plummer (Exegetical Comm. Gospel of Matt., p.339) agrees that the phrase OUDE hO hUIOS found in Mk 13:32 caused consternation over the christological implications in the early church. Very early in fact. Plummer argues that both Matthew and Luke omitted.
Plummer (pp. xiv-xvi) demonstrates how Matthew regularly cleaned up what he deemed dubious material in Mark that might cast a shadow of doubt on the Messiah. (see B.Ehrman's foot note #221 page 117).

H.Alford has a textual note that Athanasius reported a discussion of Mk 13:32 at Nicea, but OUDE hO hUIOS was not known in Matt 24:36. I wasn't able to trace down this precise information in Athanasius but I did find a diatribe of sorts on Mk 13:32."

Several quotes are in Tischendorf:

Ps-Ath^{dispu 170}: εν μεν τω ματθ. ου φερεται ουδε ο υιος οιδε την ημ. εκ. - μονωτατος δε Μαρκος εφη· ουδε ο υιος οιδε την ημεραν

<u>Hier</u>: in h.1. "In quibusdam Latinis edd. additum est *neque filius*, quum in Graecis et maxime Adamantii et Pierii exemplarib. hoc non habeatur additum; sed quia in nonnullis legitur, disserendum videtur. Gaudet Arius et Eunomius, quasi ignorantia magistri" - - Nihilominus postquam probavit aliter explicanduin esse locum ac verba sonent, pergit: "igitur quia probavimus non ignorare filium consummationis diem, caussa reddenda est cur ignorare dicatur," unde diffidere videtur codicibus qui non habent.

<u>Bas</u>^{ep 236}: p. 361. η μεν ουν του ματθ. λεξις ουτως εχει· περι δε της ημ. εκ. και της ωρ. [edd plures om κ. τ. ω.] ουδεις οιδ. ουδε οι αγγ. των ουρ. ει μη ο πα. μονοσ. η δε του μαρκου· περι - και [cdd⁵ η] ωρ. ουδ. οιδ. ουδε οι αγγ. οι [cod¹ om] εν ουρανω ουδε ο υιος, ει μη ο πατηρ. τι τοινυν εστιν εν τουτοις επισημηνασθαι αξιον; οτι ο μεν μαθ. ουδεν ειπε περι της του υιου αγνωσιασ· δοκει δε τω μαρκ. συμφερεσθαι κατα την εννοιαν εκ του φαναι· ει μη ο πατ. μονοσ. Plura ex his in scholia vetera transiere.

<u>Did</u>^{tri 195}: i.e. 3, 22 allatis Marci verbis pergit: ματθ. μεν γαρ προ αυτου - - ουκ ειπεν τον υιον αγνοειν, αλλα και το σχημα αυτο του τελους ειδεναι εξεθετο τοιωσδε· περι δε της ημ. εκ. η της ωρ. - - ο πατηρ μονος· ωσπερ γαρ etc. Additque plura explicationis caussa, respiciens a Basilio in ep. ad Amphil scripta.

<u>Ps-Ath</u>^{dispu 170}: εν μεν τω ματθ. ου φερεται· ουδε ο υιος οιδε την ημ. εκ. - μονωτατος δε μαρκος εφη· ουδε ο υιος οιδε την ημεραν.

Rating: 2 (NA clearly original)

TVU 276

Minority reading:
NA²⁷ Matthew 24:41 δύο ἀλήθουσαι ἐν τῷ μύλῳ, μία παραλαμβάνεται καὶ μία ἀφίεται ⌐ᵀ⌐ .

 ⌐ᵀ⌐ δύο ἐπὶ κλίνης μιᾶς, εἷς παραλαμβάνεται καὶ εἷς ἀφίεται
D, f13, pc, it, vg^Sixt., vg^mss, Or

> it: - e cites the words before verse 41 (as in Lk)
>   - ff^1,2 cite it instead of verse 41
>   - aur, g^1, l, r^1, vg do not have the addition at all.

Lacuna: C, Sy-C
B: no umlaut

Parallel:
NA²⁷ Luke 17:34 λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς, ὁ εἷς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται·
NA²⁷ Luke 17:35 ἔσονται δύο ἀλήθουσαι ἐπὶ τὸ αὐτό, ἡ μία παραλημφθήσεται, ἡ δὲ ἑτέρα ἀφεθήσεται ⌐ᵀ⌐ .
> ⌐ᵀ⌐ δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.
> add verse: D, U, f13, 579, 700, 1071, al, Lat, Sy, arm

Compare previous verse:
NA²⁷ Matthew 24:40 τότε δύο ἔσονται ἐν τῷ ἀγρῷ, εἷς παραλαμβάνεται καὶ εἷς ἀφίεται·

Probably added from memory.
On the other hand it is in principle possible that the words were omitted due to h.t. (ἀφίεται - ἀφίεται) or homoioarcton (δύο - δύο). But the quality of the supporting witnesses is not very reliable.
Note that D, f13, Lat also add in Lk in the same manner the Matthean verse 40!

Note also: IQP's Crit. ed. has basically the Matthean version for Q 17:34-35, but the words from Mt 24:40 ἐν τῷ ἀγρῷ are in double brackets, indicating doubt that text was present here.

Rating: 2? (NA probably original)

TVU 277

Difficult variant

NA²⁷ Matthew 24:48 ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει μου ὁ κύριος,

BYZ Matthew 24:48 ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει ὁ κύριος μου ἐλθεῖν,

χρονίζει ὁ κύριος μου ἐλθεῖν	W, Δ, f13, Maj, Latt, Sy, mae-1
χρονίζει ὁ κύριος μου ἔρχεσθαι	Σ, Φ, f1, Or?, Basil(4ᵗʰ CE)
χρονίζει ὁ κύριος μου πρὶν ἢ ἐλθεῖν	mae-2 (reconstruction Schenke)
χρονίζει μου ὁ κύριος ἐλθεῖν	C, D, L, Θ, 067, 579, 1010, 1424, pc, Gre, Trg^mg
χρονίζει μου ὁ κύριος ἔρχεσθαι	157
χρονίζει μου ὁ κύριος	01, B, 33, 700, 892, pc, bo, sa

Lacuna: Sy-C
B: no umlaut

"My master takes a long time (to come)."

Parallel:
NA²⁷ Luke 12:45 ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει ὁ κύριός μου ἔρχεσθαι,

χρονίζει μου ὁ κύριος ἐλθεῖν	K, Π, pc
χρονίζει ὁ κύριός μου ἐλθεῖν	M, Y, 983, 1241, pc
χρονίζει μου ὁ κύριος ἔρχεσθαι	01*, Ψ, 2, 579, pc

Compare:
NA²⁷ Matthew 24:46 μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει οὕτως ποιοῦντα·

The support for the omission is not that good. ἔρχεσθαι is clearly a harmonization to Lk. ἐλθεῖν might be a harmonization to immediate context, verse 46. There is no reason why it should have been omitted.

IQP's Crit. ed. has χρονίζει ὁ κύριός μου without "to come" as safe for Q! Note that there is no MS support for this reading, neither Mt nor Lk!

Rating: - (indecisive)

TVU 278

Minority reading:
NA²⁷ Matthew 25:1 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν ἐξῆλθον εἰς ὑπάντησιν τοῦ νυμφίου ^T.

^T καὶ τῆς νύμφης   D, X, Θ, Σ, f1, 124*, 174(=f13), pc,
                               Latt, Sy, mae-1 (not mae-2), arm, geo^mss,
                               Or, Basil(4th CE)
                               Legg adds: Tatian, Diatess.

There is a note in the Old Latin c:
" 'sponsa' non in omnibus exemplariis invenitur, nominatim in Alexandrino."

Lacuna: Sy-C
B: umlaut! (line 17r C, p. 1269) νυμφίου. 2 πέντε δὲ ἐξ

Quite good support. There is no reason for an omission.

Rating: 2? (NA probably original)

TVU 279

Minority "Caesarean" reading:
NA²⁷ Matthew 25:6 μέσης δὲ νυκτὸς κραυγὴ γέγονεν· ἰδοὺ ὁ νυμφίος, <u>ἐξέρχεσθε</u> εἰς ἀπάντησιν [αὐτοῦ].

<u>ἐγείρεσθε</u> Θ, f1, 157, pc, (bo), Or

B: no umlaut

Compare next verse 7:
NA²⁷ Matthew 25:7 τότε <u>ἠγέρθησαν</u> πᾶσαι αἱ παρθένοι ἐκεῖναι καὶ ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν.

Probably a harmonization to next verse.

Rating: 2 (NA clearly original)

TVU 280

NA²⁷ Matthew 25:13 γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.

BYZ Matthew 25:13 γρηγορεῖτε οὖν ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

T&T #61

[Note: from here A/02 is available, it starts in the middle of verse 6.]

Byz   C^C3, Y^mg, f13, 579, 700, 1424^C, Maj^1500, vg^mss

txt   P35(3ʳᵈ CE), 01, A, B, C*, D, L, W, X, Y*, Δ, Θ, Π*, Σ, Φ, 047, 0136, 0211, f1, 174(f13), 22, 33, 372, 565, 892, 1424*, 2737, al¹⁵⁰, Lat, Sy, Co(+ mae-2)

Lacuna: Sy-C
B: no umlaut (but one line above: p. 1270 A 18, ὅτι οὐκ οἴδατε τὴν ἡμέραν)

Parallel:
NA²⁷ Matthew 24:42 Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποίᾳ ἡμέρᾳ ὁ κύριος ὑμῶν ἔρχεται.
                    BYZ Matthew 24:42 οὐκ οἴδατε ποίᾳ ὥρᾳ
NA²⁷ Matthew 24:44 ὅτι ᾗ οὐ δοκεῖτε ὥρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.
BYZ Matthew 24:44 ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

Compare:
NA²⁷ Mark 13:33 Βλέπετε, ἀγρυπνεῖτε· οὐκ οἴδατε γὰρ πότε ὁ καιρός ἐστιν.
NA²⁷ Mark 13:35 γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται,

This is a natural addition from the previous context. The support is also not very good.

Rating: 2 (NA clearly original)

TVU 281

NA²⁷ Matthew 25:15-25:16 καὶ ᾧ μὲν ἔδωκεν πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἕν, ἑκάστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ ἀπεδήμησεν. εὐθέως 16 πορευθεὶς ὁ τὰ πέντε τάλαντα λαβὼν ἠργάσατο ἐν αὐτοῖς καὶ ἐκέρδησεν ἄλλα πέντε·

BYZ Matthew 25:15-25:16 καὶ ᾧ μὲν ἔδωκεν πέντε τάλαντα ᾧ δὲ δύο ᾧ δὲ ἕν ἑκάστῳ κατὰ τὴν ἰδίαν δύναμιν καὶ ἀπεδήμησεν εὐθέως. 16 πορευθεὶς δέ ὁ τὰ πέντε τάλαντα λαβὼν εἰργάσατο ἐν αὐτοῖς καὶ ἐποίησεν ἄλλα πέντε· τάλαντα

εὐθέως. πορευθεὶς δὲ	01ᶜ², A, C, D, L, W, f13, 33, 157, 579, 892, 1071, 1241, 1424, Maj, Lat(aur, d, l, vg), Sy-P, Sy-H, Trg
. εὐθέως πορευθεὶς δὲ	Weiss
. εὐθέως δὲ πορευθεὶς	Θ, f1, 700, pc, it(c, f, ff¹, ff², h, q, r¹), vgᵐˢˢ, Sy-Pal, sa, mae-1
txt, without interpunction	01*, B, pc, b, g¹, Orᴸᵃᵗ

καὶ ἀπεδήμησεν. εὐθέως δὲ πορευθεὶς "and he went away. Immediately ...
καὶ ἀπεδήμησεν εὐθέως. πορευθεὶς δὲ "and immediately he went away."

It is quite probable that originally no δὲ was present, leaving the sentence structure equivocal. By the insertion of δὲ one or the other option was chosen.
Matthew uses εὐθέως only at the beginning of sentences (καὶ εὐθέως 8 times; εὐθέως δὲ 2 times). εὐθέως at the end of a sentence appears nowhere in the NT.
The support is slim.
Weiss: "The εὐθέως belongs to πορευθεὶς, notwithstanding the δὲ at the third position, because the emphasis is in verse 16 on the immediate trade."

Rating: 2? (NA probably original)

TVU 282

NA²⁷ Matthew 25:16 πορευθεὶς ὁ τὰ πέντε τάλαντα λαβὼν ἠργάσατο ἐν αὐτοῖς καὶ <u>ἐκέρδησεν</u> ἄλλα πέντε·

BYZ Matthew 25:16 πορευθεὶς δέ ὁ τὰ πέντε τάλαντα λαβὼν εἰργάσατο ἐν αὐτοῖς καὶ <u>ἐποίησεν</u> ἄλλα πέντε <u>τάλαντα</u>·

Byz   01*, A*, K, Π, W, 22, 579, 700, 1071, Maj, q, Sy-H, Basil(4ᵗʰ CE), <u>Tis</u>

txt   01^C2, A^C, B, C, D, L, Θ, f1, f13, 33, 157, 517, 892, 954, 1424, 1675, al,
      Lat, Sy-P, Sy-Pal, Sy-Hᵐᵍ, Co, arm, geo

A, folio 26: The correction in A is not completely clear. NA has ἐκέρδησεν for A* and Swanson and Tischendorf have ἐποίησεν for A*. From the facsimile only the letters for ἐκέρδησεν are visible, but they look somewhat compressed and have a different more brownish color. The letters for ἐποίησεν would fit the space perfectly.
Lacuna: Sy-C, Sy-S
B: no umlaut

Parallel:
NA²⁷ Luke 19:18 καὶ ἦλθεν ὁ δεύτερος λέγων· ἡ μνᾶ σου, κύριε, <u>ἐποίησεν</u> πέντε μνᾶς.

Compare next verse 17:
NA²⁷ Matthew 25:17 ὡσαύτως ὁ   τὰ δύο <u>ἐκέρδησεν</u> ἄλλα δύο.
BYZ Matthew 25:17 ὡσαύτως καὶ ὁ τὰ δύο <u>ἐκέρδησεν</u> καὶ αὐτὸς ἄλλα δύο

It is quite possible that ἐποίησεν is a harmonization to Lk.
On the other hand ἐκέρδησεν could be a conformation to immediate context, verse 17. But for a conformation to immediate context would it not be more probable that in the second place ἐκέρδησεν has been changed into ἐποίησεν? In verse 17 ἐκέρδησεν is safe!

Rating: 2 (NA clearly original)

TVU 283

Minority reading:
NA²⁷ Matthew 25:29 τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται, τοῦ δὲ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ ᵀ.

NA²⁷ Matthew 25:30 καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων ᵀ.

ᵀ ταῦτα λέγων ἐφώνει ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

insert after verse 29: C^mg, F^C, G, H, M^C, Y^C, 2, 892^mg, pc
insert after verse 30: Γ, Ω^C, f13, 118^C, 124, 1346, 1424^C
　　　　　　　　　　　　　 f13: no addition by 174, 788(=f13^b)

Lacuna: Sy-C
B: no umlaut

Compare:
NA²⁷ Luke 8:8 ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.
NA²⁷ Luke 14:35 οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὔθετόν ἐστιν, ἔξω βάλλουσιν αὐτό. ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

Just as an example for this typical insertion. Probably inspired from Lk by the word ἐκβάλετε.
579 has this addition at Lk 8:15 (with many), 12:21 (with many), 15:10 (with Θ^C), 16:18 (alone) and 18:8 (alone)! The addition also appears at Lk 21:4.

Another example is at:
NA²⁷ Matthew 13:23 ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιείς, ὃς δὴ καρποφορεῖ καὶ ποιεῖ ὃ μὲν ἑκατόν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα ᵀ.

ᵀ ὁ ἔχων ὦτα ἀκούειν ἀκουέτω
G, Y^C, M

Rating: 2 (NA clearly original)

TVU 284

NA²⁷ Matthew 25:31 Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετ᾽ αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ·

BYZ Matthew 25:31 Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ <u>ἄγιοι</u> ἄγγελοι μετ αὐτοῦ τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ·

Byz   A, W, f13, 22, Maj, f, Sy-P, Sy-H, bo^pt

txt   01, B, D, L, Θ, f1, 124(f13), 33, 157, 565, pc,
      Lat, sa, mae-1, bo^pt, arm, geo^mss, Or, Eus?

Or: Mt Comm. tom. 16:4
A. Anderson has 22 for txt.
Lacuna: C, Sy-C, Sy-S, mae-2
B: no umlaut

Compare:
NA²⁷ Mark 8:38 πατρὸς αὐτοῦ μετὰ <u>τῶν ἀγγέλων τῶν ἀγίων.</u>
NA²⁷ Luke 9:26 καὶ τοῦ πατρὸς καὶ <u>τῶν ἀγίων ἀγγέλων.</u>
NA²⁷ Acts 10:22 ἐχρηματίσθη ὑπὸ <u>ἀγγέλου ἀγίου</u>
NA²⁷ Revelation 14:10 καὶ θείῳ ἐνώπιον <u>ἀγγέλων ἀγίων</u>

Note also:
NA²⁷ Matthew 16:27 μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν <u>ἀγγέλων</u> αὐτοῦ, καὶ τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ.
      <u>ἀγγέλων τῶν ἀγίων</u>   C, 1071, 1365, b, Sy-P
      <u>ἀγίων ἀγγέλων</u>   D*, 047
      (not in NA!)

The term ἄγιοι ἄγγελοι is rare in the NT. It's only here in Mt. ἄγγελος appears 20 times in Mt. The omission could be due to h.t. OI - OI. The support for txt is very good.

Rating: 2? (NA probably original)

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

TVU 285

Minority reading:
NA²⁷ Matthew 25:40 καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς· ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἑνὶ τούτων <u>τῶν ἀδελφῶν μου</u> τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

<u>omit:</u>   B*, 0128*, 1424, ff¹, ff², Sy-Pal^ms(B), Cl^pt, Eus, GrNy

ἐποιήσατε ἑνὶ <u>τοὺ</u> τούτων <u>ἀδελφῶν μου</u>   064

   <u>ἀδελφῶν μου</u>   579 (h.t.)

<u>τῶν ἀδελφῶν</u>   sa

<u>τῶν ἐλαχίστων μου</u>   118* (sic! duplication)

Lacuna: C, Sy-C
In B (p. 1271 A 21) the words are written in the right margin in uncial script, acc. to Tischendorf by B² and later enhanced by B³.
B: no umlaut

Compare immediate context:
NA²⁷ Matthew 25:45 τότε ἀποκριθήσεται αὐτοῖς λέγων· ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἑνὶ τούτων ___ τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε.

Probably omitted either due to h.t. (τῶν - τῶν, so Weiss) or as a harmonization to verse 45.

Rating: 2 (NA clearly original)

TVU 286

Minority reading:
NA²⁷ Matthew 25:41 τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων· πορεύεσθε ἀπ᾽ ἐμοῦ [οἱ] κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον <u>τὸ ἡτοιμασμένον</u> τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ.
"Then he will say to those at his left hand, 'You that are accursed, depart from me into the eternal fire prepared for the devil and his angels;"

<u>ὃ ἡτοίμασεν ὁ πατήρ μου</u>   D, f1, 22, it, mae-1, Justin, Ir^Lat, Or, Cyp
<u>ὃ ἡτοίμασεν ὁ κύριος</u>   Cl, Tert
"... which my father prepared for the devil and his angels;"

Lat(aur, f, l, q, vg) have txt.
Lacuna: C, Sy-C
B: no umlaut

Compare context:
NA²⁷ Matthew 25:34 τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· δεῦτε οἱ <u>εὐλογημένοι τοῦ πατρός μου</u>, κληρονομήσατε τὴν <u>ἡτοιμασμένην</u> ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου.
"Then the king will say to those at his right hand, 'Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world;"

On the one hand it is possible, though improbable that the explicit "which my father prepared" has been softened to the less explicit passive participle.
On the other hand the construction could be a harmonization to verse 34.

Rating: 2? (NA probably original)

TVU 287

NA²⁷ Matthew 26:3 Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα

BYZ Matthew 26:3 Τότε συνήχθησαν οἱ ἀρχιερεῖς <u>καὶ οἱ γραμματεῖς</u> καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα

Byz   0255, 22, Maj, it(c, f, ff², h, q, r¹), Sy-P, Sy-H
      <u>καὶ οἱ Φαρισαῖοι</u>   W

txt   P45, 01, A, B, D, L, Θ, 0293, f1, f13, 33^vid, 565, 700, 892, 1424, pc,
      Lat(a, aur, b, d, ff¹, g¹, l, vg), Sy-S, Co(+ mae-2)

Lacuna: C, Sy-C
B: no umlaut

Compare:
NA²⁷ Matthew 2:4 πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ
NA²⁷ Matthew 16:21 τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων
NA²⁷ Matthew 20:18 τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν
NA²⁷ Matthew 21:15 οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς
NA²⁷ Matthew 21:23 οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ
NA²⁷ Matthew 21:45 οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι
and many more...

A common term, a natural addition. The support is very bad.

Rating: 2 (NA clearly original)

TVU 288

NA²⁷ Matthew 26:9 ἐδύνατο γὰρ τοῦτο _____ πραθῆναι πολλοῦ καὶ δοθῆναι πτωχοῖς.

BYZ Matthew 26:9 ἠδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι πολλοῦ καὶ δοθῆναι πτωχοῖς

No txt in NA and SQE!

Byz   E, F, G, H, K, Γ, 0255, f13, 22, 33, 579, 700, 1241, 1424, Maj-part, c, q

txt   P45ᵛⁱᵈ, 01, A, B, D, L, W, Δ, Θ, Π, 0293, f1, 517, 565, 892, 1675, Maj-part, Lat, Sy, Co(+ mae-2), Basil(4ᵗʰ CE)
       Θ omits also τοῦτο.

P45: The relevant line reads:
Η ΑΠΩΛΕΙΑ ΑΥΤΗ] ΕΔΥ[ΝΑΤΟ ΓΑ𝆑 ΤΟΥΤΟ Π𝆑ΑΘΗ]ΝΑΙ ΠΟΛΛΟΥ ΚΑΙ Δ[ΟΘΗ

Lacuna: C, Sy-C
B: no umlaut

Parallels:
NA²⁷ Mark 14:5 ἠδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι ἐπάνω δηναρίων τριακοσίων καὶ δοθῆναι τοῖς πτωχοῖς· καὶ ἐνεβριμῶντο αὐτῇ.

NA²⁷ John 12:5 διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς;

Context:
NA²⁷ Matthew 26:7 προσῆλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον μύρου βαρυτίμου καὶ κατέχεεν ἐπὶ τῆς κεφαλῆς αὐτοῦ ἀνακειμένου.
NA²⁷ Matthew 26:12 βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν.

Again a natural addition from context and Mk. Also bad support.

Rating: 2 (NA clearly original)

TVU 289

83. Difficult variant

Minority reading:

NA²⁷ Matthew 26:20 Ὀψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα.

δώδεκα μαθητῶν   01, A, L, W, Θ, 33, 157, 892, 1071, 1241, 1424,
Maj-part[M, Δ, Π], L844, Lat, Sy-H, sa-mss, mae, bo,
Basil(4ᵗʰ CE), [WH], [NA²⁵], Bois, Gre

txt   P37ᵛⁱᵈ, P45ᵛⁱᵈ, B, D, f1, f13, 28, 565, 579, 700,
Maj-part[K, U, Γ, Ω], L2211,
d, Sy-S, sa-mss, Eus, Weiss, Trg

μαθητῶν αὐτοῦ   074(=064), 0281, pc, it, vgᶜˡ, Sy-P

Lacuna: C, Sy-C
B: no umlaut

Compare complete discussion at 20:17!
Weiss thinks that it has probably been added from 11:1 or 20:17.
Metzger: "As in the case of 20:17, the reading ... is doubtful. In the present verse the weight of the external evidence seems to favor the shorter reading."

Rating: 1? or – (NA probably wrong or indecisive)
        either both times in brackets in text or both times in apparatus.

TVU 290

NA²⁷ Matthew 26:28 τοῦτο γάρ ἐστιν τὸ αἷμά μου <u>τῆς</u>
<u>διαθήκης</u> τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἁμαρτιῶν.

BYZ Matthew 26:28 τοῦτο γάρ ἐστιν τὸ αἷμά μου <u>τὸ τῆς καινῆς</u>
<u>διαθήκης</u> τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν

Byz   A, C, D, W, f1, f13, Maj, Latt, Sy, sa, bo, Trg
txt   P37(300 CE), P45ᵛⁱᵈ(3ʳᵈ CE), 01, B, L, Z, Θ, 33, pc, boᵐˢ, mae-1, Irᵃʳᵐ

P45: The reading is within a lacuna, but from space consideration it is very
probable. Here is the reconstruction by K.S. Min (ANTF 34, p. 117):

λ]ΑΒωΝ ΤΟ ΠΟΤΗΡΙ[Ο]Ν Κ[ΑΙ ΕΥΧΑΡΙС]ΤΗСΑС [ΕΔωΚΕΝ ΑΥΤΟΙС ΛΕΓωΝ ΠΙ
Ε]ΤΕ ΕΖ ΑΥΤΟΥ ΠΑΝΤΕС [ΤΟΥΤΟ Ε]СΤΙΝ ΤΟ [ΑΙΜΑ ΜΟΥ <u>ΤΗС ΔΙΑΘΗΚΗС</u>
ΤΟ ΠΕΡΙ Π]ΟΛΛωΝ ΕΚΧΥ[ΝΝΟΜΕΝΟΝ ΕΙС Αφ]ΕСΙΝ [ΑΜΑΡΤΙωΝ ΛΕΓω

Lacuna: Sy-C, mae-2
B: no umlaut (but one line above: <u>πάντες, 28 τοῦτο γάρ ἐστιν</u>)

Parallels:
NA²⁷ Mark 14:24 καὶ εἶπεν αὐτοῖς· τοῦτό ἐστιν τὸ αἷμά μου
                      τῆς _____ διαθήκης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν.
BYZ Mark 14:24 τὸ τῆς <u>καινῆς διαθήκης</u>
Byz   A, f1, f13, 579, 700, 892, 2509*, Maj, Lat, Sy, saᵖᵗ, boᵖᵗ
txt   01, B, C, D, L, W, Θ, Ψ, 0211, 565, 2509ᶜ, d, (ff²), k, saᵖᵗ, boᵖᵗ

NA²⁷ Luke 22:20 καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνῆσαι, λέγων·
τοῦτο τὸ ποτήριον <u>ἡ καινὴ διαθήκη</u> ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν
ἐκχυννόμενον.   <u>omit καινὴ</u> Sy-Pᵐˢ, Marcion

Compare:
NA²⁷ 1 Corinthians 11:25 ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι
λέγων· τοῦτο τὸ ποτήριον <u>ἡ καινὴ διαθήκη</u> ἐστὶν ἐν τῷ ἐμῷ αἵματι·
τοῦτο ποιεῖτε, ὁσάκις ἐὰν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν.

The term has possibly been inserted for liturgical reasons. Possibly it was a
harmonization to Lk. There is no reason for an omission. That Marcion is
responsible for the omission is improbable.

A. Pallis (Notes, 1932) writes:

"[καινῆς] is indispensable, so that a contradiction may be emphasized to Exod 24:8 ἰδοὺ τὸ αἷμα τῆς διαθήκης ἧς διέθετο κύριος πρὸς ὑμᾶς. By a plain τῆς διαθήκης the Mosaic law would have been understood. I presume καινῆς was discarded by those theologians who would not admit that any other διαθήκη existed save the one delivered by Christ."

Rating: 2? (NA probably original)

TVU 291

Minority reading:

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

ἕως ἂν   D, K, Π, L, W, Δ, Θ, f1, f13, 157, 565, al, Chrys^txt
ἕως   01, C, 0281, 22, 28, 33, 700, 892, 1424, pc, Chrys^Com
ἕως οὗ ἂν   P53?(3ʳᵈ CE), A, pc
txt   B, 067, 124, 579, 1071, Maj
          <u>WH</u> have οὗ in brackets

P53: According to Sanders (Festschrift Lake, 1937), P53 reads:
τ]α[ις αυτου καθισατε]... αυτου ε[ως
ου αν α[πελθων εκει π]ροσευξ[ω
K.S. Min (ANTF 34, p. 154) gives:
.]α[   ] αυτου ε[ως
ο]υ αν α[πελθων εκει π]ροσευξ[ω
From what I can see on the quite good published image (online), this reconstruction is doubtful. ο]υ απε[λθων equally fits. Compare the letters απε of ἀπ᾽ ἐμοῦ in line 33 (verse 39).

Lacuna: Sy-C
B: no umlaut

Compare:
NA²⁷ Matthew 1:25 καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως <u>οὗ</u> ἔτεκεν υἱόν·
          <u>omit οὗ</u>: B*, 1042S*, Weiss

NA²⁷ Matthew 18:30 ὁ δὲ οὐκ ἤθελεν ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν <u>ἕως</u> ἀποδῷ τὸ ὀφειλόμενον.
          <u>ἕως</u>   01, B, C, L, 892
          <u>ἕως οὗ</u>   D, K, Π, W, Θ, f1, f13, 33, 157, 579, Maj

NA²⁷ Matthew 18:34 καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς <u>ἕως οὗ</u> ἀποδῷ πᾶν τὸ ὀφειλόμενον.
          <u>omit οὗ</u>:   B, 579^vid, 892, pc

A curious mixture. The occurrences of ἕως οὗ at Mt 13:33, 14:22, 17:9 are safe.

Compare fuller discussion at 1:25. Since B omits οὖ or ἄν several times, its witness for the presence of οὖ here is comparatively strong.

Rating: - (indecisive)

TVU 292

Minority reading:
NA²⁷ Matthew 26:39 καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων· πάτερ μου, εἰ δυνατόν ἐστιν, παρελθάτω ἀπ᾽ ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ᾽ ὡς σύ ᵀ.

ᵀ Luke 22:43-44 **[[ὤφθη δὲ αὐτῷ ἄγγελος ἀπ᾽ οὐρανοῦ ἐνισχύων αὐτόν. 44 καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο· καὶ ἐγένετο ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν.]]**

add after Mt 26:39 only:
f13 (13*, 69, 124, 346*, 543, 788, 826)

add after Mt 26:39 and after Lk 22:42:
C^mg, E, S, V, Γ, Δ, Π, Ω, 131(=f1), 1241, pc²⁶
f13: 13^mg, 346^mg, 828, 983, 1689

Lacuna: Sy-C
C has a lacuna in Lk, but adds the words here at Mt 26:39 in the margin.
B: no umlaut

Very probably from lectionary usage, where this Lukan passage is surrounded by readings from Matthew.
Readings for Thursday of the Holy Week:
Jo 13:12-17, Mt 26:21-39, Lk 22:43-44, Mt 26:40-27:2, 1Co 11:23-32

The verses are disputed in Lk. See Lk for a detailed discussion of the verses.

Rating: 2 (NA clearly original)

TVU 293

TVU 294

NA²⁷ Matthew 26:42 πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο λέγων· πάτερ μου, εἰ οὐ δύναται <u>τοῦτο   παρελθεῖν   </u> ἐὰν μὴ αὐτὸ πίω, γενηθήτω τὸ θέλημά σου.

BYZ Matthew 26:42 πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο λέγων Πάτερ μου εἰ οὐ δύναται <u>τοῦτο τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ,</u> ἐὰν μὴ αὐτὸ πίω γενηθήτω τὸ θέλημά σου

<u>τοῦτο τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ,</u>   Π^C, 579, 22, Maj, bo, mae-2

<u>τὸ ποτήριον τοῦτο παρελθεῖν ἀπ' ἐμοῦ,</u>   f13^{a,c}
<u>τοῦτο παρελθεῖν ἀπ' ἐμοῦ τὸ ποτήριον</u>   Δ*, 157

<u>τοῦτο   παρελθεῖν ἀπ' ἐμοῦ,</u>   A, C, W, Δ^C, Π*, 174(f13), 565, 1071, ff², q, Sy-H

<u>τοῦτο τὸ ποτήριον παρελθεῖν</u>   Θ, 700, 892, 1424, Lat, Sy-S, Sy-P, mae-1

<u>τὸ ποτήριον τοῦτο παρελθεῖν</u>   D, 69, 788(=f13^b)

<u>τοῦτο   παρελθεῖν</u>   P37(300 CE), 01, B, L, f1, 33^{vid}, b, sa, Or

Lacuna: Sy-C
B: no umlaut

When considered as two separate variants, this looks:
<u>τὸ ποτήριον</u>
Byz   D, Θ, f13, 22, Maj, Lat, Sy-S, Sy-P, bo
txt   P37, 01, A, B, C, L, W, Δ, f1, 33, 565, 1010, pc, Sy-H, sa

<u>ἀπ' ἐμοῦ,</u>
Byz   A, C, W, (f13), 22, Maj, Sy-H, bo
txt   P37, 01, B, D, L, Θ, f1, (f13), 33, 700, 892, 1424, pc, Lat, Sy-S, Sy-P, sa
      (f13 divided)

Compare:
NA²⁷ Matthew 26:39 πάτερ μου, εἰ δυνατόν ἐστιν, <u>παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο·</u> πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ' ὡς σύ.

Parallel:
NA²⁷ Mark 14:36 παρένεγκε <u>τὸ ποτήριον τοῦτο ἀπ’ ἐμοῦ·</u> ἀλλ’ οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ.
NA²⁷ Mark 14:39
καὶ πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπών.
And again he went away and prayed, saying the same words.

NA²⁷ Luke 22:42 εἰ βούλει παρένεγκε <u>τοῦτο τὸ ποτήριον ἀπ’ ἐμοῦ·</u>

Both additions if not original are natural additions to harmonize the words with the immediate context of verse 39.
From the variation of the readings it appears that first either τὸ ποτήριον or ἀπ’ ἐμοῦ have been added independently to the text.
There is no reason why these words could have been omitted.

Rating: 2? (NA probably original)

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

TVU 295

NA²⁷ Matthew 26:44 καὶ ἀφεὶς αὐτοὺς
<u>πάλιν</u> ἀπελθὼν προσηύξατο <u>ἐκ τρίτου</u> τὸν αὐτὸν λόγον εἰπὼν <u>πάλιν.</u>
txt   01, B, L, bo

Lacuna: Sy-C
B: no umlaut

<u>πάλιν</u> ἀπελθὼν προσηύξατο <u>ἐκ τρίτου</u> τὸν αὐτὸν λόγον εἰπὼν_____.
C, f13-part, 28, 33, Lat(c, f, ff¹, g¹, h, l, q, vg), mae-2, sa, Trg

<u>πάλιν</u> ἀπελθὼν προσηύξατο _____ τὸν αὐτὸν λόγον εἰπὼν_____.
D, it(b, d, ff², r¹)

_____ ἀπελθὼν προσηύξατο _____ τὸν αὐτὸν λόγον εἰπὼν <u>πάλιν.</u>
P37^{vid}(300 CE), a

_____ ἀπελθὼν προσηύξατο <u>ἐκ τρίτου</u> τὸν αὐτὸν λόγον εἰπὼν <u>πάλιν.</u>
Θ, 124(f13), Sy-S

_____ ἀπελθὼν προσηύξατο <u>ἐκ τρίτου</u> τὸν αὐτὸν λόγον εἰπὼν_____.
13, 174, 788(=f13-part), 118, 700

_____ ἀπελθὼν προσηύξατο _____ τὸν αὐτὸν λόγον εἰπὼν_____.
f1

ἀπελθὼν <u>πάλιν</u> προσηύξατο <u>ἐκ τρίτου</u> τὸν αὐτὸν λόγον εἰπὼν_____.
(W, Δ), 1582^C, 22, 579, 1241, Maj, Sy-P, Sy-H
     ἀπελθὼν προσηύξατο <u>πάλιν</u> ...   W, Δ, Sy-H

ἀπελθὼν προσηύξατο <u>πάλιν</u> _____ τὸν αὐτὸν λόγον εἰπὼν _____.
A, K, Π, 157, 565, (1424)

Minority variant:
omit 1. πάλιν   P37^vid, Θ, f1, f13, 700, pc, Sy-S, Sy-Pal^ms(C)

Minority variant:
omit ἐκ τρίτου   P37^vid, A, D, K, Π, f1, 157, 565, 1424, al, it

Majority variant:
omit 2. πάλιν   A, C, D, W, f1, f13, 33, Maj, Lat, Sy-P, Sy-H, sa, mae-1+2
txt   P37, 01, B, L, Θ, 124, pc, Sy-S, Sy-Pal, bo

P37 reads:

ΕΥΡΕΝ]ΑΥΤΟΥC ΚΑΘΕΥΔΟΝΤΑC ΗCΑΝ ΓΑΡ ΑΥΤΩΝ ΟΙ Ο[ΦΘΑΛΜΟΙ
  ΒΕΒΑΡ]ΗΜΕΝΟΙ ΚΑΙ ΑΦΕΙC ΑΥΤΟΥC <u>ΑΠΕΛΘΩΝ ΠΡΟC[ΗΥΖΑΤΟ</u> <u>ΠΑΛΙΝ</u>
<u>ΤΟΝ ΑΥ]ΤΟΝ ΛΟΓΟΝ ΕΙΠΩΝ ΠΑΛΙΝ</u> ΤΟΤΕ ΕΡΧΕΤΑΙ ΠΡ[Ο]C Τ[ΟΥC ΜΑ
ΘΗΤΑ]C ΚΑΙ ΛΕΓΕΙ ΑΥΤΟΙC ΚΑΘΕΥΔΕΤΕ ΤΟ ΛΟΙΠΟΝ ΚΑΙ ΑΝΑ[ΠΑΥΕ

Sanders (ed.pr. 1926), Comfort (2001) and Min (ANTF 34, 2005) reconstruct without πάλιν. NA notes P37 for the omission as "vid". ἐκ τρίτου is too long for the space in the right lacuna, but ΠΑΛΙΝ would fit in principle (this have A, K, Π et al.). But it would generate a singular reading which also is awkward stylistically: ἀπελθὼν προσηύξατο <u>πάλιν</u> τὸν αὐτὸν λόγον εἰπὼν <u>πάλιν.</u> It cannot be ruled out completely though.
The recoonstruction by Min (ANTF 34, p. 110) makes the reading without πάλιν quite certain.

Compare:
NA^27 Matthew 26:42
πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο λέγων_____·

Parallel:
NA^27 Mark 14:39 καὶ
<u>πάλιν</u> ἀπελθὼν προσηύξατο _____ τὸν αὐτὸν λόγον εἰπὼν _____.
40 καὶ πάλιν ἐλθὼν εὗρεν αὐτοὺς καθεύδοντας,
41 καὶ ἔρχεται <u>τὸ τρίτον</u> ...

It has been suggested to take the second πάλιν with the next verse:
43 καὶ ἐλθὼν <u>πάλιν</u> εὗρεν αὐτοὺς καθεύδοντας ...
44 καὶ ἀφεὶς αὐτοὺς <u>πάλιν</u> ἀπελθὼν προσηύξατο ἐκ τρίτου τὸν αὐτὸν λόγον εἰπὼν.
<u>πάλιν</u> 45 τότε ἔρχεται πρὸς τοὺς μαθητὰς καὶ λέγει αὐτοῖς·

Mark:

35 And going a little farther, he threw himself on the ground and prayed
   37 He came and found them sleeping;
39 And again he went away and prayed
   40 And once more he came and found them sleeping
Missing
   41 He came a third time and said to them,

Matthew:

39 And going a little farther, he threw himself on the ground and prayed
   40 Then he came to the disciples and found them sleeping;
42 Again he went away for the second time and prayed
   43 Again he came and found them sleeping
44 So leaving them again, he went away and prayed for the third time
   45 Then he came to the disciples and said

The verse 44 in Mt is not present in Mk: That he left them a third time. So our verse is either inserted by Mt or it's a later addition. There is no witness for a complete omission though.

Difficult.

Weiss (Textkritik, p. 156) suggests that the last πάλιν has been omitted because Jesus didn't speak exactly the same words.

Rating: - (indecisive)

TVU 296

NA²⁷ Matthew 26:59 οἱ δὲ ἀρχιερεῖς _____ καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ ὅπως αὐτὸν θανατώσωσιν,

BYZ Matthew 26:59 οἱ δὲ ἀρχιερεῖς **καὶ οἱ πρεσβύτεροι** καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ ὅπως θανατώσωσιν αὐτὸν

Byz   A, C, W, f1, f13, 33, Maj, f, q, Sy-P, Sy-H, Sy-Pal
txt   01, B, D, L, Θ, 69, 788(=f13ᵇ), 892*, pc, Lat, (Sy-S) Co(+ mae-2), Or

Sy-S reads only: καὶ τὸ συνέδριον ὅλον ἐζήτουν …
Lacuna: Sy-C
B: no umlaut

Parallel:
NA²⁷ Mark 14:53 οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς.
NA²⁷ Mark 14:55 Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατῶσαι αὐτόν, καὶ οὐχ ηὕρισκον·

Compare:
NA²⁷ Matthew 21:23 οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ
NA²⁷ Matthew 27:1 πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ
NA²⁷ Matthew 27:3 τοῖς ἀρχιερεῦσιν καὶ πρεσβυτέροις
NA²⁷ Matthew 27:12 ὑπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων
NA²⁷ Matthew 27:20 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι

οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι is a common term in the Mt. But there is no reason why it should have been omitted here. It is again mentioned in 27:1, 3, 12 and 20. Probably a harmonization to immediate context.
Compare with 26:3, where καὶ οἱ γραμματεῖς has been added.

Rating: 2 (NA clearly original)

TVU 297

TVU 298

NA²⁷ Matthew 26:59 Οἱ δὲ ἀρχιερεῖς καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ ὅπως αὐτὸν θανατώσωσιν, 26:60 καὶ οὐχ εὗρον πολλῶν προσελθόντων ψευδομαρτύρων. ὕστερον δὲ προσελθόντες <u>δύο</u>

BYZ Matthew 26:59 οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ ὅπως θανατώσωσιν αὐτὸν 26:60 καὶ οὐχ εὗρον ^{TD}.
<u>καὶ</u> πολλῶν ψευδομαρτύρων προσελθόντων <u>οὐχ εὗρον.</u>
ὕστερον δὲ προσελθόντες <u>δύο ψευδομάρτυρες</u>

καὶ ... οὐχ εὗρον
Byz   A, C^C, D, W, 1582^C, f13, 22, 33, Maj, it(a, c, d, f, ff², h, n, q), (Sy-S), Sy-H
       <u>καὶ οὐχ εὗρον τὸ ἐξῆς</u> D, it (both times!)
Sy-S reads acc. to Burkitt:
"And there came many witnesses of falsehood, and they could not take the truth." (the last phrase is partly illegible).

txt   01, B, C*, L, N*, Θ, f1, pc, Lat(aur, b, ff¹, g¹, l, vg), Sy-P, Co(+ mae-2), Or

Swanson has f1 for txt here, against NA and Lake! K. Witte from Muenster confirms that Swanson is right. Swanson has 1582* for txt and 1582^C for Byz. According to Anderson, 1, 118, 209 and 1582 omit οὐχ εὗρον. Anderson does not list the correction.

δύο ψευδομάρτυρες
Byz   (A), C, D, (W), f13, 22, 33, Maj, Latt, Sy-H, (Sy-S)
       A*^vid has μάρτυρες
       N, W, 157, 1241, pc, Sy-S: τινες ψευδομάρτυρες

txt   01, B, L, Θ, f1, 124(f13), pc, Sy-P, Co

Lacuna: Sy-C
B: has only an umlaut for the word order ψευδομαρτύρων προσελθόντων (line 41 B, p. 1273)

Parallel:

NA[27] Mark 14:56-57 πολλοὶ γὰρ ἐψευδομαρτύρουν κατ᾽ αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. 57 καί τινες ἀναστάντες ἐψευδομαρτύρουν κατ᾽ αὐτοῦ λέγοντες

The addition of καὶ plus the second οὐχ εὗρον were probably intended to make a new complete sentence.

In the second case the ψευδομάρτυρες does not really makes sense, because what they say in verse 61 is no lie. So the μάρτυρες of A* makes some sense.

The D reading καὶ οὐχ εὗρον τὸ ἐξῆς is strange. There is no parallel for it.
Similarly some Old Latins:

h:	"… exitum rei	… in eo quicquam"
c, r[1]:	"… - - -	… in eo quicquam"
d:	"… sequentia	… rei sequentia"
ff[2]:	"… exitum	… quicquam in eo"
a:	"… - - -	… exitum rei"
f:	"… - - -	… culpam"

C.W. Conrad writes on the bgreek mailinglist (25th Sept. 2003):
"In L&N and in BDAG I find only THi hEXHS hHMERAi and EN TWi hEXHS (CRONWi), but LSJ shows a considerably history for the adverbial expression going back as far as Homer; one item is: 3. Gramm., TO hEXHS grammatical sequence, opp. HUPERBATON, A.D. Pron .41.3,al.; KAI TA hEXHS, Lat. et cetera, PTeb. 319.34 (iii A. D.), etc.
From this I think it may not be an unreasonable conjecture that OUC hEURON TO hEXHS means something like, 'and they couldn't find the logical connection' or (using ECW as a not uncommon equivalent of DUNAMAI): 'they were unable to put it all together.' "
Regarding the Latin: " 'rei sequentia' and 'exitum rei' (at least) do seem to represent something like what I suggested about TO hEXHS."

Rating: 2? (NA probably original)

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

TVU 299

NA²⁷ Matthew 26:63 ὁ δὲ Ἰησοῦς ἐσιώπα. <u>καὶ ὁ ἀρχιερεὺς</u> εἶπεν αὐτῷ· ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ.

BYZ Matthew 26:63 ὁ δὲ Ἰησοῦς ἐσιώπα <u>καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς</u> εἶπεν αὐτῷ Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ

σιωπάω "be silent or quiet"

Byz   A, C, (D), W, 22, 157, 565, (579), 700, Maj,
         it(a, b, c, d, f, ff², h, n, q, r¹), Sy, mae-2
         <u>ἀποκριθεὶς οὖν ὁ ἀρχιερεὺς</u>   D, U
         <u>καὶ ἀποκριθεὶς</u>   579

txt   01, B, G, L, Z, Θ, f1, f13, 33, 517, 892, 954, 1424, 1675, pc,
         Lat(aur, ff¹, g¹, l, vg), Co, Or

Lacuna: Sy-C
B: no umlaut

Parallel:
NA²⁷ Mark 14:62 ὁ δὲ Ἰησοῦς <u>εἶπεν</u>· ἐγώ εἰμι,
              <u>ἀποκριθεὶς λέγει αὐτῷ·</u>   D, Θ, 565, pc, it, arm, geo, Or
              <u>ἀποκριθεὶς εἶπεν αὐτῷ·</u>   G, W, f1, f13, 1071

It can be argued that ἀποκριθείς is not appropriate here, because "Jesus was silent" before.
Interestingly the same variant also appears in Mk, possibly a harmonization to the Byzantine text of Mt, but the witnesses are not the same.

Rating: - (indecisive)

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

TVU 300

Minority reading:
NA²⁷ Matthew 26:64 λέγει αὐτῷ ὁ Ἰησοῦς· σὺ εἶπας .

ᵀ ὅτι ἐγώ εἰμι Δ
B: no umlaut

A question of punctuation and interpretation:
Jesus said to him, "You have said so (and it is not true)."
Jesus said to him, "You have said so (and yes, it is true)."
Jesus said to him, "You, actually YOU say this?"

Parallels:
NA²⁷ Mark 14:61-62 καὶ λέγει αὐτῷ· σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ
εὐλογητοῦ; 62 ὁ δὲ Ἰησοῦς εἶπεν· ἐγώ εἰμι,

NA²⁷ Mark 15:2 Καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλᾶτος· σὺ εἶ ὁ βασιλεὺς
τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει· σὺ λέγεις.

NA²⁷ Luke 23:3 ὁ δὲ Πιλᾶτος ἠρώτησεν αὐτὸν λέγων· σὺ εἶ ὁ βασιλεὺς
τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη· σὺ λέγεις.
                                28: σὺ λελάληκας ὅτι ἐγώ εἰμι

NA²⁷ John 18:37 εἶπεν οὖν αὐτῷ ὁ Πιλᾶτος· οὐκοῦν βασιλεὺς εἶ σύ;
ἀπεκρίθη ὁ Ἰησοῦς· σὺ λέγεις ὅτι βασιλεύς εἰμι.

Compare:
- J. Irmscher "Σὺ λέγεις" Studii Classice 2 (1960) 151-8
- D.R. Catchpole "The Answer of Jesus to Caiaphas" NTS 17 (1970/71) 213-26 [who argues for an affirmative answer: "affirmative in content, and reluctant or circumlocutory in formulation."]

Rating: 2 (NA clearly original)

TVU 301

Minority reading:
NA²⁷ Matthew 26:70 ὁ δὲ ἠρνήσατο ἔμπροσθεν πάντων λέγων· οὐκ οἶδα τί λέγεις ^T .

^T οὐδέ ἐπίσταμαι   D, Δ, f1, it(a, b, n, r¹), Sy-S, Sy-Pal
          Tis/Legg add: 090

22 reads txt.
Lacuna: Sy-C
B: no umlaut

Parallel:
NA²⁷ Mark 14:68 ὁ δὲ ἠρνήσατο λέγων· οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί λέγεις. καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον [καὶ ἀλέκτωρ ἐφώνησεν].

Harmonization to Mk.

Rating: 2 (NA clearly original)

TVU 302

Minority "Caesarean" reading:
NA²⁷ Matthew 26:73 μετὰ μικρὸν δὲ ᵀ προσελθόντες οἱ ἑστῶτες εἶπον τῷ Πέτρῳ· ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ.

Not in NA but in SQE!

ᵀ πάλιν f1, 157, 517, 954, 1071, 1424, 1675, al, mae-1 (not mae-2)

22 reads txt.
Lacuna: Sy-C
B: no umlaut

Parallel:
NA²⁷ Mark 14:70 ὁ δὲ πάλιν ἠρνεῖτο. καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ· ἀληθῶς ἐξ αὐτῶν εἶ, καὶ γὰρ Γαλιλαῖος εἶ.

Harmonization to Mk.

Rating: 2 (NA clearly original)

TVU 303

Minority reading:
NA²⁷ Matthew 26:73 μετὰ μικρὸν δὲ προσελθόντες οἱ ἑστῶτες εἶπον τῷ Πέτρῳ· <u>ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ,</u> καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ.

<u>ἀληθῶς   ἐξ αὐτῶν εἶ</u>   D, Θ, f1, pc, Sy-S, saᵐˢ

Only 1, 1582 omit.
Lacuna: Sy-C
B: no umlaut

Parallels:
NA²⁷ Matthew 26:69 <u>καὶ σὺ</u> ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου.
NA²⁷ Matthew 26:71 οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου.

NA²⁷ Mark 14:67 <u>καὶ σὺ</u> μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ.
NA²⁷ Mark 14:69 ὅτι οὗτος ἐξ αὐτῶν ἐστιν.
NA²⁷ Mark 14:70 ἀληθῶς ____ ἐξ αὐτῶν εἶ, καὶ γὰρ Γαλιλαῖος εἶ.

NA²⁷ Luke 22:56 <u>καὶ οὗτος</u> σὺν αὐτῷ ἦν.
NA²⁷ Luke 22:58 <u>καὶ σὺ</u> ἐξ αὐτῶν εἶ.
NA²⁷ Luke 22:59 ἐπ᾽ ἀληθείας <u>καὶ οὗτος</u> μετ᾽ αὐτοῦ ἦν,

NA²⁷ John 18:17 μὴ <u>καὶ σὺ</u> ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου;
NA²⁷ John 18:25 <u>καὶ σὺ</u> ἐκ τῶν μαθητῶν αὐτοῦ εἶ;
NA²⁷ John 18:26 οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ᾽ αὐτοῦ;

The question is if it is a harmonization to Mk (who omits καὶ σὺ here) or if it is a harmonization to immediate context or the other parallels. καὶ σὺ would be a natural addition. D, Θ, f1 are excellent witnesses here. That a harmonization to Mk is possible is shown by C* which adds καὶ γὰρ Γαλιλαῖος εἶ in Mt before καὶ γὰρ ἡ λαλιά.
The support is similar to that of Mt 25:1 (D, Θ, f1, 124*, pc, Latt, Sy).

Rating: - (indecisive)

TVU 304

Minority reading:
NA²⁷ Matthew 26:73 ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά σου <u>δῆλόν σε ποιεῖ.</u>

<u>ὁμοιάζει</u>   D, it(a, b, c, ff², h, n), Sy-S

          txt has: aur, f, ff¹, g¹, l, q, vg

καὶ γὰρ <u>Γαλιλαῖος εἶ καὶ</u> ἡ λαλιά σου <u>δῆλόν σε ποιεῖ</u>   C* (from Mk)

L omits due to h.t. (αὐτῶν εἶ … ποιεῖ).
Lacuna: Sy-C
B: no umlaut

Parallel:
NA²⁷ Mark 14:70 ἀληθῶς ἐξ αὐτῶν εἶ, καὶ γὰρ Γαλιλαῖος εἶ.
BYZ Mark 14:70 Ἀληθῶς ἐξ αὐτῶν εἶ καὶ γὰρ Γαλιλαῖος εἶ
καὶ ἡ λαλιά σου ὁμοιάζει.
Byz   A, K, Π, Δ, Θ, f13, 28, 33, 157, 1071, 1424, Maj, Sy-P, Sy-H, boᵖᵗ
txt   01, B, C, D, L, Ψ, f1, 565, 700, 1342, pc, Lat, Sy-S, sa, boᵖᵗ, Eus

Nestle thinks it is original. δῆλόν σε ποιεῖ "is the language of the διορθωτής".
It has been suggested that it's a conformation to the Byzantine text of Mk 14:70. But the "Western" reading must be very old, therefore it is more probable that the Byzantine reading in Mk took ὁμοιάζει from the Western text in Mt and not that the Western text took it from a (then very early) Byzantine correction in Mk.
But even though this is MORE probable, it is the question if it is also more probable than that the Byzantine reading in Mk is original! All possibilities have problems.
See complete discussion at Mk 14:70 !

Rating: - (indecisive)

TVU 305

Minority reading:
NA²⁷ Matthew 27:4 λέγων· ἥμαρτον παραδοὺς αἷμα <u>ἀθῷον.</u>

<u>δίκαιον</u>   B^{C1}, L, Θ,
                 Latt, Sy-S, Sy-Pal, Co, mae-1+2, arm, geo, Or, Cyp, <u>WH</u>, <u>Trg^{mg}</u>

txt   01, A, B*, C, W, f1, f13, 33, 579, 700, Maj,
           Sy-P, Sy-H, sa^{ms}, bo^{ms}, Eus, Chrys, <u>WH^{mg}</u>

Lacuna: D, Sy-C
<u>B p. 1274 A, last line:</u> δίκαιον is written in the right margin. ἀθῷον is enhanced and has accents, so too has δίκαιον. No cancellation is visible. Looks as if it has been noted as an alternative. Acc. to Tischendorf a vertical wave should be visible above both words (for exchange), but this cannot be seen clearly in the facsimile.
B: no umlaut

Compare:
NA²⁷ Matthew 23:35 ὅπως ἔλθῃ ἐφ᾽ ὑμᾶς πᾶν <u>αἷμα δίκαιον</u> ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ <u>τοῦ αἵματος Ἄβελ τοῦ δικαίου</u> ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου.

Compare 27:19:
NA²⁷ Matthew 27:19 μηδὲν σοὶ καὶ τῷ <u>δικαίῳ</u> ἐκείνῳ·

Compare also Mt 27:24 below:
NA²⁷ Matthew 27:24 <u>ἀθῷός</u> εἰμι ἀπὸ τοῦ αἵματος <u>τούτου·</u> ὑμεῖς ὄψεσθε.

BYZ Matthew 27:24 <u>ἀθῷός</u> εἰμι ἀπὸ τοῦ αἵματος <u>τοῦ δικαίου τούτου·</u> ὑμεῖς ὄψεσθε.

Byz   01, (A), L, W, f1, f13, Maj, Lat, Sy-P, Sy-H, sa^{mss}, mae-1+2, bo, WH^{mg}
txt   B, D, Θ, pc, it, Sy-S, sa^{mss}, Or^{Lat}, WH, NA²⁵

Compare LXX: αἷμα δίκαιον appears 4 times:
LXX Proverbs 6:17 χεῖρες ἐκχέουσαι αἷμα δικαίου
                    ... and hands that shed innocent blood

LXX Joel 4:19 ὧν ἐξέχεαν αἷμα δίκαιον ἐν τῇ γῇ αὐτῶν
                    "in whose land they have shed innocent blood."

LXX Jonah 1:14 καὶ μὴ δῷς ἐφ᾽ ἡμᾶς αἷμα δίκαιον
                    "Do not make us guilty of innocent blood"

LXX Lamentations 4:13 ἐξ ἁμαρτιῶν προφητῶν αὐτῆς ἀδικιῶν ἱερέων
αὐτῆς τῶν ἐκχεόντων αἷμα δίκαιον ἐν μέσῳ αὐτῆς
It was for the sins of her prophets and the iniquities of her priests, who shed the blood of the righteous in the midst of her.

αἷμα ἀθῷον appears more often (19 times):
Deu 27:25; 1Sam 19:5; 25:26,31; 1Ki 2:5; 2Ki 21:16; 24:4; 2Chr 36:5; Est 8:12;
1Ma 1:37; 2Ma 1:8; Ps 93:21; 105:38; Jer 7:6; 19:4; 22:3; 33:15.

It is interesting that we have two variants with δίκαιος in this context: verse 4
and verse 24 (see below). In both variants the support is quite similar, but here
δίκαιος has been added and in 24 omitted! In this verse 4, it is almost versions
against Greek!
Weiss (Textkritik, p. 35) thinks that the δίκαιον here comes from 23:35.
From the LXX it appears that the term αἷμα δίκαιον is synonymous to αἷμα
ἀθῷον with αἷμα δίκαιον being more rare.

Rating: - (indecisive)

TVU 306

Minority reading:
NA²⁷ Matthew 27:9 τότε ἐπληρώθη τὸ ῥηθὲν διὰ <u>Ἰερεμίου</u> τοῦ προφήτου λέγοντος· <u>καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ,</u>
10 <u>καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέν μοι</u>

<u>omit:</u>   Φ, 33, 157, pc, a, b, Sy-S, Sy-P, bo^ms
<u>Ζαχαρίου</u>   22, Sy-H^mg
<u>Ἰησαΐου</u>   21, l

Lacuna: Sy-C
B: no umlaut

The passage cannot be found in Jeremiah, although there are nearly the same words in Ζαχαρίου:
LXX Zechariah 11:13 καὶ εἶπεν κύριος πρός με κάθες αὐτοὺς εἰς τὸ χωνευτήριον καὶ σκέψαι εἰ δόκιμόν ἐστιν ὃν τρόπον ἐδοκιμάσθην ὑπὲρ αὐτῶν <u>καὶ ἔλαβον τοὺς τριάκοντα ἀργυροῦς</u>
<u>καὶ ἐνέβαλον αὐτοὺς εἰς τὸν οἶκον κυρίου εἰς τὸ χωνευτήριον</u>

Compare quotes in Tregelles' GNT.
It has been suggested that the Zechariah quote rests on Jer 18-19 (Endemann, 1904).

Compare also variant and discussion at Mt 13:35

Rating: 2 (NA clearly original)

TVU 307

Difficult variant:

Minority reading:

NA²⁷ Matthew 27:16 εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον [Ἰησοῦν] Βαραββᾶν.

27:17 συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλᾶτος· τίνα θέλετε ἀπολύσω ὑμῖν, [Ἰησοῦν τὸν] Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον χριστόν;

BYZ Matthew 27:16 εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον Βαραββᾶν 27:17 συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλᾶτος Τίνα θέλετε ἀπολύσω ὑμῖν Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν

add Ἰησοῦν   Θ, f1, 241**, 299**, 700*,
                  Sy-S, Sy-Pal^mss, arm, geo², Or and Or^mss, Bois

in verse 17:   Ἰησοῦν τὸν Βαραββᾶν   f1, 22*, 241**, 299**, Sy-S,
                                              Sy-Pal^mss, arm, geo², Or, Bois
              Ἰησοῦν   Βαραββᾶν   Θ, 700*, pc
                     τὸν Βαραββᾶν   B, 1010, Or [WH] Weiss
     Βαραββᾶν Ἰησοῦν   579

Omitted by **NA²⁵** and all other printed NT's. WH have the τὸν before Βαραββᾶν in brackets.

f1 verse 16: 1*,   118, 209*, 1278*, 1582
f1 verse 17: 1*, 22*, 118, 209*,   1582   (acc. to A. Anderson)
Anderson further notes: "In verses 16 and 17, when referring to Barabbas, all four family members have Ἰησοῦν written out rather than abbreviated."

Lacuna: C, Sy-C
B: no umlaut

Origen:
    " '16 habebat autem tunc vinctum insignem, qui dicebatur Barabbas.
    17 congregatis ergo eis, dixit eis Pilatus: quem vultis dimittam vobis Jesum Barabbam an Jesum qui dicitur Christus?' – in multis exemplaribus non continetur, quod Barabbas etiam Jesus dicebatur, et forsitan recte, ut ne nomen Jesu conveniat alicui iniquorum." (Sermon 121, on Matthew)
Origen also mentions in passing (Sermon 33):
    "quemadmodum secundum quosdam Barabbas dicebatur et Jesus."

Origen: Παλαιοῖς δὲ πάνυ ἀντιγράφοις ἐντυχὼν εὗρον καὶ αὐτὸν τὸν Βαραββᾶν Ἰησοῦν λεγόμενον· οὕτως γοῦν εἶχεν ἡ τοῦ Πιλάτου πεῦσις ἐκεῖ· τίνα θέλετε τῶν δύο ἀπολύσω ὑμῖν· Ἰησοῦν τὸν Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον χριστόν; (from Boismard's Synopsis, Zahn note that it is a scholion taken from A. Gallandi, p. 81)

In another context Origen reads as B: τίνα θέλετε τῶν δύο ἀπολύσω ὑμῖν, τὸν Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον χριστόν; ("Contra Celsus", book I:2)

579: Swanson has this right against NA! Confirmed by K. Witte from Muenster.
22: Harris (JBL 1914) notes that 22 has vs. 17 $\overline{\text{IN}}$ TON erased by 1st hand. Apparently 22 has this only in vs. 17, not in vs. 16!

The reading was known to Origen and "not absolutely rejected by him, though the general tenor of his extant remarks is unfavorable to it." (WH).
There are also various scholia (e.g. in S/028, text see Swanson and WH Notes), which recall this reading and interpret the name Barabbas as "son of the teacher". It is possible that this goes back ultimately to Origen.
About the spread of this tradition compare Th. Zahn, Diatessaron, p. 105, 118, 211.

WH: "This remarkable reading is attractive, ... but it cannot be right."
Reasons: - the support is just too weak and bad.
          - why is it not mentioned in verses 20 and 26, where also both names appear?

Explanations: Duplication in verse 17 of ΙΝ in ΥΜΙΝ (or wrongly interpreting ΙΝ for Jesus) and then subsequently added in verse 16 for clearness.
On the other hand this could equally well be a reason for an omission, reading ΥΜΙΝΙΝ and deleting one ΙΝ for it made no sense to the scribe.
The reading of 579 probably arose by overlooking the Η before ΙΝ and thus obviously led also to the suspected reading.

It is very interesting that in B, 1010, Or^{pt} the reading of verse 17 is τὸν Βαραββᾶν (Weiss: "very remarkable"), presupposing the presence of Ἰησοῦν in an ancestor? But note verse 20, where also τὸν Βαραββᾶν appears.
Burkitt writes:

"The word τὸν is an integral part of the reading 'Jesus bar Abba' and its presence in B tells us that B is descended from a MS which once had had the longer reading, but from which Ἰησοῦν had been intentionally deleted. The same is almost certainly true of Origen's MS, though here his own comment suggests that he cut the name out himself on considerations which seemed to him to commend themselves on internal grounds, though the omission was not supported by most of the MSS known to him."

The name Jesus at this point (if original) must have been very perplexing for the scribes. It is possible that the name "Jesus" for a prisoner was not acceptable and was therefore omitted from very early on.

The antithetical names make a good symmetry:
Ἰησοῦν τὸν Βαραββᾶν ἢ
Ἰησοῦν τὸν λεγόμενον Χριστόν;
And there might also be something symbolic in it, which we don't know anymore?

But note also:
NA[27] Matthew 27:20 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν.

This verse makes it quite improbable that Jesus was also the name of the robber.

We do not really know. Overall, especially in light of verse 20, it is more probable that the name Jesus is an error in verses 16-17. At least in modern translations the name should be in a footnote and not in the text.

Rating: 1? or – (NA probably wrong or indecisive)
        better move "Jesus" into the apparatus.

External Rating: - (indecisive)
        (after weighting the witnesses)

TVU 308

Minority "Caesarean" reading:
NA²⁷ Matthew 27:17 συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλᾶτος· τίνα θέλετε ᵀ¹ ἀπολύσω ὑμῖν ᵀ², [Ἰησοῦν τὸν] Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον χριστόν;

Not in NA but in SQE!

ᵀ¹ τῶν δύο	Δ, Θ, pc, a, Or	
ᵀ¹ ἀπὸ τῶν δύο	064, 828(f13), pc	
ᵀ¹ ἀπὸ τούτων	mae-2	
ᵀ² τῶν δύο	f1, pc	

Lacuna: C, Sy-C
B: no umlaut

Compare verse 21:
NA²⁷ Matthew 27:21 ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς· τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπαν· τὸν Βαραββᾶν.

Clearly a harmonization to immediate context.

Rating: 2 (NA clearly original)

TVU 309

Difficult variant:

NA²⁷ Matthew 27:24 ἰδὼν δὲ ὁ Πιλᾶτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου λέγων· ἀθῷός εἰμι ἀπὸ τοῦ αἵματος <u>τούτου</u>· ὑμεῖς ὄψεσθε.

BYZ Matthew 27:24 ἰδὼν δὲ ὁ Πιλᾶτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου λέγων Ἀθῷός εἰμι ἀπὸ τοῦ αἵματος <u>τοῦ δικαίου τούτου</u>· ὑμεῖς ὄψεσθε.

Byz   01, (A), L, W, f1, f13, Maj, Lat(aur, c, f, ff¹, g¹, h, l, q, vg),
      Sy-P, Sy-H, Sy-Pal, saᵖᵗ, mae-1+2, bo, arm, geo¹, Cyr, <u>WH^mg</u>, <u>Trg</u>
      <u>τούτου τοῦ δικαίου</u>   A, Δ, 064, pc
      Tregelles has τοῦ δικαίου in brackets.

txt   B, D, Θ, pc, it(a, b, d, ff², r¹), Sy-S, saᵖᵗ, geo², Or^Lat, Chrys, <u>WH</u>, <u>NA²⁵</u>

Lacuna: C, Sy-C
B: no umlaut

Compare previous verse 19:
NA²⁷ Matthew 27:19 μηδὲν σοὶ καὶ <u>τῷ δικαίῳ</u> ἐκείνῳ·

Compare also:
NA²⁷ Matthew 23:35 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν <u>αἷμα δίκαιον</u> ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ <u>αἵματος</u> Ἄβελ <u>τοῦ δικαίου</u> ἕως τοῦ <u>αἵματος</u> Ζαχαρίου υἱοῦ Βαραχίου,

NA²⁷ Matthew 27:4 λέγων· ἥμαρτον παραδοὺς αἷμα <u>ἀθῷον</u>.
        δίκαιον B^C1, L, Θ,
              Latt, Sy-S, Sy-Pal, Co, mae-1+2, arm, geo, Or, Cyp, <u>WH</u>

It is interesting that those who omit the word in this verse add it in verse 4.

The word δικαίου is mentioned once in the context (27:19). It is possible that it was added here to express Pilates innocence more clearly. On the other hand it could have been fallen out accidentally due to h.t. (TOU - OU - TOUTOU).
From the LXX it appears that the term αἷμα δίκαιον is synonymous to αἷμα ἀθῷον, with αἷμα δίκαιον being more rare (4 : 19).
See also discussion at verse 4 above.

Rating: - (indecisive)

TVU 310

Minority reading:
NA²⁷ Matthew 27:28 καὶ <u>ἐκ</u>δύσαντες αὐτὸν χλαμύδα κοκκίνην περιέθηκαν αὐτῷ,

καὶ <u>ἐν</u>δύσαντες αὐτὸν
01^C1, B, 1424, pc, q, aeth, Or, Diatess, <u>WH^mg</u>, <u>Weiss</u>

καὶ <u>ἐν</u>δύσαντες αὐτὸν ἱμάτιον πορφυροῦν καὶ
D, 157, pc, it, vg^mss, Sy-S, Sy-Pal^ms

Lacuna: C, Sy-C
B: no umlaut

ἐκδύω "strip, take off"; midd. "strip oneself, be naked"
ἐνδύω "dress, clothe"; midd. "put on, wear"

Compare:
NA²⁷ Matthew 27:31 καὶ ὅτε ἐνέπαιξαν αὐτῷ, <u>ἐξέδυσαν</u> αὐτὸν τὴν χλαμύδα καὶ <u>ἐνέδυσαν</u> αὐτὸν τὰ ἱμάτια αὐτοῦ καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.
NA²⁷ John 19:2 καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ καὶ <u>ἱμάτιον πορφυροῦν περιέβαλον αὐτὸν</u>

Parallel:
NA²⁷ Mark 15:17 καὶ ἐνδιδύσκουσιν αὐτὸν πορφύραν
BYZ Mark 15:17 καὶ ἐνδύουσιν αὐτὸν πορφύραν

The reading ἐνδύω might have been used, because Jesus was probably already naked from the flogging, so why take off clothes again? The support is quite good. The combination of ἐκδύω and ἐνδύω is again used in verse 31.
In Mk also "dress" is used: ἐνδιδύσκω or ἐνδύω in Byz
Weiss says (Textkritik, p. 54) that the ἐνδύσαντες was not understood next to the περιέθηκαν αὐτῷ.
The reading of D et al. (ἱμάτιον πορφυροῦν) is a harmonization with Jo 19:2.

Rating: - (indecisive)

TVU 311

<u>Difficult variant:</u>

Minority reading:

NA²⁷ Matthew 27:32 Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον [⊤]
ὀνόματι Σίμωνα, τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

<u>[⊤] εἰς ἀπάντησιν αὐτοῦ</u>   D, it(a, b, c, ff², h), vg^mss

"meeting him"

Lat(aur, f, ff¹, g¹, l, q, vg) do not have the addition.
Lacuna: C, Sy-C
B: no umlaut

Parallels:

NA²⁷ Mark 15:21 καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνα Κυρηναῖον
<u>ἐρχόμενον ἀπ᾽ ἀγροῦ,</u> τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου, ἵνα ἄρῃ
τὸν σταυρὸν αὐτοῦ.

NA²⁷ Luke 23:26 Καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Σίμωνά τινα
Κυρηναῖον <u>ἐρχόμενον ἀπ᾽ ἀγροῦ</u> ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν
ὄπισθεν τοῦ Ἰησοῦ.

Compare:

NA²⁷ Matthew 25:6 μέσης δὲ νυκτὸς κραυγὴ γέγονεν· ἰδοὺ ὁ νυμφίος,
ἐξέρχεσθε <u>εἰς ἀπάντησιν [αὐτοῦ].</u>

Cyrene is a city in Libya.
Possibly the words have been omitted as redundant to get Κυρηναῖον close to
ὀνόματι Σίμωνα. It is also possible that the well fitting term has been added
remembering it from 25:6.
ἀπάντησις "meeting", appears elsewhere only in Mt 25:6 in the Gospels, but
ὑπάντησις "meeting" appears three times.

Rating: - (indecisive)

TVU 312

NA²⁷ Matthew 27:33 Καὶ ἐλθόντες εἰς τόπον <u>λεγόμενον</u> Γολγοθᾶ, ὅ ἐστιν <u>Κρανίου Τόπος λεγόμενος,</u>

BYZ Matthew 27:33 Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ ὅ ἐστιν <u>λεγόμενος Κρανίου Τόπος</u>

<u>λεγόμενος Κρανίου Τόπος</u>	A, N*, W, Δ, f13, 22, 579, Maj
<u>ἑρμηνευόμενος Κρανίου Τόπος</u>	M, Nᶜ, r¹ (from Mk)
<u>Κρανίου Τόπος λεγόμενος</u>	01*, B, L, f1, 33, 157, 892, pc, ff¹, vgᵐˢˢ, mae-1, <u>WH</u>, **NA²⁵**
<u>Κρανίου Τόπος</u>	01ᶜ², D, Γ, Θ, 124(f13), 565, 700, 1010, 1241, 1424, al, Lat, sa, bo, mae-2

Sy-S omits ὅ ἐστιν Κρανίου Τόπος λεγόμενος. (This is a fairly standard treatment in Old Syriac where it avoids giving the Aramaic twice, i.e. 'skull which means skull'.)
<u>01</u>: Tischendorf writes: "Cᵃ ut videtur punctis notaverat, sed puncta rursus deleta."
Lacuna: C, Sy-C
B: no umlaut

Parallel:
NA²⁷ Mark 15:22 Καὶ φέρουσιν αὐτὸν ἐπὶ τὸν Γολγοθᾶν τόπον, ὅ ἐστιν <u>μεθερμηνευόμενον Κρανίου Τόπος.</u>
NA²⁷ Luke 23:33 καὶ ὅτε ἦλθον ἐπὶ τὸν <u>τόπον τὸν καλούμενον Κρανίον,</u>
NA²⁷ John 19:17 καὶ βαστάζων ἑαυτῷ τὸν σταυρὸν ἐξῆλθεν εἰς τὸν <u>λεγόμενον Κρανίου Τόπον</u>, ὃ λέγεται Ἑβραϊστὶ Γολγοθα,

Compare:
NA²⁷ Matthew 26:36 Τότε ἔρχεται ... εἰς χωρίον <u>λεγόμενον Γεθσημανὶ</u>
NA²⁷ John 19:13 εἰς τόπον <u>λεγόμενον λιθόστρωτον</u>, Ἑβραϊστὶ δὲ Γαββαθα.

There is the possibility that the short reading might be correct, because
a) it is the harder reading

b) is has been "corrected" in two different ways, inserting λεγόμενος before and after it.

On the other hand it could have been omitted deliberately because of the preceding λεγόμενον before Γολγοθᾶ.

A. Pallis (Notes, 1932) writes: "It is obvious that λεγόμενος (or the variant λεγόμενον) after λεγόμενον cannot be right; read ἑλληνιζόμενος or ἑλληνιζόμενον."

Rating: - (indecisive)

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

TVU 313

NA²⁷ Matthew 27:34 ἔδωκαν αὐτῷ πιεῖν <u>οἶνον</u> μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἠθέλησεν πιεῖν.

BYZ Matthew 27:34 ἔδωκαν αὐτῷ πιεῖν <u>ὄξος</u> μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἤθελεν πιεῖν

Byz   A, N, W, Π^C, 0250, 0281, 1582^C, 124, 346, 828, 983(=f13), 579, 700, 892, 1424, Maj, c, f, h, q, Sy-P, Sy-H, mae-1+2, bo^mss, geo², Tert, Ir, Or

txt   01, B, D, K, Π*, L, Θ, f1, 69, 543, 788, 826(=f13), 22, 33, pc, Lat, Sy-S, Sy-H^mg, sa, bo, arm, geo¹

Lacuna: C, Sy-C
B: umlaut! (line 10 B, p. 1275) <u>αὐτῷ πιεῖν οἶνον μετὰ</u>

ὄξος,   *sour wine, wine vinegar*, a popular and inexpensive thirst-quenching drink
    μετὰ χολῆς μεμιγμένον   mixed with gall;
        χολή as a bitter substance made from wormwood, a plant yielding a
           bitter-tasting dark-green oil that is alcoholic in its effect

Barnabas 7:3 (2nd CE): ἀλλὰ καὶ σταυρωθεὶς ἐποτίζετο <u>ὄξει καὶ χολῇ.</u>

Tertullian (2nd CE): "to whom you gave <u>gall and vinegar</u> to drink"
        (De Spectaculis, ch. 30)
Irenaeus (2nd CE): "that He received for drink, <u>vinegar and gall</u>;"
        (Adv. haer. III, 19)
        "and that He should have <u>vinegar and gall</u> given Him to drink;"
        (Adv. haer. IV, 33)
    "For when did the Christ above have <u>vinegar and gall</u> given him to drink?"
        (Adv. haer. IV, 35)

Celsus (From Origen "Contra Celsus"):
(book 2, ch. 37): "he [Celsus] makes the <u>vinegar and the gall</u> a subject of reproach to Jesus"
(book 7, ch. 13): "For what better was it for God to eat the flesh of sheep, or to drink <u>vinegar and gall</u>, than to feed on filth?" … But in regard to the **vinegar and gall** mentioned in the prophecy, "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink," we have already referred to this point;
Origen in his commentary on John (ch. 19): "But we must remember that the sixty-ninth Psalm, which contains the words, "The zeal of thy house shall devour me," and a little further on, "They gave Me <u>gall</u> for My drink and for My thirst they gave Me <u>vinegar</u>," both texts being recorded in the Gospels"

Compare:

LXX Psalm 68:22 καὶ ἔδωκαν εἰς τὸ βρῶμά μου χολὴν καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξος

"And they give for my food gall, And for my thirst cause me to drink vinegar."

Direct parallel:

NA²⁷ Mark 15:23 καὶ ἐδίδουν αὐτῷ ἐσμυρνισμένον οἶνον· ὃς δὲ οὐκ ἔλαβεν.   wine mixed with myrrh

Sy-Hᵐˢ: ὄξος (acc. to Tis)

Later parallels:

NA²⁷ Matthew 27:48 καὶ εὐθέως δραμὼν εἷς ἐξ αὐτῶν καὶ λαβὼν σπόγγον πλήσας τε ὄξους καὶ περιθεὶς καλάμῳ ἐπότιζεν αὐτόν.

NA²⁷ Mark 15:36 δραμὼν δέ τις [καὶ] γεμίσας σπόγγον ὄξους περιθεὶς καλάμῳ ἐπότιζεν αὐτόν …

NA²⁷ Luke 23:36 ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι, ὄξος προσφέροντες αὐτῷ

NA²⁷ John 19:29 σκεῦος ἔκειτο ὄξους μεστόν· σπόγγον οὖν μεστὸν τοῦ ὄξους ὑσσώπῳ περιθέντες προσήνεγκαν αὐτοῦ τῷ στόματι.

NA²⁷ John 19:30 ὅτε οὖν ἔλαβεν τὸ ὄξος [ὁ] Ἰησοῦς εἶπεν·

There are two points where a drink is mentioned, first here, where only Mt and Mk have it, and later, where all four have it. In the later one ὄξος is safe. It is very probable that ὄξος at this first point is a conformation to the latter one.

Note also that in Mk οἶνον is safe. How could οἶνον in Mt originate? A harmonization to Mk is very improbable. It is more probable that Matthew took it originally from Mk and that it has subsequently been conformed to Psalm 68:22 and the later accounts which all have ὄξος.

That the reading is early can be seen from the quotations of the church fathers.

Possibly the overall meaning of both mixtures is essentially the same, viz "sour wine". The χολή, gall, a plant yielding a bitter-tasting dark-green oil that is alcoholic in its effect, has been used as an anesthetic.

Compare:
JW Burgeon "Traditional text", 1896, p. 253 – 258

Rating: 2 (NA clearly original)

TVU 314

Minority reading:
NA²⁷ Matthew 27:35 Σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον ᵀ ,

ᵀ ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον
Δ, Θ, Φ, 0250, f1, f13, 22, 517, 954, 1071, 1243, 1424, 1675, al,
it(a, aur, b, c, h, q), vgᵐˢˢ, Sy-H, mae-1 (not mae-2), Eus
        f13: 174, 828 no addition; add after verse 36: 983
        it: d, f, ff¹, ff², g¹, l, vg do not have the addition

ᵀ ἐπ' αὐτά   892*, pc, Sy-S, Co

Lacuna: C, Sy-C
B: umlaut! (line 16 B, p. 1275) βάλλον<u>τες κλῆρον, 36 καὶ καθήμε</u>νοι

Compare:
LXX Psalm 21:19 διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον

NA²⁷ John 19:24 ἵνα ἡ γραφὴ πληρωθῇ [ἡ λέγουσα]· διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.

It is possible that the sentence fell out due to h.t. (κλῆρον - κλῆρον) but the support is bad (basically "Caesarean"). It is more probable that it has been added from the Johannine parallel (so Weiss).

Rating: 2? (NA probably original)

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

TVU 315

Minority reading:
NA²⁷ Matthew 27:38 Τότε σταυροῦνται σὺν αὐτῷ δύο λῃσταί,
εἷς ἐκ δεξιῶν <u>ᵀ¹</u> καὶ εἷς ἐξ εὐωνύμων <u>ᵀ²</u>.

<u>ᵀ¹ nomine Zoatham</u> c
<u>ᵀ² nomine Camma</u>   c

Codex Colbertinus, c (12ᵗʰ CE) reads in full:
"tunc crucifixerunt cum eo duos latrones, unus a dextris nomine Zoatham, et unus a sinistris nomine Camma."

B: no umlaut

The same addition occurs in Mk 15:27 by the same MS c.
NA²⁷ Mark 15:27 Καὶ σὺν αὐτῷ σταυροῦσιν δύο λῃστάς,
ἕνα ἐκ δεξιῶν <u>ᵀ¹</u> καὶ ἕνα ἐξ εὐωνύμων <u>ᵀ²</u> αὐτοῦ.

<u>ᵀ¹ nomine Zoathan</u>   c
<u>ᵀ² nomine Chammatha</u>   c

Another tradition appears in Luke:
NA²⁷ Luke 23:32 Ἤγοντο δὲ καὶ ἕτεροι κακοῦργοι δύο σὺν αὐτῷ <u>ᵀ¹</u>
ἀναιρεθῆναι <u>ᵀ²</u>.

<u>ᵀ¹ Ioathas et Maggatras</u>   l
<u>ᵀ² ... et Capnatas</u>   r¹ (having a lacuna before)

See "Names for the Nameless in the NT"
in Metzger "New Testament Studies", Leiden 1980

TVU 316

Difficult variant:

Minority variant:

NA²⁷ Matthew 27:40 καὶ λέγοντες· ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτόν, <u>εἰ υἱὸς εἶ τοῦ θεοῦ,</u> [καὶ] κατάβηθι ἀπὸ τοῦ σταυροῦ.

<div align="right"><u>εἰ υἱὸς θεοῦ εἶ</u> B, <u>Weiss</u>, <u>Trg^{mg}</u></div>

omit καὶ: 01^C2, B, K, Π, L, W, Θ, 0250, f1, f13, 33, 157, 579, Maj, Lat(aur, f, ff¹, ff², g¹, l, q, vg), Sy-H, Co, Did, <u>WH</u>, <u>Gre</u>, <u>Trg</u>

add καὶ: 01*, A, D, pc, it(a, b, c, d, h, r¹), Sy-S, Sy-P, Sy-Pal^mss, <u>Bois</u>, <u>Weiss</u>
<u>**NA²⁵**</u> has καὶ in brackets as txt.

Lacuna: C, Sy-C
B: no umlaut

Parallels:
NA²⁷ Mark 15:30 σῶσον σεαυτὸν   καταβὰς ἀπὸ τοῦ σταυροῦ.
BYZ Mark 15:30 σῶσον σεαυτὸν <u>καὶ</u> κατάβα ἀπὸ τοῦ σταυροῦ
    Variant not noted in NA, but in SQE.
    Byz   A, C, P, f1, f13, 22, 28, 33, 157, 565, 700, 892, 1071, 1424, Maj,
          Syr, arm, geo
    txt   01, B, D, L, Δ, Θ, Ψ, 579, 1342, k, vg, Co

NA²⁷ Luke 23:35 Καὶ εἰστήκει ὁ λαὸς θεωρῶν. ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες λέγοντες· ἄλλους ἔσωσεν, σωσάτω ἑαυτόν, <u>εἰ οὗτός ἐστιν ὁ χριστὸς τοῦ θεοῦ ὁ ἐκλεκτός.</u>

Meaning:
without καὶ: "Save yourself! If you are the Son of God, come down from the cross."
with καὶ: "Save yourself, if you are the Son of God and come down from the cross."

The support for the καὶ is quite good. On the other hand in Mk it is the Byzantine variant. It could have been omitted because of homoioarcton (KAI - KATA.., so Weiss).
Overall it makes more the impression of an addition to separate the clauses.

Note that the addition of the complete phrase is one of the so called <u>Minor Agreements</u> of Mt and Lk against Mk.

P. Williams comments on the Syriac:

"The other side of the fact that certain conditions make asyndeton more likely, is that when these conditions are not fulfilled *waw* is used, and its presence in Syriac witnesses has no bearing on the presence or absence of καί in the Greek *Vorlage*. Applying this to Matthew 27:40 could shift the balance of evidence against the reading given in *txt*. NA27 cites (*S*)*P*, alongside only 01* A D *pc* and the Old Latin in favour of *txt's* καί in σῶσον σεαυτόν, εἰ υἱὸς εἶ τοῦ θεοῦ, [καὶ] κατάβηθι ἀπὸ τοῦ σταυροῦ. However, the *waw* in *S* and *P* is liable to occur since the two imperatives are not adjacent, represent two distinct actions, and the former is not preparatory to the latter. If the other reading is adopted a significant exegetical change results. Those who pass by the cross make three independent taunts:

    (1) This is [vocatively: you are] the one who said he could destroy the temple and rebuild it in three days;
    (2) If you are God's son then rescue yourself;
    (3) Come down from the cross.

Taking the three taunts as independent also might explain the apparent lack of logical sequence between the phrases."

P. Williams "Early Syriac Translation Technique and the textual criticism of the Greek Gospels", Gorgias Press, 2004, p. 152-53.

Rating: 1? (NA probably wrong)
      better omit it.

External Rating: 1 (NA clearly wrong)
        (after weighting the witnesses)

TVU 317

NA²⁷ Matthew 27:41 ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων <u>καὶ πρεσβυτέρων</u> ἔλεγον·

BYZ Matthew 27:41 ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων <u>καὶ πρεσβυτέρων καὶ Φαρισαίων</u> ἔλεγον

Byz   Υ, Δ, Π, Σ, Φ, 22, 157, 565, Maj, f, Sy-P, Sy-H, bo^pt

txt   01ˢ, A, B, L, Θ, f1, f13, 33, 700, 892, al,
      Lat(aur, ff¹, g¹, l, vg), sa, mae-1+2, bo^pt

<u>καὶ Φαρισαίων only:</u> D, W, 517, 1424, pc, it(a, b, c, d, ff², g¹, h, q, r¹), Sy-S

<u>omit:</u> Γ, pc

Lacuna: C, Sy-C
B: no umlaut

Compare:
NA²⁷ Matthew 26:57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου <u>οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι</u> συνήχθησαν.

Parallel:
NA²⁷ Mark 15:31 ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ <u>τῶν γραμματέων</u> ἔλεγον· ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι·

Clearly an expansion.
Compare 26:3   addition of καὶ οἱ γραμματεῖς
         26:59 addition of καὶ οἱ πρεσβύτεροι

Rating: 2 (NA clearly original)

TVU 318

Difficult variant:

Minority reading:
NA²⁷ Matthew 27:49 οἱ δὲ λοιποὶ ἔλεγον· ἄφες ἴδωμεν εἰ ἔρχεται Ἡλίας σώσων αὐτόν <u>ᵀ</u>.

T&T #63

ᵀ **add:**   01, B, C, L, U⁹²%, Γ⁹³%, pc³⁴, vgᵐˢˢ, Sy-Palᵐˢˢ, mae-1+2, add:
ἄλλος δὲ λαβὼν λόγχην ἔνυξεν αὐτοῦ τήν πλευράν καί ἐξῆλθεν ὕδωρ καί αἷμα

word-order: <u>... αἷμα καί ὕδωρ ...</u> U, Γ, 2680, pc¹⁹ ᵒᶠ ³⁴, mae-2
Tis and Swanson add: U/030 (030 is not at all noted in T&T at this unit)
<u>WH</u> have the sentence in double brackets in the text.

34 minuscules (from T&T, % Byz readings): 5, 26, <u>48</u>⁸⁹%, <u>67</u>⁸⁴%, 115, 127, 160⁸⁹%, 175, <u>364, 782</u>, 871, 1010, 1011, 1057⁸⁹%, 1300, <u>1392</u>, 1416, <u>1448, 1555</u>⁸⁹%, 1566, 1701, <u>1780</u>⁸⁶%, <u>2117</u>, 2126, <u>2139, 2283, 2328, 2437*</u>, 2585⁸⁹%, <u>2586</u>⁷⁸%, 2622, **2680**⁷⁷%, 2766⁸⁶%, <u>2787</u>
green = deviation more than 10% from Byz (T&T)
<u>underlined</u> = have the order αἷμα καί ὕδωρ

2437: email from Jairo P. Cavalcante Filho: "I have checked the reading of manuscript 2437 and found out that 2437* has the inclusion, but a corrector has erased 3 lines and replaced them with the traditional reading."
Lacuna: Sy-C
B: no umlaut

Western non-interpolation

Compare: Jo 19:34
NA²⁷ John 19:34 ἀλλ' εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ ἐξῆλθεν <u>εὐθὺς</u> <u>αἷμα καὶ ὕδωρ</u>.

| | <u>ὕδωρ καί αἷμα</u> | Y, 579, e, saᵐˢˢ, bo, Eus |
| omit <u>εὐθὺς</u>: | | Y?, e, Or¹ᐟ² |

Compare also:
NA²⁷ 1 John 5:6 οὗτός ἐστιν ὁ ἐλθὼν δι' <u>ὕδατος καὶ αἵματος</u>, Ἰησοῦς Χριστός, οὐκ ἐν τῷ ὕδατι μόνον ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια.

The support is good. Also there is no immediate reason for a secondary addition. The problem is the discrepancy with Jo, where the piercing happened AFTER Jesus death and here it happened before.

WH have these words in double brackets in their text. They do not want to rule out completely that this clause was originally in Mt's Gospel.

The only alternative idea given is that some scribe was inspired by the εἷς to add an ἄλλος and/or he remembered the εἷς from Jo when he read the εἷς in Mt and added the clause.
48 καὶ εὐθέως δραμὼν εἷς ἐξ αὐτῶν καὶ λαβὼν σπόγγον ...
49 ἄλλος δὲ λαβών λόγχην ...

Another idea is that someone wrote the sentence in the margin meant to be inserted at some other point and a later scribe inserted it wrongly here (but the diverse support of unrelated MSS makes this improbable).
Possibly some ancient lectionary usage influenced it. Compare Burgeon ("The last 12 verses...").

Ehrman argues (p. 195) that it could be an anti-docetic corruption: The piercing BEFORE his dead shows that he was a real blood and flesh human being and experienced real pain and suffering.

It is very difficult to explain the diversity of witnesses supporting this verse. The best Alexandrian witnesses (01, B, L) group with mixed MSS (C, 2680) and fully Byzantine MSS (U, Γ, 33 minuscules). It is improbable that they all added the words from a marginal note!

Wording Mt and Jo:
Mt: ἄλλος δὲ λαβών λόγχην ἔνυξεν αὐτοῦ τήν πλευράν
    καί ἐξῆλθεν ὕδωρ καί αἷμα
Jo: ἀλλ᾽ εἷς τῶν στρατιωτῶν λόγχη αὐτοῦ τὴν πλευρὰν ἔνυξεν,
    καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ.

The wording is quite different from John and astonishingly fixed. One would have expected strong harmonization to John and more variants. This is not the case. Only one witness (1416) adds εὐθέως before(!) ἐξῆλθεν and the order ὕδωρ καί αἷμα is changed by half of the witnesses. The first part of the sentences is quite different in Mt and John, but all witnesses have exactly the same wording in Mt.
This rules out an independent origin due to a simple harmonization with John completely. This insertion, if it is one, must go back to one source.

There is a scholion in MS 72 (11th CE), which attests the presence of the sentence in "the Gospel", according to church father reports.

> MS 72 (British Library, London, "Harley 5647"):
> ὅτι εἰς τὸ κατ᾽ ἱστορίαν εὐαγγέλιον Διαδώρου καὶ Τατιανοῦ καὶ ἄλλων διαφόρων ἁγίων πατέρων. τοῦτο πρόσκειται· **ἄλλος δὲ λαβὼν λόγχην ἔνυξεν αὐτοῦ τήν πλευράν καί ἐξῆλθεν ὕδωρ καί αἷμα.** τοῦτο λέγει καὶ ὁ Χρυσόστομος.
> "Because, in the Gospel, according to a report of Diadore and Tatian and various other holy fathers, it adds this: ἄλλος ... αἷμα. Chrysostom also says this."

It has been suggested that there is some corruption in the text and that Διαδώρου actually means διὰ Δ᾽ = "dia 4" = Diatessaron. Gregory writes on MS 72: "Notes and readings (added) in Mt, two notes in Mk, readings in Lk and Jo, ..., many personal notes in Greek and Arabic." The MS once belonged to the monastery of Mar Simeon, near Kartmin in Syria.

If this reading was in Tatian, why at this place? Is it possible that he actually read it in his Mt? Burkitt writes ("Ev. da-mepharreshe" at Mt 27:49): "There is no Syriac evidence for the insertion here of words corresponding to Jo 19:34. The spear-piercing is mentioned in E^{259} [Ephraem's commentary] *after* Mt 27:55."

Vogels (BZ 10, 1912, 396-405) shows that the Old Latin MS e in John omits εὐθὺς and changes the order in ὕδωρ καί αἷμα as in Mt. He explains this with some good arguments as an influence of a harmony.

If this sentence is a secondary addition, why insert it here (and create a discrepancy) and not at some later point, e.g. after verse 50?

P. Comfort, in his book "Encountering the manuscripts" (2005, p. 299-300), also notes that the reading "appears to present a jarring contradiction to what was just described: while many of the bystanders were waiting to see Elijah would come and save Jesus, a Roman soldier (in complete oposition to this sentiment) lances Jesus' side with his spear."

Context:

> 45 From the sixth hour, darkness came over the whole land until the ninth hour.
> 46 About the ninth hour Jesus cried with a loud voice, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?"
> 47 When some of the bystanders heard it, they said, "This man is calling for Elijah."
> 48 At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink.
> 49 But the others said, "Wait, let us see whether Elijah will come to save him."
> But another took his spear and pierced his side, and out came water and blood.
> 50 But Jesus cried again with a loud voice and breathed his last.

Especially the last δὲ is awkward. Without the piercing sentence everything is normal and straightforward: "Wait, let's see ..." - But Jesus cried ...

49 οἱ δὲ λοιποὶ ἔλεγον· ...
     ἄλλος δὲ λαβών λόγχην
50 ὁ δὲ Ἰησοῦς πάλιν κράξας ...

Either this is a very unskillful secondary insertion or it is original and has been eliminated to improve style and remove a difficulty. There is no convincing explanation for a secondary addition of this kind.

It has been suggested that the testimony in Jo 19:35 was meant with regard to the time of the piercing ("I testify that it happened AFTER his death."), to object to other accounts like Mt who placed it before Jesus' death.

With the words, Jesus is not dying from crucifixion (at least not alone), but from a stabbing in the side! This obviously is a big problem and perhaps led to the elimination of the words? Imagine the implications of having these words in the Bible today!
Why do add 35 fully Byzantine MSS the words with exactly identical wording exactly here?
Even if the Diatessaron could be established as a source, it is still a puzzle why these diverse witnesses inserted the words here.

Compare:
- FC Conybeare JTS 8 (1907) 571-581
- HJ Vogels BZ 10 (1912) 396-405
- JP van Kasteren BZ 12 (1914) 32-34
- C. Peters "Das Diatessaron Tatians", 1939, p. 125-129

Rating: - (indecisive)

TVU 319

NA²⁷ Matthew 27:64 κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ _____ κλέψωσιν αὐτὸν καὶ εἴπωσιν τῷ λαῷ· ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης.

BYZ Matthew 27:64 κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ νυκτὸς κλέψωσιν αὐτὸν καὶ εἴπωσιν τῷ λαῷ Ἠγέρθη ἀπὸ τῶν νεκρῶν καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης

Byz   C^C3, L, Γ, 565, 700, 892, 1241, Sy-S, Sy-P, Maj-part

txt   01, A, B, C*, D, K, W, Υ, Δ, Θ, f1, f13, 22, 33, 579, 1424, Maj-part,
      Latt, Co(+ mae-2), goth

Lacuna: Sy-C
B: no umlaut

Compare:
NA²⁷ Matthew 28:13 εἴπατε ὅτι οἱ μαθηταὶ αὐτοῦ <u>νυκτὸς</u> ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων.

A harmonization to 28:13.

Rating: 2 (NA clearly original)

TVU 320

NA²⁷ Matthew 27:66 οἱ δὲ πορευθέντες ἠσφαλίσαντο τὸν τάφον
σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.
NA²⁷ Matthew 28:1 Ὀψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν
σαββάτων ἦλθεν Μαριὰμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι
τὸν τάφον.

A question of punctuation:
Is it
... μετὰ τῆς κουστωδίας ὀψὲ δὲ σαββάτων. Τῇ ἐπιφωσκούσῃ ...
or:
... μετὰ τῆς κουστωδίας. Ὀψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ ...

So they went with the guard and made the tomb secure by sealing the stone on
the eve of the Sabbath. As the first day of the week was dawning, ...
or:
So they went with the guard and made the tomb secure by sealing the stone.
On the eve of the Sabbath, as the first day of the week was dawning, ...

Linder (TSK 35, 1862) notes that in later Greek Ὀψὲ δὲ σαββάτων means
"after the Sabbath" with Ὀψὲ = "after, after the expiration of". So also BDAG.
This makes better sense here than "on the eve" or "late on the Sabbath".

TVU 321

NA[27] Matthew 28:2 καὶ ἰδοὺ σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβὰς ἐξ οὐρανοῦ καὶ προσελθὼν ἀπεκύλισεν τὸν λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ.

BYZ Matthew 28:2 καὶ ἰδοὺ σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβὰς ἐξ οὐρανοῦ προσελθὼν ἀπεκύλισεν τὸν λίθον ἀπὸ τῆς θύρας, καὶ ἐκάθητο ἐπάνω αὐτοῦ

Byz divided:

ἀπὸ τῆς θύρας	A, C, K, W, Δ, f13-part, 579, 1424, Maj-part, f, h, q, Sy-P
ἀπὸ τῆς θύρας τοῦ μνημείου	L, Γ, Θ, f1, f13-part, 22, 33, 157, 565, 1241, Maj-part, Sy-H, Sy-Pal, mae-1+2, bo, Eus

txt   01, B, D, 700, 892, pc, Lat, Sy-S, sa

Lacuna: Sy-C
B: no umlaut

Compare:
NA[27] Matthew 27:60 καὶ προσκυλίσας <u>λίθον μέγαν τῇ θύρᾳ</u> τοῦ μνημείου ἀπῆλθεν.
NA[27] Mark 15:46 καὶ προσεκύλισεν <u>λίθον ἐπὶ τὴν θύραν</u> τοῦ μνημείου.
NA[27] Mark 16:3 τίς ἀποκυλίσει ἡμῖν τὸν <u>λίθον ἐκ τῆς θύρας</u> τοῦ μνημείου;

G. Peter 12, 53 τίς δὲ αποκύλισει ἡμῖν καὶ τὸν λίθον τὸν τέθεντα <u>ἐπὶ τῆς θύρας</u> τοῦ μνημείου·

There is no reason for an omission. Probably an addition from immediate context (27:60) and common knowledge.

Rating: 2? (NA probably original)

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

TVU 322

NA²⁷ Matthew 28:6 οὐκ ἔστιν ὧδε, ἠγέρθη γὰρ καθὼς εἶπεν· δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο _____ .

BYZ Matthew 28:6 οὐκ ἔστιν ὧδε ἠγέρθη γὰρ καθὼς εἶπεν· δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο ὁ Κύριος.

Byz   A, C, D, L, W, 0148, f1, f13, Maj, Lat, Sy-P, Sy-H, Sy-Pal, [Trg]
txt   01, B, Θ, 33, 892*, pc, e, Sy-S, Co(+ mae-2)

τὸ σῶμα τοῦ κυρίου   1424, pc
ὁ Ἰησους   Φ

Lacuna: Sy-C
B: no umlaut

Compare:
NA²⁷ Luke 24:3 εἰσελθοῦσαι δὲ οὐχ εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ.

There is no reason for an omission.

Rating: 2 (NA clearly original)

TVU 323

Minority reading:
NA²⁷ Matthew 28:7 καὶ ταχὺ πορευθεῖσαι εἴπατε τοῖς μαθηταῖς αὐτοῦ ὅτι ἠγέρθη *ἀπὸ τῶν νεκρῶν,*

omit: D, 565, pc, Lat(a, b, d, e, ff¹, g¹, h, l, r¹, vg), Sy-S, arm, Or

aur, c, f, ff², q, vgᵐˢˢ have the words
Lacuna: Sy-C
B: no umlaut

Western non-interpolation?

Parallels:
NA²⁷ Matthew 14:2 καὶ εἶπεν τοῖς παισὶν αὐτοῦ· οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς <u>ἠγέρθη ἀπὸ τῶν νεκρῶν</u>
NA²⁷ Matthew 27:64 κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν καὶ εἴπωσιν τῷ λαῷ· <u>ἠγέρθη ἀπὸ τῶν νεκρῶν,</u>
NA²⁷ Matthew 28:6 οὐκ ἔστιν ὧδε, <u>ἠγέρθη</u> γὰρ καθὼς εἶπεν·

The omission could be a harmonization to the previous verse 6.
The addition could be a harmonization to immediate context (27:64).

Rating: 2? (NA probably original)

TVU 324

Minority reading:
NA²⁷ Matthew 28:7 καὶ ταχὺ πορευθεῖσαι εἴπατε τοῖς μαθηταῖς αὐτοῦ ὅτι ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἰδοὺ προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ αὐτὸν ὄψεσθε· ἰδοὺ <u>εἶπον</u> ὑμῖν.

<u>εἶπεν</u>   cj. (Hort) WH^{mg}

καθὼς <u>εἶπεν</u> ὑμῖν   126, 472 (<u>from Mk</u>)
"sicut <u>**dixit**</u> vobis"   f, vg^{mss}

WH have this eading labeled as "† ... †", indicating a "primitive error".
The reading was listed in NA²⁵, but has been omitted in NA²⁶,²⁷.
B: no umlaut

Compare context:
5 And **<u>the messenger</u>** answering said to the women, "Do not be afraid, I know that you are looking for Jesus who was crucified. 6 he is not here, for he rose, as he said; come, see the place where the Lord was lying; 7 and having gone quickly, say you to his disciples, that he rose from the dead; and lo, he does go before you to Galilee, there ye shall see him; lo, **<u>I have told you</u>**."

Compare:
NA²⁷ Mark 16:7 ἀλλὰ ὑπάγετε εἴπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, <u>καθὼς εἶπεν ὑμῖν</u>.

It is the messenger/angel who is speaking. Thus it makes good sense to have "lo, **<u>he</u>** told you" here.
On the other hand "lo, I told you" also makes good sense as an intensifying statement.
This conjecture appears to me to be the most probable in the Gospels.

Hort writes: "Comparison with Mk 16:7 gives much probability to the suggestion of Maldonat [Johannes Maldonatus, 1533-1583] and others that εἶπον is a primitive corruption of εἶπεν. The essential identity of the two records in this place renders it improbable that the corresponding clauses would hide total difference of sense under similarity of language; while ἰδοὺ might easily mislead a scribe. As recalling sharply an earlier prediction or command, ἰδοὺ εἶπεν is the more forcible though less objective reading."

Rating: 2 (NA clearly original)

TVU 325

NA²⁷ Matthew 28:9
καὶ ἰδοὺ Ἰησοῦς ὑπήντησεν αὐταῖς λέγων· χαίρετε. αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ.

BYZ Matthew 28:9 ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ καὶ ἰδοὺ Ἰησοῦς ἀπήντησεν αὐταῖς λέγων Χαίρετε αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ, τοὺς πόδας καὶ προσεκύνησαν αὐτῷ

T&T #64

Byz   A, C, L, Σ, Φ, 0148, f1, f13-part, (1424), Maj¹³⁰⁰, f, q, Sy-H, Weiss
      ἀπερχομένον δὲ αὐτῶν   788
      ὡς δὲ ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ 1424, pc¹¹

txt   01, B, D, W, Θ, 13, 69, 788(=f13ᵇ), 33, 279, 700, 892, 1292, 2680, al¹⁸⁰,
      Lat, Sy-P, Co(+ mae-2), Or, Eus

From here to end Sy-S (and Sy-C) are not extant.
B: no umlaut (but one line above: ἀπαγγεῖλαι τοῖς μαθηταῖς)

Compare:
NA²⁷ Matthew 28:8 Καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.

It is quite probable that the term felt out due to h.t.
On the other hand it could have been added from the previous verse. The καὶ before the ἰδοὺ is a bit strange though:
"... and ran to tell his disciples. When they walked to tell his disciples, and suddenly, ..."
This has been felt by some scribes, because 41 minuscules omit the καὶ.
On the other hand καὶ ἰδοὺ is idiomatic for "Look! See! Listen!"

Weiss has the words and writes (Textkritik, p. 184): "Surely the emendators did not insert such a tautological and unnecessary addition." He believes that h.t. lead to the omission. But Weiss also notes the non-Matthean ὡς temporalis.

Rating: 1? or – (NA probably wrong or indecisive)

TVU 326

NA²⁷ Matthew 28:17 καὶ ἰδόντες αὐτὸν προσεκύνησαν ____, οἱ δὲ ἐδίστασαν.

BYZ Matthew 28:17 καὶ ἰδόντες αὐτὸν προσεκύνησαν αὐτῷ· οἱ δὲ ἐδίστασαν

Byz   A, W, Θ, 0148, f1, f13, 22, 579, Maj, q, Gre
   αὐτόν   Γ, 700*, 28, 157, 1241, al
   αὐτοῦ   346
   αὐτῷ or αὐτόν   Sy-P, Sy-H, Sy-Pal^mss, Co, arm, geo

txt   01, B, D, 33, Lat, Sy-Pal^ms, Eus?

Lacuna: C, Sy-S, Sy-C
B: no umlaut

Compare verse 9:
NA²⁷ Matthew 28:9 καὶ ἰδοὺ Ἰησοῦς ὑπήντησεν αὐταῖς λέγων· χαίρετε. αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ.

Compare also:
NA²⁷ Matthew 2:11 καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ
NA²⁷ Matthew 14:33 οἱ δὲ ἐν τῷ πλοίῳ προσεκύνησαν αὐτῷ λέγοντες· ἀληθῶς θεοῦ υἱὸς εἶ.
NA²⁷ John 4:20 οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν·

If originally present there would have been no reason for an omission. The addition of a personal pronoun is the normal usage in relation to Jesus. Without pronoun προσκυνέω is used with respect to God. Since Jesus is now the risen Savior and Lord, the usage without the pronoun might be appropriate.

Note the conjecture by A. Pallis (Notes, 1932): οὐδὲ ἐδίστασαν.

Rating: - (indecisive)

TVU 327

99.   **Difficult variant:**
Minority reading:
NA²⁷ Matthew 28:19 πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,

Eusebius (17 times), before Nicea (325 CE): ἐν τῷ ὀνόματί μου
Variant noted in NA²⁵, but not in NA²⁶,²⁷
B: no umlaut

Compare Didache:
7.1. περὶ δὲ τοῦ βαπτίσματος, οὕτω βαπτίσατε, ταῦτα πάντα προείποντες, βαπτίσατε εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος ἐν ὕδατι ζῶντι.

Compare also:
NA²⁷ Acts 2:38 Πέτρος δὲ πρὸς αὐτούς· μετανοήσατε, [φησίν,] καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν
NA²⁷ Acts 8:16 οὐδέπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκός, μόνον δὲ βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.
NA²⁷ Acts 10:48 προσέταξεν δὲ αὐτοὺς ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ βαπτισθῆναι.
NA²⁷ Acts 19:5 ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ,
NA²⁷ Romans 6:3 ἢ ἀγνοεῖτε ὅτι, ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν,

Eusebius uses 29 times a form of Mt 28:19 and cites it in three different forms:

Form 1: " Go ye and make disciples of all nations " (7 times)
Form 2. " Go ye and make disciples of all nations in my name " (17 times)
Form 3. The traditional form (5 times)

Examples:
"But the rest of the apostles, who had been incessantly plotted against with a view to their destruction, and had been driven out of the land of Judea, went unto all nations to preach the Gospel, relying upon the power of Christ, who had said to them, 'Go ye and make disciples of all nations in my name.' "
        H.E. book 3, ch. 5

"Surely none save our only Savior has done this, when, after his victory over death, he spoke the word to his followers, and fulfilled it by the event, saying to them, <u>'Go ye and make disciples of all nations in my name.</u>' "

> "The Oration in Praise of the Emperor Constantine" ch. 16:8

"<u>Go forth, and make disciples of all the nations</u>.' 'But how,' the disciples might reasonably have answered the Master, 'can we do it?' … But while the disciples of Jesus were most likely either saying thus, or thinking thus, the Master solved their difficulties, by the addition of one phrase, saying they should triumph <u>'In My Name.'</u> For He did not bid them simply and indefinitely 'make disciples of all nations,' but with the necessary addition <u>'In My Name.'</u>

> "The Proof of the Gospel", similar in "The Theophania"

	FORM ONE	FORM TWO	FORM THREE
The Proof of the Gospel	3 times	5 times	-
Commentary in Psalms	2 times	4 times	-
The Theophania	1 time	4 times	1 time
Commentary in Isaiah	-	2 times	-
The History of the Church	-	1 time	-
In Praise of Constantine	-	1 time	-
The Theology of the Church	1 time	-	1 time
The Letter to Caesarea	-	-	1 time
Contra Marcellum	-	-	2 times
SUM	7	17	5

Eusebius apparently used this formula instead of the "trinitarian" one before the council of Nicea, which fixed the "trinity". Since Eusebius was a known skeptic of trinitarian thoughts it is the question if the formula was changed by him (or a predecessor) or if his version is the correct one and all existing copies of Mt are corrupt at this position.

The quotes in the long, third form are all of disputed origin in Eusebius, with them all believed to have been composed after the trinitarian debates at the council of Nicea, or even possibly by another author.

Note that the Eusebian form does not contain the word βαπτίζω, so it is not a reference to baptism at all.

W. Petersen on TC list (Jan. 2003):
In the absence of any textual evidence, but in view of the strong anachronistic character of Matt 28:19 - anachronistic when compared with the rest of the NT - it seems to me one can comfortably state that (1) the words were never spoken by Jesus; (2) the *logion* was unknown as late as the composition of Acts (in the 80s?); (3) one cannot determine whether it was - or was not - part of the earliest version of Matthew (80s? 90s?).

Note the articles:

- F.C. Conybeare "The Eusebian form of the text Mt 28:19", ZNW 2 (1901) 275-288 [has a full list of all quotes, most in Greek]
- Eduard Riggenbach "Der Trinitarische Taufbefehl : Matth. 28,19 nach seiner ursprünglichen Textgestalt und seiner Authentie untersucht", Gütersloh, 1903, 103 pages
- Hans Kosmala "The Conclusion of Matthew", Annual of the Swedish Theological Institute, 4 (1965), 132-147
- David Flusser "The Conclusion of Matthew in a New Jewish Christian Source", ibid. , 5(1966-7), 110-119
- George Howard "A Note on the Short Ending of Matthew", HTR 81 (1988) 117-20 [notes the form of the Even Bohan by Shem-Tob: "and teach them to carry out all things which I have commanded you forever." This form additionally omits τὰ ἔθνη.]

Rating: - (indecisive)